

VIMĀNA STORIES ✓

ELUCIDATION OF THE
INTRINSIC MEANING
SO NAMED
THE COMMENTARY ON
THE VIMĀNA STORIES

(Paramattha-dīpanī nāma
Vimānavatthu-aṭṭhakathā)

Translated by
PETER MASEFIELD
assisted by N. A. Jayawickrama

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PREFACE

It may be noted that all the remarks concerning Dhammapāla's commentarial style, given in my introduction to *Peta Stories*, are equally applicable in the case of the present translation; and that in order to maintain his style wherever possible in translation I have, if necessary, erred on the side of literacy, even at the expense of readability. Moreover, in those cases where the ensuing commentary offers more than one interpretation of a verse, or part thereof, I have endeavoured, again wherever possible, to render that verse in such a manner as to preserve the ambiguity apparent to Dhammapāla. A notable example is VvA 345 on Vv VII.10³⁶ where Dhammapāla presents us with no less than three alternative interpretations of the verse, demonstrating, we may surmise, his conscientious determination, since it is the Dhamma itself that is involved, to leave no possible interpretation unconsidered. In addition I have tried to adhere to the principle, more binding perhaps in the translation of a commentary whose role is, in part, to explain terms appearing in the canonical text by means of synonymous or other linguistically equivalent expressions, that we should endeavour to find a separate English word wherever Pali employs a different term. And in so doing I have no doubt at times tended to put considerable strain on the patience of the reader who might well, for instance, have preferred to read 'husband' at all times, rather than the 'master' and 'lord' adopted in order to distinguish *pati* and *sāmin* from *bhattachar*, alone rendered throughout as 'husband'. For it is unlikely that Pali chooses to use three separate words simply for the sake of it – the connotations of these Pali terms are quite different, *sāmin* having underlying notions of ownership, *bhattachar* (like our 'breadwinner'), underlying notions of support (VvA 137) – and if 'master' and 'lord' should, in such contexts, prove a little uneasy on the ear, this may be due simply to the fact that at

the present time in the West women tend to enjoy a status and relationship with their husbands very different from that experienced during the period covered by this text (cp VvA 136). I have also, where considerations such as the above did not prevent it, tried to retain the various renderings already adopted in Peta Stories, although it is also fair to say that I have, in comparison with Peta Stories, felt obliged to leave a greater number of terms untranslated, either due simply to an apparent lack of any suitable English equivalent¹ or else due to the fact that any single expression would have a tendency to be misleading through its failure to evoke in the reader an appreciation of the ramification the Pali term had for its hearer. As examples of the former we may cite such terms as *devatā*, *devaputta*, *devadhītā*², *devaloka*, *Brahmacariya*, *iddhi*³ and, indeed, *vimāna*⁴ itself; whilst as examples of the latter such terms⁵ as *sotāpanna*, *sotāpatti*-, *arahant*, *sappurisa*⁶, *sāvaka*-(*saṅgha*) and *ariya*-(*saṅgha*) and so on. Such terms are for the most part discussed here and there in the notes; but if the retention of the Pali term causes the reader to stumble, perhaps so much the better. For to have rendered a term such as *ariyasāvaka*, as has often been the case, as 'noble disciple' would have served merely to continue to obscure the essential point that such an individual was one who had *heard* the sound of the Deathless-drum mediated by the Buddha⁷ and had thereby undergone the ariyan birth resulting in a spiritual transformation of his whole being⁸; whilst if, by leaving *ariya* untranslated, it comes to be realised that this term is always synonymous with *lokuttara*, or supermundane, whether it be the Four Ariyan Truths, the ariyan eightfold path, the *ariya*saṅgha or whatever, any initial hardship caused to the reader may well have been worthwhile.

In preparing this work the following editions of the text have been utilised:

- (1) that in Roman characters edited by E. Hardy for the Pali Text Society in 1901 (referred to as 'text' in the notes);
- (2) that in Sinhalese characters edited by Madugalle Siri Siddhattha Nayaka Thero and Morontuduwe Dhammānanda Thero (finally revised by Mahagoda Siri Nānissara Thero and Kahawē Siri Suphāngala Ratanasāra

Thero) published in Colombo in 1925 as Volume XVII in the Simon Hewavitarne Bequest series (referred to as Se in the notes);

- (3) that in Burmese characters being the Chatthasaṅgāyana edition published in Rangoon in 1958 and kindly lent to me by Miss Horner (referred to as Be in the notes);

whilst in addition I have, where the canonical verses were concerned, also made use of:

- (4) Professor Jayawickrama's recent revised edition for the Pali Text Society in 1977 (referred to as Vv in the notes);
 (5) the earlier edition of the Pali Text Society edited by E.R.Gooneratne in 1886; and
 (6) a further edition in Thai characters edited by Nānavarābharaṇa Sucitta Thera, published in Bangkok in 1958 (referred to as Te in the notes).

As with Peta Stories I have throughout modelled the translation Hardy's edition since it is this that is most likely to be available to the English reader. Moreover, Hardy's edition again remains valuable, despite the more numerous⁹ typographical errors generally corrected in Se and Be, due to the wealth of variant readings that it, unlike the others, preserves. However it is to be hoped that new and revised editions of both VvA and PvA may some day be made available but until such time I have recorded, for those interested, in the various notes those discrepancies noticed by me during the course of translation. Such discrepancies as recorded are not, however, intended to be exhaustive.

This translation would not have been possible had it not been for the generous award – and subsequent extension – of a Post Doctoral Research Fellowship in the Department of the Phenomenology of Religion at the University of Otago in Dunedin, New Zealand where this work was undertaken. I am therefore indebted to them, as I am to my colleagues there, Associate Professor A.C.Moore and Dr. Kosuke Koyama (now of the Union Seminary of New York) who did much to make my stay a pleasant one. But that this work had to be carried out in New Zealand, an extraordinarily beautiful country but one on the outermost fringes of the border region (cp VvA 193), presented a double obstacle to its satisfactory completion: I was, on the one

hand, save for those Pali texts and grammatical works I was able to take with me, separated from my own library and from those to whose books I had, during translation of PvA, enjoyed access; whilst, on the other, I found myself deprived of the invaluable stimulation that one derives from discussion with others in one's field. As a consequence of the former the non-grammatical content of the notes is not as comprehensive as I should have wished, whilst the translation would have been all the poorer had it not been for the kind loan, throughout the whole period, of a copy of CPD by John Brockington of the Department of Sanskrit at the University of Edinburgh. As a consequence of the latter I was unable to resolve the large number of various issues and problems as and when they arose; but this latter impediment has been more than amply compensated by the selfless offer on the part of Professor N.A.Jayawickrama to go through the whole typescript in its completed form. The speed and thoroughness with which he discharged this task has been quite exceptional and I am all the more sorry that I have been unable, for practical reasons¹⁰ at this late stage, to incorporate all of his erudite suggestions. Wherever possible I have acknowledged his contribution – and especially that based upon the seventeenth century Sinhalese Eḷu-Vimānavastu-prakaraṇaya to which he had access during the course of his revision – by the addition in the notes of his initials in parentheses, viz (NAJ). However it should be borne in mind that his greater assistance has been in the interpretation of the text itself and that this contribution has, for the most part, defied acknowledgement. Finally, I am, as always, further grateful to Miss Horner for her continued source of inspiration, through correspondence, during the course of this work.

Peter Masfield
Sydney, October 1980

Notes to Preface

1. Which also applies, of course, in the case of plants and so on for which, in general, no English names exist. An exception to this procedure is that of the lotus of which many varieties are mentioned: where the context permitted these have all been

- rendered simply as 'lotus'; but where several varieties are listed, or the variety seemed important, it has generally been necessary to resort to a retention of the Pali names.
2. Cp VvA 21 note 159.
 3. Rendered as 'psychic power' at PS 230 and as 'potency' at PS 123.
 4. It is, I feel, most important that this term, as with *peta*, remains untranslated so that the connotation it possessed for the authors of these stories and their commentary emerges unhindered. In general, however, a *vimāna* is the building in which a *deva* resides – and since the main function of the Hindu temple is to house a deity we may suppose that temple architecture reflects to some extent the varying ways in which *vimānas* were conceived over the centuries. One may further note a correlation between "chariot-temples" with wheels (as at *Konārak*) or with draught-animals (as at *Mahābalipuram*) and *vimānas* in the form of chariots and drawn by animals. And whilst most of the *vimānas* in this text seem not to have possessed the power of flight, it is nonetheless of interest to note that the word *vimāna* has passed into modern Indian usage to denote the aeroplane – as evidenced by the national carrier of Bangladesh being known as *Bangladesh Bīman*.
 5. Many of these terms are discussed in detail in my book *Divine Revelation in Pali Buddhism* published by Allen and Unwin, London, 1986.
 6. Rendered rather misleadingly at PS 121f, 123, 127, 135, 246 as 'worthy man'; it is more or less synonymous with *sāvaka*.
 7. See Introduction.
 8. See Introduction.
 9. And rather more than in *PvA* even.
 10. Although Professor *Jayawickrama* set aside much time for discussing the various issues with me whilst I was in *Sri Laṅkā*, so comprehensive were his suggestions that it was not possible to cover everything; and it may be that I have, in some of these cases, either misunderstood or not seen the full implications of his pencilled remarks.

TRANSLATOR'S INTRODUCTION

The *Vimānavatthu*, the canonical text upon which this commentary is based, and its corollary, the *Petavatthu*¹, exhibit the common aim of stressing the urgent need to make merit and the means whereby such merit is to be generated. In so doing, however, these texts do **not** seek to introduce any new departure in the religious practice of their day – on the contrary, they are clearly addressed to **those** already conversant with the generation of merit. Indeed, as *Gonda*² has shown, a principal feature of the Vedic sacrifice had **been**, through the merit (*puñña*, Skt *punya*) thereby generated, the **creation** of a *loka*, or sphere of well-being, embracing one's activities both in this life³ and in the world to come. Such sacrifice – and therefore the merit thus produced – depended in the main upon the medium of *Agni*⁴ through whom the other divine powers were invoked and down whose *devayāna* such powers travelled in order to participate in – and thus guarantee the success of – the sacrifice, just as it was through pouring the oblations into *Agni*, as sacrificial fire and point of contact with the divine powers, that such offerings were transmitted to the divine **plane**. In the course of time, however, the role of mediating **such** divine powers was increasingly assumed by the officiating brahmin who, through the practice of ritual austerities prior to the sacrificial act, was thought to put himself into communication with, and thus in a sense embody, those powers upon which the successful generation of merit was dependent. The sacrificial fire of course remained – but it now proved efficacious due solely to the contact with the divine powers that was provided by the presence of the brahmin; whilst the location of the source of the sacrifice's efficacy within a human being gave rise to the possibility of the sacrifice being 'transportable'. That is to say, whilst the sacrificial act continued – indeed to an increasingly elaborate extent – to be centred upon

the sacrificial fire, it also became possible to see the brahmin himself as a mobile seat of sacrifice, such that hospitality shown to a wandering brahmin guest (atithir) – “who enters the house like fire” (Kaṭha U I 17 – cp RV I 73 1 where Agni is spoken of as the guest in the sacrificer’s house) – came to be seen as equivalent to pouring an oblation into the sacrificial fire itself and thus equally productive of the desired merit.

Such, then, was the arena into which Buddhism emerged and the Buddhists came to be critical of such Brāhmanic sacrifice in two ways. They were, firstly, critical of the more formal, elaborate sacrifice centred upon the sacrificial fire due to their horror felt at what seemed a senseless, unnecessary and totally futile slaughter of numerous animals (D ii 352ff; S i 5f; A ii 42f; cp PS 293¹²). More importantly, they challenged the claim of the brahmin to embody the divine powers upon which both forms of the sacrifice were dependent for their efficacy. For it was felt that the conduct of the brahmin of the day was quite incompatible with the earlier ideal, at least as conceived by the Buddhists, of the Vedic rishi and clearly, therefore, belied any claim to contact with the divine powers:

“But not so, Ambaṭṭha, those ancient rishis of the brahmins, the authors of the mantras, the utterers of the mantras, whose ancient form of words so chanted, uttered or composed the brahmins of today chant over again and re-use, intoning or reciting exactly as has been intoned – Uśhaka, Agghaka, Vāmaka, Vāmadeva, Vessāmitta, Uppataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bāhuka – though you can say: ‘I, and my teacher, know by heart these verses’, that you should on that account be rishis, or have attained the state of a rishi – such a condition does not exist! Now what think you, Ambaṭṭha? What have you heard when brahmins, old and well stricken in years, teachings of yours or their teachers, were talking together – did those ancient rishis, whose mantras you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in white garments, in full possession and enjoyment of the five pleasures of sense, as you, and your teacher, do now?

Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavoured with sauces and curries of various kinds, as you, and your teacher, do now? Or were they waited upon by women with fringes and furbelows round their loins, as you, and your teacher, do now? Or did they go about driving chariots drawn by mares with plaited manes and tails, using long wands and goads the while, as you, and your teacher, do now? Or did they have themselves guarded in fortified towns with moats dug out round them and crossbars let down before the gates, by men girt with long swords, as you, and your teacher, do now?"

(D i 104f, after the abbreviation of Rhys Davids at Dial i 129f; cp S v 4 for similar). The rishis of old had been, at least as far as the Buddhists were concerned, quite unlike the brahmin of their day:

"Rishis of old, austere, restrained-of-self,
 Quit of five pleasures, fared to goal-of-self.
 Then brahmans had no cows nor gold nor corn;
 Lore was rich wealth, they guarded godly store⁵.
 Meet alms they deemed the common door-step fare,
 In faith prepared, for earnest seekers set.
 And rich of realm and province honoured them
 With couches, multi-coloured cloths, demesnes.
 Inviolable were the brahmans then,
 Invincible, by Dharma warded well . . .
 They went not with another caste nor bought
 Their wives; but wed thro' love, in concord dwelt.
 Save near the time of season-abstinence,
 Brahmans elsewise had never intercourse.
 They praised god-faring⁶ . . .
 Then came a change; here now, there now, they looked
 On kingly splendour; then on women's charms;
 On well-made chariots yoked with thoroughbreds,
 Gaily caparisoned; on homesteads too,
 Houses partitioned, quartered, cubicled;
 Drovers of fat oxen; throngs of women fair:
 And the gross wealth of men they coveted.

Intoning hymns they to Okkāka came:
 'Thine is abundance, thine great opulence;
 Make sacrifice for thou much substance hast!
 Make sacrifice for thou great riches hast!
 Thereat the royal lord . . . to the brahmins
 Riches gave: Cows, beds,
 And clothes, fair women, shapely carriages
 Harnessed with steeds in gay caparison;
 Homes well-partitioned, roomy, amiable,
 With diyers treasures filled; he gave them wealth.
 Wealth won, they set their hearts on hoarding wealth:
 Greed gratified, their craving waxed the more"

(Sn 284-306; so Woven Cadences pp 44-46). Indeed, as one passage points out there were, in the Buddha's day, five qualities to be found more often in dogs than in the contemporary brahmin (A iii 221f).

If contact with the powers guaranteeing the efficacy of the sacrifice had been lost (indeed, perhaps never possessed) by such opportunists, then any performance of the sacrifice through them, whether in its elaborate form centred upon the sacrificial fire or in that involving simple hospitality to the random guest, was bound to prove futile:

"Foremost in virtue were the men of old,
 Those brahmins who remembered ancient rules.
 In them well guarded were the doors of sense.
 They had achieved the mastery of wrath.
 In meditation and the Dhamma they took delight,
 Those brahmins who remembered ancient rules.
 But these backsliders with their 'Let us recite',
 Drunk with the pride of birth, walk wrongfully.
 O'ercome by wrath, exceeding violent,
 They come to loss 'mongst weak and strong alike.
 Vain is the penance of the uncontrolled,
 Empty as a treasure gotten in a dream"

(S iv 117f). Thus we find at Pv II.8⁶ (cp PvA 109) that the Cūlasetṭhi peta was obliged to return, apparently empty-handed, following his daughter's alms to brahmins of bad conduct and

thus not worthy of donations. Or we might similarly cite the case of Aṅkura who, despite his grossly over-generous almsgiving – given, it may be noted, in pre-Buddhist times (PvA 136) – went on to lament:

“Of what use are those gifts to me? They were devoid of any worthy of donations . . .

Just as, when even much seed is planted in a field of barren soil it yields no abundant fruit nor pleases its cultivator;

Even so do many gifts, when established amongst those of poor conduct, yield no abundant fruit nor please their donor”

(Pv II.9⁶⁷⁻⁷⁰). From the Buddhist point of view the brahmin was, as a source of merit, quite sterile.

A contributory factor in this – and one which the brahmins might themselves have admitted⁷ – was the brahmins' inability to discover any substitute for the long lost Soma plant, source of the draught of immortality (*amṛtaṃ*), that had been possessed by the Vedic rishis. That this search was still in progress during the time of the Buddha is clear from the episode involving the encounter between (the brahmins) Sāriputta and Moggallāna and the recently converted Assaji during which it becomes evident to Sāriputta that Assaji has made contact with the Deathless⁸ (*amataṃ*) for which he and Moggallāna had been searching (Vin i 39f).

Sāriputta was indeed not mistaken, for renewed contact with the Deathless had been established by the Buddha on the night of his enlightenment. It was to help others also to make such contact that he journeyed first to the Deer Park to commence sounding the Deathless-drum (Vin i 8; M i 171) – and, as he did so, Koṇḍañña (and a little later Assaji) himself made contact with the Deathless and thereby became the Buddha's first *sāvaka*, literally 'hearer' but in this special sense of one who had heard the sound of the Deathless-drum mediated via the Buddha. For by the Buddha's decision to teach what he had himself discovered the doors to the Deathless had, at least for those like Koṇḍañña capable of hearing it, been flung wide open (Vin i 7); and it was now the Buddha's task to defer his attainment of Parinibbāna

until all so capable had become *sāvakas* (D ii 113), a mission which commenced with the conversion of Koṇḍañña and culminated with that of Subhadda, the last *sāvaka* to be converted by the Buddha (D ii 153).

By far the most common means employed in such cases – and one alluded to time and again in these texts (PvA 38, 66, 99, 140, 168, 195, 266, 279; VvA 50, 53, 66, 69, 197, 242, 330) – was that in which the Buddha would, realising a person possessed the potential to become a *sāvaka*, talk a progressive talk beginning with talk on almsgiving, on moral habit and on heaven, on the perils in the pleasures of the senses and on the advantages in renouncing these, during the course of which that person was guided into a state of mind that was ready, malleable, devoid of the hindrances, uplifted and devout. At this point, and at this point alone, the Buddha revealed the Four Truths; but in doing so he did not merely announce a set of philosophical axioms. Rather he confronted that person with a direct, visual experience of these Truths – he revealed (1) the nature of the phenomenal world of impermanence to be *dukkha* and (2) the origin of *dukkha*; then he further revealed (3) the cessation of *dukkha*, that is to say, the existence of the Deathless realm, of *nibbāna* (VvA 85), beyond that phenomenal world of becoming where being born and dying do not pertain, and finally (4) the means of reaching that Deathless realm, namely the *ariyan* eightfold path, such path being seen at first hand (VvA 84). As *Sirimā* has it:

“And the Buddha, the rishi-bull, the guide, taught me of the impermanence of uprising and *dukkha*, of the unconditioned, of the cessation of *dukkha*, that is eternal and of this path, not crooked, straight, auspicious.

When I heard the Deathless place, the unconditioned, the Teaching, via the Tathāgata, the Unrivalled One, I was well and highly restrained in the precepts, firm in the Dhamma taught by the Buddha, the most excellent of men.

When I knew the dustless place, the unconditioned, taught by the Tathāgata, by the Unrivalled One, I right there touched the calm concentration; that same, the highest assurance was mine.

When I gained the Deathless place that makes for distinction I was certain, distinguished in penetration . . .

Thus I am a devatā who sees the Deathless, a sāvaka of the Tathāgata, of the Unrivalled One, one who sees Dhamma, established in the first fruit, a sotāpanna and, moreover, there is for me no miserable destiny”

(Vv I.16⁷⁻¹¹). This vision of the Four Truths (sometimes spoken of as the acquisition of the Dhammacakḅhu) had the effect of burning up almost all kamma hitherto accumulated, such that the amount of saṃsāric time still outstanding for such a person can, thereafter, never exceed seven further births (S ii 133ff; v 457ff) – and at that births only amongst men or devas, since that fragment of kamma not burnt up is always of a kind ruling out any further birth in the miserable destinies of hell, amongst the petas or as an animal. In addition, this vision of the Four Truths is itself acquisition of right view (D ii 312), the first rung on the ariyan eightfold path, the fourth of the Truths, and a path, moreover, that is free of the generation of any further kamma (S iv 133); and were it not for this twin freedom from kamma old and new, any release from kammically conditioned rebirth in the phenomenal world of becoming would, of course, be unthinkable. Nonetheless, a fragment of old kamma remains and it is this that determines which of the four classes of sāvaka one joins. That is to say, if the remnant be of a nature to be expiated in that same lifetime, one goes on, via the path, to become an arahant, whereas if it is of a nature to require one or more further births one goes on, again via that same path, to become either an anāgāmin, a sakadāgāmin or a sotāpanna, depending solely upon the extent of saṃsāric time demanded by that kammic fragment; and each of these attainments is therefore to be seen as an alternative, and equally valid, goal of one and the same eightfold path which, for reason of this variation in the nature of the outstanding kammic remnant of its various followers, admits of four facets, viz. the ‘four paths’ culminating in the arahant-, anāgāmin-, sakadāgāmin- and sotāpatti-fruits”.

Those who, by means of a progressive talk, acquire such vision of the Four Truths and such hearing of the Deathless, are always (e.g. Vin i 12) said, as a consequence, to be those who have seen Dhamma (that is, nibbāna VvA 233), attained Dhamma, known Dhamma and plunged into Dhamma. Such a profound experience has the effect of removing the person for all time from the plane

of the puthujjana (anyone who has not seen the Four Truths) and establishing him or her on the supermundane plane of the ariyan. It is a spiritual rebirth, the ariyan birth¹⁰ that takes place on hearing Dhamma (i.e. the Deathless) via the Buddha (VvA 81, 195) as a result of which one becomes an ariyan and a legitimate son of the Lord, born from his mouth¹¹, Dhamma-born, Dhamma-created and an heir to Dhamma (e.g. D iii 84):

"And when he knew me to be of ready heart, devout, of cleansed mind, the Tathāgata, beneficial to all the world, instructed me:

"This is dukkha", he said to me, 'this the origination of dukkha, the cessation of dukkha and the path that is straight, plunging into the Deathless'.

I am stood in the exhortation of that skilled one possessing pity; I have attained the Deathless, tranquility, nibbāna, the stable place.

I am set firm, with love, unwavering in vision; through faith with its root arisen I am a legitimate daughter of the Buddha"

(Vv IV.12¹⁹⁻²²; cp VvA 68).

Those who underwent this ariyan birth and became thereby sāvakas of the Buddha together constituted his Ariyasaṅgha, also known as his Sāvakasaṅgha. United through their renewed contact with the Deathless, it was now they, and they alone, who could offer a point of contact with the divine powers and thus once more grant efficacy to the sacrifice:

"The Lord's Sāvakasaṅgha is of good conduct, the Lord's Sāvakasaṅgha is of upright conduct, the Lord's Sāvakasaṅgha is of wise conduct, the Lord's Sāvakasaṅgha is of dutiful conduct, that is to say, the four pairs of men, the eight individuals¹². This Saṅgha of the Lord's sāvakas is worthy of alms, worthy of hospitality, worthy of offerings, worthy of reverence, it is an unsurpassed merit-field for the world"

(D iii 227; M i 37; S ii 69f; A i 222 etc; see also It 88 where the superiority of the Sāvakasaṅgha over all other saṅghas —

including presumably the bhikkhusaṅgha – is stressed). As Roy Clayton Amore has shown¹³, each of these epithets of worthiness had been formerly predicated of the brahmin; and in applying them to the Sāvakaśaṅgha the Buddhists sought to redirect towards themselves sacrificial offerings hitherto presented to the brahmin. In the process the formal sacrifice centred upon the sacrificial fire was transformed into the formal giving of alms to the invited Saṅgha, usually with the Buddha at its head, whilst the hospitality hitherto shown to the brahmin guest was now redirected to the solitary wandering sāvaka – the caller at Vv I.1⁵ – who, through his embodiment of the divine powers was now to be seen as the true brahmin (Dhp 383-423). And yet whilst the style and focus of the sacrifice underwent transformation, such was not the case with its goal which remained the creation for the sacrificer, through the merit generated thereby, of a personal sphere of well-being embracing life both in this world and in that to come (cp PvA 9, 130, 277f, 283; Pv III.1²⁰=Vv II.1¹⁵; VvA 149).

Ideally at least three¹⁴ criteria govern the fruitfulness of the sacrifice: the successful attainment of the field, a devoted mind and the means. Least essential of these, it seems, is the successful attainment of the means, explained at VvA 30 as giving the gift with one's own hands, for at VvA 246 the almsgiver who entrusted the distribution of his alms to his door-keeper nonetheless arises amongst the Yāmas, a far superior birth to that of the door-keeper who arises merely amongst the Thirty-three; while Aṅkura, despite his pious criticism of the wealthy merchant who had had another dispense his alms (PvA 125 on Pv II.9³²), later seems to fall prey to the same vice himself (Pv II.9⁵⁰⁻⁵⁴) and yet still arises in the Thirty-three. More important is the successful attainment of a devoted mind, a mind devoted by way of believing in the deed and in the fruition of deeds¹⁵ (VvA 24; cp PvA 133) or by way of faith in the fruition of deeds and in the Three Jewels (VvA 30). But by far the most crucial of all is the successful attainment of the field, that is, of the unsurpassed merit-field for the world that is provided by the members of the Sāvakaśaṅgha, since it is they, of course, who, through their contact with the Deathless, purify the alms and ensure that they bear abundant fruit (M iii 255; VvA 195). And as these stories repeatedly tell us, when the field is attained, when one's alms are

given to a sāvaka, then the extent of one's alms is unimportant: "Even a mere fistful of rice-bran, a mere rag, a mere spread of grass or leaves, or even a mere gall nut in the putrid urine of cattle will, when established with a devout heart in a person worthy of donations, be of especially great fruition, of great brightness and of great pervasiveness" (VvA 5; cp VvA 3, 48, 108, 202; Vv III.6²²⁻²⁶). This point is well illustrated by the fact that Añkura, despite his excessive generosity in pre-Buddhist days, enjoyed less heavenly excellence than Indaka whose gift of mere spoon-alms had, through being given to the arahant Anuruddha, 'gone to the field' (PvA 136). Or as Añkura has it:

"Lord, I gave out many merit-offerings for a long time and though I maintained a great almsgiving, because of the absence of any successful attainment of those worthy of donations, there was, like seed sown in a field of barren soil, no rich fruit (therefrom). But for Indaka, though he (gave but) a gift of spoon-alms, because of his successful attainment of one worthy of donations, there is produced, like seed sown in a field of fertile soil, this extremely rich fruit"

(PvA 137; cp verses Pv II.9⁶⁷⁻⁷²).

Thus whilst the donor, or cultivator, and the merit-offering, or seed (Pv I.1¹), have their parts to play, it is above all the quality of the recipient, or field, in which such offerings are sown that determines the extent of the resultant fruit¹⁶. And such fruit comes into being immediately the gift is given (cp PvA 19, 23, 50 etc), whereupon it seems to exert a magnetism (VvA 314) so powerful that the individual concerned is required to die very shortly afterwards in order that he may enjoy it – or, if it be of an evil deed, in order that he may suffer it. The exception to this rule, and one which clearly proves it, is the case in which a vimāna complete with a thousand deva-nymphs comes into being for Nandiya as his gift is being given but who continues to live for so long that the nymphs become restive for his company and urge Moggallāna, during one of his deva-tours, to inform Nandiya of what he is missing (VvA 221).

We may say, then, that just as pouring a sacrificial oblation into Agni, the sacrificial fire, had resulted in that offering being

transferred, through the medium of Agni, to the world of the devas, so similarly does the placing of alms in the Sāvakaśaṅgha now result in the appearance of those alms – or rather their divine counterpart – on the divine plane for one's use after death. But a field will only produce fruit when its cultivator sows his seed therein and failure to give alms – or the giving of alms to a sterile field of those unworthy of them – results in one arising on the divine plane after death but with no store laid up for one's sustenance. That is to say, one becomes a peta:

“So in fact do unbestowing mortals lament when after death they become Yama's residents; those who have known and attained wealth but who do not make use of it, nor even perform meritorious deeds,

These undergo hunger and thirst hereafter; those petas burn, being for a long time scorched”

(Pv I.11⁹⁻¹⁰). The lack of generosity with merit-offerings is the cause of the great plight of arising as petas (PvA 103) and by the total failure to give one is indeed excluded from well-being in the next world (PvA 131) – hence the continual lament of petas that though merit-offerings had been at hand they (as humans) made no refuge (that is, meritorious deeds – PvA 87) for themselves (Pv II.3¹⁸ = 7¹¹ = III.1⁹ = IV.10¹⁰ = 15³; cp IV.6⁴⁻⁵).

Such a plight can, however, be remedied and one of the aims of the Petavatthu is to tell us how. Put simply, and as many of these stories illustrate, it requires merely that a former relative, friend or companion (Pv I.5⁹) – or, indeed, someone not hitherto associated with the peta and simply feeling compassion for him (e.g. Pv III.1³⁻⁴) – offer alms to the Sāvakaśaṅgha, create thereby a divine counterpart of those alms and then assign this over to the peta concerned who is thereupon released from the misery he had been undergoing (PvA 8) and commences to enjoy the happiness he would have done had he himself given such alms in his previous birth as a human being. In most cases the misery from which he is released is that of hunger and thirst, although occasionally it is some more specific deprivation such as lack of clothing (Pv I.10²⁻⁸) and so on; and in general we may say that the assignment of the divine counterpart has the effect of allowing its recipient to partake of whatever aspect of the world

beyond that had hitherto been denied him. And in this it is again possible to detect parallels with the tradition that had gone before. For whilst it was held in the Vedic period that the deceased, having lost his former body in the cremation fire, would join Yama and the ancestors in the highest heaven where he would unite in radiance with a (new) body (RV X 14 8) – and often, we may note, with the supervision of Agni (RV X 16 5; X 15 14) – in the Brāhmanic era the view became prominent that the deceased, following his cremation, spent one year (but ritually reduced to a symbolic year of twelve days) in a disembodied state¹⁷ as a preta before joining his ancestors – as himself an ancestor (pitṛ) – in heaven:

“It is no longer the case, as it was in Ṛgvedic eschatology, that a complete new body awaits the deceased in heaven. He requires exact assistance of the living in order to emigrate from this world to that higher one, to pass from the dangerous condition of a disembodied spirit to the secure role of pitṛ among his own pitaraḥ”¹⁸.

Such assistance of the living took the form of the performance of the śrāddha rites¹⁹ during which the preta would be “accorded all the honours of worship²⁰: incense, flowers, a tiny ghee lamp, and white threads as symbolic clothing”²¹, with the result that the preta gradually acquired a new body for his passage to the pitṛs, such that “on the tenth day of the offerings, the preta receives digestive powers so that the sufferings of hunger and thirst now experienced by the ‘body of nourishment’ duly created may be allayed by continued offerings of piṇḍas²² and water from the living”²³. And as Knipe points out²⁴ this new body, although temporary and intermediate, is the fruit of sacrifice. Moreover, “only now with purity regained on the eleventh day can the first ekoddiṣṭa (rites for a deceased person), with the requisite feeding of invited brāhmaṇas who represent the company of the ancestors, take place”²⁵; whilst on the twelfth day – the culmination of the ritual year of prethood – the preta is transferred to the world of the ancestors. Four piṇḍa-offerings are created – one for the preta and one each for the preta’s father, grandfather and great grandfather²⁶ (the ancestors). The

preta-piṇḍa is first cut into three slices and each slice blended into one of the three piṇḍas of the ancestors; then:

“Finally, the three are blended into one, and in *that moment* the deceased has passed from the preta to the pitṛ stage and has joined the revered company of the ancestors”²⁷.

At first glance it might seem that the differences between the Buddhist and the Brāhmanic notions of the peta/preta more than outweighed the similarities. In particular it might be argued that the Buddhists did not conceive of the peta as a stage of disembodiment intermediary between that of death and joining the ancestors since (a) they did not differentiate the post-mortem events in this manner; and (b) the concept of the ancestor enjoying a relatively²⁸ permanent existence in heaven went counter to that of their belief in continued rebirth. That is to say, the Brāhmanic concept of the pitṛ would seem to find no place in the Buddhist view of the afterlife. In order to see to what extent this first objection might be valid requires that we look rather more closely at the figure of the Buddhist peta and his cosmic status as portrayed in the *Petavatthu*. In the Pali *Nikāyas* we find that at death rebirth in any one of five destinies (*pañcagati*) is possible: amongst (1) the devas; (2) humans; (3) the petas; (4) animals; and (5) in the hells²⁹. But such are destinies only in the sense that an individual finds one or another to be his destiny – they are not destinies in the sense of being spatially distinct. This is immediately obvious from the fact that the world of men and that of animals are, in most cases, spatially identical – men and animals inhabit the same world. But this is also true in some ways of the lowest of the heavenly worlds – that of the Four Great Kings – which extends from the earth's surface to the summit of Mount Meru³⁰ and many of whose inhabitants, such as the terrestrial devas (*PvA* 5, 112) who inhabit trees (*PvA* 43, 112) and the like (*PvA* 217), must be seen, in some sense at least, as being spatially co-existent with men. Such is not, however, the case with the higher heavens, nor with the hells which are traditionally believed to be located beneath the earth's surface³¹. But where in all this is the world of the petas thought to be located? *Dhammapāla* is not altogether informative on this important issue: at *PvA* 33 he states that the world of the petas is

known by the name of the 'world of Yama' since it is included in that world, just as at PvA 59 he tells us that those residing on the peta-plane live in Yama's residence, that is to say, in the world of Yama. Now Yama³² is the overlord of the hells (M iii 179ff) but it cannot be the case that the peta, through belonging to the world of Yama, is thereby in hell. This would hardly accord with the fact that hell and the world of the petas are two distinct destinies and would obscure any distinction intended in those cases in which beings arise as petas after a period in hell (PvA 10, 14, 21 etc.) or, conversely, are destined to arise in hell when their existence as a peta is at an end (PvA II.7²⁻¹⁵ etc.). Moreover, that Dhammapāla understood them as quite separate can be seen from his explanation of PvA 214 that the peta-plane is likened to hell on account of its intense misery, or again from the distinction made at Pv IV.1²²⁻²³ that those who perform wicked deeds for fun arise amongst the petas, whereas those who do so not merely for fun go to hell.

Perhaps the nearest that the Petavatthu comes in making any definitive statement on this issue is to be found in the fact that the trader in the Ambasakkhara Peta Story, who is said to have arisen amongst the terrestrial devas with a heavenly scent exuding from his body but naked on account of having hidden his companion's clothes (PvA 215f), is subsequently spoken of as a peta of great psychic power (PvA 217). This would seem to imply that this peta, at least, had arisen in the world of the terrestrial devas – although not necessarily as a terrestrial deva himself – which in turn belongs to the realm of the Four Great Kings. And such would not be altogether surprising. For of all the various realms, heavenly or otherwise, in Buddhist cosmography, that of the Four Great Kings is undoubtedly the most cosmopolitan as regards its inhabitants. Whilst technically the home of the Four Great Kings, viz. Kuvera, Dhatarat̥ṭha, Virūpakkha and Virūlhaka (cp Pv I.4²), such Kings are merely its overlords charged with the responsibility of policing the four quarters, assisted by their respective troops of yakkhas, gandhabbas, nāgas and kumbhāṇḍas. Moreover, in addition to these four classes there are also assigned to this world all manner of disparate supernatural³³ beings such as the terrestrial devatās, tree devatās, the guardian spirits of lakes and so on, household devatās and less savoury elements such as pisāca-demons and yakkha-

demons (Pv III.5²) and other troublesome spirits (bhūta – cp VvA 8 n 47) and so forth. For it was to this realm that the Buddhists assigned, in addition to more amiable devatās, all the inauspicious supernatural beings both known locally in the Indian sub-continent and encountered later during their expansion into Central and South-East Asia. And had the Brāhmaṇic figure of the preta been, as had been suspected, a later addition to the Buddhist pantheon it would surely have been to the realm of the Four Great Kings that it would have been assigned, all the more so given the fact that the preta was frequently considered as a troublesome being “in the dangerous condition of a disembodied spirit”³⁴ wreaking havoc in order to draw the attention of its relatives to its plight³⁵.

Accommodation of the preta in the realm of the Four Great Kings which is, as we have seen, co-spatial with the world of men would explain why nearly all the pretas encountered in these stories are to be found living either alongside men – in the latrine of his former vihāra (PvA 266), at crossroads and door-posts (Pv I.5¹), in a moat (PvA 278), in the Viñjha forest (PvA 43, 192, 244), trying to drink water from the Ganges (PvA 142) or feeding off bodies in the cemetery (PvA 80) – or amongst the terrestrial devas³⁶. A particularly interesting example of the latter is the Elephant Peta Story (I.11) in which, when the whole family were crushed to death by the collapse of their house, the two sons and the daughter arose amongst the terrestrial devas, their parents in the preta-womb, yet despite this distinction all five continued to dwell together³⁷, travelling about as a group:

“ ‘One proceeds in front on a white elephant, in the middle in a mule-drawn chariot however, whilst at the rear a maiden is conducted about in a golden litter, entirely lighting up the ten directions. But you, with hammer in hand, with weeping faces and split and broken bodies, what wicked deed did you do whilst in the world of men, on account of which you must drink each other’s blood?’

‘He who goes in front on an elephant, on a four(-footed) white elephant, he was our elder son. Having given alms, he is now happy and delighted. He who is in the middle in a galloping four-yoked mule-drawn chariot, he was our

second son. Unselfish and a master in the practice of giving, he now shines brilliantly.

She who at the rear is conducted about in a litter, the wise maiden with the soft eyes of a deer, she was our daughter and youngest born. (Satisfied) with half a portion of her share, she is now happy and delighted. Now in the past they gave alms with devotion in their hearts to recluses and brahmins; we, however, were selfish and abusive to recluses and brahmins. They gave and now gratify themselves whilst we are withered like a cut down reed' "

(Pv I.11¹⁻⁶).

The peta, therefore, and the terrestrial devatā co-habit the same world, namely the realm of the Four Great Kings. The difference between them is that the devatā, due to merit previously acquired, is able to partake of all the pleasures of that realm whereas the peta, due to his lack of merit, is not; and it is on account of the suffering to which this gives rise that the peta is said to belong to the world of Yama. Indeed, we might even go so far as to say that the peta is himself a devatā but one whose existence in the afterlife is incomplete³⁸:

"A yakkha, having pursued wicked deeds in play, experiences misery, his enjoyment being incomplete. He has a boyish youthfulness but his own nakedness is his lot -- now what could be more miserable for him than that?"

(Pv IV.1⁵⁰). When the peta is seen as himself a devatā but one whose enjoyment is to some extent incomplete, it becomes easier to accommodate the host of what seem to be shadowy borderline cases of those who are neither fully petas nor fully devatās. Most notable, perhaps, of these is the vimānapeta who seems, on the whole, to be little different from the vimāna-owning devatās of the Vimānavatthu, except that his heavenly bliss is interrupted at regular intervals and/or is deficient in some minor way. Least affected in this regard are the vimānapetas of Pv II.11, IV.11, who seem, like the terrestrial devatā of Pv I.1, to have suffered a reduction in the heavenly bliss to which they were entitled through their dying thoughts being contaminated by feelings of affection for a female. Other vimānapetas are less fortunate -- for

instance, the Kaṅgamuṇḍa vimānapetī who enjoys a vimāna befitting any of the devatās in the Vimānavatthu but who, through an insincere oath, dwells without male company (cp Pv III.3) and is regularly devoured by a huge dog (Pv II.12); the vimānapeta of Pv III.9 who enjoyed a vimāna replete with ten thousand maidens but who, through his previous false declaration and slanderousness, devoured the flesh that he gouged from his own back; or the vimānapetas of Pv III.7, 8 who would enjoy the pleasures of the five senses by night but who, having failed to refrain from hunting by day, would undergo attack by aggressive hounds during the daytime. With the latter may be compared those who, though called petas, similarly seem to be at least semi-devatās: the naked peta of Pv IV.1, the former hunter o. Pv III.1 whose fore-half was "like that of a devaputta not belonging to the peta-womb" (PvA 169); or the petas of Pv I.2, 3 who possessed, respectively, a golden body but with the face of a boar and a heavenly complexion but with a putrid mouth that was devoured by worms. Such are, despite these blights on their happiness, still more fortunate than, say, the petī whose only concession is the possession of beautiful hair (PvA 142) and the more frequent figure of the peta whose existence is one of total suffering (e.g. Pv III.4 and passim); and we may say that the evidence of these stories is that we have with the devatā and the peta merely the twin extremes of a whole range of beings differentiated by way of the variation in degree to which each is able to enjoy the pleasures of their world.

In order to understand this more fully it becomes necessary at this point to realise that beings could become petas for two quite distinct reasons: either as the result of their failure in the past to acquire merit – and thus store up a source of sustenance in the world to come; or as a result of demerit stemming from previously committed wicked deeds – in which case rebirth as a peta might ensue either immediately upon the death of the individual concerned (e.g. Pv I.6, 7; IV.8, 9) or as a residual result of the same deed that had taken him first to hell (Pv IV.16; PvA 263–178)³⁹. More often, however, we find petas who had been guilty in both respects – which may not be all that surprising since those who, for instance, had been given to obstructing the alms of others would have been unlikely almsgivers themselves – in which case three alternative fates could be expected: –

(1) rebirth in hell for one's wicked deeds followed by birth as a peta as a residual result (PvA 263) or simply through a lack of merit (Pv IV.6); (2) rebirth as a peta through lack of merit, followed by birth in hell for one's wicked deeds (PvA 100f); or, and perhaps most commonly: (3) rebirth as a peta through lack of merit but with additional suffering reflecting the specific nature of one's wicked deeds (PvA 82ff). Thirdly, we also encounter a class of peta who had pursued deeds both meritorious and wicked for whom four alternative fates are recorded: (1) rebirth in hell followed by birth as a peta but with one's suffering in that realm reduced on account of the former good conduct (PvA 10, 14f); (2) rebirth as a peta but with reduced suffering (PvA 142f, 168f); (3) rebirth as a vimānapeta with one's enjoyment of divine pleasures only slightly curtailed but with the future possibility of rebirth in hell to atone for the wicked deeds (PvA 47ff, 244); or simply (4) rebirth as a vimānapeta with one's enjoyment of divine pleasures lessened in such a way as to reflect the wicked deed(s) hitherto committed (PvA 145ff ≈ 271ff; 151ff; 186ff; 204ff ≈ 208f; 209ff). Hence we arrive at the hierarchy on the opposite page, a hierarchy which explains, so far as existence as a peta is concerned, the varying degrees of suffering experienced by beings on the peta-plane of the realm of the Four Great Kings.

Were it not for such differences between petas it would be difficult to explain how, out of the fifty-one stories of the *Petavatthu* – a work aiming in part at pointing out that alleviation of the peta's distress can be achieved through giving alms on his behalf – in no less than twenty⁴⁰ no such assistance is recorded, in twelve⁴¹ it is for various reasons inapplicable, and in at least one⁴² unlikely that it occurred. But now we may say that if such distress be due merely to a lack of merit, that is, if the suffering be lack of sustenance due to the absence of any divine counterpart of former sacrificial offerings, it can be, and in such cases usually is, alleviated through the dedication of an almsgiving; whereas if it be due to – or complicated by – the presence of wicked deeds, its alleviation will almost certainly be postponed until those deeds have been exhausted. Hence when some traders attempted to pour water down the throat of the *Dhanapāla* peta in order to relieve his thirst, it would not go down due to his wicked deeds; and asked how his thirst might yet be quenched, he explained, "When this wicked deed is exhausted

	1	2	3	4
no merit	> peta			
wicked deed(s)	> hell	> peta		
no merit plus wicked deed(s)	> peta	> peta	> peta	
residential result	> hell	> hell	plus extra suffering	
merit plus wicked deed(s)	> hell	less suffering	> vimānapeta	> vimānapeta less pleasure

and alms have been given to the Tathāgata or the Tathāgata's sāvakas and one dedicates that almsgiving to me, I will be freed from this peta-state" (PvA 104f). Exhaustion of one's wicked deeds is often a lengthy business – at PvA 21ff some obstructers of alms, after arising successively in hell after hell for ninety-two aeons, had still to endure hunger and thirst as petas for one Buddha-interval before finding relief through Bimbisāra's alms. And the reason why they continued to suffer was that, as a consequence of their wicked deeds, throughout this long period no one remembered them (Pv I.5²) with the result that no alms were offered on their behalf.

Petas, then, whatever the extent of their suffering, fall into two classes: those who are, for the present at least, kammically debarred from finding relief and those whose distress can be alleviated⁴³; and we may suppose that when, in these stories, a peta gains relief his wicked deeds, if such there be, have already reached exhaustion (e.g. Pv II.3).

The process by which petas enjoy release from their misery has come to be known, rather misleadingly, as the transfer of merit. Certainly, and as some of these stories illustrate, it is not possible for a peta's distress to be remedied merely by a gift of the appropriate item in which he is deficient. The naked peṭī of Pv I.10 cannot profit simply through acceptance of the trader's cloak; she may, as a resident of the realm of the Four Great Kings, dwell in a world co-spatial with the world of men but she nonetheless belongs to a different dimension and any offer of clothing will have to be channelled through the sāvaka who alone offers a point of contact between the two spheres⁴⁴:

“What is given by your hand into my hand is of no benefit to me. But this layfollower here has faith and is a sāvaka of the Perfect Buddha;

Having clothed him, assign that donation to me. Then I will be happy and richly endowed with all I desire’.

Those traders bathed and anointed him and clothed him with the garments and assigned the donation to her.

Immediately they dedicated this the result came into being – food, clothing and drink being the fruit of this donation.

Thereupon she became pure, clad in fresh, clean clothes, wearing those more fine than those of Kāsi and left her mansion smiling (to indicate), 'This is the fruit of your donation' "

(Pv 1.10⁴⁻⁸). In such cases the *peta* seems to remain a passive participant, other than perhaps in having previously drawn attention to his plight. But on occasion Dhammapāla asserts, somewhat curiously, that when people give alms on behalf of their *peta*-relatives, "It is not a case of a deed done by one giving fruit for another-but simply that things that are being given on their behalf in this way become a condition of those *peta*-relatives (doing) a skilled deed. Therefore it is this skilled deed that produces its fruit for them at that very instant in accordance with those things" (PvA 26), whilst on the following page (PvA 27) he claims that a donation produces its fruit immediately when three factors are present: the successful attainment of those worthy of donations, the dedication by the one who gives and the appreciation of the *petas*. From this it would seem that the skilled (or meritorious) deed expected of the *peta* is this show of appreciation⁴⁵ which *petas* are on occasion said to do (e.g. Pv 1.5⁴, PvA 81). At PvA 69, on the other hand, Dhammapāla explains the Saṃsāramocaka *peti*'s salutation of Sāriputta to be an indication of just how little merit it was then possible for her to do, implying that *petas* are capable of other types of meritorious deeds too. Yet the suggestion that *petas* are capable of performing any skilled or meritorious deeds whatever, however limited, is a flagrant contradiction of the canonical statement that there is in the world of the *petas* (amongst others) no doing of what is skilled, no doing of what is meritorious (M iii 169f) – a fact which no doubt gave rise to the woman's complaint at PvA 272 that so long as she remained in the *vimānapeta*'s world she could not act towards her welfare in the next world. Indeed, the suggestion that *petas* could be capable of meritorious deeds is elsewhere (VvA 19f) ruled out by Dhammapāla himself, claiming that the performance of meritorious deeds is not possible in any but the human world (cp PvA 177); whilst his claim at PvA 26 that *petas* do not enjoy the fruit of another's deed is clearly at odds with his earlier assertion to the effect that "when a gift is given on behalf of the *petas* by the one who gives,

the petas make use of the fruit of that gift" (PvA 8; cp PvA 29: alms given from here benefit the petas, accrue to them on the appearance of their fruit) – although it is fair to add that it is of benefit to them "due to the successful attainment of the aforementioned field, cultivation and seed and to the appreciation (shown by the petas)" (loc cit). Perhaps all that can be concluded from these somewhat contradictory assertions is that whilst the peta's appreciation may, in most cases, be a necessary condition of his benefiting through alms donated on his behalf, the peta is on the whole thought incapable of meritorious and skilled deeds and in any case, as these stories make abundantly clear, *does* enjoy the fruit – that is to say, the divine counterpart – of another's gift of alms. Were this not so there would be no purpose served by the dedication or assignment of such fruit to the peta's benefit; and indeed it is the donor himself, and not the peta, who does the further skilled deed: "As with the (actual) giving away of the merit-offering, so also is the (subsequent) giving away of any thought of (entitlement to) that gift by way of the assignment of the gift itself a skilled deed consisting in giving" (PvA 9). That is to say, it is only because the fruit of the donor's alms is handed over to the peta that the donor, through this further skilled deed consisting in charity, comes himself to be not without fruit (Pv 1.5⁵) – he reaches heaven for his charity to the peta and not through the original almsgiving⁴⁶ as such (PvA 9).

Thus we may say that the expression 'transfer of merit' in such contexts is at best misleading and that it is always the divine counterpart of alms offered that is assigned. This fact is of some importance. For had merit been transferred one might easily be misled into concluding that the peta thereby came to be reborn a deva. But this is simply not so⁴⁷; and rather an assignment of alms has the consequence of permitting the peta – already in a deva world – to commence enjoying the pleasures of his realm. It results in the peta being released from his deprived state into one of full membership of his world – as the Cūḷaseṭṭhi peta has it, "Released from the state of being a peta, I have become a yakkha, I have attained the state of a devatā" (PvA 110). It amounts to remedying those aspects in which their existence had been incomplete, just as the Brāhmanic preta's body of nourishment, suffering hunger and thirst, was rendered complete, through the fruit of sacrifice, by the addition of its digestive

powers and thus ready to partake of the sustenance appropriate in the world beyond. And whilst, in the Buddhist context, existence as a *peta* is, unlike the Brāhmaṇic *preta*-state, one not binding upon all beings, it is nonetheless, when seen as a post-mortem period during which the deceased is unable to attain the happiness characteristic of the next world, remarkably similar to the *preta*-state as a stage intermediary between death and subsequently joining the ancestors.

With respect to the second of the two objections mentioned earlier – that the concept of the ancestor enjoying a relatively permanent existence in heaven would be counter to the Buddhist belief in continued rebirth – it may be said that the objection would be equally valid in the context of the Brāhmaṇic tradition itself. For as Knipe notes:

“If the basic Hindu doctrine of transmigration (*saṃsāra*) is operative (and the *dharmaśāstra* literature never suggests its suspension), then rebirth in another terrestrial existence is an eventual concomitant of death . . .

But if transmigration . . . is thus assured, why is a great company of deceased ancestors still existent in some extraterrestrial world? Further, if the inescapable laws of *karman* stand effective, how can it be that these ancestors subsist in continued dependence on the ritual activities of their descendants? . . . the rites accorded the ancestors bear a stamp of rigorous antiquity. They appear to endure beside the newer sentiments of *saṃsāra* and *mokṣa*”⁴⁸.

That such rites could, and did, persist amidst the newer beliefs may well imply – although it is a point that has apparently not occurred to Knipe – that those newer beliefs were for a long time unknown to, perhaps intentionally withheld from, the majority of the people. Certainly they were considered a secret to be closely guarded in some Upaniṣads (e.g. BU VI 3 12; ŚU VI 22; Maitri U VI 29) and one may even question to what extent they were known during the early Buddhist period.

Earlier I suggested that the Buddhists seem to have attempted to redirect towards the *sāvaka*, in a slightly modified form, the various sacrificial rituals which had hitherto been centred upon the brahmin. In so doing the style and focus of such rituals saw a

shift of emphasis but successful prosletysation insisted that the soteriological aspirations of the sacrificer not only be left intact but even pampered to. To have pointed out, in addition to the sacrificial sterility of the brahmin, that the heavenly bliss the sacrificer had been hoping would be gained through him was, by saṃsāric standards, a mere short-term gain – and possibly one with ultimately disastrous consequences⁴⁹ – would have been to say the least self-defeating; and it therefore comes as no surprise that in most of the Buddhist passages extolling the new sacrifice of almsgiving to the sāvaka, its resultant heavenly bliss is spoken of in such a manner as would imply it to be of unending duration⁵⁰:

“Thus honoured and extremely radiant, he appeared before the lord of men and said, ‘I am now a yakkha possessed of the highest psychic power. No humans are similar or equal to me in psychic power. Behold this unlimited splendour of mine dedicated by you after you had given beyond compare to the Saṅgha. I will be satisfied, continually and always, with plenty and I will go about happy, O deva amongst men’ ”

(Pv II.8¹⁰⁻¹¹). To be sure the commentary explains ‘always’ as ‘for so long as life lasts there even’ (PvA 110) but one wonders whether this was the spirit of the verse. Similarly, whilst it would be foolish to propose that in this text the concept of rebirth is entirely lacking, especially given the fact that several petas look forward to performing meritorious deeds when they have regained human birth (e.g. Pv III.10¹⁰), there is, despite this, an ever-present tendency for one to be misled, if only through omission, into assuming that whilst rebirth may have been a fact of the past such was not the case with the future happiness gained:

“I am Nandā, Nandasena, I was your wife in the past. Having done a wicked deed I have gone from here to the world of the petas; but now, through the gift given by you, I enjoy myself, having nothing to fear from any quarter.

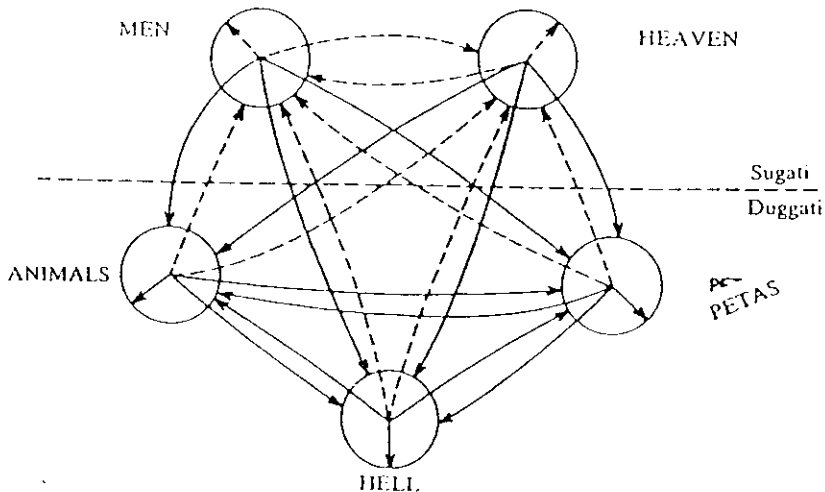
May you live long, householder, with all your relatives.
(and may you attain) the abode of the Vasavattis, the place

that is free of sorrow and pollution.

Behave here in accordance with the Dhamma and give gifts, householder; remove the stain of selfishness, together with its root, and go blameless to the heavenly place"

(Pv II.4¹⁵⁻¹⁷).

Yet whether they knew it or not, the future happiness won was but a trifle in the long, weary chain of *saṃsāra*, bound to come to an end sooner or later and quite possibly give way, moreover, to quite disastrous consequences. For whilst, as we have seen, an individual could in theory pass at death to any one of five destinies, we learn from the *Gatiyo Pañcakā Vagga* (S v 474-477) that in practice of those falling from any of these five, few gain birth in heaven or amongst men – far more numerous are those gaining birth as a *peta*, as an animal or in hell, the proportion being likened to the little dust taken up on the Buddha's finger-nail when set beside the mighty earth. Thus whilst one born a *deva* or man could, upon dying, find himself once again in either of these two pleasant destinies (*sugati*), the chances are that he will, instead, take birth in one or other of the three miserable destinies (*duggati*), sometimes referred to as the states of loss (*apaya*) or the Downfall (*vinipāta*). This can be illustrated as follows⁵¹, the routes drawn with thick lines being the more common:



Nor is there much comfort to be found in the belief that all those taking birth in the miserable destinies do so as the result of some particularly evil conduct. For a series of suttas in the *Aṅguttara Nikāya* (A ii 126-130) stresses that even those who through their previous practice of the four *jhānas* or the four *Brahmavihāras* had gained lofty birth in those regions of the *Brahmaloka* that are the *adhidaivic* counterparts of these practices, nonetheless would, upon falling from there, arise⁵² as a *peta*, as an animal or in hell. Such odds might in themselves appear depressing. But the prospect is yet bleaker, for elsewhere (M iii 169f) we are told that once birth in the Downfall is attained any chance of regaining human birth is all but impossible: sooner would a blind turtle, swimming this way and that beneath the waves and surfacing once in a hundred years, push his neck through a yoke drifting on the surface. And were one, moreover, despite such odds, to regain the human-womb, such a person would act in such a manner that he would, at death, be cast straight back into the Downfall, as if, in a game of chance, one were, at the very first throw of the dice, to lose one's all and undergo imprisonment oneself. It was in keeping with this general principle that the *Sānuvāsin* elder, having suffered first in hell and then as a *peta* for his abuse of the *Pacceka* *buddha* *Sunetta*, took birth in a family of fishermen whose profession would surely have taken him at death (as indeed it did his relatives) back to the Downfall (Pv III.2); just as it was that the *Saṃsāramocaka* *peti*, having endured hunger and thirst amongst the *petas* for killing insects, took birth again in the same family of *Saṃsāramocaka* heretics destined at death to arise in hell (PvA 67). Indeed, as PvA 175 points out, beings who, upon falling from the *peta*-womb, regain human birth as a residual result of that same deed, are as a rule of low birth, being born into families such as hunters (PvA 176) whose subsequent fate of returning to the Downfall can easily be inferred from Pv III.7 and 8. But it should not be forgotten that even these cases of regaining human birth are, according to M iii 169f, the exception and that most, having entered the Downfall, stay there. Hence the claim at AA iii 124 on A ii 127 above that the person who has gained birth in this or that region of the *Brahmaloka* through practice of the *jhānas* or *Brahmavihāras*, upon completion of his lifespan there, goes to hell successively and not just in his immediately succeeding existence.

From such passages it becomes clear that mere avoidance of bad conduct is not a sufficient guarantee of freedom from ending up, quite possibly for ever, in the Downfall. Interesting in this regard is the case of the Sāvatti burgess (S i 91f) who:

- (a) gave alms to a Paṅcēkabuddha; but
- (b) later regretted this, wishing he had given instead to his slaves and workmen; and
- (c) slew his brother's only son for the sake of his fortune.

As a result of (c) he suffered untold agony in hell for many thousands of years. Thereafter, as a result of (a) he enjoyed seven successive births in heaven and then, as a residual result of (a), was born a further seven times as a wealthy man in Sāvatti. However, as a consequence of (b) he failed to enjoy his wealth⁵³ and in addition, as a residual result of (c), suffered in his seventh human birth his property to be confiscated by the king. But most poignantly of all we find that immediately following that seventh human birth he again went to hell where he remains to this day since his old merit had been exhausted and no fresh merit had, in the meantime, been accumulated⁵⁴.

This suggests that just as one could become a *peta* due either to some specific deed of misconduct or simply to a lack of merit, so too for these two reasons rebirth in hell might ensue. In the case of the former there is always the possibility that once the wicked deed had been expiated there might yet be some previously generated merit, as yet unexpiated, due to which birth in heaven or as a man might be regained. Such was indeed the case with the Sāvatti burgess who, having atoned for the murder of his nephew, went on to enjoy a total of a further fourteen such births through his gift of alms to the Paṅcēkabuddha; and it is such residents of hell alone who are likened to the dust on the Buddha's finger-nail⁵⁵. In the case of the latter, however, this possibility is, *ex hypothesi*, ruled out – they, through their lack of merit, pass at death into hell and due to that same lack of merit lack the means by which they might subsequently have emerged. It is to such individuals that the simile of the blind turtle applies, for, as this passage goes on to explain, the reason why such beings do not gain exit from the Downfall is because there is there no doing of what is skilled, no doing of what is meritorious (M iii 169f). Themselves possessing no merit, they pass at death

into a realm in which the generation of merit is unknown. In a word they are stuck and it is for this reason that those who went there from the Brahmaloaka did so successively.

Hence the claim, reiterated time and again throughout both the *Petavatthu* and the *Vimānavatthu*, that meritorious deeds are the refuge, the support, that will be the basis of happiness and well-being in this world and the next (e.g. *PvA* 60, 87, 174). And hence, too, the censure of king Nanda that although he must have done skilled deeds in the past he now does no, (further) skilled deeds for his future well-being (*PvA* 75). *Saṃsāra* is not something to be taken lightly but a perilous precipice down which one is forever in danger of sliding into permanent exile in hell, the sole restraint being that of merit. It is merit alone that keeps one afloat in *saṃsāra*.

From this we can begin to appreciate the urgent need that one has to make merit, stressed by both the *Petavatthu* and the *Vimānavatthu* in their own separate ways. Yet a number of further considerations entail that this need is still more urgent than may so far have been imagined. For whilst the generation of merit is a feature exclusive to the world of men, there are times when even human birth, obtained so rarely and with such great difficulty (*Vv* IV.6¹⁹), is itself devoid of this advantage. For merit is possible only when there is in the world the source provided by the unsurpassed merit-field in the form of the *Sāvakaśaṅgha* whose appearance and presence is, by *saṃsāric* standards, a fleeting phenomenon, commencing with its establishment by each successive Buddha and persisting, in the main, until the death of that Buddha's last *sāvaka* – in the case of our own Buddha Gotama probably but a generation or so⁵⁶. To be born a human being when there is no *Sāvakaśaṅgha* in existence (cp the case of *Aṅkura* above) or, when there is, in the border region where its members do not venture, is an empty victory and considered an untimely birth (*VvA* 193). To profit from human birth requires that one be born both at the time and place at which a *Sāvakaśaṅgha* is in existence. And even then there is no guarantee that one will be fortunate enough to see, let alone aid with alms, one of its members. For, in the case of our own Buddha Gotama, not only were its numbers scant in comparison to the geographical area over which they were scattered – they also chose to live a largely solitary, semi-nomadic existence,

given to meditating deep in the jungle (Vv IV.12¹⁴) far removed from what were, by modern standards, isolated pockets of civilisation; and to get to see a *sāvaka* could be – indeed often was – an event unlikely to be repeated in one's lifetime. Encountering a *sāvaka* could be as rare as the sight of an *udumbara*-flower (Vv IV.12¹⁶) and thus an opportunity not to be missed, even at pain of death (VvA 46f, 288f). One might simply never get a second chance (VvA 308). Hence the joyous recognition of her good fortune by Puṇṇa's wife that, "At times, when there are merit-offerings to hand, I see no worthy one, whilst at other times, when I do see a worthy one, there is no merit-offering to hand; but today a worthy one is seen by me and there is to hand this merit-offering" (VvA 64). And hence all the more poignant the lament of many a *peta* that though, when human, both *sāvakas* and merit-offerings had been to hand, they had made no refuge for themselves (e.g. Pv III.1⁹⁻¹⁰, IV.6⁴).

Indeed, so rare an opportunity was it that we find, on numerous occasions, what can only be called the gracious intervention on the part of the Buddha (VvA 54, 105, 118, 322f) or one of his chief *sāvakas* (Sāriputta PvA 67f, cp VvA 63; Mahākassapa VvA 100; Mahāmoggallāna PvA 5) with the aim of providing to an individual destined to hell a last-minute chance of making merit, of thereby arising instead in heaven and of thus remaining afloat in *saṃsāra*. Such passages accord with the claim at PvA 233 to the effect that one who has done wicked deeds that would take one to hell may yet escape this fate through the performance of lofty⁵⁷ meritorious deeds, implying that the fruit of meritorious deeds performed with respect to *sāvakas*⁵⁸ is so powerful that it takes precedence over all else (cp VvA 172 on III.9¹⁴; also VvA 314 n 40).

Yet this phenomenon does no more than return us to the question of whether such escape is permanent or merely a temporary stay of execution. For at PvA 103f (cp PvA 286) it is claimed, quite explicitly, that of a wicked deed done "there is indeed no escape, no release, from the misery that is its fruit, such as (arising) in the four states of loss such as the hells and so on", quoting the canonical support of Dhṛ 127. This suggests that although these persons may have avoided immediate rebirth in hell they will, nonetheless, have to expiate the wicked deeds at some future time and quite possibly as soon as their new-found

merit, however lofty, becomes exhausted. One way in which this might not be so – and one in evidence to some extent in these stories (VvA 157ff, 259ff) – could lie in the fact that one might, as the ultimate effect of such merit, arise, following heavenly birth, in the world of men during a subsequent Buddha-period, perform fresh meritorious deeds and arise thereafter yet again in heaven. Such earlier merit would then have to be seen as having, as part of its result, the effect of paving the way for the performance of further meritorious deeds which would, in turn, successively and indefinitely postpone the necessity of undergoing the consequences of those former wicked deeds.

Dhammapāla, however, chooses to appeal to the view⁵⁹, not known in the Nikāyas, that the wicked deed would, due to the presence of such merit, become either an ahoṣi deed, in which case it would no longer require expiation at all, or alternatively one to be experienced "elsewhere, in some other mode" but only "when saṃsāra continues to roll" for that person (PvA 242). Now the only way in which saṃsāra might cease to roll for anyone would be if that person were to become a sāvaka, following which, as we have seen, a maximum of seven further births – but quite possibly none – could be expected, all such births being either heavenly or human⁶⁰. If, therefore, such a deed were, during this saṃsāric remainder, to gain its opportunity it would have to be experienced not in hell, as originally prescribed, but 'elsewhere' – that is, in heaven or the world of men – and moreover 'in some other mode'; hence, for instance, the case of Aṅgulimāla who, subsequent to becoming an arahant, suffered merely as three blows on the head the consequences of his former horrendous bloodshed which, according to the Buddha, would have taken anyone else to hell for many thousands of years (M ii 104).

Thus we may say that just as those destined to arise in the Downfall – whether through a wicked deed or simply through a lack of merit – are likely, once there, to remain there indefinitely, so too when they are spared this fate are such individuals provided with the means of postponing it indefinitely; whilst those who, instead⁶¹, become sāvakas are automatically spared any rebirth in the Downfall any past deeds might have demanded, such deeds being experienced, if at all, in some dramatically lessened mode.

Of these alternatives the latter is clearly preferable since in the former the individual, though saved – at least temporarily – from arising in the Downfall, nonetheless remains, unlike the *sāvaka*, permanently enmeshed in *saṃsāra*. Why, one may ask, did the Buddha, in his gracious intervention, grant such persons this inferior assistance, rather than cause them to become *sāvakas* and thus ultimately freed from *saṃsāra* altogether? On this troublesome issue the texts are largely silent and we can merely infer that such persons were incapable of becoming *sāvakas* through their lack of the necessary potential. For to become a *sāvaka* seems to have required that the person concerned was (a) partaking of a heavenly⁶² or human birth at the time of a Buddha; and (b) in possession of the potential of becoming a *sāvaka*. The former of these conditions is clearly a consequence of merit, whilst DhPa i 26 gives us to understand that such is also the case with the latter, the capacity for conversion being dependent upon the ripening of previous merit plus a wish made to this effect under a previous Buddha. That this potential is an outcome of merit is further suggested at VvA 2 but as noted there (n 7) even possession of such potential is to no avail unless the Buddha, recognising this, graciously intervenes and actualises that potential. But such intervention is no doubt possible only when an individual already possesses – as the result of former merit and thus outside the Buddha's present control – the potential to benefit therefrom.

In short the Buddha helps all he can. He establishes as *sāvakas* all those possessing the necessary potential and in so doing brings into being his *Sāvakaśaṅgha* who, together with him, through this renewed contact with the divine powers provide for those lacking such potential a source of unlimited merit by means of which the latter may not only remain afloat in *saṃsāra* but also, in some instances, themselves become *sāvakas* under some future Buddha. To suppose, as has regrettably become fashionable, that the pursuit of merit was a concession to a laity disinterested in ultimate salvation and whose horizons did not extend beyond the desire of securing the sensual delights of heaven in the immediately succeeding birth bespeaks a failure to appreciate the central, and indeed essential, role of merit in the Buddhist salvation scheme. To avoid what would otherwise be an almost certain slide into being for all time marooned in the Downfall, to

remain instead afloat in saṃsāra until another Buddha arises in the world, to be reborn at that time as a man or deva and, moreover, in possession of the potential of becoming a sāvakā for whom the perils of saṃsāra are, once and for all, transcended – all this, without exception, depends upon merit and upon merit made now⁶³, as men, in this exceptional and auspicious presence of the Sāvakaśaṅgha. And it is above all with giving expression to this urgency and the fleeting opportunity now⁶³ before men that the Petavattu and the Vimānavattu are concerned.

Peter Masefield
Kathmandu, April 1980

Notes to Introduction

1. See Peta Stories, the translation of the commentary on the Petavattu, published by the Pali Text Society, London, 1980.
2. Jan Gonda, *Loka: World and Heaven in the Veda*, Amsterdam, 1966.
3. Cp S iv 322ff where the Buddha points out, in answer to criticism from the Jainas that he should not seek alms in times of famine, that the yield of one's crops depends upon (merit acquired through) giving alms.
4. Best known as the sacrificial fire but in fact believed to be present at all three levels of the tripartite world – in the sky (or heaven) as the sun, in the atmosphere (or midspace) as the lightning and on earth as fire, each such presence being in communication with the other two by way of the devayāna. Agni, as sacrificial fire, thus represents the presence of the sun, together with its benefits, on earth and participation in the sacrificial fire is thereby at the same time participation in the divine powers associated with the sun.
5. brahmaṃ nidhim apālayuṃ; nidhi is, contra Hare, most likely an epithet of Brahmā here as found in non-Buddhist Sanskrit sources: the Treasure they guarded was Brahmā (? or Brahman).
6. brahmacariyaṃ.
7. The literature of the Brāhmanas is frequently concerned with finding a substitute for the lost Soma.
8. I retain this rendering of amataṃ (Skt amṛtaṃ), adopted in translation of PvA and in my *Divine Revelation in Pali Buddhism*, in this work, since this is the one most commonly found in other translations of the PTS. It is however, extremely difficult to find a single English expression embracing its complex connotation. It takes for granted that there is beyond the phenomenal world of becoming, or saṃsāra, in which beings are born and die, a sphere

or realm in which birth and death (*matam*) are unknown and which, in Vedic cosmology, was seen as the anchor and ultimate source of all creation as well as the ultimate source of the immortality-conferring Soma juice which was believed to issue therefrom through the sun, the door to the Deathless (*Maitrī U VI 35*; cp *BU V 15 1-3 = Īśa U 15-17*). A similar assumption seems to linger in the Buddhist sources, for as *Ud 80f* tells us, there is that which is without birth, without death (*amatam*) and so on and that without such no escape from being born and dying would be apparent. The Deathless – or perhaps better the Death-free – thus signifies a place, *padam* (*Vv I.16⁸*), and a place, moreover, which can be heard when, as in the First Sermon, the Buddha fulfils his intention of sounding the Deathless-drum, the roar of the timeless beyond. It is, of course, a synonym for *nibbāna*.

9. In most cases in these two texts it is the *sotāpatti*-fruit that is involved (e.g. *PvA 38, 66, 99, 168; VvA 50, 53* etc.) but at *VvA 332* a layfollower with the potential for attaining arahantship is encountered.
10. And thus equivalent to the *upanayana* rite, the second 'birth' of the twice-born *varṇas* in which access to the divine knowledge of the Vedas is granted and by means of which the initiate becomes a full member of the *āryan* community. An interesting parallel is to be found in the Pauline notion of sharing in the death and resurrection of Christ through baptism, thereby becoming dead to sin and putting on the body of Christ.
11. According to the *Puruṣa-sūkta* (*RV X 90*) the brahmins were born from the mouth of *Prajāpati* (= *Brahman/ Brahman*).
12. These eight being, of course, those treading the above-mentioned *sotāpatti*-, *sakadāgāmin*-, *anāgāmin*- and arahant-paths and those already established in the respective fruits of same; cp the explanation at *VvA 194f*.
13. Roy Clayton Amore, *The Concept and Practice of Doing Merit in Early Theravāda Buddhism*, Michigan, 1971. Amore seems to assume, however, that the *Sāvaka*saṅgha is identical with the *bhikkhusaṅgha*, whereas they are, in fact, quite distinct since the former contained within its ranks many lay and deva *sāvakas* – as these stories frequently illustrate.
14. Other, less essential, factors occasionally find mention – e.g. that a gift be given without regard to the cost (*VvA 24*); with due care and without harm, thoughtfully and at the proper time and that it be a thing wanted (*VvA 30*). The orthodox belief that it is the intention behind the deed, rather than the deed itself, that is responsible for the result obtained – based, it may be added, apparently on a single and somewhat ambiguous passage at *A iii 415* (*cetanāhaṃ bhikkhave kammaṃ vadāmi*) which might be taken either as (all) *kamma* is intention or, perhaps more likely, as intention is (a further kind of) *kamma* – rears dogmatically at *PvA 8* (cp *PvA 133*) in a most unconvincing fashion but is quite

- overruled elsewhere – e.g. at PvA 68 where the Samsāramocaka girl is forced, quite against her will, to perform an añjali salute and yet still benefits therefrom; or again at VvA 202 where the devatā points out that had she done what she had merely intended far better would have been the fruit.
15. An allusion to the mundane right view of the puthujjana which amounts to a belief in everything denied by wrong view, viz. that there is no deed, no fruition of deeds, no world beyond and none who have attained liberation and so on; cp PS 112². It is, of course, quite distinct from the supermundane right view of the sāvaka which involves the vision of the Four Truths as stated above.
 16. It is worth noting that the fruit of evil deeds, when performed against members of the Sāvakaśaṅgha, is similarly abundant, that is, more severe than it would have been had they been performed against lesser persons. Compare how, when the son of the king Kitava snatched and broke the bowl of the Paṅcaka Buddha Sunetta, he went immediately to hell (PvA 178), a fate which apparently did not befall Ambaśakkhara for much the same conduct where mere recluses and brahmins were concerned (Pv IV.1⁴⁶⁻⁴⁸).
 17. Some writers have apparently assumed that the Buddhists also conceived the peta to be disembodied: "In Buddhist literature unhappy spirits of departed, who are unable to find rebirth in embodied form, are referred to by ancient Indian term preta (Pali peta)" – T.O.Ling, in *A Dictionary of Comparative Religion*, ed. S.G.F.Brandon, London 1970, p 224; similarly: "The Petavatthu deals with fates of departed spirits who do not find rebirth in embodied existence; the Vimānavatthu describes the celestial abodes of those devas or spirits whose rebirth is happy, though unembodied, because of previous good karma" – *ibid*, p 493. Such statements will no doubt surprise even the most casual reader of these two texts, since it is abundantly clear from each and every story that all the petas and devatās mentioned possessed bodies, the former usually of a hideously grotesque form, the latter one of unsurpassed beauty. Moreover, since fifty of the eighty-five stories of the Vimānavatthu concern female devatās – indeed the first section of the commentary is entitled Women's Vimānas – he may also be perplexed by the same author's statement that "A notable feature of the deva-heavens is that no women are there; rebirth there is always as a male" (*ibid*, p 210).
 18. David M. Knipe "Sapīṇḍikaraṇa: The Hindu Rite of Entry into Heaven" in *Religious Encounters with Death*, ed. Frank E. Reynolds and Earle H. Waugh, Pennsylvania, 1977, p 114.
 19. Cp PvA 27f = A v 269-271.
 20. Cp PvA 8 where honouring the petas is explained as releasing petas from the misery they are undergoing by means of a gift on their behalf; also Pv I.5^{5,12}.
 21. *op cit*, p 115.
 22. Small balls of food.

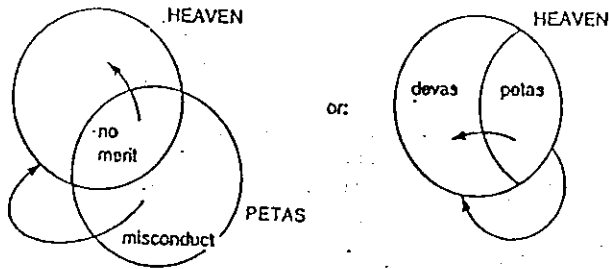
23. op cit, p 115.
24. op cit, p 115.
25. op cit, p 116.
26. Cp Pv II.8⁴; these ancestors were also sustained by periodic offerings.
27. op cit, p 121.
28. In fact a further, but shadowy, realm beyond that of the pitṛs was envisaged and when the preta joined the ancestors he took over the position formerly occupied by his father, his father that by his grandfather and his grandfather that by his great-grandfather, his great-grandfather passing into the realm of the remote dead as one of the Viśvedevāḥ – cp Knipe, op cit, p 121.
29. E.g. D iii 234. Occasionally only four such destinies are listed (M iii 163ff), when it is always that of the peta that is omitted, suggesting that that of the peta may have been a later addition. Very infrequently the list is, however, expanded to six through inclusion of a separate destiny for the asura – e.g. D iii 264, 287; cp It 92f.
30. For more detail see my note PS 147¹³².
31. There is to my knowledge no explicit canonical statement to this effect.
32. The Vedic deity Yama with whom the deceased was united – see above – seems in the Buddhist context to have evolved into two distinct personalities: as overlord of hell and as Suyāma, lord of the Yāma devaloka of which mention is found at VvA 246. Cp DPPN ii 680f on the scope of the world of Yama.
33. I use this term simply for convenience; strictly speaking such beings, from a Buddhist point of view, are, as inhabitants of one and the same cosmos, as 'natural' as men, animals and devas and so on.
34. Knipe, op cit p 114.
35. As is indeed the case at PvA 22, 261, 280; cp Helmuth von Glasenapp, *Immortality and Salvation in Indian Religions*, Calcutta, 1963, p 36 where the preta is said to urinate about the house and so on and who seems akin to what the West might call a poltergeist.
36. It would also help to explain, though hardly clarify, the apparently often indiscriminate use of such terms as peta, yakkha, devatā and devaputta – compare how, at PvA 112, the tailor arises as a terrestrial devatā in a banyan tree in the desert, is subsequently referred to as a devaputta and yet at Pv II.9¹² calls himself a peta. Although petas are sometimes called yakkhas (e.g. Pv IV.1⁵⁰) they are not included amongst those whom VvA 333 states can be called yakkhas – lest they be thought to belong to Vessavana's company, which is unlikely given that D iii 197f states that petas belong to the southern quarter of the kumbhāṇḍa-sovereign Virūlhaka (DA 964 merely confusing the issue by explaining petā as kākakātā, or deceased).
37. Compare how the superintendent of Asayhaseṭṭhi's alms is said to have arisen as a peta *not far from* the banyan-owning terrestrial

- devatā who had pointed out the way to those alms (PvA 112), yet who, as mentioned in the previous note, refers to himself as a peta (Pv II.9¹³).
38. Compare how, until he receives his digestive powers on the tenth day, the Brāhmanic preta's existence is similarly incomplete and results in his suffering hunger and thirst.
 39. At PS 276¹ I asserted, erroneously, that such rebirth as a peta was not recorded at PvA 178.
 40. I.2, 3, 4, 11; II.9; III.1, 4, 7, 8, 9, 10; IV.3, 4, 7, 8, 9, 10, 11, 14, 16.
 41. I.1, 8, 12; II.6, 11, 12, 13; III.3, 5; IV.2, 13, 15.
 42. IV.5; rather it would seem that the sugar-cane had been accessible all the time to the peta but that he did not understand how to pick it. Although alms were offered on behalf of the peta of II.5, PvA 105 fails, perhaps intentionally given the peta's own remarks, to state whether he benefited thereby.
 43. It is possible that it is these two classes that are in mind at PvA 28. However it is perhaps more likely that these are, respectively, the Brāhmanic pitṛ and preta, especially given the textual confusion of petti/pitti – cp PS 35⁶⁰.
 44. Similarly gifts from petas to the Buddha seem to require transmission through a third party (e.g. PvA 46, 260). Other aspects of inter-relationships between men and beings on the divine plane are not without interest here: at PvA 154 the forester was unable to enjoy heavenly excellence with the women in the Kaṇṇamuṇḍa peti's vimāna since he lacked merit, just as at PvA 145 the vimānapeta had his former betrothed do meritorious deeds that would allow her to enjoy his vimāna (cp PvA 190). Such passages confirm that there was no direct communication between the two spheres save for that provided by the sāvaka and that, in most cases, one had to be translated onto the other plane through a meritorious deed performed with respect to a member of the Sāvakaśaṅgha. Apparent exceptions to this rule seem to be the capture of a girl by the tree-devatā at PvA 6 and by the vimānapeta at PvA 272; that of the king at PvA 244f being able to eat Nandaka's cakes that were in fact the divine counterpart of cakes Nandaka's daughter had given on his behalf; and perhaps the curious event in which the king kills the Kaṇṇamuṇḍa peti's canine tormentor (PvA 155), this dog surely being a resident on, if anywhere, the peti's dimension rather than that of the king.
 45. ānumoḍānaṃ, literally rejoicing (moḍānaṃ) along with/in accordance with (anu) but seemingly lacking an English counterpart, or at least one which would capture the idea in a single expression. It seems that following an almsgiving the recipient(s) would generally, before leaving, evoke such an emotion in the donor by delivering a Dhamma-talk emphasising the benefits stemming from the practice of almsgiving (cp PvA 17) or simply by expressing the wish that the results desired by the donor be attained. An instance of the latter is

to be found at DhA iv 200: icchitaṃ patthitaṃ tuyhaṃ khippam eva samijjhātu sabbe pūrentu attasaṃkappā cando paṇṇarasi yathā (May that which you desire and wish for be accomplished for you forthwith; may all your aspirations be fulfilled just as the moon (is filled) on the fifteenth) which is, according to Richard Gombrich (*Precept and Practice*, Oxford, 1971, p 219f), still used in Ceylon today alongside more lengthy pronouncements (see *ibid* p 336f). For a discussion of anumodana see also *ibid* pp 226-243, a similar account being also to be found in the same author's "Merit Transference" in *Sinhalese Buddhism: A Case Study of the Interaction between Doctrine and Practice* in *History of Religions*, Vol 11, 1971-1972, pp 203-219. Dhammapāla is seemingly suggesting that it is this spontaneous joyous reaction of the peta that forms the skilled deed which brings about the fruit enjoyed by the peta. At PvA 260 it is far from clear whether the peta came to benefit due to this, due to his gift of sugar-cane or indeed some more probable reason such as Moggallāna assigning the fruit of his gift of sugar-cane to the peta's benefit – or simply for the reason suggested at n 42 above.

46. PvA 18 however states that those who give alms on behalf of others 'similarly partake' of the fruit of their own alms which seems to contradict not only PvA 9 above but also the earlier point that it is not a case of a deed done by one giving fruit for another. It may be noticed in passing that at VvA 188, 289 the fruit of alms is dedicated to human friends; only in the former case is any appreciation shown. Cp PvA 17 on Pv 1.4¹ where alms on behalf of devas and men are mentioned.
47. The rebirth of petas at PvA 81, 260 are probably simple cases of rebirth just as elsewhere petas are reborn as humans (PvA 67) or in hell (Pv 1.10¹²).
48. Knipe, *op cit* p 112.
49. This will become clearer below.
50. This applies not only in the case of Pv and Vv but also with those passages dealing with the benefits of almsgiving with which the *Aṅguttara Nikāya* is permeated. It is important to remember that, given the absence of books in the period with which we are concerned, knowledge was passed on orally. In addition, in the Buddha's own day, when his teachings were as yet uncollected, what one came to know of 'Buddhism' was what the Buddha himself (and possibly his followers) chose to tell one. And since, as I have suggested, knowledge of the Four Truths – and thus of impermanence and, indeed, of the eightfold path itself – seems to have been reserved for transmission during a progressive talk only to those with potential for becoming *sāvakas*, knowledge of the true nature of *samsāra* was in all probability neither possessed by, nor accessible to, the majority of the people.
51. I separate the worlds of heaven and of the petas in this way since they are distinct destinies. However it should be clear from the

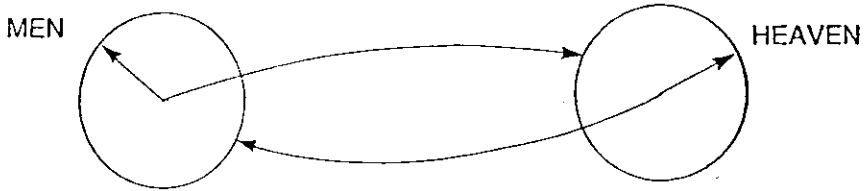
foregoing that these worlds overlap and that the real picture is rather:



- Petas might, in exceptional circumstances, be reborn in heaven but this is quite distinct from assignment of a divine counterpart in which case the peta, lacking merit, merely begins to enjoy the pleasures of the world of which he is already a member.
52. If they be puthujjanas and thus, unlike the sāvaka, still on the path of merit.
 53. Cp how at PvA 129 the absence of any subsequent regret is given as one of the five blessings asked as boons from Sakka.
 54. We may speculate that it was for this reason that those falling from the Brahmaloaka, having exhausted the merit that had taken them there, ended up indefinitely in hell.
 55. The simile, of course, also applies in the case of beings who gain birth in heaven or as a man upon falling from the other four destinies too.
 56. This statement is in need of some qualification and the reader is directed to my *Divine Revelation in Pali Buddhism*, London, 1986, pp 136-144, 163f. Here it may briefly be mentioned that since all who become sāvakas do so during the lifetime of a Buddha (cp the fact that Subhadda was the last person to be converted by the Buddha shortly before his Parinibbāna), a Sāvakaśaṅgha cannot endure much beyond the death of that Buddha himself. Or at least this would be so were all members of the Sāvakaśaṅgha arahants. But since some members are sotāpannas and sakadāgāmins destined to undergo at least one more birth – and in some cases after intervening birth(s) in the heavenly worlds where the lifespan is immense – its complete disappearance may occur much later. In addition, the practice of enshrining the relics of a Buddha and his sāvakas in stūpas ensures that although such individuals may be long since dead there persists through such relics the contact with the divine powers necessary for the generation of merit that they had themselves once presented and worship paid to such relics is just as meritorious as would have been a gift of alms to those sāvakas when living (cp Vv IV.9¹¹⁻¹²). After five thousand years

however the Buddha's relics, it is believed, will emerge from the various stūpas, re-assemble, perform the Miracle of the Double and then disappear, following which there will, save for the odd occurrence of Paccakabuddhas (cp PvA 75), be no source of merit until the establishment of a new Sāvakasaṅgha by the next Buddha Metteyya. This re-assembly of the relics will form the third – and final – Parinibbāna (MA iv 116f).

57. On account of the field, of course.
58. Such was not the case with the Sāvatti burgess who was obliged to expiate the murder of his nephew before he could experience the fruit of his alms to the Paccakabuddha. No explanation is given but it raises the possibility that murder, especially of a close relative (cp murder of one's mother or father at A iii 146), is an exception to this rule.
59. Discussed in detail at PS 252¹²⁰.
60. On escaping saṃsāra cp VvA 68 n 69; hence for the sāvaka the following alone remains:



Whilst devas seem incapable of making merit they can, if sāvakas, nonetheless follow the Brahmācariya which was taught for the sake of devas and men (A ii 24, 37).

61. It is of course possible that those who merely postpone the consequences of a wicked deed can themselves, during the course of such postponement, become sāvakas under some future Buddha; see below.
62. Cp the instance recorded at VvA 53 in which the devatā and all her retinue become sotāpannas. That the deva-nymphs constituting the devatā's retinue also became sotāpannas – and thus destined to escape saṃsāra entirely after at most seven further births – and the fact that at Vv II.4⁹ the devatā in question is said to excel her retinue in lifespan imply that, contrary to the suggestion made at SOM xviii, the sojourn of such nymphs in the devaloka is no less impermanent than that of the devatās themselves; indeed, according to Vv II.4⁹ it is sometimes more so.
63. That is, at the time at which these texts were compiled and at which their message was thought relevant. Whilst the need to make merit may be just as obvious today, the means thereto, given the apparently rapid disappearance of the Sāvakasaṅgha, the world's unsurpassed merit-field, may not be.

LIST OF ABBREVIATIONS

A	Āṅguttaranikāya
AA	Commentary of A
Asl	Atthasālinī
B Disc	Book of the Discipline
Be	Burmese edition of VvA
BHSD	Buddhist Hybrid Sanskrit Dictionary
BHSkt	Buddhist Hybrid Sanskrit
BL	Buddhist Legends
BSOAS	Bulletin of the School of Oriental and African Studies
BU	Bṛhadāraṇyaka Upaniṣad
Bv	Buddhavaṃsa
BvA	Commentary on Bv
Childers	A Dictionary of the Pali Language
cp	compare
CPD	A Critical Pali Dictionary
cty	commentary
CU	Chāndogya Upaniṣad
D	Dīghanikāya
DA	Commentary on D
Dhp	Dhammapada
DhpA	Commentary on Dhp
Dhs	Dhammasaṅgaṇī
DhsA	Commentary on Dhs (Atthasālinī)
Dial	Dialogues of the Buddha
DPPN	Dictionary of Pali Proper Names
Dpvs	Dīpavaṃsa
Expos	The Exposition (= Dhs A)
EV	Elders' Verses
EVvP	Ēḷu-Vimānavastu-prakaraṇaya
GS	The Book of the Gradual Sayings
HJAS	Harvard Journal of Asiatic Studies
IHQ	Indian Historical Quarterly
It	Itivuttaka
ItA	Commentary on It
J	Jātaka
Jāt (No)	Jātaka (No)
Khp	Khuddakapāṭha

KhpA	Commentary on Khp
Kvu	Kathāvatthu
M	Majjhimanikāya
M-	Majjhimanikāya (Sutta No)
m.c.	metri causa
MA	Commentary on M
Manu	Mānavadharmasāstra
Mhvs	Mahāvamsa
Miln	Milindapañha
MLS	The Collection of the Middle Length Sayings
Mv	Mahāvastu
n	note
NAJ	N.A. Jayawickrama
Nd ¹	Mahāniddeśa
Nd ²	Cullāniddeśa
Nett	Nettipakaraṇa
OED	Oxford English Dictionary
P Contr	Points of Controversy
PED	Pali-English Dictionary
PS	Peta Stories
PTS	Pali Text Society
Pv	Petavatthu
PvA	Commentary on Pv
Radhakrishnan	The Dhammapada
RV	Rg Veda
S	Samyuttanikāya
SA	Commentary on S
Se	Sinhalese edition of VvA
SED	Sanskrit-English Dictionary (Monier-Williams)
Skt	Sanskrit
Sn	Suttanipāta
SnA	Commentary on Sn
SOM	Stories of the Mansions (Minor Anthologies IV)
Sp	Samantapāsādikā
ŚU	Śvetāśvatara Upaniṣad
sv	sub voce, under that entry
Tc	Thai edition of Vv
Text	PTS edition of VvA
Thag	Theragāthā
Thīg	Therīgāthā
ThīgA	Commentary on Thīg
U	Upaniṣad
Ud	Udāna
UdA	Commentary on Ud
VA	Commentary on Vin
Vbh	Vibhaṅga
Vin	Vinayapīṭaka

Vin Texts	Vinaya Texts
Viśv	Visuddhimagga
vl	variant reading
Vv	Vimānavatthu (Jayawickrama edition)
Vv (Gooneratne)	Vimānavatthu (Gooneratne edition)
VvA	Commentary on Vv

ELUCIDATION OF THE
INTRINSIC MEANING
SO NAMED THE
COMMENTARY ON THE
VIMĀNA STORIES

ELUCIDATION OF THE INTRINSIC MEANING
THE SO-NAMED COMMENTARY ON THE
VIMĀNA STORIES

Praise to the Lord, the Arahant, the Perfect Buddha.

AN ACCOUNT OF THE INCEPTION
OF THE COMPOSITION¹:

1. I salute the Saviour of Great Compassion who has gone beyond the ocean of things knowable, who is subtle and profound, one teaching a vivid method.
2. I salute the utmost Dhamma honoured by the Perfect Buddha by means of which those who are endowed with wisdom and good conduct are led from this world.
3. I salute the Ariyasāṅgha, the unsurpassed merit-field (comprised of) whoever is endowed with the qualities of virtue and so on, whoever is established on the paths and in the fruits.
4. Whatever merit is thus produced through (this) salutation to the Three Jewels, I have, by means of its ardour, become one to have removed obstacles everywhere -
5. Whatever the meritorious deed done by devatās in former births, in accordance with the various sorts of excellence such as the vimāna and so on² that is the fruition of each one,
6. Whatever teaching that proceeds by way of questions and by way of answers by them, setting at first hand the fruition of deeds,
7. Namely these very same Vimāna Stories that in the past the Great Rishis, those with self-mastery, rehearsed in the Khuddakanikāya -
8. Relying on the method (of exposition) in their ancient commentary, at various places explaining in particular the occasions,
9. Without going against the opinion of the residents of the Mahāvihāra³ which is quite pure, unconfused, a subtle interpretation of meaning,
10. I will, as well as I am able, set forth an illuminating exposition of their meaning. Please pay attention, good sirs, with due care to me as I speak.

Herein *vimānas* (*vimānāni*): devatās' places of sport and abode that are of eminent (*visiṭṭha*) measure (*mānāni*). For they

into being for them through the majesty of their deeds of good conduct [2] and are called 'vimānas' (*vimānāni*) since they are associated with special dimensions of one to two yojanas⁴ and so on and since they are especially (*viśeṣato*) worthy of esteem (*mānaniyatāya*)⁵ through their connection with excessive splendour, being of variegated colours and shapes and blazing forth with various jewels. The teaching, which proceeds by way of "Your divan, made of gold" and so on, is the Vimāna Stories since to it belong the stories of, the reasons for, the vimānas. And this is merely an indication. They are to be understood as the Vimāna Stories since the teaching proceeds based on the excellence of beauty, possessions and retinues and so on of those devatās and the deed bringing this into being; or alternatively since they are the reason, by way of their resultant (*vipāka-*), for esteem (*māna-*) for the various deeds.

Now by whom were they spoken, where were they spoken, when were they spoken and why were they spoken? For it is said⁶ these Vimāna Stories proceed in two ways: by way of questions and by way of answers. In this connection the verses forming the answers were spoken by this and that devatā, whilst of the verses forming the questions some were spoken by the Lord, some by Sakka and so on, and some by elders who were sāvakas. In this connection they were, for the most part, spoken by the venerable Mahāmoggallāna who, accumulating the constituents of merit and knowledge necessary for becoming a chief sāvaka of the Lord Buddha for one asaṅkheyya and a hundred thousand aeons besides⁷, in due course fulfilled the perfections (necessary for becoming) a sāvaka and reached, in their entirety, the summit of the perfections and knowledge of a sāvaka accompanied by special qualities such as the six abhiññās⁸ and the four branches of analysis⁹ and so on, who stood in the position of second¹⁰ chief sāvaka and who was placed foremost by the Lord amongst those in the possession of iddhi¹¹. And in (so) speaking he would firstly conduct a deva-tour for the well-being of the world, question the devatās in the devaloka, return once more to the world of men and, with the purpose of setting at first hand the fruition of meritorious deeds to men, combine question and answer [3] and make them known to the Lord. They were spoken to the monks. Even that which was spoken by Sakka by way of questions and by devatās by way of their answers to him was itself spoken by the

elder Mahāmoggallāna. That which was thus spoken here and there by way of questions by the Lord, elders and devatās, and by way of answers thereto¹² by devatās, was later made into one by those making a recension of the Dhamma who were rehearsing the Dhamma and Vināya and included, designated as the Vimāna Stories, in that recension itself. This is, firstly, the answer in brief, in general, to the questions as to by whom they were spoken and so on; but (to answer) in detail the question as to by whom they were spoken would require that the course that had to be followed by the great elder, from the time of his aspiration made at Lord Anomadassin's¹³ feet onwards, be related. This is, however, given in detail at various places in the commentaries to the (Four) Āgamas and is to be understood in exactly the same manner as handed down therein. The answer to the specific questions as to where they were spoken and so on will appear in the method of exposition of this and that Vimāna itself.

Others, however, state that one day this reasoning occurred to the venerable Mahāmoggallāna as he was meditating in seclusion: "Nowadays, even when there is no excellence of the item (given), men who are come into being in the devaloka after performing this and that meritorious deed (nevertheless) through the successful attainment of the field and their own successful attainment of serenity of heart experience lofty excellence. What now if I, conducting a deva-tour, were to visit those devatās in my own person¹⁴ and, after having had them relate their meritorious deeds as these were accumulated¹⁵ and the fruition of those meritorious deeds as attained, then inform the Lord of the matter. The Teacher would thus take this and that Vimāna Story as a matter arising¹⁶ and set forth a great teaching on Dhamma to me, pointing out at first hand the fruition of deeds to men as if having the full moon rise in the expanse of the heavens and explaining the lofty fruition¹⁷ of even the most trifling services (done) by way of faith gone to the (correct) sphere¹⁸. This would be to the good, to the well-being, to the happiness of many people and of devas and men". [4] He rose from his seat, put on a red, two-layered cloak, arranged a further red, two-layered cloak over one shoulder and, resembling a mobile mountain crest of shining gold as though tinted with the radiance of eventide¹⁹ or powdered all over with a shower of pure vermilion, approached the Lord, greeted him and then, seated at one side, informed him

of his intention. Having obtained the Lord's permission he rose from his seat, greeted the Lord, circumambulated him by the right²⁰, entered upon the fourth jhāna which provides the basis for the abhiññās and, emerging therefrom²¹, went at that very instant²² through the power of iddhi to the realm of the Thirty-three and here and there²³ enquired of the meritorious deeds as accumulated by this and that devatā. This they told to him. Having returned from there to the world of men, he informed the Lord of all this in the same manner in which it had taken place there. The Teacher approved of this²⁴. He took this very same as a matter arising and taught Dhamma in detail to the company assembled there.

Amongst the three Piṭakas, namely the Vinaya-piṭaka, the Suttapiṭaka, and the Abhidhammapiṭaka, these Vimāna Stories belong to the Suttapiṭaka; amongst the five Nikāyas, namely the Dīghanikāya, the Majjhimanikāya, the Saṃyuttanikāya, the Aṅguttaranikāya and the Khuddakanikāya, they belong to the Khuddakanikāya; whilst amongst the nine limbs of the Teaching, namely the discourses in prose, in prose and verse, the expositions, the verses, the uplifting verses, the as-it-was-saids, the birth stories, the wonders and the miscellanies, they are classified as verses. Amongst the eighty-four thousand units of the Dhamma²⁵ acknowledged by the Treasurer of the Dhamma thus:

“Eighty-two thousand I received from the Buddha and two thousand from the monk²⁶. These eighty-four thousand are the Dhammas (set) rolling”,

they are classified as a few of these units of the Dhamma. As to chapters, there are seven chapters: the Divan Chapter, the Cittalatā Chapter, the Pāricchattaka Chapter, the Crimson Chapter, the Great Chariot Chapter, the Pāyāsi Chapter and the Nicely Laid Down Chapter; as to stories, there are seventeen stories in the first chapter, eleven in the second, ten in the third, [5] twelve in the fourth, fourteen in the fifth, ten in the sixth and eleven in the seventh. When the vimānas contained within (the various stories) are not taken into account these stories number eighty-five; but when these are taken into account they number

one hundred and twenty-three²⁷. As to verses, however, there are one thousand, five hundred verses²⁸. Amongst their chapters, the Divan Chapter is first; amongst the stories, the story about the golden divan is first; and of this, moreover, the verse (beginning:) "Your divan, made of gold" is first. Now this is the matter arising of that first story:

Notes to Introductory Remarks

1. Reading *ganthārambhakathā* with *Be*; text *Se* omit.
2. Reading *vimānādi* with *Se Be* for text's *vimānāni*.
3. Cp *PS* 5⁴.
4. That is, taking *vimāna* as *vi-māna*, without measure, immeasurable; cp *VvA* 131, 160 below.
5. So *Se Be* for text's *mānanissāyatāya*; *mānaniya* is not listed by *PED* but cp *Childers* sv.
6. Reading *bhāsitan ti?* *Vuccate: idaṃ hi Vimānavatthu* with *Se Be* for text's *bhāsitan ti vuccate. Idaṃ hi Vimānavatthu*.
7. Whilst such merit and knowledge may provide one with the potential of becoming a *sāvaka*, or hearer, it does not itself bring this about. *MA* ii 346 says of *Sāriputta*, the other chief *sāvaka*, that although he fulfilled the perfections for one *asaṅkheyya* and a hundred thousand aeons besides, he was still unable to get rid of even the slightest defilement of his own accord yet attained penetration on hearing one verse of *Dhamma* from *Assaji*. This incident is recorded at *Vin* i 40f where *Mahāmoggallāna* himself similarly attains penetration through hearing one verse of *Dhamma* from *Sāriputta*. For similes of the enormous length of aeons see e.g. *S* ii 181 and *PvA* 254 = *DA* 164. There are sometimes said to be four *asaṅkheyyas* in one great aeon – e.g. *A* ii 142 – although *asaṅkheyya* merely means 'incalculable' and the texts are not altogether consistent on the question of the various kinds of aeon.
8. These are (1) *iddhi*, the power allowing one to walk upon water, pass through walls, multiply oneself and fly through the air and so on; (2) divine hearing by means of which one is able to hear sounds both human and divine from afar; (3) knowledge of the mind of another; (4) knowledge of one's own former births; (5) divine vision allowing one to witness the rebirth of others; and (6) knowing oneself to be one in whom the *āsavas* have been destroyed – see e.g. *D* iii 281.
9. See *A* ii 160, iii 113, 120 etc., also *P* *Contr* 377-382 for a discussion.
10. As already noted, the first was *Sāriputta*; all Buddhas have two chief *sāvakas*, those of the last seven Buddhas being enumerated at *D* ii 1ff, more fully in *Bv*.

11. That is, the first of the six abhiññās; it was by this means that Mahāmoggallāna was able to visit the devalokas as recorded both in these stories and also at S v 366f; A iii 331ff; iv 74ff.
12. Reading tassā with Se Be; text omits.
13. The Buddha Anomadassin is placed seventh in the list of twenty-four Buddhas culminating with our own Gotama. It is said that when Sirivaddha (the birth of Mahāmoggallāna at the time) heard that it had been predicted that Sarada-tāpasa would become the chief sāvaka named Sāriputta of the Buddha Gotama, he too aspired to become a chief sāvaka. Anomadassin predicting that this wish would be fulfilled – see AA i 153-155.
14. Reading kāyasakkhiṃ with Se Be for text's kāyasakkhi.
15. Reading yathūpacitaṃ with Se Be, here and below, for text's yath' upacitaṃ.
16. aṭṭhupattiṃ; in PS I followed the rendering 'arisen need' suggested at Minor Readings and Illustrator p 78 n 1 but with NAJ now prefer the present rendering.
17. Reading ulāraphalataṃ with Se Be for text's ulāraphalaṃ.
18. Reading āyatanagatāya with Se Be for text's āyatanakatāya.
19. Reading sañjhāpabhānurañjito with Se Be for text's sañjhātapānurañjito.
20. Cp PS 83³⁶.
21. Reading tato with Se Be; text omits.
22. Reading tañkhaṃ' aññ' eva with Se Be for text's khaṃen' eva.
23. Reading tattha tattha with Se Be for text's tattha.
24. Reading taṃ with Se Be for text's tattha.
25. dhammakkhandha, defined at Asl 27 (Expos i 34); cp DA 24. The Treasurer of the Dhamma was Ānanda – see Thag 1048.
26. Sāriputta, Asl 27; cp Thag 1024 and note thereon at Ev i 264f.
27. Reading tevisasataṃ with Se Be for text's tevisasata. Some stories contain more than one vimāna – III.5, for instance, contains thirty-six vimānas.
28. Reading diyaddhasahassagāthā with Se Be for text's diyaddhasahassa gāthā; there are in fact 1282 verses according to the division of the verses in Vv.

WOMEN'S VIMĀNAS
[ITTHIVIMĀNA]

I

DIVAN CHAPTER
[PĪTHAVAGGA]

LI. EXPOSITION OF THE FIRST DIVANĀ VIMĀNA [Paṭhamapīṭhaviṃānavañṇanā]

When the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort² in Jeta's Grove, at the time when king³ Pasenadi of Kosala had inaugurated an unparalleled almsgiving, lasting seven days, to the order of monks with the Buddha at its head, when the great wealthy merchant Anāthapiṇḍika, in conformity with this, (had inaugurated one) lasting three days and when the great female layfollower Visākhā⁴ had likewise given a great almsgiving, news of (such) unparalleled almsgiving became well known throughout this entire Jambudīpa⁵. Here and there people⁶ began to talk⁷ amongst themselves wondering whether it were due solely to generosity with lofty means like that that alms would be of especially great fruition or whether it were due to generosity that was in accordance with one's own means⁸. When the monks heard such talk as this they informed the Lord. The Lord said, "It is not due, monks, solely to the excellence of the merit-offering that alms will be of especially great fruition but also to the successful attainment of a heart of devotion⁹ and to the successful attainment of the field. Therefore even a mere fistful of rice-bran, a mere rag, a mere spread¹⁰ of grass or leaves, or even a mere gall nut¹¹ in the putrid urine of cattle¹² will, when established with a devout heart in a person worthy of donations, be of especially great fruition¹³, of great brightness and of great pervasiveness¹⁴". As was said, for instance, by Sakka, Lord of Devas:

"When the heart is devoted there is no donation with respect to the Tathāgata, the Fully Enlightened One, or to his sāvaka, that could be called trifling"¹⁵.

Moreover, this talk itself became widespread throughout this entire Jambudīpa. People gave alms, in accordance with their means, to recluses and brahmins, indigents, tramps, paupers and beggars¹⁶, [6] provided¹⁷ drinking water in the space in front of their houses and put out¹⁸ seats in the gateways.

Now at that time a certain elder who was wandering about in search of alms¹⁹, wandering about in search of alms in a manner

inspiring devotion, whether moving forwards or backwards, looking ahead or aside, or whether bending or stretching (his arm), and with downcast eyes, possessed of (perfect) deportment²⁰, reached a certain house when it was almost (meal-) time. A daughter of good family there, who had faith and devotion²¹, saw the elder and, filled with reverence and veneration, gave rise to lofty joy and happiness, had him enter the house, saluted him with the fivefold prostration²², appointed her divan, spread a freshly laundered yellow cloth over it and gave it to him. Then when the elder was seated there she, her heart devoted at the thought, "This utmost merit-field²³ has presented itself to me", waited upon him with food in accordance with her means and then took a fan and fanned him. When the elder had finished his meal he talked Dhamma-talk²⁴ connected with her gift of a seat and her gift of food and so on and then departed²⁵. As that woman reflected upon that gift of hers and upon that Dhamma-talk, her body²⁶ became entirely permeated with joy and she gave the elder that divan too whereupon, come into contact some time later with some disease she died and came into being in a twelve-yojana golden vimāna in the realm of the Thirty-three. And a retinue of a thousand nymphs was hers. And through the majesty of the gift of a divan there came into being for her a yojana-long golden couch that would move swiftly through the air and which was on top in the form of a pinnacled house, due to which it is called a 'divan-vimāna'. Since this was given after spreading it with a golden-coloured cloth this (couch) was made of gold, demonstrating the correspondence of a deed (with its resultant fruit), being swift due to the strength of the impulse of joy (with which it was given), whilst since this was given in accordance with the heart's desire of one worthy of donations, this (couch) would go (at will) in accordance with her desire²⁷, [7] being, due to the loftiness²⁸ of her successful attainment of (a heart of) devotion²⁹, bright²⁹ and furnished with excessive splendour throughout³⁰.

Then on a day of festivity when the devatās were going, each in her own heavenly majesty, to the Nandana Grove³¹ in order to sport in the park, that devatā, dressed in heavenly clothes, embellished with heavenly decorations and surrounded by her retinue of a thousand nymphs, came out of her own realm³², mounted her divan-vimāna and through her great iddhi of a deva went to the park, lighting up with her great lustre and

gracefulness all about her as might the sun and the moon. And at that time the venerable Mahāmoggallāna, who was conducting a deva-tour in the same manner given above, being gone up to the realm of the Thirty-three, revealed himself not far from that devatā. When that devatā saw him she hastily dismounted from her couch, powerful³³ devotion and reverence having arisen (within her), approached the elder, saluted him with the fivefold prostration and then remained bowing, holding up an añjali salute that blazed forth with the combination of her ten fingernails. Although the elder could see at first hand the skilled and unskilled deeds actually accumulated by her, and by other beings, by means of the majesty of his own knowledge as to the experiences (of beings) in accordance with their deeds – the strength of his insight being of a type such as to be like (looking at) a myrobalan placed in the palm of the hand³⁴ – nevertheless, since when, immediately they arise, devatās wonder, “Now after falling from where am I arisen³⁵ here? Now after doing what skilled deed do I acquire³⁶ this excellence?”, and since for the most part, as a rule, knowledge specifying the past existence and the deed actually accumulated³⁷ arises to them in accordance with the way things are, that is, they arrive at the correct conclusion, he therefore, desiring to set the fruition of deeds at first hand to the world with its devas, had that devatā talk of the deed she had done and said³⁸:

1. “Your divan, made of gold, lofty, goes at will with the speed of thought; [8] O adorned one, wearing garlands and beautifully clothed, you shine like lightning on the crest of a thunder-cloud.
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?”
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. “When I was human, amongst men, I gave a small seat to a caller; I greeted him, made the añjali salute and gave such alms as were accordant.
6. Due to that is such complexion mine. Due to that is this

accomplished for me here and that there should arise whatever pleasures my heart holds dear.

7. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

1. Anything such as a piece of wood, a shop (display-board)³⁹, an altar (*pīṭham*) for making food-offerings⁴⁰, a cane-seat and also any seat made of wood and so on with a special name such as a *masāraka*⁴¹ and so forth is spoken of as a *pīṭha*. For instance: 'a foot-stool (*pādapīṭham*), a foot-rest'^a ⁴² – here it is the first of these *pīṭhas*, the piece of wood⁴³ that is a contrivance for placing one's foot upon that is spoken of; 'a *pīṭha*-crawler'⁴⁴ – here (the piece of wood) that is a contrivance for grasping with the hand; moreover, 'a *pīṭhikā*'⁴⁵ is in provincial dialectal use in some districts a shop (display-board)⁴⁶; 'a *bhūtapīṭhikā*, a *devakulapīṭhikā*'⁴⁷ – here it is an altar (*pīṭham*) that is the place for making food-offerings to *devatās*; 'a stately *pīṭha*'^b ⁴⁸ – here it is a seat that is woven at the top with cane-creepers and so on, with reference to which "He presented a stately *pīṭha*" was said; [9] and in 'a well-prepared bed-*pīṭha*'^c, 'when a (new) bed or *pīṭha* is being made'^d and so on it is a seat made of wood and so on of a type such as the *masāraka* and so forth. But here it is to be understood as a *yojana*-sized golden *vimāna* composed in the form of a couch that has come into being through the majesty of the meritorious deeds of that *devatā*. *Your (te)*: the word *te* is handed down (in the texts) as the nominative plural of the stem *ta*⁴⁹, as in "They (*te*) who cannot see the Nandana Grove do not know happiness"^e and so on; as dative of the stem *tumha*, as in "Praise be to you (*te*), the thoroughbred of men; praise be to you (*te*), the utmost of men"^f and "O Buddha! O Hero! Praise be to you (*te*)!"^g and so on, meaning *tuyham* (alternative grammatical form); as instrumental (of the stem *tumha*), as in "What was seen by you (*te*), how was it seen by you (*te*)?"⁵⁰^h and "The basis requiring further rebirth has been transcended by you (*te*), the *āsavas* have been torn apart by you (*te*)"ⁱ and so on; in the sense of the genitive, as in "What was your (*te*) ritual act, now what (your) *Brahmacariya*?"^j and so forth – here too it is to be regarded as being in the sense of the genitive, meaning *tava*⁵¹

(alternative grammatical form). *Made of gold (sovaṇṇamayam)*: in this connection the word *suvanna* is handed down with respect to excellence of skin, as in "Of good complexion (*suvanne*) and of bad complexion, well-going and ill-going"^k and "Beauty of complexion (*suvaṇṇatā*), beauty of voice"^l and so on; with reference to the garuḷa, as in "The *suvanna*s⁵² surrounded the crow"^m and so on; with respect to the metal gold, as in "He is of a golden (*suvanna-*) colour, his skin⁵³ resembling shining gold"ⁿ and so forth – here too it is to be regarded as simply with respect to the metal gold. For this is spoken of as golden (*suvaṇṇam*) in that being of a colour that is similar to that of the Buddhas it has a shining (*sobhaṇo*) colour (*vaṇṇo*), [10] *sovaṇṇam* being simply *suvaṇṇam*⁵⁴, as with *vekatam* and *vesamam*⁵⁵. And the word *maya* is handed down in the sense of *asmad*⁵⁶, as in "We (*mayam*) are – both of us⁵⁷ – recognised as the three-Veda men we claim to be"^o and so on; with respect to a designation, as in the case of "Mayam nissāya⁵⁸ hemāya jātāmaṇḍo⁵⁹ darī subhā"^p; in the sense of a production, as in "Mind-made (*manomayā*), feeding on joy, self-radiant"^q ⁶⁰ and so on, these being said to be mind-made since they are produced through mind alone without external cause; in the sense of an alteration (of state), as in "Suppose that I myself should knead mire⁶¹ and make a hut made entirely from mud (*sabbamatikāmayam*)"^r and so on; and merely with the purpose of filling out a word, as in "Consisting in almsgiving (*dānamayam*), consisting in morality (*silamayam*)"^s and so forth – here too it is to be regarded either as in the sense of an alteration (of state) or as merely with the purpose of filling out the word. For when *sovaṇṇamayam*⁶² means produced from gold, then the word *maya* is to be regarded as being in the sense of an alteration (of state), since to be made of gold (*sovaṇṇamayam*) (entails) an alteration (of state) of the gold; it would also be quite correct to say that (such usage) were in the sense of a production. But when *sovaṇṇam* (itself) means produced from gold⁶³, then the word *maya* (if suffixed) is to be regarded as merely with the purpose of filling out the word, since *sovaṇṇamayam* is simply *suvaṇṇam* (golden). *Lofty (ulāram)*: both excellent and best and also great⁶⁴. For the word *ulāra* is handed down with respect to what is excellent, as in "They gradually reach lofty (*ulāram*) distinction"^t and so on; with respect to what

is best, as in "Undoubtedly it is with lofty (*ulārīya*) praise that the revered Vācchāyana⁶⁵ praises the recluse Gotama"^w and so on; and with respect to what is great, as in "From lofty (*ulāra*-) possessions, from lofty (*ulāra*-) fame, comes the gross (*oḷarikaṃ*)"^v [11] and so forth. Now that *vimāna* is both excellent, in the sense that, on account of its pleasant nature, there is no satiation of those enjoying it, and best, due to the fact that it is praised⁶⁶ by way of its being charming throughout and so on, and also great, on account of its greatness of size and its great costliness. It is said to be lofty since it is lofty in each of these three senses. *With the speed of thought (manojavaṃ)*: in this connection *mano* (thought) is a thought-process (*cittaṃ*). Even though the word *mano* is a general expression for all skilled, unskilled and kammically neutral thought-processes (*-cittānaṃ*), nonetheless since *manojavaṃ* is said it is to be understood as a functional thought-process (*-cittassa*) reacting against any sense-object wheresoever for the working of the mind. Therefore, since its⁶⁷ speed (*java*) is that of thought (*manaso*)⁶⁸, it is with the speed of thought (*manojavaṃ*), meaning extremely quick-moving, as if camel-mouthed⁶⁹. For thought, due to its rapid changeability⁷⁰, bends down even upon a far distant sphere in just an instant. For this reason the Lord said, "I, monks, do not perceive any other single thing that changes so rapidly, monks, as does thought"^w and "(Those who will control thought) that is far-travelling, wandering alone"^x. *Goes (gacchati)*: goes through the air from the *vimāna* in which that devatā resides towards the park. *At will (yena kāmaṃ)*: in this connection the word *kāma* is handed down with respect to the pleasurable sphere of (sense-)objects (such as those) of sight and so on, as in "Divers, sweet, delightful sense-pleasures (*kāmā*) in various ways disturb the mind"^y and so on; with respect to excitement and lust, as in "Excitement is desire (*kāmo*), lust is desire (*kāmo*)"^z and so on; with respect to all greed, as in "That desire (*kāmo*) considered a defilement⁷¹ is the grasping after (sense-)desire (*kāmupādānaṃ*)"^{aa} and so on; with respect to sexual matters, as in "How can (this venerable Udāyin) speak in praise of ministering to sense-pleasures for self (*attakāma*-) (in the presence of womenfolk)?"^{bb} 72 and so on; with respect to yearning for well-being, as in "There are three young men of good family staying here desiring Self (*attakāma*-)"⁷³^{cc} and so on;

with respect to being independent, as in "His own master, with no other as his master, a free man, able to go about at will (*yenakāmaṃ*)"⁷⁴ [12] and so forth – here too it is to be regarded simply with respect to being independent. Therefore *at will* (*yenakāmaṃ*): in accordance with one's desire, meaning in conformity with the wish of that devatā. *O adorned one* (*alaṅkate*): O one whose members are adorned, meaning O one whose body is decorated with heavenly ornaments, to the extent of sixty cartloads, of the kind that go on the hand and that go on the foot and so on and that flash forth a variety of jewels that blaze forth in a network of various kinds of rays. And this is the vocative singular. *Wearing garlands* (*malyadhare*): bearing garlands in that you are beautifully embellished of hair and arm and so on with heavenly blooms that gleam with a multitude of effulgence, flashing forth and pervading⁷⁴ all about you, their petals and hairy filaments being made of very pure cāmikara-gold⁷⁵ and divers jewels, (such blooms) having as their origin the Wish-granting Tree, the Coral Tree and the Santānaka-creeper⁷⁶. *Beautifully clothed* (*suvatthe*): beautifully clothed (*sundaravatthe*, alternative grammatical form) by way of heavenly clothes – clothing and so on⁷⁷ of lower-garments and upper-garments that are perfectly pure, bright and radiant and distinctively dyed a variety of colours and the product of the wish-granting creeper. *You shine* (*obhāsasi*): you flash forth⁷⁸. *Like lightning* (*vijjur'iva*): like a streak of lightning. *On the crest of a thunder-cloud* (*abbhakūṭaṃ*): on the peak of a dark cloud, for this is the accusative case in the sense of the locative. Or alternatively *obhāsasi* is an expression with an implied causal sense, meaning *obhāsesi* (you light up). In this faction *abbhakūṭaṃ* (the crest of a thunder-cloud) is to be regarded as the accusative case in that same accusative sense. For this is the meaning here: just as an emerging streak of lightning, flashing forth on all sides, distinctively lights up the peak of a dark red cloud, tinted with the radiance of eventide and itself by nature shining, even so in that same way do you, decorated with all your ornaments and irradiating all about you with the radiance from your own body and with the light from your clothes and decorations, distinctively light up⁷⁹ this vimāna, made of perfectly pure glowing-gold, blazing forth with various jewels and by nature bright. For in this

piṭham (divan) is the expression to be illustrated, [13] *alāṅkāraṃ* (the crest of a thunder-cloud) the illustrative expression. Likewise *te* (your) is the expression to be illustrated, for although this is given in the genitive case out of consideration of this *piṭham*, it transforms, out of consideration of the words *alāṅkāre malyadhare suvatthe obhāsasi* (O adorned one, wearing garlands and beautifully clothed, you light up), into the nominative case – therefore *tvam* (you) is what is said. *Vijjur' iva* (like lightning) is an illustrative expression. *Obhāsasi* (you light up) thus shows the connection between the two⁸¹, the first and second parts of the comparison. For this *obhāsasi* (you light up) is given in the second person out of consideration of the word *tvam* (you), out of consideration of this *piṭham* (divan), (however,) it transforms into the the third person. And here the word *ca* (and) is to be regarded as designated elided: it goes at will, it lights up⁸² and it is like a thunder-cloud that has been lit up by a streak of lightning; and this accusative case transforms into the nominative. In this way this *piṭham* (divan) is the expression to be qualified, *te sovaṇṇamayam ulāram* (your, made of gold, lofty) and so on its qualification. And is it not that, having said 'made of gold', one should not say 'lofty' since gold (*sovaṇṇassa*) is the chief of metals, is best, and since it is here with reference to that which is heavenly? No, since it is not something altogether truly distinct⁸³. For just as of the various sorts of gold in human use⁸⁴ artificial gold is best, is very pure, then after this that originating in a mine, and after this whatever (gold) is heavenly better still, so also as regards heavenly gold is there (first) *cāmikara*-gold⁸⁵, then after *cāmikara*-gold *sātakumbha*-gold, after *sātakumbha*-gold *jambunada*-gold and after *jambunada*-gold *siṅgī*-gold, for this is the best of all. For this reason Sakka, Lord of Devas, said:

"The freed with the freed, the well-freed with the well-freed⁸⁶; the Lord, his complexion (bright) as a ring of *siṅgī*-gold⁸⁷, entered Rājagaha with the former matted-hair ascetics"⁸⁸.

Therefore 'lofty' is said although⁸⁸ 'made of gold' has already been said. Or alternatively this 'lofty' is not said with reference to

its being simply best and excellent, for the meaning was, moreover, said (to include) its being great too. [14] And in this connection 'divan' and so on indicates the correspondence of a deed with its fruit. In that connection too, by means of this 'made of gold' the blessing of the foundation for that vimāna is indicated, by means of this 'lofty' the blessing of excessive splendour, by means of this 'with the speed of thought' the blessing of motion, whilst by means of this 'goes at will' the blessing of the state of excellence of this divan on account of its swiftness is indicated. Or alternatively by means of this 'made of gold' its excellent state is indicated, by means of this 'lofty' its greatness and abundance, by means of this 'with the speed of thought' the greatness of its majesty, whilst by means of this 'goes at will' the state of ease of mobility⁸⁹ is indicated. Or again, by means of this 'made of gold' its enhanced beauty and its utmost beauty of appearance are indicated, by means of this 'lofty' the fact that it is fair to behold and charming is indicated, by means of this 'with the speed of thought' its blessing of quickness, by means of this 'goes at will' its unobstructed journeying to any place whatever is indicated. Or yet again the vimāna is made of gold due to its being the outcome⁹⁰ of an absence of greed in the meritorious deed of which (the vimāna) is the resulting⁹⁰ fruit, lofty due to its being the outcome of an absence of hatred, whilst it goes at will with the speed of thought due to its being the outcome of an absence of delusion. Similarly it is made of gold through being the outcome of faith (present) in the deed, lofty through being the outcome of insight, with the speed of thought through being the outcome of energy, whilst it goes at will through being the outcome of concentration. Or again it is made of gold through being the outcome of faith and concentration, lofty through being the outcome of concentration and insight, with the speed of thought through being the outcome of concentration and energy, whilst it goes at will through being the outcome of concentration and mindfulness – this is how it is to be understood. Herein just as 'divan' and so on, by way of indicating the excellence of her vimāna, mentions the excellence of means that is the fruit of the meritorious deed of that devatā, so also does 'O adorned one' and so forth, by way of indicating the excellence of her existence, mention the excellence of means that is the fruit of her meritorious deed. For just as a glittering

golden ornament, put together by a well trained master of his craft even, and itself inlaid with gems and jewels that blaze forth in a network of divers rays, shines, but not exclusively, even so does this individual personality, shining to its four corners, itself adorned and arrayed and perfect in all its parts, shine, but not exclusively. For this reason he indicates by means of this 'O adorned one' and so on the distinctive splendour of hers that is adventitious⁹¹, whilst by means of this 'you shine' [15] that which is natural⁹¹. Similarly by means of the former he indicates the excessive splendour⁹² that is produced by a current cause, by means of the latter one that is produced by a past cause; or alternatively by means of the former he indicates the blessing that is the foundation of that which she enjoys, by means of the latter the blessing that is the foundation of the one who enjoys. Here it may be asked whether this vimāna is yoked with a steed⁹³ or whether it is not yoked with a steed? Even though in the devaloka chariot-vimānas are also yoked with steeds⁹⁴ – as in the expression "A chariot yoked with a thousand thoroughbreds"^{95,ff} and so on – these are, however, simply devaputtas who reveal themselves in the form of steeds at the time of carrying out their duties, just as did the devaputta Erāvaṇa⁹⁶ in the form of an elephant at the time of sporting. But this (vimāna) and others like it are to be regarded as not yoked with steeds. If so, then is the wind-element that is the particular cause as regards its movement internal or external to the vimāna? It is to be taken as being internal. For just as, when the sun-vimāna and the moon-vimāna and so on are going to other regions, a great and extremely rapid whirlwind – which comes into being through the deeds of beings in general who are dependent upon them for their livelihood – sets them in motion propelling them, even so is there no external⁹⁷ wind-element setting this (vimāna) in motion propelling it; and just as, moreover, the wheel-gem⁹⁸ proceeds by way of the wind-element that arises within it, for it has, like the moon-vimāna and so on, no external⁹⁷ wind-element setting it in motion⁹⁹ propelling it, since it proceeds simply at the thought of a wheel-turning king immediately the words "May the honourable wheel-gem proceed"⁸⁸ and so on (come to mind), even so does (this vimāna) go by means of the wind-element based on its own (power)¹⁰⁰ at the thought of that devatā alone – this is how it is to be understood. For this reason 'goes at will with the speed of

thought' was said. Having thus, with the first verse, mentioned the excellence that is the fruit of the meritorious deeds of that devatā, the pair of verses¹⁰¹ beginning "Due to what is such complexion yours" is then said to clarify the blessing of the meritorious deed that was the reason for this. Herein:

2. [16] *Due to what (kena)*: the word *kiṃ* is handed down with respect to reproof, as in "What (*kiṃ*)! Is this the king who does not protect his people? Now what (*kiṃ*) indeed do you¹⁰² think you could say to me?"^{hh} and so on; with respect to that which is indefinite, as in "Whatever (*kiñci*) is material shape, past, future or present"ⁱⁱⁱ and so on; with respect to an enquiry, as in "What (*kiṃ su*) here is the best possession a man can have?"^{jj} and so forth – here too it is to be regarded as simply with respect to an enquiry. And *kena* (due to what) is the instrumental case in the sense of a cause, meaning due to what cause. *Yours* : *te=tava* (alternative grammatical form). *Such* : *etādiso*¹⁰³=*ediso* (alternative grammatical form), meaning such as is now visible¹⁰⁴. *Complexion (vaṇṇo)*: the word *vaṇṇa* is handed down with respect to a good quality, as in "But when were these qualities (*vaṇṇā*) of the recluse Gotama collected¹⁰⁵ by you, householder?"^{kk} and so on; with respect to praise, as in "(But young Brahmadata) spoke in praise (*vaṇṇam*) of the Buddha, spoke in praise (*vaṇṇam*) of the Dhamma, spoke in praise (*vaṇṇam*) of the Saṅgha, in many ways"^{ll} and so on; with respect to a reason, as in "Now by what token (*vaṇṇena*) am I called a thief of smells?"^{mm} ¹⁰⁶ and so on; with respect to size, as in "Three grades (*vaṇṇā*) of bowl"ⁿⁿ and so on; with respect to birth¹⁰⁷, as in "There are these four vaṇṇas, Gotama"^{oo} and so on; with respect to appearance, as in "(Māra . . .), having assumed the appearance (*-vaṇṇam*) of a great king of elephants"^{pp} and so on; and with respect to the colour of the skin, as in "You have a golden complexion (*-vaṇṇo*) and you are the Lord; your teeth are very white and you are full of energy"^{qq} and so forth – here too it is to be regarded simply with respect to the colour of the skin. For this is the meaning here: due to what, due to what sort of¹⁰⁸, especially meritorious deed as its cause, is, is generated, such, such a kind of, bodily complexion, its radiance pervading¹⁰⁹ for twelve yojanas, yours, devatā? *Due to what is this accomplished for you here (kena te idha-m-ijjhati)*: due to what excessively meritorious deed is this lofty fruit of good conduct that is now being received by you

accomplished, produced¹¹⁰, for you here, at this place. *There should arise (uppajjanti)*: there should come into being, meaning there should occur over and over again without interruption. [17] *Pleasures (bhogā)*: especial possessions and means such as clothes and ornaments and so on that have acquired the name 'pleasures' (*bhogā*) in the sense that they are fit to be enjoyed (*paribhūñjītabbatthēna*)¹¹¹. *Ye* (what) is an indefinite pronoun in general; *keci* (ever) is an indefinite pronoun stipulating the distinction of mode – and with both together (*ye keci*, whatever) he includes, embracing them without remainder, such pleasures when such distinctions as excellent and even more excellent and so on¹¹² are found there, for this is a pronoun embracing (everything) without remainder, just as with *ye keci saṅkhārā* (whatever things conditioned). *Your heart holds dear (manaso piyā)*: endearable to your heart, meaning are dear to your heart. And here by means of this 'such complexion' is indicated the blessing of complexion belonging to that devatā's existence of which the distinction has been already spoken of above; by means of this 'pleasures' the blessing of the kinds of strands of sense-desire that are heavenly sights, sounds, odours, tastes and sensations of touch, these being the basis of enjoyments great and small; by means of this 'your heart holds dear' the agreeable, pleasant and endearing quality of these sights and so on; whilst by means of this 'is accomplished here' is indicated¹¹³ the blessing of heavenly life-span, complexion, fame, happiness and sovereignty¹¹⁴. And by means of this 'whatever your heart holds dear'¹¹⁵ is indicated the inclusion without remainder here of these ten states handed down in the Suttas thus: "He surpasses the other devas in ten states: in heavenly life-span, heavenly complexion, heavenly happiness, heavenly fame, heavenly sovereignty, heavenly sights, heavenly sounds, heavenly¹¹⁶ odours, heavenly¹¹⁶ tastes and heavenly¹¹⁶ sensations of touch"¹¹⁷ – this is how it is to be understood.

3. *I ask (pucchāmi)*: I put the question, meaning I wish to know. And by the very inclusion of the word *kiṃ* (what), due to the absence of any other meaning, it is understood that these three verses¹¹⁷: "Due to what is such complexion yours? Due to what is this accomplished for you here? What meritorious deed you did? Due to what are you of such shining majesty?" were spontaneously¹¹⁸ spoken by way of a question; moreover, 'I ask'

is said with the aim of communicating the fact that it is a distinct question. For this question is not even an illumination of that which is unseen since a matter such as this is not unseen by that great elder. Nor even is it a severing of perplexity since his doubt has in all respects been completely abolished. Nor is it even a question seeking an opinion since it does not proceed¹¹⁹ in the manner of securing an opinion, as does "Now what do you think, chieftain?"¹¹⁸ and so on. [18] Nor is it even a question aimed at dragging one into conversation since it was not asked by the elder by way of aiming at dragging that devatā into conversation. Rather it is to be understood as being particularly an application of what he had seen, this aim being exactly as explained above in the account of the matter arising from 'Although the elder (could see at first hand)' onwards. *You* : *taṃ=tvam* (alternative grammatical form); this is to be regarded as referring (both) to the former and to the latter – as accusative singular when with reference to the former but as nominative singular when with reference to the latter. *Devī (devi)*: in this connection the word *deva* is handed down by way of one who is a deva through convention, as in "Yours are these eighty-four thousand cities, foremost of which is the royal city of Kusāvati, your majesty (*deva*); create a yearning for these, your majesty (*deva*), have a regard for life"¹¹⁹ and so on; by way of one who is a deva through purity¹²⁰, as in "The Teaching of the Ultra-deva of Devas, of the All-Seeing One"¹²¹ and so on; for when the fact of the Lord's ultra-devahood of those who are devas through purity is spoken of, (*deva*) alone is said of the rest; and by way of one who is a deva through arising, as in "The devas belonging to (the realm of) the Four Great Kings are of long life-span¹²², possess a (lovely) complexion and are abundantly happy"¹²³ and so forth – here too it is to be understood as being simply by way of one who is a deva through arising. As to the meaning of the word, however, she is a *devī* since she amuses herself (*dibbati*), she sports, she dallies¹²³, with the *iddhi* stemming from her meritorious deeds, she delights in the five strands of sense-desire; or alternatively since she, in the manner stated above, produces light, shines and goes through the air¹²⁴ in a *vimāna*. *You devī (tvam devī)*¹²⁵: and this is vocative singular. *Of great majesty (mahānubhāve)*: of lofty dignity, this majesty of hers being moreover the same as that indicated by the two verses above.

When you were human (*manussabhūta*): in this connection those who are human (*manussā*) are so on account of the mind's (*manassa*) preponderance (*ussamatāya*), being with minds of extensive good qualities, with minds developed by way of the good qualities of mindfulness, valour and fitness in the Brahmācariya and so on. But who are they¹²⁶? – the category of beings who are residents of Jambudīpa. For this reason the Lord said "In three ways, monks, do the humans of the Jambudīpa surpass the humans of Uttarakuru¹²⁷ and the devas of the Thirty-three. In what three? They are valiant, possess mindfulness and live the Brahmācariya there"^{ww} ¹²⁸. Therefore it is only here that the Lord Buddhas, Paṅcākabuddhas, chief sāvakas, great sāvakas, wheel-turning kings and other beings of great majesty arise. [19] Some think, however, that those also residing on the other great continents¹²⁹, together with those residing on the lesser islands¹³⁰, were simply taken for human through being of the same appearance and so on¹³¹ as them. Still others proclaim that they are human on account of the preponderance of a mind accompanied by greed¹³² and so on and by the absence of greed and so forth. For it is especially amongst those beings of human descent that greed and so on and the absence of greed and so forth are preponderant¹³³. Through the preponderance¹³⁴ of greed and so on they fulfil the path to the states of loss¹³⁵ whilst through the preponderance¹³⁴ of the absence of greed and so forth the path to the happy destiny and the path leading to nibbāna¹³⁶. Therefore the category of beings who are residents of the four great continents, together with those who are residents of the lesser islands, are called 'human' on account of the preponderance¹³⁴ of a mind accompanied by greed and so on and by the absence of greed and so forth. The mundane, however, say that they are humans (*manussā*) because they are the offspring of Manu¹³⁷, Manu being the name for the one belonging to the first aeon who, after taking control of the world, occupied the position of father of beings, being the initial provider of what is and what is not to their well-being and who¹³⁸, in the Teaching, is called Mahāsammata¹³⁹. Beings established in the instruction contained in his exhortation, both at first hand and of the lineage, are called human (*manussa*) since they are similar to being his sons¹⁴⁰. For it is due to this alone that brahmin youths (*māṇavā*) are styled¹⁴¹ Manu's breed (*Manu-*

jā)¹⁴². When you were human (*manussabhūtā*): when you were, when you were born, amongst humans, or alternatively when you had reached the human state. What meritorious deed you did (*kim akāsi puññaṃ*): what, amongst those comprising of giving and morality and so on, what sort of skilled deed of good conduct that has acquired the name of a 'meritorious deed' (*puññaṃ*) since its fruit comes into being in a condition worthy of worship (*pujja-*)¹⁴³ and since it purifies in that it cleanses (*punāti*) the life-continuum wherein one is oneself arisen, you did, you heaped up, meaning you brought into being. Of shining majesty (*jalitānubhāvā*): of iddhi, stemming from your meritorious deeds, that is flashing forth¹⁴⁴ all about you. But why is 'what meritorious deed you did when you were human' said here? What, are there no meritorious deeds in the other destinies¹⁴⁵? No, not at all. [20] For although the occurrence of skilled thoughts associated with the sphere of sense-desire might just be possible even in hell, so how much more so elsewhere, yet did we not say¹⁴⁶ that it was a question that was an application of what he had seen? Therefore the great elder, having seen her arisen after having performed meritorious deeds¹⁴⁷ following her having become stationed in the human state, said "What meritorious deed you did when human", questioning her by way of what actually occurred. Or alternatively, in the other destinies, due to the exclusive happiness, the exclusive dukkha, and the abundance of dukkha¹⁴⁸, the opportunity for the performance of meritorious deeds is not easily obtained, it being extremely difficult to obtain a combination of conditions such as those of the sappurisa¹⁴⁹ as decisive-support¹⁵⁰ and so on, and even at such times as it does arise it is, for the aforementioned reason, neither lofty nor abundant¹⁵¹; whereas in the human destiny, due to the abundance of happiness, the opportunity for the performance of meritorious deeds is easily obtained, it being easy, for the most part, to obtain a combination of conditions such as those of the sappurisa as decisive-support and so forth; whilst since dukkha arises there, this particularly forms a decisive-support for the performance of meritorious deeds, for faith¹⁵² has dukkha as its basis. For just as, when a knife is being produced¹⁵³ from solid iron¹⁵⁴, categorically its heating in the fire or its moistening with water¹⁵⁵ is not the efficient cause of its ability to perform the act of cutting, yet moistening with water to

the correct extent after it has been heated is the efficient cause of this, even so is neither the provision of that which is exclusively dukkha, nor an abundance of dukkha, nor the provision of that which is exclusively happy, in the life-continuum of a living being the efficient cause of the performance of meritorious deeds, yet when there is burning with dukkha and an increase in happiness¹⁵⁶ to the correct extent there arises the performance of meritorious deeds with its decisive-support acquired – and as it arises it is of great brightness, of great pervasiveness and capable of cutting away opposition¹⁵⁷. Therefore the human state is the efficient cause of the performance of meritorious deeds. [21] For this reason “What meritorious deed you did when you were human” was said. The rest is quite easily understood.

4. Now the devatā, questioned thus by the elder, answered his question. To indicate this fact the verse (beginning:) “That devatā, her heart delighted” was said. But by whom was this verse said? By those making the recension of the Dhamma. Herein: *that (sā)*: the one to whom formerly “I ask you, devī of great majesty¹⁵⁸” was said. *Devatā (devatā)*: devaputtas, Brahmās and also devadhītās¹⁵⁹ are called (this), for a devaputta is spoken of as a devatā, taking a devatā simply as a deva, as in “Then when the night was far spent a certain devatā of surpassing complexion”^{xx} and so on; likewise Brahmās, as in “Those seven hundred devatās emerged from that lofty Brahma-vimāna”^{yy} and so on; and a devadhītā, as in “You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star^{160,zz} and so forth – here too it is to be regarded simply as a devadhītā. *Her heart delighted (attamanā)*: her heart satisfied, her heart seized with joy and happiness, for a heart accompanied by joy and happiness is as though seized thereby making it their own¹⁶¹ since there is no opportunity for dejection. Or alternatively *attamanā* (in her own mind): in her right mind¹⁶², for a mind associated with faultless joy and happiness gets to be spoken of as ‘right’ since it brings well-being and happiness to the one provided therewith both now and in the future; it is not otherwise. *By Moggallāna (Moggallānena)*: the great elder known by way of his gotra¹⁶³ as Moggallāna since he was the son of a wealthy brahmin of the Moggallāna-gotra – by this [22] Moggallāna. *At being questioned (pucchitā)*¹⁶⁴: at being questioned by way of an application of what he had seen, the devatā, her

heart delighted, explained the question – this is how it should be construed. And her delight of heart had arisen for two reasons: she experiences continual happiness dependent upon the fruition of her meritorious deeds, formerly¹⁶⁵ at the thought “Even that deed, though limited, was indeed the reason for such great heavenly excellence”, and now at the thought “Even the service¹⁶⁶ done to a certain elder is indeed thus of lofty fruit; moreover this chief sāvaka of the Buddhas, of lofty good qualities and of great majesty – him too I get to see and to pay obeisance, (in that) he puts a question solely connected with the fruit of my meritorious deeds”. She, thus filled with powerful joy and happiness, respectfully complying with the elder’s word, explained the question’s asked. *The question (pañham)*: she explained, she talked on, she answered, the point he wished to know. But how did she explain this? *As asked (puṭṭhā)*¹⁶⁷: as to the manner asked, meaning in the same manner in which she had been questioned. For here, after saying ‘at being questioned’, that the expression ‘as asked’ is again (said) is to be regarded as determining the limitation of its meaning. For when this is accomplished a start has been made at communicating the limitation of its meaning. But what is this¹⁶⁸ limitation of its meaning? The conformity of an explanation with a question. For since, after indicating the fruit of a deed, the deed being the cause of this is asked about, this makes clear the state of conformity, one with the other, of both of these, and since there is conformity of the explanation with the question, this being of the manner in which the question proceeded – both as to its practical import and shades of meaning¹⁶⁹ – the answer proceeds in that very same way. Thus after saying ‘at being questioned’, ‘as asked’ is again said with the aim of communicating its limitation. Or alternatively *at being questioned (pucchitā)* mentions the reason for that¹⁷⁰ devatā’s being asked by way of an epithet and for the explanation of the question. This is what is said: the question¹⁷¹ is that which she is asked by the elder by means of this “Due to what is such complexion yours?” and so on – [23] the deed done by that¹⁷¹ devatā; the¹⁷² devatā is said¹⁷³ to be ‘questioned’ since she is the one who caused that question to be put or since she is the one who gives information (thereon). Since the one questioned is the one who did¹⁷⁴ the deed being asked about, therefore the question is as asked, and since the one

questioned is the one to give information about the deed being asked about, she therefore explained the question. *Of what deed this was the fruit (yassa kammass' idam phalam)*: this is an indication of the form taken by the subject-matter spoken of thus: 'the question'. And this is the meaning here: she explained the meritorious deed that is spoken of as 'the question' since this is what he wished to know, of what deed this was the meritorious-fruit¹⁷⁵, as spoken of immediately previously, that was at first hand both to the one asking and to the one being questioned. "When I (was human), amongst men" and so on¹⁷⁶ is the manner of explanation of the question. Herein:

5. *I (aham)*: the devatā refers to herself. Having said 'amongst men', the expression 'when I was human' is again said with the aim of showing the fact¹⁷⁷ that the good qualities of the human were present in herself at that time. For he who, being of human descent, being one who deserves punishment after doing what is not to be done such as destroying living beings, here and there undergoes great dukkha when meeting with the imposition of the sentence, by the king and so on, that his hands be cut off and so forth¹⁷⁸ – this is the human hell-sufferer; another who, being of human descent, on account of a deed done formerly does not get even fodder and coverings and, overcome with hunger and thirst and with dukkha in abundance, roams about not getting any support anywhere – this is the human peta; another who, being similarly of human descent, lives dependent upon others, carrying loads for others or who, overstepping the mark, indulges in what should not be indulged in and then roams about threatened by others, frightened with the fear of death, inhabiting jungle-thickets and with dukkha in abundance, not knowing what is and what is not to his well-being and being solely devoted to such things as assuaging the dukkha of drowsiness and the desire to eat¹⁷⁹ and so on – this is the human animal; whereas he who, knowing what is and what is not to his own well-being and believing in the fruition of deeds, being endowed with modesty and the fear of reproach, merciful and full of agitation as regards all beings, [24] and who, avoiding the path of unskilled deeds and conducting himself along the path of skilled deeds¹⁸⁰, fulfils the bases of the performance of meritorious deeds¹⁸¹ – established in the humans' Dhamma¹⁸² he is indeed human in the highest sense; she too was of such a kind¹⁸³. For

this reason "When I was human, amongst men" was said, meaning when I had reached the human state in the human class of beings and remained (therein) without abandoning the humans' Dhamma. *To a caller : abbhāgatānaṃ=abhi-āgatānaṃ*¹⁸⁴ (resolution of compound), meaning to an encountered visitor. For visitors are of two kinds: the guest and the caller. Of these the guest is the visitor with whom one is acquainted, the caller one with whom one is not acquainted; or alternatively whether or not one with whom one is acquainted, the guest is one to come in advance, the caller one to come during the proceedings¹⁸⁵, appearing¹⁸⁶ at the time of eating; or again the guest is one who is invited for a meal, the caller one who is uninvited. Moreover this one is one with whom she was not acquainted, one who was uninvited and who had come during the proceedings¹⁸⁷ – she said 'caller' with respect to him, whilst out of respect the plural is given here. Since one sits (*āsati*), is seated, here, it is a seat (*āsanam*), whatever is suitable for being seated upon; here, however, a divan is meant and she says 'a small seat' (*āsanakam*), on account of its insignificance and lack of loftiness. *I gave (adāsim)*: I gave it for the use of that elder, believing in the deed and in the fruition of deeds, being filled with happiness at the thought that that which had been given by me to that elder would be of great fruit, of great advantage, meaning I gave it away without consideration of the cost. *I greeted him (abhivādayim)*: I performed¹⁸⁸ to him a greeting, meaning I saluted the person worthy of donations with the fivefold prostration. Indeed, as she salutes him she causes the one being saluted through her very act of salutation to speak¹⁸⁹, fully meaning it, a benediction¹⁹⁰ by way of "May you be happy! May you be healthy!" and so on. *Made the añjali salute (añjalikam akāsim)* means that holding up at my head an añjali salute that blazed forth with the combination of ten finger-nails I paid reverence to the one pre-eminent in good qualities. [25] *Such as were accordant (yathānubhāvam)*: such as were within my power, meaning such as were in conformity with my existing means at that time. *Gave alms (adāsi dānam)*: feeding one worthy of donations by giving away merit-offerings of food and drink and so on, pursued meritorious deeds consisting in giving¹⁹¹. And here *I (aham)*: this indicates the connection existing between the deed and its fruit by indicating that they fall within a single continuity; *when I was*

human, amongst men (manussesu manussabhūta): this indicates the particular life-continuum that was the support-foundation for the performance of that meritorious deed of hers; *to a caller (abbhāgatānaṃ)*: this both indicates the successful attainment of a (devoted) heart and also indicates the successful attainment of the field, since it elucidates the fact that it was bestowed¹⁹² without any consideration as to what was the gift and as to who was accepting it¹⁹³; *I gave a small seat . . . and gave such alms as were accordant (āsanakaṃ adāsiṃ . . . yathānubhāvaṃ ca adāsi dānaṃ)*: this indicates the gift that was essentially one to be made use of; *I greeted him, made the añjali salute (abhivādayiṃ añjalikaṃ akāsiṃ)*: this indicates the gift that was essentially physical.

6. *Due to that (tena)*: due to that aforementioned meritorious deed that was its cause. *Mine (me)*: this word *me* is handed down in the instrumental, as in "This was attained by me (*me*) with difficulty – why should I now make it visible?"^{19b} and so on, meaning *mayā* (alternative grammatical form); in the dative, as in "It were well¹⁹⁴ for me (*me*), Lord, if the Lord would teach Dhamma in brief"^{19c} and so on, meaning *mayhaṃ* (alternative grammatical form); and it is handed down in the genitive, as in "Monks, before¹⁹⁵ my (*me*) enlightenment, whilst I was still the Bodhisatta, not fully enlightened"^{19d} and so forth – here too it is in this same sense of the genitive, meaning *mama* (alternative grammatical form). This word *me* (mine) is to be connected, in both places, thus: 'due to that meritorious deed of mine (*me*)'^{19e} and '(due to that) is such (complexion) mine (*me*)'.

The rest is exactly the same as already given¹⁹⁷.

When the question had been thus explained by that devatā, the venerable Mahāmogallāna taught Dhamma in detail. That teaching was of benefit to that devatā together with her retinue. The elder returned from there to the world of men and informed the Lord of that whole incident. [26] The Lord took it as a matter arising and taught Dhamma to the company assembled there. But only the verses were included in the recension¹⁹⁸.

The Exposition of the First Divan Vimāna is concluded¹⁹⁹.

Notes to I.1

1. The scope of the term *pīṭha*, as pointed out in the cty below, embraces a wide range of seating, including it will be noted a board for displaying goods in a shop. Moreover, in spite of the many examples of such seating cited in the cty, none is identified with this *pīṭha* which is instead explained as 'a yojana-sized golden *vimāna* composed in the form of a couch'. The choice of 'divan' is thus somewhat arbitrary; I am persuaded in this since 'divan', in its original Persian and Arabic usage, could denote such things as a 'royal court' and a 'council chamber', whilst in Turkish even a 'cigarette shop' (cp shop above). Although the *pīṭha* is at times spoken of as a *vimāna*, it seems in this context distinct from her dwelling and merely an addition to this, a great vehicle that transports her wherever she wishes to go. Cp n 32.
2. *ārāma*, usually a place for recreation but for monks a place of retreat. Tradition has it that Anāthapiṇḍika purchased the grove from its owner, Prince Jeta and probably a son of Pasenadi, by covering the entire area with gold pieces amounting to eighteen *koṭis* – UDA 56; cp SOM 19¹.
3. Reading *raññā* with Se Be for text's *rañño*.
4. Events concerning Visākhā can be found at III.8, IV.6 below, where see notes.
5. India; cp PS 147¹³².
6. Reading *mahājano* with Se Be for text's *mahājanā*.
7. Reading *samutthāpesi* with Se Be for text's *samutthapesum*.
8. Reading *vibhavānurūpapariccāgenāpi ti. Iti bhikkhū* with Se for text's *vibhavānurūpapariccāgenā ti. Iti bhikkhū*; Be=Se but omits *Iti*.
9. Reading *citta(p)pasādasampattiyā* with (Se)Be for text's *cittasampattiyā*.
10. Reading *-santhāra-* with Se Be for text's *-santhara-*.
11. Reading *-harītaka-* with Be for text's *-harīṭaka-*; this is not the yellow myrobalan, as stated by PED, but the gall nut with a hard shell and about the size of a nutmeg (Sinh. *aralu*); *āmalaka* (myrobalan) is smaller, green and smooth, about the size of a medium-sized grape (Sinh. *nelli*). Both have a hard stone inside (NAJ).
12. Used by monks for medicinal purposes.
13. Reading *mahapphalataraṃ* with Se Be for text's *mahāphalatarāṃ*.
14. Reading *mahāvippahāraṃ* with Se Be for text's *mahāvīp-phārikāṃ*.
15. This verse appears at IV.9¹⁰ below and can also be found at J i 228, iii 409.
16. Reading *samaṇabrāhmaṇakapaṇaddhikavaṇṇibbakayācakānaṃ* with Se Be for text's *samaṇabrāhmaṇakapaṇiddhikavaṇṇibbakānaṃ*.

17. Reading upaṭṭhapenti with Be for text's uppaṭṭhāpenti, Se upaṭṭhāpenti.
18. Se Be read ṭhapenti for text's paṭṭhapenti.
19. Be reads piṇḍapātacāriko for text's Se piṇḍacāriko.
20. These are some of the aspects of good conduct expected of a monk – see Vism 19 and cp M iii 35 etc.
21. Reading saddhā pasannā with Be for text's Se saddhāsampannā.
22. A kneeling añjali salute in which the forehead, edges of the hands and the knees touch the ground.
23. Reading uttamam puññakkhetam with Se Be for text's uttamapuññakkhetam.
24. Se Be read dhammiṃ katham kathetvā for text's dhammakatham katvā.
25. Reading pakkāmi with Se Be for text's pakkami.
26. Reading phuṭṭhasārīrā with Be (Se phūṭṭhasārīrā) for text's phuṭṭhasārīrā.
27. Reading yathārucigāmī with Se Be for text's yathārucigāmī.
28. Reading ulāratāya with Se Be for text's ularam.
29. Cp SOM 2¹.
30. Reading pāsādikaṃ sobhātisayayuttaṃ ca ahosi with Be (Se yathāpāsādikaṃ sobhātisayayuttaṃ ca ahosi) for text's pāsādikasobhātisayayuttam.
31. Pleasure-park in the realm of the Thirty-three.
32. Cp VII.7 n 5 below.
33. Reading samuppannabalavapasādagāravā with Se Be for text's samuppannapasādagāravā.
34. On the myrobalan cp n 11 above; this simile is commonly used to depict clarity of vision, since the myrobalan fruit is a translucent green and when placed on the palm of the hand one is able to see through the fruit to the palm itself, that is to say, to the reality lying behind. Such knowledge of the deeds of others forms the fifth of the six abhiññās, on which cp Introductory Remarks n 8.
35. Reading idh' upapannā with Se Be for text's idh' upapannā.
36. Reading paṭilabhāmi with Be for text's Se paṭilabhim.
37. Reading yathūpacitaṃ ca with Se Be for text's yath' upacitaṃ ca.
38. Text adds pīthan te sovaṇṇamayan ti ādiṃ here; Se Be omit.
39. Reading āpaṇam pi with Se Be for text's āsanam.
40. balikaraṇa-; a fivefold offering on behalf of relatives, guests, petas, the king and devatās can be found at A ii 68; cp also A iii 45.
41. A kind of couch or-long chair, perhaps similar to a chaise-longue; cp PED sv.
- a. Vin i 9 etc.
42. Cp B Disc iii 191^{7,8} and also PED sv kathalika.
43. Reading pīṭhādikaṃ dārukkhaṇḍam with Se (Be pīṭhādikaṃ dārukkhandham) for text's suci-ādikaṃ dārukkhaṇḍam.
44. pīṭhasappī, the usual word for a cripple (e.g. PvA 282) who moves about by means of a small piece of wood grasped with the hand, as

- do many crippled beggars in modern India.
45. According to Buddhaghosa a cushioned chair (cp PEP sv) and to B Disc v 209⁵ a cloth chair.
46. Reading *desavohārena āpaṇaṃ*. *Bhūta-* with Se Be for text's *tesaṃ vohārena āsanabhūta-*.
47. Reading *Bhūtapīṭhikā devakulapīṭhikā* with Se Be for text's *-bhūtapīṭhakā devakulapīṭhakā*; that is, *pīṭhikās* (?=cushioned/cloth chairs) for *bhūtas* (often evil spirits but according to Childers sv any inhabitant of the realm of the Four Great Kings) and temple-*pīṭhikās*. Here it may be added that *pīṭha* is also used to denote the base or pedestal supporting an icon as well as to denote those places, usually reckoned as fifty-one, where the various pieces of Pārvatī's charred corpse fell as it was held in the arms of Śiva during his frenetic dance around the Indian sub-continent following her self-immolation on the sacrificial fire occasioned by the sense of shame felt at the exclusion by Dakṣa of Śiva from the invitations to the sacrifice.
- b. Vin ii 149.
48. Literally an august *pīṭha* but according to SED sv *bhadrapīṭha* a royal throne; at VvA 30 below it seems to be, however, a seat in an ordinary home. See also B Disc v 209⁴ for another understanding.
- c. Untraced (=Mahāvaggapāli Pavāraṇakkhandha – Se).
- d. Vin iv 168.
49. So Se Be for text's *taṃ*.
- e. S i 5.
- f. D iii 197; S iii 91; A v 325f; Sn 544; Thag 629, 1084, 1179.
- g. S i 51.
50. Reading *kin te diṭṭhaṃ kin ti te diṭṭhaṃ* with Se and Vin i 172 for text's *kin te diṭṭhaṃ kin te suttaṃ*, Be *kiṃ te diṭṭhaṃ kin ti te suttaṃ*.
- h. Vin i 172.
- i. Sn 546, 572.
- j. Pv III.5⁷.
51. Reading *tavā ti* with Se Be for text's *te tavā ti*.
- k. Stock; e.g. M i 22.
- l. Khp VIII¹¹.
52. The *garuḍa* (Skt *garuḍa*), which also forms Viṣṇu's mount, is often referred to as a *supaṇṇa* (the fair, or golden, winged); it is presumably this that Dhammapāla has in mind here.
- m. J i 336.
53. Reading *kañcanasannibhattaco* with Se Be for text's *-bhataco*.
- n. M ii 136.
54. Alternative grammatical forms, the former appearing in the verse.
55. Presumably alternative grammatical forms for *vitakaṃ* and *visamaṃ* respectively although the apparently unique occurrence here suggests that they have been coined by Dhammapāla.
56. Plural stem form of personal pronoun *ahaṃ* (I).

