

# Praise to that Lord, Arahant, Fully Self-Awakened One

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

### 1. THE FIRST: SEAT MANSION

(Pīṭhavimāna)

While the Blessed One was dwelling at Sāvatti, in Jetavana in the monastery of Anāthapiṇḍika, 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 Anāthapiṇḍika, the great banker,<sup>1</sup> had given alms for three days to conform to the (king's) gift, and the great laywoman follower, Visākhā, had given great alms likewise, news of the Unparalleled Almsgiving became known all over Jambudīpa. Then people everywhere raised the question, "Does almsgiving become especially productive of great fruit 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 Blessed One. The Blessed One said, "Not merely by efficiency of the gift does giving become especially productive of great fruit, but rather through efficiency of the thought and efficiency of the field of those to whom the alms are given. Therefore even so little as a handful of 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

<sup>1</sup> Read *setṭhi*. More literally, 'head', 'chief', namely of the local merchants or business men, or trade guilds [1st. Edn.].

will be of great fruit, of great splendour and of great pervasiveness."

Thus it was said by Sakka, chief of devas:

"For if the mind has faith there is no gift of devotion that may be called insignificant

Bestowed upon the Tathāgata, the Wholly Enlightened, or upon a disciple."

Now this story became widely known throughout Jambudīpa. People gave alms according to their means to recluse 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, perfect in deportment, arrived on his almsround 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 faith, 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 about the giving of chair and food, and so on, and left. As the woman thought about her alms and the talk on Dhamma, she was at once thrilled with happiness and she gave the Elder the seat also.

Some time afterwards she died of an illness and was reborn in the realm of the Thirty-Three in a twelve-yojana golden Mansion. And she had a retinue of a thousand nymphs. And because of her gift of a seat there arose for her a golden divan, a yojana in extent, one that travelled swiftly through the sky, resembling a pinnacled house at the top. So this is called a Seat Mansion. Because the seat was given with a golden coloured 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; because the 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.<sup>1</sup>

<sup>1</sup> *pasāda* and *pāsādika* are the words used with intentional similarity, the clear, bright quality of the mental state being matched by the quality of the *vimāna*'s beauty. *Pasāda* means clearness, brightness, joy, virtue, faith, serenity . . . [1st. Edn.].

Now on a festival day when the devas were going, each by means of the form of deva-like power which was his or her own, to Nandana Grove for amusement in the pleasure, that devī set out dressed in deva-garments and ornaments, attended by a thousand nymphs, and went in the Seat Mansion to the pleasure with great power.

And at that time the venerable Mahā-Moggallāna, travelling about on a deva-tour, arrived in the realm of the Thirty-Three, and showed himself near the devatā. 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, by means of the diversity of the power of his wisdom, saw clearly for himself as though beholding 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 of his knowledge of correspondent results of deeds, nevertheless since immediately upon their rebirth devatās say, "Whence have I deceased and am reborn in this world?" "What good deed did I do to receive this success?"<sup>1</sup> and since as a general rule they arrive at a correct conclusion, therefore the Elder, wanting to make clear the fruit of the deed to the world with the devas, made this devī 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 raiment, you are effulgent like lightning on the cloud-caps.
- 2 Because of what is your beauty<sup>2</sup> 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna,

<sup>1</sup> *sampatti* means luck, success, happiness, bliss.

<sup>2</sup> *vaṇṇa*, here meaning the colour of the skin, especially a golden colour, VvA.

16. Mrs RhD chose 'beauty' as in such contexts as the above refrain 'golden complexion' would seem incongruous—see 1st Edn., p. 3, n. 1.

when asked the question explained of what deed this was the fruit.

- 5 "When I was born a human being among men I gave a little chair<sup>1</sup> to a visitor,<sup>2</sup> 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."

## 2. THE SECOND: SECOND SEAT MANSION

(Dutiyapīṭhavamāna)

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 Sāvatti saw an Elder as he came to her house for alms, and as with a mind of faith 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-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,<sup>3</sup> splendid, goes at (your) will with the speed of thought. You are adorned, wearing garlands of flowers, in lovely raiment, you are effulgent 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?

<sup>1</sup> āsanaka. VvA. 24 says because of its insignificance and lack of splendour she used the diminutive.

<sup>2</sup> abbhāgatānaṃ, plural used here out of respect. There are two kinds of visitors: guests and strangers. One is acquainted with the former but not with the latter. Here a stranger is meant, VvA. 24. Cf. AA. iii. 247.

<sup>3</sup> vejjuriya, a jewel the colour of a peacock's neck, VvA. 27. Sk. vaiḍūrya. For Eng. beryl cf. Gk. berullos.

- 3 I ask you, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 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."

## 3. THE THIRD: THIRD SEAT MANSION

(Tatiyapīṭhavamāna)

... at Rājagaha . . . (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 raiment, you are effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "For a little deed of mine this is the fruit 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 defilements,<sup>1</sup> serene in mind, without confusion, to whom I, having faith, 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."

#### 4. THE FOURTH: FOURTH SEAT MANSION

(Catutthapīṭhavamāna)

The setting of this too was in Rājagaha. 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 raiment, you are effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "For a little deed of mine this is the fruit because of which is

<sup>1</sup> Gone were attachment, hatred, confusion. Therefore the monk was without these defilements, kilesa. The two words following are vipassanna, serene in mind, and anāvara, without confusion caused by delusion, moha, VvA. 29f.

- 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 defilements, serene in mind, without confusion, to whom I, having faith, 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."

#### 5. THE FIFTH: ELEPHANT MANSION

(Kuñjaravimāna)

The Blessed One was dwelling at Rājagaha at the squirrels' feeding place in Bamboo Grove. Now one day a festival was proclaimed in the city of Rājagaha. Everyone, dressed in the best he had, took part in the festivities.

Now the great King Bimbisāra, to preserve the goodwill of the people, went out from the palace and made a ceremonial circuit of the town with great pomp and splendour. At that time a woman of good birth, a resident of Rājagaha, 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 is this display of wealth of divine splendour 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, 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 Sāriputta, walking for alms in Rājagaha, entered a street with the bearing of one who was



laying down a purse of a thousand pieces.<sup>1</sup> Now the woman's maid saw the Elder 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-like splendours, resplendent with deva-like elephants, pinnacled 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, 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<sup>2</sup> and the bowl to the monastery, give them to the Elder, and return." They did so. Afterwards she died and was reborn in the realm of the Thirty-Three in a golden Mansion a hundred yojanas in height and had a retinue of a thousand nymphs. And because of her aspiration a noble elephant five yojanas in height arose for her, festooned with lotus garlands and decked with golden trappings.

Now on a festival day when the devas were going, each by means of the form of deva-like power which was his own, to Nandana Grove for amusement in the pleasure . . . 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 (Moggallāna) spoke the lines that follow:

- 1 "Your elephant,<sup>3</sup> a glorious mount, caparisoned with various jewels, pleasing, powerful, possessed of speed, goes smoothly through the air.
- 2 A lotus-one<sup>4</sup> is he, O one with eyes like lotus-petals,<sup>5</sup> hearing

<sup>1</sup> This seems to have been the mark of a distinguished person (?). Cf. Jā. I, 506 (Fausbøll) [1st. Edn.].

<sup>2</sup> The word used here is *paṇḍaka*, the same as used for describing the Seat Vīmānas, and for the trappings on the back of the elephant.

<sup>3</sup> In this Mansion three words for elephant are used: *kuñjara* in ver. 1, *vāraṇa* in ver. 3, *nāga* in ver. 5. See VvA. 35 for etymology of *kuñjara*.

<sup>4</sup> The *Mātangalīlā*, trans. F. Edgerton, 1931, says in Ch. I that they are called *padmin* "because they are fond of lotuses". But in his glossary he says the name "really refers to the white spots, called *padma*, 'lotus', sometimes found on the heads and other parts of elephants". See 1st Edn. p. 6, n. 3. Its frontal is lotus-coloured hence the name *padumī*, VvA. 35.

<sup>5</sup> According to VvA. this is *voc.*, used in addressing the *devatā*.

the lustre of blue and red lotuses,<sup>1</sup> 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,<sup>2</sup> goes the lordly elephant with measured tread.
- 4 As he is stepping forward, golden bells,<sup>3</sup> sweet in tone<sup>4</sup> are heard, their sound like the fivefold instrumental music.
- 5 As you are seated on that great elephant's back, your raiment white, adorned, you surpass in beauty the great throng of (deva-) nymphs.
- 6 Is this the fruit of your giving, or again, of moral habit, or of raising clasped hands? On your being questioned make this known to me."
- 7 That *devatā*, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.<sup>5</sup>
- 8 "Seeing a meditator, possessed of special qualities,<sup>6</sup> delighting in meditation, mindful,<sup>7</sup> I gave to him a chair covered with flowers (and) covered with a cloth-rug.<sup>8</sup>
- 9 I, having faith, with my own hands bestrewed halved lotus flowers together with the (broken) petals all round the chair.
- 10 Such is this fruit for me of that deed of skill. I have received the ministration and esteem (of the devas) and (by the devas) honoured am I.
- 11 Verily he who, having faith, should give a chair to those who are well emancipated, tranquil, Brahma-farers, would be joyful, even as I am.
- 12 Therefore by one desiring his own welfare,<sup>9</sup> who is longing

<sup>1</sup> *padmuppala* *jutindhara*. VvA. 35 says because his body is here and there adorned with deva-like *paduma* and *uppala* (different coloured lotuses), he bears the quivering shining light of these.

<sup>2</sup> I.e. to anyone seated on the elephant.

<sup>3</sup> Reading *soṇṇakarissa* with VvA. 36 for Ee's *sovaṇṇakarā*.

<sup>4</sup> Reading *ratissarā* with VvA. 36 for Ee's *sāratissarā*.

<sup>5</sup> This verse was spoken by the recensionists, VvA. 37. It is curious that this has not been pointed out on the earlier occurrences of the verse.

<sup>6</sup> All the special qualities of a disciple, VvA. 38.

<sup>7</sup> *sata* is *saṁāna*, even (-minded), or *santa*, peaceful, tranquil, *ibid*.

<sup>8</sup> *dussasanthata*.

<sup>9</sup> There is the usual uncertainty between *attakāma* and *atthakāma* and between *maḥattari* and *maḥatthari* in the readings given at VvA. 39. The former is glossed as *attano hitakāma*, followed in the above transl., and the latter as *vipā-kamahatta*, greatness in fruition (of the deed done). Be. reads *attha-* and notices the v.l. *atta-*. Cf. S.i. 140, A.i. 249, ii. 21.

for greatness, a seat should be given to those bearing their last body."

## 6. THE SIXTH: BOAT MANSION

(Nāvāvimāna)

While the Blessed One was dwelling at Sāvatti, sixteen monks who had spent the rains in a village-residence set out on the highway toward Sāvatti in the hot season, saying, "We will see the Blessed One and listen to Dhamma." 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 benediction 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. 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 of the Mansion was a great lotus pond, adorned with a clump of five-coloured lotuses and with a golden boat. The devī dwelt there enjoying deva-bliss, sporting and idling in the boat. Then one day the venerable Mahā-Moggallāna, as he was going about on a devatour, saw the devatā thus amusing herself and said:

- 1 "Lady, you are standing, embarked in a boat<sup>1</sup> with a golden awning; you dip into a lotus-pool, you break off a lotus with your hand.<sup>2</sup>

<sup>1</sup> Possibly a ferry—for going from this side to the other, VvA. 42.

<sup>2</sup> Quoted Nettī. p. 140, which then goes on differently.

- 2 Your<sup>1</sup> dwellings are pinnacled houses, partitioned, the proportions planned.<sup>2</sup> Dazzling, they shine forth around the four quarters.
- 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, devī 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?"
- 5 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.<sup>3</sup>
- 6 "When in a 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<sup>4</sup> 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,<sup>5</sup> streams of cool waters fringed with sand for ever flow. There are mango-trees and sāla-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 fruition 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.
- 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

<sup>1</sup> This verse omitted by VvA. [Probably repeated from the Third Boat Mansion where it occurs in VvA.]

<sup>2</sup> Cf. Sn. 300.

<sup>3</sup> This verse was spoken by the recensionists, VvA. 41.

<sup>4</sup> VvA. 43 says uṭṭhāya means having made energy arise, not being lazy.

<sup>5</sup> āpagā.

<sup>6</sup> This verse, omitted by VvA., is found for the first time there in the Third Boat Mansion where it is also commented on, VvA. 50.

performed when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters."

## 7. THE SEVENTH: SECOND BOAT MANSION

(Dutiyanāvāvimāna)

While the Blessed One was dwelling at Sāvatti a certain Elder, cankers 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 Sāvatti to the village. Becoming tired and thirsty from the fatigue of the journey, he came to a village. Seeing no place such as had shade and water in the environs, and being overcome with fatigue, he donned his upper robe, entered the village, and stopped at the door of a principal house.<sup>1</sup> There a woman saw him and asked, "Where have you come 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 assuaged, thanked her and went on his way. Later the woman died and was reborn in the realm of the Thirty-Three. Understand everything as for the preceding Mansion. Even in the verses there is nothing new.<sup>2</sup>

- 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.
- 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, devī of great majesty, what merit did you perform

<sup>1</sup> dhurageha, not in PED.; cf. Vism. 66 where dhurabhadda seems to be food given in a principal house, see Ppn. 67, n. 11. Or is it here an official's house?

<sup>2</sup> Except for the change from plural to singular in referring to the monks, and the omission, in the devī's reply, of the two lines that begin "My dwellings are pinnacled houses . . ."

when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters?"

- 5 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 6 "When in a former birth I was born a human being 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 sāla-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 fruition of that deed itself. They who perform merit receive such as this.<sup>1</sup>
- 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."

## 8. THE EIGHTH: THIRD BOAT MANSION

(Tatiyanāvāvimāna)

While the Blessed One was travelling about the province with a large Order of monks he arrived at a brahman village named Thūṇa in the Kosala country. The brahman householders of Thūṇa heard, "The recluse Gotama, 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

<sup>1</sup> The early monastic editor has failed to insert here the interpolated verse occurring in the previous Story.

Gotama should enter this village and stay two or three days, he would establish all these people in his own word. Then the brahman religion<sup>1</sup> would have no support," and trying to prevent the Blessed One 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 Udāna.<sup>2</sup>

The Blessed One 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 Thūṇa. He left the road and sat down at the foot of a tree. At that moment many women were passing by near the Blessed One carrying water. And in that village an agreement had been made, "If the recluse Gotama comes here, there is to be no welcome or the like made for him, and when he comes to a house, neither to him nor to his disciples is any food to be given." Then a certain brahman's slave girl, going along with a jar of water, saw the Blessed One surrounded by the Order of monks, realized that they were tired and thirsty, and having a mind of faith, wanted to give them water. "Even though these<sup>3</sup> people of this village have resolved that nothing at all is to be given to the recluse Gotama 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, I do not make 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 Blessed One full of joy and happiness, greeted him with the five-fold veneration, and offered him water. The Blessed One recognized the faith 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 faith of mind, she gave to one after another of the monks,

<sup>1</sup> Brāhmaṇa-dhamma.

<sup>2</sup> Ud. vii. 9.

<sup>3</sup> Read ime ('me) for me, VvA. 46.

then to all of them. The water was still not diminished. Joyful and elated, and with her water-jar as full as ever,<sup>1</sup> she went home.

Her master, the brahman, heard of 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 and beat her with hands and feet. Because of that belabouring she died and was reborn in the realm of the Thirty-Three, and a Mansion arose for her like that described in the first Boat Mansion.

Now the Blessed One addressed the venerable Ānanda, "Come now, Ānanda, bring me water from the well." The Elder said, "The well here, reverend sir, has been polluted by the people of Thūṇa. I cannot bring water." But the Blessed One commanded him a second and a third time. The third time the Elder took the Blessed One's bowl and went toward the well. As he went, the water in the well filled up to the top, brimmed over and 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 marvel, and with hearts filled with amazement and wonder, received forgiveness from the Blessed One. At once the flood of water disappeared. They provided a place for the Blessed One and the Order of monks to stay, invited them for the morrow, 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 Blessed One had finished his meal and withdrawn his hand from the bowl all the people of Thūṇa sat in homage around him.

At that moment the devatā 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 Blessed One. 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 of a thousand nymphs, and with her pleasaunce and so on together with her Mansion, she arrived with great deva-majesty in the sight of the

<sup>1</sup> Read yathāpūṇṇa, instead of yathā pūṇṇa. Cf. Ja. I. 101, 23ff., pañca sakaṭasatāni yathāpūṇṇān' eva aṭṭhaṃsu: "the five hundred carts stood as full as ever." [1st Edn.]

great body of people. She descended from the Mansion, approached the Blessed One, saluted him, and stood in an attitude of reverence. Then the Blessed One, desiring to make the fruit 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 proportions planned. Dazzling, they shine forth around the four quarters.
- 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, devī 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?"
- 5 That devatā, delighted at being questioned by the Self-Awakened One himself, when asked the question explained of what deed this was the fruit.<sup>1</sup>
- 6 "When in a former birth I was born a human being among men in the world of men I saw monks<sup>2</sup> 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 sāla-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 fruition of that deed itself. They who perform merit receive such as this.
- 10 <sup>3</sup>My dwellings are pinnacled houses, partitioned, the propor-

<sup>1</sup> The recensionists said this verse, VvA. 49.

<sup>2</sup> Here she gave water to an Order of monks with the Buddha at the head, VvA. 50. Thus are these monks distinguished from those in the identical verses at 6, ver. 6-11.

<sup>3</sup> See No. 6. 10, note.

tions planned. Dazzling, they shine forth around the four quarters.

- 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. This is the fruition of that deed (of mine)<sup>1</sup> when, up and doing, the Awakened One drank the water (that I gave)."<sup>2</sup>

The Blessed One then, teaching Dhamma, explained the truths. At the end of the teaching that devatā was established in the fruit of stream-entry.

## 9. THE NINTH: LAMP MANSION

(Dīpavimāna)

While the Blessed One was dwelling at Sāvatti, upon an Observance day 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 flowers 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. 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 Dhamma. Pleased by her gift of the lamp she became filled with joy and happiness and after paying homage went to her home. Afterwards she died and was reborn in the realm of the Thirty-Three in a Mansion of brilliant jewels. But as the luminance of her body was very great, she outshone the other devas and diffused radiance in the ten directions. Now one day the venerable Mahā-

<sup>1</sup> The word mama, of mine, has to be understood, VvA. 50.

<sup>2</sup> mayā dinnam udakam apāyī, *ibid.*

Moggallāna on a deva-tour... (as in the accounts above). But here he put his question beginning with the three verses:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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 a devatā of stainless effulgence, out-shining (all others)? Because of what are all the quarters made effulgent by all your limbs?
- 4 I ask you, devī 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?"
- 5 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 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,<sup>1</sup> abounding in blossoms, with many white lotuses.
- 8 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.
- 9 Because of this am I a devatā of stainless effulgence out-shining (all others). Because of this are all the quarters made effulgent 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."

<sup>1</sup> jotirasa, also at No. 84. 15. Transl. tentative. See MQ. i. 165, n. 6. At Miln. 118 it is listed as one of the gems found in the earth. VvA. is of no help but see VvA. 111. It is supposed to be a wish-conferring gem, cf. the benediction at a paritta recital: pūrentu sabbasāṅkappā maṇi jotiraso yathā.

## 10. THE TENTH: SESAMUM-GIFT MANSION

(Tiladakkhiṇavimāna)

The Blessed One was staying at Sāvatti, in Jetavana in Anāthapiṇḍika's park.<sup>1</sup> At that time in Rājagaha a certain woman who was with child washed some sesamum and dried it in the sun because she wanted to drink a little sesamum 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) purgatory. Now the Blessed One, while surveying the earth at the time of dawn, saw her with the deva-eye and thought: "This woman dying today may be reborn in purgatory; now then, let me by accepting sesamum as alms cause her to reach heaven." In but a moment he went from Sāvatti to Rājagaha, and as he walked for alms through Rājagaha he came to the door of her house. The woman saw the Blessed One and, filled with joy and happiness, rose suddenly, clasped her hands, and seeing nothing else fit to give, she washed her hands and feet and, making a heap of some sesamum seeds, cupped both her hands and filling the hollow of them she placed a handful of the sesamum in the Blessed One's bowl. The Blessed One, 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 in a twelve-yojana golden Mansion. The venerable Mahā-Moggallāna on a deva-tour, as described above, came across her and asked her:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"

<sup>1</sup> "The vihāra is almost always referred to as Jetavane Anāthapiṇḍikassa ārāme. The Commentaries say that this was deliberate, in order that the names of both earlier and later owners might be recorded, and that people might be reminded of men, both very generous in the cause of religion, so that others might follow their example." *Dictionary of Pali Proper Names*, Vol. I, p. 966 [1st Edn., p. 15, n. 3].



- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "When in a former birth I was born a human being among men in the world of men, I saw the Awakened One without defilements, serene in mind, without confusion.<sup>1</sup>
- 6 Meeting him, having faith, I gave a gift with my own hands, without desire—a gift of honour of sesamum—to the Awakened One 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."

### 11. THE ELEVENTH: CHASTE WIFE MANSION

(Patibbatāvimāna)

The Blessed One was dwelling at Sāvatti. In that city there was a chaste wife. She lived in harmony with her husband, was patient and intelligent; she did not scold, even when angry; she was of gentle speech, truthful, filled with belief, and she gave alms according to her means. Afflicted by some sort of disease she died and was reborn among the Thirty-Three. The rest is just as has been told.

- 1 "Divine herons, peacocks, (golden) geese, and sweet-voiced cuckoos<sup>2</sup> fly around this delightful Mansion, flower-strewn, of various colours,<sup>3</sup> frequented by men and women.<sup>4</sup>
- 2 Devī of great majesty, there you bide by psychic power assum-

<sup>1</sup> As in 3.6, 4.6, etc.

<sup>2</sup> The Indian cuckoo, *kokila*, is of 2 kinds, *kāla* and *phussa*, black and speckled, so VvA. 57. A v.l. *sukka* is followed by Be. The Anglo-Indian koel, *koil* is sometimes used.

<sup>3</sup> Perhaps 'variously painted'—a gay splash of colour because of numerous pleasaunces, wish-fulfilling trees, lotus-pools, etc., or, inside the Mansion, because of various kinds of walls, etc., VvA. 58.

<sup>4</sup> With retinues of male and female devas, *devaputtā* and *devadhitāro*.

- ing manifold forms. And these, your nymphs, on every side dance, sing, and enjoy themselves.
- 3 You are attained to the psychic potency of devas, one 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 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, of a sympathetic nature, with a mind of faith I gave both food and drink respectfully, an abundant giving.
- 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."

### 12. THE TWELFTH: SECOND CHASTE WIFE MANSION

(Dutiyapatibbatāvimāna)

In Sāvatti it is said was another laywoman-follower who was a chaste wife, believing, having faith. She observed the five precepts, gave alms according to her means and, dying, was reborn in the realm of the Thirty-Three. The rest is as described above.

- 1 "Ascending a Mansion pillared in beryl, gleaming, lustrous, of various colours, there you bide, devī of great majesty, by psychic potency assuming manifold forms.
- 2 And these, your nymphs on every side dance, sing, and enjoy themselves. You are attained to the psychic potency of devas, one 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?"
- 3 That devatā, delighted at being questioned by Moggallāna,



when asked the question explained of what deed this was the fruit.

- 4 "When I was born a human being among men a laywoman follower of the One with Vision was I. I was one who refrained from onslaught on 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.<sup>1</sup> With a mind of faith I gave both food and drink respectfully, an abundant giving.
- 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<sup>2</sup> when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters."

### 13. THE THIRTEENTH: DAUGHTER-IN-LAW MANSION

(Suṇisāvimāna)

In Sāvatti in a certain house a daughter-in-law who came of good family saw an Elder, one who had destroyed the cankers, come to the house for alms and, filled with joy and happiness, thinking, "There has arisen a field of highest merit for me," she took the portion of rice-cake<sup>3</sup> 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. All the rest is the same as that explained above.

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī of great majesty, what merit did you perform

<sup>1</sup> For ver. 4 and to here cf. Pv. iv. 1. 78.

<sup>2</sup> Reading with Be. *yam akāsi puññam* for Ee's *yam aham akāsim*. VvA. 60 has two verses here, identical with 10.7, 8=11.7, 8.

<sup>3</sup> *pūva*, not what is ordinarily meant by cake; it is deep-fried in oil.

when you were born a human being? Because of what is your brilliant majesty thus and your beauty illumines all the quarters?"

- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 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 faith, with my own hands gave rice-cake. Having given him half my portion I rejoice in Nandana 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."

### 14. THE FOURTEENTH: SECOND<sup>1</sup> DAUGHTER-IN-LAW MANSION

(Dutiyasuṇisāvimāna)

The same as the preceding Mansion except here the gift was *kummāsa*<sup>2</sup>.

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "When I was born a human being among men, I was a

<sup>1</sup> Supplied by VvA. 62.

<sup>2</sup> A preparation made with rice-flour and other ingredients.

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 faith, with my own hands gave a portion.<sup>1</sup>  
 Having given a lump of kummāsa, I rejoice in Nandana 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."

