

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

06. The Book of Stories about Divine Mansions
(06. Vimānavatthupāḷi)

1. Women's Mansions (1. Itthivimānaṃ)

[Vv 1-50, PTS 1-74]



PaliVerse

5. The Collection of Minor Texts

06. The Book of Stories about Divine Mansions

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

In the Minor Collection

The Book of Stories about Divine Mansions

1. Women's Mansions

1. The Chapter on Thrones

1. The Story of the First Chair Mansion

- 1.** "Your golden chair is lofty, swift as thought, it goes wherever you wish;
Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a
cloud peak.
- 2.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 3.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 4.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 5.** "When I was a human being among human beings, I gave a seat to guests;
I paid respect, I made a salutation with joined palms, and according to my
ability I gave a gift.
- 6.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 7.** "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The First Chair Mansion is first.

2. The Story of the Second Chair Mansion

- 8.** "Your lapis lazuli chair is lofty, swift as thought, it goes wherever you wish;

Adorned, wearing garlands, beautifully clothed, you shine like lightning upon a cloud peak.

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

The Second Chair Mansion is second.

3. The Story of the Third Chair Mansion

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

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

The Third Chair Mansion is third.

4. The Story of the Fourth Chair Mansion

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

The Fourth Chair Mansion is fourth.

5. The Story of the Elephant Mansion

- 31.** "Your elephant is an excellent mount, adorned with various jewels;
Beautiful, powerful, endowed with speed, it moves through the sky.
- 32.** "O Lotus Lady with lotus-petal eyes, resplendent with the radiance of lotuses and water lilies;
With limbs strewn over with lotus pollen, wearing a garland of golden lotuses.

- 33.** "Along a path strewn with lotuses, adorned with lotus petals,
Standing firm, pleasantly without jolting, measured in pace goes the elephant.
- 34.** "As it departs, golden gongs with delightful sounds;
Their resounding is heard, like a five-part musical ensemble.
- 35.** "On the shoulder of that elephant, dressed in pure garments, adorned;
You outshine the great assembly of nymphs in beauty.
- 36.** "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."
- 37.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 38.** "Having seen one accomplished in virtues, a meditator, delighting in
meditative absorption, mindful;
I gave a seat strewn with flowers, spread with cloth.
- 39.** "Half a lotus garland I, all around the seat;
Sprinkled over with petals, devoted, with my own hands.
- 40.** "Of that wholesome action, this is such a fruit for me;
Honour and respect, and I am esteemed by the gods.
- 41.** "Whoever indeed, with faith, would give a seat to those rightly liberated,
peaceful, living the holy life,
Would rejoice thus, just as I do, O Nanda.
- 42.** "Therefore by one who loves oneself, by one aspiring to greatness;
A seat should be given, to those bearing their final bodies."

The Elephant Mansion is fifth.

6. The Story of the First Boat Mansion

- 43.** "Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.
- 44.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 45.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 46.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 47.** "When I was a human being among human beings, in a former birth in the

human world;
Having seen monks thirsty and weary, having risen, I gave water to drink.

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

The First Boat Mansion is sixth.

7. The Story of the Second Boat Mansion

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

- 60.** "That mansion, the foremost, exceedingly shining, endowed with such pieces of land;
This is the result of that action here, those who have made merit obtain such.
- 61.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 62.** "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The Second Boat Mansion is seventh.

8. The Story of the Third Boat Mansion

- 63.** "Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.
- 64.** "Your pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around the four directions.
- 65.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 66.** "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
- 67.** That deity, delighted, questioned by the Enlightened by himself;
Asked a question, she explained of which action this is the fruit.
- 68.** "When I was a human being among human beings, in a former birth in the human world;
Having seen monks thirsty and weary, having risen, I gave water to drink.
- 69.** "Whoever indeed, having risen, gives water to drink to the weary and thirsty;
For him there are rivers with cool water, abundant with garlands, with many white lotuses.
- 70.** "Rivers with cool water, spread with sand, surround it always;
Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom.
- 71.** "That mansion, the foremost, exceedingly shining, endowed with such pieces of land;
This is the result of that action here, those who have made merit obtain such.
- 72.** "My pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around the four directions.

- 73.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 74.** "I declare to you, Buddha of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions;
This is the fruit of that action of mine, for my benefit the Buddha drank the water."

The Third Boat Mansion is eighth.

9. The Story of the Lamp Mansion

- 75.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 76.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 77.** "By what are you of stainless radiance, outshining, O deity;
By what from all your limbs, do all directions shine forth.
- 78.** "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
- 79.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 80.** "When I was a human being among human beings, in a former birth in the human world;
In the darkness of a very dark night, at the time for lighting, I gave a lamp.
- 81.** "Whoever in the darkness of a very dark night, at the time for lighting, gives a lamp;
There arises a mansion of radiant light, with abundant garlands and many white lotuses.
- 82.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 83.** "By that I am of stainless radiance, outshining, O deity;
By that from all my limbs, all directions shine forth.
- 84.** "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The Lamp Mansion is ninth.

10. The Story of the Sesame Offering Mansion

- 85.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 86.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 87.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 88.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 89.** When I was a human being among human beings, in a former birth in the
human world.
- 90.** "I saw the stainless Buddha, with a clear and untroubled mind;
Having approached, I gave a gift, unwillingly, an offering of sesame seeds;
To the Buddha worthy of offerings, devoted, with my own hands.
- 91.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 92.** "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The Sesame Offering Mansion is tenth.

11. The Story of the First Devoted Wife Mansion

- 93.** "Herons, peacocks, and divine swans, sweet-voiced cuckoos fly about;
This mansion strewn with flowers, charming, variegated, frequented by men
and women.
- 94.** "There you dwell, goddess of great majesty, displaying supernormal powers of
various forms;
And these nymphs of yours all around, dance and sing and delight.
- 95.** "You have attained divine power, O one of great majesty, when you were a
human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 96.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 97.** "When I was a human being among human beings, I was a devoted wife with

mind for no other;
Guarding my husband as a mother guards her son, even when angry I did not
speak harshly.

- 98.** "Established in truth, having abandoned untruth, delighting in giving, with a
nature inclined to kindness;
With a confident mind, I gave food and drink, attentively I gave an abundant
gift.
- 99.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 100.** "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The First Devoted Wife Mansion is eleventh.

12. The Story of the Second Devoted Wife Mansion

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

13. The Story of the First Daughter-in-Law's Mansion

- 108.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 109.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 110.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 111.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 112.** "When I was a human being among human beings, I was a daughter-in-law in
my father-in-law's house.
- 113.** "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a cake, devoted, with my own hands;
Having given half of my portion, I rejoice in the Nandana grove.
- 114.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 115.** "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The First Daughter-in-law Mansion is thirteenth.

14. The Story of the Second Daughter-in-Law's Mansion

- 116.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 117.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 118.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 119.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 120.** "When I was a human being among human beings, I was a daughter-in-law in
my father-in-law's house.

- 121.** "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a share, devoted, with my own hands;
Having given a lump of barley-gruel, I rejoice in the Nandana grove.
- 122.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 123.** "I declare to you, monk of great majesty, the merit I made when I was a
human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The Second Daughter-in-law Mansion is fourteenth.

15. The Story of Uttarā's Mansion

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

135. "I declare to you, monk of great majesty, what I did when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

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

The Uttarā Mansion is fifteenth.

16. The Story of Sirimā's Mansion

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

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

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

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

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

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

143. "And the Buddha, the bull among sages, the great leader, taught me the impermanence of origin and suffering;
The unconditioned, the eternal cessation of suffering, and this path - straight, direct, and safe.