57. Reading *asm' ubho* with Be and Sn for text's *Se asma bh.*
 o. Sn 594.
58. Reading *nissāya* with Se Be for text's *nissāma*.
59. Be reads *jātamaṇḍo* for text's *Se jātamaṇḍo*.
- p. Evidently a quotation. *Mayaṃ* appears to be a proper name, *darī subhā* 'a pleasant cavern', *jātamaṇḍa* 'an excellent birth-place' (NAJ).
- q. D i 17, iii 28, 84, 90; A v 60 etc.
60. Stock description of the *Ābhassara devas*; according to DA 110 they come into being by means of *jhāna*.
61. Reading *yannūnāhaṃ sāmam cikkhallaṃ madditvā* with Se Be for text's abbreviated *yaṃ nūnāhaṃ*
- r. Vin iii 41.
- s. A iv 241.
62. So Se Be for text's *sovaṇṇaṃ*.
63. Reading *suvaṇṇena nibbattaṃ* with Se Be for text's *suvaṇṇam eva*.
64. Cp SA iii 208 on S v 160.
- t. \cong D i 229; M ii 121.
65. Reading *Vacchāyano* with Se Be and M i 175 for text's *Kaccāyano*; SA similarly misquotes.
- u. M i 175.
- v. Perhaps an allusion to M iii 38, or M ii 179.
66. Text erroneously inserts *mahantatāya*; Se Be omit.
67. Reading *etassa* with Se Be for text's *etissa*.
68. So Se Be for text's *mano*.
69. *oṭṭhamukho*, ?or lips on the face.
70. Cp GS i 8¹.
- w. A i 10.
- x. DhP 37.
- y. M ii 74.
- z. Vbh 256.
71. Cp Buddhist Dictionary sv *kāma* where *kāma* as a mental defilement is distinguished from *kāma* as the object-base of sensuality.
- aa. *kilesakāmo* (untraced; = *Kāmasuttaniddesa* – Se) *kāmapādānaṃ* (Vbh 375).
- bb. Vin iii 132.
72. Cp B Disc i 224¹.
73. Reading *kulaputtā attakāmarūpā viharantī ti* with Se Be M i 205 for text's *atthakāmarūpā kulaputtā ti*.
- cc. M i 205.
- dd. D i 72.
74. Reading *vijjotamānavipphurantakiraṇanikararucirehi* with Se Be for text's *vijjotamānā vipphurantī kiṅkaṇikarucirehi*.
75. Reading *-cāmikara-* with Se Be for text's *-cāmikara-*.
76. Cp PS 144⁴⁹, 147¹³⁰.
77. Reading *paṭicchadādīnaṃ* with Se Be for text's *accharādīnaṃ*.
78. Reading *vijjotasi* with Se Be for text's *vijjotesi*.

79. Reading *obhāsesi* with *Be* (*Se obhāsayasi*) for text's *obhāsaṣi*.
 80. That is, when *obhāsaṣi* is causative.
 81. Reading *dvinnam* with *Se Be* for text's *duvidhānam*.
 82. *Se Be* read *obhāsaṣi ti* for text's *obhāsaṣi*; perhaps the true reading is *obhāsaṣi ti*, especially given *Dhammapāla*'s immediately preceding remarks with respect to transformation into the third person.
 83. Reading *na kiñci visesasabbhāvato* with *Se Be* for text's *visesasambhāvato*; *sabbhāva* (*Skt sadbhāva*) is not listed by *PED* but cp *Childers sv sabbhūto*.
 84. Reading *manussaparibhogasuvanṇavikatito* with *Se Be* for text's *manussaparibhoge suvanṇayuttikatato*.
 85. Reading *cāmikaram*, *cāmikarato* with *Se Be* for text's *cāmikarato*.
 86. Reading *vippamutto vippamuttehi* with *Se Be* and *Vin i 38*; text omits.
 87. Reading *siṅginikkhasavaṇṇo* with *Se Be* ?*Vin i 38* for text's *-suvanṇo*.
 ee. *Vin i 38*; also quoted *PvA 22*.
 88. Reading *pi* with *Se Be*; text omits.
 89. *vihārasukhattam*.
 90. *nissanda*.
 91. *āharimam . . . anāharimam*; *PED* and *CPD sv āharima* both take this to mean charming, or captivating which does not suit the context here and the meaning is clearly that given by *SED sv āhāryaśobhā* of splendour that is artificial, or put on, in contrast to that of her natural (*anāharimam*) splendour.
 92. Reading *sobhāṣisayam* with *Se Be* for text's *sobhāvisesam*.
 93. *yuttavāham*; *PED sv* curiously states that this means 'justified' here.
 94. Reading *yuttavāhāni* with *Se Be* for text's *yuttavāhā*.
 95. Reading *ājaññaratham* with *Se Be M ii 79* for text's *ājaññam*; the chariot was sent to earth on the orders of *Sakka* to collect king *Nimi* and transport him to the realm of the Thirty-three.
 ff. *M ii 79*.
 96. *Erāvaṇa*, the elephant upon which *Sakka* rides and frequently portrayed on modern Thai temples as having three heads. An elephant in his former existence, he was presented by the king of *Magadha* to *Magha*, *Sakka* in his former birth as a human being. When *Magha* died and arose as *Sakka* in the Thirty-three, *Erāvaṇa* similarly arose there as his companion. "Ordinarily he was a *deva* like the others because there are no animals in the *deva*-world but when they went to the park to play *Erāvaṇa* assumed the form of an elephant, one hundred and fifty *yojanas* in size" (*DPPN i 457*). For a description see also *DhpA i 273f* (= *BL i 320*). *Sakka*, as *Indra*, is of course the principal deity of the warrior class and the fact that *Sakka* rides an elephant, which played a major part in Indian warfare, reflects his military nature.
 97. *Se Be* read *bāhirā vāyo-* for text's *bāhiravāyo-*; it would seem that forward motion in a physical object was thought to depend upon an

- alteration of state of the wind-element, one of the four elements of which such objects were comprised – see e.g. *Vism* xiv 61.
98. One of seven such gems possessed by the wheel-turning king – in detail at *M* iii 172ff; on the wheel-turning king see also *D* ii 169ff, iii 142ff.
99. Reading *pavattikā* with *Se Be* for text's *pavattakā*; for text's *piḷentam* and *piḷetvā* *Se Be* read *pelentam* and *peletvā* respectively, *PED* claiming that *piḷeti* means to press down upon or to crush, at the same time having no entry for *peleti*, whilst *SED* lists *pelayati* with the meaning of to go – hence my 'propelling' in both places.
- gg. *D* ii 172; *M* iii 172.
100. *attasannissitāya*; *CPD* sv *attasannissita* suggests this means 'concerning one's own body' but seems to mean, more literally, 'self-reliant' – and thus 'under its own steam' (*NAJ*) here.
101. Reading *gāthāvayaṃ* with *Se Be*; text omits. *Se* here repeats both verses in full.
102. Reading *tumhe* with *Se Be* for text's *tumhehi*.
- hh. \approx *Vin* iii 177.
- ii. *M* i 234; *S* ii 252, iii 47; *A* i 284, ii 171 etc.
- jj. *S* i 42, 214.
103. Thus the verse should in fact read, with *Vv*, *t'* *etādiso* for text's *te tādiso*.
104. *etarahi yathā dissamāno*, perhaps an intended etymology for *ediso*.
105. Reading *saññūḷhā pana* with *Be M* i 386 for text's *saññūḷāpanā*, *Se samruḷhā pana*.
- kk. *M* i 386.
- ll. *D* i 1.
- mm. *S* i 204.
106. Reading "Atha kena nu vaṇṇena gandha(t)theno" with (*Se S* i 204) *Be* for text's *Atha "Kena nu vaṇṇena gandhatheno"*.
- nn. *Vin* iv 243.
107. *jātiyaṃ*; later on *jāti* came to denote what we now know as the caste, an endogamous, commensal and craft-exclusive group. The concept of the four *vaṇṇas* (*Skt* *varṇa*) – those of the *brāhmin*, *kṣatriya*, *vaiśya* and *śūdra* – stemming from the Vedic period, whilst quite distinct from the later notion of *jāti*, or caste, nonetheless came to be used as a means of stratifying the proliferation of castes, such that, often for reasons of political or economic expediency, a given caste would be accorded the status of one or another *vaṇṇa*. That there are today perhaps some 18,000 separate castes, all ranked as *brāhmin*, between whom there is no endogamy or commensality requires that the categories of *vaṇṇa* and *jāti* be kept quite distinct.
- oo. *D* i 91.
- pp. *S* i 104.
- qq. *Sn* 548.
108. Reading *kidisena* with *Se Be* for text's *kiṃdisena*; the *cty* on this verse may be compared with that given at *PvA* 71.

109. Reading pharaṇakappabho with Se Be for text's pharaṇakapabho.
 110. Se Be read nipphajjati for text's nippajjati.
 111. PvA 71 reads paribhuñjītabbattena at this point.
 112. Reading paṇītapāṇītatārādi- with Se Be for text's paṇītatārādi-.
 113. Text erroneously inserts ti here; Se Be omit.
 114. Reading āyuyannayasasukha-ādhi- with Se Be for text's āyuyasa-
 sukha-adhi-.
 115. Reading 'Ye keci manaso piyā' ti iminā yāni 'so aññe deve . . .'
 with Se Be for text's 'Yāni so aññe deve . . .'
 116. Reading dibbhehi with Se Be and Sutta passages; text omits.
 rr. D iii 146; S iv 275; cp Pv II.9⁵⁹⁻⁶⁰.
 117. Reading gāthāttayaṃ with Be for text's Se gāthattayaṃ.
 118. kāmam.
 119. Reading anumatiḡahaṇākārena appavattattā with Se Be for text's
 anumatiḡahaṇākārenaappavattattā.
 ss. D ii 321.
 tt. ≈ D ii 190, J i 392.
 120. visuddhideva, that is, an arahant – cp KhpA 123.
 uu. Untraced.
 121. These are both epithets of the Buddha.
 122. Reading dīghāyukā with Se Be and A iv 240; text omits.
 vv. A iv 239f.
 123. Reading laḷati with Se Be; text omits. Cp VvA 41, 57.
 124. Reading ākāseṇa with Se Be for text's ākāse.
 125. So all texts for verse's taṃ devi.
 126. Se Be read ke pana te for text's ke pan' etc; see also KhpA 123 for
 a similar etymology of manussa and where it is attributed to the
 Ancients.
 127. Cp PS 147¹³²; Uttarakuru is the northern of the four great
 continents and is described at D iii 199f.
 ww. A iv 396.
 128. Cp notes at GS iv 266.
 129. Reading itaramahādīpavāsīno with Se Be for text's itaradīpavāsīno.
 130. The four great continents, one at each of the four cardinal points,
 viz. Uttarakuru (north), Pubbavideha (east), Jambudīpa (south, =
 India) and Aparagoyana (west), were each thought surrounded
 by five hundred lesser islands of a similar shape to the main
 continent.
 131. Reading -rūpādītāya with Be for text's Se -rūpatāya.
 132. That is, greed, hatred and delusion, the roots of unskilled deeds
 and their absence, the roots of skilled deeds.
 133. Reading ussannā with Se Be for text's ussādā.
 134. Reading ussannatāya with Se Be for text's ussadatāya.
 135. apāya, birth in the hells, as a peta, an asura or an animal.
 136. Which would, of course, although Dhammapāla does not pursue
 the point, entail a contradiction of the claim, attributed above to
 the Buddha, that living the Brahmachāriya, the path to nibbāna, was
 unique to those of Jambudīpa.

137. Mythical progenitor of the human race.
138. Reading *pitutṭhāniyo*, *yo* with *Se* (*Be pitutṭhāniyo*, *yo*) for text's *pitutṭhāniyo*. *So*.
139. According to the Pali Chronicles the original ancestor of the Sakyan clan and indeed the Buddha himself in a former birth. He was so named (Great Elect) since he was elected to show disapproval to those worthy of blame, upon the arising of wickedness in the world, in exchange for a share of the harvest. For his election see *D iii 92f*.
140. Just as those established in the Buddha's exhortation are called his sons – e.g. *S ii 221*; cp *Thag 1237* etc.
141. Reading *vohariyanti* with *Se Be* for text's *vohariyanti*.
142. Literally, born of Manu; cp *V.3¹*.
143. *So Se Be* for text's *puñña-*.
144. Reading *vijjotamānapuññiddhikā* with *Se Be* for text's *vijjotamānā puññiddhikā*.
145. *gātisu*, i.e. in hell and the worlds of animals, *petas* and *devas*.
146. *Be* reads *kāmāvacarakusalacittapavatti . . . kimaṅgaṃ . . . avocumhā*, *Se* *kāmāvacarakusalacittupavatti . . . kimaṅga . . . avocumha*, for text's *kāmāvacarakusalacittappavatti . . . kimaṅga . . . avocumha*.
147. Reading *puññakammaṃ katvā uppannaṃ* with *Se Be* for text's *puññaṃ katvā upannaṃ*.
148. Cp *M i 73ff* where heaven and *nibbāna* are said to consist of feelings that are exclusively happy, hell of those that are exclusively *dukkha*, the *petā*-realm of those that are abundantly *dukkha* whilst the world of men of those that are abundantly happy (cp below). *Dhammapāla* seems to exclude the animal-world from his discussion here.
149. Synonymous with the *sāvaka* and thus one to provide the unsurpassed merit-field necessary.
150. Ninth of the twenty-four *paccayas* – see *Vism xvii 80-84* and *Buddhist Dictionary sv paccaya*.
151. Reading *ulāro vipulo* with *Se Be* for text's *ulāravipulo*.
152. *Se Be* add *ti* here; text omits.
153. *Se Be* read *nippādiyamāne* for text's *nippādiyamāne*.
154. Reading *ayoghanena* with *Se Be* for text's *ayoghane*.
155. Reading *udakena* with *Se Be* for text's *udake*.
156. Reading *sukhūpabrūhaṇe* with *Se Be* for text's *sukhabrūhaṇe*.
157. Cp *Vism i 7*.
158. Reading *mahānubhāve* with *Se Be*; text omits.
159. *devaputta* and *devadhītā* mean literally *deva-son* and *deva-daughter* but since, with the possible exception of the *yakkha* (*S i 210*), *devas* seem neither to reproduce in the human fashion, nor to co-exist in family groups, such an interpretation would seem out of place. Their true meaning (for the Buddhists) has not, to my knowledge, been established with any satisfaction; *Dhammapāla* seems to use *devaputta* and *devadhītā* (or *devatā*) simply to denote male and

female human-beings respectively following their rebirth in the devaloka.

- xx. M i 142.
 yy. Untraced.
 160. Reading *osadhī* with Se Be Pv for text's *osadhī*.
 zz. E.g. Pv II.1¹⁰; (Pv and Vv passim).
 161. Reading *sakaṃ katvā* with Se Be; text omits.
 162. *sakamanā*; Dhammapāla first explains *atta-* in *attamanā* as Skt *āpta*, delight, and then as Skt *ātma*, Self, own etc. Cp CPD sv which points out that BHSkt takes this as being from *ā + √dā* (as does PED) which would then mean 'her heart uplifted, gained or reached'; but see also BHSD sv *āttamana(s)* which points out CPD's failure to notice the occurrence in BHSkt of the form *āptamana(s)*.
 163. A *gotra* is an exogamous sub-group within a caste (*jāti*) tracing its lineage back to a mythical ancestor, often a Vedic *rishi*, all members of the *gotra* being entitled to use the name of that ancestor – as indeed was also the case with the Buddha who belonged to the Gotama (Skt Gautama) *gotra*. "A *gotra* originally consisted of a sufficient number (like a tribe in motion, *grāma*) to protect, *√trā*, their wealth which consisted of cattle, go" (NAJ).
 164. Reading *Tena Moggallānena. Pucchitā ti* with Se Be for text's *Tena Moggallānena pucchitā ti*.
 165. Text erroneously inserts a full stop before *pubbe*.
 166. Reading *nāma kāro* with Se Be for text's *nāmakāro*.
 167. Reading *putthā ti* with Se Be for text's *putthā*.
 168. Reading *pan' eso* with Se Be for text's *pana*.
 169. Cp VvA 87¹⁰.
 170. Reading *tāya devatāya* with Se Be for text's *devatāya*.
 171. Reading *pucchā. Tāya* with Se Be for text's *pucchitāya*.
 172. Text reads *Sā* presumably for *sā* here.
 173. Text adds *yeva*; Se Be omit.
 174. Se Be read *kāritā* for text's *kārikā*.
 175. *puññaphalaṃ*, or fruit of a meritorious deed, but which does not read well in translation.
 176. Se adds *Idāni* – then quotes the three verses in full – *pañhassa vyākaraṇākāro*.
 177. Be reads *vijjamānatā-* for text's Se *vijjamānabhāva-*.
 178. See e.g. M i 87, iii 164 for a list of such punishments; in hell the lashing of the leaves in the Sword-leaved Forest similarly severs hands and feet and so on – cp M iii 185; and also VvA 227 below.
 179. Reading *-jighacchā-* with Se Be for text's *-jighaccha-*.
 180. These two paths are, respectively, pursuing and refraining from the three sorts of bodily misconduct, the four sorts of verbal misconduct and the three sorts of mental misconduct – see M iii 45ff for a detailed account.
 181. Usually enumerated as those consisting in giving, morality and cultivation – cp D iii 218; A iv 241; It 51.

182. manussadhamme, according to PED sv 'condition of man, human state'; but given the emphasis here on belief and conduct it is perhaps rather to be understood as the Dhamma applicable to humans as compared, say, to the Dhamma incumbent upon trees (A iii 369f).
183. Reading tādīsā ahoṣi with Se Be for text's tādīso hoti.
184. So Se Be for text's abhi-āgatāni.
185. Reading sampati with Se Be for text's sampatti; in other words the guest arrives well before the meal is to be served, the caller just as the meal is about to be served.
186. Reading upaṭṭhito with Se Be for text's upaṭṭhite.
187. Reading akataparicayo animantito sampati-āgato ca taṃ with Se Be for text's akataparicaye animantite sampattiāgate ca.
188. Reading akāsiṃ with Se Be for text's kāresiṃ.
189. Be reads vadāpēsi for text's Se vadāpeti; not listed by Childers or PED. Abhivādanam, greeting, conveys the sense of both √vand, to salute, and √vad, to speak, and her causing him to speak is thus at the same time causing him to salute her in return.
190. Reading āsivādam with Se for text's abhivādam, Be ābhivādam; āsivādam (=Skt āsīrvāda – cp CPD sv) is not listed by PED.
191. Cp n 181 above.
192. Reading pavattitabhāvadīpanato with Se Be for text's pavat-tabhāvadassanato.
193. Se Be read viya paṭiggahaṇassa for text's visayassa ca paṭiggāhakassa.
- ab. Vin i 5 = D ii 36 = M i 168 = S i 136.
194. Reading sādhu with Be S v 142 for text's Se tassa; Se gives the reference as that of the Rahūla Sutta (S ii 244f) which in the PTS edition also reads sādhu.
- ac. Stock – e.g. S v 142.
195. Reading pubbe 'va with Se Be M i 114 for text's pubbe.
- ad. M i 114.
196. This does not appear in the verse as we now have it.
197. Reading vuttanayam eva with Se Be for text's vuttanayen' eva.
198. Thus the traditional belief that only the verses of Vv and Pv are canonical. But as Dhammapāla points out at PvA 2 (and implies at VvA 4 above), the matter arising – the introductory story – was in all cases spoken by the Buddha; which is sufficient to render it canonical, since this, by definition, means attributable to the Buddha himself.
199. Reading niṭṭhitā with Se Be here and throughout; text omits.

1.2 EXPOSITION OF THE SECOND DIVAN VIMĀNA [Dutiyapīṭhavimānavañṇanā]

“Your divan, made of beryl”. This is the Second Divan Vimāna. Its matter arising and the exposition of its meaning are to be understood in exactly the same manner as given in the First but with this difference:

It is said that a woman who was a resident of Sāvatti saw an elder who had entered her house for alms and when giving him, with devoted heart, a seat, she gave him her divan over which she had spread a blue¹ cloth. For this reason when she came into being in the devaloka there came into being a couch-vimāna that was made of beryl. For this reason it was said²:

1. “Your divan, made of beryl, lofty, goes at will with the speed of thought. O adorned one, wearing garlands and beautifully clothed, you shine like lightning on the crest of a thunder-cloud.
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?”
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. “When I was human, amongst men, I gave a small seat to a caller; I greeted him, made the añjali salute and gave such alms as were accordant.
6. [27] Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart hold dear.
7. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions”.

Herein:

1. *Made of beryl (veḷuriyamayaṃ)*: made of the beryl gem. The gem arising near (*avidūre*) Mount Viḷūra³ and the village of Viḷūra³ is named the beryl (*veḷuriya-*) gem. It is said that its mine is at the site of the village of Viḷūra³ and, moreover, it has come to be known simply as beryl (*veḷuriya*) due to the fact that it is

found⁴ near (*avidūre*) Viḷūra³. Since its sheen is of a similar colour this has become the name for it in the *devaloka* too, such that it (has come to be known) to *devaputtas* in the *devaloka* by way of the very same⁵ name that it has acquired in the world of men. Now this can be the colour of the peacock's neck or the colour of the crow's wing or the colour of the glossy bamboo (*venu*) leaf, but here it is to be understood as the colour of the peacock's neck.

All the rest is exactly the same as already given in the First *Vimāna*.

The Exposition of the Second *Divan Vimāna* is concluded.

Notes to I.2

1. *nīla* can denote either blue, black or green; cp *cty* below where examples of these three colours are given and also PS 167¹⁴.
2. Text adds *piṭhan te veḷuriyamayan ti ādi* here; Se Be omit.
3. So Se Be for text's *Veḷuriya*; it is possible that the name *Viḷūra* was postulated by *Dhammapāla* simply to account for the term *veḷuriya* (off/from *Viḷūra*) but the Sanskrit forms of *veḷuriya* – *vaidūrya* and *vidūraja* – are both used according to *SED svv* to denote a particular mountain. The reading of Se Be reflects the latter of these and means literally, 'far-distant' and it is not unlikely that some pun was intended in the juxtaposition of this name and *avidūre*, 'not far-distant' and hence 'near'.
4. *bhavattā*, literally due to the fact that it exists.
5. Reading *laddhanāmasen' eva* with Se Be for text's *laddhanāmasena*.

I.3 EXPOSITION OF THE THIRD DIVAN VIMĀNA [*Tatīyapīṭhavimānavañṇanā*]

"Your *divan*, made of gold". This is the Third *Divan Vimāna*. Its story originated in *Rājagaha*.

It is said that a certain elder in whom the *āsavas* were destroyed, having wandered in *Rājagaha* in search of alms, took his food and, when it was almost (meal-)time, desiring to take his

meal approached a house whose door had been left open. Now the woman who was mistress in that house and who had faith and devotion¹ observed the state of that elder and said, "Come, sir, be seated here and take your meal", and appointed her stately-divan, spread a yellow cloth over it and then gave it, giving it away without consideration (of the cost), and making the wish, "May this meritorious deed of mine be the cause of acquisition² of a golden divan in the future". Then the elder seated himself there, took his meal, rinsed his bowl and arose; and [28] as he was going she said, "Sir, please make use of this seat, given away for you alone, with the aim of helping³ me". The elder, out of pity for her, accepted the divan and had it dedicated to the Saṅgha. Some time later she, come into contact with some disease, died and came into being in the realm of the Thirty-three . . . and so on – everything is to understood in exactly the same manner as already given in the exposition of the first Vimāna. For this reason it was said:

1. "Your divan, made of gold, lofty, goes at will with the speed of thought. O adorned one, wearing garlands and beautifully clothed, you shine like lightning on the crest⁴ of a thunder-cloud.
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures you heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. "This is the fruit of a trifling deed of mine due to which I am of such shining majesty: when I was human, amongst men – in my former birth in the world of men –
6. I saw a monk, dustless, serene, without disturbances, to whom I, devoted, gave a divan with my own hands.
7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

5. [29] Now as to this *purimāya jātiyā manussaloke* (in my former birth in the world of men) and so on in the fifth verse – in this connection the word *jāti* is found⁵ with respect to that which has conditioned characteristics⁶ as in “Birth (*jāti*) consists of two khandhas”^a and so on; it can be used with respect to a class as in “The sect (*jāti*) of recluses named the Nigaṅṭhas”^b and so forth; it can be used with respect to rebirth as in “Whatever be the first thought that arises in the mother’s womb⁷, the first (act of) consciousness that appears – the birth (*jāti*) of a (new) existence is dependent upon that”^c and so on; it can be used with respect to descent as in “Unchallenged and irreproachable when speaking of birth (*jāti*)”^d and so forth; it can be used with respect to childbirth⁸ as in “The moment the Bodhisatta is born (*jāto*), Ānanda”^e and so on; and it can be used with respect to a (distinct) existence as in “(I remembered a variety of former habitations thus:) one birth (*jātim*), two births (*jātiyo*) . . .”^f and so forth; here too it is to be regarded simply with respect to a (distinct) existence. Therefore: in my former birth, in my former (distinct) existence, meaning in my immediately preceding former existence; for this is the instrumental case in the sense of the locative. *In the world of men (manussaloke)*: in my existence in the world of men; she speaks with reference to Rājagaha. For it is the visible world that is meant here, whilst the world of beings⁹ is simply spoken of by means of this “amongst men”¹⁰.

6. *I saw* : *addasaṃ*=*addakkhiṃ* (alternative grammatical form). *Dustless (virajaṃ)*: he was dustless through being without the dusts of lust and so on. *A monk (bhikkhuṃ)*: he was a monk (*bhikkhuṃ*) through being one in whom the defilements had been broken up (*bhinnakilesattā*)¹¹; he was serene through his heart being serene due to the absence, in all respects, of the dirt of the defilements; and he was without disturbances since the workings of his mind were without disturbance. And here the former is in each case a statement of the reason for the latter: through being without the dusts of lust and so on he was, as one in whom the defilements had been broken up¹², a monk; through being one in whom the defilements had been broken up¹³ he was, due to the absence of the dirt of the defilements, serene; whilst through his heart being serene he was without disturbances. Or alternatively the latter is in each case a statement of the reason for the former: he was dustless through association with the good qualities found

in monks, for he was a monk in whom the defilements had been broken up; he was a monk through being serene, for he was a monk with a mind that was serene due to the absence of the dirt of the defilements; whilst he was serene [30] since the workings of his mind were without disturbance. Or alternatively he is said to be 'dustless' due to the absence of the dust of lust, 'serene' due to the absence of the dirt of hatred, 'without disturbances' due to the absence of the perplexity that is delusion; whilst 'monk' is said since, being thus, he is indeed a monk in the highest sense. *I gave* : *adās' ahaṃ*=*adāsīṃ ahaṃ* (resolution of compound). *A divan (pīṭhaṃ)*: the stately-divan¹⁴ that was to be found in my presence at that time. *Devoted (pasannā)*: with a heart that was devoted by way of faith in the fruition of deeds and by way of faith in the Three Jewels. *With my own hands (sehi pāṇihi)* means that after I had prepared that divan I gave it presenting¹⁵ it with my own hands and not ordering another (to do this). And here she indicates the successful attainment of the field by means of this 'a monk, dustless, serene, without disturbances', the successful attainment of a (devoted)¹⁶ mind by means of this 'devoted' and the successful attainment of the means by means of this 'with my own hands'. Likewise by means of this 'devoted' these two good qualities of the gift are shown: that it was a gift (given) with due care and a gift that was without harm (either to herself or to others), by means of this 'with my own hands' these two good qualities of the gift are shown: that it was a gift given with her own hand and a gift of something that was wanted¹⁷, whilst by spreading (the divan) with a yellow cloth and by knowing that it was the proper time (for him) to be seated these two good qualities of the gift are shown: that it was a gift (given) thoughtfully and a gift (given) at the proper time – this is how it is to be understood¹⁸.

The rest is exactly the same as already given above¹⁹.

The Exposition of the Third Divan Vimāna is concluded.

Notes to I.3

1. Reading *saddhā pasannā* with Be for text's *Se saddhāsampannā*.
2. *Se Be* read *-paṭilābhāya* for text's *-paṭilābhattāya paccayo*.

3. anuggaha-, in a soteriological sense – cp PvA 179, 196, 260 etc.
4. Text misspells -kūtaṃ here.
5. Se Be read atth' eva for text's atthi.
6. saṅkhatalakkhaṇe – cp A i 152.
 - a. Dhātukathā 15.
 - b. A i 206.
7. Reading mātukucchismiṃ with Se Be for text's mātu kucchismiṃ.
 - c. Vin i 93.
 - d. Sn p 115.
8. Reading pasutiyaṃ with Se Be for text's pabhutiyaṃ; PED and Childers list only pasūti.
 - e. M iii 123.
 - f. M i 22 and stock.
9. sattaloko; cp Vism 205.
10. Text adds manussabhūtā here; Se Be omit.
11. A frequent quasi-etymology of bhikkhu; cp PvA 51, 146 etc.
12. Reading bhinnakilesatāya with Se Be for text's virajam bhinnakilesattā.
13. Reading bhinnakilesattā with Se Be; text omits.
14. Reading bhaddapīṭhaṃ with Se Be for text's bhaddaṃ pīṭhaṃ.
15. Reading upaniya with Se Be for text's upaniyā.
16. Cp VvA 5.
17. Text Se read anupavittā- and Be anupaviddha- here; I propose reading anapaviddha-, literally not thrown away (as useless) – cp AA iii 291 on A iii 171 – although by extension, perhaps, without neglect or disregard and thus with consideration. See also PvA 135 where readings also vary. Four of these six qualities – that it be given with due care, thoughtfully, with one's own hand and that it be something wanted are also found at M iii 22, 24; A iii 172 (Sutta 147), iv 392 (cp also MLS iii 72^{2,3} and GS iv 262⁶) where they appear together with a fifth quality, that it should be given with regard to the future. The other two qualities appear in a different list of five at e.g. A iii 172 (Sutta 148).
18. Reading veditabbā with Se Be for text's veditabbo.
19. Reading hetthā with Se Be; text omits.

1.4 EXPOSITION OF THE FOURTH DIVAN VIMĀNA [Catutthapīṭhavimānavañṇanā]

“Your divan, made of beryl”. This is the Fourth Divan Vimāna. Its story also originated in Rājagaha. It is to be understood in

exactly the same manner as given in the second Vimāna, for a vimāna made of beryl came into being for her too on account of a divan having been given after being spread with a blue cloth. The rest is the same as given in the first Vimāna. For this reason it was said:

1. "Your divan, made of beryl, lofty, goes at will with the speed of thought. O adorned one, wearing garlands and beautifully clothed, you shine like lightning on the crest of a thunder-cloud.
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. [31] That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. "This is the fruit of a trifling deed of mine due to which I am of such shining majesty: when I was human, amongst men – in my former birth in the world of men –
6. I saw a monk, dustless, serene, without disturbances, to whom I, devoted, gave a divan with my own hands.
7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

For here also a vimāna made of beryl came into being for her too on account of a divan having been given after being spread with a blue cloth. For this same reason "Your divan, made of beryl" and so on is handed down here¹.

Since the rest is exactly the same as the third the meaning is to be understood in exactly the same manner given there.

The Exposition of the Fourth Divan Vimāna is concluded.

Notes to I.4

1. Reading ten' ev' ettha with Be for text's Se ten' eva.

1.5 EXPOSITION OF THE ELEPHANT VIMĀNA [Kuñjaravimānavañṇanā]

“Your elephant, a most excellent mount”. This is the Elephant Vimāna. How did it originate?

The Lord was staying at Rājagaha, at the Squirrels’ Feeding Ground in the Bamboo Grove¹. Then one day a festival was proclaimed in the city of Rājagaha. The citizens cleaned the streets, strew² them with sand and scattered³ the (offering of) flowers with puffed rice as its fifth item⁴. They set up plantain trees⁵ and full pitchers⁶ at the door of each house and erected, in accordance with their means, flags and pennants and so on that were decorated and dyed a variety of colours. All the people celebrated the festival each adorned and arrayed according to his means. The entire city was dressed and adorned as though it were the city of the devas.

Then the great King Bimbisāra, in keeping with ancient custom [32] and⁷ with the aim of preserving the good will of the people, left his royal dwelling and with a great retinue circumambulated the city by the right in great royal majesty and in lofty fortune⁸ and gracefulness. Now at that time a daughter of good family who was a resident of Rājagaha saw that excellence of means, the fortune⁸ and gracefulness and the royal majesty⁹ of the king and with a heart filled with wonder and surprise asked those considered to be wise, “By means of what sort of deed is this excellence of means, similar to the iddhi of a deva, attained?” They told her, “My august one, a meritorious deed is similar to the Cintāmaṇi¹⁰, similar to the wish-granting tree. When there is successful attainment of the field and successful attainment of (devotion of) heart then whatever one wishes for¹¹ simply comes about. Moreover, through the gift of a seat there is birth in a high-ranking family; through the gift of food there is acquisition of excellence of strength; through the gift of clothes there is excellence of complexion; through the gift of a vehicle there is acquisition of exquisite happiness; through the gift of a lamp there is acquisition of excellence of vision¹²; whilst through the gift of a dwelling there is acquisition of excellence in everything”. When she heard this she thought, “The excellence of the devas is loftier than this, methinks”, and setting her heart

on this became extremely earnest in the performance of meritorious deeds.

Now her mother and father sent her, for her own use, a pair of still unwashed¹³ clothes, a new divan¹⁴, a bunch of lotuses¹⁵, ghee, honey, sugar¹⁶; rice-grain and milk. When she saw these she thought, "Now I am one who desires to give alms and now this merit-offering has been acquired by me", and, her heart satisfied, in preparing¹⁷ alms on the following day, prepared non-watery honeyed milk-rice, got ready also much other hard and soft foods being accessories to this, daubed a fragrant floor-covering in the house where the alms were to be given out, prepared a seat when the lotuses opened out¹⁸, spread it with a still unwashed white cloth, placed four lotus and a ball of garlands (each) on the upper part of the four legs of the seat, fixed a canopy above it, hung up hanging chains (of flowers)¹⁹, carpeted the ground all about the seat with a complete carpet of lotus petals together with their hairy filaments [33] and placed a casket filled with flowers on one side thinking, "When one worthy of donations has come I will worship him". Then with the arrangement of the alms materials²⁰ thus completed, with her head bathed and with herself clothed in clean clothes, (wearing) a clean upper garment, having considered what time it was she ordered a servant-girl saying, "You there, go and seek out for us one such as is worthy of donations". Now at that time the venerable Sāriputta, who was wandering about in Rājagaha in search of alms as though he were delivering a purse of a thousand (pieces)²¹, entered an inner street. That servant-girl then saluted the elder and said, "Please give me your bowl, sir", adding, "Please come this way so as to help²² a female layfollower". The elder gave his bowl to her and she had him enter the house. Then that woman went out to meet the elder, pointed out the seat, said, "Please be seated, sir - this is the appointed seat", and, when the elder was seated there, she, worshipping the elder with lotus petals together with their hairy filaments, scattered them all about the seat, saluted him with the fivefold prostration and then waited upon him with the non-watery honeyed milk-rice mixed with ghee, honey and sugar²³. And as she waited upon him she made the wish, "Through the majesty of this meritorious deed of mine may there be heavenly excellence resplendent with a

heavenly elephant, a pinnacled house and a couch and may they²⁴, on all occasions, be never without lotuses". Then when the elder had finished his meal she rinsed his bowl, filled it with ghee, honey and sugar²⁵ and made a bundle of the cloth that had been spread over the divan²⁶. She placed this in the elder's hand and, as the elder was leaving after showing his appreciation, ordered two men saying, "Take the bowl that is in the elder's hand and this couch to the vihāra, hand them over to the elder and then come back here". They did as she said.

Later on she died and came into being in a golden vimāna, a hundred yojanas in height, in the realm of the Thirty-three, she being surrounded by a retinue of a thousand nymphs. And because of that wish [34] there came into being for her a most excellent elephant, five yojanas in height, adorned with garlands of lotuses, embellished all over with the petals and hairy filaments of lotuses, lovely to look at, pleasant to the touch and decorated with golden ornaments that blazed forth a network of rays from a variety of jewels. A golden couch, one yojana long, came into being on top of him, furnished with the aforementioned excessive splendour. Experiencing heavenly excellence she would, time after time, mount that jewel-ornamented couch²⁷ on top of her elephant-vimāna and go to the Nandana Grove with the great majesty of a devatā²⁸. Then on a day of festivity when the devatās were going, each by means of her own heavenly majesty, to the Nandana Grove in order to sport in the park . . . and so on – all this is the same as that handed down in the Exposition of the First Divan Vimāna. It is therefore to be understood in exactly the same manner as given there except that here the elder said²⁹:

1. "Your elephant, a most excellent mount, with variously jewelled trimmings, pleasing, steadfast, endowed with speed, goes full smoothly through the air.

2. A lotus-one³⁰ is he, O one with eyes like lotus petals³¹, bearing the brightness of red³² and blue³³ lotuses, his limbs covered with lotus fragments, bearing garlands of golden lotuses³⁴.

3. This elephant goes along measuredly over a path bestrewn with lotuses, decorated with lotus petals, constant, in a fashion that is lovely and non-jolting³⁵.

4. When stepping forward his golden bronzes³⁶ are of likeable

voice; like³⁷ that of the fivefold instrumental music their sound is heard.

5. Clothed in white and adorned, on the back³⁸ of that nāga you outshine³⁹ in complexion your great order of nymphs.

6. [35] Is this fruit of yours from giving or from virtue etc. or from performing the añjali salute? On being questioned proclaim this to me".

Herein:

1. *Your elephant, a most excellent mount (kuñjaro te varāroho)*: since it is in a glen (*kuñje*), at the foot of a mountain, that he delights (*ramati*), that he takes pleasure (*abhiramati*)⁴⁰, or alternatively since it is there (in a glen, *kuñje*) that he roars (*ravati*)⁴¹ making his trumpeting-call (*koñca-*) as he roams about (*vicarati*), or again since it is the terrain (*kuṃ*), the earth, that he brings to destruction (*jarayati*) by striking it, (such a one) is an elephant (*kuñjaro*), an elephant (*hatthi*) of the sort that, in the world of men, dwells in the mountains⁴² and so on; moreover, due to its similarity with an elephant (*kuñjara*) at the time of sporting it is spoken of thus. He is a mount since he is mounted, meaning he is suitable for mounting; and he is a most excellent mount since he is a most excellent, the chief, the best, mount, that is to say, the utmost in vehicles. *With variously jewelled trimmings (nānāratanakappano)*: they are variously jewelled since various kinds of jewels are theirs⁴³: elephant ornaments such as ornaments for the frontal globes and so on – and one whose trimmings and fastenings are equipped with these⁴⁴ is 'with variously jewelled trimmings'. Since he gives pleasure, what is pleasurable⁴⁵, he is pleasing, meaning he is pleasant. *Steadfast (thāmavā)*: sturdy, meaning strong. *Endowed with speed (jvasampanno)*: abounding in speed (*sampannajavo*), that is to say, swift. *Goes full smoothly through the air (ākāsamhi samīhati)*: goes perfectly smoothly (*sammā-ihati*)⁴⁶ through the air, through the sky, meaning he moves, he goes, without shaking those mounted on him.

2. *A lotus-one is he (padumī)*: he is a lotus-one through being endowed with frontal globes of a colour that has acquired the name 'lotus' through being the same colour as that of the lotus. *O one with eyes like lotus petals (padmapattakkhi)*: O one with eyes similar to kamala⁴⁷ petals; this is addressing the devatā. *Bearing the brightness of red and blue lotuses (padmuppalajutind-*

haro): since, on account of his body being adorned with garlands of heavenly red and blue lotuses, he bears the brightness of red and blue lotuses that flashes forth and pervades this place and that, he is bearing the brightness of red and blue lotuses. *His limbs covered with lotus fragments (padmācurṇābhikinnāṅgo)*: [36] his members sprinkled all over with the petals and hairy filaments of lotuses. *Bearing garlands of golden lotuses (sonṇapokkharamāladhā)*⁴⁸: carrying garlands⁴⁹ of lotuses that are made of gold.

3. *Over a path bestrewn with lotuses, decorated with lotus petals (padumānusaṭaṃ maggaṃ padmapattavibhūsitāṃ)*: over a path that is bestrewn, that is scattered, with great lotuses that cushion⁵⁰ his foot each time he sets down his foot⁵¹ and that is decorated by being exquisitely adorned with petals that are dyed a variety of colours and that twirl about this way and that; he goes along (this) – this is how it should be construed. *Constant (thitam)*: this distinguishing feature of the path – being decorated with lotus petals – is constant, meaning the path. *In a fashion that is lovely (vaggu)*⁵²: in a fashion that is charming⁵³, for this is an adverb, the words being euphonicly connected by the hiatus-filler *-m-*. *And non-jolting (anugghāti)*: and not jolting, meaning not shaking, even in the slightest, those seated on top of him. *Measuredly (mitāṃ)*: moderately, meaning without exceeding⁵⁴ (the pace) of the foot set down. For this is the meaning here: he goes along setting down his feet in a fashion that is lovely, in a fashion that is charming⁵⁵. Or alternatively *measuredly (mitāṃ)*: in a measured-out fashion⁵⁶, in a proper measure, that is to say, neither too quickly nor too slowly. *This elephant (vāraṇo)*: this elephant (*haithī*), for he is called an elephant (*vāraṇo*) since he wards off (*vāraṇa-*) opponents and since he wards off (*vāraṇa-*) impediments to his movement⁵⁷.

4. *When stepping forward his golden bronzes are of likeable voice (tassa pakkamamānassa sonṇakamsā ratissarā)*: when the aforementioned elephant is going along his golden bronzes⁵⁸, his small bells that are made of gold, that are of likeable voice, that have a delightful noise, that have a pleasant sound, hang down⁵⁹ – this is the meaning. For on both sides of that elephant there dangle, hanging down at this place and that, countless hundreds of great bells that are made of gold and that are inlaid with gems and pearls and so on of the size of great waterpots and due to

whose music, scored by an expert heavenly musician, an extremely captivating noise [37] comes forth⁶⁰. For this reason he said "Like that of the fivefold instrumental music their sound is heard". This is its meaning: like when the fivefold instrumental music, viz. the drum with leather on one side, the drum with leather on two sides, the drum with leather all over, the tambourine and the wind instrument⁶¹, are being played by those skilled⁶² (therein) a lovely⁶³, enticing⁶³ sound is instantaneously heard, the sound of the music being set in motion by its being played⁶⁴ (in a manner) indicating the extremely lovely distribution (of sound) – thus is the sound of these golden bronzes, of these bells of glowing gold, heard.

5. *Of (that) nāga (nāgassa)*: of (that) elephant-nāga⁶⁵. *Great (mahantaṃ)*: great both on account of its greatness⁶⁶ of excellence and also on account of its greatness⁶⁶ of quantity⁶⁷. *Your order of nymphs (accharāsamghaṃ)*: your collection of deva-maidens. *In complexion (varṇena)*: in beauty.

6. *From giving (dānassa)*: from a meritorious deed consisting in giving. *From virtue (sīlassā)*: from the virtue of restraint such as bodily restraint and so on⁶⁸; the word *vā* (etc.) has the sense of an unstated alternative – in this way it includes the unstated duties of virtuous conduct such as greeting (others) and so on.

The devatā, questioned thus by the elder, answered his question. This verse was spoken by those making the recension of the Dhamma to demonstrate this fact:

7. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

Its meaning is the same as already given above.

These are the verses spoken by the devatā:

8. "When I saw one who was endowed with good qualities, a meditative, delighting in meditation, I gave a flower-covered seat strewn with a cloth.

9. With my own hands, devoted, one half of a lotus garland I scattered, by way of its petals, all about the chair.

10. [38] It is of that skilled deed⁶⁹ that such fruit as this is mine – the honour and the respect of devas (and) I am revered.

11. Truly he who, devoted, should give a seat to those perfectly released, calmed Brahmācārins might thus rejoice just as I do.

12. Therefore a seat is to be given to those bearing their last

body by one desiring his own good who is longing for greatness”

Herein:

8. *One endowed with good qualities (guṇasampannaṃ)*: one endowed with all the good qualities of the sāvaka, or alternatively one replete with these; by means of this she indicates the attainment of the summit⁷⁰ of the perfections and knowledge of the sāvaka. *A meditative (jhāyīṃ)*: one given to meditating by way of the two kinds of meditating: meditation upon an object and meditation upon an attribute⁷¹. Or alternatively that which is to be burnt up (*jhāpetabbāṃ*) thereby; he is one who remains having burnt up (*jhāpetvā*) the whole defilement faction⁷², whence alone he is one *delighting in meditation* : *jhānarataṃ = jhāne rataṃ* (resolution of compound). *Who was* : *sataṃ = samānaṃ* (alternative grammatical form); or alternatively *true* : *sataṃ = santaṃ* (alternative grammatical form)⁷³, meaning a sappurisa⁷⁴. *Flower-covered* : *pupphābhikiṇṇaṃ = pupphehi abhikiṇṇaṃ* (resolution of compound), meaning overspread⁷⁵ with lotus petals. *Strewn with a cloth (dussasanthataṃ)*: spread⁷⁶ on top with clothing.

9. *One half of a lotus garland I (upaddhaṃ padmamālahaṃ)*: one half of a lotus flower I. *All about the chair (āsanassa samantato)*: on the ground all around the chair on which the elder was seated. *Scattered* : *abbhokirissaṃ = abhi-okiriṃ* (alternative grammatical form), overspread⁷⁷. *How? – by way of its petals (pattehi)*, meaning sprinkled in the manner of raining down a shower of flowers⁷⁸ with petals taken individually from that halved lotus⁷⁹.

10. *Such fruit as this is mine (idaṃ me idisaṃ phalaṃ)*: having pointed out on the one hand this heavenly excellence of hers being of the life-span, fame, happiness⁸⁰ and (heavenly) sights sort and so on which was both included and excluded by the elder by way of “Your elephant, a most excellent mount” and so forth, [39] she once more says “the honour and the respect” and so on to indicate the excellence of majesty of hers excluded by the elder. For this reason she points out, “Not only, sir, is the fruit of this meritorious deed of mine here merely as stated by you, for there is moreover this heavenly sovereignty⁸¹ too”. Herein *the honour (sakkāro)*: the performance of esteem, meaning she is herself to be honoured by devas. Similarly *the respect (garukāro)*⁸²: she is to be respected. *Of devas (devānaṃ)*: by devas. *Am revered (apacitā)*: am worshipped.

11. *To those perfectly released (sammāvīmuttānaṃ)*: to those well released, to those who have abandoned all defilement. *Calmed (santānaṃ)*: saintly with deeds of body, speech and mind calmed⁸³; they are Brahmācārins⁸⁴ through their having made a habit of the Brahmācariya that is the path and the Brahmācariya that is within the Teaching⁸⁵. *Devoted, should give a seat (pasanno āsanaṃ dajjā)*: having become devoted in heart by way of faith in the fruition of deeds and by way of faith in the Three Jewels, should give even so little as a mere seat. *Might thus rejoice just as I do (evaṃ nande yathā ahaṃ)*: just as I now rejoice, enjoy myself, on account of that gift of a seat, so might another too thus rejoice, might thus enjoy himself.

12. *Therefore (tasmā)*: for this reason; the word *hi* (untranslated) is a mere particle. *By one desiring his own good (attakāmena)*: by one desiring his own well-being, for one desiring his own good is one who performs deeds that bring about his own well-being, not those that bring about what is not to his well-being. *Greatness (mahattaṃ)*: greatness of result (from the gift)⁸⁶. *To those bearing their last body (sarīrantīmadhāriṇaṃ)*⁸⁷: to those bearing their last person⁸⁸, meaning to those in whom the āsavas are destroyed. For this is the meaning here: since I enjoy myself amidst such heavenly excellence on account of a gift of a seat to arahants, therefore a seat is to be given to those remaining in their last accumulated complex by others wishing for their own growth too; it indicates that there is no meritorious deed like it.

The rest is exactly the same as already given.

The Exposition of the Elephant Vimāna is concluded.

Notes to I.5

1. The Bamboo Grove was bestowed upon the Buddha shortly after his enlightenment by king Bimbisāra. Within the grove there was a collection of trees where food was regularly set for the squirrels living amongst them, the practice having been inaugurated by a king – according to some sources Bimbisāra himself – who having one day fallen asleep there through drinking too much on a picnic had been saved from being bitten by a snake, attracted by the smell of the liquor, through one of the local tree-devatās assuming the form of a squirrel and awakening the king with her chirping – Uda 60 ⇌ SnA ii 419f.
2. Sc reads ākiritvā, Be okiritvā for text's vikiritvā.
3. Sc Be read vippakiriṃsu for text's vikiriṃsu.

4. Be reads *lājapañcamakāni* for text's *Se lājapañcamāni*; cp J i 55, DhāA i 112. The five items constituting this offering were white mustard, powdered rice, jasmine buds, thistle grass and puffed rice – see The Chronicle of the Thūpa and the Thūpavaṃsa, p 35³⁵. PED should be amended.
5. *Musa sapientium*; its stem together with its bunch of fruits and leaves are used to decorate the entrance to houses and temples during certain festivals amongst modern Hindus, for instance the festival of *Dīvalī*.
6. As a sign of luck. Usually a pitcher filled with water and a spadix of coconut placed in it. Cp the guard-stones of ancient public buildings in India and Ceylon (NAJ).
7. Reading ca with Be; text Se omit.
8. Se Be read *siri-* for text's *siri-*.
9. Reading *-bhāvañ* with Se Be for text's *-bhavañ*.
10. A fabulous jewel that granted all desires – cp SED sv.
11. Reading *karoti* with Be for text's *Se karonti*.
12. Cp S i 32.
13. *aḥatam*; in other words, new, unworn.
14. Be reads *navapīṭham* for text's *Se navam pīṭham*.
15. *paduma*, *Nelumbium Speciosum*, the red lotus.
16. Se Be read *sappimadhusakkharā taṇḍu-* for text's *sappimadhusakkharataṇḍu-*.
17. Reading *sajjenti* with Se Be for text's *sajjeti*.
18. Be reads *vikasitapadumapattakiñjakkhakesaropasobhitesu padumesu* for text's *Se vikasitesu padumesu*. The bunch of lotuses she received probably consisted of unopened buds which would have opened out, as is usual, after sunrise on the following day (NAJ).
19. Be reads *āsanassa upari vitānaṃ bandhitvā mālādāmaolambakadāmāni olambitvā*, *Se upari vitānaṃ bandhitvā olambakadāmāni olambetvā*, for text's *upari vitānaṃ bandhitvā olambakadāmāni ālambetvā*.
20. Reading *katadānūpakaraṇa-* with Se Be for text's *katadānupakaraṇa-*.
21. *sahassathavikam nikkhipanto*; SOM 7f takes this as "with the bearing of one who was laying down a purse of a thousand pieces" and notes that it "seems to have been the mark of a distinguished person(?)" – SOM 8¹. According to NAJ, here it is dispensing largesse, throwing money from a purse containing a thousand pieces; thus *Ratanapāla* "hanging a purse with a thousand pieces on each door". This is, however, not the manner to be adopted when wandering for alms and given that *nikkhipati* can also mean 'to deliver' (cp SED sv *nikṣipati*) it might rather refer to the manner which one would adopt when carrying a large sum of money through the city streets, that is, unobtrusively and not wishing to draw attention to oneself, which is indeed the manner to be adopted by a monk in wandering for alms – cp VVA 6 and PS 157⁹.
22. *anuggaha-*; cp n 3 on VVA 28 above.

23. Se Be read -sakkharā- for text's -sakkhara-.
24. Reading hontu with Se Be for text's hotu. Ratanapāla explains: an elephant as conveyance and above it . . . (NAJ).
25. Reading -sakkharāhi- with Se Be for text's -sakkharādīhi.
26. Be reads pallaṅka for text's Se pīṭhe.
27. Reading ratanaviccittam pallaṅkam with Se Be for text's ratanaviccittapallaṅkam.
28. Reading mahatā devatānubhāvena with Se Be; text omits.
29. Text adds kuṅjaro te varāroho ti ādim āha; I follow Be which omits except for reading, like Se, āha after the verses. Otherwise Se differs considerably – see Hardy's note at VvA 34⁷.
30. padumī; cp SOM 8⁴ and cty below.
31. Be reads padmapattakkhi for text's Vv padmapattakkhī, Se Te padumapattakkhī; as cty points out, this is vocative, -akkhī, (but with lengthening, m.c.).
32. paduma.
33. uppala.
34. pokkhara.
35. Reading anuggahāti with Be for text's Se Te Vv anuggahāti; cp PED sv.
36. PED sv kamsa doubts whether brass was known in the Ganges valley but bronze alloy was probably known. The bells are usually hung on the neck to warn pedestrians (NAJ).
37. Vv reads yatha, probably in error, for text's Se Be Te yathā.
38. Be Te read khandhamhi for text's Se Vv khandhasmiṃ.
39. Reading atirocasi with Se Be Te Vv for text's atirocati.
40. Cp PvA 57 for a similar explanation of the term kuṅjara.
41. So Se Be for text's carati.
42. Reading giricarādhibhedo with Be for text's Se girivarādibhedo; cp SED sv where it seems to be a wild elephant.
43. Reading etesan ti with Se Be for text's ete santi.
44. Reading tehi vihito kappano sannāho yassa so with Se Be for text's so hi vividhālāṅkārasannāho.
45. Se Be read abhiratiṃ for text's abhiruciṃ.
46. In the sense that saṃ=sammā (cp PED sv:sam) this could be taken as an alternative grammatical form.
47. A kind of lotus.
48. Text misspells -pokkara- here.
49. Reading mālābhārī with Se Be for text's mālādhārī.
50. Reading sandhārentehi with Se Be for text's sandhārantehi.
51. Reading padanikkhepe padanikkhepe with Se Be for text's padanikkhepe.
52. So Se Be for text's vaggum, for as the cty states the compound is to understood as vaggu-m-anuggahāti, not vaggum anuggahāti as given in the verse of our text.
53. Reading cāru with Se Be for text's cāruṃ; cp previous note.
54. nikkhepapadāvitikkamaṃ – so Hardy's emendation at VvA 372 for text's nikkhepapadavitikkamaṃ; Be reads nikkhepapadaṃ vitikkamaṃ, Se padanikkhepapadavitikkamaṃ.

55. Reading vaggu cāru with Se Be for text's vaggum cārum.
56. Reading āmitam; PED sv claims that this occurs only in its negative form, āmitam.
57. Reading gamanaparikkilesa- with Se Be for text's gamanaparikkilesa-.
58. Text misprints soṇṇakamsā here.
59. Reading manuñānigghosā olambanti with Se Be for text's manuñānigghoso suyyati.
60. Reading ativiya manoharasaddo niccharati with Se Be for text's ativiya manoharā saddā niccharanti.
61. Cp PS 218⁵.
62. Reading kusalehi with Se Be for text's kusalena.
63. Text adds ca here; Se Be omit.
64. gāyantena.
65. Cp n 39 on VvA 274.
66. Reading -mahattenāpi with Se Be for text's -mahantenāpi.
67. saṅkhyā-, or perhaps of intelligence.
68. Reading kāyikasamvarādisamvarasilassa with Se Be for text's kāyikādisamvarasilassa.
69. Be Te read kammakusalassa for text's Se Vv kammassa kusalassa.
70. Reading matthakapattim with Se Be for text's -pattam.
71. Reading lakkhaṇūpanijjhānam with Se Be for text's -jjānam. The former is probably the practice of samādhi centred upon an object of concentration, the latter that of vipassanā by way of one or another of the (ti)lakkhaṇas of anicca, dukkha and anattā.
72. Reading sabbasamkilesapakkham with Be for text's Se sabbam samkilesapakkham.
73. The text reads satan ti samānam, santam vā and a variety of interpretations are possible here since, whilst satam, samānam and santam are all forms of the accusative singular present participle of atthi, to be, satam and santam can also mean 'true', satam 'mindful', samānam 'even' and santam 'calm'. Cp SOM 9⁷ where 'calm' seems preferred. But I think we must understand the second alternative as 'true' since Dhammapāla goes on to explain by sappurisa, literally a 'true man', suggesting that in the first alternative two different forms of atthi are to be understood.
74. Almost synonymous with sāvaka; cp M i 7f.
75. Reading abhippakinnam with Se Be for text's abhikinnam.
76. Reading atthatam with Se Be for text's santhatam.
77. Reading abhippakirim with Se Be for text's abhippakiri.
78. Reading pupphavassābhivassanakaniyāmena with Se Be for text's pupphābhivassakaniyāmena.
79. Reading upaḍḍhapadumassa with Se Be for text's upaḍḍhassa padumassa.
80. Reading -sukha- with Se Be for text's -sukka-; cp VvA 17 for this list.
81. Reading ādhipateyyam with Se Be for text's adhipateyyam.
82. Reading garukāro ti with Se Be for text's garukāro.

83. Cp PvA 132; deeds of sāvakas/sappurisas do not generate either merit or demerit.
84. Reading brahmacāriṇaṃ with Se Be and verse for text's brahmacāriṇaṃ.
85. Cp VvA 348 where this is explained as going forth. Two sorts of Brāhmacariya are also mentioned at Vism i 92, vii 72 but not explained.
86. Cp SOM 9^o.
87. So Se Be and verse; text reads sarīrantimadhāriṃ here.
88. dehaṃ.

I.6 EXPOSITION OF THE BOAT VIMĀNA [Nāvāvimānavañṇanā]

[40] "Your boat with golden awnings". This is the Boat Vimāna. How did it originate?

When the Lord was staying at Sāvatti, as many as sixteen monks who had spent the residence of the rainy season dwelling in a certain village dwelling-place were, during the hottest part of the day¹, following the highway in the direction of Sāvatti with the intention of seeing the Lord and of hearing Dhamma. And on the way there was a waterless wilderness where they, overpowered by the heat, tired, parched and not finding any water, went along nearby² a certain village. There a certain woman³ was heading towards the well with a water-vessel with the aim of (fetching some) water. Now when those monks saw her they, overcome with thirst⁴, headed in that direction thinking that if they were to go⁵ where that woman was going they would be able to get some water there, saw the well and stood near her. The woman drew water therefrom and when she was ready to turn back she saw those monks, realised that those worthy ones were thirsty and in need of water, gave rise to respect and thoughtfulness⁶ and invited them to (partake of) the water. They took out⁷ the water-strainer from the bag used for carrying the bowl, strained it and drank as much water as they needed, cooled down their hands and feet and then voiced their appreciation to that woman as regards her gift of water, thereafter going on their

way. She established that meritorious deed in her heart; recollecting it time and again she later on died and came into being in the realm of the Thirty-three. Due to the majesty of her meritorious deed there arose for her a great vimāna embellished with a wish-granting tree. Surrounding that vimāna⁸ was a stream conveying water as stainless as a mass of gems and that was banked with pale-coloured sandy mounds sprinkled with sand as though decorated with strings of pearls and silver⁹. [41] On both its shores and at the door to her vimāna-park there came into being a great lotus pond that was adorned with clusters¹⁰ of lotuses of (all) five¹¹ colours together with a golden boat. She would roam about there experiencing heavenly excellence sporting and dallying in her boat. Then one day the venerable Mahāmoggallāna who was conducting a deva-tour saw that devadhītā¹² sporting in her boat and, enquiring of the meritorious deed done¹³ by her, said:

1. "You stand, lady, having embarked into your boat with golden awnings; (then) you plunge into this lotus pond and pick a lotus with your hand¹⁴.

2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?

3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

Thereupon this verse was spoken by those performing the rehearsal¹⁵ (of the Dhamma) to indicate the manner in which the devatā, questioned by the elder, answered:

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

This is the manner in which that devatā answered:

5. "When I was human, amongst men – in my former birth in the world of men¹⁶ – I saw some monks who were parched and tired; summoning up (energy) I gave them water to drink.

6. Truly, he who, summoning up (energy), gives water to drink to those tired¹⁷ and thirsty – for him there will be rivers of cool water abounding in flowers and many white lotuses.

7. Water-courses will flow around¹⁸ him at all times – a river of cool water strewn with sand; [42] there will be mango trees and

sāla trees¹⁹, tilakas and rose-apples²⁰, uddālakas²¹ and trumpet-flowers²² in full blossom.

8. This best of vimānas, exceedingly shining²³, is thus meet with such sections of ground; this here is the result of that deed – those who have performed meritorious deeds will receive such as this²⁴.

9. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

10. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human²⁵. Due to that am I of such shining majesty and my complexion radiates in all directions”.

Herein:

1. *With golden awnings (suvanṇacchadanam)*: with golden awnings through its interior being covered over in that both sides are made of shining gold fashioned into decorated walls²⁶ and through being covered²⁷ on top with ornaments that are made of gold that blaze forth²⁸ with various jewels. *Boat (nāvam)*: float²⁹; for it is a float (*pota*) since it floats (*pāvati*)³⁰, it goes, from this shore to the further shore and is called a boat (*nāvā*) since it conducts (*neti*)³¹ beings. *Lady (nāri)*³² is addressing the devadhītā. Since he leads (*narati=neti*) he is a man (*naro*), a primate (*puriso*)³³; for just as the being who is by nature foremost is called a primate (*puriso*) since he lies prime (*puri seti*) in the sense that his nature is better than any other, so is he a man (*naro*) in the sense of leading (*nayana*)³⁴. For the person who is the son, or brother even, stands in the position of father to his mother or elder sister, so how much more so the one who is her husband? She is a woman (*nāri*) since she belongs to man (*narassa*)³⁵, whilst this designation that is current in the case of human females³⁶ is similarly used, by extension, in the case of other (non-human) females. *You plunge into this lotus pond (ogāhasi pokkharaniṃ)*: through fondness for diversion in the water you enter this heavenly lake that has acquired the name 'lotus pond' (*pokkharani*) due to the existence there for the most part³⁷ of lotuses (*pokkhara-*), of the heavenly padumas so called, in spite of there being many varieties of blooms, such as that of the red uppala and blue uppala and so on³⁸, made of jewels springing from the water. [43] *Pick a lotus with your hand (padmam chindasi pāṇinā)*³⁹: break off with your hand, in your

desire to get a lotus with which to sport⁴⁰, a heavenly kamala, its hollow stem made of silver, its cluster of petals made of jewels that are rubies⁴¹ and its pericarp⁴² and hairy filaments made of gold.

5. *Who were parched (tasite)*: who were thirsty. *And tired (kilante)*: and tired in body due to that thirst and⁴³ travel fatigue. *Summoning up (uṭṭhāya)*: summoning up energy, meaning not slipping into idleness.

6-7. By means of "Truly, he who" and so on she answers in a general way the point as asked by the elder, indicating⁴⁴ the method of inferring that which is not seen by way of that which is seen saying, "Just as I have, so too can others acquire such fruit as this⁴⁵ by means of a meritorious deed consisting in a gift of water that has gone to the (correct) sphere⁴⁶. In this connection *tassa* (for him) and *taṃ* (him) refer back⁴⁷ to the aforementioned performers of meritorious deeds. *Will flow around (anupariyanti)*: accordingly (*anurūpavasena*) will surround (*parikkhipanti*); he too will indeed be surrounded with the surroundings⁴⁸ that is his dwelling-place. *Tilakas (tilakā)*: a species of tree whose flowers are similar to the flowers of the bandhujivaka⁴⁹. *Uddālakas (uddālakā)*: wind-slayers (*vātaghātakā*), which are also called royal-trees (*rājarukkha*)⁵⁰.

8. *With such sections of ground (taṃbhūmibhāgehi)*: with sections of ground of such a kind⁵¹, meaning with areas of ground possessing the aforementioned lotus pond, river and park. *Is thus meet (upetarūpaṃ)*: is meet through being worthy of praise⁵²; that is to say, by way of these lotus ponds and so on it is of delightful composition. *Exceedingly shining (bhūsa sobhamānaṃ)*: they will receive this best of vimānas, exceedingly, extremely, brilliant – this is how it should be construed.

The rest is exactly the same as already given.

The Exposition of the Boat Vimāna is concluded.

Notes to I.6

1. gimhasamayā; India has three seasons – hot, wet and cool – and since these monks have just completed the residence of the rainy season they must be travelling to Sāvatti, not in the hot season as stated at SOM 10, but in the cool season but during the hottest part of the day.
2. Reading avidūrena with Sc Bc for text's avidūre.

3. Se Be read *itthī* throughout for text's *itthī*.
4. Reading *pipāsāparetā* with Se Be for text's *pipāsaparetā*.
5. Reading gate with Se Be for text's *gatā*.
6. Reading *garucittikāraṃ* with Se Be for text's *garucittikāraṃ*; cp VvA 30 where giving thoughtfully is one of the good qualities of a gift.
7. Reading *nīharitvā* with Se Be for text's *nīharitvā*.
8. Reading *vimānaṃ* with Se Be; text omits.
9. Reading *muttājālarajata vibhūsitā viya sīkatāvakiṇṇapaṇḍarapulīnataṭā maṇikkhandhanimmalasalilavāhīnī* with Se (Be *mutta-*) for text's *muttājālarajata vikasitāvakiṇṇapaṇḍarapulīnaratanamaṇikkhandhanimmalasalilavāhīnī*.
10. Reading *-saṇḍa-* with Se Be for text's *-puṇḍarika-*.
11. Lotus of the *paduma* variety, as here, could be either red or white, and less often blue, yellow or pink – cp PED sv.
12. Reading *devadhītaṃ* with Be for text's *Se devataṃ*.
13. Reading *katapuñṇakammaṃ* with Se Be for text's *katamaṃ puñṇakammaṃ*.
14. Te Vv (Gooneratne) and SOM insert an extra verse here.
15. Reading *saṅgītikārehi* with Se Be for text's *saṅgāhakehi*.
16. Reading *purimāya jātiyā manussaloke* with Se Be Te Vv; text omits.
17. Reading *kilantāna* with Se Be Te Vv for text's *kilantānaṃ*.
18. Reading *āpagā anupariyanti* with Se Be Te Vv for text's *āpagānupariyanti*.
19. *Shorea robusta*.
20. *jambu*, *Eugenia Jambolana*, after which India, as *Jambudīpa* – the Rose-apple continent – is named; it bears a small pink and white fruit tasting watery and mildly sweet. The Buddha was born and died under it and it was supposed to be the special tree of the Sakyans (NAJ).
21. According to PED this is *Cassia Fistula* or *Cordia Myxa*; cp *cty*.
22. *pāṭaliyo*, *Bignonia Suaveolens*. UdA 408 on Ud 85 states that the village of *Pāṭali* (which was later to become *Pāṭaliputta*, the capital of *Asoka* and identified with ruins near modern *Patna*) was so-named since two or three shoots of these flowers burst through the earth in the clearing where, and on the day on which, that village was to be constructed.
23. Reading *bhusa sobhamānaṃ* with Be Vv for text's *Se Te bhusasobhamānaṃ*.
24. Te Vv (Gooneratne) and SOM insert an extra verse here.
25. Reading *akkhāmi te bhikkhu mahānubhāva | manussabhūtā yam akāsi puñṇaṃ* with Se Be Vv (Te . . . *yam ahaṃ akāsim*); text omits.
26. Reading *vicittabhittiviracanehi* with Se Be for text's *vicittabhittivividhachadanehi*.
27. Reading *chādītāya* with Be for text's *chādītātāya devatāya*, *Se chāditekadēsātāya*.

28. Se Be read -samujjalitena for text's -samujjalena.
29. pota is probably derived from √plu, to float ; cp fleet, flotilla and Anglo-Saxon flota – for further details see W.W.Skeat *An Etymological Dictionary of the English Language*, Oxford 1888, sv.
30. Also from √plu; PED is probably incorrect in suggesting the adoption of patati here.
31. Scemingly a quasi-etymology of nāvā though the connection is obscure; it is as if to say it is a ferry since it ferries.
32. Literally woman; see below.
33. Literally man but rendered 'primate' to maintain the etymology suggested.
34. Reading nayanat̥thena with Se Be for text's narat̥thena.
35. This is as true an etymology of nārī as is woman of man: "That woman is a corruption of A(nglo-)S(axon) wifman, lit. wife-man, is certain" – Skeat, op cit sv Woman.
36. -it̥h̥isu, literally women.
37. Reading yebhuyyena at̥hitāya with Se Be for text's yebhuyyatāya; cp Dial ii 210¹ for a discussion of pokkharāṇī.
38. Reading rattuppalanīluppālādike with Se Be for text's rattuppālādike; the uppala, like the paduma and kamala mentioned below, is a variety of lotus.
39. Text misprints pāṇiṇā here.
40. līāravindam; cp Skt līlākamala, 'a woman's toy-lotus, a lotus-flower held in the hands as a plaything' (SED). Aravinda is the lotus, *Nymphaea Nelumbo*.
41. Reading padumarāgaratanamayapattasaṅghātaṃ with Se Be for text's padumam nānāratanamayappattasaṅkhātaṃ.
42. Reading -kaṇṇikā- with Se Be for text's -kaṇṇika-.
43. Reading ca with Se Be; text omits.
44. Reading dassenti therena with Se Be for text's dasseti. Therena.
45. Be reads etādisaṃ for text's Se edisaṃ.
46. Cp VvA 3.
47. paccāmasati; not listed by Childers or PED.
48. Se Be read -parikkhipanena for text's -parikkhepena.
49. The bandhujivaka, which according to PED is *Pentapetes phoenicea*, is often cited as an example of the colour red – e.g. D ii 111 = M ii 14; Vism v 17f; DhsA 317. NAJ understands it to be a species of hibiscus with clustered red flowers. Cp VvA 159.
50. Cp n 21; according to PED the vātaghātāka is either *Cassia* or *Cathartocarpus Fistula* whilst the rājarukkha is *Cathartocarpus Fistula* alone. The former were probably grown in rows as wind-breakers (NAJ).
51. Reading tādisēhi bhūmibhāgehi with Se Be for text's tādisabhūmibhāgehi.
52. Reading pāsamsiya- with Se Be for text's pasamsiya-; PED sv pasamsiya no doubt intended praśamsya by praśamsia.

I.7 EXPOSITION OF THE SECOND BOAT VIMĀNA [Dutiyanāvāvimānavañṇā]

"Your boat with golden awnings". This is the Second Boat Vimāna. How did it originate?

[44] When the Lord was staying at Sāvatti a certain elder in whom the āsavas were destroyed desiring, at the approach of the rainy season, to enter upon the residence of the rainy season in a village dwelling, in the afternoon followed the highway from Sāvatti in the direction of that village; but tired and parched through the fatigue of the journey reached a different village whilst on his way¹. Seeing no such place as was shaded and well watered outside that village and being overcome by fatigue, he put on his robe, entered the village and stood at the door of the chief house of that village itself. A certain woman² there, upon seeing the elder, asked, "Where have you come³ from, sir?", and realising he was fatigued by the journey and in a state of thirst had him enter⁴ the house saying, "Come, sir", and gave him the seat she had appointed, saying, "Please be seated here". When he was seated there she gave him water for washing his feet and oil for anointing them and then took a palm-fan and fanned him. When his fever had been allayed she prepared a sweet, cool, fragrant drink and gave this to him. The elder drank this and, with his tiredness subsided, showed his appreciation and then departed⁵. Later on she died and came into being⁶ in the realm of the Thirty-three – everything is to be understood as being the same as in the immediately preceding Vimāna⁷; even in the verses there is nothing new. For this reason it was said:

1. "You stand, lady, having embarked into your boat with golden awnings; (then) you plunge into this lotus pond and pick a lotus with your hand⁸."
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

5. "When I was human, amongst men – in my former birth in the world of men⁹ – I saw a monk who was parched and tired; summoning up (energy) I gave him water to drink.
6. [45] Truly, he who, summoning up (energy) gives water to drink to one tired and thirsty – for him there will be rivers of cool water abounding in flowers and many white lotuses.
7. Water-courses will flow around¹⁰ him at all times – a river of cool water strewn with sand; there will be mango trees and sāla trees, tilakas and rose-apples, uddālakas and trumpet-flowers in full blossom.
8. This best of vimānas, exceedingly shining¹¹, is thus meet with such sections of ground; this here is the result of that deed – those who have performed meritorious deeds will receive such as this.
9. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
10. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human¹². Due to that am I of such shining majesty and my complexion radiates in all directions".

Except for the fact that here there was just one elder there is nothing new in the exposition of the meanings either.

The Exposition of the Second Boat Vimāna is concluded.

Notes to 1.7

1. Reading antarāmagge with Se Be for text's aññatarena maggena.
2. Se Be read itthi for text's itthi.
3. Reading āgat' attha with Se Be for text's āgatāttha.
4. Reading pavesetvā with Se Be for text's pavisetvā.
5. Reading pakkāmi with Se Be for text's pakkami.
6. Se Be read nibbattī ti for text's nibbatti.
7. Reading anantaravimānasadisān ti with Se Be for text's anantaravimānasadisam.
8. Te Vv (Gooneratne) and SOM 12 add an extra verse here as in the preceding Vimāna; but unlike in that Vimāna they do not add the extra verse after verse 8.
9. Reading purimāya jātiyā manussaloke with Se Be Te Vv; text omits.
10. Reading āpagā anupariyanti with Se Be Te Vv for text's āpagānupariyanti.

11. Reading bhūsa sobhamānaṃ with Be Vv for text's Se Te bhūsasobhamānaṃ.
12. Reading akkhāmi te bhikkhu mahānubhāva | manussabhūtā yam akāsi puññaṃ with Se Be Te Vv; text omits.

1.8 EXPOSITION OF THE THIRD BOAT VIMĀNA [Tatīyanāvāvimānavañṇanā]

"Your boat with golden awnings". This is the Third Boat Vimāna¹. How did it originate?

The Lord, who was conducting a tour of the countries about accompanied by a large order of monks, reached (the path)² leading towards the brahmin village named Thūṇa in the country of Kosala³. The brahmin householders of Thūṇa came to hear, "It is said that the recluse Gotama has arrived in our village-settlement". Now the brahmin householders of Thūṇa, who lacked devotion, were of wrong view and by nature mean, thought, "If, having entered this village, the recluse Gotama should stay two or three days he might establish all the people in his word, whereupon [46] the Dhamma of the brahmin would find no support". Endeavouring to prevent the Lord from staying⁴ there they removed the boats stationed at the river fording places and rendered causeways and bridges useless⁵. Similarly they concealed the wayside watering places, the rest-houses⁶ and pavilions and except for one well, concealed all the other wells by filling them with grass and so on. For this reason it is said in the Udāna: "Then the brahmin householders of Thūṇa filled the well up to the rim with grass and chaff⁷ saying, 'Don't let those shaveling recluses drink⁸ any water!'"⁹. The Lord came to know of this alteration of theirs and, having pity on them, crossed the river through the air accompanied by the order of monks and then went on his way, in due course reaching the brahmin village of Thūṇa. He stepped off the path and seated himself on the seat appointed (for the purpose) at the foot of a certain tree.

And at that time a good many women carrying water passed

by near¹⁰ to the Lord. Now in that village an agreement had been made that if the recluse Gotama were to come there no one should go out and meet him and so on¹¹ whilst when he came to a house¹² almsfood was not to be given either to him or to his sāvakas. Therein the servant-girl of a certain brahmin, who was going along taking water in a pitcher, saw the Lord seated surrounded by the order of monks and, as she realised that the monks were tired and parched through the fatigue of the journey, became devoted in heart desiring to give them water thinking, "Even if these¹³ village-dwellers remain resolute in the agreement they have made that nothing is to be given to the recluse Gotama nor any homage paid – in spite of his being so, were I, having gained these who are worthy of donations who are such superb¹⁴ merit-fields, not to act towards my own support with a mere gift of water even, when would I be released from this miserable life? Gladly let my master, and all these¹³ village-dwellers even, bind or kill me – I will still give a gift of water with respect to such a merit-field!" [47] Having made this resolve and though the other women carrying water were trying to prevent her she, without regard for her life¹⁵, lifted down the water-pitcher from her head and, grasping it with both hands, placed it to one side and, full of joy and happiness, approached the Lord, saluted him with the fivefold prostration and invited him (to partake of) the water. The Lord surveyed¹⁶ her devotion of heart and, helping her, strained the water¹⁷, washed his hands and feet and then drank the water. The water in the pitcher did not diminish. When she saw this she again with devoted heart gave it to a monk – then likewise, to one after another in turn¹⁸, she gave it to all of them even. And still the water did not diminish. Overjoyed she went towards her house with her pitcher as full as ever¹⁹. When her lord, who was a brahmin, heard that she had given water he said, "This one has broken the rule of the village and I am blamed", and, flaring up and spluttering²⁰ with anger, flung her to the ground and struck her with his hands and feet. Through this attack she reached the end of her days and came into being in the realm of the Thirty-three where there arose for her a vimāna similar to that mentioned in the First Boat Vimāna.

Now²¹ the Lord addressed the venerable Ānanda saying, "Come now, Ānanda, fetch me some water from that well". The elder said, "At present the well has been polluted²² by the people

36. Reading kilantāna with Se Be Te Vv for text's kilantanam.
37. Reading āpagā anupariyanti with Se Be Te Vv for text's āpagānupariyanti.
38. Be adds immediately before this: "I proclaim to you, monk of great majesty, what meritorious deed I did when I was human".
39. Te Vv (Gooneratne) read utthāya – which is followed at SOM 17 – for text's atthāya.
40. Reading kiriyāvicchedam dassanavasen' evam with Se Be for text's kiriyāvicchedadassanavasen' eva.
41. That is, in the two preceding Vimānas.
42. Se reads ratanamayakaṇṇikābaddhagchavanto, Be suvaṇṇamaya-kaṇṇikābaddhagehavanto, for text's ratanamayakaṇṇikāya bandhaketuvanto, text also recording even more vll. I propose reading ratanamayakaṇṇikābaddhaketuvanto since at PvA 282 Dhammāpāla similarly visualises pinnacled houses as sporting flags (kūṭāgāradhaja). Ketu, here rendered 'banner', might however refer to a spire above the house-top or place where the rafters meet (NAJ).
43. In the sense that, as explained at PvA 185, nivesā is given with a distortion of gender, its true form being nivesanāni.
44. Reading samappamāṇatāya with Se Be for text's samapamāṇatāya.
45. Reading maṇiratanakanakaraṃsijālehi with Be (Se maṇikana-karaṃsijālehi) for text's maṇiratanakanakādīhiraṃsijālehi.
46. Be omits the whole sentence.
47. Reading pubbāparāpekkham with Se Be for text's pubbapadāpek-kham; more literally the word 'looks' back to what is before it and forward to what is after it.
48. Reading mama atthāya with Se Be for text's atthāya.
49. Reading yojanā with Be for text's Se atthayojanā.
50. So Be and verse for text's Se adāsim.
51. So Se Be; text reads this sentence after the next paragraph.
52. Se Be read patiṭṭhahi for text's patiṭṭhāsi.
53. But not to the extent that they gained vision of the Four Truths. This confirms that this special teaching could be given in public with only a select few gaining thereby vision of the Four Truths, the rest believing that an ordinary discourse had been delivered.

I.9 EXPOSITION OF THE LAMP VIMĀNA [Dīpavimānavannaṇā]

"With surpassing complexion". This is the Lamp Vimāna. How did it¹ originate?

One Uposatha day, when the Lord was staying at Sāvatti, a

good many [51] layfollowers², as observers of the Uposatha³, gave alms⁴ in the morning in accordance with their means, (themselves) ate quite early in the morning and then, in the afternoon, went, clothed in clean clothes, (wearing) a clean upper-garment and with scents and garlands and so on in their hands, to the vihāra where they sat around monks who were inspiring to the mind⁵ paying them homage and in the evening heard Dhamma. Whilst they were still desirous of tarrying in that same vihāra simply hearing Dhamma from them the sun set⁶ and it became dark. Then a certain woman there, thinking that that would be a fitting time to provide lamplight, had the things to light a lamp with brought from her house, lit a lamp, placed it in front of the Dhamma-seat and heard Dhamma. With her heart delighted at that gift of a lamp, being filled with joy and happiness, she⁷ saluted (the monks) and went to her own house. Later on she died and came into being in a vimāna of jotirasa (jewel)⁸ in the realm of the Thirty-three. Moreover, her bodily radiance⁹, being extremely shining, would, having outshone the other devas, remain lighting up the ten directions. Then one day the venerable Mahāmoggallāna who was conducting a deva-tour . . . – all this is to be understood in exactly the same manner as handed down above, except that here he questioned her with four verses¹⁰:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing¹¹ Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. Due to what are you of stainless shine, outshining the (other) devatās. Due to what do all directions shine on account of all your members?
4. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"¹²
5. [52] That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
6. "When I was human, amongst men – in my former birth in the world of men – in total darkness in the black of night¹³ I gave a lamp at lighting-up time.

7. He who in total darkness in the black of night¹³ gives a lamp at lighting-up time arises in a vimāna of jotirasa (jewel) abounding in garlands and many white lotuses.
8. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
9. Due to that am I of stainless shine, outshining the (other) devatās. Due to that do all directions shine on account of all my members.
10. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions”.

(This is how) she answered.

Herein:

1. *With surpassing complexion (abhikkantena vaṅgena)*: in this connection¹⁴ the word *abhikkanta* is handed down with reference to waning as in “The night is far advanced (*abhikkantā*), Lord, the first watch has ended”^a and so on; with reference to what is best as in “This is the most accomplished (*abhikkantataro*) and the most excellent of these four individuals”^b and so forth; with reference to exclamations of appreciation as in “It is excellent (*abhikkantaṃ*), Lord! It is excellent, Lord!”^c ¹⁵ and so on; [53] and with reference to what is very beautiful as in “Lighting up all directions with surpassing (*abhikkantena*) complexion”^d and so forth; here too it is to be regarded as with reference simply to what is very beautiful. Therefore *surpassing (abhikkantena)*: exceeding, extremely lovely, meaning very beautiful¹⁶. *With complexion (vaṅgena)*: with skin-complexion. *Lighting up all directions (obhāsenti disā sabbā)*: causing all the ten directions¹⁷ to shine, making them one mass of light. Like what?¹⁸ He said “Like the Healing Star”. This star has acquired the name *osadhī* since excessive (*ussana-*) radiance is contained (*dhīyati*) by it, or alternatively since it contributes to giving strength to medicines (*osadhīnam*)¹⁹; just as it stands shedding light all about it, even so do you stand lighting up all directions.
3. *On account of all your members (sabbagattehi)*: on account of all the constituent parts of your body; they shine on account of your entire limbs both great and small – this is the meaning. For this is the instrumental case in the (sense of a) cause. *Do all directions shine (sabbā obhāsate disā)*: do all ten directions flash

forth. Some also read *obhāsare* (shine); for them *sabbā disā*²⁰ (all directions) is to be regarded positively as a plural.

7. *At lighting-up time (padīpakālamhi)*: at the time for the activity of lighting-up, when lighting a lamp is proper²¹, meaning when it is dark. For this reason she said *he who in total darkness in the black of night (yo andhakāramhi timīsikāyaṃ)*, meaning in the dense, great darkness. *Gives a lamp (dadāti dīpaṃ)*: gives the gift of a lamp, whether or not he (himself) lights²² the lamp; he gives away materials necessary for lighting²³ specifying these for those worthy of donations. *Arises in a vimāna of jotirasa (jewel) (uppajjati jotīrasaṃ vimānaṃ)*: comes to a vimāna of jotirasa (jewel) by way of taking rebirth.

The rest is exactly the same as already given.

Then when the devatā had talked about the matter in the manner in which it had been enquired of, the elder took that same talk as a matter arising and (talked a progressive talk) by means of talk on giving and so on and when he knew that her heart was ready and so forth he made visible the (Four) Truths. At the culmination of those Truths²⁴ that²⁵ devatā, together with her retinue, was established in the sotāpatti-fruit. The elder returned from there and informed the Lord of the incident. The Lord taught Dhamma in detail with that as its basis to the company assembled there. [54] That teaching came to be of benefit to those people. Those people²⁶ became especially zealous with respect to the gift of a lamp.

The Exposition of the Lamp Vimāna is concluded.

Notes to I.9

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *upāsakā* with Se Be for text's *upāsakā upāsikā*.
3. Cp VvA 71ff and notes there.
4. Reading *dānaṃ* with Se Be for text's *dānādāni*.
5. Reading *manobhāvanīye* with Se Be for text's *manobhāvaniye*.
6. Reading *sūriyo atthaṅgato* with Se Be; text omits.
7. Reading *sā tena* with Se Be for text's *tena ca*.
8. Cp SOM 18¹; VvA 111.
9. Se Be read *sarīrasobhā* for text's *sarīrappabhā*.
10. Reading *catūhi gāthāhi pucchi* with Se Be for text's *abhikkantena vaṇṇenā ti ādinā tīhi gāthāhi paṭipucchi*.
11. Reading *osadhī* with Se Be Te Vv and PvA for text's *osadhī*.

12. Verses 1, 2 and 4 = Pv II.1¹⁰⁻¹², 2¹¹⁻¹³, 3²⁹⁻³¹, 4¹²⁻¹⁴.
13. Reading *tīmīṣikāyaṃ* with Se Be Te Vv for text's *tīmīṣikāyaṃ*.
14. Reading *ettha* with Se Be; text omits.
 - a. Vin ii 236 = A iv 204.
 - b. A ii 101.
 - c. M i 368; Ud 49 etc.
15. The stock response to being shown the Four Truths.
- d. Vv V.1¹ below.
16. Reading *atikantena atimanāpena abhirūpenā ti attho* with Se Be for text's *abhimanāpena abhirūpenā ti attho*.
17. Reading *sabbā pi dasa disā* with Se Be for text's *sabbadisā*; cp PvA 71.
18. Reading *kiṃ viya* with Se Be for text's *kīdisa*.
19. Text erroneously begins a new sentence here; cp PvA 71 for a similar etymology and PS 82²⁰.
20. So Se Be and verse for text's *sabbadisā*; whilst plural in English translation, this expression is usually treated as singular in Pali – as evidenced by *obhāsate*, glossed by *vijjotati* (flash forth), both 3rd person singular. But some, it seems, took it as plural, emending the verb accordingly to *obhāsare*, 3rd person plural.
21. Reading *padīpujjalanayogge* with Se Be for text's *padīpasamujjаланayoge*.
22. Reading *ujjāleno vā anujjāleno vā* with Se Be for text's *ujjаланto vā anujjаланto vā*.
23. Reading *padīpopakaraṇāni* with Se Be for text's *padīpujjalanakāraṇāni*.
24. *saccapariyosāne*; such choice of expression suggests that the experience was far more than some mere verbal utterance and consisted rather in a revelation, or visual demonstration, of such Truths – cp the similar use of the term *desanāpariyosāne* in the context of the same phenomenon (e.g. VvA 50).
25. Reading *sā* with Se Be; text omits.
26. Reading *mahājano* with Be for text's Se *sesamahājano ca*.

I.10 EXPOSITION OF THE DONATION OF SESAME VIMĀNA [Tiladakkhiṇavimānavatṭṭhanā]

“With surpassing complexion”. This is the Donation of Sesame Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. Now at that time a certain woman in Rājagaha who was pregnant washed some sesame seed and dried it in the sun desiring to make some oil². Her life-span was exhausted, she being due to fall that same day, and a deed of hers, conducive to (rebirth in) hell³ stood ready to seize its opportunity. Then the Lord who was surveying the world towards dawn saw her with his heavenly-eye⁴ and thought, "This woman will die today and come into being⁵ in hell; what if I were to make her go up to heaven by accepting alms of sesame (from her)?" and, in but an instant, went from Sāvatti to Rājagaha, dressed early that morning, took bowl and robe and whilst wandering about Rājagaha in search of alms in due course reached the door of her house. When the woman saw the Lord she, filled with joy and happiness, hastily stood up and having performed the añjali salute, not seeing anything else suitably worthy of being given, washed her hands and feet, made a heap of the sesame, scooped it up with both hands and, filling her cupped hands⁶, poured the sesame into the Lord's bowl and then saluted the Lord. The Lord, pitying her, said, "May you be happy", and then departed⁷. That night, towards dawn, she died and came into being, as though awakening from sleep⁸, in a twelve-yojana golden vimāna in the realm of the Thirty-three. Then the venerable Mahāmoggallāna who was conducting a deva-tour in exactly the same manner as already given above came upon her surrounded by a retinue of a thousand nymphs and shining brilliantly with the great iddhi of a deva⁹ and asked:

1. [55] "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing¹⁰ Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

She answered:

5. "When I was human, amongst men – in my former birth in

the world of men – I saw the Buddha, dustless, serene, without disturbances¹¹.

6. Encountering him I, devoted, unexpected, gave a gift, a donation of sesame, with my own hands to the Buddha, to the one worthy of donations.

7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions”.

Herein:

6. *Encountering him (āsajja)*: this word *āsajja* is handed down with respect to attacking as in “assailing him (*āsajja nam*)¹², the Tathāgata”^a and so on; and with respect to meeting (someone) as in “Encountering him (*āsajja*) he gives a gift”^b ¹³ and so forth; here too it is to be regarded as being with respect to this meeting itself. Therefore *encountering him (āsajja)*: meeting him, meaning coming into contact¹⁴ with him through coming together. For this reason she said “unexpected”, for¹⁵ it was with reference to her gift of sesame that was inaugurated with respect to the Lord, hastily contacted, and that was without any previously accomplished conscious decision of giving preceded by the arranging of the merit-offering¹⁶ [56] that she said “Encountering him I, unexpected¹⁷, gave a gift, a donation of sesame”.

The rest is exactly the same as already given.

The Exposition of the Donation of Sesame Vimāna is concluded.

Notes to I.10

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *telam kātukāmā* with Se Be for text's *kevalam tilatelaṃ pātukāmā*.
3. Reading *nirayasamvattanikaṃ* with Se Be for text's *nirayasamvattaniyam*.
4. *dibbacakkhu*, the eye by means of which the rebirth of others is witnessed – cp M i 22 for the stock account. This should not be confused with the Buddha-eye with which the Buddha surveys the world in order to discover those capable of being established in, most often, the *sotāpatti*-fruit – see e.g. PvA 61, 93, 195 etc.

5. Reading nibbattissati with Se Be for text's nibbatteyya.
6. Se Be read añjalipūram for text's añjaliṃ pūrenti.
7. Reading pakkāmi with Se Be for text's pakkami.
8. Reading sutta(p)pabuddhā viya with (Se) Be; text omits. Cp Vism 314; Dhpa i 28, iii 7.
9. Reading ath' āyasmā Mahāmoggaliāno hetthā vuttanayena devacārikam caranto tam accharāsahassaparivutam mahatiyā deviddhiyā virocāmānam upagantvā with Se (Be omits hetthā vuttanayena) for text's tam āyasmā Mahāmoggallānatthero devalokam caranto hetthā vuttanayen' eva upagantvā.
10. Reading osadhī with Se Be Te Vv for text's osadhi; Vv misspells tāramā for all text's tārakā here.
11. Se Be read from "I saw" onwards with verse 6.
12. Be reads, more correctly, āsajja nam (for text's āsajjanam) here, which is probably the true reading both here and at S i 114 for although Feer took the latter as āsajjanam the Se of S takes it as āsajja nam. Here, however, Se (VvA) reads āsajjana and refers us to M-50, āsajjana also being the reading of the PTS edition of this sutta (M i 338) - (NAJ).
- a. It 86; S i 114 = M i 338.
- b. D iii 258 = A iv 236.
13. Cp Dial iii 239, GS iv 160^d and also DA 1044 = AA iv 122 which states that seeing the one who has come he has him be seated that same moment, pays him reverence and gives a gift.
14. Reading sampatvā with Se Be for text's sampattā.
15. Text erroneously begins a new paragraph here.
16. Reading deyyadhammasamvidhānapubbakam with Se Be for text's deyyadhammam samvidhānapubbakam.
17. akāmā.

I.11 EXPOSITION OF THE FAITHFUL WIFE'S VIMĀNA [Patibbatāvimānavaṇṇanā]

"Divine herons, peacocks, swans". This is the Faithful Wife's Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove². A certain woman there³ was a faithful wife, behaved in a manner pleasing to her husband⁴ and possessed forbearance and the ability to grasp things correctly⁵. She did not

erupt, even when angry⁶, and was not harsh spoken; she spoke the truth, had faith and devotion⁷ and gave alms in accordance with her means. Come into contact with some disease she died and came into being in the realm of the Thirty-three⁸. Then⁹ the venerable Mahāmoggallāna who was conducting a deva-tour in the same former manner saw that devadhītā experiencing great excellence and went into her presence. Surrounded by her retinue of a thousand nymphs and her person adorned with sixty cartloads of ornaments, she saluted with her head at the elder's feet and then stood to one side. And the elder, enquiring about the meritorious deed done by her, said¹⁰:

1. "Divine herons, peacocks, swans and lovely-voiced cuckoos fly about this delightful, flower-covered vimāna that is countlessly variegated and that is attended by men and women¹¹.
2. There you bide, devī of great majesty, changing iddhis¹² of countless shapes, [57] whilst these nymphs dance, sing and jubilate all about you.
3. You have attained the iddhi of a deva, O one of great majesty. What meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

That devatā answered:

5. "When I was human, amongst men, I was a faithful wife, one without thought for another¹³, caring, like a mother for her son¹⁴; even when angry I did not speak harshly¹⁵.
6. Resolute in the truth, having renounced telling lies¹⁶, I delighted in giving and was of a hospitable nature; with a devoted heart I gave food and drink with due care - gifts that were abundant.
7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human¹⁷. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

1. *Heron* (*koñcā*): heron-birds, which are also called Indian

cranes¹⁸. *Peacocks* : *mayūrā*=*morā* (alternative grammatical form). *Divine* (*diviyā*): of heavenly majesty; for this word is to be construed with all four words thus: divine herons, divine peacocks and so on¹⁹. *Swans* (*haṃsā*): swans such as the golden swan and so forth²⁰. *Lovely-voiced* (*vaggussarā*): sweetly-voiced²¹. *Cuckoos* (*kokilā*): both black cuckoos and speckled cuckoos²². *Fly about* (*sampatanti*): fly, roam about, all over sporting and dallying with the aim of delighting that devatā. For it is the devatās forming her retinue who are sporting and dallying with the aim of producing delight in that devatā in the form of herons and so on [58] who are spoken of as herons and so forth. *Flower-covered* (*pupphābhikiṇṇam*): sprinkled with blooms of various kinds of jewels both knotted together and not so knotted²³. *Delightful* : *rammaṃ*=*ramaṇīyaṃ* (alternative grammatical form), meaning pleasing to the mind. *That is countlessly variegated* (*anekacittaṃ*): that is variegated by way of the countless parks, wish-granting trees and lotus ponds and so on and by way of the countless distinct walls and so forth in the vimānas²⁴. *That is attended by men and women* (*naranārisevitam*): that is served by the devaputtas and devadhītās forming her retinue.

2. *Changing iddhis of countless shapes* (*iddhī vikubbanti anekarūpā*): changing iddhis²⁵, exercising iddhis changing (your form), accomplished through the majesty of your deed²⁶, that are of countless shapes on account of the manifestation²⁷ of various shapes; you (so) bide – this is how it should be construed.

5. *One without thought for another* (*anaññamanā*): a faithful wife; one whose thought is with respect to one other than her master²⁸ is one with thought for another – since she is not one with thought for another she is one without thought for another, meaning I did not give rise to²⁹ any wicked thoughts with respect to some man other³⁰ than my lord. *Caring, like a mother for her son* (*mūtā va puttam anurakkhamānā*): being kind – just as a mother is to her son, so was I to my lord, or alternatively in that I strove for the well-being as regards all beings even, desiring the removal of anything not to their well-being. *Even when angry I did not speak harshly* (*kuddhā pi 'ham nappharusam avocaṃ*): even when I was angry on account of some unpleasantness caused by another I did not talk any harsh words; on the contrary I spoke only words that were affable – this is the meaning.

6. *Resolute in the truth (sacce ʒhitā)*: established in the truth; since she was indeed established in the truth by way of abstinence from telling lies, this was not due merely to speaking the truth at certain times [59] – she said *having renounced telling lies* : *mosavajjam pahāya = musāvādam pahāya* (alternative grammatical form). *I delighted in giving (dāne ratā)*: I found delight in giving, meaning I was intent on this. *Was of a hospitable nature (saṅgahitatabhāvā)*: was of a nature to be hospitable to³¹ (*saṅgaṅhana*) others simply through behaving (*sabhāvena*), as though towards myself (*attānam*), with the bases of hospitality³²; with a devoted heart, due to faith in the fruition of deeds, I gave food and drink with due care, thoughtfully³³ – and I gave other gifts such as clothes and so on that were abundant, that were lofty – this is how it should be construed.

The rest is exactly the same as already given.

The Exposition of the Faithful Wife's Vimāna is concluded.

Notes to I.11

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *Jetavane Anāthapindikassa ārāme* with Se Be; text omits.
3. That is, in *Sāvattī*, not *Jeta's Grove*.
4. Reading *bhattu anukūlavattinī* with Se Be for text's *bhātānukūlavattinī*.
5. *padakkhiṇaggāhīnī*, literally grasping by the right, or 'right-handed', and thus auspicious; cp PS 83³⁶, VvA 135⁴⁵ and GS iii 65¹.
6. Reading *kuddhāpi* with Se Be for text's *tassā*.
7. Reading *saddhā pasannā* with Be for text's *saddhāsampannā*.
8. Reading *Tāvatisabbhavane* with Se Be for text's *Tāvatisesū*.
9. Reading *athāyasmā Mahāmogallāno purimanayen' eva devacārikam caranto tam devadhītarāma mahatiṃ sampattiṃ anubhavantiṃ disvā tassā samīpam upagato. Sā accharāsahassaparivutā saṅghisa-kaṭabhārālānkarapaṭimaṇḍitatabhāvā therassa pādesu sirasā vanditvā ekamantaṃ aṭṭhāsi. Thero pi tāya katapuñṇakammam pucchanto* with Se Be for text's *sesam vuttanayam eva*.
10. Reading *āha* with Se Be for text's *pucchi*.
11. Reading *naranārisevitaṃ* with Se Be Te Vv for text's *naranārihi sevitaṃ*; cp Pv II.11².
12. Reading *iddhī* with Se Be Te Vv for text's *iddhiṃ*.
13. Vv reads *patibbatā nāñāmanā*, Te *patibbatā anañāmanā*, for text's Se Be *patibbatā 'nañāmanā*.
14. Cp A iv 93.
15. Reading *nappharusaṃ* with Be Te Vv for text's Se *na pharusam*.

16. mosavajjam; PED sv erroneously gives the reference as Vv 12⁶.
17. So Se Be Te Vv; text omits this sentence.
18. sārāsā, the Indian or Siberian crane, Ardea Sibirica.
19. Reading ādinā with Se Be for text's ādihi.
20. Reading suvaṇṇahaṃsāsādihaṃsā with Se Be for text's suvaṇṇahaṃsā; on haṃsa see PS 166²⁶ and also PvA 171 where the Saṅgha is likened to a flock of golden swans.
21. Reading madhurassarā with Se Be for text's madhurasarā.
22. phussakolikā, so text, Se; Be reads sukkakolikā, white cuckoos, here.
23. Reading ganthitāganthitehi with Se Be for text's gandhikā gandhikehi; cp PS 145⁷⁹ for similar.
24. It is not clear why the plural should occur here.
25. Reading iddhī with Se Be for text's iddhim.
26. Reading kammānubhāvasiddhā with Se Be for text's kammānubhāvena siddhā.
27. Reading vidāṃsanena with Se Be for text's viddhaṃsanena.
28. Reading patito aññasmim with Se Be for text's manato aññam.
29. Reading uppādesim with Se Be for text's uppādeti.
30. Reading aññasmim with Se Be for text's aññe.
31. Reading saṅgaṇhanasilā with Se Be for text's saṅgaṇhasilā.
32. Giving, kindly speech, beneficial actions and impartiality - D iii 152; A ii 32, 248. This seems to be an attempt at supplying an etymology for saṅgahitatabhāvā.
33. Reading cittikārena with Se Be for text's cittikārena.

I.12 EXPOSITION OF THE SECOND FAITHFUL WIFE'S VIMĀNA [Dutiyaṭṭibbatāvīmānavañṇanā]

"With beryl pillars". This is the Second Faithful Wife's Vimāna. How did it¹ originate?

It is said that there was in Sāvatti a certain female layfollower who as a faithful wife had faith and devotion, kept the five precepts in their pristine purity² and who gave alms and so on in accordance with her means. When she died she arose in the realm of the Thirty-three. The rest is exactly the same as already given above. He asked:

1. "Having mounted a gleaming, shining vimāna with beryl pillars³ that is countlessly variegated, there you bide, devī of

great majesty, changing iddhis⁴ high and low⁵, whilst these nymphs dance, sing and jubilate⁶ all about you.

2. You have attained the iddhi of a deva, O one of great majesty. What meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

3. [60] That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

She answered:

4. "When I was human, amongst men, I was a female layfollower of the One with Vision; I was one who refrained from destroying living beings and I shunned in this world what was not given;

5. I was not one to drink intoxicants nor did I speak a lie, whilst I was satisfied with my own lord⁷. With a devoted heart I gave food and drink and due care – gifts that were abundant.

6. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

7. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human⁸. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

1. *With beryl pillars (veluriyatthambham)*: with pillars made of the beryl gem⁹. *Gleaming (ruciram)*: delightful. *Shining (pabhassaram)*: extremely bright¹⁰. *High and low (uccāvacā)*: both high and low, meaning of divers kinds.

4. *A female layfollower (upāsikā)*: resolute in the characteristic of a layfollower through going for refuge. For it was said: "Ever since the ariyasāvaka Mahānāma went for refuge to the Buddha, went for refuge to the Dhamma, went for refuge to the Saṅgha, for so long has the ariyasāvaka Mahānāma been a layfollower"¹¹. *Of the One with Vision (cakkhumato)*: of the Buddha, the Lord, who is the One with Vision by way of the five eyes¹¹. Having thus¹² indicated, by way of mentioning the fact of being a female layfollower, the purity of disposition, "I was one who refrained from destroying living beings" and so on was said to indicate the purity of the means. Herein:

5. *Whilst I was satisfied with my own lord (sakena sāmīnā*

*ahosiṃ*¹³ *tutthā*): she speaks of abstinence from wrong conduct (as regards the senses)¹⁴.

The rest is exactly the same as already given above.

The Exposition of the Second Faithful Wife's *Vimāna* is concluded.

Notes to I.12

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *suvisuddhāni* with Se Be for text's *suddhāni*.
3. Reading *veḷuriyatthambhaṃ* with Se Te Vv for text's Be *veḷuriyatthambhaṃ*.
4. Reading *iddhī vikubbamānā* with Se Be Vv for text's Te *iḍḍhivikubbamānā*.
5. SOM 21 erroneously repeats I.11² here.
6. Se Te read *pamodayanti*, Vv ca *pamodayanti*, for text's Be *pamodayanti ca*; I follow the division of the verses found in Se Be.
7. Cp Pv IV.1⁷⁷ for similar.
8. Reading *akkhāmi te bhikkhu mahānubhāva | manussabhūtā yam akāsi puññaṃ* with Se Be Vv (Te *yam ahaṃ akāsiṃ*); text omits.
9. Reading *veḷuriyamaṇimaya(t)thambhaṃ* with (Se) Be for text's *veḷuriyamaṇithambhaṃ*.
10. Reading *bhāsurāṃ* with Se Be for text's *paḥassaraṃ*.
 - a. S v 395
11. These are (1) *maṃsacakkhu*, the fleshly or physical eye; (2) *dibbacakkhu*, the heavenly eye by means of which the kammic status and rebirth process of others is observed (cp M i 22f; VvA 54); (3) *paññācakkhu*, the eye of insight, discussed below; (4) *buddhacakkhu*, the Buddha-eye by means of which it is discerned whether one is capable of being established in the *sotāpatti*-fruit and so on (e.g. PvA 61); and *samantacakkhu*, the eye of all-round knowledge (cp Vin i 5 = M i 168 = S i 137). The Buddha possessed all five and of these (4) and (5) seem exclusive to Buddhas; but (1) is, of course, common to all beings, whilst (2) is possessed by all arahants since it forms the second of the three knowledges in which the path culminates (e.g. M i 22f). When (3) is mentioned in connection with a Buddha it seems to refer to the knowledge of the Four Truths gained on the night of enlightenment (Vin i 11 = S v 422) yet in explanation of such contexts DA 183 states that it is the knowledge of one's own former births and thus first of the three knowledges mentioned above, whilst, contrarily, ItA ii 27 claims that it is the knowledge of the destruction of the āsavas and thus instead third of such knowledges. DA 183 also equates the *paññācakkhu* (by implication with respect to persons other than Buddhas) with the *Dhammacakkhu*, the insight into the Four

Truths granted during the deliverance of a progressive talk (e.g. Ud 49f) and which DA 183 states to be the insight associated with the first three ariyan paths. This is further confirmed at AA ii 38 and is, moreover, in keeping with canonical usage at e.g. S iv 292, v 467; A i 35; with the consequence that the paññācakkhu and Dhammacakkhu would seem alternative means of referring to what is at M i 510 called the ariyacakkhu. SA iii 91 on S iv 283 further equates the paññācakkhu with the ñānacakkhu but does not elaborate. See also Nd¹ 354-360, Nd² 133-140. The epithet cakkhumato could have been rendered quite literally as 'of the one possessing the eye(s)'.

12. Reading evaṃ with Se Be for text's evaṃ pi.
13. So Se Be and verse for text's ahoṣi.
14. That is to say, the third of the five precepts.

I.13 EXPOSITION OF THE DAUGHTER-IN-LAW'S VIMĀNA [Supisāvīmānavañṇanā]

"With surpassing complexion". This is the Daughter-in-law's Vimāna. How did it originate?

{61} A daughter-in-law in a certain house in Sāvatti saw an elder in whom the āsavas were destroyed who had entered the house in search of alms; she was filled with joy and happiness thinking, "This utmost merit-field¹ has presented itself to me". and, taking the share of cake² she had herself received, respectfully presented this to the elder. The elder accepted it, showed his appreciation and then left. Later on she died and arose in the realm of the Thirty-three³. The rest is all exactly the same as already given above. For this reason it was said:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing⁴ Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. "When I was human, amongst men, I was daughter-in-law in my father-in-law's house⁵. I saw a monk, dustless, serene, without disturbances⁶ –
6. To him I, devoted, gave a cake with my own hands; having given a half portion of my share I enjoy myself in the Nandana Grove.
7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human⁷. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

5. *Daughter-in-law (suṇisā)*: wife of a son; for to a woman the father of her lord is called the father-in-law, whilst to him she the daughter-in-law. It was with reference to this that (she said) "I was daughter-in-law in my father-in-law's house⁸".
6. *A half portion of my share (bhāgaddhabhāgam)*: half the portion of the part received by her. *I enjoy myself in the Nandana Grove (modāmi Nandane vane)*: she says this since she was seen in the Nandana Grove by the elder.

The rest is exactly the same as already given.

The Exposition of the Daughter-in-law's Vimāna is concluded.

Notes to I.13

1. Reading *uttamaṃ puññakkhettaṃ* with Se Be for text's *uttamapuññakkhettaṃ*.
2. *pūva*, known as *kāvum* in Ceylon, and made from rice-flour made into a paste with treacle (*phāṇita*), such batter being then deep-fried in oil; there are also special varieties which contain mung- (*mugga*)-dhal (NAJ).
3. Reading *Tāvatiṃsabhavane* with Se Be for text's *Tāvatiṃsesu*.
4. Reading *osadhī* with Se Be Te Vv for text's *osadhī*.
5. Reading *gehe* with Se Be Vv for text's *Te ghare*.
6. Se Be read this line with the following verse.
7. Reading *akkhāmi te bhikkhu mahānubhāva | manussabhūtā yam akāsi puññaṃ* with Se Be Vv; text Te omit.
8. Reading *gehe* with Se Be for text's *ghare*.

I.14 EXPOSITION OF THE SECOND
DAUGHTER-IN-LAW'S VIMĀNA
[Dutiyasuṇisāvīmānavañṇanā]

[62] "With surpassing complexion". This is the Second Daughter-in-law's Vimāna. Here, however, there is nothing new, the difference being simply that in the matter arising it was a gift of kummāsa-cake¹. For this reason it was said:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing² Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. "When I was human, amongst men, I was daughter-in-law in my father-in-law's house³. I saw a monk, dustless, serene, without disturbances⁴ –
6. To him I, devoted, gave a share with my own hands; having given a lump of kummāsa-cake I enjoy myself in the Nandana Grove.
7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human⁵. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

6. A share (*bhāgaṃ*): part of my kummāsa-cake. For this reason she said "having given a lump of kummāsa-cake", it being barley kummāsa-cake that is spoken of as kummāsa-cake.

The rest is exactly the same as already given⁶.

The Exposition of the Second Daughter-in-law's Vimāna is concluded.

Notes to I.14

1. PED 'junket' is wrong, as is the explanation found in SED sv kulmāśa. It is a preparation made from flour and spices and so on and is called kōmu in Sinhalese medieval texts. There is also a South Indian preparation called kumāsi which is probably the same thing (NAJ).
2. Reading osadhī with Se Be Te Vv for text's osadhī.
3. Reading gehe with Se Be Vv for text's ghare.
4. Se Be read this line with the following verse.
5. Reading akkhāmi te bhikkhu mahānubhāva | manussabhūtā yam akāsi puññaṃ with Se Be Vv; text Te omit.
6. Reading sesaṃ vuttanayam eva with Se Be; text omits.

I.15 EXPOSITION OF UTTARĀ'S VIMĀNA [Uttarāvimānavañṇanā]

"With surpassing complexion". This is Uttarā's Vimāna¹. How did it originate?

The Lord was staying at Rājagaha, at the Squirrel's Feeding Ground in the Bamboo Grove. [63] Now at that time a man having a miserable existence², named Puñña, lived as a dependant of the wealthy merchant of Rājagaha. In his house there were just two people³ – his wife Uttarā and his daughter (also) named Uttarā. Then one day they made the proclamation in Rājagaha that a seven day festival was to be celebrated by the people⁴. The wealthy merchant, hearing of this, said to Puñña who had come early that morning, "My dear, our attendants desire to celebrate the festival; will you celebrate the festival or will you work for wages?" "Master, the festival is only for those who are wealthy, whereas in my house there is not even rice for the following day's gruel. What do I have with a festival? If I can have the oxen I will go and plough". "Very well, then, take the oxen". When he had taken some strong oxen and a fine⁵ plough he said to his wife, "My august one, the citizens are celebrating the festival but due to our poverty I have to go and work for wages. But just for today perhaps you would cook a double helping for me and then bring the meal to me", and went to the field.

Now the elder Sāriputta emerged from the cessation⁶ upon which he had been entered for the (last) seven days and, surveying (the world) wondering towards whom he might that day act sympathetically, saw Puṇṇa entered within the net of his cognition; surveying him wondering whether he had faith and whether⁷ he would be able to act hospitably towards him he came to know⁸ his condition of faith, his ability to act hospitably and his⁹ (ability) to acquire great excellence dependent thereon and, taking bowl and robe, went to the place where he was ploughing and then stood looking down at the bush on the brow of a furrow¹⁰. As soon as Puṇṇa saw the elder he stopped ploughing, saluted the elder with the fivefold prostration and, thinking he must be in need of a tooth-pick, gave him a tooth-pick making it suitable for his use. Then the elder took out the water-strainer from the bag used for carrying the bowl¹¹ and gave this to him. Thinking he must be in need of some water he took this, strained some water and gave it to him. The elder thought, "This one resides in the very last¹² house of all – if I go to the door of his house his wife will not be able to see me. Therefore I will remain right here until his wife proceeds along the path with his meal". After he had spent a little time right there [6:] he, realising that she had embarked upon the path, started out headed towards the city-centre. On her way she saw the elder and thought, "At times, when there are merit-offerings to hand, I see no worthy one, whilst at other times, when I do see a worthy one, there is no merit-offering to hand; but today a worthy one is seen by me and there is to hand this¹³ merit-offering. Will he act sympathetically towards me, I wonder?" She set down¹⁴ the vessel containing the meal, saluted the elder with the fivefold prostration and said, "Sir, without giving any thought as to whether this is coarse or choice, please act sympathetically to your slave!" The elder thereupon presented his bowl and as she held the vessel with one hand and was giving the meal therefrom with the other hand he covered the bowl with his hand when half the meal had been given as an indication¹⁵ that this was sufficient. But she said, "Sir, it is not possible to divide into two parts what is but¹⁶ one share. Please do not act sympathetically towards your slave as regards this world¹⁷; (instead) please act sympathetically as regards the next world¹⁷; I desire to give¹⁸ without any remainder whatsoever", and having placed it all in his bowl made

the wish, "May¹⁹ I partake of the Dhamma seen by you!" The elder said, "So be it", and showed²⁰ his appreciation whilst still stood there, then seated himself in a pleasant place where water was readily available and took his meal. And she went back, sought out some (more) rice and cooked a meal.

Now Puppha, having ploughed an area measuring half a karisa²¹, being unable to overcome his desire to eat, set the oxen loose and entered the shade of a tree and seated himself looking down the path. Now as soon as his wife, going along with his meal, saw him she thought, "He is sitting looking for me, oppressed with the desire to eat. If he scolds me saying, 'You were an extremely long time²²', and then strikes me with his goad-stick, then the deed done by me will be to no purpose; I will have to inform him beforehand", and spoke thus: "My lord, today, just for this one day, make your heart devout; do not render a deed done by me to no purpose. Whilst I was bringing you your meal very early this morning I saw on my way the Captain of the Dhamma, gave him your meal, went home again and am come after cooking (another) meal; please make your heart devout, my lord". "What did you say, my august one?", he asked and having heard of the matter once more said, [65] "My august one, you indeed did well in giving my meal to that worthy one. Very early today I too gave him a tooth-pick and some water for (rinsing) his mouth". With devotion in his heart and delighted at what she had to say, his body tired through having taken his meal so late in the day, he put his head in her lap and fell asleep.

Now the area ploughed by him early that morning, according to the broken-up soil, all became glittering gold and remained there shining like a heap of kaṇikāra²³ flowers. When he awoke he looked about him and said to his wife, "My august one, all this²⁴ area ploughed by me²⁴ appears to me to have become gold. Are my eyes unsettled through having taken my meal too late in the day?" "My lord, it appears just the same to me too", (she replied). He got up, went over to it, took a lump and struck it on the front of the plough and, realising that it was gold, said, "Well, well! The result with respect to alms given²⁵ to that worthy one, the Captain of the Dhamma, has shown itself this very same day. But it will not be possible to conceal so much wealth before making use of it". He filled the dish his wife had

brought with gold, went to the king's household and upon being granted permission by the king entered and greeted the king. When he said, "What is it, my dear?", he said, "Your majesty, all the area ploughed by me today has become a whole heap of gold²⁶ and remains that way. You ought to have that gold brought here". "Who are you?" "My name is Puṇṇa". "But what did you do today?" "Very early this morning I gave a tooth-pick and water for (rinsing) the mouth to the Captain of the Dhamma and my wife also gave him the meal she was bringing for me". When he heard this the king said, "It is said that the result with respect to alms given²⁵ to the revered Captain of the Dhamma has shown itself this very same day", and then asked, "My dear, what shall we do?" "You should send many thousands of carts and have that gold brought here". The king sent the carts. As the king's men were taking hold of it saying, "This belongs to the king", each piece they took hold of became²⁷ nothing but clay. When they went and informed²⁸ the king, he asked²⁹ them, "My dears, what did you say as you took hold of it?" "That it belonged to you", they said³⁰. "In that case, my dears, go again and take hold of it saying, 'this belongs to Puṇṇa' ". They did as he said [66] and each piece that they took hold of continued to be gold. They brought it all and made a heap in the royal courtyard. The heap was eighty cubits in height. The king had the citizens assemble and said³¹, "Is there anyone in this city who has so much gold?" "There is not, your majesty". "So what ought to be given to him?" "The umbrella of a wealthy merchant³², your majesty". The king gave him the umbrella of a wealthy merchant³², together with great possessions, saying, "Let him be known as Bahudhanasetṭhi³³". Then he said to him, "We have for so long a time dwelt in the household of another, your majesty; please give us (our own) dwelling place". "In that case, behold - you see this bush; have this cleared away³⁴ and have a house built", he said, showing him the site of a former wealthy merchant's house. Within only a few days he had had a house built on that site and in performing the auspicious ceremony for entering the house and the ceremony of his investiture³⁵ at one and the same time he gave alms for seven days to the order of monks with the Buddha at its head. Moreover the Teacher, when showing his appreciation to him, talked a progressive talk³⁶ and at the conclusion of that Dhamma-talk the wealthy merchant

Puṇṇa, his wife and his daughter Uttarā – all³⁷ these three people became sotāpannas³⁸.

Later on the wealthy merchant of Rājagaha asked that the daughter of the wealthy merchant Puṇṇa be given in marriage to his son. Being told he would not give her, he said, “Do not act like that – you acquired this excellence whilst still dwelling with us, having had our support for so long a time. Please give your daughter to my son”. Thinking, “You are (all) of wrong view³⁹; my daughter would be unable⁴⁰ to dwell without the Three Jewels”, he replied, “I still will not give my daughter to him”. Then many young men of good family who were wealthy merchants and accountants and so on⁴¹ begged him saying, “Do not sever friendly relations with him – give him your daughter”. He consented to what they had to say and gave his daughter on the day of the full moon in the month of Āsāḷhī⁴². From the time she went to her master’s family⁴³ onwards she did not get either to approach the monks and nuns, to give them alms or to hear Dhamma. When two and a half months had passed in this way she asked the attendants serving under her, “How much of the rainy season now remains?” “Half a month, my lady”. She sent a message to her mother and father⁴⁴ saying, “Why have they cast me into such a prison? It would be better had you branded me and declared me the slave of others than to have given me to such a family of wrong view. [67] From the time that I came here onwards I have not got to do, out of such as seeing the monks and so on, even one meritorious deed”. Now her father made known his displeasure saying, “My daughter is truly miserable”, and then had fifteen thousand kahāpaṇas be given her and sent a message saying, “There is in this city a courtesan named Sirimā who charges a thousand a day. Procure her with these kahāpaṇas⁴⁵ and give her over to your lord, whilst you yourself perform meritorious deeds as accords with your pleasure”. Uttarā did as he said, saw Sirimā with her husband and when he asked what it was (all about) said, “My lord, for this half month let my friend attend your needs; whereas I, for this half month, desire to give alms as well as to hear Dhamma”. With lust arisen within him on seeing that very beautiful woman, he gave his consent saying, “Very well”. Uttarā, on the other hand, invited the order of monks with the Buddha at its head, got the Teacher’s consent saying, “Lord, for this half month please do not go anywhere else

– almsfood can be taken right here”, and with her heart satisfied at the thought, “From now onwards, until the Great Pavāraṇā Ceremony⁴⁶, I will be able to wait upon the Teacher and hear Dhamma”, wandered about arranging all that had to be done at that great kitchen saying, “Cook the rice-gruel so, cook the rice like this⁴⁷, cook the cakes⁴⁸ like that!” Now her husband thought as he stood at a lattice-window facing that kitchen, “Tomorrow will be the Great Pavāraṇā Ceremony”, and looking down wondered, “What is that blind fool doing as she wanders about?” When he saw her wandering about making arrangements in that way, moist with sweat, sprinkled with ashes and smeared with charcoal and soot he thought, “Alas⁴⁹, the blind fool cannot be enjoying this good fortune and excellence in such a state – she wanders about with her mind satisfied at the thought that she will wait upon the shaveling recluses”, then laughed and went away.

As he came away Sirimā, standing near him, wondered what he had laughed at as he had looked down and looking down through that same lattice-window saw Uttarā and thought, “He laughed when he looked down at her; there must be intimacy⁵⁰ between him and her”. It is said that although she had, for the half month, been residing⁵¹ in that house as an outsider⁵² she had, whilst enjoying that excellence, been unaware of her status as an outsider and had come to imagine that she was mistress of the house. Bearing malice towards Uttarā she thought, “I’ll cause her some misery”; she descended from the terrace, entered the kitchen and at the place where they were cooking the cakes [63] she took some boiling⁵³ hot ghee in a ladle and headed towards Uttarā. Uttarā, seeing her coming, thought, “My friend has done me a service. The cakkavāla is too confined, the Brahmaloaka too low⁵⁴ whereas my friend’s virtue alone is great, for it is on account of her support that I have been able to give alms and to hear Dhamma. If there is in me any anger towards her then may this ghee burn me but if not, then may it not burn me”, and pervaded⁵⁵ her with loving kindness. Although she⁵⁵ poured it on top of her⁵⁵ head the boiling hot ghee⁵⁶ felt like cool water⁵⁷.

She filled the ladle once more wondering whether it would be cool (too). Uttarā’s servant-girls, seeing her coming with it, threatened her saying, “Hey, you! You ill-bred one⁵⁸! It’s not right for you to pour hot ghee over our lady!” and, emerging from this place and that, struck⁵⁹ her with their hands and feet

and threw her on the ground. Though Uttarā tried to prevent them, she was unable to do so. Then she⁶⁰ stood over her, held off all the servant-girls and admonished Sirimā saying, "Why did you do such a grievous deed?", then bathed her with warm water and anointed her with oil a hundred times refined. At that moment she realised that she was an outsider⁶¹ and thought, "I have done a grievous deed in pouring hot ghee over her merely because her husband laughed⁶² with her. She did not⁶³ order her servant-girls to seize me and even at the time that they were attacking me she held off all her servant-girls and did for me just what should be done. If I do not beg forgiveness from her my head may split into seven pieces⁶⁴", and said, "Lady, please forgive my weakness⁶⁵", and fell down at the soles of her⁶⁶ feet. "I am the daughter of a father who is still living⁶⁷; if my father forgives you then I will forgive you⁶⁸". "So be it, lady, I will beg forgiveness from your father, the wealthy merchant Punṇa". "Punṇa is my father who begot me in the the cycle (of saṃsāra). But if the father who begot me in the absence of that cycle⁶⁹ forgives you then I will forgive you⁷⁰". "But who is the father who begot you in the absence of that cycle?" "The Perfect Buddha". "I am not on friendly terms with him; what shall I do?" "The Teacher is coming here tomorrow with the order of monks. Come here with whatever hospitality you can get [69] and beg his forgiveness". "Very well, lady", she said and got up and went to her own house. She gave orders to her five hundred women attendants⁷¹, procured many kinds of foods both hard and soft and also sauces⁷² and on the following day she took that hospitality, came to Uttarā's house and stood, not daring to put anything into the bowls of the order of monks with the Buddha at its head. Uttarā herself took all of it and arranged it. When the Teacher had finished taking his meal, Sirimā too, together with her retinue, fell down at the Teacher's feet. Then the Teacher asked her, "What is your offence?" "Lord, yesterday I did (an act) such as this; then my friend restrained servant-girls who were attacking⁷³ me and did me a service itself. When I came to know of her virtue I begged her forgiveness but she said that if you forgave⁷⁴ me then she would forgive me". "Is it as she says, Uttarā?" "Yes, Lord, my friend poured hot ghee on my head". "Then what did you think?" "I pervaded her with loving kindness, Lord, thinking, 'The cakkavāḷa is too confined, the

Brahmaloka too low⁵⁴, whereas my friend's virtue alone is great, for it is on account of her support that I have been able to give alms and to hear Dhamma. If there is in me any anger towards her, then may this burn me, but if not then may it not burn me". The Teacher said, "Well done, well done, Uttarā; that is the right way to conquer anger", and then uttered this verse:

"One should conquer anger with non-anger⁷⁵, one should conquer with that which is good that which is not good; one should conquer miserliness by giving and with the truth the one who speaks to the contrary⁷⁶,"

demonstrating the fact that one who is angry is to be conquered with non-anger⁷⁷, one who insults by not insulting, one who is abusive by not abusing, one who is extremely mean by giving one's own property, and one who tells lies by truthful speech. At the end of that verse he gave the talk revealing the Four Truths and at the culmination of those Truths Uttarā was established in the fruit of once-return. Her husband, father-in-law and mother-in-law⁷⁸ realised the sotāpatti-fruit - whilst Sirimā too, with her retinue of five hundred⁷⁹, (all) became sotāpannas.

Later on Uttarā died and arose in the realm of the Thirty-three⁸⁰. Then the venerable Mahāmoggallāna who was conducting a deva-tour in the same manner already given above [70] saw the devadhītā Uttarā and asked⁸¹:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing⁸² Star,

2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?

3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

5. And the devatā explained to him⁸³:

"Envy and meanness and, moreover, spitefulness did not exist in me when inhabiting a house; without anger⁸⁴, obedient to my husband, I was permanently⁸⁵ diligent on the Uposatha:

6. On the fourteenth⁸⁶, fifteenth and the eighth of the fortnight, and on the reversal-days⁸⁷ of the fortnight, well associated with the eight factors,

7. The Uposatha I observed; I was always restrained in the precepts – through control and open-handedness I inhabit⁸⁸ this vimāna.

8. I refrained from destroying living beings and restrained from telling lies; I was remote from theft, transgression and the drinking of intoxicants.

9. I delighted in the five items of the training and was conversant with the Ariyan Truths; I was a layfollower of the renowned Gotama, of the One with Vision.

10. I, on account of my own morality and on account of my fame, am renowned; I experience my own meritorious deeds and I am happy, being sound.

11. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

12. I proclaim to you, monk of great majesty, what I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions.

[71] And you, sir, should salute with your head at the Lord's feet on my behalf saying, 'Lord, the layfollower named Uttarā salutes with her head at the Lord's feet'. And it would not be any wonder, sir, if the Lord were to declare me (established) in a certain fruit of recluseship".

The Lord declared her (established) in the fruit of once-return.

Herein:

5. *Envy and meanness and, moreover, spitefulness did not exist in me when inhabiting a house (issā ca maccheram atho palāso nāhosi mayham gharam āvasantiyā)*: that⁸⁹ envy that is characterised by jealousy⁹⁰ with respect to the attainments of another that falls within the range of attainments and so on of other women dwelling amidst a household, and that meanness that is characterised by concealment of one's own attainments through wishing not to give anything, even temporarily⁹¹, to those who ask for it, and that spitefulness that is characterised by having the whiphand with others by citing family (affiliations) and so on⁹² – (all of) which arise – even this threefold wicked nature

did not exist, did not arise to me whilst stationed in a house even though there was the combination of conditions⁹³. *Without anger (akkodhanā)*: since I was endowed with forbearance, loving kindness and kindness (in general) I was not of an angry nature. *Obedient to my husband (bhattu vasānuvattinī)*: by nature under my lord's control⁹⁴ through being kind to him by getting up first and going to bed last and so on, meaning acting pleasantly. *I was permanently diligent on the Uposatha (uposathe nicc' aham appamattā)*: I was one dwelling in a state of diligence due to being permanently diligent in keeping the Uposatha precepts. Indicating⁹⁵ this⁹⁶ same diligence with respect to the Uposatha she said "On the fourteenth" and so on to indicate⁹⁷ on which days this was to be maintained, its nature and the manner in which this was to be maintained. Herein:

6. *On the fourteenth, fifteenth (cātuddasim pañcadasim)* is connected with 'of the fortnight'; this is the accusative case in the sense of a continuous period of time. *And the eighth of the fortnight (yā ca pakkhassa atthamī)*: ca is the rest of the words here⁹⁸. *And on the reversal-days of the fortnight (pāṭihāriyapakkhañ ca)*: and on the days of the fortnight for reverting⁹⁹; on the days of the fortnight on which to revert¹⁰⁰ to the Uposatha precepts by way of both entering (upon them) and departing (from them), viz. at the beginning and at the end of the fourteenths¹⁰¹, fifteenths and the eighths respectively, [72] meaning and on the thirteenths and firsts¹⁰² and on the sevenths and ninths. *Well associated with the eight factors (atthaṅgasusamāgatam)*: well associated (*susamāgatam*=*suttiḥu samāgatam*, resolution of compound), endowed (*samannāgatam*), with the eight factors of refraining from destroying living beings and so on.

7. *I observed : upavasissam=upavasim* (alternative grammatical form), for this is the future tense in the sense of the past; moreover some read simply *upavasim*. *Always (sadā)*: on all Uposatha days together with their reversal days¹⁰³. *In the precepts (silesu)*: in the Uposatha precepts that were to be fulfilled; for this is the locative in the (sense of the) ablative¹⁰⁴. *Restrained (saṃvutā)*: restrained in body, speech and mind. Or alternatively *always (sadā)*: at all times. *In the precepts (silesu)*: in those precepts permanently binding. *Restrained (saṃvutā)*: restrained in body and speech. Then to indicate those precepts

permanently binding “I refrained from destroying living beings” and so on was said. Herein:

8. As regards customary usage *pāṇo* (living being) is a being, as regards its intrinsic meaning it is the life-faculty. Destroying living beings (*pāṇātipāto*=*pāṇassa atipāto*, resolution of compound) is the execution of living beings, the slaughter of living beings; as to its import it is the intention of executing, with respect to a living being, that functions through either door¹⁰⁵ of the doors of body and speech giving rise to the means of cutting off the life faculty of one perceived to be a living being. From this destroying living beings *I refrained* (*viratā*)¹⁰⁶: I desisted, meaning I turned away. *From telling lies* (*musāvādā*): a lie is the verbal means or the bodily means of ruining (another’s) welfare employed by one devoted to deceiving; telling lies is the intention that gives rise to the verbal means of deception¹⁰⁷ of another with the aim of deceiving. Or alternatively a lie is a thing that is not factual, that is not how things are, and telling is the intention that gives rise to intimating in the manner of one desiring to intimate that something is factual, is how things are. From this telling lies *I restrained* (*saññatā*): I desisted, meaning I refrained. The word *ca* (and) has a conjunctive sense¹⁰⁸. *From theft* (*theyyā*): the abstract of *thēna* (thieving) is called *theyya* (theft), meaning taking from another by way of robbery; as to its import theft is the intention of theft, with respect to what belongs to another, giving rise to the means of appropriation¹⁰⁹ of that perceived to belong to another. From this theft *I restrained* (*saññatā*); or alternatively *I was remote* (*ārakā*) is the connection. *From transgression* (*aticārā*): transgression (*aticāro*) is going too far (*aticca*) in conduct (*cāro*); it is conduct by way of sense-pleasures in forbidden territory¹¹⁰ overstepping the boundaries agreed by the world, meaning wrong conduct. Twenty women are named forbidden territory: the ten (protected) from (association with) men, viz. those who are protected by the mother, protected by the father, protected by the mother and father, protected by the brother, protected by the sister, protected by the relatives, protected by the gotra, [73] protected by the Dhamma, with protection and protected by the stick¹¹¹; and the ten (kinds of wives), viz. the one bought with money¹¹², kept for passion, kept with wealth, kept with garments, the one with a bowl of water, the one who takes off the pad¹¹³, the wife-and-slave, the wife-

and-servant, the flag-brought¹¹⁴ and the one who is for the moment¹¹⁵. Moreover, men other (than their husbands) are forbidden territory for twelve women¹¹⁶, viz. the two who are the one with protection and the one protected by the stick, and the ten (kinds of wives) such as the one bought with money and so on. This is precisely what is meant here. Moreover as to its characteristic feature, transgression is the intention of crossing into forbidden territory that functions through the door of body with the aim of sexual intercourse¹¹⁷. It is from this transgression (that I was remote). *From the drinking of intoxicants (majjapānā)*: liquor and spirits are called intoxicants (*majjaṇṇa*) in the sense that they are intoxicating (*madanīya*). It is drinking (*pānaṃ*) since one drinks with these (*pivanti tena*). The drinking of intoxicants (*majjapānaṃ*=*majjassa pānaṃ*, resolution of compound); when one drinks, starting from the (size of a) seed onwards, even (so little as might be taken) with the tip of a blade of grass, any of the five kinds of liquor, viz. that fermented from flour, from cake and from rice, that with yeast added and that combined with its ingredients, or any of the five kinds of spirits, viz. those distilled from flowers, fruit, honey and sugar and that combined with condiments¹¹⁸, that are reckoned to be intoxicants¹¹⁹, with the intention of bad conduct, such intention (amounts to) the drinking of intoxicants. From that drinking of intoxicants I was remote, I refrained. Having thus explained by means of this "I refrained from destroying living beings" and so on those precepts permanently binding that are indicated by way of those things that are to be renounced, she again says "I delighted in the five items of the training" indicating these collectively by way of what is to undertaken. Herein:

9. The items of the training are the items that are to be trained in¹²⁰, meaning the divisions of the training¹²¹. Or alternatively all skilled states such as the jhānas and so on are also the training since they are to be trained in. Moreover with respect to the five precept-factors, whatever is a factor is an item of the training (*sikkhāpadam*) through being a step (*padattā*)¹²² in the trainings (*sikkhānaṃ*)¹²² since it is a step (*padam*) in the sense that it is a support¹²³ for those trainings, the five precept-factors¹²⁴. Since I delighted, since I found delight, in the items of the training that were of these five sorts, I delighted in the items of the training. *Was conversant with the Ariyan Truths (ariyasaccāna kovidā)*: was

skilled in, was subtle as to, the Four Ariyan Truths – as are (here) called dukkha, uprising, cessation and the path – by way of penetration accompanied by (the four functions of) full comprehension, abandonment, personal experience and cultivation¹²⁵, meaning had pierced the Four Truths. *Of Gotama (Gotamassa)*: she mentions the Lord by way of his gotra. *The renowned (yasassino)*: the praised¹²⁶, or alternatively the retinue-surrounded.

10. [74] *I (sāham)*: I of the aforementioned good qualities. *On account of my own morality (sakena silena)*: on account of my own natural morality (*sila*) of being free of longings and so on and on account of morality (*sila*) through undertaking the Uposatha precepts (*sila*) and so forth; it is due to the performance¹²⁷ of these. For this is called 'own' (*sakam*)¹²⁸ especially in view of the own-ness of the deeds¹²⁹ of beings and the fact of their bringing well-being and happiness. For this same reason it was said:

“(And that which he does by body, speech or mind) – that is indeed his own; that he takes with him when he goes; and that follows him like a shadow that will not go away”^b

And on account of my fame, am renowned (yāsaṣā ca yasessini): on account of having attained the genuine qualities (indicated) by way of this “The layfollower Uttarā is endowed with morality and good conduct, is free of longing, is not mean and does not bear anger¹³⁰” and so on and by way of this “She has attained the fruit and understood the Teaching” and so forth, am renowned, am praised¹³¹, with words of praise that spread out all about like oil on the surface of the water. Or alternatively¹³² on account of my fame, on account of my following¹³³, due to morality and good qualities attained here, am renowned, am endowed with a retinue. *I experience my own meritorious deeds (anubhomi sakam puññam)*: I undergo my own meritorious deeds as accumulated. For when the fruition of one's meritorious deeds is experienced it is said, by way of the metaphor of fruition¹³⁴, that those meritorious deeds are also experienced. Or alternatively it is because one¹³⁵ is a puthujjana that the fruition of good conduct is called a meritorious deed. Accordingly it was said, “It is by

reason of the undertaking of skilled actions, monks, that this merit thus increases"^c 136. *And I am happy, being sound (sukhitā c'amhi anāmayā)*: and I am (*amhi=bhavāmi*, alternative grammatical form) happy with heavenly happiness and with the happiness that is the fruition (of my meritorious deeds), being sound, being healthy, through the absence of bodily and mental misery.

And . . . of mine (mama ca): the word *ca* (and) has a conjunctive sense. For this reason she conjoins¹³⁷ her salutation saying "And you should salute on my behalf, not just on your own". She points out by way of this "(And) it would not be any wonder" and so on that her being an ariyasāvaka¹³⁸ is a well known fact. "The Lord (declared) her" and so forth are the words of those performing the rehearsal.

The rest is exactly the same as already given.

The Exposition of Uttarā's Vimāna is concluded.

Notes to I.15

1. This story is to be found, with variations, at AA i 446ff and Dhpa iii 302ff.
2. *duggata-*, perhaps as a result of some former deed.
3. Se Be read *gehamānusakā* for text's *gehe manussā*.
4. Reading "mahājanena sattāhaṃ . . ." with Be for text's *mahājanā "sattāhaṃ . . ."*; Se reads *sattāhaṃ* alone.
5. *bhadda-*.
6. Reading *nirodhasamāpanno* with Se Be for text's *nirodhaṃ samāpanno*. This is the cessation of perception and feeling that is attained upon emergence from the plane of neither-perception-nor-non-perception after passing in turn through each of the four rūpa jhānas and the arūpa jhānas. It is said that such a state could be attained for as long as seven days or more and involved the suspension of all functions of body, speech and mind, including breathing and the beating of the heart (M i 302; cp M i 296 where the difference between a dead person and one who has merely attained cessation is discussed). Whilst it is usually spoken of as the state beyond which there is no further state – and for this reason has been taken by many writers on Buddhism as equivalent to *nibbāna* – at least one sutta asserts that there is yet a further state beyond cessation even (M i 209). For further details see M-43, 44 and Vism xxiii 16ff.
7. Se Be read *vā me* for text's *nu kho me*.
8. Reading *ñatvā* with Se Be for text's *katvā*,

9. Reading tappaccayā ca tassa with Se Be for text's *ñatvā tappaccayā c' assa*.
10. *āvātatīre*, on the edge, or bank, of a hole dug in the ground; at SOM 25¹ it is claimed, erroneously, that Be reads *āvāpa-* here but Be in fact agrees with text – Se reads *āvāpa-* but this is emended to *āvāta-* in the Errata.
11. Se Be read *pattañ ca parissāvanañ ca*, (took out) his bowl and water-strainer, for text's *pattathavikato parissāvanañ*.
12. *pacchimagehe*.
13. Reading *c' āyañ* with Se Be for text's *ca*.
14. Reading *otāretvā* with Se Be for text's *oropetvā*.
15. SOM 25, BL iii 101 suggest he said "Enough" to her but given the regulations concerning the method of begging requiring amongst other things that the monk remain silent (cp PS 157⁹) it is more likely that he merely indicated this with the gesture stated.
16. Se Be read *sā bhante eko 'va* for text's *sā ca bhante eko*.
17. Se Be read *idhalokasaṅgahañ* and *paralokasaṅgahañ* respectively for text's *idhaloke saṅgahañ* and *paraloke saṅgahañ*.
18. Reading *dātukāmā 'mhi* with Se Be for text's *dātukām' amhi*.
19. Text misspunctuates; the quotation should open with *tumbhē* as per Be rather than with *sabbam*.
20. Reading *katvā* with Se Be for text's *karitvā*.
21. Cp PS 270².
22. Reading *cirāyi* with Se Be for text's *cirāyati*.
23. *Pterospermum acerifolium*; this flower is frequently cited as the paradigm of the colour yellow (D ii 111 = M ii 14 = A v 61), yellow kasinas are to be made from it (*Vism* v 16) whilst the blood in the heart of one of a faithful disposition is said to be of this colour (*Vism* viii 112).
24. Reading *etañ mayā* with Se Be for text's *tañ*.
25. Reading *dinnadāne* with Se Be for text's *dinnadānena*.
26. Reading *suvannarāsīm eva* with Se Be for text's *suvannarāsī-bharitam eva*.
27. Reading *hoti* with Se Be for text's *honti*.
28. Reading *ārocite* with Se Be for text's *arocite*.
29. Reading *puṭṭhā* with Se Be for text's *puṭṭhēhi*.
30. Reading *āhamsu* with Se Be for text's *vutte*.
31. Reading *āha* with Se Be; text omits.
32. Reading *setṭhichattamañ* with Se Be for text's *setṭhichattamañ*; i.e. the insignia of office.
33. Literally the Wealthy Merchant with Much Wealth.
34. Reading *harāpetvā* with Se Be for text's *nīharitvā*.
35. *chattamaṅgalañ*, literally the auspicious ceremony of the umbrella.
36. Se reads *ānupubbikathañ*, Be *anupubbim kathañ*, for text's *anupubbikathañ*; Se is perhaps to be preferred – cp CPD sv *ānupubbi-kathā*.
37. Reading *pi* with Se Be; text omits.
38. SOM 27 fails to include this important event.

39. Reading So "micchādīṭṭhikā tumhe . . ." with Se Be for text's "So micchādīṭṭhiko . . ."; you (tumhe) is plural in reference to the whole family.
40. Reading sakkoti with Se Be for text's sakkā ti.
41. Se Be read seṭṭhigahapatikādayo, who were wealthy merchants and householders and so on, for text's seṭṭhigaṇakādayo.
42. So Se Be for text's āsāḥī; Āsāḥī (Skt Āśāḍha) is June-July.
43. Reading patikulam gatakāto with Se Be for text's patikulam gatā. Gatakāto
44. Reading mātāpitunam with Be (Se -pitunam) for text's pitussa.
45. Reading kahāpaṇchi with Se Be; text omits.
46. Held at the conclusion of the three months' residence of the rainy season.
47. Reading evam bhattam pacatha with Se Be; text omits.
48. Be reads pūvam for text's Se pūve.
49. Reading aho with Se Be for text's ayaṃ.
50. Reading santhavo with Se Be for text's sandhavo.
51. Reading vasamānā with Se Be for text's 'va samānā.
52. Reading bāhiraka-itthī with Se Be for text's bāhirakā itthi.
53. Be reads pakkuthitam, Se pakkatthitam, for text's pakkutthitam; the correct reading should however be pakkatthitam (NAJ). Cp n 56.
54. Reading atinīcako with Se Be for text's atinīco; on the cakkavāḷa see PS 147¹³², 148¹³³ and on the Brahmaloḷa VvA 272²¹, the Brahmaloḷa forming the highest region of the phenomenal world.
55. Reading phari. Tāya tassā with Se Be for text's pharitāya.
56. Reading pakkuthitasappi with Be or pakkatthitasappi with Se for text's sappi; cp n 53.
57. Reading sitodakam with Se Be for text's sītudakam; this incident is referred to at Vism xii 34.
58. Reading dubbhīte na with Se Be for text's dubbhī kenā; PED sv dubbhin should be amended.
59. pothetvā; so also at PvA 65. PED sv, ignoring both these occurrences, doubts what it takes to be the unique occurrence at J ii 404. See, however, Childers, sv potheti where two distinct meanings are given together with several additional references.
60. Reading atha sā with Se Be for text's ath' assā.
61. Reading bāhirak' itthibhāvam with Se Be for text's bāhirakittibhāvam.
62. Reading hasitamattakāraṇā with Se Be for text's sitamattakāraṇā.
63. Reading na with Se Be; text omits.
64. A fate frequently fearfully anticipated but which never seems actually to materialise: at A iv 378 it is to be feared if pardon for a false accusation is not forthcoming; it may be expected where there is failure to answer a legitimate question (D i 94f; M i 231), for challenging the Buddha's authority (S i 50-51) or for not giving a brahmin what he demands (Sn 983). Elsewhere it is said that one's head might split in two (D i 143, iii 19; S ii 220; A iv 173; Dh 72)

- or into a hundred or a thousand pieces if one should attempt to put an obstacle in the way of a Tathāgata's alms (Miln 157). At D i 94f, M i 231 it is said that it is the yakkha Vajirapāṇi (thunderbolt-in-hand) who splits the head whom MA ii 277 identifies with Sakka – cp Dial i 116³ and MLS i 285² and see also J i 54, iv 320, v 33, 92, 493.
65. Reading *dosam* with Se Be; text omits.
66. Text erroneously begins a new sentence here.
67. Reading *sappitikā* with Se Be for text's *sapitikkā*; not listed by PED or Childers.
68. Reading *pitari me khamāpite khamissāmi* with Se Be for text's *pitari me khamā pi te khamāpessāmi*; SOM 30¹ erroneously claims all texts read alike.
69. *vivatte*; cp Nett 113: *vaṭṭam saṃsāro vivatṭam nibbānam*. She is alluding to the fact that as a *sāvaka* she has undergone the *ariyan* birth (cp VvA 195), the spiritual rebirth occasioned through hearing Dhamma via the Buddha. For the *sāvaka* may say of himself, "I am an own son of the Lord, born from his mouth, Dhamma-born, Dhamma-created, an heir to Dhamma" – e.g. D iii 84; S ii 221; It 101 etc. At Thag 45, 174 such sons of the Buddha are explicitly stated to be *sāvakas*; cp also Thag 347f. The concept of sonship of the Buddha also permeates the Lotus Sūtra.
70. Reading *khamāpite pana aham* (Se *pan' aham*) *khamissāmi* with Se Be for text's *khamāpente pana aham khamāpessāmi*.
71. Reading *-paricārikittiyo ānāpetvā* with Be for text's *-parivāra-kittiyo ānāpetvā*, Se *-parivāra-kittiyo ānāpetvā*.
72. Reading *c'eva sūpeyyāni ca* with Se Be; text omits.
73. Reading *viheṭṭhayamānā* with Se Be for text's *viheṭṭhiyamānā*.
74. Reading *khamāpitesu* with Se Be for text's *khamā pi tesu*.
75. Reading *akkodhena* with Se Be Dhp 223 for text's *akodhena*.
76. Reading *saccenālikavādinam* with Be Dhp 223 (Se *saccenālikavādinam*) for text's *saccenālikavādinam*. According to Radhakrishnan p 131 an identical verse is to be found in the Mahābhārata – Udyogaparva 38.73, 74: *akrodhena jayet krodham asādhuṃ sādhunā jayet | jayet kadaryam dānena satyenālikavādinam*.
- a. Dhp 223.
77. Reading *akkodhena* with Se Be for text's *akodhena*.
78. Reading *sassu* with Se Be for text's *sasurī*.
79. Reading *pañcasataparivārā* with Se Be for text's *pañcasatagani-kaparivārā*; there is nothing in the story to suggest that these five hundred were themselves courtesans.
80. Reading *Tāvatiṃsabhavane* with Se Be for text's *Tāvatiṃse*.
81. Text Se add *abhikkantena vaṇṇenā ti ādi-gāthāhi* here: Be omits.
82. Reading *osadhī* with Se Be Te Vv for text's *osadhī*.
83. So Se Be; text reads this with the prose immediately following the verses.
84. Reading *akkodhanā* with Se Be Te Vv for text's *akodhanā*.

85. Reading nice' ahaṃ with Se Be Vv for text's niccam ('Te nice').
86. Reading cātuddasiṃ with Se Be Te Vv for text's catuddasiṃ.
87. Reading pāṭihāriya- with Se Be Te Vv for text's pāṭihārika-; cp EV ii 67f for a discussion of this verse.
88. Reading āvasām' ahaṃ with Se Be Te Vv for text's āvasām' imāṃ; SOM 31 renders this as though she was controlled and open-handed only since coming into being in her vimāna rather than in her past birth with which her answer is concerned.
89. Reading yā ca with Be; text Se omit.
90. Se Be read usūyana- for text's usūyā-.
91. Reading tāvakālikādi- with Be for text's tāva kālikādi-; Se is uncertain on this point since the term is spread over two lines, interrupted at the crucial place.
92. Perhaps an allusion to the five kinds of meanness listed at D iii 234.
93. paccaya-samavāye, presumably the twenty-four paccayas, or conditions, determining rebirth.
94. Reading anukūlabhāvena vase with Se Be for text's anukūlabhāven' eva.
95. Reading dassenti with Se Be; text omits.
96. Reading taṃ with Se Be for text's yaṃ.
97. Reading dassetuṃ with Se Be for text's dassenti.
98. Reading ettha cā ti vacanaseso with Se Be for text's vacanaseso; Pali requires an additional ca after atthamī but the translation is unaffected. This 'the rest of the words' is another way of saying 'the word(s) understood'.
99. Reading paṭiharapaṅkappaṇ ca with Se Be for text's pāṭihārike pakkhaṇ ca.
100. Reading paṭiharitappaṃ pakkhaṃ with Se Be for text's paṭiharitabapakkhaṃ.
101. Reading cātuddasi- with Se Be for text's catuddasi-.
102. Reading pāṭipadā sattaṃ with Se Be for text's pāṭipadasattamī. According to Nāṇamoli the Uposatha is "observed on the days of the new-moon, waxing half-moon, full moon, and waning half-moon . . . The two quarter-moon days are called 'the Eighth of the Half-moon'. The full-moon day is called the 'Fifteenth' (i.e. 15 days from the new-moon) and is the last day of the lunar month. That of the new-moon is called the 'Fourteenth' when it is the second and the fourth new-moon of the four-month season (i.e. fourteen days from the full-moon), the other two are called the 'Fifteenth'. This compensates for the irregularities of the lunar period" (The Path of Purification 15¹⁰). Thus mention here of the fourteenths and the fifteenths should not be seen as a reference to consecutive days; although somewhat contrary to Nāṇamoli in Ceylon by the fifteenth is meant every full moon, whilst by the fourteenth every new moon. The quarter-moon days have the seventh and the ninth as their reversal days, new moons on the thirteenth and the first (of the next half-month). Dhammapāla does not seem to mention the reversal days of the full moon which

- would fall on the fourteenth and the first. For a rather idiosyncratic interpretation of the Uposatha see J. Przulski, "Uposatha" in *IHQ* XII Pt 3 1936 pp 383-390.
103. Reading sappaṭihārikesu sabbesu with Se Be for text's sabbesu pāṭihārikesu aṭṭhasu.
104. In which case we are perhaps to understand that by 'practicing restraint in the precepts' is meant that in her conduct she was restrained by the precepts, that is, they limited her behaviour.
105. Reading aññataradvāra(p)pavattā with (Se) Be for text's aññataram dvārappavattā; cp DA 69 for a similar explanation.
106. Reading viratā ti with Se Be for text's viratā.
107. Be DA 72 read viṣaṃvādakakāyavācīpayoga- for text's Se viṣaṃvādakatāya vacīpayoga-.
108. Cp The Path of Purification 165⁴³.
109. Reading tadādayaka- with Se Be for text's tadā dāyaka-.
110. agamaniyaṭṭhāne, literally with respect to the place that is not to be gone to (for sexual intercourse).
111. This list also appears at Vin iii 139 and the various categories are discussed in the notes at B Disc i 236ff. Cp also M i 286 = iii 46-47 A v 264.
112. Reading dhanakkītā with Se Be for text's dhanakkītā.
113. Se reads obhatacumbaṭā, Be obhaṭacumbaṭā, for text's obhatacumbatā. The one with bowl of water is taken to wife by both bride and groom together dipping their hands in a bowl of water. A bowl of water is a significant item in Hindu wedding ceremonies; whilst the custom of pouring water, usually by an uncle or an elderly relative, on the clasped hands of the bride and groom still occurs in Ceylon. The pad is that placed on the head for carrying loads or water-pots and its removal symbolic of elevating her position from servitude (NAJ).
114. Reading dhajāhatā with Se Be for text's dhajā haṭā; she is captured after a battle with an enemy (NAJ).
115. On these ten see also Vin iii 139f and notes at B Disc i 238.
116. Se Be read itthīsu for text's itthīnaṃ.
117. asaddhamma-; cp CPD sv.
118. These ten kinds of drink are also found at e.g. KhpA 26 and Vin iv 110 – cp notes at B Disc ii 385. That combined with condiments is a concoction containing spices and other such ingredients (NAJ) and would thus seem to be a kind of punch. This sense of sambhāra as condiments is not listed by PED.
119. majja, from Vmad and with a wide range of meaning encompassing such things as exhilaration, passion, sexual desire and excess, pride and conceit and so on; cp Vedic mada, madya.
120. Se Be read sikkhitabbapadam for text's sikkhitabbapadāni.
121. Be reads sikkhākoṭṭhāso, Se sikkhākoṭṭhaso, for text's sikkhākoṭṭhāsā.
122. Reading sikkhānaṃ padattā with Se Be; text omits.
123. Be reads paṭiṭṭhānaṭṭhena for text's Se paṭiṭṭhaṭṭhena.

