VIMĀNAVATTHUPĀLI
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

B.E. 2546 M.E. 1364 C.E. 2002
Sabbadānam dhammadānam jināti
The Gift of Dhamma excels all gifts

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

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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 Arahat 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 aprarance), 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 Pāli 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:
(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 Pātaliputra 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 Ňāṇissara
Mahādhammakathika bahujanahitadhara
Aggamahāsaṭṭhamajotikadhaja
Aggamahāpaṇḍita


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Vimānavatthupāḷimātikā niṭṭhitā.
Khuddakanikāya

Vimānavatthupāli

Namo tassa bhagavato arahato sammāsambuddhassa.

1. Itthivimāna

1. Pīṭhavagga

1. Paṭhamapīṭhavimānavatthu

1. Pīṭhāṁ te sovanaṇamayaṁ uḷāram, manojavatā gacchati yenakāmaṁ. Alaṅkate malyadhare¹ suvatthe, obhāsasi vijjurivabbhakūtaṁ.


6. Tena me’tādiso vaṇṇo, tena me idha mijjhati. Uppajjanti ca me bhogā, ye keci manaso piyā.

¹- Mālyadhare (Syā)  ²- Moggalānena(Ka) evamuparipī.
7. Akkhāmi te bhikkhu mahānubhāva, 
manussabhūtā yamakāsi puññam. 
Tenamhi evaṃ jalitānubhāvā, 
vaṇṇo ca me sabbadisā pabhāsatīti.

Pathamapiṭṭhavimānaṃ pathamaṃ.

2. Dutiyaṭṭhavimānaṃavatthu

8. Piṭṭhaṃ te veḷuriyamayam uḷāram, 
manojavam gacchati yenakāmaṃ. 
Alaṅkate malyadhare suvatthe, 
obhāsasi vijjurivabhakūtam.

Uppajjanti ca te bhogā, ye keci manaso piyā.

10. Pucchāmi taṃ devi mahānubhāve, 
manussabhūtā kimakāsi puññam. 
Kenāsi evaṃ jalitānubhāvā, 
vaṇṇo ca te sabbadisā pabhāsatīti.

11. Sā devatā attamanā, moggallānena pucchitā. 
Pañhaṃ puṭṭhā viyākāsi, yassa kammassidaṃ phalam.

12. Ahaṃ manussesu manussabhūtā, 
abhāgatānā’sanakam adāsim. 
Abhivādayim anjalikam akāsim, 
yathānubhāvāṅca adāsi dānam.

13. Tena metādiso vaṇṇo, tena me’ idha mijjhati. 
Uppajjanti ca me bhogā, ye keci manaso piyā.

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

Dutiyaṭṭhavimānaṃ dutiyam.
3. Tatiyapīṭhavimāṇavatthu

15. Pīṭham te sovaṇṇamayam uḷāram,
manojāvarām gacchati yenakāmarām.
Alanāka malyadhare suvatthe,
obhāsasi vijjurivabbhakūṭām.

Uppajjanti ca te bhogā, ye keci manaso piyā.

17. Pucchāmi tam devi mahānubhāve,
manussabhūtā kimakāsi puṇṇām.
Kenāsi evam jalaṭānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.

18. Sā devatā attamanā, moggallānena pucchitā.
Paṇham puṭṭhā viyākāsi, yassa kammaśiddam phalam.

19. Appassa kammaśa phalam mamedam¹,
yenamhi² evam jalaṭānubhāvā.
Aham manussesu manussabhūtā,
purimāya jātiyā manussaloke.

20. Addasam virajam bhikkhum, vippasannamanāvilam.
Tassa adāsahām pīṭham, pasanna sehi pāṇibhi.

21. Tena me`tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

22. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puṇṇām.
Tenamhi evam jalaṭānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Tatiyapīṭhavimāṇam tatiyam.

---

1 - Mametaṁ(ka)  2- Tenamhi(Ka)
4. Catutthapīṭhavimānavatthu


24. Kena te’ṭādiso vaṇṇo, kena te idha mijjhati. Uppajjanti ca te bhogā, ye keci manaso piyā.


27. Appassa kammassa phalam mamedam, yenamhi evam jalitānubhāvā. Aham manussessu manussabhūṭā, purimāya jātiya manussaloke.

28. Addasam virajam bhikkhum, vippasannamanāvilam. Tassa adāsaham pīṭham, pasannā sehi pānibhi.

29. Tena me’ṭādiso vaṇṇo, tena me idha mijjhati. Uppajjanti ca me bhogā, ye keci manaso piyā.

30. Akkhāmi te bhikkhu mahānubhāva, manussabhūṭā yamakāsi puṇṇāṁ. Tenamhi evam jalitānubhāvā, vaṇṇo ca me sabbadisa pabhāsatīti.

Catutthapīṭhavimānam catuttham.

5. Kuñjaravimānavatthu

32. Padumi padma¹ pattakkhi, padmuppalajutindharo. 
    Padmacunñābhikīnṇaṅgo, soṇṇapokkharamāladhā².
33. Padumānusaṭāṁ maggam, padmapattavibhūsitāṁ. 
    Thitaṁ vaggu manugghāti, mitaṁ gacchati vāraṇo.
34. Tassa pakkamamānassa, soṇṇakaṁsā ratissarā. 
    Tesaṁ suyyati niggghoso, tūriye pañcaṅgike yathā.
35. Tassa nāgassa khandhamhi, sucivatthā alankatā. 
    Mahantakām accharāsaṅghām, vaṇṇena atirocasi.
36. Dānassa te idam phalam, atha sīlassa vā pana. 
    Atha añjalikammassa, taraṁ me akkhāhi pucchitāti.
37. Sā devatā attamanā, moggallānena pucchitā. 
    Pañhaṁ puṭṭhā viyākāsi, yassa kammassidam phalam.
38. Disvāna guṇasampannam, jhāyim jhānarataṁ satam. 
    Adāsim pupphābhikīnṇam, āsanam dussasanathatam.
39. Upaḍḍham padmamālāham, āsanassa samantato. 
    Abbhokirissam pattehi, pasannā sehi pāṇibhi.
40. Tassa kammakusalassā³, idam me iḍisam phalam. 
    Sakkāro garukāro ca, devānam apacitā aham.
41. Yo ve sammāvimmuttānam, santānam brahmācaṅrinam. 
    Pasanno āsanam dajjā, evam nande yathā aham.
42. Tasmā hi attakāmena⁴, mahattamabhikaṅkhata. 
    Āsanam dātabbam hoti, sarirantimadhārinanti.

Kuñjaravimānāṁ pañcamam.

6. Paṭhamanāvāvimānavattthu

43. Suvaṇṇacchadanaṁ nāvam, nāri āruyha tiṭṭhasi. 
    Ogāhasi pokkharaniṁ, padmaṁ⁵ chindasi pāṇinā.

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¹ Paduma (Si.Syā) evamuparipi.  
² Kammassakusalassa (Si.i)  
³ Mālavā (Si.Syā)  
⁴ Atthakāmena (Ka)  
⁵ Padumām (Si.Sya)
44. Kena te’tādiso vaṇṇo, kena te idha mijjhati. 
Uppajjanti ca te bhogā, ye keci manaso piyā.

45. Pucchāmi tam devi mahānubhāve, 
manussabhūtā kimakāsi puñṇam. 
Kenāsi evam jalitānubhāvā, 
vaṇṇo ca te sabbadisā pabhāsatīti.

46. Sā devatā attamanā, moggallānena pucchitā. 
Pañham puṭṭhā viyākāsi, yassa kammassidam phalam.

47. Aham manussesu manussabhūtā, 
purimāya jātiyā manussaloke. 
Disvāna bhikkhū tasite kilante, 
uttīhāya pāṭum udakam adāsim.

48. Yo ve kilantāna pipāsitānam, 
uttīhāya pāṭum udakam dadāti. 
Sītodakā¹ tassa bhavanti najjo, 
pañutamalyā bahupuṇḍarīkā.

49. Tam āpagā² anupariyanti sabbadā, 
sītodakā vālukasanthatā nadi. 
Ambā ca sālā tilakā ca jambuyo, 
uddālakā pāṭaliyo ca phullā.

50. Tam bhūmibhāgehi upetarūparām, 
vimānaseṭṭham bhusasobhamānam. 
Tassīdhā³ kammassa ayan vipāko, 
etādisam puññakatā⁴ 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 puñṇam. 
Tenamhi evam jalitānubhāvā, 
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamanāvāvimānam chaṭṭham.

1- Sitodikā(Si) 2- Tamāpagā(Si.Ka) 3- Tasseva(Syā) 4- Katapuṇṇā(Si)
7. Dutiyanāvāvimānavatthu

53. Suvaṇṇacchadanaṁ nāvaṁ, nāri āruyaḥ tiśṭhasi. 
Ogāhasti pokkharaṇāṁ, padmāṁ chindasi pāṁśina.

54. Kena te’ṭādiso vaṇṇo, kena te idha mijjhati. 
Uppajjanti ca te bhogā, ye keci manaso piyā.

55. Pucchāmi tam devi mahānubhāve, 
manussabhutā kimakāsi puṇṇam. 
Kenāsi evam jalānubhāvā, 
vaṇṇo ca te sabbadisā pabhāsatīti.

56. Śā devataḥ attamanā, moggallānena pucchitā. 
Paṅham puṭṭhā viyākāsi, yassa kammassidam phalam.

57. Aham manussesu manussabhūtā, 
purimāya jātiyā manussaloke. 
Disvāna bhikkhum tasitarā kilantarā, 
uttāya pātum udakam adāsim.

58. Yo ve kilantassa pipāsitassa, 
uttāya pātum udakam dadāti. 
Sītodakā tassa bhavanti najjo, 
phūtamalāya bahupunḍarīkā.

59. Tam āpagā anupariyanti sabbadā, 
sītodakā vālukasanthatā nadī. 
Ambā ca sālā tilakā ca jambuyo, 
uddālakā pāṭaliyo ca phullā.

60. Tam bhūmibhāghehi upetarūpaṁ, 
vimānaseṭṭham bhusasobha mānāṁ. 
Tassiddha kammassa ayam vipāko, 
etādisaṁ puṇṇakataṁ labhanti.

61. Tena me’ṭādiso vaṇṇo, tena me idha mijjhati. 
Uppajjanti ca me bhogā, ye keci manaso piyā.
62.  Akkhāmi te bhikkhu mahānubhāva, manussabhūtā yamakāsi puññām. 
    Tenamhi evam jalitānubhāvā, vaṇṇo ca me sabbadisā pabhāsatīti.

    Dutiyanāvāvimānaṁ sattamaṁ.

8. Tatiyanāvāvimānavatthu

63.  Suvaṭṭacchadanaṁ nāvam, nāri ārūhya tiṭṭhasi.
    Ogāhasi pokkharāṇim, padmam chindasi pāṇinā.

64.  Kūṭāgārā nivesā te, vibhattā bhāgaso mitā.
    Daddallamānā1 abhanti, samantā cauto disā.

65.  Kena te’ṭādiso vaṇṇo, kena te idha mijjhati.
    Uppajjanti ca te bhogā, ye keci manaso piyā.

66.  Pucchāmi tāṁ devi mahānubhāve, manussabhūtā kimakāsi puññām.
    Kenāsi evam jalitānubhāvā, vaṇṇo ca te sabbadisā pabhāsatīti.

67.  Sā devatā attamanā, sambuddheneva pucchitā.
    Paṇhāṁ puṭṭhā viyākāsi, yassa kammassidam phalam.

68.  Aham manussesu manussabhūtā, purimāya jātiyā manussaloke.
    Disvāna bhikkhū tasite kilante.
    uṭṭhāya pātum udakam adāsim.

69.  Yo ve kilantāna pipāsitānam,
    uṭṭhāya pātum udakam dadāti.
    Sītodakā tassa bhavanti najjo,
    pahūtamalyā bahupuṇḍarikā.

70.  Tam āpagā anupariyanti sabbādā.
    sītodakā vālukasanthathā nadī.
    Ambā ca sālā tilakā ca jambuyo.
    uddālakā pāṭaliyo ca phullā.

1- Daddalhamānā(ka)
71. Tam bhūmibhāgehi upetarūpaṁ, 
vimānaseṭṭham bhusaso bhamānaṁ. 
Tassiddha kammassa ayaṁ vipāko, 
etādisaṁ puññakatā labhanti.

72. Kūṭāgarā nivesā me, vibhattā bhāgaso mite. 
Daddallamāna ābhanti, samantā caturu 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 puññam. 
Tenamhi evāṁ jalitānubhāvā, 
vaṇṇo ca me sabbadisā pabhāsati. 
Etassa kammassa phalam mamedaṁ, 
atthāya buddho udakām apāyīti ¹.

\[ \text{Tatiyanāvāvimānaṁ atṭhamāṁ.} \]

9. Dīpavimānavatthu

75. Abhikkantena vaṇṇena, yā tvaṁ tiṭṭhasi devate. 
Obhāsentī disā sabbā, osadhī viya tārakā.

76. Kena te'tādiso vaṇṇo, kena te idha mijjhati. 
Uppajjanti ca te bhogā, ye keci manaso piyā.

77. Kena tvaṁ vimalobhāsā, atirocasi devaṁ². 
Kena te sabbagatthehi, sabbā obhāsate disā.

78. Pucchāmi tam devi mahānubhāve, 
manussabhūtā kimakāsi puññam. 
Kenāsi evāṁ jalitānubhāvā, 
vaṇṇo ca te sabbadisā pabhāsatīti.

79. Sā devaṁ attamanā, moggallānena pucchitā. 
Pañham puṭṭhā viyākāsi, yassa kammassidām phalam.

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¹- Apāsīti(Si.Syā.I)  
²- Devate(Bahūsu) 83-Vissajjanagāthāya saṁsandetabbaṁ.
80. Aham manussesu manussabhūtā, 
purimāya jātiyā manussaloke. 
Tamandhakāramhi timisikāyam, 
padipakālamhi adāsi dipam\(^1\).

81. Yo andhakāramhi timisikāyam, padipakālamhi dadāti dipam. 
Uppajjati jotirasam vimānam, pahūtamalyam bahupuṇḍarikam.

82. Tena me’tādiso vaño, tena me idha mijjhati. 
Uppajjanti ca me bhogā, ye keci manaso piyā.

83. Tenāham vimalobhāsā, atirocāmi devatā. 
Tena me sabbagatthehi, sabbā obhāsate disā.

84. Akkhāmi te bhikkhu mahānubhāva, 
manussabhūtā yamakāsi puññam. 
Tenamhi evam jalitānubhāvā, 
vaño ca me sabbadisā pabhāsatī ti.

Dipavimānam navamaṁ.

10. Tiladakkhiṇavimānavatthu

85. Abhikkantena vaññena, yā tvam tiṭṭhasi devate.
Obhāsentī disā sabbā, osadhī viya tārakā.

86. Kena te’tādiso vaño, kena te idha mijjhati. 
ppajjanti ca te bhogā, ye keci manaso piyā.

87. Pucchāmi tam devi mahānubhāve, 
nussabhūtā kimakāsi puññam. 
kenāsi evam jalitānubhāvā, 
ño ca te sabbadisā pabhāsatī ti.

88. Sā devatā attamanā; moggallānena pucchitā. 
Pañham puṭṭhā viyākāsi, yassa kammassidam phalam.

89. Aham manussesu manussabhūtā, 
purimāya jātiyā manussaloke.

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\(^1\) Dipam: This word is likely a corruption or misunderstanding; it might actually be a reference to a specific event, rule, or commentary in the Tipitaka.
90. Addasam virajam buddham, vippasannamaññavilam.
Āsajja dānam adāsim, akāmā tiladakkhinām.
Dakkhiṇeyyassa buddhassa, pasannā sehi pāñibhi.

91. Tena me’tādiso vañño, tena me idha mijhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

92. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññām.
Tenamhi evam jalitānubhāvā,
vañño ca me sabbadisā pabhāsatīti.

Tiladakkhināvimsānam dasamaṁ.

11. Paṭhamapatibbatāvimsānavatthu

93. Koṇcā mayūrā diviyā ca hamsā,
vaggussarā kokilā sampatanti.
Pupphābhikīṇām rammamidām vimānam,
anekacittam naranārisevitam¹.

94. Tattha’cchasi devi mahānubhāve,
iddhi vikubbanti anekarūpā.
Imā ca te accharāyo samantato,
naccanti gāyanti pamoḍayanti ca.

95. Devidippattāsi mahānubhāve,
manussabhūtā kimakāsi puññām.
Kenāsi evam jalitānubhāvā,
vañño ca te sabbadisā pabhāsatīti.

96. Sā devatā attamanā, moggallānena pucchitā;
Paññham puṭṭhā viyākāsi, yassa kammasidām phalam.

97. Ahāṁ manussasesu manussabhūtā,
patibbatā’naññamanā ahosim.
Mātāva puttam anurakkhamānā,
kuddhāpiham² nappharasaṁ avocam.

¹ Naranārībhī sevitam (Ka)
² Kuddhāpahaṁ (si)
98. Sacce ṭhitā mosavajjam pahāya,
dāne ratā saṅghitattabhāvā.
Annañca pānañca pasannacittā,
sakkacca dānaṃ vipulaṃ adāsim.

99. Tena me’tādiso vaṇṇo, tena me idha mijjhati;
Uppajjanti ca me bhogā, ye keci manaso piyā.

100. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññām.
Tenamhi evam jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamapatiṭibbatāvimānam ekādasamaṃ.

12. Dutyāpatibbatāvimānavatthu

101. Veļuriyathambham rucirām pabhassaram,
vimānāmāruhyha anekacittām.
Tattha’cchasi devi mahānubhāve,
uccāvacā iddhi vikubbamānā.
Imā ca te accharāyo samantato,
naccanti gāyanti pamodayanti ca.

102. Deviddhipattāsi mahānubhāve,
manussabhūtā kimakāsi puñaṃ.
Kenāsi evam jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.

103. Sā devatā attamanā, moggallānena pucchitā.
Pañham puṭṭhā viyākāsi, yassa kammassidām phalam.

104. Ahāṃ manussesu manussabhūtā,
upāsikā cakkhumato ahosim.
Pāṇātipātā viratā ahosim,
loke adinnanām parivajjayissam.
105. Amajjapā no ca¹ musā abhāṃim²,
sakena sāminā³ ahosim tuṭṭhā.
Annaṅca pānaṅca pasannacittā,
sakkacca dānam vipulum adāsim.

106. Tena me’tādiso vaṇṇo, tena me idha mijjhati.
Uppajjanti ca me bhogā, ye keci manaso piyā.

107. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puṇṇam.
Tenamhi evam jālitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyapatinibbatāvīmānaṃ dvādasamaṃ.

13. Paṭhamasunisāvīmānavatthu

108. Abhikkantena vaṇṇena, yā tvam tiṭṭhasi devate.
Obhāsentī disā sabbā, osadhī viya tārakā.

Uppajjanti ca te bhogā, ye keci manaso piyā.

110. Pucchāmi tam devi mahānubhāve,
manussabhūtā kimakāsi puṇṇam.
Kenāsi evam jālitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.

111. Sā devatā attamanā, moggallānena pucchitā.
Paṅham puṭṭhā viyakāsi, yassa kammassidam phalam.

112. Aham manussesu manussabhūtā,
suṇisā ahosim sasurassa gehe⁴.

113. Addasam virajam bhikkhum, vippasannamanāvilam.
Tassa adāsahām pūvarm, pasannā sehi pāṇibhi.
Bhāgaḍṭhabhāgam 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 - Sāmināva(si)  4 - Ghare(Syā.ka)
115. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yamakāsi puññām.
Tenamhi evam jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamasuṇisāvimānam terasamām.

14. Dutiyasuṇisāvimānavatthu

116. Abhikkantena vaṇṇena, yā tvarī tiṭṭhasi devate.
Obhāsentī disā sabbā, osadhi viya tārakā.

117. Kena te’tādiso vaṇṇo, kena te idha mijjhati.
Uppajjanti ca te bhogā, ye keci manaso piyā.

118. Pucchāmi tam devi mahānubhāve,
manussabhūtā kimakāsi puññām.
Kenāsi evam jalitānubhāvā,
vaṇṇo ca te sabbadisā pabhāsatīti.

119. Sā devatā attamanā, moggallānena pucchitā.
Pañham puṭṭhā viyākāsi, yassa kammassidām phalam.

120. Aharī manussesu manussabhūtā,
suṇisā ahosīṁ sasurassa gehe.

121. Addasaṁ virajaṁ bhikkhum, vippasannamanāvilaṁ.
Tassa adāsaham bhāgam, pasannā sehi pāṇibhi.
Kummāsapiṇḍam 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 puññām.
Tenamhi evam jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyasuṇisāvimānam cuddasamām.
15. Uttarāvimānavatthu


125. Kena te’tādiso vaṇṇo, kena te idha mijhāti. Uppajjanti ca te bhogā, ye keci manaso piyā.


128. Issā ca maccheramatho1 palāso, nāhosi mayham gharamāvasantiyā. Akkodhanā bhattu vasānuvattini, uposathe niccrahamappamattā.

129. Cātuddasim paṇcadasim, yā ca2 pakkhassa aṭṭhami. Pāṭihāriyapakkaṅca, aṭṭhaṅgasasamāgataṁ.

130. Uposathāṁ upavasissāṁ, sadā sīlesu samvutā. Saṇṇamā saṁvibhāgā ca, vimānaṁ āvasāmahāṁ3.

131. Paṇātipātā viratā, musāvādā ca saṇṇatā. Theyyā ca aticārā ca, majjapānā ca ārakā4.


133. Sāham sakena sīlena, yasasā ca yasassini. Anubhomi sakam puṇṇam, sukhitā camhināmayā.

134. Tena metādiso vaṇṇo, tena me idha mijhāti. Uppajjanti ca me bhogā, ye keci manaso piyā.

1- Macchariyamathocaka 2- Yāva(si-tha.Ka-tha)Therīgāthāaṭṭhakathā passitabbā. 3- Āvasāmimara(sī-tha.ka) Parato pana sabbatthapi”Āvasāmahāṁ” icceva dissati. 4- Āratā(?
135. Akkhāmi te bhikkhu mahānubhāva,
manussabhūtā yaṃham akāsim.
Tenamhi evām jalitānubhāvā,
vaṇṇo ca me sabbadisā pabhāsatitī.

136. Mama ca bhante vacanena bhagavato pāde sirasā vandeyyāsi-
“uttarā nāma, bhante upāsikā bhagavato pāde sirasā vandati”’ti. Anaccha
riyām kho panetām bhante yaṃ mām bhagavā aññatarasmirn sāmaññaphale
byākareyya¹. tam bhagavā sakadāgāmiphale byākāsīti.

Uttarāvimānam pannarasamām.

16. Sirimāvimānavatthu

137. Yuttā ca te parama-alāṅkātā hayā,
adhomukhā aghasigamā balī javā.
Abhinimmitā pañcarathāsata ca te,
anventi tam sārathicoditā hayā.

138. Sā tiṭṭhasi rathavare alāṅkātā,
obhāsayam jalamiva joti pāvako.
Pucchāmi tam varatanu² anomadassane,
kasmā nu kāyā anadhivaram upāgami.

139. Kāmaggapattānam yamāhunuttaram³,
nimmāya nimmāya ramanti devatā.
Tasmā kāyā accharā kāmavaṇṇinī,
idhāgata anadhivaram namassitum.

140. Kim tvam pure sucaritmācarīdha⁴,
Kena’cchasi tvam amitayasā sukhedhitā.
Iddhī ca te anadhivara vihaṅgama,
Vaṇṇo ca te dasa disā virocati.