144. "Having heard the state of the Deathless, the unconditioned, the teaching of the Truth-finder, the Blessed One;

I was supremely well restrained in morality, established in the Teaching taught by the Buddha, the excellent among men.

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

The Sirimā Mansion is sixteenth.

17. The Story of the Hairdresser's Mansion

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

you come here?';

There is a city named Bārāṇasī in the east of Kāśī, there I was formerly a hairdresser.

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

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

The Hairdresser Mansion is seventeenth.

The Chapter on the Chair is concluded as first.

Its summary:

Five Chairs, three Boats, Lamp and Sesame Offering - two;
Husband - two, Daughter-in-law, Uttarā, Sirimā, Hairdresser;
By that the chapter is called.

2. The Chapter on the Cittalatā Grove

1. The Story of the Female Slave's Mansion

157. "Just like Sakka, the lord of gods, in the charming Cittalatā grove;
She wandered all around, attended by a group of women;
Illuminating all directions, like the healing star.

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

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

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

161. "When I was a human being among human beings, I was a female slave, a servant in another's family.

162. "A female lay follower of the One with Vision, the famous Gotama;
For me there was exertion, in the instruction of that Such One.

163. "Let this body be broken, there is indeed no halting here;

Of the five training rules, the path is safe and secure.

- 164.** "Without thorns, without thicket, upright, declared by the virtuous;
See the fruit of effort, how this woman has attained it.
- 165.** "I am a confidante of the king, of Sakka, the one who wields power;
Sixty thousand musical instruments awaken delight in me.
- 166.** "Ālambo, Gaggaro, Bhīmo, Sādhuvādī and Saṃsayo;
Pokkharo and Suphasso, and Vīṇāmokkhā are the women.
- 167.** "Nandā and Sunandā, Soṇadinnā and Sucimhitā;
Alambusā and Missakesī, Puṇḍarīkā and Dāruṇī.
- 168.** "Eṇīphassā and Suphassā, Subhaddā and Muduvādinī;
These and others are the best, the awakeners among the nymphs.
- 169.** "Those deities, having approached me at the proper time, address me;
'Come, let us dance, let us sing, come, let us delight you.'
- 170.** "This is not for those who have not made merit, this is only for those who have
made merit;
Sorrowless, delightful, charming, the great forest of the Thirty-three.
- 171.** "Happiness for those who have not made merit, there is not here nor in the
hereafter;
But happiness for those who have made merit, both here and in the hereafter.
- 172.** "For those who desire companionship with them, much wholesome should be
done;
For those who have made merit rejoice, in heaven endowed with wealth."

The Slave Woman Mansion is first.

2. The Story of Lakhumā's Mansion

- 173.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 174.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 175.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 176.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 177.** "Having gone out from the Fishermen's Gate, there was my dwelling;

There, for those going about, for the disciples, the great sages.

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

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

The Lakhumā Mansion is second.

3. The Story of the Rice-Scum Donor's Mansion

- 185.** "As you were walking for almsfood, standing silent;
A poor, wretched woman, leaning against another's house.
- 186.** "She who gave you the rice-scum, devoted, with her own hands;
She, having abandoned the human body, to which direction has she gone?"
- 187.** "As I was walking for almsfood, standing silent;
A poor, wretched woman, leaning against another's house.
- 188.** "She who gave me the rice-scum, devoted, with her own hands;
She, having abandoned the human body, free, has passed away from here.
- 189.** "The gods who delight in creation, by name, are of great supernormal power;
There that woman is happy, the giver of rice-gruel rejoices."
- 190.** "Oh, the gift of the wretched woman, well established in Kassapa!
By a gift brought from others, the offering has indeed succeeded.
- 191.** "She who would become the chief queen of a wheel-turning monarch;
A woman beautiful in all her limbs, and of surpassing appearance to her
husband;
Is not worth a sixteenth fraction of this gift of rice-water.

- 192.** "A hundred gold coins, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of this gift of rice-water.
- 193.** "A hundred elephants from Himavā, with tusks as long as plough-poles, fully
grown;
Mātaṅgas with golden trappings, adorned with golden ornaments;
Is not worth a sixteenth fraction of this gift of rice-water.
- 194.** "Even if one should make a warrior lord of the four continents;
It is not worth a sixteenth fraction of this gift of rice-water."

The Rice-scum Giver Mansion is third.

4. The Story of the Caṇḍālī Woman's Mansion

- 195.** "Caṇḍālī woman, pay respect to the feet of the famous Gotama;
Out of compassion for her, the seventh sage stood still.
- 196.** "Inspire your mind with faith, in the Worthy One, the Such;
Quickly pay respect with joined palms, your life is limited."
- 197.** Urged by the one of developed self, the bearer of his final body;
The caṇḍālī woman paid homage to the feet of the famous Gotama.
- 198.** A cow killed her, the outcaste woman standing with joined palms;
Paying homage to the Enlightened by himself, the light-bringer in the
darkness.
- 199.** "One who eliminated the mental corruptions, free from defilement, without
longing, alone in the forest, seated in a secret place;
Having attained divine power, having approached, I pay homage to you, O
hero of great majesty."
- 200.** "Gold-coloured, blazing, of great fame, having descended from a mansion of
many designs;
Surrounded by a company of nymphs, who are you, O beautiful deity, that you
pay homage to me?"
- 201.** "I, venerable sir, am a caṇḍālī woman, sent by you, the hero;
I paid homage to the feet of the Worthy One, the famous Gotama.
- 202.** "Having paid homage to his feet, passed away from the outcast realm;
To a mansion auspicious in every way, I was reborn in Nandana.
- 203.** "A hundred thousand nymphs, having put her in front, stand;
Among them I am the noble, the foremost, in beauty, glory, and lifespan.
- 204.** "Having done abundant good deeds, fully aware and mindful;
I have come to pay homage to the compassionate sage in the world, venerable
sir."

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

The Caṇḍālī Mansion is fourth.

5. The Story of the Virtuous Woman's Mansion

- 206.** "Blue, yellow, and black, crimson and also red;
Of various colours, surrounded by filaments.
- 207.** "A garland of mandārava flowers, you wear upon your head;
These trees are not found in other realms, O wise one.
- 208.** "By what have you been reborn in this class, in Tāvatiṃsa, O glorious one;
O deity, being asked, explain, of what action is this the fruit?"
- 209.** "They knew me as 'Bhadditthikā,' a female lay follower in Kimilā;
Accomplished in faith and morality, always delighting in sharing.
- 210.** "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.
- 211.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
- 212.** "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
- 213.** "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
- 214.** "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, dwelling in heedfulness.
- Having made my dwelling, having made merit, passed away from there,
Self-radiant, I wander about in Nandana.
- 215.** "And I fed monks, compassionate for the supreme welfare, the pair of austere
ascetics, the great sages;
Having made my dwelling, having made merit, passed away from there, self-
radiant, I wander about in Nandana.
- 216.** "The eightfold, boundless, bringing happiness, the Observance I constantly
observed;
Having made my dwelling, having made merit, passed away from there, self-
radiant, I wander about in Nandana."

The Fortunate Woman Mansion is fifth.

6. The Story of Soṇadinnā's Mansion

- 217.** "With surpassing beauty, you who stand there, O deity;

Illuminating all directions, like the healing star.

- 218.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 219.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 220.** That deity, delighted, questioned by Moggallāna;
Asked a question, she explained of which action this is the fruit.
- 221.** "They knew me as 'Soṇadinnā,' a female lay follower in Nāḷandā;
Accomplished in faith and morality, always delighting in sharing.
- 222.** "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.
- 223.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
- 224.** "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
- 225.** "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
- 226.** "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
- 227.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."

