

# VIMANAVATTHU

## (HEAVEN AND ITS MANSIONS)

FROM BUDDHA'S TEACHINGS (TIPITAKA OR TRIPITAKA; SECTION-KHUDDAKA NIKAYA)

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## **INTRODUCTION**

The divine aspect of Buddha and his fully enlightened disciples(arihants) is revealed in Vimanavatthu. It contains the descriptions of the heavens and their mansions.

As described , the heavens can be of many types. After death, a person (or an animal also), if he had done good deeds(karma), can be reborn in heaven. The fully enlightened holy beings like Buddha & arihants are considered to be one with infinite universe with immense capabilities & virtues because they have removed all defilements hence bear only the last body after which are supposed to go to the highest state of Nibbana (nirvana) the state of eternity. Any help given to them(donation/food), as per divine law, results in immense merit leading to the benefit of being reborn in heaven (as angel) where a huge mansion automatically appears for one with a great number of attendants and delights as per likings of that person.

The heavenly beings , their bodies, mansions and other objects therein are considered to be luminous made of divine light and emit radiance, the brightness of which depends upon the merits of deeds done(karma) while in human form. The brightest beings are those who, following morality(Sheel) & meditation(Samadhi), have had at least a glimpse of nibbana(nirvana) state (trance) in meditation or while in the company of Buddha or equivalent arihant monks who bestowed the blessings resulting in the blissful (trance) experience of the transcendental nibbana state. The first awakening is called Sotapana. In Vimanavatthu many persons who attained Sotapana have been shown as beings with great illumination, shining brightly. The mansions in heaven also move as per the speed of thought. The attendants, creatures & objects belonging to the heavenly being act as per will of the being. But the life in heavens is not forever. Their lifetime may be of hundreds or thousands of years which also varies as per their merit of good deeds(karma) and after their lifetime they are supposed to be reborn somewhere.

Some of the notable mansions are 1.8 Third Boat Mansion (Buddha wins haughty high caste people by showing a miracle, accepts water from a lady who gets merit to reach heaven), 1.10 Sesame Gift mansion (Buddha saves a lady from going to hell by accepting a donation of sesame), 1.15 Uttara's Mansion ( Elder monk Sariputta's blessing results in immense gold for Uttara's father, Uttara feeds Buddha & goes to heaven), 1.16 Sirima's Mansion (Buddha's blessing results heaven for the courtesan lady Sirima) , 2.3 Rice-Crust Giver's mansion (Arihant monk Maha-Kassapa accepts rice crust from his mother of former life & that results heaven for her), 2.4 Chandali's mansion (Buddha saves a low caste woman from going to hell),3.7 Sesavati's Mansion (Sariputta, the chief disciple attains Nirvana) 4.12 Rajjuma's mansion, (Buddha saves a servant girl from suicide, who also achieves divine insight) 5.1 Frog's mansion (A frog attains heaven),5.8 Needle mansion (Even a needle given to enlightened monk results in heaven), 7.7 Kanthaka's mansion (Prince Siddhartha who later became Buddha, his horse Kanthaka died & attains heaven & becomes an angel).

# **I. THE FIRST DIVISION: WOMEN'S MANSIONS**

## **1. SEAT SECTION**

### **1.1 SEAT MANSION (1)**

(Pathama-Pitha-vimana-vannana)

While the Bhagava (Lord Buddha) was dwelling at Savathi, in Jetavana in the monastery of Anathapindika, after King Pasenadi of Kosala had given for seven days the Unparalleled Almsgiving for the Order of monks with the Buddha at its head, and Anathapindika, the great banker had given alms for three days to conform to the (king's) gift, and the great laywoman follower, Visakha, had given great alms likewise, news of the Unparalleled Almsgiving became known all over Jambudipa(India). Then people everywhere raised the question, "Does almsgiving become especially productive of great result only when it is liberality of such a magnificent sort as this, or is it rather when it is liberality in accordance with one's means?"

When the monks heard of this discussion they told the Bhagava (Lord Buddha). The Bhagava (Lord Buddha) said, "Not merely by giving rightful donation become especially productive of great result, but rather through gladness of the mind of giver and also due to qualification (advancement) of the alms-taker. Therefore even so little as a handful or rice-bean or a piece of rag or a spread of grass or leaves or a gall-nut in decomposing (cattle-) urine bestowed with devout heart upon a person who is worthy of receiving a gift of devotion will be of great result, or great splendor and of great expanse."

Thus it was said by Sakka(Indra, king of angels):

***"For if the mind is blissful,  
there is no gift of devotion that may be called insignificant  
Bestowed upon the Tathagata(Buddha),  
the Wholly Enlightened, or upon a disciple."***

Now this story became widely known throughout Jambudipa(India). people gave alms according to their means to monk and brahman, to tramp, wayfarer and the destitute; they provided drinking water in their courtyards, they placed seats in the gateways,

At that time a certain Elder monk, perfect in deportment, arrived on his alms round at due time at a certain house. There a pious woman of a good household welcomed him in, greeted him with reverence and, spreading an ironed yellow cloth on her own seat, offered it to Him. Serving him with such food as she could afford and fanning him, having a mind of joy, she thought, "There has arisen a field of highest merit for me." when the Elder had eaten his meal he talked a talk on Dhamma(path of eternal truth) about the giving donation of chair and food, and so on, and left. As the woman thought about her alms and the talk on Dhamma(path of eternal truth), she was at once thrilled with happiness and she gave the Elder the seat also.

Some time afterwards who died of an illness and was reborn in the realm of the Thirty-three(heaven) in a twelve-yojana golden Mansion. And she had a retinue(attendants group) of a thousand nymphs. And because of her gift of seat there arose for her a golden divan, a yojana in extent, one that travelled swiftly through the sky, resembling a pinnaled house at the top. So this is called a Seat Mansion. Because the seat was given with a golden colored cloth spread over it, the mansion was golden, demonstrating the similarity between an act and its consequence: because the chair was given with a powerful impulse of joy, the Mansion was very swift; gift was given to the satisfaction of one who was worthy of receiving it, the Mansion could move at will according to one's pleasure; because of the efficiency of the woman's joyful faith, the Mansion was splendid and bright.

Now on a festival day when the devas(angels) were going, each by means of the form or deva(angel)-like power which was his or her own, to Nandana(Eden) Grove for amusement in the Pleasaunce(garden) that devi(angel) set out dressed in deva(angel)-garaments and ornaments, attended by a thousand nymphs, and went in the Seat Mansion to the pleasaunce(garden) with great power.

And at that time the venerable Elder Monk Maha-Moggallana, travelling, about on a deva(angel)-tour, arrived in the realm of the Thirty –Three(heaven), and showed himself near the devata(angel). When she saw him, with great joy and reverence she descended quickly from the divan, went up to the Elder, prostrated herself with the five-fold veneration and stood paying homage to him with clasped hands raised, the ten finger-tips pressed together. Even though the Elder monk, by means of the diversity of the power of his wisdom, saw clearly for himself as though seeing a myrobalan fruit placed upon the palm of his hand the good and bad deeds that had been accumulated by her as well as by other beings, on account of the potency(power) of his knowledge of correspondent results of deeds nevertheless since immediately upon their rebirth devatas say, "from where have I deceased and am reborn in this world?" "What good deed did I do to receive this success " and since as a general rule they arrive at a correct conclusion, therefore the Elder, wanting to make clear the result of the deed to the world with the devas(angels), made this devi(angel) tell about the deed she had done and spoke the words that follow :

1 "Your seat, made of gold, splendid, goes at (your) will with the speed of thought. You are adorned, wearing garlands of flowers, in lovely dress, you are shining like lightning on the cloud-caps.

2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?

3 I ask you, devi(goddess/angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

4 That devata(angel), delighted at being questioned by Moggallana,

When asked the question explained of what deed this was the result.

5 "When I was born a human being among men I gave a little chair to a visitor saluted him respectfully, raised my clasped hands, and gave the gift according to my means.

6 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.

7 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

## 1.2 SECOND SEAT MANSION (2)

(Dutiya-Pitha-vimana-vannana)

Both explanation and commentary of this one must be understood to correspond to what was said regarding the first. But the difference is this:

It is said that a woman who lived in Savatthi saw an Elder monk as he came to her house for alms, and as with a mind of joy she was giving him a chair, she spread a blue cloth over her own seat and gave it to him. So when she was reborn in the deva(angel)-world, there arose for her a divan Mansion made of beryl. Therefore, "Your seat, made of beryl..." is said.

1 "Your seat, made of beryl, splendid, goes at (your) will with the speed of thought. You are adorned, wearing garlands or flowers, in lovely dress, you are shining like lightning on the cloud-caps.

2 Because of what is your beauty such? because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?

3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.

5 "When I was born a human being among men I gave little chair to a visitor, saluted him respectfully, raised my clasped hands, and gave the gift according to my means.

6 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.

7 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

## 1.3 THIRD SEAT MANSON (3)

(Tatiya-Pitha-vimana-vannana)

... at Rajagaha... (as in No. 1) . . . the woman, on presenting her seat, makes the wish : May this deed be the cause of my obtaining in the future a golden seat ! Accordingly it was said:

1 "Your seat, made of gold, splendid, goes at (Your)will with the speed of thought You are adorned, wearing garlands of flowers, in lovely dress, you are shining like lightning on the cloud-caps.

2 Because of what is your beauty such? because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?

3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

- 4 That devata(angel) delighted at being questioned by Moggallana, when asked the questioned explained of what deed this was the result.
- 5 "For a little deed of mine this is the result because of which is my brilliant majesty thus. When in a former birth I was born a human being among men in the world of men,
- 6 I saw a monk without confusion, to whom I, with joyful mind, gave a seat with my own hands.
- 7 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 8 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

#### **1.4 FOURTH SEAT MANSION (4)**

(Catuttha-Pitha-vimana-vannana)

The setting of this too was in Rajagaha. It must be understood just as described for the Second Mansion, because since the woman gave a seat after spreading a blue cloth over it, there arose for her too a Mansion made of beryl. The rest is the same as what was said with regard to the First Mansion. Accordingly it was said:

- 1 "Your seat, made of beryl, splendid, goes at (your) will with the speed of thought You are adorned, wearing garlands of flowers, in lovely dress, you are shining like lightning on the cloud-caps.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the questioned explained of what deed this was the result.
- 5 "For a little deed of mine this is the result because of which is my brilliant majesty thus. When in a former birth I was born a human being among men in the world of men,
- 6 I saw a monk without confusion, to whom I, gladly, gave a a seat with my own hands.
- 7 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 8 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

## 1.5 ELEPHANT MANSION (5)

(Kunjara-vimana-vannana)

The Bhagava (Lord Buddha) was dwelling at Rajagaha at the squirrels' feeding place in Bamboo Grove. Now one day a festival was proclaimed in the city of Rajagaha. Everyone, dressed in the best he had, took part in the festivities.

Now the great King Bimbisara, to goodwill of the people, went out from the place and made a ceremonial circuit of the town with great pomp and splendor. at that time a woman of good birth, a resident of Rajagaha, saw the pomp of the king and, filled with wonder, she asked those who were known to be learned, "By what sort of deed of merit if this display of wealth of divine splendor acquired?" they said to her, "My dear, a deed of merit is like the jewel that grants desires, like the wish-conferring tree." when she heard that she said to herself, "I see that divine efficiency is greater than that (recompense for making various gifts)," and she became very earnest in the performance of deeds of merit.

Now her mother and father sent a new suit of clothes, a new seat, a bunch of lotuses, and ghee(clarified butter), honey, sugar, rice and milk for her to enjoy. When she saw them she said, "I want to give alms, and now this which is a gift worth giving has become mine," and with a happy heart she prepared her alms, her house, herself on the next day.

At that time the venerable Elder Monk Sariputta, walking for alms in Rajagaha, entered a street with the bearing of one who was laying down a purse of a thousand pieces. Now the woman's maid saw the elder monk and said, "Reverend sir, give me your bowl," and added, "as a favour to a laywoman follower, come this way." The Elder gave her his bowl. She conducted him to the house. Then the woman welcomed and served the Elder. And as she was serving she made an aspiration, "Through the power of this meritorious deed of mine may there be deva(angel)-like splendours, resplendent with deva(angel)-like elephants, pinnaced houses and divans, and may it on no occasion be without lotuses." Then when the Elder had finished his meal she washed the bowl and filling it with ghee(clarified butter), honey, sugar and so on, made a bundle of the cloth which had been spread over the seat, and put it in the hand of the Elder. After the Elder had taken leave, she gave orders to two men, "Take this couch and the bowl to the monastery, give them to the Elder monk, and return." They did so, afterwards she died and was reborn in the realm of the Thirty-three(heaven) in a golden Mansion a hundred yojanas in height and had a retinue(attendants group) of a thousand nymphs. And because of her aspiration noble elephant five yojanas in height arose for her. Festooned with lotus garlands and decked with golden ornamental fabric.

Now on a festival day when the devas(angels) were going, each by means of the form of deva(angel) like power which was his own, to Nandana Grove(Eden) for amusement in the pleasaunce(garden). . . from here on the story is the same as in the commentary on the First Seat Mansion. So it is to be understood as in that story, but here this elder (Moggallana) spoke the lines that follow:

- 1 "Your elephant, a glorious mount, adorned with various jewels, pleasing, powerful, possessed of speed, goes smoothly through the sky.
- 2 A lotus-on is he, O one with eyes like lotus-petals, hearing the luster of blue and red lotuses, his limbs covered with the powder of lotuses, garlanded with golden lotuses.
- 3 Over a road that is lotus-strewn, decorated with lotus-petals, that is firm, charming, not painful, goes the lordly elephant with measured tread.
- 4 As he is stepping forward, golden bells, sweet in tone are heard, their sound like the fivefold instrumental music.



- 5 As you are seated on that great elephant's back your through of white, adorned, you surpass in beauty the great throng of (deva/angelic) nymphs.
- 6 Is this the result of your giving donation, or again, of practice of morality(sheel), or of raising clasped hands? On your being questioned make this known to me."
- 7 That devata(angel), delighted at being questioned by Moggallana when asked the question explained of what deed this was the result.
- 8 "Seeing a meditator, possessed of special qualities, delighting in meditation(jhana/dhyan) always, mindful, I gave to him a chair covered with flower (and) covered with a cloth-rug.
- 9 I, gladly, with my own hands had spread halved lotus flowers together with the (broken) petals all round the chair.
- 10 Such is this result for me of that deed of benevolence. I have received the ministration and esteem (of the devas(angels) and (by the devas) honoured am I.
- 11 Verily he who, with joy, should give a chair to those who are equanimously well enlightened(vimutta/vimukta), saintly, practicing celibacy, would be joyful, even as I am.
- 12 Therefore by one desiring his own welfare, who is longing for greatness, a seat should be given to those bearing their last body." (Arihants , with full spiritual awakening & with no-rebirth causing karma/factors)

### **1.6 FIRST BOAT MANSION (6)** (Pathama-Nava-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling at Savatthi, sixteen monks who had spent the rains in a village-residence set out on the highway toward Savatthi in the hot season, saying, "We will see the Bhagava(Lord Buddha) and listen to Dhamma(path of eternal truth)". And on the way was a waterless desert. And because they were overcome there by the heat and finding no water, they went to the environs of a certain village. there a woman with a water jar was going to a well. Now the monks saw her, and saying, "If we go where this woman goes we can get water," they followed her, saw the well, and stopped near her. She drew water from there, and saw the monks. "These worthy ones are thirsty," she said to herself, and most respectfully invited them to drink. They took out strainer from knapsack, strained and drank as much water as they wanted, cooled their hands and feet, spoke a blessing to that woman for giving them water, and went on. She kept that deed of merit in her heart, thinking of it from time to time.

Afterwards she died and was reborn in the realm of the Thirty-three(heaven). Through the power of her deed of merit there arose for her a great Mansion beautified with a wish-conferring tree. Surrounding it was a stream flowing with water pure as a mass of gems and containing expansive white sandy banks lustrous as pearl-strings and silver. On both its banks and at the gateway of the pleasure(garden) of the Mansion was a great lotus pond, adorned with a clump of five-coloured lotuses and with a golden boat. The devi(angel) dwelt there enjoying deva(angel)-bliss, sporting and idling in the boat. then one day the venerable Elder Monk Maha-Moggallana, as he was going about on a deva(angel)-tour, saw the devata(angel) thus amusing herself and said:

- 1 "Lady, you are standing, embarked in a boat with a golden awning; you dip into a lotus pool, you break off a lotus, with your hand.

- 2 Your dwellings are pinnacled houses, partitioned, the proportions planned. Dazzling, they shine forth around the four quarters(directions).
- 3 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 4 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human beings? Because of what is your brilliant majesty thus and your beauty illumines all the quarter?"
- 5 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result,.
- 6 "When in a former birth I was born a human being among men in the world of men in the world of men I saw monks who were thirsty and weary. Up and doing I gave them water to drink.
- 7 Verily, he who, up and doing, gives water to drink to those who are thirsty and weary for him there will be streams of cool waters abounding, in blossoms, and many white lotuses.
- 8 Beside him moving waters streams of cool waters fringed with sand for ever flow, there are mango-trees and sala-trees, tilakas and rose-apples, cassias and trumpet-flowers in full bloom.
- 9 For him its beauty enhanced by such surroundings, in the finest Mansion, greatly shining. This is the resultant of that deed itself. They who perform merit receive such as this.
- 10 My dwellings are pinnacled houses, partitioned, the proportion planned. Dazzling, they shine forth around the four quarters(directions)
- 11 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 12 I make known to you, monk of great majesty, what merit I performed when I was born a human being. because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions).

### 1.7 SECOND BOAT MANSION (7) (Dutiya-Nava-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling at Savatthi a certain Elder monk, cankers(worldly desires) destroyed, at the beginning of the rains wanted to begin the season in a village-residence, and he set out after the (noonday) meal upon the highway from Savatthi to the village, Becoming tired and thirsty from the fatigue of journey, he came to a village, and stopped at the door of a principal house. There a woman saw him and asked, "Where have you from, sir?" And seeing that he was tired and thirsty, welcomed him into the house and gave him a seat. She gave him water for his feet, and oil to anoint them, and fanned him. When his heat was allayed she prepared a sweet, cold fragrant drink for him. The Elder drank it and his thirst quenched, thanked her and went on his way. Later the woman died and was reborn in the realm of the thirty-three(heaven). Understand everything as for the preceding mansion. Even in the verses there is nothing new.

- 1 "Lady, you are standing, embarked in a boat with a golden awning; you dip into a lotus pool, you break off a lotus with your hand.
- 2 Your dwellings are pinnacled houses, partitioned, the proportions planned. Dazzling, they shine forth around the four quarters(directions)

- 3 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 4 I ask you, devi(angel) to majesty, what merit did you perform when you were born a human beings? because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 6 "When in a former birth I was born a human beings among men in the world of men I saw a monk who was thirsty and weary. Up and doing I gave him water to drink.
- 7 Verily, he who up and doing, gives water to drink to those who are thirsty. and weary-for him there will be streams of cool waters abounding in blossoms, and many white lotuses.
- 8 Beside him moving waters, streams of cool waters fringed with sand for ever flow, there are mango-trees and sala-trees, tilakas and rose-apples, cassias and trumpet-flowers in full bloom.
- 9 For him its beauty enhanced by such surroundings, is the finest Mansion, greatly shining. This is the resultant of that deed itself. They who perform merit receive such as this
- 10 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 11 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

### **1.8 THIRD BOAT MANSION (8)** (Tatiya-Nava-vimana-vannana)

While the Bhagava(Lord Buddha) was travelling about the province with a large Order of monks he arrived at a brahman village named Thuna in the Kosala country. The brahman(priest high caste) householders of Thuna heard, "The recluse Gotama(Buddha), they say, has arrived in the field of our village." Now the brahman householders, non-believers, of false views, avaricious by nature, said, " if the recluse Gotama(Buddha) should enter this village and stay two or three days, he would establish all these people in his own path, then the brahman religion would have no support," and trying to prevent the Bhagava(Lord Buddha) from stopping there they took the boats away from the landing places and made the bridges and causeways unusable. They filled all the wells except one with weeds and so forth and concealed the watering-places rest-houses and sheds. Thus it is told in the Udana.

The Bhagava(Lord Buddha) learned of their misdeed, and having compassion on them, crossed the river through the air with the Order of monks, went on, and in due course reached the brahman village of Thuna. He left the road and sat down at the foot of a tree. At that moment many women were passing by near the Bhagava(Lord Buddha) carrying water. And in that village an agreement had been made, "If the recluse Gotama(Buddha) comes here, there is to be no welcome or the like made for him, and when he comes to a house, neither him nor to his disciples is any food to be given." Then a certain brahman's servant girl, going along with a jar of water, saw the Bhagava(Lord Buddha) surrounded by the Order of monks, realized that they were tired and thirsty, and having a mind of happiness, wanted to give them water. "Even though these people of this village have resolved that nothing at all to be given to the recluse Gotama(Buddha) and not even a

show of respect is to be made,"she said to herself, "Yet, if after I have found these supreme fields of merit and worthy recipients of meritorious giving donations, I do not made a support for myself by a mere giving of water, when hereafter shall I be released from a life of woe? Gladly let my master and everyone who lives in the village beat or bind me, still I will give a gift of water to a field of merit such as this." When she had made this resolve, though the other women carrying water tried to stop her, without regard for her life she lifted down the water-jar from her head, placed it on one side approached the Bhagava(Lord Buddha) full of joy and happiness, greeted him with the five-fold veneration, and offered him water, The Bhagava(Lord Buddha) recognized the bliss of her mind, and as a favour to her, washed his hands and feet and drank the drinking water. The water in the jar was not diminished. The girl saw this, so next, having blissful mind, she gave to one after another of the monks, then to all of them. The water was still not diminished. Joyful and elated, and with her water-jar as full as ever, she went home.

Her master, the brahman(priest high caste), heard for her giving drinking water. "She has broken the rule of the village and I have been subjected to ridicule," he said, and burning and spluttering with rage he hurled her to the ground an beat her with hands and feet. Because of that thrashing she died and was reborn in the realm of the Thirty-There(heaven), and a Mansion arose for her like that described in the First Boat Mansion.

Now the Bhagava(Lord Buddha) addressed the venerable Elder Monk, Ananda, "Come now, Ananda, bring me water from the well." the Elder(Ananda) said, "The well here, reverend sir, has been polluted by the people of Thuna. I cannot bring water." But the Bhagava(Lord Buddha) commanded him a second and a third time. The third time the Elder(Ananda) took the Bhagava's(Lord Buddha's) bowl and went toward the well. As he went, the water in the well filled up to the top, brimmed over the flowed down on every side.

All the rubbish floated to the top and cleared off. By the rising water other watering places were filled, the village was surrounded and the region round the village submerged. The brahmins saw the miracle, and with hearts filled with amazement and wonder, received forgiveness from the Bhagava(Lord Buddha). At once the flood of water disappeared. They provided a place for the Bhagava(Lord Buddha) and the Order of monks to stay, invited them for the next day, and on the next day, having prepared great alms , they presented sumptuous solid and soft food to the Order of monks with Buddha at the head; and when the Bhagava(Lord Buddha) had finished his meal and withdrawn his hand from the bowl all the people of Thuna sat in homage around him.

At that moment the devata(angel) had reflected on her attainment and realized that its cause was her gift of drinking water. Filled with gladness she said" Good, now I will pay homage to the Bhagava(Lord Buddha). I will make known in the world of men the great fruitfulness of deeds, even, of a trifling sort, when done to those who tread the right path," and filled with zeal, with her retinue(attendants group) of a thousand nymphs, and with her pleasaunce(garden) and so on together with her Mansion, she arrived with great deva(angel)-majesty in the sight of the great body of people. She descended from the mansion, approached the Bhagava(Lord Buddha), saluted him, and stood in an attitude of reverence. Then the Bhagava(Lord Buddha), desiring to made the result of merit clear to that multitude which was there before his eyes, asked her:

- 1 "Lady, you are standing. embarked in a boat with a golden awning; you dip into a lotus-pool, you break off a lotus with your hands.
- 2 Your dwellings are pinnacled houses, partitioned, the proportion planned. dazzling, they shine forth around the four quarters(directions).
- 3 Because of what is your beauty such.? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?

- 4 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That devata(angel), delighted at being questioned by the Self-Awakened One(Buddha) himself, when asked the question explained of what deed this was the result.
- 6 "When in former birth I was born a human being among men in the world of men I saw monks who were thirsty and weary. Up and doing I gave them water to drink.
- 7 Verily, he who, up and doing, gives water to drink to those who are thirsty and weary-for him there will be streams of cool waters abounding in blossoms and many white lotuses.
- 8 Beside him moving waters, streams of cool waters fringed with sand for ever flow there are mango-trees and sala-trees, talakas and rose-apples, cassias and trumpet-flowers in full bloom.
- 9 For him its beauty enhanced by such surroundings, is the finest mansion, greatly shining. This is the resultant of that deed itself . they who perform merit receive such as this.
- 10 My dwellings are pinnacled houses, partitioned, the proportions planned. Dazzling, they shine forth around the four quarters(directions).
- 11 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 12 Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions). this is the resultant of that deed (of mine) When, up and doing, the Awakened One(Buddha) drank the water (that I gave)."

The Bhagava(Lord Buddha) then, teaching Dhamma(path of eternal truth), explained the truths. At the end of the teaching that devata(angel) was established in the result of stream-entry(sotapana, first stage of spiritual awakening).

### **1.9 LAMP MANSION (9)** (Dipa-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling at Savatthi, upon an Observance day(Uposatha, fortnightly fasting & confession) many lay-followers, both men and women, in observance of the day performed their almsgiving in the forenoon, each in accordance with his means, had their meal in time and dressed in clean garments with clean mantles and with perfumes and flower in their hands went in the afternoon to the monastery, attended on the monks who inspire the mind, and in the evening listened to Dhamma(path of eternal truth). while they were still listening and wanted to stay(overnight) in the monastery, it became dark. then a certain woman thought, "they ought to light a lamp here " and she had a lamp and things to light it with brought from her own house, lit the lamp, placed it in front of the Dhamma seat and listened to the Dhamma(path to eternal truth). Pleased by her gift of the lamp, she became filled with joy and bliss and after paying homage went to her home. Afterwards she died and was reborn in the realm of the Thirty-three(heaven) in a Mansion of brilliant jewels. But as the luminance of her body was very great, she outshone the other devas(angels) and diffused radiance in the ten direction, now one day the venerable Elder Monk Maha Moggallana on a dava-tour. . . (as in the accounts before). But here he put his question begging with the three verses;

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 Because of what are you devata(angel) of radiance of purity, out-shining (all others)? because of what are all the quarters(directions) made effulgent(shining) by all your limbs?
- 4 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 6 "When in a former birth I was born a human being among men in the world of men. When there was dense darkness on a very black night, I gave a lamp at the time for lamp (-lighting)
- 7 Who, when there is dense darkness on a very black night, gives a lamp at the time for lamp(-lighting) arises in a Mansion of brilliant jewels abounding in blossoms, with many white lotuses.
- 8 Because this is my beauty such, because of this do I prosper here and there arise whatever are those delights that are dear to my heart.
- 9 Because of this am I a devata(angel) of radiance of purity, out-shining (all others). because of this are all the quarters(directions) are illuminated by all my limbs.
- 10 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions).

### **1.10 SESAMUM-GIFT MANSION (10)** (Tila-dakkhina-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, In Jetavana in Anathapindika's park. At that time in Rajagaha a certain woman who was with child washed some sesame and dried it in the sun because she wanted to drink a little sesame oil. Her life-span had now come to its end, and she was destined to die that very day, and her accumulated deeds were conducive to (rebirth in) hell. Now the Bhagava(Lord Buddha) , while surveying the earth at the time of dawn, saw her with the divine-eye and thought; "This woman dying today may be reborn in hell ; now then, let me by accepting sesame as alms cause her to reach heaven". In but a few moments he went from Savatthi to Rajagaha, and as he walked for alms through Rajagaha he came to the door of her house. The woman saw the Bhagava(Lord Buddha) and, filled with joy and bliss, rose suddenly, clasped her hands, and seeing nothing else fit to give, she washed her hands and feet and making a heap of some sesame seeds, cupped both her hands and filling the hollow of them she placed a handful of the sesame in the Bhagava(Lord Buddha)'s bowl. The Bhagava(Lord Buddha), in compassion for her, said, "be you happy," and went on his way. That night in the time towards dawn, the woman died and was reborn in the realm of the Thirty-three(heaven) in a twelve-yojana golden Mansion. The venerable Elder Monk Maha Moggallana on a deva(angel)-tour, as described above came across her and asked her:

- 1 You who stand with surpassing beauty, devata(angel), are making all quarters(directions) radiant like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here and there arise whenever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were bound a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 5 "when in former birth I was born a human being among men in the world of men , I saw the Awakened One(Buddha) without defilements serene in mind, without confusion.
- 6 Meeting him, having joy, I gave a gift with my own hands, without desire-a gift of honour of sesame –to the Awakened One(Buddha) who was worthy of a gift of honour.
- 7 Because of this is my beauty such, because of this do I prosper here and there arise whatever are those delights that are dear to my heart.
- 8 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty, Thus and my beauty illumines all the quarters(directions).

### **1.11 FIRST CHASTE WIFE MANSION (11)**

(Pathama-Patibbata-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi. In that city there was a chaste wife. She lived in harmony with her husband, was patient and intelligent: she did not cold, when angry; who was of gentle speech, truthful filled with faith & with joyful mind, and she gave alms according to her means. Afflicted by some sort of disease she died and was reborn among the Thirty-three(heaven). the rest is just as had been told.

- 1 "Divine herons, peacocks, (golden) geese, and sweet-voiced cuckoos fly around this delightful Mansion, flower-strewn, of various colours, frequented by men and women.
- 2 Devi(angel) of great majesty, there you stay by psychic power assuming manifold forms. And these, your nymphs on every side dance, sing, and enjoy themselves.
- 3 You are attained to the psychic potency(power) of devas(angels) one of great majesty. What merit did you perform when you were born a human being? because of what is your brilliant majesty thus your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana when asked the question explained of what deed this was the result.
- 5 "When I was born a human being among men I was a chaste wife thinking of no other (man). Like a mother protecting a child, I spoke no rough words even when I was angry.