141. Devehi tvam parivutā sakkatā casi,
Kuto cutā sugatigatāsi devate.
Kassa vā tvam vacanakarānusāsanim,
Ācikkha me tvam yadi buddhasāvikāti.

1- byākareyyāti(?)
2- Varasāru(katthaci)
3- .Nuttarā(ka).anuttarā(syā)
4- Sucairim asāridha(i)
142. Nagantare nagaravare sumāpite, paricārikā rājavarassa sirimato. Nacce ēte paramasūkhkhitā ahūṃ, sirimāti mām rājagahe avediṁsu¹.

143. Buddho ca me isinisabho vināyako, adesayi samudayadukkhaniccatāriṃ. Asaṅkhataṃ dukkhanirodhasassatāriṃ, maggaṇcimān akutilamaṇjasam sivam.

144. Sutvānahaṃ amatapadāṃ asaṅkhataṃ, tathāgatassa’ndhivarassa sāsanam. Silesvahaṃ paramasūmāvutā ahūṃ, dhamme ṭhitā naravarabuddhadesite².

145. ņatvānahaṃ virajapadāṃ asaṅkhataṃ, tathāgatena’ndhivarena desitam. Tatthevahaṃ samathasaṃadhimāphusim, sāyeva me paramaniyāmatā ahū.

146. Laddhānahaṃ amatavaram visesanamī, ekamaṃṣikā abhisamaye visesiya. Asaṃsayaḥ bahujanapūjitā ahāṃ, khipāraṇīrīm³ paccanubhomana’ppakam.

147. Evarī ahāṁ amatadasa’mhi⁴ devatā, tathāgatassa’ndhivarassa sāvika. Dhammaddasā paṭhamaphale patiṭṭhitā, sotāpannā na ca pana matthi duggati.


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1- Avedisum(?)  
2- Bhāsite(si)  
3- Khipāraṇīrīm (syā.i)  
4- Amatarasamhi(ka)
149. Disvā munim muditamana’mhi piṇitā, 
tathāgataṁ naravaradamasārathim. 
Taṇhacchidam kusalaratam vināyakam, 
vandāmaham paramahitānukampakanti. 

Sirimāvimānam soḷasamaṁ.

17. Kesakārīvimānavatṭhu

150. Idaṁ vimānam ruciram pabhassaraṁ, 
veluriyathambham satatam sunimmitaṁ. 
Suvaṇṇarukkhehi samantamotthataṁ, 
ṭhānaṁ mamāṁ kammavipākasambhāvaṁ.

151. Tatūpapannā purimaccharā imā, 
satam sahassāni sakena kammunā. 
Tuvaṁsi ajjhupagata yasassini, 
obhāsayaṁ tiṭṭhasi pubbadevataā.

152. Sasī adhiggayha yathā virocati, 
nakkhattarājāriva tārakāgaṇāṁ. 
Tatheva tvam accharāsaṅgaṇāṁ1 imāṁ, 
daddallamānā yasassā virocasi.

153. Kuto nu āgamma anomadassane, 
upapannā tvam bhavanam mamāṁ idam. 
Brahmaṁva devā tidasā sahindakā, 
sabbe na tappāmase dassanena tanti.

154. Yametaṁ sakka anupucchase mamāṁ, 
kuto cutā tvam idha āgatāti 2. 
Bārāṇasī nāma puratthi kāśinaṁ, 
tattha ahosim pure kesakārikā.

155. Buddhe ca dhamme ca pasannamānasā, 
saṅgha ca ekantagata asamṣaya. 
Akhāṇḍasikkhapadā āgatapphalā, 
sambodhidhamme niyata anāmayāti.

1- Accharāsaṅgamāṁ(sī) 
2- Kuto cuto idha āgatā tuvam(syā). kutocutāya āgati tava(i)
156. Tantyābhinandāmase svāgatañca te, dharmena ca tvaṁ yasasā virocasi. 
Buddhe ca dharme ca pasannamānase, 
saṅge ca ekantagate asaṁsaye. 
Akhāṇḍasikkhāpade āgatapphale, 
sambodhidhamme niyate anāmayeti. 

Kesakāriyimānaṁ sattarasaṁarāṁ.

Tassuddānaṁ-
Paṇca pīṭha tayo nāvā, dīpatiladakkhiṇā dve. 
Patti dve suṇīsā uttarā, sirimā kesakārikā. 
Vaggo tena pāvuccatīti. 
Itthivimāne pathamo vaggo.

2. Cittalatāvagga

1. Dāsivimānavatthu

157. Api sakkova devindo, ramme cittalatāvane. 
Samantā anupariyāsi, nāriṇaṇapurakkhatā. 
Obhāsentī disā sabbā, osadhī viya tārakā.

158. Kena te ‘tādiso vaṇṇo, kena te idhā mijjhati; 
Uppajjanti ca te bhogā, ye keci manaso piyā.

159. Pucchāmi tam devi mahānubhāve, 
manussabhūtā kimakāsi puṇṇam. 
Kennā evaṁ jālitānubhāvā, 
vaṇṇo ca te sabbadisā pabhāsatīti.

160. Sā devatā attamanā, moggallānena pucchitā. 
Paṅham puṭṭhā viyākāsi, yassa kammaśiddam phalam.

161. Aham manussesu manussabhūtā, 
dāsī ahosiṁ parapessiyā² kule.

162. Upāsikā cakkhumato, gotamassa yasassino. 
Tassā me nikkamo āsi, sāsane tassa tādino.

1- Sāgatañca(si) 2- Parapessiyā(ka)
163. Kāmam bhijjatuyam käyo, neva athhettha saṇṭhanam¹. Sikkhāpadānam pañcannaṁ, maggo sovatthiko sivo.

164. Akaṇṭako agahano, uju sabbhi pavedito. Nikkamassa phalam passa, yathidham pāpunītthiṁka.

165. Āmantanikā raññomhi, sakkassa vasavattino. Sāṭṭhi turiya² sahassāni, paṭibodham karonti me.

166. Ālambo gaggaro³ bhīmo⁴, sādhuvādi ca sarṁsayo. Pokkharo ca suphasso ca, viṇāmokkha⁵ ca nāriyo.


168. Eṇīphassā suphassā ca, subhaddā muḍuvādinī. Etā caṇṇā ca seyyāse, accharānam pabodhikā.


171. Sukham akatapuññānam, idha natthi parattha ca. Sukhaṁca katapuññānam, idha ceva parattha ca.

172. Tesam sahabyakāmānam, kattabbaṁ kusalaṁ bahum. Katapuññā hi modanti, sagge bhogasamaṅginoti.

Dāsimānam paṭhamāṁ.

2. Lakhumāvimānavatthu-


1- Santhanam(sī.syā.i) 5 - Bhimmo(ka) 4- Bimmo(ka)
2- Turiya(sī.syā.i) 6 - Sucimbhikā (syā)
3- Gaggamo(syā). Baggaro(ka)
175. Pucchāmi taṁ devi mahānubhāve, manussabhūtā kimakāsi puṇṇamā.
Kenāsi evam jalitānubhāvā, vaṅṇo ca te sabbadisā pabhāsatīti.


177. Kevaṭṭadvārā nikkhamma, ahu mayham nivesanāṁ. Tattha sañcaramāṇānam, săvakānam mahesinām.

178. Odanam kummāsām dākāṁ¹, loṇasovirakañcāhāṁ. Adāsim ujubhūtesu, vippasannena cetasā.


180. Uposathāṁ upavasissāṁ, sadā sīlesu sāṁvutā. Saññāmā sāṁvibhāgā ca, vimānaṁ āvasāmahāṁ.

181. Paṅātipātā viratā, musāvādā ca saññatā. Theyyyā ca aticārā ca, majjapānā ca ārakā.

182. Paṅcasikkhāpade ratā, ariyasaṅcāṇa kovidā. Upāsikā cakkhumato, gotamassa yassassino.

183. Tena metādiso vaṅṇo. Pa. vaṅṇo ca me sabbadisā pabhāsatīti.

Mama ca, bhante, vacanena bhagavato pāde sirasā vande yyāsi- “lakhumā nāma, bhante, upāsikā bhagavato pāde sirasā vandati” ti. Anacchariyam kho panetāṁ, bhante, yaṁ māṁ bhagavā aṇṇatarasmim sāmaṅṇaphale byākareyya². Tam bhagavā sakadāgā miphale byākāsīti.

Lakhumāvimānaṁ dutiyam.

3. Ācāmadāyikāvimānavatthu

185. Piṇḍāya te carantassa, tuṇḍibhūtassa tiṭṭhato.
Daliddā kaṇṭā naṛī, parāgāram apassita³.
186. Yā te adāsi ācāmam, pasannā sehi pāṇibhi.
Sā hitvā mānusam deham, kam nu sā disatarān gatāti.

187. Piṇḍāya me carantassa, tuṇhībhūtaassa titṭhato.
Daliddā kapaṇā nārī, parāgaram apassitā.

188. Yā me adāsi ācāmam, pasannā sehi pāṇibhi.
Sā hitvā mānusam deham, vippamuttā ito cutā.

189. Nimmānaratino nāma, santi devā mahiddhikā.
Tattha sā sukhitā nārī, modatācāmadāyikāti.

190. Aho dānam varākiyā, kassape suppatiṭhitāram.
Parābhātena dānena, ipphittha vata dakkhiṇā.

191. Yā mahesittam kāreyya, cakkavattissa rājino.
Nārī sabbaṅgakalyāṇī, bhattu cānomaddassikā.
Etassācāmadānassa kalam nāgghati solasim.

192. Satam nikkhā satam assā, satam assatarīrathā.
Satam kānīsahassāni, āmuttamanikunḍalā.
Etassācāmadānassa, kalam nāgghanti solasim.

193. Satam hemavatā nāgā, īsādanta urūlhaṇavā.
Suvaṃṇakacchā mātaṅgā, hemakappanavāsasā.
Etassācāmadānassa, kalam nāgghati solasim.

194. Catunnamapi dipānam, issaram yodha kāraye.
Etassācāmadānassa, kalam nāgghati solasinti.

Ācāmadāyikāvīmānāṃ tatiyaṃ.

4. Caṇḍālivīmānavatthu

195. Caṇḍāli vanda pādāni, gotamassa yassino.
Tameva2 anukampāya, aṭṭhāsi isīsattamo3.

Khippam pāṇjalikā vanda, parittam tava jīvitanti.

1- Hemakappanivāsasā(syā.ka)  2- Taveva(si)
3- Isīsattamo(sī)  4- Tādīne(syā.ka)
197. Coditā bhāvitattena, sarīrantimadhārinā.
Caṇḍālī vandi pādāni, gotamassa yassassino.

198. Tamenaṁ avadhī gāvī, caṇḍālim pañjalin ṭhitam.
Namassamāṇam sambuddham, andhakāre pabhāṅkaranti.

199. Khīṇāsavaṁ vigatarajam anejan, 
ekam araṇāmhi raho nissinnaṁ.
Devidhipattā upasaṅkamitvā, 
vandāmi tam vīra mahānubhāvanti.

200. Suvaṇṇavaṇṇā jalitā mahāyasā, 
vimānāmoruyha anekacittā.
Parivāritā accharāsaṅgaṇena¹, 
kā tvāṁ subhe devate vandase mamanti.

201. Aham bhaddante caṇḍāli, tayā vīrena² pesitā.
Vandīṁ arahato pāde, gotamassa yassassino.

202. Sahāṁ vanditvā³ pādāni, cutā caṇḍālayonyā.
Vimānāṁ sabbato bhaddam, upapannamhi nandane.

203. Accharāṇam satasahassam, purakkhatvāṇa⁴ tiṭṭhati.
Tāsāham pavarā seṭṭhā, vaṇṇena yasasāyunā.

204. Pahūtakatakalyāṇā, sampajānā paṭissatā⁵.
Muniṁ kāruṇikāṁ loke, tam bhante vanditumāgatāti.

205. Idam vatvāna caṇḍāli, kataṅṅū katavedinī.
Vanditvā arahato pāde, tatthevantaradhāyathāti⁶.

Caṇḍālivimānaṁ catuttham.

5. Bhadditthivimānavatthu

206. Nīlā pītā ca kālā ca, maṇjiṭṭhā⁷ atha lohitā.
Uccāvacānaṁ vaṇṇānam, kiṇjakkhaparivāritā.

207. Mandāravānāṁ pupphānām, mālam dhāresi muddhani.
Nayime aññesu kāyesu, rukkhā santi sumedhase.

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1- Accharānaṁgaṇena(sī)  4- Purakkhitvā mām(sā.ka)
2- Therena(kā)         5- Paṭissatā(sī.ṣyā)  7- Maṇjeṭṭhā(sī)Maṇjaṭṭhā(i)
3- Vanditvā(sī)         6- Tatthevantaradhāyatitī(sī.ṣyā.ka)


211. Cātuddasim pañcadasim, yā ca pakkhassa aṭṭhami. Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgatam.

212. Uposatham upavasissam, sadā sīlesu samvutā. Saññamā saṁvibhāgā ca, vimānaṃ āvasāmaham.

213. Paññātipātā viratā, musāvādā ca saññatā. Theyyā ca aticārā ca, majjapānā ca ārakā.


216. Aṭṭhaṅgikam aparimitam sukhāvaham, uposatham satatamupāvasim aham. Katāvāsā katakusalā tato cutā, sayam pabhā anuvicarāmi nandananti.

Bhadditthivimānam³ pañcamam.

6. Soṇadinnāvimānavatthu


1- Bhadditthiti(sī)  2- Katāvākāsā katakusalā(ka)  3- Bhadditthikāvimānam(syā)
218. Kena tetādiso vaṇṇo, kena te idha mijjhati.  
Uppajjanti ca te bhogā, ye keci manaso piyā.

219. Pucchāmi tami devi mahānubhāve,  
manussabhūtā kimakāsipuṇṇam.  
Kenāsi evam jalitānubhāvā,  
vaṇṇo ca te sabbadisāpabhāsatīti.

220. Sā devatā attamanā, moggallānena pucchitā.  
Paṇham putṭhā viyākṣi, yassa kammasidam phalam.

221. Soṇadinnāti marā aññarāsu, nālandāyām upāsikā.  
Saddhā sīlena sampannā, samvibhāgaratā sadā.

222. Acchādanañca bhattañca, senāsanām padīpiyam.  
Adāsim ujubhūtesu, vippasannena cetasā.

223. Cātuuddasim pañcadasim, yā ca pakkhassa atṭhami.  
Pāṭhihāriyapakkhañca, atṭhaṅgasamāgataṃ.

224. Uposathām upavasissam, sadā sīlesu samvutā.  
Saññamā samvibhāgā ca, vimānam āvasāmaham.

225. Paṇātipatā viratā, musāvādā ca saññatā.  
Theyyā ca aticārā ca, majjapānā ca ārakā.

226. Pañcasikkhāpade ratā, ariyasaccāna kovidā.  
Upāsikā cakkhumato, gotamassa yasassino.

Vaṇṇo ca me sabbadisā pabhāsatīti.

Soṇadinnāvimānam chaṭṭham.

7. Uposathāvimānavatthu

229. Abhikkantena vaṇṇena, yā tvam tiṭṭhasi devate.  
Obhāsenti disā sabbā, osadhi viya tārakā.

Vaṇṇo ca te sabbadisā pabhāsatīti.

233. Uposathāti maṁ aññamsu, sāketāyam upāsikā. 
Saddhā sīlena sampannā, saṁvibhāgaratā sadā.

234. Acchādanaṁca bhattleṁca, senāsanam padīpiyaṁ. 
Adāsim ujubhūtesu, vippasannena cetasa.

235. Cātuḍasimsa pañcadasims, yā ca pakkhassa aṭṭhami. 
Pāṭihāriyapakkhaṁca, aṭṭhaṅgasusamāgatam.

236. Uposathāṁ upavasissam, sadā sīlesu saṁvutā. 
Saṅñamā saṁvibhāga ca, vimānam āvasāmahāṁ.

237. Paṇṭati paṭṭaṁ viratā, musāvādā ca saṅñatā. 
Theyyā ca aticārā ca, majjapānā ca ārakā.

238. Pañcasikkhāpade ratā, ariyasaccāna kovidā. 
Upāsikā cakkhumato, gotamassa yassassino.

239. Tena metādiso vaṁno Pa. 
Vaṁno ca me sabbadisaṁ pabhāsatīti.

241. Abhikkhaṁma nandanaṁ sutvā, chando me udapajjatha. 
Tattha cittaṁ paṇidhāya, upapannamhi nandanaṁ.

Hīne cittaṁ paṇidhāya, sāmhi pacchānutāpinīti.

Devate pucchitācikkha, yadi jānāsi āyunoti.

244. Saṭṭhivassassahassāni, tisso ca vassakotiyō. 
Idha ṭhatvā mahāmuni, ito cutā gamissāmi. 
Manussānam sahabyatanti.

245. Mā tvam uposathe bhāyi, sambuddheṇāsi byākataś 
Sotāpanνā visesayi, pahīna tava duggatīti.

Uposathāvimānam sattamaṁ.

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1- Upapajjatha(bahuṣu) 2- Vassasuposathe(si) 3- Saṭṭhi satasahassāni(?)
8. Niddāvimānavatthu

246. Abhikkantena vanṇena, yā tvām tiṭṭhasi devate. 
    Obhāsentī disā sabbā, osadhī viya tārakā.

    Vaṇṇo ca te sabbadisā pabhāsatīti.


250. Niddāti¹ mamam aṇṇamsu, rājagahasmim upāsikā. 
    Saddhā sīlena sampannā, saṁvibhāgaratā sadā.

251. Acchādanaṇca bhattaṇca, senāsanam  padipiyam. 
    Adāsim ujubhūtesu, vippasannena cetasā.

252. Cātuddasim paṇcadasim, yā ca pakkhassa aṭṭhami. 
    Pāṭihāriyapakkhaṇca, aṭṭhaṅgasamāgatam.

253. Upoṣatham upavasissarī, sadā sīlesu sarvutā. 
    Saṇṇamā sarvibhāgā ca, vimānam āvasāmaham.

254. Pānātipatā viratā, musāvādā ca saṇṇatā 
    Theyyyā ca aticārā ca, majjapānā ca ārakā.

255. Paṇcaskikkhāpade ratā, ariyasaccānā kovidā. 
    Upāsikā cakkhumato, gotamma yasassino.

    vaṇṇo ca me sabbadisā pabhāsatīti.

   Niddāvimānam² aṭṭhamaṁ.

9. Suniddāvimānavatthu


    vaṇṇo ca te sabbadisā pabhāsatīti.


262. Suniddāti³ mam aṇṇamsu, rājagahasmim upāsikā. 
    Saddhā sīlena sampannā, saṁvibhāgaratā sadā.

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1- Saddhāti  2- Saddhāvimānam(si)  3- Sunandāti(si)
263. (yathā niddāvimānaṁ tathā vitthāretabbaṁ.)

Suniddāvimānaṁ navamam.

10. Paṭhamabhikkhādyikāvimānavatthu

274. Aham manussesu manussabhūtā, purimāya jātiyā manussaloke.

Paṭhamabhikkhādyikāvimānaṁ dasamaṁ.

11. Dutiyabhikkhādyikāvimānavatthu

278. Abhikkantena vanṇena, yā tvam titṭhasi devate. Obhāsentī disā sabbā, osadhi viya tārakā.
282. Aham manussesu manussabhūtā, purimāya jātiyā manussaloke.
284. Tenā me’tādiso vaṇṇo .pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyaḥbhikkhāyikāvimānaṃ ekādasamanāṁ.

Tassuddānaṁ-
Dāsī ceva lakhumā ca, atha ācāmadāyikā.
Caṇḍāli bhadditthi ceva 1, soṇadinnā uposathā.
Niddā ceva suniddā ca 2, dve ca bhikkhāya dāyikā.
Vaggo tena pavuccatīti.
Ithivimāne dutiyo vaggo.
Bhāṇavāram paṭhamanāṁ

3. Pāricchattakavagga

1. Uḷārayimānavatthu

286. Uḷāro te yaso vaṇṇo, sabbā obhāsate disā.
Nāriyo naccanti gāyanti, devaputtā alaṅkatā.

287. Modenti parivārenti, tava pūjāya devate.
Sovaṇṇāni vimāṇāni, tavimāni sudassane.

288. Tuvaṃsi issarā tesam, sabbakāmasamiddhinī.
Abhijātā mahāntāsi, devakāye pamodasi.
Devate pucchitācikkha, kissa kammassidam phalanti.

289. Ahaṃ manussesu manussabhūtā,
purimāya jātiyā manussaloke.
Dussilakule suṇisā ahosiṁ,
assaddhesu kadariyesu ahaṃ.

290. Saddhā sīlena sampannā, saṁvibhāgaratā sadā.
Piṇḍāya caramānassa, apūvan te adāsaham.

Tassa adāsaham pūvan, pasannā sehi pāṇibhi”.

292. Itissa sassa paribhāsi, avinītāsi tuvaṃ 3 vadhu.
Na māṃ sampucchitum icchi, “samaṇassā adāmaharī”.

1- Badditthikā ca (syā) 2- Nandā ceva sunandāca (si) 3- Avinītā tuvaṃ(śi)
293. Tato me sassu kupitā, pahāsi musalena mām.
Kūṭāṅgacchi avadhi mām, nāsakkhiṁ jīvitrāṁ cīrām.

294. Sā aham kāyassa bhedā, vippamuttā tato cute.
Devānam tāvatīmsānam, upappanaḥ sahabyatām.

vaṇṇo ca me sabbadisa pabhāsatīti.

Uḷāravimānam paṭhamām.

2. Ucchudāyikāvimānavatthu

296. Obhāsayitvā pathavimīṁ sadevakāṁ,
atirocsi candimāsūriyā viya.
Siriyaḥ ca vaṇṇena yaseṇa tejasā,
brahmāva deve tidase sahindake 2.

297. Pucchāmi taṁ uppalamāladhāriniṁ,
āveḷiniṁ kaṇcanasannibhattace.
Alaṅkate uttamavatthadhāriniṁ,
kā tvaṁ subhe devate vandase māmaṁ.

298. Kim tvāṁ pure kammamakāsi attanā,
manussabhūtā purimāya jātiyā.
Dānam sucīṁṇam atha sīlasaṁyamāṁ 3,
kenūpappannā sugatim yasaṇiniṁ.
Devate pucchitācikkha, kissa kammassidāṁ phalanti.

299. Idāni bhante imameva gāmāṁ 4,
pinḍaya amhākarāṁ gharaṁ upāgami.
Tato te ucchussa adāsi khaṇḍikāṁ,
pasannacittā atulāya pītiyā.

300. Sassu ca pacchā anuyuñjate māmaṁ,
kahaṁ 5 nu ucchum vadhuke avākiri 6.
Na chaḍḍitaṁ no pana khāditam mayā,
santassa bhikkhusa sayam adāsaḥam.

1-Patthavin(si.syā) 2- Sainsake(si) 3- Sanīmaran(si)
4- Gāme(syā.ka) 5- Kahaṁme(i) 6- Avākari(syā.ka)
301. **Tuyhaṁnvidaṁ** issariyam atho mama, itissā sassu paribhāṣate mamaṁ. Pīthāṁ gahetvā paḥāram adāsi me, tato cutā kālakatāmhi devatā.

302. Tadeva kammaṁ kusalaṁ katarṁ mayā, sukhaṁca kammaṁ anubhomi attanā. Devehi saddhiṁ paricărāyāmahāṁ, modāmahāṁ kāmaguṇeheī paṁcaheī.

