

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

11. Past Life Histories-2 - of the Elder Monks (11. Apadānapāḷi-2 -
Therāpadānapāḷi)

Past Life Histories of the Elder Nuns (Therīapadānapāḷi)



PaliVerse

5. The Collection of Minor Texts

11. Past Life Histories-2 - of the Elder Monks

Past Life Histories of the Elder Nuns

1. The Chapter on Sumedhā

1. The Life History of the Elder Nun Sumedhā

Now listen to the life histories of the senior nuns -

- 1.** "In the time of the Blessed One Koṇāgamana, in a newly established monastery for the Community;
We three friends, women, gave the gift of a dwelling."
- 2.** "Ten times, a hundred times, a thousand times, and ten thousand times;
We were reborn among the gods, what then to say of human existence."
- 3.** "Among the gods we were of great supernormal power, what then to say of in the human realm;
I was the chief queen of one with the seven treasures, I was the woman treasure."
- 4.** "Here we who have accumulated wholesome deeds, offspring of very prosperous families;
Dhanañjānī and Khemā and I too, three people."
- 5.** "Having made a well-crafted park, adorned with all its parts;
Having dedicated it to the Community headed by the Buddha, she rejoiced."
- 6.** "Wherever I am reborn, owing to that action;
I attained the foremost position among the gods, and likewise among human beings."
- 7.** "In this very cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose."
- 8.** "The attendant of the great sage, then was the lord of men;
The King of Kāśi named Kikī, in the best city of Bārāṇasī."
- 9.** "He had seven daughters, princesses delicately nurtured;
Devoted to attending upon the Buddha, they lived the holy life."
- 10.** "Having become their companion, well grounded in morality;
Having given gifts thoroughly, I practised religious duty while still in the household."

- 11.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 12.** "Passed away from there, I went to the Yāma realm, from there I went to
Tusita;
From there to Nimmānarati, and from there to the city of Vasavatti.
- 13.** "Wherever I am reborn, endowed with meritorious deeds;
There in each place, I attained the status of chief queen of kings.
- 14.** Passed away from there to human existence, of universal monarchs,
And of regional kings, I attained the status of chief queen.
- 15.** "Having experienced success, among gods and humans;
Having been happy everywhere, I wandered in the round of rebirths through
many births.
- 16.** "That is the cause and that is the production, that is the root, the acceptance
in the Dispensation;
That is the first combination, that is Nibbāna for one delighted in the Dhamma.
- 17.** "Mental defilements have been burnt by me, all existences have been
uprooted;
Like a she-elephant having cut the bond, I dwell without mental corruptions.
- 18.** "Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
- 19.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the nun Sumedhā spoke these verses.

The Life History of the Senior Nun Sumedhā is first.

2. The Life History of the Elder Nun Who Gave a Girdle

- 20.** "To the Blessed One Siddhattha, I was a schemer of a stupa;
A girdle was given by me, for the new construction work of the Teacher.
- 21.** "And when the great stupa was finished, I gave a girdle again;
To the sage, the Protector of the World, devoted, with my own hands.
- 22.** "Ninety-four cosmic cycles ago from now, the girdle which I gave then;
I do not know of an unfortunate realm, this is the fruit of making a stupa.
- 23.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."

- 24.** "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.
- 25.** "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the nun Mekhalādāyikā spoke these verses.

The Life History of the Senior Nun Mekhalādāyikā is second.

3. The Life History of the Elder Nun Who Gave a Pavilion

- 26.** "For the Buddha Koṇāgamana, a pavilion was caused to be made by me;
Constantly I gave the three robes to the Buddha, the kinsman of the world.
- 27.** "Whatever country I go to, to market towns and royal cities;
Everywhere I am venerated, this is the fruit of meritorious action.
- 28.** "Mental defilements have been burnt by me, etc.I dwell without mental
corruptions."
- 29.** "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.
- 30.** "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the nun Maṇḍapadāyikā spoke these verses.

The Life History of the Senior Nun Maṇḍapadāyikā is third.

4. The Life History of the Elder Nun Who Gave for the Purpose of a Bridge

- 31.** "To the Blessed One Vipassī, the foremost of the world, such a one;
Proceeding along the road, helping living beings to cross over.
- 32.** "Having gone out from the house, I lay down face downward;
The compassionate Lord of the World stepped upon my head.
- 33.** "Having stepped upon my head, the leader of the world went;
By that confidence of mind, I went to Tusita.
- 34.** "Mental defilements have been burnt by me, etc.I dwell without mental
corruptions."
- 35.** "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.
- 36.** "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the nun Saṅkamanattā spoke these verses.

The Life History of the Senior Nun Saṅkamanattā is fourth.

5. The Life History of the Elder Nun Who Gave a Reed Garland

- 37.** "On the bank of the Candabhāgā river, I was a kinnara woman then;
I saw the stainless Buddha, the Self-Become One, the unconquered.

- 38.** "With a confident mind, glad, filled with joy, with joined palms;
Having taken a reed garland, I venerated the Self-Become One.
- 39.** "By that well-done action, and by volition and aspirations;
Having abandoned the kinnarī body, I went to the destination among the
deities.
- 40.** "I attained the status of chief queen of thirty-six kings of gods;
I attained the status of chief queen of ten universal monarchs;
Having caused agitation in my mind, I went forth into homelessness.
- 41.** "Mental defilements have been burnt by me, all existences have been
uprooted;
With all mental corruptions eliminated, there is now no more rebirth.
- 42.** "Ninety-four cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of flower-offering.
- 43.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 44.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 45.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Elder Nun Naḷamālikā spoke these verses.

The Life History of the Senior Nun Naḷamālikā is fifth.

6. The Life History of the Elder Nun Who Gave One Almsfood

- 46.** "In the city of Bandhumatī, there was a warrior named Bandhumā;
I was the wife of that king, I lived together with him.
- 47.** "Having gone to a private place and sat down, thus I thought then;
'Indeed there is nothing wholesome done by me to take along when going.
- 48.** 'To great torment, painful, of terrible form, extremely dreadful;
Surely I go to hell, here there is no doubt for me.'
- 49.** Having approached the king, I spoke these words;
'Give me one ascetic, I will feed him, O warrior.'
- 50.** "The great king gave to me an ascetic with developed faculties;
Having taken his bowl, I filled it with the finest food.
- 51.** "Having filled it with supreme food, I made an ointment of fragrance;
Having covered it with a net, I concealed it with a pair of cloths.
- 52.** "This is my object, I remember it for as long as I live;
Having gladdened my mind there, I went to Tāvatiṃsa.

- 53.** "Of thirty kings of gods, I attained the status of chief queen;
What is wished for by my mind, arises as desired.
- 54.** I attained the status of chief queen of twenty universal monarchs;
Having become as if gathered, I wander in the round of rebirths from existence
to existence.
- 55.** "I am released from all bondage, my clinging is gone;
With all mental corruptions eliminated, there is now no more rebirth.
- 56.** "Ninety-one cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of almsfood.
- 57.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 58.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 59.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Ekapiṇḍapātadāyikā spoke these verses.

The Life History of the Senior Nun Ekapiṇḍapātadāyikā is sixth.

7. The Life History of the Elder Nun Who Gave a Ladle of Almsfood

- 60.** "As he was walking for almsfood, the Teacher named Tissa;
Having held up a ladle of almsfood, I gave to the Buddha, the foremost.
- 61.** "Having accepted, the Perfectly Enlightened One, Tissa, the chief leader of the
world,
The Teacher, standing in the street, gave me thanksgiving.
- 62.** "'Having given a ladle of almsfood, you will go to Tāvatiṃsa;
You will become the chief queen of thirty-six divine kings.
- 63.** "'You will become the chief queen of fifty universal monarchs;
All that is wished for by mind, you will obtain always.
- 64.** "'Having experienced success, she will go forth without possessions;
Having fully understood all mental corruptions, she will attain nibbāna, without
mental corruptions.'
- 65.** "Having said this, the Perfectly Enlightened One, Tissa, the chief leader of the
world,
The hero rose up into the sky, like a king of swans in the firmament.
- 66.** "Well given by me was the excellent gift, well sacrificed was the
accomplishment of alms-giving;
Having given a ladle of almsfood, I have attained the unshakeable state.
- 67.** "Ninety-two cosmic cycles ago from now, the gift that I gave then;

I do not know of an unfortunate realm, this is the fruit of giving almsfood.

- 68.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 69.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled."
- 70.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Kaṭacchubhikkhādāyikā spoke these verses.

The Life History of the Senior Nun Kaṭacchubhikkhādāyikā is seventh.

8. The Life History of the Senior Nun Sattuppalamālikā

- 71.** "In the city of Aruṇavatī, there was a king named Aruṇa;
I was the wife of that king, I prevented what was to be prevented."
- 72.** "Having taken a garland of seven strands, Uppalā, fragrant as a goddess;
Having sat down in the excellent mansion, thus she thought at that very moment."
- 73.** "'What use are these garlands to me, placed upon my head;
Better for me is what is planted in the knowledge of the Buddha, the foremost.'"
- 74.** "Waiting for the Enlightened by himself, I sat down near the door;
'When the Enlightened by himself comes, I will honour the great sage.'"
- 75.** "With a hump, as if sporting, like a lion, the king of beasts;
Together with the Community of monks, the Conqueror came along the street."
- 76.** "Having seen the Buddha's radiance, joyful, with a stirred mind;
Having opened the door, I honoured the foremost Buddha."
- 77.** "Seven waterlily flowers, scattered about in the sky;
Making a canopy, they bear them upon the Buddha's head."
- 78.** "With elated mind, glad, filled with joy, with joined palms;
Having gladdened my mind there, I went to Tāvatiṃsa."
- 79.** "A covering of the great blue lotus, they hold upon my head;
I waft divine fragrance, this is the fruit of seven water lilies."
- 80.** "Sometimes when I was being led, by my congregation of kinsmen then;
As far as my assembly extended, a great canopy was held."
- 81.** "Of seventy kings of gods, I attained the status of chief queen;
Having been lord everywhere, I wander in the round of rebirths from existence to existence."
- 82.** "I attained the status of chief queen of sixty-three universal monarchs;
All conformed to me, my words were acceptable."

