

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)

2. Men's Mansions (2. Purisavimānaṃ)

[Vv 51-85, PTS 75-134]



PaliVerse

5. The Collection of Minor Texts

06. The Book of Stories about Divine Mansions

2. Men's Mansions

5. The Chapter of the Great Chariot

1. The Story of the Mansion of the Frog Deity

- 857.** "Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"
- 858.** "I was formerly a frog, living in water, a water-dweller;
While listening to your teaching, a cowherd killed me.
- 859.** "See the supernormal power and fame of mine from a moment's confidence of
mind;
And see my splendour, see my beauty and my effulgence.
- 860.** "And those who for a long course of time heard your teaching, Gotama;
They have attained the unshakeable state, where having gone they do not
grieve."

The Frog God's Son Mansion is the first.

2. The Story of the Mansion of Revatī

- 861.** A man long absent from home, who has returned safely from afar;
Relatives, friends and companions delight in his arrival.
- 862.** Likewise one who has done merit, gone from this world to the beyond;
Merits receive him, like relatives a dear one who has arrived.
- 863.** "Rise up, Revatā, of very evil character, for whom the door stands open, not
fond of giving;
We shall lead you where the ill-fated groan, those doomed to hell, afflicted
with suffering."
- 864.** Having thus spoken, Yama's messengers, those two demons, red-eyed and
gigantic;
Having seized Revatā by each arm, they departed to the presence of the host
of gods.
- 865.** "Sun-coloured, beautiful and luminous, a divine mansion, beautiful, covered
with a golden net;
Whose is this mansion thronged with people, shining like the rays of the sun?"
- 866.** "Groups of women anointed with the essence of sandalwood, on both sides

beautify the mansion;
It appears with a colour like the sun, who rejoices in the mansion, having
attained heaven?"

- 867.** "In Bārāṇasī there was one named Nandiya, a lay follower, without stinginess,
a master of giving, bountiful;
His is this mansion thronged with people, shining like the rays of the sun.
- 868.** "Groups of women anointed with the essence of sandalwood, on both sides
beautify the mansion;
It appears with a colour like the sun, he rejoices in the mansion, having
attained heaven."
- 869.** "I am Nandiya's wife, the housewife, lord of the whole family;
I shall delight in my husband's mansion, having given gifts, I do not wish for
hell even to see it."
- 870.** "This is hell for you, of very evil character, merit was not made by you in the
world of the living;
For a stingy one, an irritator, of bad character, does not obtain the company of
those who have gone to heaven."
- 871.** "What is this faeces and urine, this impurity that is seen?
What is this foul-smelling excrement, what is this that blows towards me?"
- 872.** "This is called the Saṃsavaka, deep, of the height of a hundred men;
Where for thousands of years, you will be cooked, Revatā."
- 873.** "What wrong-doing was done by body, by speech, by mind?
By what was the Saṃsavaka obtained, deep, of the height of a hundred men?"
- 874.** "Towards ascetics and brahmins, and also other paupers;
You deceived them with lying, that evil was done by you.
- 875.** "By that the Saṃsavaka was obtained, deep, of the height of a hundred men;
There for thousands of years, you will be cooked, Revatā.
- 876.** "They cut off hands and also feet, they cut off ears and also the nose;
And also flocks of ravens, having come together, having assembled, eat while
she is trembling."
- 877.** "Good indeed, lead me back, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done they are happy, and do not feel remorse afterwards."
- 878.** "Having been negligent before, now you lament;
You will experience the result of actions done by yourself."
- 879.** "Who, having gone from the world of gods to the human world, when asked by
me would say thus:

'Give gifts to those who have laid down the rod, clothing, sleeping place, food and drink;
For a stingy one, an irritator, of bad character, does not obtain the company of those who have gone to heaven.'

- 880.** "Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming.
- 881.** "And I would plant parks, and bridges in difficult places;
And drinking halls and wells, with a clear mind.
- 882.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
- 883.** "I observed the Observance, always restrained in morality;
And I shall not be negligent in giving, this has been seen by me myself."
- 884.** Thus wailing, trembling here and there;
They threw her into the terrible hell, feet upward, head downward.
- 885.** "I was formerly stingy, an abuser of ascetics and brahmins;
And having deceived my husband with falsehood, I am being cooked in a hell of terrible form."

The Revatī Mansion is the second.

3. The Story of the Young Man with the Umbrella's Mansion

- 886.** "He who is the most excellent among speakers, among humans, the Sage of the Sakyans, the Blessed One, with obligations fulfilled;
Gone beyond, endowed with power and energy, go to that Fortunate One for the purpose of refuge.
- 887.** "Dispassion from lust, without longing, without sorrow, the teaching unconditioned, not repulsive;
Sweet is this, well-practised, well-divided, go to this teaching for the purpose of refuge.
- 888.** "And where a gift is said to be of great fruit, in the four pure pairs of persons;
And the eight individuals who see the Teaching, go to this Community for the purpose of refuge.
- 889.** "Not so does the sun shine in the sky, nor does the moon radiate, nor the Pusya star;
As does this incomparable great radiance - who are you who has come from the celestial realm to the earth?"
- 890.** "It outshines the rays of the light-bringer, its radiance exceeding twenty yojanas;
Even as it makes night like day, the pure, spotless, beautiful mansion.

