

saṃyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga
1. Nuns

1. ālavikāsutta
1. With Ālavikā

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho ālavikā bhikkhunī pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
sāvattim piṇḍāya pāvisi.

Then the nun Ālavikā robed up in the morning and, taking her bowl and robe, entered Sāvattihī for alms.

sāvattiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkantā yena andhavanam
tenupasaṅkami vivekatthini.

She wandered for alms in Sāvattihī. After the meal, on her return from alms-round, she went to the Dark Forest seeking seclusion.

atha kho māro pāpimā ālavikāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo vivekamhā cāvetukāmo yena ālavikā bhikkhunī tenupasaṅkami;
upasaṅkamitvā ālavikaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

Then Māra the Wicked, wanting to make the nun Ālavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

“natthi nissaraṇaṃ loke,
“There's no escape in the world,

kiṃ vivekena kāhasi;
so what will seclusion do for you?

bhuñjassu kāmaratiyo,
Enjoy the delights of sensual pleasure;

māhu pacchānutāpini”ti.
don't regret it later.”

atha kho ālavikāya bhikkhuniyā etadahosi:
Then the nun Ālavikā thought,

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

atha kho ālavikāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo vivekamhā cāvetukāmo gāthaṃ bhāsati”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!”

atha kho ālavikā bhikkhunī “māro ayaṃ pāpimā” iti viditvā māraṃ pāpimantaṃ
gāthāhi paccabhāsi:

Then Ālavikā, knowing that this was Māra the Wicked, replied to him in verse:

“atthi nissaraṇaṃ loke,
“There is an escape in the world,

paññāya me suphussitaṃ;
and I've personally experienced it with wisdom.

pamattabandhu pāpima,
O Wicked One, kinsman of the negligent,

na tvaṃ jānāsi taṃ padaṃ.
you don't know that place.

sattisūlūpamā kāmā,
Sensual pleasures are like swords and stakes;

khandhāsaṃ adhikuṭṭanā;
the aggregates are their chopping block.

yaṃ tvaṃ kāmaratiṃ brūsi,
What you call sensual delight

arati mayha sā ahū”ti.
has become no delight for me.”

atha kho māro pāpimā “jānāti maṃ ālavikā bhikkhunī”ti dukkhī dummano
tattevantaradhāyīti.
*Then Māra the Wicked, thinking, “The nun Ālavikā knows me!” miserable and sad, vanished
right there.*

samyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga
1. Nuns

2. somāsutta
2. With Somā

sāvattihinidānaṃ.
At Sāvattihī.

atha kho somā bhikkhunī pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya sāvattiṃ
piṇḍāya pāvisi.
*Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvattihī
for alms.*

sāvattiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭaṭikkantā yena andhavanaṃ
tenupasaṅkami divāvihārāya.
*She wandered for alms in Sāvattihī. After the meal, on her return from alms-round, she went to
the Dark Forest,*

andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
plunged deep into it, and sat at the root of a tree for the day's meditation.

atha kho māro pāpimā somāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppadetukāmo samādhimhā cāvetukāmo yena somā bhikkhunī tenupasaṅkami;
upasaṅkamitvā somaṃ bhikkhuniṃ gāthāya ajjhabhāsi:
*Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps,
wanting to make her fall away from immersion, went up to her and addressed her in verse:*

“yaṃ taṃ isīhi pattaḃbaṃ,
“That state's very challenging;

ṭhānaṃ durabhisambhavaṃ;
it's for the sages to attain.

na taṃ dvaṅgulapaññāya,
It's not possible for a woman,

sakkā pappotumitthiyā”ti.
with her two-fingered wisdom.”

atha kho somāya bhikkhuniyā etadahosi:
Then the nun Somā thought,

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

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

atha kho somāya bhikkhuniyā etadahosi:

Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppadetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsati”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

atha kho somā bhikkhunī “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ
gāthāhi paccabhāsi:

Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

“itthibhāvo kiṃ kayirā,

“What difference does womanhood make

cittamhi susamāhite;

when the mind is serene,

ñāṇamhi vattamānamhi,

and knowledge is present

sammā dhammaṃ vipassato.

as you rightly discern the Dhamma.

yassa nūna siyā evaṃ,

Surely someone who might think:

itthāhaṃ purisoti vā;

‘I am woman’, or ‘I am man’,

kiñci vā pana aññasmi,

or ‘I am’ anything at all,

taṃ māro vattumarahati”ti.

is fit for Māra to address.”

atha kho māro pāpimā “jānāti maṃ somā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The nun Somā knows me!” miserable and sad, vanished right there.

samyutta nikāya 5

Linked Discourses 5

1. bhikkhunīvagga

1. Nuns

3. kisāgotamīsutta

3. With Kisāgotamī

sāvattthinidānaṃ.

At Sāvattthī.

atha kho kisāgotamī bhikkhunī pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
sāvattthiṃ piṇḍāya pāvīsi.

Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvattthī for alms.

sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkantā yena andhavanaṃ
tenupasaṅkami, upasaṅkamitvā divāvihārāya.

She wandered for alms in Sāvattthī. After the meal, on her return from alms-round, she went to the Dark Forest,

andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

plunged deep into it, and sat at the root of a tree for the day’s meditation.

atha kho māro pāpimā kisāgotamiyā bhikkhuniyā bhayaṃ chambhitattam lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo yena kisāgotamī bhikkhunī tenupasaṅkami; upasaṅkamitvā kisāgotamiṃ bhikkhuniṃ gāthāya ajjhabhāsi:

Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“kiṃ nu tvam mataputtāva,
“Why do you sit alone and cry

ekamāsi rudammukhī;
as if your children have died?

vanamajjhagatā ekā,
You’ve come to the woods all alone—

purisaṃ nu gavesasī”ti.
you must be looking for a man!”

atha kho kisāgotamiyā bhikkhuniyā etadahosi:
Then the nun Kisāgotamī thought,

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

atha kho kisāgotamiyā bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattam lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsati”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

atha kho kisāgotamī bhikkhunī “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāhi paccabhāsi:
Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

“accantaṃ mataputtāmhī,
“I’ve got over the death of children,

purisā etadantikā;
and I’m finished with men.

na socāmi na rodāmi,
I don’t grieve or lament,

na taṃ bhāyāmi āvuso.
and I’m not afraid of you, sir!

sabbattha vihatā nandī,
Relishing is destroyed in every respect,

tamokkhandho padālito;
and the mass of darkness is shattered.

jetvāna maccuno senaṃ,
I’ve defeated the army of death,

viharāmi anāsavā”ti.
and live without defilements.”

atha kho māro pāpimā “jānāti maṃ kisāgotamī bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Kisāgotamī knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga

1. Nuns

4. vijayāsutta

4. With Vijayā

sāvattthinidānaṃ.

At Sāvattthī.

atha kho vijayā bhikkhunī pubbaṇhasamayaṃ nivāsetvā ... pe ...

Then the nun Vijayā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

and sat at the root of a tree for the day's meditation.

atha kho māro pāpimā vijayāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo samādhimhā cāvetukāmo yena vijayā bhikkhunī tenupasaṅkami;
upasaṅkamitvā vijayaṃ bhikkhuniṃ gāthāya ajjhabhāsi:

*Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps,
wanting to make her fall away from immersion, went up to her and addressed her in verse:*

“daharā tvaṃ rūpavatī,

“You're so young and beautiful,

ahañca daharo susu;

and I'm a youth in my prime.

pañcaṅgikena turiyena,

Come, my lady, let us enjoy

ehayyebhiramāmase”ti.

the music of a five-piece band.”

atha kho vijayāya bhikkhuniyā etadahosi:

Then the nun Vijayā thought,

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

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

atha kho vijayāya bhikkhuniyā etadahosi:

Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsati”ti.