The Soṇadinnā Mansion is sixth.

7. The Story of Uposathā's Mansion

- 229.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 230.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 232.** That deity, delighted, etc. of which action this is the fruit.
- 233.** "They knew me as 'Uposathā,' a female lay follower in Sāketa;
Accomplished in faith and morality, always delighting in sharing.
- 234.** "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.

- 235.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
- 236.** "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
- 237.** "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
- 238.** "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
- 239.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."
- 241.** "Having constantly heard of Nandana, desire arose in me;
Having directed my mind there, I was reborn in Nandana.
- 242.** "I did not do the Teacher's word, of the Buddha, the Kinsman of the Sun;
Having directed my mind to the inferior, I am one who regrets afterwards."
- 243.** "How long in this mansion, here, dear Uposathā;
O deity, being asked, explain, if you know of your life span."
- 244.** "Sixty thousand years, and three ten million years;
Having stayed here, great sage, having passed away from here, I will go;
To the company of human beings."
- 245.** "Do not fear, Uposathā, you have been declared by the Perfectly Enlightened
One;
A stream-enterer, you have attained distinction, your unfortunate realms have
been abandoned."

The Uposathā Mansion is seventh.

8. The Story of Niddā's Mansion

- 246.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 247.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 249.** That deity, delighted, etc. of which action this is the fruit.
- 250.** "They knew me as 'Niddā,' a female lay follower in Rājagaha;
Accomplished in faith and morality, always delighting in sharing.
- 251.** "Clothing and food, lodging and lamps;
I gave to the upright, with a clear mind.

- 252.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
- 253.** "I observed the Observance, always restrained in morality;
Through self-control and sharing, I dwell in this mansion.
- 254.** "Abstaining from killing living beings, and restrained from lying;
And from theft and from sexual misconduct, and far from drinking intoxicants.
- 255.** "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
- 256.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Niddā Mansion is eighth.

9. The Story of Suniddā's Mansion

- 258.** "With surpassing beauty, etc.
like the healing star.
- 259.** "By what is such beauty yours, etc. and your beauty illuminates all
directions?"
- 261.** That deity, delighted, etc. of which action this is the fruit.
- 262.** "They knew me as 'Suniddā,' a female lay follower in Rājagaha;
Accomplished in faith and morality, always delighting in sharing.
- 266.** (As with the Niddā Mansion, so should it be expanded.)
- 267.** "Delighting in the five training rules, skilled in the noble truths;
A female lay follower of the One with Vision, the famous Gotama.
- 268.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Suniddā Mansion is ninth.

10. The Story of the First Alms Giver's Mansion

- 270.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 271.** "By what is such beauty yours, etc. and your beauty illuminates all
directions?"
- 273.** That deity, delighted, etc. of which action this is the fruit.
- 274.** "When I was a human being among human beings, in a former birth in the
human world.
- 275.** "I saw the stainless Buddha, with a clear and untroubled mind;

To him I gave almsfood, devoted, with my own hands.

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

The First Alms Giver Mansion is tenth.

11. The Story of the Second Alms Giver's Mansion

- 278.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 279.** "By what is such beauty yours, etc. and your beauty illuminates all directions?"
- 281.** That deity, delighted, etc. of which action this is the fruit.
- 282.** "When I was a human being among human beings, in a former birth in the human world.
- 283.** "I saw a stainless monk, with a clear and untroubled mind;
To him I gave almsfood, devoted, with my own hands.
- 284.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Second Alms Giver Mansion is eleventh.

The Chapter on the Cittalatā is concluded as second.

Its summary:

Female Slave and Lakhumā, and then Rice-scum Giver;
Caṇḍālī Woman and Bhadditthī, Soṇadinnā and Uposathā;
Niddā and Suniddā, and two Alms Givers;
By that the chapter is called.

The first recitation section is concluded.

3. The Chapter on the Coral Tree

1. The Story of the Lofty Mansion

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

human world;
I was a daughter-in-law in an immoral family, among the faithless and miserly.

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

The Uḷāra Mansion is first.

2. The Story of the Sugar-Cane Giver's Mansion

- 296.** "Having illuminated the earth with its gods, you outshine like the moon and sun;
In splendour and beauty, in glory and radiance, like Brahmā among the gods in the Thirty-three heaven with Indra.
- 297.** "I ask you, wearer of a garland of lotuses, adorned with a wreath, with skin resembling gold;
Decorated, wearer of the finest garments, who are you, O beautiful deity, that you pay homage to me?
- 298.** "What action did you do before by yourself, when you were a human being in a former birth?
Was it a gift well practised or self-control in morality, by what have you, one of fame, been reborn in a fortunate realm?
O deity, being asked, explain, of what action is this the fruit?"
- 299.** "Just now, venerable sir, to this very village, you approached our house for almsfood;
Then I gave you a piece of sugar-cane, with a confident mind, with incomparable joy.
- 300.** "And afterwards my mother-in-law questioned me: 'Where, daughter-in-law, did you throw away the sugar-cane?'
It was not discarded, nor was it eaten by me; to a peaceful monk I myself gave it.
- 301.** "'Is this supremacy yours or mine?' Thus her mother-in-law abused me;

Having taken a chair, she gave me a blow; passed away from there, deceased,
I am a deity.

- 302.** "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
- 303.** "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Protected by the lord of gods, guarded by the Thirty-three, endowed with the five types of sensual pleasure.
- 304.** "Such is the fruit of merit, not trifling, of great result is my offering of sugar-cane;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
- 305.** "Such is the fruit of merit, not trifling, of great radiance is my offering of sugar-cane;
Protected by the lord of gods, guarded by the Thirty-three, like the thousand-eyed one in the Nandana grove.
- 306.** "And you, venerable sir, the compassionate one, the wise one, having approached, I paid homage and asked about your welfare;
Then I gave you a piece of sugar-cane, with a confident mind, with incomparable joy."

The Sugar-cane Giver's Mansion is second.

3. The Story of the Divan Mansion

- 307.** "On the finest divan adorned with jewels and gold, strewn with flowers, on a lofty bed;
There you dwell, goddess of great majesty, displaying supernormal powers high and low.
- 308.** "And these nymphs of yours all around, dance and sing and delight;
You have attained divine power, O one of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
- 309.** "When I was a human being among human beings, I was a daughter-in-law in a wealthy family;
Not prone to wrath, obedient to my husband's will, on the Observance day I was diligent.
- 310.** "When I was a human being, young and not evil, with a confident mind I pleased my husband;

By day and by night, agreeable in conduct, I was formerly virtuous.

- 311.** "Abstaining from killing living beings, free from theft, with a pure body, a pure practitioner of the holy life;
Abstaining from intoxicants and I did not speak falsehood, one who fulfils the training rules.
- 312.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, with a gladdened mind, I.
- 313.** "Practising in conformity with the Teaching, with a joyful mind I observed the Observance endowed with eight factors;
And having taken upon myself this noble, wholesome, yielding happiness,
endowed with the eight excellent factors,
A beautiful woman, obedient to my husband, I was formerly a female disciple of the Fortunate One.
- 314.** "Having done such wholesome action in the world of the living, I am conducive to distinction;
Upon the collapse of the body, in the future life, having attained divine power,
I have come to a fortunate world.
- 315.** "In the excellent, delightful mansion-palace, surrounded by a company of nymphs;
Self-luminous, the company of gods delight me, who have come to the heavenly mansion with a long lifespan."

