

SN 5. Bhikkhunīsamyuttaṃ

Table of Contents

Texts.....	2
Preface.....	2
5.1 Āḷavikāsuttaṃ.....	3
5.2 Somāsuttaṃ.....	4
5.3 Kisāgotamīsuttaṃ.....	5
5.4 Vijayāsuttaṃ.....	6
5.5 Uppalavaṇṇāsuttaṃ.....	7
5.6 Cālāsuttaṃ.....	8
5.7 Upacālāsuttaṃ.....	9
5.8 Sīsupacālāsuttaṃ.....	10
5.9 Selāsuttaṃ.....	11
5.10 Vajirāsuttaṃ.....	12

edited by

Ānandajoti Bhikkhu

(September, 2011 / 2555)

Texts

BJT: Sri Lankan edition, from the Buddha Jayanti Tripitaka Series, Volume XIII (Colombo, 1976/2519, reprinted with corrections 2005).

Thai: Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

PTS: European edition, The Sagāthavagga, ed. G. A. Somaratne, (Oxford, 1998).

Preface

In preparing this text and translation for publication I have divided it into a number of versions. In the Buddhist Texts and Studies section will be found the Pāḷi Text together with the variant readings. This is a more technical work dealing with the establishment of the text.

In the Texts and Translations section I present the full Text and Translation with annotations which help to explain matters that may not be clear from the text itself. I have therefore translated the Commentary, such as it is, in its entirety, which will at least give students some idea of what a Commentary is like.

In the English section there is the Translation Only, with somewhat less notes than in the Text and Translations section, which is intended for the casual reader who wants a reliable translation but is not interested in the technical matters concerning the original text itself.

I have also recorded both the English translation and the Pāḷi text, which are available on their respective pages; and can also be accessed separately on the Audio page.

The establishment of the text involved no great difficulties, and the variations are minor for the most part. Wherever necessary I have indicated why I preferred a reading, or what the relationship of the alternative reading is to the text, although there is sometimes extra information in this regard in the Text and Translation version.

I have filled in the ellipses found in the original as I believe they would have been done by the recitor (*bhāṇaka*) during recital. Where ellipsis should be marked is very fluid between the different editions, which perhaps indicates that it was a matter for the scribe to decide, rather than a strict textual tradition.

Ānandajoti Bhikkhu
September 2011

SN 5. Bhikkhunīsamyuttam¹

5.1 Āḷavikāsuttam²

162.³ Evaṃ me sutam:⁴ ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Āḷavikā bhikkhunī, pubbaṅhasamayaṃ⁵ nivāsetvā, pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvīsi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātapaṭikkantā, yena Andhavanam tenupasaṅkami vivekatthini.⁶

Atha kho Māro pāpimā Āḷavikāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, vivekamhā cāvetukāmo, yena Āḷavikā bhikkhunī tenupasaṅkami, upasaṅkamtivā Āḷavikam bhikkhunim gāthāya ajjhabhāsi:

— — — — — || — — — — — pathyā⁷
 “Natthi nissaraṇam loke, kim vivekena kāhasi?
 — — — — — || — — — — — navipulā
 Bhuñjassu kāmaratiyo, māhu pacchānutāpinī.” ti

Atha kho Āḷavikāya bhikkhuniyā etad-ahosi: “Ko nu khvāyam⁸ manusso vā amanusso vā gātham bhāsati?” ti Atha kho Āḷavikāya bhikkhuniyā etad-ahosi: “Māro kho ayam Pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, vivekamhā cāvetukāmo gātham bhāsati.” ti

Atha kho Āḷavikā bhikkhunī: Māro ayam Pāpimā iti viditvā, Māram Pāpimantam gāthāhi paccabhāsi:

— — — — — || — — — — —
 “Atthi nissaraṇam loke, paññāya me suphussitam,
 — — — — — || — — — — — Anuṭṭubha
 Pamattabandhu Pāpima, na tvaṃ jānāsi tam padaṃ,

— — — — — || — — — — —
 Sattisūlūpamā⁹ kāmā, khandhāsam adhikuṭṭanā,¹⁰
 — — — — — || — — — — —
 Yam tvaṃ kāmaratim brūsi, arati mayha¹¹ sā ahū.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Āḷavikā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

¹ BJT adds: *Bhikkhunīvaggo*.

² Thai reads: *Paṭhamam Āḷavikāsuttam*, with the number written out preceding the title, and similarly throughout.

³ Thai omits these discourse numbers and includes paragraph numbers instead.

⁴ Thai: *Evaṃ-me*; alternative sandhi, throughout.

