

 SUTTACENTRAL

Verses of **SENIOR NUNS**

Pāli English



A translation of Therīgāthā by

BHIKKHU SUJATO

Therīgāthā:
Verses of the Senior Nuns
Pāli-English

Translated for SuttaCentral
by
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Therīgāthā: Verses of the Senior Nuns

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The “Verses of the Senior Nuns” is a collection of about 524 verses attributed to 73 of the senior nuns alive in the Buddha’s time, or in a few cases, a little later. These verses celebrate the bliss of freedom and the life of meditation, full of proud and joyous proclamations of their spiritual attainments and their gratitude to other nuns as guides and teachers. The Therīgāthā is one of the oldest spiritual texts recording only women’s voices. It is a pair with the Theragāthā, the “Verses of the Senior Monks”. Together these collections constitute one of the oldest and largest collections of contemplative literature. Based on style and content, these collections belong to the early discourses. They are referred to on occasion in the northern canons, but no parallel collections have survived.

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The Book of the Ones

1.1. An Unnamed Nun (1st)

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

**“Sukhaṃ supāhi therike,
Katvā coḷena pārutā;
Upasanto hi te rāgo,
Sukkhadākaṃ va kumbhiyan”ti.**

Sleep softly, little nun,
wrapped in the cloth you sewed yourself;
for your desire has been quelled,
like vegetables boiled dry in a pot.

**Itthaṃ sudaṃ aññatarā therī apaññātā
bhikkhunī gāthaṃ abhāsittāti.**

It was thus that this verse was recited by a certain unnamed nun.

1.2. Muttā (1st)

**“Mutte muccassu yogehi,
cando rāhuggahā iva;
Vippamuttana cittena,
anaṇā bhuñja piṇḍakan”ti.**

Muttā, be released from your bonds,
like the moon released from Rāhu’s grip, the eclipse.

When your mind is released,
enjoy your alms free of debt.

**Itthaṃ sudaṃ bhagavā muttaṃ
sikkhamānaṃ imāya gāthāya abhiṇhaṃ
ovadatīti.**

It was thus that the Buddha regularly advised the trainee nun Muttā with these verses.

1.3. Puṇṇā

**“Puṇṇe pūrassu dhammehi,
Cando pannaraseriva;
Paripuṇṇāya paññāya,
Tamokhandhaṃ padālayā”ti.**

Puṇṇā, be filled with good qualities,
like the moon on the fifteenth day.
When your wisdom is full,
shatter the mass of darkness.

**Itthaṃ sudaṃ puṇṇā therī gāthaṃ
abhāsittāti.**

It was thus that this verse was recited by the senior nun Puṇṇā.

1.4. Tissā

**“Tisse sikkhassu sikkhāya,
mā taṃ yogā upaccaguṃ;
Sabbayogavisamyuttā,
cara loke anāsavā”ti.**

Tissā, train in the trainings—
don’t let the practice pass you by.
Detached from all attachments,
live in the world free of defilements.

1.5. Another Tissā

**“Tisse yuñjassu dhammehi,
khaṇo taṃ mā upaccagā;
Khaṇātītā hi socanti,
nirayamhi samappitā”ti.**

Tissā, apply yourself to good qualities—
don’t let the moment pass you by.
For if you miss your moment,
you’ll grieve when you’re sent to hell.

1.6. Dhīrā

**“Dhīre nirodhaṃ phusehi,
Saññāvūpasamaṃ sukhaṃ;
Ārādhayāhi nibbānaṃ,
Yogakkhemamanuttaraṃ”ti.**

Dhīrā, touch cessation,
the blissful stilling of perception.
Win extinguishment,
the supreme sanctuary.

1.7. Vīrā

**“Vīrā vīrehi dhammehi,
bhikkhunī bhāvitindriyā;
Dhāreti antimāṃ dehaṃ,
jetvā māraṃ savāhinin”ti.**

She's known as Vīrā because of her heroic qualities,
a nun with faculties developed.
She bears her final body,
having vanquished Māra and his mount.

1.8. Mittā (1st)

**“Saddhāya pabbajitvāna,
mitte mittaratā bhava;
Bhāvehi kusale dhamme,
yogakkhemassa pattiyā”ti.**

Having gone forth out of faith,
appreciate your spiritual friends, Mittā.
Develop skillful qualities
for the sake of finding sanctuary.

1.9. Bhadrā

**“Saddhāya pabbajitvāna,
bhadre bhadraratā bhava;
Bhāvehi kusale dhamme,
yogakkhemamanuttaran”ti.**

Having gone forth out of faith,
appreciate your blessings, Bhadrā.
Develop skillful qualities
for the sake of the supreme sanctuary.

1.10. Upasamā

**“Upasame tare oghaṃ,
maccudheyyaṃ suduttaraṃ;
Dhārehi antimam deham,
jetvā māraṃ savāhinin”ti.**

Upasamā, cross the flood,
Death's domain so hard to pass.
When you have vanquished Māra and his
mount,
bear your final body.

1.11. Muttā (2nd)

**“Sumuttā sādhumuttāmi,
tīhi khujjehi muttiyā;
Udukkhalena musalena,
patinā khujjakena ca;
Muttāmi jātimaraṇā,
bhavanetti samūhatā”ti.**

I'm well freed, so very well freed,
freed from the three things that bent me
over:

the mortar, the pestle,
and my humpbacked husband.
I'm freed from birth and death;
the attachment to rebirth is eradicated.

1.12. Dhammadinnā

**“Chandajātā avasāyī,
Manasā ca phuṭā siyā;
Kāmesu appaṭibaddhacittā,
Uddhamṣotāti vuccatī”ti.**

One who is eager and determined
would be filled with awareness.
Their mind not bound to pleasures of sense,
they're said to be heading upstream.

1.13. Visākhā

**“Karoṭha buddhasāsanam,
yaṃ katvā nānutappati;
Khippaṃ pādāni dhovivā,
ekamante nisīdathā”ti.**

Do the Buddha's bidding,
you won't regret it.
Having quickly washed your feet,
sit in a discreet place to meditate.

1.14. Sumanā

**“Dhātuyo dukkhato disvā,
mā jātiṃ punarāgami;
Bhave chandaṃ virājetvā,
upasantā carissasī”ti.**

Having seen the elements as suffering,
don't get reborn again.
When you've discarded desire for rebirth,
you will live at peace.

1.15. Uttarā (1st)

**“Kāyena samvutā āsiṃ,
vācāya uda cetasā;
Samūlam taṇhamabbuyha,
sītibhūtāmi nibbutā”ti.**

I was restrained
in body, speech, and mind.
Having plucked out craving root and all,
I'm cooled and quenched.

1.16. Sumanā, Who Went Forth Late in Life

**“Sukhaṃ tvaṃ vuḍḍhike sehi,
katvā coḷena pārutā;
Upasanto hi te rāgo,
sītibhūtāsi nibbutā”ti.**

Sleep softly, old lady,
wrapped in the cloth you sewed yourself;
for your desire has been quelled,
you're cooled and quenched.

1.17. Dhammā

**“Piṇḍapātaṃ caritvāna,
daṇḍamolubbha dubbalā;
Vedhamānehi gattehi,
tattheva nipatiṃ chamā;
Disvā ādīnavaṃ kāye,
atha cittaṃ vimucci me”ti.**

I wandered for alms
though feeble, leaning on a staff.
My limbs wobbled
and I fell to the ground right there.
Seeing the danger of the body,
my mind was freed.

1.18. Saṅghā

**“Hitvā ghare pabbajitvā,
hitvā puttaṃ pasuṃ piyaṃ;
Hitvā rāgañca dosañca,
avijjañca virājiya;
Samūlaṃ taṇhamabbuyha,
upasantāmi nibbutā”ti.**

Having given up my home, my child, my
cattle,
and all that I love, I went forth.
Having given up desire and hate,
having dispelled ignorance,

and having plucked out craving, root and
all,
I'm quenched and at peace.

Ekakanipāto niṭṭhito.

The Book of the Ones is finished.

The Book of the Twos

2.1. Abhirūpanandā

**“Āturaṃ asuciṃ pūtiṃ,
passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi,
ekaggaṃ susamāhitā.**

Nandā, see this bag of bones as diseased, filthy, and rotten. With mind unified and serene, meditate on the ugly aspects of the body.

**Animittaṅca bhāvehi,
mānānusayamujjaha;
Tato mānābhisamayā,
upasantā carissasī”ti.**

Meditate on the signless, give up the underlying tendency to conceit; and when you comprehend conceit, you will live at peace.

**Itthaṃ sudaṃ abhirūpanandā therī
gāthāyo abhāsittāti.**

It was thus that the Buddha regularly advised the senior nun Nandā with these verses.

2.2. Jentā

**“Ye ime satta bojjaṅgā,
maggā nibbānapattiyā;
Bhāvitā te mayā sabbe,
yathā buddhena desitā.**

Of the seven awakening factors, the path for attaining extinguishment, I have developed them all, just as the Buddha taught.

**Diṭṭho hi me so bhagavā,
antimoyaṃ samussayo;
Vikkhīṇo jātisaṃsāro,
natthi dāni punabbhavo”ti.**

For I have seen the Blessed One, and this bag of bones is my last. Transmigration through births is finished, now there’ll be no more future lives.

**Itthaṃ sudaṃ jentā therī gāthāyo
abhāsittāti.**

It was thus that these verses were recited by the senior nun Jentā.

2.3. Sumaṅgala’s Mother

**“Sumuttikā sumuttikā,
Sādhumuttikāṃhi musalassa;
Ahiriko me chattakaṃ vāpi,
Ukkhalikā me deḍḍubhaṃ vāti.**

I’m well freed, well freed, so very well freed! My pestle’s shameless wind was wafting; my little pot wafted like an eel.

**Rāgaṅca ahaṃ dosaṅca,
Cicciṭi cicciṭi vihanāmi;
Sā rukkhamaḷamupagamma,
Aho sukhanti sukhato jhāyāmī”ti.**

Now, as for greed and hate: I sear them and sizzle them up. Having gone to the root of a tree, I meditate happily, thinking, “Oh, what bliss!”

2.4. Aḍḍhakāsi

**“Yāva kāsijanapado,
suṅko me tatthako ahu;
Taṃ katvā negamo agghaṃ,
aḍḍhenagghaṃ ṭhapesi maṃ.**

The price for my services amounted to the nation of Kāsi. By setting that price, the townsfolk made me priceless.

**Atha nibbindahaṃ rūpe,
nibbindaṅca virajjahaṃ;
Mā puna jātisaṃsāraṃ,
sandhāveyyaṃ punappunaṃ;
Tisso vijjā sacchikatā,
kataṃ buddhassa sāsanā”ti.**

Then, growing disillusioned with my form, I became dispassionate. Don’t journey on and on,

transmigrating through rebirths!
I've realized the three knowledges,
and fulfilled the Buddha's instructions.

2.5. Cittā

**“Kiñcāpi khomhi kisikā,
gilānā bāḥhadubbalā;
Daṇḍamolubbha gacchāmi,
pabbataṃ abhirūhiya.**

Though I'm skinny,
sick, and very feeble,
I climb the mountain,
leaning on a staff.

**Saṅghāṭim nikkhipitvāna,
pattakañca nikujiya;
Sele khambhesimattānaṃ,
tamokhandhaṃ padāliyā”ti.**

Having laid down my outer robe,
and overturned my bowl,
propping myself against a rock,
I shattered the mass of darkness.

2.6. Mettikā

**“Kiñcāpi khomhi dukkhitā,
dubbalā gatayobbanā;
Daṇḍamolubbha gacchāmi,
pabbataṃ abhirūhiya.**

Though in pain,
feeble, my youth long gone,
I climb the mountain,
leaning on a staff.

**Nikkhipitvāna saṅghāṭim,
pattakañca nikujiya;
Nisinnā camhi selamhi,
atha cittaṃ vimucci me;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanaṃ”ti.**

Having laid down my outer robe
and overturned my bowl,
sitting on a rock,
my mind was freed.
I've attained the three knowledges,
and fulfilled the Buddha's instructions.

2.7. Mittā (2nd)

**“Cātuddasim pañcadasim,
yā ca pakkhassa aṭṭhami;
Pāṭihāriyapakkhañca,
aṭṭhaṅgasusamāgataṃ.**

I rejoice in the host of gods,
having observed the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,

**Uposathaṃ upāgacchim,
devakāyābhinandini;
Sājja ekena bhattena,
muṇḍā saṅghāṭipārutā;
Devakāyaṃ na patthehaṃ,
vineyya hadaye daran”ti.**

and the eighth day of the fortnight,
as well as on the fortnightly special
displays.

Today I eat just once a day,
my head is shaven, I wear the outer robe.
I don't long for the host of gods,
for stress has been removed from my heart.

2.8. Abhaya's Mother

**“Uddhaṃ pādatalā amma,
adho ve kesamatthakā;
Paccavekkhassumaṃ kāyaṃ,
asucim pūtigandhikaṃ.**

My dear mother, I examined this body,
up from the soles of the feet,
and down from the tips of the hairs,
so impure and foul-smelling.

**Evaṃ viharamānāya,
sabbo rāgo samūhato;
Pariḷāho samucchinno,
sītibhūtāmi nibbutā”ti.**

Meditating like this,
all my lust is eradicated.
The fever of passion is cut off,
I'm cooled and quenched.

2.9. Abhayā

**“Abhaye bhiduro kāyo,
yattha satā puthujjanā;
Nikkhipissāmimaṃ dehaṃ,
sampajānā satīmatī.**

Abhayā, the body is fragile,
yet ordinary people are attached to it.
I'll lay down the body,
aware and mindful.

**Bahūhi dukkhadhammehi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
kataṃ buddhassa sāsanaṃ”ti.**

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.

2.10. Sāmā

**“Catukkhattuṃ pañcakkhattuṃ,
vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ,
citte avasavattinī;
Tassā me aṭṭhamī ratti,
yato taṇhā samūhatā.**

Four or five times
I left my dwelling.
I had failed to find peace of heart,
or any control over my mind.
Now it is the eighth night
since craving was eradicated.

**Bahūhi dukkhadhammehi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
kataṃ buddhassa sāsanaṃ”ti.**

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.

Dukanipāto niṭṭhito.

The Book of the Twos is finished.

The Book of the Threes

3.1. Another Sāmā

“Paṇṇavīsativassāni,
yato pabbajitāya me;
Nābhijānāmi cittassa,
samarṃ laddhaṃ kudācanaṃ.

In the twenty-five years
since I went forth,
I don't know that I had ever found
serenity in my mind.

Aladdhā cetaso santim,
citte avasavattinī;
Tato samvegamāpādim,
saritvā jinasāsanam.

I had failed to find peace of heart,
or any control over my mind.
When I remembered the victor's
instructions,
I was struck with a sense of urgency.

Bahūhi dukkhadhammehi,
appamādaratāya me;
Taṇhakkhaya anuppatto,
kataṃ buddhassa sāsanaṃ;
Ajja me sattamī ratti,
yato taṇhā visositā”ti.

Though subject to so many painful things,
I have, through my love of diligence,
reached the ending of craving,
and fulfilled the Buddha's instructions.
This is the seventh day
since my craving dried up.

3.2. Uttamā

“Catukkhattum pañcakkhattum,
vihārā upanikkhamim;
Aladdhā cetaso santim,
citte avasavattinī.

Four or five times
I left my dwelling.
I had failed to find peace of heart,
or any control over my mind.

Sā bhikkhunim upagacchim,
yā me saddhāyikā ahu;
Sā me dhammadesesi,
khandhāyatanadhātuyo.

I approached a nun
in whom I had faith.
She taught me the Dhamma:
the aggregates, sense fields, and elements.

Tassā dhammaṃ suṇitvāna,
Yathā maṃ anusāsi sā;
Sattāhaṃ ekapallaṅkena,
Nisidim pītisukhasamappitā;
Aṭṭhamiyā pāde pasāresim,
Tamokhandhaṃ padāliyā”ti.

When I had heard her teaching,
in accordance with her instructions,
I sat cross-legged for seven days without
moving,
given over to rapture and bliss.
On the eighth day I stretched out my feet,
having shattered the mass of darkness.

3.3. Another Uttamā

“Ye ime satta bojjaṅgā,
maggā nibbānapattiyā;
Bhāvitā te mayā sabbe,
yathā buddhena desitā.

Of the seven awakening factors,
the path for attaining extinguishment,
I have developed them all,
just as the Buddha taught.

Suññatassānimittassa,
lābhinihaṃ yadicchakaṃ;
Orasā dhītā buddhassa,
nibbānābhiratā sadā.

I attain the meditations on emptiness
and signlessness whenever I want.
I am the Buddha's rightful daughter,
always delighting in quenching.

**Sabbe kāmā samucchinnā,
ye dibbā ye ca mānusā;
Vikkhīṇo jātisaṃsāro,
natthi dāni punabbhavo”ti.**

All sensual pleasures are cut off,
whether human or divine.
Transmigration through births is finished,
now there’ll be no more future lives.

3.4. Dantikā

**“Divāvihārā nikkhamma,
gijjhakūṭamhi pabbate;
Nāgaṃ ogāhamuttiṇṇaṃ,
nadītīramhi addasaṃ.**

Leaving my day’s meditation
on Vulture’s Peak Mountain,
I saw an elephant on the riverbank
having just come up from his bath.

**Puriso aṅkusamādāya,
‘dehi pādan’ti yācati;
Nāgo pasārayī pādaṃ,
puriso nāgamāruhi.**

A man, taking a pole with a hook,
asked the elephant, “Give me your foot.”
The elephant presented his foot,
and the man mounted him.

**Disvā adantaṃ damitaṃ,
manussānaṃ vasaraṃ gataṃ;
Tato cittaṃ samādhesiṃ,
khalu tāya vanaraṃ gatā”ti.**

Seeing a wild beast so tamed,
submitting to human control,
my mind became serene:
that is why I’ve gone to the forest!

3.5. Ubbirī

**“Amma jīvāti vanamhi kandasī,
Attānaṃ adhigaccha ubbiri;
Cullāsītisahassāni,
Sabbā jīvasanāmikā;
Etamhālāhane daḍḍhā,
Tāsaṃ kamanusocasi”.**

“You cry ‘Please be living!’ in the forest.
Ubbirī, get a hold of yourself!
Eighty-four thousand people,
all named ‘living being’,
have been burnt in this funeral ground:
which one do you grieve for?”

**“Abbahī vata me sallaṃ,
duddasaṃ hadayassitaṃ;
Yaṃ me sokaparetāya,
dhītusokaṃ byapānudi.**

“Oh! For you have plucked the dart from
me,
so hard to see, hidden in the heart.
You’ve swept away the grief for my
daughter
in which I once was mired.

**Sājja abbūlhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammaṅca saṅghaṅca,
Upemi saraṇaṃ munin”ti.**

Today I’ve plucked the dart,
I’m hungerless, extinguished.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Sangha.”

3.6. Sukkā

**“Kiṃme katā rājagahe manussā,
Madhuṃ pītāva acchare;
Ye sukkaṃ na upāsanti,
Desentiṃ buddhasāsaṇaṃ.**

“What’s up with these people in Rājagaha?
They sprawl like they’ve been drinking
mead!
They don’t attend on Sukkā
as she teaches the Buddha’s instructions.

**Taṅca appaṭivānīyaṃ,
asecanakamojavaṃ;
Pivanti maññe sappaññā,
valāhakamivaddhagū.**

But the wise—
it’s as if they drink it up,
so irresistible, delicious and nutritious,
like travelers enjoying a cool cloud.”

**Sukkā sukkehi dhammehi,
vītarāgā samāhitā;
Dhāreti antimam deham,
jetvā maram savāhinin”ti.**

“She’s known as Sukkā because of her
bright qualities,
free of greed, serene.
She bears her final body,
having vanquished Māra and his mount.”