*“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to
make me fall away from immersion!”*

atha kho vijayā bhikkhunī “māro ayaṃ pāpimā” iti viditvā māraṃ pāpimantaṃ
gāthāhi paccabhāsi:

Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

“rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phoṭṭhabbā ca manoramā;

and touches so delightful.

niyyātayāmi tuyheva,

I hand them right back to you, Māra,

māra nāhaṃ tenatthikā.

for I have no use for them.

iminā pūtikāyena,

This body is foul,

bhīdanena pabhaṅgunā;

decaying and fragile.

atṭiyāmi harāyāmi,
I'm horrified and repelled by it,

kāmatanhā samūhatā.
and I've eradicated sensual craving.

ye ca rūpūpagā sattā,
There are beings in the realm of luminous form,

ye ca arūpaṭṭhāyino;
others established in the formless,

yā ca santā samāpatti,
and also those peaceful attainments:

sabbattha vihato tamo''ti.
I've destroyed the darkness regarding all of them."

atha kho māro pāpimā "jānāti maṃ vijayā bhikkhunī"ti dukkhī dummano
tatthevantaradhāyīti.
*Then Māra the Wicked, thinking, "The nun Vijayā knows me!" miserable and sad, vanished
right there.*

saṃyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga
1. Nuns

5. uppalavaṇṇāsutta
5. With Uppalavaṇṇā

sāvattthinidānaṃ.
At Sāvattthī.

atha kho uppalavaṇṇā bhikkhunī pubbaṇhasamayaṃ nivāsetvā ... pe ...
Then the nun Uppalavaṇṇā robed up in the morning ...

aññatarasmim supupphitasālarukkhāmūle atṭhāsi.
and stood at the root of a sal tree in full flower.

atha kho māro pāpimā uppalavaṇṇāya bhikkhuniyā bhayaṃ chambhitattam
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo yena uppalavaṇṇā bhikkhunī
tenupasaṅkami; upasaṅkamitvā uppalavaṇṇaṃ bhikkhuniṃ gāthāya ajjhabhāsi:
*Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and
goosebumps, wanting to make her fall away from immersion, went up to her and addressed her
in verse:*

"supupphitaggaṃ upagamma bhikkhuni,
"You've come to this sal tree all crowned with flowers,

ekā tuvaṃ tiṭṭhasi sālamūle;
and stand at its root all alone, O nun.

na catthi te dutiyā vaṇṇadhātu,
Your beauty is second to none;

bāle na tvaṃ bhāyasi dhuttakānaṃ"ti.
silly girl, aren't you afraid of rascals?"

atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:
Then the nun Uppalavaṇṇā thought,

"ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati"ti?
"Who's speaking this verse, a human or a non-human?"

atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppaḍetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsatī”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

atha kho uppalavaṇṇā bhikkhunī “māro ayaṃ pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāhi paccabhāsi:

Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

“sataṃ sahaṣṣānipi dhuttakānaṃ,

“Even if 100,000 rascals like you

idhāgatā tādisakā bhaveyyuṃ;

were to come here,

lomaṃ na iñjāmi na santasāmi,

I’d stir not a hair nor panic.

na māra bhāyāmi tamekikāpi.

I’m not scared of you, Māra, even alone.

esā antaradhāyāmi,

I’ll vanish,

kucchiṃ vā pavisāmi te;

or I’ll enter your belly;

pakhumantarikāyampi,

I could stand between your eyebrows

tiṭṭhantiṃ maṃ na dakkhasi.

and you still wouldn’t see me.

cittasmiṃ vasībhūtāmi,

I’m the master of my own mind,

iddhipādā subhāvitā;

I’ve developed the bases of psychic power well.

sabbabandhanamuttāmi,

I’m free from all bonds,

na taṃ bhāyāmi āvuso”ti.

and I’m not afraid of you, sir!”

atha kho māro pāpimā “jānāti maṃ uppalavaṇṇā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.