- 891.** "With many lotuses and variegated white lotuses, strewn with flowers of many kinds;
Covered with a stainless, pure golden net, it shines in the sky just like the sun.
- 892.** With those dressed in red and yellow garments, abundant with aloe, piyaṅgu and sandalwood;
With skin resembling slender gold, full like the sky with stars.
- 893.** "Men and women, many here of various colours, adorned with flower-decorated ornaments, here joyful;
Released by the wind, they waft fragrance, spread with gold, covered with gold.
- 894.** "Of what self-control is this the result, by what fruit of action have you been reborn here?
And how you have attained this mansion, tell that word by word, come now, being asked."
- 895.** "Having met here on the path with the young man himself, the Teacher instructed him, being compassionate;
Having heard the teaching of your excellent jewel, Chatta said 'I will do it.'"
- 896.** "Go to the most excellent of conquerors for refuge, and likewise to the Teaching and the Community of monks;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
- 897.** "Do not practise the various impure destruction of life,
For the wise have not praised one unrestrained towards living beings;
'No,' I said at first, venerable sir,
But afterwards I did just as you said.
- 898.** "Do not think that what belongs to another, even if guarded, is to be taken as not given;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
- 899.** "Do not go to the wives of others, the guarded women of another, for this is ignoble;
'No,' I said at first, venerable sir, but afterwards I did just as you said;
- 900.** "Do not speak what is false, otherwise,
For the wise have not praised lying;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
- 901.** "And that intoxicant by which a man's perception goes away, avoid all of that;
'No,' I said at first, venerable sir, but afterwards I did just as you said.
- 902.** "Having undertaken the five trainings here, having proceeded in the Truth-finder's teaching;
I went along the crossroad amidst thieves, they killed me there on account of wealth.

- 903.** "This much wholesome I recollect, beyond that no other is found for me;
By that good conduct and action, I arose in the celestial abode, one who
possesses sensual pleasures as desired.
- 904.** "See the result of restraint for a moment, of practice in conformity with the
Teaching;
Blazing as it were with fame, looking on, many of inferior deeds envy me.
- 905.** "See, through a brief teaching, I have gone to a fortunate world and attained
happiness;
And those who constantly hear your Teaching, I imagine they experience the
Deathless, the secure.
- 906.** "Even a little done has great result, it becomes extensive in the Truth-finder's
teaching;
See Chatta, through having done merit, illuminates the earth just like the sun.
- 907.** "What is this wholesome, what should we practise?" thus some, having come
together, consult;
We, having again obtained human state, practising, may we dwell as moral
ones.
- 908.** "The Teacher is of great service and compassionate, thus while I was present
he came during the day;
I have approached the one of true name, have compassion, let us hear the
teaching again."
- 909.** "Those who here abandon sensual lust, and having abandoned delusion
together with the underlying tendency to lust for existence;
They do not again go to lying in a womb, for having attained final nibbāna,
they have become cooled."

The Umbrella Young Man Mansion is the third.

4. The Story of the Crab Curry Donor's Mansion

- 910.** "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.
- 911.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.
- 912.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 913.** "I ask you, god of great majesty, when you were a human being, what merit
did you make?

By what are you of such radiant power, and your beauty illuminates all directions?"

- 914.** That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit.
- 915.** "The producer of mindfulness, a crab stands at the door;
Made of gold, the ten-footed one shines beautifully.
- 916.** "By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.
- 917.** "I declare to you, monk of great majesty, the merit I made when I was a human being;
By that I am of such radiant power, and my beauty illuminates all directions."

The Crab-Curry-Giver Mansion is the fourth.

(The following five mansions should be expanded as with the Crab-Curry-Giver's Mansion.)

5. The Story of the Gatekeeper's Mansion

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

The Gatekeeper Mansion is the fifth.

6. The First Story of the To Be Done Mansion

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

- 927.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
- 928.** "By what is such beauty yours, etc.
And your beauty illuminates all directions?"
- 930.** That young god, delighted, etc. of which action this is the fruit.
- 931.** "Meritorious deeds are to be done by the wise one who knows;
Among the Buddhas who have come to the right path, where what is given is of great fruit.
- 932.** "Indeed for my benefit the Buddha came from the forest to the village;
Having gladdened my mind there, I went to the Tāvatiṃsa heaven.
- 933.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The First Duty Mansion is the sixth.

7. The Second Story of the To Be Done Mansion

- 935.** "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.
- 936.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
- 937.** "By what is such beauty yours, etc. and your beauty illuminates all directions?"
- 939.** That young god, delighted, etc. of which action this is the fruit.
- 940.** "Meritorious deeds are to be done by the wise one who knows;
Among the monks who have come to the right path, where what is given is of great fruit.
- 941.** "Indeed for my benefit the monk came from the forest to the village;
Having gladdened my mind there, I went to the Tāvatiṃsa heaven.
- 942.** "By that is such beauty mine, etc.
And my beauty illuminates all directions."

The Second Duty Mansion is the seventh.

8. The First Story of the Needle Mansion

- 944.** "This mansion with jewelled pillars is lofty, twelve yojanas all around;

Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.

- 945.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
- 946.** "By what is such beauty yours, etc. and your beauty illuminates all directions?"
- 948.** That young god, delighted, etc. of which action this is the fruit.
- 949.** "What one gives, that does not remain the same,
And whatever one would give, that itself is better;
A needle given, the needle itself is better.
- 950.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The First Needle Mansion is the eighth.

9. The Second Story of the Needle Mansion

- 952.** "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.
- 953.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
- 954.** "By what is such beauty yours, etc. and your beauty illuminates all directions?"
- 956.** That young god, delighted, etc. of which action this is the fruit.
- 957.** "When I was a human being among human beings, in a former birth in the human world.
- 958.** "I saw a stainless monk, with a clear and untroubled mind;
To him I gave a needle, devoted, with my own hands.
- 959.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Second Needle Mansion is the ninth.

10. The First Story of the Elephant Mansion

- 961.** "Having ascended the elephant with a very white back, flawless, tusked, strong, of great speed;

Having ascended the excellent elephant, well-harnessed, she came here through the sky, in mid-air.

- 962.** "On the two tusks of the elephant were created, lotus plants fully bloomed with clear water;
And on the lotuses groups of musical instruments play, and these captivating ones dance.
- 963.** "You have attained divine power, of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
- 964.** That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit.
- 965.** "Just eight pearl flowers, of Kassapa the great sage;
I placed upon the stupa, devoted, with my own hands.
- 966.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The First Elephant Mansion is the tenth.

