

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

06. Commentary on the Book of Stories about Divine Mansions
(06. Vimānavatthu-aṭṭhakathā)

1. Women's Mansions (1. Itthivimānaṃ)



PaliVerse

5. The Collection of Minor Texts

06. Commentary on the Book of Stories about Divine Mansions

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

In the Collection of Minor Texts

Commentary on the Book of Stories about Divine Mansion

Introductory Discussion on the Undertaking of the Work

The greatly compassionate protector, who has gone beyond the ocean of the knowable;

I pay homage to him whose teaching is subtle, profound, and varied in method.

Accomplished in true knowledge and conduct, by which they are led forth from the world;

I pay homage to that highest Teaching, venerated by the Perfectly Enlightened One.

Accomplished in virtues beginning with morality, established in the paths and fruits, whoever he be;

I pay homage to that noble Community, the unsurpassed field of merit.

Whatever merit has been generated by this homage to the Triple Gem;

By the power of that, may I be one whose obstacles are destroyed everywhere.

Whatever merit was made by deities in their previous births;

According to the classification of the achievement of results beginning with mansions of each and every one of them.

By way of questioning of those deities, and by way of answering;

The teaching that proceeded, making evident the fruit of action.

That which by the name Vimānavatthu, of those masters of old;

Was recited together in the Minor Collection by the great sages.

Having relied upon the method of the ancient commentary of that;

Making clear the introductions in each and every place distinctively.

Well purified, unmixed, with judgment of subtle meaning;

Not opposing the doctrine of the dwellers of the Great Monastery.

According to my strength I shall compose the beautiful explanation of the meaning;

Listen well, O good people, to that of mine speaking carefully.

Therein, "mansions" means distinguished dwellings, the places of sport and residence of deities. For those, arisen through the power of their good conduct, by being endowed with the distinction of measure such as one yojana, two yojanas, and so on, resplendent with various jewels, of variegated colour and form, by the conjunction of surpassing beauty and by being distinctively worthy of honour, are called "mansions." The story of the mansions is the cause of the mansions - thus it is the Vimānavatthu, the teaching that proceeded by the method beginning with "Your chair is golden" and so on. And this is merely an illustration, because this teaching proceeded in dependence on the achievements of form, enjoyment, retinue, and so on of those deities, and the action that produced them. Or it should be understood as Vimānavatthu because of the state of being the cause of the action that is being experienced through the door of its result.

Now this - by whom was it spoken, where was it spoken, when was it spoken, and why was it spoken? It is said - For this Vimānavatthu proceeded in a twofold manner - By way of questioning and by way of answering. Therein, the verses of reply were spoken by those various deities, but the verses of questioning - some were spoken by the Blessed One, some by Sakka and others, and some by elder disciples. Therein too, for the most part, he who, for one incalculable aeon plus a hundred thousand cosmic cycles, accumulating the requisites of merit and knowledge for the state of chief disciple of the Buddha, the Blessed One, gradually fulfilling the perfections of a disciple, having reached the summit of the entire knowledge of the perfections of a disciple, attended by the distinction of virtues beginning with the six direct knowledges and the four analytical knowledges, established in the position of the second chief disciple, and established by the Blessed One in the foremost position among those possessing supernormal power - the Venerable Mahāmoggallāna; by him they were spoken.

And by the one who spoke, first, wandering on a journey in heaven for the welfare of the world, by way of questioning the deities in the heavenly world, then again having come from there to the human world, having combined together the question and answer for the purpose of making evident the fruit of merit to human beings, having declared it to the Blessed One, it was spoken to the monks; even though spoken by way of Sakka's questioning, and by the deities by way of answering that, it was spoken by the Elder Mahāmoggallāna himself. Thus spoken here and there by the Blessed One, by the elders and by the deities by way of questioning, and by the deities by way of answering that, afterwards by the compilers of the scriptures who were reciting together the Teaching and discipline, having combined them together, it was placed in the classification as "Vimānavatthu" itself. This is for now the answer to the terms beginning with "by whom was it spoken" in brief and from the common standpoint.

But in detail, for the term "by whom was it spoken," the practice that should be approached by the Great Elder should be spoken of, beginning from the aspiration made at the feet of the Blessed One Anomadassī; but that has been explained in detail here and there in the commentaries of the scriptures, and should be understood according to the method that has come there. The answer to the terms

beginning with "where was it spoken" from the uncommon standpoint will come according to the method of the explanation of the meaning of each respective mansion.

Yet others say - One day, when the Venerable Mahāmogallāna had gone to a private place and was in seclusion, this reflection arose in his mind: "At present, human beings, even without the achievement of the basis, through the achievement of the field and the achievement of their own confidence of mind, having performed various meritorious deeds, reborn in the heavenly world, experience lofty success. What if I, wandering on a journey in heaven, having made those deities bodily witnesses, having had them tell of the merit accumulated by them and the fruit of merit attained by them, were to report that matter to the Blessed One. Thus my Teacher, as if raising up a full moon in the sky, showing the fruit of action directly to human beings, making clear the lofty fruitfulness even of small offerings by the power of faith that has reached its plane, making each respective mansion story the occasion, will set in motion a great proclamation of the Teaching; that will be for the benefit, welfare, and happiness of many people, of gods and humans." He, having risen from his seat, having put on the red double cloth, having arranged another red double cloth on one shoulder, like a lightning creeper bearing streams of natural vermilion all around, and like a moving peak of Mount Añjana coloured by the radiance of the evening sun, having approached the Blessed One, having paid respect, seated to one side, having reported his own intention, permitted by the Blessed One, having risen from his seat, having paid respect to the Blessed One, having circumambulated keeping him to the right, having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from that, by the power of supernormal power, at that very moment, having gone to the Tāvātimsa realm, he asked those various deities here and there about the meritorious action accumulated by them, and they told him. Then, having come to the human world, he reported all that to the Blessed One in the very manner as it had occurred there; the Teacher was approving of that. Thus, having made that the occasion, he expounded the Teaching in detail to the assembly that had arrived.

But this Vimānavatthu, among the three Canons - the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching - is included in the Canon of Discourses; among the five Collections - the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection - is included in the Minor Collection; among the nine factors of the Dispensation - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - is the classification of verse.

"Eighty-two thousand I received from the Buddha, two thousand from monks; Eighty-four thousand teachings are occurring for me."

Thus, among the eighty-four thousand aggregates of the Teaching acknowledged by the treasurer of the Teaching, it is a classification of several aggregates of the Teaching. By chapter, the Chair Chapter, the Cittalatā Chapter, the Pāricchattaka Chapter, the Crimson Chapter, the Great Chariot Chapter, the Pāyāsi Chapter, and the Well-Placed Chapter - seven chapters. By story, in the first chapter seventeen stories,

in the second eleven, in the third ten, in the fourth twelve, in the fifth fourteen, in the sixth ten, in the seventh eleven - without taking the intermediate mansions, eighty-five; but with taking them, twenty-three hundred stories; and by verse, one and a half thousand verses. Among its chapters, the Chair Chapter is the first; among the stories, the Golden Chair Story is the first; and of that too, the verse "Your chair is golden" is the first.

1. Women's Mansions

1. The Chapter on Thrones

1. Commentary on the First Chair Mansion

1-7. Therein, this is the occasion of the first story - While the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park, when an incomparable gift had been offered by King Pasenadi of Kosala to the Community of monks headed by the Buddha for seven days, and correspondingly by the great millionaire Anāthapiṇḍika for three days, and likewise when a great gift had been given by Visākhā the great female lay follower, the occurrence of the incomparable gift became well-known throughout the entire Indian subcontinent. Then the great multitude raised a discussion here and there: "Will a gift become of greater fruit only through the relinquishment of lofty wealth, or also through relinquishment in accordance with one's own means?" The monks, having heard that discussion, reported it to the Blessed One. The Blessed One said: "Not, monks, by the achievement of the gift alone will a gift become of greater fruit, but rather by the achievement of confidence of mind and the achievement of the field; therefore even a mere handful of broken rice, even a mere rag, even a mere mat of grass and leaves, even a mere measure of cattle-urine and yellow myrobalan, established upon a person worthy of offerings with a clear mind - that too will become of greater fruit, of great brightness, of great pervasion." For thus it was said by Sakka, the lord of the gods -

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

Now that talk became widespread throughout the entire Indian subcontinent. People gave gifts according to their means to ascetics, brahmins, the destitute, travellers, paupers, and beggars; they set out drinking water in the courtyards of their houses; they placed seats at the gateways. And at that time a certain elder who walked for almsfood, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment, walking for almsfood, when the time was approaching, arrived at a certain house. There a certain daughter of a good family, faithful and devoted, having seen the elder, with respect and esteem arisen, having aroused lofty joy and happiness, having ushered him into the house, having paid homage with the fivefold prostration, having prepared her own chair, having spread a yellow polished cloth over it, she gave it. Then, when the elder was seated there, with a devoted mind thinking "This highest field of merit has presented itself to me," she served him with food according to her

means, and having taken a fan, she fanned him. That elder, having finished his meal, having spoken a talk on the Teaching connected with the giving of a seat, the giving of food, and so on, departed. That woman, reviewing her own gift and that talk on the Teaching, with her body continuously suffused with joy, gave that chair too to the elder.

Then at a later time, afflicted by a certain illness, having died, she was reborn in a golden mansion twelve yojanas in extent in the Tāvātīṃsa realm. A thousand nymphs were her retinue, and by the power of the gift of a chair, a golden divan one yojana in extent arose for her, travelling through the sky, swift in speed, shaped like a pinnacled building above; therefore it is called "the Chair Mansion." For because it was given having spread a golden-coloured cloth, manifesting its resemblance to the deed, it was made of gold; by the powerful state of the force of joy, it was swift in speed; because it was given according to the preference of the mind towards one worthy of offerings, it went according to one's wish; by the greatness of the achievement of confidence, it was altogether pleasing and endowed with surpassing beauty.

Then on one festival day, when the deities were going to the Nandana grove for the purpose of amusement in the park, each with their own divine power, that deity, clothed in divine garments, adorned with divine ornaments, with a retinue of a thousand nymphs, having come out from her own dwelling, having ascended that Chair Mansion, with great divine power, with great splendour and glory, illuminating all around like the moon and like the sun, goes to the park. And at that time the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, having reached the Tāvātīṃsa realm, showed himself not far from that deity. Then that deity, having seen him, with powerful confidence and respect arisen, having suddenly descended from the divan, having approached the elder, having paid homage with the fivefold prostration, having raised joined palms resplendent with the joining of ten fingernails, paying homage, she stood. Although the elder sees, by the power of his knowledge of rebirth according to beings' actions, the wholesome and unwholesome accumulated by her and by other beings, as if an emblic myrobalan placed on the palm of the hand, by the penetration of the power of wisdom, directly; nevertheless, since immediately upon rebirth among the deities, the reflection "From where indeed, having passed away, have I been reborn here? What wholesome action indeed, having done, do I obtain this success?" - referring to the past existence and the accumulated action - is for the most part naturally established, and accurate knowledge arises in her; therefore, wishing to make the fruit of action evident to the world including the gods, having had that deity tell of the deed done -

1. "Your golden chair is lofty, swift as thought, it goes wherever you wish;
Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a cloud peak.
2. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
3. "I ask you, goddess of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,

And your beauty illuminates all directions?" He said -

4. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
5. "When I was a human being among human beings, I gave a seat to guests;
I paid respect, I made a salutation with joined palms, and according to my
ability I gave a gift.
6. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
7. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

1. Therein, "chair" is said of any such log of wood, a market stall, an offering-platform, a cane seat, or a seat made of wood and so on with special names such as masāraka and so on. For thus in "footstool, footstand," here a log of wood such as a chair and so on suitable for placing the feet is called so; in "cripple," here something suitable for grasping with the hand. But "pīṭhikā" in certain countries by regional usage means a market stall. In "spirit-platform, temple-platform," here a chair that is a place for making offerings to deities. In "plaited chair," here a seat woven above with cane creepers and so on, with reference to which it was said "he brought a plaited chair." "Well-arranged beds and chairs. By one having a bed or a chair made" and so on, in such passages, a seat made of wood and so on of the type of masāraka and so on. But here it should be understood as a golden mansion of one yojana, shaped in the form of a divan, produced by the power of merit of the deity.

"Te" - the word "te" occurs in the reflexive plural by the influence of the word "ta" in such passages as "they do not understand happiness, those who do not see Nandana" and so on. "Homage to you, thoroughbred among men, homage to you, highest of men. Homage to you, Buddha, hero" and so on, in such passages, in the dative by the influence of the word "tumha"; the meaning is "to you." "What was seen by you, how was it heard by you. The clingings have been transcended by you, the mental corruptions have been destroyed by you" and so on, in such passages, in the instrumental sense. In such passages as "What was your religious duty, what then was your holy life" and so on, in the genitive sense. Here too it should be seen in the genitive sense. For the meaning is "your."

"Golden" (sovaṇṇamaya): here the word "suvaṇṇa" in such passages as "beautiful and ugly, fortunate and unfortunate" and "golden complexion, pleasant voice" and so on, is used in the sense of beauty of complexion. In such passages as "The golden ones surrounding the crow," it is used in the sense of garuḷa. In such passages as "Gold-coloured, with skin resembling gold," it is used in the sense of gold. Here too it should be seen in the sense of gold. For that is called "suvaṇṇa" because "the beautiful colour of this is similar to the colour of the Buddhas." "Suvaṇṇa" itself becomes "sovaṇṇa," just as "vekata" becomes "vesama" and so on. And the word "maya" in such passages as "Acknowledged and approved, we both possess the threefold true knowledge," is used in the sense of "we." In "In dependence on us, for

the gold, the beautiful cave with its cream arisen," here it is used in the sense of description. In such passages as "Mind-made, feeding on rapture, self-luminous," it is used in the sense of production; they are called "mind-made" because they are produced by mind alone without an external condition. In such passages as "What if I myself, having kneaded mud, were to make a hut entirely of clay," it is used in the sense of transformation. In such passages as "Consisting of giving, consisting of morality," it is merely an expletive. Here too it should be seen in the sense of transformation, or merely as an expletive. For when the meaning is "produced from gold is golden" (sovaṇṇamaya), then the word "maya" should be seen in the sense of transformation, as "a transformation of gold is golden"; it is also proper to say "in the sense of production." But when the meaning is "produced from gold is sovaṇṇa," then the word "maya" should be seen as merely an expletive, as "sovaṇṇa itself is sovaṇṇamaya."

"Lofty" (uḷāra) means sublime, foremost, and also great. For the word "uḷāra" in such passages as "attains a sublime distinction from before to after" and so on, is used in the sense of sublime. In such passages as "Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise," in the sense of foremost. In such passages as "Of great wealth, of great fame, gross" and so on, in the sense of great. And that mansion too is sublime in the sense of being superior because it causes insatiability in those who enjoy it through its delightful nature; it is foremost because it is praised for its all-round pleasing quality and so on; it is great because of the greatness of its measure and its costliness. It is said "lofty" because it is lofty in all three meanings.

"Swift as thought" (manojava): here "mano" means consciousness. Even though the word "mano" is a common term for all wholesome, unwholesome, and indeterminate consciousnesses, since it is stated as "swift as thought," it should be understood by way of the functional consciousness that operates in whatever object anywhere. Therefore, "swift as thought" means "its speed is like that of the mind," like "camel-face" (oṭṭhamukha); the meaning is exceedingly swift movement. For the mind, due to its quick turning, falls even upon a very distant object in a mere moment; therefore the Blessed One said - "I do not, monks, perceive any other single phenomenon that is thus quickly changing as this, monks, the mind," and "Far-wandering, travelling alone." "Goes" means it goes through the sky from that deity's dwelling mansion towards the pleasure grove.

"Wherever one wishes" (yenakāma): here the word "kāma" in such passages as "Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind" and so on, is used in the sense of agreeable objects such as visible form and so on. In such passages as "Desire is sensual pleasure, lust is sensual pleasure," in the sense of desire and lust. In such passages as "Defilement of sensuality, clinging to sensual pleasures," in the sense of all greed. In such passages as "He should praise ministering to his own sensuality," in the sense of vile conduct. In such passages as "There are here three sons of good family dwelling intent on their own welfare," in the sense of desire for welfare. In such passages as "Self-dependent, not dependent on others, a freeman, able to go where he wishes," in the sense of freedom. Here too it should be seen in the sense of freedom; therefore "wherever one wishes" means according to preference, in accordance with the deity's wish - this is the meaning.

"Adorned" means with adorned body, meaning with body decorated with divine

ornaments of the kinds such as hand-ornaments, foot-ornaments and so on, resplendent with nets of various rays and shining with various jewels, measuring sixty cartloads. And this is a singular in the vocative case. "Wearing garlands" means one who bears garlands, by reason of having hair, hands and so on beautifully adorned with divine flowers - originating from wish-fulfilling trees, coral trees, santānaka creepers and so on - with petals, filaments and stamens made of thoroughly pure gold and various jewels, beautiful with multitudes of rays shining and radiating all around. "Beautifully clothed" means beautifully clothed by means of divine garments - lower robes, upper robes, coverings and so on - produced from wish-fulfilling creepers, of various dye-free colour distinctions, of thoroughly pure and brilliant radiance. "You shine" means you radiate. "Like lightning" means like a flash of lightning. "Cloud peak" means upon the summit of a rain cloud. For this is an accusative expression used in the locative sense. Or "you shine" is an expression with the causal sense included within it; the meaning is "you illuminate." In this interpretation, "cloud peak" should be seen as an accusative expression used in the accusative sense itself.

For the meaning here is this: Just as a flash of lightning, flashing forth, shining all around, distinctively illuminates the summit of a red rain cloud tinged by the radiance of the evening glow, which is already shining by its own nature, just so you, decorated with all ornaments, distinctively illuminate this mansion - made of thoroughly pure refined gold, resplendent with various jewels, luminous by its own nature - with the radiance of your own body shining in every way and with the lustre of garments and ornaments.

Here indeed "chair" is the term for what is to be illustrated, and "cloud peak" is the term of illustration. Likewise "your" is the term for what is to be illustrated. For although that "your" is stated in the genitive case having regard to "chair," it transforms into the nominative case having regard to the terms "adorned, wearing garlands, beautifully clothed, you shine"; therefore it comes to mean "you." "Like lightning" is the term of illustration. "You shine" is the showing of the connection between both the thing compared and the standard of comparison. For "you shine" is stated in the second person having regard to the term "you," and it transforms into the third person having regard to "chair." And the particle "ca" here should be seen as indicated though elided. And "it goes wherever you wish, you shine" and "like a cloud peak illuminated by lightning" - this accusative expression transforms into the nominative case. Likewise "chair" is the term to be qualified, and "your golden, lofty" and so on is its qualifier.

But having said "golden," since gold is the foremost metal by its supreme nature, and since what is divine is intended here, should "lofty" not be stated? No, because there is indeed a distinction. For just as among gold for human use, that which is chemically refined is superior and very pure, superior to that is mine-produced gold, superior to that is any divine gold; so too even among divine gold there is cāmīkara gold, superior to cāmīkara is sātakumbha gold, superior to sātakumbha is jambunada gold, superior to jambunada is siṅgī gold. For that is the foremost of all. Therefore Sakka, the lord of the gods, said -

"Released, together with the released, the former matted-hair ascetics, free,

together with the free;

With the colour of refined gold, the Blessed One entered Rājagaha."

Therefore, even having said "golden," "lofty" was stated. Or alternatively, "lofty" was stated not with reference to its supreme and sublime nature alone, but also to its greatness - this is the meaning that has been stated. And here "chair" and so on is the showing of the correspondence of the fruit to the action. Therein too, by "golden" it shows the accomplishment of the substance of that mansion, by "lofty" the accomplishment of surpassing beauty, by "swift as thought" the accomplishment of movement. By "it goes wherever you wish" it shows, through its swiftness, the accomplishment of the state of the chair's excellence.

Or, by "golden" it shows its superior nature, by "lofty" its greatness of expansion. By "swift as thought" its greatness of power. By "it goes wherever you wish" it shows the pleasantness of dwelling. Or, by "golden" it shows its loveliness and beauty of complexion, by "lofty" it shows its handsomeness and pleasing nature, by "swift as thought" its accomplishment of swiftness, by "it goes wherever you wish" its unobstructed movement anywhere.

Or, that mansion which is the result flowing from whatever meritorious action - it is golden through its being a result flowing from non-greed, lofty through its being a result flowing from non-hate, swift as thought it goes wherever one wishes through its being a result flowing from non-delusion. Likewise, it is golden through the nature of that action as a result flowing from faith, lofty through its nature as a result flowing from wisdom, swift as thought through its nature as a result flowing from energy, it goes wherever one wishes through its nature as a result flowing from concentration. Or it should be understood that it is golden through its nature as a result flowing from faith and concentration, lofty through its nature as a result flowing from concentration and wisdom, swift as thought through its nature as a result flowing from concentration and energy, it goes wherever one wishes through its nature as a result flowing from concentration and mindfulness.

Therein, just as beginning with "chair" and so on is the proclamation of the accomplishment of the wealth of the fruit of merit by way of showing the accomplishment of the mansion of that deity, so beginning with "adorned" and so on is the proclamation of the accomplishment of the wealth of the fruit of merit by way of showing the accomplishment of individual existence. For just as an ornament of refined gold, even though fashioned by a well-trained master craftsman, looks beautiful only when studded with gem-jewels resplendent with various networks of rays, not by itself alone, so too an individual existence, even though endowed with all excellences and beautiful in all four aspects, looks beautiful only when well-adorned and decorated, not by itself alone. Therefore, by "adorned" and so on it shows her acquired special beauty, by "you shine" it shows the unacquired. Likewise, by the former it shows the surpassing beauty caused by present conditions, by the latter that caused by past conditions. Or by the former it shows her accomplishment of the basis of enjoyment, by the latter the accomplishment of the basis of the one who enjoys.

Here one asks: "Is that mansion one with a yoked vehicle, or one without a yoked vehicle?" Even though in the heavenly world there are chariot-mansions with yoked vehicles, from such statements as "a thoroughbred chariot yoked with a thousand," those young gods themselves, however, at the time of performing their duties, show themselves in the form of draught animals, just as the young god Erāvaṇa at the time of play shows himself in the form of an elephant. But this and others of such kind should be seen as without a yoked vehicle.

If so, is the air element internal to that mansion the distinctive condition for its movement, or external? It should be taken as internal. For just as in the case of the moon-mansion, sun-mansion, and so on, in their movement from one region to another, a great sphere of wind, produced by the common action of the beings dependent on them, exceedingly swift and vast, propels them and sets them in motion - there is no such external air element propelling and setting this one in motion. And just as the wheel treasure moves by means of the air element arisen internally. For there is no external air element propelling and setting it in motion as in the case of the moon-mansion and so on, since it moves immediately after the utterance of such words as "May the venerable wheel treasure roll forth" by the power of the mind of the wheel-turning monarch. In the same way, it should be understood that it goes by the air element dependent on that deity herself, by the power of her mind. Therefore it was said "swift as thought, it goes wherever you wish."

2. Thus, having proclaimed the accomplishment of the fruit of merit of that deity by the first verse, now in order to make clear the accomplishment of merit which is its cause, the pair of verses beginning with "by what is such beauty yours" was spoken. Therein, "by what" - the word *kiṃ* occurs in reproach in such passages as "What kind of king is he who does not protect the world?" and "What indeed do you think that you should speak to me?" and so on. In such passages as "whatever materiality, past, future, or present" and so on, in the sense of indefiniteness. In such passages as "What here is the foremost wealth for a person?" and so on, in the sense of a question. Here too it should be seen in the sense of a question. And "by what" is an instrumental expression in the sense of cause; the meaning is "by what cause." "Te" means of you. "Etādiso" means such, the meaning is as is being seen at present. "Vaṇṇo" - the word *vaṇṇa* occurs in the sense of virtue in such passages as "But when, householder, were these praises of the ascetic Gotama concocted by you?" and so on. In such passages as "In many ways he praises the Buddha, praises the Teaching, praises the Community" and so on, in the sense of praise. In such passages as "Then for what reason is one called a scent-thief?" and so on, in the sense of reason. In such passages as "There are three sizes of bowls" and so on, in the sense of measure. In such passages as "There are these four castes, Master Gotama" and so on, in the sense of caste. In such passages as "Having created a great elephant-king appearance" and so on, in the sense of form. In such passages as "You are golden-coloured, Blessed One, with very white teeth, energetic" and so on, in the sense of complexion. Here too it should be seen in the sense of complexion. For the meaning here is this: By what kind of distinction of merit as cause, O deity, has such a complexion of yours, of such a nature, with radiance capable of pervading twelve *yojanas*, arisen as your bodily complexion?

"By what does it succeed for you here" means by what abundance of merit does the lofty fruit of good conduct that is being obtained by you here in this place now thrive and come to fruition. "Arise" means they are born; the meaning is that they continue again and again without interruption. "Wealth" means special kinds of property and requisites such as garments, ornaments and so on, which have obtained the name "wealth" in the sense of what is to be enjoyed. "Whatever" is a description without specification by way of generality; "whatsoever" is a description without specification having touched upon the distinction of kinds; by both, it comprehensively includes without remainder all such wealth that is obtainable there among the distinctions of sublime, more sublime and so on. For this description is all-encompassing without remainder, just as "whatever activities." "Dear to the mind" means to be held dear by the mind; the meaning is agreeable.

And here, by this "such beauty," the accomplishment in beauty included in the individual existence of that deity, with the distinctions stated below, is shown. By this "wealth," the accomplishment in types of sensual pleasure, consisting of the distinctions of divine forms, sounds, odours, flavours and tangible objects, which serve as objects of enjoyment and use. By this "dear to the mind," the desirable, lovely and agreeable nature of those forms and so on. By this "it succeeds here," however, the accomplishment in divine life span, beauty, fame, happiness and authority is shown. By this "whatever are dear to the mind," the ten states that have come down in the discourse: "He surpasses the other gods in ten respects: in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects." It should be understood that the complete inclusion of those is shown here without remainder.

3. "I ask" means I make a question; the meaning is I wish to know. Although this "by what is such beauty yours, by what does it succeed for you here, what merit did you make, by what are you of such radiant power" - since by the very inclusion of the word "what" another meaning is not possible, it is understood that the three verses were spoken by way of questioning. However, "I ask" was said for the purpose of indicating the distinctive nature of the question. For this question is not, to begin with, an illumination of what has not been seen, because of the absence of such a matter being unseen by the great elder; nor is it a cutting off of doubt, because doubt has been altogether uprooted; nor is it a question seeking approval, because it does not proceed in the manner of seeking approval as in "What do you think, chieftain?" and so on; nor is it a question arising from desire to speak, because it was not asked by the elder on account of that deity's desire to speak. But with distinction, it should be understood as a comparison of what has been seen. And this meaning has been made clear below in the account of the origin of the story by the passage beginning with "although the elder." "Taṃ" means you. This has reference to what precedes and what follows; by reference to what precedes, it should be seen as an accusative singular; by reference to what follows, however, as a nominative singular.

"Goddess" - here the word "deva" occurs in the sense of a conventional god in such passages as "These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvati as chief; here, Sire, arouse desire, have longing for life" and so on; and in the sense of a god by purification in such passages as "To that god of gods, the

teaching of the All-Seeing One" and so on. For when the state of being a super-god of the Blessed One, who is a god by purification, is stated, that of the others is stated as well. In such passages as "The gods ruled by the four great kings are long-lived, beautiful, and abounding in happiness" and so on, it is in the sense of a god by rebirth. Here too it should be understood in the sense of a god by rebirth only. But as regards the meaning of the term - she sports by the supernormal power of her own merit, dallies, plays, delights in the five types of sensual pleasure; or alternatively, by the method stated below, she shines, radiates, and travels through space and by mansion - thus she is a goddess. "You, goddess" - this is a singular in the vocative case. "Of great majesty" means of lofty power; and that majesty of hers has been shown below by the two verses themselves.

"When one was a human being" (manussabhūtā): here, they are human beings because of the abundance of mind, those whose minds are enriched by virtues such as mindfulness, valour, suitability for the holy life, and so on, possessing consciousness of superior qualities. But who are they? They are the distinguished beings dwelling in the Indian subcontinent. Therefore the Blessed One said -

"Monks, by three states the human beings of the Indian subcontinent surpass the human beings of Uttarakuru and the gods of the Thirty-three. With which three? They are courageous, mindful, and here is the abiding by the holy life."

For indeed Buddhas, Blessed Ones, Individually Enlightened Ones, chief disciples, great disciples, universal monarchs, and other beings of great majesty arise right here. Some say that because of having the same form and so on as those, together with the inhabitants of the minor islands, the inhabitants of the other great continents too were recognised simply as "human beings."

Yet others say - They are human beings because of the abundance of mind conjoined with greed and so on and non-greed and so on. For whatever beings are of human birth, among them greed and so on and non-greed and so on are especially abundant; they fulfil the path to the realms of misery through the abundance of greed and so on, and the path to fortunate worlds and the path leading to Nibbāna through the abundance of non-greed and so on. Therefore, because of the abundance of mind conjoined with greed and so on and non-greed and so on, together with the inhabitants of the minor islands, the distinguished beings dwelling in the four great continents are called "human beings."

But the worldly people say "human beings because of being offspring of Manu." Manu is the first being of the cosmic cycle, the originator of the world's conventions, the ordainer of what is beneficial and harmful, standing in the place of a father for beings, who in the Dispensation is called "Mahāsammata." Beings who abide in his exhortation and instruction, directly and through succession, are called "human beings" because of their resemblance to sons. For that very reason indeed those young men are also designated as "manujā" (descendants of Manu). Born among human beings, arisen, or having attained the state of a human being - thus "one who was a human being."

"What merit did you make" (kimakāsi puññaṃ) means: what kind among the varieties such as giving, morality, and so on - because it produces the fruit of a state worthy of veneration, wherever it itself has arisen, it purifies and cleanses that continuity - thus

the wholesome action of good conduct which has obtained the name "merit," did she perform, accumulate, produce - this is the meaning. "Of blazing majesty" (jalitānubhāvā) means one whose meritorious power shines forth in every respect.

But why is it said here "when you were a human being, what merit did you make" - is it that there is no meritorious activity in other destinations? No, it is not that there is not. Since even in hell the occurrence of sensual-sphere wholesome consciousness is sometimes obtainable, how much more so elsewhere; did we not say "this is a question for comparing what has been seen"? Therefore the great elder, having seen her arisen after standing in the state of human existence and having performed meritorious action, asking in accordance with the actual fact, said "when you were a human being, what merit did you make?"

Or alternatively, in other destinations, because of absolute happiness, absolute suffering, and abundance of suffering, the opportunity for meritorious activity is not easily obtainable, since the combination of conditions such as the decisive support of good persons and so on is very difficult to obtain. Even when it sometimes arises, by the aforesaid reason it is neither lofty nor extensive; but in the human destination, because of the abundance of happiness, the opportunity for meritorious activity is easily obtainable, since the combination of conditions such as the decisive support of good persons and so on is for the most part easily obtainable. And whatever suffering arises there, that too is especially a decisive support for meritorious activity. For faith has suffering as its decisive support. Just as when a knife is being produced with an iron hammer, exclusively heating it in fire or moistening it with water is not the distinctive condition for the ability to cut, but having heated it, moistening it with water in due measure is the distinctive condition for that; just so, being endowed with absolute suffering, abundance of suffering, and being endowed with absolute happiness are not the distinctive condition for meritorious activity in the continuity of a being. But when there is the torment of suffering in due measure and the fostering of happiness, meritorious activity arises having obtained its decisive support, and when arising it is of great radiance, of great extent, and capable of cutting off the opposition; therefore the state of being human is the distinctive condition for meritorious activity. Therefore it was said "when you were a human being, what merit did you make." The remainder is easily understood.

4. But when thus questioned by the elder, that deity answered the question. To show that meaning, the verse "That deity, delighted" was spoken. But by whom was this verse spoken? By the compilers of the scriptures. Therein, "sā" (she) means she who was previously referred to as "I ask you, goddess of great majesty." "Deity" is said of a young god, a Brahmā, and a goddess alike. For in such passages as "Then a certain deity, when the night was far advanced, with surpassing beauty," a young god is called "a deity," making him a deity since he is indeed a god. Likewise, in such passages as "Those seven hundred lofty deities, having come forth from the Brahmā mansions," they are Brahmās.

"With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star."

In such passages as these, it is a goddess. Here too it should be seen as a goddess. "Delighted" means satisfied in mind, with mind seized by joy and pleasure. For consciousness accompanied by joy and pleasure, since there is no opportunity for displeasure, is as if seized and made its own by them. Or "delighted" means joyful in mind. For consciousness associated with blameless joy and pleasure, since it brings welfare and happiness to one possessed of it both now and in the future, obtains the designation "one's own," not the other.

"By Moggallāna" means that Great Elder was known by his clan as "Moggallāna" because he was the son of a wealthy brahmin of the Moggallāna clan; by that Moggallāna. "Asked" means asked by way of comparing what was seen; the construction is: delighted, that deity answered the question. And her delight arose from two reasons: even formerly she experienced pleasure now and then on account of her own fruit of merit, thinking "Even such a small action was the cause of such great heavenly success"; but now thinking "Even the service done to a certain elder has such a lofty result, and this one is the chief disciple of the Buddhas, of lofty virtues and great majesty, and I am able both to see him and to pay homage by prostration, and he asks a question connected with my own fruit of merit." Thus, with strong joy and pleasure having arisen, she accepted the elder's word with bowed head, and being asked the question, she answered.

"The question" means she explained, spoke, and answered that matter which was wished to be known. But how did she answer? "As asked" means in the manner of being asked, that is, in the very manner in which she was questioned - this is the meaning. Here, indeed, having said "pucchitā" (asked), the word "puṭṭhā" (questioned) again should be seen as a delimitation to a specific meaning. For when something is already established, a further undertaking serves only to indicate a specific meaning. But what is this specific meaning? The conformity of the answer to the question. For having shown the fruit of action, the action that was its cause was asked about - this is the elucidation of the mutual conformity of both. And in whatever manner the question proceeded, both in meaning and in phrasing, the conformity of the answer of that manner to the question - and just so the reply proceeded. Thus, for the purpose of indicating this distinction, having said "pucchitā," "puṭṭhā" was said again.

Or "asked" is the stating of the reason for the state of being questioned and for the answering of the question, by way of qualifying that deity. This is what is meant - The question is that which is being asked by the elder beginning with "By what is such beauty yours"; the deed done by that deity was caused to be revealed or declared by that question - thus that deity is said to be "asked." Because she was asked, she was caused to reveal the action being inquired about, therefore she was questioned with a question. And because she was asked, being one whose nature is to declare the action being inquired about, therefore she answered the question. "Of which action this is the fruit" - this is the showing of the actual form of the meaning stated as "question." And here this is the meaning - This fruit of merit, of the kind just described, evident to both the questioner and the one being questioned, she answered as the meritorious action which was called a "question" because of the wish to know of which action that was the fruit.

5. "I, among humans" and so on is the manner of answering the question. Therein, by

"I" the deity indicates herself. Having said "among humans," the further statement "one who had become a human being" is for the purpose of showing that human qualities were present in herself at that time. For whoever, being of human birth, having done what ought not to be done such as killing living beings and so on, being worthy of punishment, reaching the infliction of bodily punishment such as cutting off of the hand and so on from kings and others here and there, experiences great suffering - this one is called a human hell-being. Another, being of human birth, due to formerly done action does not even obtain food and clothing, overcome by hunger and thirst, full of suffering, not finding support anywhere, wanders about - this one is called a human ghost. Another, being of human birth, dependent on others for livelihood, bearing the burden of others, or having transgressed boundaries, having engaged in misconduct, threatened by others, frightened by the fear of death, dependent on thickets, full of suffering, wanders about not knowing what is beneficial and harmful, devoted only to dispelling the suffering of sleep and hunger and so on - this one is called a human animal. But whoever, knowing what is beneficial and harmful for oneself, believing in the fruit of action, endowed with shame and moral fear, possessed of compassion, abundant in religious emotion towards all beings, avoiding the unwholesome courses of action, practising the wholesome courses of action, fulfils the ways of making merit - this one, established in human qualities, is in the ultimate sense called a human being. She too was such. Therefore it was said "one who had become a human being among human beings." The meaning is: having attained human existence in the human order of beings, and standing without abandoning human qualities.

"Abbhāgatāna" means of those who have come; the meaning is of visitors who have arrived. For visitors are twofold: a guest and a stranger. Among these, one with whom acquaintance has been made is a visitor, a guest; one with whom no acquaintance has been made is a stranger. Whether one with whom acquaintance has been made or one with whom no acquaintance has been made, one who has come earlier is a guest; one who has presented himself at mealtime, having just now arrived, is a stranger. Or one who has been invited with a meal is a guest; one who has not been invited is a stranger. But this one was one with whom no acquaintance had been made, uninvited, and having just now arrived; with reference to that he said "abbhāgatāna," but here the plural is used out of respect. "One sits, one sits down here" - thus it is a seat. Whatever is suitable for sitting upon; but here a chair is intended, and because of its smallness and its lack of grandeur he said "a small seat." "I gave" means having arisen in pleasure thinking "This given to this elder will be of great fruit and great benefit for me," having believed in action and the fruit of action, I gave it for the purpose of that elder's use; the meaning is: I relinquished it by way of selfless giving up.

"I paid respect" means I made a salutation; the meaning is: I paid homage to the person worthy of offerings with the fivefold prostration. For while paying homage, by that very act of homage she in effect caused the one being venerated to utter a blessing such as "May you be happy, may you be healthy" and so on. "I made a salutation with joined palms" means raising to the head a salutation with joined palms resplendent with the joining of ten fingernails, she showed reverence to those distinguished in virtue - this is the meaning. "According to my ability" means according to my strength; the meaning is: in accordance with the wealth available to

me at that time. "Gave a gift" means by the giving up of gifts such as food and drink and so on, feeding one worthy of offerings, I produced merit consisting of giving.

And here, "I" is a showing of the connection by way of showing that action and its fruit have fallen within one continuity; "a human being among human beings" is a showing of the distinction of the particular continuity that was the foundation for her meritorious deed; "to guests" is an illumination of the fact that it proceeded without expecting anything in return, either for the giving or for the acceptance, and is both a showing of the accomplishment of consciousness and a showing of the accomplishment of the field. "I gave a seat and according to my ability I gave a gift" - this is a showing of the gift of the substance of wealth; "I paid respect, I made a salutation with joined palms" - this is a showing of the gift of the substance of the body.

6. "By that" means by that aforesaid merit which was the cause. "Me" - this word "me" occurs in the instrumental sense in such passages as "With difficulty have I attained this, enough now to proclaim it" and so on; the meaning is "by me." In such passages as "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, in the dative sense; the meaning is "to me." In such passages as "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta" and so on, it occurs in the genitive sense; here too it is in the genitive sense; the meaning is "my." This word "me" should be connected in both places, as "by that merit of mine" and as "of mine such." The remainder is according to the method already stated.

When the question had been thus answered by that deity, the Venerable Mahāmoggallāna expounded the Teaching in detail. That teaching was beneficial to that deity together with her retinue. The Elder, having come from there to the human world, reported all that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. But only the verses were included in the collection.

The commentary on the First Chair Mansion is concluded.

2. Commentary on the Second Chair Mansion

8-14. "Your chair is made of lapis lazuli" is the second Chair Mansion. Its occasion and explanation of the meaning should be understood by the method stated in the first. But this is the distinction - It is said that a certain woman dwelling in Sāvattthī, having seen a certain elder who had entered her house for almsfood, with a devoted mind, giving him a seat, having spread a blue cloth over her own chair, she gave it. By that, for her who was reborn in the heavenly world, a lapis lazuli divan-mansion arose. Therefore it was said -

8. "Your lapis lazuli chair is lofty, swift as thought, it goes wherever you wish;
Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a
cloud peak.
9. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

10. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
11. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
12. "When I was a human being among human beings, I gave a seat to guests;
I paid respect, I made a salutation with joined palms, and according to my ability I gave a gift.
13. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
14. "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

8. Therein, "made of lapis lazuli" means made of lapis lazuli gem. The lapis lazuli gem is a gem that arises not far from the Viḷūra mountain and the Viḷūra village. Its mine, it is said, was at the site of the Viḷūra village, but because of its being not far from Viḷūra, it came to be known simply as "veḷuriya." Because of its resemblance in colour, even in the heavenly world its name arose in the same way, just as in the human world, by virtue of the name obtained, for the young gods in the heavenly world. Now it is either the colour of a peacock's neck, or the colour of a crow's wing, or the colour of a glossy bamboo leaf. But here it should be understood as the colour of a peacock's neck. All the remainder is similar to what was stated in the first Chair Mansion.

The commentary on the Second Chair Mansion is concluded.

