

VIMĀNAVATTHUPĀḶI

To the Reader

This text faithfully records the authentic teachings of the Buddha as preserved in the Pāli or Theravāda tradition.

It is a gift from the hearts of millions whom having realized the truth in the words of the Buddha (Buddha Vacana) now shares it with you.

You are advised to handle this book with great care; read it for the message it contains; share and make it known; so that these wonderful teachings may continue to touch the lives of many others.

Sādhu! Sādhu! Sādhu!

SUTTANTA PIṬAKA
KHUDDAKA NIKĀYA

VIMĀNAVATTHUPĀLI



MARAMMARATṬHE BUDDHASĀSANASAMITIYĀ
MUDDAṆAYANTĀLAYE MUDDĀPITĀ

Sabbadānaṃ dhammadānaṃ jināti
The Gift of Dhamma excels all gifts

VIMĀNAVATTHU – (*Stories of Celestial Mansions*)
(Romanized & English translation)

Published for free distribution by
Selangor Buddhist Vipassanā Meditation Society

This First Edition Sept. 2002 – paperback 900 copies
- hardback 100 copies
as Dhammadāna

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Book Layout and cover design by
Sītagū International Buddhist Academy

Printed for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
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Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issarya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

ACKNOWLEDGMENT

To the most Venerable Sītagū Sayadaw we would like to express our utmost gratitude for entrusting the Selangor Buddhist Vipassanā Meditation Society the rare opportunity of reprinting the Pāḷi Tipiṭaka of the six Buddhist Council both in its romanized as well as an English translation of it.

Our appreciation goes to members of the Sītagū International Buddhist Academy, Sagaing, Myanmar who has done a tremendous job in translating the text into Romanized and English translation.

Special thanks to His Excellency H.E.U. Hla Maung (Ambassador to Malaysia) for the help and encouragement given.

A word of appreciation also goes to donors, proofreaders, layout artists and numerous others, who had in some way contributed to the success of this project.

Through this publication long may the Buddha Sāsana subsist for the welfare of all beings. May the merits gained through this noble bring us all closer towards the realization of Nibbāna.

Sādhu! Sādhu! Sādhu!



Introduction

In 623 B.C, Siddhattha Gotama was born. He achieved the supreme status of Buddha at the age of 35. He left the human world and attained Nibbāna in 543 B.C at the age of 80. During his lifetime of 45 years, He incessantly went on tour teaching Dhamma, Abhidhamma and Vinaya to all men and gods.

Dhamma forms the guiding light for daily practice. Abhidhamma contains Buddhist philosophy and psychology. Vinaya forms the principles, laws and discipline for monastic life.

Long after the Lord Buddha left our world, Dhamma, Abhidhamma and Vinaya still exist to guide human beings. As long as we have them, we can be assured that we still have our Lord Buddha with us. The Lord Buddha taught what was right and wrong for the benefit of all mankind and to promote the quality of conceptual knowledge he taught us Abhidhamma.

To prevent our sorrow and misery and to attain peace and tranquility, he taught the practice of Dhamma i.e. Suttanta. Vinaya was taught for discipline and the tranquil co-existence of fellow human beings.

The above three major teachings are collectively known as “The Three Piṭakas”. Thus, the Piṭakas have become our teacher, our mentor and the Lord Buddha himself. In fact, they are likened to the invisible presence of our Lord Buddha. The worldwide presence of the three Piṭakas is similar to the worldwide presence of the Lord Buddha himself.

Therefore, those who hold the Lord Buddha in high esteem need to be well-versed with the three Piṭakas. During the 45 years of his lifetime, the Lord Buddha visited the northeastern part of India known as the Middle Land.

Three months after the Parinibbāna (demise) of the Buddha, the First Council was held in Rājagaha. The convention was attended by 500 supreme monks who had attained Paṭisambhida. Ashin Mahā Kassapa was the leader. He expounded on three major points as follows:

B

(1) Those teachings (Dhamma and Vinaya) that the Lord Buddha had not taught should not be offered by monks.

(2) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should not be deleted, added nor edited by monks.

(3) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should be followed by monks.

Thus, the knowledge, belief and practice that strictly followed the Dhamma and Vinaya of the Lord Buddha became known as Theravāda, which means school or teaching of the elders.

The Second Council was held in 100 B.E. in Vesālī and was attended by seven hundred monks. The leaders were Sabbakāmī Thera and Yasa Thera.

The Third Council took place in 236 B.E. in Pātaliputta and was attended by one thousand monks. The leader was Tissa Thera.

The first, second and third conventions were held in India and were attended by Indian monks only, who were all Arahats.

The fourth convention was held in Sri-Lanka in 540 B.E. and was attended by five hundred monks. Dhammarakkhita was the leader. The difference between the previous conventions and this one was that the monks had put the Tipiṭaka in writing on palm leaves.

In 2400 B.E., the fifth ceremony was held in Mandalay in Myanmar, was attended by 2,400 monks, and led by Jāgara Thera. The outstanding fact was that there was no Saṅgāyanā for 2000 years between the fourth and fifth councils. During the fifth convention the three Piṭakas were written on marble slabs. It filled 729 marble slabs, each measuring six feet into four feet.

The fourth convention was conducted by Sri-Lankan monks only, and the fifth one was conducted by Myanmar monks only.

Most of the present day literature that attempts to explain the Buddha's teachings are merely the interpretation and inferences of various authors. It is a great loss for those who have not really tasted the genuine essence of "Authentic Teaching".

We have now romanized the genuine Piṭakas and disseminated our effort in order to enlighten the potential disciples of the Buddha. In this way, they can differentiate between good and bad, and right and wrong, and attain true Santi-sukha and Vimutti-sukha.

Consequently, the Sītagū International Buddhist Academy has romanized the Authentic Three Piṭakas of the sixth convention participated by learned monks from five Theravāda countries and even from some Mahāyāna countries and disseminated them worldwide for the benefit of those who really want to know the essence of the Dhamma.

We acknowledge with deep gratitude the benevolent support from SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY for the printing of the Three Piṭakas.

Sabbadānam Dhammadānam Jināti.

May the knowledge, belief and practice of the truth shine forth in every corner of our world.

A shin Ñāṇissara
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita

Vimānavatthupāli

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Vimānavatthupālimātikā niṭṭhitā.



Khuddakanikāya

Vimānavatthupāli

Namo tassa bhagavato arahato sammāsambuddhassa.

1. Itthivimāna

1. Piṭhavagga

1. Paṭhamapiṭhavimānavatthu

1. Piṭham te sovaṇṇamayaṃ ulāraṃ,
manojavaṃ gacchati yena kāmaṃ.
Alaṅkate malyadhare¹ suvatthe,
obhāsasi vijjurivabbhakūṭaṃ.
2. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
3. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
4. Sā devatā attamanā, moggallānena² pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammaṣṣidaṃ phalaṃ.
5. Ahaṃ manussesu manussabhūtā,
abbhāgatānā'sanakaṃ adāsim.
Abhivādayim āñjalikaṃ akāsim,
yathānubhāvañca adāsi dānaṃ.
6. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

1- Mālyadhare (Syā)

2- Moggallānena(Ka) evamupariṇi.

7. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamapīṭhavamānaṃ paṭhamam.

2. Dutiyapīṭhavamānavatthu

8. Pīṭham te veḷuriyamayaṃ uḷāraṃ,
manojavaṃ gacchati yena kāmaṃ.
Alaṅkate malyadhare suvatthe,
obhāsasi vijjurivabbhakūṭaṃ.
9. Kena te 'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
10. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
11. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
12. Ahaṃ manussesu manussabhūtā,
abbhāgatānā' sanakaṃ adāsīm.
Abhivādayīm añjalikaṃ akāsīm,
yathānubhāvañca adāsi dānaṃ.
13. Tena metādiso vaṇṇo, tena me' idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
14. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyapīṭhavamānaṃ dutiyam.

3. Tatiyapīṭṭhvimānavatthu

15. Pīṭṭhaṃ te sovaṇṇamayāṃ ulāraṃ,
manojāvaṃ gacchati yena kāmaṃ.
Alaṅkate malyadhare suvatthe,
obhāsasi vijjurivabbhakūṭaṃ.
16. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
17. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
18. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
19. Appassa kammaṃ phalaṃ mamedam¹,
yenamhi² evaṃ jalitānubhāvā.
Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
20. Addasaṃ virajaṃ bhikkhuṃ, vippasannamanāvilam.
Tassa adāsahaṃ pīṭṭhaṃ, pasannā sehi pañibhi.
21. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
22. Akkhāmi te bhikkhu mahānubhāvā,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsati.

Tatiyapīṭṭhvimānaṃ tatiyaṃ.

4. Catutthapīṭhavamānavatthu

23. Pīṭhaṃ te veḷuriyamayaṃ ulāraṃ,
manojavaṃ gacchati yena kāmaṃ.
Alaṅkate malyadhare suvatthe,
obhāsasi vijjurivabbhakūṭaṃ.
24. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
25. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
26. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kaṃmassidaṃ phalaṃ.
27. Appassa kammaṃ phalaṃ mamedam,
yenamhi evaṃ jalitānubhāvā.
Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
28. Addasaṃ virajaṃ bhikkhuṃ, vippasannamanāvilam.
Tassa adāsahaṃ pīṭhaṃ, pasannā sehi paṇibhi.
29. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
30. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsati.

Catutthapīṭhavamānaṃ catutthaṃ.

5. Kuñjaravimānavatthu

31. Kuñjaro te varāroho, nānāratanakappano.
Ruciro thāmaṃ jāvasampanno, ākāsamhi samīhati.

32. Padumi padma¹ pattakkhi, padmuppalajutindharo.
Padmacuṇṇābhikiṇṇaṅgo, soṇṇapokkharamāladhā².
33. Padumānusaṭaṃ maggaṃ, padmapattavibhūsitāṃ.
Thitaṃ vaggu manuggahāṭī, mitaṃ gacchati vāraṇo.
34. Tassa pakkamamānassa, soṇṇakāmsā ratissarā.
Tesaṃ suyayati nigghoso, tūriye pañcaṅgike yathā.
35. Tassa nāgassa khandhamhi, sucivatthā alaṅkatā.
Mahantaṃ accharāsaṅghaṃ, vaṇṇena atirocasi.
36. Dānassa te idaṃ phalaṃ, atho sīlassa vā pana.
Atho añjalikammaṃ, taṃ me akkhāhi pucchitāti.
37. Sā devatā attamaṇā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
38. Disvāna guṇasampannaṃ, jhāyiraṃ jhānarataṃ sataṃ.
Adāsiraṃ pupphābhikiṇṇaṃ, āsanaṃ dussasanthataṃ.
39. Upaḍḍhaṃ padmamālāhaṃ, āsanassa samantato.
Abbhokirissaṃ pattehi, pasannā sehi pāṇibhi.
40. Tassa kammakusalassa³, idaṃ me īdisaṃ phalaṃ.
Sakkāro garukāro ca, devānaṃ apacitā ahaṃ.
41. Yo ve sammāvimuttānaṃ, santānaṃ brahmacāriṇaṃ.
Pasanno āsanaṃ dajjā, evaṃ nande yathā ahaṃ.
42. Tasmā hi attakāmena⁴, mahattamabhikaṅkhatā.
Āsanaṃ dātabbaṃ hoti, sarīrantimadhāriṇanti.

Kuñjaravimānaṃ pañcamaṃ.

6. Paṭhamaṇāvāvimānavatṭhu

43. Suvanṇacchadanaṃ nāvaṃ, nāri āruyha tiṭṭhasi.
Ogāhasi pokkharaṇiṃ, padmaṃ⁵ chindasi pāṇinā.

1- Paduma.(Si.Syā)evamuparipi.

3 - Kammassakusalassa(Si.i)

2 - ..Mālavā(Si.Syā)

4 - Atthakāmena(Ka)

5- Padumaṃ(Si.Sya)

44. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
45. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsātī.
46. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
47. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Disvāna bhikkhū tasite kilante,
uṭṭhāya pātuṃ udakaṃ adāsīm.
48. Yo ve kilantāna pipāsītānaṃ,
uṭṭhāya pātuṃ udakaṃ dadāti.
Sītodakā¹ tassa bhavanti najjo,
pahūtamalyā bahupuṇḍarīkā.
49. Taṃ āpagā² anupariyanti sabbadā,
sītodakā vālukasanthatā nadī.
Ambā ca sālā tilakā ca jambuyo,
uddālakā pāṭaliyo ca phullā.
50. Taṃ bhūmibhāgehi upetarūpaṃ,
vimānaseṭṭhaṃ bhusasobhamānaṃ.
Tassīdha³ kammaṣa ayaṃ vipāko,
etādisaṃ puñña⁴ labhanti.
51. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
52. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsātī.

Paṭhamaṇāvāvimānaṃ chaṭṭhaṃ.

1- Sītodikā(Si)

2- Tamāpagā(Si.Ka)

3- Tasseva(Syā)

4- Katapuñña(Si)

7. Dutīyanāvāvimānavatthu

53. Suvaṇṇacchadanam nāvam, nāri āruyha tiṭṭhasi.
Ogāhasi pokkharaniṃ, padmam chindasi pāṇinā.
54. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
55. Pucchāmi tam devi mahānubhāve,
manussabhutā kimakāsi puñṇam.
Kenāsi evam jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
56. Sā devatā attamanā, moggallānena pucchitā.
Pañham puṭṭhā viyākāsi, yassa kammassidam phalam.
57. Aham manusseṣu manussabhūtā,
purimāya jātiyā manussaloke.
Disvāna bhikkhum tasitam kilantam,
uṭṭhāya pātum udakam adāsim.
58. Yo ve kilantassa pipāsitassa,
uṭṭhāya pātum udakam dadāti.
Sītodakā tassa bhavanti najjo,
pahūtamalyā bahupuṇḍarīkā.
59. Tam āpagā anupariyanti sabbadā,
sītodakā vālukananthatā nadī.
Ambā ca sālā tilakā ca jambuyo,
uddālakā pāṭaliyo ca phullā.
60. Tam bhūmibhāgehi upetarūpam,
vimānaseṭṭham bhusasobha mānam.
Tassīdha kammaṣa ayaṃ vipāko,
etādisam puñṇakatā labhanti.
61. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

62. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyanāvāvimānaṃ sattamaṃ.

8. Tatiyanāvāvimānavatthu

63. Suvaṇṇacchadanaṃ nāvaṃ, nāri āruyha tiṭṭhasi.
Ogāhasi pokkharāṇiṃ, padmaṃ chindasi pāṇinā.
64. Kūṭāgārā nivesā te, vibhattā bhāgaso mitā.
Daddallamānā¹ ābhanti, samantā caturo disā.
65. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
66. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
67. Sā devatā attamaṇā, sambuddheneva pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammaṣṣidaṃ phalaṃ.
68. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Disvāna bhikkhū tasite kilante.
uṭṭhāya pātuṃ udakaṃ adāsim.
69. Yo ve kilantāna pipāsītānaṃ,
uṭṭhāya pātuṃ udakaṃ dadāti.
Sītodakā tassa bhavanti najjo,
pahūtamalyā bahupuṇḍarīkā.
70. Taṃ āpagā anupariyanti sabbadā.
sītodakā vālukasanthatā nadī.
Ambā ca sālā tilakā ca jambuyo.
uddālakā pāṭaliyo ca phullā.

71. Taṃ bhūmibhāgehi upetarūpaṃ,
vimānaseṭṭhaṃ bhusaso bhamānaṃ.
Tassīdha kammaṣṣa ayaṃ vipāko,
etādisaṃ puññakatā labhanti.
72. Kūṭāgarā nivesā me, vibhattā bhāgasō mite.
Daddallamānā ābhanti, samantā caturo disā.
73. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
74. Akkhāmi te buddha mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsati.
Etassa kammaṣṣa phalaṃ mamedam,
atthāya buddho udakaṃ apāyīti ¹.

Tatiyanāvāvimānaṃ aṭṭhamam.

9. Dīpavimānavatthu

75. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
76. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
77. Kena tvaṃ vimalobhāsā, atirocasi devatā².
Kena te sabbagattehi, sabbā obhāsate disā.
78. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
79. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammaṣṣidaṃ phalaṃ.

1- Apāsīti(Si.Syā.I)

2- Devate(Bahūsu) 83-Vissajjanagāthāya sāmsandetabbam.

80. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Tamandhakāramhi timīsikāyaṃ,
padīpakālamhi adāsi dīpaṃ¹.
81. Yo andhakāramhi timīsikāyaṃ, padīpakālamhi dadāti dīpaṃ.
Uppajjati jotirasam vimānaṃ, pahūtamalyaṃ bahupuṇḍarikaṃ.
82. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
83. Tenāhaṃ vimalobhāsā, atirocāmi devatā.
Tena me sabbagattehi, sabbā obhāsate disā.
84. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsati ti.

Dīpavimānaṃ navamaṃ.

10. Tiladakkhiṇavimānavatthu

85. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
86. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
ppajjanti ca te bhogā, ye keci manaso piyā.
87. Pucchāmi taṃ devi mahānubhāve,
nussabhūtā kimakāsi puññaṃ.
kenāsi evaṃ jalitānubhāvā,
ṇṇo ca te sabbadisā pabhāsati ti.
88. Sā devatā attamanā; moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
89. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.

90. Addasaṃ virajaṃ buddhaṃ, vipasannamanāvilāṃ.
 Āsajja dānaṃ adāsiraṃ, akāmā tiladakkhiṇaṃ.
 Dakkhiṇeyyassa buddhassa, pasannā sehi paṇibhi.
91. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
 Uppajjanti ca me bhogā, ye keci manaso piyā.
92. Akkhāmi te bhikkhu mahānubhāva,
 manussabhūtā yamakāsi puññaṃ.
 Tenamhi evaṃ jalitānubhāvā,
 vaṇṇo ca me sabbadisā pabhāsatīti.

Tiladakkhiṇavimānaṃ dasamaṃ.

11. Paṭhamapatibbatāvimānavatthu

93. Koṅcā mayūrā diviyā ca haṃsā,
 vaggussarā kokilā sampatanti.
 Pupphābhikiṇṇaṃ rammamidaṃ vimānaṃ,
 anekacittaṃ naranārisevitaṃ¹.
94. Tattha'cchasi devi mahānubhāve,
 iddhī vikubbanti anekarūpā.
 Imā ca te accharāyo samantato,
 naccanti gāyanti pamodayanti ca.
95. Deviddhipattāsi mahānubhāve,
 manussabhūtā kimakāsi puññaṃ.
 Kenāsi evaṃ jalitānubhāvā,
 vaṇṇo ca te sabbadisā pabhāsatīti.
96. Sā devatā attamanā, moggallānena pucchitā;
 Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
97. Ahaṃ manussesu manussabhūtā,
 patibbatā'naññamanā ahoṣiraṃ.
 Mātāva puttaṃ anurakkhamānā,
 kuddhāpihaṃ² nappharusaṃ avocaṃ.

98. Sacce ʒhitā mosavajjāṃ pahāya,
 dāne ratā saṅgahitattabhāvā.
 Annañca pānañca pasannacittā,
 sakkacca dānaṃ vipulaṃ adāsīm.
99. Tena me'tādiso vaṇṇo, tena me idha mijjhati;
 Uppajjanti ca me bhogā, ye keci manaso piyā.
100. Akkhāmi te bhikkhu mahānubhāva,
 manussabhūtā yamakāsi puññaṃ.
 Tenamhi evaṃ jalitānubhāvā,
 vaṇṇo ca me sabbadisā pabhāsatīti.
- Paṭhamapatibbatāvimānaṃ ekādasamaṃ.

12. Dutiyapatibbatāvimānavatthu

101. Veḷuriyathambhaṃ ruciraṃ pabhassaraṃ,
 vimānamāruyha anekacittaṃ.
 Tattha'cchasi devi mahānubhāve,
 uccāvacā iddhi vikubbamānā.
 Imā ca te accharāyo samantato,
 naccanti gāyanti pamodayanti ca.
102. Deviddhipattāsi mahānubhāve,
 manussabhūtā kimakāsi puññaṃ.
 Kenāsi evaṃ jalitānubhāvā,
 vaṇṇo ca te sabbadisā pabhāsatīti.
103. Sā devatā attamaṇā, moggallānena pucchitā.
 Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
104. Ahaṃ manussesu manussabhūtā,
 upāsikā cakkhumato ahoṣīm.
 Pāṇātipātā viratā ahoṣīm,
 loke adinnaṃ parivajjayissaṃ.

105. Amajjapā no ca¹ musā abhāṇim²,
sakena sāmīnā³ ahosim tuṭṭhā.
Annañca pānañca pasannacittā,
sakkacca dānaṃ vipulaṃ adāsīm.
106. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
107. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsātīti.
- Dutiyapatibbatāvimānaṃ dvādasamaṃ.

13. Paṭhamasuṇisāvimānavatthu

108. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya ṭāarakā.
109. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
110. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsātīti.
111. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
112. Ahaṃ manussesu manussabhūtā,
suṇisā ahosim sasurassa gehe⁴.
113. Addasaṃ virajaṃ bhikkhuṃ, vippasannamanāvilaṃ.
Tassa adāsahaṃ pūvaṃ, pasannā ṣehi pāṇibhi.
Bhāgaḍḍhabhāgaṃ datvāna, modāmi nandane vane.
114. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

1 - Nāpi(Syā)

2 - Abhāsim(ka)

3 - Sāmīnāva(si)

4 - Ghare(syā.ka)

115. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamasuṇisāvīmānaṃ terasamaṃ.

14. Dutiyasuṇisāvīmānavatthu

116. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsentī disā sabbā, osadhī viya tārakā.
117. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
118. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
119. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
120. Ahaṃ manussesu manussabhūtā,
suṇisā ahoṣiṃ sasurassa gehe.
121. Addasaṃ virajaṃ bhikkhuṃ, vippasannamanāvilam.
Tassa adāsahaṃ bhāgaṃ, pasannā sehi pāṇibhi.
Kummāsapiṇḍaṃ datvāna, modāmi nandane vane.
122. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
123. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyasuṇisāvīmānaṃ cuddasamaṃ.

15. Uttarāvimānavatthu

124. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
125. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
126. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
127. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
128. Issā ca maccheramatho¹ paḷāso,
nāhosi mayhaṃ gharamāvasantiyā.
Akkodhanā bhattu vasānuvattinī,
uposathe niccahamappamattā.
129. Cātuddasiṃ pañcadasiṃ, yā ca² pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgatam.
130. Uposatham upavasissam, sadā sīlesu samvutā.
Saññaṃ samvibhāgā ca, vimānam āvasāmaham³.
131. Pāṇātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā⁴.
132. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
133. Sāham sakena sīlena, yasasā ca yasassinī.
Anubhomi sakam puññaṃ, sukhitā camhināmayā.
134. Tena metādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

1- Macchariyamathoca(ka) 2- Yāva(si-ṭha.Ka-ṭha)Therīgāthāaṭṭhakathā passitabbā.

3- Āvasāmimam(sī-ṭha.ka) Parato pana sabbatthapi"Āvasāmaham" icceva dissati.

4- Āratā(?)

135. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamahaṃ akāsim.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsātīti.

136. Mama ca bhante vacanena bhagavato pāde sirasā vandeyyāsi-
“uttarā nāma, bhante upāsikā bhagavato pāde sirasā vandatī”ti. Anaccha
riyaṃ kho panetaṃ bhante yaṃ maṃ bhagavā aññātarasmim sāmaññaphale
byākareyya¹. taṃ bhagavā sakadāgāmiphale byākāsīti.

Uttarāvimaṇaṃ pannarasamaṃ.

16. Sirimāvimaṇavatthu

137. Yuttā ca te parama-alaṅkatā hayā,
adhomukhā aghasigamā balī javā.
Abhinimmitā pañcarathāsātā ca te,
anventi taṃ sārathicoditā hayā.
138. Sā tiṭṭhasi rathavare alaṅkatā,
obhāsayaṃ jalamiva joti pāvako.
Pucchāmi taṃ varatanu² anomadassane,
kasmā nu kāyā anadhivaraṃ upāgami.
139. Kāmaggapattānaṃ yamāhunuttaraṃ³,
nimmāya nimmāya ramanti devatā.
Tasmā kāyā accharā kāmavaṇṇinī,
idhāgatā anadhivaraṃ namassitum.
140. Kim tvaṃ pure sucaritamācarīdha⁴,
Kena’cchasi tvaṃ amitayasā sukhedhitā.
Iddhī ca te anadhivarā vihaṅgamā,
Vaṇṇo ca te dasa disā virocati.
141. Devehi tvaṃ parivutā sakkatā casi,
Kuto cutā sugatigatāsi devate.
Kassa vā tvaṃ vacanakarānusāsaniṃ,
Ācikkha me tvaṃ yadi buddhasāvīkāti.

1- byākareyyāti(?)

2- Varasāru(katthaci)

3- .Nuttarā(ka).anuttarā(syā)

4- Sucaritaṃ asāridha(i)

142. Nagantare nagaravare sumāpīte,
paricārikā rājavarassa sirimato.
Nacce gīte paramasusikkhitā ahum,
sirimāti maṃ rājagahe avedim̄su¹.
143. Buddho ca me isinisabho vināyako,
adesayī samudayadukkhaniccatam̄.
Asaṅkhatam̄ dukkhanirodhasassatam̄,
maggañcimam̄ akuṭilamañjasam̄ sivarṃ.
144. Sutvānahaṃ amatapadam̄ asaṅkhatam̄,
tathāgatassa'nadhivarassa sāsanaṃ.
Sīlesvahaṃ paramasusam̄vutā ahum,
dhamme ṭhitā naravarabuddhadesite².
145. Ņatvānahaṃ virajapadam̄ asaṅkhatam̄,
tathāgatena'nadhivarena desitam̄.
Tatthevahaṃ samathasamādhimāphusim̄,
sāyeva me paramaniyāmatā ahu.
146. Laddhānahaṃ amatavaram̄ visesanaṃ,
ekamsikā abhisamaye visesiya.
Asaṃsayā bahunapūjitā aham̄,
khiḍḍaratim̄³ paccanubhomaṇa'ppakaṃ.
147. Evaṃ aham̄ amatadasa'mhi⁴ devatā,
tathāgatassa'nadhivarassa sāvīkā.
Dhammaddasā paṭṭhamaphale patiṭṭhitā,
sotāpannā na ca pana matthi duggati.
148. Sā vanditum̄ anadhivaram̄ upāgamim̄,
pāsādike kusalarate ca bhikkhavo.
Namassitum̄ samaṇasamāgamam̄ sivarṃ,
sagāravā sirimato dhammarājino.

1- Avedisum̄(?)

3- Kkhiḍḍaratim̄(syā.i)

2- Bhāsīte(sī)

4- Amatarasamhi(ka)

149. Disvā munim muditamana'mhi pīṇitā,
tathāgataṃ naravaradammasārathim.
Taṇhacchidaṃ kusalarataṃ vināyakaṃ,
vandāmahaṃ paramahitānukampakanti.

Sirimāvimānaṃ soḷasamaṃ.

17. Kesakārīvimānavatthu

150. Idaṃ vimānaṃ ruciraṃ pabhassaraṃ,
veluriyathambhaṃ satataṃ sunimmitaṃ.
Suvaṇṇarukkhehi samantamoṭthataṃ,
ṭhānaṃ mamaṃ kammavipākasambhavaṃ.
151. Tatrūpapannā purimaccharā imā,
sataṃ sahasāni sakena kammunā.
Tuvanāsi ajjhupagatā yasassinī,
obhāsayaṃ tiṭṭhasi pubbadevatā.
152. Sasī adhiggayha yathā virocati,
nakkhattarājāriva tārakāgaṇaṃ.
Tatheva tvaṃ accharāsaṅgaṇaṃ¹ imaṃ,
daddallamānā yasaṃ virocasi.
153. Kuto nu āgamma anomadassane,
upapannā tvaṃ bhavanaṃ mamaṃ idaṃ.
Brahmaṃva devā tidasā sahindakā,
sabbe na tappāmase dassanena tanti.
154. Yametaṃ sakka anupucchase mamaṃ,
kuto cutā tvaṃ idha āgatā².
Bārāṇasī nāma puratthi kāsinaṃ,
tattha ahosiṃ pure kesakārikā.
155. Buddhē ca dhamme ca pasannamānasā,
saṅghe ca ekantagatā asaṃsayā.
Akhaṇḍasikkhāpadā āgatapphalā,
sambodhidhamme niyatā anāmayāti.

1- Accharāsaṅgamaṃ(sī)

2- Kuto cuto idha āgatā tvaṃ(syā). kutocutāya āgati tava(i)

156. Tantyābhinandāmase svāgatañca¹ te,
dhammena ca tvaṃ yasaṃ virocasi.
Buddhe ca dhamme ca pasannamānase,
saṅghe ca ekantagate asaṃsaye.
Akhaṇḍasikkhāpade āgatapphale,
sambodhidhamme niyate anāmayeti.

Kesakārīvimānaṃ sattarasamaṃ.

Tassuddānaṃ-

- Pañca piṭhā tayo nāvā, dīpatiladakkhiṇā dve.
Pati dve suṇisā uttarā, sirimā kesakārikā.
Vaggo tena pavuccatīti.
Itthivimāne pathamo vaggo.



2. Cittalatāvagga

1. Dāsīvimānavatthu

157. Api sakkova devindo, ramme cittalatāvane.
Samantā anupariyāsi, nārīgaṇapurakkhatā.
Obhāsenti disā sabbā, osadhī viya tārakā.
158. Kena te'tādiso vaṇṇo, kena te idha mijjhati;
Uppajjanti ca te bhogā, ye keci manaso piyā.
159. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
160. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
161. Ahaṃ manussesu manussabhūtā,
dāsī ahoṣiṃ parapessiyā² kule.
162. Upāsikā cakkhumato, gotamassa yasassino.
Tassā me nikkamo āsi, sāsane tassa tādino.

163. Kāmaṃ bhijjatuyam kāyo, neva atthettha saṅghanam¹.
Sikkhāpadānam pañcannaṃ, maggo sovattthiko sivo.
164. Akaṅtako agahano, uju sabbhi pavedito.
Nikkamassa phalaṃ passa, yathidaṃ pāpuṇitthikā.
165. Āmantanikā raññomhi, sakkassa vasavattino.
Saṅghi turiya² saḥassāni, paṭibodham karonti me.
166. Ālambo gaggaro³ bhīmo⁴, sādhuvaḍi ca saṃsayo.
Pokkharo ca suphasso ca, viṇāmokkhā⁵ ca nāriyo.
167. Nandā ceva sunandā ca, soṇadinnā sucimhitā⁶.
Alambusā missakesī ca, puṇḍarīkāti dāruṇī.
168. Eṇīphassā suphassā ca, subhaddā muduvādinī.
Etā caññā ca seyyāse, accharānam pabodhikā.
169. Tā maṃ kālenupāgantvā, abhibhāsanti devatā.
Handa naccāma gāyāma, handa taṃ ramayāmase.
170. Nayidaṃ akatapuññānam, katapuññānamevidaṃ.
Asokaṃ nandanam rammaṃ, tidasānam mahāvanam.
171. Sukham akatapuññānam, idha natthi parattha ca.
Sukhañca katapuññānam, idha ceva parattha ca.
172. Tesam saḥabyakāmānam, kattabbaram kusalam bahum.
Katapuññā hi modanti, sagge bhogasamaṅginoti.

Dāsvimānam paṭhamam.

2. Lakhumāvīmānavatthu

173. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
174. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.

1- Santhanam(si.syā.i)

2- Turiya(si.syā.i)

3- Gaggamo(syā). Baggaro(ka)

4 -Bhimmo(ka)

5- Sucimbhikā (syā)

6- Vilāmokkhā(ka)

175. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsati.
176. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
177. Kevattadvārā nikkhamma, ahu mayhaṃ nivesanaṃ.
Tattha sañcaramānānaṃ, sāvakānaṃ mahesinaṃ.
178. Odanaṃ kummāsaṃ ḍākaṃ¹, loṇasovīrakañcahaṃ.
Adāsīṃ ujubhūtesu, vippasannena cetasā.
179. Cātuddasiṃ pañcadasīṃ, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.
180. Uposathaṃ upavasissaṃ, sadā sīlesu saṃvutā.
Saññaṃā saṃvibhāgā ca, vimānaṃ āvasāmahamaṃ.
181. Pāṇātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā.
182. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
183. Tena metādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā
pabhāsati.

Mama ca, bhante, vacanena bhagavato pāde sirasā vande
yyāsi- “lakhumā nāma, bhante, upāsikā bhagavato pāde sirasā vandati”ti.
Anacchariyaṃ kho panetaṃ, bhante, yaṃ maṃ bhagavā aññatarasmiṃ
sāmaññaphale byākareyya². Taṃ bhagavā sakadāgā mipphale byākāsīti.

Lakhumāvimānaṃ dutiyaṃ.

3. Ācāmadāyikāvimānavatthu

185. Piṇḍāya te carantassa, tuṅhībhūtassa tiṭṭhato.
Daliddā kapaṇā nārī, parāgāraṃ apassitā³ .

186. Yā te adāsi ācāmaṃ, pasannā sehi paṇibhi.
Sā hitvā mānusaṃ dehaṃ, kaṃ nu sā disataṃ gatāti.
187. Piṇḍāya me carantassa, tuṇhībhūtassa tiṭṭhato.
Daliddā kapaṇā nārī, parāgāraṃ apassitā.
188. Yā me adāsi ācāmaṃ, pasannā sehi paṇibhi.
Sā hitvā mānusaṃ dehaṃ, vippamuttā ito cutā.
189. Nimmānaratino nāma, santi devā mahiddhikā.
Tattha sā sukhitā nārī, modatācāmadāyikāti.
190. Aho dānaṃ varākiyā, kassape suppatitṭhitam.
Parābhatena dānena, ijjhittha vata dakkhiṇā.
191. Yā mahesittam kāreyya, cakkavattissa rājino.
Nārī sabbaṅgakalyāṇī, bhattu cānomadassikā.
Etassācāmadānassa kalam nāgghati soḷasim.
192. Sataṃ nikkhā sataṃ assā, sataṃ assatarīrathā.
Sataṃ kaññāsahassāni, āmuttamaṇikuṇḍalā.
Etassācāmadānassa, kalam nāgghanti soḷasim.
193. Sataṃ hemavatā nāgā, īsādantā urūḷhavā.
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā¹.
Etassācāmadānassa, kalam nāgghati soḷasim.
194. Catunnamapi dīpānaṃ, issaraṃ yodha kāraye.
Etassācāmadānassa, kalam nāgghati soḷasinti.

Ācāmadāyikāvimānaṃ tatiyaṃ.

4. Caṇḍālivimānavatthu

195. Caṇḍāli vanda pādāni, gotamassa yasassino.
Tameva² anukampāya, aṭṭhāsi isisattamo³.
196. Abhippasādehi manam, arahantamhi tādini⁴.
Khippaṃ pañjalikā vanda, parittam tava jīvitanti.

1- Hemakappanivāsasā(syā.ka)

2- Taveva(si)

3- Isisuttamo(si)

4-Tādine(syā.ka)

197. Coditā bhāvitattena, sarīrantimadhārīnā.
Caṇḍālī vandi pādāni, gotamassa yasassino.
198. Tamenam avadhī gāvī, caṇḍālim pañjalim ṭhitam.
Namassamānam sambuddham, andhakāre pabhankaranti.
199. Khīṇāsavam vigatarajam anejam,
ekam araṇṇamhi raho nisinnam.
Deviddhipattā upasaṅkamtivā,
vandāmi tam vīra mahānubhāvanti.
200. Suvaṇṇavaṇṇā jalitā mahāyasā,
vimānamoruyha anekacittā.
Parivāritā accharāsaṅgaṇena¹,
kā tvam subhe devate vandase mamanti.
201. Aham bhaddante caṇḍālī, tayā vīrena² pesitā.
Vandim arahato pāde, gotamassa yasassino.
202. Sāham vanditvā³ pādāni, cutā caṇḍālayoniyā.
Vimānam sabbato bhaddam, upapaṇnamhi nandane.
203. Accharānam satasahassam, purakkhatvāna⁴ tiṭṭhati.
Tāsāham pavarā seṭṭhā, vaṇṇena yasaśyūnā.
204. Pahūtakatakalyāṇā, sampajānā paṭissatā⁵.
Munim kāruṇikam loke, tam bhante vanditumāgatāti.
205. Idam vatvāna caṇḍālī, kataññū katavedinī.
Vanditvā arahato pāde, tatthevantaradhāyathāti⁶.

Caṇḍālivimānam catuttham.

5. Bhadditthivimānavatthu

206. Nīlā pītā ca kālā ca, mañjīṭṭhā⁷ atha lohitā.
Uccāvacānam vaṇṇānam, kiṅjakkhaparivāritā.
207. Mandāravānam pupphānam, mālam dhāresi muddhani.
Nayime aññesu kāyesu, rukkhā santi sumedhase.

1- Accharānaṅgaṇena(si)

4- Purakkhitvā mam(sā.ka)

2- Therena(ka)

5- Patissatā(si.syā) 7- Mañjīṭṭhā(si)Mañjīṭṭhā(i)

3- Vanditva(si)

6-Tatthevantaradhāyatīti(syā.ka)

208. Kena kāyaṃ upapannā, tāvatimsaṃ yasassinī.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
209. Bhadditthikā¹ maṃ aññaṃsu, kimilāyaṃ upāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.
210. Acchādanañca bhattañca, senāsanarṃ padīpiyaṃ.
Adāsiraṃ ujubhūtesu, vippasannena cetasā.
211. Cātuddasiraṃ pañcadasiraṃ, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.
212. Uposathaṃ upavasissaṃ, sadā sīlesu saṃvutā.
Saññaṃ saṃvibhāgā ca, vimānaṃ āvasāmahaṃ.
213. Pāṇātipātā viratā, musāvādā ca saññaṭā.
Theyyā ca aticārā ca, majjapānā ca ārakā.
214. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, appamādavihāriṇī.
Katāvāsā katakusalā tato cutā ²,
Sayāṃ pabhā anuvicarāmi nandanāṃ.
215. Bhikkhū cāhaṃ paramahitānukampake,
abhojayiraṃ tapassiyugaṃ mahāmuniraṃ.
Katāvāsā katakusalā tato cutā ,
sayāṃ pabhā anuvicarāmi nandanāṃ.
216. Aṭṭhaṅgikaṃ aparimitaṃ sukhāvahaṃ,
uposathaṃ satatamupāvāsiraṃ ahaṃ.
Katāvāsā katakusalā tato cutā ,
sayāṃ pabhā anuvicarāmi nandananti.

Bhadditthivimānaṃ³ pañcamāṃ.

6. Soṇadinnāvimānavatthu

217. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.

218. Kena tetādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
219. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsipuññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisāpabhāsātīti.
220. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalaṃ.
221. Soṇadinnāti maṃ aññaṃsu, nāḷandāyaṃ upāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.
222. Acchādanañca bhattañca, senāsanaṃ padīpiyaṃ.
Adāsīṃ ujubhūtesu, vippasannena cetasā.
223. Cātuddasiṃ pañcadasīṃ, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkañca, aṭṭhaṅgasusamāgatāṃ.
224. Uposathaṃ upavasissaṃ, sadā sīlesu saṃvutā.
Saññaṃ saṃvibhāgā ca, vimānaṃ āvasāmahaṃ.
225. Pāṇātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā.
226. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
227. Tena metādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsātīti.

Soṇadinnāvimānaṃ chaṭṭham.

7. Uposathāvimānavatthu

229. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
230. Kena tetādiso vaṇṇo .Pa.
Vaṇṇo ca te sabbadisā pabhāsātīti.
232. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.

233. Uposathāti maṃ aññaṃsu, sāketāyaṃ upāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.
234. Acchādanañca bhattañca, senāsanam padīpiyam.
Adāsīm ujubhūtesu, vippasannena cetasā.
235. Cātuddasīm pañcadasīm, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgatam.
236. Uposatham upavasissam, sadā sīlesu saṃvutā.
Saññamā saṃvibhāgā ca, vimānam āvasāmaham.
237. Pāṇātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā.
238. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
239. Tena metādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsātīti.
241. Abhikkhaṇam nandanam sutvā, chando me udapajjatha¹.
Tattha cittam paṇidhāya, upapannamhi nandanam.
242. Nākāsīm satthu vacanam, buddhassādiccabandhuno.
Hīne cittam paṇidhāya, sāmhi pacchānutāpinīti.
243. Kīva ciram vimānamhi, idha vacchasuposathe².
Devate pucchitācikkha, yadi jānāsi āyunoti.
244. Saṭṭhivassasahassāni³, tisso ca vassakoṭṭiyō.
Idha thatvā mahāmuni, ito cutā gamissāmi.
Manussānam saḥabyatanti.
245. Mā tvam uposathe bhāyi, sambuddhenāsi byākatā
Sotāpannā visesayi, pahīnā tava duggatīti.

Uposathāvimānam sattamam.

1- Upapajjatha(bahūsu)

2- Vassasuposathe(si)

3- Saṭṭhi satasahassāni(?)

8. Niddāvimānavatthu

246. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
247. Kena tetādiso vaṇṇo .Pa.
Vaṇṇo ca te sabbadisā pabhāsati.
249. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
250. Niddāti¹ mamaṃ aññaṃsu, rājagahasmiraṃ upāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.
251. Acchādanañca bhattañca, senāsanam padīpiyam.
Adāsiraṃ ujubhūtesu, vippasannena cetasā.
252. Cātuddasiraṃ pañcadasiraṃ, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.
253. Uposatham upavasissam, sadā sīlesu saṃvutā.
Saññaṃ saṃvibhāgā ca, vimānaṃ āvasāmaham.
254. Pāṇātipātā viratā, musāvādā ca saññatā
Theyyā ca aticārā ca, majjapānā ca ārakā.
255. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
256. Tena metādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

Niddāvimānaṃ² aṭṭhamam.

9. Suniddāvimānavatthu

258. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
259. Kena tetādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
261. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
262. Suniddāti³ maṃ aññaṃsu, rājagahasmiraṃ upāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.

263. (yathā niddāvimānaṃ tathā vitthāretabbaṃ.)
 267. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
 Upāsikā cakkhumato, gotamassa yasassino.
 268. Tena metādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsati.

Suniddāvimānaṃ navamaṃ.

10. Paṭhamabhikkhādāyikāvimānavatthu

270. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
 Obhāsenti disā sabbā, osadhī viya tārakā.
 271. Kena tetādiso vaṇṇo .Pa.vaṇṇo ca te sabbadisā pabhāsati.
 273. Sā devatā attamaṇā .Pa. yassa kammassidaṃ phalaṃ.
 274. Ahaṃ manussesu manussabhūtā,
 purimāya jātiyā manussaloke.
 275. Addasaṃ virajaṃ buddhaṃ, vippasannamaṇāvilaṃ.
 Tassa adāsahaṃ bhikkhaṃ, pasannā sehi paṇibhi.
 276. Tena metādiso vaṇṇo .Pa.
 Vaṇṇo ca me sabbadisā pabhāsati.

Paṭhamabhikkhādāyikāvimānaṃ dasamaṃ.

11. Dutiyabhikkhādāyikāvimānavatthu

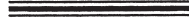
278. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
 Obhāsenti disā sabbā, osadhī viya tārakā.
 279. Kena te'tādiso vaṇṇo .Pa.
 vaṇṇo ca te sabbadisā pabhāsati.
 281. Sā devatā attamaṇā .Pa. yassa kammassidaṃ phalaṃ.
 282. Ahaṃ manussesu manussabhūtā,
 purimāya jātiyā manussaloke.
 283. Addasaṃ virajaṃ bhikkhuṃ, vippasannamaṇāvilaṃ.
 Tassa adāsahaṃ bhikkhaṃ, pasannā sehi paṇibhi.

284. Tena me'tādiso vaṇṇo .pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyabhikkhādāyikāvimānaṃ ekādasamaṃ.

Tassuddānaṃ-

Dāsī ceva lakhumā ca, atha ācāmadāyikā.
Caṇḍālī bhadditthī ceva ¹, soṇaḍḍinā uposathā.
Niddā ceva suniddā ca ², dve ca bhikkhāya dāyikā.
Vaggo tena pavuccatīti.
Itthivimāne dutiyo vaggo.
Bhāṇavāraṃ paṭhamam



3. Pāricchattakavagga

1. Uḷāravimānavatthu

286. Uḷāro te yaso vaṇṇo, sabbā obhāsate disā.
Nāriyo naccanti gāyanti, devaputtā alaṅkatā.
287. Modenti parivārenti, tava pūjāya devate.
Sovaṇṇāni vimānāni, tavimāni sudassane.
288. Tuvam̐si issarā tesam̐, sabbakāmasamidhīni.
Abhijātā mahantāsi, devakāye pamodasi.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
289. Aham̐ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Dussīlakule suṇisā ahoṣim̐,
assaddhesu kadariyesu aham̐.
290. Saddhā sīlena sampannā, samvibhāgaratā sadā.
Piṇḍāya caramānassa, apūvaṃ te adāsaham̐.
291. Tadāham̐ sassuyā'cikkhim̐, "samaṇo āgato idha.
Tassa adāsaham̐ pūvaṃ, pasannā sehi paṇibhi".
292. Itissā sassu paribhāsi, avinītāsi tuvaṃ ³ vadhu.
Na maṃ sampucchituṃ icchi, "samaṇassa dadāmaham̐".

1- Badditthikā ca (syā)

2- Nandā ceva sunandāca (si)

3- Avinītā tuvaṃ(si)

293. Tato me sassu kupitā, pahāsi musalena maṃ.
Kūṭaṅgacchi avadhi maṃ, nāsakkhim jīvitum ciram.
294. Sā ahaṃ kāyassa bheda, vippamuttā tato cute.
Devānaṃ tāvatimsānaṃ, upapannā saḥabyataṃ.
295. Tena metādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

Uḷāravimānaṃ paṭhamam.

2. Ucchudāyikāvimānavatthu

296. Obhāsavitvā pathavim¹ sadevakam,
atirocasi candimasūriyā viya.
Siriyā ca vaṇṇena yasena tejasā,
brahmāva deve tidase saḥindake².
297. Pucchāmi taṃ uppalamāladhārinī,
āveḷinī kañcanasannibhattace.
Alaṅkate uttamavatthadhārinī,
kā tvaṃ subhe devate vandase mamaṃ.
298. Kim tvaṃ pure kammamakāsi attanā,
manussabhūtā purimāya jātiyā.
Dānaṃ suciṇṇaṃ atha silasaṃyamam³,
kenūpapannā sugatiṃ yasassinī.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
299. Idāni bhante imameva gāmaṃ⁴,
piṇḍāya amhākaṃ gharāṃ upāgami.
Tato te ucchussa adāsi khaṇḍikaṃ,
pasannacittā atulāya pītiyā.
300. Sassu ca pacchā anuyuñjate mamaṃ,
kaḥam⁵ nu ucchuṃ vadhuke avākiri⁶.
Na chaḍḍitaṃ no pana khāditaṃ mayā,
santassa bhikkhussa sayam adāsaham.

1-Patthavim(si.syā)

2- Sainsake(sī)

3- Saññimam(si)

4- Gāme(syā.ka)

5- Kaḥamme(i)

6- Avākari(syā.ka)

301. Tuyhaṁnvidam¹ issariyaṁ aṭṭo mama,
itissā sassu paribhāsate mamaṁ.
Piṭṭhaṁ gahetvā pahāraṁ adāsi me,
tato cutā kālakatāmhi devatā.
302. Tadeva kammaṁ kusalaṁ kataṁ mayā,
sukhañca kammaṁ anubhomi attanā.
Devehi saddhiṁ paricārayāmahaṁ,
modāmahaṁ kāmaguṇehi pañcahi.
303. Tadeva kammaṁ kusalaṁ kataṁ mayā,
sukhañca kammaṁ anubhomi attanā.
Devindaguttā tidasehi rakkhitā,
samappitā kāmaguṇehi pañcahi.
304. Etādisaṁ puññaphalaṁ anappakaṁ,
mahāvīpākā mama ucchudakkhiṇā.
Devehi saddhiṁ paricārayāmahaṁ,
modāmahaṁ kāmaguṇehi pañcahi.
305. Etādisaṁ puññaphalaṁ anappakaṁ,
mahājūtikā mama ucchudakkhiṇā.
Devindaguttā tidasehi rakkhitā,
sahassanettoriva nandane vane.
306. Tuvaṅ ca bhante anukampakaṁ vidum,
upecca vandim kusalañca pucchisaṁ.
Tato te ucchussa adāsi khaṇḍikaṁ,
pasannacitā atulāya pītiyāti.

