

✿ SUTTA CENTRAL

Verses of the Elder Bhikkhunis

Pāli English



A Translation of the Therīgāthā by

BHIKKHUNI SOMA

✿ SUTTA CENTRAL

Verses of the Elder Bhikkhunis

Pāli English



A Translation of the Therīgāthā by
BHIKKHUNI SOMA

Verses of the Elder Bhikkhunis: A Translation of the Therīgāthā

Pāli-English

Translated for SuttaCentral

by

Ayya Soma

This EBook was generated from in August, 2022

and reformatted by ReadingFaithfully.org

Translation Process

The primary source used was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. The text was translated from the Pali by Ayyā Somā without consulting any other translations first. It was then proof-read and edited by Bhante Suddhaso. The end result was compared to other English translations currently available, in particular the ones by Bhante Sujato and Anagarika Mahendra.

Translation Description

This translation of the Therīgathā was intentionally done without consulting or referencing any of the information provided in the commentaries. It therefore uses the original Pāli text of the poems as its only basis to deduce context and terminology choice.

Translated for SuttaCentral by Ayya Soma, 2022. Dedicated to the public domain via Creative Commons Zero (CC0). You are encouraged to copy, reproduce, adapt, alter, or otherwise make use of this translation in any way you wish. Attribution is appreciated but not legally required.

Table of Contents

Therīgāthā: Verses of the Senior Nuns

The Book of the Ones

1. Aññatarātherīgāthā: Verses of a Certain Unknown Elder
2. Muttātherīgāthā: Verses of the Elder Muttā
3. Punṇātherīgāthā: Verses of the Elder Punṇā
4. Tissātherīgāthā: Verses of the Elder Tissā
5. Aññatarātissātherīgāthā: Verses of Another Elder Named Tissā
6. Dhīrātherīgāthā: Verses of the Elder Dhīrā
7. Vīrātherīgāthā: Verses of the Elder Vīrā
8. Mittātherīgāthā: Verses of the Elder Mittā
9. Bhadrātherīgāthā: Verses of the Elder Bhadrā
10. Upasamātherīgāthā: Verses of the Elder Upasamā
11. Muttātherīgāthā: Verses of the Elder Muttā
12. Dhammadinnātherīgāthā: Verses of the Elder Dhammadinnā
13. Visākhātherīgāthā: The Elder Visākhā
14. Sumanātherīgāthā: Verses of the Elder Sumanā
15. Uttarātherīgāthā: Verses of the Elder Uttarā
16. Vuddhapabbajitasumanātherīgāthā: Verses of the Elder Sumanā, Gone Forth in Old Age.
17. Dhammātherīgāthā: Verses of the Elder Dhammā
18. Saṅghātherīgāthā: Verses of the Elder Saṅghā

The Book of the Twos

1. Abhirūpanandātherīgāthā: Verses of the Elder Abhirūpanandā
2. Jentātherīgāthā: Verses of the Elder Jentā
3. Sumaṅgalamātātherīgāthā: Verses of the Elder Sumaṅgala's Mother
4. Addhakāsītherīgāthā: Verses of the Elder Addhakāsī
5. Cittātherīgāthā: Verses of the Elder Cittā
6. Mettikātherīgāthā: Verses of the Elder Mettikā
7. Mittātherīgāthā: Verses of the Elder Mittā
8. Abhayamātuttherīgāthā: Verses of the Elder Abhayā
9. Abhayātherīgāthā: Verses of the Elder Abhaya's Mother
10. Sāmātherīgāthā: Verses of the Elder Sāmā

The Book of the Threes

1. Aparāsāmātherīgāthā: Verses of Another Elder Sāmā
2. Uttamātherīgāthā: Verses of the Elder Uttamā
3. Aparāuttamātherīgāthā: Another Elder Uttamā
4. Dantikātherīgāthā: Verses of the Elder Dantikā

5. Ubbiritherīgāthā: Verses of the Elder Ubbirī

6. Sukkātherīgāthā: Verses of the Elder Sukkā

7. Selātherīgāthā: Verses of the Elder Selā

8. Somātherīgāthā: Verses of the Elder Somā

The Book of the Fours

1. Bhaddākāpilānītherīgāthā: Verses of the Elder Bhaddā Kāpilānī

The Book of the Fives

10. Paṭācārātherīgāthā: Verses of the Elder Paṭācārā

11. Timsamattātherīgāthā: Verses of the Thirty Elders

12. Candātherīgāthā: Verses of the Elder Candā

1. Aññataratherīgāthā: Verses of a Certain Unknown Elder

2. Vimalātherīgāthā: Verses of the Elder Vimalā

3. Sīhātherīgāthā: Verses of the Elder Sīhā

4. Sundarīnandātherīgāthā: Verses of the Elder Sundarīnandā

5. Nanduttarātherīgāthā: Verses of the Elder Nanduttarā

6 Mittākālītherīgāthā: Verses of the Elder Mittākālī

7. Sakulātherīgāthā: Verses of the Elder Sakulā

8. Soṇātherīgāthā: Verses of the Elder Soṇā

9. Bhaddākunḍalakesātherīgāthā: Verses of the Elder Bhaddā Kuṇḍalakesā

The Book of the Sixes

1. Pañcasatamattātherīgāthā: Verses of the Five Hundred Elders

2. Vāsetthītherīgāthā: Verses of the Elder Vāsetthi

3. Khemātherīgāthā: Verses of the Elder Khemā

4. Sujātātherīgāthā: Verses of the Elder Sujātā

5. Anopamātherīgāthā: Verses of the Elder Anopamā

6 Mahāpajāpatiḡotamītherīgāthā: Verses of the Elder Mahāpajāpati Gotamī

7. Guttātherīgāthā: Verses of the Elder Guttā

8. Vijayātherīgāthā: Verses of the Elder Vijayā

The Book of the Sevens

1. Uttarātherīgāthā: Verses of the Elder Uttarā

2. Cālātherīgāthā: Verses of the Elder Cālā

3. Upacālātherīgāthā: Verses of the Elder Upacālā

The Book of the Eights

1. Sīsūpacālātherīgāthā: Verses of the Elder Sīsūpacālā

The Book of the Nines

1. Vaddhamātutherīgāthā: Verses of the Elder Vaddha's Mother

The Book of the Elevens

1. Kisāgotamītherīgāthā: Verses of the Elder Kisāgotamī

The Book of the Twelves

1. Uppalavannātherīgāthā: Verses of the Elder Uppalavannā

The Book of the Sixteens

1. Punṇātherīgāthā: Verses of the Elder Punṇā

The Book of the Twenties

1. Ambapālītherīgāthā: Verses of the Elder Ambapālī

2 Rohinītherīgāthā: Verses of the Elder Rohinī

3. Cāpātherīgāthā: Verses of the Elder Cāpā

4. Sundarītherīgāthā: Verses of the Elder Sundarī

5. Subhākammāradhītutherīgāthā: Subhā, the Daughter of a Blacksmith

The Book of the Thirties

1. Subhājīvakambavanikātherīgāthā: Verses of the Elder Subhā of Jīvaka's Mango Grove

The Book of the Forties

1. Isidāsītherīgāthā: Verses of the Elder Isidāsī

The Great Book

1. Sumedhātherīgāthā: Verses of the Elder Sumedhā

The Chapter of the Ones

1. Aññatarātherīgāthā:
Verses of a Certain Unknown Elder

Namo tassa Bhagavato Arahato Sammāsambuddhassa.
Homage to the Bhagavant, the Arahant, the Sammāsambuddha.

**“Sukhaṃ supāhi therike,
Kativā coḷena pārutā;
Upasanto hi te rāgo,
Sukkhadākaṃ va kumbhiyaṃ”ti.**

“Sleep with ease, Elder,
wrapped in a rag.
Your passion has been appeased
like a dry vegetable in a pot.”

Itthaṃ sudam aññatarā therī apaññātā bhikkhunī gāthaṃ abhāsittāti.
Thus a certain unknown Elder Bhikkhunī spoke this verse.

2. Muttātherīgāthā: Verses of the Elder Muttā

**“Mutte muccassu yogehi,
cando rāhuggahā iva;
Vippamuttena cittena,
anaṇā bhuñja piṇḍakan”ti.**

“Muttā, free yourself from bondage,
like the moon from Rāhu’s grasp.
And with a liberated mind,
eat alms free of debt.”

Itthaṃ sudarṇaṃ bhagavā muttaṃ sikkhamānaṃ imāya gāthāya abhiṇhaṃ ovadatīti.
Thus the Bhagavant often exhorts the trainee Muttā with this verse.

3. Puṇṇātherīgāthā:
Verses of the Elder Puṇṇā

**“Puṇṇe pūrassu dhammehi,
Cando pannaraseriva;
Paripuṇṇāya paññāya,
Tamokhandham padālayā”ti.**

“Puṇṇā, grow full of good qualities,
like the moon on the fifteenth day.
Full of wisdom,
destroy this mass of darkness.”

Ittham sudam puṇṇā therī gātham abhāsītthāti.
Thus Puṇṇā the Elder spoke this verse.

4. Tissātherīgāthā:
Verses of the Elder Tissā

**“Tisse sikkhassu sikkhāya,
mā taṃ yogā upaccagum;
Sabbayogavisamyuttā,
cara loke anāsavā”ti.**

“Tissā, train yourself with discipline,
do not let bonds tie you down.
All bonds unbound,
walk in the world free from influences.”

... Tissā therī
The Elder Tissā

5. Aññatarātissātherīgāthā:
Verses of Another Elder Named Tissā

**“Tisse yuñjassu dhammehi,
khaṇo taṃ mā upaccagā;
Khaṇātītā hi socanti,
nirayamhi samappitā”ti.**

“Tissā, bind yourself to the Dhamma,
waste no time.
Those who waste time sorrow,
when they arrive in hell.”

... Aññatarā tissā therī
Another Elder Named Tissā

6. Dhīrātherīgāthā:
Verses of the Elder Dhīrā

**“Dhīre nirodham phusehi,
Saññāvūpasamaṃ sukhaṃ;
Ārādhayāhi nibbānaṃ,
Yogakkhemamanuttaraṃ”ti.**

“Dhīrā, touch cessation,
the joyful pacification of perception.
Attain Nirvana,
the utmost safety from bondage.”

... Dhīrā therī
The Elder Dhīrā

7. Vīrātherīgāthā:
Verses of the Elder Vīrā

**“Vīrā vīrehi dhammehi,
bhikkhunī bhāvitindriyā;
Dhāreti antimaṃ dehaṃ,
jetvā māraṃ savāhinin”ti.**

“Vīrā, with the qualities of a hero,
a bhikkhunī with well-developed spiritual powers.
She carries her last body,
having conquered Māra and his army.”

... Vīrā therī
The Elder Vīrā

8. Mittātherīgāthā:
Verses of the Elder Mittā

**“Saddhāya pabbajitvāna,
mitte mittaratā bhava;
Bhāvehi kusale dhamme,
yogakkhemassa pattiya”ti.**

“Now that you have gone forth out of faith,
Mittā, appreciate your spiritual companions.
Cultivate wholesome qualities
for the attainment of safety from bondage.”

... Mittā therī
The Elder Mittā

9. Bhadrātherīgāthā:
Verses of the Elder Bhadrā

**“Saddhāya pabbajitvāna,
bhadre bhadraratā bhava;
Bhāvehi kusale dhamme,
yogakkhemamanuttaran”ti.**

“Now that you have gone forth out of faith,
Bhadrā, be devoted to goodness.
Cultivate wholesome qualities,
the utmost safety from bondage.”

... Bhadrā therī
The Elder Bhadrā

10. Upasamātherīgāthā:
Verses of the Elder Upasamā

**“Upasame tare oghaṃ,
maccudheyyaṃ suduttaraṃ;
Dhārehi antimaṃ dehaṃ,
jetvā māraṃ savāhinin”ti.**

“Upasamā, pass over the flood,
the sphere of death so difficult to cross.
Carry your last body,
having conquered Māra and his army.”

... Upasamā therī
The Elder Upasamā

11. Muttātherīgāthā:
Verses of the Elder Muttā

**“Sumuttā sādhumuttāmhī,
tīhī khujjehī muttiyā;
Udukkhalena musalena,
patinā khujjakena ca;
Muttāmhī jātimaraṇā,
bhavanetti samūhatā”ti.**

“I am well released and fully free,
freed from the three deceits,
of the mortar, the pestle,
and the deceitful husband.
I am free from birth and death,
I have uprooted that which leads to any state of existence.”

... Muttā therī
The Elder Muttā

12. Dhammadinnātherīgāthā:
Verses of the Elder Dhammadinnā

**“Chandajātā avasāyī,
Manasā ca phuṭā siyā;
Kāmesu appaṭibaddhacittā,
Uddhamṣotāti vuccatī”ti.**

“When one’s feverous nature has been laid down,
when the mind has been expanded
and is not constricted by sensual pleasures—
this is called going against the stream.”

... Dhammadinnā therī
The Elder Dhammadinnā

13. Visākhātherīgāthā:
The Elder Visākhā

**“Karotha buddhasāsanam,
yam katvā nānutappati;
Khippam pādāni dhovitvā,
ekamante nisīdathā”ti.**

“Do what the Buddha taught
and you will have no regrets.
Quickly wash your feet
and sit down to one side.”

... Visākhā therī
The Elder Visākhā

14. Sumanātherīgāthā:
Verses of the Elder Sumanā

**“Dhātuyo dukkhato disvā,
mā jātiṃ punarāgami;
Bhave chandaṃ virājetvā,
upasantā carissasī”ti.**

“Having seen the elements as suffering,
do not return to birth.
Having destroyed the fervor for existence,
you will walk in peace.”

... Sumanā therī
The Elder Sumanā

15. Uttarātherīgāthā:
Verses of the Elder Uttarā

**“Kāyena saṁvutā āsīm,
vācāya uda cetasā;
Samūlaṁ taṇhamabbuyha,
sītibhūtāṁhi nibbutā”ti.**

“I was restrained in body,
speech, and mind.
Having pulled out craving by the roots,
I have become cool and quenched.”

... Uttarā therī
The Elder Uttarā

16. Vuḍḍhapabbajitasumanātherīgāthā:
Verses of the Elder Sumanā, Gone Forth in Old Age.

**“Sukhaṃ tvaṃ vuḍḍhike sehi,
katvā coḷena pārutā;
Upasanto hi te rāgo,
sītibhūtāsi nibbutā”ti.**

“Sleep comfortably, old one,
wrapped in a rag.
Your passion has been appeased thus:
it has become cool and quenched.”

... Sumanā vuḍḍhapabbajitā therī
The Elder Sumanā, gone forth in old age.

17. Dhammātherīgāthā:
Verses of the Elder Dhammā

**“Piṇḍapātaṃ caritvāna,
daṇḍamolubbha dubbalā;
Vedhamānehi gattehi,
tattheva nipatiṃ chamā;
Disvā ādīnavaṃ kāye,
atha cittaṃ vimucci me”ti.**

“As I was going for alms,
leaning on a stick,
all my limbs trembled,
and there I fell on the ground.
As I saw the danger in the body,
in that moment, my mind was liberated.”

... Dhammā therī
The Elder Dhammā

18. Saṅghātherīgāthā:
Verses of the Elder Saṅghā

**“Hitvā ghare pabbajitvā,
hitvā puttāṃ pasuṃ piyaṃ;
Hitvā rāgañca dosaṃca,
avijjañca virājiya;
Samūlaṃ taṇhamabbuyha,
upasantāmi nibbutā”ti.**

“I left behind the house and went forth.
I left behind child, cattle, and all that is dear.
I left behind passion and aversion,
and I left behind ignorance—by means of dispassion.
Having pulled out craving by the roots,
I am quenched and at peace.”

...

...

Saṅghā therī
The Elder Saṅghā

Ekakanipāto niṭṭhito.
The Chapter of the Ones is finished.

The Chapter of the Twos

1. Abhirūpanandātherīgāthā:
Verses of the Elder Abhirūpanandā

**“Āturaṃ asuciṃ pūtiṃ,
passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi,
ekaggaṃ susamāhitaṃ.**

“Nandā, see this body as diseased,
impure, and rotten.
Cultivate awareness of the unattractive
with a well-collected, one-pointed mind.

**Animittaṇca bhāvehi,
mānānusayamujjaha;
Tato mānābhisamayā,
upasantā carissasī”ti.**

Develop objectless meditation;
give up the underlying tendency toward conceit.
Once you fully understand conceit,
you will walk in peace.”

Itthaṃ sudaṃ abhirūpanandā therī gāthāyo abhāsittāti.

Thus the Bhagavant often exhorts the trainee Abhirūpanandā with these verses.

2. Jentātherīgāthā: Verses of the Elder Jentā

**“Ye ime satta bojjhaṅgā,
maggā nibbānapattiyā;
Bhāvitā te mayā sabbe,
yathā buddhena desitā.**

“These seven factors of enlightenment
are the path for attaining Nirvana.
I have developed all of them,
as taught by the Buddha.

**Diṭṭho hi me so bhagavā,
antimoyaṁ samussayo;
Vikkhīṇo jātisaṁsāro,
natthi dāni punabbhavo”ti.**

I have seen the Bhagavant,
this is my last body.
Destroyed is rebirth in saṁsāra,
now there is no coming back to any state of being.”

Itthaṁ sudāṁ jentā therī gāthāyo abhāsītthāti.
Thus Jentā the Elder spoke these verses.

3. Sumaṅgalamātātherīgāthā:
Verses of the Elder Sumaṅgala's Mother

**“Sumuttikā sumuttikā,
Sādhumuttikāmhi musalassa;
Ahiriko me chattakaṃ vāpi,
Ukkhalikā me deḍḍubhaṃ vāti.**

“Well released, well released,
I am well released and free from the pestle.
I am shielded from my shameless husband
and from the kettle that hisses like a water snake.

**Rāgañca ahaṃ dosañca,
Cicciṭi cicciṭīti vihanāmi;
Sā rukkhamaṃmupagamma,
Aho sukhanti sukhato jhāyāmi”ti.**

Hiss! Hiss! I destroy
passion and aversion.
Having gone to the root of a tree,
‘O bliss!’ I happily meditate.”

... Sumaṅgalamātā therī
The Elder Sumaṅgala's Mother

4 Aḍḍhakāsi therīgāthā:
Verses of the Elder Aḍḍhakāsi

**“Yāva kāsijanapado,
suṅko me tatthako ahu;
Taṃ katvā negamo agghaṃ,
aḍḍhenagghaṃ ṭhapesi maṃ.**

“In the country of Kāsi,
I was purchased.
The townsman set a price,
but settled for half of it.

**Atha nibbindahaṃ rūpe,
nibbindaṇca virajjahaṃ;
Mā puna jātaṃsaṃsāraṃ,
sandhāveyyaṃ punappunaṃ;
Tisso vijjā sacchikatā,
kataṃ buddhassa sāsanā”ti.**

Then I was disenchanted by form;
disenchanted, I became dispassionate.
May I not be reborn again in saṃsāra,
may I not return again and again!
Now I have realized the three knowledges
and completed the teaching of the Buddha.”

... Aḍḍhakāsi therī
The Elder Aḍḍhakāsi

5. Cittātherīgāthā:
Verses of the Elder Cittā

**“Kiñcāpi khomhi kisikā,
gilānā bālhadubbalā;
Daṇḍamolubbha gacchāmi,
pabbataṃ abhirūhiya.**

“I was skin and bones,
sick, and very weak;
but, leaning on a stick,
I climbed the mountain.

**Saṅghāṭiṃ nikkhipitvāna,
pattakañca nikujjiya;
Sele khambhesimattānaṃ,
tamokhandhaṃ padāliyā”ti.**

I laid down the outer robe
and overturned the bowl;
settled on a stone,
I destroyed this mass of darkness.”

... Cittā therī
The Elder Cittā

6. Mettikātherīgāthā:
Verses of the Elder Mettikā

**“Kiñcāpi khomhi dukkhitā,
dubbalā gatayobbanā;
Daṇḍamolubbha gacchāmi,
pabbataṃ abhirūhiya.**

“I was in pain,
weak, and long past my youth,
but leaning on a stick,
I climbed the mountain.

**Nikkhipitvāna saṅghāṭiṃ,
pattakañca nikujjiya;
Nisinnā camhi selamhi,
atha cittaṃ vimucci me;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanan”ti.**

I laid down the outer robe
and overturned the bowl,
sitting down on a stone,
in that moment, my mind was liberated.
I obtained the three knowledges
and completed the teaching of the Buddha.”

... Mettikā therī
The Elder Mettikā

7. Mittātherīgāthā:
Verses of the Elder Mittā

**“Cātuddasim pañcadasim,
yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca,
aṭṭhaṅgasusamāgatam.**

“On the fourteenth day, on the fifteenth day,
on the eighth day of a fortnight,
and on extraordinary fortnights,
I observed the Uposatha,

**Uposatham upāgacchim,
devakāyābhinandinī;
Sājja ekena bhattena,
muṇḍā saṅghātipārutā;
Devakāyam na pattheham,
vineyya hadaye daran”ti.**

complete in all its eight factors,
seeking delight in the company of Devas.
Today with one meal a day,
a shaven head, wrapped in a robe,
I do not aspire to be a Deva,
as I have removed distress from my heart.”

... Mittā therī
The Elder Mittā

8. *Abhayamātuttherīgāthā*:
Verses of the Elder Abhayā

**“Uddhaṃ pādatalā amma,
adho ve kesamatthakā;
Paccavekkhassumaṃ kāyaṃ,
asuciṃ pūtigandhikaṃ.**

“Mother, I contemplated the body
from the soles of the feet
all the way to the top of the head,
seeing it as impure and fetid.

**Evaṃ viharamānāya,
sabbo rāgo samūhato;
Parīḷāho samucchinno,
sītibhūtāṃhi nibbutā”ti.**

Dwelling in this way,
I uprooted all passion
and extinguished all heat:
I have become cool and quenched.”

... Abhayamātā therī
The Elder Abhayā

9. Abhayātherīgāthā:
Verses of the Elder Abhaya’s Mother

**“Abhaye bhiduro kāyo,
yattha satā puthujjanā;
Nikkhipissāmimaṃ dehaṃ,
sampajānā satīmatī.**

“Abhayā, this body is transient:
this is what worldly beings should attend to.
I will cast aside this body
with mindfulness and clear comprehension.

**Bahūhi dukkhadhammehi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
kataṃ buddhassa sāsanan”ti.**

Amidst so much suffering,
I devoted myself to heedfulness.
I have obtained the destruction of craving,
and completed the teaching of the Buddha.”