3. Commentary on the Third Chair Mansion

15-22. "Your chair is golden" is the third Chair Mansion. The story originated at Rājagaha. It is said that a certain elder who had eliminated the mental corruptions, having walked for almsfood in Rājagaha, having taken his meal, when the time was approaching, desirous of doing the meal duty, approached a house with an open door. Now in that house, the mistress of the house, a woman of faith and devotion, having observed the elder's disposition, having prepared her own plaited chair saying "Come, venerable sir, sit down here and take your meal," having spread a yellow cloth over it, gave it by way of selfless relinquishment, and also set up the aspiration "May this merit of mine be for the obtaining of a golden chair in the future." Then when the elder, having sat down there, having done the meal duty, having washed his bowl, was rising and going, she said "Venerable sir, this seat has been given up to you alone; please use it for the purpose of assisting me." The elder, out of compassion for her, having accepted that chair, had it given to the monastic community. She, at a later time, afflicted by a certain illness, having died, was reborn in the Tāvatiṃsa realm - etc. All should be understood by the very method stated in the commentary on the first mansion. Therefore it was said -

15. "Your golden chair is lofty, swift as thought, it goes wherever you wish;
Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a
cloud peak.
16. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
17. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
18. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
19. "This is the fruit of a small action of mine, by which I am of such radiant
power;
When I was a human being among human beings, in a former birth in the
human world.
20. "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a chair, devoted, with my own hands.
21. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
22. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

19. Now regarding "in a former birth, in the human world" and so on in the fifth verse, here the word "birth" (jāti) occurs in the sense of the characteristic of the conditioned phenomenon in such passages as "birth is included by two aggregates" and so on. It occurs in the sense of order in such passages as "the Jains are an order of ascetics" and so on. It occurs in the sense of conception in such passages as "whatever first consciousness has arisen in the mother's womb, the first consciousness has become manifest, with reference to that is his birth" and so on. It occurs in the sense of family in such passages as "unassailed and irreproachable with respect to birth" and so on. It occurs in the sense of childbirth in such passages as "just born, Ānanda, the Bodhisatta" and so on. It occurs in the sense of existence in such passages as "even one birth, even two births" and so on. Here too it should be seen in the sense of existence. Therefore "in a former birth" means in the former existence, in the immediately preceding past, in the former individual existence - this is the meaning. For this is an instrumental expression used in the locative sense. "In the human world" means in the existence in the human world; he speaks with reference to Rājagaha. For here the world of space is intended, but the world of beings has already been stated by "among humans."

20. "Addasaṃ" means I saw. "Stainless" means stainless because of being free from the dust of lust and so on. "Monk" means a monk because of having broken the mental defilements; "clear" because of the state of clear consciousness through the complete absence of the murkiness of defilements; "undisturbed" because of the state of undisturbed thought. Here each former term is a word expressing the reason for each latter term: a monk because of having broken the mental defilements through being free from the dust of lust and so on; clear because of the absence of the murkiness of defilements through having broken the mental defilements; undisturbed because of having a clear mind. Or each latter term is a word expressing the reason for each former term: stainless because of the connection with the qualities of a monk. For a monk is one whose mental defilements are broken. A monk because of the state of being clear. For a monk is one whose mind is clear through the absence of the murkiness of defilements. Clear because of the state of undisturbed thought. Or "stainless" is said because of the absence of the dust of lust; "clear" because of the absence of the murkiness of hate; "undisturbed" because of the absence of the confusion of delusion. One who is thus is in the ultimate sense called a monk - thus "monk" is said. "Adāsahaṃ" means I gave. "Chair" means the plaited chair that was available near me at that time. "Devoted" means with a devoted mind through faith in the fruit of action and through faith in the Triple Gem. "With my own hands" means without commanding another, having brought it with one's own hands, having prepared the chair, I gave it - this is the meaning.

And here, by "a stainless monk, with a clear and untroubled mind" it shows the accomplishment of the field, by "devoted" it shows the accomplishment of consciousness, by "with my own hands" it shows the accomplishment of means. Likewise, by "devoted" these two qualities of giving are shown: giving attentively and giving without troubling; by "with my own hands" these two qualities of giving are shown: giving with one's own hand and giving that is not forced upon another; by the spreading of the yellow cloth, through knowing the proper time for sitting, having paid attention, giving - giving at the proper time - it should be understood that these two qualities of giving are shown. The remainder is the same as the method stated below.

The commentary on the Third Chair Mansion is concluded.

4. Commentary on the Fourth Chair Mansion

23-30. "Your chair is made of lapis lazuli" is the fourth Chair Mansion. The story of this one too originated at Rājagaha; that should be understood by the very method stated in the second mansion. Because she gave a chair having spread it with a blue cloth, for this one too a mansion made of lapis lazuli arose. The remainder is similar to what was stated in the first mansion. Therefore it was said -

23. "Your lapis lazuli chair is lofty, swift as thought, it goes wherever you wish;
Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a cloud peak.
24. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

25. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
26. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
27. "This is the fruit of a small action of mine, by which I am of such radiant power;
When I was a human being among human beings, in a former birth in the human world.
28. "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a chair, devoted, with my own hands.
29. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
30. "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

Here too, indeed, because a chair was given having spread a blue cloth over it, for her too a lapis lazuli mansion arose. For that very reason, here "your lapis lazuli chair" and so on has come from the beginning. The remainder is similar to the third - the meaning should be understood by the very method stated there.

The commentary on the Fourth Chair Mansion is concluded.

5. Commentary on the Elephant Mansion

31-42. "Your elephant is an excellent mount" is the Elephant Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then one day a festival was proclaimed in the city of Rājagaha. The citizens, having cleaned the streets, having scattered sand, scattered flowers with parched corn as the fifth, at each and every house door they placed plantain trees and full pitchers, according to their means they raised flags, banners and so on variegated with various bright colours, all the people, well adorned and decorated according to their own respective means, celebrated the festival, and the whole city was decorated and prepared like the city of the gods. Then the great king Bimbisāra, by way of former custom and for the purpose of protecting the minds of the great multitude, having gone out from his own royal palace, with a great retinue, with great royal majesty, with lofty splendour and glory, circumambulates the city.

And at that time a certain daughter of a good family dwelling in Rājagaha, having seen the king's success of wealth, splendour and glory, and royal majesty, filled with wonder and amazement, asked those reputed to be wise: "By what kind of action is this success of wealth resembling divine power obtained?" They told her: "Dear lady, meritorious action is like a wish-fulfilling gem, like a wish-fulfilling tree; when there is the achievement of the field and the achievement of consciousness, whatever one

aspires to and does, that very thing it accomplishes. Furthermore, by the gift of a seat there is birth in a high family, by the gift of food the obtaining of the achievement of strength, by the gift of cloth the obtaining of the achievement of beauty, by the gift of a vehicle the obtaining of a distinction of happiness, by the gift of a lamp the obtaining of the achievement of vision, by the gift of a dwelling the obtaining of the achievement of all." She, having heard that, having fixed her mind there thinking "Heavenly success is loftier than this, I think," became exceedingly filled with enthusiasm for meritorious deeds.

And her parents sent a new pair of garments, a new chair, a bundle of lotuses, ghee, honey, sugar, rice grains and milk for her use. She, having seen those, with a satisfied mind thinking "I too wish to give a gift, and this gift to be given has been obtained by me," on the second day, while preparing the gift, having prepared milk-rice with little water and honey, having prepared also much other solid and soft food as accompaniment to it, having made the place of giving fragrant with scented encircling, having prepared a seat among lotuses adorned with the petals, filaments and stamens of blooming lotuses, having spread it with new white cloth, having placed four lotuses and a cluster of garlands on top of the four legs of the seat, having tied a canopy above the seat, having hung down garland strings and pendant strings, having spread the ground all around the seat with a complete covering of lotus petals with their stamens, thinking "When one worthy of offerings comes, I shall venerate him," she placed a basket filled with flowers to one side.

Then, having thus made the arrangement of the requisites for giving, having bathed her head, dressed in clean garments, with a clean upper robe, having noted the time, she commanded a female slave: "Go, woman, seek out one worthy of offerings such as ours." And at that time the Venerable Sāriputta, as if depositing a bag of a thousand coins, walking for almsfood in Rājagaha, had entered a side street. Then that female slave, having paid homage to the elder, said: "Venerable sir, give me your bowl." And she said: "For the purpose of assisting a certain female lay follower, come from here." The elder gave her the bowl. She ushered the elder into the house. Then that woman, having gone forward to meet the elder, having shown the seat, having said "Please sit down, venerable sir, this seat is prepared," when the elder was seated there, venerating the elder with lotus petals with their stamens, having scattered them all around the seat, having paid homage with the fivefold prostration, she served him with milk-rice with little water and honey mixed with ghee, honey and sugar. And while serving, she made the aspiration: "By the power of this merit of mine, may there be heavenly successes adorned with a divine elephant, a pinnacled building and a divan, and in all existences may lotuses never be absent." Again, when the elder had finished his meal, having washed the bowl, having filled it with ghee, honey and sugar, having made the cloth spread on the divan into a pad, having placed it in the elder's hands, and when the elder, having given thanksgiving, was departing, she commanded two men: "Take the bowl from the elder's hands and this divan to the monastery, hand them over to the elder, and come back." They did so.

She, afterwards having died, was reborn in a golden mansion one hundred yojanas in height in the Tāvatiṃsa realm, with a retinue of a thousand nymphs. And by the power of her aspiration, an excellent elephant arose, five yojanas in height, adorned with lotus garlands, beautified all around with lotus petals, filaments and stamens,

delightful to see, pleasant to touch, decorated with golden ornaments resplendent with a net of rays of various jewels. On top of it arose a golden divan one yojana in extent, endowed with an abundance of splendour as described. She, experiencing heavenly success, from time to time, having ascended the divan variegated with jewels on top of that Elephant Mansion, goes to the Nandana grove with great divine majesty. Then on one festival day, when the deities were going to the Nandana grove for the purpose of amusement in the park, each with their own divine power - beginning with this, everything is similar to what has come in the commentary on the first Chair Mansion; therefore it should be understood by the very method stated there. But here the elder -

31. "Your elephant is an excellent mount, adorned with various jewels;
Beautiful, powerful, endowed with speed, it moves through the sky.
32. "O Lotus Lady with lotus-petal eyes, resplendent with the radiance of lotuses and water lilies;
With limbs strewn over with lotus pollen, wearing a garland of golden lotuses.
33. "Along a path strewn with lotuses, adorned with lotus petals,
Standing firm, pleasantly without jolting, measured in pace goes the elephant.
34. "As it departs, golden gongs with delightful sounds;
Their resounding is heard, like a five-part musical ensemble.
35. "On the shoulder of that elephant, dressed in pure garments, adorned;
You outshine the great assembly of nymphs in beauty.
36. "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."He said;

31. Therein, "your elephant is an excellent mount" means it delights and takes delight in glens and mountain slopes, or there it cries out, wandering about trumpeting the cry of a heron. Or "kuñjara" means one who wears away (jarayati) the earth (kuṁ) by striking it (tadabhighātena); an elephant in the human world, of the type that roams mountains and so on; but this one is so called because of its resemblance to an elephant at the time of play. "It is mounted upon" thus "a mount" (āroha); the meaning is "suitable for riding." "Excellent, foremost, best mount" thus "excellent mount" (varāroha); what is meant is "the highest vehicle." "Adorned with various jewels" means "of various kinds are the jewels of these" thus "various jewels" - ornaments for the elephant such as head-ornaments and so on. That whose harnessing, that is armour, is furnished with those is "adorned with various jewels." "It gives delight and contentment" thus "beautiful" (rucira); the meaning is "delightful." "Powerful" (thāmavā) means firm, the meaning is strong. "Endowed with speed" means accomplished in speed; what is meant is "of swift speed." "Moves through the sky" means it properly moves in the sky, in the atmosphere; the meaning is it goes about, travels, without causing any jolting to those mounted upon it.

32. "Padumī" means because of having a colour similar to a lotus, she is called "Padumī" by the name obtained as "Paduma," on account of being endowed with the complexion of a lotus. "With lotus-petal eyes" means one with eyes resembling lotus

petals; this is a form of address to that deity. "Resplendent with the radiance of lotuses and water lilies" means because her body is adorned with garlands of divine lotuses and water lilies, she bears the radiance of lotuses and water lilies flashing and shining here and there - thus "resplendent with the radiance of lotuses and water lilies." "With limbs strewn over with lotus pollen" means one whose body is strewn all around with the petals, filaments and stamens of lotuses. "Wearing a garland of golden lotuses" means one who bears a garland of lotuses made of gold.

33. "A path strewn with lotuses, adorned with lotus petals" means the explanation is: it goes along a path strewn with, scattered with, great lotuses that support its foot at each and every footstep of the elephant, and adorned by the state of being distinctively decorated by the petals of those very lotuses of various faded colours fluttering about here and there. "Standing" is an adjective qualifying the path; the meaning is a path standing having become adorned with lotus petals. "Vaggu" means charming; and this is an adverb qualifying the action; the syllable "ma" serves as a word-connector. "Does not jolt" means it does not jolt; the meaning is not causing even the slightest agitation to those seated upon it. "Mita" means created; the meaning is it goes beyond the placing step. The meaning here is "it goes making a charming, beautiful placing of steps." Or "mita" means measured, of proper proportion; it is said to be neither too fast nor too slow. "Vāraṇa" means an elephant. For it is called "vāraṇa" because of warding off enemies and warding off the difficulties of travel.

34. "As it departs, golden gongs with delightful sounds" means the intention is that as that aforesaid elephant goes, golden gongs, bells made of gold, with delightful sounds, with pleasant resonance, hang down. For on both sides of that elephant, great bells the size of large jars, inlaid with gems and pearls and so on, made of gold, many hundreds in number, hanging here and there, sway about, from which there emanates an exceedingly captivating sound, as if from music skilfully played by a skilled gandhabba musician. Therefore he said "Their resounding is heard, like a five-part musical ensemble." Its meaning is - Just as when a five-part musical ensemble - namely ātata, vitata, ātatavitata, ghana, and susira - is being played by skilled musicians, a lovely, enticing resounding, a musical sound stirred by a singer showing the distinction of soft and loud notes with the attainment of each position, is heard, just so the resounding of those golden gongs, those bells of refined gold, is heard.

35. "Of the noble elephant" means of the elephant lord. "Great" means great both in the greatness of success and in the greatness of number. "Host of nymphs" means a multitude of heavenly maidens. "In beauty" means in appearance.

36. "Of giving" means of merit consisting of giving. "Of morality" means of the morality of restraint beginning with bodily restraint. The word "or" has the purpose of indicating an unstated alternative. By that, it includes the unstated practice morality beginning with paying respect.

When thus questioned by the elder, that deity answered the question. To show that meaning -

37. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."

This verse was spoken by the compilers of the scriptures; its meaning has been stated below.

38. "Having seen one accomplished in virtues, a meditator, delighting in meditative absorption, mindful;
I gave a seat strewn with flowers, spread with cloth.
39. "Half a lotus garland I, all around the seat;
Sprinkled over with petals, devoted, with my own hands.
40. "Of that wholesome action, this is such a fruit for me;
Honour and respect, and I am esteemed by the gods.
41. "Whoever indeed, with faith, would give a seat to those rightly liberated,
peaceful, living the holy life,
Would rejoice thus, just as I do, O Nanda.
42. "Therefore by one who loves oneself, by one aspiring to greatness;
A seat should be given, to those bearing their final bodies." These are the verses spoken by the deity.

38. Therein, "accomplished in virtues" means endowed with all the virtues of a disciple, or perfected in them. By this, it shows the attainment of the summit of the knowledge of the perfections of a disciple. "A meditator" means one whose habit is to meditate by both twofold meditation - meditation on the object and meditation on the characteristics; or one who, having burnt up the entire side of defilements which should be burnt by that, stands firm. For that very reason, "delighting in meditative absorption" is "fond of meditation." "Sataṃ" means being equal, or peaceful; the meaning is a good person. "Strewn with flowers" means strewn over with flowers; the meaning is completely scattered with lotus petals. "Spread with cloth" means spread over on top with cloth.

39. "Half a lotus garland I" means half a lotus flower, I. "All around the seat" means on the ground all around the seat upon which the elder was seated. "I sprinkled over" means I scattered over, I completely scattered. How? "With petals" means with petals made separately from that half-lotus, she scattered them in the manner of showering a rain of flowers - this is the meaning.

40. "This is such a fruit for me" - by this, having shown together one's own heavenly success classified as life span, fame, happiness, beauty, and so on, both what was grasped and what was not grasped by the elder beginning with "Your elephant is an excellent mount," and again, in order to show one's own success of power which was not grasped by the elder, she said beginning with "Honour and respect." By that she shows: "Not only, venerable sir, is the fruit of merit here for me as stated by you, but moreover this divine authority as well." Therein, "honour" means the act of esteem; the meaning is the state of being worthy of honour by the gods towards oneself. Likewise, "respect" means the state of being worthy of respect. "Of the gods" means by the gods. "Esteemed" means venerated.

41. "Of those rightly liberated" means of those well liberated, who have abandoned all defilements. "Of the peaceful" means of the good ones whose bodily, verbal, and

mental actions are calmed. "Practitioners of the holy life" because of having practised both the holy life of the path and the holy life of the Dispensation. "With faith would give a seat" means having become one with a gladdened mind through faith in the fruit of action and through faith in the Triple Gem, if one were to give even just a seat. "Would rejoice thus, just as I" means just as I rejoice and am happy now by that gift of a seat, just so another too would rejoice and be happy.

42. "Therefore" means for that reason. The word "hi" is merely a particle. "By one intent on one's own welfare" means by one desiring one's own welfare. For whoever performs action that brings welfare to oneself, not that which brings harm, he is one intent on his own welfare. "Greatness" means greatness of resultant fruit. "To those bearing their final bodies" means to those bearing the final body; the meaning is to those who have eliminated the mental corruptions. For the meaning here is this: Since by the gift of a seat to arahants I thus rejoice in heavenly success, therefore by anyone else too who is aspiring for one's own progress, a seat should be given to those standing in the final body - there is no such merit as this - thus she shows. For those, it is similar to what was stated.

The commentary on the Elephant Mansion is concluded.

6. Commentary on the First Boat Mansion

43-52. "A gold-roofed boat" means a boat-mansion. What is its origin? While the Blessed One was dwelling at Sāvathī, sixteen monks, having dwelt at a certain village residence and having finished keeping the rains retreat, thinking "We shall see the Blessed One and hear the Teaching," heading towards Sāvathī, set out on the highway in the summer season. On the way there was a waterless wilderness, and they, overpowered by heat, weary, thirsty, not obtaining drinking water, were going not far from a certain village. There a certain woman, having taken a water vessel, was going towards a well for the purpose of water. Then those monks, having seen her, thinking "Where this woman goes, having gone there it is possible to obtain drinking water," overcome by thirst, having gone in that direction, having seen the well, stood not far from her. That woman, having drawn water from there, wishing to return, having seen those monks, having known "These venerable ones are in need of water and are thirsty," having established respect and consideration, invited them with water. They, having taken out a water strainer from the bowl bag, having filtered it, having drunk drinking water as much as they liked, having cooled their hands and feet, having spoken thanksgiving for that woman's gift of drinking water, departed.

She, having placed that merit in her heart, recollecting it now and then, afterwards having died, was reborn in the Tāvatiṃsa realm. By the power of her merit, a great mansion adorned with wishing trees arose. Encircling that mansion, a river flowed, as if decorated with a net of pearls and silver, with white sandy banks strewn with sand, carrying pure water with masses of gems. On both its banks and at the entrance to the pleasure-grove mansion, a great pond adorned with groves of five-coloured lotuses arose together with a golden boat. She, experiencing heavenly success there, playing in the boat, sporting, wanders about. Then one day the Venerable Mahāmoggallāna, wandering on a journey in heaven, having seen that young goddess playing in the boat, asking about the meritorious action done by her -

43. "Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.
44. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
45. "I ask you, goddess of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He said;

Thereupon, to show the manner of the answer given by the deity who was questioned by the elder, by the compilers of the recitation -

46. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."

This verse was spoken.

47. "When I was a human being among human beings, in a former birth in the human world;
Having seen monks thirsty and weary, having risen, I gave water to drink.
48. "Whoever indeed, having risen, gives water to drink to the weary and thirsty;
For him there are rivers with cool water, abundant with garlands, with many white lotuses.
49. "Rivers with cool water, spread with sand, surround it always;
Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom.
50. "That mansion, the foremost, exceedingly shining, endowed with such pieces of land;
This is the result of that action here, those who have made merit obtain such.
51. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
52. "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

This is the manner of the deity's answer.

43. Therein, "gold-roofed" means gold-roofed because of the interior being concealed on both sides by variegated wall-designs made of refined gold, and because of being covered above with a golden ornament resplendent with various jewels. "Boat" means a vessel. For it is called a vessel because it flows and goes from the near shore to the far shore, and it is called a boat because it carries beings. "Woman" is a term of address to that goddess. "Nara" means one who leads, a man, a person. For just as a being who has become the first natural state is called "purisa" because he lies

foremost in the sense of being superior to the other natural state, so he is called "nara" in the sense of leading. For even a person who has become a son or a brother stands in the place of a father to his mother and elder sisters, let alone one who has become a husband. "She who belongs to a man" is a woman; and this designation, current among human women, is by conventional usage likewise applied to others as well. "You plunge into the pond" means although there are many kinds of jewel-made water-born flowers such as red water-lilies, blue water-lilies and so on, because of the predominant presence there of divine lotuses reckoned as "pokkhara," you enter the divine lake which has obtained the name "pokkharāṇī," out of delight in sporting in the water. "You pluck a lotus with your hand" means you break with your hand a divine lotus, a playful water-lily, with a stalk made of silver, a cluster of petals made of ruby gems, and a pericarp, filaments and stamens made of gold, out of the desire to make it a sport-lotus.

47. "Thirsty" means parched with thirst. "Weary" means with bodies wearied by that thirst and by the fatigue of the journey. "Having risen" means having made the effort of rising, without falling into laziness - this is the meaning.

48. By "whoever indeed" and so on, showing the method of inference from what is seen to what is unseen - that "just as I, so too others obtain such fruit through the merit of giving water as an offering" - she answers the meaning asked by the elder from the common standpoint. Therein, "for him" and "that" refer back to the aforesaid doer of merit.

49. "Flow around" means they encircle in a suitable manner. By the encircling of his dwelling place, he too is called fenced in. "Tilaka" means a certain species of tree with flowers similar to the bandhujīvaka flower. "Uddālaka" means the Cassia Fistula trees, which are also called "royal trees."

50. "With such pieces of land" means with such pieces of land, that is, with tracts of land comprising the aforesaid ponds, rivers, and parks - this is the meaning. "Endowed in form" means endowed with a praiseworthy nature; by virtue of those ponds and so on, it is a delightful settlement - this is what is meant. "Exceedingly shining" means the construction is: they obtain a foremost mansion exceedingly, extremely resplendent. The remainder is just by the method already stated.

The commentary on the First Boat Mansion is concluded.

7. Commentary on the Second Boat Mansion

53-62. "A gold-roofed boat" means the second boat-mansion. What is its origin? While the Blessed One was dwelling at Sāvattthī, a certain elder who had eliminated the mental corruptions, when entering the rains retreat was approaching, wishing to enter the rains retreat at a village residence, after the meal, set out on the highway from Sāvattthī heading for that village; weary and thirsty from the fatigue of the road, he arrived at a certain village on the way; not seeing outside the village such a place endowed with shade and water, and being overcome by fatigue, having put on his robe, having entered the village, he stood at the door of the very first house. There a certain woman, having seen the elder, having asked "From where have you come, venerable sir?" and having known his fatigue from the road and his state of being thirsty, having ushered him into the house saying "Come, venerable sir," having

prepared a seat saying "Please sit down here," she gave it. When he was seated there, having given water for washing the feet and oil for anointing the feet, having taken a fan, she fanned him. When the fever had subsided, having prepared a sweet, cool, fragrant beverage, she gave it. The elder, having drunk that, his weariness allayed, having given thanksgiving, departed. She, afterwards having died, was reborn in the Tāvatiṃsa realm - all should be understood as similar to the preceding mansion. In the verses too there is nothing not already explained. Therefore it was said -

53. "Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.
54. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
55. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
56. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
57. "When I was a human being among human beings, in a former birth in the
human world;
Having seen a monk thirsty and weary, having risen, I gave water to drink.
58. "Whoever indeed, having risen, gives water to drink to the weary and thirsty;
For him there are rivers with cool water, abundant with garlands, with many
white lotuses.
59. "Rivers with cool water, spread with sand, surround it always;
Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka
trees and trumpet-flower trees in bloom.
60. "That mansion, the foremost, exceedingly shining, endowed with such pieces
of land;
This is the result of that action here, those who have made merit obtain such.
61. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
62. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

In the explanations of the meaning too, here "only one elder" - there is nothing not already explained.

The commentary on the Second Boat Mansion is concluded.

8. Commentary on the Third Boat Mansion

63-74. "A gold-roofed boat" means the third boat-mansion. What is its origin? The Blessed One, while wandering on a journey through the country, together with a large community of monks, arrived at a brahmin village named Thūṇa in the Kosala country. The brahmin householders of Thūṇa heard: "The ascetic Gotama, it is said, has arrived at our village territory." Then the brahmin householders of Thūṇa, without faith, holding wrong views, overcome by stinginess, thinking "If the ascetic Gotama should enter this village and stay for two or three days, he would establish all these people in his own word, and then the brahmin religion would not find a footing," striving for the non-residence of the Blessed One there, removed the boats placed at the river fords, and destroyed the bridges and footbridges, and likewise the wayside shelters and so on, and except for one well, filled the other wells with grass and so on and covered them. Therefore it was said in the Udāna: "Then the brahmin householders of Thūṇa filled the well with grass and chaff up to the brim, 'May those shavelings, those petty ascetics, not drink the drinking water.'"

The Blessed One, having known that alteration of theirs, having compassion for them, together with the community of monks, having crossed over the river through the sky, having gone in due course, having reached Thūṇa, the brahmin village, turning aside from the road, sat down on the prepared seat at the foot of a certain tree. And at that time several water-carrying women were passing not far from the Blessed One. And in that village an agreement had been made: "If the ascetic Gotama should come here, no going out to meet him and so on should be done, and no almsfood should be given to him when he has come to the house, nor to his disciples."

There, a female slave of a certain brahmin, going with a pot having taken drinking water, having seen the Blessed One seated surrounded by the community of monks, and having known the monks to be weary and thirsty from the fatigue of the road, with a devoted mind, wishing to give drinking water, thinking "Even though my village-dwellers, having made the agreement 'Nothing is to be given to the ascetic Gotama, nor is even proper conduct to be shown,' stand thus, even so, if I, having found such a field of merit, one worthy of offerings, should not make a support for myself even by the mere giving of drinking water, when shall I be freed from this life of suffering? Let my master and all these villagers beat me or bind me; I shall give the gift of drinking water in such a field of merit" - having made this conclusion, even though being prevented by the other water-carrying women, heedless of her life, having lowered the drinking water pot from her head, having grasped it with both hands, having placed it to one side, with joy and pleasure arisen, having approached the Blessed One, having paid homage with the fivefold prostration, she invited him with drinking water. The Blessed One, having observed the confidence of her mind, assisting her, having filtered the drinking water, having washed his hands and feet, drank the drinking water; the water in the pot did not go to exhaustion. She, having seen that, again with a devoted mind, gave to one monk, and likewise to another and another, and gave to all of them; the water was not exhausted at all. She, full of mirth, went towards her house with the pot as full as before. Her master, the brahmin, having heard that the drinking water had been given, blazing with wrath,

sizzling, threw her to the ground and struck her with his hands and feet. She, having reached the destruction of life by that assault, was reborn in the Tāvatiṃsa realm, and a mansion arose for her similar to that described in the first boat-mansion.

Then the Blessed One addressed the Venerable Ānanda: "Come now, Ānanda, bring me drinking water from the well." The Elder said: "Just now, venerable sir, the well has been spoiled by the people of Thūṇa; it is not possible to bring drinking water." The Blessed One commanded a second time and also a third time. On the third occasion, the Elder, having taken the Blessed One's bowl, went towards the well. As the Elder was going, the water in the well, having become full, overflowed and flowed all around, and all the grass and chaff, having floated up, departed of its own accord. By that flowing water, rising higher and higher, having filled the other reservoirs of water, encircling that village, the village area was submerged. Having seen that wonder, the brahmins, filled with wonder and amazement, asked forgiveness of the Blessed One; at that very moment the flood of water disappeared. They, having arranged a dwelling place for the Blessed One and the community of monks, having invited them for the morrow, on the second day, having prepared a great gift, having served the community of monks headed by the Buddha with superior solid and soft food, all the brahmin householders of Thūṇa, attending upon the Blessed One who had finished eating and had removed his hand from the bowl, sat down.

And at that time, that deity, having reviewed her own success, reflecting upon its cause, having known it to be "the gift of drinking water," filled with joy and pleasure, thinking "Come, I shall now pay homage to the Blessed One, and I shall make manifest in the human world the lofty fruit even of small services done to those who are rightly practising," filled with enthusiasm, with a retinue of a thousand nymphs, together with the mansion complete with pleasure grove and so on, with great divine power, with great divine majesty, while the great multitude of people was watching, having come, having descended from the mansion, having approached the Blessed One, having paid respect, she stood with joined palms raised. Then the Blessed One, wishing to make evident the fruit of action to that assembly of hers -

63. "Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.
64. "Your pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around the four directions.
65. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
66. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make,
By what are you of such radiant power, and your beauty illuminates all
directions?"

He asked with four verses.

67. "That deity, delighted, questioned by the Enlightened by himself;
Asked a question, she explained of which action this is the fruit."

The compilers of the recitation said.

68. "When I was a human being among human beings, in a former birth in the human world;
Having seen monks thirsty and weary, having risen, I gave water to drink.
69. "Whoever indeed, having risen, gives water to drink to the weary and thirsty;
For him there are rivers with cool water, abundant with garlands, with many white lotuses.
70. "Rivers with cool water, spread with sand, surround it always;
Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom.
71. "That mansion, the foremost, exceedingly shining, endowed with such pieces of land;
This is the result of that action here, those who have made merit obtain such.
72. "My pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around the four directions.
73. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
74. "I declare to you, Buddha of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions;
This is the fruit of that action of mine, for my benefit the Buddha drank the water."

These are the verses of reply.

63. Therein, although that deity, when the Blessed One asked, was not at that time standing having ascended that boat, was not plunging into the pond, nor was she plucking a lotus, yet being impelled by the power of her action, she habitually does so being engaged in water-sport; thus it was stated in this way by way of showing the uninterrupted nature of that activity. And this meaning should be seen not only here alone, but also in the preceding ones in just the same way.

72. "Pinnacled buildings" means those having houses bound with golden pinnacles. "Dwellings" means residences; the meaning is halls. Therefore it is said "divided into sections, measured." For those, being of four halls, as if being reflections of each other, are of separately divided form, and by their equal measurement they are as if measured in sections. "Shining brightly" means exceedingly resplendent. "They radiate" means they illuminate with networks of rays from gems, jewels, and gold.

74. "Mine" - this has reference to what precedes and what follows; the construction here is: of my action, for my benefit. "Drank the water" means that which was stated as the gift of water, this divine success is the fruit of that meritorious action, because

for my benefit the Buddha, the Blessed One, the foremost worthy of offerings in the world including its gods, drank the water given by me. The remainder is according to the method already stated.

Thus, to the deity whose mind was pleased, the Blessed One, giving a progressive teaching of the Dhamma, made known the truths. She, at the conclusion of the teaching, became established in the fruition of stream-entry. The proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The commentary on the Third Boat Mansion is concluded.

9. Commentary on the Lamp Mansion

75-84. "With surpassing beauty" refers to the Lamp Mansion. What is its origin? While the Blessed One was dwelling at Sāvattthī, on an Observance day, many lay followers, having become observers of the Observance, before the meal, having given gifts according to their means, having eaten early, dressed in clean garments, with clean upper robes, with scents, garlands and so on in their hands, after the meal, having gone to the monastery, having attended upon monks who were inspiring to the mind, in the evening they listened to the Teaching. While those who wished to stay right in the monastery were listening to the Teaching, the sun set and darkness arose. Therein a certain woman, having thought "Now it is fitting to make lamplight," having had material for lighting brought from her own house, having lit a lamp, having placed it in front of the Teaching seat, listened to the Teaching. She, delighted by that gift of a lamp, filled with joy and happiness, having paid homage, went to her own house. She, afterwards having died, was reborn in a Radiant Mansion in the Tāvātimsa realm. And the beauty of her body, exceedingly luminous, having outshone the other gods, stands illuminating the ten directions. Then one day the Venerable Mahāmoggallāna, wandering on a journey in heaven - all this should be understood according to the method that has come above. But here -

75. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
76. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
77. "By what are you of stainless radiance, outshining, O deity;
By what from all your limbs, do all directions shine forth.
78. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

He asked with four verses.

79. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
80. "When I was a human being among human beings, in a former birth in the

human world;

In the darkness of a very dark night, at the time for lighting, I gave a lamp.

81. "Whoever in the darkness of a very dark night, at the time for lighting, gives a lamp;
There arises a mansion of radiant light, with abundant garlands and many white lotuses.
82. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
83. "By that I am of stainless radiance, outshining, O deity;
By that from all my limbs, all directions shine forth.
84. "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

She answered.

75. Therein, "with surpassing beauty": here the word "abhikkanta" occurs in the sense of passing away in such passages as "The night has passed, venerable sir, the first watch has gone." In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful. In such passages as "Excellent, venerable sir, excellent, venerable sir," in the sense of appreciation. In such passages as "With surpassing beauty, illuminating all directions," in the sense of handsome. Here too it should be seen in the sense of handsome. Therefore "abhikkantena" means surpassing, exceedingly agreeable, handsome - this is the meaning. "With beauty" means with skin colour. "Illuminating all directions" means illuminating all ten directions, making one light. "Like what?" - he said "like the healing star." The star that has obtained the name "osadhī" because abundant radiance is sustained by it, or because of being a giver of supporting strength to medicinal herbs, just as it stands making light all around, just so you stand illuminating all directions.

77. "From all limbs" means from all bodily parts, from all major and minor limbs it shines - this is the intention; and this is an instrumental expression in the sense of cause. "All directions shine forth" means all ten directions shine. Some also read "obhāsa"; for them "sabbā disā" should be seen as simply a plural.

81. "At the time for lighting" means at the time of making a lamp, in the darkness suitable for lighting a lamp - this is the meaning. Therefore it was said "whoever in the darkness of a very dark night"; the meaning is in thick, great darkness. "Gives a lamp" means whether lighting it oneself or having another light it, one gives the gift of a lamp; one relinquishes lamp requisites dedicated to those worthy of offerings. "There arises a mansion of radiant light" means by way of taking up conception in rebirth, one approaches a mansion of radiant light. The remainder is according to the method already stated.

Then, when the meaning as asked about had been spoken by the deity, the Elder, making that very discussion the occasion, having known through the talk on giving and so on that her mind was pliant and so on, made known the truths. At the

conclusion of the truths, that deity together with her retinue became established in the fruition of stream-entry. The Elder, having come from there, reported that incident to the Blessed One. The Blessed One, on that subject matter, expounded the Teaching in detail to the assembly that had arrived. That teaching was beneficial to the great multitude. The great multitude became one who acted carefully, distinctively, in the giving of lamps.

The commentary on the Lamp Mansion is concluded.

10. Commentary on the Sesame Offering Mansion

85-92. "With surpassing beauty" - this is the Sesame Offering Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. And at that time at Rājagaha a certain pregnant woman, having washed sesame seeds, was drying them in the sunshine, desirous of making oil. And she was one whose life span was exhausted, subject to passing away on that very day, and her action conducive to hell had made an opportunity and was standing ready. Then the Blessed One, surveying the world towards the break of dawn, having seen her with the divine eye, thought: "This woman, having died today, will be reborn in hell. What if I, by the acceptance of sesame seeds as almsfood, were to make her one destined for heaven." He, from Sāvattthī, at that very moment, having gone to Rājagaha, having dressed in the earlier period of the day, taking his bowl and robe, walking for almsfood in Rājagaha, gradually arrived at the door of her house. That woman, having seen the Blessed One, with joy and pleasure arisen, suddenly having got up, with joined palms, not seeing anything else suitable to be given, having washed her hands and feet, having made the sesame seeds into a heap, having grasped them with both hands, having poured a handful of sesame seeds into the Blessed One's bowl, she paid homage to the Blessed One. The Blessed One, having compassion for her, having said "May you be happy," departed. She, having died towards the break of dawn of that night, was reborn as if awakened from sleep in a golden mansion twelve yojanas in extent in the Tāvatiṃsa realm.

Then the Venerable Mahāmoggallāna, wandering on a journey in heaven, having approached her, who was surrounded by a thousand nymphs, shining with great divine power -

85. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
86. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
87. "I ask you, goddess of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He asked;
88. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
89. "When I was a human being among human beings, in a former birth in the

human world.

90. "I saw the stainless Buddha, with a clear and untroubled mind;
Having approached, I gave a gift, unwillingly, an offering of sesame seeds;
To the Buddha worthy of offerings, devoted, with my own hands.
91. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
92. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

She answered.

90. Therein, "āsajja" - this word "āsajja" occurs in the sense of knocking against in such passages as "having approached the Truth-finder" and so on. In such passages as "one gives a gift having approached" and so on, it is in the sense of meeting. Here too it should be seen as meeting indeed. Therefore "āsajja" means having met together, having come together by combination - this is the meaning. Therefore she said "unwillingly." For she said "having approached, I gave a gift, unwillingly, an offering of sesame seeds" with reference to the gift of sesame seeds that was offered suddenly when the Blessed One arrived, without a prior intention to give that had been previously established preceded by the arrangement of things to be given. The remainder is according to the method already stated.

The commentary on the Sesame Offering Mansion is concluded.

11. Commentary on the First Devoted Wife Mansion

93-100. "Herons, peacocks, and divine swans" is the Mansion of the Devoted Wife. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There a certain woman was a devoted wife, acting agreeably towards her husband, patient, taking the auspicious course, she did not oppose even when angry, was of non-harsh speech, a speaker of truth, faithful, devoted, and gave gifts according to her means. She, afflicted by a certain illness, having died, was reborn in the Tāvatiṃsa realm. Then the Venerable Mahāmoggallāna, wandering on a journey in heaven in the same manner as before, having seen that young goddess experiencing great success, approached her. She, surrounded by a thousand nymphs, with her person adorned with ornaments weighing sixty cartloads, having paid homage with her head at the elder's feet, stood to one side. The elder too, asking about the meritorious action done by her -

93. "Herons, peacocks, and divine swans, sweet-voiced cuckoos fly about;
This mansion strewn with flowers, charming, variegated, frequented by men
and women.
94. "There you dwell, goddess of great majesty, displaying supernormal powers of
various forms;
And these nymphs of yours all around, dance and sing and delight.

95. "You have attained divine power, O one of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He said;
96. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
97. "When I was a human being among human beings, I was a devoted wife with
mind for no other;
Guarding my husband as a mother guards her son, even when angry I did not
speak harshly.
98. "Established in truth, having abandoned untruth, delighting in giving, with a
nature inclined to kindness;
With a confident mind, I gave food and drink, attentively I gave an abundant
gift.
99. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
100. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

That deity answered.

93. Therein, "herons" means heron birds, which are also called "sārasas" (cranes). "Peacocks" means peafowl. "Divine" means of divine power. For this term should be connected with all four terms thus: "divine herons, divine peacocks" and so on. "Swans" means golden swans and other swans. "Sweet-voiced" means having sweet voices. "Cuckoos" means both dark cuckoos and white cuckoos. "Fly about" means playing and frolicking for the purpose of the deity's enjoyment, they fly all around and wander about. For in the form of herons and so on, the deities who constitute the retinue, playing and frolicking for the purpose of generating delight for the deity, are spoken of as "herons" and so on. "Strewn with flowers" means strewn over with various kinds of jewel-flowers, both strung and unstrung. "Charming" means delightful; the meaning is pleasing to the mind. "Variegated" means made beautiful by many gardens, wish-fulfilling trees, ponds and so on, and in the mansions by many special wall-decorations and so on. "Frequented by men and women" means attended upon by young gods and young goddesses who constitute the retinue.

94. "Displaying supernormal powers of various forms" - the construction is: displaying various forms by the showing of diverse appearances, you dwelt exercising supernormal powers of transformation, supernormal powers accomplished through the power of action.

97. "With undiverted mind" means a devoted wife; "one whose mind is directed from her husband towards another" is "one of diverted mind"; "not of diverted mind" is "of undiverted mind"; the meaning is: I did not arouse an evil thought towards another

man other than my husband. "Guarding as a mother guards her son" means just as a mother guards her son, so guarding my husband, or showing compassion towards all beings through seeking their welfare and through the desire to remove what is harmful. "Even when angry I did not speak harshly" means dependent on discomfort caused by another, even though being angry, I did not speak harsh speech; rather, the intention is: I spoke only endearing speech.