The Divan Mansion is third.

4. The Story of the Creeper Mansion

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

- 320.** "When I was a human being among human beings, I was a daughter-in-law in a family of lofty wealth;
Not prone to wrath, obedient to my husband's will, on the Observance day I was diligent.
- 321.** "When I was a human being, young and not evil, with a confident mind I pleased my husband;
Together with my brother-in-law, together with my parents-in-law, together with the servants, I pleased him; thereby my fame was made.
- 322.** "I, by that wholesome action, attained distinction in four respects;
Life and beauty and happiness and strength, I experience no small enjoyment and delight.
- 323.** "Have you heard what this Latā speaks, what we asked she declared to us;
Husbands indeed are distinguished for us women, and the destination of those, and the excellent deities.
- 324.** "Let us all practise the duty towards our husbands, whereby women become devoted wives;
Having all practised the duty towards our husbands, we shall obtain what this Latā speaks of."
- 325.** Just as a lion, roaming the mountain slopes, having dwelt on the great earth-bearing mountain;
Having forcibly killed other quadrupeds, the meat-eater devours the small deer.
- 326.** "Just so a faithful noble female disciple here, depending on her husband, devoted to her lord;
Having killed wrath, having overcome avarice, she rejoices in heaven, a practiser of the teaching."

The Creeper Mansion is fourth.

5. The Guttīla Mansion

1. The Story of the Mansion of the Giver of the Best Cloth

- 327.** "The seven-stringed, very sweet, delightful lute I taught him;
He challenges me on the stage, 'Be my refuge, Kosiya.'"
- 328.** "I am your refuge, I am one who honours the teacher;
The pupil will not defeat you, you, teacher, will defeat the pupil."
- 329.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 330.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

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

(The following four mansions should be expanded as with the Cloth-Giver's Mansion.)

2. The Story of the Mansion of the Giver of the Best Flower (1)

- 337.** "With surpassing beauty, etc. like the healing star.
- 338.** "By what is such beauty yours, etc. whatever are dear to the mind.
- 339.** "I ask you, goddess of great majesty, etc.
And your beauty illuminates all directions?"
- 340.** That deity, delighted, etc. of which action this is the fruit.
- 341.** "A woman who gives the best of flowers, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a divine state.
- 342.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 343.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."

3. The Story of the Mansion of the Giver of the Best Scent (2)

- 345.** "With surpassing beauty, etc. like the healing star.
- 346.** "By what is such beauty yours, etc. whatever are dear to the mind.
- 347.** "I ask you, goddess of great majesty, etc.

And your beauty illuminates all directions?"

- 348.** "That deity, delighted, etc. of which action this is the fruit.
- 349.** "A woman who gives the best of scents, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
- 350.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 351.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."

4. The Story of the Mansion of the Giver of the Best Fruit (3)

- 353.** "With surpassing beauty, etc. like the healing star.
- 354.** "By what is such beauty yours, etc. whatever are dear to the mind.
- 355.** "I ask you, goddess of great majesty, etc.
And your beauty illuminates all directions?"
- 356.** That deity, delighted, etc. of which action this is the fruit.
- 357.** "A woman who gives the best of fruit, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
- 358.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 359.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

5. The Story of the Mansion of the Giver of the Best Flavour (4)

- 361.** "With surpassing beauty, etc. like the healing star.
- 362.** "By what is such beauty yours, etc. whatever are dear to the mind.
- 363.** "I ask you, goddess of great majesty, etc.
And your beauty illuminates all directions?"
- 364.** That deity, delighted, etc. of which action this is the fruit.
- 365.** "A woman who gives the best of flavours, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
- 366.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.

- 367.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."

6. The Story of the Mansion of the Giver of the Five-Finger Scent-Mark

- 369.** "With surpassing beauty, etc. like the healing star.
- 370.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 372.** That deity, delighted, etc. of which action this is the fruit.
- 373.** "I gave a five-finger scent-mark at the stupa of the Blessed One Kassapa;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
- 374.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 375.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

(The following four mansions should be expanded as with the Scented Five-Finger-Mark Giver's Mansion.)

7. The Story of the Mansion of One Observance (1)

- 377.** "With surpassing beauty, etc. and your beauty illuminates all directions?"
- 380.** That deity, delighted, etc. of which action this is the fruit.
- 381.** "I saw monks and nuns, travelling on the path;
Having heard the Teaching from them, I observed one Observance.
- 382.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 383.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

8. The Story of the Mansion of the Water Giver (2)

- 385.** "With surpassing beauty, etc., and your beauty illuminates all directions."
- 388.** That deity, delighted, etc. of which action this is the fruit.
- 389.** "Standing in the water, I gave water to a monk with a clear mind;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.
- 390.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 391.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

9. The Story of the Mansion of Attendance (3)

- 393.** "With surpassing beauty, etc. and your beauty illuminates all directions?"
- 396.** That deity, delighted, etc. of which action this is the fruit.
- 397.** "My mother-in-law and father-in-law, though fierce, prone to wrath and harsh;
Without envy I attended on them, diligent through my own morality.
- 398.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 399.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

10. The Story of the Mansion of the Woman Worker (4)

- 401.** "With surpassing beauty, etc. and your beauty illuminates all directions?"
- 404.** That deity, delighted, etc. of which action this is the fruit.
- 405.** "I was a worker for others, a slave diligent in my duties;
Free from anger, not arrogant, sharing my own portion.
- 406.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 407.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

11. The Story of the Mansion of the Milk-Rice Giver

- 409.** "With surpassing beauty, etc. like the healing star.
- 410.** "By what is such beauty yours, etc., and your beauty illuminates all directions."
- 412.** That deity, delighted, etc. of which action this is the fruit.
- 413.** "I gave milk-rice to a monk walking for almsfood;
Having done such an action, having been reborn in a fortunate realm, I rejoice.
- 414.** "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.
- 415.** "By that is such beauty mine, etc. and my beauty illuminates all directions."
(The following twenty-five mansions should be expanded as with the Milk-Rice Giver's Mansion.)

12. The Story of the Mansion of the Molasses Giver (1)

- 417.** "With surpassing beauty, etc. your beauty illuminates all directions."
- 420.** That deity, delighted, etc. of which action this is the fruit.

421. "I gave molasses to a monk walking for almsfood, etc."

13. The Story of the Mansion of the Female Donor of a Piece of Sugar-cane (2)

429. "I gave a piece of sugar-cane to a monk walking for almsfood, etc."

14. The Story of the Mansion of the Female Donor of Timbarūsaka Fruit (3)

437. "I gave a timbaru fruit to a monk walking for almsfood, etc."

15. The Story of the Mansion of the Female Donor of Cucumber (4)

445. "I gave a cucumber to a monk walking for almsfood, etc."

16. The Story of the Mansion of the Female Donor of Cucumber (5)

453. "I gave a cucumber to a monk walking for almsfood, etc."

17. The Story of the Mansion of the Female Donor of Creeper Fruit (6)

461. "I gave creeper-fruit to a monk walking for almsfood, etc."

18. The Story of the Mansion of the Female Donor of Sweet Lovi-lovi (7)

469. "I gave sweet lovi-lovi to a monk walking for almsfood, etc."

19. The Story of the Mansion of the Female Donor of Hand-warming (8)

477. "I gave a hand-warmer to a monk walking for almsfood, etc."

20. The Story of the Mansion of the Female Donor of a Handful of Vegetables (9)

485. "I gave a handful of vegetables to a monk travelling on the road, etc."