### 15. THE FIFTEENTH: UTTARĀ'S MANSION

(Uttarāvimāna)

The Blessed One was dwelling in Rājagaha at the squirrels' feeding-place in Bamboo Grove. At that time a poor man, Puṇṇa by name, lived as a dependant upon a banker of Rājagaha. His wife, Uttarā, and daughter named Uttarā,<sup>2</sup> were the only two people in his home. Now one day in Rājagaha there was a seven-day festival. The banker heard of it and when Puṇṇa came early in the morning he said, "My dear, our servants want to celebrate the festival, will you celebrate the festival, or will you work for wages?" "Master," said Puṇṇa, "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. Puṇṇa took powerful oxen and a fine plough and said to his wife, "My dear, the townsfolk 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 Sāriputta who had entered on cessation<sup>3</sup> for seven days, emerged therefrom, and surveying (the world) and thinking, "Now to whom today will I have the chance to do a kindness?" he saw Puṇṇa 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 Puṇṇa was a believer and able to do a kindness, and on that

<sup>1</sup> bhāga, which VvA. 62 calls kummāsa-kotṭhāsa, a share of kummāsa.

<sup>2</sup> This story also appears at DhA. iii. 302ff., with variations.

<sup>3</sup> nirodha, an advanced form of meditation.

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.<sup>1</sup>

As soon as Puṇṇa 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<sup>2</sup> water-strainer from his bag for carrying the bowl and gave (them) to him. Saying to himself, "He needs drinking water," Puṇṇa took it,<sup>3</sup> 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 something worth giving I see no one worthy to receive it; sometimes when I see a worthy person there is nothing worth giving, but 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."<sup>4</sup> 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 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 made his meal. The woman went home, searched for some rice, and

<sup>1</sup> Ee and DhA. read āvāta, a pit; Ce, Be āvāpa, < ā + √vap (not in PED, CPD), probably meaning the edge of the field, 'the sowing area'; see M-W: sowing seed, uneven ground.

<sup>2</sup> Be, DhA. insert pattañ ca.

<sup>3</sup> tañ, referring only to the strainer?

<sup>4</sup> dāsassa, masculine dative—presumably her husband.

cooked a meal. Puṇṇa meanwhile had ploughed a half karīsa 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 in 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. 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 in giving my food to this worthy one. I, too, to-day, very early, gave him a toothstick and water for his mouth," and with a mind of faith 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 the morning, including the crushed earth, became bright gold and remained resplendent like a heap of kaṇikāra<sup>1</sup> flowers. When Puṇṇa 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 the 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 fruition for the alms given to the worthy Captain of Dhamma 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, 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. "Puṇṇa is my name." "But what have you done today?" "Very early this morning I gave a toothstick and water for the mouth to the Captain of Dhamma, and my wife, too, gave him the food

<sup>1</sup> *Pterospermum acerifolium*, whose flowers are golden yellow.

that was brought as a meal for me." When the king heard this he said, "This very day the fruition 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 Puṇṇa. 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 Puṇṇa.'" 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 setṭhi,<sup>1</sup> Majesty." The king said, "Let him be Setṭhi of Great Wealth," and gave him the umbrella of a setṭhi and much wealth. Then Puṇṇa 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 setṭhi. 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 with the Buddha at the head.

Afterwards the banker of Rājagaha asked for the daughter of Puṇṇa 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 son." "Your son is an unbeliever," said Puṇṇa, "my daughter cannot live without the Three Jewels. 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 Āsāḷhī. 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. When two and

<sup>1</sup> Banker.

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 slave 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 *kaḥāpaṇas* delivered to her and sent a message: "In this city there is a courtesan, *Sirimā*<sup>1</sup> by name. Daily she accepts a thousand (*kaḥāpaṇas*). 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." *Uttarā* did so, and when her husband saw *Sirimā* and said "What's this?" she replied, "Husband, for this half-month let this companion of mine look after you, but for this half-month I want to do nothing but give alms and listen to Dhamma." He looked at that beautiful woman and with aroused desire agreed, saying "Very well." *Uttarā* 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's consent she said, "From now up to the Great Invitation<sup>2</sup> I shall be able to wait upon the Teacher and to hear Dhamma," and with heart content thereat 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 Great Invitation," stood at the window looking into the kitchen and wondered, "Now what is that silly woman busy doing?" He saw she was moving about wet with sweat, 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 to shaven-headed monks," and he laughed and went away.

As he went away, *Sirimā* was standing near him and said to herself, "Now what did he see to make him laugh?" and looking

<sup>1</sup> Story at DhA. iii. 104ff.

<sup>2</sup> *mahāpavāraṇā*, a monastic ceremony held at the end of the rains.

out by the same window she saw *Uttarā* 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 *Uttarā* 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 with a ladle and went toward *Uttarā*. *Uttarā* saw her coming and thought, "My companion has done me a favour. The circle of the earth is too narrow, the world of Brahmā 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. If I am angry with her, let this ghee burn me, if not, let it not burn me." The ghee, although poured on the top of her head, was like cold water because of her being suffused with loving-kindness.<sup>1</sup> Then when *Uttarā's* slave-women saw *Sirimā* 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 *Uttarā* tried to prevent them she could not stop them. Then she stood over *Sirimā*, held off all the servant women, and said reproachfully to *Sirimā*, "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 *Sirimā* 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 *Uttarā's* feet and said, "Lady, forgive me."<sup>2</sup> "I am a daughter whose father is living. If my father forgives, I will forgive

<sup>1</sup> Referred to at Vism. 381 as an example of psychic power being diffused by concentration.

<sup>2</sup> Ee, DhA. iii. 311 *khamāhi me, Ce, Be me dosath.*

(you),"<sup>1</sup> said Uttarā. "So be it, lady, I shall beg forgiveness from your father too, Puṇṇa the banker." "Puṇṇa is my father who has begotten me in the cycle (of birth),<sup>2</sup> but if my father who has begotten me in the cycle that does not turn<sup>3</sup> forgives you, I will forgive you." "Then who is your father in the cycle that does not turn?" "The wholly Enlightened." "I am not acquainted with him. What shall I do?" "The Teacher 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 Sirimā, 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 Uttarā's house and waited, not daring to put anything into the bowls of the Order of monks with the Buddha at the head. Uttarā herself took everything and arranged it. But Sirimā with her retinue, at the completion of the meal fell at the Teacher's feet. Then the Teacher asked her, "What is your fault?" "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.'" "Is it as she says, Uttarā?" "Yes, reverend sir. The companion poured boiling oil on my head." "Then what did you think?" "I thought, 'The circle of the earth is too narrow, the world of Brahmā 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. If I am angry with her, let this ghee burn me; if not, let it not burn me.' Thinking thus I suffused her with loving-kindness." The Teacher said, "Well done, well done, Uttarā, thus should one conquer anger." And elucidating this meaning, "With non-anger should one conquer him who is angry, by not being abusive him who abuses, by not reviling him who reviles, by giving what one possesses him who is deeply avaricious, and with truthful speech a speaker of falsehood," he uttered the verse:

<sup>1</sup> Ee, Ce, Be pitari me khamāpīte khamāpessāmi (tam, you, to be understood). DhA. pitari khamante khamissāmi, with v. ll. to read pitari me khamāpīte khamāpessāmi.

<sup>2</sup> vaṭṭe, the cycle of rebirth, saṁsāra, of human life; and vivaṭṭe, the cycle that does not turn, nibbāna.

<sup>3</sup> Read vivaṭṭe janakapitāri khamante . . . khamissāmi.

"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."<sup>1</sup>

When he had spoken this verse, at the end of the verse he talked about the four truths. At the conclusion of the truths Uttarā was established in the fruit of once-return. And her husband and father-in-law and mother-in-law realized the fruit of stream-entry. Sirimā, too, with her retinue of five hundred courtezans, was a stream-entrant. After Uttarā had died she arose in (the realm of) the Thirty-Three.

And the venerable Mahā-Moggallāna, travelling about on a deva-tour as described above, saw Uttarā, the deva-maiden, and put the question to her with the verses that begin, "You who stand with surpassing beauty":

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "Envy and meanness and stinginess<sup>2</sup> were never mine while I was living in a house. Without anger, obedient to my husband, always diligent on the Observance (days)
- 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)<sup>3</sup>
- 7 I observed the Observance always controlled by the moral habits. And (thus) in the Mansion restrained and generous I dwell.

<sup>1</sup> DhP. 223. These are the verses which are the basis of the story of Uttarā in DhA. iii. 302.

<sup>2</sup> See BA. 465f. for definitions of these words.

<sup>3</sup> Cf. Thig. 31, and see EV II. 67 for further references.



- 8 Refraining from onslaught on creatures, and restrained from lying speech, from theft and unchastity and the drinking of liquor far removed,
- 9 Delighting in the five rules of training, proficient in the ariyan truths, I was a lay-follower of Gotama, 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 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 I did when I was born a human being. Because of this is my brilliant majesty thus and my beauty illumines all the quarters.

And, revered sir, on my behalf, will you pay homage with your head at the Lord's feet, saying: 'The lay-woman follower named Uttarā 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 recluseship." The Lord did declare for her the fruit of once-return.

## 16. THE SIXTEENTH: SIRIMĀ'S MANSION<sup>1</sup>

(Sirimāvimāna)

The Blessed One was dwelling at Rājagaha, at the squirrels' feeding-place in Bamboo Grove. And at that time Sirimā, the courtesan mentioned above in the preceding Story, had abandoned her impure profession because of her attainment of the fruit of stream-entry<sup>2</sup> and had begun to give alms daily to eight members of the Order chosen by ticket. From the beginning, eight monks came daily to her house. Saying such things as, "Have some ghee, have some milk," she would fill their bowls. The amount one person got was enough for three or four. Every day food worth sixteen *kahāpaṇas* 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

<sup>1</sup> See also DhA. iii. 104.

<sup>2</sup> See last Mansion, just before the verses begin.

get food from just before you came here?" "I partook of the Meal for Eight from Sirimā."<sup>1</sup> "Did Sirimā give food that she had made appetizing?" "I simply cannot describe her meal. She gave 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 her appearance, for she has beauty of such and such a sort..." and he recounted 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 the rains-residences<sup>2</sup> (spent by him), and questioned a monk about his standing<sup>3</sup> in the Order. When he heard him say, "Tomorrow, friend, as you are the seniormost Elder,<sup>4</sup> you will be able to receive a Meal for Eight," taking bowl and robe that very moment, and setting out at dawn, he entered the ticket-room, and being the seniormost Elder received a Meal for Eight in Sirimā's house.

But at the very moment when the monk who had dined the day before had gone away a disease arose in Sirimā'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,<sup>5</sup> and when it is time for the main meal,<sup>6</sup> 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,

<sup>1</sup> Sirimāya omitted *Ee*, see *Be*, *Cc*.

<sup>2</sup> PED takes *vassagga* as *varsāgāra*. The phrase *vassaggaṃ katheti* refers to the disclosure of the number of rains-residences (*vassa*) spent by a monk, as seniority in the Order is reckoned from the number of *vassa* kept.

<sup>3</sup> *thitikaṃ* refers to his seniority in the Order.

<sup>4</sup> *saṅghatthera* may have this meaning of the seniormost Elder in the group partaking of the meals at Sirimā's house the following day.

<sup>5</sup> *khajjaka*, probably jaggery or molasses taken with *yāgu* as (part of) the morning meal, *pātarāsa*.

<sup>6</sup> *bhatta*, taken before midday.

what must her beauty be like?" and defilement that had been accumulating for many crores of years past beset him. He became distraught, and being unable to eat his rice, took his bowl and went to the monastery, covered the bowl, put it on one side, 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 Sirimā died. The king sent a message to the Teacher, "Reverend sir, Sirimā, the youngest sister of Jīvaka, has died." When the Teacher heard it he sent a message to the king, "Sirimā'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 devour 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 Sirimā, except the children who should be protected indoors, a fine of eight kahāpaṇas." And he sent a message to the Teacher: "Let the Order with the Buddha at the head come to look at Sirimā." The Teacher announced to the monks, "We will go to look at Sirimā." 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 is going to see Sirimā," and at the very mention of the word "Sirimā" the young monk, though overcome by hunger, got up quickly. "The Teacher is going to see Sirimā, 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. The Teacher surrounded by the Order stood in one group. The Order of nuns, the king's court, and the crowd of lay-devotees each stood severally in groups by themselves. The Teacher asked the king, "Great King, who is she?" "Sir, this is the sister of Jīvaka, Sirimā by name." "Is this Sirimā?" "It is, Sir." "Well then, have a proclamation drummed through the town that anyone may have Sirimā for a thousand kahāpaṇas." The king had this done. There was not even one who so much as said "Yes" or "No" to the offer. The king said to the Teacher, "Reverend sir, no one accepts." "Well then, Great King, lower the price."<sup>1</sup> The king had the pro-

<sup>1</sup> Ce reads aḍḍhaṃ for agghaṃ, "bring it (the price) down by half".

clamation drummed, "For five hundred take her!" When he saw no taker, he had the proclamation drummed, "Take Sirimā for two hundred and fifty," "For two hundred," "For one hundred," "For fifty," "For twenty-five kahāpaṇas," "For ten," "For five," "For one," "For a half," "A quarter," "A māsa,"<sup>1</sup> "For a kākaṇikā,"<sup>2</sup> 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, "Reverend sir, there is no one who will take her even for nothing." The Teacher said, "See, O monks, a woman greatly loved by the world. In this very city formerly they gave a thousand kahāpaṇas 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."<sup>3</sup> And to teach this he recited the verse:

"Behold the painted puppet, a mass of sores, a thing compounded, Ailing, the object of many a thought. It has no lasting stability."<sup>4</sup>

At the end of the Teaching, the monk who had been in love with Sirimā became devoid of his passion of infatuation; he developed insight and achieved arahantship. Eighty-four thousand human beings realized Dhamma.

At that time Sirimā, the deva-maiden, had contemplated her success and prosperity, and as she was contemplating the place from which she had come she saw the Blessed One surrounded by the Order of monks and the crowd of people all assembled beside her own body. And surrounded by her five hundred deva-maidens with five hundred chariots, she arrived in visible form, descended from her chariot, paid homage to the Blessed One with her retinue and stood in an attitude of devotion. At that time the venerable Vaṅḡsa was standing near the Blessed One. He said to the Blessed One, "O Blessed One, I should like to ask a question." "Do so, Vaṅḡsa," the Blessed One said. The venerable Vaṅḡsa put to Sirimā, the deva-maiden, the following question:

<sup>1</sup> A bean, see BD. i. 72, n. 1.

<sup>2</sup> About an eighth or tenth of a kahāpaṇa, half a māsa, worth next to nothing.

<sup>3</sup> Note 'di' written for ti.

<sup>4</sup> Dh. 147, the verse on which Sirimā's story is based at DhA. iii. 104. It also occurs at M. ii. 64, Thag. 769.



- 1 "Your yoked steeds, superbly adorned, downward through the sky are heading, powerful, swift, and five hundred chariots, created (by your own deed of merit<sup>1</sup>), accompany you, their steeds urged on by charioteers.
- 2 Adorned you stand in a glorious chariot, effulgent, of flawless appearance, brilliant, like the shining fire of stars. I ask you, of glorious form, from which class, of being you come to approach the unsurpassed (Buddha)<sup>2</sup>."

Thus questioned by the Elder the devatā explained about herself:

- 3 "That which, they say, is the supreme (class) of those who have reached the heights of desire, (where) are the devatās 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 devī had thus explained her appearance among the devas 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 belief.

- 4 "What good conduct did you formerly perform here? Because of what are you of boundless glory, thriving in happiness, and have the unsurpassed psychic potency of going through air and your beauty shines forth over the ten quarters?
- 5 You are surrounded and esteemed by devas. From where have you deceased, devatā, that you are come to a good bourn? 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 devatā spoke these verses:

- 6 "In a glorious well-planned city<sup>3</sup> on a mountain,<sup>4</sup> the attendant on a glorious illustrious<sup>5</sup> king,<sup>6</sup> I was highly trained in dance and song. In Rājagaha they knew me as Sirimā.
- 7 And the Buddha, foremost of seers, guider away, taught me of origin, anguish, (which are) impermanent; the unconditioned,

<sup>1</sup> So VvA. 79. <sup>2</sup> anadhivara, so explained at VvA. 80. Cf. Jā. iv. 233.

<sup>3</sup> Rājagaha, also called Giribbaja as said at VvA. 82.

<sup>4</sup> One of the five mountains surrounding Rājagaha, enumerated *ibid*.

<sup>5</sup> sirimant, illustrious; explained *ibid*., mostly as of great merit.

<sup>6</sup> Bimbisāra, *ibid*.

the ceasing of anguish, (which are) eternal, and about this Way, not crooked, direct, auspicious.<sup>1</sup>

- 8 When I had heard of the undying state, the unconditioned, the Dispensation of the unsurpassed Tathāgata, I was most highly controlled in the moral habits, (and) established in the Dhamma taught by the Buddha, the glorious man.
- 9 When I knew of that stainless state, the unconditioned, taught by the unsurpassed Tathāgata, then I myself reached concentration that was calm.<sup>2</sup> The highest assurance<sup>3</sup> was mine indeed.
- 10 When I had acquired the undying state which made me distinct,<sup>4</sup> assured,<sup>5</sup> eminent in penetration, without perplexities, I was honoured by the populace. I experience considerable amusements and enjoyments.
- 11 Thus I am a devatā seeing the undying, a disciple of the unsurpassed Tathāgata, one who sees Dhamma, is established in the first fruit, (that of) stream-entry, and not again is there a bad bourn (for me).
- 12 With respect toward the illustrious king under Dhamma, I approached to honour the unsurpassed one, and to reverence the gracious monks who delight in what is skilled, an auspicious gathering of recluses.
- 13 Joyous at heart was I, elated, when I saw the sage, Tathāgata, glorious man, charioteer of the tameable, cutter off of craving, delighting in what is skilled, guider away. I honour the supremely merciful, the compassionate one."

Thus Sirimā, the deva-maiden, by way of a formal declaration of the belief she had accepted, declared her faith in the Three Jewels; she paid reverence to the Blessed One and the Order, and having made a ceremonial circuit about them, went back to the deva-world itself. The Blessed One made her descent (from the deva-world) the occasion for a discourse, and taught Dhamma. At the end of the discourse the monk who had longed for Sirimā attained arahantship, and the discourse was of benefit to the whole assembly too.

<sup>1</sup> Cf. No. 41.5.

<sup>2</sup> samathasamādhi. VvA. 84 explains that she reached concentration on supermundane (matters) having become exceedingly calm.

<sup>3</sup> Of the way, VvA. 85.

<sup>4</sup> From the ordinary people, *ibid*.

<sup>5</sup> ekamsikā, as to the Three Jewels, etc., *ibid*.

## 17. THE SEVENTEENTH: KESAKĀRĪ'S MANSION

(Kesakārīvimāna)

The Blessed One was dwelling at Bārāṇasī, in the deer park at Isipatana. In the morning the monks dressed, took bowl and robe and entered Bārāṇasī. They went near the door of a certain brahman's house. In that house the brahman's daughter, Kesakārī by name,<sup>1</sup> 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 Sakyans; he has gone forth from the Sakyan clan and has appeared in the world as a teacher called the Buddha. He expounds Dhamma, lovely in the beginning, middle, and ending, with the meaning and the letter; he proclaims a Brahma-faring that is utterly complete and perfectly pure. Because these men have heard Dhamma they have gone forth."

Now at that time a certain lay-follower who had attained the fruit 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 to 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 and expounded the advantage and benefit of the five precepts in relation to this world and to the world to come.

Then the brahman's daughter asked him, "Is it possible for us too to partake in the advantage and benefit you have told about, through dependence upon the refuges and the precepts?" "Why not?" he said. "To be shared by all are these things which the Blessed One 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

<sup>1</sup> Lit. the Girl who Arranged Hair.

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, he 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 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 of stream-entry on account of her attainment of the qualifications.<sup>1</sup>

Then later she died and was reborn as a maiden attendant upon Sakka, king of devas. Her retinue 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 for ever, shaded on every side with trees of gold, was produced as the fruition of a 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. Effulgent you stand, a devatā pre-eminent.
- 3 Even as the moon, the king of constellations, shines forth surpassing (all) the stars, 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 of the (Three-and-) Thirty with Inda, beholding Brahmā, so none will tire of beholding you."

Thus questioned by Sakka, chief of devas, the devatā spoke these two verses:

- 5 "Since this you kindly ask me, Sakka: 'From where have you deceased and come here?'—there was the city of Kāśi people, Bārāṇasī by name. There, in the city, formerly I was Kesakārīkā.
- 6 With a mind of faith was I, utterly devoted to the Buddha and the Dhamma and the Order, without perplexities, the rules of

<sup>1</sup> upanissaya, three kinds given at Vism. 536.

training untorn, arrived at the fruits, assured in the Dhamma of Awakening, healthy."<sup>1</sup>

Then Sakka, rejoicing in her attainment of merit and in her deva-like attainment, said to her:

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

And Sakka, king of devas, told the venerable Elder Mahā-Moggallāna about this occurrence; the Elder told it to the Blessed One. The Blessed One made the matter the occasion for a discourse and taught Dhamma to the assembled multitude. That teaching was of benefit to the world, including the deva-world.

#### The Summary:

Five seats,<sup>2</sup> three boats, a lamp, a gift of sesamun,  
Two wives, two daughters-in-law, Uttarā, Sirimā, Kesakārikā,—  
On account of whom is the Division known.

#### WOMEN'S MANSIONS: THE FIRST DIVISION

## II. THE SECOND DIVISION: CITTALATĀ

### I (18). THE FIRST: SLAVE-WOMAN'S MANSION

(Dāsīvimāna)

While the Blessed One was dwelling at Jctavana, a certain lay-follower who lived in Sāvatti went to the monastery at eventime with many lay-followers, listened to Dhamma, and when the assembly had risen, approached the Blessed One and said, "Reverend sir, from now on I will give four perpetual meals." Then the Blessed One talked a talk on Dhamma 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. From to-morrow on, let the worthy gentlemen come to my house", and went home. He explained the matter to his slave-woman and said, "In this matter you must be constantly diligent." "Very well," she replied. By nature she was full of belief, 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<sup>1</sup>; 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 release from these ills of birth and so forth?" The monks gave her the refuges and the five precepts, explained the nature of the body, and incited her to give thought to decay. Afterwards they taught her about impermanence. Keeping the precepts for sixteen years, from<sup>2</sup> time to time reflecting attentively,<sup>2</sup> one day she had the benefit of hearing Dhamma, and because of the maturity of her understanding she developed insight and realized the fruit of stream-entry. Soon afterwards she died, and was reborn as a favourite attendant of Sakka, king of devas. And she roamed

<sup>1</sup> anāmaya, without disease, healthy.

<sup>2</sup> More precisely 4 Seats, one Elephant-mount.

<sup>1</sup> suparibhaṇḍakata, or sprinkled with fragrance.

<sup>2-2</sup> Ce omits.

about in the parks and so on, fêted by sixty thousand musical instruments, enjoying great deva-bliss, amusing herself with her entourage. The venerable Mahā-Moggallāna saw her in the way described above and asked her:

- 1 "Like Sakka, lord of devas, in the delightful Cittalatā Grove, you stroll about, attended by a throng of women on every side, making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit:
- 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, widely famed.
- 6 With effort gained was I in the Dispensation of that steadfast one. Let this body break up as it may, herein is no relaxing (of effort).<sup>1</sup>
- 7 The Way of the five rules of training, secure, auspicious, is said by the wise to be without a thorn, without a tangle, straight.
- 8 Behold the fruit of effort as achieved by a little woman. Companion of the king am I, of Sakka who is of highest power.
- 9 <sup>2</sup>Sixty thousand musical instruments wake me from my sleep: Ālamba,<sup>3</sup> Gaggara,<sup>4</sup> Bhīma, Sādhuvādin and Samsaya.<sup>5</sup>

<sup>1</sup> *santhanam*, for *santhānam*, m.c. Be, Ce explain *n'eva atthi me viriyassa sithilikarapaṇaṃ* (Ee *sitali*-).

<sup>2</sup> The verses from here to the end of ver. 15 occur again at No. 50.24-30.

<sup>3</sup> As noted at 1st. Edn., p. 36, n. 1, VvA. 96 says, "They say this is a partial listing of names of deva-musicians, but it is a listing of musical instruments. Those from *Viñamokkhā* on are deva-women." Mrs RhD. adds that most of the women's names are recognizable as occurring in various stories, e.g. *Nandā* at Jā. i. 201, DhA. i. 269, *Sunandā* at Vv. III. 9, VvA. 170. The phrase *turiyānam paṇ' etarū nāmagahanam* at VvA. 96 (the listing of musical instruments) would have us believe that these musicians were named after the instruments they handled.

<sup>4</sup> As at 50.24, and above Ce, Be (with v.l. -ma); Ee *Gaggama*, VvA. 93 *Bhaggara*.

<sup>5</sup> *Paṣaṃsiya* is w.r. in Ee; ca *Samsaya* at VvA. 93, Be, Ce, and No. 50. 24.

- 10 Pokkhara and Suphassa; *Viñamokkhā* and other (women): *Nandā* as well as *Sunandā*,<sup>1</sup> *Soṇadinnā*,<sup>2</sup> *Sucimhitā*,<sup>3</sup>
- 11 *Ālambusā*, *Missakesī*,<sup>4</sup> and the pitiless one called *Puṇḍarikā*, *Eniphassā*,<sup>5</sup> *Suphassā*,<sup>6</sup> and *Subhaddā*, *Muduvādinī*<sup>7</sup>—
- 12 These and other more lovely (*devatās*) 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.
- 13 Not for those with deeds of merit not done, for those alone with deeds of merit done is this *Nandana*, without grief, delightful, the great Grove of the (Three-and-) Thirty.
- 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 skill must be done, for they who have done deeds of merit delight, rejoice in heaven".