11. The Second Story of the Elephant Mansion

- 968.** "Having ascended a great elephant, all white, the best of elephants;
He wandered from forest to forest, attended by a group of women;
Illuminating all directions, like the healing star.
- 969.** "By what is such beauty yours, etc., and your beauty illuminates all directions."
- 971.** That young god, delighted, questioned by Vaṅḡsa;
Asked a question, he explained of which action this is the fruit.
- 972.** "When I was a human being among human beings, I was a lay follower of the One with Vision;
I was abstaining from killing living beings, I avoided what is not given in the world.
- 973.** "I abstained from intoxicants and did not speak falsehood, I was satisfied with my own wife;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.
- 974.** "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Second Elephant Mansion is the eleventh.

12. The Third Story of the Elephant Mansion

- 976.** "Who now, with a divine vehicle, with an all-white elephant,

With the sound of musical instruments being struck, is honoured in the sky?"

- 977.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
Not knowing you, we ask, how may we know you?"
- 978.** "I am not a god nor a gandhabba, nor Sakka, the first of givers;
Of those gods named Sudhammā, I am one of them."
- 979.** "We ask the god of Sudhamma, having made a salutation with joined palms far
and wide;
Having done what action as a human, is one reborn in Sudhamma?"
- 980.** "Whoever gives a sugarcane hut, a grass hut, or a cloth hut;
Having given one of the three, is reborn in Sudhamma."

The Third Elephant Mansion is the twelfth.

13. The Story of the Small Chariot Mansion

- 981.** "With a firm bow of excellent heartwood, holding the bow you stand;
Are you a warrior, a prince, or a fierce forest-dweller?"
- 982.** "I am the son of the lord of Assaka, venerable sir, a forest-dweller;
I tell you my name, monk, the wise know me as Sujāta.
- 983.** "While I was seeking deer, plunging into the great forest;
I did not see that deer, but having seen you, I stood here."
- 984.** "Welcome to you, O greatly meritorious one, and also your coming is not
unwelcome;
Having taken water from here, wash your feet."
- 985.** "This drinking water too is cool, brought from the mountain cave;
Prince, having drunk from it, sit down upon the rug."
- 986.** "Your speech is indeed beautiful, pleasant to hear, great sage;
Faultless, full of meaning, lovely, having considered, you speak what is
beneficial.
- 987.** "What is your delight dwelling in the forest, O bull among sages, tell me when
asked;
Having listened to your way of speaking, may we practise the path of
beneficial teaching."
- 988.** "Non-violence towards all living beings, young man, is pleasing to us;
And abstinence from theft and from sexual misconduct, and from drinking
intoxicants.
- 989.** "Abstinence and living in spiritual calm, great learning and gratitude;
Praiseworthy in this very life, these qualities are to be praised."

- 990.** "Death is near to you, within five months;
Prince, understand this, free yourself."
- 991.** "To which country should I go, what work and what manly deed;
Or by what true knowledge, might I become free from ageing and death?"
- 992.** "There is no such place, no action, true knowledge or manly deed;
Where having gone a mortal might become, O prince, free from ageing and death.
- 993.** "Those of great riches, of great possessions, warriors who have kingdoms;
Those with abundant wealth and grain, they too are not free from ageing and death.
- 994.** "If you have heard of the sons of Andhakaveṇḍu, brave, heroic, strikers in valour;
They too reached the exhaustion of life-span, demolished, though equal to eternity.
- 995.** "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
These and others by birth, they too are not free from ageing and death.
- 996.** "Those who recite the sacred hymn, the six-factored, devised by Brahmā;
These and others by true knowledge, they too are not free from ageing and death.
- 997.** "And those sages who are peaceful, self-restrained austere ascetics;
They too in time abandon the body, those austere ascetics.
- 998.** "Even the Worthy Ones, well-trained, who have done what had to be done,
without mental corruptions;
They lay down this body, with the utter elimination of merit and demerit."
- 999.** "Well spoken and full of meaning are your verses, great sage;
I am convinced by what is well spoken, and may you be my refuge."
- 1000.** "Do not go to me for refuge, go for refuge to him alone;
The son of the Sakyans, the great hero, to whom I have gone for refuge."
- 1001.** "In which country, dear sir, is your Teacher;
I too will go to see the Victor, the matchless one."
- 1002.** "In the eastern country, of the Okkāka clan origin;
There was a remarkable man, but he has attained final Nibbāna."
- 1003.** "If indeed the Buddha were still living, your Teacher, dear sir;
I would go a thousand yojanas to attend upon him.
- 1004.** "But since your Teacher has attained final Nibbāna, dear sir;
I go for refuge to the great hero, even though he is quenched.

- 1005.** "I go to the Buddha for refuge, and also to the unsurpassed Teaching;
And to the Community of the king of men, I go for refuge.
- 1006.** "I quickly abstain from killing living beings, I avoid what is not given in the
world;
I abstain from intoxicants and do not speak falsehood, and I am satisfied with
my own wife."
- 1007.** "Just as the sun with a thousand rays, of great radiance, shines in the sky,
traversing the directions;
So is the appearance of this great chariot of yours, extending seven yojanas all
around.
- 1008.** "Covered all around with golden slabs, its front variegated with pearls and
gems;
Lines of lapis lazuli, well-fashioned, adorn the gold and silver.
- 1009.** "And this head is fashioned of lapis lazuli, and this yoke is adorned with red
gems;
Yoked with gold and silver, these horses shine, swift as thought.
- 1010.** "You stand established upon a golden chariot, like the lord of the gods with a
thousand vehicles;
I ask you, O glorious one, skilled one, how was this lofty one obtained by you?"
- 1011.** "Venerable sir, my name was Sujāta, formerly I was a prince;
And you, out of compassion for me, established me in self-restraint.
- 1012.** "Having known me with life span brought to an end, he gave the body of the
Teacher;
Venerate this, Sujāta, it will be for your benefit."
- 1013.** "Having venerated it with perfumes and garlands, fully devoted;
Having abandoned the human body, I was reborn in Nandana.
- 1014.** "And in the charming Nandana grove, filled with flocks of various birds;
I delight in dancing and singing, honoured by the nymphs."

The Small Chariot Mansion is the thirteenth.