98. "Established in truth" means firmly established in truth. Because one is called established in truth through abstention from lying, and never merely by speaking truthful words, she said - "Having abandoned untruth" means having abandoned lying. "Delighting in giving" means devoted to giving; the meaning is engaged and occupied in it. "Of a nature that supports others" - the construction is: by nature disposed to supporting others just as oneself through the ways of supporting others, with a devoted mind through faith in the fruit of action, I gave food and drink carefully with respect, and I also gave other gifts such as cloth and so on, extensive and lofty. The remainder is according to the method already stated.

The commentary on the Devoted Wife Mansion is concluded.

12. Commentary on the Second Devoted Wife Mansion

101-107. "Lapis Lazuli Pillars" is the second devoted wife's mansion. What is its origin? It is said that in Sāvattṥī, a certain female lay follower, being a devoted wife, faithful and devoted, having made the five precepts thoroughly pure, guarded them, and gave gifts according to her means; she, having died, was reborn in the Tāvatiṡsa realm. The remainder is the same as the method stated below.

101. "Having ascended the mansion with lapis lazuli pillars, beautiful and luminous, variegated;
There you dwell, goddess of great majesty, displaying supernormal powers high and low;
And these nymphs of yours all around, dance and sing and delight.
102. "You have attained divine power, O one of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He asked;
103. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
104. "When I was a human being among human beings, I was a female lay follower of the One with Vision;
I was abstaining from killing living beings, I avoided what is not given in the world.
105. "I abstained from intoxicants and did not speak falsehood, I was satisfied with my own husband;
With a confident mind, I gave food and drink, attentively I gave an abundant gift.

106. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.

107. "I declare to you, monk of great majesty,
The merit I made when I was a human being;
By that I am of such radiant power,
And my beauty illuminates all directions." She answered.

101. Therein, "lapis lazuli pillar" means a pillar made of lapis lazuli gems. "Beautiful" means delightful. "Luminous" means exceedingly bright. "High and low" means high and low; the meaning is various.

104-105. "A female lay follower" means one established in the characteristic of a female lay follower through going for refuge. For it is said -

"Since, Mahānāma, a noble disciple has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community, to this extent, Mahānāma, is a noble disciple a lay follower."

"The One with Vision" means of the Buddha, the Blessed One, who has vision through five eyes. Thus, having shown the purity of disposition by the proclamation of the state of being a female lay follower, in order to show the purity of practice, "abstaining from killing living beings" and so on was stated. Therein, "I was satisfied with my own husband" states the abstention from misconduct. The remainder is exactly the same as what was said below.

The commentary on the Second Devoted Wife Mansion is concluded.

13. Commentary on the First Daughter-in-law Mansion

108-115. "With surpassing beauty" - this is the Daughter-in-law's Mansion. What is its origin? In Sāvattihī, in a certain house, a daughter-in-law of the family, having seen an elder who had eliminated the mental corruptions who had entered the house for almsfood, with joy and pleasure arisen, thinking "This highest field of merit has presented itself to me," having taken the portion of cake obtained by herself, she presented it to the elder with regard. The elder, having accepted it and having given thanksgiving, departed. She, afterwards having died, was reborn in the Tāvātimsa realm. All the remainder is exactly the same as what was said above. Therefore it was said -

108. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

109. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

110. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"

111. "That deity, delighted, questioned by Moggallāna;

Asked a question, she explained of which action this is the fruit."

112. "When I was a human being among human beings, I was a daughter-in-law in my father-in-law's house.
113. "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a cake, devoted, with my own hands;
Having given half of my portion, I rejoice in the Nandana grove.
114. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
115. "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

112. Therein, "daughter-in-law" means the wife of a son. For a woman's husband's father is called "father-in-law," and she is his "daughter-in-law." With reference to that, "I was a daughter-in-law in my father-in-law's house."

113. "Half of my portion" means half of the share obtained by oneself. "I rejoice in the Nandana grove" - she said this because she was seen by the elder in the Nandana grove. The remainder is according to the method already stated.

The commentary on the Daughter-in-law Mansion is concluded.

14. Commentary on the Second Daughter-in-law Mansion

116-123. "With surpassing beauty" is the Second Daughter-in-law's Mansion. Here, however, there is nothing not already explained; in the arising of the occasion, the distinction is only the gift of barley-gruel. Therefore it was said -

116. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
117. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
118. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
119. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
120. "When I was a human being among human beings, I was a daughter-in-law in my father-in-law's house.
121. "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a share, devoted, with my own hands;
Having given a lump of barley-gruel, I rejoice in the Nandana grove.

122. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
123. "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

121. Therein, "a share" means a portion of barley-gruel. Therefore she said "having given a lump of barley-gruel." And "barley-gruel" means barley-gruel made from barley is spoken of. The remainder is according to the method already stated.

The commentary on the Second Daughter-in-law Mansion is concluded.

15. Commentary on the Uttarā Mansion

124-136. "With surpassing beauty" refers to the Uttarā Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. And at that time a poor man named Puṇṇa lived in dependence on the millionaire of Rājagaha. His wife was Uttarā, and he had a daughter also named Uttarā - just two people in the household. Then one day they made a proclamation in Rājagaha: "A festival is to be celebrated by the people for seven days." Having heard that, the millionaire said to Puṇṇa who had come right early: "Dear son, our attendants wish to celebrate the festival. Will you celebrate the festival, or will you do work for wages?" "Master, a festival is for those who have wealth. But in my house there is not even rice-grain for rice gruel for the morrow. What is the festival to me? If I can obtain oxen, I shall go to plough." "Then take the oxen." He, having taken strong oxen and a good plough, having said to his wife: "Dear lady, the townspeople are celebrating the festival. I, due to poverty, shall go to do work for wages. Cook for me today a double portion of fodder and bring the meal" - went to the field.

The Elder Sāriputta too, having been attained to the cessation attainment for seven days, having emerged from it, looking around thinking "For whom indeed is it fitting for me to show kindness today?" having seen Puṇṇa entered within the net of his knowledge, looking to see "Is this one indeed faithful? Will he be able to show me kindness?" having known his state of faith and his ability to show kindness and the obtaining of great success by him on account of that, having taken his bowl and robes, having gone to his ploughing place, stood looking at a bush on the bank of a pit. Puṇṇa, having seen the elder, having set aside his ploughing, having paid homage to the elder with the fivefold prostration, thinking "There will be need for a wooden toothbrush," having made a wooden toothbrush allowable, gave it. Then the elder, having taken out his bowl and water strainer, gave them to him. He, thinking "There will be need for drinking water," having taken them, having filtered drinking water, gave it.

The elder thought: "This one lives at the back of others' house. If I go to his house-gate, his wife will not be able to see me. Until his wife, having taken the meal, sets out on the road, I shall stay right here." He, having waited there a little while, having known that she had set out on the road, set out facing towards the inner city. She, having seen the elder on the road, thought: "Sometimes when I have a gift, I do not see the noble one; sometimes when I see the noble one, I have no gift. But today the

noble one has been seen by me, and this gift is here. Will he indeed show me kindness?" She, having put down the food vessel, having paid homage to the elder with the fivefold prostration, said: "Venerable sir, without thinking whether this is coarse or superior, show kindness to your servant." Then the elder, having held out his bowl, while she, holding the vessel with one hand and giving the food from it with the other hand, when half the food had been given, covered the bowl with his hand, saying "Enough." She, having said "Venerable sir, there is only one portion; it cannot be made into two. Without making provision for this world for your servant, make provision for the world beyond. I wish to give it without remainder," having placed all of it in his bowl, made the aspiration: "May I be a partaker of what is seen by you in this very life." The elder, having said "May it be so," having given the thanksgiving while standing right there, having sat down in a place convenient for water, took his meal. She too, having turned back, having searched for rice-grain, cooked a meal.

Puṇṇa too, having ploughed an area of about half a karīsa, being unable to endure the hunger, having released the oxen, having entered the shade of a single tree, sat down looking at the road. Then his wife, while going having taken the meal, having seen him, thought: "He is sitting oppressed by hunger, looking at me. If he threatens me saying 'You have delayed too much' and strikes me with a driver's stick, the deed done by me will become useless. I shall tell him beforehand." Having thought thus, she said: "Husband, for just this one day gladden your mind. Do not make the deed done by me useless. I, while bringing your meal right early, having seen the General of the Teaching on the road, having given your meal to him, having gone again to the house and having cooked a meal, have come. Gladden your mind, husband." He, having asked "What do you say, dear lady?" having heard that matter again, saying "Dear lady, well done indeed by you in giving my meal to the noble one! By me too, right early today, a wooden toothbrush and water for washing the face were given to him" - with a gladdened mind, having delighted in those words, because of having received the meal late, with body wearied, having placed his head on her lap, he fell into sleep.

Then, right early, his tilled ground, with reference to the dust powder, all having become red gold, stood shining like a heap of kaṇikāra flowers. He, having awakened, having looked, said to his wife: "Dear lady, this tilled ground all appears to have become gold for me. Is it that my eyes are spinning because of having received food too late in the day?" "Husband, it appears just so to me too." He, having risen, having gone there, having taken one lump, having struck it on the plough-head, having known its golden nature, thinking "Ah, by the gift given to the noble General of the Teaching, this very day the result has been shown. But it is not possible to conceal and enjoy so much wealth," having filled the food bowl brought by his wife with gold, having gone to the royal palace, having entered when given permission by the king, having paid respect to the king, when it was said "What is it, dear?" he said: "Sire, today my tilled ground has all become just a heap of gold and stands thus. It is fitting to have the gold brought." "Who are you?" "My name is Puṇṇa." "But what was done by you today?" "By me, right early, a wooden toothbrush and water for washing the face were given to the General of the Teaching. And by my wife too, the food being brought for me was given to him alone."

Having heard that, the king, having said "This very day, indeed, friend, the result of the gift given to the General of the Teaching has been shown," asked "Dear, what shall I do?" "Having sent many thousands of carts, have the gold brought." The king sent the carts. When the king's men were taking it saying "It belongs to the king," each thing taken became nothing but clay. When they, having gone, reported to the king, being asked "Having said what did you take it?" they said "It belongs to you." "If so, dear ones, go again, and take it saying 'It belongs to Puṇṇa.'" They did so; each thing taken was nothing but gold. Having brought all of it, they made a heap in the royal courtyard. The heap was eighty cubits in height. The king, having assembled the citizens, said "Does anyone in this city have so much gold?" "There is not, Sire." "What then is fitting to give him?" "The umbrella of a millionaire, Sire." The king, saying "Let him be named the Millionaire of Much Wealth," gave him the umbrella of a millionaire together with great wealth.

Then he said to him: "We, Sire, have dwelt for so long a time in another's family. Give us a dwelling place." "Then look, this thicket can be seen; having had it removed, build a house" - he pointed out the site for a house of a former millionaire. He, having had a house built in that place in just a few days, performing the house-entering ceremony and the umbrella ceremony together as one, gave a gift to the Community of monks headed by the Buddha for seven days. Then the Teacher, while giving the thanksgiving for the gift, gave a progressive discourse. At the conclusion of the talk on the Teaching, the millionaire Puṇṇa and his wife and his daughter Uttarā - these three persons became stream-enterers.

Afterwards, the millionaire of Rājagaha asked for the daughter of the millionaire Puṇṇa in marriage for his own son. He, having been told "I shall not give her," said "Do not do thus; having dwelt in dependence on us for so long a time, your success was obtained; give your daughter to my son." He said "You are ones of wrong view; my daughter cannot live without the Three Jewels; I shall indeed not give him my daughter." Then many sons of good family, millionaires, householders and others, requested him "Do not break trust with him; give him your daughter." He, having accepted their word, gave his daughter on the full moon of Āsāḷha. She, from the time of going to her husband's family, was not able to approach a monk or a nun, or to give a gift, or to hear the Teaching. Thus, when two and a half months had passed, she asked the attendant standing nearby "How much of the rains retreat now remains?" "A fortnight, my lady." She sent a message to her mother and father: "Why did they throw me into such a prison? Better for you to have me branded and proclaimed as a slave to others, than to give me to such a family of wrong view. From the time of coming, I have not been able to do even one meritorious deed such as seeing monks and so on." Then her father, having declared his displeasure "My daughter is indeed afflicted," sent fifteen thousand coins: "In this city there is a courtesan named Sirimā; she takes a thousand daily. Having brought her with these coins and having handed her over to her husband, let her herself make merit as she pleases" - and he sent a message too. Uttarā, having done so, when her husband, having seen Sirimā, said "What is this?" she said: "Husband, for this fortnight let my companion attend upon you; but I, for this fortnight, wish to give gifts and wish to hear the Teaching." He, having seen that lovely woman, with affection arisen, received it saying "Good!"

Uttarā too, having invited the Community of monks headed by the Buddha, having obtained the Teacher's promise saying "Venerable sir, for this fortnight, without going elsewhere, almsfood should be accepted right here," with a satisfied mind thinking "From now on, until the great invitation ceremony, I shall obtain the opportunity to attend upon the Teacher and to hear the Teaching," went about arranging all duties in the kitchen, saying "Cook the rice gruel thus, cook the food thus, cook the cakes thus." Then her husband, thinking "Tomorrow will be the great invitation ceremony," standing at the window facing the kitchen, having looked around thinking "What is that blind fool doing going about?" having seen her drenched with sweat, covered with ashes, smeared with charcoal soot, having arranged things thus and going about, having laughed saying "Alas, the blind fool, in such a position does not enjoy this splendid achievement; she goes about with a gladdened mind thinking 'I shall attend upon the shaven-headed ascetics,'" departed.

When he had departed, Sirimā, who had been standing near him, thinking "Having looked at what indeed does he laugh?" looking through that very window, having seen Uttarā, thought: "Having looked at her, he laughed; surely there is intimacy between him and her." It is said that she, although living for a fortnight in that house as an outside woman, while enjoying that success, not knowing her own status as an outside woman, formed the notion "I am the mistress of the house." She, having bound resentment towards Uttarā, thinking "I shall produce suffering for her," having descended from the mansion, having entered the kitchen, having taken boiling ghee with a ladle at the place for cooking cakes, set out towards Uttarā. Uttarā, having seen her coming, thought: "A favour has been done for me by my companion; the world-circle is too confined, the Brahma world is too low; the virtue of my companion alone is great. For in dependence on her I too obtained the opportunity to give gifts and to hear the Teaching. If there is wrath in me towards her, let this ghee burn me; if there is not, let it not burn me" - and she pervaded her with friendliness. The boiling ghee poured by her on her head was like cool water. Then, thinking "This will be cool," having filled the ladle again and having taken it, as she was coming, Uttarā's female slaves, having seen her, threatening her saying "Hey, you badly trained one, you are not fit to pour boiling ghee on our mistress," rising up from here and there, having beaten her with hands and feet, threw her down on the ground; Uttarā, although trying to prevent them, was not able to prevent them. Then she, standing over her, having warded off all the female slaves, having admonished Sirimā saying "Why was such a weighty deed done by you?" having bathed her with hot water, anointed her with oil medicated a hundred times.

At that moment she, having known her own status as an outside woman, thought: "A weighty deed was done by me; while I was pouring boiling ghee upon her merely because of the husband's laughing, she did not command the female slaves saying 'Seize her!' Even at the time of harassing me, having warded off all the female slaves, she did what ought to be done for me. If I do not ask forgiveness of her, may my head split into seven pieces" - and having lain down at her feet, said "Lady, forgive my fault." "I am a daughter who has a father; when my father has been asked forgiveness of, I shall forgive." "So be it, lady, I shall ask forgiveness of your father too, the millionaire Puṇṇa." "Puṇṇa is my father in the round of rebirths; but when my father who brings about the end of the round of rebirths has been asked forgiveness of, I shall forgive." "But who is your father in the end of the round of rebirths?" "The

Perfectly Enlightened One." "I have no trust with him; what shall I do?" "Tomorrow the Teacher will come here bringing the Community of monks; you, having taken whatever honour you have obtained, having come right here, ask forgiveness of him." She, having risen saying "Very well, lady," having gone to her own house, having commanded five hundred attendant women, having prepared various kinds of solid and soft foods and curries, on the following day, having taken that honour, having come to Uttarā's house, being unable to place it in the bowls of the Community of monks headed by the Buddha, she stood; having taken all that, Uttarā herself arranged it.

Sirimā too, at the conclusion of the meal, together with her retinue, lay down at the feet of the Teacher. Then the Teacher asked her "What is your offence?" "Venerable sir, yesterday such and such a thing was done by me, and then my companion, having prevented the maidservants who were vexing me, rendered me a favour indeed. I, having known the virtue of this one, asked her forgiveness, and then she said to me 'When you have been asked forgiveness of, I shall forgive.'" "Is it really so, Uttarā?" "Yes, venerable sir, boiling ghee was poured on my head by my companion." "Then what was thought by you?" "The world-circle is too confined, the Brahma world is too low, the virtue of my companion alone is great; for I, in dependence on her, obtained the opportunity to give gifts and to hear the Teaching. If there is wrath in me towards her, let this burn me; if not, let it not burn me" - having thought thus, I pervaded her with friendliness, venerable sir. The Teacher said "Good, good, Uttarā, thus it is proper to conquer wrath. For one prone to wrath should be conquered by non-wrath, one who reviles by one who does not revile, one who abuses by one who does not abuse, a great miser by giving of one's own property, a liar by truthful speech" - showing this meaning -

"One should conquer wrath by non-wrath, one should conquer the bad by good;

One should conquer the miser by giving, the speaker of falsehood by truth."

Having spoken this verse, at the conclusion of the verse he gave a talk on the four truths. At the conclusion of the truths, Uttarā became established in the fruition of once-returning, and her husband and father-in-law and mother-in-law realised the fruition of stream-entry; Sirimā too, together with her retinue of five hundred, became a stream-enterer. Afterwards, Uttarā, having died, was reborn in the Tāvātimsa realm. Then the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, having seen the young goddess Uttarā -

124. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

125. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

126. "I ask you, goddess of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He asked in return;

127. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
128. "Envy and stinginess and also insolence, were not mine while dwelling in the house;
Not prone to wrath, obedient to my husband's will, on the Observance day I was always diligent.
129. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
130. "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
131. "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
132. "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
133. "I, through my own morality, and through fame am one of fame;
I experience my own merit, happy and free from affliction.
134. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
135. "I declare to you, monk of great majesty, what I did when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The deity too answered him.

126. "And, venerable sir, in my name pay respect with your head at the Blessed One's feet - 'Venerable sir, the female lay follower named Uttarā pays respect with her head at the Blessed One's feet.' But this is not wonderful, venerable sir, that the Blessed One would declare me in a certain fruit of asceticism, the Blessed One declared me in the fruit of once-returning."

128. Therein, "envy and stinginess and also insolence, were not mine while dwelling in the house" means whatever envy, having the characteristic of envying others' success, with the domain of the success and so on of other women dwelling in the midst of a house; and whatever stinginess, having the characteristic of concealing one's own success, through unwillingness to give to those who request even something temporary and so on; and whatever insolence, having the characteristic of rivalry with others by means of family, region and so on, arises - that threefold evil quality did not exist, did not arise in me while dwelling in the house, even when there was a combination of conditions. "Without wrath" means of the nature of not being angry, through being accomplished in patience, friendliness, and compassion. "Obedient to her husband's authority" means one whose habit is to conduct herself under the authority of her husband by way of agreeableness, through rising before

him and retiring after him and so on; the meaning is: one who conducts herself agreeably. "Always heedful on the Observance day" means I was constantly heedful in the observance of the Observance morality, dwelling in heedfulness.

129. Showing that very heedfulness regarding the Observance, in order to show on which days it should be observed, of what kind, and how it should be observed, she said beginning with "the fourteenth" and so on. Therein, "the fourteenth, the fifteenth" - the connection is "of the fortnight"; and this is an accusative expression used in the sense of absolute connection. "And the eighth of the fortnight" - here "and" is the remainder of the expression. "And the extra holiday" means and the supplementary fortnight; and the fortnight on which the Observance morality should be maintained by way of entering and departing, in order from the beginning and from the end respectively of the fourteenth, fifteenth, and eighth; the meaning is: the thirteenth, the first day of the fortnight, the seventh, and the ninth. "Well endowed with the eight factors" means well come together with, endowed with, precisely the eight factors beginning with abstention from killing living beings.

130. "I shall observe" means I observed. For this is a future tense expression used in a past sense. Some, however, read just "upavasiṃ" (I observed). "Always" means on all Observance days together with the extra holidays. "In the moralities" means in the Observance moralities that are to be accomplished. For this is a locative used in the sense of that which is to be accomplished. "Restrained" means restrained by body, speech, and mind. Or "always" means at all times. "In the moralities" means in the permanent moralities. "Restrained" means restrained by body and speech.

131. Now, in order to show that permanent morality, "abstaining from killing living beings" and so on was stated. Therein, "living being" means, in conventional terms, a being; in the ultimate sense, the life faculty. The striking down of a living being, the murder of a living being, the slaughter of a living being, is the killing of living beings; in meaning, it is the murderous volition, in one who perceives a living being as a living being, that arises through an effort to cut off the life faculty, occurring through one or another of the doors of body and speech. From that, from killing living beings. "Abstaining from" means drawn back, turned away - this is the meaning.

"From lying" means: "falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive; or, with the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Or alternatively, "falsely" means a subject matter that is not factual, that is untrue; "speech" means the volition that gives rise to the intimation as true, of one who wishes to communicate that as factual, as true. From that, from lying, restrained, drawn back, abstaining from - this is the meaning. The word "and" has the purpose of combining.

"From theft" means: theft is called the state of being a thief; the meaning is taking what belongs to another by stealing. In meaning, in the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is theft. From that, from theft, restrained; or the connection is with "far from."

"From adultery" means: having transgressed, the conduct is adultery; the meaning is misconduct - conduct driven by sensual desire in an improper object, having

transgressed the conventions of the world. An improper object means - For men: protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, with protection, under penalty - these are ten; bought with money, kept for passion, kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, wife for the moment - these are ten; thus twenty women. But for women, other men are the improper object of the twelve women: the two with protection and under penalty, and the ten beginning with bought with money; this alone is what is intended here. But by characteristic, adultery is the volition that transgresses an improper object, occurring through the body-door with the intention of sexual intercourse. Therefore, from adultery.

"From drinking intoxicants" means: "intoxicant" is called spirits and fermented liquor in the sense of being intoxicating; they drink by means of it, thus it is a "beverage"; the beverage of intoxicants is drinking intoxicants. By whatever volition of immorality one drinks, beginning from the seed, even with the tip of a blade of kusa grass, the intoxicant reckoned as spirits of five kinds - flour liquor, cake liquor, rice liquor, with yeast added, connected with ingredients - or fermented liquor of five kinds - flower extract, fruit extract, honey extract, molasses extract, connected with ingredients - that volition is drinking intoxicants. Therefore, from drinking intoxicants, far from, abstaining.

132. Thus, having divided and shown the permanent morality by way of things to be abandoned beginning with "abstaining from killing living beings," now combining them together by way of what is to be undertaken, showing them, she said "delighting in the five training rules." Therein, "training rule" means a rule to be trained in, a portion of training - this is the meaning. Or alternatively, all wholesome mental states such as meditative absorptions and so on are training because they are to be trained in; but any factor among the five morality factors is a "step" in the sense of being a support for those trainings - thus, because of being a step of the trainings, it is a training rule; these are the five morality factors. Devoted to and delighted in that fivefold training rule - thus "delighting in the five training rules." "Skilled in the noble truths" means skilled and accomplished in the four noble truths reckoned as suffering, origin, cessation, and path, by way of the full realisation of full understanding, abandoning, realisation, and development; the meaning is one who has penetrated the four truths. "Of Gotama" means she praises the Blessed One by his clan name. "Famous" means of renown, or possessed of a retinue.

133. "Sāhaṃ" means she, I, possessing the aforesaid qualities. "By my own morality" means by the cause that is one's own intrinsic nature of morality such as being without covetousness and so on, and by the morality of observance such as the Observance morality and so on. For that is distinctively called "one's own" because of beings' ownership of their actions and because it brings welfare and happiness. Therefore he said -

"That indeed is his own, and that he takes when he goes;
And that follows him, like a shadow that does not depart."

"And by fame, one of fame" means one of fame, famous, by the reputation spread all around like oil on the surface of water, obtained through qualities as they really are, beginning with "Uttarā the female lay follower, accomplished in morality and good conduct, without covetousness, without stinginess, not prone to wrath" and so on, and beginning with "one who has attained the fruit, one who has cognised the teaching" and so on; or one of fame, accomplished in retinue, by the retinue of fame attained here through the virtue of morality. "I experience my own merit" means I experience one's own merit as it has been accumulated. For when the fruit of merit of someone is experienced, by the figurative usage of the result, that merit too is said to be experienced. Or alternatively, from the standpoint of a worldling, even the result of good conduct is called "merit." As he said: "Monks, because of undertaking wholesome mental states, thus this merit increases." "Happy and I am free from illness" means I am happy with divine happiness and with the happiness of fruition, and free from illness, healthy, due to the absence of bodily and mental suffering.

136. "Mama ca" - the word "ca" has the meaning of conjunction. By that it conjoins the homage thus: "You should pay respect in my name too, not merely of your own accord." By "it is not wonderful" and so on, she shows the well-known state of her being a noble female disciple. "Taṃ bhagavā" and so on is the utterance of the Elders who held the convocations. The remainder is just by the method already stated.

The commentary on the Uttarā Mansion is concluded.

16. Commentary on the Sirimā Mansion

137-149. "And your horses are yoked, supremely adorned" - this is the Sirimā Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. And at that time, the courtesan Sirimā, mentioned in the immediately preceding story below, having attained the fruition of stream-entry, having abandoned her defiled occupation, established eight ticket meals for the Community. From the beginning, eight monks regularly come to the house. She, having said "Take ghee, take milk" and so on, fills their bowls; what is obtained by one is sufficient for even three or four; daily, almsfood is given at an expenditure of sixteen coins. Then one day, a certain monk, having eaten the meal for eight at her house, went to a certain monastery at a distance of three yojanas. Then they asked him, seated in the evening at the attendance upon the elders, "Friend, where did you take almsfood and come from?" "The meal for eight at Sirimā's was eaten by me." "She gives it making it agreeable, friend." "It is not possible to describe her food; she gives it making it exceedingly superior; what is obtained by one is sufficient for even three or four; but even more than her gift is the sight of her itself." For that woman is of such and such a kind - thus he spoke of her virtues.

Then a certain monk, having heard the talk of praise of her, even without seeing her, having developed affection by hearing alone, thinking "It is fitting for me to go there and see her," having told his own seniority, having asked that monk about his place in the list, having heard "Tomorrow, friend, you will be the senior monk of the Community in that house and will receive the meal for eight," at that very moment, having taken his bowl and robe, having departed, right early when dawn was rising, having entered the ticket hall and stood, being the senior monk of the Community, he received the meal for eight at her house. But the monk who had eaten the day before

and departed - at the very time of his departure, a disease arose in her body. Therefore she, having taken off her ornaments, lay down. Then her maidservants, having seen the monks who had come to receive the meal for eight, informed her. She, being unable to go and take the bowls with her own hand or to seat them, commanded the maidservants: "Take the bowls, ladies, seat them, serve them rice gruel, give them sweet-meats, and at mealtime fill the bowls and give them." They, having said "Very well, lady," having ushered in the monks, having served them rice gruel, having given sweet-meats, at mealtime, having filled the bowls with food, informed her. She, having said "Support me and lead me there, ladies, I shall pay homage," being supported by them, led to the presence of the monks, with trembling body she paid homage to the monks. That monk, having looked at her, thought: "Even when ill, such is this beauty of her appearance; but when she is well, adorned with all ornaments, what kind of beauty of form would this one have?" Then the mental defilement accumulated over many crores of aeons occurred to him. He, becoming unknowing, being unable to eat the food, having taken the bowl, having gone to the monastery, having covered the bowl, having placed it to one side, having spread out the corner of his robe, lay down. Then one companion monk, even though entreating him, was not able to feed him. He was famished.

On that very day, in the evening, Sirimā died. The king sent a message to the Teacher: "Venerable sir, Jīvaka's younger sister, Sirimā, has died." The Teacher, having heard that, sent a message to the king: "There is no cremation of the body to be done for Sirimā; having laid her down in a charnel grove for fresh corpses in such a way that crows and the like do not eat her, have her guarded." The king did so. Three days passed in succession. On the fourth day the body swelled up, worms oozed from the nine wound-openings, and the entire body was like a broken pot of boiled rice. The king had a drum beaten in the city: "Except for those guarding the house and children, for those not coming to see Sirimā, a fine of eight coins." And he sent to the presence of the Teacher: "Let the monastic community headed by the Buddha, it seems, come to see Sirimā." The Teacher had the monks informed: "We shall go to see Sirimā."

That young monk too, for four days, not heeding anyone's word, lay down just famished. The food in the bowl had become putrid; stain arose on the bowl too. Then his companion monk, having approached him, while being told "Friend, the Teacher is going to see Sirimā," though thus hungry within, at the very word "Sirimā" being spoken, suddenly got up saying "The Teacher is going to see Sirimā; you too will go?" "Yes, I shall go" - having thrown away the food, having washed the bowl, having put it into the bag, he went together with the community of monks. The Teacher, surrounded by the community of monks, stood on one side; the nuns' community too, the king's retinue too, the lay followers' assembly too, the female lay followers' assembly too, stood each on one side.

The Teacher asked the king "Who is this, great king?" "Venerable sir, Jīvaka's younger sister, named Sirimā." "This is Sirimā?" "Yes, venerable sir." Then have a drum beaten in the city: "Let them take Sirimā, having given a thousand." The king had it done so; there was not even one saying "ha" or "hu." The king reported to the Teacher "They do not take her, venerable sir." Then, great king, lower the price. The king, having had a drum beaten saying "Let them take her, having given five hundred," not seeing

anyone to take her, had a drum beaten saying "Let them take Sirimā, having given two hundred and fifty, two hundred, a hundred, fifty, twenty-five coins, twenty coins, ten coins, five coins, one coin, a half, a quarter, a māśaka, a farthing," and had a drum beaten "Let them take her even for nothing"; even so there was not one saying "ha" or "hu." The king said "Even for nothing, venerable sir, there is no one to take her." The Teacher, showing "See, monks, a woman dear to the public. In this very city, having given a thousand, formerly they obtained her for one day; now there is no one to take her even for nothing. Such a form has reached destruction and decay, made variegated with borrowed ornaments, become a sore by way of the nine wound-openings, raised up by three hundred bones, constantly afflicted, merely because of being thought about in many ways by the foolish multitude, the object of many thoughts, an unstable individual existence" -

"See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration."

He spoke a verse. At the conclusion of the teaching, the monk whose mind was bound to Sirimā, having become free from desire and lust, having developed insight, attained arahantship. There was full realisation of the teaching for eighty-four thousand living beings.

Now at that time the heavenly maiden Sirimā, having surveyed the success of her own wealth, looking at the place from which she had come, having seen the Blessed One standing near her body in her former existence, surrounded by the community of monks, and a great multitude of people assembled, surrounded by five hundred heavenly maidens, with five hundred chariots, with visible body, having come, having descended from the chariot, together with her retinue, having paid homage to the Blessed One, stood with joined palms. Now at that time the Venerable Vaṅḡsa was standing not far from the Blessed One. He said this to the Blessed One: "It occurs to me, Blessed One, to ask one question." "Let it occur to you, Vaṅḡsa" - the Blessed One said. The Venerable Vaṅḡsa, to that young goddess Sirimā -

137. "And your horses are yoked, supremely adorned, with faces cast down, moving through the sky, strong and swift;
Five hundred chariots are created for you, the horses urged by charioteers follow you.

138. "You stand adorned in the excellent chariot,
Illuminating like a flame, like fire;
I ask you, of excellent form, of superior appearance,
from which class did you approach the Blessed One?" He asked in return;

137. Therein, "and your horses are yoked, supremely adorned" means adorned supremely, exceedingly, distinctively; or adorned with supreme, highest, divine horse-ornaments; or the supreme, foremost, excellent thoroughbreds adorned with all ornaments - the horses, steeds, are yoked to your chariots; or "yoked" means they are befitting for you and for the chariot; or the meaning is yoked, conjoined by way of mutual similarity. And here, "supremely adorned" should be seen as without euphonic conjunction in the first interpretation, and as a description without case-ending in the second interpretation. "With faces cast down" means with faces directed downward.

Even though they were then standing in their natural position, they are said to be "with faces cast down" by way of descending from the heavenly world. "Moving through the sky" means going through the air. "Strong" means powerful. "Swift" means speedy; the meaning is both powerful and rapid. "Created" means fashioned, produced by your meritorious action. Or with reference to what was created by herself, "created" is said because of the goddess Sirimā's state of being a Nimmānarati deity. "Five hundred chariots" is said by making the "tha" consonant long and with a change of gender for the sake of metrical ease in the verse; or an elision of the case-ending should be seen; the meaning is five hundred chariots. "The horses urged by charioteers follow you" means these horses yoked to chariots, as if urged by charioteers, follow you, dear lady, deity. Some read "not urged by charioteers"; the meaning is they follow even without being urged by charioteers. Or "charioteer-urged horses" is just one term said by making it long for the sake of metrical ease in the verse; the explanation is: five hundred chariots with charioteer-urged horses.

138. "She stands" means she, you, stand. "In the excellent chariot" means in the best chariot. "Adorned" means with body adorned with divine ornaments measuring sixty cartloads. "Illuminating like a flame, like fire" means you stand illuminating like a flame, blazing like fire; what is said is: you stand illuminating and blazing all around. And "flame" is a common name for the forms of the moon, sun, constellations, and stars. "Of excellent form" means one who bears the highest form, beautiful in all limbs. For that very reason, "of superior appearance" means not of inferior appearance; the meaning is fair to behold, pleasing. "From which class did you approach the Blessed One" means from which heavenly class indeed did you come to attend upon the unsurpassed Perfectly Enlightened One; you have approached.

When thus questioned by the elder, that deity, revealing herself -

139. "The deities, having created and created, delight in what they call supreme among those who have attained the highest sensual pleasures;
From that class, a nymph of sensual appearance, has come here to venerate the Blessed One."

He spoke a verse.

139. Therein, "supreme among those who have attained the highest sensual pleasures, what they call unsurpassed" means the group of gods which those gods who control what is created by others - who have attained the highest state through the enjoyment of sensual pleasures - call unsurpassed by way of fame, wealth and so on; from that class of beings. "Having created and created, the deities delight" means the gods who delight in creation, having themselves created and created sensual pleasures according to their own preference, delight, play, frolic and take pleasure. "Therefore from that class" means therefore from the order of gods who delight in creation. "One of sensual beauty" means one bearing the form of sensual pleasure, one who assumes whatever form is desired. "Come here" means here in this human world, or having come to this human world.

When the deity had thus spoken of her state as a deity who delights in creation, the elder, wishing to have her tell of her former existence, the meritorious action done there, and her view -

140. "What good conduct did you practise here before, by what do you dwell with boundless glory, delicately nurtured in happiness;
And your supernormal power is unsurpassed, moving through the sky, and your beauty shines in the ten directions.

141. "Surrounded by gods, you are honoured,
Having passed away from where, have you gone to a fortunate world, O deity?
Or whose instruction are you obedient to?
Tell me, if you are a disciple of the Buddha." He spoke two verses.

140. Therein, "ācarī" is said with lengthening; the meaning is "accumulates." "Here" is merely a particle, or here in this state of divine existence. "By what do you dwell" means comforted by what meritorious action do you dwell. Some read "kenāsi tva" (by what are you). "Of boundless glory" means not of limited glory, with no small retinue. "Delicately nurtured in happiness" means nourished in happiness; the meaning is one whose divine happiness is well developed. "Supernormal power" means divine power. "Unsurpassed" means there is no other superior or distinguished to her, thus unsurpassed; the meaning is supremely excellent. "Moving through the sky" means one who travels through the air. "Ten directions" means all ten directions. "Shines" means illuminates.

141. "Surrounded and honoured" means surrounded on all sides, esteemed, and you are. "Having passed away from where, have you gone to a fortunate world" means having passed away from which destination among the five destinations, you have reached this fortunate world, this divine destination, by way of conception. "Whose instruction are you obedient to" - the construction is: by receiving the exhortation and instruction in whose Teacher's Dispensation, in whose Scriptures, are you obedient. Or the meaning here should be seen thus: of whose Teacher are you obedient, by being established in the admonition of the adviser. Having thus asked about her view in a non-specific manner, he then asks in a specific manner: "Tell me, if you are a disciple of the Buddha." Therein, "a disciple of the Buddha" means one born at the end of hearing the Teaching of the Buddha, the Blessed One, who is the Buddha because of having awakened to all knowable phenomena directly, by self-born knowledge, as if an emblic myrobalan on the palm of the hand - thus a female disciple of the Buddha.

Thus, the deity, speaking about the meaning asked by the elder, spoke these verses -

142. "In the space between mountains, in the noble city well built, I was an attendant of the glorious noble king;
I was supremely well trained in dancing and singing, they knew me as Sirimā in Rājagaha.

143. "And the Buddha, the bull among sages, the great leader, taught me the impermanence of origin and suffering;

The unconditioned, the eternal cessation of suffering, and this path - straight, direct, and safe.

144. "Having heard the state of the Deathless, the unconditioned, the teaching of the Truth-finder, the Blessed One;
I was supremely well restrained in morality, established in the Teaching taught by the Buddha, the excellent among men.
145. "Having known the stainless state, the unconditioned, taught by the Truth-finder, the unsurpassed;
Right there I attained the concentration of serenity, that very thing was my supreme certainty of the path.
146. "Having attained the excellent deathless distinction, definite through full realisation, distinguished;
Free from doubt, honoured by many people, I experience no small enjoyment and delight.
147. "Thus I am a deity who sees the Deathless, a female disciple of the Truth-finder, the Blessed One;
A seer of the Dhamma, established in the first fruit, a stream-enterer, and there is no unfortunate realm for me.
148. "I approached the Blessed One to pay homage, and the monks who are pleasing and delighting in the wholesome;
To venerate the safe assembly of ascetics, respectfully, of the glorious King of the Teaching.
149. "Having seen the sage, with gladdened heart I am pleased, the Truth-finder, the charioteer of excellent men to be tamed;
The cutter of craving, delighting in the wholesome, the guide, I pay homage to the one compassionate for the supreme welfare."

142. Therein, "in the space between mountains" means in between, in the middle of the five mountains reckoned as Isigili, Vepulla, Vebhāra, Paṇḍava, and Gijjhakūṭa, on account of which that city is called "Giribbaja." "In the noble city" means in the excellent city; he said this with reference to Rājagaha. "Well built" means properly established by the wise Mahāgovinda according to the method of the science of building-sites. "Attendant" means a female attendant through the service of music and song. "Of the noble king" means of the great King Bimbisāra. "Glorious" - here they say "sirī is a designation for higher intelligence and merit." Or alternatively, the achievement of bodily beauty and so on produced by merit depends on merit done, or is depended upon by those who have done merit - thus it is called "sirī"; she who has that is "sirimā" (glorious); of that glorious one. "Supremely well trained" means exceedingly and properly trained. "Ahuṃ" means I was. "Avedimṣu" means they knew.

143. "The bull among sages" (isinisabha): the chief of a hundred cattle is a bull (usabha), the chief of a thousand cattle is a great bull (vasabha), or the chief of a hundred cattle pens is a bull (usabha), the chief of a thousand cattle pens is a great

bull (vasabha); the foremost of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sounds of a hundred thunderbolts - a leading bull (nisabha). Just as that leading bull, endowed with the strength of a leading bull, having pressed down the earth with four feet, stands in an unshakeable position, unshakeable by any danger, so too the Blessed One, endowed with the ten powers of the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position in the world including its gods, unshakeable by any adversary or enemy; therefore, "like a leading bull" means a leading bull. Among the sages who have obtained the conventional expression "sage" (isi) in the meaning of searching for the aggregates of the Teaching beginning with morality, among the sages in training and beyond training, he is the leading bull; or he is the leading bull of sages; or he is a sage and he is a leading bull - thus "the bull among sages" (isinisabha). "He trains beings amenable to instruction" - thus he is a great leader (vināyaka); or "without a leader" means a great leader (vināyaka); the meaning is the Self-Become One (sayambhū).

"He taught the impermanence of origin and suffering" (adesayī samudayadukkhaniccatam) means he spoke of the impermanence, the nature of passing away, of the truth of origin and the truth of suffering. By that, through "whatever has the nature of arising, all that has the nature of cessation," he shows the mode of occurrence of her own knowledge of full realisation. Or "the impermanence of origin and suffering" (samudayadukkhaniccatam) means the truth of origin and the truth of suffering and impermanence. Therein, by the inclusion of the truth of origin and the truth of suffering, he shows the ground of insight; by the inclusion of impermanence, he shows the mode of its occurrence. For when the characteristic of impermanence of activities is made clear, the characteristic of suffering and the characteristic of non-self are also made clear, because of their being dependent on that. Therefore he said: "What is impermanent, that is suffering; what is suffering, that is non-self." "The unconditioned, the eternal cessation of suffering" (asaṅkhatam dukkhanirodhasassatam) means unconditioned because it is not conditioned by any condition; eternal because of its being thus at all times; the construction is: he taught me the noble truth of the cessation of suffering, because of its being the cessation of the entire suffering of the round of rebirths. "And this path, straight, direct, and safe" (maggañcīmaṃ akuṭīlamañjasam sivaṃ) means straight (akuṭīlam) through the avoidance of the two extremes and through the abandoning of deceit and so on which produce crookedness, and of bodily crookedness and so on; therefore direct (añjasam); safe (sivaṃ), that is Nibbāna, through the eradication of sensual lust and so on which produce an unsafe state. "Path" (magga) means it is sought (maggīyati) by those who desire Nibbāna, or it goes killing mental defilements - thus it has obtained the name "path" (magga); the construction is: he taught me this noble truth reckoned as the practice leading to the cessation of suffering, which has become evident to both you and me.