21. The Story of the Mansion of the Female Donor of a Handful of Flowers (10)

493. "I gave a handful of flowers to a monk walking for almsfood, etc."

22. The Story of the Mansion of the Female Donor of Radish (11)

501. "I gave a root to a monk walking for almsfood, etc."

23. The Story of the Mansion of the Female Donor of a Handful of Margosa (12)

506. "I gave a handful of neem to a monk walking for almsfood, etc."

24. The Story of the Mansion of the Female Donor of Mango Rice-gruel (13)

517. "I gave mango rice-gruel to a monk walking for almsfood, etc."

25. The Story of the Mansion of the Female Donor of Trough-washing (14)

525. "I gave a trough-scraper to a monk walking for almsfood, etc."

26. The Story of the Mansion of the Female Donor of a Waistband (15)

533. "I gave a waistband to a monk walking for almsfood, etc."

27. The Story of the Mansion of the Female Donor of a Shoulder Strap (16)

541. "I gave a shoulder strap to a monk walking for almsfood, etc."

28. The Story of the Mansion of the Female Donor of a Strap (17)

546. "I gave an iron plate to a monk walking for almsfood, etc."

29. The Story of the Mansion of the Female Donor of a Fan (18)

557. "I gave a fan to a monk walking for almsfood, etc."

30. The Story of the Mansion of the Female Donor of a Palm-leaf Fan (19)

565. "I gave a fan to a monk walking for almsfood, etc."

31. The Story of the Mansion of the Female Donor of a Peacock Feather (20)

573. "I gave a peacock-feather fan to a monk walking for almsfood, etc."

32. The Story of the Mansion of the Female Donor of an Umbrella (21)

581. "I gave an umbrella to a monk walking for almsfood, etc."

33. The Story of the Mansion of the Female Donor of Sandals (22)

586. "I gave sandals to a monk walking for almsfood, etc."

34. The Story of the Mansion of the Female Donor of a Cake (23)

597. "I gave a cake to a monk walking for almsfood, etc."

35. The Story of the Mansion of the Female Donor of a Sweet-meat (24)

605. "I gave a sweet-meat to a monk walking for almsfood, etc."

36. The Story of the Mansion of the Female Donor of a Slice (25)

613. "I gave a slice to a monk walking for almsfood, etc."

614. "See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits."

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

617. "Welcome indeed for me today, a good daybreak, a good rising;
That I saw the deities, nymphs of sensual appearance."

618. "Having heard the Teaching from these, I will do much wholesome.
By giving, by righteous conduct, by self-control and by taming;

I will go there, where having gone one does not grieve."

The Guttala Mansion is the fifth.

6. The Story of the Daddalla Mansion

- 619.** "Shining brightly in beauty, and through fame one of fame;
You outshine all the gods of the Thirty-three in beauty.
- 620.** "I do not directly know of seeing you, this is the first seeing;
From which class have you come, that you address me by name?"
- 621.** "I, dear Bhaddā, was Subhaddā, in a former human existence;
I was a co-wife of yours, and also your younger sister.
- 622.** "Upon the collapse of the body, I, free, passed away from there;
I was reborn in the company of the gods who delight in creation."
- 623.** "Those beings who have done abundant good deeds go to those gods;
Among whom you will proclaim your birth, Subhaddā.
- 624.** "Then by what beauty, or by what were you advised;
By what kind of giving, O one of good conduct, O one of fame.
- 625.** "Having attained such fame, having reached great distinction;
O deity, being asked, explain, of what action is this the fruit?"
- 626.** "Just eight almsfood offerings, that gift I gave before;
To the Community worthy of offerings, devoted, with my own hands.
- 627.** "By that is such beauty mine, etc. and my beauty illuminates all directions."
- 629.** "I, more than you, satisfied monks, restrained ones living the holy life,
With food and drink, devoted, with my own hands.
- 630.** "Having given more than you, I have gone to an inferior bodily existence;
How have you, having given less, reached great distinction;
O deity, being asked, explain, of what action is this the fruit?"
- 631.** "A monk who develops the mind, was seen by me before;
Him I invited with a meal, Revata as the eighth with himself.
- 632.** "He, Revata, seeking my welfare, out of compassion;
Said to me 'Give to the Community,' and I did his word.
- 633.** "That offering given to the Community, established in the immeasurable;
What was given by you to individuals, that is not of great fruit for you."
- 634.** "Now I know, what is given to the Community is of great fruit;
I, having gone to human existence, bountiful, free from avarice;
I will give gifts to the Community, diligent, again and again."

- 635.** "Who is this deity, dear lady, who consults with you;
She outshines all the gods of the Thirty-three in beauty?"
- 636.** "When a human being, lord of gods, in a former human existence;
She was a co-wife of mine, and also my younger sister;
Having given gifts to the Community, she who has made merit shines."
- 637.** "By righteousness, formerly, sister, by you, dear Bhadda, she shines;
Because in the immeasurable Community, you established the offering."
- 638.** "For the Buddha was asked by me, on Vulture's Peak mountain;
The result of sharing, where what is given is of great fruit."
- 639.** "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, where what is given is of great fruit."
- 640.** "The Buddha explained that to me, knowing the fruit of action himself;
The result of sharing, where what is given is of great fruit."
- 641.** "Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality."
- 642.** "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit."
- 643.** "For this Community is vast and exalted, this is immeasurable like the ocean sea;
For these are the foremost disciples of the Hero among Men, light-bringers who proclaim the Dhamma."
- 644.** "For them it is well-given, well-offered, well-sacrificed, those who give a gift with reference to the Community;
That offering given to the Community, established, rich in result, praised by the knowers of the world."
- 645.** "Recollecting such a sacrifice, those who wander in the world filled with joy;
Having removed the stain of stinginess with its root, blameless, they go to the heavenly state."

The Daddalla Mansion is the sixth.

7. The Story of the Pesavatī Mansion

- 646.** "Covered with a net of crystal, silver and gold, with variegated and beautiful floors, I saw it delightful;
A mansion well-fashioned, furnished with an arched gateway, strewn with gold dust, this beautiful palace."
- 647.** "And the sun shines in the ten directions in the sky, the thousand-rayed one, dispeller of darkness in autumn;

So too this mansion of yours blazes, like fire with its crest of smoke at night in the heights of the sky.

- 648.** "It dazzles the eye like lightning, this delightful thing placed in the sky;
Resounding with lutes, drums, and cymbals, this prosperous city of Indra is like yours.
- 649.** "Lotuses, white water lilies, blue water lilies, and water lilies are there; yodhika flowers, bandhujīvaka flowers, and anoja trees are there;
Sal trees in bloom, flowering asoka trees - this place is frequented by the fragrance of various tree-tops.
- 650.** "Connected with sal trees, breadfruit trees, and bhujaka trees, with hanging creepers fully blossomed with kusa grass and reeds;
With water like a net of jewels, O famous one, a delightful pond is present for you.
- 651.** "And whatever water-growing flowers are there, and whatever land-born tree-born ones there are;
Human, non-human, and divine, all have arisen in your dwelling.
- 652.** "Of what self-control and taming is this the result, by what fruit of action have you been reborn here?
And how you have attained this mansion, tell that word by word, O one with long eyelashes."
- 653.** "And how I have attained this mansion, frequented by flocks of herons, peacocks, and partridges;
Traversed by divine water-birds and royal swans, resounding with birds, ducks, and cuckoos.
- 654.** "Varied with different kinds of flowering creeper trees, possessing trumpet-flower, rose-apple, and asoka trees;
And how I have attained this mansion, that I will declare to you, listen, venerable sir.
- 655.** "To the east of the excellent city of Magadha, there is a village named Nāḷaka, venerable sir;
There I was formerly a daughter-in-law, they knew me there as Pesavatī.
- 656.** "I, with a gladdened heart, showered flowers upon the great Upatissa, Skilled in the meaning and the Teaching, esteemed, honoured by gods and humans, quenched, immeasurable.
- 657.** "Having venerated one who has reached the supreme destination, the lofty sage bearing his final body;
Having abandoned the human body, gone to the realm of the deities, here I dwell in this state."