14. The Story of the Great Chariot Mansion

- 1015.** "Having mounted this beautiful chariot yoked with a thousand horses, of many
kinds;
Proceeding towards the pleasure ground, like Vāsava, the first of givers, lord of
beings.
- 1016.** "Both poles of your chariot are made of gold, exceedingly well-joined with the
end-pieces and shoulders;
With well-formed clusters, completed by master craftsmen, it shines like the
moon on the fifteenth day.

- 1017.** "This chariot is covered with golden nets, adorned with many various jewels;
With delightful sound and beautiful voice, it shines with arms holding chowrie
whisks.
- 1018.** "And these wheel-hubs, as if created by mind, adorned in the middle between
the chariot's feet;
And these wheel-hubs, variegated with a hundred stripes, with a hundred
spokes, shine forth like lightning.
- 1019.** "This chariot is covered with many designs, with broad rims and a thousand
rays;
Their sound is heard, lovely in form, like a five-part musical ensemble being
played.
- 1020.** "On the head, variegated, adorned with a moon-gem, always pure, beautiful,
luminous;
Exceedingly well-joined with golden streaks, it shines exceedingly like lapis
lazuli streaks.
- 1021.** "And these horses with flowing manes, adorned with jewelled moon-discs, tall
and well-proportioned, swift, like Brahmā.
Lofty, great, powerful, of great speed, knowing your mind, they move just so.
- 1022.** "And all these together, moving with four gaits, knowing your mind, they move
just so;
Bearing evenly, soft, not agitated, rejoicing, the finest of horses.
- 1023.** "They toss, they prance, they leap in the sky, shaking off the well-made
ornaments;
Their sound is heard, lovely in form, like a five-part musical ensemble being
played.
- 1024.** "The sound of the chariot and of the ornaments, the noise of the hooves and
the neighing;
The sweet sound of the assembly is heard, like gandhabba instruments in a
variegated grove.
- 1025.** "Standing in the chariot, those doe-eyed ones, with long eyelashes, smiling,
speaking sweetly;
Covered with nets of lapis lazuli, with delicate skin, worshipped by gods,
gandhabba deities, and foremost beings.
- 1026.** "Those dressed in red and copper-coloured and yellow garments, with large
eyes and deeply red pupils;
Well-born in family, with slender bodies and pure smiles, standing in the
chariot with joined palms, they attended.
- 1027.** "Those wearing golden bracelets on their upper arms, beautifully dressed, with
slender waists, endowed with thighs and breasts;
With rounded fingers, lovely-faced, beautiful to see, standing in the chariot

with joined palms, they attended.

- 1028.** "Others with beautiful braids, young maidens with mixed hair, equally arranged with luminous ones;
Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.
- 1029.** "Wearing garlands, covered with lotuses and water-lilies, adorned, scented with the essence of sandal-wood;
Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.
- 1030.** "Those wearing garlands, covered with lotuses and water-lilies, adorned, scented with the essence of sandal-wood;
Devoted, they delighting in your mind, standing in the chariot with joined palms, they attended.
- 1031.** "The ornaments on your necks, on your hands and feet, and likewise on your heads;
They illuminate all ten directions completely, like the radiant sun rising in autumn.
- 1032.** "And trembling in the force of the wind, the garlands on the arms and the ornaments;
They emit a sound, pleasant, pure, beautiful, worthy to be heard by all the wise.
- 1033.** "And stationed on both sides of the pleasure ground, chariots and elephants and musical instruments and sound;
They delight that very lord of gods, like a lute with lotus-leaf arms.
- 1034.** "Among these many lovely lutes, of delightful form, stirring joy in the heart;
As they are being played, exceedingly the nymphs, maidens trained on lotuses, whirl about.
- 1035.** "And when singing and music, and these dances come together as one;
Then here the nymphs dance, then here the excellent women illuminate both sides.
- 1036.** "He rejoices, awakened by the company of musical instruments, being honoured like the wielder of the thunderbolt;
Among these many lovely lutes, of delightful form, stirring joy in the heart.
- 1037.** "What action did you do before by yourself, when you were a human being in a former birth?
What Observance did you observe, what righteous conduct, what religious duty did you delight in?
- 1038.** "This is not from a small deed done, nor from an Observance well practised before;

This supernatural power of yours is vast, by which you outshine the assembly of gods exceedingly.

- 1039.** "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."
- 1040.** That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit.
- 1041.** "The one with conquered faculties, the Buddha of superior effort, the highest among men, the foremost person of Kassapa's path;
Opening the door to the Deathless, the god above gods, with the marks of a hundred merits.
- 1042.** "I saw him, the elephant, the crosser of the floods, like an image of gold and siṅgī gold;
Having seen him, I quickly became pure-minded, having seen him indeed, the one whose banner is well-spoken.
- 1043.** "Food and drink, or else a robe, pure, superior, endowed with flavour;
In my own dwelling strewn with flowers, I established that, with unattached mind.
- 1044.** "With food and drink and with robes, with hard food and soft food and with tasting;
Having satisfied the highest of two-footed beings, I rejoice in the celestial city in heaven after heaven.
- 1045.** "By this method, having performed this unobstructed sacrifice, threefold pure,
Having abandoned the human body, like Indra I rejoice in the celestial city.
- 1046.** "Life and beauty and happiness and strength, and sublime form, by one who longs for these, O sage;
Food and drink, abundant and well-prepared, should be established in one with an unattached mind.
- 1047.** "Neither in this world nor in the other, is there found one superior or equal to the Buddha;
He has reached the supreme offering among those worthy of offerings, for those seeking merit with abundant fruit."

The Great Chariot Mansion is the fourteenth.

The Great Chariot Chapter is concluded as fifth.

Its summary:

Frog, Revatī, Chatta, Crab, Gatekeeper;
Two Karaṇīya, two Sūci, three Nāga and two Chariots;
The first chapter on Men is called.

6. The Chapter on Pāyāsi

1. The First Story of the Householder's Mansion

1048. "Just as the Cittalatā grove shines, the excellent park, the highest of the Thirty-three gods;

So too this mansion of yours stands illuminating in mid-air.

1049. "You have attained divine power, of great majesty, when you were a human being, what merit did you make?