124. Strictly speaking the ten items of the training (*sikkhāpadam*) were to refrain from (1) the destruction of living beings; (2) taking what was not given; (3) wrong conduct amidst the senses; (4) telling lies; (5) intoxicants such as liquor and wine and so on; (6) eating after midday; (7) watching dancing, singing and music shows; (8) the use of garlands, scents, cosmetics and adornments; (9) the use of high, large beds; and (10) accepting gold and silver (e.g. *Khp* II¹⁻¹⁰). The ten precepts (*śila*), on the other hand, consisted of refraining from three sorts of bodily misconduct (= (1)-(3) above), from four sorts of verbal misconduct: (4) telling lies; (5) slander; (6) harsh speech; and (7) frivolous speech; and from three sorts of mental misconduct: (8) covetousness; (9) malevolence; and (10) wrong view (mentioned at e.g. *M* i 315). However it became the custom to use the expression *pañcasīla*, or five precepts, to refer to *sikkhāpadas* (1)-(5), these being the "precepts" permanently binding upon all layfollowers, the expression *aṭṭhasīla*, or eight precepts, to refer to *sikkhāpadas* (1)-(9) - (7) and (8) being combined and given as the seventh precept - these being the "Uposatha precepts" undertaken by layfollowers only on Uposatha days, and the expression *dasasīla*, or ten precepts, to refer to the ten *sikkhāpadas* observed at all times by all monks, nuns and novices (and layfollowers who elect to observe them).
125. *Dukkha* is penetrated by way of full comprehension, uprising by way of (one's own) abandonment thereof, cessation by way of personal experience (of same) and the path by way of cultivation thereof; see *Vism* xxii 92 for further details.
126. *kittimato*; not listed by PED but cp Childers sv *kittimā*.
127. Reading *kāraṇa-* with Se Be for text's *karaṇa-*.
128. Reading *sakan ti* with Se Be for text's *sakan ti ca*.
129. Reading *kammassakatāya* with Se Be for text's *kammasa katāya*.
b. S i 93.
130. Reading *akkodhanā* with Se Be for text's *akodhanā*.
131. Reading *kittimati* with Se Be for text's *kittimanṭi*.
132. Reading *vā* with Se Be for text's *ca*.
133. Se Be read *yasaparivārena* for text's *yasasā parivārena*.
134. *phalūpacārena* - cp The Path of Purification, Glossary p 867; this sense of *upacāra* is not listed by PED but see SED sv and English-Pali Dictionary sv metaphor. It is the metaphorical use of the cause to refer to its fruit. That is to say, one may speak of the fruition of a meritorious deed simply as a meritorious deed; so also with *kamma* - cp *VvA* 127.
135. This does not, however, apply in the case of *Uttarā* who as a *sāvaka* had transcended the plane of the *puṭhujjana* (*S* iii 225) and must have general application.
c. D iii 58.
136. Also quoted at *PvA* 8, 120 and at *VvA* 127 below.
137. *śamuccinoti*; not listed by Childers, PED or SED.
138. Reading *ariyasāvika-* with Se Be for text's *ariyasāvika-*.

I.16 EXPOSITION OF SIRIMĀ'S VIMĀNA [Sirimāvimānavañṇanā]

"Now your yoked steeds, highly adorned". This is Sirimā's Vimāna. How did it¹ originate?

The Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. Now at that time Sirimā the courtesan who was mentioned above in the immediately preceding story [75] had, on account of having come into possession of the sotāpatti-fruit, forsaken her impure profession and had instituted eight (portions of) ticket-food² for the Saṅgha. From that time henceforth eight monks came regularly to her house. She³ would fill their bowls saying, "Please have some ghee, please have some milk" and so on, and that received by one would be sufficient for three or four even. Each day almsfood costing sixteen kahāpaṇas was given. Then one day a monk, having eaten the eightfold food in her house, went to a vihāra three yojanas distant. Now that evening, as he was seated in attendance upon the elders, they asked him, "Where, friend, did you get alms before you came here?" "I ate Sirimā's⁴ eightfold food". "Is what she gives pleasantly⁵ made, friend?" "It is not possible to describe her food; what she gives is made choicest in the extreme. That received by one is sufficient⁶ for three or four even. But the sight of her is more excellent than her merit-offerings even"; and he talked of her qualities saying that she was a woman of such and such a sort. Now when one of those monks heard this talk of her qualities, although he had not seen her, he nevertheless gave rise to feelings of affection for her just through hearing about her and thought, "I must go there⁷ and see her". He talked of the number of residences of the rainy season (spent) by him and asked a monk about his standing in the (local) Saṅgha⁸. When we heard him say, "You, friend, as the most senior in this (local) Saṅgha will be able to receive the eightfold food in her house tomorrow", he that same instant took bowl and robe and set out, entering the ticket-room early in the morning as the sun was rising. As the one in the position of most senior in that (local) Saṅgha he received (the authority to receive) the eightfold food in her house. But when the monk who had eaten there the day before had departed⁹, at the very time that he had gone there had arisen within her body a disease and she had therefore taken off her

decorations and lain down. Now when her seryant-girls saw the monks who had come to receive the eightfold food they informed her. She went¹⁰ but being unable either to take their bowls with her own hand or to have them be seated instead ordered her servant-girls saying, "My dears, take their bowls, have the worthy ones be seated, give them rice-gruel to drink, give them hard food¹¹ and then when it is time for the meal fill their bowls and and give these to them". "Very well, my lady", they said and had the monks enter¹², gave them rice-gruel to drink, gave them hard food and when it was time for the meal filled their bowls¹³ and then informed her. She said, "Put your arms around me [76] and take me to them. I will salute the worthy ones", and with their arms around her she was taken into the presence of the monks, whereupon she saluted the monks with her body quivering. As that monk surveyed her he thought, "Even when sick she has this resplendent beauty, so what must her excellence of beauty be like when she is in health and adorned with all her ornaments?", whereupon defilement accumulated over countless koṭīs of years assailed him. He became witless and, unable to eat his food, took his bowl and went to the vihāra where he covered the bowl, set it to one side and then spread out the end of his robe and lay down. A monk who was his friend, though he begged¹⁴ him, could not make him eat. He went without food.

That same day, at evening time, Sirimā died. The king sent a message to the Teacher saying, "Lord, Jivaka's youngest sister Sirimā has died". When the Teacher heard this he sent a message to the king saying, "There is to be no cremation of Sirimā's body. You should have it laid in the carrion-cemetery and have it guarded in such a way that crows and so on cannot devour it". The king did as he said. Three consecutive days went by¹⁵ and on the fourth day the body became bloated and worms¹⁶ oozed out through the openings of nine sores¹⁷. The entire body was like a pot containing boiled rice of broken grain¹⁸. The king had it proclaimed in the city by beat of drum, "With the exception of children – who should be looked after at home¹⁹ – there will be a fine of eight kahāpaṇas²⁰ for those not coming to see Sirimā". And he sent (this message) into the Teacher's presence, "May the order of monks with the Buddha at its head come to see Sirimā". The teacher announced to the monks, "We shall go to see Sirimā". Now that young²¹ monk had also lain for four days

not heeding the words of anyone and totally without food. The food in his bowl had become putrid and a mould had sprung up in his bowl too²². Then the monk who was his friend approached him saying, "Friend, the Teacher is going to see Sirimā". At the very mention of the word²³ 'Sirimā' he sprung up hastily, although so afflicted with hunger²⁴. (His friend repeated,) "The Teacher²⁵ is going to see Sirimā. [77] Will you be going too?" "Yes, I will be going"²⁶, he said. He threw away the food, rinsed his bowl, put it into the bag used for carrying it²⁷ and then went together with the order of monks²⁷. The Teacher stood on one side surrounded by the order of monks whilst the order of nuns, the king's company, the company of layfollowers as well as the company of female layfollowers²⁸ each stood on one side²⁹. The Teacher asked the king, "Who is this, great king?" "Jīvaka's youngest sister³⁰, by the name of Sirimā, Lord". "This is Sirimā?" "Yes, Lord". "Well then, have it proclaimed in the city by beat of drum that anyone who gives a thousand can have Sirimā". The king had done what he said. There was not even one person who would say either 'hem' or 'humpf'. The king informed the Teacher saying, "None will have her, Lord". "Well then, have it brought down to half³¹ (the amount), great king". The king had it proclaimed by beat of drum that anyone who gave five hundred could have Sirimā. Seeing none³² who would have her he had it (successively) proclaimed by beat of drum that anyone who gave two hundred and fifty . . . two hundred . . . one hundred . . . fifty . . . twenty-five . . . twenty³³ kahāpaṇas . . . ten kahāpaṇas . . . five kahāpaṇas . . . one kahāpaṇa . . . a half . . . a quarter . . . a māśaka . . . a kākaṇika³⁴ could have Sirimā; and (finally) he had it proclaimed by beat of drum that anyone could have her for nothing even. Yet likewise there was still none who would say either 'hem' or 'humpf'. The king said, "There is none that will have her, Lord, even for nothing". The Teacher said³⁵, "Behold, monks, a woman dear to the people. In this same city they formerly gave a thousand and got her for one day; now there is none who will have her even for nothing. Such indeed is its form come to destruction and expenditure, beautified with fetching ornaments, consisting of wounds by way of the openings of nine sores, a thing compounded with three hundred bones³⁶, permanently afflicted, the subject of much imagination due to its being imagined in many forms by foolish people

throughout, a non-enduring³⁷ existence", and uttered this verse indicating this:

"Behold the painted orb, a body of wounds, a thing compounded, afflicted, the subject of much imagination, for which there is no enduring stability"^{a 38}.

At the end of that Teaching the monk with attachment for Sirimā became free of his yearning lust, developed vipassanā [78] and attained arahantship, whilst penetration of Dhamma arose to eighty-four thousand beings.

Now at that time the deva-maiden Sirimā had surveyed her prosperity and success and as she looked down³⁹ upon the place from which she had come she saw the Lord surrounded by the order of monks and the assembled body of people standing near the body that had been hers in her former existence. Surrounded by her five hundred deva-maidens she came in a visible body with five hundred chariots, dismounted from her chariot and, with her retinue, saluted the Lord and then stood making the añjali salute. Now at that time the venerable Vaṅgīsa was standing not far from the Lord. He said to the Lord, "Lord, it occurs to me to ask a question". "Then let it occur, Vaṅgīsa⁴⁰", the Lord said. The venerable Vaṅgīsa questioned that devadhītā Sirimā:

1. "Now your yoked steeds, highly adorned, heading below are going through the atmosphere⁴¹, strong, speedy; and these five hundred chariots⁴², magically-created, follow you, their steeds urged on by charioteers.
2. That (you) stands in this most excellent chariot, adorned, lighting up and blazing like star-fire; I ask you, O one of most excellent slenderness of body, O supreme-looking one, now from which body have you come to the Unrivalled One?"

Herein:

1. *Now your yoked steeds, highly adorned (yuttā ca te parama-alāṅkatā hayā)*: highly, extremely distinctively, adorned, or alternatively adorned with the highest, the utmost, heavenly ornaments for horses, or again being the highest, the chief, the best, thoroughbreds that are adorned with all ornaments, your (*te=tava*, alternative grammatical form) steeds, horses, are yoked (*yojitā*) to the chariot, or alternatively are befitting (*yuttā*)⁴³ and suited to your chariot, or again⁴⁴ are coupled (*yuttā*)⁴⁵ due to

their similarity one with the other, meaning are paired⁴⁶. And in this connection *parama-alaṅkatā* (highly adorned) is to be regarded on the one hand as not making euphonic connection and on the other as a designation lacking a case-suffix. *Heading below (adhomukhā)*: heading downwards; even though they were at that time standing normally⁴⁷, 'heading below' was said on account of their descending from the devaloka. *Are going through the atmosphere (aghasigamā)*: are going through the air⁴⁸. *Strong* : *balī=balino*⁴⁹ (alternative grammatical form). *Speedy (javā)*: [79] speedful, meaning both possessing strength and possessing velocity. *Magically-created (abhinimmitā)*: conjured, come into being, by way of your meritorious deeds; or alternatively 'magically-created' is said with reference to that which is alone self-conjured, due to the devadhītā Sirimā being a Nimmānarati⁵⁰ (deva). *Five hundred chariots (pañcarathāsatā)* is said after lengthening the syllable *tha* and distorting the gender *metri causā*; or alternatively it is to be regarded as with non-elision of case-suffix⁵¹, meaning *pañca rathasatāni*. *Follow you, their steeds urged on by charioteers (anventi taṃ sārathicoditā hayā)*: these steeds, yoked to the chariots, follow on after you, my august devatā, as if urged on by charioteers. Some read *sārathi-acoditā* (not urged on by charioteers), meaning follow on after you⁵² not at all urged on by charioteers. Or alternatively⁵³ *sārathicoditā-hayā* is just one word given after lengthening *metri causā*: *sārathicoditahayā pañcarathasatā* (five hundred chariots, their steeds urged on by charioteers) – this is how it should be construed.

2. *That stands (sā tīṭhasi)*: that you stands. *In this most excellent chariot (rathavare)*: in this utmost of chariots. *Adorned (alaṅkatā)*: your body adorned with sixty cartloads of heavenly ornaments. *Lighting up and blazing like star-fire (obhāsayam jalam iva jotipāvako)*: you stand lighting up like a star⁵⁴ and⁵⁵ blazing like fire, that is to say, lighting up all about you⁵⁶ you stand blazing. And⁵⁷ *joti* (star) is a general name for the (heavenly) bodies, the sun and moon, the constellations and stars. *O one of most excellent slenderness of body (varatanu)*: O one resplendent in every limb bearing the utmost beauty; whence alone O supreme-looking one (*anomadassane*): O not bad looking one⁵⁸, meaning O one fair to behold, O charming one. *Now from which body have you come to the Unrivaled One (kasmā nu kāyā anadhivaram)*

upāgami): from which body of devas indeed have you come⁵⁹, are you come, to sit round paying homage to the unsurpassed Perfect Buddha.

That⁶⁰ devatā, questioned thus by the elder, uttered this verse making clear who she was:

3. "Of those who have reached the heights in sense-pleasure – that which they said was unsurpassed⁶¹ – the devatās who delight in conjuration after conjuration, a nymph from that body, able to assume any form at will, I am come here to bow to the Unrivalled One".

Herein:

3. *Of those who have reached the heights in sense-pleasure – that which they said was unsurpassed (kāmaggapattānaṃ yam āhu anuttaraṃ)*: of the Paranimitavasavattī devas who have reached the highest state in the enjoyment of sense-pleasures⁶² [80] – that body of devas which they say is unsurpassed in fame and by way of enjoyment and so on – from that body⁶³. *The devatās who delight in conjuration after conjuration (nimmāya nimmāya ramanti devatā)*: the Nimmānaratī devatās⁶⁴; having themselves conjured, again and again, sense-pleasures as desired by themselves, they delight, they sport, dallying they find delight. *From that body (tasmā kāyā)*: from the Nimmānaratī class of devas⁶⁵. *Able to assume any form at will (kāmaṃvaṇṇinī)*: bearing a shape at will, one bearing the shape that accords with her wishes. *I am come here (idhāgatā)*: I am come here, in this world of men, or alternatively to this world of men.

When the fact that she was a devatā amongst the Nimmānaratīs had thus been explained by that devatā the elder again spoke two verses desiring to have her talk about her former existence, the meritorious deed done there and her religious belief:

4. "What good conduct did you perform⁶⁶ in the past? Due to what do you bide, with immeasurable fame, nurtured in happiness? And (due to what) is there this unrivalled iddhi of yours of going in the open and this complexion of yours that is brilliant (in) the ten directions?

5. You are surrounded and respected by devas. From where did you fall when you went to the happy destiny⁶⁷, devatā? Or of which were you one to act on the word, the instruction? Tell me if you were a sāvaka of the Buddha".

Herein:

4. *Did you perform (ācari)* is said after lengthening (*metri causā*), meaning did you heap up. *Idha* (untranslated) is a mere particle. Or alternatively *idha* (here)⁶⁸, in this existence, as a deva. *Due to what do you bide (ker' acchasi)*: due to what meritorious deed do you bide consoled. Some read *kenāsi tvam* (due to what are you). *With immeasurable fame (amitayāsā)*: with non-measurable fame, with a considerable retinue. *Nurtured in happiness (sukh' edhitā)*: brought up in happiness, meaning with heavenly happiness that has been fully augmented. *Iddhi (iddhi)*: heavenly majesty. *Unrivalled (anadhiparā)*: unrivalled (*anadhiparā*) since there is no other (*aññā*) more excessive (*adhikā*), more eminent (*visiṭṭhā*), than her, meaning utmost in the extreme. *Of going in the open (vihaṅgamā)*: of going in the (open) air. *The ten directions (dasa disā)*: all the ten directions. *That is brilliant (virocati)*: that lights up.

5. [81] *Are surrounded and respected (parivutā sakkatā c'asi)* are⁶⁹ attended⁷⁰ on all sides and esteemed. *From where did you fall when you went to the happy destiny (kuto cutā sugatigatāsi)* amongst the five destinies, from which destiny did you⁶⁹, as one fallen, go up to, by way of rebirth, the happy destiny, this destiny as a deva. *Or of which were you one to act on the word, the instruction (kassa vā tvam vacanakarānusāsanim)*: or with regard to the word, the Teaching, of which Teacher were you one to act on the word through compliance with the instruction contained in his exhortation – this is how it should be construed. Or alternatively the meaning here is to be regarded thus: or of which Teacher were you one to act on the word through being established in the instruction⁷¹ of that instructor. Having thus enquired about her religious belief non-referentially⁷² he again enquires referentially saying, “Tell me if you were a *sāvaka* of the Buddha”. Herein: *a sāvaka of the Buddha (buddhasāvika)*: a *sāvaka* of the Buddha through being (spiritually re-)born upon hearing (*savanante*) Dhamma via the Lord who is the Buddha through his having awoken (*buddhattā*) to all things knowable even with spontaneous knowledge⁷³ at first hand as though (looking at) a myrobalan in the palm of the hand.

In talking about the matter thus enquired of by the elder that devatā spoke these verses:

6. “In that most excellent, well-planned city between the mountains⁷⁴, the attendant of the illustrious, most excellent king,

I was well and highly trained in dance and song; in Rājagaha they knew me as Sirimā.

7. And the Buddha, the rishi-bull, the guide, taught⁷⁵ me of the impermanence of uprising and dukkha, of the unconditioned, of the cessation of dukkha, that is eternal⁷⁶ and of this path, not crooked, straight, auspicious.

8. When I heard the Deathless place⁷⁷, the unconditioned, the Teaching, via the Tathāgata⁷⁸, the Unrivalled One, I was well and highly restrained in the precepts, firm in the Dhamma taught by the Buddha, the most excellent of men.

9. [S2] When I knew the dustless place⁷⁹, the unconditioned, taught by the Tathāgata⁸⁰, by the Unrivalled One, I right there touched the calm⁸¹ concentration; that same, the highest assurance was mine.

10. When I gained the Deathless place⁸² that makes for distinction I was certain, distinguished in penetration; rid of doubt I was worshipped by the manyfolk. The sporting and delight I enjoy are considerable.

11. Thus I am a devatā who sees the Deathless⁸³, a sāvaka of the Tathāgata⁷³, of the Unrivalled One, one who sees Dhamma, established in the first fruit, a sotāpanna and, moreover, there is for me no miserable destiny.

12. With reverence for the illustrious Dhamma-king I have come to salute the Unrivalled One and to bow before the monks who inspire devotion and who delight in what is skilled, an auspicious meeting of recluses.

13. I was gladdened in heart⁸⁴, elated, when I saw the Sage, the Tathāgata, the most excellent of men and charioteer of the tameable who cuts off craving and delights in what is skilled, the guide. I salute the one possessing pity with the highest benefit".

Herein:

6. *Between the mountains (nagantare)*: between, in the centre of, the five mountains known as Isigili⁸⁵, Vepulla, Vebhāra, Paṇḍava⁸⁶ and Gijjhakūṭa⁸⁷, on account of which the city is called Giribbaja⁸⁸. *In that most excellent city (nagaravare)*: in that utmost of cities – she speaks with reference to Rājagaha. *Well-planned (sumāpīte)*: properly founded by the wise man Mahāgovinda through the method of determining the auspicious site (for dwellings)⁸⁹. *The attendant (paricārikā)*: one who waited upon⁹⁰ by way of attendance⁹¹ (as a member) of the chorus. *Of*

the most excellent king (rājavārassa): of the great king Bimbisāra. *Illustrious (sirimato):* they say that here *siri* (lustre) is a term for intelligence and merit. Or alternatively the excellence of gracefulness and so on of body that has come into being due to meritorious deeds [83] is called *siri* (lustre) since it rests on (*nissayati*)⁹² meritorious deeds done or since it is supported (*nissiyati*)⁹² by meritorious deeds done⁹³; since there is for him this (*siri*, lustre) he is *sirimā* (illustrious) – of that illustrious one (I was attendant).

Well and highly trained (paramasusikkhitā): properly and extremely trained. *I was : ahum* = *ahosiṃ* (alternative grammatical form). *They knew (avedimsu):* they cognised⁹⁴.

7. *The rishi-bull (isinisabho):* the leader⁹⁵ of a hundred oxen is an *usabha*⁹⁶, the leader of a thousand oxen a *vasabha*⁹⁶ – or alternatively the leader of a hundred herds is an *usabha*, the leader of a thousand herds a *vasabha* – (but) the best of all oxen is the *nisabha*⁹⁶ who endures all dangers, is white, charming⁹⁷, a carrier of great burdens and who remains unshaken even at the sound of a hundred thunder-claps. And just as the one who is himself possessed of the strength of a *nisabha* first pounds⁹⁸ the earth with his four feet and then stands in an immovable condition, unperturbed by any danger whatsoever, even so does the Lord who is possessed of the ten strengths of a Tathāgata⁹⁹ first pound⁹⁸ the earth that is his eight assemblies¹⁰⁰ with his four feet that are the confidences¹⁰¹ and then stand in this world with its devas in an immovable condition, unperturbed by any opponent or adversary whatever. He is therefore a *nisabha* (bull) since he is like a *nisabha*. He is the rishi-bull since he is the bull amongst those sekha and aseka¹⁰² rishis who in customary usage have acquired (the name) 'rishi' (*isi*) in the sense of their striving (*esana-*) after the divisions of the Dhamma of morality and so on¹⁰³; or alternatively since he is the bull of rishis; or again¹⁰⁴ since he is both a rishi and a bull. He is the guide (*vināyako*) since he guides (*vineti*) those beings capable of being guided (*veneyya*); or alternatively he is leaderless (*vināyako*) since he is without (*virahito*) a leader (*nāyaka*), meaning he is the Self-Dependent One¹⁰⁵. *Taught of the impermanence of uprising and dukkha (adesayī samudayadukkhaniccatam):* spoke of the impermanence, of the nature to pass away, of the Truth of uprising and of the Truth of dukkha; in this way she points out that the manner in which her knowledge proceeded upon

penetration (was in the form of an awareness of the fact that) "Whatever is of a nature to uprise, all that is of a nature to cease"¹⁰⁶. Or alternatively (the compound) *samudayadukkhanicatam* (is to be resolved as) of the Truth of uprising, of the Truth of dukkha and of impermanence; in this case she indicates the plane of vipassanā by inclusion of the Truth of uprising and of the Truth of dukkha, she indicates¹⁰⁷ the manner in which it proceeded by inclusion of impermanence – for when the impermanent nature of phenomena¹⁰⁸ is explained, their dukkha nature and their without-self nature are equally explained also¹⁰⁹, this (impermanence) being their anchorage. For this reason it was said: "That which is impermanent is dukkha, that which is dukkha is without self"^b. *Of the unconditioned, of the cessation of dukkha, that is eternal (asaṃkhatam dukkhanirodhasassatam):* [84] and he taught me the Ariyan Truth that is the cessation of dukkha through being the cessation of the entire cycle of dukkha¹¹⁰, that is the unconditioned since it is not conditioned by any condition whatever, that is eternal through being such at all times – this is how it should be construed. *And of this path, not crooked, straight, auspicious (maggañ c' imam akūṭilam añjasam sivaṃ):* due to the avoidance of both extremes – due to the renouncing of deceit and so on and of deviousness of body and so forth that produce crookedness of character – it is not crooked, due simply to which it is straight, (whilst) through the extirpation of the lust for sensual-pleasures and so on¹¹¹ that produce inauspiciousness of character it is auspicious, nibbāna. *Of this path (maggam):* and he taught me this¹¹² practice leading to the cessation of dukkha, the Ariyan path¹¹³ so-called, seen at first hand by you and me, that has acquired the name 'path' (*maggo*) since it is pathed (*maggīyati*)¹¹⁴ by those seeking nibbāna¹¹⁵ or alternatively since it brings death (*mārento*) to the defilements as it goes along (*gacchati*) – this is how it should be construed.

8. *When I heard the Deathless place, the unconditioned, the Teaching, via the Tathāgata, the Unrivalled One (sutvān' ahaṃ amatapadam asaṃkhatam Tathāgatass' anadhivarassa sāsanam):* this is the meaning in brief here – when I heard that which is the Deathless place¹¹⁶, the unconditioned, the Teaching, the True Dhamma¹¹⁷, since it is taught specifying the Deathless place¹¹⁶, the unconditioned, nibbāna, for the sake of similarly arriving there and so on, via the Tathāgata who through being chief in

this world with its devas is the Unrivalled One, the Perfect Buddha, or alternatively since it is the means of practising for the Deathless, nibbāna and also since it is of a nature not to be conditioned by anything whatever. *I . . . in the precepts (silesvahaṃ)*: I . . . in the precepts that were to be accomplished. *Well and highly restrained (paramasusamvutā)*: properly (and) extremely trained¹¹⁸. *Was : ahuṃ=ahosiṃ* (alternative grammatical form). *Firm in the Dhamma (dhamme thitā)*: established¹¹⁹ in the Dhamma that is the practice.

9. *When I knew (ñatvāna)*: when I became familiar with by way of penetration that is seeing for oneself. *Right there (tatth' eva)*: at that very instant, or alternatively in that same existence. *Touched the calm concentration (samathasamādhim āphusiṃ)*: touched¹²⁰, attained, the supermundane concentration which through calming, through allayment¹²¹, by way of extirpation, of states opposed to it, is calm in its highest sense. Even though at the very same instant that there is penetration that is the seeing for oneself of cessation at that same instant there is (also) penetration that is the cultivation of the path¹²², nonetheless to show that support-piercing acts as though it were a previously satisfied cause of this same cultivation-piercing, [85] "When I knew the dustless place, the unconditioned, taught by the Tathāgata, by the Unrivalled One, I right there touched the calm concentration" was said, just as eye-consciousness arises dependent upon the eye and visual data. Or alternatively *when I knew (ñatvāna)* is to be understood as said by way of simultaneity, just as "when it dispelled all darkness, the sun rose in the sky". *That same (sā yeva)*¹²³: that same touching the supermundane concentration¹²⁴ that had been attained. *The highest assurance (paramaniyāmatā)*: the highest, the utmost, assurance that was the path.

10. *That makes for distinction (visesanaṃ)*: distinguishing, effecting a state of differentiation, from puthujjanas¹²⁵. *I was certain (ekamaṅsikā)*: I was free of doubt as regards the Three Jewels, possessing the certainty of mind that the Lord was the Perfect Buddha, that the Dhamma was well proclaimed and that the Saṅgha was well conducted. *Distinguished in penetration (abhisamaye visesiya)*: having reached distinction by way of piercing the (Four) Truths. (Some) also read *vīsesinī* (with distinction), meaning possessing distinction as a consequence of

penetration. *Rid of doubt (asaṃsayā)*: with doubt departed through having abandoned that doubt founded upon the sixteen points and that founded upon the eight points¹²⁶. Some read *asaṃsiyā* (?alternative grammatical form). *Was worshipped by the manyfolk (bahujanapūjitā)* means had good qualities that should be wished for by others who are righteous¹²⁷. *The sporting and delight (khiddāraṭṭim)*: the delight that is sporting, or alternatively the sporting and the delight and the diversion in sporting and the revelling¹²⁸ in delight.

11. *Am . . . who sees the Deathless (amatadas' amhi)*: am . . . who sees the Deathless¹²⁹, who possesses sight of nibbāna¹³⁰. *One who sees Dhamma (dhammaddasā)*: one who possesses vision¹³¹ of that Dhamma that is the Four Truths¹³². *A sotāpanna (sotāpannā)*: one who has reached (*patā*) for the first time the *sota*¹³³ that is the Ariyan path. *And, moreover, there is for me no miserable destiny : na ca pana-m-atthi duggati=na ca pana me atthi duggati* (resolution of compound), through being not liable to the Downfall¹³⁴.

12. *Who inspire devotion (pāsādike)*: bringing devotion. *Who delight in what is skilled (kusalarate)*: who delight in what is skilled, in states that are faultless, in nibbāna. *Before the monks : bhikkhavo=bhikkhū* (alternative grammatical form); I have come to bow (before them) – this is how it should be construed. *An auspicious meeting of recluses (samaṇasamāgamam sivaṃ)*: an auspicious, pious and peaceful meeting, union¹³⁵, of recluses (*samaṇānam*), of the Buddha and the Buddha's sāvakas¹³⁶, who have quieted wickedness (*samītapāpānam*); I have come to sit around paying homage (to them)¹³⁷ [86] – this is the connection. *For the illustrious Dhamma-king (sirimato dhammarājino)*: this is the genitive case in the sense of the locative, meaning *sirimati dhammarājini* (with respect to the illustrious Dhamma-king); and some read simply thus.

13. *I was gladdened in heart : muditaman' amhi=muditamanā*¹³⁸ *amhi* (resolution of compound). *Elated (piṇṇitā)*: satisfied, or alternatively satiated by way of the taste of joy. *The most excellent of men and charioteer of the tameable (naravaradam-masārathim)*: he who is the most excellent of men through being the chief of persons and who is charioteer of the tameable through driving head-first towards nibbāna the tameable, those capable of being tamed, those capable of being guided, is the

most excellent of men and charioteer of the tameable; him. *The one possessing pity with the highest benefit (paramahitā-nukampakam)*: the one possessing pity¹³⁹ for all beings with the highest, with the utmost, benefit.

When the devadhītā Sirimā had thus made known her devotion towards the Three Jewels by way of making known her own religious belief she saluted the Lord and the order of monks, circumambulated them by the right and went straight back to the devaloka. The Lord took that same subject of her descent as a matter arising and taught Dhamma. At the culmination of that teaching the dissatisfied monk attained arahantship whilst that teaching on Dhamma also came to be of benefit to the company assembled there.

The Exposition of Sirimā's Vimāna is concluded.

Notes to I.16

1. Reading *tassa kā* with Se Be for text's *kā*. This story also recurs at DhPA iii 104-109.
2. See B Disc i 11⁴, ii 313².
3. Reading *sā* with Se Be; text omits.
4. Reading *Sirimāya* with Se Be; text omits.
5. Such a thought should not, of course, arise in the mind of a dedicated monk who eats impartially, merely to sustain the body so that the path might be brought to conclusion – e.g. M i 355, iii 2, 134 etc.
6. Reading *pahoti tassā* with Se Be for text's *pahosī ti*. *Tassā*.
7. Reading *tattha* with Se Be; text omits.
8. See SOM 33^{2,3,4}; BL ii 332 takes this passage somewhat differently. I suspect *saṅghatthero* means not merely the most senior elder amongst those taking food at Sirimā's house, as suggested at SOM 33⁴, but of the local Saṅgha as a whole. For the fact that he belonged to a *vihāra* three *yojanas* (perhaps anything up to forty-eight miles) from Sirimā's house surely precludes this as does the fact that he had to travel overnight to the place (presumably another *vihāra*) where the tickets were given out. Moreover it is clear elsewhere in this collection that *saṅgha* does not always refer to the order of monks as a whole but to merely a subsidiary group therein, as for instance when the Buddha is found accompanied by a great order of monks.
9. Reading *pakkāmi* with Be for text's *Se pakkamī*.
10. Reading *gantvā* with Se Be; text omits.
11. Cp SOM 33⁵.
12. Reading *pavesetvā* with Se Be for text's *pavisetvā*.

13. Se Be add bhattassa here; text omits.
14. Reading yācanto with Se Be for text's yācento.
15. Reading atikkantā with Se Be for text's abhikkantā.
16. Reading puḷavakā with Se Be for text's puḷuvakā.
17. Reading vaṇamukhehi with Se Be for text's dvārehi.
18. The bloated and worm-infested are two of the ten stages in the decomposition of a corpse, the worm-infested being likened to a heap of boiled rice (*Vism* vi 77). The ten form ten of the forty meditation subjects (*kammaṭṭhāna*), described in detail at *Vism* vi 1-94.
19. Reading geharakkhaṇakadārake with Se Be for text's geharakkhike dārake.
20. Reading aṭṭha kahāpaṇā with Se Be for text's aṭṭhakahāpaṇo.
21. dahara; this does not altogether accord with his seniority mentioned above.
22. Reading patte malam pi uṭṭhahi with Se Be for text's malam pi, na uṭṭhahi; SOM 34 follows text here.
23. Reading vuttapade with Se Be for text's vuttasadde.
24. chātaṭṭo; Se Be read chātajjhatto, on which see *VvA* 293 n 3.
25. Reading Satthā Sirimaṃ with Se Be for text's Sirimaṃ Satthā.
26. Reading āma gamissāmi with Se Be for text's āgamissāmi.
27. Reading thavikāya pakkhipivā bhikkhusaṅghena with Se Be for text's saṅghena.
28. Reading upāsikāparisā pi with Se Be; text omits.
29. Reading ek' ekapasse with Se Be for text's ek' ekena passena.
30. Reading kaniṭṭhabhagini with Be for text's Se bhagini.
31. Reading adḍhaṃ osādehi with Se for text's ugghaṃ osāpehi, Be agghaṃ ohāpehi.
32. Reading kañci with Se Be for text's kiñci.
33. Reading visati with Se Be; text omits.
34. The kahāpaṇa, māsaka and kākaṇikā were coins of descending value. The kahāpaṇa was usually of copper, sometimes of silver and occasionally of gold; its value can be ascertained to some extent from the various contexts – e.g. the fine of eight kahāpaṇas, Sirimā's almsfood being to the value of sixteen kahāpaṇas and her earning capacity of a thousand a day when a courtesan, a thousand also being the donation to the guru at *VvA* 229 below. On the māsaka see *B Disc* i 72¹; according to *J* i 112 half a māsaka had no value but some nonetheless thought these worth collecting – *PvA* 202, 282; whilst the kākaṇikā would here seem equivalent to the half-māsaka.
35. Reading ti with Se Be for text's di.
36. Cp *MLS* ii 258⁴.
37. Se Be read addhavaṃ for text's adhavaṃ.
 - a. *M* ii 64 = *Dhp* 147 = *Thag* 769.
38. Cp notes at *MLS* ii 258, *EV* i 236.
39. olokonti, probably quite literally here; usually rendered 'surveyed'.
40. At *A* i 24 Vaṅgisa is chief of those to whom such thoughts occur;

his verses appear at Thag 1209-1279. See also S i 185-196, Dhpa iv 225-228 and VvA 159 below.

41. Reading aghasiḡamā with Se Be Vv for text's Te aghasi ḡamā.
42. Reading pañcarathāsātā with Se Be Vv for text's Te pañca rathā satā.
43. In which case the verse would read: Now your befitting steeds . . .
44. Reading vā with Se Be; text omits.
45. In which case the verse would read: Now your coupled steeds . . .
46. saṃsatṭhā, perhaps teamed.
47. Reading pakatiyā 'va with Se Be for text's pakatiyā idh' eva.
48. Reading vehāsaḡgamā with Se Be for text's vehāsaḡ ḡamā.
49. Se Be read balavanto for text's balino.
50. Fifth highest of the six devalokas of the kāmāvacara.
51. vibhatti-alopo; so all texts. Cp VvA 111.
52. taḡ; Be omits.
53. Reading vā with Se Be; text omits.
54. Reading jotiriva with Se Be for text's jotidipaḡ.
55. Reading ca with Se Be; text omits.
56. Reading samantato with Se Be for text's samantā.
57. Reading ca with Se Be; text omits.
58. alāmakadassane, literally O not despicable looking one, just as anomadassane is literally O not lowest looking one and thus positively O supreme looking one; cp how we too might express the attractiveness of something by saying that it is not at all bad looking.
59. Reading upaḡāñchi with Se Be for text's upaḡacchī.
60. reading sā with Se Be; text omits.
61. Reading anuttaraḡ with Vv (Se Be 'nuttaraḡ) for text's 'nuttarā, Te anuttarā.
62. Reading kāmūpabhogeḡi with Se Be for text's kāmupabhogeḡi.
63. Reading tato kāyā. with Se Be for text's . Tathā.
64. Reading devatā ti nimmānaratidevatā with Be (Se -ratī-) for text's devatā.
65. In the Nikāyas the Nimmānaratī devas, fifth highest devaloka of the kāmāvacara, are quite distinct from the Paranimmitavasavattī devas, sixth and highest devaloka in that sphere; Dhammapāla's apparent, and quite unexplained, conflation of these two groups is, to say the least, curious.
66. Reading ācari 'dha with Se Be Vv for text's acār' idha, Te ācari idha.
67. Reading sugatigatāsi with Se Be Te Vv for text's suggati gatāsi.
68. In which case the verse would read . . . did you here perform in the past?
69. Reading aṡi with Se Be for text's āsi.
70. Reading parivāritā with Se Be for text's parivutā.
71. Reading anusitṭhiyaḡ with Se Be for text's anusaṭṭhiyaḡ; anusitṭhi is not listed by PED but cp CPD sv.
72. anuddesikavasena, not listed by PED; cp VvA 241.

73. Reading sayambhūñāṇena with Se Be for text's sayambhūñāṇena; cp n 105.
74. Not 'on a mountain' as at SOM 36; cp cty below. The remains of the ancient city of Rājagaha are to be found, like their modern nearby counterpart of Rajgir, in a flat valley skirted by a number of mountains.
75. Reading adesayī with Se Be Vv for text's Te adesayi.
76. Reading dukkhanirodhasassataṃ with Se Vv (Be -nirodha sassataṃ) for text's Te -nirodhaṃ sassataṃ.
77. Reading amatapadaṃ with Se Be Te Vv for text's amatam padaṃ; the making visible of the Four Truths is accompanied by hearing the Deathless, in virtue of which such persons are called sāvakas, or hearers. Thus it was that when the Buddha went to turn the wheel of the Dhamma in the first sermon he expressed this in terms of beating the Deathless-drum (Vin i 3 = M i 171), this sound being called elsewhere the parato ghosa, the sound from the beyond (M i 294; A i 87). For a discussion see my *Divine Revelation in Pali Buddhism*, London, 1986, pp 45-54.
78. Reading Tathāgatass' with Se Be Vv for text's Te Tathāgatassa.
79. Reading virajapadaṃ with Se Be Vv for text's Te virajam padaṃ.
80. Reading Tathāgaten' with Se Be Vv for text's Te Tathāgatena.
81. samatha.
82. Se Be Te Vv read amatavaram for text's amatam padaṃ but given the silence of the cty the latter is perhaps the more likely the reading Dhammapāla had before him.
83. Reading amatadas' amhi with Se Be Vv for text's Te amataras' amhi.
84. Reading muditaman' with Se Be Te Vv for text's moditaman'.
85. Haunt of many Paccekabuddhas who entered the mountain and thus disappeared from view, whereupon people said isi gilati, it swallows rishis. Cp M iii 68-71 and DPPN i 319. However the name is in all probability derived from isi + giri (mountain) – (NAJ). For the Paccekabuddha, see the doctoral dissertation of M. Wiltshire, *The Origin of the Paccekabuddha Concept*, submitted at the University of Lancaster, 1980.
86. On these three mountains see DPPN svv.
87. The famous Vulture Peak on which the Buddha is said to have delivered many (mainly Mahāyāna) sūtras. Many of the mountains encircling Rājagaha became sacred and several are today important places of pilgrimage for Jāinas and Buddhists alike.
88. 'Enclosed by hills' or 'Hill-girt'; cp MLS i 39' and PED sv.
89. vatthuvijjā – cp D i 9, S iii 239, Vism viii 156 and notes at Dial i 18², KS iii 190²; it involved determining what influence the local spirits might bring to bear – see D ii 87, Dial ii 92² and Ud 88 – and also other properties of sites.
90. upatthāyikā; not listed by PED but cp Childers sv.
91. Reading -paricariyāya with Se Be for text's -paricariyāya.
92. Both these verbs are derived from √sri whilst sirī is from √śrī,

- though the latter is probably connected with the former (cp SED sv śrī); the word-play cannot be maintained in translation.
93. Reading katapuññehi with Se Be for text's katapuññena.
 94. Se Be read aññāsum for text's aññāmsu.
 95. jetṭhako, which could equally be rendered 'the most senior' or 'the most outstanding'.
 96. According to Pali exegetists usabha, vasabha and nisabha are three kinds of bull; cp SnA 40 for similar.
 97. pāsādiko, perhaps 'inspiring confidence'.
 98. Reading uppīletvā with Se Be for text's uppīlitvā.
 99. In detail at M i 69-71; cp notes at MLS i 93-95.
 100. In detail at M i 71-72.
 101. In detail at M i 72.
 102. The sekha came in time to be looked upon as one on any of the four paths of the sotāpanna, once-returned, non-returned and arahant and in addition as one established in any of the three fruits of the sotāpanna, once-returned and non-returned, whilst the asekhā as one established in the fruit of arahantship. Together they constitute the Sāvakaśāṅgha of those alone on the eightfold path. It is however possible that originally the fruits of the sotāpanna, once-returned, non-returned and arahant were considered equally valid and alternative goals of the path when those practising for any of the four fruits would have been considered as sekhas whilst those already established in those fruits – and thus arrived at the end of the path – as asekhās; cp my *Divine Revelation in Pali Buddhism*, London, 1986, pp 105-130 for a discussion.
 103. See D ii 122 for these, also VvA 155 below. For similar etymologies of isi see PvA 98, 163 and 265.
 104. Reading vā with Se Be; text omits.
 105. Sayambhū, an epithet of the Buddha, in the sense that he discovered the Four Truths without the aid of a teacher; cp n 73.
 106. That is, the vision afforded by the arising of the Dhammacakkhu; the expression is stock – see e.g. M i 379f, Ud 49f.
 107. Reading dasseti with Se Be; text omits.
 108. saṅkhārānaṃ; or 'conditioned things'.
 109. Reading pi vibhāvito with Se Be for text's vibhāvibhāvito.
b. S iv 1.
 110. Cp VvA 68.
 111. Probably the three lusts of lust for existence in the kāmāvacara, rūpāvacara and arūpāvacara, fourth, sixth and seventh respectively of the ten saṃyojanas; cp e.g. A v 17 and PED sv kāmārāga.
 112. Reading idaṃ with Se Be; text omits.
 113. Be reads ariyasaccam for text's Se ariyamaggam.
 114. Reading maggiyati with Se Be for text's maggiyati ti.
 115. nibbānatthikehi.
 116. Reading amatapadaṃ with Se Be for text's amataṃ padaṃ.
 117. saddhammaṃ.

118. Reading saṃvutā with Se Be for text susaṃvutā; cp cty on verse 6 above.
119. Reading patiṭṭhitā with Se Be for text's ṭhitā.
120. Reading āphusiṇi with Se Be and verse for text's aphusiṇi.
121. Reading vūpasamanato with Se Be for text's vūpasamato.
122. Cp n 125 on VvA 73 above for clarification.
123. So Se Be and verse for text's sā eva.
124. Reading lokuttarasamādhīphusaṇā with Se Be for text's lokuttarā samādhīphusaṇā.
125. Anyone other than a sāvaka; see e.g. M i 7f.
126. For the sixteen see M i 8, for the eight Dhs 1118.
127. Reading sugatihi with Se Be for text's sugatī hi.
128. -sukhaṃ, more literally happiness.
129. Reading amatadasā with Se Be for text's amatarasā.
130. Reading nibbānadassāvīni with Se Be for text's nibbānārasāvīni.
131. diṭṭhavaṭī, probably in the sense of having enjoyed a momentary glimpse of Dhamma rather than having present to one an on-going vision of same; cp Asl 242f, 388f.
132. Reading catusaccadhammaṃ with Se Be for text's catusaccaṃ dhammaṃ.
133. The term sotāpanna has been taken, almost without exception by western scholars, as derived from sota, stream, and thus rendered as 'streamwinner', 'stream-entrant' and so on; only Rhys Davids chose otherwise, rendering it less literally but nonetheless better preserving the sense as 'a converted man' (e.g. Dial i 200). Throughout the cities sota is explained, as here, as the Ariyan path which in my view does not provide sufficient evidence for determining that it was 'stream' that was intended by sota rather than its other meaning of 'ear' or 'the act of hearing'. Indeed the central role played by hearing in the conversion process – whereby one became a sāvaka, or hearer – suggests that we should rather take sota in this latter sense in such contexts and meaning something like 'one who has reached (or entered upon/won etc.) the hearing (of the Deathless)'. For a fuller discussion see my *Divine Revelation in Pali Buddhism*, London, 1986, pp 130-136. In general I leave the term untranslated.
134. vinipāta, or rebirth in the hells, as an animal, as a peta or in any birth considered a state of loss (apāya) or miserable destiny; such freedom is true of all sāvakas – e.g. A iv 378ff; Vism xiii 92f gives a somewhat narrower definition.
135. Reading saṅgamaṃ with Se Be; text omits.
136. Reading buddhabuddhasāvakaṇaṃ with Se Be for text's bud-dhasāvakaṇaṃ.
137. Reading payirupāsituṃ with Se Be for text's payirupāsanaṃ.
138. Be reads moditamaṇā here; cp n 84.
139. Reading anukampakaṃ with Se Be for text's anukampakaṃ.

I.17 EXPOSITION OF KESAKĀRĪ'S VIMĀNA [Kesakārīvimānavañṇā]

“This vimāna, gleaming, shining”. This is Kesakārī's Vimāna. How did it¹ originate?

The Lord was staying at Benares, in the Deer Park at Isipatana². Now at that time a good many³ monks had dressed early that morning and taking bowl and robe had entered Benares in search of alms⁴. They went near the door of a certain brahmin's house. Now⁵ in that house the brahmin's daughter, named Kesakārī, who was near the door of the house taking lice from her mother's head, saw those monks as they were going along and said to her mother, “Mother, it seems to me that these who have gone forth are endowed with their first youth, are extremely beautiful, fair to behold, inspiring devotion⁶ and delicate, not having been overcome by any loss whatsoever; why do they go forth in this particular⁷ period of their life?” Her mother said to her, “There is, my dear, a son of the Sakyans who [87] has gone forth from the Sakyan clan and arisen in the world as a Teacher by the name of the Buddha; he teaches⁸ a Dhamma that is lovely at the beginning, lovely in the middle⁹ and lovely at the end and with its practical import and with its shades of meaning both utterly complete¹⁰; he makes visible¹¹ a Brahmācariya that is perfectly pure and when they hear that Dhamma via him they go forth”.

Now at that time a certain layfollower who had attained the fruit and had understood the Teaching heard this talk as he was going along that street and went up to them. Then the brahmin woman said to him, “Nowadays, layfollower, many sons of good family are renouncing great masses of wealth and great circles of relatives and are going forth in the system of the Sakyan¹². Now in consideration of what motive do they go forth?” When he heard this the layfollower said, “In consideration of the peril in sense-pleasures and of the advantage in renouncing them¹³”, and then talked in detail of that matter in accordance with the strength of his own knowledge (thereof). He made visible the good qualities of the Three Jewels and made known the good qualities and advantage of the five precepts with respect to these seen conditions and the next world¹⁴. Then that brahmin's daughter asked him, “Would it be possible for us also to attain

these good qualities and advantages spoken of¹⁵ by you if established in the Refuges and the Precepts?" "These things spoken of by the Lord are common to all – why shouldn't it be possible?", he said and gave her the Refuges and the Precepts. She, as one who had taken the Refuges and undertaken the Precepts¹⁶, once more said, "Is there anything else to be done¹⁷ after this?" Examining her state of intelligence he realised that she must be possessed of the potential¹⁸ and in explaining the nature of body talked of its thirty-two parts that form a meditation-subject¹⁹; having aroused disgust²⁰ (in her) as regards the body he afterwards agitated her with Dhamma-talk connected with impermanence and so on, told her of the vipassanā path²¹ and then left. She took to heart all that had been spoken of in that manner by him and with her mind concentrated upon the recognition of the loathsomeness²² (of body) set up vipassanā and not long afterwards, due to her successful attainment of the potential, [88] became established in the sotāpatti-fruit. Then later on she died and came into being as an attendant²³ to Sakka, King of Devas. And a retinue of a hundred thousand nymphs²⁴ was hers. When Sakka, King of Devas, saw her, his heart filled with wonder and surprise, his heart gladdened, he enquired of the deed done by her with the four verses beginning, "This vimāna, gleaming, shining"25.

1. "This vimāna, gleaming, shining, continuous, with beryl pillars²⁶, well laid-out, covered all about by golden trees – this abode of mine originates as a result of a deed (of mine).
2. There have arisen former devatās²⁷, these preceding nymphs (in their) hundreds of thousands. Through your own deed you have arrived; you are renowned, you stand lighting up.
3. Just as the one with the hare, the king of constellations, is brilliant excelling the host of stars²⁸, even so are you, on account of your fame²⁹, brilliant, dazzling²⁹ this throng of nymphs.
4. Now whence are you come to this realm of mine, you who have arisen, O supreme looking one? As with Brahmā, the Thirty devas together with their Lord – all of us could never become satiated at seeing you".

Herein:

1. *This vimāna (idaṃ vimānaṃ)*: he says this with reference to his own vimāna, this being the vimāna in which that devatā has arisen. *Continuous (satatam)*: at all times gleaming, shining – this

is how it should be construed. Or alternatively *continuous* (*sataṭaṃ*): properly (*sammā*) stretching out (*tataṃ*), meaning extremely extensive. *Covered all about* : *samantaṃ otthataṃ* = *samantato avatthataṃ* (alternative grammatical form), [89] shaded. *This abode* (*thānaṃ*): he speaks with reference to that same *vimāna*, for this is called an abode (*thānaṃ*) since those who have done meritorious deeds abide (*tiṭṭhanti*) here. *Originates as a result of a deed* (*kamma vipāka sambhavaṃ*): has originated through being the result of a deed, or alternatively has originated in conjunction with the result of a deed. *Of mine* (*mamaṃ*) is to be construed with the two words thus: 'this abode of mine'³⁰, and 'originates as a result of mine'³⁰.

2. This is the meaning in brief of the verse (beginning:) "There have arisen" – there, in that aforementioned *vimāna*, have arisen, have come into being, through their having arisen at the very outset, former *devatās*, these³¹ preceding nymphs to the extent of hundreds of thousands³². Through your own deed you have (*tvamaṃ 'sī = tvamaṃ asi*, alternative grammatical form) now³³ arrived, arisen; you are renowned, you are endowed with a retinue, you stand lighting up³⁴, being brilliant, through that same own deed of yours, through the majesty of that deed.

3. He then uttered the verse (beginning:) "(Just as) the one with the hare" explaining, by means of a simile, that same shining (property of hers). This is its meaning: just as the moon, which has acquired the names 'the one with the hare' on account of its association with the sign of the hare³⁵ and 'king of constellations' on account of its superiority³⁶ over the constellations, is brilliant, glares, excelling³⁷, surpassing, all the hosts of stars³⁸, even so are you³⁹, on account of your own fame, brilliant, dazzling⁴⁰, flashing forth in the extreme upon, this throng, this collection, of nymphs, of *deva*-maidens. And here *ra*⁴¹ and *imaṃ* (untranslated) are mere particles. Moreover some read *nakkhattarājā-r-iva tārāganam*⁴¹ *tath' eva tvamaṃ*.

4. [90] He then uttered the verse (beginning:) "Now whence are you come" enquiring about that *devatā*'s previous existence and the meritorious deed done there. Herein: *now whence are you come* (*kuto nu āgamma*): now whence, from what existence, now whence, due to what meritorious deed as its cause⁴², are you come to this⁴³ realm of mine, you who have arisen, who have come up by way of taking rebirth⁴⁴, my august one, O supreme

looking one, O one resplendent in every limb. Then making clear, by means of a simile, the point spoken of simply as 'O supreme looking one' he said, "As with Brahmā, the Thirty devas together with their Lord – all of us could never become satiated at seeing you". Herein the meaning is: just as the Thirty-three devas together with their Lord (*sah' indakā=saha indena*, alternative grammatical form) when beholding the Brahmās Sahampati or Sanañkumāra do not become satiated at seeing⁴⁵ (them), even so all we devas could never become satiated at seeing you (*taṃ*⁴⁶=*tava*, alternative grammatical form).

That devatā, moreover⁴⁷, questioned thus by Sakka, Lord of Devas, uttered the two verses (beginning:) "This which" making that matter clear:

5. "This which you kindly ask of me, Sakka – 'Whence did you fall when you came here?'⁴⁸ – there was in the past (a city) of the Kāsis named Benares (and) there I in the past was"⁴⁹ Kesakārikā.
6. With a heart devoted towards the Buddha and the Dhamma and the Saṅgha, utterly gone over (thereto), doubt-free, I observed unbroken the items of the training, am come to the fruit⁵⁰ (and) am secure in the Dhamma culminating in enlightenment: I am sound⁵¹".

Herein:

5. *This which (yam etaṃ)* means this question which. *You kindly ask (anupucchase)*: you kindly (*anukūlabhāvena*) ask (*pucchasi*). *Of me (mamaṃ)*: me. *There was in the past*: 'pur' *atthi=puraṃ atthi* (resolution of compound). *Of the Kāsis (Kāsinam)*: of the kingdom of Kāsi. *Kesakārikā (Kesakārikā)*: she states her name in her former existence.

6. [91] She explains her meritorious deed by way of "(With a heart devoted) towards the Buddha and the Dhamma" and so on.

Appreciating this excellence of merit and heavenly excellence of hers Sakka once more said⁵²:

7. "We greatly rejoice at this of yours and you are welcome whilst through Dhamma you, on account of your fame, are brilliant – you who with a heart devoted towards the Buddha and the Dhamma and the Saṅgha, utterly gone over (thereto), doubt-free, observed unbroken the items of the training, are come to the fruit⁵³ (and) are secure in the Dhamma culminating in enlightenment: you who are sound".

Herein:

7. *We greatly rejoice at this of yours (tan tyābhinandāmase): we greatly rejoice at, we appreciate, this twofold excellence of yours. And you are welcome (svāgatañ ca te): and⁵⁴ your coming here is welcome, simply increasing our joy and happiness. The rest is exactly the same as already given⁵⁵.*

Sakka, King of Devas, moreover, talked of this incident to the venerable elder Mahāmoggallāna. The elder made it known to the Lord. The Lord took it as a matter arising and taught Dhamma to the company assembled there. That teaching came to be of benefit to the world together with its devas.

The Exposition of Kesakāri's Vimāna is concluded.

Thus the exposition of the meaning of the first, Divan, Chapter⁵⁶, that is adorned with seventeen stories in these Vimāna Stories in the commentary on the Khuddakanikāya⁵⁷, the Elucidation of the Intrinsic Meaning, is concluded.

Notes to I.17

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Located at what is now modern Sarnath, some six miles from Benares, and the place where the First Sermon was delivered. It was "so-called because sages [isi], on their way through the air (from the Himālayas), alight [patana] here or start from here on their aerial flight" – DPPN i 324; it is thus the 'Rishis' landing-place'. Some Buddhist Sanskrit legends differ, taking it to be the place where rishis speak (vadana) – cp BHSD sv ṛṣīpatana.
3. Reading *tena kho pana samayena sambahulā* with Se Be; text omits.
4. Reading *piṇḍāya pavisiṃsu* with Se Be for text's *pāvisiṃsu*.
5. Reading *ca* with Se Be; text omits.
6. Reading *pāsādikā* with Se Be; text omits.
7. Reading *yeva* with Se Be; text omits.
8. Reading *deseti* with Se Be for text's *desesi*.
9. Reading *majjhekalyāṇam* with Se Be for text's *majjhe kalyāṇam*.
10. Following the punctuation of Be; SOM 38 takes it somewhat differently. The whole is stock. On *attha* (practical import) and *vyāñjana* (shades of meaning) see A. K. Coomaraswamy, "Some Pali Words" in HJAS IV 1939 171-181.
11. Reading *pakāseti* with Se Be for text's *pakāsesi*.
12. Reading *Sākyasamaye* with Se Be for text's *Sākyakulasamāpe*; SOM 38 follows text. *Samaya*, system (of philosophy) or religion, also occurs in the introductory verses where it is rendered opinion (v 9).
13. Reading *nekkhamme ca* with Se Be for text's *nikkhame*; the

- expression is stock and forms part of the progressive talk – cp M i 379 etc.
14. Reading *ditṭhadhammikaṃ samparāyikaṃ ca* with Se Be for text's *ditṭhadhammikasamparāyikaṃ ca*.
 15. Se Be read *vutte guṇānisamse* for text's *vuttam guṇānisamsam*.
 16. Reading *samādinnaṣilā* with Se Be for text's *samādinnaṣilā*.
 17. Reading *aññam pi karaṇiyaṃ* with Se Be for text's *karaṇiyaṃ aññam pi*.
 18. *upanissaya*, the potential for acquiring the Dhammacakkhu and thus becoming a *sāvaka*; cp PvA 38.
 19. *kammaṭṭhānaṃ*; generally forty are specified: the ten *kasinas*, the ten loathsome objects (cp the various stages in the decomposition of *Sirimā's* corpse at VvA 76 above), the ten recollections, the four *Brahmavihāras*, the four *arūpa jhānas*, the perception of the loathsomeness of food and the analysis of the elements – see *Vism* chapters iii – xi. Here mindfulness of the body, one of the ten recollections, is meant; cp M iii 90, *Vism* viii 44 for these thirty-two parts.
 20. *virāgaṃ*, also so taken at SOM 39; however it might mean no more than an absence of lust (or detachment) that stemmed from seeing the body as it really is rather than actual aversion.
 21. Reading *vipassanāmaggaṃ* with Se Be for text's *vipassanāya maggaṃ*.
 22. Reading *-manasikāre* with Se Be for text's *-manasikārena*; SOM 39 follows text suggesting that such concentration is a consequence of recognition of loathsomeness rather than focussed upon that recognition; the difference is probably only one of emphasis.
 23. Reading *paricārikā* with Se Be for text's *paricārikā*.
 24. Reading *accharāparivāro* with Se Be for text's *accharā parivāro*.
 25. Be omits.
 26. Reading *velūriyatthambham* with Se Te Vv for text's Be *velūriyatthambham*.
 27. *pubba-devatā*; the ety below is not especially helpful. The term also can be found at A ii 70 = It 110 where it is said to be a term for mother and father; cp ItA ii 158f and see also *Manu* iii 192 where *pūrva-devatās* are similarly identified with the *pitrs*.
 28. Reading *tārekāgaṇam* with Se Be Te Vv for text's *tārekānam*.
 29. Reading *daddāllamānā yasasā* with Se Be Te for text's *daddāllamānāya saha*; Vv misprints *daddāllamāmā yasasā* here.
 30. Se Be read *mama* for text's *mamam*.
 31. Reading *imā* with Se Be for text's *idha*.
 32. Reading *sataṃ sahasāni* with Se Be and verse for text's *satasahasāni*.
 33. *idāni*; Se Be omit.
 34. Reading *obhāsanti* with Be (Se *obhāsenti*) for text's *obhāsanti*.
 35. The image of a hare can be seen, more clearly in the East (and in the southern hemisphere), on the surface of the moon. See the

Sasapaṇḍita Jātaka (Jāt 316) where it is said that Sakka painted this image on the moon as an aeon-long tribute to the virtue of the Bodhisatta when once a hare; cp PvA 93ff.

36. Reading adhikagunātāya with Se Be for text's adhikakaraṇātāya.
37. Reading adhiggaḃha with Se Be and verse for text's adhiggaḃha.
38. Reading sabbam tārakāḃaḃam with Se Be for text's sabbatārakāḃaḃam.
39. Reading tvaḃ with Se Be and verse; text omits.
40. Reading daddallamānā with Se Be for text's daddalhamānā.
41. So Be for text's tārakaḃaḃam, Se tārakāḃaḃam. The text is clearly corrupt in all editions here. Se Be give these two particles as imā and imā – as indeed did text prior to Hardy's conjecture that the first of these was really ra in -rājā-r-iva (cp VvA 89²¹). That this was Dhammapāla's intention is most unlikely since it is always his practice in such cases to explain that the words are euphonicly connected by a hiatus-filler rather than to say that the syllable concerned is a mere particle. On the other hand imā, the vl of Se Be, appears nowhere in the verse and surely cannot refer back to imā of the preceding verse. Moreover it will be noticed that apart from tārakaḃaḃam all the words of this additional reading are in fact precisely those of the verse and we may say again that it is not Dhammapāla's practice to repeat so many unnecessary words, the implication being that at some point in the history of this text either the verse or the cty read differently, or at least to a greater extent, than they do now. Indeed it may further be noticed that the reading of Se is even closer to the verse as it now stands, except for the fact that instead of -r-iva Se has viya – which might be thought to argue in favour of Hardy's conjecture were it not for the presence of imā instead of ra in Se.
42. Reading kāraḃabhūtato with Se Be for text's karaḃabhūtato.
43. Reading idam with Se Be and verse for text's imāḃ.
44. Reading uppattigahaḃavasena with Se Be for text's -gahaḃena.
45. Reading dassanena na with Se Be for text's dassane na.
46. Se Be omit.
47. Reading pana with Se Be; text omits.
48. Reading kuto cutā tvaḃ idha āgatā ti with Se Be Vv for text's kuto cutāya idha āgati tava, Te kuto cutā idha āgatā tvaḃ.
49. Reading pure ahoḃim with Te Vv (Se Be ahoḃim pure) for text's ahoḃi pure.
50. Reading āgatapphalā with Se Be Te Vv for text's āgatapphalā.
51. Cp M i 510f.
52. Text Se add tan tyābhinandāmase ti ādiḃ here; Be omits.
53. Reading āgatapphale with Se Be Te Vv for text's āgatapphale.
54. Reading ca with Se Be; text omits.
55. Be adds ti here; text Se omit.
56. Reading paḃhamassa pīḃhavaggassa aḃḃhavannaḃā with Be for text's paḃhamavaggassa vannaḃā, Se paḃhamavaggassa aḃḃhavannaḃā.
57. Be omits -nikāya-.

II

CITTALATĀ CHAPTER
[CITTALATĀVAGGA]

II.1 EXPOSITION OF THE SERVANT-GIRL VIMĀNA

[Dāsiyimānavannā¹]

"Like Sakka, Lord of Devas, even". This is the Servant-Girl Vimāna in the second chapter. How did it² originate? When the Lord was staying in (Jeta's Grove) a certain layfollower, who was a resident of Sāvatti, went at evening-time with a good many layfollowers [92] to the vihāra, heard Dhamma and, when that company had risen, approached the Lord and said, "From now onwards, Lord, I will give four constant supplies of food to the Saṅgha". Then the Lord talked Dhamma-talk suiting the occasion and dismissed him. He informed the one allocating (offers of) food saying, "I have appointed four constant supplies of food for the Saṅgha, sir. May the worthy ones come to my house from tomorrow onwards", and then went to his house. He told his servant-girl of the matter and said, "You are to be constantly diligent in this matter". "Very well", she agreed. She was by nature endowed with faith, desirous of merit and virtuous; therefore day in, day out, she would rise very early, prepare the choicest food and drink, thoroughly sweep the monks' sitting-places, daub a floor-covering (of cow-dung)³, prepare the seats and, when the monks had arrived, would have them be seated there, salute them, worship them with scents, flowers, incense and lamps and then wait upon them with due care. Then one day when the monks had finished their meal she approached them, saluted them and then spoke thus, "Indeed how, sirs, is there complete release from the miseries of birth and so on?" Some monks gave her the Refuge and the Five Precepts and, making visible to her the true nature of the body⁴, incited her as to recognition of its loathsomeness⁵; others talked Dhamma-talk connected with impermanence. Keeping the precepts for sixteen years and properly striving time and again she one day gained the benefit of hearing Dhamma, developed vipassanā through the ripening of knowledge⁶ and realised the sotāpatti-fruit.

She died not long afterwards⁷ and came into being as a favourite attendant of Sakka, Lord of Devas. Being entertained by sixty thousand musical instruments and surrounded by a hundred thousand nymphs⁸ she roamed about the parks and so

on⁹ with her retinue; joyous and enjoying herself and enjoying great heavenly excellence. The venerable Mahāmoggallāna, seeing her in the same manner given above, [93] asked her:

1. "Like Sakka, Lord of Devas, even, you stroll about in the delightful Cittalatā Grove, extolled on all sides¹⁰ by throngs of women, lighting up all directions like the Healing Star¹¹."

2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?

3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

(This is how) she answered:

5. "When I was human; amongst men, I was a servant-girl, at the disposal of others¹² in the family.

6. A layfollower¹³ of the renowned Gotama, of the One with Vision, as her there was for me renunciation in the Teaching of that one such as one should be¹⁴.

7. Gladly let this body be broken up – there will be herein simply no appeasement. The path of the five items of the training that makes for well-being, that is auspicious,

8. Without thorns, without impenetrable thickets, straight, made known by the true ones – behold this fruit of renunciation a mere woman attained in this way:

9. A confidant of the king am I¹⁵, of Sakka, of the one maintaining control. Sixty thousand musical instruments awaken me:

10. Ālamba¹⁶, Gaggāra¹⁷, Bhīma, Sādhuvādin¹⁸ and Samsaya, Pokkhara and Suphassa and the women Viñāmokkhā,

11. And Nandā, as well as Sunandā, Soṇadinnā¹⁹ and Sucimhitā²⁰, Alambusā, Missakesi²¹ and Puṇḍarikā the Cruel²²,

12. [94] Eṇiphasā²³, Suphassā and Subhaddā, Muduvādinī²⁴ – these and others of the nymphs more lovely still are awakeners.

13. Timely these devatās come to me and respectfully address²⁵ me saying, 'Come, let us dance, let us sing; come, let us delight you!'

14. This sorrow-free, delightful Nandana, great grove of the

Thirty, is alone for those who have done meritorious deeds, not for those who have not done meritorious deeds.

15. For those who have not done meritorious deeds there is happiness neither here nor hereafter, whereas for those who have done meritorious deeds there is happiness right here as well as hereafter.

16. Many a skilled deed is to be done of those desiring their companionship, for those who do meritorious deeds are provided with enjoyments and rejoice in heaven²⁶.

Herein:

1. *Like Sakka, Lord of Devas, even (api Sakko va devindo)*: the word 'even' (*api*) is revering; the word 'like' (*iva*) is given after elision of the syllable 'i'²⁷ as a comparison, meaning, therefore, just as indeed might Sakka, Lord of Devas. Being on a level with Sakka²⁸ is stated in order to show the excellence of this²⁸ devatā's retinue. Some say that *api* is a mere particle. *In the Cittalatā Grove (Cittalatāvane)*: in the deva-park that has acquired the name 'the Cittalatā Grove' since it came into being through the majesty of the meritorious deeds of the devadhītā named Cittā²⁹, or alternatively³⁰ on account of the abundance there of colourful (*cittānaṃ*) outspreading creepers and so on exquisitely furnished with variously coloured flowers and fruits and so forth³¹.

5. *At the disposal of others (parapessiyā)*: at the disposal of others in the family with respect to this and that task, meaning one in the service³² of others.

6. *As her there was for me renunciation in the Teaching of that one such as one should be (tassā me nikkamo āsi sāsane tassu tādino)*: as her, whilst being that servant-girl, even, I became a layfollower of the Lord Buddha who is the One with Vision by way of the five eyes³³ and, keeping the precepts and keeping my mind fixed upon my meditation-subject³⁴ for sixteen years, [95] there was (*āsi=ahosī*, alternative grammatical form), there arose, for me (*me=mayham*, alternative grammatical form), owing to that fixture of mind, immersion - the right effort that has acquired the name 'renunciation' (*nikkamo*) on account of the departure (*nikkhamanena*) (it involves) from the defilement faction - in that Teaching so-called, in the thirty-seven items contributing to enlightenment that arise, of that one (who is) such as one should be on account of excellence with respect to such characteristics as are agreeable and so on, of the Teacher.

7-8. However to show the manner of occurrence³⁵ of the former aspect of that renunciation, 'Gladly let this body be broken up – there will be herein simply no appeasement' was said. This is the meaning³⁶: I eagerly practised vipassanā, making keen my energy with the thought, "Let this body of mine be broken up, let it perish³⁷; even so, without paying attention, however slight, thereto, there will be herein, in the practice of this meditation-subject, simply no appeasement, no relaxation³⁸, of my energy". Then having eagerly practised vipassanā in this way she says (the following), showing the advantage acquired:

"The path of the five items of the training that makes for well-being, that is auspicious, without thorns, without impenetrable thickets, straight, made known by the true ones – behold this fruit of renunciation a mere woman attained in this way".

This is the meaning in brief here: the ariyan path that is united with the five items of the training since it is attained as a support condition of the five items of the training³⁹, of the five parts of the training, that are undertaken by way of those precepts permanently binding and on account of the fulfilment⁴⁰ of these, that arose in that life-continuum, that makes for well-being (*sovathiko*), that makes for welfare (*sotthiko*), since it effects a state of well-being⁴¹ in all its aspects and since it makes for a state of wellness⁴², that is auspicious since it is not overrun by states of mind that are defiling and by reason of the attainment of peace (thereby), [96] that is without thorns through being without the thorns of lust and so on, that is without impenetrable thickets on account of the extirpation of the impenetrable thickets of the defilements, of (wrong) view and of bad conduct, that is straight by reason of the disappearance of all conditions that are bent, tortuous and crooked, (and) that is made known by the true ones since it is made visible by sappurisas⁴³ such as Buddhas and so on – behold this fruit of that renunciation, of the aforementioned energy, in this way, this being the means by which a mere woman, being one whose wits were the thickness of two fingers⁴⁴ even, attained that (same path) – she addresses Sakka in this way.

9. *A confidant of the king am I, of Sakka, of the one maintaining*

control (*āmantanikā rañño 'mhi Sakkassa vasavattino*): he is 'the one maintaining control' (*vasavatti*)⁴⁵ through his maintenance (*vattanato*) of a state of self-control (*sayam vasābhāvena*), or alternatively since he causes his control (*vasam*), his authority, to be maintained (*vattetti*)⁴⁵ in the two devalokas⁴⁶; of that one maintaining control, of Sakka, King of Devas, am I a confidant (*āmantanikā*); one fit for conversation; or alternatively one to be invited (*āmantetabbā*) by him when it is time for sporting. Behold the fruit of renunciation, of (the aforementioned) energy; this is how it should be construed. The fivefold musical instruments – the sort that are drums with leather on one side, drums with leather on two sides, and so on⁴⁷ – sound forth as one in twelve handfuls, making sixty (in all). Moreover, it was with reference to these now (numbering) as many as a thousand (each) that wait upon me by sitting around me paying me homage that she said, "Sixty thousand musical instruments awaken me". Herein awaken (*patibodham*): awaken joy and happiness (in me).

10. *Ālamba (Ālambo)* and so on: they say that these are in part the names given to the devaputtas playing the instruments but these are the names given to the instruments (themselves)⁴⁸. *Viñāmokkhā* and so forth are devadhītās.

11. *Sucinhiṭā (Sucinhiṭā)*: the one with the very bright smile⁴⁹, or alternatively this⁵⁰ is just a name.

12. *Muduvādinī (Muduvādinī)*: she is 'Muduvādinī' (soft-sounding) since she speaks quite softly (*mudunā 'va vadati*), one by nature sounding extremely softly (*mudukam ativiya vādanasilā*)⁵¹; or alternatively it is just a name. *More lovely still*: *seyyāse=seyyatārā* (double comparative form). *Of the nymphs (accharānaṃ)*: those more praiseworthy amongst the nymphs, amongst the chorus. *Are awakeners (pabodhikā)*: are those doing the awakening⁵².

13. *Timely (kālena)*: at a fitting and appropriate time. *Respectfully address (abhibhāsanti)*: speak (*bhāsanti*) to my face (*abhimukhā*), or finding delight therein (*abhiratā hutvā*). And⁵³ to show the manner in which they speak, "Come, let us dance, let us sing; come, let us delight you!" was said.

14 [97] *This (idaṃ)*: this place gained by me. *Sorrow-free (asokaṃ)*: lacking sorrow on account of the presence⁵⁴ of forms that are wholly agreeable, pleasant, dear and liked, whence it is (known as) 'Nandana'⁵⁵ on account of the increase in jubilation⁵⁶

at all times. *Great grove of the Thirty (Tidasānaṃ mahāvanaṃ)*: great and glorious park of the devas of the Thirty-three.

After stating in a specific manner that heavenly excellence of such a kind is indeed (attained) by way of meritorious deeds alone she utters the verse (beginning:) "For those who have not done meritorious deeds (there is) happiness", showing this once more in a universal manner. Then she again uttered the concluding verse (beginning: "Many a skilled deed is to be done) of those desiring their companionship", talking Dhammā by way of the general desire by others for the heavenly place she had herself gained.

16. *Their (tesaṃ)*: of the devas of the Thirty-three. *Of those desiring companionship (sahavyakāmānaṃ)*: by those wishing to be together (with them), for this is the genitive case in the sense of the agent⁵⁷. *Sahavo* (?accompanying) results from (the word) *saha* (with) and (the particle) *va*; *sahavyaṃ* (companionship) is its abstract noun, just as it is said that *viriyam* (strength) is the abstract noun of *vīra* (strong)⁵⁸.

Thus when the devatā had made clear her meritorious deeds the elder taught Dhammā to her together with her retinue⁵⁹, returned from the devaloka and informed the Lord of that incident. The Lord took it as a matter arising and taught Dhammā to the company assembled there. That teaching was of benefit to the world together with its devas.

The Exposition of the Servant-Girl Vimāna is concluded.

Notes to II.1

1. So Be Vv for text's Se Te Dāsī.
2. Reading *tassa kā* with Se Be for text's *kā*.
3. *suparibhaṇḍakam*; SOM 41 takes this rather differently, following EVvP 73: *suvaṇḍa piriḍaḍa lā* (NAJ).
4. *kāyassa sabbhāvaṃ pakāsetā*; Se Be read *kāyasabbhāvaṃ pakāsetvā* here but I think our text is more correct since making visible the true nature of the body is the means of incitement, not a previous act.
5. Cp VvA 87 for similar.
6. *nāṇassa*.
7. Se Be read *sā aparena samayena*, in due course, here.
8. Reading *paricariyamānā accharāsatasahasaparivutā* with Se Be for text's *parivāriyamānā*.

9. Text adds *ca* here; Se Be omit.
10. *samantā*; this might equally be taken as "You stroll about all over (*samantā*) in the delightful Cittalatā Grove, extolled by throngs of women".
11. Reading *osadhī* with Se Be Te Vv for text's *osadhi*.
12. Se Be Te Vv read *parapessiyā* for text's *parapesiyā*.
13. From here onwards I follow the division of verses found in Se Be Te.
14. *tādino*; on this troublesome term see EV i 131 on Thag 41; BHSD sv *tāyin'* and Childers sv *tādi*.
15. Reading *rañño' mhi* with Se Be Te Vv for text's *raññ' amhi*; cp cty below where this is glossed with *devārañño*.
16. On these names see SOM 42³.
17. Reading *Gaggaro* with Se Be Te Vv for text's *Bhaggaro*; cp SOM 42⁴.
18. Reading *Sādhuvādī* with Be Vv for text's Se Te *Sādhuvādī*.
19. So Se Be Te Vv for text's *Sokatiṇṇā*; cp SOM 43².
20. Cp SOM 43³ and Vv p 22¹².
21. Cp SOM 43⁴.
22. Texts vary here: Se Vv read *Puṇḍarikātīdāruṇī*, Be Te *Puṇḍarikāti Dāruṇī*, text *Puṇḍarikā ti dāruṇī*.
23. Be *Enīphassā*, Te *Enīphassā*.
24. So Se Be Vv (Te *Mudukāvādī*) for text's *Mudukā Carī*; cp SOM 43⁷ and (emended) cty below.
25. *abhibhāsanti*, not listed by PED.
26. Verses 13-15 = Pv III.1¹⁹⁻²¹; cp PvA 177.
27. Reading *i-kāralopam* with Se Be for text's *i-kāram lopam*.
28. Reading *Sakkasamabhāvo tissā* with Be for text's *Sakkasamabhāv' etissā*. Se *Sakkūpamā nām' etissā*.
29. One of Sakka's wives in his former life – cp DhA i 271-5 (BL i 318-21) for details.
30. Reading *cittānaṃ vā* with Se Be for text's *cittānaṃ*.
31. The *cittalatā* (?coloured creeper) is the plant *Rubia Munjista*; in Sanskrit sources the grove is known as *Caitrarathavana* after its gardener, the gandharva *Citraratha*, who tends it on behalf of its owner, *Kuvera*.
32. *vēyāvaccakārī*, possibly a maid-servant.
33. Cp VvA 60.
34. Cp VvA 87; here the meditation-subject was no doubt one of the ten stages in the decomposition of a corpse.
35. Reading *pavattākāram* with Se Be for text's *pavattitākāram*.
36. Reading *tass' attho* with Se Be for text's *tassāttho*.
37. Reading *vinassatu* with Se Be for text's *vinassatū ti*.
38. Reading *sithilikaraṇaṃ* with Se Be for text's *sītalikaraṇaṃ*.
39. Reading *sikkhāpadānaṃ* with Se Be; text omits.
40. Reading *paripūritattā* with Se Be for text's *pātipūritattā*.
41. Reading *sothibhāvasampādanato* with Se Be for text's *sothibhāvasampādanabhāvato*.

42. Be reads *sundaratthabhāvato* for text's *Se sundarattabhavato*.
43. MA i 21 defines the *sappurisa* as a *Pacceka*buddha or a *sāvaka* of the *Tathāgata*; the term is almost synonymous with *sāvaka* with which it is sometimes found in parallel – e.g. M i 1.
44. Reading *dvaṅgulabahalabuddhikā* with *Se Be* for text's *dvaṅgula-buddhikā*.
45. Reading *vatteti ti vā vasavattī* with *Se Be* for text's *vatteti*.
46. Presumably these are the world of the Four Great Kings and that of the Thirty-three; cp *Minor Readings and Illustrator 179⁵*.
47. Reading *ātatavitātādibhedena* with *Se Be* for text's *ātatādibhedena*; cp *VvA 37* for these instruments.
48. See *Hardy's* note at *VvA 372f* where he argues that *Dhammapāla* is wrong here and that the names are those of the male *devaputta* musicians just as *Viṇāmokkhā* onwards are the names of female musicians; cp also *SOM 42³* where it is suggested that *Dhammapāla* may mean here that the *devaputtas* were named after the instruments that they played.
49. Reading *suddhamihitā* with *Se Be* for text's *visuddhāsītā*; *Sucimhitā* and *Suddhamihitā* mean, literally, the one with the pure (or white) smile, probably on account of bright teeth.
50. Reading *etaṃ* with *Se Be* for text's *esā*.
51. Reading *Muduvādinī ti mudunā 'va vadatī ti muduvādinī*; *mudukaṃ ativiya vādanasilā* with *Se Be* for text's *Mudukā ativiya vādanasilā*. *Se* adds a note apparently suggesting that *mudunāva* may be *mudubhāvaṃ*; but it would seem more plausible to take it as *mudunā* (adverbial instrumental of *mudu*) + *eva*.
52. Reading *pabodhanakarā* with *Se Be* for text's *pabodhanaṃ viya karā*.
53. Reading *ca* with *Se Be*; text omits.
54. Reading *sambhavato* with *Se Be* for text's *sabhāvato*.
55. Cp *PS 201¹³*.
56. Reading *pamodasaṃvaddhanato* with *Se Be* for text's *pamodasaṃpannato*.
57. *kattu-atthe*; usage of *kattu-* as a grammatical term is not listed by *PED* but cp *Childers sv kattā*.
58. *viriyam* is elsewhere rendered 'energy', *vīra* as 'hero(ic)' or 'might(y)' but I have deviated slightly here to preserve *Dhammapāla's* point that some abstract nouns are formed by the addition of the suffix *-ya* to an adjective; with this may be compared the English suffix *-th* which acts in the same way, as in *strong/strength, true/truth, broad/breadth, etc.* However since *sahavo* seems not to appear elsewhere it is possible that this has been coined by *Dhammapāla* as the hypothetical adjective from which *sahavyam* is in this manner derived.
59. Reading *saparivārāya dhammaṃ* with *Se Be* for text's *saparivāradhammaṃ*.

II.2 EXPOSITION OF LAKHUMĀ'S VIMĀNA [Lakhumāvimānavañṇanā]

"With surpassing complexion". This is Lakhumā's Vimāna. How did it¹ originate?

When the Lord was staying in Benares there was a gate to the city of Benares named Fisherman's Gate. The village situated not far from it [98] was itself also known as Fisherman's Gate. A woman there, named Lakhumā, had faith and devotion and was endowed with intelligence. She saw² some monks who were entering by that gate, saluted them, led them to her house and gave them spoon-alms³ and with her faith increasing through the repetition of this same practice she constructed a dinī³-hall⁴ and presented the monks who entered there with a seat and provided them with water for drinking and washing. And⁵ whatever boiled rice, kummāsa-cake⁶ and greens and so on were to be found in her house, this she gave to the monks. She heard Dhamma in the presence⁷ of the monks, became established in the Refuges and the Precepts and, becoming concentrated, received her vipassanā meditation-subject; and eagerly practising vipassanā she not long afterwards, due to possession of the potential, became established in the sotāpatti-fruit.

Later on she died and came into being in a great vimāna in the realm of the Thirty-three. And a retinue of a thousand nymphs was hers. Jubilant, she would wander about enjoying heavenly excellence there. The venerable Mahāmoggallāna, who was conducting a deva-tour, questioned her with the verses beginning, "(You who stand) with surpassing complexion". Everything is exactly the same as already given⁸. For this reason it was said⁹:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing¹⁰ Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

5. "At the exit of Fisherman's Gate was my dwelling; to sāvakas, great rishis, passing through there,
6. I gave boiled rice, kummāsa-cake, greens and salted sour gruel with a heart serene with respect to those upright ones¹¹.
7. [99] On the fourteenth¹², fifteenth and the eighth of the fortnight, and on the reversal-days of the fortnight, well associated with the eight factors,
8. The Uposatha I observed; I was always restrained in the precepts – through control and open-handedness I inhabit this vimāna¹³.
9. I refrained from destroying living beings and restrained from telling lies; I was remote from theft, transgression and the drinking of intoxicants.
10. I delighted in the five items of the training¹⁴ and was conversant with the Ariyan Truths; I was a layfollower of the renowned Gotama, of the One with Vision.
11. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
12. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions.

And you, sir, should salute with your head at the Lord's feet on my¹⁵ behalf saying, 'Lord, the layfollower named Lakhumā salutes with her head at the Lord's feet'. And it would not be any wonder, sir, if the Lord were to declare me (established) in a certain fruit of recluseship".

The Lord declared her (established) in the fruit of once-return.

Herein:

5. *At the exit of Fisherman's Gate (Kevaṭṭadvārā nikkhamma)*: at the place of exit from Fisherman's Gate.
6. *Greens (dākaṃ)*: greens for seasoning such as the taṇḍuleyyaka¹⁶ and so on. *Salted sour gruel (lonasovīrakam)*: a drink that can be concocted with many ingredients such as the infusions of (various) grains and so on; they say that it can also be the salted water of boiled-over rice-scum¹⁷.

At the conclusion of those questions and answers she¹⁸ attained the fruit of once-return through the elder's Dhamma teaching.

The rest is to be understood as conforming exactly with the same manner as that given¹⁹ in Uttarā's Vimāna.

The Exposition of Lakhumā's Vimāna is concluded.

Notes to II.2

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *disvā* with Be; text Se omit.
3. Cp PS 146¹²⁰.
4. *āsanāsālam*, literally a hall with seats.
5. Text adds *tatra* here; Se Be omit.
6. Cp VvA 62.
7. Text adds 'va here; Se Be omit.
8. Reading *pucchī ti sabbam vuttanayam eva* with Se Be for text's *pucchi*.
9. Reading *tena vuttam* with Be; text Se omit.
10. Reading *osadhī* with Se Be Te Vv for text's *osadhi*.
11. *ujubhūtesu*, an epithet of the *sāvaka* - cp M i 37 etc.
12. Reading *cātuddasiṃ* with Se Be Te Vv for text's *catuddasiṃ*.
13. Reading *saññamā samvibhāgā ca vimānaṃ āvasāma' aham* with Se Be Te Vv (and cp I.15⁷ above); text omits. This omission has caused the verses to be numbered incorrectly in text.
14. Reading *pañcasikkhāpade* with Se Be Te Vv for text's *pañca sikkhāpade*.
15. Reading *mama* with Se Be Te Vv for text's *mamañ*.
16. *Amaranthus polygonoides*.
17. Reading *ācāmakañjikalonūdakam* with Se Be for text's *loṇudakam*; on *ācāma*- cp SOM 45¹.
18. Reading *sā* with Se Be; text omits.
19. Reading *vuttanayānusārena eva veditabbam* with Se Be for text's *vuttanayam eva*.

II.3 EXPOSITION OF THE RICE-SCUM GIVER'S VIMĀNA [Ācāmadāyikāvīmānavañṇanā]

"As you, wandering about for alms". This is the Rice-Scum Giver's Vimāna¹. How did it² originate?

The Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. [100] And at that time there was in Rājagaha a certain family overrun by the snake-wind disease³. All the people there died except for one woman. She abandoned the house and everything connected with it⁴ – all the money and grain – and, frightened by a fear of dying, ran off through a breach in the wall. Being destitute, she went to the house of another and dwelt at the back of it. Now the people in that house, having compassion for her, gave her the rice-gruel, rice and rice-scum and so on that were left over in the rice-pot and other cooking pots; and with their support she managed to live⁵ there.

Now at that time the venerable Mahākassapa had emerged from the attainment of cessation upon which he had been entered for the (last) seven days and, as he wondered whom he might that day help by accepting food (from them) and (thereby) release them from a miserable destiny and from dukkha, he saw that that woman was close to dying and that a deed of hers, conducive to (rebirth in) hell, was ready to seize its opportunity. He thought, "When I go (to her) she will give me the rice-scum she has received for herself, by means of which she will arise in the Nimmānarati devaloka. When I have thus released her from arising in hell, come, let me accomplish for her the excellence of heaven!", and early that morning he dressed and, taking bowl and robe, went towards her dwelling-place.

Now Sakka, Lord of Devas, presented him, incognito, with heavenly foods of countless flavours and with countless sauces and seasonings. The elder recognised him and rejected this saying, "Kosiya, you have done skilled deeds. Why do you act thus? Do not plunder the excellence of those suffering great hardship due to go to a miserable destiny!"⁶, and then stood in front of that woman. When she saw the elder she thought, "This elder is of great majesty. There is here neither hard nor soft foods⁷ suitable of being given to him. I dare not give such as this mere boiled over rice-scum that is unsalted, cold, of little flavour and strewn with dust and bits of grass in this impure vessel", [101] and said, "Please pass me by!". The elder moved a mere foot-step away and then stood (again). The people who were residents of the house presented him with almsfood (but) the elder would not accept it. The woman having that miserable

existence realised that he had gone there in order to help her alone and that he wished to receive something belonging to her and, devoted in heart and full of respect, poured that rice-scum into the elder's bowl. The elder, in order to increase her devotion⁸, gave⁹ a sign indicating he would eat it. The people prepared a seat. The elder seated himself there and ate the rice-scum. He drank (some water)¹⁰, removed his hand from the bowl and showed his appreciation¹¹, subsequently telling the woman having that miserable existence that in her last existence but two she had been his mother and then went. And she, for this reason, gave rise to extreme devotion with respect to that elder and died during the first watch of the night, arising in companionship with the Nimmānaratī devas. Then Sakka, King of Devas, came to know that she had died and, deliberating where she had arisen, failed to see her amongst the Thirty-three, in the middle watch of the night approached the venerable Mahākassapa and spoke two verses enquiring about the place in which she had come into being:

1. "As you, wandering about for alms, were standing silent¹², there was a poor woman suffering great hardship, pendent upon the house of another,
2. Who, having devotion, gave you rice-scum with her own hands – when she quit the human person, to which quarter¹³ did she go?"

Herein:

1. *For alms (piṇḍāya)*: for the sake of gathering alms. *Were standing silent (tuṅhībhuṭassa tūṭhato)*: this is an indication of the manner adopted when wandering about for alms, meaning were standing indicating¹⁴. *Poor (daliddā)*: having a miserable existence. *Suffering great hardship (kapaṇā)*: wretched¹⁵. Her loss of possessions is indicated by means of this 'poor', her loss of relatives by means of this 'suffering great hardship'¹⁶. *Pendent upon the house of another (parāgāraṃ apassitā)*: dependent upon the household of another, dwelling in dependence upon a roof outside and at the back of¹⁷ the house of others.
2. [102] *To which quarter did she go (kaṃ nu sā disataṃ gatā)*: to which direction, indeed, did she go by way of arising in the six devalokas of the sphere of sense-desire.

Thus did Sakka enquire, having fallen into doubt upon being unable to see her in the lower two devalokas and thinking, "That

one partaking of lofty heavenly excellence who was helped by the elder in that way is not to be seen". Then the elder talked to him of the place in which she had come into being, giving reply in the same manner in which he had been questioned:

3. "As I, wandering about for alms, was standing silent¹², there was a poor woman suffering great hardship, pendent upon the house of another,

4. Who, having devotion, gave me rice-scum with her own hands – when she quit the human person, when she fell from here, she was set free.

5. There are devas of great iddhi, the Nimmānaratis by name – there that happy woman who was the giver of rice-scum enjoys herself¹³".

Herein:

4. *She was set free (vip̄pamuttā)*: she was set free, she was departed, from this human misfortune through the exercise of the highest compassion.

5. *Who was the giver of rice-scum enjoys herself (modat' ācāmadāyikā)*: the one who was the giver of mere rice-scum – even she enjoys herself amidst heavenly excellence in the fifth (highest) heaven of the sphere of sense-desire. He points out: Behold the extent of the fruit of successful attainment of the field.

When Sakka heard of the great fruitfulness and the great advantageousness of her alms he spoke¹⁴ once more, extolling this:

6. "My! that wretched woman's alms were well established¹⁵ in Kassapa; that donation by way of alms brought from another truly bore result.

7. She who might act¹⁶ as queen-consort to a wheel-turning king – a woman, lovely in all her limbs and supreme-looking¹⁷ to her husband – is not worth the sixteenth part of those alms of rice-scum.

8. [103] A hundred nikkhas¹⁸, a hundred horses, a hundred mule-drawn chariots, a hundred thousand maidens bedecked with jewelled earrings are not worth¹⁹ the sixteenth part of those alms of rice-scum.

9. A hundred Himalayan nāgas with tusks like poles, hefty, mātaṅga elephants with golden necklaces²⁰ and dressed with golden trimmings²¹ are not worth²² the sixteenth part of those alms of rice-scum.

10²⁷. He who would act here as the authority over the four continents, even, is not worth the sixteenth part of those alms of rice-scum”.

Herein:

6. *My! (aho)* is a particle in the sense of wonderment²⁸. *That wretched woman's (varākiyā)*: that woman who was suffering great hardship's. *Brought from another (parābhatena)*: fetched from another, meaning received by one gleaning from the houses of others. *By way of alms (dānena)*: by way of a merit-offering of mere rice-scum that was to be given. *That donation truly bore result (ijjhūtha vata dakkhinā)*: my! that donation, those alms²⁹, produced result, meaning my! it was of great fruit, of great brightness and of great pervasiveness³⁰.

Then to show that even the woman-jewel and so on³¹ do not come anywhere near a hundredth nor even a thousandth part of those alms “She who might act as queen-consort” and so on was said.

Herein:

7. *Lovely in all her limbs (sabbaṅgakalyāṇī)*: lovely, resplendent, beautiful, in all her limbs, both great and small, or alternatively by reason that in all her limbs she has been said to be thus: “not too long, not too short, not too thin, not too fat, not too dark³², not too pale³³; she surpasses human complexion but has not attained the complexion of a deva”³⁴. *And supreme-looking to her husband (bhattu cānomadassikā)*: not bad looking, excessively fair to behold and charming, to her lord. *Is not worth the sixteenth part of those alms of rice-scum (etassācāmadānassa kalam nāgghati solasim)*: when the fruit of those alms of rice-scum given by her is divided into sixteen portions and when one (such) portion is divided yet again into sixteen portions, [104] then even the state of being a wheel-turning king's woman-jewel is not worth, does not equal, does not come near, the sixteenth part so-called, the portion arrived at (in that manner).

8. They say that one nikkha is equivalent to fifteen dharāṇas³⁵ of gold, others to a hundred dharāṇas.

9. *Himalayan (Hemavatā)*: born in the Himālaya, or alternatively belonging to the species Himalayan; for they are huge and endowed with sturdiness and speed. *With tusks like poles (isādantā)*: with tusks similar to chariot-poles, meaning with tusks that are slightly inclined. For this reason it prevents (them) from

having excessively large tusks³⁶. *Hefty (urūḥavā)*: standing in array³⁷ with sturdiness, speed and exertion, meaning capable of carrying out great feats in battle. *With golden necklaces (suvanṇakacchā)*³⁸: harnessed with necklets and so on that are made of gold³⁹, for he speaks of everything that can be harnessed on an elephant⁴⁰ under the heading of 'necklaces'. *Dressed with golden trimmings (hemakappanavāsasā)*: with fastenings of elephants' ornaments such as elephants' coverings and bracelets⁴¹ and so on that are inlaid with gold.

10. *As the authority over the four continents, even (catunnam api dīpānaṃ issaraṃ)*: in authority over the four great continents of Jambudīpa and so on that are surrounded by the two thousand lesser islands⁴². In this way he speaks of the entire lustre of the wheel-turning king that blazes forth with the seven jewels⁴³.

That which is not spoken of here is (to be understood in) exactly the same manner as already given above.

Then the venerable elder Mahākassapa informed the Lord of all that had been said by him and by Sakka, King of Devas. The Lord took it as a matter arising and taught Dhamma in detail to the company assembled there. That teaching was of benefit to those people.

The Exposition of the Rice-Scum Giver's Vimāna is concluded.

Notes to II.3

1. For a discussion of ācāma- see SOM 45¹.
2. Reading *tassa kā* with Se Be for text's *kā*.
3. *ahivātarogena*, sometimes rendered 'cholera' (SOM 45) or malaria (B Disc iv 98; Jātaka Stories ii 55) or intestinal disease (BL i 266), but it may well be plague (NAJ). According to DhP-A i 187 it begins by infecting flies and other insects, spreads to the higher forms of life such as domestic animals and finally engulfs all human members of the household. However it could be avoided by those breaking through a wall and fleeing; cp VA 1003 for further means of avoidance. For a discussion see B Disc iv 98⁴; Jātaka Stories ii 55¹; Encyclopedia of Buddhism i 293f; and especially Minor Readings and Illustrator 175⁴.
4. Reading *gehagatam* with Se Be for text's *gehajanaṃ*.
5. Reading *jivikaṃ* with Se Be for text's *jivitaṃ*; Be however reads *sā taṃ bhuñjivā jivikaṃ kappeti*, and she managed to live eating this, here.
6. Cp Ud 29f, DhP-A i 427ff for similar attempts by Sakka to gain

- merit due to another. On Sakka's name of Kosiya see Verses of Uplift 35⁵ and DPPN i 700 for further references.
7. Reading khādaniyaṃ vā bhojaniyaṃ vā idha n' atthi with Se Be for text's idha bhojaniyaṃ vā khādaniyaṃ vā natthi.
 8. Reading pasādasamvaddhanattham with Se Be for text's pasāda-jananattham.
 9. Reading dassesi with Se Be for text's dasseti.
 10. Cp SOM 45¹.
 11. Reading anumodanaṃ katvā with Se Be for text's anumoditvā.
 12. Reading tuṅhibhūtaṃ with Se Be Te Vv for text's tuṅhibhūtaṃ; PED sv omits the numbers of the verses.
 13. Reading sā disataṃ with Be Vv and Hardy's emendation at VvA 373 for text's Se Te sādīsatam; cp Pv II.92¹ (so disataṃ).
 14. See PvA 146 and notes at PS 157 on this method of begging alms.
 15. Reading varāki with Se Be for text's varākā.
 16. kapaṇā, here rendered 'suffering great hardship', is derived from *√kṛp*, to lament, and thus means literally 'lamentable', 'pitiable' etc. Indian society is such that any woman losing all her relatives – and thus her means of support – is to be pitied since she would very soon become destitute and suffer great hardship, as did this woman.
 17. Reading bahipiṭṭhi(c)chadanaṃ with (Se) Be for text's bahi piṭṭhi chādanaṃ; these are probably the caves at the back of the house (NAJ).
 18. Reading modat' ācāmadāyikā with Se Be Vv for text's Te moditācāmadāyikā.
 19. Text Se add aho dānaṃ ti ādīm; Be omits.
 20. Reading suppatitṭhitaṃ with Be Vv for text's Se Te supatitṭhitaṃ.
 21. Reading kāreyya with Se Be Vv for text's Te kareyya.
 22. Reading cānumadassikā with Se Be Te Vv for text's cānumadas-sikā.
 23. Cp SOM 47²; Stede's suggestion that they are elephants (followed at B Disc v 218) would seem more suited to the context than Dharmapāla's explanation in the cty below.
 24. Reading nāgghanti with Se Be Te Vv for text's nāgghati.
 25. PED sv kacchā¹ erroneously gives this reference as Vv 21⁹. EVvP on IV.5⁹ takes kacchā as tusk-caps (NAJ) which accords neither with the cty below nor with J iv 395 (quoted PED sv kacchā).
 26. Reading hemakappanavāsasā with Se Be Vv for text's Te hemakappanivāsasā.
 27. This verse appears unnumbered in text.
 28. Reading acchariyatthe with Se Be for text's acchariyatthena.
 29. Reading dakkhīṇā dānaṃ with Se Be for text's dakkhīṇādānaṃ.
 30. Cp VvA 5.
 31. Reading ithiratanādīni with Se Be for text's ithiratanādīkā; the woman-jewel is one of seven such 'treasures' possessed by the wheel-turning king – see e.g. M iii 172ff for details.
 32. Reading nātikāḷi with Se Be M iii 175 for text's nātikāḷikā.

33. Reading *nāccodātā* with Se Be for text's *naccodātā*.
34. This is the stock description of the woman-jewel as at e.g. M iii 174f.
35. A weight of varying quantity – see SED sv. EVvP on IV.5⁸ claims that 1 *nikkha* = 5 *kalaṇḍa* weights of gold.
36. Reading *visālakadāṭṭhibhāvaṃ* with Se Be for text's *visālatāḍi-bhāvaṃ*.
37. *byūhanto*; the meaning is uncertain – cp PED sv *vyūhati*.
38. Text adds *mātaṅgā*; Se Be omit.
39. *hemamayagīveyyakādiyuttā*; Se Be read *hemamayagīvey-yakapaṭimukkā* here.
40. Se Be read *hatthiyoggaṃ* for text's *hattiyuttaṃ*.
41. Reading *-kaṅkaṇā-* with Se Be for text's *-kaṅkaṭā-*.
42. Cp VvA 19.
43. Cp n 31 above.

II.4 EXPOSITION OF THE CAṆḌĀLĪ'S VIMĀNA [Caṇḍālivimānavannaṇā]

“Caṇḍālī¹, salute the feet”. This is the Caṇḍālī's Vimāna. How did it originate?

[105] The Lord, who was staying at Rājagaha, emerged towards dawn from the meditation of the great compassion², the habitual practice of Buddhas, upon which he had been entered and, surveying³ the world, saw a caṇḍālī of great age dwelling in the caṇḍāla settlement⁴ in that same city whose life-span was at an end and for whom a deed conducive to (rebirth in) hell had presented itself. His heart was stirred with great compassion and, thinking⁵, “I will make her do a deed conducive to (rebirth in) heaven⁶ by means of which I shall be able to prevent her from arising in hell⁷; I will cause her to be established in heaven”, entered Rājagaha in search of alms together with a great order of monks⁸. Now at that time the caṇḍālī, who was coming out of the city supporting herself with a stick, saw the Lord approaching and, when face to face with him, stopped. The Lord also stopped in front of her as though hindering her from going on. Then the venerable Mahāmoggallāna, knowing the Teacher's mind and

that her life-span was over, uttered two verses inciting her to salute the Lord:

1. "Caṅḍāli⁹, salute the feet of the renowned Gotama; the supreme rishi has stopped out of pity for you alone.
2. Make your heart utterly devoted with respect to the Arahant, to that one such as one should be¹⁰; salute him forthwith with an upheld añjali salute – your life is limited!"

Herein:

1. *Caṅḍāli (caṅḍāli)*: he addresses her with the name that has come down for her caste. *Salute (vanda)*: greet. *The feet (pādāni)*: the feet that are the refuges for the world with its devas¹¹. *Out of pity for you alone (tam eva anukampāya)*: for the sake of helping you alone: for the sake of causing you to come into being in heaven after preventing your arising in the states of loss¹² – this is the meaning. *Has stopped (at̥hāsi)*: is standing without having entered¹³ the city. *The supreme rishi (isīsattamo)*: the utmost, the most exalted, of rishis, whether mundane, sekhas¹⁴, asekkhas¹⁵ or Paccekabuddhas; or alternatively, *the seventh rishi (isīsattamo)*: the seventh of the Buddha-rishis commencing with Vipassin¹⁶.

2. *Make your heart utterly devoted (abhippasādehi manam)*: make your mind devoted with the thought, "The Lord is the Perfect Buddha". *With respect to the Arahant, to that one such as one should be (arahantamhi tādini)*: [106] with respect to the Arahant (who is such) on account of his keeping aloof (*ārahattā*) from the defilements and¹⁷ on account of these same enemies (*arīnam*) having been destroyed (*hatatā*) by him; on account of the spokes (*arānam*) of the wheel of saṃsāra having been destroyed (*hatatā*) by him; on account of being worthy (*arahattā*) of the requisites; and on account of the absence of secrecy as regards the doing of wicked deeds (*rahābhāvā*)¹⁸; to that one such as one should be¹⁹ on account of his attainment of suchness with respect to what is agreeable and so on²⁰. *Salute him forthwith with an upheld añjali salute (khippam pañjalikā vanda)*: quickly salute him holding up an añjali salute. In case (she should wonder) "Why?" (he adds), *your life is limited (parittam tava jīvitam)*: it is limited, extremely brief, on account of its nature to break up²¹ right now.

Thus the elder, praising²² the Lord's good qualities with these two verses, stood firm in his own majesty and, agitating her by

explaining that her life-span was at an end²³, incited her to salute the Teacher. When she heard this she was filled with agitation; she became devoted in heart with respect to the Teacher, saluted him with the fivefold prostration, made the añjali salute and then stood bowing, her mind having become one-pointed through joy in the Buddha. The Lord said, "This much is sufficient for her attainment of heaven²⁴", and entered the city together with the order of monks. Then immediately afterwards a cow with a year-old calf that was careering and stampeding struck her with its horns and deprived her of her life²⁵.

To illustrate all this those performing the rehearsal (of the Dhamma) uttered two verses:

3. "Urged on by one with self developed, bearing his last body, the caṇḍālī saluted the feet of the renowned Gotama.
4. That cow slew²⁶ that caṇḍālī who was standing with an upheld añjali salute, bowing to the Buddha, the radiance-maker²⁷ amidst the blindness".

Herein:

4. *Who was standing with an upheld añjali salute, bowing to the Buddha (pañjalīm ūtitaṃ namassamānaṃ sambuddhaṃ):* who, having become concentrated through joy centred upon the Buddha, was standing bowing and holding up²⁸ an añjali salute as though face to face with him, even though the Lord had gone on²⁹. *Amidst the blindness (andhakāre):* amidst the world that is blinded with the blindness of ignorance and with the entire blindness of the defilements. *The radiance-maker (pubhaṅkaraṃ):* the maker of the light of knowledge.

[107] Now when she fell from there³⁰ she came into being amongst the Thirty-three. And a retinue of a hundred thousand³¹ nymphs was hers. And on that same day she³² came with her vimāna, descended from her vimāna and then approached the venerable Mahāmoggallāna and saluted him. That devatā uttered (this verse) to illustrate this fact:

5. "I who have attained the iddhi of a deva approach and salute you, O hero of great majesty³³, who are one in whom the āsavas have been destroyed, who are without dust, imperturbable, seated in seclusion alone in the forest".

The elder asked her:

6. Of golden complexion, ablaze, of great fame, you have dismounted your vimāna, countlessy ornamented, surrounded by

a throng of nymphs; who are you, beautiful devatā, who are saluting me?"

Herein:

6. Ablaze (*jalitā*): blazing, shining, with the radiance of her own body and with the light from her clothes and decorations and so on³⁴. Of great fame (*mahāyasā*): with a great retinue. You have dismounted your vimāna (*vimāna-m-oruyha*): you have dismounted from your vimāna. Countlessly ornamented (*anekacittā*): furnished with ornamentation of countless kinds³⁵. Beautiful (*subhe*): of beautiful qualities. Me : *mamaṃ=mam* (alternative grammatical form).

Questioned thus by the elder, she again uttered four verses:

7. "I, sir, am the caṅḍālī despatched by you, by the hero³⁶; I saluted at the feet of the Arahant, of the renowned Gotama.

8. When I saluted his feet I fell from the caṅḍāla-womb; I am arisen in a vimāna, august in every respect, in Nandana.

9. A hundred thousand³⁷ nymphs stand extolling me³⁸ – of these I am the most excellent, the best, in complexion, fame and life-span.

10. [108] Having done an abundantly lovely deed, attentive and recollective, I, sir, have come to salute you, the compassionate sage for the world".

Herein:

7. *Despatched (pesitā)*: provoked into saluting by means of "Caṅḍālī, salute the feet", and so on. She said, "Having done an abundantly lovely deed", since even if that meritorious deed consisting in saluting was limited by way of its momentary occurrence, it was nonetheless extremely great³⁹ due to the greatness of the field and to the greatness of its fruit. Likewise she said, "Attentive and recollective", with respect to her clarity (of mind) that was due to her insight and mindfulness during the momentary occurrence of joy⁴⁰ centred upon the Buddha.

This verse⁴¹ was again inserted by those performing the rehearsal (of the Dhamma)⁴¹:

11. Having said this the caṅḍālī, grateful and acknowledging what had been done, saluted at the feet of the arahant and then and there disappeared⁴²

Herein:

11. *The caṅḍālī (caṅḍālī)* is said taking it that she had formerly been a caṅḍālī. And⁴³ this is the habitual practice in the

devaloka, that it is customary to use the designation that had been common in the world of men.

The rest is exactly the same as already given.

And the venerable Mahāmogallāna informed the Lord of that incident. The Lord took it as a matter arising and taught Dhamma to the company assembled there. That teaching¹¹ was of benefit to those people.

The Exposition of the Caṇḍālī's Vimāna is concluded.

Notes to II.4

1. Reading caṇḍālī with Se (Be caṇḍālī) for text's caṇḍālī; a caṇḍālī is a female caṇḍāla, the produce of a śūdra male and a brahmin, kṣatriya or vaiśya female and who is "the basest of men" – Manu x 12.
2. Cp PvA 61.
3. volokento; Se Be read olokento here.
4. Reading caṇḍālāvasathe with Se Be for text's caṇḍālagāme; probably a community house (NAJ).
5. Following the superior punctuation of Be; text opens the quotation only at "I will cause . . ." and this is followed at SOM 48 but this cannot be right since it implies that he made her do the deed before he had the thought.
6. Reading saggasaṃvattanikaṃ kammaṃ with Se Be for text's saggasaṃvattanikakammaṃ.
7. Reading nirayūpapattiṃ with Se Be for text's nirayupapattiṃ.
8. mahatā bhikkhusaṅghena; sometimes it seems this term is used to denote a company of monks rather than the whole saṅgha.
9. Reading caṇḍālī with Se Vv (Be Te caṇḍālī) for text's caṇḍālī.
10. Reading tāḍini with Se Be Vv for text's Te tāḍine; this verse is much the same as Thag 1173.
11. Dhammapāla's silence on the question of pāda being here inflected as neuter plural, pādāni, rather than as pāde, its usual masculine inflexion, is curious and one wonders whether it is not padāni, plural of padaṃ, lengthened metri causā. Padaṃ admits of a wide range of meaning – e.g. foot, quarter of a verse, even constituent as in sikkhāpadaṃ, on which cp VvA 73 above. Pādāni might then mean 'footprints' here, that is, the refuges and the conduct (caraṇāni) that the Buddha leaves behind; but on the other hand caraṇāni can itself mean 'feet' (cp Vin iv 212 and SED sv) and could here be a synonym for pādāni in this sense – the feet, the means of going along (caraṇāni), that are the refuges.
12. Reading apāyūpapattiṃ with Be for text's apāyupapattiṃ, Se apāyuppattiṃ.
13. So all texts although the matter arising above suggests the opposite,

- whilst VvA 106 below supports the view that he had not, as yet, entered the city; text has a *vi pavisitvā*, having entered, here.
14. The sotāpanna, once-returner and non-returner.
 15. The arahant.
 16. Reading *atha vā buddha-isīnaṃ Vipassi-ādināṃ sattamo ti isisattamo* with Be (Se *atha vā buddha-isīnaṃ vā Vipassi-ādināṃ sattamo ti isisāttamo*) for text's *buddha-isīnaṃ Vipassi-ādināṃ sattamo ti vā isisattamo*; cp EV i 294 on Thag 1240 and, for a note on these seven Buddhas, PS 33⁷.
 17. ca; Se Be omit.
 18. Cp PvA 7 and DA 146 for similar; DA 146 misprints this compound as *rahā-bhāvā* whilst at PS 9 I erroneously gave the reading as *arahābhāvā* (=Hardy's 'rahābhāvā) whereas I should have adopted the reading *rahābhāva* as found in both Se and Be (PvA).
 19. Text ad¹ ca here; Se Be omit.
 20. Cp VvA 95.
 21. *bhijjanasābhāvattā*, perhaps merely 'on account of its perishable nature', although her impending death suggests it may have been the breaking up of the body, *kāyassa bheda*, that was intended here.
 22. *samkittento* – so text Se for Be *pakittento*; not listed by PED.
 23. Reading *khīṇāyukatāvibhāvanena* with Se Be for text's *khīṇāyukavibhāvanena*.
 24. Se Be read *etissā saggūpāpattiyā* for text's *etissāya saggasampāttiyā*; cp VvA 323.
 25. An apparently common fate of those helped by the Buddha - see e.g. M iii 247; Ud 8, 49 etc.
 26. Reading *avadhī* with Se Be Vv for text's *Te avadhī*.
 27. Cp A ii 52; the blindness is Māra's realm.
 28. Reading *paggayha* with Se Be; text omits.
 29. Reading *gate pi Bhagavati* with Se Be for text's *mahesim Bhagavantam*.
 30. Reading *tato cutā* with Se Be; text omits.
 31. Reading *satasahassam* with Se Be for text's *satasahassāni*.
 32. Reading *sā* with Se Be for text's *devatā*.
 33. Se Be read *mahānubhāvan ti* for text's *Vv mahānubhāvā ti*, *Te mahānubhāvā*.
 34. Reading *vattābharaṇādinam* with Se Be for text's *vattābharanānam*.
 35. Reading *anekavidhacittatāyuttā* with Se Be for text's *anekavidhavicittayuttā*.
 36. Reading *viṛena* with Se Be Te Vv for text's *therena*.
 37. Reading *satasahassam* with Se Be Vv for text's *satasahassā*, *Te sahasāni*.
 38. Reading *purakkhatvāna tiṭṭhati* with Se Be Vv for text's *purakkhatvā mam tiṭṭhanti*, *Te purakkhitvā mam tiṭṭhanti*.
 39. Reading *ativiya mahantam* with Se Be for text's *ativiyamahantam*.

40. Reading *pītiyā pavattikkhaṇe* with Se Be for text's *pītipavattikkhaṇe*.
41. Reading *gāthā saṅgītikārehi* with Se Be for text's *gāthāsaṅgītikārehi*.
42. Reading *antaradhāyatha* with Se Be Vv for text's *Te antaradhāyati*.
43. Reading *ca* with Be for text's *Se vā*; that this is so can be seen from the frequency with which devas retain the names they had when human – e.g. *Anāthapiṇḍika* (M iii 262), *Tissa Brahmā* (A iii 332), *Gopikā* (D ii 271), *Haṭṭhaka* (A i 279) etc., just as *Sakka* is sometimes called by his former human name of *Maghavā* (Vv IV.9⁷⁻⁸).
44. Reading *desanā* with Se Be for text's *dhammadesanā*.

II.5 EXPOSITION OF THE WOMAN BHADDĀ'S VIMĀNA [Bhadditthivimānavañṇanā]

“Blue-green¹ and yellow and black”. This is the Woman Bhaddā's Vimāna. How did it² originate?

[109] The Lord was staying at Sāvattḥī, in Anāthapiṇḍika's Resort in Jeta's Grove. Now at that time³ there was in the city of Kimbilā⁴ a householder's son named Rohaka who had faith and devotion and who was endowed with morality and good conduct. And in that same city there was, in a family of equally great wealth⁵ to his, a daughter who had faith and devotion and who went by the name of Bhaddā due to the fact that she was by nature august⁶. Now Rohaka's mother and father, having chosen that girl⁷ as his wife, fetched her at the appropriate⁸ time and performed the marriage ceremony. They both dwelt together in harmony. She became known and renowned in that city as the woman Bhaddā due to her excellence in good conduct. And⁹ at that time the two chief sāvakas who were conducting a tour of the country, each surrounded by five hundred monks¹⁰, reached the city of Kimbilā. When he came to know of their arrival there Rohaka, filled with satisfaction, approached the elders, saluted them and invited them for (a meal on) the following day and on the next day satisfied them¹¹ and their retinues with the choicest foods both hard and soft. With his wife and children¹² he heard

the teaching on Dhamma taught by them and, upon being established in their exhortation, took the Refuges and undertook the Five Precepts. His wife, however, observed the Uposatha on the eighth, fourteenth and fifteenth (days) and on the reversal-days of the fortnight¹³ and became especially endowed with morality and good conduct; she¹⁴ was pitied by the devatās and on account of the pity the devatās had for her she brought to nought a false accusation¹⁵ that had befallen her and, on account of her morality and good conduct being quite pure, she became one whose fame spread extremely in the world. For she had remained by herself in the city of Kimbilā whilst her lord was dwelling in Takkasilā¹⁶ for the purpose of trade¹⁷; on a day of festivity he was encouraged by his friends and when the mood for celebrating the festival had arisen (in him) she was, through the heavenly majesty of a household devatā, taken there [110] and united with her lord. During that same meeting she became pregnant; she was then taken back to the city of Kimbilā by the devatā¹⁸ and when, in due course, her pregnant condition became manifest she was suspected¹⁹ by her mother-in-law and so on of being an adulteress. But when, through the majesty of that same devatā, a great flood of the Ganges was caused to appear²⁰ as though inundating the city of Kimbilā, she caused that great flood of the Ganges with its network of waves whipped up by the force of the wind²¹, and that disgrace²² that had befallen her to recede by means of an oath preceded by a determination of truth indicative that she had been a faithful wife. Yet even²³ when meeting her lord she was suspected by him as formerly she had been by her mother-in-law and so on but she brought that suspicion to nought displaying a token and a seal-ring bearing his name²⁴ that had been given to her by him in Takkasilā and came to be esteemed by her husband, by her relatives and by the people at large. For this reason 'on account of her morality and good conduct being quite pure²⁵, she became one whose fame spread extremely in the world' was said.

Later on she died and arose²⁶ in the realm of the Thirty-three. Then when the Lord, who had gone from Sāvatti to the realm of the Thirty-three, was seated on the Paṇḍukambala Rock at the foot of the Coral Tree²⁷, and when the company of devas (there) had approached the Lord, saluted him and were seated to one side, the woman Bhaddā also approached him, saluted him²⁸ and

then stood to one side. Then the Lord, in the midst of that company of devas and Brahmās that had come together in the ten thousand world systems, uttered (three verses) enquiring about the meritorious deed done by that devatā²⁹:

1-2. "You wear a garland of mandārava flowers that are covered with filaments of colours high and low (thus): blue-green and yellow and black and crimson³⁰ as well as red – these trees are not found in other bodies, O one of lovely wisdom.

3. Due to what have you arisen in the body of the Thirty-three, renowned one? On being questioned, devatā, tell of which deed this is the fruit".

Herein:

1-2. [111] *Blue-green and yellow and black and crimson as well as red (nilā pītā ca kālā ca mañjeṭṭhā atha lohītā)*: here³¹ the word 'and' (*ca*) is given in a conjunctive sense which is to be construed with each individual (word) thus: blue-green and yellow and . . . and so on. *As well as (atha)* is a particle in the sense of that which is other; in this way it includes the unmentioned colours of white and so on. The word 'thus' (*iti*) is to be understood as designated elided. Or alternatively the word 'and' (*ca*) is not given in a conjunctive sense (and) *atha* is a particle with the meaning of the word *iti*. *Of colours high and low (uccāvacānaṃ vaṇṇānaṃ)*: in this connection *uccāvacānaṃ* (high and low) is to be regarded as the non-elision of the case-suffix, meaning *uccāvacavaṇṇānaṃ* (of colours high and low), of colours of various sorts. Or alternatively *of colours (vaṇṇānaṃ)*: possessing beauty (*vaṇṇavantānaṃ*). *That are covered with filaments : kiṅjakkhaparivāritā=kiṅjakkhehi parivāritānaṃ* (resolution of compound in alternative grammatical form), for this is the nominative case in the sense of the genitive. This is what is said: you, devatā, wear, have put, on your head a ball of garlands made with these – a garland of flowers that are mandāravas since they come from the mandārava tree and that are covered with hairy filaments of such a nature as to be of colours high and low by way of these (colours): blue-green and yellow and black and crimson and red as well as of other (colours) such as white and so on; or that possess beauty in the aforesaid manner of high and low on account of their colourful composition and so on. Since these flowers are from that tree (alone), "These trees are not found in other bodies, O one of lovely wisdom" was said to demonstrate the fact of their not

being in common with others due to their peculiar appearance. Herein *these (ime)*: trees possessing flowers furnished with the aforesaid colours and composition and so on are not found – this is how it should be construed. *In bodies: (kāyesu)*: in classes (*nikāyesu*) of devas. *O one of lovely wisdom: (sumedhase)*: O one of beautiful insight. In this connection *blue-green: (nilā)*: with a blue-green light on account of gems and jewels such as the indanīla- and mahānīla-sapphires and so on. *Yellow: (pītā)*: with a yellow light on account of gems and jewels such as topaz, quartz and pulaka and so forth³² and on account of siṅgi-gold. *Black: (kāḷā)*: with a dark light on account of gems and jewels such as asmaka and upalaka and so on³³. *Crimson: (mañjettā)*: with a crimson light on account of gems and jewels such as jotirasa³⁴, gomuttaka and gomedaka³⁵ and so forth. *Red: (lohita)*: [112] with a red light on account of jewels such as padumarāga- and lohitaṅka-rubies³⁶ and coral and so on. Some however construe the words 'blue-green' and so on with 'trees' and say 'blue-green trees' and so forth. For since trees, on account of being covered with flowers that are blue-green and so on in colour also acquire the designation of the 'blue-green ones' and so forth through association with (the colours) blue-green and so on, the construing is to be effected by them³⁷ thus: 'the blue-green ones . . . the red ones . . . – these trees are not found in other bodies, O one of lovely wisdom³⁸, (the trees) from which you wear a garland of mandārava flowers that are covered with filaments of colours high and low'. In this way the first method (of construing the verse involves) an indication of the extraordinary nature of the trees by way of an indication of their not being in common (with others)³⁹ after praising the flowers that are furnished with the particular colour as actually seen; the second method (of construing the verse involves) an indication of the extraordinary nature of the flowers by way of an indication of the trees not being in common (with others). In the first method the colours and so on are included as they are in themselves, in the second method by means of that upon which they are dependent – this is the difference between them.

3. *Due to what (kena)*: due to what meritorious deed; in the body of the Thirty-three – this is how it should be construed. *On being questioned tell (pucchitācikkha)*: on being questioned you should tell, should talk about.

That devatā, on being thus questioned by the Lord, explained with these verses:

4. "In Kimbilā they knew⁴⁰ me as the a woman Bhaddā⁴¹, a layfollower with faith, endowed with morality, always delighting in open-handedness,
5. I gave clothing and food, lodging and the things to light a lamp with with a heart serene with respect to those upright ones.
6. On the fourteenth⁴², fifteenth and the eighth of the fortnight, and on the reversal-days of the fortnight, well associated with the eight factors,
7. The Uposatha I observed; I was always restrained in the precepts – through control and open-handedness I inhabit this vimāna⁴³.
8. I refrained from destroying living beings and restrained from telling lies; I was remote from theft, transgression and the drinking of intoxicants;
9. I delighted in the five items of the training⁴⁴ and was conversant with the Ariyan Truths – I was a layfollower of the One with Vision, one dwelling in a state of diligence. [113] Being one for whom the opportunity had been created⁴⁵, one who had done what is skilled, fallen from there⁴⁶ I wander up and down Nandana self-radiant.
10. And I fed monks, those possessing pity with the highest benefit, a pair of ascetics and the great sage. Being one for whom the opportunity had been created⁴⁵, one who had done what is skilled, fallen from there⁴⁶ I wander up and down Nandana self-radiant.
11. I observed the eight-factored Uposatha continually bringing unlimited happiness. Being one for whom the opportunity had been created⁴⁵, one who had done what is skilled, fallen from there⁴⁶ I wander up and down Nandana self-radiant".

Herein:

4-10. *In Kimbilā they knew me as the woman Bhaddā, a layfollower (Bhaddiithikā ti maṃ aññimsu Kimbalāyaṃ upāsikā):* being full of conviction, through (my) turning back a surging⁴⁷ great flood with an act of truth with respect to my excellence of good conduct, that I was one who kept the precepts unbroken the residents of the city of Kimbilā knew of me, "This woman⁴⁸ is august (*bhaddā*), is beautiful – therefore she is the woman Bhaddā, a layfollower". *With faith, endowed with morality*

(*saddhā sīlena sampannā*) and so on: the meaning is quite self-evident in view of the manner in which it has already been given above. Moreover the treasure of faith is indicated by this 'with faith'; the treasure of generosity by this '(delighting in open-handedness, I gave clothing and food, lodging and the things to light a lamp with with a heart-serene with respect to those upright ones'; the treasures of morality, modesty and the fear of reproach by this 'endowed with morality, on the fourteenth . . . I delighted in the five items of the training'; and the treasures of having heard (Dhamma) and of insight by this 'was conversant with the Ariyan Truths'. She explains her acquisition of the sevenfold ariyan treasures⁴⁹ and, by this 'I was a layfollower of the One with Vision . . . I wander up and down Nandana', their advantage with respect to these seen conditions and to the next world⁵⁰. Herein *being one for whom the opportunity had been created (katāvakāsā)*⁵¹: being one for whom the opportunity for good conduct had been produced⁵¹. For a deed of good conduct is called 'a dwelling for living in happiness' (*sukhavihārassa āvāso*) in that sense and since it serves as the cause of (such a) dwelling in happiness in the future. For this reason she said, 'One who had done what is skilled'. Having formerly spoken of her meritorious deed consisting in giving which did not take into consideration the eminence of its field [114] 'And I fed monks' and so on is now said to indicate its having gone to the (correct) sphere⁵². Herein *monks (bhikkhū)*: they were monks since they were those in whom the defilements had been broken up without remainder⁵³. *Those possessing pity with the highest benefit (paramahitānukampake)*: those who are helpful with the highest, with extreme, benefit with respect to these seen conditions and so on. *Fed (abhojayim)*: fed with the choicest food. *A pair of ascetics (tapassiyugam)*: a pair of those who were ascetics (*tapassi-*) since they were composed after having burnt out (*tāpetvā*), after having extirpated, the whole defilement faction⁵⁴ with the utmost austerity (*tapasā*)⁵⁵. *The great sage (mahāmuniṃ)*: the one who is, for that very reason, a great rishi; or alternatively he is a great sage (*mahāmuniṃ*) on account of sagacious recognition of (*munanato*), on account of determining, through great (*mahantena*) knowledge, his own great (*mahato*) range. All this is said with reference to the two chief sāvakas.

11. *Bringing unlimited happiness (aparimitaṃ sukhāvahaṃ)*:

this is said after non-elision of the nasal. It is productive of happiness that is without limit, going further than the Lord's statement even⁵⁶ in that he said, "As long as it is not easy, monks, to conceive by describing it how extensive is heavenly happiness"^a; or alternatively (being) a bringer of happiness, bringing unlimited⁵⁷ happiness by means of my own majesty. *Continually (satatam)*: at all times. I did not miss this or that day for keeping the Uposatha, or alternatively I observed unbroken this and that day for keeping the precepts fulfilling these; or again continually, at all times, bringing happiness – this is how it should be construed.

The rest is exactly the same as already given above.

Then the Lord, after teaching the Abhidhammapiṭaka for three months to the orders of devas and Brahmās who were residents of the ten thousand world systems with Mātudevaputta at their head⁵⁸, returned to the world of men and taught the Woman Bhaddā's Vimāna to the monks. That teaching was of benefit to the company assembled there.

The Exposition of the Woman Bhaddā's Vimāna is concluded.

Notes to II.5

1. *nilā*; cp PS 167⁴¹.
2. Reading *tassa kā* with Se Be for text's *kā*.
3. Text adds *kho* here; Se Be omit.
4. Be reads *Kimilā* throughout. It is of interest to note that the *Kaṇṇamuṇḍa peti* had, in her former birth, been an adulterous wife in *Kimbilā* (PvA 150ff).
5. Reading *samānamahābhoge* with Se Be for text's *samānabhoge*.
6. Reading *pakatiyā pi bhaddatāya* with Se Be for text's *pakatiḥhadatāya*; Bhaddā literally means august.
7. Reading *taṃ kumāriṃ* with Se Be for text's *Bhaddakumāriṃ*.
8. *lādisse*, no doubt as prescribed by their horoscopes.
9. Reading *ca* with Se Be; text omits.
10. Reading *pañcasatapañcasatabhikkhuparivārā* with Se Be for text's *pañcasatabhikkhuparivārā*.
11. Reading *te* with Se Be for text's *there*.
12. Reading *saputtadāro* with Se Be for text's *saha bhariyāya*.
13. Reading *aṭṭhamicātuddasipañjarasipāṭihāriyapakkkhesu* with Se (Be *-pannarasi-*) for text's *aṭṭhami catuddasi pannarasi pāṭihārikapakkkhesu*.
14. Reading *ahosi devatāhi ca anukampitā, tāya* with Se Be for text's *ahosi. Sā devatāhi ca anukampitā. Tāya*.

15. Reading micchāpavādaṃ with Se Be for text's micchācāraṃ.
16. Capital of Gandhāra and identified with the Greek city of Taxila, in the north of what is now (West) Pakistan.
17. Reading vaṇijjāvasena with Se Be for text's vāṇijjāvasena.
18. Reading devatāya with Se Be for text's devatāya naṃ.
19. Reading āsaṅkitā with Se Be for text's āsaṅkite.
20. Reading upaṭṭhāpīte with Se Be for text's upaṭṭhite.
21. Reading vātavegasamuṭṭhitavicijālaṃ with Be (Se -samuddhuta-) for text's vātavegena samuṭṭhitavicijālaṃ.
22. āyasyaṃ; Be reads āyassaṃ, Se āsaṅkaṃ.
23. Reading pi with Se Be; text omits.
24. Reading nāmamudditaṃ with Be for text's nāma muddikaṃ; Se is emended to nāmamuddikaṃ from nāmamudditaṃ.
25. Reading suvisuddhasilācāratāya with Se Be and above for text's -silācāratāya.
26. Reading uppannā with Se Be for text's upapannā.
27. Cp PS 139 and notes.
28. Reading vanditvā with Se Be; text omits.
29. Reading dasasahassilokadhātusu (Se dasasahassilokadhātusu) san-nipatitāya devabrahmaparisāya majjhe tāya devatāya katapuñṇakammaṃ pucchanto āha with Se Be for text's tāya katakammaṃ pucchī.
30. Reading mañjettā with Se Vv here and throughout for text's mañjattā, Be Te mañjittā.
31. Reading ettha with Se Be; text omits.
32. Reading puppharāgakakketanapulakādi with Be for text's phus-sarāgakakke ratanaphulhakādi; Se originally read puppharāgakak-ketanasaphulakādi before being emended to read puppharāgakak-ke ratanaphulakādi. But kakketana seems to be Skt karkēnata/karkēnata - cp SED svv; pulaka does not seem to have been identified.
33. Reading asmaka-upalakādi with Se Be for text's amatabbākavi-malayakādi; both seem to mean 'rock' or 'stone' - cp SED svv - but have not been identified.
34. Cp VvA 51, 53; Vv I.9⁷ etc.
35. According to SED sv these came from the Himālaya and the river Indus and were of four sorts: white, pale yellow, red and dark blue. Gomedha is a popular stone (NAJ).
36. So Hardy's emendation at VvA 373 with which Se Be accord.
37. Reading tehi with Be (Se te hi) for text's te.
38. Se Be add ti here; text omits. All texts punctuate somewhat differently here.
39. Reading asādhāraṇabhāvadassanena with Se Be for text's asādhāraṇabhāvadassanattamaṃ.
40. Reading aññimsu with Se Te Vv for text's Be aññāmsu.
41. Reading Bhadditthikā with Be Te Vv for text's Bhadditthiyā, Se Bhadditthī.
42. Reading cātuddasiṃ with Se Be Te Vv for text's catuddasiṃ.

43. Reading *saññamā saṃvibhāgā ca vimānaṃ āvasāṃ' ahaṃ* with Be (cp I.15⁷ above); all other texts omit. This omission has caused the verses to be numbered incorrectly in the text.
44. Reading *pañcasikkhāpade* with Se Be Te Vv for text's *pañca sikkhāpade*.
45. *katāvakāsā*; so Te Vv and A iii 40. Se Be read *katāvāsā* as does AA iii 249. Vv reads *katāvakānā* here, presumably in error.
46. Reading *tato cutā* with Be Te Vv (Se *tato yutā*); text omits entirely.
47. Reading *ubbattamāna-* with Se Be for text's *uppattamāna-*.
48. Se Be read *itthi* for text's *itthi*.
49. Cp D iii 251.
50. So text; Se Be punctuate somewhat differently.
51. Se Be read *katāvāsā* and *nippāditasucaritāvāsā* respectively for text's *katāvakāsā* and *nippāditasucaritāvakāsā*. Cp AA iii 249 which "quotes" as *katāvakāsā* the reading of *katāvāsā* of A iii 40.
52. Reading *āyatanagataṃ* with Se Be for text's *āyatanagataṃ*.
53. Cp VvA 29.
54. Reading *sabbasaṃkilesapakkhaṃ* with Se for text's *sabbasaṃkilesapakkhaṃ*, Be *sabbakilesamaḷaṃ*.
55. Cp PvA 98. VvA 38.
56. Reading *Bhagavato pi vacanapathātitaparimāparahitasukhanibbattakam* with Se Be for text's *Bhagavato vacanaṃ saddahitatāya aparimānaṃ hitasukhanibbattakam*.
 - a. Untraced quotation; but cp M iii 167, 169 where the same is said of *dukkha* in hell and the animal womb and M iii 172 where much the same is also said of heavenly happiness.
57. Reading *aparimitasukhāvahaṃ* with Se Be for text's *aparimītaṃ sukhāvahaṃ*.
58. Reading *Mātudevaputta(p)amukhānaṃ dasasahassilokadhātuvāsiṇaṃ devabrahmasaṃghānaṃ tayo māse Abhidhammapiṭakam desetvā* with Se (Be); text omits. It is not clear who *Mātudevaputta* is meant to be. It means the Mother *devaputta* and might be a reference to the Buddha's own mother, to whom he is known to have taught the *Abhidhamma* in this way, or else *Bhaddā* herself, since she was pregnant according to the above story; or indeed some other.

II.6 EXPOSITION OF SOṄADINNĀ'S VIMĀNA [Sonadinnāvimānavañṇanā]

"With surpassing complexion". This is Soṇadinnā's Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Jeta's Grove. And² at that time there was in Nālandā a female layfollower named Soṇadinnā with faith and devotion; [115] waiting³ with due care upon the monks with the four requisites, her observance of those precepts permanently binding being quite pure⁴, she also⁵ observed the Uposatha endowed with its eight factors. She gained the benefit of hearing Dhamma and, through being endowed with the potential, became a sotāpanna whilst developing her meditation-subject that was the Four Truths. Then having come into contact with some disease she died and arose amongst the Thirty-three. The venerable Mahāmoggallāna questioned her with these three⁶ verses⁷:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

The devatā explained:

5. "In Nālandā they knew" me as Soṇadinnā, a layfollower with faith, endowed with morality, always delighting in open-handedness.
6. I gave clothing and food, lodging and the things to light a lamp with with a heart serene with respect to those upright ones.
7. On the fourteenth, fifteenth and the eighth of the fortnight, and on the reversal-days of the fortnight, well associated with the eight factors,
8. The Uposatha I observed; I was always restrained in the precepts – through control and open-handedness I inhabit this vimāna".

9. I refrained from destroying living beings and restrained from telling lies; I was remote from theft, transgression and the drinking of intoxicants;

10. I delighted in the five items of the training and was conversant with the Ariyan Truths – I was a layfollower of the renowned Gotama, of the One with Vision.

11. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

12. I proclaim to you, monk of great majesty, what I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions”.

All this is exactly the same as already given above.

The Exposition of Soṇadinnā's Vimāna is concluded.

Notes to II.6

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *ca* with Se Be; text omits.
3. Reading *upaṭṭhahanti* with Se Be for text's *upaṭṭhahati*.
4. Reading *suvisuddhaniccasilā* with Se Be for text's *suvisuddham niccasilaṃ*.
5. Reading *pi* with Be; text Se omit.
6. Reading *tibi* with Be; text Se omit.
7. Cp SOM 52¹; text Se Be Te all abbreviate in varying degrees. I follow Vv which gives the verses in full.
8. Reading *aññāmsu* with Se Te Vv for text's Be *aññāmsu*.
9. Reading *saññamā saṃvibhāgā ca vimānaṃ āvasāmaṃ ahaṃ* with II.5²; Vv omits. This affects the numbering of the verses.

II.7 EXPOSITION OF UPOSATHĀ'S VIMĀNA [Uposathāvimānavañṇanā]

“With surpassing complexion”. This is Uposathā's Vimāna¹.

This is the sole difference here – that in the matter arising it was a female layfollower named Uposathā in Sāketa. The rest is

the same as in the immediately preceding Vimāna. For this reason it was said²:

1-3. "(You who stand) with surpassing complexion . . . radiates in all directions?"

4. That devatā, her heart delighted . . . of what deed this was the fruit:

The devatā explained:

5-10. "In Sāketā they knew³ me as Uposathā, a layfollower . . . of the renowned Gotama, (of the One with Vision).

11-12. "Due to that is such complexion mine . . . and my complexion radiates in all directions".

She again spoke two verses pointing out a blemish of hers:

13. "Hearing constantly of Nandana yearning arose within me; having aspired thereto I am arisen in Nandana.

14. I did not heed the word of the Teacher, of the Buddha, of the one related to the sun; having aspired for the inferior I am afterwards one remorseful".

Herein:

5. *They knew me as Uposathā (Uposathā ti maṃ aññimsu)*: the people knew me by this name of Uposathā. *In Sāketā (Sāketāyam)*: in the city of Sāketa.

13. [116] *Constantly* : *abhikkhaṇam=abhinhaṇ* (alternative grammatical form). *Hearing of Nandana (Nandanam sutvā)*: hearing of the various kinds of heavenly excellence there thus: "The Nandana Grove in the realm of the Thirty-three is indeed of such and such a kind". *Yearning (chando)*: yearning that is skilled⁴, being the cause of the meritorious deed producing this⁵; or alternatively yearning in the form of craving⁶, being the wish to arise there. *Arose* : *upapajjatha=uppajjitha* (alternative grammatical form). *Thereto (tatha)*: to the realm of the Thirty-three, for she refers to that devaloka also by means of the designation 'Nandana'. *I am arisen* : *upapann' amhi=uppannā⁷ amhi* (resolution of compound in alternative grammatical form); I am come into being.

14. *I did not heed the word of the Teacher (nākāsiṃ Satthu vacanaṃ)*: I did not heed the words spoken by the Teacher by way of "I, monks, do not praise even the slightest amount⁸ of becoming"⁹ and so on, meaning I did not renounce yearning lust with respect to becomings. *Of the Buddha, of the one related to the sun (buddhassādiccabandhuno)* was said on account of his

being of the same gotra, in that the sun (*ādicca*) is of the Gotama-gotra⁹ as also is the Lord of the Gotama-gotra. Or alternatively the Lord is *a relative of the sun* : *ādiccabandhu*¹⁰ = *ādiccassa bandhu* (resolution of compound) – the Lord is a relative of the sun since he, on account of him, is born of his ariyan birth; or else the sun is his relative through being his breast-born son¹¹.

For instance it was said:

“Orbed Verocana¹² of mighty heat, who is radiance-maker amidst the blindness, amidst the darkness – ‘Rāhu! do not swallow the sun, the traveller through the sky! Release my progeny, Rāhu’ ”.^b

For the inferior (hīne): for the despicable; she speaks with reference to the delight she found in becoming. *I am* : *sāmhi* = *sā amhi* (resolution of compound).

When that devatā had thus made known her uneasy conscience that had arisen¹³ with respect to the (former) delight she had found in becoming, the elder, by way of an explanation of the limited nature of a life-span within becoming, uttered a verse to console her that when established in the human condition in the future transcendence of the (saṃsāric) cycle of dukkha would be an easy task and that in every respect the state of being one in whom the āsavas had been destroyed was indeed a great blessing:

15. “How¹⁴ long will you dwell¹⁵ here in this vimāna, Uposathā? On being questioned, devatā, tell whether you are aware of your life-span¹⁶”.

She once more [117] spoke:

16. “Having remained here for sixty thousand years and three koṭis of years I will fall from here, great sage, and go into the companionship of men”.

The elder once more made her keen with this verse:

17. “Do not fear, Uposathā, you are¹⁷ declared by the Buddha. He specified you a sotāpanna, the miserable destinies are abandoned for you”.

Herein:

15. *How long (kiva ciram)*: for what length of time¹⁸. *Here (idha)*: in this devaloka, or alternatively here in this vimāna. *Your life-span* : *āyu no* = *āyum*¹⁹ (alternative grammatical form);

no (untranslated) is a mere particle. Or alternatively *your life-span* (*āyuno*)²⁰: (your time) to be long or short²¹; or again meaning whether you know of your life-span.

16. *Great sage* (*mahāmuni*): she is addressing the elder.

17. *Do not fear, Uposathā* (*mā tvam Uposathe bhāyi*): do not fear, Uposathā, my august one. Why?²² Since you are declared by the Buddha²³. As what? He specified you a sotāpanna. He specified²⁴ that you had reached this distinction²⁵ too – that you had reached²⁶, had attained²⁷, the distinction²⁵ known as path-fruit and that therefore all the miserable destinies are also²⁸ abandoned for you.

The rest is exactly the same as already given.

The Exposition of Uposathā's Vimāna is concluded.

Notes to II.7

1. Reading Uposathāvimānaṃ with Se Be for text's Uposathāvimānaṃ.
2. Verses 1-12 are exactly the same as in the preceding Vimāna; text abbreviates in the manner given.
3. Reading aññimsu with Se Te Vv for text's Be aññimsu.
4. Reading kusalacchando with Se Be for text's kusalacchando.
5. Reading tannibbattakapuññakamassa with Se Be for text's taṃ nibbattakatapuññakamassa.
6. Reading taṃhāchando with Se Be for text's taṃhāchando.
7. So Se Be for text's upapannā; in the verse Se Be read upapannā 'mhi, Vv upapanna 'mhi.
8. Reading appamattakaṃ with Se Be A i 35 for text's appamattam.
a. A i 35.
9. Cp Sn 423 where Ādicca is said to be the name of the gotra of the Sakyans; also D ii 3 which lists the gotras of the various Buddhas. Cp EV i 127, 144 on Thag 26, 91 for this use of gotra.
10. Text misspells ādiccabhandhu here.
11. That is, the sun was a sāvaka of the Buddha – cp SA i 109 where the sun is said to be a sotāpanna; also VvA 68 above.
12. Skt Vairocana, literally the one who is brilliant and a name for the sun.
b. S i 51.
13. Reading uppannavippaṭṭisāre with Se Be for text's uppanne vippaṭṭisāre.
14. Reading kiva with Se Be Te Vv for text's kiṃva.
15. Be reads vacchas' here for text's Se Te Vv vassas'
16. Be Vv read āyuno for text's Se Te āyuno; cp cty

17. Reading sambuddhen' āsi with Se Be Te Vv for text's sambud-dhenāpi.
18. kittakaṃ addhānam; PED sv kittaka curiously suggests this means 'a short time'.
19. Se Be read āyu here.
20. So Se Be for text's āyu no.
21. Reading cirācirabhāvaṃ with Se Be for text's cirabhāvaṃ.
22. Reading kasmā with Se Be; text omits.
23. Reading sambuddhen' āsi with Se Be for text's sambuddhenāpi.
24. viṣesayī.
25. viṣesam.
26. Reading yātā with Se Be for text's yato.
27. Reading adhigatā with Se Be for text's adhigataṃ.
28. Reading pi with Se Be; text omits.

II.8, 9 EXPOSITION OF NIDDĀ'S AND SUNIDDĀ'S VIMĀNAS [Niddā-Suniddāvimānavañṇanā]

The eighth and ninth Vimānas had their origin in Rājagaha.

As regards the matter arising they are to proceed in due order thus: "(Now at that time there was in Rājagaha) a female layfollower named Niddā . . . of the renowned Gotama, (of the One with Vision). Due to that is such complexion mine . . . (Now at that time there was in Rājagaha) a female layfollower named Suniddā".

The rest is exactly the same as already given; even in the verses there is nothing new – indeed in some books they are omitted on account of the repetition of the text¹. For this reason it was said:

1-3. "(You who stand) with surpassing complexion . . . radiates in all directions".

4. That devatā, her heart delighted . . . of what deed this was the fruit:

5-10. "In Rājagaha they knew me² as Niddā, a layfollower . . . of the renowned Gotama, (of the One with Vision).

11-12. Due to that is such complexion mine . . . and my complexion radiates in all directions"³.

1-3. [118] "(You who stand) with surpassing complexion . . . radiates in all directions".

4-10. That devatā, her heart delighted . . . "In Rājagaha they knew⁴ me as Suniddā, a layfollower . . . of the renowned Gotama, (of the One with Vision).

11-12. Due to that is such complexion mine . . . and my complexion radiates in all directions".

The Exposition of Niddā's and Suniddā's Vimānas is concluded⁵.

Notes to II.8, 9.

1. pāḷipeyyālavasena ṭhapitā: that is to say, the text (pāḷi) has been placed aside (ṭhapitā) as a peyyāla, a repeated passage that is not usually written out (NAJ).
2. Reading maṃ aññaṃsu with Se Te Vv for text's Be mamaṃ aññaṃsu. In Te both women are referred to by the same name of Suniddā, whilst in Se they are, instead, spoken of as Saddhā and Sunandā respectively.
3. Text inserts Niddāvimānavañṇanā, Se Saddhāvimānavañṇanā.
4. Reading aññaṃsu with Se Te Vv for text's Be aññaṃsū.
5. So Be for text's Suniddāvimānavañṇanā, Se Sunandāvimānavañṇanā.

II.10 EXPOSITION OF THE ALMSFOOD GIVER'S VIMĀNA [Bhikkhādāyikāvimānavañṇanā]

"With surpassing complexion". This is the Almsfood Giver's Vimāna¹. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove². Now at that time there was³ in Madhurā North⁴ a certain woman⁵ whose life-span was at an end and who was worthy of arising (only) in the states of loss. The Lord emerged towards dawn from the meditation of the great compassion and, surveying the world, saw that woman worthy of arising (only) in the states of loss. His

heart was stirred with great compassion and, desiring to establish her in the happy destiny, went alone, unaccompanied, to Madhurā. Having gone (there) he dressed early in the morning and taking bowl and robe entered the outskirts of that city⁶ in search of alms. At⁷ that time the woman⁵ had prepared some food in the house and set it ready on one side; she took a pitcher, went to the watering place, bathed and, having taken some water in the pitcher, was going to her house when on the way she saw the Lord. She said, "Have you obtained alms, sir?" and when the Lord said, "We will be obtaining them", she realised that he had not obtained them. She set down her pitcher, approached the Lord, saluted him and said, "I will give almsfood, sir, if you will consent". And the Lord consented with his silence. When she learned of his consent she went on ahead and prepared a seat on a spot that had been sprinkled and swept and then stood watching for the Lord's entrance. The Lord entered the house and seated himself on the seat she had prepared. She then fed⁸ the Lord. When the Lord had finished his meal and withdrawn his hand from the bowl he⁹ showed her his appreciation and then departed¹⁰. Experiencing¹¹ considerable joy and satisfaction on hearing his appreciation [119] she remained bowing and without relinquishing her joy centred upon the Buddha until he had passed out of sight¹².

After only a few days had passed she died and came into being in the realm of the Thirty-three. And a retinue of a thousand nymphs¹³ was hers. Then¹⁴ the venerable Mahāmoggallāna who was conducting a deva-tour saw that devatā who, with the great iddhi of a deva and with the great majesty of a deva¹⁵, was experiencing heavenly glory the limits of which could not be set even through the knowledge of a Buddha and questioned her about the deed done by her with these verses¹⁶:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing¹⁷ Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by

Moggallāna, explained the question as asked, of what deed this was the fruit.

The devatā explained:

5. "When I was human, amongst men – in my former birth in the world of men – I saw the Buddha; dustless, serene, without disturbances: to him, I, devoted, gave almsfood with my own hands.

6. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

7. I proclaim to you, monk of great majesty, what I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

All the rest is quite self-evident since it is of the same manner as already given above.

The Exposition of the Almsfood Giver's Vimāna is concluded.

Notes to II.10

1. Reading Bhikkhādāyikāvimānaṃ with Se Be for text's -dāyika-.
2. Reading Jetavane with Se Be; text omits.
3. Reading hoti with Se Be for text's ahoṣi.
4. Uttara-Madhurā, northern Madhurā so-called according to DPPN ii 438 in order to distinguish it from Madurā in Southern India.
5. Se Be read itthi for text's itthi.
6. Reading bahinagaraṃ with Se Be for text's bahi nagaraṃ.
7. Text add: ca here; Se Be omit.
8. Reading bhojjetī with Se Be for text's bhojetvā nisīdi.
9. Reading onitapattapāni with Se Be for text's onitapattapāni.
10. Reading pakkāmi with Se Be for text's pakkāmi.
11. Se Be read paṭisaṃvedentī for text's paṭisaṃvedenti.
12. Reading cakkhupāṭhasamatikkamā with Se Be for text's cak-
khuṃpāṭhasamatikkamā.
13. Reading Acchērāsahassaṃ c'assā parivāro ahoṣi with Se Be; text omits.
14. Be abbreviates: Tam āyasmā Mahāmoggallāno . . . verses 1-3 . . .
gāthāhi pucchī; Se continues as per text.
15. Se reads devatanubhāvena here, with the great majesty of a devatā.
16. Text Se Be Te mutually abbreviate; in full at Vv which I follow.
17. Reading osadhī with Se Be Te Vv for text's osadhī.

II.11 EXPOSITION OF THE SECOND ALMSFOOD GIVER'S VIMĀNA [Dutiya**hikkhādāyikāvimānavañṇā**]

“With surpassing complexion”. This is the Second Almsfood Giver's Vimāna¹. How did it originate?²

The Lord was staying at Rājagaha. [120] There a certain woman³ who had faith and devotion saw a certain elder in whom the āsavas had been destroyed⁴ wandering about in search of alms; she had him enter her house and gave him food. Later on she died and came into being in the realm of the Thirty-three. The rest is exactly the same as in the immediately preceding Vimāna.

1-3. “(You who stand) with surpassing complexion . . . radiates in all directions”.

4. That devatā, her heart delighted . . . of what deed this was the fruit:

5-7 “When I was human, amongst men . . . radiates in all directions”.

The Exposition of the Second Almsfood Giver's Vimāna is concluded.

Thus the exposition of the meaning of the second, Cittalatā, chapter that is adorned with eleven stories in these Vimāna Stories in the commentary on the Khuddaka(nikāya), the Elucidation of the Intrinsic Meaning, is concluded⁵.

Notes to II.11

1. Reading *Dutiya**hikkhādāyikāvimānaṃ*** with Se Be for text's *-dāyika-*.
2. Reading *tassa kā uppatti* with Se Be; text omits. Text adds *imassa aṭṭhuppattiyāṃ* here; Se Be omit.
3. Se Be read *itthi* for text's *itthi*.
4. Reading *khīṇāsavatttheraṃ* with Se Be for text's *khīṇāsavaṃ therāṃ*.
5. Reading *Iti Paramatthadīpaniyā Khuddakattṭhakathāya Vimānavatthusmiṃ ekādasavatthupaṭimaṇḍitassa dutiyassa Cittalatāvaggassa atthavañṇā niṭṭhitā* with Be for text's *niṭṭhitā ca dutiyavagga**vañṇā***, Se *dutiya**vagga**vañṇā niṭṭhitā*.

III

PĀRICCHATTAKA CHAPTER
[PĀRICCHATTAKAVAGGA]

III.1 EXPOSITION OF THE LOFTY VIMĀNA

[Uḷāravimānavañṇā]

“Lofty your fame, your complexion”. This is the Lofty Vimāna in the Pāricchattaka Chapter. How did it¹ originate?

The Lord was staying at Rājagaha, at the Squirrels’-Feeding Ground² in the Bamboo Grove. At that time there was in Rājagaha in a family supporting the venerable Mahāmoggallāna a daughter disposed towards almsgiving and who delighted in open-handedness where almsgiving was concerned³. Whatever⁴ foods hard and soft⁵ arose⁶ in the morning in that house; she⁴ would apportion⁷ therefrom⁸ (for the use of others) half of the part received by her and herself eat half; but she would not eat without apportioning. Even when she did not see those worthy of donations she would set it aside and give it when she saw them. She would simply give it to beggars even. Then her mother, overjoyed at the thought that her daughter was intent on almsgiving and one who delighted in open-handedness where almsgiving was concerned³, gave her a double portion, and in so giving would, when one portion had been shared by her, give yet another. And she simply shared this too. So time went on and when she came of age⁹ her mother and father gave her (as wife) to a boy in a certain family in that same city. But this was a family of wrong view lacking faith and devotion. [121] Then the venerable Mahāmoggallāna, who was wandering in Rājagaha in search of alms on an uninterrupted almsround, stood at the door of the house of that girl’s father-in-law. When she saw him the girl, with devotion in her heart, had him enter saying, “Please enter, sir”. She saluted him and, not seeing her mother-in-law¹⁰, took a cake set aside by her mother-in-law and gave it to the elder with the (firm) conviction that after she had told¹¹ her (mother-in-law) she would get her to appreciate¹² what she had done. The elder showed his appreciation and departed¹³. The girl told her mother-in-law that she had given the cake set aside by her to the elder Mahāmoggallāna. When she heard this (she cried), “What impudence is this? That without so much as begging leave you gave what¹⁴ belonged to me to a recluse?”, and spluttering, overcome with anger and not thinking what she was doing¹⁵, seized a pestle-stem that was standing in front of her and struck her on the ridge of her shoulder. On account of her

delicate nature and of her life-span being at its end she was overcome with severe pain as a result of that same blow, died within just a few days and came into being amongst the Thirty-three. Although there were other deeds of good conduct of hers, this very act of almsgiving to the elder stood out, having become pre-eminent¹⁶. The venerable Mahāmogallāna went in the same manner given above and questioned her with these three verses:

1. "Lofty your fame, your complexion; it spreads light in all directions; adorned women (and) devaputtas dance (and) sing¹⁷.
2. They make you enjoy yourself¹⁸, they surround you with worship of you, devatā; yours are these golden vimānas, O good looking one.
3. You have authority over them, richly endowed with all desires. Nobly born, you are great; you are jubilant in this body of devas. On being questioned, devatā, tell of what deed this is the fruit".

Herein:

1. [122] *Fame (yaso)*: retinue. *Complexion (vaṇṇo)*: the sheen of your complexion¹⁹, the light from your body. It is, however, both the excellence of retinue and the excellence of complexion of that devatā that are spoken²⁰ of since these were (both) spoken of when distinguished as 'lofty'. As to these, 'lofty your complexion' is said in brief: having said 'it spreads light in all directions' to show²¹ in detail the excellence of her complexion by way of its range, 'women . . . dance' and so on is said to show in detail the excellence of her retinue by way of its substance. Herein *it spreads light in all directions (sabbā obhāsate disā)*: it flashes forth in all directions, or alternatively it lights up all directions, meaning it irradiates. Some say that the meaning of the word *obhāsate* (it spreads light) is *obhāsante* (they spread light) due to a distortion in number²². With them the inflection is to be altered²³ to read *vaṇṇena* (with (their) complexion); and *vaṇṇena* is the instrumental case in (the sense of a) cause, meaning with complexion being the cause²⁴. *And in all directions (sabbā disā)*: when the uniformity of the directions²⁵ by way of genus²⁶ is considered, no purpose would be served even by an alteration of number²⁷. *Women (nāriyo)*: in this connection also the word *alaṅkatā* (adorned) should be fetched and connected with it. *Devaputtas (devaputtā)*: here the word 'and'²⁸ is

designated elided. For this reason it is to be understood as conjunctive thus: 'women and devaputtas'.

2. *They make you enjoy yourself (modenti)*: they make you be jubilant. *With worship (pūjāya)*: they dance (and sing) with the aim of worshipping; or alternatively, out of worship. *Yours are these : tav' imāni=tava imāni* (resolution of compound).
3. *Richly endowed with all desires (sabbakāmasamiddhini)*: richly endowed with all five strands of sense-desires²⁹ or with items that are desired, wished for, by you. *Nobly born (abhijātā)*: well-born. *You are great (mahantāsi)*: you are great, of great majesty. *You are jubilant in this body of devas (devakāye pamodasi)*: you are jubilant with the highest jubilation that has as its cause the heavenly excellence in this class of devas.