... Abhayā therī
The Elder Abhayā’s Mother

10. Sāmātherīgāthā:
Verses of the Elder Sāmā

**“Catukkhattum pañcakkhattum,
vihārā upanikkhamim;
Aladdhā cetaso santim,
citte avasavattinī;
Tassā me aṭṭhamī ratti,
yato taṇhā samūhatā.**

“Four times, five times,
I went outside.
I had not attained peace of mind
and I had no power over the mind.
Amidst so much suffering,
I devoted myself to heedfulness.

**Bahūhi dukkhadhammehi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
katam buddhassa sāsanan”ti.**

It’s now been the eighth night
since craving has been uprooted.
I have obtained the destruction of craving
and completed the teaching of the Buddha.”

...

...

Sāmā therī
The Elder Sāmā

Dukanipāto niṭṭhito.
The Chapter of the Twos is finished.

The Chapter of theThrees

1. Aparāsāmātherīgāthā:
Verses of Another Elder Sāmā

**“Paṇṇavīsativassāni,
yato pabbajitāya me;
Nābhijānāmi cittassa,
samaṃ laddhaṃ kudācanaṃ.**

“For twenty-five years
since I had gone forth,
I had not once
gained any peace of mind.

**Aladdhā cetaso santiṃ,
citte avasavattinī;
Tato saṃvegamāpādiṃ,
saritvā jinasāsaṇaṃ.**

I had not attained peace of mind
and I had no power over the mind.
Then, I recollected the teaching of the Victorious One,
and I was met with a sense of urgency.

**Bahūhi dukkhadhamme hi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
kataṃ buddhassa sāsanaṃ;
Ajja me sattamī ratti,
yato taṇhā visositā”ti.**

Amidst so much suffering,
I devoted myself to heedfulness.
I obtained the destruction of craving
and completed the teaching of the Buddha.
Today is the seventh night
from when craving was made to wither.”

... Aparā sāmā therī
Another Elder Sāmā

2. *Uttamātherīgāthā*: Verses of the Elder Uttamā

**“Catukkhattum pañcakkhattum,
vihārā upanikkhamim;
Aladdhā cetaso santim,
citte avasavattinī.**

“Four times, five times,
I went outside.
I had not attained peace of mind
and I had no power over the mind.

**Sā bhikkhunim upagacchim,
yā me saddhāyikā ahu;
Sā me dhammamedesi,
khandhāyatanadhātuyo.**

I approached a bhikkhunī
whom I trusted.
She taught me the Dhamma:
the khandhas, elements, and sense domains.

**Tassā dhammam suṇitvāna,
Yathā mam anusāsi sā;
Sattāham ekapallaṅkena,
Nisīdim pītisukhasamappitā;
Aṭṭhamiyā pāde pasāresim,
Tamokhandham padāliyā”ti.**

I listened to her Dhamma,
followed her instructions,
and sat cross-legged for seven days,
dedicated to bliss and happiness.
On the eighth day I stretched out my feet,
having destroyed this mass of darkness.”

... Uttamā therī
The Elder Uttamā

3. Aparāuttamātherīgāthā: Another Elder Uttamā

**“Ye ime satta bojjhaṅgā,
maggā nibbānapattiyā;
Bhāvitā te mayā sabbe,
yathā buddhena desitā.**

“These seven factors of enlightenment
are the path for attaining Nirvana.
I have developed all of them,
as taught by the Buddha.

**Suññatassānimittassa,
lābhinihaṃ yadicchakaṃ;
Orasā dhītā buddhassa,
nibbānābhiratā sadā.**

I am one who gains at will
the objectless and emptiness.
I am the legitimate daughter of the Buddha,
ever so fond of Nirvana.

**Sabbe kāmā samucchinā,
ye dibbā ye ca mānusā;
Vikkhīṇo jātisaṃsāro,
natthi dāni punabbhavo”ti.**

All sensual pleasures have been cut off,
both divine and human.
Destroyed is rebirth in saṃsāra,
now there is no coming back to any state of being.”

... Aparā uttamā therī
Another Elder Uttamā

4. *Dantikātherīgāthā*:
Verses of the Elder Dantikā

**“Divāvihārā nikkhamma,
gijjhakūṭamhi pabbate;
Nāgaṃ ogāhamuttiṇṇaṃ,
nadītīramhi addasaṃ.**

“Having ventured out from my day’s abiding
at Vulture’s Peak Mountain,
I saw an elephant going in and out
the river by the shore.

**Puriso aṅkusamādāya,
‘dehi pādan’ti yācati;
Nāgo pasārayī pādaṃ,
puriso nāgamāruhi.**

A man took a pole with a hook,
and said to him: ‘Hand me your foot.’
The elephant held out his foot,
and the man mounted him.

**Disvā adantaṃ damitaṃ,
manussānaṃ vasaṃ gataṃ;
Tato cittaṃ samādhesiṃ,
khalu tāya vanaṃ gatā”ti.**

Once I saw the untamed tamed,
brought under human control,
from there I sought one-pointedness of mind—
this is why I went to the forest.”

... Dantikā therī
The Elder Dantikā

5. Ubbiritherīgāthā:
Verses of the Elder Ubbirī

**“Amma jīvāti vanamhi kandasi,
Attānaṃ adhigaccha ubbiri;
Cullāsītisahassāni,
Sabbā jīvasanāmikā;
Etamhāḷāhane daḍḍhā,
Tāsaṃ kamanusocasi”.**

“Mother, you cry in the forest for Jīvā.
Ubbirī, come to your senses!
Eighty-four thousand beings,
all with the name Jīvā,
were burnt in that cremation ground:
you sorrowed over all of them in the same way.”

**“Abbahī vata me sallāṃ,
duddasaṃ hadayassitaṃ;
Yaṃ me sokaparetāya,
dhītusokaṃ byapānudi.**

“At last, you pulled out the thorn,
difficult to see, stuck to my heart.
Losing my daughter filled me with grief,
but now that grief is gone.

**Sājja abbūḷhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca,
Upemi saraṇaṃ munin”ti.**

Today the thorn has been pulled out;
I am free of craving, fully quenched.
I go to the Sage for refuge
in the Buddha, Dhamma, and Sangha.”

... Ubbirī therī
The Elder Ubbirī

6. *Sukkātherīgāthā*:
Verses of the Elder Sukkā

**“Kīṃme katā rājagahe manussā,
Madhum pītāva acchare;
Ye sukkam na upāsanti,
Desentiṃ buddhasāsanam.**

“What are these people in Rājagaha doing?
They are like drunken nymphs,
not bothering to sit near Sukkā,
as she explains the Buddha’s teachings.

**Tañca appaṭivānīyam,
asecanakamojavam;
Pivanti maññe sappaññā,
valāhakamivaddhagū.**

That which counters craving
is like nectar,
which the wise allow to seep in,
like rain falling on travelers.

**Sukkā sukkehi dhammehi,
vītarāgā samāhitā;
Dhāreti antimam deham,
jetvā maram savāhinin”ti.**

Sukkā has such bright qualities,
she is free from passion, and has a collected mind.
She carries her last body,
having conquered Māra and his army.”

... Sukkā therī
The Elder Sukkā

7. *Selātherīgāthā*:
Verses of the Elder Selā

**“Natthi nissaraṇaṃ loke,
kiṃ vivekena kāhasi;
Bhuñjāhi kāmaratiyo,
māhu pacchānutāpini”.**

“There is no escape in the world,
so what will you do in seclusion?
Enjoy sensual pleasures,
do not regret it later.”

**“Sattisūlūpamā kāmā,
khandhāsaṃ adhikuṭṭanā;
Yaṃ tvaṃ ‘kāmaratiṃ’ brūsi,
‘arati’ dāni sā mama.**

“Sensual pleasures are like the handle of an axe,
and one’s khandhas the executioner’s block.
The appealing sensual pleasures that you talk about
are no longer appealing to me.

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā”ti.**

In this way all fixation is annihilated,
and the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!”

... Selā therī
The Elder Selā

8. *Somātherīgāthā*:
Verses of the Elder Somā

**“Yaṃ taṃ isīhi pattaḅbaṃ,
ṭhānaṃ durabhisambhavaṃ;
Na taṃ dvaṅgulapaññāya,
sakkā pappotumitthiyā”.**

“Whatever can be attained by the seers,
that stage so hard to reach,
cannot be attained by a woman,
with her wisdom as small as two fingers.”

**“Itthibhāvo no kiṃ kayirā,
cittamhi susamāhite;
Ñāṇamhi vattamānamhi,
sammā dhammaṃ vipassato.**

“How does being a woman have anything to do
with a well-collected mind,
when knowledge is present,
and one sees rightly into Dhamma?

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā”ti.**

In this way all fixation is annihilated,
the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!”

...

...

Somā therī

The Elder Somā

Tikanipāto niṭṭhito.

Chapter of the Threes is finished.

The Chapter of theFours

1. Bhaddākāpilānītherīgāthā:
Verses of the Elder Bhaddā Kāpilānī

**“Putto buddhassa dāyādo,
kassapo susamāhito;
Pubbenivāsaṃ yovedi,
saggāpāyaṇca passati.**

“Kassapa, son and heir of the Buddha,
has a well-collected mind.
He knows his past lives,
sees heaven and hell.

**Atho jātikkhayaṃ patto,
abhiññāvosito muni;
Etāhi tīhi vijjāhi,
tevijjo hoti brāhmaṇo.**

He has reached the destruction of birth,
he is an accomplished sage with perfect insight.
He is a a brahmin
who possesses the three knowledges.

**Tatheva bhaddā kāpilānī,
tevijjā macculāyini;
Dhāreti antimam deham,
jetvā māram savāhinim.**

In the same way Bhaddā Kāpilānī
possesses the three knowledges, has left behind death,
and carries her last body,
having conquered Māra and his army.

**Disvā ādīnavaṃ loka,
ubho pabbajitā mayaṃ;
Tyamha khīṇāsavā dantā,
sītibhūtamha nibbutā”ti.**

Having seen the danger in the world,

we both went forth.

We have exhausted and tamed all the influences,
we have become cool and quenched.”

...

...

Bhaddā kāpilānī therī

The Elder Bhaddā Kāpilānī

Catukkanipāto niṭṭhito.

Chapter of the Fours is finished.

The Chapter of theFives

1. Aññataratherīgāthā:
Verses of a Certain Unknown Elder

**“Paṇṇavīsativassāni,
yato pabbajitā ahaṃ;
Nāccharāsaṅghātamattampi,
cittassūpasamajjhagaṃ.**

“For twenty-five years,
since I had gone forth,
I had not experienced serenity of mind,
not even for a split second.

**Aladdhā cetaso santiṃ,
kāmarāgenavassutā;
Bāhā paggayha kandantī,
vihāraṃ pāvisiṃ ahaṃ.**

I had not attained peace of mind,
I was overflowing with lust,
and with my arms in the air, crying aloud,
I entered the monastery.

**Sā bhikkhuniṃ upāgacchiṃ,
yā me saddhāyikā ahu;
Sā me dhammamaḍḍesi,
khandhāyatanadhātuyo.**

I approached a bhikkhunī
whom I trusted.
She taught me the Dhamma:
the khandhas, elements, and sense domains.

**Tassā dhammaṃ suṇitvāna,
ekamante upāvisiṃ;
Pubbenivāsaṃ jānāmi,
dibbacakkhu visodhitaṃ.**

After I listened to her Dhamma,

I sat down to one side.
I know my past lives,
I have purified my divine eye.

**Cetopariccañāṇaṇca,
sotadhātu visodhitā;
Iddhīpi me sacchikatā,
patto me āsavakkhaya;
Chalābhiññā sacchikatā,
kataṃ buddhassa sāsanan”ti.**

I am able to read the minds of others,
and I have purified the ear element.
I have attained psychic powers,
and reached the destruction of the influences.
I have realized the six special knowledges,
and completed the teaching of the Buddha.”

... Aññatarā therī
A Certain Unknown Elder

2. *Vimalātherīgāthā*: Verses of the Elder Vimalā

**“Mattā vaṇṇena rūpena,
sobhaggena yasena ca;
Yobbanena cupatthaddhā,
aññāsamatimaññihaṃ.**

“Intoxicated with this beautiful body,
as well as glory, success,
and my youth,
I despised anyone who was not my equal.

**Vibhūsetvā imaṃ kāyaṃ,
sucittaṃ bālalāpanaṃ;
Aṭṭhāsiṃ vesidvāramhi,
luddo pāsamivoḍḍiya.**

Dressed in flashy clothes,
prattling on,
I stood at the entrance of the pleasure house,
like a hunter setting traps.

**Piḷandhanaṃ vidaṃsentī,
guyhaṃ pakāsikaṃ bahuṃ;
Akāsiṃ vividhaṃ māyaṃ,
ujjagghantī bahuṃ janaṃ.**

I flaunted my assets
and often exposed my private parts;
I deceived in many ways,
and I made fun of many people.

**Sājja piṇḍaṃ caritvāna,
muṇḍā saṅghātipārutā;
Nisinnā rukkhamaḷamhi,
avitakkassa lābhini.**

Today I walk for alms,

with a shaven-head, wrapped in a robe.
Seated at the root of a tree,
I attain absence of thought.

**Sabbe yogā samucchinnā,
ye dibbā ye ca mānusā;
Khepetvā āsave sabbe,
sītibhūtāmhi nibbutā”ti.**

All bonds have been cut off,
both divine and human.
Having cast away all influences,
I have become cool and quenched.”

... Vimalā purāṇagaṇikā therī
The Elder Vimalā, a Former Courtesan.

3. *Sīhātherīgāthā*: Verses of the Elder Sīhā

**“Ayoniso manasikārā,
kāmarāgena aṭṭitā;
Ahoṣiṃ uddhatā pubbe,
citte avasavattinī.**

“Because of careless attention,
I was afflicted with lust.
I was restless,
and I had no power over the mind.

**Pariyuṭṭhitā klesehi,
subhasaññānuvattinī;
Samaṃ cittassa na labhiṃ,
rāgacittavasānugā.**

Overwhelmed by defilements,
I chased anything attractive.
Controlled by craving,
I could not attain tranquility of mind.

**Kisā paṇḍu vivaṇṇā ca,
satta vassāni cārihaṃ;
Nāhaṃ divā vā rattim vā,
sukhaṃ vindiṃ sudukkhita.**

Emaciated, ugly, feeble,
I wandered for seven years,
never finding happiness either by day or by night.
I was full of suffering.

**Tato rajjuṃ gahetvāna,
pāvisiṃ vanamantaraṃ;
Varaṃ me idha ubbandhaṃ,
yañca hīnaṃ punācare.**

Then I took a rope

and entered into the forest.
Better for me to be strangled here,
than to go back to the inferior life.

**Dalhapāsaṃ karitvāna,
rukḥhasākhāya bandhiya;
Pakkhipiṃ pāsaṃ gīvāyaṃ,
atha cittaṃ vimucci me”ti.**

I made a strong noose,
and hung it from the branch of a tree.
As soon as I placed the noose around my neck
my mind was liberated.”

... Sīhā therī
The Elder Sīhā

4. *Sundarīnandātherīgāthā*: Verses of the Elder Sundarīnandā

**“Āturaṃ asuciṃ pūtiṃ,
passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi,
ekaggaṃ susamāhitaṃ.**

“Nandā, see this body as diseased,
impure, and rotten.
Cultivate awareness of the unattractive,
with a collected one-pointed mind.

**Yathā idaṃ tathā etaṃ,
yathā etaṃ tathā idaṃ;
Duggandhaṃ pūtikaṃ vāti,
bālānaṃ abhinanditaṃ.**

As this is, so is that,
as that is, so is this.
Only fools enjoy
the vile smell of rotten winds.”

**Evameṭaṃ avekkhantī,
rattindivamatanditā;
Tato sakāya paññāya,
abhinibbijja dakkhisam”.**

“I looked at it in this way
relentlessly, by day and by night,
saw it for myself with wisdom,
and had a breakthrough.

**“Tassā me appamattāya,
vicinantiyā yoniso;
Yathābhūtaṃ ayaṃ kāyo,
diṭṭho santarabāhiro.**

I relied on my heedfulness

and wise comprehension,
to accurately see this body
inside and out.

**Atha nibbindahaṃ kāye,
ajjhatañca virajjahaṃ;
Appamattā visaṇṇyuttā,
upasantāmi nibbutā”ti.**

Then I was disenchanted by the body,
and I became dispassionate.
Heedful, unbound,
I am quenched and at peace.”

... Sundarīnandā therī
The Elder Sundarīnandā

5. Nanduttarātherīgāthā:
Verses of the Elder Nanduttarā

**“Aggim candañca sūriyañca,
devatā ca namassiham;
Naditthāni gantvāna,
udakam oruhāmiham.**

“I used to worship fire, the moon,
the sun, and the Devas.
I would go to the river ford
and descend into the water.

**Bahūvatasamādānā,
addham sīsassa olikhim;
Chamāya seyyam kappemi,
rattim bhattam na bhuñjham.**

I took on many spiritual practices:
I shaved half of my head,
I set my sleeping place on the ground,
and ate no food at night.

**Vibhūsāmaṇḍanaratā,
nhāpanucchādanehi ca;
Upakāsim imam kāyam,
kāmarāgena atṭitā.**

At the same time I enjoyed jewelry and makeup,
I pampered this body
with baths and massages,
afflicted with lust.

**Tato saddham labhitvāna,
pabbajim anagāriyam;
Disvā kāyam yathābhūtam,
kāmarāgo samūhato.**

Eventually I acquired faith,

and went forth into homelessness.
After I accurately saw the body,
I uprooted lust.

**Sabbe bhavā samucchinā,
icchā ca patthanāpi ca;
Sabbayogavisaṃyuttā,
santiṃ pāpuṇi cetaso”ti.**

All states of existence have been cut off,
as well as desire and aspiration.
All bonds unbound,
I have attained peace of mind.”

... Nanduttarā therī
The Elder Nanduttarā

6. *Mittākālītherīgāthā*:
Verses of the Elder Mittākālī

**“Saddhāya pabbajitvāna,
agārasmānagāriyaṃ;
Vicariṃhaṃ tena tena,
lābhasakkāraussukā.**

“I went forth out of faith,
from the home life into homelessness;
I wandered here and there,
longing for gain and honor.

**Riñcitvā paramaṃ atthaṃ,
hīnamatthaṃ asevihaṃ;
Kilesānaṃ vasaṃ gantvā,
sāmaññaṭthaṃ na bujjhihaṃ.**

Disregarding the highest aim,
I pursued an inferior goal.
Controlled by defilements,
I did not understand the real purpose of the contemplative life.

**Tassā me ahu saṃvego,
nisinnāya vihārake;
Ummaggapaṭipannāmi,
taṇhāya vasamāgatā.**

Seated in a dwelling place,
I was struck with a sense of urgency:
‘I have entered upon the wrong path,
I am under the control of craving!

**Appakaṃ jīvitam mayhaṃ,
jarā byādhi ca maddati;
Purāyaṃ bhijjati kāyo,
na me kālo pamajjitum.**

Decay and sickness are trampling

my trifling life.

There is no time to waste
before this body falls apart.'

**Yathābhūtamavekkhantī,
khandhānaṃ udayabbayaṃ;
Vimuttacittā uṭṭhāsiṃ,
kataṃ buddhassa sāsanaṃ”ti.**

In conformity with the truth, I discerned
the rise and fall of the khandhas.
I stood up with a liberated mind,
having completed the teaching of the Buddha.”

... Mittā kāḷī therī
The Elder Mittākālī

7. *Sakulātherīgāthā*:
Verses of the Elder Sakulā

**“Agārasmiṃ vasantīhaṃ,
dhammaṃ sutvāna bhikkhuno;
Addasaṃ virajaṃ dhammaṃ,
nibbānaṃ padamaccutaṃ.**

“I was home
when I heard the Dhamma from a bhikkhu.
I saw the stainless Dhamma,
the path to Nirvana, that which never dies.

**Sāhaṃ puttaṃ dhītarañca,
dhanadhaññañca chaḍḍiya;
Kese chedāpayitvāna,
pabbajim anagāriyaṃ.**

I left behind daughter and son,
wealth and grain.
I had my hair cut off,
and went forth into homelessness.

**Sikkhamānā ahaṃ santi,
bhāventī maggamañjasaṃ;
Pahāsim rāgadosañca,
tadekaṭṭhe ca āsave.**

I trained myself peacefully,
cultivating the path forward.
I discarded passion and aversion,
and all other influences.

**Bhikkhunī upasampajja,
pubbajātimanussariṃ;
Dibbacakkhu visodhitaṃ,
vimalaṃ sādhubhāvitaṃ.**

As an ordained bhikkhunī

I remembered my previous lives.
I purified my divine eye,
well developed and spotless.

**Saṅkhāre parato disvā,
hetujāte palokite;
Pahāsiṃ āsave sabbe,
sītibhūtāṃhi nibbutā”ti.**

I saw formations as alien,
arisen due to conditions, and subject to decay.
I eliminated all the influences,
I have become cool and quenched.”

... Sakulā therī
The Elder Sakulā

8. Soṇātherīgāthā:
Verses of the Elder Soṇā

**“Dasa putte vijāyitvā,
asmim rūpasamussaye;
Tato haṃ dubbalā jiṇṇā,
bhikkhunim upasaṅkamim.**

“I gave birth to ten sons
from this same body.
As I became old and feeble,
I approached a bhikkhunī.

**Sā me dhammamaḍḍesi,
khandhāyatanadhātuyo;
Tassā dhammaṃ suṇitvāna,
kese chetvāna pabbajim.**

She taught me the Dhamma:
the khandhas, elements, and sense domains.
After I listened to her Dhamma,
I cut off my hair and went forth.

**Tassā me sikkhamānāya,
dibbacakkhu visodhitaṃ;
Pubbenivāsaṃ jānāmi,
yattha me vusitaṃ pure.**

From training with her,
my divine eye was purified.
I know my past lives,
where I dwelt previously.

**Animittaṇca bhāvēmi,
ekaggā susamāhitā;
Anantarāvimokkhāsim,
anupādāya nibbutā.**

I cultivate objectless meditation

with a well-collected and one-pointed mind.
I was immediately liberated,
quenched because of non-grasping.

**Pañcakkhandhā pariññātā,
tiṭṭhanti chinnamūlakā;
Dhi tavatthu jare jamme,
natthi dāni punabbhavo”ti.**

The five khandhas are fully understood,
they remain with roots destroyed.
What does it matter that I am decrepit?
There is now no coming back to any state of being.”

... Soṇā therī
The Elder Soṇā

9. Bhaddākuṇḍalakesātherīgāthā:
Verses of the Elder Bhaddā Kuṇḍalakesā

**“Lūnakesī paṅkadharī,
ekasāṭī pure carim;
Avajje vajjamatinī,
vajje cāvajjadassinī.**

“In the past I would wander with only one robe,
my head shaved and my body covered in mud.
I would see the blameworthy as blameless,
and the blameless as blameworthy.

