

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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06. Commentary on the Book of Stories about Divine Mansions
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PaliVerse

5. The Collection of Minor Texts

06. Commentary on the Book of Stories about Divine Mansions

2. Men's Mansions

5. The Chapter of the Great Chariot

1. Commentary on the Maṇḍūkā Young God's Mansion

857-860. In the Mahāratha Chapter, "Who pays respect to my feet" is the Frog Young God's Mansion. What is its origin? The Blessed One was dwelling at Campā on the bank of the Gaggarā pond. He, towards the break of dawn, having entered upon the great compassion attainment that was the Buddha's habitual practice, having emerged from it, surveying beings who were his kinsmen accessible to instruction, saw "Today, while I am expounding the Teaching in the evening, one frog, taking a sign in my voice, having died by attack from another, having been reborn in the heavenly world, will come with a great divine retinue while the great multitude is watching; there will be the full realisation of the teaching for many." Having seen this, in the earlier period of the day, having dressed, taking his bowl and robe, together with a large community of monks, he entered the city of Campā for almsfood; having made almsfood easily obtainable for the monks, having finished his meal, having entered the monastery, having shown the duty to the monks, when they had gone each to their own daytime abode, having entered the perfumed chamber, having spent the daytime in the happiness of fruition attainment, in the evening, when the four assemblies had gathered together, having come forth from the fragrant perfumed chamber, having entered the Teaching hall pavilion on the bank of the pond by a wonder suitable to that moment, seated on the decorated excellent Buddha-seat, like an unafraid maned lion roaring a lion's roar on a red arsenic slab, emitting the divine voice endowed with eight factors, with incomprehensible power of the Buddha, with incomparable Buddha's grace, he began to expound the Teaching.

And at that moment, one frog, having come from the pond, with the perception of the Teaching thinking "This is called the Teaching," taking a sign in the voice, lay down at the edge of the assembly. Then a certain cowherd, having come to that place, having seen the Teacher expounding the Teaching and the assembly listening to the Teaching with supreme peace, with his mind gone to that, leaning on his staff and standing, without looking at the frog, having pressed down on its head, stood there. He, with a confident mind through the perception of the Teaching, having died at that very moment, having been reborn in a golden mansion twelve yojanas in extent in the Tāvātimsa realm, like one awakened from sleep, having seen himself there surrounded by a host of nymphs, reflecting "From where indeed have I been reborn here?" having seen his previous birth, reflecting "I indeed have been born here, and have obtained such success; what action indeed did I do?" he saw nothing else apart from taking a sign in the Blessed One's voice. He, at that very moment, having come together with the mansion, having descended from the mansion, while the great multitude was watching, with a great retinue, with great divine majesty, having

approached, having paid homage with his head at the Blessed One's feet, raising joined palms, paying homage, he stood. Then the Blessed One, although knowing, in order to make evident the fruit of action and the power of the Buddha to the great multitude -

857. "Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

He asked. Therein, "who" means who among gods, serpents, demons, humans and so on; the meaning is "which one." "Me" means my. "Feet" means the feet. "With supernormal power" means with this kind of divine supernormal power. "With fame" means with this kind of renown and distinction. "Blazing" means shining. "Surpassing" means exceedingly pleasant, desirable, beautiful. "With beauty" means with skin colour; the meaning is with the lustre of bodily complexion.

Then the young god, making known his previous birth and so on, answered with these verses -

858. "I was formerly a frog, living in water, a water-dweller;
While listening to your teaching, a cowherd killed me.

859. "See the supernormal power and fame of mine from a moment's confidence of mind;
And see my splendour, see my beauty and my effulgence.

860. "And those who for a long course of time heard your teaching, Gotama;
They have attained the unshakeable state, where having gone they do not grieve."

858. Therein, "pure" means in a previous birth. "Udake" - this is a showing of one's own place of rebirth at that time. "A frog in the water" - by this, the exclusion of a frog on dry ground, such as the bloated type and so on, is made. "Cattle roam here" - thus "pasture"; "like a pasture" - thus "pasture," a place for seeking food. "Water is the resort of this one" - thus "water-dweller." For even some water-dweller such as a tortoise and so on is also not a water-feeder; therefore it is stated with the qualification "water-dweller." "While listening to your teaching" means while listening to your teaching being taught with a divine voice as sweet as the call of the Indian cuckoo, listening by way of taking the sign in the sound as "This is called the Teaching"; and this genitive case should be understood in the sense of disrespect. "The cowherd killed" means a cowherd boy guarding calves, having come near me, leaning on a stick and standing, having pressed the stick down on my head, killed me.

859. "Of a moment's confidence of mind" means the supernormal power, that is, success, meaning divine splendour, which was the cause of the confidence of mind that had arisen for just a moment in your teaching. "Fame" means renown. "Power" means divine power such as that described as desirable and so on. "Beauty" means the achievement of bodily beauty. "Effulgence" means a special radiance capable of pervading twelve yojanas.

860. "Ye" means those beings. The word "ca" is in the sense of contrast. "Te" means of you. "For a long duration" means for a long time. "Heard" means they heard. "Gotama" - he addresses the Blessed One by his clan name. "The unshakeable state" means Nibbāna. For the meaning here is this: O Gotama, O Blessed One, unlike me who listened for only a brief time, those who have made merit and for a long time heard your teaching and were able to hear it - these beings who have been overcome by the disaster of wandering in the round of rebirths for a long time, where having gone they would not grieve - they have indeed attained that sorrowless, unshakeable by way of eternal nature, state of peace; there is no obstacle to their attainment of it.

Then the Blessed One, having surveyed the achievement of decisive support of him and of the assembly that had arrived, expounded the Teaching in detail. At the conclusion of the teaching, that young god became established in the fruition of stream-entry. There was full realisation of the teaching for eighty-four thousand living beings. The young god, having paid homage to the Blessed One, having circumambulated three times, and having made a salutation with joined palms to the community of monks, together with his retinue went to the heavenly world itself.

The commentary on the Maṇḍūkā Young God's Mansion is concluded.

2. Commentary on the Revatī Mansion

861-885. "Rise up, Revatā, of very evil character" is the Revatī Mansion. What is its origin? The Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. At that time in Bārāṇasī there was a lay follower named Nandiya, a son of a family accomplished in faith, accomplished in faith, a donor, a master of giving, an attendant of the monastic community. Then his mother and father wished to bring from the house opposite a maternal uncle's daughter, a maiden named Revatī. But she was faithless and habitually not giving; Nandiya did not wish for her. His mother said to Revatī: "Dear girl, you, having come to this house, having smeared the sitting place for the community of monks with fresh cow dung, prepare the seats, set up the stands; when the monks have arrived, having paid homage, having taken the bowl, having caused them to sit down, having filtered the drinking water with a filter waterpot, when they have eaten, wash the bowls; thus you will win the favour of my son." She did so. Then, having informed her son "She has become amenable to exhortation," when he had accepted saying "Very well," having fixed a day, they arranged the marriage.

Then Nandiya said to her: "If you will attend upon the community of monks and my mother and father, thus you will be allowed to live in this house; be diligent." She, having assented "Very well," for some time being as if faithful, while not displeasing her husband, gave birth to two sons. Nandiya's mother and father died. All authority in the house was hers alone. Nandiya too, having become a great master of giving, established a gift for the community of monks, and also established a continuous supply of food at the house-gate for the poor, travellers, and so on. Having had a quadrangle adorned with four inner rooms built at the great monastery at Isipatana, having had beds, chairs, and so on spread, having given a great gift to the community of monks headed by the Buddha, having poured the water of offering on the Truth-finder's hand, he presented it. Together with the giving of the water of

offering, in the Tāvatiṃsa realm, a celestial mansion made of the seven precious things, twelve yojanas in all directions in length and in breadth, one hundred yojanas in height, resounding with thousands of companies of nymphs, arose.

Then the Venerable Mahāmoggallāna, wandering on a journey in heaven, having seen that mansion, asked the young gods who had come to pay homage to him: "Whose is this mansion?" "The owner of this mansion, venerable sir, is a householder's son named Nandiya in Bārāṇasī in the human world; he had a quadrangle built for the monastic community at the great monastery at Isipatana. This mansion has arisen for him," they said. The celestial nymphs who had arisen in the mansion too, having paid homage to the elder, said: "Venerable sir, we have been reborn here to become attendants of a lay follower named Nandiya in Bārāṇasī. Tell him thus: 'Deities have been reborn to become your attendants; they are longing for you as you tarry. The success of the heavenly world is exceedingly delightful, like breaking an earthenware vessel and taking a golden vessel.' Having said this, tell him to come here." The elder, having assented "Very well," having come suddenly from the heavenly world, asked the Blessed One in the midst of the fourfold assembly: "Does divine success arise, venerable sir, for those who have done merit while still standing in the human world?" "Was not the divine success arisen for Nandiya in the heavenly world seen by you yourself, Moggallāna? Why do you ask me?" "Thus, venerable sir, it arises." Then the Teacher, showing "Just as friends and relatives delight in and welcome a man who has returned after being long away from home, so one's own merits welcome and receive with the hands of success a person who has done merit and gone from here to the world beyond" -

861. A man long absent from home, who has returned safely from afar;
Relatives, friends and companions delight in his arrival.
862. Likewise one who has done merit, gone from this world to the beyond;
Merits receive him, like relatives a dear one who has arrived."He spoke these verses.

Nandiya, having heard that, gave gifts exceedingly more, and performed meritorious deeds. He, going on trade, said to Revatī: "Dear lady, you should diligently keep going the giving to the monastic community and the continuous supply of food to the destitute that was established by me." She agreed saying "Very well." He, even though gone abroad, wherever he took up residence, there he continued giving gifts to monks and to the destitute according to his means. Out of compassion for him, those who had eliminated the mental corruptions, even coming from afar, accepted the gifts. But Revatī, when he had gone, having kept the giving going for only a few days, cut off the food for the destitute, and to the monks also she gave porridge of broken rice with vinegar as a second. At the place where the monks had eaten, she scattered her own leftover grains of rice mixed with pieces of fish and meat and movable bones, and showed it to people saying: "See the deed of the ascetics; they throw away offerings given in faith in this way."

Then Nandiya, having come back with the success of his trade and whatever gain, having heard that incident, having driven Revatī out of the house, entered the house. On the second day, having carried on a great gift to the community of monks headed by the Buddha, he properly kept going the regular meal and the meal for the

destitute, and placed Revatī, who had been brought by his own friends, with the bare minimum of food and clothing. He, at a later time, having died, was reborn in his own mansion in the Tāvatiṃsa realm. But Revatī, having cut off all giving, went about reviling and abusing the community of monks, saying: "On account of these, my material gain and honour has declined." Then Vessavaṇa commanded two demons: "Go, sirs, proclaim in the city of Bārāṇasī: 'On the seventh day from now, Revatī, while still alive, will be thrown into hell.'" Having heard that, the great multitude was struck with religious emotion, frightened and trembling.

Then Revatī, having ascended the mansion, having closed the door, sat down. On the seventh day, two demons - commanded by King Vessavaṇa, instigated by her evil action, with blazing tawny hair and beards, with flat and deformed noses, with protruding fangs, with red eyes, with complexion like rain-clouds, of exceedingly frightful appearance - having approached, saying "Rise up, Revatā, of very evil character" and so on, having seized her by each arm, saying "Let the great multitude see," having made her wander from street to street throughout the entire city, having risen up into the sky, having led her to the Tāvatiṃsa realm, having shown her Nandiya's mansion and its splendour, they brought her, even as she was lamenting, to the vicinity of the Ussada hell. The men of Yama threw her into the Ussada hell. Therefore he said -

863. "Rise up, Revatā, of very evil character, for whom the door stands open, not fond of giving;
We shall lead you where the ill-fated groan, those doomed to hell, afflicted with suffering."

Therein, "rise up" means get up; for now the mansion is not able to protect you from the fear of hell; therefore the meaning is: quickly get up and come. "Revatā" - he addresses her by name. By "of very evil character" and so on, he states the reason for rising. Because you, through reviling and abusing the noble ones and so on, are thoroughly of low and evil character, and because the door of hell stands open for the purpose of your entry, therefore rise up. "Not fond of giving" means not in the habit of giving anything to anyone, miserly, stingy - this too is a word expressing the reason for rising. Because for those fond of giving, those who are not stingy, those like your husband, the abode is in a good destination, but for such ones not fond of giving, who are stingy, the abode is in hell, therefore rise up - the intention is: we shall not allow you to remain here even for a moment. "Where the ill-fated groan" means the ill-fated because of having gone to suffering. "Those doomed to hell" means endowed with, possessed of hell suffering; in whichever hell they groan, as long as the evil action has not come to an end, so long being unable to get out, they moan - the construction is: there we shall lead you, we shall take you, we shall throw you.

864. "Having thus spoken, Yama's messengers, those two demons, red-eyed and gigantic;
Having seized Revatā by each arm, they departed to the presence of the host of gods."

This is the utterance of the Elders who held the convocations.

Therein, "having thus spoken" means having spoken thus with "arise" and so on; the meaning is immediately after the utterance. "Yama's messengers" means like messengers of King Yama whose authority cannot be opposed. For they were sent by Vessavaṇa. For thus they led her to the realm of the Thirty-three. Some, connecting the negative particle "na" with the word "yamassa," say the meaning is "messengers of Vessavaṇa, not of Yama"; that is not fitting. For it does not succeed that they are messengers of Vessavaṇa by virtue of not being messengers of Yama. They are called "demons" because they sacrifice, that is, they present offerings there. "Red-eyed" means with red eyes. For the eyes of demons are exceedingly red. "Gigantic" means great. "Each by an arm" means one by one arm, the other by the other arm - thus separately by the arms. "Revatā" means Revatī. "Revatā" too is simply her name. For thus "Revate" was said. "Pakkāmayuṃ" means they departed; the meaning is they brought her near. "Of the host of gods" means of the assembly of gods in the realm of the Thirty-three.

Thus, having been led by those demons to the realm of the Thirty-three and placed not far from Nandiya's mansion, Revatī, having seen it exceedingly luminous like the orb of the sun -

865. "Sun-coloured, beautiful and luminous, a divine mansion, beautiful, covered with a golden net;
Whose is this mansion thronged with people, shining like the rays of the sun?

866. "Groups of women anointed with the essence of sandalwood, on both sides beautify the mansion;
It appears with a colour like the sun, who rejoices in the mansion, having attained heaven?"

She asked those demons. They too, to her -

867. "In Bārāṇasī there was one named Nandiya, a lay follower, without stinginess, a master of giving, bountiful;
His is this mansion thronged with people, shining like the rays of the sun.

868. "Groups of women anointed with the essence of sandalwood, on both sides beautify the mansion;
It appears with a colour like the sun, he rejoices in the mansion, having attained heaven."

They told.

868. Therein, "anointed with the essence of sandalwood" means with bodies anointed with the essential sandalwood fragrance. "On both sides of the mansion" means having approached the mansion on both sides, both inside and outside, they adorn it with singing and so on.

Then Revatī -

869. "I am Nandiya's wife, the housewife, lord of the whole family;
I shall delight in my husband's mansion, having given gifts, I do not wish for hell even to see it."

He said. Therein, "housewife" means mistress of the house. Some also read "wife, a companion"; the meaning is wife, one who goes together. "Lord of the whole family, of my husband" means I was the lord, the mistress of my husband Nandiya's whole household; therefore even now I shall be lord in the mansion - thus she said. "I shall delight in the mansion, having given gifts" - indeed, it was precisely to entice her thus that they led her there. "I do not wish for hell even to see it" means but whatever hell you wish to lead me to, I do not wish for that hell even to see it, let alone to enter it - thus she says.

Even as she was speaking thus, saying "Whether you wish for that or not, what use is your wishing?" having led her near to hell -

870. "This is hell for you, of very evil character, merit was not made by you in the world of the living;
For a stingy one, an irritator, of bad character, does not obtain the company of those who have gone to heaven."

They spoke a verse. Its meaning is - This is your hell, the place where great suffering is to be experienced by you for a long time. Why? "Merit was not made by you in the world of the living" - because in the human world not even a trifle of merit was made by you; thus such a being who has not made merit, stingy, possessed of avarice characterised by the concealing of one's own success, an irritator through arousing anger in others, of bad character through being endowed with evil qualities such as greed and so on, does not obtain the companionship, the state of being together, of the gods who have gone to heaven - this is the explanation.

But having spoken thus, those two demons disappeared right there. But having seen two hell-wardens similar to those dragging her to throw her into the excrement hell called Saṃsavaka -

871. "What is this faeces and urine, this impurity that is seen?
What is this foul-smelling excrement, what is this that blows towards me?"

She asked about that hell.

872. "This is called the Saṃsavaka, deep, of the height of a hundred men;
Where for thousands of years, you will be cooked, Revatā."

When that was spoken, she, asking about the action that was the cause of her rebirth there -

873. "What wrong-doing was done by body, by speech, by mind?
By what was the Saṃsavaka obtained, deep, of the height of a hundred men?"
He said;

874. "Towards ascetics and brahmins, and also other paupers;
You deceived them with lying, that evil was done by you."

Having told her of that action, again they -

875. "By that the Saṃsavaka was obtained, deep, of the height of a hundred men;
There for thousands of years, you will be cooked, Revatā."

They said. Therein, "called the Saṃsavaka" means it is called the Saṃsavaka because of the constant oozing and trickling of impurities such as faeces and urine.

Not only is there the obtaining of the Saṃsavaka for you here, but moreover, to show that after being tormented here for many thousands of years, upon emerging there is also the obtaining of the cutting off of hands and so on -

876. "They cut off hands and also feet, they cut off ears and also the nose;
And also flocks of ravens, having come together, having assembled, eat while she is trembling."

Therein they spoke of the reason for what is to be obtained. Therein, "flocks of ravens" means flocks of crows. They, it is said, falling in many hundreds and many thousands upon her body measuring three leagues, piercing again and again with iron beaks the size of palm-tree trunks, well sharpened at the tips, eat; the flesh in the very place where it has been taken is filled up again by the power of action. Therefore it was said: "And also flocks of ravens, having come together, having assembled, eat while she is trembling."

Again she wailed this and that by way of entreaty and so on for the purpose of being brought back to the human world. Therefore it was said -

877. "Good indeed, lead me back, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done they are happy, and do not feel remorse afterwards."

Again the guardians of hell -

878. "Having been negligent before, now you lament;
You will experience the result of actions done by yourself."

They said. She again said -

879. "Who, having gone from the world of gods to the human world, when asked by me would say thus:
'Give gifts to those who have laid down the rod, clothing, sleeping place, food and drink;
For a stingy one, an irritator, of bad character, does not obtain the company of those who have gone to heaven.'

880. "Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming.

881. "And I would plant parks, and bridges in difficult places;
And drinking halls and wells, with a clear mind.

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

883. "I observed the Observance, always restrained in morality;
And I shall not be negligent in giving, this has been seen by me myself."

884. Thus wailing, trembling here and there;
They threw her into the terrible hell, feet upward, head downward.

This is the utterance of the Elders who held the convocations. She again -

885. "I was formerly stingy, an abuser of ascetics and brahmins;
And having deceived my husband with falsehood, I am being cooked in a hell
of terrible form."

She spoke the concluding verse. Therein, the verse "I was formerly stingy" was spoken by her when reborn in hell; the other should be understood as spoken when not yet reborn. The remainder is easily understood.

The monks reported to the Blessed One the fact that Revatī had been seized and led away by the demons. Having heard that, the Blessed One, having related this story from the beginning, expounded the Teaching in detail further above. At the conclusion of the teaching, many attained the fruition of stream-entry and so on. Although this is called "Revatī's Mansion" because the account is for the most part connected with Revatī, since however Revatī is not a mansion deity, and since this is connected with the mansion and other success of the young god Nandiya, therefore it should be seen as included in the classification of mansions of men.

The commentary on the Revatī Mansion is concluded.

3. Commentary on the Chatta Young Man's Mansion

886-909. "He who is the most excellent among speakers, among humans" - this is the Chatta young man's mansion. What is its origin? The Blessed One was dwelling at Sāvathī in Jeta's Grove. At that time, in Setabyā, a certain brahmin had a son obtained with difficulty, a young brahmin named Chatta. He, having come of age, sent by his father, having gone to Ukkatṭha, in the presence of the brahmin Pokkharasāti, through intelligence and diligence, before long, having learnt the sacred texts and the subjects of study, attained accomplishment in the brahminical craft. He, having paid respect to his teacher, said: "I have learnt the craft in your presence; what shall I give you as the teacher's fee?" The teacher said: "The teacher's fee is according to the pupil's means; bring a thousand coins." The young man Chatta, having paid respect to his teacher, having gone to Setabyā, having paid homage to his mother and father, being welcomed by them, having been received kindly, having informed his father of that matter, said: "Give me what is fitting to be given; having given it this very day, I shall return." His mother and father, having said "Dear son, today is the wrong time; you will go tomorrow," having taken out the coins, having had them tied into a bundle, stored them away. Thieves, having known that news, hidden in a certain jungle thicket on the young man Chatta's route, waited, thinking "Having killed the young man, we shall take the coins."

The Blessed One, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen the young man Chatta's establishment in the refuges and in the precepts, his rebirth in the heavenly world after being killed by thieves, and the full realisation of the teaching by the assembly gathered there when he came together with the mansion, having gone first of all, sat down at the foot of a certain tree on the young man's route. The young man, having

taken the teacher's fee, going from Setabyā heading towards Ukkaṭṭha, having seen the Blessed One seated on the road, having approached, stood there. Asked by the Blessed One "Where will you go?" he said: "I shall go to Ukkaṭṭha, Master Gotama, to give the teacher's fee to my teacher Pokkharasāti." Then the Blessed One, having said "But do you know, young man, the three refuges and the five precepts?" when by him it was said "I do not know; but what is their purpose and what are they like?" having made clear the fruits and benefits of going for refuge and undertaking the precepts, saying "It is thus and such," having said "Learn then, young man, the method of going for refuge," being requested by him saying "Very well, I shall learn; please teach, venerable sir, Blessed One," showing the method of going for refuge by way of verse composition suitable to his inclination -

886. "He who is the most excellent among speakers, among humans, the Sage of the Sakyans, the Blessed One, with obligations fulfilled;
Gone beyond, endowed with power and energy, go to that Fortunate One for the purpose of refuge.
887. "Dispassion from lust, without longing, without sorrow, the teaching unconditioned, not repulsive;
Sweet is this, well-practised, well-divided, go to this teaching for the purpose of refuge.
888. "And where a gift is said to be of great fruit, in the four pure pairs of persons;
And the eight individuals who see the Teaching, go to this Community for the purpose of refuge."

He spoke three verses.

886. Therein, "who" is an indefinite expression; its delimitation should be understood by "that" in this way. "Of speakers" means of those who speak. "Most excellent" means the best; the meaning is the highest among speakers, the noblest of debaters. "Among humans" is a superior designation, as in "the Teacher of gods and humans." But the Blessed One is indeed the most excellent of gods and humans, and of brahmās, and of all beings; and because the Blessed One arose among humans in his final existence, it was said "among humans." Therefore he said "the Sage of the Sakyans." He is a Sakyan because of being born in the Sakyan family; a sage because of being endowed with bodily moral perfection and so on, and because of knowing all that is to be known without remainder - thus the Sage of the Sakyans. He is the Blessed One for four reasons such as being fortunate and so on. "With obligations fulfilled" means because of having done, because of having accomplished, the sixteenfold function classified as full understanding and so on, which is to be done by the four paths. "Gone beyond" means gone to the far shore, the other bank of identity, to Nibbāna, attained by self-born knowledge. "Endowed with power and energy" means because of being endowed with incomparable bodily power, with the power of knowledge not shared with others, and with the energy of the fourfold right striving. "The Fortunate One" means the Fortunate One because of beautiful conduct, because of having gone to a beautiful state, because of having gone rightly, and because of having spoken rightly. Go to, approach that Fortunate One, the Perfectly Enlightened One, for the purpose of refuge, for refuge, for the ultimate goal, for

protection from the suffering of the realms of misery and the suffering of the round of rebirths; from today onwards, by the turning away of harm and by the increase of welfare, devote yourself to, attend upon him, thinking "This Blessed One is my refuge, my shelter, my rock cell, my ultimate goal, my destination, my support" - or know thus, understand thus - this is the meaning.

887. "Dispassion from lust" refers to the noble path. For by that, the noble ones become detached from lust even though it has been cultivated since beginningless time. "Without longing, without sorrow" refers to the noble fruition. For that is called "without longing, without sorrow" because of the complete calming in every respect of craving, termed longing, and of the remaining defilements that are the causes of sorrow. "The Teaching" means the teaching of intrinsic nature. For this is a teaching to be grasped by its intrinsic nature, that is to say, the path, the fruition, and Nibbāna, not by way of conceptual description like the teaching of the Scriptures. Or "the Teaching" means the teaching of ultimate reality; the meaning is Nibbāna. Having come together, having combined, made by conditions is conditioned; not conditioned is unconditioned. That itself is Nibbāna. "Not repulsive" means there is nothing whatsoever repulsive therein. "Sweet" means at the time of hearing, at the time of examination, and at the time of practising - at all times it is only desirable. "Well-practised" means because it was set forth through the accomplishment of discernment supported by omniscient knowledge, because of its smooth flow, and because of its subtlety. "Well-divided" means because of the thorough division of the meaning to be analysed by way of aggregates and so on, by way of wholesome and so on, and by way of synopsis and so on. By all three terms too, he speaks of the teaching of the Scriptures alone. Therefore indeed, for the purpose of showing its being directly evident on both sides - because of its being face to face, just as at the time of coming within range, and also at the time of investigation, both for the one speaking and for the one listening - "this" was said. "The Teaching" means the teaching in the sense of upholding from the fall into the suffering of the realms of misery for those who practise accordingly; this is a term common to all four kinds of the Teaching. For even the teaching of the Scriptures upholds from the fall into the suffering of the realms of misery through proper practice, even by merely establishing oneself in the refuges and in the precepts. And this very mansion should be seen as the proof of this meaning. Showing the aforesaid Teaching as directly evident by way of its common nature, he again said "this."