303. Tadeva kammaṁ kusalaṁ katarṁ mayā, sukhaṁca kammaṁ anubhomi attanā. Devindaguttā tidasehi rakkhitā, samappitā kāmaguṇeheī paṁcaheī.


305. Etādisaṁ puṁṉaphalaṁ anappakaṁ, mahājutikā mama ucchudakkhiniṁā. Devindaguttā tidasehi rakkhitā, sahassanettoriva nandane vane.

306. Tuvaṁ ca bhante anukampakaṁ vidum, upceca vandim kusalaṁca pucchisam. Tato te ucchussa adāsi khaṇḍikam, pasannacitā atulāya pītiyāti.

_Ucchudāyikāvimānaṁ dutiyaṁ._

3. **Pallaṅkavimānavatthu**

308. Imā ca te accharāyo samantato, 
naccanti gāyanti pamodayanti. 
Devidhipattāsi mahanubhāve, 
manussabhūtā kimakāsi puññam. 
Kenāsi evam jalitānubhāvā, 
vañño ca te sabbadisā pabhāsitī.

309. Aham manussesu manussabhūtā, 
aḍḍhe kule suṇisā aḥosim. 
Akkodhanā bhattuvasānuvattinī, 
uposathe appamattā aḥosim¹.

310. Manussabhūtā dayārā apāpikā,² 
pasannacittā patimābhīrādhayim. 
Divā ca ratto ca manāpacārini, 
aham pure sīlavati aḥosim.

311. Pāṇātipatā viratā acorikā, 
saṁsuddhakāya suciobrahmacārini. 
Amajjapā no ca musā abhānīm, 
sikkhāpadesu paripūrakārini.

312. Cātuḍdasiṃ paṅcadasim, yā ca pakkhassa aṭṭhami. 
Pāṭihāriyapakkhaṇca, paṇṇamaṇānasā aham³.

313. Aṭṭhaṅgupetam anuddhambacārini, 
uposatham pīṭimaṇā upāvasim. 
Imaṇca ariyam aṭṭhaṅgavarehupetam, 
samādiyitvā kusalam sukhudrayam. 
Patimhi kalyāṇi vasānuvattinī, 
aḥosim pubbe sugatassa sāvikā.

314. Etādisam kusalam jēvaloke, 
kammam karītvāna visesabhāgīnī. 
Kāyassā bheda abhisamparāyam, 
devidhipattā sugatiṃhi āgatā.

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¹ Appamattā uposathe(syā.ka) ² Dahrāsa’ pāpikā(si) ³ Atipasannamānasā(ka)
315. Vimānapāsādavare manorame,
parivāritā accharāsaṅgaṅena.
Sayampabhā devaṅaṅa ramenti mam,
dīghāyukīm devavimānaṁamāgatanti.

Pallaṅkavimānaṁ tatiyām.

4. Latāvimānavatthu

316. Latā ca sajā pavarā ca devatā,
accimati¹ rājavarassa sirimato.
Sutā ca raṅño vessavaṇassa dhītā,
rājimati dhammagunehi sobhatha.

317. Paṅcettha nāriyo āgamaṁsu nhāyitum,
sītodakāṁ uppaliniṁ sivāṁ nadim.
Ṭā tattha nhāyitvā rametvā devatā,
naccitvā gāyitvā sutā latam bravi².

318. Pucchāmi tam uppalamāladhārini,
āvelini kaṅcanasannibhattace.
Timiratambakkhi nabheva sobhane,
dīghāyukī kena kato yaso tava.

319. Kenāsi bhadde patino piyatarā,
visiṭṭhakalyāṇitara’ssu rūpato.
Padakkhiṇā naccagītavādite,
ācikkha no tvāṁ naranāripucchitāti.

320. Aham manussasu manussabhūtā,
uḷārabhoge kule suṇisā ahosim.
Akkodhanā bhattuvasānuvattiniṁ,
uposathe appamattā ahosim.

321. Manussabhūtā dahnā apāpiṁ³,
pasannacittā patimābhirādhayayim.
Sadevarāṁ sassa surāṁ saṅsakāṁ,
abhirādhayayim tamhi kato yaso mama.

1- Accimukhi(sī). Acchimati(i.ka).Acchimitti(syā)
2- Bruvī(sī) 3- Dahrāsā’ pāpiṁ(sī)
322. Sāharāṁ tena kusalena kammunā,
catubbhi ṭhānehi visesamajhagā.
Āyuñca vaṇṇaṇca sukhāṁ balaṇca,
khīḍāratim paccanubhomanappakām.

323. Sutam nu tam bhāsati yam ayam latā,
yam no apucchimha akittayī no.
Patino kiramhākaṁ visiṭṭha nārīnaṁ,
gati ca tāsaṁ pavarā ca devatā.

324. Patīsu dhammarā pacarāma sabbā,
patibbatā yattha bhavanti itthiyo.
Patīsu dhammarā pacaritva¹ sabbā,
lacchāmase bhāsati yam ayam latā.

325. Siho yathā pabbatasānugocarō,
mahindharaṁ pabbatamāvasitvā.
Pasayha hantvā itare catuppade,
khudde mige khādati mamsabhojano.

326. Tatheva saddhā idha ariyasāvikā,
bhattāram nissāya patim anubbatā.
Kodharāvadhitvā abhibhuyya maccharam,
saggamhi sā modati dhammacārinīti.

Latāvimānam catuttaṁ.

5. Guttīlavimāna

1. Vatthuttamadāyikāvimānavatthu

327. Sattantarīṁ sumadhurāṁ, rāmaṇeyyāṁ avācayīṁ.
So mam raṅgamhi avheti, saraṇam me hohi kosiyāti.

328. Aham te saraṇam homi, ahamācariyapūjako.
Na tam jayissati sisso, sissamācariya jessasīti.

329. Abhikkantena vaṇṇena, yā tvam tiṭṭhasi devate.
Obhāsentī disā sabbā, osadhī viya tārakā.

1- Pacaritvāna(ka)
330. Kena te’tādiso vaṇṇo, kena te idha mijjhati.  
Uppajjanti ca te bhogā, ye keci manaso piyā.

331. Pucchāmi tāṁ devi mahānubhāve,  
manussabhūtā kimakāsi puṇṇāṁ.  
Kenāsi evaṁ jalitānubhāvā,  
vaṇṇo ca te sabbadisā pabhāsatīti.

332. Sā devatā attamanā, moggallānenena pucchitā.  
Paṇhāṁ puṭṭhā viyākāsi, yassa kammassidāṁ phalam.

333. Vatthuttamadāyikā nārī,  
pavarā hoti naresu nārisu.  
Evaṁ piyarūpādyikā manāpaṁ,  
dibbaṁ sā labhate upecca ṭhānam.

334. Tassā me passa vimānam, accharā kāmavaṇṇinīhamasmi.  
Accharāsahassassāhanāṁ, pavarā¹ passa puṇṇānam vipākām.

335. Tena me’tādiso vaṇṇo, tena me idha mijjhati.  
Uppajjanti ca me bhogā, ye keci manaso piyā.

336. Akkhāmi te bhikkhu mahānubhāva,  
manussabhūtā yamakāsi puṇṇāṁ.  
Tenamhi evaṁ jalitānubhāvā,  
vaṇṇo ca me sabbadisā pabhāsatīti.

(Anantaram caturavimānam yathā vatthudāyikāvimānam .tathā vitthāretabbaṁ)²

2. Pupphuttamadāyikāvimānavatthu (1)


Vaṇṇo ca te sabbadisā pabhāsatīti.


1- Accharāsahassassāhanāṁ pavarā(syā)  2- (-) natthisī-pothake.
341. Pupphuttamadāyikā nārī, pavarā hoti naresu nārīsu. 
Evaṁ piyarūpadāyikā manāparṁ, dibbarṁ sā labhate upecca ṭhānam.

342. Tassā me passa vimānaṁ, accharā kāmavaṇṇinīhamasmi. 
Accharāsaḥassassāham, pavarā passa puṁśānam vipākaṁ.

343. Tena me’tādiso vaṇṇo .Pa. 
Vaṇṇo ca me sabbadisā pabhāsatīti.

3. Gandhuttamadāyikāvimānavatthu (2)


Vaṇṇo ca te sabbadisā pabhāsatīti.


349. Gandhuttamadāyikā nārī, pavarā hoti naresu nārīsu. 
Evaṁ piyarūpadāyikā manāparṁ, dibbarṁ sā labhate upecca ṭhānam.

350. Tassā me passa vimānaṁ, accharā kāmavaṇṇinīhamasmi. 
Accharāsaḥassassāham, pavarā passa puṁśānam vipākaṁ.

351. Tena me’tādiso vaṇṇo .Pa. 
Vaṇṇo ca me sabbadisā pabhāsatīti.

4. Phaluttamadāyikāvimānavatthu (3)


Vaṇṇo ca te sabbadisā pabhāsatīti.


357. Phaluttamadāyikā nārī, pavarā hoti naresu nārīsu. 
Evaṁ piyarūpadāyikā manāparṁ, dibbarṁ sā labhate upecca ṭhānam.
358. Tassa me passa vimañām, accharā kāmavaṃṣinīhamasmi. Accharāsahassassāhām, pavarā passa puññānam vipākaṁ.

359. Tena me’tādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

5. Rasuttamadāyikāvimānaṅvatthu (4)


366. Tassa me passa vimānaṁ, accharā kāmavaṃṣinīhamasmi. Accharāsahassassāhām, pavarā passa puññānam vipākaṁ.


6. Gandhapaṅcaṅgulikadāyikāvimānaṅvatthu


374. Tassa me passa vimānaṁ, accharā kāmavaṃṣinīhamasmi. Accharāsahassassāhām pavarā passa puññānam vipākaṁ.
375. Tena me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

(anantaraṁcaturavimānayathā gandhapāṇcaṅgu likadāyi kāvimānaṁ.
tathā vitthāretabbaṁ)ינם

7. Ekūposathavimānavatthu (1)

vaṇṇo ca te sabbadisā pabhāsatīti.


381. Bhikkhū ca aharī bhikkhuniyo ca, addasāsim panthapa tipanne.
Tesāhāṁ dhammarāṁ sutvāna, ekūposathāṁ upavasissām.

382. Tassā me passa vimānam, accharā kāmavaṇṇinihamasmi.
Accharāsahassassāham, pavarā passa puṇṇānaṁ vipākaṁ.

383. Tena me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

8. Udakadāyikāvimānavatthu (2)

vaṇṇo ca te sabbadisā pabhāsatīti.


389. Udake thītā udakamadāsim, bhikkhuno cittenā vippasannena.
Evarī piyarūpadāyikā manāparī, dibbarī sā labhate upeccā thānāṁ.

390. Tassā me passa vimānam, accharā kāmavaṇṇinihamasmi.
Accharāsahassassāham, pavarā passa puṇṇānaṁ vipākaṁ.

391. Tena me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

9. Upaṭṭhānavimānavatthu (3)

vaṇṇo ca te sabbadisā pabhāsatīti.


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1- (-) Natthisī-potthake.
397. Sassuñcāhariṃ susurāṅca, caṇḍike kodhane ca pharuse ca. Anusūyikā upaṭṭhāsim, appamattā sakena sīlena.

398. Tassā me passa vimānaṃ, accharā kāmavaññinīhamasmi. Accharāsahassassāhariṃ, pavarā passa puññānam vipākam.

399. Tena metādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

10. Aparakammakārinīvimānavatthu (4)


405. Parakammakari, āśīm, atthenātanditā dāsī. Akkodhanā'natimānīni, samvibhāginī sakassa bhāgassa.

406. Tassā me passa vimānaṃ, accharā kāmavaññinīhamasmi. Accharāsahassassāhariṃ, pavarā passa puññānam vipākam.

407. Tena me’tādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

11. Khīrodanadāyikāvimānavatthu


413. Khīrodanāṃ ahamadāsim, bhikkhuno piṇḍāya carantassa. Evarā karitvā kammām, sugatiṃ upapajja modāmi.

414. Tassā me passa vimānaṃ, accharā kāmavaññinīhamasmi. Accharāsahassassāhariṃ, pavarā passa puññānam vipākam.

415. Tena me’tādiso vaṇṇo .Pa. Vaṇṇo ca me sabbadisā pabhā satīti.

(Anantaram pañcavāsīvimānaṃ yathā khīrodanadāyikāvimānaṃ, tathā vitthāre tabbaṃ) ¹

1- Sūpaṭṭhāsim(si)  3- Anatimānī(si.sayā)
2- Parakammakari(ni)(syā)parakammakari(i)Aparakammakari(i)(ka)
12. Phāṇitadāyikāvimānavatthu (1)


13. Ucchukhaṇḍikadāyikāvatthu (2)


14. Timbarusakadāyikāvimānavatthu (3)


15. Kakkārikadāyikāvimānavatthu (4)


16. Elālukadāyikāvimānavatthu (5)


17. Valliphaladāyikāvimānavatthu (6)


18. Phārusakadāyikāvimānavatthu (7)


19. Hatthappatāpakadāyikāvimānavatthu (8)


20. Sākamuṭṭhidāyikāvimānavatthu (9)


21. Pupphakamuṭṭhidāyikāvimānavatthu (10)


22. Mūlakadāyikāvimānavatthu (11)


1 - (-) Natthi sī-potthake.
23. Nimbuṃṭhiddāyikāvīmāṇāvatthu (12)


24. Ambakaṇṭhikadāyikāvīmāṇāvatthu (13)


25. Doṇinimmajjanīdāyikāvīmāṇāvatthu (14)

525. Doṇinimmajjanīṃ¹ ahamadāśīṃ, bhikkhuno pīṇḍāya carantassa .Pa.

26. Kāyabandhanadāyikāvīmāṇāvatthu (15)


27. Arinṣabaddhakadāyikāvīmāṇāvatthu (16)


28. Āyogapāṭṭadāyikāvīmāṇāvatthu (17)

549. Āyogapāṭṭārīṃ ahamadāśīṃ, bhikkhuno pīṇḍāya carantassa .Pa.

29. Vidhūpanadāyikāvīmāṇāvatthu (18)


30. Tālavaṇṭadāyikāvīmāṇāvatthu (19)


31. Morahatthadāyikāvīmāṇāvatthu (20)


32. Chattadāyikāvīmāṇāvatthu (21)


33. Upāhanadāyikāvīmāṇāvatthu (22)


¹ Doṇinimmujjanam (syā)
² Arinṣavaṭṭakārī (sī) Arinṣabandhanārī (ka)
³ Chattā (ka)
34. Pūvadāyikāvimānavatthu (23)


35. Modakadāyikāvimānavatthu (24)


36. Sakkhalikadāyikāvimānavatthu (25)


615. Tena me’tādiso vaṇño .Pa. Vaṇño ca me sabbadisa pabhāsatīti.

617. Svāgataṁ vata me ajja, suppa-bhātaṁ suhuṭṭhitaṁ². Yaṁ addasāmi³ devatāyo, accharā kāmavaṇṇinīyo⁴.

618. Imāsāhāṁ⁵ dhammaṁ suvā⁶, kāhāmi kusalarṁ bhum. Dānena samacariyāya, saññamaṇa damena ca. Svāhāṁ tattha gamissāmi⁷, yattha gantvā na socareti.

Guttilavimānaṁ pañcamāṁ.

6. Daddallavimānavatthu


621. Aham bhaddre subhaddāsim, pubbe mānusake bhave. Sahabhariyā ca te āsim, bhaginī ca kāniṭṭhikā.


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1- Sakkhalim(si.syā) 2- Suvaṭṭhitam(si) 3- Addasaṁ(si.syā). addasāsim(i) 4- Kāmavaṇṇiyo(si) 5- Tāsāhām(syā.ka) 6- Sutvāna(syā.ka) 7- Tthevagacchar mi(ka) 8- Daddalhamānā(ka)
623. Pahūtakatakalyāṇā, te deve yanti pāṇino.  
Yesaṁ tvāṁ kittayissasi, subhadde jātimattano.

624. Atha¹ tvāṁ kena vaṇṇena, kena vā anusāsitā.  
Kidiseneva dānena, subbatena yasassinī.

625. Yasaṁ etādisāṁ pattā, visesāṁ vipulamajjhagā.  
Devate puchitācikkha, kissa kammassidāṁ phalanti.

626. Aṭṭheva piṇḍapātāni, yam dānāṁ adadāṁ pure.  
Dakkhiṇeyyassa saṅghassa, pasannā sehi pāṇibhi.

627. Tena me’tādiso vaṇṇo .Pa.  
Vaṇṇo ca me sabbadisā pabhāsatīti.

629. Ahaṁ tayā bahutare bhikkhū, saññate brahmačārayo².  
Tappesim annapānena, pasannā sehi pāṇibhi.

630. Tayā bahutaraṁ datvā, hīnakāyūpagā ahaṁ³.  
Kathāṁ tvāṁ appataraṁ datvā, visesāṁ vipulamajjhagā.  
Devate puchitācikkha, kissa kammassidāṁ phalanti.

631. Manobhāvanīyo bhikkhu, sandīṭho me pure ahu.  
Tāham bhattenā⁴ nimantesim, revatāṁ attanaṭṭhamāṁ.

632. So me atthapurekkhāro, anukampāya revato.  
"Saṅghhe dehiti" māṁvoca, tassāham vacanām karim.

633. Sā dakkhiṇā saṅghagatā, appameyye patīṭhitā.  
Puggalesu tayā dinnaṁ, na tam tava mahapphalanti.

634. Idānevāhāṁ jānāmi, saṅghe dinnaṁ mahapphalām.  
Sāham gantvā manussattām, vadaṁṇū vītamaccharā.  
Saṅghe dānāṁi dassāmi⁵, appamattā punappunanti.

635. Kā esā devatā bhadde, tayā mantayate saha.  
Sabbe deve tāvatimse, vaṇṇena atirocatīti.

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1- Kathām(si.sā)  2- Brahmačarīno(syā). brahmačāriye(i.ka)  
3- Ahām(ka-sī)  4- Bbadde(ka)  5- Saṅghhe dānamdassāmiham(syā)
636. Manussabhūtā devinda, pubbe mānusake bhave. 
   Sahabhariyā ca me āsi, bhaginī ca kaniṭṭhikā. 
   Saṅge dānāni datvāna, katapūṇā vaṭrocāti.

637. Dhammena pubbe bhaginī, tayā bhadde vaṭrocāti. 
   Yāṁ saṅghamhi appameyye, patiṭṭhāpesi dakkhiṇām.

638. Pucchito hi mayā buddho, gijjhakūṭamhi pabbate. 
   Vipākaṁ saṁvibhāgassa, yattha dinnaṁ mahapphalāṁ.

639. Yajamānānasāṁ manussānasāṁ, puṇṇapekkhāna pāṇinām. 
   Karotāṁ opadhikāṁ puṇṇām, yattha dinnaṁ mahapphalāṁ.

640. Tam me buddho viyākāsi, jānam kammaphalāṁ sakām. 
   Vipākaṁ saṁvibhāgassa, yattha dinnaṁ mahapphalāṁ.

641. * Cattāro ca paṭipannā, cattāro ca phale ṭhitā. 
   Esa' saṅgho ujubhūto, paññāsīlasamāhito.

642. * Yajamānānasāṁ manussānasāṁ, puṇṇapekkhāna pāṇinām. 
   Karotāṁ opadhikāṁ puṇṇām, saṅge dinnaṁ mahapphalāṁ.

643. * Eso hi saṅgho vipulo mahaggato, 
   esappameyyo udadhīva sägaro. 
   Ete hi setṭhā naravīrasāvakā. 
   Pabhaṅkarā dhammadīrayanti¹.

644.* Tesāṁ sudinnāṁ suhutāṁ suyiṭṭham, 
   ye saṅghamuddissa dadanti dānāṁ. 
   Sā dakkhiṇā saṅghagatā patiṭṭhitā. 
   Mahapphalā lokavidūna² vaṇṇitā.

645. * Etādisāṁ yaññamanussaranātā³, 
   ye vedajātā vicaranti loke. 
   Vineyya maccheramalam samūlaṁ, 
   aninditā saggamupenti ṭhānanti.

Daddallavimānam⁴ chaṭṭham.

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* Upāri62. abhi 4 -402-piṭhēsupi.  1- Dhammakathām udāriyanti(syā)
2- Lokaviūhi(syā.ka)  3- Puṇṇamanussaranātā(syā.ka)
4- Daddalha vimānam(ka)
7. Pesavatīvimānavatthu

646. Phalikarajatahemajālachannam,
vividhacitratalamaddasam suramman.
Byamham sunimmitam torañūparpannam,
rucakupakiṇṇamidam subharin vimānam.

647. Bhāti ca dasa disā nabheva suriyo,
sarade tamonudo sahasarami.
Tathā tapatimidam tava vimānam,
jalamiva dhūmasikho nise nabhagge.

648. Musatiya nayanam sateratāva¹,
äkase ṭhapitamidam manuṇām.
Vīṇāmurajasammatālaghuttban,
iddham indapuraṁ yathā tavedam.

649. Padumakumuduppalakuvalayaṁ,
yodhika² bandhuka’nojakā³ ca santi.
Sālakusuminapupphita asokā,
vividhadumaggasugandhasevitamidam.

650. Saḷalalabujabhujaka⁴ saṁyuttā⁵,
kusakasuphullitalatāvalaminiihi.
Maṇijālasadisā Yasassinī,
ramma pokkharani upaṭṭhitā te.

651. Udakaruhā ca ye’thi pupphajātā,
thalajā ye ca santi rukkhajātā.
Maṇusakā’mānuṣsakā ca dibbā,
sabbe tuyham nivesanamhi jātā.

652. Kissa saṁyamadamassayarāṁ vipāko,
kenāsī kammaphalenidhūpapannā.
Yathā ca te adhigatamidam vimānam,
tadanupadam avacaśīlārapamheti⁶.

1- Saterīva(syā.ka) 2- Yūdhika(si)
3- Yothikā bhanḍikā nojakā(syā) 4- Sujaka(sī.syā)
5- Saṅṅitā(sī) 6 -Pakhumeti(sī)
653. Yathā ca me adhigatamidām vimānam, koṇcamayūracakora\(^1\) saṅghacaritām. Dibya\(^2\) pilavahamsarajacāṇṇam, dijakāraṇḍavakokilābhīnadi tam.

654. Nānasantānakapuppharukkhavividhā, pāṭalijambu-asokarukkhavantām. Yathā ca me adhigatamidām vimānam, taṁ te pavedayāmi\(^3\) suṇohi bhante.

655. Magadhavara purathimena, nālakagāmo nāma atthi bhante. Tattha ahosiṁ pure suṇisā, pesavatīti\(^4\) tattha jāniṁsu mamāṁ.

656. Sāhampacitatthadhammakusalam, devamanussapūjitām mahantām. Upatissam nibbutamappameyyaṁ, muditamanā kusumehi abbhukirim\(^5\).


Pesavatīvimānam sattamaṁ.

8. Mallikāvimānavatthu


659. Kā kambukāyūradhare\(^6\), kaṇcaṇaνeṭahbhūsīte. Hemajālakasāṁchanne\(^7\), nānāratanamālinī.

660. Sovaṇṇamayā lohiṇaṅgamayā\(^8\) ca, muttāmayā veḷuriyamayā ca. Masāragallā sahalohitaṅgā\(^9\), pārevatakkhiṁi maṇiṁhi cittaṁā.