By what are you of such radiant power, and your beauty illuminates all directions?"

1050. That young god, delighted, questioned by Moggallāna;

Asked a question, he explained of which action this is the fruit.

1051. "My wife and I in the human world, like a well, lived the household life;

With confident minds, we gave food and drink, attentively we gave an abundant gift.

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

The First Householder Mansion is the first.

2. The Second Story of the Householder's Mansion

1054. "Just as the Cittalatā grove shines, the excellent park, the highest of the Thirty-three gods;

So too this mansion of yours stands illuminating in mid-air.

1055. "You have attained divine power, of great majesty, when you were a human being, what merit did you make?

By what are you of such radiant power, and your beauty illuminates all directions?"

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

1057. "My wife and I in the human world, like a well, lived the household life;

With confident minds, we gave food and drink, attentively we gave an abundant gift.

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

The Second Householder Mansion is the second.

3. The Story of the Fruit Donor's Mansion

1060. "This mansion with jewelled pillars is lofty, sixteen yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with gold tiles, beautiful.

1061. "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Sixty-four trained maidens of good dispositions, and divine maidens dwelling among the deities, lofty;
They dance and sing and delight.

1062. "You have attained divine power, of great majesty, 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?"

1063. That young god, delighted, etc. of which action this is the fruit.

1064. "One who gives fruit obtains extensive fruit, giving to those who are upright with a gladdened mind;
He indeed rejoices, gone to heaven in the celestial abode, and experiences the extensive fruit of merit.

1065. "To you alone, great sage, I gave four fruits.

1066. "Therefore fruit is indeed fitting to give, always by a human being longing for happiness;
Or by one aspiring for divine pleasures, or by one wishing for good fortune among humans.

1067. "By that is such beauty mine, etc.
And my beauty illuminates all directions."

The Fruit-Giver Mansion is the third.

4. The Story of the First Dwelling Donor's Mansion

1069. "Just as the moon in a cloudless sky, goes illuminating in mid-air;
So too this mansion of yours stands illuminating in mid-air.

1070. "You have attained divine power, of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"

1071. That young god, delighted, etc. of which action this is the fruit.

1072. "My wife and I in the human world, gave a dwelling to a Worthy One;
With confident minds, we gave food and drink, attentively we gave an abundant gift.

1073. "By that is such beauty mine, etc. and my beauty illuminates all directions."

The First Dwelling-Giver Mansion is the fourth.

5. The Story of the Second Dwelling Donor's Mansion

1075. Just as the sun in a cloudless sky, etc.
(As with the former mansion, so should it be expanded.)

1079. "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Second Dwelling-Donor's Mansion is the fifth.

6. The Story of the Almsfood Donor's Mansion

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

1082. "You have attained divine power, of great majesty, 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?"

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

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

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

The Almsfood-Donor's Mansion is the sixth.

7. The Story of the Barley Keeper's Mansion

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

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

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

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

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

The Barley-Keeper's Mansion is the seventh.

8. The Story of the First Kuṇḍali's Mansion

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

1095. "And divine lutes sound forth lovely music, sixty-four trained maidens of good

dispositions;
And divine maidens dwelling among the deities, lofty, dance and sing and
delight.

1096. "You have attained divine power, of great majesty, 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?"

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

1098. "When I was a human being among human beings, having seen virtuous
ascetics;

Accomplished in true knowledge and conduct, famous, very learned, having
attained the elimination of craving;

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

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

The First Kuṇḍalī Mansion is the eighth.

9. The Story of the Second Kuṇḍalī's Mansion

1101. "Adorned, wearing garlands, well-clothed, with earrings, with hair and beard
trimmed;

Wearing bracelets on his hands, famous, in a divine mansion, just like the
moon.

1102. "And divine lutes sound forth lovely music, sixty-four trained maidens of good
dispositions;

And divine maidens dwelling among the deities, lofty, dance and sing and
delight.

1103. "You have attained divine power, of great majesty, 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?"

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

1105. "When I was a human being among human beings, having seen ascetics of
good dispositions;

Accomplished in true knowledge and conduct, famous, very learned, virtuous,
devoted;

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

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

The Second Kuṇḍalī Mansion is the ninth.

10. The Story of the (Uttara) Pāyāsi's Mansion

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

1109. "You have attained divine power, of great majesty, 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?"

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

1111. "When I was a human being among human beings, I was a young man of the chieftain Pāyāsi;
Having obtained wealth, I made a sharing, and those dear to me were moral ones;
With a gladdened mind, I gave food and drink, attentively I gave an abundant gift.

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

The (Uttara) Pāyāsi Mansion is the tenth.

The Chapter on Pāyāsi is concluded as sixth.

Its summary:

Two Householders, Fruit Giver, two Dwelling Givers, Alms Giver;
Barley-field Keeper and two, Earring Wearer, Pāyāsi;
The second chapter on Men is called.

7. The Chapter on Sunikkhitta

1. The Story of the Cittalatā Mansion

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

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

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

1117. "When I was a human being among human beings, I was poor, without shelter, miserable, a labourer;
And I supported my aged mother and father, and those dear to me were moral ones;

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

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

The Cittalatā Mansion is the first.

2. The Story of the Nandana Mansion

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

1121. "You have attained divine power, of great majesty, 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?"

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

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

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

The Nandana Mansion is the second.

3. The Story of the Jewelled Pillar Mansion

1126. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.

1127. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.

1128. "By what is such beauty yours, etc., and your beauty illuminates all
directions."

1130. That young god, delighted, etc. of which action this is the fruit.

1131. "When I was a human being among human beings, I made a bridge on a path
in the wilderness;
And I planted park trees, and those dear to me were moral ones;

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

1132. "By that is such beauty mine, etc. and my beauty illuminates all directions."

The Jewelled-Pillar Mansion is the third.

4. The Story of the Golden Mansion

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

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

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

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

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

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

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

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

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

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

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

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

The Golden Mansion is the fourth.

5. The Story of the Mansion of the Mango

1146. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.