**Divāvihārā nikkhamma,
gijjhakūṭamhi pabbate;
Addasaṃ virajaṃ buddhaṃ,
bhikkhusaṅghapurakkhataṃ.**

Having ventured out from my day’s abiding
at Vulture’s Peak Mountain,
I saw the stainless Buddha,
and the honored monastic Saṅgha.

**Nihacca jāṇuṃ vanditvā,
sammukhā añjaliṃ akaṃ;
‘Ehi bhadde’ti maṃ avaca,
sā me āsūpasampadā.**

I knelt in respect before him,
my hands in añjali.
‘Come, Bhaddā!,’ he said.
That was my higher ordination.

**Ciṇṇā aṅgā ca magadhā,
vajjī kāsī ca kosalā;
Ananā paṇṇāsa vassāni,
ratṭhapīṇḍaṃ abhuñjaham.**

I traveled to Aṅga, Magadha,

Vajji, Kāsi, and Kosala.
Free of debt, for fifty years
I ate the country's almsfood.

**Puññaṃ vata pasavi bahum,
Sappañño vatāyaṃ upāsako;
Yo bhaddāya cīvaraṃ adāsi,
Vippamuttāya sabbaganthehī"ti.**

Surely he accumulated so much merit,
that wise lay devotee,
who gave a robe to Bhaddā,
released from all fetters."

... Bhaddā kuṇḍalakesā therī
The Elder Bhaddā Kuṇḍalakesā

10. Paṭācārātherīgāthā:
Verses of the Elder Paṭācārā

**“Naṅgalehi kasam khettaṃ,
bījāni pavapaṃ chamā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

“Young men plough the field,
sowing seeds in the earth.
As they nourish wife and children,
young men prosper.

**Kimahaṃ sīlasampannā,
satthusāsanakārikā;
Nibbānaṃ nādhigacchāmi,
akusītā anuddhatā.**

I have perfect morality,
I follow the teaching of the Teacher,
I am not lazy nor conceited,
so why have I not attained Nirvana?

**Pāde pakkhālayitvāna,
udakesu karomahaṃ;
Pādodakañca disvāna,
thalato ninnamāgataṃ.**

After washing my feet,
I observed the water,
and noticed the foot-washing water
flowing from top to bottom.

**Tato cittaṃ samādhesiṃ,
assaṃ bhadraṃvajāniyaṃ;
Tato dīpaṃ gahetvāna,
vihāraṃ pāvisiṃ ahaṃ;
Seyyaṃ olokayitvāna,
mañcakamhi upāvisiṃ.**

From there I sought one-pointedness of mind,
like a good thoroughbred horse.
Later, I took the lamp,
and entered my dwelling.
I checked the bed
and took a seat on a mat.

**Tato sūciṃ gahetvāna,
vaṭṭiṃ okassayāmaṃ;
Paḍipasseva nibbānaṃ,
vimokkho ahu cetaso”ti.**

I took the needle
and pulled out the wick.
The emancipation of my mind
was like the extinguishing of a lamp.”

... Paṭācārā therī
The Elder Paṭācārā

11. Timsamattātherīgāthā:
Verses of the Thirty Elders

**“Musalāni gahetvāna,
dhaññaṃ koṭṭenti māṇavā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

“With a pestle,
young men pound grain.
As they nourish wife and children,
young men prosper.

**Karotha buddhasāsanam,
yam katvā nānutappati;
Khippam pādāni dhovitvā,
ekamante nisīdatha;
Cetosamathamanyuttā,
karotha buddhasāsanam”.**

Do what the Buddha taught,
and you will have no regrets.
Quickly wash your feet,
and sit down on one side.
Commit to tranquility of mind—
do what the Buddha taught.”

**Tassā tā vacanam sutvā,
paṭācārāya sāsanaṃ;
Pāde pakkhālayitvāna,
ekamantaṃ upāvisuṃ;
Cetosamathamanyuttā,
akāmsu buddhasāsanam.**

Upon hearing these words,
the teaching of Paṭācārā,
they washed their feet
and sat down to one side.
Committing to tranquility of mind,

they followed the teachings of the Buddha.

**Rattiyā purime yāme,
pubbajātimanussarum;
Rattiyā majjhime yāme,
dibbacakkhum visodhayum;
Rattiyā pacchime yāme,
tamokhandham padālayum.**

In the first watch of the night,
they remembered their previous lives.
In the second watch of the night,
they purified the divine eye.
In the third watch of the night,
they destroyed this mass of darkness.

**Uṭṭhāya pāde vandimsu,
“katā te anusāsani;
Indamva devā tidasā,
saṅgāme aparājitam;
Purakkhatvā vihassāma,
tevijjāmhā anāsavā”ti.**

They stood up and paid homage at her feet:
“We did as you instructed.
We now possess the three knowledges and are free from influences,
and will dwell revering you
just as the thirty Devas honor Indra,
unconquered in battle.”

**Ittham sudam tiṃsamattā therī bhikkhuniyo paṭācārāya santike aññaṃ
byākarimsūti.**

In this way Thirty Elder Bhikkhunīs attained perfect knowledge in the presence of
Paṭācārā.

12. Candātherīgāthā: Verses of the Elder Candā

**“Duggatāhaṃ pure āsiṃ,
vidhavā ca aputtikā;
Vinā mittehi ñātīhi,
bhattacoḷassa nādhigaṃ.**

“I was destitute,
a widow without children,
friends or relatives.
Food and cloth were difficult to come by,

**Pattaṃ daṇḍaṇca gaṇhitvā,
bhikkhamānā kulā kulā;
Sītunhena ca ḍayhantī,
satta vassāni cārihaṃ.**

so I would take bowl and walking-stick,
and beg from family to family.
I wandered for seven years,
consumed by heat and cold.

**Bhikkhuniṃ puna disvāna,
annapānassa lābhiniṃ;
Upasaṅkamma avocaṃ,
‘pabbajjaṃ anagāriyaṃ’.**

When I saw a bhikkhunī
accepting food and drink,
I approached her and said:
‘I want to go forth into homelessness.’

**Sā ca maṃ anukampāya,
pabbājesi paṭācārā;
Tato maṃ ovaditvāna,
paramatthe niyojayi.**

Out of compassion for me,

Paṭācārā allowed me to go forth.
Then she exhorted me,
and spurred me on to the highest aim.

**Tassāhaṃ vacanaṃ sutvā,
akāsiṃ anusāsaṃ;
Amogho ayyāyovādo,
tevijjāṃhi anāsavā”ti.**

I heard and
followed her instruction.
Ayya’s guidance was not in vain:
possessing the three knowledges, I am free from influences.”

...

...

Candā therī
The Elder Candā

Pañcakanipāto niṭṭhito.
The Chapter of the Fives is finished.

The Chapter of theSixes

1. Pañcasatamattātherīgāthā:
Verses of the Five Hundred Elders

**“Yassa maggaṃ na jānāsi,
āgatassa gatassa vā;
Taṃ kuto cāgataṃ sattaṃ,
‘mama putto’ti rodasi.**

“You do not know how
a being comes and goes,
or whence that being came,
yet you weep, ‘oh, my child!’

**Maggañca khossa jānāsi,
āgatassa gatassa vā;
Na naṃ samanusocesi,
evaṃdhammā hi pāṇino.**

If you really knew how
a being comes and goes,
you would not mourn,
for you would understand that this is the nature of a sentient being.

**Ayācito tatāgacchi,
nānuññāto ito gato;
Kutoci nūna āgantvā,
vasitvā katipāhakaṃ;
Itopi aññena gato,
tatopaññena gacchati.**

Unasked they come,
without permission they leave.
Whence did they come?
How long will they stay?
Departing one place,
one goes to another.

**Peto manussarūpena,
saṃsaranto gamissati;**

**Yathāgato tathā gato,
kā tattha paridevanā”.**

One who has died in the form of a human being,
will be reborn again and again.

As one comes, so one goes,
so why lament since that is so?”

**“Abbahī vata me sallam,
duddasaṃ hadayassitaṃ;
Yā me sokaparetāya,
puttasokaṃ byapānudi.**

“At last, you pulled out the thorn,
difficult to see, stuck to my heart.
I was overcome with grief after the loss of my child,
but now that grief has been dispelled.

**Sājja abbūhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca,
Upemi saraṇaṃ muniṃ”.**

Today the thorn has been pulled out,
I am free of craving, fully quenched.
I go to the Sage for refuge
in the Buddha, Dhamma, and Sangha.”

Itthaṃ sudaṃ pañcasatamattā therī bhikkhuniyo ...
In this way Five Hundred Elder Bhikkhunīs spoke...
pe....

2. *Vāseṭṭhītherīgāthā*: Verses of the Elder Vāseṭṭhi

**“Puttasokenaḥaṃ aṭṭā,
khittacittā visaññinī;
Naggā pakiṇṇakesī ca,
tena tena vicārihaṃ.**

“When I lost my child I was taken over by grief;
I went deranged, I lost my mind.
Naked and with messy hair,
I wandered here and there,

**Vīthi saṅkārakūṭesu,
susāne rathiyāsu ca;
Acarim tīṇi vassāni,
khuppiṇāsamappitā.**

staying in heaps of rubbish,
at the side of a road, or in a cemetery.
I wandered for three years,
afflicted by hunger and thirst.

**Athaddasāsim sugataṃ,
nagaraṃ mithilaṃ pati;
Adantānaṃ dametāraṃ,
sambuddhamakutobhayaṃ.**

When I arrived at the town of Mithilā,
and I saw the one faring well,
tamer of the untamed,
the self-enlightened one, fearless everywhere,

**Sacittaṃ paṭiladdhāna,
vanditvāna upāvisim;
So me dhammamedesi,
anukampāya gotamo.**

I returned to sanity.

I paid respects and sat down.
Gotama taught me the Dhamma
out of compassion.

**Tassa dhammaṃ suṇitvāna,
pabbajim̐ anagāriyaṃ;
Yuñjantī satthuvacane,
sacchākāsim̐ padaṃ sivaṃ.**

After I heard his Dhamma,
I went forth into homelessness.
I bound myself to the words of the Teacher;
I realized the path of joy.

**Sabbe sokā samucchinnā,
pahīnā etadantikā;
Pariññātā hi me vatthū,
yato sokāna sambhavo”ti.**

All woes have been cut off,
abandoned, finished.
Now I have fully understood
how grief comes into being.”

... Vāsetṭhī therī
The Elder Vāsetṭhī

3. *Khemātherīgāthā*: Verses of the Elder Khemā

**“Daharā tvaṃ rūpavatī,
ahampi daharo yuvā;
Pañcaṅgikena turiyena,
ehi kheme ramāmase”.**

“You are young and beautiful,
I am also a young lad.
Come, Khemā, let’s have a good time
with heavenly music.”

**“Iminā pūtikāyena,
āturena pabhaṅgunā;
Aṭṭiyāmi harāyāmi,
kāmataṇhā samūhatā.**

“This putrid body,
diseased and brittle,
only brings trials and tribulations.
I have uprooted craving for sensual pleasures.

**Sattisūlūpamā kāmā,
khandhāsaṃ adhikuṭṭanā;
Yaṃ ‘tvaṃ kāmaratiṃ’ brūsi,
‘arati’ dāni sā mama.**

Sensual pleasures are like the handle of an axe,
and one’s khandhas the executioner’s block.
The appealing sensual pleasures that you talk about
are no longer appealing to me.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka.**

In this way all fixation is annihilated,

the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!

**Nakkhattāni namassantā,
aggiṃ paricaram vane;
Yathābhuccamajānantā,
bālā suddhimamaññaṭṭha.**

I used to pay homage to constellations,
worshiping fire in the forest.
Ignorant of truth,
I was a fool with a misconception of purity.

**Ahañca kho namassantī,
sambuddham purisuttamam;
Pamuttā sabbadukkhehi,
satthusāsanakārikā”ti.**

But now I pay homage to the Buddha,
the most excellent of men.
Liberated from all suffering,
I follow the teaching of the Teacher.”

... Khemā therī
The Elder Khemā

4. *Sujātātherīgāthā*: Verses of the Elder Sujātā

**“Alaṅkatā suvasanā,
mālinī candanokkhitā;
Sabbābharaṇasañchannā,
dāsīgaṇapurakkhatā.**

“Bejeweled and all dolled up,
wearing flower garlands, scented with sandalwood,
I was completely covered with adornments,
attended by a following of servants.

**Annam pānaṇca ādāya,
khajjam bhojjam anappakam;
Gehato nikkhamitvāna,
uyyānamabhihārayim.**

After taking food and drink,
many tasty dishes and a generous amount of grains,
I left home,
and went to the park.

**Tattha ramitvā kīḷitvā,
āgacchantī sakam gharam;
Vihāram daṭṭhum pāvisim,
sāketē añjanaṁ vanam.**

There I had a good time, played around,
and then went back to my own house.
Since I wanted to see a monastery,
I went into Añjana forest at Sāketa.

**Disvāna lokapajjotaṁ,
vanditvāna upāvisim;
So me dhammamadesesi,
anukampāya cakkhumā.**

There I saw the Buddha, shedding light on the world.

I paid respects and sat down.
The Seer taught me the Dhamma
out of compassion.

**Sutvā ca kho mahesissa,
saccaṃ sampañivijjhahaṃ;
Tattheva virajaṃ dhammaṃ,
phusayiṃ amataṃ padaṃ.**

After hearing the Great Sage,
I penetrated the truth.
There I touched the stainless Dhamma,
the path to the deathless.

**Tato viññātasaddhammā,
pabbajiṃ anagāriyaṃ;
Tisso vijjā anuppattā,
amoghaṃ buddhasāsanā”ti.**

Then, because I had become aware of the true Dhamma,
I went forth into homelessness.
I obtained the three knowledges,
the teaching of the Buddha was not in vain.”

... Sujātā therī
The Elder Sujātā

5. *Anopamātherīgāthā*:
Verses of the Elder Anopamā

**“Ucce kule ahaṃ jātā,
bahuvitte mahaddhane;
Vaṇṇarūpena sampannā,
dhītā majjhassa atrajā.**

“I was Majjha’s daughter:
well-born,
with much wealth and property,
endowed with beauty.

**Patthitā rājaputtehi,
setṭhiputtehi gijjhītā;
Pitu me pesayī dūtaṃ,
detha mayhaṃ anopamaṃ.**

Sons of kings pursued me,
sons of wealthy merchants desired me.
One sent out a messenger for my father:
‘Give me Anopamā!

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

However much she is worth,
your daughter Anopamā,
I will give you eight times as much
in gold and gems.’

**Sāhaṃ disvāna sambuddhaṃ,
lokajeṭṭhaṃ anuttaraṃ;
Tassa pādāni vanditvā,
ekamantaṃ upāvisiṃ.**

When I saw the Self-Enlightened One,

the supreme in the world, the unsurpassable one,
I paid homage at his feet,
and sat down to one side.

**So me dhammamadesesi,
anukampāya gotamo;
Nisinnā āsane tasmim,
phusayim tatiyam phalam.**

Gotama taught me the Dhamma
out of compassion.
Sitting on that seat,
I reached the third fruit.

**Tato kesāni chetvāna,
pabbajim anagāriyam;
Ajja me sattamī ratti,
yato taṇhā visositā”ti.**

Then I cut off my hair,
and went forth into homelessness.
Today is the seventh night
from when craving was made to wither.”

... Anopamā therī
The Elder Anopamā

6. Mahāpajāpatigotamūtherīgāthā:
Verses of the Elder Mahāpajāpati Gotamī

**“Buddha vīra namo tyatthu,
sabbasattānamuttama;
Yo maṃ dukkhā pamocesi,
aññañca bahukaṃ janaṃ.**

“Homage to you, Buddha, Hero!
Best of all beings,
who released me and many others
from suffering.

**Sabbadukkhaṃ pariññātaṃ,
Hetutaṇhā visositā;
Bhāvito aṭṭhaṅgiko maggo,
Nirodho phusito mayā.**

All suffering is fully understood,
craving, its cause, has been made to wither,
the Eightfold Path has been developed,
and I have attained cessation.

**Mātā putto pitā bhātā,
ayyakā ca pure ahuṃ;
Yathābhuccamajānantī,
saṃsarimhaṃ anibbisaṃ.**

In the past I was a mother, a child, a father, a brother,
and a grandmother.
Blind to the truth,
I returned again and again, never finding in the darkness what I sought.

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

I have seen the Bhagavant—

indeed, this is my last body.
Destroyed is rebirth in saṃsāra,
now there is no coming back to any state of being.

**Āraddhavīriye pahitatte,
Niccaṃ dalhaparakkame;
Samagge sāvake passe,
Esā buddhāna vandanā.**

See the disciples on the path—
established in energy, self-directed,
always making a sincere effort:
this is paying homage to the Buddhas!

**Bahūnaṃ vata atthāya,
Māyā janayi gotamaṃ;
Byādhimaraṇatunnānaṃ,
Dukkakkhandhaṃ byapānudi”ti.**

Indeed, for the benefit of many beings,
Māyā gave birth to Gotama.
Sickness, death,
and the mass of suffering are vanquished.”

... Mahāpajāpatigotamī therī
The Elder Mahāpajāpati Gotamī

7. *Guttātherīgāthā*: Verses of the Elder Guttā

**“Gutte yadattham pabbajjā,
hitvā puttam vasum piyam;
Tameva anubrūhehi,
mā cittassa vasam gami.**

“Guttā, why did you go forth?
You have left behind child, wealth, and all that is dear.
Practice in this way,
do not be controlled by the mind.

**Cittena vañcitā sattā,
mārassa visaye ratā;
Anekajātisamsāram,
sandhāvanti aviddasū.**

Sentient beings are misguided by the mind,
enjoying the realm of Māra.
Fools wander along in saṃsāra,
running through countless births.

**Kāmacchandañca byāpādam,
sakkāyadiṭṭhimeva ca;
Sīlabbataparāmāsam,
vicikicchañca pañcamam.**

Interest in sensual pleasures, ill will,
attachment to self-identity,
clinging to rites and rituals,
and the fifth is doubt.

**Saṃyojanāni etāni,
pajahitvāna bhikkhunī;
Orambhāgamanīyāni,
nayidam punarehisi.**

Once you abandon these fetters,

Bhikkhunī,
you will not return
to the near shore again.

**Rāgaṃ mānaṃ avijjaṇca,
uddhaccaṇca vivajjiya;
Saṃyojanāni chetvāna,
dukkhassantaṃ karissasi.**

Once you forsake passion, conceit, ignorance,
and restlessness,
having cut off the fetters,
you will bring suffering to an end.

**Khepetvā jātisaṃsāraṃ,
pariññāya punabbhavaṃ;
Diṭṭheva dhamme nicchātā,
upasantā carissatī”ti.**

Once you have discarded birth in saṃsāra,
having fully understood how existence is renewed,
seeing the Dhamma, without cravings,
you will walk in peace.”

... Guttā therī
The Elder Guttā

8. *Vijayātherīgāthā*:
Verses of the Elder Vijayā

**“Catukkhattum pañcakkhattum,
vihārā upanikkhamim;
Aladdhā cetaso santim,
citte avasavattinī.**

“Four times, five times,
I went outside,
I had not attained peace of mind,
and I had no power over the mind.

**Bhikkhunim upasaṅkamma,
sakkaccaṃ paripucchaham;
Sā me dhammadesesi,
dhātuāyatanāni ca.**

I approached a bhikkhunī,
and respectfully asked questions.
She taught me the Dhamma:
the elements, the sense domains,

**Cattāri ariyasaccāni,
indriyāni balāni ca;
Bojjhaṅgaṭṭhaṅgikaṃ maggaṃ,
uttamatthassa pattiya.**

the Four Noble Truths,
the faculties, the powers,
the enlightenment factors, and the Eightfold Path,
for the attainment of the highest aim.

**Tassāhaṃ vacanaṃ sutvā,
karontī anusāsanim;
Rattiyā purime yāme,
pubbajātimanussarim.**

I heard and

followed her instructions.
In the first watch of the night,
I remembered my previous lives.

**Rattiyā majjhime yāme,
dibbacakkhum visodhayim;
Rattiyā pacchime yāme,
tamokhandham padālayim.**

In the second watch of the night,
I purified the divine eye.
In the third watch of the night,
I destroyed this mass of darkness.

**Pītisukhena ca kāyam,
Pharitvā viharim tadā;
Sattamiyā pāde pasāresim,
Tamokhandham padāliya”ti.**

Then I dwelled permeating the body
with bliss and happiness.
On the seventh day I stretched out my feet,
I destroyed this mass of darkness.”

...

...

Vijayā therī
The Elder Vijayā

Chakkanipāto niṭṭhito.
The Chapter of the Sixes is finished.

The Chapter of theSevens

1. Uttarātherīgāthā:
Verses of the Elder Uttarā

**“Musalāni gahetvāna,
dhaññaṃ koṭṭenti māṇavā;
Puttadārāni posentā,
dhanam vindanti māṇavā.**

“With a pestle,
young men pound grain.
As they nourish wife and children,
young men prosper.

**Ghaṭetha buddhasāsane,
yam katvā nānutappati;
Khippam pādāni dhovitvā,
ekamantaṃ nisīdatha.**

Work your way through the teaching of the Buddha,
and you will have no regrets.
Quickly wash your feet,
and sit down to one side.

**Cittaṃ upaṭṭhapetvāna,
ekaggaṃ susamāhitaṃ;
Paccavekkhatha saṅkhāre,
parato no ca attato”.**

Once the mind
is well-collected and one-pointed,
review all formations
as alien, and not as yourself.”

**“Tassāhaṃ vacanaṃ sutvā,
paṭācārānusāsaniṃ;
Pāde pakkhālayitvāna,
ekamante upāvisiṃ.**

“Upon hearing these words,

the instructions of Paṭācārā,
I washed my feet,
and sat down to one side.

**Rattiyā purime yāme,
pubbajāṭimanussariṃ;
Rattiyā majjhime yāme,
dibbacakkhuṃ visodhayiṃ.**

In the first watch of the night,
I remembered my previous lives.
In the second watch of the night,
I purified the divine eye.

**Rattiyā pacchime yāme,
tamokhandhaṃ padālayiṃ;
Tevijjā atha vuṭṭhāsiṃ,
katā te anusāsanī.**

In the third watch of the night,
I destroyed this mass of darkness.
I emerged from that possessing the three knowledges:
I did as you instructed.

**Sakkaṃva devā tidasā,
saṅgāme aparājitaṃ;
Purakkhatvā vihassāmi,
tevijjāṃhi anāsavaṃ”.**

I now possess the three knowledges and am free from influences,
and will dwell revering you
just as the thirty Devas honor Indra,
unconquered in battle.”