## 2 (19). THE SECOND: LAKHUMĀ'S MANSION

(*Lakhumāvīmāna*)

The Blessed One was dwelling in *Bārāṇasī*. Now there was a gate to the city of *Bārāṇasī* called *Fisherman's Gate*. There was also a village situated near it known likewise as *Fisherman's Gate*. There a woman named *Lakhumā*, a believer, having faith, endowed with intelligence, greeted monks as they went in by that gate, led them to her home, gave them ladlefuls of food, and, her belief growing thereby, she had a pavilion built and there entertained monks, listened to *Dhamma* in their company, and having

<sup>1</sup> See DPPN.

<sup>2</sup> Occurs at Vv. 2. 6. Other spellings (see 1st. Edn. p. 36, n. 2) are *Soṇadinnā*, *Sokatinnā* (as at VvA. 93).

<sup>3</sup> *Sucimhitā* at VvA. 93. with v.l. *Sucimitā*, *Sucibbhitā*. Above *Sucimhitā*, not always easily distinguishable from *Sucimhitā* in Sinh. orthography.

<sup>4</sup> "*Ālambusā* *Missā* is found at Jā. v. 13 and *Kesī* in *Sāsanavamsa*, p. 29. I have not found *Ālambusā* or *Missakesī*", 1st Edn. p. 36, n. 3. Ee, Ce *Ālambusā*, Be *Ālambūsā*, Siam. ed. *Ālambusā*.

<sup>5</sup> See DPPN.

<sup>6</sup> *Suphassā* at VvA. 94 (with v.l. *Susayā*), and in all edd., except Ee which reads *Supassā*.

<sup>7</sup> Ee *Mudukāvādi*; Be and all other edd. -*vādinī*. VvA. 94 *Mudukā* *Carī*. As Hardy notes, VvA. 96 is in favour of *Mudukā* as a separate word; it adds "or the name itself was much like *Vādanasīlā*". See DPPN, s.v. *Carī*.

become established in the refuges and the precepts, with rapt attention she diligently developed the topics of insight-meditation that she had learnt and, in no time, on account of her qualifications, established herself in the fruit of stream-entry.

Afterwards she died and was reborn in a great Mansion in the realm of the 'Thirty-Three. And her retinue was a thousand nymphs. Enjoying deva-bliss she dwelt there in delight. The venerable Mahā-Moggallāna on a deva-tour questioned her thus:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit:
- 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, kummāsa, greens and salted sour gruel to the upright.
- 7 On the fourteenth, fifteenth and eighth (days) of the bright fortnight, and a special day of the fortnight well connected with the eightfold (precepts)
- 8 I observed the Observance always controlled by the moral habits. And (thus) in the Mansion restrained and generous I dwell.<sup>1</sup>
- 9 Refraining from onslaught on creatures, and restrained from lying speech, from theft and unchastity and the drinking of liquor far removed,
- 10 Delighting in the five rules of training, proficient in the ariyan

<sup>1</sup> This sentence is omitted in VvA. This may in part account for the numbering of the verses which fails to correspond exactly in Vv. and VvA. My numbering would agree with Ee had it not been numbered there from 3-14, and had it not made two verses out of the last verse. My arrangement of this last verse follows Be which has 'pa', a sign of abbreviation, where there are dots above.

truths, I was a lay-follower of Gotama, One with Vision, widely famed.

- 11 Because of this is my beauty such . . . and my beauty illumines all the quarters.

And, reverend sir, on my behalf, will you pay homage with your head at the Blessed One's feet, saying: 'The lay-woman follower named Lakhumā pays homage with her head at the Blessed One's feet.' Indeed, this would not be surprising, reverend sir, that the Blessed One were to declare for me one of the fruits of recluship." The Blessed One did declare for her the fruit of once-return.

### 3 (20). THE THIRD: RICE-CRUST-GIVER'S MANSION

(Ācāmadāyikāvimāna<sup>1</sup>)

The Blessed One was dwelling in Rājagaha, at the Squirrels' feeding-place in Bamboo Grove. But at that time the members of a certain household in Rājagaha 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.<sup>2</sup> Having no one to help her she went to the house of another family and 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 Māha-Kassapa had entered the attainment of cessation for seven days, had emerged therefrom,

<sup>1</sup> ācāma. Commentaries give two meanings: (1) the scum of boiling rice (which invariably spills over the pot and is lost unless the cover of the pot is removed and the stuff, kañjiya, is taken out, not usually done); (2) the crust sticking to the pot when the well boiled rice is removed. See DA. 356, and CPD. for further references. Both meanings apply. As it is difficult to collect the liquid kañjiya that boils over, ācāma as meaning rice-crust might be preferred but we cannot be sure here. At VvA. 100, last line, ācāmakañjika occurs, but at VvA. 101, line 8, and Be there is ācāmaṃ bhuñjitvā pivitvā, though Ce omits bhuñjitvā. Pivitvā can mean having drunk water, and can refer to water drunk after the meal.

<sup>2</sup> bhittichiddena: a breach was made in the back wall of the house so that the survivors could escape. See MR & Ill. 175, n. 1 for further references to this ahiṇṇaroga, "snake-wind disease", probably cholera.

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 conducive to purgatory 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-who-delight-in-creating. When I have thus freed her from rebirth in purgatory assuredly I shall be producing deva-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, chief of devas, in disguise, offered him deva-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,"<sup>1</sup> 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 my mother," and went away. She, dying that very night, was reborn among the devas-who-delight-in-creating. Then Sakka, knowing of her death and not seeing her among the Thirty-Three, went during the middle watch of the night to the venerable Mahā-Kassapa and asked him:

- 1 "As you, walking for alms-food, were standing silent there was a wretched beggar woman living at the back of another's house.
- 2 She who having faith, gave you rice-crust with her own hands, sloughing off the human body, to what state<sup>2</sup> 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, having faith, gave me rice-crust with her own hands,

<sup>1</sup> Cf. DhA. i. 427f., Ud. 29 for accounts of Sakka's attempts to improve his condition in heaven.

<sup>2</sup> Read *sā disatariṅgatā*, with Be, for *Ee sādīsataṃ gatā*. To what region in the six worlds of the devas of desire? VvA. 102.

sloughing off the human body, deceasing from here is utterly freed.

- 5 There are devas of great psychic potency, delighting in creating. That blissful woman, the joyous giver of rice-crust is there."

And when Sakka had heard of the great fruit, 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, 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,<sup>2</sup> 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 Mahā-Kassapa recounted to the Lord all that had been said to him here by Sakka, king of devas. Taking it as a topic the Lord taught Dhamma.

#### 4 (21). THE FOURTH: THE CAṆḌĀLĪ'S MANSION

(Caṇḍālivimāna)

While the Blessed One was dwelling at Rājagaha, he entered into the attainment of great compassion practised by Buddhas, arose, and surveying the world, saw that in that very city, living in the Caṇḍālā<sup>3</sup> settlement, was an aged woman whose span of life was at

<sup>1</sup> From here to end is same as 43. 7-10.

<sup>2</sup> One nikkha is equal to fifteen dharana (parts, PED. doubtful) of gold, VvA. 104. Dr. Stede (review in BSOAS xi, 4, 1946) would like to take nikkhā as 'elephants' as at Vin. ii. 156 where the parallel passage has *hatthi*. But VvA. is silent and nikkha has other meanings.

<sup>3</sup> Outcastes, 'untouchables'.



an end, and that for her there existed a kamma conducive to purgatory. With great compassion he made her do a kamma conducive to heaven, and thinking, "I will establish her in heaven", with a great Order of monks entered Rājagaha for alms. And at that moment the Caṇḍālā woman was coming out of the city leaning on a stick; she saw the Blessed One approaching, and when she was opposite him, she stopped. The Blessed One also stopped and stood in front of her as if hindering her from going on. Then the venerable Mahā-Moggallāna, because he knew the Teacher's mind and that the woman's span of life was over, spoke urging her to veneration of the Blessed One:

- 1 "Caṇḍālī, honour the feet of Gotama, widely famed. Out of compassion for you yourself the supreme seer<sup>1</sup> stood (in front of you).
- 2 Incline your mind favourably towards one who is worthy and steadfast as he.<sup>2</sup> 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, paid homage with the five-fold veneration, and with mind become one-pointed through joy in the Buddha she stood with head bowed. The Blessed One 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.<sup>3</sup> To explain all this the recensionists spoke two verses:

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

And she was reborn among the Thirty-Three. And she had a retinue of a hundred thousand nymphs. And on that very same day she came, a devatā with her Mansion, alighted, went up to the

<sup>1</sup> isisattama, the best, supreme of seers, isihī uttamo; VvA. 105 gives the additional gloss, 'the seventh from Vipassin'.

<sup>2</sup> Cf. Thag. 1173.

<sup>3</sup> Cf. No. 47.

venerable Mahā-Moggallāna and paid homage to him. To explain this she said:

- 5 "Hero of great majesty, I who have attained the psychic potency of devas, approach and honour you whose cankers 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 devatā, who are honouring me?"

Questioned by the Elder she spoke four verses:

- 7 "I, reverend sir, am a Caṇḍālī; urged by you, by the hero,<sup>1</sup> I honoured the feet of Gotama, worthy one, widely famed.
- 8 When I had honoured his feet, deceasing from birth as a Caṇḍālī, I arose in a Mansion, lovely in every respect, in Nandana.
- 9 A hundred thousand nymphs stand in attendance upon me. Among them all am I<sup>2</sup> 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 Caṇḍālī, grateful, acknowledging what had been done, having honoured the feet of the worthy one, disappeared then and there.

And the venerable Mahā-Moggallāna recounted this event to the Lord. Taking it as a topic the Lord taught Dhamma to the company to whom it was of great benefit.

## 5 (22). THE FIFTH: LOVELY LADY'S MANSION<sup>3</sup>

(Bhaddhitthivimāna)

The Blessed One was dwelling at Sāvatti in Jetavana, in Anāthapiṇḍika's monastery. At that time in Kimbila city there was

<sup>1</sup> Reading vīrena with Ee, Be, Ce, against VvA.'s therena, a reading noted at Be. Cf. ver. 5 above.

<sup>2</sup> tāsari + aham = tāsāham.

<sup>3</sup> Bhadditthi. Her name was Bhaddā as said in the prose Introduction.



a householder's son named Rohaka, a believer, having faith, perfect in the practice of morality. There too in a family of like circumstances was a young girl, a believer, having faith, named Bhaddā, because of the goodness of her nature. Now the mother and father of Rohaka asked for the girl, Bhaddā, 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 and a retinue 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, greeted them reverently, invited them for the morrow, and on the following day after he had entertained the Elders and their retinue, Rohaka listened with his wife and children<sup>1</sup> to their teaching, accepted the refuges and undertook to observe the five precepts. And his wife observed the Observance days and was altogether perfect in the practice of morality. And she was favoured by devas. Through that very favour she brought to nought a wrong accusation<sup>2</sup> 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 Takkaṣilā, when the mood for amusement arose on a holiday, she, encouraged by her companions, was united with her husband (in Takkaṣilā) after the household deva<sup>3</sup> 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 devatā 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

<sup>1</sup> Reading saputtadāro with Be, Ce.

<sup>2</sup> Reading micchāpavādaṃ with Be, Ce, instead of micchācārāṃ at VvA. 109.

<sup>3</sup> ghara-devatā.

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. When the Blessed One had gone there from Sāvattthi and was seated on the Paṇḍukambala Rock at the foot of the Coral Tree, and as the company of devas came up to the Blessed One and reverently greeted him, the Lovely Lady too approached and stood at one side. Then the Blessed One asked her about the deed she had done:

- 1 "Blue and yellow and black, crimson and red too, covered with filaments of many a colour (are the mandārava trees).
- 2 A wreath of mandārava 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? Devatā, when asked, tell of what deed this is the fruit."

That devatā, questioned thus by the Blessed One, answered with these verses:

- 4 "In Kimbila they knew me as 'Lovely Lady', a laywoman follower. I had belief, was possessed of moral habit, always delighting in liberality.
- 5 Clothing and food, lodgings and light I gave to the upright with a devout mind.
- 6 On the fourteenth, fifteenth and eighth (days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (precepts)
- 7 I observed the Observance always controlled by the moral habits, refraining from onslaught on creatures, and restrained from lying speech,
- 8 From theft and unchastity and the drinking of liquor far removed, delighting in the five rules of training, proficient in the ariyan truths,
- 9 A laywoman follower of the One with Vision, my life was one of diligence. With opportunity created, with good deeds done<sup>1</sup> I roam through Nandana 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 oppor-

<sup>1</sup> Ec adds tato cutā, deceased from there, also in vcr. 10, 11.

tunity created and good deeds done I roam through Nandana 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 by my own lustre."

## 6 (23). THE SIXTH: SONADINNĀ'S MANSION

(Soṇadinnāvimāna)

The Blessed One was dwelling in Sāvathī, in Jetavana. At that time in Nālandā a laywoman follower named Soṇadinnā, a believer and having faith, hospitably and with constant moral habit and great purity waited on the monks with the four requisites, and observed the Observance consisting of the eightfold (precepts). She had the benefit of hearing Dhamma and because she was possessed of the qualifications, developing the four truths as her topic of meditation, she became a stream-entrant. Then, afflicted by a certain disease, she died and arose among the Thirty-Three. The venerable Mahā-Moggallāna questioned her with these verses:<sup>1</sup>

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "In Nālandā, they knew me as Soṇadinnā, a laywoman fol-

<sup>1</sup> VvA. 115 gives no verses, but indicates the first and last words spoken by Moggallāna; then the first and last words in the next verse, 'That devatā, delighted . . . this was the fruit'; lastly Soṇadinnā's reply, 'They knew me as Soṇadinnā . . . a laywoman follower of Gotama, One with Vision. Because of this is my beauty such . . . and my beauty illumines all the quarters.' As these parallel verses are rather scattered among previous Mansions it is better to give them in full as do Ee and Be.

lower. I had belief, was possessed of moral habit, always delighting in liberality.

- 6 Clothing and food, lodgings and light I gave to the upright 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 (precepts)
- 8 I observed the Observance always controlled by the moral habits, refraining from onslaught on creatures, and restrained from lying speech,
- 9 From theft and unchastity and the drinking of liquor far removed, delighting in the five rules of training, proficient in the ariyan truths, I was a laywoman follower of Gotama, 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."

## 7 (24). THE SEVENTH: UPOSATHĀ'S MANSION

(Uposathāvimāna)

This is similar to the foregoing Mansion, with the differences that here Uposathā was a laywoman follower at Sāketa, and that, after she had explained to the venerable Mahā-Moggallāna how it had come about that her beauty now illumines all the quarters, she then told of a blemish of hers:

- 12 "Often I heard of Nandana and yearning arose in me; my mind on it with longing set, I arose in Nandana.
- 13 I did not do the bidding<sup>1</sup> of the teacher, the Awakened One, kinsman of the sun; my mind was set on what was low for which I am a repentant later."

<sup>1</sup> She praised becoming and did not get rid of her desire for it, VvA. 116. This was her misdemeanour, for it is said 'The stopping of becoming is nibbāna', S. ii. 117, A. v. 9.

The Elder said:

- 14 "How long a time, Upasathā, here in the Mansion will you dwell? Devatā, when asked, tell me if you know, how long will the life-span be?"

She said:

- 15 "Sixty thousand years and three crores of years, abiding here, great sage; on deceasing from here I will go to companionship with human beings."

The Elder said:

- 16 "Do not fear, Upasathā; you are declared by the Self-Awakened One to be an eminent stream-entrant; for you bad bourn is got rid of."

### 8, 9 (25, 26). THE EIGHTH AND NINTH: NIDDĀ'S AND SUNIDDĀ'S MANSIONS

(Niddā-Suniddāvimāna)

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

"A laywoman follower named Niddā... of Gotama, widely famed. Because of this is my beauty such."<sup>1</sup> And the same for Suniddā,<sup>2</sup> exactly as has been said. Even in the verses 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. That devatā, delighted... this was the fruit. In Rājagaha, they knew me as Niddā, a laywoman follower (No. 8), Suniddā (No. 9)... and my beauty illumines all the quarters."

### 10 (27). THE TENTH: ALMSGIVER'S MANSION

(Bhikkhādāyikāvimāna)

The Blessed One was dwelling at Sāvattī. And at that time in Uttaramadhurā was a certain woman whose span of life had come

<sup>1</sup> As at 23. 5-11.

<sup>2</sup> So named at VvA. 117f. and Be; Sudinnā at Ee.

to an end and who was due for rebirth in a state of woe. As the Blessed One, 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 bourn, he went alone to Madhurā 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 Blessed One, and said, "Perhaps the reverend sir has already received alms?" and when the Blessed One said, "We shall receive", she knew that he had not yet received alms. So she set down her pitcher, went up to the Blessed One, paid homage to him and said, "Reverend sir, I will make an almsgiving. Permit me." The Blessed One 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 Blessed One gave thanks to her and went on his way. She heard his benediction and, experiencing great joy 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. Now the venerable Mahā-Moggallāna, as he was touring among devas, saw the devatā who with the great psychic potency of devas and with the great majesty of devas was enjoying a deva-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 verses are like those preceding:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.

- 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 without defilements, serene in  
mind, without confusion, to whom I, having faith, 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  
illuminates all the quarters."

### 11 (28). THE ELEVENTH: SECOND ALMSGIVER'S MANSION

(Dutiyabhikkhādāyikāvimāna)

The same as the foregoing Mansion, except here the Blessed One was at Rājagaha, and the woman gave alms to a monk without defilements, serene in mind, without confusion.<sup>1</sup>

The Summary:

Slave-woman, and Lakhumā, then rice-crust giver,  
Caṇḍālī, Lovely Lady, and Soṇadinnā, Uposathā,  
Niddā, and Suniddā, and two almsgivers—  
On account of whom is the Division known.

### WOMEN'S MANSIONS: THE SECOND DIVISION THE FIRST PORTION FOR RECITAL

## III. THE THIRD DIVISION: PĀRICCHATTAKA

### 1 (29). THE FIRST: SPLENDID MANSION

(Uḷāravimāna)

The Blessed One was dwelling at Rājagaha, in Bamboo Grove. At that time in Rājagaha in a household that ministered to the venerable Mahā-Moggallāna was a young girl who was intent on giving alms and loved giving. In that house the hard and soft food and so on was prepared before the (main) meal.<sup>1</sup> 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 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 Mahā-Moggallāna, 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, having faith, said, "Enter, revered 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,<sup>2</sup> she said to herself, "I will tell her about it<sup>3</sup> (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 Mahā-Moggallāna." 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-

<sup>1</sup> VvA. 120 calls him an Elder who had destroyed the cankers.

<sup>1</sup> purebhattam.

<sup>2</sup> To ask her permission.

<sup>3</sup> Read kathetvā with Be, Ce, for Ee akathetvā.

come with anger, without thinking of right and wrong, she took up a broken piece of a pestle<sup>1</sup> 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. Although she had kamma of other good deeds, that particular almsgiving to the Elder was the pre-eminent one. The venerable Mahā-Moggallāna went, as described above, and questioned her:

- 1 "Splendid is your retinue, your beauty is effulgent over all the quarters. Women are dancing and singing, adorned are the deva-youths.
- 2 They make you rejoice, devatā, with honour they attend you; these are your golden Mansions, you who are fair to behold.
- 3 And you are mistress over them, richly endowed with every pleasure, of noble birth, mighty are you; in the assembly of devas you rejoice. Devatā, when asked, tell of what deed this is the fruit."

Questioned thus by the Elder, the devatā explained:

- 4 "When I was born a human being among men I was a daughter-in-law in a family poor in moral habit.
- 5 Among unbelievers, among miserly folk, I, believing, was possessed of moral habit. When you were walking for alms I gave you a pancake.<sup>2</sup>
- 6 I told my mother-in-law, 'A recluse came here, to whom I, having faith, gave a cake with my own hands.'
- 7 Thus spoke<sup>3</sup> 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 recluse'.
- 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 thence, arose in the companionship of the devas of the Thirty-Three.
- 10 Because of this is my beauty such . . .
- 11 . . . and my beauty illumines all the quarters."

<sup>1</sup> musalakhaṇḍa, or a short pestle, a stump?

<sup>2</sup> Here apūva, called kapallapūva at VvA. 123.

<sup>3</sup> itissā. Comy. takes it: 'ssā as iti assā and calls assā a nipāta, but the doubling of s in sā (demons. adj.) is metri causa.

## 2 (30). THE SECOND: SUGARCANE MANSION<sup>1</sup>

(Ucchuvimāna)

The Blessed One was dwelling at Rājagaha . . . and so forth, the same as in the foregoing. But the difference is this: she gave sugarcane, was struck with a stool, died that very instant and was reborn among the Thirty-Three. 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 the earth with the devas, you shine forth like the moon and the sun with your splendour and beauty, glory, incandescence, like Brahmā outshining the devas of the (Three-and-) Thirty together with Inda.<sup>2</sup>
- 2 I ask you who wear blue lotus-garlands, and garlands on the forehead,<sup>3</sup> whose skin resembles gold, adorned one, wearing the finest of robes: Who are you, lovely devatā, 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?<sup>4</sup> Giving well accomplished, or control in moral habit? By which are you, one of great renown, arisen in a good bourn? Devatā, when asked, explain of what deed this is the fruit."

Thus questioned by the Elder, the devatā explained:

- 4 "Just now, revered sir, in this very village, you approached our house for alms-food. So I gave you a little piece of sugarcane with a mind of faith, with boundless zest.
- 5 And afterwards my mother-in-law took me to task: 'Now where have you frittered away my sugarcane, daughter-in-law?' 'I neither threw it out nor ate it. I gave it myself to a tranquil monk.'

<sup>1</sup> VvA. 124 calls this Ucchudāyikāvimāna. See No. 48, another Sugarcane Mansion, differing from this one in one respect only.

<sup>2</sup> See Janavasabha-sutta, D. ii. 200ff., for Brahmā's appearance in Tāvātimsa. Cf. 17.4.

<sup>3</sup> āveḷinī, perhaps chaplets—of flowers and precious things, VvA. 125. Cf. BvA. 270: āvelaṇ caturō phale ti cattāri phalāni vaṭṭasakāṇ katvā, the 4 fruits as a garland for the forehead means having made the 4 fruits into a head-ornament (or, chaplet).

<sup>4</sup> VvA. omits these 2 lines.

- 6 'Now, is the authority<sup>1</sup> here yours or mine?' Thus spoke mother-in-law reviling me. Seizing a chair, she gave me a blow. Deceasing thence, my time done, I am a devatā.
- 7 That is the skilled deed itself that I did, and a happy (fruit of the) deed do I myself enjoy. I amuse myself together with the devas; I find delight in the five kinds of sense-pleasures.
- 8 That is the skilled deed itself that I did, and a happy (fruit of the) deed do I enjoy, guarded by the chief of devas, protected by the ('Three-and-) Thirty, furnished with the five kinds of sense-pleasures.
- 9 Such is the fruit of merit, not small. My gift of faith of the sugarcane is great in fruition. I amuse myself together with the devas; I find delight in the five kinds of sense-pleasures.
- 10 Such is the fruit of merit, not small. My gift of faith of the sugarcane is great in glory; guarded by the chief of devas, protected by the ('Three-and-) Thirty, in Nandana 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 a mind of faith, with boundless zest."

### 3 (31). THE THIRD: DIVAN MANSION

(Pallaṅkavimāna)

The Blessed One was dwelling at Sāvatti, in Jetavana. At that time in Sāvatti 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, and duly on Observance days she kept the precepts. Afterwards she died and arose among the Thirty-Three. The venerable Elder Mahā-Moggallāna went there as has been described above and questioned her:

- 1 "Upon a finest divan adorned with jewels and gold, flower-bedstrown, a couch of splendour, there you bide, devī of great majesty, by psychic potency assuming manifold forms.

<sup>1</sup> VvA. 126, using ādhipacca, thus confirms that issariya is 'authority'. But, perhaps 'wealth' is better here.

- 2 And these, your nymphs, on every side dance, sing, and enjoy themselves.<sup>1</sup> You are attained to the psychic potency of devas, one 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?"

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 (days).
- 4 When I was born a human being, young and innocent, with a mind of faith, I delighted my lord. By day and by night I acted to please. Of old I was one of moral habit.
- 5 Refraining from onslaught on creatures, not a thief, utterly pure in body I fared in chastity; not drinking liquor and not speaking lies, I was one who fulfilled the rules of training.
- 6 On the fourteenth, fifteenth and eighth (days) of the bright fortnight and on a special day of the fortnight well connected with the eightfold (precepts) I observed the Observance day with a mind of faith, was one who was faring according to Dhamma with zeal in my heart,
- 7 And undertaking this ariyan skill connected with the glorious eightfold (precepts), happy in result, charming and obedient to my lord was I who formerly was a disciple of the Well-farer.
- 8 Because I performed such skilled 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 of devas, I came to a good bourn.
- 9 In a glorious delightful Mansion-palace, attended by a throng of nymphs, a throng of lustrous devas delight me who with a long life-span have come to the deva-mansion."<sup>2</sup>

### 4 (32). THE FOURTH: LATĀ'S MANSION

(Latāvimāna)

The Blessed One was dwelling at Sāvatti, in Jetavana. At that time a daughter, Latā by name, of a certain lay-follower who lived

<sup>1</sup> pamodayanti, enjoy themselves as at 12.2. But here, VvA. 129 prefers to take it as "make you happy".