\(^1\)-Ccaṅkori(ka) \(^2\)-Dibba (sī, i) \(^3\)-Pavaddāmi(si). Pavedissāmi(i)\(^4\)-Sesavatīti(si.syā) \(^5\)-Abbhokirin(Si.syā.i.ka) \(^6\)-Katakammukāyunyadhare(syā)\(^7\)-Pacchane(sī) \(^8\)-Lohitaṅkamayā(sī.syā) \(^9\)-Sahalohitaṅkaā(sī) Sahalohitakā(syā)
661. Koci koci ettha mayūrasussaro,  
hamūsa rañño karavikasussaro.  
Tesam saro suyyati vaggurūpo,  
pāncāṅgikām tūriyamivappavāditaṁ.

662. Ratho ca te subho vaggū¹, nānāratanacittito².  
Nānāvaṇṇāhi dhātūhi, suvibhattova sobhari.

663. Tasmim rathe kañcanabimbavanaṁ,  
yā tvam³ ṭhitā bhāsasi ’mam padesaṁ.  
Devate pucchitācikkha,  
mkissa kammassidāṁ phalanti.

664. Sovanṇajālaṁ maṇisonṇacittitam⁴,  
muttācitam hemajālena channam⁵.  
Parinibbute gotame appameyye,  
pasannacittā ahāṁbhīropayīṁ.

665. Tāham kammaṁ karitvāna, kusalāṁ buddhavaṇṇitam.  
Apetasokā sukhitā, sampamoddāma’nāmayāti.

Mallikāvimānaṁ aṭṭhamāṁ.

9. Visālakkhivimānaṁavatthu

666. Kā nāma tvam visālakkhi⁶, ramme cittalatāvane.  
Samantā anupariyāsi, nārīgaṇapurakkhatā⁷.

667. Yadā devā tāvatimsā, pavisanti imaṁ vanam.  
Sayoggā sarathā sabbe, citrā honti idhāgatā.

668. Tuyhaṅca idha pattāya, uyyāne vičarantiyā.  
Kāye na dissati cittam, kena rūpam tave’dismaṁ.  
Devate pucchitācikkha, kissa kammassidāṁ phalanti.

669. Yena kammena devinda, rūpam mayhaṁ gati ca me.  
Iddhi ca ānubhāvo ca, tam suṇohi purindada.

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1- Vaggū(ṣyā)  
2- Nānāratanacittaṁgo(ṣyā)  
3- Yattha(ka-sī. syā. ka)  
4- Vicittāṁ(ka). cittāṁ(ṣi.ṣyā)  
5- Saṅchannāṁ(ka)  
6- Visālakkhī(ṣyā)  
7- Purikkhitā(ṣyā.ka)
670. Aham rājagahe ramme, sunandā nāmupāsikā.
Saddhā silena sampannā, sarvībhāgaratā sadā.

671. Acchādanañca bhattañca, senāsanam padīpiyam.
Adāsim ujubhūtesu, vippasannena cetasā.

672. Cātuddasim1 pañcadasim, yā ca pakkhassa aṭṭhami.
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṁ.

673. Uposatham upavasissam, sadā sīlesu sarvutā.
Saññamā sarvībhāgā ca, vimānam āvasāmaham.

674. Pañātipātā viratā, musāvādā ca saññatā.
Theyyā ca aticārā ca, majjapānā ca ārakā.

675. Pañcasikkhāpade ratā, ariyasaccāna kovidā.
Upāsikā cakkhumato, gotamassa yassasino.

676. Tassā me ñātikulā dāsi2, sadā mālabhihārati.
Tāham bhagavato thūpe, sabbamevābhiropayim.

677. Uposathe cahām gantvā, mālāgandhavilepanam.
Thūpasim abhiropesim, pasannā sehi pāṇibhi.

678. Tena kammena devinda, rūpaṁ mayham gati ca me.
Iddhi ca ānubhāvo ca, yaṁ mālam abhiropayim.

679. Yañca sīlavati āsim, na tam tāva vipaccati.
Āsā ca pana me devinda, sakadāgāminī siyanti.

Visālakkhivimānaṁ navamaṁ.

10. Pāricchattakavimānavatthu

680. Pāricchattake koviḷāre, ramaṇīye manorate.
Dibbamālam ganthamāna, gāyanti sampamodasi.

681. Tassā te naccamānaṁya, aṅgamaṅgehi sabbaso.
Dibbā saddā niccharanti, savaniyā manoramā.

682. Tassā te naccamānaṁya, aṅgamaṅgehi sabbaso.
Dibbā gandhā pavāyanti, sucigandhā manoramā.

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1- Cātuddasim(i.kā)  2- ñātikulām āsī(ṣyā.ka)
683. Vivattamānā kāyena, yā venīsu piśandhanā.  
Tesarī suyyati niggbhoso, tūriye pañcaṅgike yathā.  

684. Vaṭamsakā vātadhutā, vātena sampakampitā.  
Tesarī suyyati niggbhoso, tūriye pañcaṅgike yathā.  

685. Yāpi te Sirasmiṁ mālā, sucigandhā mañorāmā.  
Vāti gandho disā sabbā, rukkho mañjūsako yathā.  

Devate pucchitācikkhā, kissa kammassidāṁ phalanti.  

687. Pabhassaram accimantam, vanṇagandhena samyutam.  
Asokapupphamālāharī, buddhassa upanāmayirī.  

688. Tāharī kammarī karitvāna, kusalaṁ buddhavanṇītaraṁ.  
Apetasokā sukhitā, sampamodāma’nāmayāti.  

Pāricchattakavimānam dasamam.  
Tassuddānam  
Ulāro ucchu pallaṅko, latā ca guttilena ca.  
Daddalla pesamallikā, visālakkhi pāricchattako.  
Vaggo tena pavuccatīti.  
Pāricchattakavaggo tatiyo  

1-Itthivimāna 4. Mañjīṭṭhakavagga  
1. Mañjīṭṭhakavimānavatthu  

689. Mañjīṭṭhake vimānasmin, soṇavālukasanthate.  
Pañcaṅgike turiyena, ramasi suppavādite.  

690. Tamhā vimāna oruyha, nimmitā ratanāmayā.  
Ogāhasi sālavanam, pupphitam sabbakālikam.  

691. Yassa yasseva sālassa, mūle tiṭṭhasi devate.  
So so muṇcati pupphāni, onamitvā dumuttamo.  

1- Vātadhūtā(si.syā) 2- Sucimangandham(si) 3- Mānūsāmi(si) 4- Mañjeṭṭhake(si)  
5- Sovanṇavālukasanthate(syā.i) -Sovanṇavālukasanthate(ka)  
6-Turiyena(si.syā.i)
692. Vāteritaṁ sālavanam, ādhutam\(^1\) dijasevitam.  
Vāti gandho disā sabbā, rukkho manjūsako yathā.

693. Ghāyase taṁ sucigandham, rūparī passasi amānusam.  
Devate pucchitācikkha, kissa kammassidam phalanti.

694. Ahaṁ manussesu manussabhūtā, dāsi ayirakule\(^2\) aham.  
Buddham nisinnam disvāna, sālapupphhehi okirīm.

695. Vatamsakañca sukataṁ, sālapupphhamayam ahaṁ.  
Buddhassa upanāmesiṁ, pasannā sehi pāñibhi.

696. Tāhaṁ kammarī karittvāna, kusalam buddhavaññitaṁ.  
Apetasokā sukhitā, sampamodāma’nāmayāti.

Mañjiṭṭhakavimānam pathāmaṁ.

2. Pabhassaravimānavatthu

697. Pabhassaravaravaṇanibhe’ surattavatthavasane\(^3\).  
Mahiddhike candanaruciragatte,  
kā tvāṁ subhe devate vandase mamāṁ.

698. Pallāṅko ca te mahaggho, nānaratanacittito ruciro.  
Yattha tvāṁ nisinnā virocasī, devarājāriva nandane vane.

699. Kim tvāṁ pure sucaritamācaṁ bhadda, kissa kammassa vipākaṁ.  
Anubhosi devalokasmiṁ, devate pucchitācikkha.  
Kissa kammassidam phalanti.

700. Piṇḍāya te carantassa, mālam phānitaṁca adadāṁ bhante.  
Tassa kammassidam vipākaṁ, anubhōmi devalokasmiṁ.

701. Hoti ca me anutāpo, aparaddham\(^4\) dukkhitaṁca\(^5\) me bhante.  
Sāhaṁ dhammarī nāssosim, sudesitāṁ dhammarājena.

702. Taṁ taṁ vadāmi bhaddante, ya’ssa me anukampiya koci.  
Dhammesu taṁ samādapetha, sudesitāṁ dhammarājena.

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1- Ādhūtam(si)  
2- Ayyirakule(syā.ka)  
3- Vatthanivāsane(si.syā)  
4- Aparādham(si)  
5- Dukkattīca(si)
703. Yesaṁ atthi saddhā buddhe, dhamme ca saṅgharatane.
Te marṁ ativirocanti, āyunā yasasā siriyā.

704. Patāpena vaṇṇena uttaritarā,
Aṁñe mahiddhikatarā mayā devāti.

Pabhassaravimānaṁ dutiyaṁ.

3. Nāgavimānavatthu

705. Alaṅkataṁ manikañcanācitam,
sovaṇṇajālacitam mahantam.
Abhiruyha gajavaraṁ sukappitaṁ,
idhāgamā vehāyasamī antalikkhe.

706. Nāgassa dantesu duvesu nimmitā,
acchodakahī paduminiyo suphullā.
Padumesu ca turiyaganā pabhijjare,
imā ca naccanti manoharāyo.

707. Devidhipattāsi mahānubhāve,
manussabhūtā kimakāsi puṁṣam.
Kenāsi evam jalitānubhāvā,
vaṇṇo ca te sabbadisaṁ pabhāsatīti.

708. Bārāṇasiyaṁ upasankamitvā,
buddhassa’ham vatthuyugam adāsim.
Pādāni vanditvāḥ chamā nisīdim,
vittā ca’ham aṅjalikāṁ akāsim.

709. Buddhō ca me kañcanasannibhattaco,
adessai samudayadukkhaniṭṭhitam.
Asankhatam dukkhanirodhasassitam,
maggam adessaiṁ yato vijānissam.

710. Appāyukī kālakatā tato cutā,
upapannā tidasagaṇāṁ yasassini.
Sakkassahariṁ anāṅnatarā pajāpati,
yasuttarā nāma disāsu vissutāti.

Nāgavimānaṁ tatiyam.

1- Vehāsayaṁ(sī)  2- Acchodikā(si.ka)  3- Vanditva(sī)  4- Adesesi(sī)
4. Alomavimānavatthu


716. Sukkhāya aloṇikāya ca, passa phalam kummasapiṇḍiyā. Alomam sukhitam disvā, ko puṇṇam na karissati.

717. Tena me ’tādiso vaṇṇo .Pa. Vaṇṇo ca me sabbadisā pabhāsatīti.

Alomavimānam catuttham.

5. Kañjikadāyikāvimānavatthu


723. Aham andhakavindamhi, buddhassādiccabandhuno. Adāsim kolasampākaṃ, kañjikaṃ teladhūpitam.

724. Pipphalyā lasuṇena ca, missam lāmañjakena ca. Adāsim ujubhūtasim, vippasannena cetasā.


727. Satam hemavatā nāgā, īśādantā urūḥhavā.  
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.  
Ekassa kaṇjiṣkaṇḍānassa, kalam nāgghanti sōlasim.

728. Catunnamapi dīpānam, issaram yodha kāraye.  
Ekassa kaṇjiṣkaṇḍānassa, kalam nāgghati sōlasinti.

Kaṇjiṣkaṇḍāyikāvīmānam pāṃcamaṃ.

6. Vihāravīmānavatthu


730. Tassā te naccamāna, aṅgamaṅgehi sabbaso.  
Dibbā saddā niccharanti, savanīyā manoramā.

731. Tassā te naccamāna, aṅgamaṅgehi sabbaso.  
Dibbā gandhā pavāyanti, sucigandhā manoramā.

732. Vivattamāna kāyena, yā venīsu piḷandhanā.  
Tesam suyyati niggaho, turiye paṇcaṅgike yathā.

733. Vaṭamsakā vātadhutā, vātena sampakampitā.  
Tesam suyyati niggaho, turiye paṇcaṅgike yathā.

734. Yāpi te sīrasmiṃ mālā, sucigandhā manoramā.  
Vāti gandho disā sabbā, rukkho maṇjūsako yathā.

735. Ghāyase tam sucigandhām, rūpaṇī passasi amānusam.  
Devate pucchitācikkha, kissa kammassidām phalanti.

736. Sāvatthiyām mayham sakhī bhadante,  
saṅghassa kāresi mahāvihāram.  
Tatthappasannā ahamānumodim,  
disvā agāraṅca piyānga metam.

737. Tāyeva me suddhanumodanāya,  
laddharī vimānabhutadassaneyyaṃ.  
Samantato sōlasayojanāni,  
vehāyasam gacchati iddhiyā mama.

738. Kūṭāgārā nivesā me, vibhattā bhāgaso mite.  
Daddallamānā ābhanti, samantā satayojanāṃ.
739. Pokkharanño ca me ettha, puthulomanisevitā.  
Acchodakā¹ vippasannā, soñavālukasanthatā.

740. Nānāpadumasañchannā, puñḍarīkasamotatā².  
Surabhī sampavāyanti, manuññā māluteritā.

741. Jambuyo panasā tālā, nālīkeravanāni ca.  
Antonivesanē jātā, nānārakkha aropimā.

742. Nānātūriyasāṅghuṭṭham, accharāgaṇaghositam.  
Yopi marī supine passe, sopi vitto siyā naro.

743. Etadisam abhutadassaneyyaṁ, vimānam sabbasopabham.  
Mama kammehi nibbattam, alam puññāni kātaveti.

744. Tāyeva te suddhanumodanāya,  
laddham vimānabhutadassaneyyaṁ.  
Yā ceva sā dānamadāsi nārī,  
tassā gatirī brūhi kuhiṁ uppannā³ sāti.

745. Yā sā ahu mayhāṁ sakhi bhadante,  
saṅghassa kāresi mahāvihāram.  
Viññātadhammā sā adāsi dānam,  
uppannā nimmānaratāsu devesu.

746. Pajāpatī tassa sunimmitassa,  
acintiyā kammavipākā tassa.  
Yametam pucchasi “kuhiṁ uppannā⁴” sāti,  
tam te viyākāsim anaññathā aham.

747. Tenahaññepesti samādapetha,  
saṅghassa dānāni dadātha vittā.  
Dhammaṅca suṇātha pasannamānasā,  
sudullabhā laddho manussalābho.

748. Yam maggam maggādhipati adesayi⁵,  
brahmassaro kaṅcanasannibhattaco.  
Saṅghassa dānāni dadātha vittā,  
maḥapphalā yatthe bhavanti dakkhiṇā.

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1- Acchodikā(śī)  2- Puṇḍarīkasamonatā(śī)
3- Upapannā(ka)  4- Upapannā(ka)  5- Mggādhipatyadesayi(śī)
749. * Ye puggalā aṭṭha satāṁ pasatthā,
cattāri etāṁ yugāni honti.
Te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāṁ mahapphalāni.

750. † Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhito.

751. † Yajamānānam manussānam, puññapekkhāna pāṇinaṁ.
Karotāṁ opadhikarā puññarā, saṅgha dinnāṁ mahapphalāṁ.

752. † Eso hi saṅgho vipulo mahaggato,
esappameyyo udadhīva sāgaro.
Etehi setṭhā naravīrasāvakā,
pabhanṅkarā dhammamudirayanti

753. † Tesāṁ sudinnāṁ suhutāṁ suyiṭṭham, 
ye saṅghamuddissa dadanti dānaṁ.
Sa dakkhiṇā saṅghagatā patiṭṭhitā,
mahapphalā lokavidūna vaṅṇitā.

754. Etādisāṁ yaññamanussarantā,
ye vedajātā vicarantī loke.
Vineyya maccheramalaṁ samūlaṁ,
aninditā saggamupenti ṭhānanti.

Vihāravimānam chaṭṭham.

Bhānavāram dutiyam.

7. Caturūthtivimānavatthu

vaṇṇo ca te sabbadisā pabhāsatīti.


759. Īndīvarānam hatthakāṁ ahamadāsim,
bhikkhuno piṇḍāya carantassa.
Esikānam uṇṇatasmīṁ,
nagaravare paṇṇakate ramme.

* Khu 1-5: 313-piṭṭesupi.
1- Natṭhetṭha pāṭhabhudo.

† Hetṭha 50-piṭṭhe.
2- Lokavidūhi(ka)
760. Tenā me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadissā pabhāsatīti.

vaṇṇo ca te sabbadisā pabhāsatīti;


766. Nīluppalahatthakāṁ ahamadāsiṁ,
bhikkhuno piṇḍāya carantassa.
esikānaṁ uṇṇatasmiṁ,
nagaravare paṇṇakate ramme.

767. Tenā me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

vaṇṇo ca te sabbadisā pabhāsatīti.


773. Odātamulakāṁ haritapattāṁ,
udakasmiṁ sare jātam ahamadāsiṁ.
Bhikkhuno piṇḍāya carantassa,
esikānaṁ uṇṇatasmiṁ.
Nagaravare paṇṇakate ramme.

774. Tenā me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

vaṇṇo ca te sabbadisā pabhāsatīti.


801. Aham sumanā sumanassa sumanamakulāni,
dantavaṇṇāni ahamadāsiṁ.
bhikkhuno piṇḍāya carantassa,
esikānaṁ uṇṇatasmiṁ.
Nagaravare paṇṇakate ramme.

781. Tenā me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Caturiththivimānaṁ sattamāṁ.
8. Ambavimāṇavatthu

783. Dibbarāṁ te ambavanaṁ rammāṁ, pāsādettha mahallako. Nānāturiyasāṅghuṭṭho, accharāgaṇaghosito.

784. Padīpo cettha jalañā, niccaṁ sovaṇṇayo mahā. Dussaphalehi rukkhehi, samantā parivārito.


788. Aham manussesu manussabhūtā, purimāya jātiyā manussaloke. Vihāram saṅghassa kāresim, ambehi parivārītaṁ.

789. Pariyosite vihāre, kārente niṭṭhitte mahe. Ambehi chādayītvāna¹, katvā dussamaye phale.


791. Tena me ambavanaṁ rammāṁ, pāsādettha mahallako. Nānāturiyasāṅghuṭṭho, accharāgaṇaghosito.

792. Padīpo cettha jalañā, niccaṁ sovaṇṇayo mahā. Dussaphalehi rukkhehi, samantā parivārito.

793. Tena me’ṭādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

Ambavimāṇaṁ aṭṭhamanāṁ.

9. Pītavimāṇavatthu


¹- Ambe acchādayītvāna(si.syā). Ambehacchādayītvāna(i.ka)
²- Pītuppalamadhrāminī(syā.ka). Pītuppalamālinī(i)
797. Kim kammamakari bhadde, pubbe manusake bhave. Devate puchitacikkha, kissa kammassidam phalanti.


799. Satthu sariramuddissa, vippasannena cetasaa. Nassa maggam avehkhissam, na taggamanasaa\(^1\) sati.

800. Tato maam avadhii gavii, thupam apattamanasam. Taanciihii abhisanceyyam, bhiyyo\(^2\) nuna ito siyaa.

801. Tena kammena devinda, maghavii devakunjaro. Pahaya manusam deham, tava sahyya\(^3\) machatii.

802. Idam sutvi tidasadhipati, maghavii devakunjaro. Tavatimse pasadento, matali etadabrivi\(^4\).

803. Passa matali accheraam, cittaam kammaphalaam idam. Appakampi kataam deyyam, punnam hoti mahapphalaam.

804. Natthi citte pasannamhi, appaka nama daakhinnii. Tathagate va sambuddhe, atha va tassa saviyake.

805. Ehi matali amhepi, bhiyyo bhiyyo mahemase; Tathagatassa dhatuyii, sukho punnana muccayo.

806. Tithhante nibbutte caapi, same citte samaam phalan. Cetopanidhihetu hi, satta gacchanti suggatiim.


\[ \text{Pitavimanaam navamaam.} \]

10. Ucchuvimanaavatthu

808. Obhaysayitva pathavim sadevakam, atirocasi candimasuriyya viya. Siriyaa ca vanenena yasena tejasaa, brahmava deve tidase sahindake.

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1- Taddangamanasaa(si). Tadaangamanasaa(syaa)  
2- Biiyo(si-ttha)  
3- Sahabyata(si.syaa)  
4- Etadabrivi(si)  
5- Bahunama(si.syaa)
809. Pucchāmi taṁ uppalamāladhārinī,  
āveḷinī kañcanaśannibhattace.  
Alaṅkate uttamavatthadhārinī,  
kā tvam subhe devate vandase mamam.

810. Kiṁ tvam pure kammamakāsi attanā,  
manussabhūtā purimāya jātiyā.  
Dānam suciṇṇam atha sīlasaṅṇamam,  
kunupapannā sugatim yasassinī.  
Devate pucchitācikkha,  
kissa kammassidam phalanti.

811. Idāni bhante imeveva gāmam,  
piṇḍāya amhāka gharam upāgami.  
Tato te ucchussa adāsi khaṇḍikam,  
pasannacittā atulāya pītiyā.

812. Sasso ca pacchā anuyuṅjate mamam,  
kahām nu ucchurī vadhuke āvākiri.  
Na chaḍḍitam no pana khādi tam mayā,  
santassa bhikkhuussa sayam adāsahām.

813. Tuyhamnvidaṁ issariyam atho māma,  
itissā sassu paribhāsate mamam.  
Leṭṭurī gahetvā pahāram adāsi me,  
tato cutā kālakatāmhi devatā.

814. Tadeva kammam kusalam katam mayā,  
sukhaṇca kammam anubhomī attanā.  
Devehi saddhim paricārayāmaham,  
modāmaham kāmaguṇehi pañcahi.

815. Tadeva kammam kusalam katam mayā,  
sukhaṇca kammam anubhomī attanā.  
Devindagutta tidasehi rakkhitā,  
samappitā kāmaguṇehi pañcahi.

816. Etādisam puñṇaphalam anappakam,  
mahāvipākā mama ucchudakkhiṇā.  
Devehi saddhim paricārayāmaham,  
modāmaham kāmaguṇehi pañcahi.
817.  எதாசம் புண்ணப்பலம் அனப்பகம், 
மஹஜுதிக் மண்ட உச்சுடக்கிங்கா.
தொவிசங்கு திட்சேகி ரக்கிதா, 
சஹாசனெட்டோரிவா நாண்டெ வஞெ.

818.  துவான்சா வங்கு அனுக்கம்பகாம் விகும், 
வாப்பா வங்கீம் குசடுங்சா புச்சிஸாம். 
தாதோ உச்சுசு அசேம் கன்சிகம், 
பசான்ரங்க்கா அதுலாயா பிடியாதியா.

Ucchuvimānaṁ dasamāṁ.

11. Vandanavimānavatthu

819.  அப்ஹிக்கண்டெனா வண்சியா, யா தவாம் தித்தகேசு உதவே. 
மோம்போன்கு லிஸா சப்பா, ஓசாதி வியா தாரகா.

820.  கெநா தொதாதியோ வண்சு பா. 
வண்சோ காய சோப்பா பாப்பாசோதியே.

822.  சா தோதா தாட்மனா பா. யாஸா கம்மாசிராம் பகாம்.

823.  அஹரம் மானுச்சுசு மானுச்சாப்புத்தா, 
லிஸவானா சமாணே ஸிலாவாணே. 
Pாடானி வாண்டிவா மானாம் பசாடையிம், 
விட்டா சஹாம் அஜஜால்காம் ஆகாசிம்.

824.  தெனா மெந்தாதியோ வண்சு பா. 
வண்ச காய சோப்பா பாப்பாசோதியே.

