

THERĪGĀTHĀ

Translator: Varado Bhikkhu

Preface

Sources

I have based this translation on the Pāli of the Vipassana Research Institute Chaṭṭha Saṅgāyana version (www.vri.dhamma.org), and the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka (<http://metta.lk/tipitaka/index.html>). I have usually accepted K.R. Norman's suggested amendments, although I have usually uncorrected metrically corrected text.

Psalms of the Sisters

For the first chapter of this translation, the Chapter Of Poems With Single Verses, I have included Mrs Rhys Davids versions of poems from her *Psalms of the Sisters*.

Abbreviations

- BDPPN: Buddhist Dictionary of Pāli Proper Names by Malalasekara (Pāli Text Society, 1937-8).
- DOP: A Dictionary of Pāli, Part 1 by M. Cone (Pāli Text Society, 2001).
- GD: Group of Discourses by K.R. Norman (Pāli Text Society, 2006).
- IGPT: Illustrated Glossary of Pāli Terms by Varado Bhikkhu
- PED: Pāli-English Dictionary by T.W. Rhys Davids & W. Stede (Pāli Text Society).
- PGPL: A Practical Grammar of the Pāli Language by C. Duroiselle (Buddha Dharma Education Association, 1997).

Appendix

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CHAPTER OF POEMS WITH SINGLE VERSES

Verse 1: A certain bhikkhunī (Aññatarātherī)

[The Buddha:]

Sleep soundly, little elder sister, clad in a rag-robe you stitched [yourself].
For your attachment is incinerated like burnt vegetables in a stewpot.

Sukhaṃ supāhi therike katvā coḷena pārutā
Upasanto hi te rāgo sukkaḍḍakaṃ va kumbhiyaṃ ti

Psalms of the Sisters

Sleep softly, little Sturdy, take thy rest
At ease, wrapt in the robe thyself hast made.
Stilled are the passions that would rage within,
Withered as potherbs in the oven dried.

COMMENT

Seeing her cooking burst into flames when she was a laywoman led this unknown person to profound insight, non-returnership, bhikkhunī ordination, and finally arahantship. When the Buddha confirmed her accomplishment in this verse, he also humorously proved his knowledge of the connection between the important events of her life.

COMMENT

Therike: ‘little elder sister.’ *Thera*: ‘may come from *sthā* in sense of standing over, lasting (one year or more), cp. *thāvara* old age, then ‘old=venerable’; (in meaning to be compared with Lat. senior,’ says PED. The title Aññatarātherī shows that Therikā is not her name. Mrs Rhys Davids wavers, saying ‘a certain Sister’ in the title, and ‘little Sturdy’ in the verse. The -ka suffix (‘little’) likely indicates youth.

COMMENT

Coḷena: ‘rag-robe.’ Commentary: *paṃsukūlacoḷehi cīvaram katvā*

COMMENT

Rāgo: ‘attachment.’ See IGPT sv *Rāga*.

COMMENT

Upasanto: ‘incinerated.’ Commentary: *daḍḍho*. In verse ‘the need to fit the sentence to the metre influences the choice of vocabulary, so that unusual synonyms and rare words may be used’ (Warder, p.355). Mrs Rhys Davids says, ‘Without accepting in blind faith the accuracy of the synonyms or equipollent phrases supplied in its exegesis, I have, in many ambiguous terms, been determined by the ruling of the Commentator, as representing the most ancient orthodox tradition ’(Introduction, Psalms).

COMMENT

The commentary says the words spoken by the Buddha in many verses of the *Therīgāthā* were communicated by supernormal means. For example, concerning Muttā’s verses below it says the Buddha made his appearance via a psychically created image of himself (*Satthā surabhigandhakuṭiyā nisinnova obhāsaṃ vissajjetvā tassā purato nisinno viya attānaṃ dassetvā*). This explains a gap in the suttas which give the unfriendly impression that, apart from his foster mother Mahāpajāpatī, bhikkhunīs rarely received the Buddha’s personal attention. These poems of the *Therīgāthā* give the opposite impression, being full of tenderness and humour.

Verse 2: Muttā: ‘Freed [from individual existence]’

[The Buddha:]

Muttā, be freed from [the four] states of bondage [to individual existence] like the moon is free from the grasp of Rāhu’s [mouth]. With mind freed [from individual existence], being free of karmic debt, enjoy your almsfood.

*Mutte muccassu yogehi cando rāhuggahā iva
Vippamuttena cittena anaṇā bhuñja piṇḍakan ti*

Psalms of the Sisters

Get free, Liberta, free e’en as the Moon
From out the Dragon’s jaws sails clear on high.
Wipe off the debts that hinder thee, and so,

With heart at liberty, break thou thy fast.

COMMENT

Muttā was the daughter of a brahman in Sāvatthī who went forth into the ascetic life under Mahāpajāpatī as a sikkhamānā, a term we explain below. Most of these first *Therīgāthā* verses were originally spoken by the Buddha, to be later repeated in triumph by the bhikkhunīs themselves. On the meaning of Muttā's name see IGPT sv *Mutta*.

COMMENT

Yogehi: '[the four] states of bondage [to individual existence],' i.e. *kāmayogo*, *bhavayogo*, *diṭṭhiyogo*, *avijjāyogo*. See IGPT sv *Yoga*.

COMMENT

Rāhuggahā: 'the grasp of Rāhu's [mouth].' That Rahu captures objects with his mouth is indicated in the *Suriya Sutta* (*mā rāhu gilī*, S.1.51). Also see BDPPN.

COMMENT

Vippamuttena: 'freed [from individual existence].' See IGPT sv *Mutta*.

COMMENT

Anaṇā: 'free of karmic debt.' See IGPT sv *Anaṇa*.

COMMENT

Five notes concerning the training of the Buddha's ordained female disciples:

- 1) Girls could become sāmaṇerīs ('novices') at 15 years old (Vin.1.79). As sāmaṇerīs they undertook the 10 precepts (Vin.1.83). At 18 they could become sikkhamānās ('probationers') (Vin.4.328). Women over 18 could become sikkhamānās without being sāmaṇerīs.
- 2) The sikkhamānā ordination involved affirming a commitment to the first 6 precepts for 2 years, but presumably involved maintaining all 10 precepts, including not using money and perfume. The need to reaffirm the 6 precepts suggests that the sāmaṇerīs' adherence to these precepts was lax. Perhaps, for example, they ate after midday because 'an individual under twenty is not able to endure hunger' (Vin.1.78). Not having to affirm a commitment to all 10 precepts suggests that some

sikkhamānās continued to use money, perhaps as nunnery stewards. After 2 years training, sikkhamānās could become bhikkhunīs (Vin.4.319-321).

3) Married women were not allowed to become bhikkhunīs till after 12 years of marriage (*gihīgatā nāma purisantaragatā vuccatī*, Vin.4.322). This ‘marriage period’ likely began when they were 8 years old because the reason given for the rule was that girls ordained after less than 12 years marriage were ‘unable to endure cold and heat etc.’ which is the same reason that is given for not ordaining people under 20 years old. Some married/betrothed women may have been sikkhamānās longer than 2 years while they waited for the 12 years to expire.

4) If sikkhamānās wanted to become bhikkhunīs they were obliged to ask for their parents’ and husband’s permission to do so (Vin.4.334). But asking for permission does not necessarily mean getting it, because ordaining ‘without consent’ is defined as ‘not asking permission’ (*anānuññātā ti anāpucchā*, Vin.4.335). This explains why some husbands would hunt down their ex-wives (Vin.4.326).

5) The Buddha had to specifically prohibit the ordaining of pregnant sikkhamānās (*Yā pana bhikkhunī gabbhinīṃ vuṭṭhāpeyya pācittiyaṃ ti*, Vin.4.317) and also had to establish rules for women pregnant at the time of bhikkhunī ordination, to allow them to live with their male children (Vin.2.278). These cases presumably arose from rape.

Verse 3: Puṇṇā: ‘Full [of Good Spiritual Qualities]’

[The Buddha:]

‘Puṇṇā, be full of good spiritual qualities, like the moon [is full] on the fifteenth day [of the half-month]. With perfect penetrative discernment obliterate the mass of inward darkness.’

*Puṇṇe pūrassu dhammehi cando pannarase-r-iva
Paripuṇṇāya paññāya tamokkhandhaṃ padālayā ti*

Psalms of the Sisters

Fill up, Puṇṇā, the orb of holy life,
E’en as on fifteenth day the full-orb’d moon.
Fill full the perfect knowledge of the Path,

And scatter all the gloom of ignorance.(3)

COMMENT

Puṇṇā became a sikkhamānā in Sāvattṭhī under Mahāpajāpatī at aged 20. While she was meditating in solitude the Buddha, who was sitting in his Fragrant Hut, recited this verse to her by supernormal communication.

COMMENT

Dhammehi: ‘good spiritual qualities.’ See IGPT sv *Dhamma*.
Commentary: *sattatiṃsa-bodhipakkhiya-dhammehi paripuṇṇā hohi*.

COMMENT

Paññāya: ‘penetrative discernment.’ See IGPT sv *Pajānāti*.

COMMENT

Tamo: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

Verse 4: Tissā

[The Buddha:]

‘Tissā, be trained in the training [of the higher virtue, the higher mental states, and the higher penetrative discernment]. May [these] endeavours not be lost to you. Being emancipated from every tie to individual existence, live the religious life in the world free of perceptually obscuring states.

Tisse sikkhassu sikkhāya mā taṃ yogā upaccagum
Sabbayogavisamṃyuttā cara loke anāsavā ti

Psalms of the Sisters

O Tissā! train thyself in the trainings three.
See that the great conjuncture now at hand
Pass thee not by! Unloose all other yokes,
And fare thou forth purged of the deadly Drugs.

COMMENT

Tissā was born in Kapilavatthu and went forth together with

Mahāpajāpatī.

COMMENT

Sikkhāya: ‘in the training [of the higher virtue, the higher mental states, and the higher penetrative discernment].’ Commentary:

adhisīlasikkhādikāya tividhāya sikkhāya sikkha.

- And what does he train in? He trains in the higher virtue, the higher mental states, and the higher penetrative discernment.

✿ *Kiñca sikkhati: adhisīlampi sikkhati adhiccittampi sikkhati adhipaññampi sikkhati* (A.1.231).

COMMENT

Yogā: ‘[these] endeavours.’ PED (*Yoga*): ‘connection, bond, means; fig. application, endeavour, device.’ *Yogā* refers to the three trainings just mentioned. But the commentary conceives *yogā* to mean the ‘conjunctions’ of *manussattaṃ*, *indriyāvekallaṃ*, *buddhuppādo*, and *saddhāpaṭilābho*. It is hard to see why a plural would be used for this. Nonetheless, Mrs Rhys Davids agrees with this, and even points to Tissā’s lucky birth sign as part of the fortunate conjunction of events, saying that ‘There is more in this little poem than is at first apparent.’

COMMENT

Cara: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Sabbayogavisamṃyuttā: ‘Being emancipated from every tie to individual existence.’ See IGPT sv *Yoga* and *Samṃyutta*.

COMMENT

Anāsavā: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

Verse 5: Another Tissā

[The Buddha:]

‘Tissā, apply yourself to [the cultivation of] good spiritual qualities. May the [rare] opportunity [to live the religious life] not pass you by, because those who miss the opportunity grieve when consigned to hell.’

Tisse yuñjassu dhammehi khaṇo taṃ mā upaccagā

Khaṇātītā hi socanti nirayamhi samappitā ti

Psalm of the Sisters

Tissā! lay well upon thy heart the yoke
Of noblest culture. See the moment come!
Let it not pass thee by! for many they
Who mourn in misery that moment past.

COMMENT

Tissā was born in Kapilavatthu and went forth together with
Mahāpajāpatī.

COMMENT

Dhammehi: ‘good spiritual qualities.’ Commentary:
*samathavipassanādhammehi ariyehi bodhipakkhiyadhammehi ca yuñja
yogaṃ karohi*. See IGPT sv *Dhamma*.

COMMENT

Khaṇo: ‘the [rare] opportunity [to live the religious life].’ We parenthesise
brahmacariyavāsāya for two reasons:

1) Commentary to Th.v.1004: *Khaṇo vo mā upaccagā ti aṭṭhahi
akkhaṇehi vivajjito ayaṃ navamo khaṇo mā tumhe atikkamī ti attho*.

2) *Aṭṭha akkhaṇā asamayā brahmacariyavāsāya. Ekova bhikkhave khaṇo
ca samayo ca brahmacariyavāsāya* (A.4.227).

Verse 6: Dhīrā

[The Buddha:]

‘Dhīrā, attain the ending [of originated phenomena], the subsiding of
perception, bliss. Reach the Untroubled, the unsurpassed safety from
[the danger of] bondage [to individual existence].’

*Dhīre nirodhaṃ phusehi saññāvūpasamaṃ sukhaṃ
Ārādhayāhi nibbānaṃ yogakkhemaṃ anuttaraṃ ti*

Psalm of the Sisters

Come, O Dhīrā, reach up and touch the goal
Where all distractions cease, where sense is stilled,

Where dwelleth bliss; win thou Nibbana, win
That sure Salvation which hath no beyond.

COMMENT

Dhīrā was born in Kapilavatthu and went forth together with
Mahāpajāpatī.

COMMENT

Nirodham: ‘ending [of originated phenomena].’ This equals the ending of
perception and sense impression. See IGPT sv *Nirodha*.

• The phenomenon of the ending of perception and sense impression is a
phenomenon attained with the ending [of originated phenomena].

✿ *yāyaṃ bhikkhu saññāvedayitanirodhadhātu ayaṃ dhātu nirodham
paṭicca paññāyatī ti* (S.2.151).

COMMENT

Nibbānam: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Yogakkhemam: ‘safety from [the danger of] bondage [to individual
existence].’ See IGPT sv *Yogakkhema*.

Verse 7: Another Dhīrā: ‘Resolute’

[To herself:]

[You are called] Dhīrā on account of your resolute qualities. You are a
bhikkhunī with the [five] spiritual faculties developed. Bear your last body
having conquered Māra and his elephant.

*Dhīrā dhīrehi dhammehi bhikkhunī bhāvitindriyā
Dhārehi antimam deham jetvā māraṃ savāhanan ti*

Psalms of the Sisters

Dhīrā, brave Sister! who hath valiantly
Thy faculties in noblest culture trained,
Bear to this end thy last incarnate frame,
For thou hast conquered Māra and his host.

COMMENT

The author of this verse is alternatively called Vīrā. Norman says ‘The fact that the gloss includes -*virīya* tends to favour the reading *vīrā*’. However, we have accepted Dhīra (as does Norman, in fact!) because of its placement next to verse 6, the first Dhīra. This second Dhīra, too, was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Māraṃ savāhanan ti: ‘Māra and his elephant.’ See comment on verse 56.

COMMENT

Bhāvitindriyā: ‘the [five] spiritual faculties developed.’

- When five spiritual faculties have been developed and cultivated, a bhikkhu whose āsavas are destroyed declares his arahantship. Which five? The faculties of faith [in the perfection of the Perfect One’s enlightenment], energetic application [to the practice], mindfulness, inward collectedness, and penetrative discernment.

✿ *Pañcannaṃ kho bhikkhave indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ vyākaroti... Katamesaṃ pañcannaṃ. Saddhindriyassa viriyindriyassa satindriyassa samādhindriyassa paññindriyassa* (S.5.223).

Verse 8: Mittā: ‘Friend’

[The Buddha:]

‘Mittā, having gone forth [into the ascetic life] out of faith [in the perfection of the Perfect One’s enlightenment], be one who takes delight in [virtuous] friendship. Aiming to attain safety from [the danger of] bondage [to individual existence], develop spiritually wholesome factors.’

*Saddhāya pabbajitvāna mitte mittaratā bhava
Bhāvehi kusale dhamme yogakkhemassa pattiya ti*

Psalms of the Sisters

Mittā, thou Sister friend! who camest forth
Convinced in heart, love thou in thought and deed
Friends worthy of thy love. So train thyself
In ways of good to win the safe, sure Peace.

COMMENT

Mittā was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Mittaratā: ‘one who takes delight in [virtuous] friendship.’ Commentary: *kalyāṇamittesu abhiratā*. See IGPT sv *Kalyāṇa*.

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddha*.

COMMENT

Kusale dhamme: ‘spiritually wholesome factors.’ See IGPT sv *Kusala*.

COMMENT

Yogakkhemassa: ‘safety from [the danger of] bondage [to individual existence].’ See IGPT sv *Yogakkhema*.

Verse 9: Bhadrā: ‘Auspicious’

[The Buddha:]

‘Bhadrā, having gone forth [into the ascetic life] out of faith [in the perfection of the Perfect One’s enlightenment], be one who takes delight in what is auspicious. Develop spiritually wholesome factors [in order to attain] safety from [the danger of] bondage [to individual existence].’

*Saddhāya pabbajitvāna bhadre bhadraratā bhava
Bhāvehi kusale dhamme yogakkhemaṃ anuttaran ti*

Psalms of the Sisters

Bhadrā, who camest forth convinced in heart,
To sure felicity, O fortunate!
That heart devote. Develop all that's good,
Faring to uttermost Security.

COMMENT

Bhadrā was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Yogakkhemam anuttaran: ‘[in order to attain] safety from [the danger of] bondage [to individual existence].’ Commentary: *tassa pattiya kusale bodhipakkhiyadhamme bhāvehī ti attho*. See IGPT sv *Yogakkhema*.

Verse 10: Upasamā

[The Buddha:]

‘Cross the flood [of suffering], Upasama, the realm of death so hard to get beyond. Bear your last body having conquered Māra and his elephant.’

Upasame tare ogham maccudheyyam suduttaram
Dhārehi antimaṃ dehaṃ jetvā māraṃ savāhanan ti

Psalm of the Sisters

Upasamā! cross thou serene and calm
The raging difficult Flood where death doth reign.
Bear to this end thy last incarnate frame,
For thou hast vanquished Māra and his host.

COMMENT

Upasamā was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Ogham: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Māraṃ savāhanan ti: ‘Māra and his elephant.’ See comment on verse 56.

Verse 11: Another Muttā: ‘Freed [from individual existence]’

I am well freed, gloriously freed through my freedom from three crooked things: my mortar, my pestle, and my hunchbacked husband. I am freed from birth and death. The conduit to renewed states of individual

existence has been abolished.

*Sumuttā sādhu muttāmhi tīhi khujjehi muttiyā
Udukkhalena musalena patinā khujjakena ca
Muttāmhi jātimaraṇā bhavanetti samūhatā ti*

Psalms of the Sisters

O free, indeed! O gloriously free
Am I in freedom from three crooked things:—
From quern, from mortar, from my crookback'd lord!
Ay, but I'm free from rebirth and from death,
And all that dragged me back is hurled away.

COMMENT

Muttā was born in Kosala of a poor brahman and was given in marriage to a hunchbacked brahman.

COMMENT

Bhavanetti: 'the conduit to renewed states of individual existence.'

- The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form: this is called the conduit to renewed states of individual existence.

✽ *rūpe kho rādha yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā
cetaso adhiṭṭhānābhinivesānusayā ayaṃ vuccati bhavanetti...
vedanāya... saññāya... saṅkhāresu... viññāṇe (S.3.191).*

Verse 12: Dhammadinnā

One should be eager and determined [to understand the teaching]. One should suffuse [one's body] with the [pure and clean] mind [of fourth jhāna]. One should not be emotionally bound to sensuous pleasures. [A person like this] is called 'going upstream [to Nibbāna].'

*Chandajātā avasāyī manasā ca phuṭhā siyā
Kāmesu appaṭibaddhacittā uddhaṃsotā ti vuccatī ti*

Psalms of the Sisters

In whom desire to reach the final rest

Is born suffusing all the mind of her,
Whose heart by lure of sense-desire no more
Is held—BOUND UPSTREAM: so shall she be called.

COMMENT

Dhammadinnā left Visākha, her husband, and took ordination after he became a non-returner. She was soon an arahant. Visākha later interviewed her in the *Cūḷavedalla Sutta* (M.1.299). She became the foremost of bhikkhunīs who are speakers on the teaching (A.1.25).

COMMENT

Chandajātā: ‘eager [to understand the teaching].’ See IGPT sv *Chanda*.

COMMENT

Avasāyī: ‘determined [to understand the teaching].’ DOP gives ‘determined’ sv *Avasāyī*. We take the object from *chandajātā*. We explain the parenthesis in IGPT sv *Chanda*.

COMMENT

Manasā ca phuṭhā siyā: ‘should suffuse [one’s body] with the [pure and clean] mind [of fourth jhāna].’ The five factors of right inward collectedness to be developed are: suffusion with rapture, suffusion with physical pleasure, suffusion with mind, suffusion with light, and the object of meditation: *Pañcaṅgiko sammāsamādhi; pītipharaṇatā sukhapharaṇatā cetopharaṇatā ālokaṇapharaṇatā paccavekkhaṇanimittaṃ* (D.3.277-8). If suffusion with rapture and physical pleasure corresponds to the first three jhānas, then suffusion with mind corresponds to fourth jhāna, in which a bhikkhu sits, permeating his body with a pure and clean mind (*imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti. Nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti* (D.1.75-76).

COMMENT

Appaṭibaddhacitto: ‘not emotionally bound.’ See IGPT sv *Baddha*.

Verse 13: Visākhā

[A self-admonishment:]

Undertake the Buddha's training system. Having done so one does not [later] regret it. Wash your feet quickly and sit down somewhere quiet.

*Karotha buddhasāsanam yaṃ katvā nānutappati
Khippaṃ pādāni dhovitvā ekamante nisīdathā ti*

Psalms of the Sisters

The Buddha's will be done! See that ye do
His will. An ye have done it, never more
Need ye repent the deed. Wash, then, in haste
Your feet and sit ye down aloof; alone.

COMMENT

Visākhā was born in Kapilavatthu and went forth together with Mahāpajāpatī. The commentary says she spoke this verse after attaining arahantship. If so, then she was repeating the words that had led her to that state.

COMMENT

Sāsanam: 'training system.' See IGPT sv *Sāsana*.

COMMENT

Nānutappati: 'one does not [later] regret it.' Parenthesis accords with *pacchā ca-m-anutappati* (Th.v.261).

COMMENT

Ekamante: 'somewhere quiet.' See IGPT sv *Ekamantaṃ*.

Verse 14: Sumanā

[The Buddha:]

'See the [eighteen] elements of sensation as intrinsically unsatisfactory lest you are reborn. Having discarded fondness for individual existence you will live the religious life inwardly at peace.'

*Dhātuyo dukkhato disvā mā jātiṃ puna-r-āgami
Bhave chandaṃ virājetvā upasantā carissasī ti*

Psalms of the Sisters

Hast thou not seen sorrow and ill in all

The springs of life? Come thou not back to birth!
Cast out the passionate desire again to Be.
So shalt thou go thy ways calm and serene.

COMMENT

Sumanā was born in Kapilavatthu and went forth together with
Mahāpajāpatī.

COMMENT

Dhātuyo: '[eighteen] elements of sensation.' Commentary:
cakkhādidhātuyo. See IGPT sv *Dhātu*.

- There are these eighteen elements of sensation: the phenomenon of sight, the phenomenon of visible objects, the phenomenon of the visual field of sensation etc.

*Aṭṭhārasa kho imā ānanda dhātuyo cakkhudhātu rūpadhātu
cakkhuvīññāṇadhātu* (M.3.62).

COMMENT

Dukkhato: 'intrinsically unsatisfactory.' See IGPT sv *Dukkha*.

COMMENT

Bhave: 'individual existence.' See IGPT sv *Bhava*.

COMMENT

Chandaṃ: 'fondness.' See IGPT sv *Chanda*.

COMMENT

Carissasī: 'you will live the religious life.' See IGPT sv *Eko care
khaggavisāṇakappo*.

Verse 15: Uttarā

I was restrained in conduct of body, speech, and mind. Having removed
[the arrow of] craving together with its origin, I am freed from inward
distress. I have realised the Untroubled.

*Kāyena saṃvutā āsiṃ vācāya uda cetasā
Samūlaṃ taṇhaṃ abbuyha sītibhūtamhi nibbutā ti*

Psalms of the Sisters

Well have I disciplined myself in act,
In speech and eke in thought, rapt and intent.
Craving with root of craving is o'ercome;
Cool am I now; I know Nibbana's peace.

COMMENT

Uttarā was born in Kapilavatthu and went forth together with
Mahāpajāpatī.

COMMENT

Samūlam: 'together with its origin.' Craving arises from seeing things in
the wrong way, which is therefore its origin, as follows:

- Whatever ascetics and Brahmanists at present regard that in the world
which is agreeable and pleasing as lasting, as essentially substantial, as
endowed with personal qualities, as unailing, as free of danger: they
nurture craving.

❀ *Yepi hi keci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loke
piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato passanti attato
passanti ārogyato passanti khemato passanti te taṇhaṃ vadḍhenti*

- Whatever ascetics and Brahmanists at present regard that in the world
which is agreeable and pleasing as unlasting, as intrinsically
unsatisfactory, as void of personal qualities, as an illness, as full of
danger: they abandon craving.

❀ *Yepi hi ke ci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loko
piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato
passanti rogato passanti bhayato passanti. Te taṇhaṃ pajahanti*
(S.2.110-112).

COMMENT

Sītibhūtamhi: 'I am freed from inward distress.' See IGPT sv *Sītibhūta*.

COMMENT

Nibbutā: 'realised the Untroubled.' In verse, *parinibbuto* is often
abbreviated to *nibbuto*. See IGPT sv *Nibbāna*.

**Verse 16: Vuḍḍhapabbajitasumanā: 'Sumanā, who went forth into
the ascetic life when old'**

[The Buddha:]

‘Sleep soundly, old woman, clad in a rag-robe you stitched [yourself].
Your attachment has completely subsided. You are freed from inward
distress. You have realised the Untroubled.’

*Sukhaṃ tvaṃ vuḍḍhike sehi katvā coḷena pārutā
Upasanto hi te rāgo sītibhūtāsi nibbutā ti*

Psalm of the Sisters

Happily rest, thou venerable dame!
Rest thee, wrapt in the robe thyself hast made.
Stilled are the passions that have raged within.
Cool art thou now, knowing Nibbana's peace.

COMMENT

Sumanā: King Pasenadi's sister.

COMMENT

Sītibhūtāsi: ‘freed from inward distress.’ See IGPT sv *Sītibhūta*.

Verse 17: Dhammā

While walking on almsround leaning on a stick, a frail woman with
trembling limbs, I toppled over right there onto the ground. On realising
the wretchedness of the body, my mind was liberated [from perceptually
obscuring states].

*Piṇḍapātaṃ caritvāna daṇḍamolubbha dubbalā
Vedhamānehi gattehi tattheva nipatiṃ chamā
Disvā ādīnavaṃ kāye atha cittaṃ vimucci me ti*

Psalm of the Sisters

Far had I wandered for my daily food;
Weary with shaking limbs I reached my rest,
Leaning upon my staff, when even there
I fell to earth. Lo! all the misery
Besetting this poor mortal frame lay bare
To inward vision. Prone the body lay;
The heart of me rose up in liberty.

COMMENT

Born in Sāvattthī and forbidden to go forth by her husband, Dhammā became a bhikkhunī after his death.

COMMENT

Ādīnavaṃ: ‘wretchedness.’ See IGPT sv *Ādīnava*.

COMMENT

Vimucci: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

Verse 18: Saṅghā

Having abandoned the household life and gone forth [into the ascetic life], having abandoned my beloved sons and cattle, having abandoned attachment and hatred, having discarded uninsightfulness into reality, having removed [the arrow of] craving together with its origin, I am inwardly at peace. I have realised the Untroubled.

*Hitvā ghare pabbajitvā hitvā puttam pasum piyam
Hitvā rāgañca dosañca avijjañca virājiya
Samūlam taṇham abbuyha upasantāmi nibbutā ti*

Psalms of the Sisters

Home have I left, for I have left my world!
Child have I left, and all my cherish’d herds!
Lust have I left, and Ill-will, too, is gone,
And Ignorance have I put far from me;
Craving and root of Craving overpowered,
Cool am I now, knowing Nibbana’s peace.

COMMENT

Saṅghā was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Piyam: ‘beloved.’ See IGPT sv *Piya*.

COMMENT

Puttaṃ: 'sons.' Commentary: *putte*. Norman comments 'The glossing of *puttaṃ* by a plural is strange.' But the same word occurs at S.1.15 where arahants (*arahanto*) have likewise abandoned their sons (*puttaṃ*).

COMMENT

Rāgañca: 'attachment.' See IGPT sv *Rāga*.

COMMENT

Samūlaṃ taṇhaṃ: 'craving together with its origin.' See comment on verse 15.

CHAPTER OF POEMS WITH TWO VERSES

Verses 19 & 20: Abhirūpanandā: ‘Nandā the Lovely’

[The Buddha:]

‘See the body [according to reality], Nandā, as ailing, foul, and loathsome. Develop an undistracted and well-collected mind by [meditating on] unloveliness.

‘Develop the [meditation on the] voidness of any abiding phenomena. Discard the proclivity to self-centredness. Then, through penetrating self-centredness, you will live the religious life inwardly at peace.’

*Āturaṃ asuciṃ pūtiṃ passa nande samussayaṃ
Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ*

*Animittañca bhāvehi mānānusayamujjaha
Tato mānābhisamayā upasantā carissasī ti*

COMMENT

The Buddha aroused an earnest attitude to the practice (*saṃvegaṃ uppādetvā*) in Nandā by showing her a psychically created image of a beautiful woman going through the process of ageing. Then he recited these verses to her, upon which she became enlightened. The same verses became her declaration of arahantship.

COMMENT

Passa: ‘See [according to reality].’ See IGPT sv *Passati*.

COMMENT

Asubhāya: ‘unloveliness.’ See IGPT sv *Subha*.

COMMENT

Animittañca: ‘voidness of any abiding phenomena.’ See IGPT sv *Nimitta*.

COMMENT

Mānānusaya: ‘proclivity to self-centredness.’ See IGPT sv *Māna* and *Asmi*.

COMMENT

Carissasi: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

Verses 21 & 22: Jentā

I have developed all these [noble] seven factors of enlightenment, the paths leading to the realisation of the Untroubled as explained by the Buddha.

I have seen the Blessed One [according to reality]. This is my last body. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Ye ime satta bojjhaṅgā maggā nibbānapattiyā
Bhāvitā te mayā sabbe yathā buddhena desitā*

*Diṭṭho hi me so bhagavā antimoyaṃ samussayo
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

COMMENT

Ime: ‘these [noble].’ See comment on verse 45.

COMMENT

Nibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Diṭṭho hi me so bhagavā: ‘I have seen the Blessed One [according to reality].’ Parenthesis in accordance with the quote:

• One who sees the nature of reality sees me [according to reality]. One who sees me [according to reality] sees the nature of reality.

✻ *Kiṃ te iminā pūtikāyena diṭṭhena yo kho vakkali dhammaṃ passati so maṃ passati yo maṃ passati so dhammaṃ passati* (S.3.120).

For renderings of *dhamma* and *passati*, see IGPT sv *Dhamma* and *Passati*.

COMMENT

Jātisaṃsāro: ‘the round of birth and death.’ See IGPT sv *Samṣāra*.

COMMENT

Natthi dāni punabbhavo: ‘There are now [for me] no renewed states of individual existence.’ See comment on verse 67.

Verses 23 & 24: Sumaṅgala’s mother

I am well freed, truly freed, gloriously freed from the pestle. My shameless man smelt like a mushroom, and my rice pot like a water-snake.

I put an end to attachment and hatred with a hissing sound. Having gone to the root of a tree, I meditate. Out of happiness [I exclaim]: ‘What happiness!’

Sumuttikā sumuttikā sādhu muttikāmhi musalassa
Ahiriko me chattakaṃ vāpi ukkhalikā me deḍḍubhaṃ vāti
Rāgañca ahaṃ dosañca ciccīti ciccīti ti vihanāmi
Sā rukkhamaṃlamupagamma aho sukhaṃ ti sukhaṃ jhāyāmi ti

COMMENT

Vāpi: ‘like... and.’ Treating *vāpi* as *va api*.

COMMENT

Vāti: ‘smelt.’ See PED sv *Vāyati*2.

COMMENT

Ciccīti ciccīti ti: ‘with a hissing sound.’ The commentary considers this to be the memory of the sound made by the husband as he wove baskets. It seems more likely an inner sound heard in meditation, for example the sound of wind heard by the Bodhisatta as he practised the breathingless meditation: *Tassa mayhaṃ aggivessana mukhaṃ ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti* (M.1.243).

COMMENT

Sumaṅgala’s verse is this:

- I am well freed, truly freed, gloriously freed from three bent things: my sickles, my ploughs, and my hoes. Even if they were really here, truly here, even so, enough of them, enough. Meditate, Sumaṅgala. Meditate, Sumaṅgala. Dwell diligently applied [to the practice], Sumaṅgala

(Th.v.43).

Verses 25 & 26: Aḍḍhakāsī

My takings [for prostitution] were as large as the revenue of the country of Kāsi. In setting [my services] at that price, the wealthy citizens of Kāsi established me as priceless.

Then I became disillusioned with my appearance. And being disillusioned [with originated phenomena], I was unattached [to originated phenomena]. May I no longer repeatedly roam the round of birth and death. I have realised the three final knowledges. I have fulfilled the Buddha's training system.

Yāva kāsijanapado suṅko me tattako ahu

Taṃ katvā negamo aggaṃ aḍḍhenaggaṃ ṭhapesi maṃ

Atha nibbindahaṃ rūpe nibbindaṇca virajjahaṃ

Mā puna jātiṣaṃsāraṃ sandhāveyyaṃ punappunaṃ

Tisso vijjā sacchikatā kataṃ buddhassa sāsanaṃ ti

COMMENT

As a bhikkhunī under Kassapa Buddha, Aḍḍhakāsī had reviled an arahant bhikkhunī by calling her a prostitute. After a sojourn in hell she became the daughter of a distinguished citizen of Benares and in due course became a prostitute in Rājagaha. Because the revenue which accrued to the king every day from Kāsi was a thousand, Aḍḍhakāsī's patrons had to pay that amount to spend a night with her. Thus she was called Kāsī. Those unable to afford a thousand would pay half that (*addha*) and spend the day with her. Thus she became Addhakāsī. On hearing the Buddha's teaching she planned a trip to Sāvathī to receive ordination in his presence. When this plan became publically known, her route was waylaid by rogues. So the Buddha permitted her to be ordained via a messenger (Vin.2.277).

COMMENT

Rūpe: 'appearance.' See IGPT sv *Rūpa*.

COMMENT

Nibbindahaṃ: 'I became disillusioned.' See IGPT sv *Nibbidā*.

COMMENT

Nibbindaṇca: ‘and being disillusioned [with originated phenomena].’ See IGPT sv *Nibbidā*.

COMMENT

Virajjaham: ‘I was unattached [to originated phenomena].’ See IGPT sv *Virāga*.

COMMENT

Jāṭisaṃsāraṃ: ‘the round of birth and death.’ See IGPT sv *Saṃsāra*.

COMMENT

Vijjā: ‘final knowledges.’ See IGPT sv *Tevijja*.

COMMENT

Sāsanaṃ: ‘training system.’ See IGPT sv *Sāsana*.

Verses 27 & 28: Cittā

Though emaciated, sick, and very frail, having ascended the [Vulture’s Peak] mountain I press on, leaning on my stick. Having laid aside my outer robe and, having turned it upside down, my little bowl, I propped myself against a rock, having obliterated the mass of inward darkness.

Kiñcāpi khomhi kisikā gilānā bālhadubbalā
Daṇḍamolubbha gacchāmi pabbataṃ abhirūhiya
Saṅghāṭiṃ nikkhipitvāna pattakaṇca nikujjiya
Sele khambhesimattānaṃ tamokkhandhaṃ padāliyā ti

COMMENT

In her youth Cittā became a bhikkhunī in Rājagaha under Mahāpajāpatī.

COMMENT

Tamo: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

Verses 29 & 30: Mettikā

Though in physical pain, frail, and elderly, having ascended a mountain I

press on, leaning on my stick. Having laid aside my outer robe and, having turned it upside down, my little bowl, I sat on a rock. Then my mind was liberated [from perceptually obscuring states]. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Kiñcāpi khomhi dukkhitā dubbalā gatayobbanā
Daṇḍamolubbha gacchāmi pabbataṃ abhirūhiya*

*Nikkhipitvāna saṅghātiṃ pattakañca nikujjiya
Nisinnā camhi selamhi atha cittaṃ vimucci me
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

COMMENT

In her youth Mettikā became a bhikkhunī in Rājagaha under Mahāpajāpatī.

COMMENT

Vimucci: 'liberated [from perceptually obscuring states].' See IGPT sv *Vimutta*.

COMMENT

Tisso vijjā: 'the three final knowledges.' See IGPT sv *Tevijja*.

COMMENT

Sāsanaṃ: 'training system.' See IGPT sv *Sāsana*.

Verses 31 & 32: Mittā

On the 14th [or] 15th, plus the 8th day of the fortnight, plus any special day of the fortnight I undertook the observance which is properly associated with the eight precepts. I longed for [rebirth in] the company of devas.

Today with one meal per day, a shaven head, and clad in robes, having eliminated suffering from the heart, I do not wish for [rebirth in] the company of devas.

*Cātuddasiṃ pañcadasīṃ yā ca pakkhassa aṭṭhamī
Pāṭihāriyapakkhañca aṭṭhaṅgasusamāgataṃ
Uposathaṃ upāgacchiṃ devakāyābhinandini
Sājja ekena bhattenā muṇḍā saṅghātipārutā*

Devakāyaṃ na patthehaṃ vineyya hadaye daran ti

COMMENT

Mittā was born in Kapilavatthu and went forth together with Mahāpajāpatī.

COMMENT

Cātuddasiṃ pañcadasīṃ: ‘14th [or] 15th.’ In the Buddhist calendar there are three seasons, with eight fortnights per season. The fortnights end on either the 14th day or 15th day (Vin.1.132) and are marked with the uposatha recitation (Vin.1.104) or pavarana ceremony (Vin.1.160).

COMMENT

Aṭṭhaṅga: ‘eight precepts.’ Commentary: *Aṭṭhaṅgasusamāgatanti paṇātipātā veramaṇiādīhi aṭṭhahi aṅgehi suṭṭhu samannāgataṃ*.

COMMENT

Dara: ‘suffering.’ See IGPT sv *Daratha*.

Verses 33 & 34: Abhayamātā: ‘Abhaya’s mother’

[Abhayamātā’s enlightenment came from receiving this advice from her son:]

‘From the soles of the feet up, mother, and down from the hair on the crown of the head, contemplate this foul, malodorous body.’

[Declaration of arahantship:]

As I abide in this way, all my attachment is abolished. My [sensuous] passion is annihilated. I am freed from inward distress. I have realised the Untroubled.

*Uddhaṃ pādatalā amma adho ve kesamatthakā
Paccavekkhassu’maṃ kāyaṃ asuciṃ pūtigandhikaṃ*

*Evaṃ viharamānāya sabbo rāgo samūhato
Pariḷāho samucchinnō sītibhūtāmi nibbutā ti*

COMMENT

Abhayamātā was a courtesan of Ujjenī whose son, Abhaya, was fathered by King Bimbisāra. Abhaya’s verses are Th.v.26 and Th.v.98.

COMMENT

Parilāho: '[sensuous] passion.' See IGPT sv *Parilāha*.

COMMENT

Sītibhūtāmhī: 'I am freed from inward distress.' See IGPT sv *Sītibhūta*.

COMMENT

Nibbutā: 'I have realised the Untroubled.' *Nibbutā* standing, in verse, for *parinibbutā*. See IGPT sv *Nibbāna*.

Verses 35 & 36: Abhayā

[The Buddha:]

'Perishable is the body, Abhayā, to which the common man is bound.'

[Declaration of arahantship:]

I will lay down this [wretched human] body fully consciously and mindfully. Taking delight in diligence [in the practice] because of [suffering] many unpleasant things, I have attained the destruction of craving. I have fulfilled the Buddha's training system.

Abhaye bhiduro kāyo yattha sattā puthujjanā

Nikkhipissāmimaṃ dehaṃ sampajānā satimatī

Bahūhi dukkhadhammehi appamādaratāya me

Taṇhakkhayo anuppatto kataṃ buddhassa sāsanan ti

COMMENT

When Abhayā was seated in the Sītavana Wood contemplating the unloveliness of the body, the Buddha made his appearance via a psychically created image of himself and spoke the first two pādas here. Then follows Abhayā's declaration of enlightenment.

COMMENT

Imaṃ dehaṃ: 'this [wretched human] body.' See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Yattha: 'to which.' Norman says likewise. PED (sv *Yattha*): where, at which spot; at which time, when; with verbs of motion=whereto.