- 83.** "My beauty is like that of a waterlily, and my odour diffuses;
I do not know ugliness, this is the fruit of honouring the Buddha.
- 84.** "Skilled in the bases for spiritual power, delighting in the development of
enlightenment factors;
Having attained the perfection of direct knowledge, this is the fruit of
honouring the Buddha.
- 85.** Skilled in the establishments of mindfulness, with concentration and
meditative absorption as their resort;
Engaged in right striving, this is the fruit of honouring the Buddha.
- 86.** "Energy is my beast of burden, carrying me to freedom from bondage;
With all mental corruptions eliminated, there is now no more rebirth.
- 87.** "Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.
- 88.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 89.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 90.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Sattuppalamālikā spoke these verses.

The Life History of the Senior Nun Sattuppalamālikā is eighth.

9. The Life History of the Senior Nun Pañcadīpikā

- 91.** "In the city of Hamsavatī, I was a wandering ascetic then;
From park to park, I wander seeking the wholesome.
- 92.** "On a day in the dark fortnight, I saw the highest enlightenment tree;
Having gladdened my mind there, I sat down at the foot of the Bodhi tree.
- 93.** "Having cultivated a respectful mind, having made a salutation with joined
palms at my head;
Having declared my pleasure, thus I thought at that very moment.
- 94.** "'If the Buddha is of immeasurable virtue, matchless,
Let him show me a miracle, let this Bodhi tree shine forth.'
- 95.** "As soon as it was reflected upon by me, the Bodhi tree blazed up at that very
moment;
Entirely made of gold it was, all directions shine brilliantly.
- 96.** "For seven nights and days there, at the foot of the Bodhi tree I sat down;
When the seventh day arrived, I made an offering of lamps.

- 97.** "Having surrounded the seat, five lamps blazed;
Until the sun rose, my lamps blazed then.
- 98.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 99.** "There my divine mansion was well made, called 'Five Lamps';
Sixty yojanas in height, thirty yojanas in width.
- 100.** "Countless lamps blaze in my retinue;
As far as the divine abode, it shines with the light of lamps.
- 101.** "Having sat down with face turned away, if I wish to see;
Above, below, and across, I see all with my eye.
- 102.** "As far as I wish to see those in good and bad destinations;
There is no obstruction, whether in trees or mountains.
- 103.** "Of eighty kings of gods, I attained the status of chief queen;
Of a hundred universal monarchs, I attained the status of chief queen.
- 104.** "Whatever realm of rebirth I am reborn in, whether divinity or human;
A hundred thousand lamps blaze in my retinue.
- 105.** "Having fallen away from the world of the gods, I was born in my mother's
womb;
While gone into my mother's womb, my eye does not close.
- 106.** "A hundred thousand lamps, endowed with meritorious deeds;
Blaze in the maternity house, this is the fruit of five lamps.
- 107.** "When the final existence was attained, I turned away my mind;
I touched Nibbāna, the ageless, deathless, state of coolness.
- 108.** "Seven years old by birth, I attained arahantship;
The Buddha, Gotama, gave me full ordination, having understood my virtues.
- 109.** "In a pavilion or at the root of a tree, in mansions or in caves;
For me dwelling in an empty house, five lamps blaze.
- 110.** "The divine eye is pure in me, I am skilled in concentration;
Having attained the perfection of direct knowledge, this is the fruit of five
lamps.
- 111.** "Having accomplished all that was to be accomplished, having done what had
to be done, without mental corruptions;
Five lamps, O great hero, I pay homage at your feet, O One with Vision.
- 112.** "A hundred thousand cosmic cycles ago, when I gave a lamp then;
I do not know of an unfortunate realm, this is the fruit of five lamps.

- 113.** "Mental defilements have been burnt by me, etc.I dwell without mental corruptions."
- 114.** "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.
- 115.** "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the nun Pañcadīpikā spoke these verses.

The Life History of the Senior Nun Pañcadīpikā is ninth.

10. The Life History of the Senior Nun Udakadāyikā

- 116.** "In the city of Bandhumatī, I was a carrier of water;
I live by carrying water, by that I support my children.
- 117.** "I have no gift to give, in the unsurpassed field of merit;
Having approached the porch, I started the water.
- 118.** "By that well-done action, I went to Tāvatiṃsa;
There my divine mansion was well made, fashioned by carrying water.
- 119.** "Among a thousand nymphs, I was indeed the noble one then;
In ten respects I always outshine all of them.
- 120.** "Of fifty kings of gods, I attained the status of chief queen;
Of twenty universal monarchs, I attained the status of chief queen.
- 121.** "I wander in two existences, in divinity and also in humanity;
I do not know of an unfortunate realm, this is the fruit of giving water.
- 122.** "On a mountain peak or on a tree-top, in the sky or on the ground;
Whenever I wish for water, I quickly obtain it.
- 123.** "There is no direction without rain, heated and boiling too;
Having understood my thought, a great cloud sheds rain.
- 124.** "Sometimes when I was being led, by my congregation of kinsmen then;
Whenever I wished for rain, a great cloud arose.
- 125.** "Neither heat nor fever is found in my body;
And no dust is on my body, this is the fruit of giving water.
- 126.** "With purified mind today, rid of mental evil;
With all mental corruptions eliminated, there is now no more rebirth.
- 127.** "Ninety-one cosmic cycles ago from now, when I gave that water then;
I do not know of an unfortunate realm, this is the fruit of giving water.
- 128.** "Mental defilements have been burnt by me, etc.I dwell without mental corruptions."

129. "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.

130. "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the nun who gave water spoke these verses.

The Life History of the Senior Nun Udakadāyikā is tenth.

The Sumedhā Chapter is first.

Its summary:

Sumedhā, the girdle-giver, the pavilion-giver, the bridge-giver;
Naḷamālī, the almsfood-giver, the ladle-giver, the lotus-giver.

The lamp-giver and the water-giver - the verses counted here;
One hundred verses, and thirty beyond that.

2. The Chapter on Ekūposathika

1. The Life History of the Senior Nun Ekūposathikā

- 1.** "In the city of Bandhumatī, there was a warrior named Bandhumā;
On the full moon day, he observed the Observance.
- 2.** "I at that time, a water-carrying slave girl I was there;
Having seen the army with its king, thus I reflected then.
- 3.** 'Even the king, having abandoned kingship, observed the Observance;
Surely that action was fruitful, the crowd of people was glad.'
- 4.** "Having wisely reviewed, the bad destination and poverty;
Having gladdened the mind, I observed the Observance.
- 5.** "Having observed the Observance in the teaching of the Perfectly Enlightened One;
By that well-done action, I went to Tāvatiṃsa.
- 6.** "There my divine mansion was well made, risen up two yojanas high;
Endowed with excellent pinnacle buildings, well adorned with great seats.
- 7.** "A hundred thousand nymphs stand close to me always;
Surpassing other gods, I outshine them always.
- 8.** "Of sixty-four kings of gods, I attained the status of chief queen;
I attained the status of chief queen of sixty-three universal monarchs.
- 9.** "Having become gold-coloured, I wander in the round of rebirths through existences;
Everywhere I am the noble one, this is the fruit of the Observance.
- 10.** "Elephant vehicles, horse vehicles, chariot vehicles and palanquins;

I obtain all this indeed, this is the fruit of the Observance.

- 11.** "Made of gold, made of silver, and also made of crystal;
And made of coral, I obtain all.
- 12.** "Silks and woollen blankets, linens and cottons too;
And very costly garments, I obtain all.
- 13.** "Food, drink, solid food, cloth and lodgings;
All this one would obtain, this is the fruit of the Observance.
- 14.** "Excellent odour and garlands, scented powder and cosmetics;
All this one would obtain, this is the fruit of the Observance.
- 15.** "A pinnacle building and a mansion, a pavilion, a long building, a cave;
All this one would obtain, this is the fruit of the Observance.
- 16.** "Seven years old by birth, I went forth into homelessness;
Before a fortnight had passed, I attained arahantship.
- 17.** "Mental defilements have been burnt by me, all existences have been
uprooted;
With all mental corruptions eliminated, there is now no more rebirth.
- 18.** "Ninety-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of the Observance.
- 19.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 20.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 21.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Ekūposathikā spoke these verses.

The Life History of the Senior Nun Ekūposathikā is first.

2. The Life History of the Senior Nun Saḷalapupphikā

- 22.** "On the bank of the Candabhāgā river, I was a kinnara woman then;
I saw the god of gods, the lord of men walking up and down.
- 23.** "Having plucked a sal flower, I, a slave of the foremost Buddha, gave it;
The great hero sniffed at the sal flower with divine fragrance.
- 24.** "Having accepted, the Perfectly Enlightened One, Vipassī, the leader of the
world;
The great hero sniffed at it while I was looking on then.
- 25.** "Having raised my joined palms, having paid homage to the highest of bipeds;
Having gladdened my own mind, I then ascended the mountain.

- 26.** "Ninety-one cosmic cycles ago from now, when I gave flowers then;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.
- 27.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 28.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 29.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Saḷalapupphikā spoke these verses.

The Life History of the Senior Nun Saḷalapupphikā is second.

3. The Life History of the Senior Nun Modakadāyikā

- 30.** "In the city of Bandhumatī, I was a water-carrying slave girl;
Having taken my share, I went as a water carrier.
- 31.** "Having seen an ascetic on the road, with peaceful mind, composed;
With a confident mind, glad, I gave sweet-meats for thirteen days.
- 32.** "By that well-done action, and by volition and aspirations;
For ninety-one cosmic cycles, I did not go to the nether world.
- 33.** Having achieved that success, I experienced all;
Having given three sweet-meats, I have attained the unshakeable state.
- 34.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 35.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 36.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Modakadāyikā spoke these verses.

The Life History of the Senior Nun Modakadāyikā is third.

4. The Life History of the Senior Nun Ekāsanadāyikā

- 37.** "In the city of Haṃsavatī, I was a girl then;
My mother and father too, they went to work.
- 38.** "When the sun was at midday, I saw an ascetic;
Going along the road, I prepared a seat.
- 39.** "Having prepared my seat with woollen carpets with long fleece;
With a confident mind, glad, I spoke these words.
- 40.** "The ground is heated and boiling, the sun standing at midday;
And the winds do not blow, and this is the time for rain."