⁵ BJT: *pubbaṅha-*, alternative spelling, throughout.

⁶ Thai: *vivekatthikinī*; same meaning.

⁷ All Siloka lines are *pathyā* unless otherwise noticed.

⁸ Thai: *kho ayam*; dissolving the sandhi, Thai wavers between writing *kho ayam* and *khvāyam*.

⁹ BJT: *Sattisulupamā*?

¹⁰ Thai: *adhikuṭṭhanā*; transcription mistake?

¹¹ BJT: *mayham*, against the metre. We would expect a reading *arati* to correct the opening.

5.2 Somāsuttam

163. Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.¹²

Atha kho Somā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvīsi. Sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭṭikkantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā,¹³ aññatarasmim rukkhamūle divāvihāram nisīdi.

Atha kho Māro Pāpimā Somāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, yena Somā bhikkhunī tenupasaṅkami, upasaṅkamtivā Somaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

---|---||---|---|
 “Yaṃ taṃ¹⁴ isīhi pabbattam ṭhānam durabhisambhavam,
 ---|---||---|---|
 Na taṃ dvaṅgulapaññāya, sakkā pappotum-itthiyā.” ti

Atha kho Somāya bhikkhuniyā etad-ahosi: “Ko nu khvāyam manusso vā amanusso vā gātham bhāsati?” ti Atha kho Somāya bhikkhuniyā etad-ahosi: “Māro kho ayam Pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, gātham bhāsati.” ti

Atha kho Somā bhikkhunī Māro ayam¹⁵ Pāpimā iti viditvā, Māram Pāpimantam gāthāhi paccabhāsi:¹⁶

---|---||---|---| bhavipulā
 “Itthibhāvo kiṃ kayirā, cittamhi susamāhite?
 ---|---||---|---|
 Ñāṇamhi vattamānamhi, Sammā Dhammam vipassato.
 ---|---||---|---|
 Yassa nūna siyā evaṃ: Itthāham¹⁷ puriso ti vā,
 ---|---||---|---|
 Kiñci vā pana aññasmim,¹⁸ taṃ Māro vattum-ar^ahatī.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Somā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

¹² BJT, ChS, Thai: *Sāvattthinidānam*; PTS: *Sāvattthiyam*. This is repeated for all discourses from the second to the ninth, the first and tenth are written out in full. The recitor didn't need it written out each time, but I believe it would have been filled in during recital as it is here written.

¹³ PTS, ChS: *ajjhogāhetvā*, alternative spelling, throughout.

¹⁴ PTS: *Yan taṃ*, alternative sandhi.

¹⁵ Thai: *Māro kho ayam*; from here on; PTS: *Māro kho ayam*; this place only, same meaning.

¹⁶ Thai: *ajjhabhāsi*, throughout; BJT: *ajjhabhāsi*, here, but *paccabhāsi* in this position elsewhere.

¹⁷ Thai: *Itthīham*, different sandhi.

¹⁸ ChS: *aññasmi*; PTS, Thai: *asmī ti*.

5.3 Kisāgotamīsuttam¹⁹

164. Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Kisāgotamī bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-āyāyāya, Sāvattthim piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhataṃ piṇḍapātaṭṭikantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā Kisāgotamiyā bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, yena Kisāgotamī bhikkhunī tenupasaṅkami, upasaṅkamtvā Kisāgotamim bhikkhunim gāthāya ajjhabhāsi:

-----||-----
 “Kiṃ nu²⁰ tvaṃ mataputtāva,²¹ ekam-āsi rudam-mukhī,
 -----||-----
 Vanam-ajjhagatā ekā, purisaṃ nu gavesasī?” ti

Atha kho Kisāgotamiyā bhikkhuniyā etad-ahosi: “Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti Atha kho Kisāgotamiyā bhikkhuniyā etad-ahosi: “Māro kho ayaṃ Pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti

Atha kho Kisāgotamī bhikkhunī: Māro ayaṃ Pāpimā iti veditvā, Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:

-----||-----
 “Accantaṃ mataputtāmi, purisā etad-antikā,
 -----||-----
 Na socāmi na rodāmi, na taṃ bhāyāmi āvuso.

-----||-----
 Sabbattha vihatā nandi,²² tamokkhandho padālito,
 -----||-----
 Jetvāna Maccuno senaṃ, viharāmi anāsavā.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Kisāgotamī bhikkhunī” ti dukkhī dummano tatthevantaradhāyī ti.

¹⁹ BJT, Thai: *Gotamīsuttam*.