3.7. Selā

**“Natthi nissaraṇam loke,
kim vivekena kāhasi;
Bhuñjāhi kāmaratiyo,
māhu pacchānutāpinī”.**

“There’s no escape in the world,
so what will seclusion do for you?
Enjoy the delights of sensual pleasure;
don’t regret it later.”

**“Sattisūlūpamā kāmā,
khandhāsam adhikuṭṭanā;
Yam tvam ‘kāmaratiṃ’ brūsi,
‘arati’ dāni sā mama.**

“Sensual pleasures are like swords and
stakes
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā”ti.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you’re beaten, terminator!”

3.8. Somā

**“Yam tam isīhi pattabbam,
ṭhānam durabhisambhavam;
Na tam dvaṅgulapaññāya,
sakkā pappotumitthiyā”.**

“That state’s very challenging;
it’s for the sages to attain.
It’s not possible for a woman,
with her two-fingered wisdom.”

**“Itthibhāvo no kim kayirā,
cittamhi susamāhite;
Ñānamhi vattamānamhi,
sammā dhammam vipassato.**

“What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā”ti.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you’re beaten, terminator!”

Tikanipāto niṭṭhito.

The Book of the Threes is finished.

The Book of the Fours

4.1. Bhaddā Kāpilānī

**“Putto buddhassa dāyādo,
kassapo susamāhito;
Pubbenivāsaṃ yovedi,
saggāpāyañca passati.**

Kassapa is the son and heir of the Buddha,
whose mind is immersed in samādhi.
He knows his past lives,
he sees heaven and places of loss,

**Atho jātikkhayaṃ patto,
abhiññāvosito muni;
Etāhi tīhi vijjāhi,
tevijjo hoti brāhmaṇo.**

and has attained the end of rebirth:
that sage has perfect insight.
It's because of these three knowledges
that the brahmin is a master of the three
knowledges.

**Tatheva bhaddā kāpilānī,
tevijjā maccuhāyinī;
Dhāreti antimam deham,
jetvā māram savāhiniṃ.**

In exactly the same way, Bhaddā Kāpilānī
is master of the three knowledges,
destroyer of death.
She bears her final body,
having vanquished Māra and his mount.

**Disvā ādīnavaṃ loke,
ubho pabbajitā mayaṃ;
Tyamha khīṇāsavā dantā,
sītibhūtamha nibbutā”ti.**

Seeing the danger of the world,
both of us went forth.
Now we are tamed, our defilements have
ended;
we've become cooled and quenched.

Catukkanipāto niṭṭhito.

The Book of the Fours is finished.

The Book of the Fives

5.1. An Unnamed Nun (2nd)

**“Paṇṇavīsativassāni,
yato pabbajitā ahaṃ;
Nāccharāsaṅghātamattampi,
cittassūpasamajjhagaṃ.**

In the twenty-five years
since I went forth
I have not found peace of mind,
even for as long as a finger-snap.

**Aladdhā cetaso santim,
kāmarāgenavassutā;
Bāhā paggayha kandantī,
vihāraṃ pāvisim ahaṃ.**

Failing to find peace of heart,
corrupted by sensual desire,
I cried with flailing arms
as I entered a dwelling.

**Sā bhikkhunim upāgacchim,
yā me saddhāyikā ahu;
Sā me dhammamadesesi,
khandhāyatanadhātuyo.**

I approached a nun
in whom I had faith.
She taught me the Dhamma:
the aggregates, sense fields, and elements.

**Tassā dhammaṃ suṇitvāna,
ekamante upāvisim;
Pubbenivāsaṃ jānāmi,
dibbacakkhu visodhitam.**

When I heard her teaching,
I retired to a discreet place.
I know my past lives;
my clairvoyance is purified;

**Cetopariccañāṇaṃ,
sotadhātu visodhitā;
Iddhīpi me sacchikatā,
patto me āsavakkhayo;
Chalabhiññā sacchikatā,
kataṃ buddhassa sāsanaṃ”ti.**

I comprehend the minds of others;
my clairaudience is purified;
I've realized the psychic powers,
and attained the ending of defilements.
I have realized the six kinds of direct
knowledge,
and fulfilled the Buddha's instructions.

5.2. Vimalā, the Former Courtesan

**“Mattā vaṇṇena rūpena,
sobhaggena yasena ca;
Yobbanena cupatthaddhā,
aññāsamatimaññihaṃ.**

Intoxicated by my appearance,
my figure, my beauty, my fame,
and owing to my youth,
I despised other women.

**Vibhūsetvā imaṃ kāyaṃ,
sucittaṃ bālalāpanaṃ;
Aṭṭhāsīm vesidvāramhi,
luddo pāsamivoḍḍiya.**

I adorned this body,
so fancy, cooed over by fools,
and stood at the brothel door,
like a hunter laying a snare.

**Piḷandhanaṃ vidamsentī,
guyhaṃ pakāsikaṃ bahuṃ;
Akāsīm vividhaṃ māyaṃ,
ujjagghantī bahuṃ janaṃ.**

I stripped for them,
revealing my many hidden treasures.
Creating an intricate illusion,
I laughed, teasing those men.

**Sājja piṇḍaṃ caritvāna,
muṇḍā saṅghāṭipārutā;
Nisinnā rukkhamaḷamhi,
avitakkassa lābhini.**

Today, having wandered for alms,
my head shaven, wearing the outer robe,
I sat at the root of a tree to meditate;
I've gained freedom from thought.

Sabbe yogā samucchinnā,
ye dibbā ye ca mānusā;
Khepetvā āsave sabbe,
sītibhūtāmhi nibbutā”ti.

All bonds are cut off,
both human and divine.
Having wiped out all defilements,
I have become cooled and quenched.

5.3. Sīhā

“Ayoniso manasikārā,
kāmarāgena aṭṭitā;
Ahoṣim uddhatā pubbe,
citte avasavattinī.

Due to improper attention,
I was racked by desire for pleasures of the
senses.

I was restless in the past,
lacking control over my mind.

Pariyuṭṭhitā klesehi,
subhasaññānuvattinī;
Samaṃ cittassa na labhim,
rāgacittavasānugā.

Overcome by corruptions,
pursuing perceptions of the beautiful,
I gained no peace of mind.
Under the sway of lustful thoughts,

Kisā paṇḍu vivaṇṇā ca,
satta vassāni cārihaṃ;
Nāhaṃ divā vā rattim vā,
sukhaṃ vindim sudukkhitā.

thin, pale, and wan,
for seven years I wandered,
full of pain,
finding no happiness by day or night.

Tato rajjuṃ gahetvāna,
pāvisim vanamantaram;
Varam me idha ubbandham,
yañca hīnaṃ punācare.

Taking a rope
I entered deep into the forest, thinking:
“It’s better that I hang myself
than I return to a lesser life.”

Daḷhapāsaṃ karitvāna,
rukhasākhāya bandhiya;
Pakkhipim pāsaṃ gīvāyaṃ,
atha cittaṃ vimucci me”ti.

I made a strong noose
and tied it to the branch of a tree.
Casting it round my neck,
my mind was freed.

5.4. Sundarīnandā

“Āturaṃ asucim pūtim,
passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi,
ekaggaṃ susamāhitaṃ.

“Nandā, see this bag of bones as
diseased, filthy, and rotten.
With mind unified and serene,
meditate on the ugly aspects of the body:

Yathā idaṃ tathā etaṃ,
yathā etaṃ tathā idaṃ;
Duggandhaṃ pūtikaṃ vāti,
bālānaṃ abhinanditaṃ.

as this is, so is that,
as that is, so is this.
A foul stink wafts from it,
it is the fools’ delight.”

Evametaṃ avekkhanti,
rattindivamatanditā;
Tato sakāya paññāya,
abhinibbijja dakkhisam”.

Reviewing my body in such a way,
tireless all day and night,
having broken through
with my own wisdom, I saw.

“Tassā me appamattāya,
vicinantiyā yoniso;
Yathābhūtaṃ ayaṃ kāyo,
diṭṭho santarabāhiro.

Being diligent,
properly investigating,
I truly saw the body
both inside and out.

**Atha nibbindahaṃ kāye,
ajjhatañca virajjahaṃ;
Appamattā visamīyuttā,
upasantāmi nibbutā”ti.**

Then, growing disillusioned with my body,
I became dispassionate within.
Diligent, detached,
I'm quenched and at peace.

5.5. Nanduttarā

**“Aggim candañca sūriyañca,
devatā ca namassiham;
Nadītitthāni gantvāna,
udakam oruhāmiham.**

In the past I worshiped the sacred flame,
the moon, the sun, and the gods.
Having gone to a river ford,
I plunged into the water.

**Bahūvatasamādānā,
aḍḍham sīsassa olikhim;
Chamāya seyyam kappemi,
rattim bhattam na bhujjham.**

Undertaking many vows,
I shaved half my head.
Preparing a bed on the ground,
I ate no food at night.

**Vibhūsāmaṇḍanaratā,
nhāpanucchādanehi ca;
Upakāsim imam kāyam,
kāmarāgena aṭṭitā.**

I loved my ornaments and decorations;
and with baths and oil-massages,
I pandered to this body,
racked by desire for pleasures of the senses.

**Tato saddham labhitvāna,
pabbajim anagāriyam;
Disvā kāyam yathābhūtam,
kāmarāgo samūhato.**

But then I gained faith,
and went forth to homelessness.
Truly seeing the body,
desire for sensual pleasure is eradicated.

**Sabbe bhavā samucchinnā,
icchā ca patthanāpi ca;
Sabbayogavisamīyuttā,
santim pāpuṇi cetaso”ti.**

All rebirths are cut off,
wishes and aspirations too.
Detached from all attachments,
I've attained peace of heart.

5.6. Mittākālī

**“Saddhāya pabbajitvāna,
agārasmānagāriyam;
Vicariham tena tena,
lābhasakkāraussukā.**

Having gone forth out of faith
from the lay life to homelessness,
I wandered here and there,
jealous of possessions and honors.

**Riñcitvā paramam attham,
hīnamattham aseviham;
Kilesānam vasam gantvā,
sāmaññattham na bujjham.**

Neglecting the highest goal,
I pursued the lowest.
Under the sway of corruptions,
I never knew the goal of the ascetic life.

**Tassā me ahu samvego,
nisinnāya vihārake;
Ummaggapaṭipannāmi,
taṇhāya vasamāgatā.**

I was struck with a sense of urgency
as I was sitting in my hut:
“I'm walking the wrong path,
under the sway of craving.

**Appakam jīvitam mayham,
jarā byādhi ca maddati;
Purāyam bhijjati kāyo,
na me kālo pamajjitum.**

My life is short,
trampled by old age and sickness.
Before this body breaks apart,
there is no time for me to be careless.”

**Yathābhūtamavekkhantī,
khandhānaṃ udayabbayaṃ;
Vimuttacittā uṭṭhāsiṃ,
kataṃ buddhassa sāsanaṃ”ti.**

I examined in line with reality
the rise and fall of the aggregates.
I stood up with mind liberated,
having fulfilled the Buddha’s instructions.

5.7. Sakulā

**“Agārasmiṃ vasantīhaṃ,
dhammaṃ sutvāna bhikkhuno;
Addasaṃ virajaṃ dhammaṃ,
nibbānaṃ padamaccutaṃ.**

While staying at home
I heard the teaching from a mendicant.
I saw the stainless Dhamma,
extinguishment, the imperishable state.

**Sāhaṃ puttaṃ dhītarañca,
dhanadhaññañca chaḍḍiya;
Kese chedāpayitvāna,
pabbajīṃ anagāriyaṃ.**

Leaving behind my son and my daughter,
my riches and my grain,
I had my hair cut off,
and went forth to homelessness.

**Sikkhamānā ahaṃ santi,
bhāventī maggamañjasaṃ;
Pahāsiṃ rāgadosañca,
tadekaṭṭhe ca āsave.**

As a trainee nun,
I developed the direct path.
I gave up greed and hate,
along with associated defilements.

**Bhikkhunī upasampajja,
pubbajātimanussariṃ;
Dibbacakkhu visodhitaṃ,
vimalaṃ sādhubhāvitaṃ.**

When I was fully ordained as a nun,
I recollected my past lives,
and purified my clairvoyance,
immaculate and fully developed.

**Saṅkhāre parato disvā,
hetujāte palokite;
Pahāsiṃ āsave sabbe,
sītibhūtāmi nibbutā”ti.**

Conditions are born of causes, crumbling;
having seen them as other,
I gave up all defilements,
I’m cooled and quenched.

5.8. Soṇā

**“Dasa putte vijāyitvā,
asmīṃ rūpasamussaye;
Tatohaṃ dubbalā jiṇṇā,
bhikkhuniṃ upasaṅkamīṃ.**

I gave birth to ten sons
in this form, this bag of bones.
Then, when feeble and old,
I approached a nun.

**Sā me dhammadesesi,
kandhāyatanadhātuyo;
Tassā dhammaṃ suṇitvāna,
kese chetvāna pabbajīṃ.**

She taught me the Dhamma:
the aggregates, sense fields, and elements.
When I heard her teaching,
I cut off my hair and went forth.

**Tassā me sikkhamānāya,
dibbacakkhu visodhitaṃ;
Pubbenivāsaṃ jānāmi,
yattha me vusitaṃ pure.**

When I was a trainee nun,
my clairvoyance was clarified,
and I knew my past lives,
the places I used to live.

**Animittañca bhāvemi,
ekaggā susamāhitā;
Anantarāvimokkhāsiṃ,
anupādāya nibbutā.**

I meditate on the signless,
my mind unified and serene.
I achieved the immediate liberation,
extinguished by not grasping.

**Pañcakkhandhā pariññātā,
tiṭṭhanti chinnamūlakā;
Dhi tavatthu jare jamme,
natthi dāni punabbhavo”ti.**

The five aggregates are fully understood;
they remain, but their root is cut.
Curse you, wretched old age!
now there'll be no more future lives.

5.9. Bhaddā Kuṇḍalakesā

**“Lūnakesī paṅkadharī,
ekasāṭī pure carim;
Avajje vajjamatinī,
vajje cāvajjadassinī.**

My hair mown off, covered in mud,
I used to wander wearing just one robe.
I saw fault where there was none,
and was blind to the actual fault.

**Divāvihārā nikkhamma,
gijjhakūṭamhi pabbate;
Addasaṃ virajaṃ buddhaṃ,
bhikkhusaṅghapurakkhataṃ.**

Leaving my day's meditation
on Vulture's Peak Mountain,
I saw the stainless Buddha
at the fore of the mendicant Saṅgha.

**Nihacca jāṇum vanditvā,
sammukhā añjalim akaṃ;
'Ehi bhadde'ti maṃ avaca,
sā me āsūpasampadā.**

I bent my knee and bowed,
and in his presence raised my joined palms.
“Come Bhaddā,” he said;
that was my ordination.

**Ciṇṇā aṅgā ca magadhā,
vajjī kāsī ca kosalā;
Aṇaṇā paṇṇāsa vassāni,
raṭṭhapiṇḍaṃ abhuñjahaṃ.**

“I've wandered among the Aṅgans and
Magadhans,
the Vajjīs, Kāsīs, and Kosalans.
I have eaten the alms-food of the nations
free of debt for fifty years.”

**Puññaṃ vata pasavi bahum,
Sappañño vatāyaṃ upāsako;
Yo bhaddāya cīvaraṃ adāsī,
Vippamuttāya sabbaganthehī”ti.**

“O! He has made so much merit!
That lay follower is so very wise.
He gave a robe to Bhaddā,
who is released from all ties.”

5.10. Paṭācārā

**“Naṅgalehi kasaṃ khettaṃ,
bījāni pavapaṃ chamā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

Plowing the fields,
sowing seeds in the ground,
supporting partners and children,
young men acquire wealth.

**Kimahaṃ sīlasampannā,
satthusāsanakārikā;
Nibbānaṃ nādhigacchāmi,
akusītā anuddhatā.**

I am accomplished in ethics,
and I do the Teacher's bidding,
being neither lazy nor restless—
why then do I not achieve quenching?

**Pāde pakkhālayitvāna,
udakesu karomahaṃ;
Pādodakañca disvāna,
thalato ninnamāgataṃ.**

Having washed my feet,
I took note of the water,
seeing the foot-washing water
flowing from high ground to low.

**Tato cittaṃ samādhesim,
assaṃ bhadravajāniyaṃ;
Tato dīpaṃ gahetvāna,
vihāraṃ pāvisim ahaṃ;
Seyyaṃ olokayitvāna,
mañcakamhi upāvisim.**

My mind became serene,
like a fine thoroughbred steed.
Then, taking a lamp,

I entered my dwelling,
inspected the bed,
and sat on my cot.

**Tato sūciṃ gahetvāna,
vaṭṭiṃ okassayāmahaṃ;
Padīpasseva nibbānaṃ,
vimokkho ahu cetaso”ti.**

Then, grabbing the pin,
I drew out the wick.
The liberation of my heart
was like the quenching of the lamp.

5.11. Thirty Nuns

**“Musalāni gahetvāna,
dhaññaṃ koṭṭenti māṇavā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

“Taking a pestle,
young men pound corn.
Supporting partners and children,
young men acquire wealth.

**Karotha buddhasāsanam,
yam katvā nānutappati;
Khippam pādāni dhovitvā,
ekamante nisīdatha;
Cetosamathanuyuttā,
karotha buddhasāsanam”.**

Do the Buddha’s bidding,
you won’t regret it.
Having quickly washed your feet,
sit in a discreet place to meditate.
Devoted to serenity of heart,
do the Buddha’s bidding.”

**Tassā tā vacanam sutvā,
paṭācārāya sāsanaṃ;
Pāde pakkhālayitvāna,
ekamantaṃ upāvisuṃ;
Cetosamathanuyuttā,
akamsu buddhasāsanam.**

After hearing her words,
the instructions of Paṭācārā,
they washed their feet

and retired to a discreet place.
Devoted to serenity of heart,
they did the Buddha’s bidding.

**Rattiyā purime yāme,
pubbajātimanussarum;
Rattiyā majjhime yāme,
dibbacakkhum visodhayum;
Rattiyā pacchime yāme,
tamokhandham padālayum.**

In the first watch of the night,
they recollected their past lives.
In the middle watch of the night,
they purified their clairvoyance.
In the last watch of the night,
they shattered the mass of darkness.

**Uṭṭhāya pāde vandimsu,
“katā te anusāsanī;
Indamva devā tidasā,
saṅgāme aparājitaṃ;
Purakkhatvā vihassāma,
tevijjāma anāsavā”ti.**

They rose and paid homage at her feet:
“We have done your bidding;
we shall abide honoring you,
as the thirty gods honor Indra,
undefeated in battle.
Masters of the three knowledges, we are
free of defilements.”

**Ittham sudam tiṃsamattā therī
bhikkhuniyo paṭācārāya santike aññaṃ
byākarimsūti.**

It was thus that thirty senior nuns declared
their enlightenment in the presence of
Paṭācārā.

5.12. Candā

**“Duggatāham pure āsim,
vidhavā ca aputtikā;
Vinā mittehi ñātīhi,
bhattacoḷassa nādhigam.**

I used to be in a sorry state.
As a childless widow,
bereft of friends or relatives,
I got neither food nor clothes.

**Pattam daṇḍaṅca gaṇhitvā,
bhikkhamānā kulā kulaṁ;
Sītuṇhena ca ḍayhantī,
satta vassāni cāriham.**

I took a bowl and a staff
and went begging from family to family.
For seven years I wandered,
burned by heat and cold.

**Bhikkhuniṁ puna disvāna,
annapānassa lābhiniṁ;
Upasaṅkamma avocaṁ,
'pabbajjaṁ anagāriyaṁ'.**

Then I saw a nun
receiving food and drink.
Approaching her, I said:
“Send me forth to homelessness.”

**Sā ca maṁ anukampāya,
pabbājesi paṭācārā;
Tato maṁ ovaditvāna,
paramatthe niyojayi.**

Out of compassion for me,
Paṭācārā gave me the going forth.
Then, having advised me,
she urged me on to the ultimate goal.