888. "Where" means in which noble Community. "Given" means gifts such as food and so on that have been relinquished. "Given, of great fruit" - the elision of the nasal was made for the sake of metrical ease in the verse. "Pure" means in the four pairs of persons stated by such passages as "a stream-enterer, one practising for the realisation of the fruition of stream-entry" and so on, who are pure through being absolutely purified from the impurity of defilements. "Eight" means eight persons by taking them separately, individually, without making pairs of those standing on the path and those standing in the fruition. And here the description was made short as "persons who see the Teaching" just for the sake of metrical ease in the verse. "Those who see the Teaching" means those who see directly the teaching of the four truths and the teaching of Nibbāna. The Community, by the state of being united through similarity of view and morality.

Thus, when the procedure for going for refuge was spoken by the Blessed One through three verses together with the showing of the virtues of the refuges, the young man, making clear the state of having established in his own heart the procedure for going for refuge by way of recollecting the respective virtues of the refuges, immediately after each verse, recited back each respective verse beginning with "He who is the most excellent among speakers." Having thus recited back, he made clear the five training rules in their own nature and in terms of their fruits and benefits to him who was standing, and spoke the procedure for their undertaking. He, having well reflected upon that too, with a gladdened mind, having said "Come, Blessed One, I shall go," recollecting the virtues of the Triple Gem, set out on that very road. The Blessed One too, thinking "This much wholesome is sufficient for this one's rebirth in the world of the gods," went to Jeta's Grove itself.

Now, as the young man, with a confident mind, was established in the refuges by way of the arising of consciousness proceeding as "I go for refuge" through discerning the virtues of the Triple Gem, and established in the precepts by the determination of the five precepts according to the method stated by the Blessed One, as he was going along recollecting the virtues of the Triple Gem in that very manner, thieves lay in wait on the road. He, paying no heed to them, goes along recollecting the virtues of the Triple Gem. And one thief, standing concealed in the interior of a bush, having suddenly shot him with a poison-dipped arrow, having brought about the destruction of his life, having taken the bundle of coins, departed together with his own companions. Now the young man, having died, was reborn in a golden mansion thirty yojanas in extent in the Tāvātimsa realm, as if awakened from sleep, surrounded by a thousand nymphs, with his person adorned with ornaments weighing sixty cartloads; the radiance of that mansion, having pervaded more than twenty yojanas, remains.

Then the people dwelling in the village of Setabya, having seen the young man deceased, having gone to Setabya, told his mother and father; and those dwelling in the village of Ukkaṭṭha, having gone to Ukkaṭṭha, told the brahmin Pokkharasāti. Having heard that, his mother and father, relatives and friends, and the brahmin Pokkharasāti together with their retainers, with tearful faces, weeping, went to that place; for the most part the residents of Setabya, the residents of Ukkaṭṭha, and the residents of Icchānaṅgala gathered together; there was a great assembly. Then the young man's mother and father, having prepared a funeral pyre not far from the road, began to perform the bodily rites.

Then the Blessed One thought: "When I have gone, the young man Chatta will come to pay homage to me, and having had him tell of the deed done when he has come, having made the fruit of action evident, I shall expound the Teaching; thus there will be the full realisation of the Teaching for the great multitude." Having thought thus, together with a large Community of monks, having approached that place, he sat down at the foot of a certain tree, emitting the six-coloured Buddha-rays. Then the young god who had been the young man Chatta too, having reviewed his own success, reflecting upon its cause, having seen the going for refuge and the undertaking of the precepts, filled with wonder, with confidence and esteem arisen towards the Blessed One, thinking "Now I shall go and pay homage to the Blessed One and the Community of monks, and I shall make the virtues of the Triple Gem well-known to the great multitude," in dependence on gratitude, illuminating that

entire forest region with one light, having come together with the mansion, having descended from the mansion, together with a great retinue, in visible form, having approached, falling with his head at the Blessed One's feet, having paid respect, having raised joined palms, he stood to one side. Having seen him, the great multitude, filled with wonder and amazement, thinking "Who indeed is this, a god or a Brahmā?" having approached, surrounded the Blessed One. The Blessed One, in order to make the meritorious action done by him well-known -

889. "Not so does the sun shine in the sky, nor does the moon radiate, nor the Pusya star;
As does this incomparable great radiance - who are you who has come from the celestial realm to the earth?"
890. "It outshines the rays of the light-bringer, its radiance exceeding twenty yojanas;
Even as it makes night like day, the pure, spotless, beautiful mansion.
891. "With many lotuses and variegated white lotuses, strewn with flowers of many kinds;
Covered with a stainless, pure golden net, it shines in the sky just like the sun.
892. "With red garments and yellow robes, abundant with aloe, piyaṅgu and sandalwood;
With skin resembling slender gold, full like the sky with stars.
893. "Men and women, many here of various colours, adorned with flower-decorated ornaments, here joyful;
Released by the wind, they waft fragrance, spread with gold, covered with gold.
894. "Of what self-control 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, come now, being asked."

He asked that young god in return.

886. Therein, "shines" (tapati) means blazes. "In the sky" (nabhe) means in space. "Phussa" means the Phussa star. "Incomparable" (atula) means without comparison, or immeasurable. This is what is meant - just as this mansion of yours, incomparable and immeasurable, shines in space with great radiance due to its very luminous nature, the forms of the stars do not shine so, nor the moon - let those stand aside - nor even the sun shines so; being of such a nature, who are you who has come from the heavenly world to this tract of land? Make that known and tell this great multitude.

890. "Cuts off" (chindati) means interrupts; the meaning is it strikes back, not allowing to proceed. "Rays" (raṁsī) means rays of light. "Of the light-bringer" (pabhaṅkarassa) means of the sun. And the radiance of that mansion, having pervaded twenty-five yojanas all around, remains. Therefore it was said "its radiance

exceeding twenty yojanas." "Even as it makes night like day" means by its own radiance, dispelling the darkness, it makes even the night-time like the daytime. "Pure" (parisuddha) means pure by reason of purity all around, both inside and outside. "Spotless" (vimala) means by the complete absence of stain in every respect. "Beautiful" (subha) means by reason of beauty.

891. "With many lotuses and variegated white lotuses" (bahupadumavicitrapuṇḍarīka) means with many kinds of red lotuses and with variegated-coloured white lotuses. They say that a white lotus is a paduma, and a red lotus is a puṇḍarīka. "Strewn with flowers" (vokiṇṇaṃ kusumehi) means scattered over with other various kinds of flowers as well. "Of many designs" (nekacittaṃ) means variegated with various kinds of garland-work, creeper-work and so on. "Covered with a dustless, stainless golden net" (arajavirajahemajālachanna) means itself free from dust, covered with a stainless, faultless golden net.

892. "With red cloths and yellow garments" (rattambarapītavāsasāhi) means with red garments and with yellow garments. For one wears a red divine garment as a lower robe and makes a yellow one the upper robe; another wears a yellow one as a lower robe and makes a red one the upper robe. With reference to that it was said "with red cloths and yellow garments." "Abundant with aloe, piyaṅgu and sandalwood" (agarupiyaṅgucandanussadāhi) means abundant with aloe fragrance, piyaṅgu garlands and sandalwood scents; the meaning is abundant with divine aloe fragrance and so on. "With skin resembling gold in fineness" (kañcanatanusannibhattacāhi) means with delicate skin similar to gold. "Full" (paripūra) means filled with those wandering here and there and engaged in singing.

893. "Many here" means many are here. "Of various colours" means of diverse forms. "Adorned with flower ornaments" means having divine ornaments decorated with divine flowers, especially for the purpose of wafting fragrance. "Here" means in this mansion. "Glad-minded" means with beautiful minds, with delighted hearts. "Released by the wind, they waft fragrance" means the flowers whose scent has been released by the wind waft their fragrance, like a leaf-container released by the breeze, by reason of their being bound up and having opened out. Some also read "perfumed by the wind"; the meaning is golden flowers gently carried along by the breeze. "Spread with gold" means by reason of being interwoven with golden strips and the like in braids and the like. "Covered with gold" means by reason of having their bodies mostly covered with golden ornaments. "Men and women" shows that young gods and celestial maidens are many here in your mansion.

894. "Come now" is an indeclinable particle used in the sense of urging. "Asked" means questioned. The intention is: for the purpose of making the fruit of action evident to this great multitude.

Then the young god answered with these verses -

895. "Having met here on the path with the young man himself, the Teacher instructed him, being compassionate;
Having heard the teaching of your excellent jewel, Chatta said 'I will do it.'"

896. "Go to the most excellent of conquerors for refuge, and likewise to the Teaching and the Community of monks;

- 'No,' I said at first, venerable sir, but afterwards I did just as you said.
897. "Do not practise the various impure destruction of life,
For the wise have not praised one unrestrained towards living beings;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
898. "Do not think that what belongs to another, even if guarded, is to be taken as
not given;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
899. "Do not go to the wives of others, the guarded women of another, for this is
ignoble;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
900. "Do not speak what is false, otherwise, for the wise have not praised lying;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
901. "And that intoxicant by which a man's perception goes away, avoid all of that;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
902. "Having undertaken the five trainings here, having proceeded in the Truth-
finder's teaching;
I went along the crossroad amidst thieves, they killed me there on account of
wealth.
903. "This much wholesome I recollect, beyond that no other is found for me;
By that good conduct and action, I arose in the celestial abode, one who
possesses sensual pleasures as desired.
904. "See the result of restraint for a moment, of practice in conformity with the
Teaching;
Blazing as it were with fame, looking on, many of inferior deeds envy me.
905. "See, through a brief teaching, I have gone to a fortunate world and attained
happiness;
And those who constantly hear your Teaching, I imagine they experience the
Deathless, the secure.
906. "Even a little done has great result, it becomes extensive in the Truth-finder's
teaching;
See Chatta, through having done merit, illuminates the earth just like the sun.
907. "What is this wholesome, what should we practise?" thus some, having come
together, consult;
We, having again obtained human state, practising, may we dwell as moral
ones.
908. "The Teacher is of great service and compassionate, thus while I was present
he came during the day;

I have approached the one of true name, have compassion, let us hear the Teaching again.

909. "Those who here abandon sensual lust, and having abandoned delusion together with the underlying tendency to lust for existence; They do not again go to lying in a womb, for having attained final nibbāna, they have become cooled."

895. Therein, "having met here on the path himself with the young man" means having met together, having assembled with the young man, the brahmin youth, who had himself approached here on this path, the highway. The Teacher, the Blessed One, because of instructing beings as is fitting through benefits pertaining to the present life, the future life, and the highest good - you who instructed that young man according to the Teaching, being compassionate, helping him - having heard that Teaching of your excellent jewel, the supreme jewel, the Perfectly Enlightened One, "thus I will do, I will practise in accordance with the advice" - that Chatta, the young man named Chatta, said, spoke - this is the connection of terms.

896. Having thus shown the action as asked about from the standpoint of its cause, now showing it in its own nature and by way of classification, in order to show the state of having been urged by the Teacher and one's own subsequent establishment therein, he said beginning with "jinavarapavara." Therein, "'No,' I said at first, venerable sir" means venerable sir, when asked by you, the Blessed One, "Do you know the going for refuge?" I first said "No," meaning "I do not know." "Afterwards I did just as you said" means afterwards, turning over the discourse spoken by you, I did just as your word, I practised; the meaning is I went to all three refuges.

897. "Various" means high and low, both of little blame and of great blame - this is the meaning. "Do not practise" means do not do. "Impure" means not pure, because of being mixed with the impurity of mental defilements. "Unrestrained towards living beings" means not abstaining from the killing of living beings. "They did not praise" means they do not praise. For this is a past tense expression used in the sense of the present tense. Or alternatively, "they did not praise" is an indication of the whole of time by means of a part; therefore, just as they did not praise in the past period, so too even at present they do not praise, and in the future too they will not praise - this is what is said.

898-900. "Guarded by another person" means property belonging to another. Therefore he said "not given." "Do not go to" means do not transgress. "False" means untrue; the meaning is a lie. "Otherwise" means just otherwise; the meaning is one who perceives what is false, knowing thus "this is false," should not speak thus.

901. "By which" means by which intoxicant; the intention is "when drunk." "Departs" means goes away. "Perception" means perception of the Teaching, or indeed just worldly perception. "All" means without remainder; the meaning is beginning from the seed.

902. "I indeed" means I who was then the young man Chatta. "Here" means in this stretch of road, or in this Dispensation of yours. Therefore he said "in the Truth-finder's teaching." "Five trainings" means the five precepts. "Having done" means

having taken up, having determined - this is the meaning. "Crossroad" means the path situated in the middle of two village boundaries; the meaning is the path between the boundaries. "They" means those thieves. "There" means on the road between the boundaries. "On account of wealth" means for the sake of material trifles.

903. "From that" means beyond the aforesaid wholesome, further above, other wholesome is not found, is not obtained, which I might recollect - this is the meaning. "One who desires sensual pleasures as wished" means endowed with types of sensual pleasure as one wished.

904. "Of restraint for a moment" means of one whose morality was practised for merely a moment. "Of practice in conformity with the Teaching" means Blessed One, see one who is practising the teaching conforming to the fruit attained; or by practice of the teaching conforming to your teaching of exhortation, in the very manner stated, of going for refuge and undertaking of morality - this is the meaning. "As if blazing with fame" means as if blazing with supernormal power and the achievement of retinue. "Looking upon" means seeing. "Many" means many persons. "They long for" means they aspire "How indeed might we become like this?" "Of inferior action" means of inferior wealth compared to my success.

905. "Of a few" means of a small number. "Who" means who are both monks and lay followers and so on. The word "ca" is in the sense of contrast. "Te" means of you. "Constantly" means day after day.

906. "Extensive" means of lofty fruit and extensive power. "In the Truth-finder's Teaching" - the construction is: done while standing firm in the Truth-finder's Dispensation and exhortation. Having thus shown the very meaning stated in a non-specific manner, now showing it in a self-referential manner, he said beginning with "see." Therein, "see" is said addressing the Blessed One, or he speaks making himself as if another.

907. "What is this wholesome, what should we practise" means what is the intrinsic nature of this thing called wholesome, what is it like, or how should we practise it? "Thus some, having come together, consult" means thus some, having come together, having assembled, as if turning over the earth, as if lifting up Sineru, having made it very difficult to do, they consult and deliberate; but the intention is: we, however, without difficulty, would again practise wholesome. Therefore he said "we" and so on.

908. "Of great service" means very helpful, or of great help. "Compassionate" means one who is full of compassion. The syllable "ma" serves as a word-connector. "Thus" means in this way; he speaks with reference to the manner in which the Blessed One acted towards himself. "When I existed" means when I was existing, that is, when killed by the thieves - this is the meaning. "During the day" means during the daytime of the day, the meaning is at the early hour. "Indeed, I" means that I who had been the young man Chatta. "Of true name" means a name that is not false, a name of factual meaning, by such names as "the Blessed One, the Worthy One, the Perfectly Enlightened One" and so on. "Have compassion" means help. "Again" means even more let us hear; the meaning is: we would indeed hear your teaching.

Thus the young god says all this while standing in the state of gratitude, explaining his insatiability in attending upon the Teacher and in hearing the Teaching. The Blessed One, having observed the disposition of the young god and of the assembly that had gathered there, gave a progressive discourse. Then, having known their receptive state of mind, he made known the progressive proclamation of the Teaching. At the conclusion of the teaching, the young god and his mother and father became established in the fruition of stream-entry, and there was full realisation of the teaching for a great crowd of people.

909. The young god, established in the first fruit, making clear his respect and consideration for the higher paths and the great benefit of their achievement, spoke the concluding verse "Those who here abandon sensual lust." Its meaning is - Those who, established here in this Dispensation, abandon, completely eradicate sensual lust, they do not again go to lying in a womb, because of the eradication of the lower mental fetters. But as for those who, having abandoned delusion, having altogether uprooted it, abandon the underlying tendency to lust for existence, there is nothing at all to be said that they again go to lying in a womb. Why? For having attained final nibbāna, they have become cooled; for those highest persons, having attained final nibbāna through the Nibbāna element without residue of clinging, have thus become cooled right here by the ending of all that is felt and of all fevers.

Thus the young god, declaring his own state of having attained the noble stream, having reached the pinnacle of the teaching with the Nibbāna element without residue of clinging, having paid homage to the Blessed One, having circumambulated, having shown esteem to the community of monks, having asked permission of his mother and father, went to the heavenly world itself; and the Teacher too, having risen from his seat, departed together with the community of monks. But the young man's mother and father, the brahmin Pokkharasāti, and all the great multitude, having followed the Blessed One, turned back. The Blessed One, having gone to Jeta's Grove, related this mansion in detail to the assembled assembly. That teaching was beneficial to the great multitude.

The commentary on the Chatta Young Man's Mansion is concluded.

4. Commentary on the Crab-Flavour Donor's Mansion

910-917. "This mansion with jewelled pillars is lofty" means the Crab-Curry-Giver's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a certain monk who had begun insight, oppressed by pain in the ear, due to the unsoundness of his body was not able to arouse zeal for insight; even when medicine was made according to the method prescribed by physicians, the disease was not appeased. He reported this matter to the Blessed One. Then the Blessed One, having known "Crab-curry food is suitable for him," said "Go, monk, walk for almsfood in the Magadhan fields."

That monk, having thought "Surely something must have been seen by the far-seeing one," having assented "Good, venerable sir" to the Blessed One, having paid homage to the Blessed One, taking his bowl and robe, having gone to the Magadhan fields, stood for almsfood at the door of the hut of a certain field-keeper. And that field-keeper, having prepared crab curry and having cooked rice, while sitting thinking "I

shall eat after resting a little," having seen the elder, having taken his bowl, having caused him to sit down in the hut, gave him rice with crab curry. When the elder had eaten just a little of that food, the pain in the ear subsided; he was as if bathed with a hundred pots. He, having obtained mental comfort by means of suitable food, while inclining his mind by means of insight, even before the meal was finished, having completely eliminated the mental corruptions, having become established in arahantship, said to the field-keeper "Lay follower, by your almsfood my disease has been appeased, body and mind have become sound; you too, by the fruit of this merit, will be free from bodily and mental suffering," and having given thanksgiving, departed.

The field-keeper, at a later time, having died, was reborn in a lapis lazuli inner chamber in a golden mansion twelve yojanas in extent, with jewelled pillars, adorned with seven hundred pinnacle chambers, in the Tāvatiṃsa realm; and at his door a golden crab, adorned with a pearl chain, indicating the action accumulated as its cause, stood hanging down. Then the Venerable Mahāmoggallāna, having gone there by the method previously stated, having seen him, asked with these verses -

910. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
911. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.
912. "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.
913. "I ask you, god 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 too answered him; to show that -

914. "That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit."Was said.
915. "The producer of mindfulness, a crab stands at the door;
Made of gold, the ten-footed one shines beautifully.
916. "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.
917. "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."

910. Therein, "ucca" (lofty) means very high. "Mañithūṇa" (jewelled pillars) means pillars made of gems such as rubies and so on. "Samantato" (all around) means on all four sides. "Rucakatthatā" (spread with gold tiles) means spread with gold tiles on each and every storey.

911. "You drink and you eat" is said with reference to fragrant beverages and ambrosia food enjoyed from time to time. "Pavadanti" (sound forth) means they play. "Dibbā rasā kāmaguṇettha pañcā" (divine flavours, the five types of sensual pleasure are here) means divine flavours, abundant, and the five types of sensual pleasure are found here, in this mansion of yours - this is the meaning. "Suvaṇṇachannā" (covered with gold) means adorned and decorated with golden ornaments.

915. "Satisamuppādakaro" (the producer of mindfulness) means the producer of the arising of mindfulness; the maker of the arising of mindfulness regarding the meritorious action by which this divine success was obtained by me; producing the arising of mindfulness thus: "By the gift of crab broth this success was obtained by you" - this is the meaning. "Niṭṭhito jātārūpassā" (made of gold) means fashioned from gold, made of gold. Having made five on each side, "ten feet are of this" - thus the ten-footed crab standing at the door shines beautifully. That itself makes clear my meritorious action to such great sages; there is nothing here that needs to be said by me - this is the intention. 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 Crab-Flavour Donor's Mansion is concluded.

5. Commentary on the Gatekeeper's Mansion

918-924. "This is lofty, with jewelled pillars" - this is the Mansion of the Gatekeeper. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. And at that time at Rājagaha a certain lay follower was giving four regular meals to the Community. Now his house was situated at the border, and due to fear of thieves, its door was mostly kept shut. The monks, having gone, sometimes returned without obtaining their meal because the door was shut. The lay follower said to his wife: "Well, dear one, is almsfood being given carefully to the venerable ones?" She said: "On some days the venerable ones did not come." "What is the reason?" "Because the door was shut, I think." Having heard that, the lay follower, having been struck with religious emotion, appointed one man as a gatekeeper, saying: "From today onwards, sit guarding the door, and when the venerable ones come, having ushered them in, know all that is fitting and proper for those who have entered - the receiving of their bowls, the preparation of seats, and so on." He, saying "Very well," doing accordingly, having heard the Teaching in the presence of the monks, with faith arisen, having believed in the fruit of action, became established in the refuges and in the precepts, and attended carefully upon the monks.

Afterwards the lay follower who was the donor of regular meals, having died, was reborn among the Yāma gods. The gatekeeper, however, having attended carefully upon the monks, through rendering service in another's charity and through appreciation, was reborn among the Tāvātimsa gods. Regarding his twelve-yojana golden mansion and so on, all should be understood by the very method stated in the Crab Mansion. The verses of question and answer came thus -

918. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
919. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.
920. "By what is such beauty yours, etc. and your beauty illuminates all
directions?"
922. "That young god, delighted, etc. of which action this is the fruit."
923. "My divine lifespan is a thousand years, sung forth by speech, set in motion by
mind;
To this extent one of meritorious action will remain, endowed with divine
sensual pleasures.
924. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

923. Therein, "my divine lifespan is a thousand years" means he speaks of the life-span of those Tāvātimsa gods, in whichever order of gods he himself was arisen. For a hundred years of human beings is one day and night for them; by that night, thirty nights make a month; by that month, a year of twelve months; by that year, a thousand years is the life span; that, by human reckoning, is three ten million years and sixty hundred thousand years. "Sung forth by speech" means sung forth by speech, merely spoken by speech by way of hospitality beginning with "Let the venerable ones come, this seat has been prepared, please sit down here," and beginning with "Is there health of body for the venerable ones? Is the dwelling place comfortable?" "Set in motion by mind" means merely confidence set in motion by the mind beginning with "These venerable ones are well-behaved, practitioners of the holy life, practitioners of the Teaching"; it shows that nothing of one's own property was given up. "To this extent" means by this much, even by mere speaking, even by mere confidence. "One of meritorious action will remain" means having become one who has done merit, he will remain in the heavenly world, he will continue for a long time; and while remaining, endowed with divine sensual pleasures, in that order of gods, in the very manner enjoyed by the gods, endowed and possessed of the five divine types of sensual pleasure, he dwells indulging his faculties - this is the meaning. The remainder is according to the method already stated.

The commentary on the Gatekeeper's Mansion is concluded.

6. Commentary on the First Karaṇīya Mansion

926-933. "This is lofty, with jewelled pillars" - this is the Karaṇīya Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥī in Jeta's Grove. At that time a certain lay follower dwelling in Sāvattṥī, having taken bathing requisites, having gone to the Aciravatī, having bathed, coming back, having seen the Blessed One entering

Sāvattthī for almsfood, having approached and having paid homage, said thus: "Venerable sir, by whom have you been invited?" The Blessed One remained silent. He, having known that he had not been invited by anyone, said: "May the Blessed One consent to accept a meal from me, venerable sir, out of compassion." The Blessed One consented by silence. He, having led the Blessed One to his own house, having prepared a seat worthy of a Buddha, having caused the Blessed One to sit down there, satisfied him with superior food and drink. The Blessed One, having finished his meal, having given him thanksgiving, departed. The remainder is similar to the preceding mansion. Therefore it was said -

926. "This mansion with jewelled pillars is lofty, etc. and women dance, covered with gold.

928. "By what is such beauty yours, etc. and your beauty illuminates all directions?"

930. "That young god, delighted, etc. of which action this is the fruit."

931. "Meritorious deeds are to be done by the wise one who knows;
Among the Buddhas who have come to the right path, where what is given is of great fruit.

931. "Indeed for my benefit the Buddha came from the forest to the village;
Having gladdened my mind there, I went to the Tāvatiṃsa heaven.

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

931. Therein, "by a wise person" means by one endowed with wisdom. "By one who knows" means by one who knows what is beneficial and harmful for oneself. "In those who have gone the right way" means in those who are rightly practising; "in the Buddhas" means in the Perfectly Enlightened Ones.

932. "For the benefit" means for the welfare, or for the growth. "From the forest" means from the monastery; he speaks with reference to Jeta's Grove. "Gone to Tāvatiṃsa" means one who has reached the company of the Tāvatiṃsa gods, or the realm of the Tāvatiṃsa, by way of arising there. The remainder is according to the method already stated.

The commentary on the Karaṇīya Mansion is concluded.

7. Commentary on the Second Karaṇīya Mansion

935-942. The seventh mansion is similar to the sixth mansion. Only there food was given by a lay follower to the Blessed One, here to a certain elder monk. The remainder is according to the method already stated. Therefore it was said -

935. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.

936. "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;

Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.

937. "By what is such beauty yours, etc. and your beauty illuminates all directions."

938. "That young god, delighted, etc. of which action this is the fruit."

940. "Meritorious deeds are to be done by the wise one who knows;
Among the monks who have come to the right path, where what is given is of great fruit.

941. "Indeed for my benefit the monk came from the forest to the village;
Having gladdened my mind there, I went to the Tāvatiṃsa heaven.

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

The commentary on the Second Karaṇīya Mansion is concluded.

8. Commentary on the First Needle Mansion

944-950. "This mansion with jewelled pillars is lofty" means the Needle Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time the Venerable Sāriputta had robe-making to be done, and there was need for a needle. He, walking for almsfood in Rājagaha, stood at the house-gate of a smith. Having seen him, the smith said "What do you need, venerable sir?" "There is robe-making to be done; there is need for a needle." The smith, with a gladdened mind, having completed and given two needles, having said "Again too, venerable sir, when there is need for a needle, you should tell me," paid homage with the fivefold prostration. The Elder, having given him thanksgiving, departed. He, afterwards having died, was reborn among the Tāvatiṃsa gods. Then the Venerable Mahāmoggallāna, wandering on a journey in heaven, asked that young god with these verses -

944. "This mansion with jewelled pillars is lofty, etc.
And your beauty illuminates all directions?"

948. "That young god, delighted, etc. of which action this is the fruit."

