

Verses of the Elder Bhikkhunis

Pāli
English



A Translation of the Therīgāthā by
BHIKKHUNI SOMA



SUTTA CENTRAL

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Verses of the Elder Bhikkhunis: A Translation of the Therīgāthā

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Translated for SuttaCentral

by

Ayya Soma

This EBook was generated from in August, 2022

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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.

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1. Aññatarātherīgāthā:
Verses of a Certain Unknown Elder

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

“**Sukham supāhi therike,
Katvā colena pārutā;
Upasanto hi te rāgo,
Sukhadākam va kumbhiyan”ti.**

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

Ittham sudam aññatarā therī apaññatā bhikkhunī gātham abhāsitthāti.
Thus a certain unknown Elder Bhikkhunī spoke this verse.

2. *Muttātherīgāthā*:
Verses of the Elder Muttā

**“Mutte muccassu yogehi,
cando rāhuggahā iva;
Vippamuttena cittena,
anañā 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.”

Itthaṁ sudam bhagavā muttam sikkhamānam imāya gāthāya abhiñhaṁ 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.”

Itthaṁ sudam puṇṇā therī gātham abhāsitthāti.
Thus Puṇṇā the Elder spoke this verse.

4. *Tissātherīgāthā:*
Verses of the Elder Tissā

**“Tisse sikkhassu sikkhāya,
mā tam yogā upaccagum;
Sabbayogavisaṁyuttā,
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 tam mā upaccagā;
Khaṇatītā 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,
Saññāvūpasamaṁ sukham;
Ārādhayāhi nibbānam,
Yogakkhemamanuttaran”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 antimam deham,
jetvā māram 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 ogham,
maccudheyyam suduttaram;
Dhārehi antimam deham,
jetvā māram 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 sādhumuttāmhi,
tīhi khujje hi muttiyā;
Udukkhale na musale na,
patinā khujjakena ca;
Muttāmhi 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 appatibaddhacittā,
Uddhamśotāti vuccati”ti.**

“When one’s fervorous 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,
yaṁ katvā nānutappati;
Khippam pādāni dhovityā,
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 jātiṁ punarāgami;
Bhave chandam 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 saṃvutā āsim,
vācāya uda cetasā;
Samūlam taṇhamabbuyha,
sītibhūtāmhi 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.

“**Sukham tvam vuḍḍhike sehi,**
katvā coṇa 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

**“Piṇḍapātam caritvāna,
daṇḍamolubbha dubbalā;
Vedhamānehi gattehi,
tattheva nipatim chamā;
Disvā ādīnavam kāye,
atha cittam 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 puttam pasum piyam;
Hitvā rāgañca dosañca,
avijjañca virājiya;
Samūlam tañhamabbuyha,
upasantāmhi 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

**“Āturaṁ asuciṁ pūtiṁ,
passa nande samussayaṁ;
Asubhāya cittam bhāvehi,
ekaggam susamāhitam.**

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

**Animittañca bhāvehi,
mānānusayamujjaha;
Tato mānābhismayā,
upasantā carissasī”ti.**

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

Ittham sudam abhirūpanandā therī gāthāyo abhāsitthāti.

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,
antimoyam samussayo;
Vikkhīṇo jātisamsāro,
natthi dāni punabbhavo”ti.**

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

Ittham sudam jentā therī gāthāyo abhāsitthāti.
Thus Jentā the Elder spoke these verses.

3. Sumāngalamātātherīgāthā:
Verses of the Elder Sumāngala's Mother

**“Sumuttikā sumuttikā,
Sādhumuttikāmhi musalassa;
Ahiriko me chattakam vāpi,
Ukkhalikā me deḍḍubham 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 aham dosañca,
Cicciṭi cicciṭiti vihanāmi;
Sā rukkhamūlamupagamma,
Aho sukhanti sukhato jhāyāmī”ti.**

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

... Sumāngalamātā therī
The Elder Sumāngala's Mother

4 Ad̄dhakāsitherīgāthā:
Verses of the Elder Ad̄dhakāsi

**“Yāva kāsijanapado,
suṅko me tatthako ahu;
Taṁ katvā negamo aggham̄,
ad̄dhe naggham̄ ṭhapesi mām̄.**

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

**Atha nibbindahaṁ rūpe,
nibbindañca virajjahaṁ;
Mā puna jātisamsāram̄,
sandhāveyyaṁ punappunam̄;
Tisso vijjā sacchikatā,
kataṁ buddhassa sāsanā”ti.**

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

... Ad̄dhakāsi therī
The Elder Ad̄dhakāsi

5. *Cittātherīgāthā*:
Verses of the Elder Cittā

**“Kiñcāpi khomhi kisikā,
gilānā bālhadubbalā;
Dañḍamolubbha gacchāmi,
pabbatam abhirūhiya.**

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

**Saṅghāṭim nikhipitvāna,
pattakañca nikujjiya;
Sele khambhesimattānam,
tamokhandham 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;
Dañḍamolubbha gacchāmi,
pabbatam abhirūhiya.**

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

**Nikkhipitvāna saṅghāṭim,
pattakañca nikujjiya;
Nisinnā camhi selamhi,
atha cittaṁ vimucci me;
Tisso vijjā anuppattā,
kataṁ 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

**“Cātuḍdasim pañcasasiṁ,
yā ca pakkhassa atṭhamī;
Pāṭihāriyapakkhañca,
atṭhaṅgasusamāgataṁ.**

“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 bhatte na,
muṇḍā saṅghāṭipārutā;
Devakāyam na patthe ham,
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. *Abhayamātutherīgāthā:*
Verses of the Elder Abhayā

**“Uddhamā pādatalā amma,
adho ve kesamatthakā;
Paccavekkhassumām kāyam,
asucim pūtigandhikam.**

“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.

**Evaṁ viharamānāya,
sabbo rāgo samūhato;
Parilāho samucchinno,
sītibhūtāmhi 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;
Nikkhipissāmimāri deham,
sampajānā satimatī.**

“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 dukkhadhamme hi,
appamādaratāya me;
Taṇhakkhayo anuppatto,
kataṁ 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 atṭhamī 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 dukkhadhamme hi,
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 the Threes

1. Aparāsāmātherīgāthā:
Verses of Another Elder Sāmā

**“Pañnavisativassāni,
yato pabbajitāya me;
Nābhijānāmi cittassa,
samām laddham kudācanam.**

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

**Aladdhā cetaso santiṁ,
citte avasavattinī;
Tato samvegamāpādim,
saritvā jinasāsanam.**

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,
katam buddhassa sāsanam;
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 bhikkhuniṁ upagacchim,
yā me saddhāyikā ahu;
Sā me dhammadadesesi,
khandhāyatanaadhātuyo.**

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

**Tassā dhammāni sunitvāna,
Yathā māni anusāsi sā;
Sattāhami ekapallaṅkena,
Nisidim 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,
lābhinīham yadicchakam;**
**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 samucchinnā,
ye dibbā ye ca mānusā;**
Vikkhīno jātisamśāro,
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;
Nāgam ogāhamuttiṇṇam,
nadītīramhi addasam.**

“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 pādam,
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 adantam damitam,
manussānam vasam gataṁ;
Tato cittam samādhesim,
khalu tāya vanam gata”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,
Attānam adhigaccha ubbiri;
Cullāsītisahassāni,
Sabbā jīvasanāmikā;
Etamhālāhane daḍḍhā,
Tāsam 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 sallam,
duddasam hadayassitam;
Yam me sokaparetāya,
dhītusokam 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 abbūlhasallāham,
Nicchātā parinibbutā;
Buddham dhammañca saṅghañca,
Upemī saraṇam 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

**“Kimme katā rājagahe manussā,
Madhum pītāva acchare;
Ye sukkam na upāsanti,
Desentim 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 māram 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 nissaraṇam loke,
kim 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,
khandhāsam adhikuṭṭanā;
Yam tvam ‘kāmaratim’ brūsi,
‘aratī’ 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;
Evam 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

**“Yam tam isīhi pattaṁbam,
ṭhānam durabhisambhavaṁ;
Na tam 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 kiṁ kayirā,
cittamhi susamāhite;
Ñāṇamhi vattamānamhi,
sammā dhammaṁ 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;
Evam 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 the Fours

1. Bhaddākāpilānītherīgāthā:
Verses of the Elder Bhaddā Kāpilānī

**“Putto buddhassa dāyādo,
kassapo susamāhito;
Pubbenivāsam yovedi,
saggāpāyañca passati.**

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

**Atho jātikkhayam patto,
abhiññāvoso 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 brahmin
who possesses the three knowledges.

