

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

5. Connected Discourses with Buddhist Nuns
(5. Bhikkhunīsaṃyuttaṃ)

[SN 5.1-10, PTS 1.128-1.135]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

5. Connected Discourses with Buddhist Nuns

1. The Discourse on Āḷavikā

162. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Then the nun Āḷavikā, having dressed in the earlier period of the day, taking her bowl and robe, entered Sāvattḥī for almsfood. Having walked for almsfood in Sāvattḥī, after the meal, having returned from her alms round, she approached the Blind Men's Grove, desiring seclusion. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Āḷavikā, wishing to make her fall away from seclusion, approached the nun Āḷavikā; having approached, he addressed the nun Āḷavikā in verse -

"There is no escape in the world, what will you do with seclusion;
Enjoy sensual delights, do not be one who regrets afterwards."

Then this occurred to the nun Āḷavikā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Āḷavikā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from seclusion, speaking a verse." Then the nun Āḷavikā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"There is escape in the world, well touched by me through wisdom;
Friend of the heedless, Evil One, you do not know that state.

"Sensual pleasures are like stakes of spears, the aggregates are their
chopping block;
What you call sensual delight, that has become discontent for me."

Then Māra the Evil One, thinking "the nun Āḷavikā knows me", afflicted and unhappy, disappeared right there.

2. The Discourse on Somā

163. At Sāvattḥī. Then the nun Somā, having dressed in the earlier period of the day, taking her bowl and robe, entered Sāvattḥī for almsfood. Having walked for almsfood in Sāvattḥī, after the meal, having returned from her alms round, she approached the Blind Men's Grove for the day residence. Having plunged into the Blind Men's Grove, she sat down for the day residence at the foot of a certain tree. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Somā, wishing to make her fall away from concentration, approached the nun Somā; having approached, he addressed the nun Somā in verse -

"That state which is to be attained by sages, difficult to reach,
That cannot be attained by a woman with her two-finger wisdom."

Then this occurred to the nun Somā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Somā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse." Then the nun Somā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"What does womanhood matter when the mind is well concentrated,
When knowledge is progressing, rightly seeing the Teaching.

"For one to whom it might occur thus, 'I am a woman' or 'I am a man',
Or 'I am anything at all' - to that one Māra is fit to speak."

Then Māra the Evil One, thinking "the nun Somā knows me", afflicted and unhappy, disappeared right there.

3. The Discourse on Kisāgotamī

164. At Sāvattthī. Then the nun Kisāgotamī, having dressed in the earlier period of the day, taking her bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from her alms round, she approached the Blind Men's Grove for the day residence. Having plunged into the Blind Men's Grove, she sat down for the day residence at the foot of a certain tree. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Kisāgotamī, wishing to make her fall away from concentration, approached the nun Kisāgotamī; having approached, he addressed the nun Kisāgotamī in verse -

"Why do you, as if with a dead son, sit alone with a tearful face;
Having gone alone into the midst of the forest, are you searching for a man?"

Then this occurred to the nun Kisāgotamī - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Kisāgotamī - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse."

Then the nun Kisāgotamī, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"I have completely passed beyond the death of sons, men are at an end for me;
I do not grieve, I do not weep, I do not fear you, friend.

"Delight has been destroyed everywhere, the mass of darkness has been split open;
Having conquered the army of Death, I dwell without mental corruptions."

Then Māra the Evil One, thinking "the nun Kisāgotamī knows me", afflicted and unhappy, disappeared right there.

4. The Discourse on Vijayā

165. At Sāvattthī. Then the nun Vijayā, having dressed in the earlier period of the day, etc. sat down for the day residence at the foot of a certain tree. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Vijayā, wishing to make her fall away from concentration, approached the nun Vijayā; having approached, he addressed the nun Vijayā in verse -

"You are young and beautiful, and I am a young youth;
Come, lady, let us delight with the five-part music."

Then this occurred to the nun Vijayā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Vijayā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse." Then the nun Vijayā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"Forms, sounds, flavours, odours, tangible objects and delightful things;
I hand them over to you alone, Māra, I have no need of them."

"With this foul body, breaking up and brittle;
I am troubled and ashamed, sensual craving has been uprooted."

"Those beings who have gone to form, and those who abide in the formless;
And the peaceful attainment, everywhere darkness has been destroyed."

Then Māra the Evil One, thinking "the nun Vijayā knows me", afflicted and unhappy, disappeared right there.

5. The Discourse on Uppalavaṇṇā

166. At Sāvattthī. Then the nun Uppalavaṇṇā, having dressed in the earlier period of the day, etc. stood at the foot of a certain sal tree in full bloom. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Uppalavaṇṇā, wishing to make her fall away from concentration, approached the nun Uppalavaṇṇā; having approached, he addressed the nun Uppalavaṇṇā in verse -

"Having approached the sal tree in full bloom at its top, nun,
You stand alone at the foot of the sal tree;
There is no second one equal to your beauty,
Foolish one, do you not fear the cheats?"

Then this occurred to the nun Uppalavaṇṇā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Uppalavaṇṇā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse." Then the nun Uppalavaṇṇā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"Even a hundred thousand cheats,
Such as these, might come here;
I do not stir a hair, I do not tremble,
I do not fear you, Māra, even alone."

"I can disappear, or I can enter your belly;
Even standing between your eyelashes, you will not see me.

"I have become master over my mind, the bases for spiritual power are well
developed;
I am freed from all bondage, I do not fear you, friend."

Then Māra the Evil One, thinking "the nun Uppalavaṇṇā knows me", afflicted and
unhappy, disappeared right there.