²⁰ BJT, PTS: *Kin-nu*, alternative sandhi.

²¹ Thai, PTS: *hataputtāva*; *like one with a killed son*, same below.

²² ChS, PTS: *nandī*.

— — — — — || — — — — —
 Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino,³¹
 — — — — — || — — — — —
 Yā ca santā samāpatti: sabbattha vihatō tamo.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Vijayā bhikkhunī!” ti
 dukkhī dummano tatthevantaradhāyī ti.

5.5 Uppalavaṇṇāsuttam

166. Evaṃ me sutam: ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Uppalavaṇṇā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi. Sāvattiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭṭikantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā, aññatarasmim Supupphitasālarukkhamūle aṭṭhāsi.

Atha kho Māro Pāpimā Uppalavaṇṇāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, yena Uppalavaṇṇā bhikkhunī tenupasaṅkami, upasaṅkamtivā Uppalavaṇṇam bhikkhuniṃ gāthāya ajjhabhāsi:

— — — — — || — — — — — Jagatī
 “Supupphitaggaṃ upagamma, bhikkhuni,³²
 — — — — — || — — — — — Tuṭṭhubha x 3
 Ekā tuvaṃ³³ tiṭṭhasi Sālamūle,
 — — — — — || — — — — —
 Na catthi te dutiyā vaṇṇadhātu,³⁴
 — — — — — || — — — — —
 Bāle nā tvaṃ bhāyasi dhuttakānan?”-ti

Atha kho Uppalavaṇṇāya bhikkhuniyā etad-ahosi: “Ko nu khvāyaṃ manusso vā amanusso vā gātham bhāsati?” ti
 Atha kho Uppalavaṇṇāya bhikkhuniyā etad-ahosi: “Māro kho ayaṃ Pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, gātham bhāsati.” ti

Atha kho Uppalavaṇṇā bhikkhunī: Māro ayaṃ Pāpimā iti viditvā, Māram Pāpimantaṃ gāthāhi paccabhāsi:

— — — — — || — — — — —
 “Sataṃ sahaṣṣāni pi dhuttakānam
 — — — — — || — — — — —
 Idhāgatā tādisakā bhaveyyum
 — — — — — || — — — — —
 Lomaṃ na iñjāmi na santasāmi,
 — — — — — || — — — — —
 Na Māra³⁵ bhāyāmi tam-ekikā pi.

³¹ BJT: *aruppaṭṭhayino*; PTS: *ārūpaṭṭhayino* (but *arūpaṭṭhāyino* in 5.6 below); ChS: *arūpaṭṭhāyino*, single -
 t- is to give the correct cadence; Thai: *arūpabhāgino*.

³² BJT: *bhikkhunī*; alternative form.

³³ BJT: *tvam*, against the metre in the opening.

³⁴ Thai, PTS add: *idhāgatā tādisikā bhaveyyum*, this line seems to be an intrusion here, it occurs in the reply in good context, but doesn't make sense in this place.

³⁵ Thai: *Māra na*, against the metre.

---|---||---|---
 Esā antaradhāyāmi kucchīm vā pavisāmi te,
 ---|---||---|---
 Pakhumantarikāyam-pi tiṭṭhantiṃ: maṃ na dakkhasi.

---|---||---|--- mavipulā
 Cittasmiṃ vasībhūtāmhi,³⁶ iddhipādā subhāvitā,
 ---|---||---|---
 Sabbabandhanamuttāmhi,³⁷ na taṃ bhāyāmi āvuso!” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Uppalavaṇṇā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

5.6 Cālāsuttam

167. Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Cālā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvīsi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattam piṇḍapātaṭṭikkantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāram nisīdi.

Atha kho Māro Pāpimā yena Cālā bhikkhunī tenupasaṅkami, upasaṅkamitvā Cālam bhikkhuniṃ etad-avoca:

“Kiṃ nu³⁸ tvam, bhikkhuni, na rocesi?” ti
 “Jātim³⁹ khvāham, āvuso, na rocemī.” ti

---|---||---|---
 “Kiṃ nu⁴⁰ jātim na rocesi? Jāto kāmāni bhuñjati,
 ---|---||---|--- bhavipulā
 Ko nu taṃ⁴¹ idam-ādapayi: ‘Jātim⁴² mā roca, bhikkhunī?’” ti

---|---||---|---
 “Jātassa maraṇam hoti, jāto dukkhāni phussati,⁴³
 ---|---||---|---
 Bandham vadham pariklesam, tasmā jātim na rocaye.

³⁶ Thai, PTS: *vasi-*, which would give *pathyā*.