**Tatheva bhaddā kāpilānī,
tevijjā maccuhāyinī;
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 ādīnavam loke,
ubho pabbajitā mayam;
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 the Fives

1. Aññataratherīgāthā:
Verses of a Certain Unknown Elder

**“Pañnavisativassāni,
yato pabbajitā aham;
Nāccharāsaṅghātamattampi,
cittassūpasamajjhagam.**

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

**Aladdhā cetaso santiṁ,
kāmarāgenavassutā;
Bāhā paggayha kandantī,
vihāram pāvisim aham.**

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 bhikkhunim upāgacchim,
yā me saddhāyikā ahu;
Sā me dhammadadesesi,
khandhāyatanañdhātuyo.**

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

**Tassā dhammam sunītvāna,
ekamante upāvisim;
Pubbenivāsam jānāmi,
dibbacakkhu visodhitam.**

After I listened to her Dhamma,

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

Cetopariccaññañca,
sotadhātu visodhitā;
Iddhīpi me sacchikatā,
patto me āsavakkhayo;
Chaṭabhiññā sacchikatā,
kataṁ 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 vanṇena rūpena,
sobhaggena yasena ca;
Yobbanena cupatthaddhā,
aññāsamatimaññiham.**

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

**Vibhūsetvā imam kāyam,
sucittam bālalāpanam;
Atṭhāsim vesidvāramhi,
luddo pāsamivodḍiya.**

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

**Pilandhanam vidamsentī,
guyham pakāsikam bahum;
Akāsim vividham māyam,
ujjaghantī bahum janam.**

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

**Sājja piṇḍam caritvāna,
muṇḍā saṅghātipārutā;
Nisinnā rukkhamūlamhi,
avitakkassa lābhinī.**

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;
Ahosim 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;
Samām cittassa na labhim,
rāgacittavasānugā.**

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

**Kisā paṇḍu vivaṇṇā ca,
satta vassāni cāriham;
Nāham divā vā rattim vā,
sukham vindim sudukkhitā.**

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

**Tato rajjum gahetvāna,
pāvisim vanamantaram;
Varam me idha ubbandham,
yañca hīnam 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.

**Dalhapāsaṁ karitvāna,
rukhasākhāya bandhiya;
Pakkhipim pāsaṁ gīvāyam,
atha cittam 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

**“Āturaṁ asuciṁ pūtiṁ,
passa nande samussayaṁ;
Asubhāya cittam bhāvehi,
ekaggam susamāhitam.**

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

**Yathā idam tathā etam,
yathā etam tathā idam;
Duggandham pūtikam vāti,
bālānam abhinanditam.**

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

**Evametam avekkhantī,
rattindivamatanditā;
Tato sakāya paññāya,
abhinibbijjhā 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;
Yathābhūtam ayam kāyo,
diṭṭho santarabāhiro.**

I relied on my heedfulness

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

**Atha nibbindaham kāye,
ajjhattañca virajjham;
Appamattā visamyuttā,
upasantāmhi 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 Nanduttara

**“Aggiṁ candañca sūriyañca,
devatā ca namassiham;
Nadītitthāni gantvāna,
udakam̄ oruhāmiham̄.**

“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,
adḍham̄ sīsassa olkhim̄;
Chamāya seyyam̄ kappemi,
rattim̄ bhattam̄ na bhuñjahaṁ.**

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.

**Vibhūsāmañḍanaratā,
nhāpanuccchādane hi ca;
Upakāsim̄ imam̄ kāyam̄,
kāmarāgena aṭṭitā.**

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

**Tato saddham̄ labhitvāna,
pabbajim̄ anagāriyam̄;
Disvā kāyam̄ yathābhūtam̄,
kāmarāgo samūhato.**

Eventually I acquired faith,

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

**Sabbe bhavā samucchinnā,
icchā ca patthanāpi ca;
Sabbayogavisamyuttā,
santiṁ pāpuṇī 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,
agārasmānagāriyam;
Vicarimham 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.

**Riñcītvā paramām attham,
hīnamattham asevīham;
Kilesānam vasam gantvā,
sāmaññattham na bujjhiham.**

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 sāmvego,
nisinnāya vihārake;
Ummaggapatiipannāmhi,
tañhāya vasamāgata.**

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!

**Appakam jīvitam mayham,
jarā byādhi ca maddati;
Purāyam bhijjati kāyo,
na me kālo pamajjituṁ.**

Decay and sickness are trampling

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

**Yathābhūtamavekkhantī,
khandhānam udayabbayam;
Vimuttacittā utṭhāsim,
kataṁ buddhassa sāsanan”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 kālī therī
The Elder Mittakalī

7. *Sakulātherīgāthā*:
Verses of the Elder Sakulā

**“Agārasmiṁ vasantīhami,
dhammaṁ sutvāna bhikkhuno;
Addasam virajam dhammam,
nibbānam padamaccutam.**

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

**Sāhami puttām dhītarañca,
dhanadhaññañca chaḍḍiya;
Kesechedāpayitvāna,
pabbajim anagāriyam.**

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

**Sikkhamānā aham santī,
bhāventī maggamañjasam;
Pahāsim rāgadosañca,
tadekaṭṭhe ca āsave.**

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

**Bhikkhunī upasampajja,
pubbajātimanussarim;
Dibbacakkhu visodhitam,
vimalam sādhubhāvitam.**

As an ordained bhikkhunī

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

Saṅkhāre parato disvā,
hetujāte palokite;
Pahāsim āsave sabbe,
sītibhūtāmhi 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. *Sonātherīgāthā:*
Verses of the Elder Sonā

**“Dasa putte vijāyitvā,
asmim rūpasamussaye;
Tatoham dubbalā jinñā,
bhikkhunim upasankamim.**

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

**Sā me dhammamadesesi,
khandhāyatanaadhātuyo;
Tassā dhammaṁ sunītvāna,
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 visodhitam;
Pubbenivāsam jānāmi,
yattha me vusitam pure.**

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

**Animittañca bhāve mi,
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 pariññatā,
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 pañkadharī,
ekasātī 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;
Addasam virajam buddham,
bhikkhusaṅghapurakkhatam.**

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

**Nihacca jāṇum vanditvā,
sammukhā añjalin akam;
‘Ehi bhadde’ti mām 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;
Anaṇṇā paṇṇāsa vassāni,
raṭṭhapiṇḍam abhuñjaham.**

I traveled to Aṅga, Magadha,

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

**Puññam vata pasavi bahum,
Sappañño vatāyam upāsako;
Yo bhaddāya cīvaraṁ adāsi,
Vippamuttāya sabbaganthe hī”ti.**

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

... Bhaddā kundalakesā therī
The Elder Bhaddā Kundalakesā

10. Paṭācārātherīgāthā:
Verses of the Elder Paṭācārā

**“Naṅgalehi kasam̄ khettam̄,
bījāni pavapam̄ chamā;
Puttadārāni posentā,
dhanam̄ vindanti māṇavā.**

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

**Kimaham̄ sīlasampannā,
satthusāsanakārikā;
Nibbānam̄ nādhigacchāmi,
akusitā 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 karomahaṁ;
Pādodakañca disvāna,
thalato ninnamāgatam̄.**

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

**Tato cittam̄ samādhesim̄,
assam̄ bhadrainvajāniyam̄;
Tato dīpam̄ gahetvāna,
vihāram̄ pāvisim̄ aham̄;
Seyyam̄ olokayitvāna,
mañcakamhi upāvisim̄.**

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 sūcim gahetvāna,
vatṭim okassayāmahaṁ;
Padīpasseeva nibbānam,
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,
dhaññam 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;
Cetosamathamanuyuttā,
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 sāsanam;
Pāde pakkhālayitvāna,
ekamantaṁ upāvisum;
Cetosamathamanuyuttā,
akamṣu 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.