**Tassāham vacanaṁ sutvā,
akāsiṁ anusāsaṇiṁ;
Amogho ayyāyovādo,
tevijjāmi anāsavaṁ”ti.**

After hearing her words,
I did her bidding.
The lady’s advice was not in vain:
master of the three knowledges, I am free of
defilements.

Pañcakanipāto niṭṭhito.

The Book of the Fives is finished.

The Book of the Sixes

6.1. Paṭācārā, Who Had a Following of Five Hundred

“Yassa maggaṃ na jānāsi,
āgatassa gatassa vā;
Taṃ kuto cāgataṃ sattaṃ,
‘mama putto’ti rodasi.

“He whose path you do not know,
not whence he came nor where he went;
though he came from who knows where,
you mourn that being, crying, ‘Oh my son!’

Maggañca khossa jānāsi,
āgatassa gatassa vā;
Na naṃ samanusoceṣi,
evaṃdhammā hi paṇino.

But one whose path you do know,
whence they came or where they went;
that one you do not lament—
such is the nature of living creatures.

Ayācito tatāgacchi,
nānuññāto ito gato;
Kutoci nūna āgantvā,
vasitvā katipāhakaṃ;
Itopi aññena gato,
tatopaññena gacchati.

Unasked he came,
he left without leave.
He must have come from somewhere,
and stayed who knows how many days.
He left from here by one road,
he will go from there by another.

Peto manussarūpena,
saṃsaranto gamissati;
Yathāgato tathā gato,
kā tattha paridevanā”.

Departing with the form of a human,
he will go on transmigrating.
As he came, so he went:
why cry over that?”

“Abbahī vata me sallaṃ,
duddasaṃ hadayassitaṃ;

Yā me sokaparetāya,
puttasokaṃ byapānudi.

“Oh! For you have plucked the dart from
me,
so hard to see, hidden in the heart.
You’ve swept away the grief for my son,
in which I once was mired.

Sājja abbūlhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca,
Upemi saraṇaṃ muniraṃ”.

Today I’ve plucked the dart,
I’m hungerless, extinguished.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Sangha.”

Itthaṃ sudaraṃ pañcasatamattā therī
bhikkhuniyo ...

pe....

It was thus that Paṭācārā, who had a
following of five hundred, declared her
enlightenment.

6.2. Vāsetṭhī

“Puttasokenahaṃ aṭṭā,
khittacittā visaññinī;
Naggā pakiṇṇakesī ca,
tena tena vicārihaṃ.

Struck down with grief for my son,
deranged, out of my mind,
naked, my hair flying,
I wandered here and there.

Vīthi saṅkarakūṭesu,
susāne rathiyāsu ca;
Acariraṃ tīṇi vassāni,
khuppipāsāsamappitā.

I lived on rubbish heaps,
in cemeteries and highways.
For three years I wandered,
stricken by hunger and thirst.

Athaddasāsiṃ sugataṃ,
nagaraṃ mithilaṃ pati;
Adantānaṃ dametāraṃ,
sambuddhamakutobhayaṃ.

Then I saw the Holy One,
who had gone to the city of Mithilā.
Tamer of the untamed,
the Awakened One fears nothing from any
quarter.

**Sacittam paṭiladdhāna,
vanditvāna upāvisim;
So me dhammadesesi,
anukampāya gotamo.**

Regaining my mind,
I paid homage and sat down.
Out of compassion
Gotama taught me the Dhamma.

**Tassa dhammam suṇitvāna,
pabbajim anagāriyam;
Yuñjantī satthuvacane,
sacchākāsim padam sivaṃ.**

After hearing his teaching,
I went forth to homelessness.
Applying myself to the Teacher's words,
I realized the state of grace.

**Sabbe sokā samucchinnā,
pahinā etadantikā;
Pariññātā hi me vatthū,
yato sokāna sambhavo”ti.**

All sorrows are cut off,
given up, they end here.
I've fully understood the basis
from which grief comes to be.

6.3. Khemā

**“Daharā tvaṃ rūpavatī,
ahampi daharo yuvā;
Pañcaṅgikena turiyena,
ehi khome ramāse”.**

“You're so young and beautiful!
I too am young, just a youth.
Come, Khemā, let us enjoy
the music of a five-piece band.”

**“Iminā pūtikāyena,
āturena pabhaṅgunā;
Aṭṭiyāmi harāyāmi,
kāmataṅhā samūhatā.**

“This body is rotting,
ailing and frail,
I'm horrified and repelled by it,
and I've eradicated sensual craving.

**Sattisūlūpamā kāmā,
khandhāsam adhikuṭṭanā;
Yaṃ ‘tvaṃ kāmaratim’ brūsi,
‘aratī’ dāni sā mama.**

Sensual pleasures are like swords and
stakes;
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!”

**Nakkhattāni namassantā,
aggiṃ paricaram vane;
Yathābhuccamajānantā,
bālā suddhimamaññatha.**

“Worshipping the stars,
serving the sacred flame in a grove;
failing to grasp the true nature of things,
foolish me, I thought this was purity.

**Ahañca kho namassantī,
sambuddham purisuttamam;
Pamuttā sabbadukkhehi,
satthusāsanakārikā”ti.**

But now I worship the Awakened One,
supreme among men.
Doing the teacher's bidding,
I am released from all suffering.”

6.4. Sujātā

**“Alaṅkatā suvasanā,
mālinī candanokkhitā;
Sabbābharaṇasañchannā,
dāsigaṇapurakkhatā.**

I was adorned with jewelry and all dressed
up,
with garlands, and sandalwood makeup
piled on,
all covered over with decorations,
and surrounded by my maids.

**Annāṃ pānañca ādāya,
khajjāṃ bhojjāṃ anappakāṃ;
Gehato nikkhamitvāna,
uyyānamabhihārayim.**

Taking food and drink,
staples and dainties in no small amount,
I left my house
and betook myself to the park.

**Tattha ramitvā kīlitvā,
āgacchantī sakāṃ gharaṃ;
Vihāraṃ daṭṭhum pāvisim,
sākeṭe añjanaṃ vanāṃ.**

I enjoyed myself there and played about,
and then, returning to my own house,
I saw a monastic dwelling,
and so I entered the Añjana grove at Sāketa.

**Disvāna lokapajjotaṃ,
vanditvāna upāvisim;
So me dhammamadesesi,
anukampāya cakkhumā.**
Seeing the light of the world,
I paid homage and sat down.
Out of compassion
the seer taught me the Dhamma.

**Sutvā ca kho mahesissa,
saccaṃ sampaṭivijjhahaṃ;
Tattheva virajāṃ dhammaṃ,
phusayim amatāṃ padaṃ.**
When I heard the great hermit,
I penetrated the truth.
Right there I encountered the Dhamma,
the stainless, deathless state.

**Tato viññātasaddhammā,
pabbajim anagāriyaṃ;
Tisso vijjā anuppattā,
amoghaṃ buddhasāsanā”ti.**

Then, having understood the true teaching,
I went forth to homelessness.
I’ve attained the three knowledges;
the Buddha’s bidding was not in vain.

6.5. Anopamā

**“Ucce kule ahaṃ jātā,
bahuvitte mahaddhane;
Vaṇṇarūpena sampannā,
dhītā majjhassa atrajā.**

I was born into an eminent family,
affluent and wealthy,
endowed with a beautiful complexion and
figure;
Majjha’s true-born daughter.

**Patthitā rājaputtehi,
setṭhiputtehi gijjhītā;
Pitu me pesayī dūtaṃ,
detha mayhaṃ anopamaṃ.**

I was sought by princes,
coveted by sons of the wealthy.
One sent a messenger to my father:
“Give me Anopamā!

**Yattakaṃ tulitā esā,
tuyhaṃ dhītā anopamā;
Tato aṭṭhaguṇaṃ dassaṃ,
hiraññaṃ ratanāni ca.**

However much your daughter
Anopamā weighs,
I’ll give you eight times that
in gold and gems.”

**Sāhaṃ disvāna sambuddhaṃ,
lokajeṭṭhaṃ anuttaraṃ;
Tassa pādāni vanditvā,
ekamantaṃ upāvisim.**

When I saw the Awakened One,
the world’s Elder, unsurpassed,
I paid homage at his feet,
then sat down to one side.

**So me dhammamadesesi,
anukampāya gotamo;
Nisinnā āsane tasmim,
phusayim tatiyaṃ phalaṃ.**

Out of compassion,
Gotama taught me the Dhamma.
While sitting in that seat,
I realized the third fruit.

**Tato kesāni chetvāna,
pabbajim anagāriyam;
Ajja me sattamī ratti,
yato taṇhā visositā”ti.**

Then, having cut off my hair,
I went forth to homelessness.
This is the seventh day
since my craving dried up.

6.6. Mahāpajāpati Gotamī

**“Buddha vīra namo tyatthu,
sabbasattānamuttama;
Yo maṃ dukkhā pamocesi,
aññañca bahukaṃ janam.**

Oh Buddha, my hero: homage to you!
Supreme among all beings,
who released me from suffering,
and many other beings as well.

**Sabbadukkham pariññātam,
Hetutaṇhā visositā;
Bhāvito aṭṭhaṅgiko maggo,
Nirodho phusito mayā.**

All suffering is fully understood;
craving—its cause—is dried up;
the eightfold path has been developed;
and cessation has been realized by me.

**Mātā putto pitā bhātā,
ayyakā ca pure ahuṃ;
Yathābhuccamajānantī,
saṃsariṃham anibbisam.**

Previously I was a mother, a son,
a father, a brother, and a grandmother.
Failing to grasp the true nature of things,
I’ve transmigrated without reward.

**Diṭṭho hi me so bhagavā,
antimoyam samussayo;
Vikkhīṇo jātisamsāro,
natthi dāni punabbhavo.**

Since I have seen the Blessed One,
this bag of bones is my last.
Transmigration through births is finished,
now there’ll be no more future lives.

**Āraddhavīriye pahitatte,
Niccamaṃ daḥaparakkame;
Samagge sāvake passe,
Esā buddhāna vandanā.**

I see the disciples in harmony,
energetic and resolute,
always staunchly vigorous—
this is homage to the Buddhas!

**Bahūnam vata atthāya,
Māyā janayi gotamaṃ;
Byādhimaraṇatunnānam,
Dukkhakkhandham byapānudī”ti.**

It was truly for the benefit of many
that Māyā gave birth to Gotama.
He swept away the mass of suffering
for those stricken by sickness and death.

6.7. Guttā

**“Gutte yadattham pabbajjā,
hitvā puttam vasum piyam;
Tameva anubrūhehi,
mā cittassa vasam gami.**

Guttā, you have given up your child,
your wealth, and all that you love.
Foster the goal for which you went forth;
do not fall under the mind’s control.

**Cittena vañcitā sattā,
mārassa visaye ratā;
Anekajātisamsāram,
sandhāvanti aviddasū.**

Beings deceived by the mind,
playing in Māra’s domain,
ignorant, they journey on,
transmigrating through countless rebirths.

**Kāmacchandañca byāpādam,
sakkāyadiṭṭhimeva ca;
Sīlabbataparāmāsam,
vicikicchañca pañcamam.**

Sensual desire and ill will,
and identity view;
misapprehension of precepts and
observances,
and doubt as the fifth.

**Saṃyojanāni etāni,
pajahitvāna bhikkhuni;
Orambhāgamanīyāni,
nayidaṃ punarehisi.**

O nun, when you have given up
these lower fetters,
you won't come back
to this world again.

**Rāgaṃ mānaṃ avijjaṅca,
uddhaccaṅca vivajjiya;
Saṃyojanāni chetvāna,
dukkhassantaṃ karissasi.**

And when you're rid of greed,
conceit, ignorance, and restlessness,
having cut the fetters,
you'll make an end to suffering.

**Khepetvā jātisaṃsāraṃ,
pariññāya punabbhavaṃ;
Diṭṭheva dhamme nicchātā,
upasantā carissati”ti.**

Having wiped out transmigration,
and fully understood rebirth,
hungerless in this very life,
you will live at peace.

6.8. Vijayā

**“Catukkhattuṃ pañcakkhattuṃ,
vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ,
citte avasavattinī.**

Four or five times
I left my dwelling;
I had failed to find peace of heart,
or any control over my mind.

**Bhikkhuniṃ upasaṅkamma,
sakkaccaṃ paripucchahaṃ;
Sā me dhammadesesi,
dhātuāyatanāni ca.**

I approached a nun
and politely questioned her.
She taught me the Dhamma:
the elements and sense fields,

**Cattāri ariyasaccāni,
indriyāni balāni ca;
Bojjhaṅgaṭṭhaṅgikaṃ maggaṃ,
uttamatthassa pattiyā.**

the four noble truths,
the faculties and the powers,
the awakening factors, and the eightfold
path
for the attainment of the highest goal.

**Tassāhaṃ vacanaṃ sutvā,
karontī anusāsaniṃ;
Rattiyā purime yāme,
pubbajātimanussariṃ.**

After hearing her words,
I did her bidding.
In the first watch of the night,
I recollected my past lives.

**Rattiyā majjhime yāme,
dibbacakkuṃ visodhayiṃ;
Rattiyā pacchime yāme,
tamokhandhaṃ padālayiṃ.**

In the middle watch of the night,
I purified my clairvoyance.
In the last watch of the night,
I shattered the mass of darkness.

**Pītisukhena ca kāyaṃ,
Pharivā viharim tadā;
Sattamiyā pāde pasāresiṃ,
Tamokhandhaṃ padāliyā”ti.**

I then meditated pervading my body
with rapture and bliss.
On the seventh day I stretched out my feet,
having shattered the mass of darkness.

Chakkanipāto niṭṭhito.

The Book of the Sixes is finished.

The Book of the Sevens

7.1. Uttarā (2nd)

**“Musalāni gahetvāna,
dhaññaṃ koṭṭenti māṇavā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

“Taking a pestle,
young men pound corn.
Supporting partners and children,
young men acquire wealth.

**Ghaṭetha buddhasāsane,
yam katvā nānutappati;
Khippam pādāni dhovivā,
ekamantaṃ nisīdatha.**

Work at the Buddha’s bidding,
you won’t regret it.
Having quickly washed your feet,
sit in a discreet place to meditate.

**Cittaṃ upaṭṭhapetvāna,
ekaggaṃ susamāhitam;
Paccavekkhatha saṅkhāre,
parato no ca attato”.**

Establish the mind,
unified and serene.
Examine conditions
as other, not as self.”

**“Tassāham vacanam sutvā,
paṭācārānusāsanim;
Pāde pakkhālayivāna,
ekamante upāvisim.**

“After hearing her words,
the instructions of Paṭācārā,
I washed my feet
and retired to a discreet place.

**Rattiyā purime yāme,
pubbajātimanussarim;
Rattiyā majjhime yāme,
dibbacakkhum visodhayim.**

In the first watch of the night,
I recollected my past lives.
In the middle watch of the night,
I purified my clairvoyance.

**Rattiyā pacchime yāme,
tamokhandham padālayim;
Tevijjā atha vuṭṭhasim,
katā te anusāsani.**

In the last watch of the night,
I shattered the mass of darkness.
I rose up master of the three knowledges:
your bidding has been done.

**Sakkaṃva devā tidasā,
saṅgāme aparajitam;
Purakkhatvā vihassāmi,
tevijjāmi anāsava”.**

I shall abide honoring you
as the thirty gods honor Sakka,
undefeated in battle.
Master of the three knowledges, I am free of
defilements.”

7.2. Cālā

**“Satiṃ upaṭṭhapetvāna,
bhikkhunī bhāvitindriyā;
Paṭivijjhi padaṃ santam,
saṅkhārūpasamaṃ sukham”.**

“As a nun with developed faculties,
having established mindfulness,
I penetrated that peaceful state,
the blissful stilling of conditions.”

**“Kaṃ nu uddissa muṇḍāsi,
samaṇī viya dissasi;
Na ca rocesi pāsaṇḍe,
kimidaṃ carasi momuhā”.**

“In whose name did you shave your head?
You look like an ascetic,
but you don’t believe in any creed.
Why do you live as if lost?”

**“Ito bahiddhā pāsaṇḍā,
diṭṭhiyo upanissitā;
Na te dhammaṃ vijānanti,
na te dhammassa kovidā.**

“Followers of other creeds
rely on their views.
They don’t understand the Dhamma,
for they’re no experts in the Dhamma.

**Atthi sakyakule jāto,
buddho appaṭipuggalo;
So me dhammadesesi,
diṭṭhīnaṃ samatikkamaṃ.**

But there is one born in the Sakyan clan,
the unrivaled Buddha;
he taught me the Dhamma
for going beyond views.

**Dukkhaṃ dukkhasamuppādaṃ,
Dukkhaṃ ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
Dukkūpasamagāmināṃ.**

Suffering, suffering’s origin,
suffering’s transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

**Tassāhaṃ vacanaṃ sutvā,
vihariṃ sāsane ratā;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanaṃ.**

After hearing his words,
I happily did his bidding.
I’ve attained the three knowledges
and fulfilled the Buddha’s instructions.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka”.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you’re beaten, terminator!”

7.3. Upacālā

**“Satimatī cakkhumatī,
bhikkhunī bhāvitindriyā;
Paṭivijjhi padaṃ santaṃ,
akāpurisasevitaṃ”.**

“A nun with faculties developed,
mindful, seeing clearly,
I penetrated that peaceful state,
which sinners do not cultivate.”

**“Kiṃ nu jātiṃ na rocesi,
jāto kāmaṇi bhuñjati;
Bhuñjāhi kāmaratiyo,
māhu pacchānutāpīṇi”.**

“Why don’t you approve of rebirth?
When you’re born, you get to enjoy sensual
pleasures.
Enjoy the delights of sensual pleasure;
don’t regret it later.”

**“Jātassa maraṇaṃ hoti,
hatthapādāna chedanāṃ;
Vadhabandhapariklesaṃ,
jāto dukkhaṃ nigacchati.**

“Death comes to those who are born;
and when born they fall into suffering:
the chopping off of hands and feet,
killing, caging, misery.

**Atthi sakyakule jāto,
sambuddho aparājito;
So me dhammadesesi,
jātiyā samatikkamaṃ.**

But there is one born in the Sakyan clan,
an awakened champion.
He taught me the Dhamma
for passing beyond rebirth:

**Dukkhaṃ dukkhasamuppādaṃ,
dukkhaṃ ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkūpasamagāmināṃ.**

suffering, suffering’s origin,
suffering’s transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

**Tassāhaṃ vacanaṃ sutvā,
vihariṃ sāsane ratā;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanaṃ.**

After hearing his words,
I happily did his bidding.
I've attained the three knowledges
and fulfilled the Buddha's instructions.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka”.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!”

Sattakanipāto niṭṭhito.

The Book of the Sevens is finished.

The Book of the Eights

8.1. Sīsūpacālā

**“Bhikkhunī sīlasampannā,
indriyesu susamvutā;
Adhigacche padam̐ santam̐,
asecanakamojavam̐”.**

“A nun accomplished in ethics,
her sense faculties well-restrained,
would realize the peaceful state,
so irresistible, delicious and nutritious.”

**“Tāvatiṃsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino;
Tattha cittaṃ paṇīdhehi,
yattha te vusitaṃ pure”.**

“There are the Gods of the Thirty-Three,
and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of
Others.

Set your heart on such places,
where you used to live.”

**“Tāvatiṃsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino.**

“The Gods of the Thirty-Three, and those of
Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of
Others—

**Kālam̐ kālam̐ bhavābhavam̐,
sakkāyasmim̐ purakkhatā;
Avītivattā sakkāyam̐,
jātimaraṇasārino.**

time after time, life after life,
they make identity their priority.
They haven’t transcended identity,
those who transmigrate through birth and
death.