³⁷ Thai: *-muttomhi*, taking the first word as singular.

³⁸ BJT: *Kin-nu*, alternative sandhi, also below; Thai adds *kho*.

³⁹ BJT, PTS insert [*Cālā:*] in square brackets before this line and [*Māro:*] before the next line, and so on, identifying the speaker where necessary. These are evidently not meant to be taken as in the text originally though.

⁴⁰ PTS: *Kin nu*, alternative sandhi.

⁴¹ Thai: *tvam*.

⁴² Thai: *Jāti*, nominative where an accusative is required.

⁴³ Thai: *passati*; [*being born*] *one sees* [*suffering*].

Bhikkhunīsamyuttam

---|---||---|---
Buddho Dhammam-adesesi, jātiyā samatikkamaṃ,
---|---||---|---
Sabbadukkhappahānāya,⁴⁴ so maṃ Sacce nivesayi.

---|---||---|---
Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino,⁴⁵
---|---||---|---
Nirodham appajānantā, āgantāro punabbhavan.”-ti

Atha kho Māro Pāpimā: “Jānāti maṃ Cālā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.⁴⁶

5.7 Upacālāsuttam

168. Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Upacālā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvīsi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā, aññatarasmim rukkhamūle divāvihāram nisīdi.

Atha kho Māro Pāpimā yena Upacālā bhikkhunī tenupasaṅkami, upasaṅkamtvā Upacālam bhikkhunim etad-avoca:

“Kattha nu⁴⁷ tvaṃ, bhikkhunī, uppajjitukāmā?” ti
“Na khvāham, āvuso, katthaci uppajjitukāmā.” ti

---|---||---|---
“Tāvatiṃsā ca Yāmā ca, Tusitā cāpi devatā,
---|---||---|---
Nimmānaratino devā, ye devā Vasavattino,

---|---||---|--- savipulā
Tattha cittaṃ paṇidhehi, ratim⁴⁸ paccanubhossasī.” ti

---|---||---|---
“Tāvatiṃsā ca Yāmā ca, Tusitā cāpi devatā,

---|---||---|---
Nimmānaratino devā, ye devā Vasavattino,
---|---||---|---
Kāmabandhanabaddhā te enti Māravasaṃ puna.

⁴⁴ BJT: *-pahāṇāya*, alternative spelling.

⁴⁵ BJT: *aruppaṭṭhāyino*; ChS: *arūpaṭṭhāyino*, single *-ṭ-* is to give the correct cadence; Thai: *arūpabhāgino*. PTS reads as here, contrary to its earlier reading.

⁴⁶ BJT: *Jānāti - pe - tatthevantaradhāyī ti*, and similarly in the next three discourses.

⁴⁷ Thai: *Katthan-nu*.

⁴⁸ Thai: *rati*, nominative where an accusative is required.

-----|-----||-----|-----
 Sabbo ādīpito⁴⁹ loko, sabbo loko padhūpito,
 -----|-----||-----|-----
 Sabbo pajjalito loko, sabbo loko pakampito.

-----|-----||-----|----- navipulā
 Akampitaṃ ajalitaṃ,⁵⁰ aputhujjanasevitaṃ,
 -----|-----||-----|-----
 Agatī⁵¹ yattha Mārassa: tattha me nirato mano.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Upacālā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

5.8 Sīsupacālāsuttam⁵²

169. Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Sīsupacālā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvīsi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā yena Sīsupacālā bhikkhunī tenupasaṅkami, upasaṅkamtivā Sīsupacālam⁵³ bhikkhuniṃ etad-avoca:

“Kassa nu tvaṃ, bhikkhuni, pāsaṅgaṃ rocesi?” ti
 “Na khvāhaṃ, āvuso, kassaci pāsaṅgaṃ rocemi.” ti

-----|-----||-----|-----
 “Kim nu⁵⁴ uddissa muṅḍāsi, samaṇī viya dissasi,
 -----|-----||-----|-----
 Na ca rocesi pāsaṅgaṃ, kim-iva⁵⁵ carasi momuhā?” ti⁵⁶

-----|-----||-----|----- mavipulā
 “Ito bahiddhā pāsaṅgā diṭṭhīsu pasīdanti⁵⁷ te,
 -----|-----||-----|----- mavipulā
 Na tesam Dhammaṃ rocemi, na te Dhammassa kovidā.⁵⁸

⁴⁹ Thai: *Sabbo va āditto*; more or less same meaning.

⁵⁰ ChS: *apajjalitaṃ*, same meaning; Thai, PTS: *acalitaṃ*.