**Uṭṭhaya pāde vandimsu,
“katā te anusāsanī;
Indamva devā tidasā,
saṅgāme aparājitam;
Purakkhatvā vihassāma,
tevijjāmha 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 tiṁsamattā therī bhikkhuniyo paṭācārāya santike aññam
byākarimśūti.**
In this way Thirty Elder Bhikkhunīs attained perfect knowledge in the presence of
Paṭācārā.

12. *Candātherīgāthā*:
Verses of the Elder Candā

**“Duggatāham pure āsim,
vidhavā ca aputtikā;
Vinā mitte hi ñatīhi,
bhattacoḷassa nādhigam.**

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

**Pattam dañḍañca gañhitvā,
bhikkhamānā kulā kulam;
Sītunhe na ca ḍayhantī,
satta vassāni cāriham.**

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

**Bhikkhunim puna disvāna,
annapānassa lābhiniṁ;
Upasaṅkamma avocam,
‘pabbajjam anagāriyam’.**

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

**Sā ca mām anukampāya,
pabbājesi paṭācārā;
Tato mām 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.

**Tassāham vacanam sutvā,
akāsim anusāsanim;
Amogho ayyāyovādo,
tevijjāmhi 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 the Sixes

1. Pañcasatamattātherīgāthā:
Verses of the Five Hundred Elders

**“Yassa maggam na jānāsi,
āgatassa gatassa vā;
Tām kuto cāgatām sattam,
‘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 nām samanusocesi,
evaṁdhammā 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 katipāhakam;
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 manussarūpe na,
saṁsaranto 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,
duddasam hadayassitam;
Yā me sokaparetāya,
puttasokam 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 abbūlhasallāham,
Nicchātā parinibbutā;
Buddham dhammañca saṅghañca,
Upemi saraṇam munim”.**

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.”

**Ittham sudam pañcasatamattā therī bhikkhuniyo ...
In this way Five Hundred Elder Bhikkhunīs spoke...
pe....**

2. *Vāsetṭhītherīgāthā:*
Verses of the Elder Vāsetṭhi

**“Puttasokenaham aṭṭā,
khittacittā visaññinī;
Naggā pakinṇakesī ca,
tena tena vicāriham.**

“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,
khuppi pāsāsamappitā.**

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 sugatam,
nagaram mithilam pati;
Adantānam dame tāram,
sambuddhamakutobhayam.**

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,

**Sacittam paṭiladdhāna,
vanditvāna upāvisim;
So me dhammadadesesi,
anukampāya gotamo.**

I returned to sanity.

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

**Tassa dhammaṁ sunītvāna,
pabbajīm anagāriyam;
Yuñjantī satthuvacane,
sacchākāsiṁ padam sivam.**

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;
Pariññatā 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 tvam 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;
Attiyāmi harāyāmi,
kāmatan̄hā samūhatā.**

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

**Sattisūlūpamā kāmā,
khandhāsam adhikuṭṭanā;
Yām ‘tvam kāmaratiṁ’ brūsi,
‘aratī’ 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;
Evam 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,
aggim paricaram vane;
Yathābhuccamajānantā,
bālā suddhimamaññatha.**

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 pānañca ādāya,
khajjam bhojjam anappakam;
Gehato nikhamitvāna,
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 kīlitvā,
āgacchantī sakam gharam;
Vihāram datthum pāvisim,
sākete añjanam 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 lokapajjotam,
vanditvāna upāvisim;
So me dhammadadesesi,
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,
saccam sampaṭivijjhaham;
Tattheva virajam dhammam,
phusayim amataṁ padam.**

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

**Tato viññatasaddhammā,
pabbajim anagāriyam;
Tisso vijjā anuppattā,
amogham buddhasāsanan”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 aham jātā,
bahuvitte mahaddhane;
Vaṇṇarūpe na sampannā,
dhītā majjhassa atrajā.**

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

**Patthitā rājaputte hi,
seṭṭhiputte hi gjjhitā;
Pitu me pesayī dūtaṁ,
detha mayham anopamam.**

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

**Yattakam tulitā esā,
tuyham dhītā anopamā;
Tato atṭhaguṇam dassam,
hiraññam ratanāni ca.**

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

**Sāham disvāna sambuddham,
lokajeṭṭham anuttaram;
Tassa pādāni vanditvā,
ekamantaṁ upāvisim.**

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 dhammadadesesi,
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 tanhā 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. Mahāpajāpatigotamītherīgāthā:
Verses of the Elder Mahāpajāpati Gotamī

**“Buddha vīra namo tyatthu,
sabbasattānamuttama;
Yo mām dukkhā pamocesi,
aññāñca bahukam janaṁ.**

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

**Sabbadukkham pariññātām,
He tutanhā visositā;
Bhāvito atthaṅgiko 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 ahum;
Yathābhuccamajānantī,
saṁsarimham anibbisam.**

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.

**Dittho hi me so bhagavā,
antimoyam samussayo;
Vikkhīṇo jātisāmsāro,
natthi dāni punabbhavo.**

I have seen the Bhagavant—

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

Āraddhavīriye pahitatte,
Niccam daļhaparakkame;
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!

Bahūnam vata atthāya,
Māyā janayi gotamam;
Byādhimaraṇatunnānam,
Dukkhakkhandham 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 saṁsāra,
running through countless births.

**Kāmacchandañca byāpādam,
sakkāyadiṭṭhimēva ca;
Sīlabbataparāmāsañ,
vicikicchañca pañcamam.**

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

**Samyojanāni etāni,
pajahitvāna bhikkhunī;
Orambhāgamaniyāni,
nayidam punare hisi.**

Once you abandon these fetters,

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

**Rāgam mānam avijjañca,
uddhaccañca vivajjiya;
Samyojanāni chetvāna,
dukkhassantam karissasi.**

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

**Khepetvā jātisamsāram,
pariññāya punabbhavam;
Diṭṭheva dhamme nicchātā,
upasantā carissati”ti.**

Once you have discarded birth in samsāra,
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,
sakkaccaṁ paripucchaham;
Sā me dhammadadesesi,
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;
Bojjhaṅgaṭṭhaṅgikam maggam,
uttamatthassa pattiyā.**

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

**Tassāham vacanam sutvā,
karontī anusāsanim;
Rattiyā purime yāme,
pubbjātimanussarim.**

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 padāliyā”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 the Sevens

1. Uttarātherīgāthā:
Verses of the Elder Uttarā

**“Musalāni gahetvāna,
dhaññam 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,
ekamantam 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.

**Cittam upaṭṭhapetvāna,
ekaggam susamāhitam;
Paccavekkhatha saṅkhāre,
parato no ca attato”.**

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

**“Tassāham vacanam sutvā,
paṭācārānusāsanim;
Pāde pakkhālayitvāna,
ekamante upāvisim.**

“Upon hearing these words,

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

Rattiyā purime yāme,
pubbajātimanussarim;
Rattiyā majjhime yāme,
dibbacakkhuṁ visodhayim.

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,
tamokhandham padālayim;
Tevijjā atha vuṭṭhāsim,
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.

Sakkaṁva devā tidasā,
saṅgāme aparājitaṁ;
Purakkhatvā vihassāmi,
tevijjāmhi anāsavā”.

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 upatthapetvāna,
bhikkhunī bhāvitindriyā;
Paṭivijjhī 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 munḍāsi,
samanī viya dissasi;
Na ca rocesi pāsanḍe,
kimidam 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?”

**“Ita bahiddhā pāsanḍā,
diṭṭhiyo upanissitā;
Na te dhammarām 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 dhammadadesesi,
diṭṭhīnam samatikkamam.**

But the one who was born in the Sakyan clan,

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

**Dukkham dukkhasamuppādaṁ,
Dukkhassa ca atikkamam;
Ariyam caṭṭhaṅgikam maggam,
Dukkhūpasamagāminam.**

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

**Tassāham vacanam sutvā,
viharim sāsane ratā;
Tisso vijjā anuppattā,
katam buddhassa sāsanam.**

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;
Evam 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;
Paṭivijjhī padam santam,
akāpurisasevitam”.**

“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.”