949. "What one gives, that does not remain the same, and whatever one would give, that itself is better;
A needle given, the needle itself is better.

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

949. Therein, "what one gives" means whatever kind of gift one gives. "That does not remain the same" means the result of that is not merely equal to it. Rather, through the achievement of the field and the achievement of consciousness, the result is even more extensive and even more lofty than that. Therefore, "and whatever one would give, that itself is better" means whatever at all that exists one would give, should give, that itself is better; the giving itself of whatever blameless gift to anyone

whatsoever is better. Why? For by me a needle was given, the needle itself is better; the giving of the needle itself became better for me, since such success as this was obtained - this is the intention.

The commentary on the Needle Mansion is concluded.

9. Commentary on the Second Needle Mansion

952-959. "This is lofty, with jewelled pillars" - this is the Second Needle Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a certain tailor dwelling in Rājagaha, having become a monastery visitor, went to the Bamboo Grove. There, having seen a certain monk in the Bamboo Grove sewing a robe with a handmade needle, he gave needles together with a needle case. All the remainder is the same as the method stated.

952. "This mansion with jewelled pillars is lofty, etc.
And your beauty illuminates all directions?" He asked;
956. "That young god, delighted, etc. of which action this is the fruit."
957. "When I was a human being among human beings, in a former birth in the human world.
958. "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a needle, devoted, with my own hands.
959. "By that is such beauty mine, etc. and my beauty illuminates all directions."

All that is the same as the method stated above.

The commentary on the Second Needle Mansion is concluded.

10. Commentary on the First Nāga Mansion

961-966. "Having ascended the elephant with a very white back" refers to the elephant mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. At that time the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, had reached the Tāvatiṃsa realm. There he saw a certain young god, having ascended an all-white great divine elephant, going through the sky with a great retinue, with great divine power, illuminating all directions like the moon and like the sun. Having seen him, he approached that young god. Then that young god, having descended from there, having paid respect to the Venerable Mahāmoggallāna, stood with joined palms raised. Then the Elder -

961. "Having ascended the elephant with a very white back, flawless, tusked, strong, of great speed;
Having ascended the excellent elephant, well-harnessed, she came here through the sky, in mid-air.
962. "On the two tusks of the elephant were created, lotus plants fully bloomed with clear water;

And on the lotuses groups of musical instruments play, and these captivating ones dance.

963. "You have attained divine power, 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 about the deed done by way of praising his success.

961. Therein, "susukkakhandha" means with a very white back. Although that elephant's four feet, the sheath of the belly, the area of the face, both ears, and the tail - apart from this much, the entire body was just white, but because the area of the back was exceedingly more dazzling white, it was said "susukkakhandha." "Nāga" means a divine noble elephant. "Akācina" means flawless; the meaning is free from skin blemishes such as spots, crookedness, marks and so on. "Ājānīya" is also a reading; the meaning is endowed with the characteristics of a thoroughbred. "Danti" means possessing large and beautiful tusks. "Bali" means powerful, of great strength. "Mahājava" means of exceeding speed, going swiftly. In "puna abhiruyha" here, the elision of the nasal should be seen; what is meant is "abhiruyhaṃ," that is, suitable for riding. The remainder is according to the method already stated.

But when thus questioned by the elder, the young god, speaking of the deed done by himself -

965. "Just eight pearl flowers, of Kassapa the great sage;
I placed upon the stupa, devoted, with my own hands.
966. "By that is such beauty mine, etc.
And my beauty illuminates all directions." He answered with these verses.

Its meaning is - In the past, at the golden stupa, one yojana in height, of the Perfectly Enlightened One Kassapa, having obtained eight pearl flowers that had become detached from their stalks and fallen at the base of a shrub, having taken them, with a devoted mind by way of veneration, I placed them upon it and made an offering.

In the past, it is said, when the Perfectly Enlightened One Kassapa had attained final Nibbāna and a golden stupa one yojana in height had been built, King Kikī of Kāsi together with his retinue, and the citizens, and the townspeople, and the country-folk, day after day made flower offerings. While they were doing so, flowers became very costly and difficult to obtain. Then a certain lay follower, having wandered along the garland-makers' street, not obtaining even one flower for one coin each, having taken eight coins, having gone to a flower park, said to the garland-maker: "Give me eight flowers for these eight coins." "There are no flowers, sir; they have been properly examined, plucked, and given away." "I shall look and take them myself." "If so, having entered the park, search for them." He, having entered and searching, having obtained eight fallen flowers, said to the garland-maker: "Take the coins, dear friend." "They were obtained by your merit; I do not take the coins," he said. The other, thinking "I shall not make an offering to the Blessed One having taken flowers for nothing," having placed the coins before him, having taken the flowers, having gone

to the shrine courtyard, with a devoted mind made an offering. He, afterwards having died, having been reborn among the Tāvatiṃsa gods, having stayed there as long as life lasted, again in the heavenly world, again in the heavenly world - thus wandering again and again among the gods alone, by the remainder of the result of that very action, even in this arising of a Buddha, was reborn right among the Tāvatiṃsa gods. With reference to that, it was stated above: "There he saw a certain young god," and so on.

The Venerable Mahāmoggallāna, having come to the human world, reported that incident to the Blessed One. 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 Nāga Mansion is concluded.

11. Commentary on the Second Nāga Mansion

968-974. "Having ascended a great elephant" - this is the Second Elephant Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time at Rājagaha a certain lay follower, faithful, devoted, established in the five precepts, on Observance days, having taken upon himself the Observance morality, before the meal, having given gifts to the monks according to his own means, having eaten himself, dressed in clean garments, with a clean upper robe, after the meal, for the most part having had eight beverages carried, having gone to the monastery, having handed them over to the Community of monks, having approached the Blessed One, he listens to the Teaching. Thus he, having carefully accumulated much good conduct consisting of giving and consisting of morality, passed away from here and was reborn among the Tāvatiṃsa gods. By the power of his merit, an all-white, great, divine noble elephant appeared. He, having ascended it, with a great retinue, with great divine power, from time to time goes for amusement in the park.

Then one day, being urged by gratitude, at the time of midnight, having ascended that divine elephant, with a great retinue, thinking "I shall pay homage to the Blessed One," having come from the world of gods, having illuminated almost the entire Bamboo Grove, having descended from the elephant's back, having approached the Blessed One, having paid respect, having raised joined palms, he stood to one side. The Venerable Vaṅgīsa, standing near the Blessed One, with the Blessed One's permission, asked him with these verses -

968. "Having ascended a great elephant, all white, the best of elephants;
He wandered from forest to forest, attended by a group of women;
Illuminating all directions, like the healing star.

969. "By what is such beauty yours, etc.
And your beauty illuminates all directions?"

Being asked there, he too answered him with verses themselves.

971. "That young god, delighted, questioned by Vaṅgīsa;
Asked a question, he explained of which action this is the fruit."

972. "When I was a human being among human beings, I was a lay follower of the One with Vision;
I was abstaining from killing living beings, I avoided what is not given in the world.
973. "I abstained from intoxicants and did not speak falsehood, I was satisfied with my own wife;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.
974. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

Therein, there is nothing not already explained, the remainder is the same as the method stated below.

The commentary on the Second Nāga Mansion is concluded.

12. Commentary on the Third Nāga Mansion

976-980. "Who now, with a divine vehicle" - this is the Third Elephant Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. At that time three elder monks who had eliminated the mental corruptions entered the rains retreat at a village residence. They, having finished keeping the rains retreat, having performed the invitation ceremony, heading towards Rājagaha thinking "We shall pay homage to the Blessed One," in the evening on the way, having gone to a certain small village near the sugar-cane field of a brahmin of wrong views, asked the sugar-cane guard: "Friend, is it possible to reach Rājagaha today?" "It is not possible, venerable sir. Rājagaha is half a yojana from here. Having stayed right here, go tomorrow," he said. "Is there any residence here suitable for dwelling?" "There is not, venerable sir. But I shall find a dwelling place for you." The elder monks consented.

He, among the sugar-canes just as they stood, having tied sticks in the manner of a branch-pavilion, having covered them with sugar-cane leaves, having spread straw underneath, gave it to one elder monk; for the second elder monk, having tied three sugar-canes together in a compact frame of sticks, having covered them with grass, and having made a grass mat underneath, he gave it; for the other, having taken out two or three sticks and branches from his own hut, covering it with a robe, having made a robe-hut, he gave it. They dwelt there. Then, when the night became light, having cooked food early, having given a wooden toothbrush and water for washing the face, he gave food together with sugar-cane juice. To them, when they had eaten and given thanksgiving and were departing, he gave one sugar-cane each, thinking "It will be my share of merit." He, having followed the elder monks a short distance along the road, turning back, experiencing lofty joy and pleasure referring to his own service and giving, turned back.

But the owner of the field, coming by the opposite way towards the departing monks, asked the monks: "From where were sugar-canes obtained by you?" "Given by the sugar-cane guard." Having heard that, the brahmin, angry, displeased, sizzling,

overcome by wrath, having run up behind him, striking him with a mallet, deprived him of life with a single blow. He, recollecting the very meritorious action done by himself, having died, was reborn in the Sudhammā assembly hall of the gods. By the power of his merit, an all-white, great, divine noble elephant arose.

Having heard of the death of the sugar-cane guard, his mother and father and relatives and friends, with tearful faces, weeping, went to that place, and all the villagers gathered together. There his mother and father began to perform the bodily rites. At that moment, that young god, having mounted that divine elephant, surrounded by all musicians, with the five-part music being played, with a great retinue, with great divine power, having come from the world of gods, in visible form to that assembly, stood in the sky. Then a man of wise nature there asked him with these verses about the meritorious action done by him -

976. "Who now, with a divine vehicle, with an all-white elephant,
With the sound of musical instruments being struck, is honoured in the sky?

977. "Are you a deity, a gandhabba, or Sakka, the first of givers?
Not knowing you, we ask, how may we know you?"

He too answered this matter for him with these verses -

978. "I am not a god nor a gandhabba, nor Sakka, the first of givers;
Of those gods named Sudhammā, I am one of them."

979. "We ask the god of Sudhamma, having made a salutation with joined palms far
and wide;
Having done what action as a human, is one reborn in Sudhammā?" He asked
again;

980. "Whoever gives a sugarcane hut, a grass hut, or a cloth hut;
Having given one of the three, is reborn in Sudhammā." He answered again;

976. Therein, "with the resounding of struck musical instruments" means the resounding of struck five-part celestial musical instruments, the sound of celestial musical instruments being played with reference to oneself. "Is honoured in the sky" means having stood in the sky, while situated in the sky itself, one is worshipped with a great retinue.

977. "Are you a deity" means "are you a deity?" - the meaning is "what, are you a god?" "Gandhabba" means the meaning is "are you a god belonging to the gandhabba host?" "Or Sakka, the first of givers" means or are you Sakka, renowned as "Purindada" because "he gives first," that is, are you Sakka, the king of gods - this is the meaning. And here, although Sakka and the gandhabbas have the status of gods, because they have been taken separately, the word "deva" should be seen as denoting gods other than those, according to the principle of the ox and the draught-bull.

978. Then the young god, thinking "an answer is of the same kind as the question," having rejected the state of being a god, gandhabba, or Sakka that was asked about by them, declaring himself, said beginning with "I am not a god nor a gandhabba."

Therein, "I am not a god" means: I am not whatever god suspected by you, nor a gandhabba, nor Sakka; but rather, those gods named Sudhammā, I am one of them. The Sudhammā deities are a certain order of gods within the order of the Tāvatiṃsa gods. It is said that that sugarcane-guard, having heard of the success of those gods, had already beforehand directed his mind there and remained established - thus some say.

979. "Puthu" means great, the meaning is having made it complete. For this was said for the purpose of illustrating the act of doing respectfully.

980. The young god, when asked by Sudhammā the celestial vehicle, as if speaking of the sign of the chameleon, having taken only what was seen, declaring the merit done by himself, spoke the verse "A sugarcane house." Therein, "having given one of the three" means even though three houses were given by me, the meaning "by one of the three" also succeeds - thus by grasping the method the young god said thus. The remainder is easily understood.

Thus, having answered the matter asked by him, making known the virtues of the Triple Gem, having exchanged pleasant conversation with his mother and father, he went to the heavenly world itself. The people, having heard the word of the young god, with confidence and respect arisen towards the Blessed One and the community of monks, having prepared abundant requisites for giving, having filled carts, having gone to the Bamboo Grove, having given a great gift to the community of monks headed by the Buddha, reported that incident to the Teacher. The Teacher, having related that question and answer in the same way, making that very matter the occasion, having expounded the Teaching in detail, established them in the refuges and in the precepts. And they, with established faith, having paid homage to the Blessed One, having gone to their own village, had a monastery built at the place where the sugarcane guardian had died.

The commentary on the Third Nāga Mansion is concluded.

13. Commentary on the Small Chariot Mansion

981-1014. "With a firm bow of excellent heartwood" is the Minor Chariot Mansion. What is its origin? When the Blessed One had attained final Nibbāna, after the distribution of relics had been made and while they were being established in stupas of the Teacher here and there, when the disciples headed by the Elder Mahākassapa had been selected and taken to recite together the Teaching, while until the approach of the rains retreat they were dwelling here and there with their own respective assemblies out of regard for those accessible to instruction, the Venerable Mahākaccāyana was dwelling in a certain forest haunt in a borderland region. At that time, in the Assaka country, in the city of Potali, King Assaka was exercising kingship. His son by the elder queen, a prince named Sujāta, of sixteen years of age, banished from the country by his father due to the importunity of the younger queen, having entered the forest, dwelt in the forest in dependence on foresters. It is said that he, having gone forth in the Dispensation of the Blessed One Kassapa, established only in morality, having made a worldling's death, having been reborn among the Tāvatiṃsa gods, having remained there as long as life lasted, wandering again and again in a fortunate destination alone, in this arising of a Buddha, in the thirtieth year after the

Blessed One's full enlightenment, was reborn in the womb of the queen-consort of King Assaka in the Assaka country. His name was "Sujāta." He grew up with a great retinue.

But when his mother had died, the king established another princess in the position of queen-consort. She too, at a later time, gave birth to a son. The king, having seen her son, pleased, gave her a boon saying "Dear lady, take whatever boon you wish." She, having accepted and set it aside, when Prince Sujāta had become sixteen years of age, then said to the king "Sire, a boon was given by you with a gladdened mind upon seeing my son; grant that now." "Take it, queen." "Give the kingdom to my son." "Away with you, wretched woman! When my eldest son, Prince Sujāta, who is like a divine prince, stands here, why do you speak thus?" He refused. The queen, making importunity again and again, not obtaining her wish, one day said "Sire, if you stand by your word, then give it." The king, having become remorseful thinking "Without consideration I gave a boon to this woman, and she speaks thus," having summoned Prince Sujāta, having informed him of that matter, shed tears. The prince, having seen his father grieving, overcome with displeasure, having shed tears, said "Give me leave, Sire; I shall go elsewhere." Having heard that, when the king said "I shall build another city for you; you may dwell there," the prince did not wish it. When it was also said "I shall send you to the presence of my allied kings," he did not consent to that either. He simply said "Sire, I shall go to the forest." The king, having embraced his son, having kissed him on the head, having said "After my passing, come back here and establish yourself in the kingdom," let him go.

He, having entered the forest, dwelling in dependence on foresters, one day went hunting. A certain young god who had been his best friend in the time of the ascetic life, seeking his welfare, enticing him in the form of a deer, having run to the vicinity of the dwelling place of the Venerable Mahākaccāyana, disappeared. He, running after it thinking "I shall catch this deer now," having reached the Elder's dwelling place, not seeing it, having seen the Elder seated outside the leaf hut, stood near him holding on to the tip of his bow. The Elder, having looked at him, having known all his history from the beginning, assisting him, as if not knowing, showing kindness -

981. "With a firm bow of excellent heartwood, holding the bow you stand;
Are you a warrior, a prince, or a fierce forest-dweller?"

He asked. Therein, "with a firm bow" means a strong bow. A strong bow is called one of two-thousand strength. "Of two-thousand strength" means one which, when strung, with a load of iron-tipped arrows and so on bound to the bowstring, held by the shaft, releases from the ground when raised to the measure of an arrow's length. "Of excellent heartwood" means a bow of a tree of unsurpassed heartwood, of distinguished heartwood; the meaning is a bow made of a tree of the finest heartwood. "Holding on to" means having gripped firmly. "A prince" means a royal prince. "A forest-dweller" means a forester.

Then he, making himself known -

982. "I am the son of the lord of Assaka, venerable sir, a forest-dweller;
I tell you my name, monk, the wise know me as Sujāta.

983. "While I was seeking deer, plunging into the great forest;

I did not see that deer, but having seen you, I stood here."

He said. Therein, "of the lord of Assaka" means of the Assaka king, the lord of the Assaka country. "Monk" - he addresses the elder. "Seeking deer" means searching for deer, boars and the like; the meaning is going about hunting.

Having heard that, the elder, making friendly conversation with him -

984. "Welcome to you, O greatly meritorious one, and also your coming is not unwelcome;
Having taken water from here, wash your feet."

985. "This drinking water too is cool, brought from the mountain cave;
Prince, having drunk from it, sit down upon the rug." He said;

984. Therein, "not unwelcome" means free from difficult coming; the intention is: O greatly meritorious one, your coming here is welcome, there is not even a little difficulty in your coming, and it generates joy and pleasure for both you and me. "Adhunāgata" is also a reading; the meaning is "having come just now."

985. "Sat down upon the rug" means: not sitting on the uncovered ground, sit down on such-and-such a grass mat.

Then the prince, accepting the elder's friendly welcome, said -

986. "Your speech is indeed beautiful, pleasant to hear, great sage;
Faultless, full of meaning, lovely, having considered, you speak what is beneficial.

987. "What is your delight dwelling in the forest, O bull among sages, tell me when asked;
Having listened to your way of speaking, may we practise the path of beneficial teaching."

986. Therein, "kalyāṇī" means beautiful, lovely. "Savanīyā" means fit to be heard. "Nelā" means faultless. "Atthavatī" means connected with benefit, endowed with welfare pertaining to the present life and so on. "Vaggu" means sweet. "Mantvā" means having known, having determined with wisdom. "Attha" means not deviating from benefit, bringing exclusively welfare.

987. "Isinisabha" means a bull among sages, like a thoroughbred. "Vacanapatha" means utterance. For since utterance itself is a means for the achievement of meaning, it is called "vacanapatha." "Atthadhammapadaṃ samācaremase" means may we practise the portion of teachings beginning with morality that brings benefit both here and in the future state.

Now the Elder, speaking of right practice befitting him -

988. "Non-violence towards all living beings, young man, is pleasing to us;
And abstinence from theft and from sexual misconduct, and from drinking intoxicants.

989. "Abstinence and living in spiritual calm, great learning and gratitude;

Praiseworthy in this very life, these qualities are to be praised."He said;

989. Therein, "abstinence and living in spiritual calm" means the aforesaid abstinence from evil qualities, complete abstinence, and living in spiritual calm consisting of bodily equanimity and so on. "Bāhusacca" means great learning of the Scriptures. "Kataññutā" means the knowing of help rendered to oneself by others. "Pāsaṃsā" means to be expected openly by sons of good family who desire welfare. "Dhammā ete" means these aforesaid qualities beginning with non-violence. "Pasaṃsiyā" means to be praised by the wise.

Thus the Elder, having spoken of right practice befitting him, examining the life principle with knowledge of future events, having seen "only about five months," having stirred him to a sense of urgency, in order to firmly establish him in right practice there, spoke this verse -

990. "Death is near to you, within five months;
Prince, understand this, free yourself."

Therein, "free yourself" means release yourself from the suffering of the realms of misery.

Then the prince, asking about the means for his own freedom, said -

991. "To which country should I go, what work and what manly deed;
Or by what true knowledge, might I become free from ageing and death?"

Therein, "which should I" means "which indeed I," the meaning is "which indeed." "What work and what manly deed" - "having done" is the remainder of the expression. "Manly deed" means a man's function.

Then the elder, in order to teach him the Dhamma, spoke these verses -

992. "There is no such place, no action, true knowledge or manly deed;
Where having gone a mortal might become, O prince, free from ageing and death.

993. "Those of great riches, of great possessions, warriors who have kingdoms;
Those with abundant wealth and grain, they too are not free from ageing and death.

994. "If you have heard of the sons of Andhakaveṇḍu, brave, heroic, strikers in valour;
They too reached the exhaustion of life, demolished, though equal to eternity.

995. "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
These and others by birth, they too are not free from ageing and death.

996. "Those who recite the sacred hymn, the six-factored, devised by Brahmā;
These and others by true knowledge, they too are not free from ageing and death.

997. "And those sages who are peaceful, self-restrained austere ascetics;

They too in time abandon the body, those austere ascetics.

998. "Even the Worthy Ones, well-trained, who have done what had to be done,
without mental corruptions;
They lay down this body, with the utter elimination of merit and demerit."

992. Therein, "having gone wherever" means having gone to whatever place, having approached and attained action, true knowledge, and manliness through bodily exertion and other exertion, one might become free from ageing and death - this is the meaning.

993. "Of great wealth" means those who have great wealth collected and deposited in amounts measuring hundreds of ten millions and so on at the lower limit. "Of great possessions" means those who have great possessions with expenditure of coins amounting to three water-pots and so on. "Possessing countries" means owners of countries; the intention is those who govern countries measuring many yojanas. "Nobles" means those of the warrior caste. "Abundant in wealth and grain" means those with great accumulations of wealth and grain, and accumulations of wealth and grain sufficient for their own assembly for seven or eight years. "They too are not free from ageing and death" means they are indeed subject to ageing and death; the meaning is that even their great wealth and so on are unable to turn back the ageing and death falling upon them.

994. "Sons of Andhakaveṇḍu" means those known as the sons of Andhakaveṇḍu. "Valiant" means possessing power. "Heroes" means possessing energy. "Strikers with heroism" means those whose habit is to strike, having advanced against and overpowered the enemy's forces by their very nature of valour and heroism. "Destroyed" means perished. "Equal to eternities" means equal through family lineage to the eternities such as the moon, sun, and so on; the meaning is that they too are of families continuing for only a short time.

995. "By birth" means by one's own birth; but the meaning is that even a more distinguished birth is unable to turn back their ageing and death.

996. "Sacred text" means the Veda. "Six-factored" means the six-factored consisting of the six factors reckoned as ritual procedure, grammar, etymology, phonetics, metre, and astronomy. "Conceived by Brahmās" means conceived by the Brahmās beginning with Aṭṭhaka, seen with the eye of wisdom.

997. "Peaceful" means those whose bodily and verbal actions are calmed. "Self-restrained" means those whose minds are restrained. "Austere ascetics" means those devoted to austere asceticism.

Now the prince, speaking of what should be done by himself -

999. "Well spoken and full of meaning are your verses, great sage;
I am convinced by what is well spoken, and may you be my refuge."

He said. Therein, "nijjhattomhī" means I am convinced, having reached acceptance through the perception of the power of the Teaching. "Subhaṭṭhenā" means by what is well spoken.

Then the elder, instructing him, spoke this verse -

1000. "Do not go to me for refuge, go for refuge to him alone;
The son of the Sakyans, the great hero, to whom I have gone for refuge."

Then the prince said -

1001. "In which country, dear sir, is your Teacher;
I too will go to see the Victor, the matchless one."

Again the elder said -

1002. "In the eastern country, of the Okkāka clan origin;
There was a remarkable man, but he has attained final Nibbāna."

Therein, because the Middle Country was in the eastern direction from the place where the elder was sitting, it was said "in the eastern country."

Thus that prince, having heard the elder's proclamation of the Teaching, with a gladdened mind, became established in the refuges and in the precepts. Therefore it was said -

1003. "If indeed the Buddha were still living, your Teacher, dear sir;
I would go a thousand yojanas to attend upon him.

1004. "But since your Teacher has attained final Nibbāna, dear sir;
I go for refuge to the great hero, even though he is quenched.

1005. "I go to the Buddha for refuge, and also to the unsurpassed Teaching;
And to the Community of the king of men, I go for refuge.

1006. "I quickly abstain from killing living beings, I avoid what is not given in the world;
I abstain from intoxicants and do not speak falsehood, and I am satisfied with my own wife."

But when he was thus established in the refuges and in the precepts, the elder said thus: "Prince, there is no need for you to dwell here in the forest. Your life will not last long; within five months you will die. Therefore, having gone to the very presence of your father, having performed meritorious deeds such as giving and so on, you should become one destined for heaven." Having said this, having given him relics from his own possession, he dismissed him. He, while departing, having said "I, venerable sir, shall go from here by your word; you too, out of compassion for me, should come there," having learned of the elder's acceptance, having paid homage, having circumambulated, having gone to his father's city, having entered the pleasure grove, reported the fact of his arrival to the king.

Having heard that, the king together with his retinue, having gone to the pleasure grove, having embraced the prince, having led him to the inner palace, wished to consecrate him. The prince, having said "Sire, my life span is short; after the elapse of four months death will come. What use is kingship to me? In dependence on you I shall perform only meritorious deeds," declared the elder's virtues and the power of

the Triple Gem. Having heard that, the king, struck with religious emotion, with a mind devoted to the Triple Gem and to the elder, having had a great monastery built, sent a messenger to the presence of the Elder Mahākaccāyana. The elder too, assisting the king and the great multitude, came. The king together with his retinue, having gone out to meet him from afar, having ushered the elder into the monastery, attending upon him carefully with the four requisites, became established in the refuges and in the precepts. The prince too, having taken upon himself the precepts, attending carefully upon the elder and the monks, giving gifts, listening to the Teaching, after the elapse of four months, having died, was reborn in the Tāvātimsa realm. By the power of his merit, a chariot adorned with the seven precious things, measuring seven yojanas, arose, and many thousands of nymphs were his retinue.