... Uttarā therī
The Elder Uttarā

2. *Cālātherīgāthā*: Verses of the Elder Cālā

**“Satim upaṭṭhapetvāna,
bhikkhunī bhāvitindriyā;
Paṭivijjhi padam santam,
saṅkhārūpasamam sukham”.**

“I am a bhikkhunī with well-developed spiritual powers.
I established mindfulness,
and mastered the path of peace,
the joyful pacification of formations.”

**“Kaṁ nu uddissa muṇḍāsi,
samaṇī viya dissasi;
Na ca rocesi pāsaṇḍe,
kimidaṁ carasi momuhā”.**

“On whose account did you shave your head?
You seem like a contemplative,
but you disapprove of dogmas;
why do you roam around confused?”

**“Ito bahiddhā pāsaṇḍā,
diṭṭhiyo upanissitā;
Na te dhammam vijānanti,
na te dhammassa kovidā.**

“Those who follow dogmas
rely on their views.
They do not know the Dhamma;
they are not masters of the Dhamma.

**Atthi sakyakule jāto,
buddho appaṭipuggalo;
So me dhammamedesesi,
diṭṭhīnam samatikkaman.**

But the one who was born in the Sakyan clan,

the unrivaled Buddha,
taught me the Dhamma
that transcends views:

**Dukkhaṃ dukkhasamuppādaṃ,
Dukkhaṃ ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
Dukkūpasamagāmināṃ.**

suffering, the origin of suffering,
the overcoming of suffering,
and the Noble Eightfold Path
leading to the appeasement of suffering.

**Tassāhaṃ vacanaṃ sutvā,
vihariṃ sāsane ratā;
Tisso vijjā anuppattā,
kataṃ buddhaṃ sāsanaṃ.**

After I heard his words,
I dwelled devoted to the teaching.
I obtained the three knowledges,
and completed the teaching of the Buddha.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka”.**

In this way all fixation is annihilated,
and the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!”

... Cālā therī
The Elder Cālā

3. *Upacālātherīgāthā*: Verses of the Elder Upacālā

**“Satimatī cakkhumatī,
bhikkhunī bhāvitindriyā;
Paṭivijjhi padam̐ santam̐,
akāpurisasevitam̐”.**

“I am mindful and of clear sight,
a bhikkhunī with well-developed spiritual powers.
I mastered the path of peace
that is not practiced by vile people.”

**“Kiṃ nu jātiṃ na rocesi,
jāto kāmāni bhuñjati;
Bhuñjāhi kāmaratiyo,
māhu pacchānutāpinī”.**

“Why don’t you appreciate being born?
When one is born, one enjoys sensual pleasures.
Enjoy the delights of sensual pleasures,
do not regret it later.”

**“Jātassa maraṇam̐ hoti,
hatthapādāna chedanam̐;
Vadhabandhapariklesam̐,
jāto dukkham̐ nigacchati.**

“From birth there is death,
the severing of hands and feet,
flogging, imprisonment, and hardship;
when one is born, one undergoes suffering.

**Atthi sakyakule jāto,
sambuddho aparājito;
So me dhammamadesesi,
jātiyā samatikkamam̐.**

But the one who is born in the Sakyan clan,

Self-Enlightened and Unconquered,
taught me the Dhamma
that transcends birth;

**Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmināṃ.**

Suffering, the origin of suffering,
the overcoming of suffering,
and the Noble Eightfold Path
leading to the appeasement of suffering.

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

After I heard his words,
I dwelled devoted to the teaching.
I obtained the three knowledges,
and completed the teaching of the Buddha.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,
nihato tvamasi antaka”.**

In this way all fixation is annihilated,
the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!”

...

...

Upacālā therī

The Elder Upacālā

Sattakanipāto niṭṭhito.

The Chapter of the Sevens is finished.

The Chapter of theEights

1. Sīsūpacālātherīgāthā:
Verses of the Elder Sīsūpacālā

**“Bhikkhunī sīlasampannā,
indriyesu susamvutā;
Adhigacche padam̐ santam̐,
asecanakamojavam̐”.**

“I am a bhikkhunī with perfect morality,
with sense faculties well restrained;
I attained the path of peace,
sweet like nectar.”

**“Tāvatiṃsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino;
Tattha cittaṃ paṇīdhehi,
yattha te vusitaṃ pure”.**

“You used to dwell amongst the Tāvatiṃsa, Yāmā,
and Tusitā Devas,
the Nimmānarati Devas,
and the Vasavatti Devas.
Aspire the mind towards
where you dwelt formerly.”

**“Tāvatiṃsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino.**

“The Tāvatiṃsa, Yāmā,
and Tusitā Devas,
the Nimmānarati Devas,
and the Vasavatti Devas—

**Kālam̐ kālam̐ bhavābhavam̐,
sakkāyasmim̐ purakkhatā;**

**Avītivattā sakkāyaṃ,
jātimaraṇasārino.**

time after time, one existence after the other,
their first concern is themselves.
They have not gone beyond selfhood;
they wander between birth and death.

**Sabbo ādīpito loko,
sabbo loko padīpito;
Sabbo pajjalito loko,
sabbo loko pakampito.**

The entire world is ablaze,
the entire world is burning,
the entire world is in flames,
the entire world is shaking.

**Akampiyaṃ atuliyāṃ,
aputhujjanasevitaṃ;
Buddho dhammamadesesi,
tattha me nirato mano.**

The unshakable, unmatched Dhamma,
not practiced by ordinary people,
is what the Buddha taught,
and that is what my mind enjoys.

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

After I heard his words,
I dwelled devoted to the teaching.
I obtained the three knowledges,
and completed the teaching of the Buddha.

**Sabbattha vihatā nandī,
tamokhandho padālito;
Evaṃ jānāhi pāpima,**

nihato tvamasi antaka”.

In this way all fixation is annihilated,
the mass of darkness destroyed.
Thus be aware, Wicked One,
Death—you are destroyed!”

...

...

Sīsūpacālā therī
The Elder Sīsūpacālā

Aṭṭhakanipāto niṭṭhito.
The Chapter of the Eights is finished.

The Chapter of theNines

1. Vaḍḍhamātuttherīgāthā:
Verses of the Elder Vaḍḍha's Mother

**“Mā su te vaḍḍha lokamhi,
vanatho āhu kudācanam;
Mā puttaka punappunam,
ahu dukkhassa bhāgimā.**

“Vaḍḍha, do not get caught
in the endless thicket of the world.
Oh little child, do not take part in suffering
again and again.

**Sukhañhi vaḍḍha munayo,
anejā chinnaśaṁsayā;
Sītibhūtā damappattā,
viharanti anāsavā.**

Vaḍḍha, the sages dwell easily,
carefree and free from doubt.
They have become cool and tamed,
and abide free from influences.

**Te hānuciṇṇam isibhi,
maggam dassanapattiyā;
Dukkassantakiriyāya,
tvaṁ vaḍḍha anubrūhaya”.**

That path walked by the seers
who have attained vision,
leading to the end of suffering:
Vaḍḍha, devote yourself to that!”

**“Visāradāva bhaṇasi,
etamattham janetti me;
Maññāmi nūna māmike,
vanatho te na vijjati”.**

“Mother, you speak

from a place of self-confidence.
I suspect, mom,
there is no thicket to be found in you.”

**“Ye keci vaḍḍha saṅkhārā,
hīnā ukkaṭṭhamajjhimā;
Aṇūpi aṇumattopi,
vanatho me na vijjati.**

“Vaḍḍha, not even the slightest thicket,
based on any conditions,
whether inferior, superior, or in the middle,
can be found in me.

**Sabbe me āsavā khīṇā,
appamattassa jhāyato;
Tisso vijjā anuppattā,
katam buddhassa sāsanaṃ”.**

I have destroyed all influences
by meditating with heedfulness.
I obtained the three knowledges,
and completed the teaching of the Buddha.”

**“Uḷāraṃ vata me mātā,
patodaṃ samavassari;
Paramatthasañhitā gāthā,
yathāpi anukampikā.**

“Surely, my mother
spurred me with a noble goad,
with these compassionate verses,
of the highest benefit.

**Tassāhaṃ vacanaṃ sutvā,
anusīṭṭhiṃ janettiyā;
Dhammasaṃvegamāpādiṃ,
yogakkhemassa pattiya.**

After I heard her words,
instructed by my mother,

I was met with a sense of urgency to practice the Dhamma
for the attainment of safety from bondage.

**Sohaṃ padhānapahitatto,
rattindivamatandito;
Mātarā codito santo,
aphusiṃ santimuttamaṃ”.**

With a mind bent upon striving,
active by day and by night,
being exhorted by my mother,
I touched the highest peace.”

...

...

Vaḍḍhamātā therī
The Elder Vaḍḍha’s Mother

Navakanipāto niṭṭhito.
The Chapter of the Nines is finished.

The Chapter of theElevens

1. Kisāgotamītherīgāthā:
Verses of the Elder Kisāgotamī

**“Kalyāṇamittatā muninā,
lokaṃ ādissa vaṇṇitā;
Kalyāṇamitte bhajamāno,
api bālo paṇḍito assa.**

“The sages praise virtuous friendship,
when they speak about the world.
By associating with virtuous friends,
even a fool may become wise.

**Bhajitabbā sappurisā,
Paññā tathā vaḍḍhati bhajantānaṃ;
Bhajamāno sappurise,
Sabbehipi dukkhehi pamucceyya.**

One should associate with good people,
as that is how wisdom grows.
If one associates with good people,
one would be freed from all suffering.

**Dukkhañca vijāneyya,
Dukkassa ca samudayaṃ nirodhaṃ;
Aṭṭhaṅgikañca maggaṃ,
Cattāripi ariyasaccāni”.**

One would have knowledge of suffering,
the origin and cessation of suffering,
the Eightfold Path,
and also the Four Noble Truths.

**“Dukkho itthibhāvo,
Akkhāto purisadammasārathinā;
Sapattikampi hi dukkhaṃ,
Appekaccā sakinaṃ vijātāyo.**

‘Being a woman is difficult,’

declared the trainer of those who can be trained.
Sharing the same husband is also suffering,
and for some even giving birth only once.

**Galake api kantanti,
Sukhumāliniyo visāni khādanti;
Janamāarakamajjhagatā,
Ubhopi byasanāni anubhontī”.**

There are well-bred women who drink poisons,
and some who cut their husbands’ throat.
Having become murderers,
they all experience misfortune.

**“Upavijaññā gacchantī,
addasāhaṃ patiṃ mataṃ;
Panthamhi vijāyitvāna,
appattāva sakaṃ gharaṃ.**

I was on my way to give birth,
when my husband died.
I gave birth on the street,
far from my own house.

**Dve puttā kālakatā,
Patī ca panthe mato kapaṇikāya;
Mātā pitā ca bhātā,
Ḍayhanti ca ekacitakāyaṃ”.**

My two children have died,
and on the roadside lies my dead husband: I am miserable!
Mother, father, and brother,
all burnt on one funeral pyre.”

**“Khīṇakulīne kapaṇe,
Anubhūtaṃ te dukhaṃ aparimāṇaṃ;
Assū ca te pavattaṃ,
Bahūni ca jātisahassāni.**

“Poor you, without a family,
you have been through a lot of suffering,

shedding tears
for thousands of lives.”

**Vasitā susānamajjhe,
Athopi khāditāni puttamaṁsāni;
Hatakulikā sabbagarahitā,
Matapatikā amatamadhigacchin.**

“I lived in the middle of the cemetery,
right by my child’s half-eaten flesh.
With family destroyed, blamed by all,
a widow, I found the deathless.

**Bhāvito me maggo,
Ariyo aṭṭhaṅgiko amatagāmī;
Nibbānaṁ sacchikataṁ,
Dhammādāsaṁ avekkhinhaṁ.**

The way has been developed by me—
the Noble Eightfold Path leading to the deathless.
I realized Nirvana;
I gazed in the mirror of the Dhamma.

**Ahamamhi kantasallā,
Ohitabhārā katañhi karaṇīyaṁ;
Kisā gotamī therī,
Vimuttacittā imaṁ bhaṇī”ti.**

I have removed the thorn;
I put down the burden as ought to be done.
The Elder Kisā Gotamī
thus spoke with mind liberated.”

...

...

Kisā gotamī therī
The Elder Kisā Gotamī

Ekādasakanipāto niṭṭhito.

Chapter of the Elevens is finished.

The Chapter of theTwelves

1. Uppalavaṇṇātherīgāthā:
Verses of the Elder Uppalavaṇṇā

**“Ubho mātā ca dhītā ca,
mayam āsum sapattiyo;
Tassā me ahu samvego,
abbhuto lomahamsano.**

“We were mother and daughter,
but we also shared the same husband.
This terrifying and horrible situation
gave me a sense of urgency.

**Dhiratthu kāmā asucī,
duggandhā bahukaṇṭakā;
Yattha mātā ca dhītā ca,
sabhariyā mayam ahuṃ.**

Damn impure sensual pleasures,
foul-smelling and painful,
where mother and daughter
share the same husband.

**Kāmesvādīnavam disvā,
nekkhammam daṭṭhu khemato;
Sā pabbajjim rājagahe,
agārasmānagāriyam.**

After seeing the drawbacks of sensual pleasures,
I saw the safety of renunciation.
I went forth in Rājagaha,
from the home life into homelessness.

**Pubbenivāsam jānāmi,
dibbacakkhu visodhitam;
Cetopariccañāṇaṇca,
sotadhātu visodhitā.**

I know my past lives,

I have purified my divine eye.
I am able to read the minds of others,
and I have purified the ear element.

**Iddhīpi me sacchikatā,
patto me āsavakkhayo;
Chaḷabhiññā sacchikatā,
katam buddhassa sāsanam.**

I have attained psychic powers,
and reached the destruction of the influences.
I have realized the six special knowledges,
and completed the teaching of the Buddha.

**Iddhiyā abhinimmitvā,
caturassam ratham aham;
Buddhassa pāde vanditvā,
lokanāthassa tādino”.**

I created with psychic powers
a four-horse chariot,
and went to pay homage at the feet of the Buddha,
the master of the world.”

**“Supupphitaggaṃ upagamma pādapaṃ,
Ekā tuvaṃ tiṭṭhasi sālamūle;
Na cāpi te dutiyo atthi koci,
Bāle na tvaṃ bhāyasi dhuttakānam”.**

“You are alone,
at the roots of a flowering Sal tree.
Without anyone with you,
you fool, are you not afraid of rogues?”

**“Sataṃ sahaṣṣānīpi dhuttakānam,
Samāgatā edisakā bhaveyyuṃ;
Lomaṃ na iñje nāpi sampavedhe,
Kiṃ me tuvaṃ māra karissaseko.**

“Even if one hundred thousand rogues
were to band together like this,

not one hair would bristle from fear, nor would I waver.
So what could you do to me on your own, Māra?

**Esā antaradhāyāmi,
kucchiṃ vā pavisāmi te;
Bhamukantare tiṭṭhāmi,
tiṭṭhantiṃ maṃ na dakkhasi.**

I can disappear,
go inside your belly,
or stand in between your eyebrows,
where you cannot see me.

**Cittamhi vasībhūtāhaṃ,
iddhipādā subhāvitā;
Chalābhiññā sacchikatā,
kataṃ buddhassa sāsanaṃ.**

I have become the master of my own mind,
with the four bases of power well-cultivated;
I have realized the six special knowledges,
and completed the teaching of the Buddha.

**Sattisūlūpamā kāmā,
khandhāsaṃ adhikuṭṭanā;
Yaṃ tvaṃ ‘kāmaratiṃ’ brūsi,
‘āratī’ dāni sā mama.**

Sensual pleasures are like the handle of an axe,
and one’s khandhas the executioner’s block.
The appealing sensual pleasures that you talk about
are no longer appealing to me.

**Sabbattha vihatā nandī,
Tamokhandho padālito;
Evaṃ jānāhi pāpima,
Nihato tvamasi antakā”ti.**

In this way all fixation is annihilated,
the mass of darkness destroyed.
Thus be aware, Wicked One,

Death—you are destroyed!”

...

...

Uppalavaṇṇā therī

The Elder Uppalavaṇṇā

Dvādasakanipāto niṭṭhito.

The Chapter of the Twelves is finished.

The Chapter of the Sixteens

1. Puṇṇātherīgāthā:
Verses of the Elder Puṇṇā

**“Udahārī ahaṃ sīte,
sadā udakamotarim;
Ayyānaṃ daṇḍabhayaabhītā,
vācādosabhayaṭṭitā.**

“I am one who bathes in cold water,
always plunging into the water,
afraid of punishment by the masters,
terrified of angry words.”

**Kassa brāhmaṇa tvaṃ bhīto,
sadā udakamotari;
Vedhamānehi gattehi,
sītaṃ vedayase bhusaṃ”.**

“Why are you doing that, brahmin,
always plunging into the water frightened,
shivering,
and feeling very cold?”

**“Jānantī vata maṃ bhoti,
puṇṇike paripucchasi;
Karontaṃ kusalaṃ kammaṃ,
rundhantaṃ katapāpakaṃ.**

“Dear Puṇṇa, surely you know already,
why do you ask?
I am making good karma
to block past bad karma.

**Yo ca vuḍḍho daharo vā,
pāpakammaṃ pakubbati;
Dakābhisecanā sopi,
pāpakammā pamuccati”.**

Whether one is young or old,

whomever does a bad deed
is liberated from their bad deed
through ritual bathing.”

**“Ko nu te idamakkhāsi,
ajānantassa ajānako;
Dakābhisecanā nāma,
pāpakammā pamuccati.**

“Who told you this,
one ignorant person to another:
‘through ritual bathing
one is liberated from bad deeds’?

**Saggaṃ nūna gamissanti,
sabbe maṇḍūkakacchapā;
Nāgā ca susumārā ca,
ye caññe udaye carā.**

Does this mean that
all frogs, turtles,
sea-serpents, crocodiles,
and all the other marine beings will go to heaven?

**Orabbhikā sūkarikā,
macchikā migabandhakā;
Corā ca vajjhaghātā ca,
ye caññe pāpakammīno;
Dakābhisecanā tepi,
pāpakammā pamuccare.**

Those who slaughter sheep and pigs,
fishermen, deer-hunters,
thieves, executioners,
and others doing bad deeds:
through ritual bathing,
they would be liberated from their bad deeds.

**Sace imā nadiyo te,
pāpaṃ pubbe kataṃ vahuṃ;
Puñṇampimā vaheyyuṃ te,**

tena tvaṃ paribāhiro.

If these rivers could carry away
the bad deeds you made in the past,
they would also carry away your merit,
because it would be outside of yourself.

**Yassa brāhmaṇa tvaṃ bhīto,
sadā udakamotari;
Tameva brahme mā kāsi,
mā te sītaṃ chaviṃ hane”.**

Whatever you are frightened about, brahmin,
because of which you are always going into the water,
brahmin, just don’t do that;
you do not need to let the cold hurt your skin.”

**“Kummaggapaṭipannaṃ maṃ,
ariyamaggaṃ samānaya;
Dakābhisecanā bhoti,
imaṃ sātaṃ dadāmi te”.**

“I was practicing the wrong path,
and you have led me to the Noble Path.
Dear Madam, I give you
this ritual bathing-cloth.”

**“Tuyheva sāṭako hotu,
nāhamicchāmi sāṭakaṃ;
Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

“Let this cloth be yours,
I do not wish to have it.
If you are afraid of suffering,
if you dislike suffering,

**Mākāsi pāpakaṃ kammaṃ,
āvi vā yadi vā raho;
Sace ca pāpakaṃ kammaṃ,
karissasi karosi vā.**

do not do any bad deeds,
either publicly or privately.
If you do a bad deed,
or will do so in the future,

**Na te dukkhā pamutyatthi,
upeccāpi palāyato;
Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

you will not be liberated from your suffering,
it reaches you even if you try to run away from it.
If you are afraid of suffering,
if you dislike suffering,

**Upehi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāhi sīlāni,
taṃ te atthāya hehiti”.**

go for refuge to the Buddha,
Dhamma, and Sangha.
Take up the moral practices,
for your own sake.”

**“Upemi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāmi sīlāni,
taṃ me atthāya hehiti.**

“I go for refuge to the Buddha,
Dhamma, and Sangha.
I take up the moral practices,
for my own sake.

**Brahmabandhu pure āsiṃ,
ajjamhi saccabrāhmaṇo;
Tevijjo vedasampanno,
sottiyo camhi nhātako”ti.**

Before I was a kinsman of Brahmā,

today I am a real brahmin.

Possessing the three knowledges and higher insight,

I am one who has bathed, and has attained the highest knowledge.”

... Puṇṇā therī

The Elder Puṇṇā

Soḷasakanipāto niṭṭhito.

The Chapter of the Sixteens is finished.

The Chapter of the Twenties

1. Ambapālītherīgāthā:
Verses of the Elder Ambapālī

**“Kāḷakā bhamaravaṇṇasādisā,
Vellitagga mama muddhajā ahum;
Te jarāya sāṇavākasādisā,
Saccavādivacanaṃ anaññathā.**

“Curly hair, black like the color of bees,
sprang from this head of mine.
Because of old age it is now like hemp-bark—
the truth-speaker’s words are never wrong.

**Vāsitova surabhī karaṇḍako,
Pupphapūra mama uttamaṅgajo;
Taṃ jarāyatha salomagandhikaṃ,
Saccavādivacanaṃ anaññathā.**

A fragrance like a sweet-scented chest full of flowers,
sprang from this head of mine.
Because of old age now it just smells like fur—
the truth-speaker’s words are never wrong.

**Kānanaṃva sahitaṃ suropitaṃ,
Kocchasūcivicitaggasobhitaṃ;
Taṃ jarāya viralaṃ tahiṃ tahiṃ,
Saccavādivacanaṃ anaññathā.**

Hair growing thick like a forest grove,
made resplendent, and gathered at the top with comb and hairpins.
Because of old age, it is now thinning here and there—
the truth-speaker’s words are never wrong.

**Kaṇhakhandhakasuvaṇṇamaṇḍitaṃ,
Sobhate suveṇṇhilaṅkataṃ;
Taṃ jarāya khalitaṃ siraṃ kataṃ,
Saccavādivacanaṃ anaññathā.**

Shining hair, adorned with plaits of black and gold,

arranged in beautiful braids.
Because of old age my head has gone bald—
the truth-speaker's words are never wrong.

**Cittakārasukatāva lekhikā,
Sobhare su bhamukā pure mama;
Tā jarāya valibhippalambitā,
Saccavādivacanaṃ anaññathā.**

My eyebrows were such a splendor,
so well done, as if drawn by a painter.
Because of old age they are sagging and wrinkly—
the truth-speaker's words are never wrong.