- 1147.** "There you dwell, you drink and you eat, and divine lutes sound forth lovely music;
Divine flavours, the five types of sensual pleasure are here, and women dance, covered with gold.
- 1148.** "By what is such beauty yours, etc. and your beauty illuminates all directions?"
- 1150.** That young god, delighted, etc. of which action this is the fruit.
- 1151.** "In the last month of summer, when the sun was blazing;
A man, a hired servant of others, was watering the mango grove.
- 1152.** "Then came a monk by that way, renowned as Sāriputta;
Weary in body, yet unwearied in mind.
- 1153.** "Having seen him coming, I, the mango-waterer, said;
'It would be good, venerable sir, if I could bathe you, which would bring me happiness.'
- 1154.** Out of compassion for me, he laid down his bowl and robes;
He sat down at the root of a tree, in the shade, wearing a single robe.
- 1155.** "And with clear water, a man with a gladdened mind;
Bathed him at the root of a tree, in the shade, wearing a single robe.
- 1156.** "The mango tree was watered and the ascetic was bathed, and much merit was produced by me;
Thus he pervades his whole body with joy.
- 1157.** "That very action, just this much, I did in that birth;
Having abandoned the human body, I was reborn in Nandana.
- 1158.** "And in the charming Nandana grove, filled with flocks of various birds;
I delight in dancing and singing, honoured by the nymphs."

The Mango Mansion is the fifth.

6. The Story of the Cowherd's Mansion

- 1159.** "Having seen the god, the monk asked, in a high mansion, long-lasting;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.
- 1160.** "Adorned, wearing garlands, well-clothed, with earrings, with hair and beard trimmed;
Wearing bracelets on his hands, famous, in a divine mansion, just like the moon.
- 1161.** "And divine lutes sound forth lovely music, sixty-four trained maidens of good dispositions;

And divine maidens dwelling among the deities, lofty, dance and sing and delight.

1162. "You have attained divine power, of great majesty, 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?"

1163. That young god, delighted, etc. of which action this is the fruit.

1164. "When I was a human being among human beings, having gathered together, I guarded the cows of others;

Then an ascetic came near me, and the cows went to eat the beans.

1165. "Today there are two tasks, both duties to be done, thus I then considered, venerable sir;

And having wisely obtained the perception, 'I give, venerable sir,' I threw the bundle.

1166. "So I hurried down to the bean field, before this herd destroys the wealth of him whose it is;

Then a black snake, greatly venomous, bit me on the foot as I was hurrying mindfully.

1167. "I was afflicted, oppressed by suffering, and the monk, having himself released the cloth bundle;

Ate the food made with flour out of compassion for me, passed away from there, deceased, I became a deity.

1168. "That very wholesome action was done by me, and I experience the pleasant result of that action myself;

For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you.

1169. "In the world with its gods and with its Māras, there is no other sage as compassionate as you;

For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you.

1170. "Neither in this world nor in the other, is there another sage as compassionate as you;

For by you, venerable sir, I was greatly shown compassion, out of gratitude I pay homage to you."

The Cowherd's Mansion is the sixth.

7. The Story of the Kaṇḍaka Mansion

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

- 1172.** "So too this divine mansion, celestial even in the city of the gods;
Outshines in beauty, like the rising radiant one.
- 1173.** Of lapis lazuli and gold, of crystal and of silver;
With cat's-eye gems and pearls, and with rubies.
- 1174.** "The ground is variegated and delightful, covered with lapis lazuli;
Pinnacle chambers beautiful and charming, your mansion is well built.
- 1175.** "And delightful are your ponds, frequented by fish;
With clear water, very pure, spread with golden sand.
- 1176.** Covered with various lotuses, spread all over with white lotuses;
They emit fragrance, delightful, stirred by the wind.
- 1177.** "On both sides of it, clusters of trees are well arranged;
Endowed with flowering trees and fruit trees - both.
- 1178.** "On a divan with golden legs, soft, spread with a woollen carpet;
Nymphs attend upon him seated, as upon a king of gods.
- 1179.** "Covered with all ornaments, adorned with various garlands;
They delight you, the one of great supernormal power, you rejoice like one
wielding power.
- 1180.** With drums, conches, and small drums, with lutes and tabors,
You delight, accomplished in pleasure, in dancing, singing, and well-played
music.
- 1181.** "Divine are your various forms, divine sounds and also flavours;
Odours too are desired by you, and tangible objects delightful.
- 1182.** "In that excellent mansion, young god of great radiance;
You outshine in beauty, like the rising sun.
- 1183.** "Is this the fruit of your giving, or else of morality?
Or else of salutation with joined palms? Tell me this when asked."
- 1184.** That young god, delighted, etc. of which action this is the fruit.
- 1185.** "I, in Kapilavatthu, the best city of the Sākiyans;
Was born together with the son of Suddhodana, I am Kaṇḍaka.
- 1186.** "When he at midnight, went forth for enlightenment;
He, with soft hands, webbed and with copper-coloured nails.
- 1187.** "Having tapped my thigh, he said 'Carry me, friend';
'I shall help the world cross over, having attained the highest enlightenment.'
- 1188.** "Hearing that speech of his, great was my joy;
Elated in mind, glad at heart, I then wished for that.

- 1189.** "Having known me as mounted, the son of the Sakyans of great fame;
Elated in mind, joyful, I would carry the highest of men.
- 1190.** "Having gone to the realm of others, when the sun had risen;
Leaving me and Channa behind, without attachment he departed.
- 1191.** "His feet with copper-coloured nails, I licked with my tongue;
And as the great hero departed, weeping I looked on.
- 1192.** "Through not seeing him, the son of the Sakyans, the glorious one;
I contracted a grave illness, quickly my death came about.
- 1193.** "By his very power, I dwell in this mansion;
Endowed with all types of sensual pleasure, divine, in the city of the gods.
- 1194.** "And the joy that was mine, having heard the sound of enlightenment;
By that very wholesome root, I shall experience the elimination of mental
corruptions.
- 1195.** "If indeed, venerable sir, you should go to the presence of the Teacher, the
Buddha;
In my name too, pay respect to him with your head in homage.
- 1196.** "I too will go to see the Victor, the matchless one;
Rare is the seeing of such Protectors of the World."
- 1197.** He, grateful and thankful, approached the Teacher;
Having heard the word of the One with Vision, he purified the eye of the
Teaching.
- 1198.** Having purified wrong view, sceptical doubt and rites;
Having paid homage at the Teacher's feet, disappeared right there.