The king, having performed the funeral honours for the prince's body, having carried on a great gift to the community of monks, made offerings at the shrine. There the great multitude gathered together, and the elder too with his retinue approached that place. Then the young god, having reviewed the wholesome action done by himself, out of gratitude, having thought "I shall go and pay homage to the elder, and I shall make the virtues of the Dispensation well-known," having ascended the divine chariot, with a great retinue, in visible form, having come, having descended from the chariot, having paid homage at the elder's feet, having exchanged friendly welcome with his father, attending upon the elder, having raised joined palms, he stood. The elder asked him with these verses -

1007. "Just as the sun with a thousand rays, of great radiance, shines in the sky,
traversing the directions;
So is the appearance of this great chariot of yours, extending seven yojanas all
around.
1008. "Covered all around with golden slabs, its front variegated with pearls and
gems;
Lines of lapis lazuli, well-fashioned, adorn the gold and silver.
1009. "And this head is fashioned of lapis lazuli, and this yoke is adorned with red
gems;
Yoked with gold and silver, these horses shine, swift as thought.
1010. "You stand established upon a golden chariot, like the lord of the gods with a
thousand vehicles;
I ask you, O glorious one, skilled one, how was this lofty one obtained by you?"

1007. Therein, "sahassaraṃsī" means the sun. For it is called "sahassaraṃsī" (thousand-rayed) because of possessing many thousands of rays.

"Yathāmahappabho" means having radiance befitting its own greatness. For just as there is no luminous orb equal to the great orb of the sun, so too with its radiance. For thus it stands pervading light in the three great continents in a single moment.

"Disaṃ yathā bhāti nabhe anukkamaṃ" means in the sky, in space, just as traversing the directions, going, in whatever manner it shines, sports, and glows. "Tathāpakāro" means of such an appearance. "Tavāyaṃ" means "this of yours."

1008. "With golden slabs" means with slabs made of gold. "Covered all around" means covered on all sides. "Its front" means the breast of it; and "the front of the chariot" refers to the base of the pole. "Lines" means lines of garland-work, creeper-work and so on, made of lapis lazuli. Because those are visible on the golden slabs and silver slabs, it is said "of gold and silver." "Adorn" means they adorn the chariot.

1009. "Head" means the head of the chariot pole. "Fashioned of lapis lazuli" means fashioned with lapis lazuli; the meaning is made of lapis lazuli gem. "With red gems" means with red gems, or with any red jewel whatsoever. "Yoked" means harnessed; or alternatively, "strings of gold and silver" means strings made of gold and made of silver; the meaning is chains.

1010. "Standing firm" means standing having overcome this entire place by his own divine power. "With a thousand steeds" means having a vehicle yoked with a thousand; the intention is like the lord of the gods with a chariot yoked with a thousand thoroughbreds. "O glorious one" is a term of address; the meaning is one possessed of fame. "Skilled" means one possessing wholesome knowledge, or one clever in chariot-riding. "This lofty one" - the intention is this lofty, great fame.

Thus questioned by the elder, the young god answered with these verses -

1011. "Venerable sir, my name was Sujāta, formerly I was a prince;
And you, out of compassion for me, established me in self-restraint.

1012. "Having known me with life span exhausted, he gave the body of the Teacher;
Venerate this, Sujāta, it will be for your benefit."

1013. "Having venerated it with perfumes and garlands, fully devoted;
Having abandoned the human body, I was reborn in Nandana.

1014. "And in the charming Nandana grove, filled with flocks of various birds;
I delight in dancing and singing, honoured by the nymphs."

1012-1013. Therein, "sarīran" means a bodily relic. "Hehiti" means it will be. "Samuyyuto" means rightly energetic; the meaning is engaged and devoted.

Thus the young god, having spoken about the meaning asked by the elder, having paid homage to the elder, having circumambulated, having asked permission of his father, having mounted the chariot, went to the heavenly world itself. The elder too, making that the occasion, spoke a talk on the Teaching in detail to the assembly that had arrived. That talk on the Teaching was beneficial to the great multitude. Then the elder reported all that to the compilers of the scriptures at the time of the communal recitation, in the very same manner as was spoken by himself and by him, and they included it in the collection in just the same way.

The commentary on the Small Chariot Mansion is concluded.

14. Commentary on the Great Chariot Mansion

1015-1047. "Yoked with a thousand horses, beautiful" means the Great Chariot Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. And at that time the Venerable Mahāmoggallāna, wandering on a journey in heaven

in the manner stated above, appeared not far from the young god named Gopāla, who, having come out from his own mansion in the Tāvatiṃsa realm, having mounted a great divine chariot yoked with a thousand, was going with a great retinue, with great divine power, for the purpose of amusement in the park. Having seen him, the young god, with respect and esteem arisen, having suddenly descended from the chariot, having approached, having paid homage with the fivefold prostration, having raised joined palms to his head, he stood.

This was his former action - It is said that he, having venerated the Blessed One Vipassī with a golden garland, for a princess who had made the aspiration "By the power of this merit, may a golden breast-covering garland arise for me in existence after existence," who, while wandering in fortunate destinations alone throughout many cosmic cycles, in the time of the Blessed One Kassapa, having been born in the womb of the queen-consort of King Kikī of Kāśi, who, in accordance with her aspiration, by obtaining a golden garland, had received the name "Uracchadamālā," who was like a heavenly maiden - he, having become a brahmin named Gopāla, a teacher of that princess, having given incomparable great gifts and so on to the Blessed One Kassapa together with his Community of disciples, yet being unable to produce a distinction even after hearing the Teaching taught by the Teacher addressed to himself and the princess, due to the immaturity of his faculties, having merely made a worldly death, by the power of the merit accumulated accordingly, was reborn in a golden mansion of a hundred yojanas among the Tāvatiṃsa gods; he had a retinue of many tens of millions of nymphs; and a divine thoroughbred chariot arose for him, made of the seven precious things, yoked with a thousand, variegated with well-arranged wall-designs, with smooth and sweet resonance, as if carrying away the disc of the sun by the arising of its own radiance.

He, having experienced heavenly success there as long as life lasted, wandering again and again among the gods alone, in this arising of a Buddha, by the remainder of the result of that very action, having become a young god named Gopāla with the same success of wealth as described, was reborn right among the Tāvatiṃsa gods. With reference to that it was said "And at that time the Venerable Mahāmoggallāna, etc. having raised joined palms to his head, he stood."

But the Venerable Mahāmoggallāna asked that young god who had thus approached and was standing, with these verses -

1015. "Having mounted this beautiful chariot yoked with a thousand horses, of many kinds;
Proceeding towards the pleasure ground, like Vāsava, the first of givers, lord of beings.
1016. "Both poles of your chariot are made of gold, exceedingly well-joined with the end-pieces and shoulders;
With well-formed clusters, completed by master craftsmen, it shines like the moon on the fifteenth day.
1017. "This chariot is covered with golden nets, adorned with many various jewels;
With delightful sound and beautiful voice, it shines with arms holding chowrie whisks.

1018. "And these wheel-hubs, as if created by mind, adorned in the middle between the chariot's feet;
And these wheel-hubs, variegated with a hundred stripes, with a hundred spokes, shine forth like lightning.
1019. "This chariot is covered with many designs, with broad rims and a thousand rays;
Their sound is heard, lovely in form, like a five-part musical ensemble being played.
1020. "On the head, variegated, adorned with a moon-gem, always pure, beautiful, luminous;
Exceedingly well-joined with golden streaks, it shines exceedingly like lapis lazuli streaks.
1021. "And these horses with flowing manes, adorned with jewelled moon-discs, tall and well-proportioned, swift, like Brahmā;
Lofty, great, powerful, of great speed, knowing your mind, they move just so.
1022. "And all these together, moving with four gaits, knowing your mind, they move just so;
Bearing evenly, soft, not agitated, rejoicing, the finest of horses.
1023. "They toss, they prance, they leap in the sky, shaking off the well-made ornaments;
Their sound is heard, lovely in form, like a five-part musical ensemble being played.
1024. "The sound of the chariot and of the ornaments, the noise of the hooves and the neighing;
The sweet sound of the assembly is heard, like gandhabba instruments in a variegated grove.
1025. "Standing in the chariot, those doe-eyed ones, with long eyelashes, smiling, speaking sweetly;
Covered with nets of lapis lazuli, with delicate skin, worshipped by gods, gandhabba deities, and foremost beings.
1026. "Those dressed in red and copper-coloured and yellow garments, with large eyes and deeply red pupils;
Well-born in family, with slender bodies and pure smiles, standing in the chariot with joined palms, they attended.
1027. "Those wearing golden bracelets on their upper arms, beautifully dressed, with slender waists, endowed with thighs and breasts;
With rounded fingers, lovely-faced, beautiful to see, standing in the chariot with joined palms, they attended.
1028. "Others with beautiful braids, young maidens with mixed hair, equally arranged with luminous ones;

Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.

1029. "Wearing garlands, covered with lotuses and water-lilies, adorned, scented with the essence of sandal-wood;
Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.
1030. "Those wearing garlands, covered with lotuses and water-lilies, adorned, scented with the essence of sandal-wood;
Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.
1031. "The ornaments on your necks, on your hands and feet, and likewise on your heads;
They illuminate all ten directions completely, like the radiant sun rising in autumn.
1032. "And trembling in the force of the wind, the garlands on the arms and the ornaments;
They emit a sound, pleasant, pure, beautiful, worthy to be heard by all the wise.
1033. "And stationed on both sides of the pleasure ground, chariots and elephants and musical instruments and sound;
They delight that very lord of gods, like a lute with lotus-leaf arms.
1034. "Among these many lovely lutes, of delightful form, stirring joy in the heart;
As they are being played, exceedingly the nymphs, maidens trained on lotuses, whirl about.
1035. "And when singing and music, and these dances come together as one;
Then here the nymphs dance, then here the excellent women illuminate both sides.
1036. "He rejoices, awakened by the company of musical instruments, being honoured like the wielder of the thunderbolt;
Among these many lovely lutes, of delightful form, stirring joy in the heart.
1037. "What action did you do before by yourself, when you were a human being in a former birth?
What Observance did you observe, what righteous conduct, what religious duty did you delight in?
1038. "This is not from a small deed done, nor from an Observance well practised before;
This supernormal power of yours is vast, by which you outshine the assembly of gods exceedingly.
1039. "Is this the fruit of your giving, or else of morality?

Or else of salutation with joined palms? Tell me this when asked."

1015. Therein, "yoked with a thousand" means yoked with a thousand, or a thousand is yoked, harnessed to this - thus "yoked with a thousand." But a thousand of what? Since "horse-drawn" is stated immediately after, the meaning "of horses" is understood by itself. Horses are the vehicle of this - thus "horse-drawn." Some, however, explain "sahassayuttahayavāhana" as a single compound word by making the elision of the nasal; on this interpretation, the meaning "a vehicle like a horse-drawn vehicle" is fitting. "Horse-drawn-thousand-yoked" means "a thousand yoked horse-drawn vehicles" - this indeed is the meaning. Others, however, say "yoked with a thousand" means "yoked with a thousand divine thoroughbreds." "Sandana" means chariot. "Of many kinds" means variegated, possessing various kinds of ornamentation. "Towards the pleasure ground" means near the pleasure ground. For having regard to the term "abhito," this is an accusative expression used in the genitive sense. Some, however, also read "uyyānabhūmyā"; they read without even considering the grammatical rule. "Proceeding" means going - the connection is: "like Vāsava, the first of givers, lord of beings, you shine."

1016. "Sovaṇṇamayā" means made of gold. "Te" means of you. "Rathakubbarā ubho" means the railings on both sides of the chariot. For the enclosure that is made in the form of a railing on both sides of the chariot for the purpose of beauty and for the purpose of protecting those standing above, the particular part of the chariot on both sides of its front section extending as far as the chariot pole, suitable for grasping with the hands - here that very thing is intended by "kubbara." Therefore he said "both." Elsewhere, however, the chariot pole is called "kubbara." "With the end-pieces" means with the two end-pieces, distinguished as right and left, of the chariot's support; the extremities here are called "end-pieces." "With the shoulders" means with the lower shoulders established at the end-pieces of the kubbara. "Exceedingly well-joined" means very well joined, well fitted, without gaps. And this has been stated by attributing to it the distinctive feature found in a chariot artificially crafted by craftsmen. But that one, being not of human making, is not artificial, self-arisen, not assembled by anyone at all. "With well-formed clusters" means with well-arranged groups of pillars. For the groups of pillars standing continuously along the railing, possessing distinctive parts such as well-arranged capitals and so on - by virtue of these it was said "with well-formed clusters." "Completed by heroes among men" means resembling what has been accomplished by master craftsmen. For master craftsmen, without considering the fatigue of their own bodies, through the power of energy, because of their thorough application of their craft, are energetic among men - thus here they are called "heroes among men." Or "naravīrā" is a term of address to the young god. "Completed" means finished, with a surpassing fullness of beauty. Or the reading is "naravīranimmitā"; the meaning is resembling what has been created by those among men who are endowed with steadfastness. By virtue of such kubbara-quality, this chariot of yours shines. Like what? "Like the moon on the fifteenth day" - like the moon at the time of fullness on the fifteenth day of the bright fortnight.

1017. "Covered with golden nets" means covered, concealed by golden nets. "Suvaṇṇajālāvitato" is also a reading; the meaning is spread over. "With many" means with numerous. "With various jewels" means with various kinds of jewels such

as rubies, topazes and so on. "Of delightful sound" means having a sound in which one should delight; the meaning is a sweet, pleasant resonance. Or "of delightful sound" means having a well-made sound of delight, a sound of rejoicing made by way of applause and so on produced at the seeing and so on of dancing and so on; the meaning is this. They also say "a sound of delight well employed by way of blessings from time to time." "Of beautiful radiance" means having the nature of shining well and exceedingly; or of beautiful radiance by the beautiful sound of singing and music of the deities present there. "With arms holding chowrie whisks" means with the arms of the deities holding chowrie whisks fitted in their hands, fanning here and there with bunches of chowries; or it shines with deities of such a nature.

1018. "Nābhyo" means the naves of the chariot-wheels. "Manasābhinimmitā" means as if created by mind, similar to those fashioned by thought thinking "May these be of such a kind." "Rathassa pādantaramajjhabhūsitā" means adorned by the rim - the edge of the chariot's feet, the chariot-wheels - resplendent with various jewels, and by the middle space between the spokes. "Satarājicittitā" means decorated with many hundreds of lines of many colours, having attained the state of being variegated. "Sateratā vijjurivā" means they shine like streaks of lightning reckoned as having a hundred spokes.

1019. "Anekacittāvatato" means covered, strewn with many designs such as garland-work and so on. Some also read "anekacittāvitato"; the meaning is the same, but the lengthening is for the sake of metrical ease in the verse. "Puthū ca nemī cā" means with broad rims; one "ca" particle is merely a particle. "Sahassaraṃsiko" means having many thousands of rays. "Sahassaraṃsiyo" is also a reading. Yet others read "natā raṃsiyo"; therein "natā" means the rim-sections curved like an unstrung bow-staff. "Sahassaraṃsiyo" means with a network of radiating rays like the orb of the sun. "Tesaṃ" means of the rim-sections with their hanging networks of small bells.

1020. "Sirasmim" means on the head; the meaning is the head of the chariot. Or "siro" means the head of this chariot. "Cittaṃ" means variegated. "Maṇicandakappitaṃ" means interspersed with discs made of gems, interspersed with a gem resembling the disc of the moon. "Ruciraṃ pabhassaraṃ" - by this he makes clear its very resemblance to the disc of the moon; "sadā visuddhaṃ" - by this, however, he shows its distinction even from the disc of the moon. "Suvaṇṇarājīhi" means with golden lines arranged at intervals in a circular pattern. "Saṅgataṃ" means joined together. "Veḷuriyarājīvā" means because of the gem discs inlaid at intervals among the golden lines, it shines as if with lines of lapis lazuli. Some also read "veḷuriyarājīhī."

1021. "Vāḷī" means those endowed with tails, having fine tails; he speaks with reference to horses. Or the reading is "vājī." "Maṇicandakappitā" means interspersed with moon-shaped discs made of gems at the places where the chowries hang. "Ārohakambū" means both tall and of proportionate girth; the meaning is endowed with height and girth. "Sujavā" means of beautiful speed, possessing speed, of great speed; the meaning is of beautiful gait. "Brahūpamā" means to be compared to Brahmā; the meaning is they appear as if exceeding their own measure. "Brahā" means mature, with all major and minor limbs fully developed. "Mahantā" means of great majesty, of great supernormal power. "Balino" means powerful in bodily strength and in the strength of endeavour. "Mahājavā" means of swift velocity. "Mano

tavaññāyā" means having known your mind. "Tathevā" means just in accordance with the mind. "Siṃsare" means they move along, they proceed - this is the meaning.

1022. "These" is said with reference to the aforesaid horses. "All" means even as many as a thousand. "Together" means together in their gait by having equal speed and equal movement; the meaning is going neither less nor more than one another. "Four-gaited" means those that go, moving with four feet. "Bearing evenly" makes more obvious the very meaning stated by the term "together." "Gentle" means of soft nature; the meaning is good, thoroughbred. Therefore he said "unagitated," meaning free from agitation, not causing any jolting. "Rejoicing" means delighting; the meaning is by being free from unruliness, making known their satisfaction to one another and to the charioteers and others.

1023. "They shake" means they shake off the mass of chowrie hair, the mass of mane, and the tail. "They prance" means sometimes placing foot after foot, they go with a prancing gait. "They spring" means sometimes they move forward; the meaning is they leap. And some read "plavanti" (they bound); the meaning is the same. "Shaking vigorously" means vigorously shaking, excessively shaking the horse ornaments such as small bells and so on, well made, well fashioned by a skilled craftsman. "Of them" means of those ornaments.

1024. "The sound of the chariot" means the aforesaid resounding of the chariot. "And of the ornaments" - the letter "a" is merely a particle. Of the ornaments, of the decorations. And some say "apilandhana" is a synonym for ornament; the meaning is the sound of the chariot and of the ornaments. "The noise of the hooves" means the sound of the falling of the hooves of the horses. Although the horses travel through the sky, they say that by the action which is the cause for the perception of the sweet sound of the hoof-fall, at each placing down of the hooves, an impact is obtained. "And the neighing" means and by the excessive neighing of the horses, and by the whinnying produced by the horses now and then; this is the meaning. Some read "abhihesanāya cā." "Of the assembly" means the sound of the assembled divine company is heard, lovely and very sweet. "Like what?" - he said "gandhabba instruments in a variegated grove," meaning like the five-part musical ensembles of the gandhabba young gods in the Citralatā grove. For the sound dependent on the instruments is called "instruments" by way of conventional expression based on the support. "Gandhabbatūriyāna ca vicitrasaṃvane" is also a reading; it should be connected by bringing in the nasal as "tūriyānañca." Others read "gandhabbatūriyāni vicitrapavane."

1025. "Standing in the chariot" means standing in the chariot, these ones. "With deer-round eyes" means with soft and smooth glances like those of young deer. "With long eyelashes" means with thick and close-set eyelashes; the meaning is having eyelashes like those of a heifer. "Smiling" means beaming; the meaning is with radiant faces. "Speaking pleasantly" means those who speak pleasantly. "Covered with a net of lapis lazuli" means with bodies covered by a net made of lapis lazuli gems. "Of delicate skin" means with fine skin. "Sadeva" means always, at all times. "Honoured by gandhabbas, gods, and chief deities" means having received honour from gandhabba deities and from other chief deities.

1026. "Those wearing red, crimson, and yellow garments" means of enticing appearance and wearing red and yellow cloths. "With deeply red eyes" means with eyes distinctively adorned with red streaks. "Well-born in family" means well-born in the Sindhava family, originating in a distinguished order of deities. "Of beautiful form" means with beautiful bodies. "Of pure smile" means of pure smiling.

1027. "Those wearing conch-shell bracelets" means wearing golden bracelets. "Of beautiful waist" means with slender waists. "Endowed with thighs and breasts" means endowed with thighs and breasts, with thighs like plantain trunks and breasts like caskets. "With rounded fingers" means with fingers rounded in gradual succession. "Of lovely face" means with beautiful faces, or with joyful faces. "Beautiful to see" means fair to behold.

1028. "Others" means some. "With beautiful braids" means with beautiful braids of hair. "Young maidens" means young ones. "With mixed hair" means with hair-coils interwoven with red garlands and the like. How? "Equally arranged with luminous ones" - the construction is: with mixed hair, that is, with hair-coils that are equally, mutually similar, arranged by way of various divisions, inlaid with golden strips and the like, luminous like sapphires and other gems. "Devoted" means of agreeable conduct. "Those" means the nymphs.

1029. "Scented with the essence of sandalwood" means anointed and sprinkled with divine sandalwood that is the essential substance.

1031. By "on the necks" and so on, it shows ornaments worn on the neck, ornaments worn on the hands, ornaments worn on the feet, ornaments worn on the head, and so on. "Illuminating" - the construction is: illuminating by means of those ornaments which are on the necks. Thus also with the remaining ones. "Rising up" means rising forth. "Abbhuddasa" is also a reading; the meaning is the same. "Autumnal" means belonging to the autumn season. "The radiant one" means the sun. For it, being free from the defect of clouds and so on, thoroughly illuminates all ten directions.

1032. "By the force of the wind" means by the force of the wind blowing as if carrying, as if bringing a gift of pleasant fragrance and a gift of sound, and by the speed of the chariot and horses. "They emit" means they release. "Pleasant" means giving delight again and again, like the five-part musical ensemble. "Pure" means clean, unmixed. "Beautiful" means delightful. "Worthy to be heard by all the wise" - the construction is: they emit a sound that should be heard, pleasant to the ear, of the highest intrinsic nature, by all those of wise nature, those who know the art of the gandhabbas.

1033. "Of the pleasure ground" means in the pleasure ground. "On both sides" means on the two half-sides. Some also read "dubhato ca ṭhitā"; the meaning is the same. "Rathā" means the chariots. "Nāgā" means the elephants. For this is a nominative case used in the accusative sense. "Sound" means the sound arisen dependent on the chariots, elephants, and musical instruments. "Lord of gods" - he addresses the young god. "Like a lute with lotus-leaf arms" means just as a lute, being played with the trough, soundboard, and arm-sticks properly joined together, established in accordance with the tuning of each string, delights the people who are listening, so the chariots and so on delight him with their own sound. Just as a lute played by the hands of a lute-player who, through being well-trained, have attained the state of

being lotus-like, the state of being beautiful, delights the great multitude, so the chariots and so on delight him with their own sound.

1034. "Among these lutes" - this is the meaning in brief of the verse: Among these many lutes of various kinds such as the straight, the curved, the large, the nandinī, the tisara, and so on, which are lovely because of their smooth, sweet sound, and therefore of delightful form, when they are being sounded, being played, producing joy that stirs the heart, that is heart-touching, that captivates the heart, the cause of rapture, the nymphs, the heavenly maidens, uplifted by the force of rapture and through their own well-trained skill, whirl about on divine lotuses, displaying dancing, moving about.

1035. "These" - this should be connected individually: "these songs, these musical performances, these dances also." "Come together as one" means they become of one flavour together. Or alternatively, "come together as one" means together, in one place, they make them even, of one flavour - harmonising the sound of the lute with the singing voice, and the singing voice with the sound of the lute, without diminishing the sentiment of laughter and so on attained through the dancing, they come together, they bring together - this is the meaning. "Then here they dance, then here the nymphs illuminate" means thus, while making the singing and so on of one flavour, then some other nymphs dance here in this chariot of yours; then other excellent women, supreme women, watching the dancing, by the radiance of their own bodies and by the radiance of their garments and ornaments, here in this place, on both sides, in the two flanks, illuminate entirely all ten directions, making them shine - this is the meaning.

1036. "He" means he, you, being thus. "Awakened by the company of music" means one whose rapture is awakened by the assembly of divine musical instruments. "Being honoured" means being worshipped. "Like the one with the thunderbolt weapon" means like Indra.

1037. "What Observance did you observe" - the Observance is observed by others too; he asks: what kind of Observance did you observe? "Righteous conduct" means the practice of merit beginning with giving. "Ascetic practice" means the undertaking of ascetic practices. "Delighted in" means found delight in; the meaning is having found it agreeable, fulfilled it. "Abhirādhayī" is also a reading; the meaning is accomplished, brought to completion.

1038. "This" is merely a particle; or the intention is "this is the fruit." "You outshine" means having surpassed, you shine.

Thus questioned by the Great Elder, the young god declared that matter. Therefore it was said -

1040. "That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit."

1041. "The one with conquered faculties, the Buddha of superior effort, the highest among men, the foremost person of Kassapa's path;
Opening the door to the Deathless, the god above gods, with the marks of a hundred merits.

1042. "I saw him, the elephant, the crosser of the floods, like an image of gold and siṅgī gold;
Having seen him, I quickly became pure-minded, having seen him indeed, the one whose banner is well-spoken.
1043. "Food and drink, or else a robe, pure, superior, endowed with flavour;
In my own dwelling strewn with flowers, I established that, with unattached mind.
1044. "With food and drink and with robes, with hard food and soft food and with tasting;
Having satisfied the highest of two-footed beings, I rejoice in the celestial city in heaven after heaven.
1045. "By this method, having performed this unobstructed sacrifice, threefold pure;
Having abandoned the human body, like Indra I rejoice in the celestial city.
1046. "Life and beauty and happiness and strength, and sublime form, by one who longs for these, O sage;
Food and drink, abundant and well-prepared, should be established in one with an unattached mind.
1047. "Neither in this world nor in the other, is there found one superior or equal to the Buddha;
He has reached the supreme offering among those worthy of offerings, for those seeking merit with abundant fruit."

1041. Therein, "one with conquered faculties" means one with conquered faculties because the faculties with mind as the sixth were conquered by the highest path at the very foot of the Bodhi tree, because the state of non-indulgence was accomplished. "Buddha" because of having fully awakened without remainder to the nature of what should be directly known and so on, from the standpoint of their being directly knowable and so on. "Of superior effort" means because of the completeness of previously fulfilled energy, of energy possessed of four factors, and of the fourfold right striving - this is the meaning. "The highest among men" means the highest of men, the highest of bipeds. "Kassapa" means he speaks of the Blessed One by his clan name. "Opening the door to the Deathless" means opening the door of the great city of Nibbāna - the noble path - which had been closed since the disappearance of the Dispensation of the Blessed One Koṇāgamana. "The god above gods" means the super god of all gods. "Having the marks of a hundred merits" means having the marks of a great man produced by the power of many hundreds of merits.

1042. "Elephant" means like an elephant by the crushing of the enemy of defilements; the meaning is "great elephant." "A crosser of the mental floods" because of having crossed the great flood of saṃsāra consisting of the four mental floods. "Like an image of siṅgī gold and jambunada" means similar in form to siṅgī gold and jambunada gold; the meaning is "with skin resembling gold." "Having seen him, I quickly became pure-minded" means having seen that Perfectly Enlightened One Kassapa, instantly, through confidence thinking "The Blessed One is the Perfectly

Enlightened One," by the departure of the stain of defilements, I became pure-minded, of purified mind; and "tañca kho tameva disvāna" means "having seen him indeed." "The one whose banner is well-spoken" means the one whose banner is the Teaching.