144. "Having heard the state of the Deathless, the unconditioned, the teaching of the Truth-finder, the Blessed One" (sutvānaṃ amatapadam asaṅkhatam, Truth-finderssanadhivarassa sāsanaṃ) - here this is the meaning in brief: Of the Truth-finder, in the meaning of "thus come" and so on; of the Blessed One (anadhivara), because of being the foremost in the world including its gods; of the Perfectly Enlightened One - because it was taught with reference to the Deathless, the

unconditioned Nibbāna; or because it is the means of practising towards the Deathless, Nibbāna; and because it cannot be conditioned by anyone - the state of the Deathless, the unconditioned teaching, the Good Teaching, I, having heard. "In morality I" (sīlesvahan) means I, in the moralities to be accomplished. "Supremely well-restrained" (paramasusamvutā) means exceedingly and properly restrained. "Ahum" means I was. "Established in the Teaching" (dhamme ʔhitā) means established in the practice of the Teaching.

145. "Having known" (ñatvānā) means having known by way of the full realisation of realisation. "Right there" (tatthevā) means at that very moment, or in that very individual existence. "I attained the concentration of serenity" (samathasamādhimāphusiṃ) means I attained, I reached the supramundane concentration that is serenity in the ultimate sense, because of calming and appeasing the opposing states by way of eradication. Even though at the moment of the full realisation of realisation of cessation, at that very moment there is the full realisation of development of the path, yet in order to show the penetration of the object as if it were the prior cause of the penetration of development -

"Having known the stainless state, the unconditioned, taught by the Truth-finder, the unsurpassed."

"Right there I attained the concentration of serenity" was said just as "Dependent on the eye and forms, eye-consciousness arises." Or "having known" (ñatvānā) should be understood as said in the sense of simultaneous time, just as "Having destroyed all darkness, the sun has risen into the sky." "That very thing" (sāyevā) means that which was obtained as the touching of supramundane concentration, that very thing. "Supreme certainty of the path" (paramaniyāmatā) means the supreme, the highest certainty of the path.

146. "Distinction" means that which distinguishes from worldlings, that which accomplishes a distinguished state. "Definite" means one who has a definite grasp, thinking "The Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practicing well," without doubt regarding the Triple Gem. "Having become distinguished at the full realisation" means having attained distinction by way of penetration of the truths. Some also read "visesinī"; the meaning is one who possesses distinction because of full realisation. "Without doubt" means free from doubt because of the abandonment of sceptical doubt with sixteen bases and with eight bases. Some read "asaṃsiyā." "Honoured by many people" means the meaning is having qualities aspired to by others in fortunate worlds. "Play and delight" means delight that has become play; or alternatively, play and delight and playful abiding and the happiness of delight.

147. "I am a seer of the Deathless" means I am a seer of the Deathless, one who sees Nibbāna. "A seer of the Teaching" means one who has seen the Teaching of the four truths. "A stream-enterer" means one who has attained the stream of the noble path from the beginning. "And there is no unfortunate realm for me" means and there is no unfortunate realm for me, because of being no longer subject to fall into lower realms.

148. "Pleasing" means inspiring confidence. "Delighting in the wholesome" means delighting in wholesome, blameless phenomena and in Nibbāna. "Monks" - the construction is: I approached to venerate the monks. "The safe assembly of ascetics" - the connection is: I approached to attend upon the assembly, the meeting of ascetics, those who have calmed evil, the Buddha and the Buddha's disciples, and the safe, secure Teaching. "Of the glorious King of the Teaching" is the genitive case used in the locative sense. The meaning is "in the glorious Queen of the Teaching." And some read just so.

149. "With a gladdened mind" means I am one with a rejoicing mind. "Delighted" means satisfied; or satiated by the flavour of joy. "The trainer of persons to be tamed, the best of men" means he is the best of men because of being the foremost person, and he is the trainer of those to be tamed because of guiding those amenable to instruction, those who are to be tamed, towards Nibbāna - thus the trainer of persons to be tamed, the best of men; him. "One who has compassion with supreme welfare" means one who has compassion for all beings with supreme, highest welfare.

Thus the goddess Sirimā, having declared her confidence in the Triple Gem by way of proclaiming her own view, having paid homage to the Blessed One and the Community of monks, having circumambulated, went to the heavenly world itself. The Blessed One, making that very subject of one overcome by lust the occasion, expounded the Teaching. At the conclusion of the teaching, the dissatisfied monk attained arahantship. The proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The commentary on the Sirimā Mansion is concluded.

17. Commentary on the Kesakārī Mansion

150-156. "This mansion, beautiful and luminous" is the Kesakārī Mansion. What is its origin? The Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Now at that time several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Bārāṇasī for almsfood. They were going near the house door of a certain brahmin. And in that house, the brahmin's daughter named Kesakārī, near the house door, picking lice from her mother's head, having seen those monks going, said to her mother: "Mother, these gone forth ones, endowed with the first bloom of youth, lovely, beautiful, pleasing, delicate, not overcome by any loss, I think - why indeed do they go forth at this very age?" Her mother said to her: "There is, dear, a Sakyan son who has gone forth from the Sakyan clan, a Buddha arisen in the world. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety; he reveals the holy life that is pure. Having heard his Teaching, these go forth."

And at that time a certain lay follower who had attained the fruit and understood the teaching, going along that street, having heard that conversation, approached them. Then the brahmin woman said to him: "At present, lay follower, many sons of good family, having abandoned a great mass of wealth and a great circle of relatives, go forth in the Sakyan dispensation. Seeing what purpose indeed do they go forth?" Having heard that, the lay follower, having said "Seeing the danger in sensual pleasures and the benefit in renunciation," explained that matter in detail in

accordance with the power of his own knowledge, made known the virtues of the Three Jewels, and declared the virtuous benefits of the five precepts pertaining to the present life and pertaining to the future life. Then the brahmin's daughter asked him: "Is it possible for us too, having established ourselves in the refuges and in the precepts, to attain the virtuous benefits spoken of by you?" He, having said "These teachings spoken by the Blessed One are common to all; why should it not be possible?" gave her the refuges and the precepts. She, having taken the refuges and having undertaken the precepts, again said: "Is there anything else further to be done beyond this?" He, observing her intelligent nature, having known "She will be one accomplished in decisive support," making clear the intrinsic nature of the body, having spoken the meditation subject of the thirty-two aspects, having aroused dispassion towards the body, having stirred her further with a talk on the Teaching connected with impermanence and so on, having pointed out the path of insight, departed. She, having attended to everything in the method stated by him, with concentrated mind in attention to the repulsiveness, having established insight, through the achievement of decisive support, before long became established in the fruition of stream-entry. Then at a later time, having died, she was reborn as an attendant of Sakka, the king of gods, and her retinue of nymphs was a hundred thousand. Sakka, the king of gods, having seen her, with a mind of wonder and amazement arisen, with a delighted heart -

150. "This mansion, beautiful and luminous, with lapis lazuli pillars, always well-fashioned;
Covered all around with golden trees, this is my abode, arisen from the result of action.
151. "There reborn, these former nymphs, a hundred thousand by their own action;
You have arrived, glorious one, illuminating you stand, first deity.
152. "Just as the moon, having surpassed, shines, like the king of stars over the host of stars;
Just so you, shining brightly with fame, outshine this company of nymphs.
153. "From where have you come, O one of superior appearance, reborn in this dwelling of mine?
Like Brahmā, the gods of the Thirty-three together with Indra, we all are not satisfied by seeing you."

He asked about the deed done by her with four verses.

150. Therein, "this mansion" - in whichever mansion that deity was arisen, he said with reference to that, his own mansion. "Constantly" - the construction is: at all times beautiful and luminous. Or "constantly" means completely spread out, the meaning is exceedingly extensive. "Covered all around" means spread over on all sides, concealed. "Abode" - he speaks with reference to the mansion itself. For those who have done merit stand therein - thus it is called an abode. "Arisen from the result of action" means originated by way of being the result of action, or originated together with the result of action. "My" should be connected with both terms thus: "this is my abode" and "my, arisen from the result of action."

151. "Reborn there" - this is the meaning in brief of the verse -"Reborn there" means arisen in that aforesaid mansion; having arisen even earlier, these former nymphs, the previous deities, are a hundred thousand in number. "You are" means you are one who, by one's own action, has arrived and been reborn. "One of fame" means accomplished in retinue; by that very same action, through the power of action, illuminating, shining, you stand.

152. Now, making clear that very illumination by a simile, he spoke the verse beginning with "the moon." Its meaning is - Just as the moon, which has obtained the name "saṁ" by virtue of bearing the hare-mark, and "king of stars" by virtue of its superior quality over the stars, having surpassed and overcome the entire host of stars, shines and is resplendent, just so you, shining brightly, exceedingly resplendent with your own glory, outshine this group, this multitude of nymphs and heavenly maidens. And here, "imā" and "imaṃ" are merely particles. Some, however, read "nakkhattarājāriva tārāgaṇaṃ tatheva tvaṃ."

153. Now, asking about that deity's former existence and the merit done there, he spoke the verse beginning with "having come from where." Therein, "having come from where" means from where indeed, from what existence, from what meritorious action which was the cause, having come to this my dwelling, dear lady, of superior appearance, beautiful in all limbs, you have been reborn, you have arrived by way of taking up rebirth. "Of superior appearance" - making clear the meaning already stated by a simile, he said: "Like Brahmā, the gods of the Thirty-three together with Indra, we all are not satisfied by seeing you." Therein, just as the Tāvatiṃsa gods together with Indra - "together with Indra" means together with Indra - seeing Brahmā Sahampati or Sanaṅkumāra who has arrived, are not satisfied by seeing him, so we, all the gods, are not satisfied by seeing you - this is the meaning.

But when thus asked by Sakka, the lord of the gods, that deity, making known that matter -

154. "As to what you inquire of me, Sakka, 'Having passed away from where have you come here?';
There is a city named Bārāṇasī in the east of Kāśi, there I was formerly a hairdresser.

155. "With a mind devoted to the Buddha and the Teaching, gone to the Community with certainty, free from doubt;
With unbroken training rules, having attained the fruit, fixed in the teaching of enlightenment, free from illness."

She spoke a pair of verses.

154-155. Therein, "yametaṃ" means the meaning is: which is this question. "Anupucchase" means you ask in an agreeable manner. "Mamaṃ" means me. "Purattthi" means there is a city. "Kāśinaṃ" means of the Kāśi country. "Kesakārikā" - she states her own name in her former existence. By "in the Buddha and the Teaching" and so on, she makes clear her own merit.

Again Sakka, rejoicing in her merit-success and divine success -

156. "We rejoice in that and welcome to you,
And by righteousness you shine with fame;
With a mind devoted to the Buddha and the Teaching,
Gone to the Community with certainty, free from doubt;
With unbroken training rules, having attained the fruit,
Fixed in the teaching of enlightenment, free from illness." He said;

156. Therein, "tantiyābhinandāmase" means we delight in and give thanks for your twofold success. "Svāgatañca te" means your coming here is welcome, it is indeed the increase of our joy and pleasure. The remainder is just by the method already stated.

Now Sakka, the king of gods, related that incident to the Venerable Elder Mahāmoggallāna, and the Elder reported it to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the world including the gods.

The commentary on the Kesakārī Mansion is concluded.

*Thus in the Paramatthadīpanī, the Khuddaka Commentary, in the Vimānavatthu,
of the first Chair Chapter adorned with seventeen stories,*

The explanation of the meaning is concluded.

2. The Chapter on the Cittalatā Grove

1. Commentary on the Female Slave Mansion

157-172. In the Second Chapter, "Just like Sakka, the lord of gods" is the Mansion of the Female Slave. What is its origin? While the Blessed One was dwelling at Jeta's Grove, a certain lay follower dwelling in Sāvattthī, together with many lay followers, having gone to the monastery in the afternoon, having heard the Teaching, when the assembly had risen, having approached the Blessed One, said "From now on, venerable sir, I shall give four regular meals to the Community." Then the Blessed One, having spoken a talk on the Teaching befitting that, dismissed him. He, having reported to the distributor of meals "By me, venerable sir, four regular meals have been laid down for the Community. From tomorrow onwards, may the venerable ones come to my house," having gone to his own house, having told the female slave about that matter, said "Therein you must be heedful at all times." She accepted, saying "Very well." By nature she was accomplished in faith, desirous of merit, and virtuous; therefore, day after day, having risen early, having prepared superior food and drink, having made the sitting place for the monks well swept and well furnished, having prepared seats, having caused the monks who had arrived to sit down there, having paid homage, having venerated with scents, flowers, incense, and lamps, she served food carefully.

Then one day, having approached the monks when they had finished their meal, having paid homage, she said thus: "How, venerable sir, is there deliverance from this suffering beginning with birth?" The monks, having given her the refuges and the five precepts, having made known the intrinsic nature of the body, engaged her in attention to the repulsiveness; others spoke a talk on the Teaching connected with

impermanence. She, guarding morality for sixteen years, attending wisely now and then, one day, having obtained suitability of hearing the Teaching, and due to the maturity of knowledge, having developed insight, realised the fruition of stream-entry. She, at a later time, having died, was reborn as a beloved attendant of Sakka, the king of gods. She, being attended upon by sixty thousand musical instruments, surrounded by a retinue of a hundred thousand nymphs, experiencing great heavenly success, rejoicing with gladness, together with her retinue, wanders in pleasure groves and so on. The Venerable Mahāmoggallāna, having seen her in the very manner stated above -

157. "Just like Sakka, the lord of gods, in the charming Cittalatā grove;
She wandered all around, attended by a group of women;
Illuminating all directions, like the healing star.
158. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
159. "I ask you, goddess of great majesty,
When you were a human being, what merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He asked;
160. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
161. "When I was a human being among human beings, I was a female slave, a
servant in another's family.
162. "A female lay follower of the One with Vision, the famous Gotama;
For me there was exertion, in the instruction of that Such One.
163. "Let this body be broken, there is indeed no halting here;
Of the five training rules, the path is safe and secure.
164. "Without thorns, without thicket, upright, declared by the virtuous;
See the fruit of effort, how this woman has attained it.
165. "I am a confidante of the king, of Sakka, the one who wields power;
Sixty thousand musical instruments awaken delight in me.
166. "Ālambo, Gaggaro, Bhīmo, Sādhuvādī and Saṃsayo;
Pokkharo and Suphasso, and Vīṇāmokkhā are the women.
167. "Nandā and Sunandā, Soṇadinnā and Sucimhitā;
Alambusā and Missakesī, Puṇḍarīkā and Dāruṇī.
168. "Eṇīphassā and Suphassā, Subhaddā and Muduvādinī;
These and others are the best, the awakeners among the nymphs.
169. "Those deities, having approached me at the proper time, address me;

'Come, let us dance, let us sing, come, let us delight you.'

170. "This is not for those who have not made merit, this is only for those who have made merit;
Sorrowless, delightful, charming, the great forest of the Thirty-three.
171. "Happiness for those who have not made merit, there is not here nor in the hereafter;
But happiness for those who have made merit, both here and in the hereafter.
172. "For those who desire companionship with them, much wholesome should be done;
For those who have made merit rejoice, in heaven endowed with wealth."The deity answered.

157. Therein, "api sakkova devindo": the word "api" is in the sense of emphasis, the word "iva" is stated in the sense of simile with the elision of the vowel "i"; therefore the meaning is "just as Sakka, the lord of the gods." The state of being equal to Sakka is stated for the purpose of showing the achievement of the retinue of that deity. Some say "api is merely an indeclinable particle." "Cittalatāvane" means in the divine pleasure grove that has obtained the name Cittalatā grove, either because it arose through the power of merit of a goddess named Cittā, or because of the abundance there of santānaka creepers and other creepers endowed with the distinction of variegated flowers, fruits and so on, which are called "citta."

161. "Parapessiyā" means one who is to be sent on this and that task in the family of others; the meaning is one who performs service for others.

162. "For me there was exertion, in the instruction of that Such One" means for her, even though being a female slave, having become a female lay follower of the Buddha, the Blessed One, who has vision through five eyes, guarding morality for sixteen years and attending to the meditation subject, through the power of attention, for me, for myself, right effort - which has obtained the name "exertion" through the going forth from the side of defilement, included within the Dispensation of the Teacher who is such a one through the achievement of the characteristic of such-likeness towards desirable things and so on, reckoned as the thirty-seven qualities conducive to enlightenment that were arising - was, existed, arose.

163-164. Now, to show the manner of occurrence of the preliminary stage of that exertion, it was said "Let this body be broken, there is indeed no halting here." Its meaning is - Even if this body of mine be broken, be destroyed, not making even the slightest concern for that, here in this pursuit of the meditation subject there is indeed not, for my energy, any halting, any slackening - thus arousing energy, she urged on insight.

Now, showing the quality attained by thus having urged on insight -

"Of the five training rules, the path is safe and secure;
Without thorns, without thicket, upright, declared by the virtuous;
See the fruit of effort, how this woman has attained it."He said;

Therein this is the meaning in brief - The noble path which has become connected with the five training rules because of being obtained through the decisive support of the five training rules, the portions of training, undertaken by way of permanent morality, and because of their fulfilment; which, having arisen in whatever continuity, is safe and secure (sovatthiko sotthiko) because of accomplishing the state of well-being in every way for that person and because of the state of excellent meaning; is secure (sivo) because of being untroubled by defiling phenomena and because of being the cause for attaining safety; is without thorns (akaṇṭako) because of the absence of the thorns of lust and so on; is without thicket (agahano) because of the eradication of the thicket of mental defilements, wrong views and misconduct; is straight (uju) because of being the cause for the departure of all crookedness, crookedness and distortion; is declared by the virtuous (sabbhi pavedito) because of being made known by good persons beginning with the Buddha - she addresses Sakka saying "See this fruit of that exertion, of the aforesaid energy, by which, as a means, even a woman with intelligence only two inches thick attained it."

165. "I am a confidante of the king, of Sakka, the one who wields power" means one who wields power (vasavattī) because of proceeding by the state of self-mastery, or because he exercises his own authority and sovereignty in the two heavenly worlds; I am a confidante, one suitable for talk and conversation, of that Sakka who wields power, the king of gods, or one to be called upon by him at the time of play; the construction is: see the fruit of exertion, of energy. The five types of musical instruments, classified as ātata, vitata and so on, when played together with twelve hand-parts, become sixty; referring to those being present in the amount of a thousand by way of attendance, she said "Sixty thousand musical instruments awaken delight in me." Therein, "paṭibodha" means the awakening of joy and pleasure.

166-168. "Ālambo" and so on - some say this is the taking of names in part of the young gods who are players of musical instruments; but this is the taking of names of the musical instruments. Vīṇāmokkhā and so on are goddesses. "Sucimhitā" means one with a pure smile, or this is simply a name. "Muduvādinī" means one who speaks only softly, thus Muduvādinī; one who is habitually very much given to soft playing; or it is simply a name. "Seyyāse" means more excellent. "Of the nymphs" means more praiseworthy among the nymphs in singing. "Pabodhikā" means those who cause awakening.

169. "In proper time" means at the appropriate and fitting time. "They address" means they speak facing towards, or having become delighted. And to show how they speak, it is said "Come, let us dance, let us sing, come, let us delight you."

170. "This" means this place obtained by me. "Sorrowless" means free from grief because of the origination of only desirable, lovely, dear and agreeable forms and so on. For that very reason, because of the fostering of delight at all times, it is called Nandana. "The great forest of the Thirty-three" means the great and venerable pleasure grove of the Tāvātimsa gods.

171. Having said by the specific method that such divine success is indeed by the power of meritorious action, then showing by the general method, she spoke the verse "Happiness for those who have not made merit."

172. Again, expounding the Teaching out of the wish that the divine state obtained by herself be shared in common with others, she spoke the concluding verse "Of those who desire companionship with them." "Of them" means of the Tāvatiṃsa gods. "Of those desiring companionship" means by those wishing for the state of being together; for this is the genitive case used in the sense of the agent. "Saha vā" means one who proceeds together, thus "sahavo"; the state of that is "sahabya," just as the state of a hero is energy.

Thus, when the deity had revealed her own meritorious action, the elder, having expounded the Teaching to her together with her retinue, having come from the heavenly world, reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the world including the gods.

The commentary on the Female Slave Mansion is concluded.

2. Commentary on the Lakhumā Mansion

173-185. "With surpassing beauty" - this is the Lakhumā Mansion. What is its origin? While the Blessed One was dwelling at Bārāṇasī, there was one gate of the city of Bārāṇasī named the Fishermen's Gate, and the village settled not far from it also came to be known simply as "Fishermen's Gate." There a certain woman named Lakhumā, of faith, devoted, accomplished in higher intelligence, having seen monks entering through that gate, having paid homage, having led them to her own house, having given a ladle of almsfood, and by that very familiarity, as her faith grew, having had a hall with sitting accommodation built, she presents seats to the monks who have entered there, and sets out drinking water and water for washing. And whatever cooked rice, food made with flour, vegetables and so on is found in her own house, that she gives to the monks. She, having heard the Teaching in the presence of the monks, having established herself in the refuges and in the precepts, having become concentrated, having learnt the insight meditation subject, striving in insight, through the achievement of decisive support, before long became established in the fruition of stream-entry. She, afterwards having died, was reborn in a great mansion in the Tāvatiṃsa realm, and a thousand nymphs were her retinue. She, experiencing heavenly success there, rejoicing, wanders about. The Venerable Mahāmoggallāna, wandering on a journey in heaven, asked her with verses beginning "With surpassing beauty" - all is by the same method as stated. Therefore it was said -

173. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

174. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

175. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

176. "That deity, delighted, questioned by Moggallāna;

Asked a question, she explained of which action this is the fruit."

177. "Having gone out from the Fishermen's Gate, there was my dwelling;
There, for those going about, for the disciples, the great sages.
178. "Cooked rice, food made with flour, vegetables, and sour gruel with salt,
I gave to the upright, with a clear mind.
179. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
180. "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
181. "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
182. "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
183. "By that is such beauty mine, etc. and my beauty illuminates all directions."

"And, venerable sir, in my name pay respect with your head at the Blessed One's feet - 'Venerable sir, the female lay follower named Lakhumā pays respect with her head at the Blessed One's feet.' But this is not wonderful, venerable sir, that the Blessed One would declare me in a certain fruit of asceticism. The Blessed One declared me in the fruition of once-returning."

177. Therein, "having gone out from the Fishermen's Gate" means at the place of departure from the Fishermen's Gate.

178. "Dāka" means vegetable curry such as taṇḍuleyyaka and so on. "Loṇasovīraka" means a certain beverage to be prepared with many ingredients such as grain juice and so on. They also call it "rice-scum, rice-gruel, salt-water."

At the conclusion of the questions and answers, she attained the fruition of once-returning through the elder's proclamation of the Teaching. The remainder should be understood in accordance with the method stated in the account of Uttarā.

The commentary on the Lakhumā Mansion is concluded.

3. Commentary on the Rice-scum Donor Mansion

186-194. "As you were walking for almsfood" - this is the Mansion of the Rice-Scum Giver. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time in Rājagaha a certain family was afflicted by a disease caused by the wind humour. There all the people died except for one woman. She, having abandoned the house and all the wealth and grain that was in the house, frightened by the fear of death, having escaped through a hole in the wall, having become destitute, having gone to another's house, dwelt at its

back. The people in that house, feeling compassion, gave her the gruel, rice and rice-scum and so on remaining in pots and so on. She, having eaten that, earned her living.

And at that time the Venerable Mahākassapa, having entered upon the attainment of cessation for seven days and having emerged from it, reflecting "Whom indeed shall I assist today by the acceptance of food, and liberate from an unfortunate realm and from suffering?" having seen that woman as near death and that her action was conducive to hell and had been given opportunity, thinking "When I have gone, this one will give the rice-scum obtained by herself; by that very act she will be reborn in the realm of the gods who delight in creation; thus, having liberated her from rebirth in hell, come, I shall bring about heavenly success for her" - having dressed in the earlier period of the day, taking his bowl and robe, he goes towards her dwelling place. Then Sakka, the lord of the gods, in the guise of an unknown person, brought divine food of many flavours with many curries and vegetables. Having known that, the elder, having rejected it saying "Kosiya, you have done what is wholesome; why do you act thus? Do not plunder the success of the poor and destitute," stood before that woman.

She, having seen the elder, having thought "This elder is of great majesty; there is nothing here of solid food or soft food suitable to be given to him; and this rice-scum gruel in a dirty vessel, strewn with grass particles and dust, unsalted, cold, of little flavour, a mere amount of rice-scum gruel - I do not venture to give such a thing to one such as him," said "Please pass by." The elder, having stepped back just the distance of one footstep, stood. The people dwelling in the house brought almsfood; the elder did not accept it. That destitute woman, having known "He has come here for the purpose of assisting me alone; he wishes to accept only what is my own property," with a devoted mind, with regard arisen, poured that rice-scum into the elder's bowl. The elder, for the purpose of increasing her confidence, showed the appearance of eating; the people prepared a seat. The elder, having sat down there, having eaten and drunk that rice-scum, with his hand removed from the bowl, having given thanksgiving, having said to that destitute woman "You were my mother in the third individual existence back from here," departed. She, having aroused exceeding confidence in the elder by that, having died in the first watch of that night, was reborn in the company of the gods who delight in creation. Then Sakka, the king of gods, having known her deceased state, reflecting "Where indeed has she been reborn?" not seeing her among the Tāvatiṃsa gods, in the middle watch of the night, having approached the Venerable Mahākassapa, asking about her place of rebirth -

185. "As you were walking for almsfood, standing silent;
A poor, wretched woman, leaning against another's house.

186. "She who gave you the rice-scum, devoted, with her own hands;
She, having abandoned the human body, to which direction has she gone?"

He spoke two verses.

185. Therein, "for almsfood" means for the purpose of almsfood. "Standing silent" - this is a showing of the manner of walking for almsfood; the meaning is "standing with reference to." "Poor" means one who has come to misfortune. "Wretched" means

pitiable. By "poor" it shows her loss of wealth; by "wretched" it shows her loss of relatives. "Leaning against another's house" means dependent on another's house; dwelling in dependence on the outer back-roof of others' house.

186. "To which direction has she gone" means to which direction has she gone by way of arising in the six sensual heavenly worlds. Thus Sakka, not seeing her in the two heavenly worlds below, though she was assisted by the elder in such a way and was a partaker of lofty heavenly success, and thinking "she is not visible," being beset by doubt, asks.

Then the elder said to him -

187. "As I was walking for almsfood, standing silent;
A poor, wretched woman, leaning against another's house.
188. "She who gave me the rice-scum, devoted, with her own hands;
She, having abandoned the human body, free, has passed away from here.
189. "The gods who delight in creation, by name, are of great supernormal power;
There that woman is happy, the giver of rice-scum rejoices."

Giving a reply in the very manner in which it was asked, he spoke of her place of rebirth.

188. Therein, "free" means free, departed from that human misfortune and that existence of supreme wretchedness.

189. "The giver of rice-scum rejoices" means the giver of a mere portion of rice-scum; it shows that even she rejoices with heavenly success in the fifth sensual heaven - see then the fruit of the accomplishment of the field.

Again Sakka, having heard of the great fruitfulness and great benefit of her gift, praising it -

190. "Oh, the gift of the wretched woman, well established in Kassapa!
By a gift brought from others, the offering has indeed succeeded.
191. "She who would become the chief queen of a wheel-turning monarch;
A woman beautiful in all her limbs, and of surpassing appearance to her husband;
Is not worth a sixteenth fraction of this gift of rice-water.
192. "A hundred gold coins, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of this gift of rice-water.
193. "A hundred elephants from Himavā, with tusks as long as plough-poles, fully grown;
Mātaṅgas with golden trappings, clothed in golden adornments;
Are not worth a sixteenth fraction of this gift of rice-water.
194. "Even if one should make a warrior lord of the four continents;

It is not worth a sixteenth fraction of this gift of rice-water." He said;

190. Therein, "aho" is an indeclinable particle in the sense of wonder. "Varākiyā" means of a wretched woman. "Parābhatena" means by what was brought from others, the meaning is by what was obtained from the houses of others by way of leftover scraps. "Dānena" means by the gift to be given, by the mere rice-scum as the donation. "Ijjhittha vata dakkhiṇā" means the offering, the gift, oh, it has succeeded; oh, it was of great fruit, of great radiance, of great extent - this is the meaning.

191. Now, in order to show that "even the woman-treasure and so on do not amount to even a hundredth fraction or a thousandth fraction of that gift," "she who would become the chief queen" and so on was stated. Therein, "beautiful in all limbs" means beautiful, lovely, fair by all the limbs as reasons as stated thus "not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty," or beautiful by all major and minor limbs. "And not inferior in appearance to her husband" means not of inferior appearance to her husband, exceedingly beautiful to behold, pleasing. "Is not worth a sixteenth fraction of this gift of rice-water" means having divided the fruit of this gift of rice-water given by her into sixteen parts, and from that taking one part and again dividing it into sixteen parts, even the status of being the woman-treasure of a wheel-turning monarch is not worth, does not experience, does not attain the sixteenth fraction reckoned as the portion taken. They say "a nikkha is fifteen dharaṇas of gold"; others say "a hundred dharaṇas."

193. "Hemavatā" means born on the Himalayas, or of the Himalayan breed. For they are great and endowed with strength and speed. "Īsādanā" means having tusks resembling a chariot-pole, the meaning is having tusks only slightly curved. By that he excludes the state of having widely spread fangs. "Urūḷhavā" means growing through strength, speed and exertion, the meaning is able to carry out great battle duties. "Suvaṇṇakacchā" means fitted with golden neck ornaments. For by the term "kaccha" as the chief part, he refers to all elephant trappings. "Hemakappanavāsasā" means endowed with elephant coverings, bracelets and other elephant ornaments inlaid with gold.

194. "Lord of the four continents" means sovereignty over the four great continents beginning with Jambudīpa, attended by two thousand minor islands. By that he refers to the entire glory of a wheel-turning monarch resplendent with the seven treasures. But whatever is here, that is the same as the method stated below.

Here, the Venerable Elder Mahākassapa reported to the Blessed One all that was said by Sakka the king of gods and by himself. The Blessed One, making that the occasion, expounded the Teaching in detail to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Rice-scum Donor Mansion is concluded.

4. Commentary on the Caṇḍālī Mansion

195-205. "Caṇḍālī woman, pay respect to the feet" is the Caṇḍālī Mansion. What is its origin? The Blessed One, while dwelling at Rājagaha, towards the break of dawn, having entered upon the great compassion attainment that was the Buddha's habitual practice, having risen and surveying the world, saw in that very city, dwelling in an outcaste rest-house, a certain old caṇḍāla woman whose life span was exhausted, and her action conducive to hell was standing ready. He, with a mind inspired by great compassion, having thought "Having caused her to perform action conducive to heaven, by that having prevented her rebirth in hell, I shall establish her in heaven," enters Rājagaha for almsfood together with a large community of monks. And at that time, that caṇḍāla woman, leaning on a stick, going out from the city, having seen the Blessed One coming, turned to face him and stood still. The Blessed One too stood before her as if preventing her departure. Then the Venerable Mahāmoggallāna, having known the Teacher's mind and the utter elimination of her life span, urging her to pay homage to the Blessed One -

195. "Caṇḍālī woman, pay respect to the feet of the famous Gotama;
Out of compassion for her, the seventh sage stood still.

196. "Inspire your mind with faith, in the Worthy One, the Such;
Quickly pay respect with joined palms, your life is limited." Spoke a pair of verses.

195. Therein, "caṇḍālī" - he addresses her by a name derived from her birth. "Pay respect" means pay homage. "To the feet" means the feet that are the refuges of the world including its gods. "Out of compassion for her" means for the very purpose of assisting her; the intention is having prevented rebirth in the realm of misery, for the purpose of causing her to be reborn in heaven. "Stood still" means he stood without even entering the city. "The seventh sage" means the highest, the most superior among the mundane, trainee, non-trainee, and Individually Enlightened One sages; or alternatively, the seventh among the Buddha-sages beginning with Vipassī, thus the seventh sage.

196. "Inspire your mind with faith" means gladden your mind thinking "The Blessed One is the Perfectly Enlightened One." "In the Worthy One, the Such" means in the Worthy One - because of being far from mental defilements, because of having destroyed those very enemies, because of having destroyed the spokes of the wheel of the round of rebirths, because of being worthy of requisites, and because of the absence of secrecy in evil-doing; in the Such - because of the attainment of the state of such-likeness towards desirable things and so on. "Quickly pay respect with joined palms" means having quickly raised joined palms, pay homage. If one asks why? "Your life is limited" means limited, exceedingly brief, because of having the nature of breaking up right now.

Thus the elder, by the pair of verses, praising the qualities of the Blessed One, standing upon his own power, and stirring her with a sense of urgency by making clear her state of exhausted life span, urged her to pay homage to the Teacher. And she, having heard that, filled with a sense of urgency, having become one with a mind devoted to the Teacher, having paid homage with the fivefold prostration, having made a salutation with joined palms, paying homage, having become one-

pointed in mind with joy directed towards the Buddha, she stood. The Blessed One, thinking "This much is sufficient for her rebirth in heaven," entered the city together with the community of monks. Then a certain frenzied cow with a young calf, charging from that very place, having struck her with its horn, deprived her of life. To show all that, the compilers of the recitation -

197. "Urged by the one of developed self, the bearer of his final body;
The caṇḍālī woman paid homage to the feet of the famous Gotama.

198. "A cow killed her, the outcaste woman standing with joined palms;
Paying homage to the Enlightened by himself, the light-bringer in the darkness." They spoke these two verses.

198. Therein, "standing with joined palms, paying homage to the Enlightened by himself" means even though the Blessed One had gone, having become concentrated through the rapture having the Buddha as its object, standing as if face to face, having raised joined palms, paying homage. "In the darkness" means in the world that is in darkness through the darkness of ignorance and the entire darkness of mental defilements. "Light-bringer" means one who makes the light of knowledge.

And she, having passed away from there, was reborn among the Tāvatiṃsa gods, and a hundred thousand nymphs were her retinue. And on that very day she, having come together with the mansion, having descended from the mansion, having approached the Venerable Mahāmoggallāna, paid homage. To show that meaning -

199. "One who eliminated the mental corruptions, free from defilement, without longing, alone in the forest, seated in a secret place;
Having attained divine power, having approached, I pay homage to you, O hero of great majesty."

The deity said. The elder asked her -

200. "Gold-coloured, blazing, of great fame, having descended from a mansion of many designs;
Surrounded by a company of nymphs, who are you, O beautiful deity, that you pay homage to me?"

200. Therein, "blazing" means shining and illuminating by the radiance of her own body and by the light of garments, ornaments and so on. "Of great fame" means having a great retinue. "Having descended from a mansion" means having descended from the mansion. "Of many designs" means endowed with manifold variegation. "O beautiful one" means O one of beautiful qualities. "Mamaṃ" means me.

Thus questioned by the elder, she again -

201. "I, venerable sir, am a caṇḍālī woman, sent by you, the hero;
I paid homage to the feet of the Worthy One, the famous Gotama.

202. "Having paid homage to his feet, passed away from the outcast realm;
To a mansion auspicious in every way, I was reborn in Nandana.

203. "A hundred thousand nymphs, having put her in front, stand;

Among them I am the noble, the foremost, in beauty, glory, and lifespan.

204. "Having done abundant good deeds, fully aware and mindful;
I have come to pay homage to the compassionate sage in the world, venerable
sir."

She spoke four verses.

201-204. Therein, "sent" means urged to pay homage by the words beginning with "Caṇḍālī woman, pay respect to the feet." Even though that merit consisting of homage was small in terms of the moment of its occurrence, because of the greatness of the field and the greatness of the fruit it was exceedingly great indeed - thus she said "having done abundant good deeds." Likewise, with reference to the clarity of wisdom and mindfulness at the moment of occurrence of the rapture having the Buddha as its object, she said "fully aware and mindful." Again -

205. "Having said this, the caṇḍālī woman, grateful and thankful,
Having paid homage at the feet of the Worthy One, disappeared right there."

This verse was placed by the compilers of the recitation.

205. Therein, "caṇḍālī" is said by taking it as "one who was formerly a caṇḍālī woman," and this is the custom in the heavenly world, that the conventional expression established in the human world is used. The remainder is according to the method already stated.

The Venerable Mahāmoggallāna reported this incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Caṇḍālī Mansion is concluded.

5. Commentary on the Fortunate Woman Mansion

206-216. "Blue, yellow, and black" - this is the Bhadditthī Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. And at that time, in the city of Kimila, there was a householder's son named Rohaka, faithful, devoted, accomplished in morality and good conduct. And in that very same city, in a family of equal great wealth, there was a girl, faithful, devoted, and even by her natural goodness she was named Bhaddā. Then Rohaka's mother and father, having asked for that maiden in marriage, at the appropriate time, having brought her, performed the marriage ceremony. Both of them lived in harmonious living. She, through her accomplishment of good conduct, became well-known and recognised in that city as "Bhadditthī."

And at that time, the two chief disciples, each attended by five hundred monks, wandering on a journey through the country, arrived at the city of Kimila. Rohaka, having known of their arrival there, filled with joy, having approached the elders, having paid homage, having invited them for the morrow, on the second day, having satisfied them together with their retinues with superior solid and soft food, together with his sons and wife, having heard the proclamation of the Teaching taught by them, becoming established in their exhortation, he took the refugees and undertook

the five precepts. But his wife observed the Observance on the eighth, fourteenth, fifteenth, and extra holiday fortnights, was especially accomplished in morality and good conduct, and was shown compassion by deities. And by that very compassion of the deity, having dispelled the false accusation that had fallen upon her, through the thorough purity of her morality and good conduct, she was one whose fame was exceedingly widespread in the world.

For she herself, while staying in the city of Kimila, when her husband was living in Takkasilā on account of trade, on a festival day, when he had been encouraged by his companions and the desire for festive celebration had arisen, the household deity, by her own divine power, having led her there, united her with her husband, and by that very union she became pregnant, and was led back to the city of Kimila by the deity; when in due course her state of pregnancy became evident, she was suspected by her mother-in-law and others as "an adulteress"; by that very deity, through her own power, when a great flood of the Ganges was made to appear as if submerging the city of Kimila, by an oath preceded by a determination of truth indicating her state of faithfulness as a wife, she turned back the great flood of the Ganges with its mass of waves raised by the force of the wind that had fallen upon her and upon her reputation; and even when reunited with her husband, when she was suspected by him just as previously by her mother-in-law and others, presenting the name-stamped token given by him in Takkasilā, having dispelled that suspicion, she became worthy of respect by her husband's relatives and by the public. Therefore it was said "through the thorough purity of her morality and good conduct, she was one whose fame was exceedingly widespread in the world."

She, at a later time, having died, was reborn in the Tāvatiṃsa realm. Then, when the Blessed One had gone from Sāvattṥi to the Tāvatiṃsa realm and was seated on the Paṇḍukambala stone at the foot of the Pāricchattaka tree, and when the assembly of gods had approached the Blessed One, paid homage, and was seated to one side, Bhadditṥi too, having approached, having paid homage, stood to one side. Then the Blessed One, in the midst of the assembly of gods and brahmās that had gathered together in the ten-thousandfold world systems, asking that deity about the meritorious action done by her -

206. "Blue, yellow, and black, crimson and also red;
Of various colours, surrounded by filaments.

207. "A garland of mandārava flowers, you wear upon your head;
These trees are not found in other realms, O wise one.

208. "By what have you been reborn in this class, in Tāvatiṃsa, O glorious one;
O deity, being asked, explain, of what action is this the fruit?" He said;

206-207. Therein, in "blue, yellow, and black, crimson and also red," here the particle "ca" is a conjunction of stated meanings, and it should be connected individually by "blue and yellow and" and so on. "Atha" is an indeclinable particle in the sense of something else. By that, it includes the unmentioned colours such as white and so on. The particle "iti" should be understood as indicated though elided. Or the particle "ca" is a conjunction of unstated meanings. "Atha" is an indeclinable particle in the sense of the particle "iti." In "of various colours," here in "uccāvacānaṃ" there should be

seen a non-elision of the case ending; the meaning is "of various colours, of manifold colours." Or "vaṇṇānaṃ" means "of those possessing colour." "Surrounded by filaments" means surrounded by filaments. For this is a nominative case used in the genitive sense. This is what is meant - Blue and yellow and black and crimson and red and also others such as white and so on - by way of these, of various colours, surrounded by filaments and stamens of just such a nature, or of various kinds by reason of their variegated shapes and so on, possessing the aforesaid colours, being produced from mandārava trees, of mandārava flowers, a garland, a string of flowers made from them - you, O deity, wear and adorn upon your own head.