**Bhassarā surucirā yathā maṇi,
Nettahesumabhinīlamāyatā;
Te jarāyabhihatā na sobhare,
Saccavādivacanaṃ anaññathā.**

My large eyes were the best shade of blue,
as radiant and splendid as gemstones.
Because of old age, they shine no more—
the truth-speaker's words are never wrong.

**Sanhatuṅgasadisī ca nāsikā,
Sobhate su abhiyobbanam pati;
Sā jarāya upakūlitā viya,
Saccavādivacanaṃ anaññathā.**

Smooth prominent incomparable nose,
shining at the peak of youth—
Because of old age it has withered,
the truth-speaker's words are never wrong.

**Kaṅkaṇamva sukataṃ suniṭṭhitam,
Sobhare su mama kaṇṇapāḷiyo;
Tā jarāya valibhippalambitā,
Saccavādivacanaṃ anaññathā.**

My earlobes were such a splendor,
like bracelets well made from start to finish.

Because of old age they are sagging and wrinkly—
the truth-speaker's words are never wrong.

**Pattalīmakulavaṇṇasādisā,
Sobhare su dantā pure mama;
Te jarāya khaṇḍitā cāsītā,
Saccavādivacanaṃ anaññathā.**

The color of a jasmine bud,
my teeth were so splendid.
Because of old age they are broken and blackened—
the truth-speaker's words are never wrong.

**Kānanamhi vanasaṇḍacārīnī,
Kokilāva madhuraṃ nikūjhaṃ;
Taṃ jarāya khalitaṃ tahiṃ tahiṃ,
Saccavādivacanaṃ anaññathā.**

I had a sweet hum like a cuckoo,
chirping in the forests and jungles.
Because of old age it falters at times—
the truth-speaker's words are never wrong.

**Sanhakamburiva supparamajjitā,
Sobhate su gīvā pure mama;
Sā jarāya bhaggā vināmitā,
Saccavādivacanaṃ anaññathā.**

My neck looked beautiful in the past,
as smooth as a well polished conch-shell.
Because of old age it is twisted and broken—
the truth-speaker's words are never wrong.

**Vaṭṭapalighasadisopamā ubho,
Sobhare su bāhā pure mama;
Tā jarāya yatha pāṭalibbalitā,
Saccavādivacanaṃ anaññathā.**

My arms were of such splendor,
both similar to round crossbars.
Because of old age they are now like withered branches—

the truth-speaker's words are never wrong.

**Sanhamuddikasuvaṇṇamaṇḍitā,
Sobhare su hatthā pure mama;
Te jarāya yathā mūlamūlikā,
Saccavādivacanaṃ anaññathā.**

My hands were of such splendor,
smooth and adorned with gold rings.
Because of old age they are now like gnarled roots—
the truth-speaker's words are never wrong.

**Pīnavatṭasahituggatā ubho,
Sobhare su thanakā pure mama;
Thevikīva lambanti nodakā,
Saccavādivacanaṃ anaññathā.**

My little breasts were of such splendor,
plump, round, close together, and perky.
Like drops of water they now droop—
the truth-speaker's words are never wrong.

**Kañcanassa phalakaṇva sammatṭham,
Sobhate su kāyo pure mama;
So valīhi sukhumāhi otato,
Saccavādivacanaṃ anaññathā.**

My body was of such splendor,
smooth like a golden panel.
Now it's covered with fine wrinkles—
the truth-speaker's words are never wrong.

**Nāgabhogasadisopamā ubho,
Sobhare su ūrū pure mama;
Te jarāya yathā veḷunāliyo,
Saccavādivacanaṃ anaññathā.**

My thighs were of such splendor,
both like the torso of a snake.
Because of old age they are now like stalks of bamboo—
the truth-speaker's words are never wrong.

**Sanhanūpurasuvaṇṇamaṇḍitā,
Sobhare su jaṅghā pure mama;
Tā jarāya tiladaṇḍakāriva,
Saccavādivacanaṃ anaññathā.**

My calves were of such splendor,
adorned with exquisite gold anklets.
Because of old age they are now like sesame twigs—
the truth-speaker's words are never wrong.

**Tūlapuṇṇasadisopamā ubho,
Sobhare su pādā pure mama;
Te jarāya phuṭitā valīmatā,
Saccavādivacanaṃ anaññathā.**

My feet were of such splendor,
as soft as tufts of cotton.
Because of old age they are wrinkled and cracked—
the truth-speaker's words are never wrong.

**Ediso ahu ayaṃ samussayo,
Jajjaro bahudukkhānamālayo;
Sopalepapatito jarāgharo,
Saccavādivacanaṃ anaññathā”.**

Such was this body,
now decrepit, an abode of much suffering,
a house of decrepitude fallen into disrepair—
the truth-speaker's words are never wrong.”

... Ambapālī therī
The Elder Ambapālī

2. *Rohinītherīgāthā*: Verses of the Elder Rohinī

**“Samaṇā’ti bhoti supi,
‘samaṇā’ti pabujjhasi;
Samaṇāneva kittesi,
samaṇī nūna bhavissasi.**

“You fall asleep talking about ‘contemplatives’,
you wake up talking about ‘contemplatives’,
you only praise contemplatives,
surely you will become a contemplative.

**Vipulaṃ annaṃca pānaṃca,
samaṇānaṃ paveccasi;
Rohinī dāni pucchāmi,
kena te samaṇā piyā.**

Abundant food and drink
you offer to contemplatives.
Rohinī, now I ask:
what is so dear to you about contemplatives?

**Akammakāmā alasā,
paradattūpajīvino;
Āsaṃsukā sādukāmā,
kena te samaṇā piyā”.**

They’re idle and lazy,
living on what is given by others,
longing for sweet sensual pleasures,
what is so dear to you about contemplatives?”

**“Cirassaṃ vata maṃ tāta,
samaṇānaṃ paripucchasi;
Tesaṃ te kittayissāmi,
paññāsīlaparakkamaṃ.**

“For a very long time indeed, father,

you have asked me about contemplatives.
For you, I will speak in praise of their
wisdom, morality, and commitment.

**Kammakāmā analasā,
kammaseṭṭhassa kārakā;
Rāgaṃ dosaṃ pajahanti,
tena me samaṇā piyā.**

Industrious, not lazy,
doers of the best deeds,
they give up passion and aversion—
because of this, contemplatives are dear to me.

**Tiṇi pāpassa mūlāni,
dhunanti sucikārino;
Sabbam pāpaṃ pahīnesaṃ,
tena me samaṇā piyā.**

The three roots of evil
they shake off, the ones whose actions are pure,
who have abandoned all evil—
because of this, contemplatives are dear to me.

**Kāyakammaṃ suci nesaṃ,
vacīkammañca tādisaṃ;
Manokammaṃ suci nesaṃ,
tena me samaṇā piyā.**

They do pure bodily actions,
as well as verbal actions,
and pure mental actions—
because of this, contemplatives are dear to me.

**Vimalā saṅkhamuttāva,
suddhā santarabāhirā;
Puṇṇā sukkāna dhammānaṃ,
tena me samaṇā piyā.**

Spotless as a pearl,
they are pure internally and externally,

and full of bright qualities—
because of this, contemplatives are dear to me.

**Bahussutā dhammadharā,
ariyā dhammajīvino;
Atthaṃ dhammañca desenti,
tena me samaṇā piyā.**

Very learned, knowing the Dhamma by heart,
Noble Ones, living a life of Dhamma,
they expound the meaning of the Dhamma—
because of this, contemplatives are dear to me.

**Bahussutā dhammadharā,
ariyā dhammajīvino;
Ekaggacittā satimanto,
tena me samaṇā piyā.**

Very learned, knowing the Dhamma by heart,
Noble Ones, living a life of Dhamma,
mindful, with one-pointed minds—
because of this, contemplatives are dear to me.

**Dūraṅgamā satimanto,
mantabhāṇī anuddhatā;
Dukkhassantaṃ pajānanti,
tena me samaṇā piyā.**

Going afar, mindful,
giving counsel without conceit,
they clearly know the end of suffering—
because of this, contemplatives are dear to me.

**Yasmā gāmā pakkamanti,
na vilokenti kiñcanaṃ;
Anapekkhāva gacchanti,
tena me samaṇā piyā.**

From whichever village they set out,
they never look back,
they wander without longing—

because of this, contemplatives are dear to me.

**Na te saṃ koṭṭhe openti,
na kumbhiraṃ na khaḷopiyaṃ;
Pariniṭṭhitamesānā,
tena me samaṇā piyā.**

They do not deposit things in storerooms,
nor do they have pots and pans,
seeking complete perfection—
because of this, contemplatives are dear to me.

**Na te hiraṇṇaṃ gaṇhanti,
na suvaṇṇaṃ na rūpiyaṃ;
Paccuppanna yāpenti,
tena me samaṇā piyā.**

They do not take up gold,
silver or money,
they are nourished by the present moment—
because of this, contemplatives are dear to me.

**Nānākulā pabbajitā,
nānājanapadehi ca;
Aññaṃaṇṇaṃ piyāyanti,
tena me samaṇā piyā”.**

Monastics from different clans,
and from different provinces,
they hold each other dear—
because of this, contemplatives are dear to me.”

**“Atthāya vata no bhoti,
kule jātāsi rohinī;
Saddhā buddhe ca dhamme ca,
saṅghe ca tibbagāravā.**

“It surely was for our benefit
that you were born in this clan, Rohinī.
Very devout, and with faith in the Buddha, the Dhamma,
and the Sangha.

**Tuvaṃ hetuṃ pajānāsi,
puñṇakkhettaṃ anuttaraṃ;
Amhampi ete samaṇā,
paṭigaṇhanti dakkhiṇaṃ.**

You clearly know this
incomparable field of merit.
These contemplatives
will receive donations from us as well.

**Paṭiṭṭhito hettha yaṇṇo,
vipulo no bhavissati”;
“Sace bhāyasi dukkhassa,
sace te dukkhamappiyaṃ.**

Charity will be established here by us,
and it will be abundant.”
“If you are afraid of suffering,
if you dislike suffering,

**Upehi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāhi sīlāni,
taṃ te atthāya hehiti”.**

go for refuge to the Buddha,
Dhamma, and Sangha.
Take up the moral practices,
for your own sake.”

**“Upemi saraṇaṃ buddhaṃ,
dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāmi sīlāni,
taṃ me atthāya hehiti.**

“I go for refuge to the Buddha,
Dhamma, and Sangha.
Having taken up the moral practices,
it will be for my sake.”

Brahmabandhu pure āsiraṃ,

**so idānimhi brāhmaṇo;
Tevijjo sottiyo camhi,
vedagū camhi nhātako”.**

“Before I was a kinsman of Brahmā,
now I am a brahmin.

Possessing the three knowledges, I am one who has attained the highest knowledge,
I am one who has bathed.”

... Rohinī therī
The Elder Rohinī

3. *Cāpātherīgāthā*: Verses of the Elder Cāpā

**“Laṭṭhihattho pure āsi,
so dāni migaluddako;
Āsāya palipā ghorā,
nāsakkhi pārametave.**

“In the past I handled a staff,
now I am a deer hunter.
Desire held me back from passing over
the terrible marsh to the far shore.

**Sumattaṃ maṃ maññaṃānā,
cāpā puttamatosayi;
Cāpāya bandhanaṃ chetvā,
pabbajissaṃ punopahaṃ”.**

Cāpā is lying there,
sure that I am captivated by our child.
I need to cut my bond with Cāpā
and go forth again.

**“Mā me kujjhi mahāvīra,
mā me kujjhi mahāmuni;
Na hi kodhaparetassa,
suddhi atthi kuto tapo”.**

The Great Hero will not be upset with me!
The Great Sage will not be upset with me!
Because how could a pure one with spiritual power
be overcome by anger?

**“Pakkamissaṃ nālāto,
kodha nālāya vacchatī;
Bandhantī itthirūpena,
samaṇe dhammajīvino”.**

I will escape from her claws!

Who would want to live trapped by claws,
that in the shape of a female capture
contemplatives who are living a life of Dhamma?”

**“Ehi kāḷa nivattassu,
bhuñja kāme yathā pure;
Ahañca te vasīkatā,
ye ca me santi ñātakā”.**

“Come back here, Kāḷa,
enjoy sensual pleasures like you did in the past.
My family and I
are under your power.”

**“Etto cāpe catubbhāgaṃ,
yathā bhāsasi tvañca me;
Tayi rattassa posassa,
ulāraṃ vata taṃ siyā”.**

“Oh Cāpā, even a fraction
of what you say to me,
for an infatuated man,
would be wonderful indeed.”

**“Kāḷaṅginimva takkāriṃ,
pupphitaṃ girimuddhani;
Phullaṃ dālimalaṭṭhiṃva,
antodīpeva pāṭaliṃ.**

“Kālā, I am like an acacia tree
flowering at the peak of a mountain,
a blossoming pomegranate,
a trumpet flower tree on an island.

**Haricandalittāṅgiṃ,
kāśikuttamadhāriṇiṃ;
Taṃ maṃ rūpavatiṃ santiṃ,
kassa ohāya gacchasi”.**

My limbs are anointed in yellow sandalwood,
and I wear the best fabrics from Kāśi.

How can you go and leave me behind,
when I am so beautiful?”

**“Sākuntikova sakunīm,
yathā bandhitumicchati;
Āharimena rūpena,
na mañ tvañ bādhayissasi”.**

“You are like a fowler
who longs to capture a bird,
but even with your attractive body
you will not capture me.”

**“Imañca me puttaphalañ,
kāḷa uppāditāñ tayā;
Tañ mañ puttavatiñ santiñ,
kassa ohāya gacchasi”.**

“And this child of mine,
Kālā, has come into existence because of you.
How can you go and abandon me,
when I have this child?”

**“Jahanti putte sappaññā,
tato ñātī tato dhanāñ;
Pabbajanti mahāvīrā,
nāgo chetvāva bandhanāñ”.**

“The wise leave children,
relatives, and wealth.
Great heroes go forth,
like a Nāga who has cut all bonds.”

**“Idāni te imañ puttañ,
Daḍḍena churikāya vā;
Bhūmiyañ vā nisumbhissañ,
Puttasokā na gacchasi”.**

“Now this is your child,
who, with a knife or a stick,
I will knock down on the ground,

struck by grief after the loss of your child you will not go.”

**“Sace puttāṃ siṅgālānaṃ,
kukkurānaṃ padāhisi;
Na maṃ puttakatte jammi,
punarāvattayissasi”.**

“Even if you fed our child
to dogs and jackals,
not even for my own child, you wretch,
would I ever come back.”

**“Handa kho dāni bhaddante,
kuhiṃ kāḷa gamissasi;
Katamaṃ gāmaṇigamaṃ,
nagaraṃ rājadhāniyo”.**

“Alright now, venerable sir,
then where will you go, Kāḷa?
To what town or village,
to what borough or royal city?”

**“Ahumha pubbe gaṇino,
Assamaṇā samaṇamānino;
Gāmena gāmaṃ vicarimha,
Nagare rājadhāniyo.**

“In the past we had a following,
we thought we were contemplatives, but we actually were not.
We wandered from village to village,
from towns to royal cities.

**Eso hi bhagavā buddho,
nadiṃ nerañjaraṃ pati;
Sabbadukkhappahānāya,
dhammaṃ deseti pāṇinaṃ;
Tassāhaṃ santikaṃ gacchaṃ,
so me satthā bhavissati”.**

But there is the Bhagavant, the Buddha,
by the River Nerañjara;

for the removal of all suffering,
he preaches the Dhamma to sentient beings.
I will go to him,
and he will become my Teacher.”

**“Vandanam dāni vajjāsi,
lokanātham anuttaram;
Padakkhiṇaṇca katvāna,
ādiseyyāsi dakkhiṇam”.**

“Now bring homage
to the protector of the world, the unsurpassable one.
Keeping him to your right,
you will dedicate a gift.”

**“Etaṁ kho labbhamamhehi,
yathā bhāsasi tvaṇca me;
Vandanam dāni te vajjam,
lokanātham anuttaram;
Padakkhiṇaṇca katvāna,
ādisissāmi dakkhiṇam”.**

“That indeed is proper for me,
just as you say to me,
to bring your homage
to the protector of the world, the unsurpassable one.
Keeping him to my right,
I will dedicate a gift.”

**Tato ca kāḷo pakkāmi,
nadiṁ nerañjaram pati;
So addasāsi sambuddham,
desentaṁ amataṁ padaṁ.**

From there, Kāḷa went on
to the River Nerañjara,
he saw the Self-Enlightened One,
expounding the path to the deathless.

**Dukkham dukkhasamuppādam,
dukkhassa ca atikkamaṁ;**

**Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmināṃ.**

Suffering, the origin of suffering,
and the overcoming of suffering.
and the Noble Eightfold Path
leading to the appeasement of suffering.

**Tassa pādāni vanditvā,
Katvāna naṃ padakkhiṇaṃ;
Cāpāya ādisitvāna,
Pabbajimā anagāriyaṃ;
Tisso vijjā anuppattā,
Kataṃ buddhassa sāsanaṃ.**

He paid homage at his feet,
and keeping him to his right,
announced Cāpā's dedication
and went forth into homelessness.
He obtained the three knowledges,
and completed the teaching of the Buddha.

... Cāpā therī
The Elder Cāpā

4. *Sundarītherīgāthā*:
Verses of the Elder Sundarī

**“Petāni bhoti puttāni,
khādamānā tuvaṃ pure;
Tuvaṃ divā ca ratto ca,
atīva paritappasi.**

“In the past your dead children
were devoured by scavengers.
Day and night,
you were overwhelmed by torment.

**Sājja sabbāni khāditvā,
sataputtāni brāhmaṇī;
Vāseṭṭhi kena vaṇṇena,
na bālhaṃ paritappasi”.**

All of your seven children
have been devoured.
Brahmin Vāseṭṭhi, how come you
don’t look so strongly tormented now?”

**“Bahūni puttasatāni,
ñātisaṅghasatāni ca;
Khāditāni atītaṃse,
mama tuyhañca brāhmaṇa.**

“Brahmin, both you and I,
have had hundreds of children
and hundreds of relatives devoured
at some point in the past.

**Sāhaṃ nissaraṇaṃ ñatvā,
jātiyā maraṇassa ca;
Na socāmi na rodāmi,
na cāpi paritappayim”.**

I have understood the escape

from birth and death
so I do not sorrow, I do not weep,
and I am not tormented.”

**“Abbhutaṃ vata vāseṭṭhi,
vācaṃ bhāsasi edisiṃ;
Kassa tvaṃ dhammamaññāya,
giraṃ bhāsasi edisiṃ”.**

“It certainly is wonderful, Vāseṭṭhi,
that you make such a statement!
Whose Dhamma have you learned,
that you speak in this way?”

**“Esa brāhmaṇa sambuddho,
nagaraṃ mithilaṃ pati;
Sabbadukkhappahānāya,
dhammaṃ desesi pāṇinaṃ.**

“There is, brahmin, the Self-Enlightened one,
in the town of Mithilā,
who teaches the Dhamma to sentient beings
so they can remove all suffering.

**Tassa brahme arahato,
dhammaṃ sutvā nirūpadhiṃ;
Tattha viññātasaddhammā,
puttasokaṃ byapānudiṃ”.**

Brahmin, once I heard the teaching
of non-acquisition from that Arahant,
I immediately understood the true Dhamma,
and dispelled the grief I had for my lost children.”

**“So ahampi gamissāmi,
nagaraṃ mithilaṃ pati;
Appeva maṃ so bhagavā,
sabbadukkhā pamocaye”.**

“I too will go
to the town of Mithilā.

Perhaps the Bhagavant
can set me free of all suffering.”

**Addasa brāhmaṇo buddhaṃ,
vip̐pamuttaṃ nirūpadhiṃ;
Svassa dhammamadesesi,
muni dukkhassa pāragū.**

The brahmin saw the Buddha,
released, free from acquisitions.
The Sage gone beyond suffering
taught him the Dhamma:

**Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmināṃ.**

suffering, the origin of suffering,
the overcoming of suffering,
and the Noble eightfold path
leading to the appeasement of suffering.

**Tattha viññātasaddhammo,
pabbajjaṃ samarocayi;
Sujāto tīhi rattīhi,
tisso vijjā aphassayi.**

He immediately understood the true Dhamma,
and was happy to go forth.
On the third night,
Sujāta attained the three knowledges.

**“Ehi sārathi gacchāhi,
rathaṃ niyyādayāhimaṃ;
Ārogyaṃ brāhmaṇiṃ vajja,
‘pabbaji dāni brāhmaṇo;
Sujāto tīhi rattīhi,
tisso vijjā aphassayi’”.**

“Come here, charioteer,

take this chariot back,
wish my brahmin lady freedom from disease, and tell her:
‘The brahmin has now gone forth.
On the third night,
Sujāta attained the three knowledges.’”

**Tato ca rathamādāya,
sahassañcāpi sārathi;
Ārogyaṃ brāhmaṇīm̐voca,
“pabbaji dāni brāhmaṇo;
Sujāto tīhi rattīhi,
tisso vijjā aphassayi”.**

So the charioteer, took the chariot
and a thousand,
and wishing the brahmin lady freedom from disease, he said:
“The brahmin has now gone forth.
On the third night,
Sujāta attained the three knowledges.”

**“Etañcāhaṃ assarathaṃ,
sahassañcāpi sārathi;
Tevijjaṃ brāhmaṇaṃ sutvā,
puṇṇapattaṃ dadāmi te”.**

“Charioteer, I give you this horse and carriage,
as well as the thousand
and a full bowl,
since I hear that the brahmin possesses the three knowledges.”

**“Tuyheva hotvassaratho,
sahassañcāpi brāhmaṇi;
Ahampi pabbajissāmi,
varapañṇassa santike”.**

“Take this horse and carriage,
and the thousand, brahmin lady,
I too will go forth,
near this excellent and wise one.”

“Hatthī gavassaṃ maṇikuṇḍalañca,

**Phītañcimaṃ gahavibhavaṃ pahāya;
Pitā pabbajito tuyhaṃ,
Bhuñja bhogaṇi sundarī;
Tuvaṃ dāyādikā kule”.**

“An elephant, an ox, and a jeweled earring;
after giving up such opulent householder wealth,
your father went forth.
Sundarī, enjoy these possessions,
you are the heir in the family.”

**“Hatthī gavassaṃ maṇikuṇḍalañca,
Rammaṃ cimaṃ gahavibhavaṃ pahāya;
Pitā pabbajito mayhaṃ,
Puttasokena aṭṭito;
Ahampi pabbajissāmi,
Bhātusokena aṭṭitā”.**

“An elephant, an ox, and a jeweled earring,
after giving up such charming householder wealth,
my father went forth,
struck by grief after losing his child.
I too will go forth,
struck by grief after losing my brother.”