**“Kim nu jātim na rocesi,
jāto kāmāni bhuñjati;
Bhuñjāhi kāmaratiyo,
māhu pacchānutāpini”.**

“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 maraṇam hoti,
hatthapādāna chedanam;
Vadhabandhapariklesam,
jāto dukkham nigacchatī.**

“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 dhammadadesesi,
jātiyā samatikkamam.**

But the one who is born in the Sakyān clan,

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

**Dukkham dukkhasamuppādaṁ,
dukkhassa ca atikkamam;
Ariyam caṭṭhaṅgikam maggam,
dukkhūpasamagāminam.**

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

**Tassāham vacanam sutvā,
viharim sāsane ratā;
Tisso vijjā anuppattā,
katam buddhassa sāsanam.**

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;
Evam 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 the Eights

1. *Sīsūpacālātherīgāthā:*
Verses of the Elder Sīsūpacālā

**“Bhikkhunī sīlasampannā,
indriyesu susamvutā;
Adhigacche padam santam,
asecanakamojavam”.**

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

**“Tāvatiṁsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino;
Tattha cittam pañidhehi,
yattha te vusitam pure”.**

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

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

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

**Kālam kālam bhavābhavaṁ,
sakkāyasmim purakkhatā;**

**Avītivattā sakkāyam,
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.

**Akampiyam atuliyam,
aputhujjanasevitam;
Buddho dhammadadesesi,
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.

**Tassāham vacanam sutvā,
viharim sāsane ratā;
Tisso vijjā anuppattā,
kataṁ buddhassa sāsanam.**

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;
Evaṁ 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

Atṭhakanipāto niṭṭhito.

The Chapter of the Eights is finished.

The Chapter of the Nines

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

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

“Vaddha, 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 chinnasamsayā;
Sītibhūtā damappattā,
viharanti anāsavā.**

Vaddha, 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;
Dukkhassantakiriyāya,
tvam vaddha anubrūhaya”.**

That path walked by the seers
who have attained vision,
leading to the end of suffering:
Vaddha, 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 aṇumattopī,
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 sāsanam”.**

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

**“Ulāram vata me mātā,
patodam samavassari;
Paramatthasañhitā gāthā,
yathāpi anukampikā.**

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

**Tassāharīn vacanāṁ sutvā,
anusiṭṭhim janettiyā;
Dhammasaṁvegamāpādim,
yogakkhe massa 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.

**Soham padhānapahitatto,
rattindivamatandito;
Mātarā codito santo,
aphusim santimuttamam”.**

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

...

...

Vaddhamatā therī

The Elder Vaddha's Mother

Navakanipāto niṭṭhito.

The Chapter of the Nines is finished.

The Chapter of the Elevens

1. Kisāgotamītherīgāthā:
Verses of the Elder Kisāgotamī

**“Kalyāṇamittatā muninā,
lokam ādissa vaṇṇitā;
Kalyāṇamitte bhajamāno,
api bālo pañḍito 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 vadḍhati bhajantānam;
Bhajamāno sappurise,
Sabbe hipi 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,
Dukkhassa ca samudayam nirodham;
Atṭhaṅgikañca maggam,
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 dukkham,
Appekaccā sakiṁ 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,
Sukhumāliniyō visāni khādanti;
Janamārakamajjhagatā,
Ubhopi byasanāni anubhonti”.**

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

**“Upavijaññā gacchantī,
addasāham patim matam;
Panthamhi vijāyitvāna,
appattāva sakam gharam.**

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,
Dayhanti ca ekacitakāyam”.**

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.”

**“Khīnakulīne kapanē,
Anubhūtam te dukham aparimāṇam;
Assū ca te pavattam,
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 puttamarīsāni;
Hatakulikā sabbagarahitā,
Matapatikā amatamadhigacchim.**

“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 avekkhiñhaṁ.**

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 imam 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 sarinvego,
abbhuto lomahaṁsano.**

“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 asuci,
duggandhā bahukaṇṭakā;
Yattha mātā ca dhītā ca,
sabhariyā mayam ahum.**

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

**Kāmesvādīnavam disvā,
nekhammam 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;
Cetopariccañāṇañca,
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,
pattro me āsavakkhayo;
Chaṭṭabhiññā sacchikatā,
kataṁ 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.”

**“Supupphitaggam upagamma pādapam,
Ekā tuvam tiṭṭhasi sālamūle;
Na cāpi te dutiyo atthi koci,
Bāle na tvam 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?”

**“Satam sahassānipi dhuttakānam,
Samāgatā edisakā bhaveyyum;
Lomam na iñje napi sampavedhe,
Kim me tuvam 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,
kucchim vā pavisāmi te;
Bhamukantare tiṭṭhāmi,
tiṭṭhantiṁ mām na dakkhasi.**

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

**Cittamhi vasībhūtāhaṁ,
iddhipādā subhāvitā;
Chaṭṭabhiññā sacchikatā,
kataṁ buddhassa sāsanam.**

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,
khandhāsaṁ adhikutṭanā;
Yām tvām ‘kāmaratiṁ’ 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;
Evam 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 aham sīte,
sadā udakamotariṁ;
Ayyānam daṇḍabhayabhītā,
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 tvam bhīto,
sadā udakamotari;
Vedhamānehi gattehi,
sītam vedayase bhusam”.**

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

**“Jānantī vata mām bhoti,
puṇṇike paripucchasi;
Karontam kusalam kammam,
rundhantam katapāpakam.**

“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,
pāpakkammaṁ pakubbatī;
Dakābhisecaṇā sopi,
pāpakkammā 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;
Dakābhise canā nāma,
pāpakammā pamuccati.**

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

**Saggam nūna gamissanti,
sabbe maṇḍūkakacchapā;
Nāgā ca susumārā ca,
ye caññe udake 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 pāpakammino;
Dakābhise canā 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,
pāpaṁ pubbe kataṁ vahunī;
Puññampimā vaheyyum te,**

tena tvāṁ 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 tvāṁ bhīto,
sadā udakamotari;
Tameva brahme mā kāsi,
mā te sītāṁ chavīṁ 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.”

**“Kummaggapatipannāṁ māṁ,
ariyamaggāṁ samānayi;
Dakābhisecanā bhoti,
imāṁ sāṭāṁ 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 sāṭakam;
Sace bhāyasi dukkhassa,
sace te dukkhamappiyam.**

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

**Mākāsi pāpakaṁ kammaṁ,
āvi vā yadi vā raho;
Sace ca pāpakaṁ kammaṁ,
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 dukkhamappiyam.**

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,

**Upahi saraṇam buddham,
dhammam saṅghañca tādinam;
Samādiyāhi sīlāni,
tam te atthāya hehitī”.**

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

**“Upemi saraṇam buddham,
dhammam saṅghañca tādinam;
Samādiyāmi sīlāni,
tam me atthāya hehitī.**

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

**Brahmabandhu pure āsim,
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

Solasa kanipāto niṭṭhito.

The Chapter of the Sixteens is finished.

The Chapter of the Twenties

1. Ambapālītherīgāthā:
Verses of the Elder Ambapālī

**“Kālakā bhamaravaṇṇasādisā,
Vellitaggā mama muddhajā ahum;
Te jarāya sāṇavākasādisā,
Saccavādivacanam 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;
Tām jarāyatha salomagandhikam,
Saccavādivacanam 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.

**Kānanamva sahitam suropitam,
Kocchasūcicitaggasobhitam;
Tām jarāya viralam tahiṁ tahiṁ,
Saccavādivacanam 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.

**Kaṇhakhandhakasuvanṇamaṇḍitam,
Sobhate suvenīhilaṅkataṁ;
Tām jarāya khalitam siram kataṁ,
Saccavādivacanam 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,
Saccavādivacanam 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 maṇī,
Nettahe sumabhinīlamāyatā;
Te jarāyabhihatā na sobhare,
Saccavādivacanam 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.

**Saṇhatungasadisī ca nāsikā,
Sobhate su abhiyobbanam pati;
Sā jarāya upakūlitā viya,
Saccavādivacanam 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.

Kaṇkaṇamva sukataṁ suniṭṭhitam,
Sobhare su mama kaṇṇapāliyo;
Tā jarāya valibhippalambitā,
Saccavādivacanam 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.

