

SN 5. Bhikkhunīsamyuttaṃ

The Thematic Discourses about Nuns

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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).

Comm: Sagāthāvagga-aṭṭhakathā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

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. Bhikkhunīsamyuttaṃ

The Thematic Discourses about Nuns

SN 5.1 Āḷavikāsuttaṃ

The Discourse about Āḷavikā

162. Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati

at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Āḷavikā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā,

Then the nun Āḷavikā,¹ having dressed in the morning time,

pattacīvaram-ādāya, Sāvatthiṃ piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattihī for alms.

Sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkantā,

After walking for alms in Sāvattihī, and returning from the alms-round after the meal,

yena Andhavanaṃ tenupasaṅkami vivekatthini.

she approached the Blind Man's Wood² seeking for seclusion.

Atha kho Māro pāpimā

Then the Wicked Māra

Āḷavikāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,

desiring to give rise to fear, terror, and horror in the nun Āḷavikā,

vivekamhā cāvetukāmo, yena Āḷavikā bhikkhunī tenupasaṅkami,

desiring to drive her out of seclusion, approached the nun Āḷavikā,

upasaṅkamitvā Āḷavikaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

and after approaching he addressed the nun Āḷavikā with a verse:

¹ Comm: *Āḷavikā* ti *Āḷaviyaṃ jātā Āḷavinagarato yeva ca nikkhamma pabbajitā; Āḷavikā* means she was born in *Āḷavī* and she went forth from the town of *Āḷavī*.

² Comm: *Andhavanā*-ti *Kassapasammāsambuddhassa cetiye navakammattāya dhanam samādapetvā, āgacchantassa Yasodharassa nāma Dhammabhāṇakassa ariyapuggalassa akkhini uppādetvā, tattheva akkhibhedappattehi pañcahi corasatehi, nivuttattā tato paṭṭhāya Andhavanā*-ti *saṅkham gataṃ vanaṃ. Taṃ kira Sāvattihito dakkhiṇapasse gāvutamatte hoti Rājārakkhāya guttaṃ, tattha pavivekakāma bhikkhū ca bhikkhuniyo ca gacchanti. Tasmā ayam-pi kāyavivekatthini yena taṃ vanaṃ tenupasaṅkami. Blind Man's Wood, having taken riches for the purpose of the work on the Chetiya of the Fully Awakened Kassapa, after they tore out the eyes of the Dhamma recitor named Yasodhara, who was a Noble One, five hundred thieves lost their own sight and dwelt right there because of it, and the name Blind Man's Wood came to that wood. It seems it was around a half a league on the southern side of Sāvattihī and was guarded and protected by the King, and monks and nuns who desired seclusion would go there. Therefore seeking for bodily seclusion she approached that wood.*

“Natthi nissaraṇaṃ loke, kiṃ vivekena kāhasi?”

“There is no escape³ from the world, why do you try with seclusion?”

Bhuñjassu kāmaratiyo, māhu pacchānutāpinī.” ti

Enjoy the sensual delights, do not be remorseful hereafter.”

Atha kho Āḷavikāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Āḷavikā:

“Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti

“Who is this, a human or a non-human, speaking this verse?”

Atha kho Āḷavikāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Āḷavikā:

“Māro kho ayaṃ Pāpimā

“This is the Wicked Māra

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,

desiring to give rise to fear, terror, and horror in me,

vivekamhā cāvetukāmo gāthaṃ bhāsati.” ti

desiring to drive me out of seclusion, who speaks this verse.”

Atha kho Āḷavikā bhikkhunī: Māro ayaṃ Pāpimā iti viditvā,

Then the nun Āḷavikā having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:

replied with this verse to the Wicked Māra:

“Atthi nissaraṇaṃ loke, paññāya me suphussitaṃ,

“There is an escape from the world, which I have attained through wisdom,⁴

Pamattabandhu Pāpima, na tvaṃ jānāsi taṃ padaṃ,

You do not know that state,⁵ you Wicked one, kin of the heedless,

Sattisūlūpamā kāmā, khandhāsaṃ adhikuṭṭanā,

Sensual pleasures are like an axe,⁶ the constituent parts (like) the block,⁷

Yaṃ tvaṃ kāmaratiṃ brūsi, aratī mayha' sā ahū.” ti

That which you say is sensual delight, in that for me there is no delight.”

³ Comm: *nissaraṇan-ti nibbānaṃ, escape means Emancipation.*

⁴ Comm: *paññāyā ti paccavekkhaṇāñāṇena; through wisdom means through reflection knowledge (reflection on her attainment).*

⁵ Comm: *na tvaṃ jānāsi taṃ padaṃ-ti tvaṃ etaṃ Nibbānapadaṃ vā Nibbānagāmmimaggapadaṃ vā na jānāsi; you do not know that state means you do not know the state of Emancipation or the path going to Emancipation.*

⁶ Comm: *sattisūlūpamā ti vinivijjhanatthena sattisūlasadisā; like an axe means the same as an axe the purpose of which is to pierce through.*

⁷ Comm: *khandhāsaṃ adhikuṭṭanā ti khandhā tesāṃ adhikuṭṭanabhaṇḍikā; the constituent parts (are like) the block means those constituents are like a heap on a block.*

Atha kho Māro Pāpimā: “Jānāti maṃ Āḷavikā bhikkhunī!” ti
Then the Wicked Māra (thought): “The nun Āḷavikā knows me!”

dukkhī dummano tatthevantaradhāyī ti.
and pained and depressed he vanished right there.

SN 5.2 Somāsuttaṃ The Discourse about Somā

163. Evaṃ me sutāṃ:
Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyā viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Somā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā,
Then the nun Somā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.
after picking up her bowl and robe, was entering Sāvattī for alms.

Sāvattiyā piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā,
After walking for alms in Sāvattī, and returning from the alms-round after the meal,

yena Andhavanāṃ tenupasaṅkami divāvihārāya,
she approached the Blind Man’s Wood to pass the day,

Andhavanāṃ ajjhogahetvā,
and having entered Blind Man’s Wood,

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā
Then the Wicked Māra

Somāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
desiring to give rise to fear, terror, and horror in the nun Somā,

samādhimhā cāvetukāmo, yena Somā bhikkhunī tenupasaṅkami,
desiring to drive her out of concentration, approached the nun Somā,

upasaṅkamitvā Somā bhikkhuniṃ gāthāya ajjhabhāsi:
and after approaching he addressed the nun Somā with a verse:

“Yaṃ taṃ isīhi pattabbaṃ ṭhānaṃ durabbhisambhavaṃ,
“That place⁸ which has been attained by the seers is hard to obtain,

Na taṃ dvaṅgulapaññāya, sakkā pappotum-itthiyā.” ti
No woman, with her two-finger wisdom,⁹ is able to attain it.”