**“So te ijjhātu saṅkappo,
yaṃ tvaṃ patthesi sundarī;
Uttiṭṭhapiṇḍo uñcho ca,
paṃsukūlañca cīvaraṃ;
Etāni abhisambhontī,
paraloke anāsavā”.**

“May your intention and aspiration
Sundarī, come to fruition.
Lumps of leftover food for sustenance,
and robes made from discarded rags:
these are acquired
free from influences in the world to come.”

**“Sikkhamānāya me ayye,
dibbacakkhu visodhitam;**

**Pubbenivāsaṃ jānāmi,
yattha me vusitaṃ pure.**

“Because of the training, Ayya,
I have purified my divine eye.
I know my past lives,
where I dwelt previously.

**Tuvaṃ nissāya kalyāṇi,
theri saṅghassa sobhane;
Tisso vijjā anuppattā,
kataṃ buddhassa sāsanaṃ.**

On account of your support, beautiful one,
Elder Sobhanā who beautifies the Sangha,
I obtained the three knowledges,
and completed the teaching of the Buddha.

**Anujānāhi me ayye,
icche sāvatti gantave;
Sīhanādaṃ nadissāmi,
buddhaseṭṭhassa santike”.**

Allow me, Ayya,
to go to Sāvatti where I desire to be,
I will roar my lion’s roar,
in the presence of the foremost Buddha.”

**“Passa sundari satthāraṃ,
hemavaṇṇaṃ harittacaṃ;
Adantānaṃ dametāraṃ,
sambuddhamakutobhayaṃ”.**

“Sundarī, see the Teacher,
with golden colored skin,
tamer of the untamed,
the self-enlightened one, fearless everywhere.”

**“Passa sundarimāyantiṃ,
vipparamuttaṃ nirūpadhiṃ;
Vītarāgaṃ visaṃyuttaṃ,**

katakiccamanāsavaṃ.

“See Sundarī coming,
released, free from acquisitions,
free from passion, unbound,
one who has done what was to be done, free from influences.”

**Bārāṇasito nikkhamma,
tava santikamāgatā;
Sāvikā te mahāvīra,
pāde vandati sundarī.**

“Having left Bārāṇasī,
coming near you,
Great Hero, your female disciple,
Sundarī, pays homage at your feet.

**Tuvaṃ buddho tuvaṃ satthā,
tuyhaṃ dhītāmi brāhmaṇa;
Orasā mukhato jātā,
katakiccā anāsavā”.**

You are the Buddha, you are the Teacher,
I am your daughter, brahmin!
Legitimate, born from your mouth,
one who has done what was to be done, free from influences.”

**“Tassā te svāgataṃ bhadde,
tato te adurāgataṃ;
Evañhi dantā āyanti,
satthu pādāni vandikā;
Vītarāgā visaṃyuttā,
katakiccā anāsavā”.**

“You are welcome here, lucky one,
you are indeed welcome here.
In this way the tamed ones come,
paying homage at the Teacher’s feet.
Free from passion, unbound,
they have done what was to be done, free from influences.”

... Sundarī therī

The Elder Sundarī

5. *Subhākammāradhītuttherīgāthā:*
Subhā, the Daughter of a Blacksmith

**“Daharāhaṃ suddhavasanaṃ,
yaṃ pure dhammamassuṇiṃ;
Tassā me appamattāya,
saccābhisamayo ahu.**

“I was young and pure
when I heard the Dhamma.
I understood the truth
through heedfulness,

**Tato haṃ sabbakāmesu,
bhusaṃ aratimajjhagaṃ;
Sakkāyasmiṃ bhayaṃ disvā,
nekkhammameva pīhaye.**

and then all sensual pleasures
stopped being so appealing.
I saw the danger in self-identity
and longed for renunciation.

**Hitvāna haṃ ñātigaṇaṃ,
dāsakammakarāṇi ca;
Gāmakhattāṇi phītāṇi,
ramaṇīye pamodite.**

I left behind relatives,
workers and servants,
and prosperous village fields,
pleasing and delightful.

**Pahāyahaṃ pabbajitā,
sāpateyyamanappakaṃ;
Evaṃ saddhāya nikkhamma,
saddhamme suppavedite.**

I gave up much wealth

for the sake of going forth,
Now that I have left the household life
out of faith in the well-spoken true Dhamma,

**Netam assa patirūpaṃ,
Ākiñcaññaṃhi patthaye;
Yo jātarūpaṃ rajataṃ,
Chaḍḍetvā punarāgame.**

it wouldn't be proper
for one who aspires to nothingness,
to revert to gold and silver
after casting them away.

**Rajataṃ jātarūpaṃ vā,
na bodhāya na santiyā;
Netam samaṇasārappaṃ,
na etaṃ ariyaddhanaṃ.**

Silver or gold
do not bring enlightenment nor peace.
They are not proper for a contemplative,
this isn't noble wealth.

**Lobhanaṃ madanañcetaṃ,
mohanaṃ rajavaḍḍhanaṃ;
Sāsaṅkaṃ bahuāyāsaṃ,
natthi cettha dhuvam ṭhiti.**

It's just greed and intoxication,
delusion and increase of impurity.
It is unreliable, troublesome,
and short-lived.

**Ettha rattā pamattā ca,
saṅkiliṭṭhamanā narā;
Aññaṃaññaṃ byāruddhā,
puthu kubbanti medhagaṃ.**

Human beings with defiled minds pursue it.
Heedless and lustful,

they get into numerous quarrels,
pitting themselves against each other.

**Vadho bandho parikleso,
jāni sokapariddavo;
Kāmesu adhipannānaṃ,
dissate byasanaṃ bahuṃ.**

One can see those entangled in sensual pleasures
afflicted with much misfortune:
ruin, imprisonment, hardship,
loss, grief, and lamentation.

**Taṃ maṃ ñātī amittāva,
kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ,
kāmesu bhayadassiniṃ.**

Treacherous relatives,
why do you try to trap me in sensual pleasures?
You know I have gone forth
after seeing the danger in sensual pleasures.

**Na hiraṇṇasuvaṇṇena,
parikkhīyanti āsavā;
Amittā vadhakā kāmā,
sapattā sallabandhanā.**

Neither gold nor money
will eliminate the influences of mind.
Sensual pleasures are murderous enemies,
foes, darts, fetters.

**Taṃ maṃ ñātī amittāva,
kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ,
muṇḍaṃ saṅghāṭipārutaṃ.**

Treacherous relatives,
why do you try to trap me in sensual pleasures?
You know I have gone forth

with a shaven head, wrapped in the outer robe.

**Uttitṭhapiṇḍo uñcho ca,
paṃsukūlañca cīvaram;
Etaṃ kho mama sāruppaṃ,
anagārūpanissayo.**

Collecting lumps of leftover food,
and robes made from discarded rags:
these are the supports for the homeless life,
this is what is proper for me.

**Vantā mahesīhi kāmā,
ye dibbā ye ca mānūsā;
Khematṭhāne vimuttā te,
pattā te acalaṃ sukhaṃ.**

The great sages have spewed out sensual pleasures,
both divine and human.
They are in a safe place, they are liberated,
they have reached unshakable happiness.

**Māhaṃ kāmehi saṅgacchīm,
yesu tāṇaṃ na vijjati;
Amittā vadhakā kāmā,
aggikkhandhūpamā dukhā.**

I should not get involved with sensual pleasures,
where safety is not found.
Sensual pleasures are deadly enemies,
they are like a great mass of fire, they are suffering.

**Paripantho esa bhayo,
savighāto sakaṇṭako;
Gedho suvisamo ceso,
mahanto mohanāmukho.**

Greed is hazardous, frightful,
pestering, troublesome.
It is the opposite of peace,
and the way into much delusion.

**Upasaggo bhīmarūpo,
kā mā sappasirūpamā;
Ye bālā abhinandanti,
andhabhūtā puthujjanā.**

Sensual pleasures are like the head of a snake,
dangerous and dire.
Foolish blind worldlings
delight in them—

**Kāmapaṇkena sattā hi,
bahū loke aviddasū;
Pariyantaṃ na jānanti,
jātiyā maraṇassa ca.**

indeed there are many foolish beings in the world,
trapped in the mud of sensual pleasures,
who do not know the end
of birth and death.

**Duggatigamaṇaṃ maggaṃ,
manussā kāmahetukaṃ;
Bahuṃ ve paṭipajjanti,
attano rogamāvahaṃ.**

Because of sensual pleasures
humans are on the path that leads to a bad destination.
Many decide to follow it,
bringing illness to themselves,

**Evaṃ amittajanaṇā,
tāpanā saṅkilesikā;
Lokāmisā bandhanīyā,
kā mā maraṇabandhanā.**

by producing enmity,
torment, and complete defilement.
Sensual pleasures are entrapping,
the world's bait that binds us to death.

Ummādanā ullapanā,

**kāmā cittappamaddino;
Sattānaṃ saṅkilesāya,
khippaṃ mārena oḍḍitaṃ.**

Maddening, enticing,
sensual pleasures crush the mind.
They are a trap set by Māra
for the defilement of sentient beings.

**Anantādinavā kāmā,
bahudukkhā mahāvisā;
Appassādā raṇakarā,
sukkapakkhavisosānā.**

Sensual pleasures have endless drawbacks,
cause much suffering, and are highly poisonous.
They bring little enjoyment, they produce conflict,
causing one's bright wholesome traits to wither away.

**Sāhaṃ etādisaṃ katvā,
byasanaṃ kāmahetukaṃ;
Na taṃ paccāgamiṣāmi,
nibbānābhiratā sadā.**

I will not go back
to sensual pleasures,
which have caused me so much misery—
now I always enjoy Nirvana.

**Raṇaṃ karitvā kāmānaṃ,
sītibhāvābhikaṅkhinī;
Appamattā vihassāmi,
sabbasaṃyojanakkhaye.**

When I was battling with sensual pleasures,
I longed for a state of coolness—
now I dwell heedful
in the destruction of all fetters.

**Asokaṃ virajaṃ khemaṃ,
ariyaṭṭhaṅgikaṃ ujum;**

**Taṃ maggaṃ anugacchāmi,
yena tiṇṇā mahesino”.**

Free from sorrow, stainless, safe:
I follow the upright
Noble Eightfold Path,
the one because of which the Great Sage crossed over.”

**“Imaṃ passatha dhammaṭṭhaṃ,
subhaṃ kammāradhītaraṃ;
Anejaṃ upasampajja,
rukkhamūlamhi jhāyati.**

“You see this person established in Dhamma,
Subhā, the daughter of a blacksmith.
Having become free from passion,
she meditates at the root of a tree.

**Ajjaṭṭhamī pabbajitā,
saddhā saddhammasobhanā;
Vinītuppalavaṇṇāya,
tevijjā macculāyini.**

Today is the eighth day since her going forth,
faith shining in the true Dhamma.
Trained by Uppalavaṇṇā,
possessing the three knowledges, leaving behind death.

**Sāyaṃ bhujissā anaṇā,
bhikkhunī bhāvitindriyā;
Sabbayogavisamūttā,
katakiccā anāsavā”.**

A free person with no debt,
a bhikkhunī with well-developed spiritual powers,
with all bonds unbound,
she is one who has done what was to be done, and is free from influences.”

**Taṃ sakko devasaṅghena,
upasaṅkamma iddhiyā;
Namassati bhūtapati,**

subhaṃ kammāradhītaranti.

Then Sakka, using psychic powers,
approached her with an assembly of Devas,
and the lord of beings paid homage to
Subhā, the daughter of a blacksmith.

...

Subhā kammāradhītā therī

The Elder Subhā, daughter of a blacksmith.

Vīsatinipāto niṭṭhito.

The Chapter of the Twenties is finished.

The Chapter of the Thirties

1. Subhājīvakambavanikātherīgāthā:
Verses of the Elder Subhā of Jīvaka's Mango Grove

**Jīvakambavanaṃ rammaṃ,
Gacchantiṃ bhikkhuṇiṃ subhaṃ;
Dhuttako sannivāresi,
Tameṇaṃ abravī subhā.**

Bhikkhuni Subhā was going
to Jīvaka's charming mango grove.
A rogue obstructed her,
so Subhā said this to him:

**“Kiṃ te aparādhitaṃ mayā,
Yaṃ maṃ ovariyāna tiṭṭhasi;
Na hi pabbajitāya āvuso,
Puriso samphusanāya kappati.**

“Have I done something to offend you,
that you stand there holding me back?
Because it is not proper, friend,
for a layperson to touch one who has gone forth.

**Garuke mama satthusāsane,
Yā sikkhā sugatena desitā;
Parisuddhapadaṃ anaṅgaṇaṃ,
Kiṃ maṃ ovariyāna tiṭṭhasi.**

This is serious, according to my teacher's instructions.
The One Faring Well has made the trainings clear.
I am on the path of complete purity, I am flawless,
why do you stand there holding me back?

**Āvilacitto anāvilaṃ,
Saraḷo vītarajaṃ anaṅgaṇaṃ;
Sabbattha vimuttamānasaṃ,
Kiṃ maṃ ovariyāna tiṭṭhasi”.**

Your mind is turbulent, mine is not,

your mind is dirty, mine is not.
My mind is flawless and liberated in every way,
why do you stand there holding me back?”

**“Daharā ca apāpikā caṣi,
Kiṃ te pabbajjā karissati;
Nikkhipa kāṣāyacīvaraṃ,
Ehi raṃāma supupphite vane.**

“Young and innocent girl,
what can going forth do for you?
Put down that ochre robe,
come enjoy yourself in this flowering forest.

**Madhuraṇca pavanti sabbaso,
Kusumarajena samuṭṭhitā dumā;
Paṭhamavasanto sukho utu,
Ehi raṃāma supupphite vane.**

Sweet winds blow everywhere,
from trees full of flower-pollen.
Early Spring is a pleasant season—
come enjoy yourself in this flowering forest.

**Kusumitasikharā ca pādapā,
Abhigajjantiva māluteritā;
Kā tuyhaṃ rati bhavissati,
Yadi ekā vanamogahissasi.**

Trees tipped with flowers
murmur in the wind.
But how can you enjoy yourself,
if you descend into the forest alone?

**Vālamigasaṅghasevitā,
Kuñjaramattakareṇulolitaṃ;
Asahāyikā gantumicchasi,
Rahitaṃ bhimsanakāṃ mahāvanāṃ.**

Surrounded by a multitude of beasts and snakes,
wild and agitated elephants;

you want to go without a companion
into this lonely, dreadful, and immense forest?

**Tapanīyakatāva dhītikā,
Vicarasi cittalateva accharā;
Kāsikasukhumehi vaggubhi,
Sobhasī suvasanehi nūpame.**

Like a shiny golden doll,
like a nymph amongst beautiful vines,
you will stand out
wearing the finest linen from Kāsi.

**Ahaṃ tava vasānugo siyaṃ,
Yadi viharemase kānanantare;
Na hi matthi tayā piyattaro,
Pāṇo kinnarimandalocane.**

I will be under your control,
if we live together in the forest.
Because there is no one more dear to me than you,
creature with the soft eyes of a dryad.

**Yadi me vacanaṃ karissasi,
Sukhitā ehi agāramāvasa;
Pāsādanivātavāsini,
Parikammaṃ te karontu nāriyo.**

If you were to say to me:
‘Come, let’s live a pleasant household life!’
you would live in a sheltered palace
and have women attending you.

**Kāsikasukhumāni dhāraya,
Abhiropehi ca mālavaṇṇakaṃ;
Kañcanamaṇimuttakaṃ bahuṃ,
Vividhaṃ ābharaṇaṃ karomi te.**

You would wear the finest linen from Kāsi,
as well as garlands and makeup.
I would adorn you

with lots of gold, jewels, and pearls.

**Sudhotarajapacchadam subham,
Gonakatūlikasanthatam navam;
Abhiruha sayanam mahāraham,
Candanamaṇḍitasāragandhikam.**

You would rest on a fabulous bed with a beautiful blanket,
freshly washed and dyed,
on a brand-new mattress upholstered with wool and
scented with sandalwood.

**Uppalam cudakā samuggatam,
Yathā tam amanussasevitam;
Evam tvam brahmacārinī,
Sakesaṅgesu jaram gamissasi”.**

But if you live the chaste and holy life,
then like a blue lotus that rises above the water
but is not touched by anyone,
you will wither away all alone.”

**“Kim te idha sārasammataṁ,
Kuṇapapūramhi susānavadḍhane;
Bhedanadhamme kaḷevare,
Yam disvā vimano udikkhasi”.**

“What do you consider of value here,
in this carcass—full of corpses,
bound for the cemetery, destined to break apart?
What have you seen that makes you so deranged?”

**“Akkhīni ca tūriyāriva,
Kinnariyāriva pabbatantare;
Tava me nayanāni dakkhiya,
Bhiyyo kāmaratī pavaḍḍhati.**

“Your eyes are like a symphony,
like a dryad in the mountains.
Seeing your eyes
fills me with sensual desire.

**Uppalasikharopamāni te,
Vimale hāṭakasannibhe mukhe;
Tava me nayanāni dakkhiya,
Bhiyyo kāmagoṇo pavaḍḍhati.**

Your eyes are like lotus flowers
in a face that shines like pure gold.
Seeing your eyes,
my excitement grows ever more.

**Api dūragatā saramhase,
Āyatapamhe visuddhadassane;
Na hi matthi tayā piyattaro,
Nayanā kinnarimandalocane”.**

Even when we are far apart,
I will remember your long lashes and pure eyes,
because there is no one more dear than you,
with the soft eyes of a dryad.”

**“Apathena payātumicchasi,
Candaṃ kīḷanakaṃ gavesasi;
Meruṃ laṅghetumicchasi,
Yo tvaṃ buddhasutaṃ maggayasi.**

“You want to walk where there is no path,
you want to take the moon as a toy,
you want to jump over Mount Meru,
you chase after a disciple of the Buddha.

**Natthi hi loke sadevake,
Rāgo yatthapi dāni me siyā;
Napi naṃ jānāmi kīriso,
Atha maggena hato samūlako.**

There is nothing in this world, even with all its devas
which I could now have craving for.
I do not know what it could be like,
since it has been completely uprooted by the path.

Īṅgālakuyāva ujjhito,

**Visapattoriva aggitō kato;
Napi naṃ passāmi kīriso,
Atha maggena hato samūlako.**

Cast away like burning coal,
destroyed like a worthless bowl of poison.
I do not see what it could be like,
since it has been completely uprooted by the path.

**Yassā siyā apaccavekkhitam,
Satthā vā anupāsito siyā;
Tvaṃ tādīsikam palobhaya,
Jānantim so imam vihaññasi.**

One who has not contemplated,
or has not been close to the Teacher,
may be enticed by you,
but I am one who knows, so you are wasting your time here.

**Mayhañhi akkuṭṭhavandite,
Sukhadukkhe ca satī upaṭṭhitā;
Saṅkhatamasubhanti jāniya,
Sabbattheva mano na limpati.**

Whether I am reviled or respected,
whether there is pleasure or pain, my mindfulness is stable.
Knowing that conditioned things are not beautiful,
my mind is never stained.

**Sāham sugatassa sāvikā,
Maggatṭhaṅgikayānāyāyinī;
Uddhaṭṭasallā anāsavā,
Suññāgāragatā ramāmaham.**

I am a female disciple of the one faring well,
I travel with the Eightfold Path as my vehicle.
Free from influences, with darts removed,
I enjoy going to an empty dwelling.

**Diṭṭhā hi mayā sucittitā,
Sombhā dārukapillakāni vā;**

**Tantīhi ca khīlakehi ca,
Vinibaddhā vividhaṃ panaccakā.**

I have seen well-painted
wooden puppets of children,
bound with sticks and strings
like a group of little dancers.

**Tamhuddhaṭe tantikhīlake,
Vissaṭṭhe vikale parikrite;
Na vindeyya khaṇḍaso kate,
Kimhi tattha maṇaṃ nivesaye.**

But when those sticks and strings are removed,
when everything is untied, non-functional, splayed out,
one could not find anything in its parts,
so where could the mind settle?

**Tathūpamā dehakāni maṇaṃ,
Tehi dhammehi vinā na vattanti;
Dhammehi vinā na vattati,
Kimhi tattha maṇaṃ nivesaye.**

Likewise my body parts
do not function without those mindstates;
this being the case,
where could the mind settle?

**Yathā haritālena makkhitam,
Addasa cittikaṃ bhittiyā kataṃ;
Tamhi te viparītadassanam,
Saññā mānusikā niratthikā.**

It's like seeing a painting on a wall
made with orpiment;
if your vision of it is distorted,
you misperceive it as a human being.

**Māyaṃ viya aggato kataṃ,
Supinanteva suvaṇṇapādapaṇaṃ;
Upagacchasi andha rittakaṃ,**

Janamajjheriva rupparūpakam.

It is like a supreme illusion,
like a golden tree in a dream.
Blind one, you are getting close to something as meaningless
as a marionette amidst a group of people.

**Vaṭṭaniriva koṭarohitā,
Majjhe pubbulakā saassukā;
Pīlakolīkā cettha jāyati,
Vividhā cakkhuvidhā ca piṇḍitā”.**

Spinning in a blood-red hole,
engulfed in pus and tears,
here watery tumors are born,
various eye-components balled up together.”

**Uppāṭiya cārudassanā,
Na ca pajjittha asaṅgamānasā;
“Handa te cakkhum harassu tam”,
Tassa narassa adāsi tāvade.**

She pulled out that charming eye,
and with a mind of non-attachment, she said:
“Well then, take your eye,”
and she gave it to that man.

**Tassa ca viramāsi tāvade,
Rāgo tattha khamāpayī ca nam;
“Sotthi siyā brahmacārīnī,
Na puno edisakam bhavissati”.**

In that moment his lust dissipated,
and he apologized:
“May you be well living the holy life,
this will not happen again.

**“Āsādiya edisam janam,
Aggim pajjalitamva līngiya;
Gaṇhiya āsīvisam viya,
Api nu sotthi siyā khamahi no”.**

Assailing such a person,
is like embracing a blazing fire,
or picking up a poisonous snake.
May you be well, forgive me.”

**Muttā ca tato sā bhikkhunī,
Agamī buddhavarassa santikaṃ;
Passiya varapuññalakkhaṇaṃ,
Cakkhu āsi yathā purāṇakanti.**

The bhikkhunī was let go, and from there
she went to the excellent Buddha.
Seeing the characteristic of excellent merit,
her eye was restored.

...

...

Subhā jīvakaṃbavanikā therī

The Elder Subhā of Jīvaka’s Mango Grove

Timsanipāto niṭṭhito.

The Chapter of the Thirties is finished.