- 41.** 'This seat has been laid down for your benefit, O great sage;
Out of compassion, sit down upon my seat.'
- 42.** "There sat the ascetic, well tamed, with purified mind;
Having taken his bowl, I gave according to what was prepared.
- 43.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 44.** "There my divine mansion was well made, well-fashioned with a seat;
Sixty yojanas in height, thirty yojanas in width.
- 45.** "Made of gold, made of jewels, and also made of crystal;
And made of ruby, various are my divans.
- 46.** "Cotton mattresses with various coverings, and with silk painted ones;
And otter-skin with fur on one side, my divans are well-established.
- 47.** "Whenever I wish for passage, devoted to laughter and play;
Together with the excellent divan, I go to what I wished for.
- 48.** "Of eighty kings of gods, I attained the status of chief queen;
Of seventy universal monarchs, I attained the status of chief queen.
- 49.** "Wandering in the round of rebirths from existence to existence, I obtain great
wealth;
There is no deficiency in my wealth, this is the fruit of a single seat.
- 50.** "I wander in two existences, in divinity and also in humanity;
I do not know other existences, this is the fruit of a single seat.
- 51.** "I am born in two families, in the warrior caste and also in the brahmin caste;
Of high birth everywhere, this is the fruit of a single seat.
- 52.** "I do not know displeasure, the sorrow of my mind;
I do not know disfiguration, this is the fruit of a single seat.
- 53.** "Nurses attend upon me, hunchbacks and cloth-wearers, many;
I go from lap to lap, this is the fruit of a single seat.
- 54.** "Some bathe me, some feed me, some delight me always;
Some anoint me with fragrance, this is the fruit of a single seat.
- 55.** "In a pavilion or at the root of a tree, or for one dwelling in an empty house;
Having understood my thought, a divan stands close.
- 56.** "This is my last, the final existence goes on;
Even today, having abandoned kingship, I went forth into homelessness.
- 57.** "A hundred thousand cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of a single seat.

- 58.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 59.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled."
- 60.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Ekāsanadāyikā spoke these verses.

The Life History of the Senior Nun Ekāsanadāyikā is fourth.

5. The Life History of the Senior Nun Pañcadīpadāyikā

- 61.** "In the city of Hamsavatī, I was a wandering ascetic then;
From park to park, I wander seeking the wholesome."
- 62.** "On a day in the dark fortnight, I saw the highest enlightenment tree;
Having gladdened my mind there, I sat down at the foot of the Bodhi tree."
- 63.** "Having cultivated a respectful mind, having made a salutation with joined palms at my head;
Having declared my pleasure, thus I thought at that very moment."
- 64.** "'If the Buddha is of immeasurable virtue, matchless,
Let him show me a miracle, let this Bodhi tree shine forth.'
- 65.** "As soon as it was reflected upon by me, the Bodhi tree blazed up at that very moment;
Entirely made of gold it was, all directions shine brilliantly."
- 66.** "For seven nights and days there, at the foot of the Bodhi tree I sat down;
When the seventh day arrived, I made an offering of lamps."
- 67.** "Having surrounded the seat, five lamps blazed;
Until the sun rose, my lamps blazed then."
- 68.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa."
- 69.** "There my divine mansion was well made, called 'Five Lamps';
Sixty yojanas in height, thirty yojanas in width."
- 70.** "Countless lamps blazed in my retinue;
As far as the divine abode, it shines with the light of lamps."
- 71.** "Having sat down with face turned away, if I wish to see;
Above, below, and across, I see all with my eye."
- 72.** "As far as I wish to see those in good and bad destinations;
There is no obstruction, whether in trees or mountains."
- 73.** "Of eighty kings of gods, I attained the status of chief queen;

Of a hundred universal monarchs, I attained the status of chief queen.

- 74.** "Whatever realm of rebirth I am reborn in, whether divinity or human;
A hundred thousand lamps blaze in my retinue.
- 75.** "Having fallen away from the world of the gods, I was born in my mother's
womb;
While gone into my mother's womb, my eye does not close.
- 76.** "A hundred thousand lamps, endowed with meritorious deeds;
Blaze in the maternity house, this is the fruit of five lamps.
- 77.** "When the final existence was attained, I turned away my mind;
I touched Nibbāna, the ageless, deathless, state of coolness.
- 78.** "Seven years old by birth, I attained arahantship;
The Buddha, Gotama, gave me full ordination, having understood my virtues.
- 79.** "In a pavilion or at the root of a tree, or for one dwelling in an empty house;
A lamp always blazes, this is the fruit of five lamps.
- 80.** "The divine eye is pure in me, I am skilled in concentration;
Having attained the perfection of direct knowledge, this is the fruit of five
lamps.
- 81.** "Having accomplished all that was to be accomplished, having done what had
to be done, without mental corruptions;
Five lamps, O great hero, I pay homage at your feet, O One with Vision.
- 82.** "A hundred thousand cosmic cycles ago, when I gave a lamp then;
I do not know of an unfortunate realm, this is the fruit of five lamps.
- 83.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 84.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 85.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Pañcadīpadāyikā spoke these verses.

The Life History of the Senior Nun Pañcadīpadāyikā is fifth.

6. The Life History of the Elder Nun Who Gave a Reed Garland

- 86.** "On the bank of the Candabhāgā river, I was a kinnara woman then;
I saw the stainless Buddha, the Self-Become One, the unconquered.
- 87.** "With a confident mind, glad, filled with joy, with joined palms;
Having taken a reed garland, I venerated the Self-Become One.
- 88.** "By that well-done action, and by volition and aspirations;

Having abandoned the kinnarī body, I went to Tāvatiṃsa.

- 89.** "I attained the status of chief queen of thirty-six kings of gods;
What is wished for by my mind, arises as desired.
- 90.** I attained the status of chief queen of ten universal monarchs;
Having become as if gathered, I wander in the round of rebirths from existence
to existence.
- 91.** "Wholesome deed is found in me, I went forth into homelessness;
Worthy of veneration am I today, in the Sakyan son's Dispensation.
- 92.** "With purified mind today, rid of mental evil;
With all mental corruptions eliminated, there is now no more rebirth.
- 93.** "Ninety-four cosmic cycles ago from now, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of the reed garland.
- 94.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 95.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 96.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Naḷamālikā spoke these verses.

The Life History of the Senior Nun Naḷamālikā is sixth.

7. The Life History of the Senior Nun Mahāpajāpatigotamī

- 97.** "Once the light of the world, in Vesālī in the Great Wood;
In the Pinnacled Hall, in the excellent hall, the trainer of men dwelt.
- 98.** "Then the Conqueror's maternal aunt, the nun Mahāgotamī;
Dwelt in the nuns' quarters, in that charming city that was built there.
- 99.** "With five hundred liberated nuns,
Gone to a private place, thus was her mind's reflection.
- 100.** "The final Nibbāna of the Buddha, or of the foremost pair of disciples;
Of Rāhula, Ānanda, and Nanda, I will not obtain to see.
- 101.** "The final Nibbāna of the Buddha, or of the foremost pair of disciples;
Of Mahākassapa and Nanda, and of Ānanda and Rāhula.
- 102.** "Having relinquished beforehand the life-force, having let go for peace;
I would go, permitted by the Lord of the World, the great sage.
- 103.** "Likewise was the reflection of five hundred nuns;
Of Khemā and the others too, this very same was the reflection.

- 104.** "There was an earthquake then, the divine drum resounded;
The deities inhabiting the dwelling, were oppressed by sorrow.
- 105.** Lamenting pitiably, there they shed tears;
Those friendly nuns, having approached Gotamī.
- 106.** Having bowed down with my head at his feet, they spoke these words;
'There, sprinkled with drops of water, we ladies went to a private place.
- 107.** "'That earth shook and trembled, the divine drum resounded;
And lamentations are heard, for what purpose indeed, Gotamī?'
- 108.** Then she spoke all, just as she had reflected;
They all also said, just as she had reflected.
- 109.** "'If Nibbāna, the supreme, the safe, is approved by you, lady;
We shall all attain Nibbāna, by the Buddha's permission, O one of good
conduct.
- 110.** 'We went forth together, from home and from existence;
Together we shall go to Nibbāna, the supreme state.'
- 111.** "'What shall I say to those going to Nibbāna?' she said;
Together with all of them she departed from the nuns' dwelling place then.
- 112.** "May those deities who dwell in the dwelling forgive me;
This is my last seeing of the nuns' abode.
- 113.** "Where there is no ageing nor death, no meeting with the unpleasant;
There is no separation from the dear, I shall go to that unconditioned.
- 114.** "Those not free from lust, having heard that word, the sons of the Fortunate
One;
Afflicted by sorrow, they lamented, 'Alas, our lack of merit.'
- 115.** "The nuns' dwelling place is empty, this has become without them;
Like stars at dawn, the Victor's daughters are not seen.
- 116.** "Gotamī goes to Nibbāna, together with five hundred;
Just as the Ganges with five hundred rivers goes to the ocean.
- 117.** "Seeing them going along the road, the faithful female lay followers;
Having come out from their houses, having bowed down at their feet, said this.
- 118.** "'Be pleased, O man of great wealth, leaving us helpless;
We are not fit to cease to exist without you,' thus desiring, they lamented."
- 119.** "For the purpose of abandoning their sorrow, he spoke a sweet utterance;
'Enough of weeping, sons, today is a time for joy for you.
- 120.** "'Suffering has been fully understood by me, the cause of suffering has been

abandoned;
Cessation has been realised by me, and the path too has been well developed.

The first recitation section.

- 121.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 122.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 123.** "'As long as the Buddha and his Good Teaching remain complete;
So long is the time for me to cease to exist, do not grieve for me, dear children.
- 124.** "'Koṇḍañña, Ānanda, Nanda and so on, Rāhula, the Conqueror stand;
The Community is happy together, and the sectarians' substance is destroyed.
- 125.** "The glory of the Okkāka lineage, raised up, the crusher of Māra;
Is it not now the time for me, for the sake of Nibbāna, dear children.
- 126.** "What has been wished for by me since long ago, succeeds today;
This is the time of the drum of joy, why with tears, dear children?
- 127.** "'If there is compassion for me, if there is gratitude;
For the duration of the Good Teaching, all of you, make firm energy.
- 128.** "'The Perfectly Enlightened One gave the going forth to women, when asked by me;
Therefore, just as I would rejoice, so you should support that.'
- 129.** "Having thus instructed them, honoured by the nuns;
Having approached and paid homage to the Buddha, she spoke these words.
- 130.** "'I am your mother, O Fortunate One, and you, O hero, are my father;
O protector, giver of the happiness of the Good Teaching, by you I have been born, O Gotama.
- 131.** "'This material body of yours, O Fortunate One, was nourished by me;
The blameless body of the Teaching was nourished in me by you.
- 132.** "'For a moment you were given milk to drink by me, O ascetic of craving;
By you I was given to drink the milk of the Dhamma, absolutely peaceful.
- 133.** "'In the protection of imprisonment for me, you are free of debt, O great sage;
Women desiring sons, requesting, obtain such a son.
- 134.** "'She who was the mother of kings of men beginning with Mandhātā, in the ocean of existence;

I who was submerged, by you, son, have been helped across the ocean of existence.