Ucchudāyikāvimānaṁ dutiyaṁ.

3. Pallaṅkavimānavatthu

307. Pallaṅkasetṭhe maṇisoṇṇacitte,
pupphābhikiṇṇe sayane uḷāre.
Tatthacchasi devi mahānubhāve,
uccāvacaṁ iddhi vikubbamānā.

308. Imā ca te accharāyo samantato,
naccanti gāyanti pamodayanti.
Deviddhipattāsi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
309. Ahaṃ manussesu manussabhūtā,
aḍḍhe kule suṇisā ahoṣiṃ.
Akkodhanā bhattuvasānuvattinī,
uposathe appamattā ahoṣiṃ¹.
310. Manussabhūtā daharā apāpikā,²
pasannacittā patimābhirādhayim.
Divā ca ratto ca manāpacārinī,
ahaṃ pure sīlavatī ahoṣiṃ.
311. Pāṇātipātā viratā acorikā,
saṃsuddhakāyā sucibrahmacārinī.
Amajjapā no ca musā abhāṇim,
sikkhāpadesu paripūrakārinī.
312. Cātuddasiṃ pañcadasim, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, pasannamānasā ahaṃ³.
313. Aṭṭhaṅgupetaṃ anudhammacārinī,
uposathaṃ pītimaṇā upāvasim.
Imaṇca ariyaṃ aṭṭhaṅgavarehupetaṃ,
samādiyitvā kusalaṃ sukhudrayaṃ.
Patimhi kalyāṇī vasānuvattinī,
ahoṣiṃ pubbe sugatassa sāvikā.
314. Etādisaṃ kusalaṃ jīvaloke,
kammaṃ karitvāna visesabhāginī.
Kāyassa bheda abhisamparāyaṃ,
deviddhipattā sugatimhi āgatā.

1- Appamattā uposathe(syā.ka)

2-Daharāsa' pāpikā(si)

3- Atipasannamānasā(ka)

315. Vimānapāsādavare manorame,
parivāritā accharāsaṅgaṇena.
Sayampabhā devagaṇā ramenti maṃ,
dīghāyukim devavimānamāgatanti.

Pallaṅkavimānaṃ tatiyaṃ.

4. Latāvimānavatthu

316. Latā ca sajjā pavarā ca devatā,
accimatī¹ rājavarassa sirīmato.
Sutā ca rañño vessavaṇassa dhītā,
rājimatī dhammaguṇehi sobhatha.
317. Pañcettha nāriyo āgamaṃsu nhāyitum,
sītodakaṃ uppaliniṃ sivaṃ nadiṃ.
Tā tattha nhāyitvā rametvā devatā,
naccitvā gāyitvā sutā lataṃ bravi².
318. Pucchāmi taṃ uppalamāladhārini,
āveḷini kañcanasannibhattace.
Timiratambakkhi nabheva sobhane,
dīghāyukī kena kato yaso tava.
319. Kenāsi bhadde patino piyatarā,
viṣiṭṭhakalyāṇitara'ssu rūpato.
Padakkhiṇā naccagītavādite,
ācikkha no tvaṃ naranāripucchitāti.
320. Ahaṃ manussesu manussabhūtā,
uḷārabhoge kule suṇisā ahoṣim.
Akkodhanā bhattuvāsānuvattinī,
uposathe appamattā ahoṣim.
321. Manussabhūtā daharā apāpikā³,
pasannacittā patimābhirādhayim.
Sadevaraṃ sassasuraṃ sadāsakaṃ,
abhirādhayim tamhi kato yaso mama.

1- Accimukhī(sī). Acchimatī(i.ka).Acchimutī(syā)

2- Bruvī(sī)

3- Daharāsa' pāpikā(sī)

322. Sāhaṃ tena kusalena kammunā,
catubbhi ṭhānehi visesamajjhagā.
Āyuñca vaṇṇaṇca sukhaṃ balañca,
khiddāratim paccanubhomanappakaṃ.
323. Sutaṃ nu taṃ bhāsati yaṃ ayaṃ latā,
yaṃ no apucchimha akittayī no.
Patino kiramhākaṃ visiṭṭha nārīnaṃ,
gatī ca tāsāṃ pavarā ca devatā.
324. Patīsu dhammaṃ pacarāma sabbā,
patibbatā yattha bhavanti itthiyo.
Patīsu dhammaṃ pacaritva¹ sabbā,
lacchāmase bhāsati yaṃ ayaṃ latā.
325. Sīho yathā pabbatasānugocaro,
mahindharaṃ pabbatamāvasitvā.
Pasayha hantvā itare catuppade,
khudde mige khādati maṃsabhojano.
326. Tatheva saddhā idha ariyasāvikā,
bhattāraṃ nissāya patim anubbatā.
Kodhaṃ vadhivā abhibhuyya maccharaṃ,
saggamhi sā modati dhammacārīnīti.

Latāvimānaṃ catuttham.

5. Guttilavimāna

1. Vatthuttamadāyikāvimānavatthu

327. Sattatantiṃ sumadhuraṃ, rāmaṇeyyaṃ avācayim.
So maṃ raṅgamhi avheti, saraṇaṃ me hohi kosiyāti.
328. Ahaṃ te saraṇaṃ homi, ahamācariyapūjako.
Na taṃ jayissati sisso, sissamācariya jessasīti.
329. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.

330. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
331. Pucchāmi taṃ devi mahānubhāve,
manussabhūtā kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.
332. Sā devatā attamanā, moggallānena pucchitā.
Pañhaṃ puṭṭhā viyākāsi, yassa kammaṣṣidaṃ phalaṃ.
333. Vatthuttamadāyikā nārī,
pavarā hoti naresu nārīsu.
Evaṃ piyarūpadāyikā manāpaṃ,
dibbaṃ sā labhate upecca ṭhānaṃ.
334. Tassā me passa vimānaṃ, accharāḥ kāmavaṇṇinihamasmi.
Accharāsaḥassassāhaṃ, pavarā¹ passa puññānaṃ vipākaṃ.
335. Tena me'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
336. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

(Anantaraṃ caturavimānaṃ yathā vatthudāyikāvimānaṃ .tathā vitthāretabbaṃ)²

2. Pupphuttamadāyikāvimānavatthu (1)

337. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
338. Kena tetādiso vaṇṇo .Pa. ye keci manaso piyā.
339. Pucchāmi taṃ devi mahānubhāve .Pa.
Vaṇṇo ca te sabbadisā pabhāsatīti.
340. Sā devatā attamanā .Pa. yassa kammaṣṣidaṃ phalaṃ.

1- Accharāsaḥassassāhaṃ pavarā(syā)

2- (-) natthisī-potthake.

341. Pupphuttamadāyikā nārī,
pavarā hoti naresu nārīsu.
Evaṃ piyarūpadāyikā manāpaṃ,
dibbaṃ sā labhate upecca ṭhānaṃ.
342. Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi.
Accharāsaḥassasāhaṃ, pavarā passa puññānaṃ vipākaṃ.
343. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsātīti.

3. Gandhuttamadāyikāvimānavatthu (2)

345. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
346. Kena tetādiso vaṇṇo .Pa. ye keci manaso piyā.
347. Pucchāmi taṃ devi mahānubhāve .Pa.
Vaṇṇo ca te sabbadisā pabhāsātīti.
348. Sā devatā attamaṇā .Pa. yassa kammaṣṣidaṃ phalaṃ.
349. Gandhuttamadāyikā nārī, pavarā hoti naresu nārīsu.
Evaṃ piyarūpadāyikā manāpaṃ, dibbaṃ sā labhate upecca ṭhānaṃ.
350. Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi.
Accharāsaḥassasāhaṃ, pavarā passa puññānaṃ vipākaṃ.
351. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsātīti.

4. Phaluttamadāyikāvimānavatthu (3)

353. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
354. Kena te'tādiso vaṇṇo .Pa. ye keci manaso piyā.
355. Pucchāmi taṃ devi mahānubhāve .Pa.
Vaṇṇo ca te sabbadisā pabhāsātīti.
356. Sā devatā attamaṇā .Pa. yassa kammaṣṣidaṃ phalaṃ.
357. Phaluttamadāyikā nārī, pavarā hoti naresu nārīsu.
Evaṃ piyarūpadāyikā manāpaṃ, dibbaṃ sā labhate upecca ṭhānaṃ.

358. Tassā me passa vimānaṃ, accharā kāmavaṇṇiniḥamasmi.
Accharāsaḥassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.
359. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

5. Rasuttamadāyikāvimānavatthu (4)

361. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
362. Kena te'tādiso vaṇṇo .Pa. ye keci manaso piyā.
363. Pucchāmi taṃ devi mahānubhāve .Pa.
Vaṇṇo ca te sabbadisā pabhāsati.
364. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
365. Rasuttamadāyikā nārī, pavarā hoti naresu nārīsu.
Evaṃ piyarūpadāyikā manāpaṃ, dibbaṃ sā labhate upecca ṭhānaṃ.
366. Tassā me passa vimānaṃ, accharā kāmavaṇṇiniḥamasmi.
Accharāsaḥassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.
367. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.

6. Gandhapañcaṅgulikadāyikāvimānavatthu

369. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
370. Kena te'tādiso vaṇṇo .Pa.
Vaṇṇo ca te sabbadisā pabhāsati.
372. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
373. Gandhapañcaṅgulikaṃ ahamadāsīm,
kassapassa bhagavato thūpamhi.
Evaṃ piyarūpadāyikā manāpaṃ,
dibbaṃ sā labhate upecca ṭhānaṃ.
374. Tassā me passa vimānaṃ, accharā kāmavaṇṇiniḥamasmi.
Accharāsaḥassassāhaṃ pavarā passa puññānaṃ vipākaṃ.

375. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

(anantaramcaturavimānamyathā gandhapañcaṅgu likadāyī kāvimānaṃ.
tathā vitthāretabbaṃ)¹

7. Ekūposathavimānavatthu (1)

377. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
380. Sā devatā attamaṇā .Pa.yassa kammaṣṣidaṃ phalaṃ.
381. Bhikkhū ca ahaṃ bhikkhuniyo ca, addasāsiṃ panthapa ṭipanne.
Tesāhaṃ dhammaṃ sutvāna, ekūposathaṃ upavasissaṃ.
382. Tassā me passa vimānaṃ, accharā kāmavaṇṇiniṃhamasmi.
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākāṃ.
383. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

8. Udakadāyikāvimānavatthu (2)

385. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
388. Sā devatā attamaṇā .Pa. yassa kammaṣṣidaṃ phalaṃ.
389. Udaḷe ṭhitā udakamaḍāsiṃ, bhikkhuno cittaṇa vippasannaṇa.
Evaṃ piyarūpadāyikā maṇāpaṃ, dibbaṃ sā labhate upecca ṭhānaṃ.
390. Tassā me passa vimānaṃ, accharā kāmavaṇṇiniṃhamasmi.
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākāṃ.
391. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

9. Upaṭṭhānavimānavatthu (3)

393. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
396. Sā devatā attamaṇā .Pa. yassa kammaṣṣidaṃ phalaṃ.

397. Sassañcāhaṃ sasurañca, caṇḍike kodhane ca pharuse ca.
Anusūyikā upatthāsīm¹, appamattā sakena sīlena.
398. Tassā me passa vimānaṃ, accharā. kāmavaṇṇinīhamasmi.
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.
399. Tena metādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

10. Aparakammakārinīvimānavatthu (4)

401. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
404. Sā devatā attamaṇā .Pa. yassa kammassidaṃ phalaṃ.
405. Parakammakārī² āsīm, atthenātanditā dāsī.
Akkodhanā'natimānī³, saṃvibhāginī sakassa bhāgassa.
406. Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi.
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.
407. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

11. Khīrodanadāyikāvimānavatthu

409. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
410. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
412. Sā devatā attamaṇā .Pa. yassa kammassidaṃ phalaṃ.
413. Khīrodanaṃ ahamadāsīm, bhikkhuno piṇḍāya carantassa.
Evaṃ karitvā kammaṃ, sugatīm upapajja modāmi.
414. Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi.
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.
415. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhā satīti.

(Anantaraṃ pañcavīsativimānaṃ yathā khīrodanadāyikāvimānaṃ, tathā vitthāre tabbaṃ)¹

1- Sūpathāsīm(si)

3- Anatimānī(sī.syā)

2- Parakammakārinī(syā)parakammakārī(i)Aparakammakārinī(ka)

12. Phāṇitadāyikāvimānavatthu (1)

417. Abhikkantena vaṇṇena .Pa. sabbadisā pabhāsātīti.
 420. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
 421. Phāṇitaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

13. Ucchukhaṇḍikadāyikāvatthu (2)

429. Ucchukhaṇḍikaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

14. Timbarusakadāyikāvimānavatthu (3)

437. Timbarusakaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

15. Kakkārikadāyikāvimānavatthu (4)

445. Kakkārikaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

16. Eḷālukadāyikāvimānavatthu (5)

453. Eḷālukaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

17. Valliphaladāyikāvimānavatthu(6)

461. Valliphalaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

18. Phārusakadāyikāvimānavatthu (7)

469. Phārusakaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

19. Hatthappatāpakadāyikāvimānavatthu (8)

477. Hatthappatāpakaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

20. Sākamuṭṭhidāyikāvimānavatthu (9)

485. Sākamuṭṭhiṃ ahamadāsīṃ, bhikkhuno panthapaṭipannassa .Pa.

21. Puppakamuṭṭhidāyikāvimānavatthu (10)

493. Puppakamuṭṭhiṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

22. Mūlakadāyikāvimānavatthu (11)

501. Mūlakaṃ ahamadāsīṃ, bhikkhuno piṇḍāya carantassa .Pa.

23. Nimbamuṭṭhidāyikāvimānavatthu (12)

509. Nimbamuṭṭhirī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

24. Ambakañjikadāyikāvimānavatthu (13)

517. Ambakañjikarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

25. Doṇinimmajjanidāyikāvimānavatthu (14)

525. Doṇinimmajjanīm¹ ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

26. Kāyabandhanadāyikāvimānavatthu (15)

533. Kāyabandhanarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

27. Aṃsabaddhakadāyikāvimānavatthu (16)

541. Aṃsabaddhakarī² ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

28. Āyogapaṭṭadāyikāvimānavatthu (17)

549. Āyogapaṭṭarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

29. Vidhūpanadāyikāvimānavatthu (18)

557. Vidhūpanarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

30. Tālavaṇṭadāyikāvimānavatthu (19)

565. Tālavaṇṭarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

31. Morahatthadāyikāvimānavatthu (20)

573. Morahattharī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

32. Chattadāyikāvimānavatthu (21)

581. Chattarī³ ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

33. Upāhanadāyikāvimānavatthu (22)

589. Upāhanarī ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

1- Doṇinimujjanarī(syā)

3- Chattañca(ka)

2- Aṃsavattakarī(sī) Aṃsabandhanarī(ka)

34. Pūvadāyikāvimānavatthu (23)

597. Pūvaṃ ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

35. Modakadāyikāvimānavatthu (24)

605. Modakaṃ ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

36. Sakkhalikadāyikāvimānavatthu (25)

613. Sakkhalikaṃ¹ ahamadāsīm, bhikkhuno piṇḍāya carantassa .Pa.

614. Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi.
Accharāsaḥassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.

615. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.

617. Svāgataṃ vata me ajja, suppbhātaṃ suhuṭṭhitaṃ².
Yaṃ addasāmi³ devatāyo, accharā kāmavaṇṇiniyo⁴.

618. Imāsāhaṃ⁵ dhammaṃ sutvā⁶, kāhāmi kusalaṃ bahuṃ.
Dānena samacariyāya, saññāmena damena ca.
Svāhaṃ tattha gamissāmi⁷, yattha gantvā na socareti.

Gutilavimānaṃ pañcamaṃ.

6. Daddallavimānavatthu

619. Daddallamānā⁸ vaṇṇena, yasasā ca yasassinī.
Sabbe deve tāvatimse, vaṇṇena atirocasi.

620. Dassanaṃ nābhijānāmi, idaṃ paṭhamadassanaṃ.
Kasmā kāyā nu āgamma, nāmena bhāsase mamanti.

621. Ahaṃ bhadde subhaddāsīm, pubbe mānusake bhave.
Sahabhariyā ca te āsīm, bhaginī ca kaniṭṭhikā.

622. Sā ahaṃ kāyassa bheda, vipparamuttā tato cute.
Nimmānaratīnaṃ devānaṃ, upapannā saḥabyatanti.

1- Sakkhalim(si.syā) 2- Suvuṭṭhitam(si) 3- Addasam(sī.syā). addasāsīm(i)
4- Kāmavaṇṇiyo(si) 5- Tāsāham(syā.ka) 6- Sutvāna(syā.ka)
7- Ttthevagacchā mi(ka) 8- Daddaḥhamānā(ka)

623. Pahūtakatakalyāṇā, te deve yanti pāṇino.
Yesam̐ tvaṃ kittayissasi, subhadde jātimattano.
624. Atha¹ tvaṃ kena vaṇṇena, kena vā anusāsitā.
Kīdiseneva dānena, subbatena yasassinī.
625. Yasam̐ etādisam̐ pattā, visesam̐ vipulamajjhagā.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
626. Aṭṭheva piṇḍapātāni, yaṃ dānaṃ adadaṃ pure.
Dakkhiṇeyyassa saṅghassa, pasannā sehi pāṇibhi.
627. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.
629. Ahaṃ tayā bahutare bhikkhū, saññate brahmacārayo².
Tappesiṃ annapānena, pasannā sehi pāṇibhi.
630. Tayā bahutaraṃ datvā, hīnakāyūpagā ahaṃ³.
Kathaṃ tvaṃ appataraṃ datvā, visesam̐ vipulamajjhagā.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
631. Manobhāvanīyo bhikkhu, sandiṭṭho me pure ahu.
Tāhaṃ bhattena⁴ nimantesiṃ, revataṃ attanattamaṃ.
632. So me atthapurekkhāro, anukampāya revato.
“Saṅhe dehīti” maṃvoca, tassāhaṃ vacanaṃ kariṃ.
633. Sā dakkhiṇā saṅghagatā, appameyye patiṭṭhitā.
Puggalesu tayā dinnam̐, na taṃ tava mahapphalanti.
634. Idānevāhaṃ jānāmi, saṅhe dinnam̐ mahapphalaṃ.
Sāhaṃ gantvā manussattaṃ, vadaññū vītamaccharā.
Saṅhe dānāni dassāmi⁵, appamattā punappunanti.
635. Kā esā devatā bhadde, tayā mantayate saha.
Sabbe deve tāvatimse, vaṇṇena atirocatīti.

1- Kathm̐(si.syā)

2- Brahmacarino(syā). brahmacāriye(i.ka)

3- Ahaṃ(ka-sī)

4- Bbadde(ka)

5- Saṅhe dānam̐dassāmiham̐(syā)

636. Manussabhūtā devinda, pubbe mānusake bhave.
Sahabhariyā ca me āsi, bhaginī ca kaniṭṭhikā.
Saṅghe dānāni datvāna, katapuññā virocatīti.
637. Dhammena pubbe bhaginī, tayā bhadde virocāti.
Yaṃ saṅghamhi appameyye, patiṭṭhāpesi dakkhiṇaṃ.
638. Pucchito hi mayā buddho, gijjhakūṭamhi pabbate.
Vipākaṃ saṃvibhāgassa, yattha dinnam mahapphalaṃ.
639. Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ.
Karotaṃ opadhikaṃ puññaṃ, yattha dinnam mahapphalaṃ.
640. Taṃ me buddho viyākāsi, jānaṃ kammaphalaṃ sakaṃ.
Vipākaṃ saṃvibhāgassa, yattha dinnam mahapphalaṃ.
641. * Cattāro ca paṭipannā, cattāro ca phale ṭhitā.
Esa' saṅgho ujubhūto, paññāsīlasamāhito.
642. * Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ.
Karotaṃ opadhikaṃ puññaṃ, saṅghe dinnam mahapphalaṃ.
643. * Eso hi saṅgho vipulo mahaggato,
esappameyyo udadhīva sāgaro.
Ete hi seṭṭhā naravīrasāvakā.
Pabhankarā dhammamudīrayanti¹.
644. * Tesam sudinnaṃ suhutaṃ suyitṭham,
ye saṅghamuddissa dadanti dānaṃ.
Sā dakkhiṇā saṅghatā patiṭṭhitā.
Mahapphalā lokavidūna² vaṇṇitā.
645. * Etādisaṃ yaññamanussarantā³,
ye vedajātā vicaranti loke.
Vineyya maccheramalaṃ samūlaṃ,
aninditā saggamupenti ṭhānanti.

Daddallavimānaṃ⁴ chaṭṭham.

* Upari62. abhi 4 -402-piṭhesupi. 1- Dhammakathaṃ udīriyanti(syā)

2- Lokaviūhi(syā.ka)

3- Puññamanussarantā(syā.ka)

4- Daddalḥavimānaṃ(ka)

7. Pesavatīvimānavatthu

646. Phalika rajatahemajālachannaṃ,
vividhacitratalamaddasaṃ surammaṃ.
Byamhaṃ sunimmitaṃ toraṇūpapannaṃ,
rucakupakiṇṇamidaṃ subhaṃ vimānaṃ.
647. Bhāti ca dasa disā nabheva suriyo,
sarade tamonudo sahassaraṃsī.
Tathā tapatimidaṃ tava vimānaṃ,
jalamiva dhūmasikho nise nabhagge.
648. Musatīva nayaṇaṃ sateratāva¹,
ākāse ṭhapitamidaṃ manuññaṃ.
Vīṇāmurajasammatāḷaghutṭhaṃ,
iddhaṃ indapuraṃ yathā tavedaṃ.
649. Padumakumuduppalakuvalayaṃ,
yodhika² bandhuka'nojakā³ ca santi.
Sālaku sumitapupphitā asokā,
vividhadumaggasugandhasevitamidaṃ.
650. Saḷalalabujabhujaka⁴ saṃyutta⁵,
kusakasuphullitalatāvalambinihi.
Maṇijālasadisā yasassinī,
rammā pokkharāṇī upaṭṭhitā te.
651. Udakaruḥā ca ye'tthi pupphajātā,
thalajā ye ca santi rukkhajātā.
Mānusakā'mānussakā ca dibbā,
sabbe tuyhaṃ nivesanamhi jātā.
652. Kissa saṃyamadamassayaṃ vipāko,
kenāsi kammaphalenidhūpapannā.
Yathā ca te adhigatamidaṃ vimānaṃ,
tadanupadaṃ avacāsiḷārapamheti⁶.

1- Sateritāva(syā.ka)

2- Yūdhika(si)

3- Yothikā bhaṇḍikā nojakā(syā)

4- Sujaka(sī.syā)

5- Saññitā(sī)

6 -Pakhumeti(sī)

653. Yathā ca me adhigatamidam vimānam,
koñcamayūracakora¹ saṅghacaritam.
Dibya² pilavahaṃsarājaciṇṇam,
dijakāraṇḍavakokilābhinaditam.
654. Nānāsantānakapuppharukkhavividhā,
pāṭalijambu-asokarukkhavantam.
Yathā ca me adhigatamidam vimānam,
tam te pavedayāmi³ suṇohi bhante.
655. Magadhavarapuratthimena ,
nālakagāmo nāma atthi bhante.
Tattha ahosiṃ pure suṇisā,
pesavatīti⁴ tattha jāniṃsu mamaṃ.
656. Sāhamapacitathadhammakusalam,
devamanussapūjitam mahantam.
Upatissam nibbutamappameyyam,
muditamanā kusumehi abbhukiriṃ⁵.
657. Paramagatigatañca pūjayitvā,
antimadehadharam isim ulāram.
Pahāya mānusakam samussayam,
tidasagatā idha māvasāmi ṭhānanti.

Pesavatīvimānam sattamam.

8. Mallikāvimānavatthu

658. Pītavatthe pītadhaje, pītalaṅkārabhūsite.
Pītantarāhi vaggūhi, apiḷandhāva sobhasi.
659. Kā kambukāyūradhare⁶, kañcanāveḷabhūsite.
Hemajālakasañchane⁷, nānāratanamālinī.
660. Sovaṇṇamayā lohitaṅgamayā⁸ ca,
muttāmayā veḷuriyamayā ca.
Masāragallā sahalohitaṅgā⁹,
pārevatakkhīhi maṇīhi cittatā.

1-Ccaṅkori(ka) 2- Dibba (sī, i) 3- Pavadissāmi(sī). Pavedissāmi(i)
4- Sesavatīti(sī.syā) 5- Abbhokiriṃ(Sī.syā.i.ka) 6- Katakammukāyudhare(syā)
7- Pacchane(sī) 8- Lohitaṅkamayā(sī.syā) 9- Sahalohitaṅkā(sī) Sahalohitakā(syā)

661. Koci koci ettha mayūrasussaro,
hamsassa rañño karavīkasussaro.
Tesaṃ saro suyyati vaggurūpo,
pañcaṅgikaṃ tūriyamivappavāditaṃ.
662. Ratho ca te subho vaggu¹, nānāratana-cittito².
Nānāvaṇṇāhi dhātūhi, suvibhattova sobhati.
663. Tasmim rathe kañcana-bimbavaṇṇe,
yā tvaṃ³ ÷hitā bhāsasi 'maṃ padesaṃ.
Devate pucchitācikkha,
mkissa kamma-sidaṃ phalanti.
664. Sovaṇṇajālaṃ maṇisaṇṇa-cittitaṃ⁴,
muttācitaṃ hemajālena channaṃ⁵.
Parinibbute gotame appameyye,
pasanna-cittā ahamābhiropayim.
665. Tāhaṃ kammaṃ karitvāna, kusalaṃ buddhavaṇṇitaṃ.
Apetasokā sukhitaṃ, sampamodāma'nāmayāti.

Mallikāvimaṇaṃ aṭṭhamāṃ.

9. Visālakkhīvimānavatthu

666. Kā nāma tvaṃ visālakkhi⁶, ramme cittalatāvane.
Samantā anupariyāsi, nārīgaṇapurakkhata⁷.
667. Yadā devā tāvatimsā, pavisanti imaṃ vanāṃ.
Sayoggā sarathā sabbe, citrā honti idhāgatā.
668. Tuyhañca idha pattāya, uyyāne viçarantiyā.
Kāye na dissatī cittaṃ, kena rūpaṃ tave'disaṃ.
Devate pucchitācikkha, kissa kamma-sidaṃ phalanti.
669. Yena kammena devinda, rūpaṃ mayhaṃ gatī ca me.
Iddhi ca ānubhāvo ca, taṃ suṇohi puriṇḍada.

1- Vaggū(syā) 2- Nānāratana-cittaṅgo(syā) 3- Yattha(ka-sī. syā. ka)

4- Vicittaṃ(ka). cittaṃ(sī.syā)

5- Sañchannaṃ(ka)

6- Visālakkhī(syā)

7- Purikkhita(syā.ka)

670. Ahaṃ rājagahe ramme, sunandā nāmupāsikā.
Saddhā sīlena sampannā, saṃvibhāgaratā sadā.
671. Acchādanañca bhattañca, senāsanam padīpiyam.
Adāsim ujubhūtesu, vippasannena cetasā.
672. Cātuddasim¹ pañcadasim, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.
673. Uposatham upavasissam, sadā sīlesu saṃvutā.
Saññamā saṃvibhāgā ca, vimānam āvasāmaham.
674. Pāṇātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā.
675. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yasassino.
676. Tassā me nātikulā dāsī², sadā mālābhihārati.
Tāham bhagavato thūpe, sabbamevābhiropayim.
677. Uposathe caham gantvā, mālāgandhavilepanam.
Thūpasmim abhiropesim, pasannā sehi pāṇibhi.
678. Tena kamma devinda, rūpam mayham gatī ca me.
Iddhī ca ānubhāvo ca, yaṃ mālā abhiropayim.
679. Yañca sīlavatī āsim, na taṃ tāva vipaccati.
Āsā ca pana me devinda, sakadāgāminī siyanti.

Visālakkhivimānam navamam.

10. Pāricchattakavimānavatthu

680. Pāricchattake kovilāre, ramaṇīye manorame.
Dibbamālam ganthamānā, gāyantī sampamodasi.
681. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā saddā niccharanti, savanīyā manoramā.
682. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā gandhā pavāyanti, sucigandhā manoramā.

683. Vivattamānā kāyena, yā veṇṣu piḷandhanā.
Tesam suyyati nigghoso, tūriye pañcaṅgike yathā.
684. Vaṭaṃsakā vātadhutā¹ , vātena sampakampitā.
Tesam suyyati nigghoso, tūriye pañcaṅgike yathā.
685. Yāpi te sirasmim mālā, sucigandhā maṇoramā.
Vāti gandho disā sabbā, rukkho mañjūsako yathā.
686. Ghāyase taṃ sucigandham², rūpaṃ passasi amānusam³.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
687. Pabhassaraṃ accimantaṃ, vaṇṇagandhena saṃyutaṃ.
Asokapupphamālāhaṃ, buddhassa upanāmayim.
688. Tāhaṃ kammaṃ karitvāna, kusalaṃ buddhavaṇṇitaṃ.
Apetasokā sukhitā, sampamodāma'nāmayāti.

Pāricchattakavimānaṃ dasamaṃ.

Tassuddānaṃ

Uḷāro ucchu pallaṅko, latā ca guttilena ca.
Daddallapesamallikā, visālakkhi pāricchattako.
Vaggo tena pavuccatīti.
Pāricchattakavaggo tatiyo



1-Itthivimāna 4. Mañjīṭṭhakavagga

1. Mañjīṭṭhakavimānavatthu

689. Mañjīṭṭhake⁴ vimānasim, soṇṇavālukasanthate⁵.
Pañcaṅgike turiyena⁶, ramasi suppvādite.
690. Tamhā vimānā oruyha, nimmitā ratanāmayā.
Ogāhasi sālavanaṃ, pupphitaṃ sabbakālikam.
691. Yassa yasseva sālassa, mūle tiṭṭhasi devate.
So so muṅcati pupphāni, onamitvā dumuttamo.

1- Vātadhutā(sī.syā) 2- Sucigandham(sī) 3- Mānūsam(i) 4- Mañjetṭhake(sī)

5- Sovaṇṇavālukasanthate(syā.i) -Sovaṇṇavālikasanthate(ka)

6-Turiyena(sī.syā.i)

692. Vāteritaṃ sālavanaṃ, ādhutaṃ¹ dijasevitaṃ.
Vāti gandho disā sabbā, rukkho mañjūsako yathā.
693. Ghāyase taṃ sucigandhaṃ, rūpaṃ passasi amānusaṃ.
Devate pucchitācikkha, kissa kammaṣṣidaṃ phalanti.
694. Ahaṃ manussesu manussabhūtā, dāsī ayirakule² ahurā.
Buddhaṃ nisinnaṃ disvāna, sālappupphehi okirim.
695. Vaṭamsakañca sukataṃ, sālappupphamayaṃ ahaṃ.
Buddhassa upanāmesim, pasannā sehi pāṇibhi.
696. Tāhaṃ kammaṃ karitvāna, kusalaṃ buddhavaṇṇitaṃ.
Apetasokā sukhitā, sampamodāma'nāmayāti.

Mañjīṭṭhakavimānaṃ paṭhamāṃ.

2. Pabhassaravimānavatthu

697. Pabhassaravaravaṇṇanibhe' surattavatthavasane³.
Mahiddhike candanaruciragatte,
kā tvaṃ subhe devate vandase mamaṃ.
698. Pallāṅko ca te mahaggho, nānāratanaṅgā ruciro.
Yattha tvaṃ nisinnā virocasi, devarājāriva nandane vane.
699. Kim tvaṃ pure sucaritamācarī bhaddo, kissa kammaṣṣa vipākaṃ.
Anubhosi devaḷokasmiṃ, devate pucchitācikkha.
Kissa kammaṣṣidaṃ phalanti.
700. Piṇḍāya te carantassa, mālaṃ phāṇitaṅga adadaṃ bhante.
Tassa kammaṣṣidaṃ vipākaṃ, anubhōmi devaḷokasmiṃ.
701. Hoti ca me anutāpo, aparaddhaṃ⁴ dukkhitaṅga⁵ me bhante.
Sāhaṃ dhammaṃ nāssosim, sudesitaṃ dhammarājena.
702. Taṃ taṃ vadāmi bhaddante, ya'ssa me anukampiyo koci.
Dhammesu taṃ samādapetha, sudesitaṃ dhammarājena.

1- Ādhūtaṃ(si)

2- Ayyirakule(syā.ka)

3-Vatthavimānasane(si.syā) 4- Aparādhāṃ(syā) 5- Dukkattāṅga(si)

703. Yesam atthi saddhā buddhe, dhamme ca saṅgharatane.
Te maṃ ativirocanti, āyunā yasasā siriya.
704. Patāpena vaṇṇena uttaritarā,
Aññe mahiddhikatarā mayā devāti.

Pabhassaravimānam dutiyam.

3. Nāgavimānavatthu

705. Alaṅkatā maṇikañcanācitam,
sovaṇṇajālacitam mahantam.
Abhiruyha gajavarām sukappitam,
idhāgamā vehāyasam¹ antalikkhe.
706. Nāgassa dantesu duvesu nimmitā,
acchodakā² paduminiyo suphullā.
Padumesu ca turiyagaṇā pabhijjare,
imā ca naccanti manoharāyo.
707. Deviddhipattāsi mahānubhāve,
manussabhūtā kimakāsi puññam.
Kenāsi evaṃ jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsātī.
708. Bārāṇasiyam upasaṅkamtivā,
buddhassa'ham vatthayugam adāsim.
Pādāni vanditvā³ chamā nisīdim,
vittā ca'ham añjalikam akāsim.
709. Buddho ca me kañcanasannibhattaco,
adesayi samudayadukkhaniccatam.
Asaṅkhataṃ dukkhanirodhasassatam,
maggam adesayi⁴ yato vijānisam.
710. Appāyukī kālakatā tato cutā,
upapannā tidasagaṇam yasassinī.
Sakkassaham aññatarā pajāpati,
yasuttarā nāma disāsu vissutāti.

Nāgavimānam tatiyam.

4. Alomavimānavatthu

711. Abhikkantena vaṇṇena, yā tvam tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
712. Kena te'tādiso vaṇṇo .Pa.
Vaṇṇo ca te sabbadisā pabhāsati.
714. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
715. Ahañca bārāṇasiyaṃ, buddhassādiccabandhuno.
Adāsīm sukkhakummāsaṃ, pasannā sehi pāṇibhi.
716. Sukkhāya alonikāya ca, passa phalaṃ kummāsapiṇḍiyā.
Alomaṃ sukhitaṃ disvā, ko puññaṃ na karissati.
717. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.

Alomavimānaṃ catutthaṃ.

5. Kañjikadāyikāvimānavatthu

719. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
720. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisāpabhāsati.
722. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
723. Ahaṃ andhakavindamhi, buddhassādiccabandhuno.
Adāsīm kolasampākaṃ, kañjikaṃ teladhūpitaṃ.
724. Pippalyā lasuṇena ca, missaṃ lāmañjakena ca.
Adāsīm ujubhūtasmiṃ¹, vippasannena cetasā.
725. Yā mahesittaṃ kāreyya, cakkavattissa rājino.
Nārī sabbaṅgakalyāṇī, bhattu cānomadassikā.
Ekassa kañjikadānassa, kalaṃ nāgghati soḷasim.
726. Sataṃ nikkhā sataṃ assā, sataṃ assatarīrathā.
Sataṃ kaññāsahassāni, āmuttamaṇikuṇḍalā.
Ekassa kañjikadānassa, kalaṃ nāgghanti soḷasim.

727. Sataṃ hemavatā nāgā, īsādantā urūḷhavā.
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.
Ekassa kañjikadānassa, kalaṃ nāgghanti soḷasim.
728. Catunnamapi dīpānaṃ, issaraṃ yodha kāraye.
Ekassa kañjikadānassa, kalaṃ nāgghati soḷasinti.

Kañjikadāyikāvīmānaṃ pañcamaṃ.

6. Vihāravīmānavatthu

729. Abhikkantena vaṇṇena .Pa. osadhī viya tārakā.
730. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā saddā niccharanti, savaṇīyā manoramā.
731. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā gandhā pavāyanti, sucigandhā manoramā.
732. Vivattamānā kāyena, yā veṇīsu piḷandhanā.
Tesam suyyati nigghoso, turiye pañcaṅgike yathā.
733. Vaṭaṃsakā vātadhutā, vātena sampakampitā.
Tesam suyyati nigghoso, turiye pañcaṅgike yathā.
734. Yāpi te sirasmim mālā, sucigandhā manoramā.
Vāti gandho disā sabbā, rukkho mañjūsako yathā.
735. Ghāyase taṃ sucigandham, rūpaṃ passasi amānusaṃ.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
736. Sāvattiyam mayham sakhī bhadante,
saṅghassa kāresi mahāvihāram.
Tatthappasannā ahamānumodim,
disvā agāraṅca piyaṅca metaṃ.
737. Tāyeva me suddhanumodanāya,
laddham vimānabbhutadassaneyyam.
Samantato soḷasayojanāni,
vehāyasaṃ gacchati iddhiyā mama.
738. Kūṭāgārā nivesā me, vibhattā bhāgaso mite.
Daddallamānā ābhanti, samantā satayojanaṃ.

739. Pokkharañño ca me ettha, puthulomanisevitā.
Acchodakā¹ vippasannā, soṇṇavālukasanthatā.
740. Nānāpadumasañchannā, puṇḍarīkaśamotatā².
Surabhī sampavāyanti, manuññā māluteritā.
741. Jambuyo panasā tālā, nāḷikeravanāni ca.
Antonivesane jātā, nānārukkhā aropimā.
742. Nānātūriyasaṅghuṭṭham, accharāgaṇaghositam.
Yopi maṃ supine passe, sopi vitto siyā naro.
743. Etādisaṃ abbhutadassaneyyaṃ, vimānaṃ sabbasopabham.
Mama kammehi nibbattaṃ, alaṃ puññāni kātaveti.
744. Tāyeva te suddhanumodanāya,
laddham vimānabbhutadassaneyyaṃ.
Yā ceva sā dānamadāsi nārī,
tassā gatiṃ brūhi kuhiṃ uppannā³ sāti.
745. Yā sā ahu mayham sakhī bhadante,
saṅghassa kāresi mahāvihāraṃ.
Viññātadhammā sā adāsi dānaṃ,
uppannā nimmānaratīsu devesu.
746. Pajāpatī tassa sunimmitassa,
acintiyā kammavipākā tassa.
Yametaṃ pucchasi “kuhiṃ uppannā⁴” sāti,
taṃ te viyākāsiṃ anaññathā aham.
747. Tenahaññepi samādapetha,
saṅghassa dānāni dadātha vittā.
Dhammañca suṇātha pasannamānasā,
sudullabho laddho manussalābho.
748. Yaṃ maggaṃ maggādhipatī adesayi⁵,
brahmassaro kañcanasannibhattaḥ.
Saṅghassa dānāni dadātha vittā,
mahapphalā yattha bhavanti dakkhiṇā.

1- Acchodikā(sī)

2- Puṇḍarīkasamonatā(sī)

3- Upapannā(ka)

4- Upapannā(ka)

5- Mggādhipatyadesayi(sī)

749. * Ye puggalā aṭṭha sataṃ pasatthā,
cattāri etāni yugāni honti.
Te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāni mahapphalāni.
750. † Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhito.
751. † Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ.
Karotaṃ opadhikaṃ puññaṃ, saṅghe dīnaṃ mahapphalaṃ.
752. † Eso hi saṅgho vipulo mahaggato,
esappameyyo udadhīva sāgaro.
Etehi seṭṭhā naravīrasāvakā,
pabhaṅkarā dhammamudīrayanti¹
753. † Tesāṃ sudinnaṃ suhutaṃ suyīṭṭhaṃ,
ye saṅghamuddissa dadanti dānaṃ.
Sā dakkhiṇā saṅghagatā patiṭṭhitā,
mahapphalā lokavidūna² vaṇṇitā.
754. Etādisaṃ yaññamanussarantā,
ye vedajātā vicaranti loke.
Vineyya maccheramalaṃ samūlaṃ,
aninditā saggamupenti ṭhānanti.

Vihāravimānaṃ chaṭṭhaṃ.

Bhāṇavāraṃ dutiyaṃ.

7. Caturitthivimānavatthu

755. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
758. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
759. Indīvarānaṃ hatthakaṃ ahamadāsīm,
bhikkhuno piṇḍāya carantassa.
Esikānaṃ uṇṇatasmim,
nagaravare paṇṇakate ramme.

*- Khu 1-5 313-piṭṭesupi.

†-Hetthā 50-piṭṭhe.

1- Natthettha pāṭhabhedo.

2- Lokavidūhi(ka)

760. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadissā pabhāsātīti.
762. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti;
765. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
766. Nīluppalahatthakaṃ ahamadāsīṃ,
bhikkhuno piṇḍāya carantassa.
Esikānaṃ uṇṇatasmīṃ,
nagaravare paṇṇakate ramme.
767. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.
769. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
772. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
773. Odātamūlakaṃ haritapattaṃ,
udakasmīṃ sare jātaṃ ahamadāsīṃ.
Bhikkhuno piṇḍāya carantassa,
esikānaṃ uṇṇatasmīṃ.
Nagaravare paṇṇakate ramme.
774. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.
776. Abhikkantena vaṇṇena .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
779. Sā devatā attamanā .Pa. yassa kammassidaṃ phalaṃ.
780. Ahaṃ sumanā sumanassa sumanamakuḷāni,
dantavaṇṇāni ahamadāsīṃ.
Bhikkhuno piṇḍāya carantassa,
esikānaṃ uṇṇatasmīṃ.
Nagaravare paṇṇakate ramme.
781. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

8. Ambavimānavatthu

783. Dibbaṃ te ambavanāṃ rammaṃ, pāsādettha mahallako.
Nānāturiyasaṅghuṭṭho, accharāgaṇaḥosito.
784. Padīpo cettha jalati, niccaṃ sovaṇṇayo mahā.
Dussaphalehi rukkhehi, samantā parivārito.
785. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
787. Sā devatā attamaṇā .Pa. yassa kammaṣṣidāṃ phalaṃ.
788. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Vihāraṃ saṅghassa kāresim,
ambehi parivāritaṃ.
789. Pariyosite vihāre, kārente niṭṭhite mahe.
Ambehi chādayitvāna¹, katvā dussamaye phale.
790. Padīpaṃ tattha jāletvā, bhojayitvā gaṇuttamaṃ.
Niyyādesim taṃ saṅghassa, pasanṇā sehi pāṇibhi.
791. Tena me ambavanāṃ rammaṃ, pāsādettha mahallako.
Nānāturiyasaṅghuṭṭho, accharāgaṇaḥosito.
792. Padīpo cettha jalati, niccaṃ sovaṇṇayo mahā.
Dussaphalehi rukkhehi, samantā parivārito.
793. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

Ambavimānaṃ aṭṭhamaṃ.

9. Pītavimānavatthu

795. Pītavatthe pītadhaje, pītālankārabhūsite.
Pītacandalittaṅge, pīta-uppalamālinī².
796. Pītapāsādasayane, pītāsane pītabhājane.
Pītachatte pītarathe, pītasse pītabijane.

1- Ambe acchādayitvāna(si.syā). Ambehacchādayitvāna(i.ka)

2- Pītuppalamadhārini(syā.ka). Pītuppalamālini(i)

797. Kiṃ kammakarī bhadde, pubbe mānusake bhave.
Devate pucchitācikkha, kissa kammassidaṃ phalanti.
798. Kosātakī nāma lata'tthi bhante, tittikā anabhicchitā.
Tassā cattāri pupphāni, thūpaṃ abhiharim aham.
799. Satthu sarīramuddissa, vippasannena cetasā.
Nāssa maggaṃ avekkhissam, na taggamanasā¹ satī.
800. Tato maṃ avadhī gāvī, thūpaṃ apattamānasam.
Tañcāhaṃ abhisañceyyam, bhiiyo² nūna ito siyā.
801. Tena kamma devinda, maghavā devakuñjaro.
Pahāya mānusam deham, tava sahabya³ māgatāti.
802. Idaṃ sutvā tidasādhipati, maghavā devakuñjaro.
Tāvatiṃse pasādentō, mātaliṃ etadabravi⁴.
803. Passa mātali accheram, cittam kammaphalam idaṃ.
Appakampi kataṃ deyyam, puññaṃ hoti mahapphalam.
804. Natthi citte pasannamhi, appakā nāma dakkhiṇā.
Tathāgate vā sambuddhe, atha vā tassa sāvake.
805. Ehi mātali amhepi, bhiiyo bhiiyo mahemase;
Tathāgatassa dhātuyo, sukho puññaṃ muccayo.
806. Tiṭṭhante nibbuta cāpi, same citte samam phalan.
Cetopaṇidhihetu hi, sattā gacchanti suttam.
807. Bahūnam⁵ vata atthāya, uppajjanti tathāgatā.
Yattha kāram karitvāna, saggam gacchanti dāyakāti.

Pitavimānam navamam.

10. Ucchuvimānavatthu

808. Obhāsavitvā pathaviṃ sadevakam,
atirocasi candimasūriyā viya.
Siriya ca vaṇṇena yasena tejasā,
brahmāva deve tidase sahindake.

1-Tadaggamanasā(sī). Tadaṅgamanasā(syā)

2- Bīyo(sī-ṭṭha)

3- Sahabyata(sī.syā)

4- Etadabrūvīti(sī)

5- Bahunnam(sī.syā)

809. Pucchāmi taṃ uppalamāladhārīnī,
āveḷīnī kañcanasannibhattace.
Alaṅkate uttamavatthadhārīnī,
kā tvaṃ subhe devate vandase mamaṃ.
810. Kiṃ tvaṃ pure kammamakāsi attanā,
manussabhūtā purimāya jātiyā.
Dānaṃ suciṇṇaṃ atha silasaññamaṃ,
kenupapannā sugatiṃ yasassinī.
Devate pucchitācikkha,
kissa kammassidaṃ phalanti.
811. Idāni bhante imameva gāmaṃ,
piṇḍāya amhāka gharaṃ upāgami.
Tato te ucchussa adāsi khaṇḍikaṃ,
pasannacittā atulāya pītiyā.
812. Sassu ca pacchā anuyuñjate mamaṃ,
kahaṃ nu ucchuṃ vadhuke avākiri.
Na chaḍḍitaṃ no pana khāditaṃ mayā,
santassa bhikkhussa sayāṃ adāsahaṃ.
813. Tuyhaṃnvidaṃ issariyaṃ atho māma,
itissā sassu paribhāsate mamaṃ.
Leḍḍuṃ gahetvā pahāraṃ adāsi me,
tato cutā kālakatāmi devatā.
814. Tadeva kammaṃ kusalaṃ kataṃ mayā,
sukhañca kammaṃ anubhomi attanā.
Devehi saddhiṃ paricārayāmaṃ,
modāmaṃ kāmaguṇehi pañcahi.
815. Tadeva kammaṃ kusalaṃ kataṃ mayā,
sukhañca kammaṃ anubhomi attanā.
Devindaguttā tidasehi rakkhitā,
samappitā kāmaguṇehi pañcahi.
816. Etādisaṃ puññaphalaṃ anappakaṃ,
mahāvīpākā mama ucchudakkhiṇā.
Devehi saddhiṃ paricārayāmaṃ,
modāmaṃ kāmaguṇehi pañcahi.

817. Etādisaṃ puññaphalaṃ anappakaṃ,
mahājutikā mama ucchudakkhiṇā.
Devindaguttā tidasehi rakkhitā,
sahassanettoriva nandane vane.
818. Tuvañca bhante anukampakaṃ viduṃ,
upecca vandiṃ kusalañca pucchisaṃ.
Tato te ucchussa adāsiraṃ khaṇḍikaṃ,
pasannacittā atulāya pītiyāti.

Ucchuvimānaṃ dasamaṃ.

11. Vandanavimānavatthu

819. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Obhāsenti disā sabbā, osadhī viya tārakā.
820. Kena tetādiso vaṇṇo .pa.
Vaṇṇo ca te sabbadisā pabhāsatīti.
822. Sā devatā attamaṇā .Pa. yassa kammassidaṃ phalaṃ.
823. Ahaṃ manussesu manussabhūtā,
disvāna samaṇe sīlavante.
Pādāni vanditvā maṇaṃ pasādayiraṃ,
vittā cahaṃ añjalikaṃ akāsiraṃ.
824. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Vandanavimānaṃ ekādasamaṃ.