Pattalimakulavaṇṇasādisā,
Sobhare su dantā pure mama;
Te jarāya khaṇḍitā cāsitā,
Saccavādivacanam 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 vanasaṇḍacārinī,
Kokilāva madhuram nikūjiham;
Tam jarāya khalitam tahiṁ tahiṁ,
Saccavādivacanam 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.

Saṇhakamburiva suppamajjitā,
Sobhate su gīvā pure mama;
Sā jarāya bhaggā vināmitā,
Saccavādivacanam 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.

Vatṭapalighasadisopamā ubho,
Sobhare su bāhā pure mama;
Tā jarāya yatha pāṭalibbalitā,
Saccavādivacanam 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.

Sañhamuddikasuvanṇamanditā,
Sobhare su hatthā pure mama;
Te jarāya yathā mūlamūlikā,
Saccavādivacanam 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,
Saccavādivacanam 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 phalakamīva sammaṭṭhami,
Sobhate su kāyo pure mama;
So valīhi sukhumāhi otato,
Saccavādivacanam 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 velunāliyo,
Saccavādivacanam 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.

**Sañhanūpurasuvanṇamaṇḍitā,
Sobhare su jaṅghā pure mama;
Tā jarāya tiladaṇḍakāriva,
Saccavādivacanam 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,
Saccavādivacanam 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 ayanī samussayo,
Jajjaro bahudukkhānamālayo;
Sopalepapatito jarāgharo,
Saccavādivacanam 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.

**Vipulam annañca pānañca,
samaṇānam 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;
Āsaṁsukā 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?”

**“Cirassam vata mām tāta,
samaṇānam paripucchasi;
Tesam te kittayissāmi,
paññāsīlaparakkamām.**

“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;
Rāgam dosam pajahanti,
tena me saṃaṇā piyā.

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

Tīṇi pāpassa mūlāni,
dhunanti sucikārino;
Sabbam pāpam pahīnesam,
tena me saṃaṇā 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.

Kāyakammam suci nesam,
vacikammañca tādisam;
Manokammam suci nesam,
tena me saṃaṇā 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 dhammānam,
tena me saṃaṇā 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;
Attham 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;
Dukkhassantam 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 kiñcanam;
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 sām koṭṭhe openti,
na kumbhim na khaṭopiyam;
Parinitṭhitamesānā,
tena me saṃaṇā 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 hiraññam gahanti,
na suvaṇṇam na rūpiyam;
Paccuppannena yāpenti,
tena me saṃaṇā 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,
nānājanapade hi ca;
Aññamaññam piyāyanti,
tena me saṃaṇā 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.

**Tuvam hetam pajānāsi,
puññakkhettaṁ anuttaram;
Amhampi ete samanā,
paṭigāñhanti dakkhiṇam.**

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

**Patiṭṭhito hettha yañño,
vipulo no bhavissati”;
“Sace bhāyasi dukkhassa,
sace te dukkhamappiyam.**

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

**Upehi saraṇam buddham,
dhammam saṅghañca tādinam;
Samādiyāhi sīlāni,
tam te atthāya hehitī”.**

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

**“Upemi saraṇam buddham,
dhammam saṅghañca tādinam;
Samādiyāmi sīlāni,
tam me atthāya hehitī.**

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

Brahmabandhu pure āsim,

**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 pārmetave.

“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.

Sumattamā maññamānā,
cāpā puttamatatosayi;
Cāpāya bandhanā chetvā,
pabbajissamū punopaham”.

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?

“Pakkamissañca nālāto,
kodha nālāya vacchati;
Bandhantī itthirūpena,
samanē 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 kāla nivattassu,
bhuñja kāme yathā pure;
Ahañca te vasikatā,
ye ca me santi ñātakā”.**

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

**“Etto cāpe catubbhāgam,
yathā bhāsasi tvañca me;
Tayi rattassa posassa,
ulāram vata tam siyā”.**

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

**“Kālañginimva takkārim,
pupphitam girimuddhani;
Phullam dālimalañthimva,
antodīpeva pātalim.**

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

**Haricandalittañgim,
kāsikuttamadhārinim;
Tam mām rūpavatim santim,
kassa ohāya gacchasi”.**

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

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

“**Sākuntikova sakunīm,**
yathā bandhitumicchatī;
Āharimena rūpena,
na mām tvam 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 puttaphalam,**
kāla uppāditam tayā;
Tam mām puttavatīm santīm,
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 nātī tato dhanām;
Pabbajanti mahāvīrā,
nāgo chetvāva bandhanām”.

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

“**Idāni te imam puttam,**
Danḍena churikāya vā;
Bhūmiyām vā nisumbhissam,
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 puttām siṅgālānam,
kukkurānam padāhisī;
Na mām 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,
kuhim kāla gamissasi;
Katamām gāmanigamām,
nagaram rājadhāniyo”.**

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

**“Ahumha pubbe gaṇino,
Assamaṇā samaṇamānino;
Gāme na gāmaṇ 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,
nadīm ne rañjaraṇ pati;
Sabbadukkhappahānāya,
dhammām de seti pāṇinām;
Tassāhamām santikām gacchām,
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;
Padakkhiṇañca 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.”

“**Etam kho labbhamamhehi,
yathā bhāsasi tvañca me;
Vandanam dāni te vajjam,
lokanātham anuttaram;
Padakkhiṇañca 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 kālo pakkāmi,
nadim ne rañjaram pati;
So addasāsi sambuddham,
desentam amataṁ padam.**

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

**Dukkham dukkhasamuppādaṁ,
dukkhassa ca atikkamaṁ;**

**Ariyam caṭṭhaṅgikam maggam,
dukkhūpasamagāminam.**

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 nam padakkhiṇam;
Cāpāya ādisitvāna,
Pabbajim anagāriyam;
Tisso vijjā anuppattā,
Kataṁ buddhassa sāsanam.**

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 tuvām pure;
Tuvām 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;
Vāsetṭhi kena vanṇe na,
na bālham paritappasi”.**

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

**“Bahūni puttatasatāni,
ñātisaṅghasatāni ca;
Khāditāni atītamse,
mama tuyhañca brāhmaṇa.**

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

**Sāham nissaraṇam 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.”

**“Abbhutam vata vāsetṭhi,
vācam bhāsasi edisim;
Kassa tvam dhammamaññāya,
giram bhāsasi edisim”.**

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

**“Esa brāhmaṇa sambuddho,
nagaram mithilam pati;
Sabbadukkhappahānāya,
dhammam desesi pāṇinam.**

“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,
dhammam sutvā nirūpadhim;
Tattha viññātasaddhammā,
puttasokam byapānudim”.**

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,
nagaram mithilam pati;
Appeva mām 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 buddham, vippamuttaṁ nirūpadhiṁ;
Svassa dhammadadesesi, muni dukkhassa pāragū.

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

Dukkhaṁ dukkhasamuppādaṁ, dukkhassa ca atikkamam;
Ariyam caṭṭhaṅgikam maggam, dukkhūpasamagāminam.

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

Tattha viññātasaddhammo, pabbajjam 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, ratham niyyādayāhimam;**
Ārogyam brāhmaṇim 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;
Ārogyam brāhmaṇimvoca,
“**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.”

“**Etañcāham assaratham,**
sahassañcāpi sārathi;
Tevijjam brāhmaṇam sutvā,
puṇṇapattam 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,
varapaññassa santike”.

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

“**Hatthī gavassam maṇikuṇḍalañca,**

**Phītañcimāñ gahavibhavam pahāya;
Pitā pabbajito tuyham,
Bhuñja bhogāni sundarī;
Tuvam 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 gavassam mañikuñḍalañca,
Rammañ cimam gahavibhavam pahāya;
Pitā pabbajito mayham,
Puttasokena atṭito;
Ahampi pabbajissāmi,
Bhātusokena atṭitā”.**

“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,
yam tvam patthesi sundarī;
Uttiñṭhapinđo uñcho ca,
pañsukūlañca cīvaram;
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;**

**Pubbenivāsam jānāmi,
yattha me vusitam pure.**

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

**Tuvaṁ nissāya kalyāṇi,
theri saṅghassa sobhane;
Tisso vijjā anuppattā,
kataṁ buddhassa sāsanam.**

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 sāvatthi gantave;
Sīhanādaṁ nadissāmi,
buddhaseṭṭhassa santike”.**

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

**“Passa sundari satthāram,
he mayaṇṇaṁ harittacām;
Adantānaṁ dame tāram,
sambuddhamakutobhayām”.**

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

**“Passa sundarimāyantim,
vippamuttam nirūpadhim;
Vītarāgam visamyuttam,**

katakiccamanāsavamī.