- 6 Firm in the truth, false speaking got rid of, delighting in giving donation, of a sympathetic nature, with a mind of bliss I gave both food and drink respectfully, and abundant giving of donation.
- 7 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delight that are dear to my heart.
- 8 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

### **1.12 SECOND CHASTE WIFE MANSION (12)**

(Dutiya-Patibbata-vimana-vannana)

In Savatthi it is said was another laywoman—follower(of Buddha) who was a Chaste wife, with faith & joy. She observed the five precepts(sheel, morality), gave alms according to her means and, dying, was reborn in the realm of the Thirty-three(heaven). The rest is as described previously.

- 1 "Ascending a Mansion pillared in beryl, gleaming, lustrous, of various colours, there you dwell, devi(angel) of great majesty, by psychic potency(power) assuming manifold forms.
- 2 And these, your nymphs on every side dance, sing, and enjoy themselves. You are attained to the psychic potency(power) of devas(angels), one of great majesty. What merit did you perform when were born as a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 3 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of the what deed this was the result.
- 4 "When I was born a human being among men, a laywoman follower of the One with Vision was I. was one who refrained from killing of creatures, I shunned in this world what was not given.
- 5 I was not one who drank liquor, nor did I tell lies, I was content with my own husband. With a mind of joy I gave both food and drink respectfully, an abundant giving of donation.
- 6 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delight that are dear to my heart.
- 7 I make known to you, monk of great majesty, what merit I performed? when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

### **1.13 FIRST DAUGHTER-IN-LAW MANSION (13)**

(Pathama-Sunisa-vimana-vannana)

In Savatthi in a certain house a daughter-in-law who came of good family saw an Elder monk, on who had destroyed the cankers(worldly desires), come to the house for alms and, filled with joy and gladness, thinking, "There has arisen a field of highest merit for me", she took the portion of rice-cake she had received for herself and gave it respectfully to the Elder. The Elder accepted it, thanked her, and went on. Later the daughter-in-law died and was reborn among the Thirty-three(heaven). All the rest in the same as that explained above.



- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 5 "When I was born a human being among men, I was a daughter-in –law in my father-in-law house. I saw a monk without defilements, serene in mind , without confusion.
- 6 To him I, having blissful mind, with my own hands gave rice-cake. Having given him half my portion I rejoice in Nandana(Eden) Grove.
- 7 Because of this is my beauty such, because of this Do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 8 Because of this is my brilliant majesty thus and my beauty. Illumines all the quarters(directions)."

#### **1.14 SECOND DAUGHTER-IN-LAW MANSION (14)** (Dutiya-Sunisa-vimana-vannana)

The same as the preceding Mansion except here the gift was kummasa.

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarter shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 5 "When I was born a human being among men, I was a daughter-in-law in my father-in-law's house. I saw a monk without defilements, serene in mind without confusion.
- 6 To him I, having blissful mind, with my own hands gave a portion. Having given a lump of kummasa, I rejoice in Nandana(Eden) Grove.
- 7 because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.

8 Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

### 1.15 UTTARA'S MANSION (15)

(Uttara-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling in Rajagaha at the squirrels feeding-place in Bamboo Grove. At that time a poor man, Punna by man lived as a dependent upon a banker of Rajagaha. His wife, Uttara, and daughter named Uttara, were the only two people in his home. Now one day in Rajagaha there was a seven-day festival. The banker heard of it and when Punna came early in the morning he said, "My dear our servants want to celebrate the festival, will you celebrate the festival, or will your work for wages?" "Master," said Punna, "such a thing as a festival is for the rich, and in my house there is not even rice to make gruel for tomorrow. What is a festival to me? If I get oxen I will go to plough." "Well then, take the oxen," said the master. Punna took powerful oxen and a fine plough and said to his wife. "My dear, the towns-folk are celebrating a festival. I am going to earn wages since we are poor, but for me too, just today, cook a double portion of food and bring it to me." Then he went to the field.

Now the elder Sariputta who had entered on cessation(trance) for seven days, emerged there from, and surveying (the world) and thinking , "Now to whom today will I have the chance to do a kindness?" he saw Punna had come within the net of his perception, and surveying (further) he thought, "Now is this man a believer? Will he be able to do a kindness to me?" Realizing that Punna was a believer and able to do a kindness, and on that account effecting for him great attainment, he took bowl and robe, went to the field where he was ploughing, and stood there looking at a bush at the edge of the field.

As soon as Punna saw the Elder he stopped his ploughing, greeted the Elder with the fivefold veneration, and saying to himself, " He needs a toothstick, " gave him a toothstick making it permissible for use. Then the elder drew his bowl and water strainer from his bag for carrying the bowl and gave (them) to him saying to himself, "He needs drinking water", Punna took it, strained drinking water and gave it. The Elder thought, "This man lives in the very last house of all. If I go to the door of the house, his wife will not be able to see me. I will remain here itself till his wife sets out upon the high-road with his meal." He waited there a little while, and when he knew that she was on the way, he set out in the direction of the city. When the woman saw the Elder on the road she thought, "Sometimes when I have some-thing worth giving I see no one worthy to receive it; sometimes when I see a worthy person there is nothing worth giving, buy today I see a worthy person and at the same time I have a gift worth giving. Surely will he do a kindness to me." She put down the dish with the food in it, greeted the Elder with the fivefold veneration, and said, "Sir without giving thought to whether this is coarse or fine fare, do a kindness to your servant," Then the Elder held out his bowl, and as she held the dish with one hand and was giving him rice from it with the other, he said "Enough" when exactly half the dish was served and he covered over his bowl with his hand. She said, "Sir, one portion cannot be divided into two parts. If you will not do a kindness to your servant in respect of this world, do one for the sake of the next. I want to give all, without any remainder whatsoever," and so saying, and having put every bit into his bowl, she made the aspiration,"Let me be a participant in the Dhamma(path of eternal truth) you have realized." The Elder said, "So be it," Thanked her while he was still standing, and when he had sat down in a convenient place where there was water, he ate his meal. The woman went home, searched for some rice, and cooked a meal. Punna meanwhile had ploughed a half karisa of land, and being unable to endure his hunger, had unyoked the oxen gone into the shade of a

tree and sat down watching the road. Now as his wife was going along with the food and saw him she thought, "He is sitting watching for me, oppressed with hunger. If he rails against me, saying 'She is very late', and should strike me with the goad-stick, the deed which I have done will become of no effect. I will speak to him first so as to prevent it." With this mind she said, "Master, to-day just this one day gain fervour at heart, make not a deed which I have done of no effect. While I was bringing your meal very early, on the way I saw the Captain of Dhamma(path of eternal truth). I gave him your meal, then I went home cooked a meal, and have come . Gain fervour master." He asked, "What are you saying wife?" and when he had heard the story again he said, "Wife, you did exactly right giving my food to this worthy one. I, too, to-day, very early, gave him a tooth stick and water for his mouth, "and with a mind of happiness, he was content with her story and being tired from taking his meal late in the day, he put his head in her lap and fell asleep.

Now all of the place ploughed early in morning,, including the crushed earth, became bright gold and remained resplendent like a heap of kanikara flowers. When punna woke he looked and said to his wife, "Wife, all this ploughed land looks to me as though it had become gold. Now tell me. are not my eyes unsettled because I ate my meal so late in afternoon?" "Master," she said, "it looks just that way to me too. " he got up, went there, took up a clod, hit it on the head of the plough, saw that it was gold, and cried, "Aha, the resultant for the alms given to the worthy Captain of Dhamma(path of eternal truth) has made its appearance to-day already. But clearly it is not possible to enjoy in secrecy the use of so much wealth." He filled with gold the dish brought by his wife, went to the king's palace, and gaining permission from the king(Bimbisara), entered and made his obeisance, and when the king said , "what is it my man?" he said, " Majesty, to-day the land which I had ploughed all became quite filled with a heap of gold and stayed that way. The gold ought to be sent for." Who are you?" asked the king. Punna "Punna is my name." King asked "But what have you done today?" Punna said "Very early this morning I gave tooth stick and water for the mouth to the Captain of Dhamma(path of eternal truth), and my wife, too, gave him the food that was brought as a meal for me." When the king heard this he said, "This very day the resultant will have appeared for the alms given, " and he asked, "My man, what shall we do?" "Dispatch many thousand carts and have the gold brought to you," said Punna. The king dispatched the carts. As the king's men were taking the gold and saying, "It belongs to the king," each piece as they picked it up became nothing but earth. When they went and told the king he asked them. "My men, what did you say as you took it?" and they answered, " That it belonged to you." The king said, "In that case, my men, go again and as you collect it, say, It belongs to Punna." They did so. Each piece picked up remained gold. They brought it all and made a heap in the royal courtyard. Eighty cubits high was the heap. the king had the townsmen summoned. "Has anyone in this city so much gold?" he asked them. "No one, Majesty." "But what ought to be given to this man?" "The umbrella of a Setthi(rich man) ,Majesty." The king said, "Let him be Setthi of Great Wealth," and gave him the umbrella of a Setthi and much wealth. Then Punna said to the king, "Majesty, all this time we have been living in the home of another. Give us a place to live in." The king said, "In that case, look. This appears to be jungle. Clear it off and build a house," and he showed him the site of the home of a former Setthi. Within only a few days he had had a house built on that site, and performing the ceremony of entering the house and the ceremony of his investiture of rank, all in one, he gave alms for seven days to the Order(of monks) with the Buddha at the head.

Afterwards the banker of Rajagaha asked for the daughter of Punna in marriage for his son. He said, "I will not give her." "Do not act thus," said the banker, "you got your luck at the very time you were living with us. Give your daughter to my daughter cannot live with-out the Three Jewels (faith in Buddha, Dhamma & Sangha the order). Because of this I just will not give my daughter to him." Then many men of rank entreated him, "Do not break off your

friendship with this man. Give him your daughter." He complied with their entreaty and gave away his daughter at the time of the full moon in the month of Asadh. She went to the home of her husband.

From the time of her going she was not allowed to go near monk or nun, to give alms or to listen to Dhamma (path of eternal truth). When two and a half months had thus passed she asked the servants who attended her, "How much of the rainy season is left now?" "Half a month, my lady," they said. She sent a message to her father; "Why have they cast me into such a prison? it would have been better for you to have branded me and declared me a servant of others than to have given me into such a family of unbelievers. From the time that I came here I have not been allowed to do even a single act of merit, even so much as catching sight of a monk." Now her father, after he had expressed his sorrow, saying, "Unhappy, alas, is my daughter !" had fifteen thousand kahapanas(bronze coins) delivered to her and sent a message: "In this city there is a courtesan, Sirima by name. Daily she accepts a thousand (kahapanas(bronze coins)). Have her brought to you by means of this money, give her over to your husband, and you yourself perform your acts of merit as you please." Uttara did so, and when her husband saw Sirima and said "What's this?" she replied, "Husband, for this half-month let this a companion of mine look after you, but for this half-month I want to do nothing but give alms and listen to Dhamma(path of eternal truth)." He looked at that beautiful woman with aroused desire agreed, saying "Very well." Uttara for her part, sent an invitation to the Order with the Buddha at the head, saying, "Reverend sir, for this half month go nowhere else, but receive alms here only," and when she had obtained the Teacher(Buddha)'s consent she said, "From now up to the Pavarna(Great Invitation ceremony after rains retreat) , I shall be able to wait upon the Teacher(Buddha) and to hear Dhamma(path of eternal truth)," and with heart content because of that she went about arranging everything that was to be done in the kitchen, saying "Cook the gruel this way, cook the cakes thus."

Now her husband, thinking, "Tomorrow will be the Pavarna(Great Invitation ceremony after the rains), " Stood at the window looking into the Kitchen and wondered, "Now what that silly woman busy doing?" He saw she was moving about wet with sweat, sprinkled over with ashes, sprinkled over with ashes, smeared with charcoal and soot from all her preparations, and said, "The silly woman does not enjoy luxury and comfort in a place like this. She goes about with a happy heart merely because of her wish to minister(serve) to shaven-headed monks," and he laughed and went away.

As he went away, Sirima was standing near him and said to herself, "Now what did he see to make him laugh?" and looking out by the same window she saw Uttara and thought, "He looked at her and laughed. There must be intimacy between him and her." Now the story goes that, although this woman had been for half a month an outsider in this house, yet, since she was enjoying its luxury and comfort, she was unaware of her status as an outsider and had the notion, "I am the mistress of the house." She settled her malice upon Uttara and saying to herself. " I will make trouble for her," descended from the terrace, entered the kitchen, and at the place where they were cooking the cakes, took some boiling hot ghee(clarified butter) with ladle and went toward Uttara. Uttara saw her coming and thought, "My companion has done me a favour, the circle of the earth is too narrow, the world of Brahma(archangels) is too low, but the virtue of my companion is great because by her help I have become able to give alms and to listen to Dhamma(path of eternal truth). If I am angry with her, let this ghee (clarified butter) burn me, if not, let it not burn me." The ghee(clarified butter), although poured on the top of her head, was like cold water because of her being suffused with Loving-kindness. Then when Uttara's servant-women saw Sirima coming(towards them) after she had filled another ladle again and was thinking, (to herself), "Will this (too) be cold?" they threatened her, "Ah, you wicked woman! How dare you pour

boiling oil on the head of our mistress?" and attacking from wherever they were in the kitchen, they struck her with hands and feet and threw her to the ground. Though Uttara tried to prevent them, she could not stop them. Then she stood over Sirima, held off all the servant women, and said reproachfully to Sirima, "Why have you done such a grievous deed?" Then she bathed her with warm water and anointed her head with oil a hundred times refined.

At that moment Sirima realized the fact that she was an outsider, and thought, "I have done a grievous deed in scattering boiling water on her head because of a mere smile on the part of her husband. Without as much as ordering her serving women, saying 'Hold her,' she even held them off when they were hurting me and did for me just what should have been done. If I do not ask her forgiveness, my head may split into seven pieces." She fell down at Uttara's feet and said, "Lady, forgive me. " " I am a daughter whose father is living. If my father forgives I will forgive (You)," said Uttara. Sirima "So be it, lady, I shall beg forgiveness from your father too Punna the banker." Uttara, "Punna is my father who has begotten me in the cycle (of birth), but if my father who has begotten me in the cycle that does not turn forgives you, I will forgive you." Sirima,"Then who is your father in the cycle that does not turn?" Uttara,"The wholly Enlightened(Buddha)." Sirima,"I am not acquainted with him. What shall I do?" Uttara,"The Teacher(Buddha) will come here tomorrow with his Order of monks. Bring whatever offerings you can obtain and come here and ask his forgiveness." "Very well, lady," said Sirima, and she rose and went to her own home, gave orders to five hundred women attendants prepared many sorts of hard and soft food, and on the next day, taking the offering of hospitality she went to Uttara's house and waited, not daring to put anything into the bowls of the Order of monks with the Buddha at the head. Uttara herself took everything and arranged it. But Sirima with her retinue(attendants group), at the completion of the meal fell at the Teacher(Buddha)'s feet. Then the Teacher(Buddha) asked her, "What is your fault?" Sirima,"Sir, yesterday I did thus and so, but my companion held back her serving-women who were hurting me. She did me a kindness instead. I realized her virtue, I asked her pardon, but she said to me that when I had your forgiveness then 'I will forgive." Buddha," Is it as she says, Uttara?" "Yes, reverend sir. The companion poured boiling oil on my head." Buddha,"Then what did you think?" Uttara, "I thought ' The circle of the earth is too narrow, the world of Brahma(archangels) is too low, but the virtue of the companion is great, because by her help I am able to give alms and listen to Dhamma(path of eternal truth). If I am angry with her, let this ghee(clarified butter) burn me; if not, let it not burn me.' Thinking thus I suffused her with loving-kindness." The Teacher(Buddha) said, "Well done, well done, Uttara, thus should one conquer anger," And explaining this meaning, "With non-anger should one conquer him who is angry , by not being abusive him who abuses, by not reviling who reviles, by giving what one possesses him who is deeply avaricious, and with truthful speech a speaker of falsehood," he uttered the verse:

***"With non-anger shall one conquer anger,***

***With good shall one conquer evil,***

***With generosity shall one conquer the avaricious,***

***And with truth the speaker of untruth."***

When he had spoken this verse, at the end of the verse he talked about the four truths(4 fundamentals). At the conclusion of the truths Uttara was established in the fruit(benefit) of once-returner(sakadagami). And her husband and father-in-law and mother-in-law realized the fruit(benefit) of stream entry(sotapana, first stage of spiritual awakening) Sirima, took with her retinue(attendants group) of five hundred courtesans, was a stream-entrant(sotapana, first stage of spiritual awakening). After Uttara had died she arose in (the realm of) the Thirty-three(heaven).

And the venerable Elder Monk Maha-Maggallana, travelling about on a deva(angel)-tour as described above, saw Uttara, the deva(angel)-made, and put the question to her with the verses that begin, "You who stand with surpassing beauty":

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being ? Because of what is your brilliant majesty, thus, and your beauty illumines all the quarters(directions)?"
- 4 That devata (angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the result.
- 5 "Envy and meanness and stinginess were never mine while was living in a house without anger, obedient to my husband, always diligent on the Observance days (Uposatha, fortnightly fasting & confession)
- 6 On the fourteenth, fifteenth and eighth (days) of the bright fortnight, and a special day of the fortnight well connected with the eightfold (precepts).
- 7 I observed the Observance(Uposatha, fortnightly fasting & confession) always self-controlled by the practice of morality(sheel). And (thus) in the Mansion restrained and generous I dwell.
- 8 Refraining from killing of creatures, and restrained from lying speech, from theft and uncelibacy and the drinking of liquor far removed,
- 9 Delighting in the five moral rules of training(sheel), proficient in the ariyan (noble) truths, I was a lay-follower of Gotama(Buddha), One with vision, widely famed.
- 10 I, with my own morality and for fame, famous, experience my own merit; happy am I, and healthy,
- 11 Because of this is my beauty such, because of this do I prosper her, and there arise whatever are those delights that are dear to my heart.
- 12 I make known to you, monk of great majesty, what I did when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions).

And, revered sir, on my behalf, will you pay homage with your head at the Lord's feet, saying; "The lay-woman follower named Uttara pays homage with her head at the Lord's feet? Indeed, this would not be surprising. revered sir, that the Lord were to declare for me one of the fruits of monk's life." The Lord did declare for her the benefit of once-return(only one rebirth).

### **1.16 SIRIMA'S MANSION (16)** (Sirima-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Rajagaha, at the squirrels' feeding place in Bamboo Grove. And at that time Sirima, the courtesan mentioned above in the preceding Story, had abandoned her impure profession because of her attainment of the of the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening) and had begun to give alms daily to eight members

of the Order(of monks) chosen by ticket. From the beginning, eight monks came daily to her house, Saying such things, as, "Have some ghee(clarified butter), have some milk, " she would fill their bowls. The amount one person got was enough for three or four. Every day food worth sixteen kahapanas(bronze coins) was given as alms. Now one day a monk had enjoyed the meal for Eight at her house, and went to a monastery three yojanas away. Now, that evening, as he was sitting in attendance upon the Elders, they asked him," Friend, where did you get food from just before you came here?" Monk," I partook of the Meal for Eight from Sirima." Elders,"Did Sirima give food that she had made appetizing?" Monk, "I simply cannot describe her meal. She give food that she had made most sumptuous. What one alone got was enough for three or four. But even more excellent than the alms she gave was here appearance, for she has beauty of such and such a sort. . . " And he described her charms.

Now when one of the monks had heard the account of her charms, although he had not seen her, by merely hearing about her he fell in love, and thinking to himself, "I want to go and see her," he spoke of the number of rain-residences(spent by him), and questioned a monk about his standing in the Order(of monks). When he heard him say, "Tomorrow, friend, as you are the senior most Elder, You will be able to receive a Meal for Eight," taking bowl and robe that very moment, and setting out at dawn, he entered that ticket-room, and being the senior most Elder received a meal for Eight in Sirima's house.

But at the very moment when the monk who had dined the day before had gone away a disease arose in Sirima's body. So she took off her ornaments and lay down. Then her serving women, seeing that the monks had come to receive the Meal for Eight, told her. Unable to take the Bowls with her own hand or invite the monks to be seated, she gave orders to her serving women saying, "Women, take the bowls, invite the reverend gentlemen to be seated, give them gruel to drink, serve them with hard food and when it is time for the main meal, fill their bowls and give them to them, they did so. She said, "Put your arms around me and lead me in. I will greet the reverend gentlemen, "and supported by them she was led into the presence of the monks and greeted them, her body shaking. When the monk (who had fallen in love with her) saw her he thought, "Even though ill this woman has radiant beauty, so when she is in health, decked in all her adornments, what must her beauty be like?" and defilement that had been accumulating for many crores(x10 million) of years past beset him. He became distraught, and being unable to eat his rice, tool his bowl and went to the monastery, covered the bowl put it one side, a spread out a corner of his robe and lay down. Then even though a fellow-monk entreated him, he could not, eat he went without food.

In the evening of that very day Sirima died. the king(Bimbisara) sent a message to the Teacher(Buddha), "Reverend sir, Sirima, the youngest sister of Jivaka, has died." When the Teacher(Buddha) heard it he sent a message to the king, "Sirima's body is not to be cremated. Have her set down in the place of the unburned bodies and keep guard so that crows and so forth may not eat her." The king did so. Three days passed in succession, and on the fourth day the body swelled up. From the nine apertures maggots oozed forth The entire body was like a pot of broken rice. The king had a proclamation drummed through the town, "For everyone who does not go to see Sirima, except the children who should be protected indoors, a fine of eight kahapanas(bronze coins). " And he sent a message to the Teacher(Buddha):"Let the Order(of monks) with the Buddha at the head come to Look at Sirima." the Teacher(Buddha) announced to the monks, "We will go to look at Sirima." The young monk had lain for four days paying no heed to what anyone said, and without any food at all. Even though the food in his bowl turned putrid, he did not rise. Now a fellow monk went up to him saying, "friend, the Teacher(Buddha) is going to see Sirima," and at the very mention of the word "Sirima" the young monk, though overcome by hunger, got up quickly."The Teacher(Buddha) is going to see Sirima, will you go too?" his fellow monk asked. "I will go" he said, and throwing away the rice, he washed the bowl and went with the order(of monks). The Teacher(Buddha) surrounded

by the Order(of monks) stood in one group. the order. The Order of nuns, the king's court, and the crowd of lay-devotees each stood severally in groups by themselves. The Teacher(Buddha) asked the king, "Great King, who is she?" King,"Sir, this is the sister of Jivaka, Sirima by name." Buddha, "Is this Sirima?" King,"It is, Sir", Buddha,"Well then, have a proclamation drummed through the town that anyone may have Sirima for a thousand Kahapanas(bronze coins)." The king had this done . There was not even one who so much as said "Yes" Or "No". The king said to the Teacher(Buddha), "Reverend Sir, no one accepts." Buddha,"Well then, Great King, lower the price." The king had the proclamation drummed, "For five hundred take her!" When he saw no taker, he had the proclamation drummed, "Take Sirima for two hundred and fifty," "For two hundred," "for one hundred," "for fifty," "For twenty-five kahapanas(bronze coins)," "for ten," "for one," " For a half," " A quarter," " A masaka," " For a kakanika, , " and at last he had the proclamation drummed," Take her for nothing". Even then there was no one who said so much as "Yes" or "No" to the offer. The king said, "Reverand Sir, there is no one who will take her even for nothing." The Teacher(Buddha) said, "See, O monks, a woman greatly loved by the world. In this very city formerly they gave a thousand kahapanas(bronze coins) for one day with her, now there is no one who will have her even for nothing. Such is beauty, full of corruption and decay, made attractive only by adornments placed upon it, a mass of sores by reason of the nine festering orifices, held together by three hundred bones, forever ailing, the topic of many a thought because the foolish world contemplates on it, a non-lasting body." And to teach this he recited the verse:

"Look at the painted puppet(human body), a mass of sores, a thing compounded, Ailing, the object of many a thought. It has no lasting stability."

At the end of the Teaching, the monk who had been in love with Sirima became devoid of his passion of infatuation. He developed insight and achieved arahantship(final enlightenment equal to Buddha). Eighty-four thousand human beings realized Dhamma (path of eternal truth).

(Sirima goes to heaven).At that time Sirima, becoming that deva (angel)-maiden, had contemplated her success and prosperity, and as she was contemplating the place from which she had come she saw the Bhagava(Lord Buddha) surrounded by the Order of monks and the crowd or people all assembled beside her own body. And surrounded by her five hundred deva(angel)-maidens with five hundred chariots, she arrived in visible form, descended from her chariot, paid homage to the Bhagava(Lord Buddha) with her retinue(attendants group) and stood in an attitude of devotion, At that time the venerable Elder Monk Vanagisa was standing near the Bhagava(Lord Buddha). He said to the Bhagava(Lord Buddha), "O Bhagava(Lord Buddha), I should like to ask a question." "Do so, Vangisa," the Bhagava(Lord Buddha) said. The venerable Elder Monk Vangisa put to Sirima, the deva(angel)-maiden, the Following question:

- 1 "Your yoked steeds superbly adorned, downward through the sky are heading, powerful, swift, and five hundred chariots, created (by your own deed or merit,), accompany you, their steeds urged on by charioteers.
- 2 Adorned you stand in a glorious chariot, shining, of flawless glorious form, from which class of beings you come to approach the unsurpassed (Buddha)."

Thus questioned by the Elder, the devata(angel) explained about herself:

- 3 "That which, they say, is the supreme (class) of those who have reached the heights of desire, (where) are the devatas who ever delight in creating, from that class of being, a nymph who assumes any form at will, have I come here to reverence the unsurpassed(Buddha).

When the devi(angel) had thus explained her appearance among the devas(angels) who delight in creating, then the Elder wanted her to tell about her former state of existence, the deed of merit she had done, and her religious faith.



- 4 "What good conduct did you formerly perform here? Because of what are you of boundless glory, thriving in bliss, and have the unsurpassed psychic potency(power) of going through air and your beauty shines forth over the ten quarters(directions)?
- 5 You are surrounded and esteemed by devas(angels). From where have your deceased, devata(angel), that you are come to a good destination? Or to whose instruction were you obedient? Tell me if you were a disciple of the Buddha.

Speaking of the matter asked about by the Elder, the devata(angel) spoke these verses:

- 6 "In a glorious well-planned city(Rajagaha) on a ,mountain,(I was) the attendant on a glorious illustrious king(Bimbisara), I was highly trained in dance and song. In Rajagaha they knew me as Sirima.
- 7 And the Buddha, foremost of seers, guider away, taught me of origin of suffering, (which are) impermanent; the unconditioned/unchanging, the ceasing of suffering, (which are) eternal, and about this Way, not crooked, direct, auspicious.
- 8 When I had heard of the undying state(eternal state of nibbana), the unconditioned/unchanging, the teaching of the unsurpassed Tathagata(Buddha), I was most highly self-controlled in the practice of morality(sheel), (and) established in the Dhamma(path of eternal truth/righteousness) taught by the Buddha, the glorious man.
- 9 When I knew of that stainless state (of nirvana), the unconditioned/unchanging, taught by the unsurpassed Tathagata(Buddha), then I myself reached equanimous-trance state(samatha samadhi) of calmness. The highest assurance, was mine indeed.
- 10 When I had acquired the undying state(eternal state of nibbana) distinct, assured, eminent in penetration, without perplexities. I am honoured by many, I experience considerable amusements and enjoyments (in heaven).
- 11 Thus I am a devata(angel) seeing the undying, a disciple of the unsurpassed Tathagata(Buddha), one who sees Dhamma(path of eternal truth), is established in the first fruit(benefit), (that of) stream-entry(sotapana, first stage of spiritual awakening), and not again is there a bad destination (for me)
- 12 With respect toward the illustrious king under Dhamma(path of eternal truth), I approached to honour the unsurpassed one, and to reverence the gracious monks who delight in what is righteous, an auspicious gathering of monks.
- 13 Joyous at heart was I, elated, when I saw the sage, Tathagata(Buddha), glorious man, charioteer of the tameable, cutter of of craving, delighting in what is righteous, guider away. I honour the supremely merciful, the compassionate one(The Buddha).

Thus Sirima, the deva(angel)-maiden, by way of a formal declaration of the faith she had accepted, declared her faith in the Three Jewels(Trinity, the Buddha, Dhamma(path), Order of monks); she paid reverence to the Bhagava(Lord Buddha) and the Order(of monks), and having made ceremonial circuit about them, went back to the deva(angel)-world itself. The Bhagava(Lord Buddha) made her descent (from the deva(angel)-world) the occasion for a discourse and taught Dhamma(path of eternal truth), At the end of the discourse the monk who had longed for Sirima attained arahantship(final enlightenment equal to Buddha), and the discourse was of benefit to the whole assemble too.

### 1.17 KESAKARI'S MANSION (17)

(Kesakari-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Baranasi, in the deer park at Isipatana. In the morning the monks dressed, took bowl and robe and entered Baranasi. they went near the door of a certain brahman's house. In that house the brahman's daughter, Kesakari By name, who was taking lice from her mother's head near the door of the house ,saw the monks going along, and said to her mother, "Mother these men who have renounced worldly life seem to me to be in their first youth, delicate, very handsome worth looking at, not overcome by any calamity whatever. Now why is it that they renounce the world at this age?"

Her mother said to her, "Daughter, there is a son of the Sakayans; he has gone forth to monkhood from the Sakyan clan and has appeared in the world as a teacher called the Buddha. He expounds Dhamma(path of eternal truth), lovely in beginning, middle, and ending, with the meaning and the letter; he proclaims a practice of celibacy that is utterly complete and perfectly pure. Because these men have heard Dhamma(path of eternal truth) they have gone forth to monkhood."