<sup>2</sup> The numbering of the verses differs in the different edns.



in Sāvatti, 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 untorn and in the observances on Observance days. After a time she died and was reborn as a daughter of the great King Vessavaṇa. But her name was still Latā. There were four other sisters of hers besides: Sajā, Pavarā, Acchimati<sup>1</sup> and Sutā. All five of them were brought by Sakka, king of devas, and placed in the position of attendants on him in the capacity of dancing-women. But Latā 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 Vessavaṇa 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 on the bank of Lake Anotatta. There your speciality will be apparent." They did as he said. There the deva-youths were not able to contain themselves while Latā was dancing. Full of laughter, filled with amazement, applauding without stopping and waving garments, they made an uproar that caused the Himavant, as it were, to tremble. But when the others danced they sat silent like cuckoos<sup>2</sup> in the cold season. Thus in the assembly there Latā's speciality was apparent. Then to the deva-maiden Sutā this thought occurred: "Now because of what deed has this Latā surpassed us in glory and splendour? Come, I will ask about the deed done by Latā." She asked her. The other explained the matter to her. The great King Vessavaṇa told that same story in full to the venerable Mahā-Moggallāna when he arrived on a deva-tour. Telling the matter to the Blessed One from the primary cause of the question, the Elder said:

- 1 "Latā and Sajā and Pavarā, Acchimati<sup>3</sup> and Sutā, devatās, daughters of King Vessavaṇa, glorious king, king most noble, resplendent with virtuous qualities were shining.
- 2 Here the five women came to the cool water, to the lotus-filled blest river to bathe. When these devatās had bathed there, played there, danced and sung, Sutā said to Latā:

<sup>1</sup> Be, Ce Acci-.

<sup>2</sup> kokila. See I. 11.1.

<sup>3</sup> Some edns. Acci-.

- 3 <sup>1</sup>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.'

Latā, questioned by Sutā, 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).
- 6 When I was born a human being, young and innocent, with a mind of faith, I delighted my lord, my brother-in-law, parents-in-law, and slaves. By this was made my repute.
- 7 I myself by that skilled performance 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 Latā says? What we have asked she has explained it. 'Husbands are the pre-eminent bourn to us women,<sup>2</sup> they are their glorious devatās.
- 9 Let us all in Dhamma serve our husbands wherever women are chaste wives. Having all in Dhamma served our husbands we shall receive that of which Latā spoke.'
- 10 As a lion, ranging the mountain forests, dwelling on a mountain, support of the earth, having killed<sup>3</sup> by force other four-footed (ones), being a flesh eater, devours the weakling beasts,
- 11 Just so here a woman disciple of the noble ones, having belief, depending on her husband, chaste towards her lord, having slain anger, overcome<sup>4</sup> avarice, she who fares by Dhamma, rejoices in heaven."

<sup>1</sup> This verse and the next contain Sutā's question.

<sup>2</sup> VvA. 136 adds nesaṃ paṭi-saraṇaṃ ca, and their mainstay. But since patino is not the nom. pl. but dat.-gen. sing., this could also be translated as "they say the husband's bourn is for us pre-eminent women, (they are) their glorious devatās".

<sup>3</sup> Reading hantvā with VvA. 133 and Be, and not gantvā with Ee, though this is recognized as a v.l. at VvA. 133.

<sup>4</sup> Reading abhibhuyya with VvA. for Ee's anu-.



## 5 (33). THE FIFTH: GUTTILA'S MANSION

(Guttilavimāna)

While the Blessed One was dwelling in Rājagaha, the venerable Mahā-Moggallāna on a deva-tour, as related above, went to the realm of the Thirty-Three. There in thirty-six Mansions in succession he saw thirty-six deva-maidens each enjoying great deva-bliss with a retinue of a thousand nymphs, and in succession he asked, with the verses beginning ("You who stand) with surpassing beauty"<sup>1</sup> 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 raiment most fine."<sup>2</sup> Then the Elder came from there to the world of men and told the story to the Blessed One. When he had heard it the Blessed One said, "Moggallāna, not only by you have the devas 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.<sup>3</sup>

1 "The seven-stringed (lute), melodious, agreeable, I made to speak. One<sup>4</sup> 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, performed such and such deeds of merit. There one woman gave raiment; one a wreath of jasmine; one, perfume; one, superb fruit; one, sugarcane juice; one gave a five-finger perfume-mark at the cetiya of the Blessed One; one observed the Observance; one gave water to a 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-

<sup>1</sup> See ver. 3; and cf. beginning of No. 45.

<sup>2</sup> Ver. 7 and end of this introduction both read *naṇḍi*, woman, for *aharā*, I, above.

<sup>3</sup> For the story see Jā. ii. 248ff.; verses at *ibid.*, p. 252 (included in Vv. and VvA.).

<sup>4</sup> Mūsila, according to VvA. 139. The Guttila Jātaka identifies Mūsila with Devadatta.

rice to a monk who was seeking alms; one gave molasses; one, a piece of sugarcane; one, timbaru fruit; one, a sweet cucumber; one, a cucumber; one, the fruit of a creeper; one, phārusaka (flower); one, an earthenware coal-pan; one, a handful of roots of the water-lily; one, a 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 bandage; 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.<sup>1</sup> They each with a retinue of a thousand nymphs were reborn in the realm of the Thirty-Three as attendants upon Sakka, king of devas. Questioned by the teacher Guttila, they each explained in turn her own good deed performed, beginning with "A woman who gave raiment most fine . . ." and so on.

3 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent like the healing star.

4 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?

5 I ask you, devī 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?"

6 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.

7 "A woman who gave raiment 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-abode.

8 Behold 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. Behold the fruition of merit.

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

As this Mansion of the Giver of Raiment, so the next four Mansions should be expanded. Verses 3–10 are to be repeated four

<sup>1</sup> The words used in this list sometimes vary from those used in the verses. VvA., Bc, Cc also differ from Ec.

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 most fine, (instead of a woman who gave raiment most fine).

18 "I gave the five-finger perfume-mark at the thūpa of the Lord Kassapa."<sup>1</sup>

As this Mansion of the Five-finger perfume-mark, so the next four Mansions should be expanded, repeating ver. 8 10, 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 from them, I observed one Observance (day)..."

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 slave-girl industrious in duty, without anger, not conceited, I was one who shared what was my own."

23 Having thus performed a deed, arisen in a good bourn I find delight."<sup>2</sup>

24 "I gave milk-rice to a monk who was walking for alms. Behold my Mansion..."<sup>3</sup>

As this Mansion of the Giver of Milk-rice so there are 25 Mansions that should be expanded:

25 I gave molasses...

26 I gave a little piece of sugarcane...

27 I gave timbaru<sup>4</sup> fruit...

28 I gave a sweet cucumber (kakkārika)...

29 I gave a cucumber (eḷāluka)...

30 I gave fruit of a creeper...

31 I gave phārusaka<sup>5</sup> (flower)...

<sup>1</sup> I follow VvA. for the numbering of the verses. Kassapa, mentioned also at 60.5, 64.27, was the Buddha preceding Gotama.

<sup>2</sup> In VvA. only. But I insert this verse so as to keep to VvA.'s numbering. It is not repeated in ver. 24.

<sup>3</sup> Quoted at Jā. iii. 409, MA. i. 159, AA. v. 51 (line 1). MA. ii. 17 names all the things given.

<sup>4</sup> Diospyros.

<sup>5</sup> Allowed to monks at Vin. i. 246.

32 I gave a fire-vessel<sup>1</sup> (for the hands)...

33 I gave a handful of greens<sup>2</sup>...

34 I gave a handful of small flowers<sup>3</sup>...

35 I gave a bundle of (lotus) roots<sup>4</sup>...

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 Behold the Mansion of such as me. A nymph am I who assumes any form at will, the most glorious of a thousand nymphs. Behold the fruition of merit.

51 Because of this is my beauty such... and my beauty illumines all the quarters."

52 "Well indeed is it that I have come this day, happily dawned, happily risen,<sup>5</sup> because I have seen the devatās, nymphs who can assume any form at will.

53 Having heard of their Dhamma<sup>6</sup> I will perform abundant skill. By giving, even-faring, control and taming I myself will go there where they who go grieve not."

## 6 (34). THE SIXTH: DAZZLING MANSION

(Daddaḥavimāna)

The Blessed One was dwelling at Sāvattṭhi, in Jetavana. And at that time in the little village of Nālaka a certain man of means, a

<sup>1</sup> hatthapatāpaka. See Vin. i. 32. Called āṅṅarakapalla, a pan for burning coals, at VvA. 142.

<sup>2</sup> sākamuttṭhi, VvA. 142 reads sālūka-, edible lotus roots or seeds.

<sup>3</sup> pupphake; VvA. pupphita.

<sup>4</sup> mūlaka; VvA. mūlakalāpa.

<sup>5</sup> Cf. Sn. 178.

<sup>6</sup> Of the good deeds they had done? Perhaps here meaning 'practice'.

voluntary servitor of the venerable Elder Revata, had two daughters. One of them was named Bhaddā, the other Subhaddā. Bhaddā, of the two, went to the home of a husband, was full of belief and wisdom, but was barren. She said to her husband: "I have a younger sister named Subhaddā. Take her. Should she have 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 Bhaddā advised Subhaddā, "Subhaddā, 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 to come."

One day Subhaddā, on her sister's advice and acting according to what she had said, invited the venerable Elder Revata to a meal bringing seven others with him.<sup>1</sup> They went to her house. Having faith, serving with her own hands, she satisfied the venerable Revata and the monks with sumptuous food, hard and soft. The Elder gave thanks and went. Afterwards Subhaddā died and was reborn in the companionship of the devas-who-delight-in-creating. But Bhaddā, because she had given gifts among individuals,<sup>2</sup> was reborn as an attendant of Sakka, lord of devas. Now Subhaddā, 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 based on Bhaddā's advice, and as she was wondering "Now, where is Bhaddā?" she saw that she had been reborn as an attendant upon Sakka, and with compassion for her entered her Mansion. Then Bhaddā asked her:

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

Replying in two verses she explained:

- 3 "I, Bhaddā, was Subhaddā 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-who-delight-in-creating."

<sup>1</sup> Meal for eight also in No. 16.

<sup>2</sup> *puggalesu*, an unusual term in such a context—1st Edn. Subhaddā's gifts were given to the Saṅgha but Bhaddā's to individual monks.

Again Bhaddā questioned her:

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

Again Subhaddā spoke:

- 8 "Just eight alms-portions was the gift of old I gave with my own hands, having faith, 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, devī 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."

Then Bhaddā asked:

- 11 "With my own hands, having faith, I refreshed with food and drink more monks, self-restrained, Brahma-farers, 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? Devatā, when asked, explain of what deed this is the fruit."

Again Subhaddā 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<sup>1</sup> and out of compassion, said to me, 'Give to the Order.' I did his bidding.
- 15 That gift to the Order was established in the immeasurable.<sup>2</sup> Your gift to individuals was not of great fruit for you."

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

- 16 "Now do I know that a gift to the Order is of great fruit.

<sup>1</sup> Read *atthapurekkhāro* with VvA. 152.

<sup>2</sup> *Ec appameyyā*, VvA. 152, *Bc appameyye*, a field of merit of inestimable value. See ver. 25 below; also see M. iii. 255f. for the seven kinds of gifts to the Order and where a gift to the Order is called incalculable and immeasurable, *asāṅkheyya appameyya*.

When I have gone (again) to human status, bountiful, without stinginess, I will give gifts diligently to the Order again and again."

And Subhaddā went to her own deva-world. Then when Sakka, lord of devas, saw the deva-maiden shining and surpassing in the effulgence of her physical form all the devas of the Thirty-Three and heard the conversation between the two, immediately Subhaddā had disappeared, since he did not know who this could be, he asked Bhaddā:

- 17 "Bhaddā, who is this devatā who earnestly spoke with you? She outshines in beauty every deva of the Thirty-Three."

And she said to him:

- 18 "Lord of devas, 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, she shines with merit done."

Then Sakka talked Dhamma, showing the great fruit of her worthy gift to the Order:

- 19 "She who was formerly your sister, Bhaddā, shines by means of Dhamma in that she established her gift to the Order in the immeasurable.  
20 For, upon Mount Vulture Peak I asked the Buddha about the fruition of liberality where the gift is of great fruit:  
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:  
22 Then the Buddha who knew for himself the fruit of deeds, and about the fruition of liberality where giving is of great fruit, explained to me:  
23 'And four are they upon the Way and four established in its fruits. This Order is upright and concentrated on wisdom and morality.  
24 For human beings, creatures, who give alms hoping to gain merit, bounty bestowed on the Order brings merit of use in rebirths; the gift is of great fruit.  
25 For this Order is widespread, vast. It is immeasurable like

<sup>1</sup> Ver. 21, 23, 24 also at S. i. 233; ver. 21, 23, 24-27 at Kv. 554; and ver. 23-27 at 44. 22-26 below.

the ocean, the sea. Disciples of the hero among men<sup>1</sup> are the best of these, bringing lustre where they recite Dhamma.<sup>2</sup>

- 26 They who give gifts dedicated to the Order—theirs is rightly given, rightly offered, rightly sacrificed. That gift bestowed upon the Order is of great fruit, and is praised by knowers of the world(s).<sup>3</sup>  
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 a heavenly place."

Sakka, lord of devas, told this whole occurrence to the venerable Mahā-Moggallāna who told the Lord. He made it an occasion for teaching Dhamma.

## 7 (35). THE SEVENTH: SESAVATĪ'S<sup>4</sup> MANSION

(Sesavatīvimāna)

The Blessed One was dwelling at Sāvatti, in Jētavana. At that time in Nālaka village, in the country of the Magadhas, was a daughter-in-law named Sesavatī in the family of a householder, a man of substance. The story goes that, when the golden thūpa 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, what are these people doing?" "They are making golden bricks to build the cetiya." When she heard this, the girl with a mind of faith said to her mother, "Mother, around my neck is this little golden ornament of mine. I would like to give it for the cetiya." 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

<sup>1</sup> naraviriya in Ee, naravira at VvA. 154 and Be; explained by viriyasampanna naravira.

<sup>2</sup> Ee reads pabharikarā dhammakatham udirayanti; VvA. 154 pabharikarā yattha dhammam uddisanti, with v.l. katham for yattha, and udirayanti for uddisanti; Be pabharikarā dhammam udirayanti, with v.l. as found in Ee.

<sup>3</sup> Buddhas, VvA. 155.

<sup>4</sup> VvA., Be Sesavatī, Ee, VvA.Ce Sesa-.

merit was reborn in the world of devas, and faring on in one good bourn after another, was reborn in Nālaka in the time of our Blessed One. 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 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 of merit it will become coins, gold, and so forth."

Now the girl saw it and said, "How is it that kahāpaṇas 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 great merit. Because of her, all this has 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 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 Sesavatī.<sup>1</sup>

And at that time the venerable Captain of Dhamma (Sāriputta) knew that the concomitants of his life-span had come to an end. Thinking, "I shall give wealth<sup>2</sup> to my mother, Rūpasārī the brahmin lady, for her support and shall attain final nibbāna," he approached the Blessed One, informed<sup>3</sup> him of his (approaching)

<sup>1</sup> VvA. 158, reading *Pesavatī*, she who has servants, gives v.l. *Sesavatī* which is the reading at Ee, VvA.Ce, she who has wealth.

<sup>2</sup> *mūla*, used metaphorically for capital or investment for the fruit of stream-entry in which he established her.

<sup>3</sup> *anujānāpetvā* cannot be, with CPD, to obtain permission, for attainment of final nibbāna depends entirely on one's own kamma, and cannot be decreed by anyone else.

final nibbāna, and on the command of the Teacher displayed a great marvel; with many thousand praises he praised the Blessed One, and set out on his way, facing straight toward<sup>1</sup> the Blessed One 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 Ānanda, made the four classes of people turn back (from accompanying him), and in due time reached Nālaka, established his mother in the fruit of stream-entry and at dawn attained final nibbāna in the inner room where he had been born. Then both devas 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.

Sesavatī, too, heard of the Elder's final nibbāna. Saying, "I will honour him," she had caskets filled with golden flowers and perfumes brought, and wanting to go asked permission<sup>2</sup> 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 belief 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 Sesavatī, who had been knocked down in the crush of people. She had performed the ceremony of honour, and dying with belief in the Elder and a mind of faith, was reborn among the Thirty-Three. 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 of faith in the Three Jewels, she came with her Mansion to revere the Teacher, descended from it and stood with her hands clasped before her in an attitude of devotion.

And at that time the venerable Vaṅgīsa, who was seated near the Blessed One, spoke thus: "I would like, Blessed One, to question this devatā as to the deed (of merit) which she did." "Do so,

<sup>1</sup> i.e. walking backwards.

<sup>2</sup> Here *āpucchitvā*, asked for or obtained permission. See last note but one.

Vaṅgīsa," the Blessed One said. Then the venerable Vaṅgīsa spoke, first of all praising her Mansion:

- 1 "With a blaze of crystal, silver and gold overspread, its surface<sup>1</sup> of many a colour, this fair Mansion I see, a delightful well wrought abode<sup>2</sup> 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 directions, so this, your Mansion, glows in highest heaven like a blazing smoke-crested (fire) in the night.
- 3 It blinds the eye, as it were, like lightning, ravishing, set in the sky. Resounding with lute, drum and cymbal-clap, magnificent as Inda's city is this of yours.
- 4 Red, white and blue lotuses are there, yodhikā,<sup>3</sup> gaṇḍikā<sup>4</sup> and anojakā,<sup>5</sup> blossoming sāla trees and flowering asokas. It is filled with the lovely fragrance of many a superb tree.
- 5 Bordered with salaḥ,<sup>6</sup> labuja<sup>7</sup> and bhujaka,<sup>8</sup> with blossoming creepers overhanging palm-trees,<sup>9</sup> with jewel-like lotus-stalks, O resplendent one, a delightful lotus-pool springs up for you.
- 6 Whatever flowers there are that grow in the water, whatever the kind of trees that grow on land, whether belonging to human beings or non-human beings or deva-like, they all<sup>10</sup> grow in your dwelling.
- 7 Of what self-control and taming is this the fruition? By the fruit of what deed have you arisen here? How was this Mansion attained by you? Tell the full story,<sup>11</sup> lady of the thick eyelashes."

<sup>1</sup> Reading tala with VvA. 159 and Be for Ee's phala.

<sup>2</sup> vyamha, as at 81.2.

<sup>3</sup> PED. a special kind of jasmine.

<sup>4</sup> VvA. 161 calls this handhujivalkā, hibiscus sp. Its flower is red, D. ii. 111, M. ii. 14, Vism. 174.

<sup>5</sup> PED, CPD say this is the same as anojā, a tree whose flowers are used for wreaths, etc. Word occurs, in compounds, at DhA. ii. 116.

<sup>6</sup> Dipterocarpus Indicus, a sweet-scented tree, perhaps a pine.

<sup>7</sup> Artocarpus incisa, the bread-fruit tree.

<sup>8</sup> VvA. 162 says this is a sweet-scented tree which is only in the deva-world and on Mt. Gandhamādana.

<sup>9</sup> kusaka, generic name for palm, tāla, as this was thought to belong to the kusa-ka class, hence VvA. explains tālanāḷikerādihi tiṇajātīhi.

<sup>10</sup> VvA. 160, Be read sabbe; Ee sagge, 'in heaven'.

<sup>11</sup> tad anupadam avacāsi. Lit. 'You speak of that word by word', i.e., in full. The use of the aorist in what is clearly a request must be taken as a polite form of request... "You are speaking of that." VvA. 162 avacāsi... kattheyyāsi. [1st Edn.].

Then the devatā said:

- 8 "And how I have attained this Mansion, frequented by flocks of herons, peacocks and francolin partridges,<sup>1</sup> filled with deva-like ducks and kings of ruddy geese, resounding with (the cries of) birds, of grey geese<sup>2</sup> 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 Nālaka, reverend sir. Formerly I was a daughter-in-law there. There they knew me as Sesavati.
- 11 I myself, rejoicing, scattered blossoms there upon him, the great one, who was honoured by devas and men for his skill in weal and Dhamma, upon Upatissa, the immeasurable, who had waned out.
- 12 And after I had honoured him who had gone to the highest bourn, mighty seer bearing his last body, abandoning my human physical frame, coming to the (Three-and-) Thirty, I here inhabit this place."

## 8 (36). THE EIGHTH: MALLIKĀ'S MANSION

(Mallikāvīmāna)

After the Blessed One, refuge of the world, had fulfilled his Buddha duty from the time of setting in motion the Wheel of Dhamma up to the time of instructing the religious wanderer, Subhadda; and towards dawn of the full moon-night in the month of Visākha, between a pair of sāla trees in Upavattana, the sāla grove of the Malla kings in Kusinārā, had waned out completely in the element of nibbāna that has no substrate (remaining), and while homage was being paid to his body by devas and men, a laywoman follower of Kusinārā, Mallikā of the line of the Malla

<sup>1</sup> cakora, said to drink rain-drops only for water. VvA. calls it "potter-cock".

<sup>2</sup> kāraṇḍava, explained by kādamba at VvA. 163. PED gives kādamba as "a kind of goose with grey wings", but s.v. kāraṇḍava<sup>2</sup> says "a sort of duck... kādamba, black goose".



kings, wife of Bandhula, a believer, having faith, washed with scented water her "great creeper" parure, which was like the parure of the great laywoman follower Visākhā,<sup>1</sup> 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 Blessed One.

This is a summary here, but Mallikā's story occurs at length in the Commentary on the Dhammapada.<sup>2</sup>

Afterwards Mallikā died and was reborn among the Thirty-Three. Because she had so paid homage she had magnificent incomparable deva-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 Nārada, going about among the devas, 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 golden-yellow raiment and banner, adorned with golden-yellow jewelry,<sup>3</sup> 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-eye 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 dulcet 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 form is like a golden image, who, standing in this chariot, shine upon this place, devatā, when asked, tell of what deed this is the fruit."

<sup>1</sup> Cf. No. 44.

<sup>2</sup> DhA. iii. 119, Mallikādevī-vatthu.

<sup>3</sup> As at No. 47.1.

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 faith, gave as an offering when Gotama, the immeasurable, waned out completely.
- 8 I, having performed that deed of skill praised by the Buddha, rejoice without grief, happy and healthy."

And at the time of the Council this matter was recited by the venerable Nārada<sup>1</sup> to those who were compiling Dhamma exactly as he and the devatā had then said it and they (the compilers) added it just as it was to the Collection.

## 9 (37). THE NINTH: VISĀLAKKHĪ'S MANSION

(Visālakkhīvimāna)

After the final nibbāna of the Blessed One, when King Ajātasattu had built a great thūpa in Rājagaha over his share of the relics and held a festival of honour, a garland-maker's daughter named Sunandā, a laywoman follower, an ariyan disciple, a stream-entrant, both sent fragrant wreaths to the cetiya, and on Observance days went herself to offer homage. Dying later she was reborn as an attendant on Sakka, king of devas. And he, entering one day the Cittalatā Grove, 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 Cittalatā Grove, that you go to and fro leading the throng of women who surround you?
- 2 When the devas of the Thirty-Three 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 pleasure, no diffusion (of colour) is seen on your body. Why is your form such? Devatā, when asked, tell of what deed this is the fruit."

Asked by Sakka this devatā (Sunandā) answered in these verses:

- 4 "That deed of which, lord of devas, this form and bourn are

<sup>1</sup> See VvA. 203 for Nārada again.

- mine and prosperity and majesty—listen to it, bounteous giver.<sup>1</sup>
- 5 In the delightful Rājagaha I was a laywoman follower named Sunandā. I had belief, was possessed of moral habit, always delighting in liberality.
  - 6 Clothing and food, lodging and light I gave to the upright 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 (precepts) I observed the Observance (day) always controlled by the moral habits.
  - 8 Refraining from onslaught on creatures, and restrained from lying speech, from theft and unchastity and the drinking of liquor far removed,
  - 9 Delighting in the five rules of training, proficient in the ariyan truths, I was a laywoman follower of Gotama, One with vision, widely famed.
  - 10 And a relation's house I had, thence they always brought me garlands.<sup>2</sup> I offered them all at the Lord's thūpa.
  - 11 Going on Observance (days), I, having faith, offered garlands, perfumes, ointments with my own hand at the thūpa.
  - 12 Because of this deed of mine, lord of devas, of offering garlands, are my form and bourn, prosperity and majesty.
  - 13 For that (deed) when I was of moral habit the fruition is yet to come. And my hope is, lord of devas, that I should be a once-returner."

And Sakka told this matter to the venerable Vaṅḡsa. And Vaṅḡsa, at the time of the Council, told it to the great Elders who were compiling Dhamma and they added it just as it was to the Collection.

### 10 (38). THE TENTH: CORAL TREE MANSION

(Pāricchattakavimāna)

The Blessed One was staying at Sāvatti, in Jetavana. Now a pious lay-follower entertained the Blessed One at his house with

<sup>1</sup> purindada, one of Sakka's epithets, here meaning 'bounteous giver' according to VvA. 171.