The Chapter of theForties

1. Isidāsītherīgāthā:
Verses of the Elder Isidāsī

**Nagaramhi kusumanāme,
Pāṭaliputtamhi pathaviyā maṇḍe;
Sakyakulakulīnāyo,
Dve bhikkhuniyo hi guṇavatiyo.**

In a town with the name of a flower,
Pāṭaliputta, the blest place on earth,
there were two virtuous bhikkhunīs
from the Sakyan clan.

**Isidāsī tattha ekā,
Dutiyā bodhīti sīlasampannā ca;
Jhānajjhāyanaratāyo,
Bahussutāyo dhutakilesāyo.**

The first one is Isidāsī, the second Bodhī,
with perfect morality,
who enjoy practicing Jhāna,
very learned, with defilements removed.

**Tā piṇḍāya caritvā,
Bhattatthaṃ kariya dhotapattāyo;
Rahitamhi sukhanisinnā,
Imā girā abbhudiresuṃ.**

After going for alms,
eating their meal, and washing their bowls,
when they were comfortably seated alone,
this is what they said:

**“Pāsādikāsi ayye,
Isidāsi vayopi te aparihīno;
Kiṃ disvāna byālikāṃ,
Athāsi nekkhammamanuyuttā”.**

“Ayya Isidāsī is charming

and has not aged one single bit.
What fault did you see in the world
that made you intent upon renunciation?”

**Evamanuyuñjīyamānā sā,
Rahite dhammadesanākusalā;
Isidāsī vacanamabravi,
“Suṇa bodhi yathāhamhi pabbajitā”.**

When she was asked this question in confidence,
the one skilled in teaching Dhamma,
Isidāsī, thus spoke:
“Bodhi, listen to the story of my going forth.

**“Ujjeniyā puravare,
Mayhaṃ pitā sīlasamvuto seṭṭhi;
Tassamhi ekadhītā,
Piyā manāpā ca dayitā ca.**

In the excellent town of Ujjeniyā,
my father was a wealthy merchant with morality and restraint.
I was the only daughter of his,
dear, pleasant, and cherished.

**Atha me sāketato varakā,
Āgacchumuttamakulīnā;
Seṭṭhī pahūtaratano,
Tassa mamaṃ suṇhamadāsi tāto.**

Then men from the most notable families came to Sāketa
to ask for me to marry them.
A wealthy merchant with many jewels,
my father gave me as a daughter-in-law to one of them.

**Sassuyā sasurassa ca,
Sāyaṃ pātāṃ paṇāmamupagamma;
Sirasā karomi pāde,
Vandāmi yathāhamhi anusitṭhā.**

Morning and evening
I bowed to both parents in-law,

I paid respects as instructed,
with my head at their feet.

**Yā mayhaṃ sāmikassa,
Bhaginiyo bhātuno parijano vā;
Tamekavarakampi disvā,
Ubbiggā āsanaṃ demi.**

If I saw any of these honorable people
- a sister, brother,
or attendant of my husband -
I would anxiously give them a seat.

**Annena ca pānena ca,
Khajjena ca yañca tattha sannihitaṃ;
Chāдеми upanayāmi ca,
Demi ca yaṃ yassa patirūpaṃ.**

I arranged, properly covered,
and brought out food, drink,
and other edibles,
and gave to them whatever was proper.

**Kālena upaṭṭhahitvā,
Gharaṃ samupagamāmi ummāre;
Dhovaṃti hatthapāde,
Pañjalikā sāmikamupe mi.**

I would get ready at the right time,
go to the house's foyer,
and after rinsing my hands and feet,
I would draw near my husband in añjali.

**Kocchaṃ pasādaṃ añjaniṇca,
Ādāsakaṇca gaṇhitvā;
Parikammakārikā viya,
Sayameva patiṃ vibhūsemi.**

With a brush, hair-tie,
ointment box, and a mirror,
like a personal attendant,

I would beautify my own husband.

**Sayameva odanaṃ sādhayāmi,
Sayameva bhājanaṃ dhovantī;
Mātāva ekaputtakaṃ,
Tathā bhattāraṃ paricarāmi.**

I prepared the rice myself,
I washed the bowl myself,
like a mother with her only son,
in the same way I looked after my husband.

**Evaṃ maṃ bhattikataṃ,
Anurattaṃ kārikaṃ nihatamānaṃ;
Uṭṭhāyikaṃ analasaṃ,
Sīlavatīṃ dussate bhattā.**

Thus in this way I offered service,
a faithful servant free of pride,
humble, energetic, and virtuous,
yet the husband was angry at me.

**So mātarañca pitarañca,
Bhaṇati ‘āpucchahaṃ gamissāmi;
Isidāsiyā na saha vacchaṃ,
Ekāgārehaṃ saha vatthum’.**

To his mother and father,
he said: ‘Unquestionably, I will go!
I will not stay with Isidāsī,
living together in one house.’

**‘Mā evaṃ putta avaca,
Isidāsī paṇḍitā paribhāṭā;
Uṭṭhāyikā analasā,
Kiṃ tuyhaṃ na rocate putta’.**

‘Please son, do not say that!
Isidāsī is wise and capable,
she is energetic and virtuous—
why does she displease you, son?’

**‘Na ca me hiṃsati kiñci,
Na cahaṃ isidāsiyā saha vacchaṃ;
Dessāva me alaṃ me,
Apucchāhaṃ gamissāmi’.**

‘She does not cause me any harm,
but I will not stay here with Isidāsī.
I just detest her, and I’ve had enough!
Unquestionably, I will go!’

**Tassa vacanaṃ suṇitvā,
Sassu sasuro ca maṃ apucchimsu;
‘Kissa tayā aparaddhaṃ,
Bhaṇa vissaṭṭhā yathābhūtaṃ’.**

Upon hearing his words,
my parents-in-law asked me:
‘What have you done wrong?
Speak clearly and truthfully!’

**‘Napihaṃ aparajjhaṃ kiñci,
Napi hiṃsemi na bhaṇāmi dubbacanaṃ;
Kiṃ sakkā kātuyye,
Yaṃ maṃ viddessate bhattā’.**

‘But I have not done anything wrong in any way!
I caused no harm, I did not speak improperly!
How is it possible
that my husband detests me?’

**Te maṃ pitugharaṃ paṭinayimsu,
Vimaṇā dukhena adhibhūtā;
Puttamanurakkhamānā,
‘Jitāmhase rūpinīṃ lakkhiṃ’.**

They led me back to my father’s house,
displeased and overpowered by suffering:
‘By protecting our son,
we have lost the good fortune of having this beautiful woman.’

Atha maṃ adāsi tāto,

**Aḍḍhassa gharamhi dutiyakulikassa;
Tato upaḍḍhasuṅkena,
Yena maṃ vindatha seṭṭhi.**

Then my father gave me to another man
coming from a wealthy family.
This wealthy merchant got me
for half the dowry of the previous one.

**Tassapi gharamhi māsaṃ,
Avasiṃ atha sopi maṃ paṭiccharayi;
Dāsīva upaṭṭhahantiṃ,
Adūsikaṃ sīlasampannaṃ.**

I lived in his house for a month,
I waited on him like a slave,
innocent, with perfect morality,
then he rejected me.

**Bhikkhāya ca vicarantaṃ,
Damakaṃ dantaṃ me pitā bhaṇati;
‘Hohisi me jāmātā,
Nikkhipa poṭṭhiṇca ghaṭikaṇca’.**

My father then saw a man going about for alms -
a tamed man who tames others - and said:
‘You, sage, will be my daughter’s husband:
put down the rags and begging-bowl!’

**Sopi vasi tvā pakkhaṃ,
Atha tātaṃ bhaṇati ‘dehi me poṭṭhiṃ;
Ghaṭikaṇca mallakaṇca,
Punapi bhikkhaṃ carissāmi’.**

After a fortnight,
he told my father: ‘Give me back my rags,
begging bowl, and cup.
I will resume going for alms.’

**Atha naṃ bhaṇatī tāto,
Ammā sabbo ca me ñātigaṇavaggo;**

**‘Kiṃ te na kīraṭi idha,
Bhaṇa khippaṃ taṃ te karihi’ti.**

Then my father, mother,
and all of my relatives, asked him:
‘What was not done for you here?
Speak, and it will be quickly done for you!’

**Evaṃ bhaṇito bhaṇati,
‘Yadi me attā sakkoti alaṃ mayhaṃ;
Isidāsiyā na saha vacchaṃ,
Ekagharehaṃ saha vatthum’.**

When this was said he replied:
‘Enough! I am able to look after myself.
I will not stay with Isidāsī,
living together in one house.’

**Vissajjito gato so,
Ahampi ekākinī vicintemi;
‘Āpucchitūna gacchaṃ,
Marituye vā pabbajissaṃ vā’.**

He is lost and gone,
and I, all alone, consider:
‘After asking for permission, I will leave,
and either die or go forth.’

**Atha ayyā jinadattā,
Āgacchī gocarāya caramānā;
Tātakulaṃ vinayadharī,
Bahussutā sīlasampannā.**

Then Ayyā Jinadattā
came traveling through the area.
She was of my father’s clan, upholder of the vinaya,
very learned, with perfect morality.

**Taṃ disvāna amhākaṃ,
Uṭṭhāyāsanaṃ tassā paññāpayim;
Nisinnāya ca pāde,**

Vanditvā bhojanamadāsīm.

When I saw her,
I got up and prepared a seat for her.
I sat down at her feet,
paid respects, and offered food.

**Annena ca pānena ca,
Khajjena ca yañca tattha sannihitaṃ;
Santappayitvā avacaṃ,
‘Ayye icchāmi pabbajitum’.**

I arranged food, drink,
and other edibles.
Having satisfied her, I said:
‘Ayya, I desire to go forth!’

**Atha maṃ bhaṇatī tāto,
‘Idheva puttaka carāhi tvaṃ dhammaṃ;
Annena ca pānena ca,
Tappaya samaṇe dvijātī ca’.**

Then my father spoke thus:
‘My little child, go and practice the Dhamma right here!
With food and drink,
you will satiate contemplatives and twice-born brahmins.’

**Athahaṃ bhaṇāmi tātāṃ,
Rodantī añjaliṃ paṇāmetvā;
‘Pāpañhi mayā pakataṃ,
Kammaṃ taṃ nijjaressāmi’.**

In tears, I said to my father,
with my hands raised in añjali:
‘Evil deeds were done by me in the past,
I will grind down that karma.’

**Atha maṃ bhaṇatī tāto,
‘Pāpuṇa bodhiñca aggadhammañca;
Nibbānañca labhassu,
Yaṃ sacchikarī dvipadaseṭṭho’.**

Then my father said to me:
'Reach enlightenment, the highest Dhamma,
Obtain Nirvana,
which was realized by the foremost human.'

**Mātāpitū abhivādayitvā,
Sabbañca ñātigaṇavaggaṃ;
Sattāhaṃ pabbajitā,
Tisso vijjā aphassayim.**

I paid respects to mother and father,
and all my relatives.
A week from my going-forth,
I attained the three knowledges.

**Jānāmi attano satta,
Jātiyo yassayaṃ phalavipāko;
Taṃ tava ācikkhissaṃ,
Taṃ ekamanā nisāmehi.**

I know my previous seven lives,
which this current birth is its fruit and result.
Single-mindedly pay attention,
and I will explain it to you.

**Nagaramhi erakacche,
Suaṇṇakāro ahaṃ pahūtadhano;
Yobbanamadena matto,
So paradāraṃ asevihaṃ.**

In a town in marshy lands,
I was a goldsmith with abundant wealth.
Intoxicated with youth,
I had an affair with another's wife.

**Sohaṃ tato cavitvā,
Nirayamhi apaccisaṃ ciraṃ;
Pakko tato ca uṭṭhahitvā,
Makkaṭiyā kucchimokkamim.**

When I fell away from there,

I was tormented in hell for a long time.
After that torment was over,
I entered the belly of a female monkey.

**Sattāhajātakaṃ maṃ,
Mahākapi yūthapo nillacchesi;
Tassetāṃ kammaphalaṃ,
Yathāpi gantvāna paradāraṃ.**

A week after I had been born,
the leader of the monkeys castrated me.
That is the fruit of my karma,
because I went with another's wife.

**Sohaṃ tato cavitvā,
Kālaṃ karitvā sindhavāraṇṇe;
Kāṇāya ca khañjāya ca,
Eḷakiyā kucchimokkamim.**

When I fell away from there,
after my death in the Sindhava forest,
I entered the belly
of a one-eyed lame goat.

**Dvādasa vassāni ahaṃ,
Nillacchito dārake parivahitvā;
Kimināvaṭṭo akalḷo,
Yathāpi gantvāna paradāraṃ.**

For twelve years,
castrated, I carried children on my back.
I was feeble, and full of worms,
because I went with another's wife.

**Sohaṃ tato cavitvā,
Govāṇijakassa gāviyā jāto;
Vaccho lākhātambo,
Nillacchito dvādase māse.**

When I fell away from there,
I was born as a cow owned by a cattle-merchant.

A copper-colored calf,
I was castrated after twelve months.

**Voḍhūna naṅalamahaṃ,
Sakaṭaṇca dhārayāmi;
Andhovaṭṭo akallo,
Yathāpi gantvāna paradāraṃ.**

I dragged a big plow,
I pulled a cart,
afflicted with blindness and unwell,
because I went with another's wife.

**Sohaṃ tato cavitvā,
Vīthiyā dāsiyā ghare jāto;
Neva mahilā na puriso,
Yathāpi gantvāna paradāraṃ.**

When I fell away from there,
I was born as a man from a street-slave,
not from an honorable woman,
because I went with another's wife.

**Timsativassamhi mato,
Sākaṭikakulamhi dārikā jātā;
Kapaṇamhi appabhoge,
Dhanika purisapātabahulamhi.**

Dead by the age of thirty,
I was born as a girl in a family of cart-makers,
wretched and poor,
often falling into debt.

**Taṃ maṃ tato satthavāho,
Ussannāya vipulāya vaḍḍhiyā;
Okadḍhati vilapantiṃ,
Acchinditvā kulagharasmā.**

Then a caravan-leader,
in order to increase his already abundant wealth,
severed me from my family,

as I was dragged away wailing.

**Atha soḷasame vasse,
Disvā maṃ pattayobbanam kaññaṃ;
Orundhatassa putto,
Giridāso nāma nāmena.**

When he saw that I was sixteen years old,
a young woman,
I was taken by his son,
named Giridāsa.

**Tassapi añña bhariyā,
Sīlavatī guṇavatī yasavatī ca;
Anurattā bhattāram,
Tassāham viddesanamakāsim.**

He had another wife,
virtuous, with good qualities, glorious,
enamored with her husband.
I filled her with hatred.

**Tassetam kammaphalam,
Yaṃ maṃ apakīritūna gacchanti;
Dāsīva upaṭṭhahantiṃ,
Tassapi anto kato mayā”ti.**

That is the fruit of my karma:
they cast me off and left,
setting me up as a slave.
But I have now brought this to an end.”

...

Isidāsī therī
The Elder Isidāsī

Cattālīsanipāto niṭṭhito.
The Chapter of the Forties is finished.

The Great Chapter

1. Sumedhātherīgāthā:
Verses of the Elder Sumedhā

**Mantāvatiyā nagare,
Rañño koṇcassa aggamaheṣiyā;
Dhītā āsīm sumedhā,
Pasāditā sāsanakarehi.**

In the city of Mantāvātī,
of king Koṇca and his main queen-consort,
she was the daughter Sumedhā,
confident in those complying with the Teaching.

**Sīlavatī cittakathā,
Bahussutā buddhasāsane vinitā;
Mātāpitaro upagamma,
Bhaṇati “ubhayo nisāmetha.**

Virtuous, eloquent,
very learned, and disciplined in the teaching of the Buddha.
She approached her mother and father and said:
“Both of you, listen!

**Nibbānābhiratāhaṃ,
Asassataṃ bhavagataṃ yadipi dibbaṃ;
Kimaṅgaṃ pana tucchā kāmā,
Appassādā bahuvighātā.**

I seek the joy of Nirvana,
as all states of existence - even divine - are temporary.
Sensual pleasures are worthless without fail:
they bring little satisfaction, and much distress.

**Kāmā kaṭukā āsī,
Visūpamā yesu mucchitā bālā;
Te dīgharattaṃ niraye,
Samappitā haññante dukkhitā.**

Fools become infatuated with sensual pleasures

that are bitter like snake-poison.
They are consigned to hell for long periods of time,
where they experience injury and pain.

**Socanti pāpakammā,
Vinipāte pāpavaddhino sadā;
Kāyena ca vācāya ca,
Manasā ca asaṁvutā bālā.**

Those who have done evil deeds feel sorrow
in their state of downfall, where they constantly do even more evil.
Unrestrained with body, speech,
and mind,

**Bālā te duppaññā,
Acetanā dukkhasamudayoruddhā;
Desente ajānantā,
Na bujjhare ariyasaccāni.**

lacking wisdom,
not intending to stop the arising of suffering,
and not knowing the teachings,
such fools do not recognize the Noble Truths.

**Saccāni amma buddhavaradesitāni,
Te bahutarā ajānantā ye;
Abhinandanti bhavagataṁ,
Pihenti devesu upapattiṁ.**

Mother, most people do not understand
the truths superbly taught by the Buddha.
They are delighted with states of existence,
they long for rebirth as Devas.

**Devesupi upapatti,
Asassatā bhavagate aniccamhi;
Na ca santasanti bālā,
Punappunaṁ jāyitabbassa.**

But rebirth as a Deva
is a finite and temporary state of existence.

Fools are not frightened
of being born again and again.

**Cattāro vinipātā,
Dve ca gatiyo kathañci labbhanti;
Na ca vinipātagatānaṃ,
Pabbajjā atthi nirayesu.**

From the four places of downfall,
it is hard to obtain the two higher destinations.
For one gone to a place of downfall,
there is no going forth in the hell realms.

**Anujānātha maṃ ubhayo,
Pabbajitum dasabalassa pāvacane;
Appossukkā ghaṭissaṃ,
Jātimaraṇappahānāya.**

The two of you should allow me
to go forth in the doctrine of the one who has ten powers.
Living at ease, I would be able to strive
for the abandoning of birth and death.

**Kim bhavagate abhinanditena,
Kāyakalinā asārena;
Bhavataṇhāya nirodhā,
Anujānātha pabbajissāmi.**

How can there be delight in a state of existence
with a worthless body devoid of substance?
Allow me to go forth,
so that I may bring an end to the craving for existence.

**Buddhānaṃ uppādo vivajjito,
Akkhaṇo khaṇo laddho;
Sīlāni brahmacariyaṃ,
Yāvajīvaṃ na dūseyyaṃ”.**

One who is distant from the arising of the Buddhas
has no opportunity.
I will not spoil the virtues of the spiritual life,

for the rest of my life.”

**Evaṃ bhaṇati sumedhā,
Mātāpitaro “na tāva āhāraṃ;
Āharissaṃ gahaṭṭhā,
Maraṇavasam gatāva hessāmi”.**

Then Sumedhā said to her parents:
“I will not take food
from a householder,
I will be overtaken by death.”

**Mātā dukkhitā rodati pitā ca,
Assā sabbaso samabhihato;
Ghaṭenti saññāpetum,
Pāsādatale chamāpatitaṃ.**

Distressed, her mother and father cry,
completely overpowered.
Together they try to convince her,
while she is lying on the floor of the palace.

**“Uṭṭhehi puttaka kiṃ soci,
Tena dinnāsi vāraṇavatimhi;
Rājā anīkaratto,
Abhirūpo tassa tvaṃ dinnā.**

“Rise up little child, what is this sadness?
You are engaged to be married in Vāraṇavatī.
King Anīkaratta is handsome
and you have been given to him.

**Aggamahesī bhavissasi,
Anīkarattassa rājino bhariyā;
Sīlāni brahmacariyaṃ,
Pabbajjā dukkarā puttaka.**

You will become chief queen-consort,
the wife of king Anīkaratta.
Holding precepts, keeping celibacy,
life as an outcast— these are difficult to do, little child.

**Rajje āṇā dhanamissariyaṃ,
Bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge,
Vāreyyaṃ hotu te putta”.**

As a queen you will have authority, wealth, sovereignty,
fortune, and pleasure.
You are a young lady, enjoy sensual pleasures!
Get married, child!”

**Atha ne bhaṇati sumedhā,
“Mā edisikāni bhavagatamasāraṃ;
Pabbajjā vā hohiti,
Maraṇaṃ vā me na ceva vāreyyaṃ.**

Then Sumedhā replied:
“Who would want such a worthless state of existence?
Either I will go forth,
or I will die, but I will not marry.

**Kimiva pūtikāyamasuciṃ,
Savanagandhaṃ bhayānakaṃ kuṇapaṃ;
Abhisamvisēyyaṃ bhastaṃ,
Asakiṃ paggharitaṃ asucipuṇṇaṃ.**

What is this impure putrid body,
a dreadful corpse with a tainted smell?
Who would want to enter
this oozing skin-bag full of impurities?

**Kimiva tahaṃ jānanti,
Vikūlakaṃ maṃsasonitupalittaṃ;
Kimikulālayaṃ sakuṇabhattaṃ,
Kaḷevaraṃ kissa diyyati.**

What do they know about this
disgusting thing plastered in flesh and blood,
a corpse which will be given as food
to worms and birds?

Nibbuyhati susānaṃ,

**Aciraṃ kāyo apeta viññāṇo;
Chuddho kaḷiṅgaraṃ viya,
Jigucchamānehi ñātīhi.**

Before long it will be taken to the cemetery,
a body deprived of consciousness,
left there like a discarded log,
by disgusted relatives.

**Chuddhūna naṃ susāne,
Parabhattaṃ nhāyanti jigucchantā;
Niyakā mātāpitaro,
Kiṃ pana sādharmaṇa janatā.**

Thrown away in the cemetery,
it becomes food for others.
Even one's own mother and father are disgusted and go bathe themselves—
what can be expected from everyone else?

**Ajjhositā asāre,
Kaḷevare aṭṭhinhārusaṅghāte;
Kheḷassuccārassava,
Paripuṇṇe pūtikāyamhi.**

Hanging on to this worthless corpse,
bones bound together by tendons
in this putrid body
full of excrement and saliva.

**Yo naṃ vinibbhujitvā,
Abbhantaramassa bāhiraṃ kayirā;
Gandhassa asahamānā,
Sakāpi mātā jiguccheyya.**

One who dismembered it,
bringing the internal parts out,
would not be able to endure its smell—
even their own mother would be disgusted.

**Khandhadhātuāyatanaṃ,
Saṅkhataṃ jātimūlakaṃ dukkhaṃ;**

**Yoniso anuvicinantī,
Vāreyyaṃ kissa iccheyyaṃ.**

The khandhas, elements, and sense domains,
are conditioned, rooted in birth, suffering.
Pondering wisely,
why would I wish to marry?