Atha kho Somāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Somā:

“Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti
“Who is this, a human or a non-human, speaking this verse?”

Atha kho Somāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Somā:

“Māro kho ayaṃ Pāpimā

“This is the Wicked Māra

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
desiring to give rise to fear, terror, and horror in me,

samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti
desiring to drive me out of concentration, who speaks this verse.”

Atha kho Somā bhikkhunī Māro ayaṃ Pāpimā iti viditvā,
Then the nun Somā having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:
replied with these verses to the Wicked Māra:

“Itthibhāvo kiṃ kayirā, cittamhi susamāhite?
“What is to be made of womanhood when my mind is well-composed?

Ñāṇamhi vattamānamhi, Sammā Dhammaṃ vipassato.
When knowledges exist,¹⁰ and Right Dhamma has been seen with insight.¹¹

Yassa nūna siyā evaṃ: Itthāhaṃ puriso ti vā,
For whomever thinks thus: I am a woman or a man,

Kiñci vā pana aññasmiṃ, taṃ Māro vattum-ar^ahatī.” ti
Or I am something other, deserves to have Māra speak to her.”¹²

⁸ Comm: *ṭhānan-ti Arahattaṃ; place means Worthiness.*

⁹ Comm: *dvaṅgulapaññāyā ti parittapaññāya, yasmā vā dvīhi aṅgulehi kappāsavaṭṭim gahetvā suttam kantanti, tasmā itthī dvaṅgulapaññā ti vuccati; two-finger wisdom means having little wisdom, because having grabbed the cotton with her two fingers she spins thread, therefore a woman has two-finger wisdom is said.*

¹⁰ Comm: *ñāṇamhi vattamānamhī ti phalasamāpattiñāṇe pavattamāne; when knowledge exists means when the knowledge of fruition attainment exists.*

¹¹ Comm: *dhammaṃ vipassato ti catusaccadhammaṃ vipassantassa, pubbabhāge vā vipassanāya ārammaṇabhūtaṃ khandhapañcakam-eva; Dhamma has been seen with insight means the Dhamma of the Four Truths has been seen with insight, or previously seeing the five constituents objectively with insight.*

¹² Comm: *kiñci vā pana aññasmiṃ ti aññaṃ vā kiñci ‘ahaṃ asmī’ ti, taṇhāmānadiṭṭhivasena yassa siyā; or I am something other means there will be some other ‘I am’, on account of craving, conceit or views.*

Atha kho Māro Pāpimā: “Jānāti maṃ Somā bhikkhunī!” ti

Then the Wicked Māra (thought): “The nun Somā knows me!”

dukkhī dummano tatthevantaradhāyī ti.

and pained and depressed he vanished right there.

SN 5.3 Kisāgotamīsuttam The Discourse about Kisāgotamī

164. Evaṃ me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Kisāgotamī bhikkhunī, pubbaṇhasamayam nivāsetvā,

Then the nun Kisāgotamī,¹³ having dressed in the morning time,

¹³ Comm: *Kisāgotamī* ti, *appamaṃsalohitatāya kisā, Gotamī ti panassā nāmaṃ. Pubbe kira Sāvattiyam ekasmiṃ kule asītikoṭṭidhanam sabbam aṅgārā va jātam. Kuṭumbiko aṅgārajātāni anīharitvā: “Avassam koci puñṇavā bhavissati, tassa puñṇena puna pākatikam bhavissati.” ti Suvaṇṇahiraññassa cāṭiyo pūretvā, āpaṇe ṭhapetvā samīpe nisīdi. Atekā duggatakulassa dhītā: “Aḍḍhamāsakam gahetvā, dārusakam āharissāmī,” ti vīthim gatā tam disvā kuṭumbikam āha: “Āpaṇe tāva dhanam ettakam, gehe kittakam bhavissati?” ti “Kim disvā amma evam kathesi?” ti “Imam hiraññasuvaṇṇan!”-ti So: “Puñṇavatī eṣā bhavissati.” ti Tassā vasanaṭṭhānam pucchitvā, āpaṇe bhaṇḍam paṭisāmetvā, tassā mātāpitaro upasaṅkamtivā evam-āha: “Amhākam gehe vayappatto dārako atthi, tassetam dārikam dethā” ti. “Kim Sāmi duggatehi saddhim keḷim karosī ti?” “Mittasanthavo nāma duggatehi pi saddhim hoti, detha nam, Kuṭumbasāminī bhavissati,” ti nam gahetvā gharam ānesi. Sā samvāsam-anvāya puttam vijātā. Putto padasā āhiṇḍanakāle kalam-akāsi. Sā duggatakule uppajjivā, mahākulam gantvā pi: “Puttavināsam pattāmhī.” ti Uppannabalavasokā, puttassa sarīrakiccām vāretvā, tam matakaḷevaram ādāya nagare vippalapanī carati. Ekadivasaṃ mahatiyā Buddhavīthiyā Dasabalassa santikam gantvā: “Puttassa me arogabhāvattāya bhesajjam detha Bhagavā” ti āha. “Gaccha Sāvattim āhiṇḍitvā, yasmim gehe matapubbo natthi, tato siddhatthakam āhara, puttassa te bhesajjam bhavissati.” ti Sā nagaram pavisitvā, dhuragehato paṭṭhāya, Bhagavatā vuttanayena gantvā, siddhatthakam yācantī ghare ghare, “Kuto tvam evarūpam gharam passissasi?” ti vuttā. Katipayāni gehāni āhiṇḍitvā: “Sabbesam-pi kirāyam dhammatā, na mayham puttassevā.” ti Sālāyam chavam chaḍḍetvā pabbajjam yāci. Satthā: “imam pabbājetū” ti bhikkhuni-upassayam pesesi. Sā khuragge yeva Arahattam pāpuṇi. Imam Therim sandhāya: “Atha kho Kisāgotamī...” ti vuttam; *Kisāgotamī*, because of having little flesh and blood she was called thin (*Kisā*), *Gotamī* is her (clan) name. In the past it seems in a certain family in Sāvattihī having 80,000 in wealth it all turned to ashes. The head of the family, having not thrown away those ashes (thought): “Inevitably there will be some merit (remaining), and it will be possible to restore (the wealth) through that merit.” Having filled golden coloured vessels (with the ashes), and set them up in the market, he sat down close by. Then a certain poor family’s daughter (thinking): “Having got a halfpenny, I can carry away some wood and vegetables,” while going along the road said this to the head of the family: “You have so much wealth in the market, how much will there be in the home?” “Having seen what, dear girl, do you speak thus?” “This is pure gold!” He (thought): “She must be endowed with merit.” Having asked the place she was living, and set in order his goods at the market, he approached her mother and father and said this: “In our house there is a young boy growing up, give her to this boy.” “Why, Master, do you play with poor people (like us)?” “(I am) known as an intimate friend to the poor, give her, and she will be the wife of the head of the family,” and having taken her he led her to the house. After intercourse she became one who had borne a son. The son, at one time when he was wandering around on foot, died. Having been born in a poor family, she went to the great family (and said): “My son has come to destruction.” Being overcome by grief, she put aside the duties to her son’s body, and took his dead body and roamed about wailing in the city. One day, having drawn close to the Buddha, the One of Ten Powers, on the highway:*

pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattthī for alms.

Sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,

After walking for alms in Sāvattthī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmiṃ rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā

Then the Wicked Māra

Kisāgotamiyā bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in the nun Kisāgotamī,

samādhimhā cāvetukāmo, yena Kisāgotamī bhikkhunī tenupasaṅkami,

desiring to drive her out of concentration, approached the nun Kisāgotamī,

upasaṅkamitvā Kisāgotamiṃ bhikkhuniṃ gāthāya ajjhabhāsi:

and after approaching he addressed the nun Kisāgotamī with a verse:

“Kim nu tvaṃ mataputtāva, ekam-āsi rudam-mukhī,

“Why do you, like one with a dead son, sit solitary¹⁴ with a tearful face,¹⁵

Vanam-ajjhagatā ekā, purisaṃ nu gavesasī?” ti

Having entered the Wood alone, do you seek for a man?”

Atha kho Kisāgotamiyā bhikkhuniyā etad-ahosi:

Then it occurred to the nun Kisāgotamī:

“Ko nu khvāyam manusso vā amanusso vā gātham bhāsati?” ti

“Who is this, a human or a non-human, speaking this verse?”

Atha kho Kisāgotamiyā bhikkhuniyā etad-ahosi:

Then it occurred to the nun Kisāgotamī:

She said: “My son has fallen ill, give some medicine, Gracious One.” “Go, and having wandered in Sāvattthī, from a house where there has formerly been no deaths, bring a mustard seed, and that will be medicine for your son.” She entered the city, and beginning from the nearest house, she went in accordance with the Gracious One’s words, begging for mustard seed from house to house, “Where will you find such a house?” they said. Having wandered to several homes (she understood): “It seems to be a general rule everywhere (that people die, not only my son.” Having left the corpse in a shed she asked for the going-forth. The Teacher sent her to the nunnery and said: “Give her the going-forth.” In the razor hall itself (while they were still giving her the going-forth) she attained Worthiness. In connection with this Elder: “Then Kisāgotamī...” was said.

¹⁴ Comm: *ekam-āsī-ti ekā āsi*; word-analysis.

¹⁵ Comm: *rudam-mukhī ti rudamānamukhī viya*; *with a tearful face* means like someone with a tearful face.

“Māro kho ayaṃ Pāpimā

“This is the Wicked Māra

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
desiring to give rise to fear, terror, and horror in me,

samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti
desiring to drive me out of concentration, who speaks this verse.”

Atha kho Kisāgotamī bhikkhunī: Māro ayaṃ Pāpimā iti veditvā,
Then the nun Kisāgotamī having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:
replied with these verses to the Wicked Māra:

“Accantaṃ mataputtāmhī, purisā etad-antikā,
“I am at the end of dead sons,¹⁶ (I am) finished with men,¹⁷

Na socāmi na rodāmi, na taṃ bhāyāmi āvuso.
I do not grieve, I do not cry, I am not afraid of you, friend.

Sabbattha vihatā nandi, tamokkhandho padālito,
Everywhere delight is dead,¹⁸ broken¹⁹ is the dark mass,²⁰

Jetvāna Maccuno senaṃ, viharāmi anāsavā.” ti
Having defeated Death's army, I live without pollutants.”

Atha kho Māro Pāpimā: “Jānāti maṃ Kisāgotamī bhikkhunī” ti
Then the Wicked Māra (thought): “The nun Kisāgotamī knows me!”

dukkhī dummano tatthevantaradhāyī ti.
and pained and depressed he vanished right there.

¹⁶ Comm: *accantaṃ mataputtāmhī* ti ettha antaṃ atītaṃ accantaṃ, bhāvanapuṃsakam-etaṃ. Idaṃ vuttaṃ hoti: yathā puttamaṇaṃ antaṃ atītaṃ hoti, evaṃ mataputtā ahaṃ, idāni mama puna puttamaṇaṃ nāma natthi; I am at the end of dead sons means now I am at the end, gone past, I sit aside (such is the sub-commentarial explanation of this strange phrase). This is what is said: just as there is a past, and end of dead sons, so I am dead to sons, now there is nothing known as a dead son.

¹⁷ Comm: *purisā etadantikā* ti purisā pi me etad-antikā va, yo me puttamaṇassa anto, purisānam-pi me esevanto, abhabbā ahaṃ idāni purisaṃ gavesitun-ti; **I am one who is finished with men** means for me there is an end of men, for me in whom there is an end of dead sons there is also an end of men, it is impossible now to seek for men.

¹⁸ Comm: *sabbattha vihatā nandī* ti sabbesu khandhāyatanadhātubhavayonigatiṭṭhitinivāsesu mama taṇhānandī vihatā; **everywhere delight is dead** means my delight and craving for all dwellings, continuation, persistence, destinations, realms or states involving the constituents, the sense spheres or the elements is dead.