“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.

Tuvam buddho tuvam satthā,
tuyham dhītāmhi brāhmaṇa;
Orasā mukhato jātā,
katakicca 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 svāgataṁ bhadde,
tato te adurāgataṁ;
Evañhi dantā āyanti,
satthu pādāni vandikā;
Vītarāgā visamyuttā,
katakicca 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. Subhākammāradhītutherīgāthā:
Subhā, the Daughter of a Blacksmith

**“Daharāham suddhavasanā,
yaṁ pure dhammadassuṇīm;
Tassā me appamattāya,
saccābhīsamayo ahu.**

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

**Tatoham sabbakāmesu,
bhusam aratimajjhagam;**
**Sakkāyasmin bhayaṁ disvā,
nekhammameva pīhaye.**

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

**Hitvānaham nātigāṇam,
dāsakammakarāni ca;
Gāmakhattāni phitāni,
ramanīye pamodite.**

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

**Pahayaham pabbajitā,
sāpateyyamanappakam;**
**Evaṁ saddhāya nikhamma,
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,

Ne tam assa patirūpam,
Ākiñcaññañhi patthaye;
Yo jātarūpam rajatam,
Chaddetvā punarāgame.

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

Rajatam jātarūpam vā,
na bodhāya na santiyā;
Netam samaṇasāruppam,
na etam ariyaddhanam.

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

Lobhanam madanañcetam,
mohanam rajavadḍhanam;
Sāsaṅkam bahuāyāsam,
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;
Aññamaññe na byāruddhā,
puthu kubbanti medhagam.

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 adhipannānam,
dissate byasanaṁ bahum.

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

Tam maṁ nātī amittāva,
kim vo kāmesu yuñjatha;
Jānātha maṁ pabbajitam,
kāmesu bhayadassiniṁ.

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 hiraññasuvanṇena,
parikkhīyanti āsavā;
Amittā vadhapākā kāmā,
sapattā sallabandhanā.

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

Tam maṁ nātī amittāva,
kim vo kāmesu yuñjatha;
Jānātha maṁ pabbajitam,
muñḍam saṅghātipārutanam.

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.

**Uttiṭṭhapindo uñcho ca,
paṁsukūlañca cīvaram;
Etaṁ kho mama sāruppam,
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 maheśī kāmā,
ye dibbā ye ca mānusā;
Khematṭhāne vimuttā te,
pattā te acalaṁ sukhām.**

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.

**Māham kāmehi saṅgacchī,
yesu tāṇam na vijjati;
Amittā vadhadkā 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 sakāṇṭako;
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,
kāmā sappasirūpamā;
Ye bālā abhinandanti,
andhabhūtā puthujjanā.**

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

**Kāmapañkena sattā hi,
bahū loke aviddasū;
Pariyantam na jānanti,
jātiyā marañassa 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.

**Duggatigamanam maggam,
manussā kāmahetukam;
Bahum ve paṭipajjanti,
attano rogamāvaham.**

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

**Evaṁ amittajananaṁ,
tāpanā saṅkilesikā;
Lokāmisā bandhanīyā,
kāmā marañabandhanā.**

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

Ummādanā ullapanā,

**kāmā cittappamaddino;
Sattānam saṅkile sāya,
khippam mārena oḍditam.**

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

**Anantādīnavā kāmā,
bahudukkhā mahāvisā;
Appassādā rañakarā,
sukkapakkhavisosanā.**

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.

**Sāham etādisam katvā,
byasanaṁ kāmahetukam;
Na tam paccāgamissāmi,
nibbānābhiratā sadā.**

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

**Rañan karitvā kāmānam,
sītibhāvābhikañkhinī;
Appamattā vihassāmi,
sabbasamyojanakkhaye.**

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

**Asokam virajam khemam,
ariyatthaṅgikam ujum;**

**Tam maggām anugacchāmi,
yena tiṇṇā maheśino”.**

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

**“Imam passatha dhammaṭham,
subham kammāradhitaram;
Anejam upasampajja,
rukhamūlamhi 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 maccuhāyinī.**

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.

**Sāyam bhujissā anaṇā,
bhikkhunī bhāvitindriyā;
Sabbayogavisamiyuttā,
katakicca 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.”

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

subham 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.

Vīsatnipāto 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

**Jīvakambavaṇam rammaṁ,
Gacchantim bhikkhuniṁ subhaṁ;
Dhuttako sannivāresi,
Tame naṁ abravī subhā.**

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

**“Kim te aparādhitaṁ mayā,
Yaṁ mām 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;
Parisuddhapadaṁ anaṅgaṇaṁ,
Kim mām 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 anāvilam,
Sarajo vītarajam anaṅgaṇam;
Sabbattha vimuttamānasam,
Kim mām 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 casi,
Kim te pabbajjā karissati;
Nikkhipa kāsāyacīvaraṁ,
Ehi ramāma 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.

**Madhurañca pavanti sabbaso,
Kusumarajena samuṭṭhitā dumā;
Paṭhamavasanto sukho utu,
Ehi ramāma 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 tuyham 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?

**Vālamigasaṅghasevitam,
Kuñjaramattakareṇuloḷitam;
Asahāyikā gantumicchasi,
Rahitam bhimsanakam mahāvanam.**

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.

**Aham tava vasānugo siyam,
Yadi vihare mase 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 vacanam karissasi,
Sukhitā ehi agāramāvasa;
Pāśādanivātavāsinī,
Parikammaṁ 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 mālavaṇṇakam;
Kañcanamaṇimuttakam bahum,
Vividham ābharaṇam 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 samuggataṁ,
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 kalevare,
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 pavadḍhati.**

“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 kāmaguṇo 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,
Candaṁ kīlanakam gavesasi;
Merum laṅghetumicchasi,
Yo tvam buddhasutam 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 nam 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.

Ingālakuyāva ujjhito,

**Visapattoriva aggito kato;
Napi nam 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;
Tvam tādisikam palobhaya,
Jānantiṁ 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,
Maggaṭṭhaṅgikayānayāyinī;
Uddhaṭasallā 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.

**Ditṭhā hi mayā sucittitā,
Sombhā dārukapillakāni vā;**

**Tantīhi ca khīlakehi ca,
Vinibaddhā vividham 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 manam 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 de hakāni mām,
Te hi dhamme hi vinā na vattanti;
Dhamme hi vinā na vattati,
Kimhi tattha manam nivesaye.**

Likewise my body parts
do not function without those mindstates;
this being the case,
where could the mind settle?

**Yathā haritale na makkhitam,
Addasa cittikam bhittiyā kataṁ;
Tamhi te viparītadassanam,
Saññā manusikā 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.

**Māyam viya aggato kataṁ,
Supinanteva suvaṇṇapādapam;
Upagacchasi andha rittakam,**

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.

Vatṭaniriva koṭarohitā,
Majjhe pubbulakā saassukā;
Pīlakolikā 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.”

Uppātiya 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 brahmacārinī,
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,
Aggiṁ pajjalitanva liṅgiya;
Gaṇhiya āsīvisam viya,
Api nu sotthi siyā khamehi 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 santikam;
Passiya varapuññalakkhaṇam,
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 jīvakambavanikā therī
The Elder Subhā of Jīvaka’s Mango Grove

Timsanipāto niṭṭhito.
The Chapter of the Thirties is finished.

The Chapter of the Forties

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,
Bhattattham kariya dhotapattāyo;
Rahitamhi sukhanisinnā,
Imā girā abbhudīre sum.**

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;
Kim disvāna byālikam,
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?”