12. Rajjumālāvimānavatthu

826. Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate.
Hatthapāde ca viggayha, naccasi suppvādite.
827. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā saddā niccharanti, savanīyā manoramā.
828. Tassā te naccamānāya, aṅgamaṅgehi sabbaso.
Dibbā gandhā pavāyanti, sucigandhā manoramā.

829. Vivattamānā kāyena, yā veṇṇisu piḷandhanā.
Tesaṃ suyayati nigghoso, turiye pañcaṅgike yathā.
830. Vaṭamsakā vātadhutā, vātena sampakampitā.
Tesaṃ suyayati nigghoso, turiye pañcaṅgike yathā.
831. Yāpi te sirasmim mālā, sucigandhā manoramā.
Vāti gandho disā sabbā, rukkho mañjūsako yathā.
832. Ghāyase taṃ sucigandham, rūpaṃ passasi amānusaṃ.
Devate pucchitācikkha, kissa kammaṣṣidaṃ phalanti.
833. Dāsī ahaṃ pure āsīm, gayāyaṃ brāhmaṇassahaṃ.
Appapuññā alakkhikā, “rajjumālā”ti maṃ vidum¹.
834. Akkosānaṃ vadhānañca, tajjanāya ca uggatā².
Kuṭaṃ gahetvā nikkhamma, agañchīm³ udahāriyā⁴.
835. Vipathe kuṭaṃ nikkhipitvā, vanasaṇḍaṃ upāgamiṃ.
“Idhevāhaṃ marissāmi, ko attho⁵ jīvitena me”.
836. Dalhaṃ pāsāṃ karitvāna, āsumbhivāna pādape.
Tato disā vilokesim, “ko nu kho vanamassito.”
837. Tathaddasāsim sambuddham, sabbalokahitam munim.
Nisinnaṃ rukkhamūlasim, jhāyantaṃ akutobhayaṃ.
838. Tassā me ahu saṃvego, abbhuto lomahaṃsano.
“Ko nu kho vanamassito, manusso udāhu devatā”.
839. Pāsādikam pasādanīyaṃ, vanā nibbanamāgataṃ;
Disvā mano me pasīdi, “nāyaṃ yādisakīdiso.
840. Guttindriyo jhānarato, abahiggatamānaso.
Hito sabbassa lokassa, buddho ayaṃ⁶ bhavissati.
841. Bhayabheravo durāsado, sihova guhaṃsito.
Dullabhā’yaṃ dassanāya, pupphaṃ odumbaram yathā.”

1- Vidū(syā.i.ka) 2- Āgacchim(syā.ka). Agacchim(i). Gacchim(sī)

3- Ukkatā(sī.syā) 4- Udakahāriyā(sī) 5- Kvatthosi(ka). Kīvatthopi(syā)

6- Soyaṃ(sī)

842. So maṃ mudūhi vācāhi, ālapitvā tathāgato.
Rajjumāleti maṃvoca, saraṇaṃ gaccha tathāgataṃ.
843. Tāhaṃ giram suṇitvāna, nelam atthavatim sucim.
Saṇhaṃ muduñca vagguñca, sabbasokāpanūdanam.
844. Kallacittañca maṃ ñatvā, pasannaṃ suddhamānasam.
Hito sabbassa lokassa, anusāsi tathāgato.
845. “Idam dukkhan”ti maṃvoca, ayaṃ dukkhassa sambhavo.
Dukkha¹ nirodho maggo ca², añjaso amatogadho.
846. Anukampakassa kusalassa, ovādamhi aham thitā.
Ajjhagā amataṃ santim, nibbānaṃ padamaccutaṃ.
847. Sāhaṃ avaṭṭhitāpema, dassane avikampinī.
Mūlajātāya saddhāya, dhītā buddhassa orasā.
848. Sāhaṃ ramāmi kīlāmi, modāmi akutobhayā.
Dibbamālaṃ dhārayāmi, pivāmi madhumaddavaṃ.
849. Saṭṭhituriyasahassāni, paṭibodham karonti me.
Ālambo gaggaro bhīmo, sādhuvaḍi ca saṃsayo.
850. Pokkharo ca suphasso ca, vīṇāmokkhā ca nāriyo;
Nandā ceva sunandā ca, soṇadinnā sucimhitā.
851. Alambusā missakesī ca, puṇḍarīkā³ tidāruṇī³
Eṇīphassā suphassā⁴ ca, subhaddā⁵ muduvādinī.
852. Etā caññā ca seyyāse, accharānaṃ pabodhikā.
Tā maṃ kālenupāgantvā, abhibhāsanti devatā.
853. Handa naccāma gāyāma, handa taṃ ramayāmase.
Nayidaṃ akatapuññānaṃ, katapuññānamevidaṃ.
854. Asokaṃ nandanam rammaṃ, tidasānaṃ mahāvanam.
Sukhaṃ akatapuññānaṃ, idha natthi parattha ca.
855. Sukhañca katapuññānaṃ, idha ceva parattha ca.
Tesaṃ saḥabyakāmānaṃ, kattabbaṃ kuṣalaṃ bahurū.
Katapuññā hi modanti, sagge bhogasamaṅgino.

1- Ayaṃ(sī.syā.i)

2- Dukkhanirodhoca(syā)

3-Ticāruṇī(sī)

4- Supassā (syā.i.ka)

5- Sambaddā(ka)

856. Bahūnaṃ vata atthāya, uppajjanti ṭathāgatā.
Dakkhiṇeyyā manussānaṃ, puññakhettāna'mākarā.
Yattha kāraṃ karitvāna, sagge modanti dāyakāti.

Rajjumālāvimānaṃ dvādasamaṃ.

Tassuddānaṃ

Mañjiṭṭhā pabhassarā nāgā, alomākañjikadāyikā.
Vihāracaturitthambā, pītā ucchuvandanarajjumālā ca.

Vaggo tena pavuccatīti.

Mañjiṭṭhakavaggo catuttho

Itthivimānaṃ samattaṃ.



2. Purisavimānaṃ

5. Mahārathavagga

1. Maṇḍūkadevaputtavimānavatthu

857. Ko me vandati pādāni, iddhiyā yasaṣā jalaṃ.
Abhikkantena vaṇṇena, sabbā obhāsayam disāti.
858. Maṇḍūkohaṃ pure āsim, udake vārigocarō.
Tava dhammaṃ suṇantassa, avadhī vacchapālako.
859. Muhuttaṃ cittapasādassa, iddhiṃ passa yasaṃca me.
Ānubhāvaṃca me passa, vaṇṇaṃ passa jutiṃca me.
860. Ye ca te dīghamaddhānaṃ, dhammaṃ assosum gotama.
Paṭṭa te acalaṭṭhānaṃ, yattha gantvā na socareti.

Maṇḍūkadevaputtavimānaṃ paṭhamam.

2. Revatīvimānavatthu

861. * Cīrappavāsim purisaṃ, dūrato sotthimāgataṃ.
mātimittā suhajjā ca, abhinandanti āgataṃ.
862. * Tatheva katapuñṇampi, asmā lokā paraṃ gataṃ.
Puñṇāni paṭigaṇhanti, piyaṃ nātīva āgataṃ.
863. † Uṭṭhehi revate supāpadhamme,
apārutadvāre¹ adānasīle.
Nessāma taṃ yattha thunanti duggatā,
samappitā nerayikā dukkhenāti.
864. Icceva² vatvāna yamassa dūtā,
te dve yakkhā lohitakkhā brahantā.
Paccekabāhāsu gahetvā revataṃ,
pakkāmayum devagaṇassa santike.
865. Ādiccavaṇṇaṃ ruciraṃ pabhassaraṃ,
byamhaṃ subhaṃ kañcanajālachannaṃ.
Kasseta'mākiṇṇajanaṃ vimānaṃ,
sūriyassa raṃsīriya jotamānaṃ.

* Khu1- 45-piṭṭhe dhammapade.

† Upari 206-piṭṭhepi.

1-Apārutamdvāraṃ(sī.syā). apārutadvāraṃ(i.ka) 2- Iccevaṃ(syā.ka)

866. Nārīgaṇā candanasāralittā¹,
ubhato vimānaṃ upasobhayanti.
Taṃ dissati sūriyasamānavaññaṃ,
ko modati saggapatto vimāneti.
867. Bārāṇasiyaṃ nandiyo nāmāsi,
upāsako amaccharī dānapati vadaññū.
Tassetamākiññajanaṃ vimānaṃ,
sūriyassa raṃsīriya jotamānaṃ.
868. Nārīgaṇā candanasāralittā,
ubhato vimānaṃ upasobhayanti.
Taṃ dissati sūriyasamānavaññaṃ,
so modati saggapatto vimāneti.
869. Nandiyassāhaṃ bhariyā,
agārinī sabbakulassa issarā.
Bhattu vimāne ramissāmi dānaṃ,
na patthaye nirayaṃ dassanāyāti.
870. Eso te nirayo supāpadhamme,
puññaṃ tayā akataṃ jīvaloke.
Na hi maccharī rosak pāpadhammo,
saggūpagānaṃ labhati saḥabyatanti.
871. Kiṃ nu gūthañca muttañca, asucī paṭidissati
Duggandhaṃ kimidaṃ mīlhaṃ, kimetaṃ upavāyatīti.
872. Esa saṃsavako nāma, gambhīro sataporiso.
Yattha vassasahassāni, tuvaṃ paccasi revateti.
873. Kiṃ nu kāyena vācāya, manasā dukkaṭaṃ kataṃ.
Kena saṃsavako laddho, gambhīro sataporisoti.
874. Samaṇe brāhmaṇe cāpi, aññe vāpi vanibbake².
Musāvādena vañcesi, taṃ pāpaṃ pakataṃ tayā.
875. Tena saṃsavako laddho, gambhīro sataporiso.
Tattha vassasahassāni, tuvaṃ paccasi revate.

1- Candanasārānūlittā(syā)

2- Vñibbake(syā.ka)

876. Hattheṇi chindanti athopi pāde,
kaṇṇeṇi chindanti athopi nāsaṃ.
Athopi kākoḷagaṇā samecca,
saṅgamma khādanti viphandamānanti.
877. Sādhu kho maṃ paṭinetha, kāhāmi kusalaṃ bahum.
Dānena samacariyāya, saṃyamena damena ca.
Yaṃ katvā sukhitā honti, na ca pacchānutappareti.
878. Pure tuvaṃ pamajjitvā, idāni paridevasi.
Sayāṃ katānaṃ kammānaṃ, vipākaṃ anubhossasīti.
879. Ko devalokato manussalokaṃ,
gantvāna puṭṭho me evaṃ vadeyya.
Nikkhattadaṇḍesu dadātha dānaṃ,
acchādanaṃ seyya¹ mathannapānaṃ.
Nahi maccharī rosako pāpadhammo,
saggūpagānaṃ labhati saḥabyataṃ.
880. Sāhaṃ nūna ito gantvā, yoniṃ laddhāna mānusiṃ.
Vadaññū sīlasampannā, kāhāmi kusalaṃ bahum.
Dānena samacariyāya, saṃyamena damena ca.
881. Ārāmāni ca ropissaṃ, dugge saṅkamaṇāni ca.
Papañca udapānañca, vippasannena cetasā.
882. Cātuddasiṃ pañcadasim, yā ca pakkhassa aṭṭhamī.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.
883. Uposathaṃ upavasissaṃ, sadā sīlesu saṃvutā.
Na ca dāne pamajjissaṃ, sāmaṃ diṭṭhamidaṃ mayāti.
884. Icevaṃ vippalapantiṃ, phandamānaṃ tato tato.
Khipiṃsu niraye ghore, uddhapādaṃ avamsiraṃ.
885. Ahaṃ pure maccharinī ahoṣiṃ,
paribhāsikā samaṇabrāhmaṇānaṃ.
Vitathena ca sāmikaṃ vañcayitvā,
paccāmahaṃ niraye ghorarūpeti.

Revatīvimānaṃ dutiyaṃ.

3. Chattamāṇavakavimānavatthu

886. Ye vadataṃ pavaro manujesu,
sakyamunī bhagavā katakicco.
Pāragato balavīriyasamaṅgī¹,
taṃ sugataṃ saraṇatthamupehi.
887. Rāgavirāgamanejamasokaṃ,
dhammamasāṅkhatamappaṭikūlaṃ .
Madhuramimaṃ paguṇaṃ suvibhattaṃ,
dhammamimaṃ saraṇatthamupehi.
888. Yattha ca dinna mahapphalaṃ māhu,
catūsu sucīsu purisayugesu.
Aṭṭha ca puggaladhammasā te,
saṅghamimaṃ saraṇatthamupehi.
889. Na tathā tapati nabhe sūriyo,
cando ca na bhāsati na phusso.
Yathā atulamidaṃ mahappabhāsaṃ,
ko nu tvaṃ tidivā mahim upāgā.
890. Chindati raṃsī pabhaṅkarassa,
sādhikavīsatiyojanāni ābhā.
Rattimapi yathā divaṃ karoti,
parisuddhaṃ vimalaṃ subhaṃ vimānaṃ.
891. Bahupadumavicitraṇḍarīkaṃ,
vokiṇṇaṃ kusumehi nekacittaṃ.
Arajavirajahemajālachannaṃ,
ākāse tapati yathāpi sūriyo.
892. Rattambarapītavasasāhi,
agarupiyaṅgucandanussadāhi.
Kañcanatanusannibhattacāhi,
paripūraṃ gaganamva tārakāhi.

893. Naranāriyo¹ bahuketthanekavaṇṇā,
kusumavibhūsitābharanetta sumanā.
Anilapamuñcitā pavanti² surabhiṃ,
tapaniyavitatā suvaṇṇachannā³ .
894. Kissa saṃyamassa⁴ ayaṃ vipāko,
kenāsi kammaphalenidhūpapanno.
Yathā ca te adhigatamidaṃ vimānaṃ,
tadanupadaṃ avacāsi iṅgha puṭṭhoti.
895. Sayamidha⁵ pathe samecca māṇavena,
satthā'nusāsi anukampamāno.
Tava ratanavarassa dhammaṃ sutvā,
karissāmīti ca bravittha chatto.
896. Jinavarapavaraṃ⁶ upehi⁷ saraṇaṃ,
dhammañcāpi tatheva bhikkhusaṅghaṃ.
Noti paṭhamarṃ avocaham⁸ bhante,
pacchā te vacanaṃ tathevakāsiraṃ.
897. Mā ca pāṇavadhaṃ vividhaṃ carassu asuciraṃ,
Na hi pānesu asaṅṅataraṃ avaṇṇayiraṃsu sappaññā.
Noti paṭhamarṃ avoca'ham bhante,
Pacchā te vacanaṃ tathevakāsiraṃ.
898. Mā ca parajanassa rakkhitampi,
ādātabba'mamaññitho⁹ adinnaṃ.
Noti paṭhamarṃ avoca'ham bhante,
pacchā vacanaṃ tathevakāsiraṃ.
899. Mā ca parajanassa rakkhitāyo,
parabhariyā agamā anariyametaṃ.
Noti paṭhamarṃ avoca'ham bhante,
pacchā te vacanaṃ tathevakāsiraṃ.

1- Samadamassa(sī)

2- Yamidha(sī.syā.i)

3- Jinapavaraṃ(syā.ka)

4- Upemi(bhahūsu)

5-Avocāham(si.syā.ka)

6- Mamaññittha(si.i)

7- Naranārī(ka). Nāriyo(?)

8- Pavāyanti(ka)

9- Suvaṇṇacchādanā(sī)

900. Mā ca vitathaṃ aññathā abhāṇi,
Na hi musāvādaṃ avaṇṇayiṃsu sappaññā.
Noti paṭhamaṃ avocahaṃ bhante,
pacchā te vacanaṃ tathevakāsiṃ.
901. Yena ca purisassa apeti saññā,
taṃ majjamaṃ parivajjayassu sabbaṃ.
Noti paṭhamaṃ avoca'haṃ bhante,
pacchā te vacanaṃ tathevakāsiṃ.
902. Svāhaṃ idha pañca sikkhā karitvā,
paṭipajjitvā tathāgatassa dhamme.
Dvepatha'magamāsiṃ coramajjhe,
te maṃ tattha vadhiṃsu bhogahetu.
903. Ettakamidaṃ anussarāmi kusalaṃ,
tato paraṃ na me vijjati aññaṃ.
Tena sucaritena **kammunāham**¹,
uppanno² tidivesu kāmakāmī.
904. Passa khaṇamuhuttasaññamassa,
anudhammapaṭipattiyā vipākaṃ.
Jalamiva yasaṃ samekkhamānā,
bahukā maṃ pihayanti hīnakammā.
905. Passa katipayāya desanāya,
sugatiñcamhi gato sukhañca patto.
Ye ca te satataṃ suṇanti dhammaṃ,
maññe te amataṃ phusanti khemaṃ.
906. Appampi kataṃ mahāvipākaṃ,
vipulaṃ hoti³ tathāgatassa dhamme.
Passa katapuññatāya chatto,
obhāseti pathaviṃ yathāpi sūriyo.
907. Kimidaṃ kusalaṃ kimācarema,
icceke hi samecca mantayanti.
Te mayam **punareva**⁴ laddha mānusattaṃ,
paṭipannā viharemu silavanto.

1- Kammanāh

2- Upapanno(bhahūsu)

3- Vipulaphalaṃ.(ka)

4- Punapi(?)

908. Bahukāro anukampako ca satthā,
iti me sati agamā divā divassa.
Svāham upagatomhi saccanāmaṃ,
anukampassu punapi suṇemu¹ dhammaṃ.
909. Ye cidha² pajahanti kāmarāgaṃ,
bhavarāgānusayañca pahāya moham.
Na ca te punamupenti gabbhaseyyam,
parinibbānagatā hi sītibhūtāti.

Chattamāṇavakavimānaṃ tatiyaṃ.

4. Kakkāṭakarasadāyakavimānavatthu

910. Uccamidaṃ mañithūṇaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā uḷārā,
veluriyathambhā rucakatthatā³ subhā.
911. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum⁴.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
912. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
913. Pucchāmi taṃ deva mahānubhāva,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsātīti.
914. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.
915. Satisamuppādakaro dvāre kakkāṭako ṭhito.
Niṭṭhito jātarūpassa, sobhati dasapādako.

1- Suṇoma(sī). suṇomi(syā)

2- Yedha(sī.syā.i). ycidha(ka)

3- Ruciratthatā(syā.ka) 646-gāthāyaṃ"rucakupakiṇṇaṃ"ti padassa samvaṇṇanā
passitabbā.

4- Vaggu(sā.ka). vaggū(syā)

916. Tename'tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.
917. Akkhāmi te bhikkhu mahānubhāva,
manussabhūto yamakāsi puññaṃ.
Tenamhi evaṃ jalitānubhāvo,
vaṇṇo ca me sabbadisā pabhāsātīti.

Kakkaṭakarasadāyakavimānaṃ catutthaṃ.

(Anantaraṃ pañcavimānaṃ yathā kakkaṭakarasadāyakavimānaṃ tathā
vitthāretabbaṃ)

5. Dvārapālavimānavatthu

918. Uccamidaṃ mañithūṇaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veḷuriyathambhā rucakatthatā subhā.
919. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vagguṃ.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
920. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
922. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.
923. Dibbaṃ mamaṃ vassasahassamāyu,
vācābhigītaṃ manasā pavattitaṃ.
Ettāvatā ṭhassati puññakammo,
dibbehi kāmehi samaṅgibhūto.
924. Tename'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

Dvārapālavimānaṃ pañcamaṃ.

6. Paṭhamakaraṇīyavimānavatthu

926. Uccamidam maṇithūṇam vimānam,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veḷuriyathambhā rucakatthatā subhā.
927. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
928. Kena te'tādiso vaṇṇo .Pa.
Vaṇṇo ca te sabbadisā pabhāsātīti.
930. So devaputto attamano .Pa. yassa kammassidam phalam.
931. Karaṇīyāni puññāni, paṇḍitena vijānatā.
Sammaggatesu buddhesu, yattha dinnam mahapphalam.
932. Atthāya vata me buddho, araññā gāmamāgato.
Tattha cittam pasādetvā, tāvatimsūpago aham¹.
933. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

Paṭhamakaraṇīyavimānam chaṭṭham.

7. Dutiyakaraṇīyavimānavatthu

935. Uccamidam maṇithūṇam vimānam,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veḷuriyathambhā rucakatthatā subhā.
936. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.

937. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
939. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
940. Karaṇīyāni puññāni, paṇḍitena vijānatā.
Sammaggatesu bhikkhūsu, yattha dinnāṃ mahapphalaṃ.
941. Atthāya vata me bhikkhu, araññā gāmamāgato.
Tattha cittaṃ pasādetvā, tāvatiṃsūpago ahaṃ.
942. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.

Dutiyakaraṇīyavimānaṃ sattamaṃ.

8. Paṭhamasūcivimānavatthu

944. Uccamidaṃ maṇithūpaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veluriyathambhā rucakatthatā subhā.
945. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
946. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
948. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
949. Yaṃ dadāti na taṃ hoti,
Yañceva dajjā tañceva seyyo.
Sūci dinnā sūcimeva seyyo.
950. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

Paṭhamasūcivimānaṃ aṭṭhamaṃ.

9. Dutiyasūcivimānavatthu

952. Uccamidam̐ maṇithūṇam̐ vimānam̐,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā uḷārā,
veḷuriyathambhā rucakatthatā subhā.
953. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum̐.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
954. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsati.
956. So devaputto attamano .Pa. yassa kammassidam̐ phalam̐.
957. Aham̐ manussesu manussabhūto,
purimajātiyā manussaloke.
958. Addasam̐ virajam̐ bhikkhum̐, vipasannamanāvilam̐.
Tassa adāsaham̐ sūcim̐, pasanno sehi pāṇibhi.
959. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

Dutiyasūcivimānam̐ navamam̐.

10. Paṭhamanāgavimānavatthu

961. Susukkakhandham̐ abhiruyha nāgam̐,
akācinam̐ dantiṃ balim̐ mahājavam̐.
Abhiruyha gajavaram̐¹ sukappitam̐,
idhāgamā vehāyasam̐ antalikkhe.
962. Nāgassa dantesu duvesu nimmitā,
acchodakā paduminiyo suphullā.
Padumesu ca turiyagaṇā pavajjare,
imā ca naccanti manoharāyo.

963. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.
964. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.
965. Atṭheva muttapupphāni, kassapassa mahesino¹.
Thūpasmiraṃ abhiropesiraṃ, pasanno sehi pañibhi.
966. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭṭhamanāgavimānaṃ dasamaṃ.

11. Dutiyānāgavimānavatthu

968. Mahantaṃ nāgaṃ abhiruyha, sabbasetaṃ gajuttamaṃ.
Vanā vanaṃ anupariyāsi, nārīgaṇapurakkhato.
Obhāsento disā sabbā, osadhī viya tārakā.
969. Kena te'tādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsatīti.
971. So devaputto attamano, vaṅgīseneva pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.
972. Ahaṃ manussesu manussabhūto,
upāsako cakkhumato ahosiraṃ.
Pāṇātipātā virato ahosiraṃ,
loke adinnaṃ parivajjayissaṃ.
973. Amajjapo no ca musā abhāṇim²,
sakena dārena ca tuṭṭho ahosiraṃ.
Annañca pānañca pasannacitto,
sakkacca dānaṃ vipulaṃ adāsiraṃ.
974. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyanāgavimānaṃ ekādasamaṃ.

12. Tatiyanāgavimānavatthu

976. Ko nu dibbena yānena, sabbasetena hatthinā.
Turiyatāḷitanigghoso, antalikkhe mahīyati.
977. Devatā nusi gandhabbo, adu¹ sakko purindado.
Ajānantā taṃ pucchāma, kathaṃ jānemu taṃ mayanti.
978. Namhi devo na gandhabbo, nāpi² sakko purindado.
Sudhammā nāma ye devā, tesam aññataro ahanti.
979. Pucchāma devaṃ sudhammaṃ³, puthuṃ katvāna añjalim.
Kiṃ katvā mānuse kammaṃ, sudhammaṃ upapajjati.
980. Ucchāgāraṃ tiṇāgāraṃ, vatthāgāraṃca yo dade.
Tiṇṇaṃ aññataraṃ datvā, sudhammaṃ upapajjati.

Tatiyanāgavimānaṃ dvādasamaṃ.

13. Cūlarathavimānavatthu

981. Daḷhadhammā nisārassa, dhanuṃ olubbha tiṭṭhasi.
Khattiyo nusi rājañño, adu luddo vanecaroti⁴.
982. Assakādhīpatissāhaṃ, bhante putto vanecaro.
Nāmaṃ me bhikkhu te brūmi, sujāto iti maṃ vidū⁵.
983. Mige gavesamānohaṃ, ogāhanto brahāvanaṃ.
Migaṃ tañceva⁶ nāddakkhim, tañca disvā ṭhito ahanti.
984. Svāgataṃ te mahāpuñña, atho te adurāgataṃ.
Etto udakamādāya, pāde pakkhālayassu te.
985. Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā.
Rājaputta tato pitvā⁷, santhata smim upāvisāti.
986. Kalyāṇī vata te vācā, savanīyā mahāmuni.
Nelā atthavati⁸ vaggi, mantvā⁹ atthañca bhāsasi¹⁰.

1- Ādu(sī.syā)

2- Nāmhi(ka)

3- Devasudhamma(syā). deva sudhammaṃ(ka)

4- Vanācaroti(syā.ka)

5- Viduṃ(sī)

6- Migaṃ gantveva(syā). migavadhañca(ka)

7- Pitvā(sī.syā)

8- Catthavati(sī)

9- Mntā(syā.i.ka)

10- Bhāsase(sī)

987. Kā te rati vane viharato,
sinisabha vadehi puṭṭho.
Tava vacanapathaṃ nisāmayitvā,
atthadhammapadaṃ samācaremaseti.
988. Ahimsāsabbapāṇīnaṃ, kumāramhāka ruccati.
Theyyā ca aticārā ca, majjapānā ca ārati.
989. Ārati samacariyā ca, bāhusaccaṃ kataññutā.
Diṭṭheva dhamme pāsamsā, dhammā ete pasamsiyāti.
990. Santike maraṇaṃ tuyhaṃ, oraṃ māsehi pañcahi.
Rājaputta vijānāhi, attānaṃ parimocayāti.
991. Katamaṃ svāhaṃ janapadaṃ gantvā,
kiṃ kammaṃ kiñca porisaṃ.
Kāya vā pana vijjāya, bhaveyyaṃ ajarāmaroti.
992. Na vijjate so padeso, kammaṃ vijjā ca porisaṃ.
Yattha gantvā bhava macco, rājaputtājarāmaro.
993. Mahaddhanā mahābhogā, raṭṭhavantopi khattiyā.
Pahūtadhanadhaññāse, tepi no¹ ajarāmarā.
994. Yadi te sutā andhakaveṇḍuputtā²,
sūrā vīrā vikkantappahārino.
Tepi āyukkhayaṃ pattā, viddhastā sassatīsamā.
995. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā.
Ete caññe ca jātiyā, tepi no ajarāmarā.
996. Ye mantāṃ parivattenti, chaḷaṅgaṃ brahmacintitaṃ.
Ete caññe ca vijjāya, tepi no ajarāmarā.
997. Isayo cāpi ye santā, saññatattā tapassino.
Sarīraṃ tepi kālena, vijahanti tapassino.
998. Bhāvitattāpi arahanto, katakiccā anāsavā.
Nikkhipanti imaṃ dehaṃ, puññapāparikkhayāti.

1- Tepi na(bhahūsu)

2- Andhakaveṇḍuputtā(si).aṇḍakaveṇḍaputtā(syā.ka)

999. Subhāsītā atthavatī, gāthāyo te mahāmuni.
Nijjhattomhi subhaṭṭhena, tvañca me saraṇaṃ bhavāti.
1000. Mā maṃ tvaṃ saraṇaṃ gaccha, tameva saraṇaṃ vaja¹.
Sakyaputtaṃ mahāvīraṃ, yamaḥaṃ saraṇaṃ gatoti.
1001. Katarasmim̐ so janapade, satthā tumhāka mārisa.
Ahampi daṭṭhumaṃ gacchissam̐, jinaṃ appaṭipuggalanti.
1002. Puratthimasmim̐ janapade, okkākakulasambhavo.
Tatthāsi purisajāñño, so ca kho parinibbutoti.
1003. Sace hi buddho tiṭṭheyya, satthā tumhāka mārisa.
Yojanāni saḥassāni, gaccheyyam̐² payirupāsitum̐.
1004. Yato ca kho³ parinibbuto, satthā tumhāka mārisa.
Nibbutampi⁴ mahāvīraṃ, gacchāmi saraṇaṃ ahaṃ.
1005. Upemi saraṇaṃ buddhaṃ, dhammañcāpi anuttaraṃ.
Saṅghaṇca naradevassa, gacchāmi saraṇaṃ ahaṃ.
1006. Pāṇātipātā viramāmi khippaṃ,
loke adinnaṃ parivajjayāmi.
Amajjapo no ca musā bhaṇāmi,
sakena dārena ca homi tuṭṭhoti.
1007. Saḥassaraṃsīva yathā mahappabho,
disaṃ yathā bhāti nabhe anukkamaṃ.
Tathāpakāro⁵ tavāyam̐⁶ mahāratho,
samantato yojanasattamāyato.
1008. Suvaṇṇapaṭṭhehi samantamoṭṭhaṭo,
ura'ssa muttāhi maṇihi cittito.
Lekhā suvaṇṇassa ca rūpiyassa ca,
sobhenti veḷuriyamayā sunimmitā.
1009. Sīsañcidaṃ veḷuriyassa nimmitaṃ,
yugañcidaṃ lohitaḥkāya cittitaṃ.
Yuttā suvaṇṇassa ca rūpiyassa ca,
sobhanti assā ca ime manojavā.

1- Bhaja(ka)

2- Gacche(syā.i.ka)

3- Yatokho(i.ka)

4- Parinibbutaṃ(syā.ka)

5- Tathāpakāro(sī.syā)

6- Tavayam̐(sī.i)

1010. So tiṭṭhasi hemarathe adhiṭṭhito,
devānamindova saḥassavāhano.
Pucchāmi tāhaṃ yasavanta kovidaṃ¹,
kathaṃ tayā laddho ayaṃ ulāroti.
1011. Sujāto nāmahaṃ bhante, rājaputto pure ahuṃ.
Tvaṅca maṃ anukampāya, saññāmasmiṃ nivesayi.
1012. Khīṇāyukaṅca maṃ ñatvā, sarīraṃ pādāsi satthuno.
Imaṃ sujāta pūjehi, taṃ te atthāya hehiti.
1013. Tāhaṃ gandhehi mālehi, pūjayitvā samuyyuto.
Pahāya mānusaṃ dehaṃ, upaṇnomhi nandaṃ.
1014. Nandane ca vane² ramme, nānādiḥajagaṇāyute.
Raṃāmi naccagītehi, accharāhi purakkhatoti.

Cūlarathavimānaṃ terasamaṃ.

14. Mahārathavimānavatthu

1015. Saḥassayuttaṃ hayavāhanaṃ subhaṃ,
āruyhiṃ sandanaṃ nekacittaṃ.
Uyyānabhūmiṃ abhito anukkamaṃ,
purindado bhūtapatīva vāsavo.
1016. Sovaṇṇamayā te rathakubbarā ubho,
phalehi³ aṃsehi atīva saṅgatā.
Sujātagumbā naravīraṇiṭṭhitā,
virocatī pannaraseva cando.
1017. Sovaṇṇajālāvatato ratho ayaṃ,
bahūhi nānāratanehi cittito.
Sunandighoso ca subhassaro ca,
virocatī cāmarahatthabāhubhi.
1018. Imā ca nābhyo manasābhiniṃmitā,
rathassa pādantaramajjhabhūsitā.
Imā ca nābhyo satarājicittitā,
sateratā vijjurivappabhāsare.

1- Kovida(ka)

2- Nandanopavane(sī). nandane pavane(syā.ka)

3- thalehi(sī)

1019. Anekacittāvatato ratho ayaṃ,
 puthū ca nemī ca saḥassaraṃsiko.
 Tesāṃ saro suyyati¹ vaggurūpo,
 pañcaṅgikaṃ turiamivappavāditaṃ.
1020. Sirasmim cittaṃ maṇicandakappitaṃ,
 sadā visuddhaṃ ruciraṃ pabhassaraṃ.
 Suvanṇarājīhi atīva saṅgataṃ,
 veḷuriyarājīva atīva sobhati.
1021. Ime ca vāḷi maṇicandakappitā,
 ārohakambū sujavā brahūpamā.
 Brahā mahantā balino mahājavā,
 mano tavaññāya tatheva siṃsare².
1022. Ime ca sabbe sahitā catukkamā,
 mano tavaññāya tatheva siṃsare.
 Samaṃ vahantā mudukā anuddhatā,
 āmodamānā turagāna³ muttamā.
1023. Dhunanti vagganti patanti⁴ cambare,
 abhuddhunantā sukate piḷandhanē.
 Tesāṃ saro suyyati vaggurūpo,
 pañcaṅgikaṃ turiamivappavāditaṃ.
1024. Rathassa ghoso apiḷandhanāna ca,
 khurassa nādo⁵ abhihimsanāya ca.
 Ghoso suvaggū samitassa suyyati,
 gandhabbatūriyāni vicitrasaṃvane.
1025. Rathe ṭhitā tā migamandalocanā,
 āḷārapamhā hasitā piyamvadā.
 Veḷuriyajālāvataṭā tanucchavā,
 sadeva gandhabbasūraggapūjitā.
1026. Tā rattarattambarapītavāsasā,
 visālanettā abhirattalocanā.
 Kule sujātā sutanū sucimhitā,
 rathe ṭhitā pañjalikā upaṭṭhitā.

1- Sūyati(sī)

2- Sabbare(ka) sappare(?)

3- Turaṅgāna(ka)

4- Pavattanti(i.ka)

5- Nādī(syā). nādī(i.ka)

1027. Tā kambukeyūradharā suvāsasā,
sumajjhimā ūruthanūpapannā.
Vaṭṭaṅguliyo sumukhā sudassanā,
rathe ṭhitā pañjalikā upaṭṭhitā.
1028. Aññā suveṇī susu missakesiyo,
samaṃ vibhattāhi pabhassarāhi ca.
Anubbata tā tava mānase ratā,
rathe ṭhitā pañjalikā upaṭṭhitā.
1029. Āveḷiniyo padumuppacchadā,
alaṅkatā candanasāravāsita¹.
Anubbata tā tava mānase ratā,
rathe ṭhitā pañjalikā upaṭṭhitā.
1030. Tā māliniyo padumuppacchadā,
alaṅkatā candanasāravāsita.
Anubbata tā tava mānase ratā,
rathe ṭhitā pañjalikā upaṭṭhitā.
1031. Kaṅthesu te yāni piḷandhanāni,
hatthesu pādesu tatheva sīse.
Obhāsayantī dasa sabbaso disā,
abbhuddayaṃ sārādikova bhāṇumā.
1032. Vātassa vegena ca sampakampitā,
bhujesu mālā apiḷandhanāni ca.
Muñcanti ghoṣaṃ rūciraṃ suciṃ subhaṃ,
sabbehi viññūhi sutabbarūpaṃ.
1033. Uyyānabhūmyā ca duvaddhato ṭhitā,
rathā ca nāgā tūriyāni ca saro.
Tameva devinda pamodayanti,
vīṇā yathā pokkharapattabāhubhi.
1034. Imāsu vīṇāsu bahūsu vaggūsu,
manuññarūpāsu hadayeritaṃ pītiṃ².
Pavajjamānāsu atīva accharā,
bhamanti kaññā padumesu sikkhitā.

1- vosita(syā). bhūsita(ka)

2- Hadayeritaṃ pati(sī) hadayeritampi taṃ(syā)

1035. Yadā ca gītāni ca vāditāni ca,
naccāni cimāni¹ samenti ekato.
Athettha naccanti athettha accharā,
obhāsayantī ubhato varitthiyo.
1036. So modasi turiyagaṇappabodhano,
mahīyamāno vajirāvudhoriva.
Imāsu vīṇāsu bahūsu vaggūsu,
manuññārūpāsu hadayeritaṃ pīṭiṃ.
1037. Kim tvaṃ pure kammamakāsi attanā,
manussabhūto purimāya jātiyā.
Uposathaṃ kaṃ vā² tuvaṃ upāvasi,
kaṃ³ dhammacariyaṃ vatamābhicrocayi.
1038. Nayīdamappassa katassa⁴ kammuno,
pubbe suciṇṇassa uposathassa vā.
Iddhānubhāvo vipulo ayaṃ tava,
yaṃ devasaṅghaṃ abhicrocase bhusaṃ.
1039. Dānassa te idaṃ phalaṃ, atho sīlassa vā pana.
Atho añjalikammaṃ, taṃ me akkhāhi pucchitoti.
1040. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalanti.
1041. Jitindriyaṃ buddhamanomanikkamaṃ,
naruttamaṃ kassapamaggapuggalaṃ.
Avāpurantaṃ amatassa dvāraṃ,
devātidevaṃ satapuññalakkhaṇaṃ.
1042. Tamaddasaṃ kuñjaramoghatiṇṇaṃ,
suvanṇasiṅginadabimbāsādisaṃ.
Disvāna taṃ khippamahum sucīmano,
tameva disvāna subhāsītaddhajaṃ.
1043. Tama'nnapānaṃ athavāpi cīvaraṃ,
sucim paṇītaṃ rāsasā upetaṃ.
Pupphābhikkīṇamhi sake nivesane,
patiṭṭhapesim sa asaṅgamānaso.

1- Cemāni(sī)

2- Uposathmkiṃva(syā)

3- kiṃ(syā)

4-Nayīdamappassa katasa(sī.syā). sāseḍaṃ appakatassa(ka)

1044. Tama'nnapānena ca cīvarena ca,
khajjena bhojjena ca sāyanena ca.
Santappayitvā dvipadānamuttamaṃ,
so saggaso devapure ramāmahaṃ.
1045. Etenupāyena imaṃ niraggaḷaṃ,
yaññaṃ yajitvā tividdhaṃ visuddhaṃ.
Pahāyahaṃ mānusaṃ samussayaṃ,
indūpamo¹ devapure ramāmahaṃ.
1046. Āyuñca vaṇṇaṇca sukhaṃ balañca,
paṇītarūpaṃ abhikaṅkhatā muni.
Annañca pānañca bahum susaṅkhatam,
patiṭṭhapetabbamasāgamānase.
- 1047.* Nayimasmiṃ loke parasmim² vā pana,
buddhena seṭṭho va samo va vijjati.
Āhuneyyānam³ paramāhutim gato,
puññatthikānaṃ vipulapphalesinanti.

Mahārathavimānaṃ cuddasamaṃ.

Mahārathavaggo pañcama.

Tassuddānaṃ

Maṇḍūko revatī chatto, kakkāṭo dvārapālako.
Dve karaṇiyā dve sūci, tayo nāgā ca dve rathā.
Purisānaṃ paṭhama vaggo pavuccatīti.
Bhāṇavāraṃ tatiyaṃ.

6. Pāyāsivagga

1. Paṭhama-agāriyavimānavatthu

1048. Yathā vanaṃ cittalataṃ pabhāsati⁴,
uyyānaseṭṭhaṃ tidasānamuttamaṃ.
Tathūpamaṃ tuyhamidaṃ vimānaṃ,
obhāsayaṃ tiṭṭhati antalikkhe.

1- Indassamo(syā.ka)

*- Abhi - 4- 403 - piṭṭhepi.

2- Nayimasmiṃvā loke parasmim (kathāvatthu403). nayimasmi loka va parasmim(?)

3- Yamāhuneneyyānam(ka)

4- Pakāsati(ka)

1049. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.
1050. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.
1051. Ahañca bhariyā ca manussaloke,
opānabhūtā gharamāvasimha.
Annañca pānañca pasannacittā,
sakkacca dānaṃ vipulaṃ adamha.
1052. Tena me tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhama-agāriyavimānaṃ paṭhamam.

2. Dutiya-agāriyavimānavatthu

1054. Yathā vanaṃ cittalataṃ pabhāsati,
uyyānaseṭṭhaṃ tidasānamuttamaṃ.
Tathūpamaṃ tuyhamidaṃ vimānaṃ,
obhāsayaṃ tiṭṭhati antalikkhe.
1055. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.
1056. So devaputto attamano Pa. yassa kammassidaṃ phalaṃ.
1057. Ahañca bhariyā ca manussaloke,
opānabhūtā gharamāvasimha.
Annañca pānañca pasannacittā,
sakkacca dānaṃ vipulaṃ adamha.
1058. Tena me tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiya-agāriyavimānaṃ dutiyam.

3. Phaladāyakavimānavatthu

1060. Uccamidarṃ maṇithūṇarṃ vimānarṃ,
samantato soḷasa yojanāni.
Kūṭāgārā sattasatā uḷārā,
veḷuriyathambhā rucakatthatā subhā.
1061. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggum.
Aṭṭhaṭṭhakā sikkhitā sādhurūpā,
dibbā ca kaññā tidasacarā uḷārā.
Naccanti gāyanti pamodayanti.
1062. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññarṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsati.
1063. So devaputto attamano .Pa. yassa kammassidarṃ phalarṃ.
1064. Phaladāyī phalarṃ vipularṃ labhati,
dada'mujugatesu pasannamānaso.
So hi pamodati¹ saggagato tidive²,
anubhoti ca puññaphalarṃ vipularṃ.
1065. Tavevāham³ mahāmuni, adāsīm caturo phale.
1066. Tasmā hi phalarṃ alameva dātum,
niccarṃ manussena sukhatthikena.
Dibbāni vā patthayatā sukhāni,
manussasobhaggatamicchatā vā.
1067. Tena me'tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsati.

Phaladāyakavimānarṃ tatiyarṃ.

1- Modati(si.syā.i)

2- ttha(ka)

3- tathevāham(si.syā.i)

4. Paṭhama-upassayadāyakavimānavatthu

1069. Cando yathā vigatavalāhake nabhe,
obhāsayaṃ gacchati antalikkhe.
Tathūpamaṃ tuyhamidaṃ vimānaṃ,
obhāsayaṃ tiṭṭhati antalikkhe.
1070. Deviddhipattosi mahānubhāvā,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsati.
1071. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1072. Ahañca bhariyā ca manussaloke,
upassayaṃ arahato adamha.
Annañca pānañca pasannacittā,
sakkacca dānaṃ vipulaṃ adamha.
1073. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsati.

Paṭhama-upassayadāyakavimānaṃ catutthaṃ.

5. Dutiya-upassayadāyakavimānavatthu

1075. Sūriyo yathā vigatavalāhake nabhe .Pa.
(yathā purimavimānaṃ tathā vitthāretabbaṃ).
1079. vaṇṇo ca me sabbadisā pabhāsati.

Dutiya-upassayadāyakavimānaṃ pañcamaṃ.

6. Bhikkhādāyakavimānavatthu

1081. Uccamidaṃ maṇithūṇaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veluriyathambhā rucakatthatā subhā.
1082. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsati.

1083. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
 1084. Ahaṃ manussesu manussabhūto,
 disvāna bhikkhuṃ tasitaṃ kilantaṃ.
 Ekāhaṃ bhikkhaṃ paṭipādayissaṃ,
 samaṅgi bhattena tadā akāsiṃ.
 1085. Tena me'tādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsatīti.

Bhikkhādāyakavimānaṃ chaṭṭhaṃ.

7. Yavapālakavimānavatthu

1087. Uccamidaṃ maṇithūṇaṃ vimānaṃ .Pa.
 vaṇṇo ca te sabbadisā pabhāsatīti.
 1089. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
 1090. Ahaṃ manussesu manussabhūto, ahosiṃ yavapālako.
 Addasaṃ virajaṃ bhikkhuṃ, vippasannamanāvilaraṃ.
 1091. Tassa adāsahaṃ bhāgaṃ, pasanno sehi pāṇibhi.
 Kummāsapaṇḍaṃ datvāna, modāmi nandane vane.
 1092. Tena me'tādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsatīti.

Yavapālakavimānaṃ sattamaṃ.

8. Paṭhamakuṇḍalīvimānavatthu

1094. Alaṅkato malyadharo suvattho,
 sukuṇḍalī kappitakesamassu.
 Āmuttathatthābharaṇo yasassī,
 dibbe vimānaṃhi yathāpi candimā.
 1095. Dibbā ca vīṇā pavadanti vaggurū,
 aṭṭhaṭṭhakā sikkhitā sādhurūpā.
 Dibbā ca kañṇā tidasacarā uḷārā,
 naccanti gāyanti pamodayanti.

1096. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsātīti.
1097. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1098. Ahaṃ manussesu manussabhūto,
disvāna samaṇe sīlavante.
Sampannavijjācaraṇe yasassī,
bahussute taṇhakkhayūpāpāne.
Annañca pānañca pasannacitto,
sakkacca dānaṃ vipulaṃ adāsiraṃ.
1099. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

Paṭhamakuṇḍalīvimānaṃ aṭṭhamaṃ.

9. Dutiyakuṇḍalīvimānavatthu

1101. Alaṅkato malyadharo suvattho,
sukuṇḍalī kappitakesamassu.
Āmuttahaṭṭhābharaṇo yasassī,
dibbe vimānaṃhi yathāpi candimā.
1102. Dibbā ca vīṇā pavadanti vaggum,
aṭṭhaṭṭhakā sikkhitā sādhurūpā.
Dibbā ca kaññā tidasacārā uḷārā,
naccanti gāyanti pamodayanti.
1103. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsātīti.
1104. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1105. Ahaṃ manussesu manussabhūto,
disvāna samaṇe sādhurūpe¹.
Sampannavijjācaraṇe yasassī,
bahussute sīlavante pasanne².
Annañca pānañca pasannacitto,
sakkacca dānaṃ vipulaṃ adāsiraṃ.

1106. Tena me'tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsātīti.

Dutiyakuṇḍalīvimānaṃ navamaṃ.

10.Uttara (pāyāsi)vimānavatthu

1108. Yā devarājassa sabhā sudhammā,
yatthacchati devasaṅgho samaggo.
Tathūpamaṃ tuyhamidaṃ vimānaṃ,
obhāsayam tiṭṭhati antalikkhe.
1109. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsātīti.
1110. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1111. Ahaṃ manussesu manussabhūto,
rañño pāyāsissa ahosiṃ māṇavo.
Laddhā dhanam saṃvibhāgaṃ akāsiṃ,
piyā ca me sīlavanto ahesuṃ.
Annañca pānañca pasannacitto,
sakkacca dānaṃ vipulaṃ adāsiṃ.
1112. Tena me'tādiso vaṇṇo. pa.
Vaṇṇo ca me sabbadisā pabhāsātīti.

pāyāsivimānaṃ³ dasamaṃ.

Pāyāsivaggo chaṭṭho.

Tassuddānaṃ-

- Dve agārino phaladāyī, dve upassayadāyī bhikkhāya dāyī.
Yavapālako ceva dve, kuṇḍalino pāyāsīti¹.
Purisānaṃ dutiyo vaggo pavuccatīti.

7. Sunikkhittavaggo

1. Cittalatāvimānavatthu

1114. Yathā vanam cittalatam pabhāsati,
 uyyānaseṭṭham tidasānamuttamam.
 Tathūpamam tuyhamidam vimānam,
 obhāsayaṃ tiṭṭhati antalikkhe.
1115. Deviddhipattosi mahānubhāvo,
 manussabhūto kimakāsi puññam.
 Kenāsi evam jalitānubhāvo,
 vaṇṇo ca te sabbadisā pabhāsati.
1116. So devaputto attamano .Pa. yassa kammassidam phalam.
1117. Aham manussesu manussabhūto,
 daliddo atāṇo kapaṇo kammakaro ahoṣim.
 Jiṇṇe ca mātāpitaro abhārim¹,
 piyā ca me sīlavanto ahesum.
 Annañca pānañca pasannacitto,
 sakkacca dānam vipulam adāsi.
1118. Tena me'tādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsati.

Cittalatāvimānam paṭhamam.