**Sabbo ādīpito loko,
sabbo loko padīpito;
Sabbo pajjalito loko,
sabbo loko pakampito.**

All the world is on fire,
all the world is alight,
all the world is ablaze,
all the world is rocking.

**Akampiyam̐ atuliyam̐,
aputhujjanasevitam̐;
Buddho dhammadesesi,
tattha me nirato mano.**

The Buddha taught me the Dhamma,
unshakable, incomparable,
not frequented by ordinary people;
my mind adores that place.

**Tassāham̐ vacanam̐ sutvā,
vihariṃ sāsane ratā;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanam̐.**

After hearing his words,
I happily did his bidding.
I’ve attained the three knowledges,
and fulfilled the Buddha’s instructions.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evam̐ jānāhi pāpima,
nihato tvamasi antaka”.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you’re beaten, terminator!”

Aṭṭhakanipāto niṭṭhito.

The Book of the Eights is finished.

The Book of the Nines

9.1. Vaḍḍha's Mother

**“Mā su te vaḍḍha lokamhi,
vanatho āhu kudācanaṃ;
Mā puttaka punappunaṃ,
ahu dukkhassa bhāgimā.**

“Vaḍḍha, please never ever
get entangled in the world.
My child, do not partake
in suffering again and again.

**Sukhañhi vaḍḍha munayo,
anejā chinnaśamsayā;
Sītibhūtā damappattā,
viharanti anāsavā.**

For happy dwell the sages, Vaḍḍha,
unstirred, their doubts cut off,
cooled and tamed,
and free of defilements.

**Tehānuciṇṇaṃ isibhi,
maggāṃ dassanapattiyā;
Dukkhasantakiriyāya,
tvam vaḍḍha anubrūhaya”.**

Vaḍḍha, foster the path
that the hermits have walked,
for the attainment of vision,
and for making an end of suffering.”

**“Visāradāva bhaṇasi,
etamatthaṃ janetti me;
Maññāmi nūna māmike,
vanatho te na vijjati”.**

“Mother, you speak with such assurance
to me on this matter.
My dear mom, I can't help thinking
that no entanglements are found in you.”

**“Ye keci vaḍḍha saṅkhārā,
hīnā ukkaṭṭhamajjhimā;
Aṇūpi aṇumattopi,
vanatho me na vijjati.**

“Vaḍḍha, not a jot or a skerrick
of entanglement is found in me
for any conditions at all,
whether low, high, or middling.

**Sabbe me āsavā khīṇā,
appamattassa jhāyato;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsaṇaṃ”.**

All defilements are ended for me,
meditating and diligent.
I've attained the three knowledges
and fulfilled the Buddha's instructions.”

**“Uḷāraṃ vata me mātā,
patodaṃ samavassari;
Paramatthasañhitā gāthā,
yathāpi anukampikā.**

“Truly excellent was the goad
with which my mother urged me on!
Owing to her compassion, she spoke
verses on the ultimate goal.

**Tassāhaṃ vacanaṃ sutvā,
anusitṭhiṃ janettiyā;
Dhammasaṃvegamaṇāpādiṃ,
yogakkhemassa pattiyā.**

After hearing her words,
being instructed by my mother,
I was struck with righteous urgency
for finding sanctuary.

**Sohaṃ padhānapahitatto,
rattindivamatandito;
Mātarā codito santo,
aphusiṃ santimuttamaṃ”.**

Striving, resolute,
tireless all day and night,
spurred on by my mother,
I realized supreme peace.”

Navakanipāto niṭṭhito.

The Book of the Nines is finished.

The Book of the Elevens

10.1. Kisāgotamī

**“Kalyāṇamittatā muninā,
lokaṃ ādissa vaṇṇitā;
Kalyāṇamitte bhajamāno,
api bālo paṇḍito assa.**

“Pointing out how the world works,
the sages have praised good friendship.
Associating with good friends,
even a fool becomes astute.

**Bhajitabbā sappurisā,
Paññā tathā vaḍḍhati bhajantānaṃ;
Bhajamāno sappurise,
Sabbehipi dukkhehi pamucceyya.**

Associate with good people,
for that is how wisdom grows.
Should you associate with good people,
you would be freed from all suffering.

**Dukkhañca vijāneyya,
Dukkhasa ca samudayaṃ nirodhaṃ;
Aṭṭhaṅgikañca maggaṃ,
Cattāripi ariyasaccāni”.**

And you would understand suffering,
its origin and cessation,
the eightfold path,
and so the four noble truths.”

**“Dukkho itthibhāvo,
Akkhāto purisadammasārathinā;
Sapattikampi hi dukkhaṃ,
Appekaccā sakiraṃ vijātāyo.**

“‘A woman’s life is painful,’
explained the Buddha, guide for those who
wish to train,
‘and for a co-wife it’s especially so.
After giving birth just once,

**Galake api kantanti,
Sukhumāliniyo visāni khādanti;
Janamārakamajjhagatā,
Ubhopi byasanāni anubhonti”.**

some women even cut their own throat,
while refined ladies take poison.
Being guilty of killing a person,
they undergo ruin both here and beyond.”

**“Upavijaññā gacchantī,
addasāhaṃ patiraṃ mataṃ;
Panthamhi vijāyitvāna,
appattāva sakaṃ gharaṃ.**

“I was on the road and about to give birth.,
when I saw my husband dead.
I gave birth there on the road
before I’d reached my own house.

**Dve puttā kālakatā,
Patī ca panthe mato kapaṇikāya;
Mātā pitā ca bhātā,
Ḍayhanti ca ekacitakāyaṃ”.**

My two children have died,
and on the road my husband lies dead—oh
woe is me!
Mother, father, and brother
all burning up on the same pyre.”

**“Khīṇakulīne kapaṇe,
Anubhūtaṃ te dukkhaṃ aparimāṇaṃ;
Assū ca te pavattaṃ,
Bahūni ca jātisahassāni.**

“Oh woe is you whose family is lost,
your suffering has no measure;
you have been shedding tears
for many thousands of lives.”

**Vasitā susānamajjhe,
Athopi khāditāni puttamaṃsāni;
Hatakulikā sabbagaraḥitā,
Matapatikā amatamadhigacchiraṃ.**

“While staying in the charnel ground,
I saw my son’s flesh being eaten.
With my family destroyed, condemned by
all,
and my husband dead, I realized the
deathless.

**Bhāvito me maggo,
Ariyo aṭṭhaṅgiko amatagāmī;
Nibbānaṃ sacchikataṃ,
Dhammādāsaṃ avekkhiraṃ.**

I've developed the noble eightfold path
leading to the deathless.
I've realized quenching,
as seen in the mirror of the Dhamma.

**Ahamamhi kantasallā,
Ohitabhārā katañhi karaṇīyaṃ;
Kisā gotamī therī,
Vimuttacittā imaṃ bhaṇī"ti.**

I've plucked out the dart,
laid down the burden, and done what
needed to be done."

The senior nun Kisāgotamī,
her mind released, said this.

Ekādasakanipāto niṭṭhito.

The Book of the Elevens is finished.

The Book of the Twelves

11.1. Uppalavaṇṇā

**“Ubho mātā ca dhītā ca,
mayam āsum sapattiyō;
Tassā me ahu samvego,
abbhuto lomahaṃsano.**

“The two of us were co-wives,
though we were mother and daughter.
I was struck with a sense of urgency,
so astonishing and hair-raising!

**Dhiratthu kāmā asucī,
duggandhā bahukaṇṭakā;
Yattha mātā ca dhītā ca,
sabhariyā mayam ahum.**

Curse those filthy sensual pleasures,
so nasty and thorny,
where we, both mother and daughter,
had to be co-wives together.

**Kāmesvādīnavam disvā,
nekkhammam daṭṭhu khemato;
Sā pabbajjīm rājagahe,
agārasmānagāriyam.**

Seeing the danger in sensual pleasures,
seeing renunciation as a sanctuary,
I went forth in Rājagaha
from the lay life to homelessness.

**Pubbenivāsam jānāmi,
dibbacakkhu visodhitam;
Cetopariccañāṇaṇca,
sotadhātu visodhitā.**

I know my past lives;
my clairvoyance is clarified;
I comprehend the minds of others;
my clairaudience is purified;

**Iddhipi me sacchikatā,
patto me āsavakkhayo;
Chalabhiññā sacchikatā,
katam buddhassa sāsanam.**

I've realized the psychic powers,
and attained the ending of defilements.
I've realized the six kinds of direct
knowledge,
and fulfilled the Buddha's instructions.

**Iddhiyā abhinimmitvā,
caturassam ratham aham;
Buddhassa pāde vanditvā,
lokanāthassa tādino”.**

I created a four-horsed chariot
using my psychic powers.
Then I bowed at the feet of the Buddha,
the glorious protector of the world.”

**“Supuphitaggaṃ upagamma pādapaṃ,
Ekā tuvaṃ tiṭṭhasi sālamūle;
Na cāpi te dutiyo atthi koci,
Bāle na tvaṃ bhāyasi dhuttakānam”.**

“You've come to this sal tree all crowned
with flowers,
and stand at its root all alone.
But you have no companion with you,
silly girl, aren't you afraid of rascals?”

**“Sataṃ sahasānīpi dhuttakānam,
Samāgatā edisakā bhaveyyum;
Lomaṃ na iñje napi sampavedhe,
Kiṃ me tuvaṃ māra karissaseko.**

“Even if 100,000 rascals like this
were to gang up,
I'd stir not a hair nor tremble.
What could you do to me all alone, Māra?

**Esā antaradhāyāmi,
kucchiṃ vā pavisāmi te;
Bhamukantare tiṭṭhāmi,
tiṭṭhantiṃ maṃ na dakkhasi.**

I'll vanish,
or I'll enter your belly;
I could stand between your eyebrows
and you still wouldn't see me.

**Cittamhi vasībhūtāham,
iddhipādā subhāvitā;
Chalabhiññā sacchikatā,
katam buddhassa sāsanam.**

I'm the master of my own mind,
I've developed the bases of psychic power
well.
I've realized the six kinds of direct
knowledge,
and fulfilled the Buddha's instructions.

**Sattisūlūpamā kāmā,
khandhāsaṃ adhikuṭṭanā;
Yaṃ tvaṃ 'kāmaratiṃ' brūsi,
'āraṭi' dāni sā mama.**

Sensual pleasures are like swords and
stakes;
the aggregates are their chopping block.
What you call sensual delight
is now no delight for me.

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā"ti.**

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
So know this, Wicked One:
you're beaten, terminator!"

Dvādasakanipāto niṭṭhito.

The Book of the Twelves is finished.

The Book of the Sixteens

12.1. Puṇṇikā

**“Udahārī ahaṃ sīte,
sadā udakamotarim;
Ayyānaṃ daṇḍabhayabhītā,
vācādosabhayaṭṭitā.**

“I’m a water-carrier. Even when it’s cold,
I must always plunge into the water;
I fear I’ll get the stick from noble ladies,
harassed by fear of abuse and anger.

**Kassa brāhmaṇa tvaṃ bhīto,
sadā udakamotari;
Vedhamānehi gattehi,
sītaṃ vedayase bhusaṃ”.**

Brahmin, what are you afraid of,
that you always plunge into the water,
your limbs trembling
in the freezing cold?”

**“Jānantī vata maṃ bhoti,
puṇṇike paripucchasi;
Karontaṃ kusalaṃ kammaṃ,
rundhantaṃ katapāpakaṃ.**

“Oh, but you already know,
Madam Puṇṇikā, when you ask me:
I am doing good deeds,
to block off the wickedness I have done.

**Yo ca vuḍḍho daharo vā,
pāpakammaṃ pakubbati;
Dakābhisecaṇā sopi,
pāpakammā pamuccati”.**

Whosoever young or old
performs a wicked deed,
by ablution in water they are
released from their wicked deed.”

**“Ko nu te idamakkhāsi,
ajānantassa ajānako;
Dakābhisecaṇā nāma,
pāpakammā pamuccati.**

“Who on earth told you this,
one fool to another:
‘Actually, by ablution in water one is
released from a wicked deed.’

**Saggaṃ nūna gamissanti,
sabbe maṇḍūkakacchapā;
Nāgā ca susumārā ca,
ye caññe udake carā.**

Would not they all go to heaven, then:
all the frogs and the turtles,
gharials, crocodiles,
and other water-dwellers too?

**Orabbhikā sūkarikā,
macchikā migabandhakā;
Corā ca vajjhaghātā ca,
ye caññe pāpakammino;
Dakābhisecaṇā tepi,
pāpakammā pamuccare.**

Butchers of sheep and pigs,
fishermen, animal trappers,
bandits, executioners,
and others of evil deeds:
by ablution in water they too would be
released from their wicked deeds.

**Sace imā nadiyo te,
pāpaṃ pubbe kataṃ vahuṃ;
Puññampimā vaheyyuṃ te,
tena tvaṃ paribāhiro.**

If these rivers washed away
the bad deeds of the past,
then they’d also wash off goodness,
and thereby you would be excluded.

**Yassa brāhmaṇa tvaṃ bhīto,
sadā udakamotari;
Tameva brahme mā kāsi,
mā te sītaṃ chaviṃ hane”.**

Brahmin, the thing that you are afraid of,
when you always plunge into the water,
do not do that very thing,
don’t let the cold harm your skin.”

**“Kummaggapaṭipannaṃ maṃ,
ariyamaggaṃ samānayaṃ;**

**Dakābhisecanā bhoti,
imaṃ sātaṃ dadāmi te”.**

“I have been on the wrong path,
and you’ve guided me to the noble path.
Madam, I give to you
this ablution cloth.”

**“Tuyheva sātaṃ hotu,
nāhamicchāmi sātaṃ;
Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

“Keep the cloth for yourself,
I do not want it.
If you fear suffering,
if you don’t like suffering,

**Mākāsi pāpakaṃ kammaṃ,
āvi vā yadi vā raho;
Sace ca pāpakaṃ kammaṃ,
karissasi karosi vā.**

then don’t do bad deeds
either openly or in secret.
If you should do a bad deed,
or you’re doing one now,

**Na te dukkhā pamutyatthi,
upeccāpi palāyato;
Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

you won’t be freed from suffering,
though you fly away and flee.
If you fear suffering,
if you don’t like suffering,

**Upehi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṅca tādinaṃ;
Samādiyāhi sīlāni,
taṃ te atthāya hehiti”.**

go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
Undertake the precepts,
that will be good for you.”

**“Upemi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṅca tādinaṃ;
Samādiyāmi sīlāni,
taṃ me atthāya hehiti.**

“I go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
I undertake the precepts,
that will be good for me.

**Brahmabandhu pure āsiraṃ,
ajjamhi saccabrāhmaṇo;
Tevijjo vedasampanno,
sottiyo camhi nhātaṃ”ti.**

In the past I was related to Brahmā,
today I truly am a brahmin!
I am master of the three knowledges,
accomplished in wisdom,
I’m a scholar and a bathed initiate.”

Soḷasakanipāto niṭṭhito.

The Book of the Sixteens is finished.

The Book of the Twenties

13.1. Ambapālī

**“Kālakā bhamaravaṇṇasādisā,
Vellitaggā mama muddhajā ahum;
Te jarāya sāṇavākasādisā,
Saccavādivacanaṃ anaññathā.**

My hair was as black as bees,
graced with curly tips;
now old, it has become like hemp bark—
the word of the truthful one is confirmed.

**Vāsitova surabhī karaṇḍako,
Pupphapūra mama uttamaṅgajo;
Taṃ jarāyatha salomagandhikaṃ,
Saccavādivacanaṃ anaññathā.**

Crowned with flowers,
my head was as fragrant as a perfume box;
now old, it smells like dog fur—
the word of the truthful one is confirmed.

**Kānanaṃva sahitaṃ suropitaṃ,
Kocchasūcivicitaggasobhitaṃ;
Taṃ jarāya viralaṃ tahiṃ tahiṃ,
Saccavādivacanaṃ anaññathā.**

My hair was as thick as a well-planted
forest,
it shone, parted with brush and pins;
now old, it's patchy and sparse—
the word of the truthful one is confirmed.

**Kaṇhakhandhakasuvaṇṇamaṇḍitaṃ,
Sobhate suveṇīhilaṅkataṃ;
Taṃ jarāya khalitaṃ siram kataṃ,
Saccavādivacanaṃ anaññathā.**

With plaits of black and ribbons of gold,
it was so pretty, adorned with braids;
now old, my head's gone bald—
the word of the truthful one is confirmed.

**Cittakārasukatāva lekhikā,
Sobhare su bhamukā pure mama;
Tā jarāya valibhippalambitā,
Saccavādivacanaṃ anaññathā.**

My eyebrows used to look so nice,
like crescents painted by an artist;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

**Bhassarā surucirā yathā maṇī,
Nettahesumabhinīlamāyatā;
Te jarāyabhihatā na sobhare,
Saccavādivacanaṃ anaññathā.**

My eyes shone brilliant as gems,
wide and deepest blue;
ruined by age, they shine no more—
the word of the truthful one is confirmed.

**Saṇhatuṅgasadisī ca nāsikā,
Sobhate su abhiyobbanam pati;
Sā jarāya upakūlitā viya,
Saccavādivacanaṃ anaññathā.**

My nose was like a perfect peak,
lovely in my bloom of youth;
now old, it's shriveled like a pepper;
the word of the truthful one is confirmed.

**Kaṅkaṇaṃva sukataṃ suniṭṭhitaṃ,
Sobhare su mama kaṇṇapāḷiyo;
Tā jarāya valibhippalambitā,
Saccavādivacanaṃ anaññathā.**

My ear-lobes were so pretty,
like lovingly crafted bracelets;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

**Pattalīmakulavaṇṇasādisā,
Sobhare su dantā pure mama;
Te jarāya khaṇḍitā cāsitā,
Saccavādivacanaṃ anaññathā.**

My teeth used to be so pretty,
bright as a jasmine flower;
now old, they're broken and yellow—
the word of the truthful one is confirmed.

**Kānanamhi vanasaṇḍacārīnī,
Kokilāva madhuraṃ nikūjhaṃ;
Taṃ jarāya khalitaṃ tahiṃ tahiṃ,
Saccavādivacanaṃ anaññathā.**

My singing was sweet as a cuckoo
wandering in the forest groves;
now old, it's patchy and croaking—
the word of the truthful one is confirmed.

**Sanhakamburiva suppamajjitā,
Sobhate su gīvā pure mama;
Sā jarāya bhaggā vināmitā,
Saccavādivacanaṃ anaññathā.**

My neck used to be so pretty,
like a polished shell of conch;
now old, it's bowed and bent—
the word of the truthful one is confirmed.

**Vatṭapalighasadisopamā ubho,
Sobhare su bāhā pure mama;
Tā jarāya yatha pāṭalibbalitā,
Saccavādivacanaṃ anaññathā.**

My arms used to be so pretty,
like rounded cross-bars;
now old, they droop like a trumpet-flower
tree—
the word of the truthful one is confirmed.

**Sanhamuddikasuvaṇṇamaṇḍitā,
Sobhare su hatthā pure mama;
Te jarāya yathā mūlamūlikā,
Saccavādivacanaṃ anaññathā.**

My hands used to be so pretty,
adorned with lovely golden rings;
now old, they're like red radishes—
the word of the truthful one is confirmed.

**Pīnavaṭṭasahituggatā ubho,
Sobhare su thanakā pure mama;
Thevikīva lambanti nodakā,
Saccavādivacanaṃ anaññathā.**

My breasts used to be so pretty,
swelling, round, close, and high;
now they droop like water bags—
the word of the truthful one is confirmed.

**Kañcanassa phalakaṃva sammaṭṭham,
Sobhate su kāyo pure mama;
So valīhi sukhumāhi otato,
Saccavādivacanaṃ anaññathā.**

My body used to be so pretty,
like a polished slab of gold;
now it's covered with fine wrinkles—
the word of the truthful one is confirmed.

