



Bhikkhunīsaṃyuttaṃ
(SN 5)

edited by
Ānandajoti Bhikkhu

Bhikkhunīsamyuttam
(SN 5.)

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(September, 2011 / 2555)

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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).

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 Pāli 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, pubbaṅhasamayam⁵ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkantā, yena Andhavanaṃ tenupasaṅkami vivekatthini.⁶

Atha kho Māro pāpimā Āḷavikāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahamsaṃ uppādetukāmo, vivekamhā cāvetukāmo, yena Āḷavikā bhikkhunī tenupasaṅkami, upasaṅkamtivā Āḷavikaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

— — — — — || — — — — — pathyā⁷

“Natthi nissaraṇaṃ loke, kiṃ vivekena kāhasi?

— — — — — || — — — — — navipulā

Bhuñjassu kāmaratiyo, māhu pacchānutāpinī.” 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.

Atha kho Āḷavikāya bhikkhuniyā etad-ahosi: “Ko nu khvāyaṃ⁸
manusso vā amanusso vā gāthaṃ bhāsati?” ti Atha kho Āḷavikāya
bhikkhuniyā etad-ahosi: “Māro kho ayaṃ Pāpimā
mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
vivekaṃhā cāvetukāmo gāthaṃ bhāsati.” ti

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

—U—U|U— —||—U—|U—U—
“Atthi nissaraṇaṃ loke, paññāya me suphussitaṃ,
U—U—|U—U—||— — —|U—U— Anuṭṭubha
Pamattabandhu Pāpima, na tvaṃ jānāsi taṃ padaṃ,

—U— —|U— — —||— — —U|U—U—
Sattisūlūpamā⁹ kāmā, khandhāsaṃ adhikuṭṭanā,¹⁰
— — —U|U— — —||UUUU—|U—U—
Yaṃ tvaṃ kāmaratiṃ brūsi, aratī mayha¹¹ sā ahū.” ti

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

⁸ Thai: *kho ayaṃ*; dissolving the sandhi, Thai wavers between writing *kho ayaṃ* and *khvāyaṃ*.

⁹ BJT: *Sattisulupamā*?

¹⁰ Thai: *adhikuṭṭhanā*; transcription mistake?

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

5.2 Somāsuttaṃ

163. Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.¹²

Atha kho Somā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattaḥvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogaḥetvā,¹³ aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā Somāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, yena Somā bhikkhunī tenupasaṅkami, upasaṅkamitvā Somaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

---|U---||---UUU---
“Yaṃ taṃ¹⁴ isīhi pattaḥvaṃ ṭhānaṃ durabhisambhavaṃ,

---|U---||---|U---
Na taṃ dvaṅgulapaññāya, sakkā pappotum-itthiyā.” ti

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

¹² BJT, ChS, Thai: *Sāvattthinidānaṃ*; PTS: *Sāvattthiyaṃ*. 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: *ajjhogaḥetvā*, alternative spelling, throughout.

¹⁴ PTS: *Yan taṃ*, alternative sandhi.

Atha kho Somā bhikkhunī Māro ayam¹⁵ Pāpimā iti veditvā, Māraṃ Pāpimantaṃ gāthāhi paccabhāsi:¹⁶

— ◡ — — | — ◡ ◡ — || — — ◡ ◡ | ◡ — ◡ — bhavipulā
“Itthibhāvo kiṃ kayirā, cittaṃhi susamāhite?

— ◡ — — | ◡ — — — || — — — — | ◡ — ◡ —
Ñāṇaṃhi vattamānaṃhi, Sammā Dhammaṃ vipassato.

— ◡ — ◡ | ◡ — — — || — — — — ◡ | ◡ — ◡ —
Yassa nūna siyā evaṃ: Itthāhaṃ¹⁷ 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.

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: *Itthīhaṃ*, different sandhi.