1043. "That food and drink" (tamannapāna) means food and drink for that Blessed One. "Or also a robe" (athavāpi cīvara) means and also a robe. "Endowed with flavour" (rasasā upeta) means endowed with flavour, of pleasant taste; the meaning is lofty. "Strewn with flowers" (pupphābhikiṇṇamhi) means in a place strewn over with flowers both strung and unstrung, by way of hanging and by way of spreading. "I established" (patiṭṭhapesi) means I supplied, I gave. "With unattached mind" (asaṅgamānaso) - the construction is: he whose mind was not attached anywhere, he, I.

1044. "In heaven" (saggaso) means in heaven after heaven by way of successive rebirths; and there too in the celestial city, the great city of Sudassana. "I delight" (ramāmi) means I play, I rejoice.

1045. "By this method" (etenupāyena) means just as I gave an incomparable gift to the Blessed One Kassapa together with his Community of disciples in the time when I was the brahmin Gopāla, by this method. "Having performed this unobstructed sacrifice, threefold pure" (imaṃ niraggaḷaṃ yaññaṃ yajitvā tividhaṃ visuddha) means unobstructed because of having open doors and because of liberated generosity; threefold because of being accomplished in the methods of doing, causing to be done, and recollecting through the three doors in all three times; pure because of the absence of defilement therein; having performed the sacrifice through great generosity by way of the relinquishment of unlimited wealth; the meaning is having given a great gift. But that gift, although done long ago, because of the greatness of the field, the basis, and the consciousness, through recollection now and then, taking it as if it were well-known to oneself, near, and evident as if present, he said "this."

1046. Thus the young god, having told the elder of the deed done by himself, now declaring his wish to establish others too in such success and his supreme confidence and esteem towards the Truth-finder, spoke a pair of verses beginning with "life and beauty." Therein, "desiring" (abhikaṅkhatā) means by one who wishes. "Sage" (muni) - he addresses the elder.

1047. "Not in this world" (nayimasmiṃ loke) - the young god speaks of the world evident to himself. "In the other" (parasmiṃ) means in another from that. By this he indicates in the entire world including its gods. "An equal is found" (samo ca vijjati) - let alone a superior, not even an equal is found - this is the meaning. "He has reached the supreme offering among those worthy of offerings" (āhuneyyānaṃ paramāhutiṃ gato) means however many there are called worthy of offerings in this world, among all of them he has reached the supreme offering, the supreme state of being worthy of offerings. "He has gone to the supreme summit among those worthy of gifts" (dakkhiṇeyyānaṃ paramaggaṭaṃ gato) is also a reading; therein, "the supreme summit" (paramaggaṭa) means the supreme state of being foremost; the meaning is the state of being the foremost worthy of gifts. "Of whom?" - he says "for those seeking merit with abundant fruit" (puññaṭthikānaṃ vipulapphalesina); for those

desirous of merit, for those wishing for vast, great fruit of merit; it shows that the Truth-finder alone is the field of merit for the world. Some, however, read "he has gone to the supreme summit among those worthy of offerings" (āhuneyyānaṃ paramaggaṃ gato); the meaning is the same.

Thus, while he was speaking, the elder, having known that his mind was pliant, tender, free from hindrances, elated, and confident, made known the truths. He, at the conclusion of the truths, became established in the fruition of stream-entry. Then the elder, having come to the human world, reported that matter to the Blessed One in the very same manner as was spoken by himself and the young god. The Teacher, 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 Great Chariot Mansion is concluded.

Thus in the Paramatthadīpanī, the Khuddaka Commentary, in the Vimānavatthu, the fifth Great Chariot Chapter, adorned with fourteen stories, is concluded.

The explanation of the meaning is concluded.

6. The Chapter on Pāyāsi

1. Commentary on the First Householder's Mansion

1048-1052. "Just as the Cittalatā grove shines" - this is the Householder's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time in Rājagaha a certain family was devoted on both sides, accomplished in morality and good conduct, like a well for monks and nuns. Those two, husband and wife, having performed meritorious deeds for as long as life dedicated to the Triple Gem, having passed away from there, were reborn among the Tāvātimsa gods; a golden mansion twelve yojanas in extent arose for them. They experience divine success there. Then "the Venerable Mahāmoggallāna" and so on should be understood by the very method stated above.

1048. "Just as the Cittalatā grove shines, the excellent park, the highest of the Thirty-three gods;
So too this mansion of yours stands illuminating in mid-air.

1049. "You have attained divine power, 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?"

The elder asked.

1050. "That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit."

1051. "My wife and I in the human world, like a well, lived the household life;
With confident minds, we gave food and drink, attentively we gave an abundant gift.

1052. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

He explained his own success. In the verses too there is nothing not already explained.

The commentary on the First Householder's Mansion is concluded.

2. Commentary on the Second Householder's Mansion

1054-1058. "Just as the grove, the Cittalatā" is the second Householder's Mansion. Here too the occasion is similar to the preceding one.

1054. "Just as the Cittalatā grove shines, the excellent park, the highest of the Thirty-three gods;
So too this mansion of yours stands illuminating in mid-air.

1055. "You have attained divine power, 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;

1056. "That young god, delighted, etc. of which action this is the fruit."

1057. "My wife and I in the human world, like a well, lived the household life;
With confident minds, we gave food and drink, attentively we gave an abundant gift.

1058. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

He explained his own success. In the verses too there is nothing not already explained.

The commentary on the Second Householder's Mansion is concluded.

3. Commentary on the Fruit Donor's Mansion

1060-1067. "This is lofty, with jewelled pillars" - this is the Mansion of the Fruit Donor. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a desire arose in King Bimbisāra to consume mango fruits out of season. He said to the park keeper - "A desire for mango fruits has arisen in me, my good fellow, therefore bring mangoes and give them to me." "Sire, there are no mango fruits on the mango trees, but I shall do so; if Your Majesty waits for some time, so that the mango trees bear fruit before long." "Good, my good fellow, do so." The park keeper, having gone to the park, having removed the soil at the bases of the mango trees, spread such soil and poured such water that before long the mango trees shed their leaves. Then, having removed that soil, having spread the natural soil mixed with sweet lovi-lovi and refuse, he gave water thoroughly. Then the mango trees, before long, having budded, having put forth new leaves, having produced

flower buds, blossomed; then, having produced unripe fruits, they bore fruit. There, on one mango tree, first of all, four fruits, yellowish in colour like red arsenic powder, accomplished in fragrance and flavour, had ripened.

He, having taken those, while going thinking "I shall give them to the king," having seen the Venerable Mahāmoggallāna walking for almsfood on the road, thought: "I shall give these mangoes, being the choicest fruits, to this noble one. Let the king kill me or banish me; for when given to the king, the fruit in this present life is merely a trifle of honour; but when given to the noble one, the fruit will be immeasurable both pertaining to the present life and pertaining to the future life." Having thought thus, he gave those fruits to the Elder, and having approached the king, reported that matter to the king. Having heard that, the king commanded the king's men: "Investigate first, my good fellows, as this one has said." The Elder, however, offered those fruits to the Blessed One. The Blessed One, having given one of them to the Elder Sāriputta, one to the Elder Mahāmoggallāna, one to the Elder Mahākassapa, consumed one himself. The men reported that incident to the king.

The king, having heard that, with a gladdened mind thinking "Wise indeed is this man, who, having given up even his own life, was devoted to merit, and made his own toil amount to nothing more than its proper place," having given him one excellent village and garments, ornaments, and so on, said: "Whatever merit has been produced by you, my good fellow, through the giving of mango fruits, give me a share of that." He said: "I give it, Sire; take the share as you please." The park keeper, afterwards having died, was reborn among the Tāvātimsa gods; a golden mansion sixteen yojanas in extent arose for him, adorned with seven hundred pinnacle chambers. Having seen that, the Venerable Mahāmoggallāna asked -

1060. "This mansion with jewelled pillars is lofty, sixteen yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
1061. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Sixty-four trained maidens of good dispositions, and divine maidens dwelling
among the deities, lofty;
They dance and sing and delight.
1062. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?"
1063. "That young god, delighted, etc. of which action this is the fruit."
1064. "One who gives fruit obtains extensive fruit, giving to those who are upright
with a gladdened mind;
He indeed rejoices, gone to heaven in the celestial abode, and experiences the
extensive fruit of merit.
1065. "To you alone, great sage, I gave four fruits.
1066. "Therefore fruit is indeed fitting to give, always by a human being longing for

happiness;

Or by one aspiring for divine pleasures, or by one wishing for good fortune among humans.

1067. "By that is such beauty mine, etc.

And my beauty illuminates all directions." He too answered him;

1061. Therein, "sixty-four" means in each pinnacle chamber there are eight times eight, amounting to sixty-four. "Of good dispositions" means of beautiful nature through the achievement of beauty, the achievement of morality and good conduct, and the achievement of training. "And divine maidens" means celestial nymphs. "Dwelling among the deities" means living happily, dwelling in happiness among the deities. "Lofty" means of great wealth.

1064. "One who gives fruit" - because he himself gave mango fruits, he speaks with reference to himself. "Fruit" means the fruit of merit. "Extensive" means great; he obtains it while established in the human world - this is the intention. "Giving" means one who is giving, on account of giving. "To those who are upright" means to those who have entered upon the straight practice. "Gone to heaven" means gone to heaven by way of arising; there too, in the celestial abode, in the Tāvātīṃsa realm, he experiences the extensive fruit of merit, just as I do - thus another also; this is the meaning.

1066. "Therefore" - because by the mere giving of four fruits such success was attained, therefore. "It is indeed fitting" means it is indeed proper. "Constantly" means at all times. "Divine" means included in the heavenly world. "Good fortune among human beings" means the state of being fortunate among human beings. The remainder is according to the method already stated.

The commentary on the Fruit Donor's Mansion is concluded.

4. Commentary on the First Dwelling Donor's Mansion

1069-1073. "Just as the moon in a cloudless sky" is the Mansion of the Dwelling Donor. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a certain monk, having dwelt for the rains retreat at a village residence, having finished keeping the rains retreat, having performed the invitation to admonish, going to Rājagaha to pay homage to the Blessed One, in the evening on the road having entered a certain village, seeking a dwelling place, having seen a certain lay follower, asked - "Lay follower, is there in this village any place suitable for dwelling for those gone forth?" The lay follower, with a confident mind, having gone home, having consulted with his wife, having determined a place suitable for the elder's dwelling, having prepared a seat there, having set up water for washing the feet and a footstool, having ushered the elder in, while he was washing his feet, having lit a lamp, having prepared bed-sheets on a bed, he gave them. And having invited him for the morrow, on the second day having fed the elder, having given a lump of molasses for the purpose of a beverage, having followed the departing elder, he turned back. He, at a later time, together with his wife, having died, was reborn in a golden mansion twelve yojanas in extent in the Tāvātīṃsa realm. The Venerable Mahāmoggallāna asked him in return with two verses -

1069. "Just as the moon in a cloudless sky, goes illuminating in mid-air;
So too this mansion of yours stands illuminating in mid-air.
1070. "You have attained divine power, 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?"

That young god answered with these verses -

1071. "That young god, delighted, etc. of which action this is the fruit."
1072. "My wife and I in the human world, gave a dwelling to a Worthy One;
With confident minds, we gave food and drink, attentively we gave an abundant gift.
1073. "By that is such beauty mine, etc. and my beauty illuminates all directions."
Therein, what should be said regarding the verses is the same as the method stated below;

The commentary on the First Dwelling Donor's Mansion is concluded.

5. Commentary on the Second Dwelling Donor's Mansion

1075-1079. "Just as the sun in a cloudless sky" is the Second Mansion of the Dwelling Donor. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time several monks, having dwelt for the rains retreat at a village residence, heading towards Rājagaha for the purpose of seeing the Blessed One, reached a certain village in the evening. The remainder is similar to the preceding mansion.

1075. "Just as the sun in a cloudless sky, etc.
1079. "And my beauty illuminates all directions."
Therein, in the verses too there is nothing not already explained;

The commentary on the Second Dwelling Donor's Mansion is concluded.

6. Commentary on the Almsfood Donor's Mansion

1081-1085. "This mansion with jewelled pillars is lofty" means the Almsfood-Giver's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a certain monk, travelling on a highway, having entered a certain village for almsfood, stood at the door of a certain house. There a certain man, having washed his hands and feet, seated thinking "I shall eat," having brought the food, when it had been placed in the dish, having seen that monk, while pouring the food from the dish into that monk's bowl, even though told by him "Give just a portion," he poured all of it. That monk, having spoken thanksgiving, departed. That man, recollecting "Without eating myself, I gave the meal to a hungry monk," obtained lofty joy and pleasure. He, afterwards having died, was reborn in a golden mansion twelve yojanas in extent among the Tāvātimsa gods. The Venerable Elder Mahāmoggallāna, wandering on a journey in heaven, having seen him shining with

great divine power, asked with these verses -

1081. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.

1082. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?"

He too answered him with these verses -

1083. "That young god, delighted, etc. of which action this is the fruit."

1084. "When I was a human being among human beings, having seen a monk thirsty
and weary;
I supplied one day's almsfood, I then made him endowed with a meal.

1085. "By that is such beauty mine, etc. and my beauty illuminates all directions."

1084. Therein, "one day's almsfood" (ekāhaṃ bhikkhaṃ) means one day's measure of almsfood, one extra portion of food - this is the meaning. "I supplied" (paṭipādayissaṃ) means I supplied, I gave. "Endowed with a meal" (samaṅgi bhattenā) means endowed with food, one who had obtained almsfood - this is the meaning. Thus the Great Elder, when that young god had revealed his own good conduct, having expounded the Teaching to him together with his retinue, having come to the human world, reported that incident to the Perfectly Enlightened One. The Teacher, 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 Almsfood Donor's Mansion is concluded.

7. Commentary on the Barley Guard's Mansion

1087-1092. "This mansion with jewelled pillars is lofty" means the Barley-Field-Keeper's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time at Rājagaha a certain poor boy was guarding a barley field. One day, having obtained food made with flour for the purpose of the morning meal, thinking "I shall go to the field and eat," having taken that food made with flour, having gone to the barley field, he sat down at the foot of a tree. At that moment a certain elder who had eliminated the mental corruptions, a traveller on the path, when the time was approaching, having reached that place, approached the tree-root where the barley-field keeper was sitting. The barley-field keeper, having looked at the time, said "I hope, venerable sir, food has been obtained?" The Elder remained silent. He, having known the state of not having obtained, having said "Venerable sir, the time is approaching; having walked for almsfood, it is not possible to eat; out of compassion for me, please consume this food made with flour," gave that food made with flour to the elder. The Elder, having compassion for him, while he was watching, having consumed that, having spoken thanksgiving, departed. That boy too, having gladdened his mind thinking "Well given indeed by me, giving such a

gift of food made with flour," afterwards having died, was reborn in a mansion in the Tāvatiṃsa realm in the very manner stated. The Venerable Elder Mahāmoggallāna asked him in return with these verses -

1087. "This mansion with jewelled pillars is lofty, etc.
And your beauty illuminates all directions?"

He too answered him with these verses -

1089. "That young god, delighted, etc. of which action this is the fruit."

1090. "When I was a human being among human beings, I was a barley-field keeper;
I saw a stainless monk, with a clear and untroubled mind.

1091. "To him I gave a share, devoted, with my own hands;
Having given a lump of barley-gruel, I rejoice in the Nandana grove.

1092. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

Therein, in the verses too there is nothing not already explained.

The commentary on the Barley Guard's Mansion is concluded.

8. Commentary on the First Kuṇḍalī Mansion

1094-1099. "Adorned, wearing garlands, well-clothed" is the Kuṇḍalī Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥi in Jeta's Grove. At that time, the two chief disciples, together with their retinues, wandering on a journey in the Kāsi country, at the time of sunset arrived at a certain monastery. Having heard that news, a certain lay follower in the village as food resort of that monastery, having approached the elders, having paid homage, having brought water for washing the feet, oil for anointing the feet, beds and chairs, bed-sheets and a lamp, and having invited them for the morrow, on the second day he carried on a great gift. The elders, having spoken thanksgiving to him, departed. He, at a later time, having died, was reborn among the Tāvatiṃsa gods in a golden mansion twelve yojanas in extent. The Venerable Elder Mahāmoggallāna asked him in return with these verses -

1094. "Adorned, wearing garlands, well-clothed, with earrings, with hair and beard trimmed;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.

1095. "And divine lutes sound forth lovely music, sixty-four trained maidens of good dispositions;
And divine maidens dwelling among the deities, lofty, dance and sing and delight.

1096. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?"

He too answered him with these verses -

1097. "That young god, delighted, etc. of which action this is the fruit."

1098. "When I was a human being among human beings, having seen virtuous ascetics;
Accomplished in true knowledge and conduct, famous, very learned, having attained the elimination of craving;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

1099. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

1094. Therein, "sakuṇḍalī" means one whose ears are decorated with beautiful earrings. "Sakuṇḍalī" is also a reading; a matching earring is "sakuṇḍala"; he who has that is "sakuṇḍalī"; the meaning is one wearing fitting earrings, earrings befitting both each other and you. "Kappitakesamassū" means with properly trimmed hair and beard. "Āmuttahaṭṭhābharaṇo" means one adorned with hand ornaments such as rings and the like fastened on.

1098. "Having attained the elimination of craving" means having reached the elimination of craving, that is arahantship, or Nibbāna itself; the meaning is having attained. The remainder is according to the method already stated.

The commentary on the First Kuṇḍalī Mansion is concluded.

9. Commentary on the Second Kuṇḍalī Mansion

1101-1106. "Adorned, wearing garlands, well-clothed" is the Second Kuṇḍalī Mansion. What is its origin? The Blessed One was dwelling at Sāvathī in Jeta's Grove. At that time, the two chief disciples were wandering on a journey in the Kāsi country, and so on - all is similar to the preceding one.

1101. "Adorned, wearing garlands, well-clothed, with earrings, with hair and beard trimmed;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.

1102. "And divine lutes sound forth lovely music;
Sixty-four trained maidens of good dispositions;
And divine maidens dwelling among the deities, lofty, dance and sing and delight.

1103. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?" He asked;

1104. "That young god, delighted, etc. of which action this is the fruit."

1105. "When I was a human being among human beings, having seen ascetics of good dispositions;
Accomplished in true knowledge and conduct, famous, very learned, virtuous, devoted;

With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

1106. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

In the verses too there is nothing not already explained.

The commentary on the Second Kuṇḍalī Mansion is concluded.

10. Commentary on the Pāyāsi Mansion

1108-1112. "The assembly hall Sudhammā of the king of gods" - this is the Uttara Mansion. What is its origin? When the Blessed One had attained final Nibbāna and the distribution of relics had been made, while they were being established in stupas here and there, when the great elders headed by Mahākassapa had been selected and taken to recite together the Teaching and discipline, while until the approach of the rains retreat the other elders were dwelling here and there with their own respective assemblies, the Venerable Kumārakassapa, together with five hundred monks, having gone to the town of Setabya, dwelt in the siṃsapā grove. Then the chieftain Pāyāsi, having heard of the elder's dwelling there, surrounded by a great crowd of people, having approached him, having exchanged friendly greetings, seated, declared his own wrong view. Then the elder, making known the existence of the world beyond by means of illustrations such as the moon and sun and so on, having taught the Pāyāsi Discourse - adorned with various kinds of similes and reasons, an unravelling of the knot of wrong view, variegated with diverse methods - established him in the accomplishment in right view.

He, having become one of purified view, while giving gifts to ascetics, brahmins, the destitute, wayfarers and so on, due to the disposition of being ignoble, gave coarsely, merely food and clothing - porridge of broken rice with vinegar as a second, and hempen garments. But having thus given the gift inattentively, upon the collapse of the body, he was reborn in an inferior class, in the company of the gods ruled by the four great kings. Now his young man named Uttara, properly engaged in duties and non-duties, was zealous in giving. He, having given the gift attentively, was reborn in the company of the Thirty-three; a mansion twelve yojanas in extent arose for him. He, making clear his gratitude, together with the mansion, having approached the Elder Kumārakassapa, having descended from the mansion, having paid homage with the fivefold prostration, having raised joined palms, stood. The elder, him -

1108. "The assembly hall Sudhammā of the king of gods, where the assembly of gods sits together in unity;
So too this mansion of yours stands illuminating in mid-air.

1109. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?" asked in return with verses;

1110. "That young god, delighted, etc. of which action this is the fruit."

1111. "When I was a human being among human beings, I was a young man of the chieftain Pāyāsi;

Having obtained wealth, I made a sharing, and those dear to me were moral ones;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

1112. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

That young god answered him with these verses.

1108. Therein, "of the king of gods" means of Sakka. "The assembly hall Sudhammā" means a council hall so named. "Where" means in which assembly hall. "Sits" means sits down. "The assembly of gods" means the company of the Tāvatiṃsa gods. "In unity" means together with, gathered together.

1111. "I was a young man of Pāyāsi" means I was a young man who attended to the duties and affairs of the chieftain Pāyāsi, due to my youth; but by name I was called Uttara. "I made a sharing" means I myself, without consuming it, made a sharing by way of relinquishing whatever wealth was obtained through giving. "Giving up food and drink" is the remainder of the expression. Or alternatively, "I gave an abundant gift." How? Attentively. Of what kind? "Food and drink" should be connected.

The commentary on the Pāyāsi Mansion is concluded.

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

the sixth Pāyāsi Chapter, adorned with ten stories, is concluded.

The explanation of the meaning is concluded.

7. The Sunikkhitta Mansion Chapter

1. Commentary on the Cittalatā Mansion

1114-1118. "Just as the Cittalatā grove shines" - this is the Cittalatā Mansion. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. At that time in Sāvattthī, a certain lay follower, poor, of little possessions, lived by doing work for others. He, faithful and devoted, while nourishing his aged, elderly mother and father, warding off mental suffering from his mother and father, thinking "Women, indeed, established in the husband's family, exercise dominance; those who conduct themselves agreeably towards their mother-in-law and father-in-law are rare," without taking a wife, himself attended upon them, observed the moralities, observed the Observance, and gave gifts according to his means. He, afterwards having died, was reborn in a mansion twelve yojanas in extent among the Tāvatiṃsa gods. The Venerable Mahāmoggallāna, having gone in the manner stated above, asked him about the deed done with these verses -

1114. "Just as the Cittalatā grove shines, the excellent park, the highest of the Thirty-three gods;
So too this mansion of yours stands illuminating in mid-air.

1115. "You have attained divine power, of great majesty, etc.

And your beauty illuminates all directions?"

1116. "That young god, delighted, etc. of which action this is the fruit."

1117. "When I was a human being among human beings, I was poor, without shelter, miserable, a labourer;
And I supported my aged mother and father, and those dear to me were moral ones;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

1118. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He too answered him. The remainder is according to the method already stated.

The commentary on the Cittalatā Mansion is concluded.

2. Commentary on the Nandana Mansion

1120-1124. "Just as the Nandana grove shines" - this is the Nandana Mansion. What is its origin? The Blessed One was dwelling at Sāvattihī in Jeta's Grove. "At that time in Sāvattihī, a certain lay follower" and so on - all is similar to the preceding mansion. But here the distinction is just this: that he, having taken a wife, nourished his mother and father.

1120. "Just as the Nandana grove shines, the excellent park, the highest of the
Thirty-three gods;
So too this mansion of yours stands illuminating in mid-air.

1121. "You have attained divine power, of great majesty, etc. and your beauty
illuminates all directions."

1122. "That young god, delighted, etc. of which action this is the fruit."

1123. "When I was a human being among human beings, I was poor, without shelter, miserable, a labourer;
And I supported my aged mother and father, and those dear to me were moral ones;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

1124. "By that is such beauty mine, etc. and my beauty illuminates all directions."

He answered with verses. Therein, in the verses too there is nothing not already explained.

The commentary on the Nandana Mansion is concluded.

3. Commentary on the Jewelled Pillar Mansion

1126-1132. "This mansion with jewelled pillars is lofty" means the Jewelled-Pillar Mansion. What is its origin? The Blessed One was dwelling at Sāvattṥī in Jeta's Grove. At that time many elder monks were dwelling in a forest haunt. On their path of going to the village for almsfood, a certain lay follower makes the uneven level, removes thorns, clears away shrubs and bushes, during the rainy season constructs bridges over the channels, plants shade trees in open places, having extracted clay from the reservoirs makes them broad and deep, prepares the fords, gives gifts according to his means, and observes morality. He, afterwards having died, was reborn in a golden mansion twelve yojanas in extent among the Tāvatiṡsa gods. The Venerable Elder Mahāmoggallāna, having approached him, asked in return with these verses -

1126. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
1127. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.
1128. "By what is such beauty yours, etc., and your beauty illuminates all
directions."

He too answered him with verses -

1130. "That young god, delighted, etc. of which action this is the fruit."
1131. "When I was a human being among human beings, I made a bridge on a path
in the wilderness;
And I planted park trees, and those dear to me were moral ones;
With a gladdened mind, I gave food and drink, attentively I gave an abundant
gift.
1132. "By that is such beauty mine, etc. and my beauty illuminates all directions."

1131. Therein, "in the wilderness" means in the forest. "Park trees" means trees that have become a park; the meaning is having made a park, he planted trees there. All the remainder is the same as the method stated.

The commentary on the Jewelled Pillar Mansion is concluded.

4. Commentary on the Suvanna Mansion

1134-1145. "On a golden mountain" means the golden mansion. What is its origin? The Blessed One was dwelling at Andhakavinda. At that time a certain lay follower, faithful, devoted, accomplished in wealth, having had a perfumed chamber built on a certain Muṇḍaka mountain not far from that village, accomplished in every respect and befitting the dwelling of the Blessed One, while making the Blessed One dwell there, attended upon him carefully, and he himself, established in the uninterrupted observance of morality, having become one of well-purified moral restraint, having died, was reborn in the Tāvatiṡsa realm. A mansion arose on the summit of a golden

mountain, indicating the power of his actions, resplendent with a net of rays of various jewels, fenced with variegated railings, adorned with diverse and extensive ornaments, with well-arranged walls, pillars and steps, delightful as a park. The Venerable Mahāmoggallāna, wandering on a journey in heaven, having seen it, asked with these verses -

1134. "On a golden mountain, a mansion radiant from all sides;
Covered with a golden net, adorned with a network of tinkling bells.