- 135.** "'Mother of a king, chief queen' - such names for women are easy to obtain;
But the name 'mother of a Buddha' - this is supremely rare.
- 136.** "And that aspiration of mine obtained by you, O great hero;
Whether small or great, all that has been fulfilled by me.
- 137.** "I wish to attain final nibbāna, having abandoned this corpse;
Permit me, O hero, O leader, maker of an end to suffering.
- 138.** "Stretch out your feet, soft as lotuses, strewn with wheel, goad and banner
marks;
I shall pay homage to you, O best of sons.
- 139.** "'Make manifest your body, similar to a heap of gold;
Having well seen your body, I go to peace, O leader.'
- 140.** Endowed with the thirty-two characteristics, his body adorned with excellent
radiance;
Like the young sun amidst evening clouds, the Conqueror showed his mother's
sister.
- 141.** "On the soles of his feet, resembling fully opened lotuses, radiant as the young
sun;
Marked with wheels, thereupon she fell at them with her head.
- 142.** "'I bow down to the sun among men, the banner of the solar clan;
At my final death, I shall not see him again.
- 143.** "'Women, indeed, are called the foremost in the world, considered the source
of all faults;
If there is any fault of mine, forgive me, O compassionate one.
- 144.** "'And the going forth of women, I requested you again and again;
If there is any fault of mine in that, forgive me, O bull among men.
- 145.** "'The nuns, O hero, were instructed by me with your permission;
If therein there is anything wrongly applied, forgive that, O lord of patience.
- 146.** "'One who is patient should indeed be patient, why in existence adorned with
virtues;
What further shall I say to you, who are going to Nibbāna.
- 147.** 'In my community of monks, pure and complete, capable of departing from this
world;
At the time of dawn, having seen those who have come to disaster, like the
crescent moon it goes forth.'

- 148.** "Then those other nuns, to the foremost of conquerors, like stars following the moon to Sumeru;
Having circumambulated, having bowed down at his feet, standing, gazing at his face.
- 149.** "Never before was my eye satisfied by seeing you, nor my ear by your sayings;
My mind alone, only this one, having attained that, is satisfied by the flavour of the Dhamma.
- 150.** "'When you roar in the assembly, striker of what should be sounded;
Those who will see your face, fortunate are they, O bull among men.
- 151.** "'With long fingers, copper-coloured nails, beautiful, with extended heels;
Those who will bow down to these feet, they too are fortunate, O bearer of virtues.
- 152.** "Sweet and delightful, dispelling hate and beneficial;
Those who hear your sayings, they too are fortunate, O best of men.
- 153.** 'Fortunate am I, O Great Hero, devoted to the worship of your feet;
Having crossed the wilderness of saṃsāra, by the good words of the glorious one.'
- 154.** Then she, of good conduct, having announced to the community of monks also;
And having paid homage to Rāhula, Ānanda and Nanda, said this.
- 155.** "In this body, like a den of venomous snakes, a residence of disease;
Becoming disenchanted with this mass of suffering, the domain of ageing and death.
- 156.** 'Strewn with various sins and stains, belonging to others, without endeavour;
By that I wish to be extinguished, approve, dear children.'
- 157.** "Nanda and Rāhulabhadda, free from sorrow, without mental corruptions;
Firm in unshakeable stability, they reflected on the nature of phenomena.
- 158.** "Shame on the conditioned, the fickle, without substance, like a plantain tree;
Like magic and a mirage, the other, unsteady.
- 159.** "'Where indeed this maternal aunt of the Conqueror, the Buddha's nurse;
Gotamī goes to destruction, impermanent is all that is conditioned.'
- 160.** And Ānanda, then a trainee, afflicted by sorrow, affectionate to the Conqueror;
There shedding tears, he laments pitifully.
- 161.** "Alas! Gotamī goes to peace, surely the Buddha too to final bliss;
Goes not long after, like a fire without fuel.
- 162.** "To him thus lamenting, to Ānanda, Gotamī said;

Deep as an ocean in learning, devoted to attending upon the Buddha.

- 163.** "It is not proper to grieve, son, when the time for joy has arrived;
Through you, son, my refuge, that Nibbāna has been attained.
- 164.** "Requested by you, dear father, allow us the going forth;
Do not be displeased, son, fruitful is your effort.
- 165.** "What was not seen by the ancients, nor by the teachers of other sects;
That state was known by delicate girls of seven years.
- 166.** "O protector of the Buddha's Dispensation, this is my last seeing of you;
I am going there, son, where one who has gone is not seen.
- 167.** "Sometimes while expounding the Teaching, the chief leader of the world
sneezed;
Then I, compassionate, spoke a word of blessing.
- 168.** "May you live long, O great hero, may you remain for a cosmic cycle, O great
sage;
For the benefit of the whole world, may you become free from ageing and
death.
- 169.** "To me who spoke thus, the Buddha, he said this:
'Not in this way are Buddhas to be paid respect, as you pay respect, Gotamī.
- 170.** "How then are the omniscient ones, the Truth-finders, to be honoured?
How are the Buddhas not to be honoured? Tell me this when asked.
- 171.** "Seeing those putting forth strenuous energy, resolute, constantly of strong
effort;
Disciples in unity, this is the homage to the Buddhas.
- 172.** "Then having gone to the dwelling, I alone considered;
The Protector, gone to the end of the three existences, obstructed the united
assembly.
- 173.** "Come, I shall attain final Nibbāna, may I not see that failure;
Having thus reflected, having seen the seventh sage.
- 174.** "The time of my final nibbāna, I announced to the Guide;
Then he gave approval, 'Know the time, Gotamī.'
- 175.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 176.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 177.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled.
- 178.** "For the full realisation of the teaching by women, those fools who have gone

to doubt;

For the purpose of abandoning their view, display supernormal power, Gotamī.'

- 179.** "Then having bowed down to the Enlightened by himself, having flown up into the sky;
Gotamī showed various supernormal powers, by the Buddha's permission.
- 180.** "One became many, and many maidservants likewise;
Appearing, vanishing, through walls, through mountains.
- 181.** "Not clinging she went, and sank into the ground;
On the water not breaking, she came as if on the earth.
- 182.** Like a bird in the sky, he went then in cross-legged posture;
He exercised mastery with his body, up to the dwelling of Brahmā.
- 183.** "Having made Sineru the handle, having made the great earth the umbrella;
Having turned it upside down with its root, holding it I walked in the sky.
- 184.** "Like the rising of six suns, she made the world smoky;
Like the world at the end of an age, she made it entangled with garlands of flames.
- 185.** The great rock Mucalinda, between the base of Meru and the river;
All like mustard seeds, he grasped with one fist.
- 186.** "With the tip of a finger he covered the light-maker together with the night-maker;
Thousands of moons and suns, he wore like a garland.
- 187.** "The waters of the four oceans, he held in one hand;
Like a rain cloud at the end of an age, shed a great rain.
- 188.** She created a wheel-turning monarch with his following in the sky;
She displayed a garuḷa, an elephant, and a lion roaring.
- 189.** "Having created, alone, an immeasurable group of nuns;
Then having made them disappear, alone she spoke to the sage.
- 190.** "Your maternal aunt, O Great Hero, who followed your teaching;
Having attained her own welfare, I pay homage at your feet, O One with Vision."
- 191.** "Having shown various supernormal powers, having descended from the sky;
Having paid homage to the light of the world, she sat down to one side.
- 192.** "I am one hundred and twenty years old by birth, O great sage;
This much is enough, O hero, I shall attain nibbāna, O leader.
- 193.** "Then that whole assembly, greatly astonished, with joined palms;
Said how she was, of incomparable supernormal power and effort.

- 194.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 195.** "Then I, in Haṃsavatī, was born in a minister's family;
Endowed with all supports, prosperous, opulent, of great riches.
- 196.** "Sometimes together with my father, attended by a group of female slaves;
With a great retinue, having approached that lord of men.
- 197.** Like Vāsava raining, a cloud of the Teaching, without mental corruptions;
Like the autumn sun, resplendent with a net of rays.
- 198.** "Having seen, having gladdened my mind, and having heard his well-spoken
words;
The leader of men establishing my mother's sister, the nun, in the foremost
position.
- 199.** "Having heard, having given a great gift, for seven days to that Such One;
To the highest of men together with the monastic community, and many
requisites.
- 200.** "Having bowed down at his feet, I aspired for that state;
Then, to the great assembly, the seventh sage said.
- 201.** "'She who fed the leader of the world together with the Community for seven
days;
Him I will explain, listen to me as I speak.
- 202.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 203.** "His heirs in the teachings, legitimate, created by the Teaching;
Gotamī by name, will be a disciple of the Teacher.
- 204.** "'She is the maternal aunt of that Buddha, his foster-mother;
She will obtain pre-eminence among nuns of long standing.'
- 205.** "Having heard that, having rejoiced, then for as long as life, the Conqueror;
Having attended on with requisites, thereafter I deceased.
- 206.** Among the Tāvatiṃsa gods, endowed with all sensual pleasures;
Reborn with ten factors, I surpassed others.
- 207.** "With forms and sounds, with odours, with flavours and with touchings;
And also with life span and beauty, with happiness and also with fame.
- 208.** "Likewise with authority, having attained, I shone forth;
I was the chief queen, beloved of the lord of the immortals, there.
- 209.** "Wandering in the round of rebirths, I, driven by the wind of action;
In the domain of the king of Kāsi, I was born in a slave village.