2. Nandanavimānavatthu

1120. Yathā vanam nandanam² pabhāsati,
 uyyānaseṭṭham tidasānamuttamam.
 Tathūpamam tuyhamidam vimānam,
 obhāsayaṃ tiṭṭhati antalikkhe.
1121. Deviddhipattosi mahānubhāvo,
 manussabhūto kimakāsi puññam.
 Kenāsi evam jalitānubhāvo,
 vaṇṇo ca te sabbadisā pabhāsati.

1- Abharim(sī.syā)

2- Nandanam cittalatam(sī.syā.ka).nandavanam(ka)

1122. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
 1123. Ahaṃ manussesu manussabhūto,
 daliddo atāṇo kapaṇo kammakaro ahoṣiṃ.
 Jiṇṇe ca mātāpitaro abhāriṃ,
 piyā ca me sīlavanto ahesuṃ.
 Annañca pānañca pasannacitto,
 sakkacca dānaṃ vipulaṃ adāsiṃ.
 1124. Tena me'tādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsati.
 Nandanavimānaṃ dutiyaṃ.

3. Mañithūṇavimānavatthu

1126. Uccamidaṃ mañithūṇaṃ vimānaṃ,
 samantato dvādasa yojanāni.
 Kūṭāgārā sattasatā uḷārā,
 veḷuriyathambhā rucakatthatā subhā.
 1127. Tatthacchasi pivasi khādasi ca,
 dibbā ca vīṇā pavadanti vagguṃ.
 Dibbā rasā kāmagaṇettha pañca,
 nāriyo ca naccanti suvaṇṇachannā.
 1128. Kena te'tādiso vaṇṇo .Pa.
 vaṇṇo ca te sabbadisā pabhāsati.
 1130. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
 1131. Ahaṃ manussesu manussabhūto,
 vivane pathe saṅkamaṇaṃ¹ akāsiṃ.
 Ārāmarukkhāni ca ropayissaṃ,
 piyā ca me sīlavanto ahesuṃ.
 Annañca pānañca pasannacitto,
 sakkacca dānaṃ vipulaṃ adāsiṃ.
 1132. Tena me'tādiso vaṇṇo .Pa.
 vaṇṇo ca me sabbadisā pabhāsati.
 Mañithūṇavimānaṃ tatiyaṃ.

4. Suvaṇṇavimānavatthu

1134. Sovaṇṇamaye pabbatasmim, vimānaṃ sabbatopabhaṃ.
Hemajālapaṭicchannaṃ¹, kiṅkiṇi². jālakappitaṃ.
1135. Aṭṭhaṃsā sukatā thambhā, sabbe veḷuriyāmayā.
Ekamekāya aṃsiyā, ratanā satta nimmitā.
1136. Veḷuriyasuvaṇṇassa, phalikā rūpiyassa ca.
Masāragallamuttāhi, lohitaṅgamaṇihi ca.
1137. Citrā manoramā bhūmi, na tatthuddhaṃsati rajo.
Gopāṇasīgaṇā pītā, kūṭaṃ dhārenti nimmitā.
1138. Sopāṇāni ca cattāri, nimmitā caturo disā.
Nānāratanaḡabbhehi, ādiccova virocati.
1139. Vedyā catasso tattha, vibhattā bhāgaso mitā.
Daddallamānā ābhanti, samantā caturo disā.
1140. Tasmim vimāne pavare, devaputto mahappabho.
Atirocasi vaṇṇena, udayantova bhāṇuma.
1141. Dānassa te idaṃ phalaṃ, atho sīlassa vā pana.
Atho añjalikammaṃ, taṃ me akkhāhi pucchito.
1142. So devaputto attamano .Pa. yassa kammaṃsidaṃ phalaṃ.
1143. Ahaṃ andhakavindasmim, buddhassādiccabandhuno.
Vihāraṃ satthu kāresim, pasanno sehi paṇibhi.
1144. Tattha gandhaṇca mālaṇca, paccayaṇca³ vilepanaṃ.
Vihāraṃ satthu adāsīm, vipasannaṃ cetasā.
Tena mayhaṃ idaṃ laddhaṃ, vasaṃ vattemi nandane.
1145. Nandane ca vane⁴ ramme, nānādiḡagaṇāyute.
Ramāmi naccagītehi, accharāhi purakkhatoti.

Suvaṇṇavimānaṃ catutthaṃ.

1- Hemajālakaḡicchannaṃ(sī)

2- Kiṅkaṇika(syā.ka). kiṅkiṇika(i)

3- Paccaggaṇca(sī) Paccaggaṇca(?)

4- Nandane pavane(sī.syā)

5. Ambavimānavatthu

1146. Uccamidam mañithūṇam vimānam,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā ulārā,
veḷuriyathambhā rucakatthatā subhā.
1147. Tatthacchasi pivasi khādasi ca,
dibbā ca vīṇā pavadanti vaggurū.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
1148. Kena tetādiso vaṇṇo .Pa.
vaṇṇo ca te sabbadisā pabhāsātīti.
1150. So devaputto attamano .Pa. yassa kammassidam phalam.
1151. Gimhānam pacchime māse, patapante¹ divaṅkare.
Paresam bhatako poso, ambārāmamasīñcati.
1152. Atha tenā'gamā bhikkhu, sārīputtoti vissuto.
Kilantarūpo kāyena, akilantova cetasā.
1153. Tañca disvāna āyantaṃ, avocaṃ ambasiñcako.
Sādhū tam² bhante nhāpeyyaṃ, yaṃ mamassa sukhāvahaṃ.
1154. Tassa me anukampāya, nikkhipi pattacīvaraṃ.
Nisīdi rukkhamūlasmim, chāyāya ekacīvaro.
1155. Tañca acchena vārinā, pasannamānaso naro.
Nhāpayī rukkhamūlasmim, chāyāya ekacīvaraṃ.
1156. Ambo ca sitto samaṇo ca nhāpito,
mayā ca puññaṃ pasutaṃ anappakaṃ.
Iti so pītiyā kāyaṃ, sabbam pharati attano.
1157. Tadeva ettakaṃ kammaṃ, akāsīm tāya jātiyā.
Pahāya mānusaṃ dehaṃ, upapannomhi nandanam.
1158. Nandane ca vane ramme, nānādi jaganāyute.
Ramāmi naccagītehi, accharāhi purakkhatoti.

Ambavimānam pañcamam.

6. Gopālavimānavatthu

1159. Disvāna devaṃ paṭipucchi bhikkhu,
 ucce vimānamhi ciraṭṭhitike.
 Āmuttahaṭṭhābharaṇaṃ yasassim¹,
 dibbe vimānamhi yathāpi candimā.
1160. Alaṅkatomalyadharo² suvattho,
 sukunḍalī kappitakesamassu.
 Āmuttahaṭṭhābharaṇo yasassī,
 dibbe vimānamhi yathāpi candimā.
1161. Dibbā ca vīṇā pavadanti vaggum,
 aṭṭhaṭṭhakā sikkhitā sādhurūpā.
 Dibbā ca kaññā tidasacarā ulārā,
 naccanti gāyanti pamodayanti.
1162. Deviddhipattosi mahānubhāvo,
 manussabhūto kimakāsi puññaṃ.
 Kenāsi evaṃ jalitānubhāvo,
 vaṇṇo ca te sabbadisā pabhāsati.
1163. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1164. Ahaṃ manussesu manussabhūto,
 saṅgamma rakkhissaṃ paresaṃ dhenuyo.
 Tato ca āgā samaṇo mamantike,
 gāvo. ca māse agamaṃsu khāditum.
1165. Dvaya’jja kiccaṃ ubhayaṅca kāriyaṃ,
 iccevaṃ³ bhante tadā vicintayim.
 Tato ca saññaṃ paṭiladdhayoniso,
 “dadāmi bhanteti” khipim anantakaṃ.
1166. So māsakhettaṃ turito avāsariṃ,
 purā ayaṃ bhañjati yassidaṃ dhanam.
 Tato ca kaṇho urago mahāviso,
 aḍaṃsi pāde turitassa me sato.

1- Āmuttahaṭṭhābharaṇo yasassī(syā.i.ka)

2- Mālabhārī(sī). māladharī(ka)

3- Iccevaṃ(ka)

1167. Svāhaṃaṭṭomhi dukkhena pīḷito,
bhikkhu ca taṃ sāmaṃ muñcivānantakaṃ¹.
Ahāsi kummāsaṃ mamānukampayā²,
tato cuto kālakatomhi devatā.
1168. Tadeva kammaṃ kusalaṃ kataṃ mayā,
sukhañca kammaṃ anubhomī attanā.
Tayā hi bhante anukampito bhusaṃ,
kataññūtāya abhipādayāmi taṃ.
1169. Sadevake loke samārake ca,
añño muni natthi tayānukampako:
Tayā hi bhante anukampito bhusaṃ,
kataññūtāya abhivādayāmi taṃ.
1170. Imasmiṃ loke parasmīṃ vā pana,
añño munī natthi tayānukampako.
Tayā hi bhante anukampito bhusaṃ,
kataññūtāya abhivādayāmi tanti.

Gopālavimānaṃ chaṭṭhaṃ.

7. Kaṇḍakavimānavatthu

1171. Puṇṇamāse yathā cando, nakkhattaparivārito.
Samantā anupariyāti, tārakādhipatī saṣī.
1172. Tathūpamaṃ idaṃ byamaṃ, dibbaṃ devapuramhi ca.
Atirocati vaṇṇena, udayantova ramsimā.
1173. Veḷuriyasuvaṇṇassa, phalikā rūpiyassa ca.
Masāragallamuttāhi, lohitaṅgamañhi ca.
1174. Citrā manoramā bhūmi, veḷūriyassa santhatā.
Kūṭāgārā subhā rammā, pāsādo te sumāpito.
1175. Rammā ca te pokkharāṇī, puthulomanisevitā.
Acchodakā vippasannā, sovaṇṇavālukasanthatā.
1176. Nānāpadumasañchannā, puṇḍarikasamotata³.
Surabhiṃ sampavāyanti, manuññā māluteritā.

1- Muñcivā nantakaṃ(sī). muñcivā anantakaṃ(syā)

2- Mamānukampiyā(i.ka).mamānukampāya(syā) 3- Samotthatā(ka). samogatā(syā)

1177. Tassā te ubhato passe, vanagumbā sumāpitā.
Upetā puppharukkhehi, phalarukkhehi cūbhayaṃ.
1178. Sovaṇṇapāde pallaṅke, muduke goṇakatthate¹.
Nisinnāṃ devarājaṃva, upatitṭhanti accharā.
1179. Sabbābharaṇasañchannā, nānāmālāvibhūsitā.
Ramenti taṃ mahiddhikaṃ, vasavattīva modasi.
1180. Bherisāṅkhamudiṅgāhi, vīṇāhi paṇavehi ca.
Ramasi ratisampanno, naccagīte suvādite.
1181. Dibbā te vividhā rūpā, dibbā saddā atho rasā.
Gandhā ca te adhippetā, phoṭṭhabbā ca manoramā.
1182. Tasmim̐ vimāne pavare, devaputta mahappabho.
Atirocasi vaṇṇena, udayantova bhāṇumā.
1183. Dānassa te idaṃ phalaṃ, atho sīlassa vā pana.
Atho añjalikammaṃ, taṃ me akkhāhi pucchito.
1184. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1185. Ahaṃ kapilavatthusmim̐, sākiyānaṃ puruttame.
Suddhodanassa puttassa, kaṇḍako sahaḥ ahaṃ.
1186. Yadā so aḍḍharattāyaṃ, bodhāya mabhinikkhami.
So maṃ mudūhi paṇīhi, jāli² tambanakhehi ca.
1187. Satthim̐ ākoṭayitvāna, “vaha same”ti cabravi.
“Ahaṃ lokaṃ tārayissaṃ, patto sambodhimuttamaṃ.”
1188. Taṃ me giraṃ suṇantassa, hāso me vipulo ahu.
Udaggaḥitto sumano, abhisīsīm³ tadā ahaṃ.
1189. Abhirūlhaṅca maṃ ṇatvā, sakyaputtaṃ mahāyasaṃ.
Udaggaḥitto mudito, vahissaṃ purisuttamaṃ.
1190. Paresaṃ vijitaṃ gantvā, uggatasmim̐ divākare⁴.
Mamaṃ channaṅca ohāya, anapekkho so apakkami.

1- Colasnthate(sī)

2- jāla(sī)

3- Abhisimsim̐(sī). abhisīsī(i)

4- Divaṅkare(syā.ka)

1191. Tassa tambanakhe pāde, jivhāya parilehisam.
Gacchantañca mahāvīram, rudamāno udikkhisam.
1192. Adassanenaham tassa, sakyaputtassa sirīmato.
Alattham garukābādham, khippam me maraṇam ahu.
1193. Tasseva ānubhāvena, vimānam āvasāmidam.
Sabbakāmaguṇopetaṃ, dibbam devapuramhi ca.
1194. Yañca me ahuvā hāso, saddam sutvāna bodhiyā.
Teneva kusalamūlena, phusissam āsavakkhayam.
1195. Sace hi bhante gaccheyyāsi, satthu buddhassa santike.
Mamāpi nam vacanena, sirasā vajjāsi vandanam.
1196. Ahampi daṭṭhum gacchissam, jinam appaṭipuggalam.
Dullabham dassanam hoti, lokanāthāna tādinanti.
1197. So kataññū katavedī, satthāram upasaṅkami.
Sutvā giram cakkhumato, dhammacakkhum visodhayi.
1198. Visodhetvā diṭṭhigatam, vicikiccham vatāni ca.
Vanditvā satthuno pāde, tatthevantaradhāyathāti¹.

Kaṇḍakavimānam sattamam.

8. Anekavaṇṇavimānavatthu

1199. Anekavaṇṇam darasokanāsanam,
vimānamāruyha anekacittam.
Parivārito accharāsaṅgaṇena,
sunimmito bhūtopatīva modasi.
1200. Samassamo natthi kuto panuttaro²,
yasena puññaena ca iddhiyā ca.
Sabbe ca devā tidasagaṇā samecca,
tam tam namassanti sasimva devā.
Imā ca te accharāyo samantato,
naccanti gāyanti pamodayanti.

1- Tatthevantaradhāyatīti(ka)

2- Uttari (ka)

1201. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsati.
1202. So devaputto attamano .Pa. yassa kammassidaṃ phalaṃ.
1203. Ahaṃ bhadante ahuvāsi pubbe,
sumedhanāmassa jinassa sāvako.
Puthujjano ananubodhohamasmi¹,
so satta vassāni paribbajissahaṃ².
1204. Sohaṃ sumedhassa jinassa satthuṇo,
parinibbutasso'ghatiṇṇassa tādino.
Ratanuccayaṃ hemajālena channaṃ,
vanditvā thūpasmimṃ manamṃ pasādayimṃ.
1205. Namā'si dānaṃ na ca ma'tthi dātum,
pare ca kho tattha samādapesimṃ.
Pūjetha naṃ pūjanīyassa³ dhātum,
evaṃ kira saggamito gamissatha.
1206. Tadeva kammaṃ kusalaṃ kataṃ mayā,
sukhañca dibbaṃ anubhomi attanā.
Modāmahaṃ tidasagaṇassa majjhe,
na tassa puññaṃ khayampi ajjhaganti.

Anekavaṇṇavimānaṃ aṭṭhamaṃ.

9. Maṭṭhakuṇḍalīvimānavatthu

1207. *Alaṅkato maṭṭhakuṇḍalī⁴,
māladhārī haricandanussado.
Bāhā paggayha kandasi,
vanamajjhe kim dukkhito tuvanti.

1- Anavabodhohamasim(si). ananubodhohamāsīm(?)

2- Pabbajissahaṃ(syā.ka). pabbajisāham(i) 3- Pūjāneyyassa(syā.ka)

* Upari146-piṭṭhepi.

4- Maṭṭakuṇḍalī(sī)

1208. Sovaṇṇamayo pabhassaro,
uppanno rathapañjaro mama.
Tassa cakkayugaṃ na vindāmi,
tena dukkhena jahāmi¹ jīvitanti.
1209. Sovaṇṇamayam maṇimayam,
lohitakamayam² atha rūpiyamayaṃ.
Ācikkha³ me bhaddamāṇava,
cakkayugaṃ paṭipādayāmi teti.
1210. So māṇavo tassa pāvadi,
“candimasūriyā ubhayettha dissare.
Sovaṇṇamayo ratho mama,
tena cakkayugena sobhatī”ti.
1211. Bālo kho tvaṃ asi māṇava,
yo tvaṃ patthayase apatthiyam.
Maññāmi tvaṃ marissasi,
na hi tvaṃ lacchasi candimasūriyeti.
1212. Gamanāgamanampi dissati,
vaṇṇadhātu ubhayattha vīthiyā.
Peto⁴ kālakato na dissati,
ko nidha kandataṃ bālyataroti.
1213. Saccam kho vadesi māṇava,
ahameva kandataṃ bālyataro.
Candaṃ viya dārako rudaṃ,
petam kālakatābhipatthayinti.
1214. Ādittam vata mam santam, ghasittamva pāvakam.
Vārinā viya osiñcam, sabbam nibbāpaye daram.
1215. Abbahī⁵ vata me sallam, sokam hadayanissitam.
Yo me sokaparetassa, puttasokam apānudi.

1- Jahissam(sī). jahissāmi(syā.i)

2- Lohitaṅgamayam(syā). lohitaṅkamayam(sī). lohamayam(katthaci)

3- Ācikkhatha(ka) 4- Peto pana(sī.syā) 5-Abbūḷha(i). abbūḷham(syā.ka)

1216. Svāhaṃ abbūlhasallosmi, sītibhūtosmi nibbuto.
Na socāmi na rodāmi, vata sutvāna māṇavāti.
1217. Devatā nusi gandhabbo, adu¹ sakko purindado.
Ko vā tvarāṃ kassa vā putto, kathaṃ jānemu taṃ mayanti.
1218. Yañca² kandasi yañca rodasi,
puttaṃ ālāhane sayāṃ dahitvā.
Svāhaṃ kusalaṃ karitvā kammaṃ,
tidasānaṃ saḥabyataṃ gatoti³.
1219. Appaṃ vā bahuṃ vā nāddasāma,
dānaṃ dadantassa sake agāre.
Uposathakammaṃ vā⁴ tādisaṃ,
kena kammena gatosi devalokanti.
1220. Ābādhikoḥaṃ dukkhito gilāno,
āturarūpomhi sake nivesane.
Buddhaṃ vigatarajaṃ vitiṇṇakaṅkhaṃ,
addakkhim sugataṃ anomapaññaṃ.
1221. Svāhaṃ muditamano pasannacitto,
añjalim akarim tathāgatassa.
Tāhaṃ kusalaṃ karitvāna kammaṃ,
tidasānaṃ saḥabyataṃ gatoti.
1222. Acchariyaṃ vata abbhutaṃ vata,
añjalikammaṃ ayamīdiso vipāko.
Ahampi muditamano pasannacitto,
ajjeva buddhaṃ saraṇaṃ vajāmīti.
1223. Ajjeva buddhaṃ saraṇaṃ vajāhi,
dhammañca saṅghañca pasannacitto.
Tatheva sikkhāya padāni pañca,
akhaṇḍaphullāni samādiyassu.
1224. Pāṇātipātā viramassu khippaṃ,
loke adinnaṃ parivajjayassu.
Amajjapo mā ca musā bhaṇāhi,
sakena dārena ca hohi tuṭṭhoti.

1- Ādu(sī.syā)

2- yaṃ(ka)

3- Pattoti(sī.syā.i)

4- Uposathakammā(ka)

1225. Atthakāmosi me yakkha, hitakāmosi devate.
Karomi tuyhaṃ vacanaṃ, tvaṃsi ācariyo mamāti.
1226. Upemi saraṇaṃ buddhaṃ, dhammañcāpi anuttaraṃ.
Saṅghaṅca naradevassa, gacchāmi saraṇaṃ ahaṃ.
1227. Pāṇātipātā viramāmi khippaṃ,
loke adinnaṃ parivajjayāmi.
Amajjapo no ca musā bhaṅgāmi,
sakena dārena ca homi tuṭṭhoti.

Matṭhakuṇḍalīvimānaṃ navamaṃ.

10. Serīsakavimānavatthu

1228. * Suṇoṭha yakkhassa ca vāṇijāna ca,
samāgamo yattha tadā ahosi.
Yathā kathaṃ itaritarena cāpi,
subhāsitaṃ taṅca suṇātha sabbe.
1229. Yo so ahu rājā pāyāsi nāma¹,
bhummaṇaṃ sahaḃyagato yasassī.
So modamaṇova sake vimāne,
amaṇuso mānuse ajjhabhāsīti.
1230. Vaṅke araṅṅe amanussaṭṭhāne,
kantāre appodake appabhakkhe.
Suduggame vaṇṇupathassa majjhe,
vaṅkaṃ bhayā² natṭhamaṇā manussā.
1231. Nayidha phalā mūlamayā ca santi,
upādānaṃ natthi kuto'dha bhakkho.
Aññatra paṃsūhi ca vālukāhi ca,
tatāhi uṅhāhi ca dāruṅhāhi ca.
1232. Ujjaṅgalaṃ tattamivaṃ kapālaṃ,
anāyasaṃ paralokena tulyaṃ.
Luddānamāvāsamidaṃ purāṇaṃ,
bhūmippadeso abhisattarūpo.

* -Upari 193-piṭṭhepi.

1- Nāmo(sī)

2- Dhaṅkaṃbhayā(ka)

1233. Atha tumhe kena¹ vaṇṇena,
kimāsamānā imaṃ padesaṃ hi.
Anupaviṭṭhā sahasā samecca,
lobhā bhayā atha vā sampamūḷhāti.
1234. Magadhesu aṅgesu ca satthavāhā,
āropayitvā paṇiyam puthuttaṃ.
Te yāmase sindhusovīrabhūmiṃ,
dhanatthikā uddayam patthayānā.
1235. Divā pipāsam' nadhivāsayantā,
yoggānukampaṇica samekkhamānā.
Etena vegena āyāma sabbe²,
rattim maggam paṭipannā vikāle.
1236. Te duppayātā aparaddhamaggā,
andhākulā vippanatṭhā araṇṇe.
Suduggame vaṇṇupathassa majjhe,
disam na jānāma pamūḷhacittā.
1237. Idañca disvāna adiṭṭhapubbam,
vimānasetṭhañca tavañca yakkha.
Tatuttarim jīvitamāsamānā,
disvā patitā sumanā udaggāti.
1238. Pāram samuddassa imañca vaṇṇum³,
vettācaram⁴ saṅkupathañca maggam.
Nadiyo pana pabbatānañca duggā,
puthuddisā gacchatha bhogahetu.
1239. Pakkhandiyāna vijitam paresam,
verajjake mānuse pekkhamānā.
Yam vo sutam vā atha vāpi diṭṭham,
accherakam tam vo suṇoma tātāti.
1240. Itopi accherataram kumāra,
na to sutam vā atha vāpi diṭṭham.
Atītamānussakameva sabbam,
disvāna tappāma anomavaṇṇam.

1- Kenanu(syā.ka)

2- Sabbe te(ka)

3- Vanam(syā). vaṇṇm(ka)

4- Vettam parim(syā). Vettācaram(ka)

1241. Vehāyasam pokkharāñño savanti,
pahūtamalyā¹ bahupuṇḍarikā. .
Dumā cime² niccaphalūpapannā,
atīva gandhā surabhiṃ pavāyanti.
1242. Veḷūriyathambhā satamussitāse,
silāpavāḷassa ca āyatamsā.
Masāragallā sahalohitaṅgā,
thambhā ime jotirasāmayāse.
1243. Sahassathambham atulānubhāvaṃ,
tesūpari sādhumidaṃ vimānaṃ.
Ratanantaraṃ kañcanavedimissaṃ,
tapanīyapaṭṭehi ca sādhučhannaṃ.
1244. Jambonaduttattamidaṃ sumatṭho,
pāsādasopāṇaphalūpapanno.
Daḷho ca vaggi ca susaṅgato ca³,
atīva nijjhānakhamo manuñño.
1245. Ratanantarasmim bahu-annapānaṃ,
parivārito accharāsaṅgaṇena.
Muraja-ālambaratūriyaghuṭṭho,
abhivanditosi thutivandanāya.
1246. So modasi nāriṅgaṇappabodhano,
vimānapāsādavare manorame.
Acintiyo sabbaguṇūpapanno,
rājā yathā vessavaṇo naḷinyā⁴.
1247. Devo nu āsi udavāsi yakkho,
udāhu devindo manussabhūto.
Pucchanti taṃ vāṇijā satthavāhā,
ācikkha ko nāma tuvaṃsi yakkhoti.
1248. Serīsako⁵ nāma ahamhi yakkho,
kantāriyo vaṇṇupathamhi gutto.
Imaṃ padesaṃ abhipālayāmi,
vacanakaro vessavaṇassa raññoti.

1- Pahūtamalyā(syā)

2- Dumā cate(syā.ka)

3- Vaggi sumukho susaṅgato(sī) 4- Naḷhiñṇam(ka) 5- Serissako(sī.syā)

1249. Adhiccaladdham̃ pariṇāmajam̃ te,
sayam̃ katham̃ udāhu devehi dinnam̃.
Pucchanti tam̃ vāṇijā satthavāhā,
katham̃ tayā laddhamidam̃ manuññanti.
1250. Nādhiccaladdham̃ na pariṇāmajam̃ me,
na sayam̃ katham̃ na hi devehi dinnam̃.
Sakehi kammehi apāpakehi,
puññehi me laddhamidam̃ manuññanti.
1251. Kim̃ te vataṃ kim̃ pana brahmacariyam̃,
kissa suciṇṇassa ayam̃ vipāko.
Pucchanti tam̃ vāṇijā satthavāhā,
katham̃ tayā laddhamidam̃ vimānanti.
1252. Mammaṃ pāyāsīti ahu samaññā,
rajjam̃ yadā kārayim̃ kosalānam̃.
Natthikadiṭṭhi kadariyo pāpadhammo,
ucchedavādī ca tadā ahosiṃ.
1253. Samaṇo ca kho āsi kumārakassapo,
bahussuto cittakathī uḷāro.
So me tadā dhammakatham̃ abhāsi¹,
diṭṭhivisūkāni vinodayī me.
1254. Tāham̃ tassa² dhammakatham̃ suṇitvā,
upāsakattam̃ paṭivedayissam̃.
Pāṇātipātā virato ahosiṃ,
loke adinnam̃ parivajjayissam̃.
Amajjapo no ca musā abhāṇim̃,
sakena dārena ca ahosi tuṭṭho.
1255. Tam̃ me vataṃ tam̃ pana brahmacariyam̃,
tassa suciṇṇassa ayam̃ vipāko.
Teheva kammehi apāpakehi,
puññehi me laddhamidam̃ vimānanti.
1256. Saccam̃ kirāhamsu narā sapaññā,
anaññathā vacanam̃ paṇḍitānam̃.
“Yahim̃ yahim̃ gacchati puññakammo,
tahir̃ tahir̃ modati kāmakāmī.

1257. Yahim yahim sokapariddavo ca,
vadho ca bandho ca parikkilesso.
Tahim tahim gacchati pāpakammo,
na muccati duggatiyā kadācī¹ti.
1258. Sammūlharūpova jano ahosi,
asmim muhutte kalalīkatova.
Janassimassa tuyhañca kumāra,
appaccayo kena nu kho ahosīti.
1259. Ime ca sirīsavanā¹ tātā,
dibbā² gandhā surabhī³ sampavanti⁴.
Te sampavāyanti imam vimānam,
divā ca ratto ca tamam nihantvā.
1260. Imesañca kho vassasataccayena,
sipāṭikā phalati ekamekā.
Mānussakam vasasatam atītam,
yadagge kāyamhi idhūpapanno.
1261. Disvānaham vassasatāni pañca,
asmim vimāne thatvāna tātā.
Āyukkhayā puññakkhayā cavissam,
teneva sokena pamucchitosmīti⁵.
1262. Katham nu soceyya tathāvidho so,
laddhā vimānam atulam cirāya.
Ye cāpi kho ittaramupapannā,
te nūna soceyyum parittapuññāti.
1263. Anucchavim ovadiyañca me tam,
yam mam tumhe peyyavācam vadetha.
Tumhe ca kho tātā mayānuguttā,
yenicchakam tena paletha sotthinti.
1264. Gantvā mayam sindhusovīrabhūmim,
dhanatthikā uddayam patthayānā.
Yathāpayogā paripuññacāgā,
kāhāma serīsamaham uḷāranti.

1- Ime sirīsūpavanā ca(sī) imepi sirīsavanā ca(i.ka) 2- Dibbā ca(i.ka)

3- Suribhim(sī.ka) 4- Sampavāyanti(ka) 5- Samucchitosmīti(i.ka)

1265. Mā ceva serīsamahaṃ akattha,
sabbañca vo bhavissati yaṃ vadetha.
Pāpāni kammāni vivajjayātha,
dhammānuyogañca adhiṭṭhahātha.
1266. Upāsako atthi imamhi saṅghe,
bahussuto sīlavatūpapanno.
Saddho ca cāgī ca supesalo ca,
vicakkhaṇo santusito mutimā.
1267. Sañjānamāno na musā bhaṇeyya,
parūpaghātāya na cetayeyya.
Vebhūtikaṃ pesuṇaṃ no kareyya,
saṇhañca vācaṃ sakhilaṃ bhaṇeyya.
1268. Sagāravo sappāṭisso vinīto,
apāpako adhisīle visuddho.
So mātaraṃ pitarañcāpi jantu,
dhammena poseti ariyavutti.
1269. Maññe so mātāpitūnaṃ kāraṇā,
bhogaṇi pariyesati na attahetu.
Mātāpitūnañca yo¹ accayena,
nekkhammaṇo carissati brahmacariyaṃ.
1270. Ujū avaṅko asaṭho amāyo,
na lesakappena ca vohareyya.
So tādiso sukatakammakārī,
dhamme ṭhito kinti labhetha dukkhaṃ.
1271. Taṃ kāraṇā pātukatomhi attanā,
tasmā dhammaṃ passatha vāṇijāse.
Aññatra teniha bhasmī² bhavetha,
andhākulā vippanaṭṭhā araññe.
Taṃ khippamānena lahuṃ parena,
sukho have sappurisenā saṅgamoti.

1272. Kim nāma so kiñca karoti kammaṃ,
 Kim nāmadheyyaṃ kiṃ pana tassa gottam.
 Mayampi naṃ daṭṭhukāmaṃha yakkha,
 yassānukampāya idhāgatosi.
 Lābhā hi tassa, yassa tuvaṃ pihesīti.
1273. Yo kappako sambhavanāmadheyyo,
 Upāsako kocchaphalūpajīvī.
 Jānātha naṃ tumhākaṃ pesiyo so,
 Mā kho naṃ hīḷittha supesalo soti.
1274. Jānāmase yaṃ tvaṃ pavadesi¹ yakkha,
 Na kho naṃ jānāma sa edisoti.
 Mayampi naṃ pūjayissāma yakkha,
 Sutvāna tuyhaṃ vacanaṃ uḷāranti.
1275. Ye keci imasmim satthe manussā,
 Daharā mahantā athavāpi majjhimā.
 Sabbeva te ālambantu vimānaṃ,
 Passantu puññānaṃ phalaṃ kadariyāti.
1276. Te tattha sabbeva ahaṃ pureti,
 Taṃ kappakaṃ tattha purakkhatvā².
 Sabbeva te ālambiṃsu vimānaṃ,
 Masakkasāraṃ viya vāsavassa.
1277. Te tattha sabbeva 'ahaṃ pureti,
 upāsakattaṃ paṭivedayiṃsu.
 Pāṇātipātā viratā ahesuṃ,
 loke adinnaṃ parivajjayiṃsu.
 Amajjapā no ca musā bhaṇiṃsu,
 sakena dārena ca ahesuṃ tuṭṭhā.
1278. Te tattha sabbeva ahaṃ pureti,
 upāsakattaṃ paṭivedayitvā.
 Pakkāmi sattho anumodamāno,
 yakkhiddhiyā anumato punappunam.

1- Vadesi(sī)

2- Purakkhipitvā(sī)

1279. Gantvāna te sindhusovīrabhūmim,
dhanatthikā uddayaṃ¹ patthayānā.
Yathāpayogā paripuṇṇalābhā,
paccāgamum pāḷaliputtamakkhataṃ.
1280. Gantvāna te saṅgharamṃ sotthivanto,
Puttehi dārehi samaṅgibhūtā.
Ānandī vittā² sumanā patītā,
Akāṃsu serīsamahaṃ uḷāraṃ.
Serīsakaṃ te pariveṇaṃ māpayimsu.
1281. Etādisā sappurisāna sevanā,
Mahatthikā dhammaguṇāna sevanā.
Ekassa atthāya upāsakassa,
Sabbeva sattā sukhitā³ ahesunti.
- Serīsakavimānaṃ dasamaṃ.

11. Sunikkhittavimānavatthu

1282. Uccamidaṃ maṇithūṇaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgārā sattasatā uḷārā,
veḷuriyathambhā rucakatthatā subhā.
1283. Tatthacchasi pivasi khādasi ca,
dibbā ca viṇā pavadanti vaggum.
Dibbā rasā kāmaguṇettha pañca,
nāriyo ca naccanti suvaṇṇachannā.
1284. Kena te'tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.
1285. Pucchāmi taṃ deva mahānubhāva,
manussabhūto kimakāsi puññaṃ.
Kenāsi evaṃ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsātī.
1286. So devaputto attamano, moggallānena pucchito.
Pañhaṃ puṭṭho viyākāsi, yassa kammassidaṃ phalaṃ.

1287. Dunnikkhittam mālāṃ sunikkhipitvā,
 patiṭṭhapetvā sugatassa thūpe.
 Mahiddhiko camhi mahānubhāvo,
 dibbehi kāmehi samaṅgibhūto.
1288. Tena me'tādiso vaṇṇo, Tena me idha mijjhati.
 Uppajjanti ca me bhogā, Ye keci manaso piyā.
1289. Akkhāmi te bhikkhu mahānubhāva,
 Manussabhūto yamaḥam akāsim.
 Tenamhi evaṃ jalitānubhāvo,
 Vaṇṇo ca me sabbadisā pabhāsatīti.
- Sunikkhittavimānaṃ ekādasamaṃ.

Sunikkhittavaggo sattamo.

Tassuddānaṃ

Dve daliddā vanavihārā, bhatako gopālakaṇḍakā.
 Anekavaṇṇamaṭṭhakuṇḍalī, serīsako sunikkhittam.
 Purisānaṃ tatiyo vaggo pavuccatīti.

Bhāṇavāraṃ catuttham..

Vimānavatthupāḷi niṭṭhitā.

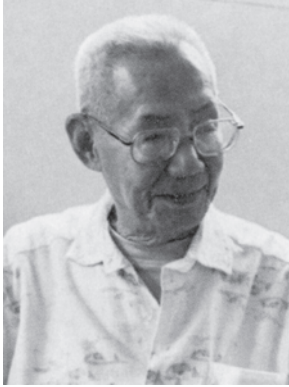
VIMĀNAVATTHU

SUTTANTA PIṬAKA
KHUDDAKA NIKĀYA
VIMĀNAVATTHU

Translated
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Biography of U Htin Fatt (B.A.)

Maung Htin was born on Sunday, 21st March 1909. C.E., at the town of Latputta in Ayawaddy Division, Myanmar. He is a brilliant son of U Ta Raung and Daw Sein Pwint. His real name is U Htin Fatt. He started his education at U Khanti School, and U Po Tun School, Latputta. He passed his sixth standard from Myaungmya National High School, and his

Highschool Final Examination from Yangon Myoma National High School. He graduated with a B.A. degree from the Yangon University.

His worthy experiences, were earned through his many walks of life. He was a Senior Assistant Teacher, Township Officer, Director of Burma Broadcasting Service, Special Commissioner for Rehabilitation (Arakan Division), Director of Information, Freelance Journalist, Editor, President of Burma Writers Association, Consultant for Burmese Encyclopedia Committee, Member of Myanmar Language Commission and Myanmar Historical Commission.

Since 1933, he has been writing in Burmese as well as in English. Amongst his books are Ko Daung (1940), Myo Oke Min So Bon Kabya (1937), two plays by the name of What Is Most Important and Martyr Mother (1944), Ngaba (1947), Raja Dhamma Sigaha Kyan and Yaw Min Gyi U Po Hlaing's Biography (1960), Pushkin's and Mopasan's short stories, Wonderful stories, Anagatti Kyan and Golliver's Travels. He did many translation works also. He is the outstanding National Literary Award Winner as well as the Pakoku U Ohn Pe Award (Permanent) Holder.

Now at the age of 94 (2002), he is still leading a healthy, peaceful and contented life with his children.

VIMĀNA STORIES

Foreword

WOMEN'S VIMĀNAS (ITTHIVIMĀNA)

1-DIVAN CHAPTER (Pīṭhavagga)

1. The First Divan Vimāna

A Devī, for whom a golden, lofty divan vimāna came into being, and that would go at her will, due to given a small divan and such alms as were accordant to elders with due care when she was human, amongst men.

2. The Second Divan Vimāna

A Devī, for whom a beryl divan came into being, and that would go at her will, due to given in the same manner as the First Vimāna - Devī.

3. The Third Divan Vimāna

A Devī, for whom a golden, lofty divan came into being and, her complexion radiates in all directions due to giving a stately divan with, devoted heart, her own hands to a certain elder in whom the āsavas were destroyed, when she was human, amongst men.

4. The fourth Divan Vimāna

A Devī, adorned one, for whom a beryl, lofty, divan came into being and, her complexion radiates in all directions due to giving a divan with, devoted heart, her own hands to a certain elder in whom āsavas were destroyed, when she was human, amongst men.

B

5. The Elephant Vimāna

A Devī, whose body being adorned with garlands of lotuses, and covered with lotus fragments due to giving lotus flowers with leaves, and worshipping an elder in whom all āsavas were destroyed, endowed with qualities and delighting in meditation.

6. The First Boat Vimāna

A Devī, for whom a cool stream abounding in white lotuses, many trees and, a boat with golden awnings and a vimāna came into being due to giving drinking water to whom were thirsty and tired.

7. The Second Boat Vimāna

A Devī, for whom a cool stream abounding in white lotuses, many trees and, a vimāna came into being due to giving drinking water similarly with the First Devī.

8. The Third Boat Vimāna

A Devī, for whom accomplishing and doing meritorious deed, the same as the former ones.

9. The Dīpa Vimāna

A Devī, lighting up all directions, like the healing star, for whom a vimāna of jotirasa abounding in many white lotuses came into being due to giving a lamp at lighting-up time, when she was human, amongst men.

10. The Donation of Sesame Vimāna

A Devī, lighting up all directions, for whom arising whatever pleasures her heart holds dear due to giving a donation of sesame to the Lord Buddha.

11. The Faithful-wife's Vimāna

A Devī, for whom a delightful, flower covered, lovely-voiced birds singing Vimāna came into being due to, being faithful, caring her husband, because of delighting in giving, give with due care, when she was human, amongst men.

12. The Second Faithful-wife's Vimāna

A Devī, for whom a vimāna with beryl pillars that is countlessly variegated and enjoyed herself by singing, dancing and jublicating due to being a female lay follower who as a faithful wife, keeping precepts in their pristine purity and who gave alms, when she was human, amongst men.

13. The First Daughter-in-law's Vimāna

A Devī, lighting up all directions like the healing star and Nandana Grove due to worshipping and presenting the share of cakes to an Arahant when she was human, amongst men, as a daughter-in-law in her father-in-law's house.

14. The Second Daughter-in-law's Vimāna

A Devī, who enjoy herself in the Nandana Grove due to worshipping and presenting a lump of kummā-sa cake to an Arahant similarly with the First Devī.

15. Uttarā's Vimāna

A Devī, who was renowned and was endowed with a retinue due to not existing envy, meanness and spitefulness in her, obedience to her husband, observing precepts on all Uposatha days, being always restrained in the five precepts, and giving alms, when she was human, amongst men.

16. Sirimā's Vimāna

A Devī who has arisen as a Nimmānarati Devatā after her demise as a lay follower due to restraining well and highly in the precepts, having attained the super mundane concentration and reached distinction by way of piercing the Four Truths after hearing the true Dhamma via the Tathāgata , established in the first fruit, being worshipped by the many folks.

17. Kesakārī's Vimāna

The Devī who shining surpassed all the host of stars have arisen in a Vimāna covered all about by golden trees after her demise as a female layfollower named Kesakārī in Benairs, having devoted towards the Buddha, the Dhamma and the Saṃghā, observed unbroken the precepts and established in the first fruit.

Cittalatā Vagga

1. The Servant-girl Vimāna

The Devī who was a layfollower of the Gotama Buddha, though she was a servant-girl, with gearing of her body brake up strived to attain the Sotapatti-fruit and died as a noble one came into being as a Devī at Cittalatā Grove, being entertained by sixty thousand musical instruments and enjoying herself lighting up, all direction like the Healing-star in the Tavatimsā, when was human amongst men.

2. Lakhumas' Vimāna

The Devī who came into being in the deva loka, lighting up all directions , after demise as an once-runner due to giving alms , kummāsa-cake and observing the precepts, lighting up all directions , when she was human amongst men.

3. Rice-scum giver's Vimāna

The Candli's Vimāna

The devī, though she deceasing from birth as a Candali when she was human amongst men, who came into being in a Vimāna , august in every respect in the Tavatimsā Devaloka due to saluting the feet of the renowned Lord Buddha despatched by the elder Mahāmoggalāna.

4 The Devī, when she was human amongst men, whose relatives died, being distinct and dwelling at the back of the another's house, due to giving rice-scum with her own hands to the venerable Mahākassapa, came into being and enjoying herself in Nimmanarati Devaloka.

5 The Woman Bhadda's Vimana

The Devī who wondering up and down Nandanā grove self-radiant due to being endowment with morality, giving food, clothings ,lodging , things to light a lamp to the upright ones, becoming a noble one and, satisfied with choicest food when she was human, amongst men.

6. Sonadinnās' Vimāna

The Devī who endowed with morality, delighting in open handedness, was conversant with Aryan Truths, a layfollower, when she was human, amongst men, arose in the Deva loka.

7. Uposathas' Vimāna

The Devī who, endowed with faith and morality observed uposatha all uposatha days, restrained five precepts unbroken, conversant in the Ariyan Truths, when she was human amongst men due to being the wish to arise Nanda Grove, came into being at Deva loka and, was renowned as uposathā.

8. Niddā Vimāna

The Devī who, was named Niddā the layfollower of the Buddha , when she was human, amongst men, in Rājagaha, due to performing donation always with devoted mind, observing Uposatha accordingly, conversant with the Ariyan Truths, came into being in the Devaloka being lighting up all directions like the Healing star.

9 Suniddā

The Devī due to her endowing in morality and conversant in Ariyan Truths when she was human, similarly came into being in the Realm of Thirty-Three as the 1st Devī.

10. The Almsfood-giver's Vimāna

The Devī who gave almsfood to the Buddha indevoted mind with her own hands when her former life as a human, came into being in Deva loka, shining all directions.

11 2nd Almsfood-giver's Vimāna

The Devī, due to worshipping an elder, giving almsfood in devoted mind with her own hands, come into being in the Devaloka with delighted radiation.

III Pāricchattaka Chapter

1. The Devī who, though she was a daughter-in-law in a family of moral habit, due to being with faith, observing precepts, giving a pan-cake to an elder, after being struck by her mother-in-law for giving the cake without asking her, aving died, who arose shining and was endowed with all desire in the deva loka.

2. The sugar-cane Giver's Vimāna

The Devī who came into being in the Deva loka with a shining complexion and being fully supplied with all sense-desire, due to giving a stick of sugar-cane to an alms searching elder when she was human, amongst men in her mother-in-law's house.

3. The Couch Vimāna

The Devī, who was a female layfollower of the Buddha when she was human amongst men due to pleasing her husband, observing Five and Eight precepts on Uposatha day, eighth and reversal day came into being in the Deva loka with the lofty bed and couches ornamented with gems and gold.

4. LatāVimāna

The Devī who, was daughter-in-law in a family of lofty possession, due to obdience to her husband and father and mother-in-law , doing all kinds of meritious deeds, came into being in the Deva loka as the eldest daughter of the Vethavuna's having attained in distinction in four ways.

5. Guttīla's Vimāna

The Elder Mahāmoggalāna questioned them about the deeds done formerly by 36 Devi's such as vutthuttama,.....,who also explained in the same way when formally questioned by the Lord Buddha himself as the Vimāna master Guttīla.

1. Vutthuttamadāyikā Vimāna

The Devī who came into being in the Deva loka having gained a pleasant, heavenly place due to giving the utmost of clothes.

2. Pupphuttamadāyikā Vimāna

The Devī who came into being in the Deva loka surrounding by a retinue of a thousand nymphs with surpassing complexion due to giving the utmost of flowers.

3. Gandhuttamadāyikā Vimāna

The Devī who came into being in the realm of the Thirty-three

surrounding by a retinue of a thousand nymphs with surpassing complexion due to giving the utmost of scents.

4. Fluttamadāyika Vimāna

The Devī who came into being in the realm of the Thirty-three surrounding by a retinue of a thousand nymphs surpassing complexion due to giving the utmost of fruits.

5. Rasuttamadāyikā Vimāna

The Devī who came into being in the Deva loka surrounding by a retinue of thousand nymphs with surpassing complexion due to giving the utmost of delicacies.

6. Gandhapanjangulikadāyikā Vimāna

The Devī who came into being in the Realm of the Thirty-three surrounding by a retinue of a thousand nymphs with surpassing complexion due to giving the five-fingered scented-mark on the stupa of the Lord Kassapa.

7. Ekūposatha Vimāna

The Devī who came into being in the Deva loka, due to seeing monks and nuns who were persuing the road, hearing the Dhamma from these, observing one Uposatha when she was human, amongst men.

8. Udakadāyikā Vimāna

The Devī who came into being in the Deva loka surrounding by a retinue of a thousand nymphs with surpassing complexion due to giving water to a monk with a heart serene.

9. Upaṭhāna Vimāna

The Devī who came into being in the Deva loka due to not having lacked jealousy, waited upon her mother-in-law and father-in-law who were harsh, being diligent in her own morality.

10. Aparakammakārini Vimāna

The Devī who came into being in the Devaloka surrounded by a retinue of a thousand of nymphs with surpassing complexion due to not being angry and lack of arrogance, having habit of open-handedness with ones share, when she was human, as a servant-girl who doing the deeds of others, amongst men.

11. Khīrodanadāyikā Vimāna

The Devī who came into being in the Devaloka due to giving milk-rice to a monk wandering in search of alms food when she was a human, amongst men.

12. PhānitadāyikaVimāna

The Devī who came into being in the Devaloka surrounded by a retinue of a thousand nymphs with surpassing complexion due to giving treacle to a monk wandering about in search of alms when she was human amongst men.

13. Ucchukhaṇṭidāyikā Vimāna
due to giving a stick of sugar-cane to a monk -----
14. Timabarusakadāyikā Vimāna
due to giving a timabarusaka
15. Kakkārikadāyikā Vimāna
due to giving a kakkārika
16. Eḷālukadāyikā Vimāna
due to giving an eḷāluka
17. Valliphaladāyikā Vimāna
due to giving the fruit of a creeper
18. Phārusakadāyikā Vimāna
due to giving a phārusaka
19. Hatthappatāpakadāyikā Vimāna
due to giving an eathern ware pan for charcoal-embers
20. Sākamuṭṭhidāyikā Vimāna
due to giving a handful of herbs
21. Pupphakamuṭṭhidāyikā Vimāna
due to giving a handful of small flowers
22. Mulakadāyikā Vimāna
due to giving a bunch of roots
23. Nimbhamuṭṭhidāyikā Vimāna
due to giving a handful of nimb(leaves)
24. Ambakanjikadāyikā Vimāna
due to giving sour bean paste
25. Doṇinimmajjanidāyikā Vimāna
due to giving a sesamum seed-cake
26. Kāyabanddhanadāyikā Vimāna
due to giving a waist band
27. Aṃsabaddhakadāyikā Vimāna
due to giving shoulder strap

28. Āyogapaṭṭadāyikā Vimāna
due to giving a bandage
29. Vidhūpanadāyikā Vimāna
due to giving a fan
30. Tālavariṇṭadāyikā Vimāna
due to giving a palmyra-stalk
31. Morahatthadāyikā Vimāna
due to giving a peacock arm parasol
32. Chattadāyikā Vimāna
due to giving a sunshade
33. Upāhanadāyikā Vimāna
due to giving a sandal
34. Puvadāyikā Vimāna
due to giving a cake
35. Modakadāyikā Vimāna
due to giving sweetmeat
36. Sakkhalikādāyikā Vimāna
due to giving sakkhali-sweat
6. Dazzling's Vimāna

The Devī who, came into being in the Devaloka, out shining with its complexion all the Thirty three Devas, named Subaddhā due to satisfying eight monks, representative of the Sangha with the choicest food, with due care, when she was human, amongst men.