From which trees those flowers come, in order to show their not being shared with others by virtue of their distinctive colour, it was said "These trees are not found in other realms, O wise one." Therein, "these" - the construction is: flowering trees endowed with the aforesaid colours, forms, and so on are not found. "In realms" means in the orders of gods. "O wise one" means O one of beautiful wisdom.

Therein, "blue" means having blue radiance by virtue of gem jewels such as sapphire, great sapphire, and so on. "Yellow" means having yellow radiance by virtue of gem jewels such as topaz, kakketana, pulaka, and so on, as well as by virtue of red gold. "Black" means having dark radiance by virtue of gem jewels such as asmaka, upalaka, and so on. "Crimson" means having crimson radiance by virtue of gem jewels such as jotirasa, gomuttaka, gomedaka, and so on. "Red" means having red radiance by virtue of jewels such as ruby, lohitaṅka, coral, and so on. Some, however, connecting the terms beginning with "blue" with "trees" by this word, say "blue trees" and so on. For trees too, because of being covered with flowers of blue and other colours, obtain the conventional expression of blue and so on through the connection with blue and so on; thus by them "blue, etc. red, etc. these trees are not found in other realms, O wise one, since you wear a garland of mandārava flowers of various colours, surrounded by filaments" - thus the construction should be made. Therein, having proclaimed the flowers as seen, endowed with distinctive colours, showing the exclusive nature of the trees by showing the not-shared-with-others nature of those flowers is the first method; showing the exclusive nature of the flowers by showing the not-shared-with-others nature of the trees is the second method. In the first method, colours and so on are taken in their own form; in the second method, by way of their support - this is the distinction between them.

208. "By what" - the construction is: by what meritorious action, to the realm of Tāvatiṃsa. "Being asked, declare" means you who are asked, declare, tell.

Thus questioned by the Blessed One, that deity answered with these verses -

209. "They knew me as 'Bhadditthikā,' a female lay follower in Kimilā;
Accomplished in faith and morality, always delighting in sharing.

210. "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.

211. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.

212. "I observed the Observance, always restrained in morality;

Through self-control and sharing, I dwell in this mansion.

213. "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
214. "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, dwelling in heedfulness;
Having made my dwelling, having made merit, passed away from there, self-
radiant, I wander about in Nandana.
215. "And I fed monks, compassionate for the supreme welfare, the pair of austere
ascetics, the great sages;
Having made my dwelling, having made merit, passed away from there, self-
radiant, I wander about in Nandana.
216. "The eightfold, boundless, bringing happiness, the Observance I constantly
observed;
Having made my dwelling, having made merit, passed away from there, self-
radiant, I wander about in Nandana."

209-214. Therein, "they knew me as 'Bhadditthikā,' a female lay follower in Kimilā" means through the accomplishment of good conduct, by the turning back of the great flood that was rising up through a declaration of truth, with the conviction arisen that she was of unbroken morality - "This woman is auspicious and beautiful" - therefore the inhabitants of the city of Kimilā knew me as "Bhadditthikā, a female lay follower." "Accomplished in faith and morality" and so on is of clear meaning since the method has been stated above.

Furthermore, by "faith" the treasure of faith is indicated; by "delighting in sharing, clothing and food, lodging and lamps. I gave to the upright, with a clear mind" the treasure of generosity is indicated; by "accomplished in morality, the fourteenth, the fifteenth, etc. Delighting in the five training rules" the treasure of morality, the treasure of shame, and the treasure of moral fear are indicated; by "skilled in the noble truths" the treasure of learning and the treasure of wisdom are indicated - thus she shows her own attainment of the sevenfold noble treasure. "A female lay follower of the One with Vision, etc. I wander about in Nandana" - by this she makes clear the benefit pertaining to the present life and pertaining to the future life of that. Therein, "having made my dwelling" means having accomplished the dwelling of good conduct. For the action of good conduct, being the cause of pleasant dwelling both in the present and in the future, is called "the residence of pleasant abiding." Therefore it is said "having made merit."

215. Having previously spoken of her own merit consisting of giving without specifying the particular field, now in order to show its connection with the base of merit, "and monks" and so on was stated. Therein, "monks" means monks because of having completely destroyed the defilements without remainder. "Compassionate for the supreme welfare" means those who assist with supreme, exceedingly great welfare pertaining to the present life and so on. "I fed" means I fed them with superior food. "The pair of austere ascetics" means the pair that had become austere ascetics because of standing firm having scorched and completely destroyed the stain of all

defilements through the highest austerity. "The great sages" means those who had thereby become great seers; or the great sage because of knowing, of defining his own great domain with great knowledge itself. All this she says with reference to the two chief disciples.

216. "Unlimited, bringing happiness" is said without making the elision of the nasal. From the statement "To such an extent, monks, it is not easy by description to reach how pleasant the heavens are," it produces happiness devoid of measure beyond the reach of words even of the Blessed One, or by its own power bringing unlimited happiness, conveying happiness. "Constantly" means at all times. The explanation is: without omitting each Observance day, or having made each Observance day unbroken, having made it complete, or constantly, at all times, bringing happiness. The remainder is the same as the method stated below.

Then the Blessed One, having expounded the Canon of the Higher Teaching for three months to the assemblies of gods and brahmās dwelling in the ten-thousand world systems headed by the young god who was his mother, having come to the human world, expounded the Bhadditthī Mansion to the monks. That teaching was beneficial to the assembly that had arrived.

The commentary on the Fortunate Woman Mansion is concluded.

6. Commentary on the Soṇadinnā Mansion

217-227. "With surpassing beauty" - this is the Soṇadinnā Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. And at that time in Nāḷandā a certain female lay follower named Soṇadinnā, faithful and devoted, attending upon the monks carefully with the four requisites, of thoroughly purified permanent morality, also observed the Observance endowed with eight factors. She, having obtained suitability of hearing the Teaching, through the achievement of decisive support, developing the meditation subject of the four truths, became a stream-enterer. Then, afflicted by a certain illness, having died, she was reborn among the Tāvatiṃsa gods. The Venerable Mahāmoggallāna -

217. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

218. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

219. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

He asked in return with these three verses.

220. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."

221-226. "They knew me as 'Soṇadinnā,' etc. of the famous Gotama.

227. "By that is such beauty mine, etc. and my beauty illuminates all directions."

The deity answered. All that is the same as the method stated above.

The commentary on the Soṇadinnā Mansion is concluded.

7. Commentary on the Uposathā Mansion

229-245. "With surpassing beauty" means the Uposathā Mansion. Here in the arising of the occasion, the only distinction is that in Sāketa there was a certain female lay follower named Uposathā; the remainder is similar to the preceding mansion. Therefore it was said -

229-231. "With surpassing beauty, etc.

And your beauty illuminates all directions?"

232. "That deity, delighted, etc. of which action this is the fruit."

233-238. "They knew me as 'Uposathā,' a female lay follower in Sāketa, etc.

A female lay follower of the One with Vision, the famous Gotama.

239. "By that is such beauty mine, etc.

And my beauty illuminates all directions."

The deity answered. Again, showing one fault of her own -

241. "Having constantly heard of Nandana, desire arose in me;

Having directed my mind there, I was reborn in Nandana.

242. "I did not do the Teacher's word, of the Buddha, the Kinsman of the Sun;

Having directed my mind to the inferior, I am one who regrets afterwards." He spoke two verses.

233. Therein, "they knew me as 'Uposathā'" means people knew me by this name "Uposathā." "In Sāketa" means in the city of Sāketa.

241. "Constantly" means repeatedly. "Having heard of Nandana" means having heard of the various kinds of heavenly success there, thinking "In the Tāvatiṃsa realm there is a grove named Nandana, which is like this and like that." "Desire" means wholesome desire that is the cause of the meritorious action producing rebirth there, or craving-desire that is the aspiration for rebirth there. "Arose" means it arose. "There" means in the Tāvatiṃsa realm, for by the term Nandana too it refers to that heavenly world. "I was reborn" means I arose, I was born.

242. "I did not do the Teacher's word" means I did not do the word spoken by the Teacher beginning with "I do not, monks, praise even a trifle of existence"; the meaning is I did not abandon desire and lust for existences. The sun is of the Gotama clan, and the Blessed One too is of the Gotama clan; because of being of the same clan it was said "of the Buddha, the Kinsman of the Sun." Or alternatively, a kinsman of the sun is the Kinsman of the Sun; the Blessed One. Dependent on that, because of

being born with his noble birth, or the sun is a kinsman of this one because of his being a legitimate son; thus the Kinsman of the Sun, the Blessed One. For thus it has been said -

"He who in the darkness, in the gloom, is the light-bringer, Verocana, the orbbed one, of risen radiance;
Do not, Rāhu, swallow him moving in the sky, Rāhu, release the sun, my offspring."

"Low" means inferior. She speaks with reference to her own delight in existence.
"Sāmhī" means "sā amhi" (I am she).

Thus, when that deity had declared the remorse that had arisen on account of her delight in existence, the elder, in order to console her by means of elucidating the limited nature of the life span of existence, showing that in the future, standing in the state of human existence, the transcendence of the suffering of the round of rebirths is easy to accomplish, and that the state of one who has eliminated the mental corruptions is indeed a great benefit -

243. "How long in this mansion, here, dear Uposathā;
O deity, being asked, explain, if you know of your life span."

He spoke a verse. She again -

244. "Sixty thousand years, and three ten million years;
Having stayed here, great sage, having passed away from here, I will go;
To the company of human beings." He said;

The elder again -

245. "Do not fear, Uposathā, you have been declared by the Perfectly Enlightened One;
A stream-enterer, you have attained distinction, your unfortunate realms have been abandoned."

He inspired her with this verse.

243-244. Therein, "how long" means what duration of time. "Here" means in this heavenly world, or here in this mansion. "Āyu no" - "āyu" means life span; "no" is merely a particle. Or the long or short nature of the life span; or alternatively, the meaning is "if you know of your life span." "Great sage" - she addresses the elder.

245. "Do not fear, Uposathā" means dear lady Uposathā, you do not fear. Why? Because you have been declared by the Perfectly Enlightened One. How? "A stream-enterer, you have attained distinction." She has gone to, has attained, the distinction called path and fruition; therefore all your unfortunate realms have been abandoned - she has gone to this distinction too, thus "you have attained distinction." The remainder is according to the method already stated.

The commentary on the Uposathā Mansion is concluded.

8-9. Commentary on the Niddā-Suniddā Mansion

246-268. The eighth and ninth mansions have Rājagaha as their origin. In the arising of the occasion, in order, "a female lay follower named Niddā, etc. of the famous Gotama. By that is such beauty mine, etc. a female lay follower named Suniddā" should be said. The remainder is according to the method already stated. In the verses too there is nothing not already explained. For thus in certain manuscripts the text is placed by way of abbreviation. Therefore it was said -

246. "With surpassing beauty, etc.
And your beauty illuminates all directions?"
247. "That deity, delighted, etc. of which action this is the fruit."
248. "They knew me as 'Niddā,' a female lay follower in Rājagaha, etc.
of the famous Gotama.
256. "By that is such beauty mine, etc. and my beauty illuminates all directions."
258. "With surpassing beauty, etc. your beauty illuminates all directions."
261. "That deity, delighted, etc.
262. "They knew me as 'Suniddā,' a female lay follower in Rājagaha, etc.
of the famous Gotama.
268. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

The commentary on the Niddā-Suniddā Mansion is concluded.

10. Commentary on the First Alms Giver Mansion

270-276. "With surpassing beauty" is the Mansion of the Alms Giver. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. And at that time in Uttaramadhurā a certain woman whose life span was exhausted was worthy of arising in a realm of misery. The Blessed One, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen that woman as worthy of arising in a realm of misery, with a mind urged by great compassion, wishing to establish her in a good destination, alone, without a companion, went to Madhurā. Having gone, in the earlier period of the day, having dressed, taking his bowl and robe, he entered outside the city for almsfood. At that time that woman, having prepared food at home, having stored it to one side, having taken a pot, having gone to the water landing place, having bathed, having taken water with the pot, while going to her own house, having seen the Blessed One on the road, having said "Venerable sir, has almsfood been obtained?" and when the Blessed One said "I shall obtain it," having known the state of not having obtained, having set down the pot, having approached the Blessed One, having paid homage, said "I, venerable sir, shall give almsfood; please accept." The Blessed One consented by silence. She, having learned of the Blessed One's acceptance, having gone first of all, having prepared a seat in a place that was sprinkled and swept, stood looking out for the Blessed One's entrance. The Blessed One, having entered the house, sat down on

the prepared seat. Then she fed the Blessed One. The Blessed One, having finished his meal, with his hand removed from the bowl, having given thanksgiving to her, departed. She, having heard the thanksgiving, experiencing no small measure of joy and pleasure, until he had passed beyond the range of vision, not abandoning the rapture with the Buddha as object, paying homage, stood. She, with the passing of just a few days, having died, was reborn in the Tāvatiṃsa realm, and a thousand nymphs were her retinue. The Venerable Mahāmoggallāna -

270. "With surpassing beauty, etc. like the healing star.

271. "By what is such beauty yours, etc.
And your beauty illuminates all directions?" asked with verses;

273. "That deity, delighted, etc. of which action this is the fruit."

274. "When I was a human being among human beings,
In a former birth in the human world.

275. "I saw the stainless Buddha, with a clear and untroubled mind;
To him I gave almsfood, devoted, with my own hands.

276. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

The deity answered. All the remainder is of clear meaning since the method has been stated above.

The commentary on the First Alms Giver Mansion is concluded.

11. Commentary on the Second Alms Giver Mansion

278-284. "With surpassing beauty": this is the Second Alms Giver's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha. There a certain woman, faithful and devoted, having seen a certain elder who had eliminated the mental corruptions walking for almsfood, having ushered him into her own house, gave him food. She, at a later time, having died, was reborn in the Tāvatiṃsa realm. The remainder is similar to the preceding mansion.

278. "With surpassing beauty, etc. your beauty illuminates all directions."

281. "That deity, delighted, etc. of which action this is the fruit."

282. "When I was a human being among human beings, etc.
And my beauty illuminates all directions."

The commentary on the Second Alms Giver Mansion is concluded.

Thus in the Paramatthadīpanī, the Khuddaka Commentary, in the Vimānavatthu,

of the second Cittalatā Chapter, adorned with eleven stories,

The explanation of the meaning is concluded.

3. The Chapter on the Coral Tree

1. Commentary on the Uḷāra Mansion

286-295. In the Pāricchattaka Chapter, "Lofty is your fame and beauty" is the Uḷāra Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. At that time in Rājagaha, in the supporting family of the Venerable Mahāmoggallāna, there was a girl with a disposition for giving, delighting in giving and sharing. Whatever solid and soft food arose before the meal in that house, from the portion she herself received, she gave half and consumed half herself; but she did not eat without having given; even when not seeing one worthy of offerings, she set it aside and gave it when she saw one; she gave even to beggars. Then her mother, full of mirth, thinking "My daughter has a disposition for giving and delights in giving and sharing," gave her a double share. And when giving, when she had shared one portion, she gave yet another again, and she shared from that too.

Thus as time went on, when she had come of age, her mother and father gave her to a young man of a certain family in that very city. But that family was one of wrong view, faithless and undevoted. Then the Venerable Mahāmoggallāna, walking for almsfood successively in Rājagaha, stood at the house-gate of that girl's father-in-law. Having seen him, that girl, with a devoted mind, having ushered him in saying "Please enter, venerable sir," having paid homage, not seeing her mother-in-law who had set aside a cake, through trust thinking "I shall tell her and have her rejoice," having taken it, she gave it to the elder; the elder, having given thanksgiving, departed. The girl told her mother-in-law: "I gave the cake set aside by you to the Elder Mahāmoggallāna." She, having heard that, thinking "What impudence is this! She gave my property to an ascetic without even asking my permission," sizzling at her, overcome by wrath, not considering what was proper and improper, having seized a piece of pestle standing in front, struck her on the shoulder. She, due to her delicate constitution and her exhausted life span, overcome by severe suffering from that very blow, having died in just a few days, was reborn among the Tāvātimsa gods. Although she had other good conduct, the gift made to the elder, being surpassing, presented itself. The Venerable Mahāmoggallāna, having gone in the very manner stated above, to her -

286. "Lofty is your fame and beauty, it illuminates all directions;
Women dance and sing, young gods adorned.
287. "They rejoice and surround you, for your worship, O deity;
These golden mansions are yours, O beautiful one.
288. "You are the lord of them, endowed with all sensual pleasures;
Well-born, you are great, you rejoice in the company of gods;
O deity, being asked, explain, of what action is this the fruit?"

He asked with three verses.

286. Therein, "fame" means retinue. "Beauty" means the lustre of complexion, the radiance of the body. But since it is stated with the qualification "lofty," both the achievement of retinue and the achievement of beauty of that deity are stated.

Among those, in order to show in detail by way of domain the achievement of beauty stated in brief as "lofty is your beauty," having said "it illuminates all directions," in order to show in detail by way of basis the achievement of retinue stated as "lofty is your fame," "women dance" and so on was stated. Therein, "it illuminates all directions" means it shines in all directions, or it illuminates all directions, it makes them shine - this is the meaning. Some explain the meaning of the term "obhāsate" as "obhāsante" by an interchange of grammatical number; by them the case ending "vaṇṇenā" should be altered. And "vaṇṇenā" is an instrumental expression in the sense of cause; the meaning is "by beauty as the cause." And when the common designation of directions is regarded by way of gender in "all directions," there is no purpose even for an interchange of grammatical number. In "women" here too the term "adorned" should be brought and connected. In "young gods" here the particle "ca" is indicated though elided. By that, the conjunction "women and young gods" should be understood.

287. "They delight" means they rejoice. "For homage" means for the purpose of veneration or on account of veneration; the construction is: they dance and sing. "Tavimānī" means "these of yours."

288. "Accomplished in all sensual pleasures" means prosperous with all five types of sensual pleasure, or prosperous with all things desired and wished for by you. "Well-born" means of good birth. "You are great" means you are great, of great majesty. "You rejoice in the company of gods" means you rejoice in this order of gods with supreme delight rooted in divine success.

When thus questioned by the elder, that deity answered that matter -

289. "When I was a human being among human beings, in a former birth in the human world;
I was a daughter-in-law in an immoral family, among the faithless and miserly.
290. "Accomplished in faith and morality, always delighting in sharing;
To you walking for almsfood, I gave a cake.
291. "Then I told my mother-in-law, 'An ascetic has come here;
To him I gave a cake, devoted, with my own hands.'
292. "Then her mother-in-law abused her: 'You are undisciplined, daughter-in-law;
You did not wish to ask me, "I am giving to the ascetic."'
293. "Then my mother-in-law, angry, struck me with a pestle;
She cut my shoulder, she killed me, I was not able to live long.
294. "Upon the collapse of the body, I, free, passed away from there;
I was reborn in the company of the gods of the Thirty-three.
295. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

289. Therein, "among the faithless" means among the mother-in-law and others who were faithless due to the absence of faith in the Triple Gem and faith in the fruit of action, and miserly due to obstinate stinginess; the construction is: I was accomplished in faith and morality.

290-291. "A cake" means a pan cake. "Te" is merely a particle. The intention of "I told my mother-in-law" is both for the purpose of informing her of the fact of having taken it and for the purpose of having her rejoice.

292. In "itissā," "assā" is merely a particle. "I am giving to the ascetic" means "I am giving a cake to the ascetic." The construction is: because you did not wish to ask me, therefore the mother-in-law abused her saying "You, daughter-in-law, are undisciplined."

293. "Pahāsī" means she struck. "She cut my shoulder and killed me" - here "kūṭa" means the shoulder, stated by elision of the preceding word; the shoulder itself is the limb, thus "kūṭaṅga"; one who cuts that is "kūṭaṅgacchi." Thus, having been overcome by wrath, she killed me, she cut my shoulder; because of death by that very assault, she killed me - this is the meaning. Therefore she said "I was not able to live long."

294. "Free" means well freed from that suffering. The remainder is according to the method already stated.

the commentary on the Uḷāra Mansion is concluded.

2. Commentary on the Ucchudāyikā Mansion

296-306. "Having illuminated the earth with its gods" is the Sugar-cane Donor's Mansion. What is its origin? "The Blessed One was dwelling at Rājagaha" and so on - all is similar to what was stated in the preceding mansion. But this is the distinction - here sugar-cane was given, and she was struck by her mother-in-law with a small chair, died at that very moment, was reborn among the Tāvatiṃsa gods, on that very night came to attend upon the elder, illuminating almost the entire Vulture's Peak like the moon and like the sun, having paid homage to the elder, with joined palms, paying homage, she stood to one side. Then the elder -

296. "Having illuminated the earth with its gods, you outshine like the moon and sun;
In splendour and beauty, in glory and radiance, like Brahmā among the gods in the Thirty-three heaven with Indra.

297. "I ask you, wearer of a garland of lotuses, adorned with a wreath, with skin resembling gold;
Decorated, wearer of the finest garments, who are you, O beautiful deity, that you pay homage to me?

298. "What action did you do before by yourself, when you were a human being in a former birth?
Was it a gift well practised or self-control in morality, by what have you, one of fame, been reborn in a fortunate realm?
O deity, being asked, explain, of what action is this the fruit?"

Asked with these verses.

296-297. Therein, "having illuminated the earth with its gods" means by the spreading of radiance issuing from the slopes of Sineru, mixed with the rays of the moon and sun, by reason of shining, "with the god" means together with the sky which is the god; having illuminated this earth which constitutes the portion of ground reached, having made one light, one radiance - this is the meaning. The construction is: "having illuminated the earth, like the moon and sun." "You outshine" means you shine surpassingly. But as to that outshining - by what, like what, by what means - he said "in splendour" and so on. Therein, "in splendour" means by the distinctive beauty of loveliness and so on. "In radiance" means by one's own power. "Adorned with a wreath" means one who possesses a wreath of flowers made of jewels.

When thus questioned by the elder, the deity answered with these verses -

299. "Just now, venerable sir, to this very village, you approached our house for almsfood;
Then I gave you a piece of sugar-cane, with a confident mind, with
incomparable joy.
300. "And afterwards my mother-in-law questioned me: 'Where, daughter-in-law,
did you throw away the sugar-cane?'
It was not discarded, nor was it eaten by me; to a peaceful monk I myself gave
it.
301. "'Is this supremacy yours or mine?' Thus her mother-in-law abused me;
Having taken a chair, she gave me a blow; passed away from there, deceased,
I am a deity.
302. "That very wholesome action was done by me, and I experience the pleasant
result of that action myself;
Together with the gods I enjoy myself, I rejoice in the five types of sensual
pleasure.
303. "That very wholesome action was done by me, and I experience the pleasant
result of that action myself;
Protected by the lord of gods, guarded by the Thirty-three, endowed with the
five types of sensual pleasure.
304. "Such is the fruit of merit, not trifling, of great result is my offering of sugar-
cane;
Together with the gods I enjoy myself, I rejoice in the five types of sensual
pleasure.
305. "Such is the fruit of merit, not trifling, of great radiance is my offering of sugar-
cane;
Protected by the lord of gods, guarded by the Thirty-three, like the thousand-
eyed one in the Nandana grove.
306. "And you, venerable sir, the compassionate one, the wise one, having

approached, I paid homage and asked about your welfare;
Then I gave you a piece of sugar-cane, with a confident mind, with
incomparable joy."

299. Therein, "just now" means she said this because of the immediately past day; the meaning is "recently." "This very village" means in this very village; she speaks with reference to Rājagaha. For it has been said: "A village, a market town, and also a city are called simply 'village'." And this is an accusative expression used in the locative sense. "Approached" means he had approached. "Incomparable" means without comparison, or immeasurable.

300. "Threw away" means removed, discarded, or destroyed. "Of a peaceful one" means of one of good disposition, of one whose defilements are calmed, or of one who has not reached exhaustion.

301. "Yours indeed" (tuyhaṃ nu) - the particle "nu" is an indeclinable particle indicating displeasure; it should be brought here also to "mine" (mama) and connected as "mine indeed" (mama nu). "This sovereignty" means he said this with reference to lordship in the house. "Passed away from there" means passed away from there, from the human world. Since even one who has departed from the place where one was standing is called "passed away," therefore, to distinguish the passing away, "deceased" was said. And though deceased, she was not reborn just anywhere whatsoever, but rather, showing that she had attained divinity, she said "I am a deity."

302. "That very wholesome action was done by me" means that very wholesome action amounting to merely the gift of a piece of sugar-cane was done by me; I do not know of any other - this is the meaning. "And happy action" means and the happy fruit of action. For here the fruit of action is stated as "action" by the elision of the further term, or by the figurative usage of cause, as in "Monks, because of undertaking wholesome mental states, thus this merit increases. I experience my own merit" and so on. Or "action" is an accusative expression used in the instrumental sense; the meaning is "by action." Or that which exists in action is "action," just as "according to action." Or alternatively, it is "action" because of its desirability. For that, because of its nature of producing happiness and excitement, is connected with sensuality, and being desirable it is lovely. "By oneself" means by oneself alone; the meaning is by oneself alone through one's own mastery, through the state of independence. "I enjoy myself" - the term "by oneself" (attanā) stated in the previous verse should be connected as "oneself" (attāna) by a change of case ending.

303-305. "Guarded by the lord of gods" means guarded by the lord of gods, by Sakka; or guarded like the lord of gods because of having a great retinue. "Endowed" means well applied, possessed of. "Of great result" means of abundant fruit. "Of great radiance" means of great power; the meaning is of great majesty.

306. "You" (tvaṃ) means you (taṃ). "Compassionate one" means one who is compassionate. "The wise one" means one possessed of wisdom; the meaning is one who has reached the summit of the perfections of a disciple. "Having approached" means having gone up to. "I paid homage" means I paid respect with the fivefold

prostration. "And I asked about welfare and health" means I asked; the intention is: with incomparable joy I also recollect this wholesome deed. The remainder is the same as the method stated below.

The commentary on the Uccudāyikā Mansion is concluded.

3. Commentary on the Pallaṅka Mansion

307-315. "On the finest divan adorned with jewels and gold" - this is the Divan Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥī in Jeta's Grove. And at that time in Sāvattṥī, the daughter of a certain lay follower was given to a certain son of good family right there who was similar in family, region, and so on, and she was not prone to wrath, accomplished in morality and good conduct, devoted to her husband as to a god, having undertaken the five precepts, and on the Observance day she carefully observed the Observance morality. She, afterwards having died, was reborn among the Tāvatiṁsa gods. The Venerable Elder Mahāmoggallāna, having gone to her in the very manner stated above -

307. "On the finest divan adorned with jewels and gold, strewn with flowers, on a lofty bed;
There you dwell, goddess of great majesty, displaying supernormal powers high and low.
308. "And these nymphs of yours all around, dance and sing and delight;
You have attained divine power, O one of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"

He asked with verses.

She answered him with these verses -

309. "When I was a human being among human beings, I was a daughter-in-law in a wealthy family;
Not prone to wrath, obedient to my husband's will, on the Observance day I was diligent.
310. "When I was a human being, young and not evil, with a confident mind I pleased my husband;
By day and by night, agreeable in conduct, I was formerly virtuous.
311. "Abstaining from killing living beings, free from theft, with a pure body, a pure practitioner of the holy life;
Abstaining from intoxicants and I did not speak falsehood, one who fulfils the training rules.
312. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, with a gladdened mind, I.
313. "Practising in conformity with the Teaching, with a joyful mind I observed the Observance endowed with eight factors;

And having taken upon myself this noble, wholesome, yielding happiness,
endowed with the eight excellent factors,
A beautiful woman, obedient to my husband, I was formerly a female disciple
of the Fortunate One.

314. "Having done such wholesome action in the world of the living, I am conducive
to distinction;
Upon the collapse of the body, in the future life, having attained divine power,
I have come to a fortunate world.

315. "In the excellent, delightful mansion-palace, surrounded by a company of
nymphs;
Self-luminous, the company of gods delight me, who have come to the
heavenly mansion with a long lifespan."

307. Therein, "on the finest divan" means on the excellent divan, the highest divan.
To show its very excellence, "adorned with jewels and gold" was said, meaning
decorated with jewels resplendent with nets of rays of various gems and with gold;
when "there" and "on a bed" are said, on the finest divan that serves as a place for
lying down.

308. "Te" means "of you," all around. But having regard to the term "pamodayantī,"
the case ending "ta" should be altered. Or "pamodayantī" means they make rejoicing,
they produce rejoicing for you - this is the meaning.

310. "Young and innocent" means even though young, innocent. Or the reading is
"daharāsu pāpikā"; the meaning is the same. Some also read "daharassāpāpikā,"
meaning innocent towards her young husband, a well-behaved woman through
careful attendance and non-adultery - this is the meaning. Therefore it was said "with
a devoted mind" and so on. "Abhirādhayim" means I pleased. "Ratto" means at night.

311. "Free from theft" means devoid of theft; the meaning is abstaining from taking
what is not given. "Viratā ca coriyā" is also a reading; the meaning is abstaining from
theft. "With a pure body" means with a properly pure body through the purity of
bodily action; and precisely because of that, a pure practitioner of the holy life, since
unchastity with anyone other than her husband was impossible. For thus it has been
said -

"We do not transgress our wives,
And our wives do not transgress us;
Apart from them we live the holy life,
Therefore our young ones do not die."

Or alternatively, "a pure practitioner of the holy life" means a pure practitioner of the
holy life by virtue of the pure, purified, supreme, excellent Observance morality, or by
virtue of the preliminary holy life suitable for the holy life of the path.

313. "Living in conformity with the Teaching" means habitually practising in
conformity with the Teaching of the noble ones. And this, stated immediately after, is
noble through faultlessness, endowed with the excellent eight factors - the eight
supreme factors - or endowed with the noble excellent eight factors precisely

because of being noble, wholesome in the meaning of health and in the meaning of blamelessness, and yielding happiness through having pleasant results and through having pleasant benefits - thus she observed: this is the construction.

314. "Conducive to distinction" means a partaker of the distinguished divine success of existence. "Come to a fortunate world" means having come to, having reached a fortunate world; or "in a fortunate world" means having come to a fortunate world, to divine success. "Sugatiñhi āgatā" is also a reading. Therein, "hi" is merely a particle, or it has a causal meaning; the construction is: because she has come to a fortunate world, therefore she is conducive to distinction.

315. "In the finest mansion-palace" means in the highest palace among mansions, or in the foremost palace termed a mansion, or in a mansion - that is, in an immeasurable, great, excellent palace free from conceit - surrounded by a company of nymphs, self-luminous, I rejoice; or the word "amhī" (I am) should be brought in and connected. "With a long lifespan" means because of having a longer lifespan than the lower gods, and because of not having a short lifespan among those reborn there, the company of gods delight me, who have a long lifespan, who have come to, who have reached the heavenly mansion as aforesaid: this is the construction. The remainder is according to the method already stated.

The commentary on the Pallaṅka Mansion is concluded.

4. Commentary on the Latā Mansion

316-326. "Latā and Sajjā and Pavarā the deities" is the Latā Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. And at that time the daughter of a certain lay follower dwelling in Sāvattthī, named Latā, wise, experienced, intelligent, having gone to her husband's family, was agreeable in conduct towards her husband and mother-in-law and father-in-law, pleasant in speech, skilful in looking after the attendants, capable of carrying the burden of the household affairs at home, not prone to wrath, accomplished in morality and good conduct, delighting in giving and sharing, with the five precepts unbroken, and was heedful in the observance of the Observance day. She, afterwards having died, having become the daughter of the Great King Vessavaṇa, was reborn with the very same name Latā. Furthermore, she had four sisters named Sajjā, Pavarā, Accimatī, and Sutā. All five of them were brought by Sakka the king of gods and placed in the position of attendants in the role of dancing women. But Latā was more desirable to him due to her skill in dancing, singing, and so on.

When they had come together and were seated in a comfortable sitting, a dispute arose concerning skill in singing. They all went to the presence of the Great King Vessavaṇa and asked "Father, which of us is skilled in dancing and so on?" He said thus: "Go, daughters, to the shore of Lake Anotatta, perform singing at the assembly of gods; there your distinction will become obvious." They did so. There the young gods, when Latā was dancing, were unable to remain in their own composure; filled with great joy, filled with wonder and amazement, continuously uttering applause, producing shouts of acclamation and waving of garments, they made a great uproar

as if shaking the Himalaya. But when the others were dancing, they sat silent like cuckoos in the cold season. Thus there at the singing, Latā's distinction became obvious.

Then among those goddesses, this occurred to the goddess Sutā: "Having done what action does this Latā surpass us and stand in beauty and fame? What if I were to ask Latā about the deed she had done?" She asked her that. The other too answered that matter for her. All this the Great King Vessavaṇa told to the Venerable Mahāmoggallāna who had come by way of a journey through the heavens. The Elder, reporting that matter to the Blessed One, beginning from the root cause by way of inquiry -

316. "Latā and Sajā and Pavarā the deities, Accimatī of the glorious noble king; Sutā and the daughter of King Vessavaṇa, Rājimatī shone with virtuous qualities.
317. "Five women came here to bathe, to the safe river with cool water and water lilies;
Those deities, having bathed there and delighted, having danced and sung,
Sutā spoke to Latā.
318. "I ask you, wearer of a garland of lotuses, adorned with a wreath, with skin resembling gold;
With copper-red eyes like darkness, beautiful as the sky, long-lived one, by what was your fame made?
319. "By what are you, dear lady, more beloved than your husband, more beautiful and excellent in form?
Skilled in dancing, singing and music, tell us, you who are asked by men and women."

This is Sutā's question.

320. "When I was a human being among human beings, I was a daughter-in-law in a family of lofty wealth;
Not prone to wrath, obedient to my husband's will, on the Observance day I was diligent.
321. "When I was a human being, young and not evil, with a confident mind I pleased my husband;
Together with my brother-in-law, together with my parents-in-law, together with the servants, I pleased him; thereby my fame was made.
322. "I, by that wholesome action, attained distinction in four respects;
Life and beauty and happiness and strength, I experience no small enjoyment and delight.
323. "Have you heard what this Latā speaks, what we asked she declared to us;
Husbands indeed are distinguished for us women, and the destination of those, and the excellent deities.

324. "Let us all practise the duty towards our husbands, whereby women become devoted wives;
Having all practised the duty towards our husbands, we shall obtain what this Latā speaks of."
325. Just as a lion, roaming the mountain slopes, having dwelt on the great earth-bearing mountain;
Having forcibly killed other quadrupeds, the meat-eater devours the small deer.
326. "Just so a faithful noble female disciple here, depending on her husband, devoted to her lord;
Having killed wrath, having overcome avarice, she rejoices in heaven, a practiser of the teaching."

This is Latā's answer, he said.

316. Therein, Latā and Sajjā, Pavarā, Accimatī, Sutā - these are their names. The word "ca" has the meaning of conjunction. "Of the noble king" means of the excellent, the foremost of the four great kings, the king of gods. The intention is that they are attendants of Sakka. "Of the king" means of the great king. Therefore he said "daughter of Vessavaṇa"; this should be connected individually, or it is an inversion of expression; the meaning is "daughters." "Rājī" means one who shines (rājati vijjotati); one who is known and recognised as "rājī" is "rājīmatī"; this is a qualifier of all of them. Some say this is simply the name of one deity; according to their view, "pavarā" is merely a qualifier of all of them. "With virtuous qualities" means with qualities that are righteous, not departed from the Teaching, with qualities conforming to the truth - this is the meaning. "Shone" means was brilliant.

317. "Five women here" means five celestial maidens with the aforesaid names, here in this Himalayan region. "The safe river with cool water and water lilies" is said with reference to the mouth of the river flowing out from Lake Anotatta. "Having danced and sung" is said by way of the dancing and singing performed by them at the assembly of gods by the command of their father Vessavaṇa. "Sutā spoke to Latā" means the celestial maiden Sutā spoke to Latā, her own sister. Some also read "Sutā lataṃ bravu"; the meaning is that Sutā, the daughters of the Great King Vessavaṇa, spoke to Latā.

318. "With copper-red eyes like darkness" means having eyes endowed with copper-red streaks resembling the lustre of the stamens of the nicula flower. "Beautiful as the sky" means shining like the sky; the meaning is resplendent through the thorough purity of her major and minor limbs, like the sky in the autumn season freed from impurities such as clouds and frost. Or alternatively, "nabhevā" means "in the sky itself"; the word "eva" has the meaning of conjunction; the meaning is shining everywhere - both in the mansions situated in the sky and in the places connected with the ground such as the Himavanta, Yugandhara, and so on. "By what made" means produced by what kind of merit. "Fame" means the achievement of retinue and reputation. And by the inclusion of reputation, the virtues which are the cause of reputation are also included.

319. "More dear to her husband" means more dear to her master, the beloved of her master. By that it shows her good fortune. "Distinguished and more beautiful in form" means distinguished through the achievement of beauty, the highest, more beautiful, more lovely; "assū" is merely a particle. Some also read "Viṣiṭṭhakalyāṇitarāsi rūpato." "Adept" means in various ways, or especially skilled, wholesome. "In dancing, singing, and music" - here "naccanā" has an elision of the inflection made; the meaning is in dancing and in singing and in music. "Asked by men and women" means asked by young gods and celestial maidens "Where is Latā? What is Latā doing?" for the purpose of seeing her beauty and for the purpose of seeing her art.

321. Because of constantly being unmingled in body, he delights like a god; or the second excellent one is the brother-in-law (devara), the husband's younger brother; "together with the brother-in-law" means "sadevaram." Mother-in-law and father-in-law are parents-in-law; "together with the parents-in-law" means "sassasuram." "Together with male slaves and female slaves" - the connection is "sadāsakam" with "I pleased my husband." "Therein made" means in that family, or at that time, at the time of being a daughter-in-law, fame was made; the intention is by the production of the merit that produced it. "Mama" - this, having regard to the term "made," should be transformed to "by me."

322. "In four respects" means for four reasons, or in four states which have become signs. "Attained distinction" means surpassing excellence attained over others. "Life and beauty and happiness and strength" is the showing in their own nature of those stated as "in four respects." For life and so on are indeed her distinctions through their nature of being distinguished from others; and "state" is said because of being the cause, since they are to be taken by way of such esteem for her. She attained distinction. Of what kind? "Life and beauty and happiness and strength" - this is the explanation.

323. "Have you heard what this Latā speaks" means this Latā, our elder sister, what she speaks, has that been heard by you or not heard - she asks the other three sisters. "What we" means what was doubted by us. "No" is merely a particle; again "no" means "our"; or in emphasis, as in "there is none equal to us" and so on, therefore she declared just so, she explained without distortion - this is the meaning. "Husbands indeed are distinguished for us women, and the destination of those, and the excellent deities" means because of protecting from harm, husbands are the masters distinguished for us women; and the destination and shelter of those women; because of being a refuge for those women, the excellent, the highest deities, and properly pleased, bringing welfare and happiness both now and in the future - this is the meaning.

324. "Let us all practise the duty towards our husbands" means all of us indeed practise towards our husbands, our own masters, the duty to be observed beginning with rising early and so on. "Whereby" means for which reason, or when the duty to be observed towards husbands is being practised, women become what are called devoted wives. "We shall obtain what this Latā speaks of" means this Latā speaks that whatever success she obtains at present, that success we shall obtain by having practised the duty towards our husbands.

325. "Roaming the mountain slopes" means one who roams the mountain jungle thickets. "Having dwelt on the great earth-bearing mountain" means "the earth-bearing" because it bears the earth; having dwelt on, having inhabited the mountain named Mahādhara, the unshakeable; the meaning is dwelling there. For having regard to the term "having dwelt," this is an accusative expression used in the locative sense. "Pasayhā" means having overcome. "Small" means those inferior in strength and army; but even animals great in measure such as elephants and so on, he kills them indeed.

326. "Just so" - this is the interpretation of meaning of the verse together with the application of the simile - Just as a lion, dwelling in dependence on a mountain that has become his place of abode and resort, accomplishes whatever purpose he wishes, just so that faithful, devoted female noble disciple, dwelling in dependence on her husband, lord, and master, because he maintains and nourishes her with food, clothing, and so on, devoted to him by the practice called agreeableness towards her husband in all respects, having killed and abandoned the wrath arising towards attendants and others, having overcome, having overpowered, and not having allowed to arise the stinginess arising regarding objects of possession, she who practises the teaching because of properly practising both the duty of a devoted wife and the duty of a female lay follower, she rejoices in heaven, in the heavenly world, she attains delight. The remainder is according to the method already stated.

The commentary on the Latā Mansion is concluded.