**Nāgabhogasadisopamā ubho,
Sobhare su ūrū pure mama;
Te jarāya yathā veḷunāliyo,
Saccavādivacanaṃ anaññathā.**

Both my thighs used to be so pretty,
like an elephant's trunk;
now old, they're like bamboo—
the word of the truthful one is confirmed.

**Sanhanūpurasuvaṇṇamaṇḍitā,
Sobhare su jaṅghā pure mama;
Tā jarāya tiladaṇḍakāriva,
Saccavādivacanaṃ anaññathā.**

My calves used to be so pretty,
adorned with cute golden anklets;
now old, they're like sesame sticks—
the word of the truthful one is confirmed.

**Tūlapuṇṇasadisopamā ubho,
Sobhare su pādā pure mama;
Te jarāya phuṭitā valīmatā,
Saccavādivacanaṃ anaññathā.**

Both my feet used to be so pretty,
plump as if with cotton-wool;
now old, they're cracked and wrinkly—
the word of the truthful one is confirmed.

**Ediso ahu ayam samussayo,
Jajjaro bahudukkhānamālayo;
Sopalepapatito jarāgharo,
Saccavādivacanaṃ anaññathā”.**

This bag of bones once was such,
but now it's withered, home to so much
pain;
like a house in decay with plaster crumbling
—
the word of the truthful one is confirmed.

13.2. Rohinī

“Samaṇā'ti bhoti supi,
'samaṇā'ti pabujjhasi;
Samaṇāneva kittesi,
samaṇī nūna bhavissasi.

“You fell asleep saying ‘ascetics’;
you woke up saying ‘ascetics’;
you only praise ascetics, madam—
surely you’ll be an ascetic.

**Vipulaṃ annaṅca pānaṅca,
samaṇānaṃ paveccasi;
Rohinī dāni pucchāmi,
kena te samaṇā piyā.**

You provide ascetics
with abundant food and drink.
I ask you now, Rohinī:
why do you like ascetics?

**Akammakāmā alasā,
paradattūpajīvino;
Āsaṃsukā sādukāmā,
kena te samaṇā piyā”.**

They don’t like to work, they’re lazy,
they survive on charity;
always on the lookout, greedy for sweets—
so why do you like ascetics?”

**“Cirassaṃ vata maṃ tāta,
samaṇānaṃ paripucchasi;
Tesaṃ te kittayissāmi,
paññāsīlaparakkamaṃ.**

“Dad, for a long time now
you’ve questioned me about ascetics.
I shall extol for you
their wisdom, ethics, and vigor.

**Kammakāmā analasā,
kammaseṭṭhassa kārakā;
Rāgaṃ dosaṃ pajahanti,
tena me samaṇā piyā.**

They like to work, they’re not lazy;
by giving up greed and hate,
they do the best kind of work—
that’s why I like ascetics.

**Tīṇi pāpassa mūlāni,
dhunanti sucikārino;
Sabbāṃ pāpaṃ pahīnesaṃ,
tena me samaṇā piyā.**

As for the three roots of evil,
by pure deeds they shake them off.
They have given up all wickedness—
that’s why I like ascetics.

**Kāyakammaṃ suci nesaṃ,
vacīkammaṅca tādisaṃ;
Manokammaṃ suci nesaṃ,
tena me samaṇā piyā.**

Their bodily actions are pure;
their actions of speech likewise;
their actions of mind are pure—
that’s why I like ascetics.

**Vimalā saṅkhamuttāva,
suddhā santarabāhirā;
Puṇṇā sukkāna dhammānaṃ,
tena me samaṇā piyā.**

Immaculate as a conch-shell,
they’re pure inside and out,
full of bright qualities—
that’s why I like ascetics.

**Bahussutā dhammadharā,
ariyā dhammajīvino;
Atthaṃ dhammaṅca desenti,
tena me samaṇā piyā.**

They’re learned and memorize the teaching,
noble, living righteously,
teaching the text and its meaning:
that’s why I like ascetics.

**Bahussutā dhammadharā,
ariyā dhammajīvino;
Ekaggacittā satimanto,
tena me samaṇā piyā.**

They’re learned and memorize the teaching,
noble, living righteously,
unified in mind, and mindful—
that’s why I like ascetics.

**Dūraṅgamā satimanto,
mantabhāṇī anuddhatā;
Dukkassantaṃ pajānanti,
tena me samaṇā piyā.**

Traveling afar, and mindful,
thoughtful in counsel, and stable,
they understand the end of suffering—
that’s why I like ascetics.

**Yasmā gāmā pakkamanti,
na vilokenti kiñcanam;
Anapekkhāva gacchanti,
tena me samaṇā piyā.**

When they leave a village,
they don’t look back with longing,
but proceed without concern—
that’s why I like ascetics.

**Na te samā koṭṭhe openti,
na kumbhiraṃ na khalopiyaṃ;
Pariniṭṭhitamesānā,
tena me samaṇā piyā.**

They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others—
that’s why I like ascetics.

**Na te hiraññaṃ gaṇhanti,
na suvaṇṇaṃ na rūpiyaṃ;
Paccuppanna yāpenti,
tena me samaṇā piyā.**

They don’t receive silver,
or gold whether coined or uncoined;
feeding on whatever comes that day,
that’s why I like ascetics.

**Nānākulā pabbajitā,
nānājanapadehi ca;
Aññaṃaññaṃ piyāyanti,
tena me samaṇā piyā”.**

They have gone forth from different
families,
even different countries,
and yet they all love one another—
that’s why I like ascetics.”

**“Atthāya vata no bhoti,
kule jātāsi rohinī;
Saddhā buddhe ca dhamme ca,
saṅghe ca tibbagaravā.**

“Dear Rohinī, it was truly for our benefit
that you were born in our family!
You have faith and such keen respect
for the Buddha, his teaching, and the
Sangha.

**Tuvaṃ hetam pajānāsi,
puññakkhettaṃ anuttaram;
Amhampi ete samaṇā,
paṭigaṇhanti dakkhiṇaṃ.**

For you understand this
supreme field of merit.
These ascetics will henceforth
receive our religious donation, too.

**Paṭiṭṭhito hettha yañña,
vipulo no bhavissati”;
“Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

For there we will place our sacrifice,
and it shall be abundant.”
“If you fear suffering,
if you don’t like suffering,

**Upehi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāhi sīlāni,
taṃ te atthāya hehiti”.**

go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
Undertake the precepts,
that will be good for you.”

**“Upemi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāmi sīlāni,
taṃ me atthāya hehiti.**

“I go for refuge to the Buddha, the poised,
to his teaching and to the Sangha.
I undertake the precepts,
that will be good for me.

**Brahmabandhu pure āsīm,
so idānimhi brāhmaṇo;
Tevijjo sottiyo camhi,
vedagū camhi nhātako”.**

In the past I was related to Brahmā,
 now I genuinely am a brahmin.
 Possessing the three knowledges, I'm a
 genuine scholar,
 I'm a knowledge-master, a bathed initiate.”

13.3. Cāpā

“**Laṭṭhihattho pure āsi,
 so dāni migaluddako;
 Āsāya palipā ghorā,
 nāsakkhi pārametave.**

“Once I carried a hermit’s staff,
 but these days I hunt deer.
 My desires have made me unable to cross
 from the awful marsh to the far shore.

**Sumattaṃ maṃ maññamānā,
 cāpā puttamosayi;
 Cāpāya bandhanaṃ chetvā,
 pabbajissaṃ punopahaṃ”.**

Thinking me so in love with her,
 Cāpā kept our son happy.
 Having cut Cāpā’s bond,
 I’ll go forth once again.”

“**Mā me kujjhi mahāvīra,
 mā me kujjhi mahāmuni;
 Na hi kodhaparetassa,
 suddhi atthi kuto tapo”.**

“Don’t be mad at me, great hero!
 Don’t be mad at me, great sage!
 If you’re mired in anger you can’t stay pure,
 let alone practice austerities.”

“**Pakkamissañca nālāto,
 kodha nālāya vacchati;
 Bandhantī itthirūpena,
 samaṇe dhammajīvino”.**

“I’m going to leave Nālā!
 For who’d stay here at Nālā!
 With their figures, the women trap
 ascetics who live righteously.”

“**Ehi kāḷa nivattassu,
 bhuñja kāme yathā pure;
 Ahañca te vasikatā,
 ye ca me santi ñātakā”.**

“Please, Kāḷa, come back to me.
 Enjoy pleasures like you did before.
 I’ll be under your control,
 along with any relatives I have.”

“**Etto cāpe catubbhāgaṃ,
 yathā bhāsasi tvañca me;
 Tayi rattassa posassa,
 uḷāraṃ vata taṃ siyā”.**

“Cāpā, if even a quarter
 of what you say were true,
 it would be a splendid thing
 for a man in love with you!”

“**Kāḷaṅginimva takkāriṃ,
 pupphitaṃ girimuddhani;
 Phullaṃ dālimalaṭṭhimva,
 antodīpeva pāṭaliṃ.**

“Kāḷa, I am like a sprouting iris
 flowering on a mountain top,
 like a blossoming pomegranate,
 like a trumpet-flower tree on an isle;

**Haricandalittāṅgiṃ,
 kāsikuttamadhāriṇiṃ;
 Taṃ maṃ rūpavatiṃ santiṃ,
 kassa ohāya gacchasi”.**

my limbs are anointed with yellow
 sandalwood,
 and I wear the finest Kāsi cloth:
 when I am so very beautiful,
 how can you abandon me and leave?”

“**Sākuntikova sakuṇiṃ,
 yathā bandhitumicchati;
 Āharimena rūpena,
 na maṃ tvaṃ bādhayissasi”.**

“You’re like a fowler
 who wants to catch a bird;
 but you won’t trap me
 with your captivating form.”

“**Imañca me puttaphalaṃ,
 kāḷa uppāditaṃ tayā;
 Taṃ maṃ puttavatiṃ santiṃ,
 kassa ohāya gacchasi”.**

“But this child, my fruit,
was begotten by you, Kāḷa.
When I have this child,
how can you abandon me and leave?”

**“Jahanti putte sappaññā,
tato ñātī tato dhanam;
Pabbajanti mahāvīrā,
nāgo chetvāva bandhanam”.**

“The wise give up
children, family, and wealth.
Great heroes go forth
like elephants breaking their bonds.”

**“Idāni te imam puttam,
Daḍḍena churikāya vā;
Bhūmiyam vā nisumbhissam,
Puttasokā na gacchasi”.**

“Now, this son of yours:
I’ll strike him to the ground right here,
with a stick or with a knife!
Grieving your son, you will not leave.”

**“Sace puttam siṅgālānam,
kukkurānam padāhisi;
Na mam puttakatte jammi,
punarāvattayissasi”.**

“Even if you feed our son
to jackals and dogs,
I’d never return again, you bitch,
not even for the child’s sake.”

**“Handa kho dāni bhaddante,
kuhiṃ kāḷa gamissasi;
Katamam gāmanigamam,
nagamam rājadhāniyo”.**

“Well then, sir, tell me,
where will you go, Kāḷa?
To what village or town,
city or capital?”

**“Ahumha pubbe gaṇino,
Assamaṇā samaṇamānino;
Gāmena gāmam vicarimha,
Nagare rājadhāniyo.**

“Last time we had followers,
we weren’t ascetics, we just thought we
were.

We wandered from village to village,
to cities and capitals.

**Eso hi bhagavā buddho,
nadiṃ nerañjaram pati;
Sabbadukkhappahānāya,
dhammam deseti paṇinam;
Tassāham santikam gaccham,
so me satthā bhavissati”.**

But now the Blessed One, the Buddha,
on the bank of the Nerañjara River,
teaches the Dhamma so that living
creatures

may abandon all suffering.

I shall go to his presence,
he shall be my Teacher.”

**“Vandanam dāni vajjāsi,
lokanātham anuttaram;
Padakkhiṇaṅca katvāna,
ādiseyyāsi dakkhiṇam”.**

“Now please convey my respects
to the supreme protector of the world.
Circling him to your right,
dedicate my religious donation.”

**“Etaṃ kho labbhamamhehi,
yathā bhāsasi tvaṅca me;
Vandanam dāni te vajjam,
lokanātham anuttaram;
Padakkhiṇaṅca katvāna,
ādisissāmi dakkhiṇam”.**

“This is the proper thing to do,
just as you have said to me.

I’ll convey your respects
to the supreme protector of the world.
Circling him to my right,
I’ll dedicate your religious donation.”

**Tato ca kāḷo pakkāmi,
nadiṃ nerañjaram pati;
So addasāsi sambuddham,
desentam amatam padam.**

Then Kāla set out
to the bank of the Nerañjara River.
He saw the Awakened One
teaching the deathless state:

**Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmināṃ.**

suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

**Tassa pādāni vanditvā,
Katvāna naṃ padakkhiṇaṃ;
Cāpāya ādisitvāna,
Pabbajimā anagāriyaṃ;
Tisso vijjā anuppattā,
Kataṃ buddhassa sāsaṇaṃ.**

He paid homage at his feet,
circling him to his right,
and conveyed Cāpā's dedication;
then he went forth to homelessness.
He attained the three knowledges,
and fulfilled the Buddha's instructions.

13.4. Sundarī

**“Petāni bhoti puttāni,
khādamānā tuvaṃ pure;
Tuvaṃ divā ca ratto ca,
atīva paritappasi.**

“Before, when your children passed away,
you would expose them to be eaten.
All day and all night
you'd be racked with despair.

**Sājja sabbāni khāditvā,
sataputtāni brāhmaṇī;
Vāsetṭhi kena vaṇṇena,
na bālhaṃ paritappasi”.**

Today, brahmin lady, you have exposed
seven children in all to be eaten;
Vāsetṭhī, what is the reason why
you're not so filled with despair?”

**“Bahūni puttasaṅghasatāni,
ñātisaṅghasatāni ca;**

**Khāditāni atītaṃse,
mama tuyhaṅca brāhmaṇa.**

“Many hundreds of sons,
hundreds of family circles,
both mine and yours, brahmin,
have been eaten in the past.

**Sāhaṃ nissaraṇaṃ ñatvā,
jātiyā maraṇassa ca;
Na socāmi na rodāmi,
na cāpi paritappayim”.**

Having known the escape
from rebirth and death
I neither grieve nor lament,
nor do I despair.”

**“Abbhutaṃ vata vāsetṭhi,
vācaṃ bhāsasi edisiṃ;
Kassa tvaṃ dhammamaññāya,
giraṃ bhāsasi edisiṃ”.**

“Wow, Vasetṭhī, the words you speak
really are amazing!
Whose teaching did you understand
that you say these things?”

**“Esa brāhmaṇa sambuddho,
nagaraṃ mithilaṃ pati;
Sabbadukkhappahānāya,
dhammaṃ desesi paṇinaṃ.**

“Brahmin, the Awakened One
at the city of Mithilā,
teaches the Dhamma so that living
creatures
may abandon all suffering.

**Tassa brahme arahato,
dhammaṃ sutvā nirūpadhim;
Tattha viññātasaddhammā,
puttasokaṃ byapānudiṃ”.**

After hearing the perfected one's teaching,
brahmin, which is free of all attachments,
having understood the true teaching there,
I've swept away grief for children.”

**“So ahampi gamissāmi,
nagaraṃ mithilaṃ pati;
Appeva maṃ so bhagavā,
sabbadukkhā pamocaye”.**

“I too shall go
to the city of Mithilā.
Hopefully the Buddha may release me
from all suffering.”

**Addasa brāhmaṇo buddhaṃ,
vippamuttaṃ nirūpadhiṃ;
Svassa dhammadesesi,
muni dukkhassa pāragū.**

The brahmin saw the Buddha,
liberated, free of attachments.
He taught him the Dhamma,
the sage gone beyond suffering:

**Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmināṃ.**

suffering, suffering’s origin,
suffering’s transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

**Tattha viññātasaddhammo,
pabbajjaṃ samarocayi;
Sujāto tīhi rattīhi,
tisso vijjā aphasayi.**

Having understood the true teaching there,
he agreed to go forth.
Three days later
Sujāta realized the three knowledges.

**“Ehi sārathi gacchāhi,
rathaṃ niyyādayāhimaṃ;
Ārogyaṃ brāhmaṇiṃ vajja,
‘pabbaji dāni brāhmaṇo;
Sujāto tīhi rattīhi,
tisso vijjā aphasayi”.**

“Please, charioteer, go;
take back this carriage.
Bidding my brahmin lady good health, say:
‘The brahmin has now gone forth.
After three days,
Sujāta realized the three knowledges.”

**Tato ca rathamādāya,
sahassañcāpi sārathi;
Ārogyaṃ brāhmaṇiṃvoca,**

**“pabbaji dāni brāhmaṇo;
Sujāto tīhi rattīhi,
tisso vijjā aphasayi”.**

Then taking the carriage,
along with a thousand coins, the charioteer
bade the brahmin lady good health, and
said:

“The brahmin has now gone forth.
After three days,
Sujāta realized the three knowledges.”

**“Etañcāhaṃ assarathaṃ,
sahassañcāpi sārathi;
Tevijjaṃ brāhmaṇaṃ sutvā,
puṇṇapattaṃ dadāmi te”.**

Hearing that the brahmin had the three
knowledges, the lady replied:
“I present to you this horse and carriage,
O charioteer, along with 1000 coins,
and a full bowl as a gift.”

**“Tuyheva hotvassaratho,
sahassañcāpi brāhmaṇi;
Ahampi pabbajissāmi,
varapaññaṃ santike”.**

“Keep the horse and carriage, lady,
along with the thousand coins.
I too shall go forth in the presence of him,
this man of such splendid wisdom.”

**“Hatthī gavassaṃ maṇikuṇḍalañca,
Phītañcimaṃ gahavibhavaṃ pahāya;
Pitā pabbajito tuyhaṃ,
Bhuñja bhogāni sundarī;
Tuaṃ dāyādikā kule”.**

“Elephants, cattle, jewels and earrings,
such opulent domestic wealth:
having given it up, your father went forth,
enjoy these riches Sundarī,
you are the family heir.”

**“Hatthī gavassaṃ maṇikuṇḍalañca,
Rammaṃ cimaṃ gahavibhavaṃ pahāya;
Pitā pabbajito mayhaṃ,
Puttasokena aṭṭito;
Ahampi pabbajissāmi,
Bhātusokena aṭṭitā”.**

“Elephants, cattle, jewels and earrings,
such delightful domestic wealth:
having given it up, my father went forth,
racked by grief for his son.
I too shall go forth,
racked by grief for my brother.”

**“So te ijhatu saṅkappo,
yaṃ tvaṃ patthesi sundarī;
Uttiṭṭhapiṇḍo uñcho ca,
paṃsukūlañca cīvaraṃ;
Etāni abhisambhontī,
paraloke anāsavā”.**

“Sundarī, may the wish you desire
come true.
Leftovers as gleanings,
and cast-off rags as robes—
make do with these,
free of defilements regarding the next life.”

**“Sikkhamānāya me ayye,
dibbacakkhu visodhitam;
Pubbenivāsam jānāmi,
yattha me vusitam pure.**

“Ma’am, while I am still a trainee nun,
my clairvoyance is clarified;
I know my past lives,
the places I used to live.

**Tuvaṃ nissāya kalyāṇi,
theri saṅghassa sobhane;
Tisso vijjā anuppattā,
katam buddhassa sāsanaṃ.**

Relying on a fine lady like you,
a senior nun who beautifies the Sangha,
I’ve attained the three knowledges,
and fulfilled the Buddha’s instructions.

**Anujānāhi me ayye,
icche sāvatti gantave;
Sīhanādam nadissāmi,
buddhaseṭṭhassa santike”.**

Give me permission ma’am,
I wish to go to Sāvatti,
where I shall roar my lion’s roar
before the best of Buddhas.”

**“Passa sundari satthāraṃ,
hemavaṇṇaṃ harittacaṃ;
Adantānaṃ dametāraṃ,
sambuddhamakutobhayaṃ”.**

“Sundarī, see the Teacher!
Golden colored, golden skinned,
tamer of the untamed,
the Awakened One who fears nothing from
any quarter.”