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

5.3 Kisāgotamīsuttaṃ¹⁹

164. Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Kisāgotamī bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-āḍāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, yena Andhavanāṃ tenupasaṅkami divāvihārāya, Andhavanāṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā Kisāgotamiyā bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, yena Kisāgotamī bhikkhunī tenupasaṅkami, upasaṅkamitvā Kisāgotamiṃ bhikkhuniṃ gāthāya ajjhabhāsi:

---U|U---||-U-U|U-U-
“Kiṃ nu²⁰ tvaṃ mataputtāva,²¹ ekam-āsi rudam-mukhī,
U-U-U|U---||U-U-U|U-U-
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:

¹⁹ BJT, Thai: *Gotamīsuttaṃ*.

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

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

---|---||---|---
“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.

²² ChS, PTS: *nandī*.

5.4 Vijayāsuttam

165. Evaṃ me sutāṃ: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Vijayā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmim²³ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā Vijayāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā²⁴ cāvetukāmo, yena Vijayā bhikkhunī tenupasaṅkami, upasaṅkamitvā Vijayaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

 ○○--|○○--||○○○○|○○-- bhavipulā
“Daharā tvaṃ rūpavatī, ahañ-ca daharo susu,
 --○○|○○--||----○○|○○--
Pañcaṅgikena turīyena, eh' Ayye 'bhiramāmase.” ti²⁵

Atha kho Vijayāya bhikkhuniyā etad-ahosi: “Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati?” ti Atha kho Vijayāya bhikkhuniyā etad-ahosi: “Māro kho ayaṃ Pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, gāthaṃ²⁶ bhāsati.” ti

²³ ChS, Thai, PTS: *pubbaṅhasamayaṃ nivāsetvā ... pe [PTS: pa]... aññatarasmim*, etc. This is written out in BJT and would have been filled in by the recitor anyway. The ellipsis occurs in ChS in all discourses from the fourth to the ninth.

²⁴ Thai: *bhayaṃ .pe. samādhimhā*.

²⁵ Thai: *-bhiramāmhase*; alternative spelling.

²⁶ Thai: *pāpimā .pe. gātham*.

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

-----|o-----||-----o|o--o--
“Rūpā saddā rasā gandhā²⁷ phoṭṭhabbā ca manoramā,
--o--|o-----||--o--|o--o--
Niyātayāmi tuyheva, Māra nāhaṃ tēnatthikā.²⁸

oo--|o-----||--o--o|o--o--
Iminā pūtikāyena, bhindanena²⁹ pabhaṅgunā,
-----o|o-----||--o--|o--o--
Aṭṭiyāmi³⁰ harāyāmi, kāmataṇhā samūhatā.

--o--|o-----||--o--o|o--o--
Ye ca rūpūpagā sattā, ye ca arūpaṭhāyino,³¹
--o--|o-----||--o--o|o--o--
Yā ca santā samāpatti: sabbattha vihatō tamo.” ti

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

²⁷ Thai: *gandhā rasā*, reversing the normal order.

²⁸ Thai: *Māra na hi tena atthikā*; giving a 9-syllable line; PTS: *nāhaṃ hi tena atthikā*.

²⁹ PTS: *bhindarena?*

³⁰ Thai, PTS: *aṭṭiyāmi*.

³¹ BJT: *aruppaṭhāyino*; PTS: *ārūpaṭhāyino* (but *arūpaṭhāyino* in 5.6 below); ChS: *arūpaṭṭhāyino*, single *-ṭ-* is to give the correct cadence; Thai: *arūpabhāgino*.

5.5 Uppalavaṇṇāsuttam

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

Atha kho Uppalavaṇṇā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthim piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, yena Andhavanam tenupasaṅkami divāvihārāya, Andhavanam ajjhogahetvā, aññatarasmim Supupphitasālārukkhamūle aṭṭhāsi.