The Kaṇḍaka Mansion is the seventh.

8. The Story of the Many-Coloured Mansion

- 1199.** "Having ascended the mansion of many colours, destroyer of anguish and
sorrow, variegated;
Surrounded by a company of nymphs, well-created, you rejoice like a lord of
beings.
- 1200.** "There is no equal to you, whence then one higher, in fame and merit and
supernormal power;
And all the gods, the hosts of the Thirty-three, having come together, pay
homage to you, like the gods to the moon;
And these nymphs of yours all around, dance and sing and delight.
- 1201.** "You have attained divine power, of great majesty, when you were a human
being, what merit did you make?

By what are you of such radiant power, and your beauty illuminates all directions?"

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

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

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

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

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

The Many-Coloured Mansion is the eighth.

9. The Story of the Maṭṭhakuṇḍalī Mansion

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

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

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

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

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

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

1213. "You speak the truth, young man, I myself am more foolish among those
crying;
Like a child crying for the moon, I longed for the ghost who has died."

- 1214.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
- 1215.** "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 1216.** "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, young man."
- 1217.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"
- 1218.** "And the one for whom you weep and for whom you cry, having yourself
cremated your son at the cremation ground;
I, having done wholesome action, have gone to the company of the Thirty-
three."
- 1219.** "We did not see, whether little or much, giving a gift in your own home;
Nor such Observance practice - by what action have you gone to the world of
the gods?"
- 1220.** "I was sick, afflicted, ill, with a diseased body in my own dwelling;
I saw the Buddha, free from defilement, who has crossed over uncertainty, the
Fortunate One of superior wisdom.
- 1221.** "I, with gladdened mind and devoted consciousness, made a salutation with
joined palms to the Truth-finder;
I, having done that wholesome action, have gone to the company of the Thirty-
three."
- 1222.** "Wonderful indeed, marvellous indeed, such is the result of salutation with
joined palms;
I too, with gladdened mind and devoted consciousness, go for refuge to the
Buddha this very day."
- 1223.** "Go for refuge to the Buddha this very day, and to the Teaching and the
Community, with a gladdened mind;
Likewise undertake the five training rules, unbroken and complete.
- 1224.** "Quickly abstain from killing living beings, avoid what is not given in the world;
Abstain from intoxicants and do not speak falsehood, and be satisfied with
your own wife."
- 1225.** "You are a well-wisher to me, demon, you desire my welfare, O deity;
I will do your word, you are my teacher."
- 1226.** "I go to the Buddha for refuge, and also to the unsurpassed Teaching;
And to the Community of the king of men, I go for refuge.
- 1227.** "I quickly abstain from killing living beings, I avoid what is not given in the

world;
I abstain from intoxicants and do not speak falsehood, and I am satisfied with
my own wife."

The Maṭṭhakunḍalī Mansion is the ninth.

10. The Story of the Serīsaka Mansion

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

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

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

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

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

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

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

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

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

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

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

on account of wealth.

- 1239.** "Having entered the realm of others, looking at people from foreign lands;
Whatever you have heard or also seen, that is wonderful, let us hear it from
you, dear ones."
- 1240.** "More wonderful than this, young man, neither heard by us nor also seen;
Having seen all this surpassing human experience, we are delighted by one of
superior beauty.
- 1241.** "Lotus ponds flow through the sky, abundant with garlands, with many white
lotuses;
And these trees are endowed with perpetual fruit, odours blow forth
exceedingly fragrant.
- 1242.** "The pillars of lapis lazuli, raised a hundred, with long sides of stone and coral;
Made of emerald together with ruby, these pillars are radiant, free from illness.
- 1243.** "With a thousand pillars, of incomparable splendour, above them this excellent
mansion;
Interspersed with jewels, combined with golden railings, and well covered with
refined gold plates.
- 1244.** "This mansion, shining like molten gold from the Jambu river, well-polished,
endowed with palace steps and platforms;
Firm and lovely and well-joined, exceedingly pleasing to contemplate,
delightful.
- 1245.** "Within the jewelled mansion, with abundant food and drink, surrounded by a
company of nymphs;
Resounding with tambourines, drums, and musical instruments, you are
honoured with praise and homage.
- 1246.** "He rejoices, awakened by the company of women, in the excellent, delightful
mansion-palace;
Inconceivable, possessed of all virtues, like King Vessavaṇa at Naḷinī.
- 1247.** "Were you a god or were you a demon, or the lord of gods who has become a
human being?
The merchants, the caravan leaders, ask you, tell us what is your name,
demon?"
- 1248.** "I am the demon named Serīsaka, appointed as guardian of the sandy waste in
the wilderness;
I protect this region, obedient to King Vessavaṇa."
- 1249.** "Was it obtained by chance, born of transformation, made by yourself, or given
by the gods?
The merchants, the caravan leaders, ask you, how was this delightful thing
obtained by you?"