**Divase divase tisatti,
Satāni navaṇavā pateyyuṃ kāyamhi;
Vassasatampi ca ghāto,
Seyyo dukkhassa cevaṃ khayō.**

If, day after day three hundred spears
would constantly attack the body,
a hundred years of this torment
would be good if then there was the end of suffering.

**Ajjhupagacche ghātaṃ,
Yo viññāyevaṃ satthuno vacanaṃ;
‘Dīgho tesaṃ saṃsāro,
Punappunaṃ haññamānānaṃ’.**

I would consent to this torment,
as would anyone who has heard the Teacher’s words:
‘Long is the cycle of birth and death
for those who are slain again and again.’

**Devesu manussesu ca,
Tiracchānayaniyā asurakāye;
Petesu ca nirayesu ca,
Aparimitā dissare ghātā.**

Among Devas and among humans,
among animals and among asuras,
among petas and in the hell realms,
no limit to torment is seen.

**Ghātā nirayesu bahū,
Vinipātagatassa pīḷiyamānassa;
Devesupi attāṇaṃ,**

Nibbānasukhā param natthi.

There is much torment in the hell realms,
for those who are oppressed in the lower realms.
Even among the Devas there is no safety,
and no happiness higher than Nirvana.

**Pattā te nibbānaṃ,
Ye yuttā dasabalassa pāvacane;
Appossukkā ghaṭenti,
Jātimaraṇappahānāya.**

Those who have attained Nirvana,
committed to the words of the one who has ten powers;
Living at ease, they strive
to abandon birth and death.

**Ajjeva tātabhinikkha-
Missam bhogehi kiṃ asārehi;
Nibbinnā me kāmā,
Vantasamā tālavatthukatā”.**

Today, father, I will leave behind
this worthless wealth.
I am disenchanted with sensual pleasures,
I am at peace because I have renounced sensuality; it has been made like a palm-stump.”

**Sā cevaṃ bhaṇati pitara-
Manīkaratto ca yassa sā dinnā;
Upayāsi vāraṇavate,
Vāreyyamupaṭṭhite kāle.**

As she said this to her father,
Anīkaratta, to whom she had been engaged to be married,
approached Vāraṇavatī
at the time arranged for the wedding.

**Atha asitanicitamuduke,
Kese khaggena chindiya sumedhā;
Pāsādaṃ pidahitvā,
Paṭhamajjhānaṃ samāpajji.**

Then Sumedhā cut off her thick, soft, dark hair
with a sword,
closed the palace,
and entered the first Jhāna.

**Sā ca tahiṃ samāpannā,
Anīkaratto ca āgato nagaraṃ;
Pāsāde ca sumedhā,
Aniccasaññaṃ subhāveti.**

She had already entered it,
when Anīkaratta came to the town.
Then in the palace, Sumedhā
cultivated well the perception of impermanence.

**Sā ca manasi karoti,
Anīkaratto ca āruhi turitaṃ;
Maṇikanakabhūṣitaṅgo,
Katañjalī yācati sumedham.**

As she fixed the mind intently on this,
Anīkaratta quickly ascended.
With limbs adorned with gold and gems,
in añjali, he implored Sumedhā:

**“Rajje āṇāadhanamissa-
Riyaṃ bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge,
Kāmasukhā dullabhā loke.**

“As a queen there is authority, wealth, sovereignty,
fortune, and pleasure.
You are a young lady, enjoy sensual pleasures!
Sensual pleasures are difficult to obtain in this world!

**Nissatṭham te rajjaṃ,
Bhoge bhuñjassu dehi dānāni;
Mā dummanā ahosi,
Mātāpitaro te dukkhitā”.**

Royalty has been handed over to you:

enjoy wealth, give gifts!
Do not be down-hearted,
your mother and father are suffering.”

**Taṃ taṃ bhaṇati sumedhā,
Kāmehi anattikā vigatamohā;
“Mā kāme abhinandi,
Kāmesvādīnavaṃ passa.**

Sumedhā, who had no need for sensual pleasures
and was free of delusion, said to him:
“Do not delight in sensual pleasures!
Look at the drawbacks of sensual pleasures!

**Cātuddīpo rājā,
Mandhātā āsi kāmabhoginamaggo;
Atitto kālaṅkato,
Na cassa paripūrītā icchā.**

Mandhātā, king of four islands,
embraced the path of enjoying sensuality.
He died unsatisfied,
not with desires fulfilled.

**Satta ratanāni vasseyya,
Vuṭṭhimā dasadisā samantena;
Na catthi titti kāmānaṃ,
Atittāva maranti narā.**

Even if the seven kinds of gems were to pour down from the sky
like rain in all ten directions,
not even then would there be satisfaction in sensual pleasures:
human beings die unsatisfied.

**Asisūnūpamā kāmā,
kāmā sappasiropamā;
Ukkopamā anudahanti,
aṭṭhikaṅkala sannibhā.**

Sensual pleasures are like a knife on a butcher’s block,
sensual pleasures are like a snake’s head.

They burn like a torch,
they resemble a skeleton.

**Aniccā adhuvā kāmā,
bahudukkhā mahāvisā;
Ayogulova santatto,
aghamulā dukhapphalā.**

Sensual pleasures are impermanent, unstable,
much suffering, highly poisonous;
A heated iron ball,
the root of calamity, resulting in suffering.

**Rukkhapphalūpamā kāmā,
maṁsapesūpamā dukhā;
Supinopamā vaṇṇaniyā,
kāmā yācitakūpamā.**

Sensual pleasures are like tree-fruit,
like a piece of meat, they are suffering;
Sensual pleasures are deceitful as a dream,
like borrowed goods.

**Sattisulūpamā kāmā,
rogo gaṇḍo aghaṁ nighaṁ;
Aṅgārakāsusadisā,
aghamulam bhayaṁ vadho.**

Sensual pleasures are like the stake of a spear,
a disease, an abscess, a calamity, an affliction.
Like a fire pit,
the root of calamity, fear, and destruction.

**Evaṁ bahudukkhā kāmā,
akkhātā antarāyikā;
Gacchatha na me bhavagate,
vissāso atthi attano.**

In this way sensual pleasures have been declared to bring much suffering,
and to be obstructive.
Go, not to me, but to the Buddha!

My own confidence is in him.

**Kim mama paro karissati,
Attano sīsamhi ḍayhamānamhi;
Anubandhe jarāmarañe,
Tassa ghātāya ghaṭitabbam”.**

What can another do for me,
when their own head is on fire?
When one is bound by birth and death,
one should strive for its end.”

**Dvāraṃ apāpuritvānaṃ,
Mātāpitaro anīkarattañca;
Disvāna chaṃaṃ nisinne,
Rodante idamavocaṃ.**

After she opened the door,
and saw mother, father, and Anīkaratta
sitting down on the ground crying,
she said:

**“Dīgho bālānaṃ saṃsāro,
Punappunañca rodataṃ;
Anamatagge pitu marañe,
Bhātu vadhe attano ca vadhe.**

“Long is the cycle of birth and death for fools,
they cry again and again,
without beginning or end for the death of the father,
the death of the brother, and one’s own death.

**Assu thaññaṃ rudhiraṃ,
Saṃsāraṃ anamataggato saratha;
Sattānaṃ saṃsarataṃ,
Sarāhi aṭṭhīnañca sannicayaṃ.**

Tears, mother’s milk, blood,
you move along in the cycle of birth and death without beginning or end.
Bear in mind the pile of bones
of all these sentient beings going through one life after the other.

**Sara caturodadhī,
Upanīte assuthaññarudhiramhi;
Sara ekakappamaṭṭhīnaṃ,
Sañcayaṃ vipulena samaṃ.**

Bear in mind that all the tears, mother milk, and blood
could fill the four oceans.

Bear in mind the pile of bones of one world cycle,
would be just as abundant.

**Anamatagge saṃsarato,
Mahiṃ jambudīpamupanītaṃ;
Kolaṭṭhimattagūlikā,
Mātā mātusveva nappahonti.**

Saṃsaric existence is without beginning or end,
as vast as the land of Jambudīpa.

Even if the earth was made into little balls the size of a jujube seed,
it still would not add up to all the mothers among mothers.

**Tiṇakaṭṭhasākhāpalāsaṃ,
Upanītaṃ anamataggato sara;
Caturaṅgulikā ghaṭikā,
Pitupitusveva nappahonti.**

Bear in mind all the grass, wood, branches, and foliage,
carried along since beginningless time.

Even if they were made into twigs each only the size of four fingers,
they would still not add up to all of fathers among fathers.

**Sara kāṇakacchapaṃ pubba-
Samudde aparato ca yugachiddaṃ;
Siraṃ tassa ca paṭimukkaṃ,
Manussalābhamhi opammaṃ.**

Bear in mind the one-eyed turtle in the eastern sea,
and, far away, a block of wood with a hole in it;
the chance of gaining a human rebirth
is like the chance of putting one's head through that hole.

Sara rūpaṃ pheṇapiṇḍopa-

**Massa kāyakalino asārassa;
Khandhe passa anicce,
Sarāhi niraye bahuvighāte.**

Bear in mind the form of this miserable body,
without any substance, like a lump of foam.
See the khandhas as impermanent,
bear in mind that there is much agony in hell.

**Sara kaṭasim vaḍḍhente,
Punappunaṃ tāsu tāsu jātīsu;
Sara kumbhīlabhayāni ca,
Sarāhi cattāri saccāni.**

Bear in mind those filling up the cemetery,
again and again, in all those lives.
Bear in mind the danger of crocodiles,
and bear in mind the four truths.

**Amatamhi vijjamāne,
Kiṃ tava pañcakaṭukena pītena;
Sabbā hi kāmaratiyo,
Kaṭukatarā pañcakaṭukena.**

Knowing about the deathless,
why would you indulge in the five bitter drinks?
For all delight in sensual pleasures,
is more bitter than the five bitter drinks.

**Amatamhi vijjamāne,
Kiṃ tava kāmehi ye pariḷāhā;
Sabbā hi kāmaratiyo,
Jalitā kuthitā kampitā santāpitā.**

Knowing about the deathless,
why would you set yourself on fire with sensual pleasures?
For all delight in sensual pleasures
is burning, boiling, trembling, aglow.

**Asapattamhi samāne,
Kiṃ tava kāmehi ye bahusapattā;**

**Rājaggicoraudakappiyehi,
Sādhāraṇā kāmā bahusapattā.**

When one can be without enmity,
why would you want the many enemies that come with sensual pleasures?
Like rulers, fires, thieves, and other unpleasant things,
sensual pleasures are common and bring many enemies.

**Mokkhamhi vijjamāne,
Kiṃ tava kāmehi yesu vadhabandho;
Kāmesu hi asakāmā,
Vadhabandhadukhāni anubhonti.**

Knowing freedom,
why would you want the imprisonment of sensual pleasures?
For sensual pleasures are undesirable
and result in the suffering of imprisonment.

**Ādīpitā tiṇukkā,
Gaṇhantaṃ dahanti neva muñcantaṃ;
Ukkopamā hi kāmā,
Dahanti ye te na muñcanti.**

As a blazing grass torch
burns one who holds it and does not let it go,
sensual pleasures are like a torch:
they burn the one who does not let go of them.

**Mā appakassa hetu,
Kāmasukhassa vipulaṃ jahī sukhaṃ;
Mā puthulomova baḷisaṃ,
Gīlitvā pacchā vihaññasi.**

Do not renounce abundant happiness
for the sake of the minute happiness of sensual pleasure.
Do not be like the fish who swallows the hook,
and is then slain.

**Kāmaṃ kāmesu damassu,
Tāva sunakhova saṅkhalābaddho;
Kāhinti khu taṃ kāmā,**

Chātā sunakhamva caṇḍālā.

One should willingly train oneself in regards to sensual pleasures.
You are like a dog bound by a chain:
sensual pleasures will attack you
like hungry savages would a dog.

**Aparimitañca dukkham,
Bahūni ca cittadomanassāni;
Anubhohisi kāmeyutto,
Paṭinissaja addhve kāme.**

Yoked to sensual pleasure,
you will experience unlimited suffering,
and much mental distress.
Give up these unstable sensual pleasures!

**Ajaramhi vijjamāne,
Kiṃ tava kāmehi yesu jarā;
Maraṇabyādhigahitā,
Sabbā sabbattha jātiyo.**

When there is the undecaying,
why would you want sensual pleasures, which are subject to decay?
All rebirths in all places are
seized by death and sickness.

**Idamajaramidamamaram,
Idamajarāmaram padamasokam;
Asapattamasambādhām,
Akhalitamabhayaṃ nirupatāpaṃ.**

This is non-decay, this is non-death,
this is non-decay and non-death, the path of sorrowlessness.
Without enmity, unobstructed,
unfaltering, fearless, not afflicted.

**Adhigatamidam bahūhi,
Amataṃ ajjāpi ca labhanīyamidaṃ;
Yo yoniso payuñjati,
Na ca sakkā aghaṭamānena”.**

Attained by many,
the deathless state even today can be obtained in this way:
it is possible by whomever wisely commits themselves,
but not without striving.”

**Evaṃ bhaṇati sumedhā,
Saṅkhāragate ratim alabhamānā;
Anunentī anikarattaṃ,
Kese ca chaṃaṃ khiṇi sumedhā.**

Thus spoke Sumedhā,
without desire for any conditioned things.
Teaching Anīkaratta in this way,
Sumedhā threw her hair on the ground.

**Uṭṭhāya anikaratto,
Pañjaliko yācatassā pitaraṃ so;
“Vissajjetha sumedhaṃ,
Pabbajitum vimokkhasaccadassā”.**

Anīkaratta stood up and,
with hands in añjali, implored her father:
“Set free Sumedhā,
to go forth for liberation and seeking truth.”

**Vissajjitā mātāpitūhi,
pabbaji sokabhayaabhītā;
Cha abhiññā sacchikatā,
aggaphalaṃ sikkhamānāya.**

Released by mother and father,
she went forth, leaving behind fear and sorrow.
She realized the six special knowledges,
the highest fruit for one who is training.

**Acchariyamabbhutaṃ taṃ,
Nibbānaṃ āsi rājakaññāya;
Pubbenivāsacaritaṃ,
Yathā byākari pacchime kāle.**

Wonderful and extraordinary

was the Nirvana of the princess.
This is a story of some of her past lives
that was explained near the end of her life:

**“Bhagavati koṇāgamane,
Saṅghārāmaṃhi navaṇivesaṃhi;
Sakhiyo tisso janiyo,
Vihāradānaṃ adāsima.**

“In the Buddha Koṇāgamana’s time,
in a new settlement in the Saṅgha’s park,
myself and three friends,
gave the gift of a monastic dwelling.

**Dasakkhattuṃ satakkhattuṃ,
Dasasatakkhattuṃ satāni ca satakkhattuṃ;
Devesu uppajjima,
Ko pana vādo manussesu.**

Ten times, a hundred times,
hundred and hundreds of times,
I was born as a Deva,
not to mention among humans.

**Devesu mahiddhikā ahuṃha,
Mānusaṃhi ko pana vādo;
Sattaratanassa mahesī,
Itthiratanāṃ ahaṃ āsima.**

When we were amongst the devas we had great psychic power,
not to mention among humans.
I was a queen of seven jewels,
a woman like a jewel.

**So hetu so pabhavo,
Taṃ mūlaṃ sāva sāsane khantī;
Taṃ paṭhamasamodhānaṃ,
Taṃ dhammaratāya nibbānaṃ.**

This is the cause, the origin,
and root of my acceptance of the teachings.

That was my first contact,
enjoying the Dhamma and Nirvana.

**Evam karonti ye sadda-
Hanti vacanam anomapaññassa;
Nibbindanti bhavagate,
Nibbinditvā virajjantī”ti.**

This is how they act, those who have faith
in the words of superior wisdom.
They are disenchanted with states of existence,
and after becoming disenchanted, they become dispassionate.”

Ittham sudam sumedhā therī gāthāyo abhāsittāti.
Thus Sumedhā the Elder spoke these verses.

Mahānipāto niṭṭhito.
The Great Chapter is finished.

Samattā therīgāthāyo
Complete is the Therīgathā.

**Gāthāsātāni cattāri,
asīti puna cuddasa;
Therīyekuttarasatā,
sabbā tā āsavakkhayāti.**

Therīgāthāpāli niṭṭhitā.
The Verses of the Elder Bhikkhunīs are finished.

Table of Contents

Translation Process

Translation Description

The Chapter of the Ones

1. Aññatarātherīgāthā: Verses of a Certain Unknown Elder
2. Muttātherīgāthā: Verses of the Elder Muttā
3. Punṇātherīgāthā: Verses of the Elder Punṇā
4. Tissātherīgāthā: Verses of the Elder Tissā
5. Aññatarātissātherīgāthā: Verses of Another Elder Named Tissā
6. Dhīrātherīgāthā: Verses of the Elder Dhīrā
7. Vīrātherīgāthā: Verses of the Elder Vīrā
8. Mittātherīgāthā: Verses of the Elder Mittā
9. Bhadrātherīgāthā: Verses of the Elder Bhadrā
10. Upasamātherīgāthā: Verses of the Elder Upasamā
11. Muttātherīgāthā: Verses of the Elder Muttā
12. Dhammadinnātherīgāthā: Verses of the Elder Dhammadinnā
13. Visākhātherīgāthā: The Elder Visākhā
14. Sumanātherīgāthā: Verses of the Elder Sumanā
15. Uttarātherīgāthā: Verses of the Elder Uttarā
16. Vuddhapabbajitasumanātherīgāthā: Verses of the Elder Sumanā, Gone Forth in Old Age.
17. Dhammātherīgāthā: Verses of the Elder Dhammā
18. Saṅghātherīgāthā: Verses of the Elder Saṅghā

The Chapter of the Twos

1. Abhirūpanandātherīgāthā: Verses of the Elder Abhirūpanandā
2. Jentātherīgāthā: Verses of the Elder Jentā
3. Sumaṅgalamātātherīgāthā: Verses of the Elder Sumaṅgala's Mother
4. Addhakāsītherīgāthā: Verses of the Elder Addhakāsī
5. Cittātherīgāthā: Verses of the Elder Cittā
6. Mettikātherīgāthā: Verses of the Elder Mettikā
7. Mittātherīgāthā: Verses of the Elder Mittā
8. Abhayamātuttherīgāthā: Verses of the Elder Abhayā
9. Abhayātherīgāthā: Verses of the Elder Abhaya's Mother
10. Sāmātherīgāthā: Verses of the Elder Sāmā

The Chapter of the Threes

1. Aparāsāmātherīgāthā: Verses of Another Elder Sāmā
2. Uttamātherīgāthā: Verses of the Elder Uttamā

- [3. Aparāuttamātherīgāthā: Another Elder Uttamā](#)
- [4. Dantikātherīgāthā: Verses of the Elder Dantikā](#)
- [5. Ubbiritherīgāthā: Verses of the Elder Ubbirī](#)
- [6. Sukkātherīgāthā: Verses of the Elder Sukkā](#)
- [7. Selātherīgāthā: Verses of the Elder Selā](#)
- [8. Somātherīgāthā: Verses of the Elder Somā](#)

[The Chapter of theFours](#)

- [1. Bhaddākāpilānītherīgāthā: Verses of the Elder Bhaddā Kāpilānī](#)

[The Chapter of theFives](#)

- [1. Aññataratherīgāthā: Verses of a Certain Unknown Elder](#)
- [2. Vimalātherīgāthā: Verses of the Elder Vimalā](#)
- [3. Sīhātherīgāthā: Verses of the Elder Sīhā](#)
- [4. Sundarīnandātherīgāthā: Verses of the Elder Sundarīnandā](#)
- [5. Nanduttarātherīgāthā: Verses of the Elder Nanduttarā](#)
- [6. Mittākālītherīgāthā: Verses of the Elder Mittākālī](#)
- [7. Sakulātherīgāthā: Verses of the Elder Sakulā](#)
- [8. Soṇātherīgāthā: Verses of the Elder Soṇā](#)
- [9. Bhaddākūḍalakesātherīgāthā: Verses of the Elder Bhaddā Kūḍalakesā](#)
- [10. Paṭācārātherīgāthā: Verses of the Elder Paṭācārā](#)
- [11. Timsamattātherīgāthā: Verses of the Thirty Elders](#)
- [12. Candātherīgāthā: Verses of the Elder Candā](#)

[The Chapter of theSixes](#)

- [1. Pañcasatamattātherīgāthā: Verses of the Five Hundred Elders](#)
- [2. Vāsetthītherīgāthā: Verses of the Elder Vāsetthī](#)
- [3. Khemātherīgāthā: Verses of the Elder Khemā](#)
- [4. Sujātātherīgāthā: Verses of the Elder Sujātā](#)
- [5. Anopamātherīgāthā: Verses of the Elder Anopamā](#)
- [6. Mahāpajāpatigotamītherīgāthā: Verses of the Elder Mahāpajāpati Gotamī](#)
- [7. Guttātherīgāthā: Verses of the Elder Guttā](#)
- [8. Vijayātherīgāthā: Verses of the Elder Vijayā](#)

[The Chapter of theSevens](#)

- [1. Uttarātherīgāthā: Verses of the Elder Uttarā](#)
- [2. Cālātherīgāthā: Verses of the Elder Cālā](#)
- [3. Upacālātherīgāthā: Verses of the Elder Upacālā](#)

[The Chapter of theEights](#)

- [1. Sīsūpacālātherīgāthā: Verses of the Elder Sīsūpacālā](#)

[The Chapter of theNines](#)

- [1. Vaddhamātuttherīgāthā: Verses of the Elder Vaddha's Mother](#)

[The Chapter of theElevens](#)

- [1. Kisāgotamītherīgāthā: Verses of the Elder Kisāgotamī](#)

[The Chapter of theTwelves](#)

1. Uppalavannātherīgāthā: Verses of the Elder Uppalavannā
The Chapter of the Sixteens

1. Punṇātherīgāthā: Verses of the Elder Punṇā
The Chapter of the Twenties

1. Ambapālītherīgāthā: Verses of the Elder Ambapālī
2. Rohinītherīgāthā: Verses of the Elder Rohinī
3. Cāpātherīgāthā: Verses of the Elder Cāpā
4. Sundarītherīgāthā: Verses of the Elder Sundarī
5. Subhākammāradhītuththerīgāthā: Subhā, the Daughter of a Blacksmith

The Chapter of the Thirties

1. Subhājīvakambavanikātherīgāthā: Verses of the Elder Subhā of Jīvaka's Mango Grove

The Chapter of the Forties

1. Isidāsītherīgāthā: Verses of the Elder Isidāsī

The Great Chapter

1. Sumedhātherīgāthā: Verses of the Elder Sumedhā