*Then Māra the Wicked, thinking, “The nun Uppalavaṇṇā knows me!” miserable and sad,
vanished right there.*

saṃyutta nikāya 5

Linked Discourses 5

1. bhikkhunīvagga

1. Nuns

6. cālāsutta

6. With Cālā

sāvatthinidānaṃ.

At Sāvatthī.

atha kho cālā bhikkhunī pubbaṇhasamayaṃ nivāsetvā ... pe ...

Then the nun Cālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

and sat at the root of a tree for the day’s meditation.

atha kho māro pāpimā yena cālā bhikkhunī tenupasaṅkami; upasaṅkamitvā cālaṃ bhikkhuniṃ etadavoca:

Then Māra the Wicked went up to Cālā and said to her,

“kiṃ nu tvam, bhikkhuni, na rocesī”ti?

“Nun, what don’t you approve of?”

“jātiṃ khvāhaṃ, āvuso, na rocemī”ti.

“I don’t approve of rebirth, sir.”

“kiṃ nu jātiṃ na rocesi,

“Why don’t you approve of rebirth?”

jāto kāmāni bhuñjati;

When you’re born, you get to enjoy sensual pleasures.

ko nu taṃ idamādapayi,

Who put this idea in your head:

jātiṃ mā roca bhikkhunī”ti.

‘Nun, don’t approve of rebirth’?”

“jātassa maraṇaṃ hoti,

“Death comes to those who are born,

jāto dukkhāni phussati;

when you’re born you undergo sufferings—

bandhaṃ vadhāṃ pariklesaṃ,

killings, caging, misery—

tasmā jātiṃ na rocaye.

that’s why you shouldn’t approve of rebirth.

buddho dhammamadesesi,

The Buddha taught me the Dhamma

jātiyā samatikkamaṃ;

for passing beyond rebirth,

sabbadukkhappahānāya,

for giving up all suffering;

so maṃ sacce nivesayi.

he settled me in the truth.

ye ca rūpūpagā sattā,

There are beings in the realm of luminous form,

ye ca arūpaṭṭhāyino;

and others established in the formless.

nirodhaṃ appajānantā,

Not understanding cessation,

āgantāro punabbhavaṃ”ti.

they come back in future lives.”

atha kho māro pāpimā “jānāti maṃ cālā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The nun Cālā knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 5

Linked Discourses 5

1. bhikkhunīvagga

1. Nuns

7. upacālāsutta
7. With Upacālā

sāvattthinidānaṃ.
At Sāvattthī.

atha kho upacālā bhikkhunī pubbaṇhasamayāṃ nivāsetvā ... pe ...
Then the nun Upacālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

atha kho māro pāpimā yena upacālā bhikkhunī tenupasaṅkami; upasaṅkamitvā
upacālāṃ bhikkhuniṃ etadavoca:
Then Māra the Wicked went up to Upacālā and said to her,

“kattha nu tvam, bhikkhuni, uppajjitukāmā”ti?
“Nun, where do you want to be reborn?”

“na khvāhaṃ, āvuso, katthaci uppajjitukāmā”ti.
“I don't want to be reborn anywhere, sir.”

“tāvatiṃsā ca yāmā ca,
“There are the Gods of the Thirty-Three, and those of Yama;

tusitā cāpi devatā;
also the Joyful Deities,

nimmānaratino devā,
the Gods Who Love to Create,

ye devā vasavattino;
and the Gods Who Control the Creations of Others.

tattha cittaṃ paṇidhehi,
Set your heart on such places,

raṭiṃ paccanubhossasī”ti.
and you'll undergo delight.”