1135. "The pillars are octagonal, well-made, all made of lapis lazuli;
On each and every facet, seven jewels were created.

1136. "Of lapis lazuli and gold, of crystal and of silver;
With cat's-eye gems and pearls, and with rubies.

1137. "The ground is variegated and delightful, no dust rises up there;
The groups of rafters are yellow, created, they support the pinnacle.

1138. "And four stairways, created in the four directions;
With inner chambers of various jewels, it shines like the sun.

1139. "Four railings there, divided into sections, measured;
Shining brightly they illuminate, all around the four directions.

1140. "In that excellent mansion, the young god of great radiance;
You outshine in beauty, like the rising sun.

1141. "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."

He too answered him with these verses -

1142. "That young god, delighted, etc. of which action this is the fruit."

1143. "I at Andhakavinda, for the Buddha, the Kinsman of the Sun,
Had a dwelling built for the Teacher, devoted, with my own hands.

1144. "There, odour and garlands, requisites and cosmetics;
I gave a dwelling to the Teacher, with a clear mind;
By that this was obtained by me, I exercise mastery in Nandana.

1145. "And in the charming Nandana grove, filled with flocks of various birds;
I delight in dancing and singing, honoured by the nymphs."

1134. Therein, "radiant from all sides" means shining from all parts, emitting radiance. "Adorned with a network of tinkling bells" means a network of prepared tinkling bells.

1135. "All made of lapis lazuli" means all the pillars are made of lapis lazuli gem. Therein, however, "on each and every facet" means on each and every side-portion of the octagonal pillars. "Seven jewels were created" means created by the work of the seven precious things; the meaning is each facet is made of the seven precious

things.

1136. By "of lapis lazuli and gold" and so on, he shows the various jewels. Therein, "of lapis lazuli and gold" means created with lapis lazuli and with gold; or the construction is "variegated." For this is the genitive case used in the instrumental sense. "Of crystal and of silver" - here too the same method applies. "With cat's-eye gems and pearls" means with variegated gems. "And with rubies" means with red gems.

1137. "No dust rises up there" means because the ground is made of gems, no dust rises up in that mansion. "Groups of rafters" means assemblages of rafters. "Yellow" means of yellow colour; the meaning is made of gold as well as made of gems such as topaz and so on. "They bear the pinnacle" means they bear the roof-peak made of the seven precious things.

1138-1139. "With inner chambers of various jewels" means with inner chambers made of various jewels. "Vediyā" means railings. "Four" means four in the four directions. Therefore he said "all around the four directions."

1140. "Of great radiance" means of great brightness. "Rising" means rising up. "The radiant one" means the sun.

1143. "With my own hands" - the explanation is: accumulating merit as the substance of the body, performing this and that task with one's own hands, I had a dwelling built for the Teacher. Or alternatively, "with my own hands" means there at Andhakavinda, by way of veneration with odour and garlands and requisites and cosmetics. In what way? "And I gave the dwelling to the Teacher with a clear mind, I venerated, and I dedicated" - thus the explanation here should be understood.

1144. "By that" means by that aforesaid meritorious action which was the cause. "For me" means by me. "This" means this fruit of merit, or this divine authority. Therefore he said "I exercise mastery."

1145. "In Nandana" - the explanation is: in this heavenly world, the place where delight and divine success arise, and there especially in the charming Nandana grove - thus in this delightful Nandana grove I delight. The remainder is according to the method already stated.

Thus, when the deity had revealed his own meritorious action, the elder, having expounded the Teaching to that young god together with his retinue, reported that matter 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 Suvāṇṇa Mansion is concluded.

5. Commentary on the Amba Mansion

1146-1158. "This is lofty, with jewelled pillars" - this is the Mango Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time at Rājagaha a certain poor man, having become a hired servant maintained with food and wages by others, was guarding a mango grove. One day, having seen the Venerable Sāriputta going along a road not far from that mango grove, in the summer

season, on a stretch of ground scorched by the heat of the sun, oppressed by hot sand, spread with shimmering nets of mirages, with his body drenched in sweat, with respect and esteem arisen, having approached, he said thus: "Great, venerable sir, is this heat of the hot season; you appear exceedingly fatigued. It would be good, venerable sir, if the noble sir, having entered this mango grove, having rested for a moment, having dispelled the fatigue of the journey, would go on, out of compassion." The elder, wishing especially to foster his confidence of mind, having entered that grove, sat down at the root of a certain mango tree.

Again that man said: "If, venerable sir, you wish to bathe, I shall draw up water from this well and bathe you, and I shall give you drinking water." The elder too consented by silence. He, having drawn up water from the well, having filtered it, bathed the elder, and having bathed him and having washed his hands and feet, presented drinking water to him as he sat. The elder, having drunk the drinking water, with his disturbance allayed, having spoken thanksgiving for that man's gift of water and bathing, departed. Then that man experienced lofty joy and happiness, thinking: "Indeed I have allayed the fever of heat for the elder who was overpowered by heat; much merit indeed has been produced by me." He, afterwards having died, was reborn among the Tāvatiṃsa gods. The Venerable Mahāmoggallāna, having approached him, asked about the meritorious action done with these verses.

1146. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
1147. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.
1148. "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
1150. "That young god, delighted, etc.
Of which action this is the fruit."
1151. "In the last month of summer, when the sun was blazing;
A man, a hired servant of others, was watering the mango grove.
1152. "Then came a monk by that way, renowned as Sāriputta;
Weary in body, yet unwearied in mind.
1153. "Having seen him coming, I, the mango-waterer, said;
'It would be good, venerable sir, if I could bathe you, which would bring me
happiness.'
1154. Out of compassion for me, he laid down his bowl and robes;
He sat down at the root of a tree, in the shade, wearing a single robe.
1155. "And with clear water, a man with a gladdened mind;

Bathed him at the root of a tree, in the shade, wearing a single robe.

1156. "The mango tree was watered and the ascetic was bathed,
And much merit was produced by me;
Thus he pervades his whole body with joy.
1157. "That very action, just this much, I did in that birth;
Having abandoned the human body, I was reborn in Nandana.
1158. "And in the charming Nandana grove, filled with flocks of various birds;
I delight in dancing and singing, honoured by the nymphs."

He too answered him with these verses.

1151. Therein, "in the last month of summer" means in the month of Āsāḷha. "Blazing" means shining exceedingly; the meaning is emitting heat in every way. "Divāṅkare" means the sun (divākare); or this itself is the reading. "Asiñcati" means sprinkles (siñcati); the syllable "a" is merely a particle; the meaning is he sprinkles, he constantly performs the watering at the bases of the mango trees. "Asiñcathā" is also a reading; the meaning is "he watered." Some also read "asiñcaha"; the meaning is: having been a hired servant of others, at that time I watered the mango grove, I.

1152. "By that way" means he came, he went, in whatever direction that mango grove was. "Yet unwearied in mind" - the construction is: because mental suffering had been abandoned by the path itself, although unwearied in mind, being weary in body, he came by that path.

1153-1154. The construction is: I said, having been at that time a mango-waterer. "Wearing one robe" means the intention is that he wished to bathe.

1156. "Thus" means in this way: "The mango tree was watered and the ascetic was bathed, and much merit was produced by me; by a single effort a threefold purpose was accomplished" - by the joy that arose in this manner, that man pervades his entire body, making it continuously suffused - this is the construction. And this is a present tense expression used in a past sense; the meaning is "he pervaded."

1157. "That very action, just this much" means I did that much action, namely merely the giving of drinking water; the intention is: I do not recall anything else in that birth. The method is the same as stated for those.

The commentary on the Amba Mansion is concluded.

6. Commentary on the Gopāla Mansion

1159-1170. "Having seen the god, the monk asked" is the Cowherd's Mansion. What is its origin? The Blessed One was dwelling at Rājagaha in the Bamboo Grove. At that time a certain cowherd dwelling in Rājagaha, having taken food made with flour wrapped in a rag for the purpose of the morning meal, having departed from the city, arrived at the pasture ground which was the grazing place for the cows. The Venerable Mahāmoggallāna, having known "This one will die just now, and having given food made with flour to me, will be reborn among the Tāvatiṃsa gods," went near him. He, having looked at the time, wished to give food made with flour to the

elder. And at that time the cows were entering the bean field. Then that cowherd thought: "Should I give food made with flour to the elder, or should I drive the cows out of the bean field?" Then this occurred to him: "Let the owners of the beans do to me whatever they wish; but when the elder has gone, there would be an obstacle to my giving of food made with flour. Come, I shall first give the food made with flour to the noble one." He presented it to the elder. The elder accepted it out of compassion.

Then, as he was running with speed to turn back the cows, without looking out for danger, a venomous snake, touched by his foot, bit him. The elder too, having compassion for him, began to consume that food made with flour. The cowherd too, having turned back the cows and returned, having seen the elder consuming the food made with flour, with a gladdened mind, experiencing lofty joy and pleasure, sat down. At that very moment the poison overwhelmed his entire body. In just a moment, when the force had reached the crown of his head, he died, and having died, was reborn among the Tāvātimsa gods in a golden mansion twelve yojanas in extent. The Venerable Mahāmoggallāna, having seen him, asked with these verses -

1159. "Having seen the god, the monk asked, in a high mansion, long-lasting;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.
1160. "Adorned, wearing garlands, well-clothed, with earrings, with hair and beard trimmed;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.
1161. "And divine lutes sound forth lovely music; Sixty-four trained maidens of good dispositions;
And divine maidens dwelling among the deities, lofty, dance and sing and delight.
1162. "You have attained divine power, of great majesty, etc.
And your beauty illuminates all directions?"

He too answered him -

1163. "That young god, delighted, etc. of which action this is the fruit."
1164. "When I was a human being among human beings, having gathered together, I guarded the cows of others;
Then an ascetic came near me, and the cows went to eat the beans.
1165. "Today there are two tasks, both duties to be done, thus I then considered, venerable sir;
And having wisely obtained the perception, 'I give, venerable sir,' I threw the bundle.
1166. "So I hurried down to the bean field, before this herd destroys the wealth of him whose it is;
Then a black snake, greatly venomous, bit me on the foot as I was hurrying mindfully.

1167. "I was afflicted, oppressed by suffering, and the monk, having himself released the cloth bundle;
Ate the food made with flour out of compassion for me, passed away from there, deceased, I became a deity.
1168. "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you.
1169. "In the world with its gods and with its Māras, there is no other sage as compassionate as you;
For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you.
1170. "Neither in this world nor in the other, is there another sage as compassionate as you;
For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you."

Then the Venerable Mahāoggallāna reported that to the Blessed One in the very same manner as was spoken by himself and the deity. The Teacher, having recited back that matter, making that the occasion, in order to expound the Teaching to the assembly that had arrived, said beginning with "Having seen the god, the monk asked."

1159. Therein, "god" means the young god who was the cowherd. "Monk" - the Teacher speaks with reference to the Venerable Mahāoggallāna. For he is a monk because of having broken the mental defilements altogether. "Long-lasting" is said because of the mansion's having remained for a long time, or indeed because of lasting for a cosmic cycle; some also read "ciraṭṭhitika." For that should be connected with "god" by this word. For he too, because of remaining there for three ten million years plus sixty hundred thousand, obtains the designation "long-lasting." "Just like the moon" means just as the young god Candimā shines in his own divine mansion resplendent with a net of rays that are pleasant, cool, and captivating - thus "shining" is the remainder of the sentence.

1160. "Adorned" and so on is the showing of the manner in which that young god was questioned by the elder; that is of the same meaning as stated below.

1164. "Saṅgama" means having gathered together, or "saṅgama" means having collected. For the causal sense too is here brought within; the meaning is many having become together. "Āgā" means came. "Māse" means bean crops.

1165. "Dvayaṃ" means two tasks today, at present, to be done. "And both duties to be done" is an alternative expression of the very meaning that was stated. "Saṅṇa" means perception of the Teaching. Therefore he said "wisely"; "paṭiladdhā" means having obtained. "Khipiṃ" means I threw into the hands by way of causing to take hold. "Anantaka" means the rag in which the food made with flour had been put in, tied up and placed. And the letter "a" here is merely a particle.

1166. "So" means he, I. "Turito" means speedy, being agitated. "Avāsarim" means I approached, or I entered. "Before this herd destroys the wealth of him whose it is" means the bean crop which is the wealth of the owner of the field - this herd of cattle destroys it; before that destruction, before that crushing - this is the meaning. "Tato" means there. "Turitassa me sato" means when I was being agitated, by going hastily without looking at the black snake on the path - this is the intention.

1167. "I was afflicted, oppressed by suffering" means by that venomous snake bite, afflicted, distressed, troubled, obstructed by the suffering of death, I am. "Ahāsī" means swallowed, consumed - this is the meaning. "Passed away from there, deceased, I am a deity" means passed away from that state of human existence by the arrival of the time of death; or there, because of the doing of time reckoned as the exhaustion of the life principle, deceased; and immediately after that, I am a deity by the attainment of the state of divinity, I am a deity - this is the meaning.

1169. "Tayā" means there is no other sage, a seer endowed with the qualities of moral perfection, equal to you. Or "tayā" is an instrumental expression used in the sense of separation. The remainder is according to the method already stated.

The commentary on the Gopāla Mansion is concluded.

7. Commentary on the Kaṇḍaka Mansion

1171-1198. "Just as the moon on the full moon day" is the Kaṇḍaka Mansion. What is its origin? The Blessed One was dwelling at Sāvattihī in Jeta's Grove. And at that time the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, went to the Tāvātimsa realm. At that moment the young god Kaṇḍaka, having gone out from his own dwelling, having mounted a divine vehicle, going to the pleasure grove with a great retinue and with great divine power, having seen the Venerable Mahāmoggallāna, with respect and esteem arisen, having suddenly descended from the vehicle, having approached the elder, having paid homage with the fivefold prostration, having raised joined palms on his head, stood. Then the elder -

1171. "Just as the moon on the full moon day, surrounded by the constellations;
Goes round about on all sides, the moon, lord of the stars.

1172. "So too this divine mansion, celestial even in the city of the gods;
Outshines in beauty, like the rising radiant one.

1173. "Of lapis lazuli and gold, of crystal and of silver;
With cat's-eye gems and pearls, and with rubies.

1174. "The ground is variegated and delightful, covered with lapis lazuli;
Pinnacle chambers beautiful and charming, your mansion is well built.

1175. "And delightful are your ponds, frequented by fish;
With clear water, very pure, spread with golden sand.

1176. Covered with various lotuses, spread all over with white lotuses;
They emit fragrance, delightful, stirred by the wind.

1177. "On both sides of it, clusters of trees are well arranged;
Endowed with flowering trees and fruit trees - both.
1178. "On a divan with golden legs, soft, spread with a woollen carpet;
Nymphs attend upon him seated, as upon a king of gods.
1179. "Covered with all ornaments, adorned with various garlands;
They delight you, the one of great supernormal power, you rejoice like one
wielding power.
1180. With drums, conches, and small drums, with lutes and tabors,
You delight, accomplished in pleasure, in dancing, singing, and well-played
music.
1181. "Divine are your various forms, divine sounds and also flavours;
Odours too are desired by you, and tangible objects delightful.
1182. "In that excellent mansion, young god of great radiance;
You outshine in beauty, like the rising sun.
1183. "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."
- He asked about the deed done by way of praising the attained success.
1184. "That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit."
1185. "I, in Kapilavatthu, the best city of the Sākiyans;
Was born together with the son of Suddhodana, I am Kaṇḍaka.
1186. "When he at midnight, went forth for enlightenment;
He, with soft hands, webbed and with copper-coloured nails.
1187. "Having tapped my thigh, he said 'Carry me, friend';
'I shall help the world cross over, having attained the highest enlightenment.'
1188. "Hearing that speech of his, great was my joy;
Elated in mind, glad at heart, I then wished for that.
1189. "Having known me as mounted, the son of the Sakyans of great fame;
Elated in mind, joyful, I would carry the highest of men.
1190. "Having gone to the realm of others, when the sun had risen;
Leaving me and Channa behind, without attachment he departed.
1191. "His feet with copper-coloured nails, I licked with my tongue;
And as the great hero departed, weeping I looked on.
1192. "Through not seeing him, the son of the Sakyans, the glorious one;
I contracted a grave illness, quickly my death came about.

1193. "By his very power, I dwell in this mansion;
Endowed with all types of sensual pleasure, like a god in the celestial city.
1194. "And the joy that was mine, having heard the sound of enlightenment;
By that very wholesome root, I shall experience the elimination of mental
corruptions.
1195. "If indeed, venerable sir, you should go to the presence of the Teacher, the
Buddha;
In my name too, pay respect to him with your head in homage.
1196. "I too will go to see the Victor, the matchless one;
Rare is the seeing of such Protectors of the World."

He too spoke of the deed done by himself. For this one, in the immediately preceding individual existence, was the king of horses named Kaṇḍaka, born at the same time as our Bodhisatta. He, having been mounted at the time of the renunciation, by that very remainder of the night, having caused the Great Man to cross over three kingdoms, brought him to the bank of the river Anomā. Then he, when the sun had risen, was sent back by the Great Being together with Channa towards Kapilavatthu, after the Great Being had taken the bowl and robes brought by the Great Brahmā Ghaṭikāra and gone forth. With a heart laden with affection, having licked the feet of the Great Man with his own tongue, having opened his eyes which were pleasing and gentle with confidence, looking as far as the range of sight, but when the Protector of the World had passed beyond the region of sight, having become one with a gladdened mind thinking "I indeed carried such a supreme leader of the world, a Great Man; surely fruitful was my body," then again, unable to bear the suffering of separation on account of the love that had been built up over a long time, being urged by natural law through the influence of the future heavenly success, having died, he was reborn in the Tāvātimsa realm. With reference to that it was said "Just as the moon on the full moon day, etc. I in Kapilavatthu" and so on.

1171. Therein, "on the full moon day" means on the full moon day, on the fifteenth day of the bright fortnight. "Lord of the stars" means the lord of the stars. "The moon" means the one bearing the hare-mark. Some read "the lord of the stars is seen"; for them, "lord of the stars" is a description without case-ending; the construction should be made thus: having become the lord of the stars, it is seen and goes round about.

1172. "Celestial even in the city of the gods" means celestial even in the city of the gods. Just as the city of the gods is the highest compared to the abode of humans, so too even compared to the city of the gods, this mansion of yours is the highest - thus it shows. Therefore he said "outshines in beauty, like the rising radiant one"; the meaning is like the rising sun.

1173. "Of lapis lazuli and gold" means the construction with the remainder of the expression is: this divine mansion is created with lapis lazuli and with gold. "Of crystal" means with crystal gem.

1175. "Pond" means ponds.

1177-1178. "Of that" means of that pond. "Forest thickets" means he speaks with reference to well-flowering shrubs in the park. "Like a king of gods" means like Sakka. "They attend" means they render attendance.

1179. "Covered with all ornaments" means concealed by all women's ornaments; the meaning is with bodies adorned in every respect. "Like the Vasavattī" means like the Vasavattī king of gods.

1180. "With drums, conch shells, and small drums" is said with a change of gender; the construction is: with drums and with conch shells and with small drums.

"Accomplished in delight" means endowed with divine delight. "In dancing, singing, and beautiful music" means in dancing and in singing and in beautiful music; and in dancing and in singing and in beautiful music which are the cause. For this is a locative used in the sense of cause; or "proceeded" is the remainder of the expression.

1181. "Divine are your various forms" means forms belonging to the heavenly world, of many kinds, cognisable by eye, are yours, desired, delightful as desired - the verb "are found" should be brought in and connected. In "divine sounds" and so on too, the same method applies.

1185. "Kaṇḍaka was born together with" - here "ahaṃ" is merely a particle. Some read "ahū"; the meaning is that the king of horses named Kaṇḍaka was born together with the Great Being on the very same day, thus he was born together.

1186. "At midnight" means at midnight, the meaning is at the time of the middle watch. "For enlightenment he went forth" - the syllable "ma" serves as a word-connector; the meaning is he went forth in the Great Renunciation for the purpose of the highest enlightenment. "With soft hands" refers to the characteristic of a great man of having soft hands. "With webbed copper-coloured nails" means with webbed, reddish nails. By this he shows the characteristic of a great man of having webbed hands and the minor mark of having copper-coloured nails.

1187. "Satthi" means the lower leg; but here the area of the thigh which is the place near to the lower leg is called "satthī." "Having tapped" means having struck. "Carry me, friend" - he also said means "My dear Kaṇḍaka, carry me for just this one night, be my mount." But stating the purpose of the carrying as shown at that time by the Great Being, he said "I shall help the world cross over, having attained the highest enlightenment." By this he shows the unsurpassed nature of the purpose of the journey: "Having attained, having reached the highest, unsurpassed perfect enlightenment, I shall help the world with its gods cross over from the great flood of saṃsāra; therefore you should not think this journey is something trivial."

1188-1189. "Joy" means contentment. "Extensive" means greatly lofty. "I aspired" means I wished, I desired, I accepted. "Having known me as mounted, the son of the Sakyans of great fame" means having known the Great Being, the prince of the Sakyan kings, of widespread and extensive fame, as having mounted and seated upon me. "I carried" means I led.

1190-1191. "Of others" means of other kings. "Conquered territory" means the country, another's kingdom. "Having left behind" means having given up. "He departed" means he began to depart. Some also read "paribbajī." "I licked all over" means I licked all around. "I looked up" means I looked at.

1192-1193. "A grave illness" means a severe, intense illness; the meaning is suffering leading to death. Therefore he said "quickly my death came about." For he had come as one firmly devoted to the Great Being through many births; therefore he was unable to endure the suffering of separation. But having heard "He has gone forth to attain perfect enlightenment," spiritual, lofty joy and pleasure arose; on account of that, immediately after death he was reborn among the Tāvatiṃsa gods, and lofty heavenly successes appeared for him. Therefore it was said "by his very power," meaning by the power of the merit made of confidence that had reached its fulfilment. "A god as if in the city of gods" means like Sakka, the king of gods, in the realm of the Thirty-three.

1194. "And the joy that was mine, having heard the sound of enlightenment" means having heard first of all the sound of enlightenment as "having attained the highest enlightenment," then my joy was; whatever was the arising of that joy, the good hearing, by that very wholesome root, by that very wholesome seed, "I shall experience" means I shall experience, I shall attain.

1195. Thus the young god, while speaking of his own wholesome action that was the cause of the achievement of existence both already attained and yet to come in the future, although now wishing himself to go to the presence of the Blessed One, sending homage to the Teacher through the elder before anyone else, spoke the verse beginning with "if." Therein, "if you should go" means if you will go. Some read "if you go"; the meaning is the same. "In my name too, him" means not only of your own accord, but also in my name, the Blessed One. "You should pay respect" means you should say; the construction is: in my name too, homage with the head.

1196. Showing "Even though I now send homage, having sent it I shall not just remain," he said "I too will go to see the Victor, the matchless one." But to show a stronger reason for going, he said "Rare is the seeing of such Protectors of the World."

1197. "He, grateful and thankful, approached the Teacher;
Having heard the word of the One with Vision, he purified the eye of the Teaching.

1198. "Having purified wrong view, sceptical doubt and rites;
Having paid homage at the Teacher's feet, disappeared right there."

These two verses were placed by the compilers of the recitation.

1197. Therein, "having heard the word of the One with Vision" means having heard the word of the Perfectly Enlightened One who has vision through five eyes. "The eye of the Teaching" means the path of stream-entry. "Purified" means attained. For the attainment itself is its purification.

1198. "Having purified wrong view" means having uprooted wrong view. "Sceptical doubt and rites" - the construction is: he purified the sceptical doubt with sixteen bases and eight bases, and the adherence to moral rules and austerities that operates as "purification is through moral rules and austerities." For therein, the adherences that thus operated together with their methods are referred to as "rites." The remainder is according to the method already stated.

The commentary on the Kaṇḍaka Mansion is concluded.

8. Commentary on the Anekavaṇṇa Mansion

1199-1206. "Of many colours, destroyer of anguish and sorrow" means the mansion of many colours. What is its origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove. At that time the Venerable Mahāmoggallāna, wandering on a journey in heaven in the manner stated above, went to the realm of the Thirty-three. Then the young god Anekavaṇṇa, having seen him, with respect and esteem arisen, having approached, stood with joined palms raised. The elder -

1199. "Having ascended the mansion of many colours, destroyer of anguish and sorrow, variegated;
Surrounded by a company of nymphs, well-created, you rejoice like a lord of beings.

1200. "There is no equal to you, whence then one higher, in fame and merit and supernormal power;
And all the gods, the hosts of the Thirty-three, having come together, pay homage to you, like the gods to the moon;
And these nymphs of yours all around, dance and sing and delight.

1201. "You have attained divine power, 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 about the deed done by way of praising the attained success. To show that -

1202. "That young god, delighted, etc. of which action this is the fruit."

Was said. He too -

1203. "I, venerable sir, was formerly a disciple of the Conqueror named Sumedha;
I was a worldling without understanding, and I wandered forth for seven years.

1204. "I, having paid homage to the jewel-heap covered with a golden net, the stupa of Sumedha, the Conqueror, the Teacher, who had attained final Nibbāna, the crosser of the floods, the Such One;
I inspired my mind with faith at the stupa.

1205. "There was no gift by me, nor was there anything for me to give, but I encouraged others there;
'Venerate the relic of one worthy of veneration, thus indeed you will go from here to heaven.'

1206. "That very wholesome action was done by me,
And I experience divine happiness myself;
I rejoice in the midst of the company of the Thirty-three,
I have not reached even the exhaustion of that merit." He related;

It is said that thirty thousand cosmic cycles from now, a Perfectly Enlightened One named Sumedha, having arisen in the world, having made the world with its gods a single radiance, having fulfilled the duties of a Buddha, attained final Nibbāna. And when humans, having taken the Blessed One's relic, had made a jewel shrine, a certain man, having gone forth in the Teacher's Dispensation, having lived the holy life for seven years, being scrupulous due to the unsettled nature of his mind, left the Order. Having left the Order, due to the abundance of religious emotion and due to possessing desire for the Teaching, he went about performing sweeping and plastering and so on at the shrine courtyard, observing the permanent precepts and the Observance day precepts, listening to the Teaching, and encouraging others in meritorious activity. He, at the end of his life span, having died, was reborn among the Tāvatiṃsa gods. He, being influential and of great majesty due to the lofty nature of his meritorious action, having been honoured and worshipped by deities such as Sakka and others, having remained there as long as life lasted, having passed away from there, wandering again and again among gods and humans, in this arising of a Buddha, by the remainder of the result of that very action, was reborn in the Tāvatiṃsa realm. The deities recognised him as "Anekavaṇṇa." With reference to that it was said "Then the young god Anekavaṇṇa, etc. I have not reached even the exhaustion of that merit - thus he related."