7. Sesavatī Vimāna

The Devī who, came into being in the Devāloka, in the Vimāna surrounded by five kinds of lotuses and various kinds of flowering trees, enjoyed-herself due to scattering with blooms the body of late Ven. Sāriputtrā, who gone to the Highest destine, when she was human as a daughter to the family of a house holder of great substances in the village of Nālaka.

8. Mālikā's Vimāna

The Devī who came into being in the Devaloka wearing goldish-yellow clothes and bracelets that is heard five music sound, bearing garlands of jewels due to fixing upon the body of immeasurable Lord, who had attained parinibbāna with a golden net, decorated with gems and gold with piles of pearls covered with a net of gold, when she was human amongst men.

9. Visālakkhi Vimāna

The Devī who came into being in the Devaloka with wided-eye in a great chariot due to endowing with faith and morality, giving clothing and food, lodging and the thing to light a lamp, observing the uposatha, when she was a layfollower named Sunandā in Rajagaha in her past life.

10. Pāricchattaka Vimāna

The Devī who came into being in the Devaloka, who would experience pre festivity, dancing, singing, lying pāricchattaka garlands whilst she is dancing there stream forth through out heavenly sounds worth hearing and pleasing to the mind due to presenting to the Buddha, a shining, fiery garland of asoka flowers furnished with colour and scent when she was human, amongst men.

IV - Crimson Chapter

1. Mañjetthaka Vimāna

The Devī who came into being in the Devaloka in a Vimāna that was made of red crystal and in front of which was a sālagrove, its scent blow in all directions due to worshipping the Buddha with sāla flowers, sprinkled the flowers around the Buddha when she was human, amongst men.

2. The shining Vimāna

The Devī who came into being in the realm of Thirty-three with lower-garmants of brightly dyed clothes and gleaming like sandal, brilliant like the king of Devas, due to offering an elder who was wandering about in search of alms flowers and sweet treacle when she was human amongst men.

3. The Elephant Vimāna

The Devī, came into being to her a most excellent Elephant covered with nets of gems, with a beautifully prepared couch of jewels, able to go through the air with delightful lotus ponds, due to worshipping the Lord at his feet and giving a pair of clothes when she was human, amongst men.

4. Alomā's Vimāna

The Devī who came into being in the Devaloka, lighting up all directions and enjoy-herself due to giving lumps of dried-up and unsalted kummasa-cake with her own hand to an elder who was wandering about in search of alms food when she was human, amongst men.

5. The Rice-scum giver's Vimāna

The Devī, lighting up all directions and enjoyed herself, experinencing great heavenly excellence due to offering sour bean-paste containing jujube juice flavoured with oil, mixed with pepper and with garlic and lāmajjaka to the Lord Buddha via Ananda.

6. The Vihira vimāna

The Devi who came into being in the Devaloka, reverberating with musical instruments in sixteen Yojanas longed Vimāna enjoyed herself due to showing her appreciation when the great female lay follower Visākhā handing over the Pubbārāma for the order of monks when she was human, amongst men.

7. The Four women Vimāna

The Four Devī who who came into being in the Devaloka due to
 -giving a handful of indīvaras
 -giving a handful of blue water-lilies
 -giving a white root with green petals born in a lake
 -giving ivory-coloured jasmine buds to monks who were wandering in search of alms food
 respectively, with surpassing complexion, enjoyed themselves.

8. The Mangovimāna

The Devī who came into being in the great Vimāna in the mango grove, never berating with various musical instruments, resounding with a thong of nymphs enjoyed-herself due to handed a vihara surrounded by mangotrees, to Sangha, setting up an oil-lamp, made mango fruit of heaven by clothes when she was human, amongst men.

9. The Yellow vimāna

The Devī who came into being in the Devaloka with yellow clothes , with the yellow flags, enjoyed herself in the yellow palace, having died on the way to the Stupa to offer four kosā-takī flowers with a serene directed towards the Buddha's body in her past life.

10. The sugar-cane vimāna

The Devī who came into in the Devaloka guarded by the Lord of Deva's, surrounded by the Deva's , enjoyed herself, due to giving a stick of sugar cane to the Venerable elder Mahā-moggalāna when she was human amongst men.

11. The saluting vimāna

The Devī who came into being in the Devaloka with surpassing complexion, experiencing heavenly excellence due to seeing some recluses possessing morality, having saluted their feet with devoted mind when she was human, amongst men.

12. The Rajjumāla's Vimāna

The devī , who, in her past life, was a servant-girl to a brahmin in Gayā, trying to hang her-self, saw the Buddha and hearing the buddha's voice "You should go for Refuge to the Tathagata", striving strenuously, having attained the Four Noble Truths, having died, came into being in the Realm of the deva's and respectfully addressed by the famous devīs .

Men's Vimāna

V.Great Chariot Chapter

1.The Frog-devaputta's Vimāna

The Devatā, who was in the past a frog in a pond , whilst hearing Dhamma via the Buddha, having slew by a cowherd, having died , came into being in the Devaloka with iddhi, fame and surpassing complexion.

2.Revatī's Vimāna

Of Husband Nandiya and wife Yevati, Nandiya was endowed with faith and Yevatī lacked of faith and has evil character; Nandiya possessing the virtue of giving without meanness and Yevatī was lacking the virtue of giving with meanness; Nandiya came into being in the Realm of Devatā with an appearance of the sun; Yevatī having being hurled into hell, whilst living, was steered to let sight of Nandira's Vimāna, lamented and cannot being together with Nandiya and was hurled to the hell.

3. Chattamānava's Vimāna

The Devatā who, in his past life, gathered on the way with the Buddha-himself was instructed him, having heard Dhamma from the Buddha and gone for refuge in the Tripple Gems, having under taken in the five precepts (cultivate the morality) , having slew by the robbers on travelling came into being in the Realm of the Devatas with all his desires gratified.

4.The Crab-soup giver's Vimāna

The Devatā who came into being in the Devaloka in a beautiful Vimāna with pinnacled houses with a golden crab of ten legged stationed

at the door, arising whatever pleasures his heart holds dear due to giving crab-soup to an elder who was wandering in search of alms when he was human, amongst men.

5.The Door Keeper's Vimāna

The Devatā who came into being in the devaloka in avimāna with post of gems and pinnacled houses with beryl pillars, roaming about gratifying his senses, due to merely talking by way of speech, "please, be seated here, by merely devotion that occurred by way of thought, when he was human as a door keeper amongst men.

6.The Should-be-done vimāna

The Devatā who came into being in the Devaloka in twelve-yojanas high Vimāna with beryl pillars, with 700 halls, enjoyed himself delightfully due to doing good deeds such as giving with devoted mind towards the Buddha when he was human amongst men.

7. The Second Should-be-done Vimāna

Exactly the same as the 1st, giving to a certain elder came into being in the devaloka experiencing heavenly excellence.

8.The Needle Vimāna

The Devatā who came into being in the devaloka in a Vimāna with Ruby pillars, experiencing heavenly excellence due to giving a needle to an Elder, when he was human, knowing whatever exiting thing one should give, that done is better, amongst men.

9.The Second Needle Vimāna

The Devatā who came into being in the Devaloka in beryl Vimāna with ruby pillars due to giving a needle with devoted mind to an Arahant ,dustless, serene.

10.The First Elephant Vimāna

The Devatā who came into being in the devaloka mounted on an Elephant of great speed, with a pool of lotuses in full blossom, throngs of musical instruments whilst captivating ones dance, enjoyed-himself due to giving eight shed of flowers to the Lord Kassapa stupa with his own hand.

11.The Second Elephant Vimāna

The Devatā who came into being in the deva loka mounted on a great all-white heavenly elephant due to having been established in five

precepts, giving donation of alms food and drinks and other skilled deeds when he was human, amongst men.

12. The Third Elephant Vimāna

The Devatā who came into being in the Sudhamā deva-hall, mounted on an all-white heavenly elephant surrounded with add musical instruments being payed due to giving sugar-cane, a grass home, a robe and robe home to certain elders when he was human, amongst men.

13.The Small Chariot Vimāna

The Devatā who came into being in the Devaloka in a heavenly chariot, enjoyed-himself, experiencing heavenly excellence due to perfoming worship hearing the Dhamma and establishing in the five precepts and paying homage to the relic at sight of Elder Kaccāna when he was human, as a son of the Assaka sovereign named Sujata, amongst men.

14.The Great Chariot Vimāna

The Devatā who came into being in the Devaloka experiencing heavenly excellence as the king of Deva due to offering the choicest, furnished with flavour food, drinks and robe, having sacrificed with unconfined, three moded, pure sacrific when he was human, amongst men.

VI.Pāyāsi Chapter

1.The Householder's Vimāna

The Devatā who came into being in the Realm of Thirty-three, experiencing in the vimāna just as radiates the cittalatā grove due to giving alms food, drinks and robe when he was human, as a devoted husband of a family who were becoming a welling spring for monks and nuns when he was human, amongst men.

2.The second householder's vimāna

Exectly the same as the first Devatā, experiencing heavenly excellence, having attained the great iddhi of a deva .

3.The fruit giver's vimāna

The Devatā who came into being in a vimāna with ruby pillars, experencing heavenly excellence due to giving four mangoes to the venerable elder Mahāmoggalāna with devoted heart when he was a human, amongst men.

4.The accomodation giver's vimāna

The Devatā who came into being in the devaloka in vimāna, lighting up as the moon in the sky, experiencing heavenly excellence due to giving accommodation to a arahant with food and drink when he was human, amongst men.

5.The second accommodation giver's vimāna

All exactly the same as the first Devatā.

6.The alms giver's vimāna

The Devatā who came into being in the deva loka in a vimāna with seven hundred ruby pillared houses due to giving one alms food to a monk consumed with hunger when he was human, amongst men.

7.The barley-warden vimāna

The Devatā who came into being in the Devaloka in a vimāna with ruby pillared, with complexion radiating all directions, enjoyed himself due to giving a lump of kummāsa-cake to a monk, dustless, when he was human, amongst men.

8.The Earrings-wearer's vimāna

The Devatā who came into being in the Devaloka in a vimāna, lofty as the moon, wearing beautiful earrings, enjoyed-himself due to giving food and drink with due care, when he saw some recluses possessing morality, endowed with knowledge and conduct, when he was human amongst men.

9.The second earrings wearer's vimāna

Experiencing and performing exactly the same as the first devatā to the two chief-sāvakas.

10.Uttara's vimāna

The Devatā who came into being in the Devaloka in a vimāna as Sudhammā-hall, enjoyed himself, with the iddhi of a Devatā due to giving food and drink with due care to those who were dear to him and possess morality when he was human as a brahmin youth of king Pāyāsi, amongst men. The Devatā who came into being in the Devaloka enjoyed himself whilst Deva like lutes make melody due to giving making a passage-way on a road where it was devoid of trees, and planting tree-resorts, dearing to whom were virtuous, when he was human, amongst men.

VII. Nicely laid down chapter

1.Cittalatā vimāna

The devatā who came into being in the Devaloka in a vimāna just as radiates the Cittalatā grove enjoyed himself due to giving food, drink and band-robe with due care to whom were virtuous when he was human as a poor, helpless workman, suffering hardship and supporting his mother and father with devoted heart, amongst men.

2.Nandana vimāna

Exactly the same as the first vimāna, experiencing in the ruby pillered seven hundred houses.

3.The with posts of rubies vimāna

The Devatā who came into being Devaloka enjoyed him-self while Deva like lutes make melody due to making a passage-way on a road where it was devoid of trees and planting tree-resorts and dearing to whom were virtuous.

4.Suvana vimāna

The Devatā for whom there arose a shining and delightful golden vimāna, out shining like the climbing red-ray, on top of the mountain due to building a vihāra for the Lord Buddha with his own hand, having worshipped with scents, garlands, requisites and ointments to the teacher when he was human, amongst men.

5.The Mango vimāna

The Devatā who came into being in the Devaloka in a ruby pillered vimāna with pinnacled halls, and dancing woman, and heavenly vinas sound forth, enjoyed himself due to bathing the Ven elder Sāriputtra who coming from away under glowing sun in the last of the hot months when he was human as a sprinkler of the mangoes, amongst men.

6.The cowherd's vimāna

The Devatā who came into being in the Devaloka in a vimāna just radiats as the moon with dancing and singing heavenly maidens due to giving the Ven. elder Sāriputtra a kummāsa-cake secured in a tatter when he was human as a cow herd of the other's, returning from the elder having been bitten by a snake, having died, amongst men.

7.Kanthaka's vimāna

The devatā who came in to being in the Devaloka in the vimāna

with delighted ponds, grove and being provided with heavenly sense-pleasures, enjoyed-him-self due to carrying the Bodhi satta prince Siddhata, with whom he was jointly born, who performed his Renunciation for enlightenment, with his mind uplifted, gladden, having been left the prince unable to endure the separation, having died in his past life.

8.Countless appearance's vimāna.

The devatā who came into being in the Devaloka as a countless appearance Devaputta, like Sunimmita, the Lord of Beings, in a delightful heavenly vimāna, enjoyed himself due to paying homage the Stupa of the Buddha who attained the Prinibbāna with delight mind when he was human as a sāvaka of the Sumeda Buddha wandering forth for seven years, in his past life.

9.Matṭhakuṇḍalī vimāna

The Devatā who came into being in the devaloka due to worshipping the Buddha with devoted mind when he was human as a son of stingy rich Brahmin who gave no donation, when he was dying, amongst men.

10.The Serīsaka vimāna

The Devatā who came into being in the realm of Four great kings in a desert in meeting with the traders caravan leader made the conversation due to establishing in right vision, taking refuge to the Tripple gems, aversanting in the five precepts after having met the Ven. elder Kumāra Kassapa when he was human as a stingy chief king, the within contrarious wrong view, of Pāyasi, amongst men.

11.The Nicely laid down vimāna

The devatā who came into being in the Devaloka in a ruby pillared vimāna with seven hundred beryl panniced halls, with great iddhi of a Devatā, enjoyed himself with heavenly vinās sound forth in a fashion that is lovely due to placing the flowers that are badly laid down at the place of worshipping properly right there in the Lord Kassapa's Relic Stupa when he was human, amongst men.

The conclusion of the content of the Vimāna stories.

Introduction to Vimana Vatthu

There are three categories in Buddha Sasana – Pariyatti Sasana (Learning of the Scripture), Patipatti Sasana (practice after learning), and Pativedha (attainment of wisdom through practice). Of the three categories Pariyatti Sasana is the primary basis, and without correct learning there could be no correct practice. And without correct practice one could not attain the penetrating wisdom of truth.

With the aim of promoting and propagating this prime important category of the Buddha Sasana worldwide, the Sitagu Sayadaw has founded The Sitagu International Buddhist Academy and is producing missionaries to carry out this objective.

Thus, the Sitagu Sayadaw is working in many ways to promote and propagate the Buddha Sasana, and among them is the plan to Romanize the Pali language of the Tripitaka for the universal benefit of the learners. Among the five Nikayas: Diga Nikaya, Majjima Nikaya, Samyutta Nikaya, and Anguttara Nikaya have been rendered into Romanized Pali. The members of the Working Committee of the Sitagu International Buddhist Academy, in accordance with the instructions of the Sayadaw, are striving hard to render the remaining Khuddaka Nikaya into romanized version in the prescribed time.

Vimana Vatthu, included in the Khuddaka Nikaya, is printed together with the translation by U Htin Fatt as a donation to pay respect to the Sitagu Sayadaw, whose 65 th birthday falls on Friday, the Fullmoon Day of Tabaung, 1363 Myanmar Era (28 March, 2002). After studying the Vimana Vatthu it is found that only one's good actions can get rewards in the abode of deities, and it is only in the life of human existence that a god deed of merit is a weapon to get to the abode of deities. Indeed, human existence is a port of call from where one is to be ferried across to the abode of deities according to one's merit.

Four Types Human Beings

By nomenclature human beings are quite the same, but according to Vimana Commentary (18) there are four types of human beings: (1) Human beings like in hell or sufferers (2) Human beings leading a Peta existence (3) Human beings leading the life of the animal kingdom (4) Human beings leading authentic lives.

1. Human beings like in hell or sufferers

Hell-like sufferers are real human beings, but because of their akusala (misdeeds) like taking other human's lives and taking what is not given, they are now suffering for their bad kamma. They are subjected to punishment like their limbs being amputated.

2. Human beings leading Peta existence

They are real human beings but because of their misdeeds and lack of Kusala they suffer greatly lacking basic human needs like food, clothing and shelter and wandering from place to place to lead their lives.

3. Human beings leading animal life

They are real human beings but have to serve their masters leading hard lives. When they violate the laws of the State they have to live forever under the threat of punishment wandering from place to place to keep themselves alive, hiding behind bushes and just leading lives on subsistence level without having time to reflect on their lives.

4. Human beings leading authentic lives

Human beings leading real lives are ones who are aware of their authentic interests, who believe the good effects of their own kamma, who fear to do evil actions and are ashamed of them, who are mindful of the unwholesome deeds and who feel compassion for other creatures. Such are the ones who observe the good moral values and who are of high noble class.

Vimana Vatthu refers to the fourth type as the real human beings. However, with the blessings of Buddhas and Arahats the rest three types can be included in the type referred to in Vimana Vatthu.

According to Vimana Vatthu Ven. Moggalana praised the luxurious wealth enjoyed by the Devis the abode of Deities asking them of what merit done in the human life had caused them to enjoy such lives in the abode of Deities. Ven. Moggalana asked the question to show the pivotal role of the human existence and to make clear to the eternalists and annihilationists the power of Kusala in the past

lives. Venerable Moggalana ascended to the abode of Deities and had asked the deities about their past Kusala to refute the negative doctrines which claimed that there was no life after death and that there was neither Kusala nor Akusala after death.

In Vimana Vatthu there are two parts: Itthi Vimana and Purisa Vimana. In the Itthi Vimana section there are 85 Vatthus and they are arranged according to the content. The classification according to the content are as follows:

- (1) 5 Vatthus describing Sotapanas (stream winners) reaching the abode of deities
- (2) 2 Vatthus describing pious devotees reaching the abode of deities by merely praying the Lord with joined palms.
- (3) A Vatthu describing pious devotees reaching the abode of deities by merely saying sadhu (well done) in a monastery donation ceremony
- (4) 2 Vatthus describing pious devotees reaching the abode of deities by mere observance of Sila (morality)
- (5) 7 Vatthus describing pious devotees reaching the abode of deities by observance of Dana (charity) and Sila (observance of morality)
- (6) Rest number of Vatthus describing pious devotees reaching the abode of deities by acts of Dana (charity)

There is special significance in the Vatthus over the theme of donation and charity; in the time of Lord Buddha it is a rare occasion to have the privilege to donate to the Lord Buddha, the noblest of all mankind. And to make a point of this good merit of donation and belief a Vatthu from the Commentary is shown as an example.

Once the Lord Buddha with the monks arrived at Htuna Brahmin village in the State of Kosala and all the Brahmin villagers knew about the visit of monk Gotama. The brahmin villagers held wrong views and feared the villagers would follow the teachings of the Lord Buddha. The brahmins tried to block the visit of Lord Buddha by destroying the bridges across the river, hiding the boats at the river bank and filled the water-wells with grass reserving a single well for the use of the villagers. Lord Buddha, knowing the unwholesome thoughts of the Brahmins, took place under the shelter of a tree after traveling through the sky with his jhanic powers.

At that time a young woman, the serf of the Brahmins, saw the Lord Buddha and the tired monks on the way back from the river carrying a water-pot on her head. Despite knowing full well the ban imposed by her master Brahmins,

she donated water to the Lord and the monks with firm belief and intention and with full knowledge of the consequences that would befall upon her because for offering water to Lord Buddha. The young woman with full devotion paid respects to Lord Buddha and offered water, and the Lord Buddha with full compassion took the pot and shared it with the monks. The water in the pot was inexhaustible. The Brahmin, her master, flew into a rage and hit the young woman to the ground. She died at the hands of her master, but because of her Saddha (belief) and her meritorious deed, she became a Devi in the Tavatinsa bode of Deities.

Then Lord Buddha asked his disciple Ananda to fetch water from the village wells which were destroyed by the Brahmins. Ananda replied that the wells were destroyed by the Brahmins covering them with grass. The Lord asked his disciple three times to fetch water, and Ananda took Lord Buddha's bowl and went to the water well to draw from it. When Ananda reached the well, the water rose from it and all the covering grass were flowed with the water pouring forth from the well. The water from the well flooded a section of the Htuna village. And at that time the Brahmins realized their misdeed and asked forgiveness from Lord Buddha and invited the Lord Buddha and the monks for Soom (meals) offering. Then the flooding stopped.

This Vimana Vatthu clearly shows the Saddha (belief) and good deeds of a servant young woman who even sacrificed her life to do the deed she firmly believed to be a meritorious act.

Like wise, LaTa Vimana Vatthu describes the beneficial effects of the observance of Dana (charity) and Sila (morality). Sandharli Vimana Vatthu points out that a human leading a Peta existence can benefit from Lord Buddha's boundless compassion.

There are many Vattus which clearly shows that good intentions and deeds can have limitless beneficial effects of kamma in this Vimana collection, and they are fertile ground in which the seeds of good merit grow into trees of happiness.

May all Dhamma friends enjoy peace and happiness like the Sitagu moon.

Ashin Sondhara
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Sagaing Hills

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Vimānavatthupāḷimātikā niṭṭhitā.

VIMĀNAVATTHU
(Stories of Celestial Mansions)

Namo Tassa Bhagavato Arahato Sammasambuddhassa
(Veneration to the Exalted One, the Homage-worthy, the
Perfectly Self-Enlightened)

1. ITTHIVIMĀNA

(About Mansions belonging to Devīs)

1. Pīthavagga

1. PATHAMA PĪTHAVIMĀNA VATTHU

1. Divinely adorned, garlanded and well-dressed and flashing like lightning that strikes about the crest of the clouds, you, Devī, (ride on) the exalted seat of gold that travels as it wills with the speed of mind.

2. How does your radiant (physical) appearance that shines (around twelve yojanas) come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving (you) the delight of the mind?

3. I ask you, Devi, high and mighty. What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your (physical) appearance shine in all directions?

4. One being questioned by the Venerable Mogglana, that devī gave the answer gladly as to how her kamma-actions fructified.

5. (O Venerable bhikkhu, high and mighty!) When I was a human being in my previous existence in the world of humans, I offered sitting-places for bhikkhus who came, paying them due respects with the raising of (my) clasped palms, besides giving alms as far as my ability went.

6. For that deed of merit, I now shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to delight my mind.

7. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (of offering seats and paying respects) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the first Pīthavimāna Vatthu.

2. DUTIYA PĪTHAVIMĀNA VATTHU

8. Divinely adorned, garlanded and well-dressed, you, Devī, shine like a flash of lightning that strikes above the crest of clouds. (Your exalted seat of gold travels as it wills with the speed of mind. *

9. How does your radiant (physical) appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving (you) the delight of the mind?

10. I ask you, Devī! high and mighty, What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your (physical) appearance shine in all direction?

11. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

12. (O Venerable bhikkhu, high and mighty!) When I was a human being in my previous existence in the human world, I offered sitting-places to bhikkhus who came, paying them due respects with the raising of (my) clasped palms, besides giving alms as far as my ability went.

13. For that deed of merit, I now shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to delight my mind.

14. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (of offering seats and paying respects) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the second Pīthavimāna Vatthu.

* This is another version following the Burmese Translation closely.

3. TATIYA PĪTHAVIMĀNA VITTHU

15. Divinely adorned, garlanded and well-dressed, you, Devī, shine like a flash of lighting that strikes above the crest of clouds. (Your) exalted seat of gold travels as it wills with the speed of mind.

16. How does your radiant appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit do all these wealth arise giving (you) the delight of the mind?

17. I ask you, high and mighty, Devī! What meritorious deeds did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your appearance shine in all directions?

18. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

19. (O Venerable bhikkhu, high and mighty!) I shine with this supernatural power because of the meritorious deed that I performed when I was a human being previously in the human world. This is but the fruit of what little kamma-action that I did.

20. (When) I met a bhikkhu, an arahat devoid of human passions and endowed with a mind tranquil to the utmost and taintless, faith developed in me, and I made the offering of a seat (to him).

21. For that deed of merit, I now shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to delight my mind.

22. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (such as offering seats) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the third Pīthavimāna Vatthu.

4. CATUTTHA PĪTHAVIMĀNA VATTHU

23. Divinely adorned, garlanded and well-dressed, you, Devī, shine like a flash of lightning that strikes above the crest of clouds. (Your) exalted seat of gold travels as it wills with the speed of mind.

24. How does your radiant appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

25. I ask you, high and mighty, Devī! What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your appearance shine in all directions?

26. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

27. (O Venerable bhikkhu, high and mighty!) I shine with this supernatural power because of the meritorious deed that I performed when I was a human being in my pervious existence in the human world. This is but the fruit of what little kamma-action that I did.

28. (When) I met a bhikkhu, an arahat devoid of human passions and endowed with a mind tranquil to the utmost and taintless, faith developed in me, and I made the offering of a seat (to him).

29. For that deed of merit I now shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to delight my mind.

30. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (such as offering seats) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the fourth Pīthavimāna Vatthu.

5. KUNJARAVIMĀNA VATTHU

31. & 32. O Padumā Devī, with eyes like unto lotus-petals! Your noble riding elephant, adorned with various kinds of gems, resplendent in the colour of the blue lotus, with the trunk variegated with lotus-pollens and bedecked with lotus flowers of golden colour is delightful to the geart, strong, speedy and able to travel in the skies .

33. The elephant * goes slowly without apparent motion, neither lingering nor hastening, along the road paved with lotus flowers and decorated with their petas.

* The footnote in the Burmese version says: A vehicle resembling an elephant which appears by reason of one's meritorious deeds done in the past.

34. When that elephant moves about golden bells makes pleasant tinkle. That tinkling sound is heard as music played with five kinds of instruments.

35. You, Devī, (riding) on the back of the elephant, wearing clean clothes, duly dorned, shine in splendour that surpasses the beauty of those celestial beings keeping you in company.

36. It is the fruit of alms-giving, or observing morality, or raising clasped palms in veneration? Answer me this question that I ask.

37. On being questioned by the Venerable Moggalāna, that Devī gave the answer gladly as to how her kamma-actions fruitified.

38. Seeing a good man possessing the virtues (of a disciple) and delighting in meditation, I offered (him) a sitting-place duly covered with a piece of cloth and a variety of padumā-lotus flowers.

39. Inspired by faith I spread the petals of the lotus flowers (taken out) from half of the bunch around the place.

40. Here is the fruit derived from that meritorious deed. Devā respect, revere and honour me.

41. One who offers with faith a sitting place to good men practising deliverance would rejoice (in the act) as I do.

42. Therefore one who desires to gain greater benefit over and above the casual benefit should make an offering of sitting places to those (arahats) who are bearing (the burden of) their bodies for the last time.

Here ends of fifth Kunjaravimāna Vatthu.

6.PATHAMANĀ VIMĀNA VATTHU

43. Devī! You remain on aboard a ship with a roof of gold. You get down to the lake and pluck padumā-lotus flowers with your hands.

44. How does this appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of mind?

45. I ask you, Devī, who are high and mighty! What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your appearance shine in all directions.

46. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

47. When I was a human being in my previous existence in the human world, I saw a bhikkhu who were thirsty and exhausted. I made efforts to supply drinking water (to then.)

48. For him who makes efforts to supply drinking water to those who are thirsty and exhausted, there would appear cool lakes full of various kinds of flowers together with a variety of lotuses.

49. Rivers with cool waters flowing over beds of sand and trees of mango, sal, tilaka, rose-apple, laburnum and trumpet-flower forever surround the celestial abode.

50. (I come into possession of) holdings of land endowed with qualities (as earlier described) together with the eminent celestial abode. This is the fruit derived from the meritorious deeds (of offering drinking water). Those who perform such meritorious deeds get (the benefit).

51. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to delight my mind.

52. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (such as offering drinking water) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the sixth Pathamanāvāvimāna Vatthu.

7.DUTIYANĀVĀVIMĀNĀ VATTHU

53. Devī! You remain on board a ship with a roof of gold. You get down to the lake and pluck padumā-flowers with your hand.

54. How does this appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

55. I ask you, high and mighty, Devī! What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? What kind of merit makes your appearance shine in all directions?

56. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

57. When I was a human being in my previous existence in the human world, I saw bhikkhus who were thirsty and exhausted. I made efforts to supply drinking water (to them).

58. For him who makes efforts to supply drinking water to those who are thirsty and exhausted, there would appear cool lakes full of various kinds of flowers together with a Variety of lotuses.

59. River with cool waters flowing over beds of sand and trees of mango, sal, tilaka, rose-apple, laburnum and trumpet-flower forever surround the celestial abode.

60. (I come into possession of) holding of land endowed with qualities (as earlier described) together with the imminent celestial abode. This is the fruit derived from the meritorious deed (of offering drinking water). Those who perform such meritorious deeds get (the benefit)

61. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight my mind.

62. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (such as offering drinking water) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the seventh Dutīyanāvāvimāna Vatthu.

8. TATIYANĀVĀ VIMĀNA VATTHU

63. Devī! You live on board a ship with a roof of gold. You get down to the lake and pluck padumā-flowers with your hands.

64. Your pinnacled dwellings with uniform design and dimension shine brilliantly around in all four directions.

65. How does this appearance come about? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

66. I ask you, high and mighty, Devī! What meritorious deeds did you perform while you were a human being? What kind of merit makes

you shine with supernatural power? What kind of merit makes your appearance shine in all directions?

67. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

68. When I was a human being in my previous existence in the human world, I saw bhikkhus who were thirsty and exhausted. I made efforts to supply drinking water (to them).

69. For him who makes efforts to supply drinking water to those who are thirsty and exhausted, there would appear cool lakes full of various kinds of flowers together with a variety of lotuses.

70. Rivers with cool waters flowing over beds of sand and trees of mango, sal, tilaka, rose-apple, laburnum and trumpet-flower forever surrounded the celestial abode.

71. (I come into possession of) holdings of land endowed with qualities (as earlier described) together with the imminent celestial abode. This is the fruit derived from the meritorious deed (of offering drinking water). Those who perform such meritorious deeds get (the benefit).

72. My pinnacled dwellings with uniform design and dimension shine brilliantly around in all four directions.

73. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

74. O Venerable Buddha, high and mighty! I give you the answer. As a human being I performed meritorious deeds (such as offering drinking water) for which I now shine in supernatural power with my appearance dazzling in all directions. O Venerable Buddha, high and mighty! Once you drank the water offered by me so that my kamma-action would fructify in that manner.

The end of the eighth Tatiyanāvāvimāna Vatthu.

9. DĪPAVIMĀNA VATTHU

75. You, Devī, stand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

76. How did you earn this radiant appearance? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind.

77. By what merit, O Devī, did you earn spotless radiance? What merit makes you outshine other celestial beings, shedding all light in all directions from all parts of your body?

78. I ask you, high and mighty Devī!, What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with supernatural power? what kind of merit makes your appearance shine in all directions?

79. On being questioned by the Venerable Moggalāna, that devī gave the answer gladly as to how her kamma-actions fructified.

80. When I was a human being in my previous existence in the human world, I offered lights at lighting time as great darkness fell.

81. One who offers light at lighting time when great darkness falls will become resplendent in a bright celestial abode of many flowers with a variety of lotuses.

82. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

83. Because of that (meritorious deed) I come to possess spotless radiance, outshining other celestial beings, able to shed light in all directions from all parts of my body.

84. O Venerable bhikkhu! high and mighty! I now give you the answer. As a human being I performed meritorious deeds (such as offering lights) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the ninth Dipavimana Vatthu.

10. TILADAKKHINAVIMĀNA VATTHU

85. You, Devī, stand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

86. How did you earn this radiant appearance? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

87. I ask you, high and mighty, Devī! What meritorious deed did you perform while you were a human being? What kind of merit makes

you shine with supernatural power? What kind of merit makes your appearance shine in all directions?

88. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

89. & 90. When I was a human being in my previous existence in the human world, I met the Buddha, devoid of human passions and endowed with a mind tranquil to the utmost and taintless. As faith developed in my mind, I offered the gift of sesamum as the occasion arose without any pre-meditation to the Buddha worthy of the alms.

91. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

92. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I offered the gift of sesamum for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the tenth Tiladakkhinavimāna Vatthu.

11. PATHAMAPATIBBATĀVIMĀNA VATTHU

93. Divine birds of cranes, peafowls, haṃsās and sweet-voiced cuckoos hover around you, Devī, and this celestial mansion is rendered pleasant with a luxury of many kinds of flowers peopled by devās and devīs.

94. O high and mighty Devī! You dwell in that mansion assuming various forms created by your supernatural power, surrounded by celestial beings dancing, singing and rejoicing.

95. O high and mighty Devī! You are accomplished in divine supernatural power. What meritorious deed did you perform while you were a human being? What merit makes you shine in supernatural power? What merit makes your appearance shine in all directions?

96. One being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

97. When I was a human being in the previous existence in the human world, I was a faithful wife with no mind for other men. I looked after him in the way a mother looks after her son, not being harsh in speech even when I got angry.

98. I took up speaking the truth, shunning false-hood altogether. I delighted in giving away, being accustomed to lend support to others. With a devoted mind, I made extensive offerings reverentially of food and drinks and other alms.

99. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

100. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (in giving away and observing moral precepts). By virtue of those deeds I shine in appearance in all directions.

The end of the eleventh Pathamapatibbatāvīmāna Vatthu.

12. DUTIYAPATIBBATĀVĪMĀNA VATTHU

101. O high and mighty Devī! You ascend the celestial mansion (built) with columns of lapis lazuli, dazzling with desirable colour and wonderful in many ways, assuming various forms created by supernatural power (while) celestial beings who surround you dance, sing and rejoice.

102. O high and mighty Devī! You are accomplished in supernatural power. What meritorious deed did you perform when you were a human being? What kind of merit makes you shine in supernatural power and blesses you with appearance that lights up places in all directions?

103. On being questioned by the Venerable Moggalāna that devī gave the answer galdly as to how her kamma-actions fructified.

104. When I was a human being in the human world I was a devotee of the Buddha, the possessor of eyes (of wisdom). I abstained from taking life and from taking what was not given.

105. I did not take intoxicants and did not speak falsehood. I remained (faithful) to my own husband. Inspired with faith I reverentially offered food, drinks and other alms extensively.

106. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

107. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (of taking refuge in the three Gems and observing morality) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the twelfth Dutiyapatibbatāvimāna Vatthu.

13. PATHAMASUNISĀVIMĀNA VATTHU

108. You, Devī, stand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

109. How does this radiant appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

110. I ask you, high and mighty Devī! What meritorious deed did you perform while you were a human being? What kind of merit makes you shine with your supernatural power? What kind of merit makes your appearance shine in all directions?

111. On being questioned by the Venerable Moggalāna that devi gave the answer gladly as to how her kamma-actions fructified.

112. When I was a human being in the human world I was a daughter-in-law living in my father-in-law's house.

113. (When) I met a bhikkhu, an arahat devoid of human passions and endowed with a mind tranquil to the utmost and taintless, faith developed in me and I gave him a piece of cake with my own hands. As I gave him half the portion that I got, I enjoyed (all prosperity) in the Nanda garden.

114. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

115. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (of offering a piece of cake) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the thirteenth Paṭhamasunisāvimāna Vatthu.

14. DUTIYASUNISĀVIMĀNA VATTHU

116. You, Devī, atand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

117. How does this radiant appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

118. I ask you, high and mighty Devī, what meritorious deed did you perform while you were a human being? What kind of merit makes you shine with your supernatural power. What kind of merit makes your appearance shine in all directions?

119. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

120. When I was a human being in the human world I was a daughter-in-law living in my father-in-law's house.

121. (when) I met a bhikkhu, an arahat devoid of human passions and endowed with a mind tranquil to the utmost and I gave him my own portion of barley-cake with my own hands for which act I enjoyed (prosperity) in the Nanda garden.

122. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

123. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (of offering barley-cake) for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the fourteenth Dutiyasunīsāvimāna Vatthu.

15. UTTARĀVIMĀNA VATTHU

124. You, Devī, stand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

125. How does this radiant appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

126. I ask you, high and mighty Devī, what meritorious deed did you perform while you were a human being? What kind of merit makes you shine with your supernatural power? What kind of merit makes your appearance shine in all directions?

127. On being questioned by the Venerable Mogglāna that devī gave the answer gladly as to how her kamma-actions fructified.

128. I was a householder (belonging to the laity), and yet I entertained on envy, nor avarice, nor spirit of rivalry, nor anger, bowing to the will of my husband. I was ever vigilant in the observance of uposatha-precepts.

129. I used to observe uposatha-precepts on every fourteenth (waxing) day of the half-month, fifteenth (waxing) day of the half-month, eighth day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha days.

130. I kept uposatha-precepts always exercising self-control and distributing alms for which (meritorious actions) I now live in a celestial mansion.

131. I abstained from taking life and kept myself away from speaking falsehood, from committing theft, from being adulterous and from taking intoxicating drinks.

132. I took delight in the observance of the five moral disciplines, having become well-versed in the dhamma of the Noble Truth, as a devotee of the Buddha, the possessor of eyes (of wisdom), illustrious (with a great company of followers).

133. I became well-known because of my practice of morality and my big following, well enjoying the fruits of my meritorious actions as well as personal well-being.

134. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my mind.

135. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds (for which I now shine in supernatural power with my appearance dazzling in all directions).

136. Venerable Sir! Kindly do obeisance to the buddha placing your forehead at his feet and convey my words to him that I, his disciple,

Uttara by name, do obeissance to the Buddha placing my forehead at his feet. Venerable Sir! It is no wonder that the Buddha proclaimed me as one who has established oneself in one of the fruits of the state of a samana.

The Buddha declared that Uttara as having become established in the fruit of the state of a once-returner, sakadagamin.

The end of the fifteenth Uttarāvimāna Vatthu.

16.SIRIMĀVIMĀNA VATTHU

137. To draw the chariots you put harness on your horses exquisitely adorned, looking down (to earth) as they travel in the skies, strong and fast. The five hundred chariots, creations of your supernatural power, follow you wherever you go as it they are being drawn by charioteers.

138. Well-adorned and shining brilliantly like a burning lamp, you, Devī, sit in great the chariot. Let me ask you, Devi, noble in appearance and pleasing to the eyes, as to the kind of deva-abode from which you came to visit the Buddha?

139. Venerable Sir! The deva world is regarded as supreme as all that is best in sensual pleasure can be had there. There the devas enjoy life by making creations after creations of pleasure. I, who am able to assume any appearance that I like, approach the Buddha who has no superior in order to worship him.

140. What good conduct did you practise in your previous (existence)? What deed of merit enabled you to live in the abode of the devas, highly illustrious with a large following and happy? How did you acquire the supernatural power by which you travel the skies with none the acts as your superior? Why does your personal appearance shine in all the ten directions?

141. You, Devī, have devas for your company, winning their respect. How were you reborn into this happy condition of Nimmarati after you passed away? Whose words of instructions did you follow? Let me ask you if you were a disciple of the Buddha.

142. (In the past) I was an attendant of the great and glorious King (Bimbisāra) of Rajagaha, well-situated among mountains. I was greatly accomplished in dancing and singing, being known as Sirimā.

143. The Buddha, the great sage and the teacher of discipline, revealed to me the truth of the transience of suffering (dukkha) and the cause of suffering (samudaya) and the intransience of the Unconditioned (asankhato) and the Emancipation (nirodha) from suffering as well as the truth of the Path of peace which is never crooked.

144. Having come to understand the Dispensation taught by the most superior Tathagata, the well-farer (in the ways of former Buddhas), relating to the dhammas of Deathlessness and the Unconditioned that lead to nibbāna, I practised morality and self-restraint well. I had myself established in the dhammas propounded by the Buddha, superior to all men and devās.

144. Having listened to the Dispensation of the Tathāgata, the well-farer without a superior, relating to the Deathlessness and the Unconditioned that pave the way to nibbana, I practised morality and the highest form of self-restraint, establishing myself in the dhamma of the Buddha, supreme among men and devās.

145. Having understood the teaching of the Tathāgata, the well-farer without a superior, relating to freedom from craving and the Unconditioned that pave the way to nibbāna, I instantaneously came into contact with transcendental tranquillity (samādhi) of mind on the pacification of hindrances (samatha); and that very samadhi sends me to the noble and in-perturbable state (of ariyamagga, the Noble Path)

146. Having attained the distinctive state of deathless nibbana I came to the clear understanding of the Path as the absolute truth. All doubts were dispelled. Then I came to be revered by a great number of people. I enjoyed immense happiness in that state (of nibbana).

147. Thus did I become a devī who realized the deathlessness of nibbana in the position of a disciple of the Tathāgata, the well-farer without a superior. I also realized (the Four Truths) having become established as a stream-winner in the fruition of the first Path of sotapatti. For me there remain no states of misery to go.

148. I have come to venerate the Buddha who recognizes no superior and the bhikkhus who instil faith (in the minds of their devotees) by their enjoyment of happiness in performing meritorious deeds; I have come to make a respectful bow to the congregation of the Buddha and his bhikkhus of the Order who bring peace and safety (from all evil); I have come to pay homage to the Buddha, the glorious King of Dhamma.

149. My heart leaps up with joy on seeing the Sage, the well-farer, the supreme among men as the tamer of people who deserve to be tamed, the eliminator of craving, enjoying happiness in the performance of meritorious deeds (leading to nibbana), and the leader of the world of men and devas. I bow before the Buddha who always keeps with compassion the welfare of others at heart.

The end of the sixteenth Sirimāvimāna Vatthu.

17. KESAKĀRIVIMĀNA VATTHU

150. By virtue of (my) kamma-actions I acquire this mansion, delightful, radiant, supported on columns of lapis lazuli, extensive and shaded all round by well-created trees of gold.

151. A hundred thousand celestial beings have previously been re-born in this abode. You, who have just appeared here by your kamma-action, are illustrious (with a large following), being more radiant than those who preceded you.

152. Just as the moon, * the king of the constellations, outshine the multitude of stars, even so do you outshine the multitude of celestial beings with your illustriousness.

153. O Devī, noble in appearance, whence did you come to appear in my deva-abode? Just as the King of devas and the devas of Tāvātimsā are insatiable with having a view of the Brahma, even so all of us are insatiable with having a view of you.

154. O King of Devas! You ask me: “Whence did you come to appear in my deva-abode? In the kingdom of Kāsi there was a city called Vārānasī; and I was Kesakārī of that city.

155. Inspired with devotion to the Buddha, the Dhamma and the Sangha, I cultivated absolute faith (in them), never doubting. I never transgressed the rules of discipline. I realized the fruition of the Path. I have remained firmly fixed in the perfect enlightenment of the dhamma (of the Four Truths) without being interfered (by illness).

* The Burmes version describes the moon as having the sign of the here
 “လုံရေးတံဆိပ်ရှိသော “ This gloss is left untranslated.

156. We are pleased with that (accomplishment in meritorious deeds and enjoyment of life as a devī), O Devī, who says: “ I cultivated absolute faith in the Buddha, the Dhamma and the Sangha, never doubting. I never transgressed the rules of discipline. I realized the fruition of the Path. I have remained firmly fixed in the perfect enlightenment of the dhamma (of the Four Truths) without being interefered (by illness).” Good is your coming. You shine in the dhamma and in your illustrious state.

The end of the seventeenth Kesakārīvimāna Vatthu.

2. CITTALATĀVAGGA

1. DĀSIVIMĀNA VATTHU

157. Like unto Sakka, the king of Devas, you roam about the pleasant Cittalatā garden, accompanied by a multitude of devīs illuminating all the four directions just as a morning star does.

158. How does this radiant appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

159. I ask you, high and mighty Devī, what meritorious deed did you perform while you were a human being? what kind of merit makes you shine with your supernatural power? What kind of merit makes your appearance shine in all directions?

160. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

161. When I was a human being in the human world I was a slave serving others.

162. I was (also) a lay devotee of the illustrious Buddha, the possessor of eyes (of wisdom). I endeavoured to become delivered (from defilements) under the Dispensation of that Buddha endowed with the virtues of equanimity.

163. & 164. Let this body disintegrate if it must, but I would not relent my efforts in meditational exercises. There is the Noble Path, perfected with the observance of the five precepts, generating peace and serenity, freed from the spike of desire, unentangled in the jungle of

wrong views, upright and proclaimed such as by the Buddhas (and men of virtue). Even as a woman I did attain this Noble Path. Behold the fruit of my endeavour!

165 & 168. (Then) I was an advisor to Sakka, the King of Devas, who had suzerainty over others. I was awakened to the pleasures of the music of the sixty thousand instruments called ālamba, gaggara, bhīma, sādhuvādī, samsaya, pokkhara, suphassa and others. My joy was aroused by such celestial beings as Viñāmokkha, Nandā, Sunandā, soṇadinnā, Suciṃhitā, Alambusā, Missakesī, Puṇḍarikā, Atidarunī, Enīphassā, Suphassā, Subhaddā, Muduvadīnī and other devīs, all worthy of being paired.

169. These devīs used to come to me whenever occasion arose and say: "Allow us dance and sing to make you joyous."

170. This great forest of the devas of Tāvatiṃsā, free from worries, pleasurable and delightful is not a place for those who have not done any merit, but for those who have done merit.

171. There is no happiness now or hereafter for those who have not performed meritorious deeds. Only those who have performed meritorious deeds earn happiness now or hereafter.

172. Those who desire to be in the company of the devas of Tāvatiṃsā should extensively perform meritorious deeds. True, indeed, that those who accumulate merit do enjoy the luxury (or wealth) of the deva-world.

The end of the first Dāsivimāna Vatthu.

2. LAKHUMĀVIMĀNA VATTHU

173. You, Devī, stand (established) in your beautiful appearance of the morning star that sheds its light in all directions.

174. How does this radiant appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the mind?

176. One being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

177-178. My house was situated at the exit of Kevatta gate. I offered boiled rice, sour-gruel and vegetable curry to the disciples of the Buddha passing through the gate in search of the virtues of higher moral-

ity. Inspired with great faith I also offered alms of salted concoction of mixed cereals to the bhikkhus achieving uprightness.

179. I used to observe uposatha-precepts on every fourteenth (waning) day of the half-month, fifteenth (waxing) day of the half-month, eighth day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha days.

180. I kept uposatha-precepts exercising self-control and distributing alms for which (meritorious actions) I now live in a celestial mansion.

181. I abstained from taking life and exercised self-control by refraining from speaking falsehood from committing theft from being adulterous and from taking intoxicating drinks.

182. I took delight in the observance of the five moral disciplines (or precepts), having become well-versed in the dhamma of the Noble Truth, as a devotee of the Buddha, the possessor of the eyes (of wisdom), illustrious with a great company of followers.

183. For that deed of merit I shine like this My personal appearance radiates in all directions.

184. Venerable Sir! Kindly do obeisance to the Buddha placing your forehead at his feet and convey my words to him thus: "Lakhuma, the devotee, do obeisance to the Buddha placing her forehead at his feet." It is no wonder, Venerable Sir, that the Buddha proclaimed me as one who has established oneself in one of the fruits of the state of a samana.

The buddha once proclaimed that Lakhumā as having become established in the fruition of a once-returner, sakadagamin.

The end of the second Lakhumāvīmāna Vatthu.

3. ĀCĀMADĀYIKĀVIMĀNA VATTHU

185. - 186 The woman, poor and destitute dwelling in the penthouse belonging to others, offered, out of devotion, overcooked rice-crust with her own hands to those in their rounds for alms-food in silence. On discarding the human body after (her) death, to what existence was she destined? (So asked the king of Devas),

187 - 189. The women, poor and destitute, dwelling in the penthouse belonging to others, offered, out of devotion, overcooked rice-crust with her own hands to those in their rounds for alms-food in silence. On discarding the human body after (her) release from human life, she attained

happiness as a devī in Nimmānarati, the abode of powerful celestial beings and enjoyed (life) as the giver of overcooked rice-crust. (So replied Mahakassapa).