The³⁰ devatā, questioned thus by the elder, answered on this point:

- 4³¹. "When I was human, amongst men – in my former birth in the world of men³² – I was daughter-in-law in a family of poor moral habit. I, amongst those who were without faith, miserly³³,
5. Was with faith, endowed with morality, always delighting in open-handedness³⁴; to one wandering about in search of alms I gave a cake³⁵.
6. [123] I told my mother-in-law at that time, 'A recluse came here; to him, I, devoted, gave a cake with my own hands'.
7. Thus did my mother-in-law abuse me: 'You are undisciplined³⁶, daughter-in-law³⁷; you did not want to ask me (saying), "I wish to give to a recluse" '.
8. Thereupon my mother-in-law, angered³⁸, struck me with a pestle; she severed my ridge-limb, she assailed³⁹ me – I could not live for long.
9. I, at the breaking up of the body⁴⁰, was set free; when I fell from there I arose in companionship with the devas of the Thirty-three⁴¹.
10. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
11. I proclaim to you, monk of great majesty, what I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

4. *Amongst those who were without faith: (assaddhesu)⁴²*: amongst those who were without faith through lacking faith in the Three Jewels and faith in the fruition of deeds; amongst those such as my mother-in-law and so on⁴³ who were miserly through being extremely mean, I was endowed with faith, with morality – this is how it should be construed.

5. *A cake (apūvaṃ)*: a pancake. *Te* (untranslated) is a mere particle.

6. I told my mother-in-law with the aim of informing⁴⁴ her that it had been taken and with the aim of (getting) her approval – this is the meaning.

7. *Thus (ii 'ssā)*: in this connection *assā* (untranslated) is a mere particle⁴⁵. *I wish to give to a recluse (samaṇassa dadāṃ ahaṃ)*: I wish to give a cake⁴⁶ to a recluse. My mother-in-law abused me saying, "Since you did not want to ask me, you, daughter-in-law⁴⁷, are therefore undisciplined" – this is how it should be construed.

8. *Struck : pahāsi=pahari* (alternative grammatical form). *She severed my ridge-limb, she assailed me (kūṭaṅgacchi avadhi maṃ)*: 'ridge' (*kūṭaṃ*) is here 'shoulder-ridge' (*aṃsakūṭaṃ*)⁴⁸ which is given with elision of its first component. It is a 'ridge-limb' (*kūṭaṅgaṃ*)⁴⁸ since it is a limb (*aṅgaṃ*) that is merely a ridge (*kūṭaṃ*). Since it is this that she severs (*chindati*), 'she severed my ridge-limb' (*kūṭaṅgacchi*)⁴⁸. Being thus overcome with anger she assailed me, she severed my shoulder-ridge⁴⁸, meaning she killed me, since I died on account of that same attack. For this reason she said, "I could not live for long".

9. [124] *Was set free (vip̄pamuttā)*: was well released from that pain.

The rest is exactly the same as already given.

The Exposition of the Lofty Vimāna is concluded.

Notes to III.1

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *Kalandakanivāpe* with Se Be; text omits.
3. Reading *dānaśaṃvibhāgaratā* with Se Be for text's *piyadānaśaṃvibhāgā*.
4. Reading *sā yaṃ* with Se Be for text's *sāyaṃ*; I follow the punctuation of Se Be here which takes *sā yaṃ . . . deti yeva* as one

- sentence, thus deviating considerably from the interpretation given at SOM 57.
5. Reading khādanīyabhojanīyaṃ with Be (Se -yādiṃ) for text's -yādi.
 6. uppajjati.
 7. Jeti, literally, give but as the sequel shows, she did not necessarily give it away at that time.
 8. tattha.
 9. Reading vayappattaṃ with Se Be for text's vayappattim.
 10. sassuṃ; Se Be omit.
 11. Reading kathetvā with Se Be for text's akathetvā; text mis-punctuates here and should read with Be "tassā kathetvā anumodāpessāmi"-ti for text's tassā akathetvā "anumodāpessāmi"-ti.
 12. anumodāpessāmi, not listed by Childers, PED or CPD.
 13. Reading pakkāmi with Se Be for text's pakkami.
 14. Reading ayaṃ with Se Be; text omits.
 15. yuttāyuttaṃ, literally, what was proper and what was not proper.
 16. Its lofty result is perhaps a little surprising given that it in fact involved a transgression of the second precept, not to take what has not been given. The general implication of these stories is that alms have to consist in what is one's own property.
 17. This rendering, in keeping with cty below, differs from that at SOM 58.
 18. modenti; not listed by PED or Childers.
 19. Reading vaṇṇanibhā with Se Be for text's vaṇṇanibho; cp SA i 125 on S i 64, also M ii 14.
 20. Reading vuttā with Se Be for text's yuttā.
 21. Reading dassetuṃ with Se Be for text's dassento.
 22. vacanavipallāsena.
 23. Reading vipariṇāmetabbā with Se Be for text's pariṇāmetabbā.
 24. Thus the verse would become: Lofty your fame – with their complexion adorned women (and) devaputtas spread light in all directions (as) they dance (and) sing.
 25. Reading disāsāmaṇṇe with Se Be for text's disā sāmaṇṇe.
 26. jātivaseṇa.
 27. vacanavipallāsena, rendered 'distortion in number' above.
 28. Reading ca-saddo with Se Be for text's ca saddo.
 29. Reading pañcahi kāmaguṇehi with Se Be for text's pañcakāmaguṇehi.
 30. Reading sā with Be; text Se omit.
 31. Se Vv insert three extra verses (= II.10²⁻⁴) here.
 32. Reading purimāya jātiyā manussaloke with Se Be Vv; text Te omit.
 33. Reading assaddhesu kadariyesu ahaṃ with Se Be Vv for text's (Te) asaddhesu (assaddhesu) kadariyesu.
 34. Reading saṃvibhāgaratā sadā with Se Be Vv; text Te omit.
 35. SOM renders this: "When you were walking for alms I gave you a pancake", presumably taking te as dative of tvaṃ; however cp cty which explains te as a mere particle.

36. Reading avinitā tuvaṃ with Se Vv (Te avinitā tvam) for text's Be avinitāsi tvam.
37. Be reads vadhu for text's Se Te Vv vadhū.
38. Reading kupitā with Se Be Vv for text's kuppitā, Te kupitā.
39. avadhi, literally slew.
40. Reading sā ahaṃ kāyassa bhedā with Se Be Vv for text's sāhaṃ kāyassa bhedāya, Te sāhaṃ kāyassa bhedā ca.
41. Reading devānaṃ Tāvatiṃsānaṃ with Se Be Vv for text's Te Tāvatiṃsānaṃ devānaṃ.
42. So Se Be and verse for text's saddhā.
43. Reading sassu-ādisu with Se Be for text's sassu-adisu.
44. -nāpana-; not listed by PED but cp Childers sv.
45. Cp SOM 58³, Vv p 36¹³ for a different interpretation.
46. Reading apūvaṃ with Se Be for text's pūvaṃ.
47. vadhū, Se Be vadhu; cp n 37.
48. Text misspells kūta- throughout.

III.2 EXPOSITION OF THE SUGAR-CANE GIVER'S VIMĀNA [Ucchudāyikāvimānavañṇanā]

"Having lit up the earth with its devas". This is the Sugar-Cane Giver's Vimāna¹. How did it² originate?

The Lord was staying at Rājagaha . . . and so on – everything is the same as given in the immediately preceding Vimāna but with this difference: here she was one who had given sugar-cane and was struck³ by her mother-in-law with a stool⁴, she died at that same instant (and) she arose amongst the Thirty-three. That same night⁵ she came in attendance upon the elder and, lighting up the entire⁶ Vulture Peak like the moon and like the sun, saluted the elder and, holding up an añjali salute, remained at one side bowing. Then the elder questioned her with these verses:

1. "Having lit up, like the sun and the moon⁷, the earth with its devas, you outshine (all others) with your lustre and complexion, your fame, your effulgence, as does Brahmā the Thirty devas together with their Lord⁸.
2. I ask you who wear garlands of lotuses⁹, who are chapleted¹⁰,

you whose skin resembles shining gold, you adorned one wearing the utmost of clothes: who are you, beautiful devatā, who are saluting me?

3. What deed did you, by yourself, do in the past, in your former birth when you were human¹¹? Almsgiving that was well conducted, or control in the precepts? Due to what are you arisen renowned in the happy destiny? On being questioned, devatā, tell of what deed this is the fruit”.

Herein:

1. [125] *Having lit up the earth with its devas (obhāsayitvā pathaviṃ sadevakam)*: having irradiated this earth, that is, the portion of ground that you have approached, with its devas (*sadevakam=devehi saha*)¹² on account of your irradiating with the extensive radiance that comes out from the side of Sineru¹³ as a mixture of rays from the sun and the moon, meaning having made it one mass of light, one mass of illumination; having lit up, like the sun and the moon (light up) the earth¹⁴ – this is how it should be construed. *You outshine (atirocasi)*: you shine¹⁵ surpassing. But this outshining was like what by what, or with what? He said, “With your lustre” and so on. Herein *with your lustre (siriṃ)*: with your extraordinary resplendence of gracefulness and so on. *With your effulgence (tejasā)*: with your own majesty.

2. *Who are chapleted (āveḷini)*: who possess chaplets of flowers made of jewels.

The devatā, questioned thus by the elder, answered with these verses:

4. “Now, sir, this same village, you came up to our¹⁶ house in search of alms wherupon I gave you a stick of sugar-cane with devoted heart, with joy beyond compare.

5. And afterwards my mother-in-law¹⁷ called upon me to account for this (saying), ‘Now¹⁸ where did you cast my sugar-cane, daughter-in-law¹⁹?’ (I replied,) ‘But it was neither thrown out²⁰ nor devoured by me; (rather) I myself gave²¹ it to a calm monk’.

6. ‘Is this authority yours or mine²²? – Hey?’ – thus did my mother-in-law²³ abuse me; seizing a stool she gave me a blow²⁴: having fallen from there, having died, I am²⁵ a devatā.

7. And I, myself, experience the happy deed – that same skilled deed that was done by me. I gratify myself with the devas, I

enjoy myself with the five strands of sense-desire.

8. [126] And I, myself, experience the happy deed – that same skilled deed that was done by me. I am guarded by the Lord of Devas, protected by the Thirty. I am fully supplied with the five strands of sense-desire.

9. Such is the plentiful fruit of my meritorious deed – my donation of sugar-cane is of great result. I gratify myself with the devas, I enjoy myself with the five strands of sense-desire.

10. Such is the plentiful fruit of my meritorious deed – my donation of sugar-cane is of great brightness²⁶. I am guarded by the Lord of Devas, protected by the Thirty, like the thousand-eyed one²⁷ in the Nandana Grove.

11. And you, sir, possessing pity, wise, did I go up to, salute and ask what was skilled whereupon I gave you a stick of sugar-cane with devoted heart, with joy beyond compare”.

Herein;

4. *Now (idāni)*: she speaks of the immediately preceding day, meaning just now (*adhunā*). *This same village (inam eva gāmaṃ)*: in this same village; she speaks with reference to Rājagaha for it is said that a village, market-town as well as a city are called simply a ‘village’ (*gāma*); and this is the accusative case in the sense of the locative. *You came up to (upāgami)*: you had gone up to. *Beyond compare (atulāya)*: without comparison, or alternatively without measure.

5. *Did you cast (avākīri)*: did you remove, did you throw out, or alternatively did you hide²⁸. *Calm (santassa)*: saintly²⁹, one in whom the defilements have been calmed³⁰, or alternatively one who has reached freedom from fatigue³¹.

6. *Yours . . . Hey? (tuyhaṃ nu)*: the word *nu* (hey?) is a particle indicating displeasure; in this connection also it is to be fetched and construed with (the word) ‘mine’³² thus: mine³² – hey? *This authority (idaṃ issariyaṃ)*: she speaks with reference to sovereignty in the house. *Having fallen from there (tato cutā)*: having fallen from that world of men. Since having departed from the place where one was standing is also called ‘having fallen’, therefore ‘having died’ is said to distinguish the (type of) falling. And although she has died she has not come into being just anywhere; on the contrary she says, “I am a devatā” pointing out that she has entered upon devahood.

7. [127] *That same skilled deed that was done by me (tad eva*

kammaṃ kusalaṃ kataṃ mayā): that same skilled deed³³, that mere gift of a stick of sugar-cane, that was done by me, meaning I know of no other³⁴. *And the happy deed (sukhañ ca kammaṃ)*: and the happy fruit of that deed; for the fruit of that deed is here called 'the deed' through elision of the latter word, or alternatively as a metaphorical account of the cause, as in "It is by reason of the undertaking of skilled actions, monks, that this merit thus increases"³⁵ and in "I experience my own meritorious deeds"^b and so on. Or alternatively 'the deed' (*kammaṃ*) is the accusative case in the sense of the instrumental, meaning by means of that deed. Or becoming in deed(s) being a deed, in accordance with the deed³⁶. Or again it is a deed (*kammaṃ*) on account of its desirability (*kāmetabbatāya*) for it is something to be desired (*kamañiyam*) since it is desirable (*kāmetabbaṃ*), being intrinsically connected with desire (*kāmuṇasamhitaṃ*) through being happy and enticing. *Myself (attanā)*: myself alone, meaning by myself alone, on account of being under my own mastery, independently. The word given as *attanā* (by myself) earlier in the verse³⁷ is to be construed as *attānaṃ* (myself) with an alteration of case-suffix³⁸ thus: I gratify myself (*attānaṃ*)³⁹.

8. *I am guarded by the Lord of Devas (devindaguttā)*: I am guarded by Sakka, Lord of Devas, or alternatively I am guarded, like the Lord of Devas, on account of my great retinue. *I am fully supplied with (samappitā)*: I am well supplied with (*sutthu appitā*), I am endowed with.

9. *Is of great result (mahāvīpākā)*: is of great fruit.

10. *Is of great brightness (mahājuṭṭhā)*: is of great effulgence, meaning is of great majesty.

11. *You : tuvaṃ=tavaṃ* (alternative grammatical form). *Possessing pity (anukampakam)*: compassionate. *Wise (vidum)*: with insight, meaning who have reached the summit of the perfections of a sāvaka⁴⁰. *Did I go up to (upecca)*: did I go up to (*upagantvā*). *Salute (vaṇḍim)*: greet with the fivefold prostration and asked (*pucchisaṃ=apucchim*, alternative grammatical form) what was skilled, your health; and I remember this that was skilled with joy beyond compare – this is the meaning.

The rest is exactly the same as already given above.

The Exposition of the Sugar-Cane Giver's Vimāna is concluded.

Notes to III.2

1. Reading Ucchudāyikāvimānaṃ with Se Be for text's -dāyika.
2. Reading tassa kā with Se Be for text's kā.
3. Reading pahaṭā with Se Be for text's pahaṭā.
4. piṭhaka; cp VvA 8 – it is not clear which kind of piṭha is meant here.
5. Be reads tassaṃ yeva rattiyaṃ here for text's (Se) tassā yeva (ca) rattiya.
6. kevalakappaṃ; this sense is not listed by PED sv either kevala or kappa but cp Childers sv kappo and explanation at KhpA 115f.
7. Reading candimasūriyā with Se Be Vv for text's Te candimasūriyā.
8. See e.g. D ii 200ff where one such instance of this phenomenon is recorded; also Vv I.17¹ above.
9. uppala, either blue – red – cp VvA 42 above, also PvA 216 where they are red.
10. āveḷiṇī; cp SOM 59³ and cty below.
11. Reading kiṃ tvaṃ pure kammaṃ akāsi attanā | manussabhūṭā purimāya jātiyā with Se Be Te Vv; text omits.
12. devehi saḥā ti sadevakaṃ; cp DA 174 = MA ii 201: sadevakan ti saha devehi sa-devakaṃ, which goes on to explain that they are devas of the first five realms of the kāmāvacara. Se Be however read devena akāsenā saḥā ti sadevakaṃ by which it seems we should understand "with its deva(s), with the sky" and a probable allusion to D i 74, S i 104 etc where the sky (deva) is said to rain. I retain the reading of the text, this being the more usual, although the reading of Se Be has much to recommend it, especially given the context in that it is no doubt the earth and the sky that she lights up here.
13. Reading Sinerupassaviniggaṭṭhehi pabhāvisarehi vijjotayamānatāya with Se Be for text's Sinerussa viniggaṭṭhehi pabhāvisarehi vijjotayamānatāya. For details of the Buddhist conception of the sunrise see PS 147^{1,2}.
14. Reading pathaviṃ candimasūriyā viya with Se (Be -sūriyā) for text's candimasūriyā.
15. rocasi; this sense of rocati is not listed by PED.
16. Reading amhāka with Se Be Vv for text's Te amhakaṃ.
17. Text Se Te read sassū, Be Vv sassu.
18. Reading nu with Se Be Te Vv for text's me.
19. Reading vadhuke with Se Be Te Vv for text's vadhu te.
20. Reading tchadditaṃ with Se Vv for text's Be Te chadditaṃ.
21. Reading adās' ahaṃ with Se Be Vv (Te adāsi 'haṃ) for text's dadāṃ' ahaṃ.
22. Reading mama with Se Be Vv for text's Te mamaṃ; text alone reads this line with verse 5.
23. Be Te Vv read sassu for text's Se sassū.
24. Reading pahāraṃ with Se Be Te Vv for text's paharaṃ.
25. Reading kālakat' āmhi with Se Be Vv for text's Te kālakat' āmhi.

26. Text Be Te read mahājutikā, Se Vv mahājutikā.
27. An epithet of Sakka.
28. vināsesi, literally did you cause to be lost, or destroyed.
29. sādthurūpassa.
30. Se reads santakilesaganassa for text's Be santakilesassa.
31. Reading parissamamappattasa with Se Be for text's parissamappattassa.
32. Reading mama with Se Be and verse for text's mamaṃ.
33. Reading kusalaṃ kammaṃ with Se Be for text's kusalakammaṃ.
34. reading aññaṃ with Se Be for text's aññe.
 - a. D iii 58.
 - b. Vv I.15¹⁰.
35. Cp VvA 74.
 - a. Vv I.15¹⁰.
36. kamme vā bhavaṃ kammaṃ, yathā kamman ti; bhavaṃ here seems to be present participle nominative singular masculine of Vbhū (NAJ).
37. Reading purimagāthāya with Be for text's Se purimāya gāthāya; this does not mean 'earlier in the verse' – as I feel obliged to render it here – but 'in the preceding verse', an anomaly very difficult to explain.
38. Reading vibhattivipariṇāmena with Se Be for text's vibhattipariṇāmena.
39. It is not clear whether this is to be taken as an alternative explanation of attanā or instead as indicating that attanā is to be construed with both 'I experience' and 'I gratify' in the ways stated.
40. Cp VvA 2, 38; it is not clear in what these were thought to consist.

III.3 EXPOSITION OF THE COUCH VIMĀNA [Pallaṅkavimānavañṇanā]

[128] "On the best of couches ornamented with gems and gold". This is the Couch Vimāna. How did it¹ originate?

The Lord was staying at Sāvattī, in Jeta's Grove. And² at that time there was in Sāvattī the daughter of a certain layfollower who had been given (in marriage) to a young man of good family in that same (city) who, on the basis of family and so on, was of similar standing. And she was without anger⁶, was endowed with morality and good conduct, regarded her master as a deva³ and had undertaken the five precepts, whilst on the Uposatha she kept the Uposatha precepts with due care. Later on she died and

arose amongst the Thirty-three. The venerable Mahāmogallāna went in the same manner as given above and questioned her with these verses:

1. "On the best of couches ornamented with gems and gold⁴, on a lofty bed covered over with flowers, there you bide, devi of great majesty, changing iddhis high and low, whilst⁵ these nymphs (of yours) dance, sing and jubilate all about you.

2. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

She too explained to him with these verses:

3. "When I was human, amongst men, I was daughter-in-law in a prosperous family; without anger⁶, obedient to my husband, I was permanently diligent on the Uposatha⁷.

4. When I was human, young and innocent, with devoted heart I pleased my husband, by day and night I acted pleasantly. I in the past was one possessing morality.

5. [129] I refrained from destroying living beings, was no robber, was completely pure in body, leading a clean, chaste life. I was not one to drink intoxicants nor did I speak a lie; I was one fulfilling the items of the training.

6. On the fourteenth, fifteenth and the eighth of the fortnight and on the reversal days of the fortnight, I was devoted in heart; I was one who practised in accordance with the Dhamma. With joyous heart I observed the Uposatha that is comprised of eight factors,

7. And undertook this skilled deed that leads to happiness, that is ariyan⁸ and comprised of the eight most excellent factors; lovely and obedient to my master, I was formerly a sāvaka of the Sugata.

8. Having done such skilled deeds in the world of the living, I partake of distinction. At the breaking up of the body I have, in the life to come, attained the iddhi of a deva; I am come to the happy destiny.

9. In this most excellent vimāna-palace, pleasing to the mind, self-radiant, (I enjoy myself) surrounded by a throng of nymphs; the throng of devas delight⁹ me who, come to this deva-vimāna, am of long life-span".

Herein:

1. *On the best of couches (pallaṅkaseṭṭhe)*: on the most excellent of couches, on the utmost of couches. 'Ornamented with gems and gold' is said to illustrate this same superiority¹⁰ of it. On the best of couches that is a place for lying down on (*sayiṭabba-*), that is referred to by 'there' and by 'on a bed' and that is decorated with gems and gold that simply blaze forth in a network of rays from a variety of jewels. *You (te)*: all about you (*tuyhaṃ*, alternative grammatical form). But considering the word¹¹ 'jubilate' its inflection is to be altered¹² to *taṃ* (you):. Or alternatively *jubilare (pamodayanti)*: cause jubilation¹³, meaning give rise to jubilation in you (*tuyhaṃ*)¹⁴.
4. *Young and innocent (daharā apāpikā)*: and moreover young and innocent. Or alternatively the reading is *daharāsu 'pāpikā*¹⁵ (but) the meaning is the same. Some even read *daharassāpāpikā*¹⁶ (not being evil (*apāpikā*) to the young one), [130] not being evil to my young lord, meaning august through attendance upon him with due care and through my lack of adultery¹⁷. For this reason 'with devoted heart' and so on was said. *I pleased (abhirādhayim)*: I gave pleasure to¹⁸. *By night* : *ratto=rattiyāṃ* (alternative grammatical form).
5. *Was no robber (acorikā)*: left robbery alone, meaning shrank from taking what was not given. *Viratā ca coriyā* (I refrained . . . and from robbery) is also a reading, meaning I refrained (from destroying living beings) and¹⁹ from theft. *Was completely pure in body (saṃsuddhāḥāyā)*: thoroughly (*samma-d-eva*) pure in body (*suddhāyā*) due to completely pure activity of body, whence she was one leading a clean, chaste life through maintenance of the chaste life except with her lord²⁰. For likewise it is said:

"And we do not transgress against our wives
nor do our wives transgress against us.
We lead the chaste life except with them -
therefore our young do not die"^a.

Or alternatively (this should be taken as) *a clean brahmacārin (sucibrahmacāriṇī)*: a clean brahmacārin simply by way of the Uposatha precepts that are clean, pure, holy (*brahmassu*), best, or by way of the preliminary (stages of the) Brahmacariya which accord with the Brahmacariya that is the path²¹.

6. *I was one who practised in accordance with the Dhamma*

(*anudhammacārini*): I was of a nature to practise in accordance with the Dhamma²² – with the Dhamma of the ariyans.

7. And I observed this skilled deed spoken of immediately afterwards, (that is skilled) in the sense of giving health and in the sense of being faultless, that leads to happiness in that it has happiness as its result and in that it has happiness as its blessing, that is ariyan in that it is without blemish (and) that is comprised of the eight utmost factors that are “the eight most excellent factors”²³ or of the eight most excellent factors that are ariyan through itself being ariyan – this is how it should be construed.

8. *I partake of distinction (visesabhāgini)*: I partake of distinction that is the state of heavenly excellence. *I am come to the happy destiny (sugatimhi āgatā)*: I am come, I am come up to, the happy destiny; or alternatively I am come to the happy destiny (*sugatimhi=sugatiyaṇi*, alternative grammatical form) that is heavenly excellence²⁴. *Sugatim hi āgatā* is also a reading; in this connection *hi* is a mere particle, or has the meaning of (introducing) the cause (of something)²⁵: since I am come to the happy destiny, I therefore partake of distinction – this is how it should be construed.

9. *In this most excellent vimāna-palace (vimānapāsādavare)*: in this utmost of palaces amongst vimānas; [131] or alternatively in this vimāna, this so-called chief palace; or again in this most excellent palace that is ‘*vimāne*’, without (*vigata*) measure (*māne*), immeasurable²⁶, great, self-radiant I enjoy myself surrounded by a throng of nymphs; or alternatively the word *amhi* (I am) is to be supplied and construed with (‘in this most excellent vimāna-palace’)²⁷. *Who am of long life-span (dīghāyukim)*: the throng of devas delight²⁸ me who, come to, come up to, this aforementioned deva-vimāna, am of long life-span on account of a life-span that is longer than that of the lower devas and on account of the considerable life-span of those arising therein – this is how it should be construed.

The rest is exactly the same as already given.

The Exposition of the Couch Vimāna is concluded.

Notes to III.3

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *ca* with Se Be; text omits.
3. *patidevatā*.
4. Reading *maṇisōṇṇacitte* with Se Be Vv for text's *Te maṇisōṇṇacitte*.
5. Texts disagree over the numbering of the verses; I follow Vv with respect to verses 1-2 and Se Vv for the remaining verses.
6. Reading *akkodhanā* with Se Be Te Vv for text's *akkodhanā*.
7. All texts disagree here: text Te read *appamattā uposathe*, Vv *appamattā uposathe [ahosim]*, Se *ahosim appamattā uposathe* and Be *uposathe appamattā ahosim*. But since these two lines seem to be a repetition of Vv I.15⁵ – *uposathe nice' aham appamattā* – I follow this reading here too.
8. Se reads *imañcāriyatthaṅga*, Vv *imaṃ cāriyatthaṅga*, for text's Be Te *imañ ca ariyaṃ atthaṅga* (the latter being adopted by NAJ at Pv IV.177 = PS 245 verse 78).
9. Reading *ramenti* with Se Be Vv for text's Te *ramanti*.
10. *setthataṃ*, literally 'bestness'.
11. Reading *paḍaṃ pana* with Se Be for text's *parapaḍaṃ*.
12. Reading *vipariñāmetabbā* with Se Be for text's *pariñāmetabbā*.
13. Reading *pamodaṇaṃ* with Be for text's Se *pamodaṃ*.
14. Cp SOM 61¹. The most straightforward understanding here might have been that followed at SOM 61: And these nymphs of yours (te) dance, sing and are jubilant all over. But Dhammapāla first connects *te* with *samantato*, all about you, then, finding *pamodayanti*, jubilate, in need of an object, suggests instead that *te* is really *taṃ*, accusative singular, finally adding that *pamodayanti* might mean causing jubilation in, or to, you, *tuyhaṃ*, in which case *te=tuyhaṃ*, alternative grammatical form. Thus the choice of 'jubilate', which can be either transitive or intransitive, for *pamodayanti*. This has affected the rendering elsewhere – e.g. I.11², I.12¹ etc.
15. So Se Be for text's *daharā yuvā pāpikā*; *pāpikā* is clearly 'pāpikā' (cp CPD sv *apāpaka*) and text's original reading was no doubt *daharā yuvāpāpikā* probably in mistake for *daharāsuṅvāpāpikā*.
16. So Be for text's Se *daharassa pāpikā*; *pāpikā* is here likewise 'pāpikā' as Be confirms.
17. Reading *anaticariyāya* with Se Be for text's *anaticariyā*.
18. Reading *ārādhesiṃ* with Se Be for text's *abhirādhesiṃ*.
19. Reading *ca* with Se Be; text omits.
20. Chastity was not required of the lay *sāvaka* as can be seen for instance from the fact that the once-returner *Isidatta* continued to have sexual relations with his wife – A iii 347f.
- a. J iv 53.
21. *Brahmacariya* is a synonym for the ariyan eightfold path – S v 7f.

22. Reading *anudhammaṃ caraṇasīlā* with Se Be for text's *anudhammacaraṇasīlā*.
23. Reading *aṭṭhaṅgavarehī ti* with Se for text's *aṭṭhaṅgavareh' ti*, Be *aṭṭhaṅgavarehī*.
24. Or perhaps, I am come into heavenly excellence in the happy destiny.
25. That is, it would be rendered 'For (hi) I am come into the happy destiny'.
26. Cp VvA 1f, 160.
27. Neither 'I enjoy myself' nor 'I am' appear in the verse as such; the former is supplied in the translation above from the cty here but the verse might equally have been rendered 'self-radiant, (I am) surrounded by a throng of nymphs'.
28. Reading *ramenti* with Se Be for text's *ramanti*.

III.4 EXPOSITION OF LATĀ'S VIMĀNA [Latāvimānavañṇanā]

"The devatās Latā and Sajjā and Pavarā". This is Latā's Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Jeta's Grove. And² at that time the daughter of a certain layfollower, who was a resident of Sāvatti, named Latā and who was wise, prudent and intelligent, had gone to her master's family; she acted pleasantly and spoke affably to her husband, mother- and father-in-law, was skilled in hospitableness towards the servants, was capable of bearing³ the burden of the family property and estates in the family household, lacked anger⁴, was endowed with morality and good conduct, delighted in open-handedness where almsgiving was concerned, kept the five precepts unbroken and was diligent in keeping the Uposatha.

Later on she died and came into being as the daughter of the Great King Vessavaṇa⁵. Her name was similarly Latā⁶. And besides her there were four sisters – Sajjā, Pavarā, Accimati⁷ and Sutā. All five of them were fetched by Sakka, King of Devas, and appointed to the position of attendants in the capacity of dancing women. But Latā was his favourite on account of her skill in dancing and singing and so on. Whilst they were seated, sitting

comfortably after meeting together as one, a dispute arose based upon proficiency in music⁸. And they all went into the presence of the Great King Vessavaṇa and asked him, "Father, which of us is (the most) skilled in dancing and so on?" He spoke thus, "Daughters, you should go and perform your music to a meeting of devas on the shore of Lake Anotatta⁹ – in this way your distinctive qualities will become manifest". They did as he said. [132] The devaputtas there were unable to contain themselves whilst Latā was dancing. Full of mirth, their hearts filled with wonder and surprise and continuously applauding, they began (emitting) sounds of loud acclamation and waving of garments, causing a great tumult as if to shake the Himālaya. But when the others were dancing they sat in silence like cuckoos in the cold season. Thus was the distinctive quality of Latā with respect to music made manifest there.

Then this thought occurred to the devadhītā Sutā¹⁰, "Now through having done what deed does this Latā surpass us in complexion and fame? What if I were to enquire of the deed done by Latā?" And she asked her. The other, too, explained this matter to her. All this the Great King Vessavaṇa told to the venerable Mahāmoggallāna when he arrived on a deva-tour. Informing the Lord of the matter right from the root cause of the question onwards, the elder said (the following) was Sutā's question¹¹:

1. "The devatās Latā and Sajjā and Pavarā, Accimati¹² and Sutā, were (attendants) of the illustrious, most excellent king: king Vessavaṇa's daughter shone, considered bright¹³, with Dhamma-qualities.
2. These five women here came to the cool-watered, lotus-filled, auspicious river to bathe; after these devatās had bathed, danced and sung and caused delight¹⁴ there, Sutā said to Latā:
3. 'I ask you who wear garlands of lotuses, who are chapleted, you whose skin resembles shining gold, with eyes of dark copper¹⁵ and who are shining¹⁶ just like the sky, being of long life-span – by what was created this fame of yours?
4. Due to what, august one, are you our master's best-loved, distinguished, loveliest as to beauty, talented¹⁷ in dancing, singing and music? Tell us, you who are enquired about by men and women'";

[133] whilst (the following) Latā's answer¹¹:

5. " 'When I was human, amongst men, I was daughter-in-law in a family of lofty possessions; without anger¹⁸, obedient to my husband, I was permanently diligent on the Uposatha¹⁹.
6. When I was human, young and innocent, with devoted heart, I pleased my master together with my brother-in-law, parents-in-law²⁰ and the slaves. I pleased them²¹; therein was created this fame of mine.
7. I, due to that skilled deed, have attained distinction in four ways²²: in life-span and complexion and happiness and power. The sporting and delight I enjoy are considerable'.
8. 'Did you hear that of which this Latā speaks? She has pronounced²³ this of ours of which we enquired: it is said that masters are for us females the eminent²⁴ destiny²⁵ and for them the most excellent devatās²⁶.
9. Let us all observe Dhamma with respect to our masters wherein women become faithful wives. Having all observed²⁷ Dhamma with respect to our masters we will obtain that of which this Latā speaks.
10. Just as the lion seeking quarry on a mountain-ridge, having dwelt on a mountain, on that which upholds the earth, having killed with force other four-footed ones, being a meat-eater, devours lesser beasts,
11. In that same way does the female ariyasāvaka with faith here²⁸, dependent upon her husband, loyal to her master, having slain anger, having overcome meanness, she who practises Dhamma, enjoy herself in heaven' ".

[134] Herein:

1. Latā, Sajjā, Pavarā, Accimatī and Sutā are their names. The word 'and' (*ca*) has a conjunctive sense. *Of the most excellent king (rājavarassa)*: of the King of Devas who is the most excellent, who is superior to the Four Great Kings; attendants of Sakka²⁹ – this is the meaning. *King (rañño)*: the Great King. For this reason he said "Vessavaṇa's daughter" – this is to be construed individually (with respect to each of the five women); or alternatively there is a distortion in number, meaning (Vessavaṇa's) daughters (*dhūtāro*). She is bright (*rāji*) since she glares (*rājati*), since she flashes forth; she is 'considered bright' (*rājimatī*)³⁰ since she is considered (*matā*), known, to be bright (*rāji*). This is a distinguishing feature of all of them. Some think this is simply the name of a single devatā since *pavarā* (most

excellent) is thought by them to be the distinguishing feature of them all³¹. *With Dhamma-qualities (dhammaguṇehi)*: with qualities that are Dhamma-like, that do not deviate from Dhamma, meaning with qualities accordant with the way things really are³². *Shone (sobhatha)*: was brilliant.

2. *These five women here (pañc' etha nāriyo)*: these five devadhītās with the aforementioned names here in this region of the Himālaya. *To the cool-watered, lotus-filled, auspicious river (sītodakaṃ uppalinīṃ sivaṃ nadīṃ)*: he speaks with reference to the outlet of the river issuing from Lake Anotatta. *Had danced and sung (naccitvā gāyitvā)* is said in virtue of the dancing and singing performed, at the command of their father, by them at that meeting of the devas. *Sutā said to Latā (Sutā Latāṃ u. avi)*: the devadhītā Sutā talked to her sister Latā³³. Some also³⁴ read *sutā Lataṃ bravuṇi* (the begotten said to Latā), meaning the begotten (*sutā*), the daughters of the Great King Vessavaṇa, talked to Latā.

3. *With eyes of dark copper (timīratambakkhi)*: with eyes endowed with dark streaks similar to the lustre³⁵ of the hairy filaments of the nicula³⁶ (tree). *Who are shining just like the sky (nabheva sobhane)*: who are shining like the sky, meaning who are glaring³⁷ on account of your limbs, both great and small, being quite pure, as does the sky when, during the autumn season, it is free of the defilements of thunder-clouds and snow and so on³⁸. Or alternatively it is *and in the sky*: *nabheva = nabhe eva* (resolution of compound), the word *eva* having a conjunctive sense, [135] meaning and who are shining in every respect thus -- with respect to vimānas stationed in the sky and with respect to places connected with³⁹ the ground such as the Himālaya and the Yugandhara (mountains)⁴⁰ and so on. *By what was created (kena kato)*: by what sort of meritorious deed was brought into being⁴¹. *This fame (yaso)*: this excellence of retinue and this reputation; and in the account of her reputation those qualities that were the cause of that reputation are accounted for.

4. *Our master's best loved (patino piyatarā)*: our lord's best-loved, or lord's favourite. In this way she indicates her attractiveness. *Distinguished, loveliest as to beauty (visiṭṭhakalyāṇitar' assu rūpato)*: distinguished, the utmost, the loveliest, the most beautiful, with respect to the excellence of beauty; *assu* (untranslated) is a mere particle. Some also read

*visiṭṭhakalyāṇitarāsi*⁴² *rūpato* (are you distinguished, loveliest as to beauty). *Talented (padakkhiṇā)*: dextrous⁴³, skilled, in divers ways or in a particular way. *In dancing, singing and music (naccagītavādite)*: here *nacca*⁴⁴ (dancing) has undergone elision of its case-suffix⁴⁵, meaning *nacce* (in dancing), in singing and in music⁴⁶. *Who are enquired about by men and women (naranāripucchitā)*: who are enquired about by devaputtas and devadhītās with the aim of seeing her beauty and with the aim of seeing her art thus: "Where is Latā? What is Latā doing?"

6. Since he permanently causes delight (*rameti*) like a deva (*devo*) with an absence of bodily association, or alternatively since he is second (*dutiyo*) best⁴⁷ (*varo*), he is a brother-in-law (*devaro*), a husband's younger brother. Him together with her brother-in-law (*sadevaram*)⁴⁸ since he is accompanied by (*saha*) her brother-in-law (*devarena*)⁴⁹. A mother-in-law (*sassu*) and a father-in-law (*sasura*) (are collectively) parents-in-law (*sasurā*)⁵⁰. Him together with her parents-in-law (*sassasuram*) since he is accompanied by (*saha*) her parents-in-law⁵¹ (*sasurehi*). And him together with the slaves (*sadāsakam*) since he is accompanied by (*saha*) the male and female slaves (*dāschi dāsīhi*). 'I pleased my master' – this is the connection⁵². *Therein was created (tamhi katō)*: therein, in that family, or alternatively therein, at that time I was daughter-in-law, was created this fame; through the coming into being of a meritorious deed producing this⁵³ – this is the meaning. *Of mine (mama)*: with reference to the word(s) 'was created' this is to be altered to 'by me' (*mayā*).

7. *In four ways (catubbhi thānehi)*: for four reasons, or alternatively with respect to four conditions (*thānesu*) which constitute the attributes. *Have attained distinction (visesam ajjhagā)*: have attained excess (compared) with others. *In life-span and complexion and happiness and power (āyūñ ca vaṇṇañ ca sukham balañ ca)* is an indication of the form taken by that spoken of thus: 'in four ways'. For life-span and so on are those distinctions, on account of which it is her nature to be distinguished from others and are spoken of⁵⁴ as 'a way' through being the cause of her⁵⁵ having to be accounted for by way of reverence⁵⁶ in that way⁵⁵. 'Have attained distinction' – of what kind? In life-span and complexion and happiness and power – this is how it should be construed.

8. [136] *Did you hear that of which this Latā speaks (sutam nu*

taṃ bhāsati yaṃ ayaṃ Latā): she asks⁵⁷ her other three sisters, "Now did you hear, or did you not hear⁵⁸, that of which this Latā, our eldest sister, speaks?" *This of ours of which (yaṃ no)*: this doubt of ours of which; or alternatively *no* is a mere particle. Again *no* is either *amhākaṃ* (to us, alternative grammatical form) or alternatively for emphasis as in "*na no samaṃ atthi*"^a and so on⁵⁹, meaning in that way she has simply pronounced, she has simply explained non-contrarily. *It is said that masters are for us females the eminent destiny and for them the most excellent devatās (patino kir' amhākaṃ viṣiṭṭhanārīnaṃ gaṇi ca tāsaṃ*⁶⁰ *pavārā ca devatā*): masters, lords⁶¹, are indeed for us females, for women, the eminent destiny and for them⁶² the mainstay on account of protecting them from harm and for them⁶³, for womenfolk, the most excellent, the utmost, devatās as regards refuge⁶⁴, meaning that when they are won over in the right manner they bring well-being and happiness⁶⁵ at that time and in the future.

9. *Let us all observe Dhamma with respect to our masters (paṭīsu dhammaṃ paṇāpāma sabbā)*: let all of us observe the Dhamma to be practised such as getting up first and going to bed last and so on⁶⁶ with respect to our masters, with respect to our own lords. *Wherein (yattha)*: on account of which, or with respect to which⁶⁷, women indeed become faithful wives when practising the Dhamma to be practised with respect to their masters. We will obtain that of which this Latā speaks (*laccāmaṃse bhāsati yaṃ ayaṃ Latā*): having observed Dhamma with respect to our masters we will obtain this excellence, that excellence of which this Latā speaks as obtained⁶⁸ now by her.

10. *Seeking quarry on a mountain-ridge (pabbatasānugocaro)*: living in the dense jungle of a mountain. *Having dwelt on a mountain, on that which upholds the earth (mahindharam pabbataṃ āvasitvā)*: having dwelt, having settled⁶⁹, on a mountain, on an 'immovable'⁷⁰, that is named 'that which upholds the earth'⁷¹ (*mahindharam*) since it holds back (*dhāreti*)⁷² the earth (*mahim*), meaning living there. For with reference to the word(s) 'having dwelt' this is the accusative case in the sense of the locative. *With force (pasayha)*: after overpowering. *Lesser (khudde)*: inferior by way of strength, but as regards size he equally kills great beasts even⁷³ such as elephants and so on.

11. *In that same way (tath' eva)*: this is how the meaning should be construed in application of the simile with respect to this verse: just as the lion living dependent upon the mountain which happens to be its place of abode and quarry-seeking⁷¹ accomplishes its purpose as it wishes, [137] even so does the female ariyasāvaka with faith⁷⁵ and devotion living dependent upon her husband (*bhattāraṃ*) – (who is such) on account of his supporting (*bharaṇato*), his nourishing, her with fodder and coverings and so on – upon her master, upon her lord, loyal (*anubbatā*) to him by way of her pleasantness (*anukūlatā*)⁷⁶ to her master in all respects, even, by way of her vow (*vatena*) so-called, having slain, having renounced, anger that arises⁷⁷ with respect to attendants and so on, having overcome (*a. abhuyya* = *abhibhavitvā*, alternative grammatical form), not having given rise to, meanness that arises with respect to items such as belongings, she who practises Dhamma, by thoroughly practising the Dhamma of the faithful wife and the Dhamma of the female layfollower⁷⁸, enjoy herself in heaven, in the devaloka, enter upon jubilation.

The rest⁷⁹ is exactly the same as already given.

The Exposition of Latā's Vimāna is concluded.

Notes to III.4

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *ca* with Be; text Se omit.
3. Reading *nittharaṇasamatthā* with Se Be for text's *niddharaṇasamatthā*.
4. Reading *akkodhanā* with Se Be for text's *akodhanā*.
5. One of the Four Great Kings ruling the devaloka extending from the earth's surface to the summit of Meru, upon which is located Sakka's realm of the Thirty-three. He is also known as Kubera (Skt Kuberā), the god of wealth, and presides over the northern quarter as leader of the troops of *yakkhas*.
6. Se Be read *nāmena*, text *nāmaṃ ahoṣi*, here; cp VvA 108 on the names of *devas*.
7. So Se Be for text's *Acchimatī*; cp n 12 below.
8. Reading *saṅgitanepuññaṃ* with Se Be for text's *saṅgiten' eva puññaṃ*.
9. One of the seven great lakes on Himālaya – cp PS 165⁶.
10. Se Be add *tāsaṃ devadhītānaṃ* here.

11. Reading *Sutāya pucchā* . . . *Latāya vissajjanan* 'ti āha with *Se Be* for text's *Latā Sutāya pucchitā* (on p 133).
12. Reading *Accimati* with *Be Vv* for text's *Acchimati*; *Se* reads *Accimukhī* here but *Accimati* above, *Te Accimuti*. An *Accimukhī* is encountered at *J vi* 190, 195, 219; cp *DPPN i* 27.
13. Reading *rājimati* with *Se Be Te Vv* for text's *rājimati*.
14. Reading *rametva* with *Se Vv* (*Be rametvā*) for text's *Te ramitvā*.
15. Reading *timiratambakkhi* with *Se Vv* for text's *Be timiratambakkhi*, *Te pitarattāmbakkhi*.
16. Reading *sobhane* with *Se Be Vv* for text's *Te sobhane*.
17. *padakkhiṇā*; cp *VvA* 56, also n 43 below. Literally most (pa) dextrous (*dakkhiṇā*) (*NAJ*).
18. Reading *akkodhanā* with *Se Be Te Vv* for text's *akodhanā*.
19. Cp *III.3*, n 7.
20. Reading *sassasuram* with *Se Be Vv* (*Te sassuram*) for text's *sasassusuram*.
21. Reading *abhirādhayim* with *Se Be Te Vv*; text omits.
22. Reading *ṭhānehi* with *Se Be Vv* for text's *Te ṭhānesu*; cp *Pv II.9⁵⁹⁻⁶¹* on these.
23. Reading *akittayī* with *Se Be Vv* for text's *Te akittayī*.
24. *Be* reads *visiṭṭha nāriṇaṃ*, *Te* *visiṭṭhā nāriṇaṃ*, for text's *Se Vv* *visiṭṭhanāriṇaṃ*.
25. Reading *gatī* with *Se Be Te Vv* for text's *gatim*.
26. Cp *SOM* 63².
27. Reading *pacaritva* with *Se Be Vv* for text's *pacarivāna*, *Te paricarāma*.
28. Reading *saddhā idha* with *Se Be Te Vv* for text's *saddhidha*.
29. *Sakka* is Lord of the *devaloka* above the world of the Four Great Kings – *Vessavaṇa*, *Dhataratṭha*, *Virūpakkha* and *Virūḥaka* – and their ruler.
30. So *Se Be* for text's *rājimati*.
31. That is, whereas *Dhammapāla* takes *Pavarā* as a name of one of the *devatās* and *rājimati* as an attribute, others take *pavarā* as an attribute and *Rājimati* as a name.
32. *yathābhuccagūṇehi*; at *PS* 32f I rendered this as 'genuine qualities'. It means, I think, that their qualities are as one might expect of one seeing things as they really are (*yathābhūtaṃ*) rather than as they usually seem to be through the delusory tactics of *Māra*. Cp *ThīgA* on *Thīg* 159 (quoted *EV ii* 91). Only *Buddhas* and their *sāvakas* see things as they really are; cp the presence of *ariyasāvika* in verse 11.
33. Reading *Latam attano bhaginiṃ* with *Se Be* for text's *ekam attano bhaginiṃ* *Latam*.
34. Reading *pi* with *Be* for text's *vā*, *Se ca*.
35. *-bhāsa-*, not listed by *PED* but cp *Childers sv bhāsa*, *SED sv bhāsa/bhāsas*.
36. *Barringtonia acutangula*.
37. Reading *virājamāne* with *Be* for text's *Se virājamānā*.
38. Reading *abbhamahikādi-* with *Se Be* for text's *abbhā mahikādi-*;

- the allusion here is to A ii 53 = Vin ii 295 = Miln 273 where four defilements are said to obscure sun and moon: thunder-cloud, snow, smoke and dust, and Rāhu. I take mahikā as snow, rather than as fog (PED sv and GS ii 62), on the basis of AA iii 92 and VA 1297 (cp B Disc v 409³). Rāhu is the asura who causes the eclipse of the sun and moon by temporarily swallowing them (Si 50f).
39. Reading -paṭibaddha- with Se Be for text's -paṭibhandha-.
 40. Cp PS 147¹³².
 41. Reading nibbattito with Se Be for text's nibbatto.
 42. So Se Be for text's viṣiṭṭhakalyāṇatarāsi.
 43. dakkhiṇā, being paralleled precisely by the English 'dexterous'; cp VvA 56, also PS 83³⁶, on padakkhiṇa- which also connotes the auspicious nature of right-handedness.
 44. Se Be read naccana here and in the verse.
 45. That is, it should be nacce, locative singular; Dhammapāla seems to be taking nacca as a separate word (= nacce, locative singular) rather than the first part of the compound naccagītavādite as now displayed in all texts.
 46. Reading gīte ca vādite with Be for text's Se gītavādite.
 47. Or possibly 'suitor' (varo) from vāreti, to woo (NAJ).
 48. So Se Be for text's sadevaro.
 49. Reading saha devarena with Se Be for text's sahadevarena.
 50. So Se Be for text's sassusasurā.
 51. Reading saha sasurehī ti sassasuraṃ with Se Be for text's saha sassusasurehī ti sasassusuraṃ.
 52. Reading sambandho with Se Be for text's yojanā.
 53. Reading tannibbattakapuñṇassa with Be (Se taṃ nibbattakapuñṇassa) for text's taṃ nibbattakaṃ puñṇaṃ.
 54. Se Be read vuttaṃ for text's vuttā.
 55. Reading tassā tathā with Se Be for text's tato tassā.
 56. Reading sambhāvanā- with Se Be for text's sambhavana-.
 57. Reading pucchati with Se Be for text's pucchī.
 58. Reading kiṃ asutaṃ with Be for text's kiṃ asutā, Se taṃ kiṃ assutvā.
 - a. Khp VI³ = Sn 224.
 59. Dhammapāla seems to be appealing to the view that na no samam atthi ('Tathāgatenā) can be taken either as 'none of us (no) is equal to the Tathāgata' or as 'there is indeed (no) none equal to the Tathāgata'. This ambiguity is not admitted by KhpA 170 which gives only the latter interpretation – cp Minor Readings and Illustrator 185¹⁶ for a discussion. This is of course in explanation of the second appearance of no in the same line of this verse.
 60. So Se Be for text's gatiṃ ca nesam.
 61. Reading sāmikā with Se Be for text's sāmiko.
 62. Reading gati ca tāsam with Se Be for text's gatiṃ ca nesam.
 63. Reading tāsam with Se Be for text's nesam.
 64. saraṇato, presumably in the mundane sense of shelter and protection.

65. Reading hitasukhāvahā with Se Be for text's hitasukhāvahatthā.
66. Reading pubbuttānādikaṃ caritabbadhammaṃ with Se Be for text's pubbuttānādikacaritabbadhammaṃ.
67. Reading yasmim with Se Be for text's yesu.
68. Reading labhati with Se Be for text's labhantī.
69. Reading adhiwasitvā with Se Be for text's ti adhiwasitvā; PED though listing ajjhāvasati does not list adhiwasati but cp Childers, CPD sv.
70. acalaṃ, a term that can be used to denote a mountain; this sense is not listed by PED but cp Childers, CPD sv.
71. Se reads Mahindharāparanāmakam for text's Be Mahindharanāmakam.
72. Or 'restrains'; cp PS 50²¹ where a mountain seems to be called 'an ender of motion on earth'.
73. Reading pi with Se Be; text omits.
74. Reading nivāsagocaraṭṭhānabhūtam with Se Be for text's nivāsagocaraṭṭhānam.
75. Reading sā saddhā with Se Be for text's saddhāsampannā.
76. So Se Be for text's anukūla.
77. Reading uppajjanakam kodham with Se Be for text's uppajjanakakodham.
78. Reading patibbatāddhammassa (ca) upāsikāddhammassa ca with Se (Be) for text's patibbatā dhammassa upāsikā dhammassa ca.
79. Text adds sabbattha, in every respect, here; Se Be omit.

III.5 EXPOSITION OF GUTTLA'S VIMĀNA [Guttivimānavañṇanā]

"The seven-stringed, very sweet¹". This is Guttla's Vimāna. How did it² originate?

When the Lord was staying at Rājagaha the venerable Mahāmoggallāna who was conducting a deva-tour in the same manner given above went to the realm of the Thirty-three; there, in thirty-six successively located vimānas, he saw thirty-six devadhītās individually surrounded by a thousand nymphs, experiencing great heavenly excellence, and questioned them in succession with the three verses beginning, "(You who stand) with surpassing complexion", about the deed(s) done formerly by them. And (this) they explained to him, immediately following his question, with (various sets of verses, the first of which)

beginning, "The woman³ who gives the utmost of clothes". Then the elder, having returned from there to the world of men, informed the Lord of the matter. When he heard this the Lord said, "Not only did those devatās explain in that way when questioned solely by you, Moggallāna – they also explained in that same way formerly when questioned by me as well"; and, begged by the elder, told the tale of long ago of himself as the master Guttīla⁴.

Long ago, when Brahmādatta was ruling at Benares, the Bodhisatta⁵ came into being in a family of musicians and became a master, Guttīla by name, known and renowned in all directions like Timbaru and Nārada⁶ for expert artistry in the musician's art. [133] He took care of⁷ his old blind mother and father. Hearing of his perfection in the art the musician named Mūsila⁸, a resident of Ujjeni⁹, visited him, saluted him and, standing to one side, said when asked why he had come (there), "To pick up¹⁰ the art in your presence". Master Guttīla surveyed him and through his skilfulness in (recognising) characteristic signs realised that the man would prove to be of a vicious disposition, rough, harsh and ungrateful and was not to be acted towards hospitably and (therefore) would not provide him with the opportunity of picking up the art. After having attended on his mother and father he had them beg¹¹ him (to teach him). Master Guttīla, being pressed by his mother and father, thought, "Their weighty words are not to be made light of"; he established him in the art and, on account of his lack of selfishness and his compassionate nature, did not maintain the closed fist of a master¹² but trained him in the art¹³ leaving nothing out. Due to his intelligence, former acquaintance¹⁴ (with the art) and keenness¹⁵ he too not long afterwards became expert in the art and thought, "This Benares is the chief city in Jambudīpa – what if I were now to demonstrate this art to an audience together with the king? Thus would I become known and renowned in Jambudīpa even more than (my) master". He informed his master saying, "I desire to demonstrate this art before the king; please present me to the king". The Great Being thought, "May this one whose art has been picked up in my presence gain (some) support", and, taking compassion on him, conducted him into the king's presence and said, "Great king, behold¹⁶ the competence in the viṇā of this¹⁷ resident pupil of mine". "Very

well", agreed¹⁸ the king, listened to him playing the *viṇā* and, completely satisfied¹⁹, dissuaded him as he was about to leave saying, "Reside²⁰ in my presence alone; I will give half the amount given²¹ to your master". Mūsila said, "I am not inferior to my master; please give equally"; and when the king said, "Do not speak in this way; your master is indeed great. I will give you just half", he said, "You must behold both mine and my master's art", left the king's home and, roaming about²² here and there, cried out, "On the seventh day from now there is to be a demonstration of mine and the master Guttila's art in the royal courtyard. Let those desiring to behold it (come and) behold it!" [139] The Great Being, hearing this and thinking, "This one is tender and possesses endurance but I am old and weak – and if I were to be defeated death would be better than living for me. Therefore I will enter the forest, hang myself and die", went to the forest but turned back spurred on by the fear of dying. Once more he became desirous of dying but also once more turned back through the fear of dying. As he was thus going and coming that place became devoid of grass. Then the King of Devas approached the Great Being and stood in the air in a visible form and spoke thus, "What are you doing, master?" The Great Being made known his heart's misery thus:

1. "The seven-stringed, very sweet, delightful, I made repeat. He summons me to the stage – please be my refuge, Kosiya!"
 1. This is the meaning: I, King of Devas, made my resident pupil named Mūsila repeat (*avācayim*=*vācesim*, alternative grammatical form), had him pick up, trained him in, the musician's art – including²³, as to its classification under note and so on, even the fourfold musical (improvisations) commencing with *chajja*²⁴ and so on – that is seven-stringed through the presence²⁵ of seven strings and through composition²⁶ by way of the sevenfold notes commencing with *chajja*²⁴, that is very sweet (*sumadhuram*=*suṭṭhu madhuram*, resolution of compound), given the range²⁷, through inclusion²⁸, appropriately, of the twenty-two sorts of sound²⁹, that is delightful through being extremely pleasing to the minds of those hearing it on account of the flowing together, one with another, of voice³⁰ and *viṇā* with a completeness of clarity of the, in all, fifty modulations arrived at in this manner. He, Mūsila, who is my resident pupil, summons me, his own master, to the stage, to the stage-arena – he is

provoked through impetuosity into demonstrating his own eminence; he told me that I must go and demonstrate my art. [140] You, Kosiya, King of Devas, must be my refuge³¹, my support.

When he heard this Sakka, King of Devas, showing the master he should not fear and that he would be his refuge, his ultimate resort, said:

2. "I will be your refuge; I am an honourer of the master. Your pupil will not conquer you; you, master, will conquer your pupil".

2. It is said that the Great Being had in a former existence been master of Sakka, King of Devas. For this reason he said, "I am an honourer of the master", I am an honourer of masters, not one trying to seize the whiphand like Mūsila. How could there be defeat for such a master when there are such resident pupils as me? Therefore your pupil will not conquer you – on the contrary, you yourself, master, will conquer your pupil Mūsila and he, defeated³², will come to ruin – this is the meaning. And having thus spoken, he consoled him saying, "I will come to the debating-arena on the seventh day – you can play with confidence", and then went.

And on the seventh day the king, together with his retinue, seated himself in the royal court. When master Guttīla and Mūsila were ready to demonstrate their art they approached and saluted the king, seated themselves on the seats each had been assigned and played their *viṇās*³³. And Sakka came and stood in the sky. Only the Great Being saw him, whereas the others could not see³⁴ him. The audience was of an even mind as to the two's playing. Sakka said to Guttīla, "Break off one string". Even when the string was broken off the *viṇā*³⁵ was still of the same sweet sound³⁶. So he said, "Break off a second . . . a third . . . a fourth . . . a fifth . . . a sixth . . . a seventh". Yet even when these were broken off the *viṇā*³⁷ was of the same sweet sound³⁶. When he saw³⁸ this Mūsila became crestfallen³⁹, with the appearance of one who had been defeated. The audience, overjoyed, waving garments⁴⁰ aloft, [141] gave Guttīla its applause. The king had Mūsila ejected from the court. The multitude, striking him with clods of earth and sticks and so on, caused Mūsila, there and then, to reach the end of his days. Sakka, Lord of Devas, exchanged friendly greetings⁴¹ with the

Great Man⁴² and went straight to the devaloka. The devatās asked him, "Where did you go, great king?", and when they heard of the incident they said, "We must see master Guttila, great king; please bring him here and present him to us!" When Sakka heard these words of the devatās⁴³ he ordered Mātali saying, "Go and bring our master Guttila in the Vejayanta-chariot⁴⁴; the devatās are desirous of seeing him". He did as he said. Sakka, having exchanged friendly greetings⁴¹ with the Great Being, spoke thus, "Play the vīṇā, master, the devatās desire to hear it". "We are dependent upon our art for our livelihood⁴⁵, we do not demonstrate our art without remuneration". "But what sort of remuneration do you want?" "I require no other remuneration – let my⁴⁶ remuneration be simply talk from the devatās of the skilled deed done formerly by each of them". "Very well", they agreed.

Then the Great Being, by way of mentioning the excellence acquired by them at that time, questioned them individually with the verses beginning, "(You, who stand) with surpassing complexion", questioning them like the venerable Mahāmoggallāna about the good conduct done by them in a former existence that was its cause. And they explained this to him⁴⁷ with (various sets of verses, the first of these) beginning, "The woman who gives the utmost of clothes", in the very same⁴⁷ way as they now have to the elder. For this reason it was said, "Not only did those devatās explain in that way when questioned solely by you, Moggallāna – they also explained in that same way formerly when questioned by me as well". It is said that those women, who had been established in the human existence at the time of the Perfect Buddha Kassapa⁴⁸, had done this and that meritorious deed, had come into being, individually surrounded by a retinue of a thousand nymphs, as attendants of Sakka, King of Devas, in thirty-six deva-vimānas successively located in the realm of the Thirty-three and were experiencing great deva-glory the limits of which could not be set even through the knowledge of a Buddha⁴⁹. In this connection, [142] one woman⁵⁰ gave clothes, one a garland of jasmine⁵¹, one scent, one lofty fruits, one the juice of sugar-cane; one gave the five-fingered scented-mark on the Lord's cetiya⁵², one observed the Uposatha, one gave water to a monk who was eating on a boat⁵³ approaching the shore, one waited without anger⁵⁴ upon her angry mother- and father-in-law,

one acted industriously as a servant-girl, one gave milk-rice⁵⁵ to a monk wandering about in search of alms, one gave treacle, one gave a stick of sugar-cane, one gave a timbarūsaka⁵⁶, one gave a kakkārīka⁵⁷, one gave an eḷāluka⁵⁸, one gave the fruit of a creeper⁵⁹, one gave a phārusaka⁶⁰, one gave an earthenware pan for charcoal-embers, one gave a handful of herbs⁶¹, one gave a handful of small flowers⁶², one gave a bunch of roots, one gave a handful of nimb(-leaves)⁶³, one gave rice-gruel, one gave a sesamum seed-cake, one gave a waistband, one gave a shoulder strap⁶⁴, one gave a bandage, one a fan, one a palmyra-stalk⁶⁵, one a peacock arm⁶⁶, one a sunshade, one a sandal, one a cake, one a sweetmeat, one gave a sakkhali-sweet⁶⁷. These, who had come into being as attendants of Sakka, King of Devas, in the Thirty-three, glaring with the great iddhi of a deva⁶⁸ and each one surrounded by a retinue of a thousand nymphs, were questioned by master Guttila and in succession⁶⁹ explained the skilled deed done by each of them with (various sets of verses⁷⁰, the first of these) beginning, "The woman who gives the utmost of clothes".

3. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing⁷¹ Star,

4. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?

5. I ask you, devī of great majesty, what meritorious deed you did when you were human? [143] Due to what are you of such shining majesty and your complexion radiates in all directions?"

6. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

7. "The woman who gives the utmost of clothes is most excellent amongst men and women⁷². The one who gives (items) of a pleasing form thus, she, having gone into it, gains a pleasant, heavenly place.

8. Behold this vimāna – it is mine! I am a nymph, able to assume any form at will⁷³; I, of these thousand nymphs, am most excellent⁷⁴ – behold the result of meritorious deeds!

9. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

10. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human⁷⁵. Due to that am I of such shining majesty and my complexion radiates in all directions”.

And in all the Vimānas below the (cycles of verses) are to be expanded in the same way as (they have been) here.

[Verses 11-18, 19-26, 27-34, 35-42 are repetitions of verses 3-10 four times over with the exception of the following pādas:]⁷⁰

15^a The woman who gives the utmost of flowers

23^a The woman who gives the utmost of scents

31^a The woman who gives the utmost of fruits

39^a The woman who gives the utmost of delicacies

[Verses 43-46 are a repetition of verses 3-6.]

47. [144] “I⁷⁶ gave the five-fingered scented-mark on the stūpa⁷⁷ of the Lord Kassapa. The one who gives (items) of a pleasing form thus, she, having gone into it, gains a pleasant, heavenly place”.

[Verses 48-50 are a repetition of verses 8-10.]

[Verses 51-58, 59-66, 67-74, 75-82, 83-90 are repetitions of verses 3-10 five times over with the exception of the following verses:]

55. “I⁷⁸ saw monks and nuns who were pursuing the road; I, hearing Dhamma from these, observed one Uposatha⁷⁹”.

63. “Standing in the water I, with a heart serene, gave water to a monk. The one who gives (items) of a pleasing form thus, she, having gone into it, gains a pleasant, heavenly place”.

71. “I, who lacked jealousy⁸⁰, waited upon my mother-in-law⁸¹ and father-in-law who were quick-tempered, angry and harsh; I was diligent in my own morality”.

79. “I was one doing⁸² the deeds of others, a servant girl industrious in her duty, without anger⁸³ and lacking arrogance⁸⁴; I was open-handed with my own share”.

87. “I gave milk-rice to a monk wandering in search of alms; having done that deed thus, and having arisen⁸⁵ in the happy destiny, I enjoy myself⁸⁶”.

[The same formula as before in cycles of eight verses, viz. 91-98, 99-106, 107-114, etc., is repeated twenty-five times with the fifth verse, viz. 95, 103, 111, etc., in each cycle mentioning in its third word the gift given. It runs:]

“I gave ——— to a monk wandering about in search of alms; having done that deed thus, and having arisen in the happy destiny, I enjoy myself”.

[The following words should be used to fill the blank in the preceding verse and the verses so formed should be numbered as below:]

95. [145] treacle
 103. a small stick of sugar-cane⁸⁷
 111. a timbarūsaka
 119. a kakkārika⁸⁸
 127. an eḷāluka
 135. a fruit of a creeper⁸⁹
 143. a phārusaka
 151. a hand-warmer⁹⁰
 159. a handful of herbs⁹¹
 167. a handful of small flowers
 175. a radish⁹²
 183. a handful of nimb
 191. mango-gruel
 199. an oil-cake
 207. a waistband
 215. a shoulder strap
 223. a bandage⁹³
 231. a fan
 239. a palmyra-leaf
 247. a peacock-arm
 255. a sunshade
 263. a sandal
 271. a cake
 279. [146] a sweetmeat

[The last of these twenty-five cycles of verses which forms the thirty-sixth, and final, cycle of the whole collection may be given in full as follows:]

283. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
 284. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
 285. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
 286. That devatā, her heart delighted at being questioned by

Moggallāna, explained the question as asked, of what deed this was the fruit:

287. "I gave a sakkhali-sweet to a monk wandering about in search of alms; having done that deed thus, and having arisen in the happy destiny, I enjoy myself.

288. Behold this vimāna – it is mine! I am a nymph, able to assume any form at will; I, of these thousand nymphs, am most excellent – behold the result of meritorious deeds!

289. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

290. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Thus when those devatās had explained the good conduct they had done the Great Being, his heart satisfied, exchanging friendly greetings with them and making known his own intent on, and transformed disposition towards, doing acts of good conduct, said⁹⁴:

291. "Truly this is for me welcome, this day is well-dawned, well-arisen, since I have seen⁹⁵ the devatās, the nymphs able to assume any form at will⁹⁶.

292. I, having heard⁹⁷ Dhamma amongst them, will do many skilled deeds – through almsgiving, even conduct, control and taming I myself will go there⁹⁸ where having gone they do not grieve".

Herein:

7. *Who gives the utmost of clothes (vatthuttamaḍāyikā)*: the utmost, the best, of clothes, or alternatively the utmost of clothes, the superior, most excellent clothes – those that are the limit⁹⁹ – that are taken when selecting from amongst many clothes; (one) who gives these. This same method is (to be employed) in the case of "who gives the utmost of flowers" and so on too. *Who gives of a pleasing form (piyarūpadāyikā)*: who gives items pleasing by nature and of a pleasing kind. *Pleasant (maṇāpaṃ)*: enhancing the mind. *Heavenly (dibbaṃ)*: heavenly on account of its being divine (*divi bhavattā*)¹⁰⁰. *Having gone into it : upecca=upagantvā* (alternative grammatical form), having deliberated it¹⁰¹, meaning having planned it with the thought that

she would gain such (a place). *Place (thānaṃ)*: place such as her vimāna and so on, or alternatively authority¹⁰². An alternative reading is *manāpā* (who is pleasant)¹⁰³, meaning as one enhancing the minds¹⁰⁴ of others.

8. *Behold the result of meritorious deeds (passa puññānaṃ vipākaṃ)*: esteeming the excellence she has herself acquired she says, "Indeed behold such fruit as this from a gift of the utmost of clothes".

15. *Who gives the utmost of flowers (pupphuttamaḍḍiyikā)*: who gives the utmost of flowers by way of honouring the Three Jewels. "Who gives the utmost of scents" is also to be regarded in this way. [147] In this connection the utmost of flowers is to be understood as the jasmine and so on, the utmost of scents as the scent of sandal and so forth, the utmost of fruits as the jakfruit¹⁰⁵ and so on, whilst the utmost of delicacies as the delicacies derived from the cow such as ghee and so forth¹⁰⁶.

47. *The five-fingered scented-mark (gandhapañcaṅgulikaṃ)*: a gift of the five-fingered mark with scent. *On the stūpa of the Lord Kassapa (Kassapassa bhagavato thūpasmim)*¹⁰⁷: on the yojana-high golden stūpa of the Perfect Buddha Kassapa.

55. *Who were pursuing the road (panthapaṭipanne)*: who were treading the (ariyan eightfold) path. *One Uposatha (ekūposathaṃ)*: the Uposatha-retreat for one day.

63. *I gave water (udakam adāsim)*: I gave water, drinking-water, for the purposes of rinsing the mouth and drinking.

71. *Who were quick-tempered* : *caṅḍike=caṅḍe* (alternative grammatical form). *Who lacked jealousy (anussūyikā)*: who was without jealousy¹⁰⁸.

79. *One doing the deeds of others (parakammakāri)*: one in the service¹⁰⁹ of others. *In her duty (athena)*: in her duty of that which had to be done. *I was open-handed with my own share (saṃvibhāginī sakassa bhāgassa)*: I was of a nature to share¹¹⁰ with those in need that share I had myself received.

87. *Milk-rice (khirodanaṃ)*: rice mixed with milk, or alternatively¹¹¹ rice accompanied by milk.

111. *A timbarūsaka (timbarūsakaṃ)*: a tinduka-fruit. They say that the timbarūsa is a species of creeper similar to the tipusa-cucumber and that the timbarūsaka is its fruit¹¹².

119. *A kakkārika (kakkārikaṃ)*: a dwarf-cūluka, and they say that this is a tipusa-cucumber.

151. *A hand-warmer (hatthappatāpakam)*: a pan for burning coals¹¹³.
191. *Mango-gruel (ambakañjikam)*: sour-gruel (*ambilakañjikam*).
199. *An oil-cake (doninimmajjanim)*: an oily sesamum seed-cake.
231. *A fan (vidhūpanam)*: a rectangular fan.
239. *A palmyra-leaf (tālavaṇṭam)*: a circular fan made with palmyra leaves.
247. *A peacock-arm (morahattham)*: a mosquito-fan made with the tail feathers of the peacock.
291. [148] *Truly this is for me welcome (svāgataṃ vata me)*: coming here is for me lovely, it is truly well (*su=sundaram*) for sure. *This day is well-dawned, well-arisen (ajja supphātāṃ suhuṭṭhitāṃ)*: this day the night is well-dawned (into day) for me, has turned out to be thoroughly bright; (and) well-arisen (*suhuṭṭhitāṃ=suṭṭhu uṭṭhitāṃ*, resolution of compound) also this rising from bed¹¹⁴. On account of what?¹¹⁵ He said, "Since I have seen the devatās" and so on.
292. *Having heard Dhamma (dhammaṃ sutvā)*: having heard Dhamma, the skilled deed done by you by way of setting at first hand the fruition of deeds. *Will do : kāhāmi=karissāmi* (alternative grammatical form). *Through even conduct (samacariyāya)*¹¹⁶: through practice of good conduct such as bodily good behaviour¹¹⁷. *Through control (samyamena)*: through restraint by way of morality¹¹⁸. *Through taming (damena)*: through taming the senses of which the sixth is mind¹¹⁹. Then to demonstrate the fact that that skilled deed was a sufficient condition for his own and the world's transformation he said, "I myself will go there where having gone they do not grieve".

Thus even though this teaching, which is a collection of thirty-six Vimānas beginning with the "(Woman) who Gives the Utmost of Clothes's Vimāna", is inserted in this recension simply as "Guttīla's Vimāna"¹²⁰ since it proceeds by way of explanations to the master Guttīla as though he were the venerable Mahāmoggallāna, these Vimānas are nonetheless still included in the "Women's Vimānas" (section) since they were connected with women. And those women, running on¹²¹ in that same devaloka from their following existence onwards for one Buddha-

interval¹²² by way of the intention that had continually arisen, at the time of the ten-powered¹²³ Kassapa, with respect to the aforementioned practice accordant with the Dhamma¹²⁴, came into being in that same¹²⁵ realm of the Thirty-three also at the time of our Lord, were questioned by the venerable Moggallāna and explained about the correspondence of the deed (with its fruit) as they had at the time they were questioned by the master Guttīla – this is how it should be regarded.

The Exposition of Guttīla's Vimāna is concluded.

Notes to III.5

1. *sumadhuram*; *madhuram*, sweet, is quite literally 'meady', implying (that the music had at the same time an enticing or intoxicating quality – cp PS 165⁵).
2. Reading *tassa kā* with Se Be for text's *kā*.
3. Reading *nāri* with Be and verse below for text's *aham*; Se omits entirely.
4. Cp Guttīla Jātaka (Jāt 243).
5. Reading *Bodhisatto* with Se Be J for text's *mahāsatto*.
6. Reading *Timbarunāradasadiso* with Se Be for text's *timbarunādasadiso*. *Timbaru* (in Skt usually *Tumburu*) and *Nārada* are prominent members of the *gandharvas*, the celestial musicians of the *devas* – see e.g. E. Washburn-Hopkins, *Epic Mythology*, Delhi 1974, pp 59, 143, 153f, 155f (where it is suggested that the former, as *Tambaru*, might even be seen as a personification of the tambour) and 163 (where *Tumburu* and *Nārada* appear similarly paired). *Timbaru* alone is also encountered at D ii 258, 265=268, DA 701 confirming that it is the *gandhabba-deva*-king that is referred to. The Pali term, rendered here as 'musician', is of course itself *gandhabba*. For *Nārada*'s lute cp VvA 281¹⁶⁶.
7. Be reads *posesi* for text's *Se posesi*.
8. Be reads *Musila* throughout.
9. Capital of *Avanti*, probably modern *Ujjain*.
10. Reading *uggaṇhitum* with Se Be for text's *uggaḥetum*.
11. *yācāpesi*, not listed by PED or Childers. *Mūsila* had Guttīla's parents beg Guttīla to teach him. Something seems wanting in the narrative here, the incident being recounted more fully in J.
12. *ācariyamuttḥim akatvā*, that is, held nothing back. Cp D ii 100; S v 153; J ii 221, 250; Miln 144.
13. Reading *sippam* with Se Be for text's *sikkham*.
14. Reading *kataparicayatāya* with Se Be for text's *kataparicitatāya*.
15. For the eight bases leading to the absence of this see D iii 255f, A iii 332-3.
16. Reading *passatha* with Se Be for text's *passa*.

17. Reading *imassa* with Se Be for text's *idha*.
18. Be reads *paṭissuṇivā* for text's Se *paṭissuṇivā*.
19. *parituṭṭho*, not listed by PED.
20. Se Be read *vasa* for text's *vasāhi*.
21. Reading *dinnakoṭṭhāsato* with Be for text's *dinnāyasato*, Se *dinnayasato*.
22. PED sv *āhīdati* erroneously gives the reference as VvA 238.
23. *ahāpetvā*, literally not omitting.
24. Reading *chajjādi-* with Se Be for texts *chejjādi-*; *chajja* (Skt *ṣaḍja*) is first of the seven notes in any musical scale – viz.: (1) *chajja* (*ṣaḍja*); (2) *usabha* (*ṛṣabha*); (3) *gandhāra* (*gāndhāra*); (4) *majjhima* (*madhyama*); (5) *pañcama* (*pañcama*); (6) *dhevata* (*dhaivata*); and (7) *nisāda* (*niṣada*), such notes being designated by their initial syllables: *ṣa, ṛ, ga, ma, pa dha, ni* – and which thus correspond exactly to our *do-re-mi-fa-so-la-ti*. They are thought to resemble, respectively, the call of the peacock, bull, goat, curlew/heron, koil, horse and elephant (cp SED sv *svara*). The fourfold manner of improvisation alluded to here is no doubt that of (1) *sthāyin* in which improvisation commences on the tonic, *ṣa*, rising eventually to the fifth; (2) *antarā* which commences on the fifth (or its equivalent should the fifth be excluded from the *rāga*) and utilising the remaining notes of the octave; (3) *saṃcārīn* in which the player wanders at random about the entire range; and (4) *ābhoga*, or culmination, in which notes from one or other end of the instrument's range are selected, that is to say, from either the highest or lowest notes of which the instrument is capable.
25. Reading *atthitāya* with Se Be for text's *āvāditāya*.
26. *dīpanato*; this sense is not listed by PED or Childers but cp SED sv.
27. According to SED sv *viṇā* this is usually of two octaves.
28. *ahāpanato*; not listed by Childers, PED or CPD. Cp n 23 above.
29. *sutī* (Skt *śruti*); "a particular division of the octave, a quarter tone or interval (twenty-two of these are enumerated, four constituting a major tone, three a minor, and two a semitone; they are said to be personified as nymphs)" – SED sv *śruti*.
30. *sarassa*, or note, as at n 24 above.
31. Reading *saraṇaṃ* with Se Be and verse; text omits.
32. Reading *parājīto* with Be for text's *parājāyabhūto pi*. Se reads *parābhūto*, having come to ruin, and then continues *nidhanaṃ pāpuṇissati*, will reach death, for text's *vināsaṃ pāpuṇissati*, will come to ruin. *Nidhanaṃ* is not listed by PED but see Childers sv.
33. Reading *viṇā* with Se Be for text's *vinā*.
34. Reading *itare (pana) na passanti* with Se (Be) for text's *itaro pana na passati*, which would mean that Mūsila could not see him but leave it open as to whether others present could.
35. Reading *chinnāya* (Se *chinditāya*) *tantiyā viṇā* with Se Be for text's *chindāya pi viṇāya*.
36. Reading *-nigghosā* with Se Be for text's *-nigghoso*.

37. Reading *chinnāsu pi viṇā* with Se Be for text's *chindāsu pi viṇāya*.
38. Reading *disvā* with Se Be for text's *sutvā*.
39. *pattakkhandho*, literally with shoulders drooping like leaves; cp PED sv.
40. Reading *celukkhepe* with Se Be (cp VvA 132) for text's *celukkhepe*.
41. Se Be read *sammodaniyaṃ* for text's *sammodanaṃ*.
42. *Mahāpurisena*; the thirty-two bodily marks of a Great Man are listed at D ii 17ff, iii 142 ff; M ii 133ff; the eight thoughts of a Great Man at D iii 287; A iv 229; whilst the term itself is given some content at S v 158 and Sn 1040ff, the latter passage being explained at A iii 399ff; cp also Dh 352, Miln 10. The historical survey of the pre-Buddhist origins of the concept of the Great Man, called for in 1899 (Dial i 110²), still seems unforthcoming.
43. Be reads *devānaṃ*, of the devas, here.
44. A chariot, one hundred and fifty yojanas long and drawn by a thousand horses. *Mātali* was its charioteer. It is described in the *Sudhābhōjana Jātaka* (J v 408f) and was used both in battle against the asuras (e.g. S i 224f) and also to convey humans to the *devaloka* – cp M ii 79f; S i 221, 234-6 etc.
45. Reading *sippūpajvino* with Se Be for text's *sippupajvino*.
46. Reading *me* with Se Be; text omits.
47. Reading *eva tassa* with Se Be for text's *ev' assa*.
48. The Buddha immediately prior to our own Gotama.
49. Reading *ṭhatvā tāni tāni puññāni katvā Tāvatiṃsabhavane paccekaṃ accharāsahassaparivārā Sakkassa devarañño paricārīkū hutvā paṭipāṭiyā ṭhitesu chattiṃsa devavimānesu nibbattitvā buddhañānena pi paricchinditum asakkuṇeyyaṃ mahatiṃ devavibhūtiṃ anubhavanti* with Se for text's *Be ṭhitā taṃ taṃ puññaṃ akamsu*; cp VvA 119 above.
50. Se Be read *itthi* for text's *itthi*.
51. *sumanā*, a small four-petalled delicate white flower of great fragrance; since its diameter is less than one inch it is quite distinct from the great-flowered jasmine, *rex jasmin*, that flowers once a year and has no real fragrance with which PED erroneously identifies the *sumanā* (NAJ). See also VvA 197 n 16 below for the origin of the English name 'jasmine'.
52. The five-fingered mark, or mark of the palm or spread hand, made on objects after immersing the hand in scent, often a solution of sandal; at Hindu sacrifices it is sometimes placed upon the sacrificial victim after dipping the hand in blood. Cp PED sv *pañcaṅgulika*, B Disc v 170¹, *Jātaka Stories* ii 72¹ for discussion and further references.
53. Reading *velāya nāvāya* with Se Be J ii 256 for text's *velāya*; *velāya* here has the sense of 'shore' and not that of 'mealttime' as suggested at SOM 64. This explains why, in the verse below, the woman is said to be standing in the water.
54. Reading *akkodhanā* with Se Be for text's *akhodhanā*.

55. *khirabhataṃ*, not listed by PED; cp Sinhalese *kiri-bat*.
56. This, and the four items that follow, all belong to the same family which includes such commonly used vegetables as the cucumber, gourd and pumpkin and so forth. The *timbarūsaka* (= Sinhalese *tiṃbiri*, EVvP) is, according to the *cty* the *tinduka*, the fruit of a creeper similar to the *tipusa-cucumber* (Skt *trapusa*). It is impossible that it might be, in this context at least, the fruit of *Strychnos nux vomica* or *Diospyros embriopteris* (with which PED and SED identify the *tinduka* and PED also the *timbaru/timbarūsaka*) from which strychnine is extracted (being called *kaduru* in Sinhalese and usually found growing in mangrove swamps). It is equally unlikely, given the fact that the latter's hard fibrous fruits are the size of tennis balls, that it is these with which a woman's breasts are compared (*timbaruṭhaniṃ*) at Sn 110 and J vi 457 (NAJ).
57. The *kakkārika* (=Sinhalese *kākiri*, EVvP; cp Hindi *kakri*, Skt *karkāruka*) is a species of cucumber – probably *Beninkasa Cerifera* (so SED sv) – which can either be cooked as a vegetable or, when ripe, eaten as a fruit (NAJ). The *cty* however equates it with the dwarf-*eḷāluka* which it claims is, in turn, the *tipusa-cucumber*, whereas according to NAJ the *eḷāluka* proper is to be understood as the ash-pumpkin known as *alu-puḥu* in Sinhalese.
58. According to EVvP this is the *tiyaṃbarā*, whilst SED sv *ervāruka* takes this as the *Cucumis Utilissimus*; however see also preceding note.
59. *vallīphalaṃ* (=Sinhalese *vāla-pala*, NAJ and probably a kind of pumpkin); SED sv *vallī* suggests it may have had medicinal purposes.
60. According to EVvP this is in Sinhalese *borala-damaṇu-pala* (NAJ) – a kind of *Eugenia* – but see also VvA 288 n 4 where NAJ understands this to be *ugurāssa*. A cooling beverage could be prepared from its berries, such a drink being one of eight allowed to monks (Via i 246; cp B Disc iv 339⁵ which follows *Vin Texts* – and SED sv *parūsa* – in identifying this with *Grewia Asiatica*).
61. Reading *sākamuṭṭhiṃ* with Se Be and verse below for text's *sālūkamuṭṭhiṃ*, a handful of edible water-lily roots and from which a drink allowable to monks could be prepared – cp B Disc iv 339⁵.
62. Reading *pupphakamuṭṭhiṃ* with Be and verse below for text's *pupphita-*, Se *phūthuka-*; EVvP takes this as *puḷun*, cotton(-wool) – NAJ.
63. Reading *nimbamuṭṭhiṃ* with Be and verse below for text's Se *nimbapālāsamuṭṭhiṃ*; this is the *margosa*, or *nimb*, tree, *Azadirachta Indica*, having bitter fruit and leaves (the latter, according to SED sv, being chewed at funerals).
64. *aṃsabandhanam*, Be *-bandhakam*, Se *-vattakam*; so also in verse below where Te=Be; Vv=Se, such alternations being common. It was used to carry bags and so on and formed part of a monk's requisites – see B Disc iv 276⁸.

65. Reading tālavaṇṇaṃ with Se Be for text's talapaṇṇaṃ (but spelt tālapaṇṇaṃ in verse below where Vv=Se=Be, Te=text), although the cty might be thought to add more support to the latter; cp however Skt tālavṛṇta. The fan is made from the stalk and part of the leaf of the talipot palm, or fan-palm, *Borassus flabelliformis*.
66. morahatthaṃ; cp cty below.
67. sakkhalīṃ; Se Be read sakkhalikaṃ here, as does Be alone also in the verse. According to SED sv śaṣkuli it was a large round cake composed of ground rice, sugar and sesamum and cooked in oil. NAJ adds however that this is known as aggalā in Sinhalese, being made of fried grains of rice pounded together with jaggery (palm-sugar), salt and other ingredients (but not tila, or sesamum) and turned into balls of 1-1½" in diameter. It can also be prepared from sesamum, instead of rice, but the name aggalā is not then used. EVvP equates aggalā with the previous sweetmeat (modaka) giving sakkhalika separately. At GS iii 63 Hare offers the rendering of 'lollypops'(!).
68. Reading mahatiyā deviddhiyā virājamānā with Se Be; text omits.
69. Reading paṭipāṭiyā with Se Be; text omits.
70. All texts abbreviate variously and to differing degrees. I follow the cycles of verses suggested by Vv and thus number the verses accordingly. This pattern is in the main in accordance with, though not immediately obvious from, the abbreviated form of the verses as they have been handed down in the various editions of cty.
71. Reading osadhī with Se Be Te Vv for text's osadhī.
72. Vv reads nārisu for text's Se Be Te nārisu.
73. PED sv kāmavaṇṇin gives this reference as Vv 33¹⁹¹.
74. Reading pavarā as the first word of line four with Se Be Vv rather than as the last word of line three as with text Te.
75. So Be Vv; text omits whilst this falls within an abbreviated section of Se Te.
76. Reading ahaṃ with Se Be Te Vv; text omits.
77. Be reads thūpamhi for text's Se Te Vv thūpasmiṃ.
78. Be reads ca ahaṃ, Te cāhaṃ for text's Se Vv e' ahaṃ.
79. Reading ekūposathaṃ with Se Be Te Vv for text's ekuposathaṃ.
80. Reading anussūyikā with Se Vv for text's Te anussuyyikā, Be anusūyikā.
81. Reading sassuṇ cāhaṃ with Se Be Te Vv for text's sassuṇ cāhaṃ.
82. Se Be read -kārī, Text Vv -kārī, Te -kārini.
83. Reading akkodhanā with Se Be Te Vv for text's akodhanā.
84. Reading anatimānī with Se Te Vv for text's nātimānini, Be 'natimānini.
85. Se Be read upapajja for text's Vv uppajja; Te omits this hemistich.
86. So Se Be Vv; text reads this hemistich with the preceding verse, whilst Te omits entirely. SOM 66 follows text.
87. ucchukhaṇḍikaṃ, so text Be Te (Se -khaṇḍakaṃ); Vv reads -kkaṇḍakaṃ here.

88. Reading kakkārikam with Se Be Vv and prose above for text's Te kakkārukam.
89. Reading vallīphalam with Be Vv (Se vallīphalam) for text's vallīpakkam (Te vallīpakkam).
90. Reading hatthappatāpakam with Se Be Te Vv for text's hatthapatāpakam.
91. Text adds bhikkhuno panthapaṭipannassa, to a monk who was pursuing the road, here.
92. mūlakam (=Sinhalese mūla-palā, EVvP); SOM 67 takes this as 'a bundle of (lotus) roots'.
93. Reading āyogapaṭṭam with Se Be Vv and prose above for text's ayogapaṭṭam, Te ayogapattam.
94. Evaṃ mahāsatto tāhi devatāhi katasucarite vyākate (Be byā-) tuṭṭhamānaso sammodanam karonto attano ca sucaritacaraṇe yuttapayuttatam vivaṭṭajjhāsayaṭṭā ca pavedento āha; so Se Be. Text reads much the same instead immediately preceding the cty on verse 291 (VvA 147f).
95. Reading addasam with Se Te Vv for text's addasāsiṃ, Te addasāmi.
95. Be Te read kāmavaṇṇiniyo for text's Se Vv kāmavaṇṇiyo.
97. Reading sutvā with Se Be Vv for text's Te sutvāna.
93. Reading tattha gamissāmi with Se Be Te Vv for text's tatth' eva gaecchāmi.
99. Reading ukkamsagatam pavaram koṭibhūtam with Se Be for text's ukkamsagatavarakotībhūtam.
100. Quasi-etymology, divi being an abstraction from divya for this purpose – PED; but more likely divi, locative from √dyu, and thus 'in the sky' (NAJ). Cp also KhpA 227 and PvA 14 for similar.
101. cetevā; text adds vā here, Se Be omit.
102. thānam, place, could also be taken as 'state', viz. she gains a pleasant, heavenly state (of authority).
103. That is, qualifying the devatā rather than the heavenly place, viz. she who is pleasant, having gone into it, gains a heavenly place.
104. Reading manavaddhanakā with Se Be for text's -vaddhakā.
105. Artocarpus incisa.
106. Five such are usually enumerated: milk, cream, buttermilk, butter and ghee – e.g. Vin i 244 where they are said to be allowed to monks.
107. So Se and verse for text's thūpe; Be reads thūpamhi in conformity with its reading in the verse – cp n 77.
103. Reading usūyā rahitā with Se Be for text's ussaryarahitā.
109. Cp VvA 94.
110. Reading saṃvibhajanasilā with Se Be for text's vibhajanasilā.
111. Reading vā with Se Be; text omits.
112. Reading timbarusam, tassa phalam timbarūsakan ti vadanti with Be for text's timbarūsakan ti ca vadanti; Se=text but omits ca.
113. Reading mandāmukhiṃ with Se Be for text's mandamukhi; cp Vin i 32.

114. sayanato; or 'from lying down' or 'from sleeping'.
 115. Text adds ce here; Se Be omit.
 116. Text misspells samacāriyāya here.
 117. Reading kāyasamācārikassa with Se Be for text's kāyasamacāri-kassa.
 118. Cp the fivefold restraint at DhsA 351 – restraint by way of morality (sīla), mindfulness (sati), knowledge (ñāna), patience (khanti) and energy (virīya).
 119. That is, the five physical senses plus the sixth sense, mind.
 120. Reading Guttilavimānan tveva with Se Be for text's Guttilavimānā tveva.
 121. samsarantiyo, verbal form of saṃsāra, the running on from one existence to another.
 122. Cp PS 33³.
 123. In detail at M i 69ff; cp S ii 27f.
 124. Reading yathāvuttadhammacaraṇe with Se Be for text's -caraṇena; this could equally be taken as 'with respect to the aforementioned practice of the Dhamma'.
 125. Reading yeva with Se Be; text omits.

III.6 EXPOSITION OF DAZZLING'S VIMĀNA [Daddallavimānavañṇanā¹]

[149] "Dazzling with complexion". This is Dazzling's Vimāna. How did it² originate?

The Lord was staying at Sāvatti, in Jeta's Grove. Now at that time a certain man of property in the small village of Nālaka³ who supported the venerable elder Revata⁴ had two daughters. One⁵ was named Bhaddā, the other Subhaddā. Of these, Bhaddā, who had gone to her master's family, was endowed with faith, devotion⁶ and intelligence but was⁷ barren. She said to her lord, "There is my younger sister Subhaddā. Fetch her and if she should have a son he could be my son too and the family line would not perish". "Very well", he agreed and did what she said. Bhaddā then exhorted Subhaddā saying, "Subhaddā, you should take delight in open-handedness where almsgiving is concerned and should be diligent in practising the Dhamma. In this way benefit belonging to these seen conditions and to the next world is as good as come into your possession". Set firm in her

exhortation and proceeding to act in the aforesaid manner she one day invited the venerable elder Revata with himself as eighth (of a group of eight monks). The elder, eager for heaping up merit for Subhaddā, took seven monks and went representative of the Saṅgha to her house. She, devoted in heart, with her own hand satisfied the venerable elder⁸ Revata and the monks with the choicest foods both hard and soft. The elder showed his appreciation and then departed⁹.

Later on she died and arose in companionship with the Nimmānarati devas. But Bhaddā, having given alms (only) with respect to individuals, came into being (merely)¹⁰ as an attendant of Sakka, Lord of Devas. Then Subhaddā reflected upon her own excellence and, adverting to the question of its being due to which meritorious deed that she had arisen there and looking about her thinking, "This excellence was reached through a donation gone to the Saṅgha when set firm in Bhaddā's exhortation; now where can Bhaddā be?"¹¹, saw her having come into being in attendance upon Sakka and, pitying her, entered her vimāna. Then Bhaddā questioned her [150] with two verses:

1. "Dazzling with complexion and renowned on account of your fame, you outshine with your complexion all the devas of the Thirty-three.

2. I am not aware of seeing – this is the first seeing. From which body have you come – please speak to me by name".

She explained, also with two verses, making this clear¹² to her:

3. "I, Bhaddā, was Subhaddā and in my former human becoming; I was with you co-wife and younger¹³ sister.

4. And I, at the breaking up of the body¹⁴, was set free; I fell from there and have arisen in companionship with the Nimmānarati devas¹⁵".

Herein:

1. *With your complexion (vaṇṇena)*: with the excellence of your complexion and so on.

2. *I am not aware of seeing (dassanaṃ nābhijānāmi)*: I am not aware of seeing you before now, meaning you have not been seen by me before. For this reason she said, "This is the first seeing". *From which body have you come – please speak to me by name (kasmā kāyā nu āgamma nāmena bhāsase mamaṃ)*: from which class of devas have you come – please address me by the name of Bhaddā.

3. *I, Bhaddā (aham Bhadde)*: here 'Bhaddā' is addressing (her). *Was Subhaddā (Subhaddāsīm)*: I was (*āsīm=ahosīm*, alternative grammatical form) your younger¹⁶ sister named Subhaddā; in my former human¹⁷ becoming there I was with you (*te=tayā*¹⁸, alternative grammatical form) co-wife, equally wife, wife to the same one, wife to your same master – this is the meaning.

Once more Bhaddā questioned her with three verses:

5. "Living beings who have done abundant lovely deeds move to these devas of which, Subhaddā, you relate your own birth.

6. How¹⁹, by what token, or being instructed by whom, and by what sort of gift, by what good ritual act, are you renowned?

7. [151] Such is the fame you have reached; you have attained²⁰ abundant distinction. On being questioned, devatā, tell of which deed this is the fruit".

Subhaddā once more explained:

8. "Just eight (portions of) almsfood was the alms that I, devoted, gave in the past with my own hands to the Saṅgha that is worthy of donations.

9. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

10. I proclaim to you, devī of great majesty, what I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

5. *Who have done abundant lovely deeds move to these devas (pahūtakatakalyāṇā te deve yanti)*: living beings²¹, beings, who have done abundant lovely deeds, who are of great merit, move, go by way of arising, to these, the Nimmānarati²², devas in the midst of which Nimmānarati devas, Subhaddā, you relate, talk of, your own birth – this is how it should be construed.

6. *By what token (kena vaṇṇena)*: for what reason. *And by what sort of (kidisen' eva*²³*)*: the word *eva* (and) has a conjunctive sense, meaning and by what sort of (*kīdisena ca*²³); or alternatively this alone is the reading. *By what good ritual act : subbatena=sundarena vatena* (resolution of compound), meaning by what quite pure morality.

8. *Just eight (portions of) almsfood (aṭṭh' eva piṇḍapātāni)*: she speaks with reference to the (portions of) almsfood given to the eight monks. *I gave : adadam=adāsīm* (alternative grammatical form).

When Subhaddā had talked in this way Bhaddā questioned her once more:

11. "I, devoted, with my own hands satiated with food and drink many more restrained Brahmācārin²⁴ monks than you; having given to many more than you I am gone to an inferior body.

12. How is it that you, having given to far fewer, have attained abundant distinction? On being questioned, devatā, tell of which deed this is the fruit".

[152] Herein:

11. *Than you (tayā)*: this is the instrumental case in the (sense of the) ablative.

Subhaddā once again talked of the deed she had herself done:

13. "There was in the past a monk inspiring to the mind²⁵ who was besought²⁶ by me; him, Revata, with himself as eighth I invited for a meal.

14. He, Revata, out of pity, putting my welfare first, said to me, 'You should give with respect to the Saṅgha'. I acted on his word.

15. That donation went to the Saṅgha, became established amongst the immeasurable²⁷ (whereas) that given by you with respect to individuals is not of (such) great fruit for you".

Herein:

13. *Inspiring to the mind (manobhāvanīyo)*: causing the enhancing of mind, worthy of esteem on account of his possession of lofty qualities. *Who was besought (sandīṭṭho)*: who was made aware, who was informed, by way of an invitation. For this reason she said: *him, Revata, with himself as eighth I invited for a meal (tāhaṃ bhattena nimantesiṃ Revataṃ attan-attamaṃ²⁸)*: I invited²⁹ him, the worthy Revata who was inspiring to the mind for a meal with himself as eighth³⁰.

14. *He, putting my welfare first (so me athapurekkhāro)*: he, the worthy Revata, putting my welfare first, striving for my well-being, by way of causing my alms to be of great fruit. *Said to me, "You should give with respect to the Saṅgha" (saṅghe dehī ti maṃ 'voca)*: spoke to me saying, "Even though you desire to give to eight monks, Subhaddā, since the donation that has gone to the Saṅgha is of greater fruit than the donation gone to (an) individual(s), you should therefore give with respect to the Saṅgha, you should give alms specifying them for the Saṅgha".

15. *That (taṃ)*: that almsgiving.

When Subhaddā had spoken in this way Bhaddā, agreeing with this fact and desiring to proceed to act in this manner later, uttered this verse:

16. "Only now do I come to know that what is given with respect to the Saṅgha is of great fruit. When I have gone to the human state I, affable, rid of meanness and diligent, will give alms with respect to the Saṅgha time and again".

And Subhaddā went to her own devaloka.

[153] Then Sakka, Lord of Devas, having seen the devadhītā Subhaddā brilliantly overpowering all the Thirty-three devas with the lustre of her own body and having heard this exchange of conversation between them, asked this³¹ of Bhaddā, as soon as Subhaddā had disappeared, not knowing who she might be:

17. "Who was that devatā, Bhaddā³², who consulted with you – she who outshone with her complexion all the Thirty-three devas?"

And she informed him saying:

18. "When I was human, Lord of Devas, in my former human becoming, she was my co-wife and younger sister. Having given alms with respect to the Saṅgha she who did that meritorious deed is brilliant".

Then Sakka talked Dhamma, pointing out to her the great fruitfulness of the donation gone to the Saṅgha. For this reason it was said:

19. "She who was formerly your sister³³, Bhaddā, is justly (more) brilliant than you in that she established³⁴ a donation in the immeasurable Saṅgha.

20. For on the mountain of the Vulture Peak³⁵ the Buddha was questioned by me about the result of open-handedness in which what is given is of great fruit (thus):

21. 'For humans who are sacrificing, for living beings having an eye towards merit, who are performing substrate-producing meritorious deeds – where is it³⁶ that what is given is of great fruit?'

22. This the Buddha, knowing the individual fruition of deeds³⁷, explained to me – about the result of open-handedness in which what is given is of great fruit – (thus):

23. 'The four who are proceeding and the four established in their fruit – this is the Saṅgha that is upright and composed of insight and morality.

24. For humans who are sacrificing, for living beings having an eye towards merit, who are performing substrate-producing meritorious deeds – what is given with respect to this Saṅgha is of great fruit.

25. [154] For this Saṅgha is abundant, gone to what is great; it is immeasurable like the ocean, the sea. These are indeed the best, these sāvakas of the hero amongst men; these radiance-makers promulgate Dhamma³⁸.

26. Those who give alms specifying them for this Saṅgha – theirs is well-given, well-offered, well-sacrificed. That donation is established, gone to the Saṅgha, of great fruit; it is applauded by the World-knowers³⁹.

27. Those who, filled with exhilaration, roam about in the world recollecting sacrifice⁴⁰ for such, having removed the stain of selfishness together with its root, go blameless to the heavenly place' ”.

Herein:

19-21. *Justly (dhammena)*: with due cause⁴¹, or alternatively on account of the system⁴². *Than you (tayā)*: this is the instrumental case in the (sense of the) ablative. Then to indicate the due cause of what was said to be 'justly', "In that she established a donation in the immeasurable Saṅgha" was said. *Immeasurable (appameyye)*: incapable of being measured on account of the majesty of its good qualities and of the eminence of the fruit of services done with respect to it. And he said, "(For on the mountain of the Vulture Peak (the Buddha) was questioned" and so on pointing out that this was something heard when face to face with the Lord and (something) received when face to face (with him). Herein: *who are sacrificing (yujamānānaṃ)*: who are giving. *For living beings having an eye towards merit (puññapekkhāna paṇiṇaṃ)* is a designation with elision of the nasal; for beings eager for the fruit of meritorious deeds. *Substrate-producing (opadhikaṃ)*: 'substrate' is a name for the khandhas⁴³; they are substrate-producing since they are of a nature to produce a substrate (*upadhissa karaṇasilaṃ*), or alternatively since the substrate is their business; giving birth to (a further) existence, giving a result that occurs in the form of rebirth.

22. *Knowing the individual fruition of deeds (jānaṃ kammaphalaṃ sakaṃ)*: knowing the various individual, the

respective, meritorious deeds and the fruition of those meritorious deeds of (all) beings as he might a myrobalan in the palm of his hand. Or alternatively *sakaṃ* is said after substituting the syllable *ka* for the syllable *ya*, meaning *sayam* (on his own)⁴⁴, by himself.

23. *Who are proceeding* : *paṭipannā=paṭipajjamaṇā* (alternative grammatical form), meaning who are established on the path(s)⁴⁵. [155] *That is upright (ujubhūto)*: that has reached an upright state through upright practice, that has become worthy of donations. *Composed of insight and morality*: *paññāsīlasamāhito=paññāyasīlena ca samāhito* (resolution of compound); endowed with (right) view and morality, possessed of the (right) view that is ariyan⁴⁶ and of a morality that is ariyan⁴⁷. In this way he also explains that it is the Saṅgha in its ultimate sense⁴⁸; for⁴⁹ it is a *saṅgha* since (its members) are united (*saṅghatitattā*)⁵⁰ through their equality as to (right) view and morality. Or alternatively 'composed' (*samāhitam*) is concentration (*samādhi*); it is composed of insight and morality since it possesses insight, morality and composure⁵¹. In this way he explains that it is chief of those worthy of donations through being endowed with the three divisions of the Dhamma of morality and so on⁵².

25. *Is abundant, gone to what is great (vipulō mahaggato)*⁵³: it is gone to what is great since it has gone to greatness by way of its good qualities, whence it is abundant through its being the cause of the abundance of the fruit of services done with respect to it. *Like the ocean, the sea (udadhīya sāgaro)* means that just as the ocean, that has acquired the name 'the sea' (*udadhi*) on account of the water (*udakaṃ*) that is contained (*dhīyati*) therein, is immeasurable as to (reckoning) its water as so many āḷhakas⁵⁴ of water and so on, so is it⁵⁵ (immeasurable) as to (reckoning) its good qualities. *These are indeed (ete hi)*: the word 'indeed' (*hi*) is for emphasis, meaning these alone are the best. For this is what has been said: "Monks, to whatever extent there are saṅghas or groups, the Tathāgata's Sāvaka-saṅgha⁵⁶ is proclaimed the chief of these"^a. *These sāvakas of the hero amongst men (naravīrasāvakā)*: these sāvakas of the man⁵⁷ who, amongst men, is endowed with heroism (*virīya-*)⁵⁸. *These radiance-makers (pabhaṅkarā)*: these the world's makers of the light that is knowledge. *Promulgate Dhamma (dhammam udirayanti)*: indicate Dhamma. Why?⁵⁹ Since illumination of Dhamma was placed by the Lord of Dhamma amidst his Ariya-saṅgha⁶⁰ and (him) for

26. *Those who give alms specifying them for this Saṅgha (ye saṅgham uddissa dadanti dānaṃ):* those beings who give alms specifying them for the Ariyasaṅgha even with respect to individuals in the conventional saṅgha who are of the lineage⁶¹. – these alms are well-given, given by way of open-handedness, well-offered, offered by way of oblations and hospitality⁶², and also well-sacrificed, sacrificed by way of the Great Sacrifice⁶³. Why? Since *that donation is established, gone to the Saṅgha, of great fruit; it is applauded by the World-knowers (sā dakkhiṇā saṅghagatā patiṭṭhitā mahapphalā lokavidūna vaṇṇitā)*, [156] meaning its great fruitfulness is applauded, praised, extolled by the World-knowers, the perfect Buddhas, by way of: “I, Ānanda⁶⁴, by no means say that a donation⁶⁵ graded as to individuals⁶⁶ is of greater fruit than a donation gone to the Saṅgha”^b, “For those eager for merit, for those sacrificing, the Saṅgha is certainly foremost”^c and “(The Sāvaka-saṅgha) is the world’s unsurpassed merit-field”^d and so on.

27. *Recollecting sacrifice for such (etiādisaṃ yaññaṃ anussarantā):* recollecting gifts made by themselves specifying them for such a Saṅgha. *Filled with exhilaration (vedajātā)*⁶⁷: filled with satisfaction. *Having removed the stain of selfishness together with its root (vineyya maccheramalaṃ samūlaṃ):* it is a stain of selfishness since it is productive of the stained state of mind that is itself selfishness; or alternatively (the compound should be resolved as) ‘selfishness and the stains’ since it is selfishness and the other⁶⁸ stains of envy, greed and ill will and so on. And having removed (*vineyya*⁶⁹=*vinayitvā*, alternative grammatical form), having undermined⁷⁰, this together with its root, since it is accompanied by the roots of ignorance, doubt and the distortions⁷¹ and so on, go blameless to the heavenly place – this is how it should be construed.

The rest is exactly the same as already given.

Now Sakka, Lord of Devas, told the venerable Mahāmoggallāna of this⁷² whole incident by way of (the verses) beginning “Dazzling with complexion⁷³”. The venerable Mahāmoggallāna informed the Lord. The Lord took it as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to those people .

The Exposition of Dazzling’s Vimāna is concluded.

Notes to III.6

1. Reading daddalla- with Se Be Te Vv for text's daddaḥha- throughout.
2. Reading tassa kā with Se Be for text's kā.
3. A brahmin village near Rājagaha in which Sāriṇputta was born and also later died – cp VvA 158 below, also S v 161.
4. Younger brother of Sāriṇputta and declared by the Buddha chief of his monk-sāvakas who were forest-dwellers – A i 24.
5. Text Se add tāsu, of these, here; Be omits.
6. Reading saddhā pasannā with Se Be for text's saddhāsampannā.
7. Reading ahoṣi with Se Be; text omits.
8. Reading Revatatheraṃ with Be for text's Se Revataṃ.
9. Reading pakkāmi with Se Be for text's pakkami.
10. For a discussion of the distinction between gifts given to individuals and for the Saṅgha as a whole see, in addition to the cty below, PS 83²²; the use of the term 'individual' (puggala) in such contexts is not as rare as SOM 68² suggests.
11. So Be; text punctuates differently, opening quotation marks only at Bhaddā, whilst Se does not employ quotation marks at all.
12. āvikarontī; Be omits.
13. Reading kaniṭṭhikā with Be Vv for text's Se Te kaniṭṭhakā.
14. Se Be read sā ahaṃ kāyassa bheda for text's Te Vv sāhaṃ kāyassa bhedāya.
15. Vv reads Nimmānaratidevānaṃ, Te Nimmānaratidevānaṃ, for text's Se Be Nimmānaratināṃ devānaṃ.
16. Reading kaniṭṭhikā with text Be for Se kaniṭṭhakā; cp n 13.
17. Reading mānusaṅke with Se Be and verse for text's manussaloke.
18. Text erroneously inserts a full stop here.
19. Reading kathaṃ with Se Te Vv for text's Be atha.
20. Vv reads ajjhatā, seemingly in error, for text's Se Be Te ajjhaḡā.
21. Text erroneously inserts a full stop before pāṇino.
22. Reading Nimmānaratino with Se Be for text's Nimmānarati.
23. So Se Be for text's vā.
24. Reading brahmacārino with Se Te Vv for text's Be brahmacārayo; Hardy's reference (p 373) to a parallel passage at A iii 42 seems spurious.
25. Se Vv read manobhāvaniyo, m.c., for text's Be Te manobhāvaniyo.
26. sandiṭṭho; cp cty below.
27. Cp M iii 255f where gifts to the Saṅgha (but previously only to sāvakas) are similarly said to be immeasurable. The expression 'went to the Saṅgha', more literally 'Saṅgha-gone', may be compared with 'successful attainment of the field' (VvA 30, 32, 102; PvA 198) and 'gone to the field' (PvA 136, 191). The latter does not mean 'turned into a field' as suggested by PED sv khettagata but rather 'reached the field', the world's unsurpassed merit-field provided by the Sāvaka-saṅgha; cp cty below.
28. So Vv; text reads attan' atṭhamam.
29. Reading nimantesiṃ with Se Be for text's nimantesi.

30. Reading attatthamaṃ with Se Be for text's attan' atthamaṃ.
31. Reading taṃ with Se Be; text omits.
32. Vv reads bhadde for text's Bhadde both here and in verses 3, 19 perhaps in ignorance of the fact that this was a proper name.
33. Reading pubbe bhagini with Se Be Te Vv for text's pubbabhagini.
34. Reading patiṭṭhāpesi with Se Be Te Vv for text's patiṭṭhapesi.
35. One of the hills surrounding Rājagaha and scene of many (mainly Mahāyāna) sūtras. The episode here recalled by Sakka can be found at S i 233. Verses 21, 23, 24 also occur at S i 233, verses 23, 24 at A iv 292 (cp A iv 293) and verses 21, 23, 24-27 at Kvu xvii 9 (P Contr 320f).
36. Se Be Te Vv read yattha for text's S i 233 kattha.
37. Reading kammaphalaṃ with Se Be Te Vv and lemma in cty below for text's kammapphalaṃ.
38. Reading dhammam udīrayan' with Se Be Vv for text's yattha dhammam uddisanti, Te dhammakathaṃ udīrayanti.
39. Reading lokavidūna with Se Be Vv for text's Te lokavidūhi.
40. Reading yaññaṃ with Se Be Vv for text's Te puññaṃ.
41. kāraṇena; cp PvA 125, 286 for similar.
42. nāyena; in accordance with the way of the world, with the way things are, etc.
43. That is, the five "aggregates" of which the individual is comprised: body (rūpa), feelings (vedanā), perceptions (saññā), habitual tendencies (saṅkhārā) and consciousness (viññāṇa).
44. In which case the verse would become 'knowing on his own the fruition of deeds'.
45. maggaṭṭhā, the paths of the sotāpanna, once-returner, non-returner and arahant culminating in their respective fruits of becoming a sotāpanna, once-returner, non-returner and arahant. In each case, however, the path is the same – the ariyan eightfold path – and the four fruits were originally understood as four equally respectable and mutually exclusive outcomes of that eightfold path; see Introduction.
46. That is, the supermundane right view that consists in a vision of the Four Truths (e.g. D ii 312) and first rung on the eightfold path which is at M iii 71ff distinguished from the mundane right view that consists in the belief in the efficacy of almsgiving and so on.
47. This is the fourth sotāpattiyaṅga, exclusive to sāvakas, of possession of that morality dear to the ariyans that leads on to samādhi, or concentration – see e.g. S v 343ff.
48. paramattha- , or 'intrinsic meaning' as rendered in the title of this work. The Sāvakaśaṅgha, here referred to, contains within its ranks many laymen and devas and only some monks. It is not therefore a subdivision of the bhikkhusaṅgha, or order of monks, it is not a śaṅgha within a śaṅgha, but the ideal Śaṅgha.
49. Reading hi with Se Be for text's ti.
50. So Be for text's Se saṅghaṭṭhattā; cp VvA 233 below for similar.

51. Reading samādhi, paññā silaṃ samāhitaṃ ca with Se Be for text's samādhipaññāsīlasamāhitaṃ ca.
52. Reading silādi-dhammakkhandhattayasampannatāya with Se Be for text's silādi-dhammakhandhasampannatāya. The others are insight and concentration – cp D i 206; It 51. Although here spoken of as threefold they in fact admit also of a fourth khandha, that of release – see e.g. D ii 122f, iii 229. They are quite different from the 84000 units of the Dhamma (dhammakkhandha) mentioned at VvA 4.
53. So Se Be for text's Vipulo ti vipulo. Mahaggato.
54. The ālhaka (Skt ādhaka) was a fluid measure of unknown quantity save that 16 pasata = 4 pattha = 1 ālhaka = ¼ doṇa = ⅙ māṇikā = ⅙ khāri, 20 khāri being 1 vāha – CPD. SED sv gives the weight, when a dry measure of grain, as 7lb 11oz but adds that in Bengal it is equivalent to 2 mās or 16-lbs; whilst it also differs somewhat on the above equivalents. The measure seems to have been relatively small in view of the fact that at Vin iii 62 it is said that a monk could consume, amongst other things, an ālhaka of ghee in one go. See the interesting discussion of the term at B Disc i 103¹. Some of the above measures appear in PvA – e.g. the doṇa (Pv IV.3³³) and the khāri (PvA 102).
55. That is, the Saṅgha.
56. Reading Tathāgatasāvakaṣaṃgho with Se Be It 88 for text's Tathāgatassa sāvakaṣaṃgho.
 - a. It 88.
57. Reading narassa with Se Be for text's naravīrasa.
58. Derived, as pointed out at VvA 97, from vīra, in this context 'hero'.
59. Reading dhammam udīrayanti ti dhammaṃ uddisanti. Kathaṃ? with Se Be for text's yattha dhammam uddisanti.
60. What is meant by Dhamma here is most unclear. At S iii 66 the Buddha insists that the sole difference between the paññāvimutta arahant (and thus a member of the Ariyaśaṅgha) and himself is that he is one to make arise (within others) a path hitherto unarisen whereas his sāvaka are merely followers of that path (cp M iii 15). That is to say, the Buddha is alone capable of establishing others on the path by revealing to them Dhamma in the form of a vision of the Four Truths. This suggests that Dhamma here has merely a mundane connotation.
61. gotrabhū, a term hardly known in the four Nikāyas and which has received little detailed investigation. It seems roughly synonymous with the term sāvaka who is of the ariyan lineage, one who has been born of the ariyan birth. The point made is that Revata, as an arahant and thus of the lineage, was, as a monk, also of the conventional saṅgha, seemingly the bhikkhusaṅgha, and whilst the alms were given to him, a monk and an individual member of the Ariyaśaṅgha, they nonetheless bore the fruit that would have accrued from gifts of alms to each and every member of the

- Ariyaśaṅgha since those alms were given specifying them for the (whole Ariya)śaṅgha. With this may be compared the modern Sinhalese practice of giving alms to monks on behalf of the Ariyaśaṅgha reaching as far back as the great elders Sāriputta and Moggallāna and so on.
62. āhunapāhunavasena; the Sāvakaśaṅgha is said to be worthy of oblations (āhuneyyo) and worthy of hospitality (pāhuneyyo) and so on – see e.g. M i 37. Such epithets were originally technical terms employed in connection with the Vedic and Brāhmaṇic sacrifice, this sacrifice being transmuted into almsgiving by the Buddhists. See especially R. Clayton Amore, *The Concept and Practice of Doing Merit in Early Theravāda Buddhism*, Ann Arbor, Michigan, 1971. NAJ makes the interesting suggestion, apparently not considered by Childers, PED or CPD, that the Buddhist tradition associated āhuneyya with √hve, rather than the more usual √hu, with the result that it acquired the new Buddhist meaning of 'worthy of being invited'. It may well be true that they traded upon this ambiguity, although it should not be forgotten that it was not unusual for this epithet to be predicated of the wandering brahmin guest to whom a similar invitation was extended by those in the Brāhmaṇic tradition. See Introduction.
 63. Cp discussion at PS 146¹¹².
 64. So Se Be and M iii 256 for text's Gotamī.
 65. M iii 256 reads dānaṃ for all texts dakkhiṇaṃ.
 66. Reading pāṭipuggalikāṃ with Se Be and M iii 256 for text's puggalagataṃ.
 - b. M iii 256.
 - c. Sn 569 = Vin i 246 = M-92.
 - d. Stock – e.g. M i 37.
 67. So Se Be for text's ye vedajātā.
 68. Reading aññaṃ with Se Be for text's aññaṃ ca.
 69. So Se Be; text omits.
 70. Reading vikkhamibhervā with Se Be for text's vikkhambhivā; cp PED sv. The term means literally to unprop, to remove a pillar of support.
 71. To perceive, consider and see permanence in the impermanent, dukkha in what is not dukkha, self in what is not self and loveliness in the foul – A ii 52.
 72. Reading imaṃ with Se Be for text's idaṃ.
 73. Reading vaṇṇena with Se Be; text omits.

III.7 EXPOSITION OF SESAVATĪ'S VIMĀNA [Sesavatīvimānavañṇanā]

“Covered with crystal and with nets of silver and gold”. This is Sesavatī's Vimāna. How did it² originate?

The Lord was staying at Sāvathī, in Jeta's Grove. At that time³ there was, amongst the Magadhans, in the family of a householder of great substance⁴ in the village of Nālaka, the daughter-in-law to that family named Sesavatī. It is said that when the yojana-high golden stūpa to Lord Kassapa was being built, she went, as a young girl, with her mother to the site of that cetiya and asked her mother, “What are they making, mother?” “They are making golden bricks to build the cetiya”. [157] When she heard this the girl, devoted in heart, said to her mother, “Mother, around my neck there is this miniature ornament that is made of gold⁵. I would like to give this for the sake of the cetiya”. Her mother said, “Very well, you may give it”, removed it from her neck and gave it into the hand of a goldsmith saying, “This has been given away by this girl; please make a brick incorporating it too”. The goldsmith did as she said. Later on that⁶ girl died and through that same meritorious deed came into being in the devaloka, running on continually in that same happy destiny until she came into being in the village of Nālaka during the time of our Lord. In due course she came to be twelve years of age.

One day she was despatched⁷ by her mother and, taking some money, went to a certain bazaar in order (to buy) some sesamum oil. Now in that bazaar the bazaar-owner, who was the son of a certain man of property, was digging to get at the large amount of money and gold and of pearls, gems and jewels⁸ that had been set aside having been deposited by his father. When he saw them appearing, through the power of a deed⁹, in the form of pebbles, stones and gravel, he made a portion therefrom¹⁰ into a heap to discover whether it would become money and gold and so on through the influence of those possessing merit and set it aside. Then when the girl saw it she said, “Why are these jewels¹¹ set aside like that in the bazaar¹¹? Surely they should be put away properly”. When the bazaar-owner heard this he thought¹², “This girl is of great merit – all this has, through her influence, become money and so on and of use to us. I must treat her kindly”. He

went into her mother's presence and asked for her in marriage saying, "Please give this girl on behalf of my son¹³", whereupon he gave much wealth, performed the marriage ceremony and then led her to his own house. Then when he came to know of her morality and good conduct he opened his warehouse and said, "What do you see here?" When she said, "I can see only money, gold and gems that have been made into a heap", he said, "These that were disappearing through the power of a deed⁹ of ours have become distinguishable¹⁴ once more¹⁵ through the eminence¹⁴ of your merit. Therefore you alone must henceforth supervise everything in this house [158] and we will use only what has been given by you", and from then on they called her Sesavati¹⁶.

Now at that time the venerable Captain of the Dhamma¹⁷, realising that the concomitants of his life-span were completely exhausted, thought, "I will attain Parinibbāna after I have given to my mother, the brahmin lady Rūpasārī, the basis of her sustenance". He approached the Lord and obtained approval¹⁸ of his Parinibbāna; at the Teacher's command he displayed a great miracle¹⁹, extolled the Lord with countless thousands of praises and departed²⁰ with his face turned towards him²¹ until he had passed beyond the range of his vision; he once more saluted and, surrounded by the order of monks, left the vihāra, gave an exhortation to the order of monks, consoled the venerable Ānanda²², had the four companies²³ turn back and in due course reached the village of Nālaka where he established²⁴ his mother in the sotāpatti-fruit and, towards dawn, attained Parinibbāna in the inner room in which he had been born. And when he had attained Parinibbāna, devas and men spent seven days in the performance of paying reverence to the body. They made a funeral-pile a hundred cubits in height with fragrant aloe²⁵ and sandal and so on.

When Sesavati also heard of the elder's Parinibbāna she had caskets²⁶ filled with golden flowers and perfumes brought thinking, "I will go and worship him"²⁷ and, desiring to go, begged leave of her father-in-law. Even though she was told by him²⁸ that since she was heavy with child and that there would be a great crush of people there she should stay right there and have the flowers and scents sent, she, full of faith²⁹, thought, "Even if my life should be endangered there I will still go and pay worship

and reverence there”, and without heeding³⁰ his words went there, together with her retinue, worshipped with the scent and flowers and so on and then stood making the añjali salute.

Now at that time an elephant³¹ belonging to the king’s retinue that had come to worship the elder became intoxicated³² and approached³³ that spot; and Sesavatī, who had fallen through the crush of people as men³⁴, frightened by the fear of dying upon seeing this, were running off, was trampled by those people and killed. She died with her heart still devoted with the faith that had gone to the elder when paying worship and reverence [159] and arose in the realm of the Thirty-three. And a retinue of a thousand nymphs was hers. She straightaway surveyed her own heavenly excellence and, pondering its cause thinking, “Now through what kind of meritorious deed has this been acquired by me?”³⁵, saw the worship and reverence that had been paid with respect to the elder. Surrounded by her retinue of a thousand nymphs and her person adorned with sixty cartloads of ornaments, lighting up the ten directions as do the sun and moon with the very great iddhi of a deva³⁶, she went together with her vimāna to salute the Teacher with her heart utterly devoted to the Three Jewels. She dismounted from her vimāna, saluted the Lord and then stood holding up an añjali salute.

Now at that time, the venerable Vaṅgisa, who was seated near the Lord, spoke thus to the Lord, “Lord, it occurs to me to ask of the deed done by this devatā”. “Then let it occur³⁷, Vaṅgisa”, said the Lord. So the venerable Vaṅgisa, desiring to ask of the deed done by that devatā, spoke, first of all praising her vimāna:

1. “This vimāna³⁸, covered³⁹ with crystal⁴⁰ and with nets of silver and gold, its surfaces diversely ornamented⁴¹, I saw – a very delightful fairy-castle⁴², well laid out, arisen with an archway and strewn over with gold; it is beautiful.

2. And like the sun in the sky, thousand-rayed⁴³, dispelling the darkness⁴⁴ in the autumn, lustres the ten directions, in that way does this, your vimāna, in sky-top, glow at the going down (of the sun), blazing like the smoke-crested one.

3. This that is set in the sky is lovely; it confuses the eye, as it were, like the thunderer⁴⁵. This of yours⁴⁶ is just like Indra’s fortress⁴⁷, magnificent, and resounding with the vīṇā, muraja, cymbal and gong⁴⁸.

4. (There are) padumas⁴⁹, kumudas⁵⁰, uppalas⁵¹, kuvalayas⁵²;

there are jasmīnes⁵³, bandhukas⁵⁴, anojakas⁵⁵, [160] sālas⁵⁶ blooming flowering asokas⁵⁷ – this is attended by the fragrant scent of divers chief trees.

5. Bonded by salaḥas⁵⁸, breadfruit trees⁵⁹ and bhujakas⁶⁰, by creepers in full blossom hanging down from palm-trees; O renowned one, a delightful lotus pond has sprung up for you, similar to a blaze of gems⁵¹.

6. And⁶² whatever kinds of flower there be that grow in water⁶² and whatever kinds of tree there be that are born on land, whether belonging to the human, non-human⁶³ or heavenly (worlds), all these grow in your dwelling.

7. Of what balance and taming is this the result? Due to the fruit of what deed are you arisen here and likewise this vimāna attained by you? You with the thick eyelashes⁶⁴ should speak of that word for word⁶⁵.

Herein:

1. *Covered with crystal and with nets of silver and gold (phalīkarajatahemajalacchannam)*: covered with the crystal-gem and with nets of silver and gold, covered on all sides and also above and below with walls made of the crystal-gem and with nets made of silver and gold⁶⁶, its surfaces diversely ornamented⁶⁷ by way of its surfaces, its areas⁶⁸, that are of divers colours and ornamented composition. I saw, I beheld⁶⁹. *Very delightful* : *surammam*=*suṭṭhu ramaṇīyam* (resolution of compound in alternative grammatical form). Since those desiring to repose reside here it is a fairy-castle⁷⁰, a place of abode. *Arisen with an archway (toranūpapannam)*: furnished with an archway made of the seven jewels⁷¹ that is ornamented with divers works of garlands and so on. Or alternatively *toranam* is the name for a terraced structure at a gateway – that vimāna was furnished with this and with countless terraces⁷² in a variegated manner. *Strewn over with gold (rucakupakiṇṇam)*: with its courtyard sprinkled with golden sands; for *rucā* is the name for fragments of gold that are similar to sand and it is said that *rucaka-* is the same as *ruca-*. *It is beautiful (subham)*⁷³: it shines (*sobhati*); or alternatively it is beautiful (*subham*) since it lustres nicely (*suṭṭhu bhāti*). *Vimāna (vimānam)*: of eminent (*visiṭṭha*) measure (*mānam*)⁷⁴, meaning great as to size.

2. [161] *Lustres (bhāti)*: shines in, emblazes. *Like the sun in the sky (nabhe va suriyo)*: like the sun in the air. *In the autumn*

(*sarade*): in the season of autumn. *Dispelling the darkness (tamonudo)*: shattering blindness. *In that way does this glow (tathā tapati-m-idam)*: just as the thousand-rayed sun at autumn-time (lustres), in that way does this, your vimāna, glow, illumine⁷⁵; the words (*tapati*) and (*idam*) are euphonicly connected by the hiatus-filler *-m-*. *Blazing like the smoke-crested one (jalam iva dhūmasikho)*: blazing like fire⁷⁶, for fire is called 'the smoke-crested one' and 'the one whose banner is smoke' since it is well known that it has smoke on top. *At the going down (of the sun) : nise=nisati*⁷⁷ (alternative grammatical form), meaning at night. *In sky-top (nabhagge)*: in that part of the sky, that is to say, in that spot in the air. An alternative reading is *nagagge* (on mount-top), meaning on the crest of the mountain; it should be construed with 'this, your vimāna'⁷³.

3. *It confuses the eye, as it were (musatiiva nayanam)*: it confuses the eye, as it were, of those looking on, assailing them with its extreme brilliance, not allowing them to perform the task of seeing. For this reason he said, *like the thunderer (sateratā va)*, meaning like a flash of lightning. *Resounding with the vīṇā, muraja, cymbal and gong (vīṇāmurajasammataḷaghuṭṭham)*: resounding, sounding forth as one, with the sounds of vīṇās of the great⁷⁹ (variety) and so on, of drums⁸⁰ such as the kettle-drum and so forth and of hand-gongs⁸¹ and bronze-gongs. *Magnificent (iddham)*: richly endowed with devaputtas, devadhītās and heavenly excellence. *Just like Indra's fortress (Indapuram yathā)*: like the city of Sudassana⁸².

4. 'Padumas and kumudas and uppala and kuvalayas' is said by way of a single (compound) thus: *padumakumuduppalakuvālayam*. *There is (atthi)* is to be construed (with this) after alteration of number⁸³. In this connection by inclusion of the paduma the puṇḍarīka⁸⁴ is also included, by inclusion of the kumuda all kumudas of the white and red varieties, by inclusion of the uppala the red uppala, or alternatively all species of uppala, by inclusion of the kuvalaya only the blue uppala is included – this is how it is to be understood. *There are jasmīnes, bandhukas, anojakas (yodhikabandhuka 'nojakā ca santi)*: the syllable *ca* (untranslated) is a mere particle, meaning there are jasmīne-, bandhujīvaka- and anojaka-trees. Some say that the reading is *anojakā pi santi* (there are also anojakas) and say that the meaning is 'it is said that there are also anojakas'. *Sālas blooming*

flowering asokas (sālakusumitapupphitā asokā) is to be construed as 'sālas blooming flowering asokas'. *This is attended by the fragrant scent of divers chief trees (vividhadumaggasugandhasevitam idam) [162]* means this, your vimāna, is attended by, is pervaded with, the lovely scents of various kinds of the utmost in trees.

5. *Bonded by salaḥas, breadfruit trees and bhujakas (salaḥalabujabhujakasamyuttā)*: bounded by salaḥas, breadfruit trees and bhujaka-trees standing on its shore; they say that there is a fragrant tree named the bhujaka that is found in the devaloka⁸⁵ and on Gandhamādana⁸⁶ and that it is not found elsewhere. *By creepers in full blossom hanging down from palm-trees (kusakasuphullitalatāvalambinihi)*: and bonded by creepers in full bloom such as outspreading creepers and so on hanging down from species of herbage⁸⁷ such as palmyras and coconut-trees that belong to the genus palm – this is how it should be construed. *Similar to a blaze of gems (mañijālasadisā)*: with water similar to a blaze of gems⁸⁸. (Some) text(s) also (read) *mañijālasadisā* (similar to the Mañijala⁸⁹), meaning that blazes forth similar to gems. *O renowned one (yasassinī)* is addressing the devatā. *Has sprung up for you (upaṭṭhitā te)*: a delightful lotus pond with the aforementioned qualities⁹⁰ stands near your vimāna.

6. *That grow in water (udakaruḥā)*: he speaks with reference to the aforementioned padumas and so on. *Whatever there be : ye 'tthi=ye atthi* (resolution of compound). *That are born on land (thalajā)*: such as the jasmynes and so on. *And whatever there be (ye ca santi)*: whatever other kinds of tree, too, that have come into flower and that have come into fruit – these also are similarly near to your vimāna.

7. *Of what balance and taming is this the result (kissa samadamass' ayaṃ vipāko)*: of what kind of control as regards control of the body and so on⁹¹, of what kind of taming⁹² as regards taming of the senses and so forth, is this the result? *Due to what are you (kenāsi)*: one has brought into being her arising (there), another has brought into being her enjoyment of happiness. Having said, "Due to the fruit of what deed are you arisen here?", he again says, "And likewise this vimāna attained by you?". In this connection *the fruit of (what) deed (kammaphalena)*: the fruit of (what) deed that has begun to ripen⁹³ – these are the rest of the words; and this is the instrumental case in the sign of modality⁹⁴. *Should speak of that*

word for word (tad anupadam avacāsi): should talk of that deed word for word, making your words accord, with the words spoken⁹⁵ by me. *You with the thick eyelashes (’lārapamhe)*: you with the dense, compacted⁹⁶ eyelashes, you with the eyelashes of a cow – this is the meaning.

[163] Then the devatā said:

8. “And likewise this vimāna attained by me, travelled by flocks of herons, peacocks and francolin partidges⁹⁷, travelled by heavenly⁹⁸ floater-ducks and royal swans, filled with the calls⁹⁹ of birds¹⁰⁰, of kāraṇḍava ducks¹⁰¹ and cuckoos,

9. With divers flowering trees with various outspreadings, possessing trumpet-flower, rose-apple and asoka trees? And likewise this vimāna attained¹⁰² by me? This I will make known¹⁰³ to you – please listen, sir.

10. To the east in most excellent Magadha there is, sir, the village of Nālaka; I in the past was¹⁰⁴ the daughter-in-law there, they knew me as Sesavatī.

11. That I, with gladdened heart, scattered¹⁰⁵ with blooms the great Upatissa¹⁰⁶, the one who revered the one skilled in goal and Dhamma¹⁰⁷, who was worshipped by devas and men, who was nibbuta, immeasurable.

12. And having worshipped the one gone to the highest destiny, the lofty rishi wearing his last person, I abandoned the accumulated complex that was human; gone to the Thirty, here I dwell, in this place”.

Herein:

8. *Travelled by flocks of herons, peacocks and francolin partridges (koṅcamayūracakorasāṅghacaritam)*: roamed here and there by throngs of Indian cranes, peacocks and potter-fowl¹⁰⁸. *Travelled by heavenly floater-ducks and royal swans (dibba-pilavahaṃsarājaciṅṅam)*: roamed at this place and that by water-birds that have acquired the name ‘floater-ducks’ (*pilava*) due to their roaming about after floating (*pilavitvā*) on the water¹⁰⁹ and by royal swans. *Filled with the calls of birds, of kāraṇḍava ducks and cuckoos (dijakāraṇḍavakokilābhinaditam)*: filled with the calls of kāraṇḍava ducks – of kādamba geese – of cuckoos and of other birds.

9. *With divers flowering trees with various outspreadings (nānāsantānakapuppharukkhavividhā)*: with flowering trees with various outspreadings is with various flowering trees that possess

various kinds of boughs and branches; [164] it is with divers flowering trees with various outspreadings since it is divers, of a decorated form, of an ornamented composition, by way of these¹¹⁰, for *vividhā* is said where *vividham* should have been said. For various outspreadings¹¹¹ (refers to) love-vines and there are¹¹² here various kinds of flowering trees that are divers; or alternatively it is with various divers outspreading flowering trees since it is divers on account of these¹¹². Now some read¹¹³ *nānāsantānakapuppharukkhavividham pātali jambu-asokarukkha-vantaṃ*; the words *puppharukkā santi* are (then) to be fetched and connected by them¹¹⁴; or alternatively *puppharukkha* is a designation lacking a case-suffix, it being *puppharukkham* that is said.

10. *To the east in most excellent Magadha : Magadhavarapurathimena* = *Magadhavare purathimena* (resolution of compound); in the eastern quarter, in the kingdom of Magadha that is utmost through being the place of (the Lord's) perfect enlightenment¹¹⁵. *I in the past was the daughter-in-law there (tatha ahoṣiṃ pure sunisā)*: formerly I was the daughter-in-law (*sunisā* = *sunhā*, alternative grammatical form) in the family of a householder in the village of Nālaka.

11. *That (I) (sā)*: (I) myself. *The one skilled in goal and Dhamma : atthadhammakusalo* = *atthe ca dhamme*¹¹⁶ *ca kusalo* (resolution of compound); the Lord¹¹⁷. He is the one who revered the one skilled in goal and Dhamma since it was by him that the one skilled in goal and Dhamma was revered¹¹⁷; the Captain of the Dhamma – him. Or alternatively *what is expended (apacitaṃ)*¹¹⁸, expenditure, nibbāna; therefore the one skilled in the remaining goal and Dhamma; or again the one skilled in goal, Dhamma, in cessation, path¹¹⁹, that are revered (*apacite*), that are worthy of worship. That one is great through his being possessed of the great, lofty divisions of morality and so on¹²⁰. *With blooms (kusumehi)*: with blooms made of jewels and with other (blooms).

12. *The one gone to the highest destiny (paramagatigataṃ)*: the one who had attained the nibbāna that is without any remnant of substrate (requiring further birth)¹²¹. *The accumulated complex (samussayam)*: the body. *Gone to the Thirty (ūdasagatā)*¹²²: gone to the realm of the Thirty; arisen in the class of devas (known as) the Thirty-three. *Here (idha)*: in this devaloka. *I dwell in this*

pluce (āvasāmi thānaṃ): I am settled in this vimāna.

The rest is exactly the same as already given.

The Lord took as a matter arising the matter thus talked of¹²³ by the venerable Vaṅḡisa and that devatā [165] and taught Dhamma in detail to the company assembled there. That teaching was of benefit to those people.

The Exposition of Sesavati's Vimāna is concluded.

Notes to III.7

1. Se Te Vv give her name throughout as Sesavati, text Be as Pesavati – cp discussion at VvA 373. Other versions of these events can be found at DA 549ff and SA iii 213ff, although at SA iii 220 her name is given as Revati. DPPN gives no entry save for Revati and erroneously refers to SA iii 177f; whilst the note at SA iii 213 referring us to PvA 158 was no doubt intended as a reference to this passage, VvA 158.
2. Reading *tassa kā* with Se Be for text's *kā*.
3. Reading *tena samayena* with Se Be for text's *tena kho pana samayena*.
4. Reading *gahapatimahāsarakule* with Se Be for text's *gahapatikule*.
5. Reading *sovaṇṇamayam* with Se Be for text's *me suvaṇṇamayam*.
6. Reading *sā* with Se Be; text omits.
7. *pesitā*; Se Be read *pesitaṃ* here.
8. Reading *hiraṇṇasuvannaṃ muttāmaṇiratanāni* with Se Be for text's *hiraṇṇaṇ ca suvaṇṇamuttamaṇiratanāni*.
9. Reading *kammabalena* with Se Be for text's *kammaphalena*; it is not clear in what the deed consisted.
10. *tato ekadesaṃ*; text erroneously opens quotation with *tato* but we should read rather with Be opening quotation after *ekadesaṃ*. *Ekadesaṃ* is not listed by PED but cp Childers sv.
11. Reading *āpaṇe ratanāni* with Se Be for text's *kahāpaṇaratanāni*.
12. Reading *cintetvā* with Se Be; text omits.
13. Se Be read *puttassatthāya* for text's *puttassa atthāya*.
14. *visesa*; cp VvA 373 where it is pointed out that both these senses can be detected in the same *Sesavati*, also next note but one.
15. Reading *puna* with Se Be for text's *pana*.
16. Unless it be short for *Visesavati* (the eminent one), the name *Sesavati* would seem to mean 'the one possessing the remainder', presumably the remainder of the family's wealth. Text's Be *Pesavati* would mean 'the one possessing messengers (or servants)'. The context suggests that she was charged with the supervision (*vicārehi*) of the distribution of that remaining wealth; but if this referred instead to more general supervision, including taking

- charge of the servants, the reading of Pesavatī might seem equally probable.
17. Sāriputta, literally the son of Sāri; cp below.
 18. At SOM 72³ it is suggested that *anujānāpetvā* cannot mean obtained permission since *Parinibbāna* depends upon one's own *kamma* and cannot be decreed by anyone else, the term being rendered there as 'informed'. Whilst this may be to some extent true we should not forget the important episode in which the Buddha points out to Ānanda that anyone who has mastered the four *iddhi-pādas* can, if he so chooses, remain for the aeon. This the Buddha might himself have done had he been so begged by Ānanda (D ii 102ff = S v 259ff = A iv 308ff = Ud 62ff) and we may suppose that Sāriputta as one so gifted might easily therefore have delayed his own *Parinibbāna*. Moreover since he was, as an arahant, the world's unsurpassed merit-field, it might have been more than courtesy that prompted him to seek the Buddha's permission for what might otherwise have been judged an unnecessarily premature departure. On this interesting phenomenon see Padmanabh S. Jaini, "The Buddha's Prolongation of Life", in *BSOAS*, Vol 21 1958, pp 546-552.
 19. He instigated Dhamma-talk rising up into the air to the height of one . . . two . . . three . . . seven *paṃsaras*, descended and saluted at the feet of the Ten-Powered One. He talked Dhamma-talk with a body that was visible, invisible, with only an upper or a lower half; he displayed the appearance of the moon, sun, a mountain, the ocean; he became a wheel-turning king, the Great King *Vessavaṇa*, *Sakka*, King of *Devas*, a Great *Brahmā* – all the while talking Dhamma-talk (SA iii 214f).
 20. Text inserts *pakkami* here; Se Be omit.
 21. According to SOM 73¹ he was walking backwards.
 22. This episode seems wanting in DA and SA; but Ānanda is frequently portrayed as being in need of such consolation – see e.g. D ii 143 where he weeps at the impending disappearance of the Buddha, an event often portrayed in Buddhist art.
 23. The four assemblies (of monks, nuns, male and female lay-followers) who assembled following Sāriputta's departure went after him, caught up with him but were turned back by him (SA iii 216), Sāriputta continuing merely with his own following (of five hundred monks, DA 550).
 24. Reading *patiṭṭhāpetvā* with Se Be for text's *patiṭṭhapetvā*.
 25. *agalu*, *Aquilaria Agallochum*; Se Be read *agaru*- here.
 26. Be reads *caṅkoṭakāni* for text's *Se caṅkoṭakāni*.
 27. Reading "gantvā *pūjessāmi*" ti with Be for text's *gantvā "pūjessāmi"* ti.
 28. Reading *tena "tvam . . . hohi"* with Be for text's "*tena tvam . . . hohi*".
 29. Reading *saddhājātā* with Se Be for text's *saddhā jātā*.
 30. Be reads *aggahetvā* for text's *Se agahetvā*.

31. Be reads *hatthī* for text's *Se hatthi*.
32. *matto*, i.e. *in must*; in its Errata *Se* emends to read *bhanto*, when we should understand 'swerving', 'careering' and so forth.
33. Reading *upagañchi* with *Se Be* for text's *upagacchi*.
34. *manussesu*, not necessarily male.
35. Reading *Tāvatiṃsabhavane nibbatti*; *accharāsahassaṇ c' assā parivāro ahoṣi. Sā tāva-d-eva attano dibbasampattiṃ oloketvā "kīdisena nu kho puññaena mayā eṣā laddhā" ti* with *Se Be* for text's *Tāvatiṃsesu nibbattā, attano sampattiṃ oloketvā*.
36. Reading *accharāsahassaparivutā satthisaṅgaṅgabhārālaṅkārapaṭiṇaṇḍitattabhāvā sumahatiyā deviddhiyā cando viya ca suriyo viya ca dasa disā obhāsayaṃānā* with *Se Be*; text omits.
37. Reading *paṭibhātu* with *Se Be* for text's *paṭibhātu*; cp the almost identical episode at *VvA 78* above.
38. That is, 'without measure'; cp *cty*.
39. *Be* reads *-channam* (which is metrically wrong) for text's *Se Te Vv -cchannam*.
40. *Vv* reads *phalika-* for text's *Se Be Te phalika-*.
41. Reading *vividhavicitratalam* with *Se Te Vv* for text's *Be viddhacitratalam*.
42. *vyamham* (Skt *veśman*), literally 'abode' but here a celestial palace; I do not mean to imply that she was a fairy.
43. Reading *sahassaramsi* with *Se Be Te Vv* for text's *sahassaramsi*.
44. Reading *tamonudo* with *Se Be Vv* for text's *Te tamanudo*.
45. Reading *sateratā* with *Se Be Vv* for text's *Te sateritā*; *sateratā* (Skt *śatahradā*) is literally that which possesses a hundred sounds, and thus thunder. PED sv erroneously gives reference as *Vv 33*.
46. Reading *tavedam* with *Se Be Vv* for text's *Te tava yidam*.
47. *Indapuram*; *pura-* (fortified town) survives in the modern names of many an Indian city – e.g. Jaipur, Nagpur, Hastinapur (Pali *Hatthinapura*) – and is probably cognate with our 'borough/burgh' (cp German *burg*, castle) derived from Old Teutonic *bergan*, to shelter. It seems originally to have denoted the fortified city mounds of the indigenous peoples encountered upon arrival by the invading Indo-Āryans which would explain how Indra, as the chief deity of the warrior, came to be called *Puraṃdara*, or 'Fort-shatterer'. It is therefore somewhat curious that Indra should now be thought himself to inhabit a dwelling indicative of a mode of life once held in contempt by the deity of the nomadic warrior.
48. Reading *-sammataḷaghuṭṭham* with *Se Be Te Vv* for text's *-sammataḷasamghuṭṭham*. EV i 250 on *Thag 893* reminds us that "Edgerton points out (BHSD sv *śamya*) that PED seems to be incorrect in taking *samma-tāla* as a single instrument". SED sv *śamyātāla* agrees with PED. I follow EV and render 'cymbal and gong' whereas SOM 74 has 'cymbal-clap'.
49. The red (NAJ), or on occasion white (PED), lotus, *Nelumbium speciosum*.
50. A white water-lily (NAJ), but cp *cty* below.

51. A blue (NAJ), or on occasion also red or white (PED; cp cty) lotus.
52. A blue water-lily (NAJ).
53. Reading yodhikabandhuka 'nojakā with Be Vv (Se yū-) for text's yodhikagaṇḍhikanojakā (Te -ikā-); yodhika is *Jasminum auriculatum*.
54. The bandhujīvaka – cp VvA 43 where NAJ equates it with *Hibiscus*, as does SOM 74⁴ (which misspells bandhujivakā), also PS 11⁵. Here NAJ notes that this is known as bañḍuvada in Sinhalese, vada being *Hibiscus*. PED sv takes it to be *Pentapetes phoenicea*, whilst Carter's Sinhalese-English Dictionary identifies the bandhuka-kusumaya, bandhujīvakakusumaya with the shoe-flower, (sapattumala or vadamala), the bandhuraya with the shoe-flower (vadamala), the bandhuliya with the *Hibiscus* flower, *Pentapetes phoenicea* (vadamala), whilst the vadamala itself with the shoe-flower, *Hibiscus* (sapattumala).
55. According to CPD sv quite possibly the custard apple tree, *Anona squamosa*; NAJ however supposes it may be a flowering bush.
56. *Shorea robusta*.
57. *Jonesia Asoka* or *pinnata* (*Saraca Indica*): two kinds are found, one with red, the other with yellow, flowers (NAJ).
58. Se Be Vv read saḷala for text's Te salaḷa, the latter also being found at M ii 152, 184; it was a sweet-scented tree, possibly *Pinus Devadara* (MLS ii 344⁵) or *Dipterocarpus Indicus* (SOM 74⁶). BvA takes it to be the sarala (*Pinus longifolia*).
59. Not *Artocarpus lacucha* or *incisa* as suggested by PED. Labuja is the wild breadfruit native to India and Ceylon, *Artocarpus Nobilis*. The breadfruit now eaten there, *Artocarpus heterophyllus*, was introduced from the South Sea Islands c. 17th century. *Artocarpus incisa* is the jak, Pali panasa (NAJ).
60. A fragrant tree which, according to PED, may be the betel-pepper tree, bhuja-laṭṭhi – but this unlikely (NAJ).
61. SOM 74 appears to interpolate the (probably faulty – cp n 88) cty here.
62. Reading udakarūhā ca with Se Be Te Vv for text's udakarūhā.
63. Se Vv read mānusakā amānusakā, Be mānusakā 'mānussakā, Te mānussakā amānussakā for text's mānusakāmānusā.
64. Se reads 'lārapakhume, Te ālārapakhume, Vv 'lārapakhume for text's Be 'lārapamhe.
65. Cp SOM 74¹¹.
66. Jāla cannot mean 'blaze' here as suggested at SOM 74. As pointed out in BHSD sv, hemajāla, which literally means a gold-net, seems to have acquired a special meaning which is not clear, BHSD going on to cite Mv i 196 where the city gates at Dipavati are said to be covered with two hemajāla, one of gold and one of silver, the golden one having bells of silver, the silver one bells of gold. At A iv 393 it is also mentioned as an adornment found on elephants and chariots but AA does not elaborate; also at D ii 187, S iii 145 as an

- ...ment of elephants, horses and chariots, DA, SA being equally silent.
67. Reading *vividhacitratalaṃ* with Se and verse for text's *citratalaṃ*, Be *vividhacitratalaṃ*.
68. *bhūmīnaṃ*.
69. Reading *passiṃ* with Se Be for text's *passi*.
70. *viharitukāmā vasanti etthā ti vyamhaṃ*, Dhammapāla's style when offering a (quasi-)etymology, often in the form of a pun, but not immediately obvious here.
71. Probably gold (*suvanna*), silver (*rajata*), pearl (*muttā*); gems (*maṇi*), beryl (*veluriyā*), diamond (*vajira*) and coral (*pavāla*) – cp PED and Childers sv *ratana*. It was probably these that were meant at PvA 66 – cp PS 70²¹. A different set is given in BHSD sv *ratna*, this set being found, with additions, at Miln 267.
72. Reading *anekabhūmakena* with Se Be for text's *anekabhūmibhāgena*. Dhammapāla seems to have had in mind something akin to the *gopuram* of South Indian temples – he was in all likelihood himself a Tamil. This alternative explanation seems to support the possibility of *torāṇa-* being related (cp PED sv) to Latin *turris* and thus 'tower' or 'turret' (cp Irish *tor*, castle). *Toraṇa* usually means the ornate archway at the entrance to a temple in the form of a mythical sea-monster (*makara-*) somewhat akin to a crocodile.
73. Reading *subhan ti* with Be; text Se omit.
74. Cp VvA 1.
75. He reads *dībbati* for text's Se *dippati*.
76. *aggi*, Skt *agni*. *Dhūmasikha*, the smoke-crested one, and *Dhūmaketu*, the one whose banner is smoke, were both epithets of the Vedic god *Agni* who was manifest at the terrestrial level in the form of fire, at the atmospheric level as lightning and at the celestial level as the sun. We could thus equally translate 'blazing like *Agni*, for *Agni* is . . . '.
77. So text Se Be; at VvA 373 however Hardy emends *nisati* to read *nisi*. *Nise* is here probably a neuter locative singular form, m.c., since *nisā* is usually feminine, whilst *nisi* would be the usual locative singular of *niś* (NAJ).
78. Given the fact that the sun was thought to travel around the world just above the summit of the *Yugandhara* mountains (cp PS 147¹³²) it might seem preferable to construe this alternative reading with 'the smoke-crested one', that is, *Agni* as the sun, thus: ". . . Does this, your *vimāna*, glow at the going down (of the sun), blazing like the smoke-crested one in sky-top (= on mount-top)".
79. Reading *mahatī* with Se Be for text's *mahati*.
80. Reading *paṭahānaṃ* with Se Be for text's *pahatānaṃ*; at DhA 319 two kinds of kettle-drum, *bheri*, are distinguished: the *mahā*, or great, kettle-drum and the *paṭaha*-kettle-drum (PED).
81. *hattatāla*, or perhaps 'hand-clappers'; cp Tamil *kaitālaṃ* (*kai*=hand), a small variety of cymbals (NAJ). *Tāla*, usually rendered 'gong', is literally 'beat' – compare the use of *tāla* as a measure of musical time.

82. The name of Indra's city.
83. Presumably to 3rd person plural; although this sentence is common to all texts, in no text do we find any mention of *atthi* in the verse.
84. Another variety of white lotus, after which the Lotus Sūtra is named.
85. Reading *devaloke ca* with *Se Be* for text's *devaloke*.
86. One of the five mountain ranges encircling Lake Anotatta and home of several Pāccekabuddhas; it also seems to be the place where Pāccekabuddhas go to die – cp DPPN i 746f.
87. *tiṇajātihi*, literally from species of grass; cp SED sv *trṇa* where it is stated that *ṭṇadruma*, literally 'grass-tree' denotes the palm-tree. Such botanical classification is reminiscent of how, for instance, bamboo was long considered a species of grass – and bamboo is, to some extent, visually similar to the palm. On the genus palm cp SOM 74⁹.
88. Reading *mañijālasadisajalā* with *Se Be* for text's *mañijālasadisā nālā*.
89. Literally 'gem-like water' but according to SED sv in the *Mahābhārata* the name of a river.
90. Reading *yathāvuttagaṇṇā ramaṇiyā* with *Be* (*Se* *yathāvuttagaṇṇā rāmaṇeyyā*) for text's *yathā vuttagaṇṇaramaṇiyā*.
91. Reading *kāyasamyamādisu* with *Se Be* for text's *kāya samyamādisu*.
92. Reading *damassa* with *Se Be* for text's *damaṇassa*.
93. Reading *vipaccituṃ* with *Se Be* for text's *vipacituṃ*.
94. That is, the ablative; cp PvA 150 for similar.
95. Reading *vuttapadassa* with *Be* for text's *vutassa padassa*; *Se* reads *yathāvuttapadassa* here.
96. Reading *-saṃhata-* with *Se Be* for text's *-saṃyata-*.
97. Reading *-cakora-* with *Se Be Te Vv* for text's *-caṅkora-*; this is the Greek partridge, *Perdix rufa*.
98. *ḍibba-*; *Be Te* *ḍibya-*.
99. Reading *-ābhināditaṃ* with *Se Be Vv* for text's *Te -ābhināditaṃ*.
100. *dija-*; *Se* *dvija-*. Literally 'twice-born' since birds are born twice: firstly when they are laid in an egg and then once more when they later hatch.
101. Cp SOM 75².
102. Reading *adhigataṃ* with *Se Be Te Vv* and above for text's *ḍhigataṃ*.
103. *Se* reads *pavadissāmi*, *Be* *pavedayāmi* for text's *Te Vv* *pavedissāmi*.
104. Reading *ahosiṃ* with *Se Be Te Vv* for text's *ahosi*.
105. Reading *abbhokiriṃ* with *Se Te Vv* for text's *abbhokiri*, *Be* *abbhukiriṃ*.
106. Personal name of Sāriputta; cp M i 150.
107. *atthadhammakusalam*; the precise connotation of the terms *attha* and *dhamma* in such contexts has been the subject of some controversy – see e.g. A. K. Coomaraswamy, "Some Pali Words", in *HAS*, IV 1939, pp 124ff, 171ff. I follow the interpretation at MLS i 47, although probably for different reasons, since I believe

that here *attha* means the goal of the path and *dhamma* the means thereto. That is to say, *attha* would be the third of the Four Truths, the cessation of *dukkha*, and *dhamma* the fourth of the Four Truths, the eightfold path. Such an interpretation would accord well with the passages cited by Coomaraswamy though not with his conclusions. Cp *cty* below.

108. *kumbhakāra**kukkuṭa*-; PED seems to take the *kumbhakāra* and *kukkuṭa* as two different birds whereas SED suggests that both terms, together with their compounded form as here, all denote the wild fowl, *Phasianus gallus*. That only one species is denoted is further suggested here from the fact that we should expect three types of bird in the lemma to be mirrored by three types in the *cty*.
109. It is not clear how this, a common practice of many water-birds, was supposed by *Dhammapāla* to distinguish this particular species. *Pilavati* can also mean 'to rain' and, according to PED, 'to sway to and fro' and it might be that *Dhammapāla* had one of these senses foremost in mind here, their distinguishing feature being, perhaps, that of fluttering to and fro, or up and down, briefly brushing the surface of the water.
110. Reading *tehi* with *Se Be* for text's *te hi*.
111. *Be* reads *santānakā ti* for text's *Se nānāsantānakā ti*; on love-vines (*kāmavallīyo*) cp the *Gloriosa superba* creeper (NAJ).
112. Reading *santi*, *tehi* with *Se Be* for text's *santike hi*.
113. Reading *ca keci paṭhanti* with *Se Be* for text's *keci vadanti*.
114. Reading *tehi* with *Se Be* for text's *te hi*.
115. Text adds *atha vā* here; *Se Be* omit.
116. *So Be* for text's *Se atthesu ca dhammesu*. Strictly speaking this is not the lemma from the verse since this is given in the nominative whilst it appears as accusative in the verse. I give it as though it were a lemma for expediency of style.
117. Reading *Bhagavā*. *Apacito atthadhammakusalo* with *Se Be* for text's *Bhagavā-apacito-atthadhammakusalo*.
118. *apacita* is past participle of both *apacāyati*, to revere, as suggested in the first explanation, and *apacināti*, to expend, diminish, make less of (usually *kamma* or rebirth – A iv 280 = *Via* ii 258), and now suggested.
119. Reading *nirodhe magge* with *Se Be* for text's *nirodhamagge*.
120. Cp *VvA* 155.
121. Reading *anupādisesanibbānaṃ pattaṃ* with *Se Be* for text's *anupādisesanibbānapattaṃ*; on the question of *anupādisesanibbāna* see my "The *Nibbāna-Parinibbāna* Controversy" in *Religion*, Vol 9 1979, pp 215–230.
122. *So Se Be* and verse for text's *tidasagati*.
123. Reading *kathitam atthaṃ*, a *vi* of text, for text's *Se kathitakathā-mattaṃ*, *Be* *kathitakathāmaggaṃ*.