The Pesavatī Mansion is the seventh.

8. The Story of the Mallikā Mansion

- 658.** "In yellow garments, with yellow banners, adorned with yellow ornaments;
With lovely yellow upper robes, you shine even without adornment.
- 659.** "Who are you, wearing conch-shell bracelets and armlets, adorned with golden
garlands,
Covered with a golden net, wearing garlands of various jewels?
- 660.** "Made of gold and made of ruby, made of pearl and made of lapis lazuli;
Made of emerald together with ruby, variegated with gems like pigeon eyes.
- 661.** "Here and there one has the sweet sound of a peacock, another the sound of a
royal swan, another the sweet sound of a cuckoo;
Their sound is heard, lovely in form, like a five-part musical ensemble being
played.
- 662.** "And your chariot is beautiful, lovely, adorned with various jewels;
With elements of various colours, it shines as if well arranged.
- 663.** "In that chariot of golden image colour, you who stand there illuminating this
region;
O deity, being asked, explain, of what action is this the fruit?"
- 664.** "A golden net adorned with gems and gold, studded with pearls, covered with
a golden net;
When Gotama, the immeasurable, had attained final Nibbāna, with a confident
mind I placed it upon him.
- 665.** "Having done that action, wholesome, praised by the Buddha;
Free from sorrow, happy, rejoicing and free from affliction."

The Mallikā Mansion is the eighth.

9. The Story of the Large-Eyed Woman's Mansion

- 666.** "Who are you by name, O large-eyed one, in the charming Cittalatā grove;
You wander all around, attended by a group of women.
- 667.** "When the gods of the Thirty-three enter this grove;
All with their vehicles and chariots, become variegated having come here.
- 668.** "And for you who have arrived here, wandering in the park;
No variegation is seen on your body, by what is your form such as this;
O deity, being asked, explain, of what action is this the fruit?"
- 669.** "By what action, lord of gods, my form and my destination;
And supernormal power and might, hear that, first of givers.
- 670.** "I was in charming Rājagaha, a female lay follower named Sunandā;
Accomplished in faith and morality, always delighting in sharing.

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

The Visālakkhī Mansion is the ninth.

10. The Story of the Coral Tree Mansion

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

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

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

The Pāricchattaka Mansion is the tenth.

The Pāricchattaka Chapter is concluded as third.

Its summary:

Uḷāra, Ucchu, Pallaṅka, Latā and with Guttila;
Daddalla, Pesā, Mallikā, Visālakkhī, Pāricchattaka;
By that the chapter is called.

4. The Chapter on the Crimson Mansion

1. The Story of the Crimson Mansion

689. "In the crimson mansion, spread with golden sand;
You delight in the five-part music, well played.

690. "Having descended from that mansion, created and made of jewels;
You plunge into the Sāla grove, flowering at all times.

691. "At the root of whichever sal tree you stand, O deity;
That very one releases flowers, having bent down, the best of trees.

692. "The Sāla grove moved by the wind, gently shaken, frequented by birds;
The odour blows forth in all directions, like the mañjūsaka tree.

693. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

694. "When I was a human being among human beings, I was a female slave in a
master's family;
Having seen the Buddha seated, I scattered sal flowers upon him.

695. "And a well-made wreath, made of sal flowers, I
Offered to the Buddha, devoted, with my own hands.

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

The Mañjiṭṭhaka Mansion is the first.

2. The Story of the Mansion of the Luminous One

697. "O you of luminous, excellent, radiant beauty, clothed in well-dyed garments;
Of great supernormal power, with body beautiful as sandalwood, who are you,
O beautiful deity, that you pay homage to me?"

- 698.** "And your divan is very costly, beautiful, adorned with various jewels;
Where you sit shining, like the king of gods in the Nandana grove.
- 699.** "What good conduct did you practise before, dear lady, of what action the
result
Do you experience in the world of gods? O deity, being asked, explain,
Of what action is this the fruit?"
- 700.** "As you were walking for almsfood, I gave a garland and molasses, venerable
sir;
This is the result of that action, I experience in the world of gods.
- 701.** "And I have remorse, I have failed and am grieved, venerable sir;
I did not hear the Teaching, well expounded by the King of the Teaching.
- 702.** "Therefore I say to you, venerable sir, 'Whoever is dear to me;
Encourage them in the teachings', well expounded by the King of the
Teaching.
- 703.** "Those who have faith in the Buddha, in the Teaching, and in the jewel of the
Community;
They outshine me in life span, in fame, and in splendour.
- 704.** "In splendour and beauty more superior,
Other gods are of greater power than me."

The Pabhassara Mansion is the second.

3. The Story of the Mansion of the Serpent

- 705.** "Adorned, mounted upon a great elephant studded with gems and gold,
covered with a golden net;
Having ascended the excellent elephant, well-harnessed, she came here
through the sky, in mid-air.
- 706.** "On the two tusks of the elephant were created, lotus plants fully bloomed with
clear water;
And on the lotuses groups of musical instruments burst forth, and these
captivating ones dance.
- 707.** "You have attained divine power, O one of great majesty, when you were a
human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 708.** "Having approached Bārāṇasī, I gave a pair of garments to the Buddha;
Having paid homage to his feet, I sat down on the ground, and delighted, I
made a salutation with joined palms.
- 709.** "And the Buddha, with skin resembling gold, taught me the impermanence of
origin and suffering;

The unconditioned, the eternal cessation of suffering, and the path he taught,
from which I understood;

- 710.** "Short-lived, having died, passed away from there, reborn among the
company of the Thirty, one of fame;
I am one of Sakka's consorts, known by the name Yasuttarā, renowned in all
directions."

The Nāga Mansion is the third.

4. The Story of the Mansion of Alomā

- 711.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 712.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 714.** That deity, delighted, etc. of which action this is the fruit.
- 715.** "And I, at Bārāṇasī, to the Buddha, the Kinsman of the Sun,
Gave dry food made with flour, devoted, with my own hands.
- 716.** "With dry and unsalted, see the fruit of a lump of flour food;
Having seen Alomā happy, who would not make merit?
- 717.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Aloma Mansion is the fourth.

5. The Story of the Mansion of the Female Donor of Rice-gruel

- 719.** "With surpassing beauty, etc. like the healing star.
- 720.** "By what is such beauty yours, etc. and my beauty illuminates all directions."
- 722.** That deity, delighted, etc. of which action this is the fruit.
- 723.** "I, at Andhakavinda, to the Buddha, the Kinsman of the Sun,
Gave jujube-cooked rice-gruel, flavoured with oil.
- 724.** "Mixed with long pepper and garlic, and with lāmañjaka;
I gave to the upright one, with a clear mind.
- 725.** "She who would become the chief queen of a wheel-turning monarch;
A woman beautiful in all her limbs, and of surpassing appearance to her
husband;
Is not worth a sixteenth fraction of a single gift of rice-gruel.
- 726.** "A hundred gold coins, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single gift of rice-gruel.