- 210.** "Less than fifteen hundred lived there then;
Whoever was the eldest of all there, I was his wife.
- 211.** "Five hundred of the Self-Become One entered the village for almsfood;
Having seen them, I was satisfied, together with all the women.
- 212.** Having become guilds, all of us attended for four months;
Having given the three robes, we transmigrated with our husbands.
- 213.** "Passed away from there, all of us, we went to the Tāvatiṃsa realm;
And in this final existence now, we were born in the city of Devadaha.
- 214.** "My father was Añjanasakka, my mother was Sulakkhaṇā;
From there she went to Kapilavatthu, to the house of Suddhodana.
- 215.** "The others were born in the Sakyan clan, they came to the homes of the
Sakyans;
I was the most distinguished of all, I was the foster-mother of the Conqueror.
- 216.** "My son, having gone forth, became the Buddha, the great leader;
Afterwards I, having gone forth, together with five hundred.
- 217.** "Together with the wise Sakyan women, I experienced the happiness of peace;
Those who then in a former birth were our masters.
- 218.** "The makers of merit together, the builders of the great assembly;
They attained arahantship, compassionately cared for by the Fortunate One.
- 219.** Then those other nuns ascended to the sky;
Like stars assembled, they shone, of great supernormal power.
- 220.** They showed various supernormal powers, like an ornament's transformation;
Like a smith with gold, well-trained in workable material.
- 221.** Having shown miracles, variegated and many;
Having pleased the excellent speaker, the sage together with his following
then.
- 222.** "Having descended from the sky, having paid homage to the seventh sage;
Permitted by the best of men, they sat down in their proper places.
- 223.** "Oh, you were compassionate towards us, towards all, for a long time, Gotamī;
Perfumed by your merits, we have attained the elimination of mental
corruptions.
- 224.** "'Mental defilements have been burnt by us, all existences have been
uprooted;
Like she-elephants having cut the bond, we dwell without mental corruptions.
- 225.** "Indeed welcome it was for us, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has

been fulfilled.

- 226.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled.
- 227.** "'And I was a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I was a master, O great sage.
- 228.** "'We know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 229.** "'In meaning and teaching and language, and in discernment there exists;
Knowledge for us, O great hero, arisen in your presence.
- 230.** "'We have attended upon you, O leader, with friendly minds;
Permit us all for Nibbāna, O great sage.'
- 231.** "We shall attain Nibbāna," thus saying, "What shall I say?"
"Now do as you think fit," the Conqueror said.
- 232.** "Those three nuns beginning with Gotamī, then the Victor;
Having paid homage, having risen from that seat, they departed.
- 233.** Together with a great crowd of people, the chief leader of the world;
That hero accompanied his mother's sister as far as the porch.
- 234.** "Then Gotamī fell at the feet of the kinsman of the world;
Together with all of them, the last homage at his feet.
- 235.** "This is my last seeing of the Protector of the World;
I shall not again see your face, having the appearance of the Deathless.
- 236.** "'And my homage, O hero, will not touch your very soft feet;
O chief of the world, today I go to peace.'
- 237.** "What use is this matter to you, when phenomena are seen as they truly are in
the present life;
All this is merely conditioned, without comfort and short-lived.
- 238.** "She, having gone together with them, to her own nuns' quarters;
Having bent into a half cross-legged posture, sat down on the highest seat.
- 239.** "Then the female lay followers there, devoted to the Buddha's teaching;
Having heard the news of her, they approached to pay homage at her feet.
- 240.** Striking their chests with their hands, like creepers with roots cut;
Crying a pitiful cry, afflicted by sorrow, fallen to the ground.
- 241.** "Do not, O Protector, giver of refuge, go to peace leaving us;
Having fallen down, we all entreat with our heads.

- 242.** "She who was the foremost among them in striving, a faithful and wise female lay follower;
While stroking her head, spoke these words.
- 243.** "'Enough, sons, with dejection, which follows Māra's snare;
Impermanent is all that is conditioned, ending in separation, unstable.'
- 244.** "Then she, having released those, the first meditative absorption, the highest;
And the second and the third, she attained the fourth.
- 245.** The base of infinite space and likewise the base of infinite consciousness;
Nothingness and neither-perception, he attained in succession.
- 246.** "In reverse order the meditative absorptions, Gotamī attained;
As far as the first meditative absorption, thence up to the fourth.
- 247.** "Then having emerged, she attained Nibbāna, like a lamp's flame, without
mental corruptions;
There was a great earthquake, lightning fell from the sky.
- 248.** "The drums resounded, the deities lamented;
And a shower of flowers from the sky, rained down upon the earth.
- 249.** "Even the king of mountains, Meru, was shaken, like an actor in the midst of
the stage;
And the ocean, as if wretched with sorrow, was roaring.
- 250.** "Gods, serpents, titans, and brahmās, were agitated at that moment;
'Impermanent indeed are activities, just as this has gone to dissolution.'
- 251.** "Those who surrounded me, who followed the Teacher's teaching;
They too, without clinging, are quenched like a lamp's flame.
- 252.** "Alas! Unions end in separation, alas! Impermanent is all that is conditioned;
Alas! Life ends in destruction," thus was the lamentation.
- 253.** "Then the gods and Brahmā, conforming to worldly conditions;
Act in accordance with time, having approached the seventh sage.
- 254.** Then the Teacher addressed Ānanda, the ocean of learning;
'Go, Ānanda, announce to the monks the passing of their mother'.
- 255.** Then Ānanda, joyless, with eyes full of tears;
Said with a choked voice, 'Let the monks assemble.
- 256.** "In the east, south, west, and near in the north;
Let them hear my saying, monks, sons of the Fortunate One.
- 257.** "'She who nurtured with effort the final body of the sage;
That Gotamī has gone to peace, like a star at sunrise.

- 258.** "'Having set aside the designation "mother of a Buddha", she has gone to the matchless;
Where even the five-eyed Leader does not see her destination.
- 259.** "'Whoever has faith in the Fortunate One, and whoever is dear to the great sage;
Let the son of the Fortunate One make an offering to the Buddha's mother.'
- 260.** Having heard that, monks came quickly even from very distant places;
Some by the power of the Buddha, some skilled in supernormal powers.
- 261.** "In the excellent pinnacle building, charming, entirely made of gold, beautiful;
They placed a small bed, where Gotamī lay sleeping.
- 262.** "The four world-guardians bore it on their shoulders;
The remaining gods, Sakka and so on, assembled in the pinnacle building.
- 263.** "All the pinnacle buildings, there were five hundred;
With the colour of the autumn sun, made by Vissakamma indeed.
- 264.** "All those nuns too, were lying on beds;
Having mounted the shoulders of the gods, they are led out gradually.
- 265.** "Altogether covered it was, the expanse of the sky with a canopy;
With stars, moon and sun, marked, made of gold.
- 266.** "Many banners raised, spread with flower-sheaths;
Lotuses descended from the sky, flowers risen from the earth.
- 267.** "The moon and sun shine, and the stars blaze forth;
Even the sun gone to the middle, does not scorch as the moon does.
- 268.** "The gods with divine odours, and with fragrant garlands;
And with music and dancing, and with singing they venerated.
- 269.** "Serpents, titans, and brahmās, according to their ability, according to their strength;
Honoured her as she was being carried out, the quenched mother of the Buddha.
- 270.** "All were led in front, quenched, the sons of the Fortunate One;
Gotamī is led afterwards, honoured, the Buddha's nurse.
- 271.** "In front, gods and humans, with serpents, titans, and brahmā gods;
Behind, the Buddha with his disciples, goes for the purpose of honouring his mother.
- 272.** "The final Nibbāna of the Buddha, was not such as this;
The final Nibbāna of Gotamī, was exceedingly marvellous.
- 273.** "The Buddha at the Buddha's Nibbāna, did not lament, monks;

The Buddha at Gotamī's Nibbāna, likewise Sāriputta and so on.

- 274.** "Having made funeral pyres, made of all kinds of fragrant substances;
Scattered with fragrant powder, they burnt them there.
- 275.** The remaining parts were burnt, the bones remaining altogether;
And Ānanda then said, words productive of religious emotion.
- 276.** 'Gotamī has gone to destruction, and her body is being burnt;
The rendezvous is the Buddha's Nibbāna, it will not be long.'
- 277.** Then Ānanda, urged by the Buddha, brought near to the Protector
The relics of Gotamī, those that had gone into her bowl.
- 278.** Having held them up with his hand, the seventh sage said:
'Just as a great tree standing with substance,
- 279.** "'That which was the greater branch, might break off due to impermanence;
Likewise of the community of nuns, Gotamī has attained final Nibbāna.
- 280.** "Oh, how wonderful for me, even though my mother has passed away;
With only her body remaining, there is no sorrow or lamentation.
- 281.** "She is not to be sorrowed for by others, having crossed over the ocean of
saṃsāra;
Having avoided torment, become cooled, well quenched.
- 282.** "'You are wise, of great wisdom, of broad wisdom likewise;
She is of long standing among the nuns, thus remember, monks.
- 283.** "'And she was a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, Gotamī was a master.
- 284.** "'She knew past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is no more rebirth for her.
- 285.** "'In meaning, teaching, and language, and likewise in discernment;
Knowledge was pure, therefore she is not to be sorrowed for.
- 286.** "Just as of a blazing fire struck by an iron hammer,
Gradually subsiding, the destination is not known.
- 287.** "'So too for those rightly liberated, who have crossed over the flood of sensual
bondage;
There is no destination to be declared for those who have attained
unshakeable happiness.
- 288.** "'Having yourselves as an island, therefore, with the establishments of
mindfulness as your domain;
Having developed the seven factors of enlightenment, you will make an end of
suffering."

Thus Mahāpajāpatī Gotamī spoke these verses.

The Life History of the Senior Nun Mahāpajāpatigotamī is seventh.