⁵¹ We would expect a reading *agatī*, to correct the opening.

⁵² BJT: *Sīsupacāl-*, throughout.

⁵³ Thai: *Sīsupacāram*, presumably a transcription mistake.

⁵⁴ BJT: *Kin-nu*; ChS: *Kaṃ nu*; which doesn't make good sense in the context.

⁵⁵ Thai: *kim-idaṃ*; which is ungrammatical.

⁵⁶ ChS: *momūhā*; against the cadence.

⁵⁷ Thai: *saṃsīdanti*; read *pasīdanti* to correct the cadence.

⁵⁸ ChS, PTS: *te Dhammassa akovidā*; same meaning.

Bhikkhunīsamyuttam

Yathā⁶⁴ aññataram bījam khette vuttam virūhati
Pathavīrasañ-ca āgamma⁶⁵ sinehañ-ca tad-ūbhayaṃ,⁶⁶

Evam khandhā ca dhātuyo cha ca⁶⁷ Anuṭṭubha
Hetum paṭicca sambhūtā, hetubhaṅgā nirujjhare.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Selā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

5.10 Vajirāsuttam

171. Evaṃ me sutam:⁶⁸ ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Vajirā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattam piṇḍapātapaṭikkantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā, aññatarasmim rukkhamūle divāvihāram nisīdi.

Atha kho Māro Pāpimā Vajirāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, yena Vajirā bhikkhunī tenupasaṅkami, upasaṅkamtivā Vajiram bhikkhunim gāthāya ajjhabhāsi:

“Kenāyaṃ pakato satto, kuvaṃ⁶⁹ sattassa kārako,
Kuvaṃ satto samuppanno, kuvaṃ satto nirujjhatī.” ti

Atha kho Vajirāya bhikkhuniyā etad-ahosi: “Ko nu khvāyaṃ manusso vā amanusso vā gātham bhāsati?” ti Atha kho Vajirāya bhikkhuniyā etad-ahosi: “Māro kho ayaṃ Pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, gātham bhāsati.” ti

Atha kho Vajirā bhikkhunī: Māro ayaṃ Pāpimā iti viditvā, Māram Pāpimantam gāthāhi paccabhāsi:

⁶⁴ Thai: *Yathā pi*, which is unmetrical.

⁶⁵ ChS: *cāgamma*; no doubt trying to make an eight-syllable line, but taking resolution at the first produces an acceptable line.

⁶⁶ Long *ū*- is m.c. here.

⁶⁷ PTS: *cha cca*?

⁶⁸ All texts write out the discourse in full, without any ellipses.

⁶⁹ Thai: *kvaci*, in all three lines.

Bhikkhunīsamyuttam

— — — — — || — — — — —
“Kim nu satto ti paccesi?⁷⁰ Māra Diṭṭhigataṃ nu te?
— — — — — || — — — — —
Suddhasaṅkhārappuñjyaṃ, na-y-idha sattupalabbhati.⁷¹

— — — — — || — — — — —
Yathā hi aṅgasambhārā hoti saddo ‘ratho’ iti,
— — — — — || — — — — —
Evaṃ khandhesu santesu hoti ‘satto’ ti sammuti.⁷²

— — — — — || — — — — —
Dukkham-eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca,
— — — — — || — — — — — mavipulā
Nāññatra dukkhā sambhoti, nāññaṃ⁷³ dukkhā nirujjhatī.” ti

Atha kho Māro Pāpimā: “Jānāti maṃ Vajirā bhikkhunī!” ti dukkhī dummano tatthevantaradhāyī ti.

Bhikkhunīsamyuttam Samattam.⁷⁴

Tassuddānaṃ:

— — — — — || — — — — —
Āḷavikā ca Somā ca Gotamī Vijayā saha,
— — — — — || — — — — — ravipulā
Uppalavaṇṇā ca Cālā,⁷⁵
— — — — — || — — — — — ravipulā
Upacālā Sīsupacālā,⁷⁶ Selā Vajirāya te dasā ti.

⁷⁰ Thai: *pacceti*; but from the next line, it is clear this is an address, and *paccesi*, fits better.

⁷¹ PTS: *sattūpalabbhati*, alternative sandhi.

⁷² Thai: *sammati*; transcription mistake?

⁷³ Thai, PTS: *nāññatra*.

⁷⁴ BJT has: *Bhikkhunīvaggo Paṭhamo* here, and this title after the summary.

⁷⁵ Thai add *ca* here against the metre.

⁷⁶ ChS adds *ca* here against the metre.