190. Marvellous is the alms-giving of the poor and destitute woman who has faith firmly established in Mahakassapa. The giving away of alms-food (obtained) from others is effectively accomplished.

191. A woman possessing physical charms and highly pleasing to her husband may become the Queen of the Universal Monarch. But her status as the Queen can in no way be equated with the one-sixteenth of the benefits derived from the offering of the overcooked rice-crust.

192. (The value of) a hundred thousand weight of nikkha gold, of a hundred thousand houses, of a hundred thousand horse-drawn chariots and of a hundred thousand maidens adorned with ruby ear-rings cannot equal that of the giving away of overcooked rice-crust of that destitute woman..

193. (The value of) a hundred (matanga) elephants, each a native of himavantā, with slightly-curved tusks, valiant in battle, caprisoned in gold and adorned with gold ornaments cannot equal that of the giving away of overcooked rice-crust of that destitute woman.

194. In this world one may rule over the four islands. His wealth as a Universal Monarch is not comparable in value to (benefits) derived by the destitute woman from the offering of overcooked rice-crust.

Here ends the fifth Acāmadāyikavimāna Vatthu.

4. SANDĀLIVIMĀNA VATTHU

195. Caṇḍālī! Worship the illustrious Buddha Gotama at his feet! Out of compassion for you the most eminent Isi (sage) stands (before you).

196. Have faith in the Buddha, homage-worthy and endowed with the virtue of equanimity. Raise quickly your clasped palms in veneration. Short is your life. (Thus said the Venerable Moggalāna).

197. At the exhortation of the Venerable Moggalāna, who had cultivated his mind and who was carrying his last body, Caṇḍālī worshipped the illustrious Buddha at his feet.

198. (At that instant) a cow (attacked and) killed Caṇḍālī (in the act of) raising her clasped palms in veneration to the Buddha who lighted up darkness.

199. Caṇḍālī, having attained celestial power, approached the Venerable Moggalāna, who had āsavas, defilements and craving dispelled, dwelling alone in a forest, and said: “ I worship you, Venerable Sir, mighty and powerful!”

200. Who are you, Devī, beautiful in the colour of gold, radiant, highly illustrious (with many followers) and wonderful in many ways, who have come down from the celestial abode, surrounded by a multitude of devīs and paid me respects? (Thus asked the Venerable Moggalāna).

201. Venerable Sir! I am Caṇḍālī who worshipped the illustrious and homage-worthy Buddha Gotama, as exhorted by you, mighty in endeavour.

202. Venerable Sir! As I worshipped the Buddha at his feet, I was reborn in the celestial mansion in the pleasant Tavatimsā, having died a caṇḍāla (low-caste woman).

203. A hundred thousand devīs surround me (as companions). I am more eminent, more beautiful, more illustrious and more long-lived than those one hundred thousand devīs.

204. Venerable Sir! I have done in this world many virtuous deeds, accomplished in knowledge and recollection. I have come to worship you the Sage, the compassionate.

205. Having said so, Caṇḍālī Devī, who, knowing gratitude, and doing things deserving of gratitude, worshipped the Venerable Moggalāna, devoid of defilements, at his feet and disappeared then and there.

The end of the fourth Caṇḍālīvimāna Vatthu.

5. BHADDITTHIKAVINĀNA VATTHU

206. - 207. You wear on your forehead the divine flower of mandā-rava with pollens spreading all round which have a variety of hues such as blue, golden-yellow, black, light-red, red and white. O, wise Devī! There is no such colourful flowering-plant in other heavenly abodes.

208. By what meritorious action have you come into being in this Tavatinsā? I ask you illustrious Devī; be good enough to answer me (asked the Buddha).

209. I was known as Bhadditthika of Kimila, (she answered), who was accomplished in faith and morality. I always took delight in distributing alms.

210. With a mind devoted to absolute faith, I made offerings of clothing, food, shelter and lights to those (bhikkhus) who had perfected themselves in uprightness.

211. I used to observe uposatha-precepts on every fourteenth (waning) day of the half-month, fifteenth (waxing) day of the half-month eight day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha days.

212. I kept uposatha-precepts always exercising self-control and distributing alms for which (meritorious actions) I now live in a celestial mansion.

213. I abstained from taking life. I kept myself away from speaking falsehood from committing theft and adultery and from taking intoxicants.

214. I rejoiced in the observance of the five moral disciplines, having been well-versed in the dhamma of the Noble Truth as a disciple of the Buddha, the possessor of the (five) eyes (of wisdom) I dwelt in the awareness of meritorious actions, having accomplished them and having established myself in them. When I died in that existence, I was (reborn) in the deva-world to roam about there again and again radiant in my own aura.

215. I served the bhikkhus who render benefit to mankind with compassion and the Buddha, the great sage, (attended by) a pair of eminent disciples. Having accomplished meritorious kamma-actions and having established myself in them, I died in that existence and was (reborn) in that deva-world to roam about there again and again radiant in my own aura.

216. I constantly observed the eight precepts which rewarded me with boundless happiness. Having accomplished meritorious kamma-actions and having established myself in them, I died in that existence and

was (reborn) in the deva-world to roam about there again and again radiant in my own aura..

The end of the fifth Bhadditthivimāna Vatthu.

6. SONADINNĀVIMĀNA VATTHU

217. You, Devī, appear beautiful in the colour of a morning star that sheds its pleasant light in all directions.*

218. How does such appearance arise? What merit blesses you with prosperity in this abode? By what meritorious action does this wealth arise that delights your mind?

219. I ask you, high and mighty Devī, what meritorious deed did you perform while you were a human being? What kind of merit makes you shine with your supernatural power? What kind of merit makes your appearance shine in all directions?

220. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

221. I was known in Nālanda as Soṇadinnā, the disciple, who was accomplished in faith and morality, always taking delight in distributing (alms).

222. I offered clothing, food, shelter and light to those bhikkhus who had perfected themselves in uprightness.

223. I used to observe uposatha-precepts on every fourteenth (waning) day of the half-month, fifteenth (waxing) day of the half-month, eight day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha days.

224. I kept uposatha-precepts exercising self-control and distributing alms for which (meritorious actions) I now live in a celestial mansion.

225. I abstained from taking life. I kept myself away from speaking falsehood, from committing theft and adultery and from taking intoxicants.

226. I rejoiced in the observance of the five moral disciplines, having been well-versed in the dhamma of the Noble Truth as a disciple of the Buddha, the possessor of the (five) eyes (of wisdom). I dwelt in the awareness of meritorious actions, having accomplished them and estab-

* This version is more readable than the previous versions.

lished myself in them. When I died in that existence. I was (reborn) in the deva-world to roam about there again and again radiant in my own aura.

227. For that deed of merit I shine like this My personal appearance radiates in all directions.

The end of the sixth Soṇadinnāvimāna Vatthu.

7. UPOSATHAVIMĀNA VATTHU

229. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

230. How does this radiant appearance arise? x x x By what meritorious action does your appearance shed its light in all directions?

232. On being questioned by the Venerable Moggalāna, that devī gladly answered x x x how her kamma-actions fructified.

233. I was known in Sāketa as Uposathā, the disciple, accomplished in faith and morality, always taking delight in distributing (alms).

234. With a mind inclined to absolute faith, I offered clothing, food, shelter and light to bhikkhus who had perfected themselves in uprightness.

235. I used to observe uposatha-precepts on every fourteenth (waning) day of the half-month, fifteenth (waxing) day of the half-month, eight day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha-days.

236. I kept uposatha-precepts exercising self-control and distributing alms for which (meritorious actions) I now live in a celestial mansion.

237. I abstained from taking life. I kept myself away from speaking falsehood from committing theft and adultery and from taking intoxicants.

238. I rejoiced in the observance of the five moral disciplines, having been well-versed in the dhamma of the Noble Truth as a disciple of the illustrious Buddha, the possessor of the (five) eyes (of wisdom).

239. For that meritorious deed, such beautiful appearance arose in me. xxxxx For that meritorious deed my (physical) appearance shines in all directions.

241. Constantly hearing (praises) about the Nanda garden, a desire arose in me to be (reborn) there. As my mind was bent on the Nanda

garden, I became (a devā) in Tāvatisā where the Nandā garden is situated.

242. I failed to take heed of the words of the Buddha, the knower of the Four Truths, and the kinsman of the Sun, (which say “I have no praise for him who clings to becoming however slightly.”) So I repented only afterwards for clinging to becoming in an inferior state.

243. Uposathā Devī! How long will you stay in this celestial abode? Should you know the length of (your) life, pray tell me, (said the Venerable Moggalāna).

244. O Great Sage! I shall remain in this deva-abode for three crores and sixty-thousand years. Passing away from this world I shall (once again) be among the society of men (she replied).

245. Be not afraid, Uposathā Devī! The all-enlightened Buddha has declared that you would attain the stage of a stream-winner. You have done away with the state of misery, (Said the Venerable Moggalāna).

The end of the seventh Uposathāvimāna Vatthu

8. NIDDĀVIMĀNA VATTHU

246. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

247. How does this radiant appearance arise? By what meritorious action does your (personal) appearance shine in all directions?

249. On being questioned by the Venerable Moggalāna that devī answered gladly how her kamma-actions fructified.

250. I was known in Rājagaha as Niddā, the disciple, accomplished in faith and morality, always taking delight in the distribution (of alms).

251. With a mind inclined to absolute faith, I offered clothing, food, shelter and light to bhikkhus who had perfected themselves in uprightness.

252. I used to observe uposatha-precepts on every fourteenth (waning) day of the half-month, fifteenth (waxing) day of the half-month, eighth day (counted from the new or full moon) of the half-month and on every day preceding or following those uposatha-days.

253. I kept uposatha-precepts always exercising self-control in morality and distributing (alms) for which (meritorious actions) I now live in a celestial mansion.

254. I abstained from taking life. I kept myself away from speaking falsehood from committing theft and adultery and from taking intoxicants.

255. I rejoiced in the observance of the five moral disciplines, having been well-versed in the dhamma of the Noble Truth as a disciple of the illustrious Buddha, the possessor of the (five) eyes (of wisdom).

256. For that meritorious deed such beauty arises in me For that meritorious deed my beautiful appearance shines in all directions.

The end of the eight Niddāvimāna Vatthu.

9. SUNIDDĀVIMĀNA VATTHU

258. You, Devī, stand beautiful in the colour of a morning star.....

259. How does this radiant appearance arise? By what meritorious action does your (personal) appearance shine in all directions?

261. On being asked by the Venerable Moggalāna that devī answered gladly how her kamma-actions fructified.

262. I was known in Rājagaha as Suniddā, the disciple, accomplished in faith and morality, always taking delight in the distribution (of alms).

263. (Amplify as in Niddāvimāna Vatthu)

267. I rejoiced in the observance of the five moral disciplines, having been well-versed in the dhamma of the Noble Truth as a disciple of the illustrious Buddha, the possessor of the (five) eyes (of wisdom).

268. For that meritorious deed such beauty arises in me For that meritorious deed my beautiful appearance shines in all directions.

The end of the ninth Suniddāvimāna Vatthu.

10. PATHAMABHIKKHĀDĀYIKĀVIMĀNA VATTHU

270. You, Devī, stand beautiful in the colour of a morning star

271. How does this radiant appearance arise? By what meritorious action does your (personal) appearance shine in all directions?

273. On being asked by the Venerable Moggalāna, that devī answered gladly how her kamma-actions fructified.

274. When I was a human being in my former existence in the world of humans

275. I met the Buddha, devoid of human passions, endowed with a mind tranquil to the utmost and taintless. As faith developed in my mind I offered alms-food to that Buddha with my own hands.

276. For that meritorious deed such beauty arises in me For that meritorious deed my beautiful appearance shines in all directions.

The end of the tenth Pathamabhikkhāyikāvimāna Vatthu.

11. DUTIYABHIKKHĀDĀYIKĀVIMĀNA VATTHU.

278. You, Devī, stand beautiful in colour of a morning star

279. How does this radiant appearance arise?By what meritorious actions does your (personal) appearance shine in all directions?

281. On being asked by the Venerable Moggalāna, that devi answered gladly... how her kamma-actions fructified.

282. When I was a human being in my former existence in the human world.....

283. I met an Arahāt, devoid of human passions, endowed with a mind tranquil to the utmost and taintless. As faith developed in my mind I offered alms-food to that Arahāt with my own hands.

284. For that meritorious deed such beauty arises in me ... For that meritorious deed my beautiful appearance shines in all directions.

The end of the eleventh Dutiyabhikkhāyikāvimāna Vatthu.

3. PĀRICCHATTAKA VAḢGA

1. ULĀRAVIMĀNA VATTHU

286. Great is your fame as well as your beauty which shines in all directions. Celestial beings, both devīs and devās, duly adorned, dance and sing (for you).

287. Honouring you, Devī, they express their joy and keep you company. You are delightful to the eyes; and this, your celestial mansions, is made of gold.

288. Endowed with all desirable things, you dominate over those celestial beings. Well-born (in the deva-world) you are mighty and powerful. You are exuberant in spirits (as befitting) one attaining divinity. I ask you, Devī, as to how your kamma-action fructifies.

289.-290. When I was a human being in my previous existence in the human-world, I was born a daughter-in-law into an impious family. Among those who had no faith in the three Gems and (in kamma-action and its result) and who were (at the same time) miserly, I was accomplished in faith and morality always rejoicing in the distribution (of alms). I offered a piece of pan-cake to those (bhikkhus) who had come for a round of alms-food.

291. Then I informed my mother-in-law: “ A samana has come to this house. Inspired with faith I gave a piece of cake to that samana my own hands”

292. On bieng thus informed the mother-in-law reviled me: “ You, daughter-in-law, are intractable. I have no mind to hear (you say), ‘ I have given (the cake) to the samana.’”

293. Having thus reproached me, the angry mother-in-law beat me with a pestle. She assaulted me till my shoulder blade broke. It was impossible for me to live long.

294. On the dissolution of my body after death I became liberated (from such misery) and was reborn in Tavatimsa in the society of celestial beings.

295. For that meritorious deed such beauty arises in me For that meritorious deed my beautiful appearance shines in all directions.

The end of the First Ulāravimāna Vatthu.

2. UCCHUDĀYIKĀVIMĀNA VATTHU

296. You, Devī, outshine (all) like unto the moon and the sun that light up the earth and the heavens. Just as the Brahma surpasses in splendour the Deva-king together with his devas of Tāvātimsā, you surpass (others) in glory, beauty, fame and power.

297. I ask you, Devī, wearing the lotus-flower and the (many-jewelled crown, possessing a complexion that sparkles like gold, duly adorned and dressed in the best of clothes. Who are you that pay me homage?

298. What meritorious action did you yourself perform in your previous existences? When you were a human being in your former existence, did you practise alms-giving and self-restraint in the observance of morality? By what meritorious deed have you earned this happy condi-

tion (in the deva-world) to become illustrious (with a large following)? I ask you, Davī; answer me! How does your kamma-action fructify?

299. Venerable Sir! You visited our house these times in this very town (of Rājagaha) on a round of alms-food. With faith developing in my heart and joy overflowing boundlessly, I offered in alms a piece of sugar-cane to you.

300. Then (my) mother-in-law enquired of me: “Where have you thrown away the sugar-cane?” On being thus asked I replied: “Neither did I throw it away nor suck it*. I offered it with my own hands to a bhikkhu in whom all defilements have become extinguished.”

301. Venerable Sir! The mother-in-law reviled me: “Are you the lord of this house, or am I?” Then getting hold of a stool, she hit me (with it). Dying in that human abode, I was reborn a celestial being.

302. I have done an action (of giving away a piece of sugar-cane) that portends merit. I have realized myself the fruits of that action which brings me happiness. I have in company of devas. And I enjoy the five constituents of sensual pleasure.

303. I have done an action (of giving away a piece of sugar-cane) that portends merit. I have realized myself the fruits of that action which brings me happiness. Guarded by the devas of Tāvātimsa, I feel as secure as the king of Devas. And I am endowed with the five constituents of sensual pleasure.

304. Many are the benefits derived from this pious act. My offering of a piece of sugar-cane produces great results. I live in the company of devas. And I enjoy the five constituents of sensual pleasure.

305. Many are the benefits derived from this pious act. My offering of a piece of sugar-cane produces mighty splendour. Guarded by the devas of Tāvātimsā, I feel as secure as the king of Devas. Venerable Sir! I enjoy living in the Nanda garden as does the king of Devas, the possessor of one thousand eyes.

306. Venerable Sir! I came to you and worshipped you who are compassionate and wise. I enquired after your health. And I offered you that piece of sugar-cane with a clear mind inspired by faith and boundless joy.

The end of the second Uchchudāyikāvimāna Vatthu.

* Literally, bite (Khaditam)

3. PALLANKAVIMĀNA VATTHU

307. Assuming a variety of forms through supernatural power. You, high and mighty Devī, occupy the high couch, done artistically with gems and gold, strewn with all kinds of flowers and wide and extensive as a bed.

308. Dancing, singing and rejoicing, these celestial beings surround you. High and mighty Devī! You have attained divine power. What meritorious deed did you perform while you were a human being? What deed of merit makes you radiant in power? What makes your beautiful appearance shine in all directions?

309. As a human being of the human world, I was born a daughter-in-law into a prosperous family. I knew no anger, bowing to the will of my husband. I was vigilant in the observance of precepts.

310. As a human being, even in my youth, I did no evil. My mind was clear (with faith and devotion). I gave satisfaction to my husband. By day or by night I conducted myself in a pleasant manner, having been accomplished in morality.

311. I abstained from taking life. I refrained from committing theft. I was pure in my deeds. I practised the noble conduct of brahmacariya. I took no intoxicants and I did not speak falsehood.

312. & 313. With a mind developed in faith I observed the eight uposatha-precepts on every fourteenth waning or waxing day of the half-month, on every fifteenth full-moon day, on every eighth day of the half-month and on every day preceding or following the uposatha-days in conformity with the practice of the dhamma with a mind inclined to the joy of satisfaction. As I observed the eight uposatha-precepts well which portend merit and happiness, I was also endowed with the virtue of being dutiful toward my husband. I bowed to his will. And I became a disciple of the Buddha.

314. I now had the share of the merit that was done while I lived in the human-world. On the dissolution of my (human) body after death, in this hereafter, I attained the happy condition (in this deva-world) endowed with the powers of divinity.

315. Up above the tower of the celestial mansion, lofty and pleasing to the eye, I am surrounded by a company of celestial beings. The entire body of the inhabitants of the deva-world who shine with their own

body-light allow me to enjoy long life as a devī who has come to this celestial mansion.

The end of the third Pallankavimāna Vatthu.

4. LATĀVIMĀNA VATTHU

316. Latā, Sajjā, Pavarā, Iccimatī and Sutā, devine beings radiant in beauty and wisdom, are the daughters of Vessavaṇa, the glorious and noble king (of devas), and they possess the true attributes (of greatness).

317. The five devīs came to bathe in the river (that flows Anotatta lake), of cool waters, full of lotus flowers and safe from all dangers. As they bathed, they became joyous, dancing and singing. Then Sutā asked Latā:

318. I ask you, Devī, wearing a garland of lotuses and a crown, glittering like gold in complexion, possessing eyes surrounded by coppery-red lines, (floating) in the heavens with splendour and enjoying longevity. What merit did you earn to become illustrious (with a large following)?

319. O Dear (elder sister)! What meritorious deed makes you the beloved of your husband? Why do you possess extraordinary beauty that surpasses that of others? Why are you adept at dancing and singing? Why do the divine beings always enquire after you? We, men and women of the deva-world, question you; pray, answer us.

320. As a human being of the human world, I was born a daughter-in-law into a prosperous family. I was not given to anger, bowing to the will of my husband. I was vigilant in the observance of precepts.

321. As a human being, even in my youth, I did no evil. My mind was clear (with faith and devotion), giving satisfaction to my husband as well as to my brother-in-law, my father-in-law and male and female slaves. Thus satisfying (them as a daughter-in-law), I performed (good deeds) to become illustrious (with a large following).

322. By virtue of that meritorious action, I above all other devīs, come into possession of the four qualities of long life, beauty, property and strength. I enjoy them in an extraordinary measure, (said Latā Devī).

323. Have you not heard what (elder sister) Latā has said? We asked that question and it has been answered. Husbands are deemed to be excellent shelters for us women, being our superior devas.

324. Faithful are those who fulfil wifely duties. Let all of us womanfolk be dutiful to our husbands. As we all fulfil our wifely duties to our husbands, we shall attain benefits which Latā has spoken of.

325. A lion, making the mountains its resort, lives in the Mahindara mountains preying on young four-footed animals and eating their flesh.

326. Even so a faithful and noble disciple who conducts herself well in her dependence on her husband should dispel anger, suppress envy and take up the practise of the dhamma, and that woman shall enjoy life in the deva-world.

Here ends the fourth Latāvīmāna Vatthu.

5. GUTTILAVIMĀNA VATTHU

1. VATTHUTTAMADĀYIKĀVIMĀNA VATTHU

327. O Deva-King, descendent of Kosiya family! I taught (Musila) how to play the lute, seven-stringed, sweet-toned and pleasing to the heart. That Musila has now challenged me to come to the courtyard (to compete with him). Pray, be you my refuge!

328. Guttila! I shall be your refuge. I am wont to respect the teachers. Your pupil will not beat you. Only you, the teacher, shall beat him, the pupil.*

329. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all direction.

330. How does such appearance arise? What merit blesses you with prosperity in this abode? But what meritorious action does this wealth arise that pleases your heart?

331. I ask you, high and mighty Devī, what meritorious deed did you perform while you were a human being? What kind of merit makes you shine with your supernatural power? What kind of merit makes your appearance shine in all directions?

* These two stanzas (para. 327 and 328) occur in the jātakas where Musila, the pupil, challenged his master Guttila to a competition in lute-playing and lost. The maestro was then conducted to Tāvatisā by the Deva-King who let the former meet the 36 devis who related to him the tales of their meritorious deeds. These 36 tales are incorporated here as Vimānavatthu under Guttilavagga. See Introduction to Vimāna and Peta Vatthu.

332. On being question by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

333. She who makes an offering of the best of clothes surpasses all other men and women. That woman who makes an offering of exquisite materials in this way attains a place in the deva-world much to her delight.

334. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

335. For that deed of merit I shine like this in appearance, being endowed with prosperity here in this abode, all wealth arising (for me) to my heart's delight.

336..O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed meritorious deeds of offering clothes for while I now shine in supernatural power with my appearance dazzling in all directions.

(The remaining four Caturavimānavatthus may be elaborated in the manner show in Vatthudāyikā Vatthu.

2. PUPPHUTTAMADĀYIKĀVIMANĀ VATTHU (1)

337. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

338. How does such appearance arise? By what meritorious action does this wealth arise that pleases your heart?

339. I ask you, high and mighty Devī..... What kind of merit makes your appearance shine in all directions?

340. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

341. She who makes an offering of the best of flowers surpasses all other men and women. That woman who makes an offering of exquisite materials in this way attains a place in the deva-world much to her delight.

342. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

343-344. For that deed of merit I shine like this. My appearance shines in all directions.

3. GANDHUTTAMADĀYIKĀVIMĀNA VATTHU (2)

345. You, Devī, stand beautiful in the colour of a morning star shining in all directions.

346. How does such appearance arise? By what meritorious action does this wealth arise?

347. I ask you high and mighty Devī..... Why does your appearance shine in all directions?

348. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

349. She who makes an offering of the best of perfumes surpasses all other men and women. That woman who makes an offering of exquisite materials in this way attains a place in the deva-world much to her delight.

350. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

351-352. For that deed of merit I shine like this.....My appearance shines in all directions .

4. PHALUTTAMADĀYIKĀVIMĀNA VATTHU (3)

353. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

354. How does such appearance arise?By what meritorious action does this wealth arise that delights your mind?

355. I ask you, high and mighty Devī What kind of merit makes your appearance shine in all directions?

356. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

357. She who makes an offering of the best of fruits surpasses all together men and women. That woman who makes an offering of exquisite materials in this way attains a place in the deva-world much to her delight.

358. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

359.-360. For that deed of merit I shine like this, My appearance shines in all directions.

5. PASUTTAMADĀYIKĀVIMĀNA VATTHU. (4)

361. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

362. How does such appearance arise? By what meritorious action does this wealth arise that delights your mind?

363. I ask you, high and mighty DevīWhat kind of merit makes your appearance shine in all directions?

364. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

365. She who makes an offering of the best of tastes surpasses all other men and women. That woman who makes an offering of exquisite materials in this way attains a place in the deva-world much to her delight.

366. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

367. For that deed of merit I shine like this My appearance shines in all directions.

6. GANDHAPANCANGULIKADĀYIKĀVIMĀNA VATTHU.

369. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

370. - 371. How does such appearance arise?..... What kind of merit makes your appearance shine in all directions?

372. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

373. I made a five-finger-mark with perfumes at the shine of Buddha Kassapa. A woman who makes an offering of exquisite materials in the same way (as I do) attains a place in the deva-world much to her delight.

374. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

375. For that deed of merit I shine like this My appearance shines in all directions.

(The remaining four Gaturavimānavatthus may be elaborated in the manner show in Gandhapañcaṅgulikadāyika Vatthu)

7. EKŪPOSATHAVIMĀNA VATTHU (1)

377. With a pleasant appearance your beauty lights up in all directions.

380. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

381. I met bhikkhus and bhikkhunīs travelling. Having heard the dhamma preached by them I observed uposatha-precept for one day.

382. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

383. For that deed of merit I shine like this My appearance shines in all directions.

8. UDAKADĀYIKĀVIMĀNA VATTHU (2)

385. With a pleasant appearance your beauty lights up in all directions.

388. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

389. Standing by the waterfront and inspired by faith, I made an offering of water to bhikkhus. A woman who makes an offering of such desirable requisites attains a place in the deva-world much to her delight.

390. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

391. For that deed of merit I shine like this My appearance shines in all directions.

9. UPATTHĀNAVIMĀNA VATTHU (3)

393. With a pleasant appearance your beauty lights up in all directions.

396. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

397. Without acrimony I served my mother-in-law and father-in-law (although they were) cruel, given to anger and foul-mouthed. I was vigilant in the observance of morality that I possessed.

398. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

399. For that deed of merit I shine like this My appearance shines in all directions.

10. APARAKAMMAKĀRINĪVIMĀNA VATTHU (4)

401. With a pleasant appearance your beauty lights up in all directions.

404. On being questioned by the Venerable Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

405. I was a slave serving others unremittingly, not given to anger, nor to arrogance. I had the disposition to share the portion (of my merit with others).

406. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

407. For that deed of merit I shine like this My appearance shines in all directions.

11. KHĪRODANADĀYIKAVIMĀNA VATTHU

409. With a pleasant appearance your beauty lights up in all directions.

410. How does such appearance arise? What kind of merit makes your appearance shine in all directions?

412. On being questioned by the Moggalāna that devī gave the answer gladly as to how her kamma-actions fructified.

413. I made an offering of milk-rice to a bhikkhu on his round of alms-food. I was reborn into this happy condition in the deva-world by virtue of my meritorious deed (of giving away milk-rice). And I rejoiced in it.

414. Behold that celestial mansion that belong to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

415. For that deed of merit I shine like this My appearance shines in all directions.

(The other 25 Vimānavatthus may be elaborated as in Khirodana dāyikāvimāna Vatthu).

12. PHĀNITADĀYIKĀVIMĀNA VATTHU (1)

417. With a pleasant appearance your beauty lights up in all directions.
420. That devi answered accordingly as to how her kamma-actions fructified.
421. I offered treacle to a bhikkhu on his round of alms-food.....

13. UCCHUKHANDIKADĀYIKA VATTHU (2)

429. I offered a piece of sugar-cane to a bhikkhu on his round of alms-food.

14. TIMBARUSAKADĀYIKAVIMĀNA VATTHU (3)

437. I offered persimmom to a bhikkhu on his round of alms-food.

15. KAKKĀRIKADĀYIKĀVIMĀNA VATTHU (4)

445. I offered cucumber to a bhikkhu on his round of alms-food.

16. ELĀLUKADĀYIKĀVIMĀNA VATTHU (5)

453. I offered elāluka-cucumber to a bhikkhu on his round of alms-food.

17. VALLIPHALADĀYIKĀVIMĀNA VATTHU (6)

461. I offered gourd to a bhikkhu on his round of alms-food.

18. PHARUSAKADĀYIKĀVIMĀNA VATTHU (7)

469. I offered pharusaka-fruit to a bhikkhu on his round of alms-food.

19. HATTHAPPATĀPAKADĀYIKĀVIMĀNA VATTHU (8)

477. I offered a fire-pan to a bhikkhu on his round of alms-food.

20. SĀKAMUTTHIDĀYIKĀVIMĀNA VATTHU (9)

485. I offered a handful of vegetbles to a travelling bhikkhu

21. PUPPHAKAMUTTHIDĀYIKĀVIMĀNA VATTHU (10)

493. I offered a handful of flowers to a bhikkhu on his round of alms-food.....

22. MULAKADAYIKAVIMĀNA VATTHU (11)

501. I offered roots to a bhikkhu on his round of alms-food.....

23. NIMBZMUTTHIDAYIKAVIMĀNA VATTHU (12)

509. I offered a handful of neem leaves to a bhikkhu on his round of alms-food.....

24. AMBAKANCIKADĀYIKĀVIMĀNA VATTHU (13)

517. I offered vinegar to a bhikkhu on his round of alms-food.....

25. DONINIMMAJJANIDĀYIKĀVIMĀNA VATTHU (14)

525. I offered sesamum cake to a bhikkhu on his round of alms-food.....

26. KAYABANDHANAKAYIKĀVIMĀNA VATTHU (15)

533. I offered a waist-band to a bhikkhu on his round of alms-food.....

27. ANSABADDHAKADĀYIKĀVIMĀNA VATTHU (16)

541. I offered a shoulder strap to a bhikkhu on his round of alms-food.....

28. ĀYOGAPATTADĀYIKĀVIMĀNA VATTHU (17)

549. I offered a bradage to a bhikkhu on his round of alms-food.

29. UIDHUPANADAYIKAVIMĀNA VATTHU (18)

557. I offered a square fan to a bhikkhu on his round of alms-food.....

30. TĀLAVANTADĀYIKĀVIMĀNA VATTHU (19)

565. I offered a palm-leaf fan to a bhikkhu on his round of alms-food.....

31. MORAHATTHADĀYIKĀVIMĀNA VATTHU (20)

573. I offered wing-feathers of a peacock to a bhikkhu on his round of alms-food.....

32. CHATTADĀYIKĀVIMĀNA VATTHU (21)

581. I offered an umbrella to a bhikkhu on his round of alms-food.....

33. UPĀHANADĀYIKĀVIMĀNA VATTHU (22)

589. I offered a pair of sandals of a bhikkhu on his round of alms-food.....

34. PUVADĀYIKĀVIMĀNA VATTHU (23)

597. I offered cakes to a bhikkhu on his round of alms-food.

35. MODAKADĀYIKĀVIMĀNA VATTHU (24)

605. I offered sweetmeats to a bhikkhu on his round of alms-food.....

36. SAKKHALIKĀDĀVIKĀVIMĀNA VATTHU (25)

613. I offered molasses to a bhikkhu on his round of alms-food.....

614. Behold that celestial mansion that belongs to me. I am the devī endowed with beauty that is to be desired. I excel the one thousand devīs (who keep me company). Look at the result accruing from deeds of merit.

615. For that deed of merit I shine like this. My appearance shines in all directions.

617. Now I have seen devīs who are endowed with beauty that they desire. Good, therefore, is my coming (to this Tāvātimsā). Today the day dawns good (for me). To day I rise up (from bed) with auspiciousness.

618. Having heard (the tales of) meritorious deeds performed by those devīs, I shall seek to develop much merit by practising charity, good conduct, self-restraint and control of the sense-faculties. One needs not fear when one attains nibbana. I shall go to that nibbana where fear is absent by performing meritorious actions. (Thus said Guttila).

The end of the fifth Guttilavimāna Vatthu.

6. DADDALLAVIMĀNA VATTHU

619. Resplendent in beauty and renown, you, (Bhadda Devī), gaving eminent people as companions, outshine all celestial being of Tāvātimsā, (subhaddā Devī).

620. I have never seen you before, (said Bhaddā Devī). This is the first time that I met you, From what (divine) abode have you come? And by what name will you be addressed?

621. Bhaddā! I was Subhaddā in my former existence as a human being. Together with you I was a wife to (our) common husband, besides being your own younger sister.

622. On the dissolution of my body after death and after release from that human world, I was reborn in the divine abode of Nimmānarati, (said Subhadda).

623. Subhaddā! You own that you were reborn among the divine beings of Nimmānarati; (but) only those who perform good deeds can reach Nimmānarati.

624. By what reason, or by what kind of education, or by what nature of alms-giving and work of piety do you earn to become illustrious with eminent people keeping you company?

625. How did you come to achieve such extraordinary and extensive benefits as renown (having eminent people in your company). What kamma-action produces this result?

626. Inspired with faith, I offered with my own hands alms-food enough for eight persons to the Sangha, the order of bhikkhus deserving of alms.

627. By virtue of that meritorious action, (answered Subhaddā), I shine in beauty in this manner Because of that meritorious action my beauty shine in all directions.

629. With a mind made clear by faith, (said Bhaddā), I offered alms-food with my own hands to the satisfaction of bhikkhus, more than the number that you offered, who practised self-restraint and noble conduct of brahmacariya that leads to the Path.

630. Although I gave alms more than you did, I was reborn (in Tāvattimsā) which is lower in status. Why did you, who gave alms in a small way, earn such extraordinary and extensive benefits. O Subhaddā Devī! What kamma-action gives you this result? I ask you; pray, answer me!

631. The bhikkhu, (replied Subhaddā), whom I met in my previous existence was Revata who gave delight to the heart. I invited him to a feast of alms-food together with other bhikkhus, eight in all.

632. That Venerable Revata, who had my welfare at heart, advised me: "Give alms to the Sangha, the Order of the bhikkhus." I followed the advice of that bhikkhu.

633. The offering that goes to the Sangha produces boundless benefits. You gave alms to the individual. That giving does not produce great results.

634. I come to know only now, (admitted Bhaddā), that alms-giving to the Sangha produces great results. When I revert to the state of a human being, knowing as to what kind of recipients should alms-giving be made, I shall repeatedly resort to offering alms to the Sangha with circumspection, in a bountiful spirit, without being niggardly.

635. Bhaddā, (asked the Deva-king), who is that devī who outshines other divine being in Tāvātimsā entering into conversation with you?

636. Deva-King! That devī, as a human being in her former existence, happened to be a wife together with me to our (common) husband, as well as my own younger sister. She shines in the accomplishment of meritorious deeds by her giving alms to the Sangha.

637. Bhaddā! It is with good reason that your younger sister outshines you since her alms-giving relates to the Sangha of incomparable virtue.

638. I asked the Buddha residing in the Gijjhakuta Hills about the result of actions of alms-giving. Verily, giving alms to that Sangha produces great results.

639. (I asked the Bhaddā): Which kind of alms-giving to what kind of recipients is considered as producing great results when it is being done by people who take delight in giving or by sentient beings who desire to gain merit for the good of their upadhi, state of becoming?

640. Knowing the nature of benefits accruing to the distributor of alms and the kamma-results which he can call his own, the Buddha declared the nature of alms-giving that produces great results. And he gives me the answer (accordingly).

641. There are eight categories of the Sangha who achieve uprightness (in the practice of the dhamma) having been endowed with knowledge and morality, namely, the four practising the Path and the four being established in the fruition of the Path.

642. Alms-giving to the Sangha is considered productive of great results when it is being done by people who take delight in giving or by sentient beings who desire to gain merit for the good of their upadhi, state of becoming, (answered the Buddha).

643. Only that Sangha, or the Order of bhikkhu thrives and becomes great. The virtues of that Sangha cannot be counted just as waters

in an ocean cannot be. Supreme is that Sangha who is the light-giver, the disciple of the Buddha, the expositor of the dhamma, the most energetic among mankind.

644. To give, to offer alms and to make sacrifices in dedication to the Sangha is good charity. Buddhas who know the three worlds have praise for that kind of giving alms dedicated to the Sangha as producing great results.

645. He who goes about the world rejoicing and remembering again and again that meritorious deed performed in dedication to the Sangha is destined to the abode of devas having done away all impurities (of the mind) that serve as the root of niggardliness and thus escaped the censor (of the wise).

Here ends the sixth Daddallavimāna Vatthu.

7. PESAVATIVIMĀNA VATTHU

646. Here I see this celestial mansion, beautiful and extensive, built with crystals, covered with nets of silver and gold, (decorated) with a variety of colours, lined with exquisite flooring, well-created (by one's own kamma-actions), standing on columns (of precious stones) and strewn with sands of gold.

647. Just as the thousand-rayed sun that appears in the season of sarada illumines the heavens in all directions, dispelling darkness, and just as fire shines brilliantly at night, even so does your celestial mansion appear radiant.

648. Like unto a flash of lightning that smarts the eyes with its light, the celestial mansion overhanging in the heavens gives solace to the heart. It is bountiful with the characteristics of a divine city of the Deva-King, clamorous with the reverberations of the music of the lute, tambourine, drumcircles and claps.

649. There in this celestial mansion are white, red and blue lotuses of paduma, kumudra and uppala variety as well as kuvālaya water-lilies, besides the flowering plants of jussmine, hibiscus, anojaka, sal in full bloom, and asoka with a multitude of valuable trees that diffuse (the environs) with fragrance.

650. Illustrious Devī! The pleasant lake situated near your celestial mansion has pine-trees, mountain-jacks and bhujakas along with grasslands where are grown palms, coconuts and creepers with fragrant flow-

ers overhanging. The waters in the lake make the reflections of a net of emerald.

651. Near your celestial mansion there grow maripе plants that give flowers, as well as terrestrial plants that grow into trees, together with other varieties extant both in the human and non-human world besides in the deva-world.

652. O Devī! What kamma-result rewards you with self-restraint and control of sense-faculties? By your kamma-action you acquire this celestial mansion. By what fruit of kamma-action that you come into being in this celestial mansion? Pray answer me how that kamma-action fructifies, (asked the Venerable Vangīsa).

653. By a meritorious kamma-action I acquire this celestial mansion where cranes, peafowls and gulls (enjoy life) roaming about where hamsa-birds wade in the water, and where teals and cuckoos fill (the surrounding) with their noises.

654. By a meritorious kamma-action I acquire this celestial mansion where are grown trumpet-flower, rose-apple and asoka trees with their exquisite and spreading foliage. Pray, listen to me, and I shall tell you about those kamma-actions.

655. Venerable Sir! There was a village called Nālaka in the east of the great city of Māgadha Kingdom. I was born a daughter-in-law into the family of a householder of that village. There I was known by the name of Pesavatī.

656. With benignity I spread flowers as a mark of respect to the Venerable Upatissa* on his passing away in parinibbana, a man of great virtue, incomparable and worthy of being honoured by deferential devas and men accustomed to revere the Buddha, skilled in the dhamma.

657. It is because I paid homage to that eminent sage of a bhikkhu, who had passed into nibbana, leaving behind him no stratum of being, having carried his body (of a human being) for the last time, that I, on the dissolution of my body after death, happened to be reborn in this deva-world as a deva of Tāvātimsā to reside in this celestial mansion.

The end of the seventh Pesavatīvimāna vatthu.

* - I.e .. Sāriputta.

8. MALLIKĀVIMĀNA VATTHU

658. Dressed, be-ribboned and decorated in the colours of gold, you, Devī, look resplendent in beauty (which is your own), even without actually donning golden robes.

659. Who are you, Devī, who wears gold bracelets and a crown of gold, with your body enveloped in a net of gold and ornamented with garlands of precious stones?

660. The garlands you are wearing are made of refined gold, red rubies, pearls and lapis lazuli. The red rubies are exquisitely set with masāragalla gem-stones in the likeness of doves' eyes.

661. Some of those garlands (done in precious stones) tinkle melodiously making the sounds of peafowls, hamsa-birds and cuckoos. One can hear these pleasant sounds as if made by five musical instruments.

662. It is a beautiful and pleasant sight to see your chariot, artistically decorated with various kinds of gems and exquisitely constructed with various kinds of trappings (such as wheels and axles).

663. You, Devī, ride the gold-coloured chariot shedding light in all directions. What kamma-action gives you this result? I ask you; pray, answer me, (said the Venerable Nārada).

664. Developing faith in Buddha Gotama, the incomparable, who passed away in parinibbana, I venerated him with the offering of a shroud of golden net, sovaṇṇajāla, done in rubies of various kinds and wonderful pearls.

665. Venerable Sir! By virtue of that kamma-action thus performed, for which the Buddhas have a praise, I enjoy a life of happiness removed from anxiety and ill-health.

The end of the eighth Mallikāvīmāna Vatthu.

9. VISĀLAKKHIVIMĀNA VATTHU

666. O Devī, with large beautiful eyes! You walk about the pleasant garden of Cittalatā attended by a bevy of devīs. What is your name?

667. The wonders (of the garden) are reflected (in the personality of) all celestial beings of Tāvātimsā as they made their presence felt by entering the garden with their carriages drawn by elephants and horses.

668. However nothing makes unusual impression on your body as you wander about in this garden. What kamma-action makes you overwhelm the splendour of the Cittalatā-garden? I ask you; pray, answer me (said the Deva-King).

669. O Deva-King! It is (my) meritorious action that rewards me with this beautiful appearance, destiny, power and might. Pray listen to me about it.

670. In my previous existence I was a lay woman devotee by the name of Sunandā in the pleasant city of Rājagaha. I was accomplished in faith and morality, always enjoying the distribution (of alms).

671. Inspired by faith I made offerings of clothing, food, shelter, beds and lights to those bhikkhus who attain uprightness (in the practice of the dhamma).

672. I used to observe eight uposatha-precepts on every fourteenth (waning) day of the half-month, on every fifteen (waxing) day of the half-month, on every eighth day of the half-month and on every day preceding or following uposatha-days.

673. I kept uposatha-precepts, always practising morality, controlling the sense-faculties and distributing (alms). That meritorious action enabled me to live in the celestial mansion.

674. I abstained from taking life. I kept myself away from speaking falsehood, from committing theft and adultery and from taking intoxicants.

675. I found pleasure in observing the five disciplines, being well-versed in the knowledge of the Noble Truths, the possessor of the (five) eyes (of wisdom).

676. The serving-maid from my kinsmen's house brought flowers always (for me), and I offered them all to the stupa (erected in the memory) of the Buddha.

677. On uposatha-days, as faith developed in me, I used to go to that stupa and offered flowers, perfumes and unguents personally with my own hands.

678. O Deva-King! Such is the nature of my kamma-action that gives me beautiful appearance, destiny, power and might.

679. O Devi-King! I have been one accomplished in the observance of morality; but kamma-action has not yet fructified for that merit.

So I am still expecting to get fulfilled with such factors as would render me to be a woman-sakadagamin (once-returner).

The end of the ninth Visālakkhivimāna Vatthu.

10. PARICCHATTAKAVIMĀNA VATTHU

680. You, Devī, enjoy singing as you weave the divine flowers into a garland by the side of the Coral tree that provides pleasure and delight to you.

681. As you dance, all parts of your body (major or minor) make heavenly harmony all the time pleasing the ear and delighting the heart.

682. As you dance, all parts of your body (major or minor) give off heavenly fragrance all the time, pervasive throughout and delightful to the heart.

683. As you whirl your body about, the ornaments that you wear on your hair-knot make sounds that can be heard as the music of the five instruments.

684. Sounds produced by ear-ornaments wafted by the breeze can be heard as the music of the five instruments.

685. The fragrance produced by the flowers that you wear on your head, sweet and pleasing to the heart, pervades throughout the environs like that produced by the flowers of the manjusaka-tree.

686. You, Devī, are enjoying the fragrance of those flowers, seeing them in all their heavenly beauty. What kamma-actions give you this result? I ask you; pray, answer me.

687. I offered a garland of Asoka flowers with dazzling beauty and fragrance to the Buddha.

688. By virtue of that kamma-action for which the Buddhas have a praise I enjoy happiness free from anxiety and ill-health.

The end of the tenth Pāricchattakavimāna Vatthu.



4. MAÑJITTHAKAVAGGA1. MAÑJITTHAKAVIMĀNA VATTHU

689. You, Devī, find enjoyment in the music of the five instruments as you abide in the celestial mansion of light-red colour whose floor is strewn with golden sands.

690. Coming down from the jewel-studded mansion (the creation of your own kamma-action), you enter the forest of sal trees which bloom all the time.

691. As you stand at the foot of this sal tree and that, those kings of the forest stoop themselves and drop flowers (into your hands).

692. The sal trees sway in the wind as breezes blow softly. Birds make them their home. The fragrance of the forest pervades throughout the place like that of the flowers of the manjusaka-tree.

693. You, Devī, get the scent of fragrant flowers, enjoying divine sights. How does your kamma-action fructify? I ask you; pray, answer me, (asked the Venerable Moggalāna).

694. When I was a human being in the human-world, I was a slave in the house of my master. I met the Buddha sitting, and I made an offering of a bed of flowers of the sal-tree.

695. Inspired with faith in the Buddha, I also made an offering, with my own hands, of a crown well-constructed out of the flowers of the sal tree.

696. By virtue of that kamma-action for which the Buddhas have a praise I enjoy happiness free from anxiety and ill-health.

The end of the first Manjitthakavimāna Vatthu.

2. PABHASSARAVIMĀNA VATTHU

697. You, beautiful Devī, high and mighty, painting your body with sandalwood-paste and dressed in red, are brilliant and dazzling in excellent colours! You come here to pay me respects. Who are you?

698. Invaluable is your throne, wrought in various kinds of precious stones, a delight to the heart. You, who sit on it, are as radiant in beauty as the Deva-King residing in the garden of Nanda.

699. My good Devī! What meritorious conduct did you follow in your previous existence? What meritorious kamma-action gives you this result? I ask you; pray, answer me, (said the Venerable Moggalāna).

700. Venerable Sir! I made an offering of flowers and molasses to you on your round of alms-food. And I am enjoying the fruit of that action in the deva-world.

701. However, I am overcome with remorse. I am being afflicted with misery for my remission in not having ever listened to the dhamma, well-expounded by the Buddha, the King of the Dhamma.

702. Therefore, Venerable Sir, I make this request. If you find in me an individual deserving of compassion, kindly let me hear the dhamma which was well-expounded by the Buddha, the King of the Dhamma.

703. Venerable Sir! There are celestial beings who have faith in the Buddha, the Dhamma and the Sangha. They surpass me in their longevity, renown and glory.

704. Other divine beings excel me in power and beauty. They are especially high and mighty.

The end of the second Pabhassaravimāna Vatthu.

3.NĀGAVIMĀNA VATTHU

705. O Devī, well-adorned! Travelling through the air you come to this place riding a big elephant, well-captivated in a golden net studded with rubies and refined gold.

706. On the pair of elephant tusks you create, (through your supernatural power) clear lakes with blooming padma-lotuses that strike up the music of the (five) instruments as charming devīs dance and sing.

707. High and mighty Devī! You attain supernatural power. What meritorious deed did you perform while you were a human being? Why did you shine in power? Why makes your beauty radiant in all directions?

708. In Vāraṇasī, I approached the Buddha and offered him a pair of robes. Sitting on the ground, I bowed at his feet in veneration and raised my clasped palms in joy.

709. The Buddha, resplendent in the colours of refined gold, revealed to me the impermanent nature of dukkha, suffering, and the origin of dukkha, the reality of the unconditioned and of the cessation of dukkha and the Path. And I came to know the Four Truths.

710. Short-lived, I died in that human existence to be reborn in Tāvatiṃsā, famous (for my large company). I became the wife of a deva, taking the name of Yasuttara, famed throughout the two planes of the deva-world (for being surrounded by eminent beings).

The end of the third Nāgavimāna Vatthu.

4. ALOMAVIMĀNA VATTHU

711. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

712. How does such appearance arise? What kind of meritorious action makes your beauty shine in all directions? (so asked the Venerable Moggalāna).

714. That Devī gave the answer gladly as to how her kamma-actions fructified.

715. In Vāranasī I offered a dried cake of barley to the Buddha, the kinsman of the sun, with my own hands out of faith in him.