8. The Life History of the Senior Nun Khemā

- 289.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 290.** "Then I, in Haṃsavatī, was born in a millionaire's family;
Radiant with various jewels, endowed with great happiness.
- 291.** "Having approached that great hero, I heard the teaching of the Dhamma;
Then, with confidence arisen, I go to the Conqueror for refuge.
- 292.** "Having requested my mother and father, and the Guide;
Having invited for seven days, I fed him together with his disciples.
- 293.** And when a week had passed, the highest among those of great wisdom;
The nun, in the foremost position, the trainer of men established.
- 294.** "Having heard that, having become joyful, again to that great sage;
Having done service to that place, having bowed down, I aspired.
- 295.** "Then the Conqueror said to me, 'May your aspiration succeed;
The service done by you to me together with the Community is of
immeasurable fruit.
- 296.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 297.** "His heirs in the teachings, legitimate, created by the Teaching;
Having attained the highest, she will be named Khemā.'
- 298.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 299.** "Passed away from there, I went to the Yāma realm, from there I went to
Tusita;
From there to Nimmānarati, and from there to the city of Vasavatti.
- 300.** "Wherever I am reborn, owing to that action;
There in each place, I attained the status of chief queen of kings.
- 301.** Passed away from there to human existence, of universal monarchs,
And of regional kings, I attained the status of chief queen.
- 302.** "Having experienced success, among gods and humans;
Having been happy everywhere, I wandered in the round of rebirths through
many cosmic cycles.
- 303.** "Ninety-one cosmic cycles ago from now, Vipassī, the leader of the world;

Arose, lovely to behold, one with insight into all phenomena.

- 304.** "Having approached him, the leader of the world, the trainer of men;
Having heard the Teaching spoken, I went forth into homelessness.
- 305.** "For ten thousand years, in that hero's Dispensation;
Having lived the holy life, devoted to meditation, very learned.
- 306.** "Skilled in the mode of dependent conditions, confident in the four truths;
Subtle, brilliant speakers, carrying out the Teacher's instruction.
- 307.** "Having passed away from there to Tusita, I was reborn, one of fame;
I outshine others there through the fruit of the holy life.
- 308.** "Wherever I was reborn, of great possessions, of great riches;
Wise, virtuous, and with a disciplined following.
- 309.** "By that action, by exertion in the Conqueror's Dispensation;
All successes for me are easily obtained, dear to the mind.
- 310.** "Whoever becomes my husband, wherever I have gone;
No one disrespects me, by the power of my practice.
- 311.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Koṇāgamana by name, the best of speakers arose.
- 312.** "At that time in Bārāṇasī, offspring of very prosperous families;
Dhanañjānī and Sumedhā and I too, three people.
- 313.** "We gave a monastery to the Community, companions in giving formerly;
And we had a dwelling-place built for the Community.
- 314.** "Passed away from there, we all became those who reached Tāvatiṃsa;
Having attained the foremost position in glory, and likewise among human
beings.
- 315.** "In this very cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 316.** "The attendant of the great sage, then was the lord of men;
The King of Kāśi named Kikī, in the best city of Bārāṇasī.
- 317.** "I was his eldest daughter, renowned as a female ascetic;
Having heard the Teaching of the foremost Conqueror, I delighted in the going
forth.
- 318.** "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.
- 319.** "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.

- 320.** "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.
- 321.** "I and Uppalavaṇṇā, Paṭācārā and Kuṇḍalā;
Kisāgotamī, Dhammadinnā, Visākhā is the seventh.
- 322.** "Sometimes that sun among men expounded the marvellous Teaching;
Having heard the Great Discourse on Causality, I learnt it thoroughly.
- 323.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 324.** "And in this final existence now, in Sākala, the best of cities;
I am the daughter of King Madda, agreeable, beloved, and dear.
- 325.** "As soon as I was born, there was security in that city before;
Therefore the name Khemā arose for me, by virtue.
- 326.** "When I had attained youth, adorned with beauty and grace;
Then my father gave me, to King Bimbisāra.
- 327.** "I was Suppiyā, delighted in cutting small figures;
As one who spoke ill of material forms, I did not approach the greatly
compassionate one.
- 328.** "King Bimbisāra then, with the intention of helping me;
Having praised the Bamboo Grove, had singers sing for me.
- 329.** "By whom the charming Bamboo Grove, the dwelling place of the Fortunate
One, has not been seen;
By him the Nandana garden has not been seen, thus we imagine.
- 330.** "By whom the Bamboo Grove has been seen, the garden delighting men;
By him the Nandana garden has been well seen, the delight of the lord of the
immortals.
- 331.** "Having left Nandana, the gods, having descended to the surface of the earth;
Having seen the charming Bamboo Grove, they are not satisfied, being much
astonished.
- 332.** "Arisen through the merit of a king, adorned through the merit of a Buddha;
Who could speak entirely of that forest's accumulation of virtues?
- 333.** "Having heard that the forest was prosperous, captivating to my ear;
Wishing to see that park, I announced it to the king then.
- 334.** "With a great retinue, then that lord of the earth;
Sent me to that park, eager to see.
- 335.** "Go, see the forest of great treasures, a tonic for the eyes;
Which always shines with splendour, delighted by the radiance of the

Fortunate One.

- 336.** "And when the sage, for almsfood, to Giribbaja, the best of cities;
Had entered, then I approached to see the forest.
- 337.** "Then that forest was in full bloom, resounding with the buzzing of various
wasps;
Accompanied by the singing of cuckoos, with flocks of peacocks dancing.
- 338.** "With little sound, uncrowded, adorned with various walking paths;
Full of huts and pavilions, resplendent with the best of meditators.
- 339.** "Wandering about, I imagined my eye to be fruitful;
Even there, having seen a young monk engaged, I considered.
- 340.** "In such a charming forest, standing here in fresh youth;
Endowed with pleasant form, like the spring.
- 341.** "Seated at the tree-root, shaven-headed, wrapped in the double robe;
This monk indeed meditates, having abandoned delight born of sense objects.
- 342.** "'Is it not so that by one who leads the household life, having enjoyed sensual
pleasures as one pleases;
Afterwards when old, this Teaching should be practised, O Subhadda.'
- 343.** "Having understood it to be empty, the fragrant chamber, the abode of the
Conqueror;
Having approached, I saw the Conqueror, like the rising sun.
- 344.** "Seated happily alone, being fanned by an excellent woman;
Having seen thus I thought, 'This lord of men is not rough.'
- 345.** "That maiden with the radiance of gold, with eyes like lotus faces;
With lips like bimba fruit, with teeth like jasmine, a delight to the mind and
eye.
- 346.** "With earrings like golden swings, with well-formed thighs like a bud's shape;
With a beautiful waist like an altar's middle, with thighs like plantain stems,
adorned with charming ornaments.
- 347.** With red-dyed shoulder cloths, wearing polished blue inner robes;
With an appearance not to be exerted upon, endowed with a mirthful
disposition.
- 348.** "Having seen her, I thought thus, 'Ah, this beautiful woman;
Never before have I seen her with this eye.'
- 349.** "Then she, overcome by ageing, faded, with distorted face;
With broken teeth, white-haired, drooling, her mouth impure.
- 350.** "With contracted ears, white eyes, with pendulous, ugly breasts;

With wrinkles spread over all limbs, with veins spread over the body.

- 351.** "With bent limbs, with a staff as companion, with ribs protruding, emaciated;
Trembling, fallen, sighing moment by moment.
- 352.** Then there was spiritual urgency for me, wonderful and terrifying;
Shame on the impure body, where fools delight.
- 353.** "Then the greatly compassionate one, having seen the one with an agitated
mind;
The Fortunate One, elated in mind, spoke these verses.
- 354.** "Afflicted, impure, putrid, see, Khemā, this body;
Oozing and dripping, delighted in by the foolish.
- 355.** "Develop the mind towards foulness, fully focused, well concentrated;
Let mindfulness directed to the body be yours, be full of disenchantment.
- 356.** "Just as this is, so is that; just as that is, so is this;
Internally and externally, remove desire regarding the body.
- 357.** "And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace.
- 358.** "'Those infatuated with lust fall into the stream, like a spider into its self-made
web;
Having cut even this, they wander forth, without longing, having abandoned
sensual happiness.'
- 359.** "Then, having known my ready mind, the trainer of men;
Taught the Mahānidāna discourse, for my discipline.
- 360.** "Having heard that foremost discourse, I recollected my former perception;
Steady in that, while I was peaceful, I purified the eye of the Teaching.
- 361.** "Having fallen down at the feet of the great sage at that very moment;
For the purpose of confessing my transgression, I spoke these words.
- 362.** "'Homage to you, all-seeing one, homage to you, compassionate one;
Homage to you, one who has crossed over the round of rebirths, homage to
you, bestower of the Deathless.
- 363.** "'Plunged into the thicket of views, deluded by sensual lust;
By you, through the right means, disciplined, delighting in the discipline.
- 364.** "By not seeing, by separation from such great sages,
Beings experience great suffering in the ocean of saṃsāra.
- 365.** "When I did not see the refuge of the world, without conflict, one who has
reached the end of conflict;
Standing not far away, I confess that transgression.

- 366.** "'The great benefactor, the giver of boons, suspecting him to be harmful;
Delighting in form, I did not approach him, I confess that transgression.'
- 367.** "Then the one of sweet utterance, the greatly compassionate Conqueror;
Said 'Stand in security,' sprinkling me with the deathless.
- 368.** "Then having bowed down with my head, and having circumambulated him
keeping him on my right;
Having gone and seen the king, I spoke these words.
- 369.** "'Oh, rightly devised is your means, O tamer of the foe of death;
For the desire to see the forest, the sage was seen from Nibbāna.
- 370.** "'If it pleases you, O king, in the Dispensation of that Such One;
I shall go forth from material things, wearied by the sage's word.'

The second recitation section.

- 371.** "Having raised his joined palms, then the lord of the earth said:
'I allow you, dear lady, may your going forth succeed.'
- 372.** "Having gone forth, then I, when a fortnight had arrived;
Having seen the rise and destruction of the island, with a stirred mind.
- 373.** "Wearied of all activities, skilled in the mode of dependent conditions;
Having passed over the four mental floods, I attained arahantship.
- 374.** "And I was a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I become a master too.
- 375.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 376.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is pure, arisen in the Buddha's Dispensation.
- 377.** "I am skilled in the purifications, confident in the points of controversy;
And knowing the method of the higher teaching, I have attained mastery in the
Dispensation.
- 378.** "Then at Toraṇavatthu, by the king, the lord of Kosala;
Asked subtle questions, she answered according to truth.
- 379.** "Then that king, having approached the Fortunate One, asked;
The Buddha declared just so, as it was declared to you by me.
- 380.** "The Conqueror, satisfied with that virtue, established me in the foremost
position;
As foremost among those of great wisdom, among the nuns, the highest of
men.

- 381.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 382.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled."
- 383.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Khemā spoke these verses.

The Life History of the Senior Nun Khemā is eighth.