Now at that time a certain lay-follower who had attained the fruit(result) and had understood the Teaching, heard the conversation as he was going along that street and came up to the two women. Then the brahman lady said the him, "here now, lay-follower, many men of good family renounce great wealth and a great circle of relatives and go forth in the Sakyan clan. Now from what motive do they go forth?" The lay-follower heard her and said, "Because of the danger in sense-pleasures and the advantage in renunciation," and he spoke in detail of the motive to the best of his own understanding, explained the qualities of the Three Jewels(Trinity, the Buddha, Dhamma(path), Order of monks) and expounded the advantage and benefit of the five precepts(sheel, morality) in relation to this world and to the world to come

Then the brahman's daughter asked him, "Is possible for us too to partake in the advantage and benefit you have told about, through dependence upon the refuges(Buddha; Dhamma-path ;Sangha-order) and the precepts(sheel, morality)?" "Why not?" he said. "To be shared by all are these things which the Bhagava(Lord Buddha) has spoken," and he gave her the refuges and the precepts. When she had accepted the refuges and had undertaken to observe the precepts, she then said, "What is there further to be done Besides this?". Observing her intelligence he thought, to himself, "She must be one of those who has the qualifications," and explaining the nature of the body, the spoke of the objects of meditation which are its thirty-two constituents; he aroused disgust in her for the body, and in addition, having moved her with a talk on Dhamma(path of eternal truth) connected with impermanence and so forth, he pointed out the Way to insight and left her. She took to heart all he had said, and with her thoughts composed by the realization of the impurity of the body, she developed insight and before long won the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening) on account of her attainment of the qualification.

Then later she died and was reborn as a maid attendant upon Sakka(Indra, king of angels). Her retinue(attendants group) was a hundred thousand nymphs. when Sakka saw her, he, astonished and admiring, asked her what deed of merit she had done:

- 1 "This mansion, my abode, gleaming, lustrous pillared in beryl, well built, to last forever, shaded on every side with trees of gold, was produced as the resultant of the deed of mine.
- 2 These who have arisen here formerly were nymphs, a hundred thousand; because of your deed, you have attained to this, you are glorious . Shining you stand, a devata(angel) pre-eminent.
- 3 Even as the moon, the king of constellation, shines forth surpassing(all) the star, so do you shine forth dazzlingly among this throng of nymphs.

- 4 Now where have you come from, you of flawless appearance, arising in this abode of mine? As the devas(angels) of the (Three-and-) Thirty with Indra, as if seen Brahma(archangel), so none will tire of seeing your appearance.

Thus questioned by Sakka(Indra, king of angels) , the devata(angel), spoke these two verses:

- 5 "Since the you kindly ask me, Sakka(Indra, king of angels); 'from where have you deceased and come here?'- there was the city of Kasi people, Banarasi by name. There, in the city, formerly I was Kesa-Karika.
- 6 With a mind of bliss was I, utterly devoted to the Buddha and the Dhamma(path of eternal truth) and the Order(of monks), without perplexities, the rules of training un-torn, arrived at the fruits, assured in the Dhamma(path of eternal truth) Of Awakening, healthy."

Then Sakka(Indra, king of angels), rejoicing in her attainment of merit and in her deva(angel)-like attainment, said to her:

- 7 "For that we greatly rejoice and welcome you; with glory do you shine forth through Dhamma(path of eternal truth). Of believing heart are you, utterly devoted to the Buddha, the Dhamma(path of eternal truth) and the Order(of monks), without perplexities, the rules of training untorn, arrived at the fruits, assured in the Dhamma(path of eternal truth) or Awakening, healthy."

And Sakka(Indra, king of angels), told the venerable Elder Monk Maha-Moggallana about this occurrence; the Elder told it to the Bhagava(Lord Buddha). The Bhagava(Lord Buddha) made the matter the occasion for a discourse and taught Dhamma(path of eternal truth) to the assembled multitude. That teaching was of benefit to the world, including the deva(angel)-world.

## 2.THE SECOND DIVISION: CITTALATA

### 2.1 SLAVE-WOMAN'S MANSION (18)

(Dasi-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling at Jetavana, a certain lay-follower who lived in Savatthi went to the monastery at evening time with many lay-followers, listened to Dhamma(path of eternal truth), and when the assembly had risen, approached the Bhagava(Lord Buddha) and said, "Reverend sir from now on I will give four perpetual meals." Then the Bhagava(Lord Buddha) talked a talk on Dhamma(path of eternal truth) to him as befitted the occasion and dismissed him. He said to the superintendent of meals, "Reverend sir, I have appointed four perpetual meals for the Order(of monks). From to-morrow on, let the worthy gentlemen come to my house", and went home He explained the matter to this slave woman and said, "In this matter you must be constantly diligent." "Very well," she replied. By nature she was full of faith, desirous of merit, virtuous, therefore every day she rose very early, prepared excellent food and drink, having made the places for sitting well swept, well rubbed with perfume; she prepared the seats, and when the monks had arrived, caused them to be seated there, paid respectful homage, honoured them with perfumes, flowers, incense and lamps and served them respectfully. Now one day when the monks had finished their meal, she approached them, paid her respects and spoke thus; "How, pray, reverend sirs, is there utter releases from these ills or birth and so forth?" The monks gave her the refuges(Buddha; Dhamma-path ;Sangha-order) and the five precepts(sheel, morality), explained the nature of the body, and incited her to give thought to decay. Afterwards they taught her about impermanence. keeping the percepts for sixteen years, from time to time reflecting attentively, one day she had the benefit of hearing Dhamma(path of eternal truth), and because of the maturity of her understanding she developed insight and realized the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening). Soon after wards she died, and was reborn as a favorite attendant of Sakka(Indra, king of angels). And she roamed about in the parks and so on, feted by sixty thousand musical instruments, enjoying great deva(angel)-bliss, amusing herself with her entourage. The venerable Elder Monk Maha-Moggallana saw her in the way described above and asked her:

- 1 "Like Sakka(Indra, king of angels), in the delightful Cittalata Grove, you stroll about, attended by a throng of women on every side, making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit):
- 5 "When I was born a human being among men, a woman slave I was, a menial in a household, a lay-follower of the One with Vision, of Gotama(Buddha), widely famed.
- 6 With effort gained was I in the Dispensation of that steadfast one. Let this body break up as it may, herein in no relaxing (of effort).
- 7 The Way of the five rules of training, secure, auspicious, is said by the wise to be without a thorn, without tangle, straight.

- 8 Look at the fruit(benefit) of effort as achieved by a little woman. Companion of the king am I, of Sakka(Indra, king of angels) who is of highest power.
- 9 Sixty thousand musical instruments wake me from my sleep: Alamba, Gaggara, Bhima, Sadhuvadin and Samsaya,
- 10 Pokkhara and Suphassa; Vinamokkha and other (women): Nanda as well as Sunanda, Sonadina, sucimhita,
- 11 Alambusa, Missakesi, and the pitiless one called Pundarika, Eniphassa, Suphassa, and Subhadda, Muduvadini-
- 12 These and other more lovely (devatas(angels)) arouse the nymphs (from sleep). In the morning they come to me and say. come, we will dance, we will song, come, let us delight you.
- 13 Not for those with deeds of merit not done, for those alone with deeds of merit done is this Nandana(Eden), without grief, delightful, the great Grove of the (Three-and- Thirty(heaven)) .
- 14 Not here nor beyond is there bliss for those with deeds of merit not done, but bliss there is here and beyond for those with deeds of merit done
- 15 Of such as long for companionship, by these much righteousness must be done, for they who have done deeds of merit delight, rejoice in heaven".

## 2.2 LAKHUMA'S MANSION (19)

(Lakhuma-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling in Baranasi. Now there was a gate to the city of Baranasi called Fisherman's Gate. There was also a village situated near it known likewise as Fisherman's Gate. There a woman named Lakhuma, with faith, having joy, endowed with intelligence, greeted monks as they went in by that gate, led them to her home gave them ladlefuls of food, and, her faith & bliss growing thereby, she had a pavilion built and there entertained monks listened to Dhamma(path of eternal truth) in their company, and having become established in the refuges(Buddha; Dhamma-path ;Sangha-order) and the precepts(sheel, morality), with rapt attention she diligently developed the topics of insight-meditation that she had learnt and, in on account of her qualifications, established herself in the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening).

Afterwards she died and was reborn in a great Mansion in the realm of the Thirty-three(heaven). And her retinue(attendants group) was a thousand nymphs Enjoying deva(angel)-bliss she dwelt there in delight. the venerable Elder Monk Maha-Moggallana on a deva(angel)-tour questioned her thus:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you proper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human beings? Because of what is your brilliant, majesty thus, and your beauty illumines all the quarters(directions)?"

- 4 That devata(angel), delighted at being, questioned by Moggallana when asked the question explained of what deed this was the fruit(benefit).
- 5 "Issuing forth from the fisherman's Gate, there was my dwelling. There to disciples, great seers, as they were passing by,
- 6 With a devout mind I gave rice, kummasa, greens and salted sour gruel to the upright(righteous).
- 7 On the fourteenth, fifteenth and eighth (days) of the bright fortnight, and a special day of the fortnight well connected with eightfold (precepts)
- 8 I observed the Observance(Upasatha, fortnightly fasting & confession) always self-controlled by the practice of morality(sheel). and (thus) in the Mansion restrained and generous I dwell.
- 9 Refraining from killing of creatures, and restrained from lying speech, from theft and the drinking of liquor far removed,
- 10 Delighting in the five rules of training, proficient in the ariyan (noble) truths, I was a lay-follower of Gotama(Buddha), One with Vision, widely famed.
- 11 Because of this is my beauty such. . . and my beauty illumines all the quaters.

And, reverend sir, on my behalf, will you pay homage with your head at the Blessed at the Bhagava(Lord Buddha)'s feet. saying: "They lay-woman follower named Lakhuma pays homage with her head at the Bhagava(Lord Buddha)'s feet. Indeed, this would not be surprising, reverend sir, that the Bhagava(Lord Buddha) were to declare. for her the fruit(benefit) of once-return.

### 2.3 RICE-CRUST-GIVER'S MANSION (20)

(Acamadayika-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling in Rajagaha, at the squirrels,' feeding-place in Bamboo Grove. But at that time the members of a certain household in Rajagaha were afflicted by an epidemic of cholera. All the people died there except one woman. Terrified by the fear of death, she abandoned the house and all her money and grain that were inside it and fled through a breach in the wall(as a custom for epidemics). Having no one to help her she went to the house of another family amd stayed at the back of it. The people in that house taking pity on her gave her the rice-gruel, boiled rice, rice-crust and so on that were left in the rice-pot and other cooking vessels. By means of their generosity she was able to live there.

And at that time the venerable Elder Monk Maha-Kassapa had entered the attainment of cessation (trance state in meditation) for seven days, had emerged from it and as he was thinking, "Now to-day whom shall I favour by accepting Food? Whom shall I set free from distress and woe?" he saw that this woman was near death and that a kamma(karma, deeds) conducive to hell had made its appearance for her. he thought, "when I go (near), this woman will give me the rice-crust she has received for herself: through that very deed she will be reborn in the world of the devas(angels)-who delight-in-creating. When I have thus freed her from rebirth in hell assuredly I shall be producing deva(angel) bliss for her." And having dressed early in the morning , he took bowl and robe and went toward the place where she was living.

Now Sakka(Indra, king of angels) in disguise, offered him deva(angel)-food of many flavours and with many soups and curries. The Elder recognized him and declined, saying "Kosiya, why do you whose good acts are accomplished act thus? do not ruin the luck of unhappy wretches, " and

came and stood before the woman. She wishing to offer him something thought: there's nothing suitable here to give this Elder of great majesty, and she said, "Please go further!" the Elder, retreating only a step, accepted naught that others offered him, she, discerning he wanted to help her, gave him her rice-crust, and he ate it there, and said: "In your third life before this you were mother," and went away. she, dying that very night, was reborn among the devas(angels)-who-delight-in-creating. Then Sakka, knowing of her death and not seeing her among the Thirty-three(heaven), went during the middle watch of the night to the venerable Elder Monk Maha-Kassapa and asked him:

- 1 "As you, walking for alms-food, were standing silent there was wretched beggar woman living at the back of another's house.
- 2 She who with joy, gave you rice-crust with her own hands, leaving behind the human body, to what state is she gone?"

Then the Elder, replying to him, spoke of the place of rebirth:

- 3 "As I, walking for alms-food, was standing silent there was a wretched beggar woman living at the back of another's house.
- 4 She who, with joy, gave me rice-crust with her own hands, leaving behind the human body, deceasing from here is utterly freed.
- 5 There are devas(angels) of great psychic potency(power), delighting in creating. that blissful woman, the joyous giver of rice-crust is there."

And when Sakka(Indra, king of angels) had heard of the great result, the great advantages of her gift, he said:

- 6 "Ah, gift of pauper to Kassapa, well-placed. The alms given with food begged from another did indeed bring results.
- 7 She who shall hold sway as consort of a wheel-turning king(ruler of world), a woman lovely in every limb graceful in her lord's eye-(not even she) is worth a sixteenth part of this gift of rice-crust.
- 8 A hundred nikkhas, a hundred horses, a hundred mule drawn chariots, a hundred thousand maidens bedecked in jewelled ear-drops—(not even they) are worth a sixteenth part of this gift of rice-crust.
- 9 A hundred Himalayan elephants with tusks like chariot-poles, hefty and lordly elephants with armour and trappings of gold (not even they) are worth a sixteenth part of this gift of rice-crust.
- 10 Not even he who may hold sway here over the four continents is worth a sixteenth part of this gift of rice-crust."

The Elder Maha-Kassapa described it to the Lord Buddha all that had been said to him here by Sakka(Indra, king of angels). Taking it as a topic the Lord taught Dhamma(path of eternal truth).

## 2.4 THE CHANDALI'S MANSION (21)

(Chandali-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling at Rajagaha, he entered into the attainment of great compassion practiced by Buddhas, arose, and surveying the world, saw that in that very city, living in the Chandala(low caste) settlement, was an aged woman whose span of life was at an end, and that for her there existed a kamma(karma, deeds) conducive to hell. With great compassion he made her do a kamma(karma, deeds) conducive to heaven, and thinking, "I will establish her in heaven", with a great order of monks entered Rajagaha for alms. And at that moment the Chandala(low caste) woman was coming out of the city leaning on a stick; saw the Bhagava(Lord Buddha) approaching, and when she was opposite him, she stopped. The Bhagava(Lord Buddha) also stopped and stood in from to her as if hindering her from going on. then the venerable Elder Monk Maha-Moggallana, because he knew the Teacher(Buddha)'s mind and that the woman's span of life was over, spoke urging her to veneration of the Bhagava(Lord Buddha):

- 1 "Chandali, honour the feet of Gotama(Buddha), widely famed. Out of compassion for you yourself the supreme seer stood (in front of you).
- 2 Incline your mind favorably towards one who is worthy and steadfast as he. Make haste, honour him with clasped hands, for brief is your life."

And she listened to him, and with emotion she came to have faith in the Teacher(Buddha), paid homage with the five-fold veneration, and with mind become one-pointed through joy in the Buddha she stood with head bowed. The Bhagava(Lord Buddha) saying, "This is sufficient for her attainment of heaven," entered the city with the Order of monks. Now immediately after that a run-away cow with a young calf, rushing toward the woman, attacked her with its horns and killed her. To explain all this the recensionists spoke two verses:

- 3 Urged on by one who was self-developed, bearing his last body, the Chandali honoured the feet of Gotama(Buddha), widely famed.
- 4 That cow struck down that Chandali as she was standing with clasped hands reverencing the Self-Awakened One(Buddha), light-bringer in the darkness.

And she was reborn among the Thirty-three(heaven). And she had a retinue(attendants group) of a hundred thousand nymphs. And on that very same day she came, a devata(angel) with her Mansion, alighted, went up to the venerable Elder Monk Maha-Moggallana and paid homage to him. To explain this she said:

- 5 "Lord of great majesty, I who have attained the psychic potency(power) of devas(angels), approach and honour you whose cankers(worldly desires) are destroyed, who are stainless, imperturbable, seated in solitude alone in the forest."

The Elder asked her:

- 6 "You of golden colour, radiant, of great renown, with divers ornaments, from a Mansion alighted, surrounded by a throng of nymphs, who are you, lovely devata(angel), who are honouring me?"

Questioned by the Elder she spoke four verses:

- 7 "I, reverend sir, am a Chandali: urged by you, by the Great One, I honoured the feet of Gotama(Buddha), worthy one, widely famed.



- 8 When I had honoured his feet, decessing from birth as a Candali, I arose in a Mansion, lovely in every respect, in Nandana(Eden),
- 9 A hundred thousand nymphs stand in attendance upon me. Among them all am I pre-eminent and supreme in beauty, fame and long life.
- 10 Mindful and self-possessed, having done much good I come, reverend sir, to honour the sage pitiful toward the world."

Again, a verse was added by the recensionists:

- 11 When this had been said, the Chandali, grateful, acknowledging what had been done, having honoured the feet of the worthy one, disappeared then and there.

And the venerable Elder Monk Maha-Moggallana described this event to the Lord Buddha. Taking It as a topic the Lord taught Dhamma(path of eternal truth) to the company to whom it was of great benefit.

## **2.5 LOVELY LADY'S MANSION (22)**

(Bhaddhitti-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi in Jetavana, in Anathapindika's monastery. At that time in Kimbila city there was a householder's son named Rohaka, with faith & joy, perfect in the practice of morality. There too in family of like circumstances was a young girl, with faith & joy, named Bhadda, because of the goodness of her nature. Now the mother and father Of Rohaka asked for the girl, Bhadda, in marriage for their son, and at the proper time brought her and performed the marriage ceremony. The two of them lived a life of harmony. The woman, because of the perfection of her conduct, became commonly known as the Lovely Lady. At that time the two chief disciples(Sariputra & Maha-Mogallana) and a retinue(attendants group) of five hundred monks were making a tour of the country and arrived at Kimbila. Rohaka learned of their arrival there, and joyfully went to the Elders and their retinue, Rohaka listened with his wife and children to their teaching accepted to the refuges(Buddha; Dhamma-path ;Sangha-order) and undertook to observe the five precepts(sheel, morality). And his wife observed the Observance days(Uposatha, fortnightly fasting & confession) and was altogether perfect in the practice of morality. And who was favoured by devas(angels). Through that very favour she brought to nought a wrong accusation that befell her, and the fame of her great purity and morality spread to the ends of the earth. Because she, who had remained by herself in Kimbila city while her husband for business purposes was staying in Takkasila, when the mood for amusement arose on a holiday, she, encouraged by her companions, was united with her husband (in Takkasila) after the household deva(angel) had taken her there by his own power. From that very meeting she conceived, was conducted back to Kimbila city, and when in course of time her pregnant condition became known she was suspected by her-mother-in-law and others of being an adulteress. But through the power of that devata(angel) himself, when Kimbila city appeared as though it had been submerged in a great Ganges (-like) flood, she, by the powerful gale of her solemn declaration accompanied by her resolute determination for truth indicative of her chastity, made the disgrace falling upon her recede like the great flood of the Ganges with its turbulent waves. On being united with her husband, and displaying the seal-ring and token which he had truly given her, she destroyed his suspicion and became honoured by her husband, kinsfolk and all the world. Therefore it is said, the fame of her great purity and morality spread to the ends of the earth.

Afterwards she died and was reborn in the realm of the Thirty-three(heaven). When the Bhagava(Lord Buddha) had gone there(heaven) from Savatthi and was seated on the

Pandukamabala rock at the foot of the Coral Tree, and as the company of devas(angels) came up to the Bhagava(Lord Buddha) and reverently greeted him the Lovely Lady too approached and stood at one side. Then the Bhagava(Lord Buddha) asked her about her deed she had done:

- 1 "Blue and yellow and black, crimson and and red too, covered with filaments of many a color (are the mandarava trees).
- 2 A wreath of mandarava blossoms on your head you wear. These trees are found in no other realm, lady most wise.
- 3 Why have you arisen, widely famed one, in the realm of the Thirty-three(heaven)? Devata(angel), when asked, tell of what deed this is the fruit(benefit)."

That devata(angel), questioned thus by the Bhagava(Lord Buddha), answered with these verses:

- 4 "In Kimbila they knew me as "Lovely Lady," a laywoman follower. I had faith, was possessed of practice of morality(sheel), always delighting in liberality.
- 5 Clothing and food, lodgings and light I gave to the upright(righteous) with devout mind..
- 6 On the fourteenth, fifteenth and eights (days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (precepts)
- 7 I observed the Observance(Uposatha, fortnightly fasting & confession) always self-controlled by the practice of morality(sheel), refraining from killing of creatures, and restrained from lying speech,
- 8 From theft and unchastity(uncelibacy) and the drinking of liquor far removed, delighting in the five rules of training, proficient in the ariyan (noble) truths,
- 9 A laywoman follower of the One with Vision(Buddha), my life was one of diligence. With opportunity created, with good deeds done I roam through Nandana(Eden) by my own lustre.
- 10 And to monks most merciful and compassionate, I gave food and to the pair of ascetics and the great sage, With opportunity created and good deeds done I roam through Nandana(Eden) by my own lustre.
- 11 Ever did I observe the eightfold Observance bringing unmeasured bliss. With opportunity created and good deeds done I roam through Nandana(Eden) by my own lustre.

## **2.6 SONADINNA'S MANSION (23)**

(Sonadinna-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling in Savatthi, in Jetavana. At that time in Nalanda a laywoman follower named Sonadinna, with faith & bliss, hospitably and with constant practice of morality(sheel) and great purity waited on the monks with the four requisites and observed the Observance(Uposatha, fortnightly fasting & confession) consisting of the eightfold(precepts). She had the benefit of hearing Dhamma(path of eternal truth) and because she was possessed of the qualifications developing the four truth as her topic of meditation, she became a stream-entrant (sotapana, first stage of spiritual awakening). Then, afflicted by a certain disease, she died and arose among the Thirty-three(heaven). The venerable Elder Monk Maha-Moggallana questioned her with these verses:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because so what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus, and your beauty illumines all the quarters(directions)?
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).
- 5 "In Nalanda, they knew me as Sonadinna, a laywoman follower. I had faith, was possessed of practice of morality(sheel) always delighting liberality.
- 6 Clothing and food, lodgings and light I gave to the upright(righteous) with a devout mind.
- 7 On the fourteenth, fifteenth and eighth (days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (percepts)
- 8 I observed the Observance(Uposatha, fortnightly fasting & confession) always self-controlled by the practice of morality(sheel), refraining from killing of creatures, and restrained from lying speech,
- 9 From theft and unchastity(uncelibacy) and the drinking of liquor far removed, delighting in the five rules of training, proficient in the ariyan (noble) truths, I was a laywoman follower of Gotama(Buddha), One with Vision, widely famed.
- 10 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 11 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

## 2.7 UPOSATHA'S MANSION (24)

(Uposatha-vimana-vannana)

This is similar to the previous Mansion, with the differences that here Uposatha was a laywoman follower at Saketa, and that, after she had explained to the venerable Elder Monk Maha-Moggallana how it had come about that her beauty now illumines all the quarters(directions), she then told of a blemish of hers:

- 12 "Often I heard of Nandana(Eden) and yearning arose in me; my mind on it with longing set, I arose in Nandana(Eden).
- 13 I did not do the asking of the teacher, the Awakened One(Buddha), kinsman of the sun; my mind was set on what was low (heaven, instead of nibbana) for which I am a repentor later."

The Elder said:

- 14 "How long a time, Uposatha, here in the Mansion will you dwell? Devata(angel), when asked, tell me if you know, how long will the life-span be?"
- 15 "Sixty thousand years and three crores of years, abiding here, great sage; on deceasing from here I will to companionship with human beings."

The Elder said:

- 16 "Do not fear, Uposatha; you are declared by the self-Awakened One(Buddha) to be an eminent stream-entrant (sotapana, first stage of spiritual awakening); for you bad destination(bad rebirth) is got rid of."

### **2.8,2.9 NIDDA'S AND SUNIDDA'S MANSIONS (25,26)**

(Nidda-Sunidda-vimana-vannana)

The eighth and night Mansions have their origin in Rajagaha And one must understand (there to be the verses):

"A laywoman follower named Nidda . . . of Gotama(Buddha), widely famed. Because of this is my beauty such." and the same for Sunidda, exactly as has been said. Even in the verse there is nothing new. They are therefore omitted from some of the books on account of the repetition of lines: as has been said: "(You who stand) with surpassing beauty . . . and your beauty illumines all the quarters(directions). That devata(angel), delighted . . . this was the fruit(benefit). in Rajagaha, they knew me as Nidda, a laywoman follower (No. 8), Sunidda (No.9) . . . and my beauty illumines all the quarters(directions)."

### **2.10 ALMSGIVER'S MANSION (27)**

(Bhikkhadayika-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi. And at that time in Uttaramadhura was a certain woman whose span of life had come to an end and who was due for rebirth in a state of woe(animal,ghost,asura or hell). As the Bhagava(Lord Buddha), towards dawn, was emerging from an attainment of great compassion, and was surveying the world he saw that woman. Desiring to establish her in a good rebirth, he went alone to Madhura(Mathura) and entered the outskirts of the town in search of alms.And at that time the woman had prepared food in her home, had set it aside, gone to the watering place with a pitcher, and bathed. She was returning home with the pitcher full when she saw the Bhagava(Lord Buddha), and said, "Perhaps the reverend sir has already received alms?" and when the Bhagava(Lord Buddha) said, "We shall receive", she knew that he had not yet received alms. So she set down her pitcher, went up to the Bhagava(Lord Buddha), paid homage to him and said, "Reverend sir, I will make an almsgiving. Permit me." the Bhagava(Lord Buddha) gave consent by keeping silent. She, knowing his consent, went on ahead, prepared a seat in a place sprinkled and swept and stood watching for his arrival. He went in and sat down. She gave him to eat,

and sat down. When his meal was finished and his hand withdrawn from bowl, the Bhagava(Lord Buddha) gave thanks to her and went on his way. She heard his blessing and, experiencing great bliss and happiness, not losing the joy caused by the Buddha, stood doing homage until he had passed out of view. After the passage of only a few days, she died and was reborn in the realm of the Thirty-three(heaven). Now the venerable Elder Monk Maha-Moggallana, as he was touring among devas(angels), saw the devata(angel) who with the great psychic potency(power) of devas(angels) and with the great majesty of devas(angels) was enjoying a deva(angel)-like splendour, limits of which cannot be set even with a Buddha's knowledge. He inquired in these verses about the deed of merit done by her. The verse are like those preceding:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus, and you beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).
- 5 "When in a former birth I was born a human being among men in the world of men
- 6 I saw the Awakened One(Buddha) without defilements, serene in mind, without confusion, to whom I, with joyful mind, gave alms with my own hands.
- 7 Because of this is my beauty such, because of this do I prosper here and there arise whatever are those delights that are dear to my heart.
- 8 Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

## **2.11 SECOND ALMSGIVER'S MANSION (28)**

(Dutiyabhikkhadayika-vimana-vannana)

The same as the previous Mansion, except here the Bhagava(Lord Buddha) was at Rajagaha, and the woman gave alms to a monk without defilements, serene in mind, without confusion.

### III. THIRD DIVISION: PARICCHATTAKA (CORAL TREE)

#### 3.1. SPLENDID MANSION (29)

(Ulara-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Rajagaha, in Bamboo Grove. At that time in Rajagaha in a household that ministered(served) to the venerable Elder Monk Maha-Moggallana was young girl who was intent on giving alms and loved giving of donation. In that house the hard and soft food and so on was prepared before the (main) meal. Then the girl would give away half her own portion (that came to be in the house). Unless she had given alms she did not eat. Even when she saw no one worthy to receive a gift she put (some food) aside till she saw such a one. She gave to beggars as well. Now her mother was joyful and happy as she said to herself, "My daughter is intent on giving of donation and loves to give," and she gave her a double portion. When the single portion she was given was shared, (the mother) gave her (yet) another. She even proceeded to share from that. As time thus went by, her mother and father gave her, when of age, to the son of another family in the same city. But the family was of false views, unbelieving. Now the venerable Elder Monk Maha-Moggallana, while walking for alms from house to house, stopped at the door of the house of the young girl's father-in-law. When she saw him, the young girl, with joyful mind, said, "Enter, reverend sir," ushered him in, greeted him with honour, and took a cake which had been set aside by her mother-in-law; not being able to see her, she said to herself, "I will tell her about it (later) and make her rejoice (in my good deed)", and she gave it to the Elder. The Elder thanked her and went on his way. The young girl told her mother-in-law, "I gave the cake you had put aside to the Elder Maha-Moggallana." when she heard that, the mother-in-law cried, "What impertinence is this! You gave a monk something of mine without even asking!" and spluttering with rage, over-come with anger, without thinking of right and wrong, she took up a broken piece of a pestle and struck the girl on the shoulder. The girl, because she had been delicately reared and her life-span had come to an end, was overcome with severe pain and in only a few days died and was reborn among the Thirty-three(heaven). Although she had kamma(karma, deeds) of other good deeds, that particular almsgiving to the Elder was the pre-eminent one. The venerable Elder Monk Maha-Moggallana went, as described above, and questioned her:

- 1 "Splendid is you retinue(attendants group), your beauty is shining over all the quarters(directions). Women are dancing and singing, adored are the deva(angel)-youths.
- 2 They make you rejoice, devata(angel), with honour they attend you; these are your golden Mansions, you who are fair to look at.
- 3 And you are mistress over them, richly endowed with every pleasure, of noble birth, mighty are you; in the assembly of devas(angels) you rejoice. Devata(angel), when asked, tell of what deed this is the fruit(benefit)."

Questioned thus by the Elder, the devata(angel) explained:

- 4 "When I was born a human being among men I was a daughter-in-law in a family poor in practice of morality(sheel).
- 5 Among unbelievers, among miserly folk, I, believing, was possessed of practice of morality(sheel). When you were walking for alms I gave you a pancake.
- 6 I told my mother-in-law, 'Did any monk come here, to whom I, with joyful mind, gave a cake with my own hands.'