¹⁹ Comm: *padālito* ti ñāṇena bhinno; **destroyed** means broken through knowledge.

²⁰ Comm: *tamokkhandho* ti avijjākkhandho; **the mass of darkness** means the the mass of ignorance.

SN 5.4 Vijayāsuttam The Discourse about Vijayā

165. Evaṃ me sutam:

Thus I have heard:

ekam samayam Bhagavā Sāvattthiyam viharati

at one time the Gracious One was dwelling near Sāvattthī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Vijayā bhikkhunī, pubbaṇhasamayam nivāsetvā,

Then the nun Vijayā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattthī for alms.

Sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭṭikkantā,

After walking for alms in Sāvattthī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmim rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā

Then the Wicked Māra

Vijayāya bhikkhuniyā bhayam chambhitattam lomahaṃsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in the nun Vijayā,

samādhimhā cāvetukāmo, yena Vijayā bhikkhunī tenupasaṅkami,

desiring to drive her out of concentration, approached the nun Vijayā,

upasaṅkamitvā Vijayam bhikkhunim gāthāya ajjhabhāsi:

and after approaching he addressed the nun Vijayā with a verse:

“Daharā tvaṃ rūpavatī, ahañ-ca daharo susu,

“You are a beautiful maiden, and I am a youthful man,

Pañcaṅgikena tur'yena, eh' Ayye 'bhiramāmase.” ti

Come, Sister, let us enjoy ourselves with the fivefold musical instruments.”²¹

Atha kho Vijayāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Vijayā:

²¹ Comm: *Pañcaṅgikenā ti ātataṃ vitataṃ ātatavitataṃ ghanam susiran-ti evaṃ pañcaṅgasamannāgatena; with the five musical instruments means being endowed with the fivefold musical instruments thus: a one-faced drum, a two-faced drum, a stringed instrument, a clapper and a flute.* These are translated in accordance with the sub-commentarial explanation.

“Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti

“Who is this, a human or a non-human, speaking this verse?”

Atha kho Vijayāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Vijayā:

“Māro kho ayaṃ Pāpimā

“This is the Wicked Māra

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
desiring to give rise to fear, terror, and horror in me,

samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti
desiring to drive me out of concentration, who speaks this verse.”

Atha kho Vijayā bhikkhunī: Māro ayaṃ Pāpimā iti viditvā,
Then the nun Vijayā having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:
replied with these verses to the Wicked Māra:

“Rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā,
“Delightful forms, sounds, tastes, smells and touches,

Niyyātayāmi tuyheva, Māra nāhaṃ tēnatthikā.
I assign (them) to you,²² Māra, I am not seeking for that.

Iminā pūtikāyena, bhindanena pabhaṅgunā,
With this putrid body,²³ which is brittle²⁴ and frail,²⁵

Aṭṭiyāmi harāyāmi, kāmatapaṇhā samūhatā.
I am distressed²⁶ and ashamed,²⁷ and have rooted up sensual craving.

Ye ca rūpūpagā sattā, ye ca arūpaṭhāyino,
There are beings who reached form, and those in the formless state,

Yā ca santā samāpatti sabbattha vihato tamo.” ti
(But) those who have attained to peace²⁸ have destroyed darkness everywhere.”²⁹

²² Comm: *niyyātayāmi tuyhevā ti sabbe tuyhaṃ yeva demi; I assign (them) to you means I surely give all of them to you.*

²³ Comm: *pūtikāyenā ti suvaṇṇavaṇṇo pi kāyo niccaṃ uggharitaṭṭhena pūtikāyo va, tasmā evam-āha; with (this) putrid body means this golden-coloured body is a putrid body which is always oozing and trickling, therefore this is said.*

²⁴ Comm: *bhindanena ti bhijjanasabhāvena; brittle means having the nature of brittleness.*

²⁵ Comm: *pabhaṅgunā ti cuṇṇavicuṇṇaṃ āpajjanadhammena; frail means having the nature to undergo being crushed to pieces.*

²⁶ Comm: *aṭṭiyāmi ti aṭṭā pīṭitā homi; I am distressed means I am grieved and harassed.*

²⁷ Comm: *harāyāmi ti lajjāmi; I am ashamed means I am abashed.*

²⁸ Comm: *santā samāpatti ti aṭṭhavidhā lokiyasamāpatti ārammaṇasantatāya aṅgasantatāya ca santā ti vuttā; attained to peace means it is said that in eight ways the mundane attainments bring peacefulness to the limbs and to sense-objects. This is interpreting the last line as referring to only mundane attainments, which doesn't make good sense to me; there is evidently a contrast intended in the verse between those still attached to sense pleasures, form and the formless, with those (referred to in the last line) who have gone beyond.*

²⁹ Comm: *sabbatthā ti sabbesu rūpārūpabhavesu, tesam dvinnaṃ bhavānaṃ gahitattā gahite kāmabhaye*

Atha kho Māro Pāpimā: “Jānāti maṃ Vijayā bhikkhunī!” ti
Then the Wicked Māra (thought): “The nun Vijayā knows me!”

dukkhī dummano tatthevantaradhāyī ti.
and pained and depressed he vanished right there.

SN 5.5 Uppalavaṇṇāsuttam The Discourse about Uppalavaṇṇā

166. Evaṃ me sutam:
Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Uppalavaṇṇā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā,
Then the nun Uppalavaṇṇā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.
after picking up her bowl and robe, was entering Sāvattī for alms.

Sāvattiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,
After walking for alms in Sāvattī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,
she approached the Blind Man’s Wood to pass the day,

Andhavanam ajjhogahetvā,
and having entered Blind Man’s Wood,

aññatarasmiṃ Supupphitasālarukkhamūle aṭṭhāsi.
she stood at the root of a Sāla tree in full flower.

Atha kho Māro Pāpimā
Then the Wicked Māra

Uppalavaṇṇāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo,
desiring to give rise to fear, terror, and horror in the nun Uppalavaṇṇā,

samādhimhā cāvetukāmo, yena Uppalavaṇṇā bhikkhunī tenupasaṅkami,
desiring to drive her out of concentration, approached the nun Uppalavaṇṇā,

upasaṅkamitvā Uppalavaṇṇam bhikkhuniṃ gāthāya ajjhabhāsi:
and after approaching he addressed the nun Uppalavaṇṇā with a verse:

aṭṭhasu ca samāpattīsū ti. Etesu sabbesu thānesu mayham avijjātamo vihato ti vadati; everywhere means in all the form and formless worlds, the grasping nature of these two worlds and the eight attainments grasped-at in the sensual world. For me the darkness of ignorance is destroyed in these places, is what is said.