COMMENT

Appamāda: ‘diligence [in the practice].’ See IGPT sv *Appamatta*.

Verses 37 & 38: Sāmā

Not attaining inward peace, I left my dwelling four or five times, my mind being uncontrollable. This is the eighth day since I abolished craving.

Taking delight in diligence [in the practice] because of [suffering] many unpleasant things, I have attained the destruction of craving. I have fulfilled the Buddha’s training system.

Catukkhattum pañcakkhattum vihārā upanikkhamiṃ

Aladdhā cetaso santiṃ citte avasavattini

Tassā me aṭṭhamī ratti yato taṇhā samūhatā

Bahūhi dukkhadhammehi appamādaratāya me

Taṇhakkhayo anuppatto kataṃ buddhassa sāsanan ti

COMMENT

Sāmā was so distressed by the murder of her friend Sāmāvatī, she went forth into the ascetic life. She continued in distress until hearing a discourse from Ānanda.

CHAPTER OF POEMS WITH THREE VERSES

Verses 39-41: Another Sāmā

It is twenty-five years since I went forth [into the ascetic life]. I do not recall ever attaining mental tranquillity. Not attaining inward peace, my mind was uncontrollable. Then, remembering the teaching of the Conqueror, I was filled with an earnest attitude [to the practice].

Taking delight in diligence [in the practice] because of [suffering] many unpleasant things, I have attained the destruction of craving. I have fulfilled the Buddha's training system. Today is the seventh day since my craving was dried up.

*Paṇṇavīsati vassāni yato pabbajitāya me
Nābhijānāmi cittassa samaṃ laddhaṃ kudācanaṃ*

*Aladdhā cetaso santiṃ citte avasavattini
Tato saṃvegamāpādiṃ saritvā jinasāsaṇaṃ*

*Bahūhi dukkhadhammehi appamādaratāya me
Taṇhakkhayo anuppatto kataṃ buddhassa sāsanaṃ
Ajja me sattamī ratti yato taṇhā visositā ti*

COMMENT

This Sāmā, too, was distressed by the murder of Sāmāvatī, and went forth into the ascetic life.

COMMENT

Nābhijānāmi: 'I do not recall.' See IGPT sv *Abhijānāti*.

COMMENT

Saṃvegamāpādiṃ: 'I was filled with an earnest attitude [to the practice].' See IGPT sv *Saṃvega*.

Verses 42-44: Uttamā

Not attaining inward peace, I left my dwelling four or five times, my mind

being uncontrollable.

I approached the bhikkhunī [Paṭācārā] who seemed trustworthy to me. She explained the teaching to me concerning the [five] aggregates, the [twelve] bases of sensation, and the [eighteen] elements of sensation.

Having heard the teaching from her, [I practised] as she instructed me. I sat cross-legged for seven days consigned to rapture and physical pleasure. On the eighth day I stretched forth my feet having obliterated the mass of inward darkness.

*Catukkhattum pañcakkhattum vihārā upanikkhamiṃ
Aladdhā cetaso santiṃ citte avasavattini*

*Sā bhikkhuniṃ upagacchiṃ yā me saddhāyikā ahu
Sā me dhammadesesi khandhāyatanadhātuyo*

*Tassā dhammaṃ suṇitvāna yathā maṃ anusāsi sā
Sattāhaṃ ekapallaṅkena nisīdiṃ pītisukhasamappitā
Aṭṭhamiyā pāde pasāresim tamokkhandhaṃ padāliyā ti*

COMMENT

Khandhāyatanadhātuyo: ‘the [five] aggregates, the [twelve] bases of sensation, and the [eighteen] elements of sensation.’ Commentary: *ime pañcakkhandhā, imāni dvādasāyatanāni, imā aṭṭhārasa dhātuyo ti*. Dhammadinnā gives the same three contemplations in verse 69.

COMMENT

Tassā dhammaṃ suṇitvāna yathā maṃ anusāsi sā: ‘Having heard the teaching from her, [I practised] as she instructed me.’ Commentary: *Yathā maṃ anusāsi sāti sā therī yathā maṃ anusāsi ovadi, tathā paṭipajjantī paṭipattiṃ matthakaṃ pāpetvāpi sattāhaṃ ekapallaṅkena nisīdiṃ*.

COMMENT

Tamo: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

Verses 45-47: Another Uttamā

I have developed all these [noble] seven factors of enlightenment, the paths leading to the realisation of the Untroubled as explained by the

Buddha.

I can attain both states: the [perception of the] absence [of personal qualities], and the [inward collectedness that is focused upon the] unabiding [phenomena], whichever I wish. I am the spiritual daughter of the Buddha who always delights in the Untroubled.

I have eradicated all [fondness and attachment to] sensuous pleasures, whether divine or human. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Ye ime satta bojjhaṅgā maggā nibbānapattiyā
Bhāvitā te mayā sabbe yathā buddhena desitā*

*Suññatassānimittassa lābhinihaṃ yadicchakaṃ
Orasā dhītā buddhassa nibbānābhiratā sadā*

*Sabbe kāmā samucchinnā ye dibbā ye ca mānusā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

COMMENT

Sabbe kāmā samucchinnā: ‘I have eradicated all [fondness and attachment to] sensuous pleasures.’ Commentary: *Ye dibbā ye ca mānusāti ye devalokapariyāpannā ye ca manussalokapariyāpannā vatthukāmā, te sabbepi tappaṭibaddhachandarāgappahānena mayā sammadeva ucchinnā*. Compare:

- Because one who is passionately attached to sensuous pleasure, fastened by fondness and attachment, is neither free of danger in this lifetime, nor in the hereafter, therefore ‘danger’ is an epithet for sensuous pleasures.

✽ *Yasmā ca kāmarāgarattāyaṃ bhikkhave chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati samparāyikāpi bhayā na parimuccati. Tasmā bhayanti kāmānametaṃ adhivacanaṃ* (A.3.310).

COMMENT

Ime: ‘these [noble].’ The parenthesis comes from this quote:

- These seven factors of enlightenment, when developed and cultivated, are noble and lead to deliverance [from suffering]

✽ *Sattime bhikkhave bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā* (S.5.82).

The implications of *ime* are usually negative:

- PED says (sv *Ayam*): ‘With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker and the object in question.’
- DOP says (sv *Idam*): ‘such, like that (often implying contempt).’

We again say ‘[noble]’ in verse 364-5.

COMMENT

Suññatassa: ‘the [perception of the] absence [of personal qualities].’ See IGPT sv *Suñña*.

COMMENT

Animittassa: ‘the [inward collectedness that is focused upon the] unabiding [phenomena].’ We take this as meaning *animittaṃ cetosamādhim*, which is ‘entered and abided in,’ and therefore corresponds to *animitta* here which is ‘attained’:

- In this regard, by not focusing upon any abiding phenomenon, a bhikkhu enters and abides in the inward collectedness that is focused upon the unabiding [phenomena].

✿ *Idha bhante bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati* (S.4.296-7). See IGPT sv *Nimitta*.

COMMENT

Orasā dhītā buddhassa: ‘the spiritual daughter of the Buddha.’ *Orasa* means ‘true or legitimate,’ says DOP.

COMMENT

Jāṭisaṃsāro: ‘the round of birth and death.’ See IGPT sv *Saṃsāra*.

Verses 48-50: Dantikā: ‘One Who is Tamed.’

Having issued forth from my daytime abiding place on Mount Gijjhakūṭa, on the river bank I saw an elephant which had plunged and emerged.

Picking up his elephant-hook a man requested it: ‘Give me your foot.’ The elephant extended its foot. The man mounted the elephant.

Seeing the untamed tamed, being under the control of human beings,

then I composed my mind. Indeed, I have gone [today] to the woods for that purpose [i.e. to tame myself].

*Divāvihārā nikkhamma gijjhakūṭamhi pabbate
Nāgaṃ ogāhamuttiṇṇaṃ nadītīramhi addasaṃ*

*Puriso añkusamādāya dehi pādan ti yācati
Nāgo pasārayī pādaṃ puriso nāgamāruhi*

*Disvā adantaṃ damitaṃ manussānaṃ vasaṃ gataṃ
Tato cittaṃ samādhesiṃ khalu tāya vanaṃ gatā ti*

COMMENT

Gatā: ‘I have gone [today].’ Commentary: *araññaṃ gatā cittaṃ samādhesiṃyeva*. If she had to compose her mind again, it suggests she did not immediately return to the woods.

COMMENT

Tāya: ‘for that purpose [i.e. to tame myself].’ Norman sees *tāya* as a dative of purpose. Commentary: *Tāya hatthino kiriyāya hetubhūtāya. Vanaṃ araññaṃ gatā cittaṃ samādhesiṃyeva. Kathaṃ? Ayampi nāma tiracchānagato hatthī hatthidamakassa vasena damathaṃ gato, kasmā manussabhūtāya cittaṃ purisadamakassa satthu vasena damathaṃ na gamissatī ti saṃvegajātā vipassanaṃ vadḍhetvā aggamaggasamādhinā mama cittaṃ samādhesiṃ accantasamādhānena sabbaso kilese khepesinti attho.*

Verses 51-53: Ubbirī

[The Buddha:]

‘O Jīvā!’ you wail in the woods, mother. Understand yourself, Ubbirī. In this cremation place have burned 84,000 [daughters of yours], all called Jīvā. Which of these are you grieving for?

[Declaration of arahantship:]

He indeed removed from me the arrow [of craving], hard to discern, embedded in my heart. He has expelled the grief for my daughter by which I was afflicted by grief.

Today I have the arrow [of craving] removed. I am free of craving. I have

realised the Untroubled. I come to the Buddha, the Sage, the teaching, and the community of disciples for refuge.

Amma jīvā ti vanamhi kandasi attānaṃ adhigaccha ubbirī

Cūḷāsīti saḥassāni sabbā jīvasanāmikā

Etamhāḷāhane daḍḍhā tāsāṃ kamanusocasi

Abbuhi vata me sallaṃ duddasaṃ hadayanissitaṃ

Yaṃ me sokaparetāya dhītusokaṃ vyapānudi

Sājja abbūḷhasallāhaṃ nicchātā parinibbutā

Buddhaṃ dhammañca saṅghañca upemi saraṇaṃ munin ti

COMMENT

Ubbirī married King Pasenadi. When her daughter Jīvā died she was filled with grief. One day the Buddha appeared to her via a psychically created image of himself and spoke this reflection. Mrs Rhys Davids says her enlightenment took place as a laywoman. But Ubbirī's use of 'today' suggests her enlightenment happened at a much later date.

COMMENT

Sallaṃ: 'the arrow [of craving].'

• Craving has been called the arrow by the Ascetic.

✿ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259).

COMMENT

Nicchātā: 'I am free of craving.' See IGPT sv *Nicchāta*.

Verses 54-56: Sukkā: 'One with Bright Spiritual Qualities'

[Tree-dwelling female deva:]

'What is going on with these people in Rājagaha? They behave as if drunk on mead. They do not draw near Sukkā as she explains the Buddha's teaching which is irresistible, never causes surfeit, and is refreshing. But the wise drink it up like [thirsty] travellers drink up a cloud [of rain].'

[Declaration of arahantship:]

[She is called] Sukkā because of her bright spiritual qualities. She is free of attachment and is inwardly collected. She bears her last body having

conquered Māra and his elephant.

*Kim ime katā rājagahe manussā madhupītā va acchare
Ye sukkaṃ na upāsanti desentiṃ buddhasāsanaṃ*

*Tañca appaṭivānīyaṃ asecanakamojavaṃ
Pivanti maññe sappaññā valāhakam iv’addhagū*

*Sukkā sukkehi dhammehi vītarāgā samāhitā
Dhāreti antimaṃ dehaṃ jetvā māraṃ savāhanan ti*

COMMENT

Whilst Sukkā was speaking to her 500 bhikkhunī disciples a tree-dwelling deva nearby became so inspired that he went to Rājagaha to proclaim Sukkā’s excellence. The commentary optimistically reports that people instantly swarmed the nunnery.

COMMENT

Sukkā: ‘One with Bright Spiritual Qualities.’ See IGPT sv *Kaṇha*.

COMMENT

Kim ime katā: ‘What is going on... ?’ Norman says, ‘I assume that the meaning is “Made into what?” i.e. “What has happened to?”’

COMMENT

Madhupītā: ‘drunk.’ PED (sv *Madhu*) says ‘having drunk honey, drunk with honey.’ But honey is not inebriating. Norman says ‘remain as though they had drunk wine.’ Bodhi says ‘sleep as if they had been drinking mead.’ (*madhupītāva seyyare*, S.1.212)

COMMENT

Ojavaṃ: ‘refreshing.’ PED (*Ojavant*): ‘possessing strengthening qualities, giving strength.’

COMMENT

Māraṃ savāhanan ti: ‘Māra and his elephant.’ PED (sv *Vāhana*): *māra savāhana*: ‘with his elephant.’ Commentary to Sn.v.442: *girimekhalam hatthirājānaṃ*. Māra’s elephant, Girimekhalā, is one hundred and fifty leagues in height (BDPPN). League: ‘usually 3 miles’ (WordWeb).

Verses 57-59: Selā

[Māra:]

‘There is no deliverance [from what is born, brought about, produced, originated] in the world. [So] what will you do with physical seclusion? Enjoy sensuous delights lest you regret it later.’

[Selā:]

‘[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake. The [five] aggregates are like [sensual pleasures]’ chopping block. What you call sensuous delight is now for me [a source of] disgust. Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.’

*Natthi nissaraṇaṃ loke kiṃ vivekena kāhasi
Bhuñjāhi kāmaratiyo māhu pacchānutāpinī*

*Sattisūlūpamā kāmā khandhā’saṃ adhikuṭṭanā
Yaṃ tvam kāmaratiṃ brūsi arati dāni sā mama*

*Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antakā ti*

COMMENT

When the arahant bhikkhunī Selā went to the Andhavana Wood for meditation, Māra, wishing to trouble her, approached her in disguise.

COMMENT

Nissaraṇaṃ: ‘deliverance [from what is born, brought about, produced, originated].’ Commentary: *nissaraṇaṃ nibbānaṃ*. Parenthesis is correctly derived from this quote because *ajātaṃ* etc. are synonyms of *nibbānaṃ*.

• Since there is an unborn, a not-brought-about, an unproduced, an unoriginated, therefore a deliverance is to be discerned from what is born, brought about, produced, originated.

✿ *yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam
tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī ti*
(Ud.80).

COMMENT

Sattisūlūpamā kāmā: '[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake.' The parenthesis 'impaled' is suggested by *sūlaṃ āropamānakam* (Th.v.213).

COMMENT

Nandi: 'spiritually fettering delight.' See IGPT sv *Nandi*.

Verses 60-62: Somā

[Māra:]

'That state which is difficult to realise can be attained by seers. It cannot be attained by a woman with her two-finger wisdom.'

[Somā:]

'What difference does womanhood make when the mind is well-collected, and knowledge [of things according to reality] exists in one who rightly sees the nature of reality? Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.'

*Yaṃ taṃ isīhi pattaḃbaṃ thānaṃ durabhisambhavaṃ
Na taṃ dvaṅgulapaññāya sakkā pappotumitthiyā*

*Itthibhāvo no kiṃ kayirā cittaṃhi susamāhite
Ñāṇaṃhi vattaṃāṇaṃhi sammā dhammaṃ vipassato*

*Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antakā ti*

COMMENT

One day the arahant Somā went to the Andhavana Wood for meditation. Māra, wishing to trouble her, approached her in the air, and invisibly.

COMMENT

Dvaṅgulapaññāya: 'two-finger wisdom.' Women test whether rice is sufficiently cooked by pressing it between their fingers. This is two-finger wisdom.

COMMENT

Ñāṇaṃhi: 'knowledge [of things according to reality].' See IGPT sv *Ñāṇa*.

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhammaṃ*.

COMMENT

In the *Soma Sutta* (S.1.129), verse 62 is replaced by this verse:

✽ *Yassa nūna siyā evaṃ itthāhaṃ puriso ti vā*
Kiñci vā pana aññasmiṃ taṃ māro vattumarahatī ti (S.1.129).

Verse 62 is likely interpolative. See comment on verse 142.

CHAPTER OF POEMS WITH FOUR VERSES

Verses 63-66: Bhaddā Kāpilānī

[Declaration of arahantship:]

Kassapa, the Buddha's [spiritual] son and an inheritor [of the Buddha's teaching], who knows his past lives, who sees heaven and the plane of sub-human existence, has attained the destruction of birth. He is a sage who has achieved [the six] supernormal attainments. By the three final knowledges he is a Brahman master of threefold Vedic knowledge.

Likewise Bhaddā Kāpilānī is a master of the three final knowledges, and has abandoned death. She bears her last body having conquered Māra and his elephant.

Seeing the wretchedness of the world [of phenomena] we both went forth [into the ascetic life]. Our āsavas are destroyed, we are inwardly tamed, freed from inward distress, and have realised the Untroubled.

Putto buddhassa dāyādo kassapo susamāhito

Pubbenivāsaṃ yo vedi saggāpāyañca passati

Atho jātikkhayaṃ patto abhiññā vosito muni

Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo

Tatheva bhaddā kāpilānī tevijjā maccuhāyini

Dhāreti antimaṃ dehaṃ jetvā māraṃ savāhanaṃ

Disvā ādīnavaṃ loke ubho pabbajitā mayaṃ

Tyāmhā khīṇāsavā dantā sītibhūtāmhā nibbutā ti

COMMENT

Bhaddā Kāpilānī was the ex-wife of Venerable MahāKassapa. By mutual consent their marriage was unconsummated. They set off from home as ascetics, and initially walking together, but parting at the first road junction. Bhaddā became a bhikkhunī with Mahāpajāpatī, and foremost of bhikkhunīs with memory of past lives.

COMMENT

Buddhadāyādo: ‘an inheritor [of the Buddha’s teaching].’ See comment on verse 18.

COMMENT

Abhiññā: ‘[the six] supernormal attainments.’ MahāKassapa claimed *me cha abhiññā* (S.2.217).

COMMENT

Bhaddā calls Kassapa ‘a Brahman master of threefold Vedic knowledge.’ Capitalised Brahman means arahantship. The Buddha says likewise:

- By these three final knowledges one is a Brahman master of threefold Vedic knowledge. He is the [true] master of threefold Vedic knowledge, I declare, not the one who [merely] cites and recites.

✽ *Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo*

Tamahaṃ vadāmi tevijjaṃ nāññaṃ lapitalāpanan ti (A.1.168).

CHAPTER OF POEMS WITH FIVE VERSES

Verses 67-71: A certain unknown bhikkhunī

It is twenty-five years since I went forth [into the ascetic life]. Not even for the duration of a finger-snap have I attained peace of mind. Not attaining inward peace, oozing with lust for sensuous pleasure, stretching forth my arms, wailing, I entered my dwelling.

I approached the bhikkhunī [Dhammadinnā] who seemed trustworthy to me. She explained the teaching to me concerning the [five] aggregates, the [twelve] bases of sensation, and the [eighteen] elements of sensation.

Having heard the teaching from her I sat down somewhere quiet. I know my past lives. My divine eye is purified. I have knowledge [of the minds of other beings and persons], having encompassed them with my own mind. My [divine] ear is purified. I have gained psychic powers. I have accomplished the destruction of perceptually obscuring states. I have realised the six supernormal attainments. I have fulfilled the Buddha's training system.

*Paṇṇavīsati vassāni yato pabbajitā ahaṃ
Nāccharāsaṅghātamattampi cittassūpasamajjhagaṃ*

*Aladdhā cetaso santiṃ kāmarāgenavassutā
Bāhā paggayha kasantī vihāraṃ pāvisiṃ ahaṃ*

*Sā bhikkhuniṃ upagacchiṃ yā me saddhāyikā ahu
Sā me dhammamadesesi khandhāyatanadhātuyo*

*Tassā dhammaṃ suṇitvāna ekamante upāvisiṃ
Pubbenivāsaṃ jānāmi dibbacakkhu visodhitaṃ*

*Cetopariccañāṇaṇca sotadhātu visodhitā
Iddhipi me sacchikatā patto me āsavakkhaya
Chalabhiññā sacchikatā kataṃ buddhassa sāsanan ti*

COMMENT

The bhikkhunī [Dhammadinnā]: see verse 12.

COMMENT

Ekamante: ‘somewhere quiet.’ See IGPT sv *Ekamantaṃ*.

COMMENT

Cetopariccañāṇaṇca: ‘I have knowledge [of the minds of other beings and persons], having encompassed them with my own mind.’

Parenthesis comes from here:

- He discerns the minds of other beings and persons, having encompassed them with his own mind.

✿ *Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti* (A.3.280).

Verses 72-76: Vimalā purāṇagaṇikā: ‘Vimalā, the ex-Courtesan’

Intoxicated with my complexion, appearance, beauty, and fame, and proud on account of my youth, I despised other women.

Having dolled up this gorgeous body, a beguiler of fools, I stood [waiting] at the brothel door like a hunter who has laid out a snare, showing off my adornments. Much that is private was revealed [by me]. I played many tricks, making fun of many people.

Today with a shaven head and clad in robes, having walked on almsround I was seated at the root of a tree and attained [second jhāna which is] without thinking [and pondering].

I have eradicated all ties to individual existence, whether divine or human. I have destroyed all perceptually obscuring states. I am freed from inward distress. I have realised the Untroubled.

Mattā vaṇṇena rūpena sobhaggena yasena ca
Yobbanena c’upatthaddhā aññāsamatimaññihaṃ

Vibhūsitvā imaṃ kāyaṃ sucittaṃ bālalāpanaṃ
Aṭṭhāsiṃ vesidvāramhi luddo pāsamivoḍḍiya

Pilandhanaṃ vidaṃsentī guyhaṃ pakāsikaṃ bahuṃ
Akāsiṃ vividhaṃ māyaṃ ujjagghantī bahuṃ janaṃ

Sājja piṇḍaṃ caritvāna muṇḍā saṅghātipārutā
Nisinnā rukkhamaṇi avitakkassa lābhini

*Sabbe yogā samucchinnā ye dibbā ye ca mānusa
Khepetvā āsave sabbe sītibhūtāmhi nibbutā ti*

COMMENT

A rebuke from MahāMoggallāna started Vimalā on her journey to enlightenment, when she attempted to seduce him. He told her, ‘Anyone knowing you as I do would avoid you by a long distance, like avoiding a cesspit in the rainy season.’ She replied, ‘That is so, great Hero. It is just as you say. And here [in relation to the female body] some founder as an old ox in the mud.’ See Th.v.1150-1156.

COMMENT

Bālālāpanaṃ: ‘beguiler of fools.’ We follow Norman’s note.

COMMENT

Avitakkassa lābhinī: ‘attained [second jhāna which is] without thinking [and pondering].’ Commentary: *dutiyaññhānapādakassa aggaphalassa adhigamena avitakkassa lābhinī*. Compare:

- He enters and abides in second jhāna which is without thinking and pondering.

✽ *Avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaññhānaṃ
upasampajja viharati*

COMMENT

Sabbe yogā: ‘all ties to individual existence.’ = *saṃyojanā* metri causa. See IGPT sv *Yoga*.

COMMENT

Sītibhūtāmhi: ‘I am freed from inward distress.’ See IGPT sv *Sītibhūta*.

COMMENT

Nibbutā: ‘I have realised the Untroubled.’ = *parinibbutā* metri causa. See IGPT sv *Nibbāna*.

Verses 77-81: Sīhā

Previously, because of improper contemplation, I was afflicted by lust for sensuous pleasure. I was restless, my mind being uncontrollable.

I was mentally preoccupied on account of the spiritual defilements [of attachment, hatred, and undiscernment of reality]. Being swayed by the perception of loveliness I did not gain mental tranquillity, being under the control of lustful mental states.

Emaciated, sickly, and pale, I lived the religious life for seven years. Being completely miserable, I found no happiness either day or night.

So, taking a rope I went to the middle of a forest. [I reflected] ‘Hanging myself here is better than returning to lay life.’

Having made a firm noose and tied it to the branch of a tree, I placed the noose round my neck. Then my mind was liberated [from perceptually obscuring states].

Ayoniso manasikārā kāmarāgena aṭṭitā

Ahoṣiṃ uddhatā pubbe citte avasavattini

Pariyuṭṭhitā kilesehi subhasaññānuvattinī

Samam cittassa na labhiṃ rāgacittavasānugā

Kisā paṇḍu vivaṇṇā ca satta vassāni cariham

Nāham divā vā rattim vā sukham vindiṃ sudukkhita

Tato rajjum gahetvāna pāvisiṃ vanamantaram

Varam me idha ubbandham yañca hīnam punācare

Daḥhapāsam karitvāna rukkhasākhāya bandhiya

Pakkhipiṃ pāsam gīvāyaṃ atha cittaṃ vimucci me ti

COMMENT

Sīhā was the niece of General Sīha.

COMMENT

Uddhatā: ‘restless.’ See IGPT sv *Uddhacca*.

COMMENT

Pariyuṭṭhitā: ‘mentally preoccupied.’ See IGPT sv *Pariyuṭṭhāna*.

COMMENT

Kilesā: ‘spiritual defilements,’ i.e. *rāga*, *dosa*, and *moha*:

✽ *Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ* (Vin.3.93).

COMMENT

Anuvattinī: ‘being swayed by.’ PED (sv *Anuvattin*): ‘following, acting according to or in conformity with.’

COMMENT

Carihaṃ: ‘I lived the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Cittaṃ vimucci: ‘my mind was liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

Verses 82-86: Nandā

[The Buddha told me:] ‘See the body [according to reality], Nandā, as ailing, foul, and loathsome. Develop an undistracted and well-collected mind by [meditating on] unloveliness. As is this one, so is that one. As is that one, so is this one. It emits a foul stench. Fools take delight in it.’

Viewing it in this way, being tirelessly applied [to the practice] night and day, then, having profoundly understood it through my own penetrative discernment, I saw it [according to reality].’

While I was reflecting properly, being diligently applied [to the practice], I saw this [wretched human] body according to reality, both internally and externally.

Then I became disillusioned with and unattached to my own body. Being diligently applied [to the practice] I am emancipated [from individual existence], I am inwardly at peace, and have realised the Untroubled.

Āturaṃ asuciṃ pūtiṃ passa nande samussayaṃ
Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ

Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ
Duggandhaṃ pūtikaṃ vāti bālānaṃ abhinanditaṃ

Evametaṃ avekkhantī rattindivamatanditā
Tato sakāya paññāya abhinibbijja dakkhisaṃ

Tassā me appamattāya vicinantiyā yoniso
Yathābhūtaṃ ayaṃ kāyo diṭṭho santarabāhiro

*Atha nibbindaḥaṃ kāye ajjhatañca virajjaḥaṃ
Appamattā viṣaṃyuttā upasantāmhī nibbutā ti*

COMMENT

Being the daughter of Mahāpajāpatī, Nandā was the Buddha's half-sister. Because her parents had forced her to become a bhikkhunī against her will, she remained infatuated with her own beauty, refusing to meet the Buddha. The Buddha convened a compulsory meeting, and showed her a psychically created image of a beautiful woman going through the process of ageing. Then he recited two verses concerning the unattractiveness of the body. Dhammapada verse 150 was also spoken at that meeting:

- [This body is] a city built of bones, plastered with flesh and blood, wherein are hidden old age, death, conceit, and denigration.

✽ *Aṭṭhīnaṃ nagaraṃ kataṃ maṃsalohitalepanaṃ
Yattha jarā ca maccu ca māno makkho ca ohito* (Dh.v.150).

COMMENT

Atanditā: 'being tirelessly applied [to the practice].' See IGPT sv *Atandita*.

COMMENT

Abhinibbijja: 'having profoundly understood.' *Nibbijjhati* means 'to pierce,' which we call 'to profoundly understand' (*parijānāti*) by comparison with this quote:

- They who have profoundly understood sensuous pleasures... have reached the Far Shore

✽ *Ye ca kāme pariññāya... te ve pāragatā* (A.3.69).

COMMENT

Santarabāhiro: 'both internally and externally.' This is more usually covered by the terms *ajjhataṃ* and *bahiddhā*, meaning one's own body and others' bodies:

- As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others' bodies [according to reality].

✽ *Ajjhattaṃ kāye kāyānupassī viharanto tattha sammāsamādhīyati*

sammāvip̐pasīdati. So tattha sammā samāhito sammāvip̐pasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti (D.2.216).

In this poem *santarabāhiro* is associated with *yathā idaṃ tathā etaṃ*, which is shown in the following quote to be synonymous with *ajjhataṃ* and *bahiddhā*:

• ‘As is this one, so is that one. As is that one, so is this one.’ [If one understood this] one would discard fondness for the body, both internally and externally.

✿ *Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ
Ajjhattaṇca bahiddhā ca kāye chandaṃ virājaye (Sn.v.203).*

COMMENT

Appamattā: ‘Being diligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

Visaṃyuttā: ‘emancipated [from individual existence].’ See IGPT sv *Samyutta*.

Verses 87-91: Nanduttarā

I used to venerate fire, the moon, the sun, and the devas. Having gone to river fords I would plunge into the water. I undertook many practices. I shaved half my head. I slept on the ground. I did not eat an evening meal.

I took delight in ornaments and finery. Afflicted by lust for sensuous pleasure, I ministered to this [wretched human] body by bathing it, and anointing it [with oil and perfume].

I then acquired faith [in the perfection of the Perfect One’s enlightenment]. I went forth into the ascetic life. On seeing the body according to reality my lust for sensuous pleasure was abolished.

All [renewed] states of individual existence are eradicated, and all wishes and desires, too. Being emancipated from every tie to individual existence I have attained peace of mind.

*Aggiṃ candaṇca sūriyaṇca devatā ca namassihaṃ
Nadītitthāni gantvāna udakaṃ oruhāmihaṃ*

*Bahūvatasamādānā aḍḍhaṃ sīsassa olikhiṃ
Chamāya seyyaṃ kappemi rattiṃ bhattaṃ na bhuñji'haṃ
Vibhūsāmaṇḍanaratā nahāpanucchādanehi va
Upakāsiṃ imaṃ kāyaṃ kāmarāgena aṭṭitā
Tato saddhaṃ labhitvāna pabbajiṃ anagāriyaṃ
Disvā kāyaṃ yathābhūtaṃ kāmarāgo samūhato
Sabbe bhavā samucchinna icchā ca patthanāpi ca
Sabbayogavisamūyuttā santiṃ pāpuṇi cetaso ti*

COMMENT

Nanduttarā, born of a brahman family in Kammāsadhamma, left home to become a Nigaṇṭha ascetic. Her undertaking of self-mortifying practices were presumably aimed at curbing her sensuality. Verse 89 suggests this approach was barely successful, and that she periodically returned to her old ways. Nonetheless, it was as an ascetic that she met MahāMoggallāna who overthrew all her arguments and convinced her to join the community of bhikkhunīs.

COMMENT

Imaṃ kāyaṃ: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Ucchādanehi: ‘anointing it [with oil and perfume].’ DOP (sv *Ucchādana*): cleaning or rubbing (the body with oil or perfumes).

COMMENT

Pabbajiṃ anagāriyaṃ: ‘I went forth into the ascetic life.’ See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

COMMENT

Saddhaṃ: ‘faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddha*.

Verses 92-96: Mittakālī

Having gone forth from the household life into the ascetic life out of faith [in the perfection of the Perfect One’s enlightenment], I wandered here and there eager for gains, honour, [and renown].

Having neglected the supreme goal I pursued an inferior goal. Having fallen under the control of the spiritual defilements, I did not realise the purpose of asceticism.

While sitting in my little dwelling I was filled with an earnest attitude [to the practice]. [I realised:] ‘I am applying myself to the wrong path. I have fallen under the power of craving. My life is brief. Old age and illness are crushing it. There is no time for me to be negligently applied [to the practice] before this [wretched human] body is destroyed.’

Observing the arising and disappearance of the [five] aggregates according to reality, I stood up with my mind liberated [from perceptually obscuring states]. I have fulfilled the Buddha’s training system.

Saddhāya pabbajitvāna agārasmānagāriyaṃ

Vicarimhaṃ tena tena lābhasakkāraussukā

Riñcitvā paramaṃ atthaṃ hīnamatthaṃ asevihaṃ

Kilesānaṃ vasaṃ gantvā sāmāññatthaṃ na bujjihaṃ

Tassā me ahu saṃvego nisinnāya vihārake

Ummaggapaṭipannāmhī taṇhāya vasamāgatā

Appakaṃ jīvitaṃ mayhaṃ jarā vyādhi ca maddati

Purā’yaṃ bhijjati kāyo na me kālo pamajjitum

Yathābhūtaṃ avekkhantī khandhānaṃ udayabbayaṃ

Vimuttacittā uṭṭhāsiṃ kataṃ buddhassa sāsanaṃ ti

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Lābhasakkāra: ‘gains, honour, [and renown].’ Taking this as *lābhasakkārasiloka*.

COMMENT

Saṃvego: ‘I was filled with an earnest attitude [to the practice].’ See IGPT sv *Saṃvega*.

COMMENT

Pamajjitum: ‘to be negligently applied [to the practice].’ See IGPT sv

Appamatta.

COMMENT

Vimuttacittā: 'mind liberated [from perceptually obscuring states].' See IGPT sv *Vimutta*.

Verses 97-101: Sakulā

While living as a householder I heard the teaching from a bhikkhu. I saw the Stainless State, the Untroubled, the Unshakeable State.

I abandoned my son and daughter, my wealth and grain. Having had my hair shaved off I went forth into the ascetic life.

Whilst I was [still] a sikkhamānā I developed the straight Path. I abandoned attachment and hatred and the perceptually obscuring states which stand alongside them.

I was ordained as a bhikkhunī. I recalled my previous births. My divine eye is purified: it is stainless and well developed.

Having seen originated phenomena as alien, arisen conditionally, and destined to decay, I abandoned all perceptually obscuring states. I am freed from inward distress. I have realised the Untroubled.

*Agārasmiṃ vasantīhaṃ dhammaṃ sutvāna bhikkhuno
Addasaṃ virajaṃ dhammaṃ nibbānaṃ padamaccutaṃ*

*Sāhaṃ puttaṃ dhītarañca dhanadhaññañca chaḍḍiya
Kese chedāpayitvāna pabbajim anagāriyaṃ*

*Sikkhamānā ahaṃ santī bhāventī maggamañjasam
Pahāsim rāgadosañca tadekaṭṭhe ca āsave*

*Bhikkhunī upasampajja pubbajātimanussariṃ
Visodhitaṃ dibbacakkhuṃ vimalaṃ sādhubhāvitaṃ*

*Saṅkhāre parato disvā hetujāte palokine
Pahāsim āsave sabbe sītibhūtāmi nibbutā ti*

COMMENT

Sakulā was foremost of bhikkhunīs having the divine eye faculty.

COMMENT

Tadekaṭṭhe: ‘which stand alongside them.’ Norman says ‘I do not know whether *tad-ekaṭṭha* is to be derived < *tadekāṛtha* “having the same goal, meaning” or < *tad-eka-stha* “standing together with, combined with that.”’

COMMENT

Palokine: ‘destined to decay.’ Norman says *-ine* can be regarded as a Māghadhisim for *-ino*.

Verses 102-106: Soṇā

I bore ten sons in this [wretched] bodily form. Then, [disappointed by them], frail and elderly, I approached a bhikkhunī. She explained the teaching to me concerning the [five] aggregates, the [twelve] bases of sensation, and the [eighteen] elements of sensation. Having heard the teaching from her, having shaved off my hair, I went forth into the ascetic life.

Whilst I was [still] a sikkhamānā my divine eye was purified. I know my past lives, where I lived before.

Inwardly undistracted and well-collected, I developed the [meditation on the] voidness of any abiding phenomena. I was immediately delivered [from perceptually obscuring states]. I have realised the Untroubled through being without grasping.

Being profoundly understood the five aggregates remain but with their origin destroyed. I am inwardly stable, imperturbable. There are now [for me] no renewed states of individual existence.

*Dasa putte vijāyitvā asmim rūpasamussaye
Tatohaṃ dubbalā jiṇṇā bhikkhuniṃ upasaṅkamim*

*Sā me dhammamedhesi khandhāyatanadhātuyo
Tassā dhammaṃ suṇitvāna kese chetvāna pabbajim*

*Tassā me sikkhamānāya dibbacakkhu visodhitaṃ
Pubbenivāsaṃ jānāmi yattha me vusitaṃ pure*

*Animittaṇca bhāvēmi ekaggā susamāhitā
Anantarā vimokkhāsim anupādāya nibbutā*

*Pañcakkhandhā pariññātā tiṭṭhanti chinnaṃūlakā
Ṭhitajāta anejaṃhi natthi dāni punabbhavo ti*

COMMENT

When Soṇā gave her wealth to her children, and they stopped paying her respect, she became a bhikkhunī. She struggled vigorously to overcome her disadvantage of age, and thus became ‘the foremost of bhikkhunīs who are energetic’ (A.1.25).

Bhikkhuniṃ upasaṅkamiṃ: ‘I approached a bhikkhunī.’ This was perhaps Paṭācārā or Dhammadinnā who gave the same three contemplations in verses 42 and 69.

COMMENT

Asmiṃ rūpasamussaye: ‘this [wretched] bodily form.’ See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Animittañca: ‘voidness of any abiding phenomena.’ See IGPT sv *Nimitta*.

COMMENT

Pariññātā: ‘profoundly understood.’

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✿ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

COMMENT

Chinnamūlakā: ‘with their origin destroyed.’ See IGPT sv *Mūla*.

- These five grasped aggregates stem from fondness

✿ *Ime kho bhikkhu pañcupādānakkhandhā chandamūlakā ti* (S.3.100-1).

COMMENT

Ṭhitajāta anej’amhi: ‘I am inwardly stable, imperturbable.’ Mrs Rhys Davids says ‘Possibly the passage, of which there are many corrupt variants, may have been *ānejj’amhi*.’ See IGPT sv *Ejā*.

COMMENT

Nibbuto: realised the Untroubled (= *parinibbuto*). See IGPT sv *Nibbāna*.

Verses 107-111: Bhaddā Kuṇḍalakesā: ‘Bhaddā of the Curly Hair’

With hair shaved off, coated in dust, wearing a single robe, I used to live the religious life, considering what was blameless to be blameworthy, and seeing what was blameworthy as blameless.

Having issued forth from my daytime abiding place on Mount Gijjhakūṭa, I saw at the head of a group of bhikkhus the stainless Buddha. Having knelt and venerated him, face to face I honoured him with joined palms. He said to me ‘Come, Bhaddā. [Well explained is the teaching. Live the religious life for making a complete end of suffering].’ That was my bhikkhunī ordination.

I have travelled to Aṅga, Magadha, Vajjī, Kāsim, and Kosala. For fifty years I have enjoyed the almsfood of [these] countries, being free of karmic debt.

Indeed he begot much merit, indeed that devotee was wise, who gave a robe to Bhaddā who is freed from all spiritual shackles.

Lūnakesī paṅkadharī ekasāṭī pure carim

Avajje vajjamatinī vajje cāvajjadassinī

Divāvihārā nikkhamma gijjhakūṭamhi pabbate

Addasaṃ virajaṃ buddhaṃ bhikkhusaṅghapurakkhataṃ

Nihacca jāṇuṃ vanditvā sammukhā añjaliṃ akaṃ

Ehi bhadde ti maṃ avaca sā me āsūpasampadā

Ciṇṇā aṅgā ca magadhā vajjī kāsī ca kosalā

Anaṇā paṇṇāsavassāni raṭṭhapiṇḍaṃ abhuñjahaṃ

Puññaṃ vata pasavi bahuṃ sappañño vatāyaṃ upāsako

Yo bhaddāya cīvaram adāsi vippamuttāya sabbaganthehī ti

COMMENT

Bhaddā Kuṇḍalakesā was foremost of bhikkhunīs with quick transcendent insight (*bhikkhunīnaṃ khippābhiññānaṃ*). She was the daughter of the treasurer of Rājagaha. When her robber husband attempted to murder her for financial reasons, her quick footwork meant he fell over the cliff, not her. But this tragedy rendered a return home impossible, so she joined the Nigaṇṭhas at the most austere level. This involved having her hair plucked out, which, when it regrew, was curly, and hence her name. Disappointment with the Nigaṇṭhas led her to becoming an independent philosopher, willing to challenge all-comers.

She was instantly defeated by Sāriputta's single question 'What, then, is one?' (*ekaṃ nāma kin ti*). The same question occurs in the Khuddakapāṭha, and the answer given there is *sabbe sattā āhāraṭṭhitikā*. When Bhaddā admitted ignorance Sāriputta said that, in which case, how could she know anything else of importance? (*tvaṃ ettakampi ajānantī aññaṃ kiṃ jānissasī ti*). Sāriputta directed her to the Buddha, whose words led to her immediate enlightenment, words that seem alternatively to answer Sāriputta's riddle:

- Than a thousand verses whose words are uncondusive to spiritual well-being, better is one word of a verse, on hearing which one becomes inwardly at peace.