5. Commentary on the Guttila Mansion

327-618. "The seven-stringed, very sweet" is the Guttila Mansion. What is its origin? While the Blessed One was dwelling at Rājagaha, the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, having gone to the Tāvātimsa realm, there, in thirty-six mansions standing in succession, having seen thirty-six celestial maidens, each with a retinue of a thousand nymphs, experiencing great heavenly success, asked them about their formerly done action in succession with three verses beginning with "With surpassing beauty." They too, immediately after his question, declared beginning with "A woman who gives the best of cloth." Then the Elder, having come from there to the human world, reported this matter to the Blessed One. Having heard that, the Blessed One, having said "Moggallāna, those deities did not declare thus only when asked by you; indeed, formerly when asked by me too, they declared in just the same way," being requested by the Elder, spoke about his own past life as the teacher Guttila.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a gandhabba family, through the purity of his skill in the gandhabba craft, comparable to Timbaru and Nārada, well-known and recognised in all directions, was a teacher named Guttila. He supported his blind and aged mother and father. Having heard of the accomplishment of his craft, a gandhabba named Musila, a resident of Ujjenī, having approached him, having paid homage to him, standing to one side, when it was said "Why have you come?" said "To learn the craft in your presence." The teacher Guttila, having looked at him, through his skill in reading characteristics, thinking "This person will be of crooked disposition, hard, harsh, and ungrateful; he should not be supported," did not give him the opportunity

for the purpose of learning the craft. He attended upon his mother and father and had them make the request on his behalf. The teacher Guttila, being pressured by his mother and father, thinking "The word of elders is not to be transgressed," having begun teaching him the craft, through the absence of stinginess and through compassion, without keeping a closed fist of a teacher, taught him the craft completely without remainder.

He too, through intelligence, through familiarity from what was done in the past, and through diligence, before long, having become one of purified craft, thought: "This Bārāṇasī is the foremost city in the Indian subcontinent. What if I were to display my craft here to an assembly including the king? Thus I shall become well-known and recognised in the Indian subcontinent even more than my teacher." He informed his teacher: "I wish to display my craft before the king; please present me to the king." The Great Being, showing compassion thinking "Let this one who has learnt the craft in my presence find an establishment," having led him to the king's presence, said "Great king, please observe the proficiency of this pupil of mine on the lute." The king, having assented "Very well," having heard his lute-playing, well-pleased, having prevented him who wished to depart, said "Dwell in my very presence; I shall give you half of the share given to your teacher." Musila, having said "I am not inferior to my teacher; give me the same," when the king said "Do not speak thus; a teacher is great; I shall give you only half," having said "Observe the craft of both me and my teacher," having departed from the royal palace, wandering here and there, proclaimed: "On the seventh day from now there will be a display of craft by me and the teacher Guttila in the royal courtyard; let those wishing to see it come and see."

The Great Being, having heard that, thinking "This one is young and powerful, but I am old and feeble; if defeat should befall me, death would be better for me than life; therefore, having entered the forest, having hanged myself, I shall die," having gone to the forest, frightened by the fear of death, turned back. Again, having become desirous of dying, having gone, once again he turned back due to the fear of death. As he went back and forth thus, that place became devoid of grass. Then the king of gods, having approached the Great Being, in visible form, standing in the sky, said thus: "Teacher, what are you doing?" The Great Being -

327. "The seven-stringed, very sweet, delightful lute I taught him;
He challenges me on the stage, 'Be my refuge, Kosiya.'"

He declared his mental suffering.

Its meaning is - I, O king of gods, taught a pupil named Musila the seven-stringed - so called because of the existence of seven strings and because of the elucidation of seven kinds of notes beginning with the six - having made that the domain, "very sweet" because of not omitting, as is fitting, the twenty-two divisions of melody, meaning thoroughly sweet; "delightful" because of the exceedingly pleasing nature for listeners through the mutual blending of the voice and the lute, through the mastery of an even fifty modulations as attained; "I taught" means having not omitted the fourfold gandhabba art beginning with the six, by way of the classification beginning with the progression of notes and so on, I taught, I caused to learn, I trained in the gandhabba craft. That Musila, being a pupil, challenges me, his own

teacher, on the stage, in the arena; through the force of rivalry he clashes to show his own distinction, he declared to me "Come, display your craft"; for me in that matter, you, Kosiya, king of gods, be my refuge, my support.

Having heard that, Sakka, the king of gods, showing "Do not fear, teacher, I am your refuge, your ultimate goal" -

328. "I am your refuge, I am one who honours the teacher;
The pupil will not defeat you, you, teacher, will defeat the pupil."

He said. It is said that in a previous existence of Sakka, the king of gods, the Great Being was his teacher. Therefore he said "I am one who honours the teacher." I am one who honours teachers, not a rival like Musila; when pupils such as myself are present, how could there be defeat for such a teacher? Therefore the pupil will not defeat you; rather, you, teacher, will yourself defeat the pupil Musila, and he, being defeated, will meet with destruction - this is the intention. And having said thus, having consoled him saying "I shall come to the discussion arena on the seventh day; you play with confidence," he departed.

But on the seventh day the king together with his retinue sat down in the royal assembly hall. The teacher Guttila and Musila, having prepared themselves for the purpose of displaying their art, having approached, having paid homage to the king, having sat down on their respectively assigned seats, played the lutes. Sakka, having come, stood in the sky. Only the Great Being saw him, but the others did not see him. The assembly was of equal mind regarding the playing of both. Sakka said to Guttila "Cut one string." Even with the string cut, the lute was of sweet resonance just the same. Thus he said "Cut the second, the third, the fourth, the fifth, the sixth, the seventh." Even when those were cut, the lute was of sweet resonance indeed. Seeing that, Musila became as one defeated, with drooping shoulders, and the assembly, full of mirth, waving garments, gave applause to Guttila. The king had Musila removed from the assembly hall, and the great multitude, striking with clods of earth, sticks and so on, brought Musila to the destruction of life right there.

Sakka, the lord of the gods, having exchanged pleasant conversation with the great man, went to the heavenly world itself. The deities, having asked him "Great king, where have you been?" and having heard that news, said "Great king, we shall see the teacher Guttila; it would be good if you brought him here and showed him to us." Sakka, having heard the words of the gods, commanded Mātali: "Go, bring our teacher Guttila with the Vejayanta chariot; the deities wish to see him." He did so. Sakka, having exchanged pleasant conversation with the Great Being, spoke thus: "Teacher, play the lute; the deities are willing to hear." "We live by our craft; without wages we do not display our craft." "But what kind of wages do you wish?" "I have no need for any other wages; but let the telling by each of these deities of the wholesome deeds formerly done by each of them be my wages," he said. They accepted, saying "Very well." Then the Great Being, individually, by way of praising the success then obtained by each of them, asking about the good conduct done in a previous existence that was the cause of that, like the Venerable Mahāmogallāna, asked with verses beginning "With surpassing beauty." They too answered him beginning with "A woman who gives the best of cloth," just as they did to the elder at

present, in the same way. Therefore it was said: "Moggallāna, those deities, when asked, did not answer thus only when asked by you; indeed, when asked by me too in the past, they answered in just the same way."

Those women, it is said, while established in the state of human existence in the time of the Perfectly Enlightened One Kassapa, performed various meritorious deeds. Therein, one woman gave cloth, one a jasmine garland, one scent, one lofty fruits, one sugar-cane juice, one gave a five-finger scent-mark at the shrine of the Blessed One, one observed the Observance, one gave water to a monk eating on a boat when the time was approaching, one without wrath performed attendance upon her mother-in-law and father-in-law who were prone to wrath, one having been a female slave was of active good conduct, one gave milk-rice to a monk on alms round, one gave molasses, one gave a piece of sugar-cane, one gave a timbaru fruit, one gave a cucumber, one gave a cucumber, one gave creeper-fruit, one gave a sweet lovi-lovi, one gave a charcoal pan, one gave a handful of vegetables, one gave a handful of flowers, one gave a bundle of roots, one gave a handful of neem, one gave rice-gruel, one gave sesamum-grinding, one gave a waistband, one gave a shoulder strap, one gave an iron plate, one a fan, one a palm-leaf fan, one a peacock-feather fan, one an umbrella, one sandals, one a cake, one a sweet-meat, one gave a slice. They, each one with a retinue of a thousand nymphs, shining with abundant divine power, having been reborn as attendants of Sakka, the king of gods, in the Tāvatiṃsa realm, when questioned by the teacher Guttila beginning with "A woman who gives the best of cloth," explained the wholesome deeds done by each of them in succession.

329. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
330. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
331. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
332. "That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit."
333. "A woman who gives the best of cloth, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
334. "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
335. "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
336. "I declare to you, monk of great majesty, the merit I made when I was a
human being;

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

341. "A woman who gives the best of flowers, is noble among men and women, etc.
349. "A woman who gives the best of scents, is noble among men and women; etc.
357. "A woman who gives the best of fruit, is noble among men and women; etc.
365. "A woman who gives the best of flavours, is noble among men and women; etc.
373. "I gave a five-finger scent-mark at the stupa of the Blessed One Kassapa; etc.
381. "I saw monks and nuns, travelling on the path;
Having heard the Teaching from them, I observed one Observance.
382. "See my mansion, etc.
389. "Standing in the water, I gave water to a monk with a clear mind; etc.
397. "My mother-in-law and father-in-law, though fierce, prone to wrath and harsh;
Without envy I attended on them, diligent through my own morality; etc.
405. "I was a worker for others, a slave diligent in my duties;
Free from anger, not arrogant, sharing my own portion; etc.
413. "I gave milk-rice to a monk walking for almsfood;
Having done such an action, having been reborn in a fortunate realm, I rejoice;
etc.
421. "I gave molasses, etc.
429. "I gave a piece of sugar-cane, etc.
437. "I gave a timbaru fruit, etc.
445. "I gave a cucumber, etc.
453. "I gave a cucumber, etc.
461. "I gave creeper-fruit, etc.
469. "I gave sweet lovi-lovi, etc.
477. "I gave a hand-warmer, etc.
485. "I gave a handful of vegetables, etc.
493. "I gave a handful of flowers, etc.
501. "I gave a root, etc.

509. "I gave a handful of neem, etc.
517. "I gave mango rice-gruel, etc.
525. "I gave a trough-scraper, etc.
533. "I gave a waistband, etc.
541. "I gave a shoulder strap, etc.
549. "I gave an iron plate, etc.
557. "I gave a fan, etc.
565. "I gave a fan, etc.
573. "I gave a peacock-feather fan, etc.
581. "I gave an umbrella, etc.
589. "I gave sandals, etc.
597. "I gave a cake, etc.
605. "I gave a sweet-meat, etc.
613. "I gave a slice to a monk walking for almsfood, etc.
614. "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
615. "By that is such beauty mine, etc. and my beauty illuminates all directions."

Thus the Great Being, with a satisfied mind when the good conduct performed by those deities had been answered, rejoicing and declaring his own commitment and devotion to the practice of good conduct and his disposition towards the end of the round of rebirths, said -

617. "Welcome indeed for me today, a good daybreak, a good rising;
That I saw the deities, nymphs of sensual appearance.
618. "Having heard the Teaching from these, I will do much wholesome.
By giving, by righteous conduct, by self-control and by taming;
I will go there, where having gone one does not grieve."

333. Therein, "a woman who gives the best of cloth" means the highest, the foremost of cloths, or a cloth selected from among many cloths, taken as one that has reached excellence, noble, the finest - this is "the best of cloth"; a female donor of that. The same method applies in "a woman who gives the best of flowers" and so on too. "A giver of what is dear in nature" means a female donor of a thing that is dear in its intrinsic nature and dear by its kind. "Agreeable" means that which increases the mind. "Divine" means divine because of existing in heaven. "Having approached"

means having gone to and having intended, having planned "May I obtain such a thing" - this is the meaning. "State" means a state such as a mansion and so on, or sovereignty. "Manāpā" is also a reading; the meaning is having become those that increase the minds of others.

334. "See the result of merits" means: she speaks esteeming the success obtained by herself, saying "See this, such is the fruit of the giving of the best cloth."

341. "Pupphuttamadāyikā" means a female donor of the best of flowers by way of offering to the Triple Gem; likewise "gandhuttamadāyikā" should be seen in the same way. Therein, the best of flowers should be understood as jasmine flowers and so on; the best of odours as sandal-wood fragrance and so on; the best of fruits as jack fruit and so on; the best of flavours as dairy products, ghee and so on.

373. "Five-finger scent-mark" means the giving of a five-finger mark with scent. "At the stupa of the Blessed One Kassapa" means at the golden stupa, one yojana in height, of the Perfectly Enlightened One Kassapa.

381. "Travelling on the road" means going along the path. "One Observance" means observing the Observance day for one day.

389. "I gave water" means I gave water, drinking water, for the purpose of washing the face and for the purpose of drinking.

397. "Caṇḍike" means fierce. "Anusūyikā" means devoid of jealousy.

405. "One who works for others" means one who performs service for others. "With benefit" means with beneficial duties. "One who shares her own portion" means one who is habitually sharing with those who are desirous the portion obtained by oneself.

413. "Milk-rice" means cooked rice mixed with milk, or cooked rice together with milk.

437. "Timbarusaka" means the fruit of the tinduka tree. A certain creeper species similar to a pumpkin is the timbarusa; they call its fruit "timbarusaka."

445. "Kakkārikā" means a small cucumber; they also call it "tipusa" (pumpkin).

477. "Hatthapattāpaka" means a coal-pan.

517. "Ambakañjika" means sour rice-gruel.

525. "Doṇinimajjanan" means sesamum-grinding with oil.

557. "Fan" means a quadrangular fan.

565. "Tālavaṇṭa" means a circular fan made from palm leaves.

573. "Peacock-hand" means a mosquito fan made of peacock feathers.

617. "Welcome indeed for me" means my coming here is beautiful, indeed, oh, how wonderful. "Today a good daybreak, a good rising" means today for me the night has well dawned, a proper brightening has arisen, and the rising from bed too is "a good rising," well risen. For what reason? He said "That I saw the deities" and so on.

618. "Having heard the Teaching" means having heard the wholesome Teaching done by you by way of making evident the fruit of action. "Kāhāmi" means "I will do." "By righteous conduct" means by the practice of good conduct pertaining to bodily behaviour. "By self-control" means by morality-restraint. "By taming" means by the taming of the faculties with mind as the sixth. Now, in order to show that that wholesome deed is a decisive support for the end of the round of rebirths for oneself and for the world, "I will go there, where having gone one does not grieve" was stated.

Thus, even though this teaching, which comprises thirty-six mansions by way of the mansion of the giver of the best cloth and so on, proceeded by way of elucidation by the teacher Guttīla as well, just as by the Venerable Mahāmoggallāna, it entered the collection simply as "Guttīla Mansion"; but since the mansions are connected with women, they were included in the Mansions of Goddesses alone. Those women, however, should be seen as having, by the force of volitions arising again and again in the practice of the Teaching as aforesaid in the time of Kassapa, the Possessor of the Ten Powers, beginning from the second individual existence, transmigrated in the heavenly world alone for one interval between Buddhas, and having been reborn in the Tāvātimsa realm in the time of our Blessed One too, when questioned by the Venerable Mahāmoggallāna, they declared just as at the time when questioned by the teacher Guttīla, because of the correspondence with their action.

The commentary on the Guttīla Mansion is concluded.

6. Commentary on the Daddalla Mansion

619-645. "Shining brightly in beauty" refers to the Daddalla Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. And at that time, in the small village of Nālaka, a certain householder who was an attendant of the Venerable Elder Revata had two daughters; one was named Bhaddā, the other was named Subhaddā. Among them, Bhaddā, having gone to her husband's family, was of faith, devoted, accomplished in higher intelligence, and was barren. She said to her husband: "I have a younger sister named Subhaddā; bring her. If she should have a son, he would be my son too, and this family lineage would not perish." He, having accepted saying "Very well," did so.

Then Bhaddā exhorted Subhaddā: "Subhaddā, be one who delights in giving and sharing, and be heedful in righteous conduct; thus the benefit pertaining to the present life and pertaining to the future life is as if come into your hands." She, standing firm in her exhortation, practising in the manner stated, one day invited the Venerable Elder Revata as the eighth with himself. The Elder, wishing for the accumulation of merit for Subhaddā, by way of designation to the Community, having taken seven monks, went to her house. She, with a devoted mind, with her own hand satisfied the Venerable Elder Revata and those monks with superior solid and soft food; the Elder, having given thanksgiving, departed. She, afterwards having died, was reborn in the company of the gods who delight in creation. But Bhaddā, having given gifts to individuals, was reborn as an attendant of Sakka, the lord of the gods.

Then Subhaddā, having reviewed her own success, reflecting "By what merit indeed have I been reborn here?" having stood firm in Bhaddā's exhortation, having attained this success through an offering given to the Community, looking "Where indeed has Bhaddā been reborn?" having seen her reborn as an attendant of Sakka, feeling compassion, she entered her mansion. Then Bhaddā -

619. "Shining brightly in beauty, and through fame one of fame;
You outshine all the gods of the Thirty-three in beauty.
620. "I do not directly know of seeing you, this is the first seeing;
From which class have you come, that you address me by name?"

She asked with two verses. She too, to her -

621. "I, dear Bhaddā, was Subhaddā, in a former human existence;
I was a co-wife of yours, and also your younger sister.
622. "Upon the collapse of the body, I, free, passed away from there;
I was reborn in the company of the gods who delight in creation." She answered with two verses.

619-620. Therein, "in beauty" means by the achievement of beauty and so on. "I do not directly know of seeing you" means before this I do not directly know of seeing you; the meaning is you have never been seen by me before. Therefore she said "this is the first seeing." "From which class have you come, that you address me by name" means having come from which order of gods, you address me by the name "Bhaddā."

621. "I, dear Bhaddā" - here "dear Bhaddā" is a term of address. "I was Subhaddā" means I was named Subhaddā, your younger sister; therein, in a former human existence, "a co-wife" means a shared wife, a wife of yours, of you alone, a wife of your husband only; the meaning is "I was." Again Bhaddā -

623. "Those beings who have done abundant good deeds go to those gods;
Among whom you will proclaim your birth, Subhaddā.
624. "Then by what beauty, or by what were you advised;
By what kind of giving, O one of good conduct, O one of fame.
625. "Having attained such fame, having reached great distinction;
O deity, being asked, explain, of what action is this the fruit?"

He asked with three verses. Again Subhaddā -

626. "Just eight almsfood offerings, that gift I gave before;
To the Community worthy of offerings, devoted, with my own hands.
627. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

She answered.

623. Therein, "those beings who have done abundant good deeds go to those gods" means those who have done abundant good deeds, those of great merit, those beings go to those gods who delight in creation, they go by way of arising; the construction is: among which gods who delight in creation you will proclaim, will tell, your own birth.

624. "By what beauty" means by what reason. "By what kind" - the word "eva" has the meaning of conjunction; the meaning is "and by what kind"; or this itself is the reading. "By good conduct" means by beautiful practice; the meaning is by well-purified morality.

626. "Just eight almsfood offerings" means he speaks with reference to the almsfood given to eight monks. "Adadaṃ" means "I gave."

When Subhaddā had thus spoken, Bhaddā again -

629. "I, more than you, satisfied monks, restrained ones living the holy life,
With food and drink, devoted, with my own hands.

630. "Having given more than you, I have gone to an inferior bodily existence;
How have you, having given less, reached great distinction;
O deity, being asked, explain, of what action is this the fruit?"

He asked. Therein, "tayā" is an instrumental expression used in the sense of separation. Again Subhaddā -

631. "A monk who develops the mind, was seen by me before;
Him I invited with a meal, Revata as the eighth with himself.

632. "He, Revata, seeking my welfare, out of compassion;
Said to me 'Give to the Community,' and I did his word.

633. "That offering given to the Community, established in the immeasurable;
What was given by you to individuals, that is not of great fruit for you."

She spoke of the deed done by herself.

631. Therein, "manobhāvanīya" means one who increases the mind, one to be venerated on account of lofty virtues. "Sandiṭṭho" means made known, spoken of by way of invitation. Therefore she said "Him I invited with a meal, Revata as the eighth with himself" - that mind-developing noble Revata as the eighth with himself, I invited with a meal.

632-633. "He, seeking my welfare" means that noble Revata was my welfare-seeker, my benefactor, by making the gift to be of great fruit. "Said to me 'Give to the Community'" means he said to me: "If you, Subhaddā, wish to give to eight monks, since an offering given to the Community is of greater fruit than an offering given to individuals, therefore give to the Community, give the gift with reference to the Community." "Taṃ" means that gift.

When Subhaddā had spoken thus, Bhaddā, accepting that meaning and wishing to practise further in that way -

634. "Now I know, what is given to the Community is of great fruit;
I, having gone to human existence, bountiful, free from avarice;
I will give gifts to the Community, diligent, again and again."

He spoke a verse. But Subhaddā went to her own heavenly world itself. Then Sakka, the lord of the gods, having seen the goddess Subhaddā who, surpassing all the gods of the Thirty-three by the radiance of her own body, was shining, and having heard the friendly conversation of those two, and when Subhaddā had instantly disappeared, not knowing her as "this is so-and-so" -

635. "Who is this deity, dear lady, who consults with you;
She outshines all the gods of the Thirty-three in beauty."

He asked Bhaddā. She too answered him -

636. "When a human being, lord of gods, in a former human existence;
She was a co-wife of mine, and also my younger sister;
Having given gifts to the Community, she who has made merit shines."

She spoke. Then Sakka, showing the great fruitfulness of her offering given to the Community, expounded the Teaching. Therefore it was said -

637. "By righteousness, formerly, sister, by you, dear Bhadda, she shines;
Because in the immeasurable Community, you established the offering.
638. "For the Buddha was asked by me, on Vulture's Peak mountain;
The result of sharing, where what is given is of great fruit.
639. "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, where what is given is of great fruit.
640. "The Buddha explained that to me, knowing the fruit of action himself;
The result of sharing, where what is given is of great fruit.
641. "Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality.
642. "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit.
643. "For this Community is vast and exalted, this is immeasurable like the ocean sea;
For these are the foremost disciples of the Hero among Men, light-bringers who proclaim the Dhamma.
644. "For them it is well-given, well-offered, well-sacrificed, those who give a gift with reference to the Community;
That offering given to the Community, established, rich in result, praised by the knowers of the world.

645. "Recollecting such a sacrifice, those who wander in the world filled with joy; Having removed the stain of stinginess with its root, blameless, they go to the heavenly state."

637. Therein, "righteously" means by reason or by the true method. "By you" is an instrumental expression used in the sense of separation. Now, in order to show the reason stated as "righteously," it is said "because in the immeasurable Community, you established the offering." "Immeasurable" means unable to be measured by way of the power of virtues, the distinction of the results of services done to oneself.

638-639. Showing that this meaning was both heard in the presence of the Blessed One and accepted in his presence, he said beginning with "when asked." Therein, "who sacrifice" means of those who give. "Of beings hoping for merit" is a description made by eliding the nasal; of beings who desire the fruit of merit. "Leading to acquisition" means clinging is called the aggregates; the cause of clinging is its nature, or "connected with clinging" because they have clinging as their purpose - productive of individual existence, giving the result of rebirth-linking and occurrence.

640. "Knowing the fruit of action himself" means knowing each being's own merit and the fruit of merit, each according to their own, as if an emblic myrobalan on the palm of the hand. Or "saka" is said by changing the letter "ya" to the letter "ka"; the meaning is "by himself, by his own self."

641. "Practising" means those who are proceeding; the meaning is those who have attained the path. "Upright" means one who has attained the state of uprightness through upright practice, and has become worthy of offerings. "Concentrated in wisdom and morality" means concentrated through wisdom and morality, accomplished in view and morality, endowed with noble view and noble morality. By this he makes clear its very nature as the Community in the ultimate sense. For it is the Community because of being joined together by similarity of view and morality. Or alternatively, "concentrated" is concentration, and "he has wisdom, morality and concentration" - thus "concentrated in wisdom and morality." By this he makes clear its state of being foremost worthy of offerings through its accomplishment of the three aggregates of qualities beginning with morality.

643. "Vast and exalted" means gone to greatness through virtues, thus "exalted"; and for that very reason, vast because of being the cause of the abundance of fruit of services done to oneself. "Like the ocean sea" means just as the sea, which has obtained the name "udadhi" because "water is held here," is immeasurable in terms of water by such measures as "so many gallons of water" and so on, so too this one is in terms of virtues - this is the meaning. "These indeed" - the word "hi" is an indeclinable particle used for emphasis; the meaning is "these alone are the foremost." For this was said:

"As far as there are communities or groups, monks, the Community of the Truth-finder's disciples is declared the foremost among them."

"Disciples of the hero among men" means the disciples of the man accomplished in energy among men. "Light-bringers" means those who bring the light of knowledge to the world. "They proclaim the Teaching" means they recite the Teaching. How?

Because the lamp of the Teaching was placed in the noble Community by the Lord of the Teaching.

644. "Those who give a gift with reference to the Community" means those beings who, with reference to the noble Community, give a gift even to the conventional community, even to persons at the change-of-lineage stage at the very least - that gift, even given by way of sharing, is well-given; even offered by way of oblation and hospitality, is well-offered; even sacrificed by way of a great sacrifice, is indeed well-sacrificed. Why? Because that offering given to the Community, established, rich in result, was praised by the knowers of the world; by the knowers of the world, the Perfectly Enlightened Ones: "But I do not say, Ānanda, that by any method a personal offering has more great results than an offering given to the Community. For those desiring merit, the Community is indeed the foremost for those who sacrifice. An unsurpassed field of merit for the world" - and by such statements beginning with this, the state of having great fruit was praised, commended, extolled - this is the meaning.

645. "Recollecting such a sacrifice" means recollecting the gift made by oneself with reference to such a Community. "Filled with inspiration" means with pleasure arisen. "Having removed the stain of stinginess with its root" - stinginess itself is the "stain of stinginess" because of making the mind dirty; or alternatively, stinginess and other stains such as envy, greed, hate and so on - thus "the stain of stinginess." And that, together with its roots such as ignorance, sceptical doubt, illusion and so on - thus "with its root"; having removed, having removed, having suppressed, blameless, they go to the heavenly state - this is the explanation. The remainder is according to the method already stated.

Now Sakka, the lord of the gods, told all this incident to the Venerable Mahāmoggallāna beginning with "Shining brightly in beauty," the Venerable Mahāmoggallāna reported it to the Blessed One, and the Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Daddalla Mansion is concluded.

7. Commentary on the Pesavatī Mansion

646-657. "Covered with a net of crystal, silver and gold" refers to the Pesavatī Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. At that time, among the Magadhans, in the village of Nālaka, in a certain householder's family of great substance, there was a daughter-in-law of the family named Pesavatī. It is said that she, when the golden stupa of one yojana in extent of the Blessed One Kassapa was being built, having been a girl, having gone together with her mother to the shrine site, asked her mother: "What are these people doing, mother?" "They are making golden bricks to build a shrine." Having heard that, the girl, with a gladdened mind, said to her mother - "Mother, on my neck there is this small golden ornament; I give it for the purpose of the shrine." The mother, having said "Good, give it," having taken it off from her neck, placed it in the hands of the goldsmith: "This has been given up by this girl; having included this too, make a brick." The goldsmith did so. That girl, afterwards having died, having been reborn in

the heavenly world by that very meritorious action, wandering again and again in a fortunate destination alone, in the time of our Blessed One, was reborn in the village of Nālaka and gradually became twelve years old.

She, one day, having taken money sent by her mother, went to a certain shop for the purpose of buying oil. And in that shop, a certain householder's son, the shopkeeper, while taking out the abundant gold and silver, pearls, gems and precious things deposited and stored by his father, having seen them appearing in the form of potsherds, stones and gravel by the power of action, having made a heap of a portion of them, placed it aside in order to test whether "by the influence of those with merit, it will become gold and silver and so on." Then that girl, having seen it, said: "Why are precious things placed thus in the shop? Should they not indeed be properly stored away?" The shopkeeper, having heard that, having thought "This girl is of great merit; by her influence all this, having become just gold and silver and so on, will come to our use; I shall take her in," having gone to her mother's presence, having asked for her in marriage saying "Give this girl for the purpose of my son," having given much wealth, having performed the marriage ceremony, he brought her to his own house. Then, having known her virtuous conduct, having opened the storehouse, having said "What do you see here?" when she said "I see just heaps of gold, silver and gems," having said "These, which were disappearing by the power of our action, have become special again by the distinction of your merit; therefore, from now on, you yourself manage everything in this house; we shall consume only what is given by you," from that time forth they called her "Pesavatī."

And at that time the Venerable General of the Dhamma, having known the state of exhaustion of his own life principle, having thought "Having given the fee for nurturing to my mother, the brahmin woman Rūpasārī, I shall attain final Nibbāna," having approached the Blessed One, having obtained permission for final Nibbāna, by the Teacher's command having shown a great wonder, having praised the Blessed One with many thousands of praises, having stepped backwards while still facing him as far as beyond the range of sight, having paid homage again, surrounded by the community of monks, having departed from the monastery, having given exhortation to the community of monks, having consoled the Venerable Ānanda, having turned back all four assemblies, having reached the village of Nālaka in due course, having established his mother in the fruition of stream-entry, he attained final Nibbāna towards the break of dawn in the birth-chamber. And for the purpose of paying honour to the body of the one who had attained final Nibbāna, gods and humans spent seven days; with aloe wood, sandalwood and so on, they made a funeral pyre one hundred cubits in height.

Pesavatī too, having heard of the elder's final Nibbāna, thinking "I shall go and venerate him," having had baskets filled with golden flowers and kinds of perfumes, wishing to go, asked permission of her father-in-law; even though told by him "You are heavy with child, and there is a great crush of people there; having sent flowers and scents, remain right here," with faith arisen, not heeding those words, thinking "Even if there should be danger to my life there, I shall go and perform veneration and honour," together with her retinue, having gone there, having venerated with scents, flowers and so on, she stood with joined palms. And at that time, an elephant belonging to the royal retinue that had come to venerate the elder, having become

intoxicated, approached that place. Having seen that, while people frightened by the fear of death were fleeing, the great multitude, having trampled upon Pesavatī who had fallen in the crush of people, killed her. She, having performed veneration and honour, with a mind accomplished in faith directed towards the elder, having died, was reborn in the Tāvatiṃsa realm, and a thousand nymphs were her retinue.

She, at that very moment, having surveyed her own heavenly success, thinking "By what kind of merit indeed was this obtained by me?" reflecting upon its cause, having seen the veneration and honour done with reference to the elder, with a mind devoted to the Triple Gem, in order to pay homage to the Teacher, surrounded by a thousand nymphs, with her person adorned with ornaments weighing sixty cartloads, with exceedingly great divine power, illuminating the ten directions like the moon and like the sun, having come together with the mansion, having descended from the mansion, having paid homage to the Blessed One, she stood with joined palms raised. And at that time the Venerable Vaṅgīsa, seated near the Blessed One, said thus to the Blessed One: "It occurs to me, Blessed One, to ask about the deed done by this deity." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa, wishing to ask about the deed done by that deity, first praising her mansion, said -

646. "Covered with a net of crystal, silver and gold, with variegated and beautiful floors, I saw it delightful;
A mansion well-fashioned, furnished with an arched gateway, strewn with gold dust, this beautiful palace.
647. "And the sun shines in the ten directions in the sky, the thousand-rayed one, dispeller of darkness in autumn;
So too this mansion of yours blazes, like fire with its crest of smoke at night in the heights of the sky.
648. "It dazzles the eye like lightning, this delightful thing placed in the sky;
Resounding with lutes, drums, and cymbals, this prosperous city of Indra is like yours.
649. "Lotuses, white water lilies, blue water lilies, and water lilies are there; yodhika flowers, bandhujīvaka flowers, and anoja trees are there;
Sal trees in bloom, flowering asoka trees - this place is frequented by the fragrance of various tree-tops.
650. "Connected with sal trees, breadfruit trees, and bhujaka trees, with hanging creepers fully blossomed with kusa grass and reeds;
With water like a net of jewels, O famous one, a delightful pond is present for you.
651. "And whatever water-growing flowers are there, and whatever land-born tree-born ones there are;
Human, non-human, and divine, all have arisen in your dwelling.
652. "Of what self-control and taming is this the result, by what fruit of action have you been reborn here?

And how you have attained this mansion, tell that word by word, O one with long eyelashes."

646. Therein, "covered with a net of crystal, silver and gold" means covered with crystal gems and nets of silver and gold; covered all around, below and above, with walls made of crystal gems and nets made of silver and gold. "With variegated and beautiful floors" means by virtue of floors and levels of various colours and variegated arrangements, I saw, I beheld. "Delightful" means thoroughly pleasing. "Those wishing to dwell live here" - thus "byamha" means a dwelling, a mansion. "Furnished with an arched gateway" means endowed with an arched gateway made of the seven precious things, variegated with various garland-work and so on. Or "gateway" is a name for the gatehouse mansion, and that mansion is endowed with that multi-storeyed variegated structure. "Strewn with gold dust" means a courtyard strewn with golden sand. For pieces of gold resembling sand are called "rucā" by name; "ruca" itself is called "rucaka" - thus it is said. "Beautiful" means it shines; or "beautiful" means it shines well. "Mansion" means a distinguished measure; the meaning is great in size.

647. "Shines" means it glows, it blazes. "Like the sun in the sky" means like the sun in space. "In autumn" means in the autumn season. "Dispeller of darkness" means the destroyer of darkness. "So too this blazes" means just as the thousand-rayed sun in the autumn season, so too this mansion of yours blazes, shines; the syllable "ma" serves as a word-connector. "Like fire with its crest of smoke" means like a blazing fire. For since smoke appears at the top of fire, it is called "the smoke-crested one" and "the smoke-bannered one." "Nise" means "nisati"; the meaning is "at night." "Nabhagge" means in the region of the sky; what is meant is "in a place in space." Or the reading is "nagagge"; the meaning is "on a mountain peak." "This mansion of yours" is the construction.

648. "It dazzles the eye" means it is as if it dazzles the eye of those looking at it, by its own luminosity exceedingly striking against it, not allowing the function of seeing to be performed. Therefore he said "like lightning"; the meaning is like a flash of lightning. "Resounding with lutes, drums, and cymbals" means resounding with a single reverberation from the sounds of lutes such as the great lute and so on, kettle-drums such as drums and so on, and hand-clapping and bronze cymbals. "Prosperous" means thriving with young gods, young goddesses, and celestial success. "Like the city of Indra" means like the city of Sudassana.

649. "Lotuses and white water lilies and water lilies and blue water lilies" - "padumakumuduppalakavalaya" is stated by way of unity. The word "there are" should be diverted and connected. Therein, it should be understood that by the taking of "paduma," puṇḍarīka (white lotus) is also taken; by the taking of "kumuda," all kumudas of the white and red varieties; by the taking of "uppala," the red water lily or all species of water lily; by the taking of "kuvalaya," only the blue water lily is taken. "And there are yodhika, bandhuka, and anoja trees" - the particle "ca" is merely a particle; the meaning is: yodhika, bandhujīvaka, and anoja trees are there. Some, stating the reading "anojakāpi santī," explain the meaning as "it means anojakā also." "Sal trees in bloom, flowering asoka trees" should be connected as: sal

trees are in bloom, asoka trees are in flower. "Frequented by the fragrance of various tree-tops" means the meaning is: this mansion of yours is frequented by, pervaded by, the beautiful fragrances of various kinds of excellent trees.

650. "Connected with saḷala, labuja, and bhujaka trees" means together with saḷala trees, labuja trees, and bhujaka trees standing on the bank. The bhujaka is a certain fragrant tree that exists in the heavenly world and on Mount Gandhamādana; they say it is not found elsewhere. "With grasses and fully blossoming creepers hanging down" - the explanation is: connected with kusa grasses, varieties of grass such as palmyra palms and coconut palms and so on, with hanging santānaka creepers and so on, and with well-blossoming creepers. "Like a net of gems" means having water like a net of gems. "Mañijalasadisā" is also a reading; the meaning is having water like gems. "O glorious one" is a term of address to the deity. "Is present for you" means a delightful pond with the aforesaid qualities is situated near your mansion.

651. "Water-growing" refers to the aforesaid lotuses and so on. "Yetthī" means whatever there are. "Land-born" means yodhika and so on. "And whatever there are" means whatever other tree-born ones, both flower-bearing and fruit-bearing, they too are indeed present near your mansion.

652. "Of what self-control and taming is this the result" means of what kind of self-control among bodily self-control and so on, of what kind of taming among sense-faculty taming and so on, is this the result. "By what are you" - since one thing produces rebirth and another produces the happiness of enjoyment, having said "by what fruit of action have you been reborn here," he again said "and how you have attained this mansion." Therein, "by the fruit of action" - the remainder of the expression is "by the fruit of action that has begun to ripen"; and this is an instrumental expression in the sense of indicating a state. "Tell that word by word" means you should tell that action, making it word by word, a fitting word corresponding to the word spoken by me. "With long eyelashes" means with thick and compact eyelashes; the intention is with cow-like eyelashes.

Then the deity said -

653. "And how I have attained this mansion, frequented by flocks of herons, peacocks, and partridges;
Traversed by divine water-birds and royal swans, resounding with birds, ducks, and cuckoos.

654. "Varied with different kinds of flowering creeper trees, possessing trumpet-flower, rose-apple, and asoka trees;
And how I have attained this mansion, that I will declare to you, listen, venerable sir.

655. "To the east of the excellent city of Magadha, there is a village named Nālaka, venerable sir;
There I was formerly a daughter-in-law, they knew me there as Pesavatī.

656. "I, with a gladdened heart, showered flowers upon the great Upatissa, Skilled in the meaning and the Teaching, esteemed, honoured by gods and humans, quenched, immeasurable.

657. "Having venerated one who has reached the supreme destination, the lofty sage bearing his final body;
Having abandoned the human body, gone to the realm of the deities, here I dwell in this state."

653. Therein, "frequented by flocks of herons, peacocks, and partridges" means frequented here and there by flocks of cranes, peafowl, comb-ducks, and jungle fowl. "Traversed by divine water-birds and royal swans" means frequented here and there by water-birds that have received the name "water-fowl" because of floating and moving about in water, and by royal swans. "Resounding with birds, ducks, and cuckoos" means resounded with by ducks, grey-winged geese, cuckoos, and other birds.

654. "Varied with different kinds of flowering creeper trees" means flowering trees of various kinds having branches and sub-branches of various kinds, various flowering trees, various flowering creeper trees; by these, having a variegated appearance, a decorated arrangement - "varied with different kinds of flowering creeper trees." Where "vividha" should be said, "vividhā" is stated. "Santānaka" means desire-creeper; and various kinds of flowering trees are varied here, or varied by them - thus "varied with different kinds of flowering creeper trees." And some read "nānāsantānakapuppharukkhavividhaṃ, pāṭalijambuasokarukkhavanta." By those, the term "flowering trees exist" should be brought and connected. Or "puppharukkhā" is a description without case-ending; the meaning is "puppharakhā" (flowering trees).

655. "To the east of the excellent city of Magadha" means to the east of the excellent Magadha; in the eastern direction of the excellent country of Magadha, which is supreme by virtue of being the place of supreme enlightenment. "There I was formerly a daughter-in-law" means formerly I was a daughter-in-law, a son's wife, in a certain householder's family in that village of Nālaka.

656. "Sā" means by oneself. "Skilled in meaning and in the Teaching" means one skilled in meaning and the Teaching, the Blessed One. "The one skilled in meaning and the Teaching is esteemed by this one" means the one esteemed who is skilled in meaning and the Teaching, the General of the Dhamma, him. Or "apacitaṃ" means diminution, that is Nibbāna; skilled in the remaining meaning and Teaching therein; or skilled in the esteemed, that is venerable, meaning and Teaching, in cessation and in the path. "Great" because of being endowed with great and lofty aggregates of morality and so on. "With flowers" means with flowers made of jewels and with other flowers.

657. "Gone to the supreme destination" means having attained Nibbāna without residue of clinging. "Samussaya" means the body. "Gone to the Tidasas" means gone to the abode of the Tidasas devas, reborn in the Tāvātimsa order of gods. "Here" means in this heavenly world. "I dwell in this abode" means I inhabit this mansion. The remainder is according to the method already stated.

Thus, making the account spoken by the Venerable Vaṅgīsa and the deity the occasion, the Blessed One expounded the Teaching in detail to the assembly that had arrived. That teaching was beneficial to the great multitude.

8. Commentary on the Mallikā Mansion

658-665. "In yellow garments, with yellow banners" refers to the Mallikā mansion. What is its origin? When the Buddha's task had been accomplished, beginning with the Setting in Motion of the Wheel of the Teaching up to the disciplining of the wandering ascetic Subhadda, when the Blessed One, the Protector of the World, had attained final Nibbāna through the Nibbāna element without residue of clinging, towards the break of dawn on the full moon day of Vesākha, between the twin Sāla trees in the Sāla grove of the Malla kings at Upavattana in Kusinārā, while the veneration of his body was being performed by gods and humans, at that time a female lay follower named Mallikā, who was dwelling in Kusinārā, the wife of Bandhula the Malla, a Malla king's daughter, faithful and devoted, having washed her own great creeper parure - similar to the ornament of Visākhā the great female lay follower - with scented water, having polished it with a fine cloth pad, and having taken much other scented garlands and so on, venerated the body of the Blessed One. This is the summary here; but in detail, the story of Mallikā has come in the Dhammapada Commentary itself.