716. Look at this kamma-result of offering barley-cake, dried and saltless. Who would not have done meritorious actions seeing me, Aloma, attain divine happiness?

717. For that meritorious deed have I become radiant My beauty shines in all directions.

The end of the fourth Alomavimāna Vatthu.

5. KANJIKADĀYIKĀVIMĀNA VATTHU

719. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

720. How does such appearance arise? What kind of meritorious action makes your beauty shine in all directions? (so asked the Venerable Moggalāna).

722. That Devī gave the answer gladly as to how her kamma-actions fructified.

723. In Andhakavindha City I offered the Buddha, the kinsman of the sun, sour gruel marinated in the juice of jujube and cooked in oil.

724. (Through the Venerable Ānanda) I made an offering of the sour-gruel mixed with piper longum, garlic and lamanjaka-grass to the Buddha who had attained to the state of uprightness.

725. It may be that a woman who possesses charms and is pleasing to her husband in many ways becomes the Queen of the Universal Monarch. But her status as the Queen can in no way be equated with the one-sixteenth of the kamma-result derived from the offering of the sour gruel.

726. (The value of) a hundred thousand weights of nikkha gold, of a hundred thousand horses, of a hundred thousand horses-drawn carriages and of a hundred thousand maidens adorned with ruby earrings cannot equal one-sixteenth of the value of the offering of this sour gruel.

727. (The value of) a hundred (matanga) elephants, natives of Himavanta, with slightly curved tusks, valiant in battle, caprisoned in gold and adorned with gold ornaments cannot equal one-sixteenth of the value of the offering of this sour gruel.

728. In this would one may rule over the four islands. His wealth as a Universal Monarch is not comparable in value to one-sixteenth of the kamma-result derived from the offering of this sour gruel.

The end of the fifth Kanjakadāyikāvimāna Vatthu.

6. VIHARAVIMĀNA VATTHU

729. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

730. As you dance, all parts of your body (major or minor) make heavenly harmony all the time, pleasing the ear and delighting the heart.

731. As you dance, all parts of your body (major or minor) give off heavenly fragrance all the time pervasive throughout and delightful to the heart.

732. As you whirl your body about, the ornaments that you wear on your hair-knot make sounds that can be heard as the music of the five instruments.

733. Sounds produced by ear-ornaments wafted by the breeze can be heard as the music of the five instruments.

734. The fragrance produced by the flowers that you wear on your head, sweet and pleasing to the heart, pervades throughout the environs like that produced by the flowers of the manjusaka-tree.

735. You, Devī, are enjoying the fragrance of those flowers, seeing them in all their heavenly beauty. What kamma-actions give you this result? I ask you, pray, answer me, (said the Venerable Anuruddhā).

736. Venerable Sir! My friend (Visākhā) built the Great Monastery (of Pubbārāma) in Sāvatti. For the benefit of the Order of bhikkhus. Then seeing that monastery and the pleasing sight of the ceremony (of offering), I rejoiced as a sense of devotion developed in my heart.

737. On that account of rejoicing I obtained the sixteen-yojana-wide celestial mansion, a wonderful sight to see, which can travel in the sky by virtue of my supernatural power.

738. My celestial mansion with towers of the same design and dimensions dazzles with light that travels up to a hundred yojanas all round.

739. The lakes in my celestial mansion are very pleasant. Fishes make them their home. The water is clear, nay, transparent. They are lined with golden sands.

740. They are covered with many varieties of lotuses, not excluding the white pundarika variety.

With the wafting of the breeze, the pleasant fragrance (of the flowers) pervade throughout the environs.

741. Round about the mansion rose-apples, jacks, palms and coconuts grow of their own accord without anyone planting them.

742. Joyous would be he even when he sees in his dream this (kind of) celestial mansion resounding with the music of various instruments and with the clamour of all manner of devis.

743. By my kamma-action arises this celestial mansion, wonderful to the sight and radiant all round. It is, therefore, but meet that one should perform meritorious deeds.

744. If you get to this celestial mansion, radiant and wonderful to the sight, solely because of your expression of joy, what is the fate or destination of Visākhā who donated the monastery? In what abode was she reborn? (Thus asked the Venerable Anuruddha).

745. Venerable Sir! That Visākhā was once my friend. She, knowing the Four Truths, built the Great Monastery (of Pubbārāma) for the benefit of the Order of bhikkhus. Besides, she also offered alms (in the form of food and clothing). That Visākhā was reborn in the plane of Nimmānarati.

746. She was Sumimmita, the Queen (of Deva-King Nimmānarati). It is beyond me to reflect on her kamma-result. You asked me: "Where was she reborn?" I now answer that question by telling you the truth.

747. Therefore, with a joyous heart give alms to the Sangha! With faith listen to the Dhamma! Let others be made to realize that one should strive for the state of a human being which is hard to get.

748. The Buddha, Chief among men and devas by virtue of the Noble path, having a voice like the Brahmas, resplendent in the colours of refined gold, proclaimed the dhammas that pave the way to a happy condition. (So) with a joyous heart, give alms to the Sangha; such giving conduces to merit.

749. There are eight categories (of the Sangha) for whom is reserved the praise (by men of virtue, such as the preaching or non-preaching Buddhas and arahats). They stand in pairs of four. Being good disciples of the Buddha they deserve gifts that are given. Such gifts produce great results.

750. There are eight categories of the Sangha who achieve uprightness (in the practice of the dhamma) having been endowed with knowledge and morality, namely, the four practising the Path and the four being established in the fruition of the Path.

751. Alms-giving to the Sangha is considered productive of great results when it is being done by people who take delight in giving or by sentient beings who desire to gain merit for the good of their upadhi, state of becoming.

752. Only that Sangha thrives and becomes great. The virtues of that Sangha cannot be counted just as waters in an ocean cannot be. Supreme is that Sangha who is the light-giver, the disciple of the Buddha, the expositor of the dhamma, the most energetic among mankind.

753. To give, to offer alms and to make sacrifices in dedication to the Sangha mean good charity. Buddhas who know the three worlds have praise of that kind of giving alms dedicated to the Sangha as producing great results.

754. He who goes about the world rejoicing and remembering again and again that meritorious deed performed in dedication to the Sangha is destined to the abode of devas, having done away all impurities (of the mind) that serve as the root of niggardliness and having thus escaped the censor (of the wise).

The end of the sixth Vihāravimāna Vatthus.

7. CATURITTHIVIMANAVATTHU

755. How does such appearance arise? What meritorious action makes your beauty shine in all directions?

758. That Devī gave the answer gladly as to how her kamma-actions fructified.

759. In the pleasant city of Paṇṇakata, situated on tableland in the Kingdom of Esika, I made an offering of flowers of the laburnum tree to a bhikkhu on his round of alms-food.

760. By virtue of that meritorious action, I shine with beauty in this manner Because of that meritorious action my beauty shines in all directions?

762. How does such appearance arise? What meritorious action makes your beauty shine in all directions?

765. That Devī gave the answer gladly as to how her kamma-actions fructified.

766. In the pleasant city of Paṇṇakata, situated on a tableland in the kingdom of Esika, I made an offering of blue lotus flowers to a bhikkhu on his round of alms-food.

767. By virtue of that meritorious action, I shine with beauty in this manner Because of that meritorious action my beauty shines in all directions.

769. How does such appearance arise? What meritorious action makes your beauty shine in all directions?

772. That Devī gave the answer gladly as to how her kamma-actions fructified.

773. In the pleasant city of Paṇṇakata, situated on a tableland in the kingdom of Esika, I made an offering of paduma lotus flowers, growing in a lake with white roots and green leaves, to a bhikkhu in his round of alms-food.

774. By virtue of that meritorious action, I shine with beauty in this manner Because of that meritorious action my beauty shines in all directions.

776. How does such appearance arise? What meritorious action makes your beauty shine in all directions.

779. That Devī gave the answer gladly as to how her kamma-actions fructified.

780. In the pleasant city of Paṇṇakata, situated on a tableland in the kingdom of Esika, I, Sumanā, made an offering of flower-buds of the colour of an elephant-tusk to a (good-natured) bhikkhū on his round of alms-food.

781. By virtue of that meritorious action, I shine with beauty in this manner Because of that meritorious action my beauty shines in all directions.

The end of the seventh Caturitthavimāna Vatthu.

8. AMBAVIMĀNAVATTHU

783. Pleasant is your heavenly garden of mangoes, where arises a lofty tower resounding with the music of various kinds of instruments accompanied by the clamour of all manner of devīs.

784. This tower is illumined all the time with the light of a great, golden torch, and is surrounded by trees that bear fruits of heavenly clothes.

785. How does such appearance arise? What meritorious action makes you beauty shine in all directions? (Thus asked the Venerable Moggalāna).

787. That Devī gave the answer gladly as to how her kamma-actions fructified.

788. When I was a human being in the human-world I built a monastery with a surrounding of mango-trees for bhikkhus of the Order.

789 & 790. Having built the monastery and dedicated it (to the Sangha), I covered the mango-fruit with cloth, concealed the trees, lighted torches among them, offered alms-food to noble sanghas and, with a mind established in faith, I donated the monastery personally with my own hands.

791. For that meritorious deed my mango-grove remains pleasant, where a spacious tower resounds with the music of various kinds of instruments accompanied by the clamour of all manner of devīs.

792. This tower is illumined all the time with the light of a great, golden torch, and is surrounded by trees that bear fruits of heaven by clothes.

793. By virtue of that meritorious action, I shine with beauty in this

manner Becuase of that meritorious action my beauty shines in all directions.

The end of the eight Ambavimana Vatthu.

9. PITAVIMĀNAVATTHU

795 & 796. O Devī, dressed, be-ribboned and decorated in the colours of gold, with the body painted with gold-coloured sandalwood-paste, wearing golden lotus flowers and possessing towers, beddings, seatings, receptacles, umbrellas, chariots, horses and fans, all in the colours of gold!

797. What meritorious deeds did you perform when you were a human being in the human-world? What kamma-action produces this result? I ask you; pray, answer me!

798 & 799. Deva-King! There is a creeper called bitter gourd. I carried four flowers of that creeper with a mind to have them offered in veneration to the remains of the Buddha out of faith (in him). Being careless about the unfriendly cow, I did not take a look at the road by which a flock of cattle was moving.

800. A cow with a young calf came out of that flock of cattle and attacked me even before I could get to the stupa. If I were able to earn that merit (of venetating the stupa with flowers as I had wished) completely and well, I could have realized more prosperity than what I am now realizing.

801. O Deva-King, know also as Magha who surpasses other devas! It is because of that merit (of intending to venerate the stupa with an offering of flowers) that I now become one among your society, (answered the Devī).

802. Hearing these words, the King of Devas, known as Magha, supreme among all devas, said to Mātali, with a view to encourage the devas of Tāvātimsā to keep faith (in the Three Gems).

803. Observe, Mātali, the marvel of the extraordinary fruition of this kamma-action! Trifling is the gift; but great is the result of the meritorious action!

804. No gift made to the Tathagata, the All-Enlightened, or to his disciples is insignificant when it is made with the clear conscience of faith (in them).

805. Come, Mātali! Let us, again and again, pay homage to the relics of the Tathagata. Accumulating merit means happiness.

806. Balanced would be the kamma-result of keeping an even mind on the Buddha, whether living or having passed away in parinibbana. Sentient beings go to happy destinations for reason of keeping a good mind.

807. The Tathagatas appear for the welfare of the entire mankind. Disciples who perform acts (of veneration) to those Buddhas go to the happy destination of the deva-world, (said the Deva-King).

The end of the ninth Pitavimana Vatthu.

10. UCCHUVIMĀNAVATTHU

808. You, Devī, are as radiant as the moon and the sun that light up the earth and the heavens. Just as the Brahma surpasses in splendour the Deva-King together with his devas of Tāvātimsā, you surpass (others) in glory, beauty, fame and power.

809. I ask you, Devī, wearing the lotus-flower and the (many-jewelled) crown, possessing a complexion that glitters like gold, duly adorned and dressed in the best of clothes. Who are you that pay me homage?

810. What meritorious action did you personally perform yourself in your previous existence? When you were a human being in the human-world, did you practise alms-giving and self-restraint in the observance of morality? By what meritorious deed have you earned this happy condition (in the deva-world) to become illustrious (with an eminent company)? I ask you, Devī! Answer me! How does your kamma-action fructify?

811. Venerable Sir! At one time you visited our house in this very town (of Rājagaha) on a round of alms-food. This inspired faith in my heart, and with boundless joy I offered in alms a piece of sugar cane to you.

812. Then (my) mother-in-law asked me: “Where have you thrown away the sugar cane?” On being thus asked, I replied: “Neither did I throw it away nor suck it. I offered it with my own hands to a bhikkhu in whom all defilements have become extinguished.”

813. Then, Venerable Sir, the mother-in-law reviled me: “Are you the lord of this house or am I?” Getting hold of a stool she hit me with it. Dying in that human abode, I was reborn a celestial being.

814. I did a kamma-action (of giving away a piece of sugar cane) that conduces to merit. I have realized myself the fruits of that action which brings me happiness. I live in the company of devas. And I enjoy the five constituents of pleasure.

815. Venerable Sir! I only did a kamma-action (of giving away a piece of sugar cane) that conduces to merit. I have realized myself the fruits of that action which brings me happiness. Protected by the devas of Tāvātimsā, I feel as secure as the King of Devas. And I am endowed with the five constituents of pleasure.

816. Many are the benefits derived from this pious act. My offering of a piece of sugar-cane produces great results. I live in the company of devas. And I enjoy the five constituents of pleasure.

817. Many are the benefits derived from this pious act. My offering of a piece of sugar-cane produces mighty splendour. Protected by the devas of Tāvātimsā, I feel as secure as the King of Devas. Venerable Sir! I enjoy living in the Nanda garden as does the King of Devas, the possessor of one thousand eyes.

818. Venerable Sir! I came to you and worshipped you who are compassionate and wise. I enquired after your health. And I offered you that piece of sugar-cane with a clear conscience of faith and boundless joy.

The end of the tenth Ucchuvimāna Vatthu.

11. VANDANAVIMĀNAVATTHU

819. You, Devī, stand beautiful in the colour of a morning star that sheds its pleasant light in all directions.

820. How does such appearance arise? What kind of meritorious action makes your beauty shine in all directions? (So asked the Venerable Moggalāna).

822. That Devī gave the answer gladly as to how her kamma-actions fructified.

823. When I was a human being in the human-world, I came across bhikkhus endowed with the virtue of morality. Inspired with faith and

highly pleased, I bowed at their feet and raised my clasped palms in veneration.

824. For that meritorious deed have I become radiant My beauty shines in all directions.

The end of the eleventh Vandanavimānavatthu.

12. RAJJUMALAVIMĀNAVATTHU

826. You, Devī, stand beautiful in appearance. When music is well played you raise your hands and feet and dance.

827. As you dance, all parts of your body (major or minor) make heavenly harmony all the time pleasing the ear and delighting the heart.

828. As you dance, all parts of your body (major or minor) give off heavenly fragrance all the time, pervasive throughout and delightful to the heart.

829. As you whirl your body about, the ornaments that you wear on your hair-knot make sounds that can be heard as the music of the five instruments.

830. Sounds produced by ear-ornaments wafted by the breeze can be heard as the music of the five instruments.

831. The fragrance produced by the flowers that you wear on your head, sweet and pleasing to the heart, pervades throughout the environs like that produced by the flowers of the mañjūsaka-tree.

832. You, Devī, are enjoying the fragrance of those flowers, seeing them in all their heavenly beauty. What kamma-actions give you this result? I ask you; pray, answer me.

833. In my previous existence I was a slave under a brahmana of the village of Gayā. I was unfortunate, lacking in merit. People knew me as Rajjumālā.

834. Sorely distressed at (my master's) revilement, beatings and threat, I left the house carrying a pot as if I were fetching water.

835. (Then) I left the pot by the roadside and went into the forest determining: "I will die in this forest. What avails me with my life?"

836. Having made a strong noose suspended on a tree, I looked round in all directions, (asking to myself): "Who could be in the forest?"

837. In that forest I saw sitting near the tree the Buddha who had the welfare of mankind at heart, in jhanic mood, removed from all dangers.

838. I became agitated and astonished with hairs standing on end and thought: “Who might be he who gets into the forest? Is he a man or a devā?”

839. On seeing the Buddha who instils faith and devotion in others, himself deserving of that devotion, leaving the jungle (of defilement) for (the peace of) nibbana my mind became clear with faith (in him). And I thought to myself: “He is no mean personality.”

840. He might be the Buddha, I thought, who practised restraint on sense-faculties, delighting in jhāna (leading to the fruition of the Path), preventing the mind from going beyond its object and having the welfare of all mankind at heart.

841. Just as it is difficult to come across the flowers of a fig tree, even so it is difficult to meet the Buddha, the lion in his den, dreaded (by those holding wrong views) and unapproachable (for those deviating from the Path).

842. That Buddha called me softly by name, saying, “Rajjumālā! Seek refuge in the Tathāgata.”

843. Faith developed in me as I heard (his) words, blameless, meaningful, clean, soft, gentle, pleasing and allaying all fears.

844. Knowing that my mind had been rendered pliant to receive the Truth and cleansed and purified for the kamma-action of meditation, the Tathāgata, the well-wisher for the entire mankind, gave me instructions.

845. He taught me: “This is dukkha, suffering; this is the origin of dukkha; this is nirodha, the cessation of dukkha; this is magga, the Path; and this is the eightfold Path leading to deathlessness in nibbana.”

846. I stood firm in the Dispensation laid down by the compassionate Buddha, skilled in giving counsel, and reached nibbana, deathless, serene, giving rise to the Path and its Fruition and not given to dissolution.

847. I stood firm in my love of the three Gems. Unshaken in the realization (of the virtues of the Buddha, Dhamma and Sangha) and prompted by my absolute faith that has its root in the knowledge (of the Four Truths), I became the Buddha’s ownest won.

848. With dangers removed, I am now filled with joy, delight and pleasure. I wear divine flowers. I drink the nectar that gives softness (to my body and my voice).

849-854. Sixty-thousand musical instruments of Ālamba, Gaggara, Bīma, Sādhuvādi, Saṁsaya, Pokkhara and Suphassa awaken me to the pleasures for my enjoyment, Celestial beings such as Vināmokkha, Nandā, Sunandā, Soṇadinnā, Sucimhitā, Alambusā, Missakesī, Puṇḍarikā, Atidārūnī, Enīphassā, Suphassā, Subhaddā, Muduvadinā and other devīs deserving of special praise also awaken me to the pleasures for my enjoyment. On appropriate occasions those devīs come to me saying, “Allow us to sing and dance (for you). Allow us to entertain you. This great garden of Tāvatiṁsā, removed from fear and anxiety, pleasant and delightful to the heart, is not for those who do not perform meritorious deeds, but for those who do. There will be no happiness now or hereafter for those not performing meritorious deeds.

855. Only for those who perform meritorious deeds will there be happiness now and hereafter. Those who aspire to companionship with those devās here and there should accomplish merit extensively. True, indeed, that those who have accomplished merit become endowed with prosperity in the deva-world enjoying happiness.

856. Buddhas appear for the welfare of all mankind. They deserve noble gifts offered by men. They create the Order of the Noble Bhikkhus who are verily good nursery-beds for the seeds of meritorious actions. Those who do what ought to be done (such as, respectful by offering alms) are destined to enjoy divine pleasure.

The end of twelfth Rajjumālāvimāna Vatthu.

The end of the fourth Manjitthaka Vagga.

The end of the Itthivimāna.

2. PURISAVIMĀNA

5. MAHĀRATHAVAGGA

1.MANDŪKADEVAPUTTAVIMĀNAVATTHU

857. Who are you, bowing at my feet, radiant with supernatural power and renown, endowed with beauty that is pleasant and shining in all directions? (Buddha asked).

858. In my previous existence I was a frog thriving in water. As I was listening to your dhamma, a cowherd killed me.

859. Look at my supernatural power and renown (that keeps me in the company of eminent beings) which are derived from the instantaneous development of faith (in the Buddha) and look at my beautiful appearance and splendour.

860. Venerable Gotama! It is certain that those who listen to the dhamma for long periods of time would get to the place (nibbana) which is imperturbable and free from sorrow.

The end of the first Maṇḍukavimāna Vatthu.

2. REVATĪVIMĀNAVATTHU

861. When one, who has been separated for a long time, comes back from a far, relatives, friends and acquaintances rejoice thereat.

862. Just so meritorious actions welcome with rejoicing the arrival of one who has departed to the other world after having accomplished merit as if he were a dear relative.

863. Arise, you vicious Revatī, who open the doors to apāya, the abode of suffering, with your habit of giving none to anybody! Those having their destination to miserable abodes groan with suffering. We shall send you to that place of suffering.

864. So saying the two red-eyed great yakkhas, giants, like unto the messengers of the King of Death, took Revatī, each by the arm, and dragged him before the assembly of the devas of Tāvatisā.

865. Whose celestial mansion is it that dazzles as the sun, with the covering of a bright and pleasant gold-net, and is extensive and brilliant as the rays of the sun amidst the crowd of devās and devīs?

866. The devīs with sandalwood-paste painted (over their bodies) brighten the celestial mansion, inside and outside. It is conspicuous with the radiant appearance of the sun. Who has come to this deva-world and reside in the celestial mansion? (So asked Revatī).

867. In Vārānasi there flourished a disciple by the name of Nandiya, not grudging in charity but knowing the nature of those in need of alms. To him belongs this celestial mansion that dazzles like the rays of the sun crowded by devas and devīs.

868. The devīs, with sandalwood paste painted (over their bodies), brighten the celestial mansion inside and outside. It is conspicuous with the radiant appearance of the sun. He who enjoys life in this celestial mansion is that Nandiya, (said the yakkhas).

869. I am Nandiya's wife. I was the mistress of the household who held sway over all fortunes. Now I shall enjoy life in my husband's celestial mansion. I have no desire to see the abode of suffering, (said Revatī).

870. Vicious Revatī! This abode of suffering is yours. While living as a human being, you did not perform meritorious deeds. One who is stingy and wrathful cannot gain companionship with celestial beings destined to the deva-world, (said the yakkhas).

871. Why, I see excrements and urine, unclean and abominable! Why is this abode of suffering reeking of foul smell of excrements? Why does this abode of suffering give off obnoxious odour? (So asked Revatī).

872. Revatī! This abode of suffering, a hundred fathoms deep, is known as Saṃsavaka (for its excrements and urine); and you shall be cooked there for a thousand years, (replied the yakkhas).

873. What evil, (asked Revatī), have I done bodily, verbally and mentally? Why should I get to Saṃsavaka (with its excrements and urine), a hundred fathoms deep?

874. You deceive samanas, brahmanas and other mendicants with your false speech. You committed those evil actions.

875. For that evil kamma-action you should get to Saṃsavaka where you shall be cooked for a thousand years.

876. There your hands, feet, ears and nose will be cut off. Furthermore crows and their kind would hover round you all in a body and bite and eat you, (said the yakkhas).

877. I implore you; please send me back to the human world! I shall perform many meritorious deeds of giving alms, of keeping and even mind (of tranquility), of practising self-restraint and of controlling the senses, so that I may no cause for repenting again and again, but achieve happiness, (said Revatī).

878. Previously you forgot (to do good); and now you weep. You shall enjoy the fruits of your own kamma-actions, (said the yakkhas).

879. (Then) which deva would come down from the deva-world to the human world and instruct me: “Give alms in the form of clothing, shelter, food and beverages to those (samanas and brahmanas) who have laid down their weapons. Those who are niggardly, wrathful and evil cannot be associated with the devas who have the deva-world as their destination?”

880. When I get liberated from this abode of suffering and become a human being, I shall come to know the nature of those in need of alms, practise morality and perform many meritorious deeds of alms-giving, keeping the mind even and practising self-restraint and control of the senses.

881. With a mind purified (by faith) I shall plant flowers and fruit trees, build bridges over difficult places and dig wells and water-tanks.

882 & 883. I shall observe eight uposatha precepts on every fourteenth (waning) day of the half-month, on every fifteenth (waxing) day of the half-month, on every eighth day of the half-month and on every day preceding or following the uposatha days. I shall practise morality for all times. I shall be vigilant in alms-giving. I have personally seen this abode of suffering.

884. As she was wailing, (the hell-hounds) threw the trembling Revatī into niraya, miserable abode, with her feet up and head down.

885. Formerly I was niggardly. I railed at samanans and brahmanas. I deceived my husband with false speech. So I remain cooked in this terrible niraya.

The end of the second Revativimāna Vatthu.

3. CHATTHAMĀNAVAKAVIMĀNAVATTHU

886. Approach the Buddha and take refuge in him, supreme among preachers, the Sakya Prince turned sage, exalted (with the possession of six merits), accomplished in the Path, having crossed over (to nibbana) and endowed with strength and energy.

887. Approach the Dhamma and take refuge in the nine transcendental conditons characterised by the absence of lust (denoting the attainment of the Noble Path, *ariya magga*), the absence of attachment and sorrow (denoting the fruition of the Noble Path, *ariya phala*), and the absence aggregation and loathesomeness (denoting the realization of *nibbana*) and also in the Scriptures which are wholesome, contributing to knowledge and well-classified.

888. Great, it has been declared, is the benefit derived from alms-giving to the four pairs of persons cleansed of all defilements. These eight noble individuals have perceived the Truth. Approach them and take refuge in them (who constitute) the Sangha.

889. Neither the sun, nor the moon nor the *phussāstar* could have shone in heavens like the great light (of the celestial mansion) that shines beyond compare. Who are you who have come down from the world of *devas* to this earth?

890. The pleasant celestial mansion radiating pure white light that travels for twenty-five *yojanas*, intercepts the sun's rays, turning night into day.

891. Verily like unto the sun in the heaven, shines the celestial mansion with the variegated colours of flowers of *paduma* and *puṇḍarika* lotuses enveloped in a wonderful gold net, pure and unblemished.

892. Just as the sky is crowded with stars, so is the celestial mansion with *devās* and *devīs*, possessing soft golden complexion, dressed in red and yellow and painted with pastes of aloe, *sarsaparilla* and sandalwood.

893. In this celestial mansion there is a multitude of jubilant *devās* and *devīs*, decorating themselves with flowers of various hues, doing their hair tied with gold threads and covering themselves with ornaments wrought in gold. As the wind blows fallen flowers pervade the mansion with their fragrance.

894. What self-restraint produces this *kamma*-result? By what fruit of *kamma*-action do you come into being in this celestial mansion? What is the reason by which you get to this celestial mansion? I urge you to answer me suitably this question relating to the cause, (said the Buddha).

895. Seeing the youth Chatta coming by the road of his own will and taking compassion on him, the Buddha gave him instructions. Then the youth said: “Having heard the dhamma about the Noble Gem, I shall practise it”

896. “Take refuge in the Buddha, the most supreme among supreme beings! And likewise, I take refuge in the Dhamma and in the Sangha,” (you admonished me). Venerable Sir! At first I said that I did not know (as you asked me about the Refuges); but later I practised according to your words.

897. “Do not take up the varied and many unclean practices of taking life. Indeed wise men do not commend lack of restraint in taking life,” (you admonished me). Venerable Sir! At first I said that I did not know (as you asked me about abstinence from taking life); but later I practised according to your words.

898. “Do not consider that you should take what others do not give away but keep guard over them,” (you admonished me). Venerable Sir! At first I said that I did not know (as you asked me about abstinence from theft); but later I practised according to your words.

899. “You should not sleep with other people’s wives living under the protection (of their husbands). This is an ignoble conduct,” (you admonished me). Venerable Sir! At first I said that I did not know (as you asked me about abstinence from ignoble conduct); but later I practised according to your words.

900. “Do not speak falsehood in contrariety. Indeed wise men do not commend false speech,” you admonished me. Venerable Sir! At first I said that I did not know (as you asked me about abstinence from speaking falsehood); but later I practised according to your words.

901. “Abstain from taking all kinds of intoxicants that make one forgetful of the dhamma,” you admonished me. Venerable Sir! At first I said that I did not know (as you asked me about abstinence from intoxicating drinks); but later I practised according to your words.

902. Venerable Sir! Having established myself in these five disciplines and practised according to the teaching of the Tathāgata, I went my way to the junction of two roads infested with thieves. There they killed me for my property.

903. I remember only so much of the meritorious deeds that I performed. I have no other merit besides this. I came into being in this Tāvātimsā, getting all that I desired with the fulfilment of the kamma-result of good conduct.

904. Behold the kamma-result of taking up self-restraint just for an instant and of practising the dhamma in accordance with the teaching! Finding me radiant in the splendour of fame and supernatural power, many devās, less meritorious than I am, desire (to be like me).

905. Behold this little bit of result derived from instructions (given). I am in the abode of happiness. I attain the state of well-being. A sentient being in the habit of constantly listening to your teaching will invariably attain nibbana where death and danger are absent.

906. Great and extensive are the results derived from the practice, however insignificant, of the dhamma instructed by the Tathāgata. Lo and behold! Here is Chatta, the youth, who shines like the sun that lights up the world by virtue of meritorious deeds he performed.

907. Some people assemble together and discuss the nature of a meritorious action and manner of achieving it. We, who do so, shall dwell in the fulfilment of the meritorious action and in the accomplishment of morality if ever we are born again as human beings.

908. The Buddha does many for the welfare of sentient beings, watching over them with compassion. (Out of compassion) you came to me at noon. And I took refuge in you who rightly deserves the epithet of “homage-worthy.” Pray, have compassion on me! Let me listen to your dhamma again!

909. In this Dispensation, those who give up sensual desire together with delusion and lust for life cannot be conceived again in the wombs (of their mothers). Indeed they are to enjoy peace of their passing away in parinibbana.

The end of the third Chattamāṇavakavimāna Vatthu.

4. KAKKATAKARASADĀYAKAVIMĀNAVATTHU

910. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, exten-

sive and pinnacled, supported by posts made of lapis lazuli and floored with gold-planks.

911. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold ornaments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

912. How does this appearance arise? What kind of merit blesses you with prosperity in this abode? Through what kind of merit does all this wealth arise giving you the delight of the heart?

913. I ask you, high and mighty Devā, what meritorious deed did you performe while you were a human being? What kind of merit makes you shine with your supernatural power? What kind of merit makes your beauty shine in all directions? (So asked the Venerable Moggalāna).

914. On being questioned by the Venerable Moggalāna that devā gave the answer gladly as to how his kamma-actions fructified.

915. I became a devā on account of the meritorious deed of offering crab (curry) in alms. In commemoration of that work of merit the (sigh of) the crab with its ten golden legs stand radiant on the doorway.

916. For that deed of merit I shine like this in beauty, being endowed with prosperity here in this abode, all wealth arising (for me) to the delight of my heart.

917. O Venerable bhikkhu, high and mighty! I now give you the answer. As a human being I performed that meritorious deed for which I now shine in supernatural power with my appearance dazzling in all directions.

The end of the fourth Kakkāṭakarasadāyakavimāna Vatthu.

5. DVĀRAPĀLAKAVIMĀNAVATTHU

918. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnacled, supported by posts made of lapis lazuli and floored with gold-planks.

919. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold orna-

ments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

920 & 921. How does this appearance arise? What kind of merit makes your appearance shine in all directions? (So asked the Venerable Moggalāna).

922. On being questioned by the Venerable Moggalāna that deva gave the answer gladly as to how his kamma-actions fructified.

923. By divine standard the duration of my life is one thousand years. (In my former existence) I verbally requested (bhikkhus to accept residence in places that I offered). There (also) developed in my mind faith (in their morality and performance of meritorious deeds). One who thus accumulates merit (verbally and mentally) deserves to be transported to the devā-world endowed with the pleasures of the five senses.

924 & 925. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the fifth Dvārapālakavimāna Vatthu.

6. PATHAMAKARANIYAVIMĀNAVATTHU

926. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnacled, supported by posts made of lapis lazuli and floored with gold-planks.

927. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold ornaments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

928 & 929. How does this appearance arise?..... What kind of merit makes your appearance shine in all directions? (So asked the Venerable Moggalāna).

930. On being questioned by the venerable Moggalāna that deva gave the answer gladly as to how his kamma-actions fructified.

931. A wise man able to discriminate actions (between what is profitable and what is not) for him should perform meritorious deeds towards the Buddha who practises good conduct. Giving alms to him conduces to great results.

932. Indeed it is for my own good that the Buddha came to the forest hermitage (in Sāvatti from Jetavana monastery). As I developed faith in him, I was transported to Tāvatisā.

933 & 934. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the sixth Pathamakaraṇīyavimāna Vatthu.

7. DUTIYAKARANĪYAVIMĀNAVATTHU

935. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnacled, supported by posts made of lapis lazuli and floored with gold-planks.

936. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold ornaments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

937 & 938. How does this appearance arise? What kind of merit makes your appearance shine in all directions? (So asked the Venerable Moggalāna).

939. On being questioned by the Venerable Moggalāna that the deva gave the answer gladly as to how his kamma-actions fructified.

940. A wise man able to discriminate actions (between what is profitable and what is not) for him should perform meritorious deeds towards bhikkhus who practise good conduct. Giving alms to them conduces to great results.

941. Indeed it is for my own good that the bhikkhus came to the forest hermitage (in Sāvatti from Jetavana monastery). As I developed faith in them I was transported to Tāvatisā.

942 & 943. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the seventh Dutiyakaraṇīyavimāna Vatthu.

8. PATHAMASŪCIVIMĀNAVATTHU

944. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, exten-

sive and pinnaced, supported by posts made of lapis lazuli and floored with gold-planks.

945 . You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold ornaments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

946 & 947. How does this appearance arise? What kind of merit makes your appearance shine in all directions? (So asked the Venerable Moggalāna).

948. On being questioned by the Venerable Moggalāna that the deva gave the answer gladly as to how his kamma- actions fructified.

949. It is not enough to say that giving alms is conducive to benefit. Giving alms (that is above reproach) is conducive to excellent benefit. I gave needles in alms, and that giving produces excellent benefit (for me).

950 & 951. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the eighth Pathamasūcivimāna Vatthu.

9. DUTIYASŪCIVIMĀNAVATTHU

952. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnaced, supported by posts made of lapis lazuli and floored with gold-planks.

953. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps; and devīs wearing gold ornaments dance. The sweet essence of divinity lies in (the existence of) five constituents of pleasure.

954 & 955. How does this appearance arise? What kind of merit makes your appearance shine in all directions? (So asked the Venerable Moggalāna).

956. On being questioned by the Venerable Moggalāna that deva gave the answer gladly as to how his kamma-actions fructified.

957 & 958. When I was a human being in my previous existence in the human world, I saw a bhikkhu (arahat), removed from defilement,

possessing a clean and taintless mind. Developing faith (in him) I gave alms to him personally with my own hands.

959 & 960. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the ninth Dutiyasūcivimāna Vatthu.

10. PATHAMANĀGAVIMĀNAVATTHU

961. Riding a great elephant possessing an exceedingly white body and large and perfect tusks, strong, fast-moving and well-captured, you came here through the skies.

962. (By your supernatural power) you create on your pair of tusks a lake with clear waters and paduma-lotus flowers in full bloom. Charming devīs dance and sing to the instrumental music that resounds of its own accord emanating from those lotus flowers.

963. You are mighty, being endowed with divine power! What meritorious deed did you perform while you were a human being? What makes you so radiant in power? Why does your beauty shine in all directions? (So asked the Venerable Moggalāna).

964. On thus being questioned that devā gave the answer gladly as to how his kamma-actions fructified.

965. Inspired with faith (in the Buddha) I offered with my own hands flowers falling off from trees in veneration of the stupa (built in memory) of Buddha Kassapa.

966 & 967. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the tenth Pathamanāgavimāna Vatthu.

11. DUTIYANĀGAVIMĀNA VATTHU

968. Just as the morning star sheds its light in all directions, even so you do riding a great elephant, supreme among its own kind, and having a bevy of devīs to surround you, as you roam about from one glade to another.

969 & 970. How does this appearance arise? What kind of merit makes your beauty shine in all directions? (So asked the Venerable Vaṅṅīsa).

971. On being questioned by the Venerable Vaṅgīsa, that devā gave the answer gladly as to how his kamma-actions fructified.

972. When I was a human being in the human world, I was a disciple of the Buddha, the possessor of (five) eyes. I abstained from taking life and from taking what was not given.

973. I did not take intoxicating drinks. I did not speak falsehood. I was content with my own wife. With faith developing in my heart, I gave alms in food, drinks and other items with due respect.

974 & 975. For that meritorious action I acquire beauty in appearance..... My beauty shines in all directions.

The end of the eleventh Dutīyanāgavimāna Vatthu.

12. TATIYANĀGAVIMĀNA VATTHU

976. You are revered as you remain in the heavens riding a divine carriage drawn by an absolutely white elephant while instrumental music is played resoundingly.

977. Are you a devā (of the abode of Catumahārājā) or a gandhabba (celestial musician), or the Deva-King renowned for alms-giving in his previous existence? This we ask you not knowing (who you are). How will you be known? (So asked a wise man).

978. I am neither a deva, nor a gandhabba nor the Deva-King renowned for alms-giving in his previous existence. I am one among devas known as Sudhammā.

979. Raising our clasped palms many times, may we ask the Sudhammā-deva: "What kamma-action did you perform as a human being to become one among the Sudhammās."

980. He who donates a monastery roofed with either one of the three materials, namely, sugar-cane leaves, thatch or sheets of cloth, might be reborn a deva in the abode of Sudhammā.

The end of the twelfth Tatiyanāgavimāna Vatthu.

13. CŪLARATHAVIMĀNA VATTHU

981. Here you stand leaning on a strong bow made of heart-wood. Are you a king, or a prince, or a hunter wandering in the forest? (So asked the Venerable Mahākaccayana).

982. Venerable Sir! I am the son of King Assaka, wandering in the forest. I will tell you, bhikkhu, my name. People know me as Sujāta.

983. As I scoured the great forest in search of game, I could not find any save only. So I remain standing.

984. O Prince, highly virtuous! Good is your coming! Not blame-worthy is your coming! Take the water from this pot and wash your feet.

985. Fetched from mountains and caves, this drinking water is cool. Having drunk it, sit on the lawn, (said the Venerable Mahākaccayana).

986. Great Sage! Your words are good, indeed! They are pleasant to the ear, blameless, beneficial and delightful. You say it in full knowledge of their benefit.

987. O Great Sage, chief among men! May I ask: “What is the enjoyment in living in a forest?” Having duly considered your words, I would like to practise the group of the dhamma that prove beneficial.

988. Prince! We appreciate non-violence to all forms of life. We keep ourselves away from committing theft, adultery and taking intoxicants.

989. Keeping away from evil, leading a life of tranquility, acquiring knowledge and being grateful are the dhammas worthy of commendation here and now; and they should be so commended.

990. Prince! Death lies near you. You may live for five months. Know if yourself! Liberate yourself (from the suffering of apāya).

991. To which country shall I go, and what shall I do that man should do, and what learning shall I apply, so that I may not grow old and die?

992. Prince! There is no place where a sentient being can go and do everything that men should do or exercise learning so that he may not grow old and die.

993. Even kings, of royal families, possessing great property, immense wealth and many quantities of grains are also liable to old age and death.

994. Have you not heard that the sons of Andhakavendu were brave and energetic vanquishing (their) foes? They who were (considered to have gained) eternity (like unto the moon or the sun) came to their end, fallen to pieces.

995. Kings, brahmanas, merchants, labourers, mendicants, sweepers and others of the different classes of people are all liable to old age and death.

996. There are certain arts of vedic mantras, having six divisions, recited by people, having been initiated by brahmanas (such as Atthaka) and others. These and others like these are also subject to old age and death.

997. There are Isis who practise tranquility (bodily and verbally) and self-restraint (of the mind) besides self-mortification to burn up defilements. When the time comes they, too, abandon their bodies.

998. The Arahats, having their minds cultured, having done what is to be done and having liberated themselves from defilements, are liable to abandon their bodies on the cessation of both their meritorious and demeritorious kamma-actions.

999. Great Sage! You have uttered the stanza that is good and beneficial (to me). Your words, well-spoken, make me understand. May you be my refuge!

1000. Do not take me as your refuge! I take refuge in the Buddha. Take refuge only in Buddha, the Prince of the Sakyas, mighty in endeavour.

1001. Venerable Sir! In which country might that Buddha, your Teacher, be? I shall go and see him, the victor, the unrivalled.

1002. The Buddha, the great man, the descendent of the royal family of Ukkākas, appeared in the eastern country. (But) he has passed away in parinibbana.

1003. Venerable Sir! Were the Buddha, your Teacher, living, I would have travelled on thousand yojanas to get associated with him.

1004. Venerable Sir! I take refuge in the Buddha, your Teacher, who has entered nibbana by his passing away, having been mighty in his endeavours!

1005. I take refuge in the Buddha! I take refuge in the incomparable Dhamma! I take refuge in the Sangha, (the disciples) of the Buddha, the deva among men of the three worlds!

1006. From this very moment I abstain from taking life and from taking what is not given (in this world). I shall not take intoxicants. I shall not speak falsehood. I shall remain content with my own wife.

1007. The great luminary, the thousand-rayed sun, travels through the sky shedding light in all directions. Just so is your great chariot, with a radius of seven yojanas.

1008. (Your chariot) is lined with gold plates all round. Its shaft is done artistically with pearls and rubies. Gold and silver lines, well-delineated on lapis lazuli, add beauty to the chariot.

1009. The fore part of the carriage is wrought in lapis lazuli. The yoke is wonderfully decorated with rubies. Thoroughbred horses, strapped in gold and silver ornaments and swift as the mind, shine with beauty.

1010. You ride the golden chariot, predominant in the splendour of the Deva-King riding a carriage drawn by a thousand thoroughbred horses. I ask you, illustrious and wise Deva, how do you attain such eminence?

1011. Venerable Sir! I was (a prince by the name of) Sujāta (in my former existence). Having compassion on me, you instructed me to practise self-restraint.

1012. Presaging that my life was coming to an end, you gave me Buddha's relics, saying: "Venerate these relics. It will do you good."

1013. I endeavoured well to venerate those relics with an offering of unguents and flowers. After I have abandoned this body on its dissolution, I came to be reborn in the pleasant Tāvātimsā

1014. I enjoyed life surrounded by devīs, dancing and singing, in the pleasant garden of Nanda where there live birds of many kinds.

The end of the thirteenth Cularathavimāna Vatthu.

14. MAHĀRATHAVIMĀNA VATTHU

1015. You wander about near the garden riding this chariot, radiant and wonderful, drawn by a thousand horses, in the splendour of the Deva-King known for his alms-giving in his previous existence.

1016. Arm rests on both sides of the chariot are made into balustrades of gold neatly joined to planks, plain or angular. They are the handiwork of dexterous mastercarpenters. Your chariot is radiant with the light of the moon that shines on the fifteenth (waxing) day of the month.

1017. This chariot, covered with gold nets, marvellously created out of a variety of precious stones, produces sweet sounds while giving out extremely brilliant light in the splendour of many devās holding yak-tail fans.

1018. The hub of the cahriot-wheel with its spokes and falloe are wonderous as if it were the creation of imagination. It dazzles in a stream of more than a hundred colours that flash like lightning.

1019. Your cahriot creates wonders with numerous designs (of flowers). The big hub of the wheel sheds more than a thousand rays. A string of golden bells dangling from it makes sweet sounds of the music of the five instruments.

1020. The fore part of the chariot is marvellous with the decoration of rubies in the shape of the moon. Its pristine purity is always pleasing to the heart. It is also brilliant in colour, flashing a streak of gold that merges into a similar streak of lapis lazuli thus enhancing its radiance.

1021. Deva! Knowing your mind horses bow to your wishes -- these horses strapped with cruppers of moon-shaped rubies, stately in stature, elegant in movement, looking bigger than their natural size, massive, powerful, strong and fast-running.

1022. All these horses, with their four legs moving in uniform speed, know your mind and bow to your wishes. Gentle, unperturbable and supreme among their own kind, they carry (you) in a body with joy in their hearts.

1023. Causing violent vibration to the neatly-constructed trappings, the horses shake themselves, trot and gallop making the ornaments (that adorn them) tinkle sweetly with the music of the five instruments.

1024. The rambling of the chariot, the tinkling of the ornaments, the hoof-beats, the neighing, and the sweet articulation of the celestial beings are heard as music played by Gandhabbas in the garden of Cittalatā.

1025. There in your chariot ridex the devīs with eyes as soft as those of a deer and eye-lashes as curved as those (of a calf). They are smiling, sweet-speaking, wearing dresses made of lapis lazuli stringed together into nets and possessing soft complexion, for all of which they are always honoured by Gandhabbas and other devās.

1026. There in your chariot stand by your side those devīs, clasping their palms in veneration, dressed in yellow, possessing beautiful round eyes and eye-lids delineated in deep red, belonging to the family of eminent celestial beings, with statures well-proportioned, wearing bright innocent smiles.

1027. There in your chariot stand by your side those devīs, clasping their palms in veneration, wearing gold bracelets and elegant raiments, possessing a slender waist, rounded thighs, full bosoms, well-rounded fingers and beautiful faces, all charming in appearance.

1028. There in your chariot stand by your side those devīs, clasping their palms in veneration, some of whom being youthful and amiable, wearing beautiful hair-knots in mixed colours (according to the kind of flowers on their heads) which, however, can be properly differentiated by their lustre.

1029. There in your chariot stand by your side those devīs, clasping their palms in veneration, wearing ear-ornaments, covering (their bodies) with paduma-lotuses, adorning themselves, duly painting (their bodies) with the essence of sandalwood and behaving amiably.

1030. There in your chariot stand by your side those devīs, clasping their palms in veneration, wearing various kinds of flowers, covering (their bodies) with paduma-lotuses, duly adorning themselves, painting (their bodies) with the essence of sandalwood and behaving amiably.

1031. Like unto the rising sun in the season of Sarada, the ornaments adorning (their) necks, hands, feet and heads throw light in all directions.

1032. Flowers decorating the arms become so shaken by the wind and the shock (of the movement of the chariot) that they emit sounds which all skilled in them recognize as pleasant, clear and good.

1033. Just as the Deva-King's harp with its handle and the sounding board gladdens the hearts of many, even so do the sounds of chariots, elephants and music gladden your heart.

1034. When many harps that produce sweet and pleasant sounds give off music that delights the very cockles of the heart, the devīs, skilled in their arts, dance among divine lotus flowers whirling their bodies about.

1035. The singing, playing music and dancing take place simultaneously. Then some devīs dance in your chariot while others brighten the surrounding on both sides of it.

1036. When many harps that produce sweet and pleasant sounds give off music that delights the very cockles of the heart, you are awakened by it to be revered as the Deva-King enjoying pleasures.

1037. What meritorious deeds did you perform yourself while you were a human being in your previous existence? What kind of uposatha-precepts did you observe? What kind of dhamma, or moral conduct, (such as alms-giving) did you practise with devotion?

1038. Your supernatural power is great and extensive. You shine above all other devās. This cannot be the result of only an insignificant kamma-action that you have done. It must be the result of the kamma-action of observing uposatha-precepts exceedingly well.

1039. Is this the fruit of alms-giving, or observance of morality or acts of veneration with palms clasped and raised? I ask you; pray, answer me.

1040. On being questioned by the Venerable Moggalāna, that devā gladly gave the answer as to how his kamma-actions fructified.

1041. I met Buddha Kassapa, the conqueror of the powers of the senses, endowed with an energetic mind, supreme among all beings and among individuals, the devā of all devās, and possessor of the signs of greatness acquired through merit, who opened the door to nibbana.

1042. At the very instant that I saw the Buddha, in all the splendour of refined gold, having overcome the (four) floods of evil (wild) as elephants, my mind became sanctified. That was because the Buddha whom I was seeing was the bearer of the banner of Dhamma.

1043. Without any attachment (to things mundane), I offered food and drinks, wholesome, clean and delicious, as well as robes, to Buddha Kassapa in my house (decorated) exuberantly with flowers.

1044. I enjoyed life as a devā in every celestial abode (to which I was destined) because I satisfied that Buddha Kassapa, supreme among men, with eatables, beverages, robes, hard food, soft food and flavours.

1045. As I made this incomparable feast of alms-giving known as asādisa, open to all, contributing to threefold virtues* and pure, I enjoyed life resembling that of a Deva-King as I abandoned this human body on its dissolution after death.

1046. Venerable Sir! One who aspires to long life, beauty, happiness and strength should give duly prepared food and drinks in alms without any attachment.