✽ *Sahassamapi ce gāthā anatthapadasaṃhitā*
Ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati (Dh.v.101).

COMMENT

Purakkhataṃ: 'at the head of.' See IGPT sv *Purakkhata*.

COMMENT

Bhikkhusaṅgha: 'group of bhikkhus.' See IGPT sv *Saṅgha*.

COMMENT

Ehi bhadde ti: 'Come, Bhaddā. [Well explained is the teaching. Live the religious life for making a complete end of suffering].' This full formula is at Vin.1.17 and Vin.1.12. The ordination by the *ehi* formula is accompanied by the miraculous appearance of a new bowl and set of robes, which necessarily happens because:

- 'Perfect Ones do not give bhikkhu ordination to those without bowl and robes.'

✽ *Na kho bhikkhu tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī ti* (M.3.247).

According to verse 111, one of the robes came from a lay devotee. The commentary says it was 'his own robe' (*attano cīvaraṃ*).

COMMENT

Anaṇā: 'free of karmic debt.' See IGPT sv *Anaṇa*.

Verses 112-116: Paṭācārā: [One of] Paṭācārā's [Students]

Ploughing their fields with ploughs, sowing seeds on the earth, young men acquire wealth, supporting children and wives. [So, by comparison,] why do I, perfect in virtue, applying myself to the Teacher's training system, not attain the Untroubled? I am not lazy or vain.

[One day] while washing my feet, while [sprinkling them with] water, seeing the foot-rinsing water flowing from high to low ground, I made it [my meditation object]. Then I inwardly collected my mind, [as if it were] a noble thoroughbred horse. Then I took a lamp and entered my dwelling. I examined the bedroom and sat on the bed. Then, taking a needle, I drowned the wick. The deliverance of my mind [from individual existence] was like the quenching of the lamp.

Naṅgalehi kasaṃ khettaṃ bījāni pavapaṃ chamā

Puttadārāni posentā dhanam vindanti māṇavā

Kimahaṃ sīlasampannā satthusāsanakārikā

Nibbānaṃ nādhigacchāmi akusītā anuddhatā

Pāde pakkhālayitvāna udakesu karomahaṃ

Pādodakañca disvāna thalato ninnamāgataṃ

Tato cittaṃ samādhesiṃ assaṃ bhadraṃ v'ajāniyaṃ

Tato dīpaṃ gahetvāna vihāraṃ pāvisiṃ ahaṃ

Seyyaṃ olokayitvāna mañcakamhi upāvisiṃ

Tato sūciṃ gahetvāna vaṭṭiṃ okassayāmaṃ

Padīpasseva nibbānaṃ vimokkho ahu cetaso ti

COMMENT

We call the author of this poem '[One of] Paṭācārā's [Students]' for these reasons:

1) It does not fit with Paṭācārā's account of her enlightenment in verse 221, when she was dwelling in the middle of a charnel ground. Whereas the author of verse 115 is living in relative luxury, with a lamp, a dwelling, a bedroom, and a bed.

2) The author of this poem complains 'Why do I not attain the Untroubled? I am not lazy or vain.' But verse 221 says Paṭācārā was enlightened while her childrens' bodies were still lying on the ground. Indeed, the commentary to verse 112 says she was enlightened during her training period (*sekkhakāle*, ThīA.115), implying her two sikkhamānā

years.

3) Verse 112 seems like a student's repetition of words originally spoken by Paṭācārā:

- Ploughing their fields with ploughs, sowing seeds on the earth, young men acquire wealth, supporting children and wives.

✿ *Naṅgalehi kasaṃ khettaṃ bījāni pavapaṃ chamā
Puttadārāni posentā dhaṇaṃ vindanti māṇavā* (Thī.v.112).

This is reminiscent of verses 117 and 175 which both commentary and text say are Paṭācārā's words to students:

- Having taken up pestles young men grind corn. Young men acquire wealth, supporting children and wives.

✿ *Musalāni gahetvāna dhaññaṃ koṭṭenti māṇavā
Puttadārāni posentā dhaṇaṃ vindanti māṇavā* (Thī.v.117; Thī.v.175).

4) Norman says 'it would seem likely that the story has somehow in the tradition become attached to the wrong therī.'

COMMENT

Sīlasampanno: 'perfect in virtue.' See IGPT sv *Sampanna*.

COMMENT

'[One day] while washing my feet, while [sprinkling them with] water, seeing the foot-rinsing water flowing from high to low ground, I made it [my meditation object].' The commentary says she washed her feet three times, and noted that the water flowed away further each time. She compared it to human life: some people die young, some in the middle, and some when old. Then the Buddha appeared before her via a psychically created image of himself and said that the length of one's life is insignificant. Instead one should contemplate the arising and disappearance of the five aggregates, even if only for a single day, and concluded by saying:

- Better than the life of one who lives a hundred years not contemplating arising and disappearance, is the life of a single day of one who contemplates arising and disappearance.

✿ *Yo ca vassasataṃ jīve apassaṃ udayabbayaṃ
Ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ* (Dh.v.113).

The story of the Buddha's appearance does not smoothly fit with the author's account which credits no external agency: 'I made it [my meditation object]... I inwardly collected my mind.'

COMMENT

Padīpasseva nibbānaṃ vimokkho ahu cetaso ti: 'The deliverance of my mind [from individual existence] was like the quenching of the lamp.' On parenthesis, see IGPT sv *Vimokkha*. The simile is explicable via the simile of the fire, where the Buddha asked Vacchagotta:

—'But if asked in which direction the fire went—to the east or west or north or south—how would you answer?'

✿ *so aggi ito katamaṃ disaṃ gato puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti. Evaṃ puṭṭho tvaṃ vaccha kinti vyākareyyāsi ti*

—'The question is unanswerable, Master Gotama. A fire blazes because of its firing of grass and sticks. When this is exhausted, and no more is brought to it, then being without fuel, it is simply reckoned as extinguished.'

✿ *Na upeti bho gotama. Yaṃ hi so gotama aggi tiṇakaṭṭhūpādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto'teva saṅkhaṃ gacchatī ti*

Likewise, an arahant cannot after death be said to be reborn or not reborn.

✿ *upapajjatī ti na upeti na upapajjatī ti na upeti upapajjati ca na ca upapajjatī ti na upeti neva upapajjati na nūpapajjatī ti na upetī ti* (M.1.487).

COMMENT

Seyyaṃ: 'the bedroom.' PED (sv *Seyyā*): a bed, couch. Norman: 'I inspected the bed and sat on the couch.' But consider this quote:

- Then that man, in love with that bhikkhunī, appointing a bedroom for those bhikkhunīs, appointed a bedroom somewhere separately for that bhikkhunī.

✿ *Atha kho so puriso tāsaṃ bhikkhunīnaṃ seyyaṃ paññāpento tassā bhikkhuniyā seyyaṃ ekamantaṃ paññāpesi* (Vin.4.228).

COMMENT

Pāde pakkhālayitvāna udakesu karomahaṃ pādodakañca disvāna thalato ninnamāgataṃ: '[One day] while washing my feet, while [sprinkling them with] water, seeing the foot-rinsing water flowing from high to low ground, I made it [my meditation object].'

Commentary: *Evaṃ pana cintetvā vipassanāya kammaṃ karontī ekadivasaṃ pādadhovanaudake nimittaṃ gaṇhi. Tenāha pāde pakkhālayitvānā tiādi. Tassattho ahaṃ pāde dhovantī pādapakkhālanahetu tikkhattuṃ āsittesu udakesu thalato ninnamāgataṃ pādodakaṃ disvā nimittaṃ karomi.*

For *samādhinimitta* as 'meditation object,' see IGPT sv *Nimitta*. Norman says 'I washed my feet and paid attention to the waters,' without parenthesis or explanation.

Verses 117-121: Tiṃsamattā: Thirty [bhikkhunī students of Paṭācārā]

VERSE 117-118

[Paṭācārā:]

'Having taken up pestles young men grind corn. Young men acquire wealth, supporting children and wives. [Likewise you have your own work to do].

Undertake the Buddha's training system. Having done so one does not [later] regret it. Wash your feet quickly and sit down somewhere quiet. Being applied to inward calm undertake the Buddha's training system.'

*Musalāni gahetvāna dhaññaṃ koṭṭenti māṇavā
Puttadārāni posentā dhanam vindanti māṇavā*

*Karotha buddhasāsanam yaṃ katvā nānutappati
Khippaṃ pādāni dhovitvā ekamante nisīdatha
Cetosamathamanyuttā karotha buddhasāsanam*

COMMENT

Thirty [bhikkhunī students of Paṭācārā]: these bhikkhunīs received ordination from Paṭācārā.

COMMENT

[Likewise you have your own work to do]. In connecting verses 117-118

the commentary says: *ime sattā jīvitahetu musalāni gahetvā paresaṃ dhaññaṃ koṭṭenti, udukkhalakammaṃ karonti. Aññaṃpi edisaṃ nihīnakammaṃ katvā puttadāraṃ posentā yathārahaṃ dhanampi saṃharanti. Taṃ pana nesaṃ kammaṃ nihīnaṃ gammaṃ pothujjanikaṃ dukkhaṃ anattasañhitañca*. Thus the commentary considers that in verse 117 Paṭācārā was intending to disparage lay life, calling it *nihīnaṃ gammaṃ pothujjanikaṃ dukkhaṃ anattasañhitañca*. We prefer a parenthesis which accords with the Buddha's words on lay life:

- Whether it is a layperson or one gone forth [into the ascetic life] who applies himself correctly [to the eightfold path], because of doing so he fulfils the noble practice that is spiritually wholesome.

✽ *Gihī vā bhikkhave pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalan ti* (S.5.19).

VERSE 119-121

[Early textual editors:]

Having heard Paṭācārā's words and advice, having washed their feet they sat down somewhere quiet. Being applied to inward calm they undertook the Buddha's training system.

In the first watch of the night they recalled their previous births. In the middle watch of the night they purified their divine vision. In the last watch of the night they obliterated the mass of inward darkness.

Having got up, they [went and] venerated [Paṭācārā's] feet, [and told her:] 'We have done your bidding. We shall abide revering you like the Tāvatiṃsā devas revering Inda, invincible in war. We are masters of the three final knowledges. We are free of perceptually obscuring states.

*Tassā tā vacanaṃ sutvā paṭācārāya sāsanaṃ
Pāde pakkhālayitvāna ekamantaṃ upāvisuṃ
Cetosamathamanyuttā akaṃsu buddhasāsanaṃ*

*Rattiyā purime yāme pubbajātiṃ anussaruṃ
Rattiyā majjhime yāme dibbacakkhuṃ visodhayuṃ
Rattiyā pacchime yāme tamokkhandhaṃ padālayuṃ*

Uṭṭhāya pāde vandiṃsu katā te anusāsani

*Indaṃva devā tidasā saṅgāme aparājitam
Purakkhatvā vihassāma tevijjāmhā anāsavā ti*

COMMENT

‘[Early textual editors:]’: The commentary ascribes verses 365, 366, and 400-402 to the *saṅgītikārā*, i.e. to the bhikkhus involved in one or other of the major Councils. *Saṅgītikārā* seems therefore a term that is vague and unreliable. It anyway conflicts with the scriptural accounts of the First and Second Councils, which do not at all say that suttas were recited at either of those events, but only that questions were asked and answered concerning the suttas and the discipline. To avoid the controversy of this, we therefore resort to ascribing these verses to ‘early textual editors.’ We use the same parenthesis where the text is spoken by an unspecified third party.

COMMENT

Indaṃva devā tidasā saṅgāme aparājitam purakkhatvā vihassāma: ‘We shall abide revering you like the Tāvatiṃsā devas revering Inda, invincible in war.’ Commentary: *tāvatiṃsā devā*. Inda therefore means Sakka, Lord of the Devas. Verse 181 reads *Sakkaṃva devā tidasā*.

Verses 122-126: Candā

Formerly I had a miserable existence, being a widow without children.
Without friends or relatives I did not get food or clothing.

Taking an almsbowl and a staff, begging from household to household,
for seven years I wandered, tormented by cold and heat.

But then, seeing the bhikkhunī [Paṭācārā] who had obtained food and
drink, I approached her and begged: ‘Send me forth into the ascetic life.’

And out of tender concern, she sent me forth. Then, having instructed
me, Paṭācārā urged me [to energetically apply myself to the attainment
of] the supreme goal.

On hearing her advice I did her bidding. The venerable lady’s instruction
was not in vain. I am a master of the three final knowledges. I am free of
perceptually obscuring states.

Duggatāhaṃ pure āsiṃ vidhavā ca aputtikā

Vinā mittehi ñātīhi bhattacoḷassa nādhigaṃ
Pattaṃ daṇḍañca gaṇhitvā bhikkhamānā kulā kulaṃ
Sītuṇhena ca ḍayhantī satta vassāni carihaṃ
Bhikkhuniṃ puna disvāna annapānassa lābhiniṃ
Upasaṅkammaṃ ayāciṃ pabbājeh'anagāriyaṃ
Sā ca maṃ anukampāya pabbājesi paṭācārā
Tato maṃ ovaditvāna paramatthe niyojayi
Tassāhaṃ vacanaṃ sutvā akāsiṃ anusāsaniṃ
Amogho ayyāya ovādo tevijjāmihi anāsavā ti

COMMENT

Ayāciṃ pabbājeh'anagāriyaṃ: Norman's suggested spelling.

COMMENT

Paramatthe niyojayi: 'urged me [to energetically apply myself to the attainment of] the supreme goal.' Parenthesis is derived from the following quote:

- One who is energetically applied to the attainment of the supreme goal.
✽ *Āraddhaviriyo paramatthapattiyā* (Sn.v.68).

CHAPTER OF POEMS WITH SIX VERSES

Verses 127-132: Pañcasatamattā: '[One of Paṭācārā's] many [bhikkhunī disciples]'

VERSE 127

[Paṭācārā:]

He whose path you do not know, whether arriving or departing, you lament that being of whom you neither know where he came from [nor where he has gone], wailing, 'My son!'

*Yassa maggaṃ na jānāsi āgatassa gatassa vā
Taṃ kuto āgataṃ sattaṃ mama putto ti rodasi*

COMMENT

Pañcasatamattā: '[One of Paṭācārā's] many [bhikkhunī disciples].'

1) Commentary: *Pañcasatā paṭācārāti*.

2) Norman notes that the verbs here are all in the singular case, and he has 'no hesitation in assuming that these verses were uttered by one therī only.' He says 'the lack of detail in Dhammapāla's introductory story seems to me to indicate that it has no real value, but was made up to suit the (supposed) 500 authors.' He considers the author's name to be Paṭācārā, to whom the epithet *pañcasata* (whatever its meaning) was given to distinguish her from the other Paṭācārā.' On this last point, however, we disagree.

3) PED (sv *Pañca*) says 'Psychologically 500... is equivalent to an expression like... heaps, tons, a great many, etc.'

4) Mrs Rhys Davids says she is not 'concerned to euhemerize the, to us, mythical absurdity of 500 bereaved mothers all finding their way to one woman, illustrious teacher and herself bereaved mother though she might be. Five hundred, and one or two more such 'round numbers,' are, in Pali, tantamount simply to our 'dozens of them,' 'an hundredfold,' and the like. But, besides this, the phenomena of huge cities and swarming

population are not, in countries of ancient civilization, matters of yesterday's growth, as in our case.'

COMMENT

Taṃ kuto āgataṃ sattaṃ: 'that being of whom you neither know where he came from [nor where he has gone].' Because Verse 128 is not a question, we regard verse 127 as also not a question. Both verses are premises leading up to the conclusion: *evaṃ dhammā hi pāṇino*. The parenthesis '[nor where he has gone]' is supported by verse 128.

VERSE 128

But he whose path you know, both his arriving and departing, you do not grieve for him. For this is the [constant] nature of living beings [i.e. to arrive and to depart].

Maggañca kho'ssa jānāsi āgatassa gatassa vā
Na naṃ samanusoceṣi evaṃ dhammā hi pāṇino

COMMENT

Āgatassa gatassa vā: 'both his arriving and departing.' *Vā* must stand for *ca*.

COMMENT

Evaṃ dhammā hi pāṇino: 'For this is the [constant] nature of living beings [i.e. to arrive and to depart].' Commentary: *Evaṃdhammā hi pāṇino diṭṭhadhammepi hi sattānaṃ sabbehi piyehi manāpehi nānābhāvā vinābhāvā tattha vasavattitāya abhāvato pageva abhisamparāyaṃ*.

VERSE 129

He came from [somewhere else] uninvited, certainly having come from somewhere or other. Unpermitted he went from here having stayed a few days.

Ayācito tat'āgacchi ananuññāto ito gato
Kuto ci nūna āgantvā vasitvā katipāhakaṃ

COMMENT

Tato: 'from [somewhere else].' Commentary: *Ayācito tatāgacchī ti tato*

paralokato kenaci ayācito idha āgacchi.

VERSE 130

He left here by one [transition]; he will leave there by another. He left the bodily form of a human being. He will continue wandering the round of birth and death. Just as he came [without invitation], likewise he left [without permission]. What lamentation is there in that?

*Ito pi aññena gato tatopaññena gacchati
Peto manussarūpena saṃsaranto gamissati
Yathāgato tathā gato kā tattha paridevanā*

COMMENT

Peto: ‘left.’ Commentary: *apagato*.

COMMENT

Manussarūpena: ‘the bodily form of a human being.’ Words denoting separation are generally construed with the instrumental (PGPL, 599 xiv).

COMMENT

Yathāgato tathā gato: ‘Just as he came [without invitation], likewise he left [without permission].’ Commentary: *Yathāgato tathā gato ti yathā aviññātagatito ca anāmantetvā āgato tathā aviññātagatiko ananuññātova gato*

VERSE 131

[Bhikkhunī disciple:]

She indeed removed from me the arrow [of craving], hard to discern, embedded in my heart. She has expelled the grief for my son by which I was afflicted by grief.

*Abbahī vata me sallamaṃ duddasaṃ hadayanissitaṃ
Yā me sokaparetāya puttasaṃ vyapānudi*

VERSE 132

Today I have the arrow [of craving] removed. I am free of craving. I have realised the Untroubled. I come to the Buddha, the Sage, the teaching,

and the community of disciples for refuge.

*Sājja abbūlhasallāhaṃ nicchātā parinibbutā
Buddhaṃ dhammañca saṅghañca upemi saraṇaṃ muniṃ*

COMMENT

Nicchātā: ‘free of craving.’ See IGPT sv *Nicchāta*.

Verses 133-138: Vāsetṭhī

VERSE 133

Tormented by grief [over the death of my seventh] son, mentally deranged, insane, unclothed, with hair dishevelled, I wandered here and there.

*Puttasokenahaṃ aṭṭā khittacittā visaññinī
Naggā pakiṇṇakesī ca tena tena vicārihaṃ*

COMMENT

Puttasokena: ‘by grief [over the death of my seventh] son.’ Vāsetṭhī was born into a prosperous family in Vesālī. Verse 313 says she lost seven children, over whose deaths she suffered exceedingly day and night. The last one utterly deranged her.

VERSE 134

I dwelt on rubbish heaps, in the charnel ground, and in the streets. I wandered for three years afflicted by hunger and thirst.

*Vasiṃ saṅkārakūṭesu susāne rathiyāsu ca
Acarim tīṇi vassāni khuppipāsā samappitā*

VERSE 135

Then I saw the Sublime One near the city of Mithilā, the tamer of the inwardly untamed, the Perfectly Enlightened One, who is free of fear from any quarter.

*Athaddasāsiṃ sugataṃ nagaraṃ mithilaṃ pati
Adantānaṃ dametāraṃ sambuddhamakutobhayaṃ*

COMMENT

Paṭi: ‘near.’ Commentary: *Mithilaṃ paṭī ti mithilābhimukhaṃ mithilānagarābhimukhaṃ gacchantanti attho*. PED (sv *Paṭi*): ‘As preposition (with acc. and usually postponed) towards, near by, at; usually spelt *paṭi*.’

VERSE 136

Regaining my sanity, I venerated [his feet] and sat down [at a respectful distance]. Out of tender concern he, Gotama, explained the teaching to me.

Sacittaṃ paṭiladdhāna vanditvāna upāvisiṃ
So me dhammamadesesi anukampāya gotamo

COMMENT

Vanditvāna upāvisiṃ: ‘I venerated [his feet] and sat down [at a respectful distance].’ Parenthesising according to this quote:

- I venerated his feet and sat down at a respectful distance.
- ✽ *Tassa pādāni vanditvā ekamantaṃ upāvisiṃ* (Thī.v.154-5).

VERSE 137

Having heard the teaching from him I went forth into the ascetic life. Applying myself to Teacher’s word I realised the Auspicious State.

Tassa dhammaṃ suṇitvāna pabbajiṃ anagāriyaṃ
Yuñjantī satthuvacane sacchākāsiṃ padaṃ sivaṃ

VERSE 138

All my griefs are eradicated, abandoned, and ended in this way. For I have profoundly understood the grounds for the arising of grief.

Sabbe sokā samucchinnā pahīnā etadantikā
Pariññātā hi me vatthu yato sokānaṃ sambhavo ti

Verses 139-144: Khemā

VERSE 139

[Māra:]

‘You are a young woman and beautiful. I, likewise, am young man, a youth. Come, Khemā, let us delight in the music of the fivefold ensemble.’

*Daharā tvaṃ rūpavatī ahampi daharo yuvā
Pañcaṅgikena turiyena ehi kheme ramāmase*

COMMENT

Khemā was the chief consort of King Bimbisāra. She became a stream-enterer on meeting the Buddha in Veluvana, when the Buddha created an image of a woman of extraordinary beauty going from youth to old age and death before her eyes. She became foremost of bhikkhunīs of great wisdom (A.1.26), and was considered the standard and criterion against which bhikkhunīs should measure themselves and should aspire to emulate (A.1.88). One day as she was sitting at the root of a tree, Māra the Evil One, in youthful appearance, drew near, tempting her with sensuous delights.

VERSE 140

[Khemā:]

‘I am revolted and appalled by this foul body, which is [continuously] ailing and easily destroyed. Craving for sensuous pleasures has been abolished [by me].’

*Iminā pūtikāyena āturena pabhaṅguṇā
Aṭṭiyāmi harāyāmi kāmataṇhā samūhatā*

COMMENT

Āturena pabhaṅguṇā: ‘[continuously] ailing and easily destroyed.’ For example:

- And what, Ānanda, is the perception of the danger [of the body]? In this regard, Ānanda, a bhikkhu... reflects that this [wretched human] body is very unpleasant and a great danger. Many illnesses arise in it, namely, illnesses of the eye, ear, nose... cold, heat, hunger, thirst, faeces and urine. Thus he abides contemplating the danger of this [wretched human] body.

✽ *Katamācānanda ādīnavasaññā? Idhānanda bhikkhu araññagato vā rukkhamaḷagato vā suññāgāragato vā itipaṭisañcikkhatibahu dukkho kho ayaṃ kāyo bahu ādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathidaṃ cakkhurogo sotarogo ghānarogo... sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ti. Iti imasmiṃ kāye ādīnavānupassī viharati* (A.5.110).

VERSE 141

[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake. The [five] aggregates are like [sensual pleasures'] chopping block. What you call sensuous delight is now for me [a source of] disgust.

*Sattisūlūpamā kāmā khandhā'saṃ adhikuṭṭanā
Yaṃ tvaṃ kāmaratiṃ brūsi arati dāni sā mama*

COMMENT

Sattisūlūpamā kāmā: '[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake.' The parenthesis 'impaled' is suggested by *sūlaṃ āropamānakam* (Th.v.213).

VERSE 142

Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.

*Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antaka*

COMMENT

Nandi: 'spiritually fettering delight.' See IGPT sv *Nandi*.

COMMENT

This verse is repeated seven times in the *Therīgāthā*. Five of the occurrences are likely interpolative because they are contradicted by corresponding suttas, as follows:

1) Verse 59 (Bhikkhunī Selā).

- 2) Verse 62 (Bhikkhunī Somā): contradicted by *Soma Sutta* (S.1.129).
- 3) Verse 188 (Bhikkhunī Cālā): contradicted by *Sīsūpacālā Sutta* (S.1.133).
- 4) Verse 195 (Bhikkhunī Upacālā): contradicted by *Cālā Sutta* (S.1.132).
- 5) Verse 203 (Bhikkhunī Sīsūpacālā): contradicted by *Upacālā Sutta* (S.1.133).
- 6) Verse 235 (Bhikkhunī Uppalavaṇṇā): contradicted by *Uppalavaṇṇā Sutta* (S.1.131).

VERSE 143

[To a group of brahmans or ascetics:]

Venerating the lunar mansions, venerating the sacrificial fire in the woods, not knowing things according to reality, fools, you thought it was spiritual purification.

*Nakkhattāni namassantā aggim paricaram vane
Yathābhuccam ajānantā bālā suddhim amāññatha*

COMMENT

This verse was likely spoken to those like the ‘brahmans of the west,’ whose purifying rites involved them touching the ground, cowdung, and grass; venerating fire and the sun; and bathing three times a day. The Buddha said that the purification in the Noble One’s training system (*ariyassa vinaye soceyyam*) involved practising the four ways of right speech, the three ways of right conduct, and being free of greed, ill will, and wrong view [of reality]. He concluded:

- If one who follows these ten paths of spiritually wholesome conduct, gets up early and strokes the ground from his bed, then he is spiritually purified, and if he does not stroke the ground, he is still spiritually purified.

✽ *Imehi kho dasahi kusalakammapathehi samannāgato kālasseva
uṭṭhahantova sayanambhā paṭhaviṃ cepi āmasati suciyeva hoti. No cepi
paṭhaviṃ āmasati suci yeva hoti* (A.5.263-268).

VERSE 144

But venerating the Perfectly Enlightened One, the best of men, applying

myself to the Teacher's training system, I am freed from all forms of suffering.

*Ahañca kho namassantī sambuddhaṃ purisuttamaṃ
Parimuttā sabbadukkhehi satthusāsanakārikā ti*

Verses 145-150: Sujātā

VERSE 145

Dolled up, dressed in style, garlanded, perfumed with sandalwood, arrayed in all my adornments, accompanied by a crowd of slave women,

*Alaṅkatā suvasanā mālinī candanokkhitā
Sabbābharaṇasañchannā dāsigaṇapurakkhatā*

COMMENT

Sujātā was the daughter of a financier of Sāketa, and happily married to a financier's son.

VERSE 146

taking no small amount of food, drinks, snacks, and edibles, I left the house and betook myself to the pleasure park.

*Annaṃ pānañca ādāya khajjaṃ bhojjaṃ anappakaṃ
Gehato nikkhamitvāna uyyānamabhihārayiṃ*

VERSE 147

Having delighted and enjoyed myself, while returning home I saw a monastic dwelling, and slipped into the Añjana Forest at Sāketa.

*Tattha ramitvā kīlītvā āgacchantī sakaṃ gharaṃ
Vihāraṃ daṭṭhuṃ pāvisiṃ sākete añjanaṃ vanaṃ*

VERSE 148

On seeing the Light of the World I venerated [his feet] and sat down [at a respectful distance]. Out of tender concern he, the Seer, explained the teaching to me.

*Disvāna lokapajjotaṃ vanditvāna upāvisiṃ
So me dhammamadesesi anukampāya cakkhumā*

COMMENT

Vanditvāna upāvisiṃ: ‘I venerated [his feet] and sat down [at a respectful distance].’ See comment on verse 136.

VERSE 149

On hearing the Great Seer I completely penetrated the [supreme] truth. In that very place I realised the Stainless State, the Deathless State.

*Sutvā ca kho mahesissa saccaṃ sampañivijjh’ahaṃ
Tattheva virajaṃ dhammaṃ phusayiṃ amataṃ padaṃ*

COMMENT

Saccaṃ: ‘the [supreme] truth.’ Parenthesis from *paramaṃ saccaṃ* (M.1.480).

VERSE 150

Then, understanding the true teaching, I went forth into the ascetic life. The three final knowledges are attained. The Buddha’s training system is not [undertaken] in vain.

*Tato viññāta saddhammā pabbajiṃ anagāriyaṃ
Tisso vijjā anuppattā amoghaṃ buddhasāsaṇaṃ*

Verses 151-156: Anopamā

VERSE 151

I was born into a high class family with much property and wealth. The complexion and shape [of my body] were perfect. I was Majjha’s very own daughter.

*Ucce kule ahaṃ jātā bahuvitte mahaddhane
Vaṇṇarūpena sampannā dhītā majjhassa atrajā*

COMMENT

Majjha was a financier of Sāketa.

VERSE 152

I was sought after by the sons of kings. I was desired by the sons of financiers. One sent my father a messenger, saying, 'Give me Anopamā.

*Patthitā rājaputtehi seṭṭhiputtehi gijjhītā
Pitu me pesayi dūtaṃ detha mayhaṃ anopamaṃ*

VERSE 153

'Whatever that daughter of yours, Anopamā, weighs, I will give you eight times that in gold and jewels.'

*Yattakaṃ tulitā esā tuyhaṃ dhītā anopamā
Tato aṭṭhagaṇaṃ dassaṃ hiraṇṇaṃ ratanāni ca*

VERSE 154

On seeing the Perfectly Enlightened One, the one who is supreme in the world, unsurpassed, I venerated his feet and sat down at a respectful distance.

*Sāhaṃ disvāna sambuddhaṃ lokajeṭṭhaṃ anuttaraṃ
Tassa pādāni vanditvā ekamantaṃ upāvisiṃ*

COMMENT

Ekamantaṃ: 'at a respectful distance.' See IGPT sv *Ekamantaṃ*.

VERSE 155

Out of tender concern he, Gotama, explained the teaching to me. Sitting on that [same] seat I realised [non-returnership], the third fruit [of asceticism].

*So me dhammamedesi anukampāya gotamo
Nisinnā āsane tasmिṃ phusayiṃ tatiyaṃ phalaṃ*

COMMENT

Tatiyaṃ phalaṃ: 'the third fruit [of asceticism].' *Cattāri sāmāññaphalāni sotāpattiphalaṃ sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ* (D.3.228).

VERSE 156

Then, having shaved off my hair, I went forth into the ascetic life. Today is the seventh day since my craving was dried up.

*Tato kesāni chetvāna pabbajim anagāriyam
Ajja me sattamī ratti yato taṇhā visositā ti*

Verses 157-162: Mahāpajāpatī Gotamī

VERSE 157

Homage to you, O Buddha, O Hero, the best of all beings who freed me and many other people from suffering.

*Buddha vīra namo tyatthu sabbasattānamuttama
Yo maṃ dukkhā pamocesi aññañca bahukaṃ janaṃ*

COMMENT

Mahāpajāpatī was the younger sister of Māyā, the Buddha's mother. She was the Buddha's foster mother, and the first bhikkhunī.

VERSE 158

All suffering is profoundly understood. Craving, its cause, is dried up. The eightfold path has been developed. I have realised the ending [of originated phenomena].

*Sabbadukkhaṃ pariññātaṃ hetutaṇhā visositā
Bhāvito aṭṭhaṅgiko maggo nirodho phusito mayā*

COMMENT

Nirodho: 'ending [of originated phenomena].' See IGPT sv *Nirodha*.

VERSE 159

Formerly I was a mother, a son, a father, a brother, and a grandmother. Not knowing things according to reality I wandered the round of birth and death without respite.

Mātā putto pitā bhātā ayyakā ca pure ahuṃ

Yathābhuccaṃ ajānantī saṃsariṃ'haṃ anibbisaṃ

COMMENT

‘Formerly I was a mother, a son, a father, a brother, and a grandmother.’
Explained by this quote:

- It would not be easy to find a being who in this long time has not previously been one’s mother... father... brother... sister... son... daughter. For what reason? Because the round of birth and death is long-lasting beyond conception.

✿ *Na so bhikkhave satto sulabharūpo yo na mātābhūtapubbo... na pitābhūtapubbo... na bhātābhūtapubbo... na bhaginibhūtapubbo... na puttabhūtapubbo... na dhītābhūtapubbo iminā dīghena addhunā. Taṃ kissa hetu? Anamataggoyaṃ bhikkhave saṃsāro (S.2.189).*

COMMENT

Anibbisaṃ: ‘without respite.’ Norman argues for this meaning on grounds of comparative linguistics. But the solution is also well-supported by context. Let us examine this:

Anibbisaṃ is commonly translated as either:

- 1) ‘but not finding him’
- 2) ‘in vain’

Solution 1 would only be valid in the context of a search, for example Dh.v.153:

- I roamed countless rounds of birth and death looking for the housebuilder ‘but not finding him.’

✿ *Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ*
Gahakāraṃ gavesanto (Dh.v.153).

But Solution 1 is invalid in verses where there is no search, for example in Th.v.78:

- I roamed countless rounds of birth and death ‘but not finding him.’ It brought me suffering.

By comparison, Solution 2 would only be valid in the context where nothing is found. But this is nowhere the case. In Dh.v.154 the housebuilder is found, and in Th.v.78 the suffering has disappeared. In neither of these cases can the search be called ‘in vain.’

VERSE 160

I have seen the Blessed One [according to reality]. This is my last body. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Diṭṭho hi me so bhagavā antimoyaṃ samussayo
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo*

COMMENT

See comments on verse 22.

VERSE 161

I see disciples abiding in unity who are energetically, resolutely, constantly, and unwaveringly applied [to the practice]: this is their veneration of the Buddhas.

*Āraddhaviriye pahitatte niccaṃ daḥhaparakkame
Samagge sāvake passe esā buddhānaṃ vandanā*

COMMENT

Parakkame: ‘applied [to the practice].’ See IGPT sv *Parakkama*.

VERSE 162

Truly Māyā bore Gotama for the sake of many [beings]. He has expelled the [whole] mass of suffering of those battered by [birth, old age], illness, and death.

*Bahūnaṃ vata atthāya māyā janayi gotamaṃ
Vyādhimaraṇatunnānaṃ dukkhakkhandhaṃ vyapānudī ti*

COMMENT

Dukkhakkhandhaṃ: ‘the [whole] mass of suffering.’ Parenthesising from:

- Such is the ending of this whole mass of suffering.

✽ *Evametassa kevalassa dukkhakkhandhassa nirodho hotī ti* (S.2.19-20).

Verses 163-168: Guttā

VERSE 163

[The Buddha:]

‘Guttā, having abandoned your beloved son and wealth, cultivate that thing for the sake of which you went forth [into the ascetic life]. Do not fall under the control of the mind.

*Gutte yadattham pabbajjā hitvā puttam vasum piyam
Tameva anubrūhehi mā cittassa vasaṃ gami*

COMMENT

Guttā became a bhikkhunī under Mahāpajāpatī. While applying herself to meditation her mind persisted in pursuing external objects and did not become collected. The Buddha appeared before her via a psychically created image of himself and recited these verses, at the end of which she was an arahant.

VERSE 164

‘Ignorant beings led astray by the mind, taking delight in Māra’s realm, roam countless rounds of birth and death.

*Cittena vañcitā sattā mārassa visaye ratā
Anekajātisaṃsāraṃ sandhāvanti aviddasū*

COMMENT

Saṃsāraṃ: ‘rounds of birth and death.’ See IGPT sv *Saṃsāra*.

VERSE 165

‘Sensuous hankering, ill will, the view of personal identity, adherence to observances and practices, and fifthly, doubt [about the excellence of the teaching]:

*Kāmacchandañca vyāpādam sakkāyadiṭṭhimeva ca
Sīlabbataparāmāsaṃ vicikicchañca pañcamam*

COMMENT

Vicikicchañca: ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vicikiccha*.

VERSE 166

‘Bhikkhunī, having abandoned these ties which lead to individual existence in the low plane of existence you will not return to this [low plane of existence].’

*Samyojanāni etāni pajahitvāna bhikkhunī
Orambhāgamanīyāni nayidaṃ punarehisi*

COMMENT

Idaṃ: ‘this [low plane of existence].’ We parenthesise *lokaṃ*, with the meaning ‘low plane of existence,’ in accordance with this quote:

- For if I had wandered the round of birth and death amongst the devas of the Pure Abodes I could not have come back again to this [low] plane of existence

✽ *Suddhāvāse cāhaṃ sārīputta deve saṃsareyyaṃ nayimaṃ lokaṃ
punarāgaccheyyaṃ* (M.1.81).

VERSE 167

‘Abandoning attachment [to the refined material and immaterial states of awareness], self-centredness, uninsightfulness into reality, having destroyed the ties to individual existence [in the middle and high planes of existence], you will put a complete end to suffering.’

*Rāgaṃ mānaṃ avijjañca uddhaccañca vivajjiya
Samyojanāni chetvāna dukkhassantaṃ karissasi*

COMMENT

Rāgaṃ: ‘attachment [to the refined material and immaterial states of awareness].’ Commentary: *Rāgaṃ ti rūparāgañca arūparāgañca*.

COMMENT

Samyojanāni: ‘the ties to individual existence [in the middle and high planes of existence].’ Commentary: *Samyojanāni chetvānā ti etāni rūparāgādīni pañcuddhambhāgiyāni samyojanāni arahattamaggena samucchinditvā*.

VERSE 168

‘Having destroyed the round of birth and death, having profoundly understood renewed states of individual existence, in this very lifetime you will live the religious life free of craving, inwardly at peace.

*Khepetvā jātisaṃsāraṃ pariññāya punabbhavaṃ
Diṭṭheva dhamme nicchātā upasantā carissasī ti*

COMMENT

Jātisaṃsāraṃ: ‘the round of birth and death.’ *Saṃsāra* and *jātisaṃsāra* are abbreviations for *jātimaraṇasaṃsāra*. See IGPT sv *Saṃsāra*.

COMMENT

Pariññāya: ‘having profoundly understood.’ See IGPT sv *Abhijānāti*.

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✿ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

COMMENT

Carissasi: ‘you will live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Nicchātā: ‘free of craving.’ See IGPT sv *Nicchāta*.

Verses 169-174: Vijayā

VERSE 169

Not attaining inward peace, I left my dwelling four or five times, my mind being uncontrollable.

*Catukkhattum pañcakkhattum vihārā upanikkhamiṃ
Aladdhā cetaso santiṃ citte avasavattini*

COMMENT

Vijayā was friends with Khemā, the chief consort of King Bimbisāra, (verses 139-144), and was inspired to ordain by her example.

VERSE 170

Approaching the bhikkhunī [Khemā] I respectfully asked [her about the teaching]. She explained the teaching to me concerning the [eighteen] elements of sensation and the [twelve] bases of sensation,

*Bhikkhuniṃ upasaṅkamma sakkaccaṃ paripucchahaṃ
Sā me dhammadesesi dhātu āyatanāni ca*

COMMENT

Bhikkhuniṃ: ‘bhikkhunī [Khemā].’ Commentary: *khemātheriṃ*.

COMMENT

Paripucchahaṃ: ‘respectfully asked [her about the teaching].’ Compare: *dhammaṃ paripucchamāno* (Sn.v.380).

COMMENT

Dhātu āyatanāni: ‘the [eighteen] elements of sensation and the [twelve] bases of sensation.’ See verse 42.

VERSE 171

The four noble truths, the [five] spiritual faculties, the [five] spiritual powers, the [seven] factors of enlightenment, and the eightfold path for attaining the supreme goal.

*Cattāri ariyasaccāni indriyāni balāni ca
Bojjhaṅg’atthaṅgikaṃ maggaṃ uttamatthassa pattiya*

VERSE 172

Having heard her explanation I did her bidding. In the first watch of the night I recalled my previous births.

*Tassāhaṃ vacanaṃ sutvā karontī anusāsaṇiṃ
Rattiyā purime yāme pubbajātimanussariṃ*

VERSE 173

In the middle watch of the night I purified my divine vision. In the last watch of the night I obliterated the mass of inward darkness.

*Rattiyā majjhime yāme dibbacakkhum visodhayiṃ
Rattiyā pacchime yāme tamokkhandham padālayiṃ*

VERSE 174

Then I dwelt suffusing the body with rapture and pleasure. On the eighth day I stretched forth my feet having obliterated the mass of inward darkness.

*Pītisukhena ca kāyaṃ pharitvā vihariṃ tadā
Sattamiyā pāde pasāresiṃ tamokkhandham padāliyā ti*

COMMENT

Tamo: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

CHAPTER OF POEMS WITH SEVEN VERSES

Verses 175-181: Uttarā

VERSE 175

[Paṭācārā:]

‘Having taken up pestles young men grind corn. Young men acquire wealth, supporting children and wives. [Likewise you have your own work to do].

*Musalāni gahetvāna dhaññaṃ koṭṭenti māṇavā
Puttadārāni posentā dhanam vindanti māṇavā*

COMMENT

[Likewise you have your own work to do]: See comment to verse 117.