1199. Therein, "of many colours" means of manifold colour by way of the diversity of colours such as blue, yellow and so on, and by way of the diverse shapes of the adjoining mansions and so on. "Destroyer of anguish and sorrow" means it is a destroyer of anguish and sorrow because by its coolness it dispels the disturbance and fever, and because by its delightfulness and beauty there is no opportunity for sorrow. "Variegated" means of various kinds of beautiful appearance. "Well-created, like a lord of beings" means even though belonging to the Tāvatiṃsa realm, due to the lofty nature of divine enjoyments, you rejoice, are satisfied, and delight like the king of the gods of the Sunimmita realm.

1200. "Equal to the equal" means being equal, an equal; by way of exclusion, there is none similar to you; whence then, for what reason, who indeed could there be that is further, that is superior? But by what is there equality and what surpasses? He said "in fame and merit and supernormal power." Therein, "by fame" means by retinue. "By supernormal power" means by power. Or "by fame" means by supremacy; "by supernormal power" means by divine supernormal power. Or "by fame" means by the achievement of wealth; "by supernormal power" means by the success of whatever type of sensual pleasure one wishes. Or "by fame" means by reputation; "by supernormal power" means by prosperity. "By merit" means by the fruit of merit remaining as stated here and there, or by meritorious action itself.

"And all the gods" - the meaning taken in a general sense is qualified by this term "the hosts of the Thirty-three." Even though they are greatly delighted, they do not individually pay homage to a certain one; not so with this one. But to show that even

though greatly delighted they do indeed pay homage to this one, "having come together" was said. "Taṃ taṃ" means "taṃ tvaṃ" (you). "Like the gods to the moon" means just as humans and gods, having become full of regard, pay homage to the moon visible on the first day of the bright fortnight, so all the hosts of the Thirty-three pay homage to you - this is the meaning.

1203. "Venerable sir" - he addresses the elder with respect and esteem. "Ahuvāsiṃ" means I was. "Formerly" means in a previous birth. "A disciple of the Conqueror named Sumedha" means a disciple by way of having gone forth in the Dispensation of the Perfectly Enlightened One whose well-known name was Sumedha. "A worldling" means ignoble. Even therein, one without understanding, due to the absence of even the mere understanding of the truths. "And I wandered forth for seven years" means I wandered for seven years with merely the quality of going forth; the intention is: I did not attain any super-human achievement.

1204. "A heap of jewels" means a jewel shrine raised up, piled with jewels such as gems, gold and so on. "Covered with a golden net" means covered all around and above with a golden net. "Having paid homage" means having made salutation here and there with the fivefold prostration. "I inspired my mind with faith at the stupa" means "This stupa is indeed for the relic that is the foundation of the qualities of the Omniscient One" - I inspired my mind with confidence at the stupa.

1205. "There was no gift by me" means a gift made by me was not, did not exist. But why? "Nor was there anything for me to give" means there was nothing that was my own possession to give as a gift, no gift-worthy object was found; but I encouraged other beings there in giving. Some also read "paresañca tattha samādapesi"; therein, "paresaṃ" should be seen as the genitive case used in the accusative sense. "Venerate it" and so on is a showing of the manner of encouragement; the construction is: "that relic." "Evaṃ kira" - the word "kira" has the meaning of oral tradition.

1206. "I have not reached even the exhaustion of that merit" shows that I did not reach the utter elimination of that meritorious action done at that time with reference to the Blessed One Sumedha; I am still experiencing the remainder of the result of that very action. But whatever has not been stated here, that should be seen as easily understood since the method has been stated above.

The commentary on the Anekavaṇṇa Mansion is concluded.

9. Commentary on the Maṭṭhakuṇḍalī Mansion

1207-1227. "Adorned, Maṭṭhakuṇḍalī" means the Maṭṭhakuṇḍalī Mansion. What is its origin? The Blessed One was dwelling at Sāvattihī in Jeta's Grove. At that time a certain brahmin dwelling in Sāvattihī, wealthy, of great riches, of great possessions, faithless, undevoted, holding wrong views, gave nothing to anyone; because of not giving, he became known as "Adinnapubbaka." He, due to his state of wrong views and his state of greediness, did not wish even to see the Truth-finder or a disciple of the Truth-finder. He also instructed his own son named Maṭṭhakuṇḍala: "Dear son, the ascetic Gotama and his disciples are not to be approached by you, not to be seen." He too did so. Then his son became sick; the brahmin, out of fear of the exhaustion of wealth, did not have medicine prepared; but when the disease only increased, having

summoned physicians, he showed him to them. The physicians, having examined his body, having known him as "incurable," departed. The brahmin, thinking "If the son dies inside, carrying him out is difficult," had his son lie down in the outer door-porch.

The Blessed One, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, saw the young man Maṭṭhakuṇḍalī with his life span exhausted, subject to passing away on that very day, and his action conducive to hell had been given opportunity. "If I should go there, he, having gladdened his mind towards me, having been reborn in the heavenly world, having approached his father weeping at the cremation ground, will stir him with a sense of urgency; thus both he and his father will come to my presence, a great multitude of people will gather together, and when the Teaching has been expounded by me there, there will be a great full realisation of the Teaching" - having thus known, in the earlier period of the day, having dressed, taking his bowl and robe, together with a large community of monks, having entered Sāvatthī for almsfood, having stood near the house of the father of the young man Maṭṭhakuṇḍalī, he emitted the six-coloured Buddha rays. Having seen those, the young man, thinking "What is this?" looking here and there, saw the Blessed One - tamed, guarded, with peaceful faculties, shining with the thirty-two marks of a great man, the eighty minor features, the fathom-wide halo, and the garland of banners, resplendent with incomparable Buddha glory and incomprehensible power of the Buddha. Having seen him, this occurred to him: "Surely the Buddha, the Blessed One, has arrived here; he who by this accomplishment of beauty, by his own radiance, surpasses even the sun, by his loveliness surpasses the moon, by his state of peace surpasses even all ascetics and brahmins; peace indeed must be right here; and this one, I think, is the foremost person in this world, and has arrived here out of compassion for me alone" - with his body continuously pervaded by rapture having the Buddha as its object, experiencing no small measure of joy and pleasure, with a devoted mind, having raised joined palms, he lay down. Having seen that, the Blessed One departed, thinking "This much is sufficient for this one's rebirth in heaven."

He too, without abandoning that joy and pleasure, having died, was reborn in a mansion twelve yojanas in extent among the Tāvatiṃsa gods. But his father, having performed the funeral honours for the body, on the second day, towards the break of dawn, having gone to the cremation ground, lamenting "Alas, alas, Maṭṭhakuṇḍalī! Alas, alas, Maṭṭhakuṇḍalī!" walking around the cremation ground, weeps. The young god, having surveyed his own success of wealth, reflecting "From where indeed have I come here, having done what action?" having known his own previous individual existence, and having seen therein the confidence of mind directed towards the Blessed One at the time of death, the captivating mere making of a salutation with joined palms, thinking "Oh, of great majesty are the Buddhas, the Blessed Ones!" with exceedingly arisen confidence and esteem towards the Truth-finder, reflecting "What is the Adinnapubbaka brahmin doing?" having seen him weeping at the cremation ground, thinking "This one, without having done even so much as providing medicine for me formerly, now weeps in vain at the cremation ground; come, having stirred him with a sense of urgency, I shall establish him in the wholesome," having come from the heavenly world, in the form of Maṭṭhakuṇḍalī, weeping, crying "Alas, alas, O

moon! Alas, alas, O sun!" having raised his arms, wailing, he stood near his father. Then the brahmin, having thought "This Maṭṭhakuṇḍalī has come," addressed him in verse -

1207. "Adorned, Maṭṭhakuṇḍalī, wearing garlands, covered with yellow sandalwood;
Having raised your arms you weep, in the midst of the forest why are you afflicted?"

Therein, "adorned" means decorated. "Maṭṭhakuṇḍalī" means one whose earring was made in a polished manner, without displaying garlands, creepers, and so on for the purpose of not rubbing against a part of the body. Or alternatively, "Maṭṭhakuṇḍalī" means one with a purified earring; the meaning is an earring that has been heated, polished with natural vermilion, washed, and rubbed with a pig's bristle. "Wearing garlands" means bearing a garland; the meaning is one who has adorned himself with a garland. "Covered with yellow sandalwood" means one whose body is entirely anointed with red sandalwood. "What" is a word of inquiry. "Afflicted" means one who has reached suffering. Or "what-afflicted" is a single term; the meaning is afflicted by what suffering.

Then the young god said to him -

1208. "A golden, luminous chariot body has arisen for me;
I cannot find a pair of wheels for it, by that suffering I give up life."

Then the brahmin said to him -

1209. "Made of gold, made of jewels, made of red, and also made of silver;
Tell me, good young man, I will provide a pair of wheels for you."

Having heard that, the young man, having thought "This one, not having prepared medicine for his son, having seen me who resembles his son, while weeping says 'I will make a chariot wheel made of gold and so on'; so be it, I shall rebuke him," having said "How large a pair of wheels will you make for me?" when it was said "As large as you wish," requesting "I have need of the moon and sun, give them to me" -

1210. "That young man said to him, 'The moon and sun are both seen here;
My chariot is made of gold, it shines with that pair of wheels.'"

Then the brahmin said to him -

1211. "You are foolish, young man, you who desire what ought not to be desired;
I think you will die, for indeed you will not obtain the moon and sun."

Then the young man, having said "But is one who weeps for a purpose that is evident foolish, or for a purpose that is not evident?" -

1212. "The going and coming is seen, the colour element in both places in the sky;
The ghost who has died is not seen, who here among those crying is more foolish?"

Having heard that, the brahmin, having considered "this one speaks properly" -

1213. "You speak the truth, young man, I myself am more foolish among those

crying;

Like a child crying for the moon, I longed for the ghost who has died."

Having said this, having become free from sorrow through his talk, offering praise for the young man, he spoke these verses -

1214. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.

1215. "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.

1216. "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, young man."

1208-1210. Therein, "the body of the chariot" means the framework of the chariot. "I do not find" means I do not obtain. "Dear young man" is a term of address. "I shall supply" means having prepared, I give; the intention is: do not give up life because of the absence of a pair of wheels. "Both here are seen" means both the moon and sun here are seen in the sky. The syllable "ya" serves as a word-connector; or the word-analysis is "both here."

1212. "Going and coming" means day after day, by way of setting and rising, the going and coming of the moon and sun is seen. "Gamanogamana" is also a reading; the meaning is rising and setting. "Colour element" means the lustre of complexion distinguished by coolness and radiant with pleasantness, and distinguished by heat and radiant with sharpness. "In both" should be connected thus: the colour element is seen in both, that is, in the moon and in the sun. "In the path" means in the path of movement in the sky, or in the path such as the serpent-path and so on. "Ubhayetthā" is also a reading; the word-junction is "both here." "More foolish" means more foolish, exceedingly foolish.

1213. But having heard this talk, he stood in reflection thus: "Alas, having desired an unobtainable thing, I am merely being burnt by the fire of sorrow; what use is this pointless calamity and disaster to me?" Then the young god, having withdrawn the form of Maṭṭhakuṇḍalī, stood in his own divine form. But the brahmin, without looking at him, addressing him using the manner of addressing a young man, said beginning with "You speak the truth, young man." Therein, "like a child crying for the moon" means like a child crying while longing for the moon - this is the meaning. "Longed for the deceased" means I longed for the one who had died. "Abhipatthaya" is also a reading.

1214-1215. "Blazing" means blazing with the fire of sorrow. "Would extinguish the anguish" means he extinguished the disturbance, the fever of sorrow. "Pulled out" means pulled up.

Then the brahmin, having dispelled his sorrow, having seen the one who gave him instruction standing in divine form, asking "What is your name?" -

1217. "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"

He said. He too, to him -

1218. "And the one for whom you weep and for whom you cry, having yourself cremated your son at the cremation ground;
I, having done wholesome action, have gone to the company of the Thirty-three."

He declared himself. Therein, "and the one for whom you weep and for whom you cry" means the one for whom, with reference to your son Maṭṭhakuṇḍali, you cry, you shed tears.

Then the brahmin said to him -

1219. "We did not see, whether little or much, giving a gift in your own home;
Nor such Observance practice - by what action have you gone to the world of the gods?"

Therein, the construction is "nor such Observance practice did we see."

Then the young man said to him -

1220. "I was sick, afflicted, ill, with a diseased body in my own dwelling;
I saw the Buddha, free from defilement, who has crossed over uncertainty, the Fortunate One of superior wisdom.

1221. "I, with gladdened mind and devoted consciousness, made a salutation with joined palms to the Truth-finder;
I, having done that wholesome action, have gone to the company of the Thirty-three."

1220-1221. Therein, "sick" means endowed with illness. "Afflicted" means suffering arisen by that very state of being sick. "Ill" means ailing - this is the meaning. "With a diseased body" means a body overwhelmed by unpleasant feeling. "Free from defilement" means free from the defilement of lust and so on. "Who has crossed over uncertainty" means one who has crossed over sceptical doubt, because all doubts have been eradicated in every respect. "Of superior wisdom" means of complete wisdom; the meaning is the omniscient one. "I made" means I did. "That I" means that, I.

Thus, even as he was speaking, the brahmin's entire body became filled with joy. He, declaring that joy -

1222. "Wonderful indeed, marvellous indeed,
Such is the result of salutation with joined palms;
I too, with gladdened mind and devoted consciousness,
Go for refuge to the Buddha this very day." -He said;

Therein, because of its not being frequently occurring, it is fitting to snap the fingers, thus "wonderful" (acchariyaṃ); because of its not having occurred before, "marvellous" (abbhutaṃ). Having shown by both that it is indeed astonishment-inducing, he said "I too, with gladdened mind and devoted consciousness, go for refuge to the Buddha this very day."

Then the young god, urging him to going for refuge and undertaking morality -

1223. "Go for refuge to the Buddha this very day, and to the Teaching and the Community, with a gladdened mind;
Likewise undertake the five training rules, unbroken and complete.

1224. "Quickly abstain from killing living beings, avoid what is not given in the world;
Abstain from intoxicants and do not speak falsehood, and be satisfied with your own wife." -

He spoke a pair of verses.

1223. Therein, "likewise" means just as with a gladdened mind, thinking "The Blessed One is the Perfectly Enlightened One," you went for refuge to the Buddha, likewise, with a gladdened mind, thinking "Well proclaimed is the Teaching, the Community is practising well," go for refuge to the Teaching and the Community. Or just as with a gladdened mind you went for refuge to the Triple Gem, likewise, with a gladdened mind, thinking "This is definitely conducive to welfare and happiness in this very life and in the future life," undertake the five precepts, which are steps constituting portions of the training in higher morality, or which are means for the training in higher consciousness and higher wisdom, unbroken and complete through not violating and not defiling them; the meaning is "having undertaken them, practise accordingly."

Thus urged by the young god to going for refuge and undertaking morality, the brahmin, accepting his word with bowed head -

1225. "You are a well-wisher to me, demon, you desire my welfare, O deity;
I will do your word, you are my teacher." -

Having spoken this verse, becoming established therein -

1226. "I go to the Buddha for refuge, and also to the unsurpassed Teaching;
And to the Community of the king of men, I go for refuge.

1227. "I quickly abstain from killing living beings, I avoid what is not given in the world;
I abstain from intoxicants and do not speak falsehood, and I am satisfied with my own wife."

He spoke a pair of verses. That too is easily understood.

Then the young god, thinking "What was fit to be done by me for the brahmin has been done; now he will approach the Blessed One by himself," disappeared right there. The brahmin too, with confidence and esteem arisen towards the Blessed One, and being urged by the deity, thinking "I shall approach the ascetic Gotama," goes facing towards the monastery. Having seen him, the great multitude, thinking "This brahmin, not having approached the Truth-finder for so long a time, today approaches on account of sorrow for his son; what kind of proclamation of the Teaching will there be?" followed him.

The brahmin, having approached the Blessed One, having exchanged friendly greetings, said thus: "Is it possible, Master Gotama, without giving any gift or without safeguarding morality, merely by confidence in you, to be reborn in heaven?" "Was it not told to you, brahmin, today towards the break of dawn, by the young god Maṭṭhakuṇḍalī, the reason for his rebirth in the world of gods?" the Blessed One said. At that moment the young god Maṭṭhakuṇḍalī, having come together with the mansion, in visible form, having descended from the mansion, having paid respect to the Blessed One, having raised joined palms, stood to one side. Then the Blessed One, having spoken about the good conduct done by that young god in that assembly, having known the pliancy of mind of the assembly, gave the progressive proclamation of the Teaching. At the conclusion of the teaching, there was the full realisation of the teaching for eighty-four thousand living beings, namely the young god, the brahmin, and the assembled company.

The commentary on the Maṭṭhakuṇḍalī Mansion is concluded.

10. Commentary on the Serīsaka Mansion

1228-1281. "Listen to the demon and the merchants" - this is the Serīsaka Mansion. What is its origin? When the Blessed One had attained final Nibbāna, the Venerable Kumārakassapa, together with five hundred monks, arrived at the town of Setabya. There, having separated the chieftain Pāyāsi, who had come to his presence, from his wrong grasp, he established him in right vision. He, from then on, having become devoted to merit, while giving gifts to ascetics and brahmins, due to unfamiliarity with that, having given the gift inattentively, afterwards having died, was reborn in an empty Serīsaka mansion in the Cātumahārājika realm.

In the past, it is said, in the time of the Blessed One Kassapa, a certain elder who had eliminated the mental corruptions, having walked for almsfood in a certain village, daily performed the meal duty in a certain place outside the village. Having seen him, a certain cowherd, with a confident mind thinking "The noble one is wearied by the heat of the sun," having made a branch-pavilion with four sirīsa posts, gave it; and they say he also planted a sirīsa tree near the pavilion. He, having died, was reborn among the Cātumahārājika gods by that very meritorious action; as an indicator of his former action, a sirīsa grove arose at the mansion gate, resplendent at all times with flowers endowed with beauty and fragrance; therefore that mansion came to be known as "Serīsaka." And that young god, wandering in the round of rebirths among gods and human beings for one interval between Buddhas, in this arising of a Buddha, having become one named Gavampati among the four lay companions beginning with Vimala of the Elder Yasa, having become established in arahantship through the Blessed One's proclamation of the Teaching, by the force of habitual action, having seen that empty mansion, he frequently goes there for the day's abiding.

He, afterwards, having seen the young god Pāyāsi there, having asked "Who are you, friend?" when he said "I, venerable sir, am the chieftain Pāyāsi, reborn here," he said "Were you not one of wrong views, of perverted vision? How were you reborn here?" Then the young god Pāyāsi said to him: "I was separated from wrong vision by the noble Elder Kumārakassapa, but due to performing meritorious deeds inattentively, I was reborn in an empty mansion. It would be good, venerable sir, when you go to the

human world, to inform my attendants: 'The chieftain Pāyāsi, having given gifts inattentively, was reborn in an empty Serīsaka mansion; but you should perform meritorious deeds carefully and direct your minds to rebirth there.'" The elder, out of compassion for him, did so. They too, having heard the elder's words, having directed their minds accordingly and having performed meritorious deeds, were reborn in the Serīsaka mansion. But the Great King Vessavaṇa appointed the young god Serīsaka as a road-guardian on the path in the desert land devoid of shade and water, for the purpose of freeing travellers from the danger of non-human spirits.

Then at a later time, merchants dwelling in Aṅga and Magadha, having filled a thousand carts with goods, while going to the Sindhu-Sovīra country, not setting out on the road by day through fear of the heat in the desert wilderness, set out on the road at night by the guidance of the stars. They, having lost their way, went in another direction. Among them there was a certain lay follower, faithful, devoted, accomplished in morality, endowed with the decisive support for the attainment of arahantship, who had gone on trade for the purpose of attending upon his mother and father. Assisting him, the young god Serīsaka showed himself together with his mansion. And having shown himself, he asked: "Why have you entered this sandy desert devoid of shade and water?" They told him there the manner of their coming, and the verses of speech and reply between the young god and the merchants serve to illustrate that meaning. But the first two verses were placed by the compilers of the scriptures for the purpose of showing the connection between them -

1228. "Listen to the demon and the merchants, where their meeting then took place;
And how the discussion went between them, listen all to that well-spoken
exchange.

1229. "He who was the king named Pāyāsi, famous, gone to the company of the
terrestrial gods;
He, rejoicing in his own mansion, a non-human, addressed the humans."

1228-1229. Therein, "listen" is a word of command to hear. "What we now recite, listen to that." "Of the demon" means of the god. For a god is called "demon" because of being worthy of veneration by some human beings and by some gods. Moreover, Sakka too, the four great kings too, the attendants of Vessavaṇa too, and a person too are called "demon." For thus, in such passages as "This demon dwells too excessively heedless; what if I were to stir this demon to a sense of urgency," Sakka is called "demon." In such passages as "Four demons with swords in hand," the great kings. In such passages as "There are indeed, venerable sir, eminent demons who are not devoted to the Blessed One," the attendants of Vessavaṇa. In such passages as "To this extent is the purity of a being," a person. But here an attendant of Vessavaṇa is intended. "Of the merchants" is stated with the elision of the nasal for the ease of verse composition. "Meeting" means coming together. "Where" means in which sandy waste. "Then" means at the time of travelling having lost their way. "Between them" means with each other; this should be connected with "how." For the meaning here is this: Listen to where the meeting of the young god Serīsaka and the merchants then took place; and how the well-spoken, well-said discussion was carried on between them mutually, listen to that too, all of you, with attentive minds. "Of the terrestrial" means of the terrestrial gods.

Now the verses of the demon's questions follow -

1230. "In the perilous forest, a place of non-human spirits, in the wilderness with little water and little food;
In the midst of the sandy waste, difficult to traverse, humans with lost minds through fear of peril.

1231. "Here there are no fruits nor anything made of roots, there is no fuel - from where then food here?
Apart from dust and sand, hot and harsh and cruel.

1232. "Barren, like a heated pan, without prosperity, equal to the world beyond;
This is an ancient dwelling of the cruel, a piece of land as if accursed.

1233. "Then by what reason, hoping for what, into this region indeed;
Have you entered suddenly, coming together, through greed, through fear, or else bewildered?"

1230. Therein, "perilous" means in a place of doubt. In such a forest where for those who have entered there is doubt about life, thinking "Shall we live indeed, or shall we die indeed?" "A place of non-human spirits" means a place where non-human beings such as goblins and so on roam about, or a place outside the resort of human beings. "In the wilderness" means in a waterless barren land; for "kantāra" means a place where they carry and convey water, because a place that must be crossed by taking water with one. Therefore he said "with little water." For the word "appa" here has the meaning of absence, as in "appiccho" (having few wishes) and "appanigghoso" (with little noise) and so on. "In the midst of the sandy waste" means the meaning is in the midst of the sand wilderness. "With fear of peril" means frightened by perils. Where "vaṅkabhayā" (those whose fear is from perils) should be said, for the sake of metrical ease in the verse, it is said with the nasal sound as "vaṅkaṃbhayā." And this is said with reference to the fear that had arisen in them before entering the sand wilderness. "With lost minds" means with minds lost through separation from mindfulness of the path; the meaning is those who have lost the way. "Humans" is a term of address to them.

1231. "Here" means in this desert wilderness. "Fruits" - the construction is: fruits such as mangoes, rose-apples, palmyra fruits, coconuts and so on are not found. "Made of roots" means roots themselves are what is made of roots; he speaks with reference to creeper tubers and so on. "There is no fuel" means although there is no food whatsoever, nor fuel, that is firewood - there is not even a mere amount of fuel for fire; from where, for what reason, could there be food in this desert wilderness - this is the meaning. But to show what there is there, "apart from dust" and so on was stated.

1232. "Barren" (ujjaṅgala): "jungle" (jaṅgala) is said to be a rough, dust-coloured, waterless piece of land; but that place, being jungle to a superlative degree, he said "ujjaṅgala." Therefore he said "like a heated pan," meaning similar to a heated iron pan. And here, for the ease of verse composition, it is said with the nasal sound; it should be seen as simply "tattamiva" (like a heated one). "Without prosperity" (anāyasa): there is no income (āya), that is, happiness here - thus "without

prosperity" (anāya); from that very fact life wastes away, is destroyed - thus "anāyasa." Or alternatively, "not made of iron" (na āyasa) - thus "anāyasa." "With the world beyond" (paralokena) means equal to hell. For hell, because of being exclusively harmful to beings, is a world that has become hostile, that has become an adversary; thus it is distinctively called "the world beyond." And it is made of iron all around, thus it is "made of iron" (āyasa); but this place, because of the absence of that, is "not made of iron" (anāyasa). It shows that because of being a place of origin of great suffering, it is similar to the world beyond. And some read "anassaya"; the meaning is that which has become without support for happiness. "This is an ancient dwelling of the cruel" means this place has been a dwelling of the cruel, fierce spirits and so on since a long time ago. "As if accursed" (abhisattarūpa) means similar to one cursed by ancient sages saying "Let it be thus rough and terrible in appearance"; the meaning is as if a curse had been given.

1233. "By what beauty" means by what reason. "Hoping for what" (kimāsamānā) means expecting what. "Hi" is merely a particle. Some also read "padesampī"; the meaning is even this place indeed. "Suddenly, coming together" (sahasā samecca) means suddenly, without considering the danger and benefit, having entered by combination, having entered together. Through greed, through fear, or else enticed by someone desiring their harm, through greed, or brought to ruin by some non-human spirit and so on, through fear. Or alternatively, "bewildered" (sampamūḥhā) means having lost the path, having entered this region - this is the explanation.

Now the merchants said -

1234. "Caravan leaders in Magadha and Aṅga, having loaded various merchandise;
We travel to the land of Sindhu and Sovīra, desiring wealth, aspiring for profit.