Vandanavimānaṁ ekādasamaṁ.

12. Rajjumālāvimānavatthu

826.  அப்ஹிக்கண்டெனா வண்சியா, யா தவாம் தித்தகேசு உதவே. 
ஹாத்ஜேபே கா விஞ்சே கா, நாசேசு சப்பாவாதே.

827.  டாசா தெ நாக்கமானாயா, அங்காங்கேமி சப்பாசோ. 
திங்பா சாட்டா நிக்சாராண்டி, ஸவணியா மானூராமா.

828.  டாசா தெ நாக்கமானாயா, அங்காங்கேமி சப்பாசோ. 
திங்பா ஗ாந்தா பவேயாண்டி, ஸுசிங்காங்கா மானூராமா.
829. Vivattamānā kāyena, yā venīsu piḷandhanā. 
Tesarā suyyati nigghoso, turiye pāṇcaṅgike yathā.

830. Vaṭamāsakā vātadhutā, vātena sampakampitā. 
Tesarā suyyati nigghoso, turiye pāṇcaṅgike yathā.

831. Yāpi te sirasmin mālā, sucigandhā manoramā. 
Vāti gandho disā sabbā, rukkho maṇjūsako yathā.

832. Ghāyase taṁ sucigandham, rūpaṁ passasi amānasam. 
Devate puchhitācikkha, kissa kammassidam phalanti.

833. Dāsi aham pure āsim, gayāyam brāhmaṇassahām. 
Appapuṇṇā alakkhiśā, "rajjumālā" ti mām vidum¹.

834. Akkosānaṁ vadhānaṁca, tajjanāya ca uggatā². 
Kuṭam gahetvā nikkhamma, agaṁchim³ udahāriyā ⁴.

835. Vipathe kuṭam nikkhipitvā, vanasaṅḍam upāgamim. 
"Idhevāham marissāmi, ko attho⁵ jīviten me".

836. Daḷham pāsāṁ karitvāna, āsambhitvāna pādape. 
Tato disā vilokesim, "ko nu kho vanamassito."

837. Tatthaddasāsim sambuddham, sabbalokahitam muniṁ. 
Nisinnam rukkhamūlasim, jhāyantam akutobhayam.

838. Tassā me ahu samvego, abbhuto lomahāmsano. 
"Ko nu kho vanamassito, manusso udāhu devatā".

839. Pāsādikam pasādanīyam, vanā nibbanamāgatam; 
Disvā mano me pasīdi, "nāyaṁ yādisakīdiso.

840. Guttindriyo jhānarato, abahiggatamānaso. 
Hito sabbassa lokassa, buddho ayam⁶ bhavissati.

841. Bhayabheravo durāsado, sīhova guhamassito. 
Dullabhā'yam dassanāya, puppham odumbaram yathā.”

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¹- Vidū(ṣyā.ika) ²- Āgacchīṁ(ṣyā.ka). Agacchīṁ(i). Gacchīṁ(si) ³- Ukkatā(ṣi.ṣyā) ⁴- Udakahāriyā(ṣi) ⁵- Kvattthosi(ka). Kivatthopiy(ṣyā) ⁶- Soyan(ṣi)
842. So mām mudūhi vācāhi, ālapitvā tathāgato.
   Rajjumāleti marivoca, saraṇam gaccha tathāgataṁ.

843. Tāhāṁ girām suṇītvāna, nelāṁ atthavatim sucim.
   Saṅham muduṅca vagguṅca, sabbasokāpanūdananām.

844. Kallacitthaṅca mām āvatvā, pasannāṁ suddhamānasām.
   Hito sabbassa lokassa, anusāsi tathāgato.

845. “Idam dukkhan”ti marivoca, ayaṁ dukkhassa sambhavo.
   Dukkha¹ nirodho maggo ca², aṅjaso amatogadho.

846. Anukampakassa kusalassa, ovādamhi aham ṭhitā.
   Ajjhagā amatam santim, nibbānam padamaccutam.

847. Sāham avaṭṭhitāpemā, dassane avikampini.
   Mūlajātāya saddhāya, dhītā buddhassa orasā.

848. Sāham ramāmi kilāmi, modāmi akutobhayā.
   Dibbamālaṁ dhārayāmi, pivāmi madhumaddavam.

849. Saṭṭhituriyasahassāni, paṭibodham karonti me.
   Ālambo gaggaro bhīmo, sādhuvañci ca samsayo.

850. Pokkharo ca suphasso ca, vīnāmokkhā ca nāriyo;
   Nandā ceva sunandā ca, soṇadinnā sucimhitā.

851. Alambusā missakesi ca, puṇḍarikā’tidāruṇī³
   Enīphassā suphassā⁴ ca, subhaddā⁵ muduvādinī.

852. Etā caṅña ca seyyāse, accharānam pabodhikā.
   Tā mām kālenupāgantvā, abhibhāsanti devatā.

853. Handa naccāma gāyāma, handa tam ramayāmase.
   Nayidaṁ akatapūnñānam, katapūnñānamevidam.

854. Asokam nandanaṁ rammam, tidasānam mahāvanam.
   Sukham akatapūnñānam, idha natthi parattha ca.

855. Sukhaṅca katapūnñānam, idha ceva parattha ca.
   Tesam sahabyakāmānam, kattabbarām kusalam bahum.
   Katapūnñā hi modanti, saggio bhogasamaṅgino.

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1- Ayam(sī. syā.i)  2- Dukkhanirodhoca(syā)
3- Ticāruṇī(sī)     4- Supassā (syā.ka)  5- Sāṁbadda(ka)
856. Bahunam vata attaya, uppajanti tathagata.
Dakkhineyya manussanam, punnakheetana'makara.
Yattha karam karitvana, sagge modanti dayakati.

Rajjumalaviganam dvadasaman.

Tassuddanam

Manjitha pabhassara nagha,alomaka njikadayaikha.
Viharacaturitthambh, pitu ucchuvandanarajjumala ca.

Vaggo tena pavuccatiti.
Maunjithakavadaggo catuttho

Itthivimana samattam.
2. Purisavimānam

5. Mahārathavagga

1. Maṇḍūkadevaputtavimānavatthu

857. Ko me vandati pādāni, iddhīyā yasasa jalarī. 
Abhikkantena vaṅnenā, sabbā obhāsayaṁ disāti.

858. Maṇḍūkoham pure āsiṁ, udake vārigocaro. 
Tava dhammaṁ suṇantassā, avadhī vacchappālako.

859. Muhuttāṁ cittapasādassa, iddhim passa yasaṁca me. 
Ānubhāvaṁca me passa, vaṅnam passa jutīnca me.

860. Ye ca te dīghamaddhānam, dhammaṁ assosuriṁ gotama. 
Pattā te acalaṭṭhānam, yattha gantvā na socareti.

Maṇḍūkadevaputtavimānam paṭhamam.

2. Revatiyimānavatthu

861. * Cirappavāsim purisām, dūrato sothimāgataṁ. 
mātimittā suhajjā ca, abhinandanti āgataṁ.

Puṇṇāni paṭigāṅhanti, piyām nātīva āgataṁ.

863. † Uṭṭhehi revate supāpadhamme, 
apārutadvāre1 adānasile. 
Nessāma tam yattha thunanti duggataṁ, 
samappita neryikā dukkhenāti.

864. Icceva2 vatvāna yamassa dūtā, 
 te dve yakkhā lohitakkhā brahanta. 
Paccekbāhāsu gahetvā revataṁ, 
pakkāmayum devagānassa santike.

865. Ādiccavāṇnam rucirāṁ pabhassaram, 
byamham subham kaṅcanajālachannam. 
Kassetaṁ mākiṇṇajanam vimānam, 
sūriyassa ramsiriva jotamānam.

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*Khu1- 45-piṭṭhe dhammadpe.  
1-Apārutadvārāṁ(si.syā). apārutadvārāṁ(i.ka)  
1-Upāri 206-piṭṭhepi.  
2- Iccevāṁ(syā.ka)
866. Nārīgaṇā candanasāralittā¹, 
ubhato vimānaṁ upasobhayanti. 
Tam dissati sūriyasamānavaṇṇam, 
ko modati saggapatto vimāneti.

867. Bārāṇasiyāṁ nandiyo nāmāsi, 
upāsako amaccharī dānapati vadaṅṅū. 
Tassetamākiṇṇajanaṁ vimānaṁ, 
sūriyassa ramśiriva jotamānaṁ.

868. Nārīgaṇā candanasāralittā, 
ubhato vimānaṁ upasobhayanti. 
Tam dissati sūriyasamānavaṇṇam, 
so modati saggapatto vimāneti.

869. Nandiyassāham bhariyā, 
agārinī sabbakulassa issarā. 
Bhattu vimāne rammaśāmi dānahāṁ, 
na patthaye nirayaṁ dassanāyāti.

870. Eso te nirayo supāpadhamme, 
puṇṇām tayā akatam jīvaloke. 
Na hi maccharī rosak pāpadhammo, 
saggūpāgānam labhati sahabyatanti.

871. Kim nu gūthaṅca muttaṅca, asucī paṭidissati 
Duggandham kimidam mīḷham, kimetam upavāyatiti.

872. Esa samsavako nāma, gambhīro sataporiso. 
Yattha vassasahassāni, tuvaṁ paccasi revateti.

873. Kim nu kāyena vācāya, manasā dukkaṭam katam. 
Kena samsavako laddho, gambhīro sataporisoti.

874. Samane brāhmaṇe caṇpi, aṅñe vāpi vanibbake². 
Musāvādena vaṅcesi, tam pāpari pakatam tayā.

875. Tena samsavako laddho, gambhīro sataporiso. 
Tattha vassasahassāni, tuvaṁ paccasi revate.

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¹ Candanasārāṇulittā (syā)  
² Vānibbake (syā.ka)
876. Hatthepi chindanti athopi pāde,
kaṇṭepi chindanti athopi nāsāṁ.
Athropi kākolaganā samecca,
saṅgamma khādanti viphandamānanti.

877. Sādhu kho marī paṭinetha, kāhāmi kusalaṁ bahum.
Dānena samacariyāya, saṁyamena damena ca.
Yam katvā sukhitā honti, na ca pacchānutappareti.

878. Pure tuvam pamajjivā, idāni paridevasi.
Sayam katānaṁ kammānaṁ, vipākaṁ anubhossasīti.

879. Ko devalokato manussalokam,
gantvāna puṭṭho me evam vađeyya.
Nikkhittadaṇḍesu dadātha dānām,
acchādanaṁ seyya1 mathannapānaṁ.
Nahi maccharī rosako pāpadhammo,
saggūpagānaṁ labhati sahabyataṁ.

880. Sāhāṁ nūna ito gantvā, yonim laddhāna maṁsūtim.
Vadaṅṅū silasampannā, kāhāmi kusalaṁ bahum.
Dānena samacariyāya, saṁyamena damena ca.

881. Ārāmāni ca ropissāṁ, dugge saṅkamanāni ca.
Papaṅca udapāṇaṅca, vippasannena cetasā.

882. Cātuḍḍasimā paṇcadasimā, yā ca pakkhassa aṭṭhami.
Pāṭihāriyapakkhaṅca, aṭṭhaṅgasasamāgataṁ.

883. Uposatham upavasissāṁ, sadā sīlesu saṁvutā.
Na ca dāne pamajjissām, sāmām diṭṭhamidaṁ mayāti.

884. Iccevarī vippalapantim, phandamānaṁ tato tato.
Khipīmsu niraye ghore, uddhapādaṁ avamsirāṁ.

885. Aham pure maccharinī ahosisim,
parabhāṣikā samāṇabrāhmaṇānaṁ.
Vitathena ca sāmikāṁ vaṅcayitvā,
paccāmahaṁ niraye ghorarūpeti.

Revatīvimānaṁ dutiyaṁ.
3. Chattamāṇavakavimāṇavatthu

886. Ye vadatarṁ pavaro manujesu, sakyamunī bhagavā katakicco. Pāragato balavīriyasamaṅgi¹, tam sugataṁ saraṇatthamupehi.

887. Rāgavirāgamanemajasokam, dhammadhammamappatikulam. Madhuramimam paguṇam suvibhattam, dhammadhamam saraṇatthamupehi.

888. Yattha ca dinna mahapphalamāhu, catūsū sucīsu purisayugesu. Aṭṭha ca puggaladhammadasā te, saṅghamimam saraṇatthamupehi.


¹ Balavīrasamāṇī (ka)
893. Naranāriyo¹ bahuketthanekavaṇṇā, kusumabhūsitabharaṇetthā sumanā. Anilapamuṇcitā pavanti² surabhīm, tapaniyavatā suvaṇṇachānā³.

894. Kissa samyamassa⁴ ayām vipāko, kenāīi kammaphalenaṇḍhūpapanno. Yathā ca te adhigatamidam vimānam, tadanupadām avacāsi ingha puṭṭhoti.

895. Sayamidha⁵ pathe samecca māṇavena, satthā’nusāsi anukampamāno. Tava ratanavarassā dhammaṁ sutvā, karissāmīti ca bravitha chatto.


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1- Samadamassa(sī) 2- Yamidha(sī.syā.i) 3- Jinapavaram(syā.ka)
4- Upemi(bhahūsu) 5- Avocāham(sī.syā.ka) 6- Mamaṇṇiththa(si.i)
7- Naranāri(ka). Nāriyo(?) 8- Pavāyanti(ka) 9- Suvaṇṇacchādanā(sī)
900. Mā ca vitathām aññathā abhāñi,
Na hi musāvādaṃ avaṇṇayimsu sappanṇā.
Noti paṭṭhamaṃ avocahām bhante,
pacchā te vacanaṃ tathēvakāsim.

901. Yena ca purissassa apeti saññā,
tam majjam parivajjayassu sabbam.
Noti paṭṭhamaṃ avoca’haṃ bhante,
pacchā te vacanaṃ tathēvakāsim.

902. Svāhaṃ idha pañca sikkhā karitvā,
patipajjītvā tathāgatassā dhamme.
Dvepatha’magamāsim coramajjhe,
te maṃ tathā vadhirīsu bhogahetu.

903. Ettakamidam anussarāmi kusalam,
tato param na me vijjati aññām.
Tena sucaritena kammunāham¹,
uppanno² tidivesu kāmakāmī.

904. Passa khaṇamuhuttasaññamassā,
anudhammappatipattiyā vipākaṃ.
Jalamiva yasasā samekkhamānā,
bahukā maṃ pihayanti hīnakammā.

905. Passa katipayāya desanāya,
sugatiṇcamhi gato sukhaṇca patto.
Ye ca te satatam suṇanti dhammarām,
maṅñe te amatam phusanti khemām.

906. Appampi katarī mahāvipākaṃ,
vipulam hoti³ tathāgatassā dhamme.
Passa katapuṇṇatāya chatto,
obhāseti pathavim yathāpi sūriyo.

907. Kimidarī kusalam kimācarema,
icceke hi samecca mantayanti.
Te mayam punareva⁴ laddha mānusattan,
patipannā viharemu sīlavanto.

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1- Kammanāh
2- Upapanno(bhahūsu)
3- Vipulaphalam.(ka)
4- Punapi(?)
908. Bahukāro anukampako ca satthā,  
iti me sati agamā divā divassā.  
Svāham upagatomhi saccanāmaṁ,  
anukampassu punapi suñemu1 dhammaṁ.

909. Ye cidha2 pajahanti kāmarāgam,  
bhavārāgānusayaṅca pahāya moham.  
Na ca te punamupenti gabbhaseyyam,  
parinibbānagata īhi sītibhūtāti.  

Chattamāṇavakavimānaṁ tatiyam.

4. Kakkaṭakarasadāyakavimānavatthu

910. Uccamidaṁ maṇīthūṇam vimānaṁ,  
samantato dvādasa yojanāni.  
Kūṭāgārā sattasatā uḷārā,  
veluriyathambhā rucakatthatā3 subhā.

911. Tatthacchasi pivasi khādasi ca,  
dibbā ca vīṇā pavadanti vaggum4.  
Dibbā rasā kāmagunanettha paṅca,  
nāriyo ca naccanti suvaṇṇachannā.

912. Kena te’tādiso vaṅno, kena te idha mijjhati.  
Uppajjanti ca te bhogā, ye keci manaso piyā.

913. Pucchāmi tariṁ deva mahānubhāva,  
manussabhūto kimakāsi puṇṇam.  
Kenāsi evam jalitānubhāvo,  
vaṅno ca te sabbadisā pabhāsatīti.

914. So devaputto attamano, moggallānena pucchito.  
Paṅham puṭṭho viyākāsi, yassa kammassidam phalan.  

915. Satisamuppādakaro dvāre kakkaṭako ṭhito.  
Niṭṭhito jātarūpassa, sobhāti dasapādako.

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1- Suñoma(si). suñomi(syā) 2- Yedha(si.syā.i). ycidha(ka)  
3- Ruciratthatā(syā.ka) 646-gāthāyam"rucakupakīṇāmi"ti padassa samvaṇṇanā  
passitabbā. 4- Vaggu(sā.ka). vaggū(syā)
916. Tename’tādiso vañño, tena me idha mijhāti.
   Uppajjanti ca me bhogā, ye keci manaso piyā.

917. Akkhāmi te bhikkhu mahānubhāva,
   manussabhūto yamakāsi puññam.
   Tenamhi evam jalitānubhāvo,
   vañño ca me sabbadisa pabhāsatīti.

Kakkaṭakarasadāyakavimānaṁ catuttham.
(Anantaram pañcavimānaṁ yathā kakkaṭakarasadāyakavimānaṁ tathā
   vitthāretabbaṁ)

5. Dvārapālavimānavatthu

918. Uccamidam maniṁthūnāṁ vimānam, 
   samantato dvādasa yojaṁāni.
   Kūṭāgārā sattasatā ulārā,
   veḷuriyathambhā rucakatthatā subhā.

919. Tatthacchasi pivasi khādasi ca,
   dibbā ca viṇā pavadanti vaggum.
   Dibbā rasā kāmagaṇettha pañca,
   nāriyo ca naccanti suvaṇṇachannaṁ.

   vañño ca te sabbadisa pabhāsatīti.

922. So devaputto attamano, moggallānena pucchito.
   Pañham puṭṭho viyākāsi, yassa kammasiddham phalaṁ.

923. Dibbaṁ mamaṁ vassasahassamāyu,
   vācābhigītam manasa pavattītam.
   Ettaṭatā ṭhassati puññakammo,
   dibbehi kāmehi samangībhūto.

924. Tename’tādiso vañño .Pa.
   vañño ca me sabbadisa pabhāsatīti.

Dvārapālavimānaṁ pañcamaṁ.
6. Paṭhamakaraṇīyavimānaṇavatthu

926. Uccamidaṁ maṇithūṇam vimānaṁ,
       samantato dvādasa yojanānī.
       Kūṭāgāra sattasatā ulārā,
       veḷuriyathambhā rucakaṭthatā subhā.

927. Tatthacchasi pivasi khādasi ca,
       dibbā ca viṇā pavadanti vaggum.
       Dibbā rasā kāmaguṇettha pañca,
       nāriyo ca naccanti suvaṇṇachannā.

       Vaṇṇo ca te sabbadisā pabhāsatīti.


931. Karāṇīyāni puṇṇāni, paṇḍitena vijānata.
       Sammaggatesu buddhesu, yattha dinnam mahappalam.

932. Atthāya vata me buddho, araṇṇā gāmamāgato.
       Tattha cittam pasādetvā, tāvatimsūpago aham
eiciententh

933. Tena me’tādiso vaṇṇo .Pa.
       vaṇṇo ca me sabbadisā pabhāsatīti.

       Paṭhamakaraṇīyavimānaṁ chaṭṭham.

7. Dutiyakaraṇīyavimānaṇavatthu

935. Uccamidaṁ maṇithūṇam vimānaṁ,
       samantato dvādasa yojanānī.
       Kūṭāgāra sattasatā ulārā,
       veḷuriyathambhā rucakaṭthatā subhā.

936. Tatthacchasi pivasi khādasi ca,
       dibbā ca viṇā pavadanti vaggum.
       Dibbā rasā kāmaguṇettha pañca,
       nāriyo ca naccanti suvaṇṇachannā.
vaṇṇo ca te sabbadisā pabhāsatīti.


940. Karanīyāni puṇṇāni, paṇḍitena vijānata.
Sammaggatesu bhikkhusu, yattha dinnam mahappham.

941. Atthāya vata me bhikkhu, araṇṇā gāmamāgato.
Tattha cittam pasādetvā, tāvatimśūpago aham.

942. Tena me’tādiso vaṇṇo .Pa.
Vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiya karanīyavimānam sattamaṃ.

8. Paṭhamasūcivimānavatthu

944. Uccamidam manithūṇaṃ vimānaṃ,
samantato dvādasa yojanāni.
Kūṭāgāra sattasatā uḷārā,
veḷuriyathambhā rucakatthatā subhā.

945. Tatthacchasi pivasi khādasi ca,
dibba ca vīṇa pavadanti vaggurān.
Dibba rasā kāmagunettha paṇca,
nāriyo ca naccanti suvaṇṇachannā.

vaṇṇo ca te sabbadisā pabhāsatīti.


949. Yāṁ dadāti na taṁ hoti,
Yaṅceva dajjā taṅceva seyyo.
Sūci dinnā sūcimeva seyyo.

950. Tena me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamasūcivimānaṁ aṭṭhamam.
9. Dutiyasūcivimānavatthu


953. Tatthacchasi pivasi khādasi ca, dibbā ca viṇā pavadanti vaggam. Dibbā rasā kāmagunettha pañca, nāriyo ca naccanti suvaṇṇachannā.


957. Aham manussesu manussabhūto, purimajātiyā manussaloke.


959. Tena me’ṭādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyasūcivimānaṁ navamaṁ.

10. Paṭhamannāgavimānavatthu


1- Gajaṁ varam(syā)
963. Deviḍḍhipattosi mahānubhāvo,
manussabhūto kimakāsi puṇṇāṁ.
Kenāsi evāṁ jalitāṇubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.

964. So devaputto attamano, moggallāṇena pucchito.
Paṇham puṭṭho viyākāsi, yassa kammassidāṁ phalam.

965. Aṭṭheva muttapupphāni, kassapassa mahesino¹.
Thūpasimim abhiropesim, pasanno sehi pāṇibhi.

966. Tena me’ṭādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamanāgavimānaṁ dasamaṁ.

11. Dutiyanāgavimānavatthu

968. Mahantaṁ nāgam abhiruyha, sabbasetam gajuttamaṁ.
Vanā vanam anupariyāsi, nārīgaṇapurakkhato.
Obhāsento disā sabbā, osadhī viya tārakā.

vaṇṇo ca te sabbadisā pabhāsatīti.

971. So devaputto attamano, vaṅgīseneva pucchito.
Paṇham puṭṭho viyākāsi, yassa kammassidāṁ phalam.

972. Ahaṁ manussesu manussabhūto,
upāsako cakkhumato ahosim.
Pāṇātipātā virato ahosim,
loke adinnam parivajjayissāṁ.

973. Amajjapo no ca musā abhāniṁ²,
sakena dārena ca tuṭṭho ahosim.
Annañca pānañca pasannacitto,
sakkacca dānaṁ vipulaṁ adāsim.