VERSE 176

‘Apply yourself to the Buddha’s training system. Having done so one does not [later] regret it. Wash your feet quickly and sit down somewhere quiet.

*Ghaṭatha buddhasāsane yaṃ katvā nānutappati
Khippaṃ pādāni dhovitvā ekamantaṃ nisīdatha*

COMMENT

Ekamantaṃ: ‘somewhere quiet.’ See IGPT sv *Ekamantaṃ*.

VERSE 177

‘Having established an undistracted and well-collected mind, consider originated phenomena as alien, as void of personal qualities.’

*Cittaṃ upaṭṭhapetvāna ekaggaṃ susamāhitaṃ
Paccavekkhatha saṅkhāre parato no ca attato*

COMMENT

No ca attato: ‘void of personal qualities.’ See IGPT sv *Attā*.

VERSE 178

Having heard Paṭācārā’s words and advice, having washed my feet I sat down somewhere quiet.

*Tassāhaṃ vacanaṃ sutvā paṭācārānusāsaniṃ
Pāde pakkhālayitvāna ekamante upāvisiṃ*

VERSE 179

In the first watch of the night I recalled my previous births. In the middle watch of the night I purified my divine vision.

*Rattiyā purime yāme pubbajātimanussariṃ
Rattiyā majjhime yāme dibbacakkhuṃ visodhayiṃ*

VERSE 180

In the last watch of the night I obliterated the mass of inward darkness. And then I stood up as a master of the three final knowledges. [Then I went and venerated Paṭācārā’s feet, and told her:] ‘I have done your bidding.

*Rattiyā pacchime yāme tamokkhandhaṃ padālayiṃ
Tevijjā atha vuṭṭhāsiṃ katā te anusāsani*

COMMENT

Katā te anusāsani: ‘[Then I went and venerated Paṭācārā’s feet, and told her:] ‘I have done your bidding.’ This parenthesis comes from verse 121:

• Having got up, they [went and] venerated [Paṭācārā’s] feet, [and told her:] ‘We have done your bidding.

✽ *Uṭṭhāya pāde vandiṃsu katā te anusāsani* (Thī.v.121).

VERSE 181

I shall abide revering you like the Tāvatiṃsā devas revering Sakka, invincible in war. I am a master of the three final knowledges. I am free of perceptually obscuring states.

*Sakkaṃva devā tidasā saṅgāme aparājitam
Purakkhatvā vihassāmi tevijjāmhī anāsavā ti*

Verses 182-188: Cālā

VERSE 182

Having established mindfulness, being a bhikkhunī with the [five] spiritual faculties developed, I penetrated the state of Peace, the stilling of originated phenomena, happiness [supreme].

*Satiṃ upaṭṭhapetvāna bhikkhunī bhāvitindriyā
Paṭivijjhi padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ*

COMMENT

Cālā had three brothers and three sisters. All became arahants. Sāriputta was the eldest (Th.v.981-1017). The others were Upasena (Th.v.577-586), MahāCunda (Th.v.141-142), Revata (Th.v.42; Th.v.645-658), Upacālā (Thī.v.189-195), and Sisūpacālā (Thī.v.196-203).

COMMENT

Sukhaṃ: ‘happiness [supreme].’ Commentary: *Sukhaṃ ti accantasukhaṃ*.

COMMENT

Bhāvitindriyā: ‘the [five] spiritual faculties developed.’ See comment on verse 7.

VERSE 183

[Māra:]

‘With reference to who [as a teacher], then, have you shaved your head? You seem like an ascetic yet you do not approve of religious philosophers. Why do you foolishly live this [misdirected] religious life?’

*Kaṃ nu uddissa muṇḍāsi samaṇī viya dissasi
Na ca rocesi pāsaṇḍe kimidaṃ carasi momūhā*

COMMENT

The conversation here between Māra and Cālā corresponds to the *Sīsūpacālā Sutta* (S.1.133), which begins with the following dialogue

(with Sīsūpacālā):

Māra: Whose religious doctrine do you approve of, bhikkhunī?

✽ *Kassa nu tvaṃ bhikkhunī pāsaṇḍaṃ rocesī ti?*

Sīsūpacālā: 'I do not approve of anyone's religious doctrine.'

✽ *Na khvāhaṃ āvuso kassaci pāsaṇḍaṃ rocemī ti* (S.1.133).

We thus render *pāsaṇḍa* as either religious doctrine or religious philosopher. PED similarly calls it 'heresy, sect.'

COMMENT

Idaṃ: 'this [misdirected].' Commentary: *Kimidaṃ carasi momuhāti kiṃ nāmidam, yaṃ pāsaṇḍavihitam ujum nibbānamaggaṃ pahāya ajja kālīkaṃ kumaggaṃ paṭipajjantī ativiya mūlhā carasi paribbhamasīti.*

COMMENT

Carasi: 'live the religious life.' See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 184

[Cālā:]

'The religious philosophers outside this [training system] are attached to dogmatic views. They do not know the Buddha's teaching. They are ignorant of the Buddha's teaching.

Ito bahiddhā pāsaṇḍā diṭṭhiyo upanissitā

Na te dhammaṃ vijānanti na te dhammassa kovidā

COMMENT

Ito bahiddhā: 'outside this [training system].' Commentary: *ito sammāsambuddhassa sāsanaṭo bahiddhā*. See IGPT sv *Sāsana*.

VERSE 185

'The Buddha, without rival, was born into the Sakyan clan. He explained the teaching to me, [the method] of transcending dogmatic views.

Atthi sakyakule jāto buddho appaṭipuggalo

So me dhammamadesesi diṭṭhīnaṃ samatikkamaṃ

COMMENT

Diṭṭhīnaṃ samatikkamaṃ: '[the method] of transcending dogmatic views.'
Commentary: *sabbāsaṃ diṭṭhīnaṃ samatikkamanupāyaṃ*.

COMMENT

The *Sīsūpacālā Sutta* starts diverging here. Its final verses are these:

*Atthi sakyakule jāto buddho appaṭipuggalo
Sabbābhibhū māranudo sabbatthamaparājito
Sabbattha mutto asito sabbaṃ passati cakkhumā.
Sabbakammakkhayappatto vimutto upadisaṅkhaye
So mayhaṃ bhagavā satthā tassa rocemi sāsanaṃ*

VERSE 186

'[Namely:] suffering, the origin of suffering, the transcendence of suffering, and the noble eightfold path leading to the subsiding of suffering.

*Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ*

VERSE 187

'Having heard his explanation, I dwelt taking delight in his teaching. The three final knowledges are attained. I have fulfilled the Buddha's training system.

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

COMMENT

This verse occurs three times in the *Therīgāthā*. It is likely interpolative because it is contradicted by corresponding suttas. It always precedes the *Sabbattha vihatā nandi* verse which is also probably interpolative:

- 1) Verse 187 (Bhikkhunī Cālā): contradicted by *Sīsūpacālā Sutta* (S.1.133).
- 2) Verse 194 (Bhikkhunī Upacālā): contradicted by *Cālā Sutta* (S.1.132).
- 3) Verse 202 (Bhikkhunī Sīsūpacālā): contradicted by *Upacālā Sutta* (S.1.133).

VERSE 188

‘Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.’

*Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antakā ti*

COMMENT

Nandi: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

COMMENT

This verse is likely interpolative. See comment on verse 142.

Verses 189-195: Upacālā

VERSE 189

Possessed of mindfulness, possessed of the eye [of penetrative discernment], being a bhikkhunī with the [five] spiritual faculties developed I penetrated the state of Peace, which is not realised by the common man.

*Satimatī cakkhumatī bhikkhunī bhāvitindriyā
Paṭivijjhi padaṃ santaṃ akāpurisasevitaṃ*

COMMENT

Cakkhumatī: ‘possessed of the eye [of penetrative discernment].’

Commentary: *Cakkhumatī ti paññācakkhunā samannāgatā*. Compare:

- One discerns a knowable phenomenon with the eye of penetrative discernment.

✿ *Neyyaṃ kho āvuso dhammaṃ paññācakkhunā pajānātī ti* (M.1.293).

COMMENT

Bhāvitindriyā. See comment on verse 7.

VERSE 190

[Māra:]

‘Why do you not approve of birth? One who is born enjoys sensuous pleasures. Enjoy sensuous delights lest you regret it later.’

*Kinnu jātiṃ na rocesi jāto kāmāni bhuñjati
Bhuñjāhi kāmaratiyo māhu pacchānutāpinī*

COMMENT

The conversation between Upacālā and Māra corresponds to the *Cālā Sutta* (S.1.132), but with substantial differences. It begins with the following exchange (with Cālā):

Māra: ‘What do you not approve of, bhikkhunī?’

✿ *Kinnu tvaṃ bhikkhunī na rocesi ti.*

Cālā: ‘I do not approve of birth, friend.’

✿ *Jātiṃ khvāhaṃ āvuso na rocemī ti.*

VERSE 191

[Upacālā:]

‘For one who is born there is death, the amputation of hands and feet, execution, imprisonment, and hardship. One who is born meets with suffering.

*Jātassa maraṇaṃ hoti hatthapādānaṃ chedanaṃ
Vadhabandhapariklesaṃ jāto dukkhaṃ nigacchati*

COMMENT

Vadhabandhapariklesaṃ: ‘execution, imprisonment, and hardship.’ See comment on verse 345.

COMMENT

The *Cālā Sutta* starts diverging here. Its final verses are:

*Jātassa maraṇaṃ hoti jāto dukkhāni phussati
Bandhaṃ vadhaṃ pariklesaṃ tasmā jātiṃ na rocaye.*

*Buddho dhammadesesi jātiyā samatikkamaṃ
Sabbadukkhappahāṇāya yo maṃ sacce nivesayi.*

*Ye ca rūpūpagā sattā ye ca āruppaṭṭhāyino
Nirodhaṃ appajānantā āgantāro punabbhavanti* (S.1.132-3).

VERSE 192

‘The Enlightened One, the Invincible One, was born into the Sakyan clan.
He explained the teaching to me, [the method] of transcending birth.

Atthi sakyakule jāto sambuddho aparājito
So me dhammadesesi jātiyā samatikkamaṃ

COMMENT

Aparājito: ‘the Invincible One.’ See IGPT sv *Parājita*.

VERSE 193

‘[Namely:] suffering, the origin of suffering, the transcendence of suffering, and the noble eightfold path leading to the subsiding of suffering.

Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c’aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ

VERSE 194

‘Having heard his explanation, I dwelt taking delight in his teaching. The three final knowledges are attained. I have fulfilled the Buddha’s training system.

Tassāhaṃ vacanaṃ sutvā vihariṃ sāsane ratā
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ

COMMENT

This verse is likely interpolative. See comment on verse 187.

VERSE 195

‘Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.’

Sabbattha vihatā nandi tamokkhandho padālito
Evam jānāhi pāpima nihato tvamasi antakā ti

COMMENT

This verse is likely interpolative. See comment on verse 142.

COMMENT

Nandi: 'spiritually fettering delight.' See IGPT sv *Nandi*.

CHAPTER OF POEMS WITH EIGHT VERSES

Verses 196-203: Sīsūpacālā

VERSE 196

A bhikkhunī perfect in virtue, with sense faculties well-restrained [from grasping, through mindfulness], would attain to the state of Peace which never causes surfeit, and is refreshing.

*Bhikkhunī sīlasampannā indriyesu susaṃvutā
Adhigacche padaṃ santaṃ asecanakamojayaṃ*

COMMENT

Susaṃvutā: ‘well-restrained [from grasping, through mindfulness].’ See IGPT sv *Samvara*.

COMMENT

Ojayaṃ: ‘refreshing.’ PED (*Ojavant*): ‘possessing strengthening qualities, giving strength.’

VERSE 197

[Māra:]

‘The Tāvatiṃsa devas, Yāmā devas, Tusita devas, Nimmānaratī devas, and Paranimmitavasavattī devas: direct your mind to [aspire to rebirth in] that place where you lived in the past.’

*Tāvatiṃsā ca yāmā ca tusitā cāpi devatā
Nimmānaratino devā ye devā vasavattino
Tattha cittaṃ paṇidhehi yattha te vusitaṃ pure*

COMMENT

The conversation between Māra and Sīsūpacālā is also reported, though with some differences, in the *Upacālā Sutta* (S.1.133). There the conversation (with Upacālā) begins with this interchange:

Māra: ‘Where do you want to be reborn, bhikkhunī?’

✽ *Kattha nu tvaṃ bhikkhunī uppajjitukāmāti?*

Upacālā: I do not want to be reborn anywhere, friend.

✽ *Na khvāhaṃ āvuso katthaci uppajjitukāmāti* (S.1.133).

COMMENT

Tattha cittaṃ paṇidhehi yattha te vusitaṃ pure: ‘direct your mind to [aspire to rebirth in] that place where you lived in the past.’ The idea that one’s rebirth can be determined by one’s aspirations is the subject of the *Saṅkhāruppatti Sutta*:

• He thinks thus: ‘With the demise of the body at death may I be reborn in the company of Tāvatiṃsā devas.’ He fixes his mind on that idea, concentrates on it, and develops it. These aspirations and musings of his, when developed and cultivated, lead to his rebirth there.

✽ *Tassa evaṃ hoti aho vatāhaṃ kāyassa bhedā parammaraṇā tāvatiṃsānaṃ devānaṃ saḥavyataṃ upapajjeyyanti. So taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃbhāvitā evaṃbahulikatā tatrūpapattiyā saṃvattanti* (M.3.100).

VERSE 198

[Sīsūpacālā:]

‘The Tāvatiṃsa devas, Yāmā devas, Tusita devas, Nimmānaratī devas, and Paranimmitavasavattī devas:

*Tāvatiṃsā ca yāmā ca tusitā cāpi devatā
Nimmānaratino devā ye devā vasavattino*

COMMENT

Devā vasavattino: ‘Paranimmitavasavattī devas.’ Usually called *devā paranimmitavasavattino* (A.3.287).

VERSE 199

‘Repeatedly, led on [by uninsightfulness into reality] from one state of individual existence to another in the sphere of personal identity, not transcending personal identity, they pursue birth and death.

Kālaṃ kālaṃ bhavābhavaṃ sakkāyasmim purakkhatā

Avītivattā sakkāyaṃ jātimaraṇasārino

COMMENT

Bhavābhavaṃ: ‘from one state of individual existence to another.’ See IGPT sv *Bhavābhava*.

COMMENT

Purakkhatā: ‘led on.’ See IGPT sv *Purakkhata*.

COMMENT

Purakkhatā: ‘led on [by uninsightfulness into reality].’ Parenthesis supported by the following quotes:

1) Led on within the round of birth and death [by uninsightfulness into reality].

✽ *Samāsarena purakkhato* (Th.v.1174).

Commentary to Th.v.1174: *Samāsarena purakkhato samāsārabandhanaavijjādinā purakkhato*.

2) Led on by uninsightfulness into reality, [such] beings follow the round of birth and death, and go to rebirth and death.

✽ *Avijjāya purakkhatā sattā gacchanti samāsāraṃ jātimaraṇagāmino* (A.2.12).

VERSE 200

‘The whole world is in flames; the whole world is burning; the whole world is blazing [with the fires of attachment, hatred, undiscernment of reality, and with suffering]. The whole world is quaking [with the notion “I am,” and with attachment].’

Sabbo ādīpito loko sabbo loko padīpito

Sabbo pajjalito loko sabbo loko pakampito

COMMENT

Sabbo pajjalito loko: ‘the whole world is blazing [with the fires of attachment, hatred, undiscernment of reality, and with suffering].’

Commentary: *sabbopi loko rāgaggiādīhi ekādasahi āditto*. Parenthesis from the following quote:

• Bhikkhus, all is burning... Burning with what? Burning with the fire of

attachment, of hatred, and of undiscernment of reality; burning with birth, old age, and death; with grief, lamentation, physical pain, psychological pain, and vexation.

✽ *Sabbaṃ bhikkhave ādittaṃ... Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ. Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.* (Vin.1.34).

COMMENT

Sabbo loko pakampito: ‘The whole world is quaking [with the notion “I am,” and with attachment].’ Commentary: *taṇhāya sabbakilesehi ca ito cito ca kampitatāya calitatāya pakampito*. The suttas do not say that *taṇhā* and *kilesas* cause quaking. We parenthesise according to the following quotations:

- 1) The notion “I am” is a matter of spiritual instability,
✽ *asmī ti bhikkhave iñjitametaṃ* (S.4.202).
- 2) The notion “I am” is a matter of mental turmoil.
✽ *Asmī ti bhikkhave phanditametaṃ* (S.4.203).
- 3) There is trembling in one who is attached.
✽ *Nissitassa calitaṃ hotī ti* (Sn.p.146).

VERSE 201

‘The Buddha explained the unshakeable, incomparable teaching to me that is not embraced by the common man. That is where my mind is attached.

*Akampiyaṃ atuliyāṃ aputhujjanasevitaṃ
Buddho dhammadesesi tattha me nirato mano*

COMMENT

In the *Upacālā Sutta* Māra disappears at this point. The equivalent verse says this:

✽ *Akampitaṃ ajalitaṃ aputhujjanasevitaṃ
Agati yattha mārassa tattha me nirato mano ti* (S.1.133).

VERSE 202

‘Having heard his explanation, I dwelt taking delight in his teaching. The

three final knowledges are attained. I have fulfilled the Buddha's training system.

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

COMMENT

This verse is likely interpolative. See comment on verse 187.

VERSE 203

‘Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.’

*Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antakā ti*

COMMENT

This verse is likely interpolative. See comment on verse 142.

CHAPTER OF POEMS WITH NINE VERSES

Verses 204-212: Vaḍḍhamātā: ‘Vaḍḍha’s mother’

We publish Vaḍḍha’s mother’s verses in the Theragāthā preceding Vaḍḍha’s verses 335-339. We agree with Norman and Winternitz that these groups of verses have been arbitrarily divided. It seems that Vaḍḍha, not his mother, collated or composed the verses, because he has the last word in both poems, so they belong to the Theragāthā not the Therīgāthā.

CHAPTER OF POEMS WITH ELEVEN VERSES

Verses 213-217 and 222-223: Kisāgotamī: ‘Lean Gotamī’

VERSE 213

Virtuous friendship in relation to the world [of beings] is praised by the Sage. Even a fool associating with virtuous friends becomes a wise man.

*Kalyāṇamittatā muninā lokaṃ ādissa vaṇṇitā
Kalyāṇamitte bhajamāno api bālo paṇḍito assa*

COMMENT

Verses 218-221 are Paṭācārā’s not Kisāgotamī’s. We divide the text accordingly.

COMMENT

Kisāgotamī was foremost amongst bhikkhunīs who are wearers of coarse robes (A.1.25). She came from a poor family in Sāvatthi, and was married into a rich family, by whom she was disdainfully treated. But when she bore a son she was shown respect. When the toddler died Kisāgotamī was distraught. When she asked for medicine for the child, the Buddha told her to bring him a mustard seed from a house where no one had yet died. During the course of this impossible search her natural mind was restored, and she realised that death was the natural law for the whole town (*sakalanagare ayameva niyamo bhavissati*). She laid the child in the charnel field and returned to the Buddha who asked: ‘Gotamī, have you got the mustard seed?’ She replied: ‘Completed is the work, bhante, of the mustard seed’ (*Niṭṭhitam bhante siddhatthakena kammaṃ*). When she asked for further guidance (*patiṭṭhā pana me hothā ti*) the Buddha told her:

- As a great flood carries off a village asleep, so death carries off [spiritually asleep] the man who is besotted with children and cattle, whose mind is attached [to gold coins, bullion, and all kinds of possessions].

✽ *Taṃ puttapasusammattaṃ vyāsattamanasaṃ naraṃ;*

Suttaṃ gāmaṃ mahogho va maccu ādāya gacchatī ti (Dh.v.287).

On hearing this, she gained stream-entry and asked for ordination. Later, while she was meditating, the Buddha appeared before her via a psychically created image of himself and said:

- Better than the life of one who lives a hundred years not realising the Deathless State, is the life of a single day of one who realises the Deathless State.

✽ *Yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ
Ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ* (Dh.v.114).

On hearing this she became enlightened.

COMMENT

Kalyāṇamittatā: ‘virtuous friendship.’ See IGPT sv *Kalyāṇa*.

COMMENT

Lokaṃ: ‘the world [of beings].’ See IGPT sv *Loka*. Commentary: *sattalokaṃ uddissa*.

VERSE 214

Spiritually outstanding people should be followed. In this way the wisdom of followers increases. In following spiritually outstanding people one is released from all suffering.

*Bhajitabbā sappurisā paññā tathā vaḍḍhati bhajantānaṃ
Bhajamāno sappurise sabbehipi dukkhehi pamucceyya*

COMMENT

Sappurisā: ‘spiritually outstanding people.’ See IGPT sv *Sappurisa*.

VERSE 215

One should penetrate suffering, the origin of suffering, the ending [of suffering], the eightfold path, in all, the four noble truths.

*Dukkhañca vijāneyya dukkhassa ca samudayaṃ nirodhaṃ
Aṭṭhaṅgikañca maggaṃ cattāripi ariyasaccāni*

COMMENT

Vijāneyya: ‘one should penetrate.’ Commentary: *vijāneyya paṭivijjheyyā ti*.

VERSE 216-217

Womanhood has been deemed suffering by the [unexcelled] trainer of men to be tamed. Being a co-wife is also truly suffering. Some having given birth just once slit their throats. Some with delicate constitutions take abortifacients. Some having penetrated the uterus are murderers. Both meet with misfortune.

*Dukkho itthibhāvo akkhāto purisadammasārathinā
Sapattikampi hi dukkhaṃ appekaccā sakim vijātāyo
Galake api kantanti sukhumāliniyo visāni khādanti
Janamārakamajjhagatā ubho pi vyasanāni anubhonti*

COMMENT

Purisadammasārathinā: ‘the [unexcelled] trainer of men to be tamed.’ Parenthesis from *anuttaro purisadammasārathī* (S.5.390).

COMMENT

Appekaccā... sukhumāliniyo visāni khādanti: ‘Some with delicate constitutions take abortifacients.’ Commentary: *Sukhumāliniyo visāni khādant itti sukhumālasarīrā attano sukhumālabhāvena khedaṃ avisahantiyo visānipi khādanti*.

COMMENT

Appekaccā... janamārakamajjhagatā: ‘Some having penetrated the uterus are murderers.’ Commentary: *Janamārakamajjhagatā ti janamārako vuccati mūḷhagabbho. Mātugāmajanassa mārako majjhagatā janamārakā kucchigatā mūḷhagabbhāti attho*.

VERSE 222

I have developed the noble eightfold path that leads to the Deathless. I have realised the Untroubled. I have looked in the righteous mirror [of reflectiveness for the sake of attaining knowledge and vision of things according to reality].

*Bhāvito me maggo ariyo aṭṭhaṅgiko amatagāmī
Nibbānaṃ sacchikataṃ dhammādāsaṃ apekkhihaṃ*

COMMENT

Dhammādāsaṃ: ‘the righteous mirror [of reflectiveness for the sake of attaining knowledge and vision of things according to reality].’

Parenthesis in accordance with the following quotes:

1) Having taken up the righteous mirror [of reflectiveness] for the sake of attaining knowledge and vision [of things according to reality].

✽ *Dhammādāsaṃ gahetvāna ñāṇadassanapattiyā* (Th.v.395).

2) Commentary to Th.v.395: *Yathā hi sattā adāsena attano mukhe kāye vā guṇadose passantī, evaṃ yogāvacaro yena attabhāve saṅkilesavodānadhamme yāthāvato passatī taṃ vipassanāñāṇaṃ idha dhammādāsaṃ ti vuttaṃ.*

3) *Dassana*: ‘vision [of things according to reality].’ See IGPT sv *Dassana*.

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 223

I have my arrow [of craving] cut out. The burden [of the five grasped aggregates] is laid down. I have done what needed to be done. The bhikkhunī Kisāgotamī whose mind is liberated [from perceptually obscuring states] said this.

*Ahamamhi kantasallā ohitabhārā kataṃ hi karaṇīyaṃ
Kisāgotamī therī vimuttacittā imaṃ bhaṇī ti*

COMMENT

Sallā: ‘arrow [of craving].’

• Craving has been called the arrow by the Ascetic.

✽ *Taṇhā kho sallāṃ samaṇena vuttaṃ* (M.2.259).

COMMENT

Ohitabhārā: ‘The burden [of the five grasped aggregates] is laid down.’

• And what is the burden? The five grasped aggregates, one should reply

✽ *Katamo ca bhikkhave bhāro pañcupādānakkhandhātissa vacanīyaṃ* (S.3.26).

COMMENT

Vimuttacittā: ‘mind is liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

Verses 218-221: Paṭācārā: ‘One who goes with her clothes on’

VERSE 218

Nearing childbirth, walking [on a forest path], having not arrived at my own [family’s] house, I saw my husband [lying] dead [of a snake bite], [watched both my children being killed, and heard of the death of my parents and brother in Sāvatthī].

*Upavijaññā gacchantī addasāhaṃ patiṃ mataṃ
Panthamhi vijāyitvāna appattāva sakaṃ gharaṃ*

COMMENT

Paṭācārā was foremost of bhikkhunīs who are experts in the discipline. Her marriage ended in tragedy, with the death in the course of a single day of her husband, parents, brother, and two sons. This drove her to madness. Because she wandered naked at this time she was called Paṭācārā (‘One who goes with her clothes on’). Either this is a euphemism, or during that period she was called Apaṭācārā. The Buddha gave two teachings that touched her heart. One is given in verse 220. The other is this:

- One’s children are not a shelter [against death], nor is one’s father, nor are one’s [other] relatives. For one who is seized by death, [even] while amidst his relatives there is no shelter [against death].

✿ *Na santi puttā tāṇāya na pitā na pi bandhavā
Antakenādhipannassa natthi ñātisu tāṇatā* (Dh.v.288).

Established now in stream-entry, Paṭācārā became a bhikkhunī. The commentary says she was enlightened while still in her training period (*sekkhakāle*), implying her two sikkhamānā years. This fits with the account she gives of her enlightenment in verse 221.

VERSE 219

Two dead children and a husband [lying] dead on the path for a wretched

woman, with her mother, father, and brother burning [together in Sāvattthī] on the same funeral pyre.

*Dve puttā kālakatā patī ca panthe mato kapaṇikāya
Mātā pitā ca bhātā dayhanti ca ekacitakāyaṃ*

VERSE 220

[The Buddha:]

‘O wretched woman with your family destroyed, you have met with immeasurable suffering [in this long time, roaming and wandering the round of birth and death], and you have shed tears for many thousands of lives, [more than the water in the four great oceans]. [For such a long time you have met with suffering, anguish, and misfortune. The cemeteries are crammed with your bodies. It is time enough to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.]

*Khīṇakulīne kapaṇe anubhūtaṃ te dukkhaṃ aparimāṇaṃ
Assū ca te pavattaṃ bahūni ca jātisahassāni*

COMMENT

Dukkhaṃ aparimāṇaṃ: ‘immeasurable suffering [in this long time, roaming and wandering the round of birth and death].’ Our parentheses are based on the following quotes:

1) The tears that you have shed and dripped in this long time as you roamed and wandered the round of birth and death, weeping and wailing because of being united with the displeasing and separated from the pleasing is greater than the water in the four great oceans.

❖ *Etadeva bhikkhave bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu pasannaṃ paggharitaṃ na tveva catusu mahāsamuddesu udakaṃ (S.2.179).*

2) For such a long time, bhikkhus, you have met with suffering, anguish, and misfortune. The cemeteries are crammed [with your bodies]. It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

❖ *Evaṃ dīgharattaṃ vo bhikkhave dukkhaṃ paccanubhūtaṃ tibbaṃ*

*paccanubhūtaṃ vyasanaṃ paccanubhūtaṃ vyasanaṃ paccanubhūtaṃ
kaṭasi vaḍḍhitā. Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu
nibbindituṃ alaṃ virajjituṃ alaṃ vimuccitunti (S.2.178).*

*Commentary: Anubhūtaṃ te dukkhaṃ aparimāṇanti imasmiṃ attabhāve
ito purimattabhāvesu vā anappakaṃ dukkhaṃ tayā anubhaviṃ. Idāni
taṃ dukkhaṃ ekadesena vibhajitvā dassetuṃ “assū ca te pavatta”ntiādi
vuttaṃ. Tassattho imasmiṃ anamatagge saṃsāre paribbhamantiyā
bahukāni jātisahassāni sokābhibhūtāya assu ca pavattaṃ, avisesitaṃ
katvā vuttañcetaṃ, mahāsamuddassa udakatopi bahukameva siyā.*

VERSE 221

I dwelt in the middle of the charnel ground and my children's bodies were consumed [by animals]. With my family destroyed, being criticised by all, and widowed, I attained the Deathless.

*Vasitā susānamajjhe athopi khāditāni puttamaṃsāni
Hatakulikā sabbagarahitā matapatikā amataṃ adhigacchiṃ*

COMMENT

Sabbagarahitā: ‘being criticised by all.’ Paṭācārā was likely criticised since the day she eloped with one of her wealthy father's servants, the husband mentioned in verse 218. Presumably the tragedy of her life was thereafter endlessly blamed on her own recklessness, ‘by all.’

CHAPTER OF POEMS WITH TWELVE VERSES

Verses 224-235: Uppalavaṇṇā

VERSE 224

The two of us, mother and daughter, were co-wives. [On discovering the reality of my situation] there arose in me an earnest attitude [to the practice], extraordinary and hair-raising.

*Ubho mātā ca dhītā ca mayaṃ āsum sapattiyo
Tassā me ahu saṃvego abbhuto lomahaṃsano*

COMMENT

‘[On discovering the reality of my situation]’: In her first marriage Uppalavaṇṇā had had a son, Gaṅgātīriya (Th.v.127-128). After his birth Uppalavaṇṇā was banished by her mother-in-law and had a daughter in a second marriage who she also lost contact with. Uppalavaṇṇā’s third marriage was to Gaṅgātīriya, her own son. And further, Gaṅgātīriya’s second wife turned out to be his half-sister, Uppalavaṇṇā’s daughter. When this was discovered, the shock of it sent both Gaṅgātīriya and Uppalavaṇṇā into robes. In her verses Uppalavaṇṇā freely admits the blood relationship to the co-wife, but on the relationship to the husband she is silent (Thī.v.224-5).

An effort to suppress the story would explain why, in his introduction to *Paramatthadīpani*, Mller quotes Dhammapāla as saying that when Uppalavaṇṇā ‘was grown up all the kings and princes of Jambudīpa sent messengers to ask for her in marriage, but her father thought that he could not satisfy them all, and proposed to his daughter to take holy orders. She consented, and after spending some time in a nunnery she realised arahantship... A particular difficulty seems to lie in the first stanzas attributed to Uppalavaṇṇā, namely stanzas 224 and 225. In order to explain the two stanzas Dhammapāla gives us a special story of the Thera Gaṅgātīriya, who married his own mother and sister. After having recognised her daughter by a mark on the head, the mother went into a nunnery at Rājāgaha and took holy orders. The story is considered as an

episode in one of Uppalavaṇṇā's former lives, although I cannot say why Dhammapāla did not combine it with his introductory chapter' (p.xiv-xv). Both BDPPN and Mrs. Rhys Davids relate both accounts without questioning the discrepancy.

Likewise, on Gaṅgātīriya's verses Mrs. Rhys Davids says 'The allusion here to his incest is so delicately or vaguely worded that it needs the explanation afforded by the Sister-chronicle.' The explanation that introduces her verses is this: *Sā jhānasukhena phalasukhena nibbānasukhena ca vītināmentī ekadivasaṃ kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṇca paccavekkhamānā gaṅgātīriyattherassa mātuyā dhītāya saddhiṃ sapattivāsaṃ uddissa saṃvegajātāya vuttagāthā paccanubhāsanti.*

COMMENT

Samvego: 'an earnest attitude [to the practice].' See IGPT sv *Samvega*.

VERSE 225

Woe upon foul, foul-smelling, sensuous pleasures, full of thorns, involved in which we, mother and daughter, were co-wives.

*Dhiratthu kāmā asucī duggandhā bahukaṇṭakā
Yattha mātā ca dhītā ca sabhariyā mayaṃ ahuṃ*

COMMENT

Bahukaṇṭakā: 'full of thorns.' Commentary: *bahuvidhakilesakaṇṭakā*.

- So, too, whatever in the world [of phenomena] is agreeable and pleasing is called a thorn in the [terminology of the] Noble One's training system.

✿ *evaṃ kho bhikkhave yaṃ loke piyarūpaṃ sātārūpaṃ ayaṃ vuccati ariyassa vinaye kaṇṭako* (S.4.189).

VERSE 226

Seeing danger in sensuous pleasures, and safety in the practice of unsensuousness I went forth from the household life into the ascetic life in Rājagaha.

Kāmesvādīnavaṃ disvā nekkhammaṃ daṭṭhu khemato

Sā pabbajim rājagahe agārasmānagāriyaṃ

COMMENT

Nekkhammaṃ: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

VERSE 227

I know my past lives. My divine vision is purified. I have knowledge [of the minds of other beings and persons], having encompassed them with my own mind. My [divine] ear is purified.

Pubbenivāsaṃ jānāmi dibbacakkhuṃ visodhitaṃ
Cetopariccañāṇaṇca sotadhātu visodhitā

COMMENT

Cetopariccañāṇaṇca: ‘I have knowledge [of the minds of other beings and persons], having encompassed them with my own mind.’ See comment on verse 71.

VERSE 228

I have attained psychic powers. I have accomplished the destruction of perceptually obscuring states. I have realised the six supernormal attainments. I have fulfilled the Buddha’s training system.

Iddhīpi me sacchikatā patto me āsavakkhayo
Chalabhiññā sacchikatā kataṃ buddhassa sāsanaṃ

VERSE 229

Having created by psychic power a four-horsed chariot, I venerated the feet of the Buddha, the Saviour of the World, the one of excellent qualities.

Iddhiyā abhinimmitvā caturassaṃ rathaṃ ahaṃ
Buddhassa pāde vanditvā lokanāthassa tādino

COMMENT

Vanditvā: ‘I venerated.’ Norman notes no finite verb, and therefore parenthesises ‘and I stood to one side.’ We ourselves treat *vanditvā* as a

finite verb.

VERSE 230

[Māra, having approached Uppalavaṇṇā in solitude:]

‘Having approached a tree in full flower you remain alone at the root of the tree. And you do not even have a companion. Lass, do you not fear rogues?’

*Supupphitaggaṃ upagamma pādapaṃ ekā tuvaṃ tiṭṭhasi sālamūle
Na cāpi te dutiyo atthi koci na tvaṃ bāle bhāyasi dhuttakānaṃ*

COMMENT

The corresponding verse in the *Uppalavaṇṇā Sutta* says this:

*Supupphitaggaṃ upagamma bhikkhunī ekā tvaṃ tiṭṭhasi sālamūle
Na catthi te dutiyā vaṇṇadhātu idhāgatā tādisikā bhaveyyuṃ
Bāle na tvaṃ bhāyasi dhuttakānanti (S.1.131).*

VERSE 231

[Uppalavaṇṇā:]

‘Even if a hundred thousand rogues like you gathered [here] I would stir or tremble not a hair’s [breadth]. So, what will you alone do to me, Māra?’

*Sataṃ sahaṣṣānipi dhuttakānaṃ samāgatā edisakā bhaveyyuṃ
Lomaṃ na iñje napi sampavedhe kiṃ me tuvaṃ māra karissaseko*

COMMENT

Lomaṃ: ‘hair’s [breadth].’ Commentary: *lomamattampi*.

VERSE 232

[Māra:]

‘I will disappear from you. Or, I will enter your belly or stand between your eyebrows: you will not see me standing there.’

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

COMMENT

The commentary and the *Uppalavaṇṇā Sutta* (S.1.131) say Uppalavaṇṇā speaks this verse. We reject this for two reasons:

- 1) It is not the right speech one would expect of an arahant.
- 2) It does not harmonise with the assertion ‘I would not stir.’
- 3) It is reminiscent of Mara’s interaction with Moggallāna: *Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti... ajānameva kho maṃ ayaṃ samaṇo apassaṃ* (M.1.332).

VERSE 233

[Uppalavaṇṇā:]

‘I have mastery over my mind. I have fully developed the [four] paths to psychic power. I have realised the six supernormal attainments. I have fulfilled the Buddha’s training system.

*Cittamhi vasībhūtāhaṃ iddhipādā subhāvitā
Chalabhiññā sacchikatā kataṃ buddhassa sāsanaṃ*

COMMENT

The corresponding verse in the *Uppalavaṇṇā Sutta* says Māra disappears after Uppalavaṇṇā speaks the following slightly different words, which seem a more satisfactory conclusion to this threatening conversation. We will show that the following verses 234-5 cannot be held to fulfill this concluding role:

- ‘I have mastery over my mind. I have fully developed the [four] paths to psychic power. I am free of all bonds [to individual existence]. I do not fear you, friend.

✽ *Cittasmiṃ vasībhūtāhamhi iddhipādā subhāvitā
Sabbabandhanamuttāmhi na taṃ bhāyāmi āvuso ti* (S.1.132).

VERSE 234

‘[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake. The [five] aggregates are like [sensual pleasures] chopping block. What you call sensuous delight is now for me [a source of] disgust.

Sattisūlūpamā kāmā khandhā’saṃ adhikuṭṭanā

Yaṃ tvam kāmaraṭiṃ brūsi aratī dāni sā mama

COMMENT

Sattisūlūpamā kāmā: '[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake.' The parenthesis 'impaled' is suggested by *sūlaṃ āropamānakaṃ* (Th.v.213).

COMMENT

This verse and the following verse are likely interpolative, copied as a pair from verses 58-9 (Selā's verses) or verses 141-2 (Khemā's verses), because of the discrepancy noted in the comment above, and the comment on verse 142.

VERSE 235

'Spiritually fettering delight has been utterly dispelled. The mass of inward darkness is obliterated. Thus know, Maleficent One, you are defeated, Destroyer.'

Sabbattha vihatā nandi tamokkhandho padālito
Evaṃ jānāhi pāpima nihato tvamasi antakā ti

COMMENT

Nandi: 'spiritually fettering delight.' See IGPT sv *Nandi*.

COMMENT

Tamo: 'inward darkness.' Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

COMMENT

This verse is likely interpolative. See comment on verse 142.

CHAPTER OF POEMS WITH SIXTEEN VERSES

Verses 236-251: Puṇṇā

VERSE 236

[The slavegirl Puṇṇikā tells a brahman why she is down at the river:]

‘I am a water carrier. I have always, even in winter, come down to the river, afraid of the danger of my mistresses’ punishment, afflicted by the fear of their castigation and hatred.

*Udakamāhariṃ sīte sadā udakamotarim
Ayyānaṃ daṇḍabhayaabhītā vācādosabhayaṭṭitā*

COMMENT

Puṇṇikā was the daughter of one of Anāthapiṇḍika’s slaves, and already a stream-enterer. Later she became the arahant bhikkhunī Puṇṇā.

COMMENT

Udaka: ‘river.’ Verse 243 says *imā nadiyo*

COMMENT

Vācādosā: ‘castigation and hatred.’ Commentary: *Vācādosabhayaṭṭitā ti vacīdaṇḍabhayena ceva dosabhayena ca aṭṭitā pīlitā.*

VERSE 237

[Puṇṇikā:]

‘[And] what are you afraid of, brahman, that you always, [even in winter], come down to the river? With shivering limbs you experience bitter coldness.’

*Kassa brāhmaṇa tvaṃ bhīto sadā udakamotari
Vedhamānehi gattehi sītaṃ vedayase bhusaṃ*

VERSE 238

[Brahman:]

‘You ask, Puṇṇikā, already knowing that one [like] me is engaging in spiritually wholesome conduct and nullifying demeritorious karmically consequential conduct.

*Jānantī vata maṃ hoti puṇṇike paripucchasi
Karontaṃ kusalaṃ kammaṃ rundhantaṃ katapāpakaṃ*

COMMENT

Karmically consequential deeds are nullified by experiencing their karmic consequence, a process described in this quote:

- ‘I declare that there can be no nullification of karmically consequential deeds which have been intentionally undertaken and karmically accumulated without experiencing [their karmic consequences], either in this life, or on rebirth, or in some other subsequent [existence].’

❀ *Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantībhāvaṃ vadāmi. Tañca kho diṭṭhe vā dhamme upapajje vā apare vā pariyāye (A.5.292).*

COMMENT

Kusalaṃ: ‘spiritually wholesome.’ See IGPT sv *Kusala*.

VERSE 239

‘Whoever, whether young or old, does a demeritorious deed is released from the accumulated demerit by water ablution.’

*Yo ca vuḍḍho daharo vā pāpakammaṃ pakubbati
Dakābhisecanā sopi pāpakammā pamuccati*

COMMENT

Pāpakammaṃ... pāpakammā: ‘demeritorious deed... accumulated demerit.’ See IGPT sv *Pāpaka*.