<sup>2</sup> VvA.Ce, Be read tassā me nātikulā dāsi (for Ee, VvA. āsi) sadā mālābhī-harati (VvA. -harati). VvA. 171 explains nātikulā as 'father's household'.

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 Blessed One, revered him and left. Dying later, she was reborn among the Thirty-Three, and enjoyed in Nandana Grove, together with her dancing nymphs, a festival of the Coral Tree. Her too the venerable Mahā-Moggallāna saw and enquired of her thus:

- 1 "With the flowers<sup>1</sup> or the Coral and ebony trees,<sup>2</sup> charming and delightful, binding deva-like garlands and singing, you rejoice.
- 2 <sup>3</sup>While you are dancing with all your limbs in every way, deva-like sounds stream forth, delightful to hear.
- 3 While you are dancing with all your limbs in every way, deva-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<sup>4</sup> 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 mañjūsaka tree.
- 7 You breathe that sweet scent, you see unearthly beauty. Devatā, when asked tell of what deed this is the fruit."

Then the devatā explained:

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

The Summary:

Splendid, sugarcane, divan, Latā, and concerning Guttīla, Dazzling, Sesavatī, Mallī(kā), Visālakkhī, Coral Tree—  
On account of which is the Division known.

### CORAL TREE DIVISION: THE THIRD

<sup>1</sup> Supplied by VvA. 174.

<sup>2</sup> Cf. A. iv. 117.

<sup>3</sup> As at 44.2-7, 50.2-7.

<sup>4</sup> vaṭṭasaka. This sometimes seems to be a garland, see 39.7. Also Vin. ii. 10, iii. 180. Here, VvA. 174 says a vaṭṭasaka (ava- ?) is an ear-drop made of jewels.

## IV. THE FOURTH DIVISION: CRIMSON

### 1 (39). THE FIRST: CRIMSON MANSION

(Mañjetṭhakavimāna)

The Blessed One was dwelling at Sāvatti, in Jetavana. While he was being entertained in the way described in the preceding Mansion, a slave-girl of a certain household had gathered flowers from a sāla tree in full bloom in Dark Wood, strung them on shreds of bark for bouquets,<sup>1</sup> and then gathering a great quantity of choice flowers, flowers that had fallen,<sup>2</sup> she entered the city. She saw the Blessed One seated in the pavilion and, with a mind of faith 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. Afterwards she died and was reborn among the Thirty-Three. For her there was a Mansion there made of red crystal and in front of it a great sāla grove, the ground of which was strewn with golden sand. When the devatā came out and entered the sāla grove, the boughs bent low and scattered blossoms over her. The venerable Mahā-Moggallāna 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 sāla grove that is in perpetual bloom.
- 3 At the root of every sāla tree where you stand, devatā, that magnificent tree sheds its blossoms, bending low.
- 4 The perfume of the sāla grove, breeze-shaken, stirred, frequented by birds, blows in all directions like the mañjūsaka tree.

<sup>1</sup> "Small piece, splinter," is a doubtful word, and vaṇasaka means an ornament for head or ear. Probably here the slave-girl made small formal little bunches of flowers to be worn in the hair or behind the ear [1st Edn.]. Cf. 38.5.

<sup>2</sup> mutta also has the meaning of fully opened, cf. 60.5.

- 5 You breathe that pure scent, you see unearthly beauty. Devatā, when asked, tell of what deed this is the fruit."

Questioned thus by the Elder the devatā answered in these verses:

- 6 "When I was born a human being among men I was a slave-girl in my husband's house.<sup>1</sup> On seeing the Buddha seated, I showered sāla blossoms (round him).
- 7 And I, having faith, with my own hands offered the Buddha a garland well fashioned with sāla blossoms.
- 8 I, having done this deed of skill praised by the Buddha, rejoice without grief, happy and healthy."

### 2 (40). THE SECOND: SHINING MANSION

(Pabhassaravimāna)

The Blessed One was dwelling at Rājagaha. And at that time in Rājagaha was a certain lay-follower having faith in the Elder Mahā-Moggallāna. One of his daughters, a believer and having faith, also had great esteem for the Elder. Now one day the venerable Mahā-Moggallāna while walking for alms in Rājagaha 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 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. The venerable Mahā-Moggallāna approached her and questioned her in these verses:

- 1 "Lady of shining beauty, superb, clothed in brightly glittering<sup>2</sup> garments, whose psychic potency is great, whose limbs are gleaming (as though anointed with) sandal-wood—who are you, fair devatā, who honour me?
- 2 And your very costly divan is inlaid with divers jewels, gleaming,

<sup>1</sup> ayyarakule; VvA. 178 ayyi-, explained by ayyakule sāmikagehe. Be reads ayi-. ayyara prob. misreading of ayira < ariya (with metathesis), Skrt. ārya.

<sup>2</sup> suratta, see PED s.v. ratta: "sometimes it comes near a meaning like 'shiny, shining, glittering'."

on which you when seated shine forth like the king of devas in Nandana Grove.

- 3 What good conduct did you formerly perform, lovely one? Of what deed are you enjoying the fruition in the deva-world? Devatā, when asked, tell of what deed this is the fruit."

Questioned by the Elder thus, the devatā explained in these verses:

- 4 "When you were walking for alms I gave you a garland and molasses, reverend sir. This is the fruition of that deed that I am enjoying in the deva-world.
- 5 But remorse is mine, for a misdeed have I committed, reverend sir. I did not listen to Dhamma well taught by the King of Dhamma.
- 6 Therefore I say, 'Blessings on you. Whoever would be compassionate towards me he should incite me in the teachings'<sup>1</sup>—well taught it is by the King of Dhamma.<sup>2</sup>
- 7 Whosoever have belief in the Buddha and in Dhamma and in the Jewel of the Order, they outshine me in life-span, fame and brilliance; these other devas are above me in splendour and beauty, of greater psychic potency than I am."

### 3 (41). THE THIRD: ELEPHANT MANSION

(Nāgavimāna)

The Blessed One was dwelling near Bārāṇasī at Isipatana in the deer-sanctuary. At that time a laywoman follower who lived in Bārāṇasī, a believer, having faith, one who practised the precepts, had a pair of robes woven for the Blessed One and thoroughly washed. Approaching, she laid them at his feet and spoke thus, "Reverend sir, may the Blessed One in compassion accept this pair of robes, that it may long be for welfare and happiness." The Blessed One accepted them and, perceiving her qualifications, taught her Dhamma. At the conclusion she gained the fruit of stream-entry, reverently greeted the Blessed One, made a ceremonial circuit round him, and went home. Very soon afterwards she

<sup>1</sup> In moral habit and so forth. Dhamma of the Dispensation, sāsanadhamma, is the meaning, VvA. 180.

<sup>2</sup> The syntax of this verse is not clear. Perhaps it could be taken as: Tarṇ (=tasmā of VvA.) tarṇ vadāmi 'bhaddan te, yo ko ci me anukampiyo assa tarṇ (mam) dhammesu samādapethā' (iti) dhammarājena sudesitam.

died, was reborn among the Thirty-Three, became beloved of Sakka, king of devas, as favourite, Yasuttarā 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 calix of lotuses, deva-maidens, holding the five sorts of musical instruments, were dancing and singing.

The Blessed One, having dwelt in Bārāṇasī as long as he wished, set out on tour toward Sāvattī. Once there, he dwelt in Jetavana. Now that devī in contemplating her bliss and its cause, realized, "It has as its cause that gift to the Teacher," and filled with happiness, faith and reverence toward him, she came through the sky upon the back of her glorious elephant as the night was far advanced, descended thence, paid homage to the Blessed One stretching forth her clasped hands, and stood near. The venerable Vaṅṅīsa, with the Blessed One's approbation, questioned her thus:

- 1 "Mounted on a glorious elephant covered with jewels and gold, a mighty one<sup>1</sup> beautifully caparisoned, covered<sup>2</sup> 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,<sup>3</sup> and these enchanting ones are dancing.
- 3 You of great majesty have attained deva-like psychic potency. 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?"

Asked thus by the Elder the devatā replied in these verses:

- 4 "Having gone to Bārāṇasī a pair of robes to the Buddha I gave; having honoured his feet I sat down on the ground. Gladdened,<sup>4</sup> I raised my clasped hands to him in salutation.
- 5 And the Buddha whose skin resembles gold taught me of

<sup>1</sup> From halfway in this verse to the end of ver. 3 is the same as 60.1-3.

<sup>2</sup> For Ee's *suvaṇṇajālacitta*, VvA. 182, Be read -citta. Or is this *ācittā* become 'cittā' metri causa? The first occurrence of 'covered' above is -*ācitta* in Ee, Be, VvA.

<sup>3</sup> Cf. VvA. 183.

<sup>4</sup> Ee, VvA. *vittā*, but Ce. VvA.Be, VvA.Ce *cittā*.

origin, anguish, (which are) impermanent; the unconditioned, the ceasing of anguish, (which are) eternal<sup>1</sup>; he taught me the Way whereby I may come to know.

- 6 Brief was my life-span, I died; deceasing from there, and arising, renowned, in the company of the (Thirty-and-) Thirty, I am a consort of Sakka, Yasuttarā by name, famed in (all) the quarters."

#### 4 (42). THE FOURTH: ALOMĀ'S MANSION

(Alomāvimāna)

While the Blessed One was dwelling near Bārāṇasī at Isipatana in the deer-sanctuary, he entered Bārāṇasī for alms. There a poor woman named Alomā saw him, and having a mind of faith and seeing nothing else that could be given, thought, "Such a thing even as this given to the Blessed One will be of great fruit for me", and she offered crumbled, unsalted, dry kummāsa. The Blessed One accepted it. Because of that almsgiving the woman experienced joy. Later she died and was reborn among the Thirty-Three. The venerable Mahā-Moggallāna asked her:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "In Bārāṇasī, having faith, I gave to the Buddha, kinsman of the sun, dry kummāsa with my own hands.
- 6 Behold the fruit of a dry, unsalted morsel of alms of kummāsa. Who will not perform merit when he has seen that Alomā is happy?
- 7 Because of this is my beauty such, because of this do I prosper

<sup>1</sup> Ee has saccarū; most other texts read sassatarū, as at No. 16.7.

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."

#### 5 (43). THE FIFTH: RICE-GRUEL-GIVER'S MANSION

(Kaṇḍikadāyikāvimāna)

The Blessed One was dwelling at Andhakavinda. At that time a wind-disease arose in the Blessed One's abdomen.<sup>1</sup> The Blessed One said to the venerable Ānanda, "Go, Ānanda, 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,<sup>2</sup> he stood at the door of the home of a physician who was his servitor.<sup>3</sup> 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",<sup>4</sup> she thought, "This medicine is not for my master; indeed this bowl is none other than that of the Blessed One. Come, let me get rice-gruel fit for the protector of the world," and filled with happiness 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 Blessed One was relieved. Afterwards the woman died, arose among the Thirty-Three and was happy, enjoying great deva-bliss. The venerable Mahā-Moggallāna questioned her thus:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent like the healing star.

<sup>1</sup> Cf. Psalms of the Brethren, etc.

<sup>2</sup> Possibly a reference to the bowl (formed from the 4 bowls) offered by the 4 Great Regents, Vin. i. 4.

<sup>3</sup> Perhaps meaning the (personal) physician who attended him.

<sup>4</sup> The formula for kaṇḍika is given at VvA. 186.

- 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "In Andhakavinda I gave to the Buddha, kinsman of the sun, some gruel cooked with jujube, flavoured with oil,
- 6 Mixed with pepper and with garlic and with lāmajjaka<sup>1</sup>—with a devout mind I gave it to the upright one.
- 7 <sup>2</sup>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-drops—(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 Nay, not even he who shall hold sway here over the four continents is worth a sixteenth part of this gift of rice-gruel."

## 6 (44). THE SIXTH: MONASTERY MANSION

(Vihāravimāna)

The Blessed One was dwelling at Sāvattthi, in Jetavana. At that time Visākhā, the great laywoman follower, had been urged by her friends and attendants to make a tour in the park on a certain feast day.<sup>3</sup> Bathed and anointed with care, she had eaten a good meal, adorned herself with her "great creeper" parure and, surrounded

<sup>1</sup> The root of *Andropogon muricatus*. VvA. 186 reads *lāmañjaka*.

<sup>2</sup> From here to the end is the same as 20.7–10.

<sup>3</sup> *ussava-divase*. Cf. DhA. i. 411ff. for the following story.

by five hundred companions, set out from home in great ceremony with a great retinue, 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 Blessed One and the honourable gentlemen who are inspiring to the mind, and I will listen to Dhamma." She went to the monastery, stopped at one side, took off the "great creeper" ornament, gave it into the hand of a slave-girl, respectfully saluted the Blessed One, and sat down at one side. She listened to Dhamma, respectfully saluted the Blessed One, made a ceremonial circuit around him, left the monastery, went a little way and said to the slave-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. It should be there. I will fetch it," and she wanted to go back. Visākhā said, "Well, if it has 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 Blessed One, greeted him reverently, and declaring her intention said, "Your reverence, I would build a monastery, may the Blessed One in compassion permit me." The Blessed One gave consent through silence. When Visākhā had made the gift of that ornament, which was worth 90,000,000 crores, the venerable Elder Mahā-Moggallāna superintended the new work. The monastery was completed in nine months, making for the Buddha, the Blessed One, and for the Order of monks a palace 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-mansion, its floor made to resemble a mosaic of jewels, inlaid with beautifully 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 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 therein 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. 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, 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 devī went (anywhere) she went with her Mansion and with a retinue of a thousand nymphs.

But Visākhā, because of her munificent liberality and the triumph of her belief, was reborn among the devas-who-delight-in-creating, and attained the rank of chief consort of Sunimmita, the deva-king. Now the venerable Anuruddha, on a tour among the devas, saw the friend of Visākhā who had been reborn in the realm of the Thirty-Three, and he questioned her thus:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent like the healing star.
- 2 <sup>1</sup>While you are dancing with all your limbs in every way, deva-like sounds stream forth, delightful to hear.
- 3 While you are dancing with all your limbs in every way, deva-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 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 mañjūsaka tree.
- 7 You breathe that sweet scent, you see unearthly beauty. Devatā, when asked tell of what deed this is the fruit."

She replied to him thus:

- 8 "In Sāvatti, revered sir, a friend of mine built a great monastery for the Order. I, having faith, rejoiced therein on seeing that dwelling which was pleasing to me.
- 9 By precisely that pure rejoicing of mine I obtained a wonder-

<sup>1</sup> As at 38.2-7; 50.2-7.

ful Mansion, good to look upon, sixteen yojanas on every side. By my psychic potency 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,<sup>1</sup> the clear sparkling waters fringed with golden sand,
- 12 Covered with various lotuses, with white water-lilies over-spread, entrancing, fanned by the breezes 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 behoves one to do meritorious (deeds)."

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

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

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

- 17 "She who was my friend, revered sir, built a great monastery for the Order. She who understood Dhamma (and) gave the gift has arisen among the devas-who-delight-in-creating.
- 18 She is chief queen of Sunimmita. Unimaginable is the fruition 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 and listen to Dhamma with minds of faith. Birth among men, very difficult to obtain,<sup>2</sup> is obtained (by you).

<sup>1</sup> Cf. 81.5. VvA. 191 calls this dibbamaccha, deva-like fish. Also at Thīg. 508. See note at EV.II, 176.

<sup>2</sup> Cf. the Simile of the Blind Turtle, M. iii. 169, S. v. 455, Thīg. 500, and see A. i. 35.

- 20 The Way-master taught that Way, him of the Brahma-voice, with skin resembling gold. Gladly give gifts to the Order wherein the gifts of faith will be of great fruit.
- 21 Those eight sorts of men extolled by the wise, four pairs are they, worthy they are to receive gifts, disciples of the Well-farer. Gifts to these are of great fruit.
- 22 <sup>1</sup>And four are they upon the Way and four established in its fruits. This Order is upright and concentrated on wisdom and morality.
- 23 For human beings, creatures, who give alms hoping to gain merit, bounty bestowed on the Order brings merit of use in rebirths; the gift is of great fruit.
- 24 For this Order 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.
- 25 They who give gifts dedicated to the Order—theirs is rightly given, rightly offered, rightly sacrificed. That gift bestowed upon the Order is of great fruit, and is praised by knowers of the world(s).
- 26 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 a heavenly place.”

And the venerable Anuruddha, returning here to the world of men, told this matter to the Lord as he had heard it from that devatā. The Lord made it an occasion for teaching Dhamma.

## THE SECOND PORTION FOR RECITAL

### 7 (45). THE SEVENTH: FOUR WOMEN MANSION

(Caturitthivimāna)

While the Blessed One was dwelling in Sāvatti the venerable Mahā-Moggallāna on a deva-tour, as related above, went to the realm of the Thirty-Three. There in four Mansions in succession he saw four deva-maidens each enjoying deva-bliss with a retinue of a thousand nymphs and in succession he asked about the (good) deed formerly done by them<sup>2</sup>:

<sup>1</sup> Ver. 22 to end as at 34.23 to end.

<sup>2</sup> Cf. beginning of No. 33.

- 1 “You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?”

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

- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed it was the fruit:

It is said that in the time of the Lord Kassapa these women had been reborn in a good family in a city named Paṇṇakata in a kingdom named Esikā. 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 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. They (each) had a retinue of a thousand nymphs. After they had enjoyed deva-bliss there during their lifespan, they passed thence and through what remained of the fruition 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 Mahā-Moggallāna 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<sup>1</sup> of the Esikā people, in the glorious Paṇṇakata,<sup>2</sup> charming.
- 6 Because of this is my beauty such, because of this do I prosper

<sup>1</sup> unnpata. VvA. 197: in the city built in a highland region, in the fair city reaching high with lofty palaces, pinnacled houses, and so forth which appeared as though licking (lihanthehi as with Be, Ce, instead of pariyantehi of Ee) the interior of the clouds.

<sup>2</sup> Ee Peṇṇa-.

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."

To another he said:

8-11 as I-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 Esikā people, in the glorious Paṇṇakata, charming."

13, 14 as 6, 7 above

To another he said:

15-18 as I-4 above

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

20, 21 as 6, 7 above

To another he said:

22-25 as I-4 above

- 26 "I, Sumanā, gave jasmine buds of ivory hue to one whose heart was joyous,<sup>1</sup> to a monk who was walking for alms in the high and lofty city of the Esikā people, in the glorious Paṇṇakata, charming."

27, 28 as 6, 7 above

## 8 (46). THE EIGHTH: MANGO MANSION

(Ambavimāna)

The Blessed One was dwelling in Sāvatti. 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 Blessed One and spoke thus, "Your

<sup>1</sup> The play on words is lost of course: ahaṃ Sumanā sumanassa sumanamaku-lāni, lit. I, Sumanā, 'Felicity', to him who was sumana, 'joyous', gave sumana, 'jasmine' buds.

reverence, I desire to have a dwelling-place built. I pray that you will have a suitable place pointed out to me." The Blessed One 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 colours and with flower-wreaths and perfume-wreaths like a Mansion of the devas, put up an oil lamp, wrapped the mango-trees with a new cloth, and dedicated it to the Order. Afterwards she died and was reborn in the realm of the Thirty-Three. For her there appeared a great Mansion surrounded by a mango-grove. There, surrounded by a host of nymphs, she enjoyed deva-bliss. The venerable Mahā-Moggallāna approached her and asked:

- 1 "Deva-like is your mango-grove, charming, imposing is the palace 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.<sup>1</sup>
- 3 Because of what is your mango-grove charming, imposing the palace here? 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, devī 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?"
- 5 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 6 "When in a former birth I was born a human being among men in the world of men I had a monastery surrounded by mango-trees built for the Order.
- 7 When the monastery was finished and I was having the

<sup>1</sup> The significance of dussa(maya)phala is not clear. VvA. 199 says they made cloth as fruit of these mango-trees, the meaning is 'with deva-like cloth flowing over', i.e. cloth was used as a substitute for fruits.

<sup>2</sup> This line not found in Ee, VvA. or Be. But the response comes in ver. 9.

- ceremony of dedication prepared, covering the mango-trees (with cloth) and making fruits of cloth,<sup>1</sup>
- 8 Having lit a lamp there and having offered food to the peerless throng,<sup>2</sup> with my own hands, having faith, I bestowed it<sup>3</sup> on the Order.
- 9 Because of this is my mango-grove charming, imposing the palace 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."

### 9 (47). THE NINTH: YELLOW MANSION

(Pitavimāna)

After the final nibbāna of the Blessed One, and when King Ajātasattu had erected a great thūpa in Rājagaha for his share of the Blessed One's relics and had performed the ceremony of dedication, a laywoman-follower with four flowers of a kosātaki 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.<sup>4</sup> She, reborn in the realm of the Thirty-Three, appeared as Sakka, king of devas, was going in his chariot to sport in the pleasaunce, and he questioned her in these verses:

- 1 "Lady of the golden-yellow<sup>5</sup> raiment and banner, adorned

<sup>1</sup> See n.1. <sup>2</sup> The Buddha and Order of disciples, VvA. 199.

<sup>3</sup> The monastery. <sup>4</sup> Cf. No. 21.

<sup>5</sup> All the things ascribed to her in ver. 1,2 are prefixed by pita, yellow, which VvA. 201 says should be understood as suvaṇṇa, golden. I have combined the two into 'golden-yellow', but in order to avoid tedious repetition have not always inserted this adjective.

- with golden-yellow jewelry,<sup>1</sup> anointed with golden-yellow sandalwood, of golden-yellow lotus wreaths,<sup>2</sup>
- 2 Lady of the golden-yellow palace and beds, seats and bowls,<sup>3</sup> of the golden-yellow umbrella, chariot, horses and fan,
- 3 What deed did you do, lovely one, in a former human existence? Devatā, when asked, tell of what deed this is the fruit."

She explained in these verses:

- 4 "There is a creeper, reverend sir, called kosātaki,<sup>4</sup> bitter,<sup>5</sup> not prized. I bore four flowers from it to the thūpa.
- 5 With a mind devout towards the teacher's relics, with my attention wrapt upon it,<sup>6</sup> I did not heed its path.
- 6 So the cow slew me, my longing for the thūpa unfulfilled. Had I then stored up (what I should have<sup>7</sup>), greater indeed than this would have been (the result).
- 7 By that deed, O deva-chief, Māghavā<sup>8</sup>, elephant of devas, getting rid of the human body I have come to your companionship."
- 8 When he had heard this Māghavā, overlord of the ('Three-and-) Thirty, elephant of devas, gladdening the Thirty-Three said this to Mātali<sup>9</sup>:
- 9 "See, Mātali, this marvellous, diversified<sup>10</sup> fruit of a deed (of merit). Even a trifle done for one meriting a gift is (a deed of) merit, of great fruit.
- 10 When the mind has faith no gift is trifling (when given) to a Tathāgata or a Self-Awakened One or to his disciples.<sup>11</sup>
- 11 Come you, Mātali, we too could honour repeatedly. Happy is

<sup>1</sup> As at No. 36.1.

<sup>2</sup> Ee pituppaladhārini, VvA. 200, Be -mālini. But the voc. sg. fem. should be -mālini.

<sup>3</sup> Ee, VvA. 200 pitabhojane, yellow food; Ce, Be-bhājane, bowl(s).

<sup>4</sup> Ee kosātiki. Also at Vism. 256,260,359. Ppu. translates as loofah gourd or gourd - but this meaning is not very probable.

<sup>5</sup> Ee, Be tittikā, VvA. 200 kittikā with v.l. kattikā. I follow the former reading which will thus give point to the next word anabhihijitā, expl. at VvA. 201 as na abhikañhitā, not desired.

<sup>6</sup> The thūpa.

<sup>7</sup> This means: had I reached the thūpa to offer the flowers and had stored up the merit well by making the offering as was my intention, VvA. 202.

<sup>8</sup> A sobriquet of Sakka, meaning 'bounteous'.

<sup>9</sup> His charioteer. VvA. 202 ascribes this verse to the recensionists.

<sup>10</sup> citta, glossed by vicitta acinteyya.

<sup>11</sup> Verse also at Jā i. 228, iii. 409.

the accumulation of merits the relics of the Tathāgata (provide).

- 12 Whether he is alive or has waned out the fruit is even for a mind that is even, for as a result of mental resolve beings go to a good bourn.
- 13 Verily Tathāgatas arise for the good of many so that, having done a service, to heaven go the donors."

When this had been said Sakka, chief of devas, left the pleasure and for seven days paid homage in the Cūlāmaṇi shrine. After a time when the venerable Nārada was on a deva-tour he told him in verses of that occurrence. The Elder told the recensionists. They included it in the Collection.

#### 10 (48). THE TENTH: SUGARCANE MANSION

(Ucchuvimāna)

This is similar in the text (pāḷi) to the former Sugarcane Mansion.<sup>1</sup> 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 the earth with the devas, you shine forth like the moon and the sun with your splendour and beauty, glory, incandescence, like Brahmā outshining the devas of the (Three-and-) Thirty together with Inda.
- 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 devatā, 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?<sup>2</sup> Giving well accomplished, or control in moral habit? By which are you, one of great renown, arisen in a good bourn? Devatā, when asked, explain of what deed this is the fruit."

Then the devatā explained:

4-II *As in 30. 4-II except for the substitution in ver. 6 of 'clod of earth' for 'chair'.*

<sup>1</sup> No. 30.

<sup>2</sup> These two lines are in all edns. except Ee, Ce and VvA.Ee.