III.8 EXPOSITION OF MALLIKĀ'S VIMĀNA [Mallikāvimānavañṇā]

"You with the yellow clothes, with the yellow flags". This is Mallikā's Vimāna. How did it¹ originate?

On the night of the full moon in the month of Visākhā² upon which the Lord, the Saviour of the World, who had done, onwards from setting rolling the Wheel of the Dhamma up until his conversion of the wanderer Subhadda, (everything) that was to be done by a Buddha³, had towards dawn attained Parinibbāna with that form of nibbāna that is without remnant of substrate (requiring further birth) between the twin sāla(-trees)⁴ in the Malla⁵ kings' Upavatto : Sāla-grove at Kusinārā⁶, and whilst his bodily (relics) were being worshipped by devas and men, there was at that time residing in Kusinārā a female layfollower named Mallikā, a Malla princess and wife of the Malla Bandhula⁷, who had faith and devotion; with scented water she rinsed her great-creeper parure that was similar to the parure of the great female layfollower Visākhā⁸, polished it with a wad of fine cloth and, taking many other things such as scents and garlands and so on, (went and) worshipped the bodily (relics)⁹ of the Lord. This here is in brief but it is the same as handed down in detail in the story of Mallikā¹⁰ in the Exposition of the Dhammapada¹¹.

Later on she died and came into being amongst the Thirty-three. By means of the majesty of her worship¹² lofty heavenly excellence not held in common with others was hers. (Her) clothes, ornaments and vimāna that blazed forth with the seven jewels, casting exquisitely the light of siṅgi-gold and shining in the extreme, made all directions a reddish-yellow, as though¹³ sprinkling them with showers of gold-essence. Then the venerable Nārada, who was conducting a deva-tour, saw her and went up¹⁴ to her. When she saw him she saluted him and then stood holding up an añjali salute. He asked her¹⁵:

1. "You with the yellow clothes, with the yellow flags, embellished with yellow ornaments – with your lovely yellow garments¹⁶ you still shine (even though) you are quite without any (ornaments) put on¹⁷.

2. Who are you who wear bracelets or bangles and who are embellished with chaplets of shining gold, who are covered¹⁸ with nets of gold and bearing garlands of various jewels.

3. [166] That are made of gold and¹⁹ made of rubies²⁰, that are made of pearls and made of beryl²¹, cat's-eyes together with rubies, they are decorated with dove's eye²² gems.

4. One here has a beautiful peacock-sound, another a swan-sound, a lovely cuckoo-sound; the sound of these, of a lovely nature, is heard as if the fivefold instrumental music were being played²³.

5. And your chariot is beautiful, lovely, being decorated with various jewels; it shines, well proportioned in its elements of various sorts.

6. You who are stood in this chariot that has the appearance of an orb²⁴ of shining gold illustre this area; on being questioned, devatā, tell of which deed this is the fruit".

Herein:

1. *You with the yellow clothes (pītavatthe)*: you with lower-garments with a yellow light on account of the shining quality of perfectly pure cāmikara-gold²⁵. *You with the yellow flags (pītadhaje)*: you with the flags with a yellow light on account of there being large banners made of gold that are erected on the door to your vimāna and on your chariot. *Embellished with yellow ornaments (pītālankārabhūsite)*: adorned with decorations with a yellow light. Even though the condition of her ornaments was that of being decorated with divers jewels that blazed forth in a network of various kinds of rays, her decorations nonetheless had a distinctively yellow sheen, as they flashed forth a blaze of beams of perfectly pure cāmikara-gold²⁵ which had come into being on account of such distinctive good conduct as that. *With your yellow garments (pītantarāhi)*: with your upper-garments of a yellow colour. The word *antarā* has been handed down with respect to lower-garments in (such passages as) "Then at most (material for) an inner- (*antara*) and an upper-robe²⁶ should be accepted as robe-material by that monk"²³ and so on but here it is to be regarded as an upper-garment as in (such expressions as) *antarasāṭaka*^b (an outer cloak) and so forth; *antarā* (garment), *uttariyaṃ* (an upper-garment), *uttarāsāṅga* (an upper-robe) and *upasaṃbyānaṃ*²⁷ (an outer-wrap) – these are synonymous words²⁸. *Lovely (vaggūhi)*: shining, polished smooth. *You still shine you are quite without any put on (apiḷandhā 'va sobhasi)*: even though unadorned with these ornaments [167] you shine simply on account of your own excellence of beauty. Moreover

these ornaments shine (only) after coming into contact with your body – therefore even though unadorned you are the same as if you had been adorned²⁹ – this is the meaning.

2. *Who are you who wear bracelets or bangles (kā kambukā-yuradhare)*: who are you, to which class of devas do you belong³⁰, you who wear wristlets³¹ made of gold, or you who wear bangles³² made of gold? Now ornaments specifically for the hand are called *kambu* (bracelets) and *parihāraka*³¹ (wristlets), whilst ornaments specifically for the arm are called *kāyura*³² (bangles); or alternatively *kambu* is gold in which case *kambukā-yuradhare* would mean you who wear arm-decorations made of gold. *Who are embellished with chaplets of shining gold (kañcanāveḷabhūsite)*: embellished with chaplet ornaments made of shining gold. *Who are covered with nets of gold (hemajālaka-pacchanne)*: with a body that is covered with nets that are made of gold and that are sewn right round³³ with jewels. *Bearing garlands of various jewels (nānāratanamālinī)*: he asks, “Who are you who are bearing garlands of various jewels³⁴, with divers strings of jewels, enfastened³⁵ on your head that are like garlands of stars on a night during the dark fortnight?”

3. “That are made of gold” and so on refers to those garlands of jewels by virtue of which that devatā was said to be ‘bearing garlands of various jewels’. Herein *that are made of gold (somaṃmayā)*: garlands that are made of siṅgī-gold. *Made of rubies (lohitaṅkamayā)*: made of red gems such as rubies³⁶ and so on. *Cat’s-eyes (masāragallā)*: made of cat’s-eye gems. *Together with rubies (sahalohitaṅkā)*³⁷: accompanied by those made of rubies, meaning both made of cat’s-eye gems³⁸ and also made of rubies, of red gems so-called. *They are decorated with dove’s eye gems (pārevatakkhīhi maṇihi cittatā)*: these garlands of jewels on your tuft of hair are compounded from³⁹, and ornamented with, gems similar to the eye of the dove and with the aforementioned gems – this is the meaning.

4. *One (koci koci)*: one (*ekacco ekacco*). *Here (ettha)*⁴⁰: amongst these woven garlands. *Has a beautiful peacock-sound (mayūrasussaro)*: has a beautiful (*su=sundara*, alternative grammatical form) call like a peacock. *Another a swan-sound : haṃsassar’ añño=haṃsāssaro añño* (resolution of compound), a further one a sound similar to a swan. *A lovely cuckoo-sound (karavikasussaro)*: a lovely (*su=sobhaṇa*, alternative grammatical

form) sound like a cuckoo. As might one having a peacock-sound, one having a swan-sound, one having a cuckoo-sound, so the sound of these, of the woven garlands, of a lovely nature, of a sweet quality, is heard. As if what? [168] As if the fivefold instrumental music were being played. Just as when the fivefold instrumental music is being played by one adept⁴¹, even so is their sound heard, meaning it is of a lovely nature; for this is the accusative case in the sense of the locative.

5. *In its elements of various sorts (nānāvāṇṇāhi dhātūhi)*: in its constituent elements such as axles, wheels and pole and so on which are of countless forms. *It shines, well proportioned (suvibhatto 'va sobhati)*: it glares, being well proportioned on account of the proper dimensions⁴² of its constituents, one with another, and on account of its excellence in the distribution of its parts; or alternatively *suvibhatto 'va*⁴³ (well proportioned) means that even though it came into being entirely on account of (her) deeds, it shines well proportioned⁴³ as though it had been put together by a well-trained master of his craft.

6. *That has the appearance of an orb of shining gold (kañcanabimbavaṇṇe)*: in this chariot that is similar to an orb of shining gold on account of its possession of yellow light to excess; or alternatively *kañcanabimbavaṇṇe* (you who have the appearance of an orb of shining gold is addressing that devatā, meaning you who are similar to an image of shining gold that has been polished with a wad of fine cloth after rinsing it with scented water and then polishing it with the essence of pure vermilion⁴⁴. *Illustre this area (bhāsas' imañ padesaṃ)*: enlustre⁴⁵, irradiate, this entire area of ground⁴⁶.

And that devatā, questioned thus by the elder, explained with these verses:

7. "With devotion in my heart I fixed upon the immeasurable Gotama who had attained Parinibbāna a golden net decorated with gems and gold⁴⁷, with piles of pearls⁴⁸ and covered⁴⁹ with a net of gold."

8. I, having done that skilled deed applauded by the Buddha, rejoice, being one whose grief has gone, happy and sound".

Herein:

7. *A golden net (sovaṇṇajālam)*: a net made of gold made to the measure of a body. *Decorated with gems and gold (mañisoṇṇacittam)*: decorated at such places as the head and so on⁵⁰ both with

various kinds of gems and with gold by way of decorations that go on the head and on the neck and so forth⁵¹. [169] *With piles of pearls (muttācitam)*: with heaps of strings of pearls bound at intervals. *Covered with a net of gold (hemajālena channam)*: covered⁵² with a net of radiance that is entirely golden. For this that is decorated both with various kinds of gems and with gold, that is also with heaps of strings of pearls and that is covered with a net of radiance that is entirely golden and extremely shining through contact of the sun's effulgence with its abundance of perfectly pure glittering gold, abides as a single light like a mirror of shining gold. *Who had attained Parinibbāna (parinibbute)*: who had attained Parinibbāna with that form of nibbāna that is without remnant of substrate (requiring further birth). *Gotama (Gotame)*: she designates the Lord by way of his gotra. *Immeasurable (appameyye)*: incapable of being measured on account of the majesty of his good qualities. *With devotion in my heart (pasannacittā)*: with devotion in my heart by way of faith that has the fruition of deeds as its range and that is centred upon the Buddha. *I fixed (ābhiropayim)*: I planted, I fastened, on his body by way of worship.

8. *I . . . that : tāham=tam aham* (resolution of compound). *Skilled (kusalam)*: skilled in the sense that that which is vile (*kucchita*) is shaken⁵³ (*salana*) and so on by it. *Applauded by the Buddha (Buddhavannitam)*: praised by the Perfect Buddha by way of "As compared with beings, monks, whether footless or with two feet"⁵⁴. *Being one whose grief has gone (apetasokā)*: being one whose grief has departed⁵⁵ due to the absence of the (five) losses of wealth and so on⁵⁶ that are the cause of grief. In this way she says there is an absence of mental dukkha. *Happy (sukhitā)*: who is full of happiness, who has attained happiness. In this way she speaks of the absence of bodily dukkha. And her jubilation is due to the absence of mental dukkha, her healthiness due to the absence of bodily dukkha. For this reason she said, "Rejoice . . . sound".

The rest is exactly the same as already given.

Now the venerable Nārada informed those making a recension of the Dhamma at the time of rehearsal⁵⁷ of this matter in the same manner that it had been talked of by him and that devatā at that time and they included it⁵⁸ in that very form in their recension.

The Exposition of Mallikā's Vimāna is concluded.

Notes to III.8

1. Reading *tassa kā* with *Se Be* for text's *kā*.
2. Reading *visākhapunnamāyam* with *Be* for text's *Se visākhapunnamāya*; *Visākhā/Vesākha* (Sinhalese *Vesak* or *Wesak*) is the month April/May on the full moon day of which the anniversary of the Buddha's birth, enlightenment and *Parinibbāna* is commemorated.
3. When tempted by *Māra*, immediately following his enlightenment, to attain *Parinibbāna* then and there, the Buddha resisted, vowing that he would not do this until all his monks, nuns, male and female layfollowers had become *sāvakas* (D ii 112f). This mission he began when, upon setting rolling the Wheel of the Dhamma, first *Koṇḍañña*, and shortly afterwards the remaining four of the Group of Five, all became *sāvakas* (Vin i 11f) and the vow was brought to fulfilment with the conversion of *Subhadda*, the last *sāvaka* to be converted by the Buddha (D ii 153).
4. *Shorea robusta*.
5. The republican territory of the *Mallas* was one of the states of the *Vajjian* confederacy, such states acknowledging the suzerainty of *Kosala*, and was, in the Buddha's day, divided into two parts having their respective capitals at *Pāvā* and *Kusinārā*. Both the *Jainas* and the *Buddhists* appear to have enjoyed the support of the *Mallas*. *Mahāvīra*, reformer of the *Jainas*, died at *Pāvā* (D iii 210; M ii 243f; cp M i 387 and MLS ii 54¹) whilst the Buddha, having taken his last meal at the home of *Cunda* in *Pāvā* (D ii 126f) moved on to *Kusinārā* where he subsequently died.
6. Reading *Kusinārāyam* with *Se Be* for text's *Kusinārāya*. At D ii 169 *Ānanda* begs the Buddha not to pass away in such an insignificant place whereupon the Buddha recounts the past glory of the place which was once the thriving city of *Kusāvati*. The *Upavattana Sālagrove* was outside the city to the south-west (UdA 238).
7. Reading *Bandhulamallassa* with *Se Be* for text's *Bandhulassa*; he was captain of *Pasenadi's* armed forces. When *Mallikā* proved barren he ordered her to return to her own home but whilst taking leave of the Buddha shortly before her departure the Buddha told her that she should remain with *Bandhula*. She later became pregnant and produced sixteen sets of male twins. When, much later, some former judges poisoned *Pasenadi's* mind against *Bandhula*, *Pasenadi* despatched *Bandhula* and his sons to quell a border disturbance, having them all murdered on their way home (DhpA i 350ff; BL ii 39ff). By the time of this episode, *Mallikā* is already a widow.
8. Cp A i 26. *Visākhā* became a *sotāpanna* at the age of seven and later married the son of *Mīgāra*, a follower of the *Jainas* but who later became a *sotāpanna* himself when *Visākhā* was giving alms to the Buddha. As part of her trousseau her father had made for her the great-creeper parure (*mahālatāpasādhanam*). It took four

months to complete and in its making "four pint-pots of diamonds were used, eleven pint-pots of pearls, twenty-two pint-pots of coral, thirty-three pint-pots of rubies; with these and other of the seven kinds of jewels the parure was completed. Ordinary threads were not used in the making of this parure; the threadwork was entirely of silver. It was fastened to the head and extended to the feet. In various places seals of gold and dies of silver were attached to hold it in position. There was one seal on the crown of the head, one on the top of each ear, one at the throat, one on each knee, one at each elbow, one at the waist, and one at the small of the back. In the fabric of this parure the goldsmiths wrought a peacock; in its right wing were five hundred feathers of ruddy gold, and in its left wing five hundred. Its beak was of coral, its eyes were of gems, and likewise its neck and its tail-feathers; the midribs of the feathers were of precious stones and likewise its legs. When it was placed on the crown of Visākhā's head, it appeared like a peacock standing on the peak of a mountain and dancing; and the sound of the midribs of the thousand feathers was like the music of the celestial choir or of the five kinds of instruments. Only by going very close could people tell that it was not a real peacock. The materials used in the making of this parure cost nine crores, and a hundred thousand pieces of money were paid for the workmanship". (BL ii 66 (=DhpA i 394f)). Visākhā later tried to sell it but nobody could afford it, so she paid for it herself and used the money to have a dwelling-place built for the monks. A version of this episode appears at IV.6 below. Mallikā, following the death of Bandhulā, refused to wear any jewellery, including her parure, and upon the death of the Buddha placed the parure on the Buddha's body, which it covered from head to foot, with the wish that so long as she continued to run on in saṃsāra she should have a body without need of a parure but which always looked as though it bore one (DA 597). These facts are assumed rather than explained in the verses and cty that follow.

9. Reading sarīraṃ with Se Be for text's sariradhātum; cp above.
10. Reading Mallikāvattu with Be (Se Mallikāvattum) for text's Mallikavatthum.
11. This is not DhpA iii 119 as suggested at SOM 76² and, as Burlingame points out (BL ii 340¹), this story does not in fact appear in DhpA at all.
12. Reading tena pūjānubhāvena with Se Be for text's ratanapūjānubhāvena.
13. Reading 'va with Se Be; text omits.
14. Reading upagañchī with Se Be for text's upagacchī.
15. Text adds Pitavatthe ti ādinā here; Se Be omit.
16. PED sv antara erroneously cites cty as VvA 116.
17. PED sv apilandha states that this should be read as apiladdha, 'adorned with', claiming that the cty below, in explaining this as 'unadorned', mistakes the initial 'a' for a negation. But this is to

ignore the fact, no doubt well known to Dhammapāla, that she had wished to appear adorned whilst not actually adorned (n 8 above); and when this is remembered the cty is seen to be correct. The term is an adjective and not, as PED claims, an error for a past participle, the retroflex ḷ being a graphic error most probably of Sinhalese origin (NAJ).

18. Se Ve read -pacchanne for text's Be Te -sañchanne.
19. ca; Vv alone omits, probably in error.
20. Be reads lohitaṅga- throughout for text's Se Te Vv lohitaṅka-.
21. Se Te Vv read veḷuriyamāyā for text's Be veḷuriyamāyā.
22. Se reads pārāvatakkhihi for text's Be Te Vv pārevatakkhihi.
23. pavāditam; not listed by PED or Childers.
24. bimba-, often used to refer to the sun's disc and perhaps also here; this sense is, however, not listed by PED but cp Childers, SED, sv.
25. Reading -cāmikara- with Be for text's -cāmikara-, Se -vāmikara-.
26. Reading santaruttaraparamam tena with Se Be and Vin i. 214 for text's santaruttaraparamantena; on santaruttara- cp B Disc ii 12¹. The standard dress consisted of two lengths of cloth, one serving as the lower-garment (very much like the modern dhoti) and the other the upper-garment (uttariya) – NAJ.
- a. Vin iii 214
- b. untraced.
27. So Se (Be upasambyānam) for text's upasavyānam; cp Childers sv and also SED sv upasamvyāna which however gives it as 'an under-garment'.
28. pariāya-saddā; this sense of pariāya is not listed by PED but cp Childers sv.
29. Reading alaṅkatasadiṣi with Se Be for text's alaṅkārasadiṣi.
30. Reading kataradevanikāyapariyāpannā with Se Be for text's kataradevanikāyapariyāpannā.
31. Se Be read -parihāraka- for text's -pariharaka-.
32. Se Be read -keyūra- for text's -kāyura-.
33. Reading -parisibbitena with Be for text's Se -patisibbitena.
34. Text erroneously inserts a full stop after nānāratanaṃālīni; Se Be omit.
35. Reading paṭimukkāhi with Se Be for text's paṭimukkhāhi.
36. padumarāga-, literally with the hue of the paduma-lotus.
37. So Se (Be sahalohitaṅgā) and verse; text misquotes lohitaṅkā here.
38. kabaramaṇi, also an emerald.
39. Reading saṅkhata- with Se Be for text's saṃghāta-; text erroneously inserts a full stop after this word.
40. Reading eithā ti with Se Be for text's eitha.
41. Be reads kusalena, by one skilled, for text's Se pavīṇena.
42. Reading yuttappamānatāya with Se Be for text's yuttapamānatāya.
43. So Se Be; text omits 'va.
44. Cp UdA 415.
45. Reading bhāsayasi with Se Be for text's bhāsasi; not listed by PED.
46. Be reads pi bhūmipadesam for text's bhūmippadesam.

47. Reading maṇiṣoṇṇacittam with Se Te Vv (Be -soṇṇacittam) for text's -sovaṇṇacittam.
48. muttācitam, literally piled up with pearls.
49. Reading channam with Se Be Te Vv for text's sañchannam.
50. Text Se add pi here; Be omits.
51. Presumably a reference to the parure, though this was no net.
52. Reading channam with Se Be for text's sañchannam.
53. Or perhaps covered; cp SED sv śalate.
- c. A ii 34 = A iii 35 = It 87.
54. The passage goes on to assert that "those who are devoted as regards the Buddha are devoted as regards the highest and, moreover, for those who are devoted as regards the highest the result is highest".
55. Reading apagatasokā with Se Be for text's apetasokā.
56. Five such losses are usually enumerated, the others being those of relatives, health, morality and (right) view – see D iii 235; A iii 147; and cp Vin iv 277. Loss of the last two leads to rebirth in hell and other undesirable states.
57. Presumably the First Council, or Rehearsal, held at Rājagaha during the rainy season that commenced two months after the death of the Buddha (Sp i 8). This implies that Mallikā's death, said above to have taken place 'later on', was in fact very soon after her meritorious deed.
58. Se Be read tam for text's nam.

III.9 EXPOSITION OF THE WIDE-EYED ONE'S VIMĀNA

[Visālakkhivimānavañṇanā¹]

"Who indeed are you, you wide-eyed one". This is the Wide-eyed One's Vimāna. How did it² originate?

[170] When the Lord had attained Parinibbāna and king Ajātasattu³ had built and dedicated the stūpa in Rājagaha in which he had had housed the bodily relics of the Lord that had been acquired by him, a garland-maker's daughter named Sunandā who was a female layfollower, a sotāpanna ariyasāvaka and a resident of Rājagaha, would despatch many garlands and scents she had ordered from her father's house⁴ and have worship paid daily at the cetiya; but on Uposatha days she would herself go and pay worship. Later on, having come into contact with

some disease, she died and came into being⁵ as an attendant of Sakka, King of Devas. Then one day, accompanied by Sakka, Lord of Devas, she entered the Cittalatā Grove; and there the radiance of the other devatās became multi-coloured as it was struck in return by the radiance of the flowers and so on, but Sunandā's radiance was not overcome by this and retained its own nature. When he saw this Sakka, King of Devas, questioned her with these verses, desiring to know of the good conduct done by her:

1. "Who indeed are you, you wide-eyed one? You stroll about⁶ in the delightful Cittalatā Grove, extolled on all sides by throngs of women⁷."
2. When the Thirty-three devas enter this Grove they all, together with their draught, together with their chariots, become variegated upon coming here.
3. Yet when you reach here, when you are roaming about in this park, on your body no variegation is seen⁸ – due to what is your form of such a kind? On being questioned, devatā, tell of which deed this is the fruit".

Herein:

1. *Who indeed are you (kā nāma tvam):* who indeed, of what kind⁹ (of person) indeed, were you in your former existence by means of good conduct done in which such¹⁰ majesty and excellence as this has become yours – this is the meaning. *You wide-eyed one (visālakki):* you abundant-eyed one.
2. *When (yadā):* at the time at which. *This Grove (imaṃ vanam):* this garden with the name of Cittalatā¹¹. *They become variegated (citrā honti):* in entering upon a state more differentiated even than the light inherent in their own bodies, clothes and ornaments and so on through contact with the divers radiances in this Cittalatā Grove, they become of divers appearance. *Upon coming here (idhāgatā):* upon coming, upon reaching, here; or alternatively on account of coming here¹².
3. *When you reach here (idha pattāya):* when you arrive at, when you come to, this place. [171] *Due to what is your form of such a kind (kena rūpaṃ tav' edisaṃ):* due to what reason is your form, body, of such a kind, of such a form, that it remains overcoming the radiance of the Cittalatā Grove – this is the meaning.

That devatā, questioned thus by Sakka, explained with these verses:

4. "That deed due to which, Lord of Devas, this form is mine and this destiny is mine, this iddhi and this majesty – hear this, Purindada:
5. In delightful Rājagaha, I, a layfollower named Sunandā, with faith, endowed with morality, always delighting in open-handedness,
6. Gave clothing and food, lodging and the things to light a lamp with with a heart serene with respect to those upright ones.
7. On the fourteenth¹³, fifteenth and the eighth of the fortnight, and on the reversal-days of the fortnight, well associated with the eight factors¹⁴,
8. The Uposatha I observed; I was always restrained in the precepts – through control and open-handedness I inhabit this vimāna¹⁵.
9. I refrained from destroying living beings and restrained from telling lies; I was remote from theft, transgression and the drinking of intoxicants.
10. I delighted in the five items of the training¹⁶ and was conversant with the Ariyan Truths – I was a layfollower of the renowned Gorama, of the One with Vision.
11. A servant-girl of mine always fetched garlands from my relatives' family¹⁷; I fixed them all upon the Lord's stūpa.
12. And on the Uposatha I went and, devoted, fixed on the stūpa with my own hands garlands, scents and ointments.
13. Since I fixed that garland – due to that deed, Lord of Devas, this form is mine and this destiny is mine, this iddhi and this majesty.
14. And since I was possessed of morality – this has not so far ripened; but it is my hope, however, Lord of Devas, that I might be a once-returner".

Herein:

4. *Destiny (gati)*: this deva-destiny, or alternatively this coming into being. *Iddhi (iddhi)*: this iddhi of a deva, or alternatively this accomplishment of my aims. *Majesty (ānubhāvo)*: dignity. *Purindada (Purindada)*: she is addressing Sakka; for he is called Purindada since in the past (*pure*) he gave alms (*dānaṃ adāsi*)¹⁸.
11. *From my relatives' family (ñātikulā)*: she speaks with reference to her father's house. *Always fetched garlands (sadā mālābhīhāraṭi)*: [172] always, at all times, day in, day out, flowers were fetched¹⁹ on my account from my relatives' family by my

servant-girl²⁰. *I fixed them all (sabbam evābhiropayim):* all the garlands and other things such as scents and so on that were conveyed²¹ from my father's house for the sake of my adornment I fixed upon by way of worshipping, I had worship paid at, the Lord's stūpa, without having myself made use of them.

12. *And on the Uposatha I went (uposathe c' aham gantvā):* and on the day of the Uposatha I myself went to the site of the stūpa.

13. *Since I fixed that garland (yam mālam abhiropayim):* since the fixing of garlands and scents upon the Lord's stūpa was done at that time – due to that deed – this is how it should be construed.

14. *This has not so far ripened (na tam tāva vipaccati):* since I was possessed of morality, that maintenance of morality²²; due to the powerful nature of that meritorious deed consisting in worship, that maintained morality has not gained its opportunity, has not so far ripened, has not begun to ripen²³, meaning its result will take place only in a later existence. *But it is my hope, however, Lord of Devas, that I might be a once-returner (āsā ca pana me devinda sakadāgāminī siyam):* but my wish, Lord of Devas, as to how I might become a once-returner is solely within the range of the Dhamma of the ariyans, not within the range to which becoming is peculiar²⁴. However she²⁵ points out that she lacks accomplishment in this²⁶ like the essence of ghee²⁷ being churned²⁸ from curds by one wanting it²⁹.

The rest is exactly the same as already given.

However Sakka, Lord of Devas, informed the venerable elder Vaṅgisa of this matter in the same manner that it had been spoken of by him and that devatā. The venerable Vaṅgisa also informed the great elders who were making a recension of the Dhamma at the time of rehearsal and those elders³⁰ included it³¹ in that very form in their rehearsal.

The Exposition of the Wide-Eyed One's Vimāna is concluded.

Notes to III.9

1. So Se Be Te Vv for text's Visākkhī-
2. Reading tassa kā with Be for text's Se kā.
3. Ajātasattu succeeded his father Bimbisāra whom he had murdered to the throne. His parricide, instigated by Devadatta, frequently prevented him from sleeping (PvA 105) and especially after hearing

- of Devadatta's own dire fate (J i 508). It was under Ajātasattu's patronage that the First Council was held in his capital. At D i 85f it is said that he would have become a sāvaka had he not murdered his father; and he is now, instead, in the Iron Cauldron Hell (described at PvA 281) but nonetheless will, in future, become a Paṅcākabuddha by the name of Viditavisesa (DA 237f).
4. Se Be read *pitu* for text's *pituno*.
 5. Reading *nibbatti* with Se Be for text's *nibbattā*.
 6. Reading *anupariyāsi* with Se Be Te Vv for text's *anupariyāsi*.
 7. Vv reads *nārī-* for text's Se Be Te *nārī-*, presumably in error.
 8. Reading *kāye na dissatī* with Se Be for text's Te Vv *kāyena dissati*.
 9. Reading *kīdisī* with Se Be for text's *kīdisā*.
 10. Reading *īdisī* with Se Be for text's *īdisā*.
 11. Reading *Cittalatānāmakam* with Se Be for text's *Cittalatāvānānāmakam*.
 12. That is, taking *idhāgatā* not as nominative plural, as first explained, but as ablative singular.
 13. Reading *cātuddasiṃ* with Se Be Te Vv for text's *catuddasiṃ*.
 14. Reading *aṭṭhaṅgasusamāgatam* with Se Be Te Vv for text's *aṭṭhaṅgam* *susamāgatam*.
 15. Reading *saññamā saṃvibhāgā ca vimānam āvasām' aham* with Be - cp I.15⁷; text Se Te Vv omit.
 16. Reading *pañcasikkhāpade* with Se Be Te Vv for text's *pañca sikkhāpade*.
 17. Reading *tassā me nātikulā dāsī sadā mālābhīhārati* with Se Be Vv for text's Te *tassā me nātikulam āsi sadā mālābhīharati* (Te -hārati). CPD sv *abhihariyati* notes that text's *mālābhīharati* is unmetrical and suggests that the reading of Se Be is an old error for *abhihārati*. But this is to overlook the preceding words of Se Be where *dāsī* is clearly nominative requiring an active verb; cp how in the cty (Se Be) below *abhihārati* is explained by the passive *abhihariyati* with *dāsī* transformed into its instrumental form *dāsīyā*. *Abhihārati* is thus better understood here as *abhiharati*, *metri causā*.
 18. So Se Be for text's *dadāti*; cp PvA 119. Another explanation of the name is given at S i 229; cp also the discussion at MLS ii 52⁵.
 19. Se Be read *abhihariyati* for text's *abhihariyati*; cp n 17.
 20. Reading *dāsīyā* with Se Be for text's *pitugehato*; cp n 17.
 21. Se Be read *āhaṭam* for text's *ābhatam* here but the meaning is hardly affected.
 22. *silarakkhaṇam*, more literally, keeping the precepts, but which rendering cannot be sustained intelligibly throughout; text erroneously inserts a full stop here; Se Be omit.
 23. Text erroneously inserts a full stop here; Se Be omit.
 24. Reading *ariyadhammavisayā 'va, na bhavavisesavisayā* with Be for text's Se *ariyadhammavisayā, na pana bhavavisesavisayā*. The Dhamma of the ariyans is exclusive to those of the Sāvakaśaṅgha (M i 7f) who are alone on the supermundane path to freedom from

becoming. Her progress in this is however for the present being hindered by the need to expiate the merit gained through her meritorious deed of worship.

25. Reading *sā* with Se Be for text's so.
26. Reading *anipphādini* with Se Be for text's *anuppādi*.
27. *sappimandaṃ*, the best part, as cream is to milk.
28. *mathitaṃ* – so text Se; Be reads *pacitaṃ*, being heated or cooked, and perhaps equally appropriate.
29. Reading *icchato* with Se Be for text's *icchanto*.
30. *therā*; Se Be omit.
31. Se Be read *taṃ* for text's *naṃ*.

III.10 EXPOSITION OF THE PĀRICCHATTAKA VIMĀNA [Pāricchattakavimānavaggaṇā]

“Pāricchattakas, koviḷāras”. This is the Pāricchattaka Vimāna. How did it¹ originate?

[173] The Lord was staying at Sāvatti, in Jeta's Grove. At that time a certain layfollower who was a resident of Sāvatti, having approached the Lord and invited him for (a meal on) the following day, arranged a great pavilion at the entrance to his house, surrounded it with a screen-wall, fixed a canopy above it, erected flags and pennants and so on², suspended (therefrom) cloths dyed a variety of colours, scented and floral chains, prepared the seats on a spot that had been sprinkled and swept³ and then informed the Lord that it was time. Then the Lord dressed early in the morning, took bowl and robe and, having entered that pavilion that was dressed and adorned⁴ as though it were a *deva-vimāna*, seated himself on the seat prepared lighting up (all about him) as might the thousand-rayed one⁵ the interior of the ocean. The layfollower worshipped the Lord with scents, flowers, incense and lamps.

Now at that time a certain woman⁶, a gatherer of firewood⁷, saw an *asoka*-tree in full flower in Blind Men's Grove⁸ and gathered many *asoka* flowers that together with sprouts and shoots formed panicles⁹; going along she saw the Lord seated

there and, devoted in heart, paid worship to the Lord, carpeting with the aid of those flowers a carpet of flowers all about his seat, saluted him, circumambulated him by the right three times and then went off bowing. Some time later she died and came into being amongst the Thirty-three. As a rule surrounded by a retinue of a thousand nymphs, she would experience pure festivity¹⁰, dancing, singing, tying pāricchattaka garlandś, being jubilant¹¹ and sporting in the Nandana Grove. Then the venerable Mahāmoggallāna who was conducting a deva-tour¹² in the above-mentioned manner went¹³ to the realm of the Thirty-three, saw her and questioned her about the deed done by her with these verses:

1. "Tying heavenly garlands – pāricchattakas, koviḷāras, that are delightful, pleasing to the mind – and singing, you rejoice.
2. [174] Whilst you are dancing there stream forth throughout, from limb after limb, heavenly sounds worth hearing and pleasing to the mind.
3. Whilst you are dancing there blow forth throughout, from limb after limb, heavenly scents fragrant and pleasing to the mind.
4. On account of your revolving body these decorations in your braids¹⁴ – like that of the fivefold instrumental music their sound¹⁵ is heard.
5. Your hangings¹⁶, wind-tossed, shaken by the wind – like that of the fivefold instrumental music their sound is heard.
6. Whatever¹⁷ the garlands on your head, fragrant, pleasing to the mind – like that of the mañjūsaka tree their scent blows in all directions.
7. You smell this fragrance, you behold this non-human¹⁸ object of sight. On being questioned, devatā, tell of what deed this is the fruit".

Herein:

1. *Pāricchattakas, koviḷāras* (*pāricchattake, koviḷāre*): tying heavenly garlands taking koviḷāra¹⁹ flowers with the name of pāricchattakas²⁰ – this is how it should be construed. For that which the world in general speaks of as pārijāta is called pāricchattaka in the Māgadha dialect²¹, whilst the koviḷāra belongs to the genus koviḷāra. And the koviḷāra is also found in the world of men²² (where) they speak of it also by way of its genus. Moreover at the time that that devatā is dancing²³, due to

her gesticulations²⁴ there streams forth from her body and decorations an extremely sweet sound, a scent that remains pervading at all times and in all directions²⁵. For this reason he said, "Whilst you are dancing" and so on. Herein:

2. *Worth hearing (savanīyā)*: fit to be heard; or alternatively kindly to the ear (*savana*), meaning easy on the ear.

4. *On account of your revolving body (vivattamānā kāyena)*: on account of your twisting body (*kāyena*=*sarīrena*, synonyms); and this²⁶ is the instrumental case in the sign of modality. *These decorations in your braids (yā veṇīsu pīḷandhanā)*: these decorations in the braids of your hair; and this is here to be regarded as an elision of case-suffix²⁷, or alternatively as a distortion of gender²⁸.

5. *Your hangings (vaṭaṃsakā)* means your hangings that are ear-drops made of jewels. *Wind-tossed (vātadhutā)*: being tossed²⁹ by a slight breeze³⁰. [175] *Shaken by the wind (vātena sampakampitā)*: completely (*samantato*), altogether, agitated (*kampati*), stirred, by the wind. Or alternatively *your hangings (whether) not wind-tossed (or) shaken by the wind (vaṭaṃsakā vātadhutā*³¹ *vātena sampakampitā)*: your hangings are agitated, whether not set in motion by the wind or whether set in motion by the wind; their sound is heard – this is how the meaning should be construed.

6. *Their scent blows in all directions (vāti gaṇḍho disā sabbā)*: the scent of these heavenly garlands on your head blows in all directions. Like what? Like that of the mañjūsaka tree³². Indeed just as the mañjūsaka tree in full flower blows in all directions, pervading for many yojanas with its scent, even so does³³ the scent of the decorations and garlands on your head – this is what it means. It is said that this tree stands in the midst of the circular enclosure³⁴ (that is used) for the performance of the Uposatha by the Paccekabuddhas on Gandhamādana³⁵ and that however many entrancing blooms there be in the devaloka and in the world of men, that many come into being on the tips of its branches: for this reason it is extremely fragrant – just so the scent of the devatā's decorations and garlands. For this reason it was said, "Like that of the mañjūsaka tree". Even though, on account of that heaven's³⁶ belonging to the sphere of the six sensory impingements, all the physical bases of sensory consciousness there are wholly pleasant by nature, nonetheless, on account of

that devatā's possessing scents and objects of sight of distinction, "You smell this fragrance, you behold this non-human object of sight" was said.

Then the devatā explained with two verses:

8. "I presented to the Buddha a shining, fiery garland of asoka flowers furnished with colour and scent.

9. I, having done that skilled deed applauded by the Buddha, rejoice³⁷, being one whose grief has gone, happy and sound³⁷".

Herein:

8. She says, "shining, fiery", with reference to the fact of her having waited upon³³ (the Lord) at that time with the utmost of asoka flowers that resembled a cluster of well-rinsed coral³⁹ being, due to the multitude of hairy filaments, like a network of bright red rays.

[176] The rest is exactly the same as already given.

Then when that devatā had talked of her deed of good conduct the venerable Mahāmoggallāna taught Dhamma to her together with her retinue, returned from there to the world of men and talked of that incident to the Lord. The Lord took it as a matter arising and taught Dhamma to the people assembled there. That teaching was of benefit to those people⁴⁰.

The Exposition of the Pāricchattaka Vimāna is concluded.

Thus the exposition of the meaning of the third, Pāricchattaka, chapter that is adorned with ten stories in these Vimāna Stories in the commentary on the Khuddaka(nikāya), the Elucidation of the Intrinsic Meaning, is concluded⁴¹.

Notes to III.10

1. Reading *tassa kā* with Be for text's *Se kā*.
2. Reading *dhajapaṭākādayo* with Be (*Se dhajapaṭākādayo*) for text's *dhajapaṭākāyo*.
3. Reading *sittasammatthe* with Se Be for text's *udakapōsitasammatthe*.
4. Reading *alaṅkatapaṭiyattam maṇḍapaṃ* with Se Be for text's *alaṅkatamaṇḍapaṃ*; cp VvA 31.
5. Reading *sahassaraṃsī viya aṇṇavakucchiṃ obhāsayaṃāno* with Se Be; text omits. The thousand-rayed one is the sun – cp VvA 161.
6. Se Be read *itthī* for text's *itthi*.
7. Apparently a despised profession.
8. So called following the incident during which a man, who had been

- collecting money for the Buddha Kassapa's cetiya, had his eyes put out and was murdered there by some robbers, those robbers instantly losing their sight and wandering, blind, about the grove; cp DPPN i 111f for further details.
9. Reading piṇḍikatāni with Se Be for text's piṇḍikatāni; sprouts (añkura-), shoots (pallava-) and panicles (piṇḍi-) are, if the numerous references to them in association with the asoka tree (cp CPD sv asoka) are anything to go by, characteristic of this tree which, indeed, also goes by the name of pallavadru, shoot-tree, in Sanskrit (SED). Asoka flowers are always in clusters (NAJ).
 10. chaṇaṃ; Be read sukhaṃ here.
 11. Reading pamodamānā with Se Be; text omits.
 12. Reading devacārikam caranto with Se Be; text omits.
 13. Reading gantvā with Se Be for text's gato.
 14. Reading veṇiṣu with Se Be Te Vv for text's veṇiṣu.
 15. nigghoso; Se reads niggheso, Vv nigghaso, here, both presumably in error.
 16. Vv reads vaṭamsakā for text's Se Be Te vaṭamsakā.
 17. Reading yā pi with Se Be Vv (Te yā pi) for text's tassā.
 18. Reading amānusaṃ with Se Be Te Vv for text's 'mānusaṃ.
 19. According to PED sv this is Bauhinia variegata; SnA 354 likens its flowers to the limbs of one afflicted with leprosy. Its hardwood was used as stakes for impaling criminals (NAJ).
 20. PED sv erroneously states this to be Erythmia Indica; this should read Erythrina Indica.
 21. Traditional commentators, such as Buddhaghosa and Dhammapāla, reserve the term Pali to denote the canonical texts as opposed to the commentaries and later literature, such texts being composed, according to them, in the Māgadhi dialect. For a recent discussion see K.R.Norman, "The Language in which the Buddha taught", in *Buddhism and Jainism*, published by the Council of Cultural Growth and Cultural Relations, Cuttack, Orissa, 1976, pp 15-23.
 22. Be inserts devaloke pi, and also in the devaloka, here.
 23. Reading naccanakāle with Se Be for text's naccakāle.
 24. Se Be read āṅgabhāravasena for text's paccāṅgabhāravasena; neither Childers, PED nor CPD have any entry for āṅgabhāra or paccāṅgabhāra and neither term seems to make much sense here. I therefore emend to āṅgabhāravasena which suits the context and which is quite possibly the true reading given the ready confusion of 'bh' and 'h' in both the Sinhalese and Burmese scripts.
 25. Reading sadā sabbā disā pi with Se Be for text's sadā pi sabbā disā.
 26. Reading c' etaṃ with Se Be for text's etaṃ; cp VvA 162 above.
 27. That is, it should be piṇḍhanāni (neuter).
 28. That is, feminine rather than neuter.
 29. Reading dhūyamāna with Se for text's Be dhūpayamānā; dhūyati is not listed by PED or Childers but I take it as passive of dhunāti - cp Skt dhūyate, passive of dhūnoti.

30. Se reads *mārutena* for text's *Be mālutena*; text alone inserts *vāyunā*, by the wind, after *malutena*.
31. On the basis of the cty that follows it seems we must read here not *vātadhutā* but *vātadhutā*.
32. Reading *vāyati sabbā disā*. *Yathā kiṃ? Rukkho mañjūsako yathā ti* with *Be* for text's *vāyati sabbā disā*. So *vāyati yathā kiṃ rukkho? Mañjūsako yathā ti*, *Se vāti sabbā disā vāyati*. *Yathā kiṃ? Rukkho mañjussako yathā ti*.
33. Text adds *sabbā disā vāyati*, blow in all directions; *Se Be* omit.
34. Reading *-maṇḍalamālaka-* with *Se* (*Be -maṇḍalamālaka-*) for text's *-maṇḍalamāla-*. The meaning of *maṇḍamālaka* is uncertain – it is usually rendered 'pavilion' (e.g. *Dial* i 2, 63; *MLS* ii 334 where see note; *Woven Cadences* 85) but Geiger's observation that a *mālaka* "is a space marked off and usually terraced, within which sacred functions were carried out. In the *Mahāvihāra* (*Tissārāma*) at *Anurādhapura* there were 32 *mālaka*. *Dpvs* xiv 78; *Mhvs* xv 192. The sacred *Bodhi-tree* for instance was surrounded by a *mālaka*" (*Mahāvamsa* translation 99⁴) is of interest since the implication is that *mālakas* containing trees, as here, were open to the sky. Cp *Sinhalese Maluva*, the courtyard near or around monastic buildings (*NAJ*).
35. Cp *VvA* 162.
36. Reading *saggassa* with *Se Be* for text's *sugandhassa*.
37. Reading *sampamodāṃ' anāmayā* with *Se Be Te Vv* for text's *sampamodāmi 'nāmayā*.
38. Reading *upaṭṭhitataṃ* with *Se Be* for text's *upaṭṭhitam, taṃ*.
39. *pavāla*; it can also mean a sprout or shoot, though not here.
40. Reading *athāyasmā Mahāmogallāno tāya devatāya attano saccaritakamme kathite sapaṇivārāya tassā dhammaṃ desetvā tato manussalokaṃ āgantvā Bhagavato taṃ pavattiṃ kathesi. Bhagavā taṃ atṭhuppattiṃ katvā sampattamahājanassa dhammaṃ desesi. Sā desanā mahājanassa sātthikā ahoṣi ti* with *Se Be*; text omits.
41. Reading *Iti Paramatthadīpaniyā Khuddakattakathāya Vimānavatthusmiṃ dasavatthupaṭṭimāṇḍitassa tatiyassa Pāricchatravaggassa atthavaṇṇanā niṭṭhitā* with *Be* for text's *niṭṭhitā ca tatiyavaggavaṇṇanā, Se tatiyavaggavaṇṇanā niṭṭhitā*.

IV

CRIMSON CHAPTER
[MAÑJETṬHAKAVAGGA]

IV.1 EXPOSITION OF THE CRIMSON VIMĀNA [Mañjeṭṭhakavimānavañṇā]

"In a crimson¹ vimāna²". This is the Crimson Vimāna in the Crimson Chapter. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. A certain layfollower there, having invited the Lord and arranged a pavilion in the same³ manner given in the immediately preceding Vimāna, worshipped the Teacher who had seated himself there and then gave alms. Now at that time a certain servant-girl to a good family who had seen a sāla tree in full flower in Blind Men's Grove had gathered some flowers there and made them into hangings, stringing them together with shreds⁴, and who had gathered in addition many shed flowers and the best flowers, had entered the city; and when she saw the Lord seated in that pavilion emanating the six-coloured rays of a Buddha⁵ like the newly arisen sun lighting up the interior of the Yugandhara mountains⁶, she, her heart devoted, worshipping with those flowers, placed the hangings all about his seat and sprinkled the other flowers (around it); then she saluted respectfully, circumambulated him by the right three times and left.

[177] Later on she died and came into being in the realm of the Thirty-three⁷. There appeared for her a vimāna that was made of red crystal and in front of which was a sāla grove the ground of which was strewn⁸ with golden sand. Whenever she⁹ came out of her vimāna and entered the sāla grove the sāla branches would at such times bend down and sprinkle blooms over her. The venerable Mahāmoggallāna, who was conducting a deva tour, saw her surrounded by a retinue of a thousand nymphs and blazing forth with the great iddhi of a deva; he came near to her and asked about the deed she had done with these verses¹⁰:

1. "In a crimson vimāna strewn with golden¹¹ sand you delight in the well-played fivefold instrumental music.
2. Having dismounted from this conjured vimāna made of jewels¹² you plunge into a flowering, all-timely, sāla grove.
3. At the root of whichever sāla you stand, devatā, that same utmost of trees bends down and sheds its flowers.
4. This sāla grove, attended by birds, is tossed about, is set in motion by the wind – like that of the mañjūsaka tree its scent blows in all directions.

5. You smell this fragrance, you behold this non-human¹³ object of sight. On being questioned, devatā, tell of what deed this is the fruit”.

Herein:

1. *In a crimson vimāna (mañjēṭhake vimānasmiṃ)*: in a vimāna made of red crystal; for that which is similar in colour to the sindhuvāra¹⁴ or the bud of the kaṇavīra¹⁵ is called crimson¹⁶. *Strewn with golden sand (soṇṇavālukasaniḥate)*: whose ground is strewn with golden sands that are scattered all about. *You delight in the well-played (ramasi suppavādite)*: you find delight in the well-played (*suppavādite=suṭṭhu pavādītena*, resolution of compound in alternative grammatical form) fivefold instrumental music.

2. *Conjured made of jewels (nimmitā ratanāmayā)*: from this vimāna made of jewels that has been magically created by the craftsman¹⁷ who is your good conduct. *You plunge into (ogāhasi)*: you enter. *All-timely (sabbakālikam)*: at all times pleasant, suiting all seasons; or alternatively flowering at all times¹⁸.

3. *Is set in motion by the wind (vāteritaṃ)*: is so set in motion, stirred, by the wind that its flowers sprinkle down. [178] *Is tossed about (ādhuṭaṃ)*: being fanned¹⁹ ever so gently²⁰ by a slight breeze²¹. *Attended by birds (dijasevitaṃ)*: frequented by flocks of birds such as peacocks and cuckoos and so on²².

That devatā, questioned thus by the elder, explained with these verses:

6. “When I was human, amongst men, I was the servant-girl²³ in an ariyan family²⁴; seeing the Buddha seated I sprinkled him with sāla flowers.

7. And I, devoted, with my own hands presented to the Buddha a well made hanging made of sāla flowers²⁵.

8. I, having done that skilled deed applauded by the Buddha, rejoice²⁶, being one whose grief has gone, happy and sound²⁶”.

Herein:

6. *In an ariyan family : ayirakule=ayyakule* (alternative grammatical form), meaning in my lord's family. *I was : ahuṃ=ahosiṃ* (alternative grammatical form). *I sprinkled (okiriṃ)*: I scattered²⁷ with flowers that had been shed²⁸.

7. *Presented (upanāmesim)*: presented by way of worship.

The rest²⁹ is exactly the same as already given.

Then the venerable Mahāmoggallāna, having taught Dhamma

to that devatā together with her retinue, returned to the world of men and made that matter known to the Lord. The Lord took it as a matter arising and taught Dhamma to the people assembled there. That teaching was of benefit to the world together with its devas³⁰.

The Exposition of the Crimson Vimāna is concluded.

Notes to IV.1

1. Be Te read mañjīṭṭhaka- throughout for text's Se Vv mañjēṭṭhaka-.
2. So Se Be; text adds sovaṇṇavālukasanthate ti idaṃ here.
3. Reading vuttanayen' eva with Be for text's vuttanayena; Se repeats the details of the story more fully.
4. hīrehi – cp SOM 80¹; the expression hīra-hīraṃ karoti is used when a coconut leaflet is torn into thin strips – cp Sinhalese iru-va; EVvP has ekels (NAJ).
5. These are: (1) blue (nīla); (2) yellow (pīta); (3) red (lohita); (4) white (odāta); (5) crimson (mañjēṭṭha); and (6) a combination of these (pabhassara, literally shining). At Asl 13ff it is stated that the first four emanate from specific parts of the body, viz. (1) from the hair and blue portions of the eyes; (2) from the skin and the the yellow portions of the eyes; (3) from the flesh and blood and the red portions of the eyes; and (4) from the bones and teeth and the white portions of the eyes; whilst (5) and (6) have no specific bodily parts associated with them. For a discussion see *Encyclopedia of Buddhism* ii 380ff (sv Aura). These colours form the basis of the Buddhist flag seen in South Asia.
6. Reading Yugandharapabbatakucchiṃ obhāsayaṃānaṃ bālasuriyaṃ viya chabbāṇṇabuddharaṃsiyo vissajjētvā nisinnaṃ Bhagavantaṃ with Se Be for text's Bhagavantaṃ nisinnaṃ. On sunrise over the Yugandharas see PS 147¹⁵².
7. Reading Tāvatiṃsabhavane with Se Be for text's Tāvatiṃsesu.
8. Reading -santhata- with Se Be for text's -sanharita-.
9. Text Se add devatā here; Be omits.
10. Reading taṃ accharāsaḥassaparivutaṃ mahatiyā deviddhiyā jaḷamānaṃ āyasmā Mahāmogallāno devacārikaṃ caranto disvā tassā samīpaṃ upagantvā imāhi gāthāhi katakammaṃ pucchi with Se for text's taṃ āyasmā Mahāmogallāno heṭṭhā vuttanayen' eva upagantvā imāhi gāthāhi pucchi; Be = text save for omitting eva and inserting katakammaṃ before pucchi.
11. Reading soṇṇa- with Se Be Vv for text's Te sovaṇṇa-.
12. Reading ratanāmayā with Se Be Te Vv for text's ratanamayā.
13. Reading amānusam with Se Be Te Vv for text's 'mānusam.
14. So Se Be for text's sindhavāra; this is the tree Vitex Negundo.
15. Cp PS 11³ for a discussion of the identity of this flower.

16. Text inserts an additional mañjeṭṭhaṃ here; Se Be omit.
17. sippinā; not listed by PED but cp Childers sv sippī.
18. Reading sabbakāle(su) pupphanakaṃ with Be(Se) for text's sabbakālapupphanakaṃ.
19. Reading vidhūyamānaṃ, a vl of Se for text's Se Be vidhūpamānaṃ; according to PED vidhūpeti is active but cp n 29 on preceding Vimāna.
20. Reading saṅkasaṅkakaṃ with Se Be for text's saṅkakaṃ.
21. Se reads mārutena for text's Be mālutena.
22. Reading mayūrakokilādi with Se Be for text's mayūrakoṅcākokilādi; since there is no mention of any pond in this vimāna, the presence of koṅca, herons, is unlikely.
23. Reading dāsī with Se Be Te Vv for text's dāsī.
24. Reading ayirakule with Se Be Vv for text's Te ayyirakule.
25. I follow the division of the verses in Se Be Vv; Te = text.
26. Reading sampamodāṃ' anāmayā with Se Be Te Vv for text's sampamodāmi 'nāmayā.
27. Reading vippakiriṃ with Se Be for text's vippakiri.
28. muttapupphehi, so text Se; Be reads pupphehi here.
29. Reading sesaṃ with Se Be for text's sesaṃ sabbāṃ.
30. Reading athāyasmā Mahāmogallāno sapaṇḍarāya tassā devatāya dhammaṃ desetvā manussalokaṃ āgantvā Bhagavato taṃ atthaṃ nivedesi. Bhagavā taṃ atthupattiṃ katvā sampattamahājanassa dhammaṃ desesi. Desanā sadevakassa lokassa sātthikā ahoṣi ti with Se Be; text omits.

IV.2 EXPOSITION OF THE SHINING VIMĀNA [Pabhassaravimānavañṇanā]

"You with the shining, most excellent sheen of complexion". This is the Shining Vimāna. How did it¹ originate?

The Lord was staying at Rājagaha. And² at that time there was in Rājagaha a certain layfollower utterly devoted to the elder Mahāmogallāna. A daughter of his had faith and devotion and she too had an abundance of respect and thoughtfulness³ for the elder. Then one day the venerable Mahāmogallāna who was wandering about in Rājagaha in search of alms approached that family. When she saw the elder she was filled with satisfaction; she prepared a seat and when the elder was seated thereon she worshipped him with a garland of jasmine [179] and poured sweet

treacle into the elder's bowl. The elder, desiring to show his appreciation, seated himself. She made it known that such was not the occasion on account of the many things connected with the household life that had to be done saying, "I will hear Dhamma another day", saluted the elder and took her leave of him. And on that very same day she⁴ died and came into being amongst the Thirty-three. The venerable Mahāmōggallāna approached her and questioned her with these verses:

1. "You with the shining, most excellent sheen of complexion, with lower-garments⁵ of brightly dyed clothes, of great iddhi and with your members gleaming like sandal – who are you, beautiful devatā, who are saluting me?
2. 'nd your couch of great value, decorated with various jewels, gleaming⁶, whereon you, seated, are brilliant, like the King of Devas in the Nandana Grove.
3. What good conduct did you perform⁷ in the past, O august one? Of which deed do you experience this result in the devaloka? On being questioned, devatā, tell of which deed this is the fruit".

Herein:

1. *You with the shining, most excellent sheen of complexion (pabhassaravaravaṇṇanibhe)*: it is a sheen (*nibhā*) since it sheens (*nibhāti*), since it illumines⁸; a sheen that is itself a complexion is a sheen of complexion. It is a shining, most excellent sheen of complexion since this sheen of complexion of hers⁹ is shining¹⁰ due to its shining¹¹ in the extreme and most excellent, utmost, through the absence of any skin-blemish. It is said by way of addressing her thus, "You with the shining, most excellent sheen of complexion". *With lower garments of brightly dyed clothes (surattavatthanivāsane)*: who are clothed in brightly (*su=suṭṭhu*, alternative grammatical form) dyed clothes. *With your members gleaming like sandal (candanaruciragatte)*: with your members gleaming as though smeared with sandal, meaning with the constituent parts of your body brightly glittering and lovely as though very thickly smeared with gosiṣa-sandal¹²; or alternatively with your members gleaming¹³ on account of a smearing of sandal¹⁴.

The devatā, questioned thus by the elder, explained with these verses:

4. "As you were wandering about for alms¹⁵ I gave a garland

and treacle, sir; of that deed do I experience this result in the devaloka.

5. And remorse is mine (in that) I made a mistake and did wrong¹⁶, sir; [180] I would not hear¹⁷ Dhamma well taught by the King of Dhamma.

6. Therefore I say to you, O blessed one, whoever there might be who is to be shown pity by me, him should you cause to take up¹⁸ Dhamma well taught by the King of Dhamma.

7. And those who possess faith in the Jewels of the Buddha, the Dhamma and¹⁹ the Saṅgha, these brilliantly exceed²⁰ me in life-span, fame and lustre; through²¹ their ardency other devas who are quite beyond me in complexion are of far greater iddhi than I".

Herein:

4. *A garland (mālaṃ)*: a jasmine flower. *Treacle (phāṇitaṃ)*: treacle made from the juice of sugar-cane.

5. *Remorse (anutāpo)*: an uneasy conscience. She says the reason for this is (as follows): "I made a mistake and did wrong²², sir", and then indicates the form that this took: *I would not hear Dhamma (sāhaṃ dhammaṃ nāssosiṃ)*: I would not at that time hear Dhamma from you who desired to teach it. Of what kind? That is *well taught by the King of Dhamma (sudesitaṃ dhammarājena)*, meaning well proclaimed²³, through being lovely in the beginning and so on²⁴ and through being certain of leading one out (of saṃsāra)²⁵, by the Perfect Buddha.

6. *Therefore* : *taṃ=tasmā* (alternative grammatical form), due to the fact that it is well taught by the King of Dhamma and due to its being a cause for remorse for those such as me not hearing it. *To you* : *taṃ=tuvaṃ*²⁶ (alternative grammatical form), meaning to you (*tuyhaṃ*). *There might be* : *y' assa=yo assa* (resolution of compound). *Who is to be shown pity* : *anukampiyo=anukampitabbo* (alternative grammatical form). *Whoever* : *koci=yo koci* (explanation of syntax)²⁷. *Dhamma (dhammesu)*: Dhamma such as morality and so on²⁸. An alternative reading is *dhamme hi*, meaning Dhamma that is the Teaching; or alternatively it is a distortion of number²⁹, *hi* being a mere particle. *Him (taṃ)*: the person who is to be shown pity. *Well taught* : *sudesitaṃ=sutṭhu desitaṃ* (resolution of compound).

7. *These brilliantly exceed me (te maṃ ativirocanti)*: these devaputtas who have devotion with respect to the Three Jewels

are brilliant, surpassing me. *Through their ardency (patāpena)*: through their effulgence, through their majesty. *Other (aññe)*: these other. *Than I (mayā)*: this is the instrumental case in the (sense of the) ablative. [181] She points out that the devās who are quite beyond her in complexion and of far greater iddhi are these very ones who are utterly devoted to the Three Jewels.

The rest is exactly the same as already given.

The Exposition of the Shining Vimāna is concluded.

Notes to IV.2

1. Reading tassa kā with Se Be for text's kā.
2. Reading ca with Se Be for text's kho pana.
3. Reading -cittikāra- with Se Be for text's -cittikāra-.
4. Reading sā with Be; text Se omit.
5. Reading -nivāsane with Se Te Vv for text's Be -vasane.
6. Reading ruciro with Se Be Te Vv for text's ruriro.
7. Reading ācarī with Se Be Vv for text's Te ācari.
8. Be reads dibbati for text's Se dīppati.
9. Text erroneously inserts a comma before etissā.
10. pabhassara-.
11. obhāsana-.
12. Se reads gosīsaka-, Be gosīta- here; PED sv gosīta no doubt follows Hardy's suggestion (VvA 364) that this meant "mixed with milk" which was made in all probability before his emendation to gosīta (VvA 373). The term is probably the Pali equivalent of Skt gośirṣa (cp SED sv), a fragrant kind of sandalwood.
13. Reading ruciragatte with Se Be for text's rucirataragatte.
14. Reading candanānulepena with Se Be for text's candanānulepanena.
15. Reading piṇḍāya with Se Be Vv for text's piṇḍāya, Te piṇḍāya.
16. Reading dukkataṃ with Se Vv for text's Be Te dukkhitāṃ.
17. Reading nāssosim with Se Be Te Vv for text's nāssosim.
18. samādapetha; this always occurs as second in a series of four verbs describing the sequence of events during which someone already on one or another of the supermundane paths is steered into its fruit: by means of Dhamma-talk something is indicated (sandasseti) – usually the khandhas (SA i 177; cp DA 473) which are thus seen as though face to face with them (AA ii 353); one is then made to take up (samādapeti) some practice associated with this; one is furthermore made keen (samuttejeti) with respect to this; and one is finally purified (sampahamseti) with a result that, if on the arahant-path, one becomes free of the āsavas (e.g. D ii 42ff, iii 27; Ud 74), or if on the path of the sotāpanna established in the

sotāpatti-fruit (Ud 49f). See also my *Divine Revelation in Pali Buddhism*, London, 1986, pp 102ff.

19. ca; Be omits.
20. ativirocanti; not listed by Childers or PED but cp CPD sv which does not notice this occurrence.
21. According to Vv p 59³ this should form part of the present verse despite being given as a separate verse in all texts.
22. Reading dukkatam with Se for text's Be dukkhitam; cp n 16 above.
23. Reading svākkhātam with Se for text's svākhyātam, Be svākhātam.
24. An allusion to the passage cited in full at VvA 37 above.
25. Perhaps an allusion to S v 380; text inserts dhammassa here, Se Be omit.
26. So Se Be for text's tvaṃ; tam, tvaṃ and tuvaṃ are all accusative. tuyhaṃ dative/genitive.
27. That is, y' assa (=yo assa) . . . koci of verse 1 to be taken as yo koci assa
28. Cp VvA 155³².
29. The term dhammesu, the reading of the verse before Dhammapāla, is in fact locative plural, although I have felt it better to render it by the singular expression 'Dhamma'. In considering the alternative reading of dhamme hi, Dhammapāla first suggests it is truly locative singular, dhamme, when it would mean sāsanadhamme. Dhamma that is the Teaching, and then adds that it might after all still be plural, when it would have to be seen as given with a distortion of number, that is locative singular where locative plural was intended.

IV.3 EXPOSITION OF THE ELEPHANT VIMĀNA [Nāgavimānavañṇanā]

"With heaps of gems and shining gold, adorned". This is the Elephant Vimāna. How did it¹ originate?

The Lord was staying at Benares, in the Deer Park at Isipatana. At that time a female layfollower, a resident of Benares who had faith and devotion and who was endowed with morality and good conduct, had woven on behalf of the Lord a pair of clothes, had them be well and thoroughly rinsed and then approached and placed them at the Lord's feet and spoke thus, "Lord, may the Lord, out of pity, accept this pair of clothes, that

it be to my long term well-being and happiness". The Lord accepted it and then, seeing² that successful attainment of the potential was hers, taught Dhamma. At the conclusion of that Teaching she³ became established in the sotāpatti-fruit; she saluted the Lord, circumambulated him by the right and went home. Not long afterwards she died and, arisen amongst the Thirty-three, came to be beloved of Sakka, King of Devas, and his favourite, Yasuttarā by name. On account of the majesty of that meritorious deed of hers there came into being a most excellent elephant covered with nets of gold and on its back there came into being a pavillion made of gems with a beautifully prepared couch of jewels in its midst; whilst on its two tusks there appeared two delightful lotus ponds emblazing with lotuses and water-lilies. There, standing amidst the pericarps of the lotuses were devadhītās, with the fivefold musical instruments upheld, who were both dancing and singing.

The Teacher, having stayed at Benares as long as suited him, set out⁴ on tour in the direction of Sāvātthi and in due course reached Sāvātthi. Once there, the Lord stayed at Sāvātthi, in Anāthapiṇḍika's Resort⁵ in Jeta's Grove. Then that devatā surveyed the heavenly excellence she was experiencing and, pondering its cause, realised its cause was her gift of a pair of clothes to the Teacher. Filled with satisfaction and with devotion and veneration towards the Lord [182] she came, desiring to salute him, through the air when night was far spent mounted on the back of her most excellent elephant, descended therefrom, saluted the Lord and then stood to one side holding up an añjali salute. The venerable Vaṅgīsa, with the Lord's permission, questioned her with these verses:

1. "Having mounted a most excellent elephant, a great one, beautifully trimmed, faced with nets of gold⁶, with heaps of gems and shining gold, adorned you are come here in mid-air⁷ through the sky.
2. On⁸ the elephant's two tusks are conjured clear-watered⁹ pools of lotuses in full blossom; and¹⁰ on⁸ the lotuses there are divided up throngs of musical instruments¹⁰ whilst these captivating ones dance.
3. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were

human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

Herein:

1. *Adorned (alaṅkatā)*: embellished with all your decorations. *With heaps of gems and shining gold (muṅikañcanācītaṃ)*: with these heaps of illumining¹¹ gems and gold. *Faced with nets of gold (suvanṇajālacītaṃ)*: covered with nets of gold¹². *A great one (mahantaṃ)*: an abundant one. *Beautifully trimmed (sukappitaṃ)*: beautifully fastened by way of fastenings for going about. *In mid-air (vehāyaṣaṃ)*: on the elephant's back which is in mid-air. *Through the sky (antaḷikkhe)*: through the air. *Alaṅkatamaṅikañcanācītaṃ* (with heaps of gems and shining gold and adorned) is also a reading¹³. This is the meaning in brief here: having mounted the utmost elephant that has been got ready¹⁴, a great one, an extremely gigantic one, faced¹⁵, bedecked, with nets of gold, with elephant-ornaments of the kind that are ornaments for the frontal lobes and so on, with heaps of gems and shining gold, inlaid by way of adornment¹⁶ with extremely illumining¹¹ gems and shining gold, adorned¹⁷ with all your ornaments – or alternatively and adorned¹³ – you, devatā, [183] seated on this elephant's back are come here, into our presence, through the air itself.

2. *On the elephant's two tusks are conjured (nāgassa dantesu duvesu nimmitā)*: on this one's¹⁹, on this Eṛāvaṇa-like²⁰ king of elephants', two tusks are beautifully put together by the craftsman who is (your) good conduct two lotus ponds. *Throngs of musical instruments (turiyagaṇā)*: collections of the fivefold musical instruments. *There are divided up (pabhijjare)*: there undergo division (*pabedhaṃ gacchanti*) by way of the twelve divisions of tempo²¹. And (some) read *pavajjare* (there are sounded), meaning there are played²² in those modes.

The devatā, questioned thus by the elder, answered with these verses:

4. "Having approached Benares I gave a pair of clothes to the Buddha; having saluted²³ his feet I seated myself on the earth – and contented²⁴ I made the añjali salute.

5. And the Buddha, whose skin resembles shining gold, taught²⁵ me of the impermanence of uprising and dukkha, of the unconditioned, of the cessation of dukkha that is eternal; he taught²⁶ the path whereupon I perceived²⁷.

6. With but a trifle of life-span left I died and when I fell from there I arose²³ renowned in the group of the Thirty; a chief-wife²⁹ of Sakka am I, named Yasuttarā, well known in (all) directions".

Herein:

4. *On the earth (chamā)*: on the ground, for this is the nominative case in the sense of the locative. *Contented (vittā)*: satisfied.

5. *Whereupon (yato)*: upon the Teacher's Teaching on Dhamma which (the Buddhas) have themselves discovered³⁰. *I perceived (vijānisam)*: I penetrated the Four Truths.

6. *With but a trifle of life-span left (appāyukī)*: being with but a trifle of life-span left on account of a deed having gone³¹ to its own extinction as though filled with the purpose³² that, "having done such a lofty meritorious deed, there is thus no need for you to stay in this predominantly miserable human existence". *A chief-wife (aññatarā pajāpatī)*: [184] one of sixteen thousand queen-consorts. *Well known in directions (disāsu vissutā)*: known and renowned in all directions in the two devalokas.

The rest is exactly the same as already given.

The Exposition of the Elephant Vimāna is concluded.

Notes to IV.3

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *disvā* with Se Be for text's *disvāna*.
3. Reading *sā desanāvasāne* with Se Be for text's *desanāvasāne sā*.
4. Reading *pakkāmi* with Se Be for text's *pakkami*.
5. Reading *Anāthapiṇḍikassa ārāme* with Be; text Se omit.
6. Se Te Vv read *suvaṇṇajālacittam* for text's Be *sovaṇṇajālacittam*.
7. Se Te read *vehāsayaṃ*, Vv *vehāsayaṃ*, for text's Be *vehāyasaṃ*; PED sv *vehāyasa* omits the number of the verse.
8. It is not clear exactly how these ponds were thought to be situated on these tusks.
9. Be Te read *acchodakā* for text's Se Vv *acchodikā*.
10. Reading *ca tūriyagaṇā* with Se Vv (Be *ca tūriyagaṇā*) for text's *caturiyagaṇā*, Te *tūriyagaṇā*.
11. Be reads *dibbamānehi* for text's Se *dippamānehi*.
12. *hemajāla-*.
13. When it is to be seen predicated as a whole of the elephant; that is to say, 'adorned' is to be taken as referring to the elephant rather than, as understood above, to the *devatā*.
14. *sajjam*; Be omits.
15. Be reads *cittam*, text Se *cittam*, here; cp n 6.

16. Reading alaṅkaraṇavasena with Se Be for text's alaṅkaraṇavasena.
17. Now addressing the devatā.
18. That is, as a continuation of the description of the elephant; cp n 13. Be reads alaṅkatamaṅkaṅcaṅcācitam for text's Se alaṅkatam vā maṅkaṅcaṅcācitam, thereby obscuring the alternatives.
19. Reading imassa with Be for text's Se imassa hi.
20. Cp VvA 15. At DhPA i 273f Erāvaṇa creates a pavilion for Sakka with a jewelled couch at its centre, which is reminiscent of the pavilion on this elephant's back. In addition, "Erāvaṇa created thirty-three water-pots for the thirty-three gods. Each vessel bore seven tusks, each fifty leagues long; each tusk bore seven lotus-tanks; each lotus-tank bore seven lotus-plants; each lotus-plant bore seven flowers; each flower seven leaves; and on each leaf danced seven celestial nymphs. Thus on all sides round about for a space of fifty leagues there were dancing assemblies poised on elephants' tusks" (BL i 320).
21. layabhedānam; laya is tempo and SED sv mentions three varieties or kinds: druta (quick), madhya (moderate) and vilambita (slow).
22. Reading vāḍiyanti with Se Be for text's vādayanti.
23. Se Vv read vanditva, m.c., for text's Be Te vanditvā.
24. Contrary to SOM 83⁴, text Se Be all read vittā c' ahaṃ, Vv vittā v' ahaṃ, Te cittāva taṃ. It probably means more 'overjoyed' than 'contented' and Dhammapāla would have been better to explain this as vedajātā rather than tuṭṭhā (NAJ).
25. Reading adesayī with Se Vv for text's Be Te adesayi.
26. Se Vv read adesesi for text's Be Te adesayi.
27. Reading vijānisam with Be Vv (Te vijānisam) for text's Se vijāriyam. The tense is to be understood as aorist, as the cty below confirms. Penetration of the Four Truths, including sight of the path, marks the beginning of the Brahmācariya, not its conclusion as SOM 84 seems to suggest. Cp Vv 16^{7,11} for similar.
28. Be Te Vv read upapannā for text's Se uppannā.
29. Be Te read pajāpati for text's Se Vv pajāpatī.
30. Cp VvA 50.
31. Reading gatena with Se Be for text's katena, normally we might translate 'become exhausted' rather than the more literal 'gone to exhaustion' which seems required here to emphasise the aspect of purposeful intent.
32. -abhisandhinā; abhisandhi is not listed by PED but cp Childers, CPD sv.

IV.4 EXPOSITION OF ALOMĀ'S VIMĀNA [Alomāvimānavañṇanā]

"With surpassing complexion". This is Alomā's Vimāna. How did it originate?

The Lord, who was staying at Benares, in the Deer Park at Isipatana, dressed early in the morning and, taking bowl and robe, entered Benares in search of alms. A woman¹ with a miserable existence there, named Alomā, saw the Lord; seeing nothing else fit to be given she, with devoted heart, presented crumbling, unsalted, dried-up kummāsa-cake thinking, "Even such as this, given to the Lord, will be of great fruit for me". The Lord accepted it. She made known her satisfaction, making that gift its object. Later on she died and came into being amongst the Thirty-three. The venerable Mahāmoggallāna asked her:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
 2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
 3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
- And she explained this to him. This was said to show this:
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
 5. "Now I², in Benares, devoted, with my own hands gave to the Buddha, to the one related to the sun, dried-up kummāsa-cake.
 6. Behold the fruit of lumps of dried-up³ and unsalted⁴ kummāsa-cake! Who will not perform⁵ meritorious deeds after seeing the happy Alomā?
 7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
 8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

6. *After seeing the happy Alomā (Alomaṃ sukhitaṃ disvā):* [185] after seeing even Alomā thus happy with heavenly happiness after giving but mere⁶ dried-up kummāsa-cake. *Who will not perform meritorious deeds (ko puññaṃ na karissati);* who indeed, wishing for his own well-being and happiness, will not perform meritorious deeds.

The rest is exactly the same as already given.

The Exposition of Alomā's Vimāna is concluded.

Notes to IV.4

1. Se Be read -itthī for text's -itthi.
2. Reading ahañ ca with Se Be Te Vv for text's ahaṃ.
3. Reading sukkhāya with Be Te Vv for text's Se sukkhāya ca.
4. Reading aloṇikāya with Se Be Te Vv for text's aloṇakāya.
5. Vv alone adds ti here.
6. Reading sukkhakummāsamattam with Se Be for text's sukkhakummāsam.

IV.5 EXPOSITION OF THE RICE-SCUM GIVER'S VIMĀNA [Kaṅjikadāyikāvimānavappanā¹]

"With surpassing complexion". This is the Rice-Scum Giver's Vimāna. How did it originate?

The Lord was staying at Andhakavinda². At that time there arose a disease of the winds³ in the Lord's abdomen. The Lord consulted the venerable Ānanda saying, "Please go, Ānanda, and when you have wandered in search of alms, please bring me some rice-scum for medicinal purposes". The venerable Ānanda gave his consent⁴ to the Lord saying, "So be it, Lord", took the bowl that had been given him⁵ by the Great Kings and (went and) stood at the door of the dwelling of a physician who supported him. When she saw him the wife of that physician went out to meet him, saluted him, took his bowl and asked the elder, "What kind of medicine do you⁶ need, sir?" It is said that being endowed with intelligence she realised that the elder came there,

not for the sake of almsfood, but when there was some business involving medicine. When he said, "Rice-scum", she thought, "This medicine cannot be for my worthy one⁷ for this is none other than the Lord's bowl. Come, let me prepare rice-scum befitting the Saviour of the World", and, filled with satisfaction and full of veneration, she prepared rice-gruel containing jujube⁸ juice and filled the bowl; whilst by way of an accompaniment to this she procured other foods and despatched these. As soon as the Lord had partaken of this that illness was allayed.

Some time later she died, arising amongst the Thirty-three (where) she enjoyed herself, experiencing great heavenly excellence. The venerable Mahāmoggallāna who was conducting a deva-tour saw her roaming about with her retinue of a thousand nymphs and questioned her about the deed done by her with these verses⁹:

1. [186] "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

And she explained:

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
5. "In Andhakavinda¹⁰ I gave to the Buddha, to the one related to the sun, rice-scum cooked with jujube and fumigated with oil¹¹,
6. And mixed with medicinal peppers¹², garlic and lāmañjaka¹³ – I gave with a heart serene with respect to that upright one.
7. She who might act¹⁴ as queen-consort to a wheel-turning king – a woman¹⁵, lovely in all her limbs and supreme-looking to her husband – is not worth the sixteenth part of those¹⁶ alms of rice-scum.
8. A hundred nikkhas, a hundred horses, a hundred mule-drawn chariots, a hundred thousand maidens bedecked with jewelled earrings¹⁷, are not worth¹⁸ the sixteenth part of those¹⁶ alms of rice-scum.

9. A hundred Himalayan nāgas with tusks like poles, hefty, mātaṅga elephants with golden necklaces and dressed with golden trimmings¹⁹ are not worth¹⁸ the sixteenth part of those¹⁶ alms of rice-scum.

10. He who would act here as the authority over the four continents, even²⁰, is not worth the sixteenth part of those¹⁶ alms of rice-scum”.

Herein:

5-6. *I gave rice-scum cooked with jujube and fumigated with oil (adāsīm kolasampākam²¹ kañjikam teladhūpiṭam):* I cooked rice-gruel in the remaining portion of astringent ferment of jujube²² mixed with four parts of water²³ that had been reduced to one quarter, seasoned²⁴ it with spices such as triple-spice²⁵, ajamoja²⁶, asafoetida, cumin and garlic and so on, fumigated it nicely causing it to take on the scent of lāmañja²⁷ and, with devoted heart, poured it into the Lord's bowl – I gave it specifying it for the Teacher. She points out that she set it in the elder's hands. For this reason she said: [187] “And mixed with medicinal peppers, garlic and lāmañjaka – I gave with a heart serene with respect to that upright one”.

The rest is exactly the same as already given.

Thus when that devatā had made clear the deeds of good conduct that had been accumulated²⁸ by her the venerable Mahāmoggallāna taught Dhamma to her together with her retinue, returned to the world of men and informed the Lord of that incident. The Lord took that matter as a matter arising and taught Dhamma in the midst of the four assemblies. That teaching was of benefit to those people²⁹.

The Exposition of the Rice-Scum Giver's Vimāna is concluded.

Notes to IV.5

1. Reading -dāyikā- with Se Be Te Vv for text's -dāyika-.
2. A village near Rājagaha; cp PvA 105ff.
3. vātarogo; cp PS 106³.
4. Be reads paṭissunitvā for text's Se paṭissunitvā.
5. That is, the Buddha, not Ānanda; cp SOM 85².
6. Se Be read vo for text's te.
7. ayyassa; he is her worthy one since he is dependent upon her and her family for his support.

8. *Zizyphus jujuba*; the juice is astringent and often used in medicines.
9. Reading *devacārikam caranto tam accharāsahassaparivārena vicarantiṃ disvā tāya katakammaṃ imāhi gāthāhi pucchi* with Se Be for text's *tam imāhi gāthāhi pucchi*.
10. Be reads *Andhakavindamhi* for text's Se Te Vv *Andhakavindasmiṃ*.
11. EVvP states that she vaporized the oil and fragrantly fumigated – NAJ. This seems akin to the practice prevalent in modern Ceylonese cookery known as 'tempering' (from the Portuguese 'temperadu' meaning 'to fry and season') in which various ingredients, often of an aromatic nature, are quickly fried in oil that has been heated to a very high temperature thereby releasing their aroma. The mixture is then added to the dish either during the course of its preparation or, perhaps more frequently, just prior to serving, enhancing the appearance and flavour of the dish and stimulating the digestive juices – and whetting the appetites – of those to whom it is to be served. Cp cty and n 27 below.
12. *pippalyā*; according to PED and SED *pippalī* (Skt *pippalī*) is the long pepper, *Piper longum*. NAJ believes this may be the medicinal pepper, known as *tippilī* in Sinhalese, which is distinct from *pippalī* (also called *marica* and thus black pepper); whereas the Sinhalese-English Dictionary takes *tippilī* and *pippalī* to be one and the same plant, the long pepper *Piper longum*. Whatever its true identity, the *pippalī* cannot have been the chilli since this was unknown in India and Ceylon until the activities of the Portuguese in the Indian Ocean.
13. See n 27 below.
14. Reading *kāreyya* with Se Be Te Vv for text's *kareyya*.
15. Vv erroneously reads *nāri* here for text's Se Be Te *nārī*.
16. Reading *etassa* with Se Te Vv and II.3⁷ for text's Be *ekassa*.
17. Vv erroneously reads *-kunṇalā* here for text's Se Be Te *-kunḍalā*; cp II.3⁸.
18. Reading *nāgghanti* with Se Be Te Vv for text's *nāgghati*.
19. Reading *hemakappanavāsasā* with Se Be Vv for text's Te *hemakappanivāsasā*.
20. *catunnaṃ pi ca* – so text Se and II.3¹⁰; Be Vv read *catunnam api*, Te *catunnaṃ pi*.
21. Be reads *kolasampāpakam*, presumably in error. Whilst *kola* seems usually in Pali to mean 'jujube', being glossed in the cties, as here, by *badara* (jujube) – cp PED for details – it is nonetheless true that according to SED it can also denote the long pepper, *Piper longum*. Similarly it would seem that in Sinhalese *kolaka* and *kolavallī* both denote *Piper longum*, or *tippilī* (cp n 12 above), and *koli* the jujube, although the latter can also denote the variety of pepper known as *Piper Chawya* (see Sinhalese-English Dictionary svv). One may wonder which the author(s) of the verse originally intended us to understand.

22. Reading *badaramodakakasāve* with Se Be for text's *badaramodakasāve*; only Childers gives *modaka* as 'ferment', the term usually meaning 'a sweetmeat'.
23. Reading *catuṅṅunodakasamodite* with Be for text's *-sammodite*, Se *catuṅṅunodakasammodite*.
24. EVvP gives the following ingredients: ginger, pepper, medicinal pepper, *ajamodaka*, *asafoetida*, garlic and black cumin (NAJ); cp following notes.
25. *tikaṭuka*; PED sv *kaṭuka* states that these three spices are *ajamoja*, *hiṅgujivaka* and *lasuṇa*, that is, the subsequent terms in the compound. But *hiṅgujivaka*, not subsequently listed under *hiṅgu*, is clearly a dvanda compound made up of *hiṅgu* (*asafoetida*) and *jivaka/jiraka* (cumin) – and thus we find that *tikaṭuka*, "three spices", is followed not only by four, rather than three, spices but also by the expression 'and so on' suggesting more. *Tikaṭuka* seems therefore to be a further spice, perhaps itself a combination of three ingredients, as is *garam masala* a mixture of four spices and *pañca-phora* a mixture of five. SED sv *kaṭukatraya* gives these as ginger, black and long pepper, just as the Sinhalese-English Dictionary explains *tiktā* and *tikuḷu* as a 'febrifuge of ginger, black and long pepper'. According to PED sv *kaṭuka* these three – *siṅgiveraka* (ginger), *marica* (black pepper) and *pippali* (long/medicinal pepper – cp n 12 above) all appear in the context of *kaṭuka* at J iii 86 and these facts, taken together, would make it reasonable to suppose that *tikaṭuka* referred to these same items here. This being so, we would find that the recipe consisted of seasoning with ginger, black and long/medicinal pepper, *ajamoja*, *asafoetida*, cumin and garlic (and so on) – which is precisely the list of ingredients given by EVvP. For rice-gruel with *tikaṭuka* see also B Disc i 111¹, iv 286f, the latter seemingly reminiscent of the episode recorded in this *Vimāna*.
26. According to PED sv cumin. SED however claims that *ajamoda*, *ajamodā* and *ajamodikā* all denote "common Caraway, the species called *Ajwaen* (*Ligusticum Ajwaen*), a species of Parsley (*Apium Involucratum*)", which would accord with Sinhalese usage in that *ajamodā* denotes caraway (*Carum carui*), *ajamoda/ajamojaka* the *Carum copticum* variety of caraway, *ajamoda/ajamojaka* also denoting a kind of parsley (*Petroselinum sativum*) as does the Sinhalese *asamodagam* which seems to be a synonym (NAJ) and which is used in certain decoctions – and it will be noticed that decoction is involved in the preparation of this medicinal dish. Caraway and parsley belong, of course, to the same family, *Umbelliferae*. However a Tamil friend has pointed out that in his opinion *ajamoda* is *oregano*. 'Oregano' is derived from a Greek compound meaning 'joy of the mountains' and it may well denote the same herb originally understood as *ajamoda*, literally 'goat's delight'.
27. So Se Be for text's *lāmañca-*. The identity of *lāmañja/lāmañjaka* is,

as with so many of the botanical species encountered throughout this text, rather obscure. NAJ suspects, perhaps basing his deduction upon the recipe cited in EVvP (n 24 above), that this may be black cumin, or kaḷuduru in Sinhalese. But it seems to me that the implication of this passage is that lāmañja is a further ingredient used in the process of fumigation or tempering. According to PED it is the root *Andropogon muricatus*, which is also the opinion of SED sv lāmajjaka; whilst according to the Sinhalese-English Dictionary lāmaccha/ lāmajjaka is the root of cuscus grass, sāvāndarā-mūla, explaining the latter as the fragrant *Andropogon squarrosus*. With this may be compared the statement in Apte's Dictionary sv lāmajjakam that this is the root of a particular fragrant grass known as virāṇamūla, and sv virāṇam that the latter is used as a refrigerant (SED also explaining virāṇa as the fragrant grass *Andropogon muricatus*). For in modern India cuscus grass (Hindī khas-khas) is certainly a fragrant grass, rather like straw, which is hung, wetted, in houses at those places where there is a passage of air, having a cooling effect – and it would seem, all things considered, that lāmañja was the root of this grass and the source of the fragrance added to the dish during the process of tempering.

28. samupacita-; not listed by PED.
 29. Reading evaṃ āyasmā Mahāmoggallāno tāya devātāya attanā samupacitasucaritakamme āvikate (āvīkate) sapaṇvārāya tassā dhammaṃ desetvā manussalokaṃ āgantvā taṃ pavattiṃ Bhagavato ārocesi. Bhagavā taṃ atthaṃ aṭṭhuppattiṃ katvā catuparisamajjhe dhammaṃ desesi. Sā desanā mahājanassa sātthikā ahoṣi ti with Be (Se); text omits.

IV.6 EXPOSITION OF THE VIHĀRA VIMĀNA [Vihāravimānavañṇanā]

“With surpassing complexion”. This is the Vihāra Vimāna. How did it originate?

The Lord was staying at Sāvattthi, in Jeta's Grove. At that time the great female layfollower Visākhā, who had been encouraged by her friends and attendants to roam in the park on a certain day of festivity, when well bathed and anointed¹, ate good food, put on her great-creeper parure and then came out of the house with great authority and great circumstance² surrounded by as

many as five hundred friends³. Going towards the park she thought, "What do I want with useless sporting, as though I were a young girl? Come, I will go to the vihāra, salute the Lord and the worthy ones who are inspiring to the mind⁴ and hear Dhamma⁵", and went to the vihāra, stood on one side, removed the great-creeper decoration, gave it⁶ into the hand of her servant-girl, then saluted the Lord and seated herself to one side. The Lord taught Dhamma to her. After hearing Dhamma, she saluted the Lord, circumambulated him by the right and saluted the monks who were inspiring to the mind⁴; she came out of the vihāra and, when she had gone a short distance, said to her servant-girl, "Come, now, I will put on my decoration". She had made⁷ a bundle of it, tied it up and set it aside in the vihāra; she had then roamed about here and there and since, at the time of going, she had gone forgetting (to retrieve) it, she now desired to turn back saying, "I have forgotten it. Please wait, my lady⁸, and I will fetch it". Visākhā said, "Well, if it has been set aside in the vihāra and forgotten then I will give it up for the sake of that⁹ same vihāra", [188] went to the vihāra, approached the Lord, saluted him and making known her intention said, "I will have built¹⁰ a vihāra, Lord; may the Lord, out of pity, give me his consent". And the Lord consented with his silence.

She handed over the decoration that was worth nine koṭis and a hundred thousand more besides and with the venerable elder¹¹ Mahāmoggallāna superintending the new work she had completed¹² in nine months a vihāra, having them build a great palace – with a thousand surrounding palaces¹³ in turn accompanied by huts, pavilions and walkways and so on – a befitting residence for the Lord Buddha and the order of monks, adorned with a thousand chambers, with five hundred chambers on its lower storey¹⁴ and five hundred chambers on its upper storey¹⁵, and similar to a deva-vimāna; it was captivating, the constituent parts of the building such as its walls, pillars, main beams and curved beams, roof-ridges¹⁶, door-posts, lattice-windows and stairways and so on being well proportioned; it was delightful, its woodwork being delightfully carved¹⁷; it was lovely, its plaster-work being beautifully executed¹⁸; it was decorated with paintings¹⁹ – works of garlands and works of creepers and so on – beautifully put together; whilst its ground surface was similar to a beautifully finished mosaic²⁰ of gems. And when the

vihāra was finished, as she was having them perform²¹ the dedication of the vihāra with a similar nine koṭis of gold²², she ascended into the palace accompanied by as many as five hundred of her friends, saw its²³ excellence and, full of satisfaction, said to her friends, "You should show your appreciation for this merit pursued by me in having built²⁴ such a palace as this – I wish to give you this as an assigned gift". With their hearts devoted, they all showed their appreciation saying, "Oh, how good! Oh, how good!" A certain female layfollower²⁵ there particularly set her mind²⁶ on that assigned gift. Not long afterwards she died and came into being amongst the Thirty-three. Through the majesty of that meritorious deed there appeared for her a great vimāna adorned with countless pinnacled houses, parks and lotus ponds and so on, sixteen yojanas in length, breadth and height and which could move through the air²⁷, pervading a hundred yojanas with its own radiance. [189] And even as she went about she would go with her vimāna, surrounded by her retinue of a thousand nymphs. The great female layfollower Visākhā, however, through her abundant generosity and her excellence of faith came into being amongst the Nimmānarati (devas) and attained²⁸ the state of chief queen-consort to the deva-king Sunimmita. Then the venerable Anuruddha who was conducting a deva-tour saw that friend of Visākhā arisen in the realm of the Thirty-three and questioned her with these verses:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing²⁹ Star,
2. Whilst you are dancing there stream forth throughout, from limb after limb, heavenly sounds worth hearing and pleasing to the mind.
3. Whilst you are dancing there blow forth throughout, from limb after limb, heavenly scents fragrant and pleasing to the mind.
4. On account of your revolving³⁰ body these decorations in your braids³¹ – like that of the fivefold instrumental music their sound is heard.
5. Your hangings, wind-tossed, shaken by the wind – like that of the fivefold instrumental music their sound is heard.
6. Whatever the garlands on your head, fragrant, pleasing to the mind – like that of the mañjūsaka tree their scent blows in all directions.

7. You smell³² this fragrance, you behold this non-human³³ object of sight. On being questioned, devatā, tell of what deed this is the fruit”.

And she explained to him thus:

8. “In Sāvatti, sir, one who was a companion to me³⁴ had built for the Saṅgha a great vihāra; when I saw that home, which was pleasing to me, thereat I, devoted³⁵, showed my appreciation³⁶.

9. Through that same appreciation of mine, being pure, is there acquired this vimāna, extraordinary and fair to behold³⁷; on all sides sixteen yojanas, it goes through the air³⁸ through my iddhi.

10. My residences are pinnacled houses divided into equal portions; dazzling³⁹, they shine forth, all around for a hundred yojanas.

11. [190] And my lotus ponds here, pursued by puthulomas⁴⁰, are clear-watered⁴¹, serene and strewn with golden⁴² sand;

12. Covered with various lotuses, overspread with white lotuses, entrancing⁴³, lovely, they waft a fragrance when fanned⁴⁴ by the breeze⁴⁵.

13. Between my dwellings there grow various trees that are wild⁴⁶ – rose-apples, jakfruits, palmyras and coconut groves.

14. Reverberating with various musical instruments, resounding with a throng of nymphs – that man would be content, even the one who beheld me in his dreams.

15. A vimāna of such a kind, extraordinary and fair to behold, radiant throughout⁴⁷, has come into being (through) my deeds⁴⁸ – it is sufficient to do meritorious deeds”.

Herein:

8. *In Sāvatti, sir, one who was a companion to me had built for the Saṅgha a great vihāra (Sāvattiyam mayham sakhī bhādante saṅghassa kāresi mahāvihāraṃ):* near to Sāvatti, Anuruddha sir, on its eastern side⁴⁹, one who was a companion, one who was a friend, to me, of mine, the great female layfollower Visākhā, had built, through her giving away nine kotis of gold, specifying it for the order of monks of the four quarters⁵⁰, both current and to come⁵¹, the great vihāra named Pubbārāma⁵². *Thereat I, devoted, showed my appreciation (tatha ppassannā aham anumodim):* when that assigned gift was made by her at the handing over to the Saṅgha, upon its completion, of that vihāra, I, devoted thinking, “Oh, what generosity has truly been shown on this occasion⁵³!””, filled with devotion towards the Three Jewels and in

the fruition of deeds, showed my appreciation. To show the lofty nature of her appreciation by way of its foundation - she said, "When I saw that home which was pleasing to me" - when I saw that thousand-chambered, extremely delightful, home similar to a deva-vimāna, that great palace which was pleasing to me and the great generosity of wealth of that kind specified for the Saṅgha with the Buddha at its head⁵⁴, I showed my appreciation - this is how it should be construed.

9. *Through that same appreciation of mine, being pure (tāy' eva me suddh' anumodanāya)*: through that same appreciation of mine⁵⁵, being pure, being entire, on account of the absence of any generosity with respect to the aforementioned merit-offerings (on my part). *Is there acquired this vimāna, extraordinary and fair to behold (laddham vimāna' abhūta-dassaneyyam)*: [191] is there acquired, is there attained, this vimāna, that is extraordinary (*abhūtam*) on account of the former absence (*abhūta-*) of such as this for me formerly and that is fair to behold through being totally august and⁵⁶ on account of its pleasantness of form. Having thus shown the extreme beauty of that vimāna, "On all sides sixteen yojanas" and so on is then said to show its greatness of size, its greatness of dignity⁵⁷ and its greatness of items of enjoyment. Herein *through my iddhi (iddhiyā mama)*: through my iddhi stemming from meritorious deeds⁵⁸.

11. *Lotus ponds* : *pokkharāṇṇo=pokkharaniyo* (alternative grammatical form). *Pursued by puthulomas (puthulomanisevitā)*: frequented by heavenly fish⁵⁹.

12. *Covered with various lotuses (nānāpadumasañchannā)*: covered with various kinds of red padumas and⁶⁰ red kamalas of the hundred-petalled and thousand-petalled and so on varieties. *Overspread with white lotuses (puṇḍarikasamotatā)*: various trees that are wild are all over (*samantato*) spread (*avatatā*) with various kinds of white kamalas; entrancing⁶¹, they waft a fragrance - this is how it should be construed.

14. *Even the one (so pi)*: even the one⁶² seeing in his dreams. *Content (vitto)*: satisfied.

15. *Radiant throughout (sabbato pabham)*: shining all over. *My deeds (kamme hi)*: on account of my deeds; *hi* (untranslated) is a mere particle; or alternatively on account of the abundance of the intentions arising one after the other, it is *kammehi* (through my deeds) that is said. *It is sufficient (alam)*: it is proper. *To do* :

kātave=kātum (alternative grammatical form).

Then the elder, desiring to have her talk of the place where Visākhā had come into being, uttered this verse:

16. “Through that same appreciation of yours, being pure, is there acquired this vimāna, extraordinary and fair to behold; and that woman, the very one who gave that gift, please state her destiny – where is she arisen?”

Herein:

16. *And that woman, the very one who gave that gift (yā c’ eva sā dānam adāsi nāri)*: he speaks with reference to the great female layfollower Visākhā saying, “And that woman, the very one who gave that gift, that gift through the appreciation of which you have received such excellence as this”. Desiring to have that same devatā talk of her excellence he said, “Please state her destiny – where [192] is she arisen?” *Her destiny (tassā gatim)*: the destiny as a deva that has come into being on her account.

Then, explaining the point the elder had asked about, she said:

17. “She, sir, the one who was a companion to me³⁴, had built for the Saṅgha a great vihāra; she who understood Dhamma gave a gift – she is arisen amongst the Nimmānarati devas.

18. As chief-queen of that Sunimmita, unthinkable is the result of that deed for her; this ‘Where is she arisen?’⁶³ that you asked, that have I explained⁶⁴ to you unequivocally”.

Herein:

17. *Who understood Dhamma (vinñātadhammā)*: who understood that Dhamma that is the Teaching, meaning who penetrated that Dhamma that is the Four Truths.

18. *Of Sunimmita (Sunimmitassa)*: of the deva-king Sunimmita. *Unthinkable is the result of that deed for her (acintiyo kam-mavipāka tassā)* is a designation with elision of its case-suffix⁶⁵, meaning unthinkable, immeasurable, is the result of that deed, the heavenly excellence that is the result of that meritorious deed, for her, for that one who was a companion of mine who has come into being amongst the Nimmānarati (devas). *Unequivocally (anaññathā)*: non-contrarily, in accordance with its true nature. But how did this one know about her excellence? The devadhītā Visākhā had similarly gone into her presence, as had Subhaddā Bhaddā’s⁶⁶.

Then the devadhītā, inciting the elder into causing others also to take up almsgiving⁶⁷, taught Dhamma with these verses:

19. "On account of this you should cause others also to take this up (saying), 'Contented you should give gifts to the Saṅgha and with devoted hearts you should hear Dhamma – obtaining the human(-state), very difficult to obtain, has been obtained (by you).
20. Whatever path the one whose sound is Brahman⁶⁸, whose skin resembles shining gold, taught as sovereign of paths⁶⁹ – [193] contented you should give gifts to the Saṅgha wherein donations are of great fruit:
21. The eight individuals who are praised by the true ones, these are the four pairs; these sāvakas of the Sugata are worthy of donations – what is given with respect to these is of great fruit:
22. The four who are proceeding and the four established in their fruit – this is the Saṅgha that is upright and composed of insight and morality.
23. For humans who are sacrificing, for living beings having an eye towards merit, who are performing⁷⁰ substrate-producing meritorious deeds – what is given with respect to this Saṅgha is of great fruit.
24. For this Saṅgha is abundant, gone to what is great; it is immeasurable⁷¹ like the ocean⁷², the sea. These are indeed the best, these sāvakas of the hero amongst men; these radiance-makers promulgate⁷³ Dhamma.
25. Those who give alms specifying them for this Saṅgha – theirs is well-given, well-offered, well-sacrificed. That donation is established, gone to the Saṅgha, of great fruit; it is applauded by the World-knowers.
26. Those who, filled with exhilaration, roam about in the world recollecting sacrifice for such, having removed the stain of selfishness together with its root, go blameless to the heavenly place' ".

Herein:

19. *On account of this . . . others also : tena h' aññe pi=tena hi aññe pi* (resolution of compound); and⁷⁴ *on account of this (tena):* on account of this reason, *hi* (untranslated) being a mere particle. After saying "You should cause to take this up", "You should give gifts to the Saṅgha" and so on is said to show the manner (to be followed) in causing them to take this up. She says,

“Obtaining the human(-state), very difficult to obtain, has been attained (by you)”, with reference to a human-state devoid of the eight untimely occasions. In this connection the eight⁷⁵ untimely occasions are, namely, the three states of loss⁷⁶, the (four) arūpas, the unconscious beings, the border region, being deficient in one’s faculties and held firmly in the grip of wrong view, and the non-appearance of a Buddha⁷⁷.

20. *Whatever path (yaṇi maggā)*: whatever gift made⁷⁸ with respect to the pre-eminent fields, that⁷⁹ [194] is the path leading to a happy destiny on account of its causing one to reach a happy destiny with certainty and, taking it as ‘sovereign of paths’⁸⁰, through its being best in the extreme as compared to the path to the states of loss and a footpath and so on. For a gift is, like faith and modesty, also called ‘the path leading to the devaloka’ in accordance with which (the Lord) said:

“Faith, modesty and the skilled gift – these are the Dhammas followed by the sappurisa⁸¹; for this is the heavenly path, they say, for by means of this one one goes to the devaloka”⁸².

An alternative reading is *maggādhīpatī*⁸² (the path-sovereign); the Teacher who is sovereign⁸³ of this world together with its devas on account of the ariyan path – this is how the meaning should be regarded. *You should give gifts to the Saṅgha (saṃghassa dānāni dadātha)*: with this and so on she speaks inciting him yet again as regards open-handedness with gifts towards those worthy of donations. She then utters the verse “The eight individuals who are praised by the true ones” showing the form that Ariyasaṅgha, that is worthy of donations, takes. Herein⁸⁴:

21. *Who (ye)* is a relative pronoun. *Individuals (puggalā)*: beings. *Eight (aṭṭha)*: this is their numerical demarcation; for they are eight – ‘the four who are proceeding and the four established in their fruit’. *Are praised by the true ones (sataṃ pasatthā)*: are praised by sappurisas – that is, Buddhas, Paccekabuddhas and the Buddha’s sāvakas – and by other devas and men. Why? On account of their association with co-nascent qualities of morality and so on. For their qualities of morality and concentration and so on are co-nascent⁸⁵ as are the colour and scent of campaka and vakula⁸⁶ blooms and so forth co-nascent. For this reason⁸⁷ they are pleasing, pleasant and⁸⁸

praiseworthy to the true ones as are flowers endowed with colour and scent and so on to devas and men⁸⁹. For this reason "The eight individuals who are praised by the true ones" was said. Now briefly⁹⁰ these form four pairs – 'the one set on the sotāpatti-path and the one set in (its) fruit' is one pair; . . . and in like manner up until 'the one set on the path to arahantship and the one set in (its) fruit' is one pair. For this reason she said, "These⁹¹ are the four pairs; these are worthy of donations". *These (te)*: this points out demonstratively those who were formerly indicated relatively⁹². For all these are worthy of donations since they are worthy (*arahanti*) of merit-offerings, of donations so-called, that are fit to be given after faith in deeds and in the fruition of deeds has been acquired, through their yielding, due to their association with pre-eminent qualities, great fruitfulness to (such) a gift. *Sāvakas of the Sugata (Sugatassa sāvakā)*: [195] they are sāvakas⁹³ since they hear Dhamma, since they are born of the ariyan birth upon hearing Dhamma via the Perfect Buddha. *What is given with respect to these is of great fruit (etesu dinnāni mahapphalāni)*: even the most trifling gifts given with respect to these sāvakas of the Sugata⁹⁴ are, through the purification of the donation by its recipient, of great fruit. For this reason the Lord said, "Monks, to whatever extent there are saṅghās or groups, the Tathāgata's Sāvakasaṅgha is proclaimed the chief of these"^b and so on.

22. *The four who are proceeding (cattāro ca paṭipannā)* and so on has exactly the same meaning as already given above.

At this juncture the venerable Anuruddha returned to the world of men and informed the Lord of that matter spoken of by him and that devatā. The Lord took it as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to those people.

The Exposition of the Vihāra Vimāna is concluded.

Notes to IV.6

1. Se Be read sunhātānulittā for text's sunahātānulittā.
2. Reading paricchadēna with Se (Be paricchēdena) for text's parivārenā; this sense of paricchada is not listed by Childers or PED but cp SED sv.
3. Reading saḥāyikāsatchi with Se Be for text's saḥāyikasatehi.
4. Reading manobhāvaniye with Be for text's Se manobhāvaniye.
5. Text erroneously inserts a full stop here. Cp Dhpa i 411ff for a further version of this story.

6. Reading *taṃ* with Be; text Se omit.
7. Reading *katvā* with Se Be; text omits.
8. Reading *tiṭṭha ayye* with Be (Se *tiṭṭh' ayye*) for text's *tiṭṭheyya*.
9. Reading *tassa* with Be; text Se omit.
10. Reading *kāressāmi* with Se Be for text's *karissāmi*.
11. Se Be omit.
12. Reading *niṭṭhāpesi* with Se Be for text's *niṭṭhapesi*.
13. Reading *parivārapāsādasahassaṇ ca tesam* with Se Be; text omits.
14. Reading *heṭṭhābhūmiyaṃ* with Se Be for text's *heṭṭhā bhūmiyaṃ*.
15. Reading *uparibhūmiyaṃ* with Se Be for text's *uparī bhūmiyaṃ*.
16. Se reads *-tthambhatulāgopānasikaṇṇika-*, Be *-thambhatulāgopānasikaṇṇika-*, for text's *-tthambhatulāgopānasikaṇṇikā-*.
17. Reading *suvikappitakatṭhakammaremaṇiyaṃ* with Se Be for text's *suvikappitaṃ katṭha-*.
18. Reading *suparikammakatasudhākammamanuññaṃ* with Se for text's *suparikammakataṃ sudhā-*. Be *suparikammakatasudhā-kammaṃ manuññaṃ*.
19. Reading *cittakammavicittaṃ* with Se Be for text's *cittaṃ*.
20. *kuṭṭima-*; not listed by Childers or PED but cp SED sv.
21. Reading *kārentī* with Se Be for text's *karontī*.
22. Reading *navah' eva hiraññakoṭīhi* with Se Be for text's *navahiraññakoṭīhi*.
23. Reading *tassa* with Se Be for text's *tassā*.
24. Reading *kārentiyā* with Se Be for text's *karontiyā*.
25. Text adds *pi* here; Se Be omit.
26. Reading *manasākāsi* with Se Be for text's *manasā akāsi*.
27. Reading *ākāsacāriṃ* with Se Be for text's *ākāsacāri*.
28. Reading *sampāpuṇi* with Se Be for text's *pāpuṇi*.
29. Reading *osadhī* with Se Be Te Vv for text's *osadhī*.
30. Reading *vivattamānā* with Se Be Te Vv for text's *vivattamānāya*.
31. Reading *venisu* with Se Be Te Vv for text's *veṇisu*.
32. Reading *ghāyase* with Se Be Te Vv for text's *ghāyate*.
33. Reading *amānusaṃ* with Se Be Te Vv for text's *'mānusaṃ*.
34. Te Vv read *mayha* for text's Se Be *mayhaṃ*.
35. Reading *tattha ppassannā* with Se Be Vv for text's Te *tattha pasannā*.
36. Reading *ānumodiṃ* with Se Be Te Vv for text's *anumodiṃ*.
37. Se reads *vimānaṃ abbhutaṃ dassaneyyaṃ* for text's Be Vv *vimān' abbhutadassaneyyaṃ* (Te *-abbhūta-*).
38. Se Te Vv read *vehāsayaṃ* for text's Be *vehāyasaṃ*.
39. Reading *daddallamānā* with Se Be Te Vv for text's *daddalhamānā*.
40. A kind of fish, perhaps a carp – see EV ii 176 on *Thig* 508.
41. Se Vv read *acchodikā* for text's Be Te *acchodakā*.
42. Reading *soṇṇa-* with Se Be Vv for text's Te *sovaṇṇa-*.
43. Reading *surabhī* with Se Be Te Vv for text's *surabhiṃ*.
44. *eritā*, literally 'set in motion' as at IV.1⁴, VvA 175.
45. = Pv II.12^{2cd-3ab}.
46. *aropimā*, literally without having been planted.

47. Be Te read sabbaso for text's Se Vv sabbato.
48. Reading kamme hi with Be for text's Se Te Vv kammehi; cp cty.
49. Reading pācinapasse with Se Be for text's pācinapasse.
50. Reading cātuddisaṃ with Se Be for text's catuddisaṃ.
51. Cp Vin ii 147, 164.
52. Reading Pubbārāmaṃ nāma with Se Be for text's Pubbārāmaṃ; cp DPPN ii 236 for further references.
53. Reading thāne with Se Be; text omits.
54. Reading buddhappamukhaṃ with Be for text's Se buddhapamukhaṃ.
55. Se Be omit.
56. Reading ca with Se Be; text omits.
57. Reading pabhāva- with Se Be for text's pabhā-
58. Done, that is, by Visākhā, enjoyment of their fruit having been assigned to her and others; cp PS vii.
59. Reading dibbamacchehi with Se Be for text's dibbamacchena.
60. Reading ca with Se Be; text omits.
61. Reading surabhī with Se Be for text's surabhiṃ; cp n 43.
62. Reading so with Se Be; text omits.
63. Be Te read uppanā sā ti for text's Se Vv upapannā sā.
64. Reading viyākāsiṃ with Se Be Te (Vv -siṃ) for text's viyākāsi.
65. That is, kammavipāko, nominative singular, appears in its uninflected stem form of kammavipāka.
66. VvA 149f.
67. Reading dānasamādapane with Se Be for text's dāne.
68. Brahmassaro, usually taken as 'with a voice like Brahmā' – e.g. SOM 90 – but more likely a reference to the sound of Brahman, of the Deathless realm mediated by the Buddha (Vv I.16³; Vin i 39f; M i 169-171 etc.). For a discussion see my *Divine Revelation in Pali Buddhism*, London, 1986, pp 45-54; also A. Rawlinson, "Spiritual Practice in the Saddharmapundarika Sūtra" in *Wege zur Ganzheit: Festschrift zum 75^{er} Geburtstag von Lama Anagarika Govinda*, Almora 1973, pp 110-143.
69. Reading maggādhīpantiyadesayi with Se for text's Be Te Vv maggādhīpati adesayi.
70. Reading karotaṃ with Se Be Vv for text's Te karontaṃ.
71. Reading es' appameyyo with Se Be Te Vv for text's esa ppameyyo.
72. Reading udadhī 'va with Se Be Te Vv for text's udhadhī va.
73. Reading udīrayanti with Se Be Te Vv for text's udīriyanti.
74. Reading ca with Se Be; text omits.
75. Reading aṭṭha with Se Be; text omits. The first seven refer to the time when a Buddha is in the world teaching Dhamma – at such a time it does not pay to be either partaking of a non-human birth or indeed of a human one if in that area where the Buddha does not go or if one be physically or mentally incapable of grasping the Teaching. Conversely the eighth is to be born a human with faculties intact when there is no Buddha in the world. See D iii 263, 287 and A iv 225 for further details.

76. apāyā – here birth in hell, as an animal or as a peta is meant.
77. Reading *niyatamicchādiṭṭhikatā apātubbhāvo buddhassā ti* with Se Be for text's *niyatamicchādiṭṭhigatā ti*.
78. Reading *katam dānaṃ* with Se Be for text's *katadānaṃ*.
79. Reading *taṃ* with Se Be; text omits.
80. Reading *maggādhīpan ti* with Se Be for text's *maggādhīpati ti*.
81. Almost synonymous with *sāvaka*; cp MLS i 4³
- a. A iv 236.
82. So Se Be for text's *maggam ādhīpati*; in this case the verse would read "Whatever path which the path-sovereign taught, the one whose sound is Brahman, whose skin resembles shining gold – contented . . .".
83. Reading *adhīpati bhūto* with Se Be for text's *adhīpati bhūto*.
84. The next few lines are also to be found, with slight variation, at KhpA 182.
85. Reading *sahajātasīlasamādhī-ādayo* with Se Be KhpA for text's *sahajātā sīlasamādhī-ādayo*. On the co-nascence cp their simultaneous acquisition at Vv I.16⁸⁻¹¹.
86. Reading *campakavakulakusumādinam* with Se KhpA (Be -*bakula*-) for text's *campakamakulasumanādinam*; *campaka* (*Michelia champaca*) is a tree having fragrant cream to yellow flowers, *vakula* the tree *Mimusops elengi*.
87. Reading *tena* with Se Be KhpA; text omits.
88. Reading *ca* with Be KhpA for text's Se 'va.
89. Text adds *pi* here; Se Be KhpA omit.
90. In greater detail at KhpA 182f.
91. Reading *etāni* with Se Be and verse; text omits.
92. That is, *te* is the demonstrative pronoun to which *ye*, the relative pronoun given earlier, relates.
93. Literally 'hearers'; cp n 68 above.
94. Se Be read *Sugatassa sāvakesu* for text's KhpA *Sugatasāvakesu*.
- b. It 88.

IV.7 EXPOSITION OF THE FOUR WOMEN VIMĀNA [Caturitthivimānavañṇanā]

"With surpassing complexion". This is the Four Women *Vimāna*. How did it¹ originate?
When the Lord was staying at *Sāvatti* the venerable

Mahāmoggallāna, who was conducting a deva-tour in the manner mentioned above, went to the realm of the Thirty-three; there, in four successively located vimānas, he saw four devadhītās individually surrounded by a thousand nymphs experiencing heavenly excellence and questioned them in succession with these verses, enquiring about the deeds done formerly by them:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

And they, in succession, explained this immediately following his question; to show this this verse was said:

4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

It is said that during the time of the Lord Kassapa they had come into existence² in a house of good family in a city named Paṇṇakata in a kingdom named Esikā and that when they came of age they went to their masters' families in that same city where they dwelt in harmony. Of these one saw a certain monk who was wandering about in search of alms [196] and with devoted heart gave a bunch of indīvaras³, another gave a handful of blue water-lilies to a different (monk), another gave a handful of lotuses, another gave jasmine buds. Some time later they died and arose amongst the Thirty-three⁴. And retinue(s) of a thousand nymphs⁵ (each) were theirs. There, as long as life lasted, they experienced heavenly excellence and, running on continually when they fell from there right there as a residual result of that same deed⁶ they arose right there in this Buddha-period when they were questioned in the manner stated by the venerable Mahāmoggallāna. Of these one, in talking to the elder about that same former deed done by her, said:

5. "I gave a handful of indīvaras to a monk who was wandering about for alms in delightful Paṇṇakata, that elevated⁷ and most excellent city of the Esikas.

6. Due to that is such complexion mine. Due to that is this

accomplished for me here and that there should arise whatever pleasures my heart holds dear.

7. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

8-11. As 1-4 above.

Another said:

12. "I gave a handful of blue water-lilies to a monk who was wandering about for alms in delightful Paṇṇakata, that elevated⁷ and most excellent city of the Esikas.

13-14. Due to that is such complexion mine . . . and my complexion radiates in all directions".

15-18. As 1-4 above.

Another said:

19. "I gave a white root⁸ with green petals⁹ born in a lake, in the water, to a monk who was wandering about for alms in delightful Paṇṇakata, that elevated⁷ and most excellent city of the Esikas.

20-21. Due to that is such complexion mine . . . and my complexion radiates in all directions".

22-25. As 1-4 above.

[197] Another said:

26. "I am Sumanā; I gave ivory-coloured jasmine buds to one of beautiful heart¹⁰, to a monk who was wandering about for alms in delightful Paṇṇakata, that elevated⁷ and most excellent city of the Esikas.

27-28. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

5. *A handful of indīvaras (indīvarānaṃ haṭṭhakam)*: a hand of uddālaka flowers, a bunch of flowers from the wind-slayer¹¹. *Of the Esikas (Esikānam)*: of the kingdom of Esikā. *That elevated and most excellent city (uṇṇatasmiṃ nagaravare)*: that elevated, utmost of cities that is situated on an elevated area of ground with its palāces and pinnaced houses and so on soaring as if licking the interiors of the clouds¹². *In Paṇṇakata (Paṇṇakate)*: in the city thus-named.

12. *A handful of blue water-lilies (niluppalahatṭhakam)*: a bunch of blue lotuses¹³.

19. *A white root (odātamūlakam)*: a white root (*setamūlam*);

this is said on account of the whiteness (*dhavalatāya*) of lotus roots (*bhisamūlānaṃ*) – she speaks with reference to a bunch of lotuses (*paduma-*). For this reason she said “With green petals” and so on. Herein *with green petals (haritapattāṃ)*: with blue-green petals¹⁴; for the outside petals of the lotus before it has opened out its tender petals are simply of a green colour. *Born in a lake, in the water (udakasmim sare jātaṃ)*: born in the water in a lake, meaning that had grown in a lake¹⁵.

26. *Sumanā (Sumanā)*: the thus-named. *To one of beautiful heart (sumanassa)*: to one of beautiful (*su=sundara*, alternative grammatical form) mind. *Jasmine-buds (sumanamakuḷāni)*: flower buds of the jasmine¹⁶. *Ivory-coloured (dantavannāni)*: of a colour that is similar to freshly carved elephant tusk.

When they had thus talked of the deeds done by them the elder talked a progressive talk¹⁷ and then made visible the (Four) Truths. At the conclusion of (that making visible of the Four) Truths they all, together with their retinues, became sotāpannas. The elder returned to the world of men and informed the Lord of that incident. The Lord took that matter¹⁸ as a matter arising and taught Dhamma to the company assembled there. That teaching on Dhamma became of benefit to those people.

The Exposition of the Four Women Vimāna is concluded.

Notes to IV.7

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Text erroneously inserts a full stop after *nibbattā*.
3. The blue water-lily, *Nymphaea Stellata*, or the tree *Cassia Fistula* and its blossom – PED; cty takes it as the latter.
4. So text Se; Be reads *Tāvātimsabhavane*, in the realm of the Thirty-three.
5. Reading *accharāsahassaṃ parivāro* with Se Be for text's *sahassa-accharāparivāro*.
6. This passage is ambiguous and could mean either that all that running on, including that arising in this Buddha-period, was the residual result of that deed, or that merely that final arising was its residual result.
7. Se Vv read *unnatasmim* for text's Be Te *unnatasmim*.
8. Reading *odātamūlakāṃ* with Se Be Te Vv and cty below for text's *odātamūlāṃ*.
9. Te Vv read *haritapattāṃ*, m.c., for text's Se Be *haritapattāṃ*.

10. *sumanassa*; *Sumanā* gave jasmine (*sumana-*) buds to one of beautiful heart (*sumana-*); cp SOM 92¹.
11. Reading *vātaghātaka-* with Be and VvA 43 for text's *Se vātaghāta-*; cp VvA 43 on this tree.
12. Reading *meghodaraṃ lihanthēhi* with Se Be for text's *meghānaṃ pariyantēhi*.
13. *kuvalaya-*, or blue water-lilies.
14. *harita* is yellow or yellow-green; *nila* is blue, black (especially when it refers to hair), green or blue-green.
15. *saro + ruhaṃ*, literally 'growing in a lake' and signifying a lotus; cp *paṅkeruha-* (=lotus, literally 'growing in the mud'), *siroruha* (=hair, literally 'growing on the head') – NAJ.
16. *jāṭisumana* > Sinhalese *dā-saman* – which was corrupted by the Arabs into 'yasmin' resulting in the Anglo-Indian 'jasmine' (NAJ).
17. Se reads *ānupubbikathaṃ*, Be *anupubbim̐ kathaṃ*, for text's *anupubbikathaṃ*; cp VvA 66.
18. Reading *tam atthaṃ* with Se Be for text's *tāsaṃ anupubbikathaṃ*; Se however omits *aṭṭhuppattim̐*, a matter arising, here.

IV.8 EXPOSITION OF THE MANGO VIMĀNA [Ambavimānavañṇanā]

[198] "Your heavenly mango grove is delightful". This is the Mango Vimāna. How did it¹ originate?

The Lord was staying at Sāvattḥi, in Jeta's Grove². At that time a certain female layfollower in Sāvattḥi, having heard of the great fruitfulness and great advantageousness of a gift of a dwelling, filled with yearning, saluted³ the Lord and spoke thus, "I, Lord, desire to have built a dwelling. I would like to be told⁴ of such a space (suitable for this). The Lord ordered the monks and the monks pointed out a space to her. She had built there a delightful dwelling and planted mango trees all around it. The dwelling, surrounded on all sides by rows of mango trees, being shaded and well-watered with its pale-coloured ground scattered with sands resembling a blaze of pearls, was extremely captivating. She adorned that vihāra like a deva-vimāna with clothing of various colours and with scented and floral chains and so on, set up an oil-lamp, wrapped the mango trees with still unwashed⁵ clothing and then handed it over to the Saṅgha. Later on she died

and came into being in the realm of the Thirty-three (where) a great vimāna appeared for her surrounded by a mango grove; and there she underwent⁶ heavenly excellence surrounded by her throng of nymphs. The venerable Mahāmoggallāna went up to her and questioned her with these verses:

1. "Your heavenly mango grove is delightful, spacious this palace here, reverberating with various musical instruments, resounding with a throng of nymphs;
2. And this great golden lamp here is permanently blazing; it is surrounded on all sides by cloth-fruited trees.
- 3⁷. Due to what is your mango grove delightful (and) spacious this palace here, reverberating with various musical instruments, resounding with a throng of nymphs;
4. And this great golden lamp here that is permanently blazing; (due to what) is it surrounded on all sides by cloth-fruited trees?
5. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
6. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
7. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:
8. [199] "When I was human, amongst men – in my former birth in the world of men – I had built for the Saṅgha a vihāra that was surrounded by mango (trees).
9. When the vihāra was completed, finished, as I was having them perform its dedication, I covered the mango (trees)⁸, made fruits made of cloth,
10. Set ablaze a lamp there, fed the utmost of groups and then, devoted, handed it over to the Saṅgha with my own hands.
11. Due to that is my mango grove delightful (and) spacious this palace here, reverberating with various musical instruments, resounding with a throng of nymphs;
12. And this great golden lamp here that is permanently blazing; (due to that) is it surrounded on all sides by cloth-fruited trees.
13. Due to that is such complexion mine. Due to that is this

accomplished for me here and that there should arise whatever pleasures my heart holds dear.

14. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions”.

(Thus) did that devatā explain (to him).

Herein:

1. *Spacious (mahallako)*: great, abundant in length, breadth and height, meaning most lofty. *Resounding with a throng of nymphs (accharāgaṇaghosito)*: sounding forth loudly⁹ with an order of nymphs by way of song and pleasing conversation¹⁰ to make you jubilant.

2. *And this lamp here is blazing (padipo e' ettha jalati)*: this lamp of jewels¹¹ here, in this palace, that has a canopy of effulgence that blazes forth as if with¹² the sun's rays is blazing fiercely. *Cloth-fruited (dussaphalehi)*: they are cloth-fruited since their fruits are¹³ (made of) cloth, meaning with heavenly clothing flowing over them.

9. *Finished, as I was having them perform its dedication (kārente niṭṭhite mahe)*: when the vihāra was built and completed and its dedication, its worship, was being performed. *Made fruits made of cloth (katvā dussamaye phale)*: made those (pieces of) cloth themselves (take the place of) the fruit of those mango (trees).

10. *The utmost of groups : gaṇuttamaṃ=gaṇānaṃ uttamaṃ* (resolution of compound), the Lord's Sāvakaśaṅgha¹⁴. *Handed it over (niyyādesiṃ)*: made them accept it, meaning gave it.

The rest is exactly the same as already given.

The Exposition of the Mango Vimāna is concluded.

Notes to IV.8

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *Jetavane* with Be; text Se omit.
3. *vanditvā*; Be reads *abhiṅgādetvā*, greeted, here.
4. Reading *ācikkhatu* with Se Be for text's *ācikkhituṃ*.
5. *ahatehi*; cp VvA 32.
6. Be reads *anubhavati* for text's *paccanubhavati*, Se *paccanubhoti*.
7. As pointed out at Vv p 68² (although seemingly denied at SOM 93²) Gooneratne's edition and also Te include an extra hemistich: *Kena te ambavanamaṃ rammaṃ pāsād' ettha mahallako*. SOM 93 includes this on the grounds that it forms part of the reply. But

since this reply also incorporates a repetition of the rest of the verses 1-2 it is equally likely that these also, originally, formed part of Moggallāna's enquiry but at some, probably very early, stage became carelessly substituted by the more usual "Due to what is such complexion yours?" and so on. I therefore repeat the rest of verses 1-2 (although no text supports this) and suggest that the original text was verses 1-4, (?), 8-12 as numbered here.

8. Reading ambe acchādayitvāna with Se Vv for text's Te ambeh' acchādayitvāna, Be ambehi chādayitvāna.
9. samugghosito; not listed by Childers or PED.
10. Reading piyasallāpavasena with Se Be for text's viya sallāpavasena.
11. Reading ratanappadīpo with Se Be for text's ratanapadīpo; it could equally be taken as a 'jewelled lamp'.
12. As far as is known the realm of the Thirty-three is without a sun since it is that devaloka immediately above the realm of the Four Great Kings in whose world are found sun, moon and stars.
13. Reading etesan ti with Se Be for text's ete santi.
14. Cp It 88, quoted VvA 195.

IV.9 EXPOSITION OF THE YELLOW VIMĀNA [Pitavimānavaṇṇanā]

[200] "You with the yellow clothes, with the yellow flags". This is the Yellow Vimāna. How did it¹ originate?

When the Lord had attained Parinibbāna and king Ajātasattu had built and dedicated the stūpa in which he had had housed the bodily relics of the Lord that had been received by him, a certain female layfollower who was a resident of Rājagaha and who had attended to her bodily ablutions² early in the morning, taking with her four kosātakī³ flowers just as she happened to find them thinking, "I must worship the stūpa of the Teacher" and with her heart stirred by the impulse of faith, headed towards the stūpa without giving any thought whatsoever⁴ to the dangers of the road. Then a stampeding cow with a year-old calf collided with her with velocity, struck her with its horns and caused her to reach the end of her days. Coming into being⁵ straightaway⁶ in the realm of the Thirty-three, she appeared, together with her chariot, in the midst of two and a half koṭṭis of dancers that were her retinue, outshining them all with the radiance of her own

body⁷, as Sakka, King of Devas, was going to sport in the park. When he saw⁸ her Sakka, King of Devas, his mind astonished and filled with wonder and surprise, and wondering by means of what sort of physically actualised⁹ deed she had come into this, such very great iddhi¹⁰ of a deva¹⁰, questioned¹¹ her with these verses:

1. "You with the yellow clothes, with the yellow flags, embellished with yellow ornaments, your limbs stained with yellow sandal, garlanded with yellow uppalas¹²,
2. You with the yellow palace and beds, with the yellow seat, with the yellow vessel¹³, with the yellow sunshade, with the yellow chariot, with the yellow horse, with the yellow fan¹⁴,
3. What deed did you do, my august one, when formerly in the human state? On being questioned, devatā, tell of what deed this is the fruit".

And she explained this to him with these verses:

4. "There is a creeper named kosātakī, lord, that is bitter¹⁵ and not coveted¹⁶ – I took four of its flowers to the stūpa.
5. With a heart serene directed towards the Teacher's body, I did not notice its path, being¹⁷ without my mind on that,
6. Whence that cow slew¹⁸ me, my thought not having reached¹⁹ the stūpa; if I had stored up this, (my excellence) would have been better than this, surely.
7. [201] Due to that deed, Lord of Devas, Maghavā²⁰, Elephant of Devas, I abandoned the human person and am come into your companionship²¹".

Herein:

1. *Your limbs stained with yellow sandal (pītacandanalitānge):* your body smeared with sandal that is the colour of gold.
2. *You with the yellow palace and beds (pītapāsādasayane):* you who are endowed with a palace made entirely of gold and with beds surrounded with gold²². This same 'gold' is to be regarded as included by the word 'yellow' in this way throughout, both above and below (this occurrence)²³.
4. *There is a creeper : lat' athi=latā athi* (resolution of compound). *Lord (bhante):* she is addressing Sakka, King of Devas, with reverence. *Not coveted (anabhijhitā):* not sought after.
5. *Body (sarīram):* the relics²⁴ that are the body; and this is the customary collective term for its constituent parts, and as such

“Paṭo daḍḍho, samuddo diṭṭho”²⁵. *Its (assa)*: the cow’s appearance’s. *Path (maggam)*: path of approach. *I did not notice (na avekkhissam)*²⁶: I did not survey. Why? Since (it was a case of) *being without my mind on that (na taggamanasā satī)*: being²⁷ without my mind on (*gatamanā*), my mind set upon, that (*tassam*) cow²⁸, meaning on the contrary being with my mind wholly on the stūpa of the Lord. *Tadaṅgamanasā satī* (being with my mind on that member) is also a reading; she was one with her mind on that member (*tadaṅgamanasā*) since her mind (*mano*) was on that member (*tadaṅge*), on the member (*aṅge*) of that (*tassa*), on the relics²⁹ of the Lord. She points out that being thus she did not at that time notice its path.

6. *My thoughts not having reached the stūpa (thū am appat-tamānasam)*: my disposition not having attained the stūpa, the cetiya; for it is a thought (*mānaso*) since it is what is present in the mind (*manasi bhavo*)³⁰; a disposition, a wish. It is spoken of³¹ in this way due to the non-fulfilment of her wish that had arisen that having gone up to the stūpa she would worship it³² with flowers. Yet merely having accomplished the thought of worshipping the stūpa, the cetiya, with flowers, she arose³³ by this means in the devaloka. *If I had stored up this : tañ cāham abhisañceyyam=tañ ce aham abhisañcineyyam* (resolution of compound in alternative grammatical form), [202] meaning for had I reached the stūpa I would, by worshipping as intended, have thoroughly piled up, heaped up, merit by worshipping with flowers. *Would have been better than this, surely (bhiyyo nūna ito siyā)* means my excellence would have been, methinks, better than, higher than, quite beyond, even this, even the excellence actually acquired³⁴.

7. *Maghavā, Elephant of Devas (Maghavā devakuñjara)* is addressing Sakka³⁵; herein *Elephant of Devas (devakuñjara)*³⁶: you who are similar to an elephant³⁷ amidst the devas on account of pre-eminence in strength and exertion and so on³⁸. *Companionship (sahavyatam)*: togetherness.

These³⁹ are the words of those making the recension of the Dhamma:

8. When he heard this the sovereign of the Thirty, Maghavā²⁰, Elephant of Devas, stated this to Mātali, causing the Thirty-three to become devoted.

Sakka thereupon taught Dhamma to the throng of devas with Mātali at its head with these verses:

9. “Behold, Mātali, this deed’s wonderful, divers fruit – even trifling donatable merit done is of great fruit.

10. When the heart is devoted there is no donation with respect to the Tathāgata, the Fully Enlightened One, or to his sāvaka that could be called trifling⁴⁰.

11. Come, Mātali, us too could more and more glory the relics of the Tathāgata; the heaping up of meritorious deeds is happiness.

12. Both whilst he remains and when he is nibbuta, when the mind is even the fruit is even; for mind’s aspiration is the cause⁴¹ through which beings go to the happy destiny.

13. Tathāgatas truly arise for the good of the many⁴², at which time⁴³ having performed some service those who give go to heaven”.

Herein:

8. *Causing to become devoted (pasādentō)*: making devoted, meaning giving rise to faith in the Three Jewels.

9. *Divers (cittam)*: manifold, unthinkable. *Deed’s fruit (kammaphalam)*: despite the non-loftiness⁴⁴ of the merit-offering, behold the fruit of that meritorious deed that is lofty on account of the successful attainment of the field and on account of the successful attainment of a (devoted) mind – this is how it should be construed. *Even trifling donatable merit done is of great fruit (appakam pi kataṃ deyyaṃ puññaṃ hoti-mahapphalaṃ)*: in this connection ‘done’ is ‘discharged in the (correct) sphere by way of a service, by way of reverence’; [203] ‘donatable’ is ‘an object fit to be given’; whilst ‘merit’ is a meritorious deed that proceeds in that way. Then showing at which time even trifling merit done⁴⁵ is of great fruit, making this manifest, he uttered the verse (beginning): “When the heart is devoted there is no”. This is quite easily understood.

11. *Us too (amhe pi)*: we too. *Could glory : mahemase = mahāmase* (alternative grammatical form), could worship.

12. *Mind’s aspiration is the cause through which (cetopanidhi-hetu)*: on account of setting one’s heart thoroughly (thereon), meaning through right aspiration in oneself⁴⁶. For this reason the Lord said:

“Neither mother nor father can do this, nor other relation even; the heart of right aspiration could do this far better than them”^a.

Moreover⁴⁷ having thus spoken, Sakka, Lord of Devas, suppressed his earnestness for sporting in the park, turned back then and there⁴⁸ and for seven days paid worship at the Cūlāmani Cetiya⁴⁹ which was his constant object of worship⁵⁰. Then some time later he talked of that incident with those same verses to the venerable elder Nārada who had gone on a deva-tour. The elder informed those making a recension of the Dhamma and they included it in that form in their recension⁵¹.

The Exposition of the Yellow Vimāna is concluded.

Notes to IV.9

1. Reading *tassa kā* with Se Be for text's *kā*.
2. *katasarirapaṭijagganā*; cp. PvA 10.
3. According to SED sv *koṣātaka* this is *Trichosanthes dioeca* or *Luffa acutangula* or *Luffa petandra*; cp Path of Purification pp 275, 279 where it is similarly rendered 'loofah gourd'. However although EVvP equates this with the popular vegetable loofah now called *vātakolu* in Sinhalese, verse 4 states that the *koṣātakī* is bitter which the *vātakolu* is not. Might this be the bitter gourd, *karivila* (usually called *tittakālāpu* in Pāli) which, like the *vātakolu*, also has yellow flowers? (NAJ).
4. Reading *'va* with Se Be for text's *ca*.
5. Reading *nibbattantī* with Se Be for text's *nibbattā*.
6. Reading *tāva-d-eva* with Se Be; text omits.
7. Reading *parivārabhūtānaṃ aḍḍhātiyānaṃ nāṭakakotīnaṃ majjhe attano sarīra(p)pabhāya tā sabbā abhibhavanti* with (Se)Be for text's *parivāramajjhe*.
8. Reading *disvā* with Se Be; text omits.
9. Cp PS 276⁷.
10. Reading *vimhitacitto acchariyabbhuta jāto kīdisena nu kho oḷārikena kammunā ayam edisiṃ sumahatiṃ deviddhiṃ upāgatā ti taṃ* with Se Be; text omits.
11. Reading *pucchi* with Se Be for text's *paṭipucchi*.
12. Se Be read *pīta-uppalamālinī* for text's *Vv pītuppala-*, *Te pītuppalamadhārīnī*.
13. Reading *pītabhājane* with Se Be *Vv* for text's *Te pītabhojane*.
14. Reading *pītavijane* with Se Te *Vv* for text's *Be pītabijane*.
15. Reading *tittikā* with Be Te *Vv* for text's *Se kittikā*; the entry in PED sv should probably be deleted.
16. Be reads *anabhicchitā* for text's *Sē Te Vv anabhijjhītā*.
17. Reading *sati* with Se Be Te *Vv* for text's *sati*.
18. Se Be *Vv* read *avadhī* for text's *Te avadhī*.
19. Be reads *apatta-* for text's *Se Te Vv appatta-*.
20. Reading *Maghavā* with Se Be Te *Vv* for text's *Māghavā*.

21. Reading *sahavyatam* with Se Vv (Te *sahabyatam*) for text's Be *sahavyam*.
22. *suvaṇṇaparikkhittichi*, perhaps with golden surrounds or hemmed with gold.
23. Thus all that is called 'yellow' is in fact to be taken as 'golden-yellow' – which is how SOM 94f takes it – or instead simply as 'gold'.
24. *dhātum*, literally 'elements'.
25. As stated by Hardy (VvA 201) this is unclear. Dhammapāla seems here to be alluding to a well known saying to enhance his point but its meaning is most obscure – and likely to remain so unless the quotation, if such it be, be traced.
26. So Se Be for text's n' *avekkhissam*.
27. Reading *honti* with Se Be for text's *hoti*.
28. SOM 95 seems to adopt the second alternative.
29. Se Be read *dhātuyā* for text's *dhātuyam*.
30. Reading *manasi bhavo ti hi* with Se Be for text's *manasi bhāveti ti*; cp KhpA 248 for the same etymology.
31. Reading *vuttam* with Se Be for text's *vuttā*.
32. Reading *pūjessāmi ti* with Se Be for text's *pūjessāmi*.
33. Reading *uppannā* with Se Be for text's *upapannā*.
34. Reading *yathālad-dhasampattito pi* with Se Be for text's *sakalad-dhasampattito*.
35. *Sakkam*; Se Be omit.
36. So Se Be for text's *devakuṅjaro*.
37. Reading *kuṅjarasadisa* with Se Be for text's *kuṅjarasadiso*.
38. This is probably an allusion to the list of desirable qualities in an elephant already mentioned at VvA 104 – sturdiness, speed and exertion. Sakka rides a (three-headed) elephant, the Indian steed of battle, for Sakka, as Indra, was first and foremost a military deva and supreme deity of the warrior even if, in Buddhist contexts, he is more often concerned with the spiritual battle of the maintenance of righteousness. According to S i 229 his name is also *Maghavā* since he had been the brahmin youth *Magha* in a former human existence. *Maghavā* is, however, also a name for Indra, meaning 'possessor and/or distributor of bounty', that is, of the spoils of war that the military leader might share out after the battle. The name *Indra* is, of course, preserved in his epithet of 'Lord (*inda*, Skt *Indra*) of *Devas*'.
39. Reading *idam* with Be; text Se omit.
40. Quoted VvA 5 above.
41. Reading *-hetu* with Be Vv for text's Se Te *-hetū*.
42. Be reads *bahūnam* for text's Se Te Vv *bahunnam*.
43. *yattha* – given the preceding verse this must denote the period extending from the night of the enlightenment until the final disappearance of the relics. It is traditionally believed (cp MA'iv 116f) that the relics will remain in the world for 5000 years after which they will leave their respective stūpas, re-assemble in the

- sky, perform the Twin Miracle (on which see PS 147⁴⁰) and then finally disappear. Thereafter there will be, save for Paccakabuddhas (cp PvA 75f), none worthy of donations – and thus no merit-field – until the next Buddha Metteyya.
44. Reading *anulāratte* with Se Be for text's *anulā*.
 45. Reading *appakam pi kataṃ* with Se Be and verse for text's *appakam*.
 46. Reading *attasammāpanidhānena* with Se Be for text's *attanā sammāpanidhānena*; cp D iii 276, A ii 32, KhpA 132. Translations of such passages (Dial iii 254, GS ii 35³ and Minor Readings and Illustrator 143) all imply some form of self-improvement; but here it seems more a desire for happiness in the life to come, a desire for merit.
 - a. ≈ Dhṛ 43.
 47. Reading *ca pana* with Se Be; text omits.
 48. Reading *tato 'va* with Se Be for text's *tato*.
 49. The *yojana-high cetiya* in the Thirty-three built by Sakka to house the Buddha's hair that was cut off following the Great Renunciation. Sakka subsequently added to this the Buddha's right eye-tooth which he appropriated from Doṇa's turban at the distribution of the relics, Doṇa having concealed it there at an opportune moment for his own use – DA 609.
 50. Se Be read *pūjaneyya-* for text's *pūjaniya-*.
 51. Cp VvA 169.

IV.10 EXPOSITION OF THE SUGAR-CANE VIMĀNA [Ucchuvimānavaṇṇanā]

“Having lit up the earth with its devas”. This is the Sugar-Cane Vimāna.

As to both its text¹ and its matter arising, this is exactly the same as the Sugar-Cane (Giver's) Vimāna above². Only there the mother-in-law killed the daughter-in-law³ by striking her with a stool, whereas here it was with a clod of earth – this alone is the difference. But since there is lack of agreement as to the story both⁴ are inserted⁵ in this recension quite separately – this is how it is to be understood⁶.

The venerable elder Mahāmoggallāna asked:

1. "Having lit up, like the sun and the moon⁷, the earth with its 'devas, you outshine (all others) with your lustre and complexion', your fame, your effulgence as does Brahmā the Thirty devas together with their Lord.
2. [204] I ask you who wear garlands of lotuses, who are chapleted⁹, you whose skin resembles shining gold, you adorned one wearing the utmost of clothes: who are you, beautiful devatā, who are saluting me?
3. What deed did you, by yourself, do in the past, in your former birth when you were human?¹⁰ Almsgiving that was well conducted, or control in the precepts? Due to what are you arisen renowned in the happy destiny? On being questioned, devatā, tell of what deed this is the fruit", whereupon the devatā explained with these verses:
4. "Now¹¹, sir, in this same village, you came up to our house in search of alms whereupon I gave¹² you a stick of sugar-cane with devoted heart, with joy beyond compare.
5. And afterwards my mother-in-law called upon me to account for this (saying), 'Now where did you cast my sugar-cane¹³, daughter-in-law?' (I replied,) 'But it was neither thrown out nor devoured by me; (rather) I myself gave it to a calm monk'.
6. 'Is this authority yours¹⁴ or mine¹⁵? – Hey' – thus¹⁶ did my mother-in-law abuse me; seizing a clod of earth she gave me a blow¹⁷: having fallen from there, having died, I am¹⁸ a devatā.
7. And I, myself, experience the happy deed – that same skilled deed that was done by me. I gratify myself with the devas, I enjoy myself with the five strands of sense-desire.
8. And I, myself, experience the happy deed – that same skilled deed that was done by me. I am guarded by the Lord of Devas, protected by the Thirty. I am fully supplied with the five strands of sense-desire.
9. Such is the plentiful fruit of my meritorious deed – my donation of sugar-cane is of great result. I gratify myself with the devas, I enjoy myself with the five strands of sense-desire.
10. [205] Such is the plentiful fruit of my meritorious deed – my donation of sugar-cane is of great brightness¹⁹. I am guarded by the Lord of Devas, protected by the Thirty, like the thousand-eyed one in the Nandana Grove.
11. And you, sir, possessing pity, wise, did I go up to, salute and ask what was skilled whereupon I gave²⁰ you a stick of sugar-

cane with devoted heart, with joy beyond compare".

The rest is exactly the same as already given.

The Exposition of the Sugar-Cane Vimāna is concluded.

Notes to IV.10

1. Reading pālito ca with Se Be for text's pālito; by text is meant the canonical verses alone.
2. III.2 above.
3. Reading sunisaṃ with Se Be for text's sunhisam.
4. Reading ubhayam pi with Se Be for text's visuṃ ubhayatan ti.
5. Reading ārūḷhaṃ with Se (Be ārūḷhaṃ) for text's ārūḷhā.
6. Reading veditabbaṃ with Se Be for text's veditabbā.
7. Reading candimasūriyā, m.c., with Se Be Vv for text's Te candimasuriyā.
8. Reading siriya ca vaṇṇena with Se Be Te Vv and III.2 for text's sariravaṇṇena.
9. Reading āveḷṇi with Se Be Vv and III.2 for text's Te āveḷṇe.
10. Reading kiṃ tvaṃ pure kammam akāsi attanā | manussabhūtā purimāya jātiyā with Se Be Vv; text Te omit.
11. Reading idāni with Se Be Te Vv and III.2 for text's idan te.
12. Se Be Te read adāsiṃ for text's Vv adāsi.
13. Reading ucchuṃ with Se Be Te Vv and III.2 for text's ucchū.
14. Reading tuyhaṃ nvidaṃ with Be Vv and III.2 for text's tuyhañ c' idam, Se tuyhanvidaṃ, Te tuyhañvidaṃ.
15. Reading mama with Se Be Te Vv for text's mamaṃ; text alone reads this with verse 5.
16. Reading iti 'ssā with Se Be and III.2 for text's Te iti 'ssa, Vv iti ssā (on which see Vv p 36¹⁴).
17. Reading pahāraṃ with Se Be Te Vv for text's paharaṃ.
18. Reading kālakat' āmhi with Se Be Vv for text's kālaṅkat' amhi, Te kālakat' amhi.
19. Text Be Te read mahājutikā, Se Vv mahājutikā.
20. Se Be read adāsiṃ, text Te Vv adāsi.

IV.11 EXPOSITION OF THE SALUTING VIMĀNA [Vandanavimānavāṇṇanā]

"With surpassing complexion". This is the Saluting Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove². At that time a good many monks, having spent the residence of the rainy season in a certain village dwelling-place, celebrated, as those who had spent the residence of the rainy season, the Pavāraṇā ceremony; then they set their lodgings in order, took bowl and robe and, as they were going towards Sāvatti with the aim of seeing³ the Lord, passed⁴ through⁵ a certain village.

When a certain woman⁶ there saw those monks she, her heart devoted and filled with reverence and veneration, saluted them with the fivefold prostration and then, holding up an añjali salute at her head⁷, stood looking on, with eyes gentle through devotion opened⁸, so long as they remained within her field of vision⁹. Some time later she died and came into being amongst the Thirty-three. Then, whilst she was experiencing heavenly excellence there, the venerable Mahāmoggallāna questioned her with these verses:

1. "You who stand with surpassing complexion, devatā, lighting up all directions like the Healing Star,
2. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
3. I ask you, devī of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
4. That devatā, her heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

She explained with these verses:

- 5¹⁰. "When I was human, amongst men, I saw some recluses possessing morality; [206] having saluted¹¹ their feet I made my heart devoted and I, contented, made the añjali salute.
6. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
7. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

5. *Recluses (samaṇe)*: those who had quieted wickedness¹².

Possessing morality (sīlavante): furnished with the good quality of morality¹³. *I made my heart devoted (manaṃ pasādayiṃ)*: I made my mind devoted¹⁴ concerning their good qualities thinking, "These worthy ones who are Dhammacāriṃs, samacāriṃs, Brahmācāriṃs¹⁵, are truly saintly¹⁶". *And I, contented, made the añjali salute (vittā c' ahaṃ añjalikaṃ akāsiṃ)*: satisfied¹⁷, filled with satisfaction¹⁸, I saluted. If the mere seeing, with eyes expansive through devotion opened⁸, of amiable monks is of much service to these beings, how much more so the saluting (of such beings). For this reason she said, "Due to that is such complexion mine" and so on¹⁹.

The rest is exactly the same as already given.

The Exposition of the Saluting Vimāna is concluded.

Notes to IV.11

1. Reading tassa kā with Se Be for text's kā.
2. Reading Jetavane Anāthapiṇḍikassa ārāme with Be; text Se omit.
3. Reading dassanāthāya with Be for text's Se dassanāya.
4. atikkamanti; ati- seemingly has the sense of abhi- here – cp PS 186².
5. Reading majjhena with Se Be for text's majjhe na.
6. Se Be read itthi for text's itthi.
7. Be reads sirasmim for text's Se sirasi.
8. Reading ummiletvā with Se Be for text's ummilitvā.
9. Reading dassanūpacārā with Se Be for text's dassanupacārā; cp B Disc ii 352³, 376⁴.
10. Verses 5-7 are numbered 1-3 in text, the preceding verses being unnumbered.
11. Se Vv read vanditva for text's Be Te vanditvā.
12. samitapāpe, an edifying etymology of samaṇa; see also PvA 180, DhP 265 and DhPA iii 84. At VvA 85 this is predicated of the sāvaka.
13. sīlaguṇayutte, a term capable of several other interpretations such as 'yoked with the cord of morality', 'furnished with (or yoked by) virtuous qualities', and so on.
14. Reading pasādesiṃ with Be for text's pasādesi, Se pasādayiṃ.
15. These three terms defy adequate translation; on occasion I have rendered Dhammacāriṃ as 'she who practises Dhamma' (III.4¹¹) and Brahmācāriṃ as 'lead the chaste life' (VvA 130) but in general their range of possible meaning is too wide. Such individuals are -cāriṃ, practising, or faring; but whether this be towards Dhamma, that which is even, or calmness, (sama), and Brahma(n), or

- alternatively already in Dhamma, that which is even, or calmness, and Brahma(n), is much more difficult to decide.
16. *sādhurūpā*; PED suggests 'respectable' but something more than mere respectability is required to evoke devotion. Rather we should take the term quite literally – those with the appearance of *sādhus*, of holy men. Cp VvA 126.
 17. *tutthā*.
 18. *somanassajātā*.
 19. Reading *ādi* with Se Be for text's *ādiṃ*.

IV.12 EXPOSITION OF RAJJUMĀLĀ'S VIMĀNA [Rajjumālāvimānavañṇanā]

"With surpassing complexion". This is Rajjumālā's¹ Vimāna. How did it² originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the daughter of a certain brahmin in the village of Gayā³ who had been given (in marriage) to a brahmin's son in that same village and who had gone⁴ to her master's family, abided in that house wielding authority. Upon seeing⁵ the daughter of the servant-woman in that house, she could not endure her; and henceforward, from the time she (first) saw her, she would insult and abuse her, spluttering with anger, and slap⁶ her. Moreover when she became capable of duty after coming of age, she would even strike⁷ her with her knee, elbow and fist, after the manner of the malice to which she had in previous births (herself) been subjected⁸.

It is said that during the time of the ten-powered Kassapa, the servant-girl had been her mistress, the other one the servant-girl, and that she constantly belaboured her with clods of earth and sticks and so on and with her fists. [207] She, having had enough⁹ of this, performed meritorious deeds of giving and so on in accordance with her ability and made the wish that she might in the future¹⁰ wield authority over her as her mistress. Then the servant-girl, fallen from there, ran on successively (until) in this Buddha-period she came into being in a brahmin family in the village of Gayā in the manner stated and (subsequently) went to

her master's family. And the other became her servant-girl. She oppressed her because of the maliciousness to which she had thus tied herself¹¹ (in that former life); (and) in thus oppressing her she would, for no reason whatever, seize her by the hair and assail her mercilessly with her hands and feet. (Seeking to prevent this the servant-girl) went to the barber's shop, had him shave her (head) closely and then returned. Her mistress said, "What a rogue of a servant-girl¹² you are! Do you think you can escape me merely by shaving (your head)?", tied a rope on her head and, seizing her with this, made her bend down¹³ and then beat her. And she would not allow her to remove the rope, whenceforth Rajjumālā¹⁴ became the name of that servant-girl.

Then one day the Teacher, who was surveying¹⁵ the world upon emerging, towards dawn, from the meditation of the great compassion, saw Rajjumālā's potential for the sotāpatti-fruit and that brahmin woman's establishment in the Refuges¹⁶ and the Precepts; he entered the forest and seated himself at the foot of a tree, emanating the six-coloured rays of a Buddha¹⁷. Now Rajjumālā, being oppressed in that manner by her day in, day out, ostensibly having had enough¹⁸ of life¹⁹ thought, "What is there for me in this miserable life?", and, desiring to die, she took a pitcher, leaving the house as if going to the watering-place, and in due course entered the jungle. She tied²⁰ a rope on the branch of a certain tree not far from the tree at which the Lord was seated and made a noose; desiring to hang herself and looking about her this way and that she saw the Lord seated there, serene, inspiring serenity, having attained to the utmost in taming and calm and emanating the six-coloured rays of a Buddha. Her heart being drawn through reverence for the Buddha²¹ when she saw him, she thought, "What if the Lord [208] were to teach Dhamma even to those such as me²², after hearing which I might be released from this miserable life here". Then the Lord, surveying the way her mind was working, said, "Rajjumālā". When she heard this she was entirely contacted²³ by joy as if sprinkled with the Deathless²⁴; she approached the Lord, saluted him and then stood to one side. To her the Lord talked a progressive talk immediately followed by talk on the Four Truths. She became established in the sotāpatti-fruit.

The Teacher, reflecting that so much help to Rajjumālā had been proper and that she²⁵ had now become inviolable to

anyone, left the forest and seated himself at the foot of a certain tree not far from²⁶ the village. Rajjumālā too, on account of her own inability to destroy herself and of her being endowed with forbearance, loving-kindness and kindness (generally), thought, "Let that brahmin woman kill me or oppress me or do what she will", and returned to the house with water in the pitcher. When he saw her the lord (of the household)²⁷ who was stood at the door of the house asked, "Today, when you went to the watering-place, you were a long time before you came back; and the complexion of your face is extremely serene and you present yourself in a different manner – why is this?". She told him of the incident. When the brahmin heard these words of hers he became satisfied, went into the house told his daughter-in-law that nothing further was to be done by her where Rajjumālā was concerned and then, his heart satisfied, went very quickly into the Teacher's presence, saluted him²⁸ and, having respectfully²⁹ extended a friendly greeting, invited the Teacher, conducted him to his house and waited upon him with the choicest foods both hard and soft; and when the Lord had finished his meal and removed his hand from the bowl he approached him and seated himself to one side. His daughter-in-law also approached him, saluted him and seated herself to one side; and when they heard of the incident the brahmin householders who were residents of the village of Gayā also approached the Lord, some greeting him and seating themselves to one side, others exchanging friendly greetings³⁰ and then seating themselves to one side. The Teacher talked in detail of the deeds done in previous births by Rajjumālā and³¹ that brahmin woman and then taught Dhamma according with the company assembled there. [209] When they heard this that brahmin woman and the people who had come together there became established in the Refuges and the Precepts. The Teacher rose from his seat and went straight back to Sāvatti. The brahmin adopted Rajjumālā as his own daughter³². His³³ daughter-in-law took care of Rajjumālā with utterly pleasant affection as long as life lasted, looking upon her with loving eyes.

Later on Rajjumālā died and came into being amongst the Thirty-three. And a retinue of a thousand nymphs was hers. Her person adorned with heavenly decorations to the extent of sixty cartloads and surrounded by her retinue of a thousand nymphs she would, her heart jubilant, roam about in the Nandana Grove

and so on experiencing great heavenly excellence. Then the venerable Mahāmoggallāna who had gone on a deva-tour saw her flashing forth with great heavenly majesty and with the great iddhi of a deva and questioned her about the deed done by her with these verses³⁴:

1. "You who stand with surpassing complexion, devatā, you who are dancing to the well-played holding apart your hands and feet³⁵,
2. Whilst you are dancing there stream forth throughout, from limb after limb, heavenly sounds worth hearing and pleasing to the mind.
3. Whilst you are dancing there blow forth throughout, from limb after limb, heavenly scents fragrant and pleasing to the mind.
4. On account of your revolving body these decorations in your braids³⁶ – like that of the fivefold instrumental music their sound is heard.
5. Your hangings, wind-tossed, shaken by the wind – like that of the fivefold instrumental music their sound is heard.
6. Whatever the garlands on your head, fragrant, pleasing to the mind – like that of the mañjūsaka tree their scent blows in all directions.
7. You smell this fragrance, you behold this non-human³⁷ object of sight. On being questioned, devatā, tell of what deed this is the fruit".

Herein:

1. *Holding apart your hands and feet (hatthe pāde ca viggayha):* holding (*gahetvā*) in divers manners (*vividehi ākārehi*) your hands and your feet, meaning employing your hands in divers manners by way of presenting the language of gesture³⁸ of the variety that commences with a fistful of flowers and with flowers in cupped hands and also your feet in divers manners by way of presenting the particular stances that commence with that of level feet³⁹. [210] By the word *ca* (and) the language of gesture⁴⁰ is included. *Are dancing : naccasi=naṭasi* (alternative grammatical form). *You who (yā tvam)* means you who are performing a dance by way of the manner stated. *To the well-played (suppavādite):* there being a beautiful sounding, when the vīṇā, bamboo flute, tabour and gong and so on are played by way of what accords with your dance, meaning to the fivefold musical instruments that are being held up.

The rest is exactly the same as already given in the above *Vimāna*⁴¹:

That *devatā*, questioned thus by the elder, explained her former birth and so on with these verses:

8. "I was in the past the servant-girl to a brahmin⁴² in *Gayā*; of trifling merit, unlucky, they knew⁴³ me as *Rajjumālā*.

9. Due to the menace and ferocity⁴⁴ of insults and floggings I took a pitcher, left and went (as) a fetcher of water⁴⁵.

10. Having deposited the pitcher away from the road⁴⁶ I came up to the dense jungle thinking, 'I will die right here; what is the point⁴⁷ of this life for me?'

11. Having made a firm noose and slung it over a 'leg-drinker'⁴⁸ I thereupon scrutinised the quarters wondering, 'Now who resorts to the jungle?'