“Supupphitaggaṃ upagamma, bhikkhuni,
“Approaching (a tree) blossoming from the top,³⁰ nun,

Ekā tuvaṃ tiṭṭhasi Sālamūle,
You stay alone at the root of the Sāla tree,

Na catthi te dutiyā vaṇṇadhātu,
You are second to none in your beautiful form,³¹

Bāle nā tvaṃ bhāyasi dhuttakānan?”-ti
Young woman, are you not afraid of the scoundrels?”

Atha kho Uppalavaṇṇāya bhikkhuniyā etad-ahosi:
Then it occurred to the nun Uppalavaṇṇā:

“Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti
“Who is this, a human or a non-human, speaking this verse?”

Atha kho Uppalavaṇṇāya bhikkhuniyā etad-ahosi:
Then it occurred to the nun Uppalavaṇṇā:

“Māro kho ayaṃ Pāpimā
“This is the Wicked Māra

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
desiring to give rise to fear, terror, and horror in me,

samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti
desiring to drive me out of concentration, who speaks this verse.”

Atha kho Uppalavaṇṇā bhikkhuni: Māro ayaṃ Pāpimā iti vidityā,
Then the nun Uppalavaṇṇā having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:
replied with these verses to the Wicked Māra:

“Sataṃ sahaṣṣāni pi dhuttakānaṃ
“Even if a hundred thousand scoundrels

Idhāgatā tādisakā bhaveyyuṃ
Of such a character were to come here³²

³⁰ Comm: *supupphitaggaṃ-ti aggato paṭṭhāya suṭṭhu pupphitaṃ Sālarukkhāṃ; blossoming from the top means from the top of the Sāla tree which was in full flower.*

³¹ Comm: *na catthi te dutiyā vaṇṇadhātū ti tava vaṇṇadhātusadisā dutiyā vaṇṇadhātu natthi, tayā sadisā aññā bhikkhuni natthi ti vadati; you are second to none in your beautiful form means there is no beauty the same as your beautiful form, there is no other nun the same as you, is what is said.*

³² Comm: *idhāgatā tādisikā bhaveyyun-ti yathā tvaṃ idhāgatā kiñci santhavaṃ vā sinehaṃ vā na labhasi, evam-evam te pi tayā va sadisā bhaveyyuṃ; (if) such a character were to come here means there is no affection or love found for anyone of such a character, thus they would (all) be the same to her.*

Lomaṃ na iñjāmi na santasāmi,
Not a body-hair would shake or tremble,

Na Māra bhāyāmi tam-ekikā pi.
Even alone I am not afraid, Māra.

Esā antaradhāyāmi kucchiṃ vā pavisāmi te,
I will disappear completely or I will enter your stomach,

Pakhumantarikāyam-pi tiṭṭhantiṃ: maṃ na dakkhasi.
I will stand between (your) eyelashes:³³ (even there) you will not see me.

Cittasmiṃ vasībhūtāmi, iddhipādā subhāvitā,
I have mastery over my mind,³⁴ the powers are well-developed,

Sabbabandhanamuttāmi, na taṃ bhāyāmi āvuso!” ti
I am free of all bondages, I am not afraid of you, friend!”

Atha kho Māro Pāpimā: “Jānāti maṃ Uppalavaṇṇā bhikkhunī!” ti
Then the Wicked Māra (thought): “The nun Uppalavaṇṇā knows me!”

dukkhī dummano tatthevantaradhāyī ti.
and pained and depressed he vanished right there.

SN 5.6 Cālāsuttam

The Discourse about Cālā

167. Evaṃ me sutam:
Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Cālā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā,
Then the nun Cālā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattiṃ piṇḍāya pāvisi.
after picking up her bowl and robe, was entering Sāvattihī for alms.

Sāvattiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,
After walking for alms in Sāvattihī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,
she approached the Blind Man’s Wood to pass the day,

³³ Comm: *pakhumantarikāyan-ti dvinnam akkhīnam majjhe nāsavaṃse pi tiṭṭhantiṃ maṃ na passasi;* *between (your) eyelashes means on the bridge of (your) nose, between (your) two eyes, I will stand, and you will not (be able to) see me.*

³⁴ Comm: *vasībhūtāmi ti vasībhūtā asmi;* word-analysis.

Andhavanam ajjhogahetvā,
and having entered Blind Man's Wood,

aññatarasmim rukkhamūle divāvihāram nisīdi.
she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā yena Cālā bhikkhunī tenupasaṅkami,
Then the Wicked Māra approached the nun Cālā,

upasaṅkamitvā Cālam bhikkhuniṃ etad-avoca:
and after approaching he said this to the nun Cālā:

“Kim nu tvaṃ, bhikkhuni, na rocesī?” ti
“With what, nun, are you not pleased?”

“Jātim khvāham, āvuso, na rocemī.” ti
“I am not pleased, friend, with birth.”

“Kim nu jātim na rocesi? Jāto kāmāni bhuñjati,
“Why is it you're not pleased with birth? Being born one enjoys pleasures,

Ko nu taṃ idam-ādapayi: ‘Jātim mā roca, bhikkhunī?’” ti
Just who made you agree to this:³⁵ ‘Do not be pleased with birth, nun?’”

“Jātassa maraṇam hoti, jāto dukkhāni phussati,
“For one who is born there is death, being born one feels suffering,

Bandham vadham pariklesam, tasmā jātim na roca.
(There is) bondage, murder, hardship,³⁶ therefore I am not pleased with birth.

Buddho Dhammam-adesesi, jātiyā samatikkamaṃ,
The Awakened One taught the Dhamma, the transcendence of birth (and death),

Sabbadukkhappahānāya, so maṃ Sacce nivesayi.
For giving up of all suffering, he has established me in the Truth.³⁷

Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino,
(There are) those beings attached to form, those (attached to) formless states,

Nirodham appajānantā, āgantāro punabbhavan.”-ti
(And) those who know not cessation,³⁸ they (all) come to rebirth again.”