She, afterwards having died, was reborn among the Tāvatiṃsa gods; by the power of that veneration, there was for her a lofty divine success not shared with others. The garments, ornaments and mansions, resplendent with the seven kinds of precious things, especially with the lustre of red gold, exceedingly luminous, as if sprinkling all directions, make them tawny with streams of liquid gold. Then the Venerable Nārada, wandering on a journey in heaven, having seen her, approached. She, having seen him, having paid homage, stood with joined palms raised. He, to her -

658. "In yellow garments, with yellow banners, adorned with yellow ornaments;
With lovely yellow upper robes, you shine even without adornment.
659. "Who are you, wearing conch-shell bracelets and armlets, adorned with golden
garlands,
Covered with a golden net, wearing garlands of various jewels?
660. "Made of gold and made of ruby, made of pearl and made of lapis lazuli;
Made of emerald together with ruby, variegated with gems like pigeon eyes.
661. "Here and there one has the sweet sound of a peacock, another the sound of a
royal swan, another the sweet sound of a cuckoo;
Their sound is heard, lovely in form, like a five-part musical ensemble being
played.
662. "And your chariot is beautiful, lovely, adorned with various jewels;
With elements of various colours, it shines as if well arranged.
663. "In that chariot of golden image colour, you who stand there illuminating this
region;
O deity, being asked, explain, of what action is this the fruit?" He asked;

658. Therein, "in yellow garments" means in garments of yellow lustre due to the

luminosity of pure gold. "With yellow banners" means with banners of yellow lustre, because of the large golden pennants raised at the mansion door and on the chariot. "Adorned with yellow ornaments" means decorated with ornaments of yellow lustre. Although the ornaments were of a variegated nature, resplendent with nets of rays of various kinds and decorated with diverse jewels, yet because they were produced by such a distinction of good conduct, due to being illuminated by nets of rays of thoroughly pure gold, her ornaments were especially of yellow lustre. "With yellow upper robes" means with upper robes of yellow colour. In such passages as "With an inner and upper robe at most, that monk should consent to a robe from that," the word "antara" occurs in the sense of inner robe; but here it should be seen in the sense of upper robe, as in such passages as "inner garment" and so on. "Antarā," "uttariyaṃ," "uttarāsaṅgo," and "upasaṃbyānaṃ" are synonymous terms. "With lovely ones" means with beautiful, smooth and polished ones. "You shine even without adornment" means you shine by the excellence of your own beauty even without being adorned with these ornaments. But those ornaments shine having reached your body; therefore, even unadorned, you are like one adorned - this is the intention.

659. "Who are you, wearing conch-shell bracelets and armlets" means who are you, included in which order of gods, wearing golden bracelets, or wearing golden armlets. "Conch-shell bracelet" is said to be a particular type of hand ornament, and "armlet" is a particular type of arm ornament. Or alternatively, "kambu" means gold; therefore "wearing conch-shell armlets" means wearing golden arm ornaments - this is the meaning. "Adorned with golden garlands" means adorned with ornaments made of golden garlands. "Covered with a golden net" means whose body is covered with a golden net interwoven with jewels. "Wearing garlands of various jewels" - he asks: who are you, wearing garlands of various jewels, with various strings of jewels fastened upon the head, like a garland of stars on a dark fortnight night?

660. "Made of gold" and so on is the description of those jewel garlands by which that deity was said to be "wearing garlands of various jewels." Therein, "made of gold" means a garland made of refined gold. "Made of ruby" means made of red gems such as padmarāga and so on. "Of emerald" means made of emerald gems. "Together with ruby" means made of variegated gems together with those made of ruby gems, and also made of red gems reckoned as ruby - this is the meaning. "Variegated with gems like pigeon eyes" means the intention is: these jewel garlands on your hair-knot are of a variegated nature, composed of gems resembling pigeon eyes and the aforesaid gems.

661. "Some, some" means a certain one, a certain one. "Here" means among these garland strings. "With a beautiful peacock sound" means having a beautiful sound like a peacock. "With the sound of a swan, another" means one with the sound of a swan is different, another has a sound similar to a swan. "With a beautiful cuckoo sound" means having a beautiful sound like an Indian cuckoo. The sound of those garland strings is heard as lovely in form, of sweet character, just as the sound of a peacock, the sound of a swan, the sound of a cuckoo. Like what? Like a five-part musical ensemble being played. Just as when a five-part musical ensemble is played by a skilled musician, so the sound of those is heard as lovely in form - this is the meaning. For this is an accusative expression used in the locative sense.

662. "With elements of various colours" means with the constituent elements of various forms such as axle, wheel, pole and so on. "It shines as if well arranged" means it is resplendent, being as if well arranged through the mutual fitting proportion of the parts and through the excellence of distinct classification. Or alternatively, "as if well arranged" means although merely produced by kamma, it looks beautiful as if fashioned by a well-trained master craftsman - this is the meaning.

663. "Of golden image colour" means in that chariot resembling a golden image by its exceedingly yellow radiance. Or "of golden image colour" is a term of address to that deity, meaning resembling a golden image that has been washed with scented water, polished with the juice of natural vermilion, and rubbed with a fine cloth pad - this is the meaning. "You illuminate this region" means you illuminate, you make radiant, even this entire tract of land.

Thus questioned by the Elder, that deity too answered with these verses -

664. "A golden net adorned with gems and gold, studded with pearls, covered with a golden net;
When Gotama, the immeasurable, had attained final Nibbāna, with a confident mind I placed it upon him.

665. "Having done that action, wholesome, praised by the Buddha;
Free from sorrow, happy, rejoicing and free from affliction."

664. Therein, "a golden net" means a net made of gold, fashioned to the measure of the body. "Adorned with gems and gold" means decorated with various kinds of gems and with gold, by way of ornaments for the head and so on, such as head ornaments and neck ornaments, at places such as the head and so on. "Studded with pearls" means studded with strings of pearls bound here and there. "Covered with a golden net" means covered with a net of radiance made of gold. For that, though decorated with various kinds of gems and with gold, and studded with strings of pearls, was covered by a net of radiance made of gold, exceedingly luminous from the contact of the sun's rays, due to the predominance of well-purified red gold, and having become one radiance, it stands like a golden mirror. "When he had attained final Nibbāna" means when he had attained final Nibbāna through the Nibbāna element without residue of clinging. "Gotama" indicates the Blessed One by his clan name. "Immeasurable" means unable to be measured by way of the power of virtues. "With a confident mind" means with a mind devoted through faith having the fruit of action as its domain and having the Buddha as its object. "I placed it upon him" means by way of veneration I placed it on the body, I fastened it.

665. "That I" means that, I. "Wholesome" means wholesome in the sense of shaking off what is contemptible and so on. "Praised by the Buddha" means praised by the Perfectly Enlightened One beginning with "As far as there are beings, monks, whether footless or two-footed" etc. "Free from sorrow" means gone from sorrow due to the absence of causes of sorrow such as loss of wealth and so on. By that he states the absence of mental suffering. "Happy" means one in whom happiness has arisen, one who has attained happiness. By this he states the absence of bodily suffering. And through the absence of mental suffering there is her attainment of delight, and

through the absence of bodily suffering there is freedom from illness. Therefore he said "rejoicing and free from affliction." The remainder is according to the method already stated. And this meaning was reported by the Venerable Nārada to the compilers of the scriptures at the time of the communal recitation, in the very same manner as was spoken at that time by himself and the deity, and they included it in the collection in just the same way.

The commentary on the Mallikā Mansion is concluded.

9. Commentary on the Visālakkhī Mansion

666-679. "Who are you by name, O large-eyed one" - this is the Visālakkhī Mansion. What is its origin? When the Blessed One had attained final Nibbāna, King Ajātasattu, having taken the bodily relics of the Blessed One obtained by himself, when a stupa and a festival had been made at Rājagaha, a certain daughter of a garland-maker dwelling in Rājagaha, a female lay follower named Sunandā, a noble female disciple, a stream-enterer, having sent the abundant garlands and scents sent from her father's house, made offerings daily at the shrine, but on Observance days she herself went and made offerings. She, afterwards, afflicted by a certain illness, having died, was reborn as an attendant of Sakka, the king of gods. Then one day she entered the Cittalatā grove together with Sakka, the lord of the gods. There the radiance of other deities, having been counteracted by the radiance of the flowers and so on, becomes variegated in colour, but Sunandā's radiance, not overcome by those, remained by its very intrinsic nature. Having seen that, Sakka, the king of gods, wishing to know the good conduct done by her, asked with these verses -

666. "Who are you by name, O large-eyed one, in the charming Cittalatā grove;
You wander all around, attended by a group of women.

667. "When the gods of the Thirty-three enter this grove;
All with their vehicles and chariots, become variegated having come here.

668. "And for you who have arrived here, wandering in the park;
No variegation is seen on your body, by what is your form such as this;
O deity, being asked, explain, of what action is this the fruit?"

666. Therein, "who are you by name" means in the former existence, who by name, of what kind by name were you, by what good conduct done where did this such achievement of majesty come to be for you - this is the intention. "Large-eyed one" means O one with large eyes.

667. "When" means at whatever time. "This grove" means this park named Cittalatā. "Become variegated" means in this Cittalatā grove, through contact with the variegated radiance, they become of variegated appearance through attaining a state more distinguished than even the natural lustre of their own bodies, garments, ornaments and so on. "Having come here" means having come here, having arrived, or because of coming here.

668. "Having arrived here" means for one who has arrived at, who has reached this place. "By what is your form such as this" means by what reason does your form, your body, such as this, of such a nature, remain overcoming the radiance of the

Cittalatā grove - this is the intention.

Thus questioned by Sakka, that deity answered with these verses -

669. "By what action, lord of gods, my form and my destination;
And supernormal power and might, hear that, first of givers.
670. "I was in charming Rājagaha, a female lay follower named Sunandā;
Accomplished in faith and morality, always delighting in sharing.
671. "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.
672. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
673. "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
674. "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
675. "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
676. "A female slave from my relatives' family always brought me garlands;
All of them I placed upon the Blessed One's stupa.
677. "And on the Observance day, having gone, garlands, scents, and cosmetics;
I placed upon the stupa, devoted, with my own hands.
678. "By that action, lord of gods, my form and my destination;
And supernormal power and might, the garland which I placed upon it.
679. "And that I was virtuous, that does not yet ripen;
But my hope, lord of gods, is that I may become a once-returner."

669. Therein, "destination" means this is the destination of gods, or rebirth.
"Supernormal power" means this is divine power, or the success of one's intention.
"Might" means power. "Purindada" means he addresses Sakka. For he gave gifts first,
therefore he is called "Purindada."

676. "From the family of relatives" means he speaks with reference to the father's house. "Always brings garlands" means always, at all times, day after day, flowers are brought to me by a female slave from the family of relatives. "I placed all of them" means the garlands brought from the father's house for the purpose of my adornment, and other scents and so on, all of them, without using them myself, I placed upon the Blessed One's stupa by way of veneration; I made an offering.

677-678. "And on the Observance day, having gone" means on the Observance day I myself, having gone to the place of attendance at the stupa. "The garland which I placed" means whatever placing of garlands and scents was done at that time upon

the Blessed One's stupa, "by that action" - this is the construction.

679. "That does not yet ripen" means that I was virtuous, that guarding of morality, that guarded morality, not having obtained the opportunity due to the powerful state of the merit consisting of offerings, does not yet ripen, has not begun to ripen; the meaning is that its result will be in a future individual existence only. "But my hope, lord of gods, is that I may become a once-returner" means "How indeed might I become a once-returner?" - and my aspiration, lord of gods, is in the domain of the noble teaching only, not in the domain of a special existence. But she shows that it is not unproductive, like something cooked from curds for one who wishes for the cream of ghee. The remainder is according to the method already stated.

Now Sakka, the lord of the gods, reported this meaning to the Venerable Elder Vaṅḡsa, in the very same manner as was spoken by himself and by that goddess. The Venerable Vaṅḡsa reported it to the great elders who were the compilers of the scriptures at the time of the communal recitation, and they included it in the communal recitation in just the same way.

The commentary on the Visālakkhī Mansion is concluded.

10. Commentary on the Pāricchattaka Mansion

680-688. "At the coral tree" means the Pāricchattaka Mansion. What is its origin? The Blessed One was dwelling at Sāvattḥī in Jeta's Grove. At that time a certain lay follower dwelling in Sāvattḥī, having approached the Blessed One, having invited him for the morrow, having prepared a great pavilion at the gate of his own house, having surrounded it with a screen wall, having tied a canopy above, having raised flags, banners and so on, having hung cloths of various unfading colours and strings of scented garlands and strings of flower garlands, having prepared seats in a place that was sprinkled and swept, he announced the time to the Blessed One. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, having entered the pavilion decorated and prepared like a heavenly mansion of the gods, illuminating like the thousand-rayed sun the depths of the ocean, sat down on the prepared seat. The lay follower venerated the Blessed One with scents, flowers, incense, and lamps.

And at that time a certain wood-gatherer woman, having seen a fully blossoming asoka tree in the Blind Men's Grove, having taken many asoka flowers in clusters together with tender shoots, while coming, having seen the Blessed One seated there, with a devoted mind, spreading a covering of flowers all around the seat with those flowers, having made an offering to the Blessed One, having paid homage, having circumambulated three times, paying reverence, she departed. She, at a later time, having died, was reborn among the Tāvatiṃsa gods, with a retinue of a thousand nymphs, mostly in the Nandana grove, dancing, singing, weaving garlands of coral tree flowers, rejoicing, playing, she experiences happiness. Then the Venerable Mahāmoggallāna, wandering on a journey in heaven in the manner stated above, having gone to the Tāvatiṃsa realm, having seen her, asked about the deed done by her with these verses -

680. "At the coral tree, delightful and charming;
Weaving a divine garland, singing, you rejoice.

681. "As you dance, from every limb,
Divine sounds emanate, pleasant to hear, delightful.
682. "As you dance, from every limb,
Divine odours blow forth, sweet-smelling, delightful.
683. "As she turns with her body, the ornaments in her braids,
Their resounding is heard, like a five-part musical ensemble.
684. "The head-wreaths shaken by the wind, trembling in the breeze;
Their resounding is heard, like a five-part musical ensemble.
685. "Even the garland on your head, sweet-smelling, delightful;
The odour blows forth in all directions, like the mañjūsaka tree.
686. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

680. Therein, "at the coral tree" - the construction is: having taken the flowers of the coral tree named pāricchattaka, weaving a divine garland. For what the worldly people call "pārijāta," that is called "pāricchattaka" in the Māgadhan language. And "koviḷāra" means of the koviḷāra species; and it is a koviḷāra both in the human world and in the heavenly world; they say it is of that same species.

681. But at the time of that deity's dancing, by the weight of her limbs, an exceedingly sweet sound emanates from her body and from her ornaments, and the odour, having pervaded all directions, remains always. Therefore he said "of you as you were dancing" and so on. Therein, "pleasant to hear" means fit to be heard, or beneficial to hearing; the meaning is pleasing to the ear.

683. "Turning about with the body" means as your body, your physical form, turns about; and this is an instrumental expression in the sense of indicating a state. "The ornaments in the braids" means those ornaments in your braids of hair; and here an elision of the inflection should be seen, or a change of gender.

684. "Head-wreaths" means the meaning is head-wreaths that are ear-ornaments made of jewels. "Shaken by the wind" means being wafted by a gentle breeze. "Trembling in the breeze" means shaken and moved all around, distinctively, by the wind. Or alternatively, "head-wreaths shaken by the wind, trembling in the breeze" - the interpretation of meaning is: whether not moved by the wind or moved by the wind, those head-wreaths that are shaken, their resounding is heard.

685. "The odour blows forth in all directions" means the odour of the divine garland on your head blows forth in all directions. Like what? "Like the mañjūsaka tree" means just as the mañjūsaka tree, fully in bloom, pervading many yojanas with its own odour, blows forth in all directions, so is the odour of the ornamental garland on your head - this is the meaning. It is said that that tree stands in the middle of the Observance-hall pavilion of the Individually Enlightened Ones on Mount Gandhamādana. However many fragrant flowers there are in the heavenly world and

in the human world, those arise on the tips of its branches. On account of that, it is exceedingly fragrant. Thus is the odour of that deity's ornamental garland. Therefore it was said "like the mañjūsaka tree."

686. Even though, because of that heaven's nature of having six sense-bases of contact, all objects there are indeed of an enticing nature, yet because that deity is one who obtains odour-forms of a distinctive kind, it was said "You smell that sweet fragrance, you see a non-human form."

Then the deity answered with two verses -

687. "Luminous and brilliant, endowed with beauty and fragrance;
A garland of asoka flowers I offered to the Buddha.

688. "Having done that action, wholesome, praised by the Buddha;
Free from sorrow, happy, rejoicing and free from affliction."

687. Therein, with reference to the state at that time of the finest asoka flower, which resembled a cluster of well-washed coral and which, by the collection of its filaments and stamens, was like a net of radiant rays, he said "luminous and brilliant." The remainder is according to the method already stated.

Then the Venerable Mahāmoggallāna, when that deity had spoken of her own good conduct, having expounded the Teaching to her together with her retinue, having come from there to the human world, reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the great multitude that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Pāricchattaka Mansion is concluded.

Thus in the Paramatthadīpanī, the Khuddaka Commentary, in the Vimānavatthu,

of the third Pāricchattaka Chapter, adorned with ten stories,

The explanation of the meaning is concluded.

4. The Chapter on the Crimson Mansion

1. Commentary on the Mañjiṭṭhaka Mansion

689-696. In the Mañjiṭṭhaka Chapter, "in the crimson mansion" means the Crimson Mansion. What is its origin? The Blessed One was dwelling at Sāvattṭhī in Jeta's Grove. There a certain lay follower, having invited the Blessed One, having prepared a pavilion in the very manner stated in the preceding mansion, having venerated the Teacher seated there, gives a gift. And at that time a certain household slave woman, having seen a sal tree fully in bloom in the Blind Men's Grove, having taken flowers there, having strung them on splinters, having made them into wreaths, and again having taken many loose flowers and choice flowers, entered the city. Having seen the Blessed One seated in that pavilion, having emitted the six-coloured Buddha-rays, like the rising sun illuminating the belly of Mount Yugandhara, with a devoted mind, venerating him with those flowers, having placed the wreaths all around the seat, having scattered the other flowers, having paid homage carefully, having circumambulated three times, she departed. She, afterwards having died, was reborn

in the Tāvatiṃsa realm; there a mansion made of red crystal appeared for her, and before it a great sal grove on a piece of ground spread with golden sand. Whenever she, having come out from the mansion, enters the sal grove, then the sal branches, having bent down, scatter blossoms upon her. The Venerable Mahāmoggallāna, having approached her in the manner stated above, asked about the deed done by her with these verses -

689. "In the crimson mansion, spread with golden sand;
You delight in the five-part music, well played.
690. "Having descended from that mansion, created and made of jewels;
You plunge into the Sāla grove, flowering at all times.
691. "At the root of whichever sal tree you stand, O deity;
That very one releases flowers, having bent down, the best of trees.
692. "The Sāla grove moved by the wind, gently shaken, frequented by birds;
The odour blows forth in all directions, like the mañjūsaka tree.
693. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

689. Therein, "in the crimson mansion" means in a mansion made of red crystal. For a colour similar to the buds of the sinduvāra and kaṇavīra plants is called "crimson." "Spread with golden sand" means on a piece of ground spread all around with scattered golden sand. "You delight, well played" means you delight in the five-part music well played.

690. "Created, made of jewels" means mansions made of jewels, created by the craftsman of your good conduct. "You plunge into" means you enter. "At all times" means pleasant at all times, suitable for all seasons, or flowering at all times.

692. "Moved by the wind" means just as flowers scatter, so moved and shaken by the wind. "Shaken" means being wafted gently and slowly by a gentle breeze. "Frequented by birds" means attended upon by flocks of birds such as peacocks, cuckoos and so on.

Thus questioned by the elder, that deity answered with these verses -

694. "When I was a human being among human beings, I was a female slave in a master's family;
Having seen the Buddha seated, I scattered sal flowers upon him.
695. "And a well-made wreath, made of sal flowers, I
Offered to the Buddha, devoted, with my own hands.
696. "Having done that action, wholesome, praised by the Buddha;
Free from sorrow, happy, rejoicing and free from affliction."

694-695. Therein, "ayirakule" means in a master's family; the meaning is in the owner's household. "Ahuṃ" means I was. "I scattered" means I strewed about with flowers. "I offered" means I offered by way of veneration. The remainder is according

to the method already stated.

Then the Venerable Mahāmogallāna, having expounded the Teaching to that deity together with her retinue, having come to the human world, reported that matter to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the great multitude that had arrived. The teaching was beneficial to the world including the gods.

the commentary on the Mañjiṭṭhaka Mansion is concluded.

2. Commentary on the Pabhassara Mansion

697-704. "Of luminous, excellent, radiant beauty" means the Luminous Mansion. What is its origin? The Blessed One was dwelling at Rājagaha. And at that time at Rājagaha a certain lay follower was devoted to the Elder Mahāmogallāna. He had one daughter, faithful and devoted, and she too was one who frequently showed respect and reverence to the elder. Then one day the Venerable Mahāmogallāna, walking for almsfood in Rājagaha, approached that family. She, having seen the elder, being joyful, having prepared a seat, when the elder was seated there, having venerated him with a garland of jasmine, poured sweet jaggery molasses into the elder's bowl; the elder, wishing to give thanks, sat down. She, having declared that there was no opportunity due to the many duties of the household life, saying "On another day I will listen to the Teaching," having paid homage to the elder, dismissed him. And on that very day she, having died, was reborn among the Tāvātimsa gods. The Venerable Mahāmogallāna, having approached her, asked with these verses -

697. "O you of luminous, excellent, radiant beauty, clothed in well-dyed garments;
Of great supernormal power, with body beautiful as sandalwood,
Who are you, O beautiful deity, that you pay homage to me?"
698. "And your divan is very costly, beautiful, adorned with various jewels;
Where you sit shining, like the king of gods in the Nandana grove.
699. "What good conduct did you practise before, dear lady, of what action the
result
Do you experience in the world of gods? O deity, being asked, explain,
Of what action is this the fruit?"

697. Therein, "of luminous, excellent, radiant beauty": "nibhā" means "it shines" thus "lustre"; lustre that is beauty is "beauty-lustre" (vaṇṇanibhā); "luminous" (pabhassarā) because of exceedingly shining; "excellent" (varā) means supreme, the highest beauty-lustre of hers, due to the absence of skin blemishes, thus "of luminous, excellent, radiant beauty" (pabhassaravaravaṇṇanibhā). It is said as "pabhassaravaravaṇṇanibhe" in the vocative form of address. "Clothed in well-dyed garments" (surattavattavasane) means dressed in well-dyed cloth. "With body beautiful as sandalwood" (candanaruciragatte) means with a beautiful body as if anointed with sandalwood; the meaning is with well-dyed, delightful bodily limbs as if thickly anointed with gosiṭa sandalwood; or with a beautiful body due to the anointing of sandalwood.

Thus questioned by the elder, that deity answered with these verses -

700. "As you were walking for almsfood, I gave a garland and molasses, venerable sir;
This is the result of that action, I experience in the world of gods.
701. "And I have remorse, I have failed and am grieved, venerable sir;
I did not hear the Teaching, well expounded by the King of the Teaching.
702. "Therefore I say to you, venerable sir, 'Whoever is dear to me;
Encourage them in the teachings', well expounded by the King of the Teaching.
703. "Those who have faith in the Buddha, in the Teaching, and in the jewel of the Community;
They outshine me in life span, in fame, and in splendour.
704. In splendour and beauty more superior, other gods are of greater power than me."
700. Therein, "garland" means jasmine flowers. "Molasses" means molasses made by taking sugar-cane juice.

701. "Remorse" means regret. He states the reason for that by "I have failed and am grieved, venerable sir." Now she shows that in its own nature by "I did not hear the Teaching"; I, at that time, did not hear the Teaching when you wished to expound it. Of what kind? "Well expounded by the King of the Teaching" means well proclaimed by the Perfectly Enlightened One, by virtue of being beautiful in the beginning and so on, and by virtue of being exclusively leading to liberation - this is the meaning.

702. "Therefore" means because it was well expounded by the King of the Teaching, and because not hearing it is the cause of remorse for ones like me. "That" means you; the meaning is "to you." "For whom" means whoever there may be. "Dear" means one who should be shown compassion. "Whoever" means any person whatsoever. "In the teachings" means in the teachings such as morality and so on. Or the reading is "dhamme hī"; the meaning is the teaching of the Dispensation. "Hī" is merely a particle, or it is an inversion of expression. "That" means the person who should be shown compassion. "Well expounded" means well taught.

703-704. "They outshine me" means those young gods who are devoted to the Triple Gem shine surpassing me. "In splendour" means by radiance and power. "Others" means those who are other. "Mayā" is an instrumental expression used in the sense of separation. Gods who are more superior in beauty and of greater supernormal power - it shows that they are indeed devoted to the Triple Gem. The remainder is according to the method already stated.

The commentary on the Pabhassara Mansion is concluded.

3. Commentary on the Nāga Mansion

705-710. "Adorned, studded with gems and gold" refers to the elephant mansion. What is its origin? The Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. At that time a certain female lay follower residing in Bārāṇasī, faithful,

devoted, accomplished in morality and good conduct, having had a pair of garments woven with reference to the Blessed One, having had them well washed, having approached, having placed them at the feet of the Blessed One, spoke thus: "May the Blessed One, venerable sir, accept this pair of garments out of compassion, which would be for my welfare and happiness for a long time." The Blessed One, having accepted that, having seen the achievement of her decisive support, expounded the Teaching. She, at the conclusion of the teaching, having become established in the fruition of stream-entry, having paid homage to the Blessed One, having circumambulated, went home. She, before long, having died, was reborn among the Tāvatiṃsa gods and became dear and beloved to Sakka, the king of gods, known by the name Yasuttarā. By the power of her merit, an excellent elephant covered with a golden net arose; on its back a pavilion made of jewels, and in the middle a well-prepared jewelled divan arose; and on its two tusks two delightful ponds radiant with lotuses and water-lilies appeared. There, standing on the pericarps of the lotuses, goddesses, holding up five-part musical instruments, dance and sing.

The Teacher, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Sāvattthī. Gradually having reached Sāvattthī, there the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then that deity, having surveyed the heavenly success being experienced by herself, reflecting upon its cause, having known it to be "on account of the gift of a pair of garments to the Teacher," with pleasure arisen, with confidence and esteem towards the Blessed One, wishing to pay homage, when the night was far advanced, having gone upon the back of an excellent elephant, having come through space, having descended from there, having paid homage to the Blessed One, having raised joined palms, stood to one side. The Venerable Vaṅḡisa, with the Blessed One's permission, asked her with these verses -

705. "Adorned, mounted upon a great elephant studded with gems and gold,
covered with a golden net;
Having ascended the excellent elephant, well-harnessed, she came here
through the sky, in mid-air.
706. "On the two tusks of the elephant were created, lotus plants fully bloomed with
clear water;
And on the lotuses groups of musical instruments burst forth, and these
captivating ones dance.
707. "You have attained divine power, O one of great majesty, when you were a
human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

705. Therein, "adorned" means decorated with all ornaments. "Studded with gems and gold" means studded with those divine gems and gold. "Covered with a golden net" means covered with a golden netting. "Great" means extensive. "Well-harnessed" means well fastened by way of harness for travelling. "Through the sky" means on the elephant's back which was in the sky. "In mid-air" means in space. "Adorned, studded with gems and gold" is also a reading. Here this is the meaning in

brief - O deity, you, adorned with all ornaments, having ascended a great elephant adorned and studded with gems and gold - inlaid by way of decoration with exceedingly resplendent gems and gold, covered with golden nets, adorned with elephant ornaments of various kinds such as head-ornaments and so on - great, exceedingly vast, the finest elephant, seated on the elephant's back, have come through space itself here to our presence.

706. "On the two tusks of the elephant were created" means on the two tusks of this king of elephants, like those of Erāvaṇa, two ponds were well fashioned by a craftsman of good conduct. "Groups of musical instruments" means assemblages of five-part musical instruments. "They resound" means they go into variety by way of twelve divisions of rhythm. Some also read "pavajjare"; the meaning is they are played in various modes.

Thus questioned by the elder, that deity answered with these verses -

708. "Having approached Bārāṇasī, I gave a pair of garments to the Buddha;
Having paid homage to his feet, I sat down on the ground, and delighted, I
made a salutation with joined palms.
709. "And the Buddha, with skin resembling gold, taught me the impermanence of
origin and suffering;
The unconditioned, the eternal cessation of suffering, and the path he taught,
from which I understood.
710. "Short-lived, having died, passed away from there, reborn among the
company of the Thirty, one of fame;
I am one of Sakka's consorts, known by the name Yasuttarā, renowned in all
directions."

708-709. Therein, "chamā" means on the ground. For this is a nominative case used in the locative sense. "Vittā" means satisfied. "From which" means from the Teacher's progressive proclamation of the Teaching. "I understood" means I penetrated the four noble truths.

710. "Short-lived" means being of short lifespan through action that had gone to utter elimination, as if through an arisen resolution thinking "Having performed such a lofty meritorious deed, you should not remain thus in this state of human existence full of suffering." "One of the consorts" means one among the sixteen thousand chief queens. "Renowned in all directions" means well-known and recognised in all directions in the two heavenly worlds. The remainder is according to the method already stated.

The commentary on the Nāga Mansion is concluded.

4. Commentary on the Aloma Mansion

711-717. "With surpassing beauty" is the Alomā Mansion. What is its origin? The Blessed One, while dwelling at Bārāṇasī in the Deer Park at Isipatana, having dressed in the earlier period of the day, taking his bowl and robe, entered Bārāṇasī for almsfood. There a certain destitute woman named Alomā, having seen the Blessed

One, with a devoted mind, not seeing anything else to be given, having thought "Even such as this, given to the Blessed One, will be of great fruit for me," presented unsalted dry food made with flour of broken colour; the Blessed One accepted it. She, having made that gift her object, declared her pleasure; she, afterwards having died, was reborn among the Tāvatiṃsa gods. The Venerable Mahāmoggallāna -

711. "With surpassing beauty, etc. and your beauty illuminates all directions."

He asked. She too answered him; to show that -

714. "That deity, delighted, etc. of which action this is the fruit." Was said.

715. "And I, at Bārāṇasī, to the Buddha, the Kinsman of the Sun,
Gave dry food made with flour, devoted, with my own hands.

716. "With dry and unsalted, see the fruit of a lump of flour food;
Having seen Alomā happy, who would not make merit?

717. "By that is such beauty mine, etc. and my beauty illuminates all directions."

716. Therein, "having seen Alomā happy" means having seen one named Alomā, having given merely dry food made with flour, thus happy with divine happiness. "Who would not make merit" means who indeed, wishing for one's own welfare and happiness, would not make merit. The remainder is according to the method already stated.

The commentary on the Aloma Mansion is concluded.

5. Commentary on the Kañjikadāyikā Mansion

719-728. "With surpassing beauty" is the Mansion of the Rice-Gruel Donor. What is its origin? The Blessed One was dwelling at Andhakavinda. And at that time an illness caused by the wind humour arose in the Blessed One's belly. The Blessed One addressed the Venerable Ānanda: "Go, Ānanda, having walked for almsfood, bring me rice-gruel for the purpose of medicine." "Yes, venerable sir," the Venerable Ānanda, having assented to the Blessed One, having taken the bowl given by the great king, stood at the door of the dwelling of his own attendant physician. Having seen him, the physician's wife, having gone forward to meet him, having paid homage, having taken the bowl, asked the elder: "What kind of medicine do you need, venerable sir?" It is said that she, being accomplished in higher intelligence, considered: "When there is need for medicine, the elder comes here, not for the purpose of almsfood." And when "Rice-gruel" was said, being joyful and with esteem arisen, thinking "This medicine is not for my noble master; for thus is the Blessed One's bowl. Come, let me prepare rice-gruel befitting the Protector of the World," having prepared rice gruel with jujube juice, having filled the bowl, and having prepared other food as accompaniment to it, she sent it. As soon as that was consumed by the Blessed One, that illness subsided. She, at a later time, having died, was reborn among the Tāvatiṃsa gods, and rejoices experiencing great heavenly success. Then the Venerable Mahāmoggallāna, wandering on a journey in heaven, having seen her going about with a retinue of a thousand nymphs, asked about the deed done by her with these verses -

719. "With surpassing beauty, etc. and your beauty illuminates all directions."

She too answered.

721. "That deity, delighted, etc. of which action this is the fruit."

723. "I, at Andhakavinda, to the Buddha, the Kinsman of the Sun,
Gave jujube-cooked rice-gruel, flavoured with oil.

724. "Mixed with long pepper and garlic, and with lāmañjaka;
I gave to the upright one, with a clear mind.

725. "She who would become the chief queen of a wheel-turning monarch;
A woman beautiful in all her limbs, and of surpassing appearance to her
husband;
Is not worth a sixteenth fraction of a single gift of rice-gruel.

726. "A hundred gold coins, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single gift of rice-gruel.

727. "A hundred elephants from Himavā, with tusks as long as plough-poles, fully
grown;
Mātaṅgas with golden trappings, clothed in golden adornments,
Are not worth a sixteenth fraction of a single gift of rice-gruel.

728. "Even if one should make a warrior lord of the four continents;
It is not worth a sixteenth fraction of a single gift of rice-gruel."

723-724. Therein, "I gave cooked with jujube fruit, rice-gruel flavoured with oil" shows that having cooked rice gruel with jujube-sweet decoction combined with fourfold water until reduced by cooking to a fourth part remaining, having prepared that with spices such as the threefold pungent spices, bishop's weed, asafoetida, cummin, and garlic, having made it well flavoured, having caused it to take on the fragrance of lāmañjaka, having poured it with a devoted mind into the Blessed One's bowl, having dedicated it to the Teacher, I gave it, placed it in the elder's hands. Therefore he said -

"Mixed with long pepper and garlic, and with lāmañjaka;
I gave to the upright one, with a clear mind."

The remainder is according to the method already stated.

Thus the Venerable Mahāmoggallāna, when that deity had revealed the good conduct accumulated by herself, having expounded the Teaching to her together with her retinue, having come to the human world, reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching in the midst of the fourfold assembly. That teaching was beneficial to the great multitude.

The commentary on the Kañjikadāyikā Mansion is concluded.

6. Commentary on the Vihāra Mansion

729-754. "With surpassing beauty" means the Monastery Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥī in Jeta's Grove. At that time Visākhā, the great female lay follower, on a certain festival day, encouraged by her female companions and attendants for the purpose of wandering in the park, having bathed well and anointed herself, having eaten excellent food, having put on the great creeper parure, surrounded by about five hundred female companions, with great wealth and great pomp, having gone out from the house, heading towards the park, thought "Like a foolish girl, what is the use of this vain amusement to me? Come, let me go to the monastery and pay homage to the Blessed One and to the ladies who are inspiring to the mind, and I shall listen to the Teaching." Having gone to the monastery, having stood to one side, having taken off the great creeper ornament, having given it into the hand of a female slave, having paid homage to the Blessed One, she sat down to one side. The Blessed One expounded the Teaching to her.

She, having heard the Teaching, having paid homage to the Blessed One, having circumambulated, having paid homage to the monks who were inspiring to the mind, having gone out from the monastery, having gone a little way, said to the female slave "Come, woman, I shall put on the ornament." She, having made it into a bundle, having tied it up, having left it at the monastery, having wandered here and there, having forgotten at the time of departure because she had gone, wished to turn back saying "It has been forgotten by me; wait, my lady, I shall bring it." Visākhā said "If, woman, it has been forgotten having been left at the monastery, I shall give it up for the benefit of that very monastery." Having gone to the monastery, having approached the Blessed One, having paid homage, declaring her own intention, she said "I shall have a monastery built, venerable sir; may the Blessed One consent out of compassion." The Blessed One consented by silence.

She, having disposed of that ornament worth nine crores and a hundred thousand, with the Venerable Mahāmoggallāna as superintendent of the new construction work, having had built a great mansion with well-arranged walls, pillars, rafters, curved beams, roof-peaks, door-posts, windows, steps and other structural components of the building, captivating, delightful with well-designed woodwork, with well-prepared plasterwork, pleasant, variegated with well-composed garland-work, creeper-work and other ornamental painting, with a ground surface resembling a well-finished jewelled pavement, resembling a heavenly mansion, adorned with a thousand inner rooms - five hundred inner rooms on the lower storey and five hundred inner rooms on the upper storey - befitting the dwelling of the Buddha, the Blessed One, and the community of monks, and a thousand attendant mansions for it, and as their attendant structures, huts, pavilions, walking paths and so on, completed the monastery in nine months. And when the monastery was completed, while holding the monastery festival with nine crores of gold, having ascended the mansion together with about five hundred female companions, having seen its splendour, being joyful, she said to her companions "Whatever merit has been produced by me in having this such mansion built, rejoice in that; I give you a transference of merit." "Oh, how good! Oh, how good!" With devoted minds, all of them gave thanks.

Therein, a certain female lay follower especially attended in mind to that transference of merit. She, before long, having died, was reborn among the Tāvatiṡsa gods. By the power of her merit, a great mansion appeared, adorned with numerous pinnacled

buildings, walls, pleasure groves, ponds and so on, sixteen yojanas in length, breadth and height, pervading a hundred yojanas with its own radiance, travelling through the sky. She, even when going, goes together with the mansion, with a retinue of a thousand nymphs. But Visākhā, the great female lay follower, through the abundance of her generosity and the accomplishment of her faith, having been reborn among the Nimmānaratī gods, attained the position of chief queen-consort of the god-king Sunimmita. Then the Venerable Anuruddha, wandering on a journey in heaven, having seen that companion of Visākhā reborn in the Tāvatiṃsa realm -

729. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
730. "As you dance, from every limb,
Divine sounds emanate, pleasant to hear, delightful.
731. "As you dance, from every limb,
Divine odours blow forth, sweet-smelling, delightful.
732. "As she turns with her body, the ornaments in her braids,
Their resounding is heard, like a five-part musical ensemble.
733. "The head-wreaths shaken by the wind, trembling in the breeze;
Their resounding is heard, like a five-part musical ensemble.
734. "Even the garland on your head, sweet-smelling, delightful;
The odour blows forth in all directions, like the mañjūsaka tree.
735. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

Asked with these verses. She too answered him thus -

736. "At Sāvattthī, venerable sir, my friend caused a great monastery to be built for
the Community;
Devoted to that, I gave thanks, having seen the dwelling and this dear one of
mine.
737. "By that pure thanksgiving of mine, I obtained this mansion, wonderful and
beautiful to behold;
Sixteen yojanas all around, it goes through the sky by my supernormal power.
738. "My pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around for a hundred yojanas.
739. "And here I have lotus ponds, frequented by fish;
With clear water, very pure, spread with golden sand.
740. Covered with various lotuses, spread all over with white lotuses;
They emit fragrance, delightful, stirred by the wind.
741. "Rose-apple trees, jack trees, palmyra trees, and coconut groves;

Grown within the dwelling, various trees not planted.

742. "Resounding with various musical instruments, proclaimed by groups of nymphs;
Even one who might see me in a dream, that man too would be delighted.

743. "Such a wonderful sight to behold, a mansion radiant in every way;
Arisen through my actions, it is fitting to make merit."

736. Therein, "At Sāvatthī, my friend, venerable sir, caused a great monastery to be built for the Community" means: Venerable Anuruddha, near Sāvatthī, on the eastern side, my friend, my companion Visākhā, the great female lay follower, had a great monastery built called the Eastern Park, by a bestowal of nine crores of gold, with reference to the community of monks of the four directions coming again and again. "Devoted to that, I gave thanks" means: when that monastery was completed and was being handed over to the Community, at the transference of merit made by her, thinking "Indeed, the relinquishment was made in a fitting place," with confidence in the Triple Gem and with faith arisen in the fruit of action, I gave thanks. In order to show the lofty nature of her thanksgiving by way of the subject matter, she said "having seen the dwelling and this dear one of mine." The construction is: having seen that dwelling, the great mansion with a thousand inner rooms, exceedingly delightful, resembling a heavenly mansion of the gods, and the dear great bestowal of wealth made with reference to the Community headed by the Buddha, I gave thanks.

737. "By that pure thanksgiving of mine" means by the aforesaid pure, entire thanksgiving alone, in the absence of any relinquishment of a gift. "I obtained this mansion, wonderful and beautiful to behold" means I obtained, I attained this mansion which is wonderful because of its unprecedented nature, and beautiful to behold because of its completely auspicious nature and exceedingly handsome appearance. Having thus shown the loveliness of that mansion, now in order to show the greatness of its measure, the greatness of its power, and the greatness of its objects of enjoyment, "sixteen yojanas all around" and so on was stated. Therein, "by my supernormal power" means by the supernormal power of my merit.