VERSE 240

[Puṇṇikā:]

‘But who, ignorant to the ignorant, told you this: “He is released from the accumulated demerit by water ablution”?’

*Ko nu te idamakkhāsi ajānantassa ajānako
Dakābhisecanā nāma pāpakammā pamuccati*

VERSE 241

‘[In which case], they will all go to heaven: frogs, turtles, alligators, crocodiles, and all other water-dwellers.

*Saggaṃ nūna gamissanti sabbe maṇḍūkakacchapā
Nakkā ca susumārā ca ye caññe uḍake carā*

COMMENT

Susumārā: ‘crocodiles.’ Commentary: *Susumārā ti kumbhīlā*.

VERSE 242

‘Sheep butchers, pig butchers, fishermen, trappers, thieves, and executioners, and other evildoers, even they are released from their accumulated demerit by water ablution.

*Orabbhikā sūkarikā macchikā migabandhakā
Corā ca vajjhaghātā ca ye caññe pāpakammino
Dakābhisecanā tepi pāpakammā pamuccare*

VERSE 243

‘If these rivers have carried off your accumulated demerit, may they not also carry off your accumulated merit, by which you would then be excluded from both.

*Sace imā nadiyo te pāpaṃ pubbe kataṃ vahuṃ
Puññampi mā vaheyyuṃ te tena tvaṃ paribāhiro*

VERSE 244

‘Brahman, do not do whatever it is on account of which you always, [even in winter], come down in terror to the river. May the coldness not harm your skin.’

*Yassa brāhmaṇa tvaṃ bhīto sadā udakamotari
Tameva brahme mā kāsi mā te sītaṃ chaviṃ hane*

VERSE 245

[Brahman:]

‘I have been following a wrong path. You have brought me back from water ablution to the noble path, honourable lady. I offer you this bathing cloth.’

*Kummaggaṃ paṭipannaṃ maṃ ariyamaggaṃ samānayaṃ
Udakābhisecanā bhoti imaṃ sātaṃ dadāmi te*

VERSE 246

[Puṇṇikā:]

‘Please keep the cloth yourself. I do not want it. If you are afraid of suffering, if suffering is disagreeable to you,

*Tuyheva sātako hotu nāhaṃ icchāmi sātakaṃ
Sace bhāyasi dukkhassa sace te dukkhamappaṇiyaṃ*

VERSE 247

‘Do no unvirtuous deed either openly or in secret. But if you do or will do an unvirtuous deed

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

VERSE 248

‘there is no freedom from suffering for you even if you rise into the air and flee. If you are afraid of suffering, if suffering is disagreeable to you,

*Na te dukkhā pamuttyatthi upeccāpi palāyato
Sace bhāyasi dukkhassa sace te dukkhamappaṇiyaṃ*

COMMENT

Upecca: ‘rise into the air.’ Commentary: *uppatitvāti attho*. PED (*Uppatati*): to fly or rise up into the air.

VERSE 249

‘Go to the Buddha for refuge, one of excellent qualities, and to the teaching, and to the community of the Blessed One’s [noble] disciples. Undertake the precepts. That will be for your benefit.’

*Upehi saraṇaṃ buddhaṃ dhammaṃ saṅghaṇca tādinaṃ
Samādiyāhi sīlāni taṃ te atthāya hehiti*

VERSE 250

[Brahman:]

‘I go to the Buddha for refuge, one of excellent qualities, and to the teaching, and to the community of the Blessed One’s [noble] disciples. I undertake the precepts. That will be for my benefit.’

*Upemi saraṇaṃ buddhaṃ dhammaṃ saṅghaṇca tādinaṃ
Samādiyāmi sīlāni taṃ me atthāya hehiti*

VERSE 251

[The brahman declares his arahantship:]

‘Formerly I was Brahmā’s offspring, today I am a true Brahman, a master of the three final knowledges, endowed with profound knowledge, fully versed in profound knowledge, spiritually cleansed.’

*Brahmabandhu pure āsiṃ ajjamhi saccabrāhmaṇo
Tevijjo vedasampanno sottiyo camhi nahātako ti*

COMMENT

After this conversation the brahman met the Buddha, went forth, and attained arahantship. Likewise for Puṇṇikā: Anāthapiṇḍika enfranchised her. She went forth and was soon enlightened.

CHAPTER OF POEMS WITH TWENTY VERSES

Verses 252-270: Ambapālī: ‘Mango Guardian’s Girl’

VERSE 252

My jet-black hair was the colour of [black] bees, and fell in ringlets, but [now] with old age it is like the fibres of hemp. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Kālakā bhamaravaṇṇasadisā vellitagga mama muddhajā ahum
Te jarāya sāṇavākasadisā saccavādivacanaṃ anaññathā*

COMMENT

Ambapālī was born spontaneously in Vesālī. She was discovered at the root of a mango tree by a rajah’s gardener. Hence her name: ‘Mango Guardian’s Girl.’ She was so beautiful that many young princes vied for her hand. In order to end their strife they appointed her as a courtesan. On hearing a discourse from her son Vimalakoṇḍañña (see Th.v.64), Ambapālī became a bhikkhunī. Her enlightenment came from reflecting on the nature of her own body.

In translating this difficult poem it is clear to those who look that we have often accepted Norman’s advice and his suggested Pāli readings. It is also clear where we have rejected them. Where necessary we have made comments of our own. This is particularly the case where our parentheses need justifying, or where we differ from Norman. We have usually felt it unnecessary to repeat Norman’s comments. Interested readers will be obliged in any case to study Norman’s comments for themselves.

Norman says the poem is in rathoddhatā metre, and says ‘the structure of this metre is fixed within very narrow limits.’ Mrs Rhys Davids calls the metre ‘one of the more interesting varieties.’ This presumably attests to what Mrs Rhys Davids calls the author’s ‘poetic gifts.’

COMMENT

Saccavādivacanaṃ anaññathā: ‘Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].’ Commentary: *sabbaṃ rūpaṃ aniccaṃ jarābhibhūtaṃ divacanaṃ*.

VERSE 253

Covered in posies, my head was as fragrant as a sweet-smelling wickerwork box. Now in old age it smells like rabbit’s fur. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Vāsitova surabhi karaṇḍako pupphapūraṃ mama uttamaṅgaṃ ahu
Taṃ jarāy’atha sasalomagandhikaṃ saccavādivacanaṃ anaññathā*

VERSE 254

My hair was as thick as a well-planted grove, made splendid by parting it with combs and pins; but here and there with old age it [has become] thin. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Kānanaṃ va sahitaṃ suropitaṃ kocchasūcivicitaggasobhitaṃ
Taṃ jarāya viralaṃ tahiṃ tahiṃ saccavādivacanaṃ anaññathā*

COMMENT

Agga: ‘hair.’ Commentary: *Kocchasūcivicitaggasobhitanti pubbe kocchena suvaṇṇasūciyā ca kesajaṭāvijaṭanena vicitaggaṃ hutvā sobhitaṃ*.

VERSE 255

[My hair], adorned with exquisite golden pins, decorated with plaits, looked beautiful. But [now] with old age my head has balded. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Sanhakandaḥkasuvaṇṇamaṇḍitaṃ sobhate su veṇihi alaṅkataṃ
Taṃ jarāya khalitaṃ siraṃ kataṃ saccavādivacanaṃ anaññathā*

COMMENT

Sobhate su: ‘it looked beautiful.’ *Su* turns a present tense into a past tense, says Norman.

VERSE 256

Formerly my eyebrows, like crescents well-painted by an artist, looked beautiful. But [now] with old age they droop with wrinkles. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Cittakārasukatā va lekhiyā sobhante su bhamukā pure mama
Tā jarāya valibhipalambitā saccavādivacanaṃ anaññathā*

COMMENT

Sobhante: ‘look beautiful.’ Norman says ‘The editors who introduced [*sobhare*] did not realise that *sobhate* can be plural as well as singular if we assume that it stands for *sobha(n)te*.’

VERSE 257

My eyes gleamed and sparkled like gems. My long [eyelashes] were coal black. But [now] pummelled by old age they do not look beautiful. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Bhassarā surucirā yathā maṇī nett’āhesuṃ abhinīla-m-āyatā
Te jarāya’bhihatā na sobhante saccavādivacanaṃ anaññathā*

VERSE 258

In the bloom of my youth my nose looked beautiful like an exquisite hillock. But [now] with old age it [droops] like a moistened leather strap. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Sanhatuṅgasadisī ca nāsikā sobhate su abhiyobbanam pati
Sā jarāya upakūlitā viya saccavādivacanaṃ anaññathā*

VERSE 259

My ears, like well-crafted and well-fashioned bracelets, looked beautiful. But [now] with old age they sag with creases. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Kaṇkaṇaṃ va sukataṃ suniṭṭhitaṃ sobhante su mama kaṇṇapāḷiyo
Tā jarāya valibhipalambitā saccavādivacanaṃ anaññathā*

COMMENT

Kaṇṇapāḷiyo: ‘ears.’ DOP and PED (sv *Kaṇṇa*) say *kaṇṇapāḷi* means ‘earlobe,’ basing the conclusion on this single verse. But earlobes are not bracelet-shaped, and on the *Chaṭṭhasaṅgāyana* commentary to this word Norman says, ‘I do not understand the gloss.’ DOP and PED may not have understood it either.

VERSE 260

Formerly my teeth, [white] as the colour of the plantain bud, were beautiful. But [now] with old age they are broken and yellow. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Sattali-makula-vaṇṇa-sadisā sobhante su dantā pure mama
Te jarāya khaṇḍā ca pītakā saccavādivacanaṃ anaññathā*

VERSE 261

Sweet was my song, like an Indian cuckoo dwelling in a forest glade [or] a woodland grove. But [now] with old age it falters again and again. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Kānanamhi vanasaṇḍacārini kokilāva madhuraṃ nikūjitaṃ
Taṃ jarāya khalitaṃ tahiṃ tahiṃ saccavādivacanaṃ anaññathā*

VERSE 262

Formerly my neck looked as beautiful as a well-polished conch shell. But [now] with old age it is wasted and hunched. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is

vanquished by old age].

*Sanhakambu-r-iva suppamajjitā sobhate su gīvā pure mama
Sā jarāya bhaggā vināmitā saccavādivacanaṃ anaññathā*

COMMENT

Bhaggā: ‘wasted.’ Commentary: *Bhaggā vināmitā ti maṃsaparikkhayena vibhūtasirājālatāya bhaggā hutvā vinatā*.

VERSE 263

Formerly both my arms, as [strong as] round door-bars, looked beautiful. But [now] with old age they are as weak as [the branches of a] trumpet-flower plant. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Vaṭṭapalighasadisopamā ubho sobhante su bāhā pure mama
Tā jarāya’abalikā va pāṭalī saccavādivacanaṃ anaññathā*

COMMENT

Paligha: ‘door-bars.’ See Vin.2.154.

COMMENT

Pāṭalī: ‘[The branches of a] trumpet-flower plant.’ Commentary: *Yathā pāṭalibbalitā ti jajjarabhāvena palitapāṭalisākhāsadisā*, but Mrs. Rhys Davids reads *phalita* (fruit-bearing, i.e. drooping) not *palita*.

VERSE 264

Formerly my hands, adorned with exquisite golden finger rings, looked beautiful. But [now] with old age [my fingers] are like radishes. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Sanhamuddikasuvaṇṇamaṇḍitā sobhante su hatthā pure mama
Te jarāya yathā mūlamūlikā saccavādivacanaṃ anaññathā*

COMMENT

Mūlamūlikā: ‘radishes.’ Commentary: *mūlakakaṇḍasadisā*. This spelling is according to Norman. The radish ‘forms a structure varying in shape, among varieties, from spherical, through oblong, to long cylindrical or

tapered' (*New Encyclopaedia Britannica*).

VERSE 265

Formerly both my breasts—plump, rounded, squeezed together, and firm—looked beautiful. [But now with old age] they droop like empty water-bags. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Pīnavaṭṭa sahituggatā ubho sobhante su thanakā pure mama
Terindīva lambanti nodakā saccavādivacanaṃ anaññathā*

COMMENT

Pīnavaṭṭa sahituggatā: 'plump, rounded, squeezed together, and firm.'

Commentary: *Pīnavaṭṭa sahituggatā ti pīnā vaṭṭā aññamaññaṃ sahitāva
hutvā uggatā uddhamukhā*.

VERSE 266

Formerly my body, like a polished sheet of gold, looked beautiful. [But now with old age] it is covered in fine wrinkles. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Kañcanassa phalakaṃ va sammaṭṭhaṃ sobhate su kāyo pure mama
So valihi sukhumāhi otato saccavādivacanaṃ anaññathā*

VERSE 267

Formerly both my thighs, [as muscular] as elephant trunks, looked beautiful. But [now] with old age they are like bamboo stalks. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Nāgabhogasadisopamā ubho sobhante su ūrū pure mama
Te jarāya yathā veḷunāḷiyo saccavādivacanaṃ anaññathā*

VERSE 268

Formerly my calves, adorned with exquisite golden anklets, looked

beautiful. But [now] with old age they are as [skinny as] sesame stalks. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Sanhanūpurasuvaṇṇamaṇḍitā sobhante su jaṅghā pure mama
Tā jarāya tiladaṇḍakā-r-iva saccavādivacanaṃ anaññathā*

COMMENT

Tiladaṇḍakā-r-iva: ‘as [skinny as] sesame stalks.’ Commentary:
*Tiladaṇḍakārivā ti appamaṃsalohitattā kisabhāvena
lūnāvasiṭṭhavisukkhatiladaṇḍakā viya ahesuṃ*. The plant *sesamum indicum* grows from about 2 to 9 feet tall. Some have branches, others do not (*New Encycopaedia Britannica*).

VERSE 269

Formerly both my feet, as [soft and smooth] as [shoes] stuffed with cotton wool, looked beautiful. But [now] with old age they are cracked and wrinkled. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Tūlapuṇṇasadisopamā ubho sobhante su pādā pure mama
Te jarāya phuṭitā valimatā saccavādivacanaṃ anaññathā*

COMMENT

Tūlapuṇṇasadisopamā: ‘as [shoes] filled with cotton wool.’ Commentary:
Tūla-puṇṇa-sadisopamā ti mudu-siniddha-bhāvena simballi-tūla-puṇṇa-paliguṇṭhita-upāhana-sadisā.

COMMENT

Valimatā: ‘wrinkled.’ Commentary: *valīmatā valimanto jātā*.

VERSE 270

Such was [the appearance of] this body. [Now] it is withered, the abode of many miseries, an old house with its plaster fallen off. Not mistaken are the words of the Truth-proclaimer [that bodily form is entirely unlasting and is vanquished by old age].

*Ediso ahu ayaṃ samussayo jajjaro bahudukkhānamālayo
So palepapatito jarāgharo saccavādivacanaṃ anaññathā*

COMMENT

Ediso ahu ayam samussayo: ‘Such was [the appearance of] this body.’
Commentary: *Ediso ti evarūpo*.

Verses 271-290: Rohiṇī

VERSE 271

[Father:]

‘Honourable daughter, you fell asleep saying, “Ascetics.” You wake up saying, “Ascetics.” You indeed glorify ascetics. Surely you will become an ascetic.

Samaṇā ti bhoti tvaṃ sayasi samaṇā ti paṭibujjhasi
Samaṇānameva kittesi samaṇī nūna bhavissasi

COMMENT

Rohiṇī was daughter of a wealthy brahman in Vesālī, and already a stream-enterer when this conversation took place.

COMMENT

Bhoti: ‘honourable daughter.’ Vocative of *bhavant*.

VERSE 272

‘You offer abundant food and drink to ascetics. Rohiṇī, now I ask you [this]: Why are ascetics beloved to you?’

Vipulaṃ annañca pānañca samaṇānaṃ payacchasi
Rohiṇīdāni pucchāmi kena te samaṇā piyā

VERSE 273

‘They want no work. They are lazy. They live on others’ offerings. They are full of expectations [for food, clothing, and so on]. They yearn for what is tasty. [So] why are ascetics beloved to you?’

Akammakāmā alasā paradattūpajīvino
Āsaṃsukā sādukāmā kena te samaṇā piyā

COMMENT

Āsaṃsukā: ‘full of expectations [for food, clothing, and so on].’

Commentary: *Āsaṃsukāti tato eva ghāśacchādanādīnaṃ āsīsanakā*.

VERSE 274

[Rohiṇī:]

‘For a long time indeed, father, you have questioned me about ascetics. To you I will glorify their wisdom, virtue, and application [to the practice].’

Cirassaṃ vata maṃ tāta samaṇānaṃ paripucchasi

Tesaṃ te kittayissāmi paññāsīlaparakkamaṃ

COMMENT

Parakkamaṃ: ‘application [to the practice].’ See IGPT sv *Parakkama*.

VERSE 275

‘They yearn to work. They are energetic. They are doers of the best work. They abandon attachment and hatred. Therefore are ascetics beloved to me.’

Kammakāmā analasā kammaseṭṭhassa kārakā

Rāgaṃ dosaṃ pajahanti tena me samaṇā piyā

VERSE 276

‘They shake off the three origins of unvirtuousness. They are pure in conduct. All their accumulated demerit is abandoned. Therefore are ascetics beloved to me.’

Tiṇi pāpassa mūlāni dhunanti sucikārino

Sabbaṃ pāpaṃ pahīnesaṃ tena me samaṇā piyā

COMMENT

Tiṇi pāpassa mūlāni: ‘the three origins of unvirtuousness.’ Commentary: *Tiṇi pāpassa mūlāni ti lobhadosamohasaṅkhātāni akusalassa tiṇi mūlāni*. Compare:

- Three origins of what is spiritually unwholesome: Greed is an origin of

what is spiritually unwholesome. Hatred is an origin of what is spiritually unwholesome. Undiscernment of reality is an origin of what is spiritually unwholesome.

✽ *Tīni akusalamūlāni: lobho akusalamūlaṃ doso akusalamūlaṃ moho akusalamūlaṃ* (D.3.214).

COMMENT

Pāpaṃ: ‘accumulated demerit.’ See IGPT sv *Pāpaka*.

VERSE 277

‘Their bodily conduct is pure. Likewise their verbal conduct. Their mental conduct is pure. Therefore are ascetics beloved to me.

*Kāyakammaṃ suci nesaṃ vacīkammañca tādisaṃ
Manokammaṃ suci nesaṃ tena me samaṇā piyā*

VERSE 278

‘They are free of [the three] spiritual stains. They are spiritually purified inside and out. They are as pure as mother-of-pearl. They are full of bright spiritual qualities. Therefore are ascetics beloved to me.

*Vimalā saṅkhamuttā va suddhā santarabāhirā
Puṇṇā sukkehi dhammehi tena me samaṇā piyā*

COMMENT

Vimalā: ‘free of [the three] spiritual stains.’ Commentary: *rāgādimalarahitā. Mala Sutta: Tīṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ* (S.5.57).

COMMENT

Suddhā santarabāhirā: ‘spiritually purified inside and out.’ Perhaps explained with the following quote:

• *Dasahi bhikkhave dhammehi samannāgato puggalo visujjhati. Katamehi dasahi: Pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāya vācāya paṭivirato hoti pharusāya vācāya paṭivirato hoti samphappalāpā paṭivirato hoti anabhijjhālū hoti avyāpānaccitto hoti sammā diṭṭhiko hoti imehi kho bhikkhave dasahi dhammehi samannāgato puggalo visujjhatīti*

(A.5.282).

We therefore translate *suddhā* twice. In the second case we say ‘pure’ to enable the comparison with mother-of-pearl.

COMMENT

Sukkehi dhammehi: ‘bright spiritual qualities.’ See IGPT sv *Kaṇha*.

VERSE 279

‘They are learned, experts in the teaching, noble, living righteously. They explain the meaning and significance [of the teaching]. Therefore are ascetics beloved to me.

Bahussutā dhammadharā ariyā dhammajīvino
Atthaṃ dhammañca desenti tena me samaṇā piyā

COMMENT

Atthaṃ dhammañca: ‘the meaning and significance [of the teaching].’ We justify the parenthesis with the following quote:

- When a teacher... explains the teaching [the bhikkhu] accordingly realises the meaning and significance of the teaching

✿ *Yathā yathā āvuso bhikkhuno satthā dhammaṃ deseti... tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca* (D.3.242).

See IGPT sv *Attha* and *Dhamma*.

VERSE 280

‘They are learned, experts in the teaching, noble, living righteously. They explain the meaning and significance [of the teaching]. They have undistracted minds. They are mindful. Therefore are ascetics beloved to me.

Bahussutā dhammadharā ariyā dhammajīvino
Ekaggacittā satimanto tena me samaṇā piyā

VERSE 281

‘They go to places of physical seclusion. They are mindful. Their speech

is pithy. They are not vain. They discern the end of suffering. Therefore are ascetics beloved to me.

*Dūraṅgamā satimanto mantabhāṇī anuddhatā
Dukkassantaṃ pajānanti tena me samaṇā piyā*

COMMENT

Dūraṅgamā: ‘They go to places of physical seclusion.’ Commentary:
*Dūraṅgamā ti araṇṇagatā manussūpacāraṃ muñcitvā dūraṃ gacchantā
iddhānubhāvena vā yathārucitaṃ dūraṃ thānaṃ gacchantī ti dūraṅgamā.*

COMMENT

Mantabhāṇī: ‘Their speech is pithy.’ See IGPT sv *Mantabhāṇin*.

COMMENT

Anuddhatā: ‘They are not vain.’ See IGPT sv *Uddhacca*.

COMMENT

Dukkassantaṃ: ‘the end of suffering.’ To be explained via this quote:

- He discerns thus: ‘The many diverse kinds of suffering that arise in the world [headed by] old age and death: this suffering has attachment as its basis, attachment as its origin; it is generated and produced by attachment. When there is attachment, old age and death arise. Without attachment, old age and death do not arise.

✽ *evaṃ pajānāti yaṃ kho idaṃ anekavidhaṃ nānāppakāraṃ
dukkhaṃ loke uppajjati jarāmaraṇaṃ idaṃ kho dukkhaṃ upadhinidānaṃ
upadhisamudayaṃ upadhijātikaṃ upadhipabhavaṃ upadhismiṃ sati
jarāmaraṇaṃ hoti upadhismiṃ asati jarāmaraṇaṃ na hotī ti (S.2.108).*

VERSE 282

‘From whatever village they depart they do not look back at anything [with concern]. They leave truly free of concern. Therefore are ascetics beloved to me.

*Yasmā gāmā pakkamanti nāvalokenti kiñcanaṃ
Anapekkhāva gacchanti tena me samaṇā piyā*

COMMENT

Nāvalokenti kiñcanaṃ: ‘they do not look back at anything [with concern].’

DOP (sv *Avaloketi*): ‘looks at, regards, looks back.’ Commentary: *Na vilokenti kiñcanan ti yato gāmato pakkamanti tasmim gāme kañci sattaṃ vā saṅkhāraṃ vā apekkhāvasena na olokenti atha kho pana anapekkhāva gacchanti pakkamanti.*

COMMENT

Anapekkhāva: ‘truly free of concern.’ See IGPT sv *Apekkhā*.

VERSE 283

‘They do not put receipts [of food] into a grain container, or a jar, or a pot, but seek what is already cooked. Therefore are ascetics beloved to me.

*Na te saṃ koṭṭhe openti na kumbhiṃ na khaḷopiyam
Pariniṭṭhitamesānā tena me samaṇā piyā*

COMMENT

Saṃ: Norman renders *saṃ* as ‘property’. But by context it stands for ‘receipts [of food].’

VERSE 284

‘They do not accept gold, coined or uncoined, or silver. They survive on whatever turns up. Therefore are ascetics beloved to me.

*Na te hiraññaṃ gaṇhanti na suvaṇṇaṃ na rūpiyaṃ
Paccuppanna yāpentī tena me samaṇā piyā*

COMMENT

Rūpiyaṃ: ‘silver.’ Commentary: *Rūpiyaṃ ti rajataṃ.*

VERSE 285

‘Those who have gone forth [into the ascetic life] are from various families and various countries. [Nonetheless] they are beloved to each other. Therefore are ascetics beloved to me.’

*Nānākulā pabbajitā nānājanapadehi ca
Aññaṃaṇñaṃ piyāyanti tena me samaṇā piyā*

VERSE 286

[Father:]

‘Honourable daughter, certainly for our benefit you were born into our family, Rohiṇī. You have faith in the Buddha, the teaching, and the community of the Blessed One’s [noble] disciples, and have deep respect [for them].

*Atthāya vata no bhoti kule jātāsi rohiṇī
Saddhā buddhe ca dhamme ca saṅghe ca tibbagāravā*

VERSE 287

‘You indeed discern this unsurpassed field of merit. These ascetics will receive our gifts, too. For a large almsgiving ceremony will be arranged by us for these [ascetics].’

*Tuvaṃ hetvaṃ pajānāsi puñṇakkhettaṃ anuttaraṃ
Amhampi ete samaṇā paṭigaṇhanti dakkhiṇaṃ
Patiṭṭhito hettha yañño vipulo no bhavissati*

COMMENT

Ettha: ‘for these [ascetics].’ Commentary: *Etthā ti etesu samaṇesu.*

VERSE 288

[Rohiṇī:]

‘If you are afraid of suffering, if suffering is disagreeable to you, go to the Buddha for refuge, one of excellent qualities, and to the teaching, and to the community of the Blessed One’s [noble] disciples. Undertake the precepts. That will be for your benefit.’

*Sace bhāyasi dukkhassa sace te dukkhamappiyaṃ
Upehi saraṇaṃ buddhaṃ dhammaṃ saṅghaṇca tādinaṃ
Samādiyāhi sīlāni taṃ te atthāya hehiti*

VERSE 289

[Father:]

‘I go to the Buddha for refuge, one of excellent qualities, and to the

teaching, and to the community of the Blessed One's [noble] disciples. I undertake the precepts. That will be for my benefit.'

*Upemi saraṇaṃ buddhaṃ dhammaṃ saṅghaṇca tādinaṃ
Samādiyāmi sīlāni taṃ me atthāya hehiti*

VERSE 290

[The father's declaration of arahantship:]

'Formerly I was Brahmā's offspring, now I am a Brahman indeed, a master of the three final knowledges, fully versed in profound knowledge, one who is blessed with profound knowledge, spiritually cleansed.'

*Brahmabandhu pure āsiṃ so idānimhi brāhmaṇo
Tevijjo sottiyo camhi vedagū camhi nahātako*

COMMENT

The father's arahantship followed his ordination as a bhikkhu. Rohiṇī, likewise, became a bhikkhunī and an arahant.

Verses 291-311: Cāpā

VERSE 291

[Kāḷa Upaka:]

Formerly I carried the staff [of an Ājīvaka ascetic]. Now I am a deer hunter. Because of [sensuous] desire I have not been able to go from the terrible mire [of sensuous pleasures] to the Far Shore.

*Laṭṭhihattho pure āsi so dāni migaluddako
Āsāya palipā ghorā nāsakkhi pārametave*

COMMENT

Kāḷa Upaka was the Ājīvaka ascetic who had met the Buddha who was walking to Benares shortly after his enlightenment. The reason the Buddha had chosen not to fly, says the commentary, was so he could meet Upaka. At that meeting the Buddha had told Upaka:

- I have conquered [all] unvirtuous, [spiritually unwholesome] factors, therefore, Upaka, I am a Conqueror.

❀ *Jitā me pāpakā dhammā tasmāhaṃ upakā jino ti* (M.1.171).

Upaka had replied, 'It may be so, friend' (*huveyyapāvuso ti*), and, shaking his head, had taken a side track (M.1.171). The side track took him towards Cāpā, a hunter's daughter living in the village of Nālā. She became first his wife and later his tormentor, driving him back to the ascetic life. Thus, for a while, Upaka ended up as a hunter.

COMMENT

Palipā: 'mire [of sensuous pleasures].' Commentary: *Palipāti kāmapaṇkato diṭṭhipaṇkato ca*. Compare:

- 'Mud' is an epithet for sensuous pleasures... this mire
✽ *paṇko ti kāmānametaṃ adhivacanaṃ... imaṃ palipaṃ* (A.4.290).

COMMENT

Etave: 'to go.' Commentary: *etuṃ gantum*.

VERSE 292

Thinking me completely intoxicated with her, Cāpā has amused our son [by mocking my transformation from ascetic to hunter]. Having destroyed my bondage to Cāpā I will again go forth [into the ascetic life].

Sumattaṃ maṃ maññaṃ mānā cāpā puttamatosayi
Cāpāya bandhanaṃ chetvā pabbajissaṃ punapahaṃ

COMMENT

Puttamatosayi: 'amused our son [by mocking my transformation from ascetic to hunter].' Commentary: *Cāpā puttamatosayī ti migaluddassa dhītā cāpā ājīvakassa puttā tiādinā maṃ ghaṭṭentī puttaṃ tosesi keḷāyasi*.
Commentary: *Cāpā tassa rodanakāle upakassa putta ājīvakassa putta maṃsahārakassa putta mā rodi mā rodi tiādinā puttatosanagītena upakaṃ uppaṇdesi*.

VERSE 293

[Cāpā:]

'Do not be angry with me, great hero. Do not be angry with me, great sage. There is surely no purity for one overcome by anger, so how could there be austerity?'

*Mā me kujjhi mahāvīra mā me kujjhi mahāmuni
Na hi kodhaparetassa suddhi atthi kuto tapo*

VERSE 294

[Kāḷa Upaka:]

‘I shall indeed leave Nālā. Who would live in Nālā? At Nālā, with their bodily forms, women hold captive ascetics who [are trying to] live righteously.’

*Pakkamissaṃ va nālāto kodha nālāya vacchati
Bandhanti itthī rūpena samaṇe dhammajīvino*

VERSE 295

[Cāpā:]

‘Come, Kāḷa. Turn back. Enjoy sensuous pleasures as before. I, and whatever relatives I have, will be under your control.’

*Ehi kāḷa nivattassu bhuñja kāme yathā pure
Ahañca te vasīkatā ye ca me santi ñātakā*

VERSE 296

[Kāḷa Upaka:]

‘If a quarter of this were as you tell me, Cāpā, for a man in love with you it would be truly wonderful.’

*Etto cāpe catubbhāgaṃ yathā bhāsasi tvañca me
Tayi rattassa posassa uḷāraṃ vata taṃ siyā*

COMMENT

Ca: ‘if.’ See Norman’s note.

VERSE 297

[Cāpā:]

‘Kāḷa, being as beautiful as a burgeoning acacia tree in flower on a mountaintop, or as a blossoming *dālīma* creeper, or as a trumpet-flower

plant on an island,

*Kāḷaṅginim va takkārim pupphitaṃ girimuddhani
Phullaṃ dālimalatṭhimva anto dīpeva pāṭalim*

COMMENT

Taṃ maṃ rūpavatim santiṃ: ‘being as beautiful.’ These words occur in the next verse. For *taṃ maṃ*, see Norman’s notes.

VERSE 298

‘with my body smeared with yellow sandalwood paste, and wearing my finest muslin garments, why, leaving me behind, are you going?’

*Haricandalittaṅgim kāsikuttamadhārinim
Taṃ maṃ rūpavatim santiṃ kassa ohāya gacchasi*

COMMENT

Kassa: ‘why.’ Commentary: *Kassa ohāya gacchasī ti kassa nāma sattassa kassa vā hetuno kena kāraṇena ohāya pahāya pariccajivā gacchasi*.

VERSE 299

[Kāḷa Upaka:]

‘By your charming bodily form [you wish to catch me], just as a fowler wishes to catch a bird. But you will not snare me.’

*Sākuntikova sakuṇim yathā bandhitumicchati
Āharimena rūpena na maṃ tvaṃ bādhayissasi*

VERSE 300

[Cāpā:]

‘But this, my child offspring, Kāḷa, fathered by you, why, abandoning me with a child, are you going?’

*Imañca me puttaphalaṃ kāḷa uppāditaṃ tayā
Taṃ maṃ puttavatim santiṃ kassa ohāya gacchasi*

VERSE 301

[Kāḷa Upaka:]

‘Wise men renounce their children, their relatives, and their wealth. Great heroes go forth [into the ascetic life] like an elephant bursting its bonds.’

*Jahanti putte sappaññā tato ñātī tato dhanam
Pabbajanti mahāvīrā nāgo chetvāva bandhanam*

VERSE 302

[Cāpā:]

‘I might knock this son of yours to the ground with a stick or a dagger right this second. Out of grief for your son, you will not leave.’

*Idāni te imam puttam daḍḍena churikāya vā
Bhūmiyam va nisumbheyyam puttasokā na gacchasi*

COMMENT

Idāni... va: ‘right this second.’ We follow Norman in reading va not vā, taking it for eva.

VERSE 303

[Kāḷa Upaka:]

‘[Even] if you give our son to the jackals and dogs you will not make me return [to lay life] again, you wretch.’

*Sace puttam siṅgālānam kukkurānam padāhisi
Na mam puttakate jammi punarāvattayissasi*

COMMENT

Punarāvattayissasi: ‘make me return [to lay life] again.’ We parenthesise from the equivalent phrase *hīnāyāvattati*, to return to lay life.

VERSE 304

[Cāpā:]

‘Well, then. Fare you well. Where will you go, Kāḷa? To which village, town, city, or capital city?’

*Handa kho dāni bhaddan te kuhiṃ kāḷa gamissasi
Katamaṃ gāmaṃ nigamaṃ nagaraṃ rājadhāniyo*

VERSE 305

[Kāḷa Upaka:]

‘Formerly I was a teacher with a large group of students, not an ascetic though thinking myself an ascetic. I wandered from village to village, to cities and capital cities.

*Ahumha pubbe gaṇino assamaṇā samaṇamānino
Gāmena gāmaṃ vicarimha nagare rājadhāniyo*

COMMENT

Ahumha: ‘I was.’ Here Kāḷa calls himself ‘we’; in the next verse ‘I’; and in verse 308 both.

COMMENT

Gaṇino: ‘a teacher with a large group of students.’ *Gaṇin*: ‘a teacher who has a large attendance of disciples’ (PED).

VERSE 306

‘[But now things will be different], because this Blessed One, the Buddha nearby the Nerañjara River, explains a teaching to living beings for the abandonment of all suffering. I shall go to his presence. He will be my teacher.’

*Eso hi bhagavā buddho nadiṃ nerañjaraṃ pati
Sabbadukkhappahānāya dhammaṃ deseti pāṇinaṃ
Tassāhaṃ santikaṃ gacchaṃ so me satthā bhavissati*

VERSE 307

[Cāpā:]

‘Well then, please convey my respects to the unsurpassed Saviour of the World. Having circled him rightwards please offer him a gift [from me].’

*Vandanaṃ dāni vajjāsi lokanāthaṃ anuttaraṃ
Padakkhiṇaṃ katvāna ādiseyyāsi dakkhiṇaṃ*

VERSE 308

[Kāḷa Upaka:]

‘This is indeed allowable for me, in the way you explain to me. I shall convey your respects to the unsurpassed Saviour of the World. Having circled him rightwards I will offer him a gift [from you].’

*Etaṃ kho labbhamamhehi yathā bhāsasi tvañca me
Vandanaṃ dāni te vajjaṃ lokanāthaṃ anuttaraṃ
Padakkhiṇaṃ katvāna ādisissāmi dakkhiṇaṃ*

VERSE 309

[Early textual editors:]

And then Kāḷa set out for the Nerañjara River. He saw the Perfectly Enlightened One explaining the path to the Deathless.

*Tato ca kāḷo pakkāmi nadiṃ nerañjaraṃ pati
So addasāsi sambuddhaṃ desentaṃ amataṃ padaṃ*

COMMENT

‘[Early textual editors:]’: see comment on verses 119-121.

VERSE 310

[Namely:] suffering, the origin of suffering, the transcendence of suffering, and the noble eightfold path leading to the subsiding of suffering.

*Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c’atthaṅgikaṃ maggaṃ dukkhūpasamagāmiṇaṃ*

VERSE 311

He venerated his feet, circled him rightwards, offered [a gift] from Cāpā, and went forth into the ascetic life [and soon passed away as a non-returner]. The three final knowledges are attained [by him in Avihā]. He has fulfilled the Buddha’s training system.

*Tassa pādāni vanditvā katvāna naṃ padakkhiṇaṃ
Cāpāya ādisitvāna pabbajīṃ anagāriyaṃ*

Tisso vijiā anuppattā kataṃ buddhassa sāsanaṃ

COMMENT

Pabbajīṃ anagāriyaṃ tisso vijiā anuppattā: ‘and went forth into the ascetic life [and soon passed away as a non-returner]. The three final knowledges are attained [by him in Avihā].

1) Commentary: *So pabbajito satthu santike kammaṭṭhānaṃ gahetvā bhāvanaṃ anuyuñjanto na cirasseva anāgāmiphale patiṭṭhāya kālaṃ katvā aviheṣu nibbatta, nibbattakkhaṇeyeva arahattaṃ pāpuṇi.*

2) Upaka’s arahantship was announced to the Buddha by the deva Ghaṭikāra: *Avihaṃ upapannāse vimuttā satta bhikkhavo... upako* (S.1.35).

As for Cāpā, being disheartened by Upaka’s departure, she gave her son into her father’s keeping, renounced the world at Sāvattṭhī, and attained arahantship.

Verses 312-337: Sundarī

VERSE 312

[Sujāta, Sundarī’s father, to the bhikkhunī arahant Vāseṭṭhī:]

‘Honourable lady, formerly [when] allowing your [seven] sons who had died to be eaten [by animals in the charnel ground], you suffered exceedingly day and night.

*Petāni bhoti puttāni khādamānā tuvaṃ pure
Tuvaṃ divā ca ratto ca atīva paritappasi*

COMMENT

Vāseṭṭhī: the death of her last son utterly deranged her. See verses 133-138.

COMMENT

Sujāta, a brahman from Benares, was in grief over the death of his son.

VERSE 313

‘But today, brahman lady Vāseṭṭhī, having allowed all your seven children

to be eaten, why do you not mightily suffer?’

*Sājja sabbāni khāditvā sattaputtāni brāhmaṇī
Vāseṭṭhi kena vaṇṇena na bālhaṃ paritappasi*

COMMENT

Sājja: ‘today... you.’ For *sā* with second person verb, see Norman’s note on verse 24.

VERSE 314

[Vāseṭṭhī:]

‘Many hundreds of children, both mine and yours, and hundreds of groups of relatives have been eaten in the past, brahman.

*Bahūni puttasaṭṭhāni ñātisaṅghasaṭṭhāni ca
Khāditāni atītaṃse mama tuyhañca brāhmaṇa*

VERSE 315

‘Knowing the deliverance from birth and death I do not grieve or weep; nor do I suffer.’

*Sāhaṃ nissaraṇaṃ ñatvā jātiyā maraṇassa ca
Na socāmi na rodāmi na cāpi paritappayim*

VERSE 316

[Sujāta:]

‘You make such a truly extraordinary declaration, Vāseṭṭhī. Through understanding whose teaching do you make such a statement?’

*Abbhutaṃ vata vāseṭṭhi vācaṃ bhāsasi edisim
Kassa tvaṃ dhammamaññāya giraṃ bhāsasi edisim*

VERSE 317

[Vāseṭṭhī:]

‘That Perfectly Enlightened One, brahman, near the city of Mithilā explains a teaching to living beings for the abandonment of all suffering.

*Esa brāhmaṇa sambuddho nagaraṃ mithilaṃ pati
Sabbadukkhappahānāya dhammaṃ desesi pāṇinaṃ*

COMMENT

Mithilaṃ pati: ‘near the city of Mithilā.’ In her own verses Vāsetṭhī says:

- Then I saw the Sublime One near the city of Mithilā.
✽ *Athaddasāsiṃ sugataṃ nagaraṃ mithilaṃ pati* (Thī.v.135).

Mithilā was the capital of Videha, part of the Vajjian federation.

VERSE 318

‘Having heard that arahant’s teaching for the liberation from attachment, brahman, on understanding the true teaching I there [and then] expelled the grief for my sons.’

*Tassa brāhmaṇa arahato dhammaṃ sutvā nirupadhiṃ
Tattha viññātasaddhammā puttasokaṃ vyapānudiṃ*

COMMENT

Dhammaṃ nirupadhiṃ: ‘teaching for the liberation from attachment.’ Norman says, ‘I assume that to describe the *dhamma* as *nirupadhi* means that it is regarded as removing the basis for rebirth.’ Compare:

- One who is free of attachment does not grieve.
✽ *na hi so socati yo nirupadhī ti* (S.1.107-8).

See IGPT sv *Upadhi*.

VERSE 319

[Sujāta:]

‘I, too, will approach the city of Mithilā. Perhaps that Blessed One might free me from all suffering.’