- 7 Thus spoke mother-in-law, reviling: 'Daughter-in-law, you are lacking in upbringing. You did not want to ask me saying that you wished to give to a monk'.
- 8 Then my mother-in-law, angry, struck me with a pestle. It hit my shoulder and injured me. I could not live for long.
- 9 And I, at the breaking up of the body, well-freed, deceasing from there, arose in the companionship of the devas(angels) of the Thirty-three(heaven).
- 10 Because of this is my beauty such , because of this do I prosper here and there arise whatever are those delights that are dear to my heart.
- 11 Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

### 3.2 SUGARCANE MANSION (30) (Ucchudaika-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Rajagaha. . . and so forth, the same as in the previous. But the difference in this: she gave sugarcane, was struck with a stool, died that very instant and was reborn among the Thirty-three(heaven). That same night she came into the Elder's presence and, like the moon and like the sun, making Vulture Peak radiant the while, she paid homage to him, and stood at one side in an attitude of devotion. Then the Elder questioned her:

- 1 "Having made effulgent(shining) the earth with the devas(angels), you shine forth like the moon and the sun with your splendour and beauty, glory, incandescence like Brahma(archangel) outshining the devas(angels) of the (Three-and-) Thirty(heaven) together with Inda(Indra).
- 2 I ask you who wear blue lotus-garlands, and garlands on the forehead, whose skin resembles Gold, adorned one, wearing the finest of robes: Who are you, lovely devata(angel), who are honouring me?
- 3 What was the deed you did of yourself of old when in a former birth you were born a human being? Giving donation to well accomplished(pure), or self-control, in practice of morality(sheel)? By which are you, one of great renown, arisen in a good rebirth? Devata(angel), when asked, explain of what deed this is the fruit(benefit)."

Thus questioned by the Elder, the devata(angel) explained:

- 4 "Just now, revered sir, in this very village, you approached our house for alms-food. So I gave you little piece of sugarcane with a mind of gladness, with boundless bliss.
- 5 And afterwards my sugarcane, daughter-in-law?' 'I neither threw it out nor ate it. I gave it myself to a saintly monk.'
- 6 'Now is the authority here yours or mine?' Thus spoke mother-in-law reviling me. Seizing a chair, she gave me a blow. Deceasing from there, my time done, I am a devata(angel).
- 7 That is the righteous deed itself that I did, and a happy (fruit/result of the ) deed do I myself enjoy. A amuse myself together with the devas(angels): I find delight in the five kinds of sense-pleasures.

- 8 That is the righteous deed itself that I did, and a happy (fruit/result of the) deed do I enjoy, guarded by the chief of devas(angels), protected by the (Three-and-) Thirty( heaven), furnished with the five kinds of sense-pleasures.
- 9 Such is the fruit(benefit) of merit, not small. My gift of faith of the sugarcane is great in resultant. I amuse myself together with the devas(angels); I find delight in the five kinds of sense-pleasures.
- 10 Such is the fruit(benefit) of merit, not small. My gift of faith of the sugarcane is great in glory; guarded by the chief of devas(angels) protected by (three-and-) Thirty (heaven), in Nandana(Eden) Grove (I dwell) like him of the thousand eyes.
- 11 And you, revered sir, compassionate, wise, I approached and asked about your health. Then I gave you the little piece of sugarcane with gladness in mind & with boundless bliss."

### 3.3 DEVAN MANSION (31)

(Pallanka-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. At that time in Savatthi the daughter of a certain lay-follower was given in marriage to the son of another family of similar lineage and circumstances in that same city. And she was good-tempered, perfect in the practice of morality, she held her husband in honour, had undertaken the five precepts(sheel, morality), and duly on Observance days(Uposatha, fortnightly fasting & confession) she kept the precepts(sheel). Afterwards she died and arose among the Thirty-three(heaven). The venerable Elder Monk Maha-Moggallana went there as has been described above and questioned her:

- 1 "Upon a finest divan adorned with jewels and gold, flower-bestrewn, a couch of splendour, there you stay, devi(angel) of great majesty, by psychic potency(power) assuming manifold forms.
- 2 And these, your nymphs, on every side dance, sing, and enjoy themselves. You are attained to the psychic potency(power) of devas(angels). one of great majesty. What merit did you perform when you were born a human beings? because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

She explained to him in these verses:

- 3 "When I was born a human being among men I was a daughter-in-law in a wealthy family. I was without anger, obedient to my husband, diligent on the Observance day(Uposatha, fortnightly fasting & confession).
- 4 When I was born a human being, young and innocent, with a mind full of joy, I delighted my lord(husband). By day and by night I acted to please. Of old I was one of practice of morality(sheel).
- 5 Refraining from killing of creatures, not thief, utterly pure in practicing celibacy; not drinking liquor and not speaking lies, I was one who fulfilled the rules of training.
- 6 On the fourteenth, fifteenth and eight(days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (precepts) I observed the Observance day(Uposatha, fortnightly fasting & confession) with a mind of bliss, was one who was faring according to Dhamma(path of eternal truth) with zeal in my heart.



- 7 And undertaking this ariyan (noble) benevolence connected with the glorious eighfold (precepts), happy in result, charming and obedient to my lord(husband) was I who formerly was a disciple of the Well-farer(Buddha).
- 8 Because I performed such righteous deeds in the world of the living, I partake of distinction. At the breaking up of the body, attained in the next state to the psychic potency(power) of devas(angels), I came to a good rebirth.
- 9 In a glorious delightful Mansion-palace, attended by a throng of nymphs, a throng of lustrous devas(angels) delight me who with a long life-span have come to the deva(angel) mansion."

### 3.4 LATA'S MANSION (32)

(Lata-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. At that time a daughter, Lata by name of a certain lay-follower who lived In savatthi, a learned, accomplished and intelligent girl, went to the home of her husband. She was charming to him, to her mother-and father-in-law, pleasant in speech, kind and good to the servants, capable of taking charge of affairs in the household, good-tempered, perfect in the practice of morality, delighting in generosity; she was diligent in keeping the five precepts(sheel, morality) untorn and in the observances on Observance days(Uposatha, fortnightly fasting & confession). After a time she died and was reborn as a daughter of the great King Vessavana(in heaven). But her name was still Lata . There were four other sisters of hers besides; Sajja, Pavara, Acchimati and Suta. All five of them were brought by Sakka, king of devas(angels), and placed in the position of attendants on him in the capacity of dancing-women. But Lata was the favourite because of her skill in singing, dancing and so on. When they had assembled a dispute arose regarding proficiency in music they all went to the great King Vessavana and asked him, "Father, which among us is best in dancing and so forth?" He said thus: "Daughters, go display your music in an assembly of devas(angels) on the bank of Lake Anotatta. There your speciality will be apparent." They did as he said. There the deva(angel)-youths were not able to contain themselves while Lata was dancing. Full of laughter, filled with amazement, applauding without stopping and waving garments, they made an uproar that caused the Hemavant(Himalayas), as it were, to tremble. But when the others danced they sat silent like cuckoos in the cold season. Thus in the assembly there Lata's specialty was apparent. Then to the deva(angel)-maiden Suta this thought occurred; "Now because of what deed has this Lata surpassed us in glory and splendour? Come, I will ask about the deed done by Lata." She asked her. The other explained the matter to her the great King Vessavana told that same story in full to the venerable Elder Monk Maha-Moggallana when he arrived on a deva(angel)-tour. Telling the matter to the Bhagava(Lord Buddha) from the primary cause of the question, The Elder said:

- 1 "Lata and Sajja and Pavara, Acchimati and Suta, devatas, daughters of King Vessavana, glorious king King most noble, resplendent with virtuous qualities shining.
- 2 Here the five women came to the cool water, to the lotus-filled holy river to bathe. When these devatas had bathed there, played there, danced and sung, Suta said to Lata:
- 3 I ask you who wear blue lotus-garlands, and garlands on the forehead, whose skin resembles gold, whose eyes are like dark copper, shining like the sky, of long life-span, by what was made your repute?
- 4 Why are you, my dear, your lord's best-loved in beauty indeed of utter loveliness, clever in dancing, singing, and instrumental music? Tell us, you who are questioned by men and women.

Lata, questioned by suta, said:

- 5 "When I was born a human being among men I was a daughter-in-law in a very opulent family. I was without anger, obedient to my husband, diligent on the Observance days(Uposatha, fortnightly fasting & confession).
- 6 When I was born a human being, young and innocent, with a mind full of joy, I delighted my lord(husband), my brother-in-law, parents-in-law and servants. By this was made my repute.
- 7 I myself by that righteous deeds have attained distinction in four respects. (long) life-span and beauty and happiness and strength. Not a little play and delight do I experience.
- 8 Have you heard what this Lata says? What we have asked she has explained it. 'Husbands are the pre-eminent destination to us women, they are their glorious devatas(gods).
- 9 Let us all in Dhamma(path of eternal truth) serve our husband wherever women are chaste wives. Having all in Dhamma(path of eternal truth) served our husband we shall receive that of which Lata spoke.'
- 10 Just so here a woman disciple of the noble ones, having faith, depending on her husband, chaste towards her lord(husband), having slain anger, overcome avarice, she who fares by Dhamma(path of eternal truth), rejoices in heaven."

### 3.5 GUTTLA'S MANSION (33)

(Guttila-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling in Rajagaha, the venerable Elder Monk Maha-Moggallana on a deva(angel)-tour, as related above, went to the realm of the Thirty-three(heaven). There in thirty-six Mansions in succession he saw thirty-six deva(angel)-maidens each enjoying great deva(angel)-bliss with a retinue(attendants group) of a thousand nymphs, and in succession he asked, with the verses beginning ("You who stand) with surpassing beauty" about the (good) deed formerly done by them. After his question they replied with the verses of which the first one is: " I was one who gave dress most fine. " Then the elder came from there to the world of men and told the story to the Bhagava(Lord Buddha). When he had heard it the Bhagava(Lord Buddha) said, "Moggallana, not only by you have the devas(angels) been questioned and have replied in this fashion, but indeed in a former time they were questioned by me, too, and they answered in like fashion," and entreated by the Elder he told the life of Guttila, a story of his own past.

- 1 "The seven-stringed (lute). melodious, agreeable, I made to speak. One summons me to the dancing stage. Kosiya, be my refuge."
- 2 "I am your refuge. I am one who honours teachers. The pupil will not defeat you; teacher, you will defeat the pupil."

It is said that the thirty-six women who existed in the human state in the time of Kassapa, the fully Self-Awakened One(previous Buddha), performed such and such deeds of merit. There one woman gave dress; one a wreath of jasmine; one, perfume; one, superb fruit; one, sugarcane juice; one gave a five-finger perfume-mark at the chaitya(shrine with meditation hall) of the earlier Buddha; One observed the Observance(Uposatha, fortnightly fasting & confession); one gave water to monk as he was eating at the approach of mealtime; one attended, without anger, to bad-tempered mother-and father-in-law; one was industrious as a slave; one gave milk-rice to a monk who was seeking alms; one gave molasses; one, a piece of sugarcane; one, timbaru fruit; one, a sweet cucumber; one, the fruit of a creeper; one, pharusaka (flower) one, an earthenware coal-pan; one a handful of roots of

the water-lily; one handful of flowers; one, a bundle of (lotus) roots; one a handful of nimb leaves; one gave (sour) gruel; one, sesame seed-cake; one gave a waistband; one, a shoulder-strap; one a badage; one, a fan; one, a palm-leaf (fan) ; one, a peacock-feather fly-whisk; one, a parasol; one sandals; one, a cake; one, a sweetmeat; one, a sweet cake. They each with a retinue(attendants group) of a thousand nymphs were reborn in the realm of the Thirty-three(heaven) as attendants upon Sakka(Indra, king of angels). Questioned by the teacher Guttala, they each explained in turn her own good deed performed, beginning with "A woman who gave dress most fine. . . " and so on.

3 "You who stand with surpassing beauty. devata(angel), are making all the quarters(directions) shining like the healing star.

4 Because of what is your beauty such? Because of what do you prosper her, and there arise whatever are those delights that are dear to your hear?

5 I ask you, devi(angel) of great majesty. what merit did you perform when you were born a human being? because of what is your brilliant majesty thus, and your beauty illumines all the quarters(directions)?"

6 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).

7 "A woman who gave dress most fine was glorious among men and women. Thus she who gave things of such a pleasing sort has reached and received a charming deva(angel)-abode.

8 Look at the Mansion of such as me. A nymph am I who assumes any form at will. the most glorious of a thousand nymphs am I. Look at the resultant of the merit.

9,10 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."

As this Mansion of the Giver of Dress, so the next four Mansions should expanded. Verses 3-10 are to be repeated four times with the variations of (1) a woman who gave flowers most fine (2) a woman who gave perfumes most fine (3) a woman who gave fruits most fine, (4) a woman who gave savouries(food) most fine (instead of a woman who gave dress most fine).

18 "I gave the five-finger perfume-mark at the thupa(stupa,sacred monument) of the Lord Kassapa(earlier Buddha)."

As this Mansions of the five-finger perfume-mark, so the next four Mansions should be expanded, repeating verses but with the following variation instead of verse 18:

19 "I saw monks and nuns as they travelled along the road. when I had heard Dhamma(path of eternal truth) from them, I observed one observance day(Uposatha, fortnightly fasting & confession). . . "

20 "Standing in the water, with devout mind I gave water to a monk. . . "

21 A mother-in-law and a father-in-law, ill-tempered, and cross and rough, I waited upon, free from spite, diligent in my own morality. . . "

22 I was one who worked for others, a servant-girl industrious in duty, without anger, not conceited, I was one who shared what was my won.

23 Having thus performed a deed, arisen in a good rebirth I find delight."

24 "I gave milk-rice to a monk who was walking for alms, look at my Mansion. . . "

As this Mansion of the giver of Mild-rice of there are 25 Mansions that should be expanded;

- 25 I gave molasses. . .
- 26 I gave a little piece of sugarcane. . .
- 27 I gave timbaru fruit. . .
- 28 I gave a sweet cucumber (kakkarika). . .
- 29 I gave a cucumber (elaluka) . . .
- 30 I gave fruit of a creeper . . .
- 31 I gave pharusaka (flower) . .
- 32 I gave a fire-vessel (for the hands) . . .
- 33 I gave a handful of greens . . .
- 34 I gave a handful of small flowers. . .
- 35 I gave a bundle of (lotus) toots. . .
- 36 I gave a handful of nimb . . .
- 37 I gave mango-gruel . . .
- 38 I gave oil-seed-cake . . .
- 39 I gave a waistband . . .
- 40 I gave a shoulder strap...
- 41 I gave a bandage . . .
- 42 I gave a fan . . . .
- 43 I gave a palm-leaf (fan)...
- 44 I gave a peacock–feather fly-whisk . . .
- 45 I gave a parasol . . .
- 46 I gave sandals...
- 47 I gave a cake . . .
- 48 I gave a sweetmeat . . .
- 49 I gave a sweet cake to a monk who was walking for alms.
- 50 Look at the Mansion of such as mine. A nymph am I who assumes any form at will, the most glorious of a thousand nymphs. Look at the resultant of merit.
- 51 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."
- 52 "Well indeed is it that I have come this day. happily dawned, happily risen, because I have seen the devatas, nymphs who can assume any form at will

- 53 Having heard of their Dhamma(path of eternal truth) I will perform abundant righteousness. By giving of donation, practice of equanimity, self-control and taming of mind I myself will go there where they who go grieve not."

### **3.6 DAZZLING MANSION (34)** (Daddalaga-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. And at that time in the little village of Nalaka a certain man of means, a voluntary server of the venerable Elder Monk Revata, had two daughters. One of them was named Bhadda, the other Subhadda. Bhadda, elder of the two, went to the home of a husband, was full of faith, happiness and wisdom but was barren She said to her husband; "I have a younger sister named Subhadda. Take her. Should she gave a son, he would be a son to me too, and this line would not die out." Her husband assented, "Very well," and did as she suggested. Now Bhadda advised Subhadda, "Subhadda , take pleasure in giving alms, and be diligent in faring rightly, so will there be in your power advantage in the world that we see and in the world that we see and in the world to come."

One day Subhadda, on her sister's advice and acting according to what she had said, invited the venerable Elder Monk Revata to a meal bringing seven others with him. They went to her house. Having joyful mind, serving with her own hands, she satisfied the venerable Elder Monk Revata and the monks with sumptuous food, hard and soft. The Elder gave thanks and went. Afterwards Subhadda died and was reborn in the companionship of the devas(angels) who delight-in-creating. But Bhadda, because she had given gifts among individuals, was reborn as an attendant of Sakka(Indra, king of angels). Now Subhadda, on thinking over her own success and wondering. "Now because of what (act of) merit have I arisen here?" realized that she had so attained through her donation to the Order(of monks) based on Bhadda's advice, and as she was wondering "Now, where is Bhadda?" she saw that she had been reborn as an attendant upon Sakka(Indra, king of angels), and with compassion for her entered her Mansion. Then Bhadda asked her :

- 1 "Dazzling in beauty and with splendour, O resplendent one you outshine in beauty every deva(angel) of the Thirty-three(heaven).
- 2 I do not recollect your sight, this is my first sight of you. From what assembly of devas(angels) have you come here and address me by name?"

Replying in two verses she explained:

- 3 "I Bhadda, was Subhadda in a former human existence. I was a co-wife with you and was your younger sister.
- 4 I myself at the breaking up of the body, well freed, deceasing from there arose in companionship with the devas(angels)-who-delight-in creating."

Again Bhadda questioned her:

- 5 "Beings who have done much that is lovely, go unto these devas(angels), your birth among whom, Subhadda, you proclaim.
- 6 But how, by what means or by who, instructed, by what kind of giving of donation, by what good practice are you resplendent?
- 7 Attained to such renown , finding abundant distinction, devata(angel), when asked, explain of what deed this is the fruit(benefit).

Again Subhadda spoke:

- 8 "Just eight alms-portions was the gift of old I gave with my own hands, having joyful mind, to the Order worthy to receive.
- 9 Because of this is my beauty such, because of this do I prosper here and there arise whatever are those delights that are dear to my heart.
- 10 I make known to you, devi(angel) of great majesty, what I did when I was born a human being? Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

Then Bhadda asked:

- 11 "With my own hands, having joyful mind, I refreshed with food and drink more monks, self-restrained, practicing celibacy, than you.
- 12 Having given more than you I have come to a low group. How is it that you, having given less have found abundant distinction? Devata(angel), when asked, explain of what deed this is the fruit(benefit).

Again Subhadda said:

- 13 "Of old I saw a monk, one who was inspiring to the mind I invited him, Revata, and seven others to a meal.
- 14 He, Revata, intent on my welfare and out of compassion, said to me, ' Give to the Order(of monks)."I did his asking.
- 15 That gift to the Order(of monks) was established in the immeasurable. Your gift to individuals was not of great fruit(benefit) for you."

When Subhadda had spoken thus, Bhadda, accepting the meaning and wishing later to emulate her, spoke the verse:

- 16 "Now do I know that a gift to the Order(of monks) is of great fruit(benefit). When I have gone (again) to human status bountiful without stinginess, I will give gifts diligently to the Order(of monks) again and again."

And Subhadda went to her own deva(angel)-world. Then when Sakka(Indra, king of angels) saw the deva(angel)-maiden shining and surpassing in the effulgence of her physical form all the devas(angels) of the Thirty-three(heaven) and heard the conversation between the two, immediately Subhadda had disappeared, since he did not know who this could be, he asked Bhadda.

- 17 "Bhadda, who is this devata(angel) who earnestly spoke with you? She outshines in beauty every deva(angel) of the Thirty-three(heaven)."

And she said to him:

- 18 "Lord of devas(angels), when she was born a human being in a former human existence, she was a co-wife with me and was my younger sister. Having given gifts to the Order(of monks), she shines with merit done."

Then Sakka(Indra, king of angels) talked Dhamma(path of eternal truth), showing the great fruit(benefit) of her worthy gift to the Order(of monks):

- 19 "She who was formerly your sister, Bhadda. Shines by means of Dhamma(path of eternal truth) in that she established her gift to the Order(of monks) in the immeasurable.
- 20 For, upon Mount Vulture peak(Gijjakuta) I asked the Buddha about the resultant of liberality where the gift is of great fruit(benefit);
- 21 "For human beings, creatures, who give alms hoping for merit, for whom is merit made of use in rebirths where the gift is of great fruit(benefit).
- 22 Then the Buddha who knew for himself the fruit(benefit) of deeds and about the resultant of liberality where giving of donation is of great fruit(benefit), explained to me:
- 23 'And four are they upon the Way and four established in its fruits. This Order(of monks) is upright(righteous) and with Sheel(Morality),Samadhi(Meditative trance) & Panna(Divine understanding).
- 24 For human beings, creatures, who give alms hoping to gain merit, bounty bestowed on the Order(of monks) brings merit. of use in rebirths; the gift is of great fruit(benefit).
- 25 For this Order(of monks) is widespread, vast. It is immeasurable like The ocean, the sea. Disciples of the great one, among men are the best of these, bringing lustre where they recite Dhamma(path of eternal truth).
- 26 They who give gifts dedicated to the Order(of monks)-theirs is rightly given, rightly offered, rightly sacrificed. That gift bestowed upon the Order(of monks) is of great fruit(benefit) and is praised by knowers of the world(s).
- 27 Recollecting merit such as this those who fare in the world with joy arisen having destroyed the stain of stinginess with its root, blameless attain heavenly place.' "

Sakka(Indra, king of angels), told this whole occurrence to the venerable Elder Monk Maha-Moggallana told the Lord (Buddha). He made it an occasion for teaching Dhamma(path of eternal truth).

### **3.7 PESAVATI'S MANSION (35)**

Sariputta Attains Nibbana

(Pesavati-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. At that time in Nalaka village, in the country of the Magadhas, was a daughter-in-law named Pesavati in the family of a householder, a man of substance. The story goes that, when the golden thupa(stupa,sacred monument) a yojana in extent was being made for the Lord Kassapa, she as a young girl had gone with her mother to the site of the monument, and asked her mother "Mother, around my neck is this little golden ornament of mine. I would like to give it for the chaitya(shrine)." her mother said "Very well, give it," and loosened it from her daughter's neck and gave it into the hand of a goldsmith, saying "This is a contribution from this girl. Include it in the brick you are making," The goldsmith did so. afterwards the girl died and because of that particular deed of merit, was reborn in the world of devas(angels), and faring on in one good rebirth after another, was reborn in Nalaka in the time of our Bhagava(Lord Buddha) In course of time she became twelve years old.

One day she was sent on an errand by her mother, and went with some money to a certain shop to buy oil. And in the shop a certain householder was digging to get a great quantity of coin and gold, pearls, gems and jewels which had been buried and left by his father. The shopkeeper saw that because of the fruit(benefit) of his deeds they appeared as pebbles, little fragments of rock and gravel. Then he made a heap and put them in one place to examine them, saying to himself, "Through the power of those who are or merit it will become coins, gold, and so forth,"

Now the girl saw it and said, "How is it that kahapanas(bronze coins) and jewels are heaped up like this? Surely they ought to be properly put away." The shopkeeper heard this and thought, "This girl is of real merit. Because of her, all this had become gold and so on, and will be of value to us. I shall treat her with kindness," and he went to her mother and when he had asked for her in marriage, saying, "Give this girl for my son," he gave great riches, celebrated the marriage feast and brought the girl to his own home.

Then realizing her virtuous conduct, he opened up his storehouse and said, "what do you see here?" and when she said, "I see a heap of nothing but coins, gold and jewels, " and when he said, "These were vanishing because of the fruit(benefit) of our (bad) deeds, but because of the excellence of your deeds they have become of worth therefore from now on in this house you alone are to take charge of everything. We will use only what you allot"

From then on people knew her as Pesavati.

And at that time the venerable Elder Monk Captain of Dhamma(path of eternal truth) (Sariputta) knew that the concomitants of his life-span had come to an end. Thinking, "I shall give wealth to my mother, Rupasari the brahmin lady, for her support and shall attain final nibbana," he approached the Bhagava(Lord Buddha), informed him of his (approaching) final nibbana, and on the command of the Teacher(Buddha) displayed a great marvel; with many thousand praises he praised the Bhagava(Lord Buddha), and set out on his way, facing straight toward the Bhagava(Lord Buddha) Until he passed out of his sight; when he had moved out of sight he once more made obeisance, and left the monastery surrounded by the Order of monks; he gave instruction to the Order of monks, consoled the venerable Elder Monk Ananda, made the four classes of people turn back (from accompanying him), and in due time reached Nalaka, established his mother in the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening) and at dawn attained final nibbana in the inner room where he had been born. Then both devas(angels) and men spent seven days in paying respect to his body. They made a funeral pyre a hundred cubits high with aloe and sandalwood and the like.

Pesavati, too, heard of the elder's final nibbana saying, "I will honour him" she had caskets filled with golden flowers and perfumes brought, and wanting to go asked permission, of her father-in-law. Though he said to her, "You are pregnant and there is a crush of people there, send your flowers and perfumes and stay here," yet being full of faith she thought, "Even though there be danger to my life there, go I will and perform the ceremony of honour," and not taking his advice she went there with her attendants, paid honour with the perfumes and flowers, and stood with her hands clasped before her in an attitude of devotion.

And at that time, a rutting elephant belonging to the royal entourage that had come to pay respects to the Elder, happened to come to the place. As the people saw it and were fleeing in terror of the fear of death, the crowd trampled and killed Pesavati, who had been knocked down in the crush of people. She had performed the ceremony of honour, and dying with faith in the elder and a mind with bliss, was reborn among the Thirty-three(heaven). Surveying her own success and reasoning out its cause, she saw that it was the ceremony of honour paid to the Elder, and with a mind with bliss in the Three jewels(buddhist trinity, Buddha, Dhamma & Order of monks) she came



with her Mansion to revere the Teacher(Buddha), descended from it and stood with her hands clasped before her in an attitude of devotion.

And at that time the venerable Elder Monk Vangisa, who was seated near the Bhagava(Lord Buddha), spoke thus; "I would like, Bhagava(Lord Buddha), to question this devata(angel) as to the deed (of merit) which she did." "Do so Vangisa," The Bhagava(Lord Buddha) said. Then the venerable Elder Monk Vangisa spoke , first of all praising her Mansion:

- 1 "With a blaze of crystal silver and gold overspread, its sure face of many a colour this fair Mansion I see, a delightful well wrought abode complete with archways, strewn with golden sands.
- 2 And as the sun, thousand-rayed, dispelling darkness in autumn shines in the sky to the ten direction , so this, your Mansion, glows in highest heaven like a blazing smoke-crested (fire) in the night.
- 3 It blinds the eyes, as it were, like lightning, ravishing, set in the sky. Resounding with lute, drum and cymbal-clap, magnificent as Indra's city is this of yours.
- 4 Red, white and blue lotuses are here, yodhika, gandika and anojaka, blossoming sala trees and flowering asokas. It is filled with the lovely fragrance of many a superb tree.
- 5 Bordered with salala, labuja and bhujaka, with blossoming creepers overhanging palm-trees with jewel-like lotus-stalks, O resplendent one, a delightful lotus-pool springs up for you,
- 6 Whatever flowers there are that grown in the water, whatever the kind of trees that grown on land, whether belonging to human beings or non-human beings or deva(angel)-like they all grow in your dwelling.
- 7 Of what self-control and taming of mind is this the resultant? By the fruit(result) of what deed have you arisen here? How was this Mansion attained by you? Tell the full story, lady of the thick eyelashes."
- 8 "And how I have attained this Mansion, frequented by Flocks of herons, peacocks and francolin partridges, Filled with deva(angel)- like ducks and kings of ruddy gees, resounding with ( the cries of) birds, of grey geese and cuckoos,
- 9 Full of many a blossoming tree with outspreading branches, trumpet Flowers, rose-apple and asoka trees in profusion—how I have attained this Mansion, that I will tell you. Listen, reverend sir.
- 10 In glorious eastern Magadha there was a village called Nalaka, reverend sir. Formerly I was daughter – in law there. There they knew me a Pesavati.
- 11 I myself, rejoicing, scattered blossoms there upon him, the great one, who was honoured by devas(angels) and men for his righteous Dhamma(path of eternal truth), upon Upatissa(Sariputta), the immeasurable, who had passed out(died).
- 12 And after I had honoured him who had gone to the highest place(nibbana), mighty seer bearing his last body, abandoning my human physical frame, coming to the (Three-and-) Thirty(heaven), I here inhabit this place."

### 3.8 MALLIKA'S MANSION (36)

(Mallika-vimana-vannana)

After the Bhagava(Lord Buddha), refuge of the world, had fulfilled his Buddha duty from the time of setting in motion the Wheel of Dhamma(path of eternal truth) up to the time of instructing the religious wanderer, Subhadda; and towards dawn of the full moon-night in the month of Visakha, between a pair of sala trees in Upavattana, the sala grove of the Malla kings in Kusinara, had passed out(died) completely in the element of nibbana that has no substrate (remaining) and while homage was being paid to his body by devas(angels) and men, a laywoman follower of Kusinara, Mallika of the line of the Malla kings, wife of Bandhula, with faith, happily, washed with scented water her "great creeper" parure(jewellery set) which was like the parure of the great laywoman follower Visahka, polished it with a pad of fine cloth, and taking an abundance of other things, perfume, garlands and the like, paid homage to the bodily remains of the Bhagava(Lord Buddha),

This is a summary here, but Mallika's story occurs at length in the Commentary on the Dhammapda.

Afterwards Mallika died and was reborn among the Thirty-three(heaven). Because she had so paid homege she had magnificent incomparable deva(angel)- bliss. Robes, ornaments, mansions, resplendent with the seven jewels, having altogether the radiance of purest gold utterly lustrous, made all the directions of the colour of gold, sprinkling them as it were with sprays of gold essence.

Now the venerable Elder Monk Narada, going about among the devas(angels) saw her and went near, She greeted him reverently, and stood with her hands clasped before her in an attitude of devotion. He questioned her:

- 1 "Lady of the goldern-yellow dress and banner, adorned with golden-yellow jewelry, with beauteous upper robes of golden-yellow , you shine even without (these) ornaments.
- 2 Who are you who wear bangles and bracelets and are adorned with chaplets of gold, covered with a golden net, wreathed with strings of divers gems.
- 3 Things wrought of gold and wrought with rubies, wrought with pearls and wrought with beryl, cat's-eyes jewels and rubies, resplendent with gems clear as pigeon's eye?
- 4 Here is the lovely cry of the peacock, here of the king of the ruddy geese, and here the cuckoo's sweet cry—heard is their pleasing song as though the fivefold instrumental music was being played.
- 5 And your fair chariot shines, handsome, with divers gems inlaid, well proportioned in its parts of varied form.
- 6 You whose forms is like a golden image, who standing in this chariot, shine upon this place, devata(angel), when asked, tell of what deed this is the fruit(result),"

And she answered :

- 7 "A golden net bright with jewels and gold, thick with pearls, covered by a net of gold, I with a mind of bliss, gave as an offering when Gotama(Buddha), the immeasurable, passed out completely(died, achieved Nibbana).
- 8 I, having performed that deed of righteousness praised by the Buddha, rejoice without grief, happy and healthy."