**Evamanuyuñjiyamānā sā,
Rahite dhammadesanākusalā;
Isidāsī vacanamabravi,
“Sunā bodhi yathāmhi 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,
Mayham pitā sīlasamvuto setṭhi;
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 mamaṁ sunhamadāsi 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,
Sāyam pātam pañāmamupagamma;
Sirasā karomi pāde,
Vandāmi yathāmhi anusitṭhā.**

Morning and evening
I bowed to both parents in-law,

I paid respects as instructed,
with my head at their feet.

Yā mayham sāmikassa,
Bhaginiyo bhātuno parijano vā;
Tamekavarakampi disvā,
Ubbiggā āsanam̄ demi.

If I saw any of these honorable people
- a sister, brother,
or attendant of my husband -
I would anxiously give them a seat.

Annenā ca pānena ca,
Khajjena ca yañca tattha sannihitam̄;
Chādemī upanayāmi ca,
Demī ca yam̄ yassa patirūpam̄.

I arranged, properly covered,
and brought out food, drink,
and other edibles,
and gave to them whatever was proper.

Kāle na upaṭṭhahitvā,
Gharaṁ samupagamāmi ummāre;
Dhovantī 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.

Kocchaṁ pasādaṁ añjaniñca,
Ādāsakañca gaṇhitvā;
Parikammakārikā viya,
Sayameva patiṁ vibhūse mi.

With a brush, hair-tie,
ointment box, and a mirror,
like a personal attendant,

I would beautify my own husband.

**Sayameva odanam sādhayāmi,
Sayameva bhājanam dhovantī;
Mātāva ekaputtakam,
Tathā bhattaram 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.

**Evaṁ mām bhattikataṁ,
Anurattam kārikam nihatamānam;
Uṭṭhāyikam analasam,
Sīlavatim 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 ‘āpuccaham gamissāmi;
Isidāsiyā na saha vaccham,
Ekāgāreham 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 evaṁputta avaca,
Isidāsī paṇḍitā paribyattā;
Uṭṭhāyikā analasā,
Kim tuyham na rocateputta’.**

‘Please son, do not say that!
Isidāsi is wise and capable,
she is energetic and virtuous—
why does she displease you, son?’

**‘Na ca me himsati kiñci,
Na caham̄ isidāsiyā saha vacham̄;
Dessāva me alari me,
Apucchāham̄ 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 vacanam̄ sunītvā,
Sassu sasuro ca mām̄ apucchim̄su;
‘Kissa tayā aparaddham̄,
Bhaṇa vissaṭṭhā yathābhūtam̄’.**

Upon hearing his words,
my parents-in-law asked me:
‘What have you done wrong?
Speak clearly and truthfully!’

**‘Napihaṁ aparajjhām̄ kiñci,
Napi himse mi na bhaṇāmi dubbacanam̄;
Kim̄ sakkā kātuyye,
Yam̄ mām̄ vidde sate 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 mām̄ pitugharam̄ paṭinayim̄su,
Vimanā dukhena adhibhūtā;
Puttamanurakkhamānā,
‘Jitāmhase rūpinim̄ lakkhim̄’.**

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 mām̄ adāsi tāto,

**Aḍḍhassa gharamhi dutiyakulikassa;
Tato upaḍḍhasuñkena,
Yena mām vindatha setṭhi.**

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 māsam,
Avasim atha sopi mām paṭiccharayi;
Dāsīva upatṭhahantim,
Adūsikam sīlasampannam.**

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 vicarantam,
Damakam dantañ me pitā bhañati;
'Hohisi me jāmātā,
Nikkhipa poṭhiñca ghaṭikañca'.**

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 vasitvā pakkham,
Atha tātam bhañati 'dehi me poṭhim;
Ghaṭikañca mallakañca,
Punapi bhikkham carissāmi'.**

After a fortnight,
he told my father: 'Give me back my rags,
begging bowl, and cup.
I will resume going for alms.'

**Atha nam bhañatī tāto,
Ammā sabbo ca me ñātigañavaggo;**

**'Kīm te na kīrati idha,
Bhaṇa khippam tam 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!’

**Evaṁ bhaṇito bhaṇati,
'Yadi me attā sakkoti alaṁ mayham;
Isidāsiyā na saha vaccham,
Ekaghareharī 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 vicintemī;
'Āpucchitūna gaccham,
Marituye vā pabbajissam 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;
Tātakulam vinayadhari,
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.

**Tam disvāna amhākam,
Uṭṭhāyāsanam tassā paññāpayim;
Nisinnāya ca pāde,**

Vanditvā bhojanamadāsim.

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 sannihitam;
Santappayitvā avacām,
‘Ayye icchāmi pabbajitum’.

I arranged food, drink,
and other edibles.
Having satisfied her, I said:
‘Ayya, I desire to go forth!’

Atha mām bhaṇatī tāto,
‘Idheva puttaka carāhi tvām dhammam;
Annena ca pānena ca,
Tappaya samane dvijatī 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.’

Athaham bhaṇāmi tātam,
Rodantī añjalim pañāmetvā;
‘Pāpañhi mayā pakataṁ,
Kammaṁ tam 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 mām bhaṇatī tāto,
‘Pāpuṇa bodhiñca aggadhammañca;
Nibbānañca labhassu,
Yam 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 ñātigañavaggam;
Sattāham 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 yassayañ phalavipāko;
Tam tava ācikkhissam,
Tam ekamanā nisāme hi.**

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,
Suvaññakāro aham pahūtadzano;
Yobbanamadena matto,
So paradāram aseviham.**

In a town in marshy lands,
I was a goldsmith with abundant wealth.
Intoxicated with youth,
I had an affair with another’s wife.

**Soham tato cavityā,
Nirayamhi apaccisañ ciram;
Pakko tato ca uṭṭhahitvā,
Makkañiyā 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.

Sattāhajātakam mām,
Mahākapi yūthapo nillacchesi;
Tassetam kammaphalam,
Yathāpi gantvāna paradāram.

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.

Soham tato cavityā,
Kālam karityā sindhavāraññe;
Kāṇāya ca khañjāya ca,
Eḷakiyā kucchimokkamīm.

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 aham,
Nillacchito dārake parivahitvā;
Kimināvaṭṭo akallo,
Yathāpi gantvāna paradāram.

For twelve years,
castrated, I carried children on my back.
I was feeble, and full of worms,
because I went with another's wife.

Soham tato cavityā,
Govānijakassa 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.

Vodhūna naṅgalamahām,
Sakaṭañca dhārayāmi;
Andhovaṭṭo akallo,
Yathāpi gantvāna paradāram.

I dragged a big plow,
I pulled a cart,
afflicted with blindness and unwell,
because I went with another's wife.

Soham tato cavitvā,
Vīthiyā dāsiyā ghare jāto;
Neva mahilā na puriso,
Yathāpi gantvāna paradāram.

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;
Kapanamhi 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.

Tam mām tato satthavāho,
Ussannāya vipulāya vadḍhiyā;
Okadḍhati vilapantim,
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 solasame vasse,
Disvā mām pattayobbanām kaññām;
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 aññā bhariyā,
Sīlavatī guṇavatī yasavatī ca;
Anurattā bhattāram,
Tassāhami viddesanamakāsim.

He had another wife,
virtuous, with good qualities, glorious,
enamored with her husband.
I filled her with hatred.

Tassetam kammaphalaṁ,
Yam mām apakīritūna gacchanti;
Dāsīva upatṭhahantim,
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

Cattālisaniपातो ni॑tthito.

The Chapter of the Forties is finished.

The Great Chapter

1. Sumedhātherīgāthā:
Verses of the Elder Sumedhā

**Mantāvatiyā nagare,
Rañño koñcassa aggamahesiyā;
Dhītā āsim sumedhā,
Pasāditā sāsanakarehi.**

In the city of Mantāvatī,
of king Koñca 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!

**Nibbānābhīratāham,
Asassataṁ bhavagataṁ yadipi dibbam;
Kimaṅgam 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 dīgharattam 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 pāpakkammā,
Vinipāte pāpavaddhino sadā;
Kāyena ca vācāya ca,
Manasā ca asanivutā 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 bhavagatam,
Pihenti devesu upapattim.

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,
Punappunam 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,
Duve ca gatiyo kathañci labbhanti;
Na ca vinipātagatānam,
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 marū ubhayo,
Pabbajitum dasabalassa pāvacane;
Appossukkā ghaṭissam̄,
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;
Bhavatañhāya 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.