- 1250.** "Not obtained by chance, not born of transformation for me, not made by myself, nor indeed given by the gods;
Through my own actions, non-evil, through merit, this delightful thing was obtained by me."
- 1251.** "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
The merchants, the caravan leaders, ask you, how was this mansion obtained by you?"
- 1252.** "My designation was Pāyāsi, when I exercised kingship over the Kosalans;
I held the view of nihilism, was miserly, of bad character, and was an annihilationist then.
- 1253.** "And there was the ascetic Kumārakassapa, very learned, a brilliant speaker, eminent;
He then spoke to me a talk on the Teaching, he dispelled my wriggling views.
- 1254.** "Having heard his talk on the Teaching, I declared my state as a lay follower;
I was abstaining from killing living beings, I avoided what is not given in the world;
I abstained from intoxicants and did not speak falsehood, and I was satisfied with my own wife.
- 1255.** "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
Through those very actions, non-evil, through merit, this mansion was obtained by me."
- 1256.** "Truly, indeed, wise men have said, not otherwise is the word of the wise;
Wherever the one of meritorious action goes, there he rejoices, one who possesses sensual pleasures as desired.
- 1257.** "Wherever there is sorrow and lamentation, murder and imprisonment and affliction;
There goes the one of evil action, never is he freed from an unfortunate realm."
- 1258.** "The people became as if completely deluded, in this moment as if turned to mud;
For this people and for you, young man, by what indeed was there displeasure?"
- 1259.** "And from this Sirīsa grove, dear ones, divine odours, fragrant, blow forth;
They pervade this mansion, by day and by night, having dispelled the darkness.
- 1260.** "And with the passing of a hundred years of these, one by one a seed-pod splits open;
A human hundred years has passed, since I was reborn here in this realm.

- 1261.** "Having seen that I shall remain in this mansion for five hundred years, dear ones;
Due to the exhaustion of life-span and the exhaustion of merit I shall pass away, by that very sorrow I have fainted."
- 1262.** "How could such a one grieve, having obtained an incomparable mansion for a long time;
But those who have been reborn in a brief state, they indeed would grieve, being of little merit."
- 1263.** "That is fitting and to be advised to me, that you speak kind words to me;
And you, dear ones, protected by me, go safely wherever you wish."
- 1264.** "Having gone to the land of Sindhu and Sovīra, desiring wealth, aspiring for profit;
With undertakings according to our promise, with generosity fulfilled, we shall make a grand Serīsa festival."
- 1265.** "Do not make a Serīsa festival for me, and all that you speak will come to be for you;
Avoid evil actions, and undertake the pursuit of the Dhamma."
- 1266.** "There is a lay follower in this group, very learned, endowed with morality;
Faithful and generous and well-behaved, discerning, contented, and wise."
- 1267.** "Knowing, one should not speak falsehood, one should not intend for the harm of others;
One should not engage in divisive slander, and one should speak smooth and kindly speech."
- 1268.** "Respectful, deferential, disciplined, without evil, pure in higher morality;
That being supports his mother and father too, righteously, with noble conduct."
- 1269.** "I imagine he seeks wealth for the sake of his mother and father, not for his own sake;
And he who, after the passing of his mother and father, inclined to renunciation, will live the holy life."
- 1270.** "Upright, not crooked, honest, without deceit, and he should not speak with trickery;
Such a one, a doer of well-done deeds, established in the Dhamma, how could he obtain suffering?"
- 1271.** "For that reason I have manifested myself, therefore see the Teaching, O merchants;
Without him you would have become ashes here, blind and confused, lost in the forest;
With one who is quick and swift, with another, happy indeed is the meeting with a good person."

- 1272.** "What is his name and what work does he do,
What is his appellation and what then is his clan;
We too wish to see him, demon, for whose compassion you have come here;
Indeed it is a gain for him, for whom you have affection."
- 1273.** "The barber named Sambhava,
A lay follower who lives by comb and blade;
Know him, he is your servant,
Do not despise him, he is well-behaved."
- 1274.** "We know what you declare, demon,
But we did not know he was such;
We too shall honour him, demon,
Having heard your noble word."
- 1275.** "Whatever human beings are in this caravan,
Young, great, or else middling;
Let them all ascend the mansion,
Let the miserly see the fruit of merits."
- 1276.** All of them there, each saying 'I first',
Having put that barber in front there;
They all ascended the mansion,
Like the Masakkasāra of Vāsava.
- 1277.** All of them there, each saying 'I first', declared their state as lay followers;
They were abstaining from killing living beings, they avoided what is not given
in the world;
They abstained from intoxicants and did not speak falsehood, and they were
satisfied with their own wives.
- 1278.** All of them there, each saying 'I first', having declared their state as lay
followers;
The caravan departed, giving thanks, approved by the demon's supernormal
power again and again.
- 1279.** "Having gone to the land of Sindhu and Sovīra, desiring wealth, aspiring for
profit;
With undertakings according to their efforts, with gains fulfilled, they returned
to Pāṭaliputta unharmed.
- 1280.** Having gone to their homes safely,
Endowed with sons and wives;
Joyful, delighted, glad, elated,
They made a grand Serīsa festival;
They built a residential compound called Serīsaka.
- 1281.** Such is the association with good persons,
Of great benefit is the association with the qualities of the Dhamma;

For the sake of one lay follower,
All beings became happy.

The Serīsaka Mansion is the tenth.

11. The Story of the Sunikkhitta Mansion

1282. "This mansion with jewelled pillars is lofty, twelve yojanas all around;
Seven hundred lofty pinnacle chambers, with lapis lazuli pillars, spread with
gold tiles, beautiful.

1283. "There you dwell, you drink and you eat, and divine lutes sound forth lovely
music;
Divine flavours, the five types of sensual pleasure are here, and women dance,
covered with gold.

1284. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

1285. "I ask you, god of great majesty, when you were a human being, what merit
did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

1286. That young god, delighted, questioned by Moggallāna;
Asked a question, he explained of which action this is the fruit.

1287. "Having properly placed a garland that was badly placed, having installed it at
the stupa of the Fortunate One;
And I am of great supernormal power, of great might, endowed with divine
sensual pleasures.

1288. "By that is such beauty mine,
By that it succeeds for me here;
And there arise for me pleasures,
Whatever are dear to the mind.

1289. "I declare to you, monk of great majesty,
What I did when I was a human being;
By that I am of such radiant power,
And my beauty illuminates all directions."

The Sunikkhitta Mansion is the eleventh.

The Sunikkhitta Chapter is concluded as seventh.

Its summary:

Two Paupers, Forest-dweller, Hired Servant, Cowherd, Arrow;
Many-coloured, Polished-earring, Serīsaka, Well-deposited;
The third chapter on Men is called.

The fourth recitation section is concluded.

The Vimānavatthu Pāḷi is concluded.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 06. The Book of Stories about Divine Mansions. 2. Men's Mansions Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org