739. "Pokkharāññō" means ponds. "Puthulomanisevitā" means frequented by divine fish.

740. "Nānāpadumasañchannā" means covered with red lotuses and red water-lilies of various kinds, distinguished as hundred-petalled, thousand-petalled and so on. "Puṇḍarīkasamotatā" means spread all around with white lotuses of various kinds; the construction is: various trees, not planted, fragrant, pervade.

742. "Sopi" means he who sees in a dream too. "Vitto" means satisfied.

743. "Sabbaso pabhaṃ" means radiating all around. "Kamme hi" means on account of action. "Hi" is merely a particle. Or because of the multiplicity of volitions arising again and again, "by actions" was said. "Alaṃ" means proper. "Kātave" means to do.

Now the Elder, wishing to have her tell of Visākhā's place of rebirth, spoke this verse -

744. "By that pure thanksgiving of yours,

You obtained this mansion, wonderful and beautiful to behold;
And that woman who gave the gift,
Tell me her destination - where was she reborn?"

744. Therein, "and that woman who gave the gift" means: that gift by the thanksgiving of which you obtained such success - that gift which that very woman gave - he speaks with reference to Visākhā the great female lay follower. Wishing to have that very deity tell of her success, he said "tell me her destination - where was she reborn?" "Her destination" means the destination in the heavenly realm where she was reborn.

Now, showing the meaning asked about by the Elder, she said -

745. "She who was my friend, venerable sir, caused a great monastery to be built for the Community;
She who understood the Dhamma gave that gift, and was reborn among the gods who delight in creation.

746. "The consort of that Sunimmita,
Inconceivable is the result of her actions;
As to what you ask 'where was she reborn?',
That I have explained to you not otherwise."

745. Therein, "one who understood the Dhamma" means one who understood the teaching of the Dispensation; the meaning is one who had penetrated the teaching of the four truths.

746. "Of Sunimmita" means of the king of gods Sunimmita. "Inconceivable is the result of her actions" is a description made by eliding the case ending; the meaning is: the result of action of her, my friend, who was reborn among the Nimmānaratī gods - the divine success that is the resultant of meritorious action - is inconceivable and immeasurable. "Not otherwise" means not reversed, according to its intrinsic nature. But how did she know of her success? Just as Subhaddā went to Bhaddā, so too Visākhā the goddess went to the presence of this one.

Now the goddess, engaging the Elder in encouraging others too in giving, expounded the Teaching with these verses -

747. "Therefore encourage others too, give gifts to the Community with your wealth;
And listen to the Teaching with devoted minds, rare is the human birth that has been obtained.

748. "Whatever path the lord of the path taught, he of Brahmā's voice and skin resembling gold;
Give gifts to the Community with your wealth, where offerings become rich in result.

749. "Those persons, eight praised by the good, these are four pairs;
They are worthy of offerings, disciples of the Fortunate One, gifts given to them are of great fruit.

750. "Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality.
751. "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit.
752. "For this Community is vast and exalted, this is immeasurable like the ocean sea;
For these are the foremost disciples of the Hero among Men, light-bringers who proclaim the Dhamma.
753. "For them it is well-given, well-offered, well-sacrificed, those who give a gift with reference to the Community;
That offering given to the Community, established, rich in result, praised by the knowers of the world.
754. "Recollecting such a sacrifice, those who wander in the world filled with joy;
Having removed the stain of stinginess with its root, blameless, they go to the heavenly state."

747. Therein, "tenahaññepi" means "tenahi aññepi" (therefore others too). "Tena" means for that reason, and "hi" is merely a particle. Having said "encourage," in order to show the manner of encouragement, "give gifts to the Community" and so on was stated. With reference to the state of being human, which is free from the eight inopportune moments, he said "rare is the human birth that has been obtained." Therein, the eight inopportune moments are namely: the three realms of misery, the immaterial realm, non-percipient beings, a borderland region, deficiency of faculties, holding fixed wrong views, and the non-manifestation of a Buddha.

748. "Whatever path" means whatever gift made in a special field, that being certainly a path leading to a fortunate world because of leading to a good destination, making it the lord of paths by its exceedingly superior nature compared to the path of misery, the path of laughter, and so on. For giving too, like faith and moral shame, is called "the path leading to the heavenly world." As he said -

"Faith, shame, wholesome giving,
This indeed they call the divine path, for by this one goes to the world of the gods."

Or the reading is "maggādhīpati"; its meaning should be seen as the Teacher who has become the sovereign of the world including its gods through the noble path. By "give gifts to the Community" and so on, she spoke, again urging the sharing of gifts among those worthy of offerings.

749. Now, showing that noble Community worthy of offerings in its own nature, she spoke the verse "those persons, eight, praised by the good." Therein, "those who" is an unspecified description. "Persons" means beings. "Eight" is a numerical delimitation of them. For they are eight: four practising and four established in the fruit. "Praised by the good" means praised by good persons - Buddhas, Individually

Enlightened Ones, disciples of the Buddha, and other gods and humans. Why? Because of the possession of conascent virtues such as morality and so on. For just as the conascent colour, fragrance, and so on of campaka, bakula flowers and so on, so too their conascent virtues such as morality, concentration, and so on; therefore, like flowers accomplished with colour, fragrance, and so on, they are dear, agreeable, and praiseworthy to the good among gods and humans. Therefore it was said "those persons, eight, praised by the good." But those, in brief, one who has attained the path of stream-entry and one established in the fruit is one pair; thus up to one who has attained the path of arahantship and one established in the fruit is one pair - there are four pairs. Therefore she said "these are four pairs; they are worthy of offerings." "They" is a showing by specifying those previously pointed out without specifying. For all of them, having believed in action and the fruit of action, deserve the offering reckoned as the gift to be given - thus they are "worthy of offerings," because of establishing the state of great fruit of giving through the possession of distinguished virtues. "Disciples of the Fortunate One" means of the Perfectly Enlightened One; because of having been born with a noble birth at the conclusion of hearing the Teaching, they hear that Teaching - thus they are "disciples." "Gifts given to them are of great fruit" means even small gifts given to these disciples of the Fortunate One are of great fruit because of the purification of offerings on account of the recipient. Therefore the Blessed One said "As far as there are communities or groups, monks, the Community of the Truth-finder's disciples is declared the foremost among them" and so on.

750. "Four practising" and so on is of the same meaning as stated above.

Here, however, the Venerable Anuruddha, having come to the human world, reported the matter spoken by himself and the deity to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Vihāra Mansion is concluded.

7. Commentary on the Caturitthi Mansion

755-781. "With surpassing beauty" is the Four Women's Mansion. What is its origin? While the Blessed One was dwelling at Sāvattihī, the Venerable Mahāmoggallāna, wandering on a journey in heaven in the manner stated above, went to the Tāvātimsa realm. There, having seen in four mansions standing in succession four celestial maidens, each with a retinue of a thousand nymphs, experiencing heavenly success, asking them about their formerly done action -

755. "With surpassing beauty, etc. and your beauty illuminates all directions."
He asked in succession with these verses. They too, immediately after his question, declared in succession. To show that -

758. "That deity, delighted, etc. of which action this is the fruit."

This verse was spoken.

It is said that they, in the time of the Blessed One Kassapa, in the country named Esikā, having been born in a family home in a city named Paṇṇakata, having come of age, having gone to their husband's family in that very city, lived in harmonious

living. Among them, one, having seen a certain monk walking for almsfood, with a devoted mind gave a bunch of blue water-lilies; another gave a bunch of blue water-lilies to another; another gave a bunch of lotuses; another gave jasmine buds. They, at a later time, having died, were reborn in the Tāvātimsa realm; a thousand nymphs were their retinue. They, having experienced heavenly success there as long as life lasted, having passed away from there, by the remainder of the result of that very action, transmigrating again and again right there, in this arising of a Buddha, having arisen right there, were questioned by the Venerable Mahāmoggallāna in the manner stated. Among them, one, telling the elder about the former action done by herself -

759. "I gave a handful of blue water-lilies to a monk walking for almsfood;
In the lofty Esikā, in the noble city of Paṇṇakata, the charming.

760. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He said. Another -

766. "I gave a bunch of blue water-lilies to a monk walking for almsfood;
In the lofty Esikā, in the noble city of Paṇṇakata, the charming.

767. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He said. Another -

773. "I gave a white-rooted, green-leaved lotus, born in a lake of water;
To a monk walking for almsfood, in the lofty Esikā;
In the noble city of Paṇṇakata, the charming.

774. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He said. Another -

780. "I, Sumanā, gave jasmine buds to one with a serene mind, ivory-coloured;
To a monk walking for almsfood, in the lofty Esikā;
In the noble city of Paṇṇakata, the charming.

781. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He said.

759. Therein, "a handful of blue water-lilies" means a handful of uddālaka flowers, a bunch of vātaghātaka flowers. "Esikā" means of the Esikā country. "In the lofty noble city" means in the excellent city situated on a raised piece of ground, lofty with mansions, pinnacle buildings and the like, so very high as if licking the belly of the clouds. "Paṇṇakata" means in the city so named.

766. "A handful of blue water-lilies" means a bunch of water-lilies.

773. "White-rooted" means with white roots; it is said on account of the whiteness of the lotus roots; he speaks with reference to a bundle of lotuses. Therefore he said "green-leaved" and so on. Therein, "green-leaved" means blue-leaved. For indeed the outer petals of a lotus whose bud-petals have not been shed are of green colour only. "Born in a lake of water" means born in a lake of water; the meaning is "lake-born"

(lotus).

780. "Sumanā" means one of such a name. "Sumanassa" means of one with a beautiful mind. "Sumanamakuḷāni" means jasmine flower buds. "Dantavaṇṇāni" means of a colour similar to freshly polished elephant tusks.

Thus, when the deeds done by themselves had been spoken by them, the Elder, having given them a progressive discourse, made known the truths. At the conclusion of the truths, all of them together with their retinues became stream-enterers. The Elder, having come to the human world, reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That proclamation of the Teaching was beneficial to the great multitude.

The commentary on the Caturitthi Mansion is concluded.

8. Commentary on the Amba Mansion

783-793. "Your divine mango grove is charming" - this is the Mango Mansion. What is its origin? The Blessed One was dwelling at Sāvattihī in Jeta's Grove. At that time in Sāvattihī, a certain female lay follower, having heard of the great fruitfulness and great benefit of the gift of a residence, with desire arisen, having paid respect to the Blessed One, spoke thus: "I, venerable sir, wish to have a residence built; I desire a suitable place - please indicate one." The Blessed One commanded the monks; the monks showed her a place. She, having had a delightful residence built there, planted mango trees all around it. That residence, fenced all around by rows of mango trees, endowed with shade and water, with a white piece of ground strewn with sand resembling a net of pearls, was exceedingly charming. She, having adorned that monastery with cloths of various colours and with garlands of flowers, garlands of scents and so on, like a heavenly mansion of the gods, having lit an oil lamp, and having wrapped the mango trees with new cloths, dedicated it to the Community.

She, afterwards having died, was reborn in the Tāvatiṃsa realm; a great mansion appeared for her, surrounded by a mango grove. She there, surrounded by a company of nymphs, experiences heavenly success. The Venerable Mahāmoggallāna, having approached her, asked with these verses -

783. "Your divine mango grove is charming, here is a great mansion;
Resounding with various musical instruments, proclaimed by a company of nymphs.
784. "And here a lamp burns, always great and golden;
Surrounded all around by trees with cloth as fruits.
785. "By what is such beauty yours, etc., and your beauty illuminates all directions."
787. "That deity, delighted, etc. of which action this is the fruit."
788. "When I was a human being among human beings, in a former birth in the human world;
I had a dwelling built for the Community, surrounded by mango trees.

789. "When the dwelling was completed, when the festival was being held and finished;
Having covered it with mango trees, having made the fruits into cloth.
790. "Having kindled a lamp there, having fed the highest group;
I dedicated it to the Community, devoted, with my own hands.
791. "By that is my mango grove charming, here is a great mansion;
Resounding with various musical instruments, proclaimed by a company of nymphs.
792. "And here a lamp burns, always great and golden;
Surrounded all around by trees with cloth as fruits.
793. "By that is such beauty mine, etc. and my beauty illuminates all directions."

That deity answered.

783. Therein, "great" means large in length and breadth and extensive in height, the meaning is "most lofty." "Proclaimed by a company of nymphs" means proclaimed by the assembly of nymphs by way of singing and by way of dear conversation, in order to rejoice in it.

784. "And here a lamp burns" means a jewel lamp with a canopy of rays resplendent as the rays of the sun blazes here in this mansion. "With cloth as fruits" means "cloths are the fruits of these" thus "cloth-fruited." The meaning is by those divine garments being emitted from them.

789. "When the festival was being held and finished" means at the festival of the completed and finished dwelling, and when the devotional offering was being made. "Having made the fruits into cloth" means having made cloths alone as the fruits of those mango trees.

790. "The highest group" means the highest of groups, the Community of disciples of the Blessed One. "I dedicated" means I caused to be accepted, the meaning is I gave. The remainder is according to the method already stated.

The commentary on the Amba Mansion is concluded.

9. Commentary on the Pīta Mansion

795-807. "In yellow garments, with yellow banners" refers to the yellow mansion. What is its origin? When the Blessed One had attained final Nibbāna, King Ajātasattu, having taken the bodily relics of the Blessed One obtained by himself, when a stupa and a festival had been made, a certain female lay follower dwelling in Rājagaha, having attended to her toilet right early, thinking "I shall venerate the Teacher's monument," having taken four kosātakī flowers as she had obtained them, with her mind uplifted by the impulse of faith, without even considering the dangers of the road, goes facing towards the monument. Then a cow with a young calf, charging towards her, having rushed at her with speed, having struck her with its horn, brought her to the destruction of life. She, at that very moment, being reborn in the

Tāvatiṃsa realm, in the midst of two and a half crores of dancing girls who formed the retinue of Sakka, the king of gods, who was going for amusement in the park, outshining them all with the radiance of her own body, appeared together with a chariot. Having seen her, Sakka, the king of gods, astonished in mind, filled with wonder and amazement, thinking "By what kind of gross action has this one attained such exceedingly great divine power," asked her with these verses -

795. "In yellow garments, with yellow banners, adorned with yellow ornaments;
With limbs anointed with yellow sandalwood, wearing a garland of yellow water lilies.
796. "With golden mansion and bed, golden seat and golden vessel;
With golden umbrella and golden chariot, golden horse and golden fan.
797. "What action did you do, dear lady, in a former human existence?
O deity, being asked, explain, of what action is this the fruit?"

She answered him with these verses -

798. "There is a creeper named kosātakī, venerable sir, bitter and undesired;
Four flowers of that, I brought to the monument.
799. "With reference to the Teacher's relics, with a clear mind;
I did not look at its path, being mindful with my mind gone there.
800. "Then a cow killed me, whose mind had not reached the monument;
If I had accumulated that, surely there would be more than this.
801. "By that action, lord of gods, Maghavā, elephant among gods;
Having abandoned the human body, I have come to your companionship."

795-796. Therein, "with limbs anointed with yellow sandalwood" means with a body anointed with gold-coloured sandalwood. "With golden mansion and bed" means endowed with a mansion entirely made of gold and with beds fenced with gold. Thus everywhere, below and above, it should be seen that by the word "yellow" only gold is meant.

798. "There is a creeper" means there is a creeper. "Venerable sir": she addresses Sakka, the king of the gods, with respect. "Undesired" means not wished for.

799. "Body" means the relic that has become the body. And this is a conventional expression of the whole applied to a part, just as "the cloth is burnt, the ocean is seen." "Its" means of the bovine creature. "Path" means the path of approach. "I did not look" means I did not look at. Why? "Being mindful with my mind not gone there" means not having her mind gone to and fixed upon that cow, but rather being one whose mind had gone to the Blessed One's monument - this is the meaning. "Being mindful with her mind on that factor" is also a reading; "with mind on that factor" means her mind was on that factor, the constituent part of that Blessed One's relic - thus "with mind on that factor." It shows that "Being such, I at that time did not look at its path."

800. "With mind not having reached the monument" means with the intention not

having reached the monument, the shrine; for "mental state" is what occurs in the mind, and "intention" is a wish. It is said thus because of the incompleteness of the arisen wish "Having approached the monument, I shall venerate it with flowers." However, the consciousness of venerating the monument, the shrine, with flowers was indeed accomplished, by which she was reborn in the heavenly world. "If I had accumulated that" means if I had accumulated that; the meaning is: by the flower offering, having gone to the monument, I would have properly accumulated and built up the merit by veneration according to intention. "Surely there would be more than this" means she thinks that from this, even beyond the success obtained as it was, there would be more, higher, more superior success - this is the meaning.

801. "Maghavā, elephant among gods" is a term of address. Therein, "elephant among gods" means like an elephant among gods by the distinctions of all power, exertion and so on. "Companionship" means the state of being together.

802. "Having heard this, the lord of the Thirty, Maghavā, elephant among gods; Converting the Thirty-three, said this to Mātali."

This is the word of the compilers of the Teaching. Then Sakka expounded the Teaching with these verses to the company of gods headed by Mātali -

803. "See, Mātali, this marvellous, wondrous fruit of action;
Even a little gift given, the merit becomes of great fruit.

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

805. "Come, Mātali, let us too worship more and more;
The relics of the Truth-finder, the accumulation of merit is happiness.

806. "Whether standing or quenched, when the mind is righteous, the fruit is the same;
Because of mental aspiration indeed, beings go to a good destination.

807. "Indeed for the benefit of many, Truth-finders arise;
Having made offerings there, donors go to heaven."

802. Therein, "gladdening" means making them pleased, the meaning is: arousing faith in the Triple Gem.

803. "Citta" means variegated, incomprehensible. "Fruit of action" - the construction is: see the fruit of eminent meritorious action through the achievement of the field and the achievement of consciousness, even though the gift is not eminent. "Even a little gift given, the merit becomes of great fruit" - herein, "done" means applied to the sense base by way of service, by way of honour. "Gift" means the thing that should be given. "Merit" means meritorious action proceeding in that way.

804. Now, showing by making obvious where even a little merit done becomes of great fruit, he spoke the verse "There is not, when the mind is devoted." That is easily understood.

805-806. "Us too" means we too. "Let us worship" means let us honour, let us venerate. "Because of mental aspiration indeed" means on account of the proper placing of one's own mind, the meaning is: by one's own right aspiration. Therefore the Blessed One said -

"Not that could mother or father do, nor even other relatives;
A rightly directed mind can do better for him than that."

And having said thus, Sakka, the lord of the gods, having allayed his enthusiasm for amusement in the park, having turned back from that very place, made offerings for seven days at the Cūḷāmaṇi shrine, which was a place worthy of homage habitually venerated by himself. Then at a later time, he related that incident in verses themselves to the Venerable Elder Nārada who had gone on a journey in heaven, the Elder reported it to the compilers of the scriptures, and they included it in the collection in just the same way.

The commentary on the Pīta Mansion is concluded.

10. Commentary on the Ucchu Mansion

808-818. "Having illuminated the earth with its gods" is the Sugar-cane Mansion. That is similar to the Sugar-cane Mansion below both by the Pāḷi text and by the arising of the occasion. Only there the mother-in-law killed the daughter-in-law having struck her with a small chair, but here with a clod of earth - this alone is the distinction. But because of the difference in the subject matter, it should be understood that both have been included in the collection separately.

808. "Having illuminated the earth with its gods, you outshine like the moon and sun;
In splendour and beauty, in glory and radiance, like Brahmā among the gods in the Thirty-three heaven with Indra.

809. "I ask you, wearer of a garland of lotuses, adorned with a wreath, with skin resembling gold;
Decorated, wearer of the finest garments, who are you, O beautiful deity, that you pay homage to me?

810. "What action did you do before by yourself, when you were a human being in a former birth?
Was it a gift well practised or self-control in morality, by what have you, one of fame, been reborn in a fortunate realm?
O deity, being asked, explain, of what action is this the fruit?"

The Venerable Elder Mahāmoggallāna asked. Thereupon the deity answered with these verses -

811. "Just now, venerable sir, to this very village, you approached our house for almsfood;
Then I gave you a piece of sugar-cane, with a confident mind, with incomparable joy.

812. "And afterwards my mother-in-law questioned me: 'Where, daughter-in-law, did you throw away the sugar-cane?'
It was not discarded, nor was it eaten by me; to a peaceful monk I myself gave it.
813. "'Is this supremacy yours or mine?' Thus her mother-in-law abused me;
Having taken a clod, she gave me a blow; passed away from there, deceased, I am a deity.
814. "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
815. "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Protected by the lord of gods, guarded by the Thirty-three, endowed with the five types of sensual pleasure.
816. "Such is the fruit of merit, not trifling, of great result is my offering of sugar-cane;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
817. "Such is the fruit of merit, not trifling, of great radiance is my offering of sugar-cane;
Protected by the lord of gods, guarded by the Thirty-three, like the thousand-eyed one in the Nandana grove.
818. "And you, venerable sir, the compassionate one, the wise one, having approached, I paid homage and asked about your welfare;
Then I gave you a piece of sugar-cane, with a confident mind, with incomparable joy."

The remainder is similar to what was stated.

The commentary on the Ucchu Mansion is concluded.

11. Commentary on the Vandana Mansion

819-824. "With surpassing beauty" is the Vandana Mansion (Mansion of Homage). What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. At that time several monks, having dwelt for the rains retreat at a certain village residence, having finished keeping the rains retreat, having invited to admonish, having set in order their lodgings, taking their bowls and robes, heading towards Sāvattthī for the purpose of seeing the Blessed One, were passing through the middle of a certain village. There a certain woman, having seen those monks, with a devoted mind, with respect and esteem arisen, having paid homage with the fivefold prostration, having raised joined palms on her head, as far as the region of sight, having opened her eyes which were pleasing and gentle with confidence, stood

looking. She, at a later time, having died, was reborn among the Tāvatiṃsa gods. Then the Venerable Mahāmoggallāna asked her in return with these verses, as she was experiencing heavenly success there -

819. "With surpassing beauty, etc., and your beauty illuminates all directions."

822. "That deity, delighted, etc. of which action this is the fruit."

823. "When I was a human being among human beings, having seen virtuous ascetics;
Having paid homage to their feet, I inspired my mind with faith, and delighted,
I made a salutation with joined palms."

824. "By that is such beauty mine, etc. and my beauty illuminates all directions."

She answered with these verses.

823. Therein, "ascetics" means those in whom evil has been calmed. "Virtuous" means endowed with the virtue of morality. "I inspired my mind with faith" means "These venerable ones are of good dispositions, indeed, practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life" - referring to their virtues, I inspired my mind with confidence. "And delighted, I made a salutation with joined palms" means satisfied, being joyful, I paid homage. Having opened one's eyes, which are blooming with confidence, towards well-behaved monks, even the mere seeing of these beings is of great help, let alone paying homage. Therefore she said "By that is such beauty mine" and so on. The remainder is according to the method already stated.

The commentary on the Vandana Mansion is concluded.

12. Commentary on the Rajjumālā Mansion

826-856. "With surpassing beauty" is the Rajjumālā Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥi in Jeta's Grove. At that time the daughter of a certain brahmin in the small village of Gayā, having been given to a brahmin youth in that very village, went to her husband's family, and exercising supremacy in that house, she remained. She, having seen the daughter of a female slave in that house, could not endure her. From the time of seeing her, sizzling with wrath, she reviles and abuses her, and gives her slaps. But when she had come of age and become capable of work, then she struck her with knees, elbows, and fists, as one who had bound resentment in former births.

It is said that that female slave, in the time of Kassapa, the One of Ten Powers, was her mistress, and the other was the female slave. She repeatedly struck her with clods of earth, sticks and so on, and with fists and so on. She, wearied by that, having performed meritorious deeds such as giving according to her strength, established the aspiration: "In the future, having become the mistress, may I exercise supremacy over her." Then that female slave, having passed away from there, transmigrating again and again, in this arising of a Buddha, having been reborn in a brahmin family

in the small village of Gayā in the manner stated, went to her husband's family, and the other too became her female slave. Thus, through the state of bound resentment, she vexes her.

Thus vexing her, without any reason, having seized her by the hair, she struck her thoroughly with hands and feet. She, having gone to the barber's hall, having had her head shaved with a razor, came back. The mistress, saying "What, you wicked slave, is your release merely by shaving?" having tied a rope on her head, having seized her there, having bent her down, beats her, and does not allow her to remove that rope. Thenceforth the female slave had the name "Rajjumālā."

Then one day the Teacher, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen the decisive support for the fruition of stream-entry of Rajjumālā, and the establishment of that brahmin woman in the refuges and in the precepts, having entered the forest, sat down at the foot of a certain tree, emitting the six-coloured Buddha rays. Rajjumālā too, day after day being thus harassed by her, with the appearance of one wearied, thinking "What is the use of this wretched life to me?" wishing to die, having taken a pot, as if going to the water landing place, having gone out from the house, gradually having entered the forest, having tied a rope to a branch of a certain tree not far from the tree where the Blessed One was seated, having made a noose, wishing to hang herself, looking here and there, she saw the Blessed One seated there, pleasing, inspiring confidence, having attained the highest taming and serenity, emitting the six-coloured Buddha rays. Having seen him, with her heart being drawn by reverence for the Buddha, she thought: "Does the Blessed One indeed expound the Teaching even to those like me, hearing which I might be freed from this wretched life?"

Then the Blessed One, having surveyed the disposition of her mind, said "Rajjumālā." She, having heard that, as if sprinkled with the Deathless, continuously pervaded with joy, having approached the Blessed One, having paid homage, stood to one side. The Blessed One gave her a progressive discourse followed by a talk on the four truths. She became established in the fruition of stream-entry. The Teacher, thinking "This much assistance for Rajjumālā is fitting; now she has become one who cannot be violated by anyone," having come out from the forest, sat down at the foot of a certain tree not far from the village. Rajjumālā too, through her inability to bring herself to ruin, and through being accomplished in patience, friendliness, and compassion, thinking "Let the brahmin woman strike me or harass me or do whatever she will," having taken water with the pot, went home. Her husband, standing at the house door, having seen her, asked: "You went to the water landing place today and have come back after a long delay, and your facial complexion is exceedingly clear, and you appear in a different manner. What is this?" She told him that incident.

The brahmin, having heard her words, being pleased, having gone home, having said to his daughter-in-law regarding Rajjumālā "Nothing is to be done by you to her," with a satisfied mind, having gone more quickly to the Teacher's presence, having paid homage, having made a friendly welcome with respect, having invited the Teacher, having brought him to his own house, having served him with superior solid and soft food, having approached the Blessed One who had finished eating and had removed his hand from the bowl, he sat down to one side. His daughter-in-law too, having approached, having paid homage, sat down to one side. The brahmin householders

dwelling in the village of Gayā too, having heard that incident, having approached the Blessed One, some having paid respect sat down to one side, some having exchanged pleasant greetings sat down to one side.

The Teacher, having spoken in detail about the deeds done in former births by Rajjumālā and that brahmin woman, expounded the Teaching suitable to the assembly that had arrived. Having heard that, the brahmin woman and the great multitude that had gathered there became established in the refuges and in the precepts. The Teacher, having risen from his seat, went straight to Sāvattihī. The brahmin placed Rajjumālā in the position of a daughter. His daughter-in-law, looking at Rajjumālā with eyes of affection, cared for her for as long as life with nothing but agreeable affection. Rajjumālā, afterwards having died, was reborn among the Tāvatisa gods, and a thousand nymphs were her retinue. She, with her person adorned with divine ornaments measuring sixty cartloads, surrounded by a thousand nymphs, experiencing great heavenly success in the Nandana grove and so on, with a delighted mind, wanders about. Then the Venerable Mahāmoggallāna, having gone on a journey in heaven, having seen her shining with great divine majesty and great divine power, asked about the deed done by her with these verses.

826. "With surpassing beauty, you who stand there, O deity;
Having taken up hands and feet, you dance to well-played music.
827. "As you dance, from every limb,
Divine sounds emanate, pleasant to hear, delightful.
828. "As you dance, from every limb,
Divine odours blow forth, sweet-smelling, delightful.
829. "As she turns with her body, the ornaments in her braids,
Their resounding is heard, like a five-part musical ensemble.
830. "The head-wreaths shaken by the wind, trembling in the breeze;
Their resounding is heard, like a five-part musical ensemble.
831. "Even the garland on your head, sweet-smelling, delightful;
The odour blows forth in all directions, like the mañjūsaka tree.
832. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

826. Therein, "having taken up hands and feet" means having taken the hands and feet in various ways; the meaning is having taken up the hands in various ways by means of displaying branch-gestures of the various kinds such as flower-fist and flower-salutation and so on, and having taken up the feet in various ways by means of displaying special positions such as even-feet and so on. By the word "and" he includes the branch-gestures. "You dance" means you perform as a dancer. "You who" means you who perform the dance in the manner stated - this is the meaning. "To well-played music" means when there is beautiful playing, when instruments such as the lute, bamboo flute, small drum, cymbal and so on are being played in a

manner suitable to your dance, when the five-part musical ensemble is being performed - this is the meaning. The remainder is the same as the method stated in the mansion below.

Thus questioned by the elder, that deity declared her previous births and so on with these verses -

833. "I was formerly a female slave, in Gayā, of a brahmin;
Of little merit, unlucky, they knew me as Rajjumālā.
834. "From revilings and beatings, and from threats, distress arose;
Having taken a pot and gone out, I went as if to fetch water.
835. "Having put down the pot on the wrong path, I approached the jungle thicket;
'Right here I shall die, what use is life to me?'
836. "Having made a firm snare, having thrown it over a tree;
Then I looked around in all directions, 'Who now might be dwelling in the forest?'
837. "There I saw the Enlightened by himself, the sage who is the welfare of all the world;
Seated at the root of a tree, meditating, fearless from any quarter.
838. "For me there was spiritual urgency, wonderful and terrifying;
'Who now might be dwelling in the forest, a human being or a deity?'
839. "Inspiring, confidence-inspiring, one who has come from the forest to the forestless;
Having seen him, my mind became confident, this one is not just anyone.
840. "With guarded faculties, delighting in meditative absorption, with mind not gone outward;
Beneficial to the whole world, this one will become a Buddha.
841. "Appalling and terrible, difficult to approach, like a lion dwelling in a cave;
Rare is he to see, like the flower of the udumbara tree.
842. "He, the Truth-finder, having addressed me with gentle words;
Said to me 'Rajjumālā, go for refuge to the Truth-finder.'
843. "Having heard that speech, faultless, meaningful, pure;
Smooth and soft and pleasant, dispelling all sorrow.
844. "Having known me with a pliant mind, devoted, with a pure mental state;
Beneficial to the whole world, the Truth-finder instructed me.
845. "This is suffering," he said to me, "this is the origin of suffering;
The cessation of suffering and the path, the straight way grounded upon the Deathless."

846. "I stood firm in the exhortation of the compassionate, wise one;
Attained the Deathless, peace, Nibbāna, the imperishable state.
847. "I am one of steadfast devotion, unshakeable in vision;
With faith born from the root, a legitimate daughter of the Buddha.
848. "I delight, I play, I rejoice, free from fear from any quarter;
I wear a divine garland, I drink the gentle honey.
849. "Sixty thousand musical instruments awaken delight in me;
Āḷambo, Gaggaro, Bhīmo, Sādhuvādī and Saṃsayo.
850. "Pokkharo and Suphasso, and Vīṇāmokkhā are the women;
Nandā and Sunandā, Soṇadinnā and Sucimhitā.
851. "Alambusā and Missakesī, Puṇḍarīkā and Dāruṇī;
Eṇīphassā and Suphassā, Subhaddā and Muduvādinī.
852. "These and others are the best, the awakeners among the nymphs;
Those deities, having approached me at the proper time, address me.
853. "Come, let us dance, let us sing, come, let us delight you;
This is not for those who have not made merit, this is only for those who have made merit.
854. "Sorrowless, delightful, charming, the great forest of the Thirty-three;
Happiness for those who have not made merit, there is not here nor in the hereafter.
855. "But happiness for those who have made merit, both here and in the hereafter;
For those who desire companionship with them, much wholesome should be done;
For those who have made merit rejoice, in heaven endowed with wealth.
856. "Indeed for the benefit of many, Truth-finders arise;
Worthy of offerings from human beings, the source of fields of merit;
Having made offerings there, donors rejoice in heaven."

833. Therein, "I was formerly a female slave" means formerly, in a previous birth, I was a female slave born within the household. Therein, "of whom?" - she said "in Gayā, of a brahmin," meaning of a certain brahmin in a village named Gayā. "Ha" is merely a particle. "Of little merit" means of poor fortune, without merit. "Unlucky" means unfortunate, a wretch. "They knew me as Rajjumālā" means that when her head was shaved due to the suffering of being dragged and pulled about by the hair, and yet again for that very purpose a rope coil was firmly tied and placed on her head, by means of that placed rope coil, people knew me as "Rajjumālā."

834. "Of beatings" means of strikings. "Of threatening" means by intimidation with fear. "Arisen" means through the arising of displeasure. "As a water carrier" means a carrier of water; the intention is as if being one who carries water.

835. "Off the path" means on a wrong path; the meaning is having departed from the road. "What use" means what is the use. Or that itself is the reading.

836. "Having made a firm snare" means having made a binding snare that is steady and unbreakable. "Having thrown it over a tree" means having thrown it onto a tree by way of catching on a branch. "Then I looked around in all directions, 'Who now might be dwelling in the forest'" - the intention is: is there indeed anyone who has resorted to this forest by way of entering it, from whom there might be an obstacle to my death.

837. "The Perfectly Enlightened One" and so on was stated by way of intrinsic nature, even though she did not have such a determination at that time. Its meaning is - "The Perfectly Enlightened One" because of having awakened by himself and properly to all that is to be awakened; "the welfare of all the world" because of being exclusively for the welfare of all the world, which is divided into the distinctions of low and so on, through the exertion of great compassion; "sage" because of knowing both worlds; "seated" by way of sitting and because of the impossibility of being dislodged from his state by the volitional activities of mental defilements; "meditating" through meditation on a single object and through meditation on the three characteristics; "safe from every quarter" because of the absence of fear from anywhere, since the causes of fear were eradicated at the very foot of the Bodhi tree - thus it should be understood.

838. Spiritual urgency is knowledge accompanied by moral fear; that arose in her through seeing the Blessed One. Therefore she said "For me there was spiritual urgency."

839. "Inspiring" means bringing about confidence; the meaning is the increase of confidence through the goodness of a person engaged in seeing the material body, through the achievement of the beauty of his own body which is all-round inspiring, adorned with the thirty-two marks of a great man, the eighty minor features, the fathom-wide radiance, and the garland of light. "Confidence-inspiring" means fitting to be placed confidence in by a discerning person, that is, inspiring, through the achievement of the body of the Teaching endowed with immeasurable qualities beginning with the ten powers, the four grounds of self-confidence, the six kinds of knowledge not shared with others, the eighteen exceptional qualities of a Buddha, and so on - this is the meaning. "From the forest" means having departed from the forest of mental defilements. "Having come to freedom from craving" means having reached, having attained Nibbāna itself, the state of being free from craving. "Of whatever kind" means this one or that one, an ordinary person - this is the meaning.

840-841. "With guarded faculties" because of having guarded the faculties with mind as the sixth, by guarding them through the highest path. "Delighting in meditative absorption" through delight in the meditative absorption of the highest fruition. "With mind not gone outward" because, for that very reason, having withdrawn from objects such as forms and so on which are external, his consciousness was plunged into the domain-internal and into Nibbāna. "Fearful and dreadful" because he is to be

feared by those holding wrong views who possess illusions, through fear of the release of their wrong grasp, and because he generates fear in them. "Difficult to approach" because he cannot be approached by those who have failed in their practice and intention, and because he cannot be assailed by anyone. "Rare is he" means this one is rare. "To see" means even to see. "Like the flower of the udumbara tree" means just as the flower growing on the udumbara tree is rare to see - it might occur only occasionally, or it might not occur at all - so it is with such a supreme person - this is the meaning.

842. The construction is: that Truth-finder, having addressed me, having called me with gentle words, with smooth speech, saying "Rajjumālā," said to me "Go for refuge to the Truth-finder" - meaning "Go for refuge to the Truth-finder, the Perfectly Enlightened One" by way of "thus come" and so on.

843-844. "That I" means that, I. "Word" means speech. "Faultless" means without defect. "Meaningful" means connected with meaning, having meaning, or exclusively beneficial. "Pure" because of purity of speech. "Smooth" because of non-harshness. "Gentle" because of making those amenable to instruction become gentle. "Pleasant" because of being pleasant to hear. "Dispelling all sorrow" means the dispelling of all sorrow that arises by way of the disaster of relatives and so on; the connection is: having heard the word, she became one with a confident mind. All this she says with reference to the Blessed One's progressive discourse, which was set in motion by way of elucidating the benefit of renunciation, having begun with a talk on giving and having progressed upward. Therefore she said "Having known me with a pliant mind" and so on.

Therein, "of pliant mind" means wieldy mind; because through the teaching given below the mental faults of faithlessness and so on have disappeared, the mind has become capable of work through reaching the state of being a vessel for the teaching above - the meaning is a mind suitable for the work of meditation. Therefore she said "devoted, of pure mental state." Therein, by "devoted" she indicates the departure of faithlessness; by "of pure mental state" she shows the tender-heartedness and the joyful state of mind through the departure of sensual desire and so on. "Instructed" means he exhorted; the meaning is that through the gradual proclamation of the Teaching, together with the method, he pointed out the occurrences and cessations. Therefore she said "this is suffering" and so on. For this is a showing of the manner of instruction.

845. Therein, "he said to me 'this is suffering'" means he said to me: "This phenomenon of the three planes of existence, subject to craving, being of a harassing intrinsic nature, being despicable, and being of an empty intrinsic nature, and because of that state, is the noble truth of suffering." "This is the origin of suffering" means this craving, distinguished as craving for the raw and so on, is the coming into being, the production, the arising, the cause, the origin, the noble truth of the aforesaid suffering. "Cessation of suffering" means the state of peace of suffering, the unconditioned element, the cessation, the noble truth. Through the avoidance of the two extremes, being a direct practice leading to Nibbāna, grounded upon the Deathless, the path is the noble truth - "he said to me" is the connection.

846. "Of the wise one" means of one who is skilful in giving exhortation and in taming those amenable to training; or of one who is blameless through having reached the summit of the practice of diligence. "I stood firm in the exhortation" means I became established through the penetration of the truths by the fulfilment of the threefold training in the admonition of the aforesaid exhortation. Therefore she said "attained the Deathless, peace, Nibbāna, the imperishable state"; this is a statement of the reason for being established in the exhortation. She who attained, reached, the Deathless because of the absence of death due to permanence, peace because of the appeasement of all suffering, the imperishable state of Nibbāna because of being a cause for non-passing away of those who have attained it - she is indeed definitively one established in the Teacher's exhortation.

847. "Of steadfast devotion" means firm devotion, unwavering confidence and affection towards the Triple Gem. Why? Because she is unshakeable in vision; in this right vision that "the Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practising well," she is immovable, not to be shaken by anyone. "But by what is this unshakeability?" - she said "by faith born from the root." This shows that this faith, rooted and born from the root reckoned as the full realisation of the truths, in the Perfectly Enlightened One by the method beginning with "Thus indeed is the Blessed One, the Worthy One," in his Teaching by the method beginning with "Well proclaimed by the Blessed One is the Teaching," and in his Community by the method beginning with "The Community of the Blessed One's disciples is practising well" - "by that I am unshakeable." "Therefore a legitimate daughter of the Buddha" means a legitimate child of the Perfectly Enlightened One, by virtue of her noble birth being generated by effort at his breast.

848. "I delight" means I, having come now through rebirth among the gods by virtue of the noble birth then, delight in the delight of the path and the delight of the fruition; I play with the delight in the types of sensual pleasure; and I rejoice in both. Free from fear from any quarter because of the departure of the fear of self-censure and so on. "Honey-gentleness" means that which is reckoned as honey and produces gentleness; she speaks with reference to a fragrant beverage that brings softness to the body and the voice at the times of dancing and singing. Some also read "madhumādava"; the meaning is: I drink what is sweet, just for sport, as much as for sport, only for the purpose of sport.

849. "Sources of fields of merit" means the Truth-finders are the sources, the place of arising, of the noble Community which is the standing place for path and fruition of the noble ones who have become fields of merit for the world including its gods. "In which" means in whichever field of merit. The remainder is according to the method already stated.

Then the Venerable Mahāmoggallāna, having come to the human world, reported to the Blessed One this friendly conversation that had taken place between himself and the deity. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the Rajjumaḷā Mansion is concluded.

Thus in the Paramatthadīpanī, the Khuddaka Commentary, in the Vimānavatthu,

of the fourth Mañjiṭṭhaka Chapter, adorned with twelve stories,

The explanation of the meaning is concluded.

and the commentary on the Women's Mansions is concluded.



ABOUT THIS TRANSLATION

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

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