12. There I saw⁴⁹ the Buddha, the sage beneficial to all the world, seated meditating at the foot of a tree lacking fear from any quarter.

13. Extraordinary, hair-raising agitation was mine, wondering, 'Now who resorts to the jungle – human or *devatā*?'

14. Rendering devout, worthy of devotion⁵⁰, from jungle to non-jungle⁵¹ come – when I saw him my heart became serene, thinking, 'This is not just anyone;

15. With senses guarded, delighting in meditation, his heart not gone to the external⁵² – this⁵³ must be the Buddha beneficial to all the world.

16. Frightening and terrific, hit upon with difficulty, as a lion that has resorted to its cave, seeing this one is gained with difficulty, like an *udumbara*⁵⁴ flower'.

17. [211] The *Tathāgata*, with gentle words, addressed me saying, '*Rajjumālā*'; he said to me, 'You should go for refuge to the *Tathāgata*'.

18. I heard that lilt, faultless, possessing meaning, pure, smooth and gentle, lovely and driving away all grief⁵⁵;

19. And when he knew me to be of ready heart, devout, of cleansed mind, the *Tathāgata*, beneficial to all the world, instructed me:

20. 'This is *dukkha*', he said to me, 'this the origination of *dukkha*, the cessation of *dukkha* and the path⁵⁶ that is straight, plunging into the Deathless'.

21. I am stood in the exhortation of that skilled one possessing

- pity; I have attained the Deathless, tranquility, nibbāna, the stable⁵⁷ place.
22. I am set firm, with love, unwavering in vision; through faith with its root arisen I am a legitimate⁵⁸ daughter of the Buddha.
23. I delight, sport and enjoy myself, lacking fear from any quarter; I wear a heavenly garland⁵⁹, I drink the 'honey' mollification⁶⁰.
24. Sixty⁶¹ thousand musical instruments awaken me: Ālamba⁶², Gaggara⁶³, Bhīma, Sādhuvādin⁶⁴ and Samsaya,
25. Pokkhara and Suphassa and the women Viñāmokkhā and Nandā, as well as Sunandā, Soṇadinnā⁶⁵ and Sucimhitā,
26. Alambusā, Missakesī and Puṇḍarikā the Cruel⁶⁶, Eniphassā⁶⁷, Suphassā and Subhaddā, Muduvādinī -
27. These and others of the nymphs more lovely still are awakens⁶⁸. Timely these devatās come to me and respectfully address me saying,
- 28⁶⁹. 'Come, let us dance, let us sing; come, let us delight you!' This sorrow-free, delightful Nandana, great grove of the Thirty, is alone for those who have done meritorious deeds, not for those who have not done meritorious deeds.
29. For those who have not done meritorious deeds there is happiness neither here nor hereafter, whereas for those who have done meritorious deeds there is happiness right here as well as hereafter.
30. [212] Many a skilled deed is to be done of those desiring their companionship, for those who do meritorious deeds are provided with enjoyments and rejoice in heaven.
31. Tathāgatas truly arise for the good of the many⁷⁰ - they, worthy of donations, are mines of merit-fields for men wherein having performed some service those who give enjoy themselves in heaven".
- Herein:
8. *I was in the past the servant-girl (dāsi⁷¹ ahaṃ pure āsiṃ):* I was in the past⁷², in my previous birth, the servant-girl born within (my master's house)⁷³. In this connection (in case it should be asked) to whom, she said, *to a brahmin in Gayā (Gayāyaṃ brāhmaṇassa haṃ):* to a certain brahmin in the village named Gayā. *Haṃ* (untranslated) is a mere particle. *Of trifling merit (appapuññā):* ill-fated, lacking merit. *Unlucky (alakkhikā):* devoid of fortune, 'black-eared'⁷⁴. *They knew me as Rajjumāla*

(*Rajjumālā ti maṃ vidū*): being made bald through the misery of being dragged and pulled around seized by my hair⁷⁵ and on account of the coil of rope subsequently fixed by firmly tying it on my head for that same purpose, the people knew me as Rajjumālā.

9. *Of floggings (vadhānaṃ)*: of beatings. *Due to the menace (tajjanāya)*: on account of the fearsome intimidation. *Due to the ferocity : uggatā=uggatāya* (alternative grammatical form), due to the arising of dejection. *A fetcher of water : udahāriyā=udakahārikā* (synonyms); as if I were fetching water – this is the meaning.

10. *Away from the road (vipathe)*: off the road, meaning after I had left⁷⁶ the path. *What is the point : kva 'o=ko attho* (resolution of compound), or alternatively this (latter) is alone the reading.

11. *Having made a firm noose (daḥaṃ pāsaṃ karitvāna)*: having made by tying a noose that was sturdy, that would not snap. *Slung it over a 'leg-drinker' (āsumbhivāna pādape)*: cast it over a 'leg-drinker', a tree, by a way of attaching it to a fork of the tree. *I thereupon scrutinized the quarters wondering "Now who resorts to the jungle?" (tato disā vilokesiṃ ko nu kho vanam assito)*: is there anyone⁷⁷ who resorts to this jungle by way of entering it on account of which there might be some prevention of my dying – this is the meaning.

12. *The Buddha (sambuddhaṃ)* and so on is said by way of what is true even though at that time there was⁷⁸ for her no such conviction. This is the meaning: he was the Buddha (*sambuddhaṃ*)⁷⁹ through his being thoroughly (*samma-d-eva*) and quite by himself (*sayam eva*) awoken (*buddhattā*) to all that is to be awoken to; the sage (*muniṃ*) through being sagacious (*munanato*) of both worlds; beneficial to all the world through his being totally beneficial⁸⁰ to all the world, divided up into all its divisions of those who are inferior and so on, on account of his connection with the great compassion; [213] seated by way of sitting and through not being dislodged from that condition by the defilements and accumulations⁸¹; meditating through meditation upon an object and through meditation upon an attribute⁸²; (and) lacking fear from any quarter through the absence of fear from any quarter whatever due to the extirpation, at the foot of the Bodhi-tree⁸³ itself, of the causes of fear – this is how it is to be understood.

13. Agitation is indeed knowledge accompanied by the fear of reproach; it arose for her⁸⁴ through seeing the Lord.

14. *Rendering devout (pāsādikam)*: bringing devotion, meaning increasing, due to his saintly condition⁸⁵, the devotion of the people who are engrossed with seeing his physical body⁸⁶ with the excellence of his own bodily splendour that is pleasing throughout⁸⁷, being adorned with the thirty-two marks of a Great Man⁸⁸, with the eighty subsidiary ones, with its fathom-wide radiance and its garland of rays. *Worthy of devotion (pasādanīyam)*: fitting for compatible people to be devoted towards on account of the excellence of his Dhamma-body through endowment with the immeasurable good qualities commencing with the ten powers⁸⁹, the four confluences⁹⁰, the six knowledges not shared by others⁹¹ and the eighteen extraordinary states of a Buddha⁹², meaning rendering devout⁹³. *From jungle (vanā)*: having left⁹⁴ the jungle that is the defilements. *To non-jungle come (nibbanam āgatam)*: he has reached, he has attained, the state devoid of craving that is nibbāna itself. *Just anyone (yādisakīdiso)*: this one or that, meaning an ordinary person.

15-16. He is with senses guarded on account of the senses, of which the sixth is mind, being guarded with the guarding that is the topmost path; delighting in meditation on account of the delight found in the meditation associated with the topmost fruit⁹⁵; whence alone his heart (is) not gone to the external on account of the fact that, having left sense-objects such as those of sight and so on that are external, his mind is plunged into the range upon which it has been made to meditate and into nibbāna; frightening and terrific since, on account of the fear of deliverance from the grip of what is false, he is to be feared by those of wrong view who are in possession of the perversions⁹⁶ and produces fear in these; (and) hit upon with difficulty since he is unreachable by those failing to possess the disposition (necessary) for the undertaking⁹⁷ and also since he is unassailable by anyone. *This one is gained with difficulty : dullabhāyam = dullabho ayam* (resolution of compound). *Seeing (dassanāya)*: even to see. *Like an udumbara flower (pupham odumbaram yathā)* means like a flower, extant on an udumbara (tree)⁹⁸, might perhaps be⁹⁹ a sight gained only with difficulty, even so (is sight) of such as this, the utmost of individuals.

17. The Tathāgata, with gentle words, with speech that was smooth, addressed, invited, me saying, "Rajjumālā"; [214] he

said, he spoke, to me saying that I should go for refuge to the Tathāgata, to the Perfect Buddha, by way of that handed down as¹⁰⁰ "You should go for refuge to the Tathāgata" and so on – this is how it should be construed.

18. *I . . . that* : *tāhaṃ=tam ahaṃ* (resolution of compound). *Lilt (giraṃ)*: voice. *Faultless (nelaṃ)*: without blemish. *Possessing meaning (atthavatīṃ)*: furnished with meaning, meaningful; or alternatively to one's total well-being. It is pure on account of the purity of his speech, smooth through its lack of roughness, gentle through its creating a state of gentleness¹⁰¹ in those capable of being guided (and) lovely due to its being worth hearing. *Driving away all grief (sabbaśokāpanūdanāṃ)*: I heard that lilt dispelling all grief arising by way of the (five) losses of relatives and so on¹⁰² and become devoted in heart – this is the connection. She speaks with reference to the Lord's progressive talk which, having made a beginning with all this talk on giving and having made her eager, proceeded by way of explaining the advantage in renouncing¹⁰³ (sense pleasures). For this very reason¹⁰⁴ she said, "And when he knew me to be of ready heart" and so on.

19. *Of ready heart (kallacittaṃ)*: with a heart fit for work, with a heart amenable¹⁰⁵ through the departure, by means of the teaching that proceeded earlier, of the blemishes of heart such as absence of faith and so on¹⁰⁶ (and) due to the approach of the state of separation¹⁰⁷ by means of the Teaching about to follow, meaning with a heart adapted for the work of (its own) cultivation¹⁰⁸. For this very reason she said, "Devout, of cleansed mind". Herein by means of this 'devout' she speaks of the departure of disbelief, whilst by means of this 'of cleansed mind' she points out her gentleness of heart and the uplifted state of her heart due to the departure of yearning for sense-pleasures and so on¹⁰⁹. *Instructed me (anusāsi)*: exhorted me, meaning exhibited to me the coming into and going out of existence (of things)¹¹⁰ by way of that Teaching on Dhamma which (the Buddhas) have themselves discovered together with his (skilfulness in) means¹¹¹. For this very reason¹⁰⁴ she said, "This is dukkha" and so on, for this indicates the manner in which she was instructed. Herein:

20. "This is dukkha", he said to me (*idaṃ dukkhaṃ ti maṃ voca*): he spoke to me saying, "This fault of craving, a species of mental state concerned with the three realms¹¹², is dukkha both on account of its oppressive nature [215] and due to the fact that,

being vile, it is in reality of an empty nature¹¹³ – this is the Ariyan Truth¹¹⁴ (that is dukkha)”. *This the origination of dukkha (ayaṃ dukkhassa sambhavo)*: this craving, that sort that is craving for sense-pleasures and so on¹¹⁵, the origination, the source, the arising, the cause¹¹⁶, the uprising of the aforementioned dukkha – this is the Ariyan Truth (that is origination). *The cessation of dukkha (dukkhanirodho)*¹¹⁷: the tranquillising of dukkha, (its) cessation which is the unconditioned principle¹¹⁸ – this is the Ariyan Truth (that is cessation). (And) the path that is straight¹¹⁹ through the avoidance of both extremes, plunging into the Deathless since it is the practice leading¹²⁰ to nibbāna – this is the Ariyan Truth (that is the path). “He said to me” – this is the connection.

21. *Of that skilled one (kusalassa)*: ॐ. that one expert in giving an exhortation, in taming those capable of being guided; or alternatively of that one who is faultless through reaching the summit in the diligent practice. *I am stood in the exhortation (ovādamhi ahaṃ ṭhītā)*: through the piercing of those Truths, which is the fulfilment of the three trainings¹²¹, I am established in the exhortation, in the instruction, aforementioned. For this reason she said, “I have attained the Deathless, tranquillity, nibbāna, the stable place”. This is a statement of the reason for her establishment¹²² in that exhortation. She who¹²³ has attained (*ajjhagā=adhigañchi*¹²⁴, alternative grammatical form) the place that is deathless due to its permanence through the absence of dying, that is tranquillity on account of the allayment of all dukkha, that is stable due to the absence of any cause for falling (therefrom) for those who have attained it, that is nibbāna – she¹²⁵ is indeed established¹²⁶ for certain in the Teacher’s exhortation.

22. *Set firm, with love (avaṭṭhītā pemā)*: firmly loyal¹²⁷, with unstirring devotion and affection for the Three Jewels. Why? Since she is *unwavering in vision (dassane avikampinī)*: not stirred, not capable of being stirred¹²⁸ by anyone, in this¹²⁹ right vision, that the Lord is the Perfect Buddha, that the Dhamma is well proclaimed¹³⁰ and that the Saṅgha¹³¹ is well conducted. But due to what is there this non-wavering? She said, “Through faith with its root arisen”. This is the faith with respect to the Perfect Buddha by way of “Thus indeed is he the Lord, the Arahant” and so on, with respect to his Dhamma by way of “This Dhamma

is well proclaimed¹³⁰ by the Lord” and so on and¹³² with respect to his Saṅgha by way of “The Lord’s Sāvakaṅgha is well conducted” and so forth¹³³, that is [216] with its root arisen by way of penetration of the Truths, the root so-called; she points out that through this she is unwavering, whence alone it follows that *I am a legitimate daughter of the Buddha (dhītā buddhassa orasā)*¹³⁴: a legitimate female child¹³⁵ through belonging to the breed of those born of effort¹³⁶ at the breast of the Perfect Buddha.

23. *I delight (sāhaṃ ramāmi)*: I who, on account of my ariyan birth at that time, am now come into existence as a deva, delight in the delight of the path and¹³⁷ the delight of its fruit, sport in the delight of the strands of sense-desire and enjoy myself on account of both, lacking fear from any quarter due to the distant¹³⁸ departure of the fears of self-reproach and so on¹³⁹.

The ‘honey’ mollification (madhu maddavaṃ): the mollifier known as ‘honey’; she speaks with reference to a fragrant drink bringing gentleness¹⁴⁰ to the body and voice at times when one is dancing and singing. (Some) also read *madhuṃ ādavaṃ* (honey till merry), meaning I drink a sweet drink¹⁴¹ till merry (*ādavaṃ=yāvadavaṃ*, alternative grammatical form), as much as is necessary for the sake of merriment¹⁴².

31. *Are mines of merit-fields (puññakkhetānam ākarā)*: Tathāgatas being the place where (such) arise are mines of ariyans – of the Ariyaṅgha of those set on the paths and those set in the fruits – who are the merit-field for the world together with its devas. *Wherein (yattha)*: in which merit-field.

The rest is exactly the same as already given.

Then the venerable Mahāmoggallāna, having returned to the world of men, informed the Lord of this exchange of conversation that had occurred between him and that devatā¹⁴³. The Lord took that matter as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to those people.

The Expōsition of Rajjumālā’s Vimāna is concluded.

Thus the exposition of the meaning of the fourth, Crimson, chapter, that is adorned with twelve stories in these Vimāna Stories in the commentary on the Khuddaka(nikāya), the Elucidation of the Intrinsic Meaning, is concluded.

And concluded is the exposition of the Women’s Vimānas¹⁴⁴.

Notes to IV.12

1. So Se Be for text's Rājjumāla-
2. Reading tassa kā with Se Be for text's kā.
3. Probably the site of modern Gayā a short distance from which lies Buddhagayā, scene of the Buddha's enlightenment.
4. Text erroneously inserts a full stop here; Se Be omit.
5. Reading disvā with Se Be; text omits.
6. Reading khaṭakam with Se Be for text's khatakam; PED has no entry for khaṭaka but cp Childers and SED where it is given as 'fist', SED fur:her listing a feminine form, khaṭakā, as 'a slap', no doubt the reading here; PED entry sv khataka should probably be deleted.
7. Reading paharat' eva with Se Be for text's paharet' eva.
8. Reading bhaddāghātā with Se Be for text's laddhāghātā.
9. Se Be read nibbinā for text's nibbinā.
10. Text inserts ekadivasam here; Se Be omit.
11. Reading baddhāghātātāya with Se Be for text's laddhāghātātāya.
12. Reading duṭṭhadāsī with Be for text's Se duṭṭhadāsī.
13. Be reads oṇametvā for text's Se oṇametvā.
14. Literally 'Garlanded-with-rope'.
15. Be reads volokento for text's Se olokento.
16. Text adds ca here; Se Be omit.
17. Be reads chabbaṇṇā buddharasmiyo for text's chabbaṇṇabuddharasmiyo (Se -rasmiyo).
18. Se Be read nibbinnarūpā for text's nibbinṇarūpā.
19. That is, that particular life.
20. Reading bandhitvā with Se Be for text's banditvā.
21. Reading buddhagāravena with Se Be for text's buddhagāravavasena.
22. Reading mādisānam with Se Be for text's mādisam.
23. Reading puṭṭhā with Se Be for text's puṭṭhā. The same verb is used in cases of coming into contact with an illness - e.g. VvA 6, 170 - and gives the impression of something coming upon one, as it were, out of nowhere. Joy is one of the five jhāna-factors and itself admits of five varieties; the joy described here sounds very much like the third of these, the showering joy that breaks over the body again and again like waves on the sea shore (Vism iv 94).
24. amatenā; the Deathless, amataṃ (Skt amṛtaṃ), is often spoken of as an ambrosia, a drink of immortality, or as here a liquid that can shower refreshingly over one as might a shower of rain - cp Miln 22.
25. Reading esā with Se Be for text's eva sā.
26. Text adds eva here; Se Be omit.
27. Se Be read sāmiko for text's ghasāmiko.
28. Reading vanditvā with Se Be; text omits.
29. Reading sādarena with Se Be for text's ādarena.
30. Se Be read sammodaniyam for text's sammodanam; greeting

(abhivādetvā) involves salutation in addition to the pleasant conversation that constitutes exchanging friendly greetings (sammodaniyaṃ katvā) – NAJ.

31. Reading ca with Se Be; text omits.
32. Reading dhītuḥhāne with Se Be for text's dhītu ḥhāne.
33. Reading tassa with Se Be for text's tassā.
34. Reading accharāsahassaṇ c' assā parivāro ahoṣi. Sā saṭṭhisakata-bhārappamāñchi dībbābharañchi paṭimaṇḍitattabhāvā (Se pati-) accharāsahassaparivutā Nandanavanādisu mahatiṃ dībbasampattiṃ anubhavamānā pamuditamanā vicarati. Athāyasmā Mahāmoggallāno devacārikam gato taṃ mahantena dībbānubhāvena mahatiyā deviddhiyā vijjotamānaṃ disvā tāya katakammaṃ imāhi gāthāhi pucchi with Se Be for text's taṃ āyasmā Mahāmoggallāno imāhi gāthāhi pucchi.
35. Reading hatthe pāde ca with Se Be Te Vv for text's hatthapāde ca.
36. Reading veṇisu with Se Be Te Vv for text's veṇisu.
37. Reading amānusam with Se Be Te Vv for text's 'mānusam.
38. sākhābhīnayaṣṣa, the language or expression (abhinaya) with the limbs of the body (sākhā); being a reference to a specific set of postures that communicate the story enacted in the dance. In the copy of the text used by me F.L.Woodward had written the note "tricks – see SA 3 on S iv 307", the reference being to SA iii 103.
39. In the classical dance of India the dance normally commences with an invocation of the deity in which the dancer first dances holding a number of blossoms in cupped hands and then stands before an image of the deity, crouching with feet placed heel to heel at 180 degrees, taking with his left hand such blossoms now held in his right fist and scattering them before the deity.
40. Reading sākhābhīnayaṃ with Se Be for text's sutvābhīnayaṃ.
41. At VvA 174f.
42. Vv reads brāhmaṇass' ahaṃ here despite cty below.
43. Se Be read viduṃ for text's Te Vv vidū.
44. uggatā – so text Be for Se Te Vv ukkatā. Neither Childers nor PED have an entry for ukkatā (which would seem to mean 'despised' – NAJ) but Vv suggests comparison with Skt avakṛta which may explain the rendering 'brought low by' at SOM 99. I follow CPD which takes uggatā as ablative abstract of ugga¹ meaning 'ferocious' or 'intense' since Dhammapāla understands uggatā as a contraction of uggatāya. However were it not for Dhammapāla it might seem more logical to take tajjanāya as genitive and uggatā/ukkatā as a past participle qualifying ahaṃ (understood) – NAJ.
45. Se Vv read gacchiṃ udakahāriyā, Te āgacchiṃ udakahāriyā, for text's agacchiṃ udahāriyā, Be agañchiṃ udahāriyā. According to Dhammapāla -hāriyā=-hārikā but it would seem more likely to be dative of purpose (NAJ).
46. vipatthe, hardly 'wrong way or course' as suggested by PED sv; cp cty.
47. Se Be read ko altho for text's kvattho pi (although both Se and Be

- give the lemma in the cty below as kvattho).
48. pādape; a kind of tree – cp PvA 251.
 49. Reading addasāsiṃ with Se Be Te Vv for text's addassāmi.
 50. Reading pasādaniyaṃ with Se Be Te Vv for text's pasādaniyaṃ.
 51. Cp A iii 346 = Thag 691; vana is both jungle and lust and is an ambiguity used to advantage: lust impedes spiritual progress as does the jungle physical progress. The goal is thus to escape the jungle, that is to say lust and so forth, and reach the non-jungle, nibbanam (nir + vana), that is the lust-free (nibbanam) nibbāna. Cp cty below and discussion at EV i 224; also Vism 293 for a lengthy definition of nibbāna. Se reads nibbāṇam for text's Be Te Vv nibbanam.
 52. abahiggatamānaso, in other words 'not scatter-brained' but rather 'concentrated'; cp cty.
 53. Se Vv read so yaṃ for text's Be Te ayam.
∴ Cp SOM 99⁴. In the Ficus glomerata the inflorescence axis is fleshy and hollow and the flowers are attached internally to the hollow axis which develops along with the fruits. In the Ficus spadix the inflorescence axis is fleshy and the sessile flowers are sunk in it. Its flowers can therefore *never* be seen (NAJ).
 55. Reading sabbasokāpanūdanaṃ with Se Be Te Vv for text's -āpanudanaṃ.
 56. Reading dukkhanirodho maggo ca with Be for text's Se Vv ayam nirodho maggo ca, Te ayam dukkhanirodho ca.
 57. accutaṃ; cuta, fallen, is frequently used to refer to the passage from one existence to another and nibbāna; being free of such falling, is thus a coming to rest, to stability – cp cty below.
 58. orasā, literally from the breast. It is an epithet of the sāvaka who is 'a legitimate son of the Lord, born from his mouth, Dhamma-born, Dhamma-created, an inheritor of Dhamma' – cp S ii 22f (the passage is stock). Cp n 136.
 59. Be Te read dibbamālam for text's Se Vv dibbam mālam.
 60. madhu maddavaṃ, so text Se Be Vv; Te reads madhumaddhuvam which is not, however, the vl recorded in the cty below. Cp SOM 100².
 61. Se reads satthiṃ for text's Be Te Vv satthi; verses 24-30 = II.1⁹⁻¹⁶.
 62. Se Be Te read Ālambo for text's Vv Ālambo.
 63. Reading Gaggaro with Se Be Te Vv for text's Bhaggaro.
 64. Reading Sādhuvādi with Be Te for text's Se Sādhuvādi; Vv reads Sādhuvādi (in error – NAJ) here but Sādhuvādi at II.1⁹.
 65. Reading Soṇadinnā with Se Be Te Vv for text's Sokatiṇṇā.
 66. Be Te Vv read Puṇḍarikātīdaruṇī, Se Puṇḍarikāti dāruṇī, for text's Puṇḍarikā ti dāruṇī.
 67. Be reads Eṇipassā for text's Se Te Vv Eṇipassā.
 68. Te reads pabodhiyā for text's Se Be Vv pabodhikā.
 69. Texts vary over division of verses; I follow Vv except that I read its 29^{a-b} as 28^{e-f} for reasons of syntax in English translation.
 70. Be reads bahūnaṃ for text's Se Te Vv bahunnaṃ.

71. So Se Be and verse for text's dasī.
72. Reading pure with Se Be; text omits.
73. antojātā; according to CPD sv one of four kinds of slave, the others being those bought with money, those voluntarily entering slavery and those who became the slaves of those who would otherwise have taken their lives.
74. kālakaññī; ill-omened – cp also PvA 272, DhPA ii 26, iii 31, 38 etc.
75. Reading kese with Se Be for text's sise.
76. Reading apakkamitvā with Se Be for text's apagametvā.
77. Reading nu kho koci with Se Be for text's nu koci.
78. Reading asati pi with Se Be for text's asatipi.
79. Reading sambuddhaṃ with Be for text's Se sammāsambuddhaṃ which seems required given the presence of sambuddhaṃ in the verse, although the cty seems in some ways better suited to being an explanation of sammāsambuddhaṃ.
80. Reading ekantahitattā with Se Be for text's ekantahitattāhāya.
81. Cp PS 251⁷⁶.
82. Cp VvA 38.
83. That is, the tree under which he became a Buddha on the night of the enlightenment at Buddhagayā.
84. Reading tassā with Se Be for text's tassa.
85. Reading sādhubhāvato with Se Be for text's sabbabhāvato; cp VvA 206¹⁶.
86. Reading rūpakāyadassanabyāvaṭassa with Se Be for text's rūpakāya byāvaṭassa.
87. samantapāsādikāya, predicated of a vimāna at VvA 11 above.
88. For these thirty-two marks see D ii 17ff, iii 142ff; M ii 133ff; for the eighty Encyclopedia of Buddhism i 785. On these and the following qualities peculiar to Buddhas see also Encyclopedia of Buddhism iii 364-370. The fathom-wide radiance surrounds the body, the garland of rays the head.
89. In detail at M i 69ff; cp S ii 27f.
90. In detail at M i 71f.
91. Also mentioned at Miln 285 where a similar list appears; it is not clear what these were.
92. Cp Miln 285 and The Questions of King Milinda ii 135³; also Encyclopedia of Buddhism ii 450f where these are given in detail.
93. Reading pāsādikam with Se Be for text's pasādikam.
94. Reading apakkamitvā with Se Be for text's appakamitvā.
95. That is, arahantship; cp PvA 230, Asl 12.
96. vipallāsa – to regard that which is impermanent as permanent, that which is not dukkha as dukkha, that which is not self as self, and that which is foul as lovely; cp A ii 52 where they are classed as perversions of perception, thought and view and thus twelvefold. They are enforced by an accompanying fear of what might result were such perversions rejected – e.g. the fear of self-annihilation that prevents one from seeing that which is not self as not self.
97. Reading payogāsavipannehi with Se Be for text's -vipannehi.

98. Cp n 54 above.
99. Be adds na vā bhaveyya here; text Se omit.
100. tathā āgato; this passage is somewhat obscure but the proximity of this seemingly superfluous phrase to the term Tathāgata suggests that some pun may have been intended.
101. Be reads mudubhāvakarattā mudu for text's Se mudubhāvakarāṇatā mudum.
102. Cp VvA 169⁵⁶.
103. Reading nekkhamme with Se Be for text's nikkhamme; cp VvA 87. Be reads ānisamsaṃ vibhāvanavasena for text's Se ānisamsavibhāvanavasena.
104. Reading tēn' ev' āha with Se Be for text's tenāha.
105. Reading kammakkhamacittam with Se Be for text's kammaniyacittam.
106. Reading assaddhiyādinaṃ with Se Be for text's assaddhiādinaṃ.
107. From the plane of the puthujjana; cp VvA 85 above.
108. Reading bhāvanākammaṃsa yoggacittam with Se Be for text's bhāvanākammayogyacittam.
109. As a result of the progressive talk the mind becomes ready, gentle (or malleable), devoid of the hindrances (of which one is sense-desires), uplifted and devout – e.g. M i 380 – uplifted also meaning that it is raised into a state of consciousness transcending the realm of sense-desire. See my *Divine Revelation in Pali Buddhism*, London, 1986, pp 61ff for a discussion.
110. pavattinivattiyo, presumably the origination and cessation of dukkha, second and third of the Four Truths.
111. upāyena; cp the Mahāyāna concept of upāyakaśālya in which a device is employed in order to trick people into seeing things, often against their wishes, as they really are.
112. Reading tebhūmakam dhammājātam with Se Be for text's tebhūmakadhammājātam; these three realms are the kāmaloka, rūpaloka and arūpaloka, the three divisions of the phenomenal world; cp n 115.
113. Reading tucchabhāvattā tathattā with Se Be for text's kucchitabhāvattā.
114. Such Truths are known only to the ariyas since acquisition of such knowledge renders one an ariya – AA ii 281 – and thus lokuttara.
115. Several lists of various forms of craving are encountered; at D iii 216 three separate lists of three are found – (1) craving for sense-pleasures, becoming and annihilation; (2) craving for rebirth in the kāmaloka, rūpaloka and arūpaloka; and (3) craving for rebirth in the rūpaloka and arūpaloka and for cessation. It seems likely the second of these is intended here.
116. Reading uppatti hetu with Se Be for text's uppattihetu.
117. So Be for text's Se ayaṃ nirodhō maggo; cp n 56.
118. Reading asaṅkhatadhātu with Se Be for text's asaṅkhatā dhātu; dhātu could equally be rendered 'element' here.
119. Text erroneously inserts a full stop after añjaso; Se Be omit.

120. Be reads -gāmini- for text's Se -gāmini-.
121. Reading sikkhāttaya- with Se Be for text's sikkhāttaya-; these are presumably those mentioned at VvA 155⁵².
122. Reading patiṭṭhānassa with Se Be for text's patiṭṭhāpanassa.
123. Reading yā with Se Be for text's yo.
124. So Se Be for text's adhiḡacchati.
125. Reading sā with Se Be for text's so.
126. Reading patiṭṭhā with Be (Se patiṭṭhātā) for text's patiṭṭhito.
127. Reading daḡhabhatti ratanattaye with Se Be for text's daḡhabhattatiranattaye.
128. Reading acālaniyā with Se Be for text's acalaniyā.
129. Reading etasmim with Se Be for text's tasmim.
130. Reading svākkhāto with Se Be for text's svākhyāto.
131. Reading saṅgho with Se Be for text's Bhagavato sāvakasaṅgho; cp VvA 85.
132. Reading ca with Se Be; text omits.
133. These are in each case the opening words of the stock descriptions of the first three of the four sotāpattiyaṅgas – cp A ii 56 where they appear in full. They are possessed only by sāvakas.
134. Reading orasā ti with Se Be for text's orasā.
135. puttī.
136. Reading vāyāmajanitābhijātīyā with Se Be for text's jātā sajanitābhijātīyā; she is 'legitimate' (literally born at the breast) through belonging to the breed of those born at his breast. Abhijāti, here rendered 'breed', is elsewhere (D i 54; M i 407, 517) used in connection with the doctrine, ascribed at D i 54 to Makkhali Gosāla, that mankind was divisible into six distinct classes or breeds. At A iii 383ff such a doctrine is also attributed to Pūraṇa Kassapa, the six classes being assigned a separate colour, and in the sequel a Buddhist adaptation of the schema is given. For further details see the notes at Dial i 72, MLS ii 77, 197 and GS iii 273. However it is possible that here there is the further underlying connotation of one who has undergone an additional (abhi-) birth (jāti) in the sense that such beings undergo on such occasions a spiritual rebirth being that of the ariyan birth – cp VvA 194f, M ii 103 and also the following sentence.
137. Reading ca with Se Be; text omits.
138. Be omits.
139. Cp A ii 121; the others are fear of reproach by another, fear of punishment and fear of (rebirth in a) miserable destiny. The sāvaka is spared the latter – e.g. S v 342; A iii 211, iv 378ff.
140. Text erroneously inserts a full stop here; gentleness here probably means smoothness, softness or suppleness and so on.
141. madhuram, so text Be; Se repeats madhum, honey, here.
142. Reading ādavaṃ yāvadaṃ yāva-d-eva davattham with Se Be for text's ādavaṃ yāva devaṃ yāva devattham. Dhammapāla seems to understand the prefix ā- in the sense of yāva, or that of a limit (cp PED, CPD sv ā-) and thus supplies yāvadaṃ as a grammatical

equivalent of ādavam, subsequently explaining the meaning as yāva-d-eva davattham. Dava-, equivalent to Skt dāva-/drava-, can mean many things – speed, motion, sport, flowing, burning, being painful etc. and the interpretation given here may not be the only one possible; indeed some pun may not be ruled out. Cp also SOM 100².

143. Reading athāyasmā Mahāmogallāno attanā ca devatāya ca pavattitam imam kathāsallāpam manussalokaṃ āgantvā Bhagavato ārocesi with Se Be for text's imam pavattim āyasmā Mahāmogallāno manussalokaṃ āgantvā Bhagavato ārocesi.
144. Reading Iti Paramatthadīpaniyā Khuddakattakathāya Vimānavatthusmiṃ dvādasavatthupaṭimaṇḍitassa catutthassa Mañjīṭṭhakavaggassa Atthavaṇṇanā niṭṭhitā. Niṭṭhitā ca Itthivimānavāṇṇanā with Be for text's catutthavaggavaṇṇanā niṭṭhitā niṭṭhitā ca itthivimānavāṇṇanā, Se catutthavaggavaṇṇanā niṭṭhitā. Itthivimānavāṇṇana.

MEN'S VIMĀNAS
[PURISAVIMĀNA]

V

GREAT CHARIOT CHAPTER
[MAHĀRATHAVAGGA]

V.1 EXPOSITION OF THE FROG-DEVAPUTTA'S VIMĀNA

[Maṇḍūkadevaputtavimānavañṇanā]

“Who is it that salutes these feet of mine?” This is the Frog-Devaputta’s Vimāna in the Great Chariot Chapter¹. How did it² originate?

[217] The Lord was staying at Campā³, on the shore of the Gaggarā lotus pond⁴. He emerged towards dawn from the meditation of the great compassion, the habitual practice of Buddhas, upon which he had been entered⁵, and, surveying the class of those beings capable of being guided, saw that, “Today, when I am teaching D’amma at evening time, a frog will, as (his mind) seizes upon⁶ that sound of mine, die through the attack of another, come into being in the devaloka and then return, whilst the people are still looking on, with a great multitude of devas, whereupon penetration of Dhamma will arise⁷ to many”. Having seen this he dressed early in the morning and, taking bowl and robe, entered the city of Campā in search of alms accompanied by a great order of monks. He contrived that the monks gained their almsfood with ease and when he had finished his meal he entered the vihāra, indicated the duties as regards the monks and, when the monks had gone to their places for the day(-time meditation), entered his fragrant hut and spent the day-time in the bliss of fruition-attainment⁸. At evening-time, when the four assemblies had come together, he came out of his entrancingly fragrant hut, entered the pavilion of the Dhamma-hall⁹ on the shore of the lotus pond by way of a miracle accordant with the moment and, when seated on the most excellent, adorned seat for the Buddha, began to teach Dhamma with the unthinkable majesty of a Buddha, with the polish¹⁰ of a Buddha that is without comparison, letting forth¹¹ the sound of Brahman that is endowed with eight factors¹² like a fearless maned lion¹³ roaring its lion-roar on the Manosilātala¹⁴.

Now¹⁵ at that moment a frog came out of the lotus pond and, (his mind) seizing upon that sound with the realisation that it was Dhamma¹⁶, thought, “This is Dhamma that is being uttered”, and settled down on the edge of that assembly. Then a cowherd who had come to that spot saw the Teacher teaching Dhamma and that assembly hearing Dhamma in the highest quietude; with

his mind on that¹⁷ and standing supporting himself with a stick he failed to notice the frog and stood pressing down¹⁸ on its head. Its heart devoted through that realisation that it was Dhamma, it died straightaway and came into being in a twelve-yojana golden vimāna in the realm of the Thirty-three. As though awakening from sleep¹⁹ he saw himself there surrounded by an order of nymphs; deliberating²⁰ as to from where it was that he had come into being there, he saw his previous birth and, pondering how in the world²¹ he had arisen there, [218] how he had acquired such excellence²² and what deed he could have performed, he saw nothing apart from that seizing upon the sound of the Lord. He straightaway returned together with his vimāna, descended from his vimāna and, whilst the people were still looking on, approached with a great retinue, with great heavenly majesty, and saluted with his head at the feet of the Lord and then remained bowing holding up an añjali salute. Then the Lord, quite recognising him but in order to make visible at first hand to the people the fruition of deeds and the majesty of a Buddha, asked:

1. "Who is it that salutes these feet of mine, blazing with iddhi and fame, lighting up all directions with surpassing complexion?"²³

Herein:

1. *Who is it (ko)*: who is it amongst devas, nāgas, yakkhas or men and so on, meaning who indeed is it²⁴. *Of mine* : me=mama (alternative grammatical form). *These feet (pādāni)*: at these feet. *With iddhi (iddhiyā)*: with such iddhi of a deva as this. *With fame (yasaśā)*: with such a retinue and paraphernalia as this. *Blazing (jalam)*: flashing forth. *Surpassing (abhikkantena)*: extremely (atīvīya) pleasing (kantena)²⁵, desirable, beautiful. *With complexion (vaṇṇena)*: with complexion of the skin, meaning with sheen of bodily complexion.

Then the devaputta, talking²⁶ of his previous birth and so on, explained with these verses:

2. "I waś in the past a frog in the water with water for my pasture; whilst hearing Dhamma via you a cowherd slew²⁷ me.
3. Of devotion of heart²⁸ for a moment behold my iddhī and fame; and behold my majesty, behold my complexion, and brightness.
4. And those who heard Dhamma via you for a long length of

time, Gotama, they have reached the immovable place where having gone they do not grieve”.

Herein:

2. *In the past (pure)*: in my previous birth. *In the water (udake)*: this indicates the place of his arising at that time. By means of this²⁹ ‘a frog in the water’³⁰ the exclusion of frogs on dry land such as the toad and so on³¹ is effected. A pasture (*gocaro*) is where cows (*gāvo*) graze (*caranti*)³²; since it is like a pasture, this (water) is a pasture, a place where fodder is sought³³. Since his pasture is the water (*vāri=udakaṃ*, synonyms) he is ‘with water for my pasture’³⁴. [219] It is said distinguishing him as one who has water for his pasture since there are some also living in the water (*udaka-cāri*) although³⁵ not having water for their pasture, such as the tortoise³⁶ and so on. *Whilst hearing Dhamma via you (tava dhammaṃ sunantassa)*: whilst hearing Dhamma via you, as you were teaching with the sound of Brahman that is sweet³⁷ as the call³⁸ of the Indian cuckoo, by way of (my mind) seizing upon that sound with the thought, “This is Dhamma that is being uttered”; and this is to be understood as the genitive case in (the sense of) non-heeding³⁹. *A cowherd slew me (avadhī vacchapālako)*: a young cowherd who was watching over⁴⁰ his cows came near me and, standing supporting himself with a stick, pressed down⁴¹ on my head with his stick and killed me.

3. *Of devotion of heart for a moment (muhuttaṃ citta-pasādassa)*: of devotion of heart, arisen for a mere moment with respect to Dhamma⁴² via you, that was its cause⁴³. *Iddhi (iddhiṃ)*: success, meaning heavenly glory. *Fame (yasam)*: retinue. *Majesty (ānubhāvaṃ)*: heavenly majesty such as the ability to assume any form at will and so on. *Complexion (vaṇṇam)*: excellence of bodily complexion. *Brightness (jutiṃ)*: extraordinary radiance capable of pervading for twelve yojanas.

4. *Those who (ye)*: those beings who. The word *ca* (and) (denotes) something additional. *Via you* : *te=tava* (alternative grammatical form). *For a long length of time (digham addhānaṃ)*: for much time. *Heard* : *assosun=suṇimsu* (alternative grammatical form). *Gotama (Gotama)*: he addresses the Lord by way of his gotra. *The immovable place (acalaṭṭhānaṃ)*: nibbāna. For this is the meaning here: Lord Gotama, those who, unlike me, not having heard⁴⁴ (Dhamma) for a brief time but who, having done meritorious deeds, heard, got to hear, Dhamma via you for

a long time⁴⁵, they, these beings, who had been overcome by the plight of saṃsāra for that long time, have reached the grief-free place of tranquillity that is immovable through being eternal where having gone they could not grieve – for them there is no impediment as regards its⁴⁶ attainment.

Then the Lord, having surveyed the successful attainment of the potential by him and the company assembled there, taught Dhamma in detail. At the culmination of that Teaching that devaputta was established in the sotāpatti-fruit. And penetration of Dhamma arose for eighty-four thousand living beings. The devaputta saluted the Lord, circumambulated him by the right three times, made the añjali salute to the order of monks and went straight to the devaloka with his retinue.

The Exposition of the Frog-Devaputta's Vimāna is concluded.

Notes to V.1

1. Reading mahārathavagge with Se Be; text omits.
2. Reading tassa kā with Se Be for text's kā. As stated at SOM 102² there is in the Jaina sources a similar story of a frog named Maṇḍukka who, whilst on a pilgrimage to see Mahāvira, is injured by a horse, dies praising Mahāvira and is reborn in the devaloka. See W. Schubring, *The Doctrine of the Jainas*; trans. Wolfgang Beurlen, Delhi 1962, p 91.
3. Capital of Aṅga on the river of the same name. It was an important centre of trade and merchants would journey from there to Burma for the purposes of trade.
4. So named after queen Gaggārā who constructed it. Campaka trees (i.e. trees from Campā, on which see also VvA 194⁸⁶) grew on its shore. It is a very common tree in India (NAJ).
5. Reading samāpajjitvā with Se Be for text's sammāpajjitvā; cp VvA 105.
6. nimittam gaṇhanto, seizing upon to the exclusion of all else, taking cognisance of, catching the drift, etc; cp Dial i 80¹; B Disc iv 241⁴.
7. Text Se insert a full stop here; Be omits and in fact the passage right down to 'Manosilātala' is, in the original, one sentence.
8. phalasamāpattisukhena, presumably the fruition associated with the arahant path – cp Vism xxiii 1ff. Three quite different kinds of phalasamāpatti are however to be found amongst the seven fruits on sale in the Lord's fruitshop – Miln 333f.
9. Reading dhammasabhāmaṇḍapaṃ with Se Be for text's dhammasabhāya maṇḍapaṃ.
10. Reading -lilhāya with Se for text's -lilāya, Be -lilāya.
11. Reading nicchārento with Se Be for text's niccharanto.

12. Enumerated at D ii 211, 227; on Brahmassaro cp VvA 192⁶⁸.
13. Reading asambhītakeśarasīho with Se (Be achambhīta-) for text's siho.
14. A platform of red arsenic in the Himālaya and a resort of lions.
15. Reading ca with Se Be; text omits.
16. dhammasaññāya sare; Dhamma here may well mean nibbāna (cp VvA 233 below), just as it was the amatapadaṃ, the Deathless place (=nibbāna VvA 84) that Sirimā heard (Vv I.16⁸). For the unconditioned (=Brahman) is something to be both seen and heard – and it may be to this that the Buddha is here about to give voice.
17. Reading taggatamānaso with Se Be for text's uggatamānaso.
18. Be reads sannirumbhitvā for text's sannirumbhitvā; my copy of Se is unclear on this point.
19. Se Be read suttappabuddho for text's suttapabuddho; cp VvA 54.
20. Reading āvajjento with Se Be for text's āvajjanto.
21. are; Be omits.
22. Reading sampattim with Se Be for text's sukhasampattim.
23. This verse is quoted, in addition to the places cited at SOM 102¹, at DA 228 and SA i 14.
24. katamo.
25. Se Be read ativiya kantena for text's ativiyakantena; Dhammapāla here gives the meaning of the prefix abhi- as that of ati-; cp VvA 205⁴ where the contrary seems to pertain.
26. Be reads āvi karonto for text's Se kathento.
27. Se Be Vv read avadhī for text's Te avadhī.
28. Be Te read cittapasādassa for text's Se Vv cittappasādassa.
29. Reading etena with Se Be for text's tena.
30. udake maṇḍūko, used to specify the type of frog, viz water-frog. Be treats these two words as though they formed a lenma from the verse, printing them in heavy type, whilst Se, which also uses heavy type for lemmas, prefers ordinary type within quotation marks.
31. Reading uddhumāyikādikassa with Se Be for text's uddhumāyitādikassa; CPD sv recommending this reading claims that uddhumāyikā is 'the "bloating frog", a small frog the size of a finger-nail swelling to the size of a wood-apple when irritated'.
32. Literally wander, but often with the purpose of seeking food as in the case of monks wandering in search of alms.
33. Reading ghāsesanaṭṭhānam with Se Be for text's ghāsanatṭhānam.
34. Reading vārigocaro with Se Be for text's varigocaro.
35. Reading pi with Se Be; text omits.
36. kacchapa, or turtle, literally one inhabiting a marsh or any land bordering upon water – cp SED sv. According to OED sv the tortoise is a reptile of the order Chelonia, the Chelonia being "usually divided into Land tortoises (Testudinidae), Marsh-tortoises (Emydae), River-tortoises (Trionycidae) and Marine tortoises (Chelonidae). The last are now commonly distinguished as turtles". It is presumably the second or third variety that is meant here given the context.

37. mañjunā; or perhaps enticing, persuasive – cp. PED sv for other Indo-European cognates. It is one of the eight factors of the sound of Brahman mentioned above.
38. ruta, from ravati (rendered 'roars' at VvA 35 and possibly the meaning intended here also), is the loud call of an animal or bird. PED sv omits page number.
39. anādare – cp DA 284 = MA ii 170; UdA 382, 435 for similar. This is the genitive absolute construction in the sense of disregarding, the classical example being that of persons going forth in the face of – and despite – the weeping of their parents: mātā-pitunnaṃ assu-mukhānaṃ rudantānaṃ . . . pabbajito (stock – e.g. D i 115) – NAJ. This sense is not listed by Childers or PED.
40. Se Be read rakkhanto for text's pārento; the meaning is little affected.
41. Se Be read sannirumbhitvā for text's sannirumbhitvā.
42. Reading dhamme with Se Be for text's dhammaṃ.
43. That is, cause of the iddhi and fame he is about to tell us to behold.
44. Be reads asuṇitvā for text's Se asutvā.
45. Se Be read ciraṃ kālaṃ for text's cirakālaṃ.
46. Reading tassa with Se Be for text's tassā.

V.2 EXPOSITION OF REVATĪ'S VIMĀNA [Revatīvimānavañṇanā]

[220] "Rise up, Revatī, of very evil character". This is Revatī's Vimāna¹. How did it² originate?

The Lord was staying in Benares, in the Deer Park at Isipatana. At that time there was in Benares a layfollower named Nandiya, the son of a good family that was endowed with faith³, a giver, a master in the practice of giving and one who supported the Saṅgha. Then his mother and father desired to fetch for him, from the house opposite, the maiden named Revatī, daughter of his mother's brother. But she lacked faith and the virtue of giving. Nandiya did not want her. His mother said to Revatī, "My dear, you must come to this house, smear with fresh cow-dung the place where the order of monks will be sitting, prepare their seats, set up the stands⁴, salute the monks at the time of their arrival, collect their bowls, have them be seated, strain⁵ their water with the regulation water-pot⁶ and when they have

eaten rinse their bowls – in this way you will gain my⁷ son's favour". She did as she said. Then she informed her son saying, "She has become submissive to my exhortation", and when he had given his acceptance⁸ saying, "In this case⁹, very well", she set¹⁰ the day and they performed the marriage ceremony¹¹. Then Nandiya said to her, "If you wait upon¹² the order of monks and my parents you will be allowed to reside in this house, so be diligent". She agreed saying, "Very well", and, as if having faith, for some time acting obediently towards her husband, bore him two sons.

(Then) Nandiya's mother and father died (and) all authority in that house became hers alone. Nandiya, moreover, became a great master in the practice of giving – he established alms for the order of monks, he established a regular distribution of cooked food at the door of his house for indigents and tramps and so on¹³ too whilst he had built in the Isipatana Mahāvihāra¹⁴ a square hall¹⁵ adorned with four chambers, had them laid out with beds and pīṭhas and so on, [221] gave a great almsgiving to the order of monks with the Buddha at its head, poured the water of dedication into the hand of the Tathāgata and then handed it over. With the giving of that water of dedication there sprang up¹⁶ in the realm of the Thirty-three a heavenly palace on all sides twelve yojanas – both in length and breadth – and a hundred yojanas in height, made of the seven jewels and reverberating with a throng of a thousand nymphs¹⁷. Then the venerable¹⁸ Mahāmoggallāna, who was conducting a deva-tour, saw that palace¹⁹ and asked the devaputtas who had come to salute him whose palace it was. "The owner of this palace, sir, is in Benares, in the world of men; he is named Nandiya, the son of a man of property²⁰ who has had a square hall built for the Saṅgha in the Isipatana Mahāvihāra. This palace has come into being for him", they said. The deva-nymphs who had come into being in that palace also saluted the elder and said, "We, sir, have come into being here in order to be attendants to the layfollower named Nandiya in Benares. Please speak to him thus, 'The devatās who have come into being in order to be your attendants have become dissatisfied at your taking so long (to get here). The excellence of the devaloka is indeed extremely pleasant, like taking a golden vessel after breaking a clay vessel'²¹ – when you have said this please speak to him with a view to his

coming here". "Very well", the elder agreed, hastily returned from that devaloka²¹ and asked the Lord in the midst of the four assemblies, "Lord, does heavenly excellence come into being for those who have done meritorious deeds whilst they are still stationed in the world of men?" "Has not the heavenly excellence that has come into being in the devaloka for Nandiya been seen by you yourself, Moggallāna – why ask me?" "Yes, Lord, it has come into being". Then the Teacher, demonstrating to him that just as friends and kinsmen greet and accept a man who has returned after having long been absent from home, so do his own meritorious deeds accept and receive with hands that are excellence the person who has performed those meritorious deeds²² when he has gone²³ from here to the next world, spoke these verses:

1²⁴. "When a man who has long been absent returns safely from afar his relatives, friends and well-wishers greet him upon his return.

2. In this same way also when one who has performed meritorious deeds goes from this world to the next those meritorious deeds receive him²⁵, as does the relative²⁶ a returned loved one".

[222] When Nandiya heard of this he gave gifts, performed meritorious deeds, to an even greater extent. As he was setting out for the purposes of trade²⁷ he said to Revati, "My august one, you should diligently continue with the alms to the Saṅgha and the regular distribution of cooked food to the destitute that are (normally) provided by me", and she agreed saying, "Very well". Even whilst he was absent he would, wherever he took residence, there still give alms to the monks, the destitute and to beggars²⁸ in accordance with his means. Out of pity for him those in whom the āsavas had been destroyed came, even from afar, and accepted his alms. But Revati, after he had gone, continued with the alms only for a few days and then broke off (the supply of) food to the destitute, whilst²⁹ as food for the monks she gave porridge of broken rice accompanied by sour gruel. At the place where the monks had eaten she would scatter grains of boiled rice that were mixed with bits of fish and meat and also bones and half-chewed pieces of meat, these being the remains of what she had herself eaten, and show³⁰ them to the people saying, "Behold the deeds of recluses in that they cast aside a gift of faith

in this manner!" Then Nandiya returned in prosperity and in possession of what had been acquired there³¹, heard of the incident, threw Revatī out of the house and then entered the house. On the following day he bestowed a great almsgiving on the order of monks with the Buddha at its head and then inaugurated, in a proper fashion, a constant supply of food (for the Saṅgha) and also food for the destitute; whilst the highest that was provided for Revatī, who had been brought back by his friends, was (confined to mere) fodder and coverings.

Some time later he died and came into being in his very³² own vimāna in the realm of the Thirty-three. Revatī, however, having put an end to all that almsgiving, roamed about³³ insulting and abusing the monks³⁴ saying, "On account of them my gains and service have come to ruin". Then Vessavaṇa ordered two yakkhas saying, "Go, I say, and in the city of Benares cry out that in seven days from now Revatī will, whilst still living, be hurled into hell". When the people heard this they were filled with agitation and trembled with fear. But Revatī ascended into the upper storey³⁵, closed the door and sat down. On the seventh day two yakkhas, of extremely terrible appearance, being of the same colour as a rain-cloud, their eyes bloodshot, their fangs curved, their noses flattened and deformed and their tawny hair and beards ablaze, being ordered by king Vessavaṇa who had been driven on by her evil deeds, [223] came upon (Revatī), seized her by each arm saying, "Rise up, Revatī, of very evil character" and so on, made her parade³⁶ from street to street around the entire city saying, "Let the people behold!", and then rose into the air, conducted her to the realm of the Thirty-three, showed her Nandiya's vimāna and his excellence and then caused her, wailing, to reach the proximity of the Crowded Hell³⁷. Yama's³⁸ men cast her into the Crowded Hell. For this reason they³⁹ said:

3. "Rise up, Revatā, of very evil character, lacking the virtue of giving; the door is open⁴⁰ – we will conduct you wherein the misery-gone, the hell-sufferers⁴¹ fully supplied with dukkha⁴², groan".

Herein:

3. Rise up : *uṭṭhehi*=*uṭṭhaha* (alternative grammatical form), meaning at this time this⁴³ upper storey is not able to protect you from the fear of hell; therefore quickly rise up and come⁴⁴.

Revatā (Revate): they are addressing her⁴⁵ with her name. They speak⁴⁶ of the reason for her rising by way of this 'of very evil character' and so on: "Since you are of a very despicable and wicked character by way of insulting and abusing and so on those who are ariyans and since the door is open in order for your entry into hell, therefore rise up⁴⁷!" *Lacking the virtue of giving (adānasile)*: without the virtue of giving anything⁴⁸ to anyone, miserly, mean; this too is a statement of the reason for that same rising up (by her). Since abode in the happy destiny is for those, similar to your lord, possessing the virtue of giving and who are not mean, whereas abode in hell is for those, such as you, lacking the virtue of giving and who are mean, therefore rise up; we will not permit⁴⁹ you to remain here even a mere moment (longer) – this is the meaning. *Wherein the misery-gone groan (yattha thunanti duggatā)*: they are misery-gone through being gone to dukkha⁵⁰. *The hell-sufferers (nerayikā)*: we will conduct (*nessāma=nayissāma*, alternative grammatical form), we will cast, you there, in that hell in which those fully supplied, those provided⁵¹, with the dukkha of hell groan; not being allowed to come out (of there) so long as there is no end⁵² of their evil deed, [224] they begroan⁵³ – this is how it should be construed.

4. Having spoken just so, Yama's messengers, the two gigantic bloodshot-eyed yakkhas, seized⁵⁴ Revatā⁵⁵ individually at the arm and steered her into the presence of the deva-throng – these are the words of those performing the rehearsal (of the Dhamma)⁵⁶.

Herein:

4. *Having spoken just so (icc eva vatvāna)*: having spoken just so with this "Rise up" and so on, meaning immediately following these very words. *Yama's messengers (Yamassa dūtā)*: as if messengers of king Yama, of the supremely authoritative and invariable one, for they were despatched by Vessavaṇa and likewise conducted her to the realm of the Thirty-three. Some say the meaning is "Vessavaṇa's messengers", connecting the (Vedic) syllable *na* (like) with the word *Yamassa* thus: *na Yamassa dūtā* (like Yama's messengers)⁵⁷; but this is incorrect, for it does not follow from their being like⁵⁸ Yama's messengers that they are Vessavaṇa's messengers⁵⁹. They are yakkhas (*yakkhā*) since people sacrifice (*yajanti*)⁶⁰, since they present the food-offerings, therein. *Bloodshot-eyed (lohitakkhā)*: red-eyed; for the eyes of

yakkhas are extremely bloodshot. *Gigantic (brahantā)*: great. *Individually at the arm : paccekabāhāsu=paccekaṃ bāhāsu* (resolution of compound), one at one arm, the other at the other arm. *Revatā (Revatāṃ)*: Revatī; Revatā is equally a name for her. Likewise *Revate (Revatā)* was said⁶¹. *Steered : pakkāmayuṃ=pakkāmesuṃ*⁶² (alternative grammatical form), meaning conducted her up. *Of the deva-throng (devagaṇassa)*: of the order of devas in the realm of the Thirty-three.

Having been thus conducted by those yakkhas to the realm of the Thirty-three and set down not far from Nandiya's vimāna, Revatī, seeing it extremely shining, similar to the sun's disc, asked those yakkhas:

5. "This beautiful fairy-castle, gleaming, shining, having the appearance of the sun and covered with nets of shining gold – [225] whose is this vimāna, packed with people and shining like the sun's rays⁶³?

6. Throngs of women, anointed with the essence of sandal, brighten up the vimāna on both sides; it is seen to have an appearance the same as the sun's – who, having reached heaven, enjoys himself in this vimāna?"

And they told her:

7. "In Benares there was a layfollower named Nandiya, not mean, a master in the practice of giving and affable; his is this vimāna, packed with people and shining like the sun's rays⁶³.

8. Throngs of women, anointed with the essence of sandal, brighten up the vimāna on both sides; it is seen to have an appearance the same as the sun's – he, having reached heaven, enjoys himself in this vimāna".

Herein:

6. *Anointed with the essence of sandal (candanāsāralittā)*: with their bodies smeared with the scent of sandal that is its essence. *The vimāna on both sides (ubhato vimānaṃ)*: having joined in the chorus and so on they cause the vimāna⁶⁴ to shine on both sides, both inside and out.

Then Revatī said:

9. "I was Nandiya's wife, the lady of the home, the authority over all the family of my husband; now I⁶⁵ will delight in this vimāna, I wish: not for the sight of hell".

Herein:

9. *The lady of the home (agārinī)*: the mistress of the house⁶⁶.

They also read *bharyā sagāminī*⁶⁷ (companying wife), meaning accompanying⁶⁸ wife. *The authority over all the family of my husband (sabbakulassa issarā bhattu)*: she says, "I was the authority, the mistress, over all the family property and estates⁶⁹ of my husband Nandiya; therefore now also will I be the authority in this *vimāna*". [226] *Now I will delight in this vimāna (vimāne ramissāmi dān' ahaṃ)*: they conducted her there precisely to entice her in this way. *I wish not for the sight of hell (na pathhaye nirayaṃ dassanāya)*: she says, "Moreover, that hell to which you desire to conduct me, I wish not for even the sight of that hell, let alone⁷⁰ to enter it".

As she was still speaking in this way they conducted her to the proximity of that hell saying, "You may or not wish it – what purpose does your wishing⁷¹ serve?", and then uttered this verse:

10. "This hell is for you, of very evil character – meritorious deeds were not performed by you in the world of the living – for one who is mean⁷², wrathful and of evil character does not gain the companionship of those who have gone up to heaven".

10. This is the meaning: this hell is for you, being the place where great dukkha is to be experienced by you for a long time. Why? Meritorious deeds were not performed by you in the world of the living, since in the world of men not even the most trifling meritorious deed was performed by you. Likewise, moreover, such a being who has not performed meritorious deeds, who is mean⁷³, being possessed of meanness that is characterised by concealment of one's own excellence⁷⁴, who is wrathful by way of giving rise to wrath towards others and who is of evil character through being provided with⁷⁵ evil states such as greed and so on, does not gain the companionship of, the togetherness with, those who have gone up to heaven, the devas – this is how it should be construed.

Having thus spoken those two yakkhas there and then disappeared. Then finding two hell-wardens similar to them dragging her along in order to hurl her into the excrement-hell named *Saṃsavaka* she enquired about that hell saying:

11. "What is this impure excrement and urine that have come into view, what this foul smell, what this filth hither blown?"

12. "This is named *Saṃsavaka*, a hundred men deep, wherein you, *Revatā*, will be boiled for thousands of years".

[227] When they had talked of this she, enquiring about the

deed that was the cause of her coming into being there, said⁷⁶:
 13. "Now what wicked deed was done by body, speech or mind? Due to what is Samsavaka, a hundred men deep, obtained?"

They talked of that deed of hers⁷⁷ saying:

14. "Recluses and brahmins too and other paupers even you with lying speech deceived – this was the evil done by you", and then added:

15. "Due to that is Samsavaka, a hundred men deep, obtained; therein you, Revatā, will be boiled for thousands of years".

Herein:

12. *Is named Samsavaka (Samsavako nāma)*: is named Samsavaka due to the continual flowing (*samsavanato*)⁷⁸, oozing, of impurities such as excrement and urine and so on.

Then to point out that not only was acquisition of the Samsavaka there hers but also, after having been boiled therein for countless thousands of years, upon emerging acquisition of the cutting off of hands and so on would be hers too, they spoke of the ordeal to be undergone there:

16. "They will cut off your hands and likewise your feet; they will cut off your ears and likewise your nose. Likewise throngs of ravens will then gather, assemble, and devour you as you writhe".

Herein:

16. *Throngs of ravens (kakoḷagaṇā)*: flocks of crows. It is said that they will fall in countless hundreds, in countless thousands, upon her body which will be three gāvutas⁷⁹ in extent, hack her with beaks the size of a palmyra trunk, made of iron and with very sharp tips, and then devour her, her flesh being simply replaced⁸⁰ at the various places from which it is taken through the power of that deed⁸¹. For this reason they said⁸², "Throngs of ravens will then gather, assemble, and devour you as you writhe".

Again she bewailed in this way and that, begging and so on that they conduct her back to the world of men. For this reason it was said:

17. [228] "Please conduct me back – I am determined to do many skilled deeds through almsgiving, even conduct, control and taming, after doing which people are happy and do not later feel remorse".

Again the hell-wardens said:

18. "Having been negligent in the past you now lament; you will experience the result of deeds you yourself have done".

She again said:

19-20. "Who was there, having gone from the devaloka to the world of men, who when asked would have said to me, 'You should give alms, clothing, bed⁸³, as well as food and drink, with respect to those who have laid aside the stick, for one who is mean⁷², wrathful and of evil character does not gain the companionship of those who have gone up to heaven?'⁸⁴

21. Now I, having gone from here and gained the human womb, will be affable and endowed with morality; I will do many skilled deeds through almsgiving, even conduct, control and taming.

22. With a heart serene I will plant pleasure gardens⁸⁵ and bridges at places where it is difficult to cross, also wayside watering places and wells.

23. On the fourteenth, fifteenth and the eighth of the fortnight, and on the reversal-days of the fortnight, well associated with the eight factors,

24. The Uposatha I will observe; I will be always restrained in the precepts; and I will not be negligent as regards almsgiving – this is seen by me myself".

25. Thus her, bewailing and wriggling this way and that trying to get free, they cast, feet up⁸⁶, head down, into that terrible hell, – these are the words of those performing the rehearsal (of the Dhamma).

And she uttered the concluding verse:

26. "In the past I was mean and abusive towards recluses⁸⁷ and brahmins; and having deceived my lord with an untruth, I am being boiled in a hell of a terrible kind".

[229] Herein:

17-26. The verse (beginning:) "In the past I (was) mean" was said when she had come into being in hell, the rest whilst she had still not come into being (there) – this is how they are to be understood.

The rest is quite easily understood.

The monks informed the Lord⁸⁸ of Revati's having been conducted away after being seized by yakkhas. When he heard this the Lord related this story right from the very beginning and afterwards taught Dhamma in detail. At the culmination of that

Teaching many reached the sotāpatti-fruit and so on. As is preferred, this is styled 'Revatī's Vimāna' due to the talk being almost entirely concerned with Revatī and since, whilst Revatī is no vimāna-devatā⁸⁹ this is nonetheless connected with the excellence of the vimāna and so on of the devaputta Nandiya; it is therefore included in this recension amongst these same Men's Vimānas – this is how it is to be regarded.

The Exposition of Revatī's Vimāna is concluded.

Notes to V.2

1. This is also included in the Petavatthu as the Revatīpetavatthu – cp PvA 257 – and appears in part at Dhpa iii 290ff.
2. Reading *tassa kā* with Se Be for text's *kā*.
3. Reading *saddhāsampanno* with Se Be for text's *saddho pasanno*.
4. Probably for their bowls.
5. Reading *parissāvetvā* with Se Be for text's *parisāvetvā*.
6. Reading *dhammakarakena* with Se for text's *dhammakaraṇena*, Be *dhammakaraṇena*.
7. Se Be read me for text's *mama*.
8. Reading *sampaticchite* with Se Be for text's *sampaticchi*. Te.
9. Reading *tena* with Se Be for text's *tena* hi.
10. Se Be read *ṭhapetvā* for text's *vavatthapetvā*.
11. Be reads *āvāhaṃ* for text's Se *āvāhavivāhaṃ*.
12. Reading *upaṭṭhahissasi* with Se Be for text's *upaṭṭhahissati*.
13. Reading *kapaṇaddhikādīnaṃ* with Se Be for text's *kapaṇid-dhikādīnaṃ*.
14. Reading *Isipatanamahāvihāre* with Se Be for text's *Isipatane mahāvihāre*.
15. *catussālam*; cp *Cūlavamsa* 73.23. According to Geiger (*Cūlavamsa* trans ii 3³), this was a "square court surrounded on all sides by halls open to the interior". It was the name of a particular building at Anurādhapura and perhaps seen by Dhammapāla himself. EVvP similarly singular – *catussālāvaka* (NAJ).
16. Reading *uggaṅchi* with Se Be for text's *uggacchi*; it sprang into being at the moment the gift was made.
17. Reading *accharāṇasahasasamghuṭṭho* with Se Be for text's *accharāṇasamghuṭṭho*.
18. Reading *athāyasmā* with Se Be for text's *āyasmā*.
19. Reading *devacārikaṃ caranto taṃ pāsādaṃ disvā* with Se Be for text's *devacārikaṃ gantvā taṃ disvā*.
20. Be reads *kuṭumbiyaputto* for text's Se *kuṭumbiya-*; the usual spelling is *kuṭumbika-*. It is just possible that it is here a proper name as for instance also in the case of *Kuṭumbiyaputta Tissa* at *Vism* 48; cp DPPN i 620f.

- a. According to NAJ a reference to a Jātaka, but I have been unable to trace it.
21. Reading *atānaṃ vanditūṃ āgate devaputte pucchi kassāyaṃ pāsādo ti?* Imassa bhante pāsādassa sāmiko manussaloke Bārānasiyaṃ Nandiyo (Nandiko) nāma kuṭumbiyaputto (kuṭumbiyaputto) saṅghassa Isipatanamahāvihāre catusālaṃ (catussālaṃ) kāresi, tassāyaṃ nibbatto pāsādo ti āhaṃsu. Pāsāde nibbattadevaccharāyo pi therāṃ vanditvā bhante mayaṃ Bārānasiyaṃ Nandiyaṃ (Nandikassa) nāma upāsakassa paricārikā bhavitūṃ idha nibbattā, tassa evaṃ vadetha: tuyhaṃ paricārikā bhavitūṃ nibbattā devatāyo tayi cirāyanti ukkanṭhitā, devalokasampatti nāma mattikā-bhājanāṃ bhinditvā suvaṇṇabhājanassa gahaṇaṃ viya atimanāpan ti vatvā idhāgamanatthāya tassa vadethā ti āhaṃsu. Thero sādhu ti paṭissuṇitvā (paṭissuṇitvā) sahasā devalokato āgantvā with (Se) Be for text's āgantvā.
22. Reading *katapuññaṃ puggalaṃ* with Se Be for text's *katapuñṇapuggalaṃ*.
23. Reading *gataṃ* with Se Be; text omits.
24. Given the fact that Dhammapāla fails to comment on these two verses and, moreover, opens this *Vimāna* with the opening words of verse 3 it is clear that he did not consider these two verses as part of *Revati's Vimāna* as such but only as part of its matter arising. Our text is therefore correct in not numbering them; but since they appear numbered as verses 1-2 in all other editions it has seemed helpful to number them here too. These verses recur at Dhṃ 219-220.
25. Be Te read *paṭiggaṇhanti* for text's Se Vv Dhṃ *paṭiggaṇhanti*.
26. Be Te Vv read *ñāti va* for text's Se *ñāti va*, Dhṃ *ñāti va*.
27. Reading *vaṇijjāya* with Se Be for text's *vāṇijjāya*.
28. *yācakānaṃ*; Be omits.
29. Reading *bhikkhūnaṃ pi* with Se Be for text's *bhikkhūnaṃ*.
30. Se Be read *dasseti* for text's *dassesī*.
31. Reading *siddhiyā taropāladhalābho* with Se for text's *siddhiyātāro laddhalābho*, Be *vohāraśiddhi yathālabho*.
32. Reading *yeva* with Se Be; text omits.
33. Reading *vicarati* with Se Be for text's *vicari*.
34. Be reads *bhikkhusaṅghaṃ*, the order of monks, here.
35. *pāsādaṃ*; it can also mean a palace as above.
36. *paribbhamāpetvā*, not listed by Childers or PED.
37. Cp PvA 221.
38. Judge of the dead (e.g. M iii 178ff) and overlord of the hells and the peta-plane which together constitute the world of Yama (PvA 33).
39. *āha*, literally he said, but there were two *yakkhas*.
40. Reading *apārutāṃ dvāraṃ* with Se Te for text's Be *apārutadvāre*, the latter presumably vocative: you who are at the open door. Vv reads *āparutaṃ dvāraṃ*, probably in error.
41. *nerayikā*; cp VvA 23.

42. dukkhena; Be alone reads dukkhena here which Vv p 80^s suspects is the correct reading.
43. Reading dān' esa with Se Be for text's dāni.
44. Reading āgacchāhī ti with Se Be for text's āgacchāhī ti.
45. ālapati, literally he is addressing her; cp n 39.
46. vadati, literally he speaks; cp n 39.
47. Reading utt̄hehī ti with Se Be for text's utt̄hehī.
48. Reading kiñci with Se Be; text omits.
49. dassāma – so text, Se; Be reads dassāmi, I will (not) permit here; cp n 39.
50. Reading dukkhagatattā with Be for text's duggatigatattā, Se dukkhaṃ gatim̄ gatattā.
51. Reading samaṅgibhūtā with Se Be for text's samaṅgibhūtā.
52. Be reads byanti hoti, Se byantī hoti for text's byantihoti.
53. Reading nitthunanti with Se Be for text's nithunanti.
54. Be Te Vv read gahetvā for text's Se gahetvāna.
55. Revataṃ – so text Se Be; all editions of the verses alone read Revatiṃ (NAJ) having perhaps been "corrected" without reference to the cty below which requires Revataṃ.
56. Cp VvA 172.
57. That is, they read vatvāna Yamassa as, instead, vatvā na Yamassa.
58. Reading na with Se Be; text omits.
59. Reading dūtā with Se Be for text's dūtātā.
60. Popular etymology connects yakkha with yajati, to sacrifice.
61. That is, in verse 3. Text misprints di for ti here.
62. So Se Be for text's pakkamesum̄.
63. Reading raṃsī with Se Be Te Vv for text's raṃsi.
64. Reading vimānaṃ with Be; text Se omit.
65. Se Be Vv read dān' ahaṃ for text's Te dāni 'haṃ.
66. Reading gehasāminī with Se Be for text's gehassāminī.
67. So Se Be for text's sahaḡamiṃ.
68. Reading sahaḡāminī with Se Be for text's samāḡamiṃ; sahaḡāminī is an expression used of the wife who throws herself upon her husband's funeral pile in order to accompany him to heaven and may thus be seen as an attempt on the part of Revati to persuade her captors to let her stay with Nandiya.
69. Reading sabbakuṭumbassa with Se for text's sabbakuṭimbikassa, Be sabbakuṭumbikassa.
70. kuto; this sense is not listed by PED but cp Childers sv.
71. Reading patthanāya with Se Be for text's pathanāya.
72. Reading maccharī with Se Be Vv for text's macchari, Te macchariyo.
73. Reading maccharī with Se Be for text's macchari.
74. Se Be read attano sampatti- for text's attasampatti-; cp VvA 71.
75. Reading samaṅgibhāvato with Be for text's Se samaṅgibhāvato.
76. Reading nibbattihetubbhūtaṃ kammaṃ pucchantī āha with Se Be for text's nibbattihetubbhūtakammaṃ pucchi.
77. Reading tassā with Se Be; text omits.

78. Reading *saṃsavaṇato* with Se Be for text's *saṃsavato*.
79. A *gāvuta* is a quarter of a *yojana* and thus, depending upon how one reckons the *yojana*, anything between one and four miles. On the varying length assumed for the *yojana* see A. L. Basham, *The Wonder that was India*, London 1954, pp 135f, 506. NAJ adds that the *gāvuta* is strictly the distance that can be covered by a team of oxen, the *yojana* that which can be covered by a team of (usually) horses.
80. *pūrat' eva*, literally keeps filling up; not listed by Childers or PED.
81. Reading *kammabalena* with Se Be for text's *kammaphalena*.
82. *āha*, literally he said; cp n 39.
83. Se Te Vv read *sayanam* for text's Be *seyyam*.
84. Vv adds *ti*, Te *iti* in brackets; text Se Be omit.
85. *ārāmāni*, rendered 'resort' when a retreat for monks.
86. Se Te Vv read *uddhapādaṃ* for text's Be *uddhaṃpādaṃ*.
87. Vv reads *sumaṇa-* here, presumably in error.
88. Se reads *Satthu*, Be *Bhagavato*, for text's *sabbaṃ Bhagavato*. I follow Be.
89. Reading *Revatī vimānadevatā* with Se Be for text's *Revatīvimāne devatā*.

V.3 EXPOSITION OF CHATTAMĀṆAVA'S VIMĀNA

[Chattamāṇavakavimānavañṇā]

"He who is the most excellent of speakers amongst Manu's breed¹". This is Chattamāṇava's *Vimāna*. How did it originate?

The Lord was staying at *Sāvatti*, in *Jeta's Grove*. At that time there was in *Setavyā*² a brahmin youth named *Chatta*, the hard-gotten son of a certain brahmin. Despatched when he came of age by his father, he went to *Ukkaṭṭhā*³ and in the presence of the brahmin *Pokkharasāti*⁴ he not long afterwards, due to his intelligence and industry, picked up the mantras and the branches of knowledge⁵ and reached perfection in the brahmin art. He greeted the master and said, "I have become trained in this art in your presence; what am I to give you⁶ as the donation to the guru⁷?" The master said, "The donation to the guru is that which is in accordance with the resident pupil's means; fetch a thousand *kahāpaṇas*". *Chattamāṇava*⁸ greeted the master, went to *Setavyā*,

saluted his mother and father and as he was being welcomed⁹ by them extended them a friendly greeting and informed his father of the matter, adding that should he give to him that which had to be given he would give it that same day and return¹⁰ (home). [230] His mother and father told him, "It is too late today, son; go tomorrow", got out the kahāpaṇas¹¹, tied them up into a bundle and set this aside. Some robbers learned of the incident and, lurking in a certain jungle thicket on the path to be followed by Chattamāṇava, bided their time thinking, "We will murder that youth and get hold of those kahāpaṇas¹¹".

The Lord, who was surveying the world upon emerging, towards dawn, from the meditation of the great compassion, saw Chattamāṇava's (future) establishment in the Refuges and the Precepts, his coming into being¹² in the devaloka upon being murdered by the robbers and the penetration of Dhamma, upon his return from there together with his vimāna, for the company that had come together¹³ there and then went on ahead and seated himself at the foot of a certain tree on the path to be followed by the youth. Taking the money for the master, the youth, whilst going from Setavyā headed towards Ukkatṭhā, on the way saw the Lord seated, whereupon he approached him and then remained standing. When the Lord asked¹⁴ him where he was going he said, "I am going to Ukkatṭhā, master Gotama, to give the donation to the guru to my master Pokkharasāti". Then the Lord said, "But do you, young man, know the Three Refuges and the Five Precepts?"¹⁵ When he said, "I do not know them; what purpose do they serve and what are they like?", (the Lord said), "It is like this", explained the advantages¹⁶ of the fruits of going for refuge and undertaking the precepts and then said, "Young man, you should learn the method of going for refuge"; and, being begged by him saying, "Very well, I will learn it; may the Lord talk (thereon), Lord", spoke three verses pointing out to him, by way of verses so combined as to suit his inclinations, the method of going for refuge:

1. "He who is the most excellent of speakers amongst Manu's breed, the Sakyan sage¹⁷, the Lord, he who has done what was to be done, who has gone beyond, who is provided with strength and energy¹⁸ – come to the Sugata for the sake of refuge.
2. This Dhamma, for lust lust-free, imperturbable, grief-free, that is the unconditioned, unloathsome, [231] sweet, competent,

properly classified – come to this Dhamma for the sake of refuge.
 3. And wherein they have said that what is given is of great fruit¹⁹, (that is to say) with respect to the four²⁰ pairs of men who are pure – these being the eight individuals who are Dhamma-seers²¹ – come to this Saṅgha for the sake of refuge”.

Herein:

1. *He who (yo)* is a relative pronoun, the demonstration of which is to be understood by way of this ‘to the (Sugata)’²². *Of speakers : vadatam=vadantānaṃ* (alternative grammatical form). *Is the most excellent (pavaro)*: is the best, meaning is the utmost of talkers, is the most excellent speaker²³. *Amongst Manu’s breed (manujesu)*: this is a description by way of maximum definition²⁴, as with ‘the Teacher of devas and men’; moreover the Lord is quite the most excellent of devas and men, including Brahmās and all beings. Or alternatively²⁵ *amongst Manu’s breed (manujesu)* was said on account of the Lord’s having arisen amongst men in his final becoming. For this very same reason he said *the Sakyān sage (Sakyamuni)*: he is a Sakyān through having been begotten in the Sakyān clan and a sage (*muni*) through possession of sagacity (*moneyya*) with respect to body and so on²⁶ and through being sagacious (*munanato*), without remainder, of things knowable – thus is he the Sakyān sage. He is the Lord for the four reasons such as his possession of that which is laudable and so on²⁷; he is he who has done what was to be done on account of his having done, on account of his having accomplished, what was to be done which is of sixteen kinds: the (four) divisions of full comprehension and so on²⁸ that are to be done by way of the four paths; he is one who has gone beyond since he has gone, since he has attained through the knowledge of a self-dependent one²⁹, to the beyond, to the further shore of the existing group (of *khandhas*)³⁰, to nibbāna; he is one who is provided with strength and energy on account of his being possessed of unparalleled bodily strength, of a strength of knowledge not shared by another and of that energy that is the four kinds of right effort³¹; whilst he is the Sugata on account of his splendid manner (*sobhaṇa*) of going (*gamana*) since it is to a lovely (*sundaram*) place³² that he has gone (*gatattā*), since he has rightly (*sammā*) gone (*gatattā*) and since he has rightly (*sammā*) enunciated (*gaditattā*)³³. Come to, go to, the Sugata, the Perfect Buddha, for the sake of refuge, for refuge, for support, for

protection from that dukkha that is the cycle of dukkha in the states of loss; thinking, "This Lord is my refuge, my protection, my shelter³⁴, my support³⁵, my destiny and mainstay³⁶", participate in, embrace, (him) from this day henceforth by way of turning away from what is not to your well-being and of augmenting what is to your well-being; or meaning, alternatively³⁷, realise, awaken, in this way.

2. [232] *For lust lust-free (rāgavirāgaṃ)*: he speaks of the ariyan path; for it is by means of this that the ariyans make themselves lust-free for³⁸, cause to go to destruction³⁹, even that lust cultivated from eternity⁴⁰. *Imperturbable, grief-free (anejaṃ asokaṃ)* is the ariyan fruit; for this is called 'imperturbable', 'grief-free', on account of the complete abatement of the defilements remaining that pertain to perturbation, to craving so called, and that are characterised as grief. *Dhamma (dhammaṃ)*: Dhamma with its own nature; for this is that Dhamma that is to be grasped in its own nature⁴¹, viz. the path, the fruits and nibbāna, and not, like the Dhamma of the texts, by way of a conceptual-dhamma⁴². Or alternatively *Dhamma (dhammaṃ)*: Dhamma in its intrinsic sense⁴³, meaning nibbāna. That which is conditioned is produced by conditions having come together, having become co-existent⁴⁴; since it is not conditioned it is that which is the unconditioned, that same nibbāna. It is unloathsome since there is nothing whatsoever⁴⁵ loathsome there. It is sweet since it is wholly agreeable at all times – at the time of hearing it, at the time of examining it and at the time of practising it. It is competent due to its having been set going in a proper fashion⁴⁶, in that it has been set going through attainment of that illumination of mind⁴⁷ that is dependent upon⁴⁸ omniscience, and due to its being subtle. It is properly classified on account of the proper classification of the matter to be classified by way of the khandhas and so on⁴⁹, by way of what is skilled and so on⁵⁰ and by way of the summaries and so forth. Moreover with these three words he speaks only of the Dhamma of the texts. For this same reason 'this' is said with the aim of indicating the first hand nature in both ways since, as at the time of perceiving it, so too at the time of encountering⁵¹ it, the one hearing it is also, like the one talking it, face to face with it. *Dhamma (dhammaṃ)*: Dhamma in the sense of upholding those practising in accordance with the way things are⁵² from a fall into the dukkha in the states

of loss. This is a general term for the fourfold⁵³ Dhammā even. For by virtue of the mere fact of establishment in the refuges and the precepts, even, the Dhammā of the texts also quite upholds⁵⁴ (one), through practice in accordance therewith⁵⁵, from a fall into the dukkha in the states of loss; and this same vimāna is to be regarded as evidence in support of this fact. Having placed at first hand the aforementioned Dhammā⁵⁶ in a general way he again says 'this' indicating (this).

3. *Wherein (yattha)*⁵⁷: with respect to the Ariyaśaṅgha in which. *What is given (dinnam)*: a merit-offering of food and so on that is given away. *What is given is of great fruit (dinna mahapphalam)*: [233] the nasal is elided, metri causā; with respect to the four pairs of men who are spoken of by way of 'the sotāpanna, the one practising for the realisation of the sotāpatti-fruit'⁵⁸ and so on who are absolutely pure due to purification as regards the impurities that are the defilements. *The eight (attha)*: the eight individuals by way of taking them separately without (taking) them in pairs with respect to those established on the paths and those established in the fruits; and here the term is shortened thus *puggala*⁵⁹ *dhammasā*, likewise metri causā. *Who are Dhamma-seers (dhammasā)*: who see⁶⁰ at first hand that Dhammā that is the Four Truths and that Dhammā that is nibbāna. To this Śaṅgha that is a Śaṅgha through being compact (*saṃghāta-*)⁶¹ by way of equality in (right) view and morality.

When the method of going for refuge, accompanied by an indication of the good qualities associated with those refuges, had thus been spoken of by means of these three verses by the Lord, the youth, immediately following each verse, reiterated each verse beginning with "He who is the most excellent of speakers" explaining, by way of recollecting each good quality associated with those refuges, the fact that the method of going for refuge was firmly fixed in his heart. As he remained after having thus reiterated⁶² them (the Lord) explained the five items of the training, as to the form taken by these and the advantage that is their fruit, and then talked of the method of undertaking them. He, his heart devoted after having well pondered this too, said, "Well, Lord, I must be going", and, recollecting those very good qualities associated with the Three Jewels, continued along that same path; whilst the Lord, knowing a skilled deed of this extent

would be sufficient for his arising in the devaloka, went straight back to Jeta's Grove.

However as the youth, his heart devoted, and who, on account of the recognition of the good qualities associated with the Three Jewels, had been established in the Refuges⁶³, in that he had given rise to the thought proceeding thus, "I must come for refuge", and in the Precepts through a resolution for the Five Precepts in the manner spoken of by the Lord, was going along still recollecting in that same manner those good qualities associated with the Three Jewels, those robbers beset him on the path. And he, not taking account of them, continued to go along still recollecting the good qualities associated with the Three Jewels. Now one of those robbers, stationed relying on the cover of a bush, struck him abruptly with a sharp⁶⁴ poisoned arrow [234] bringing him to his days' end, seized the bundle of kahāpaṇas and then departed⁶⁵ together with his accomplices. When the youth died, however, he came into being, as though awakening from sleep, in a thirty-yojana golden vimāna in the realm of the Thirty-three surrounded by a retinue of a thousand nymphs, his person being adorned with sixty cartloads of ornaments⁶⁶. The radiance of that vimāna remained pervading in excess of twenty yojanas.

Now when they saw that youth⁶⁷ dead the people who were residents of Setavyā⁶⁸ went to Setavyā and told his mother and father, whilst those who were residents of Ukkatṭhā went to Ukkatṭhā and told the brahmin Pokkharasāti. When they heard this his⁶⁹ mother and father, relatives and friends and the brahmin Pokkharasāti, together with their retinues, went to that spot weeping with tearful faces; and practically all the residents of Setavyā, Ukkatṭhā and Icchānaṅgala⁷⁰ came together (there). It was a great meeting. Then the youth's mother and father constructed⁷¹ a funeral pile not far from the path and began to perform the funeral rites. Then the Lord thought, "When I go (there) Chattamāṇava will come to salute me and, having him talk when he comes about the deed done (by him), I will have him place at first hand the fruition of deeds and then teach Dhamma – in this way penetration of Dhamma will arise to those people". So thinking he went to that spot accompanied by a great order of monks and then seated himself at the foot of a certain tree, emanating the six-coloured rays of a Buddha. Then the

devaputta Chattamāṇava⁷² reflected upon his own excellence and, whilst pondering the reason for it, saw his going for refuge and his undertaking the precepts; he was filled with astonishment and, full of devotion and veneration towards the Lord, thought that he should, as an acknowledgement of what had been done, go right then, salute the Lord and the order of monks and make manifest to the people the good qualities associated with the Three Jewels. Rendering that entire spot in the forest one mass of light he came together with his vimāna, dismounted from the vimāna and, having approached, accompanied by a great retinue, in a form that was visible, [235] greeted (the Lord), falling with his head at the Lord's feet, and then stood to one side holding up an añjali salute. When they saw him the people were filled with wonder and surprise thinking, "Who can this be? Is he a deva or a Brahmā?", and approached and surrounded the Lord. In order to make manifest the meritorious deed done by him the Lord asked that devaputta:

4. "Not so does the sun glow in the sky⁷³, nor the moon nor Phussa⁷⁴ illustre, as this great radiance beyond compare⁷⁵ – now who are you, come to the earth from the Triple Heaven?
5. And⁷⁶ the radiance cuts off the radiance-maker's rays⁷⁷ for twenty yojanas – and more besides; even⁷⁸ the night it renders just like day: this vimāna is pure throughout, stainless, beautiful.
6. With many padumas and variegated puṇḍarīkas, drenched with blooms, countlessly ornamented and covered with a dustless net of gold, dust-free, it glows in the air, just like the sun even⁷⁹.
7. It is fulfilled, as are the heavens with stars, with those draped in red rayment and yellow with make-up of fragrant aloe, piyaṅgu⁸⁰ and sandal and whose fine skin resembles shining gold.
8. Here are many men and women⁸¹ of countless appearances, here are those with lovely hearts with decorations that are decorated with blooms; released in the wind they blow forth⁸² entrancingly; they are stretched with glowing gold, covered with gold⁸³.
9. Of what control is this the result? Due to the fruit of what deed are you⁸⁴ arisen here? [236] And how this vimāna has been attained by you – come now, being asked you should speak of that word for word".

Herein:

4. *Does glow (tapati):* does illumine. *In the sky (nabhasmim):* in

the air. *Phussa (Phusso)*: the star Phussa. *Beyond compare (atulam)*: without compare⁸⁵; or alternatively without measure. This is what is said: As this, your vimāna, is without compare⁸⁵, is without measure, on account of its shining nature, whence alone it, a great radiance, illumines in the air – not so do stars illumine, nor the moon; let be such as these⁸⁶, not even the sun (so) illumines. Now who, being thus, are you, come to this area of ground from the devaloka? Talk to these people making this manifest.

5. *Cuts off (chindati)*: prevents, meaning strikes against not allowing them to proceed. *Rays : raṃsī=rasmiyo* (alternative grammatical form). *The radiance-maker's (pabhaṅkarassa)*: the sun's. And the radiance of this vimāna remains pervading for twenty-five yojanas on all sides. For this reason he said, "The radiance . . . for twenty yojanas – and more besides". *Even the night it renders just like day (rattim āpi yathā divaṃ karoti)*: even the night-time it renders like the day-time, scattering the darkness with its own radiance. It is pure throughout due to its purity on all sides throughout, both inside and out, stainless due to the absence of stains in all respects, beautiful on account of its loveliness.

6. *With many padumas and variegated puṇḍarikas (bahupadumavicitrapuṇḍarikam)*: with both many kinds of red kamalas and also white kamalas of variegated colour⁸⁷; they also say that the white kamala is a paduma, the red kamala a puṇḍarīka⁸⁸. *Drenched with blooms (vokiṇṇaṃ kusumehi)*: and⁸⁹ besprinkled with other flowers of various kinds. *Countlessly ornamented ('nekacittam)*: decorated in various ways with works of garlands and works of creepers and so on. *Covered with a dustless net of gold, dust-free (arajavirajahemajālachannam)*: covered with a net of gold that is dustless, without blemish, its dust having departed on its own accord.

7. *With those draped in red rayment and yellow (rattambarapītavāsasāhi)*: with both those with red clothes and those with yellow clothes; for one who has dressed below in heavenly clothes that are red uses a yellow upper-garment, whilst another who has dressed below in those that are yellow uses a red upper-garment – it was with reference to this that 'with those draped in red rayment and yellow' was said. [237] *With make-up of fragrant aloe, piyaṅgu and sandal (agarupiyaṅgucandanussadāhi)*: with

make-up (-*ussadāhi*) of the scent of fragrant aloe⁹⁰, of piyaṅgu-garlands and⁹¹ the scents of sandal, meaning with excessive (*ussanna-*) scent of heavenly fragrant aloe and so on⁹² upon them. *And whose fine skin resembles shining gold (kañcanatanu-sannibhattacāhi)*: and whose subtle skin is similar to gold. *It is fulfilled (paripūraṃ)*: it is filled with those intent on singing who are roaming about here and there.

8. *Here are many* : *bahuk' ettha=bahukā ettha* (resolution of compound). *Of countless appearances (nekavaṇṇā)*: of various forms. *With decorations that are decorated with blooms (kusumavibhūsitābharaṇā)*: with heavenly decorations that are adorned with heavenly blooms so as to waft forth especially entrancingly. *Here (ettha)*: in this vimāna. *Those with lovely hearts* : *sumanā=sundaramanā* (alternative grammatical form), those with jubilant minds. *Released in the wind they blow forth entrancingly (anilapamuñcitā pavanti surabhiṃ)*: on account of being tied on both sides⁹³ with flowers whose scent is released⁹⁴ into the wind as though a basket of petals had been let loose into the wind⁹⁵ and on account of being opened out, they blow forth fragrantly. They also read *anilapadhūpitā*⁹⁶ (tossed in the wind), meaning with flowers made of gold that are being tossed⁹⁷ slightly⁹⁸ in the wind. They are stretched with glowing gold due to being spread on their braids⁹⁹ and so on with strips¹⁰⁰ and so forth of gold. They are covered with gold since for the most part their bodies are covered¹⁰¹ with decorations of shining gold. *Men and women (naranāriyo)* shows that here in your vimāna are many devaputtas and devadhītās.

9. *Come now (iṅgha)* is a particle in the sense of urging. *Being asked* : *puttho=pucchito* (alternative grammatical form); for the sake of the fruition of deeds being (demonstrated) at first hand to these people – this is the meaning.

The devaputta thereupon explained with these verses:

10. "Here, on the road, you yourself¹⁰² gathered together with the youth; the Teacher, pitying, instructed him; and having heard Dhamma from you, the most excellent Jewel, Chatta spoke saying, 'Thus¹⁰³ will I act;

11. [238] I will come¹⁰⁴ to the most excellent of most excellent Conquerors¹⁰⁵ for refuge, and also to the Dhamma and likewise the order of monks'. At first I said¹⁰⁶, 'No', Lord, but later I did your word precisely.

12. And do not practise the divers execution of living beings which is impure, for those with insight did not applaud the lack of restraint as regards living beings – at first I said, 'No', Lord, but later I did your word precisely.

13. And do not think that that guarded by another person, that which is not given, is to be appropriated – at first I said, 'No', Lord, but later I did your word precisely.

14. And do not go with wives guarded by another person: this is unariyan – at first I said, 'No', Lord, but later I did your word precisely.

15. And do not speak an untruth, equivocally, for those with insight did not applaud telling lies – at first I said, 'No', Lord, but later I did your word precisely.

16. And shun all those intoxicants on account of which a man's awareness leaves him – at first I said, 'No', Lord, but later I did your word precisely.

17. That I, having here performed the five trainings, having practised with respect to the Tathāgata's Dhamma, went along a dual road amidst robbers; these slew me there for the sake of wealth.

18. To this extent I recollect this skilled deed; beyond that no other is known to me. [239] Due to that good conduct, through that deed, am I arisen in the Triple Heaven with all my desires gratified.

19. Behold the result of practice in accordance with the Dhamma, of an instant's, of a moment's, control; many with inferior sense-pleasures¹⁰⁷ observing me blazing, as it were, on account of my fame are envious.

20. Behold how through few teaching I have gone to the happy destiny and reached happiness; and those who continually hear Dhamma via you, these, methinks, touch the Deathless, the peace¹⁰⁸.

21. Even a trifling amount¹⁰⁹ done with respect to the Tathāgata's Dhamma becomes abundant¹¹⁰, with great result; behold how Chatta, through having done a meritorious deed, lights up the earth, just like the sun even¹¹¹.

22. 'What is this "skilled deed", what¹¹² ought we to accomplish?' – thus some, having gathered together, consult; 'Ought we¹¹³, having once more¹¹⁴ gained the human state¹¹⁵, to stay practising (this), possessing morality?'

23. The Teacher, thus doing much and possessing pity, came, when I existed, early in the day; that I went up¹¹⁶ to the truly named saying, 'Please have pity, once more even ought we to hear Dhamma'.

24. Those here who renounce the lust for sensual desire and (those who) have renounced the latent tendency of lust for becoming, and delusion, these do not come again to bed-of-womb for they are gone to parinibbāna, are become cool".

Herein:

10. *Here, on the road, you yourself gathered together with the youth (sayam idha pathe samecca māṇavena):* here, on this road, on this great path, this very you yourself gathered together, met, with the youth, the brahmin's son, who had come up (to you); you, the Lord, who are the Teacher on account of appropriately instructing beings in what is to their highest good as regards these seen conditions and the next world¹¹⁷, [240] pitying, helping, instructed that youth in accordance with the Dhamma; having heard that Dhamma from you, the most excellent Jewel, the chief Jewel, the Perfect Buddha, he, Chatta, the youth named Chatta, spoke, talked, saying, "Thus, in that way, will I act¹¹⁸, I will practise as instructed" – this is how the words should be construed. Having thus indicated as requested that deed by way of the reason for it, he then says, "(I will come to) the most excellent of most excellent Conquerors" and so on to indicate his having been caused to take up (that deed) by the Teacher and his having been later established therein on his own accord, indicating (the deed) by way of the form it took and by way of its classification. Herein:

11. *At first I said, "No", Lord (no ti paṭhamam avoc' āham bhante):* Lord, when, Lord, you said, "Do you know what is going for refuge?", at first I said, "No" and not "I do know"¹¹⁹. *But later I did your word precisely (pacchā te vacanam tath' ev' akāsim):* but later, reciting the verse spoken by you, I did, I practised, your word precisely, meaning I approached the Three Refuges.

12. *Divers (vividham):* high and low, meaning incurring little fault and incurring great fault. *Do not practise (mā carassu):* do not perform. *Which is impure (asucim):* which is not pure on account of being mixed up with the impurities of the defilements. *Lack of restraint as regards living beings (pāṇesu asaṅgataṃ):* not

refraining from the slaughter of living beings. *For (those with insight) did not applaud (na hi avaṇṇayim̐su)*: for (those with insight) do not applaud, for this is the past tense in the sense of the present tense. Or alternatively *avaṇṇayim̐su* ((they) did not applaud) is a synecdoche for all time spoken of partially; therefore, just as¹²⁰, in past times (they) did not applaud, so too do (they) not applaud now and also will not applaud in the future.

13. *That guarded by another person (parajanassa rakkhītam)*: an item belonging to another. For this reason he said, "That which is not given".

14. *Do not go (mā agamā)*: do not have intercourse.

15. *An untruth (vitatham)*: a non-truth, meaning a lie. *Equivocally (aññathā)*: quite equivocally, meaning aware that it is an untruth, thus realising full well¹²¹ that it is an untruth, do not speak (it).

16. [241] *On account of which (yena)*: on account of which intoxicants; on account of having drunk which – this is the meaning. *Leaves him (apeti)*: departs. *Awareness (saññā)*: awareness of Dhamma, or awareness of the world itself. *All (sabham)*: without remainder, meaning starting from the (size of a) seed onwards.

17. *That I (svāham)*: that I who was at that time Chattamānava. *Here (idha)*¹²²: at this spot on the path; or alternatively *here (idha)*¹²³: in this Teaching of yours. For this reason he said, "With respect to the Tathāgata's Dhamma". *The five trainings (pañca sikkhā)*: the five precepts. *Having performed (karitvā)*: having taken upon myself, meaning having undertaken. *A dual road (dvepatham)*: a path forming the meeting point of the boundaries of two villages, meaning a path demarcating the boundaries. *These (te)*: these robbers. *There (tattha)*: on the path lying between the boundaries. *For the sake of wealth (bhogahetu)*: on account of some petty gain.

18. Beyond, in addition to, that aforementioned skilled deed¹²⁴ no other is known, is found, meaning that I can recollect. *With all my desires gratified (kāmakāmi)*: provided with the five strands of sense-desire as are wished for.

19. *Of an instant's, of a moment's, control (khaṇamuhutta-saññamassa)*: of morality that occurred merely for an instant, for a moment. *Of practice in accordance with the Dhamma (anudhammapaṭipattiyā)*: behold, Lord, (the result) for one

practising that Dhamma which accords with the fruit thus attained; or alternatively of practice of Dhamma (wherein the practice) accords with the Dhamma¹²⁵ of your exhortation, meaning of going for refuge and undertaking the precepts in exactly the same manner as already mentioned. *Plazing, as it were, on account of my fame (jalam iva yasasā)*: as though blazing on account of my iddhi and on account of my excellence of retinue. *Observing (samekkhamānā)*: beholding. *Many : bahukā = bahavo* (alternative grammatical form). *Are envious (pihayanti)*: wish. "How might we, too¹²⁶, become like this". *With inferior sense-pleasures (hinakāmā)*: with insignificant possessions compared to my excellence.

20. *Few (katipayāyā)*: a trifling amount of. *Those who (ye)*: those monks and layfollowers and so on who. The word *ca* (and) (denotes) something additional¹²⁷. *Via you : te=tava* (alternative grammatical form). *Continually (satatam)*: day in, day out.

21. *Abundant (vipulam)*: of lofty fruit, of abundant majesty. *With respect to the Tathāgata's Dhamma (Tathāgatassa dhamme)*: done when stood in the Teaching, in the exhortation of the Tathāgata – this is how it should be construed. He says "Behold" and so on indicating, by way of reference to himself, the matter thus (far) spoken of non-referentially. Herein *behold (passa)*: he is speaking to the Lord; or alternatively he is speaking merely to himself acting as though he might to another.

22. [242] *What is this 'skilled deed', what ought we to accomplish (kim idaṃ kusalam kim ācarema)*: what is the nature of, like what is, this that is called 'a skilled deed', or how¹²⁸ might we accomplish this. *Thus some, having gathered together, consult (icc eke hi samecca mantayanti)*: in this way some, having gathered together, having met, consult, go over, doing what is very difficult to do, as if causing the earth to rotate¹²⁹ and as if raising¹³⁰ Sineru¹³¹; "Might we, moreover, accomplish once more even this 'skilled deed' simply without any difficulty¹³²?" – this is the meaning. For this same reason he said¹³³, "(Ought) we" and so on.

23. *Doing much (bahukāro)*: of much service, or of great service. *Possessing pity (anukampako)*: compassionate, the words being euphonically connected by the hiatus-filler *-m-*. *Thus (iti)*: in that way; he is speaking with reference to the Lord's manner of acting with respect to himself. *When I existed : me sati=mayi*

sati (alternative grammatical form), when (I) was known, meaning whilst still unslain by those robbers. *Early in the day*: *divādivassa=divasassa*¹³⁴ *pi divā* (resolution of compound in alternative grammatical form), meaning right early in the morning¹³⁵. *That I (svāham)*: that I who was Chattamāṇava. *The truly named (saccanāmaṃ)*: the one who is not untruly named, the one who is factually named, by way of such names as 'the Lord, the Arahant, the Perfect Buddha' and so on¹³⁶. *Please have pity (anukampassu)*: please help. *Once more even (puna pi)*: further even ought we to hear Dhamma, meaning might we simply hear Dhamma from you¹³⁷.

When the devaputta had thus¹³⁸ said all this as an acknowledgement of what had been done he then spoke elucidating his total lack of satiation as regards sitting around paying homage to the Teacher and as regards hearing Dhamma. The Lord surveyed the disposition of the devaputta and of the company that had come together there and talked a progressive talk; then when he knew of their readiness of heart he made visible that Teaching on Dhamma which (the Buddhas) have themselves discovered. At the culmination of that Teaching that devaputta and his mother and father¹³⁹ were established in the sotāpatti-fruit, whilst penetration of Dhamma arose to that great body of people. Established¹⁴⁰ in the first fruit the devaputta uttered the final verse (beginning:): "Those here who renounce the lust for sensual desire", explaining his respect and thoughtfulness¹⁴¹ with respect to the higher paths and the great advantageousness of attaining these.

24. This is its meaning: those here, stood in this Teaching, who renounce, who extirpate without remainder, the lust for sensual desire, these do not come again [243] to bed-of-womb on account of their having extirpated the fetters leading to the lower (world)¹⁴²; whilst those, moreover, who having renounced delusion, having abolished it entirely, and who renounce the latent tendency of lust for becoming, to say that these come again to bed-of-womb would be quite improper. Why? For they are gone to parinibbāna, are become cool. For these utmost of men are gone to parinibbāna by way of that form of nibbāna that is without any remnant of substrate (requiring further birth), and thus¹⁴³ become cool through there being an end, right here, of all that is felt¹⁴⁴, of all fevers.

The devaputta, thus making known the fact of his own entry to the hearing of the ariyans¹⁴⁵, brought that Teaching to a climax¹⁴⁶ by way of (that reference to) that form of nibbāna that is without any remnant of substrate (requiring further birth); he saluted the Lord, circumambulated him by the right, showed his respect to the order of monks and, having begged leave of his mother and father, went straight to the devaloka. The Teacher also arose from his seat¹⁴⁷ and left, accompanied by the order of monks. Moreover the youth's mother and father, the brahmin Pokkharasāti and all those people followed the Lord and went back. The Lord went to Jeta's Grove and talked in detail about that¹⁴⁸ vimāna to the company that had come together there. That teaching was of benefit to those people.

The Exposition of Chattamāṇava's Vimāna is concluded.

Notes to V.3

1. manujesu, literally amongst those born of Manu; cp VvA 19.
2. A town in Kosala, near Ukkaṭṭhā, and the first halting place on the road from Sāvattihī to Rājagaha.
3. The village given by the Kosalan king Pasenadi to the brahmin Pokkharasāti – cp D i 87 and notes at Dīa i 108.
4. Teacher of Ambaṭṭha – see the Ambaṭṭha Sutta (D i 87ff) in which he is said to have gained the Dhammacakkhu and thus become a sāvaka (D i 110). A brahmin in the time of the Buddha Kassapa, he gained birth in the devaloka and thereafter, scorning birth in the womb of a woman, sprang to life in a lotus – hence the name.
5. Perhaps the four such: (1) the three Vedas; (2) ānvikṣiki, logic and metaphysics; (3) daṇḍa-nīti, the science of government; and (4) vārttā, practical arts such as agriculture, commerce, medicine etc. Manu vii 43 adds a fifth – ātmavidyā, knowledge of the Self; whilst classifications of items numbering fourteen, eighteen, thirty-three and sixty-four are also attested – cp SED sv vidyā – eighteen such (but unspecified) being mentioned at J i 259.
6. Reading kiṃ vo with Se Be for text's kin te.
7. gurudakkhiṇaṃ; Be reads garu- throughout. On this institution see e.g. Manu ii 245f and compare how the Buddha refuses to accept offerings for chanting verses at S i 167 = Sn 81 = 480.
8. Literally the (brahmin) youth Chatta but seemingly used throughout as a proper name; it also occurs on occasion as Chatta-māṇavaka.
9. abhinandiyamāno; this sense is not listed by PED but cp CPD sv.
10. Reading āgamissāmi with Se Be for text's gamissāmi.
11. Reading kahāpaṇe with Se Be for text's kahāpaṇāni.

12. Reading nibbattiṃ with Be (Se nibbattatam) for text's nibbattassa.
13. Reading sannipatitaparīsāya with Se Be for text's sannipatitassa parīsāya.
14. Se Be read vutto for text's vutte.
15. That he was on his way to pay this donation to the guru indicates that his training was complete. But from a Buddhist point of view he was, so long as he remained ignorant of these (and other) facts, without those qualities rendering one a true brahmin – cp DhP 383-423 and also CU VI.1.1-3 for a similar criticism.
16. Be reads phalānisamsam for text's Se phalānisamse.
17. Reading Sakyamuni with Se Be Te Vv for text's Sakyamuni.
18. Reading balavīriyasamaṅgī with Se Be Vv for text's -vīra-, Te -variya-.
19. Reading dinna mahapphalam with Se Be for text's Te Vv dinnamahapphalam; cp cty below.
20. Se Vv read catusu for text's Be Te catūsu.
21. Reading puggala dhammasā with Se Be for text's Te Vv puggaladhammasā; cp cty below.
22. That is, the relative pronoun yo relates to the demonstrative pronoun tam; cp VvA 194.
23. Se Be read vādivaro for text's vādivaro.
24. ukkaṭṭhaniddeso, citing the most excellent of the group pars pro toto; cp PvA 7.
25. Se Be read ca for text's vā.
26. Se Be read kāyamoneyyādihi samannāgatato for text's kāyamoneyyādisamannāgatato; the others are sagacity with respect to speech and to mind – cp D iii 220; A i 273.
27. Bhagavā, rendered throughout as 'Lord', is derived from bhaga, fortune; he is the 'Fortunate One' (Bhagavā) since he is a possessor of fortune (bhaga + vant) – and use of 'Lord'/'laudable', whilst not fully literal, hopefully sustains the pun and much of the sense. It is not clear what these other three reasons are – the passage would seem to be an allusion to Vism 210f (cp KhpA 107f) where, however, at least six such reasons are given. UdA 267 refers to these same reasons without specifying their number. Se Be agree with the reading of the text although it should be noted that one of Hardy's mss omitted catūhi.
28. Cp VvA 73 on these; each of the four is repeated when each of the four supermundane paths arises, thus making sixteen in all.
29. Cp VvA 83.
30. sakkāyassa.
31. See e.g. D iii 225f; they constitute the sixth rung on the eightfold path.
32. thānam, or condition, state, etc.
33. Reading sammā gatattā sammā ca gaditattā with Se Be for text's sammāgatattā; cp KhpA 183 for a similar explanation. PED has no entry for gadati or gadita but cp Childers svv.
34. Reading lenam with Be for text's Se lenam.

35. Reading *parāyaṇam* with Se Be; text omits.
36. Se Be read *gati paṭisaraṇam* for text's *gatipaṭisaraṇam*; I follow Be in taking the quotation as commencing with *ayaṃ* rather than with *ajja* as per text.
37. Reading *vā* with Se Be; text omits. This seems a reference to the notion found e.g. at KhpA 15, 19 to the effect that verbal roots expressing motion also have the meaning of 'awakening'.
38. Reading *virajjenti* with Se Be for text's *virajjanti*.
39. Reading *vināsaṃ gamenti* with Se; text Be omit.
40. Reading *anādikālabhāvitam pi* with Se Be for text's *anādikālam bhāvitam*; 'eternity' is literally 'from time without beginning'.
41. Reading *sabhāvato* with Se Be for text's *sabhāvabhāvato*; cp KhpA 19 where such an interpretation is rejected by Buddhaghosa.
42. Reading *paññattidhammasena* with Se Be for text's *paññattiva-sena*.
43. *paramattha-*; rendered 'intrinsic meaning' in the title of this work. It could also be taken as 'ultimate/highest sense'.
44. Cp ThagA on Thag 260, quoted EV i 173.
45. Reading *pi* with Se Be; text omits.
46. Reading *suppavatti-* with Se Be for text's *supavatti-*.
47. *paṭibhāna-*; cp P Contr 378f.
48. *sannissaya*, not listed by PED which gives only *sannissayatā*.
49. The 5 *khandhas*, the 18 *dhātus* and the 12 *āyatanas* (mentioned at e.g. S i 134; Thig 43, 472 and enumerated at Ps i 101 = ii 230) etc (NAJ).
50. The Abhidhammic analysis in terms of *kusala*, *akusala* and *avyākata* (NAJ).
51. *vimaddana*, literally 'crushing' and perhaps the occasion of his being assailed by the robbers, when the time of perceiving would be the first encounter in the Buddha's presence (NAJ).
52. Se Be read *yathāvapaṭi-* for text's *yāthāvato paṭi-*.
53. Cp PED sv *dhamma* for two such classifications.
54. Reading *dhāreti eva* with Be for text's Se *dhāreti ti dhammo*. *Evam*.
55. Be reads *yathāvapaṭi-* for text's *yāthāvapaṭi-*, Se *yathā va paṭi-* (?=*yathāvapaṭi-*).
56. Reading *yathāvuttadhammassa* with Se Be for text's *yathāvuttaṃ dhammam tassa*.
57. Cp SA i 335 = SnA ii 238.
58. E.g. A iv 204 and *passim*.
59. Which would otherwise have been *puggalā*.
60. *dassanakā*, not listed by Childers or PED.
61. Se Be read *saṃhata-* here but the meaning is little affected; it is, of course, a reference to the *Ariyaśaṅgha*, who are composed of insight and morality (cp VvA 155) and not to the order of monks.
62. Reading *paccanubhāsivā ṭhitassa* with Se Be for text's *paccanubhā-sitassa*.
63. Reading *saraṇesu ca* with Se Be for text's *saraṇesu*.

64. nisita-; Be omits.
65. Reading pakkāmi with Se Be for text's pakkami.
66. Reading tīṃsayojanike kanakavimāne suttappabuddho viya accharāsaḥassaparivuto saṭṭhisakaṭabbhārālaṅkārapaṭimaṇḍitattabhāvo with Se Be for text's tīṃsayojane vimāne.
67. Reading māṇavaṃ with Se Be for text's māṇavassa.
68. Reading Setavya- with Se (Be Setabya-) for text's Setaviya-.
69. Reading tassa with Se Be; text omits.
70. A nearby village, often mentioned in connection with Ukkatṭhā, and apparently a frequent meeting-place of brahmins. The Buddha visited the area several times, staying in a jungle-thicket there. Cp DPPN i 304 for further details and references.
71. Reading sajjetvā with Se Be for text's sajjetā.
72. Reading Chattamānavadevapuṭṭo with Se Be for text's Chattamāṇavo.
73. Be reads nabhe for text's Se Te Vv nabhasmiṃ.
74. Name of a lunar asterism, and also of the month December-January.
75. Te Vv read yathātulaṃ for text's Se Be yathā atulaṃ.
76. ca; Be omits.
77. Te Vv read raṃsi for text's Se Be raṃsi.
78. Se Vv read pi ca (Te pi ca) for text's Be api.
79. Sic; cp verse 4 and its cty.
80. Reading agarupiyaṅgu- with Se Be Vv for text's aggalupiyaṅgu-, Te agalūpiyaṅgu-. For agaru see VvA 158 above; for the use of piyaṅgu as an emetic see PvA 283. Piyaṅgu sometimes means panic seed, *Panicum Italicum*, but can also denote a creeper – cp SED sv priyaṅgu.
81. Reading naranāriyo with Se Be Te Vv for text's naranāri.
82. Reading anilapamuñcitā pavanti with Se Be Te Vv for text's anilapamuccitā pavāyanti.
83. Se Vv read suvaṇṇacchādanā, Te suvaṇṇachadanā, for text's Be suvaṇṇachannā.
84. Reading āsi with Se Be Te Vv for text's asi.
85. Be reads anupamaṃ for text's Se anūpamaṃ.
86. Reading tāni tāva tiṭṭhantu with Se Be for text's bhāsati dippanti.
87. vicittavaṇṇasetakamalaṃ, presumably these are white but with streaks of various other colours.
88. This does not accord with the foregoing nor with VvA 191 where red kamalas are said to be padumas and white kamalas puṇḍarikas, as indeed they should be, and it is clear that this view is not one shared by Dhammapāla.
89. Reading ca with Se Be; text omits.
90. Reading agaru- with Se Be for text's agalu-.
91. Reading ca with Se Be; text omits.
92. Reading ussannadibbāgarugandhādikāhi with Se Be for text's ussannadibbagandhādikāhi.
93. vibandhatāya; this sense is not listed by PED but cp SED sv vibandh-.

94. Reading *pamuñcita-* with Se Be for text's *pamuccita-*.
95. Reading *vimuttapattapuṭaṃ viya vibandhatāya* with Se Be for text's *vimuttapattapuṭagandhatāya*.
96. So Se Be for text's *anlapavūsitā*.
97. Reading *ādhūyamānahemamayapupphā* with Se for text's *āvuyhamānahema-*, Be *āvuyhamānā hema-*; *ādhūyamāna* is not listed by PED but cp CPD sv.
98. Reading *mandam* with Se Be for text's *gandham*.
99. Reading *veṇi* with Se Be for text's *veni*.
100. Reading *-cīrakādihi* with Se Be for text's *-cīrakādihi*.
101. Reading *acchādita-* with Se Be for text's *avacchādita-*.
102. Se Vv read *yaṃ* for text's Be Te *sayam*.
103. *iti*, so text Se Te; Be Vv omit.
104. Be reads *upehi* for text's Se Te Vv *upemi*.
105. Reading *Jinavarapavaram* with Be Vv for text's Se Te *Jināpavaram*.
106. Reading *avoc' āham* with Se Te Vv for text's Be *avoc' aham*, both here and throughout.
107. Be Te read *hinakammā* for text's Se Vv *hīnakāmā*; Vv claims that Se reads *hinakammā* thus failing to notice emendation of this in its Errata. The alternative reading would mean they were those of inferior deeds.
108. Cp PvA 207 on III.7¹⁰.
109. Reading *appakam* with Se Te Vv for text's Be *appam*.
110. Reading *vipulam hoti* with Be Te Vv (Se *vipulaphalam hoti*) for text's *vipulam phalam*.
111. Cp n 79.
112. *kiṃ*; Vv omits, presumably in error.
113. Be Te Vv add *te* here.
114. Reading *punar eva* with Se Be Vv for text's Te *puna-d-eva*.
115. Reading *laddha mānusattam* with Be Vv for text's Se *laddhamānusattam*, Te *laddhā mānussattam*.
116. Reading *upagato 'mhi* with Se Be Te Vv for text's *upagato 'smim*.
117. Reading *-paramatthehi* with Se Be for text's *-paramatthe hi*; cp UdA 404.
118. Reading *karissāmi* with Be for text's Se *karissāmi ti*.
119. Reading *na "jānāmi" ti* with Be (Se *na jānāmi ti*) for text's *jānāmi ti*.
120. Text adds *ca* here; Se Be omit.
121. Be reads *evam* for text's Se *eva*.
122. This seems to be the intended style although no text adds *ti* here.
123. See preceding note; Be reads *imasmim vā* for text's Se *idha vā imasmim*.
124. Text adds *ca* here; Se Be omit.
125. Dhammapāla sees an ambiguity in the term *anudhammapaṭipattiyā* in that it could refer to either (1) practice of Dhamma, such Dhamma being in accordance with something external, here the fruit thus attained; or (2) practice of Dhamma in which the practice

- itself is in accordance with something, here the Dhamma of the exhortation. That is, he analyses the compound firstly as anudhamma-paṭipattiyā, then as anu-dhammapaṭipattiyā.
126. pi; Be omits.
 127. Reading vyatireke with Se (Be byatireke) for text's vyatireko.
 128. Reading katham with Se Be for text's katam.
 129. In Buddhist cosmography the sun and so on moved around a stationary world. The simile is thus one of impossibility.
 130. Reading ukkhipantā with Se Be for text's ukkhipento.
 131. Another name for Meru, the mountain at the centre of the world.
 132. I.e. with the greatest of ease.
 133. Reading ten' ev' āha with Se Be for text's tenāha.
 134. So Se Be for text's divassa.
 135. Reading divā, kālass' eva with Se Be for text's divākālass' eva.
 136. Cp PvA 231 and EV i 207 on Thag 533.
 137. Following the preferred punctuation of Be: Puna pī ti bhiiyo pi sunemu, tava dhammam suṇeyyāma yevā ti attho for text's Puna pī ti bhiiyo pi. Sunemu tava dhammam, suṇeyyām' evā ti attho.
 138. Reading evam devaputto with Se Be; text omits.
 139. Reading tassa mātāpitaro ca with Se for text's ca mātāpitaro c' assa, Be c' eva mātāpitaro c' assa.
 140. Reading patiṭṭhito with Se Be for text's patiṭṭhahanto.
 141. Reading garucittikāram with Se Be for text's garucittikāram.
 142. This is a reference to the non-returner (anāgāmin) who attains that form of nibbāna that is with some remnant of substrate (requiring further birth) who is here contrasted with the arahant who attains that form of nibbāna that is without such remnant of substrate. For a discussion see my "The Nibbāna-Parinibbāna Controversy" in *Religion*, Vol 9 1979, pp 215-230.
 143. Reading evam with Se Be for text's eva.
 144. This could also be taken as 'of all that is felt right here'.
 145. ariyasota, a synonym for the ariyan eightfold path – AA v 44. Others might render this 'the ariyan stream' and on the meaning of sota in such contexts see my *Divine Revelation in Pali Buddhism*, London, 1986, pp 130-136.
 146. Se Be read desanāya kūtam for text's desanākūtam.
 147. Reading uṭṭhāyāsanā with Se Be for text's uṭṭhāya.
 148. Be reads imam for text's Se idam.

V.4 EXPOSITION OF THE CRAB-SOUP GIVER'S VIMĀNA

[Kakkāṭakarasadāyakavimānavañṇanā]

“This vimāna is high, with posts of gems”. This is the Crab-Soup Giver's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a certain monk who had begun to practise vipassanā, being oppressed by ear-ache, was unable through unfitness of body to continue his eager practice of vipassanā. That illness was not allayed even when treated with medicine in the manner prescribed by the physicians. He informed the Lord of this matter. Then the Lord, realising that the remedy was eating crab-soup, said to him, “Monk, you should go and wander for alms in Magadhakhetta¹”. The monk, thinking, “It must be that the Far-Seeing One has seen something”, gave his consent² to the Lord saying, “So be it, Lord”, saluted the Lord and, taking bowl and robe, went to Magadhakhetta and [244] stood for alms at the door of a certain field-warden's hut. The field-warden, having procured some crab-soup and cooked a meal, was seated thinking, “I will rest a little and then eat”³, when he saw the elder; he took his bowl, had him be seated in the little hut⁴ and gave him a meal of crab-soup. No sooner had the elder eaten⁵ a little of that meal than his ear-ache abated⁶. It was as if he had bathed with a hundred pitchers. By way of that remedial food he regained comfort of mind and, directing his mind by way of vipassanā, even before he had finished eating caused the āsavas to be spent without remainder and became established in arahantship. He said to the field-warden, “Layfollower, through eating your almsfood my illness has been allayed, my body and mind have become fit (again); through the fruit of this meritorious deed you too will be rid of bodily and mental dukkha”, and after he had spoken⁷ he showed his appreciation and then departed⁸.

Some time later the field-warden died and came into being in the realm of the Thirty-three in a twelve-yojana⁹, gem-pillared, golden vimāna adorned with seven hundred pinnacled houses and with its chambers made of beryl. And at its door, indicative of the way deeds had been accumulated, there stood hanging, on a string of pearls¹⁰, a golden crab. Then the venerable Mahāmog-

gallāna who had gone, in the manner given formerly, on a deva-tour to the realm of the Thirty-three saw that devaputta blazing with the great iddhi of a deva, surrounded by a retinue of a thousand nymphs, his person adorned with heavenly decorations to the extent of sixty cartloads and lighting up all about him as might the sun and moon¹¹ and questioned him with these verses:

1. "This vimāna is high, with posts of gems, on all sides twelve¹² yojanas; there are seven hundred pinnacled houses that are lofty, beryl pillared¹³, spread with gold¹⁴ and beautiful.
2. There you bide, drink and eat¹⁵ and heavenly vīṇās sound forth in a fashion that is lovely¹⁶; [245] heavenly flavours, the five strands of sense-desire, are here, and women covered with gold dance.
3. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
4. I ask you, deva of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

And he explained to him. To show this,

5. That devaputta, his heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit,
was said.

6. "Ten-legged; the crab stationed at my door shines, of the metal gold concluded, serving as a reminder.

7. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

8. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human¹⁷. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

1. *Is high (uccaṃ)*: is soaring. *With posts of gems (maṇithūṇaṃ)*: with pillars made of gems such as the padumarāga-ruby and so on. *On all sides (samantato)*: on all four sides even. *Spread with gold (rucakatthā)*: spread here and there on the ground with the gold shavings.

2. *Drink and eat (pivasi khādasi ca)*: he speaks with reference to the scented drink and the food of divine nectar manifesting itself

from time to time. *Sound forth (pavadanti):* are sounded. *Heavenly flavours, the five strands of sense-desire, are here (dibbā rasā kāmaganū' ettha pañca)* means plentiful heavenly flavours, the five strands of sense-desire, are found here in this vimāna of yours. *Covered with gold (suvanṇachannā):* decorated with decorations of gold.

6. *Serving as a reminder : satṣamuppādakaro=satuppādakaro* (synonyms), by means of which deed this heavenly excellence has been acquired by me – it is something that serves as a reminder in this connection, meaning acting as a reminder thus: "It is through the gift of crab-soup that this excellence has been acquired by you¹⁸". [246] *Of the metal gold concluded (niṭṭhito jātarūpassa):* accomplished with the metal gold, made of the metal gold. Since it has ten legs – five on each side – it is "ten-legged"¹⁹; the crab stationed at my door shines"; he alone explains my meritorious deed to great rishis such as you. There is nothing needing to be said by me in this connection – this is the meaning. For this reason he said, "Due to that is such complexion mine" and so on.

The rest is exactly the same as already given.

The Exposition of the Crab-Soup Giver's Vimāna is concluded.

Notes to V.4

1. Literally Magadha-field, which according to DPPN ii 404 was "probably an extensive rice-field which at once caught the eye on account of its terraces"; cp J iii 293 where it is said to be to the east of Rājagaha. The arrangement of the terraces of this field is said to have supplied the model for the patchwork of the monk's robe – Vin i 287.
2. Reading paṭisunivā with Se (Ite paṭisunivā) for text's vacanaṃ paṭisunivā.
3. Reading "thokaṃ vissamivā bhūñjissāmi" with Be for text's thokaṃ vissamivā "bhūñjissāmi".
4. Reading kuṭikāyaṃ with Se Be for text's kuṭikāya.
5. Se Be read bhuttassa for text's bhuttavato.
6. Reading paṭippassambhi with Se Be for text's paṭipassambhi.
7. Text erroneously inserts a full stop before vatvā.
8. Reading pakkāmi with Se Be for text's pakkāmi.
9. Reading -yojanike with Se Be for text's -yojanike.
10. Reading muttāsikkāgato with Se Be for text's muttāsikkāya.
11. Reading pubbe vuttanayena devacārikāya Tāvatisabhavanaṃ gantvā taṃ devaputtaṃ mahatiyā deviddhiyā jalamānaṃ accharā-sahassaparivutaṃ satṭhisakatabhāraparimāṇehi dibbābharaṇehi

- patimaṇḍitattabhavaṃ samantato cando viya suriyo viya ca obhāsayamānaṃ with Se for text's (Be) (pubbe) vuttanayena tattha gato taṃ.
12. Reading dvādasa with Se Be Te for text's dvādāsa; Vv reads dvāvasa here, presumably in error.
 13. Reading veḷuriyatthambhā with Se Te Vv for text's Be veḷuriyatthambhā.
 14. Reading rucakatthatā with Se Be Vv for text's Te ruciratthatā; cp cty below which explains in terms of shavings (phalaka), also VvA 160 above for a similar explanation. It is unlikely that phalaka here means board as suggested at SOM 111¹; compare how certain ascetics made their garments from shavings (phalaka) at Vin i 305.
 15. Be Te read khādasi for text's Se Vv khādasi.
 16. Be reads vagguṃ, Te Vv vaggū, for text's Se vaggi; cp VvA 36.
 17. Reading akkhāmi te bhikkhu mahānubhāva | manussabhūto yaṃ akāsi puññaṃ with Be Vv; text Se Te omit.
 18. Reading tayā sampattī with Se Be for text's mahāsampattī.
 19. Text erroneously inserts a full stop here; Se Be omit.

V.5 EXPOSITION OF THE DOOR-KEEPER'S VIMĀNA [Dvārapālakavimānavañṇanā]

"This vimāna is high, with posts of gems"¹. This is the Door-Keeper's Vimāna". How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove². Now³ at that time a certain layfollower in Rājagaha⁴ gave four constant supplies of food to the Saṅgha. However his house, which was situated at the outermost limit⁵ (of the city) for the most part had its door closed through fear of robbers. When the monks went there they had at times to return without getting that food on account of the door being closed. The layfollower said to his wife, "My august one, is almsfood being given with due care to the worthy ones?" She said, "These (last few) days the worthy ones did not come". "What is the reason for this?" "Methinks it is on account of the door being closed". When he heard this that layfollower became agitated and appointed a man as a door-keeper saying, "From today onwards you sit guarding the door and when the worthy ones come you should then have them enter

and see to all that is to be done such as receiving the bowls and appointing the seats and so on to those who have entered". "Very well", he said and in acting in that way came to hear Dhamma in the presence of the monks; with faith arisen and believing in the fruition of deeds he became established in the Refuges and the Precepts and waited upon the monks with due care.

Later on the layfollower who was the giver of those constant supplies of food died and came into being⁶ amongst the Yāmas⁷, whilst the door-keeper, after waiting upon the monks with due care through administration at another's generosity and through his appreciation, arose amongst the Thirty-three. A twelve-yojana vimāna was his – and so on; everything is to be understood in exactly the same manner as given in the Crab Vimāna. The verses⁸ (recording) the questions and answers have been handed down thus:

1. [247] "This vimāna is high, with posts of gems, on all sides twelve yojanas; there are seven hundred pinnaced houses that are lofty, beryl-pillared, spread with gold and beautiful.
2. There you bide, drink and eat and heavenly viṇās sound forth in a fashion that is lovely; heavenly flavours, the five strands of sense-desire, are here, and women covered with gold dance.
- 3-4. Due to what is such complexion yours . . . and your complexion radiates in all directions?"
5. That devaputta, his heart delighted . . . of what deed this was the fruit:
6. "A life-span of a thousand heavenly years is mine, intoned by way of speech, occurred by way of heart; by this much will the one of meritorious deeds abide, provided with heavenly sense-pleasures.
- 7-8. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

6. *A life-span of a thousand heavenly years is mine (dibbam mamam vaśsasahassam āyu)*: he speaks simply of the extent of the life-span of the devas of the Thirty-three in which class of devas he has himself arisen. For that which is a hundred years in the reckoning of men is for them one day and night⁹; with such days a month has thirty days¹⁰; with such months a year has twelve months; with such years a life-span is of a thousand

years¹¹. This makes, in the reckoning of men, three koṭis and sixty hundred thousand years¹². *Intoned by way of speech* : *vācābhigītaṃ*=*vācāya abhigītaṃ* (resolution of compound); merely talked by way of speech with "Please come, my worthy ones, this is the appointed seat; please be seated here" and so on and by way of extending a friendly greeting with "Are the worthy ones enjoying physical health? Is their place of residence comfortable?" and so forth. [248] *Occurred by way of heart* (*manasā pavattitaṃ*): the mere devotion that occurred¹³ by way of the thought, "These worthy ones who are Brahmācārins¹⁴, Dhammācārins, samācārins, are amiable" and so on; he points out that nothing belonging to him, however, was given away. *By this much* (*ettāvātā*): by merely talking – and by mere devotion – in that way to that extent. *Will the one of meritorious deeds abide* (*ṭhassati puññakamma*): as one who has done meritorious deeds, he will abide, will continue to exist for a long time, in the devaloka. And as he abides he is provided with heavenly sense-pleasures, meaning as one provided, endowed, with the five heavenly strands of sense-desire in the same manner current for the devas in that class of devas, he roams about gratifying his senses.

The rest is exactly the same as already given.

The Exposition of the Door-Keeper's Vimāna is concluded.

Notes to V.5

1. This and the next four Vimānas all repeat the verses, with slight changes, of the preceding Vimāna and all texts disagree here and there when quoting the opening verse at the beginning of each Vimāna. For the sake of consistency I follow the precedent set by V.4.
2. Reading *Veḷuvane* with Se Be; text omits.
3. Reading *ca* with Se Be; text omits.
4. Reading *Rājagahe* with Se Be; text omits.
5. Reading *gehaṃ pariyaṅte* with Se Be for text's *gehapariyaṅte*.
6. Reading *nibbatti* with Se Be for text's *uppajji*.
7. The world of the Yāma devas is immediately above the realm of the Thirty-three.
8. In this and the following Vimānas I follow the readings adopted in V.4.
9. Be reads *rattidivo* for text's *Se rattindivo*.
10. Reading *tiṃsarattiko* with Se Be for text's *tiṃsa rattiyo*; *ratti*,

literally night, is here rendered 'day' – months are reckoned in nights in Pali, in days in English.

11. Reading saḥassaṃvaccharāṇi with Se Be for text's saḥassa saṃvaccharāṇi.
12. That is, one thousand years in the Thirty-three is equivalent to 36,000,000 human years; cp A i 213 for similar, also D ii 327 for an interesting application.
13. Reading pavattitaṃ pasādamattaṃ with Se Be for text's pavatti-tapasādamattaṃ.
14. Be reads brahmacārino dhammacārino for text's dhammacārino samacārino; Se, which agrees with Be, is emended in the Errata to agree with text. Originally probably all three terms were included – cp VvA 206 above.

V.6 EXPOSITION OF THE SHOULD-BE-DONE VIMĀNA

[Karaṇīyavimānavañṇanā¹]

“This vimāna is high, with posts of gems”. This is the Should-Be-Done Vimāna. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time a layfollower who was a resident of Sāvatti took materials for bathing, went to the Aciravati², bathed and, as he was returning, he saw the Lord entering³ Sāvatti in search of alms; he approached him, saluted and then spoke thus, “Lord, have you been invited by someone?” The Lord was silent. Realising that he had not been invited by anyone he said, “Lord, may the Lord consent out of pity to (take) a meal from me”. The Lord consented with his silence⁴. He conducted the Lord to his house, appointed a seat worthy of a Buddha, had the Lord be seated thereon and then satisfied him with the choicest food and drink. When the Lord had finished his meal he showed him his appreciation and then departed⁵. The rest is the same as the immediately preceding Vimāna. For this reason it was said:

1-2. “This vimāna is high, with posts of gems . . . and women covered with gold dance.

3-4. Due to what is such complexion yours . . . and your complexion radiates in all directions?”

5. [249] That devaputta, his heart delighted . . . of what deed this was the fruit:

6. "Meritorious deeds should be done⁶ by the wise, by the discerning, with respect to the Buddhas who have rightly gone⁷, wherein what is given is of great fruit.

7. Truly for my benefit did the Buddha come from forest to village; having made my heart devoted then I am gone up to the Thirty-three.

8-9. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

6. *By the wise (paṇḍitena)*: by one with insight. *By the discerning (vijānatā)*: by one knowing what is and what is not to his own well-being. *Who have rightly gone (sammaggatesu)*: who have rightly practised⁸. *With respect to the Buddhas (buddhesu)*: with respect to the Perfect Buddhas.

7. *For benefit (atthāya)*: for well-being, or alternatively for enhancement⁹. *From forest (araññā)*: from the vihāra – he speaks with reference to Jeta's Grove. *Am gone up to the Thirty-three (Tāvātimsūpago)*: am gone up to, by way of arising in, the body of the devas of the the Thirty-three¹⁰, or the realm of the Thirty-three.

The rest is exactly the same as already given.

The Exposition of the Should-Be-Done Vimāna is concluded.

Notes to V.6

1. So Se Be for text's Karāṇiya-
2. A river at Sāvattihī; probably the modern Rāpti in Oudh.
3. Reading pavisaṇṭaṃ with Be for text's Se carantaṇṇi.
4. Reading tuṅhibhāvena with Se Be for text's tuṅhibhāvena.
5. Reading pakkāmi with Se Be for text's pakkami.
6. Reading karāṇiyāni with Se Be Te Vv for text's karāṇiyāni.
7. Reading sammaggatesu with Se Be Vv for text's Te samaggatesu.
8. Cp PvA 174.
9. vuddhiyā (Be vuddhiyā), literally growth, advancement, whether material or spiritual.
10. Reading Tāvātimsadevakāyaṃ with Se Be for text's Tāvātimsakāyaṃ.

V.7 EXPOSITION OF THE SECOND
SHOULD-BE-DONE VIMĀNA
[Dutiyakaraṇīyavimānavañṇā¹]

The seventh Vimāna is the same as the sixth². Only there it was to the Lord that food was given by the layfollower, (whereas) here it was to a certain elder. The rest is exactly the same as already given. For this reason it was said:

1. "This vimāna is high, with posts of gems, on all sides twelve yojanas; there are seven hundred pinnacled houses that are lofty, beryl-pillared, spread with gold and beautiful.
2. There you bide, drink and eat and heavenly vīṇās sound forth in a fashion that is lovely; heavenly flavours, the five strands of sense-desire, are here, and women covered with gold dance.
- 3-4. Due to what is such complexion yours . . . and your complexion radiates in all directions?"
5. [250] That devaputta, his heart delighted . . . of what deed this was the fruit:
6. "Meritorious deeds should be done³ by the wise, by the discerning, with respect to monks who have rightly gone⁴, wherein what is given is of great fruit.
7. Truly for my benefit did the monk come⁵ from forest to village; having made my heart devoted then I am gone up to the Thirty-three.
- 8-9. Due to that is such complexion mine . . . and my complexion radiates in all directions".

The Exposition of the Second Should-Be-Done Vimāna is concluded.

Notes to V.7

1. So Se Be for text's -karaṇīya-.
2. Be adds Vimāna here.
3. Reading karaṇīyāni with Se Be for text's karaṇīyāni.
4. Reading samaggatesu with Se Be Vv for text's Te samaggatesu.
5. Te Vv read bhikkhū . . . āgatā (did the monks come) for text's Se Be bhikkhu . . . āgato, but the remarks introducing the verses make it quite clear that it was a single monk

V.8 EXPOSITION OF THE NEEDLE VIMĀNA [Sūcivimānavañṇanā]

“This vimāna is high, with posts of gems”. This is the Needle Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time there was some robe-making of the venerable Sāriputta’s to be done; and there was need of a needle. As he was wandering in Rājagaha in search of alms he stood at the door of a smith’s house. When he saw him the smith said, “Of what do you have need, sir?” “There is some robe-making to be done¹; there is need of a needle”. The smith gave him two needles he had made and completed and said, “You should tell me when there is again need of a needle, sir”, thereafter saluting him with the fivefold prostration. The elder showed him his appreciation and then departed². Later on he died and arose amongst the Thirty-three. Then the venerable Mahāmoggallāna who was conducting a deva-tour questioned that devaputta with these verses:

1-4. “This vimāna is high, with posts of gems . . . and your complexion radiates in all directions?”

5. That devaputta, his heart delighted . . . of what deed this was the fruit:

6. “What one gives, it is not; what one should give, that alone is better; a needle was given, better for me was the needle itself³.”

7-8. [251] Due to that is such complexion mine . . . and my complexion radiates in all directions”.

Herein:

6. *What one gives (yaṃ dadāti)*: whatever the nature of that that is worthy of being given⁴ that one gives. *It is not (na⁵ taṃ hoti)*: not of that same nature is its fruit. On the contrary, the fruit is more abundant, quite loftier, than that on account of the successful attainment of the field and the successful attainment of a (devoted) mind. Therefore *what one should give, that alone is better (yañ c’ eva dajjā tañ c’ eva seyyo)*: whatever existing thing one should give⁶ (*dajjā=dadeyya*, alternative grammatical form), that alone (*tañ c’ eva=tad eva*, alternative grammatical form) is better, that gift of whatsoever (object) worthy of being given⁷ that is faultless alone is better. Why? For by me ‘a needle was given, better for me was the needle itself’; better for me became

that same gift of a needle whence such⁸ excellence as this has been acquired – this is the meaning.

The Exposition of the Needle Vimāna is concluded.

Notes to V.8

1. Text mispunctuates here – the comma should, as in Se Be, follow *atthi*, not precede it.
2. Reading *pakkāmi* with Se Be for text's *pakkami*.
3. *sūci m' eva*; Vv takes this as *sūcim eva* whereas the cty explains *m' eva* as *eva mayham*.
4. *deyyadhammā*, a thing worthy of being given; cp PvA 7 where this is said to be a name for the ten sorts of things that can be given (to monks) such as food and drink and so on, whilst fourteen such items are enumerated at Nd² 523, Nd¹ 373, and in PED sv. It therefore refers to a specific range of items suitable to be given by those anxious for merit; elsewhere I have rendered it 'merit-offering' but here a more literal rendering seemed called for.
5. Text should begin a new sentence here.
6. That is, is allowed to give in the sense of n 4.
7. *deyyassa*; Se Be read *deyyadhammassa* here.
8. Reading *īdisī* with Se Be for text's *īdisi*.

V.9 EXPOSITION OF THE SECOND NEEDLE VIMĀNA

[*Dutiyasūcivimānavañṇanā*]

"This *vimāna* is high, with posts of gems". This is the Second Needle *Vimāna*. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a needle-worker¹ who was a resident of Rājagaha had gone to the Bamboo Grove to see the *vihāra*; seeing a certain monk there sewing a robe with a needle that had been made in the Bamboo Grove he gave him his needle together with his needle-case. All the rest is exactly the same as already given.

1-4. "This *vimāna* is high, with posts of gems . . . and your complexion radiates in all directions?"

5. That devaputta, his heart delighted . . . of what deed this was the fruit:

6. "When I was human, amongst men – in my former birth² in the world of men – I saw a monk, dustless, serene, without disturbances, to whom I, devoted, gave a needle with my own hands³.

7-8. Due to that is such complexion mine . . . and my complexion radiates in all directions".

All this is exactly the same as already given above.

The Exposition of the Second Needle Vimāna is concluded.

Notes to V.9

1. tunnakārako, in other words, a tailor.
2. Be reads purimajātiyā for text's Se Te Vv purimāya jātiyā.
3. Text Se Be Te take this as two verses, Vv and SOM 114 as one verse.

V.10 EXPOSITION OF THE ELEPHANT VIMĀNA [Nāgavimānavañṇanā]

[252] "Having mounted an elephant with a very bright thorax". This is the Elephant Vimāna. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the venerable Mahāmoggallāna who was conducting a deva-tour in the same manner¹ already given above went² to the realm of the Thirty-three. There he saw a certain devaputta mounted upon a great all-white heavenly elephant going through the sky with a great retinue and in great heavenly majesty and lighting up all directions as might the sun and the moon³. Seeing him that devaputta approached towards him. Then the devaputta dismounted therefrom, greeted the venerable Mahāmoggallāna and then stood holding up an añjali salute. Then the elder⁴ asked about the deed he had done by way of mentioning his excellence:

1. "Having mounted an elephant with a very bright thorax, flawless⁵, a tusk⁶, strong, of great speed, a most excellent

elephant, mountable⁷ and beautifully trimmed, you are come here in mid-air⁸ through the sky.

2. On the elephant's two tusks are conjured clear-watered⁹ pools of lotuses in full blossom; and on the lotuses there are divided up throngs of musical instruments whilst these captivating ones dance.

3. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

Herein:

1. *With a very bright thorax (susukkakhandham)*: with a very white thorax; although with the exception of his four feet, the sheath encasing his penis, his facial region¹⁰, both ears and tail, all the body of that elephant is quite white, nonetheless on account of the excessively greater whiteness of the region of his thorax [253] 'with a very bright thorax' was said. *An elephant (nāgam)*: a heavenly elephant-nāga¹¹. *Flawless (akācinam)*: without blemish, meaning without¹² any skin-blemishes such as spots, speckles and freckles and so on. (Some) text(s)¹³ also (read) *ājānīyam* (thoroughbred), meaning furnished with the characteristics of a thoroughbred. *A tusker (dantiṃ)*: possessing abundant, gleaming tusks. *Strong (baliṃ)*: possessing strength, of great strength¹⁴. *Of great speed (mahājavam)*: extremely speedy, swift-moving. This further (occurrence of) *abhiruyha* is here to be regarded as that of *abhiruyham* (mountable) with elision of the nasal, that is to say *ārohaniyam* (suitable for mounting). The rest is exactly the same as already given¹⁵.

The devaputta, questioned thus by the elder, then explained¹⁶ with these verses, talking of the deed he had himself¹⁷ done¹⁸:

4. "I, devoted, fixed on the stūpa of the Great Rishi¹⁹ Kassapa with my own hands eight shed flowers.

5-6²⁰. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

4. This is its meaning: I, formerly, came across eight shed flowers that had fallen, after being shed²¹ from their stalks, at the foot of a bush; I collected these and, having become devoted in heart by way of worshipping, fixed these on²², worshipped, the yojana-high golden stūpa of the Perfect Buddha²³ Kassapa. It is

said that long ago, when the Perfect Buddha Kassapa had attained Parinibbāna and his yojana-high golden stūpa had been built, Kikī the king of Kāsi²⁴, together with his retinue, plus his citizens, townfolk²⁵ and countryfolk, would, day in, day out, perform worship with flowers. As they acted in that way flowers became very costly and difficult to obtain. Then a layfollower, having roamed up and down the street of garland-makers without getting even a single flower at the rate of one kahāpaṇa each, took eight kahāpaṇas, went to the flower-gardens and said to a garland-maker, "Give me eight flowers for these eight kahāpaṇas". [254] "There are no flowers, sir – they have been completely hunted down, plucked and given (at the stūpa)". "I will look around and get some". "In that case, enter the gardens and search for some". As he was searching after entering he found²⁶ eight flowers that had fallen and said to the garland-maker, "Take these kahāpaṇas, my friend". "These (flowers)²⁷ were found due to your merit; I cannot take the kahāpaṇas", he said. The other placed the kahāpaṇas in front of him saying, "I cannot perform worship to the Lord with flowers got for nothing", and, taking the flowers, went to the courtyard of the cetiya and performed worship with a devoted heart. Later on he died, arose amongst the Thirty-three, remained there for a full life-span²⁸ and then, running on continually still amongst the devas in one devaloka after another, arose still²⁹ amongst the Thirty-three in this Buddha-period too as a residual result³⁰ of that same deed. It was with reference to this that above "There he saw a certain devaputta" and so on was said.

Moreover the venerable Mahāmoggāllana, having returned to the world of men, informed the Lord of this incident. The Lord took the³¹ matter as a matter arising and taught Dhamma in detail to the company assembled there. That teaching was of benefit to those people.

The Exposition of the Elephant Vimāna is concluded.

Notes to V.10

1. Reading -nāyen' eva with Be for text's Se -nāyena.
2. Text erroneously inserts a full stop here.
3. Reading sabbā disā cando viya sūriyo viya ca obhāsayaṃānaṃ with Se Be; text omits.

4. Reading atha thero with Se Be for text's thero susukkakhandan ti ādinā.
5. Vv reads ākācinam for text's Se Be Te akācinam.
6. dantiṃ; not listed by PED.
7. Te Vv read āruyha for text's Se Be abhiruyha; cp cty below.
8. Se Te Vv read vchāsayaṃ for text's Be vehāyasam.
9. Be Te read acchodakā for text's Se Vv acchodikā.
10. Reading vatthikosam mukhappadeso with Se Be for text's vatthikosamukhappadeso; PED sv vatthi should be amended accordingly.
11. Cp VvA 37.
12. Be reads -virahitam for text's Se -rahitam.
13. pāḷi, the verses which are canonical; SOM 114 seems to follow this reading.
14. Reading mahābalaṃ with Se Be; text omits.
15. At VvA 182f.
16. Reading vyākāsi with Se (Be byākāsi) for text's pucchi.
17. Reading attanā with Se Be for text's attano.
18. Te Vv and SOM 114 add the verse "That devaputta, his heart delighted" and so on; text Se Be omit. Moreover it will be noted that the reply given below in verses 5-6 does not so much answer the question posed in verse 3 but rather that found in verses 3-4 in the preceding Vimānas.
19. Reading mahesino with Se Be Vv for text's Te bhagavato.
20. Text erroneously takes this as one verse.
21. Be reads muccitvā for text's Se muñcitvā.
22. Text erroneously inserts ti here; Se Be omit.
23. Text misspells -bhuddha- here.
24. Its capital was Benares which is today called Kāsi.
25. Reading nāgarā ca negamā ca with Be (Se nāgarā negamā c' eva) for text's nāgarā ca.
26. Reading labhitvā with Se Be for text's laddhā.
27. Text adds pupphāni here; Se Be omit.
28. 36,000,000 human years – cp VvA 247.
29. Reading yeva with Se Be; text omits.
30. Reading vipākāvasesena with Se Be for text's vipākavasena.
31. Reading tam with Se Be for text's ctam.

V.11 EXPOSITION OF THE SECOND
ELEPHANT VIMĀNA
[Dutiyanāgavimānavañṇanā]

“Having mounted a great elephant”. This is the Second Elephant Vimāna. How did it¹ originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a certain layfollower in Rājagaha, who had faith and devotion and who had been established in the Five Precepts, would undertake the Uposatha precepts on the Uposatha days, give alms to the monks in the morning according to his own means, himself eat and then, in the afternoon, would go to the vihāra clothed in clean clothes, (wearing) a clean upper-garment, having generally had eight drinks taken², hand these over to the order of monks and then approach the Lord and hear Dhamma. Having thus with due care heaped up much good conduct consisting of almsgiving and morality he, falling from there, arose amongst the Thirty-three. Through the majesty of his meritorious deeds [255] there appeared a great all-white heavenly elephant-nāga. He would mount him and go with a great retinue and in great heavenly majesty, time after time, to sport in the park. Then one day, urged on by the need to acknowledge what had been done, he mounted, at midnight, that heavenly elephant, came from the devaloka with a great retinue thinking, “I must salute the Lord”, and, lighting up³ the entire Bamboo Grove, dismounted from that elephant’s back⁴, approached the Lord, greeted him and then stood to one side holding up an añjali salute. The venerable Vāṅṅisa, who was stood near to the Lord, with the Lord’s permission questioned⁵ him with these verses:

1, “Having mounted a great elephant, all-white, the utmost of elephants, you stroll about from grove to grove extolled by throngs of women⁶, lighting up all directions like the Healing⁷ Star.

2-3⁸. Due to what is such complexion yours . . . and your complexion radiates in all directions?”

And he, questioned in that manner⁹, explained to him with these very¹⁰ verses:

4. That devaputta, his heart delighted at being questioned by Vāṅṅisa himself¹¹, explained the question as asked, of what deed this was the fruit:

5. "When I was human, amongst men, I was a layfollower of the One with Vision; I was one who refrained from destroying living beings and I shunned in this world what was not given.
6. I was not one to drink intoxicants nor did I speak a lie, whilst I was satisfied with my own wife; with a devoted heart I gave food and drink with due care – gifts that were abundant.
- 7-8. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein there is nothing new.

The rest¹² is exactly the same as already given above.

The Exposition of the Second Elephant Vimāna is concluded.

Notes to V.11

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *gāhāpetvā* with Se Be for text's *gahāpetvā*; these eight drinks allowed monks are enumerated at Vin i 246 – cp notes at B Disc iv 339.
3. Be reads *obhāsetvā* for text's Se *obhāseto*.
4. Reading *hatthikkhandhato* with Se Be for text's *hatthikhandhato*.
5. Be reads *pucchi* for text's Se *paṭipucchi*.
6. Reading *nārīgaṇapurakkhato* with Se Be Vv for text's *Te-purakkhito*.
7. Reading *osadhī* with Se Be Te Vv for text's *osadhī*.
8. Text erroneously numbers these verses 2-4, all subsequent verses thus being wrongly numbered.
9. Reading *tathā* with Se Be for text's *yathā*.
10. Reading *eva* with Se Be for text's *evaṃ*.
11. Reading *Vaṅgisen' eva* with Se Be for text's *Vaṅgīsenā 'va*; Te Vv read *Moggallānena* here, Vv not noticing the *vll* of the other texts.
12. *sesaṃ* – so all texts; apparently the peculiarity of expression when taken in conjunction with the preceding sentence is not felt in Pali.

V.12 EXPOSITION OF THE THIRD ELEPHANT VIMĀNA

[Tatiyanāgavimānavañṇā]

“Now who with the heavenly vehicle?” This is the Third Elephant Vimāna. How did it¹ originate?

[256] The Lord was staying at Rājagaha, at the Squirrels’ Feeding Ground² in the Bamboo Grove. At that time three elders in whom the āsavas had been destroyed underwent the residence of the rainy season in a village dwelling-place. As those who had spent the residence of the rainy season they celebrated the Pavāraṇā Ceremony and then, as they were going along in the direction of Rājagaha with the intention of saluting the Lord, they went that evening near a field of sugar-cane of a brahmin of wrong view³ in a certain hamlet on their path and asked the warden of the sugar-cane, “Sir, is it possible to reach Rājagaha today?” “It is not possible, sir; Rājagaha is half a yojana from here. You should reside right here and go on tomorrow”, he said. “Is there some dwelling-place suitable (for us) to reside in?” “There is not, sir, but I will see to a place for you to reside in”. The elders gave their consent. He tied some sticks amidst that same sugar-cane, just as it stood, in the manner of a pavilion of branches, covered it on top⁴ with sugar-cane leaves, spread straw underneath and then gave it to one elder; for the second elder he tied together three sugar-canes in the manner of (tying) twigs, covered them with grass and spread a carpet of grass⁵ underneath and gave this; whilst for the other he removed two or three of the twigs comprising his own hut and covering these with a robe made a robe-hut and gave this. And therein they resided. Moreover early in the morning, as soon as it was light, he cooked some rice, gave them toothpicks and water for rinsing the mouth and then gave them rice accompanied by sugar-cane juice.

As they were going after eating and showing their appreciation he gave each one a sugar-cane, believing this to be his own share⁶ (of the crop). He followed the elders along the path a little and, in turning back⁷, turned back experiencing lofty joy and happiness centred upon his service⁸ and his alms. However the owner of that field who was coming⁹ along that road in a direction opposite to that in which the monks were going asked the monks, “Where did you get that sugar-cane from?” “It was

given by the warden of the sugar-cane". When he heard this the brahmin, angered, not in his right mind, spluttering, overcome with anger, ran up behind him and, striking him with a club, took his life with but a single blow. [257] He died recollecting¹⁰ that same meritorious deed done by him¹¹ and came into being in the Sudhammā deva-hall¹². Through the majesty of his meritorious deed there came into being a great all-white most excellent heavenly elephant.

When they heard of the death of the warden of the sugar-cane¹³ his mother and father and his relatives and friends went to that place weeping with tearful faces; and all the residents of that village came together (there). Then his mother and father began to perform the funeral rites. At that instant that devaputta, who had mounted¹⁴ that heavenly elephant and who, surrounded by all his attendant musicians, had come from the devaloka with a great retinue, with the great iddhi of a deva and with the fivefold musical instruments being played, stood in the air in a form visible to that company. Then a man there, by nature wise, asked him about the meritorious deeds done by him with these verses:

1. "Now who with the heavenly vehicle, with the all-white elephant, with the sound of struck up musical instruments, is gloried in the sky?

2. Then are you a devatā, a gandhabba or¹⁵ Sakka Purindada? Not recognising you we ask how we might recognise you?"

And he explained this matter to him with these¹⁶ verses:

3. "I am no deva nor gandhabba nor even¹⁷ Sakka Purindada¹⁸; those devas who are named Sudhamma – I am one of these".

He again asked:

4. "We ask¹⁹ the Sudhamma deva²⁰ having variously made the añjali salute – after doing what deed amongst men does one arise²¹ in the Sudhammā?"

He again explained:

5. "He who gives a sugar-cane home, a grass home²² and a clothes home – having given one of these three he arises in the Sudhammā".

Herein:

1. *With the sound of struck up musical instruments (turiyatāḷi-tanigghoso): with the sound of the fivefold heavenly musical instruments that is struck up²³, the sound of the heavenly musical instruments that is being sounded forth on your behalf. [258] Is*

gloried in the sky (*antallikkhe mahiyati*): being stationed in the air is gloried by a great retinue of those themselves stationed in the air²⁴.

2. *Then are you a devatā* : *devatā nu 'si=devatā nu asi* (resolution of compound), meaning what then, are you a deva? *Ā gandhabba (gandhabbo)* means are you a deva belonging to the body of gandhabbas²⁵? *Or Sakka Purindada (adu Sakko Purindado)*: or are you Sakka who is well known as Purindada since he gave in the past (*pure dadāti*), meaning then are you Sakka, King of Devas? And here, in spite of the fact that Sakka and gandhabbas are devas, since these are included separately the word 'deva' is to be regarded as referring, in a pleonastic manner²⁶, to devas who are different from these²⁷. Then the devaputta rejected (the possibility of) his being a deva, a gandhabba or Sakka that had been enquired about by them such that the answer should be in conformity with the question and said, "I am no deva nor gandhabba" and so on telling them who he was. Herein:

3. *I am no deva (n' amhi devo)*: I am neither that deva nor that gandhabba nor that Sakka suspected by you; nonetheless those devas who are named Sudhamma, I am one of these, the Sudhamma devatās being the name of a certain class of devas²⁸ belonging simply to the class of devas (known as) the Thirty-Three. Some say it is said that the warden of that sugar-cane, hearing of the excellence of these devas, had even at the outset abided with his heart aspiring thereto.