Atha kho Māro Pāpimā Uppalavaṇṇāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, yena Uppalavaṇṇā bhikkhunī tenupasaṅkami, upasaṅkamtivā Uppalavaṇṇam bhikkhunim 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

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.

mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,
samādhimhā cāvetukāmo, gāthaṃ bhāsati.” ti

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

— — — — —
“Sataṃ sahaṣṣāni pi dhuttakānaṃ
— — — — —
Idhāgatā tādisakā bhaveyyuṃ
— — — — —
Lomaṃ na iñjāmi na santasāmi,
— — — — —
Na Māra³⁵ bhāyāmi tam-ekikā pi.

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

— — — — —
Cittasmiṃ vasībhūtāmi,³⁶ iddhipādā subhāvitā,
— — — — —
Sabbabandhanamuttāmi,³⁷ na taṃ bhāyāmi āvuso!” ti

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

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

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

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

5.6 Cālāsuttaṃ

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

Atha kho Cālā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattaḥvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

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

“Kiṃ nu³⁸ tvaṃ, bhikkhuni, na rocesi?” ti

“Jātiṃ³⁹ khvāhaṃ, āvuso, na rocemī.” ti

— ◡ — — | ◡ — — — || — — — — | ◡ — ◡ —

“Kiṃ nu⁴⁰ jātiṃ na rocesi? Jāto kāmāni bhuñjati,

— ◡ — ◡ — | ◡ — ◡ — || — — — — | ◡ — ◡ — bhavipulā

Ko nu taṃ⁴¹ idam-ādapayi: ‘Jātiṃ⁴² mā roca, bhikkhunī?’” ti

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.

---|---||---|---
“Jātassa maraṇaṃ hoti, jāto dukkhāni phussati,⁴³

---|---||---|---
Bandhaṃ vadhaṃ pariklesaṃ, tasmā jātiṃ na rocaye.

---|---||---|---
Buddho Dhammam-adesesi, jātiyā samatikkamaṃ,

---|---||---|---
Sabbadukkhappahānāya,⁴⁴ so maṃ Sacce nivesayi.

---|---||---|---
Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino,⁴⁵

---|---||---|---
Nirodhaṃ appajānantā, āgantāro punabbhavan.”-ti

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

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

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.

5.7 Upacālāsuttam

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

Atha kho Upacālā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā yena Upacālā bhikkhunī tenupasaṅkami, upasaṅkamtivā Upacālaṃ bhikkhuniṃ etad-avoca:

“Kattha nu⁴⁷ tvaṃ, bhikkhuni, uppajjitukāmā?” ti
“Na khvāhaṃ, āvuso, katthaci uppajjitukāmā.” ti

— ◡ — ◡ — ◡ — ◡ — || ◡ ◡ — ◡ ◡ —

“Tāvatimsā ca Yāmā ca, Tusitā cāpi devatā,

— ◡ ◡ ◡ ◡ — ◡ — || — ◡ ◡ ◡ ◡ —

Nimmānaratino devā, ye devā Vasavattino,

— ◡ — ◡ — ◡ — ◡ — || ◡ — ◡ — ◡ — ◡ — savipulā

Tattha cittaṃ paṇidhehi, ratiṃ⁴⁸ paccanubhossasī.” ti

— ◡ — ◡ — ◡ — ◡ — || ◡ ◡ — ◡ ◡ —

“Tāvatimsā ca Yāmā ca, Tusitā cāpi devatā,

— ◡ ◡ ◡ ◡ — ◡ — || — ◡ ◡ ◡ ◡ —

Nimmānaratino devā, ye devā Vasavattino,

— ◡ ◡ ◡ ◡ — ◡ — || — ◡ ◡ ◡ ◡ —

Kāmabandhanabaddhā te entī Māravasaṃ puna.

⁴⁷ Thai: *Katthan-nu*.