- 727.** "A hundred elephants from Himavā, with tusks as long as plough-poles, fully grown;
Mātaṅgas with golden trappings, adorned with golden ornaments;
Are not worth a sixteenth fraction of a single gift of rice-gruel.
- 728.** "Even if one should make a warrior lord of the four continents;
It is not worth a sixteenth fraction of a single gift of rice-gruel."

The Mansion of the Female Donor of Rice-gruel is the fifth.

6. The Story of the Mansion of the Monastery

- 729.** "With surpassing beauty, etc. like the healing star.
- 730.** "As you dance, from every limb,
Divine sounds emanate, pleasant to hear, delightful.
- 731.** "As you dance, from every limb,
Divine odours blow forth, sweet-smelling, delightful.
- 732.** "As she turns with her body, the ornaments in her braids,
Their resounding is heard, like a five-part musical ensemble.
- 733.** "The head-wreaths shaken by the wind, trembling in the breeze;
Their resounding is heard, like a five-part musical ensemble.
- 734.** "Even the garland on your head, sweet-smelling, delightful;
The odour blows forth in all directions, like the mañjūsaka tree.
- 735.** "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"
- 736.** "At Sāvattthī, venerable sir, my friend caused a great monastery to be built for the Community;
Devoted to that, I gave thanks, having seen the dwelling and this dear one of mine.
- 737.** "By that pure thanksgiving of mine, I obtained this mansion, wonderful and beautiful to behold;
Sixteen yojanas all around, it goes through the sky by my supernormal power.
- 738.** "My pinnacle-chambered dwellings, divided into sections, measured;
Shining brightly they illuminate, all around for a hundred yojanas.
- 739.** "And here I have lotus ponds, frequented by fish;
With clear water, very pure, spread with golden sand.
- 740.** Covered with various lotuses, spread all over with white lotuses;
They emit fragrance, delightful, stirred by the wind.
- 741.** "Rose-apple trees, jack trees, palmyra trees, and coconut groves;

Grown within the dwelling, various trees not planted.

- 742.** "Resounding with various musical instruments, proclaimed by groups of nymphs;
Even one who might see me in a dream, that man too would be delighted.
- 743.** "Such a wonderful sight to behold, a mansion radiant in every way;
Arisen through my actions, it is fitting to make merit."
- 744.** "By that pure thanksgiving of yours, you obtained this mansion, wonderful and beautiful to behold;
And that woman who gave the gift, tell me her destination - where was she reborn?"
- 745.** "She who was my friend, venerable sir, caused a great monastery to be built for the Community;
She who understood the Dhamma gave that gift, and was reborn among the gods who delight in creation.
- 746.** "The consort of that Sunimmita, inconceivable is the result of her actions;
As to what you ask 'where was she reborn?', that I have explained to you not otherwise."
- 747.** "Therefore encourage others too, give gifts to the Community with your wealth;
And listen to the Teaching with devoted minds, rare is the human birth that has been obtained.
- 748.** "Whatever path the lord of the path taught, he of Brahmā's voice and skin resembling gold;
Give gifts to the Community with your wealth, where offerings become rich in result.
- 749.** "Those persons, eight praised by the good, these are four pairs;
They are worthy of offerings, disciples of the Fortunate One, gifts given to them are of great fruit.
- 750.** "Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality.
- 751.** "For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit.
- 752.** "For this Community is vast and exalted, this is immeasurable like the ocean sea;
For these are the foremost disciples of the Hero among Men, light-bringers who proclaim the Dhamma.
- 753.** "For them it is well-given, well-offered, well-sacrificed, those who give a gift

with reference to the Community;
That offering given to the Community, established, rich in result, praised by
the knowers of the world.

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

The Monastery Mansion is the sixth.

The second recitation section is concluded.

7. The Story of the Mansion of the Four Women

- 755.** "With surpassing beauty, etc., and your beauty illuminates all directions."
- 758.** That deity, delighted, etc. of which action this is the fruit.
- 759.** "I gave a handful of blue water-lilies to a monk walking for almsfood;
In the lofty Esikā, in the noble city of Paṇṇakata, the charming.
- 760.** "By that is such beauty mine, etc. and my beauty illuminates all directions."
- 762.** "With surpassing beauty, etc., and your beauty illuminates all directions."
- 765.** That deity, delighted, etc. of which action this is the fruit.
- 766.** "I gave a bunch of blue water-lilies to a monk walking for almsfood;
In the lofty Esikā, in the noble city of Paṇṇakata, the charming.
- 767.** "By that is such beauty mine, etc. and my beauty illuminates all directions."
- 769.** "With surpassing beauty, etc., and your beauty illuminates all directions."
- 772.** That deity, delighted, etc. of which action this is the fruit.
- 773.** "I gave a white-rooted, green-leaved lotus, born in a lake of water;
To a monk walking for almsfood, in the lofty Esikā;
In the noble city of Paṇṇakata, the charming.
- 774.** "By that is such beauty mine, etc. and my beauty illuminates all directions."
- 776.** "With surpassing beauty, etc., and your beauty illuminates all directions."
- 779.** That deity, delighted, etc. of which action this is the fruit.
- 780.** "I, Sumanā, gave jasmine buds to one with a serene mind, ivory-coloured;
To a monk walking for almsfood, in the lofty Esikā;
In the noble city of Paṇṇakata, the charming.
- 781.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Four Women Mansion is the seventh.

8. The Story of the Mansion of the Mango

- 783.** "Your divine mango grove is charming, here is a great mansion;
Resounding with various musical instruments, proclaimed by a company of
nymphs.
- 784.** "And here a lamp burns, always great and golden;
Surrounded all around by trees with cloth as fruits.
- 785.** "By what is such beauty yours, etc., and your beauty illuminates all
directions."
- 787.** That deity, delighted, etc. of which action this is the fruit.
- 788.** "When I was a human being among human beings, in a former birth in the
human world;
I had a dwelling built for the Community, surrounded by mango trees.
- 789.** "When the dwelling was completed, when the festival was being held and
finished;
Having covered it with mango trees, having made the fruits into cloth.
- 790.** "Having kindled a lamp there, having fed the highest group;
I dedicated it to the Community, devoted, with my own hands.
- 791.** "By that is my mango grove charming, here is a great mansion;
Resounding with various musical instruments, proclaimed by a company of
nymphs.
- 792.** "And here a lamp burns, always great and golden;
Surrounded all around by trees with cloth as fruits.
- 793.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Mango Mansion is the eighth.

9. The Story of the Mansion of the Yellow One

- 795.** "In yellow garments, with yellow banners, adorned with yellow ornaments;
With limbs anointed with yellow sandalwood, wearing a garland of yellow
water lilies.
- 796.** "With golden mansion and bed, golden seat and golden vessel;
With golden umbrella and golden chariot, golden horse and golden fan.
- 797.** "What action did you do, dear lady, in a former human existence?
O deity, being asked, explain, of what action is this the fruit?"
- 798.** "There is a creeper named kosātakī, venerable sir, bitter and undesired;
Four flowers of that, I brought to the monument.

- 799.** "With reference to the Teacher's relics, with a clear mind;
I did not look at its path, being mindful with my mind gone there.
- 800.** "Then a cow killed me, whose mind had not reached the monument;
If I had accumulated that, surely there would be more than this.
- 801.** "By that action, lord of gods, Maghavā, elephant among gods;
Having abandoned the human body, I have come to your companionship."
- 802.** Having heard this, the lord of the Thirty, Maghavā, elephant among gods;
Converting the Thirty-three, said this to Mātali.
- 803.** "See, Mātali, this marvellous, wondrous fruit of action;
Even a little gift given, the merit becomes of great fruit.
- 804.** "There is not, when the mind is devoted, an offering called small;
Or towards the Truth-finder, the Enlightened by himself, or towards his
disciples.
- 805.** "Come, Mātali, let us too worship more and more;
The relics of the Truth-finder, the accumulation of merit is happiness.
- 806.** "Whether standing or quenched, when the mind is righteous, the fruit is the
same;
Because of mental aspiration indeed, beings go to a good destination.
- 807.** "Indeed for the benefit of many, Truth-finders arise;
Having made offerings there, donors go to heaven."