4. *Variouly (puthum)*: greatly, meaning fully doing so; for this is said with the aim of elucidating their thorough performance²⁹ of this. The devaputta, questioned about the path to the Sudhamma devas³⁰, took simply³¹ that which was merely seen, as if speaking of the outward appearance of a chameleon, and uttered the verse (beginning:) "(He who gives) a sugar-cane home", telling them of the meritorious deeds done by him himself. Herein:

5. *Having given one of these three (tunnam aññataraṃ datvā)*: the devaputta speaks with a grasp of the method thus, "Even though three homes were given by me, this goal can however also be accomplished by means of one of these".

The rest is quite easily understood.

[259] When he had thus answered the matter on which he had

been questioned by him, he exchanged friendly greetings with his mother and father, making visible to them the good qualities associated with the Three Jewels, and then went straight to the devaloka. The people, having heard the words of the devaputta, were filled with devotion and veneration towards the Lord and the order of monks and prepared much alms-materials³², filled carts³³ (therewith), went to the Bamboo Grove, gave a great almsgiving to the order of monks with the Buddha at its head and then informed the Teacher of that incident. The Teacher spoke that (set of) questions and answers in that same manner, took that same matter as a matter arising, taught Dhamma in detail and established³⁴ them in the Refuges and the Precepts. And they, with faith (thus) established, saluted the Lord, went to their village and had a vihāra built at the place where that warden of the sugar-cane had died.

The Exposition of the Third Elephant Vimāna is concluded.

Notes to V.12

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *Kalandakanivāpe* with Se Be; text omits.
3. Reading *micchādīṭṭhika-* with Se Be for text's *micchādīṭṭhi-*.
4. Reading *upari* with Se for text's *uparito ca*; Be omits entirely.
5. Be reads *tiṇasantharam* for text's Se *tiṇasanthāram*.
6. Text adds 'va here; Se Be omit.
7. Reading *nivattanto* with Se Be for text's *nivattento*.
8. Reading *veyyāvaccāṇ ca* with Se Be for text's *veyyāvaccam*.
9. Reading *āgacchanto* with Se Be for text's *āgacchante*.
10. Be reads *anussaranto* for text's Se *samanussaranto*.
11. Reading *attanā* with Se Be for text's *attano*.
12. Debating-hall in the Thirty-three – cp D ii 268; M ii 78f etc; also VI.10¹ below. The seating arrangements for the Four Great Kings and the deva companies are to be found at D ii 207f, 220f. From the cty below it would appear that there is also a class of devas with the name of Sudhamma but it is not clear whether they derive their name from this hall or vice versa.
13. Be reads *ucchupālakassa* for text's Se *ucchupālassa*.
14. Be reads *abhiruhitvā* for text's Se *abhirūhitvā*.
15. Se Vv read *ādu*, Te *ādū* for text's Be *adu*.
16. Reading *imāhi* with Se Be; text omits.
17. Reading *nāpi* with Be Vv (Se *napi*, Te *nāpi*) for text's n' *amhi*.
18. To here verses 2-3 = Pv IV.3¹⁷⁻¹⁸.
19. Reading *pucchāma* with Se Be Te Vv for text's *pucchāmi*.

20. Reading devaṃ with Se Be Vv for text's Te deva.
21. Reading upapajjati with Se Be Vv for text's Te upapajjasi.
22. Vv reads tiṇāgāraṃ for text's Se Be Te tiṇāgāraṃ.
23. Text erroneously inserts a full stop here; Se Be omit.
24. ākāsaṭṭhen' eva; ākāsaṭṭha- at KhpA 120 denotes a class of devas between those of the earth and those of the Four Great Kings, whilst at BvA 39 those devas stationed in vimānas in the air.
25. Reading gandhabbakāyikadevo with Se Be for text's gandhabbakāyadevo.
26. gobalivaddañāyena (Be -baddha-); PED sv misquotes as -nayena and explains "in the expression gobalivadda (black-cattle-bull) i.e. by an accumulation of words". However SED sv explains gobalivadda-nyāyena in terms of a pleonasm, citing as an example Manu viii 28 where various means of denoting a childless woman are employed. Gobalivadda is itself a pleonasm being literally 'a bull who is a cow' (but in an asexual sense of 'cow' of course).
27. Reading tadaññadevavācako with Se Be for text's tadaññāvācako.
28. Reading aññataradevanikāyo with Se Be for text's aññataranikāyo.
29. Reading sakkaccakiriya- with Se Be for text's sakkacca kiriya-.
30. Reading sudhammādevayānaṃ with Se Be for text's sudhammādevakāyānaṃ.
31. Reading eva with Se Be; text omits.
32. Reading dānūpakaraṇaṃ with Se Be for text's dānupakaraṇaṃ.
33. Se Be read sakaṭānaṃ for text's sakaṭāni.
34. Reading patiṭṭhāpesi with Se Be for text's patiṭṭhapesi.

V.13 EXPOSITION OF THE SMALL CHARIOT VIMĀNA

[Cūlarathavimānavañṇanā]

"You with the strong bow (who stand supporting yourself on a bow) from inner hardwood"¹. This is the Small Chariot Vimāna². How did it³ originate?

When stūpas to the Teacher were being established here and there following the distribution of the relics when the Lord had attained Parinibbāna and when the great elders with the elder Mahākassapa at their head had been approved following their selection to rehearse the Dhamma and sāvakas were residing here and there, upto the time of entering upon the residence of

the rainy season, together with their own companies out of consideration for those capable of being guided³, the venerable Mahākaccāna⁵ was staying in a certain forest haunt in a border region. At that time king Assaka ruled⁶ in the city of Potali⁷ in the kingdom of Assaka⁸. His son by his most senior queen, the prince named Sujāta, had been banished from the kingdom at the age of sixteen by his father, through the insistence of his most junior queen, and, having entered the forest, was residing in the forest dependent upon the foresters. It is said that he had gone forth in the Teaching of Lord Kassapa but that, dying a puthujjana established merely in the Precepts, he had come into being amongst the Thirty-three, [260] had remained there for a full life-span and then, parading about continually in that same⁹ happy destiny, had come into being¹⁰ in this Buddha-period in the thirtieth year following the Lord's Perfect Enlightenment in the womb¹¹ of the chief queen-consort of king Assaka in the kingdom of Assaka. And his name was Sujāta. He prospered with a great retinue. But when his mother died the king appointed another princess to the office of chief queen-consort. She too some time later bore a son. The king was overjoyed¹² when he saw her son and gave her a boon saying, "My august one, take whatever boon you wish". She acknowledged this and kept it in abeyance and when prince Sujāta reached the age of sixteen she then said to the king, "Your majesty, that boon given by you with your heart satisfied at seeing my son – please give this now". "Take it, my queen". "Give the throne to my son". He rejected this saying, "May you perish, you outcaste! How can you speak in this way when there remains my eldest son, prince Sujāta, who is like a deva-prince?" The queen, insisting¹³ again and again, failed to get her way and one day said, "Your majesty, if you are set in the truth, then you simply must give (the boon)". The king came to be of uneasy conscience thinking, "This boon was given her by me without thinking¹⁴; and now she speaks of this", and summoned prince Sujāta, informed him of the matter and then shed tears. The prince, seeing his grieving father, became dejected, himself shed tears and then said, "Give me your permission, your majesty, and I will go elsewhere¹⁵". When the king, hearing this, said, "I will have another city built for you; you could reside there", the prince did not want it, nor would he permit it when (the king) said, "I will send¹⁶ you into

the presence of kings who are allies¹⁷ of mine". He said only¹⁸, "I will go to the forest, your majesty". The king embraced his son, kissed him on the head and then dismissed him saying, "Return here at my passing and establish yourself on the throne".

He entered the forest and residing dependent upon the foresters one day went hunting. At this time a devaputta (named) Sahāyavara, striving for his well-being, ran off enticing him in the form of a deer and when he reached¹⁹ the environs of the place where the venerable Mahākaccāna was residing he disappeared. (Sujāta.) [261] running after him thinking, "Now I will get this deer", reached the place where the elder was residing – and not beholding it saw (instead) the elder seated outside his leaf-hut and then stood near him supporting himself on the end of his bow. The elder surveyed him and intuited all that had happened to him right from the beginning onwards; helping him and acting sympathetically as though not knowing him, he enquired:

1. "You with the strong bow²⁰ who stand supporting yourself on a bow from inner hardwood – are you royalty, a kṣatriya, or²¹ a forester²² hunting?"

Herein:

1. *You with the strong bow* : *dalhadhammā*=*dalhadhanu* (alternative grammatical form)²³; a strong bow is indeed²⁴ said of one requiring the strength of two thousand and (the term) 'one requiring the strength of two thousand' entails that a weight of copper or lead and so on, attached to the bow-string of a (bow) which, holding it by its stem²⁵, is raised, lifted up as far as the height of the ear²⁶, is released from the earth. *From inner hardwood (nisārassa)*: on a bow²⁷ from a tree with unexceeded hardwood, with the most eminent hardwood, meaning on a bow made from a tree having the most superior hardwood²⁸. *Supporting yourself (olubbha)*: pressing down²⁹. *Royalty (rājāṇo)*: a royal prince. *A forester* : *vanecaro*=*vanacaro*³⁰ (alternative grammatical form).

Then making clear who he was he said:

2. "I, sir, am son of the Assaka sovereign, a forester; to you, monk, I state my name – they knew me as Sujāta.
3. Searching for deer I, plunging into this gigantic wood, could not see that same deer³¹; but seeing you I stopped".

Herein:

2. *Of the Assaka sovereign (Assakādhipatissa)*: of king Assaka,

the sovereign of the kingdom of Assaka³². *Monk (bhikkhu)*: he is addressing the elder.

3. *Searching for deer (mige gavesamāno)*: searching for such as are deer and boars and so on, meaning going about hunting.

When he heard this the elder, extending him a friendly greeting, said:

4. “You are welcome, you one of great merit, you are truly not ill-come; take some water from this and wash your feet.

5. [262] This cool drinking-water³³ too, brought from mountain cavern – drink³⁴ from this, my prince, then come onto this carpeting”.

Herein:

4. *Not ill-come (adurāgataṃ)*: exempt from ill-coming; your coming here is welcome³⁵, you one of great merit, not even the most trifling amount of ill-coming attaches to you since it produces joy and happiness to both you and me – this is the meaning. *Adhunāgataṃ* (newly-come) is also a reading, meaning (your) coming now.

5. *Come onto this carpeting (santhatasmim upāvisa)*: do not sit on the bare ground – sit on this carpet of grass³⁶.

Thereupon the prince, complying with the elder’s friendly greeting, said:

6. “Your speech is truly lovely³⁷, worth hearing, great sage, faultless, possessing benefit, lovely³⁸; having determined it³⁹ you speak that which is beneficial.

7. What delight is there for you staying in the wood? Please speak when asked, you bull among rishis – having attended to the way of your words we will conduct ourselves in that item of beneficial Dhamma”.

Herein:

6. *Lovely (kalyāṇī)*: beautiful, splendid. *Worth hearing (savanīyā)*: fit to be heard. *Faultless (nelā)*: without blemish. *Possessing benefit (atthavatī)*: conjoined with benefit, furnished with well-being belonging to these seen conditions and so on. *Lovely (vaggu)*: sweet. *Having determined it (mantvā)*: having realised it, having ascertained it by means of insight. *That which is beneficial (attham)*: that which does not deviate from benefit, that which brings utter well-being.

7. *You bull amongst rishis* : *isinisabha*=*isīsu nisabha* (resolution of compound), you who are similar to a thoroughbred. *The way of (your) words (vacanapatham)*: (your) words; for (your) words

alone are said to be 'the way of (your) words' through being the means of attaining benefit. [263] *We will conduct ourselves in that item of beneficial Dhamma (atthadhammapadaṃ samācāremase):* we will practise that part of Dhamma such as morality and so on bringing benefit both here and in the next world.

Then the elder, speaking of his own right practice (in a manner) suitable to him, said:

8. "The non-harming of all living beings pleases us⁴⁰, prince, and desisting from theft, transgression and the drinking of intoxicants.

9. Desisting and even conduct, much hearing and acknowledgement of what has been done – praiseworthy in these seen conditions, these things are worthy of praise".

Herein:

9. *Desisting and even conduct (ārati samacariyā ca):* desisting from, abstinence from⁴¹, the aforementioned evil things and even conduct that is evenness of body and so on⁴². *Much hearing (bāhusaccaṃ):* much hearing of the texts⁴³. *Acknowledgement of what has been done (kataññutā):* recognition of a service done to oneself by others. *Praiseworthy (pāsaṃsā):* to be hoped for⁴⁴ assiduously by sons of good family who desire their benefit. *These things (dhammā etc):* these aforementioned things such as the non-harming and so on. *Are worthy of praise (pasāṃsiyā):* are to be praised by the intelligent.

When the elder had thus spoken of his right practice (in a manner) suitable to him, he saw, whilst surveying the concomitants of his life-span with his knowledge of the future⁴⁵, that only a mere five months (remained); he caused agitation to arise within him and then uttered this verse to establish⁴⁶ him firmly in that right practice:

10. "Understand, prince, that in five months time death will be in your presence – release yourself".

Herein:

10. *Release yourself (attānaṃ parimocaya):* free yourself from the dukkha of the states of loss.

Then the prince, enquiring of the means to that freedom⁴⁷ for him, said:

11. "After going to which country, which deed and which manly, or moreover by which knowledge, might I become free of old age and death?".

Herein:

11. *To which . . . I : katamaṇi svāhaṃ=katamaṇi su ahaṃ* (resolution of compound), meaning to which (*katamaṇi nu*). *Which deed and which manly (kiṃ kammaṇi kiṃ ca porisaṃ):* 'after doing' are the rest of the words. *Manly (porisaṃ):* manly act⁴⁸.

[264] Thereupon the elder spoke these verses to teach him Dhamma:

12. "Not known is that region, deed, knowledge and manly (act) wherein having gone a mortal might become free of old age and death, my prince"⁴⁹.

13⁵⁰. Those of great wealth, great possessions, even kṣatriyas possessing kingdoms – even these, abounding in riches and grain, are not⁵¹ free of old age and death.

14. Perhaps you have heard of the Andhakaveṇḥu⁵² sons who are valiant, strong, impetuous in attack; even these, eternal-like⁵³, reaching the destruction of their life-span, are shattered.

15. Kṣatriyas, brahmins, vaiśyas, śūdras, caṇḍālas and pukkusas – even these and others are not, through birth, free of old age and death.

16. Those who recite the mantras of the sixfold lore devised by Brahmā – even these and others are not, through that knowledge, free of old age and death.

17. And rishis even, those ascetics who are tranquil and who have the self controlled – even these must take leave of this body when the time comes.

18. The arahants, those with self developed, who have done what had to be done and are āsava-free – (even) they have to lay down this person upon exhaustion of their meritorious and evil deeds".

Herein:

12. *Wherein having gone (yattha gantvā)* means having gone to which region, having gone up to, having attained, which deed, knowledge and manly (act)⁵⁴ by bodily exercise and by other exercise one might become free of old age and death.

13. They are those of great wealth since theirs⁵⁵ is the great wealth that has been set aside after amassing, from the initial koṭi, that measuring hundreds of kotis and so on. They are those of great possessions since theirs⁵⁵ are the great possessions consisting of disposable income of three potfuls⁵⁶ and so on of kahāpaṇas. *Possessing kingdoms (raṭṭhavanto):* owners of king-

doms; those governing a kingdom measuring countless yojanas⁵⁷ – this is the meaning. *Kṣatriyas (khattiyā)*: kṣatriyas by birth. *Abounding in riches and grain (pahūtadhanadhaññāse)*: hoarding great riches and grain, hoarding riches and grain sufficient for seven or eight years for themselves and their retinue. *Even these are not free of old age and death (te pi na ajarāmarā)*: [265] they are themselves subject to old age and death, meaning even great wealthiness and so on⁵⁸ are not able to have turn back the old age and death falling upon these.

14. *Of the Andhakaveṇhu sons (Andhakaveṇhuputtā)*: of those known as the sons of Andhakaveṇhu⁵⁹. *Valiant (sūrā)*: possessing power⁶⁰. *Strong (vīrā)*: possessing strength⁶¹. *Impetuous in attack (vikkantappahārino)*: due simply to their being valiant and strong they are of a nature to attack impetuously⁶², with force, the army of an opposing enemy. *Are shattered (viddhastā)*: perish. *Eternal-like (sassaṭṭisamā)*: similar, on account of their family lineage, to the sun and the moon and so on which are eternal, meaning even these of short-lived family succession⁶³.

15. *Through birth (jāṭiyā)*: through their birth, meaning even the most eminent of births is not able to have their old age and death turn back⁶⁴.

16. *The mantras (mantam)*: the Vedas. *Of the sixfold lore (chalaṅgam)*⁶⁵: of the sixfold lore with the six factors reckoned as the rules prescribing ceremonial and sacrificial ritual, grammar⁶⁶, etymology, phonetics⁶⁷, prosody and astronomy. *Devised by Brahmā (brahmacintitaṃ)*: devised by the Brahmās Aṭṭhaka and so on⁶⁸, seen with the eye of insight⁶⁹.

17. *Who are tranquil (santā)*: whose activities of body and of speech are quieted. *Who have the self controlled (saññatattā)*: who have the mind controlled. *Those ascetics (tapassino)*: those who rely upon asceticism.

Then the prince, speaking of what was to be done by him, said:

19. “Well spoken and possessing benefit are these verses of yours, great sage; through your good sense am I appeased and you must be my refuge”.

Herein:

19. *Am I appeased (nijjhato 'mhi)*: am appeased (*nijjhāpito*, alternative grammatical form), arrived at pacification through perception of Dhamma's vital essence⁷⁰. *Through your good*

sense (*subhaṭṭena*): through the well spoken⁷¹.

[266] Thereupon the elder, instructing him, spoke this verse:

20. "Do not go to me for refuge; you must turn for refuge only to him to whom I am gone for refuge – to the Sakyan son, to the Great Hero⁷²";

whereupon the prince⁷³ said:

21. "In which country is this Teacher of yours, good sir? I, too, will go to see this peerless Conqueror".

The elder spoke once more:

22. "He originated in the family of Okkāka⁷⁴ in the eastern country; there he was⁷⁵ the thoroughbred of men, yet now he has attained Parinibbāna".

Herein:

22. In the eastern country (*puratthimasmim janapade*) is said on account of its being in the eastern quarter of the Middle Country from the spot where the elder was seated.

When the prince thus heard the elder's Dhamma teaching he, his heart devoted, became established in the Refuges and the Precepts. For this reason it is said:

23. "If the Buddha still remained, that Teacher of yours, good sir, I would travel⁷⁶ yojanas by the thousand to sit round paying homage.

24. Yet since⁷⁷ he has attained Parinibbāna⁷⁸, that Teacher of yours, good sir, I go for refuge to the Great Hero even though he has attained nibbāna⁷⁹.

25. I come for refuge to the Buddha and also to the unsurpassed Dhamma, and I go for refuge to the Saṅgha of that deva of men.

26. Forthwith I refrain from destroying living beings and shun in this world what is not given; I am not one to drink intoxicants nor do I speak a lie, whilst I am satisfied with my own wife".

Moreover the elder spoke thus to him thus established in the Refuges and the Precepts, "My prince, there is no point your staying here in the forest; your (remaining) life is not long. Inside of five months only you will die. Therefore go into your father's presence, perform meritorious deeds of almsgiving and so on⁸⁰ so that you may become destined for heaven". When he had spoken he gave him some relics which he had in his possession and then dismissed him. As he was going he said, "I will go hence⁸¹ at your

behest, sir. And you too [267] are to come there out of pity for me", and, when he learned of the elder's consent, saluted him, circumambulated him by the right, went to his father's city, entered the park and had his arrival made known to the king. When he heard this the king went to the park with his retinue, embraced the prince and conducted him into the inner palace and then desired to consecrate him. The prince said, "Your majesty, my (remaining) life-span is trifling. With the passing of four months from now will come my death. What have I with the throne? With your support I will just perform meritorious deeds", and then made known the good qualities of the elder and the majesty of the Three Jewels⁸². When he heard this the king became agitated and with his heart devoted towards the Three Jewels and the elder he had built a great vihāra and then sent a messenger into the presence of the elder Mahākaccāna. And the elder came (for the sake of) helping the king and the people. The king, with his retinue, went out from afar to greet him, had the elder enter the vihāra and, waiting upon him with due care with the four requisites, became established in the Refuges and the Precepts. The prince, too, undertook the precepts and, waiting with due care upon the elder and on the monks too, giving alms⁸³ and hearing Dhamma, he, with the passing of four months, died and came into being in the realm of the Thirty-three.

Through the majesty of his meritorious deeds there arose a chariot adorned with the seven jewels and seven yojanas in extent. And a retinue of countless thousands of nymphs was his. The king performed the prince's funeral ceremony⁸⁴ and, having inaugurated a great almsgiving for the order of monks, performed worship at the cetiya. The people came together there. And the elder also, with a retinue, went to⁸⁵ that spot. Then the devaputta surveyed the skilled deeds done by himself and thought that as an acknowledgement of what had been done he should go⁸⁶ and salute the elder and make manifest the good qualities associated with the Teaching; he mounted his heavenly chariot, came in a visible form with a great retinue, dismounted from the chariot, saluted the elder's feet, exchanged friendly greetings with his father and then stood paying homage to the elder holding up an añjali salute. The elder questioned him with these verses:

27. "Like the thousand-rayed one, accordantly greatly radiant⁸⁷, coursing the directions in the sky it lustrous just like this; [268] so

in that way⁸⁸ does this your⁸⁹ great chariot extending on all sides seven⁹⁰ yojanas.

28. It is panelled⁹¹ all over with golden plates, its breast is decorated with pearls and gems, whilst carvings of gold and of silver, made of beryl and well laid out, embellish⁹².

29. And this head of beryl laid out and this yoke decorated in blood-red; and these horses, too, with the speed of thought, shine, harnessed with gold and with silver.

30. You stand in a golden chariot, overbearing, like the Lord of Devas, with his vehicle of a thousand; I ask you, you possessing renown and conversant, how was this that is lofty acquired by you?"

Herein:

27. *The thousand-rayed one (sahassaramṣi)*: the sun, for this is called 'the thousand-rayed one' on account of its possession⁹³ of countless thousands of rays. *Accordantly greatly radiant (yathā mahappabho)*: radiant in conformity with its own greatness, for just as there is no disc of light equal in greatness⁹⁴ to that of the sun's disc, so also with this radiance⁹⁵, for it likewise stands pervading, in a single instant, light over three great continents⁹⁶. *Coursing the directions in the sky it lustres just like this (disaṃ yathā bhāti nabhe anukkamaṃ)*: coursing, going to⁹⁷, the directions just like this in the sky, in the air, it lustres⁹⁸, it illumines, it shines, just like this, in this way. *So in that way (tathappakāro)*: in a manner such as this⁹⁹. *This your : tav' ayam=tava ayam* (resolution of compound).

28. *With golden plates (suvanṇapaṭṭehi)*: with plates made of gold. *It is panelled all over (samantam oṭhaṭo)*: it is covered on all sides. *Its breast : ur' assa=uro assa* (resolution of compound); [269] and he speaks of the base of the chariot-pole as the chariot's breast. *Carvings (lekhā)*: carvings of works of garlands and works of creepers and so on that are made of beryl; on account of the visibility of these on the golden plates and on the silver plates 'of gold and of silver' was said. *Embellish (sobhenta)*: embellish the chariot.

29. *Head (śiṣam)*: head of the chariot's shaft¹⁰⁰. *Of beryl laid out (veḷuriyassa nimmitam)*: laid out with beryl, meaning made of the beryl gem. *In blood-red (lohitakāya)*: with ruby, or with some kind of red gem. *Harnessed : yuttā=yojitā* (alternative grammatical form)¹⁰¹; or alternatively *with yoke-straps of gold and of*

silver (*yottā*¹⁰² *suvañṇassa ca rūpiyassa ca*): with yoke-straps¹⁰³ made of gold and made of silver, meaning with chains.

30. *Overbearing (adhiṭṭhito)*: standing overcoming this place entirely with your own iddhi of a deva. *With his vehicle of a thousand (sahassavāhana)*: just like the Lord of Devas with his vehicle yoked with a thousand, with his chariot yoked with a thousand thoroughbreds¹⁰⁴ – this is the meaning¹⁰⁵. *You possessing renown (yasavanta)* is addressing him¹⁰⁶, meaning you renowned one. *Conversant (kovidam)*: possessing knowledge of what is skilled, or alternatively expert in mounting a chariot. *This that is lofty (ayaṃ ulāro)*: this lofty great fame – this is the meaning.

The devaputta, questioned thus by the elder, explained with these verses:

31. “I was in the past the prince named Sujāta, sir, and you, out of pity, had me abide in control;

32. And knowing my life-span was destroyed you bestowed on me the Teacher’s bodily(-relic) saying, ‘Worship this, Sujāta; this¹⁰⁷ will be to your benefit’.

33. Having worshipped it, completely zealous, with scents and garlands, I abandoned the human person and am arisen in the Nandana¹⁰⁸.

34. And in that delightful Nandana Grove¹⁰⁹, furnished with throngs of various birds, I delight, with dance and song extolled by nymphs”.

Herein:

32. *Bodily (sarīraṃ)*: bodily-relic. *Will be : hehiti=bhavissati* (alternative grammatical form). *Completely zealous (samuyyuto)*: thoroughly (*sammā*) zealous (*uyyutto*)¹¹⁰, meaning with all that was to be done¹¹¹.

When the devaputta had thus talked of the matter enquired of by the elder he saluted the elder, circumambulated him by the right, begged leave of his father, [270] mounted his chariot and went straight to the devaloka. And the elder took that matter as a matter arising and talked Dhamma-talk in detail to the company assembled there. That Dhamma-talk was of benefit to those people. Moreover the elder informed those making a recension of the Dhamma, at the time of rehearsal, of all this in the same manner that it had been talked of by him¹¹² and himself and they included it¹¹³ in that form in their recension.

The Exposition of the Small Chariot Vimāna is concluded.

Notes to V.13

1. Text reads *daḥhadhammanissarassa* here which accords neither with its own reading in the verse nor with any of the vll there; Se Be read *daḥhadhammā nisārassa* in accordance with the reading adopted by them in the verse.
2. It is the *Vimāna* – that is the story – that is small, or short, in comparison with the subsequent story, the Great Chariot *Vimāna*; 'small' does not qualify the chariot in any way here. Cp the general discussion at MLS i xff, iii ixf.
3. Reading *tassa kā* with Se Be for text's *kā*.
4. Reading *Mahākassapattthera(p)pamukhesu* [*mahātheresu* – Se Be omit] *dhammaṃ saṅgāyituṃ uccinitvā gahitesu sāvakesu yāva vassūpagamanā veneyyāpekkhāya attano attano parisāya* with Se (Be) for text's *Mahākassapatttherapamukhesu mahātheresu dhammaṃ saṅgāyituṃ uccinitvā gahitesu yāva vassupagamanā sāvakā veneyyā pekkhāya attano parisāya*; cp VvA 297. The Buddha's body resisted all attempts at cremation for the seven days during which Mahākassapa and his company were still underway. Upon their arrival it burst into flames spontaneously (D ii 163f). It was Mahākassapa who organised the First Council here referred to and who selected the five hundred *sāvakas* (Vin ii 285; Sp 6f), subsequently spending the residence of the rainy season together.
5. Be reads *Mahākaccāyana*, an alternative form, throughout. This suggests that *Mahākaccāna*, at least, was not present at the First Council.
6. Reading *kāreti* with Se Be for text's *kāresi*.
7. So Se Be for text's *Pota*; sometimes the city seems to be referred to as *Potana* although it is equally possible that these were in fact two different cities – cp DPPN i 222f.
8. Listed at A i 213 as one of the sixteen *mahājanapadas* but of uncertain location – cp DPPN i 222f for a discussion.
9. Reading *yeva* with Se Be; text omits.
10. Reading *nibbatti* with Se Be for text's *nibbatto*.
11. Se Be read *kucchismiṃ* for text's *kucchimhi*, these readings confirming that *kucchi* is masculine (cp SED sv *kukṣi*) rather than feminine as stated in PED.
12. *pasanno*.
13. Be reads *nibandhanaṃ* for text's *Se nibandham*.
14. I follow Be in opening the quotation with *anupadhāretvā* rather than with *mayā* as per text.
15. Reading *aññattha* with Se Be for text's *araññaṃ*.
16. Be reads *pesessāmi* for text's *Se pesissāmi*.
17. Reading *sahāyānaṃ* with Se Be for text's *sahāyakānaṃ*. Contrary to PED it is *sahāya*, and not *sahāyaka*, that can mean 'ally' in addition to 'friend' (NAJ).
18. So Be; text takes this as the opening word of the quotation.
19. Reading *patvā* with Se Be for text's *gato*; cp the same way in which

- Devānampiyatissa was led into the presence of Mahinda following the latter's arrival in Ceylon (NAJ).
20. Se Be Vv read *dalhadhammā* for text's *Te dalhadhamma* (except that *Te* compounds with the word that follows).
 21. Se Vv read *ādu*, *Te ādū*, for text's *Be adu*.
 22. Se Vv read *vane caro*, *Be vanecaro*, *Te vanācaro* for text's *vanā caro*.
 23. Here *dhamma* = Skt *dhanvan*; cp PED sv *dalhadhamma* and compare also *Dhammantari* = Skt *Dhanvantari* (The Questions of King Milinda ii 109²).
 24. Reading *dalhadhanu nāma* with Se Be for text's *nāma*.
 25. Reading *daṇḍe* with Se Be for text's *daṇḍaṃ*.
 26. All texts read *yāva kaṇḍappamāṇā*, as far as the height of an arrow, Se however recording a *vl* of *yāva kaṇḍappamāṇaṃ* which I follow here.
 27. Reading *dhanuṃ* with Se Be for text's *dhanu*.
 28. Reading *sāratara-* with Se Be for text's *sāra-*.
 29. Be reads *sannirumbhitvā* for text's *sannirumhitvā*, my copy of Se being unclear on this point; cp VvA 217 above for the same *vl* and similar juxtaposition with *olubbha*.
 30. So Se Be for text's *vanā caro*=*vane caro*.
 31. Reading *migaṃ tañ c' eva nāddakkhiṃ* with Se Be Vv for text's *migavadhañ ca nāddakkhiṃ*, *Te migaṃ gantv' eva nāddakkhiṃ*.
 32. Reading *Assakaraṭṭhādhīpatino* with Se Be for text's *Assakaraṭṭhā-dīpatino*.
 33. Se Be read *pāṇiyaṃ* for text's *Te Vv pāṇiyaṃ*.
 34. Se Te Vv read *pitvā* for text's *Be pitvā*.
 35. Cp PvA 251 on IV.3¹⁵.
 36. Se Be read *amukasmīṃ tiṇasanthārake* for text's *asukasmīṃ tiṇasantharake*.
 37. Reading *kalyāṇi* with Se Be Te Vv for text's *kalyāṇi*.
 38. Be Vv read *vaggu* for text's *Se Te vaggū*.
 39. Reading *mantvā* with Se Be for text's *Te Vv mantā* as this seems required by *cty*; cp PED sv *mantar*.
 40. Se Be Vv read *amhāka* for text's *Te amhākaṃ*.
 41. Be punctuates differently here, adding a comma after *ārati*.
 42. Reading *kāyasamatādisamacariyā* with Se Be for text's *kāyasamā-disamacariyā*.
 43. *pariyatti-*; cp VvA 232. The virtue of having heard much would be much more important in a tradition that passed on its teachings orally.
 44. Reading *āsaṃsitabbā* with Se Be for text's *pasamṣitabbā*.
 45. Reading *anāgataṃsaññānena* with Se Be for text's *anāgataṃ saññānena*.
 46. Reading *patiṭṭhāpetuṃ* with Se Be for text's *patiṭṭhāpetuṃ*.
 47. Se Be read *muttiyā upāyaṃ* for text's *mutti-upāyaṃ*.
 48. Thus the verse becomes: after going to which country, after doing which deed and which manly act, or moreover by which knowledge . . .

49. Reading rājaputt' ājarāmaro with Se Be Te Vv for text's rājaputt' ajarāmaro.
50. Verses 13, 15-18 = Pv II.6¹¹⁻¹⁵; cp cty at PvA 97f.
51. Be reads no for text's Se Te Vv na both here and in the verses that follow.
52. Be Te read Andhakaveṇḍu here; these ten sons are enumerated at DPPN i 108, PvA 93, 111 and one of them, Aṅkura, features in the Aṅkura Peta Story (PvA 111ff). They are associated with some aspects of the Kṛṣṇa legend, whilst Sujāta's banishment above is reminiscent of Rāma's exile.
53. Se Be Te read sassatisamā (V^v sassatī samā) for text's sassatisamā.
54. Reading vijjaṃ porisaṅ ca with Se Be for text's vijjā porisā ca.
55. Reading etesaṅ ti with Se Be for text's ete santi.
56. Presumably a measure of weight.
57. Be reads anekayojanaparimāṇaṃ raṭṭhaṃ for text's Se anekayojanaparimāṇaraṭṭhaṃ.
58. Se Be read mahādhanatādīni for text's mahādhanatādīni.
59. That is, known as his sons but in truth merely taken into care by him for their protection from Kāmsa, for Kāmsa had sworn to slay any sons born to their parents – cp DPPN i 108.
60. Be reads sattimanto for text's Se sattivanto; satti is Skt śakti.
61. Cp VvA 97³⁸ on these terms.
62. Reading vikkamma with Se Be for text's vītikkamma.
63. Reading acirakāla(p)pavattakulanavayā with (Se) Be for text's acirakālappattakulanavayā; this sense of anvaya is not listed by PED but cp Childers, CPD sv.
64. Reading nivattetuṃ na sakkoti with Se Be for text's na nivatteti.
65. Reading chaḷaṅgaṅ ti with Se Be; text omits.
66. Reading -vyākaraṇa- with Se (Be -byākaraṇa-) for text's -vyākaraṇā-.
67. sikkhā; here most likely training (śikṣā) in the padapāṭha, the Padā method of recitation in which each word of a Vedic text is arranged separately in its original form without regard to the rules of sandhi.
68. An allusion to the ten ancient rishis to whom the Vedas were considered traceable – cp D i 104.
69. paññācakkhunā – so all texts; DPPN i 45 misreads as pañcacakkhunā resulting in the mistaken inference that these were seen by the one with the five eyes, that is, by the Buddha himself.
70. Reading dhammojasaññāya saññattigato with Be (Se dhammasaññāya saññattigato) for text's dhammasaññāya paññattigato, dhammoja- could equally be taken as 'of the vital essence (of things) that is Dhamma'.
71. subhaṭṭena (ṣ subha + artha – NAJ) seems here to be taken by Dhammapāla, perhaps by way of an intentional pun, as ṣ su + bhaṭṭa, pp of bhaṇati, to talk of, proclaim etc.
72. mahāviraṃ, the epithet also most commonly used of the reorganiser of the Jinas; cp the epithet of jina, Conqueror, in the

following verse from which the term Jaina, a follower of the Jina, is derived.

73. Reading rājakumāro with Se Be for text's kumāro.
74. Mythical founder of the Sakyans – cp D i 92f.
75. Vv reads satthāsi, Te satthāpi, for text's Se Be tatthāsi.
76. Reading gaccheyyaṃ with Se Be Vv for text's Te gacche.
77. Reading yato ca kho with Se Be Te Vv for text's yato ca.
78. Vv misspells parinibbho here.
79. Reading nibbutam pi with Se Be Vv for text's Te parinibbutaṃ.
80. Text opens inverted commas here, apparently in error.
81. Reading so gacchanto "ahaṃ bhante tunhākāṃ vacanena ito gamissāmi . . ." with Be for text's so "gacchanto ahaṃ bhante tunhākāṃ vacanena . . ."; Se adds ito gamissāmi in brackets, its punctuation agreeing with Be.
82. Reading guṇaṃ ratanattayassa ca with Se Be for text's guṇe ratanattayassa.
83. Reading dānāni with Se Be for text's dānāni.
84. Reading sarīrasakkāraṃ with Se Be for text's sarīrakiccaṃ sakkāraṃ.
85. Reading upagañchi with Se Be for text's upagacchi.
86. Text opens quotation with therāṃ, Be with gantvā, but the meaning is not affected when rendered in indirect speech, as here.
87. Be reads yathāmahappabho for text's Se Te Vv yathā mahappabho.
88. Se Te Vv read tathappakāro for text's tathā pakāro, Be tathā-pakāro.
89. Be Te read tav' āyaṃ for text's Se Vv tav' āyaṃ.
90. Reading yojanasatta-m-āyato with Se Be Vv for text's yojanasatam āyato, Te yojanasatam āyato.
91. Reading otthaṭo with Se Be Vv for text's otthato, Te onāṭo.
92. Reading sobhenti with Se Be for text's Te Vv sobhanti.
93. Be reads -raṃsimant-, Se -raṃsivant-, for text's -rasmivant-.
94. Reading mahattena with Se Be for text's mahantena.
95. Reading pabhāya pi with Se Be for text's pabhā saḥassaraṃsi ti vuccati.
96. That is, any three of the four since the fourth is always in the shadow cast by Meru – cp PS 147¹³².
97. Reading gacchanto with Se Be; text omits.
98. Reading bhāti with Se Be and verse for text's bhāsati.
99. Reading tādisākāro with Se Be for text's tādiso pakāro.
100. Reading rathakubbarasisaṃ with Se Be for text's kubbarasisaṃ; cp VvA 275 where kubbara is explained as 'railing' (vedikā).
101. Although strictly speaking yojitā is the causative form of yuttā.
102. So Se Be for text's yuttā.
103. Reading yottā with Se Be for text's yuttā.
104. Text erroneously inserts a comma here; Se Be omit – cp next note.
105. Reading adhippāyo with Se Be for text's attho.
106. The possibility of the elision of the nasal (ṃ) m.c. has seemingly not occurred to Dhammapāla; it is more logical to read pucchāmi

- tāhaṃ yasavantam kovidam (NAJ). By the same token, one may also wonder why Dhammapāla did not consider the possibility, given that he understood yasavanta as a form of address, that kovidam might also be such despite the nasal, perhaps added m.c.
107. Reading taṃ with Se Be Vv for text's Te tan.
 108. Reading Nandanam with Se Be Vv for text's Te Nandane.
 109. Se Vv read Nandanopavane, Te Nandane pavare, for text's Be Nandane ca vane; cp VII.4¹².
 110. So Se Be for text's uyyuto.
 111. Se Be read yuttappayutto for text's yuttapayutto.
 112. That is, the devaputta.
 113. Se Be read taṃ for text's nam.

V.14 EXPOSITION OF THE GREAT CHARIOT VIMĀNA [Mahārathavimānavañṇanā]

“(Having mounted this) thousand-yoked, horse-drawn, beautiful (flyer)”. This is the Great Chariot Vimāna. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. Now¹ at that time the venerable Mahāmoggallāna who was conducting a deva-tour in the manner stated above appeared in the realm of the Thirty-three not far from the devaputta named Gopāla who had come out of his vimāna and, having mounted his great thousand-yoked heavenly chariot², was going along with a great retinue and with the great iddhi of a deva in order to sport in the park. When he saw him the devaputta, being filled with reverence and veneration, hastily dismounted from his chariot, approached him, saluted with the fivefold prostration and then stood holding up an añjali salute at his head³. This is his former deed:

It is said that he had been a brahmin named Gopāla, the master (charged with the education) of a princess similar to a deva-maiden who had worshipped the Lord Vipassin with a golden garland making the aspiration⁴ that through the majesty of that meritorious deed there should come into being for her in existence after existence a breast-plate-garland⁵ made of gold⁶ and who, running on for countless aeons solely in the happy

destinies, had, in the time of Lord Kassapa, come into being in the womb of the chief queen-consort of Kikī, king of Kāsi, and who had acquired the name of Uracchadamālā through the acquisition of a golden garland in accordance with that aspiration⁷; he had inaugurated a great almsgiving of unparalleled alms and so on for the Lord Kassapa together with his Sāvakasaṅgha but being unable, on account of the unripened state of his faculties, to cause distinction to come into being, even though he had heard Dhamma taught by the Teacher specifically for himself⁸ and the princess, [271] died whilst still a puthujjana and came into being, through the majesty of meritorious deeds accordingly accumulated, in a hundred-yojana golden vimāna⁹ amongst the Thirty-three. There was a retinue of countless koṭis of nymphs¹⁰. There came into being¹¹ for him a heavenly chariot with thoroughbreds, made of the seven jewels, thousand-yoked, ornamented with well proportioned walls, with a fluid sweet sound and as if derisively mocking the sun's disc¹² with its own outburst of radiance. Running on continually amongst those same devas after experiencing heavenly excellence for a full life-span there, he came into being amongst those same Thirty-three in this Buddha-period as the devaputta of the aforementioned excellence and means and with that same name of Gopāla due to the residual result of that same deed. It was with reference to this that "Now¹ at that time the venerable Mahāmoggallāna . . . and then stood holding up an añjali salute at his head³" was said.

And the venerable Mahāmoggallāna questioned that devaputta with these verses as he stood thus after approaching him:

1. "Having mounted this thousand-yoked, horse-drawn, beautiful flyer, countlessly ornamented, coursing next to the park grounds, (you are brilliant) like Purindada, the Lord of Beings, Vāsava¹³.
2. Both the frames of this chariot of yours are made of gold, being extremely associated with points¹⁴ and ridges with well-arisen clusters concluded by the strong amongst men – it is brilliant¹⁵ like the moon on the fiftenth.
3. This chariot is spread with nets of gold and decorated with many and various jewels; with a nice sound of pleasure and very lustrous it is brilliant¹⁶ with arms with handfuls of chowries.
4. And these naves¹⁷, magically-created by mind, embellished in the middle between the chariot's feet; and these naves¹⁷,

decorated with hundreds of streaks – they are radiant¹⁸ like the thunderer¹⁹ lightning.

5. [272] This chariot is spread with countless ornamentation – and the rims are broad²⁰ – having thousands of rays; the sound of these, of a lovely nature, is heard as if the fivefold instrumental music were being played.

6. At its head it is ornamented, trimmed with moon-gem, gleaming, shining, always pure; being extremely associated with streaks of gold it shines extremely as if with streaks of beryl.

7. And these with tails, trimmed with moon-gem, above and about, beautifully speedy, comparable to a Brahmā²¹, gigantic, great, strong, of great speed, knowing your heart in that same way like to canter.

8. And all these quadrupeds, in unison, knowing your heart in that same way like to canter; evenly they draw you along²², tractable, unruffled, jubilizing, the utmost of racers.

9. They toss, gallop and jump²³ in the firmament, greatly rattling their well made decorations; the sound of these, of a lovely nature, is heard as if the fivefold instrumental music were being played.

10. The sound of the chariot and the decorations²⁴, the thunder²⁵ of hooves, and through their great neighing, the sound of the gathered, of a lovely nature²⁶, is heard, (like) the instrumental music of the gandhabbas in the variously coloured grove²⁷.

11. These stood²⁸ at your chariot with the tender eyes of a deer, with thick eyelashes, laughing, of affable speech, spread with nets of beryl²⁹ and with fine skin are simply always worshipped by gandhabbas and suras³⁰ who are chief.

12. [273] These are impassioned and draped in red rayment and yellow, wide-eyed, with extremely red eyes, well born in a good family³¹, with fine figures, with white smiles, and are stood at your chariot standing in readiness with the añjali salute.

13. They wear kambu-bangles³², are beautifully draped, beautifully-waisted, endowed with thighs and breasts; with round fingers³³, lovely faces, good-looking, they are stood at your chariot standing in readiness with the añjali salute.

14. Others, with lovely braids, are youngsters, their hair interwound (with hair-pieces) distributed equally and shining; loyal³⁴, they, delighted at your heart's wish, are stood at your

chariot standing in readiness with the añjali salute.

15. They are chapleted, covered with padumas and uppalas, adorned and perfumed with essence of sandal³⁵; loyal, they, delighted at your heart's wish, are stood at your chariot standing in readiness with the añjali salute.

16. These are garlanded, covered with padumas and uppalas, adorned and perfumed with essence of sandal; loyal, they, delighted at your heart's wish, are stood at your chariot standing in readiness with the añjali salute.

17. Whatever the decorations on their throats, on their hands, on their feet and likewise on the head, (with these) they light up³⁶ entirely the ten directions as does, rising up overhead, the autumnal red-rayed one.

18. And through the velocity of the wind the garlands and decorations on their arms, being shaken, release a pleasing, pure, beautiful sound in a form worth hearing³⁷ by all the intelligent.

19. [274] And the sound³⁸ (dependent upon) the chariots, nāgas³⁹ and musical instruments that are stood on the two roads in the park grounds⁴⁰ – (therewith) they make you alone jubilant, lord of devas, just as a viṇā with resounding cavity, sounding board and pegs.

20. Whilst these many viṇās that are lovely⁴¹, of a lovely form, are being sounded, stirring your heart, joyously⁴², in the extreme, trained⁴³ nymphs, maidens, reel about amidst these lotuses.

21. And when these⁴⁴ songs and music and dances mingle as one, then nymphs dance here, whilst the most excellent of women light up⁴⁵ on both⁴⁶ here.

22. You enjoy yourself⁴⁷ awoken by the throng of musical instruments, being gloried like him whose weapon is the thunderbolt, these many viṇās that are lovely⁴⁸, of a lovely form, stirring your heart joyously⁴².

23. What deed did you, by yourself, do in the past, in your former birth when you were human? Or which Uposatha did you observe, what Dhammacariya, (what) ritual act, did you delight completely?

24. This abundant iddhi and majesty of yours is not of some trifling deed done⁴⁹ or of some former well-conducted Uposatha since you exceedingly outshine the order of devas.

25. Is this fruit of yours from giving or from virtue etc. or from

virtue or from performing the añjali salute? On being questioned proclaim this to me”.

Herein:

1. *Thousand-yoked (sahassayuttam)*: furnished (*yuttam*) with a thousand; or alternatively it is thousand-yoked since a thousand are yoked (*yuttam*=*yojitam*⁵⁰, alternative grammatical form) thereto. But of what is [275] this a thousand? This matter is easily discerned to be of horses on account of “horse-drawn”⁵¹ being stated immediately afterwards. It is horse-drawn (*hayavāhanam*) since that which draws it are horses⁵². Some however comment making this a single compound with elision of the nasal⁵³, viz. *sahassayuttahayavāhanam*⁵⁴, and⁵⁵ amongst this faction the meaning is construed as ‘drawn, as if horse-drawn’⁵⁶, for the meaning is yoked with a thousand horses drawing, with a thousand horses drawing yoked⁵⁷. Others however say that ‘thousand-yoked’ is ‘yoked with a thousand heavenly thorough-breds’. *Flyer (sandanam)*: chariot. *Countlessly ornamented* : *’nekacittam*=*anekacittam* (restoration of elision), possessing various kinds of decoration. *Next to the park grounds (uyyānabhūmiṃ abhito)*: near to the park grounds; for this is, out of consideration of the word *abhito* (next to), the accusative case in the sense of genitive. Some however even⁵⁸ read *uyyānabhūmya*⁵⁹ – they read (thus) paying no regard⁶⁰ even to the rules of grammar. *Coursing (anukkamam)*: going. You are brilliant like Purindada, the Lord of Beings, Vāsava – this is the connection.

2. *Are made of gold* : *sovaṇṇamayā*=*suvaṇṇamayā* (alternative grammatical form). *Of yours* : *te*=*tava* (alternative grammatical form). *Both the frames of this chariot (rathakubbarā ubho)*: the railings on both sides of this chariot. For that surround that is made⁶¹ in the manner of a railing on both sides for the sake of embellishing the chariot and for the sake of protecting those standing upon it, at its foremost part on both sides from the chariot-pole upto that particular constituent of the chariot that is the contrivance for grasping with the hands, is here what is meant by *kubbarā* (frame). For this very reason he said ‘both’. Elsewhere⁶², however, that which is called a *kubbara* (shaft) is a chariot-pole. *With points (phalehi)*: with the two points – those of the right- and left-hand varieties – of the chariot-support⁶³; and here its extremes are spoken of as ‘points’. *With ridges (amsehi)*: with lower-ridges established on the point of the frame⁶⁴. *Being*

extremely associated (atīva saṅgatā): being extremely, well, associated⁶⁵, being in close contact, being without gaps. And this is said ascribing thereto marks of distinction obtaining in the case of a manufactured chariot that has been put together by a craftsman⁶⁶, whereas this, since it is not of men, is not manufactured but is self-generated⁶⁷, [276] being quite un-assembled by anyone. *With well-arisen clusters (sujātagumbā)*: with a multitude of well-situated miniature pillars⁶⁸; with a multitude of miniature pillars possessing the distinguishing features of constituents such as well-situated capitals and so on that stand without interval⁶⁹ on the frame – for it is by way of these that “with well-arisen clusters” is thus⁷⁰ said. *Concluded by the strong amongst men (naravīraṇiṭṭhitā)*: like they had been finished off by a master craftsman; for master craftsmen are here spoken of as ‘the strong amongst men’ since they amongst men possess strength as regards going about⁷¹ their craft well with the power of strength, without giving a thought to their own bodily fatigue⁷². Or alternatively⁷³ *naravīra* (you strong one amongst men) is addressing the devaputta, *niṭṭhitā* (concluded) completed, their excessive splendour being perfect. An alternative reading is *naravīraṇimmitā* (fashioned by the strong amongst men), meaning like they had been fashioned⁷⁴ by those amongst men endowed with steadfastness. This chariot of yours is brilliant through having frames of a sort⁷⁵ such as this. Like what? – like the moon on the fifteenth, like the moon at the time it is full on the fifteenth⁷⁶ during the bright fortnight.

3. *Is spread with nets of gold (suvāṇṇajālāvataṭo)*: is spread, is covered, with small nets of gold. *Suvāṇṇajālāvitato* (stretched over⁷⁷ with nets of gold) is also a reading, meaning with a lattice-work⁷⁸. *With many (bahūhi)*: with countless. *Various jewels (nānāratanehi)*: various kinds of jewels such as rubies and topazes and so on. *With a nice sound of pleasure (sunandighoso)*: with a nice pleasurable sound, meaning with a sweet resonance that is worth hearing. Or alternatively *with a nice sound of pleasure (sunandighoso)*: with a sound of pleasure made nicely, meaning with the resonance of jubilation that is made by way of the sounds of acclamation and so on that result upon sight and so on of the dancing and so forth. And they say that the sound of pleasure is nicely employed time after time by way of a benediction⁷⁹. *Very lustrous (subhassaro)*: of a very, extremely,

shining nature; or alternatively very verbal (*subhassaro*)⁸⁰ with the sound of the beautiful songs and music of the devatās existing there. *With arms with handfuls of chowries (cāmarahatthabāhuhi)*: it is brilliant with arms possessing handfuls of chowries – with the devatās' arms that have bunches of chowries that are being made to fan⁸¹ here and there – or with the devatās who are (themselves assuming an outward appearance) in that manner.

4. *Naves (nābhyo)*: naves of the chariot's wheels. *Magically-created by mind (manasābhinimmitā)*: like they had been fashioned with the thought, "May these be of such a kind". [277] *Embellished in the middle between the chariot's feet (rathassa pādantaramajjhabhūsitā)*: adorned with a rim blazing forth with various jewels⁸² that is the extremity⁸³ of the chariot's feet, of the chariot's wheels, and with the central (region) of the spokes. *Decorated with hundreds of streaks (satarājicititā)*: ornamented with, reached an ornamented condition of⁸⁴, countless hundreds of streaks, of lines, of countless colours. *Like the thunderer lightning (sateratā vijju-r-iva)*: they are radiant, they flash forth, like the thunderer⁸⁵, a flash of lightning so-called.

5. *Is spread with countless ornamentation (anekacittāvatato)*: is spread, is besprinkled⁸⁶, with countless ornamentation such as works of garlands and so on. They also read *anekacittāvitato* (is stretched over with countless ornamentation); the meaning is the same but there is lengthening metri causa⁸⁷. *And the rims are broad (puṭhū ca nemī ca)*: and has expansive rims⁸⁸; one of the ca syllables is a mere particle. *Having thousands of rays (sahas-saraṃsiko)*: having countless thousands of rays. (Some) text(s) also (read) *sahassaraṃsiyo*, whilst⁸⁹ others however read *natā raṃsiyo*⁹⁰. *Herein are bent (natā)*: with the regions of the rims inclined⁹¹ like an unstrung bow-staff. *Having thousands of rays (sahassaraṃsiyo)*: with blazes of effulgence pervading⁹² like the sun's disc. *Of these (tesaṃ)*: of the regions of the rims at which fringes of tinkling⁹³ bells are hanging.

6. *At its head : sirasmiṃ=sīse* (alternative grammatical form), meaning at the head of the chariot; or alternatively (this is to be construed as) the head on this (*sirasmiṃ=siro asmīṃ*, resolution of compound) chariot⁹⁴. *It is ornamented (cittaṃ)*: it is decorated. *Trimmed with moon-gem (maṇicandakappitaṃ)*: set with a disc of moon-gem, set with a gem similar to the moon's disc⁹⁵. *Gleaming, shining (ruciraṃ pabhassaraṃ)*: by means of this he

makes clear its similarity with the moon's disc. *Always pure (sadā visuddham)*: by means of this, however, he points out the feature distinguishing it from even the moon's disc. *With streaks of gold (suvanṇarājīhi)*: with alternate⁹⁶ lines of gold situated in a circular manner⁹⁷. *Being associated (saṃgatam)*: being thick. *As if with streaks of beryl (veluriyarājīva)*: it shines as if with streaks of beryl on account of the gem's disc being inlaid with alternate streaks of gold. And (some) read *veluriyarājīhi* (with streaks of beryl).

7. *With tails (vāḷi)*: possessing tails, endowed with tails – he speaks with reference to the horses. [278] An alternative reading is *vāḷi* (stallions). *Trimmed with moon-gem (maṇicandakappitā)*: set with gem-made moons at the places from which the plumes⁹⁸ (on their heads) are hanging. *Above and about (ārohakambū)*⁹⁹: both tall and with a girth to match, meaning endowed with good stature¹⁰⁰. *Beautifully speedy* : *sujavā=sundarajavā* (alternative grammatical form), possessing speed¹⁰¹, of great speed, meaning of lovely gait¹⁰². *Comparable to a Brahmā (brahmūpamā)*: to be measured like a Brahmā¹⁰³, meaning appearing¹⁰⁴ to be more than their (actual) size. *Gigantic (brahā)*¹⁰⁵: enhanced¹⁰⁶, with all limbs, both great and small, magnified¹⁰⁷. *Great (mahantā)*: of great majesty, of great iddhi. *Strong (balino)*: possessing strength through strength of body and through the strength of earnestness. *Of great speed (mahājavā)*: of swift velocity. *Knowing your heart (mano tav' aññāya)*: knowing your mind. *In that same way (tath' eva)*: quite in accordance with that mind. *Like to canter (siṃsare)*: like to glide along, meaning like to proceed.

8. *These (ime)*: he speaks with reference to the abovementioned horses. *All (sabbe)*: as many as a thousand even. *In unison (sahitā)*: in unison as regards gait due to equality of speed and equality of movement¹⁰⁸, meaning in total precision¹⁰⁹ with one another. They are quadrupeds (*cattukkamā*) since it is on four feet (*catūhi pādehi*) that they travel about (*kamanti*), that they go along. *Evenly they draw you along (samanī vahanti)*: this makes even more manifest¹¹⁰ the sense simply spoken of by the words 'in unison'. *Tractable (mudukā)*: of a tractable disposition, meaning august thoroughbreds. For this reason he said *unruffled (anuddhatā)*, meaning beyond being ruffled, not shaking (the chariot). *Jubilizing (āmodamānā)*: being jubilant, meaning making known to one another and to their charioteer and so

on¹¹¹ their satisfaction by their not being hard to handle.

9. *They toss (dhunanti)*: they toss¹¹² their weighted plumes, their weighted manes and tails¹¹³ about. *Gallop (vagganti)*: at times they go along in a galloping movement¹¹⁴, carefully setting down one foot close to the next¹¹⁵. *Jump (patanti)*: at times they move forward¹¹⁶, meaning they leap. And some read *plavanti* (float) but the meaning is the same. *Greatly rattling (abbhud-dhunantā)*: [279] greatly rattling (*abhi-uddhunantā*, alternative grammatical form), rattling to excess¹¹⁷, their horse-ornaments such as miniature bells and so on that are well made, well fashioned, by an artisan. *Of these (tesam)*: of these decorations.

10. *The sound of the chariot (rathassa ghoso)*: the above-mentioned noise of the chariot. *And the decorations (apiḷandhanānañ ca)*: the (prefixed) syllable *a* is a mere particle; (and) the decorations (*piḷandhanānaṃ*), (and) the adornments¹¹⁸. Or alternatively¹¹⁹ they say that *apiḷandhanam*¹²⁰ (decoration) and *ābharanam* (adornment) are synonyms¹²¹, meaning the sound of the chariot, its horses and their adornments. *The thunder of hooves (khurassa nādo)*: the sound¹²² of the fall of the racers' hooves. They say that although the horses go through the air resistance is nonetheless encountered by them at the setting down of each hoof¹²³ due to the deed that is the cause of perceptibility of the sweet sound of the fall of their hooves. *And through their great neighing (abhihimsanāya ca)*: and through the excessive neighing of the horses, meaning and through the neighing¹²⁴ maintained time and again by the horses. Some read *abhihesanāya ca* (alternative grammatical form). *Of the gathered (samitassa)*: and¹²⁵ the sound of the jointly arisen heavenly folk, of a lovely nature and very sweet¹²⁶, is heard. Like what? He said (*like*) the instrumental music of the *gandhabbas* in the variously coloured grove (*gandhabbaturiyāni vicitrasamvane*): like the fivefold instrumental music of the devaputtas who are *gandhabbas*¹²⁷ in the Citralatā Grove¹²⁸. For the sound that is based upon musical instruments (*turiya*) is, in the custom of referring to something by way of that upon which it is dependent¹²⁹, spoken of as 'instrumental music' (*turiya*). And *gandhabbaturiyāna*¹³⁰ *ca vicitrasamvane*¹³¹ (and of the instrumental music of the *gandhabbas* in the variously coloured grove) is a reading; it is to be construed with restoration of the nasal thus: *turiyānañ ěa*¹³². Others read *gandhabbaturiyāni vicitrapavane*¹³³.

11. *These stood at your chariot* : *rathe ṭhitā 'tā*¹³⁴ = *rathe ṭhitā etā* (resolution of compound). *With the tender eyes of a deer (migamandalalocanā)* : with a soft, moist glance like that of young does. *With thick eyelashes (āḷārapamhā)* : with dense, compacted¹³⁵ eyelashes, meaning with the eyelashes of a cow. *Laughing (hasitā)* : giggling¹³⁶, meaning with smiling¹³⁷ faces. *Of affable speech (piyaṃvadā)* : speaking affably. *Spread with nets of beryl (veluriyajālāvataṭā)* : [280] their bodies covered with a net made of the beryl gem. *With fine skin (tanucchavā)* : with subtle skin. *Simply always* : *sad' eva* = *sadā eva* (resolution of compound), simply at all times. *Are worshipped by gandhabbas and suras who are chief (gandhabbasuraggapūjitā)* : receive worship from devatās who are gandhabbas and from other chief devatās.

12. *These are impassioned and draped in red rayment and yellow (tā rattarattambarapitāvāsasā)* : are of enticing appearance¹³⁸ and have red and yellow clothes¹³⁹. *With extremely red eyes (abhirattalocanā)* : with eyes distinctively brightened up with red streaks. *Well born in a good family (kule sujātā)* : well born¹⁴⁰ in the family of the horses of Sindh, originating in an eminent class of devas¹⁴¹. *With fine figures (sutanū)* : with beautiful bodies. *With white smiles (sucimhitā)* : effecting bright smiles¹⁴².

13. *They wear kambu-bangles (kambukāyuradharā)* : they wear bangles that are made of gold¹⁴³. *Beautifully-waisted (sumajjhimā)* : of slender middles¹⁴⁴. *Endowed with thighs and breasts (ūruthanūpapannā)* : with thighs and breasts that are perfect – their thighs are similar to plantain stems and their breasts similar to round caskets¹⁴⁵. *With round fingers (vaṭṭ' aṅguliyo)* : with round tapering fingers. *With lovely faces (sumukhā)* : with beautiful faces, or alternatively with jubilant faces¹⁴⁶. *Good-looking (sudassanā)* : fair to behold.

14. *Others (aññā)* : some. *With lovely braids (suveṇī)* : with beautiful braids of hair. *Are youngsters (susu)* : are young ones. *Their hair interwound (missakesiyo)* : their hair-pieces interwoven with red garlands and so on¹⁴⁷. How? *Distributed equally and shining (samaṃ vibhattāhi pabhassarāhi ca)* : their hair interwoven¹⁴⁸ with hair-pieces that are distributed equally, by way of various distributions that are the same as one another¹⁴⁹, (and) shining like sapphire gems and so on with inlaid fibres of gold – this is how it should be construed. *Loyal (anubbatā)* : acting pleasantly. *They (tā)* : the nymphs.

15. *Perfumed with essence of sandal (candanāsāravāsītā)*: smeared, powdered, with heavenly sandal that is its essence.

17. *On their throats (kaṅṭhesu)*: by means of this and so on he indicates the decorations that go on the neck, on the hands, on the feet and on the head and so forth¹⁵⁰. *Light up (obhāsayanti)*: whatever the decorations on their throats, with these (they) light up – this is how it should be construed. Thus also as regards the rest. *Rising up overhead (abhuddayaṃ)*: travelling up overhead¹⁵¹; *abhuddasam*¹⁵² is also a reading but the meaning is the same. *Autumnal (sāradiko)*: of the autumn-time. *The red-rayed one (bhānumā)*: [281] the sun; for he, with the absence of blemishes such as clouds and so on, thoroughly lights up the ten directions too.

18. *And through the velocity of the wind (vātassa vegena ca)*: through the velocity¹⁵³ of the wind that is blowing as if making, presenting¹⁵⁴, a presentation¹⁵⁵ of lovely scent and a presentation¹⁵⁵ of sound and through the velocity of the chariot and its racers. *Release (muñcanti)*: emit. *Pleasing (ruciraṃ)*¹⁵⁶: giving pleasure over and over again¹⁵⁷ like the fivefold instrumental music¹⁵⁸. *Pure (sucim)*: clean, unadulterated. *Beautiful (subham)*: lovely. *In a form worth hearing by all the intelligent (sabbehi viññūhi sutabbarūpaṃ)*: release a sound of an utmost nature¹⁵⁹ that is worth hearing (*sotabbaṃ=savanīyaṃ*, alternative grammatical form) by all, even, of those belonging to the intelligent breed who are acquainted with the gandhabba art – this is how it should be construed.

19. *In the park grounds : uyyānabhūmyā=uyyānabhūmiyaṃ*¹⁶⁰ (alternative grammatical form). *On the two roads (duvaddhato)*: on the two sides of the road¹⁶¹. They also read *dubhato ca thitā*¹⁶¹ but the meaning is the same. *The chariots : rathā=rathe; nāgas : nāgā=nāge*; for this is the nominative case¹⁶² in the sense of the accusative¹⁶³. *The sound (saro)*: the sound that has come into being dependent upon the chariots, nāgas and musical instruments. *Lord of devas (devinda)*: he is addressing the devaputta. *Just as a viñā with resounding cavity, sounding board and pegs (viñā yathā pokkharapattabāhuhi)*: just as a viñā with its plucking area, sounding board, pegs and fret-board properly assembled and tuned in accordance with this and that modal scale¹⁶⁴ when being played makes jubilant those hearing it, so do these chariots and so on with their sound make you jubilant. Just as a viñā that is

played with the hands of a viṇā-player that have attained a lotus-like condition, a beautiful condition, through being well trained makes people jubilant, so do these chariots and so on with their sound make you jubilant¹⁶⁵.

20. This is the meaning in brief of the verse (beginning:) "Whilst these (many) viṇās": whilst these many viṇās of the ujukoṭi, vaṅka, brahatī, nandini, tisara varieties and so on¹⁶⁶, that are lovely on account of their fluid, sweet sound, whence alone they are of a lovely form, are being sounded (*pavajjamānāsu* = *pavādiyamānāsu*, alternative grammatical form), stirring your heart, going to your heart, in a heart-fetching manner, joyously, by way of joy, nymphs, deva-maidens, through being cast up through the impulse of joy [282] and through their being well trained, reel about, wander around presenting the dance, amidst these heavenly lotuses.

21. *These (imāni)*: this is to be construed individually, viz. these songs, this¹⁶⁷ music, and these dances. *Mingle as one (samenti ekato)*: produce as one, at one stretch, the same equal sentiments since they are at one stretch of the same sentiments¹⁶⁸ or since they mingle as one, meaning mingle, bring together, running together the sound of the strings with the sound of the song and the sound of the song with the sound of the strings, not omitting sentiments such as mirth and so on¹⁶⁹ as are attained through the dancing¹⁷⁰. *Then nymphs dance here whilst (the most excellent of women) light up here (ath' etha naccanti ath' etha accharā obhāsanti)* means as they are thus, with songs and so on, producing the same sentiments, then some other nymphs dance here in this chariot of yours, whilst others¹⁷¹, the most excellent of women, the utmost of women, beholding¹⁷² the dancing, with the light of their bodies and the light of their clothes and decorations, entirely light up¹⁷³, irradiate, the ten directions even on both, on the two sides, here, at this spot.

22. *You (so)*¹⁷⁴: that you being thus. *Awoken by the throng of musical instruments (turiyagaṇappabodhano)*: with the awoken joy effected by the collection of heavenly musical instruments. *Being gloried (mahīyamāno)*: being worshipped. *Like him whose weapon is the thunderbolt (vajirāvudho-r-iva)*: like Indra¹⁷⁵.

23. *Or which Uposatha did you observe (uposatham kaṃ vā tuvaṃ upāvasi)*: he asks whether it was the Uposatha also¹⁷⁶ observed by others or which, indeed what sort of, Uposatha did

you observe. *Dhammacariya* (*dhammacariyam*): practice of meritorious deeds such as almsgiving and so on. *Ritual act* (*vatam*): undertaking of a ritual act. *Did you delight completely*: *abhirocayi*=*abhirocesi* (alternative grammatical form), meaning did you in delighting (*ruccivā*) fulfil (*pūresi*). *Abhirādhayi* (did you please) is also a reading, meaning did you satisfy, did you accomplish.

24. *Idam* (untranslated) is a mere particle; or alternatively it means 'the fruit'¹⁷⁷. *You outshine* (*abhirocase*): you flash forth surpassing.

The devaputta, questioned thus by the great elder, told him of the matter. For this reason it is said:

26. [283] That devaputta, his heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit¹⁷⁸:

27. "The Buddha Kassapa, with senses conquered, of supreme renunciation, the utmost of men, the chief person, one opening¹⁷⁹ the door to the Deathless, ultra-deva of devas, with the marks of hundreds of meritorious deeds –

28. Him I saw, an elephant, flood-crossed, similar to an orb of siṅgi¹⁸⁰ and nada gold; seeing him I forthwith became pure-hearted¹⁸¹, when seeing simply him whose flag is the well-spoken.

29. In my own dwelling that was covered with flowers that (I) with unattached mind established with respect to him¹⁸² food and drink that was pure, the choicest¹⁸³, furnished with flavour and, moreover¹⁸⁴, also a robe.

30. Having satisfied him, the utmost of bipeds, with food and drink, with robe and with delicacies¹⁸⁵ and foods both hard and soft, I delight, in a heavenly manner, in the deva-fortress.

31. By this means; having sacrificed with this unconfined, three-moded, pure sacrifice, I abandoned the accumulated complex that was human; I delight, comparable to Indra¹⁸⁶, in the deva-fortress.

32. (Long) life-span, beauty, happiness and strength – by one longing for such excellence, O sage, much nicely concocted food and drink is to be established with respect to one with unattached mind.

33. There is simply not known, in this¹⁸⁷ world nor moreover in the next, one better, one equal with a Buddha; [284] of those

worthy of oblations he is gone to the highest oblation for those in need of merit seeking abundant fruit”.

Herein:

27. *With senses conquered (jīṅdriyaṃ)*: through his having conquered by means of the topmost path, right at the foot of the Bodhi tree, the senses of which the sixth is mind, through his having produced a state of non-pursuance¹⁸⁸, he is with senses conquered. He is a Buddha through his having completely awoken (*abhisambuddhattā*) to those (things) that are to be realised¹⁸⁹ and so on without any remainder that is of a nature to be realised and so forth. He is of supreme renunciation due to the fact that his energy is fulfilled, meaning through his fulfilment of energy that is endowed with four factors and¹⁹⁰ of the fourfold right efforts. *The utmost of men : naruttamaṃ=na. naṃ uttamaṃ* (resolution of compound), the utmost of bipeds. *Kassapa (Kassapaṃ)*: he mentions the Lord by way of his gotra. *One opening the door to the Deathless (apāpurantaṃ amatassa dvāraṃ)*: one unveiling the door, the ariyan path, to the great city of nibbāna that had been veiled since the disappearance of the Teaching of Lord Koṅāgamaṇa¹⁹¹. *Ultra-deva of devas (devātidevaṃ)*: ultra-deva of all devas even. *With the marks of hundreds of meritorious deeds (satapuññalakkhaṇaṃ)*: with the marks of a Great Man¹⁹² that have come into being by way of countless hundreds of meritorious deeds.

28. *An elephant (kuñjaraṃ)*: similar to an elephant on account of crushing the opposing enemies of the defilements¹⁹³, meaning a great nāga. He is flood-crossed due to his having crossed the great flood of saṃsāra that is the four floods¹⁹⁴. *Similar to an orb of singī and nada gold (suvanṇasingīnadabimbasādisaṃ)*: similar in appearance to singī-gold or jambunada-gold, meaning his skin resembling shining gold. *Seeing him I forthwith became pure-hearted (disvāna taṃ khippam ahuṃ sucimano)*: seeing him, the Perfect Buddha Kassapa, I forthwith, straightaway, became¹⁹⁵ pure-hearted, of purified heart¹⁹⁶, through the departure¹⁹⁷ of the stain that is the defilements by way of devotion thinking, “This is the Lord, the Perfect Buddha”; and this, moreover, when seeing simply him, when simply seeing him¹⁹⁸. *Whose flag is the well-spoken (suhāsītaddhaṃ)*: whose flag is the Dhamma.

29. *With respect to him food and drink (tamh' annapānaṃ)*: with

respect to him, to the Lord, food and drink. *And, moreover, also a robe (atha vā pi cīvaram):* and, moreover, a robe also. *Furnished with flavour : rāsasā upetaṃ = rāsena upetaṃ* (alternative grammatical form), with a delicious flavour¹⁹⁹, meaning lofty. [285] *That was covered with flowers (pupphābhikīṇṇamhi):* that was covered by way of being hung and by way of being carpeted with flowers both knotted and unknotted²⁰⁰. *Established (paliṭṭhapesim):* imparted, gave. *With unattached mind (asaṅgamānaso):* that I with mind not adhering anywhere – this is how it should be construed.

30. *In a heavenly manner (saggaso):* by way of arising continually in heaven after heaven; and there also in the deva-fortress, in the great city of Sudarṇa. *I delight (ramāmi):* I sport, I enjoy myself.

31. *By this means (eten' upāyena):* the unparalleled almsgiving that I gave in that manner to the Lord Kassapa together with his Sāvakaśaṅgha in the time of the brahmin Gopāla – by this means. *Having sacrificed with this unconfined, three-moded, pure sacrifice (imaṃ niraggaḷaṃ yaññaṃ yajitvā tividhaṃ visuddhaṃ):* having sacrificed with this that is a sacrifice on account of the great liberality²⁰¹ in giving away unlimited wealth, that is unconfined on account of its being an open-house and on account of the liberality discharged, that is three-moded on account of being endowed with the three modes of performing oneself, making others perform and recollecting as its doors – and at the three times too²⁰² – and that is pure on account of the absence of defilement therein, meaning having given a great almsgiving. And even though that almsgiving was performed long ago he says 'this'²⁰³, holding it ready to hand²⁰⁴ as though manifest, close, at first hand²⁰⁵, to him²⁰⁶ through his continual recollection of it on account of the loftiness of the field, items and heart (of devotion)²⁰⁷.

When the devaputta had thus talked to the elder of the deed done by him he then uttered the two verses beginning "(Long) life-span, beauty" making known his desire to have others also be established in such excellence and his utmost devotion and veneration towards the Tathāgata. Herein:

32. *By one longing for (abhikaṅkhatā):* by one wanting. *O sage (muni):* he is addressing the elder.

33. *In this world (imasmim loke):* the devaputta speaks of the

world before his own eyes. *In the next (parasmim):* one other²⁰⁸ than this; by means of this he indicates all worlds even together with their devas²⁰⁹. *There is simply (not) known one equal (samo 'va vijjati)* means there is simply not known one equal, let alone one better. *Of those worthy of oblations he is gone to the highest oblation (āhuneyyānaṃ paramāhutiṃ gato):* whoever in this world are named worthy of oblations, he amongst all of these is gone to the highest oblation, to the condition of being worthy of oblations that is the highest²¹⁰. [286] An alternative reading is *dakkhiṇeyyānaṃ paramaggataṃ gato* (of those worthy of donations he is gone to the highest chiefly); herein *to the highest chiefly (paramaggataṃ):* to the chief condition that is highest, meaning to the condition of chief of those worthy of donations²¹¹. For whom? He said²¹² *for those in need of merit seeking abundant fruit (puññāthikānaṃ vipulapphal' esinaṃ*²¹³); for those in need of merit wanting the fruit of meritorious deeds that is abundant, that is great; he points out that the Tathāgata alone is the world's merit-field. Some, however, read *āhuneyyānaṃ paramaggataṃ gato* (of those worthy of oblations he is gone to the highest chiefly) but the meaning is the same.

The elder, realising him to be of a ready heart, of a malleable heart, of a heart devoid of hindrances, of an uplifted heart and of a devout heart²¹⁴, made the (Four) Truths visible to him as he was still talking to him in that way. At the culmination of those Truths he became established in the sotāpatti-fruit. Then the elder returned to the world of men and informed the Lord of that matter in the same manner²¹⁵ that it had been talked of by him and the devaputta. The Teacher took that matter as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to those people.

The Exposition of the Great Chariot Vimāna is concluded.

Thus the exposition of the meaning of the fifth, Great Chariot, chapter that is adorned with fourteen stories in these Vimāna Stories in the commentary on the Khuddaka(nikāya), the Elucidation of the Intrinsic Meaning, is concluded²¹⁶.

Notes to V.14

1. Reading ca with Se Be; text omits.
2. That this devaputta owned a means of conveyance in addition to his

- vimāna is perhaps worthy of note since in most other cases the vimāna was itself the means of conveyance for its owner.
3. Se Be read sirasi for text's sirasmim.
 4. Reading katapaṇḍhānāya with Se Be for text's katapaniḍhāno.
 5. uracchadamālā; this is a reference to the episode recorded at J vi 480f in which she had a golden garland made into a 'breast-plate (usually denoting a piece of armour but here presumably some kind of ornament) which she then hung around the neck of the Buddha Vipassin, her sister being, incidentally, a former birth of Māyā, mother of Gotama. It is as a result of this that she now bears the name of Uracchadamālā – cp DPPN i 431 for details. Uracchada was probably an extended version of the thāli worn by (modern) Tamil women (NAJ).
 6. Reading sovaṇṇamayā with Se Be for text's suvaṇṇamayā.
 7. Reading yathāpaṇḍhānaṃ with Se Be for text's yathā paṇḍhānaṃ.
 8. Text adds ca here; Se Be omit.
 9. Reading kanakavimāne with Se Be for text's vimāne.
 10. Reading anekakoṭṭi-accharāparivāro ahoṣi with Se Be for text's anekakoṭṭi-accharā parivāro.
 11. Reading nibbattī with Se Be for text's nibbatto.
 12. Reading divaṅkaramaṇḍalam with Be for text's divasakaramaṇḍalo, Se divasakaramaṇḍalaṃ; cp Sp 10f for a similar description.
 13. All epithets of Sakka.
 14. Se Vv read thalehi for text's Be Te phalehi.
 15. Se Vv read virocātī for text's Be Te virocātī.
 16. Se Be Vv read virocātī for text's virocātī.
 17. Reading nābhyo with Se Be Te Vv for text's nabhyo.
 18. pabhāsare, not listed by PED; also at Pv IV.1¹⁸.
 19. Reading sateratā with Se Be Vv for text's Te sateritā; cp VvA 159¹⁵.
 20. Reading puthū ca nemī with Se Be Te Vv for text's puthu ca nemī.
 21. Se Be Vv read brahūpamā for text's Te brahmūpamā, Se Be maintaining this preference in the cty below. But the immediately following term is itself brahā, seemingly rendering redundant a reading of brahūpamā as well as calling into question the intelligibility of the comparison intended. Moreover since the inhabitants of each successive devaloka are believed to admit of ever-increasing size, culminating with the inhabitants of the Brahmālokas, the comparison with the enormous size of a Brahmā would be most appropriate here. Cp cty below.
 22. Se Be read vahantī, Vv vahantā for text's Te vahanti.
 23. Reading patanti with Se Be Vv for text's Te pavattanti.
 24. Be reads apiḷandhanāna ca (Vv apil-), Se apiḷandhanāni ca, Te apiḷandhanāni, for text's apiḷandhanānañ ca, although Se agrees with text when citing lemma in cty.
 25. Reading nādo with Se Be Vv for text's Te nādi; PED entry sv nādi should perhaps be deleted.

26. Reading *suvaḅḅū* with Se Be Te Vv for text's *suvaḅḅu*.
27. Reading *vicitrasaḅvane* with Se Be Vv (Te *vicitrasavane*) for text's *vicitrapavane*; cp cty below.
28. Text should read *ḅitā 'tā* rather than *ḅitā tā* here; cp cty below.
29. Reading *veḅuriyajālāvatatā* with Se Be Vv for text's *veḅuriyajālāvitatā*, Te *veḅurivajālā vinatā*.
30. A 'deity', the term being derived by false etymology from *asura*, the fallen deity or demon with which the *devas*, under Sakka's command, were frequently engaged in battle, especially for sake of ownership of the drink of immortality. Be alone reads *sūra-* here.
31. Reading *kule sujātā* with Se Be Vv for text's Te *kulesu jātā*.
32. Reading *tā kambukāyuradharā* with Vv for text's *tā kambukāyūrādhārā*, Se Be *tā kambukeyūrādhārā*, Te *kāmbukāyurādhārā*.
33. Se Vv read *vaḅḅ' aṅḅuliyo* for text's Be Te *vaḅḅ' aṅḅuliyo*.
34. Reading *anubbatā* with Se Be Vv for text's Te *anupubbatā*, here and below.
35. Reading *candanasāravāsītā* with Se Be Vv for text's *-ropitā*, Te *-vositā*, here and in the following verse; Be however quotes as *-vositā* in cty below.
36. Se Be Vv read *obhāsayanḅi* for text's Te *obhāsayanti*.
37. Reading *sutabbarūpaḅ* with Se Be Vv (m.c. for *sota-*, NAJ; cp cty) for text's *sutagarūpaḅ*, Te *susattarūpaḅ*.
38. Se Vv read *ca ssaro*, Te *vā saro*, for text's Be *ca saro*.
39. Possibly elephants but *nāga* can denote many things including a class of creatures belonging to the realm of the Four Great Kings and a serpent such as the cobra.
40. Reading *uyyānabhūmyā* with Se Be Vv for text's Te *uyyānabhūmyā*.
41. Se Vv read *vaggusu* for text's Be Te *vaggūsu*.
42. Se Vv read *paḅi*, Te *pī taḅ*, for text's Be *pītiḅ*.
43. Reading *padumesu sikkhitā* with Se Be Te Vv for text's *padume susikkhitā*.
44. Be Te read *c' imāni*, Se Vv *c' emāni* for text's *c' imāni*.
45. Se Be Vv read *obhāsayanḅi* for text's Te *obhāsayanti*.
46. Reading *ubhato* with Be Te and cty below for text's Se Vv *dubhato*.
47. Reading *modasi* with Se Be Te Vv for text's *modasī*.
48. Vv reads *vaggusu* for text's Se Be Te *vaggūsu*; cp n 41.
49. Reading *na-yidaḅ appassa katassa* with Se Te Vv (Be *na-yīdam appassa katassa*) for text's *sāveh' idaḅ appakatassa*.
50. PED sv *yuṅḅati* states that passages in which *yuṅḅati* occurs reflect only its applied meaning, its literal meaning being found only in its causative, *yojeti*. So here Dhammapāla first takes *yuttaḅ* as past participle of *yuṅḅati*, then literally and thus equivalent to *yojitaḅ*, past participle of *yojeti*. Cp VvA 269. Text erroneously inserts a comma after *yojitaḅ*.
51. Reading *hayavāhanāḅ* with Se Be and verse for text's *hayavāhaḅ*. Moreover, when the superior readings of Se and Be in the cty that

follows are adopted, it will be seen that, contrary to Hardy's remarks (p viii), the issue in dispute in the alternative reading is not the faulty reading of Hardy's texts but the elision of the nasal in the preceding word.

52. Reading hayā vāhanam with Se Be for text's hayāvāhanam.
53. Reading anunāsikalopam with Se Be for text's akatānuāsikalopam.
54. So Se Be for text's sahasayuttam hayavāhanam.
55. ca; Be omits.
56. Reading hayavāhanam viya vāhanam with Se Be for text's hayāvāhanam hayavāhanam.
57. Reading hayavāhanasahasayuttam yuttahayavāhanasahasam with Se Be for text's hayavāhanam sahasayuttam yuttahayavāhanasahasavantam.
58. Reading pi with Se Be; text omits.
59. Locative.
60. Reading anupadhārentā with Be for text's Se anupadhārento.
61. Se Be read kariyati for text's kariyyati.
62. Perhaps at VvA 269 above.
63. Reading rathūpatthambhassa with Se Be for text's rathūpathambhassa; much of this paragraph is difficult to follow without a thorough knowledge of chariot construction – especially of heavenly chariots.
64. kubbaraphale; it is unclear whether we are to continue to understand kubbara as 'frame' or whether we have reverted here to its usual sense of 'shaft'.
65. Text erroneously inserts a comma after samgātā; Se Be omit.
66. Reading sippiviracite kittimarathe with Se Be for text's sippiviracitakittimarathe.
67. Reading sayamjāto with Se Be for text's sayam jāto.
68. thambaka; I assume that here -ka is a diminutive suffix and that thambaka does not mean, as suggested by PED sv, 'a clump of grass'.
69. Se Be read nirantaram for text's nirantarā.
70. Reading evam with Se Be for text's eva.
71. Reading vicāraṇato with Se Be for text's vicaranato.
72. Reading sarirakhedaṃ with Se Be for text's sariraṃ khedaṃ.
73. When the compound is read, instead, as two separate words.
74. Reading nimmitasadisā with Se Be for text's niṭṭhasadisā.
75. Reading evamvidhakubbaratāya with Se Be for text's evamvividhakubbaratāya.
76. Text adds hi here; Se Be omit.
77. Presumably -jālāvitato is to be analysed as -jāla + vitato with lengthening metri causā. Childers, PED and CPD have no entry for either avitata or āvitata although ā + vi + √tan is found in Skt (cp SED sv). PED sv gavacchita misquotes -jālāvitato. Cp n 87.
78. gavacchito; equivalent of Skt gavākṣita according to Hardy, VvA 364.

79. Reading āsivādanavasena with Se Be for text's āsitavādanavasena; cp VvA 24. PED entry sv āsita² should probably be deleted.
80. Presumably now taken as derived from √bhāṣ, to speak, rather than from √bhās, to shine.
81. Reading vijayamāna- with Se (Be bij-) for text's vidhūpayamāna-.
82. Reading neminā nānāratanasamujjalena with Se Be for text's neminānāratanasamujjalena.
83. Reading antena with Se Be for text's antare.
84. Reading vicittabhāvaṃ with Se Be for text's cittibhāvaṃ.
85. Reading saterata- with Se Be for text's saterita-.
86. Reading samokiṇṇo with Se Be for text's samākiṇṇo.
87. Which hardly clarifies the issue; cp n 77.
88. Se Be read puthulanemi for text's vipulanemi.
89. Reading ca with Se Be; text omits.
90. So Se Be for text's natāraṃsiyo.
92. Reading onatā (Se onatā) nemippadesā with Se Be for text's onatanemippadeso.
92. Reading vipphuranta- with Se Be for text's vipphuraṇā-. This paragraph is somewhat confused in that Dhammapāla first draws our attention to two vll, explaining only half of the second of these and then reverting to an account of the former. Moreover it would seem that he understands saḥassaraṃsiko as predicated of the chariot, saḥassaraṃsiyo as predicated of the rims.
93. kiṅkiṇika, onomatopoeic.
94. If this alternative were accepted the grammar would be incorrect (NAJ).
95. Cp discussion at SOM 122⁵.
96. So SOM 123¹.
97. Reading vaṭṭākārena with Se Be for text's vaṭṭākārehi.
98. cāmara-, usually chowrie but cp SED sv.
99. A term of uncertain meaning; kambu can mean a conchshell and anything tubular, such as a bracelet or the neck – hence the suggested 'with a high(?) neck' in CPD sv but which does not accord with the cty that follows which retains the more abstract tubular sense.
100. ārohaparīṇāhasampannā, literally endowed above and in girth; cp previous note.
101. Reading javavanto with Se Be for text's javanto.
102. Text, Se add ca here; Be omits. This sense of gatika is not listed by PED.
103. Be read brahā for text's Brahmā; cp n 21.
104. Reading paññāyantā with Se Be for text's paññāyanti.
105. Reading brahū ti with Se Be for text's brahā.
106. vuddhā.
107. Reading pavaddha- with Be for text's Se pavaddha-.
108. Reading samānagamanatāya ca with Se Be for text's samānatāya.
109. anūnādhika-, neither less nor more; not listed by PED.
110. Reading pākāṭataraṃ with Se Be for text's pākāṭaṃ.

111. Reading rathikādīnañ ca with Se Be for text's rathisādīnañ ca.
112. Reading vidhunanti with Se Be for text's dhunanti.
113. Reading kesarabhāraṃ vāladhiñ ca with Be (Se kesarabhāraṃ vāḷ-) for text's kesarabhāravāladhiñ ca.
114. Reading gamanena with Se Be for text's gamane.
115. pade paḍaṃ; cp SnA 451 which explains as paḍasamipe paḍaṃ, that is, the way in which the hind hooves are set just behind the front hooves in the gallop.
116. Reading pavattanti with Se Be; text omits.
117. Reading adhikaṃ uddhunantā with Se Be for text's adhikauddhunantā; this is the same verb that was rendered 'being ruffled' in the preceding paragraph – it means literally to shake or to agitate etc.
118. ābharāṇaṃ, usually itself rendered 'decoration'.
119. Reading vā with Se Be for text's ca.
120. So Se Be for text's apiḷandhanāṃ.
121. Text adds vā; Se Be omit.
122. Reading -saddo with Se Be for text's -saddā.
123. Reading khuranikkhepe khuranikkhepe with Se Be for text's khuranikkhepe.
124. Reading -hesanena with Se Be for text's -hasanena.
125. Reading ca with Se Be for text's 'va.
126. Reading sumadhuraṃ with Se Be for text's samadhuraṃ.
127. Gandhabbas are celestial musicians.
128. Reading citralatāvane with Se Be for text's vicitralatāvane; citra is an alternative form of citta and this could be a reference to the Cittalatā Grove for whose name two accounts are given at VvA 94.
129. nissayavohārena, perhaps a grammatical term; cp our similar 'Can you hear the drum?' for 'Can you hear the sound of the drum?'
130. So Se (Be -tūriyāna) for text's gandhabbatūriyāni.
131. So Be for text's vicitrapavane, Se citrasaṃvane.
132. Text Se read tūriyānaṃ ca, Be tūriyānañ ca, here.
133. Which would hardly affect the meaning but would support the reading of vicitrasaṃvane adopted at n 27 above.
134. So Se Be for text's rathe ṭhitā.
135. Reading -saṅgata- with Se Be for text's -saṃghāta-.
136. Reading pahasiṭā with Se Be for text's paḥasiṭā.
137. paḥasiṭa-; underlying this term are the senses both of sharpening up (as of a knife) and bristling with joy, such senses also being contained within the English to whet (a knife/the appetite) and to make keen (a cutting edge/a person).
138. On the somewhat curious connection of ratta-, of the night, and rajaniya-, enticing, cp PvA 205 on III.7¹.
139. Cp VvA 236.
140. Reading sujātā with Be for text's Se jātā.
141. Reading viṣiṭṭhadevanikāye sambhavā with Se Be for text's viṣiṭṭhadevanikāyasambhavā.
142. Probably on account of their teeth – cp VvA 96⁴⁹.

143. Cp VvA 167 where this is the second of two explanations of this term.
144. Se Be read vilaggamajjhā for text's vilātamajjhā; cp PED sv vilāka.
145. Reading samuggasadisathanā with Se Be for text's samuggatasadisathanā; the stem of the plantain is glossy and smooth to the touch and is a frequently used comparison in Indian art although the latter reading is equally acceptable as the upward pointed breast also occurs in the stereotyped strī-varnanā (NAJ). It is clear from the statement at the end of the subsequent paragraph that we have now moved on from an account of the horses to one of the nymphs but where this change occurred is by no means clear, especially given the reference to the horses of Sindh in the previous paragraph. If it were certain verse 11 referred to the nymphs we should perhaps read instead 'These stood in your chariot . . .'.
146. In which case we should have to take sumukhā in the verse as 'with happy faces'.
147. Reading -mālādihi with Se Be for text's -mālādāhi.
148. Reading missitakesiyo with Se Be for text's missakesiyo.
149. Be reads aññamaññasadisam̐ for text's Se aññamaññassa sadisam̐.
150. Reading gīvupagahatthūpagapādūpagasīsūpagādi with Se Be for text's gīvupagasīsūpagādi.
151. Reading abhi-aggacchanto with Se Be for text's abhiaggacchantā.
152. So Se Be for text's abhussayam̐.
153. Text adds ca here; Se Be omit.
154. Reading upaharantena with Se Be for text's upahārantena.
155. Reading -ūpahāram̐ with Se Be for text's -upahāram̐.
156. Usually rendered 'gleaming'; it presumably gives pleasure by brightening one up, making one radiant with happiness.
157. uparūpari, not listed by PED but cp Childers sv.
158. Reading pañcaṅgikatūriyāni with Be for text's Se pañcaṅgaturiyāni.
159. Reading uttamasabhāvam̐ ghosam̐ with Se Be for text's uttamasabhāvaghosam̐.
160. So Be for text's Se uyyānabhūmiyā.
161. I.e. that are stood on both sides of the road.
162. paccattavacanam̐, not accusative as stated by PED sv; cp VvA 111.
163. Since this is required by the presence of paṭicca, being dependent upon, in the subsequent explanation, paṭicca taking the accusative. But as pointed out at SOM 124¹ Dhammapāla "does not seem quite to know how to take this verse. Saro, sound, cannot be the subject as the verb is in the pl., pamodayanti".
164. Reading mucchanānurūpam̐ with Se Be for text's muñcanānurūpam̐.
165. Dhammapāla here seems to offer two explanations of a 'vīṇā with pokkhara-patta-bāhu': (1) with doni, plucking area (=pokkhara, resounding cavity), with patta, sounding board, and with bāhu, pegs, plus daṇḍa, fret-board; and (2) that is (played) with hands (=bāhu, also meaning arm) that have attained (patta) a lotus-like (pokkhara) condition.

166. Reading *ujukoṭivaṅkabrahatīnandinītisara-ādibhedāsu* with Se Be for text's *ujukoṭivaṅkabrahā ti nandī ti saraādibhedāsu*; these are presumably all kinds of *viṇā* and SED gives *vakrā* as 'a particular musical instrument', *brhatī* as 'the lute of Nārada or Viśvā-vasu', *nandinī* as '(in music) a particular composition' and *trisara* as 'name of a stringed instrument' without going into further detail.
167. Music, *vāditāni*, is plural in Pali.
168. Reading *samarasāni* with Se Be for text's *samānarasāni*.
169. Reading *hassādi* with Se Be for text's *pharusādi*; these sentiments are expressed in the performance and evoked in the audience. SED *sv rasa* gives a list of ten: (1) *śṛṅgāra*, love; (2) *vīra*, heroism; (3) *bibhatsa*, disgust; (4) *raudra*, anger or fury; (5) *hāsya*, mirth (as here); (6) *bhayānaka*, terror; (7) *karuṇa*, pity; (8) *adbhuta*, wonder; (9) *śānta*, tranquillity or contentment; and (10) *vātsalya*, paternal fondness. Generally, however, only the first eight are mentioned, these eight being seen as modifications of (9) which, being equivalent to *ānanda* or bliss, is considered the basic *rasa*.
170. Reading *naccena* with Se (Be *naccanena*) for text's *naccane*.
171. Reading *atha aññā* with Be for text's Se *ath' aññā*.
172. Reading *passantiyo* with Se Be for text's *padassantiyo*.
173. Reading *obhāsayanti* with Se Be and verse for text's *obhāsenti*.
174. Literally 'that', explained as 'that you' (so *tvam*).
175. Cp D i 95.
176. Reading *pi* with Se Be; text omits.
177. When the verse would become ' . . . is not the fruit of some trifling deed done . . . ' .
178. Be Vv read *phalan ti* for text's Se Te *phalaṃ*.
179. Se Be Vv read *avāpurantaṃ* for text's Te *apāpurantaṃ*.
180. Se Be Vv read *-siṅgi-* for text's Te *-siṅgi-*.
181. Se Be Vv read *sucimano* for text's Te *sucimano*.
182. Be Te read *tam* for text's Se Vv *tamh'*.
183. Vv reads *pañitaṃ* for text's Se Be Te *pañitaṃ*.
184. Se Be Vv read *athavā* for text's Te *atha vā*.
185. *sāyanena*; SOM 125 takes this as 'with lodgings' presumably misreading as *sayanena*.
186. Reading *Indūpamo* with Se Be Vv for text's *Indassamo*, Te *Indasamo*.
187. Se Be read *na-y-imasmim* for text's *na imasmim*, Te *n' imasmim*, whilst Vv reads *na-y-imasmim*, the nasal being omitted no doubt in error.
188. *nibbisevanabhāvassa*, not chasing after and indulging in sensory experience which is the origin of *dukkha* – see e.g. M i 266f: although still subject to sensory impingement he no longer reacts by pursuing this.
189. *abhiññoyya-*; the Four Truths and so forth (NAJ).
190. Reading *ca* with Se Be; text omits. It is not clear what this four-factored energy is; for the four right efforts, sixth rung on the eightfold path, see e.g. A ii 15ff.

191. Just as our own Buddha Gotama was preceded by the Buddha Kassapa, so was Kassapa himself preceded by the Buddha Koṇāgamana – cp D ii 2ff for his details. With the disappearance of his Teaching the world had to await rediscovery of nibbāna and the path thereto by the Buddha Kassapa; and so on. Cp how in announcing his decision to teach the Buddha (Gotama) exclaims “Opened are the doors to the Deathless” – Vin i 7 = D ii 39 = M i 169 = S i 138; for a discussion see also my *Divine Revelation in Pali Buddhism*, London, 1986, pp 76-80. On the rediscovery of nibbāna and the path thereto, likened to rediscovering an ancient lost city in the jungle, see S ii 105f.
192. Cp VvA 213⁸⁸.
193. Reading kilēsaṭṭaṭṭunimmathanena with Se (Be -nimmaddanena) for text’s ṭṭaṭṭunimmathanena.
194. Seemingly identical with the four āsavas – see e.g. D iii 230.
195. Reading ahoṣiṃ with Se Be for text’s ahoṣi.
196. Reading visuddhamano with Se Be for text’s suddhamano.
197. Reading -gamanena with Se Be for text’s -gamena.
198. Reading tam eva divāna taṃ divāna (divā) eva with Se (Be) for text’s tam eva divāna eva.
199. Reading sādurasaṃ with Se Be for text’s sāhurasam; sādu also means sweet.
200. Reading ganthitehi ca aganthitehi ca pupphehi olambanavasena santharaṇavasena ca abhikiṇṇe with Se Be for text’s gandhitehi ca pupphehi agandhitehi olambanavasena ca abhikiṇṇe; cp PvA 127.
201. Reading mahācāgatāya with Se Be for text’s mahāyāgatāya.
202. Reading tisu pi kālesu with Se Be; text omits. These times are before, during and afterwards – cp D i 138 where they are given as the three modes of the sacrifice.
203. “A ‘deictic’ pronoun, pointing to someone or something present to the hearers in direct speech” – A. K. Warder, *Introduction to Pali*, London 1963, p 29.
204. upatthitaṃ gaheṭvā; cp upatthitasati, ready mindfulness/memory, which DA 530 explains as cirakat’ ādinaṃ saritā anussaritāro, a rememberer, a recollector, of that performed long ago and so on – as with the almsgiving here. See also B Disc iv 82²⁻³.
205. Reading āsannaṃ paccakkhaṃ with Se Be for text’s āsannapaccakkhaṃ.
206. Reading attano with Se Be for text’s athato.
207. Cp VvA 30.
208. Be reads aññasmim for text’s Se aññaṃ.
209. Reading etena sabbe pi sadevake loke dasseti with Se Be for text’s tena sabbasmim sadevake loke pi dasseti.
210. Reading paramaṃ āhuncyyabhāvaṃ gato with Se Be for text’s paramāhuncyyabhāvato paramāhu.
211. Being worthy of oblations and donations are two epithets of the Sāvakaśaṅgha, the world’s unsurpassed merit-field (M i 37) of which the Buddha is chief; cp Vism 219f.

212. Reading āha with Se Be; text omits.
213. Text misquotes vipulaphal' esinaṃ here.
214. Cp VvA 214¹⁰⁹.
215. Reading -niyāmen' eva with Se Be for text's'-niyāmena.
216. Reading Iti Paramatthadīpaniyā Khuddakatthakatāya Vimānavat-
thusmim' cuddasavatthupaṭimaṇḍitassa pañcamassa Mahārathavag-
gassa atthavaṇṇanā niṭṭhitā for text's niṭṭhitā ca pañcamavagga-
vaṇṇanā, Se pañcamavaggavaṇṇanā niṭṭhitā.

VI

PĀYĀSI CHAPTER
[PĀYĀSIVAGGA]

VI.1 EXPOSITION OF THE HOUSEHOLDER'S VIMĀNA [Agāriyavimānavañṇanā]

"Just as radiates the Cittalatā Grove". This is the Householder's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time there was in Rājagaha a family that was devoted on both sides¹, endowed with morality and good conduct², having become a welling spring for monks and nuns. The two heads of the family³, having all their lives performed meritorious deeds specified for the Three Jewels, fell from there⁴ and came into being amongst the Thirty-three. There came into being for them a twelve-yojana⁵ golden vimāna⁶. There they experienced heavenly excellence. Then the venerable Mahāmoggallāna . . . and so on – this is to be understood in the same manner given above. [287] The elder asked:

1. "Just as radiates⁷ the Cittalatā Grove, the utmost, the best of parks of the Thirty, so likewise does this your vimāna stand in the sky lighting up.
2. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"
3. That devaputta, his heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit.

He explained his excellence:

4. "In the world of men my wife and I dwelt in the home, having become a welling spring; with devoted hearts we gave food and drink with due care – gifts that were abundant.
5. Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.
6. I proclaim to you, monk of great majesty, what meritorious deed I did when I was human. Due to that am I of such shining majesty and my complexion radiates in all directions".

Even in the verses there is nothing new.

The Exposition of the Householder's Vimāna is concluded.

Notes to VI.1

1. Reading ubhatopasannaṃ with Se Be for text's upabhogasampannaṃ, endowed with enjoyments; it means presumably on the mother's and the father's sides.
2. Text adds ca here; Se Be omit.
3. Reading dve jayampatikā with Se Be for text's jāyampatikā; jayampatikā denotes the most senior married couple within the extended family.
4. Reading tato with Se Be for text's ito.
5. Reading dvādasayojanikaṃ with Be for text's Se dasayojanikaṃ, a ten-yojana.
6. Reading kanakavimānaṃ with Be (Se kaṇakavimānaṃ) for text's vimānaṃ.
7. Reading pabhāsati with Se Be Te Vv for text's pakāsati.

VI.2 EXPOSITION OF THE SECOND HOUSEHOLDER'S VIMĀNA [Dutiya-agāriyavimānavañṇanā].

"Just as radiates the Cittalatā Grove". This is the Second Householder's Vimāna. Here also the matter arising is exactly the same as that immediately preceding¹.

1. "Just as radiates² the Cittalatā Grove, the utmost, the best of parks of the Thirty, so likewise does this your vimāna stand in the sky lighting up.

2. You have attained the great iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

3. That devaputta, his heart delighted at being questioned by Moggallānā, explained the question as asked, of what deed this was the fruit.

[288] He explained his excellence:

4. "In the world of men my wife and I dwelt in the home, having become a welling spring; with devoted hearts we gave food and drink with due care – gifts that were abundant.

“Due to that is such complexion in my face and my complexion radiates in all directions”.

Even in the verses there is nothing new

The Exposition of the Second Householder's Vimāna is concluded.

Notes to VI.2

1. Reading anantarasadisā 'va with Se Be for text's anantarasadisā; nonetheless one wonders whether this can have always been so, for this neither explains nor justifies the inclusion of a further story identical in all respects to the foregoing. For in this way all the stories herein could be so duplicated and one might rather suspect that by Dhammapāla's day a differing matter arising had become lost or forgotten.
2. Reading pabhāsati with Se Be Te Vv for text's pakāsati.

VI.3 EXPOSITION OF THE FRUIT GIVER'S VIMĀNA [Phaladāyakavimānavañṇanā]

“This vimāna is high, with posts of gems”. This is the Fruit Giver's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time there had arisen to king Bimbisāra the desire to eat mango fruits which were not in season. He said to the keeper of the gardens, “The desire has arisen within me, I say, for some mango fruits; therefore fetch me some mangoes and give them to me”. “Your majesty, there is no mango fruit on the mango (-trees). Yet I can act, if your majesty can wait for a while¹, in such a way that the mango(-trees) will very soon take on fruit”. “Very well, I say, act in that way”. The keeper of the gardens went to the gardens and at the foot of the mango trees he removed some soil, spread out such soil and sprinkled such water that those mango trees very soon became defoliated². Then he removed that³ soil, spread out fresh soil mixed with the astringent juice of

the phārusaka⁴ and thoroughly watered it⁵, at which time those mango trees very soon⁶ budded, sprouted, came into bloom⁷ and flowered, whereupon they developed tender⁸ fruit and subsequently took on fruit. On one of those mango trees there four fruits, ahead of the others, became ripe, having the reddish-yellow colour of red arsenic powder and endowed with scent and flavour. He picked these and as he was going along with the intention of giving them to the king he saw on his way the venerable Mahāmoggallāna, who was wandering in search of alms, and thought, "I will give these mangoes that are the first fruits to this worthy one; [289] willingly let the king kill me or banish me, for given to the king there will be the trifling fruit that is mere praise in these seen conditions, whereas given to the worthy one there will be the immeasurable fruit⁹ belonging both to these seen conditions and also to the next world¹⁰". And having thought thus he gave those fruits to the elder, approached the king and informed the king of that matter. When he heard this the king ordered the king's men¹¹ saying, "Find out firstly, I say, as to what this one says". The elder, however, presented those fruits to the Lord; of these the Lord gave one to the elder Sāriputta, one to the elder Mahāmoggallāna, one to the elder Mahākassapa and ate one himself. The men informed the king of the incident. The king, hearing this, thought, "This man who was one who pursued merit even (if it meant) giving up his own life is truly resolute; he made his effort a thing directed to the (correct) sphere", and, his heart satisfied, gave him a village as a boon together with clothes and ornaments and so on and then said, "That merit, I say, pursued by you through that gift of mango fruits – please give the benefit¹² therefrom to me". "I give it, your majesty, please take that benefit as pleases you", he said.

Later on the keeper of the gardens died and arose amongst the Thirty-three. There came into being for him a sixteen-yojana golden vimāna that was adorned with seven hundred pinnacled houses. When he saw¹³ him the venerable Mahāmoggallāna asked:

1. "This vimāna is high, with posts of gems, on all sides sixteen yojanas; there are seven hundred pinnacled houses that are lofty, beryl-pillared¹⁴, spread with gold¹⁵ and beautiful.
2. There you bide, drink and eat¹⁶ and heavenly vīṇās sound forth in a fashion that is lovely¹⁷; whilst eight times eight trained.

heavenly maidens of graceful mien, roamers of the Thirty¹⁸, lofty, dance, sing and make you jubilant¹⁹.

3. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

[290] And he explained to him:

4. That devaputta, his heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

5. "One giving fruit²⁰ obtains abundant fruit giving with devoted heart with respect to those gone uprightly²¹; for he enjoys himself²², heaven-gone, and in the Triple Heaven he experiences the abundant fruit of that meritorious deed. In²³ that same manner²⁴ I, great sage, gave four fruits.

6. Therefore it is quite sufficient for the man in need of happiness permanently to give fruit, whether he be wishing for the happiness that is heavenly or whether he be wanting human fortune²⁵.

7-8. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

2. *Eight times eight (aṭṭhaṭṭhakā)*: in each pinnacled house eight times eight, totalling sixty-four. *Of graceful mien (sādhurūpā)*: of a lovely nature due to excellence of beauty, excellence of morality and good conduct and excellence of training. *Whilst heavenly maidens (dibbā cā kaññā)*: (whilst) deva-nymphs. *Roamers of the Thirty (tīdasacarā)*: indulging in happiness²⁶, dwelling in happiness, amongst the Thirty. *Lofty (ulārā)*: of lofty means.

5. *One giving fruit (phaladāyī)*: he speaks with reference to himself on account of mango fruit having been given by him himself. *Fruit (phalam)*: fruit of that meritorious deed. *Abundant (vipulam)*: great²⁷; he obtains it whilst established in the world of men – this is the meaning. *Giving : dadam=dadanto* (alternative grammatical form), as a consequence of giving. *With respect to those gone uprightly (ujugatesu)*: with respect to those who have practised rightly. *Heaven-gone (saggagato)*: gone to heaven by way of arising²⁸; and there too, in the Triple Heaven, in the realm of the Thirty-three, he experiences the abundant²⁹ fruit of

that meritorious deed just as I do, meaning so too does another³⁰.

6. *Therefore (tasmā)*: since such excellence has been attained through the mere giving of four fruits [291] therefore it is quite sufficient, it is quite proper. *Permanently (niccam)*: at all times. *That is heavenly (dibbāni)*: that belongs to the devaloka. *Human fortune (manussasobhaggaṃ)*: a fortunate state amongst men.

The rest is exactly the same as already given.

The Exposition of the Fruit Giver's Vimāna is concluded.

Notes to VI.3

1. Reading kiñci kālaṃ with Se Be for text's kañci kālaṃ.
2. sañchinnapattā; a plant is defoliated, sañchinna (=samsīna), in the autumn, new buds and flowers appearing in the spring. The latter remarks in PED sv sañchinna are not quite correct (NAJ).
3. Se Be read nam for text's taṃ.
4. Reading phārusakakasaṭamissakaṃ with Be (Se phārusakakasaṭa-parimissakaṃ) for text's phārukakasaṭamissakaṃ; cp VvA 142. Ramontchi, or phārusaka fruits, popularly known as the Governor Plum and called ugrāssa in Sinhalese, have an astringent taste even when ripe; they take the form of round, dark berries containing many seeds and the tree on which they grow is thorny (NAJ).
5. Reading sādhukaṃ udakaṃ adāsī with Se Be for text's madhura-udakaṃ adāsī.
6. Reading na ciren' eva with Se Be for text's na cirass' eva.
7. Reading pallavitā kuḍumalakajātā with Se Be for text's sapallavitā.
8. salāṭu, the tiny stage of a fruit before it is fully developed, usually called gāṭa in Sinhalese; EVvP has mālasi (vl mālaki), both being obscure (NAJ).
9. Reading aparimāṇaṃ phalaṃ with Se Be for text's aparimāṇa-phalaṃ.
10. Reading ditṭhadhammikam pi samparāyikam pi with Se Be for text's ditṭhadhammikasamparāyikam pi.
11. Reading rājapurise with Se Be for text's purise.
12. pattim dehi; cp pattidānaṃ, an assigned gift, at VvA 188, 190 above. In so doing he allows another to partake of the heavenly excellence that has come into being as the result of his meritorious deed, not of that deed itself – cp PS p vii.
13. Reading disvā with Se Be; text omits.
14. Reading veḷuriyatthambhā with Se Te Vv for text's Be veḷuriyatthambhā.
15. Reading rucakatthatā with Se Be Vv for text's Te ruciratthatā.
16. Be Te read khādasi for text's Se Vv khādasi.

17. Be reads vagguṃ, Se Te Vv vaggū, for text's vaggu.
18. Reading tidasacarā with Se Be Te Vv for text's tidasavarā; cp VvA p vii¹ where Hardy dismisses this reading.
19. So Be Vv which take this as one verse; text takes it as two, whilst Se takes it as one but reads the last line with the verse that follows.
20. Reading phaladāyī with Se Be Te Vv for text's phaladāyī.
21. Se Vv read ujjugatesu for text's Be Te ujugatesu.
22. Be reads pamodati for text's Se Te Vv modati.
23. Be treats this line as a separate verse, whilst it is not clear that Se takes it as part of the verses at all.
24. Be reads tav' evāhaṃ, to you yourself I, for text's Se Te Vv tath' evāhaṃ.
25. Se Be Vv read -sobhaggaṃ for text's -sobhagyaṃ, Te -sobhāgyaṃ.
26. Reading sukhācārā with Se Be for text's varā.
27. Text adds phalaṃ here; Se Be omit.
28. Se Be read uppajjanavasena for text's upapajjanavasena.
29. Reading vipulaṃ with Se Be and verse; text omits.
30. Reading añño with Se Be for text's aññe.

VI.4 EXPOSITION OF THE ACCOMMODATION GIVER'S VIMĀNA [Upassayadāyaka vimānavañṇanā]

"Just as the moon in a sky free of dark clouds". This is the Accommodation Giver's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a certain monk, having spent the residence of the rainy season in a village dwelling-place and having celebrated, as one who had spent the residence of the rainy season, the Pavāraṇā Ceremony, whilst going to Rājagaha to salute the Lord at evening-time entered a certain village on his way and, whilst seeking out a place of residence, saw a certain layfollower and asked, "Lay-follower, is there in this village any place suitable for the residence of those gone forth?" The layfollower, his heart devoted, went to his house, consulted with his wife, marked out a place suitable for the elder's residence, prepared a seat there, provided a foot-stool and water for washing the feet and then had the elder enter; whilst he was washing his feet, he lit a lamp, laid

out some spreads on a bed and gave these, whilst having invited him for (a meal on) the following day, on the next day fed the elder and gave him a lump of jaggery with his drink and then, as the elder was leaving, followed him (for a while) and then turned back. Some time later he, together with his wife, died and came into being in a twelve-yojana golden vimāna in the realm of the Thirty-three. The venerable Mahāmoggallāna questioned him with two verses:

1. "Just as the moon in a sky free of dark clouds travels in the sky lighting up, so likewise does this your vimāna stand in the sky lighting up¹.

2. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your complexion radiates in all directions?"

[292] That devaputta explained with these verses²:

3. That devaputta, his heart delighted . . . of what deed this was the fruit:

4. "In the world of men my wife and I gave accommodation to an arahant³; with devoted hearts we gave food and drink with due care – gifts that were abundant.

5-6. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein that which should be stated with respect to the verses is exactly the same as already given above.

The Exposition of the Accommodation Giver's Vimāna is concluded.

Notes to VI.4

1. Vv mis-types *obhāsayaṃ* here.
2. As Hardy notes at VvA 292¹ "These words are, of course, out of place here"; nonetheless Se Be agree with text, both here and elsewhere, in this arrangement.
3. In the matter arising he was said to be merely 'a certain monk' and later 'an elder', whilst there is considerable discrepancy between the abundant gifts of the verse and the actual alms bestowed – points one might have thought in need of some comment – and one begins to detect in Dhammapāla's rather hasty dismissal of these Vimānas what may be an air of impatience.

VI.5 EXPOSITION OF THE SECOND ACCOMMODATION GIVER'S VIMĀNA [Dutiya-upassayadāyakavimānavañṇanā]

"Just as the sun in a sky free of dark clouds". This is the Second Accommodation Giver's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a good many monks who were going in the direction of Rājagaha with the aim of seeing the Lord after having spent the residence of the rainy season in a village dwelling-place at evening-time reached a certain village. The rest is exactly the same as in the immediately preceding Vimāna.

1-6. "Just as the sun in a sky free of dark clouds . . . (these are to be expanded after the manner of the above Vimāna¹) . . . and my complexion radiates in all directions".

Herein even in the verses there is nothing new.

The Exposition of the Second Accommodation Giver's Vimāna is concluded.

Notes to VI.5

1. Be reads purimavimānaṃ for text's Se Te heṭṭhā vimānaṃ; Vv gives the verses in full.

VI.6 EXPOSITION OF THE ALMSFOOD GIVER'S VIMĀNA [Bhikkhādāyakavimānavañṇanā]

"This vimāna is high, with posts of gems". This is the Almsfood Giver's Vimāna. How did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a certain monk who was following the highway and who had entered a certain village in search of alms was standing at the door of one of the houses. Therein a certain man with hands and feet washed and who was seated with the intention of eating saw

that monk after the food had been served and placed in the dish¹ and poured simply all the mere² from that dish into the monk's bowl despite his being told by him, whilst pouring, that he should give just a portion. The monk [293] uttered his appreciation and then departed². The man gained lofty joy and happiness as he recollected that food had been given by him, without having himself eaten, to a monk consumed with hunger³. Later on he died and came into being in a twelve-yojana golden vimāna amongst the Thirty-three. The venerable elder Mahāmoggallāna who was conducting a deva-tour saw him flashing forth with the great iddhi of a deva⁴ and questioned him with these verses:

1. "This vimāna is high, with posts of gems, on all sides twelve yojanas; there are seven hundred pinnacled houses that are lofty, beryl-pillared⁵, spread with gold⁶ and beautiful.

2. "You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?"

He too explained (this) to him with these verses:

3. "That devaputta, his heart delighted . . . of what deed this was the fruit:

4. "When I was human, amongst men, I saw a monk who was parched and tired: one almsfood I imparted, I made him with food-provided at that time.

5. "Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

1. *One almsfood 1 (ekāhaṃ bhikkhaṃ)*: one mere almsfood 1, meaning one serving of almsfood. *Imparted* : *paṭipādayissam = paṭipādesiṃ* (alternative grammatical form), gave. *With food-provided (samaṅgibhāttena)*: provided with food, meaning one who had received food.

When his deed of good conduct had thus been made visible by the devaputta the great elder taught Dhamma to him together with his retinue and upon his return to the world of men talked of that incident to the Perfect Buddha. The Teacher took that as a matter arising and taught Dhamma to the assembled people. That teaching was of benefit to those people⁷.

The Exposition of the Almsfood Giver's Vimāna is concluded.

Notes to VI.6

1. Reading *pātiyā* with *Se Be* for text's *bhājane*.
2. Reading *pakkāmi* with *Se Be* for text's *pakkami*.
3. *chātajjhattassa* – not *chāta* + *ajjhatta* (=Skt *adhyātman* + *adhi* + *ātman*) as suggested by PED sv *chāta* but *chāta* + *jhatta* (from $\sqrt{\text{ksj}}$) – NAJ.
4. Reading *devacārikam caranto mahatiyā deviddhiyā virocamānaṃ* *disvā* with *Se Be*; text omits.
5. Reading *veḷuriyatthambhā* with *Se Te Vv* for text's *Be veḷuriyatthambhā*.
6. Reading *rucakātharā* with *Se Be Vv* for text's *Te rucirattharā*.
7. Reading *evaṃ mahāthero tena devāputtena attano sucāritakamme pakāsīte sapaṇivārassa tassa dhammaṃ desetvā manussalokam āgato taṃ pavattiṃ sammāsambuddhassa kathesi. Sathā taṃ aṭṭhuppattiṃ katvā sampattamahājanassa dhammaṃ desesi. Sā desanā mahājanassa sāthikā ahoṣī ti* with *Se Be* for text's *sesaṃ uttanayam eva*.

VI.7 EXPOSITION OF THE BARLEY-WARDEN'S
VIMĀNA

[Yavapālakavimānavaiṇṇanā]

[294] "This *vimāna*¹ is high, with posts of gems". This is the Barley-Warden's *Vimāna*. How did it originate?

The Lord was staying at *Rājagaha*, in the Bamboo Grove. At that time there was in *Rājagaha* a certain boy having a miserable existence who was guarding a field of barley. One day he received some *kummāsa*-cake for his breakfast and, thinking he would go to the field and eat it, took that gruel, went to the field of barley and seated himself at the foot of a tree. At that instant an elder in whom the *āsavas* had been destroyed who was following that path reached that place when it was almost (meal-) time and approached the foot of the tree at which the barley-warden was seated. The barley-warden considered what time it was² and said, "Did you get any food, sir?" The elder was silent. Realising he had not eaten³ he said, "Sir, it is almost (meal-) time" and it will not be possible to wander in search of alms in order to eat; please make use of this *kummāsa*-cake out of pity for me", and gave the *kummāsa*-cake to the elder. The elder,

pitying him, made use of it as he looked on, uttered his appreciation and then departed⁵. And the boy, having made his heart devoted thinking, "I have truly given well in giving a gift of kummāsa-cake to such a one", later on died and came into being in a vimāna in the same aforementioned manner in the realm of the Thirty-three. The venerable elder Mahāmoggallāna questioned him with these verses:

1-2. "This vimāna is high, with posts of gems . . . and your complexion radiates in all directions?"

He too explained (this) to him with these verses:

3. That devaputta, his heart delighted . . . of what deed this was the fruit:

4. "When I was human, amongst men, I was a barley-warden; I saw a monk, dustless, serene, without disturbances.

5. To him I, devoted, gave a share with my own hands; having given a lump of kummāsa-cake I enjoy myself in the Nandana Grove.

6-7. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein even in the verses there is nothing new.

The Exposition of the Barley-Warden's Vimāna is concluded.

Notes to VI.7

1. Reading vimānaṃ with Be and verse; text Se omit.
2. Reading velaṃ oloketvā with Se Be for text's therañ olokento, surveying the elder.
3. Be reads aladdhabhāvaṃ, he had not got anything, for text's Se abhuttabhāvaṃ.
4. Reading upakaṭṭhā velā with Se Be for text's upakaṭṭhāya velāya.
5. Reading pakkāmi with Se Be for text's pakkami.

VI.8 EXPOSITION OF THE EARRINGS-WEARER'S VIMĀNA

[Kuṇḍalīvimānavañṇanā]

[295] "Adorned, wearing garlands, beautifully clothed". This is the Earrings-Wearer's Vimāna. How¹ did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the two² chief-sāvakas who were, together with their retinues, conducting a tour amongst the Kāsis reached³ a certain vihāra at sunset⁴. When he heard of that incident a certain layfollower in the village that formed the (place of) pasture for that vihāra approached the elders⁵, saluted them, presented them with (water for) washing their feet and oil for anointing them, bed and pīṭha⁶, a spread and the things to light a lamp with and, having invited them for (a meal on) the following day, on the next day inaugurated a great almsgiving. The elders uttered their appreciation to him and then departed. Some time later he died and came into being in a twelve-yojana golden vimāna amongst the Thirty-three. The venerable elder Mahāmoggallāna questioned him with these verses:

1. "Adorned, wearing garlands, beautifully clothed, wearing beautiful earrings, trimmed as to hair and beard, with decorations for the hands bedecked, and renowned, in this heavenly vimāna you are just like⁷ the moon.
2. And heavenly vīṇās sound forth in a fashion that is lovely⁸, whilst eight times eight trained, heavenly maidens of graceful mien, roamers of the Thirty⁹, lofty, dance, sing and make you jubilant.
3. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?"

He too explained to him with these verses:

4. That devaputta, his heart delighted . . . of what deed this was the fruit:
5. "When I was human, amongst men, I saw some recluses possessing morality, who were endowed with knowledge and conduct, renowned, who had heard much and in whom the destruction of craving had arisen; [296] with devoted heart I gave food and drink with due care – gifts that were abundant¹⁰.
- 6-7. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

1. *Wearing beautiful earrings (sakuṇḍalī)*: your ears adorned with beautiful earrings. *Sakuṇḍalī* (equi-earringed) is also a reading; equal earrings (*sadisam kuṇḍalam*) are (called) 'equi-earrings' (*sakuṇḍalam*); since he has these he is equi-earringed (*sakuṇḍalī*), wearing earrings that are paired, meaning wearing earrings that agree with one another and also with you. *Trimmed as to hair and beard (kappitakesamassu)*: thoroughly trimmed as to hair and beard. *With decorations for the hands bedecked (āmuttathābharaṇo)*: with decorations for the hands such as go on the fingers and so on enfastened.

5. *In whom the destruction of craving had arisen (taṅha-kkhayūpappanne)*: who had reached the destruction of craving, arahantship, or alternatively, nibbāna itself, meaning possessing attainment.

The rest is exactly the same as already given.

The Exposition of the Earrings-Wearer's Vimāna is concluded.

Notes to VI.8

1. Reading *tassa kā* with Se Be for text's *tassa*.
2. Sāriputta and Mahāmoggallāna.
3. Be reads *pāpuṇṇiṃsu* for text's Se *sampāpuṇṇiṃsu*.
4. Be reads *sūriyatthāṅgamanavelāyaṃ* for text's Se *suriyatthāṅgamanavelāya*.
5. Reading there with Se Be; text omits.
6. Cp VvA 8f, 220.
7. Be reads *yathā pi*, Te *yathā pi*, for text's Se Vv *yathāsi*.
8. Be reads *vaggum*, Te Vv *vaggū*, for text's Se *vaggu*.
9. Reading *tidasacarā* with Se Be Te Vv for text's *tidasavara*.
10. Text Se take this as two verses, Be Vv as one.

VI.9 EXPOSITION OF THE SECOND EARRINGS-WEARER'S VIMĀNA [Dutiyakuṇḍalīvimānavañṇanā]

"Adorned, wearing garlands, beautifully clothed". This is the Second Earrings-Wearer's Vimāna. How did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the two chief-sāvakas who were conducting a tour of the countryside amongst the Kāsis . . . and so on – all is exactly the same as that immediately preceding. He asked:

1. "Adorned, wearing garlands¹, beautifully clothed², wearing beautiful earrings, trimmed as to hair and beard, with decorations for the hands bedecked, and renowned, in this heavenly vimāna you are just like³ the moon.
2. And heavenly viṇās sound forth in a fashion that is lovely⁴, whilst eight times eight trained, heavenly maidens of graceful mien, roamers of the Thirty⁵, lofty, dance, sing and make you jubilant.
3. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?"
4. [297] That devaputta, his heart delighted . . . of what deed this was the fruit:
5. "When I was human, amongst men, I saw some recluses who were saintly, who were endowed with knowledge and conduct, renowned, who had heard much, possessing morality, devout; with devoted heart I gave food and drink with due care – gifts that were abundant⁶.
6. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Even in the verses there is nothing new⁷.

The Exposition of the Second Earrings-Wearer's Vimāna is concluded.

Notes to VI.9

1. Reading malyadharo with Se Be Te Vv and VI.8 for text's malyadhari.
2. Reading suvattho with Be Te Vv and VI.8 for text's Se suvāsaso.
3. Be reads yathā pi, Te yathā pī, for text's Se Vv yathāsi.
4. Be reads vaggum, Te Vv vaggū, for text's Se vaggi.
5. Reading tidasacarā with Se Be Te Vv for text's tidasavarā.
6. Text Se take this as two verses, Be Vv as one.
7. Although verse 5 in this Vimāna is different from that in the preceding Vimāna – and in more ways than stated at SOM 132 – it is clear that by 'new' is meant that which, being in need of comment, has not hitherto received such comment.

VI.10 EXPOSITION OF UTTARA'S VIMĀNA [Uttaravimānavañṇā]

"As the King of Devas' Sudhammā hall". This is Uttara's Vimāna. How did it¹ originate?

When stūpas were being established here and there after the Lord has attained Parinibbāna and his relics had been distributed and the great elders with Mahākassapa at their head had been selected and approved to rehearse the Dhamma and Vinaya, and whilst² other elders³ were residing here and there, upto the time of entering upon the residence of the rainy season, together with their own⁴ companies, the venerable Kumārakassapa went, accompanied by five hundred monks, to the city of Setavyā and resided in the Simsapā Grove. Now when the chieftain Pāyāsi heard that the elder was residing there he approached⁵ him surrounded by a great body of people⁶, extended him a friendly greeting and when seated made known the view to which he himself subscribed. Then the elder, illustrating the fact that there is a next world⁷ by bringing up the sun and moon and so on⁸, taught him the Pāyāsi Sutta^a that is adorned with countless arranged causes and similes⁹, (a sutta) unravelling the tangle of (wrong) view (and) that is decorated with various methods of exposition, and then established him in the successful accomplishment of (right) view¹⁰.

Giving alms, as one whose view had been purified, to recluses and brahmins, indigents and tramps and so on¹¹ [298] he gave, on account of the non-lofty nature of his disposition, merely fodder and coverings that were coarse – porridge of broken rice accompanied by sour gruel¹² and clothes of rough hempen cloth¹³. Moreover having thus given alms without due care¹⁴ he arose at the breaking up of the body in an inferior body, in companionship with those belonging to the (realm of the) Four Great Kings, whereas his brahmin youth named Uttara who had done all that had to be done where his various duties were concerned and who was the one superintending his almsgiving, having given alms with due care¹⁵, arose¹⁶ in the body of the Thirty-three. There came into being for him a twelve-yojana vimāna. As a demonstration in acknowledgement of what had been done he approached the elder Kumārakassapa together with his vimāna, dismounted from his vimāna, saluted with the

fivefold prostration and then stood holding up an añjali salute. The elder questioned him with the verses that begin: "As the King of Devas' "17:

1. "As the King of Devas' Sudhammā hall wherein bides the order of devas in harmony, so likewise does this your vimāna stand in the sky lighting up.

2¹⁸. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?"

3. That devaputta, his heart delighted . . . of what deed this was the fruit.

That devaputta explained to him with these verses:

4. "When I was human, amongst men, I was¹⁹ the brahmin youth²⁰ of king Pāyāsi; I acted open-handedly with wealth as received and dear to me where those possessing morality; with devoted heart I gave food and drink with due care – gifts that were abundant²¹.

5-6. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

1. *The King of Devas' (devarājassa):* Sakka's. *Sudhammā hall (sabhā Sudhammā):* so-named council house. *Wherein (yattha):* in which hall. *Bides (acchatī):* seats itself. *The order of devas (devasaṅgho):* the body of devas of the Thirty-three²². *In harmony (samaggo):* in unison, who have come together.

4. [299] *I was the brahmin youth of Pāyāsi (Pāyāsissa ahoṣiṃ māṇavo):* I was²³ the brahmin youth, on account of being young, who performed the various duties²⁴ of the chieftain Pāyāsi, by name moreover named Uttara. *I acted open-handedly (samvibhāgam akāsiṃ):* I acted open-handedly²⁵ by way of giving away by means of gifts wealth as received without myself making use of it; "giving away food and drink" are the rest of the words, or alternatively, "I gave gifts that were abundant". How? – with due care. Of what kind? – food and drink; this is how it is to be construed.

The Exposition of Uttara's (Pāyāsi's) Vimāna is concluded²⁶.

Thus the exposition of the meaning of the sixth, Pāyāsi, chapter, that is adorned with ten stories in these Vimāna Stories in the commentary on the Khuddaka(nikāya), the Elucidation of the Intrinsic Meaning, is concluded²⁷.

Notes to VI.10

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *ca* with Be; text Se omit.
3. Reading *theresu* with Se Be for text's *mahātheresu*.
4. Reading *attano attano* with Se Be for text's *attano*.
5. Text adds 'va here; Se Be omit.
6. Be reads *mahatā janakāyena* for text's Se *mahājanakāyena*.
a. D ii 316-358.
7. The denial that such a world exists forms part of Pāyāsi's wrong view and is part of the stock characterisation of wrong view given, for instance, at D i 55 where it is attributed to Ajita Kesakambalin and also at M iii 71f where it has a general application.
8. Reading *candimasuriyūdāharaṇādihi* with Se (Be -*sūriyū*-) for text's -*suriyū*-; this example of citing the sun and moon as evidence for the existence of the next world is to be found at D ii 319.
9. Reading -*hetūpamālaṅkatam* with Se Be for text's -*hetusamalaṅkatam*.
10. Reading *diṭṭhisampadāyaṃ patiṭṭhāpesi* with Se Be for text's *diṭṭhisampadāya patiṭṭhāpesi*; such right view was, however, merely mundane and the opposite of his former wrong view and quite distinct from the supermundane right view of the *sāvaka* which is the vision of the Four Truths – cp M iii 72.
11. Reading -*kapaṇaddhikādinaṃ* with Se Be for text's -*kapaṇiddhikādinaṃ*.
12. Reading *bilaṅgadutiyaṃ* with Se Be for text's *bilaṅkadutiyaṃ*.
13. Reading *sāṇāni* with Be for text's Se *thokāni*; D ii 354 reads *therakāni* with several *vll*, all somewhat obscure, and DA 814 explains as *thūlāni*, rough, gross, unrefined etc.
14. Reading *asakkaccadānaṃ* with Be for text's Se *asakkacca dānaṃ*.
15. Be reads *sakkaccadānaṃ* for text's Se *sakkaccaṃ dānaṃ*.
16. Se Be read *upapanno* for text's *uppanno*.
17. *Yā devarājassā ti ādi*; Be omits.
18. *Vv* inserts an additional verse (= VI.9²) here; Se Be Te SOM omit.
19. Reading *ahosiṃ* with Se Be *Vv* for text's Te *ahosi*.
20. Reading *māṇavo* with Se Be Te *Vv* for text's *māṇavo*.
21. Text Se take this as two verses, Be *Vv* as one.
22. *Tāvatiṃsadevakāyo*; this could be rendered 'the body of devas who are the Thirty-three'. To my knowledge no canonical or commentarial Pali text explains who these thirty-three devas were, other than that they were presided over by Sakka. Moreover it is clear from these stories alone that the realm of the Thirty-three contained many more than simply thirty-three beings – Guttīla's *Vimāna* alone mentions thirty-six *devadhītās* dwelling there each with a retinue of a thousand nymphs – and the probability is that such beings were ruled by thirty-three major devas. Whether all beings in this realm, or simply the thirty-three major devas, met in this hall is not stated. But the fact that *Sanamkumāra Brahmā*

- multiplies himself thirty-three times when addressing these major devas (D ii 211) does not, of course, rule out the possibility of their subjects also being present; and indeed as already noted at VvA 257 the Four Great Kings seem usually to have been accompanied by their own companies of devas when seated there.
23. Reading *ahosiṃ* with Be for text's *Se ahosi*.
 24. Reading *kiccākiccakaro* with Se Be for text's *kiccakaro*.
 25. Be reads *saṃvibhajanam* for text's *Se saṃvibhāgam*.
 26. Reading *Uttara(pāyāsi)vimānavañṇanā niṭṭhitā* with Be for text's *Se Uttaravimānavañṇanā*; cp Vv p 110^{1.5}.
 27. Reading *Ii Paramatthadipaniyā Khuddakatṭhakatāya Vimānavatthusmiṃ dasavatthupaṭimaṇḍitassa chaṭṭhassa Pāyāsivaggassa atthavañṇanā niṭṭhitā* with Be for text's *niṭṭhitā ca chaṭṭhavaggavañṇanā*, Se *chaṭṭhavaggavañṇanā niṭṭhitā*.

VII

NICELY LAID DOWN
CHAPTER
[SUNIKKHITTA VAGGA]

VII.1 EXPOSITION OF THE CITTALATĀ VIMĀNA [Cittalatāvimānavañṇā]

“Just as radiates the Cittalatā Grove”. This is the Cittalatā Vimāna. How¹ did it originate?

The Lord was staying at Sāvattḥi, in Jeta’s Grove. At that time there was in Sāvattḥi a certain layfollower who was poor, having trifling possessions and who made his living doing work for others. With faith and devotion, taking care of his mother and father who were old, advanced in years, he waited upon them all by himself, not taking a wife, thereby sparing his mother and father the mental dukkha that women stationed in their master’s family indeed exercise authority and that those whose behaviour is pleasant to their mother- and father-in-law are very hard to come by; (in addition) he kept the precepts, observed the Uposatha and gave alms in accordance with his means. Later on he died and came into being in a twelve-yojana vimāna amongst the Thirty-three. The venerable Mahāmoggallāna, having gone in the manner mentioned above, questioned him about the deed done (by him) with these verses:

1. “Just as radiates² the Cittalatā Grove, the utmost, the best of parks of the Thirty, so likewise does this your vimāna stand in the sky lighting up.

2. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?”

[300] He too explained to him:

3. That devaputta, his heart delighted . . . of what deed this was the fruit:

4. “When I was human, amongst men, I was a poor, helpless workman suffering great hardship and I supported³ my mother and father who were old and dear to me were those possessing morality; with devoted heart I gave food and drink with due care – gifts that were abundant⁴.

5-6. Due to that is such complexion mine . . . and my complexion radiates in all directions”.

The rest is exactly the same as already given.

The Exposition of the Cittalatā Vimāna is concluded.

Notes to VII.1

1. Reading *tassa kā* with Se Be for text’s *tassa*.

2. Reading pabhāsati with Se Be Te Vv for text's pakāsati.
3. Be Vv read abhāriṃ for text's Se Te abharim.
4. Text Se take this as two verses, Be Vv as one.

VII.2 EXPOSITION OF THE NANDANA VIMĀNA [Nandanavimānavañṇā]

“Just as radiates the Nandana Grove”. This is the Nandana Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time there was in Sāvatti a certain layfollower . . . and so on – all is the same as the immediately preceding Vimāna. However this one took care of his mother and father having taken a wife – this alone is the difference. He asked²:

1. “Just as radiates the Nandana Grove³, the utmost, the best of parks of the Thirty, so likewise does this your vimāna stand in the sky lighting up.

2. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?”

He explained with these verses⁴:

3. That devaputta, his heart delighted . . . of what deed this was the fruit:

4. “When I was human, amongst men, I was a poor, helpless workman suffering great hardship and I supported⁵ my mother and father who were old and dear to me were those possessing morality; [301] with devoted heart I gave food and drink with due care – gifts that were abundant⁶.

5-6. Due to that is such complexion mine . . . and my complexion radiates in all directions”.

Herein⁷ even in the verses there is nothing new.

The Exposition of the Nandana Vimāna is concluded.

Notes to VII.2

1. Reading tassa kā with Se Be for text's kā.
2. pucchi – so text, Se; Be omits.

3. Reading Nandanam pabhāsati with Be for text's Nandanam Cittalatam pakāsati, Se Nandanam Cittalatam pabhāsati, Te Cittalatam pabhāsati, Vv Nandanam Cittalatam; cp SOM 135¹ to which it may be added that whilst it may be true that each devaloka has its Nandana Grove it is invariably – and especially so in this particular text – that in the Thirty-three that is referred to.
4. Reading gāthāhi vyākāsi with Se (Be gāthāhi byākāsi); text omits.
5. Be Vv read abhāriṃ for text's Se Te abharim.
6. Text Se take this as two verses, Be Vv as one.
7. Reading tattha with Se Be; text omits.

VII.3 EXPOSITION OF THE WITH POSTS OF GEMS VIMĀNA

[Mañithūṇavimānavañṇanā]

“This vimāna is high, with posts of gems”. This is the With Posts of Gems Vimāna. How¹ did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time a good many monks who were elders were residing in a forest haunt. On the path followed² by them to the village in search of alms a layfollower levelled that which was not level, cleared away thorns, removed bushes and thickets, built a causeway over what were water courses in times of watering³, planted shady trees at places devoid of trees⁴, excavated the clay at watering places making them broad and deep, effected fording-places, gave alms in accordance with his means and kept the precepts⁵. Later on he died and came into being in a twelve-yojana golden vimāna amongst the Thirty-three. The venerable elder Mahāmoggallāna approached him and questioned him with these⁶ verses:

1. “This vimāna is high, with posts of gems, on all sides twelve yojanas; there are seven hundred pinnacled houses that are lofty, beryl-pillared⁷, spread with gold⁸ and beautiful.

2. There you bide, drink and eat⁹ and heavenly viṇās sound forth in a fashion that is lovely¹⁰; heavenly flavours, the five strands of sense-desire, are here and women covered with gold dance.

3-4 Due to what is such complexion yours . . . and your complexion radiates in all directions?”

He too explained to him with these verses:

5. That devaputta, his heart delighted . . . of what deed this was the fruit:

6. [302] "When I was human, amongst men, I made a passage-way on a road where it was devoid of trees and I planted tree-resorts and dear to me were those possessing morality; with devoted heart I gave food and drink with due care – gifts that were abundant¹¹."

7-8. Due to that is such complexion mine . . . and my complexion radiates in all directions".

Herein:

6. *Where it was devoid of trees (vivane)*: in the outback¹². *And tree-resorts (ārāmarukkhāni*¹³): and trees that were resorts, meaning and I planted trees there making a resort.

The rest is all exactly the same as already given¹⁴.

The Exposition of the With Posts of Gems Vimāna is concluded.

Notes to VII.3

1. Reading *tassa kā* with Se Be for text's *tassa*.
2. Reading *gamanamagge* with Se Be for text's *āgamanamagge*.
3. *udakakāle*; perhaps at times of rain and thus the wet season but more likely a reference to the flooding of paddy fields.
4. *vivana-*, literally devoid of jungle or groves.
5. *siṃhaṃ*, here singular but no doubt the five are meant.
6. Reading *imāhi* with Se Be; text omits.
7. Reading *veḷuriyatthambhā* with Se Te Vv for text's Be *veḷuriyatthambhā*.
8. Reading *rucakatthatā* with Se Be Vv for text's Te *ruciratthatā*.
9. Be Te read *khādasi* for text's Se Vv *khādasi*.
10. Be reads *vaggaṃ*, Te Vv *vaggū*, for text's Se *vaggu*.
11. Text Se take this as two verses, Be Vv as one..
12. *araññe*, usually rendered as 'forest', means also the wilderness, desert, outlying land, that which is at a distance and so on, which was no doubt at this period in Indian history most often jungle or forest. Cp Vin iii 46 where *arañña* is defined as anything other than the village and its precincts, which is expounded upon at Vism 72f. See also V.6⁷ above where the Buddha was said to come from forest (*arañña*) to village and Vin iii 263 on the siting of forest (=distant) haunts.
13. Text misquotes as *ārāmarukkhāni*.
14. Reading *sabbaṃ vuttanayaṃ* with Se Be for text's *sabbavuttanayaṃ*.

VII.4 EXPOSITION OF THE GOLDEN VIMĀNA [Suvannaṇavimānavannaṇā]

“Upon a mountain, made of gold”. This is the Golden Vimāna. How did it originate?

The Lord was staying at Andhakavinda. At that time a certain layfollower who had faith and devotion and who was endowed with (great) means had built on a certain bare mountain¹ not far from his village a fragrant hut that was a residence befitting the Lord, endowed with all features and, having the Lord reside there, waited upon him with due care; and having himself been one restrained by a morality that was perfectly pure, being one established in those precepts that are permanently binding², he died and came into being in the realm of the Thirty-three. There arose for him, on top of a mountain of shining gold, a vimāna that was indicative of the majesty of his deeds, possessing a delightful pleasure-park³, with its walls, pillars⁴ and stairways well-proportioned, brightened up with divers and abundant ornaments, surrounded by a decorated railing and blazing forth in a network of rays from various jewels. The venerable Mahāmoggallāna saw him as he was conducting a deva-tour⁵ and questioned him with these⁶ verses:

1. “Upon a mountain, made of gold, this vimāna⁷ is all over radiant⁸; it is covered with nets of gold⁹, trimmed with fringes of tinkling bells¹⁰.
2. [303] Its pillars, eight-faceted, well made, all are made of beryl, being fashioned on each facet with the seven jewels¹¹:
3. Of beryl and gold and of crystal and silver¹²; with cat’s-eyes and pearls and ruby-gems¹³,
4. Ornamented, its floor being pleasing to the mind – no dust flies up¹⁴ there; fashioned are throngs of yellow curved beams that support its pinnacle,
5. And fashioned, in the four directions, are four stairways; with its chambers of various jewels it flashes forth just like the sun.
6. Four railings are there divided into equal portions; dazzling¹⁵, they shine forth throughout the four directions.
7. A greatly radiant¹⁶ devaputta in this most excellent vimāna, you outshine (all others) with your complexion, like the climbing red-rayed one¹⁷.
8. Is this fruit of yours from giving or from virtue etc. or from

performing the añjali salute? On being questioned, proclaim this to me”.

He too explained to him with these¹⁸ verses:

9. That devaputta, his heart delighted . . . of what deed this was the fruit:

10. “For the Teacher¹⁹, for the Buddha, for the one related to the sun, I, devoted, in Andhakavinda, built a vihāra with my own hands;

11. There, (having worshipped with) scents, garlands, requisites and ointments, a vihāra I, with a heart serene, gave to the Teacher²⁰.

12. Due to this is this acquired for me; I maintain control in Nandana²¹ and in that delightful Nandana Grove, furnished with throngs of various birds, I delight, with dance and song extolled by nymphs”.

Herein:

1. *Is all over radiant (sabbato-pabham)*: is radiating with all its parts, is releasing radiance. *Trimmed with fringes of tinkling bells : kin̄iñijālakappitaṃ = kappitakin̄iñikajālaṃ*²² (alternative grammatical form).

2. *All are made of beryl (sabbe veḷuriyāmayā)*: all its pillars are made of the beryl-gem. In this connection, moreover, *on each facet (ekamekāya aṃsiyā)*: on each²³ facet-division on the eight-faceted pillars. *Being fashioned with the seven jewels (ratanā satta nimmitā)*: [304] being fashioned with works of the seven jewels²⁴, meaning each facet being made of the seven jewels; he indicates the various jewels by means of ‘of beryl and gold’ and so on. Herein:

3. *Of beryl and gold (veḷuriyasuvannaṃsa)*: fashioned with beryl and with gold, or alternatively ornamented²⁵ (therewith) – this is how it should be construed; for this is the genitive case in the sense of the instrumental. *And of crystal and silver (phalikā rūpiyassa ca)*: here too the same method (is to be employed). *With cat’s-eyes and pearls (masāragallamuttāhi)*: with cat’s-eye gems²⁶. *And ruby-gems (lohitaṅkamaṇihi ca)*²⁷: red gems.

4. *No dust flies up there (na tath’ uddhamsati rajo)*: on account of its having a floor made of gems no dust rises in that vimāna. *Throngs of curved beams (gopānasigaṇā)*: collections of curved beams. *Yellow (pītā)*: yellow-coloured, meaning both made of gold and made of gems such as topaz and so on. *That support its pinnacle (kūṭaṃ dhārenti)*: that support its roof-ridge which is made of the seven jewels²⁸.

5. *With its chambers of various jewels (nānāratanaḡabbhehi)*: with its inner rooms made of various jewels.

6. *Railings : vediyā=vedikā* (alternative grammatical form)²⁹. *Four (catasso)*: four in the four directions. For this reason he said 'throughout the four directions'.

7. *Greatly radiant (mahappabho)*: of great brightness. *Climbing (udayanto)*: rising. *The red-rayed one (bhānumā)*: the sun.

10. *With my own hands (sehi pāṇihi)*: pursuing meritorious deeds that were essentially physical³⁰, performing this and that task with my own hands, I built a vihāra for the Teacher³¹ – this is how it should be construed. Or alternatively with my own hands (*sehi pāṇihi*) there, in Andhakavinda, by way of worship (with) scents and garlands and requisites and ornaments. In what manner? A vihāra I, with a heart serene, gave, paid worship and³² handed over, to the Teacher – in this case³³ it is to be understood as requiring to be construed thus.

12. *Due to this (tena)*: due to the aforementioned meritorious deed that is its cause. *For me (mayhaṃ)*: by me. *This (idaṃ)*: this, the fruit of that meritorious deed; or alternatively this heavenly sovereignty³⁴. For this reason he said 'I maintain control'. *In Nandana (nandane)*: in this devaloka that is the place of arising of pleasure³⁵, of heavenly success; [305] and there too, in particular, in that delightful Nandana Grove, in this Nandana Grove thus delightful, do I delight – this is how it should be construed.

The rest is exactly the same as already given.

When the devatā had made clear his meritorious deed the elder taught Dhamma to that devaputta together with his retinue, returned (to the world of men) and made that matter known to the Lord. The Lord took it as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to those people³⁶.

The Exposition of the Golden Vimāna is concluded.

Notes to VII.4

1. Be reads muṇḍakapabbate for text's Se muṇḍikapabbate; cp J i 303.
2. Reading niccasīle with Se Be for text's niyamasīle.
3. Reading ārāmaramaṇiyakaṃ with Be for text's Se ārāmaramaṇiyam.
4. Reading -bhittitthambha- with Se Be for text's -bhittitthambha-.
5. Reading devacārikaṃ caranto disvā with Se Be; text omits.

6. Reading imāhi with Se Be; text omits.
7. vimānaṃ; Vv omits.
8. Be reads sabbatopabhaṃ (as does Se in cty below) for text's Se Te Vv sabbato pabhaṃ; sabbato, being inflected, should stand alone, whereas -pabhaṃ seems to be an adjectival suffix, and I therefore transliterate as sabbato-pabhaṃ in cty below.
9. Reading hemajālakapacchannaṃ with Se Vv for text's Be Te hemajālapaṭṭicchannaṃ.
10. Reading kiṅkiṇijālakappitaṃ with Se Be Vv for text's kiṅkiṇikajālakappitaṃ, Te kiṅkaṇikajālakappitaṃ.
11. Reading ratanā satta nimmitā with Be Te Vv for text's Se ratanāsattanimitā.
12. Reading phalikā rūpiyassa with Se Be for text's phalikārūpiyassa, Te phalikārūpiyassa; Vv phalikārūpiyassa.
13. Be Te read lohitaṅga- for text's Se Vv lohitaṅka-.
14. Reading uddhaṃsatī with Se Be Vv for text's uddhaṃsati, Te uddhaṃsate.
15. Reading daddallamānā with Se Be Te Vv for text's daddalhamānā.
16. Reading mahappabho with Se Be Te Vv for text's mahapphabho.
17. Be Te read bhānumā for text's Se Vv bhānumā.
18. Reading so pi 'ssa imāhi with Se Be for text's so pi tassa.
19. Reading satthu with Se Be Vv for text's Te satthuno.
20. Reading satthuno 'dāsiṃ with Se Te Vv for text's satthuno 'dāsi, Be satthu adāsiṃ.
21. Be reads to here as verse 11.
22. So Se Be for text's kappitakiṅkiṇijālaṃ.
23. Reading ekamekasmim with Be for text's Se ekasmim.
24. Reading sattaratanakammanimitā with Se Be for text's kammanimitāni sattaratanāni.
25. Reading citrā with Se Be for text's vicitrā; 'of beryl and gold' is thus to be construed with either 'being fashioned' of verse 2 or alternatively 'ornamented' of verse 4.
26. kabaramaṇiḥi – cp VvA 167; Se adds ca here.
27. So Se Be and verse for text's lohitaṅkamaṇiḥi; text mispunctuates here, failing to begin a new sentence.
28. Reading sattaratanamayam kannaṃ with Se Be for text's sattaratanamayakannaṃ.
29. Cp SOM 136³; it is not altogether clear whether these are two independent terms or merely alternative forms of the same term.
30. Reading kāyasāraṃ with Se Be for text's kāyaharaṃ; it means they were meritorious deeds performed through the body (kāya-) rather than through speech or mind.
31. Reading satthu with Se Be for text's satthuno.
32. Reading ca with Se Be; text omits.
33. 'With my own hands' is thus to be construed with either the words preceding (built a vihāra) or alternatively with the words that follow (in the next verse); 'in this case' refers to the second of these two alternatives.

34. Reading ādhīpateyyaṃ with Se Be for text's adhipateyyaṃ; this alternative has been adopted in the verse. Cp VvA 96.
35. nandiyā; the Nandana Grove is, literally, the Pleasure Grove. Cp PvA 190 on Pv III.3⁶.
36. Reading evaṃ devatāya attano puññakamme āvikate therō saparivārassa tassa devaputtassa dhammaṃ desetvā [manussalokaṃ] āgantvā Bhagavato taṃ atthaṃ nivedesi. Bhagavā taṃ aṭṭhuppat-
tiṃ katvā sampattaparisāya dhammaṃ desesi. Sā desanā mahājanassa sātthikā ahoṣi ti with Se Be (except that Se reads āvikate and omits manussalokaṃ whilst Be omits manussalokaṃ āgantvā); text omits entirely.

VII.5 EXPOSITION OF THE MANGO VIMĀNA [Ambavimānavaṇṇanā]

"This vimāna is high, with posts of gems". This is the Mango Vimāna. How¹ did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time there was in Rājagaha a certain man having a miserable existence and who, as one hired² to others for food and remuneration, guarded a mango grove. One day, during the hottest part of the day, he saw the venerable Sāriputta, his body covered in sweat³, going along a path not far from that mango orchard on an area of ground heaped up⁴ with hot sand heated in the heat of the sun that was overspread with a network of quivering⁵ rays; filled with reverence and veneration, he approached him and spoke thus, "Great is this feverish summer-heat, sir. You have the appearance⁶ of one extremely fatigued. Please, sir, may the worthy one, out of pity, enter this mango orchard, rest a moment and dispel his travel fatigue before going on". The elder, especially desirous of encouraging his devotion of heart, entered that orchard and seated himself at the foot of a certain mango tree. Again that man spoke saying, "If, sir, you should desire to bathe I will draw some water from this⁷ well, bathe you and give you drinking water". And the elder consented with his silence. He drew some water from the well, strained it and bathed⁸ the elder; and⁹ when he had bathed him he washed

his hands and feet and presented drinking water to the one seated. The elder drank the water and, his distress subsided, uttered his appreciation to the man with respect to the gift of water and the bathing [306] and then departed¹⁰. The man experienced lofty joy and happiness thinking, "Truly did I cause the feverish summer-heat of that elder, who was overpowered by the summer's heat, to abate¹¹; truly much merit has been pursued by me¹²". Later on he died and arose amongst the Thirty-three. The venerable Mahāmoggallāna approached him and asked of the deed he had done with these verses:

1. "This vimāna is high, with posts of gems, on all sides twelve yojanas; there are seven hundred pinnacled houses that are lofty, beryl-pillared¹³, spread with gold¹⁴ and beautiful.
2. There you bide, drink and eat¹⁵ and heavenly vīṛās sound forth in a fashion that is lovely¹⁶; heavenly flavours, the five strands of sense-desire, are here, and women covered with gold dance.
- 3-4. Due to what is such complexion yours . . . and your complexion radiates in all directions?"

He too explained to him with these verses:

5. That devaputta, his heart delighted . . . of what deed this was the fruit:
6. "When the sun was glowing¹⁷ in the last of the hot months¹⁸ a man who was the hireling¹⁹ of others would sprinkle²⁰ a mango orchard.
7. Then the well known monk Sāriputta went that way appearing tired in body (but) quite untired in mind,
8. And when I, sprinkler of the mangoes, saw him coming I said to that venerable one, 'Would that I might bathe you, sir, since this might bring me happiness'.
9. Out of pity for me he set aside bowl and robe; single-robed he seated himself in the shade at the foot of a tree,
10. And that man, his heart devoted, with clear water bathed²¹ him, single-robed, in the shade at the foot of the tree.
11. [307]. 'The mango(-tree) was sprinkled and the recluse bathed and considerable merit pursued by me' – so thinking he pervades all his body with joy.
12. This alone is the extent of the deed I did in that birth; (then) I abandoned the human person and am arisen²² in the Nandana.

13. And in that delightful Nandana Grove, furnished with throngs of various birds, I delight, with dance and song extolled by nymphs”.

Herein:

6. *In the last of the hot months (gimhānaṃ pacchime māse):* in the month of Āsāḷhi²³. *When . . . was glowing (patapante):* when . . . was extremely illumining²⁴, meaning when . . . was emitting heat all about. *The sun : divaṅkare=divākare* (alternative grammatical form); or alternatively this (latter) is alone the reading. *Would sprinkle : asiñcati=siñcati²⁰*, the (prefixed) syllable *a* being a mere particle; (a man) would sprinkle²⁰, meaning I would perform²⁰ a continual sprinkling of water at the foot of the mango trees. And *asiñcatha* is a reading, meaning *siñcitha²⁵* ((a man) sprinkled). And (some) read *asiñc' ahaṃ*, meaning I sprinkled (*asiñcim ahaṃ*, resolution of compound) the mango orchard at that time as a man who was the hireling²⁶ of others.

7. *That way (tena):* went (*agamā=agañchi²⁷*, alternative grammatical form) that way in which direction lay that orchard of mangoes. *Quite untired in mind (akilanto 'va cetasā):* went that way, along that path, appearing tired in body although being untired in mind through his having abandoned mental dukkha by means of the path itself²⁸ – this is how it should be construed.

8-9. As sprinkler of the mangoes at that time I said – this is how it should be construed. Desiring to bathe single-robed²⁹ – this is the meaning.

11. *So (iti):* thus; that man pervades all his body³⁰, makes it entirely³¹ pervaded, with joy that proceeds in this manner: ‘The mango(-tree) was sprinkled and the recluse bathed and considerable merit pursued by me; by one single means even³² a threefold aim has been accomplished’ – this is how it should be construed; and this is the present tense in the sense of the past, meaning pervaded.

12. *This alone is the extent of that deed (tad eva ettakaṃ kammaṃ):* this is the extent of the deed I did – [308] the mere gift of drinking water in that manner³³ – in that (*tāya=tassaṃ*, alternative grammatical form) birth; I recollect no other – this is the meaning.