1235. "Unable to endure the thirst by day, and considering compassion for the
draught animals,
With this speed we all came, having set out on the path at night at the
improper time.

1236. "We, having gone astray, having missed the path, blind and confused, lost in
the forest;
In the midst of the sandy waste, difficult to traverse, we do not know the
direction, bewildered in mind.

1237. "Having seen this never seen before, the excellent mansion and you, demon;
Hoping for life beyond that, having seen, we are delighted, glad, and elated."

1234. Therein, "caravan leaders in Magadha and Aṅga" means born and grown up in the country of Magadha and the country of Aṅga, dwelling there, leaders of caravans, both conductors of the caravan and owners of the caravan. "Merchandise" means goods. "Te" (they) means "we." "We travel" means "we go." "The land of Sindhu-Sovīra" means the country of Sindhu and the country of Sovīra. "Profit" means benefit, surplus gain.

1235. "Not enduring" means being unable to endure. "Compassion for the draught animals" means assistance for beings such as oxen and so on. "With this speed" means with this swiftness, by which we came, we arrived before seeing you. "Having set out on the path at night" means having set out on the path during the night. "At the improper time" means at the wrong time, at an unsuitable hour.

1236. "Having gone astray" means having gone badly, having gone on a wrong path; hence having missed the road. "Blind and confused" means confused as if blind; blind due to the absence of the eye of wisdom capable of knowing the path, and hence confused; and lost due to being deluded about the path. "Direction" means the direction to be travelled to, the direction in which the land of Sindhu-Sovīra lies, that direction. "With bewildered minds" means with minds thoroughly bewildered by doubt about the direction.

1237. "And you" means "and you." "Yakkha" is a term of address. "Hoping for life beyond that" means the doubt about life had arisen, "From here on there is no life for us"; now hoping for life even further beyond that. "Having seen" means on account of seeing. "Delighted" means overjoyed. "Glad" means having attained pleasure. "Elated" means with minds elated by exultant joy.

Thus, when their own situation had been made known by the merchants, the young god again asked with two verses -

1238. "The far shore of the ocean and this sandy desert, the path traversed by cane and the road of stakes;
And rivers and the difficult passes of mountains, you go to various directions on account of wealth.

1239. "Having entered the realm of others, looking at people from foreign lands;
Whatever you have heard or also seen, that is wonderful, let us hear it from you, dear ones."

Its meaning is - "The far shore of the ocean" means the other bank of the ocean; and this such sandy desert; the path traversed by cane, a road to be traversed by binding cane creepers, the road of stakes, a road to be gone by driving in stakes and posts; and rivers such as the Candabhāgā and others, and the uneven regions of mountains - thus difficult passes; you go to various directions for the sake of wealth. And thus going, "having entered" means having sprung forward and entered into the realm of other kings, there looking at people from foreign lands, those dwelling in foreign countries, you go. By you who are of such nature, whatever has been heard or also seen that is wonderful, marvellous, let us hear that from you in your presence, dear merchants - thus wishing to have them speak of the wonderful nature of his own mansion, he asks.

Thus questioned by the young god, the merchants said -

1240. "More wonderful than this, young man, neither heard by us nor also seen;
Having seen all this surpassing human experience, we are not satisfied, by one of superior beauty.

1241. "Lotus ponds flow through the sky, abundant with garlands, with many white

lotuses;

And these trees are endowed with perpetual fruit, odours blow forth
exceedingly fragrant.

1242. "The pillars of lapis lazuli, raised a hundred, with long sides of stone and coral;
Made of emerald together with ruby, these pillars are radiant, free from illness.

1243. "With a thousand pillars, of incomparable splendour, above them this excellent
mansion;
Interspersed with jewels, combined with golden railings, and well covered with
refined gold plates.

1244. "This mansion, shining like molten gold from the Jambu river, well-polished,
endowed with palace steps and platforms;
Firm and lovely and well-joined, exceedingly pleasing to contemplate,
delightful.

1245. "Within the jewelled mansion, with abundant food and drink, surrounded by a
company of nymphs;
Resounding with tambourines, drums, and musical instruments, you are
honoured with praise and homage.

1246. "He rejoices, awakened by the company of women, in the excellent, delightful
mansion-palace;
Inconceivable, possessed of all virtues, like King Vessavaṇa at Naḷinī.

1247. "Were you a god or were you a demon,
Or the lord of gods who has become a human being;
The merchants, the caravan leaders, ask you,
Tell us what is your name, demon?"

1240-1242. Therein, "kumāra" (prince): because of standing in the first stage of life,
he addresses the young god. "Sabbamaṃ" (all): he speaks with reference to the young
god and what is connected with his mansion. "Pokkharaññō" means ponds.
"Satamussitāse" means a hundred ratanas in height. "Silāpavāḷassa" means of stone
and of coral; the meaning is made of stone and made of coral. "Āyataṃsā" means
having long sides. Or alternatively, being extended, having eight, sixteen, thirty-two
and so on sides.

1243. "Tesūparī" means above those pillars. "Sādhumidaṃ" means beautiful is this
mansion of yours. "Ratanantaraṃ" means possessing interspersed jewels; fitted with
various other jewels in the walls, pillars, steps and so on. "Kañcana vedimissaṃ"
means combined with a railing made of gold, encircled. "Tapanīyapaṭṭehi ca
sādhuchannaṃ" means well covered here and there with roofings made of refined
gold and of many kinds of jewels.

1244. "Jambonaduttattamidaṃ" means this mansion of yours is for the most part
radiant like molten gold from the Jambu river. "Sumaṭṭho
pāsādasopānaphalūpapanno" means each and every part of it is well-polished, well
burnished, and fitted with those various adjoining mansions, special staircases, and

delightful platforms. "Daḷho" means firm. "Vaggu" means handsome, risen up. "Susaṅgato" means with well-joined parts, with mansion parts conforming to one another. "Atīva nijjhānakhamo" means even in its radiant state, exceedingly bearable to gaze upon. "Manuñño" means delightful.

1245. "Ratanantarasmim" means inside the mansion which is made of jewels, or which is itself a jewel, that is, of essential value. "Bahuannapānaṃ" means excellent and abundant food and drink is found, is obtained - this is the intention. "Murajaālambaratūriyaghuṭṭho" means constantly resounding with the sounds of small drums, ālambaras, and the remaining musical instruments. "Abhivanditosī" means you are venerated, or you are praised. Therefore he said "thutivandanāyā" (with praise and homage).

1246. "Incomprehensible" means of incomprehensible power. "At Naḷinī" means at the playing place so named, just as King Vessavaṇa the great king, so you rejoice - this is the explanation.

1247. "Were you" means you are, you exist. "Lord of gods" means Sakka, the king of gods. "Being a human being" means born among human beings, of human birth. "Demon" - even after asking about his state as a god and so on, they speak suspecting his state as a demon.

Now that young god, making himself known -

1248. "I am the demon named Serīsaka, appointed as guardian of the sandy waste in the wilderness;
I protect this region, obedient to King Vessavaṇa."

He said. Therein, "I am a demon" means I am a demon. "Wilderness-dweller" means appointed in the wilderness for the purpose of protection. "Guarded" means a guardian. Therefore he said "I protect."

Now the merchants, asking about his actions and so on, said -

1249. "Was it obtained by chance, born of transformation, made by yourself, or given by the gods?
The merchants, the caravan leaders, ask you, how was this delightful thing obtained by you?"

Therein, "obtained by chance" means arising spontaneously, obtained at random - this is the meaning. "Born of transformation for you" means transformed through the nature of destiny and circumstance, or transformed through time. "Made by yourself" means made by you yourself, produced by you yourself through divine power - this is the meaning. "Or given by the gods" means bestowed through confidence by gods pleased by you.

Now the young god, having rejected all four alternatives, citing only merit -

1250. "Not obtained by chance, not born of transformation for me, not made by myself, nor indeed given by the gods;
Through my own actions, non-evil, through merit, this delightful thing was obtained by me."

He spoke a verse.

Having heard that, the merchants, having attributed the four modes in the verse "not obtained by chance" as being superior in merit only, asked about the own nature of the merit -

1251. "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
The merchants, the caravan leaders, ask you, how was this mansion obtained by you?"

Therein, "vata" means the taking up of a religious vow. "Brahmacariya" means the foremost conduct.

Again the young god, having rejected those, showing himself as he had accumulated merit and the merit itself -

1252. "My designation was Pāyāsi, when I exercised kingship over the Kosalans;
I held the view of nihilism, was miserly, of bad character, and was an annihilationist then.

1253. "And there was the ascetic Kumārakassapa, very learned, a brilliant speaker, eminent;
He then spoke to me a talk on the Teaching, he dispelled my wriggling views.

1254. "Having heard his talk on the Teaching, I declared my state as a lay follower;
I was abstaining from killing living beings, I avoided what is not given in the world;
I abstained from intoxicants and did not speak falsehood, and I was satisfied with my own wife.

1255. "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
Through those very actions, non-evil, through merit, this mansion was obtained by me."

He said. That is easily understood.

Then the merchants, having seen the young god and his mansion with their own eyes, having believed in the fruit of action, declaring their faith in the fruit of action -

1256. "Truly, indeed, wise men have said, not otherwise is the word of the wise;
Wherever the one of meritorious action goes, there he rejoices, one who possesses sensual pleasures as desired.

1257. "Wherever there is sorrow and lamentation, murder and imprisonment and affliction;
There goes the one of evil action, never is he freed from an unfortunate realm."

They spoke the pair of verses. Therein, "sokapariddavo" means sorrow and lamentation. "Parikkilesa" means the stated arising of harm.

While they were thus conversing, at the mansion door from the Sirīsa tree, through ripening, a fully matured seed-pod, released from its bond, fell; on account of that, the young god together with his retinue became overcome with displeasure. Having seen that, the merchants -

1258. "The people became as if completely deluded, in this moment as if turned to mud;
For this people and for you, young man, by what indeed was there displeasure?"

They spoke a verse. Therein, "as if completely deluded" means as if of a nature entirely bewildered on account of sorrow. "People" means the divine people. "In this moment" means in this mere moment. "Turned to mud" means made like mud; the intention is turbid like water dependent on mud. "For this people and for you" means for this retinue of yours and for you. "Displeasure" means mental displeasure.

Having heard that, the young god -

1259. "And from this Sirīsa grove, dear ones, divine odours, fragrant, blow forth;
They pervade this mansion, by day and by night, having dispelled the darkness.

1260. "And with the passing of a hundred years of these, one by one a seed-pod splits open;
A human hundred years has passed, since I was reborn here in this realm.

1261. "Having seen that I shall remain for five hundred years,
In this mansion, dear ones;
Due to the exhaustion of life-span and the exhaustion of merit I shall pass away,
By that very sorrow I have fainted." He said;

1256. Therein, "from the Sirīsa grove" means from the Sirīsa forest. "Dear ones": he addresses the merchants. These divine odours, fragrant, evident to both you and me, exceedingly sweet-smelling indeed, blow forth and diffuse all around. Those divine odours, blowing thus, pervade this mansion, causing it to be properly permeated with fragrance; not merely pervading it, but also by their own radiance they destroy even the darkness. Therefore he said "by day and by night, having dispelled the darkness."

1260-1261. "Of these" means of the sirīsa trees. "Seed-pod" means the fruit-husk. "Splits open" means having ripened, it becomes detached from the stalk, or having reached the breaking of the container, it falls off. "A human hundred years has passed" means because with the elapse of a hundred years the seed-pod of this sirīsa tree splits open, and this one has split open, therefore a human hundred years has passed for me. "Since" means from the time that; "in this realm" means I was reborn, I came into being here in this order of gods. And my life span by divine reckoning is five hundred years, therefore my life span is being exhausted - thus he shows that he was bewildered on account of sorrow. Therefore he said: "Having seen that I shall remain for five hundred years, etc. by that very sorrow I have fainted."

Then the merchants, consoling him -

1262. "How could such a one grieve, having obtained an incomparable mansion for a long time;
But those who have been reborn in a brief state, they indeed would grieve,
being of little merit."

They said. Therein, the intention is: whereas one of such short life span might grieve on account of death, how could such a one as this, endowed with divine majesty, with a life span of nine million years, grieve? Indeed there is nothing to grieve about.

The young god, having been consoled by just that much, accepting their words and giving them instruction -

1263. "That is fitting and to be advised to me, that you speak kind words to me;
And you, dear ones, protected by me, go safely wherever you wish."

He spoke a verse. Therein, "fitting" means befitting; that is proper for you alone. "And to be advised to me" means this is to be said to me, to myself, by you by way of exhortation. "Yaṃ" means because; "maṃ" means to me; you speak kind words, pleasant words, beginning with "How could he grieve." Or, the speaking, the saying of kind words - that is befitting for you alone. This is the explanation. Or alternatively, because you speak kind words, therefore what is befitting and to be advised, what should be exhorted, what is in accordance with the exhortation and should be done, has been done by me. But what is that? He said beginning with "And you, dear ones." Therein, "protected by me" means in this desert wilderness possessed by non-human spirits, until the crossing beyond the wilderness, protected and guarded by me; wherever you wish, according to your preference, safely, in security, go, depart - this is the meaning.

Then the merchants, showing their gratitude -

1264. "Having gone to the land of Sindhu and Sovīra, desiring wealth, aspiring for profit;
With undertakings according to our promise, with generosity fulfilled, we shall make a grand Serīsa festival."

They spoke a verse. Therein, "yathāpayogā" means with efforts in accordance with the promise now made. "Paripuṇṇacāgā" means complete in generosity, with prepared bestowal for a great festival. "Maha" means a festival of worship.

Again the young god, rejecting the making of a festival and urging them towards what should be done -

1265. "Do not make a Serīsa festival for me, and all that you speak will come to be for you;
Avoid evil actions, and undertake the pursuit of the Dhamma."

He spoke a verse. Therein, "yaṃ vadethā" means whatever you say, hoping for safe arrival at the land of Sindhu and Sovīra and for abundant profit and gain there, saying "Having gone, we" and so on. All that will be just so for you; be without doubt about

that. But from now on, avoid evil actions such as killing of living beings and so on, shun them. "Dhammānuyoga" means the pursuit of wholesome states such as giving and so on. "Adhiṭṭhahāthā" means practise - this shows that this is the Serīsa festival.

Now, wishing to assist the lay follower and desiring to provide them with protection and shelter, having praised his virtues and pointing him out to them, he spoke these verses -

1266. "There is a lay follower in this group, very learned, endowed with morality;
Faithful and generous and well-behaved, discerning, contented, and wise.

1267. "Knowing, one should not speak falsehood, one should not intend for the harm
of others;
One should not engage in divisive slander, and one should speak smooth and
kindly speech.

1268. "Respectful, deferential, disciplined, without evil, pure in higher morality;
That being supports his mother and father too, righteously, with noble
conduct.

1269. "I imagine he seeks wealth for the sake of his mother and father, not for his
own sake;
And he who, after the passing of his mother and father, inclined to
renunciation, will live the holy life.

1270. "Upright, not crooked, honest, without deceit, and he should not speak with
trickery;
Such a one, a doer of well-done deeds, established in the Dhamma, how could
he obtain suffering?

1271. "For that reason I have manifested myself, therefore see the Teaching, O
merchants;
Without him you would have become ashes here, blind and confused, lost in
the forest;
With one who is quick and swift, with another, happy indeed is the meeting
with a good person."

1266. Therein, "in the community" means in the group of beings. "Discerning" means skilled in what should be done here and there. "Content" means satisfied. "Wise" means possessing wisdom because of knowing what is beneficial for this world and the world beyond through the knowledge of the ownership of actions and so on.

1267. "Knowing, one should not speak falsehood" means one should not speak a conscious lie. "Divisive" means slander which has obtained the name "divisive" because of causing the separation of those who are united; one should not do it, should not speak it.

1268. "Deferential" means deference is meekness through the practice of humble conduct towards those worthy of respect; with deference, thus deferential. "In higher morality" means in the training in higher morality to be observed by a lay follower. "Of noble conduct" means of pure conduct.

1269. "Sloping towards renunciation" means inclining towards Nibbāna. "Will practise the holy life" means he will practise the going forth, the holy life of the Dispensation.

1270. "By a semblance of propriety" means by a mere semblance of what is allowable. "Nor should he speak" means he should not utter speech by way of deceit and fraudulence. "Established in the Teaching, how could he obtain suffering" means by the method thus stated, one established in the Teaching, a practiser of righteousness, a practiser of evenness - how, in what manner, could he obtain or reach suffering?

1271. "For that reason" means on that account, because of that lay follower. "I have manifested myself" means I myself have appeared to you. "Attāna" is also a reading; the meaning is: I manifested myself to you. "Therefore" means because I, honouring the Teaching, protecting him, protect you also; therefore see the Teaching, having made the Teaching itself what is to be practised, look upon it. "Without him you would have become ashes here" means if you had come without that lay follower, in this desert wilderness, helpless, without refuge, you would have gone to the state of ashes. "With one who is quick" means thus with one who throws, who disparages, who oppresses. "Swiftly" means easily. "With another" means exceedingly, or by another. Therefore happy indeed is the meeting with a good person. For he, being established in patience and meekness, even when spoken to by anyone about anything, does not oppose - this is the intention.

Thus, when it had been praised in general terms, the merchants, wishing to know in detail -

1272. "What is his name and what work does he do,
What is his appellation and what then is his clan;
We too wish to see him, demon, for whose compassion you have come here;
Indeed it is a gain for him, for whom you have affection."

They spoke a verse. Therein, "what is his name" means by name, what is the name of that creature, that being. "And what work does he do" means among farming, trading and so on, what kind of work does he do. "What is his appellation" means but what is his appellation given by his mother and father among such names as "Tissa, Phussa" and so on, or what is his clan among such clans as "Bhaggava, Bhāradvāja" and so on. "For whom you have affection" means whom you hold dear.

Now the young god, showing him by way of name, clan and so on -

1273. "The barber named Sambhava,
A lay follower who lives by comb and blade;
Know him, he is your servant,
Do not despise him, he is well-behaved."

He said. Therein, "barber" means a barber. "Named Sambhava" means thus named "Sambhava." "One who lives by comb and blade" means one who makes a living in dependence on a comb and a blade. Therein, a comb is an instrument for combing the hair and so on, for the purpose of arranging curls and so on. "Servant" means one who performs errands, a steward.

Now the merchants, having recognised him, said -

1274. "We know what you declare, demon, but we did not know he was such;
We too shall honour him, demon, having heard your noble word."

Therein, "we know" means what you say, that we know in its own form. "Such" means but in terms of qualities, as praised by you, that he is such, that indeed we did not know, as though we were fools - this is the intention.

Now the young god, having taken them up to his own mansion, for the purpose of instruction -

1275. "Whatever human beings are in this caravan, young, great, or else middling;
Let them all ascend the mansion, let the miserly see the fruit of merits."

He spoke a verse. Therein, "great" means elders. "Let them ascend" means let them climb up. "Miserly" means stingy, habitually not giving.

Now at the conclusion, six verses were spoken by the compilers of the scriptures -

1276. "All of them there, each saying 'I first', having put that barber in front there;
They all ascended the mansion, like the Masakkasāra of Vāsava.

1277. "All of them there, each saying 'I first', declared their state as lay followers;
They were abstaining from killing living beings, they avoided what is not given in the world;
They abstained from intoxicants and did not speak falsehood, and they were satisfied with their own wives.

1278. "All of them there, each saying 'I first', having declared their state as lay followers;
The caravan departed, giving thanks, approved by the demon's supernatural power again and again.

1279. "Having gone to the land of Sindhu and Sovīra, desiring wealth, aspiring for profit;
With undertakings according to their efforts, with gains fulfilled, they returned to Pāṭaliputta unharmed.

1280. "Having gone to their homes safely, endowed with sons and wives;
Joyful, delighted, glad, elated, they made a grand Serīsa festival;
They built a residential compound called Serīsaka.

1281. "Such is the association with good persons, of great benefit is the association with the qualities of the Dhamma;
For the sake of one lay follower, all beings became happy."

1276. Therein, "ahaṃ pure" means "I first, I first" - the meaning is I-making. Having said "all of them there," the word "they all" again is stated for the purpose of showing that "just as they all were eager to ascend the mansion, so they all ascended it; there was no obstacle for anyone in ascending." "Like the Masakkasāra of Vāsava" - "Masakkasāra" is said of the Tāvātimsa realm, or of any divine abode; but here it

should be understood as the abode of Sakka. Therefore he said "like the Masakkasāra of Vāsava."

1277-1278. Then those merchants, having seen the mansion, with devoted minds, standing firm in that young god's exhortation, having established themselves in the refuges and in the precepts, by his power went safely to the desired country. Therefore it was said "they all there" and so on. Therein, the construction is: approved, the caravan departed, by the demon's supernatural power, giving thanks again and again. But approved by whom? "By the demon" - this meaning is obvious.

1279. "According to their undertaking" means having made undertakings according to their disposition. "With complete gains" means with prosperous gains. "Unharmful" means untroubled Pāṭaliputta. Or "unharmful" means without affliction, without oppression; the meaning is without obstacle.

1280. "To their home" means to their own house. "Possessing well-being" means endowed with the state of well-being, secure. By the four terms beginning with "joyful" he speaks of the state of happiness itself. "They built a residential compound called Serīsaka" means standing firm in gratitude and for the purpose of fulfilling their promise, by the name of the young god, they made a residence named Serīsaka - so called because it was to be viewed from the boundary by way of delimitation - a dwelling accomplished with mansions, pinnacle chambers, night quarters and so on, surrounded by a wall, fitted with a gateway.

1281. "Of such kind" means of this kind, thus warding off harm and accomplishing benefit. "Of great benefit" means of great usefulness, of great advantage. "Of the qualities of the Teaching" means of qualities that are not distorted. For the welfare of one being, all beings - all those very beings included in the caravan - were happy, having attained happiness, having attained security.

But the lay follower Sambhava, having learnt the verse composition that had proceeded by way of the words and replies of the young god Pāyāsi and those merchants in the very manner in which he had heard it, reported it to the elder monks. Others say that the young god Pāyāsi related it to the Venerable Elder Sambhava. That, the great elders headed by the Elder Yasa included in the collection at the Second Council. But the lay follower Sambhava, by the elapse of his mother and father, having gone forth, became established in arahantship.

The commentary on the Serīsaka Mansion is concluded.

11. Commentary on the Sunikkhitta Mansion

1282-1289. "This mansion with jewelled pillars is lofty" means the Well-Placed Mansion. What is its origin? The Blessed One was dwelling at Sāvathī in Jeta's Grove. At that time the Venerable Mahāmoggallāna, wandering on a journey in heaven in the very manner stated above, had reached the Tāvatiṃsa realm. And at that moment a certain young god, standing at the door of his own mansion, having seen the Venerable Mahāmoggallāna, with respect and esteem arisen, having approached, having paid homage with the fivefold prostration, having raised joined palms, stood.

It is said that in the past, when the Perfectly Enlightened One Kassapa had attained final Nibbāna and his bodily relics had been enshrined and a golden stupa one yojana in height had been built, the four assemblies, approaching from time to time, made offerings at the shrine with scents, flowers, incense, and so on; there a certain lay follower, when others had made flower offerings and gone, having seen the badly placed flowers at the place venerated by them, setting those very flowers properly right there, by way of arrangement made a flower offering that was beautiful, pleasing, and endowed with a distinctive classification. And having done so, taking this as his object, having recollected the Teacher's virtues, with a confident mind he placed that merit in his heart.

He, afterwards having died, by the power of that very action, was reborn in a golden mansion twelve yojanas in extent in the Tāvātimsa realm; he was of great majesty and great was his retinue. With reference to that it was said "And at that moment a certain young god, etc. stood." Then the Venerable Mahāmoggallāna, by way of praising the success obtained, asked him about the good conduct done with these verses -

1282. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.
1283. "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
1284. "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.
1285. "I ask you, god 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 too related the deed done by himself to him with these verses. Showing that, the compilers of the recitation said -

1286. "That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit."
1287. "Having properly placed a garland that was badly placed, having installed it at the stupa of the Fortunate One;
And I am of great supernormal power, of great might, endowed with divine sensual pleasures.
1288. "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.
1289. "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."

1287. Therein, "a badly placed garland" means a flower that, having been placed at the place of making offerings at the shrine by a particular arrangement of continuous placing and so on, was not well placed due to its manner of placement, or a flower that was badly placed having been struck by the wind. "Having properly placed" means having placed well, having made it beautiful and pleasing by a particular arrangement. "Having installed" means having installed the flowers by means of a particular classification and so on. Or the meaning here should be understood thus: while placing that flower, having established wholesome mental states in my own continuity with reference to the Teacher's shrine. The remainder is according to the method already stated.

Thus, when the young god had revealed his own good conduct, the elder, having expounded the Teaching to him, having come, 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 great multitude.

The commentary on the Sunikkhitta Mansion is concluded.

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

of the seventh, adorned with eleven stories,

The explanation of the meaning of the Sunikkhitta Chapter is concluded.

the commentary on the mansions of men is also concluded.

Concluding Discussion

And to this extent -

The success beginning with mansions of the deities, and its cause;
Making known to beings, bringing welfare to the entire world.

The teaching which makes clear even of small offerings
The lofty fruitfulness through the conjunction of the achievement of
consciousness and the field.

Which the great sages, skilled in the subject of discussion, with well-
comprehended subject matter,
Recited together as "Vimānavatthu" itself.

In order to make known its meaning, in dependence on the method of the
ancient commentary;
The exposition of the meaning was undertaken by me.

That which therein is the elucidation of ultimate realities, in each case as is
fitting,
The elucidation, by name called the Paramattha-dīpanī,

It has reached accomplishment, with unconfused judgment;
Of the Pāḷi measuring seventeen recitation sections.

Thus, by one who has composed that, whatever merit has been attained by
me;

By the power of that, may the Dispensation of the Protector of the World,

Having been plunged into through the purified practice beginning with
morality;

May all embodied beings become partakers of the flavour of liberation.

May the Dispensation of the Perfectly Enlightened One long endure in the
world;

May all living beings always be respectful towards it.

May the god who is lord of the earth rain properly in due season;
Delighting in the Good Teaching, may he govern the world by the Teaching
alone.

Thus by the teacher Dhammapāla, resident of the Badaratittha Monastery,

Of the completed

of the Paramatthadīpanī, the Khuddaka Commentary,

the explanation of the meaning of the Vimānavatthu is concluded.

The Commentary on the Vimānavatthu is completed.



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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