974. Tena me’ṭādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyanāgavimānaṁ ekādasamaṁ.

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¹ Bagavato(sya.ka) ² Abhāsim(sī.ka)
12. Tātiyanāgavimāṇavatthu


977. Devata nusi gandhabbo, adu¹ sakko purindado. Ajānantā tam pucchāma, kathāṃ jānemu tam mayanti.

978. Namhi devo na gandhabbo, nāpi² sakko purindado. Sudhāmmā nāma ye devā, tesam aññataro ahanti.

979. Pucchāma devaṃ sudhammam³, puthum katvāna añjalin. Kim katvā mānuse kammaṃ, sudhammam upapajjatīti.

980. Ucchāgāraṃ tināgāraṃ, vatthāgāraṇca yo dade. Tinṇam aññataram datvā, sudhammam upapajjatīti.

Tatiyanāgavimāṇam dvādasamāṃ.

13. Cūḷaratavimāṇavatthu


982. Assakādhipatissāham , bhante putto vanecaro. Nāmaṃ me bhikkhu te brūmi, sujāto iti maṃ vidū⁵.

983. Mige gavesamānoham, ogāhanto brahāvanam. Migam taṃceva⁶ nāddakkhiṃ, taṃca disvā ṭhito ahanti.

984. Svāgataṃ te mahāpuṇāṇa, atho te adurāgataṃ. Etto udakamādāya, pāde pakkhālayassu te.

985. Idampi pāṇīyamaṃ sītaṃ, ābhataṃ girigabbharā. Rājaputta tato pitvā⁷, santhatasmīṃ upāvisāti.


¹- Ādu(sī, syā)  ²- Nāmhi(ka)  ³- Devasudhamma(syā). deva sudhammaṃ(ka)  ⁴- Vanēcaroti(syā,ka)
⁵- Vidum(sī)  ⁶- Migam gantveva(syā). migavadhaṃca(ka)  ⁷- Pītvā(sī, syā)  ⁸- Catthavati(sī)  ⁹- Mntā(syā, i,ka)  ¹⁰- Bhāsas(ī)
987. Kā te rati vane viharato,  
sinisabha vadehi puṭṭho.  
Tava vacanapatham nisāmayitvā,  
attadhammmapadam samācaremaseti.

988. Ahimsāsabbapāṇīnam, kumāramhāka ruccati.  
Theyyā ca aticārā ca, majjapānā ca ārati.

989. Ārati samacariyā ca, bāhusaccam kataññutā.  
Diṭṭheva dhamme pāsamsā, dhammā ēte pasamsiyāti.

990. Santike maraṇam tuyham, oram māsehi paṁcahi.  
Rājaputta vijānāhi, attānam parimocayāti.

991. Katamaṁ svāham janapadam gantvā,  
kim kammarā kiñca porisam.  
Kāya vā pana vijjāya, bhaveyyam ajaraṁmaroti.

992. Na vijjate so padeso, kammarā vijjā ca porisam.  
Yattha gantvā bhave macco, rājaputtājarāmaro.

993. Mahaddhanā mahābhogā, raṭṭhavantopi khattiyā.  
Pahūtadhanadhaññāse, tepi no¹ ajaraṁmarā.

994. Yadi te sutā andhakaveṇḍuputtā²,  
sūrā virā vikkantappahārīno.  
Tepi āyukkhayam pattā, viddhastā sassatisamā.

995. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā.  
Ete caṇñe ca jātiyā, tepi no ajaraṁmarā.

996. Ye mantam parivattenti, chalaṅgām brahmaçintitam.  
Ete caṇñe ca vijjāya, tepi no ajaraṁmarā.

997. Isayo cāpi ye santā, saṁnatattā tapassino.  
Sarīram tepi kālena, vijahanti tapassino.

998. Bhāvitattāpi arahanto, katakicca anāsavā.  
Nikkhipanti imam deham, puṇṇapāpaparikkhayāti.

¹- Tepi na(bhahūsu)  
²- Andhakaveṇḍuputtā(sī).aṇḍakaveṇḍaputtā(syā.ka)
999. Subhäsita atthavati, gāthāyo te mahāmuni.
Nijjhattomhi subhaṭṭhena, tvāṅca me saraṇaṁ bhavāti.

1000. Mā maṁ tvam saraṇaṁ gaccha, tameva saraṇaṁ vaja¹.
Sakyaputtaṁ mahāvīram, yamahāṁ saraṇaṁ gatoti.

1001. Katarasmīṁ so janapade, satthā tumhāka mārīsa.
Ahampi daṭṭhum gacchissam, jinam appaṭṭipuggalanti.

1002. Puratthimasmiṁ janapade, okkākakulasambhavo.
Tatthāsi purisājaṇño, so ca kho parinibbutoti.

1003. Sace hi buddho tiṭṭheyya, satthā tumhāka mārīsa.
Yojanāni sahassāni, gaccheyyam² payirupāsitum.

1004. Yato ca kho³ parinibbuto, satthā tumhāka mārīsa.
Nibbutampi⁴ mahāvīram, gacchāmi saraṇaṁ aham.

1005. Upemi saraṇaṁ buddham, dhammaṇcāpi anuttaram.
Saṅghaṅca naradevassa, gacchāmi saraṇaṁ aham.

1006. Pāṭatipātā viramāmi khippan,
loke adinnam parivajjāyāmi.
Amajjapo no ca musā bhaṇāmi,
sakena dārena ca homi tuṭṭhoti.

1007. Sahassaramsīva yathā mahappabho,
disam yathā bhāti nabhe anukkamaṁ.
Tathāpakāro⁵ tavāyam⁶ mahāratho,
samantato yojanasattamayato.

1008. Suvaṇṇapaṭṭehi samantamotthaṭo,
ura’ssa muttāhi maṇīhi cittito.
Lekhā suvaṇṇassa ca rūpiyassa ca,
sobhenti veḷuriyamayaṁ sunimmitā.

1009. Sīsaṅcidam veḷuriyassa nimmitam,
yugaṅcidam lohitakāya cittitam.
Yuttā suvaṇṇassa ca rūpiyassa ca,
sobhanti assā ca ime manojavā.

1- Bhaja(ka) 2- Gacche(syā.ika) 3- Yatokho(i.ka)
4- Parinibbutam(syā.ka) 5- Tathappakāro(sī.syā) 6- Tavayam(sī.i)
5- Mahārathavagga. 14-Mahārathavimāna

1010. So titṭhasi hemarathe adhiṭṭhitoto, devānamindo deva sahassavāhano.
Puccchāmi tāham yasavanta kovidāṁ, kathām tayā laddho ayaṁ uḷāroti.

1011. Sujāto nāmahām bhante, rājaputto pure ahuṁ.
Tvaṅca māṁ anukampāya, saṅnāmasmirī nivesayi.

1012. Khīnāyukaṇca māṁ īttvā, sarīrāṁ pāḍāsi satthuno.
Īmāṁ sujāta pūjehi, tam te atthāya hehiṁ.

1013. Tāham gandhehi mālehi, pūjhayitvā samuyyuto.
Pahāya mānusāṁ deham, upapannomhi nandanaṁ.

1014. Nandane ca vane2 ramme, nānādijaganāyute.
Ramāmi naccagītehi, accharāhi purakkhatoti.

Cūḷarathavimānaṁ terasamaṁ.

14. Mahārathavimānavatthu

1015. Sahassayuttam hayavāhanam subham, ēruyhimam sandanam nekacittam.
Uyyānabhūmim abhito anukkamaṁ, purindado bhūtapatva vāsavo.

1016. Sovāṇṇamayā te rathakubbarā ubho, phalehi3 aṁsehi ativa saṅgatā.
Sujātagumbā naravīraniṭṭhitā, virocati pannaraseva cando.

1017. Suvaṇṇajālāvatato ratho ayam, bahūhi nānāratanehi cittito.
Sunandighoso ca subhassaro ca, virocati cāmarahathhabāhubhi.

1018. Imā ca nābhyo manasābhinimmitā, rathassa pāḍantaramajjhabhūsitā.
Imā ca nābhyo satarājičittitā, sateratā vijjurivappabhāsare.

1- Kovida(ka) 2- Nandanopavane(si). nandane pavane(syā.ka)
3- thalehi(si)
1019. Anekacittāvatato ratho ayāṁ,
puthū ca nemī ca sahassaraṁsiko.
Tesaṁ saro suyyati1 vaggurūpo,
pāṇcaṅgikam turiyamivappavāditam.

1020. Sirasmīṁ cittāṁ maniścandakappitaṁ,
sadā visuddham ruciram pabhassaram.
Suvaṇṇarājīhi atīva saṅgataṁ,
veḷuriyarājīva atīva sobhati.

1021. Ime ca vāḷī maniścandakappitaṁ,
ārohakambū sujavā brahūpamā.
Brahā mahantā balino mahājavā,
mano tavaṇīyaṁ tattheva sīṁsare2.

1022. Ime ca sabbe sahitā catukkamā,
mano tavaṇīyaṁ tattheva sīṁsare.
Samaṁ vahantā mudukā anuddhatā,
āmodamānā turagāna3 muttamā.

1023. Dhunanti vaggANTI patanti4 cambare,
abbhuddhunantā sukate piḷandhanē.
Tesaṁ saro suyyati vaggurūpo,
pāṇcaṅgikam turiyamivappavāditam.

1024. Rathassa ghoso apiḷandhanāna ca,
khurassa nādo5 abhihiṃsanāya ca.
Ghoso suvaggū samitassa suyyati,
gandhabbatūriyāni vicitrasaṁvane.

1025. Rathe ṭhitaṁ tā migamandalocanā,
āḷārapamhā hasitaṁ piyamvadā.
Veḷuriyajāḷavatataṁ tanucchavā,
sadeva gandhabbasūraggapujitā.

1026. Tā rattarattambarapītaṁvāsasā,
visālanēta abhirattaloceanā.
Kule sujāta sutaṁc sucimhitā,
rathe ṭhitaṁ paṇjaliṁkā upaṭṭhitā.

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1- Sūyati(sī) 2- Sabbare(ka) sappare(?) 3- Turaṅgāna(ka)
4- Pavattanti(i.ka) 5- Nādi(syā). nādi(i.ka)
1027. Tā kambukeyūradhārā suvāsasā, 
   sumajjhimā ūruthanūpapannā. 
   Vaṭṭaṅguliyo sumukhā sudassanā, 
   rathe ṭhitā pañjalikā upaṭṭhitā.

1028. Aṇñā suvenī susu missakesiyo, 
   samaṁ vibhattāhi pabhassarāhi ca. 
   Anubbatā tā tava mānase ratā, 
   rathe ṭhitā pañjalikā upaṭṭhitā.

1029. Āveḷiniyo padumuppalacchadā, 
   alanțkatā candanasāravāsitā¹. 
   Anubbatā tā tava mānase ratā, 
   rathe ṭhitā pañjalikā upaṭṭhitā.

1030. Tā māliniyo padumuppalacchadā, 
   alanțkatā candanasāravāsitā. 
   Anubbatā tā tava mānase ratā, 
   rathe ṭhitā pañjalikā upaṭṭhitā.

1031. Kaṇṭhesu te yāṇi pilandhanāṇi, 
   hatthesu pādesu tatheva sīse. 
   Obhāsayantī dasa sabbaso disā, 
   abbhuddayam sāradikova bhāṇumā.

1032. Vātassa vegena ca sampakampitā, 
   bhujesu mālā apiḷandhanāṇi ca. 
   Muṇcanti ghosam rūciraṃ sucīm subhām, 
   sabbehi viṃṇūhi sutabarūpaṃ.

1033. Uyyānabhūmyā ca duvaddhato ṭhitā, 
   rathā ca nāgā tūriyāṇi ca saro. 
   Tameva devinda pamoḍayanti, 
   viṇā yathā pokkharapattabāhubhi.

1034. Imāsu viṇāsu bahūsu vaggūsu, 
   manuṇṇarūpāsu hadayeritāṃ pītiṃ². 
   Pavajjamāṇāsu atīva accharā, 
   bhamanti kaṇṇā padumesu sikkhitā.

¹- vosita(sya). bhūsitaka  ²- Hadayeritāṃ pati(sī) hadayeritampi tam(sya)
1035. Yadā ca gītāni ca vāditāni ca, 
naccāni cimāni¹ samenti ekato.
Ahettha naccanti athettha accharā, 
obhāsayantī ubhato varitthiyo.

1036. So modasi turiyaganappabodhano, 
mahīyamāno vajirāvudhoriva.
Imāsu viñāsu bahūsu vaggūsu, 
manuññarūpāsu hadayeritarī pītim.

1037. Kim tvāṁ pure kammamakāsi attanā, 
manussabhūto purimāya jātiyā. 
Uposatham kam vā² tvāṁ upāvasi, 
kam³ dhammadariyam vatamābhīrocayi.

1038. Nayidamappassa katassa⁴ kammuno, 
pubbe sucinṇassa uposathassa vā. 
Iddhānubhāvo vipulo ayam tava, 
yam devasaṅgham abhirocase bhusam.

1039. Dānassa te idaṁ phalam, atho sīlassa vā pana. 
Atha añjalikammassa, tam me akkhāhi pucchitoti.

1040. So devaputto attamano, moggallānena pucchito. 
Pañham puṭṭho viyākāsi, yassa kammassidam phalanti.

1041. Jitindriyam buddhamananomakkaram, 
naruttamaṁ kassapamaggapuggalam. 
Avāpurantam amatassa dvāram, 
devātidevam satapuññalakkhaṇam.

1042. Tamaddasam kuñjraramoghatiṇṇam, 
suvanṇasiṁgīnadabimbasādisam. 
Disvāna tam khippamahum sucimano, 
tameva disvāna subhāsitaddhajam.

1043. Tamaṅnapānam athavāpi cīvaram, 
sucim paṇītam rasasā upetam. 
Pupphaḥbhikkiṇamhi sake nivesane, 
patiṭṭhapesim sa asaṅgamānasī.

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1- Cemāni(sī)  2- Uposathamkimvva(syā)  3- kim(syā)  4- Nayidamappassa katasa(sī. syā). sāsedam appakatassa(ka)
1044. தமச்சேந்த்தன்னை சிறிய இனாம், குக்கவேந்து சேந்தன்னை சிறிய இனாம். சண்டப்பற்றவ பாட்டன்று செய்வதாம், ரமேசேவாம்.

1045. எனுப்பேவதாம் நிராகாரதம், யானாம் யாத்தவ தின்ம விஸுத்தாம். பாஹ்சாம் மனுசகாம் சமுச்சாயம், இந்தும் போ செவராப ரமேசேவாம்.

1046. அயுங்கா வந்தாங்கா சுக்கம் வலாங்கா, பனிதருபாம் அப்திக்கந்தஹா முனி. அனாங்கா பானாங்கா பாஹம் சுசாங்கஹாம், பாத்தேப்பவமாஸாங்மநாசே.

1047.* நயிமாச்மிம் லோகச் சாயிடம் என் பானா, திறுத்துக்கா வெய்த்து வா சுமா வா விஜேதிஐ. அஹியேய்யாம் பரமேதுதிம் தஸ்தோ, புன்னாத்திக்காம் விபுலப்பஹலேனிதை.

**Mahāratthavimānaṁ cuddasamāṁ.**

Mahāratthavaggo pañcamo.

**Tassuddānaṁ**

Maṇṭūko revatī chatto, kakkaṭo dvārapālako.
Dve karaṇiyā dve śuci, tayo nāgā ca dve rathā.
Purisānaṁ paṭhamo vaggo pavuccatīti.
Bhāṇavāram tatiyāṁ.

6. Pāyāsivagga

1. Paṭhama-agāriyavimānavaṭṭhu

1048. Yathā vanaram cittalatam pabhāsati⁴, uyyānaseṭṭham tīdāsānamuttamam.
Tathūpamaṁ tuyhamidam vimaṇam, obhāsayaṁ titṭhati antalikkhe.

1- Indassamo(sya.ka)  *- Abhi - 4- 403 - piṭṭhepi.
2- Nayimasmīṁvā loke parasmiṁ (kathāvatthu403). nayimasmī loka va parasmi(?)
3- Yamāhuneneyyānam(ka)  4- Pakāsati(ka)
1049. Deviddhipattosi mahānubhāvo, 
manussabhūto kimakāsi puṭṭhaṃ.
Kenāsi evaṃ jalitānubhāvo, 
vaṇṇo ca te sabbadisā pabhāsatīti.

1050. So devaputto attamano, moggallānena pucchito. 
Paṅham puṭṭho viyākāsi, yassa kammassidā phalam.

1051. Ahaṅca bhariyā ca manussaloke, 
opānabhūtā gharamāvasimha. 
Annaṅca pāṇaṅca pasannacittā, 
sakkacca dānāṃ vipulaṃ adamha.

1052. Tena me tādiso vaṇṇo .Pa. 
vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhama-agāriyavimānaṃ paṭhamam.

2. Dutiya-agāriyavimānavatthu

1054. Yathā vanām cittalatām pabhāsatī, 
uyyānaseṭṭhaṃ tidasānamuttamaṃ. 
Tathūpamaṃ tuyhamidaṃ vimānam, 
obhāsayaṃ titṭhati antalikkhe.

1055. Deviddhipattosi mahānubhāvo, 
manussabhūto kimakāsi puṭṭhaṃ. 
Kenāsi evaṃ jalitānubhāvo, 
vaṇṇo ca te sabbadisā pabhāsatīti.

1056. So devaputto attamano Pa. yassa kammassidā phalam.

1057. Ahaṅca bhariyā ca manussaloke, 
opānabhūtā gharamāvasimha. 
Annaṅca pāṇaṅca pasannacittā, 
sakkacca dānāṃ vipulaṃ adamha.

1058. Tena me’tādiso vaṇṇo .Pa. 
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiya-agāriyavimānaṃ dutiyam.
3. Phaladāyakavimānavatthu


1064. Phaladāyī phalam vipulam labhati, dada’mujugatesu pasannamānaso. So hi pamodati¹ saggagato tiedve², anubhoti ca puññaphalam vipulam.

1065. Tavevāham³ mahāmuni, adāsim caturo phale.

1066. Tasmā hi phalam alameva dātum, niccam manussena sukhatthikena. Dibbāni vā patthayatā sukhaṇi, manussasobhaggatamicchatā vā.

1067. Tena me’ṭādiso vaṇṇo .Pa. Vaṇṇo ca me sabbadisā pabhāsatīti.

Phaladāyakavimānaṁ tatiyam.

1- Modati(si.syā.i)  2- ttha(ka)  3- tathevāham(si.syā.i)
4. Paṭhama-upassayadāyakavimāṇavatthu

1069. Cando yathā vigatavalāhake nabhe, obhāsayaṁ gacchati antalikkhe. Tathūpamaṁ tuyhamidaṁ vimānaṁ, obhāsayaṁ tiṭṭhati antalikkhe.


1073. Tena me’tādiso vaṇṇo .Pa. vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhama-upassayadāyakavimānaṁ catutttham.

5. Dutiya-upassayadāyakavimāṇavatthu


1079. vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiya-upassayadāyakavimānaṁ pañcamaṁ.

6. Bhikkhādāyakavimāṇavatthu


1084. Aharā manussesu manussabhūto,
disvāna bhikkhuṁ tasitaṁ kilantariṁ.
Ekāhaṁ bhikkhaṁ paṭipādayissamṁ,
samaṅgi bhattena tadā akāsiṁ.

1085. Tena me’tādiso vañṇo. Pa.
vañṇo ca me sabbadisā pabhāsatīti.

Bhikkhādāyakavīmānaṁ chaṭṭham.

7. Yavapālakavīmānavatthu

vañṇo ca te sabbadisā pabhāsatīti.


1090. Aharā manussesu manussabhūto, ahośīṁ yavapālako.
Addasam virajam bhikkhuṁ, vippasannamanāvilaṁ.

1091. Tassa adasaḥam bhāgam, pasanno sehi pāṇibhi.
Kummāsapiṇḍam datvāna, modāmi nandane vane.

1092. Tena me’tādiso vañṇo. Pa.
vañṇo ca me sabbadisā pabhāsatīti.

Yavapālakavīmānaṁ sattamaṁ.

8. Paṭhamakunḍalāvīmānavatthu

1094. Alaṅkato malyadharo suvattho,
sukuṇḍalī kappitakesamassu.
Āmutthaṭṭhābharaṇo yasassī,
dibbe vīmānamhi yathāpi candimā.

1095. Dibbā ca viṇā pavadanti vaggum,
atthaṭṭhakā sikkhitā sādhurūpā.
Dibbā ca kaṅṇā tidasacarā uḷārā,
naccanti gāyanti pamodayanti.
1096. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puṇṇam.
Kenāsi evaṁ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.


1098. Aham manussesu manussabhūto,
disvāna samaĉe sīlavante.
Sampannavijjācaraṇe yasassi,
bahussute tāṁhakkhayūpapanne.
Annaṅca pānaṅca pasannacitto,
sakkacca dānaṁ vipulaṁ adāsim.

vaṇṇo ca me sabbadisā pabhāsatīti.

Paṭhamakuṇḍalīvimānam aṭṭhamaṁ.

9. Dutiyakuṇḍalīvimānavatthu

1101. Alaṅkato malyadharo suvattho,
sukunḍalī kappitakesamassu.
Āmutthathēbharaṇo yasassi,
dibbe vimānamhi yathāpi candimā.

1102. Dibbā ca viṇā pavadanti vaggum,
aṭṭhaṭṭhakā sikkhitā sādhurūpā.
Dibbā ca kaṁṇā tidasacarā uḷārā,
naccanti gāyanti pamodayanti.

1103. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puṇṇam.
Kenāsi evaṁ jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.


1105. Aham manussesu manussabhūto,
disvāna samaĉe sādhurūpe¹.
Sampannavijjācaraṇe yasassi,
bahussute sīlavante pasanne².
Annaṅca pānaṅca pasannacitto,
sakkacca dānaṁ vipulaṁ adāsim.

¹- Silavante(ka)  ²- Silavatūpapanne(ka-sī.ka)
1106. Tena me’tādiso vaṇṇo .Pa.
vaṇṇo ca me sabbadisā pabhāsatīti.

Dutiyakuṇḍalīvimānam navamaṁ.

10.Uttara (pāyāsi)vimānāvatathu

1108. Yā devarājassa sabhā sudhammā,
yatthacchati devasaṅgho samaggo.
Tathūpamām tuyhamidaṁ vimānam,
obhāsayām titṭhati antalikkhe.

1109. Deviddhipattosi mahānubhāvo,
manussabhūto kimakāsi puṇṇaṁ.
Kenāsi evaṁ jālītānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.


1111. Aharā manussesu manussabhūto,
rañño pāyāsissa ahiṣiṁ māṇavo.
Laddhā dhanaṁ samvibhāgam akāsiṁ,
piyā ca me sīlavanto ahesum.
Annañca pānañca pasannacitto,
sakkacca dānam vipulam adāsiṁ.

1112. Tena me’tādiso vaṇṇo. pa.
Vaṇṇo ca me sabbadisā pabhāsatīti.

pāyāsivimānam³ dasamam.

Pāyāsivaggo chaṭṭho.

Tassuddānam-
Dve agārino phaladāyī, dve upassayadāyī bhikkhāya dāyī.
Yavapālako ceva dve, kuṇḍalino pāyāsīti¹.
Purisānam dutiyə vaggo pavuccatīti.

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1- Uttaravimānam(si.syā.ṭṭha)
7. Sunikkhittavaggo

1. Cittalatavimānavatthu


1117. Aham manussesu manussabhūto, daliddo atāṇo kapano kammakaro ahosim. Jinne ca mātāpitaro abhāriṁ¹, piyā ca me silavanto ahesum. Annañca pānañca pasannacitto, sakkacca dānam vipulam adāsi.

1118. Tena me’tādiso vaño .Pa. vaño ca me sabbadisā pabhāsatīti.

Cittalatāvimānam paṭhamam.