The Yellow Mansion is the ninth.

10. The Story of the Mansion of the Sugar-cane

- 808.** "Having illuminated the earth with its gods, you outshine like the moon and
sun;
In splendour and beauty, in glory and radiance, like Brahmā among the gods in
the Thirty-three heaven with Indra.
- 809.** "I ask you, wearer of a garland of lotuses, adorned with a wreath, with skin
resembling gold;
Decorated, wearer of the finest garments, who are you, O beautiful deity, that
you pay homage to me?
- 810.** "What action did you do before by yourself, when you were a human being in
a former birth?
Was it a gift well practised or self-control in morality, by what have you, one of
fame, been reborn in a fortunate realm?
O deity, being asked, explain, of what action is this the fruit?"
- 811.** "Just now, venerable sir, to this very village, you approached our house for
almsfood;

Then I gave you a piece of sugar-cane, with a confident mind, with
incomparable joy;

- 812.** "And afterwards my mother-in-law questioned me: 'Where, daughter-in-law, did you throw away the sugar-cane?'
It was not discarded, nor was it eaten by me; to a peaceful monk I myself gave it.
- 813.** "'Is this supremacy yours or mine?' Thus her mother-in-law abused me;
Having taken a clod, she gave me a blow; passed away from there, deceased, I am a deity.
- 814.** "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
- 815.** "That very wholesome action was done by me, and I experience the pleasant result of that action myself;
Protected by the lord of gods, guarded by the Thirty-three, endowed with the five types of sensual pleasure.
- 816.** "Such is the fruit of merit, not trifling, of great result is my offering of sugar-cane;
Together with the gods I enjoy myself, I rejoice in the five types of sensual pleasure.
- 817.** "Such is the fruit of merit, not trifling, of great radiance is my offering of sugar-cane;
Protected by the lord of gods, guarded by the Thirty-three, like the thousand-eyed one in the Nandana grove.
- 818.** "And you, venerable sir, the compassionate one, the wise one, having approached, I paid homage and asked about your welfare;
Then I gave you a piece of sugar-cane, with a confident mind, with incomparable joy."

The Sugarcane Mansion is the tenth.

11. The Story of the Mansion of the Salutation

- 819.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 820.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 822.** That deity, delighted, etc. of which action this is the fruit.
- 823.** "When I was a human being among human beings, having seen virtuous ascetics;

Having paid homage to their feet, I inspired my mind with faith, and delighted,
I made a salutation with joined palms.

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

The Homage Mansion is the eleventh.

12. The Story of the Mansion of Rajjumālā

826. "With surpassing beauty, you who stand there, O deity;
Having taken up hands and feet, you dance to well-played music.

827. "As you dance, from every limb,
Divine sounds emanate, pleasant to hear, delightful.

828. "As you dance, from every limb,
Divine odours blow forth, sweet-smelling, delightful.

829. "As she turns with her body, the ornaments in her braids,
Their resounding is heard, like a five-part musical ensemble.

830. "The head-wreaths shaken by the wind, trembling in the breeze;
Their resounding is heard, like a five-part musical ensemble.

831. "Even the garland on your head, sweet-smelling, delightful;
The odour blows forth in all directions, like the mañjūsaka tree.

832. "You smell that sweet fragrance, you see a non-human form;
O deity, being asked, explain, of what action is this the fruit?"

833. "I was formerly a female slave, in Gayā, of a brahmin;
Of little merit, unlucky, they knew me as Rajjumālā.

834. "From revilings and beatings, and from threats, distress arose;
Having taken a pot and gone out, I went as if to fetch water.

835. "Having put down the pot on the wrong path, I approached the jungle thicket;
Right here I shall die, what use is life to me?

836. "Having made a firm snare, having thrown it over a tree;
Then I looked around in all directions, 'Who now might be dwelling in the forest?'

837. "There I saw the Enlightened by himself, the sage who is the welfare of all the world;
Seated at the root of a tree, meditating, fearless from any quarter.

838. "For me there was spiritual urgency, wonderful and terrifying;
'Who now might be dwelling in the forest, a human being or a deity?'

839. "Inspiring, confidence-inspiring, one who has come from the forest to the

forestless;

Having seen him, my mind became confident, this one is not just anyone.

- 840.** "With guarded faculties, delighting in meditative absorption, with mind not gone outward;
Beneficial to the whole world, this one will become a Buddha.
- 841.** "Appalling and terrible, difficult to approach, like a lion dwelling in a cave;
Rare is he to see, like the flower of the udumbara tree.
- 842.** "He, the Truth-finder, having addressed me with gentle words;
Said to me 'Rajjumālā, go for refuge to the Truth-finder.'
- 843.** "Having heard that speech, faultless, meaningful, pure;
Smooth and soft and pleasant, dispelling all sorrow.
- 844.** "Having known me with a pliant mind, devoted, with a pure mental state;
Beneficial to the whole world, the Truth-finder instructed me.
- 845.** "This is suffering," he said to me, "this is the origin of suffering;
The cessation of suffering and the path, the straight way grounded upon the Deathless."
- 846.** "I stood firm in the exhortation of the compassionate, wise one;
Attained the Deathless, peace, Nibbāna, the imperishable state.
- 847.** "I am one of steadfast devotion, unshakeable in vision;
With faith born from the root, a legitimate daughter of the Buddha.
- 848.** "I delight, I play, I rejoice, free from fear from any quarter;
I wear a divine garland, I drink the gentle honey.
- 849.** "Sixty thousand musical instruments awaken delight in me;
Āḷambo, Gaggaro, Bhīmo, Sādhuvādī and Saṃsayo.
- 850.** "Pokkharo and Suphasso, and Vīṇāmokkhā are the women;
Nandā and Sunandā, Soṇadinnā and Sucimhitā.
- 851.** "Alambusā and Missakesī, Puṇḍarīkā and Dāruṇī;
Eṇīphassā and Suphassā, Subhaddā and Muduvādinī.
- 852.** "These and others are the best, the awakeners among the nymphs;
Those deities, having approached me at the proper time, address me.
- 853.** "Come, let us dance, let us sing, come, let us delight you;
This is not for those who have not made merit, this is only for those who have made merit.
- 854.** "Sorrowless, delightful, charming, the great forest of the Thirty-three;
Happiness for those who have not made merit, there is not here nor in the hereafter.

- 855.** "But happiness for those who have made merit, both here and in the hereafter;
For those who desire companionship with them, much wholesome should be done;
For those who have made merit rejoice, in heaven endowed with wealth.
- 856.** "Indeed for the benefit of many, Truth-finders arise;
Worthy of offerings from human beings, the source of fields of merit;
Having made offerings there, donors rejoice in heaven."

The Rope-Garland Mansion is the twelfth.

The Crimson Chapter is concluded as fourth.

Its summary:

Crimson, Luminous, Serpents, Hairless, Rice-gruel Donor;
Monastery, Four Pillars, Yellow, Sugarcane, Homage, Rope-garland and;
By that the chapter is called.

The Women's Mansions are complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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