*So ahampi gamissāmi nagaraṃ mithilaṃ pati
Appeva maṃ so bhagavā sabbadukkhā pamocaye*

VERSE 320

[Early textual editors:]

The brahman saw the Buddha who is freed [from individual existence] and free of attachment. The Sage, who has gone beyond this [wretched] suffering, explained the teaching to him.

*Addasa brāhmaṇo buddhaṃ vip̐pamuttaṃ nirupadhiṃ
Svassa dhammadesesi muni dukkhassa pāragū*

COMMENT

‘[Early textual editors:]’: see comment on verses 119-121.

COMMENT

Svassa: ‘The... this [wretched].’ We translate this as *so+assa*, and link *so+muni*, and *assa+dukkhassa*, where *assa* is the genitive of *ayaṃ*. *Ayaṃ* can be tinged with contempt, say the dictionaries. *Imaṃ* has ‘a touch of (often sarcastic) characterisation,’ says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: ‘such, like that (often implying contempt).’

VERSE 321

[Namely:] suffering, the origin of suffering, the transcendence of suffering, and the noble eightfold path leading to the subsiding of suffering.

*Dukkhā dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c’atthaṅgikaṃ maggaṃ dukkhūpasamagāmiṇaṃ*

VERSE 322

On understanding the true teaching he there [and then] found pleasure in going forth [into the ascetic life]. Within three days Sujāta attained the three final knowledges.

*Tattha viññātasaddhammo pabbajjaṃ samarocayi
Sujāto tīhi rattīhi tisso vijjā aphassayi*

VERSE 323

[Sujāta to his coachman:]

‘Come here, coachman. Go [back to Benares]. Take back this carriage. Bid the brahman lady good health and say, “The brahman has now gone forth [into the ascetic life]. Within three days Sujāta attained the three

final knowledges.”

*Ehi sārathi gacchāhi ratham niyyādayāhimaṃ
Ārogyaṃ brāhmaṇiṃ vajjā pabbajito dāni brāhmaṇo
Sujāto tīhi rattīhi tisso vijjā aphassayi*

VERSE 324

[Early textual editors:]

Then the coachman took the carriage and a thousand [coins], too. [On arriving in Benares] he bid the brahman lady good health and said, ‘The brahman has now gone forth [into the ascetic life]. Within three days Sujāta attained the three final knowledges.’

*Tato ca rathamādāya sahasaṅcāpi sārathi
Ārogyaṃ brāhmaṇivoca pabbaji dāni brāhmaṇo
Sujāto tīhi rattīhi tisso vijjā aphassayi*

COMMENT

Sahasāṅcāpi: ‘thousand [coins].’ Commentary: *kaḥāpaṇasahasāṅcāpi*.

VERSE 325

[Sundarī’s mother:]

‘Knowing [from you] that the brahman is [now] a master of the three final knowledges, I give you this horse, this carriage, a thousand [coins], and a full bowl [of food], too.’

*Etaṃ cāhaṃ assarathaṃ sahasaṃ cāpi sārathi
Tevijjaṃ brāhmaṇaṃ ñatvā puṇṇapattaṃ dadāmi te*

COMMENT

Tevijjaṃ: ‘a master of the three final knowledges.’ See IGPT sv *Tevijja*.

VERSE 326

[Coachman:]

‘Keep the horse, the carriage, and the thousand [coins], too, brahman lady. I will go forth [into the ascetic life] in the presence of the one of

excellent wisdom.'

*Tuyheva hotvassaratho sahasaṃ cāpi brāhmaṇi
Ahampi pabbajissāmi varapaññaṃ santike*

VERSE 327

[Sundarī's mother to Sundarī:]

'Renouncing his elephants, cows, horses, jewellery, earrings, and this opulence, this house with its wealth, your father has gone forth [into the ascetic life]. Enjoy your [new] riches, Sundarī. You are the family's heiress.'

*Haṭṭhī gavassaṃ maṇikuṇḍalañca phītañcīmaṃ gahavibhavaṃ pahāya
Pitā pabbajito tuyhaṃ bhuñja bhogaṇi sundarī tuvaṃ dāyādikā kule*

VERSE 328

[Sundarī:]

'Renouncing his elephants, cows, horses, jewellery, earrings, and this delightful house with its wealth, my father has gone forth [into the ascetic life], tormented by grief [over the death of] his son. I, too, shall go forth [into the ascetic life], tormented by grief [over the death of] my brother.'

*Haṭṭhī gavassaṃ maṇikuṇḍalañca rammaṃ cīmaṃ gahavibhavaṃ
pahāya
Pitā pabbajito mayhaṃ puttāsokena aṭṭito
Ahampi pabbajissāmi bhātusokena aṭṭitā*

VERSE 329

[Sundarī's mother:]

'May you achieve the objective you long for, Sundarī. [As an ascetic you will have] leftover scraps as almsfood and discarded cloth [for rag-robles]. Making do with these [you will be] free of perceptually obscuring states in the hereafter.'

*So te ijḡhatu saṅkappo yaṃ tvaṃ patthesi sundarī
Uttīṭṭhapiṇḍo uñcho ca paṃsukūlañca cīvaraṃ*

Etāni abhisambhontī paraloke anāsavā

COMMENT

Paṃsukūlañca cīvaraṃ: ‘discarded cloth [for rag-robles].’ PED calls this ‘rags from a dust heap.’ But in the Visuddhimagga’s list of 33 sources of discarded cloth (Vism.62), ‘dust-heap’ comes only fourth. The list begins: a charnel ground, a shop, a street, a midden. Our term encompasses all these possibilities. So in the context of charnel grounds our translation works, where PED’s would not:

- At one time a certain bhikkhu went to a charnel ground and took discarded cloth [for rag-robles] from a fresh corpse
✽ *Tena kho pana samayena aññataro bhikkhu susānaṃ gantvā abhinne sarīre paṃsukūlaṃ aggahesi* (Vin.3.58).

Paṃsukūla can also mean the rag-robe itself:

- He looks glorious in rag-robles. He is like a lion in a mountain cave.
✽ *Sobhati paṃsukūlena sīho va girigabbhare* (Th.v.1081).

COMMENT

Paraloke anāsavā: ‘[you will be] free of perceptually obscuring states in the hereafter.’ Sundarī’s mother seems not to have understood that when her husband proclaimed that he was a master of the three final knowledges, it meant he was already free of perceptually obscuring states in this lifetime. It would have been more rational to wish the same rapid success on Sundarī. The three final knowledges are:

- 1) the final knowledge: the knowledge through recalling of past lives
✽ *pubbenivāsānussati ñāṇaṃ vijjā*
- 2) the final knowledge: knowledge of the transmigration of beings
✽ *sattānaṃ cutūpapāte ñāṇaṃ vijjā*
- 3) the final knowledge: the knowledge of the destruction of perceptually obscuring states.
✽ *āsavānaṃ khaye ñāṇaṃ vijjā* (D.3.275).

VERSE 330

[Sundarī to Vāsetṭhī:]

‘Whilst [still] a sikkhamānā, noble lady, my divine eye is purified. I know

my past lives, where I lived before.

*Sikkhamānāya me ayye dibbacakkhu visodhitaṃ
Pubbenivāsaṃ jānāmi yattha me vusitaṃ pure*

COMMENT

Sikkhamānāya: ‘whilst [still] a sikkhamānā.’ For sikkhamānā, see comment on verse 2.

VERSE 331

‘With your help, O excellent elder sister, O beauty of the community of bhikkhunīs, the three final knowledges are attained. I have fulfilled the Buddha’s training system.

*Tuvaṃ nissāya kalyāṇī therī saṅghassa sobhaṇe
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ*

COMMENT

Nissāya: ‘help.’ See IGPT sv *Nissaya*.

COMMENT

Kalyāṇī: ‘excellent.’ See IGPT sv *Kalyāṇa*.

COMMENT

Saṅghassa: ‘community of bhikkhunīs.’ See IGPT sv *Saṅgha*.

VERSE 332

‘Permit me, noble lady: I wish to go to Sāvattthī. I will roar the lion’s roar [of my accomplishment] in the presence of the best of [the five] Buddhas [in this fortunate universal cycle].’

*Anujānāhi me ayye icche sāvattthiṃ gantave
Sīhanādaṃ nadissāmi buddhaseṭṭhassa santike*

COMMENT

Ayye: ‘noble lady.’ The contracted form of *ariya*, says PED.

COMMENT

Buddhaseṭṭhassa: ‘the best of [the five] Buddhas [in this fortunate universal cycle].’ *Pañcaseṭṭho* occurs at Sn.v.355 and Th.v.1275. The

present universal cycle is called ‘fortunate’ (*bhaddakappa*, D.2.2) because five Buddhas will have arisen in it: Buddha Kakusandha, Buddha Konāgamana, Buddha Kassapa, Buddha Gotama, and, in due course, Buddha Metteyya. *Pañcasetṭho* corresponds to *buddhaseṭṭha*. Norman credits Horner for solving this puzzle. For notes on universal cycles, see IGPT sv *Kappa*. For the Buddha’s rejection of the idea that he was necessarily the best of the Buddhas, see the *Sampasādaniya Sutta* (D.3.99):

✽ *Uḷārā kho te ayaṃ sārīputta āsabhī vācā bhāsitā ekaṃso gahito sīhanādo nadito evaṃ pasanno ahaṃ bhante bhagavati na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo’bhiññataro yadidaṃ samambodhiyaṃ ti. Kiṃ te sārīputta ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā ceto paricca veditā evaṃsīlā te bhagavanto ahesuṃ iti pi evaṃdhammā te bhagavanto ahesuṃ iti pi evaṃpañña te bhagavanto ahesuṃ iti pi evaṃvihārī te bhagavanto ahesuṃ iti pi evaṃvimuttā te bhagavanto ahesuṃ itipī ti. No heṭaṃ bhante* (D.3.99).

VERSE 333

[Sundarī to herself:]

‘Sundarī, see the Teacher with his golden complexion, his golden skin, the tamer of the inwardly untamed, the Perfectly Enlightened One, who is free of fear from any quarter.’

*Passa sundarī satthāraṃ hemavaṇṇaṃ harittacaṃ
Adantānaṃ dametāraṃ sambuddhamakutobhayaṃ*

COMMENT

Adantānaṃ dametāraṃ sambuddhamakutobhayaṃ: Sundarī repeats lines from Vāsetṭhī’s verse 135.

Commentary: *Atha sundarī anukkamena sāvatthiṃ gantvā vihāraṃ pavisitvā satthāraṃ dhammāsane nisinnaṃ disvā uḷāraṃ pītisomanassaṃ paṭisaṃvedayaṃ ānā attānameva ālapantī āha passa sundarī ti. Hemavaṇṇanti suvaṇṇavaṇṇaṃ. Harittacanti kañcanasannibhattacaṃ. Ettha ca bhagavā pītavaṇṇena suvaṇṇavaṇṇo ti vuccati. Atha kho sammadeva ghaṃsitvā jātihiṇṇulakena anulimpitvā*

*suparimajjitakañcanādāsasannibhoti dassetuṃ hemavaṇṇan ti vatvā
harittacan ti vuttaṃ*

VERSE 334

[Sundarī to the Buddha, by way of thought:]

‘See Sundarī coming, who is freed [from individual existence], free of attachment, free of attachment, emancipated [from individual existence], one who has done what needed to be done, and who is free of perceptually obscuring states.’

*Passa sundariṃ āyantiṃ vipbamuttamṃ nirupadhiṃ
Vitarāgaṃ viṣaṃyuttamṃ katakiccaṃ anāsavaṃ*

COMMENT

Vipbamuttamṃ: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

COMMENT

Nirupadhiṃ: ‘free of attachment.’ See IGPT sv *Upadhi*.

COMMENT

Vitarāgaṃ: ‘free of attachment.’ See IGPT sv *Rāga*.

COMMENT

Viṣaṃyuttamṃ: ‘emancipated [from individual existence].’ See IGPT sv *Samyutta*.

COMMENT

Anāsavaṃ: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 335

[Sundarī to the Buddha:]

‘Having come forth from Benares and come into your presence, your disciple Sundarī venerates your feet, great Hero.

*Bārāṇasito nikkhamma tava santikamāgatā
Sāvikā te mahāvīra pāde vandati sundarī*

VERSE 336

‘You are the Buddha. You are the Teacher. I am your spiritual daughter, Brahman, born of your mouth, one who has done what needed to be done, and who is free of perceptually obscuring states.’

*Tuvaṃ buddho tuvaṃ satthā tuyhaṃ dhītāmhī brāhmaṇa
Orasā mukhato jātā katakiccā anāsavā*

COMMENT

Dhītāmhī orasā: ‘spiritual daughter.’ *Orasa* means ‘true or legitimate,’ says DOP.

VERSE 337

[The Buddha:]

‘Then welcome to you, good lady. You are not unwelcome. For thusly do the inwardly tamed approach [me], venerating the Teacher’s feet, free of attachment, emancipated [from individual existence], having done what needed to be done, free of perceptually obscuring states.’

*Tassā te svāgataṃ bhadde tato te adurāgataṃ
Evañhi dantā āyanti satthu pādāni vandikā
Vitarāgā viṣaṃyuttā katakiccā anāsavā ti*

COMMENT

Āyanti: ‘approach.’ Commentary: *āgacchanti*.

COMMENT

Viṣaṃyuttā: ‘emancipated [from individual existence].’ See IGPT sv *Samyutta*.

Verses 338-365: Subhā, the goldsmith’s daughter

VERSE 338

[To relatives urging her return to the world:]

Previously, when I heard the teaching, I was a young woman with spotless clothing. Being diligently applied [to the practice] I penetrated the [four noble] truths.

*Daharā ahaṃ suddhavasānā yaṃ pure dhammamasuṇiṃ
Tassā me appamattāya saccābhisamayo ahu*

COMMENT

Appamattāya: ‘diligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

Saccābhisamayo: ‘penetrated the [four noble] truths.’ Commentary: *catunnaṃ ariyasaccānaṃ abhisamayo idaṃ dukkhaṃ tiādinā paṭivedho ahoṣi*.

VERSE 339

Then I experienced utter disgust for all sensuous pleasures. Seeing danger in personal identity I desperately longed [to undertake] the practice of unsensuousness.

*Tato haṃ sabbakāmesu bhusaṃ aratimajjhagaṃ
Sakkāyasmaṃ bhayaṃ disvā nekkhammaññeva pihaye*

COMMENT

Arati: ‘disgust.’ See IGPT sv *Rati*.

COMMENT

Nekkhammaññeva: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

VERSE 340

Having abandoned my group of relatives, my slaves and servants, my properous villages with their fields, my delightful and gratifying [mountain of possessions], abandoning no small wealth I went forth [into the ascetic life].

*Hitvāna haṃ ñātigaṇaṃ dāsakammakarāni ca
Gāmakhettāni phītāni ramaṇīye pamodite
Pahāyahaṃ pabbajitā sāpateyyamanappakaṃ*

COMMENT

Pamodite: ‘gratifying [mountain of possessions].’ Commentary: *Pamodite*

ti pamudite bhogakkhandhe hitvā ti sambandho. PED (sv *Bhoga*):
Bhogakhandha a mass of wealth, great possessions.

VERSE 341

Having renounced [the household life] out of faith in the true teaching that is so well explained, it would be unseemly for me, longing for a state of possessionlessness, having junked gold and silver, to take them back again.

*Evaṃ saddhāya nikkhamma saddhamme suppavedite
Na metaṃ assa patirūpaṃ ākiñcaññaṃ hi patthaye
Yo jātarūpaṃ rajataṃ chaḍḍetvā puna-r-āgahe*

COMMENT

Nikkhamma: ‘Having renounced [the household life].’ Commentary:
gharato nikkhamma. Compare: *Saddhāya gharā nikkhamma* (Sn.v.337).

VERSE 342

Neither silver nor gold are conducive to enlightenment and inward peace. They are not suitable for ascetics. They are not wealth in the [terminology of the] Noble One’s [training system].

*Rajataṃ jātarūpaṃ vā na bodhāya na santiyā
Netam samaṇa sārappaṃ na etaṃ ariyaṃ dhanam*

COMMENT

Na etaṃ ariyaṃ dhanam: ‘They are not wealth in the [terminology of the] Noble One’s [training system].’ Compare:

• *Catūhi bhikkhave dhammehi samannāgato ariyasāvako aḍḍho mahaddhano mahāhogo ti vuccati. Katamehi catūhi? Idha bhikkhave ariyasāvako buddhe aveccappasādena samannāgato hoti* etc. (S.5.402).

VERSE 343

[Indulgence in sensuous pleasures is] being greedy. It is exuberance. It is bewilderment. It [supports] the growth of defilement. It is full of danger. It is full of vexation. Here there is neither endurance nor stability.

*Lobhanaṃ madanaṃ cetāṃ mohanaṃ rajavaḍḍhanaṃ
Sāsaṅkaṃ bahu āyāsaṃ natthi cettha dhuvaṃ ṭhiti*

COMMENT

Lobhanaṃ: '[Indulgence in sensuous pleasures is] being greedy.' The commentary here and the following verse take the subject from verse 342, i.e. 'wealth.' We take the subject as 'sensuous pleasures,' because this is the overriding theme for the rest of the poem. Secondly, the adjectives here are linked in the suttas to sensuous pleasures. See next comment.

COMMENT

Sāsaṅkaṃ bahu āyāsaṃ natthi cettha dhuvaṃ ṭhiti: 'It is full of danger. It is full of vexation. Here there is neither endurance nor stability.' Notes:

- Bhikkhus, 'danger' is an epithet for sensuous pleasures;
✿ *Bhayan ti bhikkhave kāmānametaṃ adhivacanaṃ* (A.3.310).
- Sensuous pleasures... are full of suffering and vexation, while the danger in them is great.
✿ *aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā ādīnava ettha bhiyyo ti* (M.1.364).
- Look at the dolled-up [human] form, a heap of [nine] orifices, pieced together [with 300 bones], full of ailments, an object of many [greedy] thoughts, in which there is neither endurance nor stability.
✿ *Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
Āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti* (Th.v.1157a).

VERSE 344

Many men with defiled minds who are attached in this respect, being negligently applied [to the practice] and contending with each other, come into conflict.

*Ettha rattā pamattā ca saṅkiliṭṭhamaṇā narā
Aññaamaññaena vyāruddhā puthu kubbanti medhagaṃ*

COMMENT

Pamattā: 'negligently applied [to the practice].' See IGPT sv *Appamatta*.

VERSE 345

Execution, imprisonment, hardship [i.e. the amputation of hands and feet], confiscation of property, grief, and lamentation: many misfortunes are seen in those who have fallen victim to sensuous pleasures.

*Vadho bandho parikleso jāni sokapariddavo
Kāmesu adhipannānaṃ dissate vyaśanaṃ bahuṃ*

COMMENT

Vadho: ‘execution.’ Commentary: *Vadho ti maraṇaṃ*.

COMMENT

Bandho: ‘imprisonment.’ See IGPT sv *Bandhana*. Commentary: *Bandho ti daṇḍabandhanādibandhanaṃ*. Compare: *vadhena vā bandhanena vā jāniyā* (A.1.202). *Vadhabandhapariklesaṃ* (Thī.v.191).

COMMENT

Parikleso: ‘hardship [i.e. the amputation of hands and feet].’ Commentary: *Parikleso ti hatthacchedādiparikilesāpatti*.

COMMENT

Jāni: ‘confiscation of property.’ Commentary: *Jānī ti dhanajāni ceva parivārajaṇi ca*.

VERSE 346

Why do you, my relatives, as if my enemies, encourage me [to indulge] in sensuous pleasures? You know that I, seeing danger in sensuous pleasures, have gone forth [into the ascetic life].

*Taṃ maṃ ñātī amittāva kiṃ vo kāmesu yuñjatha
Jānātha maṃ pabbajitaṃ kāmesu bhayaḍassinīṃ*

COMMENT

Yuñjatha: ‘encourage.’ Commentary: *yuñjatha niyojetha*. PED: *Niyojeti* to urge, incite to.

VERSE 347

The perceptually obscuring states are not destroyed through [accepting]

gold coins and bullion. Sensuous pleasures are enemies, murderers, foes, a [piercing] arrow, bondage [to individual existence].

*Na hiraññasuvaṇṇena parikkhīyanti āsavā
Amittā vadhakā kāmā sapattā sallabandhanā*

COMMENT

Āsavā: ‘perceptually obscuring states.’ See IGPT sv Āsava.

COMMENT

Bandhanā: ‘bondage [to individual existence].’ See IGPT sv Bandhana.

VERSE 348

Why do you, my relatives, as if my enemies, encourage me [to indulge] in sensuous pleasures? You know that I, shavenheaded and clad in robes, have gone forth [into the ascetic life].

*Taṃ maṃ ñātī amittāva kiṃ vo kāmesu yuñjatha
Jānātha maṃ pabbajitaṃ muṇḍaṃ saṅghātipārutaṃ*

VERSE 349

Leftover scraps as almsfood, discarded cloth [for rag-robes], these are indeed fitting for me, the basic resources of the ascetic life.

*Uttitṭhapinḍo uñcho ca paṃsukūlañca cīvaram
Etaṃ kho mama sārappaṃ anagārūpanissayo*

COMMENT

Upanissayo: ‘basic resources.’ See IGPT sv Nissaya.

VERSE 350

The great seers have renounced sensuous pleasures, whether divine or human, and are liberated [from perceptually obscuring states]. In the place of safety [from the danger of bondage to individual existence] they have arrived at unshakeable happiness.

*Vantā mahesīhi kāmā ye dibbā ye ca mānusā
Khematṭhāne vimuttā te pattā te acalaṃ sukhaṃ*

COMMENT

Vimuttā: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Khemaṭṭhāne: ‘In the place of safety [from the danger of bondage to individual existence].’ Commentary: *Khemaṭṭhāneti kāmāyogādīhi anupaddavaṭṭhānabhūte nibbāne*. *Nibbāna* equals *yogakkhema*: *Phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ*, Dh.v.23. Therefore *khema* stands for *yogakkhema* and means ‘safety [from the danger of bondage to individual existence].’ See IGPT sv *Yogakkhema*.

VERSE 351

May I not meet with sensuous pleasures in which no refuge [from birth, old age, illness, and death] is found. Sensuous pleasures are enemies. They are murderers. They are like a massive inferno. They are suffering.

Māhaṃ kāmehi saṅgacchiṃ yesu tāṇaṃ na vijjati
Amittā vadhakā kāmā aggikkhandhūpamā dukkhā

COMMENT

Yesu tāṇaṃ na vijjati: ‘in which no refuge [from birth, old age, illness, and death] is found.’ Raṭṭhapāla explained *attāṇo* in terms of illness (*attāṇo loko anabhissaro ti... ābādho*, M.2.70). The Buddha explained it in terms of birth and old age (Th.v.412). He said the Island is for those afflicted by old age and death (Sn.v.1093).

- Birth, old age, [illness, and death] overwhelm you like a wave of the great ocean. Make a Good Island for yourself, for certainly there is no other shelter to be found for you.

✽ *Seyyathāpi mahāsamuddavego evaṃ jātijarātivattate taṃ*
So karohi sudīpamattano tvaṃ na hi tāṇaṃ tava vijjateva aññaṃ
(Th.v.412).

VERSE 352

Greed is an obstacle [to the development of good spiritual qualities]. It is full of danger, full of vexation, full of thorns. It is very unvirtuous. It is a

great cause of undiscernment of reality.

Paripantho esa bhayo savighāto sakaṇṭako
Gedho suvisamo ceso mahanto mohanāmukho

COMMENT

Paripantho: ‘an obstacle [to the development of good spiritual qualities].’
Compare:

- Greed is the obstacle to [the development of] good spiritual qualities.
✽ *lobho dhammānaṃ paripantho* (S.1.43).

COMMENT

Suvisamo: ‘very unvirtuous.’ PED (sv *Visama*): (morally) discrepant, lawless, wrong.

COMMENT

Savighāto: ‘full of vexation.’ Sensuous pleasures have been compared to a dog trying to allay its hunger and weakness by gnawing a skeleton of meatless bones smeared with blood. Eventually the dog would reap fatigue and vexation (*kilamathassa vighātassa*) (M.1.364).

COMMENT

Sakaṇṭako: ‘full of thorns.’

- So, too, whatever in the world [of phenomena] is agreeable and pleasing is called a thorn in the [terminology of the] Noble One’s training system. Knowing [what is agreeable and pleasing] as a ‘thorn,’ one should understand restraint and unrestraint [of the sense faculties].
✽ *evaṃ kho bhikkhave yaṃ loke piyarūpaṃ sātārūpaṃ ayaṃ vuccati ariyassa vinaye kaṇṭako; taṃ kaṇṭakoti iti viditvā saṃvaro ca asaṃvaro ca veditabbo* (S.4.189).

VERSE 353

Sensuous pleasures are a frightful danger, like a snake’s head, in which fools and blind common men take delight.

Upasaggo bhīmarūpo kāmā sappasirūpamā
Ye bālā abhinandanti andhabhūtā puthujjanā

COMMENT

Puthujjanā: ‘common men.’ See IGPT sv *Puthujjana*.

COMMENT

Sappasirūpamā: ‘like a snake’s head.’ *Sappasirūpamā kāmā vuttā mayā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo* (Vin.2.26).

VERSE 354

Many in the world, being ignorant, are completely bound to the mud of sensuous pleasure. They do not [come to] know the end of birth and death.

*Kāmapaṇkena sattā hi bahū loke aviddasū
Pariyantam nābhijānanti jātiyā maraṇassa ca*

COMMENT

Nābhijānanti: ‘not [come to] know.’ See IGPT sv *Abhijānāti*.

COMMENT

Sattā: ‘bound.’ See IGPT sv *Saṅga*.

VERSE 355

On account of sensuous pleasure men apply themselves in abundance to the path leading to the plane of misery. They bring illness [of body and mind] upon themselves.

*Duggatigamanam maggam manussā kāmahetukam
Bahum ve paṭipajjanti attano roga-m-āvaham*

COMMENT

Roga: ‘illness [of body and mind].’

- There are these two illnesses. Which two? Illness of the body, and illness of the mind.

☸ *Dveme bhikkhave rogā. Katame dve? Kāyiko ca rogo. Cetasiko ca rogo* (A.2.143).

- Those beings are hard to find in the world who can claim to be free of mental illness even for a moment except those whose āsavas are destroyed.

☸ *Te bhikkhave sattā dullabhā lokasmiṃ ye cetasikena rogena*

muhuttampi ārogyaṃ paṭijānanti aññatra khīṇāsavehi (A.2.143).

• One's physical and psychological sufferings, torments, and anguishes increase. One experiences physical and psychological unpleasantness.
✽ *Tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi pariḷāhā pavaḍḍhanti cetasikāpi pariḷāhā pavaḍḍhanti so kāyadukkhampi cetodukkhampi paṭisaṃvedeti* (M.3.287-8).

VERSE 356

In this way sensuous pleasures are enemy-producing, tormenting, and spiritually unwholesome. Objects of worldly enjoyment are captivating. They are the bonds of death.

*Evaṃ amittajananā tāpanā saṅkilesikā
Lokāmisā bandhanīyā kāmā maraṇabandhanā*

COMMENT

Amittajananā: 'enemy-producing.' See verse 344.

VERSE 357

Sensuous pleasures are intoxicating and beguiling. They distract the mind [through their many different forms]. [Sensuous pleasure] is a net cast by Māra for the spiritual defilement of beings.

*Ummādanā ullapanā kāmā cittappamāthino
Sattānaṃ saṅkilesāya khipaṃ mārena oḍḍitaṃ*

COMMENT

Ummādanā: 'intoxicating.' Compare:

• intoxicating beverage... results in drunkenness
✽ *Majjañca pānaṃ... ummādanantaṃ* (Sn.v.398).

COMMENT

Ullapanā: 'beguiling.' Norman links this to *bālalāpanaṃ* ('beguiler of fools,' Thī.v.73). We translate accordingly.

COMMENT

Cittappamāthino: 'distract the mind [through their many different forms].'

The meaning of *cittappamāthino* is uncertain, and is otherwise spelt - *ppamaddino* or -*ppamādino*. The commentary links it to *mathana*: *Cittappamāthino ti pariḷāhuppādanādinā sampati āyatiñca cittassa pamathanasīlā*. We therefore derive our parenthesis from this quote:

- Sensuous pleasures—attractive, sweet, and charming—distract the mind through their many different forms.

✿ *Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittaṃ* (Th.v.787).

Mathenti: ‘distract.’ See IGPT sv *Mathita*.

COMMENT

Khipaṃ: ‘net.’ Commentary: *kuminan ti*.

VERSE 358

Sensuous pleasures have endless dangers. They are full of suffering. They are [like] deadly poison. They offer little enjoyment, stir up spiritual defilements, and wither away the bright aspects [of one’s nature].

Anantādīnavā kāmā bahudukkhā mahāvisā
Appassādā raṇakarā sukkapakkhavisosanā

COMMENT

Raṇakarā: ‘stir up spiritual defilements.’ Commentary: *Raṇakarā ti sārāgādisaṃvaḍḍhakā*.

COMMENT

Sukkapakkha: ‘bright aspects [of one’s nature].’ See IGPT sv *Kaṇha*. Parenthesis from this quote:

- Because his mind was overpowered and overcome by gains, honour, and renown, Devadatta’s bright moral nature was eradicated.

✿ *Lābhasakkārasilokana abhibhūtaṃ pariyādinnaṃ cittassa bhikkhave devadattaṃ sukko dhammo samucchedamagamā* (S.2.240).

VERSE 359

Having caused such misfortune [for myself] on account of sensuous pleasures, I shall not return to them again. I will delight in the Untroubled

always.

*Sāhaṃ etādisaṃ katvā vyasanaṃ kāmahetukaṃ
Na taṃ paccāgamiṣāmi nibbānābhiratā sadā*

VERSE 360

Having overcome the anguish of sensuous pleasures, longing for freedom from inward distress, I shall abide diligently applied to the destruction of those [wretched] ties to individual existence.

*Raṇaṃ taritvā kāmānaṃ sītibhāvābhikaṅkhinī
Appamattā vihaṣṣāmi tesaṃ saṃyojanakkhaye*

COMMENT

Sītibhāvābhikaṅkhinī: ‘longing for freedom from inward distress.’ See IGPT sv *Sītibhūta*.

COMMENT

Tesaṃ: ‘those [wretched].’ See comment on verse 320.

VERSE 361

I shall follow that griefless, stainless, sure, eightfold, direct path, by which the great seers have crossed [to the Far Shore].

*Asokaṃ virajaṃ khemaṃ ariyaṭṭhaṅgikaṃ ujum
Taṃ maggaṃ anugacchāmi yena tiṇṇā mahesino*

COMMENT

Tiṇṇā: ‘crossed [to the Far Shore].’ See IGPT sv *Tarati*.

COMMENT

Khemaṃ: ‘sure.’ See IGPT sv *Khema*.

VERSE 362

[The Buddha to bhikkhus:]

‘See this Subhā, a goldsmith’s daughter, one who is established in righteousness. Having attained to the Imperturbable she meditates at the root of a tree.

*Imaṃ passatha dhammaṭṭhaṃ subhaṃ kammāradhītaraṃ
Anejaṃ upasampajja rukkhamūlamhi jhāyati*

COMMENT

Dhammaṭṭho: ‘established in righteousness.’ Commentary: *dhamme ṭhito*. See IGPT sv *Dhamma*. *Dhammaṭṭho* is associated with ‘being possessed of the supreme goal’ (*atthavā*, Th.v.740).

COMMENT

Anejaṃ: ‘the Imperturbable,’ i.e. fourth jhāna. See IGPT sv *Ejā*.

VERSE 363

‘Today is the eighth day since she went forth [into the ascetic life] out of faith [in the perfection of the Perfect One’s enlightenment]. She is beautiful by reason of the true teaching. She was instructed by Uppalavaṇṇā. She is a master of the three final knowledges, and has abandoned death.

*Ajjaṭṭhamī pabbajitā saddhā saddhammasobhanā
Vinīṭ’uppalavaṇṇāya tevijjā maccuhāyini*

COMMENT

Saddhā: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*. We treat *saddhā* as *saddhāya* because of the usual relationship to *pabbajita*. For example, see verses 8 and 9.

VERSE 364

‘This [noble] bhikkhunī is freed from slavery [to craving]. She is free of karmic debt. Her [five] spiritual faculties are developed. She is emancipated from every tie to individual existence. She has done what needed to be done. She is free of perceptually obscuring states.

*Sāyaṃ bhujissā anaṇā bhikkhunī bhāvitindriyā
Sabbayogavisamuttā katakiccā anāsavā*

COMMENT

Sāyaṃ: ‘this [noble].’ The context of this verse and the next supports this

parenthesis. We use the same parenthesis in verse 45. Compare verse 360 where we parenthesise *tesaṃ* as ‘those [wretched].’

COMMENT

Bhujissā: ‘freed from slavery [to craving].’ Commentary: *Bhujissā ti dāsabhāvasadisānaṃ kilesānaṃ pahānena bhujissā*.

- The people of the world are full of desire, insatiable, slaves to craving.
✽ *Ūno loko atitto taṇhādāso ti* (M.2.68).

COMMENT

Anaṇā: ‘free of karmic debt.’ See IGPT sv *Anaṇa*.

COMMENT

Bhāvitindriyā. See comment on verse 7.

COMMENT

Sabbayogavisamṃyuttā: ‘emancipated from every tie to individual existence.’ See IGPT sv *Yoga* and *Samṃyutta*.

VERSE 365

[Early textual editors:]

‘[On hearing this], Sakka, Lord of the Devas, having approached that [noble] Subhā by means of psychic power with a group of devas venerated the goldsmith’s daughter.’

*Taṃ sakko devasaṅghena upasaṅkamma iddhiyā
Namassati bhūtapati subhaṃ kammāradhītaraṃ ti*

COMMENT

[Early textual editors:] ‘[On hearing this]’: Commentary: *Atha sakko devānamindo taṃ pavattiṃ dibbena cakkhunā disvā evaṃ satthārā pasamsīyamānā ayaṃ therī yasmā devehi ca payirupāsitabbā ti tāvadeva tāvatimsehi devehi saddhiṃ upasaṅkamitvā abhivādetvā añjaliṃ paggayha aṭṭhāsi. Taṃ sandhāya saṅgītikārehi vuttaṃ. Namassati* must be treated as an aorist.

COMMENT

Bhūtapati: ‘Lord of the Devas.’ Commentary: *sakko devānamindo...*

sakko devarājā.

CHAPTER OF POEMS WITH THIRTY VERSES

Verses 366-399: Subhā Jīvakambavanikā: ‘Subhā of Jīvaka's Mango Grove’

VERSE 366

[Early textual editors:]

A rogue stopped the bhikkhunī Subhā while she was going to Jīvaka's delightful Mango Grove. Subhā said this to him:

*Jīvakambavanaṃ rammaṃ gacchantiṃ bhikkhuniṃ subhaṃ
Dhuttako sannivāresi tamenāṃ abravī subhā*

COMMENT

‘[Early textual editors:]’: see comment on verses 119-121.

VERSE 367

[Subhā:]

‘What wrong have I done you on account of which you stand obstructing me? For it is not appropriate, friend, that a man should touch a woman who has gone forth [into the ascetic life].

*Kim te aparādhitaṃ mayā yaṃ maṃ ovariyāna tiṭṭhasi
Na hi pabbajitāya āvuso puriso samphusanāya kappati*

VERSE 368

‘This precept of mine is explained by the Sublime One in the Teacher's much esteemed training system. [I have attained] the state of spiritual purity. I am spiritually unblemished. Why do you stand obstructing me?

*Garuke mama satthusāsane yā sikkhā sugatena desitā
Parisuddhapadaṃ anaṅgaṇaṃ kiṃ maṃ ovariyāna tiṭṭhasi*

VERSE 369

‘Why do you, whose mind is full of impurity, full of defilements, stand obstructing me, who am free of spiritual impurity, spiritually unblemished, with a mind that is completely liberated [from perceptually obscuring states]?’

Āvilacitto anāvilam sarajo vītaraḥam anaṅgaṇam
Sabbattha vimuttamānasaṃ kiṃ maṃ ovariyāna tiṭṭhasi

COMMENT

Anāvilam: ‘free of spiritual impurity.’ See IGPT sv *Āvila*.

COMMENT

Vimutta: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

VERSE 370

[Rogue:]

‘You are young and not bad [looking]. What will going forth [into the ascetic life] do for you? Give up the ochre robe. Come on, let us enjoy ourselves in the wood with its beautiful flowers.

Daharā ca apāpikā casi kiṃ te pabbajjā karissati
Nikkhipa kāsāyacīvaraṃ ehi ramāmase supupphite vane

COMMENT

Apāpikā: ‘not bad [looking].’ Commentary: *Apāpikā casī ti rūpena alāmikā ca asī*.

VERSE 371

‘The towering trees emanate a sweet aroma in all directions with the scent of blossoms. The beginning of spring is a pleasant time [of the year]. Come on, let us enjoy ourselves in the wood with its beautiful flowers.

Madhurañca pavanti sabbaso kusumarajena samuṭṭhitā dumā
Paṭhamavasanto sukho utu ehi ramāmase supupphite vane

COMMENT

Kusumarajena: ‘the scent of blossoms.’ The context shows *rajo* means

scent not pollen.

COMMENT

If *ca* links to *ca* in the next verse, it indicates simultaneity: ‘meanwhile’.

VERSE 372

‘Meanwhile the trees with blossoming crests rustle when fanned by the breeze. What delight will there be for you if you enter the wood alone?’

*Kusumitasikharā ca pādapā abhigajjantiva māluteritā
Kā tuyhaṃ rati bhavissati yadi ekā vanamogāhissasi*

VERSE 373

‘You wish to go without a companion to the lonely, terrifying, great wood that is frequented by groups of the big cats, and resounds with the noise made by rutting and female elephants.’

*Vāḷamigasaṅghasevitaṃ kuñjaramattakareṇuloḷitaṃ
Asahāyikā gantumicchasi rahitaṃ bhiṃsanakaṃ mahāvanaṃ*

COMMENT

Vāḷamigasaṅghasevitaṃ: ‘frequented by groups of the big cats.’

Commentary: *Vāḷamigasaṅghasevitaṃ ti
sīhavyagghādivāḷamigasamūhehi tattha tattha upasevitaṃ*, i.e. lions, tigers, and panthers.

VERSE 374

‘[If you marry me] you will go about like a golden doll, like a celestial nymph in the Cittaratha Park [in the Tāvātimsa heaven]. You will look glorious in fine muslin garments and beautiful clothing, O incomparable woman!’

*Tapanīyakatāva dhītikā vicarasi cittaratheva accharā
Kāsikasukhumehi vagguhi sobhasi vasanehi anupame*

VERSE 375

‘I would be at your command if we lived in a forest glade. For there is no

creature more beloved to me than you, O mountain nymph with lovely eyes.

*Ahaṃ tava vasānugo siyaṃ yadi viharemase kānanantare
Na hi matthi tayā piyataro pāṇo kinnarimandalocane*

COMMENT

Kinnari: ‘O mountain nymph.’ The *kinnarī* is a mythical bird with a woman’s head. In verse 381 it is associated with mountains.

VERSE 376

‘[You will be] happy if you follow my advice. Come and live the household life. You will dwell sheltered from the wind in a palace. Let your ladies-in-waiting attend upon you.

*Yadi me vacanaṃ karissasi sukhitā ehi agāramāvasa
Pāsādanivātavāsinī parikammaṃ te karontu nāriyo*

VERSE 377

‘Wear fine muslin garments. Put on garlands and perfumes. I will make lots of different jewellery for you, made of gold, gems, and pearls.

*Kāsikasukhumāni dhāraya abhirohehi ca mālavaṇṇakaṃ
Kañcanamaṇimuttakaṃ bahuṃ vividhaṃ ābharaṇaṃ karomi te*

COMMENT

Dhāraya: ‘wear.’ Commentary: *Dhārayā ti paridaha, nivāsehi ceva uttariyañca karohi.*

COMMENT

Vaṇṇakaṃ: ‘perfumes.’ Commentary: *gandhavilepanaṇca.*

VERSE 378

‘Climb onto a new and costly bed with a mattress, a fleece blanket, and covered with an exquisite well-laundered bedspread adorned with fine-scented sandalwood.

Sudhotarajapacchadaṃ subhaṃ goṇakatūlika santhataṃ navam

Abhiruha sayanaṃ mahārahaṃ candanamaṇḍitaṃ sārāgandhikaṃ

VERSE 379

‘Just as a blue lotus in full blossom arisen from the water is untouched by men, likewise you, O practitioner of the religious life, will reach old age with your limbs untouched by men.’