And at the time of the Council this matter was recited by the venerable Elder Monk Narada to those who were compiling Dhamma(path of eternal truth) exactly as he and the devata(angel) had then said it and they (the compilers) added it just as it was to the Collections.

### 3.9 VISALAKKHI'S MANSION (37)

(Visalakkhi-vimana-vannana)

After the final nibbana of the Bhagava(Lord Buddha), when King Ajatasattu had built a great thupa(stupa,sacred monument) in Rajagaha over his share of the relics and held a festival of honour, a garland-maker's daughter named Sunanda, a laywoman follower, an ariyan (noble) disciple, a stream entrant, both sent fragrant wreaths to the chaitya(shrine), and on Observance days(Uposatha, fortnightly fasting & confession) went herself to offer homage. Dying later she was re-born as an attendant on Sakka(Indra, king of angels), And he, entering one day the Cittalata Grove(Eden), saw her standing there unaffected by the luminance of all around her. And he asked her for the reason:

- 1 " Who are you, O large-eyed one, in the delightful Cittalata Grove(Eden), that you go to and fro leading the throng of women who surround you?
- 2 When the devas(angels) of the Thirty-three(heaven) enter in this Grove with their horses and chariots all their brilliance is diffused.
- 3 But you who have come here, moving about in the pleausance, no diffusion (of colour) is seen on your body. Why is your form such ? Devata(angel), when asked, tell of what deed this is the fruit(result)."

Asked by Sakka(Indra, king of angels) this devata(angel) answered in these verses:

- 4 "That deed of which, lord of devas(angels), this forms and destination are mine and prosperity and majesty—listen to it, bounteous giver.
- 5 In the delightful Rajagaha I was a laywoman follower named Sunanda. I had faith, with practice of morality(sheel), always delighting in liberality.
- 6 Clothing and food, lodging and light I gave to the upright(righteous) with a devout mind.
- 7 On the fourteenth, fifteenth and eighth (days) of the bright fortnight and on a special day of the fortnight well connected with the eighfold (precepts) I observed the Observance day(Uposatha, fasting & confession) always self-controlled by the practice of morality(sheel).
- 8 Refraining from killing of creatures, and restrained from lying speech, from theft and unchastity(uncelibacy) and the drinking of liquor far removed,
- 9 Delighting in the five rules of training, proficient in the ariyan (noble) truths, I was a laywoman follower of Gotama(Buddha), one with vision, widely famed.
- 10 And a relation's house I had, from there they always brought me garlands. I offered them all at the Lord's thupa(stupa, monument).
- 11 Going on Observance days(Uposatha, fasting & confession), I gladly, offered garlands, perfumes, ointments with my own hand at the thupa(stupa).
- 12 Because of this deed of mine, lord of devas(angels), of offering garlands, are my form and destiny, prosperity and majesty.

- 13 For that (deed) when I was of practice of morality(sheel) the resultant is yet to come. And my hope is, lord of devas(angels), that I should be a once-returner."

And Sakka(Indra, king of angels) told this matter to the venerable Elder Monk Vangisa, And Vangisa, at the time of the council, told it to the great Elders who were compiling Dhamma(path of eternal truth) and they added it just as it was to the Collection.

### 3.10 CORAL TREE MANSION (38)

(Paricchattaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jetavana. Now a pious lay-follower entertained the Bhagava(Lord Buddha) at his house with great honour. Just then a woman gathering kindling wood in Dark Wood saw an asoka tree in blossom. Gathering sprays she went and spread them around the Bhagava(Lord Buddha), revered him and left. Dying later, she was reborn among the Thirty-three(heaven), and enjoyed in Nandana(Eden) Grove, together with her dancing nymphs, a festival of the Coral Tree. Her too the venerable Elder Monk Maha-Moggallana saw and enquired of her thus:

- 1 "With the flowers or the Coral and ebony trees, charming and delightful, binding deva(angel)-like garlands and singing, you rejoice.
- 2 While you are dancing with all your limbs in every way, deva(angel)-like sounds stream forth, delightful to hear.
- 3 While you are dancing with all you limbs in every way, deva(angel)-like scents are wafted around, sweet scents, delightful.
- 4 While you are swaying your body, the sound of the trinkets in your braided hair is heard like the fivefold instrumental music.
- 5 Ear-drops breeze-blown, trembling in the breeze-the sound of the these is heard like the fivefold instrumental music.
- 6 And the perfume of those sweet-scented, delightful garlands on your head blows in all directions like the manjusaka tree.
- 7 Your breathe that sweet scent, you see unearthly beauty. Devata(angel), when asked tell of what deed this is the fruit(result)."

Then the devata(angel) explained:

- 8 "I offered to the Buddha garlands of asoka flowers, fiery, glowing, of a beautiful scent.
- 9 I, having done this deed of righteousness praised by the Buddha, rejoice without grief, happy and healthy."

## IV. THE FOURTH DIVISION: CRIMSON

### 4.1 CRIMSON MANSION (39)

(Manjetthaka-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. While he was being entertained in the way described in the preceding Mansion, a servant-girl of a certain household had gathered flowers from a sala tree in full bloom in Dark Wood, strung them on shreds of bark for bouquets, and then gathering a great quantity of choice flowers, flowers that had fallen, she entered the city. She saw the Bhagava(Lord Buddha) seated in the pavilion and, with a mind of bliss, doing honour with the flowers, placed the bouquets all around his seat, scattered the other flowers, greeted him reverently, made the triple ceremonial circuit around him, and went on her way. After-wards she died and was reborn among the Thirty-three(heaven). For her there was a Mansion there made of red crystal and in front of it a great sala grove, the ground of which was strewn with golden sand. When the devata(angel) came out and entered the sala grove, the boughs bent low and scattered blossoms over her. The venerable Elder Monk Maha-Moggallana approached her as described above, and questioned her:

- 1 "In a crimson mansion strewn with golden sand, you delight in the sweetly sounding fivefold instrumental music.
- 2 Descending from that stately Mansion made of jewels, you enter a sala grove that is in perpetual bloom.
- 3 At the root of every sala tree where you stand, devata(angel), that magnificent tree sheds its blossoms, bending low.
- 4 The perfume of the sala grove, breeze-shaken, stirred, frequented by birds, blows in all directions like the manjusaka tree.
- 5 You breathe that pure scent, you see unearthly beauty. Devata(angel), when asked, tell of what deed this is the fruit(result)."

Questioned thus by the Elder the devata(angel) answered in these verses:

- 6 "When I was born a human being among men I was a servant-girl in my husband's house. On seeing the Buddha seated, I showered sala blossoms (round him).
- 7 And I, gladly, with my own hands offered the Buddha a garland well fashioned with sala blossoms.
- 8 I, having done this deed of righteousness praised by the Buddha, rejoice without grief, happy and healthy."

### 4.2 SHINING MANSION (40)

(Pabhassara-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Rajagaha. And at that time in Rajagaha was a certain lay-follower having faith in the Elder Maha-Moggallana. One of his daughters, with faith & bliss, also had great esteem for the Elder. Now one day the venerable Elder Monk Maha-Moggallana while walking for alms in Rajagaha came up to the house. The girl seeing him was filled with joy, had

a seat prepared, and when the Elder was seated there honoured him with a garland of jasmine and filled the Elder's bowl with molasses. Wishing to give thanks, the Elder remained seated. The girl, intimating that because of many housekeeping duties she had no time to listen, said, "I will listen to Dhamma(path of eternal truth) some other day," paid her respects to the Elder and took leave of him. And on that very day she died and was reborn among the Thirty-three(heaven). The venerable Elder Monk Maha-Moggallana approached her and questioned her in these verses:

- 1 "Lady of shining beauty, superb, clothed in brightly glittering garments, whose psychic potency(power) is great, whose limbs are gleaming (as though anointed with) sandal-wood-who are you, fair devata(angel), who honour me?
- 2 And your very costly divan is inlaid with divers jewels, gleaming, on which you when seated shine forth like the king of devas(angels) in Nandana(Eden) Grove.
- 3 what good conduct did you formerly perform, lovely one? Of what deed are you enjoying the resultant in the deva(angel)-world? Devata(angel), when asked, tell of what deed this is the fruit(result)."

Questioned by the Elder thus, the devata(angel) explained in these verses:

- 4 "When you were walking for alms I gave you a garland and molasses, reverend sir. This is the resultant of that deed that I am enjoying in the deva(angel)-world.
- 5 But remorse is mine, for a misdeed have I committed, reverend sir. I did not listen to Dhamma(path of eternal truth) well taught by the King of Dhamma(path of eternal truth).
- 6 Therefore I say, 'Blessings on you. Whoever would be compassionate towards me he should incite me in the teachings' well taught it is by the King of Dhamma(path of eternal truth).
- 7 Whosoever have faith in the Buddha and in Dhamma(path of eternal truth) and in the jewel of the Order(of monks), they outshine me in life-span, fame and brilliance; these other devas(angels) are above me in splendour and beauty, of greater psychic potency(power) than I am."

#### **4.3 ELEPHANT MANSION (41)** (Naga-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling near Baranasi at Isipatana in the deer-sanctuary. At that time a laywoman follower who lived in Baranasi, a believer, having faith with bliss, one who practiced the precepts(sheel, morality), had a pair of robes woven for the Bhagava(Lord Buddha) and thoroughly washed. Approaching, she laid them at his feet and spoke thus, washed. Approaching, she laid them at his feet and spoke thus, "Reverend sir, may the Bhagava(Lord Buddha) in compassion accept this pair of robes, that it may long be for welfare and happiness." The Bhagava(Lord Buddha) accepted them and, perceiving her qualifications, taught her Dhamma(path of eternal truth). At the conclusion she gained the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening), reverently greeted the Bhagava(Lord Buddha), made a ceremonial circuit round him, and went home. Very soon afterwards she died, was reborn among the thirty-three(heaven), became beloved of Sakka(Indra, king of angels), as favorite, Yasuttara by name. Through the power of her deed of merit there arose a noble elephant covered with a net of gold; upon his back a pavilion of gems arose, and inside it a beautifully prepared jewel-couch; and in his two tusks two lovely lotus pools bright with lotus and water-lilies, made their appearance. There, standing upon the calyx of

lotuses, deva(angel)-maidens, holding the five sorts of musical instruments, were dancing and singing.

The Bhagava(Lord Buddha) having dwelt in Baranasi as long as he wished, set out on tour toward Savathi. Once there, he dwelt in Jetavana. Now that devi(angel) contemplating her bliss and its cause, realized, "It has as its cause that gift to the Teacher(Buddha)," and filled with bliss, faith and reverence toward him she came through the sky upon the back of her glorious elephant as the night was far advanced, descended from there, paid homage to the Bhagava(Lord Buddha) stretching forth her clasped hands, and stood near. The venerable Elder Monk Vangisa, with the Bhagava(Lord Buddha)'s approval, questioned her thus:

- 1 "Mounted on a glorious elephant covered with jewels and gold a mighty one beautifully caparisoned(saddle clothed & decorated), covered with a net of gold, you, adorned one, are come here in mid-air through the sky.
- 2 Upon the two tusks of the elephant are created crystal-clear lotus pools in full bloom; among the lotuses burst forth orchestral bands, and these enchanting ones are dancing.
- 3 You of great majesty have attained deva(angel)-like psychic potency(power). what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

Asked thus by the Elder, the devata(angel) replied in these verse:

- 4 "Having gone to Baranasi a pair of robes to the Buddha I gave; having honoured his feet I sat down on the ground. Gladdened, I raised my clasped hands to him in salutation.
- 5 And the Buddha whose skin resembles gold taught me of origin, of suffering, (which are) impermanent; the unconditioned/unchanging, the ceasing of suffering, (which are) eternal; he taught me the Way by which I may come to know,
- 6 Brief was my life-span, I died; deceasing from there, and arising, renowned, in the company of the (Three-and-) Thirty(heaven), I am a consort of Sakka(Indra, king of angels), Yasuttara by name, famed in (all) the quarters(directions)."

#### **4.4 ALOMA'S MANSION (42)** (Aloma-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling near Baranasi at Isipatana in the deer-sanctuary, he entered Baranasi for alms. There a poor woman named Aloma saw him and having a mind of faith & bliss and seeing nothing else that could be given, thought, "Such a thing even as this given to the Bhagava(Lord Buddha) will be of great fruit(benefit) for me", and she offered crumbled, unsalted, dry kummasa. The Bhagava(Lord Buddha) accepted it. Because of that almsgiving the woman experienced joy. Later she died and was reborn among the Thirty-three(heaven). The venerable Elder Monk Maha-Moggallana asked her:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star..
- 2 Because of what is your beauty such? Because of what do you prosper her, and there arise whatever are those delights that are dear to your heart?

- 3 I ask you, Devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).
- 5 "In Baranasi, with faith & bliss, I gave to the Buddha, kinsman of the sun, dry kummasa with my own hands.
- 6 Look at the fruit(result) of a dry, unsalted morsel of alms of Kummasa. Who will not perform merit when he has seen that Aloma is happy?
- 7 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to me heart.
- 8 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

#### **4.5 RICE-GRUEL-GIVER'S MANSION (43)**

(Kanajikadayika-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Andhakavinda. At that time a wind-disease arose in the Bhagava(Lord Buddha)'s abdomen. The Bhagava(Lord Buddha) said to the venerable Elder Monk Ananda, "Go, Ananda, when you have walked for alms bring some sour rice-gruel as medicine for me." "I will do so, reverend sir," he promised and, taking the bowl that had been given by the great kings, he stood at the door of the home of a physician who was his server. The physician's wife saw him, went out to meet him, greeted him, took the bowl and asked the Elder, "What sort of medicine do you need, reverend sir?" She you see, was an intelligent woman and realized, "The Elder comes here when he needs medicine, not for food," and when he said "For some rice-gruel",she thought, "This medicine is not for my master; indeed this bowl is none other than that of the Bhagava(Lord Buddha). Come let me get rice-gruel fit for the protector of the world," and filled with bliss and reverence she prepared gruel with jujube juice, filled the bowl, and, to go with it, she prepared and sent him other food besides. By the use of that the illness of the Bhagava(Lord Buddha) was relieved. Afterwards the woman died, arose among the Thirty-three(heaven) and was happy, enjoying great deva(angel)-bliss. The venerable Elder Monk Maha-Moggallana questioned her thus:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper her, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarter?"
- 4 That devata(angel), delighted at being questioned by Moggallana. when asked the question explained of what deed this was the fruit(benefit).



- 5 "In Andhakavinda I gave to the Buddha, kinsman of the sun, some gruel cooked with jujbe, flavoured with oil,
- 6 Mixed with pepper and with garlic and with lamajjaka- with a devout mind I gave it to the upright(righteous) one.
- 7 She who shall hold sway as consort of a wheel-turning king, a woman lovely in every limb, graceful in her lord's eye-(not even she) is worth a sixteenth part of this gift of rice-gruel .
- 8 A hundred nikkhas a hundred horses a hundred mule drawn chariots, a hundred thousand maidens bedecked in jewelled ear-drop-(not even they) are worth a sixteenth part of this gift of rice-gruel.
- 9 A hundred Himalayan elephants with tusks like chariot-poles, hefty and lordly elephants with armour and trappings of gold-(not even they) are worth a sixteenth part of this gift of rice-gruel.
- 10 May, not even he who shall hold sway here over the four continents is worth a sixteenth part of this gift of rice-gruel."

#### 4.6 MONASTERY MANSION (44)

(Vihara-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling at Savatthi, in Jetavana. At that time Visakha, the great laywoman follower, had been urged by her friends and attendants to make a tour in the park on a certain feast day. Bathed and anointed with care, she had eaten a good meal, adorned herself with her "great creeper" parure(jewelery set) and, surrounded by five hundred companions, set out from home in great ceremony with a great retinue(attendants group), and while going toward the park, thought, "What is there for me in idle amusement as if I were a young girl? Come I will go to the monastery, pay my respects to the Bhagava (Lord Buddha) and the honourable gentlemen who are inspiring to the mind, and I will listen to Dhamma(path of eternal truth)." She went to the monastery, stopped at one side, took off the "great creeper" ornament, gave it into the hand of a servant-girl, respectfully saluted the Bhagava(Lord Buddha), and sat down at one side. She listened to Dhamma(path of eternal truth), respectfully saluted the Bhagava(Lord Buddha), made a ceremonial circuit around him, left the monastery, went a little way and said to the servant-girl, "Come now, I will put on the ornament." The girl had tied it into a bundle, put it down in the monastery, wandered here and there, and when it was time to go had forgotten it. She confessed, "I forgot it. I should be there. I will fetch it," and she wanted to go back. Visakha said, "Well, if it had been laid down and forgotten in the monastery, then for the monastery's benefit I shall give it up," and she went to the monastery, approached the Bhagava(Lord Buddha), greeted him reverently and declaring her intention said, "Your reverence, I would build a monastery, may the Bhagava(Lord Buddha) in compassion permit me. The Bhagava(Lord Buddha) gave consent through silence. When Visakha had made the gift of ornament, which was worth 90,100,000 crores, the venerable Elder Monk Maha-Moggallana superintended the new work. The monastery was completed in nine months, making for the Buddha, the Bhagava, and for the order of monks a place suitable for their abode, adorned with a thousand rooms five-hundred rooms on the lower floor and five hundred rooms on the upper floor, it is said, a palace like a deva(angel)-mansion , its floor made to resemble a mosaic of jewels, inlaid with beautiful designed wreath-and scroll-work, pleasing with white plaster, with beautiful wood-work finely polished, having well proportioned house-parts-walls, pillars, rafters, beams, cornices, doorposts, windows, stairs, and so forth-well arranged, charming and, as ancillary buildings, cells, pavilions, cloister walks and the like were made, When the monastery was finished. and she was performing the dedication spending 90,000,000 crores worth of gold pieces she saw the splendour (of the edifice) while she was ascending into the palace with her five hundred companions and joyfully said to them,

"whatever merit I have gained in building a palace such as this, do you rejoice in it; I confer upon you merits in that for participation." "Indeed, so be it, so be it, indeed, " Said they with minds of faith , and they all rejoiced.

On that occasion a certain laywoman follower took part in the sharing of the merit with special thought. Soon afterward she died and was reborn among the Thirty-three(heaven). Through the power of her merit there appeared for her a great Mansion that could travel through the sky, beautified with many pinnacled houses with pleasaunces(gardens), lotus-ponds and the like, sixteen yojanas in length and breadth and height, diffusing light for a hundred yojanas by its own radiance. And when the devi(angel) went (anywhere) she went with her Mansion and with a retinue(attendants group) of a thousand nymphs.

But Visakha, because of her generous liberality and the triumph of her faith, was reborn among the devas(angels)-who delight –in-creating, and attained the rank of chief consort of Sunimmita, the deva(angel)-king there of that world. Now the venerable Elder Monk Anuruddha, on a tour among the devas(angels) saw the friend of Visakha who had been reborn in the realm of the Thirty-three(heaven), and he questioned her thus:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 While you are dancing with all your limbs in every way, deva(angel)-like sounds stream forth, delightful to hear.
- 3 While you are dancing with all your limbs in every way, deva(angel)-like scents are wafted around, sweet scents, delightful .
- 4 While you are swaying your body, the sound of the trinkets in your braided hairs is heard like the fivefold instrumental music.
- 5 Ear-drops breeze-blown, trembling in the breeze-the sound of these is heard like the fivefold instrumental music.
- 6 And the perfume of those sweet scented, delightful garlands on your head blows in in all directions like the manjusaka tree.
7. You breathe that sweet scent , you see unearthly beauty, Devata(angel), when asked tell of what deed this is the fruit(benefit)."

She replied to him thus:

- 8 "In Savatthi, revered sir, a friend of mine built a great monastery for the Order(of monks). I, having faith, rejoiced in that on seeing that dwelling which was pleasing to me.
- 9 By precisely that pure rejoicing of mine I obtained a wonderful Mansion, good to look upon, sixteen yojanas on every side. By my psychic potency(power) it travels through the air.
- 10 My dwellings are pinnacled houses partitioned, the proportions planned. Dazzling, they shine forth for a hundred yojanas all round.
- 11 Lotus-pools have I here, frequented by puthuloma fish, the clear sparkling waters fringed with golden sand,
- 12 Covered with various lotuses, with white water-lilies overspread, entrancing, fanned by the breezed they waft a lovely fragrance around.

- 13 Groves of rose-apples, jak-fruit, palms and coconut and various unplanted trees grow inside the dwelling.
- 14 Resounding with many a musical instrument, reverberating with the noises of a host of nymphs, he who saw me even in a dream a happy man would be.
- 15 A Mansion such as this, wonderful, good to look upon, lustrous in every respect, has been produced by my deed. It makes one to do meritorious (deeds)."

Then the Elder, desiring that she spoke of Visakha's place of rebirth, said this verse:

- 16 "Precisely by that pure rejoicing of yours you have obtained a Mansion, wonderful, good to look upon. And that woman, the very one who gave the gift, tell me of her rebirth. Where has she arisen.?"

Then explaining the matter asked about by the Elder, she said;

- 17 "She who was my friend, revered sir, build a great monastery for the Order(of monks). She who understood Dhamma(path of eternal truth) (and) gave the gift has arisen among the devas(angels)-who-delight-in-creating.
- 18 "She is chief queen of Sunimmita. Unimaginable is the resultant of the deed. That which you asked me, revered sir: where is she arisen?? I have explained as it is.
- 19 Because of this urge others forward too that gladly they give gifts to the Order(of monks) and listen To Dhamma(path of eternal truth) with minds of faith & bliss. Birth among men, very difficult to obtain, is obtained (by you).
- 20 The Way-master(Buddha) taught that Way, him of the brahma-voice(of archangel), with skin resembling gold. Gladly give gifts to the Order(of monks) in which the gifts of faith will be of great fruit(benefit).
- 21 Those eight sorts of men praised by the wise, four pairs are they. Worthy they are to receive gifts, disciples of the Well-farer(Buddha). Gifts to these are of great fruit(benefit).
22. And four are they upon the Way and four established in its fruits. This Order(of monks) is upright(righteous) and with Sheel(morality), Samadhi(meditative trance states) and Panna(divine understanding).
- 23 For human beings, creatures, who give alms hoping to gain merit, bounty bestowed on the Order(of monks) brings merit of use in rebirths; the gift is of great fruit(benefit).
- 24 For this Order(of monks) is widespread, vast. It is immeasurable like the ocean, the sea. Disciples of the hero among men are the best of these, bringing lustre where they recite Dhamma(path of eternal truth).
- 25 They who give gift dedicated to the Order(of monks)-theirs is rightly given, rightly offered, rightly sacrificed. That gift bestowed upon the Order(of monks) is of great fruit(benefit), and is praised by knowers of the world(s).
- 26 Recollecting merit such as this, those who fare in the world with joy arise, having destroyed the stain of stinginess with its root, blameless attain a heavenly place."

And the venerable Elder Monk Anuruddha, returning here to the world of men, told this matter to the Lord Buddha as he had heard it from that devata(angel). The Lord Buddha made it an occasion for teaching Dhamma(path of eternal truth).

#### 4.7 FOUR WOMEN MANSION (45)

(Caturitthi-vimana-vannana)

While the Bhagava(Lord Buddha) was dwelling in Savatthi the venerable Elder Monk Maha-Moggallana on a deva(angel)-tour as related above, went to the realm of the Thirty-three(heaven). There in four Mansions in succession he saw four deva(angel)-maidens each enjoying deva(angel)-bliss with a retinue(attendants group) of a thousand nymphs and in succession he asked about the (good) deed formerly done by them:.

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
3. I ask you, devi of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus, and your beauty illumines all the quarters(directions)?"

And they, immediately on being asked by him, replied each in turn. To express this this verse was spoken:

- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed it was the fruit(benefit):

It is said that in the time of the Lord Kasspa(previous Buddha), these women had been reborn in a good family in city named Pannakata in a kingdom named Esika. Having come of age and gone to a husband's home in the same city. They dwelt in harmony. One of them saw a certain monk as he was walking for alms, and with a mind of faith & bliss, gave him a bunch of blue water-lilies, one gave a handful of blue lotuses to another (monk), another gave a handful of red lotuses, another gave jasmine buds. Afterwards they died and were reborn among the Thirty-three(heaven). They (each) had a retinue(attendants group) of a thousand nymphs. After they had enjoyed deva(angel)-bliss there during their life-span, they passed from there and through what remained of the resultant of that same deed of merit had been reborn during the existence of this Buddha into the same place, and were questioned by the venerable Elder Monk Maha-Moggallana in the manner described. One of them, telling the elder of that same deed which of old she had done, said:

- 5 I gave a handful of blue water-lilies to a monk who was walking for alms in the high and lofty city of the Esika people, in the glorious Pannakata, charming.
- 6 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 7 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

To another he said:

8-11 as 1-4 above

- 12 "I gave a handful of blue lotuses to a monk who was walking for alms in the high and lofty city of the Esika people, in the glorious Pannakata, charming,"

13-14 as 6, 7 above

To another he said;

15-18 as 1-4 above

19 "White was its root, green its (outer) petals. It grew in the water in lake. I gave it to a monk who was walking for alms in the high and lofty city of the Esika people, in the glorious Pannakata, charming."

20-21 as 6, 7 above

To another he said:

22-25 as 1-4 above

26 "I, Sumana, gave jasmine buds of ivory hue to one whose heart was joyous, to a monk who was walking for alms in the high and lofty city of the Esika people, in the glorious Pannakata, charming."

27,28 as 6, 7 above

#### **4.8 MANGO MANSION (46)**

(Amba-vimana-vannana)

The Bhagava(Lord Buddha) was dwelling in Savatthi. At that time a certain laywoman follower there heard of the great fruitfulness and great advantage of giving the gift of a dwelling-place and, filled with zeal, she reverently greeted the Bhagava (Lord Buddha) and spoke thus, "Your reverence, I desire to have a dwelling-place built. I pray that you will have suitable place pointed out to me." The Bhagava(Lord Buddha) instructed the Monks. The monks pointed out to her a suitable place. Then she had a beautiful dwelling built and all about it planted mango-trees. The dwelling, surrounded on all sides by rows of mango-trees, abounding in shade and water, with its white ground strewn with sand, like nets of pearls, was altogether enchanting. The woman decorated the monastery with tapestries of many colors and with flower wreaths and perfume wreaths like a mansion of devas, put up an oil lamp, wrapped the mango trees with a new cloth, and dedicated it to the Order(of monks). Afterwards she died and was reborn in the realm of the Thirty-three(heaven). For her there appeared a great Mansion surrounded by a mango-grove. There, surrounded by a host of nymphs, she enjoyed deva(angel)-bliss. The venerable Elder Monk Maha-Moggallana approached her and asked:

- 1 "Deva(angel)-like is your mango grove, charming. Imposing is the place here, resounding with many a musical instrument, reverberating with the noises of a host of nymphs.]
- 2 And here a great lamp of gold forever burns surrounded on all sides by trees with cloth(for) fruits.
- 3 Because of what is your mango-grove. Charming, imposing the place here? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 4 I ask you, devi(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That devata(angel), delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).

- 6 "When in a former birth I was born a human being among men in the world of men I had monastery surrounded by mango-trees built for the Order(of monks).
- 7 When the monastery was finished and I was having the ceremony of dedication prepared, covering the mango-trees (with cloth) and making fruits of cloth.
- 8 Having lit a lamp there and having offered food to the order of monks without any comparison, with my own hands, gladly, I bestowed it on the Order(of monks).
- 9 Because of this is my mango-grove charming, imposing the place here, resounding with many a musical instrument, reverberating with the noises of a host of nymphs.
- 10 And here a great lamp of gold forever burns surrounded on all sides by trees with cloth (for) fruits.
- 11 Because of this is my beauty such, because of this do I prosper here, and there arise whatever are those delights that are dear to my heart.
- 12 I make known to you, monk of great majesty, what merit I performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."

#### **4.9 YELLOW MANSION (47)**

(Pita-vimana-vannana)

After the final nibbana(passing away to eternity) of the Bhagava(Lord Buddha), and when king Ajatasattu had erected a great thupa(stupa,sacred monument) in Rajagaha for his share of the Bhagava(Lord Buddha)'s relics and had performed the ceremony of dedication, a laywoman-follower with four flowers of a Kosataki creeper approached to make offering regardless of dangers on the way. Thereupon a cow with a young calf rushing forward furiously attacked her with its horns, killing her. She was reborn in the realm of the Thirty-three(heaven), appeared. Sakka(Indra, king of angels) was going in his chariot to sport in the pleasuance, and he questioned her in these verses:

- 1 "Lady of the golden-yellow dress and banner, adorned with golden-yellow jewelry, anointed with golden-yellow sandalwood, of golden-yellow lotus wreaths,
- 2 Lady of the golden-yellow palace and beds, seats and bowls, of the golden-yellow umbrella, chariot, horses and fan,
- 3 What deed did you do, lovely one, in a former human existence? Devata(angel), when asked, tell of what deed this is the fruit(benefit).

She explained in these verses:

- 4 "There is creeper, reverend sir, called kosataki, bitter, not prized. I bore four flowers from it to the thupa(stupa,sacred monument)
- 5 With a mind devout towards the Teacher(Buddha)'s relics with my attention rapt upon it, I did not heed its path.
- 6 So the cow killed me, my longing for the Thupa (stupa) unfulfilled. Had I then stored up (what I should have), greater indeed than this would have been (the result).