6. The Discourse on Cālā

167. At Sāvattthī. Then the nun Cālā, having dressed in the earlier period of the day,
etc. sat down for the day residence at the foot of a certain tree. Then Māra the Evil
One approached the nun Cālā; having approached, he said this to the nun Cālā -
"What is it that you, nun, do not approve of?" "Birth indeed, friend, I do not approve
of."

"Why do you not approve of birth? One who is born enjoys sensual pleasures;
Who indeed made you accept this: 'Do not approve of birth, nun'?"

"For one who is born there is death, one who is born experiences sufferings;
Imprisonment, murder, hardship - therefore one should not approve of birth.

"The Buddha expounded the Teaching, the transcendence of birth;
For the abandoning of all suffering, he established me in the truth.

"Those beings who have gone to form, and those who abide in the formless;
Not knowing cessation, they are ones who come to rebirth."

Then Māra the Evil One, thinking "the nun Cālā knows me", afflicted and unhappy,
disappeared right there.

7. The Discourse on Upacālā

168. At Sāvattthī. Then the nun Upacālā, having dressed in the earlier period of the
day, etc. sat down for the day residence at the foot of a certain tree. Then Māra the
Evil One approached the nun Upacālā; having approached, he said this to the nun
Upacālā - "Where do you, nun, wish to arise?" "I, friend, do not wish to arise
anywhere."

"The Thirty-three and the Yāma, and the Tusita deities too;
The gods who delight in creation, those gods who wield power;
Direct your mind there, you will experience delight."

"The Thirty-three and the Yāma, and the Tusita deities too;
The gods who delight in creation, those gods who wield power;
They are bound by the bond of sensual pleasure, they come again under
Māra's control.

"The whole world is ablaze, the whole world is burning;
The whole world is blazing, the whole world is trembling.

"That which does not tremble, that which does not blaze, that which is not frequented by worldlings;
Where there is no access for Māra, there my mind delights."

Then Māra the Evil One, thinking "the nun Upacālā knows me", afflicted and unhappy, disappeared right there.

8. The Discourse on Sīsupacālā

169. At Sāvattthī. Then the nun Sīsupacālā, having dressed in the earlier period of the day, etc. sat down for the day residence at the foot of a certain tree. Then Māra the Evil One approached the nun Sīsupacālā; having approached, he said this to the nun Sīsupacālā - "Whose heresy do you, nun, approve of?" "I, friend, do not approve of anyone's heresy."

"With reference to whom are you shaven, you appear like a female ascetic;
Yet you do not approve of any heresy, why do you wander about like one in sheer delusion?"

"Outside of this, heretics place confidence in views;
I do not approve of their teaching, they are unskilled in the Teaching.

"There is one born in the Sakyan clan, the Buddha without equal;
The all-conquering one, the dispeller of Māra, undefeated in every respect.

"Everywhere liberated, unattached, the one with vision sees all;
Having attained the elimination of all action, liberated in the extinction of clinging;
He is my Teacher, the Blessed One, I approve of his teaching."

Then Māra the Evil One, thinking "the nun Sīsupacālā knows me", afflicted and unhappy, disappeared right there.

9. The Discourse on Selā

170. At Sāvattthī. Then the nun Selā, having dressed in the earlier period of the day, etc. sat down for the day residence at the foot of a certain tree. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Selā, etc. addressed the nun Selā in verse -

"By whom was this image made, where is the maker of the image;
Where has the image arisen, where does the image cease?"

Then this occurred to the nun Selā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Selā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse." Then the nun Selā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"This image is not self-made, this misery is not made by another;
Dependent on a cause it has arisen, from the dissolution of the cause it ceases.

"Just as a certain seed, sown in a field, grows;
Having come upon both the earth's essence and moisture.

"So the aggregates and elements, and these six sense bases;
Dependent on a cause they have arisen, from the dissolution of the cause they
cease."

Then Māra the Evil One, thinking "the nun Selā knows me", afflicted and unhappy,
disappeared right there.

10. The Discourse on Vajirā

171. At Sāvattthī. Then the nun Vajirā, having dressed in the earlier period of the day, taking her bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from her alms round, she approached the Blind Men's Grove for the day residence. Having plunged into the Blind Men's Grove, she sat down for the day residence at the foot of a certain tree. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the nun Vajirā, wishing to make her fall away from concentration, approached the nun Vajirā; having approached, he addressed the nun Vajirā in verse -

"By whom was this being made, where is the maker of the being;
Where has the being arisen, where does the being cease?"

Then this occurred to the nun Vajirā - "Who indeed is this, a human being or a non-human spirit, speaking a verse?" Then this occurred to the nun Vajirā - "This is Māra the Evil One, wishing to arouse fear, trepidation, and terror in me, wishing to make me fall away from concentration, speaking a verse." Then the nun Vajirā, having understood "this is Māra the Evil One", replied to Māra the Evil One in verses -

"Why do you assume 'a being', Māra, is that your wrong view;
This is a mere heap of sheer activities, no being is found here.

"Just as indeed from an assemblage of parts, there is the word 'chariot';
So when the aggregates exist, there is the convention 'a being'.

"For only suffering comes into being, suffering remains and disappears;
Nothing other than suffering comes into being, nothing other than suffering
ceases."

Then Māra the Evil One, thinking "the nun Vajirā knows me", afflicted and unhappy,
disappeared right there.

The Connected Discourses on Nuns is complete.

Its summary:

Āḷavikā and Somā, Gotamī together with Vijayā;
Uppalavaṇṇā and Cālā, Upacālā and Sīsapacālā;
Selā and Vajirā - these are ten.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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