**“Passa sundarimāyantim,
vipparamuttam nirūpadhim;
Vītarāgaṃ visamīyuttam,
katakiccamanāsavaṃ.**

“See Sundarī coming,
liberated, free of attachments.
desireless, detached,
her task completed, without defilements.”

**Bārāṇasito nikkhamma,
tava santikamāgatā;
Sāvikā te mahāvīra,
pāde vandati sundarī.**

“Having set forth from Bārāṇasī
and come to your presence, great hero,
your disciple Sundarī
bows at your feet.

**Tuvaṃ buddho tuvaṃ satthā,
tuyhaṃ dhītāmi brāhmaṇa;
Orasā mukhato jātā,
katakiccā anāsavā”.**

You are the Buddha, you are the Teacher,
I am your rightful daughter, brahmin,
born of your mouth.
I’ve completed the task and am free of
defilements.”

**“Tassā te svāgataṃ bhadde,
tato te adurāgataṃ;
Evañhi dantā āyanti,
satthu pādāni vandikā;
Vītarāgā visamīyuttā,
katakiccā anāsavā”.**

“Then welcome, good lady,
you’re by no means unwelcome.
For this is how the tamed come

bowing at the Teacher's feet;
desireless, detached,
the task completed, without defilements.”

13.5. Subhā, the Smith's Daughter

**“Daharāhaṃ suddhavasanaṃ,
yaṃ pure dhammamassuṇiṃ;
Tassā me appamattāya,
saccābhisamayo ahu.**

“I was so young, my clothes so fresh,
at that time I heard the teaching.
Being diligent,
I comprehended the truth;

**Tatohaṃ sabbakāmesu,
bhusaṃ aratimajjhagaṃ;
Sakkāyasmiṃ bhayaṃ disvā,
nekkhammameva pīhaye.**

and then I became profoundly dispassionate
towards all sensual pleasures.
Seeing fear in identity,
I longed for renunciation.

**Hitvānaḥaṃ ñātigaṇaṃ,
dāsakammakarāni ca;
Gāmakhattāni phītāni,
ramaṇīye pamodite.**

Giving up my family circle,
bonded servants and workers,
and my flourishing villages and lands,
so delightful and pleasant,

**Pahāyahaṃ pabbajitā,
sāpateyyamanappakaṃ;
Evaṃ saddhāya nikkhamma,
saddhamme suppavedite.**

I went forth;
all that is no small wealth.
Now that I've gone forth in faith like this,
in the true teaching so well proclaimed,

**Netam assa patirūpaṃ,
Ākiñcaññaṃhi patthaye;
Yo jātarūpaṃ rajataṃ,
Chaḍḍetvā punarāgame.**

since I desire to have nothing,
it would not be appropriate
to take back gold and money,
having already got rid of them.

**Rajataṃ jātarūpaṃ vā,
na bodhāya na santiyā;
Netam samaṇasārappaṃ,
na etaṃ ariyaddhanaṃ.**

Money or gold
doesn't lead to peace and awakening.
It doesn't befit an ascetic,
it's not the wealth of the noble ones;

**Lobhanaṃ madanañcetaṃ,
mohanaṃ rajavaḍḍhanaṃ;
Sāsaṅkaṃ bahuāyāsaṃ,
natthi cettha dhuvam ṭhiti.**

it's just greed and intoxication,
confusion and growing decadence,
dubious, troublesome—
there is nothing lasting there.

**Ettha rattā pamattā ca,
saṅkiliṭṭhamaṇā narā;
Aññaṃaññaṇa byāruddhā,
puthu kubbanti medhagaṃ.**

Depraved and heedless,
unenlightened folk, their hearts corrupt,
oppose each other,
creating disputes.

**Vadho bandho parikleso,
jāni sokapariddavo;
Kāmesu adhipannānaṃ,
dissate byasanaṃ bahuṃ.**

Killing, caging, misery,
loss, grief, and lamentation;
those sunk in sensual pleasures
see many disastrous things.

**Tam maṃ ñātī amittāva,
kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ,
kāmesu bhayadassinim.**

My family, why do you urge me on
to pleasures, as if you were my enemies?
You know I've gone forth,
seeing fear in sensual pleasures.

**Na hiraññasuvaṇṇena,
parikkhīyanti āsavā;
Amittā vadhakā kāmā,
sapattā sallabandhanā.**

It's not due to gold, coined or uncoined,
that defilements come to an end.
Sensual pleasures are enemies and
murderers,
hostile forces that bind you to thorns.

**Taṃ maṃ ñātī amittāva,
kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ,
muṇḍaṃ saṅghāṭipārutaṃ.**

My family, why do you urge me on
to pleasures, as if you were my enemies?
You know I've gone forth,
shaven, wrapped in my outer robe.

**Uttiṭṭhapiṇḍo uñcho ca,
paṃsukūlañca cīvaraṃ;
Etaṃ kho mama sārappaṃ,
anagārūpanissayo.**

Leftovers as gleanings,
and cast-off rags as robes—
that's what's fitting for me,
the essentials of the homeless life.

**Vantā mahesihi kāmā,
ye dibbā ye ca mānusa;
Khematṭhāne vimuttā te,
pattā te acalaṃ sukhaṃ.**

Great hermits expel sensual pleasures,
both human and divine.
Safe in their sanctuary, they are freed,
having found unshakable happiness.

**Māhaṃ kāmehi saṅgacchim,
yesu tāṇaṃ na vijjati;
Amittā vadhakā kāmā,
aggikkhandhūpamā dukhā.**

May I not encounter sensual pleasures,
for no shelter is found in them.
Sensual pleasures are enemies and
murderers,
as painful as a bonfire.

**Paripantho esa bhayo,
savighāto sakaṇṭako;
Gedho suvisamo ceso,
mahanto mohanāmukho.**

Greed is an obstacle, a threat,
full of anguish and thorns;
it is out of balance,
a great gateway to confusion.

**Upasaggo bhīmarūpo,
kāmā sappasirūpamā;
Ye bālā abhinandanti,
andhabhūtā puthujjanā.**

Hazardous and terrifying,
sensual pleasures are like a snake's head,
where fools delight,
the blind ordinary folk.

**Kāmapaṅkena sattā hi,
bahū loke aviddasū;
Pariyantaṃ na jānanti,
jātiyā maraṇassa ca.**

Stuck in the mud of sensual pleasures,
there are so many ignorant in the world.
They know nothing of the end
of rebirth and death.

**Duggatigamaṇaṃ maggaṃ,
manussā kāmahetukaṃ;
Bahuṃ ve paṭipajjanti,
attano rogamāvahaṃ.**

Because of sensual pleasures,
people jump right on to the path that goes
to a bad place.
So many walk the path
that brings disease onto themselves.

**Evaṃ amittajananā,
tāpanā saṅkilesikā;
Lokāmisā bandhaniyā,
kāmā maraṇabandhanā.**

That's how sensual pleasures create
enemies;
they are so tormenting, so corrupting,
trapping beings with the world's material
delights,
they are nothing less than the bonds of
death.

**Ummādanā ullapanā,
kāma cittaṅgamaṅgino;
Sattānaṃ saṅkilesāya,
khippaṃ mārena oḍḍitaṃ.**

Maddening, enticing,
sensual pleasures derange the mind.
They're a snare laid by Māra
for the corruption of beings.

**Anantādīnavā kāma,
bahudukkhā mahāvisā;
Appassādā raṇakarā,
sukkapakkhavisosaṇā.**

Sensual pleasures are infinitely dangerous,
they're full of suffering, a terrible poison;
offering little gratification, they're makers
of strife,
withering bright qualities away.

**Sāhaṃ etādisaṃ katvā,
byasaṇaṃ kāmahetukaṃ;
Na taṃ paccāgamaṇissāmi,
nibbānābhiraṭṭā sadā.**

Since I've created so much ruination
because of sensual pleasures,
I will not relapse to them again,
but will always delight in quenching.

**Raṇaṃ karitvā kāmaṇaṃ,
sītībhāvābhikaṅkhiṇi;
Appamattā vihassāmi,
sabbasaṇyojanakkhaye.**

Fighting against sensual pleasures,
longing for that cool state,
I shall meditate diligently
for the ending of all fetters.

**Asokaṃ virajaṃ khemaṃ,
ariyaṭṭhaṅgikaṃ ujum;**

**Taṃ maggaṃ anugacchāmi,
yena tiṇṇā mahesino”.**

Sorrowless, stainless, secure:
I'll follow that path,
the straight noble eightfold way
by which the hermits have crossed over.”

**“Imaṃ passatha dhammaṭṭhaṃ,
subhaṃ kammāradhītaṃ;
Anejaṃ upasampajja,
rukkhamaḷamaṃ jhāyati.**

“Look at this: Subhā the smith's daughter,
standing firm in the teaching.
She has entered the imperturbable state,
meditating at the root of a tree.

**Ajjaṭṭhami pabbajitā,
saddhā saddhammasobhana;
Vinītipalavaṇṇāya,
tevijjā macchāyini.**

It's just eight days since she went forth,
full of faith in the beautiful teaching.
Guided by Uppalavaṇṇā,
she is master of the three knowledges,
destroyer of death.

**Sāyaṃ bhujissā anaṇā,
bhikkhuni bhāvitindriyā;
Sabbayogavisaṃyuttā,
katakkā anāsava”.**

This one is freed from slavery and debt,
a nun with faculties developed.
Detached from all attachments,
she has completed the task and is free of
defilements.”

**Taṃ sakko devasaṅghena,
upasaṅkamma iddhiyā;
Namassati bhūtapati,
subhaṃ kammāradhītaranti.**

Thus did Sakka, lord of all creatures,
along with a host of gods,
having come by their psychic powers,
honor Subhā, the smith's daughter.

Vīsatinipāto niṭṭhito.

The Book of the Twenties is finished.

The Book of the Thirties

14.1. Subhā of Jīvaka's Mango Grove

**Jīvakambavanaṃ rammaṃ,
Gacchantiṃ bhikkhuniṃ subhaṃ;
Dhuttako sannivāresi,
Tameṇaṃ abravī subhā.**

Going to the lovely mango grove
of Jīvaka, the nun Subhā
was held up by a rascal.
Subhā said this to him:

**“Kiṃ te aparādhitāṃ mayā,
Yaṃ maṃ ovariyāna tiṭṭhasi;
Na hi pabbajitāya āvuso,
Puriso samphusaṇāya kappati.**

“What harm have I done to you,
that you stand in my way?
Sir, it's not proper that a man
should touch a woman gone forth.

**Garuke mama satthusāsane,
Yā sikkhā sugatena desitā;
Parisuddhapadaṃ anaṅgaṇaṃ,
Kiṃ maṃ ovariyāna tiṭṭhasi.**

This training was taught by the Holy One,
it is a serious matter in my teacher's
instructions.

I am pure and rid of blemishes,
so why do you stand in my way?

**Āvilacitto anāvilāṃ,
Sarajo vītarajāṃ anaṅgaṇaṃ;
Sabbattha vimuttamānaṣaṃ,
Kiṃ maṃ ovariyāna tiṭṭhasi”.**

One whose mind is sullied against one
unsullied;
one who is lustful against one free of lust;
unblemished, my mind is freed in every
respect,
so why do you stand in my way?”

**“Daharā ca apāpikā caṣi,
Kiṃ te pabbajjā karissati;
Nikkhipa kāśāyacīvaraṃ,
Ehi ramāma supupphite vane.**

“You're young and flawless—
what will going-forth do for you?
Throw away the yellow robe,
come and play in the blossom grove.

**Madhurañca pavanti sabbaso,
Kusumarajena samuṭṭhitā dumā;
Paṭhamavasanto sukho utu,
Ehi ramāma supupphite vane.**

Everywhere, the scent of pollen wafts sweet,
born of the flowering woods.
The start of spring is a happy time—
come and play in the blossom grove.

**Kusumitasikharā ca pādapā,
Abhigajjantiva māluteritā;
Kā tuyhaṃ rati bhavissati,
Yadi ekā vanamogahissasi.**

And trees crested with flowers
cry out, as it were, in the breeze.
But what kind of fun will you have
if you plunge into the woods all alone?

**Vālamigasaṅghasevitaṃ,
Kuñjaramattakareṇuloḷitaṃ;
Asahāyikā gantumicchasi,
Rahitaṃ bhimsanakaṃ mahāvanaṃ.**

Frequented by packs of predators,
and she-elephants aroused by rutting bulls;
you wish to go without a friend
to the deserted, awe-inspiring forest.

**Tapanīyakatāva dhītikā,
Vicarasi cittalateva accharā;
Kāsikasukhumehi vaggubhi,
Sobhasī suvasanehi nūpame.**

Like a shining doll of gold,
like a nymph wandering in a park of
colorful vines,
your matchless beauty will shine
in lovely clothes of exquisite muslin.

**Ahaṃ tava vasānugo siyaṃ,
Yadi viharemase kānanantare;**

**Na hi matthi tayā piyattaro,
Pāṇo kinnarimandalocane.**

I'll be at your beck and call,
if we are to stay in the forest.
I love no creature more than you,
O pixie with such bashful eyes.

**Yadi me vacanaṃ karissasi,
Sukhitā ehi agāramāvasa;
Pāsādanivātavāsini,
Parikammaṃ te karontu nāriyo.**

Were you to take up my invitation—
'Come, be happy, and live in a house'—
you'll stay in a longhouse sheltered from
wind;
let the ladies look to your needs.

**Kāsikasukhumāni dhāraya,
Abhiropehi ca mālavaṇṇakaṃ;
Kañcanaṃ nimuttakaṃ bahum,
Vividhaṃ ābharaṇaṃ karomi te.**

Dressed in exquisite muslin,
put on your garlands and your cosmetics.
I'll make all sorts of adornments for you,
of gold and gems and pearls.

**Sudhotarajapacchadaṃ subhaṃ,
Gonakatūlikasanthataṃ navam;
Abhiruha sayanaṃ mahārahaṃ,
Candanamaṇḍitasāragandhikaṃ.**

Climb onto a costly bed,
its coverlet so clean and nice,
with a new woolen mattress,
so fragrant, sprinkled with sandalwood.

**Uppalaṃ cudakā samuggataṃ,
Yathā taṃ amanussasevitaṃ;
Evaṃ tvaṃ brahmacārinī,
Sakeśaṅgesu jaraṃ gamissasi”.**

As a blue lily risen from the water
remains untouched by men,
so too, O chaste and holy lady,
your limbs grow old unshared.”

**“Kiṃ te idha sārassammatam,
Kuṇapapūramhi susānavaḍḍhane;
Bhedanadhamme kaḷevare,
Yaṃ disvā vimano udikkhasi”.**

“This carcass is full of carrion, it swells
the charnel ground, for its nature is to fall
apart.

What do you think is so essential in it
that you stare at me so crazily?”

**“Akkhīni ca tūriyāriva,
Kinnariyāriva pabbatantare;
Tava me nayanāni dakkhiya,
Bhiyyo kāmaratī pavaḍḍhati.**

“Your eyes are like those of a doe,
or a pixie in the mountains;
seeing them,
my sensual desire grows all the more.

**Uppalasikharopamāni te,
Vimale hāṭakasannibhe mukhe;
Tava me nayanāni dakkhiya,
Bhiyyo kāmaguṇo pavaḍḍhati.**

Set in your flawless face of golden sheen,
your eyes compare to a blue lily's bud;
seeing them,
my sensual excitement grows all the more.

**Api dūragatā saramhase,
Āyatapamhe visuddhadassane;
Na hi matthi tayā piyattaro,
Nayanā kinnarimandalocane”.**

Though you may wander far, I'll still think
of you,
with your lashes so long, and your vision so
clear.

I love no eyes more than yours,
O pixie with such bashful eyes.”

**“Apathena payātumicchasi,
Candaṃ kīḷanakaṃ gavesasi;
Meruṃ laṅghetumicchasi,
Yo tvaṃ buddhasutaṃ maggayasi.**

“You're setting out on the wrong road!
You're looking to take the moon for your
toy!

You're trying to leap over Mount Meru!
You, who are hunting a child of the Buddha!

**Natthi hi loke sadevake,
Rāgo yatthapi dāni me siyā;**

**Napi nam jānāmi kīriso,
Atha maggena hato samūlako.**
For in this world with all its gods,
there will be no more lust anywhere in me.
I don't even know what kind it could be,
it's been smashed root and all by the path.

**Īngālakuyāva ujjhito,
Visapattoriva aggito kato;
Napi nam passāmi kīriso,
Atha maggena hato samūlako.**
Cast out like sparks from fiery coals,
it's worth no more than a bowl of poison.
I don't even see what kind it could be,
it's been smashed root and all by the path.

**Yassā siyā apaccavekkhitam,
Satthā vā anupāsito siyā;
Tvaṃ tādīsikaṃ palobhaya,
Jānantim so imaṃ vihaññasi.**
Well may you try to seduce the type of lady
who has not reflected on these things,
or who has never attended the Teacher:
but *this* is a lady who knows—now you're
in trouble!

**Mayhañhi akkuṭṭhavandite,
Sukhadukkhe ca satī upaṭṭhitā;
Saṅkhatamasubhanti jāniya,
Sabbattheva mano na limpāti.**
No matter if I am abused or praised,
or feel pleasure or pain: I stay mindful.
Knowing that conditions are ugly,
my mind clings to nothing.

**Sāham sugatassa sāvikā,
Maggatṭhaṅgikayānayāyini;
Uddhaṭasallā anāsavā,
Suññāgāragatā ramāmahaṃ.**
I am a disciple of the Holy One,
riding in the carriage of the eightfold path.
The dart pulled out, free of defilements,
I'm happy to have reached an empty place.

**Diṭṭhā hi mayā sucittitā,
Sombhā dārukapiḷlakāni vā;
Tantihi ca khīlakehi ca,
Vinibaddhā vividham panaccakā.**

I've seen brightly painted
dolls and wooden puppets,
tied to sticks and strings,
and made to dance in many ways.

**Tamhuddhaṭe tantikhīlake,
Vissatṭhe vikale parikrite;
Na vindeyya khaṇḍaso kate,
Kimhi tattha manam nivesaye.**
But when the sticks and strings are taken
off—
loosed, disassembled, dismantled,
irrecoverable, stripped to parts—
on what could the mind be fixed?

**Tathūpamā dehakāni maṃ,
Tehi dhammehi vinā na vattanti;
Dhammehi vinā na vattati,
Kimhi tattha manam nivesaye.**
That's what my body is really like,
without those things it can't go on.
This being so,
on what could the mind be fixed?

**Yathā haritālena makkhitam,
Addasa cittikaṃ bhittiyā kataṃ;
Tamhi te viparītadassanam,
Saññā mānusikā niratthikā.**
It's like when you see a mural on a wall,
painted with orpiment,
and your vision gets confused,
falsely perceiving that it is a person.

**Māyam viya aggato kataṃ,
Supinanteva suvaṇṇapādapaṃ;
Upagacchasi andha rittakaṃ,
Janamajjheriva rupparūpakaṃ.**
Though it's as worthless as a magic trick,
or a golden tree seen in a dream,
you blindly chase what is hollow,
like a puppet show among the people.

**Vaṭṭaniriva koṭarohitā,
Majjhe pubbulaḷakā saassukā;
Piḷakoḷikā cettha jāyati,
Vividhā cakkhuvividhā ca piṇḍitā”.**

An eye is just a ball in a socket,
with a pupil in the middle, and tears,
and mucus comes from there as well,
and so different eye-parts are lumped all
together.”

**Uppāṭiya cārudassanā,
Na ca pajjittha asaṅgamānasā;
“Handa te cakkhuṃ harassu taṃ”,
Tassa narassa adāsi tāvade.**

The pretty lady ripped out her eye.
With no attachment in her mind at all, she
said:

“Come now, take this eye,”
and gave it to the man right then.