- 7 By that deed, O deva(angel)-chief, Maghava, elephant of devas(angels), getting rid of the human body I have come to your companionship.
- 8 When he had heard this Maghava, overlord of the (Three-and-) Thirty (x10 million angels), elephant of devas(angels), gladdening the Thirty-three(heaven) said this to Matali(the charioteer):
- 9 "See Matali, this marvelous, diversified fruit(benefit) of a deed (of merit). Even a trifle done for one meriting a gift is (a deed of ) merit, of great fruit(benefit).
- 10 When the mind has faith & bliss, no gift is trifling (when given) to a Tathagata(Buddha) or a Self-Awakened One(Buddha) or to his disciples.
- 11 Come you, Matali, we too could honour repeatedly. Happy is the accumulation of merits the relics of the Tathagata(Buddha) (provide).
- 12 Whether he is alive or had passed out(died) the fruit(benefit) is even for a mind that is even, for as a result of mental resolve beings go to a good rebirth.
- 13 Verily Tathagata(Buddha)s arise for the good of many so that, having done a service, to heaven go the donors."

When this had been said Sakka(Indra, king of angels) left the pleasaunce(garden) and for seven days paid homage in the Culamani shrine. After a time when the venerable Elder Monk Narada was on a deva(angel)-tour he(Indra) told him in verses of that occurrence. The elder told the recensionists. They included it in the Collection.

#### **4.10 SUGARCANE MANSION (48)** (Ucchu-vimana-vannana)

This is similar in the text (pali) to the former Sugarcane Mansion. But here the mother-in-law used a clod of earth when she killed the daughter-in-law. Because of this the stories have been handed down separately.

- 1 "Having made effulgent(shining) the earth with the devas(angels), you shine forth like the moon and the sun with your splendour and beauty, glory, incandescence, like Brahma(archangel) outshining the devas(angels) of the (Three-and-) Thirty(heaven) together with Inda(Indra).
- 2 I ask you who wear blue lotus garlands, and garlands on the forehead, whose skin resembles gold, adorned one, wearing the finest of robes: who are you, lovely devata(angel), who are honouring me?
- 3 What was the deed you did of yourself of old when in a former birth you were born a human being? Giving (donation) to well accomplished(pure), or self-control, in practice of morality(sheel)(sheel)? By which are you, one of great renown, arisen in a good rebirth? Devata(angel), when asked, explain of what deed this is the fruit(benefit)."

Then the devata(angel) explained:

- 4-11 As in story no. 30, verses 4-11 except for the substitution in ver. 6 of 'clod of earth' for 'chair.'

#### 4.11 HONOURING MANSION (49)

(Vandana-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi. At that time several monks having spent the rains at a certain village-residence and having "invited" at the close, passed through a certain village on their way to Savatthi to greet the Bhagava(Lord Buddha). There a certain woman met and saluted them with mind of faith & bliss and full of reverence and good will. She was reborn after death among the Thirty-three(heaven), and Maha-Moggallana interrogated her:

- 1 "You who stand with surpassing beauty, devata(angel), are making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, devi (angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus, and your beauty illumines all the quarters(directions)?"
- 4 That devata(angel), delighted at being questioned by Moggallana, when asked the question, explained of what deed this was the fruit(benefit).
- 5 "When I was born a human being among men, on seeing monks of high morality(celibacy), having honoured their feet with a devout mind and joyful, I raised my clasped hands to them.
- 6 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions). "(As in I. 6,7. etc,)

#### 4.12 RAJJUMALA'S MANSION (50)

(Rajjumala-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savathi, in Jeta Grove. Now at the little village of Gaya there lived a brahman(priest) who gave his daughter in marriage to a brahman's son. She in that house wielded authority, and took from the first a dislike to the daughter of a woman servant, scolding and abusing and hitting her. As the girl grew up she treated her worse. (it is said, that in Kasspa Buddha's time their relations had been reversed). To prevent her mistress from pulling her hair when she beat her, she went to the barber's shop and had her hair shaved. Then the mistress in her anger saying she could not escape her by shaving the head, bound a cord about it, pulled her down with it, and did not allow her to remove it; hence her name Rajjumala. Now one day the Teacher(Buddha), emerging from an attainment of great compassion, surveyed the world, saw Rajjumala's qualifications for the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening) and sat under a tree emitting his rays. And wretched Rajjumala, longing for death, took a jar and come along pretending to go for water, and looked for a tree on which to hang herself. Seeing the Buddha, with heart drawn towards him, she thought, "What if the Bhagava(Lord Buddha) would teach Dhamma(path of eternal truth) to people even like me? I might be delivered from my miserable life." And he discerning said to her, "Rajjumala!" And she, as if anointed with ambroia, drew near and saluted. He taught her the four truths and she attained the fruit(benefit) of steam-entry. Next he went to the village and sat beneath a tree. Unable now to destroy herself she thought with patience, amity and kindness: "Let the brahman lady hurt and injure me or whatever she will," and went back



taking water in her jar. The master of the house stood at the door and said: "You've been long in fetching that water and your face is radiant; You appear to me in a completely different manner; what is it?" She told him; and the brahman was pleased and went in saying, "Dont you do anything more to Rajjumala." Then he went quickly to the Teacher(Buddha) and reverently invited him to a meal. After that he, the daughter-in-law and the brahman householders who had come in sat down near the Teacher(Buddha), who told them how things had been in that former life with her and Rajjumala, with suitable discourse on Dhamma(path of eternal truth) beside. He then returned to Savatthi and the brahman made Rajjumala his adopted daughter, while the daughter-in-law treated her gently. Reborn when she died among The Thirty-three(heaven), Rajjumala also was interrogated by the venerable Elder Monk Maha-Moggallana:

- 1 "You who stand with surpassing beauty, devata (angel), to the accompaniment of music are dancing too, your, hands and feet assuming various gestures.
- 2 "While you are dancing with all your limbs in every way, deva (angel)-like sounds stream forth, delightful to hear.
- 3 While you are dancing with all your limbs in every way, deva (angel)-like scents are wafted around, sweet scents are wafted around, sweet scents, delightful.
- 4 While you are swaying your body, the sound of the trinkets in your braided hair is heard like the fivefold instrumental music.
- 5 Ear-drops breeze-blown, trembling in the breeze-the sound of these is heard like the fivefold instrumental music.
- 6 And the perfume of those sweet-scented, delightful garlands on your head blows in all directions like the manjusaka tree.
- 7 You breathe that sweet scent, you see unearthly beauty. Devata (angel), when asked tell of what deed this is the fruit(benefit).

Asked thus by the Elder that devata(angel), beginning with her own former birth, explained in these verses:

- 8 "Formerly I was a brahman's servant-girl at Gaya; of little merit, unlucky, I was known as Rajjumala.
- 9 Brought low by abuse, blows and threats, I took a water-jar, and going out went off to fetch water.
- 10 Casting the water-jar away from the road, I entered a wood-land-thicket, thinking; Here I will die, what use is life to me?
- 11 Having made a strong noose and slung it on a tree, I looked round: who now dwells in the wood?
- 12 I saw there the self-Awakened One(Buddha), the sage friendly toward all the world, seated at the root of a tree, meditating, with fear from no quarter.
- 13 Then I had a wonderful, astounding thrill: Who now dwells in the wood: man or devata(angel)?
- 14 Serene and faith-inspiring, from wood to open come, and what I saw brought peace of mind: This is not just anyone.

- 15 Sense-faculties guarded, delighting in meditation, mind not astray, this must be the Awakened One(Buddha), friendly toward all the world.
- 16 Like a lion dwelling in its cave, arousing fear and awe, unassailable, it was a chance as rare to see as an udumabara flower.
- 17 With gentle words the Tathagata(Buddha) spoke to me: Rajjumala said to me, go to the Tathagata(Buddha) for refuge.
- 18 When I had heard his voice, gentle, meaningful, sweet, soft, tender and lovely and dispelling all grief,
- 19 The Tathagata(Buddha), friendly toward all the world, knowing that my mind was pliant, had faith and was pure, instructed me.
- 20 Thus is suffering he said to me This is the origin of suffering, this is the cessation of suffering, and the plunge into deathlessness is the direct way.
- 21 Standing firm in the advice of the Compassionate(Buddha), the righteous , I came to the deathless, to peace, nibbana, the unchanging state.
- 22 And I, standing firm with love by faith aroused in what was basic was unwavering in vision, own daughter to the Awakened One(Buddha).
- 23 And(now) I delight. I play, I rejoice with fear from no quarter. I wear deva(angel)-like garland, I drink a sweet (juice) inducing suppleness.
- 24 Sixty thousand musical instruments wake me from my sleep: Alamba, Gaggara, Bhima, Sadhuvadin and Samsaya,
- 25 Pokkhara and Suphassa; Vinamokkha and other (women): Nanda as well as Sunanda, Sonadinna, Sucimhita,
- 26 Alambusa, Missakesi and the pitiless one called Pundarika, Eniphassa, Suphassa, and Subhadda, Muducadini-
- 27 These and other more lovely (devatas) arouse the nymphs (from sleep). In the morning they come to me and say, Come, we will dance, we will sing, come, let us delight you.
- 28 Not for those with deeds of merit not done, for those alone with deeds of merit done is this Nandana(Eden), without grief, delightful, the great Grove of the (Three-and-) Thirty(heaven).
- 29 Not here nor beyond is there bliss for those with deeds of merit not done, but bliss there is here and beyond for those with deeds of merit done.
- 30 For such as long for companionship, by these much righteousness must be done, for they who have done deeds of merit delight, rejoice in heaven.
- 31 Tathagata(Buddha)s arise indeed for the welfare of many, worthy of men's gifts, sources for fields of merit in which, having done a deed of homage, the givers rejoice in heaven;"

## **2. Men's Mansions**

### **V. THE FIFTH DIVION: GREAT CHARIOT**

#### **5.1. THE FIRST : FROG-DEVA'S MANSION (51)**

(Mandukadevaputta-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Champa, on the bank of the Gaggara lotus pond. Rising towards dawn and emerging from the attainment of great compassion he saw "To-day when in the evening I am teaching Dhamma(path of eternal truth) a frog, hearing my voice and being attracted by it, suffering violence at someone's hands, will be killed; he will be reborn in a deva(angel)-world and will come while the great populace is looking on; thereby will be a great penetration of Dhamma(eternal truth)." His day's work done, by the pond afterwards he began to teach a fourfold assembly. Then a frog, thinking, "This is what is called Dhamma(path of eternal truth)," came out of the pond and crouched at the back of the listeners. And a cowherd, seeing the Teacher(Buddha) speaking and the congregation quietly listening, stood leaning on his crook and crushed the frog. The frog was reborn in the realm of the Thirty-three(heaven) with a twelve-yojana golden Mansion and attended by nymphs. Reflecting as to what deed he had done to be born there he saw nothing but (his) attraction to the Bhagava(Lord Buddha)'s voice. At once he came with his Mansion, descended from it, and seeing the Bhagava(Lord Buddha) went up to him and honoured him. The Bhagava to reveal the Buddha-majesty asked him:

- 1 "Who, bright with psychic potency(power) and entourage, with surpassing beauty making all the quarters(directions) shining, is honouring my feet?"

The the deva(angel)-youth, talking about his own former birth, explained in these verses:

- 2 "I was formerly a frog, a water-denizen. But while I was listening to your Dhamma(path of eternal truth) a (Young) cowherd killed me.
- 3 For a moment's serenity of mind, look at my psychic potency(power) and entourage and look at my majesty, beauty, and look at my brightness.
- 4 Those who for long have heard your Dhamma(path of eternal truth), Gotama(Buddha), it is they who have attained the unmoving place where they who go grieve not."

Then the Bhagava(Lord Buddha), looking upon the qualifications attained by the congregation, taught Dhamma(path of eternal truth) in full. At the end of the teaching that deva(angel)-youth was established in the fruit(benefit) of stream-entry(sotapana, first stage of spiritual awakening). Having honoured the Bhagava(Lord Buddha) he returned to the Deva(angel)-world.

#### **5.2 REVATI'S MANSION (52)**

(Revati-vimana-vannana)

The Bhagava(Lord Buddha) was staying near Baranasi, in Isipatana in the deer-sanctuary. There was then a believing lay follower, a princely giver and server of the Order(of monks), named Nandiya. His parents wanted him to marry his causin Revati, but she was not believing, not

charitable. Nandiya had no desire for her. His mother told Revati to come to her house and make ready to entertain the Order(of monks), and she did so. And the mother told her son: "She will now accept our advice," so he consented and they were married, and she bore him two sons. Nandiya thereupon launched out into charity on a large scale, and built at the monastery at Isipatana a hall which he presented to the Tathagata(Buddha), pouring water of offering on his hands. Simultaneously in the realm of the Thirty-three(heaven) a deva(angel)-like palace of twelve yojanas rose up with an attendance of nymphs. The venerable Elder Monk Maha-Moggallana, on a tour saw it, and asked the Bhagava(Lord Buddha) for whom it was meant. The Bhagava(Lord Buddha) spoke the verses:

- 1 "The man long absent from afar safe home, kinsmen, friends, associates rejoice to have him home.
- 2 So the doer of merit from this to next world gone, the deeds of merit welcome as kinsmen (welcome) a loved one his return."

Nandiya hearing this was glad, gave gifts, performed merit. Then, leaving home on business, he bade Revati carry on with diligence. She consented, but whereas he, while absent continued with his gifts to the Order(of monks) and the destitute, she after a few days stopped her gifts to the destitute, gave inferior food to the monks and scattered pieces of fish and meat about in order to get the monks blamed. Then Nandiya came back, and hearing of the occurrence sent Revati to her own home but provided more sustenance for the latter. After a time he died and was reborn in the realm of the Thirty-three(heaven) in the Mansion meant for him. But she cut off all gifts and continued to abuse and revile the monks saying, "On account of them all my prosperity and gain had dwindled."

Then Vessavana told two of his yakkhas to go to Baranasi and announce that Revati would be hurled into hell on the seventh day from that day. People hearing of this were frightened; But Revati went to the upper storey, locked the door and sat down. In a week two fearsome yakkhas with shining tawny hair and beards, crooked teeth and bloodshot eyes and so on, came and said;"Rise up, Revati, of very evil character," and they took her neck and crop, marched her up and down the streets that all might see, then led her through the air to the realm of the Thirty-three(heaven) and brought her lamenting, to a crowded hell. Yama's men cast her into the crowded hell. As it is said:

- 3 "Rise up, Revati of very evil character, open is the door to hell, O woman of miserly ways. We will lead you where those gone to bad rebirths do mourn, denizens of hell, consigned to suffering."

This was spoken by the recensionists:

- 4 When they had spoken thus those two red-eyed, enormous yakkhas, Yama's messengers, having each taken Revati by One arm set out for the company of devas(angels).

Thes led by these yakkhas to the realm of the Thirty-three(heaven), Revati, placed near Nandiya's Mansion and seeing its lustre resembling the orb of the sun, asked these yakkhas:

- 5 "Whose is this Mansion crowded with people, gleaming, lustrous like sun, a fair abode, covered with a net of gold blazing like the rays of the sun?
- 6 A host of women, anointed with choicest sandalwood, beautify the Mansion inside and out so that in beauty it appears to resemble the sun. Who, attained to heaven, is rejoicing in the Mansion?"

They told her:

- 7 "In Baranasi there was a lay follower named Nandiya, not stingy, a princely giver, liberal. This is his Mansion, crowded with people blazing like the rays of the sun.
- 8 A host of women, anointed with choicest sandalweed, beautify the Mansion inside and out so that in beauty. It appears to resemble the sun. He attained to heaven, is rejoicing in the Mansion.

Then Revati said:

- 9 "I was Nandiya's wife, the lady of the house with authority over all the family. Now I will delight in my husband's Mansion. I could not wish for the sight of hell."

But saying; "Whether you wish it or not, what have wishes to do with us?" Taking her to hell, they spoke the verse:

- 10 "This is the hell (meant) for you who are of very evil character. In the world where human beings live, merit was not performed by you. For one who is stingy, wrathful, evil in character, does not obtain the companionship of those who have gone to heaven."

So saying the two yakkhas vanished then and there. But seeing, two similar warders of hell who were about to drag her and throw her into the Hell of Filth called Samsavaka, she asked:

- 11 "What is the filth and the dung that is revealed, what is this foul smell, what the excrement that is here blown?"
- 12 "This is Samasavaka, a hundred fathoms deep, where you, Revati, will boil for thousands of years."

She asked:

- 13 "What is the deed (so) badly done by body, speech, mind by which Samavaka, a hundred fathoms deep, is obtained?"

They said:

- 14 "Monks, brahmans and other wayfarers too you deceived with lying speech; this was the evil done by you.
- 15 Therefore is Samsavaka, a hundred fathoms deep, obtained by you, where you, Revati, will boil for thousands of years."

Then they told her of further torments:

- 16 "They cut off the hands and then the feet; they cut off the ears and then the nose; and then a flock of ravens, congregating together, eat the writhing one."

Again she implored them, wailing, to take her back to the world of men:

- 17 "It were well if you took me back. I will perform much benevolence through giving of donation, practice of equanimity(samata), self-control and taming of mind. They who have done this are happy and do not later feel remorse."

Again the warders of hell said:

- 18 "Formerly you were heedless, now you do lament. You must experience the resultant of the deeds you yourself have done."

And she said:

- 19 "Who coming from the deva(angel)-world to the world of men, should speak to me thus when asked: 'Give gifts to them who have laid aside the violence, give clothing lodging, also food and drink,
- 20 For one who is stingy, wrathful, evil in character, does not obtain the companionship of those who have gone to heaven."
- 21 Suppose that I, having gone from here and obtaining human birth, liberal, possessed of practice of morality(sheel), I will perform much righteousness through giving of donations, practice of equanimity(samata), self-control, and taming of mind.
- 22 And with a devout mind I will establish parks and roads in bad terrain and tanks and wells.
- 23 On the fourteenth, fifteenth and the eighth (days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (precepts)
- 24 I will observe the Observance (Uposatha, fortnightly fasting & confession) always self-controlled by the practice of morality(sheel), and I will not be heedless in giving of donation: this I truly see myself."

This was said by the recensionists:

- 25 Thus her, wailing and writhing in pain, they cast feet up, head down, into the terrible hell.
- She said the concluding verse:
- 26 "Formerly I was stingy, and abuser of monks and brahmans and having deceived my husband with untruths, I boil in a most terrible hell,"

The commentary concludes by saying:

Now, inasmuch as there is no devata(angel) in Revati's Mansion, but as the story is connected with the attainment of the Mansion of Nandiya, the deva(angel)-youth, it is therefore included in the Men's Mansions.

### **5.3 MANSION OF CHATTA, A BRAHMAN YOUTH (53)**

(Chattamanava-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. Now at that time a brahman's son Chattha, who had finished his studies under a brahman of Setavya, had gone home and got his teacher's fee of a thousand kahapanas(bronze coins) from his parents, and had set out for Setavya to pay him. Thieves heard of this and plotted to kill and plunder the youth in the way. The Bhagava(Lord Buddha) emerging from the attainment of great compassion set out early and sat under a tree on the road the youth would take. The youth passing by, he asked him his mission, and then did he know the three refuges(Buddha; Dhamma-path ;Sangha-order) and five precepts(sheel, morality)? the youth, denying, the Bhagava(Lord Buddha) taught them for him to learn.

- 1 "He who is the most glorious of speakers among men, the Sakyan sage, Bhagava(Lord), his task done, who had gone beyond, is furnished with strength and energy –come for refuge to this Well-farer

- 2 To this Dhamma(path of eternal truth), without passion, without desire, without grief, unconstructed, not disagreeable, sweet, well expounded and analysed-come for refuge to this Dhamma(path of eternal truth).
- 3 And of which they have said: great is the fruit(benefit) of giving of donation to those pure men in two- four-and eight are these men who are seers of Dhamma(path of eternal truth)-come for refuge to this Order(of monks)."

The thieves beset and killed him, taking money as he walked along laying up these things in his heart. But he was reborn in the realm of the Thirty-three(heaven) with a thirty yojana mansion throwing lights for twenty yojanas. Men of Setavaya finding the body told the parents and those from Ukkattha told the teacher, and a funeral ceremony was held. And the Bhagava(Lord Buddha) went, that Chatta might have the opportunity of coming to show himself and so reveal to many the deed he had done. Chatta thought so too and came with his Mansion, And when people wondered: Is this a deva(angel) or a Brahma(archangel)? the Bhagava(Lord Buddha), to make clear the deed of merit the deva(angel)-youth had done, asked him:

- 4 "Not thus shines the sun in the sky nor are the moon or the Phussa stars bright as is this incomparable great lustre. Who are you who have come to the earth from the deva(angel)-world?
- 5 And the radiance extending over twenty yojanas cuts off the rays of the light-giver. The fair Mansion perfectly pure , stainless and holy, makes even the night (appear) like day.
- 6 With many a lotus of divers hue and water-lily, strewn with blossoms and variously decked, covered with a net of dustless, spotless gold, it shines in the sky like the very sun.
- 7 Draped in red and yellow garments, fragrant with aloe, piyangu and sandalwood, they with fair complexion radiant as gold, fill it to capacity like stars the firmament.
- 8 Here are men and women of divers aspect, here are the joyful with blossoms and trinkets bedecked, wafting fragrance released by the wind, variously ornamented and covered over with gold.
- 9 Of what self-restraint is this the resultant? By the fruit(result) of what deed are you arisen here, and how came you to this Mansion? When asked, please tell step by step how it was."

The deva(angel)-youth explained in these verses:

- 10 "Since the Teacher(Buddha) had come across the brahman youth here on the path and had admonished him with compassion, and since Chatta having heard Dhamma(path of eternal truth) from you, the supreme jewel said 'I will do it,'
- 11 I approached the glorious Conqueror for refuge, and Dhamma(path of eternal truth) too likewise the Order of monks. First I said 'No," revered sir: afterwards I did your asking faithfully-
- 12 Live not in any way impurely hurting any breathing things, for wise men do not praise lack of restraint towards breathing things First I said 'No,' revered sir; afterwards I did your asking faithfully.
- 13 And (take) not what another man does guard; not thinking what is not given is to be taken. First I said "No,' revered sir; afterwards I did your asking faithfully .

- 14 And going to another's wives, to those guarded by another man-this is unariyan(ignoble). First I said, "No," revered sir; afterwards I did your asking faithfully.
- 15 And do not speak an untruth, what is otherwise, for wise men do not praise lying speech. First I said 'No,' ; revered sir; afterwards I did your asking faithfully.
- 16 And that strong liquor by which his perception leaves a man avoid it all. First I said 'No,' revered sir; afterwards I did your asking faithfully.
- 17 Indeed I, carrying out the five trainings here, faring along in the Tathagata(Buddha)'s Dhamma(path of eternal truth), came among thieves on a path between two village-boundaries. They killed me there for the sake of my possessions.
- 18 To this extent I recollect righteousness: beyond that no other (righteousness) exists for me. because of good conduct I arose through Kamma(karma, deeds) among the (Three-and-) Thirty(heaven) rejoicing at will.
- 19 Look at the resultant of faring along in accordance with Dhamma(path of eternal truth) and of the practice of restraint for a moment, an instant, while many with lesser joys longs for may gain seeing me shining as it were in glory.
- 20 See how through such a brief teaching I am gone to a good destination and attained to blissfulness; so I think those who hear Dhamma(path of eternal truth) constantly must reach deathlessness, the secure.
- 21 Even a little done in the Tathagata(Buddha)'s Dhamma(path of eternal truth) is of great resultant, a wide-spread fruit(benefit). See how Chatta, through merit done, illumines the earth even as does the sun.
- 22 What is this righteousness that we may do?-so some take counsel together, should we obtain human status again let us live practicing the practice of morality(sheel) as we fare along.
- 23 And the Teacher(Buddha) being of great service and compassion came to me early in the day when I was in this plight. Then did I approach him who is true to his name Be compassionate again so that I can hear Dhamma(path of eternal truth).
- 24 Those who here get rid of attachment to sense-pleasures and of latent bias of attachment to existence, and of confusion, these come no more to bed-of-womb(rebirth) for, cool become they have gone to final nibbana."

So when the Teacher(Buddha) had addressed the assembly the deva(angel)-youth, announcing his establishment in the ariyan (noble) stream, saluted the Bhagava(Lord Buddha) and taking leave of his parents returned to that deva(angel)-world.

#### **5.4 CRAB-SOUP-GIVER-MANSION (54)** (Kakkatakarasadayaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time a certain monk practicing insight fell away from that owing to grievous ear ache. The doctor's medicine availed nothing he told the Bhagava(Lord Buddha) who, knowing that crab-soup was a cure, asked him to seek alms in the Magadha field. He went there and stood for alms at the door of a field-keeper's hut. This man having cooked a meal with crab-soup made him be seated and gave him some. Hardly had the monk tasted it than he became well as if bathed with a hundred pitchers. His composure regained by suitable food, he directed his mind (again) to insight and became an arahant(enlightened equal to Buddha) even before he had finished his meal. Telling the field-keeper: "Lay-follower, by the



fruit(result) of this merit you will come to be without ill of body and mind," He gave the blessing and went away. When later the field-keeper died, he was reborn in the realm of the Thirty-three(heaven) in a room made of beryl in a twelve-yojana golden Mansion pillared with gems and adorned with seven hundred pinnacled halls. On the door was hung by a string of pearls a gold crab. And the venerable Elder Monk Maha-Moggallana, going there, saw this and asked:

- 1 "Lofty is this Mansion with jewelled shafts, a dozen yojanas all round, there are seven hundred splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 There do you stay and drink and eat while deva(angel)-like lutes make melody. Here are deva(angel)-like flavours, the five kinds of sense-pleasures, and women decked in gold do dance.
- 3 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 4 I ask you, deva(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That deva(angel)-youth, delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).
- 6 "There stands on the door a crab finished in gold to serve as a reminder, and it shines with its ten claws.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarter." (As in I.6,7,etc.).

### 5.5 DOOR-KEEPER'S MANSION (55)

(Dvarapalaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time a lay-follower instituted four perpetual meals for the Order(of monks). But for fear of thieves he generally kept his house-door locked as his house was situated at the outermost limit of the city. Hence monks coming for those meals sometimes had to go away hungry. He, learning this from his wife, appointed a doorkeeper to welcome monks so coming and wait on them. When the donor died he was reborn among the Yamas, but when the doorkeeper died he was reborn among the Thirty-three(heaven) with a twelve-yojana golden Mansion, just as in the previous story. To the venerable Elder Monk Maha-Moggallana's similar inquiry he replied:

- 1-5 (As 54. 1-5)
- 6 "My life-span is of a thousand deva(angel)-like years; (my act of merit) consisted of the declaimed word and homage paid by thought. For so long will one who has performed merit remain and be furnished with deva(angel)-like sense-pleasures.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)."  
(As in I.6,7, etc.)

## **5.6 SHOULD-BE-DONE MANSION (56)**

(Karaniya-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. And a lay-follower, returning from a bathe in the Aciravati river, met and invited the Bhagava(Lord Buddha) to a meal at his house and entertained him with honour. The remainder is as in the previous. The deva(angel)'s answer is as follows:

1-5 (As 54. 1-5)

- 6 "Acts of merit should be done by a wise man of discrimination, in which what is given to Awakened Ones who are rightly faring is of great fruit(benefit).
- 7 Verily the Buddha came from forest to village for my welfare. In that, the mind devout, I came to the Thirty-three(heaven).
- 8 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)." (As in 1,6,7 etc.)

## **5.7 SECOND SHOULD-BE-DONE MANSION (57)**

(Dutiyakaranuiya-vimana-vannana)

This is similar to the Sixth, except only that there the food was given to the Bhagava(Lord Buddha), here to an Elder.

1-5 (As in 54. 1-5)

- 6 "Acts of merit should be done by a wise man of discrimination, in which what is given to monks who are rightly faring is of great fruit(benefit).
- 7 Verily a monk came from forest to village for my welfare. In that, the mind devout, I came to the Thirty-three(heaven).
- 8 Because of this is my beauty such . . . and my beauty illumines all the quarter." (As in 1.6,7, etc.)

## **5.8 NEEDLE MANSION (58)**

(Suci-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time there was robe-making to be done for the venerable Elder Monk Sariputta, and there was need of a needle. Coming to a smith's house for alms and asked what he needed, he told of the need. The smith with a mind of faith & gladly offered two needles and bade him say if there was further need. After the smith died he was reborn among the Thirty-three(heaven) and the venerable Elder Monk Maha-Moggallana questioned this deva(angel)-youth:

1-5 (As in 54. 1-5)

- 6 "What one gives, (the fruit/result alone) is not (like) it. What should be given, that alone is better. A needle was given, better for me was the needle.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarter. " (As in 1.6,7, etc. )

## 5.9 SECOND NEEDLE MANSION (59)

(Dutiyasuci-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. Now a certain tailor went to see the Grove, there saw a monk stitching a robe with a needle that was made in Bamboo Grove and gave him needles with his needlecase. The question put to the tailor after he had been reborn among the Thirty-three(heaven) was like the previous.

1-5 (As in 54. 1-5)

6 "When in a former birth I was born a human being among men in the world of men I saw a monk without defilements, serene in mind, without confusion, to whom I, gladly, gave a needle with my own hands.

7 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)."  
(As in I.6,7 etc.)

## 5.10 ELEPHANT MANSION (60)

(Naga-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. Then the venerable Elder Monk Maha-Moggallana on a deva(angel)-tour in the realm of the Thirty-three(heaven) saw deva(angel)-youth mounted on a great all-white elephant with a great retinue(attendants group) going through the air, and went towards him. The deva(angel)-youth descended and saluted him and the Elder asked him about the deed he had done:

1 "Mounted on an elephant whose body is dazzling white, pure bred, a tusker, strong and swift, mounted on the glorious elephant, beautifully caparisoned(saddle clothed & decorated), you are come here in mid-air through the sky.

2 Upon the two tusks of the elephant are created crystal-clear lotus pools in full bloom; among the lotuses burst forth orchestral bands, and these enchanting ones are dancing.

3 You of great majesty have attained deva(angel)-like psychic potency(power). What merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?

4 The deva(angel)-youth, delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).

5 "Eight fallen flowers, with my own hands, gladly, I offered at the thupa(stupa,sacred monument) to the great seer Kassapa(earlier Buddha).

6 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)."