* The three virtues relate to performing merit oneself, encouraging others to perform merit and recollecting the work of merit performed mentally, verbally and bodily whether in the past or at present or in the future.

1047. Venerable Sir! There is none who surpasses or equals the Buddha either in this or the other world. The Buddha surpasses those who deserve to accept alms brought from far away places by people seeking merit or extensive advantages.

The end of the fourteenth Mahārathavimāna Vatthu.

The end of the Mahārathavagga.

Here ends the third portion for recitation (bhāṇavāra).



6. PĀYĀSIVAGGA

1. PATHAMA-AGĀRIYAVIMĀNAVATTHU

1048. Just as the great garden of Cittalatā is supreme and radiant in the abode of the devās of Tāvatisā, even so is your celestial mansion.

1049. O high and mighty devā, endowed with divine power! What meritorious actions did you perform while you were a human being? What makes you shine in supernatural power? Why does your beauty radiate in all directions?

1050. On being questioned by Venerable Moggalāna that devā answered gladly as to how his kamm-actions fructified.

1051. In the human world myself and my wife, living in (our own) house served (the bhikkhus and bhikkhunīs) like unto a well*. With faith developing in our hearts we respectfully gave alms in food, drinks and many other items (such as robes).

1052. For that meritorious action I acquire beauty in appearance My beauty shines in all directions.

The end of the first pathama-agāriyavimāna Vatthu.

2. DUTIYA-AGĀRIYAVIMĀNA VATTHU

1054. Just as the great garden of Cittalatā is supreme and radiant in the abode of the devās of Tāvatisā, even so is your celestial mansion.

* A well supplies water to the whole community.

1055. O high and mighty devā, endowed with divine power! What meritorious actions did you perform while you were a human being? What makes you shine in supernatural power? Why does your beauty radiate in all directions?

1056. On being questioned that deva answered as to how his kamma-actions fructified.

1057. In the human world myself and my wife, living in (our own) house served (the bhikkhus and bhikkhunīs) like unto a well. With faith developing in our hearts we respectfully gave alms in food, drinks and many other items (such as robes).

1058. For that meritorious action I acquire beauty in appearance My beauty in all directions.

3. PHALADAYAKAVIMĀNA VATTHU

1060. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnaced, supported by posts made of lapis lazuli and floored with gold-planks.

1061. You reside in this celestial mansion enjoying food and drinks. Sweet is the divine music played on harps. Sixty-four devīs, skilled, well-natured, endowed with material wealth and resident each in a pinnaced tower, in the abode of Tāvātimsā, dance, sing and rejoice.

1062. O high and mighty devā, endowed with divine power! What meritorious actions did you perform while you were a human being? What makes you shines supernatural power? Why does your beauty radiate in all directions?

1063. On being questioned by the Venerable Moggalāna that deva answered as to how his kamma-actions fructified.

1064. Inspired with faith (in kamma), he offered fruits in alms to those practising uprightness (in the dhamma). Therefore, he was profusely rewarded with the fruits of his kamma-action and became a devā in Tāvātimsā enjoying them.

1065. O Great Sage! I offered you four mango fruits.

1066. Therefore one who desires to gain happiness, whether human or divine, or to possess beauty appertaining to the human world should make gifts of fruits for all times.

1067. For that meritorious action I acquire beauty in appearance.....
My beauty shines in all directions.

The end of the third Phaladāyakavimāna Vatthu.

4. PATHAMA UPASSAYĀDAYAKAVIMĀNAVATTHU

1069. Just as the moon travels in the cloudless sky in all her radiance, even so does your celestial mansion shining brilliantly in the heavens.

1070. O high and mighty devā, endowed with divine power! What meritorious actions did you perform while you were a human being? What makes you shine in supernatural power? Why does your beauty radiate in all directions?

1071. On being questioned by the Venerable Moggalāna that deva answered as to how his kamma-actions fructified.

1072. Venerable Sir! While I was in the human world myself and my wife donated a monastery to a bhikkhu deserving of homage. Inspired with faith (in him) we reverentially gave food, drinks and many other items (such as robes) in alms.

1073. For that meritorious action I acquire beauty in appearance.....
My beauty shines in all directions.

The end of the fourth Pathama Upassayadā yakavimāna Vatthu.

5. DUTIYA UPASSAYADĀYAKAVIMĀNAVATTHU

1075. Just as the sun travels in the cloudless sky..... (Amplify as in the previous Vimānavatthu)

1079. My beauty shines in all directions.

The end of the fifth Dutiya Upassayadāyakavimāna Vatthu.

6. BHIKKHĀDĀYAKAVIMĀNA VATTHU

1081. Lofty is this celestial mansion built on ruby columns, extending to a radius of twelve yojanas. There are seven hundred towers, extensive and pinnacled, supported by posts made of lapis lazuli and floored with gold-planks.

1082. O high and mighty devā, endowed with divine power! What meritorious actions did you perform while you were a human being?

What makes you shine in supernatural power? Why does your beauty radiate in all directions?

1083. On being questioned by the Venerable Moggalāna that deva answered as to how his kamma-actions fructified.

1084. While I was a human being in the human world, I met a hungry and tired bhikkhu whom I offered alms-food enough for one meal. At that time I made him have his fill.

1085. For that meritorious action I acquire beauty in appearance..... My beauty shines in all directions.

The end of the sixth Bhikkhādāyakavimāna Vatthu.

7. YAVAPĀLAKAVIMĀNA VATTHU

1087. Lofty is this celestial mansion built on ruby columns..... For what kamma-action, Deva, do you shine in beauty in all directions? (So asked the Venerable Moggalāna).

1089. On being questioned by the Venerable Moggalāna that deva answered as to how his kamma-actions fructified.

1090. While I was a human being in the human world, I was a barley-field-watcher. I happened to meet a bhikkhu, devoid of defilements, with heart clean and untainted.

1091. Venerable Sir! As faith developed in my mind, I offered a piece of barely-cake, my own portion, to him with own hands.

1092. For that meritorious action I acquire beauty in appearance..... My beauty shines in all directions.

The end of the seventh Yavapālakavimāna Vatthu.

8. PATHAMAKUNDALIVIMĀNA VATTHU

1094. Radiant as the moon and illustrious (among the company of eminent beings), you (live in) the mansion of the deva-world, adorned with ornaments for the neck, arms and hands, wearing flowers and beautiful ear-rings, having shaved off your hair and beard*.

1095. The divine harp sounds sweet. Trained in the arts, good-natured, and lolling in great luxury, the (sixty-four) devīs dance and sing, making you rejoice.

* Personally speaking, I prefer "Clean-shaven"

1096. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? What makes you shine in supernatural power? Why does your beauty radiate in all direction? (Thus asked the Venerable Moggalāna).

1097. On being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1098. Venerable Sir! While I was a human being in the human world I met bhikkhus who were endowed with morality, wisdom and good conduct, illustrious (with a large following of eminent beings), knowledgeable and having come to the cessation of defilements (to realize Arahattaphala). Developing faith in them I made a reverential offering of food, drinks and many other items (such as robes).

1099. For that meritorious action I acquire beauty in appearance..... My beauty radiates in all directions.

The end of the eighth Pathamakunḍalīvimāna Vatthu.

9. DUTIYAKUNḌALĪVIMĀNA VATTHU

1101. Radiant as the moon and illustrious (among the company of eminent beings), you (live in) the mansion of the deva-world, adorned with ornaments for the neck, arms and hands, wearing flowers and beautiful ear-rings, having shaved off your hair and beard.

1102. The divine harp sounds sweet. Trained in the arts, good-natured, and lolling in great luxury, the (sixty-four) devīs dance and sing, making you rejoice.

1103. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1104. On being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1105. Venerable Sir! While I was a human being in the human world I met two bhikkhus who were pre-eminent disciples of the Buddha, virtuous*, endowed with wisdom and good conduct, illustrious (with a

* See paras 1095 and 1102. Here sādharūpa is rendered as virtuous as it relates to bhikkhus.

large following of eminent beings) knowledgeable and having come to the cessation of defilements (to realize Arahhataphala). Developing faith in them I made a reverential offering of food, drinks and many other items (such as robes).

1106. For that meritorious action I acquire beauty in appearance.
..... My beauty radiates in all directions.

The end of the ninth Dutiyakuṇḍalivimāna Vatthu.

10. PĀYĀSIVIMĀNA VATTHU

1108. There is an assembly hall known as Sudhammā, belonging to the Deva-King, where the whole body of devas gather together in unity. Like that assembly, your celestial mansion shines in the heavens.

1109. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? Why does your beauty radiate in all directions? (Thus asked the Venerable Kumarakassapa).

1110. On being questioned by the Venerable Kumara kassapa, the devā gave the answer gladly as to how his kamma-actions fructified.

1111. Venerable Sir! While I was a human being in the human world, I was a young man (by the name of Uttara) serving King Pāyasi Rajañña. I distributed what I earned (as a servant) in alms. I was devoted to (bhikkhus and men of virtue) who were endowed with morality. Developing faith in them I reverentially offered food and drinks and many other items (such as robes).

1112. For that meritorious action I acquire beauty in appearance.
..... My beauty radiates in all directions.

The end of the tenth Pāyāsivimāna Vatthu.

The end of the Pāyāsivagga.



7 - SUNIKKHITAVAGGA1. CITTALĀTĀVIMĀNA VATTHU

1114. Just as the garden of Cittalātā in the deva-world of Tāvatisā is supreme and radiant, even so is your celestial mansion shedding its light in the heavens.

1115. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1116. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1117. (O Venerable bhikkhu, high and mighty!) While I was a poor, helpless and wretched workman. I supported my old and aged parents. I was devoted to men endowed with morality. Developing faith in them, I made a reverential offering of food, drinks and other items (such as robes).

1118. For that meritorious actions I acquire beauty in appearance.... My beauty radiates in all directions.

The end of the first Cittalātāvimāna Vatthu.

2. NANDANAVIMĀNA VATTHU

1120. Just as the garden of Nanda in the deva-world of Tāvatisā is supreme and radiant even so is your celestial mansion shedding its light in the heavens.

1121. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1122. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1123. (O Venerable bhikkhu, high and mighty!) While I was a human being in the human world, I was a poor, helpless and wretched workman. I supported my old and aged parents. I was devoted to men

endowed with morality. Developing faith in them, I made a reverential offering of food, drinks and other items (such as robes).

1124. For that meritorious action I acquire beauty in appearance.....My beauty radiates in all directions.

The end of the second Nāḍānavimāna Vatthu.

3. MANITHUNAVIMĀNA VATTHU

1126. Devā! This celestial mansion with pillars made of rubies is lofty, twelve yojanas wide all round. It is radiant with (the splendour of) seven hundred pinnacled towers, built spaciouly with stones of lapis lazuli and gold planks for flooring.

1127. You live in that mansion enjoying food and drinks. Divine harps sound sweet. This mansion is replete with the divine essence of the pleasures of the five senses. Devīs dressed in gold dance.

1128. Devā! What makes you shine in supernatural power? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1130. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1131. (O high and mighty bhikkhu!) While I was a human being in the human world, I built a bridge in a forest-path and planted trees within its precincts. I was devoted to those endowed with morality. As faith developed in me I made a reverential offering of food, drinks and many other items (such as robes).

1132. (O high and mighty bhikkhu!) For that meritorious action I acquire beauty in appearance..... My beauty radiates in all directions.

The end of the third Maṇithūnavimāna Vatthu.

4. SUVANNAVIMĀNA VATTHU

1134. Atop a mountain of gold, your celestial mansion radiates light all around, being covered with a gold-net (stringed with) little golden bells.

1135. All pillars, well-erected and octagonal, are constructed out of lapis lazuli. One of its eight facets is inlaid with precious stones.

1136. Your celestial mansion is decorated with lapis lazuli, refined gold, refined silver, spotted rubies, pearls and red rubies.

1137. The earth, (which forms the foundation for the mansion), is wonderful and delightful, being absent from dust (as it is composed of rubies). Gold-coloured rafters, created by supernatural power, carry above them pinnacles (made of precious stones.)

1138. There are four stairways leading to the four directions, also created by supernatural power. With rooms decorated with various kinds of precious stones, it is radiant like the sun.

1139. The four hand-rails with their balustrades, all uniform in design and dimension, dazzle all around in four directions.

1140. You, Devā, many-splendoured, are brilliant in that lofty mansion in the colours of the rising sun.

1141. Is this the fruit of your alms-giving, or your observance of morality, or your raising your clasped palms in paying respects? I ask you; pray answer me, (said the Venerable Moggalāna).

1142. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma action fructified.

1143. (Venerable Sir!) When I was (a human being) in Andhakavinda, I built with my own hands a monastery for the Buddha, the knower of all dhammas and the kinsman of the sun, out of faith in him.

1144. In that Andhakavinda City, I, with faith developing in my heart, made an offering of unguents, flowers and freshly-prepared lotions to the Buddha. For that Kamma-action I get these benefits. I live here according to the nature of the deva world of Tāvātimsā.

1145. I enjoy living in the pleasant garden of Nanda surrounded by devīs singing and dancing amidst an environ of various kinds of birds.

The end of the fourth Suvāṇṇavimāna Vatthu.

5. AMBAVIMĀNAVĀTTHU

1146. Devā! This celestial mansion with pillars made of rubies is lofty, twelve yojanas wide all round. It is radiant with (the splendour of) seven hundred pinnacled towers, built spaciously with stones of lapis lazuli and gold planks for flooring.

1147. You live in that mansion enjoying food and drinks. Divine harps sound sweet. This mansion is replete with the divine essence of the pleasures of the five senses. Devīs dressed in gold dance.

1148. Devā! What makes you shine in supernatural power? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1150. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1151. In the last month of summer when the sun was burning hot, I, working for others as a servant, was watering trees in the mango garden.

1152. Then the renowned bhikkhu (the Venerable Sāriputta), tired physically, but not mentally, came near the garden.

1153. As I was watering trees in the garden, I saw the Venerable Sāriputta come. And I entered him: “Venerable Sir! May I offer you water (for bathing)? It would fill me with the joy (of giving).”

1154. Taking compassion on me, the Venerable Sāriputta set aside his bowl and robe and sat under the shade of the mango-tree wearing only his undergarment.

1155. Inspired with faith (in him), I, the servant, bathed the Venerable Sāriputta in clear water as he sat under the shade of a mango-tree wearing only his undergarment.

1156. I, the gardener, thought to myself: “I have watered trees in the mango-garden. I have bathed the bhikkhu in clear water.” This thought filled me with joy that pervaded throughout my body.

1157. I did only so much as a gardener in that existence. On abandoning this body after its dissolution, I was reborn in the pleasant abode in Tāvātimsā as a result of that kamma-action.

1158. I enjoy living in the pleasant garden of Nanda surrounded by devīs singing and dancing amidst an environ of various kinds of birds.

The end of the fifth Ambavimāna Vatthu.

6. GOPALAVIMĀNA VATTHU

1159. On seeing (Gopalaka) deva, adorned with bangles and bracelets, surrounded by eminent beings for his renown, (sitting in the glory

of) the moon in a lofty mansion that remained stationary for a long time, the bhikkhu (Mahāmoggalāna) asked:

1160. Radiant as the moon and illustrious (among the company of eminent beings), you (live in) the mansion of the deva-world, adorned with ornaments for the neck, arms and hands, wearing flowers and beautiful ear-rings, having shaved off your hair and beard.

1161. The divine harp sounds sweet. Trained in the arts, good-natured, and lolling in great luxury, the (sixty-four) devīs dance and sing, making you rejoice.

1162. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human being? Why does your beauty radiate in all directions? (Thus asked the Venerable Moggalāna).

1163. O being questioned by the Venerable Moggalāna, the devā answer gladly as to how his kamma actions fructified.

1164. Venerable Sir! When I was a human being in the human world I tended a herd of other people's milch cows. Then you came near me. (In the meanwhile) the cows got away (from me) to eat beans.

1165. Venerable Sir! I now had two things to do at the same time; and I considered that I should do them both. Perceiving that it would be appropriate to rise to the occasion, I left (the barley-cake) packed in a wornout kerchief (with you in your hands), saying to myself: "I offer it to you, Venerable Sir!"

1166. I ran quickly to the field of beanplants before the cows could destroy the property (of the landowner). As I ran there quickly I was bitten in my feet by a highly poisonous cobra.

1167. I was afflicted with suffering and misery. Taking compassion on me, the bhikkhu unpacked the barley-cake packet himself and enjoyed it. When I died in that existence I was reborn in the world of devas.

1168. I performed only that meritorious deed (of offering a piece of cake). And I am enjoying myself the fruit of that kamma-action that is conducive to benefit. Venerable Sir! It was you only who took great compassion on me. It is with gratitude that I now pay you homage most reverentially.

1169. In this world of sentient beings, including devas and mārās, there is none among bhikkhus other than you, Venerable Sir! who take

great compassion on me. It was you only who took great compassion on me. It is with gratitude that I now pay you homage most reverentially.

1170. Either in this world or hereafter, there will be none among bhikkhus other than you, Venerable Sir, who will take great compassion on me. It will be you only who takes great compassion in me. It is with gratitude that I now pay you homage most reverentially.

The end of the sixth Gopalavimāna Vatthu.

7. KANDAKAVIMĀNA VATTHU

1171 & 1172. Just as the moon* on a full-moon (night) constantly makes her rounds (in the sky), surrounded by the constellation of stars and planets, even so does this celestial mansion (belonging to you) radiating the colours of the rising sun.

1173. Your celestial mansion is decorated with lapis lazuli, refined gold, refined silver, spotted rubies, pearls and red rubies.

1174. The earth (which forms the foundation for the mansion) is wonderful and delightful being floored with the stones of lapis lazuli. The spires are beautiful and pleasing. You, Devā, have created the pinnacled towers well (by your supernatural power).

1175. Your lakes, the abode of all varieties of fishes, look transparent with their clear waters. Their floors are lined with gold.

1176. They are covered with various kinds of lotuses, including the white puṇḍarika variety. Wafted by the breeze, they emit sweet fragrance that pervades throughout the place.

1177. (By your supernatural power) you create groves of trees on both sides of the lakes which, therefore, become fully studded with flowering plants and fruit-trees.

1178. Devīs serve you who remain seated like the Deva-King on a couch covered with soft, woollen carpet with long fleece and supported on legs made of gold.

1179. Devīs, adorned with various kinds of ornaments and wearing various kinds of garlands, make you, the all-powerful, happy; and you rejoice in the manner of the King of Vassavattī.

* The gloss in the Burmese version relating to the moon with the sign of the hare is left untranslated as “candā” in the Text is quite plain.

1180. You enjoy the pleasures of (the music of) the big drum, the conch, the tabour, the lute and the small drum as well as (the sights of) dancing, singing and playing of musical instruments.

1181. You enjoy many and varied pleasures (of the senses) such as divine sights, divine sounds, divine tastes, divine smells that you desire and divine touch that delight your heart.

1182. Devā! Being radiant, you shine in the exuberant colours of the rising sun, (as you reside) in that lofty mansion.

1183. Is this the fruit of your alms-giving, or your observance of morality, or your raising your clasped palms in paying respects? I ask you; pray answer me.

1184. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma action fructified.

1185. (Venerable Sir!) I was Kaṇḍaka, the horse, born at the same time when (Bodhisatta), the son of Suddhodana, was born in Kipilavatthu, the city of the Sakyas.

1186 & 1187. Venerable Sir! One midnight, that Bodisatta went forth for the sake of (the realization of) the Four Truths. At that time he slapped my rump with his soft hands and red nails spread like a network of gold and said: “Friend! Carry me! When I attain the perfect knowledge (of the Path of an arahat), I shall save the loka (with its men and devas).

1188. Venerable Sir! On hearing those words I rejoiced heartily and extensively; and with a jubilant and happy mind I compiled (with his request).

1189. Knowing that the Bodhisatta, the son of the Sakya king, widely known and surrounded by eminent people, was riding on my back, I was jubilant and happy in carrying the great personage.

1190. Venerable Sir! When that great personage got to a country foreign to him, he abandoned and left me and Channa without any show of affection.

1191. I licked the nails of that great man’s feet with my tongue and looked up to that man of great energy sorely grièved in my heart.

1192. Venerable Sir! Unable to see (any more) that great and glorious son the Sakya King, I became afflicted with great sorrow and I died of it instantaneously.

1193. Venerable Sir! For that kamma-action (of intense devotion to him) I was destined to reside in this celestial mansion in the deva-world endowed with all the pleasures of the senses.

1194. I was glad to hear that he had attained perfect knowledge of the Path of an arahat. For that action rooted in merit I shall come to the fruition of the Path of an arahat with the cessation of āsavas.

1195. Venerable Sir! If you happened to go to the enlightened Buddha, the teacher of all men and devas, pray, carry my message to him and say that I bowed my head in veneration.

1196. Venerable Sir! I am myself going to the incomparable Buddha. It is not without difficulty that one sees the lord of the world endowed with the virtue of equanimity.

1197. That Deva Kaṇḍaka, grateful and reciprocal, repaired to the Buddha and having heard the words of him who possessed (five) eyes of wisdom became enlightened in the dhamma leading to the knowledge (of the Path of a stream-winner).

1198. Having cleansed his mind of wrong views, doubt and wrong practice (by means of the knowledge of the Path), and having worshipped the feet of the Buddha, he disappeared from that very place.

The end of the seventh Kaṇḍakavimāna Vatthu.

8. ANEKAVANNAVIMĀNAVATTHU

1199. Endowed with a variety of colours, you, Devā, are enjoying the life of sunimitta, the King of Devās of the abode of Nimmānarati, mounting on a celestial mansion of a variety of colours, wonderful in many ways, where there is no place for fear and anxiety.

—1200. How can there be any devā who excels you since there is none to equal you in renown (which rewards you with eminent company), merit and supernatural power! Devā Just as celestial beings congregate in the worship of the moon, even so all the devās of Tāvātimsā gather around you in veneration, dancing, singing and making you joyous.

1201. O high and mighty devā, endowed with supernatural power! What meritorious actions did you perform while you were a human beings? Why does your beauty radiate in all directions?

1202. O being questioned by the Venerable Moggalāna, the devā answered gladly as to how his kamma actions fructified.

1203. Venerable Sir! In my previous existence I was a desciple of Buddha Sumedhā. I was then just a worlding knowing not the Four Truths. Four seven years I was a bhikkhu.

1204. With a clear mind devoted to faith (in him) I worshipped the stupa constructed with bricks made out of precious stones, and covered with a network of gold, (erected in memory) of Buddha Sumedhā, the conqueror, the teacher, who had crossed the whirlpool (of the samsara), endowed with the virtue of equanimity and having passed away into parinibbana.

1205. Venerable Sir! At that time I had not given anything in charity. Neither had I had anything to give. I merely urged others to give alms, saying “worship the relics deserving to be worshipped. Such an act of worship could lead one from this world to the deva-world.”

1206. Venerable Sir! I performed only that meritorious deed. And now I enjoy myself the pleasures that Devās enjoy. I feel joyous amidst the company of the devās of Tāvātimsā. The merit of that kamma-action remains unexhausted.

The end of the eight Anekavaṇṇavimāna Vatthu.

9. MATTHAKUNDALĪVIMĀNA VATTHU

1207. why did you weep throwing up your arms in distress, in the amidst of the forest, adorning yourself with polished ear-rings and flowers and painting yourself with sandalwood paste? (Thus asked Brahmaṇa Adinnapubbaka).

1208. (Brahmana!) I have a carriage-frame dazzling with the colour of gold; but I have not a pair of wheels for it. Troubled with not getting the wheels, I am going to give up my life.

1209. My good youth, (said the Brahmaṇa), is that pair to made of gold, or of gems, of rubies or of refined silver? Tell me; I shall provide you with a complete set of wheels.

1210. That youth told him: I have been seeing that the sun and the moon form a pair. My golden chariot can shine in beauty with the pair formed by the sun and the moon.

1211. Young man! You are stupid, (said the Brahmaṇa), in longing for what is not attainable. Die you would without ever getting the sun and the moon.

1212. Brahmaṇa! We see the appearance of the sun and the moon, and we see them moving in their path. But we cannot see those who have departed. Of you and I who have been lamenting in this forest, who is more stupid?

1213. Young man, (said the Brahmaṇa), you speak the truth. Of you and I who have been lamenting in this forest, I am the more stupid one. Like a young man who cries for the moon I have longed for him who has departed (this world).

1214. Youg man! You have soothed all my anguish just as a sprinkling of water extinguishes the blazing fire of burning ghee.

1215. You have removed that spike of sorrow that gnaws my heart. You have dispelled the anguish afflicting me on account of my son.

1216. Young man! Now that the spike of sorrow has been removed, I enjoy peace, (bathed in) the coolness of it. Having heard what you said, I am no longer afflicted with sorrow. I no longer weep.

1217. Young man! Are you a devā (of the abode of Catumaharaja) or a gandhabba, or the Deva-King known for his alms-giving in his previous existence? Who are you? Whose son might you be? By that name shall we know you?

1218. Brahmaṇa! You have yourself cremated (the body of your son) at the cemetery. You mourned for him. You wept for him. I, who was your son, have become associated with the devās of Tāvātimsā as I performed meritorious deeds, (said Devā Matthakuṇḍalī).

1219. (Then the Brahmaṇa asked): Young man! I never saw you giving alms in the house either little or much. Neither did I see you accomplish the kamma-action of observing precepts or such other virtues. What kamma-action renders you to reach the abode of devās?

1220. Brahmaṇa! (when) I became sick, afflicted with pain and disease, I met the Buddha who had rendered himself free from the dust (of defilement), having overcome doubt, accustomed to speaking what is beneficial (to sentient beings) and endowed with lofty wisdom.

1221. I was glad at heart and with faith (in the Buddha) developing in my mind, I raised my clasped palms in veneration of the Tathāgata.

Having done that meritorious act, I came to be associated with the company of devās in Tāvatisā. (Thus answered Devā Maṭṭhakuṇḍalī).

1222. Marvellous, indeed! Extraordinary, indeed! The mere action of raising the clasped hands has borne fruit so much. My heart has leapt with joy. My mind has developed faith (in the Buddha). I shall go today to the Buddha and take refuge in him, (said the Brahmaṇa).

1223. Brahmaṇa! Take refuge in the Buddha, the Dhamma and the Sangha this very day with devoted faith in him. And establish yourself in the observance of the five disciplines without ever breaking them.

1224. Abstain from taking life from this instant. Abstain from taking what is not given. Do not take intoxicating drinks. Do not speak falsehood. Be content with your own wife. (Thus advised Devā Maṭṭhakuṇḍalī).

1225. Devā, (said the Brahmaṇa), you wish me well for my own good. Devā, you wish me well for my own benefit. I shall do according to your words (of advice). You are my teacher (on whom I depend).

1226. I approach the Buddha as my refuge. I approach the incomparable Dhamma as my refuge. I approach the Sangha, the disciples of the Buddha, as my refuge. I take refuge in them.

1227. At this very instant I abstain from taking life. In this world, I abstain from taking what is not given. I do not take intoxicating drinks. I do not speak falsehood. I do remain content with my own wife.

The end of the ninth Maṭṭhakuṇḍalā vimāna Vatthu.

10. SERISAKAVIMĀNA VATTHU

1228. Here me, Venerable Sirs! Lost in wilderness a yakkha and merchants met together on their way they exchanged conversation. I shall relate to you what they amiably said to one another. Pray, give me your ears.

1229. Venerable Sirs! That renowned King, by the name of Pāyāsirājañña, became associated with the company of earth-deities. Expressing his joy in his (possession of) a celestial mansion, he said to human beings and those who are superhumans.*

* - Amanuso manuse “ for which the Burmes translation has only” ဓမ္မာနံ။ ။

1230. O, you people, doubting (about your life or death) on entering the forest, the realm of earth-demons, lacking in water and food and difficult of access, getting into the middle of the desert of sands and becoming obsessed with the fear of uncertainty!

1231. In this desert there are neither fruits nor roots, not even burnt wood. How can there be found anything edible in this wide, hot and severe place except dust and sands?

1232. Being a desolate plateau, hot like a frying pan, analogous to the abode of misery of the world beyond and also to an old habit of cruel demons, it is accursed (as if by ancient is).

1233. That being so, for what reason and with what expectation did you come here? Did you get into this place in a hurry without investigating it? Did you enter here because of greed or danger, or because of lost your way? (The yakkha asked the merchants thus).

1234. We, merchants of Magadha and Aṅga, travelling in a caravan, are heading for Sindhu and Sovira with plenty of merchandise with a view to amassing wealth and making profit.

1235. Not being able to put up with thirst in the day time and taking pity on yoke-animals and in consideration of their welfare, we travel in this wrong time of the night at such speed.

1236. Having gone astray after taking the wrong path, and having become as desperate as a blind man, we know not which way to go, confused in the mind with getting into the middle of the sandy desert.

1237. Seeing you, yakkha, and this magnificent mansion, as never seen before, we desire all the more to be alive (and kicking). We are pleased, delighted and jubilant at seeing you, (said the merchants).

1238. (Merchants!) For the sake of wealth you travel beyond seas, or take such difficult road (or desert) as this, or go by boats woven with rattan, or walk paths set on piles, or cross rivers and rugged terrain through-out many places.

1239. (Merchants!) You enter kingdoms of other conquerors and meet people of other lands. We would like to hear from you those marvels you have seen or heard, (said the yakkha).

1240. Never before have we seen or heard what is more marvellous than you, Devā, and your celestial mansion. Having seen the kind of superlative beauty that transcends all in the human world, we cannot feel satisfied with seeing (you and your mansion).

1241. There flow in the heavens waters of the lakes full of various kind of flowers and pundarika lotuses. Blossoming into fruits all the time these plants produce fragrance that is wafted abode.

1242. Here are pillars of lapis lazuli, a hundred cubits high, of many-aided stones and coral, of red and spotted rubies and of precious stones called jotirasa.

1243. Above those pillars there stand your celestial mansion constructed with a thousand posts of incomparable strength, bearing cornices made out of a mixture of precious stones and gold, all veiled in a shroud of various kinds of jewels.

1244. As glittering as freshly-refined jambodana gold is your mansion whose entablature is highly polished, complete with turrets, stairs and supports. They are strong, beautiful and well-knit, being a delight to the eye as well as to the heart.

1245. Served in your be jewelled mansion are food and drinks. You deserve to be honoured and respected with music played on tembourine, alambara-drum and other instruments in the company of devīs who surround you.

1246. Endowed with incomparable supernatural power and virtue, you enjoy life in the pleasant turretted mansion with devīs to wake you up as if you were the very Vassavaṇṇa, the Deva-King, sporting in the playing field of Nalini.

1247. Are you, Yakkha, of the abode of Catumahārāja, or of he Deva-King, or of the human beings? We, the merchants of the caravan, ask you; pray, answer us, Who are you? Are you a yakkha to be honoured?

1248. I am, (merchants), the yakkha by the name of Serisaka, the guardian-angle of this wilderness. I keep watch over this place in compliance with the orders of Deva-King Vessavaṇṇa.

1249. Do you, Yakkha, get this mansion without cause? Or, does it come into being as you will it? Or, is it given you by the devās? Pray, we, the merchants of the caravan, ask you.

1250. Merchants! I do not get this mansion without cause. Nor is it given me by the devās. I came into possession of this pleasant mansion because of the kamma-result of my own doing of merit.

1251. Yakkha! What is the brahmacariya, noble conduct, that you practise? What is the kamma-result of the good that you have done? Pray,

we, the merchants of the caravan, ask you. By what meritorious action did you get this mansion?

1252. Merchants! I was known by the name of Pāyāsi rājañña when I was a king ruling over the people of Kosala. I believed that alms-giving is profitless. I was misery, practising evil. I took the wrong view of ucchedatitthi, annihilation, (the heresy that existence ends with death and that there is no hereafter).

1253. At that time there was Samaṇa Kumarakassapa, noble, full of knowledge and wonderfully adept in the exposition of the dhamma. He preached me the dhamma and extracted (from my mind) the thorn of wrong views.

1254. Having heard his preaching, I announced that I would be his lay disciple and abstained from taking life, from taking what is not given, from taking intoxicating drinks and from speaking falsehood. I was content with my own wife.

1255. Merchants! That is the brahmachariya that I practised. This is the kamma-result of the good that I have done. It is that meritorious deed by which I earned this celestial mansion.

1256 & 1257. Wise men speak the truth and their speech never runs contrary to it. “Go wherever he may”, (observed the merchants), “ he who performs meritorious deeds enjoy life there as much as he desires. He who does evil gets to a place rife with grief and woe. murder and bondage, and dangers arising from depravities. He can never get away from a state of wretchedness.”

1258. Why is it that devas look bewildered? At this very instant (their thoughts) appear to be murky as mud. O Yakkha! Why are you and your company of Devās remain asd?

1259. From this place divine fragrance pervades all over that forest of the rain-trees. That fragrance of the rain-tree flowers, wafted all around this celestial mansion, tades away the gloom of both day and night.

1260 & 1261. Each fruit of the rain-tree is shed centennially. A hundred years of life in the human world have palled by. Since the time I was reborn in the plane of Catumahārāja, I have been in this celestial mansion for five hundred divine years; and I see that (my) term of life and the result of meritorious kamma-actions are being exhausted. I get bewildered with grief (at the thought of death, said the Yakkha).

1262. Is it not that, (said the merchants), only those who accumulate scanty merit should have cause to be aggrieved? Why should you be so aggrieve when you have enjoyed the life of a devā in possession of this mansion for a long time?

1263. You have, merchants, said amiably, and your words are fit and proper and edifying. I have given you protection. Now, go wherever you please. May happiness be with you.

1264. Having gone to Sindhu and Sovira with a view to amass wealth and make profit, we, (said the merchants), shall endeavour to become endowed with (the spirit of) charity according to our aspirations and do great honour to Serisaka.

1265. No, (said the yakkha), honour not Serisaka! All what you said will come to pass. Abstain from doing evil. Strive for meritorious deeds (such as alms-giving), and be established in the practice of them.

1266. Among mankind, merchants, there is that lay disciple, possessing knowledge, accomplished in the observance of discipline, having faith and devotion (in the Buddha), accustomed to charity, devoted to morality, discerning (in the discharge of duties), contented and sensible (to the welfare of the present and the future).

1267. That lay disciple does not speak what is false knowing it to be false. He has no intent to kill or torment others. He is not given to slander which is divisive. He speaks only words that are gentle and friendly.

1268. That lay disciple, respectful, meek, disciplined, not evil-doing and with a mind purified in adhisila, higher morality, served his mother and father with means of clean livelihood that are just.

1269. That lay disciple seeks wealth not in his interest but in the interest of his mother and father. Inclined to renunciation (for the sake of nibbāna), he will take upon himself the noble practice of brahmacariya on the death of his mother and father.

1270. The lay disciple, upright and not given to crookedness, craftiness and cunning, does not even speak by way of subterfuge. Accustomed to doing good and having such good nature how can he get dukkha, suffering, when he is firmly fixed in the dhamma of righteousness?

1271. It is on that account of (the existence of) such a lay account that I now reveal to you (in person). So, merchants, keep the dhamma insight! Had you come without that (kind of a) lay disciple, you, becoming as desperate as a blind man losing his way, would be rendered into

ashes quickly and speedily in the forest oppressed by dangers (to be met with in the sandy desert) and other similar dangers. Happy is he who associates with the virtuous.

1272. (You have come here to honour that lay disciple).* Who is he? What does he perform? What is his name? What is his lineage? We, Yakkha, would like to see that lay disciple. We would like to know him no whom you shower your affections.

1273. That lay disciple, (said the yakkha), is the barber, known by the name of Samdhava, who ekes out his living depending on combs, seats and boards, (while taking refuge in the Three Gems).** Know you him who is your servant. Degrade him not. He is devoted to discipline.

1274. Yakkha! We know the lay disciple as a man; but we do not know him by his virtues. Having heard your good words, we will, Yakkha, do him the honour.

1275. You merchants of the caravan, young, old and middle-aged! Come up, all of you, to my celestial mansion! Let misers see the fruits of meritorious kamma-actions!

1276. Then and there, all the merchants, muttering: “ I shall go first! I shall go first!” ascended Serisaka’s celestial mansion keeping the barber in front.

1277. Once in the mansion, all the merchants announced themselves to be the lay disciple, each asserting, “ I am the first one! I am the first one!” They had by now abstained from taking life, from taking what was not given in this world, from taking intoxicating drinks and from speaking falsehood. They had become content with their own wives.

1278. Once in the mansion, all the merchants announced themselves to be the lay disciple, each asserting, “ I am the first one! I am the first one!” They rejoiced again and again at Serisaka’s possession of supernatural power and, with the latter’s permission, departed.

1279. Having set out to Sindhi and Sovira for the sake of amassing wealth and making profit, they exerted themselves and were rewarded with gain in full according to their aspirations and returned to Pāṭaliputta safe and sound.

* Not expressly said in the Pāḷi Text. ** ----- dittho ---

1280. Arriving home safe and sound, those merchants were reunited with their sons, daughters and wives, and becoming joyous and delighted, they held feasts in honour of Serisaka. They (also) built a shrine for him.

1281. To be thus associated with the virtuous produces great benefits. To be thus associated with the virtues of the dhamma produces great benefits. Even encouragement in the interest of a single (individual such as) the lay disciple brings happiness to all mankind.

The end of the tenth Serisakavimāna Vatthu.

11. SUNIKKHITTA VIMĀNA VATTHU

1282. Devī! This celestial mansion with pillars made of rubies is lofty, twelve yojanas wide all round. It is radiant with (the splendour of) seven hundred pinnacled towers, built spaciouly with stones of lapis lazuli and gold planks for flooring.

1283. You live in that mansion enjoying food and drink. Divine harps sound sweet. This mansion is replete with the divine essence of the pleasures of the five senses. Devīs dressed in gold dance.

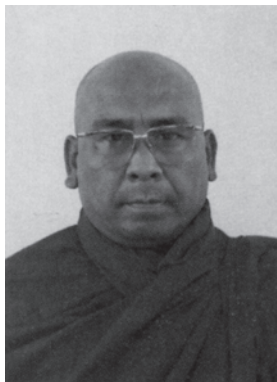
1284. What makes you, Devā, shine in such beauty? What makes you enjoy benefits here? What meritorious action contributes to all of your prosperity that gladdens your heart?

1285. I ask you, high and mighty Devā! What meritorious action did you perform while you were a human being? Why is your supernatural power radiant? Why does your beauty shine in all directions?

1286. O being questioned by the Venerable Moggalāna, the devā gave the answer gladly as to how his kamma actions fructified.

1287. O high and mighty bhikkhu! As I put into good arrangement flowers that were laid badly before the stupa build in memory of Buddha Kassapa who was wont to speak well in the interest of mankind, I became great in supernatural might and power, endowed with the pleasures of the senses ingerent devās.

1288. Venerable Sir! Because of that meritorious action I came to possess radiant beauty, and enjoy benefits here in this place. That meritorious action contributes to all my prosperity that gladdens my heart.



LIFE, MINISTRY AND MISSIONARY OF SĪTAGŪ SAYADAW ASHIN NYANISSARA

Sītāgū Sayadaw was born in 1937. He was initiated as a novice at the age of fifteen and received the higher ordination as a Buddhist monk when he was twenty. After passing the Dhammācariya examination at the age of twenty-four, he made an endeavor to further and study thoroughly the Pāli texts, their commentaries and sub-commentaries. He obtained his Master in Dhamma at the age of twenty-five. He joined the Sangha University in Yangon where he began to learn English at the age of twenty-seven. He has been traveling all over Myanmar as a Dhamma teacher since he was thirty-three.

THE SĪTAGŪ VIHARA AND BBM COLLEGE

In 1965, he established the Burmese Buddhist Missionary College in the delta region of Myanmar. In the year 1980 at Sītāgū Monastery, Sagaing Hills, Sītāgū Sayadaw founded the Sītāgū Missionary Association, a private non-profit organization, whose several charitable projects are supported entirely by private donation.

THE SĪTAGŪ WATER DONATION PROJECT

In 1981, he began collecting donations for the construction of a water supply system. The Sitagu Water Donation Project which begun in 1982 to alleviate water shortages experienced by the monasteries and nunneries in Sagaing Hills area which is located in the dry zone of Myanmar. Over the past nineteen years, this water supply system covers an area of eight square miles, and supplies over 500,000 gallons of water per day to more than 9,000 monks, novices and nuns living in over 870 monasteries and nunneries.



SĪTAGŪ ĀYUDĀNA HOSPITAL

In 1985, he began the construction of the Sītāgū Āyudāna Hospital, and the hospital opened in 1989. The hospital now has one hundred beds. On average, the hospital treats sixty in-patients and two hundred and fifty out-patients per day. Since its inception it has provided healthcare to over 100,000 individuals. Medical specialists

from Mandalay also contributed their services on a weekly basis in the areas of general medicine, surgery, urology, dentistry, orthopedics, and treatment of diabetes and heart diseases. The Sītagū ophthalmic program was started in 1993 to treat eye diseases. Every year the foundation organizes two or three special eye clinics. On these occasions, specialists from U.K. and U.S.A. are invited to perform cataract surgery, where over 2,000 patients are given back their eyesight.

SĪTAGŪ INTERNATIONAL BUDDHIST ACADEMY

Sayadaw began the third project, Sītagū International Buddhist Academy in 1994. It is almost ready to begin sharing the precious teaching of Buddha with all beings. It was established with the following objectives in mind:

1. Propagating reality and truth through Dhamma
2. Delivering the Dhamma through cultural activities
3. Providing the Dhamma through moral education
4. Promoting humanitarian personalities and activities through Dhamma
5. Cultivating the noble seed in the soil of the human heart through Dhamma
6. Eliminating human negativity through Dhamma
7. Purifying the human mind through Dhamma

The Faculties of Sītagū International Buddhist Academy are as follows:

- a. The Faculty of Dhamma
- b. The Faculty of Vinaya
- c. The Faculty of Missionary

Under the Faculty of Dhamma, there are two departments as follows:

- a. The Department of Suttantadhamma
- b. The Department of Abhidhamma

Under the Faculty of Vinaya, there are two departments as follows:

- a. The Department of Vinayapitaka
- b. The Department of Vinayavinicchaya

SĪTAGŪ BUDDHA VIHĀRA MONASTERY

In 1992, the Venerable Ashin Nāṇissara founded the Theravāda Dhamma Society in Austin, Texas, USA. This Society is organized as an Oversight Committee consisting of five monks and fifteen laypersons. The Society purchased fifteen acres of land outside the city of Austin, and named the monastery the Sītagū Buddha Vihāra. In this vihāra, he is planning to build a pagoda, meditation center and Buddhist propagation center.

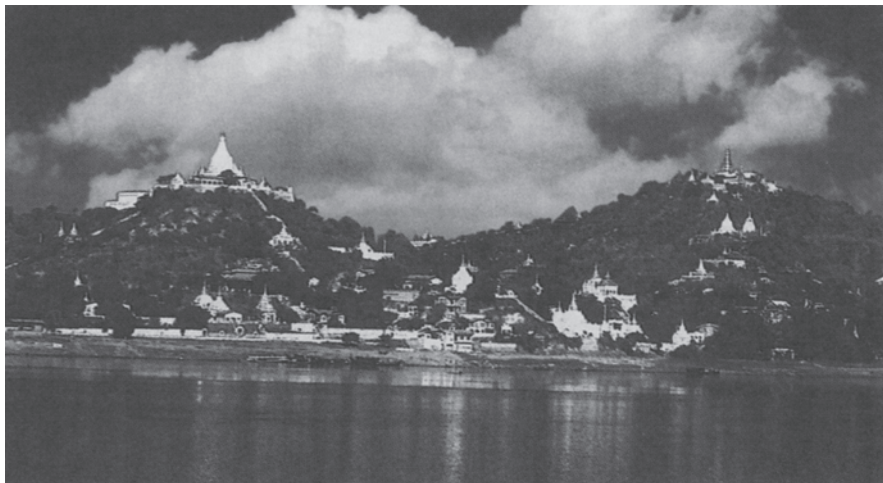
MISSIONARY OR DHAMMA AMBASSADOR

Since 1981, Sayadaw has traveled on many missionary journeys to more than forty countries around the world. During his visits to the United States, he has given lectures in many universities. He is an Honorary Professor and also one of the members of Patron Sayadaw of International Theravāda Buddhist Missionary University, Ministry of Religious Affairs, Union of Myanmar since it was founded in 1998. Since then, he has undertaken lectures on theoretical aspects of Vipassana meditation. On June 5, 2000 he was requested to be present as well as to submit a paper at the Millennium World Peace Summit of Religious and Spiritual Leaders opened at the United Nations in August 26, 2000. He attended the Buddhist Summit Conference in Thailand in 2001, parliament of world religion in South Africa in 1998, and many other religious seminars.

The Venerable Sītagū Ashin Nāṇissara, besides being a teacher of Buddhism, covering both Meditation and Buddhist Scripture, is also administering and organizing various charitable projects implemented throughout Myanmar, and propagating Buddha's teachings in its pristine purity in the contemporary world. Until now, 54 books in Burmese and 10 books in English have already been written and published. All of his books lead to the cultural, intellectual, spiritual, and moral advancement of mankind. All proceeds from those books were donated to the Water Donation Project, Āyudāna Hospital, Buddhist Academy, and several other NGO, social welfare and charitable associations.

He was conferred the titles of Mahādhammakathika Bahujanahitadahara in 1993, Aggamahā Saddhammajotikadahara in 1995 and Aggamahāpandhita in 1997. All these titles were presented by the Government of Myanmar.

He is now residing at the Sītagū International Buddhist Academy, Sagaing Hills, Sagaing, Myanmar.



Sagaing Hills: The Abode of Holy Ascetics

ACKNOWLEDGEMENT

These voluminous books would not have been possible without the help of many people. According to the Chatṭha Saṅgīti version, the name of Tipiṭaka books are fifty in title, but the number of books are only forty. Our assistants and working committee are trying to transliterate the whole set of Tipiṭaka books into Roman Character. We deeply appreciate and enjoy in doing this noble work for Buddha Sāsana. We hope that these transliteration of Tipiṭaka books would be helpful well-enough for the Buddhist Scholars. Therefore,

Firstly, we would like to express our gratitude to all of our students, our assistants, and our working committee and members of editorial Board.

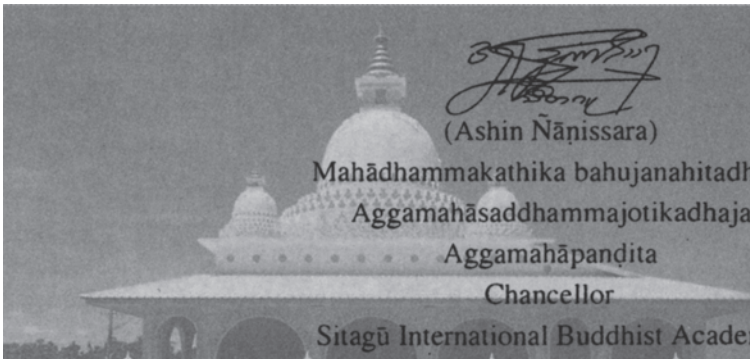
Secondly, we wish to thank our general manager U Soe Win who works hard timelessly in our Buddhist Academy.

Thirdly, we want to thank all of our staff who are working day and night to type these transliteration in computer.

Lastly, we would like to express our deep gratefulness and high appreciation to the donors, supporters, and well-wishers from our country and abroad.

We extend our well-wish and warm-lovingkindness to all our mental, physical, material supporters.

May the Sublime Dhamma Prevail in its Pristine Purity.



“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”

※ THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL ※

G R E A T V O W

**BODHISATTVA EARTH-TREASURY
(BODHISATTVA KSITIGARBHA)**

**“ Unless Hells become empty,
I vow not to attain Buddhahood;
Till all have achieved the Ultimate Liberation,
I shall then consider my Enlightenment full !”**

**Bodhisattva Earth-Treasury is
entrusted as the Caretaker of the World until
Buddha Maitreya reincarnates on Earth
in 5.7 billion years.**

Reciting the Holy Name:

NAMO BODHISATTVA EARTH-TREASURY

Karma-erasing Mantra:

OM BA LA MO LING TO NING SVAHA

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

財團法人佛陀教育基金會 印贈

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Printed and donated for free distribution by

The Corporate Body of the Buddha Educational Foundation

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Tel: 886-2-23951198, Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: <http://www.budaedu.org>

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Printed in Taiwan

3,000 copies; June 2010

EN325 - 8614