³⁵ Comm: *ko nu taṃ idamādapayī ti ko nu mandabuddhi bālo taṃ evaṃ gāhāpesi? just who made you agree to this* means which fool of dull intellect made you seize on this?

³⁶ Comm: *pariklesan-ti aññam-pi nānappakāram upaddavaṃ. Idāni yaṃ Māro āha: “Ko nu taṃ idam-ādapayī?” ti Taṃ maddantī: “Na maṃ andhabālo ādapesi, loke pana aggapuggalo Sathā dhammaṃ desesī” ti dassetuṃ. Buddho ti-ādim-āha; hardship* means manifold calamities. Now this is what Māra said: “Just who made you agree to this?” To show how she rejects that: “No blind fool made me agree, but the greatest man in the world, the Teacher who taught the Dhamma.” (So) **The Awakened One** and so on is said.

³⁷ Comm: *tattha Sacce nivesayī ti paramatthasacce nibbāne nivesesi; herein, he has established (me) in the Truth* means he has established (me) in the highest truth, in Emancipation.

³⁸ Comm: *nirodham appajānantā ti nirodhasaccaṃ ajānantā; those know not cessation* means those who do not know the truth of cessation.

Atha kho Māro Pāpimā: “Jānāti maṃ Cālā bhikkhunī!” ti

Then the Wicked Māra (thought): “The nun Cālā knows me!”

dukkhī dummano tatthevantaradhāyī ti.

and pained and depressed he vanished right there.

SN 5.7 Upacālāsuttaṃ The Discourse about Upacālā

168. Evaṃ me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Upacālā bhikkhunī, pubbaṇhasamayaṃ nivāsetvā,

Then the nun Upacālā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattī for alms.

Sāvattiyam piṇḍāya carivā, pacchābhattam piṇḍapātaṭikkantā,

After walking for alms in Sāvattī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmim rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā yena Upacālā bhikkhunī tenupasaṅkami,

Then the Wicked Māra approached the nun Upacālā,

upasaṅkamitvā Upacālam bhikkhuniṃ etad-avoca:

and after approaching he said this to the nun Upacālā:

“Kattha nu tvam, bhikkhuni, uppajjitukāmā?” ti

“Where would you, nun, like to be reborn?”

“Na khvāham, āvuso, katthaci uppajjitukāmā.” ti

“There is nowhere, friend, I would like to be reborn.”

“Tāvattimsā ca Yāmā ca, Tusitā cāpi devatā,

“The Thirty-Three gods, the Restrained gods, also the Satisfied gods,

Nimmānaratino devā, ye devā Vasavattino,

Those gods who delight in creation, those gods who are Wielding Power,

Tattha cittaṃ paṇidhehi, ratiṃ paccanubhossasī.” ti

To those places direct your mind, there you will experience delight.”

“Tāvatiṃsā ca Yāmā ca, Tusitā cāpi devatā,

“The Thirty-Three gods, the Restrained gods, also the Satisfied gods,

Nimmānaratino devā, ye devā Vasavattino,

Those gods who delight in creation, those gods who are Wielding Power,

Kāmabandhanabaddhā te enti Māraṃ vasam puna.

Those bound by sensual-bondage come to Māra's power again.³⁹

Sabbo ādīpito loko, sabbo loko padhūpito,

The whole of the world is in flames, the whole of the world is blazing,⁴⁰

Sabbo pajjalito loko, sabbo loko pakampito.

The whole of the world is burning, the whole of the world is shaking.

Akampitaṃ ajalitaṃ, aputhujjanasevitaṃ,

Not shaken, not burning, not associating with worldly folk,

Agati yattha Mārassa: tattha me nirato mano.” ti

Not going back to Māra's (realm):⁴¹ (for) there⁴² my mind does not delight.”

Atha kho Māro Pāpimā: “Jānāti maṃ Upacālā bhikkhunī!” ti

Then the Wicked Māra (thought): “The nun Upacālā knows me!”

dukkhī dummano tatthevantaradhāyī ti.

and pained and depressed he vanished right there.

SN 5.8 Sīsupacālāsuttaṃ

The Discourse about Sīsupacālā

169. Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyā viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

³⁹ Comm: *enti Māraṃ vasam puna ti punappunam Maraṇamāraṅgalesamāradevaputtamārānam vasam āgacchanti; come to Māra's power again means again and again they come under the power of Māra as death, Māra as defilements, Māra (personified) as the godly son.*

⁴⁰ Comm: *padhūpito ti santāpito; blazing means burning.*

⁴¹ Comm: *agati yattha Mārassa ti yattha tuyham Mārassa agati; not going back to Māra's (realm) means you are not going back to that place where Māra is.*

⁴² Comm: *tatthā ti tasmim Nibbāne; there means in that place, in Emacipation. This seems a little awkward, presumably she means to say: having attained Emacipation my mind does not delight in Māra's realm.*

Atha kho Sīsupacālā bhikkhunī, pubbaṅhasamayam nivāsetvā,

Then the nun Sīsupacālā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattī for alms.

Sāvattiyam piṇḍāya carivā, pacchābhattam piṇḍapātapaṭikkantā,

After walking for alms in Sāvattī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmim rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā yena Sīsupacālā bhikkhunī tenupasaṅkami,

Then the Wicked Māra approached the nun Sīsupacālā,

upasaṅkamitvā Sīsupacālam bhikkhunim etad-avoca:

and after approaching he said this to the nun Sīsupacālā:

“Kassa nu tvam, bhikkhuni, pāsaṅgam rocesī?” ti

“Which heresy, nun, are you pleased with?”

“Na khvāham, āvuso, kassaci pāsaṅgam rocemī.” ti

“I am not pleased, friend, with any heresy.”

“Kim nu uddissa muṇḍāsi, samaṇī viya dissasi,

“On whose account was your head shaved, as you look like an ascetic,⁴³

Na ca rocesi pāsaṅgam, kim-iva carasi momuhā?” ti

You don't rejoice in heresy, why (then) do you live like a fool?”⁴⁴

“Ito bahiddhā pāsaṅgā diṭṭhīsu pasīdanti te,

“Outside of this⁴⁵ there are heretics⁴⁶ who are stuck fast⁴⁷ in their views,

Na tesam Dhammam rocemi, na te Dhammassa kovidā.