### 5.11 SECOND ELEPHANT MANSION (61)

(Dutiyanaga-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time a believing lay-follower who had lived according to the precepts(sheel, morality), kept the Observance days(Uposatha, fortnightly fasting & confession), given gifts to the Order(of monks), and attended with gifts at the monastery to hear Dhamma(path of eternal truth), deceasing from here arose among the Thirty-three(heaven). And a great white elephant being at his service, with much retinue(attendants group) he went at times from sport in a pleasaunce(garden). Now one day being impelled to show gratitude, he went on his elephant at midnight from the deva(angel)-world to Bamboo Grove and there stood in an attitude of devotion before the Bhagava(Lord Buddha). The venerable Elder Monk Vangisa who was standing near the Bhagava(Lord Buddha), being permitted by the Bhagava(Lord Buddha), questioned him:

- 1 "Mounted on a mighty all-white elephant, and elephant supreme, supreme, you go round from grove to grove attended by a throng of women, making all the quarters(directions) shining like the healing star.
- 2 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart?
- 3 I ask you, deva(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That deva(angel)-youth, delighted at being questioned by Vangisa, when asked the question explained of what deed this was the fruit(benefit).
- 5 "When I was born a human being among men I was a lay-follower of the One with Vision. I refrained from making onslaught on breathing things, I shunned what in the world was not given.
- 6 Not a drinker of strong liquor was I, and I did not utter lies, and was content with my own wife. With a mind of faith, gladly I gave both food and drink respectfully, an abundant giving of donation.
- 7 Because of this is my such. . . and my beauty illumines all the quarters(directions)."

### 5.12 THIRD ELEPHANT MANSION (62)

(Tatiyanaga-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. Then three Arihant Elders (fully enlightened) came to a village residence for the rains, going thereafter to a village residence for the rains, going thereafter to Rajagaha to salute to Bhagava(Lord Buddha). Passing the sugar-cane plantation of a brahman of false views, they asked the keeper: "Can we get to Rajagaha to-day?" "No, sir, it's half a yojana further; stay here and go on tomorrow." "Is there a place here we could stay at?" "No, but I will tell you of a place" And he improvised huts with sugar-canes, sticks and so forth, he gave them rice and cane-juice, and after the meal sped them forth with a sugar-cane each thinking it to be (from) his share of the produce and returned in joy and hope in his own welfare. But his master, meeting the monks, asked them how they had acquired the sugar-canes, and when he heard go furious and ran back spluttering with rage and hit his keeper with a

club, killing him with one stroke. By merit of his deed the latter was reborn in the Hall of Sudhamma-devas(angels), owner of an all-white great elephant. His parents and kin made lamentation at his funeral, but he came riding among them in state, and a man of innate intelligence asked him about the deed of merit he had done:

- 1 "Who now on deva(angel)-like mount, on an all-white elephant, with the sound of tuneful instrumental music is honoured in the sky?
- 2 Now, are you a devata(angel), a heavenly musician or Sakka(Indra, king of angels), bounteous giver? Now knowing you, we ask you how are we to know you?" He explained this matter:
- 3 "I am neither a deva(angel) nor a heavenly musician, nor am I Sakka(Indra, king of angels), bounteous giver. I am one of those named Sudhamma-devas(angels)."

Again the man asked:

- 4 "We are asking you, Sudhama-deva(angel), raising respectfully our clasped hands What is the deed you did among men that you have arisen in Sudhamma?"

he spoke this verse:

- 5 "Who gives a hut of sugar-cane, a hut of grass, a hut of robes-who gives one of three arises in Sudhamma."

Thus comforting his parents he returned to the deva(angel)-world.

### 5.13 LITTLE CHARIOT MANSION (63)

(Cularatha-vimana-vannana)

After the final nibbana of the Bhagava(Lord Buddha) his remains were distributed, and under the great Elder Maha-Kassapa monks were picked to recite Dhamma(path of eternal truth); disciples, coming for the rains each with his own company, were living in various places out of consideration for the amenable folk. And the venerable Elder Monk Maha-Kaccana was staying in a wooded spot in a frontier region. At that time Assaka was reigning at the city of Pota over Assaka. Now Sujata, his son by his head-queen, being banished by his father on the insistence of the junior most queen had taken to a forest-life. In Kassapa Buddha's time, though he had been a monk, he died as a worldling then and now was reborn and was named Sujata. When his mother died young, his father's new head-queen to had a son The pleased king offered his wife a boon; when Sujata was sixteen years old she claimed it of him, asking him to make her son the heir. He refused, since his eldest son was his heir. She kept worrying him to keep his pledged word, till the king, feeling he must do so, told Sujata with tears. The youth, grieving at his father's grief, asked leave to go into a forest-life. The king offered to build him another town, but he would not consent, nor that he should be sent to neighbouring princes. The king, embracing him go on the understanding he should return when orphaned to take over the kingdom. Living with foresters in the wood, he one day went out hunting deer and pursued a deer till it vanished near the leaf-hut of the Elder Monk Maha-Kaccana who asked him thus:

- 1 "You stand leaning on a sturdy bow made from sound wood. Now are you warrior-noble, a king's son or a hunter wandering in the wood?"

Then, explaining himself, he said:

- 2 "I, reverend sir, son of the overlord of Assaka, am wandering in the wood. My name I tell you, monk, is Suajata thus am I known.

The Elder, with friendly greetings, said:

- 4 "Welcome to you, one of great merit, not unwelcome are you. Here water take so that you may bathe your feet.
- 5 This drinking water too is cool, brought from mountain caverns. Drinking of it, prince, sit down on the (grass-) spreading."

Then the prince, returning the Elder's friendly greetings, said:

- 6 "Your words are indeed lovely to hear, great sage. You speak what is sweet and purposeful with well thought aim.
- 7 What is the delight for you dwelling in the wood? Bull of seers, speak when asked. Listening to your way of speech I will practice the path of Dhamma(path of eternal truth)'s aim."

Now the elder, speaking of his own right practice as suitable for him too, said:

- 8 "The non-harming of all breathing things pleases us, prince, and the shunning of theft, unchastity(uncelibacy) and the drinking of liquor.
- 9 Aversion and practice of equanimity(samata), learning, gratitude, to be praised here, now these things are praise-worthy.
- 10 Know, prince, that five months from now you will be in death's presence-free yourself utterly."

Then the youth, asking about his own means of freedom, said:

- 11 "To what country should I go, and what is the work of man I should perform, or by what knowledge may I become un-ageing, undying?"

Then the Elder, in order to teach him Dhamma(path of eternal truth), spoke these verses:

- 12 "There does not exist that region, that work of man or knowledge, having gone to which, prince, a mortal may become unageing, undying.
- 13 Those of great wealth, great possession, even warrior nobles owning kingdoms-not even these, abounding in wealth and crops, are unageing, undying.
- 14 Perhaps you have heard of Andhakavenhu's sons, powerful, mighty, impetuous in attack-even these, attained to the destruction of the life-span, broken up, are forever and ever.
- 15 Warrior-nobles, brahmans, country –people serfs, low-caste sweepers-not even these nor others are through their birth unaging, undying.
- 16 Those who recite the mantras of the sixfold lore, devised by Brahma(archangel), not even these nor others are through their knowledge unageing, undying.
- 17 And even those seers, ascetics who are peaceful and self-controlled – even these ascetics cast off the physical frame at the proper time.
- 18 Even arihants (monks with full spiritual awakening), their mind developed, duties done, without cankers(worldly desires), lay down this body on the utter destruction of (their) good and evil (deeds)."

Now the youth, speaking of what he himself should do, said:

- 19 "Well uttered, great sage, are your verses, purposeful. Calmed am I with your good word. Be you me refuge."

Then the Elder, instructing him spoke this verse:

- 20 "Go not to me for refuge; turn only to him for refuge, the son of the Sakyans, great one, to whom I have gone for refuse."

Then the youth said:

- 21 "In what country is your teacher, good sir? I too will go to see the conqueror, the matchless one."

The Elder said:

- 22 "In the eastern country, he who was born of Okkaka's(Ikshvaku's) line was there the thoroughbred of men, but he had passed out utterly."

When the prince had heard the Elder's teaching of Dhamma(path of eternal truth) he was established in the refuges(Buddha; Dhamma-path ;Sangha-order) and the practice of morality(sheel). Thus it was said:

- 23 "Had the Buddha, your Teacher(Buddha), been alive, good sir, I would have gone thousands of yojanas to wait on him.
- 24 But as your Teacher(Buddha) has passed out utterly, good sir, I go for refuge to the great one who had passed out utterly.
- 25 I approach the Buddha for refuge, and also the supreme Dhamma(path of eternal truth), and to the Order(of monks) of the deva(angel) of men do I go for refuge.
- 26 At once I refrain from killing of creatures, I shun what in the world is not given, am not a drinker of strong liquor, and I do not utter lies, and am content with my own wife."

The elder spoke thus; "Go now to your father, your life-span is brief, you will die within only five months, perform merit." The prince did so and after four months he died and was reborn in the realm of the Thirty-three(heaven). On account of the power of his merit a chariot arose ornamented with the seven kinds of jewels, measuring seven yojanas. It had performed the obsequies for the dead and offered a great gift to the order of monks, he paid honour to the chaitya(shrine ). The Elder arrived here. The deva(angel)-youth came in his deva(angel)-like chariot, saluted the Elder, and exchanged greetings with his father. The Elder asked him in these verses:

- 27 "Like the thousand-rayed (sun) of mighty lustre as in its course it illumines the regions of the sky, so is the way of this mighty chariot of yours extending all round for seven yojanas.
- 28 Covered all over with golden plates, its bodywork inlaid with gems and pearls, its carvings of gold and of silver, well traced with beryls, make it fair.
- 29 The front with tracery of beryl and the yoke designed with rubies, and these horses (with) trappings of gold and of silver, swift as thought, make it fair.
- 30 In the golden chariot you stand surpassing all like deva(angel)-chief in chariot yoked with a thousand. I ask you, one of renown and proficiency. By what means have you obtained this splendour."

Asked thus by the elder, the deva(angel)-youth explained in these verses:

- 31 "When I reverend sir, was formerly a king's son I was called Sujata. And you, out of compassion for me, established me in self-control.
- 32 And knowing my life-span was ending, you gave me a relic of the Teacher(Buddha), saying: Honour this, Sujata, it will be for your welfare.
- 33 When I, acting rightly, had paid honour with perfumes and garlands, getting rid of my human body I arose in Nandana(Eden).
- 34 And in the delightful Nandana(Eden) Grove, the haunt of many a flock of birds, I delight, attended by nymphs with dance and song."

Thus the deva(angel)-youth, saluting the Elder and taking leave of his father, mounted the chariot and went back to the deva(angel)-world. The Elder told the whole of the conversation that had taken place between them to recensionists of Dhamma(path of eternal truth) at the time of the Council.

#### **5.14 GREAT CHARIOT MANSION (64)**

(Maharatha-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. And the venerable Elder Monk Maha-Moggallana making a tour in the realm of the Thirty-three(heaven) saw a deva(angel)-youth, Gopala, leaving his Mansion and mounting his chariot in state to visit the pleasaunce(garden) for sport. The deva(angel)-youth, seeing the Elder, dismounted from the chariot. and stood before him his clasped hands raised to his head. The venerable Elder Monk Maha-Moggallana asked him:

- 1 "Mounted in this diversely painted car, fair and horse-drawn with a thousand horses yoked, going towards the pleasure, grounds (you shine forth) like bounteous giver, lord of creatures, Vasava.
- 2 Your chariot railings are both made of gold, well fitted with supporting boards and shoulders, with well made posts finished by skilled craftsmen, it shines forth like the moon on the fifteenth.
- 3 This chariot, covered with a golden net, with many and divers gems, making sweet sounds and glittering, shines forth with many a hand-borne whisk.
- 4 Those hubs too fashioned with imagination, the wheels of the chariot adorned in the centers and these hubs, also painted with a hundred stripes, shine like lighting flashing a hundredfold.
- 5 This chariot is covered with divers paintings, and broad is its rim with a thousandfold radiance. A delicious sound is heard from these as when the fivefold instrumental music is played.
- 6 On its front (part) it is ornamented, decorated with gems in the shape of the moon, the lustre ever pure and gleaming; containing golden rays in profusion it shines profusely as though (alternating) with rays of beryl.
- 7 And these steeds, decorated with gems in the shape of the moon, their necks held high, very swift like Brahma's(archangel's) tall and massive, strong and speedy, move when they know what is your will.



- 8 And these, all their four limbs in harmony, move when they know what is your will. They leap, rattling the fine trappings. A delicious sound is heard from these as when the fivefold instrumental music is played.
- 9 Tossing and moving together in the sky they leap, rattling the fine trappings. A delicious sound is heard from these as when the fivefold instrumental music is played.
- 10 The sound of the chariot and of the trappings, the thunder of the hooves and the neighing of the horses, a delicious sound is heard from these like gandhabba music in delightful grove.
- 11 With gazelle-like bashful eyes in the chariot they(attendants) stand, thicklashed, smile, standing in the chariot, attend with clasped hands.
- 12 They, clad in red, in garments dyed red and yellow, with eyes large and of crimson hue, well-born, of graceful form and pleasant smile, standing in the chariot, attend with clasped hands.
- 13 They, with their golden bracelets, beautifully clad, with lovely waist and thigh and breast, with round fingers, fair faces, good to look upon, standing in the chariot, attend with clasped hands.
- 14 Some youthful ones with graceful locks diversely adorned, braided equally, and shining bright, with service to please and delighting in your command, standing in the chariot, attend with clasped hands.
- 15 They with chaplets and backed with lotus red and blue, adorned, fragrant with choicest sandalwood, with service to please and delighting in your command, standing in the chariot, attend with clasped hands.
- 16 They, with garlands, and decked with lotus red and blue, adorned, fragrant with choicest sandalwood, with service to please and delighting in your command standing in the chariot, attend with clasped hands.
- 17 Those adornments on the neck, the hands, the feet, likewise on the head, make the ten quarters(directions) shining all round like the autumn sun in its upward rise.
- 18 Vibrating in a gust of wind, the garlands, in the arms and the adornments send forth a charming sound, pure, fair, for all wise men the sweetest pure, fair, for all wise men the sweetest sound.
- 19 And standing in the pleasure-ground on both sides are chariots and elephants and musical instruments that make you glad with (their) sound, O chief of devas(angels), as (do) lute with bridge, blade and bow.
- 20 While these many lutes, beautiful and of delightful appearance, are played stirring joy at heart the well trained young nymphs upon lotuses freely whirl.
- 21 And when what is danced and what is played and what is sung seem all the same then here they dance (in your chariot), then there the nymphs, the glorious women, making (the quarters(directions)) shining, dance on both sides.
- 22 You rejoice enlivened by the orchestra, honored as if you were Inda(indra, lord of gods), wielder of the thunderbolt, while these many lutes are played stirring joy at heart.
- 23 What was the deed you did of yourself of old when in a former birth you were born a human being? Did you observe the Observance day(Uposatha, fasting & confession) or did you find satisfaction in Dhamma(path of eternal truth) faring and (good) practice?

- 24 Of no insignificant deed that was done formerly, or of Observance day(Uposatha, fasting & confession) well observed is this extensive prosperity and majesty of yours in which you so greatly surpass the devas(angels).
- 25 or is this the fruit(benefit) of your giving donation, of again, of practice of morality(sheel) of homage paid? Now, tell me when asked.?

The deva(angel)-youth asked thus by the great elder, related that matter:

- 26 That deva(angel)-youth delighted at being questioned by Moggallana when asked the question explained of what deed this was the fruit(benefit):
- 27 "The one of vanquished faculties, Buddha, perfect in energy, supreme among men, Kassapa(earlier Buddha), highest man, he who opened the door of the undying(eternity), deva(angel) above devas(angels), (bearing) the hundred marks of merit.
- 28 Him I saw, mighty elephant, flood-crossed, like orb of burnished gold. Pure in mind, did I become seeing quickly that it was he, that he was indeed the banner of the well-spoken word.
- 29 I, with detached mind, in my flower-bestrewn dwelling bestowed upon him food and drink and also robes pure and excellent in quality.
- 30 After I had refreshed the supreme among men with food and drink and with robe-material, with foods hard and soft and with lodgings, I am delighting in deva(angel)-city going from heaven to heaven.
- 31 In such wise having made this unhampered sacrifice, there is purified, getting rid of this mortal frame, I am delighting in a deva(angel)-city like unto Inda(Indra).
- 32 Long life and beauty, happiness and strength-he that wishes for such excellent , O sage should bestow much food and drink, well made ready, on one of detached mind.
- 33 Not in this world nor in that beyond does there exists one who is better than a Buddha or his equal. To them that seek for a rich fruit(benefit) of merit he becomes the goal of supreme gift among them that are worthy of invocation."

While he was speaking thus, the elder, knowing his mind was ready, without the hindrances and so forth, expounded the truths, and at the conclusion established him in the fruit(benefit) of stream entry(sotapana, first stage of spiritual awakening) Then the Elder, returning to the world of men, repeated to the Lord the conversation he had had with the deva(angel) –youth. The Teacher(Buddha), making the matter the occasion for a discourse, taught Dhamma(path of eternal truth) to the assembly that was present.

## **VI. THE SIXTH DIVISION :PAYASI**

### **6.1 HOME MANSION (65)**

(Agariya-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. There was then at Rajagaha a wealthy virtuous family, (like)a well-spring of benefits for monks and nuns. The parents, having all their lives worked merit in the name of the Three Jewels (Buddha, Dhamma & Sangha/Order), deceased from there and were reborn among the Thirty Three(Heaven). For them there was a ten-yojana golden Mansion. Mansion. Then did the venerable Elder Monk Maha-Moggallana ask:

- 1 "Even as shines the Cittalata Grove, the best and supreme pleasaunce(garden) of the (Three-and-) Thirty (heaven), so stands this Mansion of yours in the mid-air, shining radiantly.
- 2 You, attained to the psychic potency(power) of devas(angels) are of great majesty. What merit did you perform when you were born a human being? because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 3 That deva(angel)-youth, delighted at being questioned by Moggallana, when asked the question explained of what deed this was the fruit(benefit).
- 4 "I and my wife in the world of men lived in a house and were (like)well-springs of benefits. With minds of faith, gladly we gave both food and drink respectfully, and abundant giving of donation.
- 5 because of this is my beauty such. . . and me beauty illumines all the quarters(directions)."

### **6.2 SECOND HOME MANSION (66)**

(Dutiya-agariya-vimana-vannana)

Identical in all respects with the preceding.

### **6.3 FRUIT-GIVER'S MANSION (67)**

(Phaladayaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time King Bimbisara wanted to eat mangoes out of due season. The gardener, in spite of difficulties, promised to do his best and produced some by forced measures. When four had ripened he picked them for the king. But on seeing the venerable Elder Monk Maha-Moggallana who was walking for alms, he thought, "I will give these mangoes to this worthy gentleman and willingly, let the king kill me or banish me, for insignificant is the merit here-now for giving to the king, but immeasurable will the merit here-now and in a future state for giving of donation to the worthy gentleman." So he gave these fruits to the Elder and then told the king. The king sent for his men and said, "Watch if he had told me rightly." The Elder gave the mangoes to the Bhagava(Lord Buddha). Who shared them with the elders Sariputta, Maha-Moggallana, and Maha-Kassapa. The king hearing this was pleased with the gardener's courage, gave him a village, dresses and ornaments, and asked him to impart his merit for the deed to him. The gardener replied: "I give, sire; choose the gain according to your

pleasure." And when the gardener came to die, he was reborn among the Thrity-Three with a sixteen-yojana golden Mansion. The venerable Elder Monk Maha-Maggallana asked him:

- 1 "Lofty is this Mansion with jewelled shafts, sixteen yojanas all round, there are seven hundred splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 There do you stay and drink and eat while deva(angel)-like lutes make melody, and eight times eight deva(angel)-maidens trained and fair, glorious denizens of the (Three-and-) Thirty(heaven), dance sing, enjoy themselves.
- 3 You, attained to the psychic potency(power) of devas(angels), are of great majesty. What merit did you perform when you were born a human being? because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?
- 4 That deva(angel)-youth, delighted at being questioned by Elder Monk Moggallana, when asked the question, explained of what deed this was the fruit(benefit).
- 5 "Fruit-giver acquires abundant fruit(benefit). Giving of donation with a mind of faith, gladly to those who are faring upright(righteous) he rejoices among the Three (-and-Thirty)(heaven). On gaining heaven and experiences abundant fruit(benefit) of merit. So did I, great sage, give four fruits.
- 6 Therefore it makes one in quest of constant happiness and welfare to give a fruit(benefit) whether he be desiring deva(angel)-like happiness or wishing for delights among men.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)."

#### **6.4 ASYLUM-GIVER'S MANSION (68)**

(Upassayadayaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time certain monk, on his way after the rains to salute the Bhagava(Lord Buddha), entered a certain village and sought a suitable night's lodging. The lay follower whom he asked, after consulting with his wife, invited the monk to be his guest, and next morning as the visitor set out again, he gave him a lump of molasses. After he had died the layman was reborn with his wife in the realm of the Thirty-three(heaven) with a twelve-yojana golden mansion. The venerable Elder Monk Maha-Moggasllana asked him:

- 1 "As goes the moon in the zenith when clouds have cleared shedding effulgence in the sky, so stands this Mansion of yours shedding effulgence in the sky.
- 2 You, attained to the psychic poychic of devas(angels) are of great majesty. What merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?
- 3 That deva(angel)-youth delighted. . . of what deed this was the fruit(benefit).
- 4 "I and my wife in the world of men gave asylum to an arahant(enlightened equal to Buddha); with minds of faith, gladly we gave both food and drink respectfully, an abundant giving of donation .
- 5,6 Because of this is my beauty such. . and my beauty illumines all the quarters(directions)."

## **6.5 SECOND ASYLUM-GIVERS'S MANSION. (69)**

(Dutiya-upassayadayaka-vimana-vannana)

The is identical with the previous, except that here there are many monks and Maha-Moggallana likens the Mansion to the sun.

## **6.6 ALMSFOOD-GIVER'S MANSION (70)**

(Bhikkadayaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. At that time a certain monk who was going along a highroad entered a certain village for alms and halted at the door of a house. The inmate who had just washed his hands and feet and sat down to eat filled all his portion into the monk's bowl; after giving thanks he departed. The man in gladness thought, "I have given to a hungry monk and left myself fasting." Dying later, he was reborn among the Thirty-three(heaven) with twelve-yojana golden Mansion. The venerable Elder Monk Maha-Moggallana asked him:

- 1 "Lofty is this Mansion with jewelled shafts a dozen yojanas all around, there, are seven hundred splendid pinnaced halls and lovely pillars of beryl spread over with gleaming metal.
- 2 You, attained to the psychic potency(power) of devas(angels) are of great majesty. . . and your beauty illumines all the quarter?"
- 3 That deva(angel)-youth, delighted. . . of what deed this was the fruit(result).
- 4 "When I was born a human being among men, on seeing a monk who was hungry and weary, I offered and gave him then the only food that was in my possession.
- 5 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."

## **6.7 BARLEY-WATCHER'S MANSION (71)**

(Yavapalaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying At Rajagaha, in Bamboo Grove. At that time a certain poor boy was watcher in a field of barely, and he had brought kummasa for his breakfast. As he sat down to eat it, there came to that place an elder monk whose cankers(worldly desires) were destroyed. The boy asked, "have you got food, sir?" The Elder was silent. The boy seeing this meant "No", said, "Sir, it is too late to find alms so near mealtime; out of compassion for me eat this kummasa." The Elder out of compassion for him partook of it while he was looking on, thanked him and departed. The boy, his mind made devout thought he had done well to give to such a one. When after a time he died he was reborn in the realm of Thirty Three(heaven) with a Mansion, as just described. The venerable Elder Monk Maha-Moggallana asked him:

- 1,2 "Lofty is this mansion with jewelled shafts. . . and your beauty illumines all the quarters(directions)."
- 3 That deva(angel)-youth delighted. . .of what deed this was the fruit(result).
- 4 "When I was born a human being among men I was a watcher in a barley field. I was a monk without defilements , serene in mind, without confusion.
- 5 To him I, having faith,gladly with my own hand gave a portion (of kummassa). Having given a lump of kummasa, I rejoice in Nandana(Eden) Grove.
- 6 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."

## 6.8 EARRINGS-WEARER MANSION (72)

(Kundali-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. At that time the pair of chief disciples with their followers were on tour among the Kasis and arrived at a certain vihara(monastery) at sunset. Then a lay-follower came and bathed and anointed their feet and, inviting them for the next day, prepared a goodly donation. After thanking him the elders went on their way. He after he had died was reborn among the Thirty-three(heaven) with a twelve-yojana golden mansion. The venerable Elder Monk Maha-Moggallanaasked him:

- 1 "Adorned, wearing garlands of flowers, in lovely dress, with earrings bright, hair and beard trimmed, arrayed with bracelets resplendent as the moon in a deva(angel)-like Mansion,
- 2 While deva(angel)-like lutes make melody and eight times eight deva(angel)-maidens, trained and fair, glorious denizens of the (Three-and-) Thirty, dance, sing, enjoy themselves.
- 3 You, attained to the psychic potency(power) of devas(angels) are of great majesty. what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 4 That deva(angel)-youth, delighted. . . of what deed this was the fruit(result).
- 5 "When I was born a human being among men, on seeing virtuous monks possessed of knowledge and (right) conduct, renowned, learned, who had come to the destruction of craving,
- 6 (to them) with a mind of faith, gladly I gave both food and drink respectfully, and abundant giving of donation.
- 7 Because of this is my beauty such. . . and my beauty illumines all quarters(directions)."

## 6.9 SECOND EARRINGS-WEARER MANSION (73)

(Dutiyakundali-vimana-vannana)

This happened as in the previous Mansion, The verses too are the same except that in ver. 5 samane sadhurupe, monks of good deportment, replaces samane silavante, virtuous monks.

## 6.10 UTTARA'S MANSION (74)

(Uttara-vimana-vannana)

After the Bhagava(Lord Buddha) had attained final nibbaba(passed away to eternity) and the council was to take place, the venerable Elder Monk Kumara-kassapa had gone to the town of Setavaya with many monks and was staying in the Simsapa Grove. Then the ruler Payasi hearing of this visited and welcomed him and then, in discussion of his views, the Elder persuaded him of the reality of the world beyond as is told in the Payasi Sutta. On leaving, Payasi gave gifts of charity, but inasmuch as he gave poor fare and garments that were scarcely adequate, no being accustomed to it (earlier), after he died he arose in a low group in companionship with the Four Great Kings. And a brahman youth named Uttara assisted him in his activities; having himself given liberally and respectfully he arose in the group of the Thirty-three(heaven) with a twelve-yojana Mansion. To show

his gratitude he appeared with his Mansion before the elder kumara-kassapa and saluted him. The elder asked him:

- 1 "Even like Sudhamma Hall of the deva(angel)-king, where dwells the assembled company of devas(angels), so does this mansion of yours stand in the mid-air, shining radiantly.
- 2 You, attained to the psychic potency(power) of devas(angels), are of great majesty. What merit did you perform when you were born a human being? because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 3 That deva(angel)-youth, delighted. . . of what deed this was the fruit(result).
- 4 "When I was born a human being among men I was a brahman youth under king Payasi. The wealth I earned I did share, for dear to me were those who were virtuous.
- 5 With mind of faith, gladly I gave both food and drink respectfully, an abundant giving of donation.
- 6 Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."

## **VII. THE SEVENTH DIVISION: SUNIKKHITTA**

### **7.1 CITTALATA(EDEN) MANSION (75)**

(Cittalata-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. There was then a poor lay-follower who lived by working for others. He was believing and supported his aged parents, because he taught, "Women placed in a household rule the roost. They seldom respect their in-laws" so he carried on, keeping the moral precepts and the Observance days(Uposatha, fortnightly fasting & confession). He was reborn after dying among the Thirty-three(heaven) in a twelve-yojana mansion. The venerable Elder Monk Maha-Moggallana, coming as before, ask him:

- 1 "Even as shines the Cittalata Grove(eden), the best and supreme pleasaunce (garden) of the (three-and-) Thirty(heaven), so stands this Mansion of yours in the mid-air, shining radiantly.
- 2 You, attained to the psychic potency(power) of devas(angels), are of great majesty. What merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 3 That deva(angel)-youth, delighted at being questioned by Moggallana, . . . explained of what deed this was the fruit(result).
- 4 "When I was born a human being among men I was a poor, destitute, miserable workman and I supported my aged parents, and dear to me were those who were virtuous.
- 5 With a mind of faith, gladly I gave both food a drink respectfully, and abundant giving of donation.
- 6 Because of this is my beauty such . . . and my beauty illumines all the quarters(directions)."

## 7.2 NANDANA MANSION (76)

(Nandana-vimana-vannana)

The same as the previous Mansion except that here the poor workman had taken a wife, and the first verse begins "Even as shines the Nandana(Eden) Grove. . ." the to continue as in No. 75.

## 7.3 JEWELLED SHAFT MANSION (77)

(Manithuna-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthim Jeta Grove. At that time many Elders were leading the forest life. For these going for alms to the village, a lay-follower made the paths smooth, cleared away scrub, bridged water-courses, and drained and banked up water into deep pools and so on, gave gifts and kept the (moral) precepts . Dying after a time he was reborn among the thirty-three(heaven) with a twelve-yojana golden Mansion. The venerable Elder Monk Maha-Moggallana questioned him also:

- 1 "Lofty is this Mansion with jeweled shafts, a dozen yojanas all round, there are seven hundred splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 There do you dwell and drink and eat while deva(angel)-like lutes make melody. Here are deva(angel)-like flavours, the five kinds of sense-pleasures, and women decked in gold do dance.
- 3 Because of what is your beauty such. . . and your beauty illumines all the quarters(directions)?"
- 4 That deva(angel)-youth, delighted. . . of what deed this was the fruit(result).
- 5 "When I was born a human being among men I made a walk in a forest path and I planted trees in a monastery, and dear to me were those who were virtuous.
- 6 With a mind of faith, gladly I gave both food and drink respectfully, an abundant giving of donation. Because of this is my beauty such. . . and my beauty illumines all the quarters(directions)."