9. The Life History of the Senior Nun Uppalavaṇṇā

- 384.** "The nun Uppalavaṇṇā, having reached perfection in supernormal power; Having paid homage at the Teacher's feet, spoke these words.
- 385.** "'Having crossed over the round of rebirths, I have attained the unshakeable state;
All suffering has been eliminated by me, I inform you, great sage.
- 386.** "'As far as the assembly extends, devoted to the Conqueror's Dispensation;
And to whomever my offence there is, may they forgive me in the Conqueror's presence.
- 387.** "'While wandering in the round of rebirths, if there was a stumbling by me;
I inform you, O great hero, forgive that offence.
- 388.** "'And also display supernormal power, you who act according to my Dispensation;
Today, cut off the doubt of the four assemblies, as far as they extend.
- 389.** "Your daughter, O great hero, wise one, radiant one;
And much difficult action, done by me, exceedingly difficult.
- 390.** "My beauty is like that of a waterlily, by name I am called Uppalā;
Your female disciple, O Great Hero, I pay homage at your feet, O One with Vision.
- 391.** "'Rāhula and I, for many hundreds of births;
Born in one existence, with the same desire and mind.
- 392.** "'Rebirth is together, and by birth also together;
When the final existence is attained, both are of different origins.
- 393.** "'And my son is named Rāhula, my daughter is called Uppalā;
See, O hero, my supernormal power, I show my strength to the Teacher.
- 394.** "Into the great ocean four, he threw into a hand-bowl;
Oil come into hand, just as a playful boy.
- 395.** "'Having torn up the earth, he threw it into a hand-bowl;
Just as a young boy pulls out the variegated muṇja grass.

- 396.** "'Having covered the head with a hand equal to the world-circle;
Having caused rain to fall, drops of various colours, again and again.
- 397.** "'Having made the earth a mortar, having made grain the gravel;
Having made Sineru a pestle, she crushed like a young girl.
- 398.** "I am a daughter of the Buddha, the foremost, named Uppalā by name;
Having become a master over the direct knowledges, one who followed your teaching.
- 399.** Having performed various miraculous transformations, having shown the leader of the world;
And having announced my name and clan, I pay homage at your feet, O One with Vision.
- 400.** "'And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 401.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 402.** "'In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, by the intrinsic nature of the great sage.
- 403.** "'The meeting with the former supreme conquerors has been pointed out by you;
Much aspiration of mine, for your benefit, O great sage.
- 404.** "'Whatever wholesome action was fulfilled by me, remember it, O sage;
For your benefit, O great hero, merit was accumulated by me.
- 405.** "'Having avoided the state of inability, preventing misconduct;
For your benefit, O great hero, my highest life has been given up.
- 406.** "'Ten thousand crores I gave, my life;
And I have been given up, for your benefit, O great sage.
- 407.** "Then all, greatly astonished, with joined palms raised to their heads;
Said how she was, of incomparable supernormal power and effort."
- 408.** "A hundred thousand cosmic cycles ago from now, I was a serpent maiden then;
Vimalā by name, highly honoured among maidens.
- 409.** "The great serpent, the great elephant, devoted to the Conqueror's Dispensation;
Invited Padumuttara of great radiance together with his disciples.
- 410.** "A pavilion made of jewels, a divan made of jewels;
Strewn with jewel-sand, enjoyments made of jewels.

- 411.** "And he prepared the path, adorned with jewelled flags;
Having gone out to meet the Perfectly Enlightened One, playing musical instruments.
- 412.** "Surrounded by the four assemblies, the leader of the world;
In the abode of the great serpent, sat down on the highest seat.
- 413.** "Food, drink, solid food, and very precious meals;
The king of serpents of great fame gave excellent boon after boon.
- 414.** "Having eaten, the Perfectly Enlightened One, having wisely washed his bowl;
The serpent maiden of great supernormal power gave thanks.
- 415.** "Having seen the Omniscient One fully blossomed, the serpent maiden of great fame;
Her mind devoted to the Teacher, and her mental state firmly bound.
- 416.** "And having understood my mind, he who is named after the best of lotuses,
At that moment the great hero showed the nun his supernormal power.
- 417.** "She showed various supernormal powers, that nun, self-possessed;
Delighted, filled with joy, she said this to the Teacher.
- 418.** "'I saw this supernormal power, and the jasmine of the other one too;
How was she, O hero, so confident in supernormal power?'
- 419.** "'Legitimate, born from my mouth, my daughter of great supernormal power;
Carrying out my instruction, so confident in supernormal power.'
- 420.** "Having heard the Buddha's word, thus I aspired then;
May I too be such, confident in supernormal power."
- 421.** "I am rejoiced, glad-minded, with the highest mental state I wish;
In the future time, may I become such, O leader.
- 422.** "On a divan made of jewels, in a luminous pavilion;
Having satisfied with food and drink, the leader of the world together with the Community.
- 423.** "The excellent flower of serpents, the water lily named dawn;
May my beauty be such, I honoured the leader of the world.
- 424.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 425.** "Having passed away from there, among humans, I was reborn of the Self-Become One;
Covered with water lilies, I gave almsfood.
- 426.** "Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, having vision regarding all phenomena.

- 427.** "Having been a millionaire's daughter then, in the best city of Bārāṇasī;
Having invited the Enlightened by himself, the leader of the world together
with the Community.
- 428.** "Having given a great gift, with water lilies to the Guide;
Having venerated him with my mind, I aspired to beauty of complexion.
- 429.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 430.** "The attendant of the great sage, then was the lord of men;
The King of Kāsi named Kikī, in the best city of Bārāṇasī.
- 431.** "I was his second daughter, named Samaṇaguttā;
Having heard the Teaching of the foremost Conqueror, I delighted in the going
forth.
- 432.** "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.
- 433.** "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.
- 434.** "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.
- 435.** "I and Khemā the wise, Paṭācārā and Kuṇḍalā;
Kisāgotamī, Dhammadinnā, Visākhā is the seventh.
- 436.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 437.** "Passed away from there among human beings, reborn in a great family;
Yellow, polished, excellent cloth, I gave to the Worthy One.
- 438.** "Having passed away from there, in Ariṭṭha city, I was born in a brahmin
family;
The daughter of Tiriṭivaccha, Ummādontī, the charming one.
- 439.** "Passed away from there, in a country, in a certain family, I;
Was born in one not very prosperous, I guarded rice then.
- 440.** "Having seen a Paccekasambuddha, I gave five hundred portions of parched
corn;
Covered with lotuses, I have five hundred sons.
- 441.** "I aspired, they too aspired, having given honey to the Self-Become One;
Passed away from there, in the forest I was born in the belly of a lotus.
- 442.** "Having been the chief queen of the King of Kāsi, honoured and revered;
I gave birth to princes, a full five hundred.

- 443.** "When they, having reached youth, were playing water sports;
Having seen a fallen lotus, they became Solitary Leaders.
- 444.** "I, separated from them, the learned heroes, sorrowful;
Passed away on the slope of Isigili, I was born in a small village.
- 445.** "When Sutamatī, awakened, for her sons and husband too;
Taking rice gruel, was going to the eight individual leaders.
- 446.** "While going to the village for alms, having seen children, I remembered;
A stream of milk flowed out, then, due to my love for my son.
- 447.** "Thereupon I gave them rice gruel, devoted, with my own hands;
Having passed away from there, I was reborn among the deities, in Nandana.
- 448.** "Having experienced happiness and suffering, having wandered in the round
of rebirths from existence to existence;
For your benefit, O great hero, life was given up.
- 449.** "Thus manifold suffering, and success of many kinds;
When the final existence was attained, I was born formerly in Sāvattthī.
- 450.** "In a family of a millionaire of great wealth, happy and well-prepared likewise;
Shining with various jewels, prosperous with all sensual pleasures.
- 451.** "Honoured and venerated indeed, revered and esteemed likewise;
Endowed with personal splendour, greatly honoured among families.
- 452.** "I was very much desired, for my beauty, wealth, and splendour;
Desired by merchants' sons, by many hundreds too.
- 453.** "Having abandoned the house, I went forth into homelessness;
Before a fortnight had passed, I attained the four truths.
- 454.** "Having created by supernormal power a chariot with four horses, I;
Paid homage at the feet of the Buddha, the Protector of the World, such a one.
- 455.** "Having approached the tree in full bloom at its top, you stand alone at the
foot of the sal tree;
And there is no companion of yours whatsoever, foolish one, do you not fear
the cheats?"
- 456.** "Even a hundred thousand cheats, such as these, were to come together;
I would not stir a hair nor would I tremble, what will you do to me, Māra, alone?
- 457.** "I can disappear, or I can enter your belly;
Even between your eyebrows, standing there you will not see me.
- 458.** "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.

- 459.** "Sensual pleasures are like stakes of spears, the aggregates are their chopping block;
What you call 'sensual delight', that is now discontent for me.
- 460.** "Delight has been destroyed everywhere, the mass of darkness has been split open;
Know thus, Evil One, you are defeated, O Death."
- 461.** "The Conqueror, satisfied with that virtue, established me in the foremost position;
As the foremost among those possessing supernormal power," said the great leader in the assemblies.
- 462.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 463.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 464.** "Robes and almsfood, requisites and lodgings;
In a moment they offer, thousands from all around.
- 465.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 466.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 467.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Uppalavaṇṇā spoke these verses.

The Life History of the Senior Nun Uppalavaṇṇā is ninth.

10. The Life History of the Senior Nun Paṭācārā

- 468.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 469.** "Then I, in Haṃsavatī, was born in a millionaire's family;
Radiant with various jewels, endowed with great happiness.
- 470.** "Having approached that great hero, I heard the teaching of the Dhamma;
Then, with confidence arisen, I approached the Conqueror for refuge.
- 471.** "Then the Leader praised as foremost among those who uphold the discipline,
A nun who was conscientious, such a one, skilled in what is allowable and what is not allowable.
- 472.** "Then with a joyful mind, I, wishing for that state;

Having invited the one of ten powers, the leader of the world together with the Community.