The rest is exactly the same as already given.

The Exposition of the Mango Vimāna is concluded.

Notes to VII.5

1. Reading *tassa kā* with Se Be for text's *tassa*.
2. *-bhaṭo*; Se Be read *-bhato*, was supported by (the food and remuneration of others), here.
3. Reading *sedāgatena* with Se Be for text's *sedagatena*.
4. Reading *-nicite* with Se for text's Be *-nippīlite*.
5. Reading *-vitthate* with Be for text's Se *-vitate*.
6. Se Be read *dissatī* for text's *dissatha*.
7. Reading *ito* with Se Be; text omits.
8. No doubt by tipping the water over his head which is still the common well-side manner of bathing in the East.
9. Reading *ca* with Be; text Se omit.
10. Reading *pakkāmi* with Se Be for text's *pakkami*.
11. Reading *paṭippassambhesiṃ* with Se Be for text's *paṭipassambhesi*.
12. Reading *mayā puññaṃ* with Se Be for text's *mahāpuññaṃ*.
13. Reading *veḷuriyatthambhā* with Se Te Vv for text's Be *veḷuriyatthambhā*.
14. Reading *rucakatthatā* with Se Be Vv for text's Te *ruciratthatā*.
15. Be Te read *khādasi* for text's Se Vv *khādasi*.
16. Be reads *vagguṃ*, Te Vv *vaggū*, for text's Se *vaggu*.
17. Reading *patapante* with Se Be Vv (Te *patāpante*) for text's *patāpente*; *patapati* is not listed by Childers or PED.
18. *māse*; Vv reads *mase* here, presumably in error.
19. *bhaṭako*; Se Be Te Vv read *bhaṭako* – cp n 2.
20. 3rd person singular historic present; cp *cty*.
21. Reading *nhāpayī* with Se Be Vv for text's *nhāpayi*; Te reads *nhāpayiṃ* since it reads *theraṃ* for *naro*, this reading being followed at SOM 138.
22. Reading *upapanno 'mhi* with Se Be Te Vv for text's *upapann' amhi*.
23. June-July; the summer is officially over on the day before the full moon of *Āsālhi* when the rainy season, *pāvusa*, sets in (NAJ).
24. Reading *dippante* with Se Be for text's *dipente*.
25. So Se Be for text's *siṅcattha*.
26. *bhaṭako*; Se Be read *bhaṭako* here – cp notes 2, 19 above.
27. So Se Be for text's *agacchi*.
28. That is, the Ariyan path.
29. As pointed out at SOM 138¹ it was his two outer robes that he had set aside, retaining his third for the bath. Cp how at VvA 54 and elsewhere the Buddha is said to have dressed 'taking bowl and robe' when going in search of alms, the third robe not always being worn.
30. Reading *sabbaṃ kāyaṃ* with Se Be for text's *sabbakāyaṃ*.
31. *nirantaraṃ*, without interval, that is with no part whatsoever unaffected.
32. Reading *pi* with Se Be; text omits.
33. Reading *evaṃ* with Se Be for text's *eva*; this suggests that *eva* of the verse (rendered 'alone') should be so understood.

VII.6 EXPOSITION OF THE COWHERD'S VIMĀNA [Gopālavimānavañṇanā]

"When he saw the deva . . . the monk enquired". This is the Cowherd's Vimāna. How¹ did it originate?

The Lord was staying at Rājagaha, in the Bamboo Grove. At that time a certain cowherd who was a resident of Rājagaha left the city taking some kummāsa-cake for his breakfast² secured in a basket³ with a rag and reached the pasture-ground that was the place where his cows roamed (grazing)⁴. The venerable Mahāmoggallāna, realizing who he was and⁵ that he was to die right then, yet that he would give him that kummāsa-cake⁶ and thereafter arise amongst the Thirty-three, went near him. He, having considered what time⁷ it was, desired to give the kummāsa-cake to the elder. And⁸ at that (same) time the cows were entering a field of beans. Then that cowherd⁹ thought, "Now should I give the kummāsa-cake to the elder or should I retrieve the cows from that field of beans?" Then it came to him that "Let the owners of those beans do to me what they will; I will give the kummāsa-cake to this worthy one first since there might be some obstacle to a gift of kummāsa-cake from me after the elder has gone". He presented it to the elder. Out of pity the elder accepted it. Then as he was running rapidly¹⁰, without regard for the danger, to turn back the cows, a snake he had trodden on bit him. The elder, moreover, pitying him, began to eat the kummāsa-cake. Then the cowherd, having turned back the cows, returned, saw the elder eating the kummāsa-cake and, his heart devoted, seated himself experiencing lofty joy and happiness. The venom straightaway spread throughout his entire body and within a moment, as the effect¹¹ reached his head, he died. And¹² when dead¹³ he came into being in a twelve-yojana golden vimāna amongst the Thirty-three. When the venerable Mahāmoggallāna saw him he questioned him with these verses:
1. "When he saw the deva in a high, long-lasting¹⁴ vimāna [309] with decorations for the hands bedecked, and renowned¹⁵, in a heavenly vimāna, just like the moon even¹⁶, the monk enquired:
2¹⁷. 'Adorned, wearing garlands¹⁸, beautifully clothed, wearing beautiful earrings, trimmed as to hair and beard, with decorations for the hands bedecked, and renowned, in this heavenly vimāna you are just like¹⁹ the moon.

3. And heavenly viṇās sound forth in a fashion that is lovely²⁰, whilst eight times eight trained heavenly maidens of graceful mien, roamers of the Thirty²¹, lofty, dance, sing and make you jubilant.

4. You have attained the iddhi of a deva, O one of great majesty . . . and your complexion radiates in all directions?’ ”

He too explained to him:

5. That devaputta, his heart delighted . . . of what deed this was the fruit:

6. “When I was human, amongst men, I was guarding the cows of others after assembling them whereupon a recluse came into my presence and the cows went amongst the beans to eat.

7. ‘Dual today is the duty and both must be done’ – just so did I, sir, at that time reason whereupon through intuition I gained a realisation and cast the tatter saying, ‘I give this, sir’.

8. In haste that (I) reached the beanfield before this could damage whomsoever’s wealth this was; and as I was hastening thence a black snake²², greatly venomous, bit my foot.

9. That I was afflicted, oppressed with dukkha and that monk himself untied that tatter²³ and out of pity for me²⁴ consumed the kummāsa-cake; I am fallen from there, my time done²⁵, I am a devatā.

10. [310] And I, myself, experience the happy deed – that same skilled deed that was done by me. In acknowledgement of what was done I greet you, for by you, sir, I was exceedingly pitied.

11. In this world with its devas²⁶ and with its Māra there is no other sage possessing pity as you. In acknowledgement of what was done I greet you, for by you, sir, I was exceedingly pitied.

12. In this²⁷ world or, moreover, in the next there is no other sage²⁸ possessing pity as you. In acknowledgement of what was done I greet you, for by you, sir, I was exceedingly pitied”.

Then the venerable Mahāmogallāna informed the Lord of this²⁹ in the same manner that it had been talked of by him and the devatā. The Teacher reiterated the matter taking the matter as a matter arising, uttering, “When he saw the deva . . . the monk enquired” and so on to teach Dhamma to the company assembled there.

Herein:

1. *The deva (devam)*: the cowherd devaputta³⁰. *The monk (bhikkhu)*: the Teacher is speaking with reference to the

venerable Mahāmoggallāna; for he was a monk (*bhikkhu*) through being one in whom the defilements had been broken up (*bhinnakilesatāya*) in all respects. 'Long-lasting' was said on account of the vimāna's being stable³¹ for much time or alternatively simply on account of its lasting for an aeon. Some also read *ciraṭṭhitikumaṃ* (long-lasting), in which case this³² is to be connected with 'the deva', for he too has gained the appellation 'long-lasting' on account of his stability there for three koṭṭis of years plus sixty hundred thousand more besides. *Just like the moon even (yathā pi candimā)*: just like the moon devaputta flashes forth in his own heavenly vimāna³³ that blazes forth in a network of effulgence that is pleasant, cool and captivating, even so is he flashing forth – these are the rest of the words.

2. *Adorned (alaṅkato)* and so on is an indication of the manner in which that devaputta was questioned by the elder. This has the same sense as that already given above³⁴.

6. *After assembling them (saṃgama)*: after having had them assemble. Or alternatively *after assembling them (saṃgama)*: after having them collect together³⁵. For here it³⁶ also³⁷ has the causative sense of having been conducted into confinement, meaning the many having become as one (body). *Came* : *āgā=āgañchi*³⁸ (alternative grammatical form). *Amongst the beans (māse)*: into the crops of beans.

7. [311] *Dual today (dvay' ajja)*: dual today (*dvayaṃ ajja*, resolution of compound), now, is the duty to be done. *And both must be done (ubhayaṃ ca kāriyaṃ)*: this expression is synonymous with the meaning just given. *A realisation (saññā)*: a realisation of Dhamma³⁹; for this reason he said 'through intuition'⁴⁰. *I gained* : *paṭiladdha=paṭilabhivā* (alternative grammatical form). *And cast (khipim)*: and cast into his hand by way of making him accept it⁴¹. *The tatter* : *anantakaṃ=nantakaṃ* (alternative grammatical form), the rag in which the kummāsaka had been placed, wrapped⁴² and put away⁴³; and here the (prefixed) syllable *a* is a mere particle.

8. *That (so)*: that I. *In haste (urito)*: scrambling in haste. *Reached (avāsurim)*: went to, or alternatively, entered⁴⁴. *Before this could damage whomsoever's wealth this was (purā ayaṃ bhañjati yass' idaṃ dhanam)*: this wealth, this crop of beans, of whomsoever was the field's owner – this throng of cows could damage that⁴⁵; before the damaging of this, meaning quite prior

to the crushing of this⁴⁶. *Thence (tato)*: there. *As I was hastening (turitassa me sato)*: as I was scrambling; as I was going without noticing, due to going hastily, a black serpent on the path⁴⁷ – this is the meaning.

9. *Was afflicted, oppressed with dukkha (aṭṭo 'mhi dukkheṇa pīlito)*: was, due to that snake-bite, afflicted (aṭṭo=aṭṭito, alternative grammatical form), overrun, jeopardised with the dukkha of dying. *Consumed (ahāsi)*: swallowed, meaning ate. *I am fallen from there, my time done, I am a devatā (tato cuto kālakato 'mhi devatā)*: I am fallen from there, from that existence as a human, my time done on account of my having reached the time of my dying⁴⁸, or alternatively on account of my having done the spending of the concomitants of my life-span⁴⁹ there, of my time so-called; and immediately subsequent thereto I am a devatā⁵⁰, meaning I am a devatā on account of having reached existence as a deva.

11. *As you (tayā)*: there is no other sage, no other rishi furnished with the good quality of sagacity, the same as you; or alternatively *as you (tayā)*: this is the instrumental case in the (sense of the) ablative.

The rest is exactly the same as already given.

The Exposition of the Cowherd's Vimāna is concluded.

Notes to VII.6

1. Reading tassa kā with Se Be for text's tassa.
2. Text adds velāya here; Se Be omit.
3. Reading puṭabaddhaṃ kummāsaṃ with Se Be for text's puṭabaddhakummāsaṃ.
4. gāvaṇaṃ caraṇaṭṭhānabhūtaṃ gocarabhūmiṃ; the unnecessary repetitiveness suggests an etymology is being offered.
5. Reading ca with Se Be; text omits.
6. Reading kummāsaṃ with Se Be for text's cātukummāsaṃ.
7. Reading velaṃ with Se Be for text's kālaṃ.
8. Reading ca with Se Be; text omits.
9. Se Be read gopālo for text's gopālako.
10. Reading upadhāvantaṃ with Se Be for text's upadhāvanto.
11. Reading vege with Se Be for text's vegena; vega is literally 'impulse' or 'velocity' and might perhaps mean 'jolt' here. Cp PvA. 62 for similar.
12. Reading ca with Se Be; text omits.
13. Reading kālakato with Se Be for text's kālaṅkato.
14. Se Vv read ciraṭṭhitike for text's Be Te ciraṭṭhitike.

15. Reading āmuttahatthābharaṇaṃ yasassiṃ with Se Be for text's Te Vv āmuttahatthābharaṇo yasassī.
16. Vv reads yathāsi for text's Se Be yathā pi, Te yathā pi.
17. Te omits this verse.
18. Reading malyadharo with Be Vv for text's māladhārī, Se mālabhārī; cp VI.8¹, 9¹.
19. Reading yathāsi with Vv for text's Se Be yathā pi; cp VI.8¹, 9¹.
20. Be reads vaggū, Te Vv vaggū, for text's Se vaggi.
21. Reading tīdasacarā with Se Be Te Vv for text's tīdasavarā.
22. urago, literally one that moves about on its breast – cp PvA 63.
23. Se Be Vv read muñcivānantakam for text's Te muñcivānantakam; cp cty below.
24. Reading mamānukampayā with Se Be Vv for text's mamānukampiyā, Te mamānukampāya.
25. Reading kālakato with Se Be Vv for text's kālaṅkato, Te kalamakato.
26. Reading sadevake loka with Se Be Te Vv for text's sadevaloka.
27. Reading imasmīṃ with Se Be Te Vv for text's na yimasmīṃ.
28. Se Be read munī for text's Te Vv muni here, but not in the preceding verse (although my copy of Se is somewhat unclear on this latter point).
29. Reading taṃ with Se Be; text omits.
30. gopāladevaputtam; this might be intended as a proper name here, viz. the devaputta Gopāla.
31. -avaṭṭhāyitā – not listed by Childers, PED or CPD.
32. Reading tañhi with Se Be for text's taṃ; in this case it is the deva rather than his vimāna who is said to be long-lasting.
33. Se Be read vimānamhi for text's vimānasmīṃ.
34. Text adds pi here; Se Be omit.
35. Se omits this alternative entirely.
36. so; Se Be omit.
37. Reading pi with Se Be; text omits.
38. So Se Be for text's āgacchi.
39. Cp VvA 217.
40. yoniso, a difficult word in such contexts; it means literally 'by way of the womb or source', that is, by way of the origin (of things) although it can also mean 'methodically', this being the sense seemingly adopted at SOM 139.
41. Reading paṭiggāhāpana- with Se Be for text's paṭiggāhāpana-; not listed by Childers or PED.
42. Reading bandhitvā with Se Be for text's khaṇḍetvā.
43. Reading ṭhapitaṃ pilotikam with Se Be for text's ṭhapitapilotikam.
44. Cp VvA 45².
45. Reading taṃ with Se Be; text omits.
46. I follow the punctuation of Be here.
47. Reading magge with Se Be; text omits.
48. Reading maraṇakālappattiyā with Se Be for text's maraṇakālapattiyā.

49. Reading āyusañkhārassa khepanasañkhātassa with Se Be for text's āyusañkhārahapanasañkhātassa.
 50. Reading tadanantaram eva ca amhi devatā with Se Be for text's 'mhi devatā ti.

VII.7 EXPOSITION OF KANTHAKA'S VIMĀNA [Kanthakavimānavañṇanā]

“Just as at full-moon the moon¹. This is Kanthaka's¹ Vimāna. How² did it originate?

[312] The Lord was staying at Sāvatti, in Jeta's Grove. Now³ at that time the venerable Mahāmoggallāna, who was conducting a deva-tour in the same manner⁴ stated above, went to the realm of the Thirty-three. At that instant the devaputta Kanthaka came out of his own realm⁵, mounted his heavenly vehicle and, as he was going to the park with a great retinue and with the great iddhi of a deva, saw the venerable Mahāmoggallāna; filled with reverence and veneration he hastily dismounted from the vehicle, approached the elder, saluted him with the fivefold prostration and then stood holding up an añjali salute at his head. Then the elder, by way of mentioning the excellence he had attained, asked him about the deed he had done:

1. “Just as at full-moon the moon, the one with the hare, the sovereign of stars⁶, strolls about all around surrounded by the constellations,
2. So likewise does this fairy castle, heavenly even amidst the deva-fortress, outshine (all others) with its beauty⁷, like the climbing one with the rays.
3. Of beryl⁸ and gold and of crystal and silver⁹; with cat's-eyes and pearls and ruby-gems¹⁰,
4. Ornamented, its floor being pleasing to the mind, its paving of beryl⁸, with beautiful, delightful pinnacled houses, this palace of yours is well planned.
5. And your delightful lotus ponds, pursued by puthulomas, are clear-watered¹¹, serene and strewn with golden sand;
6. Covered with various lotuses, overspread¹² with white

lotuses, entrancing, lovely, they waft a fragrance when fanned by the breeze.

7. On both its sides are these well planned thicketed groves, furnished with both flowering trees and fruit-trees.

8. Nymphs serve (you), seated like the King of Devas on a soft, golden-legged couch strewn with long-haired woollen fleeces¹³;

9. Covered with all their decorations, decorated with various garlands, they delight¹⁴ you who are of great iddhi – you enjoy yourself like Vasavattin.

10. You are delighted¹⁵ by the kettle-drums, conches and tabours, by the vīṇās and hand-drums, being endowed with delight at the dance, song and beautiful music.

11. Divers heavenly sights intended for you, being pleasing to the mind, (are known) and, moreover, these heavenly sounds, tastes, scents and sensations of touch.

12. [313] A greatly radiant devaputta¹⁶ in this most excellent vimāna, you outshine (all others) with your complexion, like the climbing red-rayed one¹⁷.

13. Is this fruit of yours from giving or from virtue etc. or from performing the añjali salute? On being questioned, proclaim this to me”.

He too talked about the deed he had done:

14. That devaputta, his heart delighted . . . of what deed this was the fruit:

15. “I, in Kapilavatthu, utmost fortress of the Sakyans, was Kanthaka, born jointly with Suddhodana’s son.

16. When he, at midnight¹⁸, performed his Renunciation for enlightenment, he with the hands¹⁹ that are soft and that are webbed²⁰, copper-nailed,

17. Smacked my thigh²¹ and said²² to me, ‘Carry me, my friend; when I have reached the utmost enlightenment I will have the world cross over’.

18. As I heard that lilt abundant laughter²³ was mine; my mind uplifted, with a beautiful heart, I at that time prayed for it²⁴;

19. And when I knew the Sakyan’s son, of great fame, was mounted²⁵ on me, I, my mind uplifted, gladdened, carried the utmost of men.

20. Having gone to the territory of others, he departed paying no regard²⁶ as the sun²⁷ rose, leaving behind me and Channa.

21. With my tongue I licked completely his copper-nailed feet

and, weeping, watched the Great Hero leaving.

22. Through no longer seeing that illustrious Sakyan son I²⁸ fell subject to a grave illness; death came to me forthwith.

23. Due to the majesty of that alone I dwell in this vimāna that is furnished with all the strands of sense-desire, like the deva in the deva-fortress²⁹;

24. And since laughter was mine when I heard word of the enlightenment, due to that same root of that which is skilled I will touch the āsavas' destruction.

25. [314] If you should go, sir, into the presence of the Teacher, of the Buddha, you should speak to him on my behalf too, (conveying) my salutation too with my head (at his feet).

26. I too will go to see this peerless Conqueror – sight of the Saviours of the World, of those such as one should be, is difficult to obtain”.

For in his immediately preceding existence this one had been Kanthaka, the king of horses, who had been born together with³⁰ our Bodhisatta. Mounted at the time of the (Great) Renunciation he, during the remainder of that same night, caused the Great Man to traverse three kingdoms³¹ and subsequently reached the bank of the river Anomā³². Then being despatched, together with Channa³³, in the direction of Kapilavatthu³⁴ by the Great Being as he went forth at sunrise taking the bowl and robe he had been presented by the Great Brahmā Ghaṭikāra³⁵ he³⁶, with a heart heavy with affection, licked the feet of the Great Man with his tongue and then (stood) looking on, so long as he was within his range of vision, with eyes gentle through devotion opened³⁷. But when the Saviour of the World had passed beyond his field of vision³⁸ he became devoted in heart thinking, “The Great Man that I carried was indeed of such a sort as to be the world's chief leader³⁹; truly this body of mine has been fruitful”; moreover, being unable to endure the dukkha of separation on account of a long-time associated love, being urged on, as is the rule, by way of heavenly excellence that is to be brought into being⁴⁰, he died and came into being in the realm of the Thirty- three. It was with reference to this that “Just as at full-moon the moon . . . I in Kapilavatthu . . .” and so on was said. Herein:

1. *At full-moon (punṇamāse)*: on the night of the full moon, on the fifteenth night in the bright fortnight. *The sovereign of stars : tārakādhipati=tārakānaṃ adhipati* (resolution of compound). *The*

- one with the hare (sasi)*: the one possessing the sign of the hare⁴¹. Some read *tārakādhipa dissāti* (the sovereign of stars is seen); for them *tārakādhipa* (the sovereign of stars is seen); for them *tārakādhipa* (the sovereign of stars) is a designation lacking a case-suffix: is seen to be the sovereign of stars and strolls about – this is how the construing is to be effected.
2. *Heavenly even amidst the deva-fortress* : *dibbaṃ devapuramhi ca=devapurasmim pi dibbaṃ* (alternative grammatical form); he points out that just as, compared to the place of men, the deva-fortress is superior, so too, compared to the deva-fortress even, this your⁴² vimāna is superior. For this reason he said 'outshines with its beauty, like the climbing one with rays', meaning as does the rising sun.
3. *Of beryl and gold (veḷuriyasuvaṇṇassa)* is to be construed with the rest of the words thus: this fairy castle is fashioned with beryl and with gold. [315] *Of crystal (phalikā)*: with the crystal-gem.
5. *Lotus ponds* : *pokkharāṇī=pokkharāṇiyo* (alternative grammatical form).
7. *Its (tassā)*: that lotus pond's. *Thicketed groves (vanagumbā)*: he is speaking with reference to the beautiful flowering bushes in the park.
8. *Like the King of Devas (devarājaṃ va)*: like Sakka. *Serve (upaṭṭhanti)*: perform services.
9. *Covered with all their decorations (sabbābharāṇasañchannā)*: covered over with all that are ornaments for women⁴³, meaning with their bodies decorated all over. *Like Vasavattin (Vasavattiva)*: like the deva-king Vasavattin⁴⁴.
10. *By the kettle-drums, conches and tabours (bherisaṅkh-amudīṅgāhi)* is given with a distortion of gender; by the kettle-drums, by the conches and by the tabours⁴⁵ – this is how it should be construed. *Being endowed with delight (ratisampanno)*: being provided with heavenly delight. *At the dance, song and beautiful music (naccagīte suvādīte)*: at the dance and the song and the beautiful music, at the dancing and the singing and the beautiful music that are its cause; for this is the locative in the sense of cause⁴⁶. Or alternatively 'that takes place' are the rest of the words.
11. *Divers heavenly sights for you (dibbā te vividhā rūpā)* is to be construed after supplying a verb thus: sights of various kinds

belonging to the devaloka, discernible by the eye, intended for you, pleasing to the mind as intended⁴⁷, are known. This same method is also (applicable) with respect to 'heavenly sounds' and so on.

15. *Was Kanthaka, born jointly (Kanthako saha-jo aham)*: in this connection *aham* (untranslated) is a mere particle. Some read *aham*⁴⁸ (was), meaning *ahosiṃ*⁴⁹ (alternative grammatical form) the king of horses named Kanthaka, born jointly (*saha-jo*) through having been born (*jātattā*) jointly (*saha*) with the Great Being on the very same day.

16. *At midnight : aḍḍharattāyaṃ=aḍḍharattiyaṃ* (alternative grammatical form), meaning at the time of the middle watch (of the night). *Performed his Renunciation for enlightenment (bodhāya-m-abhinikkhami)*: the words are euphonically connected by the hiatus-filler *-m-*, meaning set out on his Great Renunciation for the sake of perfect enlightenment. *With hands that are soft (mudūhi paṇīhi)*: he mentions the soft-handedness that is a mark of a Great Man. *That are webbed, copper-nailed (jālatambanakkhehi)*: that possess webs, that have extremely blood-red⁵⁰ nails; in this way he indicates the webbed-handedness that is a mark of a Great Man and the subsidiary one of being copper-nailed⁵¹.

17. 'Thigh' is a name for the shank but here the region of the loins that is the place near to the thigh [316] is spoken of as a thigh⁵². *Smacked (ākoṭayitvāna)*: slapped⁵³. *And said, "Carry me, my friend" (vaha sammā ti c' abravi)*: and talked saying, "Carry me through this one night⁵⁴, Kanthaka my friend, prove a worthy conveyance⁵⁵ for me". Moreover, speaking of the purpose⁵⁶ to be served by the Great Being being carried at that time he said, "When I have reached the utmost enlightenment I will have the world cross over". In this way he indicated the unsurpassed nature of his purpose in going, viz. "When I have reached, attained, the utmost, unsurpassed, perfect enlightenment I will have the world, together with its devas, cross over the great flood of saṃsāra. Therefore you should not think this going is a thing of no consequence".

18. *Laughter (hāso)*: satisfaction. *Abundant (vipulo)*: great and lofty⁵⁷. *Prayed for it. (abhisimsiṃ)*: hoped for it, wanted it, agreed with it⁵⁸.

19. *And when I knew the Sakyan's son, of great fame, was*

mounted on me (*abhirūḥaṅ ca maṃ ṅatvā Sakyaputtaṃ mahāyaśaṃ*): (and) when I knew the Sakyan king's son, of widespread and abundant fame, the Great Being, was seated after mounting me. I carried : *vahissaṃ=vahim* (alternative grammatical form), I conducted.

20. *Of others (paresaṃ)*: of others' kings. *The territory (vijitāṃ)*: the region that is another's kingdom⁵⁹. *Leaving behind (ohāya)*: dismissing. *Departed (apakkami)*: began to depart. And (some) read *paribbaji* (went forth).

21. *I licked completely : parilehisāṃ=parito lehim* (resolution of compound in alternative grammatical form). *Watched (udikkhisāṃ)*: looked on⁶⁰.

22-23. *A grave illness (garukābādham)*: a grave, severe⁶¹, illness, meaning dukkha ending in death⁶². For this reason he said "death came to me forthwith". For he had, in countless births, been firmly loyal to the Great Being and therefore was unable to endure the dukkha of separation; moreover, when he heard that he was setting out to attain perfect enlightenment lofty spiritual⁶³ joy and happiness arose due to which, immediately following his death, he came into being amongst the Thirty-three. And there appeared for him lofty heavenly excellences. For this reason it was said: *due to the majesty of that alone (tass' eva ānubhāvena)*: due to the power of that meritorious deed, consisting in devotion, that was directed to the (correct) sphere⁶⁴. *Like the deva in the deva-fortress (devo devapuramhi va)*: like Sakka, King of Devas, in the realm of the Thirty-three.

24. [317] *And since laughter was mine when I heard word of the enlightenment (yaṅ ca me ahuvā hāso saddaṃ sutvāna bodhiyā)*: when I, ahead of all others, heard word of the enlightenment, viz. that he had reached the utmost enlightenment, laughter was at that time mine; since the coming into existence of that laughter was satisfying, due to that same root of that which is skilled, due to that same seed of that which is skilled, I will touch (*phusissaṃ=phusissāmi*, alternative grammatical form), I will reach.

Talking thus about the skilled deed of his that was the reason for that future excellence in becoming as would be attained, the devaputta, although desiring to go himself into the Lord's presence, then uttered the verse (beginning:) "If", sending forth through the elder, in the first instance, a salutation to the Teacher. Herein:

25. *If you should go (sace gaccheyyāsi)*: perhaps you will go⁶⁵. Some read *sace gacchasi* (if you go) but the meaning is the same. *To him on my behalf too (mamāpi naṃ vacanena)*: to the Lord not only on your own account alone but also on my behalf too. *You should speak : vajjāsi=vadeyyāsi* (alternative grammatical form), my salutation too with my head (at his feet) – this is how it should be construed. And indicating that even if he did then send forth a salutation⁶⁶, he could not, however, let it rest with having merely sent one forth, he said, “I too will go to see this peerless Conqueror”, whilst to indicate his very strong reason in going said, “Sight of the Saviours of the World, of those such as one should be, is difficult to obtain”.

27. “He, grateful and acknowledging what had been done⁶⁷, approached the Teacher and having heard the lilt of the One with Vision purified his Dhammacakkhu.

28. Purified of the view to which he had subscribed, of doubt and ritual acts, he saluted the Teacher’s feet and there and then disappeared”.

These two verse were inserted by those performing the rehearsal (of the Dhamma). Herein:

27. *Having heard the lilt of the One with Vision (suvā girāṃ cakkhumato)*: having heard the word of the Perfect Buddha who is the One with Vision by way of the five eyes. *His Dhammacakkhu (dhammacakkhum)*: the sotāpatti-path. *Purified (visodhayi)*: attained, for its attainment is itself its purification.

28. *Purified of the view to which he had subscribed (visodhetvā dīṭhigataṃ)*: with the view to which he had subscribed having been abolished. *Of doubt and ritual acts (vicikicchāṃ vatāni ca)*: of doubt founded upon the sixteen points and founded upon the eight points⁶⁸ and of adherences to (mere) morality and ritual acts that are carried out in the belief that purity comes through morality and ritual acts; [318] purified (of these) – this is how it should be construed. For in this connection adherences that proceed in that way along with habitual repetition are spoken of as ‘ritual acts’⁶⁹.

The rest is exactly the same as already given.

The Exposition of Kanthaka’s Vimāna is concluded.

Notes to VII.7

1. So Se Vv for text's Te Kaṇṭhaka, Be Kaṇḍaka.
2. Reading tassa kā with Se Be for text's tassa.
3. Reading ca with Se Be; text omits.
4. Reading vuttanayen' eva with Se Be for text's vuttanayena.
5. sakabhavanato; bhavana, rendered 'realm' when connected with the Thirty-three, seems here to have the sense of 'territory', the place where he has his being (bhavana). Whether his bhavana is identical with his vimāna or whether instead his vimāna is located in some section of his bhavana is unclear, although it will be noted that here, as occasionally elsewhere, his vehicle is distinct from his vimāna. Cp VvA 7.
6. Reading tārakādhīpatī with Se Be Vv for text's Te tārakādhīpati.
7. vaṇṇena, elsewhere rendered complexion; cp VII.4⁷.
8. Be reads veḷūriya- for text's Se Te Vv veḷūriya-.
9. Reading phalikā rūpiyassa with Se Be for text's phaliyā rūpiyassa, Te phalikārūpiyassa, Vv phalikārūpiyassa.
10. Be Te read lohitaṅga-, Vv lohiteṅka- (sic), for text's Se lohitaṅka-.
11. Se Vv read acchodikā for text's Be Te acchodakā.
12. Reading -samotatā with Se Be Vv for text's -samohatā, Te samogatā.
13. Be reads goṇakatthate for text's Te Vv goṇasanthate, Se colasanthate, this latter being adopted at SOM 141 on the grounds that it is "more appropriate". However it is clear from Pv that such fleeces were a common adornment of couches in heavenly pinnacled houses (Pv III.1¹⁷, 8¹) and vimānas (Pv II.12⁷) and were thought desirable; cp PvA 157 which explains these to be 'long-haired fleecy-rugs' (dīghalomakena kojavena). It is not clear that they were antelope hides, as suggested at SOM 141¹, and indeed, at Pv II.12⁷, PvA 157, seem instead differentiated from these. It may be noted that similar vll are found in the Pv passages.
14. Reading ramenti with Be Te Vv for text's Se ramanti.
15. Reading ramasi with Be Te Vv for text's manasi, Se ramati; cp SOM 141³ for remarks concerning these instruments.
16. As with SOM 141 I here adopt the reading of devaputto mahappabbo at VII.4⁷ for Se Be Vv devaputta mahappabbo, Te devaputtā mahappabhā; had this been vocative Dhammapāla would no doubt have drawn our attention to this, pointing out that this was addressing that devaputta.
17. Be Te read bhānumā for text's Se Vv bhānumā.
18. Reading adḍharattāyaṃ with Se Be Te Vv and cty below for text's adḍharattāya.
19. Reading pāṇihi with Se Be Te Vv for text's pāṇihi.
20. Reading jāla- with Se Vv for text's Be Te jāli-.
21. Reading satthiṃ with Be Te Vv for text's Se satthi.
22. Vv reads c' abravi for text's Be c' abravi, Se ca bravi, Te m' abravi.
23. That is, joyous rather than derisive.

24. Reading abhisimsiṃ with Se Te Vv for text's abhisīsi, Be abhisīsiṃ. In the cty below Dhammapāla takes this as being from abhi + Vśas rather than from abhi + Vhreṣ (neighed approvingly) as suggested by CPD sv abhisimsati.
25. Reading abhirūḥaṃ with Se Be Te Vv for text's abhiruḥaṃ.
26. anapekkho, possibly without looking back, but more usually denoting disinterest.
27. Se Be Vv read divākare for text's Te divaṅkare.
28. Be Te Vv read ahaṃ for text's Se ahan.
29. Reading devo devapuramhi va with Be (and so 'quoted' by text Se in cty below) for text's Se Te Vv dibbaṃ devapuramhi ca (upon which all editions of the verses alone agree).
30. That is, on the same day – cp cty below and also DPPN i 510.
31. Probably those of the Sakyans, Koliyans and Mallas (cp DPPN i 102; Encyclopædia of Buddhism i 714, the latter containing an interesting discussion concerning its location and distance from Kapilavatthu) but according to a note at Expos i 43 Kapilavatthu, Devadaha and Koliya. The states of the Sakyans and the Mallas were, strictly speaking, republics.
32. Reading Anomā- with Se Be for text's Anoma-.
33. The charioteer and companion of Gotama who had accompanied him and Kanthaka. He later went forth and eventually became an arahant, although his career as a monk was not without its blemishes – cp DPPN i 923f for details.
34. Capital of the Sakyans from which Gotama had just gone forth.
35. A potter in the time of the Buddha Kassapa and a companion of the brahmin Jotipāla (a former existence of Gotama), he became a non-returner but could not go forth on account of his obligation to minister to his blind and ageing parents – cp M ii 45ff. He was reborn as the Great Brahmā Ghaṭikāra. The bowl disappeared when, just before his enlightenment, Gotama was presented with a bowl of milk-rice by Sujātā; cp DPPN i 823f for further details.
36. Reading so with Se Be; text omits.
37. Reading ummiletvā with Se Be for text's ummilitvā; cp VvA 205.
38. Reading dassanūpacāraṃ with Se Be for text's dassanupacāraṃ; cp VvA 205.
39. lokagganāyakaṃ; lokagga and lokanāyaka are however at times separate epithets of the Buddha – cp PED sv loka.
40. bhāviniyā; cp PED sv bhāvin. It could perhaps be rendered as 'imminent' but the implication of the events recorded in this and other stories in this collection, plus those in PvA, is that such deeds are so powerful that they bring about the premature death of the person concerned so that their results can be experienced.
41. Reading sasalañchanavā with Se Be for text's sasalañjanavā; cp VvA 89.
42. Se Be read tava for text's te; dibbaṃ, rendered 'heavenly' here and throughout, has an underlying sense of shining, this being prominent here – the fairy castle is brighter than the deva-fortress

- even, it outshines (all others) like the climbing one with rays.
43. Reading *itthālaṅkārehi* with Se Be for text's *itthālaṅkārehi*.
 44. Presumably the deva-king (*devarājā*) who is the ruler of the *Paranimmitavasavattī devas* – cp VvA 80 n 65; also S iv 280; A iv 243 etc – although at VvA 96 *vasavattin* is predicated of Sakka, King of Devas (*devarājā*).
 45. Be reads *bherihi ca saṅkhehi ca mudiṅgehi ca* for text's Se *bherihi saṅkhehi mudiṅgehi ca*.
 46. *nimittatthe*; cp Skt *nimittasaptamī*, "a seventh case (locative) indicating the cause or motive" – SED sv.
 47. Reading *tuyhaṃ adhippetā yathādhippetā* with Be (Se *tuyhaṃ adhippetā*. *Yathā adhippetā*) for text's *tuyhaṃ*. *Adhippetā*.
 48. As do text and Te but erroneously so in view of the cty here.
 49. So Be for text's Se *ahosī*.
 50. *abhilohita-*; not listed by Childers, PED or CPD.
 51. Cp VvA 213.
 52. Hence the rendering of 'flank' at SOM 141.
 53. Reading *appoṭetvā* with Se Be for text's *appoṭetvā*.
 54. Reading *ekarattim* with Se Be for text's *ekarattam*.
 55. Reading *opavuyhaṃ* with Se Be for text's *opaguyhaṃ*.
 56. Text erroneously inserts a full stop after *payojanaṃ*; Se Be omit.
 57. Or greatly lofty.
 58. Reading *āsimsiṃ (āsisiṃ) icchiṃ sampatiṃcchiṃ* with Se (Be) for text's *icchi sampatiṃcchi*.
 59. Although the third of the three kingdoms crossed is thought to have been that of the Mallas, the river *Anomā*, whose precise location is disputed (cp *Encyclopedia of Buddhism sv*), may have been situated in a fourth realm beyond that of the Mallas and administered by some outside clan.
 60. *ullokesiṃ*; Se Be read *olokesiṃ* here.
 61. *bālham*, literally acute.
 62. Reading *maraṇantikam dukkham* with Se Be for text's *maraṇan ti kadukkam*.
 63. *nirāmisam*, literally 'without raw meat', and thus 'not of the flesh'.
 64. I here follow the punctuation of Be.
 65. Reading *sace gaccheyyāsi ti yadi gamissasi* with Se Be for text's *sace gaccheyyāsi yadi gamissasi ti*.
 66. Reading *yadi pi dāni vandanaṃ ca pesemi* with Se Be for text's *yadi pādāni vandanaṃ pesesi*.
 67. Reading *kataññu katavedi* with Se Be Te Vv for text's *kataññu katavedi*.
 68. Reading *soḷasavattukam atthavattukanaṃ ca vicikiccham* with Se Be for text's *soḷasavattukavicikiccham*; cp VvA 85.
 69. Reading *tattha hi saha pariyāyehi tathā pavattā parāmāsā vatāni ti vuttam* with Se Be for text's *vatassa hi tathā pavattā parāmāsā vatāni ti vuttā*; adherence to such morality and ritual acts is, like doubt, one of the first three *saṃyojanas* from which one is set free by the arising of the *Dhammacakkhu* – cp A i 242.

VII.8 EXPOSITION OF OF COUNTLESS APPEARANCE'S VIMĀNA [Anekavaṇṇavimānavañṇanā]

“Of countless appearance, eradicating sorrow and grief?”. This is Of Countless Appearance's Vimāna. How did it¹ originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the venerable Mahāmoggallāna who was conducting a deva-tour in the manner stated above went to the realm of the Thirty-three. Then the devaputta Of Countless Appearance saw him, approached him filled with reverence and veneration and stood holding up an añjali salute. The elder asked him about the deed he had done by way of mentioning the excellence he had attained:

1. “Having mounted this countlessly ornamented vimāna, of countless appearance, eradicating sorrow and grief, surrounded by a throng of nymphs you enjoy yourself like Sunimmita, the Lord of Beings.
2. There is none equally equal, so whence one superior², in fame, in merit and in iddhi? And all the devas, the throngs of the Thirty, having gathered, bow down to that you³ as do devas to the one with the hare, whilst these nymphs (of yours) dance, sing and jubilate all about you⁴.
3. You have attained the iddhi of a deva, O one of great majesty; what meritorious deed did you do when you were human? Due to what are you of such shining majesty and your⁵ complexion radiates in all directions?”

To show this (the following) was said:

4. That devaputta, his heart delighted . . . of what deed this was the fruit.

[319] He too talked (thereof):

5. “I, sir, was⁶ formerly a sāvaka of the Conqueror named Sumedha, a puthujjana was⁷ I, unawoken⁸; that I had wandered forth⁹ for seven years;
6. When that Conqueror Sumedha, the Teacher, flood-crossed, one such as one should be, attained Parinibbāna, that I¹⁰, having saluted the jewel heap covered with a net of gold, made my heart devoted¹¹ with respect to the stūpa.
7. There was no gift by me and none was mine to give; yet I caused others there to take it up saying, ‘Worship this relic of the

one worthy of worship, for thus, it is said, you will go from here to heaven'.

8. And I, myself, experience the heavenly happiness – that same skilled deed that was done by me; in the midst of a throng of the Thirty I enjoy myself – I have not reached the exhaustion, even, of that meritorious deed”.

It is said that in the thirty thousandth aeon before this, the Perfect Buddha named Sumedha¹² arose in the world, made the world together with its devas one mass of light and as one who had done what is to be done by a Buddha attained Parinibbāna¹³; when a jewel-cetiya containing the Lord's relics had been built by the people a certain man went forth in that Teacher's Teaching, led the Brahmachariya for seven years but became restless on account of his unsteadiness of mind and disrobed¹⁴; and having disrobed he roamed about sweeping and daubing a floor-covering (of cow-dung) and so on in the cetiya-courtyard¹⁵, keeping those precepts that are permanently binding plus the Uposatha precepts, hearing Dhamma and causing others to take up the performance of meritorious deeds on account of the abundance of his agitation and through his possessing a yearning for Dhamma. He, dying at the end of his (natural) life-span¹⁶, came into being amongst the Thirty-three. Due to the lofty nature of his meritorious deed [320] he, as one of great power, of great majesty, being respected and worshipped by the devatās beginning with Sakka, remained there for a full life-span also¹⁷, then, fallen from there, running on continually amongst devas and men, in this Buddha-period came into being as a residual result of that same meritorious deed in the realm of the Thirty-three. And¹⁸ the devatās knew him by the name of Of Countless Appearance. It was with reference to him that “Then the devaputta Of Countless Appearance (saw) him . . . talked (thereof): ‘. . . I have not reached the exhaustion, even, of that meritorious deed’ ”¹⁹ was said. Herein:

1. *Of countless appearance (anekavaṇṇaṃ)*: of various kinds of appearance on account of being of divers colour by way of blue-green and yellow and so on and on account of the divers composition of the adjoining vimānas and so forth. *Eradicating sorrow and grief (darasokaṇāsaṇaṃ)*: eradicating sorrow and grief through dispelling the fever of distress with its cool condition and through the lack of occasion for grief on account of

its being lovely and fair to behold²⁰. *Countlessly ornamented (anekacittam)*: with various kinds of ornamented forms. *Like Sunimmita, the Lord of Beings (Sunimmito bhūtapatīva)*: although belonging to the body of the Thirty-three, on account of your lofty²¹, heavenly enjoyment you enjoy yourself²², find satisfaction, find delight, like the deva-king Sunimmita²³.

2. *Equally equal (samassamo)*: equal being exactly equal. There is for you absolutely²⁴ none who is the same as you. So whence, due to what reason, who²⁵ indeed could be higher, in excess. And in what, moreover, is this equality and being higher²⁶? He said "in fame, in merit and in iddhi". Herein *in fame (yasena)*: in retinue. *In iddhi (iddhiyā)*: in majesty. Or alternatively *in fame (yasena)*: in authority. *In iddhi (iddhiyā)*: in the iddhi of a deva. Or again *in fame (yasena)*: in excellence of means. *In iddhi (iddhiyā)*: in accomplishing (*ijjhanena*) the strands of sense-desire as wanted. Or again *in fame (yasena)*: in repute²⁷. *In iddhi (iddhiyā)*: in success (*samiddhiyā*). *In merit (puññena)*: in the fruition, in this place and that, of what remained²⁸ of that meritorious deed as aforementioned, or alternatively simply in that meritorious deed. *And all the devas (sabbe ca devā)* is the designation²⁹ as regards equality, *the throngs of the Thirty (tīdasaganā)* being said thereby differentiating them. Even though individually paying obeisance³⁰ to someone, they do not, jointly arisen³¹, pay such. Not [321] so to him. Rather 'having gathered' is said to indicate that they, even jointly arisen, still pay such to him. *To that you : tam tam=tam tvam* (alternative grammatical form). *As do devas to the one with the hare (sasim va devā)* means just as indeed devas and men³² bow down, full of respect, to the one with the hare, to the moon, which is visible on the first³³ of the bright fortnight (onwards), so too do all the throngs of the Thirty bow down to you.

5. *Sir (bhadante)*: he acts towards the elder with reverence and veneration. *Was : ahuvāsim=ahosim* (alternative grammatical form). *Formerly (pubbe)*: in a former birth. *A sāvaka of the Conqueror, named Sumedha (Sumedhanāmassa jinassa sāvako)*: a sāvaka through being gone forth in the Teaching of the Perfect Buddha with the thus well known name³⁴ of Sumedha. *A puthujjana (puthujjano)*: unariyan; and in this connection too, unawoken, since he lacked even the slightest awakening to the Truths³⁵. *That I had wandered forth for seven years (so satta*

vassāni paribbajiss' ahaṃ): that I had roamed about for seven years with merely the good quality that is going forth; I had not attained to the Dhamma of those men who are transcendent³⁶ – this is the meaning.

6. *The jewel heap (ratanuccayaṃ)*: the erected jewel-cetiya that was heaped up with jewels such as gems and gold and so on. *Covered with a net of gold (hemajālena channaṃ)*: covered over on all sides and³⁷ on top with a net of shining gold. *Having saluted (vandiṭvā)*: having embowed myself here and there in a fivefold prostration. *Made my heart devoted with respect to the stūpa (thūpasmiṃ manañ pasādayiṃ)*: made my mind devoted with respect to the stūpa thinking, "This is truly the stūpa with the relics of the one firmly fixed upon the good quality of omniscience³⁸".

7. *There was no gift by me (na m' āsi dānaṃ)*: there was no (*n' āsi*³⁹=*n' āhosi*, alternative grammatical form) gift made by me (*me=mayā*, alternative grammatical form). But for what reason? *And none was mine to give (na ca m' atthi dātum)*: (and) no gift, that which was my property, was⁴⁰ mine (*me=mama*, alternative grammatical form) to give, nothing that could be a donatable object⁴¹ was known; yet I caused other beings there to take up giving gifts. Some read *paresañ ca tattha samādapesiṃ* (yet I caused for others there to take it up); herein *paresaṃ* (for others) is to be regarded as the genitive case in the sense of the accusative. {322} *Worship this (pūjetha naṃ)* and so on is an indication of the manner (that was to be followed) in taking it up; this relic – this is how it should be construed. *For thus, it is said (evaṃ kira)*: the word(s) 'it is said' have the sense of from hearsay.

8. *I have not reached the exhaustion, even, of that meritorious deed (na tassa puññassa khayam pi ajjhagaṃ)*: he points out, "I have not reached⁴² the complete exhaustion of that meritorious deed specified for the Lord Sumedha done⁴³ at that time, I am (still) undergoing the residual result of that same deed". Moreover that which is not spoken of here is to be regarded as quite easily understood since its manner (of exposition) has already been spoken of above.

When the devaputta had thus indicated his former deed the elder taught Dhamma to him together with his retinue, returned to the world of men and talked of that incident to the Lord. The

Lord, moreover, took that story as a matter arising and taught Dhamma to the company assembled there. That teaching was of benefit to the world together with its devas⁴⁴.

The Exposition of Of Countless Appearance's Vimāna is concluded.

Notes to VII.8

1. Reading *tassa kā* with Se Be for text's *kā*.
2. Reading *pan' uttaro* with Se Be Te Vv for text's *uttari*.
3. Reading *taṃ taṃ* with Be Te Vv for text's Se *tan taṃ*; text Se however read *taṃ taṃ* in *cty*.
4. I follow Be Vv in treating this as one verse; text Se take it as two, whilst SOM differs yet again, taking it as two verses but subjoining the first half of the following verse to the second of these.
5. *te*; Vv omits, presumably in error.
6. Be Te Vv read *ahuvāsi* for text's Se *ahuvāsiṃ*; Be however reads *ahuvāsiṃ* in *cty*.
7. Be Te read *asmi* for text's Se Vv *asmiṃ*.
8. Reading *ananubodho* with Be and *cty* below for text's Se Vv *anavabodho*, Te *anubodho*.
9. Reading *paribbajiss' ahaṃ* with Se Be Vv for text's *pabbajisāhaṃ*, Te *pabbajiss' ahaṃ*.
10. Se Vv read *svāhaṃ* for text's Be Te *so 'haṃ*.
11. Reading *pasādayiṃ* with Se Be Te Vv and *cty* below for text's *pasīdayiṃ*.
12. Fourteenth Buddha prior to Gotama; DPPN has no entry but see Bv XII¹⁻³¹ and BvA 197-202 for details.
13. Reading *katabuddhacico parinibbuto* with Se Be for text's *katabuddhacice parinibbute*, a full stop requiring insertion in the text after *parinibbuto*. This may refer to those things mentioned at VvA 231 but it is more likely that it is a reference to, amongst other things, the establishment of a Sāvakaśāṅgha and thereby, of course, an unsurpassed merit-field for the world – cp the Buddha's own vow at D ii 113.
14. Reading *uppabbaji* with Se Be; text omits. *Anavatthitacittatāya* (rendered 'on account of his unsteadiness of mind') means, literally, 'on account of his mind being not properly directed' (NAJ).
15. Reading *ceṭiyaṅgaṇe sammajjanaparibhaṅḍādini* with Se Be for text's *ceṭiyaṅgaṇe sammajjaparibhaṅḍādini*.
16. Reading *so āyupariyosāne kālakato* with Se Be for text's *tena so āyuhapariyosāne kālaṅkato* which might mean 'he, dying at the end of exertion in that way' – cp CPD sv *āyūha*. The implication of the reading adopted is, however, that he was somewhat of an exception in that he saw his natural life-span out, this not being cut short by his meritorious deed – cp VvA 314⁴⁰.

17. pi; Be omits.
18. ca; Be omits.
19. Reading na tassa puññassa khayam pi ajjhagan ti kathesī ti with Se Be for text's ahaṃ bhadante ahuvāsī pubbe . . . pe . . . kathesī ti.
20. Reading dassaniyatāya ca sokassa with Se Be for text's dassaniyatāya sokassa ca.
21. Reading uḷāra- with Se Be for text's uḷāratama-.
22. Reading modasi with Se Be and verse for text's pamodasi.
23. Ruler of the Nimmānarati devas, highest but one of the six devalokas belonging to the kāmāvacara. 'Lord of Beings' is also predicated of Sakka at V.14¹ and this, like 'King of Devas', would seem to have the scope of the beings or devas in any one devaloka rather than all beings or devas whatsoever. I render devarājā as 'deva-king' here and at VvA 192 in order to distinguish him from Sakka, King of Devas.
24. nippariyāyena; p^riyāya often has the meaning of 'synonym' although this sense is not listed by PED, whilst the meaning given for nippariyāya does not suit this context at all.
25. Reading ko with Se Be; text omits.
26. Se Be read uttaritaratā for text's uttaritā.
27. Cp VvA 135.
28. Reading vuttāvasiṭṭha- with Se Be for text's vuttā visiṭṭha-; it means the running on amongst devas and men for thirty thousand aeons, not the final residual result bringing about the present birth.
29. Reading gahitamattam with Se Be for text's gahitamattam.
30. Reading nipaccakāraṃ with Se Be for text's nipaccākāraṃ.
31. Reading samuditā with Se Be for text's samoditā.
32. Reading manussā devā ca with Se Be for text's manussadevā; cp SOM 143². The moon was thought to be the receptacle of the sacred Soma-juice, the draught of immortality, amṛtaṃ (=Pali amatam, the Deathless and given new meaning by the Buddhists). The waning of the moon in the dark fortnight signalled depletion of its stock, its waxing its replenishment, and the new moon grew in size due to the influx of fresh Soma, white in colour, whereupon the hare became once more visible. Since in non-Buddhist circles both men and devas were thought dependent upon such replenishment for their well-being they might well have marked the occurrence with a show of reverence.
33. Reading -pātipadiyaṃ with Se Be for text's -pāṭiyam; cp VvA 72.
34. Reading evaṃ pākāṇānāmassa with Se Be for text's evampakāsana-nāmassa.
35. The categories of the sāvaka and the puthujjana are mutually exclusive, the sāvaka being an ariyan, the puthujjana unariyan. Hence Dhammapāla's attempt at overcoming the contradiction of the verse by explaining that he was a sāvaka in the sense that he had gone forth (and was thus merely a follower) rather than in the sense that he was one who had seen and heard the Four Truths.
36. uttarimanussadhammaṃ, defined at Vin iii 91f; B Disc i 159. 161

renders this compound as 'a state of further-men'. However it seems clear from this context that *uttarimanussa* is intended as a synonym for *sāvaka* in its true sense of a hearer of Dhamma and that the whole compound denotes the Dhamma unknown to the *puthujjana* – cp *M i 1*.

37. Reading *ca* with *Se Be*; text omits.
38. Reading *sabbaññugunādhittānāya vata* with *Se Be* for text's *sabbaññugunādhittāya yathā*.
39. *So Se Be*; text omits.
40. Reading *na atthi na* with *Se Be* for text's *na ca pi na atthi*. *Na*.
41. Reading *deyyavatthu* with *Be* for text's *Se deyyavatthum*.
42. Reading *nādhigacchim* with *Be* (*Se nādhigañchim*) for text's *nādhigacchi*.
43. Reading *katassa puññakamassa* with *Se Be* for text's *katapuññakamassa*.
44. Reading *evaṃ* *thero devaputtana attano pubbakamme dassite saparivārassa tassa dhammaṃ desevā manussalokaṃ āgantvā Bhagavato taṃ pavattim kathesi*. *Bhagavā taṃ pana vatthum atthupattim katvā sampattaparīsāya dhammaṃ desesi*. *Sā desanā sadevakassa lokassa sāthikā ahoṣī ti* with *Se*; text *Be* omit.

VII.9 EXPOSITION OF MAṬṬAKUṆḌALIN'S VIMANA [Maṭṭakuṇḍalivimānavañṇanā]

"Adorned, wearing polished earrings". This is Maṭṭakuṇḍalin's¹ *Vimāna*. How² did it originate?

The Lord was staying at *Sāvathī*, in *Jeta's Grove*. At that time a brahmin who was a resident of *Sāvathī*, prosperous, of great wealth, of great possessions, lacked faith and devotion, was of wrong view and would not give anything to anyone. He was well known as *Adinnapubbaka*³ simply on account of his lack of gifts. Through being of wrong view and through being greedy⁴ he did not want even to see either the *Tathāgata* or a *sāvaka* of the *Tathāgata*. And he trained his son, who was named *Maṭṭakuṇḍalin*⁵, saying, "Son, the recluse *Gotama* and his *sāvakas* are to be neither approached nor seen⁶ by you". And he did as he said. Then his son became sick. The brahmin would not have him treated with medicine for fear of exhausting his wealth⁷. But

when the disease just grew⁸ worse he summoned the physicians and had them see him⁹. The physicians surveyed his body, realised he was incurable and departed. The brahmin, aware that when a son dies indoors his removal spells bad luck¹⁰, had his son deposited outside in the gateway. That night the Lord, who was surveying the world upon emerging, towards dawn, from the meditation of the great compassion, [323] saw the youth Mattakunḍalin whose life-span was at an end, who was destined to fall that same day and for whom a deed conducive to (rebirth in) hell¹¹ was ready to seize its opportunity and thought, "If, however, I go there he will make his heart devoted towards me, come into being in the devaloka, (whence) he will go up to his father weeping at his funeral-pyre and agitate him, such that he and his father will come into my presence, a great body of people will come together, and when Dhamma is taught by me there will be a great penetration of Dhamma", and, moreover, realising this to be so dressed early that morning and taking bowl and robe entered Sāvatti in search of alms accompanied by a great order of monks, whereupon he stood near the house of the father of the youth Mattakunḍalin and emanated the six-coloured rays of a Buddha¹². When he saw these the youth, glancing this way and that wondering what this could be, saw the Lord, tamed, guarded, his senses calmed, flashing forth with the thirty-two marks of a Great Man, with the eighty subsidiary ones, with a fathom-wide radiance and with a garland of rays and brilliant with the lustre of a Buddha that is without comparison, with the unthinkable majesty of a Buddha. When he saw him it came to him that, "It is the Buddha, the Lord, who has arrived here, this excellence of form of whom with its own effluence surpasses even the sun, with its pleasantness the moon, with its quieted state all recluses and brahmins even, with its quietude indeed that which is to be cultivated right here – now¹³ this one himself is, methinks, the chief person in this world and has arrived here¹⁴ out of pity for me alone", and with his body entirely¹⁵ pervaded with joy centred upon the Buddha, experiencing considerable joy and happiness, he lay down, his heart devoted, holding up an añjali salute. When he saw this the Lord thought, "This much¹⁶ will be sufficient for his arising in heaven", and departed¹⁷. And he, still not relinquishing that joy and happiness, died and came into being in a twelve-yojana vimāna amongst the Thirty-three.

Moreover, his father performed¹⁸ his funeral ceremony, on the next day went, towards dawn, to the funeral-pyre and circum-ambulating¹⁹ the funeral-pyre wept, lamenting, "Oh, ho²⁰, Maṭṭakuṇḍalin! Oh, ho²⁰, Maṭṭakuṇḍalin!" The devaputta [324] surveyed his own excellence of means²¹ and, pondering whence it was that he had come there and after doing²² what deed, became aware²³ of his former existence and saw that devotion of heart that had occurred with respect to the Lord at his time of dying there, that mere performance of an añjali salute that was captivating, and, thinking that Buddhas, Lords, were for sure of great majesty, became filled with excessive devotion and veneration towards the Tathāgata; then pondering as to what the brahmin Adinnapubbaka might be doing saw him weeping at the funeral-pyre and thought, "This one who formerly refused to treat me even with mere medicines now weeps to no purpose at my funeral-pyre; well, I will agitate him and then establish him in that which is skilled", came from the devaloka and stood near his father in the form of Maṭṭakuṇḍalin weeping and wailing with arms outstretched, "Oh, moon! Oh, sun!". Then the brahmin, believing it to be Maṭṭakuṇḍalin who had come, addressed him with this verse:

1. "Adorned, wearing polished earrings²⁴, bearing a garland²⁵, smothered with yellow sandal, with arms outstretched you wail amidst this grove – what, are you miserable?"

Herein:

1. *Adorned (alaṅkato)*: decorated. *Wearing polished earrings (maṭṭakuṇḍali)*: with earrings produced simply in a polished form, without exhibiting garlands and creepers and so on in order to prevent chaffing to the (surrounding) bodily region. Or alternatively *wearing polished earrings (maṭṭakuṇḍali)*: with earrings that are pure, meaning with earrings that have been polished with pig-skin²⁶ after being heated, polished with pure vermilion and then rinsed. *Bearing a garland (māladhārī)*: bearing a garland, meaning with a garland put on²⁷. *Smothered with yellow sandal (haricandanussado)*: with your members smeared all over with glittering sandal. *What (kiṃ)* is an interrogative particle. *Are miserable (dukkhito)*: are attained to misery. Or alternatively *kiṃdukkhito* is only one word, meaning through what misery are miserable.

Then the devaputta said to him:

2. "A chariot-frame, made of gold, shining, is arisen for me

[325] but its pair of wheels I cannot find – through that misery I will give up²⁸ my life”.

Then the brahmin said to him:

3. “One made of gold, one made of gems, one made of rubies²⁹ or else one made of silver³⁰ – tell me³¹, my august youth³², and I will impart³³ to you that pair of wheels”³⁴.

When he heard this the youth thought, “This one refused to treat his son with medicine yet seeing me with his son’s appearance he says weeping, ‘I will make a chariot-wheel made of gold and so on’; well, I will have to rebuke him”, and said, “How great is the pair of wheels that you will make for me?”; and when “As great as you wish” was said, begging him to give him the sun and moon with which he had need,

4. That youth spoke forth to him saying, “The sun and the moon³⁵ are both seen here; my chariot, made of gold, would shine with that pair of wheels”.

Then the brahmin said to him:

5. “Youth, you are a fool, you who wish for what is not to be wished for; die I think you will, for³⁶ you³⁷ will not get the sun and moon³⁸!”

Then the youth, having said to him, “But is one a fool in weeping for the sake of what is to be seen or of what is not to be seen?”, (added:)

6. “Their coming and going³⁹ is seen, the constitution and nature in both on their course. But⁴⁰ the one who is departed⁴¹, who is dead, is not seen – who, of those wailing here⁴², is the greater fool?”

[326] When he heard this the brahmin realised that what he said was right and said:

7. “Youth, you speak the truth; I, alone, of those wailing, am the greater fool. I yearned⁴³ for the one who had departed, who was dead, like a child weeping for the moon⁴⁴”, became free of grief through that talk of his⁴⁵ and then spoke these verses⁴⁶ singing the youth’s praises:

8. “I was truly ablaze, being like a fire fed with ghee; but now all my sorrow has been extinguished as if I had been sprinkled⁴⁷ with water.

9. Truly the dart, the grief, that had pierced my heart has been withdrawn⁴⁸ in that you have dispelled that grief, the grief for my son, which had overwhelmed me.

10. With dart withdrawn⁴⁹ I am become tranquil and cool; since

hearing you, youth, I no longer grieve nor weep”.

Herein:

2. *A chariot-frame (rathapañjaro):* a chariot-chassis⁵⁰. *I cannot find (na vindāmi):* I cannot obtain.

3. *My august youth (bhaddamāṇava)*⁵¹ is addressing (him). *I will impart (paṭipādayāmi):* I will procure and give; you must not give up your life on account of an absence of a pair of wheels – this is the meaning.

4. *Are both seen here (ubha-y-ettha dissare):* both the sun and moon, even are seen here in the air; the words are euphonically connected by the hiatus filler -y-, or alternatively *ubhaye*⁵² *ettha* is how the words are to be divided⁵³.

6. *Their coming and going (gamanāgamanam):* the coming and going of the sun and moon is seen, day in, day out, by way of their rising and setting. The text also has *gamanogamanam* (their going and setting), meaning their rising and setting. *The constitution and nature (vaṇṇadhātu):* the constitution and sheen that are (respectively) distinguished on account of heat, bright⁵⁴ on account of fierceness, and distinguished on account of coolness, bright⁵⁴ on account of pleasantness. *In both (ubhayattha):* the constitution and nature in the two, even, that is, in the sun and the moon, is seen – this is how it should be construed. *On their course (vithiyā):* on the course upon which they proceed, in the air, or alternatively on the course that is (known as) the nāga-course and so on⁵⁵. *Ubhayettha* (both here) is also a reading, *ubhaye ettha*⁵⁶ being the compound’s resolution⁵⁷. *The greater fool : bālyataro = bālataro* (alternative grammatical form), the fool to excess.

[327] When he heard this talk (of his), moreover, he remained (absorbed) in the reflection that, “Truly, after wishing for an unobtainable item, I am entirely consumed by the fire of grief; what is there for me in such purposeless plight and misfortune?”. Then the devaputta retracted the form of Maṭṭakuṇḍalin and stood with his very⁵⁸ own heavenly form. But the brahmin, without looking at⁵⁹ him, uttered “Youth, you speak the truth” and so on, addressing him still with the designation ‘youth’.

Herein:

7. *Like a child weeping for the moon (candaṃ viya dārako rudam)* means like a child yearning weeping for the moon. *I yearned for the one who was dead : kālakatābhipatthayim =*

kālakataṃ abhipatthayim (resolution of compound). *Abhipatthayaṃ* (I am yearning) is also a reading.

8. *Ablaze (ādittam)*: ablaze with the fire of grief. *My sorrow has been extinguished (nibbāpaye daram)*: my distress, my feverish grief, has been extinguished.

9. *Has been withdrawn (abbahī)*: has been extracted.

Then the brahmin, his grief dispelled, saw the one who had given him advice standing in his heavenly form and, asking, "Who indeed are you?", said:

11. "Then are you a devatā, a gandhabba, or Sakka Purindada; who are you, or whose son – how might we recognise you?"

And he talked about himself to him:

12. "I am that son whom you yourself cremated on the funeral-pyre and for whom⁶⁰ you wail and for whom you weep; that I, having done a skilled deed, have reached⁶¹ the companionship of the Thirty".

Herein:

12. *And for whom you wail and for whom you weep (yañ ca kandasi yañ ca rodasi)*: Maṭṭakuṇḍalin, that son of yours, with respect to whom you weep, you shed tears.

Then the brahmin said to him:

13. [328] "Neither little nor much⁶² saw we⁶³ of giving gifts in our own home, nor⁶⁴ such as the performance of the Uposatha – due to what deed are you gone to the devaloka?"

Herein:

13. Nor⁶⁴ saw we such as the performance of the Uposatha – this is how it should be construed.

Then the youth said to him:

14. "I was ill, miserable, sick and in an afflicted condition in my own dwelling; the Buddha, without dust⁶⁵, doubt-crossed, I saw⁶⁶, the Sugata with insight supreme.

15. That I with gladdened heart, with heart devoted, performed the añjali salute to the Tathāgata; that I, having done a skilled deed, have reached⁶¹ the companionship⁶⁷ of the Thirty".

Herein:

14. *Ill (ābādhiko)*: riddled with illness. *Miserable (dukkhito)*: with misery born through that same state of illness. *Sick (gilāno)* means sickening (*gilāyamāno*)⁶⁸. *In an afflicted condition (āturarūpo)*: with a body overwhelmed by painful sensations. *Without dust (vigatarajam)*: without the dusts of lust and so on.

Doubt-crossed (*viññakāṅkham*): doubt-crossed (*tiñṇavicikiccham*) on account of his doubts (*samsayānaṃ*) having been extirpated in all respects. *With insight supreme* (*anomaṇāṇaṃ*): with insight perfected, meaning omniscient.

15. *Performed*: *akarim*=*akāsiṃ* (alternative grammatical form).
That I: *tāham*=*taṃ ahaṃ* (resolution of compound).

Whilst he was still talking thus the brahmin's entire body became filled⁶⁹ with joy. Making that joy known to him he⁶⁹ said:

16. "It is truly wonderful, it is truly⁷⁰ extraordinary⁷¹, that there is such⁷² result as this of the performance of an añjali salute; [329] I too⁷³, with gladdened heart, with heart devoted, will this very day turn for refuge to the Buddha".

Herein:

16. It is wonderful (*acchariyaṃ*) since it is, on account of its non-repeated occurrence⁷⁴, something fitting to snap⁷⁵ the fingers (*accharaṃ*) at; it is extraordinary (*abbhutaṃ*) on account of its former absence (*abhūta-*)⁷⁶. Having indicated⁷⁷ by means of both the simple fact of its bringing astonishment⁷⁸ he then says "I too, with gladdened heart, with heart devoted, will this very day turn for refuge to the Buddha".

Then the devaputta, inciting him as regards going for refuge and undertaking the precepts, uttered two verses:

17. "With heart devoted you must this very day turn⁷⁹ for refuge to the Buddha, and to the Dhamma and the Saṅgha in that same way; you must undertake, unbroken and unimpaired, the five items of the training.

18. You must refrain forthwith from destroying living beings and shun in this world what is not given; you must not⁸⁰ be one to drink intoxicants nor must you speak a lie, whilst you must be satisfied with your own wife"⁸¹.

Herein:

17. *In that same way* (*tath'eva*): just as, with heart devoted, you are made to turn⁸² for refuge to the Buddha believing that the Lord is a Perfect Buddha, in that same way must you, with heart devoted, turn for refuge to the Dhamma and the Saṅgha believing that the Dhamma is well proclaimed⁸³, that the Saṅgha is well conducted⁸⁴. Or alternatively the meaning is that just as with heart devoted you are made to turn⁸⁵ for refuge to the Three Jewels, in that same way, with heart devoted⁸⁶ believing that this is certain to bring well-being and happiness both in these seen

conditions and in the life to come, you must undertake, you must continue with after undertaking, unbroken and unimpaired, non-destructively and non-defilingly, the items, those which are the parts⁸⁶, of the training, of the training in the higher morality, or alternatively the five precepts⁸⁷, these being the means to the training in the higher thought and the higher insight⁸⁸.

[330] The brahmin, thus incited by the devaputta as regards going for refuge and undertaking the precepts, agreeing to his word with his head (at the devaputta's feet) spoke this verse:

19. "You desire my good, yakkha, you desire my well-being, devatā; I will do your word, you are my master".

and, as he was being established therein, uttered two verses:

20. "I come for refuge to the Buddha⁸⁹, and also to the unsurpassed Dhamma, and I go for refuge to the Saṅgha of that deva of men.

21. Forthwith I refrain from destroying living beings and shun in this world what is not given; I am not one to drink intoxicants nor do I speak a lie, whilst I am satisfied with my own wife".

These too are quite easily understood.

Thereupon the devaputta, knowing that that which it had been proper to do for the brahmin had been done by him and that now he would, all by himself, approach the Lord, there and then disappeared. And the brahmin, filled with devotion and veneration towards the Lord and urged on by the devatā, headed towards the vihāra with the intention of approaching the recluse Gotama. When they saw him the people wondered, "This brahmin, having refused for so long a time to approach the Tathāgata, is today approaching him out of grief for his son. What form will the teaching on Dhamma take?", and followed after him. The brahmin approached the Lord, extended him a friendly greeting and then spoke thus, "Master Gotama, is it possible after not giving anything as alms, or after not keeping the precepts, to come into being in heaven only through mere devotion towards you?" The Lord said, "Brahmin, was not the reason for his arising in the devaloka talked of to you today, towards dawn, by the devaputta Maṭṭakuṇḍalin?" At that instant the devaputta Maṭṭakuṇḍalin came, together with his vimāna, dismounted from the vimāna in a form that was visible, greeted the Lord and then stood to one side holding up an añjali salute. Then the Lord talked amidst that company of the good conduct done by the

devaputta and, when he knew of the company's readiness of heart, performed that Teaching on Dhamma which (the Buddhas) have themselves discovered. At the culmination of that Teaching penetration of Dhamma arose to eighty-four thousand living beings including the devaputta, the brahmin and the company that had come together there.

The Exposition of Maṭṭakuṇḍalin's Vimāna is concluded.

Notes to VII.9

1. So Se Vv for text's Be Te Mattha-. The story is also to be found at Dhpa i 25ff and J iv 59ff, whilst for reasons explained at PvA 92 it was also included in that collection as the Maṭṭakuṇḍalin Peta Story. The name Maṭṭakuṇḍalin means 'wearing polished earrings'. For further references and a discussion as to which version of the story is prior, see BL i 159¹.
2. Reading tassa kā with Se Be for text's tassa.
3. Literally, one who had not given before.
4. Reading luddhabhāvena with Se Be for text's laddhibhāvena.
5. Se (Be) read Maṭṭ(h)akuṇḍaliṃ for text's Maṭṭhakuṇḍali.
6. Reading na daṭṭhabbā with Se Be; text omits.
7. A habitual fear, I think, rather than one occasioned merely by the illness.
8. Reading vadḍhite 'va with Se Be for text's vadḍhite.
9. Reading dassesi with Se Be for text's dasseti.
10. dukkhaṃ; since others would see his wealth – Dhpa i 26.
11. Reading nirayasamvattanikaṃ with Be for text's Se -samvattaniyaṃ.
12. Se Be read chabbāṇṇabuddharaṃsiyo for text's chabbāṇṇā buddharasmiyo; these preferences are the reverse of those at VvA 207 above.
13. Reading ca with Se Be; text omits.
14. Text erroneously inserts a full stop here; Se Be omit.
15. Cp VvA 307¹.
16. Be reads ettakena for text's Se ettakaṃ; cp VvA 106.
17. Reading pakkāmi with Se Be for text's pakkami.
18. Be reads karitvā, had be performed, for text's Se katvā.
19. anuparikkamanto; not listed by Childers, PED or CPD; cp SED sv.
20. Reading hā hā with Be for text's Se hā.
21. Reading vibhavasampattiṃ with Se Be for text's vibhavasampadaṃ.
22. Reading katvā with Se Be for text's karitvā.
23. Reading natvā with Se Be; text omits.
24. This is, of course, at the same time to address him by name, especially since his father is under the belief that it is his son.

25. Te Vv read *mālādhārī* for text's Se Be *māladhārī*.
26. *sūkaralomena*, literally with the pig's hair, and might instead refer to a brush made of pig's bristle; on the process cp VvA 168.
27. Reading *piṇḍhitamālo* with Se Be for text's *piṇḍhamālo*.
28. Be reads *jahāmi*, Se, Vv *jahissam*, for text's Te *jahissāmi*.
29. Be reads *lohitaṅkamayaṃ* for text's Se Vv *lohitaṅkamayaṃ*, Te *lohitaṅgamayaṃ*.
30. Se Vv read *rūpiyamayaṃ*, Te *rūpiyamayaṃ* for text's Be *rūpiyamayaṃ*.
31. Reading *ācikkha* with Se Be Te Vv for text's *ācikkhatha*.
32. Reading *bhaddamāṇava* with Se Be Te for text's Vv *bhaddamāṇava*.
33. Se Te Vv read *paṭilābhayāmi* for text's Be *paṭipādayāmi*.
34. This verse should be compared with Pv II.6⁴.
35. Se Vv read *candasuriyā*, Be *candasūriyā*, for text's Te *candimasuriyā*.
36. Reading *hi* with Se Be Te Vv; text omits.
37. Te Vv read *tvaṃ* for text's Se Be *tvam*.
38. Se Be Vv read *candasūriye* for text's *candasuriye*, Te *candimasuriye*.
39. Vv misspells *camana-* here.
40. Reading *pana* with Se Te Vv; text Be omit.
41. *peto*.
42. Reading *n' idha* (= *nu + idha*) with Se Be Vv for text's Te *nidha*.
43. Te Vv read *kālakatābhīpatthayaṃ* for text's Se Be *-patthayaṃ*; cp *cty* below, which prefers *-patthayaṃ*.
44. Cp Pv I.12⁷ where this is similarly given as an example of futility.
45. Reading *tassa kathāya* with Se Be for text's *tassā gāthāya*.
46. Reading *imā gāthā* with Se Be for text's *imāhi gāthāhi*.
47. Reading *osiṅcaṃ* with Se Be Te Vv for text's *osiñci*.
48. Reading *abbahī* with Se Be Vv for text's *abbūhi*, Te *abbūhāṃ*. These three verses recur at Pv I.8⁵⁻⁷, II.6¹⁶⁻¹⁸ and II.13¹³⁻¹⁵ and are explained at PvA 41. In Pv (Jayawickrama) the reading of *abbūhāṃ* is adopted on all occasions, although on at least two of these the choice of *abbahī* was present.
49. Se Be Te Vv read *abbūhasallo* for text's *abbūhasallo*.
50. *upattha*; not listed by Childers or PED but cp SED sv *upastha*.
51. So Se Be for text's *bhadda*.
52. So Se Be for text's *ubhayā*.
53. Reading *padavibhāgo* with Se Be for text's *padaviggaho*; PED sv *viggaha* erroneously gives the reference to VvA 226.
54. Reading *-bhāsura* with Se Be for text's *-surā*.
55. PED sv *vithi*, in addition to giving the reference erroneously to VvA 316, suggests that this means 'elephant road', which is unclear to me. I suspect Dhammapāla has in mind the course taken by the *nāgas* belonging to the realm of the Four Great Kings, to which *devaloka* the sun and moon also belong. SED sv *nāgavithi* explains as the moon's path and, as NAJ points out, the various courses of

- the heavenly bodies are given specific names in Hindu mythology.
56. So Se Be for text's *ubhayā ettha*.
 57. Reading *padavisandhi* with Se Be for text's *padasandhi*; *visandhi* is not listed by Childers or PED.
 58. Reading *eva* with Se Be; text omits.
 59. Reading *anoloketvā* with Se Be for text's *anoloketvā*.
 60. Reading *yañ ca* with Se Be Te Vv for text's *yaṃ*.
 61. Be reads *gato*, gone to, for text's Se Te Vv *patto*.
 62. Reading *appaṃ vā bahuṃ vā* with Se Be Te Vv for text's *appaṃ bahu vā*.
 63. Reading *nāddasāma* with Se Be Vv and *cty* below for text's *n' addasāma*, Te *na addasāmi*.
 64. Reading *uposathakammaṃ vā* with Se Be Te Vv for text's *uposathakammañ ca*; so also (with Se Be) in the *cty* that follows.
 65. Reading *vigatarajaṃ* with Se Be Te Vv for text's *virajaṃ*.
 66. Reading *addakkhiṃ* with Se Be Te Vv for text's *addakkhi*.
 67. Reading *sahavyataṃ* with Se Vv (Be Te *sahabyataṃ*) for text's *sahavyataṃ*.
 68. PED *sv gilāyati* refers to *āgilāyati*, not noticing this occurrence.
 69. Reading *paripūri*. So *taṃ* with Se Be for text's *paripūritaṃ*.
 70. Reading *vata* with Be Te; text Se Vv omit.
 71. Te Vv read *abbhūtaṃ* for text's Se Be *abbhutaṃ*.
 72. Reading *īdiso* with Se Be Te Vv for text's *īdisi*.
 73. Reading *pi* with Se Be Vv for text's *api*, Te *pī*.
 74. *anabhiṅghappavattitāya*; PED *sv acchariyaṃ* explains this as 'that which happens without a moment's notice' which I do not think is correct.
 75. Reading *paharitaṃ yoggaṃ* with Se Be for text's *paharaṇayoggaṃ*.
 76. Cp VvA 191.
 77. Reading *dassetvā* with Se Be for text's *dasseti*.
 78. Reading *vimhayāvahataṃ* with Se Be for text's *vimhayāvahaṃ*.
 79. Vv reads *vahāhi*, presumably in error for text's Se Be Te *vajāhi*.
 80. Reading *mā* with Se Be Vv for text's Te *no*.
 81. Cp Pv IV.1⁷⁶⁻⁷⁷ for similar.
 82. Reading *vajesi* with Be for text's Se *vajasi*.
 83. Reading *svākkhāto* with Se Be for text's *svākhyāto*.
 84. Be reads *suppaṭipanno* for text's Se *supaṭipanno*.
 85. Reading *vajesi* with Be for text's *vajāsi*, Se *vajasi*.
 86. Text erroneously inserts a full stop here; Se Be omit.
 87. Reading *pañcasilāni* with Se Be for text's *pañca silāni*.
 88. The higher morality, thought and insight are defined at A i 234f; on the relationship between the precepts and the items of the training see VvA 73¹²⁴.
 89. Vv reads *buddhaṃ saraṇaṃ* for text's Se Be Te *saraṇaṃ buddhaṃ*; the last four verses recur at Pv IV.3⁵⁰⁻⁵³.

VII.10 EXPOSITION OF THE ACACIAN VIMĀNA [Serīsakavimānavañṇanā]

[331] "Hear (where the meeting) of the yakkha and the traders". This is the Acacian¹ Vimāna. How² did it originate?

When the Lord had attained Parinibbāna, the venerable Kumārakassapa, who had reached³ the city of Setavyā accompanied by five hundred monks, there separated the chieftain Pāyāsi, who had come into his presence, from the grip of contrariness and established⁴ him in right vision⁵. He, from that time henceforth giving alms, as one in pursuit of merit, to recluses and brahmins, through a lack of former acquaintance therein gave alms without due care⁶, later on die⁷ and came into being in an empty acacian⁷ vimāna in the realm of the Four Great Kings.

It is said that long ago, during the time of Lord Kassapa, an elder in whom the āsavas had been destroyed would wander for alms in a certain village and then daily partake of his meal at a spot on the outskirts of that village⁸. Seeing him, a cowherd, his heart devoted and thinking that that worthy one had become tired through the heat of the sun, constructed a pavilion of branches with four pillars of acacia and gave this to him. They also say⁹ that near to that pavilion¹⁰ he planted an acacia tree. He died and on account of that same meritorious deed came into being amongst (the beings) of the Four Great Kings. Indicative¹¹ of that former deed there came into being³ at the door to his vimāna an acacia grove brightening it up at all times with flowers that were endowed with beauty and scent¹², due to which that vimāna became well known as 'acacian'. And that devaputta, running on for one Buddha-interval amongst both devas and men, being in this Buddha-period the one named Gavampati amongst the four householder friends, beginning with Vimala, of the elder Yasa¹³, having been established in arahantship through the Lord's teaching on Dhamma, saw, by way of former habitual practice, that empty vimāna [332] and went (there) repeatedly for the mid-day rest. Later on he saw the devaputta Pāyāsi there, asked, "Who are you, sir?", and on being told by him, "I, sir, am the chieftain Pāyāsi who am arisen here", said, "Were you not of wrong view, of contrarious vision? How then are you arisen here?" Then the devaputta Pāyāsi said to him, "I was separated from my wrong vision by the worthy elder Kumārakassapa but

through carrying out the performance of meritorious deeds without due care¹⁴ I am come into being in an empty vimāna; it were well, sir, if when you have gone to the world of men you should inform my¹⁵ attendants saying, 'The chieftain Pāyāsi, having given alms without due care¹⁶, is arisen in an empty vimāna¹⁷, whereas you must perform meritorious deeds with due care and then aspire¹⁸ in your hearts with (the wish of) arising there'. The elder, out of pity for him, did as he said. And they, having heard the word of the elder, performed meritorious deeds, aspiring in their hearts in that manner, and came into being in the acacian vimāna. But the acacian devaputta the Great King Vessavaṇa appointed, as the guardian of the path, to a path devoid of shade and water in a desert area¹⁹ with the aim of freeing humans proceeding along that path from obstruction by non-humans.

Then some time later some traders who were residents of Aṅga-Magadha filled a thousand carts with goods and as they were travelling to the Sindhu-Sovīra region²⁰ they proceeded along that path in the desert-wilderness by night through observance of the constellations, not proceeding along the path during the day through fear of the heat. They strayed from the path and went²¹ in a different direction. In their midst was a layfollower with faith and devotion, endowed with morality and endowed with the potential for attaining arahantship who had gone trading²² with the aim of supporting his mother and father. Helping him the acacian devaputta revealed himself together with his vimāna. And, moreover, having revealed (himself) he asked for what reason they were proceeding in that²³ sandy wilderness²⁴ that was devoid of shade and water. And they talked to him of the manner in which they had come (to be) there. Elucidating that matter are the verses forming the conversation of the devaputta and the traders; but two verses are inserted at the beginning by those making a recension of the Dhamma with the aim of indicating their connection²⁵:

1. [333] Hear where the meeting of the yakkha and the traders was at that time, and all hear²⁶ how by one and the other²⁷ too that talk was well-spoken.
2. That king who was named Pāyāsi, gone into the company of the terrestrials, renowned, still enjoying himself in his own vimāna, that non-human addressed the humans (saying:)

Herein:

1. *Hear (suṇoṭha)* is a word of injunction with respect to hearing; hear this that we are now saying. *Of the yakkha (yakkhassa)*: of the deva, for a deva is called a yakkha through being worthy of being worshipped by men and by some devas²⁸. And, moreover, Sakka, the Four Great Kings, those belonging to Vessavaṇa's company and even a man are called yakkhas. For instance, Sakka is spoken of as a yakkha as in "This yakkha dwells too complacent by far; suppose I²⁹ agitate this yakkha"^a and so on; the (Four) Great Kings as in "The Four Yakkhas with swords in hand"^b and so forth; those belonging to Vessavaṇa's company as in "For³⁰ there are, Lord, lofty yakkhas without devotion to the Lord"^c and so on; (and) a man as in "To that extent is there purity for³¹ the yakkha"^d and so forth; but here one belonging to Vessavaṇa's company is meant. *And the traders (vāñijāna ca)* is given after elision of the nasal, metri causā. *The meeting (samāgamo)*: the being brought together. *Where (yattha)*: of the sandiness³² upon which. *At that time (tadā)*: at the time of their going after straying from the path. *By one and the other too : itritarena cāpi=itaritarāñ cāpi*³³ (alternative grammatical form); this 'how' (*yathā*) is to be construed with this. For this is the meaning here: where (and) at which time there was a meeting of the acacian devaputta and the traders – hear³⁴ of this; or alternatively also how [334] that talk that was well-spoken, well-muttered, by them one with the other took place – and all hear of this with attentive minds³⁵.

2. *Of the terrestrials (bhummānaṃ)*: of the terrestrial devas³⁶.

Now come the yakkha's verses of enquiry:

3. "In that which is devious, the outback, a non-human place, a waterless, foodless wilderness where the going is difficult – in the midst of sandiness, you humans, with fear due to those things that are devious³⁷, have lost your minds.

4. Here there are no fruits nor those consisting of roots, there is no upkeep – whence then food here³⁸, except for soil and sands that are heated, hot and cruel?

5. An ultra-desert, like a heated frying-pan, not imparting profit, comparable with the other world, this is the ancient dwelling-place of the dreaded, an accursed area of ground.

6. Now you, by what token, hoping for what, hastily gathered, did you, confounded, pour into³⁹ this spot – through greed, or else⁴⁰ through fear?"

Herein:

3. *In that which is devious (vañke)*: in a dubious place, in the outback of such a kind wherein there is doubt as regards the life of those who have entered it as to whether they will live or die. A *non-human place (amanussaṭṭhāne)*: a place where non-humans such as pisācas and so on roam about, or alternatively a place that is not fit pasture for humans. A *wilderness (kantāre)*: a wasteland⁴¹ devoid of water; it is a wilderness (*kantāro*) for whom (*kan*)⁴² would they take across (*tārenti*), would they conduct, here? It is a place to be crossed taking water (with one). For this reason he said “waterless” (*appodake*), for here the (prefixed) word *appa* has the sense of (the English suffix) ‘-less’⁴³, as it does in “wantless”^c and “soundless”^f and so on. *In the midst of sandiness (vaṇṇupathassa)* means in the midst of a sandy wilderness⁴⁴. *With fear due to those things that are devious (vañkam̐bhayā)*: frightened by those things that are devious⁴⁵. As regards that which should be spoken of as *vañkabhayā* (with fear due to those things that are devious) since fear due to those things that are devious is theirs⁴⁶, [335] this is spoken of as *vañkam̐bhayā*⁴⁷ with addition of the nasal, metri causā. And this is said with reference to the fear that had arisen in them formerly on account of entering that sandy wilderness⁴⁸. *Have lost your minds (naṭṭhamanā)*: have lost your minds (*naṭṭhamānasā*, alternative grammatical form) through an absence of mindfulness⁴⁹ as regards the path, meaning have strayed from the path. *You humans (manussā)* is addressing them.

4. *Here (idha)*: in this desert wilderness. *Fruits (phalā)*: there are no fruits such as mangoes, rose-apples, palmyras and coconuts and so on – this is how it should be construed. *Nor those consisting of roots (mūlamayā ca)*: those consisting of roots (*mūlamayā*) are simply roots (*mūlāni*); he speaks with reference to vallī-creepers⁵⁰ and tubers and so forth. *There is no upkeep (upādānaṃ natthi)* means even though there is nothing whatsoever⁵¹ as food, nor is there even mere fuel for kindling a fire, *upādānaṃ* being ‘fuel for kindling’⁵²; whence then, due to what reason, could there be food here in this desert wilderness? Moreover, to show him that which was there “except for soil” and so on was said.

5. *An ultra-desert (ujjaṅgalaṃ)*: an area of ground that is coarse and dust-coloured and that lacks water is called a ‘desert’ (*jaṅgalaṃ*), but since this place is, even compared with deserts, in

the ultimate (*ukkaṃsena*) a desert (*jaṅgalaṃ*)⁵³ he says 'an ultra-desert' (*ujjaṅgalaṃ*). For this (same) reason he says *like a heated frying-pan (tattam ivaṃ kapālaṃ)*, meaning similar to an iron frying-pan that has been heated; and here this is given with the addition of the nasal, metri causā – it is to be regarded simply as *tattam iva (kapālaṃ)*. *Not imparting profit (anāyasaṃ)*: since there is here no profit, no happiness, it is without profit (*anāyaṃ*)⁵⁴, whence alone, since it petrifies⁵⁵, emperishes, one's life, it is 'not imparting profit'. Or alternatively *anāyasaṃ* is (here to be understood as) 'like iron' (*na āyasaṃ*)⁵⁶. *With the other world (paralokena)*: comparable with hell; for hell is called 'the other world' especially since it is a world that is 'other', that is set in opposition, though its being to the utter misfortune of beings; and since it is made of iron on all sides⁵⁷ it is 'of iron' (*āyasaṃ*). And whilst this is 'not of iron' (*anāyasaṃ*), since it is not that (hell), he (nonetheless) points out that it is similar to that other world on account of its being a place of arising of great dukkha. And some read *anassayaṃ* (without resting place), meaning not being a support for happiness. *This is the ancient dwelling-place of the dreaded (luddānam āvāsam idaṃ purāṇaṃ)*: this place has been, ever since a long time ago, the dwelling-place of pisācas and so on who are dreaded⁵⁸, who are cruel. *Accursed (abhisattarūpo)*: [336] like it had been cursed by the ancient rishis thus, "Be coarse, of a terrible nature!", meaning as if it had been given a curse.

6. *By what token (kena vaṇṇena)*: for what reason. *Hoping for what (kim āsamānā)*: expecting what. *Hi* (untranslated) is a mere particle. And (some) read *padesaṃ pi* (spot even), meaning indeed this spot even. *Hastily gathered (sahasā samecca)*: hastily, without going over the perils and advantages, in a combined manner, did you pour into, did you enter together⁵⁹ – through greed or else through fear, through greed, being carried away⁶⁰ by some harmful desire, or through fear, being beset by some non-human⁶¹; or else *confounded (sampamūlhā)*, having lost the path, did you pour into this spot – this is how it should be construed⁶².

Now the traders speak:

7. "Caravan-leaders amongst the Magadhans and Aṅgans, having collected together⁶³ our separate wares, those move to the land of Sindhu-Sovira, in quest of wealth, wishing for profit.

8. Not enduring⁶⁴ the thirst by day, and observing pity for the draught, with this velocity we all⁶⁵ move towards (you), proceeding along the path at night when it is too late.

9. Wrongly advanced, being mistaken as to the path, blindly bewildered, lost in the outback, where the going is very difficult, in the midst of sandiness, we, our minds confused, do not know the direction.

10. But seeing this not seen before, this best of vimānas and you, yakkha, having seen this, hoping for life after this, we are encouraged, with hearts that are lovely, uplifted”.

Herein:

7. [337] *Caravan-leaders amongst the Magadhans and Aṅgans (Magadhesu Aṅgesu ca saṭhavāhā)*: caravan-leaders, and also caravaneers⁶⁶ and caravan-owners, in this caravan, having been born and grown up in the kingdom of Magadha and in the kingdom of Aṅga, habituating that (kingdom). *Wares (paṇiyam)*: goods. *Those (te)*: those we. *Move (yāmaḥ)*: go⁶⁷. *To the land of Sindhu-Sovīra (Sindhu-Sovīrabhūmim)*: to the Sindhu-region and to the Sovīra-region. *Profit (uddayam)*: advantage, surplus gain.

8. *Not enduring (anadhivāsayantā)*: being unable to endure. *Pity for the draught (yoggānukampam)*: help towards the beings such as the oxen and so on. *With this velocity (etena vegena)*: with this speed, due to which⁶⁸ before seeing you⁶⁹ we move towards (you), we are come⁷⁰ (to you). *Proceeding along the path at night : rattim maggam paṭpannā=rattiyam maggam paṭipannā* (alternative grammatical form). *When it is too late (vikāle)*: at the wrong time, when it is not the time (therefor).

9. *Wrongly advanced : duppayātā=duṭṭhu payātā* (resolution of compound), gone onto what is not the road, whence simply being mistaken as to the path. *Blindly bewildered (andhākulā)*: bewildered as though being blind; blind through being without the eye of insight of one capable of recognising the path, whence simply bewildered, and lost due to being totally strayed from the path. *The direction (disam)*: the direction to be gone in, in which direction lies the Sindhu-Sovīra region⁷¹; that direction. *Our minds confused (pamūlhacittā)*: our minds thoroughly strayed into doubt as to the direction⁷².

10. *And you : tavañ ca=tavam ca* (alternative grammatical form). *Yakkha (yakkha)* is addressing him. *Hoping for life after this (tatuttarim jīvitam āsamānā)*: that doubt as regards our lives

that had arisen, that beyond this there would be no life for us, now hoping for life after this even. *Having seen this (disvā)*: as a consequence of seeing this. *We are encouraged (paṭīṭā)*⁷³: we are made keen⁷⁴. *With hearts that are lovely (sumanā)*: have attained happiness. *Uplifted (udaggā)*: with hearts uplifted through the joy that has been uplifted⁷⁵ (therein).

That incident of theirs being thus made clear by the traders, the devaputta questioned them again with two verses:

11. "To the ocean's beyond and to this⁷⁶ sand, along path(s) cane-travelled and roads with spikes, [338] moreover through rivers and (regions) of mountains – in the cause of wealth you go to many quarters where the going is difficult.

12. Having sprung into the territory of others, observing men of various kingdoms, that which is wondrous, heard or, better still⁴⁰, seen by you, of that we will hear, my dears, from you".

11-12. This is the meaning: *to the ocean's beyond (pāraṃ samuddassa)*: on account of wealth you go to many quarters⁷⁷ where the going is difficult thus: to the further shore of the ocean and to such as this sand⁷⁸, this sandiness, along a path that is cane-travelled due to its being travelled after tying cane-creepers⁷⁹, along a path that is a road with spikes due to its being gone along⁸⁰ after pounding down the spikes, the stumps⁸¹, moreover through rivers such as those like the Candabhāgā⁸² and so on and uneven regions of mountains; and in so going, having sprung (*pakkhandiyāna*=*pakkhandivā*, alternative grammatical form), having poured, into the territory of other kings, you go observing there men⁸³ of various kingdoms⁸⁴, who are residents of foreign parts; that which is wondrous, wonderful, heard or, moreover, seen by you (*vo=tumhehi*, alternative grammatical form), such being the case, of that we will hear, my dear traders, from you in your presence -- he questions them thus desiring to have them talk of the wonderful state of his vimāna.

Thus questioned by the devaputta those traders said:

13. "Not heard nor, better still⁴⁰, seen by us is that more wondrous even than this, my son; seeing⁸⁵ all this, of supreme complexion, quite outstripping that of men⁸⁶, we are not⁸⁵ satiated.

14. Lotus ponds flow in mid-air⁸⁷, abounding in garlands and many white lotuses, whilst these⁸⁸ extremely fragrant⁸⁹ trees, with fruit permanently arisen, blow forth entrancingly.

15. [339] Pillars of beryl⁹⁰, erected to the hundred, and extended facets of rock and coral; with cat's-eyes together with rubies⁹¹, these pillars are made of jotirasa (jewel).

16. With a thousand pillars⁹² of majesty beyond compare, this goodly vimāna upon them⁹³, with jewels within, is accompanied by a railing of shining gold and well covered with plates of glowing gold.

17. With molten jambunada(-gold) is this; beautifully polished, arisen with terraces, stairways and landings, firm and lovely⁹⁴ and well associated, extremely favourable towards inspection, lovely.

18. In that with jewels within (is) much food and drink⁹⁵. Surrounded by a throng of nymphs, made noisy with murajas, ālambaras and musical instruments, you are greeted with praises and salutation.

19. Awoken by a throng of women on this most excellent terrace on the vimāna, pleasing to the mind, you, unthinkable, with all good qualities arisen, enjoy yourself as does king Vessavaṇa in Naḷini⁹⁷.

20. Now are you⁹⁸ a deva or are you⁹⁹ a yakkha, the Lord of Devas or a human-being? The traders, the caravan-leaders, are questioning you: tell us what is your name – are you a yakkha?"

Herein:

13. *My son (kumāra)*: they¹⁰⁰ address the devaputta (in this way) since he abides in the youthful state¹⁰¹. *All this (sabbam)*: they¹⁰⁰ speak with reference to the devaputta and that which is connected with his vimāna.

14. *Lotus ponds*: pokkharāṇṇo = pokkharāṇiyo (alternative grammatical form).

15. *Erected to the hundred (satam ussitāse)*: a hundred ratanas¹⁰² in height. *Of rock and coral*: silāpavāḷassa = silāya pavāḷassa ca (resolution of compound), meaning made of crystal rock¹⁰³ (and) made of coral. *Extended facets (āyatamsā)*: long facets; or alternatively being extended possessing eight, sixteen, thirty-two facets and so on.

16. [340] *Upon them (tes' ūpari)*: upon those pillars. *This goodly (sādhum idam)*: this beautiful vimāna of yours. *With jewels within (ratanantaram)*: possessing jewels within, furnished with other jewels of various kinds on its walls, pillars and stairways and so on. *Is accompanied by a railing of shining gold (kañcanavedimissam)*: is held together, is surrounded, by a railing made of

gold. *And well covered with plates of glowing gold (tapaniṃya-paṭṭehi ca sādḥuchannaṃ)*: (and) well covered (*suṭṭhu chāditaṃ*) here and there with roofs made of glowing gold and made of countless jewels.

17. *With molten jambunada(-gold) is this (jambonaduttattam idaṃ)*: this your vimāna is almost entirely bright with¹⁰⁴ molten jambunada(-gold). *Beautifully polished, arisen with terraces, stairways and landings (sumatṭho pāsādasopānaphalūpapanno)*: this and that region of it is beautifully polished (*sumatṭho*=*suṭṭhu majjito*, resolution of compound in alternative grammatical form) and connected by¹⁰⁵ these various adjoining terraces, exquisite stairways and delightful landings. *Firm (dalḥo)*: sturdy. *Lovely (vaggu)*: of extreme beauty, outstanding. *Well associated (susamgato)*: its constituent parts being well associated (*suṭṭhu samgata-*), its constituent parts of terraces being in conformity with one another. *Extremely favourable towards inspection (atīva nijjhānakhamo)*: extremely favourable towards surveyance in spite of its shining condition. *Lovely (manuñño)*: pleasing to the mind.

18. *In that with jewels within (ratanantarasmim)*: in that made of jewels; or alternatively in the interior of the vimāna, which is become its treasure¹⁰⁶, is become its quintessence. *Much food and drink (bahu-annaṃpānaṃ)*: amiable¹⁰⁷, abundant, food and drink is known, is found – this is the meaning. *Made noisy with murajas, ālambaras and musical instruments (muraja-ālambaraturiyaghuṭṭho)*: permanently made noisy with the sounds of tabours¹⁰⁸, ālambara(-drums) and the remaining musical instruments. *You are greeted (abhivandito 'si)*: you are bowed to, or alternatively, extolled. For this reason they¹⁰⁹ said “With praises and salutation”.

19. *Unthinkable (acintiyō)*: of unthinkable majesty. As does the Great King Vessavaṇa in Nalini, the so-named place of sporting, so do you enjoy yourself – this is how it should be construed.

20. *Are you : āsi=asi=bhavasi* (alternative grammatical forms). *The Lord of Devas (devindo)*: Sakka, King of Devas. *A human-being (manussabhūto)*: a being amongst humans (*manussesu bhūto*, resolution of compound), one belonging to the human species¹⁰⁹. [341] *A yakkha (yakkho)*: although they have enquired about his being a deva and so on, they speak being suspicious¹¹⁰ of his being a yakkha.

Then that devaputta, making himself known, said:

21. "I am¹¹¹ a yakkha, Acacian by name, guardian over this wilderness, this sandiness; I keep watch over this region doing the word of king Vessavaṇa".

Herein:

21. *I am a yakkha* : *ahamhi yakkho*=*aham yakkho amhi* (resolution of compound). *Over this wilderness (kantāriyo)*: detailed to this region for the sake of protecting it¹¹². *Guardian (gutto)*: watchman; for this reason he said "I keep watch".

Then the traders, enquiring of his deeds and so on¹¹³, said:

22. "Is this obtained by chance, arisen to you through maturation¹¹⁴, made yourself or given by devas? The traders, the caravan-leaders, are questioning you: how is this lovely thing obtained by you?"

Herein:

22. *Is this obtained by chance (adhiccaladdham)*: is this arisen by chance, meaning is that which is obtained that which was wished for¹¹⁵. *Arisen to you through maturation (pariṇāman te)*: matured through the working of fate¹¹⁶, or alternatively matured in (the course of) time. *Made yourself (sayam katam)*: made by you yourself alone, meaning brought into being by you by yourself alone¹¹⁷ through your iddhi of a deva. *Or given by devas (udāhu devehi dinnam)*: dispensed graciously by devas to whom you have given pleasure.

The devaputta then rejected all four alternatives and uttered this verse citing simply his meritorious deeds:

23. "This is not obtained by chance nor arisen to me through maturation, not made myself nor indeed given by devas; this lovely thing is obtained by me through my own innocent meritorious deeds".

When they heard this the traders replaced¹¹⁸ the four alternatives in the verse (beginning:) "Is this obtained by chance"¹¹⁹ simply with (the question of) those meritorious deeds and enquired once more as to the form taken by those meritorious deeds:

24. "What was your ritual act, now what your Brahmācariya? Of what good conduct is this the result? [342] The traders, the caravan-leaders, are questioning you: how is this lovely thing obtained by you?"

Herein:

24. *Ritual act (vatam)*: undertaking of a ritual act. *Brahmacariya (brahmacariyam)*: best practice (*seṭṭhacariyam*).

The devaputta again rejected these and then, indicating who he was and his meritorious deeds as had been accumulated, said:

25. " 'Pāyāsi' was my designation when I ruled the Kosalans; I was at that time miserly and evil-natured, subscribing to the natthika heresy¹²⁰ and professing annihilationism¹²¹.

26. And there was a recluse, Kumārakassapa, one who had heard much, one talking vividly, lofty; he at that time made¹²² Dhamma-talk for me, he dispelled¹²³ that wriggling of (wrong) view¹²⁴.

27. When I heard that Dhamma-talk of his I announced layfollower status: I became one who refrained from destroying living beings and I shunned in this world what was not given; I was not one to drink intoxicants nor did I speak a lie, whilst I became¹²⁵ one who was satisfied with his own wife.

28. That was my ritual act, now that my Brahmacariya. Of that good conduct is this the result. This lovely thing is obtained by me through those same innocent meritorious deeds".

This is quite easily understood.

Then the traders, having seen at first hand both the devaputta and his vimāna, having gained faith in the fruition of deeds, spoke two verses making known their own faith in the fruition of deeds:

29. "You know, those men with insight spoke the truth; unequivocal is the word of the wise: [343] that wherever one of meritorious deeds goes, there does he enjoy himself with all his desires gratified,

30. Whilst wherever there is grief and lamentation, flogging, bondage and impediment, there goes the one of evil deeds – at no time is he set free from a miserable destiny".

Herein:

30. *There is grief and lamentation* : *sokapariddavo=soko ca paridevo ca* (resolution of compound in alternative grammatical form). The arising of that which is to one's detriment is spoken of as 'an impediment'.

Whilst they were still talking thus a ripened pod, released from its holding through maturity, fell¹²⁶ from the acacia tree at the door of the vimāna, at which¹²⁶ the devaputta, together with his

attendants, were overcome with dejection. When they saw this the traders uttered this verse:

31. "These folk are as if in a totally strayed condition, at this moment as if¹²⁷ made muddy; now due to what, my son, is there this gloom for these folk and for you?"

Herein:

31. *As if in a totally strayed condition (sammūlharūpo va)*: as if in a state of mind that had strayed all over on account of grief. *These folk (jano)*: these deva-folk. *At this moment (asmiṃ muhutte)*: at this very moment. *Made muddy (kalalikatō)*: made like mud, disturbed as though they had become mud-based¹²⁸ water – this is the meaning. *For these folk and for you (janass' imassa tuyaṅ ca)*: for these attendants of yours and for you. *This gloom (appaccayo)*: this dejection.

When he heard this the devaputta said:

32. "Now¹²⁹ from the acacia grove, my dears, these heavenly¹³⁰ scents, entrancing¹³¹, waft a fragrance; they make fragrant this vimāna, scattering¹³² the darkness by day and by night.

33. And, one by one, with the passing of a hundred years¹³³, a pod from these¹³⁴ fruits¹³⁵; [344] a hundred human years are passed, atop of which I arose here in this body.

34. Having seen that I, having remained in this vimāna for five hundred years, will fall through the exhaustion of my life-span, through the exhaustion of my merit, I am¹³⁶ for this very reason aswooned¹³⁷ through grief".

Herein:

32. *From the acacia grove (sirīṣavanā)*: from the acacia garden¹³⁸. *My dears (tātā)*: he is addressing the traders. Being at first hand for you and for me, these heavenly scents, entrancing¹³⁹, quite fragrant in the extreme, blow forth, blow outwards¹⁴⁰, on all sides¹⁴¹; these heavenly scents¹⁴², thus blowing, make fragrant this vimāna, they make it take on that scent completely, not only just making it fragrant – they also, with their radiance, scatter the darkness too. For this reason he said "scattering the darkness by day and by night".

33. *From these (imesam)*: from the acacias. *A pod (sipāṭikā)*: a fruit's pericarp. *Fruits (phalati)*: is released from its stalk after coming onto it, or alternatively is scattered¹⁴³ after the (seed-) container is rent apart. *A hundred human years are passed (mānussakam vassatam aītam)*: he points out, confounded by

way of grief, that since with the passing of a hundred years a pod fruits¹⁴⁴ on this acacia, and this one has fruited¹⁴⁵, therefore for me a hundred human years are passed, atop of which, whence onwards, I arose, I came into being, here in this body, in this class of devas; and by the reckoning of devas a life-span¹⁴⁶ of five hundred years is mine – therefore¹⁴⁶ my life-span is exhausted. For this reason he said “Having seen that I (having remained in this vimāna) for five hundred years . . . I am for this very reason aswooned through grief”¹⁴⁷.

Then the traders, consoling him, said:

35. “Why should one of such a kind as to have gained a vimāna beyond compare for a long time grieve? Is it not rather those of limited merit who have arisen for but a brief period that should grieve?”

[345] Herein:

35. Maybe there is cause for grief as regards dying for such as are of trifling life-span¹⁴⁸; but one such as is thus endowed with heavenly majesty, of a life-span of ninety hundred thousand years – now why¹⁴⁹ should he grieve; there is simply no cause for grief – this is the meaning.

The devaputta, having been to that extent¹⁵⁰ consoled, uttered this verse agreeing with their word and giving them advice¹⁵¹:

36. “Now this that was exhortable to me is suitable since you speak affable speech to me; and you, my dears, are guarded by me – as is your wish, in that way run off in safety”.

Herein:

36. *Is suitable* : *anucchaviṃ=anucchavikaṃ* (alternative grammatical form), this is of a fitting nature to you alone¹⁵². *Now this that was exhortable to me (ovadiyañ ca me taṃ)*: this that was exhortable, that was to be spoken by way of an exhortation, by you to me (*me=mayhaṃ*, alternative grammatical form). Since (*yaṃ=yasmā*, alternative grammatical form) you speak affable speech, affable words, to me (*maṃ=mayhaṃ*¹⁵³, alternative grammatical form) by way of “Why should one (of such a kind as to have gained a vimāna beyond compare for a long time) grieve¹⁵⁴?” and so on; or alternatively this that is a speaking, a talking, with affable speech (heard) is suitable to you alone – this is how it should be construed¹⁵⁵. Or again, since (*yaṃ=yasmā*, alternative grammatical form) you speak affable speech, therefore that which is suitable and exhortable (*ovadiyaṃ=ovaditabbam*,

alternative grammatical form) and to be done in accordance with that exhortation has been done by me (*me=mayā*, alternative grammatical form)¹⁵⁶. But what was this? He said “And you¹⁵⁷, my dears” and so on. Herein: *are guarded by me (mayānuguttā)* means are guarded, are protected, by me in this desert wilderness haunted by non-humans until you shall have passed beyond this wilderness; as is your wish, as is your pleasure, run off, go, in safety, with security.

Then the traders uttered this verse making known the fact that they would acknowledge what had been done:

37. “After we have gone to the land of Sindhu-Sovira, in quest of wealth, wishing for profit¹⁵⁸, we will perform lofty glory of Acacian¹⁵⁹ with accordant means¹⁶⁰, with liberality fulfilled”.

[346] Herein:

37. *With accordant means (yathāpayogā)*: with means in conformity with the promise made now. *With liberality fulfilled (paripuṇṇacāgā)*: with liberality completed¹⁶¹, with generosity adequate¹⁶² for that lofty glory. *Glory (maham)*: festivity and worship.

Then the devaputta, once more rejecting¹⁶³ the performance of glory and¹⁶⁴ inciting them with respect to those things that were to be done, uttered this verse:

38. “Now perform no glory of Acacian¹⁵⁹ at all for all that you say will be yours; (rather) avoid evil deeds and set your minds on Dhamma-practice”.

Herein:

38. *That you say (yaṃ vadetha)*: that which you say such as “After we have gone” and so on¹⁶⁵, hoping¹⁶⁶ to reach the Sindhu-Sovira region¹⁶⁷ with security and for abundant profit, gain, there, all that, just like that, will be yours (*vo=tunhākaṃ*, alternative grammatical form), be without doubt as to this; rather from now onwards avoid, shun, evil deeds such as destroying living beings and so on. *Dhamma-practice (dhammānuyogaṃ)*: practising (*anuyūjānaṃ*¹⁶⁸) skilled things (*kusalādharmassa*) such as giving and so forth. *Set your minds on (adhīṭṭhahātha)*¹⁶⁹: train yourselves along the lines of. He points out that this (in itself) is glory of Acacian.

Moreover, since he was¹⁷⁰ desirous of affording them protection and shelter whilst helping that layfollower, he uttered these verses pointing him out to them and praising his good qualities:

39. "There is in this¹⁷¹ order a layfollower, one who has heard much, one who is endowed with moral behaviour, with faith, possessing liberality, and very amiable, one who is discerning, contented and prudent¹⁷².
40. He would not knowingly speak a lie nor think of injuring another; he would not act divisively, slanderously¹⁷³ – he would speak (only) speech that was smooth and friendly.
41. With reverence, deferential¹⁷⁴, guided, innocent, in the higher morality purified, [347] that creature, of ariyan behaviour, righteously¹⁷⁵ takes care of his mother and father.
42. He seeks out wealth, methinks, through reason of his mother and father¹⁷⁶, not in his own cause and that with the passing of his mother and father¹⁷⁷ he, tending towards renunciation¹⁷⁸, will follow the Brahmacariya.
43. Upright, non-devious, not crafty¹⁷⁹, non-deceiving, he would not determine anything by applying a pretext; one such as this, a doer of deeds well done¹⁸⁰, set firm in Dhamma, how could he acquire dukkha?
44. By reason of him¹⁸¹ I, by myself, am made apparent; therefore behold Dhamma, you traders. Except for him you would have become ashes¹⁸² here¹⁸³, blindly bewildered, lost in the outback – since throwing him is facile and beyond, happy indeed is union with the sappurisa".

Herein: .

39. *Order (saṃghe)*: collection of beings. *Discerning (vicak-khaṇo)*: skilled as regards what is to be done in this connection and that. *Contented* : *santusito=santuṭṭho* (alternative grammatical form). *Prudent (mutimā)*: prudent through being sagacious as to his well-being in both the present world and the next world by way of the knowledge that one's deeds are one's own and so on¹⁸⁴.
40. *He would not knowingly speak a lie (sañjānamāno na musā bhaṇeyya)*: he would not speak a deliberate lie. *Divisively (vebhūtikaṃ)*: he would not act, he would not speak, slanderously, which has acquired the name 'divisively' (*vebhūtikaṃ*) on account of its producing a state of separation (*vinābhāvakaṇato*) amongst those who were united.
41. *Deferential (sappatisso)*: obedience (*patissayo*)¹⁸⁵ that is humility on account of being of humble behaviour with respect to those deserving reverence; since he is with deference (*saha*

*patissena*¹⁸⁶) he is deferential (*sappatisso*). In the higher morality (*adhisile*): in the training that is the higher morality that is to be kept¹⁸⁷ by the layfollower. Of ariyan behaviour (*ariyavutti*): of perfectly pure behaviour.

42. [348] *Tending towards renunciation* (*nekkhammapoṇi*): sliding towards nibbāna. Will follow the Brahmacariya (*carissati brahmacariyaṃ*): will follow the going forth that is the Brahmacariya within the Teaching.

43. *By applying a pretext* (*lesakappena*): with a pretext that is applicable. He would not determine anything (*na ca vohareyya*): he would not emit any word by way of deception or craftiness. Set firm in Dhamma, how could he acquire dukkha (*dhamme t̥hito kinti labetha dukkhaṃ*): a Dhammacārin, a samacārin¹⁸⁸, set firm in Dhamma in the manner thus stated, how, in what way, could he acquire, could he attain, dukkha.

44. *By reason of him* (*taṃkāraṇā*): on account of him, through cause of that layfollower. I, by myself, am made apparent (*pātukato 'mhi attanā*): I have appeared to you quite by myself; *attānaṃ* (self) is also a reading, meaning I have had my self appear¹⁸⁹ to you. Therefore (*tasmā*): since, whilst respecting Dhamma, whilst protecting him, I protect you too, therefore behold Dhamma, observe Dhamma alone doing that which is to be followed. Except for him you would have become ashes here (*aññatra ten' iha bhasmī bhavetha*): if you had come without that layfollower, you would, through lack of a saviour, through lack of any mainstay¹⁹⁰, have gone into a state of ash in this desert wilderness. Since throwing (*khippamānena*): since throwing, reviling¹⁹¹, oppressing¹⁹², in that way. Is facile (*lahuṃ*): is easily done. And beyond (*parena*): and more besides; or alternatively by another. Therefore happy indeed is union with the sappurisa (*sukho have sappurisena saṃgamo*): for he, settled in forbearance and humility, even when called something by someone, does not retaliate – this is the meaning.

The traders, desiring to know the form taken by him thus mentioned in general terms, uttered this verse:

45. "What is this one's name, now what¹⁹³ work does he do? What is the name assigned, what, moreover, his gotra? We, too, desire to see him, yakkha, out of pity for whom you are come here – this is indeed a gain for him whom you covet".

Herein:

45. *What is this one's name* (*kiṃ nāma so*): as regards name,

who is this¹⁹⁴ creature, this being, by name. *Now what work does he do (kiñca karoti kamman)*: as regards cultivating and trading and so on¹⁹⁵, what sort of work does he do. *What is the name assigned (kiṃ nāmadheyyam)*: [349] amongst (names) such as Tissa and Phussa and so on, what is the, now how was a, name assigned to him by his mother and father; or amongst (gotras) such as the Bhaggava, the Bhāradvāja and so forth, what his gotra. *Whom you covet (yassa tuvaṃ pihesi)*: whom you hold dear.

Then the devaputta, pointing him out by way of his name and gotra and so on, said:

46. "He who is the barber having the assigned name of Sambhava, dependent for his livelihood on brush and blade¹⁹⁶ – he is that layfollower. You know him; he is your errand-boy. Do not vex him¹⁹⁷, he is very amiable".

Herein:

46. *The barber (kappako)*: the bath-attendant¹⁹⁸. *Having the assigned name of Sambhava (Sambhavanāmadheyyo)*: Sambhava so-named. *Dependent for his livelihood on brush and blade (kocchaphalūpajīvī)*: living (jīvanako) dependent upon (upanis-sāya) brush and blade; a brush is an instrument for combing the hair and so on¹⁹⁹ in order to keep the locks²⁰⁰ and so forth in place²⁰¹. *Errand-boy (pesiyo)*: the one doing errands, the one doing services.

Then the traders, having come to know him by name, said:

47. "We know him of whom you speak²⁰², yakkha, but we did not know him to be such as this; we, too, will worship him, yakkha, having heard your lofty word".

Herein:

47. *We know (jānāmase)*: we know the form taken by him of whom you speak. *To be such as this (ediso)*: but as regards his good qualities we did not know him to be such as this, as thus mentioned in that way by you, we were ignorant of him in that way – this is the meaning.

Then the devaputta²⁰³, having had them mount his vimāna, uttered this verse with the aim of instructing them:

48. "Whatever²⁰⁴ men there be in this caravan, whether young, great or else²⁰⁵ middle-aged – [350] let them all, each one of them²⁰⁶, lean on this vimāna, let the miserly behold the fruit of meritorious deeds²⁰⁷".

Herein:

48. *Great (mahantā)*: advanced (in years). *Let them lean on (ālambantu)*: let them mount. *The miserly (kadariyā)*: the mean, those lacking the virtue of giving.

Then at the culmination six verses were spoken by those making a recension of the Dhamma:

49. "They all, each one of them there, saying, 'Me to the fore', but setting that barber before them²⁰³ there, they all, each one of them, leaned on that vimāna that was like Vāsava's Masakkasāra.

50. They all, each one of them there, saying, 'Me to the fore', announced layfollower status: they became those who refrained from destroying living beings and they shunned in this world what was not given; they were not ones to drink intoxicants nor did they speak a lie, whilst²⁰⁹ they became those who were satisfied with their own wives.

51. They all, each one of them there, saying, 'Me to the fore', announced layfollower status; then with approval the caravan departed showing its appreciation again and again for the yakkha's iddhi²¹⁰.

52. After they had gone to the land of Sindhu-Sovira, in quest of wealth, wishing for profit²¹¹, they went back, unscathed, to Pāṭaliputta, with accordant means²¹², with gains fulfilled.

53. After they had gone, possessing safety, to their own home²¹³, (once more) rejoined by wife and child, blissful, contented, with hearts that were lovely, encouraged, they performed lofty glory of Acacian¹⁵⁹, they constructed the Acacian²¹⁴ Estate.

54. [351] The following of sappurisas is of such a kind, the following of those with Dhamma-qualities is of great benefit. For the sake of one layfollower all beings, each one of them, became happy²¹⁵.

Herein:

49. *Me to the fore (ahaṃ pure)* means asserting themselves²¹⁶ thus: "Me first! Me first!" After saying 'they all, each one of them there', the words 'they all, each one of them' are said again with the aim of showing that in whatever manner they all, each one of them, had become eager as regards mounting the vimāna, in that manner did they all, each one of them, mount it; no one was prevented from mounting it. *That was like Vāsava's Masakkasāra (Masakkasāraṃ viya Vāsavassa)*: now the realm of the Thirty-three is called 'Masakkaṣāra', or alternatively all that is the realm

of the (various) devas (is so-called), but here the realm of Sakka is to be understood²¹⁷. For this reason they²¹⁸ said 'that was like Vāsava's Masakkasāra'. Then those traders beheld the vimāna and, set firm, with devoted hearts, in that devaputta's exhortation, became established in the Refuges and the Precepts and then, through his majesty, went in safety to the desired region. For this reason 'they all, each one of them there' and so on was said. Herein:

51. With approval the caravan departed showing its appreciation again and again for the yakkha's iddhi – this is how it should be construed. But with whose approval? With the yakkha's – this fact is manifest.

52. *With accordant means (yathāpayogā)*: with means effected in accordance with their (earlier) intention²¹⁹. *With gains fulfilled (paripunnalābhā)*: with gains successfully achieved²²⁰. *Unscathed (akkhatam)*: unmolested, to Pāṭaliputta; or alternatively *unscathed (akkhatam)*: without affliction, free from oppression, meaning without impediments²²¹.

53. *To their own home (saṃgharaṇi)*: to their own house. *Possessing safety (sothivanto)*: furnished with a state of safety, with security. *Blissful (ānandī)* and so on – by means of these four²²² words they²¹⁸ speak simply of their having been made happy. *They constructed the Acacian Estate (Serisakam te²²³ pariveṇaṃ māpayimsu)*: firmly acknowledging what had been done and with the aim of discharging their commitment, they built a dwelling-place endowed with terraces, pinnacled-houses and a place for the night and so on, surrounded by a wall (and) furnished with a gateway, being an estate (*pariveṇaṃ*), since it is to be viewed, by way of its boundary (*paricchedavasena*), as a totality (*veṇiyato*)²²⁴, named Acacian, with the name of that devaputta.

54. [352] *Is of such a kind (etādisā)*: is such, thus warding off that which is not beneficial and accomplishing that which is beneficial. *Is of great benefit (mahathikā)*: is of great usefulness, is of great advantage. *Of those with Dhamma-qualities (dhammaguṇānaṃ)*: of those with good qualities that are non-contrary. For the sake of the well-being of one being, all beings²²⁵, each one of them, all those beings belonging to the caravan, each one of them, became happy²²⁶, attained happiness, attained security.

Moreover the layfollower Sambhava learned, in the same manner in which he had heard it, the arrangement of the verses that had proceeded by way of the conversation between the devaputta Pāyāsi and those²²⁷ traders and informed the elders. Others hold that the devaputta Pāyāsi talked to the venerable elder Sambhava. This the great elders, with the elder Yasa at their head, included in the recension at the Second Rehearsal²²⁸. Moreover with the passing of his mother and father the layfollower Sambhava went forth and became established in arahantship.

The Exposition of the Acacian Vimāna is concluded.

Notes to VII.10

1. Se Te Vv read Serissaka- for text's Be Serisaka-; cp VvA 331² where reason is given for adopting the latter as the correct reading. The story is also included in the Petavatthu (IV.2).
2. Reading tassa kā with Se Be for text's tassa.
3. Text erroneously inserts a full stop here; Se Be omit.
4. Reading patiṭṭhāpesi with Se Be for text's patiṭṭhapesi.
5. sammādassane; for this episode see VI.10 above. As pointed out there (n 10) such vision was merely mundane and not the supermundane right view of the ariyan eightfold path; nor should it be confused with the right vision (sammādassana) encountered at e.g. Vism 604f.
6. Reading asakkaccaṃ with Se Be for text's asakkacca.
7. serisake, of the wood of the sirisa tree, Acacia sirissa.
8. Reading bahigāme with Se Be for text's bahi gāme.
9. Reading vadanti with Se Be for text's vandanti.
10. Reading maṇḍapassa samīpe with Se Be for text's maṇḍapasamīpe.
11. sūcakam; so all texts. In the copy of the text used by me F.L. Woodward had added a note suggesting we read saṃsūcakam, as e.g. at VvA 302, which I follow.
12. Reading vaṇṇagandhasampannehi with Se Be for text's taṃ vaṇṇagandharasasampannehi.
13. The other three were Vimāla, Subāhu and Puṇṇaji, all going forth upon gaining the Dhammacakkhu – cp Vin i 18f. Gavampati's verse is at Thag 38.
14. Reading puṇṇakiriyaṇaṃ asakkaccakāritāya with Se Be for text's puṇṇakiriyaṇa ahaṃ bhante asakkacca kāritāya.
15. Reading mama with Se Be for text's imama; there is something ironic in this request when it be recalled how Pāyāsi had, in his search for proof of rebirth, requested his acquaintances who had been of good conduct that if, after dying, they were to arise in the

- devaloka, they should return forthwith and confirm the fact, a request which was, for reasons stated at D ii 326ff, never satisfied.
16. Reading *asakkaccaṃ* with Se Be for text's *asakkacca*.
 17. Reading *suññaṃ serisakavimānaṃ* with Be for text's Se *suñña-vimāne*.
 18. Cp M iii 99ff for the effect of an aspiration in determining one's place of subsequent rebirth.
 19. Later in the story it becomes clear that his *vimāna* and attendants accompanied him when transferred to this post.
 20. *Sindhu* is the region of the river Indus and famous for its horses – cp VvA 280 above; *Sovira* (Skt *Sauvira*) seems to have been the region immediately to the east of the Indus.
 21. Reading *agamamsu* with Be (Se *agamimsu*) for text's *āgamimsu*.
 22. Reading *vañijjāya* with Be for text's Se *vāñijjāya*.
 23. Reading *imaṃ* with Se Be for text's *maṃ*.
 24. Reading *vālukāntāraṃ* with Se Be for text's *vālukantāraṃ*.
 25. *sambandha-*; or context.
 26. Be Te Vv read *suñātha* for text's Se *suṇoṭha*.
 27. Be reads *itaritarena*, Se Te Vv *itaritarena*, for text's *itritarena* which CPD states is the correct reading *metri causā*.
 28. Reading *ekaccānaṃ devānaṃ* with Se Be for text's *ekaccadevānaṃ*.
 29. Reading *atibāḷhaṃ . . . yannūnāhaṃ* with Se Be and M i 253 for text's *atibāḷhaṃ . . . yaṃ nūnāhaṃ*.
 - a. M i 253.
 - b. Untraced.
 30. Reading *hi* with Se Be and D iii 194; text omits.
 - c. D iii 194.
 31. Or of the *yakkha*; Hare renders this "Such is the cleansing of that spirit here", the whole being predicated of the Buddha. In such contexts *yakkha* seems almost to stand for man's essence, even *ātman*.
 - d. Sn 478.
 32. *vannupathe*; cp PvA 250. The implication of the prose above was that they were proceeding along a path and seemingly the same path to which the *devaputta* had been appointed, given their fear of the heat of the desert and the use of *magga* (path) in both contexts, and that they had then subsequently strayed from that path, whereupon they encountered the *devaputta*. This anomaly seems compounded, rather than explained, by the ety both here and overleaf.
 33. So Se Be for text's *itaritaraṃ cāpi*.
 34. Reading *suṇoṭha* with Se Be for text's *suñātha*.
 35. *ohitacittā*; *ohita* is derived from *ava* + $\sqrt{dhā}$, the same root from which *samodhānaṃ*, the being brought together, above is derived and the proximity of these two terms may not be altogether accidental.
 36. The terrestrial *devas* belong to the realm of the Four Great Kings which extends from the earth's surface to a height equal to that of

Mount Meru, at which level commences Sakka's realm of the Thirty-three. As such many beings of this realm, including Pāyāsi here, 'co-exist', although usually invisibly, with men, as do petas who similarly belong to this region but who are denied the benefits normally associated with it. Yakkhas, explained above as devas, also belong to this realm, policing its northern quarter, both on land and in the atmosphere, under the leadership of the Great King Vessavaṇa.

37. Reading vaṅkaṃbhayā with Se Be Vv (Te vaṅkaṃbhayā) for text's dhaṅkaṃ bhayā.
38. Be Te Vv read 'dha for text's Se idha.
39. Be Te read anupaviṭṭhā for text's Se Vv anuppaviṭṭhā.
40. Se Vv read athavā for text's Be Te atha vā.
41. Se Be read iriṇe for text's iriṇe.
42. So text, Se; Be reads kaṃ here.
43. abhāva-, usually rendered 'absence'; appa usually means 'few' or 'little' as, of course, does the English term 'less' when not a suffix.
 - e. A iii 432.
 - f. Vin ii 306.
44. Reading vālukākantāramajjhe with Se Be for text's vālukantāramajjhe.
45. Reading vaṅkehi with Se Be for text's dhaṅkehi; cp n 37 above.
46. Reading vaṅkehi bhayaṃ etesan ti vaṅkabhayā with Se Be for text's dhaṅkehi kākehi bhayaṃ ete santi dhaṅkabhayā.
47. So Se Be for text's dhaṅkaṃ bhayā.
48. Reading vālukākantāra(p)pavesanato with (Se) Be for text's vālukantārapavesanato.
49. Reading maggasati- with Se Be for text's maggasati-.
50. Se Be read valli- for text's valli-.
51. Reading kiñcāpi kiñci with Se Be for text's kiñci pi.
52. Reading indhanaṃ with Se Be; text omits.
53. Cp PvA 139 on Pv II.9⁶⁹.
54. So Se Be for text's anāyasaṃ.
55. Reading siyati with Se Be for text's pisiyati.
56. This seems to be the Vedic particle na meaning 'like'; cp VvA 224 above for similar. Se reads na āyusaṃ, not imparting long life, here.
57. Cp Pv I.10¹³⁻¹⁴.
58. ludda = Skt raudra, like, or belonging to, Rudra, the unpredictable and fierce Vedic deity later absorbed into the figure of Śiva. It is not clear whether the pisācas (goblins or some other kind of evil spirit) belonged to Rudra in the sense that they were under his control, or merely like him due to their ferocity.
59. Reading sappaviṭṭhā with Se Be; text omits; not listed by Childers, PED or SED.
60. patāritā; Be reads palobhitā, enticed, here.
61. Reading amanussādīnā with Se Be for text's amanussādīhi.
62. All texts vary somewhat in their punctuation of this rather confused

- explanation; I follow none entirely but adopt or adapt as seems necessary.
63. Reading āropayitvā with Be for text's Se Vv āropayissaṃ, Te āropiyamha; cp Hardy's note at VvA 374.
 64. Be Te Vv read 'nadhivāsayantā for text's Se anadhivāsayantā.
 65. Text adds te here; Se Be Te Vv omit.
 66. Reading satthakā with Se Be; text omits.
 67. Reading gacchāma with Se Be for text's gacchāmase.
 68. Reading yena with Se Be; text omits.
 69. Reading tava with Se Be for text's tvam.
 70. Reading āgat' amha with Se Be for text's āgamamha.
 71. Reading -deso with Be for text's -desā, Se -desaṃ.
 72. Reading disāsaṃsayasumūḥacittā with Se Be for text's satipamūḥacittā.
 73. paṭīta, past participle of pacceti, from paṭi + √i, means basically 'have/are come back', that is, here, to their senses from the doubt into which they had strayed.
 74. pahaṭṭhā, which also has the sense of being made sharp, as does 'made keen'; cp the English 'whetted' of the appetite and cutting edges.
 75. Reading udaggāya pītiyā with Be (Se odaggiyapītiyā); text omits.
 76. Se Vv read idaṅ ca for text's Be Te imaṅ ca; PED takes vaṇṇu as feminine, thus requiring imaṃ.
 77. Reading puthuddisā with Be and verse for text's Se puthudisā.
 78. Reading vaṇṇuṃ with Se Be; text omits.
 79. Cp SOM 149^{2,3} from which it will be seen that EVvP is faithful to the cty on these verses. I suspect that some form of rope-bridge, made from such creepers, was intended here, especially since vettalatā is a thorny creeper with thorny leaves (NAJ) and would make a very unpleasant mode of travel.
 80. Reading gantabbato saṅkupathaṃ maggaṃ with Se Be for text's gantabba-saṅkupathamaggaṃ.
 81. Be reads khānūke for text's Se khānūke.
 82. A yojana wide and deep (DhpA ii 120 – cp BL ii 172), elsewhere said to extend over eighteen yojanas (DA 877f), and with a rapid current. This river is sometimes identified with the modern Chenab – cp DPPN i 849f.
 83. mānuse, so text and verse for Se Be manusse.
 84. Reading verajjake with Be and verse for text's Se virajjake.
 85. Reading disvā na with Be Vv for text's Se Te disvāna.
 86. Be reads aṭṭamānūsakaṃ for text's Se Te Vv aṭṭamānussakaṃ.
 87. Se Te Vv read vehāsayam for text's Be vehāyasam.
 88. Se Be Vv read c' ime for text's Te ca te.
 89. Reading aṭṭa gandhā with Se Be Te Vv for text's aṭṭvagandhā.
 90. Reading veḷuriyathambhā with Se Te Vv for text's veḷuriyathambhā, Be veḷuriyathambhā.
 91. Be reads sahalohitaṅgā, Te sahalohitakā, Vv sahā lohitaṅkā, for text's Se saha lohitaṅkā.

92. Reading saḥassatthambhaṃ with Se Te Vv for text's Be saḥssa-thambhaṃ.
93. Reading tes' ūpari with Se Be Vv for text's Te tes' upari.
94. Reading vaggu with Se Be Vv for text's Te vaggū.
95. Reading bahu-annapānaṃ with Se Be Vv for text's Te bahu annapānaṃ.
96. Reading ālambaraturiyaghuṭṭho with Se Vv (Be ālambaratūriyaghuṭṭho) for text's Te ālambaraturiyasaṃghuṭṭho.
97. Reading Naḷinyā with Se Be Vv (Te Naḷinyā) for text's Naḷiññaṃ.
98. Reading āsi with Se Be Te Vv for text's asi.
99. Reading udavāsi with Se Be Vv for text's Te uda vāsi.
100. Literally 3rd person singular and this could alternatively be taken as 'My son (*kumāra*) is addressing the devāputta . . .' although this seems not to be Dhammapāla's general style.
101. paṭhamavaye, as opposed to middle and old age; devas seem to come into being in such a state and to remain therein without ageing. Only when they are about to fall do their flowers begin to fade and does sweat exude from their armpits and so on – cp It 76f.
102. The ratana was a linear measure equal to 12 aṅgulas (fingers) and thus equivalent to 12 inches, 7 ratanas making 1 yatṭhi (rod or pole); these pillars were therefore 100 feet high.
103. Be reads silāmayā for text's Se phalikaṣilāmayā.
104. Or 'like'.
105. yutto, or 'furnished with'.
106. ratanabhūte; ratana, rendered throughout as 'jewel', has often the wider sense of treasure or precious substance, as illustrated by the fact that two of the seven ratanas are gold and silver (cp PED sv). Compare the similar English expressions 'He's a treasure', 'It's a gem' and so forth.
107. pesalaṃ, usually predicated of people, especially monks (e.g. VvA 206, 248), rather than of things.
108. Reading mudiṅgānaṃ with Se Be for text's mudiṅgādīnaṃ; at VvA 161 the muraja was instead explained as the kettle-drum (bheri).
109. manussajātiko, or 'one born of men'.
110. Reading āsaṅkantā with Se Be for text's asaṅkantā.
111. ahamhi; Vv reads aham hi, Se aham pi, but cty below seems to understand it as a contraction of aham amhi.
112. Reading ārakkhaṇatthāṃ with Se Be for text's ārakkhanatthāṃ; PED has no entry for ārakkhati (listing only ārakkha) but cp Childers sv.
113. Reading kammādini with Se Be for text's kammāni.
114. Be reads pariṇāmajāṃ te for text's Se Te Vv pariṇāmajāṃ te.
115. Reading yadicchakaṃ with Se Be for text's yādicchakaṃ; the meaning seems to be 'Is this obtained merely because you wished for it?', it being a matter of chance that he had wished for this rather than some other object.
116. Reading niyatisaṅgatibhāvaparīṇatāṃ with Se Be for text's niyatibhāvaparīṇatāṃ; the whole verse seems to be an allusion to A i

- 173ff where the question is raised as to whether things happen for no reason, as a result of what one does or due to some deity; cp PvA 252 for similar.
117. Reading tayā sayam eva with Se Be for text's tayā sayam eva katam, deviddhiyā tayā sayam eva.
118. āropetvā.
119. All texts read nādhiccaladdham which is to cite verse 23, whereas it is clearly verse 22 that is meant here, not merely for the reason stated here but also due to the identity of the second half of the verse.
120. Cp PS 112².
121. At D i 55 this is stated to be the doctrine of Ajita Kesakambalin and equated with the natthika heresy itself. However at D i 34ff seven varieties of annihilationist views are listed, whilst elsewhere annihilationism together with eternalism form the two extremes between which the Buddha provides a middle way – e.g. S ii 20.
122. Reading akāsi with Se Te Vv for text's Be abhāsi, spoke.
123. Se Be Vv read vinodayi for text's Te vinodayi.
124. Reading ditthivisukāni with Se Be Te Vv for text's ditthivisukāni; cp Pv IV.1³⁷.
125. Reading ca ahoṣim with Se Be for text's e' ahoṣi, Te Vv ca homi.
126. Reading pati, tena with Se Be for text's patitena.
127. Reading va with Se Be Vv for text's Te ca.
128. Reading kalalanissita- with Se Be for text's kalalam nissita-.
129. Be reads ca for text's Vv pi; Se Te omit entirely.
130. Text adds ca here; Se Be Te Vv omit.
131. Reading surabhī with Be Te for text's Se Vv surabhiṃ.
132. Be Te read nihantvā for text's Se Vv nihantā.
133. Vv reads vassata-, presumably in error, for text's Se Be Te vassasata-.
134. Reading imesaṇ ca with Be Te Vv for text's Se imesaṃ ca.
135. Reading phalati with Se Be Vv for text's Te phalanti.
136. Be Vv read asmī ti, Te asmī, for text's Se asmiṃ ti.
137. Reading pamucchito with Se Be Te Vv for text's samucchito.
138. Be reads sirīsavipinato for text's Se sirīsupavanato.
139. Reading surabhī with Be for text's Se surabhiṃ.
140. pavanti pavāyanti, perhaps alternative grammatical forms.
141. Text Se add ca here; Be omits.
142. Reading dibbā gandhā with Be for text's Se dibbagandhā.
143. sissati, a word of uncertain meaning – cp VvA 370¹; phalati also means to burst open which is the second interpretation being offered here. It is quite possible that sissati could be an early graphic error for siyyati (=Skt śīryate, passive form of śṛṇāti), to become scattered, given the ready confusion of y/s in both Sinhalese and Burmese manuscripts (NAJ).
144. Reading phalati with Se Be for text's phalanti.
145. Reading phalitā with Se Be for text's phalikā.
146. Reading āyu, tasmā with Se Be for text's āyukkhaṃyā.

147. Reading *disvān' ahaṃ vassasatāni pañca . . . pe . . . ten' eva sokena pamucchito 'smi* with Be for text's (Se) *disvān' ahaṃ . . . pe . . . (pa)mucchito 'smim*.
148. Text adds *appapuññehi*, of trifling merit; Se Be omit.
149. Be reads *kathaṃ nu* for text's Se *kāthaṃ*.
150. Reading *tattaken' eva* with Se Be for text's *taitha ken' eva*.
151. Reading *upadesaṃ dento* with Be for text's Se *upadesento*.
152. Reading *eva taṃ* with Se Be for text's *etaṃ*.
153. Reading *maṃ mayhaṃ* with Se Be for text's *mayhaṃ vā*.
154. Se Be read *soceyyaṃ* for text's *soceyya*, the latter according with the verse.
155. In which case the verse would become: Now this that was exhortable to me – that affable speech you spoke to me – is suitable (suitable here in the sense of most becoming of you).
156. In which case the verse would become: Since you speak affable speech to me, that which is suitable and exhortable (has been done) by me.
157. Reading *ca kho* with Be and verse for text's Se *ca*.
158. Reading *uddayaṃ pathayānā* with Se Be Vv for text's Te *uddayapathayānā*.
159. Se Te Vv read *Serissa mahaṃ* for text's Be *Serīsamahaṃ*.
160. Reading *yathāpayogā* with Be Vv for text's Se Te *yathā payogā*.
161. Reading *samattacāgā* with Se Be for text's *samatthacāgā*.
162. *pariyatta*, or 'mastered'.
163. Reading *paṭikkhipanto* with Se Be for text's *paṭikkhipento*.
164. Reading *ca* with Se Be; text omits.
165. Reading *ādīni* with Se Be for text's *ādīnā*.
166. Be reads *paccāsīsaṃtā* for text's Se *paccāsimsantā*.
167. Reading *Sindhu-Sovīradesa(p)pattim* with (Se) Be for text's *Sindhu-Sovīradesaṃ pattim*.
168. Reading *anuyūjjanāṃ* with Se Be for text's *anuyujjanāṃ*.
169. Reading *adhiṭṭhahāthā ti* with Se Be for text's *adhiṭṭhahātha*
170. Reading *ahosi* with Se Be; text omits. SOM 152⁴ directs us to verse 27 for this layfollower but this cannot be right since that verse deals with the episode during which the devaputta in his previous life as Pāyāsi became a layfollower, whereas the layfollower in question, as confirmed by the subsequent verses, is to be found amongst the traders.
171. Reading *imambhi* with Se Be Te Vv for text's *imasmim*.
172. Reading *mutimā* with Se Be Te Vv for text's *mutimā*.
173. Be Vv read *pesuṇaṃ*, Te *pīsuṇaṃ*, for text's Se *piṣuṇaṃ*.
174. Reading *sappatisso* with Se Be Te (Vv *sapatisso*) for text's *sappatisso*.
175. *dhammena*.
176. Se Vv read *mātāpitunnaṃ* for text's Be *mātāpitūnaṃ*, Te *mātāpitūnaṃ*.
177. Se Vv read *mātāpitunnaṃ* for text's Be *mātāpitūnaṃ*, Te *mātāpitūnaṃ*.

178. Reading nekkhammapoṇo with Be Te Vv for text's Se nekkhammapoṇo.
179. Reading asaṭho with Se Be Te Vv for text's asaṭho.
180. Reading sukatakammakāri with Be Te Vv for text's Se sukkatakammakāri.
181. Se Vv read taṃ kāraṇā for text's Be Te taṃkāraṇā.
182. Reading bhasmī with Se Be Vv (Te bhasmī) for text's bhasmaṃ.
183. Be Vv read ten' iha for text's Se ten' iha, Te te na hi.
184. Reading kammassakatañānādinā with Se Be for text's kammassa katañānādinā; cp M iii 203 for the stock expression referred to.
185. So Se Be for text's paṭissayo; neither reading is listed by PED but cp Childers sv paṭissavo and also sv paṭissā where an explanation similar to that given here is to be found. PED also lists paṭissava which may be an alternate form.
186. So Se Be for text's paṭissena.
187. Reading rakkhitabba-adhisīlasikkhāya with Se Be for text's rakkhitabba-adhisīle sikkhāya.
188. Reading samacāri with Se Be; text omits.
189. Reading pātvākāsiṃ with Se Be for text's pātvākāsi.
190. Reading appaṭisaraṇā with Se Be for text's apaṭisaraṇā.
191. Se Be read vambhantena for text's vambhentena; PED has no entry for vambhati.
192. piḷantena; PED has no entry for piḷati.
193. Reading kiṅca with Se Be Te Vv for text's kiṅ ca.
194. Reading so with Se Be for text's yo.
195. Reading kasivaṇijjādīsu with Se Be for text's kasivaṇijjādīsu.
196. phala; cp SOM 153⁴. This sense is not listed by PED but cp SED sv.
197. SOM 153 seems to have misread all text's naṃ as maṃ here.
198. Barbers seem to have had the dual duties of hairdressing and preparing baths, functioning perhaps rather like a valet.
199. Reading kesādinam with Se Be for text's kosādinam.
200. This sense of āḷaka is not listed by PED but cp CPD sv.
201. Reading saṅghāpana- with Se Be for text's sandhāpana-; saṅghāpana is not listed by PED but cp Childers sv where the meaning is given as 'hairdressing'. On koccha, comb, see EV ii 111f on Thīg 254.
202. Be reads pavadesi for text's Se Te Vv vadesi.
203. Reading devaputto with Be; text Se omit
204. Se Be read keci imasmim for text's Te Vv kec' imasmim.
205. Se Be Vv read athavā pi, Te atha vāpi, for text's atha vā pi.
206. Vv reads sabbe va here and below for text's sabb' eva; Se Be Te read sabbeva unresolved.
207. Be Te read puññānaṃ for text's Se Vv puññāna.
208. Reading purakkhitvā with Se Vv for text's Te purakkhitvā, Be purakkhatvā.
209. Reading ca with Se Be Vv; text Te omit.
210. yakkhiddhiyā; cty does not expound – it may refer to his boon of

- safe conduct for the rest of their journey.
211. Reading uddayaṃ patthayānā with Se Be Te Vv for text's uddayapatthayānā.
 212. Reading yathāpayogā with Be Vv for text's Se Te yathā payogā.
 213. Reading saṃgharaṃ with Se Be for text's Te Vv saṃ gharaṃ.
 214. Se Te Vv read Serissakaṃ for text's Be Serisakaṃ.
 215. Reading sukhitā with Se Be Te Vv for text's sukhino.
 216. Reading ahamahaṃkarā with Se Be for text's ahamahaṃkāra.
 217. Cp DPPN ii 458 where it is stated that Masakkasāra is really a name for Mount Meru, upon which Sakka's realm of the Thirty-three is situated, Vāsava being another name for Sakka.
 218. Literally 3rd person singular.
 219. Reading yathā-ajjhāsayaṃ with Be for text's Se yathā ajjhāsayaṃ.
 220. Reading samiddhalābhā with Se Be for text's siddhaṃ.
 221. The distinction between these two alternatives is not altogether clear to me.
 222. Text Se add pi; Be omits.
 223. So Be and verse for text's Serisakan te, Se Serissakan te.
 224. Not listed by Childers, PED or SED and of somewhat uncertain meaning.
 225. Text adds tī here; Se Be omit.
 226. Reading sukhitā with Se Be for text's sukhino.
 227. Reading tesaṃ ca with Be for text's Se tesam ca.
 228. The Second Rehearsal is traditionally believed to have taken place one hundred years after the death of the Buddha and under the supervision of the venerable Yasa, son of Kākaṇḍaka (cp Sp 33f). This Yasa is thus quite distinct from the Yasa mentioned at the beginning of this story who was the sixth sāvaka to be converted by the Buddha at the very beginning of his forty-five year long teaching career – although legends do try to identify them (NAJ). DPPN treats these two Yasas separately but has no entry for the Sambhava of this story.

VII.11 EXPOSITION OF THE NICELY LAID DOWN VIMĀNA [Sunikkhittavimānavañṇanā]

“This vimāna¹ is high, with posts of gems”. This is the Nicely Laid Down Vimāna. How² did it originate?

The Lord was staying at Sāvatti, in Jeta's Grove. At that time the venerable Mahāmogallāna, who was conducting a deva-tour

in the same manner stated above, went up to the realm of the Thirty-three. Now³ at that instant a certain devaputta who was stood at the door to his vimāna saw the venerable Mahāmoggalāna and, filled with reverence and veneration, approached, saluted him with the fivefold prostration and then stood holding up an añjali salute.

It is said that long ago when the Perfect Buddha Kassapa had attained Parinibbāna and the yojana-high golden stūpa had been built following the installation of his bodily relics⁴, the four assemblies would approach from time to time⁵ and perform worship at the cetiya with scents, flowers and incense and so on. When the others had gone after performing worship with flowers, a certain layfollower there saw those flowers badly laid down at the place where they had worshipped and, placing them properly right there, by way of that composition⁶ [353] performed worship with flowers⁷ that were fair to behold, charming, being arranged with a distinctive distribution⁸. And, having done so, he moreover recollected the good qualities of the Teacher taking as his basis this (worship) and, with heart devoted, established that meritorious deed in his heart. Later on he died and through the majesty of that same deed came into being in a twelve-yojana golden vimāna in the realm of the Thirty-three. He was of great majesty and a great retinue was his. It was with reference to him that "Now at that instant a certain devaputta . . . stood (holding up an añjali salute)" was said. Then the venerable Mahāmoggalāna, by way of mentioning his excellence as had been obtained, questioned him about the deed of good conduct he had done⁹ with these verses:

1. "This vimāna is high, with posts of gems, on all sides twelve yojanas¹⁰; there are seven hundred¹¹ pinnaced houses that are lofty, beryl-pillared¹², spread with gold¹³, and beautiful.
2. There you bide, drink and eat¹⁴ and heavenly viñās sound forth in a fashion that is lovely¹⁵; heavenly flavours, the five strands of sense-desire, are here, and¹⁶ women covered with gold dance.
3. Due to what is such complexion yours? Due to what is this accomplished for you here and that there should arise whatever pleasures your heart holds dear?
4. I ask you, deva of great majesty, what meritorious deed you did when you were human? Due to what are you of such shining

majesty and your complexion radiates in all directions?"

He, too¹⁷, talked to him of the deed he had done with these¹⁸ verses, showing¹⁹ which those performing the rehearsal (of the Dhamma first) said:

5. That devaputta, his heart delighted at being questioned by Moggallāna, explained the question as asked, of what deed this was the fruit:

6. "Having nicely laid down a badly laid down²⁰ garland I established it on the stūpa of the Sugata; and I am of great iddhi, of great majesty, being provided with heavenly sense-pleasures.

7. [354] Due to that is such complexion mine. Due to that is this accomplished for me here and that there should arise whatever pleasures my heart holds dear.

8. I proclaim to you, monk of great majesty, what I did when I was human²¹. Due to that am I of such shining majesty and my complexion radiates in all directions".

Herein:

6. A badly laid down garland (*dunnikkhittaṃ mālāṃ*); after having not been placed²² in a distinctive arrangement such as placing them without intervals (between them) and so on²³ at the place for performing worship on the cetiya, it is, through being laid down in that way, not nicely laid down; or alternatively (the meaning is) flowers badly laid down after having been struck²⁴ by the wind²⁵. *Having nicely laid down* ; *sunikkhipitvā=suṭṭhu nikkhipitvā* (resolution of compound), having laid down making it fair to behold, charming, with a distinctive arrangement. *I established (paṭiṭṭhapetvā)*²⁶: I established the flowers by way of a distinctive distribution and so on²⁷; or alternatively when laying down²⁸ those flowers I established in my life-continuum that skilled state directed towards the Teacher's cetiya – thus is the meaning to be regarded here.

The rest is exactly the same as already given.

When the devaputta had thus made known his deed of good conduct, the elder taught him Dhamma, returned and made that matter known to the Lord. The Lord took it as a matter arising and taught Dhamma to the people assembled there. That teaching was of benefit to those people²⁹.

The Exposition of the Nicely Laid Down Vimāna is concluded.

Thus the exposition of the meaning of the seventh, Nicely Laid Down, chapter, that is adorned with eleven stories in these

Vimāna Stories in the commentary on the Khuddaka(-nikāya), the Elucidation of the Intrinsic Meaning, is concluded.

And concluded is the exposition of the Men's Vimānas³⁰.

Notes to VII.11

1. Reading vimānaṃ with Be; text Se omit.
2. Reading tassa kā with Se Be for text's tassa.
3. Reading ca with Be; text Se omit.
4. Reading sarīradhātuyo with Se Be for text's sarīradhātum.
5. Reading kālena kālaṃ with Se Be for text's kāle kāle.
6. Reading sannivesavasena with Be for text's Se sannivesavisesena.
7. Reading pupphapūjaṃ with Be for text's . . . pūjaṃ.
8. Reading vibhattivisesayuttaṃ with Be for text's Se bhattivisesayuttaṃ.
9. Reading katasucaritakammaṃ with Se Be for text's katasucaritaṃ.
10. Reading dvādasayojanāni with Se Be Vv for text's Te dvādasayojanāni.
11. Reading sattaṣaṭṭā with Se Be Te Vv for text's satta ṣaṭṭā.
12. Reading veḷuriyatthambhā with Se Te Vv for text's Be veḷuriyatthambhā.
13. Reading rucakatthata with Se Be Vv for text's Te ruciratthata.
14. Be Te read khādasi for text's Se Vv khādasi.
15. Be reads vaggum, Te Vv vaggū, for text's Se vaggu.
16. Reading ca with Be Te Vv; text Se omit.
17. Reading pi with Se Be for text's devaputto.
18. Reading imāhi with Se Be; text omits.
19. Reading dassentā with Se Be for text's dassento.
20. Vv reads dunikkhittaṃ for text's Se Be Te dunikkhittaṃ.
21. Reading akkhāmi te bhikkhu mahānubhāva | manussabhūto yam aham akāsim with Se Be Vv; text Te omit.
22. Reading aṭṭhapetvā with Se Be for text's aṭṭhapetvā.
23. Reading nirantarattapanādīnā racanāvīsesena with Se Be for text's nirantarattapanādiracanāvīsesena.
24. Reading paharivā with Se Be for text's paṭiharivā.
25. Reading vātena with Se Be for text's vā tena.
26. Reading paṭittṭhapetvā ti with Se Be for text's paṭittṭhapetvā.
27. Reading vibhattivisesādivasena with Be for text's Se bhattivisesādivasena.
28. Reading nikkhipanto with Se Be for text's nikkhipento.
29. Reading evaṃ devaputtēna attano sucaritakammaṃ pakāsite therō tassa dhammaṃ desetvā āgantvā Bhagavato taṃ atthaṃ nivedesi. Bhagavā taṃ aṭṭhuppattim katvā sampattamahājanassa dhammaṃ desesi. (Sā) desanā mahājanassa sātthikā ahoṣi ti with (Se) Be; text omits.
30. Reading Iti Paramatthadīpaniyā Khuddakattṭhakatthāya Vimānavatthusmiṃ ekādasavattṭhapaṭimaṇḍitassa sattamaṣaṃ Sunikkhittavag-

gassa atthavaṇṇanā niṭṭhitā. Niṭṭhitā ca Purisavimānavaṇṇanā with Be for text's sattamavaggavaṇṇanā niṭṭhitā niṭṭhitā ca purisavimānavaṇṇanā, Se sattamavaggavaṇṇanā niṭṭhitā niṭṭhaṅgatā ca purisavimānavaṇṇanā.

CONCLUDING REMARKS¹

Thus:

1. Making known² to beings the excellence of vimāna and so on of the devatās, the reason for this, bringing well-being to all the world,
2. Is this teaching that explains that due to a connection by way of the successful attainments of a (devoted) mind and of the field there is lofty fruition of even the most trifling services,
3. That forms a topic of conversation that is skilled and that is well-founded on a thorough understanding (of the subject) – these very same Vimāna Stories that the Great Rishis rehearsed.
4. To make known their meaning there has been undertaken by me, depending upon the method (of exposition) in their ancient commentary, this exposition of their meaning,
5. [355] Namely this Elucidation of the Intrinsic Meaning that appropriately makes known the intrinsic meanings at various places therein.
6. This unconfused interpretation which comprises of as many as seventeen textual recitation sections has now reached conclusion.
- 7-8. May all creatures plunge³ into the Teaching of the Saviour of the World by means of the majesty of whatever merit that has been attained by me through its composition in this way and may they partake in the flavour of release through behaviour that is pure and virtuous and so on.
9. May the Teaching of the Perfect Buddha long remain in the world and may all living beings constantly have reverence for it.
10. May the (rain-)deva also rain properly and at the right time and may the Lord of the Earth⁴ be devoted to the true Dhamma and rule the world in accordance with that Dhamma alone.

Thus the exposition of the meaning of the Vimāna Stories in the commentary on the Khuddaka(-nikāya), the Elucidation of the Intrinsic Meaning, made by the Ācariya Dhammapāla, resident of the Badaratittha Vihāra, is concluded⁵.

THE COMMENTARY ON THE VIMĀNA STORIES IS ACCOMPLISHED⁶.

Notes to Concluding Remarks

1. Reading nigamanakathā with Be; text Se omit. These concluding remarks are much the same as those found at PS 298f where see notes.
2. Reading pakāsayanti with Se Be for text's pakāsayanti.
3. Reading ogāhetvā with Se Be for text's ogāhitvā.
4. Reading jagatipati with Se Be for text's jagatippati.
5. Reading Iti Badaratitthavihāravāsina Ācariya-Dhammapālena katāya Paramatthadīpaniyā Khuddakaṭṭhakathāya Vimānavatthuatthavaṇṇanā niṭṭhitā with Se Be for text's Badaratitthavihāravāsina ācariya-Dhammapālena katā Vimānavatthuvaṇṇanā niṭṭhitā.
6. Reading Vimānavatthu-aṭṭhakathā samattā with Be; text Se omit.

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