In their Dhamma I am not pleased, their Dhamma is lacking in skill.

⁴³ Comm: *samaṇī viya dissasī ti samaṇisadisā dissasi; as you look like an ascetic means you look the same as an ascetic.*

⁴⁴ Comm: *kim-iva carasi momuhā ti kim kāraṇā momuhā viya carasi? why (then) do you live like a fool? means why, for what reason, do you live like a fool?*

⁴⁵ Comm: *ito bahiddhā ti imamhā Sāsanā bahi; outside of this means outside of this Teaching.*

⁴⁶ Comm: *pāsam deṭṭī ti pāsaṅgā, sattānam cītesu diṭṭhipāsam khipantī ti attho. Sāsanam pana pāse moceti tasmā pāsaṅgo ti na vuccati, ito bahiddhā yeva pāsaṅgā honti; caught in a snare they are heretics, the meaning is these beings have fallen into a snare of views in their minds. But the (Buddha's) Teaching is free from snares therefore it is not called a heresy, outside of this there are surely heretics. This is a play on words deriving pāsaṅga (heresy) from pāsa (snare), which hardly works in translation.*

⁴⁷ Comm: *pasīdantī ti saṃsīdanti lagganti; stuck fast means sinking down, getting attached.*

Atthi Sakyakule jāto Buddho appaṭipuggalo,

An unmatched Awakened One is born in the Sakya family,⁴⁸

Sabbābhibhū Māranudo, sabbattham-aparājito.

Lord of all,⁴⁹ dispelling Māra,⁵⁰ undefeated in every place.⁵¹

Sabbattha mutto asito, sabbam passati Cakkhumā,

Free from all things,⁵² independent,⁵³ the Visionary who sees all,

Sabbakammakkhayaṃ patto, vimutto upadhisaṅkhaye,

Attained to the end of all deeds,⁵⁴ free in the ending of clinging,⁵⁵

So mayhaṃ Bhagavā satthā, tassa rocemi Sāsanan.”-ti

The Gracious One is my teacher, in his Teaching I am well-pleased.”

Atha kho Māro Pāpimā: “Jānāti maṃ Sīsupacālā bhikkhunī!” ti

Then the Wicked Māra (thought): “The nun Sīsupacālā knows me!”

dukkhī dummano tatthevantaradhāyī ti.

and pained and depressed he vanished right there.

SN 5.9 Selāsuttam

The Discourse about Selā

170. Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattھیyaṃ viharati

at one time the Gracious One was dwelling near Sāvattھی

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika’s grounds in Jeta’s Wood.

⁴⁸ Comm: *idāni “kaṃ nu uddissa muṇḍāsī?” ti pañhaṃ kathentī atthi Sakyakule jāto ti ādim-āha; now speaking in answer to “on whose account was your head shaved?” born in the Sakya family and so on was said.*

⁴⁹ Comm: *tattha sabbābhibhū ti sabbāni khandhāyatanadhātubhavayonigati-ādīni abhibhavivā ṭhito; herein Lord of all means he stands having overcome all destinations, realms or states involving the constituents, the sense spheres or the elements.*

⁵⁰ Comm: *Maraṇamārādayo nudi nīharī ti Māranudo; expelling, driving away Māra as death and so on he is dispelling Māra.*

⁵¹ Comm: *sabbatthamaparājito ti sabbesu rāgādīsū vā Mārayuddhe vā ajito; undefeated in every place means he is undefeated in the war with Māra or (undefeated) by all the passions and so on.*

⁵² Comm: *sabbattha mutto ti sabbesu khandhādīsū mutto; free from all things means free from all constituents and so on.*

⁵³ Comm: *asito ti taṇhādīṭṭhinissayena anissito; independent means independent of the dependence on craving and views.*

⁵⁴ Comm: *sabbakammakkhayaṃ patto ti sabbakammakkhayaṃ sikkhātaṃ Arahattaṃ patto; attained to the end of all deeds means attained to Worthiness with the complete destruction of all deeds.*

⁵⁵ Comm: *upadhisaṅkhaye ti upadhisaṅkhayaṃ sikkhāte Nibbāne ārammaṇato vimutto; in the ending of clinging means free from sense objects by the complete destruction of clinging in Emancipation.*

Atha kho Selā bhikkhunī, pubbaṅhasamayam nivāsetvā,

Then the nun Selā, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattī for alms.

Sāvattiyam piṇḍāya carivā, pacchābhattam piṇḍapātaṭikkantā,

After walking for alms in Sāvattī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmim rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā

Then the Wicked Māra

Selāya bhikkhuniyā bhayam chambhitattam lomahaṁsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in the nun Selā,

samādhimhā cāvetukāmo, yena Selā bhikkhunī tenupasaṅkami,

desiring to drive her out of concentration, approached the nun Selā,

upasaṅkamitvā Selam bhikkhunim gāthāya ajjhabhāsi:

and after approaching he addressed the nun Selā with a verse:

“Kenidam pakatam bimbam, kva nu bimbassa kārako,

“By whom was this manikin made,⁵⁶ where is this manikin's maker,

Kva nu bimbam samuppannam, kva nu bimbam nirujjhatī?” ti

Where has this manikin⁵⁷ risen, and where does the manikin cease?”

Atha kho Selāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Selā:

“Ko nu khvāyam manusso vā amanusso vā gātham bhāsati?” ti

“Who is this, a human or a non-human, speaking this verse?”

Atha kho Selāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Selā:

“Māro kho ayam Pāpimā

“This is the Wicked Māra

mama bhayam chambhitattam lomahaṁsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in me,

⁵⁶ Comm: *kenidam pakatan-ti kena idam katham*; paraphrasing.

⁵⁷ Comm: *bimban-ti attabhāvam sandhāya vadati*; *manikin* is said in reference to selfhood.

samādhimhā cāvetukāmo, gātham bhāsati.” ti
desiring to drive me out of concentration, who speaks this verse.”

Atha kho Selā bhikkhunī: Māro ayam Pāpimā iti viditvā,
Then the nun Selā having understood: This is the Wicked Māra,

Māram Pāpimantaṃ gāthāhi paccabhāsi:
replied with these verses to the Wicked Māra:

“Na-y-idaṃ attakataṃ bimbaṃ, na-y-idaṃ parakataṃ aghaṃ,
“This manikin's not made by oneself, pain⁵⁸ is not made by another,

Hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.
Through conditions it arises, conditions broken⁵⁹ it ceases.