“tāvatiṃsā ca yāmā ca,
“The Gods of the Thirty-Three, and those of Yama;

tusitā cāpi devatā;
also the Joyful Deities,

nimmānaratino devā,
the Gods Who Love to Create,

ye devā vasavattino;
and the Gods Who Control the Creations of Others—

kāmabandhanabaddhā te,
they're bound with the bonds of sensuality;

enti māraवासam puna.
they fall under your sway again.

sabbo ādīpito loko,
All the world is on fire,

sabbo loko padhūpito;
all the world is smoldering,

sabbo pajjālito loko,
all the world is ablaze,

sabbo loko pakampito.
all the world is rocking.

akampitaṃ apajjalitaṃ,
My mind adores that place

aputhujjanasevitaṃ;
where Māra cannot go;

agati yattha mārassa,
it's not shaking or burning,

tattha me nirato mano”ti.
and not frequented by ordinary people.”

atha kho māro pāpimā “jānāti maṃ upacālā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Upacālā knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga
1. Nuns

8. sīsūpacālāsutta
8. With Sīsūpacālā

sāvattthinidānaṃ.
At Sāvattthī.

atha kho sīsūpacālā bhikkhunī pubbaṇhasamayaṃ nivāsetvā ... pe ...
Then the nun Sīsūpacālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

atha kho māro pāpimā yena sīsūpacālā bhikkhunī tenupasaṅkami; upasaṅkamitvā
sīsūpacālāṃ bhikkhuniṃ etadavoca:
Then Māra the Wicked went up to Sīsūpacālā and said to her,

“kassa nu tvam, bhikkhuni, pāsaṇḍaṃ rocesi”ti?
“Nun, whose creed do you believe in?”

“na khvāhaṃ, āvuso, kassaci pāsaṇḍaṃ rocemī”ti.
“I don't believe in anyone's creed, sir.”

“kaṃ nu uddissa muṇḍāsi,
“In whose name did you shave your head?

samaṇī viya dissasi;
You look like an ascetic,

na ca rocesi pāsaṇḍaṃ,
but you don't believe in any creed.

kimiva carasi momūhā”ti.
Why do you live as if lost?”

“ito bahiddhā pāsaṇḍā,
“Followers of other creeds

diṭṭhīsu paśīdanti te;
are confident in their views.

na tesam dhammaṃ rocemī,
But I don't believe in their teaching,

te dhammassa akovidā.
for they're no experts in the Dhamma.

atthi sakyakule jāto,
But there is one born in the Sakyan clan,

buddho appatipuggalo;
the unrivaled Buddha,

sabbābhibhū māranudo,
champion, dispeller of Māra,

sabbatthamaparājito.
everywhere undefeated,

sabbattha mutto asito,
everywhere freed, and unattached,

sabbaṃ passati cakkhumā;
the all-seeing seer.

sabbakammakkhayaṃ patto,
He has attained the end of all deeds,

vimutto upadhisāṅkhaye;
freed with the ending of attachments.

so mayhaṃ bhagavā satthā,
That Blessed One is my Teacher,

tassa rocemi sāsanā”ti.
and I believe in his instruction.”

atha kho māro pāpimā “jānāti maṃ sīsupacālā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.
*Then Māra the Wicked, thinking, “The nun Sīsupacālā knows me!” miserable and sad,
vanished right there.*

saṃyutta nikāya 5
Linked Discourses 5

1. bhikkhunīvagga
1. Nuns

9. selāsutta
9. With Selā

sāvattthinidānaṃ.
At Sāvattthī.

atha kho selā bhikkhunī pubbaṇhasamayaṃ nivāsetvā ... pe ...
Then the nun Selā robed up in the morning ...

aññatarasmiṃ rukkhāmūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day’s meditation.

atha kho māro pāpimā selāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppadetukāmo ... pe ...
Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps ...

selaṃ bhikkhuniṃ gāthāya ajjhabhāsi:
addressed her in verse:

“kenidaṃ pakataṃ bimbaṃ,
“Who created this puppet?

kvanu bimbassa kārako;
Where is its maker?

kvanu bimbaṃ samuppannaṃ,
Where has the puppet arisen?

kvanu bimbaṃ nirujjhatī”ti.