2. Nandanavimānavatthu


¹- Abhariṁ(sī.syā)
²- Nandanam cittalatam(sī.syā.ka).nandavanam(ka)

1123. Aham manussesu manussabhuto, daliddo atano kapano kammakaro ahosim.
Jinche ca matapitaro abhairim, piya ca me silavanto ahesum.
Annafrica panafrica pasannacitto, sakkacca danam vipulam adasim.

1124. Tena me’tadiso vanno. Pa.
van no ca me sabbadisa pabhasatiti.

Nandanavimana dutyam.

3. Manithunavimanavatthu

1126. Uccamidair manithunanam vimanaam, samantato dvadasa yojanani.
Kutagara sattasata ulara, vejuriyathambha rucakatthata subha.

1127. Tatthacchasi pivasi khadasi ca, dibba ca vinah pavadanti vaggu.
Dibba rasah kamaagneatha pañca, nariyo ca naccanti suvanachann.

van no ca te sabbadisa pabhasatiti.


1131. Aham manussesu manussabhuto, vivane pathe sañkanam1 akasim.
Aramarukkhani ca ropayissam, piya ca me silavanto ahesum.
Annafrica panafrica pasannacitto, sakkacca danam vipulam adasim.

1132. Tena me’tadiso vanno. Pa.
van no ca me sabbadisa pabhasatiti.

Manithunavimanaam tatiyam.

1- Cinkamanam(sì). cinkaï(syâ). samakam(ka-sì)
4. Suvaṇṇavimānavatthu

1134. Sovaṇṇamaye pabbatasmim, vimānaṁ sabbatopabham. Hemajālapāticchannam\(^1\), kiṅkiṇi\(^2\). jālakappitam.

1135. Aṭṭhamśā sukatā thambhā, sabbe veluriyāmayā. Ekamekāya aṁsiyā, ratanā satta nimmitā.

1136. Veluriyasuvaṇṇassa, phalikā rūpiyassa ca. Masāragallamuttāhi, lohitāṅgamaṇāhi ca.


1140. Tasmim vimāne pavare, devaputto mahappabho. Atirocasi vaṇṇena, udayantova bhānumā.

1141. Dānassa te idāṁ phalam, atho sīlassa vā pana. Atho añjalikammassā, tam me akkāhi pucchito.


1144. Tattha gandhaṇca mālaṇca, paccayaṇca\(^3\) vilepanam. Vihāram satthu adāsim, vippasannena cetasā. Tena mayham idaṁ laddham, vasaṁ vattenni nandane.

1145. Nandane ca vane\(^4\) ramme, nāṇādiṣaṇṇāyute. Ramāmi naccagītehi, accharāhi purakkhatoti.

Suvaṇṇavimānaṁ catuttham.

\(^1\) Hemajālapacchannam(sī)  \(^2\) Kiṅkiṇika(sī). kiṅkiṇika(i)  \(^3\) Paccaggaṇca(sī) Paccaggaṇca(?)  \(^4\) Nandane pavane(sī.syā)
5. Ambavimānavatthu


1147. Tatthacchasi pivasi khādasi ca, dibbā ca viṇā pavadanti vaggum. Dibbā rasā kāmagunettha pañca, nāriyo ca naccanti suvaṇṇachannā.


1151. Gīmhaṁnaṁ pacchime māse, patapante¹ divaṅkare. Paresam bhātako poso, ambāramamasiṅcati.


1153. Taṅca disvāna āyantarāṁ, avocaṁ ambasiṅcako. Sādhu tam²bhante nhāpeyyam, yāṁ mamassa sukhāvahāṁ.

1154. Tassa me anukampāya, nikkipi pattacīvaram. Nisīdi rukkhamūlasmiṁ, chāyāya ekacīvaro.

1155. Taṅca acchena vārinā, pasannamānaso naro. Nhāpayā rukkhamūlasmiṁ, chāyāya ekacīvaram.

1156. Ambo ca sitto samāno ca nhāpito, mayā ca puṇṇam paṣutaṁ anappakaṁ. Iti so pitiyā kāyāṁ, sabbaṁ pharati attano.

1157. Tadeva ettakaṁ kammaṁ, akāsim tāya jātiyā. Pahāya mānusam deharāṁ, upapannomhi nandanaṁ.

1158. Nandane ca vane ramme, nānādijagaṇāyute. Ramāmi naccagītehi, accharāhi purakkhatoti.

Ambavimānaṁ paṁcamaṁ.

1- PatāPante(syā).Patāpente(ka) 2- Sādhukaṁ(ka)
6. Gopālavimānavatthu

1159. Disvāna devaṁ paṭipucchi bhikkhu, ucce vimānamhi ciraṭṭhitike. Āmutthahatthābharaṇo yasassirīm¹, dibbe vimānamhi yathāpi candimā.

1160. Alaṅkatomalyadharo² suvattho, sukuṇḍalī kappitakesamassu. Āmutthahatthābharaṇo yasassi, dibbe vimānamhi yathāpi candimā.

1161. Dibbā ca viṇā pavadanti vuggum, aṭṭhaṭṭhakā sikkhitā sādhurūpā. Dibbā ca kaññā tidasacarā uḷārā, naccanti gāyanti pamodayanti.


1164. Aham manussesu manussabhūto, sangamma rakkhisam paresam dhenuyo. Tato ca āgā samano mamantike, gāvo. ca māse agamaṁsu khāditum.


1166. So māsakhettam turito avāsarīm, purā ayam bhaṅjati yassidāṁ dhanam. Tato ca kañho urago mahāviso, aḍamsi pāde turitassa me sato.

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1- Āmutthahatthābharaṇo yasassirī (syā.ika)
2- Mālabhārī(śī). māladharī(ka) 3- Iccevaṁ(ka)
1167. Svāhamaṇṭomhi dukkhena pīlito,
bhikkhu ca taṁ sāmāṁ muñcitvānantakam¹.  
Ahāsi kummāsaṁ mamānuṅkampayā²,  
tato cuto kālakatomhi devatā.

1168. Tadeva kammam kusalāṁ katarīn mayā,  
sukhañca kammam anubhomī attanā.  
Tayā hi bhante anukampito bhusam,  
kataṅnutāya abhipādayāmi taṁ.

1169. Sadevake loke samārake ca,  
aṅno muni natthi tayānuṅkampako:  
Tayā hi bhante anukampito bhusam,  
kataṅnutāya abhvādayāmi taṁ.

1170. Imasmīm loke parasmiṁ vā pana,  
aṅno muni natthi tayānuṅkampako.  
Tayā hi bhante anukampito bhusam,  
kataṅnutāya abhvādayāmi tanti.

Gopālavimānaṁ chaṭṭham.

7. Kaṇḍakavimānavatthu

1171. Puṇṇamāse yathā cando, nakkhapparipārītto.  
Samantā anupariyāti, tārakādhipati sasī.

1172. Tathūpamam idam byamham, dibbam devapuramhi ca.  
Atirocati vaṅṇena, udayantova raṁsimā.

1173. Velūriyasuvaṅṇassa, phalikā rūpiyassa ca.  
Masāragallamuttāhi, lohitaṅgamanīhi ca.

1174. Citrā manoramā bhūmi, velūriyassa santhatā.  
Kūṭāgārā subhā rammā, pāsādo te sumāpito.

1175. Rammā ca te pokkharanī, puthulomanisevitā.  
Acchodakā vippasannā, sovaṅnavālukasathanatā.

1176. Nānāpadumasaṅchannā, puṇḍarikasamotatā³.  
Surabhī sampavāyanti, manuṅṉā māluteritā.

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1- Muñcitva nantakam(sī). muñcitvā anantakam(syā)  
2- Mamānuṅkampiyyā(i.ka).mamānuṅkampāya(syā) 3- Samotthatā(ka). samogatā(syā)
1177. Tassā te ubhato passe, vanagumbā sumāpitā.  
Upetā pupparukkhehi, phalarukkhehi cūbhayaṁ.

1178. Sovanṇapāde pallaṅke, muduke goṇakatthathe¹.  
Nisinnam devarājaṁva, upatiṭhanti accharā.

1179. Sabbābharanaṇasāṅchannā, nānāmālāvibhūsītā.  
Ramenti tam mahiddhikam, vasavattīva modasi.

1180. Bherisaṅkhahumudiṅgāhi, vīṇāhi paṇavehi ca.  
Ramasi ratisampanno, naccagīte suvādite.

1181. Dibbā te vividhā rūpā, dibbā saddā atho rasā.  
Gandhā ca te adhippetā, phoṭṭhabbā ca manoramā.

1182. Tasmiṁ vimāne pavare, devaputta mahappabho.  
Atirocasi vaṇṇena, udayantova bhānumā.

1183. Dānassa te idam phalam, atho sīlassa vā pana.  
Atho aṅjali kammamass, tam me akkhāhi pucchito.


1185. Ahāṁ kapilavatthusmirīm, sākiyānam puruttame.  
Suddhodanassa puttassa, kaṇḍako sahajo aham.

1186. Yadā so aḍḍharattāyaṁ, bodhāya mabhinikkhami.  
So mam mudūhi pāṇīhi, jāli² tambanakhehi ca.

1187. Satthim ākoṭayitvāna, “vaha same”ti cabravi.  
“Ahāṁ lokam tārayissam, patto sambodhimuttamam.”

1188. Tam me giram suṇantassa, hāso me vipulo ahu.  
Udaggacitto sumano, abhisīsim³ tada aham.

1189. Abhirūḷhaṇca mam ṇatvā, sakyaputtaṁ mahāyasam.  
Udaggacitto mudito, vahissam purisuttamam.

1190. Paresam vijitarī gantvā, uggatasmiṁ divākare⁴.  
Mamam channaṇca ohāya, anapekkho so apakkami.

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1- Colasnthate(sī)  
2- jāla(sī)  
3- Abhisiṁsim(sī). abhisīsi(i)  
4- Divaṅkare(syā.ka)
1191. Tassa tambanakhe pāde, jivhāya parilehisam. 
Gacchantaṁca mahāvīraṁ, rudamāno udikkhisam.

1192. Adassanenaham tassa, sakyaputtassa sirīmato. 
Alatthaṁ garukābādham, khipparṁ me maraṇaṁ ahu.

1193. Tasseva ānubhāvena, vimānaṁ āvasāmidam. 
Sabbakāmagnuṇopetam, dibbarṁ devapuramhi ca.

1194. Yaṁca me ahuvā hāso, saddaṁ sutvāna bodhiyā. 
Teneva kusalamūlena, phusissam āsavakkhayarāṁ.

1195. Sace hi bhante gaccheyyāsi, satthu buddhassa santike. 
Mamāpi nam vacanena, sirasā vajjāsi vandanamāṁ.

1196. Ahampi daṭṭhum gacchissam, jinam appaṭipuggalam. 
Dullabhaṁ dassanam hoti, lokanāthāna tādinanti.

1197. So kataṁṇū katavedī, satthāram upasaṅkami. 
Sutvā giram cakkhumato, dhammadakkhum visodhayi.

1198. Visodhetvā diṭṭhigataṁ, vicikicchāṁ vatāni ca. 
Vanditvā satthuno pāde, tatthevantarahāyathāti\(^1\).

\[\text{Kaṇḍakavimānam} \text{sattamaṁ}.\]

\section*{8. Anekavaṇṇavimānavatthu}

1199. Anekavaṇṇam darasokanāsanam, 
vimānamāruhya anekacittam. 
Parivārito accharāsaṅgaṇena, 
sunimmito bhūtapatīva modasi.

1200. Samassamo natthi kuto panuttaro\(^2\), 
yasena puññena ca iddhiyā ca. 
Sabbe ca devā tidasagāna samecca, 
tam tam namassanti sasimmva devā. 
Imā ca te accharāyo samantato, 
naccanti gāyanti pamodayanti.

\(^{1}\) Tatthevantarahāyatīti(ka) \hfill \(^{2}\) Uttari (ka)
1201. Devidhipattosi mahānubhāvo,
manussabhūto kimakāsi puññām.
Kenāsi evam jalitānubhāvo,
vaṇṇo ca te sabbadisā pabhāsatīti.


1203. Aham bhadante ahuvāsi pubbe,
sumedhanāmassa jinassa sāvako.
Puthujjano ananubodhohamasmi¹,
so satta vassāni paribbañjassahāṁ².

1204. Soham sumedhassa jinassa satthuṇo,
parinibbutassō ghatiṇṇassa tādino.
Ratanuccayam hemajālena channam,
vanditvā thūpasmiṁ manaṁ pasādayim.

1205. Namā’si dānam na ca ma’tthi dātum,
pare ca kho tattha samādapēsim.
Pūjetha nam pūjanīyassa³ dhātum,
evaṁ kira saggamito gamissatha.

1206. Tadeva kammaṁ kusalam kataṁ mayā,
sukhaṅca dibbaṁ anubhomi attanā.
Modāmahāṁ tidasagāṇassa majjhe,
na tassa puññassa khayampi ajjhaganti.

Anekavaṇṇavimānaṁ āṭṭhamāṁ.

9. Maṭṭhakuṇḍalivimānavatthu

1207. * Alaṅkato maṭṭhakuṇḍali⁴,
māladhārī haricandanussado.
Bāhā paggayha kandasi,
vanamajjhe kim dukkhito tuvanti.

1- Anavabodhohamasmiṁ(si). ananubodhohamāsim(?)
2- Pabbajissahāṁ(syā.ka). pabbajisāham(i)  3- Pūjāneyyassa(syā.ka)
* Upari146-piṭṭhepi.  4- Maṭṭhakuṇḍali(sī)
1208. Sovanñamayo pabhassaro,
uppanno rathapañjaro mama.
Tassa cakkayugam na vindami,
tenā dukkhena jahāmi¹ jīvitanti.

1209. Sovanñamayarā manimayaṁ,
lohitakamayaṁ² atha rūpiyamaṁ.
Ācikkha³ me bhaddamāṇava,
cakkayugam paṭipādayāmi teti.

1210. So māṇavo tassa pāvadi,
"candimasūriyā ubhayettha dissare.
Sovanñamayo ratho mama,
tena cakkayugena sobhat"ti.

1211. Bālo kho tvāṁ asi māṇava,
yo tvāṁ patthayase apatthiyām.
Maṁañāmi tuvaṁ marissasi,
na hi tvāṁ lacchasi candimasūriyeti.

1212. Gamanāgamanampi dissati,
vaṇṇadhātu ubhayattha vithiyā.
Peto⁴ kālakato na dissati,
ko nidha kandatāṁ bālyataroti.

1213. Saccāṁ kho vadesi māṇava,
ahameva kandatāṁ bālyataro.
Candāṁ viya dārako rudāṁ,
petaṁ kālakataṁ bhipatthayinti.

1214. Ādittam vata mamāṁ santam, ghatasittāṁva pāvakaṁ.
Vārinā viya osiṁcam, sabbāṁ nibbāpaye daram.

1215. Abbahi⁵ vata me sallam, sokāṁ hadayanissitaṁ.
Yo me sokaparetaṁ, puttasokam apānudi.

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1- Jahissariṁ(si). jahissāmi(syā.i)
2- Lohitāṅgamayarā(syā). lohitaṅkamayarā(si). lohamayam(katthaci)
3- Ācikkhatha(ka) 4- Peto pana(si.syā) 5- Abbūlha(i). abbūlham(syā.ka)
1216. Svāham abbulhasallosmi, sitibhūtosmi nibbuto. 
Na socāmi na rodāmi, vata sutvāna māṇavāti.

1217. Devatā nusi gandhabbo, adu¹ sakko purindado. 
Ko vā tvarām kassa vā putto, kathām jānemu tam mayanti.

1218. Yañca² kandasi yañca rodasi, 
puttaṁ āḷāhane sayam dahitvā. 
Svāham kusalam karitvā kammam, 
tidasānam sahabayatam gatoti³.

1219. Appaṁ vā bahum vā nāddasāma, 
dānam dadantassa sake agāre. 
Uposathakammam vā⁴ tādisāṁ, 
kena kammena gatosi devalokanti.

1220. Ābādhikohāṁ dukkhiyo gilāno, 
āturūpomhi sake nivesane. 
Buddham vigatarajāṁ vitiṇṇakaṅkham, 
addakkhiṁ sugataṁ anomapaññām.

1221. Svāham muditamano pasannacitto, 
aṅjaliṁ akarirī tathāgatassa. 
Ṭāham kusalam karitvāna kammaṁ, 
tidasānam sahabayatam gatoti.

1222. Acchariyāṁ vata abbhutāṁ vata, 
aṅjaliṅkaṁmassa ayamiḍiso vipāko. 
Ahammad muditamano pasannacitto, 
ajjeva buddham saraṇaṁ vajāmīti.

1223. Ajjeva buddham saraṇaṁ vajāhi, 
dhammaṅca saṅghaṅca pasannacitto. 
Tattheva sikkhāya padāni pañca, 
akhaṇḍaphullāṁ samādiyassu.

1224. Pāṇātipātā viramassu khippaṁ, 
loke adinnam parivajjayassu. 
Amajjapo mā ca musā bhaṇāhi, 
sakena dārena ca ho hi tuṭṭhoti.

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1- Ādu(sī.syā)  
2- yam(ka)  
3- Pattoti(sī.syā.i)  
4- Uposathakammāṅca(ka)
1225. Atthakāmosi me yakkha, hitakāmosi devate. Karomi tuyham vacanam, tvamīi ācariyo mamāti.

1226. Upemi saraṇam buddham, dhammaṁcāpi anuttaram. Saṅghaṁca naradevassa, gacchāmi saraṇam aham.

1227. Pāṇātipātā viramāmi khippaṁ, loke adinnam parivajjayāmi. Amajjapo no ca musā bhaṇāmi, sakena dārena ca homi tuṭṭhoti.

Maṭṭhakuṇḍalīvimānaṁ navamaṁ.

10. Serisakavimānavatthu

1228. * Suṇotha yakkhassa ca vāṇijāna ca, samāgamgo yattha tadā ahosi. Yathā kathām itaritarena cāpi, subhāsitarām taṁca suṇātha sabbe.

1229. Yo so ahu rājā pāyāsi nāma¹, bhummānam sahabyagato yasassī. So modamānāva sake vimāne, amānuso mānuse ajjhabhāsīti.

1230. Vaṅke araṅñe amanussaṭṭhāne, kantāre appodake appabhakkhe. Suduggame vaṅṇupathassa majjhe, vaṅkaṁ bhaya₂ naṭṭhamanā manussā.

1231. Nayidha phalā mūlamayā ca santi, upādānam natthi kuto’dha bhakkho. Aññatra paṁsūhi ca vālukāhi ca, tatāhi uṁhāhi ca dāruṇāhi ca.


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* - Upāri 193-piṭṭhepi. 1 - Nāmo(sī) 2 - Dhaṅkamāṁbhaya(ka)
1233. Atha tumhe kena¹ vaṇṇena, kimāsamānā imam padesaṁ hi.
Anupaviṭṭhaṁ sahaśā samecca,
lobhā bhayā atha vā sampamūḥāti.

1234. Magadhesu aṅgesu ca satthavāhā, āropayītvā paṇiyaṁ puthuttam.
Te yāmase sindhusovīrabhūmīṁ,
dhanatthikā uddayaṁ patthayānā.

1235. Divā pipāsam’ nadhivāsayantā,
yoggānukampaṁca samekkhamānā.
Etena vegena āyāma sabbe²,
rattim maggam pātipannā vikāle.

1236. Te duppayātā aparaddhamaggā,
andhākulā vippanaṭṭhā araṇē.
Suduggame vaṇṇupathassa majhe,
disam na jānāma pamūḷhacittā.

1237. Idaṅca disvāna adiṭṭhapubban,
vimānaseṭṭhaṅca tavaṅca yakkha.
Tatuttarim jīvitamāsamānā,
disvā patītā sumanā udaggāti.

1238. Pāram samuddaṁса imaṅca vaṇṇum³,
vettācaram⁴ saṅkupathaṅca maggam.
Nadiyo pana pabbatānaṅca 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.
Atīṭamānussakameva sabbam,
disvāna tappāma anomavaṇṇam.

1- Kenanu(syā.ka) 2- Sabbe te(ka)
3- Vanam(syā). vaṇṇin(ka) 4- Vettaiṁ parṁ(syā). Vettācaram(ka)
1241. Vehāyasam pokkharaṅṇo savanti, pahūtamalyā¹ bahupunḍarikā. Dumā cime² niccapalūpapannā, atīva gandhā surabhiṁ pavāyanti.

1242. Veḷūriyathambhā satamussitāse, silāpavāḷassa ca āyatamā. Masāragallā sahalohitaṅgā, thambhā ime jotirasāmayaṁ.

1243. Sahassathambham atulānubhāvanām, tesaṁpari sādhumidām vimānam. Ratanantarām kaṇcanavedimīssam, tapanīyapaṭṭhehi ca sādhuchannām.

1244. Jambonaduttattamiddām sumaṭṭho, pāśadasopāṇaphalūpapanno. Dalho ca vaggu ca susaṅgato ca³, atīva nijjhānakhamo manuṇṇo.


1246. So modasi nārigaṅappabodhano, vimānapāśadavare manorame. Acintiyo sabbaguṇūpapanno, rājā yathā vessavaṇo naḷinyā⁴.


1248. Serīsako⁵ nāma ahamhi yakkho, kantāriyo vaṇṇupathamhi gutto. Imām padesam abhipālayāmi, vacanakaro vessavaṇṇassa raṅṇoti.

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1- Pahūtamālyā(syā)  
2- Dumā cate(syā.ka)  
3- Vaggu sumukho susaṅgato(sī)  
4- Naḷhiṅnāṁ(ka)  
5- Serissako(sī.syā)
1249. Adhiccaladdham pariṇāmajam te,
sayaṁ katam udāhu devehi dinnaṁ.
Pucchanti tam vāṇijā satthavāhā,
kathāṁ tayā laddhamidam manunāṇanti.

1250. Nādhiccaladdham na pariṇāmajam me,
na sayaṁ katam na hi devehi dinnaṁ.
Sakehi kammehi apāpakehi,
puṅñehi me laddhamidam manunāṇanti.

1251. Kiṁ te vataṁ kiṁ pana brahmacariyam,
kissa suciṇṇassa ayaṁ vipāko.
Pucchanti tam vāṇijā satthavāhā,
kathāṁ tayā laddhamidam vimāṇanti.

1252. Mamām pāyāsiti ahu samaññā,
rajjam yadā kārayim kosalānaṁ.
Natthikadiṭṭhi kadariyo pāpadhammo,
ucchedavādī ca tadā ahosiṁ.

1253. Samañño ca kho āsi kumārakassapo,
bahussuto cittakathī uḷāro.
So me tadā dhammadhatham abhāsi¹,
diṭṭhisūkāni vinodayi me.

1254. Tāhām tassa² dhammadhatham suṇītvā,
upāsakattam paṭivedayissam.
Paññatipātā virato ahosiṁ,
loke adinnam parivajjayissam.
Amajjapo no ca musā abhāṇīṁ,
sakena dārena ca ahosi tuṭṭho.

1255. Tam me vataṁ tam pana brahmacariyam,
tassa suciṇṇassa ayaṁ vipāko.
Teheva kammehi apāpakehi,
puṅñehi me laddhamidam vimāṇanti.

1256. Saccaṁ kirāharmsu narā sapaññā,
anaññathā vacanam paṇḍitānam.
“Yahim yahim gacchati puṅñakammo,
tahim tahim modati kāmakāmi.”

