# Vv 50 — Rajjumālā Sutta: Rajjumala’s Mansion

English translation by Mahamevnawa Buddhist Monastery (Sutta Friends).

Source: https://suttafriends.org/sutta/vv4-12/

Source revision: 5e1970ab166f3e706f97ade5b225bbd337034d5eba2889a17395f6cd64da7fe4

License: Sutta Friends — individual sutta sharing permission — https://suttafriends.org/copyright/

License URL: https://suttafriends.org/copyright/

Copyright: © Mahamevnawa Buddhist Monastery

License notice: Please feel free to share individual suttas however you like. Otherwise, the sutta translations on this site are © Mahamevnawa Buddhist Monastery.

Attribution: English from the Sinhala translations published by Mahamevnawa Buddhist Monastery; see the original article and publisher permission statement.

Distribution: Individual copies only in this build; omitted from combined readers and collection/source archives.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: UNKNOWN. Complete publisher article including supplied Pali, notes and lists. Unabridged canonical coverage and translation accuracy not independently established.

## Text

Moggallana Bhante:

Devata, your beauty shines in all directions like the bright star named Osadhi.

When you dance, divine music and sweet fragrance spread from your hands and feet. Also, the ornaments on your head play delightful music. The bouquet of flowers on your head spreads sweet fragrance, like that of a manjusaka tree, and plays music when the breeze blows on it. Surely, you must smell that fragrance and see your own divine body?

Tell me Devata, what kind of meritorious action did you do when you were in the human world to have gained this beauty that shines in all directions, and to have earned all these wonderful things?

Devata:

In my previous life, I was in the human world living in the city called Gaya. I was a servant girl working in a high-caste family. I did not have much merit and was very unfortunate. Everybody called me Rajjumala. I was abused, threatened, and beaten. I was tired of living that way.

One day I took a water pot and, pretending to get some water, I ran away. I ran into the forest beside the road. There I contemplated suicide. I thought that there was no point in living like this. I made a strong noose and tied it to a tree. I looked around to see whether anybody was there. Then I saw the Supreme Buddha, the most compassionate teacher of all beings in the world, sitting at the root of a tree meditating, free from all fears.

I was shocked and surprised. The hairs on my body stood on end. I thought, "Who is that being in this forest – is he a human or a god?" The sight of him was thrilling. He has escaped from the forest of defilements and attained the bliss of calmness. When I saw him I was delighted. I realized that he was not an ordinary human. The Blessed One lived with restrained senses, delighting in meditation with his mind established in Nibbana. Truly, he is the Supreme Buddha, the most compassionate teacher in the world.

Like a lion living in his cave, the Blessed One is not afraid of anything. Seeing a brave Buddha is very rare, like seeing an udumbara flower. The Supreme Buddha called to me gently, saying, "Rajjumala," and asked me to go for refuge to the Supreme Buddha. When I heard those sweet, gentle, meaningful, soft, and lovely words all my sorrows went away. My mind was joyful and clean. I was ready to understand the Dhamma. At that time, the most compassionate teacher in the world taught me the Dhamma, saying, "This is suffering, this is the cause of suffering, this is the end of suffering, and this is the way leading to deathlessness." I followed the advice of the most compassionate and skilled teacher, the Supreme Buddha. I understood the peaceful and deathless state, Nibbana. With the realization of the Four Noble Truths, my love towards the Buddha became strong, unshakable, well rooted and well established. I became a daughter born of the heart of the Supreme Buddha.

Now, I enjoy living in this heaven, playing and dancing. I do not have any fear of falling into the plains of misery again. I wear divine flower garlands and drink water from the divine river Madhumaddava. Sixty thousand musical instruments wake me from my sleep. Devas entertain me. Their names are Alamba, Gaggara, Bhima, Sadhuvadin, Samsaya, Pokkhara, and Suphassa. Other devatas, including Vina, Mokkha, Nanda, Sunanda, Sonadinna, Sucimhita, Alambusa, Missakesi, Pundarika, Athicharuni, Eniphassa, Suphassa, Subhadda, and Muduvadini entertain me as well. These and many other devatas entertain me with divine music coming to me whenever I wish. They approach me saying, "Come now! Let's dance and sing! We are here to entertain you."

Those without merit will not receive mansions like this. Only those with merit receive this happiness in the heavenly Nandana Park in the Tavatimsa Heaven.

Those who have not collected merit will not get any happiness in their current life or the next. Only those who have collected merit get happiness in both the current and next life. Those who would like to be reborn in the Tavatimsa Heaven must collect much merit. Only people who do good things are able to enjoy heavenly pleasures.

Definitely, Supreme Buddhas are born into this world for the happiness of all beings. Thus, Buddhas are the unique treasure of fields where donors can plant their seed of merit. Having respected such great beings, these fortunate people enjoy heavenly pleasures.