## 7.4 GOLDEN MANSION (78)

(Suvanna-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Andhakavinda. Then a certain believing and wealthy lay-follower built on a bare hillside a "fragrant hut" for him, made him stay there and ministered(served) to him and, having been self-controlled by well purified practice of morality(sheel), after dying he was reborn in the realm of the Thirty-three(heaven) with a mansion of jewelled beauty and golden roof. The venerable Elder Monk Maha Moggallana questioned him:

- 1 "Upon a golden mountain a Mansion lustrous all round, golden net draped, with tinkling bell-net fitted,
- 2 Eight-sided well-wrought pillars all made of beryl, their every side created of the seven (kinds of ) jewels.
- 3 of beryl, of gold, and of crystal and silver, with gems cat's-eyes, with pearls and with rubies,



- 4 Gaily coloured floor, delightful; no dust is stirred up there; created are many yellow rafters that support the roof,
- 5 And crated are four stairways for the four direction. With rooms of many jewels it shines like the sun.
- 6 There the four railings partitioned, the proportions planned, dazzling, lighten all round the four directions.
- 7 In this glorious mansion, a deva(angel)-youth of great lustre, you shine forth with beauty like the rising sun.
- 8 Is this the fruit(result) of your giving donation or, again, of practice of morality(sheel), or of paying homage with clasped hands? When asked, make this known to me."
- 9 That deva(angel)-youth, delighted at being questioned by Moggallana when asked the question explained of what deed this was the fruit(result).
- 10 "When I was in Andhakavinda having faith,gladly with my own hands I made a vihara for the teacher, Buddha, kinsman of the sun.
- 11 There, with devout mind, I bestowed on the Teacher(Buddha) perfumes and garlands and requisites and ointments and the vihara.
- 12 Because of this is my gain : that I dwell as a master in Nandana(Eden) and in the delightful Nandana Grove the hunt of many a flock of birds I delight, attended by nymphs with dance and song."

### 7.5 MANGO MANSION (79) (Amba-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, In Bamboo Grove. There was then a certain poor man hired by others to guard a mango grove. One day in the hot weather he saw the venerable Elder Monk Sariputta approaching worn with heat and fatigue, and he said : "Sir, you seem overdone with the heat. It were well if you came into the mango-grove and rested out of compassion for me." The Elder consented, sat down under a mango-tree, and the man brought him water to drink and water to bathe his hands and feet, rejoicing afterwards over the merit won. After dying he was reborn among the Thirty-three(heaven), and him too the venerable Elder Monk Maha-Moggallana asked:

- 1 Lofty is this mansion with jewelled shafts, a dozen yojanas all round, there are seven hundred splendid pinnaced halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 They do you dwell and drink and eat while deva(angel)-like lutes make melody. Here are deva(angel)-like flavours, the five kinds of sense-pleasures, and women decked in gold to dance.
- 3 Because of what is your beauty such... and your beauty illumines all the quarters(directions)?"
- 4 That deva(angel)-youth delighted... of what deed this was the fruit(result).
- 5 "in the last month of the hot season when the sun was scorching hot, I, a hireling man, watered the mango-park of others.
- 6 Then came there the monk Sariputta, widely famed, tired in body but not tired in mind.

- 7 I, watering the mangoes, saw him coming and said, ' It were well that I bathed you, reverend sir ; it would bring me happiness.'
- 8 Out of compassion for me he laid down his bowl and robe and in the one robe sat down in the shade at the root of a tree.
- 9 And, with a mind of faith,gladly I bathed that Elder with clear water as in the one robe (he was sitting) in the shade at the root of the tree.
- 10 The mango was watered, the monk bathed, and not inconsiderable merit have I done thus he suffused his whole body with bliss.
- 11 This was the extent of the deed I did in that birth. Getting rid of the human body I have arisen in Nandana(Eden).
- 12 In the delightful Nandana(Eden) Grove the haunt of many a flock of birds, I delight, attended by nymphs with dance song."

## **7.6 COWHERD'S MANSION (80)**

(Gopala-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Rajagaha, in Bamboo Grove. Now a cowherd had left Rajagaha to graze his herds in the pasture, and saw the venerable Elder Monk Maha-Moggallana approaching. The latter, discerning the coming death of the man, drew near him. He hesitated whether to present the Elder with the meal of kummasa he had brought, or keep the cattle off the bean-fields. Deciding he could not lose the chance ,whatever the masters of those fields might do to him, he offered his meal and the Elder out of compassion accepted. Then the cowherd, hurrying to keep out the cows, heedlessly touched a snake and was bitten in the foot. Joyful and happy at seeing the Elder eating, he was overrun by the poison and died, being reborn among the Thirty-three(heaven) in a twelve-yojana golden Mansion. The venerable Elder Monk Maha-Moggallana seeing him there asked:

- 1 The monk seeing the deva(angel) decked in bracelets, renowned, in a lofty and long-abiding Mansion like unto the moon (-devaputta) in his deva(angel)-like Mansion, asked him:
- 2 "Adorned, wearing garlands of flowers, in a lovely dress, with carryings bright, hair and beard trimmed, decked with bracelets, renowned, in a deva(angel)-like Mansion even like unto the moon (-devaputta),
- 3 While deva(angel)-like lutes make melody and eight times eight deva(angel)-maidens, trained and fair, glorious denizens of the (Three-and-) Thirty, dance, sing, enjoy themselves,
- 4 You, attained to the psychic potency(power) of devas(angels), are of great majesty. What merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"
- 5 That deva(angel)-youth, delighted . . . of what deed this was the fruit(result).
- 6 "When I was born a human being among men with care did I guard the cattle by others owned. Then a monk drew near me and the cows went off to eat (a crop of) beans.
- 7 'Today there are two duties both of which I must perform' - thus did I ponder, reverend sir; thereupon reflecting carefully and gaining awareness (of Dhamma(path of eternal truth)), I handed him the bundle saying, I give, reverend sir.

- 8 Swiftly then I went off to the bean-field before the herd had trampled down another's property. But there a great black poisonous snake bit my foot as I was hurrying on.
- 9 I was desperate, racked with pain; the monk untied the bundle himself and partook of the kummasa out of compassion towards me. Deceasing from there when I had died, I am a devata(angel).
- 10 Just that righteous deed was done by me, and I am profiting by my own happy deed. It was you, reverend sir, who were greatly compassionate; with gratitude I salute you.
- 11 In the world with the devas(angels) and with the Maras there is not another sage compassionate as are you, reverend sir, who were greatly compassionate; with gratitude I salute you.
- 12 In this world or indeed in one beyond there is not another sage compassionate as are you. It was you, reverend sir, who were greatly compassionate; with gratitude I salute you."

### 7.7 KANTHAKA'S MANSION (81)

Buddha's Horse Becomes an Angel

(Kanthaka-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. At a time when the venerable Elder Monk Maha-Moggallana was on a deva(angel)-tour, Kanthaka, a deva(angel)-youth, coming out of his dwelling, was driving to the park with a great retinue(attendants group) and with great deva(angel)-potency(power). Seeing the venerable Elder Monk Maha-Moggallana he hastily alighted from his vehicle and saluted him. And the Elder asked him:

- 1 "As the moon at the full, the overlord of stars, the hare-marked, surrounded by the constellations, proceeds around,
- 2 So does this deva(angel)-like abode shine forth with beauty in a deva(angel)-city like the rising sun.
- 3 Of beryl, of gold, and of crystal and silver, be gemmed with cat's-eyes, with pearls and with rubies,
- 4 With colored floor, delightful, with beryl paved, pinnacled halls goodly and lovely, your palace is well-wrought.
- 5 And you have delightful lotus-pools frequented by the puthuloma fish, the clear sparkling waters fringed with golden sand,
- 6 Covered with various lotuses, with white water-lilies over-spread, entrancing, fanned by the breezes they waft a lovely fragrance around.
- 7 On its two sides are well-created woodland thickets having both flowering trees and fruiting trees.
- 8 (When you are) seated like a deva(angel)-king on a golden-footed divan, on a soft rug of cloth, nymphs wait on you.
- 9 Covered with all adornments, beautified with various garlands, they delight you who are of great psychic potency(power); even as Vasavattin(deva king) you rejoice.

- 10 With drum, conch, kettle-drum(mridanga), with lutes and tam-tams you are filled with delight when dance, song and sweet music prevail.
- 11 Manifold are these deva(angel)-like shapes, deva(angel)-like sounds, also savours and perfumes that are agreeable, and agreeable, and delightful the objects of touch.
- 12 In this glorious Mansion, a deva(angel)-youth of great lustre, you shine forth with beauty like the rising sun.
- 13 Is this the fruit(result) of your giving donation or again, of practice of morality(sheel), or of paying homage with clasped hands? When asked, make this known to me."
- 14 That deva(angel)-youth, delighted . . . of what deed this was the fruit(result).
- 15 "In the superb city of Kapilavatthu (Kapilvastu) of the Sakyans(Buddha's city) I was Kanthaka(the horse of prince Siddharth who is now Buddha), conatal with Suddhodana's son(Buddha).
- 16 When at midnight he(Buddha) departed (to seek) for Awakening, with soft net-like hands and copper coloured nails,
- 17 He patted my flank and said, 'Bear me, friend. When I have attained supreme Self-Awakening I will help the world across'.
- 18 When I heard his voice great joy was mine; with mind uplifted, happy, I neighed (in compliance).
- 19 In knowing that the son of the Sakyans, of great renown, had mounted me, with mind uplifted, rejoicing, I bore the man supreme.
- 20 Having gone through others' territories, as the sun was rising he went on, without (any) longing, leaving me(the horse of Buddha) and Channa(servant) behind.
- 21 With my tongue I licked his feet of copper-coloured nails and weeping looked on as the great one went.
- 22 Because I did not see the glorious Sakyan son any more, I fell sore sick, quickly I died.
- 23 And by his very majesty I inhabit this deva(angel)-like Mansion in a deva(angel)-city furnished with all modes of sense-pleasures.
- 24 And whatever joy arose in me when I heard of his Awakening, by that very root of righteousness I shall reach destruction of the cankers(worldly desires).
- 25 If you, reverend sir, should go into the presence of the teacher, the Buddha, with my words too would you speak in homage at his feet?
- 26 I too will go to see the Conqueror, man without an equal; hard it is to see protectors of the world such as he."
- 27 And he, grateful, mindful of benefits, approached the Teacher(Buddha); when he had heard the voice of the One with Vision he purified the vision of Dhamma(path of eternal truth).
- 28 Purified of misbelief, doubt and vows, honouring the teacher's feet, he disappeared then and there.

## 7.8 MANSION OF DIVERSE HUE (82)

(Anekavanna-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. The venerable Elder Monk Maha-Moggallana was on a deva(angel)-tour in the realm of the Thirty-three(heaven) and was saluted by a deva(angel)-youth of divers due who approached him and stood with clasped hands stretched out.

The Elder asked:

- 1 "Risen to a Mansion of divers hue, grief and fatigue-dispelling, of divers beauty, surrounded by a throng of nymphs, you, like the lord of creation, Sunimmita, do rejoice.
- 2 You have no equal, from where then a better in renown, merit and psychic potency(power)? All the deva(angel)-host in the (Three-and) Thirty are met to pay homage to you even as the devas(angels) (among men pay homage) to the moon.
- 3 And these, your nymphs, on every side dance, sing, enjoy themselves. You, attained to the psychic potency(power) of devas(angels), are of great majesty.
- 4 What merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all quarters(directions)?"
- 5 That deva(angel)-youth, delight . . . of what deed this was the fruit(result)'.
- 6 "I, reverend sir, formerly was a disciple of the Conqueror named Sumedha (earlier Buddha), A worldling was I with no awakening, one who for seven year had gone forth to monkhood into the path (of Buddha).
- 7 When the Conqueror Sumedha, the teacher, the steadfast one who had crossed the flood, passed out finally, I then paid homage at his thupa(stupa,sacred monument) of jewels which was covered with a golden net, bringing peace to my mind.
- 8 Not mine was gift for I had nothing to give. But I roused others there: 'Pay homage to that relic of him who is worthy of homage; thus, it is said, you will go hence to heaven.'
- 9 Such was the benevolent deed done by me, for which I enjoy deva(angel)-like bliss. I rejoice in the midst of the host of the (Three-and-) Thirty(heaven) for exhaustion of that merit has not (yet) come.

## 7.9 WEARING POLISHED EARRINGS MANSION (83)

(Mattakundali-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. A very wealthy but unbelieving brahman lived there who never gave anybody anything and came to be known as Never-Giver. And he had told his son Mattakundalin that he was not to go near the Bhagava(Lord Buddha) or his disciples. He obeyed. When he fell ill his father would not even afford him medicine, till, the son growing worse, the physicians, when sent for, said it was an incurable case. Now the Bhagava(Lord Buddha), emerging from the attainment of great pity, saw that he might save the son and the father, and standing near their home he sent forth his rays. The son, thrilled and joyful, saluted and lay back. Soon after the Bhagava(Lord Buddha) left he died and was born in a twelve-yojana Mansion among the Thirty-three(heaven). The day after the funeral obsequies the father went weeping to the cemetery calling his son by name. The son, a deva(angel)-youth, seeing him, appeared to the father

as Mattakundalin, weeping with arms clasped (in sorrow) saying: "Ah, moon! Ah, sun!" Then the brahman said:

1 "Adorned, wearing polished earrings, bearing garlands, with an application of yellow sandalwood on your skin, clasping your arms you are lamenting. What (sorrow) is afflicting you in the midst of the wood?"

2 "Made of gold and lustrous arose my chariot-frame. I cannot find a pair of wheels for it. Through that sorrow, I will abandon life."

3 "Made of gold, made of jewels, made of rubies or else of silver, you tell me, dear brahman youth, I will procure you a pair of wheels."

The brahman youth, to humble to brahman for having failed to get medicine for his son, said, "They must be large like the moon and the sun," and he requested him thus:

4 That brahman youth spoke out to him, "The moon and the sun are both to be seen here. My chariot, made of gold, would shine with such a pair of wheels."

Then the brahman said:

5 "Fool indeed are you, brahman youth, you who seek for what cannot be obtained. I deem that you will die for you cannot acquire the moon and sun."

The brahman youth said to him, "Which is the (greater) fool, he who weeps for what can be seen or he who weeps for what cannot be seen?"

6 "Their coming and going is to be seen, the natural properties and beauty of both in their courses. But he that is dead and has finished his time(died) is not to be seen. Which (of us) lamenting here is not the greater fool?"

7 "It is true what you say, brahman youth. (Of us) lamenting thus, I verily am the greater fool, Like a child crying for the moon I was seeking for him who is dead and has done his time."

And the brahman, coming to be without sorrow through that verse, spoke these verses giving praise to the brahman youth:

8 "Verily I was all ablaze being like a fire over which ghee(clarified butter) had been poured, (but) now am as if sprinkled with water, all my sorrow ended.

9 Verily you drew from me the arrow, the grief that was lodged in my heart, (and) removed for me, overcome by grief, and father's grief for a son.

10 So, I, the arrow drawn, out, am become cooled, am freed . I do not grieve, I do not weep, having heard you, brahman youth."

11 "Now, are you a devata(angel), a heavenly musician, or Sakka(Indra, king of angels), bounteous giver? Or who are you? Or whose son? How are we to know you?"

And he spoke of himself to him:

12 "I am that son you cremated in the cemetery for whom you lament and for whom you grieve who, having done a righteous deed, has attained to the companionship of the (Three-and-) Thirty (heaven)".

- 13 Brahman "Little or much of giving a gift in our house we have not seen, or keeping observance days (Uposatha, fortnightly fasting & confession) and such like By what deed are you gone to a deva(angel)-world?"

Then the brahman youth said:

- 14 "I was diseased, afflicted, ill in my own dwelling, grievously sick in body. I saw the stainless Buddha, doubt-crossed, well-farer, of perfect divine wisdom.
- 15 I, my heart gladdened, with a mind of faith, gladly revered the Tathagata(Buddha) with clasped hands. I, having done this righteous deed, have attained to the companionship of the (Three-and-) Thirty (angels of heaven),"

While he was speaking thus the brahman's whole physical frame was filled with bliss, and he said:

- 16 "Wonderful, indeed, marvelous, that this is the resultant of a deed of clasping the hands on reverence. I too, my heart gladdened, with a mind of faith, this very day turn to the Buddha for refuge."

Then the deva(angel)-youth encouraging the going for refuge and the undertaking of the moral precepts, spoke two verses:

- 17 "This very day, with a mind of faith, do you turn to the Buddha for refuge and to Dhamma(path of eternal truth) and to the Order(of monks). Like-wise do you undertake in their unbroken entirety the five steps in the training.
- 18 Do you from now refrain from killing of creatures, do you shun what in the world is not given, drink no strong liquor, and do not speak a lie, and be content with your own wife."

When the deva(angel)-youth had urged thus he going for refuge and the undertaking of the moral precepts, the brahman, agreeing to his asking, said:

- 19 "You desire my good, yakkha, you desire my welfare, devata(angel). I will do your asking, you are my teacher.
- 20 I go to the Buddha for refuge and to Dhamma(path of eternal truth) supreme and to the order of the deva(angel) among men I go for refuge.
- 21 At once I refrain from killing of creatures, I shun what in the world is not given, I drink no strong liquor, and do not speak a lie, and I am content with my own wife."

(The story also appears in Dhammapada 2 . Later the father once when went to listen to discourse of Buddha and the question arose of mental devotion , there son Mattakundali appeared with all glory as a deva(angel) and he confirmed. Later both father & son were established in Sotapana (Stream entry, first awakening)

### **7.10 SERISSAKA'S MANSION (84)**

(Serissaka-vimana-vannana)

After the Bhagava(Lord Buddha) had attained final nibbana the venerable Elder Monk Kumara-Kassapa together with five hundred monks arrived at city of Setavya. There, dissuading the ruler, Payasi, from his distorted views, From then on, as he liked merit, giving gifts to monks and brahman's but giving then carelessly, not being accustomed to it (earlier), after he died he was reborn in an empty Mansion in Sirisa's grove in abode of the Four Great kings. It is sad, in the past some traders of Ariga-Magadha going to Sindhu and Sovira, travelling by night for fear of the day's heat, lost their way. With them was believing lay-follower who had the qualifications for attaining Arahantship(final

enlightenment equal to Buddha) and had joined the traders to support his parents. To help him the deva(angel)-youth Serissaka showed himself with his mansion and asked the traders how they were come into a shadeless, waterless and sandy desert. They told him. To explain their connection, the first two verses were put in by the recensionists.

- 1 Listen where the meeting between the yakkha and the traders then took place and how the well spoken conversation was conducted by one and another and all of you do listen to it.
- 2 He who was named King Payasi, a companion of the earth devas(angels), renowned, he, rejoicing in his own mansion, a non human being, addressed the men, saying:
- 3 "In a crooked forest where no men go, in a waterless desert with little to eat, where it is very difficult to travel in the midst of a sandy tract, and where men may lose their wits through fear of uncertainty,
- 4 Not here are fruits or roots. There are no provisions how then is there food here? there is nothing but dust and sand of pitiless scorching heat,
- 5 A barren waste like a scorched iron pot, bereft of benefit like a world beyond, once the camp of brigands, an accursed district.
- 6 And you, by what cause impelled, what desiring, to this place, indeed, are you come in great haste together-from greed, from fear or have you lost the way?"

then the traders said:

- 7 "Caravan-men in Magadha and Ariga, we loaded plenteous wares to go to Sindhu and Sovira lands, needing wealth, seeking gain.
- 8 Unable to endure the thirst by day and with compassion for our bullocks, at this pace we all have come faring along the way at a wrong time, by night.
- 9 Badly we strayed and missed the way, we were confused like blind men lost in a forest. Amid a sandy tract extremely difficult to traverse, our minds bewildered, we know not the direction.
- 10 Now, seeing what has not been seen before-a fine Mansion and you, yakkha-now for life again with hope arise; because we have seen (you) we are glad, happy joyful."

Again the deva(angel)-youth asked:

- 11 "And this sandy waste extends beyond the sea, the road a rugged path of stakes to be (warily) trodden with a creeper-rope again there are rivers and inaccessible places among the rocks-many are the districts you go through for the sake of wealth.
- 12 Entering the territories of other kings, looking on men of other land, that which you have heard or gain that which you have also seen, of this wonder dear friends, we will hear from you."

The traders, thus asked by the deva(angel)-youth said:

- 13 "Nothing more wonderful than this, prince, have we heard or either have we seen; surpassing all earthly things, we never tire of seeing your perfect beauty.
- 14 Lotus pools are in constant flow in the sky, abounding in blossoms with many white lotuses, and these trees ever bearing fruit waft exceedingly fragrant scents around.
- 15 A hundred pillars of beryl on high and the long plinths of rock-crystal and coral, of cat's-eyes and rubies, these pillars are made of brilliant jewels.



- 16 A thousand pillars unequalled in majesty, this goodly Mansion crowning them Within are various jewels, the railings are of gold; it is beautifully covered with shining plates.
- 17 This, resplendent as molten gold of the Jambona river, with terraces and stairways and landings well polished, strong and lovely and very well fitted, is exceedingly pleasurable and delightful,
- 18 Within the jewelled (Mansion) is abundant food and drink. Surrounded by a throng of nymphs, resounding with kettle drums, drums musical instruments, you are revered with salutations and praise.
- 19 Being enlivened by a throng of women on the delightful glorious terrace of the mansion, you of unimaginable magnificence furnished with everything good, enjoy yourself like King Vessavana in Nalini.
- 20 Now, are you a Deva(angel) or are you a yakkha or the lord of devas(angels) in human form? The traders, the caravan-men, are asking you. Tell us what is your name. Are you a yakkha?"

That Deva(angel)-youth now made himself known and said:

- 21 "I am a yakkha named Serissaka, Warder am I of sandy, tracks in the desert I supervise this quarter and then that, carrying out the commands of King Vessavana."

Now the traders, asking about his deeds, said:

- 22 "By luck obtained by you or risen in fulfilment or by hard work or by the Devas(angels) given? The traders, the caravan-men, are asking you: How was this delight obtained by you?"

The deva(angel)-youth, rejecting these four alternatives, spoke a verse indicating that it was merit itself:

- 23 "Not by luck obtained by me nor risen in fulfilment, not by hard work nor indeed by Devas(angels) given. By my own blameless deeds or merit was this delight obtained by me."

The traders asked about the nature of the merit:

- 24 "What was your vow or what was your practice of celibacy? Or what good practice is this the resultant? The traders, the caravan-men are asking you: How was this Mansion obtained by you?"

The Deva(angel)-youth again rejecting these (alternatives), but showing what had been his own accumulated merit, said:

- 25 "My name was Payasi. when I held away over the Kosalan, I was not believing in morals & traditional beliefs, was miserly, of evil habit, and I was believing that there is no life after death, then.
- 26 And there was a monk, KumaraKassapa, one who had heard much, an eloquent speaker, splendid. he made for me then a talk on Dhamma(path of eternal truth), he drove out the twisted views from me.
- 27 When I had heard that talk of his on Dhamma(path of eternal truth), I declared the status of lay-follower: restrained from killing of creatures was I, I shunned what in the world was not given, was no drinker of liquor, and I spoke not lies, and was content with my own wife.

28 That was my vow and that was my practice of celibacy. Of that good practice is this the resultant. By these very deeds or merit, not evil, meritorious, was this mansion obtained by me."

Then the traders, seeing the deva(angel)-youth and his Mansion, having faith in the fruit(result) of deeds, spoke two verses making known their own faith as regards the fruit(result) of deeds:

29 "Indeed, men of wisdom spoke the truth. Not otherwise is the world of sages. Wherever a doer of merit goes, there he rejoices in his heart's desire.

30 Wherever is grief and Lamentation, death and bonds and misery, there a doer of evil goes, and never is he freed from a bad rebirth."

While they were speaking, ripe sirisa pod fell from the tree at the gate of the Mansion and the deva(angel)-youth seemed saddened. The traders, seeing him, spoke a verse:

31 "The (deva(angel)-) crowd is as one bewildered and for this moment is disturbed as thought stuck in the mud. Prince, from where has come discontent to you and to this crowd?"

When he had heard them the deva(angel)-youth said:

32 "These Sirisa groves, dear sirs, waft around deva(angel)-like scents and fragrance; these are wafted into this Mansion, by day and night dispelling the gloom.

33 Of these, after (every) hundred years have passed, one pod opens. A hundred human years have gone by since I arose here in this (deva(angel)-) group.

Then the traders, comforting him, said:

35 "How should one like you grieve who for so long such a Mansion without any equal, has possessed? Surely it is only those who, slender in merit, have arisen to a lesser (state) who should grieve?"

The deva(angel)-youth, comforted, accepting their words, their words, spoke a verse:

36 "Befitting to me is this exhortation and that you spoke these that are words of regard to me. But now, dear sirs, warded by me, do you set forth for that safety you desire,"

The traders, showing their gratitude, spoke the verse:

37 "When we have arrived in Sindhu and Sovira lands, needing wealth, seeking gain, with plenteous gifts as is proper, we will great honour to Serissa pay."

But the deva(angel)-youth, refusing a great offering, urging upon them what to do, spoke a verse:

38 "Do not pay honour to Serissa and all will come to be for you as you said; (but) you must shun evil deeds and resolutely determine on the practice of Dhamma(path of eternal truth)."

Pointing out to them as an example and praising the qualities of that lay-follower to whom he was eager to extend his portion and safety, he spoke the verse:

39 "There is a lay-follower in this company, learned, one who observes the moral precepts and vows, a believer and generous and loveable sensible, content, and wise.

40 He would not speak a lie intentionally, he would not contemplate another's harm, nor utter divisive defamatory speech, but would be of gentle, kindly speech

- 41 Reverent, respectful, trained, not evil a cleansed in higher morality. And he this man of noble life, maintains his mother and father by means of Dhamma(path of eternal truth).
- 42 I think he seeks for riches for the sake of his parents, not because of himself, and that, after his parents are no more, tending towards renunciation he will practice celibacy.
- 43 Straight, not crooked, not crafty, not deceitful he would settle nothing by means of a pretext. one such as this a doer of deeds well done, firm in Dhamma(path of eternal truth), How should he obtain suffering.?
- 44 For this reason I have shown myself. Therefore, traders, you should follow Dhamma(path of eternal truth). But for him you might have become ashes here, confused like blind men lost in a forest-it is easy for another to assail him; happy indeed is a meeting with a good man:

The traders, anxious to know the full description of the person spoken of in general terms, said:

- 45 "Who now is it and what work does he do, what name does he bear and what is his clan? We too, yakkha, are anxious to see him for whom out of compassion you are come her; indeed it is a gain for him whom you hold dear."

Now the deva(angel)-youth showing him by name and clan, said:

- 46 "That barber, bearing the name of Sambhava, a lay-follower, who lives by brush and blade, know you this man, your attendant? You shall not ridicule me for he is a good man."

Then the traders, recognizing him, said:

- 47 "We do know him of whom you speak, yakkha, but we did not know him as such a one. We too will now pay homage to him, yakkha, having heard your lofty words.:"

Now, in order to exhort them after making them enter his Mansion, he spoke a verse:

- 48 "Whatever men there be in this caravan-youths, old men, and those who are middle-aged, let them one and all ascend into the Mansion, let them the miserly see the fruit(result) of merit."
- 49 All those who were there, saying "I am first", (but) having put the barber in front there, all ascended into the Mansion which was like Vasava's Masakkasara (Indra's abode).
- 50 All those who were, there, saying "I am first", announced the status of a lay-disciple-ship; they were restrained from making killing of creatures, they shunned what in the world was not given they were not drinkers of liquor and did not tell lies, they were content each with his own wife.
- 51 All those who were there, saying "I am first", announced the status of lay-disciple-ship: the caravan sped forth with repeated rejoicing by means of the psychic potency(power) of the yakkha and with his approval.
- 52 These, going to Sindhu and Sovira lands, needing wealth, seeking gain, returned unharmed to Pataliputta (Patna) when the business was completed with abundant gain.
- 53 Going along safely each to his own house rejoined by their children and wives joyous, happy, delighted, they performed superb festival in Serissa's honour, they built, the Serissaka residence.
- 54 Such is the nature of association with good men. Of great advantage is association with those with qualities in Dhamma(path of eternal truth). For the sake of one lay-follower all the beings became happy.

### 7.11 SUNIKKHITTA'S MANSION (85)

(Sunikkhitta-vimana-vannana)

The Bhagava(Lord Buddha) was staying at Savatthi, in Jeta Grove. At that time as spoken of above, the venerable Elder Monk Maha-Moggallana, on a deva(angel)-tour came to the realm of the Thirty-three(heaven). A deva(angel)-youth who had been standing at the door of his own mansion approached the Elder with great reverence. In the past when a golden thupa(stupa,sacred monument), a yojana in size, had been erected over the relics of the Buddha Kassapa the fourfold assembly used to go from time to time with offering. A certain lay-disciple, having offered flowers there, also re-arranged some others that were badly arranged and offered them a fresh. Taking them as an object for meditation and recollecting the qualities of the Teacher, he placed their merit in his heart. When later he died, by the power of this very deed he was reborn in a twelve-yojana golden Mansion in the realm of the Thirty-three(heaven), and great was his retinue(attendants group). Then the venerable Elder Monk Maha-Moggallana asked him in these verses:

- 1 "Lofty is this Mansion with jewelled shafts, a dozen yojanas all round, there are seven hundred splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 There do you dwell and drink and eat while deva(angel)-like lutes ,ake melody. Here are deva like flavours, the five kinds of sense pleasures and women decked in gold do dance.
- 3 Because of what is your beauty such? Because of what do you prosper here, and there arise whatever are those delights that are dear to your heart.?
- 4 I ask you, deva(angel) of great majesty, what merit did you perform when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters(directions)?"

That deva(angel)-youth spoke in verses of the deed he had done, Explaining it the recensionists said:

- 5 That deva(angel)-youth, delighted at being questioned by Moggallana when asked the question explained of what deed this was the fruit(result).
- 6 "Having arranged well a badly arranged garland, having placed it at the Well farer's thupa(stupa,sacred monument), I am (now) of great psychic potency(power) and of great majesty, furnished with deva(angel)-like sense-pleasures.
- 7 Because of this is my beauty such, because of this do I prosper here and there arise whatever are those delights that are near to my heart.
- 8 Because of this is my brilliant majesty thus and my beauty illumines all the quarters(directions)."