#### 11 (49). THE ELEVENTH: HONOURING MANSION

(Vandanavimāna)

The Blessed One was staying at Sāvattthi. 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 Sāvattthi to greet the Blessed One. There a certain woman met and saluted them with mind of faith and full of reverence and goodwill. She was reborn after decease among the Thirty-Three, and Mahā-Moggallāna interrogated her:

- 1 "You who stand with surpassing beauty, devatā, are making all the quarters effulgent 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, devī 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?"
- 4 That devatā, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "When I was born a human being among men, on seeing recluses of moral habit, 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." (*As in I. 6, 7, etc.*)

#### 12 (50). THE TWELFTH: RAJJUMĀLĀ'S MANSION

(Rajjumālāvimāna)

The Blessed One was staying at Sāvattthi, in Jeta Grove. Now at the little village of Gayā there lived a brahman 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 slave, scolding and abusing and hitting her. As the girl grew up she treated her worse. (It is said, that in Kassapa 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 suffer her to remove it; hence her name.<sup>1</sup> Now one day the teacher, emerging from an attainment of great compassion, saw Rajjumālā's qualifications for the fruit of stream-entry and sat under a tree emitting his rays. And wretched Rajjumālā, longing for death, took a jar and came 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 Blessed One would teach Dhamma to people even like me? I might be delivered from my miserable life." And he discerning said to her, "Rajjumālā!" And she, as if anointed with ambrosia, drew near and saluted. He taught her the four truths and she attained the fruit of stream-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, "Don't you do anything more to Rajjumālā." Then he went quickly to the Teacher 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, who told them how things had been in that former life with her and Rajjumālā, with suitable discourse on Dhamma beside. He then returned to Sāvatti and the brahman made Rajjumālā his adopted daughter, while the daughter-in-law treated her gently. Reborn when she died among the Thirty-Three, Rajjumālā also was interrogated by the venerable Mahā-Moggallāna:

- 1 "You who stand with surpassing beauty, devatā, to the accompaniment of music are dancing too, your hands and feet assuming various gestures.
- 2 <sup>2</sup>While you are dancing with all your limbs in every way, deva-like sounds stream forth, delightful to hear.

<sup>1</sup> Rajjumālā, Cord-wreath, from the painful cords tied round her head, VvA. 212. <sup>2</sup> Ver. 2-7 as 38.2-7, 44.2-7.

- 3 While you are dancing with all your limbs in every way, deva-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 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 mañjūsaka tree.
- 7 You breathe that sweet scent, you see unearthly beauty. Devatā, when asked tell of what deed this is the fruit."

Asked thus by the Elder that devatā, beginning with her own former birth, explained in these verses:

- 8 "Formerly I was a brahman's slave-girl at Gayā; of little merit, unlucky, I was known as Rajjumālā.
- 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 woodland-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?<sup>1</sup>
- 12 I saw there the Self-Awakened One, 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,<sup>2</sup> astounding thrill: Who now dwells in the wood: man or devatā?
- 14 Serene and faith-inspiring, from wood to open<sup>3</sup> 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, 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 udumbara flower.<sup>4</sup>

<sup>1</sup> VvA. 212, she thought someone living there might prevent her suicide.

<sup>2</sup> abbhuta can also mean unprecedented.

<sup>3</sup> vanā nibbanam āgataṃ: a play on words.

<sup>4</sup> udumbara (ficus sp. or glomerata) flowers are very difficult to see, VvA. 213, cf. SnA. 19f. In Hindu legend the gods are said to gather on the tree on Dipāvali night and pluck all the flowers. In fact, however, the little flowers are inside the fruits.



- 17 With gentle words the Tathāgata spoke to me: Rajjumālā, he said to me, Go to the Tathāgata for refuge.  
 18 When I had heard his voice, gentle, meaningful, sweet, soft, tender and lovely and dispelling all grief,  
 19 The Tathāgata, friendly toward all the world, knowing that my mind was pliant, had faith and was pure, instructed me.  
 20 This is anguish, he said to me. This is the origin of anguish, this is the cessation of anguish, and the plunge into deathlessness is the direct way.  
 21 Standing firm in the advice of the Compassionate, the skilled, I came to the deathless, to peace, nibbāna, the unchanging state.  
 22 And I, standing firm with love, by belief aroused in what was basic<sup>1</sup> was unwavering in vision, own daughter to the Awakened One.  
 23 And (now) I delight. I play, I rejoice with fear from no quarter. I wear a deva-like garland, I drink a sweet (juice) inducing suppleness.<sup>2</sup>  
 24 <sup>3</sup>Sixty thousand musical instruments wake me from my sleep: Ālamba, Gaggara, Bhīma, Sādhuvādin and Saṃsaya,  
 25 Pokkhara and Suphassa; Viṇāmokkhā and other (women): Nandā as well as Sunandā, Soṇadinnā, Sucimhitā,  
 26 Alambusā, Missakesī and the pitiless one called Puṇḍarikā, Eniphassā, Suphassā, and Subhaddā, Muduvādinī—  
 27 These and other more lovely (devatās) 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, without grief, delightful, the great Grove of the (Three-and-) Thirty.  
 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.

<sup>1</sup> VvA. 215, the Buddha, Dhamma and the Order.

<sup>2</sup> madhu maddavarāṇ of VvA. 211 and Be instead of madhum addhavarāṇ of text. VvA. 216 explains by gandhapāna, and says madhu ādava is also a reading. The "inflaming" of CPD. for ādava cannot be right here and is inappropriate. Dava is mirth, joy, hilarity, cf. the canonical passage, saying food is to be eaten na madāya na davāya na maṇḍanāya, not for fun, pleasure, adornment, e.g. M. i. 273; ādava (ā-dava) bringing about or for the sake of dava, above translated "suppleness". Nāṇamoli, Pali-English Glossary (unpublished) gives "fluid" as a meaning for dava (not noticed by PED.) but gives no references.

<sup>3</sup> From here to end of ver. 30 is the same as 18.9-15, where notes are given.

- 30 For such as long for companionship, by these much skill must be done, for they who have done deeds of merit delight, rejoice in heaven.  
 31 Tathāgatas arise indeed for the welfare of many, worthy of men's gifts, sources<sup>1</sup> for fields of merit wherein, having done a deed of homage, the givers rejoice in heaven."

The Summary:

Crimson, shining, elephant, Alomā, rice-gruel giver,  
 Monastery, four women, mango, yellow, sugarcane,  
 honouring, and Rajjumālā—  
 On account of which is the Division named.

WOMEN'S MANSIONS DIVISION: THE FOURTH

<sup>1</sup> ākarā, lit. mines.

## V. THE FIFTH DIVISION: GREAT CHARIOT

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

(Maṇḍukadevaputtavimāna)

The Blessed One was staying at Campā, on the bank of the Gaggarā 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 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-world and will come while the great populace is looking on; thereby will be a great penetration of Dhamma." 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," came out of the pond and crouched at the back of the listeners. And a cowherd, seeing the Teacher 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 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 Blessed One's voice. Forthwith he came with his Mansion, descended from it, and seeing the Blessed One went up to him and honoured him. The Blessed One to reveal the Buddha-majesty asked him:

- 1 "Who, bright with psychic potency and entourage, with surpassing beauty making all the quarters effulgent, is honouring my feet?"<sup>1</sup>

Then the deva-youth, talking about his own former birth, explained in these verses:

- 2 "I was formerly a frog, a water-dweller. But while I was listening to your Dhamma a (young) cowherd killed me."<sup>2</sup>

<sup>1</sup> Quoted at DA. 961, MA. i. 129, ii. 124, AA. ii. 375, KhA. 114.

<sup>2</sup> By accident. See VvA. 216ff. and Vism. 208; story repeated at Saddhamma-saṅgaha, JPTS 1890, p. 80f. Dr. E. J. Thomas, in his copy of VvA. added a note: "In the Jain Nayaḍhammakahāṇa, the 13th. nāya of Suyakhandha 1, is

- 3 For a moment's serenity of mind, behold my psychic potency and entourage and behold my majesty, beauty, and behold my brightness.
- 4 Those who for long have heard your Dhamma, Gotama, it is they who have attained the unmoving place where they who go grieve not."

Then the Blessed One, looking upon the qualifications attained by the congregation, taught Dhamma in full. At the end of the teaching that deva-youth was established in the fruit of stream-entry. Having honoured the Blessed One he returned to the deva-world.

### 2 (52). THE SECOND: REVATĪ'S MANSION

(Revatīvimāna)

The Blessed One was staying near Bārāṇasī, in Isipatana in the deer-sanctuary. There was then a believing layfollower, a princely giver and servitor of the Order, named Nandiya.<sup>1</sup> His parents wanted him to marry his cousin Revatī,<sup>2</sup> but she was not believing, not charitable. Nandiya had no desire for her. His mother told Revatī to come to her house and make ready to entertain the Order, 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 Tathāgata, pouring water of offering on his hands. Simultaneously in the realm of the Thirty-Three a deva-like palace of twelve yojanas rose up with an attendance of nymphs. The venerable Mahā-Moggallāna, on a tour saw it, and asked the Blessed One for whom it was meant. The Blessed One spoke the verses:

- 1 <sup>3</sup>"The man long absent from afar safe home, kinsmen, friends, associates rejoice to have him home.

Maṇḍukka, a frog who goes on pilgrimage to Mahāvira and on the way is killed uttering the words of reverence, and is reborn as a god. See Schubring, Die Lehre der Jainas."

<sup>1</sup> His story is at DhA. iii. 290.

<sup>2</sup> She is both Revatī and Revatā in the text.

<sup>3</sup> This verse and the next are at Dh. 219, 220, quoted DA. 130. Both Ee and Be number these verses as 1 and 2, but VvA. begins numbering at ver. 3 which it therefore calls ver. 1.

- 2 So the doer of merit from this to next world gone, the deeds of merit welcome as kinsmen (welcome) a loved one on his return."

Nandiya hearing this was glad, gave gifts, performed merit. Then, leaving home on business, he bade Revatī carry on with diligence. She consented, but whereas he, while absent continued with his gifts to the Order 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 Revatī to her own home but provided more sustenance for her later. After a time he died and was reborn in the realm of the Thirty-Three 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 has dwindled."

Then Vessavaṇa told two of his yakkhas to go to Bārāṇasī and announce that Revatī would be hurled into purgatory on the seventh day from that day. People hearing of this were frightened, but Revatī 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, Revatī, 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 and brought her lamenting to a crowded purgatory.<sup>1</sup> Yama's men cast her into the crowded purgatory. As it is said:

- 3 "Rise up, Revatī of very evil character, open is the door to purgatory, O woman of niggardly ways. We will lead you where those gone to bad bourns do mourn, denizens of purgatory, consigned to anguish."

This was spoken by the recensionists:

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

Thus led by these yakkhas to the realm of the Thirty-Three,

<sup>1</sup> *ussadaniraya*; cf. Pv. IV. 1.8 *sattussada niraya*, explained at PvA. 221 as "crowded with beings who were evil-doers".

Revatī, 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 the 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 Bārāṇasī there was a layfollower 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 sandalwood, 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 Revatī 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 purgatory."

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

- 10 "This is the purgatory (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 purgatory who were about to drag her and throw her into the Purgatory of Filth called *Samsavaka*, she asked:

- 11 "What is the filth and the ordure that is revealed, what is this foul smell, what the excrement that is hither blown?"  
12 "This is *Samsavaka*,<sup>1</sup> a hundred fathoms deep, where you, Revatī, will boil for thousands of years."

<sup>1</sup> *Flowing (Niraya)*—always flowing with filth.

She asked:

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

They said:

- 14 "Recluses, brahmins and other wayfarers too you deceived with lying speech: this was the evil done by you.  
15 Therefore is Saṃsavaka, a hundred fathoms deep, obtained by you, where you, Revatī, 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, devour 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 skill through giving, even-faring, control, and taming. They who have done this are happy and do not later feel remorse."

Again the warders of purgatory said:

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

And she said:

- 19 "Who, coming from the deva-world to the world of men, should speak to me thus when asked: 'Give gifts to them who have laid aside the cudgel, 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 moral habit, I will perform much skill through giving, even-faring, control, and taming.  
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 always controlled by the moral habits, and I will not be heedless in giving: 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 purgatory.

She said the concluding verse:

- 26 "Formerly I was stingy, an abuser of recluses and brahmins, and having deceived my husband with untruths, I boil in a most terrible purgatory."

The Commentary concludes by saying<sup>1</sup>:

Now, inasmuch as there is no devatā in Revatī's Mansion, but as the story is connected with the attainment of the Mansion of Nandīya, the deva-youth, it is therefore included in the Men's Mansions.<sup>2</sup>

### 3 (53). THE THIRD: MANSION OF CHATTA, A BRAHMAN YOUTH

(Chattamāṇavavimāna)

The Blessed One was staying at Sāvattī, in Jeta Grove. Now at that time a brahman's son Chatta, who had finished his studies under a brahman of Setavyā, had gone home and got his teacher's fee of a thousand kahāpaṇas from his parents, and had set out for Setavyā to pay him. Thieves heard of this and plotted to kill and plunder the youth on the way. The Blessed One 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 and five precepts? The youth, denying, the Blessed One taught them for him to learn.

- 1 "He who is the most glorious of speakers among men, the Sakyan sage, Lord, his task done, who has gone beyond, is furnished with strength and energy<sup>3</sup>—come for refuge to this Well-farer.

<sup>1</sup> VvA. 229.

<sup>2</sup> See Summary at end of this Division.

<sup>3</sup> VvA. 230f., *balavira-*.

- 2 <sup>1</sup>To this Dhamma, without passion, without desire, without grief, unconstructed, not disagreeable, sweet, well expounded and analysed—come for refuge to this Dhamma.
- 3 And whereof they have said: great is the fruit of giving to those pure men in couples four—and eight are these men who are seers of Dhamma—come for refuge to this Order.”

The thieves beset and slew him, taking the money, as he walked along laying up these things in his heart. But he was reborn in the realm of the Thirty-Three with a thirty yojana Mansion throwing light for twenty yojanas. Men of Setavyā finding the body told the parents and those from Ukkatṭha told the teacher, and a funeral ceremony was held. And the Blessed One 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 or a Brahma? the Blessed One, to make clear the deed of merit the deva-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-world?
- 5 And the radiance extending over twenty yojanas cuts off the rays of the light-giver. The fair Mansion perfectly pure and stainless makes even the night (appear) like day.
- 6 With many a lotus of divers hue and water-lily, strewn with blossoms and variously deckt, 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, piyaṅgu and sandalwood, they with fair complexion radiant as gold, fill it to capacity like stars the firmament.
- 8 Here are men and women<sup>2</sup> 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 fruition? By the fruit of what deed are you arisen here, and how came you to this Mansion? When asked, please tell step by step how it was.”

<sup>1</sup> Ver. 2,3 quoted MA. i. 131 with substitution of upemi (I come or, go) for upēhi (come, imperative); and at AA. ii. 107f.

<sup>2</sup> devaputtas and devadhitās, VvA. 237.

The deva-youth explained in these verses:

- 10 “Since the Teacher had come across the brahman youth here on the path and had admonished him with compassion, and since Chatta having heard Dhamma from you, the supreme jewel, said ‘I will do it’,
- 11 I approached the glorious Conqueror for refuge, and Dhamma too, likewise the Order of monks. First I said ‘No,’ revered sir; afterwards I did your bidding faithfully—
- 12 Live not in any way impurely hurting any breathing thing, for wise men do not praise lack of restraint towards breathing things. First I said ‘No,’ revered sir; afterwards I did your bidding 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 bidding faithfully.
- 14 And going to another’s wives, to those guarded by another man—this is unariyan. First I said ‘No,’ revered sir; afterwards I did your bidding 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 bidding faithfully.
- 16 And that strong liquor whereby his perception<sup>1</sup> leaves a man—eschew it all. First I said ‘No,’ revered sir; afterwards I did your bidding faithfully.
- 17 Indeed I, carrying out the five trainings here, faring along in the Tathāgata’s Dhamma, came among thieves on a path between two village-boundaries.<sup>2</sup> They slew me there for the sake of my possessions.
- 18 To this extent I recollect skill; beyond that no other (skill) exists for me. Because of good conduct I arose through kamma among the (Three-and-) Thirty rejoicing at will.<sup>3</sup>
- 19 Behold the fruition of faring along in accordance with Dhamma and of the practice of restraint for a moment, an instant,<sup>4</sup> while many with lesser joys long for my gain seeing me shining as it were in glory.
- 20 Behold how through such a brief teaching I am gone to a

<sup>1</sup> Perception of Dhamma, or of the world, VvA. 241.

<sup>2</sup> So VvA. 241.

<sup>3</sup> Furnished with the kinds of sense-pleasures as desired, VvA. 241.

<sup>4</sup> I.e. for so brief a moment.

good bourn and attained to happiness; so methinks those who hear Dhamma constantly must reach deathlessness, the secure.

- 21 Even a little done in the Tathāgata's Dhamma is of great fruition, a wide-spread fruit. Behold how Chatta, through merit done, illumines the earth even as does the sun.
- 22 What is this skill that we may do?—so some take counsel together. Should we obtain human status again let us live<sup>1</sup> practising the moral habits as we fare along.
- 23 And the teacher being of great service and compassion came to me early in the day when I was in this plight.<sup>2</sup> Then did I approach him who is true to his name: Be compassionate again so that I can hear Dhamma.
- 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 for, cool become, they have gone to final nibbāna."

So when the teacher had addressed the assembly the deva-youth, announcing his establishment in the ariyan stream, saluted the Blessed One and taking leave of his parents returned to that deva-world.

#### 4 (54). THE FOURTH: CRAB-SOUP-GIVER MANSION

(Kakkaṭakarasadāyakavimāna<sup>3</sup>)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time a certain monk practising insight fell away therefrom owing to grievous earache. The doctor's medicine availed nothing. He told the Blessed One who, knowing that crab-soup was a cure, asked him to seek alms in the Magadha field. He went thither 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

<sup>1</sup> Reading viharemu with VvA. and Bc against Ec's vicāremmu.

<sup>2</sup> iti me sati, when I was thus.

<sup>3</sup> Ec gives title as Kakkaṭarasa-, crab-soup, but kakkaṭaka, also meaning crab, in ver. 6.

arahant even before he had finished his meal. Telling the field-keeper: "Lay-follower, by the fruit of this merit you will come to be without ill of body and mind," he gave the benediction and went away. When later the field-keeper died, he was reborn in the realm of the Thirty-Three 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 Mahā-Moggallāna, 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.<sup>1</sup>
- 2 'There do you bide and drink and eat while deva-like lutes make melody. Here are deva-like flavours, the five kinds of sense-pleasures, and women decked in gold do dance.<sup>2</sup>
- 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 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?"
- 5 'That deva-youth, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 6 "'There stands on the door a crab finished in gold to serve as a reminder, and it shines with its ten claws.<sup>3</sup>
- 7, 8 Because of this is my beauty such . . . and my beauty illumines all the quarters." (*As in 1.6, 7, etc.*).

#### 5 (55). THE FIFTH: DOOR-KEEPER'S MANSION

(Dvārapālakavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time a lay-follower instituted four perpetual meals for the

<sup>1</sup> Vv. rucikatthata; VvA. 244 rucira- which it explains as tassari tassari bhūmiyaṃ suvaṇṇaphalakehi atthata, spread (over) with golden boards (planks, slabs) on the ground. Thus "the gleaming metal", rucira, is gold.

<sup>2</sup> Verses 1,2 as at 79.1,2, 85.1,2.

<sup>3</sup> It thus makes his deed of merit clear to great seers, VvA. 246.



Order. 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 Yāmas, but when the doorkeeper died he was reborn among the Thirty-Three with a twelve-yojana golden Mansion, just as in the foregoing. To the venerable Mahā-Moggallāna's similar inquiry he replied:

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

- 6 "My life-span is of a thousand deva-like years;<sup>1</sup> (my act of merit) consisted of the declaimed word and homage paid by thought.<sup>2</sup> For so long will one who has performed merit remain and be furnished with deva-like sense-pleasures.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters." (*As in 1.6, 7, etc.*)

## 6 (56). THE SIXTH: SHOULD-BE-DONE MANSION

(Karaṇīyavimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. And a lay-follower, returning from a bathe in the Aciravatī river, met and invited the Blessed One to a meal at his house and entertained him with honour. The remainder is as in the foregoing. The deva's answer is as follows:

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

- 6 "Acts of merit should be done by a wise man of discrimination, wherein what is given to Awakened Ones who are rightly faring is of great fruit.
- 7 Verily the Buddha came from forest to village for my welfare. Therein, the mind devout, I came to the Thirty-Three.
- 8 Because of this is my beauty such . . . and my beauty illumines all the quarters." (*As in 1.6, 7 etc.*)

<sup>1</sup> By human reckoning this is three crores of years and sixty hundred thousand years, VvA. 247.

<sup>2</sup> So explained at VvA. 247f.

## 7 (57). THE SEVENTH: SECOND SHOULD-BE-DONE MANSION

(Dutiyakaraṇīyavimāna)

This is similar to the Sixth, save only that there the food was given to the Blessed One, here to an Elder.

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

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

## 8 (58). THE EIGHTH: NEEDLE MANSION

(Sūcivimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time there was robe-making to be done for the venerable Sāriputta, 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 offered two needles and bade him say if there were further need. After the smith died he was reborn among the Thirty-Three and the venerable Mahā-Moggallāna questioned this deva-youth:

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

- 6 "What one gives, (the fruit alone) is not (like) it. What should be given, that alone is better. A needle was given, better for me was the needle.<sup>1</sup>
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters." (*As in 1.6, 7, etc.*)

## 9 (59). THE NINTH: SECOND NEEDLE MANSION

(Dutiyasūcivimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. Now a certain tailor went to see the Grove, there saw a monk

<sup>1</sup> This rather cryptic verse is translated here as far as possible according to the interpretation at VvA. 251, but neither is this easy to follow.

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 was like the foregoing.

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, having faith, gave a needle with my own hands.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters." (*As in 1.6, 7, etc.*)

### 10 (60). THE TENTH: ELEPHANT MANSION

(Nāgavimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. Then the venerable Mahā-Moggallāna on a deva-tour in the realm of the Thirty-Three saw a deva-youth mounted on a great all-white elephant with a great retinue going through the air, and went towards him. The deva-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 tusked, strong and swift, mounted on the glorious elephant,<sup>1</sup> beautifully caparisoned, 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-like psychic potency. 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?"
- 4 The deva-youth, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.

<sup>1</sup> From halfway in this verse to the end of ver. 3 is the same as 41.1-3, another Elephant Mansion.

- 5 "Eight fallen<sup>1</sup> flowers, with my own hands, having faith, I offered at the thūpa to the great seer<sup>2</sup> Kassapa.<sup>3</sup>
- 6 Because of this is my beauty such . . . and my beauty illumines all the quarters."

### 11 (61). THE ELEVENTH: SECOND ELEPHANT MANSION

(Dutiyanāgavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time a believing lay-follower who had lived according to the precepts, kept the Observance days, given gifts to the Order, and attended with gifts at the monastery to hear Dhamma, deceasing from here arose among the Thirty-Three. And a great white elephant being at his service, with much retinue he went at times for sport in a pleasure. Now one day being impelled to show gratitude, he went on his elephant at midnight from the deva-world to Bamboo Grove and there stood in an attitude of devotion before the Blessed One. The venerable Vaṅgīsa who was standing near the Blessed One, being permitted by the Blessed One, questioned him:

- 1 "Mounted on a mighty all-white elephant, an elephant supreme, you go round from grove to grove attended by a throng of women, making all the quarters effulgent 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 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?"
- 4 That deva-youth, delighted at being questioned by Vaṅgīsa, when asked the question explained of what deed this was the fruit.
- 5 "When I was born a human being among men I was a lay-

<sup>1</sup> *mutta* also has the meaning of fully opened but according to VvA. these were fallen flowers. Thai edn. *mutthi* (sic!). Cf. Intro. to No. 39.

<sup>2</sup> VvA. 253 reads *bhagavato*; Ee, Be *mahesino*.

<sup>3</sup> Mentioned also in 33.18 and 64.27.

- follower of the One with Vision. I refrained from making on-slaught 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 I gave both food and drink respectfully, an abundant giving.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters."

## 12 (62). THE TWELFTH: THIRD ELEPHANT MANSION

(Tatiyanāgavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove.<sup>1</sup> Then three arahant Elders came to a village residence for the rains, going thereafter to Rājagaha to salute the Blessed One. Passing the sugar-cane plantation of a brahman of false views, they asked the keeper: "Can we get to Rājagaha to-day?" "No, sir, it's half a yojana further; stay here and go on to-morrow." "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 got 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 Sudhammā-devas, 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-like mount, on an all-white elephant, with the sound of tuneful instrumental music is honoured in the sky?
- 2 Now, are you a devatā, a heavenly musician, or Sakka, bounteous giver? Not knowing you, we ask you how are we to know you?"<sup>2</sup>

<sup>1</sup> VvACe, Be add: in the squirrels' feeding-place.

<sup>2</sup> Cf. 83.11.

He explained this matter:

- 3 "I am neither a deva nor a heavenly musician, nor am I Sakka, bounteous giver. I am one of those named Sudhammā-devas."

Again the man asked:

- 4 "We are asking you, Sudhammā-deva, raising respectfully our clasped hands: What is the deed you did among men that you have arisen in Sudhammā?"