*Uppalaṃ v’udakā samuggataṃ suphullaṃ amanussa sevitāṃ
Evaṃ tuvaṃ brahmacārinī sakesu aṅgesu jaraṃ gamissasi*

VERSE 380

[Subhā:]

‘What is it here that you regard as substantial, in this body, full of animal carcasses, a filler of charnel grounds, destined to destruction. What is it that you see in this body, seeing which you are [so] infatuated [with it]?’

*Kim te idha sārasammataṃ kuṇapapūramhi susānavaḍḍhane
Bhedanadhamme kalevare yaṃ disvā vimano udikkhasi*

VERSE 381

[Rogue:]

‘Your eyes are indeed like a fawn’s, or like a mountain nymph’s. Seeing your eyes my sensuous delight increases all the more.

*Akkhīni va turīyāriva kinnariyāriva pabbatantare
Tava me nayanāni dakkhiya bhiyyo kāmarati pavaḍḍhati*

COMMENT

Turīyāriva: ‘fawn.’ Commentary: *migacchāpāya viya*. *Chāpa* is the young of an animal.

VERSE 382

‘Seeing the eyes in your face like shining, spotless buds of a blue lotus, my sensuous yearning increases all the more.

Uppalasikharopamāni te vimale hāṭakasannibhe mukhe

Tava me nayanānudikkhiya bhiyyo kāmaguṇo pavaḍḍhati

COMMENT

Kāmaguṇo: ‘sensuous yearning.’ See IGPT sv *Kāma* and *Guṇa*. We take *guṇo* to mean spiritual quality, and treat it as redundant.

COMMENT

Hāṭakasannibhe: ‘like shining.’ Commentary: *Hāṭakasannibhe ti kañcanarūpakassa*. PED (sv *Kañcana*) *kañcanavaṇṇa*: of gold colour, gilt, shining, bright

VERSE 383

‘Even if you go far away I will remember you, you with the long eyelashes, you with the pure gaze. For there are no eyes more beloved to me than yours, O mountain nymph with lovely eyes.’

Api dūragatā saramhase āyatapamhe visuddhadassane
Na hi m’atthi tayā piyatarā nayanā kinnarimandalocane

VERSE 384

[Subhā:]

‘You wish to proceed on an impossible path. You want the moon as your playball. You want to hop over Mount Meru, you who have designs on a spiritual daughter of the Buddha.

Apathena payātumicchasi candaṃ kīḷanakaṃ gavesasi
Meruṃ laṅghetumicchasi yo tvaṃ buddhasutaṃ maggayasi

COMMENT

Buddhasutaṃ: ‘a spiritual daughter of the Buddha.’ Commentary: *buddhasutaṃ buddhassa bhagavato orasadhītaraṃ*. *Orasa* means ‘true or legitimate,’ says DOP.

VERSE 385

‘Because now I have no [object of] attachment in the world, nor in the world of the devas. I do not know [of any previous attachment] that has not been destroyed by the [eightfold] path.

*Natthi hi loke sadevake rāgo yattha pi dāni me siyā
Napi naṃ jānāmi kīriso atha maggena hato samūlako*

COMMENT

Rāgo: '[object of] attachment.' Commentary: *Tattha rāgo yattha pi dāni me siyā ti yattha idāni me rāgo siyā bhavēyya, taṃ ārammaṇaṃ sadevake loke natthi eva.*

COMMENT

Napi naṃ jānāmi kīriso: 'I do not know [of any previous attachment].'
Commentary: *Napi naṃ jānāmi kīriso ti naṃ rāgaṃ kīriso ti pi na jānāmi.*

VERSE 386

'[My previous attachment] has been scattered like the sparks from a [red-hot] charcoal pit [are scattered by the wind]. I set the value [of those attachments] as equivalent to a bowl of poison. I do not see [any previous attachment] that has not been destroyed by the [eightfold] path.

*Ingālakuyāva ukkhito visapattoriva agghato kato
Napi naṃ passāmi kīriso atha maggena hato samūlako*

COMMENT

Ingālakuyāva: 'sparks from a [red-hot] charcoal pit.' Commentary: *Ingālakuyā ti aṅgārakāsuyā.*

COMMENT

Ukkhito: 'scattered by the wind.' Commentary: *vātukkhitto.*

VERSE 387

'You should ravish one who has not [properly] contemplated [the five aggregates], or who has not [lovingly] venerated the Teacher [through their practice in accordance with the teaching]. But should you ravish one who knows [the nature of reality], you will [thereafter] suffer hardship.

*Yassā siyā apaccavekkhitaṃ satthā vā anupāsito siyā
Tvam tādīsikaṃ palobhaya jānantiṃ so imaṃ vihaññasi*

COMMENT

Apaccavekkhitaṃ: 'not [properly] contemplated [the five aggregates].'

Commentary: *Yassā siyā apaccavekkhanti yassā itthiyā idaṃ khandhapañcakaṃ ñāṇena appaṭivekkhitaṃ apariññātaṃ siyā.*

COMMENT

Anupāsito: ‘one who has not [lovingly] venerated the Teacher [through his practice in accordance with the teaching].’ *Upāsita* means honoured, served, attended. The context suggests it should be treated as a synonym of *pariṇiṇṇo*, and should be parenthesised accordingly. See IGPT sv *Pariṇiṇṇo mayā satthā*. The claim to have venerated the Teacher in this way implies arahantship.

COMMENT

Jānantim: ‘one who knows [the nature of reality].’ We have shown this is the correct parenthesis for *Passati*, and use it here by virtue of context. See IGPT sv *Passati*.

COMMENT

Vihaññasi: ‘you will [thereafter] suffer hardship.’ Commentary: *sampati āyatiñca vighātaṃ dukkhaṃ āpajjasi*.

VERSE 388

‘For my mindfulness is established in the midst of both abuse and veneration, pleasure and pain. Knowing that what is originated is unlovely, my mind cleaves to nothing at all.

Mayhaṃ hi akkuṭṭhavandite sukhadukkhe ca sati upaṭṭhitā
Saṅkhatamasubhan ti jāniya sabbattheva mano na limpati

VERSE 389

‘I am the disciple of the Sublime One travelling the Path in the eightfold vehicle. With the arrow [of craving] removed, free of perceptually obscuring states, gone to a solitary abode, I find delight [in solitude].

Sāhaṃ sugatassa sāvikā maggaṭṭhaṅgikayānayaṇiṇī
Uddhaṭasallā anāsavā suññāgāragatā ramāmahaṃ

VERSE 390

‘For I have seen beautifully painted puppets and dolls made to dance in different ways by being fastened to threads and rods.

*Diṭṭhā hi mayā sucittitā sombhā dārukapillakāni vā
Tantihi ca khīlakehi ca vinibaddhā vividhaṃ panaccitā*

VERSE 391

‘If these threads and rods are cut off, removed, scattered, lost, and broken up, to what there could one attach one’s mind?

*Tamhuddhaṭe tantikhīlake visaṭṭhe vikale parukkhite
Avinde khaṇḍaso kate kimhi tattha manaṃ nivesaye*

VERSE 392

‘Thus, likewise, this [wretched] little body does not continue without these [four material] phenomena. As it does not continue without these [four material] phenomena, to what there can one attach one’s mind?

*Tathūpamaṃ dehakam imaṃ tehi dhammehi vinā na vattati
Dhammehi vinā na vattati kimhi tattha manaṃ nivesaye*

COMMENT

Tehi dhammehi: ‘these [four material] phenomena.’ Commentary: *Tehi dhammehi ti tehi pathaviādīhi ca cakkhādīhi ca dhammehi.*

• The four great material phenomena are the indispensable and necessary conditions by which the aggregate of bodily form is to be discerned.

✿ *Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya* (M.3.17).

VERSE 393

‘Just as you might see a picture [of a woman] created on a wall, painted with yellow orpiment, by that your vision [of things according to reality] has been perverted. The perception of men is useless.

*Yathā haritālena makkhitaṃ addasa cittikaṃ bhittiyā kataṃ
Tamhi te viparītadassanaṃ saññā mānusikā niratthikā*

COMMENT

Cittikaṃ: ‘picture [of a woman].’ Commentary: *cittikaṃ itthirūpaṃ*.

COMMENT

Dassanaṃ: ‘vision [of things according to reality].’ See IGPT sv *Dassana*.

VERSE 394

‘O blind man! You pursue something insubstantial, like an illusion which you esteem, or like a dream of a golden tree, or like a puppet show in front of a crowd.

*Māyaṃ viya aggato kataṃ supinanteva suvaṇṇapādapam
Upagacchasi andha rittakaṃ janamajjhe-r-iva rupparūpakam*

COMMENT

Aggato kataṃ: ‘esteem.’ PED (*Agga*1): ‘*aggato kata*: taken by its worth, valued, esteemed.’

VERSE 395

‘[The eye] is like a ball placed in the hollow of a tree. It has a small bubble-like [lens] in the middle, [and is watered] with tears. Eye-discharge is produced here, too. Various types of eyes are put together.’

*Vatṭani-r-iva koṭarohitā majjhe bubbulakā saassukā
Piḷakolīkā c’ettha jāyati vividhā cakkhuvidhā ca piṇḍitā*

VERSE 396

[Early textual editors:]

The lovely looking woman, with her mind liberated [from individual existence], did not cling to the eye. Having plucked it out she said: ‘Come on. Take away this eye for yourself,’ and immediately gave it to that man.

*Uppāṭiya cārudassanā na ca sajjittha asaṅgamānasā
Handa te cakkhum harassu taṃ tassa narassa adāsi tāvade*

VERSE 397

And immediately, there [and then], his lust vanished and he begged her forgiveness.

Tassa ca viramāsi tāvade rāgo tattha khamāpayi ca naṃ

[Rogue:]

‘Become well again, O practitioner of the religious life! No such thing [as this] will [ever] happen again.

Sotthi siyā brahmacārinī na puno edisakaṃ bhavissati

VERSE 398

‘As if embracing a blazing fire or grasping a poisonous snake, in assailing such a person [as you] could there be any safety? Please forgive me.’

*Āsādiya edisaṃ janaṃ aggim pajjalitaṃ va liṅgiya
Gaṇhiya āsīvisaṃ viya api nu sotthi siyā kamehi no*

VERSE 399

[Early textual editors:]

And then that bhikkhunī, freed [by that man], went into the presence of the excellent Buddha. On seeing the body marks of the one of excellent merit her eye was restored to its former condition.

*Muttā ca tato sā bhikkhunī agami buddhavarassa santikaṃ
Passiya varapuññalakkhaṇaṃ cakkhu āsi yathā purāṇakaṃ ti*

COMMENT

The commentary says that when the Buddha then discoursed to Subhā, she became an arahant: *Sā pītiṃ vikkhambhetvā tāvadeva vipassanaṃ vaḍḍhetvā saha paṭisambhidāhi arahattaṃ pāpuṇi*. But Subhā was already an arahant.

CHAPTER OF POEMS WITH FORTY VERSES

Verses 400-447: Isidāsī

VERSE 400

[Early textual editors:]

In Pāṭaliputta, the city named after the [trumpet] flower, the best city on earth, there were two virtuous bhikkhunīs of the Sakyan clan.

Nagaramhi kusumanāme pāṭaliputtamhi pathaviyā maṇḍe
Sakyakulakulīnāyo dve bhikkhuniyo hi guṇavatiyo

COMMENT

‘[Early textual editors:]’: see comment on verses 119-121.

COMMENT

Guṇavatiyo: ‘virtuous.’ See IGPT sv *Guṇa*.

COMMENT

Kusumanāme: ‘named after the [trumpet] flower.’ *Pāṭalī* (f.) the trumpet flower (PED).

COMMENT

Nagaramhi pathaviyā maṇḍe: ‘The best city on earth.’ This poem was likely composed many years after the Buddha’s passing, for the following reasons:

1) Firstly, when the Buddha visited the Pāṭaligāma shortly before his death, it was still being transformed into the capital city of Pāṭaliputta (D.2.87).

2) Secondly, during Isidāsī’s lifetime the bhikkhunī Jinadattā (verse 427) went on almsround in Ujjenī (verse 405). So it was very different from MahāKaccāyana’s time, when that area was short of bhikkhus (*appabhikkhuko hoti*, Vin.1.195). It took MahāKaccāyana three years to gather a quorum of ten bhikkhus to perform an ordination ceremony.

VERSE 401

One of them was Isidāsī. The other was called Bodhī. They were perfect in virtue. They took delight in practising meditation. They were learned. They had shaken off their spiritual defilements.

*Isidāsī tattha ekā dutiyā bodhī ti sīlasampannā ca
Jhānajjhāyanaratāyo bahussutāyo dhutakilesāyo*

COMMENT

Sīlasampannā: ‘perfect in virtue.’ See IGPT sv *Sampanna*.

COMMENT

Jhānajjhāyanaratāyo: ‘They took delight in practising meditation.’ *Jhāyati*: to practise. See IGPT sv *Jhāyati*.

COMMENT

Kilesā: ‘spiritual defilements.’ This means *rāga*, *dosa*, and *moha*:
*Kilesappahānan ti rāgassa pahānaṃ dosassa pahānaṃ mohassa
pahānaṃ* (Vin.3.93).

VERSE 402

After going on almsround, finishing their meal, washing their bowls, and they were sitting happily in solitude, they had the following conversation:

*Tā piṇḍāya caritvā bhattattaṃ kariya dhotapattāyo
Rahitamhi sukhanisinnā imā girā abbhudīresuṃ*

VERSE 403

[Bodhī:]

‘You are beautiful, noble Isidāsī. Your youth is still unfaded. Having seen what fault [in the household life] are you applied to the practice of unsensuousness?’

*Pāsādikāsi ayye isidāsi vayopi te अपरिहीनो
किं दिस्वāna vyālikaṃ athāsi nekkhammamanuyuttā*

COMMENT

Pāsādikāsi: ‘you are beautiful.’ See IGPT sv *Pāsādika*.

COMMENT

Vyālikaṃ: ‘fault [in the household life].’ Commentary: *Kim disvāna vyālikanti kīdisaṃ vyālikaṃ dosaṃ gharāvāse ādīnavaṃ disvā*.

COMMENT

Nekkhamma: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

VERSE 404

Being asked thus in solitude, Isidāsī, proficient in explaining the teaching, replied: ‘Hear, Bodhī, how I went forth [into the ascetic life].’

Evaṃ anuyuñjīyamānā sā rahite dhammadesanā kusalā
Isidāsī vacanamabravi suṇa bodhi yathāmhi pabbajitā

VERSE 405

‘In the excellent city of Ujjenī my father was a financier who lived restrained in [conduct within the constraints of the] code of morality. I was his only daughter, beloved, dear, and cherished.

Ujjeniyā puravare mayhaṃ pitā sīlasaṃvuto seṭṭhi
Tassamhi ekadhītā piyā manāpā ca dayitā ca

COMMENT

Sīlasaṃvuto: ‘lived restrained in [conduct within the constraints of the] code of morality.’ See IGPT sv *Samvara*.

VERSE 406

‘Then, with many jewels, came a financier from the most distinguished family in Sāketa. My father gave me to him [to become] his daughter-in-law.

Atha me sāketato varako āgacchi uttamakulīnā
Seṭṭhi bahūtaratano tassa mamaṃ suṇhaṃ adāsi tato

COMMENT

Bahūta: ‘many.’ This is PED’s spelling (sv).

COMMENT

Suṇhaṃ: ‘daughter-in-law.’ Commentary: *suṇhaṃ, suṇisaṃ puttassa bhariyaṃ*. See PED sv *Suṇisā*.

VERSE 407

‘Approaching them morning and evening, I bowed with my head, I venerated my parents-in-law’s feet as I had been instructed.

*Sassuyā sasurassa ca sāyaṃ pātaṃ paṇāmaṃ upagamma
Sirasā karomi pāde vandāmi yathāmi anusitṭhā*

VERSE 408

‘On seeing my husband’s sisters, brothers, or associates [approaching], or my beloved, I scrambled to give them a seat.

*Yā mayhaṃ sāmikassa bhaginiyo bhātuno parijano vā
Taṃ ekavarakampi disvā ubbiggā āsanaṃ demi*

VERSE 409

‘I delighted them with food, drink, snacks, and whatever else was hoarded away there [in the house]. I brought out and offered whatever was suitable for each of them.

*Annena ca pānena ca khajjena ca yañca tattha sannihitaṃ
Chādemi upanayāmi ca demi ca yaṃ yassa patirūpaṃ*

COMMENT

Tattha: ‘there [in the house].’ Commentary: *Tatthā ti parivesanaṭṭhāne*.

COMMENT

Upanayāmi: ‘I brought out.’ Commentary: *upanetvā*.

VERSE 410

‘Having got up early I approached my husband’s house. Having, on the threshold, washed my hands and feet, I approached my husband with palms joined in respect.

*Kālena upaṭṭhahitvā patigharam samupagamāmi ummāre
Dhovitvā hatthapāde pañjalikā sāmikaṃ upemi ca*

COMMENT

Ummāre: ‘on the threshold.’ Commentary: *Ummāre ti dvāre*.

VERSE 411

‘Taking a comb, adornments, eye shadow, and a mirror, I myself adorned my husband like a maidservant.

*Kocchaṃ pasādhanaṃ añjaniñca ādāsakañca gaṇhitvā
Parikamma-kārikā viya sayameva patiṃ vibhūsemi*

VERSE 412

‘I myself prepared his rice. I myself washed his dish. I looked after my husband like a mother her only son.

*Sayameva odanaṃ sādhayāmi sayameva bhājanaṃ dhoviṃ
Mātāva ekaputtakaṃ tathā bhattāraṃ paricarāmi*

COMMENT

Sādhayāmi: ‘prepared.’ Commentary: *Sādhayāmi ti pacāmi*.

VERSE 413

‘My husband wronged me, one who had in this way rendered him such service as a devoted, humble, early rising, energetic, and virtuous servant.

*Evaṃ maṃ bhattikataṃ anurattaṃ kārikaṃ nihamānaṃ
Uṭṭhāyikaṃ analasaṃ sīlavatiṃ dussate bhattā*

VERSE 414

‘He told his mother and father “I take my leave. I will go. I will be unable to live together with Isidāsī in one house.”

*So mātarañca pitarañca bhaṇati āpucchāhaṃ gamissāmi
Isidāsiyā na saha sacchaṃ ekagharehaṃ saha vatthum*

COMMENT

Na sacchaṃ: ‘will be unable.’ Norman thinks the commentary originally explained this as *sakkhissaṃ*, i.e. the future of *sakkoti*.

VERSE 415

“Do not speak thus, son. Isidāsī is wise, capable, early rising, and energetic. In what way does she not please you, son?”

Mā evaṃ putta avaca isidāsī paṇḍitā parivyattā
Uṭṭhāyikā analasā kiṃ tuyhaṃ na rocate putta

VERSE 416

“She does me no harm, but I will not live with Isidāsī. I find her detestable. I have had enough [of her]. I take my leave. I will go.”

Na ca me hiṃsati kiñci na c’ahaṃ isidāsiyā saha vacchaṃ
Dessāva me alaṃ me āpucchāhaṃ gamissāmi

VERSE 417

‘On hearing his words my parents-in-law asked me, “What have you done wrong? Tell us in confidence [what you] really [did].”

Tassa vacanaṃ suṇitvā sassu sasuro ca maṃ apucchimsu
Kissa tayā aparaddhaṃ bhaṇa vissatthā yathābhūtaṃ

VERSE 418

“I have done nothing wrong. I have not harmed him. I have voiced no ill-spoken words. What can be done when my husband hates me?”

Napihaṃ aparajjhaṃ kiñci napi hiṃsemi na bhaṇāmi dubbacanaṃ
Kiṃ sakkā kātuṃ ye maṃ viddessate bhaddā

VERSE 419

‘Dejected, overcome by misery, they led me back to my father’s house, saying, “In protecting our son we have lost Splendour incarnate.”

*Te maṃ pitugharaṃ paṭinayiṃsu vimaṇā dukkhena adhibhūtā
Puttaṃ anurakkhamāṇā jitā'mhase rūpiniṃ lakkhiṃ*

COMMENT

Jitā: 'we have lost.' Commentary: *parihīṇā*.

COMMENT

Vimaṇā: 'dejected.' Commentary: *Vimaṇā ti domanassikā*.

VERSE 420

'Then my father gave me into the household of another wealthy family for half the bride-price for which the financier [from Sāketa] had taken me.

*Atha maṃ adāsi tāto aḍḍhassa gharamhi dutiyakulikassa
Tato upaḍḍhasuṅkena yena maṃ vindatha seṭṭhi*

VERSE 421

'In his house I lived just a month, then he too rejected me though I served him like a slave, without harming him, being perfectly virtuous.

*Tassapi gharamhi māsaṃ avasiṃ atha sopi maṃ paṭicchurati
Dās'iva upaṭṭhahantiṃ adūsikaṃ sīlasampannaṃ*

COMMENT

Paṭicchurati: 'rejected.' See Norman's note.

VERSE 422

'Then my father spoke to one who was walking on almsround, a tamer [of others], [and himself] inwardly tamed. "Be my son-in-law. Throw away your robes and almsbowl."

*Bhikkhāya ca vicarantaṃ damakaṃ dantaṃ ca me pitā bhaṇati
Hohi pi me jāmātā nikkhipa pontiṇca ghaṭikañca*

COMMENT

Dantaṃ: '[and himself] inwardly tamed.' No irony, of course.

VERSE 423

‘Then having lived with me just a fortnight he told my father “Give me robes, a bowl, and a cup. I will walk for almsfood again.”

*Sopi vasiṭvā pakkhaṃ atha tātaṃ bhaṇati dehi me pontiṃ
Ghaṭikañca mallakañca punapi bhikkhaṃ carissāmi*

VERSE 424

‘Then my father, mother, and the whole group of my relatives asked him, “What has been left undone for you here? Quickly tell us what we could do for you.”

*Atha naṃ bhaṇati tāto ammā sabbo ca me ñātigaṇavaggo
Kiṃ te na kīrati idha bhaṇa khippaṃ taṃ te kīrihiti*

VERSE 425

‘Spoken to thus, he replied, “Even though I am personally treated with respect [by Isidāsī], I have had enough [of her]. I will be unable to live together with Isidāsī in one house.”

*Evaṃ bhaṇito bhaṇati yadi me attā sakkato alaṃ mayhaṃ
Isidāsiyā na saha sacchaṃ ekagharehaṃ saha vatthum*

VERSE 426

‘Being allowed to leave, he left. As for me, being all by myself, I thought: “I will take my leave, and either go [somewhere] and die, or I will go forth [into the ascetic life].”

*Vissajjito gato so ahampi ekākinī vicintemi
Āpucchitūna gacchaṃ maritum ye vā pabbajissaṃ vā*

VERSE 427

‘Then the noble [bhikkhunī] Jinadattā, expert in the discipline, learned, perfect in virtue, going on her almsround, came to my father’s house looking for food.

*Atha ayyā jinadattā āgacchi gocarāya caramānā
Tātakulaṃ vinayadharī bahussutā sīlasampannā*

COMMENT

Gocarāya: ‘looking for food.’ See IGPT sv *Gocara*.

COMMENT

Caramānā: ‘going on her almsround.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 428

‘Seeing her at our house I rose from my seat and offered it to her. When she was seated I venerated her feet and gave her food.

*Taṃ disvān’amha kule uṭṭhāyāsanaṃ paññāpayiṃ tassā
Nisinnāya ca pāde vanditvā bhojanaṃ adāsiṃ*

VERSE 429

‘Having satisfied her with food, drink, snacks, and whatever else was hoarded away there [in the house], I said, “Noble lady, I wish to go forth [into the ascetic life].”

*Annena ca pānena ca khajjena ca yañca tattha sannihitaṃ
Santappayitvā avacaṃ ayye icchāmi pabbajituṃ*

VERSE 430

‘Then my father said to me: “Practise the teaching right here [in this house], my child. Satisfy ascetics and twice-born [noble disciples] with food and drink.”

*Atha maṃ bhaṇati tāto idheva puttike carāhi tvaṃ dhammaṃ
Annena ca pānena ca tappaya samaṇe dvijātī ca*

COMMENT

Idheva: ‘right here [in this house].’ Commentary: *Idhevā ti imasmiṃ eva gehe ṭhitā*.

COMMENT

Dvijātī: ‘twice-born [noble disciples].’ Commentary: *Dvijātī ti brāhmaṇajātī*. The noble birth is one’s second birth:

- Since I was born with the noble birth I do not recall that I have ever intentionally deprived a living being of life

✿ *yato haṃ bhagini ariyāya jātiyā jāto nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā* (M.2.103).

The commentary says ‘twice-born’ means brahmans. But not just brahmans can be twice-born. Any of the noble disciples (*ariyasāvako*) are, namely the eight types of individual (*aṭṭhapurisapuggalā*, A.3.286).

VERSE 431

‘Then, weeping and saluting him with joined palms, I said to my father: “Something demeritorious has been done by me. I shall destroy that accumulated demerit.”

*Athahaṃ bhaṇāmi tātaṃ rodantī añjaliṃ paṇāmetvā
Pāpaṃ hi mayā pakataṃ kammaṃ taṃ nijjaessāmi*

COMMENT

Pāpaṃ: ‘something demeritorious.’ See IGPT sv *Pāpaka*.

COMMENT

Kammaṃ: ‘accumulated demerit.’ See IGPT sv *Kamma*.

VERSE 432

‘Then my father said to me: “Attain enlightenment and the highest attainment. Realise the Untroubled which the best of men has realised.”

*Atha maṃ bhaṇati tāto pāpuṇa bodhiñca aggadhammañca
Nibbānañca labhassu yaṃ sacchikari dvipadaseṭṭho*

COMMENT

Dhamma: ‘attainment.’ See IGPT sv *Dhamma*.

VERSE 433

‘I venerated my parents and the whole group of my relatives. Seven days after going forth [into the ascetic life] I attained the three final knowledges.

*Mātāpitaro abhivādayitvā sabbañca ñātigaṇavaggaṃ
Sattāhaṃ pabbajitā tisso vijjā aphassayaṃ*

VERSE 434

‘I know seven of my former lifetimes. I will explain to you [the deed] of which this [suffering of mine] is the fruit and result. Listen to it attentively.

*Jānāmi attano satta jātiyo yass’ayaṃ phalaṃ vipāko
Taṃ tava ācikkhissaṃ taṃ ekamanā nisāmehi*

VERSE 435

‘In the city of Erakakaccha I was a wealthy goldsmith. Intoxicated with exuberance on account of youth I enjoyed another man’s wife.

*Nagaramhi erakakacche suvaṇṇakāro ahaṃ bahūtadhano
Yobbanamadena matto so paradāraṃ āsevihaṃ*

COMMENT

Bahūta: PED’s spelling (sv). See verse 406.

COMMENT

Yobbanamadena matto: ‘intoxicated with exuberance on account of youth.’ See IGPT sv *Mada*.

COMMENT

Āsevihaṃ: ‘enjoyed.’ *Āsevati*: to frequent, visit; to practise, pursue, indulge, enjoy (PED sv).

VERSE 436

‘Having passed away from there I was roasted in hell. I was roasted for a long time. Escaping from there I entered a monkey’s womb.

*Sohaṃ tato cavitvā nirayamhi apaccisaṃ ciraṃ pakko
Tato ca utṭhahitvā makkaṭiyā kucchimokkamim*

COMMENT

Utṭhahitvā: ‘escaping.’ See DOP sv *Utthiṭṭhati*.

VERSE 437

‘When I was seven days old a large [adult] monkey, the leader of the group, castrated me. This was the karmic consequence of my transgressing with another man’s wife.

*Sattāhaṃ jātakam maṃ mahākapi yūthapo nillacchesi
Tassetam kammaphalam yathāpi gantvāna paradāram*

COMMENT

Transgressing: ‘*gantvāna*.’ Commentary: *atikkamitvā*.

VERSE 438

‘Having passed away from there, having died in the Sindhava forest, I entered the womb of a one-eyed, lame goat.

*Sohaṃ tato cavitvā kālam karitvā sindhavāraññe
Kāṇāya ca khañjāya ca eḷakiyā kucchimokkamim*

VERSE 439

‘For twelve years I carried children around [on my back]. And as the result of my transgressing with another man’s wife, I was castrated, full of worms, tailless, and unhealthy.

*Dvādasa vassāni ahaṃ nillacchito dārake parivahitvā
Kimino vaṇṭo akalḷo yathāpi gantvāna paradāram*

COMMENT

Dārake parivahitvā: ‘I carried children around [on my back].’

Commentary: *piṭṭhim āruyha kumārake vahitvā*.

VERSE 440

‘Having passed away from there I was born of a cow belonging to a cattle merchant, a copper-orange calf. Within twelve months I was castrated.

*Sohaṃ tato cavitvā govāṇijakassa gāviyā jāto
Vaccho lākhātambo nillacchito dvādase māse*

VERSE 441

‘I hauled a heavy plough and [later] pulled a waggon. And as the result of my transgressing with another man’s wife, I was blind, tailless, and unhealthy.

*Voḍhūna naṅgalaṃ mahaṃ sakaṭaṅca dhārayāmi’haṃ
Andho vaṇṭo akallo yathāpi gantvāna paradāraṃ*

COMMENT

Voḍhūna: ‘hauled.’ Commentary: *Voḍhūnā ti vahitvā*.

VERSE 442

‘Having passed away from there I was born of a household slave, on the roadside. And as the result of my transgressing with another man’s wife, I was neither female nor male.

*Sohaṃ tato cavitvā vīthiyā dāsiyā ghare jāto
Neva mahilā na puriso yathāpi gantvāna paradāraṃ*

VERSE 443

‘I died in my thirtieth year. I was born as a little girl in a wretched and impoverished carter’s family, much oppressed by creditors.

*Timṣati vassamhi mato sākaṭikakulamhi dārikā jātā
Kapaṇamhi appabhoge dhanikapurisapātabahulamhi*

VERSE 444

‘Then, because of the huge accumulation of interest [on loans given by him], a caravan leader forcibly removed me from the family house and dragged me off wailing.

*Taṃ maṃ tato satthavāho ussannāya vipulāya vaḍḍhiyā
Okaddhati vilapantiṃ acchinditvā kulagharasmā*

COMMENT

Vaḍḍhiyā: ‘interest [on loans given by him].’ Commentary: *Vaḍḍhiyāti iṇavaḍḍhiyā*.

VERSE 445

‘Then in my sixteenth year [the caravan leader’s] son, called Giridāsa, saw me, a young maiden, and took me as his [subsidiary] wife.

*Atha soḷasame vasse disvāna maṃ patta yobbanaṃ kaññaṃ
Orundhat’assa putto giridāso nāma nāmena*

COMMENT

Orundhati: ‘took me as his [subsidiary] wife.’ Commentary: *avarundhati*.

VERSE 446

‘He had another wife, a moral, virtuous, and glorious woman who was devoted to her husband. I stirred up [my husband’s] enmity towards her.

*Tassapi añña bhariyā sīlavatī guṇavatī yasavatī ca
Anurattā bhattāraṃ tassāhaṃ viddesanamakāsiṃ*

COMMENT

Guṇavatī: ‘virtuous.’ See IGPT sv *Guṇa*.

COMMENT

Tassāhaṃ viddesanamakāsiṃ: ‘I stirred up [my husband’s] enmity towards her.’ Commentary: *Tassāhaṃ viddesanamakāsinti tassa bhattuno taṃ bhariyaṃ sapattiṃ viddesanakammaṃ akāsiṃ. Yathā taṃ so kujjhati evaṃ paṭipajjiṃ.*

VERSE 447

‘That [my husbands in this lifetime] went on rejecting me was a karmic consequence of that [stirring up of my husband’s enmity], though I served [all of them] like a slave. I have [now] put an end to all that [demerit].’

*Tassetam kammaphalaṃ yaṃ maṃ apakīritūna gacchanti
Dās’iva upaṭṭhahantiṃ tassapi anto kato mayā ti*

COMMENT

Tassapi: ‘all that [demerit].’ Commentary: *anunayapāpakakammasa dāruṇassa*

GREAT CHAPTER OF POEMS

Verses 448-522: Sumedhā

VERSE 448

In the city of Mantāvatī, Sumedhā was the daughter of King Koñca's chief consort. She gained faith [in the perfection of the Perfect One's enlightenment] through [the teaching of] those who practise his training system.

*Mantāvatiyā nagare rañño koñcassa aggamahesiyā
Dhītā āsi sumedhā pasāditā sāsana-karehi*

COMMENT

The story here is related by a third party, not just assembled by it. Thus third party comments are intrinsic to the poem, not just added to it. This is most obvious where verses are shared by such comments, in 5 of the 75 verses, as follows:

- 1) She was virtuous, a brilliant speaker, learned, [well-]trained in the Buddha's training system. Having approached her parents [on her wedding day] she said, 'Listen carefully, both of you (Thī.v.449).
- 2) Thus spake Sumedhā to her parents, [adding:] 'So long as I am a layperson I will consume no food. [If I do not go forth into the ascetic life] then I will simply fall into the power of death' (Thī.v.460).
- 3) Then Sumedhā said to them: 'May such things not happen. Individual existence has no substantial reality. For me there will be either going forth [into the ascetic life] or death, and certainly not marriage (Thī.v.465).
- 4) Sumedhā, indifferent to sensuous pleasures, free of undiscernment of reality, said this to him: 'Do not long for sensuous pleasures. See the danger of sensuous pleasures (Thī.v.485).
- 5) Having stood up, Anikaratta, with palms joined in respect requested her father: 'Let Sumedhā leave in order to go forth [into the ascetic life]. She will realise deliverance [from perceptually obscuring states] and Truth' (Thī.v.515).

COMMENT

The two kings in this story and their capitals are all names unknown in Indian records, says Mrs Rhys Davids.

COMMENT

Pasāditā: ‘gained faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Pasīdati*.

COMMENT

Sāsanakarehi: ‘through [the teaching of] those who practise his training system.’ Commentary: *Pasāditā sāsanakarehīti satthusāsanakarehi ariyehi dhammadesanāya sāsane pasāditā sañjātaratanattayappasādā katā*. See IGPT sv *Sāsana*.

VERSE 449

She was virtuous, a brilliant speaker, learned, [well-]trained in the Buddha’s training system. Having approached her parents [on her wedding day] she said, ‘Listen carefully, both of you.

Sīlavatī cittakathikā bahussutā buddhasāsane vinītā
Mātāpitāro upagamma bhaṇati ubhayo nisāmetha

COMMENT

‘[On her wedding day]’: see verse 479.

VERSE 450

‘I delight in the [prospect of the] Untroubled. States of individual existence are not eternal, even as a deva. How much less eternal are hollow sensuous pleasures. They offer little enjoyment, and are full of distress.

Nibbānābhiratāhaṃ asassataṃ bhavagataṃ yadipi dibbaṃ
Kiমাংগাং pana tucchā kāmā appassādā bahuviḡhātā

COMMENT

Nibbānābhiratāhaṃ: ‘I delight in the [prospect of the] Untroubled.’ She became enlightened as a sikkhamānā, says verse 516.

COMMENT

Asassataṃ bhavagataṃ: ‘states of individual existence are not eternal.’ Commentary: *Bhavagata aniccamhīti sabbasmīṃ bhava anicce*.

VERSE 451

‘Sensuous pleasures, with which fools are infatuated, are bitter. They are as [dangerous as] a poisonous snake. Those fools [who are infatuated with sensuous pleasures] are consigned to hell for a long time [where] they are thrashed. They are miserable.

*Kāmā kaṭukā āsīvisūpamā yesu mucchitā bālā
Te dīgharattaṃ niraye samappitā haññante dukkhitā*

COMMENT

Āsīvisūpamā: ‘They are as [dangerous as] a poisonous snake.’ Both dictionaries disagree with Norman calling this ‘snake’s poison.’
Commentary: *Sappaṭibhayatṭhena āsīvisūpamā*.

VERSE 452

‘Those who cultivate unvirtuousness, those who have no faith [in the perfection of the Perfect One’s enlightenment], because of unvirtuous conduct they grieve in the plane of damnation. Fools are unrestrained [in conduct] of body, speech, and mind.

*Socanti pāpakammā vinipāte pāpavaddhino asaddhā
Kāyena ca vācāya ca manasā ca asaṃvutā bālā*

COMMENT

Asaddhā: ‘those who have no faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Pāpavaddhino: ‘Those who cultivate unvirtuousness.’ Reading *pāpavaḍḍhino*.

VERSE 453

‘Those [wretched] fools are void of penetrative discernment. They are senseless. They are unable to see the origin of suffering. When [the four noble truths] are explained [to them], they do not understand [the meaning]. The four noble truths are not discerned.

*Bālā te duppaññā acetanā dukkhasamudayo ruddhā
Desente ajānantā na bujjhare ariyasaccāni*

COMMENT

Te: ‘Those [wretched].’ See comment on verse 735.

COMMENT

Dukkhasamudayo ruddhā: ‘They are unable to see the origin of suffering.’
Ruddha: obstructed, disturbed (PED sv).

COMMENT

Desente: ‘When [the four noble truths] are explained [to them].’
Commentary: *Desente ti catusaccadhamme desiyamāne*.

COMMENT

Ajānantā: ‘They do not understand [the meaning].’ Commentary:
Ajānantā ti atthaṃ ajānantā.

VERSE 454

‘Not understanding [the four noble] truths explained by the excellent Buddha, mother, most people take delight in individual existence. They long for rebirth amongst the devas.

*Saccāni amma buddhavaradesitāni te bahutarā ajānantā ye
Abhinandanti bhavagataṃ pihenti devesu upapattiṃ*

VERSE 455

‘But even rebirth amongst the devas is not eternal, because [all] states of individual existence are unlasting. But fools do not fear being reborn again and again.

*Devesupi upapatti asassatā bhavagate aniccamhi
Na ca santasanti bālā punappunaṃ jāyitabbassa*

COMMENT

Bhavagate aniccamhi: ‘because [all] states of individual existence are unlasting.’ The locative shows the reason of an action, says Duroiselle (PGPL, 601.ii). We extend the principle.

COMMENT

Jāyitabbassa: ‘being reborn.’ Commentary: *upapajjamānassa*. A future passive participle being used as an action noun, says Norman.

VERSE 456

‘The four planes of damnation and the two realms [of happiness] are somehow [karmically] obtained. But there is no going forth [into the ascetic life] in the hells for those who have fallen to the plane of damnation.

Cattāro vinipātā dve ca gatiyo kathañci labbhanti
Na ca vinipātagatānaṃ pabbajjā atthi nirayesu

COMMENT

Cattāro vinipātā: ‘The four planes of damnation.’ Commentary: *nirayo tiracchānayoni pettivisayo asurayonī ti*. i.e. hell, the animal realm, the sphere of ghosts, the asura realm. Four states are given in the *Aggi Sutta*: *nirayaṃ tiracchānañca yoniyo asuraṃ pettivisayaṃ* (It.92-93).

COMMENT

Gatiyo: ‘realms [of happiness],’ i.e. *sugatiyo*, the human and deva worlds. Commentary: *Manussadevūpapattisaññitā pana dveva gatiyo*.

COMMENT

Kathañci labbhanti: ‘somehow [karmically] obtained.’ Commentary: *kathañci kicchena kasirena labbhanti puññakammasa dukkarattā*.

VERSE 457

‘Permit me, both of you, to go forth [into the ascetic life] under the training system of the one with the ten powers [of a Perfect One]. I am not eager [for renewed states of individual existence]. I will [instead] strive to abandon birth and death.

Anujānātha maṃ ubhayo pabbajituṃ dasabalassa pāvacane
Appossukkā ghaṭissaṃ jātimaṇṇappahānāya

COMMENT

Pāvacane: ‘the training system.’ Commentary to verse 477: *sāsane*.

COMMENT

Dasabalassa: ‘the one with the ten powers [of a Perfect One].’ The ten powers of a Perfect One (*dasa tathāgatabalāni*) are expounded at M.1.69-71.

COMMENT

Appossukkā: ‘I am not eager [for renewed states of individual existence].’ The context supports this parenthesis. Verses 454-458 are concerned with individual existence. In verse 458 Sumedhā says ‘How can I take delight in individual existence?’ Commentary: *Appossukkāti aññakiccesu nirussukkā*.

VERSE 458

‘How can I take delight in individual existence? In this most unfortunate body, lacking in substantial reality? To put an end to craving for states of individual existence allow me to go forth [into the ascetic life].’

*Kiṃ bhavagatena abhinanditena kāyakalinā asārena
Bhavataṇhāya nirodhā anujānātha pabbajissāmi*

VERSE 459

‘There is the arising of Buddhas. The [eight] inopportune times [to live the religious life] have been avoided. The [rare] opportunity [to live the religious life] has been obtained. For the rest of my life I must not defile the moral precepts and the practice of celibacy.’