**Tassa ca viramāsi tāvade,
Rāgo tattha khamāpayī ca naṃ;
“Sotthi siyā brahmacārinī,
Na puno edisakaṃ bhavissati”.**

And at that moment he lost his lust,
and asked for her forgiveness:
“May you be well, O chaste and holy lady;
such a thing will not happen again.

**“Āsādiya edisaṃ janaṃ,
Aggaṃ pajjalitaṃva liṅgiya;
Gaṇhiya āsīvisaṃ viya,
Api nu sotthi siyā khamehi no”.**

Attacking a person such as this
is like holding on to a blazing fire,
or grabbing a deadly viper!
May you be well, please forgive me.”

**Muttā ca tato sā bhikkhunī,
Agamī buddhavarassa santikaṃ;
Passiya varapuññalakkhaṇaṃ,
Cakkhu āsi yathā purāṇakanti.**

When that nun was released
she went to the presence of the excellent
Buddha.

Seeing the one with excellent marks of
merit,
her eye became just as it was before.

Timsanipāto niṭṭhito.

The Book of the Thirties is finished.

The Book of the Forties

15.1. Isidāsī

**Nagaramhi kusumanāme,
Pāṭaliputtamhi pathaviyā maṇḍe;
Sakyakulakulīnāyo,
Dve bhikkhuniyo hi guṇavatiyo.**

In Pāṭaliputta, the cream of the world,
the city named for a flower,
there were two nuns from the Sakyan clan,
both of them ladies of quality.

**Isidāsī tattha ekā,
Dutiyā bodhīti sīlasampannā ca;
Jhānajjhāyanaratāyo,
Bahussutāyo dhutakilesāyo.**

One was named Isidāsī, the second Bodhī.
They both were accomplished in ethics,
lovers of meditation and chanting,
learned, crushing corruptions.

**Tā piṇḍāya caritvā,
Bhattatthaṃ kariya dhotapattāyo;
Rahitamhi sukhanisinnā,
Imā girā abbhudīresuṃ.**

They wandered for alms and had their meal.
When they had washed their bowls,
they sat happily in a private place
and started a conversation.

**“Pāsādikāsi ayye,
Isidāsī vayopi te aparihīno;
Kiṃ disvāna byālikam,
Athāsī nekkhammanuyuttā”.**

“You’re so lovely, Venerable Isidāsī,
your youth has not yet faded.
What problem did you see that made you
dedicate your life to renunciation?”

**Evamanuyuñjijyamānā sā,
Rahite dhammadesanākusalā;
Isidāsī vacanamabravi,
“Suṇa bodhi yathāmi pabbajitā”.**

Being pressed like this in private,
Isidāsī, skilled in teaching Dhamma,
voiced the following words.
“Bodhī, hear how I went forth.

**“Ujjeniyā puravare,
Mayhaṃ pitā sīlasamvuto seṭṭhi;
Tassamhi ekadhītā,
Piyā manāpā ca dayitā ca.**

In the fine town of Ujjenī,
my father was a financier, a good and moral
man.

I was his only daughter,
dear, beloved, and cherished.

**Atha me sāketato varakā,
Āgacchumuttamakulīnā;
Seṭṭhī pahūtaratano,
Tassa mamaṃ suṇhamadāsī tāto.**

Then some suitors came for me
from the top family of Sāketa.
They were sent by a financier abounding in
wealth,
to whom my father then gave me as
daughter-in-law.

**Sassuyā sasurassa ca,
Sāyaṃ pātaṃ paṇāmamupagamma;
Sirasā karomi pāde,
Vandāmi yathāmi anusiṭṭhā.**

Come morning and come night,
I bowed with my head to the feet
of my father and mother-in-law,
just as I had been told.

**Yā mayhaṃ sāmikassa,
Bhaginiyo bhātuno parijano vā;
Tamekavarakampi disvā,
Ubbiggā āsanam demī.**

Whenever I saw my husband’s sisters,
his brothers, his servants,
or even he, my one and only,
I nervously gave them a seat.

**Annena ca pānena ca,
Khajjena ca yaṅca tattha sannihitam;
Chādemi upanayāmi ca,
Demi ca yaṃ yassa patirūpaṃ.**

Whatever they wanted—food and drink,
treats, or whatever was in the cupboard—
I brought out and offered to them,
ensuring each got what was fitting.

**Kālena upatṭhahitvā,
Gharaṁ samupagamāmi ummāre;
Dhavantī hatthapāde,
Pañjalikā sāmikamupemi.**

Having risen bright and early,
I approached the main house,
washed my hands and feet,
and went to my husband with joined palms.

**Kocchaṁ pasādaṁ añjaniñca,
Ādāsakañca gaṇhitvā;
Parikammakārikā viya,
Sayameva patim vibhūsemi.**

Taking a comb, adornments,
eyeshadow, and a mirror,
I myself did the makeup for my husband,
as if I were his beautician.

**Sayameva odanaṁ sādhayāmi,
Sayameva bhājanaṁ dhovantī;
Mātāva ekaputtakaṁ,
Tathā bhattāraṁ paricarāmi.**

I myself cooked the rice;
I myself washed the pots.
I looked after my husband
like a mother her only child.

**Evaṁ maṁ bhattikataṁ,
Anurattaṁ kārikaṁ nihataṁānaṁ;
Uṭṭhāyikaṁ analasaṁ,
Sīlavatim dussate bhattā.**

Thus I showed my devotion to him,
a loving, virtuous, and humble servant,
getting up early, and working tirelessly:
yet still my husband did me wrong.

**So māturañca pitarañca,
Bhaṇati ‘āpucchahaṁ gamissāmi;
Isidāsiyā na saha vacchaṁ,
Ekāgārehaṁ saha vatthum’.**

He said to his mother and father:
“I’ll take my leave and go,
I can’t stand to live together with Isidāsī
staying in the same house.”

**‘Mā evaṁ putta avaca,
Isidāsī paṇḍitā paribyattā;
Uṭṭhāyikā analasā,
Kim tuyhaṁ na rocate putta’.**

“Son, don’t speak like this!
Isidāsī is astute and competent,
she gets up early and works tirelessly,
son, why doesn’t she please you?”

**‘Na ca me himsati kiñci,
Na cahaṁ isidāsiyā saha vacchaṁ;
Dessāva me alaṁ me,
Apucchāhaṁ gamissāmi’.**

“She hasn’t done anything to hurt me,
but I just can’t stand to live with her.
As far as I’m concerned, she’s just horrible.
I’ve had enough, I’ll take my leave and go.”

**Tassa vacanaṁ suṇitvā,
Sassu sasuro ca maṁ apucchimsu;
‘Kissa tayā aparaddhaṁ,
Bhaṇa vissaṭṭhā yathābhūtaṁ’.**

When they heard his words,
my father-in-law and mother-in-law asked
me:

“What did you do wrong?
Tell us honestly, have no fear.”

**‘Napihaṁ aparajjhaṁ kiñci,
Napi himsemi na bhaṇāmi dubbacanaṁ;
Kim sakkā kātuyye,
Yaṁ maṁ viddessate bhattā’.**

“I’ve done nothing wrong,
I haven’t hurt him, or said anything bad.
What can I possibly do,
when my husband finds me so hateful?”

**Te maṁ pitugharaṁ paṭinayimsu,
Vimanā dukhena adhibhūtā;
Puttamanurakkhamānā,
‘Jitāmhase rūpinim lakkhim’.**

They led me back to my father's home,
distraught, overcome with suffering, and
said:

“By caring for our son,
we've lost her, so lovely and lucky!”

**Atha maṃ adāsi tāto,
Aḍḍhassa gharamhi dutiyakulikassa;
Tato upaḍḍhasuṅkena,
Yena maṃ vindatha seṭṭhi.**

Next my dad gave me to the household
of a second wealthy family-man.
For this he got half the bride-price
of that which the financier paid.

**Tassapi gharamhi māsaṃ,
Avasiṃ atha sopi maṃ paṭicchariya;
Dāsīva upaṭṭhahantiṃ,
Adūsikaṃ sīlasampannaṃ.**

In his house I also lived a month,
before he too wanted me gone;
though I served him like a slave,
virtuous and doing no wrong.

**Bhikkhāya ca vicarantaṃ,
Damakaṃ dantaṃ me pitā bhaṇati;
'Hohisi me jāmatā,
Nikkhipa poṭṭhiṅca ghaṭikaṅca'.**

My father then spoke to a beggar for alms,
a tamer of others and of himself:
“Be my son-in-law;
set aside your rags and bowl.”

**Sopi vasitvā pakkhaṃ,
Atha tātaṃ bhaṇati 'dehi me poṭṭhiṃ;
Ghaṭikaṅca mallakaṅca,
Punapi bhikkhaṃ carissāmi'.**

He stayed a fortnight before he said to my
dad:

“Give me back my rag robes,
my bowl, and my cup—
I'll wander begging for alms again.”

**Atha naṃ bhaṇatī tāto,
Ammā sabbo ca me ñātigaṇavaggo;
'Kiṃ te na kīrati idha,
Bhaṇa khippaṃ taṃ te karihi'ti.**

So then my mum and my dad
and my whole group of relatives said:
“What has not been done for you here?
Quickly, tell us what we can do for you!”

**Evam bhaṇito bhaṇati,
'Yadi me attā sakkoti alaṃ mayhaṃ;
Isidāsiyā na saha vacchaṃ,
Ekagharehaṃ saha vatthum'.**

When they spoke to him like this he said,
“Even if you worship me, I've had enough.
I can't stand to live together with Isidāsi
staying in the same house.”

**Vissajjito gato so,
Ahampi ekākinī vicintemi;
'Āpucchitūna gacchaṃ,
Marituye vā pabbajissaṃ vā'.**

Released, he left.

But I sat by myself contemplating:
“Having taken my leave, I'll go,
either to die or to go forth.”

**Atha ayyā jinadattā,
Āgacchī gocarāya caramānā;
Tātakulaṃ vinayadhari,
Bahussutā sīlasampannā.**

But then the venerable lady Jinadattā,
learned and virtuous,
who had memorized the texts on monastic
training,
came to my dad's house in search of alms.

**Taṃ disvāna amhākaṃ,
Uṭṭhāyāsaṇaṃ tassā paññāpayim;
Nisinnāya ca pāde,
Vanditvā bhojanamadāsim.**

When I saw her,

I got up from my seat and prepared it for
her.

When she had taken her seat,
I honored her feet and offered her a meal,

**Annena ca pānena ca,
Khajjena ca yaṅca tattha sannihitaṃ;
Santappayitvā avacaṃ,
'Ayye icchāmi pabbajitum'.**

satisfying her with food and drink,
treats, or whatever was in the cupboard.
Then I said:
“Ma’am, I wish to go forth!”

**Atha maṃ bhaṇatī tāto,
‘Idheva puttaka carāhi tvaṃ dhammaṃ;
Annena ca pānena ca,
Tappaya samaṇe dvijātī ca’.**

But my dad said to me:
“Child, practice Dhamma right here!
Satisfy ascetics and twice-born brahmins
with food and drink.”

**Athahaṃ bhaṇāmi tātaṃ,
Rodantī añjaliṃ paṇāmetvā;
‘Pāpañhi mayā pakataṃ,
Kammaṃ taṃ nijjaressāmi’.**

Then I said to my dad,
crying, my joined palms raised to him:
“I’ve done bad things in the past;
I shall wear that bad deed away.”

**Atha maṃ bhaṇatī tāto,
‘Pāpuṇa bodhiñca aggadhammañca;
Nibbānañca labhassu,
Yaṃ sacchikarī dvipadaseṭṭho’.**

And my dad said to me:
“May you attain awakening, the highest
state,
and may you find the extinguishment
that was realized by the best of men!”

**Mātāpitū abhivādayitvā,
Sabbañca ñātigaṇavaggaṃ;
Sattāhaṃ pabbajitā,
Tisso vijjā aphassayinṃ.**

I bowed down to my mother and father,
and my whole group of relatives;
and then, seven days after going forth,
I realized the three knowledges.

**Jānāmi attano satta,
Jātiyo yassayaṃ phalavipāko;
Taṃ tava ācikkhissaṃ,
Taṃ ekamaṇā nisāmehi.**

I know my last seven lives;
I shall relate to you the deeds
of which this life is the fruit and result:
focus your whole mind on that.

**Nagaramhi erakacche,
Suvanṇakāro ahaṃ pahūtadhano;
Yobbanamadena matto,
So paradāraṃ asevihaṃ.**

In the city of Erakacca
I was a goldsmith with lots of money.
Drunk on the pride of youth,
I had sex with someone else’s wife.

**Sohaṃ tato cavitvā,
Nirayamhi apaccisaṃ ciram;
Pakko tato ca uṭṭhahitvā,
Makkaṭiyā kucchimokkamimṃ.**
Having passed away from there,
I burned in hell for a long time.
Rising up from there
I was conceived in a monkey’s womb.

**Sattāhajātakaṃ maṃ,
Mahākapi yūthapo nillacchesi;
Tassetam kammaphalaṃ,
Yathāpi gantvāna paradāraṃ.**
When I was only seven days old,
I was castrated by the monkey chief.
This was the fruit of that deed,
because of adultery with another’s wife.

**Sohaṃ tato cavitvā,
Kālaṃ karitvā sindhavāraññe;
Kāṇāya ca khañjāya ca,
Eḷakiyā kucchimokkamimṃ.**

Having passed away from there,
passing away in Sindhava grove,
I was conceived in the womb
of a lame, one-eyed she-goat.

**Dvādasa vassāni ahaṃ,
Nillacchito dārake parivahitvā;
Kimināvaṭṭo akallo,
Yathāpi gantvāna paradāraṃ.**

I carried children on my back for twelve years,
and all the while I was castrated,
worm-eaten, and tail-less,
because of adultery with another's wife.

**Sohaṃ tato cavitvā,
Govāñijakassa gāviyā jāto;
Vaccho lākhātambo,
Nillacchito dvādase māse.**

Having passed away from there,
I was reborn in a cow
owned by a cattle merchant.
A red calf, castrated, for twelve months

**Voḍhūna naṅgalamaṃ,
Sakaṭaṅca dhārayāmi;
Andhovaṭṭo akallo,
Yathāpi gantvāna paradāraṃ.**

I drew a big plow.
I shouldered a cart,
blind, tail-less, feeble,
because of adultery with another's wife.

**Sohaṃ tato cavitvā,
Vīthiyā dāsiyā ghare jāto;
Neva mahilā na puriso,
Yathāpi gantvāna paradāraṃ.**

Having passed away from there,
I was born of a prostitute in the street,
neither woman nor man,
because of adultery with another's wife.

**Tiṃsativassamhi mato,
Sākaṭīkakulamhi dārikā jātā;
Kapaṇamhi appabhoge,
Dhanika purisapātabahulamhi.**

I died at thirty years of age,
and was reborn as a girl in a carter's family.
We were poor, of little wealth,
greatly oppressed by creditors.

**Taṃ maṃ tato satthavāho,
Ussannāya vipulāya vaḍḍhiyā;
Okaḍḍhati vilapantiṃ,
Acchinditvā kulagharasmā.**

Because of the huge interest we owed,
I was dragged away screaming,
taken by force from the family home
by a caravan leader.

**Atha soḷasame vasse,
Disvā maṃ pattayobbanam kaññam;
Orundhatassa putto,
Giridāso nāma nāmena.**

When I was sixteen years old,
his son named Giridāsa,
seeing that I was a girl of marriageable age,
took me as his wife.

**Tassapi aññā bhariyā,
Sīlavatī guṇavatī yasavatī ca;
Anurattā bhattāraṃ,
Tassāhaṃ viddesanamakāsim.**

He also had another wife,
a virtuous and well-known lady of quality,
faithful to her husband;
yet I stirred up resentment in her.

**Tassetam kammaphalaṃ,
Yaṃ maṃ apakīritūna gacchanti;
Dāsīva upaṭṭhahantiṃ,
Tassapi anto kato mayā”ti.**

As the fruit of that deed,
they abandoned me and left,
though I served them like a slave.
Now I've made an end to this as well.”

Cattālīsanipāto niṭṭhito.

The Book of the Forties is finished.

The Great Book

16.1. Sumedhā

**Mantāvatiyā nagare,
Rañño koñcassa aggamahesiyā;
Dhītā āsirū sumedhā,
Pasāditā sāsana-karehi.**

In Mantāvati city, Sumedhā,
the daughter of King Koñca's chief queen,
was converted by those
who practice the Buddha's teaching.

**Sīlavatī citta-kathā,
Bahussutā buddhasāsane vinitā;
Mātā-pitaro upagamma,
Bhaṇati "ubhayo nisāmetha.**

She was virtuous, a brilliant speaker,
learned, and trained in the Buddha's
instructions.
She went up to her mother and father and
said:

"Pay heed, both of you!

**Nibbānābhira-tāhaṃ,
Asassataṃ bhavagataṃ yadipi dibbaṃ;
Kimaṅgaṃ pana tucchā kāmā,
Appassādā bahuvighātā.**

I delight in extinguishment!
No life is eternal, not even that of the gods;
what then of sensual pleasures, so hollow,
offering little gratification and much
anguish.

**Kāmā kaṭukā āsī,
Visūpamā yesu mucchitā bālā;
Te dīgharattaṃ niraye,
Samappitā haññante dukkhitā.**

Sensual pleasures are bitter as the venom of
a snake,
yet fools are infatuated by them.
Sent to hell for a very long time,
they are beaten and tortured.

**Socanti pāpakammā,
Vinipāte pāpavaddhino sadā;**

**Kāyena ca vācāya ca,
Manasā ca asaṃvutā bālā.**

Those who grow in wickedness
always sorrow in the underworld due to
their own bad deeds.
They're fools, unrestrained in body,
mind, and speech.

**Bālā te duppaññā,
Acetanā dukkhasamudaya-ruddhā;
Desente ajānantā,
Na bujjhāre ariyasaccāni.**

Those witless, senseless fools,
obstructed by the origin of suffering,
are ignorant, not understanding the noble
truths
when they are being taught.

**Saccāni amma buddhavaradesitāni,
Te bahutarā ajānantā ye;
Abhinandanti bhavagataṃ,
Pihenti devesu upapattiṃ.**

Most people, mum, ignorant of the truths
taught by the excellent Buddha,
look forward to the next life,
longing for rebirth among the gods.

**Devesupi upapatti,
Asassatā bhavagate aniccamhi;
Na ca santasanti bālā,
Punappunaṃ jāyitabbassa.**

Yet even rebirth among the gods
in an impermanent state is not eternal.
But fools are not scared
of being reborn time and again.

**Cattāro vinipātā,
Duve ca gatiyo kathañci labbhanti;
Na ca vinipātagatānaṃ,
Pabbajjā atthi nirayesu.**

Four lower realms and two other realms
may be gained somehow or other.
But for those who end up in a lower realm,
there is no way to go forth in the hells.

**Anujānātha maṃ ubhayo,
Pabbajitum dasabalassa pāvācane;**

**Appossukkā ghaṭissam,
Jātimaraṇappahānāya.**

May you both grant me permission to go forth
in the dispensation of him of the ten powers.

Living at ease, I shall apply myself
to giving up rebirth and death.

**Kim bhavagate abhinanditena,
Kāyakalinā asārena;
Bhavataṇhāya nirodhā,
Anujānātha pabbajissāmi.**

What's the point in hope, in a new life,
in this useless, hollow body?
Grant me permission, I shall go forth
to make an end of craving for a new life.

**Buddhānam uppādo vivajjito,
Akkhaṇo khaṇo laddho;
Sīlāni brahmacariyam,
Yāvajjīyam na dūseyyam”.**

A Buddha has arisen, the time has come,
the unlucky moment has passed.
As long as I live I'll never betray
my ethical precepts or my celibate path.”