Yathā aññataram bījaṃ khetto vuttaṃ virūhati
Just as a certain seed when it has been sown in a field will grow

Pathavīrasaṅga-āgamma sinehaṅga-tad-ūbhayaṃ,
Through both of these (conditions): the earth's essence and the moisture,

Evaṃ khandhā ca dhātuyo cha ca āyatanā ime,
So the constituents and the elements and these six sense spheres,

Hetuṃ paṭicca sambhūtā, hetubhaṅgā nirujjhare.” ti
Through conditions (surely) arise, with conditions broken they cease.”

Atha kho Māro Pāpimā: “Jānāti maṃ Selā bhikkhunī!” ti
Then the Wicked Māra (thought): “The nun Selā knows me!”

dukkhī dummano tatthevantaradhāyī ti.
and pained and depressed he vanished right there.

SN 5.10 Vajirāsuttaṃ

The Discourse about Vajirā

171. Evaṃ me sutam:
Thus I have heard:

ekaṃ samayam Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Vajirā bhikkhunī, pubbaṅhasamayam nivāsetvā,
Then the nun Vajirā, having dressed in the morning time,

⁵⁸ Comm: *aghan-ti dukkhapatiṭṭhānattā attabhāvam-eva vadati; pain is said (because) selfhood is established on pain.*

⁵⁹ Comm: *hetubhaṅgā ti hetunirodhena paccayavekallena; conditions broken means through the ceasing of conditions, through deficiency of causes.*

pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvisi.

after picking up her bowl and robe, was entering Sāvattthī for alms.

Sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,

After walking for alms in Sāvattthī, and returning from the alms-round after the meal,

yena Andhavanam tenupasaṅkami divāvihārāya,

she approached the Blind Man's Wood to pass the day,

Andhavanam ajjhogahetvā,

and having entered Blind Man's Wood,

aññatarasmiṃ rukkhamūle divāvihāram nisīdi.

she sat down at the root of a certain tree to pass the day.

Atha kho Māro Pāpimā

Then the Wicked Māra

Vajirāya bhikkhuniyā bhayam chambhitattam lomahaṃsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in the nun Vajirā,

samādhimhā cāvetukāmo, yena Vajirā bhikkhunī tenupasaṅkami,

desiring to drive her out of concentration, approached the nun Vajirā,

upasaṅkamitvā Vajiram bhikkhuniṃ gāthāya ajjhabhāsi:

and after approaching he addressed the nun Vajirā with a verse:

“Kenāyam pakato satto, kuvaṃ sattassa kāraṅko,

“By whom was this being made, just where is this being's maker,

Kuvaṃ satto samuppanno, kuvaṃ satto nirujjhatī.” ti

Where has this being arisen, and just where does this being cease?”

Atha kho Vajirāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Vajirā:

“Ko nu khvāyam manusso vā amanusso vā gātham bhāsati?” ti

“Who is this, a human or a non-human, speaking this verse?”

Atha kho Vajirāya bhikkhuniyā etad-ahosi:

Then it occurred to the nun Vajirā:

“Māro kho ayam Pāpimā

“This is the Wicked Māra

mama bhayam chambhitattam lomahaṃsam uppādetukāmo,

desiring to give rise to fear, terror, and horror in me,

samādhimhā cāvetukāmo, gātham bhāsati.” ti

desiring to drive me out of concentration, who speaks this verse.”

Atha kho Vajirā bhikkhunī: Māro ayam Pāpimā iti viditvā,

Then the nun Vajirā having understood: This is the Wicked Māra,

Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:

replied with these verses to the Wicked Māra:

“Kiṃ nu satto ti paccesi? Māra Diṭṭhigataṃ nu te?

“Why fall back on a ‘being’? Haven't you come to a view, Māra?

Suddhasaṅkhārapuñjoyaṃ, na-y-idha sattupalabbhati.

This is just a bunch of processes, no being is to be found here.⁶⁰

Yathā hi aṅgasambhārā hoti saddo ‘ratho’ iti,

Just as with a collection of parts the sound ‘chariot’ is said,

Evam khandhesu santesu hoti ‘satto’ ti sammuti.

So when there are these constituents⁶¹ a ‘being’ is determined on.⁶²

Dukkham-eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca,

Only suffering⁶³ arises, suffering it is that persists,

Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī.” ti

Nothing other than sufferings arise, just sufferings that cease.”⁶⁴

Atha kho Māro Pāpimā: “Jānāti maṃ Vajirā bhikkhunī!” ti

Then the Wicked Māra (thought): “The nun Vajirā knows me!”

dukkhī dummano tatthevantaradhāyī ti.

and pained and depressed he vanished right there.

Bhikkhunīsamyuttaṃ Samattaṃ.

The Thematic Discourses about Nuns are Complete.

Tassuddānaṃ:

This is the summary:

Āḷavikā ca Somā ca Gotamī Vijayā saha,

Āḷavikā and then Somā and Gotamī with Vijayā,

Uppalavaṇṇā ca Cālā,

Uppalavaṇṇā, Cālā,

Upacālā Sīsūpacālā, Selā Vajirāya te dasā ti.

Upacālā, Sīsūpacālā, Selā with Vajirā, these ten.

⁶⁰ Comm: *na-y-idha sattupalabbhatī ti imasmim suddhasaṅkhārapuñje paramatthato ‘satto’ nāma na upalabbhati; no being is to be found here means in this bunch of pure processes nothing known as ‘a being’ is found in the ultimate sense.*

⁶¹ Comm: *khandhesu santesū ti pañcasu khandhesu vijjamānesu tena tenākārena vavatthitesu; when there are these constituents means when there are these five constituents existing then it is fixed through that state.*

⁶² Comm: *sammutī ti satto ti samaññā-mattam-eva hoti; a being is determined on means there is just this appellation.*

⁶³ Comm: *dukkhan-ti pañcakkhandhadukkhaṃ; suffering means the suffering in the five constituents.*

⁶⁴ Comm: *nāññatra dukkhā ti ṭhapetvā dukkhaṃ añño neva sambhoti na nirujjhatī ti; nothing other than sufferings means except for suffering nothing else arises or ceases.*