*Buddhānaṃ uppādo vivajjito akkhaṇo khaṇo laddho
Sīlāni brahmacariyaṃ yāvaṃjīvaṃ na dūseyyaṃ*

COMMENT

Akkhaṇo: ‘The [eight] inopportune times.’ Commentary: *aṭṭhavidho akkhaṇo khaṇo navamo khaṇo*. See comment on verse 5.

VERSE 460

Thus spake Sumedhā to her parents, [adding:] ‘So long as I am a layperson I will consume no food. [If I do not go forth into the ascetic life]

then I will simply fall into the power of death.'

*Evaṃ bhaṇati sumedhā mātāpitāro na tāva āhāraṃ
Āharisāmi gahaṭṭhā maraṇavasamaṃ gatā va hessāmi*

COMMENT

Maraṇavasamaṃ gatā va hessāmi: '[If I do not go forth into the ascetic life] then I will simply fall into the power of death.' Commentary: *sace pabbajjaṃ na labhissāmi, maraṇavasameva gatā bhavissāmī ti*.

VERSE 461

Miserable, her mother weeps. Her father, overcome [by tears], strives to win over [Sumedhā], who has fallen to the floor on the roof of the palace:

*Mātā dukkhitā rodati pitā ca assā samabhisāto
Ghaṭati saññāpetuṃ pāsādatale chamāpatitaṃ*

COMMENT

Assā: '[Sumedhā].' Commentary: *Assā ti sumedhāya*.

COMMENT

Samabhisāto: 'overcome [by tears].' Commentary: *Sabbaso samabhihatoti assūhi sabbaso abhihatamukho*.

VERSE 462

'Stand up, child. [As you will not be going forth into the ascetic life] what is the use of grieving about it? You have been betrothed. King Anikaratta in Vāraṇavatī is handsome. You have been betrothed to him.

*Uṭṭhehi putti kiṃ socitena dinnāsi vāraṇavatimhi
Rājā anikaratto abhirūpo tassa tvaṃ dinnā*

COMMENT

Kiṃ socitena: '[As you will not be going forth into the ascetic life] what is the use of grieving about it?' Commentary: *Kiṃ socitenā ti pabbajjaṃ na labhissāmī ti kiṃ socanena*.

VERSE 463

‘You will be the wife of King Anikaratta, his chief consort. The moral precepts, the practice of celibacy, and the going forth [into the ascetic life] are difficult to undertake, child.

*Aggamahesī bhavissasi anikarattassa rājino bhariyā
Sīlāni brahmacariyaṃ pabbajjā dukkarā putti*

COMMENT

Brahmacariyaṃ: ‘the practice of celibacy.’ See IGPT sv *Brahmacariya*.

VERSE 464

‘In royalty there is authority, wealth, dominion, possessions, and pleasures. You are young. Enjoy sensuous pleasures and possessions. Let your wedding take place, child.’

*Rajje āṇā dhanamissariyaṃ bhogā sukhā daharikāsi
Bhuñjāhi kāmabhoge vāreyyaṃ hotu te putti*

VERSE 465

Then Sumedhā said to them: ‘May such things not happen. Individual existence has no substantial reality. For me there will be either going forth [into the ascetic life] or death, and certainly not marriage.

*Atha ne bhaṇati sumedhā mā edisikāni bhavagataṃ asāraṃ
Pabbajjā vā hohiti maraṇaṃ vā me na ceva vāreyyaṃ*

COMMENT

Ne: ‘them.’ Commentary: *Ne ti mātāpitāro*.

VERSE 466

‘Should I, like a worm, stubbornly adhere to this loathsome, foul, urine-scented body, a frightful corpse, a constantly oozing sack full of [various] foul things?

*Kimi va pūtikāyamasuciṃ savaṇagandhaṃ bhayānakaṃ kuṇapaṃ
Abhiniviseyyaṃ bhastaṃ asakiṃ paggharitaṃ asucipuṇṇaṃ*

COMMENT

Abhiniviseyyaṃ: ‘stubbornly adhere.’ See IGPT sv *Sabbe dhammā nālaṃ abhinivesāyā*.

COMMENT

Savana: ‘urine.’ See Norman’s note.

COMMENT

Asakiṃ paggharitaṃ asucipuṇṇaṃ: ‘a constantly oozing sack full of [various] foul things.’ Commentary: *asakiṃ paggharitaṃ asucipuṇṇaṃ nānappakārassa asucino puṇṇaṃ hutvā asakiṃ sabbakālaṃ adhipaggharantaṃ*. Compare:

- In your body there are nine ever-flowing streams.
✿ *Navasotāni te kāye yāni sandanti sabbadā* (Th.v.1151).
- Just as if a sack with openings at both ends were full of various kinds of grain
✿ *Seyyathāpi bhikkhave ubhatomukhā mūtoḷī pūrā nānāvihitassa dhañṇassa* (M.1.57).

VERSE 467

‘What do I know it to be like? The body is disgusting. It is smeared with flesh and blood. It is the abode of a family of worms. It is food for vultures. Why is it given to us?’

*Kimiva t’ahaṃ jānanti vikūlakaṃ maṃsasoṇi’tupalittaṃ
Kimikulālayaṃ sakuṇabhattaṃ kaḷevaraṃ kissa diyyatī ti*

VERSE 468

‘Before long the body, void of consciousness, is borne out to the charnel ground and discarded [there] by disgusted relatives like a block of wood.

*Nibbuyhati susānaṃ aciraṃ kāyo apetaviñṇāṇo
Chuddho kaliṅgaram viya jigucchamānehi ñātīhi*

COMMENT

Nibbuyhati: ‘borne out.’ Commentary: *nibbuyhati upanīyati*.

VERSE 469

‘Having discarded it in the charnel ground as food for other [beings], even one’s own disgusted parents bathe themselves, how much more so do common people.

*Chuddhūna naṃ susāne parabhattaṃ nahāyanti jigucchantā
Niyakā mātāpitāro kiṃ pana sādhāraṇā janatā*

COMMENT

Parabhataṃ: ‘food for other [beings].’ Commentary: *Parabhataṃti paresaṃ soṇasiṅgālādīnaṃ bhatabhūtaṃ*.

VERSE 470

‘[Most people] cleave to the body which has no substantial reality, a mass of bones and ligaments. They cleave to the foul body, full of spittle, tears, faeces, and urine.

*Ajjhositā asāre kaḷevare aṭṭhinahārusaṅghāte
Khe!’ass’uccārapassāva paripuṇṇe pūtikāyamhi*

COMMENT

‘[Most people].’ Parenthesising *bahutarā* from verse 454.

VERSE 471

‘If anyone turning it inside out were to place its innards on the outside, even one’s own mother would be disgusted, being unable to bear the smell of it.

*Yo naṃ vinibbhujitvā abbhantaramassa bāhiraṃ kayirā
Gandh’assa asahamānā sakāpi mātā jiguccheyya*

VERSE 472

‘Reflecting properly that the [five] aggregates, the [eighteen] elements of sensation, and the [twelve] bases of sensation are originated, stem from birth, and are intrinsically unsatisfactory, why should I want marriage?

*Khandhadhātuāyatanaṃ saṅkhatam jātīmūlakam dukkham
Yoniso anuvicinantī vāreyyam kissa iccheyyam*

COMMENT

Khandhadhātuāyatanam: ‘the [five] aggregates, the [eighteen] elements of sensation, and the [twelve] bases of sensation.’ Commentary:
Khandhadhātuāyatananti rūpakkhandhādayo ime pañcakkhandhā, cakkhudhātuādayo imā aṭṭhārasadhātuyo, cakkhāyatanādīni imāni dvādasāyatanānīti.

VERSE 473

‘Three hundred brand-new spears should [be permitted to] fall on my body day after day. Even if the striking lasted a hundred years it would be better [than refusing the offer] if in this way there was the destruction of [the whole mass of one’s] suffering.

Divase divase ti-satti-satāni navanavā pateyyum kāyamhi
Vassasatampi ca ghāto seyyo dukkhassa cevaṃ khayō

COMMENT

Seyyo: ‘better [than refusing the offer].’ The Buddha said that if one was offered to be struck by three hundred spears a day for one hundred years, and told that one would afterwards penetrate the four noble truths, it would be fitting for a noble young man intent on [the development of his own] spiritual well-being to accept the offer because the round of birth and death is long-lasting beyond conception; a first point is not to be discerned of [a receiving of] blows by knives, swords, arrows, and axes (S.5.440-1).

COMMENT

Dukkhassa cevaṃ khayō: ‘if in this way there was the destruction of [the whole mass of one’s] suffering.’ Parenthesising from this quote:

- Such is the ending of this whole mass of suffering.

✽ *Evametassa kevalassa dukkhakkhandhassa nirodho hoti* (S.2.73; S.4.87).

VERSE 474

‘One who understands the Teacher’s word would consent to the striking. The round of birth and death is truly long-lasting, being repeatedly struck [by knives, swords, arrows, and axes].

*Ajjhupagacche ghātaṃ yo viññāyevaṃ satthuno vacanaṃ
Dīgho vo saṃsāro punappunaṃ haññamānānaṃ*

VERSE 475

‘Amongst the devas and humans, in the animal realm, in the asura group, amongst the ghosts, and in the hells, countless beatings are seen.

*Devesu manussesu ca tiracchānaṃ yoniyā asurakāye
Petesu ca nirayesu ca aparimitā dissante ghātā*

VERSE 476

‘There are many beatings in the hells for one who is spiritually defiled [by attachment, hatred, and undiscernment of reality] and who has fallen to the plane of damnation. Even amongst the devas there is no shelter [from this]. There is no happiness greater than the Untroubled.

*Ghātā nirayesu bahū vinipātagatassa kilissamānassa
Devesupi attānaṃ nibbānasukhā paraṃ natthi*

COMMENT

Kilissamānassa: ‘one who is spiritually defiled [by attachment, hatred, and undiscernment of reality].’ *Kilesā* means *rāga*, *dosa*, and *moha*: *Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ* (Vin.3.93).

VERSE 477

‘Those who are applied to the teaching of the one with the ten powers [of a Perfect One], being not eager [for renewed states of individual existence] they [instead] strive to abandon birth and death. They attain to the Untroubled.

*Pattā te nibbānaṃ ye yuttā dasabalassa pāvacane
Appossukkā ghaṭanti jātimaraṇappahānāya*

COMMENT

Appossukkā: ‘being not eager [for renewed states of individual existence].’ See comment on verse 457.

VERSE 478

‘This very day, father, I will renounce [the household life]. What use are possessions which have no substantial reality? I am disgusted with sensuous pleasures. They are like vomit. They are completely [and irreversibly] destroyed [for me].

*Ajjeva tātabhinikkhamissaṃ bhogehi kiṃ asārehi
Nibbinnā me kāmā vantasamā tālāvatthukatā*

COMMENT

Nibbinnā: ‘disgusted.’ Commentary: *Nibbinnāti virattā*.

COMMENT

Tālāvatthukatā: ‘completely [and irreversibly] destroyed.’ Norman: ‘made like a topless palm tree.’ We parenthesise *anabhāvakatā*, in accordance with the following quote:

- There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. These have been abandoned by the Perfect One, chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

✽ *Santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā te tathāgatassa pahīnā ucchinnamūlā
tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā* (S.4.85).

VERSE 479

Just as she was speaking thus to her father, Anikaratta, to whom she was betrothed, surrounded by young men was approaching [the city of Mantāvatī] for the wedding at the appointed time.

*Sā cevaṃ bhaṇati pitaraṃ anikaratto ca yassa sā dinnā
Upayāsi pi taruṇavute vāreyyaṃ upatṭhite kāle*

COMMENT

Upayāsi: ‘Was approaching [the city of Mantāvatī]’: according to verse 481 he arrived in the city during her meditation.

COMMENT

Ca... ca: 'just as.' Ca... ca means two events happen simultaneously.

COMMENT

Taruṇa'vute: 'surrounded by young men.' PED (sv *Vuṇāti*) says *vuta* occurs only in combination with prefixes. Here it likely stands for *nivuta* or *parivuta*.

VERSE 480

Then Sumedhā, having closed [the door to her private quarters in] the palace, having cut off her soft, thick, black hair with a sword, attained first jhāna.

*Atha asita nicitamuduke kese khaggena chindiya sumedhā
Pāsādaṃ pidhatvā paṭhamajjhānaṃ samāpajji*

COMMENT

Pāsādaṃ pidhatvā: 'having closed [the door to her private quarters in] the palace.' Commentary: *Pāsādaṃ pidahitvāti attano vasanapāsāde sirigabbhaṃ pidhāya tassa dvāraṃ thaketvāti attho*.

COMMENT

'Having cut off her soft, thick, black hair': but she apparently conceals this from her parents until verse 514, when she throws the hair onto the floor. Maybe she used a headscarf.

VERSE 481

Just as she attained it, Anikaratta arrived in the city. And [then] in the palace, Sumedhā cultivated the perception of the unlastingness of [the five aggregates].

*Sā ca tahiṃ samāpannā anikaratto ca āgato nagaraṃ
Pāsāde ca sumedhā aniccasaññaṃ su bhāveti*

COMMENT

Aniccasaññaṃ: 'perception of the unlastingness of [the five aggregates].'
See IGPT sv *Anicca*. Commentary: *yaṃ kiñci rūpan tiādinā aniccānupassanaṃ suṭṭhu bhāveti*. And note verse 501: *Khandhe passa anicce*.

COMMENT

Su converts a verb into the past tense.

VERSE 482

While she was contemplating [thus], Anikaratta quickly ascended the palace, his body adorned with jewels and gold. With joined palms he begged Sumedhā:

*Sā ca manasikaroti anikaratto ca āruhi turitaṃ
Maṇikanakabhūṣitaṅgo katañjali yācati sumedhaṃ*

COMMENT

Ca... ca: 'just as,' i.e. two events happen simultaneously.

VERSE 483

'In royalty there is authority, wealth, dominion, possessions, and pleasures. You are young. Enjoy sensuous pleasures and possessions. Sensuous pleasures [like these] are very hard to obtain in the world.

*Rajje āṇā dhanamissariyaṃ bhogā sukhā daharikāsi
Bhuñjāhi kāmabhoge kāmasukhā sudullabhā loka*

VERSE 484

'My kingdom is offered to you. Enjoy your [new] riches. Offer gifts [to ascetics and Brahmanists]. Do not be unhappy. Your parents are miserable.'

*Nissatṭhaṃ te rajjaṃ bhoge bhuñjassu dehi dānāni
Mā dummanā ahosi mātāpitara te dukkhitā*

COMMENT

Dehi dānāni: 'Offer gifts [to ascetics and Brahmanists].' Commentary: *Dehi dānānīti yathāruciyā mahantāni dānāni samaṇabrāhmaṇesu pavattehi*. See IGPT sv *Brāhmaṇa*.

VERSE 485

Sumedhā, indifferent to sensuous pleasures, free of undiscernment of reality, said this to him: ‘Do not long for sensuous pleasures. See the danger of sensuous pleasures.

*Taṃ taṃ bhaṇati sumedhā kāmehi anattikā vigatamohā
Mā kāme abhinandi kāmesvādīnaṃ passa*

COMMENT

Vigatamohā: ‘free of undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Abhinandi: ‘long.’ See IGPT sv *Abhinandati*.

VERSE 486

‘Mandhātā, emperor of the four continents, was foremost of those who are devoted to sensuous pleasures. He died insatiable. His wishes [for power and sensual pleasure] were unfulfilled.

*Cātuddīpo rājā mandhātā āsi kāmabhoginaṃ aggo
Atitto kālaṅkato na cassa paripūritā icchā*

COMMENT

Mandhātā was foremost of those who are devoted to sensuous pleasures (*Etadaggaṃ bhikkhave kāmabhogīnaṃ yadidaṃ rājā mandhātā* (A.2.17). When Mandhātā became dissatisfied of his seven Treasures of a Wheel-turning monarch, while still a human he was invited by Sakka to become co-Lord of the Devas. But his insatiable greed led him to plot the death of Sakka. Thus he lost his power and was returned to earth.

The four continents of the world are Jambudīpa, Aparagoyāna, Pubbavideha and Uttarakuru (A.1.227). A Wheel-turning monarch is the master of the Indian subcontinent (*Jambudīpamahibhuyya iriyati*, D.3.155). Mandhātā’s emperorship of all four continents was therefore unusual.

COMMENT

Atitto: ‘insatiable.’

- The people of the world are full of desire, insatiable, slaves to craving.
✽ *Ūno loko atitto taṇhādāso ti* (M.2.68).

VERSE 487

‘If the sky were to rain the seven Treasures all around in the ten directions, there would still be no satisfaction with sensuous pleasures. Men indeed die insatiable.

*Satta ratanāni vasseyya vuṭṭhimā dasadisā samantena
Na c’atthi titti kāmānaṃ atittā va maranti narā*

COMMENT

The seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Steward Treasure, and the Counsellor Treasure (Sn.p.106).

COMMENT

The four directions, the four intermediate directions, above and below: these are the ten directions (Sn.v.1122).

VERSE 488

‘Sensuous pleasures are like an [executioner’s] sword and chopping block. Sensuous pleasures are like a snake’s head. They consume one completely like a furnace. They are like a skeleton [of meatless bones smeared with blood which leaves a hungry dog unsatisfied, fatigued, and full of vexation].

*Asisūnūpamā kāmā kāmā sappasirūpamā
Ukkūpamā anudahanti aṭṭhikaṅkala sannibhā*

COMMENT

Asisūnā: ‘an [executioner’s] sword and chopping block.’ The meaning of *Asisūnā* is unsettled: DOP: a butcher’s knife and chopping block. PED: slaughter house. Commentary: *Asisūnūpamā kāmā adhikuṭṭanaṭṭhena*. PED (sv *Adhikuṭṭanā*) executioner’s block. DOP (sv *Adhikuṭṭanā*) chopping block. *Asisūnā ti kho bhikkhu pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ* (M.1.144).

COMMENT

Aṭṭhikaṅkala: ‘a skeleton [of meatless bones smeared with blood which leaves a hungry dog unsatisfied, fatigued, and full of vexation].’

- That dog would only reap fatigue and vexation
✿ *kilamathassa vighātassa bhāgī assāti*) (M.1.364).

VERSE 489

‘Sensuous pleasures are unlasting and unenduring. They are full of suffering. They are [like] deadly poison. They are like a red-hot iron ball. They are the origin of spiritual defilement. Their fruit is suffering.

*Aniccā addhuvā kāmā bahudukkhā mahāvisā
Ayoguḷova santatto aghamūlā dukkhapphalā*

COMMENT

Aghamūlā: ‘the origin of spiritual defilement.’ *Agham* is occasionally a synonym of *nigho*, spiritual defilement. See IGPT sv *Anīgha*.

VERSE 490

‘[The danger of] sensuous pleasures is like [the danger of climbing for] the fruits on a tree. It is like [the danger of birds seizing] lumps of meat. Sensuous pleasures are [full of] suffering. They are deluding like [a lovely] dream [which leaves you with nothing]. Sensuous pleasures are like goods taken on loan.

*Rukkhaphalūpamā kāmā maṃsapesūpamā dukkhā
Supinopamā vañcaniyā kāmā yācitakūpamā*

COMMENT

Rukkhaphalūpamā: ‘like [the danger of climbing for] the fruits on a tree.’ A man in a tree gathering fruit would be harmed if another man seeking fruit decided to cut the tree down (M.1.364).

COMMENT

Maṃsapesūpamā: ‘like [the danger of birds seizing] lumps of meat.’ A hawk seizing a piece of meat is attacked by other hawks (M.1.364).

COMMENT

Supinopamā: ‘like [a lovely] dream [which leaves you with nothing].’ See M.1.364.

COMMENT

Yācitakūpamā: ‘like goods taken on loan.’ See M.1.364.

VERSE 491

‘[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake. Sensuous pleasure is an illness. It is a carbuncle. It is distress. It is destruction. It is like a [red-hot] charcoal pit. It is the origin of spiritual defilement. It is danger. It is destruction.

Sattisūlūpamā kāmā rogo gaṇḍo aghaṃ nighaṃ
Aṅgārakāsusadisā aghamūlaṃ bhayaṃ vadho

COMMENT

Sattisūlūpamā kāmā: ‘[Indulging in] sensuous pleasures is like [being executed] by a sword or [impaled] on a stake.’ The parenthesis ‘impaled’ is suggested by *sūlaṃ āropamānakaṃ* (Th.v.213).

COMMENT

Gaṇḍo: ‘carbuncle.’ See IGPT sv *Gaṇḍa*.

COMMENT

Aghamūlā: ‘the origin of spiritual defilement.’ See comment on verse 489.

COMMENT

Vadho: ‘destruction.’ See IGPT sv *Vadhati*.

VERSE 492

‘In this way sensuous pleasures are declared to be full of suffering. They are obstructive [to the reaching of unsurpassed safety from [the danger of] bondage to individual existence]. Go [Anikaratta]! I myself have no trust in individual existence.

Evam bahudukkhā kāmā akkhātā antarāyikā
Gacchatha na me bhavagate vissāso atthi attano

COMMENT

Antarāyikā: ‘obstructive [to the reaching of unsurpassed safety from [the danger of] bondage to individual existence].’ We link *antarāyikā* to *anuttarassa yogakkhemassa adhigamāya* on the basis of the following

quote:

- I see no single visible object so attractive, so sensuous, so intoxicating, so captivating, so infatuating, so obstructive to the reaching of unsurpassed safety from [the danger of] bondage [to individual existence], as the sight of a woman.

✽ *Nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya yathayidaṃ bhikkhave itthirūpaṃ* (A.3.68).

VERSE 493

‘What will another do for me when his own head is on fire? When being dogged by old age and death one should strive to destroy them.’

*Kim mama paro karissati attano sīsamhi dayhamānamhi
Anubaddhe jarāmaraṇe tassa ghātāya ghaṭitabbaṃ*

VERSE 494

Opening the door and seeing her parents and Anikaratta sitting on floor weeping, she said this:

*Dvāraṃ apāpuritvāna’yaṃ mātāpitaro anikarattañca
Disvāna chamā nisinne rodante sā idamavoca*

VERSE 495

‘For the fool, the round of birth and death is [truly] long-lasting, weeping again and again over the deaths of his fathers, the killings of his brothers, and the punishments of himself, which are endless beyond conception.

*Dīgho bālānaṃ saṃsāro punappunañca rodataṃ
Anamatagge pitumaraṇe bhātuvadhe attano ca vadhe*

VERSE 496

‘Remember that the [amount of] tears [you have shed], the [amount of] milk [you have drunk], and the [amount of] blood [you have shed in this long time is more than the water in the four great oceans]. The round of

birth and death is long-lasting beyond conception. Remember the heap [as large as this Mount Vepulla] of bones of beings wandering the round of birth and death.

*Assu thaññaṃ rudhiraṃ saṃsāraṃ anamataggato saratha
Sattānaṃ saṃsarataṃ sarāhi aṭṭhīnañca sannicayaṃ*

COMMENT

Saratha: ‘Remember that the [amount of].’ See similes in *Anamataggasaṃyuttaṃ* (S.2.178 onwards).

COMMENT

Anamataggato: ‘long-lasting beyond conception.’ See IGPT sv *Anamatagga*. Measure of length, breadth, or distance is put into the ablative (PGPL 600v). We extend the principle to time.

COMMENT

‘Remember the heap [as large as this Mount Vepulla] of bones’:

- One person, roaming and wandering the round of birth and death [obstructed by] unisightfulness into reality, and [tethered to individual existence] by craving, would leave behind a stack of bones, a heap of bones, a pile of bones as large as this Mount Vepulla, if there were someone to collect them and what was collected was not destroyed.

✽ *Ekapuggalassa bhikkhave kappaṃ sandhāvato saṃsarato siyā evaṃ
mahāaṭṭhikaṅkhalo aṭṭhipuñjo aṭṭhirāsi yathāyaṃ vepullo pabbato sace
saṃhārako assa sambhatañca na vinasseyya* (S.2.185).

VERSE 497

‘Remember the four oceans compared with the tears, milk, and blood. Remember the heap of bones of one man [that is left behind by him] in the course of a universal cycle that is equal in size to Mount Vepulla.

*Sara cattāro udadhī upanīte assuthaññaṃ rudhiraṃhi
Sara ekakappamaṭṭhīnaṃ sañcayaṃ vepullena samaṃ*

COMMENT

Mount Vepulla: The highest of the five mountains surrounding Rājagaha.

VERSE 498

‘[Remember the simile of] Jambudīpa being used up, [being turned into] little balls the size of jujube kernels. For one wandering the round of birth and death, the great earth would not be sufficient [to count off] his mother’s mothers, who are endless beyond conception.

*Anamatagge saṃsarato mahāmahim jambudīpamupanītaṃ
Kolaṭṭhimattagulikā mātā mātūsu eva nappahonti*

VERSE 499

‘Remember the [simile of the] grass, sticks, branches, and foliage being used up in relation to one’s fathers, who are endless beyond conception. Split into pieces four inches long, they would not be sufficient [to count off] his father’s fathers.

*Sara tiṇakaṭṭhaṃ sākḥāpalāsaṃ upanītaṃ anamataggato pitusu
Caturaṅgulikā ghaṭikā pitupitusveva nappahonti*

VERSE 500

‘Remember the [simile of the] blind turtle in the eastern sea, and in the other direction a yoke with a hole. [The chance of the turtle] inserting its head [into the hole] is an analogy for [the chance of] obtaining human birth [once one has gone to the plane of damnation].

*Sara kāṇakacchapam pubbasamudde aparato ca yugacchiddaṃ
Siraṃ tassa ca paṭimukkaṃ manussalābhamhi opammaṃ*

COMMENT

Yugacchiddaṃ: ‘a yoke with a hole.’ Called a yoke with a single hole (*ekacchiggalaṃ yugaṃ*, S.5.455).

COMMENT

Manussalābhamhi opammaṃ: ‘[the chance of] obtaining human birth [once one has gone to the plane of damnation].’ *Khippataraṃ kho so bhikkhave kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggale yuge gīvaṃ paveseyya nattevāhaṃ bhikkhave sakiṃ vinipātagatena bālena manussattaṃ vadāmi* (S.5.456).

VERSE 501

‘Remember the bodily form of this most unfortunate body which, like a lump of froth, has no substantial reality. See the [five] aggregates as unlasting. Remember the hells, full of distress.

*Sara rūpaṃ phenapiṇḍopamassa kāyakalino asārassa
Khandhe passa anicce sarāhi niraye bahuvighāte*

VERSE 502

‘Remember those filling the cemeteries [with their bodies] again and again in this lifetime or that. Remember the danger of crocodiles [i.e. gluttony]. And remember the four [noble] truths.

*Sara kaṭasiṃ vaḍḍhente punappunaṃ tāsu tāsu jātīsu
Sara kumbhīlabhayāni ca sarāhi cattāri saccāni*

COMMENT

Kumbhīlabhayāni: ‘the danger of crocodiles [i.e. gluttony].’

- The danger of crocodiles is a metaphor for gluttony.

✽ *Kumbhīlabhayanti kho bhikkhave odarikattassetam adhivacanaṃ*
(A.2.125).

VERSE 503

‘When the Deathless exists, what is the use of you drinking the five bitter things? For sensuous delights are all indeed more bitter than the five bitter [spices].

*Amatamhi vijjamāne kiṃ tava pañcakaṭukena pītena
Sabbā hi kāmaratiyo kaṭukatarā pañcakaṭukena*

COMMENT

Pañcakaṭukena: ‘the five bitter [spices].’ PED (sv *Kaṭuka*) has several lists, but no list of five.

VERSE 504

‘When the Deathless exists, what is the use to you of sensuous

pleasures which are full of anguish. For sensuous pleasures are all indeed blazing, boiling, scorching.

*Amatamhi vijjamāne kiṃ tava kāmehi ye sapariḷāhā
Sabbā hi kāmaratiyo jalitā kuthitā santāpitā*

COMMENT

Sapariḷāhā: ‘anguish.’ See IGPT sv *Pariḷāha*.

VERSE 505

‘When there is freedom from enmity, what is the use to you of sensuous pleasures which are full of enmity? Being like kings, fire, thieves, water, unbeloved [heirs], sensuous pleasures are full of enmity.

*Asapattamhi samāne kiṃ tava kāmehi ye bhusapattā
Rājaggicoraudakappiyehi sādharmaṇā kāmā bhusapattā*

COMMENT

‘Being like kings, fire, thieves, water, unbeloved [heirs], sensuous pleasures are full of enmity.’

✽ *Tassa evaṃ āraḁkhato gopayato te bhoge rājāno vā haranti corā vā
haranti aggi vā dahati udakaṃ vā vahati appiyā vā dāyādā haranti*
(M.1.86).

VERSE 506

‘When deliverance [from execution and imprisonment] exists, what is the use to you of sensuous pleasures in which there is execution and imprisonment? For in sensuous pleasures [people] unwillingly suffer the miseries of execution and imprisonment.

*Mokkhamhi vijjamāne kiṃ tava kāmehi yesu vadhabandho
Kāmesu hi asakāma vadhabandhadukkhāni anubhonti*

COMMENT

Vadhabandhadukkhāni: ‘the miseries of execution and imprisonment.’
Commentary: *Vadho ti maraṇaṃ. Bandho ti
daṇḁabandhanādibandhanaṃ.*

VERSE 507

‘A blazing grass torch burns the one who holds it; but not indeed the one who releases it. Sensuous pleasures are truly like a burning torch. They burn those who do not let go [of them].

*Ādīpitā tiṇukkā gaṇhantaṃ dahati neva muñcantaṃ
Ukkopamā hi kāmā dahanti ye te na muñcanti*

VERSE 508

‘Do not abandon abundant happiness for the sake of the little happiness of sensuous pleasures. Do not later suffer hardship like a carp swallowing a fishhook.

*Mā appakassa hetu kāmasukhassa vipulaṃ jahi sukhaṃ
Mā puthulomova baḷisaṃ gilitvā pacchā vihaññasi*

VERSE 509

‘Rather, inwardly tame yourself in relation to sensuous pleasures. You are [bound to sensuous pleasures] like a dog by a chain. Sensuous pleasures will treat you like a scavenger treats a hungry dog.

*Kāmaṃ kāmesu damassu tāva sunakhova saṅkhalābaddho
Kāhinti khu taṃ kāmā chātā sunakhaṃ va caṇḍālā*

COMMENT

Caṇḍālā: ‘scavenger.’ Brahmans were called caṇḍāla-brahmans if they earned their living by ‘all kinds of work’:

- He makes his living by all kinds of work, therefore a brahman is called a caṇḍāla brahman.

✽ *sabbakammehi jīvikaṃ kappetī ti kho doṇa tasmā brāhmaṇo
brāhmaṇa caṇḍālo ti vuccati* (A.3.229).

This suggests the caṇḍāla class had no particular occupation associated with it, and were scavengers, with hungry dogs as their close competitors. On there being no castes or outcastes in ancient India, see IGPT sv *Vasala*.

VERSE 510

‘Being applied to sensuous pleasures you will suffer unlimited [physical] pain and very many psychological pains. Relinquish unending sensuous pleasures.

*Aparimitañca dukkhaṃ subahūni ca cittadomanassāni
Anubhohisi kāmeyuto paṭinissaja addhuve kāme*

COMMENT

Aparimitañca dukkhaṃ: ‘unlimited [physical] pain.’ Commentary: *kāyikaṃ dukkhaṃ*.

VERSE 511

‘When the Ageless exists, what is the use to you of sensuous pleasures in which there is old age and death? All births everywhere are linked to old age, death, and illness.

*Ajaramhi vijjamāne kiṃ tava kāmehi yesu jarāmaraṇaṃ
Jarāmaraṇavyādhagahitā sabbā sabbattha jātiyo*

VERSE 512

‘This is the Ageless. This is the Deathless. This is the path to the Ageless and Deathless. It is free of grief and enmity. It is untroubled [by defilement]. It is free of wrongdoing. It is free of danger. It is free of the torment [of suffering].

*Idamajaraṃ idamamaraṃ idamajarāmarapadaṃ asokaṃ ca
Asapattamasambādhaṃ akhalitamabhayaṃ nirupatāpaṃ*

COMMENT

Asambādhaṃ: ‘untroubled [by defilement].’ *Sambādha* means ‘crowded,’ but in the figurative sense PED calls it ‘difficulty, trouble.’ Commentary: *Kilesasambādhābhāvato asambādhaṃ*.

COMMENT

Nirupatāpaṃ: ‘It is free of the torment [of suffering].’ Commentary: *Dukkhūpatāpassa kilesassāpi abhāvena nirupatāpaṃ*.

COMMENT

Akhalita: ‘It is free of wrongdoing.’ Commentary: *Khalitasañkhātānaṃ duccaritānaṃ abhāvena akhalitaṃ*.

VERSE 513

‘This deathlessness has been attained by many, and it is to be obtained even today by one who properly applies himself, but it cannot be attained by one who does not properly strive.’

*Adhigatamidaṃ bahūhi amataṃ ajjāpi ca labhanīyamidaṃ
Yo yoniso payuñjati na ca sakkā aghaṭamānena*

VERSE 514

Finding no delight in originated phenomenon, Sumedhā spoke thus. And, on conciliating Anikaratta, Sumedhā threw her hair onto the floor.

*Evaṃ bhaṇati sumedhā sañkhāragate ratiṃ alabhamānā
Anunentī anikarattaṃ kese ca chamaṃ khiṇi sumedhā*

COMMENT

Anunentī: ‘conciliating.’ See IGPT sv *Anuneti*.

VERSE 515

Having stood up, Anikaratta, with palms joined in respect requested her father: ‘Let Sumedhā leave in order to go forth [into the ascetic life]. She will realise deliverance [from perceptually obscuring states] and Truth.’

*Uṭṭhāya anikaratto pañjaliko yācat’assā pitaraṃ so
Vissajjetha sumedhaṃ pabbajitum vimokkhasaccadassā*

COMMENT

Vimokkha: ‘deliverance [from perceptually obscuring states].’ See IGPT sv *Vimokkha*.

VERSE 516

Allowed to leave by her parents, she went forth [into the ascetic life], terrified of the grief and danger [inherent in the round of birth and death]. She realised the six supernormal attainments and the highest fruit [of

asceticism] while she was [still] a sikkhamānā.

*Vissajjitā ca mātāpitūhi pabbaji sokabhayabhītā
Cha abhiññā sacchikatā aggaphalaṃ sikkhamānāya*

COMMENT

Sokabhayabhītā: ‘terrified of the grief and danger [inherent in the round of birth and death].’ Commentary: *Sokabhayabhītāti ñātiviyogādihetuto sabbasmāpi saṃsārabhayato bhītā ñāṇuttaravasena utrāsītā.*

COMMENT

Aggaphalaṃ: ‘the highest fruit [of asceticism].’ *Cattāri sāmāññaphalāni sotāpattiphalaṃ sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ* (D.3.228).

COMMENT

Cha abhiññā: ‘six supernormal attainments.’ See IGPT sv *Abhijānāti*.

VERSE 517

[Concerning Sumedhā’s final words:]

Astounding and extraordinary was that passing away to the Untroubled-without-residue of King [Koṇca’s] daughter, as she explained during her last moments her deeds in her past lives.

*Acchariyaṃ abbhutaṃ taṃ nibbānaṃ āsi rājakaññāya
Pubbenivāsacaritaṃ yathā vyākari pacchime kāle*

COMMENT

Nibbānaṃ: ‘passing away to the Untroubled-without-residue.’ See IGPT sv *Nibbāna*.

VERSE 518

‘In the time of the Blessed One Koṇāgamana we three women friends [Dhanañjānī, Khemā, and myself] presented the gift of a dwelling in a newly settled monastery.

*Bhagavati koṇāgamane saṅghārāmaṃhi navanivesamhi
Sakhiyo tīṇi janiyo vihāradānaṃ adāsīmha*

COMMENT

Sakhiyo tīṇi janiyo: ‘three women friends [Dhanañjānī, Khemā, and myself].’ Commentary: *dhanañjānī khemā ahañcāti mayaṃ*.

COMMENT

Saṅghārāmaṃ: ‘monastery.’ Translators and dictionaries rarely call *ārāma* ‘monastery.’ But here is the full term plus adjective, occurring only five times in the scriptures. Bhikkhunīs call monasteries *sabhikkhukaṃ ārāmaṃ* (‘parks with monks’) (Vin.4.307).

VERSE 519

‘For 10 times, 100 times, 1000 times, 10,000 times we were reborn amongst the devas. So what need is there to talk about [our rebirths] amongst men?’

*Dasakkhattuṃ satakkhattuṃ dasasatakkhattuṃ satāni ca satakkhattuṃ
Devesu uppajjimha ko pana vādo manussesu*

VERSE 520

‘Amongst the deities we had great psychic power. So what need is there to talk about [our psychic power] amongst men? I was the chief consort of a [Wheel-turning monarch] possessed of the seven Treasures. I was his Woman Treasure.’

*Devesu mahiddhikā ahumha manussakamhi ko pana vādo
Sattaratanassa mahesī itthiratanam aham āsim*

VERSE 521

‘That [gift of a dwelling] was the cause, the source, the origin [of all my good fortune]. That [considered] approval of the teaching, that first contact [with the teaching], for one who took delight in the teaching, that was [the doorway to] the Untroubled.’

*So hetu so pabhavo taṃ mūlaṃ sā va sāsane khantī
Taṃ paṭhamam samodhānam taṃ dhammaratāya nibbānam*

COMMENT

That [gift of a dwelling] was the cause, the source, the origin [of all my good fortune]. Commentary: *So hetū ti yaṃ taṃ koṇāgamanassa bhagavato kāle saṅghassa vihāradānaṃ kataṃ, so yathāvuttāya dibbasampattiyā ca hetu.*

COMMENT

Sā va sāsane khantī: ‘That [considered] approval of the teaching.’
Commentary: *Sā va sāsane khantī ti sā eva idha satthusāsane dhamme nijjhānakkhantī.*

• Hearing the teaching, he bears it in mind. Bearing it in mind, he examines the meaning [of what he has memorised]. Doing so, the teaching receives his considered approval. With this, eagerness [to understand the teaching] arises. When this happens, he enthusiastically applies himself [to the teaching]. Enthusiastically applying himself [to the teaching], he scrutinises [it]. Having scrutinised [it], he strives [to practise it].

✿ *sutvā dhammaṃ dhāreti dhatānaṃ dhammānaṃ atthaṃ upaparikkhati atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti dhammanijjhānakkhantiyā sati chando jāyati chandajāto ussahati ussahitvā² tuletī tulayitvā padahati* (M.1.480).

COMMENT

Taṃ paṭhamaṃ samodhānaṃ: ‘that first contact [with the teaching].’
Commentary: *Taṃ paṭhamasamodhānanti tadeva satthusāsanadhammena paṭhamaṃ samodhānaṃ paṭhamo samāgamo.*

COMMENT

Nibbānaṃ: ‘[the doorway to] the Untroubled.’ Commentary: *nibbānanti phalūpacārena kāraṇaṃ vadati*

VERSE 522

‘Those who have faith in the words of the one of supreme wisdom speak likewise. They are disillusioned with individual existence. Being disillusioned, they are unattached to it.’

Evaṃ kathenti ye saddahanti vacanaṃ anomapaññassa Nibbindanti bhavagate nibbinditvā virajjantī ti

COMMENTATOR'S ENVOI (Translator: Mrs Rhys Davids)

The Psalms of them who through the Gospel's grace
Became the true-born children and the heirs,
Mouth-born, of Him who is the Master Blest,
King o' the Norm, creations of the Norm,
Excelling in all virtue, Arahants,
Who wrought all that 'twas possible to do—
These Psalms, their utterances when AÑÑÃ
They did proclaim, or whensoever it was,
Beginning with Brother SUBHŪTI'S verse,
With Sisters Psalms, headed by 'STURDYKIN'—
All these the Leaders of the Order took,
And in one ordered serial compiled,
The THERAGĀTHĀ-THERĪGĀTHĀ named.

To elucidate the import of that work
Three Older Commentaries are extant.
Thereto this exegesis I have tried
T' indite, the which, in that where'er 'twas fit,
I strove to set the highest meaning forth,
I named the Paramattha-Dīpanī;
The whole whereof, now finished to the end,
By orderly decision is arranged,
For recitation from the sacred text,
In chapters of the number ninety-two.
Thus by the efficacy of such good
As has accrued to me, by me applied,
Have I made bright the glory of the word,

The system, of the Sovran of the world;
That, by their pure attainment in all truth
And virtue, mortals all may come to taste
The essence of emancipation won.
Long may the Very Buddha's Word and Law
Abide, and ever may it be revered
By every creature that hath life and breath!
And may the weather-god in season due
Send rain on earth, and may the powers that be
Govern the world as lovers of the Norm!
Thus endeth the Commentary on the Therigāthā, by the Teacher, Brother
Dhammapāla, residing at the Padara-Tittha-Vihāra.
Badaratitthavihāravāsinā ācariyadhammapālattherena