**Evaṃ bhaṇati sumedhā,
Mātāpitaro “na tāva āhāram;
Āharissam gahaṭṭhā,
Maraṇavasam gatāva hessāmi”.**

Then Sumedhā said to her parents:
“So long as I remain a lay person,
I'll refuse to eat any food,
until I've fallen under the sway of death.”

**Mātā dukkhitā rodati pitā ca,
Assā sabbaso samabhihato;
Ghaṭenti saññāpetum,
Pāsādatale chamāpatitam.**

Upset, her mother burst into tears,
while her father, though grieved,
tried his best to persuade her
as she lay collapsed on the longhouse roof.

**“Uṭṭhehi puttaka kim soci,
Tena dinnāsi vāraṇavatimhi;**

**Rājā anīkaratto,
Abhirūpo tassa tvaṃ dinnā.**

“Get up child, why do you grieve so?
You're already betrothed to be married!
King Anīkaratta the handsome
is in Vāraṇavatī: he is your betrothed.

**Aggamahesī bhavissasi,
Anikarattassa rājino bhariyā;
Sīlāni brahmacariyam,
Pabbajjā dukkarā puttaka.**

You shall be the chief queen,
wife of King Anīkaratta.
Ethical precepts, the celibate path—
going forth is hard to do, my child.

**Rajje āṇā dhanamissariyam,
Bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge,
Vāreyyam hotu te putta”.**

As a royal there is command, wealth,
authority,
and the happiness of possessions.
Enjoy sensual pleasures while you're still
young!
Let your wedding take place, my child!”

**Atha ne bhaṇati sumedhā,
“Mā edisikāni bhavagatamasāram;
Pabbajjā vā hohiti,
Maraṇam vā me na ceva vāreyyam.**

Then Sumedhā said to him:
“Let this not come to pass! Existence is
hollow!
I shall either go forth or die,
but I shall never marry.

**Kimiva pūtikāyamasucim,
Savanagandham bhayānakam kuṇapam;
Abhisamvisayyam bhastam,
Asakim paggharitam asucipuṇnam.**

Why cling to this rotting body so foul,
stinking of fluids,
a horrifying water-bag of corpses,
always oozing, full of filth?

**Kimiva taham jānantī,
Vikūlakam māmsasonitupalittam;**

**Kimikulālayaṃ sakuṇabhataṃ,
Kaḷevaraṃ kissa diyyati.**

Knowing it like I do, what's the point?
A carcass is vile, smeared with flesh and
blood,
food for birds and swarms of worms—
why have we been given it?

**Nibbuyhati susānaṃ,
Aciraṃ kāyo apetaviññāṇo;
Chuddho kaḷiṅgaraṃ viya,
Jigucchamaṇehi ñātīhi.**

Before long the body, bereft of
consciousness,
is carried out to the charnel ground,
to be tossed aside like an old log
by relatives in disgust.

**Chuddhūna naṃ susāne,
Parabhataṃ nhāyanti jigucchantā;
Niyakā mātāpitāro,
Kiṃ pana sādharmaṇaṃ janatā.**

When they've tossed it away in the charnel
ground,
to be eaten by others, your own parents
bathe themselves, disgusted;
what then of people at large?

**Ajjhositā asāre,
Kaḷevare aṭṭhinhārusaṅghāte;
Kheḷassuccārasava,
Paripuṇṇe pūtikāyamaṃhi.**

They're attached to this hollow carcass,
this mass of sinews and bone;
this rotting body
full of saliva, tears, feces, and pus.

**Yo naṃ vinibbhujitvā,
Abbhantaramassa bāhiraṃ kayirā;
Gandhassa asahamaṇā,
Sakāpi mātā jiguccheyya.**

If anyone were to dissect it,
turning it inside out,
the unbearable stench
would disgust even their own mother.

**Khandhadhātuāyatanaṃ,
Saṅkhataṃ jātimūlakaṃ dukkhaṃ;**

**Yoniso anuvicinantī,
Vāreyyaṃ kissa iccheyyaṃ.**

Properly examining
the aggregates, elements, and sense fields
as conditioned, rooted in birth, suffering—
why would I wish for marriage?

**Divase divase tisatti,
Satāni navanavā pateyyuṃ kāyamaṃhi;
Vassasatampi ca ghāto,
Seyyo dukkhassa cevaṃ khayō.**

Let three hundred sharp swords
fall on my body everyday!
Even if the slaughter lasted 100 years
it'd be worth it if it led to the end of
suffering.

**Ajjhupagacche ghātaṃ,
Yo viññāyevaṃ satthuno vacanaṃ;
'Dīgho tesamaṃ samsāro,
Punappunaṃ haññaṃānaṃ'.**

One who understands the Teacher's words
would put up with this slaughter:
'Long for you is transmigration
being killed time and time again.'

**Devesu manussesu ca,
Tiracchānayanoniyā asurakāye;
Petesu ca nirayesu ca,
Aparimitā dissare ghātā.**

Among gods and humans,
in the realm of animals or that of demons,
among the ghosts or in the hells,
endless killings are seen.

**Ghātā nirayesu bahū,
Vinipātagatassa pīḷiyamaṇassa;
Devesupi attāṇaṃ,
Nibbānasukhā paraṃ natthi.**

The hells are full of killing,
for the corrupt who have fallen to the
underworld.
Even among the gods there is no shelter,
for no happiness excels extinguishment.

**Pattā te nibbānaṃ,
Ye yuttā dasabalassa pāvacaṇe;**

**Appossukkā ghaṭenti,
Jātimaraṇappahānāya.**

Those who are committed to the
dispensation
of him of the ten powers attain
extinguishment.

Living at ease, they apply themselves
to giving up rebirth and death.

**Ajjeva tātabhinikkha-
Missam bhogehi kim asārehi;
Nibbinnā me kāmā,
Vantasamā tālavatthukatā”.**

On this very day, dad, I shall renounce:
what’s to enjoy in hollow riches?
I’m disillusioned with sensual pleasures,
they’re like vomit, made like a palm stump.”

**Sā cevaṃ bhaṇati pitara-
Maṇikaratto ca yassa sā dinnā;
Upayāsi vāraṇavate,
Vāreyyamupaṭṭhite kāle.**

As she spoke thus to her father,
Anīkaratta, to whom she was betrothed,
approached from Vāraṇavatī
at the time appointed for the marriage.

**Atha asitanicitamuduke,
Kese khaggena chindiya sumedhā;
Pāsādaṃ pidahitvā,
Paṭhamajjhānaṃ samāpajji.**

Then Sumedhā took up a knife,
and cut off her hair, so black, thick, and soft.
Shutting herself in the longhouse,
she entered the first absorption.

**Sā ca tahiṃ samāpannā,
Anīkaratto ca āgato nagaraṃ;
Pāsāde ca sumedhā,
Aniccasaññaṃ subhāveti.**

And as she entered it there,
Anīkaratta arrived at the city.
Then in the longhouse, Sumedhā
well developed the perception of
impermanence.

**Sā ca manasi karoti,
Anīkaratto ca āruhī turitaṃ;**

**Maṇikanakabhūsitāṅgo,
Katañjalī yācati sumedhaṃ.**

As she investigated in meditation,
Anīkaratta quickly climbed the stairs.
His limbs adorned with gems and gold,
he begged Sumedhā with joined palms:

**“Rajje āṇādhanaṃ missa-
Riyam bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge,
Kāmasukhā dullabhā loke.**

“As a royal there is command, wealth,
authority,
and the happiness of possessions.
Enjoy sensual pleasures while you’re still
young!
Sensual pleasures are hard to find in the
world!

**Nissaṭṭham te rajjam,
Bhoge bhuñjassu dehi dānāni;
Mā dummanā ahoṣi,
Mātāpitāro te dukkhitā”.**

I’ve handed royalty to you—
enjoy riches, give gifts!
Don’t be sad;
your parents are upset.”

**Tam tam bhaṇati sumedhā,
Kāmehi anattikā vigaṭamohā;
“Mā kāme abhinandi,
Kāmesvādīnavaṃ passa.**

Sumedhā, having no use for sensual
pleasures,
and having done away with delusion, spoke
right back:

“Do not take pleasure in sensuality!
See the danger in sensual pleasures!

**Cātuddīpo rājā,
Mandhātā āsi kāmabhoginamaggo;
Atitto kālaṅkato,
Na cassa paripūritā icchā.**

Mandhātā, king of four continents,
foremost in enjoying sensual pleasures,
died unsated,
his desires unfulfilled.

**Satta ratanāni vasseyya,
Vuṭṭhimā dasadisā samantena;
Na catthi titti kāmānaṃ,
Atittāva maranti narā.**

Were the seven jewels to rain from the sky
all over the ten directions,
there would be no satiating of sensual
pleasures:
people die insatiable.

**Asisūnūpamā kāmā,
kāmā sappasiropamā;
Ukkopamā anudahanti,
aṭṭhikaṅkala sannibhā.**

Like a butcher's knife and chopping block,
sensual pleasures are like a snake's head.
They burn like a fire-brand,
they resemble a skeleton.

**Aniccā adhuvā kāmā,
bahudukkhā mahāvisā;
Ayogūlova santatto,
aghamūlā dukhapphalā.**

Sensual pleasures are impermanent and
unstable,
they're full of suffering, a terrible poison;
like a hot iron ball,
the root of misery, their fruit is pain.

**Rukkhapphalūpamā kāmā,
maṃsapesūpamā dukhā;
Supinopamā vaṅcaniyā,
kāmā yācitakūpamā.**

Sensual pleasures are like fruits of a tree,
like lumps of meat, painful,
they trick you like a dream;
sensual pleasures are like borrowed goods.

**Sattisūlūpamā kāmā,
rogo gaṇḍo aghaṃ nighaṃ;
Aṅgarakāsusadisā,
aghamūlaṃ bhayaṃ vadho.**

Sensual pleasures are like swords and
stakes;
a disease, a boil, misery and trouble.
Like a pit of glowing coals,
the root of misery, fear and slaughter.

**Evaṃ bahudukkhā kāmā,
akkhātā antarāyikā;
Gacchatha na me bhavagate,
vissāso atthi attano.**

Thus sensual pleasures have been explained
to be obstructions, so full of suffering.
Please leave! As for me,
I have no trust in a new life.

**Kim mama paro karissati,
Attano sīsamhi ḍayhamānamhi;
Anubandhe jarāmaṇe,
Tassa ghātāya ghaṭitabbaṃ”.**

What can someone else do for me
when their own head is burning?
When stalked by old age and death,
you should strive to destroy them.”

**Dvāraṃ apāpuritvānaṃ,
Mātāpitaro anīkarattaṅca;
Disvāna chamaṃ nisinne,
Rodante idamavocaṃ.**

She opened the door
and saw her parents with Anīkaratta,
sitting crying on the floor.
And so she said this:

**“Dīgho bālānaṃ saṃsāro,
Punappunaṅca rodantaṃ;
Anamatagge pitu maṇe,
Bhātu vadhe attano ca vadhe.**

“Transmigration is long for fools,
crying again and again at that with no
known beginning—
the death of a father,
the killing of a brother or of themselves.

**Assu thaṅṅaṃ rudhiraṃ,
Saṃsāraṃ anamataggato saratha;
Sattānaṃ saṃsarataṃ,
Sarāhi aṭṭhinaṅca sannicayaṃ.**

Remember the ocean of tears, of milk, of
blood,
transmigration with no known beginning.
Remember the bones piled up
by beings transmigrating.

**Sara caturodadhī,
Upanīte assuthaññarudhiramhi;
Sara ekakappamaṭṭhīnaṃ,
Sañcayāṃ vipulena samaṃ.**

Remember the four oceans
compared with tears, milk, and blood;
Remember bones piled up high as Mount
Vipula
in the course of a single eon.

**Anamatagge saṃsarato,
Mahim̐ jambudīpamupanītaṃ;
Kolaṭṭhimattagūlikā,
Mātā mātusveva nappahonti.**

Transmigration with no known beginning
is compared to this broad land of India;
if divided into lumps the size of jujube
seeds,
they'd still be fewer than his mother's
mothers.

**Tiṇakaṭṭhasākḥāpalāsaṃ,
Upanītaṃ anamataggato sara;
Caturaṅgulikā ghaṭikā,
Pitupitusveva nappahonti.**

Remember the grass, sticks, and leaves,
compare that with no known beginning:
if split into pieces four inches in size,
they'd still be fewer than his father's
fathers.

**Sara kāṇakacchapaṃ pubba-
Samudde aparato ca yugachiddaṃ;
Siraṃ tassa ca paṭimukkaṃ,
Manussalābhamhi opammaṃ.**

Remember the one-eyed turtle and the yoke
with a hole
blown in the ocean from east to west—
sticking the head in the hole
is a metaphor for gaining a human birth.

**Sara rūpaṃ pheṇapiṇḍopa-
Massa kāyakalino asārassa;
Khandhe passa anicce,
Sarāhi niraye bahuvighāte.**

Remember the form of this unlucky body,
insubstantial as a lump of foam.
See the aggregates as impermanent,
remember the hells so full of anguish.

**Sara kaṭasiṃ vaḍḍhente,
Punappunaṃ tāsū tāsū jātīsū;
Sara kumbhīlabhayāni ca,
Sarāhi cattāri saccāni.**

Remember those swelling the charnel
grounds
again and again in life after life.
Remember the threat of the crocodile!
Remember the four truths!

**Amatamhi vijjamāne,
Kiṃ tava pañcakaṭukena pītena;
Sabbā hi kāmaratiyo,
Kaṭukatarā pañcakaṭukena.**

When the deathless is there to be found,
why would you drink the five bitter
poisons?
For every enjoyment of sensual pleasures
is so much more bitter than them.

**Amatamhi vijjamāne,
Kiṃ tava kāmehi ye pariḷāhā;
Sabbā hi kāmaratiyo,
Jalitā kuthitā kampitā santāpitā.**

When the deathless is there to be found,
why would you burn for sensual pleasures?
For every enjoyment of sensual pleasures
is burning, boiling, bubbling, seething.

**Asapattamhi samāne,
Kiṃ tava kāmehi ye bahusapattā;
Rājaggicoraudakappiyehi,
Sādhāraṇā kāmā bahusapattā.**

When there is freedom from enmity,
why would you want your enemy, sensual
pleasures?
Like kings, fire, robbers, flood, and people
you dislike,
sensual pleasures are very much your
enemy.

**Mokkhamhi vijjamāne,
Kiṃ tava kāmehi yesu vadhabandho;**

**Kāmesu hi asakāmā,
Vadhabandhadukhāni anubhonti.**
When liberation is there to be found,
what good are sensual pleasures that kill
and bind?
For though unwilling, when sensual
pleasures are there,
they are subject to the pain of killing and
binding.

**Ādīpitā tiṇukkā,
Gaṇhantaṃ dahanti neva muñcantaṃ;
Ukkopamā hi kāmā,
Dahanti ye te na muñcanti.**
As a blazing grass torch
burns one who grasps it without letting go,
sensual pleasures are like a grass torch,
burning those who do not let go.

**Mā appakassa hetu,
Kāmasukhassa vipulaṃ jahī sukhaṃ;
Mā puthulomova baḷisaṃ,
Gilitvā pacchā vihaññasi.**
Don't give up abundant happiness
for the trivial joys of sensual pleasure.
Don't suffer hardship later,
like a catfish on a hook.

**Kāmaṃ kāmesu damassu,
Tāva sunakhova saṅkhalābaddho;
Kāhinti khu taṃ kāmā,
Chātā sunakhaṃva caṇḍālā.**
Deliberately control yourself among sensual
pleasures!
You're like a dog fixed to a chain:
sensual pleasures will surely devour you
as hungry outcasts would a dog.

**Aparimitañca dukkhaṃ,
Bahūni ca cittadomanassāni;
Anubhohisi kāmuyutto,
Paṭinissaja addhuve kāme.**
Harnessed to sensual pleasure,
you undergo endless pain,
along with much mental anguish:
relinquish sensual pleasures, they don't last!

**Ajaramhi vijjamāne,
Kiṃ tava kāmehi yesu jarā;
Maraṇabyādhigahitā,
Sabbā sabbattha jātiyo.**
When the unaging is there to be found,
what good are sensual pleasures in which is
old age?
All rebirths everywhere
are bonded to death and sickness.

**Idamajaramidamamaraṃ,
Idamajarāmaraṃ padamasokaṃ;
Asapattamasambādharaṃ,
Akhalitamabhayaṃ nirupatāparaṃ.**
This is the ageless, this is the deathless!
This is the ageless and deathless, the
sorrowless state!
Free of enmity, unconstricted,
faultless, fearless, without tribulations.

**Adhigatamidaṃ bahūhi,
Amataṃ ajjāpi ca labhaniyamidaṃ;
Yo yoniso payuñjati,
Na ca sakkā aghaṭamānena”.**
This deathless has been realized by many;
even today it can be obtained
by those who properly apply themselves;
but it's impossible if you don't try.”

**Evaṃ bhaṇati sumedhā,
Saṅkhāragate ratiṃ alabhamānā;
Anunentī anikarattaṃ,
Kese ca chamaṃ khipi sumedhā.**
So said Sumedhā,
lacking delight in conditioned things.
Soothing Anīkaratta,
Sumedhā cast her hair on the ground.

**Uṭṭhāya anikaratto,
Pañjaliko yācatassā pitaraṃ so;
“Vissajjetha sumedhaṃ,
Pabbajituṃ vimokkhasaccadassā”.**
Standing up, Anīkaratta
raised his joined palms to her father and
begged:
“Let go of Sumedhā, so that she may go
forth!
She will see the truth of liberation.”

Vissajjitā mātāpitūhi,
pabbaji sokabhayabhītā;
Cha abhiññā sacchikatā,
aggaphalaṃ sikkhamānāya.

Released by her mother and father,
she went forth, afraid of grief and fear.
While still a trainee nun she realized the six
direct knowledges,
along with the highest fruit.

Acchariyamabbhutaṃ taṃ,
Nibbānaṃ āsi rājakaññāya;
Pubbenivāsacariṃ,
Yathā byākari pacchime kāle.

The extinguishment of the princess
was incredible and amazing;
on her deathbed, she declared
her several past lives.

“Bhagavati koṇāgamane,
Saṅghārāmaṃhi navanivesamhi;
Sakhiyo tisso janiyo,
Vihāradānaṃ adāsīmha.

“In the time of the Buddha Koṇāgamana,
we three friends gave the gift
of a newly-built dwelling
in the Saṅgha’s monastery.

Dasakkhattuṃ satakkhattuṃ,
Dasasatakkhattuṃ satāni ca
satakkhattuṃ;
Devesu uppajjimha,
Ko pana vādo manussesu.

Ten times, a hundred times,
a thousand times, ten thousand times,
we were reborn among the gods,
let alone among humans.

Devesu mahiddhikā ahumha,
Mānusakamhi ko pana vādo;
Sattaratanassa mahesī,
Itthiratanam aham āsim.

We were mighty among the gods,
let alone among humans!
I was queen to a king with the seven
treasures—
I was the treasure of a wife.

So hetu so pabhavo,
Taṃ mūlaṃ sāva sāsane khantī;
Taṃ paṭhamasamodhānaṃ,
Taṃ dhammaratāya nibbānaṃ.

That was the cause, that the origin, that the
root,
that was the acceptance of the dispensation;
that first meeting culminated in
extinguishment
for one delighting in the teaching.

Evaṃ karonti ye sadda-
Hanti vacanaṃ anomapaññassa;
Nibbindanti bhavagate,
Nibbinditvā virajjantī”ti.

So say those who have faith in the words
of the one unrivaled in wisdom.
They’re disillusioned with being reborn,
and being disillusioned they become
dispassionate.”

Itthaṃ sudam sumedhā therī gāthāyo
abhāsittāti.

Mahānipāto niṭṭhito.
Samattā therīgāthāyo

It was thus that these verses were recited by
the senior nun Sumedhā.
The Great Book is finished.

Therīgāthāpāḷi niṭṭhitā.

The Verses of the Senior Nuns are finished.