He spoke this verse:

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

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

## 13 (63). THE THIRTEENTH: LITTLE CHARIOT MANSION

(Cūḷarathavimāna)

After the final nibbāna of the Blessed One his relics were distributed, and under the great Elder Mahā-Kassapa monks were picked to recite Dhamma; 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 Mahā-Kaccāna was staying in a wooded spot in a frontier region. At that time Assaka was reigning at the city of Pota<sup>1</sup> over Assaka. Now Sujāta, his son by his head-queen, being banished by his father on the insistence of the juniormost 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 Sujāta. When his mother died young, his father's new head-queen too had a son. The pleased king offered his wife a boon; when Sujāta 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 Sujāta 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

<sup>1</sup> VvACe, Be Potali.

him, let 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 Mahā-Kaccāna who asked him thus:

- 1 "You stand leaning on a sturdy bow made from sound wood. Now are you a 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 Sujāta—thus am I known.  
3 Hunting for deer, plunging into the great wood, that very deer I see no more,<sup>1</sup> but it is you that I see."

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 practise the path of Dhamma's aim."<sup>2</sup>

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 and the drinking of liquor.

<sup>1</sup> The correct reading, taken from the variants given at VvA. 261, is probably *migaṃ tañceva nādakkhim*.

<sup>2</sup> Moral habit and so forth, bringing welfare both here and hereafter, VvA. 263.

- 9 Aversion<sup>1</sup> and even-faring, learning, gratitude—to be praised here-now, these things are praise-worthy.  
10 Know, prince, that five months hence 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 unageing, undying?"

Then the Elder, in order to teach him Dhamma, 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 <sup>2</sup>Those of great wealth, great possessions, even warrior-nobles owning kingdoms—not even these, abounding in wealth and crops, are unageing, undying.  
14 Perhaps you have heard of Andhakaveṇhu's sons,<sup>3</sup> powerful, mighty, impetuous in attack—even these, attained to the destruction of the life-span, broken up, are for ever and ever.<sup>4</sup>  
15 Warrior-nobles, brahmans, country-people, serfs, low-caste sweepers—not even these nor others are through their birth unageing, undying.  
16 Those who recite the mantras of the sixfold lore devised by Brahma—not even these nor others are through their knowledge unageing, undying.  
17 And even those seers, ascetics who are peaceful and controlled—even these ascetics cast off the physical frame at the proper time.  
18 Even arahants, their minds developed, duties done, without cankers, 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 my refuge."

<sup>1</sup> Aversion from evil states of mind.

<sup>2</sup> Ver. 13, 15–18 also at Pv. II. 6.11–15.

<sup>3</sup> See Ghatajātaka (Jā. iv. 79ff.), and DPPN.

<sup>4</sup> Similar in eternity to the sun and the moon in respect of the succession of families, VvA. 265.

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 hero, to whom I have gone for refuge."<sup>1</sup>

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 Okkāka's line was there<sup>2</sup> the thoroughbred of men, but he has waned out utterly."

When the prince had heard the Elder's teaching of Dhamma he was established in the refuges and the moral habits. Thus it was said:

- 23 "Had the Buddha, your teacher, been alive, good sir, I would have gone thousands of yojanas to wait on him.  
24 But as your teacher has waned out utterly, good sir, I go for refuge to the great hero who has waned out utterly.  
25 I approach the Buddha for refuge, and also the supreme Dhamma, and to the Order of the deva of men do I go for refuge.  
26 Forthwith I refrain from onslaught on 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. On account of the power of his merit a chariot arose ornamented with the seven kinds of jewels, measuring seven yojanas. It had an entourage of many thousands of nymphs. When the king had performed the obsequies for the dead and offered a great gift to the Order of monks, he paid honour to the cctiya.<sup>3</sup> The Elder arrived here. The deva-youth came in his

<sup>1</sup> Cf. M. ii. 90.

<sup>2</sup> Ee *sattā pi*; VvA. 266 and Be read *tatthāsi* which I follow.

<sup>3</sup> Presumably he had had this erected in the vihāra he had made enshrining the relics the Elder gave the prince, ver. 32, also mentioned at VvA. 267.

deva-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<sup>1</sup> 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<sup>2</sup> of gold and of silver, swift as thought, make it fair.  
30 In the golden chariot you stand surpassing all like deva-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-youth explained in these verses:

- 31 "When I, reverend sir, was formerly a king's son I was called Sujāta. 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, saying: Honour this, Sujāta, 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.  
34 And in the delightful Nandana Grove, the haunt of many a flock of birds,<sup>3</sup> I delight, attended by nymphs with dance and song."

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

<sup>1</sup> Here *sata*, a hundred, in both Ee and VvA. verse against Be, and Be and VvA. 267 prose, which read *satta*, seven. See too the prose introduction just above.

<sup>2</sup> *yuttā*.

<sup>3</sup> Flocks of birds are considered to add beauty to these Groves; cf. 78.12, 79. 12.

### 14 (64). THE FOURTEENTH: GREAT CHARIOT MANSION

(Mahārathavimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. And the venerable Mahā-Moggallāna making a tour in the realm of the Thirty-Three saw a deva-youth, Gopāla, leaving his Mansion and mounting his chariot in state to visit the pleasure for sport. The deva-youth, seeing the Elder, dismounted from the chariot and stood before him, his clasped hands raised to his head. The venerable Mahā-Moggallāna 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, Vāsava.<sup>1</sup>
- 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<sup>2</sup> shines forth like the moon on the fifteenth.<sup>3</sup>
- 3 This chariot, covered with a golden net, gay with many and divers gems, making sweet sounds and glittering, shines forth with many a hand-borne whisk.
- 4 Those naves too fashioned with imagination; the wheels of the chariot adorned in the centres—and these naves, also painted with a hundred stripes, shine like lightning 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)<sup>4</sup> it is ornamented, decorated with gems in the shape of the moon,<sup>5</sup> the lustre ever pure and gleaming;

<sup>1</sup> A name of Sakka.

<sup>2</sup> The chariot, VvA. 276.

<sup>3</sup> Like the full moon on the fifteenth (day of the month) in the bright fortnight, *ibid.*

<sup>4</sup> *sisa*; head, probably the front part of the chariot.

<sup>5</sup> *Ec* here and in *ver.* 7 reads *maṇi-sanda*, but *-canda* at VvA. 272, 277f. and *Be.* Cf. *Jā.* v. 408, *ver.* 276 *suvaṇṇacanda*, explained by *Comy.* as *suvaṇṇamayā candakā*, and *Mhvu.* ii. 62 *suvaṇṇachandra*, "crescents of gold", also in describing a chariot.

- containing golden rays in profusion it shines profusely as though (alternating)<sup>1</sup> with rays of beryl.
- 7 And these steeds, decorated with gems in the shape of the moon, their necks held high, very swift like Brahmā's,<sup>2</sup> 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 bear you along evenly; they are tractable, not excitable, they rejoice (in drawing the chariot), supreme among swift-goers.<sup>3</sup>
  - 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.<sup>4</sup>
  - 11 With gazelle-like bashful eyes in the chariot they stand, thick-lashed, smiling, of gentle speech, smooth-skinned, clad in beryl-studded mesh, ever honoured by *gandhabbas* and *devities* great.
  - 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 decked with lotus red and blue, adorned, fragrant with choicest sandalwood, with service to

<sup>1</sup> VvA. 277 supplies *antarantarā* twice, which I take to mean "alternating".

<sup>2</sup> VvA.Ce, *Be:* *brahūpamā*: VvA.Ee *brahmūpamā*, but also, p. 278, *attano pamāṇato adhikā viya paññāyanti ti attho. Brahmā vuddhā, pavaddhasabbaṅgapaccāṅgā.*

<sup>3</sup> *turaga*, i.e. horses.

<sup>4</sup> *Ec* *vicitrasavane*, VvA. 272, *ver.* 10 *-pavane*, called at 279 *vicitralatāvane*. Cf. the Second Division, called *Cittalatā*.



- 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 effulgent all round like the autumn sun in its upward rise.
- 18 Vibrating in a gust of wind, the garlands on the arms and the adornments send forth a charming sound, 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,<sup>1</sup> O chief of devas, 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) effulgent, dance on both sides.
- 22 You rejoice enlivened by the orchestra, honoured as if you were Inda, 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) or did you find satisfaction in Dhamma-faring and (good) practice?
- 24 Of no insignificant deed that was done formerly, or of Observance (day) well observed is this extensive prosperity and majesty of yours in which you so greatly surpass the devas.
- 25 Or is this the fruit of your giving, or again, of moral habit or of homage paid? Now, tell me when asked."

<sup>1</sup> VvA. 281 does not seem quite to know how to take this verse. *Saro*, sound, cannot be the subject as the verb is in the pl., *pamodayanti*. It is better to take the second interpretation: as a lute makes you glad, *pamodeti*, so do the chariots and so on with their sound, *rathādayo attano sarena pamodayanti*.

The deva-youth asked thus by the great Elder, related that matter:

- 26 That deva-youth delighted at being questioned by Moggallāna when asked the question explained of what deed this was the fruit:
- 27 "The one of vanquished faculties, Buddha, perfect in energy, supreme among men, Kassapa,<sup>1</sup> highest man, he who opened the door of the undying,<sup>2</sup> deva above devas, (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 a deva-city going from heaven to heaven.
- 31 In such wise having made this unhampered sacrifice, thrice purified, getting rid of this mortal frame, I am delighting in a deva-city, like unto Inda.
- 32 Long life and beauty, happiness and strength—he that wishes for such excellence, 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 exist one who is better than a Buddha or his peer. To them that seek for a rich fruit 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 of stream-entry. Then the Elder, returning to the world of men, repeated to the Lord the conversation he had had with the deva-youth. The

<sup>1</sup> The Buddha previous to Gotama. Mentioned also in 33.18 and 60.5.

<sup>2</sup> Closed since the disappearance of the Dispensation of Koṇāgamana, the Buddha preceding Kassapa. Now the ariyan way, the door to the great city of nibbāna, was opened (again), VvA. 284. Cf. Miln. 217 (MQ. ii. 11).

Teacher, making the matter the occasion for a discourse, taught Dhamma to the assembly that was present.

The Summary:

Frog, Revatī, Chatta, crab, door-keeper,  
Two should-be-dones, two needles, three elephants,  
and two chariots—  
Of Men is the Fifth Division to be known.

THE THIRD PORTION FOR RECITAL

## VI. THE SIXTH DIVISION: PĀYĀSI

### 1 (65). THE FIRST: HOME MANSION

(Agāriyavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. There was then at Rājagaha a wealthy virtuous family, a well-spring of benefits for monks and nuns. The parents, having all their lives worked merit in the name of the Three Jewels, deceased from here and were reborn among the Thirty-Three. For them there was a ten-yojana golden Mansion. Then did the venerable Mahā-Moggallāna ask:

- 1 "Even as shines the Cittalatā Grove, the best and supreme pleasaunce of the (Three-and-) Thirty, so stands this Mansion of yours in the mid-air, refulgent.
- 2 You, attained to the psychic potency of devas, 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?"
- 3 That deva-youth, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 4 "I and my wife in the world of men lived in a house and were well-springs of benefits. With minds of faith we gave both food and drink respectfully, an abundant giving.
- 5 Because of this is my beauty such . . . and my beauty illumines all the quarters."

### 2 (66). THE SECOND: SECOND HOME MANSION

(Dutiya-agāriyavimāna)

Identical in all respects with the preceding.

## 3 (67). THE THIRD: FRUIT-GIVER'S MANSION

(Phaladāyakavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time King Bimbisāra 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 Mahā-Moggallāna 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 be the merit here-now and in a future state for giving 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 has told me rightly." The Elder gave the mangoes to the Blessed One, who shared them with the Elders Sāriputta, Mahā-Moggallāna, and Mahā-Kassapa. The king hearing this was pleased with the gardener's courage, gave him a village, raiment 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 Thirty-Three with a sixteen-yojana golden Mansion. The venerable Mahā-Moggallāna 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.<sup>1</sup>
- 2 There do you bide and drink and eat while deva-like lutes make melody, and eight times eight deva-maidens, trained and fair, glorious denizens of the (Three-and-) Thirty<sup>2</sup>, dance, sing, enjoy themselves.
- 3 You, attained to the psychic potency of devas, 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?"

<sup>1</sup> See note to 54.1.

<sup>2</sup> Both Vv and VvA. have -varā, glorious. Be, Ce have -carā (Sinh. and Burmese letters for v and c being much alike can be confused when reading MSS) but VvA. does give the variant reading -carā. Tidasacarā, "denizens of 'Tidasa'" makes the better sense. See also 80.3.

- 4 That deva-youth, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 5 "Fruit-giver acquires abundant fruit.<sup>1</sup> Giving with a mind of faith to those who are faring uprightly he rejoices among the Three (-and-Thirty)<sup>2</sup> on gaining heaven and experiences abundant fruit of merit. So did I, great sage, give four fruits.
- 6 Therefore it behoves one in quest of constant happiness and welfare to give a fruit whether he be desiring deva-like happiness or wishing for delights among men.
- 7 Because of this is my beauty such . . . and my beauty illumines all the quarters."

## 4 (68). THE FOURTH: ASYLUM-GIVER'S MANSION

(Upassayadāyakavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time a certain monk, on his way after the rains to salute the Blessed One, 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 with a twelve-yojana golden Mansion. The venerable Mahā-Moggallāna 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 potency of devas, 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?"
- 3 That deva-youth, delighted . . . of what deed this was the fruit.
- 4 "I and my wife in the world of men gave asylum to an arahant;

<sup>1</sup> I.e. of merit, VvA. 290.

<sup>2</sup> *tidiva*, lit. the heaven of the Three, since *diva* is heaven. VvA. 290 explains by *Tāvātimsabhavana*, the abode of the Thirty-Three, and *ThagA. ii. 225* by *Tusita-devaloka*, the deva-world (called) *Tusita*.

with minds of faith we gave both food and drink respectfully, an abundant giving.

- 5, 6 Because of this is my beauty such . . . and my beauty illumines all the quarters."

### 5 (69). THE FIFTH: SECOND ASYLUM-GIVER'S MANSION

(Dutiya-upassayadāyakavimāna)

This is identical with the foregoing, except that here there are many monks, and Mahā-Moggallāna likens the Mansion to the sun.

### 6 (70). THE SIXTH: ALMSFOOD-GIVER'S MANSION

(Bhikkhādāyakavimāna)

The Blessed One was staying at Rājagaha, 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 with a twelve-yojana golden Mansion. The venerable Mahā-Moggallāna asked him:

- 1 "Lofty is this Mansion with jewelled shafts, a dozen yojanas all round, there are seven hundred<sup>1</sup> splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 You, attained to the psychic potency of devas, are of great majesty . . . and your beauty illumines all the quarters?"<sup>2</sup>
- 3 That deva-youth, delighted . . . of what deed this was the fruit.
- 4 "When I was born a human being among men, on seeing a

<sup>1</sup> Ee sattarasā, seventeen, as in No. 77. VvA., Be, Ce satta satā on all occurrences, i.e. Nos. 54, 67, 70, (71), 77, 79, 85.

<sup>2</sup> As at 68.2.

monk who was hungry<sup>1</sup> 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."

### 7 (71). THE SEVENTH: BARLEY-WATCHER'S MANSION

(Yavapālakavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. At that time a certain poor boy was watcher in a field of barley, and he had brought kummāsa for his breakfast. As he sat down to eat it, there came to that place an Elder whose cankers 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 kummāsa." 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 the Thirty-Three with a Mansion, as just described. The venerable Mahā-Moggallāna asked him:

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

### 8 (72). THE EIGHTH: EARRINGS-WEARER MANSION

(Kuṇḍalīvimāna)

The Blessed One was staying at Sāvattī, in Jeta Grove. At

<sup>1</sup> tasita is usually explained elsewhere as pipāsita, thirsty.

<sup>2</sup> As at 70, ver. 1.2.

that time the pair of chief disciples with their followers were on tour among the Kāsis and arrived at a certain vihāra at sunset. Then a lay-follower came and bathed and anointed their feet and, inviting them for the next day, prepared a goodly gift. After thanking him the Elders went on their way. He after he had died was reborn among the Thirty-Three with a twelve-yojana golden Mansion. The venerable Mahā-Moggallāna asked him:

- 1 "Adorned, wearing garlands of flowers, in lovely raiment, with earrings bright, hair and beard trimmed, arrayed with bracelets resplendent as the moon in a deva-like Mansion,
- 2 While deva-like lutes make melody and eight times eight deva-maidens, trained and fair, glorious denizens of the (Three-and-) Thirty, dance, sing, enjoy themselves.<sup>1</sup>
- 3 You, attained to the psychic potency of devas, 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?"
- 4 That deva-youth, delighted . . . of what deed this was the fruit.
- 5 "When I was born a human being among men, on seeing virtuous recluses possessed of knowledge and (right) conduct, renowned, learned, who had come to the destruction of craving,
- 6 (to them) with a mind of faith I gave both food and drink respectfully, an abundant giving.
- 7 Because of this is my beauty such . . . and my beauty illumines all quarters."

### 9 (73). THE NINTH: SECOND EARRINGS-WEARER MANSION

(Dutiyakuṇḍalīvimāna)

This happened as in the foregoing Mansion. The verses too are the same, except that in ver. 5 *samaṇe sādthurūpe*,<sup>2</sup> recluses of good deportment, replaces *samaṇe silavante*, virtuous recluses.

<sup>1</sup> See 67.2.

<sup>2</sup> *sādthurūpa* at Dh. 262 has been variously translated.

### 10 (74). THE TENTH: UTTARA'S MANSION

(Uttaravimāna)

After the Blessed One had attained final nibbāna and the Council was to take place, the venerable Kumāra-Kassapa had gone to the town of Setavyā with many monks and was staying in the Simsapā Grove. Then the ruler Pāyāsi 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 Pāyāsi Sutta.<sup>1</sup> On leaving, Pāyāsi gave gifts of charity, but inasmuch as he gave poor fare and garments that were scarcely adequate, not being accustomed to it (earlier),<sup>2</sup> 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 with a twelve-yojana Mansion. To show his gratitude he appeared with his Mansion before the Elder Kumāra-Kassapa and saluted him. The Elder asked him:

- 1 "Even like Sudhammā Hall of the deva-king,<sup>3</sup> where bides the assembled company of devas, so does this Mansion of yours stand in the mid-air, refulgent.
- 2 You, attained to the psychic potency of devas, 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?"
- 3 That deva-youth, delighted . . . of what deed this was the fruit.
- 4 "When I was born a human being among men I was a brahman youth under King Pāyāsi. The wealth I earned I did share, for dear to me were those who were virtuous.
- 5 With a mind of faith I gave both food and drink respectfully, an abundant giving.
- 6 Because of this is my beauty such . . . and my beauty illumines all the quarters."

The Summary:

Two homes, fruit-giver, two asylum-givers, almsfood-giver, Barley-watcher, as well as two earring-wearers, Pāyāsi.

### THE SIXTH DIVISION<sup>4</sup>

<sup>1</sup> D. Sutta No. XXIII.

<sup>2</sup> Cf. No. 84.

<sup>3</sup> Sakka, VvA. 298.

<sup>4</sup> So called at Ee and VvA. Pāyāsi-vagga at Be.

## VII. THE SEVENTH DIVISION: SUNIKKHITTA

### 1 (75). THE FIRST: CITTALATĀ MANSION

(Cittalatāvimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. There was then a poor lay-follower who lived by working for others. He was believing and supported his aged parents, for he thought, "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). He was reborn after dying among the Thirty-Three in a twelve-yojana Mansion. The venerable Mahā-Moggallāna, coming as aforesaid, asked him:

- 1 "Even as shines the Cittalatā Grove, the best and supreme pleasure of the (Three-and-) Thirty, so stands this Mansion of yours in the mid-air, refulgent.
- 2 You, attained to the psychic potency of devas, 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?"
- 3 That deva-youth, delighted at being questioned by Moggallāna, . . . explained of what deed this was the fruit.
- 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 I gave both food and drink respectfully, an abundant giving.
- 6, 7 Because of this is my beauty such . . . and my beauty illumines all the quarters."

### 2 (76). THE SECOND: NANDANA MANSION

(Nandanavimāna)

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 Grove<sup>1</sup> . . ." then to continue as in No. 75.

### 3 (77). THE THIRD: JEWELLED SHAFT MANSION

(Maṇithūnavimāna)

The Blessed One was staying at Sāvatti, 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 precepts. Dying after a time he was reborn among the Thirty-Three with a twelve-yojana golden Mansion. The venerable Mahā-Moggallāna questioned him also:

- 1 "Lofty is this Mansion with jewelled shafts, a dozen yojanas all round, there are seven hundred<sup>2</sup> splendid pinnacled halls and lovely pillars of beryl spread over with the gleaming metal.
- 2 There do you bide and drink and eat while deva-like lutes make 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 . . . and your beauty illumines all the quarters?"
- 4 That deva-youth, delighted . . . of what deed this was the fruit.
- 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 I gave both food and drink respectfully, an abundant giving. Because of this is my beauty such . . . and my beauty illumines all the quarters."

<sup>1</sup> Be *vanam* Nandanam noticing the v.l. as at Ee and VvA: *vanam* Nandanam Cittalam, but both of these give this Mansion the title of Nandanavimāna. A probable error of an early monastic editor has been perpetuated by Dhammapāla if Nandana and Cittalatā are not identical. Nandanavana is a name given to parts of several heavens (see DPPN) but Cittalatā is found in Tāvātimsa only.

<sup>2</sup> Ee *sattarasā*. See note to 70.1.



## 4 (78). THE FOURTH: GOLDEN MANSION

(Suvāṇṇavimāṇa)

The Blessed One 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 to him and, having been controlled by well purified moral habit, after dying he was reborn in the realm of the Thirty-Three with a Mansion of jewelled beauty and golden roof. The venerable Mahā-Moggallāna questioned him:

- 1 "Upon a golden mountain a Mansion lustrous all round, gold-net-bedraped, 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, begemmed with cat's-eyes, with pearls and with rubies,
- 4 Gaily coloured floor,<sup>1</sup> delightful; no dust is stirred up there; created are many yellow<sup>2</sup> rafters that support the roof,
- 5 And created are four stairways for the four directions. With rooms of many jewels it shines like the sun.
- 6 There the four railings<sup>3</sup> partitioned, the proportions planned, dazzling, lighten all round the four directions.
- 7 In this glorious Mansion, a deva-youth of great lustre, you shine forth with beauty like the rising sun.
- 8 Is this the fruit of your giving or, again, of moral habit, or of paying homage with clasped hands? When asked, make this known to me."
- 9 That deva-youth, delighted at being questioned by Moggallāna, when asked the question explained of what deed this was the fruit.
- 10 "When I was in Andhakavinda, having faith, with my own hands I made a vihāra for the teacher, Buddha, kinsman of the sun.
- 11 There, with devout mind, I bestowed on the teacher perfumes and garlands and requisites and unguents and the vihāra.

<sup>1</sup> citrā bhūmi, as at 81.4.

<sup>2</sup> Made of gold and topaz and so on, VvA. 304. Cf. VvA. 111.

<sup>3</sup> Ee vedikā, VvA. vediyā in the verse, explained at p. 304: vediyā ti vedikā; not clear whether railing or platform is meant.

- 12 Because of this this is my gain: that I dwell as a master in Nandana; and in the delightful Nandana Grove,<sup>1</sup> the haunt of many a flock of birds,<sup>2</sup> I delight, attended by nymphs with dance and song."

## 5 (79). THE FIFTH: MANGO MANSION

(Ambavimāṇa)

The Blessed One was staying at Rājagaha, 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 Sāriputta 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, and him too the venerable Mahā-Moggallāna asked:

- 1 <sup>3</sup> "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 bide and drink and eat while deva-like lutes make 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 . . . and your beauty illumines all the quarters?"
- 4 That deva-youth, delighted . . . of what deed this was the fruit.
- 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 Sāriputta, widely famed, tired in body but not tired in mind.
- 7 I, watering the mangoes, saw him coming and said, 'It were

<sup>1</sup> Ee pavare. VvA. 303, Be ca vane. See No. 79, ver. 12.

<sup>2</sup> Cf. 63 34, 79.12.

<sup>3</sup> Verses 1,2 as at 54.1,2, 77.1,2, 85.1,2.

well that I bathed you, reverend sir; it would bring me happiness.<sup>1</sup>

- 8 Out of compassion for me he laid down his bowl and robe<sup>1</sup> and in the one robe<sup>1</sup> sat down in the shade at the root of a tree.
- 9 And, with a mind of faith, I bathed that Elder<sup>2</sup> 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 recluse bathed, and not inconsiderable merit have I done—thus he suffused his whole body with zest.<sup>3</sup>
- 11 This was the extent of the deed I did in that birth. Getting rid of the human body I have arisen in Nandana.
- 12 In the delightful Nandana Grove,<sup>4</sup> the haunt of many a flock of birds,<sup>5</sup> I delight, attended by nymphs with dance and song.”

## 6 (80). THE SIXTH: COWHERD'S MANSION

(Gopālavimāna)

The Blessed One was staying at Rājagaha, in Bamboo Grove. Now a cowherd had left Rājagaha to graze his herds in the pasture, and saw the venerable Mahā-Moggallāna approaching. The latter, discerning the coming death of the man, drew near him. He hesitated whether to present the Elder with the meal of kummāsa he had brought, or keep the kine 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 in a twelve-yojana

<sup>1</sup> No doubt the outer robe and the inner respectively. He wore the antaravāsaka for his bath.