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

-----|o-----||-----|o-o-
Sabbo ādīpito⁴⁹ loko, sabbo loko padhūpito,

-----o|o-----||-----|o-o-
Sabbo pajjalito loko, sabbo loko pakampito.

o-o-|oooo-||oo-o|o-o- navipulā
Akampitam ajalitam,⁵⁰ aputhujjanasevitam,

oooo-|o-----||-o-o|o-o-
Agati⁵¹ yattha Mārassa: tattha me nirato mano.” ti

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

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

⁵⁰ ChS: *apajjalitam*, same meaning; Thai, PTS: *acalitam*.

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

5.9 Selāsuttaṃ

170. Evaṃ me sutāṃ: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Atha kho Selā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, yena Andhavanaṃ tenupasaṅkami divāvihārāya, Andhavanaṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māro Pāpimā Selāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, samādhimhā cāvetukāmo, yena Selā bhikkhunī tenupasaṅkami, upasaṅkamtivā Selāṃ⁶¹ bhikkhuniṃ gāthāya ajjhabhāsi:

—U—U|U— —||UU— —|U—U—

“Kenidaṃ pakataṃ bimbaṃ, kva nu⁶² bimbassa kārako,

UU— —|U— —||UU— —|U—U—

Kva nu bimbaṃ samuppannaṃ, kva nu bimbaṃ nirujjhatī?” ti

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

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

⁶¹ All texts: *uppādetukāmo ... pe ... Selāṃ*; the ellipsis would have been filled in by the recitor.

⁶² Thai: *kvaci*; here and in the next two lines.

uu---u|u---||uu-uu|u-u-
 “Na-y-idaṃ attakataṃ bimbaṃ, na-y-idaṃ parakataṃ aghaṃ,⁶³
 ---u|u---||-u---|u-u-
 Hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.

u---u|u---||-----|u-u-
 Yathā⁶⁴ aññataraṃ bjaṃ khetto vuttaṃ virūhati

uu---u|u---||u---u|u-u-
 Pathavīrasañ-ca āgama⁶⁵ sinehañ-ca tad-ūbhayaṃ,⁶⁶

-----|u-u-||uu-u|u-u- Anuṭṭubha
 Evaṃ khandhā ca dhātuyo cha ca⁶⁷ āyatanā ime,
 ---u|u---||-u---|u-u-
 Hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhare.” ti

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

⁶³ Thai: *Na-y-idaṃ pakataṃ bimbaṃ, na-y-idaṃ pakataṃ aghaṃ.*

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

⁶⁵ ChS: *cāgama*; 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?*

5.10 Vajirāsuttam

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

Atha kho Vajirā bhikkhunī, pubbaṅhasamayaṃ nivāsetvā, pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā, 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, upasaṅkamitvā 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 ayam Pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetukāmo, samādhimhā cāvetukāmo, gātham bhāsati.” ti

Atha kho Vajirā bhikkhunī: Māro ayam Pāpimā iti veditvā, Māram Pāpimantaṃ gāthāhi paccabhāsi:

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

⁶⁹ Thai: *kvaci*, in all three lines.

—◡—|◡—||—◡◡|◡—
“Kiṃ nu satto ti paccesi?⁷⁰ Māra Diṭṭhigataṃ nu te?

—◡—|◡—||—◡◡|◡—
Suddhasaṅkhārapuñjoyaṃ, 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, nāññam⁷³ dukkhā nirujjhatī.” ti

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

Bhikkhunīsamyuttam̐ Samattam̐.⁷⁴

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.

Tassuddānaṃ:

- 0 0 - | 0 - - - || - 0 - 0 | 0 - 0 -

Āḷavikā ca Somā ca Gotamī Vijayā saha,

- 0 0 - | - 0 - - - ravipulā

Uppalavaṇṇā ca Cālā,⁷⁵

0 0 - - - | - 0 - - || - - - | 0 - 0 - ravipulā

Upacālā Sīsupacālā,⁷⁶ Selā Vajjīrāya te dasā ti.

⁷⁵ Thai add *ca* here against the metre.

⁷⁶ ChS adds *ca* here against the metre.