**Buddhānam uppādo vivajjito,
Akkhaṇo khāṇo laddho;
Sīlāni brahmacariyam̄,
Yāvajīvam na dūseyyam”.**

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.”

**Evaṁ bhaṇati sumedhā,
Mātāpitaro “na tāva āhāram;
Āharissam gahaṭṭhā,
Maranavasam 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 samabhīhato;
Ghaṭenti saññāpetum,
Pāsādatale chamāpatitam.**

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 kiṁ soci,
Tena dinnāsi vāraṇavatimhi;
Rājā anīkaratto,
Abhirūpo tassa tvam 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,
Anikarattassa rājino bhariyā;
Sīlāni brahmacariyam,
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 āñā dhanamissariyam,
Bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge,
Vāreyyam hotu teutta”.**

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 bhañati sumedhā,
“Mā edisikāni bhavagatamasāram;
Pabbajjā vā hohiti,
Maraṇam vā me na ceva vāreyyam.**

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 pūtikāyamasucim,
Savanagandham bhayānakam kuñapam;
Abhisamviseyyam bhastam,
Asakim paggharitam asucipuñnam.**

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 tahanī jānanti,
Vikūlakam mamsasonitupalittam;
Kimikulālayam sakuñabhattam,
Kaļevaram 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 susānam,

Acirām kāyo apetaviññāṇo;
Chuddho kāliṅgaram viya,
Jigucchamānehi nātīhi.

Before long it will be taken to the cemetery,
a body deprived of consciousness,
left there like a discarded log,
by disgusted relatives.

Chuddhūna nām susāne,
Parabhattam nhāyanti jigucchantā;
Niyakā mātāpitaro,
Kim pana sādhāraṇā 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,
Kaļevare atṭinhārusaṅghāte;
Kheļassuccārassava,
Paripuṇṇe pūtikāyamhi.

Hanging on to this worthless corpse,
bones bound together by tendons
in this putrid body
full of excrement and saliva.

Yo nām vinibbhujitvā,
Abbhantaramassa bāhirām 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.

Khandhadhātuāyatanaṁ,
Saṅkhataṁ jātimūlakaṁ dukkham;

**Yoniso anuvicinantī,
Vāreyyam kissa iccheyyam.**

The khandhas, elements, and sense domains,
are conditioned, rooted in birth, suffering.
Pondering wisely,
why would I wish to marry?

**Divase divase tisatti,
Satāni navanavā pateyyum kāyamhi;
Vassasatampi ca ghāto,
Seyyo dukkhassa cevam khayo.**

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 ghātam,
Yo viññāyevam satthuno vacanam;
'Dīgho tesam samsāro,
Punappunam haññamānānam'.**

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 manusse su ca,
Tiracchānayoniyā 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 piliyamānassa;
Devesupi attāṇam,**

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 nibbānam,
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 bhoge hi kim asāre hi;
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 cevāñ 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 khagge na chindiya sumedhā;
Pāsādām pidahitvā,
Paṭhamajjhānam samāpajji.

Then Sumedhā cut off her thick, soft, dark hair
with a sword,
closed the palace,
and entered the first Jhāna.

Sā ca tahiṁ samāpannā,
Anīkaratto ca āgato nagaram;
Pāsāde ca sumedhā,
Aniccasāññam 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 āruhī turitam;
Maṇikanakabhūsitaṅgo,
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 āñādhanamissa-
Riyam 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!

Nissaṭṭham te rajjam,
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.”

**Tam tam bhaṇati sumedhā,
Kāmehi anatthikā vigatamohā;
“Mā kāme abhinandi,
Kāmesvādīnavarī 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 paripūritā 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 kāmānam,
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;
Ayoguļova santatto,
aghamūlā dukhapphalā.

Sensual pleasures are impermanent, unstable,
much suffering, highly poisonous;
A heated iron ball,
the root of calamity, resulting in suffering.

Rukkhapphalūpamā kāmā,
mamsapesūpamā dukhā;
Supinopamā vañcaniyā,
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.

Sattisūlūpamā kāmā,
rogo gaṇdo agham nigham;
Āngārakāsusadisā,
aghamūlam bhayam 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 ḫayhamānamhi;
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.”

**Dvāram apāpurityvānaham,
Mātāpitaro anīkarattañca;
Disvāna chamam nisinne,
Rodante idamavocam.**

After she opened the door,
and saw mother, father, and Anīkaratta
sitting down on the ground crying,
she said:

**“Dīgho bālānam saṁsāro,
Punappunañca rodatam;
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 thaññam rudhiram,
Saṁsāram anamataggato saratha;
Sattānam saṁsarataṁ,
Sarāhi atṭhīnañca sannicayam.**

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 caturedadhī,
Upanīte assuthaññarudhiramhi;
Sara ekakappamatthīnam,
Sañcayam vipule na samam.**

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 samsarato,
Mahim jambudīpamupanītam;
Kolaṭṭhimattagulikā,
Mātā mātusveva nappahonti.**

Sam̄sāric existence is without beginning or end,
as vast as the land of Jampudīpa.
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.

**Tiṇakaṭṭhasākhāpalāsam,
Upanītam 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 kāṇakacchapam pubba-
Samudde aparato ca Yugachiddam;
Siram tassa ca paṭimukkam,
Manussalābhāmhi opammam.**

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 rūpam pheṇapinḍopa-

**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 vaddhente,
Punappunam 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,
Kim 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,
Kim tava kāmehi ye parilāhā;
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,
Kim 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,
Kim 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,
Gaṇhantamā dahanti neva muñcantam;
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 vipularām jahī sukharām;
Mā puthulomova balisam,
Gilitvā 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.

**Kāmarām kāmesu damassu,
Tāva sunakhova saṅkhalaṁbaddho;
Kāhinti khu tam 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 kāmayutto,
Paṭinissaja addhuve kāme.

Yoked to sensual pleasure,
you will experience unlimited suffering,
and much mental distress.
Give up these unstable sensual pleasures!

Ajaramhi vijjamāne,
Kim 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;
Asapattamasambādham,
Akhalitamabhayam nirupatāpam.

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,
Amataṁ ajjāpi ca labhanīyamidam;
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.”

Evaṁ bhaṇati sumedhā,
Saṅkhāragate ratim alabhamānā;
Anunentī anikarattam,
Kese ca chamaṁ khipi 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 pitaram so;
“Vissajjetha sumedham,
Pabbajitum vimokkhasaccadassā”.

Anīkaratta stood up and,
with hands in añjali, implored her father:
“Set free Sumedhā,
to go forth for liberation and seeking truth.”

Vissajitā mātāpitūhi,
pabbaji sokabhayabhītā;
Cha abhiññā sacchikatā,
aggaphalam 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.

Acchariyamabbhutam tam,
Nibbānam āsi rājakaññāya;
Pubbenivāsacaritam,
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,
Saṅghārāmamhi navanivesamhi;
Sakhiyo tisso janiyo,
Vihāradānam adāsimha.**

“In the Buddha Koṇāgama’s time,
in a new settlement in the Saṅgha’s park,
myself and three friends,
gave the gift of a monastic dwelling.

**Dasakkhattum satakkhattum,
Dasasatakkhattum satāni ca satakkhattum;
Devesu uppajjimha,
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 ahumha,
Mānusakamhi ko pana vādo;
Sattaratanassa mahesī,
Itthiratanam aham āsim.**

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,
Tam mūlam sāva sāsane khantī;
Tam paṭhamasamodhānam,
Tam dhammaratāya nibbānam.**

This is the cause, the origin,
and root of my acceptance of the teachings.

That was my first contact,
enjoying the Dhamma and Nirvana.

Evaṁ 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 sudaṁ sumedhā therī gāthāyo abhāsitthāti.
Thus Sumedhā the Elder spoke these verses.

Mahānipāto niṭṭhito.
The Great Chapter is finished.

Samattā therīgāthāyo
Complete is the Therīgathā.

Gāthāsatāni cattāri,
asīti puna cuddasa;
Theriyekuttarasatā,
sabbā tā āsavakkhayāti.

Therīgāthāpāli niṭṭhitā.
The Verses of the Elder Bhikkhunīs are finished.

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