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¹ Akāsi(sī)
² Tāhām(ka)
1257. Yahim yahim sokapariddavo ca, 
vadho ca bandho ca parikkileso. 
Tahim tahim gacchati pāpakammo, 
na muccati duggatiyā kadācī’iti.

1258. Sammūlharūpova jano ahosi, 
asmim muhutte kalalikatova. 
Janassimassa tuyhañca kumāra, 
appaccayo kena nu kho ahosīti.

1259. Īme ca sirīsavanā¹ tātā, 
dibba² gandhā surabhī³ sampavanti⁴. 
Te sampavāyanti imam vimānakam, 
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. 
Āyukkhaya puññakkhayā cavissam, 
teneva sokena pamucchitosmīti⁵.

1262. Katham nu soceyya tathāvidho so, 
laddhā vimānakam atulam cirāya. 
Ye cāpi kho ittaramupapannā, 
te nūna soceyyum parittapuññāti.

1263. Anucchavim ovadiyañca me tam, 
yam maṃ tumhe peyyavācam vadetha. 
Tumhe ca kho tātā mayānuguttā, 
yenicchakam tena paletam sotthinti.

1264. Gantvā mayaṃ sindhusovirabhūmim, 
dhanatthikā uddayaṃ patthayānā. 
Yathāpayogā paripuṇṇacāgā, 
kāhāma serisamaham uḷāranti.

1- Ime sirīsūpavanā ca(si) imepi sirīsavanā ca(ka)  
2- Dibba ca(ka)  
3- Suribhiṃ(śi.ka)  4- Sampavāyanti(ka)  5- Samucchitosmīti(ka)
1265. Mā ceva serīsamahāṁ akattha, sabbañca vo bhavissati yam 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 bhañeyya, parūpaghāṭāya na cetayeyya. Vebbūtikāṁ pesuṇāṁ no kareyya, sañhañca vācaṁ sakhilāṁ bhañeyya.

1268. Sagāravo sappātisso vinīto, apāpako adhisīle visuddho. So mātaram pitarañcāpi jantu, dhammena poseti ariyavutti.

1269. Maññe so mātāpitūnam kāraṇā, bhogāni parīyesati na attahetu. Mātāpitūnañca yo¹ accayena, nekkhhamapoṇo carissati brahmacariyāṁ.

1270. Ujū avaṅko asaṭho amāyo, na lesakappena ca vohareyya. So tādiso sukatakammakāri, dhamme ṭhito kinti labhetha dukkham.

1271. Tam kāraṇā pātukatombhi attanā, tasmā dhammarāṁ passathā vāñjāse. Aṇṇatra teniha bhasmī² bhavetha, andhākulā vippanaṭṭhā araṇñe. Tam khippamānena lahum parena, sukho have sappurisena saṅgamoti.

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1- So(?)  2- Bhasmi(syā).bbasma(ka)
1272. Kim näma so kīnca karoti kammam,
Kim nāmadheyyam kim pana tassa gottam.
Mayampi nam daṭṭhukāmamha yakkha,
yassānukampāya idhāgatosi.
Lābhā hi tassa, yassa tuvam pihesīti.

1273. Yo kappako sambhavanāmadheyyo,
Upāsako kocchaphalūpajīvī.
Jānātha nam tumhākaṁ pesiya so,
Mā kho nam hīlittha supesalo soti.

1274. Jānāmase yam tvam pavadesi¹ yakkha,
Na kho nam jānāma sa edisoti.
Mayampi nam pūjayissāma yakkha,
Sutvāna tuyham vacanam uḷāranti.

1275. Ye keci imasmim satthe manussā,
Dahāra mahantā athavāpi majjhimā.
Sabbeva te ālambantu vimānam,
Passantu puññānam phalam kadariyāti.

1276. Te tattha sabbeva aham pureti,
Tam kappakam tattha purakkhatvā².
Sabbeva te ālambimsu vimānam,
Masakkasāram viya vāsavassa.

1277. Te tattha sabbeva 'aham pureti,
upāsakattam paṭivedayimsu.
Pāṇātipātā viratā ahesum,
loke adinnam parivajjayimsu.
Amajjapā no ca musā bhaṇiṁsu,
sakena dārena ca ahesum tutṭhā.

1278. Te tattha sabbeva aham pureti,
upāsakattam paṭivedayitvā.
Pakkāmi sattho anumodamāno,
yakkhiddhiyā anumato punappunam.

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1- Vadesi(sī)  2- Purakkhipitvā(sī)
1279. Gantvāna te sindhusovirabhūmīr, dhanatthikā uddayam¹ patthayānā. Yathāpayogā paripuṇṇalābhā, paccāgamum pātaliputtamakkhatam.


1281. Etādisā sappurisāna sevanā, Mahatthikā dhammagunāna sevanā. Ekassa athāya upāsakassa, Sabbeva sattā sukhitā³ ahesunti.

Serisakavimānam dasamaṁ.

11. Sunikkhattavimānavatthu


1283. Tatthacchasi pivasi khādasi ca, dibbā ca viṇā pavadanti vaggum. Dibbā rasā kāmagunettha paṅca, nāriyo ca naccanti suvaṇṇachannā.


1286. So devaputto attamano, moggallānena pucchito. Paṅham puṭtho viyākāsi, yassa kammassidam phalāṁ.

¹ Udaya(i.ka) ² Ānandacittā(syā). Ānandiccttā(ka) ³ Sukhino(i.ka)
1287. 
Dunnikkhattam mālāṁ sunikkhipitvā, 
patiṭṭhapetvā sugatassa thūpe. 
Mahiddhiko camhi mahānubhāvo, 
dibbehi kāmehi samaṅgibhūto.

1288. 
Tena me’tādiso vaṅṇo, Tenā me idha mijjhati. 
Uppajjanti ca me bhogā, Ye keci manaso piyā.

1289. 
Akkhāmi te bhikkhu mahānubhāva, 
Manussabhūto yamahāṁ akāsim. 
Tenamhi evaṁ jalitānubhāvo, 
Vañṇo ca me sabbadīsa pabhāsatīti.

**Sunikkhattavimānaṁ ekādasamāṁ.**

**Sunikkhattavaggo sattamo.**

**Tassuddānaṁ**
Dve daliddā vanavihārā, bhatako gopālakaṇḍakā. 
Anekavāṇṇamaṭṭhakunḍali, serīsako sunikkhattam. 
Purisānaṁ tatiyo vaggo pavuccatīti.

**Bhāṇavāraṁ catutttham.**

**Vimānavatthupāḷi niṭṭhitā.**
VIMĀNAVATTHU
SUTTANTA PIṬAKA
KHUDDAKA NIKĀYA
VIMĀNAVATTTHU

Translated
by
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Sāsanā : 2546       Myanmar Era : 1364
Maung Htin was born on Sunday, 21st March 1909. C.E., at the town of Latputa 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 Mopasun’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 (ITTHĪVIMĀNA)

1-DIVAN CHAPTER
(Piṭhavagga)

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.
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 āsavaśas 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. Uttara'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 fallower due to restaining 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 Samghā, 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 Gottama 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 cane 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.
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.

The Woman Bhadda's Vimāna

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.

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.

Uposathas' Vimāna

The Devī who, endowed with faith and morality observed uposatha all uposatha days, restained 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.

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.

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.

The Almsfood-giver's Vimāna

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

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 strucked 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 possesion, due to obdience to her husband and father and mother-in-law, doing all kinds of meritous 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 formaly 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, heavingly 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 gving the utmost of flowers.

3. Gandhuttamadāyikāma 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 pursuing 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 nymphs with surpassing complexion due to not being anger and lack of arrogance, having habit of open-handness 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. PhānītadāyikaVimāna
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. Eḻālukadāyikā Vimāna
due to giving an eḻāluka
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 earthenware pan for charcoal-embers
20. Sākamūṭṭhidāyikā Vimāna
due to giving a handful of herbs
21. Pupphakamūṭṭhidāyikā 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 sesameum seed-cake
26. Kāyabandhdhanadāyikā Vimāna
due to giving a waistband
27. Aṃsabaddhakadāyikā Vimāna
due to giving shoulder strap
28. Āyogapaṭṭadāyikā Vīmāna
due to giving a bandage

29. Vidhūpanadāyikā Vīmāna
due to giving a fan

30. Tālavāṁṭadāyikā Vīmāna
due to giving a palmyra-stalk

31. Morahatthadāyikā Vīmāna
due to giving a peacock arm parasol

32. Chattadāyikā Vīmāna
due to giving a sunshade

33. Upāhanadāyikā Vīmāna
due to giving a sandal

34. Puvadāyikā Vīmāna
due to giving a cake

35. Modakadāyikā Vīmāna
due to giving sweetmeat

36. Sakkhalikādāyikā Vīmāna
due to giving sakkhalī-sweat

6. Dazzling's Vīmāna

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 Vīmāna

The Devī who, came into being in the Devāloka, in the Vīmāna 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 Vīmāna

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 infront 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 beautifullly 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, experiencnecng great heavenly excellence due to offering sour bean-paste containing jujube juice flavoured with oil, mixed with pepper and with garlic and lāmājaka to the Lord Buddha via Ananda.

6. The Vihira vimāna
The Devī 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 Pubbarāma 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 wander-
ing in search of alms food
respectively, with surpassing complexion, enjoyed theirselves.

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-taki 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 strenously, having attained the Four Noble Truths, having died, came into being in the Realm of the dava'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 occured 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 sacrifive 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

Exactly 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, light-
ing 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 pillered, with complexion radiating all directions, enjoyed him-
   self 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-him-self due to
   giving food and drink with due care, when he saw some recluses possess-
   ing morality, endowed with knowledge and conduct, when he was human
   amongst men.
9. The second earrings wearer's vimāna
   Experiencing and perfoming 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
   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 Sāriputta 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 Sāriputta a kummāsa-cake secuered 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 uplifed, gladden, having been left the prince unable to endure the separaton, having died in his past life.

8. Countless appeareance's vimāna.

The devatā who came into being in the Devaloka as a countless appeareance Devaputta, like Sunimmita, the Lord of Beings, in a delight-ful 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. Matṭhakunḍalī 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 Serisaka 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 conversa-tion 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 contant 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 Priyatti 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 65th 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 he 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 ob-
servance 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 previlige 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 Brah-
mins, 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 Tavatinisa 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 Vatthus 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
Sitagu International Buddhist Academy
Sagaing Hills
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Vimānavatthupāḷimātikā niṭṭhita.
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 (physi-
cal) 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 queston that I ask.

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

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 Kunjaravimana 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 merituous 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 Veneravle 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. DUTIYANĀVĀVIMĀNA 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 Dutiyanāvāvimāna 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 Tatiyanāvāvimāṇa Vatthu.

9. DĪPAVIMĀNA VATTU

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, haṁsās 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 Pathamapatibbatāvimāna Vatthu.

12. DUTIYAPATIBBATĀVIMĀNA 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 Dutiyapatibbatāvimāṇa 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 Paṭhamasunisāvimana Vatthu.
14. DUTIYASUNISĀVIMĀNA VATTHU

116. You, Devi, 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 Devi, 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 devi 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 Dutiyasuṇisāvimāna Vatthu.

15. UTARĀVIMĀNA VATTHU

124. You, Devi, 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 you 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 Nimmaratī 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 Tathāgata, 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 nibbāna, I practised morality and the highest from 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 to 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 reborn 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 Tāvatimsā 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

“နောက်တွင်းစိတ်ပြေး “ 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 suzereignty over others. I was awakened to the pleasures of the music of the sixty thousand instruments called ālamba, gaggara, bhīma, sādhuvādī, sarvāsavana, pokkhara, suphassā and others. My joy was aroused by such celestial beings as Viṇāmokkha, Nandā, Sunandā, sōṇadinnā, Su-cicāmitā, Alambusā, Missakesi, Puṇḍarikā, Atidarami, Eniphasa, Suphasa, Subhadda, Muduvadinī and other devis, all worthy of being praised.

169. These devis 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 devis 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 devis 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 Dāsimāna 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 devi 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 (wan-
ing) 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 distrib-
ing 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 Lakhumāvimāna 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 nikka 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 slithly-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. Caṇḍāli! 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, Caṇḍāli worshipped the illustrious Buddha at his feet.
198. (At that instant) a cow (attacked and) killed Caṇḍāli (in the act of) raising her clasped palms in veneration to the Buddha who lighted up darkness.

199. Caṇḍāli, 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 Caṇḍāli 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, Caṇḍāli 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 Caṇḍāḷīvimāna Vatthu.

5. BHADDITTHIKAVINĀNA VATTHU

206. - 207. You wear on your forehead the divine flower of mandarava 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 Bhaddithika 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 Sonadinnā, 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 in 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 ap-
pearance 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 meri-
torious 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 upright-
ness.
235. I used to observe uposatha-precepts on every fourteenth (wan-
ing) 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 distribut-
ing alms for which (meritorious actions) I now live in a celestial mansion.
237. I abstained from taking life. I kept myself away from speak-
ing falsehood from committing theft and adultery and from taking intoxi-
cants.
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 Tāvatimsā 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 upright-ness.

252. I used to observe uposatha-precepts on every fourteenth (wan-ing) 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.

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 khamma-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 devi answered galdly ...... 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 merito-
rious actions does your (personal) appearance shine in all directons?
281. On being asked by the Venerable Moggalāna, that devi an-
swered 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 Arahat, 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 Arahat with my own hands.
284. For that meritorious deed such beauty arises in me ... For that mertomeritorious deed my beautiful appearance shines in all directions.

The end of the eleventh Dutiyabhikkhādāyikāvimāna Vatthu.

3. PĀRICCHATTAKA VAGGA

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 man-
sions, 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 pow-
erful. 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 being 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 wth 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 beautiul appearance shines in all directions.

The end of the First Ulārivimāna 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 Tāvātimśā, 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, Davi; 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 fruirs of that action which brings me happiness. Guarded by the devas of Tāvatimsa, 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 Tāvatimsā, 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 Ucchudāyikāvīmaṇa Vatthu.

* Literally, bite (Khaditaṃ)
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 satisfacton 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 eight 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 Pallankavimāṇa Vatthu.

4. LATĀVIMĀṆA VATTU

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

317. The five devis 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 copper-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 devis, 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 displace 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 Latāvimāna 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 Tāvatiṁsā 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 Guttīlavagga. See Intrduction 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 Caturavimānavaṭṭhus 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 galdly 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 Devī ..........What 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 Gaturavimānavatthu may be elaborated in the manner show in Gandhapañcaṅgulikadāyika Vatthu)
7. EKÜPOSATHAVIMĀNA 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 Vimānavatthuss may be elaborated as in Khīrodana 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 elāluca-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 vegetables 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. DONINIMMAJANIDĀYIKĀVIMĀNA VATTHU (14)
525. I offered sesame 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 bandage 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 Tāvatiṁsā). 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), giving eminent people as companions, outshine all celestial being of Tāvatiṁsā, (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 Tā vattimśā) 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 Tāvatiṁsā 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, clamourous with the reverberations of the music of the lute, tam-
bourine, 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 jusmine, 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-jackes and bhujakas along with grass-
lands 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 marine 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 Tāvatiṁsā 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 Mallikāvimāna 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 Tāvatiṃsā 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. MAṆJITTHAKAVAGGA

1. MAṆJITTHAKAVIMĀNA VATTHU

689. You, Devī, find enjoyment in the music of the five instru-
ments 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 away 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 offer-
ing 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 Buddhhas have a 
praise I enjoy happiness free from enxiety 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 excel-
 lent colours! You come here to pay me respects. Who are you?

698. Invaluable is your throne, wrought in various kinds of pre-
cious 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 meritourious 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 her 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 VATHTU

705. O Devī, well-adorned! Travelling through the air you come to this place riding a big elephant, well-caprisoned 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 paduma-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 Vāranasī, 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 Tāvatimsā, 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, Devi, 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 Devi ........ 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, Devi, 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 Devi ..... 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 marinaded 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 Kanjakadāyikāvimāṇa 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 fragrancce 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 Sāvatthi. 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 Devi 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 Devi 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 Devi 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 Devi gave the answer gladly ...... as to how her kamma-actions fructified.
780. In the pleasant city of Paññakata, 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 Caturitthavimāṇa 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-tees 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) com-
pletely 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, (an-
swered 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 Tāvatimśā 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 Tāvatiṁsā, 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 Tāvatiimsā, 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 Tāvatiimsā, 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, Devi, 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 Devi ..... 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, Sadhuvādi, Samśaya, Pokkharā and Suphassa awaken me to the pleasures for my enjoyment, Celestial beings such as Vināmokkha, Nandā, Sunandā, Soṇadinnā, Sucimhitā, Alambusā, Missakesī, Puṇḍarikā, Atidārunī, 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 Tāvatimsā, 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. MANDŪKAKEDEVAPUTTAVIMĀNAVATTHU

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 Maṇḍukavimāṇa 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 messangers of the King of Death, took Revatī, each by the arm, and dragged him before the assembly of the devas of Tāvatiṃśā.

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 Aāṁsavaka (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 Saṁsavaka (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 Saṁsavaka 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 almsgiving, 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 eight 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 samanas and brahmanas. I deceived my husband with false speech. So I remain cooked in this terrible niraya.

The end of the second Revativimāṇa Vatthu.

3. CHATTHAMĀṆAṆAṆAVAKAVIMĀṆAṆAVATTHU

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 conditions 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 almsgiving 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 punḍarika 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-restrained 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 Tāvatiṃsā, 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 yojanās. 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 devisor 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 Moggalāṇa).

914. On being questioned by the Venerable Moggalāṇa 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 Kakkaṭakarasādāyakavimāna 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 divisors wearing gold orna-
ments dance. The sweet essence of divinity lies in (the existence of ) five constutents 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 constutents 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 Sāvatthi from Jetavana monastery). As I developed faith in him, I was transported to Tāvatimsā.

933 & 934. For that meritorious action I acquire beauty in appearance ...... My beauty shines in all directions.

The end of the sixth Pathamakaraṇīyavimāṇa 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 Sāvatthi from Jetavana monastery. As I developed faith in them I was transported to Tāvatimsā.

942 & 943. For that meritorious action I acquire beauty in appearance ...... My beauty shines in all directions.

The end of the seventh Dutiyakaraṇīyavimāṇa 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 pinnacled, 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 pinnacled, 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 Dutiyaśucivimāna Vatthu.

10. PATHAMANĀGAVIMĀNAVATTHU

961. Riding a great elephant possessing an exceedingly white body and large and perfect tusks, strong, fast-moving and well-caprisoned, 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 Vangīsa).
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 Dutiyanāgavimāna 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 (cestial 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 brahmans (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 endeav-our.

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 Tāvāsīnā.

1014. I enjoyed life surrounded by devis, 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 Caitalātā.

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 Tāvatimsā, 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 Tāvatimsā, 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 pinnacled, 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 pinnacled tower, in the abode of Tāvatiṁsā, 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 Tāvatiṁsā 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 UPASSAYĀDAYA KAVIMĀNA VATTHU

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 UPASSAYADAYAKAVIMĀNA VATTHU

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 Upassayadā yakavimāna Vatthu.

6. BHIKKHĀDAYAKAVIMĀNA VATTHU

1081. Lofty is this celestial mansion built on ruby colmns, 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-narured, 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 directions? (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 realise 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 apparence...... My beauty radiates in all directions.

The end of the eighth Pathamakuṇḍalīvimāna Vatthu.

9. DUTIYAKUNDALĪVIMĀNA 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. O 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 Arahattaphala). 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 Dutiyakūṇḍalivimāṇa 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 Rajañī. 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 Pāyāsivimāṇa Vatthu.

The end of the Pāyāsivagga.
7 - SUNIKKHITAVAGGA

1. CITTALĀṬĀVIMĀNA VATTHU

1114. Just as the garden of Cittalāṭā in the deva-world of Tāvatimśā 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, drinkṣ 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 Cittalatāvimāna Vatthu.

2. NANDANAVIMĀNA VATTHU

1120. Just as the garden of Nanda in the deva-world of Tāvatimśā 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 Nadanavimāna 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 plendour of) seven hundred pinnacled towers, built spaciously 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 Maṇīthūnavimāna 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 worderful 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 obsrevance 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 Tāvatiṁsā.

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 Suvaṇṇavimāna Vatthu.

5. AMBAVIMĀNAVATTHU

1146. Devā! This celestial mansion with pillars made of rubies is lofty, twelve yojanas wide all round. It is radiant with (the plendour 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 Tāvatimsā 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 them 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 furit-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 plams 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 Kanda, the horse, born at the same time when (Bodhisatta), the son of Sudhdodana, 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 grieved 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, greatful 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 Tāvatiṁsā 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 ans-wered gladly as to how his kamma actions fructified.

1203. Venerable Sir! In my previous existence I was a disciple 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 chari-ity. 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 Tāvatiṃśā. The merit of that kamma-action remains unexhausted.

The end of the eight Anekavaṇṇavimāna Vatthu.

9. MATTTHAKUNDALĪVIMĀNA 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 flow-ers 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. Young 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 deva (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 cemetry. You mourned for him. You wept for him. I, who was your son, have become associated with the devās of Tāvatiṁsā as I performed meritorious deeds, (said Devā Matthakaṇḍalī).

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 Tāvatimśā. (Thus answered Devā Maṭṭhakunḍalī).

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 Brahmana).

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 Maṭṭhakunḍalī).

1225. Devā, (said the Brahmana), 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 Maṭṭhakunḍalā 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 Pāyāsirājaṇa, 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” ()
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 beyoung and also to an old habiat 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 Ānga, travelling in a caravan, are handing for Sindhu and Sovira winh 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 throughout 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 of 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 turreted mansion with devīs to wake you up as if you were the very Vassavanaṭṭa, 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-angel of this wilderness. I keep watch over this place in compliance with the orders of Deva-King Vessavaṇṭha.

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 uccheda-daditthi, 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 takin what is not given, from taking intoxicating drinks and from speaking flasehood. I was content with my own wife.

1255. Merchants! That is the brahmacariya 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 centennialy. 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 yakka), 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, descerning (in the discharge of duties), contènted 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 adhisīla, 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 Paṭaliputta safe and sound.

* Not expressly said in the Pāli Text. ** ----- dittho ---
1280. Arriving home safe and sound, those merchants were re-united 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. SUNIKKHITTAVIMĀNA VATTHU

1282. Devī! This celestial mansion with pillars made of rubies is lofty, twelve yojanas wide all round. It is radiant with (the plendour of ) seven hundred pinnacled towers, built spaciously 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 galddens 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.
1289. O high and mighty bhikkhu! I now give you the answer. While I was a human being in the human world, I performed that meritorious action (of putting badly-laid flowers into good order) for which my supernatural power becomes radiant and my beauty shines in all directions.

The end of the eleventh Sunikkhittavimāna Vatthu.
The end of the seventh Sunikkhittavagga.
Here has been said the third vagga relating to males.
The end of the fourth portion for recitation.
LIFE, MINISTRY AND MISSIONARY OF SĪTAGŪ SAYADAW ASHIN NYANISSARA

Sītagū 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 Sītagū Monastery, Sagaing Hills, Sītagū Sayadaw founded the Sītagū 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 Sītagū 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 ṇañissara 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 Sitagu
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 ṇāṇissara, 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 Mahādhammakkathika Bahujanahitadahara in 1993, Aggamahā Saddhammajotikadahara in 1995 and Aggamahāpanḍhita 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 Chaṭṭha 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 Sāsanā. 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.

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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.

(Ashin Ŋañissara)
Mahādhammakathika bahujanahitadā
Aggamahāsaddhammajotikadhaja
Aggamahāpañḍita
Chancellor
Sitagū International Buddhist Acađe
“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 ※
GREAT VOW

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

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