<sup>2</sup> Ec theran; VvA., Be nara.

<sup>3</sup> This line probably inserted by the recensionists, though not so stated in VvA., which makes no comment.

<sup>4</sup> Ec pavane (pavare at 78.12). Pavane appears to mean forest at Vin. v. 149: gati migānaṃ pavanaṃ, cf. Mhvu. ii. 382. VvA. 307, Be read ca vane.

<sup>5</sup> Cf. 63.34, 78.12.

golden Mansion. The venerable Mahā-Moggallāna seeing him there asked:

- 1 The monk seeing the deva decked in bracelets, renowned, in a lofty and long-abiding Mansion like unto the moon (-devaputta<sup>1</sup>) in his deva-like Mansion, asked him:
- 2 “Adorned, wearing garlands of flowers, in a lovely raiment, with earrings bright, hair and beard trimmed, decked with bracelets, renowned, in a deva-like Mansion even like unto the moon (-devaputta),
- 3 While deva-like lutes make melody and eight times eight deva-maidens, trained and fair, glorious denizens of the (Three-and-) Thirty, dance, sing, enjoy themselves,<sup>2</sup>
- 4 You, attained to the psychic potency of devas, 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?”
- 5 That deva-youth, delighted . . . of what deed this was the fruit.
- 6 “When I was born a human being among men with care did I guard the kine by others owned. Then a recluse drew near me and the cows went off to eat (a crop of<sup>3</sup>) 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), I handed him the bundle saying, I give, reverend sir.<sup>4</sup>
- 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 kummāsa out of compassion towards me. Deceasing from there when I had died, I am a devatā.
- 10 Just that skilled 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.

<sup>1</sup> candimā-devaputto, VvA. 310.

<sup>2</sup> Cf. 67.2.

<sup>3</sup> Supplied by VvA. 310.

<sup>4</sup> Monks may take only what is given to them.

- 11 In the world with the devas and with the Māras 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 (81). THE SEVENTH: KANTHAKA'S MANSION

(Kanthakavimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. At a time when the venerable Mahā-Moggallāna was on a deva-tour, Kanthaka, a deva-youth, coming out of his dwelling, was driving to the park with a great retinue and with great deva-potency. Seeing the venerable Mahā-Moggallāna he hastily alighted from his vehicle and saluted him. And the Elder asked him:

- 1 "As the moon at the full,<sup>1</sup> the overlord of stars, the hare-marked,<sup>2</sup> surrounded by the constellations, proceeds around,
- 2 So does this deva-like abode<sup>3</sup> shine forth with beauty in a deva-city like the rising sun.
- 3 Of beryl, of gold, and of crystal and silver, begemmed with cat's-eyes, with pearls and with rubies,<sup>4</sup>
- 4 Gaily coloured floor,<sup>5</sup> 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,<sup>6</sup> 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.<sup>7</sup>
- 7 On its two sides are well-created woodland thickets having both flowering trees and fruiting trees.

<sup>1</sup> Ee puṇṇamāye, VvA. 312, 314, Be -māse.

<sup>2</sup> sasi. For legend of how the moon came to have the mark of a hare see Sasa-Jātaka, Jā. No. 316.

<sup>3</sup> vyamha, as at 35.1.

<sup>4</sup> As at 78.3.

<sup>5</sup> See 78.4, note.

<sup>6</sup> VvA. 312 puthulomanisevitā as at 44.11, but Ee above reads puthalā macchasevitā, apparently a genuine variant reading; expansive (and) frequented by fish. Be, Ce as well as VvA. 312 have made this reading uniform with 44.11.

<sup>7</sup> As at 44.12.

- 8 (When you are) seated like a deva-king on a golden-footed divan, on a soft rug of cloth,<sup>1</sup> nymphs wait on you.
- 9 Covered with all adornments, beautified with various garlands, they delight you who are of great psychic potency; even as Vasavattin you rejoice.<sup>2</sup>
- 10 With drum, conch, kettle-drum,<sup>3</sup> with lutes and tam-tams you are filled with delight when dance, song and sweet music prevail.
- 11 Manifold are these deva-like shapes, deva-like sounds, also savours and perfumes that are agreeable, and delightful the objects of touch.
- 12 In this glorious Mansion, a deva-youth of great lustre, you shine forth<sup>4</sup> with beauty like the rising sun.
- 13 Is this the fruit of your giving or again, of moral habit, or of paying homage with clasped hands? When asked, make this known to me."
- 14 'That deva-youth, delighted . . . of what deed this was the fruit.
- 15 "In the superb city of Kapilavatthu of the Sakyans I was Kanthaka, conatal with Suddhodana's son.<sup>5</sup>
- 16 When at midnight he departed (to seek) for Awakening, with soft net-like hands and copper coloured nails,<sup>6</sup>
- 17 He patted my flank and said, 'Bear me, friend.<sup>7</sup> 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).<sup>8</sup>

<sup>1</sup> colasanthate, Ce, which I follow, for goṇasanthate, rug of antelope-hide, as being more appropriate.

<sup>2</sup> A deva-king. Cf. S. iv. 280, A. iv. 243.

<sup>3</sup> mudṅga or mutiṅga. For story of a drum of this kind called Ānaka see S. ii. 266, Jā. ii. 344, DPPN. Is therefore the "tabour" of PED correct? Nowadays in Sri Lanka the mṛdaṅga is a big drum. It is very difficult to find out the differences between any instruments that seem to be of the drum-class.

<sup>4</sup> Ee devaputtā mahappabhā abhirocasi; VvA., Be devaputta mahappabho atirocasi. I follow the reading at 78.7, devaputto mahappabho atirocasi.

<sup>5</sup> Cf. BvA. 131, 276, 298 for the seven conatals, born on the same day as Suddhodana's son, also DA 425.

<sup>6</sup> The net-like or webbed hands are a Mark of a Great Man, the tawny nails one of the lesser characteristics, VvA. 315.

<sup>7</sup> samuṇa, a term of familiar address. The Bodhisatta wanted Kanthaka, his horse, to carry him through that one night when he was setting out on his Great Departure.

<sup>8</sup> abhisimsim at Ee, abhisisi at VvA. 313, explained as icchi, sampaticchi.

- 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 and Channa<sup>1</sup> behind.
- 21 With my tongue I licked his feet of copper-coloured nails and weeping looked on as the great hero 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-like Mansion in a deva-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 skill I shall reach destruction of the cankers.
- 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; when he had heard the voice of the One with Vision he purified the vision of Dhamma.
- 28 Purified of misbelief, doubt and vows, honouring the teacher's feet, he disappeared then and there<sup>2</sup>.

## 8 (82). THE EIGHTH: MANSION OF DIVERS HUE

(Anekavāṇṇavimāṇa)

The Blessed One was staying at Sāvātthi, in Jeta Grove. The venerable Mahā-Moggallāna was on a deva-tour in the realm of the Thirty-Three and was saluted by a deva-youth of divers hue 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,

<sup>1</sup> The charioteer.

<sup>2</sup> The last two verses were put in by the recensionists, VvA. 317.

- of divers beauty, surrounded by a throng of nymphs, you, like the lord of creation, Sunimmita,<sup>1</sup> do rejoice.
- 2 You have no peer, whence then a better in renown, merit and psychic potency? All the deva-host in the ('Three-and-) Thirty are met to pay homage to you even as the devas (among men<sup>2</sup> pay homage) to the moon.
- 3 And these, your nymphs, on every side dance, sing, enjoy themselves. You, attained to the psychic potency of devas, 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 the quarters?"
- 5 'That deva-youth, delighted... of what deed this was the fruit'.
- 6 "I, reverend sir, formerly was a disciple of the Conqueror named Sumedha.<sup>3</sup> A worldling was I with no awakening, one who for seven years had gone forth.
- 7 When the Conqueror Sumedha, the teacher, the steadfast one who had crossed the flood, waned out finally, I then paid homage at his thūpa 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 skilled deed done by me, for which I enjoy deva-like bliss. I rejoice in the midst of the host of the ('Three-and-) Thirty for exhaustion of that merit has not (yet) come."<sup>4</sup>

<sup>1</sup> Although this deity belonged to the Thirty-Three, on account of his deva-like enjoyments he rejoices like the deva-king Sunimmita, VvA. 320. Sunimmita mentioned also at 44.18.

<sup>2</sup> manussadevā, so VvA. 321, which at n. 7 equates these with brahmins. Three classes of devas are recognized in the commentaries: devas by convention, by purification, by birth, e.g. VvA. 18, etc. Here devas of the first or second categories might be meant, but even so the significance of this simile is not clear. Cf. Miln. 190-1 where the secret that was passed only among those (who were believers in?) the candima-suriyā (devatās), and among those belonging to other groups, is compared to the recital of the Pātimokkha in the midst of monks (only), being closed to other people. See MQ. i. 272, n. 7; also No. 80.1,2. Moon-worshippers also at Sn. 598.

<sup>3</sup> The 11th Buddha.

<sup>4</sup> Cf. 84.34.

### 9 (83). THE NINTH: WEARING POLISHED EARRINGS MANSION<sup>1</sup>

(Maṭṭakuṇḍalivimāna<sup>2</sup>)

The Blessed One was staying at Sāvatti, 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 enjoined on his son Maṭṭakuṇḍalin that he was not to go near the Blessed One 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 Blessed One, 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 Blessed One left he died and was born in a twelve-yojana Mansion among the Thirty-Three. The day after the funeral obsequies the father went weeping to the cemetery calling his son by name. The son, a deva-youth, seeing him, appeared to the father as Maṭṭakuṇḍalin weeping with arms clasped (in sorrow) saying: "Ah, moon! Ah, sun!" Then the brahman said:

- 1 "Adorned, wearing polished earrings,<sup>3</sup> bearing garlands, with an application of yellow<sup>4</sup> sandalwood on your skin, clasping your arms you are lamenting. What (sorrow) is afflicting you in the midst of the wood?"

Then the deva-youth said to him:

- 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."

Then the brahman said to him:

- 3 "Made of gold, made of jewels, made of rubies or else of

<sup>1</sup> Cf. Jā No. 449 and DhA. i. 25ff. where this story also occurs, sometimes with greater detail. See BL. i. 159, n. 1 which says VvA. version derives from DhA. and not from the Jā. version. Story also at Pv. II. 5 but no verses appear, reference being made instead to Vv. The same theme, the uselessness of mourning for the dead, is the subject of Jā. No. 454.

<sup>2</sup> Vv. reads Maṭṭa-; at VvA. and in other versions of the story, Maṭṭha- which should be the correct form.

<sup>3</sup> maṭṭakuṇḍali, a pun on his name.

<sup>4</sup> VvA. 324 explains hari- as ratta-, red or dyed.

silver, you tell me, dear brahman youth, I will procure you a pair of wheels."

The brahman youth, to humble the 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.<sup>1</sup> 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<sup>2</sup> of both in their courses. But he that is dead and has done his time is not to be seen. Which (of us) lamenting here is not the greater fool?"

Thinking he spoke sensibly, the brahman said to the youth:

- 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 <sup>3</sup>"Verily I was all ablaze being like a fire over which ghee had been poured, (but) now am as if sprinkled with water, all my sorrow waned.  
9 Verily you drew from me the dart, the grief that was lodged in

<sup>1</sup> Jā. iv. 61, DhA. i. 29 and a v.l. given at VvA. 325 read bhātaro, brothers, for dissare at Ee and Be. Rev. Y. Dhammapāla, with whom I discussed this verse, knows no other reference to the moon and sun being brothers—nor do I. Can it be a very early error for bhāsare, shine forth?

<sup>2</sup> vaṇṇadhātu, as at Pv. I. 3.1.

<sup>3</sup> Ver. 8,9,10 are the same as Pv. I. 8.5,6,7.

my heart, (and) dispelled for me, overcome by grief, a father's grief for a son.

- 10 So I, the dart drawn out, am become cool, am waned. I do not grieve, I do not weep, having heard you, brahman youth."

Then the brahman, asking him "Who are you?" said:

- 11 "Now, are you a devatā, a heavenly musician, or Sakka, bounteous giver? Or who are you? Or whose son? How are we to know you?"<sup>1</sup>

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 skilled deed, has attained to the companionship of the (Three-and-) Thirty."

Then the brahman said:

- 13 "Little or much of giving a gift in our house we have not seen, or keeping Observance (days) and such like. By what deed are you gone to a deva-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 wisdom.  
15 I, my heart gladdened, with a mind of faith, revered the Tathāgata with clasped hands. I, having done this skilled deed, have attained to the companionship of the (Three-and-) Thirty."

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

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

Then the deva-youth, enjoining 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

<sup>1</sup> Cf. 62.2.

Buddha for refuge and to Dhamma and to the Order. Likewise do you undertake in their unbroken entirety the five steps in the training.

- 18 Do you forthwith refrain from onslaught on 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-youth had enjoined thus the going for refuge and the undertaking of the moral precepts, the brahman, agreeing to his bidding, said:

- 19 "You desire my good, yakkha,<sup>1</sup> you desire my welfare, devatā. I will do your bidding, you are my teacher.  
20 I go to the Buddha for refuge and to Dhamma supreme and to the Order of the deva among men I go for refuge.  
21 Forthwith I refrain from onslaught on 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."

## 10 (84). THE TENTH: SERISSAKA'S MANSION

(Serissakavimāna)<sup>2</sup>

After the Blessed One had attained final nibbāna the venerable Kumāra-Kassapa together with five hundred monks arrived at the city of Setavyā. There, dissuading the ruler, Pāyāsi,<sup>3</sup> from his distorted views, he established him in right views. From then on, as he liked merit, giving gifts to recluses and brahmans, but giving them carelessly, not being accustomed to it (earlier), after he died he was reborn in an empty Mansion in a sirīsa<sup>4</sup> grove in the abode of the Four Great Kings. It is said, in the past some traders of Āṅga-Magadha going to Sindhu and Sovīra, travelling by night for fear of the day's heat, lost their way. With them was a believing lay-follower who had the qualifications for attaining arahantship and had joined the traders to support his parents. To help him the deva-youth Serissaka showed himself with his Mansion and asked the traders how they were come into a shadeless, waterless

<sup>1</sup> "Sprite" might be a possible translation here, but would not always be suitable.

<sup>2</sup> Fe, Ce Serissaka, VvA. Be Serisaka.

<sup>3</sup> Cf. D. ii. 316ff. Mentioned in No. 74.

<sup>4</sup> Acacia sirissa.



and sandy desert. They told him. To explain their connexion, 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 Pāyāsi, a companion of the earth-devas, renowned, he, rejoicing in his own Mansion, a non-human being, addressed the men, saying:
- 3 "In a crooked<sup>1</sup> 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,<sup>2</sup> and where men may lose their wits through fear of uncertainty,<sup>3</sup>
- 4 Not here are fruits or roots. There are no provisions,<sup>4</sup> 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,<sup>5</sup> 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 Āṅga, 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.

<sup>1</sup> vaṅka, usually 'crooked' as here, and explained at VvA. 334 as sarisayaṭ-thāna, a place where there is uncertainty (as regards life or death).

<sup>2</sup> vaṇṇupatha explained at VvA. 334 as vālukantāra, an error for vālukā-kantāra. Or could vaṇṇupatha have the meaning of Sk. vaṇik-patha, trader's path? Vaṇṇu alone in ver. 11.

<sup>3</sup> Ee vaṅka, as in line 1 'crooked'; 'a name for crows', Jā. iii. 313 but not making sense here. Cf. also Sn. 270, 271, SnA. 303. Reading at VvA. 334 dhaṅka, explained dhaṅkehi kākehi bhayaṇi VvA Be. Ce vaṅkaṇi bhayā ti vaṅkehi bhītā; vaṅkehi bhayaṇi etesan ti dhaṅkabhayā (VvA Be, Ce omit) vattabbe gāthāsukhatthaṇi sānūnāsikaṇi katvā dhaṅkham (VvA Be, Ce vaṅkaṇi) bhayā ti vuttarā. Itāṇi ca vālukantārapavesanato (VvA Be, Ce vālukākantārapavesanato) pubbe tesāṇi uppannabhayaṇi sandhāya vuttarā.

<sup>4</sup> VvA. 335 gives two of the meanings of upādāna: food and fuel.

<sup>5</sup> Ibid. equates it to naraka.

- 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 arisen; because we have seen (you) we are glad, happy, joyful."

Again the deva-youth asked:

- 11 "And this sandy waste<sup>1</sup> extends beyond the sea,<sup>2</sup> the road a rugged path of stakes to be (warily) trodden with a creeper-rope<sup>3</sup>; 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 lands, that which you have heard or again that which you have also seen, of this wonder, dear friends, we will hear from you."

The traders, thus asked by the deva-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<sup>4</sup> your perfect beauty.
- 14 Lotus pools are in constant flow in the sky, abounding in blossoms, with many white lotuses,<sup>5</sup> 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.<sup>6</sup>
- 16 A thousand pillars unequalled in majesty, this goodly Mansion crowning them. Within are various jewels,<sup>7</sup> the railings<sup>8</sup> are of gold; it is beautifully covered with shining plates.<sup>9</sup>

<sup>1</sup> vaṇṇu.

<sup>2</sup> Elu-Vimānavastu-prakarapaya (EVvp) 1770 A.C. takes this line as: (you go) beyond the ocean and in sandy tracts.

<sup>3</sup> vatta, or cane? Not clear from the Comy. EVvp takes it as cane tied together.

<sup>4</sup> For disvāna tappāma read disvā na tappāma.

<sup>5</sup> As at No. 9.7.

<sup>6</sup> jotirasa, as at No. 9.7.

<sup>7</sup> On the walls, pillars, stairways, VvA. 340.

<sup>8</sup> vedi. See Mhvs. Transl. 206 for note on this term.

<sup>9</sup> tapaniyapaṭṭa; made of gold (tapaniya) and made of various gems, VvA. 340.

- 17 This,<sup>1</sup> resplendent as molten gold of the Jambona river, with terraces and stairways and landings<sup>2</sup> 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,<sup>3</sup> 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,<sup>4</sup> enjoy yourself like King Vessavaṇa in Naḷini.<sup>5</sup>
- 20 Now, are you a deva or are you a yakkha or the lord of devas in human form? The traders, the caravan-men, are asking you. Tell us what is your name. Are you a yakkha?"

That deva-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 bidding of King Vessavaṇa."

Now the traders, asking about his deeds, said:

- 22 "Fortuitously obtained by you or risen in fulfilment or wrought by you or by the devas given? The traders, the caravan-men, are asking you: How was this delight obtained by you?"

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

- 23 "Not fortuitously obtained by me nor risen in fulfilment, not wrought by me nor indeed by devas given. By my own blameless deeds of merit was this delight obtained by me."

The traders asked about the nature of the merit:

- 24 "What was your vow or what your Brahma-faring? Of what

<sup>1</sup> This Mansion of yours, *ibid.*

<sup>2</sup> phala(ka), in the sense of board, prob. refers to sepānaphala(ka), staircase landing. Cf. Jā. i. 330.

<sup>3</sup> muraja, explained at VvA. 340 by mudiṅga. See 81.10, note.

<sup>4</sup> sabbagūṇa, all advantages, merits, enjoyments.

<sup>5</sup> VvA. 340, reading Naḷiṇi, says this is a kiḷaṇṇatṭhāna, a place for amusement. Cf. D. iii. 202 Kuvera-nalini.

good practice is this the fruition? The traders, the caravan-men, are asking you: How was this Mansion obtained by you?"

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

- 25 "My name was Pāyāsi. When I held sway over the Kosalans, I was a nihilist,<sup>1</sup> was miserly, of evil habit, and I was an annihilationist<sup>2</sup> then.
- 26 And there was a recluse, Kumārakassapa, one who had heard much, an eloquent speaker, splendid. He made for me then a talk on Dhamma, he drove out the twisted views from me.
- 27 When I had heard that talk of his on Dhamma, I declared the status of lay-follower: restrained from onslaught on 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 my Brahma-faring. Of that good practice is this the fruition. By these very deeds of merit, not evil, meritorious, was this Mansion obtained by me."

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

- 29 "Indeed, men of wisdom spoke the truth. Not otherwise is the word 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 bourn."

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

- 31 "The (deva-) crowd is as one bewildered and for this moment is disturbed as though<sup>3</sup> stuck in the mud. Prince, whence has come discontent to you and to this crowd?"

When he had heard them the deva-youth said:

- 32 "These sirisa groves, dear sirs, waft around deva-like scents

<sup>1</sup> VvA. 342 natthikadiṭṭhi, "nihilist".

<sup>2</sup> ucchedavādin.

<sup>3</sup> Read va for ca.

and fragrance; these are wafted into this Mansion, by day and night dispelling the gloom.<sup>1</sup>

33 Of these, after (every) hundred years have passed, one pod opens.<sup>2</sup> A hundred human years have gone by since I arose here in this (deva-) group.

34 Perceiving that I, living in this Mansion for five hundred years, dear sirs, will de cease on the exhaustion of (my) life-span, on the exhaustion of (my) merit,<sup>3</sup> I am therefore stupefied by grief."

Then the traders, comforting him, said:

35 "How should one like you grieve who for so long such a peerless Mansion has possessed? Surely it is only those who, slender in merit, have arisen to a lesser (state) who should grieve?"

The deva-youth, comforted, accepting 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-youth, refusing a great offering, enjoining 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."

Pointing out to them as an example and praising the qualities of that lay-follower<sup>4</sup> to whom he was eager to extend his protection and safety, he spoke the verses:

39 "There is a lay-follower in this company, learned, one who

<sup>1</sup> VvA. 344 says there was also his own lustre.

<sup>2</sup> phalanti, w.r. in Vv, VvA; other edns. phalati. VvA. 334 explains by mucciati, sissati. The story is that after a hundred years just one pod ripens and falls.

<sup>3</sup> Cf. 82.9.

<sup>4</sup> See ver. 27.

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 calumnious speech, but would be of gentle, kindly speech,

41 Reverent, deferential, trained, not evil, cleansed in the higher morality.<sup>1</sup> And he—this man of noble life, maintains his mother and father by means of Dhamma.

42 Methinks 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 fare the Brahma-faring.

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, how should he obtain suffering?

44 For this reason I have shown myself. Therefore, traders, you should behold Dhamma.<sup>2</sup> But for him<sup>3</sup> 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 here; indeed it is a gain for him whom you hold dear."

Now the deva-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,<sup>4</sup> 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."

<sup>1</sup> That for a lay-follower, VvA. 347.

<sup>2</sup> The deva-youth will protect those who protect Dhamma, VvA. 348.

<sup>3</sup> The lay-follower.

<sup>4</sup> phala, VvA. says nothing. The blade of a knife? See pharaka, part of a barber's equipment at Vin. i. 91, ii. 107, perhaps also meaning comb.

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 niggardly, see the fruit of merit."

And on the conclusion the recensionists spoke six verses:

- 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 Vāsava's Masakkasāra.<sup>1</sup>
- 50 All those who were there, saying "I am first", announced the status of lay-disciple-ship; they were restrained from making onslaught on 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 of the yakkha and with his approval.
- 52 These, going to Sindhu and Sovira lands, needing wealth, seeking gain, returned unharmed to Pāṭaliputta 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 a superb festival in Serissa's honour, they built the Serissaka residence.<sup>2</sup>
- 54 Such is the nature of association with good men. Of great advantage is association with those with qualities in Dhamma. For the sake of one lay-follower all the beings<sup>3</sup> became happy.

# 11 (85). THE ELEVENTH: SUNIKKHITTA'S MANSION

(Sunikkhattavimāna)

The Blessed One was staying at Sāvatti, in Jeta Grove. At that time, as spoken of above, the venerable Mahā-Moggallāna, on a

<sup>1</sup> Here meaning Sakka's abode, VvA. 351. Cf. Jā. v. 167,400, vi. 289.

<sup>2</sup> VvA. 351-2 explains pariveṇa as an elaborate āvāsa, residence, with many accessory parts.

<sup>3</sup> VvA. 352, all the beings in the caravan.

deva-tour, came to the realm of the Thirty-Three. A deva-youth who had been standing at the door of his own Mansion approached the Elder with great reverence. In the past when a golden thūpa, 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 offerings. A certain lay-disciple, having offered flowers there, also re-arranged some others that were badly arranged and offered them afresh. Taking them as an object for meditation and recollecting the qualities of the Teacher, he placed this 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, and great was his retinue. Then the venerable Mahā-Moggallāna 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 bide and drink and eat while deva-like lutes make melody. Here are deva-like flavours, the five kinds of sense-pleasures, and women decked in gold do dance.<sup>1</sup>
- 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 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?"

That deva-youth spoke in verses of the deed he had done. Explaining it the recensionists said:

- 5 That deva-youth, delighted at being questioned by Moggallāna when asked the question explained of what deed this was the fruit.
- 6 "Having arranged well a badly arranged garland, having placed it at the Wellfarer's thūpa, I am (now) of great psychic potency and of great majesty, furnished with deva-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 dear to my heart.

<sup>1</sup> Verses 1,2 as at 54.1,2, 79.1,2.

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

The Summary:

Two poor men, two monasteries, a hireling man, cowherd, Kanthaka, Divers hue, Maṭṭakunḍalin, Serīsaka, Sunikkhitta—Of Men is the Seventh<sup>1</sup> Division called.<sup>2</sup>

#### THE FOURTH PORTION FOR RECITAL

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<sup>1</sup> Be reads tatiyo.

<sup>2</sup> pavuccati, omitted in Ee.