And where does it cease?”

atha kho selāya bhikkhuniyā etadahosi:

Then the nun Selā thought,

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

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

atha kho selāya bhikkhuniyā etadahosi:

Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsati”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

atha kho selā bhikkhunī “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāhi
paccabhāsi:

Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

“nayidaṃ attakataṃ bimbaṃ,

“This puppet isn’t self-made,

nayidaṃ parakataṃ aghaṃ;

nor is this misery made by another.

hetuṃ paṭicca sambhūtaṃ,

It comes to be because of a cause,

hetubhaṅgā nirujjhati.

and ceases when the cause breaks up.

yathā aññataraṃ bījaṃ,

It’s like a seed that’s sown

khette vuttaṃ virūhati;

in a field; it grows

pathavīrasaṅcāgama,

relying on both the soil’s nutrients

sinehaṅca tadūbhayaṃ.

as well as moisture.

evaṃ khandhā ca dhātuyo,

In the same way the aggregates and elements

cha ca āyatanā ime;

and these six sense fields

hetuṃ paṭicca sambhūtā,

come to be because of a cause,

hetubhaṅgā nirujjhare”ti.

and cease when the cause breaks up.”

atha kho māro pāpimā “jānāti maṃ selā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The nun Selā knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 5

Linked Discourses 5

1. bhikkhunīvagga

1. Nuns

10. vajirāsutta

10. With Vajirā

sāvattthinidānaṃ.

At Sāvattthī.

atha kho vajirā bhikkhunī pubbaṇhasamayam nivāsetvā pattacīvaramādāya
sāvattthiṃ piṇḍāya pāvisi.

Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvattthī for alms.

sāvattthiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātapapaṭikkantā yena andhavanam
tenupasaṅkami divāvihārāya.

She wandered for alms in Sāvattthī. After the meal, on her return from alms-round, she went to the Dark Forest,

andhavanam ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.
plunged deep into it, and sat at the root of a tree for the day's meditation.

atha kho māro pāpimā vajirāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo samādhimhā cāvetukāmo yena vajirā bhikkhunī tenupasaṅkami;
upasaṅkamitvā vajiraṃ bhikkhuniṃ gāthāya ajjhabhāsi:

Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“kenāyaṃ pakato satto,
“Who created this sentient being?

kuvam sattassa kārako;
Where is its maker?

kuvam satto samuppanno,
Where has the being arisen?

kuvam satto nirujjhati”ti.
And where does it cease?”

atha kho vajirāya bhikkhuniyā etadahosi:
Then the nun Vajirā thought,

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

atha kho vajirāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo samādhimhā cāvetukāmo gāthaṃ bhāsati”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

atha kho vajirā bhikkhunī “māro ayaṃ pāpimā” iti viditvā, māraṃ pāpimantaṃ
gāthāhi paccabhāsi:

Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

“kiṃ nu sattoti pacesi,
“Why do you believe there’s such a thing as a ‘sentient being’?

māra ditthigataṃ nu te;
Māra, is this your theory?

suddhasaṅkhārapuñjoyaṃ,
This is just a pile of conditions,

nayidha sattupalabbhati.
you won’t find a sentient being here.

yathā hi aṅgasambhārā,
When the parts are assembled

hoti saddo ratho iti;
we use the word ‘chariot’.

evaṃ khandhesu santesu,
So too, when the aggregates are present

hoti sattoti sammuti.
‘sentient being’ is the convention we use.

dukkhameva hi sambhōti,
But it’s only suffering that comes to be,

dukkhaṃ tiṭṭhati veti ca;
lasts a while, then disappears.

nāññatra dukkhā sambhōti,
Naught but suffering comes to be,

nāññaṃ dukkhā nirujjhati”ti.
naught but suffering ceases.”

atha kho māro pāpimā “jānāti maṃ vajirā bhikkhunī”ti dukkhī dummano
tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Vajirā knows me!” miserable and sad, vanished right there.

bhikkhunīvaggo paṭhamo.

āḷavikā ca somā ca,

gotamī vijayā saha;

uppalavaṇṇā ca cālā,

upacālā sīsūpacālā ca;

selā vajirāya te dasāti.

bhikkhunīsamyuttaṃ samattaṃ.
The Linked Discourses on Nuns are completed.