- 473.** "Having fed them for seven days, having given the three robes;
Having bowed down with my head at his feet, I spoke these words.
- 474.** "'She who was praised by you, O hero, the sage in the eighth cosmic cycle
from now;
Such shall I become, if it succeeds, O leader.'
- 475.** "Then the Teacher said to me, 'Dear lady, do not fear, be confident;
In the future time, you will obtain that wish.
- 476.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 477.** "His heirs in the teachings, legitimate, created by the Teaching;
Paṭācārā by name, will be a disciple of the Teacher."
- 478.** "Then I, having become joyful, for as long as life, then the Conqueror;
With a mind of friendliness I attended, the leader of the world together with
the Community.
- 479.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 480.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 481.** "The attendant of the great sage, then was the lord of men;
The King of Kāśi named Kikī, in the best city of Bārāṇasī.
- 482.** "I was his third daughter, renowned as a nun;
Having heard the Teaching of the foremost Conqueror, I delighted in the going
forth.
- 483.** "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.
- 484.** "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.
- 485.** "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.
- 486.** "I and Uppalavaṇṇā, Khemā and Bhaddā the nun;
Kisāgotamī, Dhammadinnā, Visākhā is the seventh.
- 487.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

- 488.** "And in this final existence now, I was born in a millionaire's family;
In the excellent city of Sāvatthī, prosperous, opulent, of great riches.
- 489.** "When I was endowed with youth, under the control of thoughts, I;
Having seen a man, an old husband, I went together with him.
- 490.** "Having given birth to one son, a second was in my womb;
Then I, fully resolved, thought 'I will leave my mother and father.'
- 491.** "I did not inform my husband, when he was away at that time;
Alone I went forth from the house, to go to Sāvatthī, the excellent.
- 492.** "Then my husband, having come, honoured me on the path;
At that time, kamma-born pains arose in me, extremely severe.
- 493.** "And a great rain cloud arose, at the time of my giving birth;
Having gone then for the sake of timber, my husband was killed by a snake.
- 494.** "Then, with the suffering of having given birth, helpless and wretched was I;
Having seen the rivulet filled, going to my family's home.
- 495.** "Having taken the child I crossed over, and left him alone on the far bank;
Having put the young son to sleep, I went back to cross for the other.
- 496.** "The osprey turned back, alas, the young one lamenting;
And the other the stream carried away, I was given over to sorrow.
- 497.** "Having gone to the city of Sāvatthī, I heard that my kinsman had died;
Then, afflicted by sorrow, overcome by great sorrow, I said.
- 498.** "Both sons have died, my husband died on the road;
Mother, father, and brother are burnt on one pyre.
- 499.** "Then emaciated and pale, helpless with dejected mind;
Wandering here and there, I saw the trainer of men.
- 500.** "Then the Teacher said to me, 'Do not grieve for your son, be confident;
You should seek yourself, why do you vex yourself in vain?
- 501.** "Sons are not for shelter, nor relatives nor even kinsmen;
For one overcome by the Ender, there is no protection among kin."
- 502.** "Having heard that word of the sage, I attained the first fruit;
Having gone forth, not long after, I attained arahantship.
- 503.** "And I am a master in supernormal powers, in the divine ear element;
I know the minds of others, carrying out the Teacher's instruction.
- 504.** "I know past lives, the divine eye has been purified;
Having eliminated all mental corruptions, I was pure, completely stainless.

- 505.** "Then I learned the whole monastic discipline, in its entirety, near the All-Seeing One;
I learned it in all its detail, and recited it according to truth.
- 506.** "The Conqueror, satisfied with that virtue, established me in the foremost position;
Foremost among those who uphold the discipline, Paṭācārā alone.
- 507.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 508.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 509.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 510.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 511.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Paṭācārā spoke these verses.

The Life History of the Senior Nun Paṭācārā is tenth.

The Ekūposathikā Chapter is second.

Its summary:

Ekūposathikā and Saḷalā and then Modakā;
Ekāsanā, Pañcadīpā, Naḷamālī and Gotamī.

Khemā and Uppalavaṇṇā, and the nun Paṭācārā;
Five hundred verses, and nine more beyond that.

3. The Chapter on Kuṇḍalakesī

1. The Life History of the Senior Nun Kuṇḍalakesā

- 1.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 2.** "Then I, in Haṃsavatī, was born in a millionaire's family;
Radiant with various jewels, endowed with great happiness.
- 3.** "Having approached that great hero, I heard the teaching of the Dhamma;
Then, with confidence arisen, I approached the Conqueror for refuge.
- 4.** "Then the greatly compassionate one, named Padumuttara;
Established the nun Subhā as foremost among those of quick direct

knowledge."

5. "Having heard that, having become joyful, having given a gift to the great sage;
Having bowed down with my head at his feet, I aspired for that state.
6. "The great hero gave thanks, 'Dear lady, whatever you have aspired for;
All that will succeed, may you be happy, quenched.'
7. "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
8. "His heirs in the teachings, legitimate, created by the Teaching;
Bhaddā Kuṇḍalakesā by name, will be a disciple of the Teacher."
9. "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
10. "Passed away from there, I went to the Yāma realm, from there I went to Tusita;
From there to Nimmānarati, and from there to the city of Vasavatti.
11. "Wherever I am reborn, owing to that action;
There in each place, I attained the status of chief queen of kings.
12. "Passed away from there among human beings, of universal monarchs,
And of regional kings, I attained the status of chief queen.
13. "Having experienced success, among gods and humans;
Having been happy everywhere, I wandered in the round of rebirths through many cosmic cycles.
14. "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
15. "The attendant of the great sage, then was the lord of men;
The King of Kāsi named Kikī, in the best city of Bārāṇasī.
16. "I was his fourth daughter, renowned as 'giver to monks';
Having heard the Teaching of the foremost Conqueror, I delighted in the going forth.
17. "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.
18. "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.
19. "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.

- 20.** "Khemā and Uppalavaṇṇā, and Paṭācārā, I was then;
Kisāgotamī, Dhammadinnā, Visākhā is the seventh.
- 21.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 22.** "And in this final existence now, in Giribbaja, the best of cities;
Born in a prosperous millionaire's family, when I was standing in youth.
- 23.** "Having seen a thief being led away for the purpose of murder, I was
infatuated with him there;
My father, having released him from murder with a thousand, thereupon.
- 24.** "My father gave me to him, having known my mind;
To him I was devoted, exceedingly beloved and dear.
- 25.** "He, my enemy, with greed for ornaments, with tribute as his inner intention;
Having led me to the thieves' precipice, the mountain, he intended murder.
- 26.** "Then I, having bowed down to the flour, with well-joined palms;
Protecting my own life, I spoke these words.
- 27.** "'This golden armlet, many pearls and lapis lazuli;
Take it all, venerable one, and announce me as a slave.'
- 28.** "'Lay aside, beautiful one, do not lament excessively;
And I do not directly know wealth brought by having killed.'
- 29.** "Since I remember myself, since I reached the age of discretion;
And I do not directly know another more dear than you."
- 30.** "'Come, I will embrace you, having circumambulated you;
And now there is no more meeting of me and you.
- 31.** "'For not in all situations is a man wise;
A woman too may be wise, discerning here and there.
- 32.** "'For not in all situations is a man wise;
A woman too may be wise, quickly discerning what is beneficial.
- 33.** "Quickly and indeed swiftly, I perceived nearby;
Just as wool a deer, then I killed the flour.
- 34.** "'Whoever does not quickly understand the matter that has arisen;
He, of slow wit, is destroyed, like a thief in a mountain cave.
- 35.** "'Whoever quickly understands the matter that has arisen;
Is freed from the confinement of flour, just as I was from the flour."
- 36.** "Then I, having thrown down the flour in the mountain fortress;
Having approached the presence of the white-robed ones, I went forth.

- 37.** "And having pulled out my hair altogether with tweezers then;
Having gone forth, they explained the teaching continuously.
- 38.** "Then, having learnt that, having sat down alone;
I thought over that teaching, a dog performing human deeds.
- 39.** "Having grasped the severed one near me, having thrown it down, he
departed;
Having seen it, I obtained a sign, that hand swarming with worms.
- 40.** "From there having risen, agitated, I asked those of the same teaching;
They said they understand, that matter, the Sakyan monks.
- 41.** "I, having approached the Buddha's disciples, asked them about that matter;
They, having taken me, went to the presence of the Buddha, the foremost.
- 42.** "He expounded the Teaching to me, the aggregates, sense bases, and
elements;
Foulness, impermanence, and suffering, and non-self," said the Leader.
- 43.** "Having heard his teaching, I purified the eye of the teaching;
Then having cognised the Good Teaching, I received the going forth and the
full ordination.
- 44.** "Having been requested, the Leader then said, 'Come, dear lady';
Then I became fully ordained, I saw a small amount of water.
- 45.** "By the washing of feet, I, having known the rise and fall;
Likewise all activities, thus I reflected then.
- 46.** "Thereupon my mind was liberated, altogether by non-clinging;
The Conqueror then made known to me the path of quick direct knowledge.
- 47.** "And I am a master in supernormal powers, in the divine ear element;
I know the minds of others, carrying out the Teacher's instruction.
- 48.** "I know past lives, the divine eye has been purified;
Having eliminated all mental corruptions, I was pure, completely stainless.
- 49.** "The Teacher has been attended upon by me, the Buddha's teaching has been
fulfilled;
The heavy burden has been laid down, the conduit to existence has been
uprooted.
- 50.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 51.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, in the Dispensation of the Buddha, the
foremost.

- 52.** "Mental defilements have been burnt by me, all existences have been uprooted;
Like a she-elephant having cut the bond, I dwell without mental corruptions.
- 53.** "Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.
- 54.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the nun Bhaddākuṇḍalakesā spoke these verses.

The Life History of the Senior Nun Kuṇḍalakesā is first.

2. The Life History of the Senior Nun Kisāgotamī

- 55.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 56.** "Then I, in Haṃsavatī, was born in a certain family;
Having approached that excellent man, I went for refuge.
- 57.** "And I heard his Teaching, endowed with the four truths;
Sweet, of supreme gratification, bringing the happiness of peace from the round of rebirths.
- 58.** "Then the hero, the highest of men,
Placing her in the foremost position, praised the nun who wore coarse robes.
- 59.** "Having generated no small joy, having heard of the nun's virtues;
Having done service to the Buddha, according to ability, according to strength.
- 60.** "Having bowed down to that excellent sage, I aspired for that state;
The Perfectly Enlightened One, the Leader, gave thanks for the attainment of that state.
- 61.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 62.** "His heirs in the teachings, legitimate, created by the Teaching;
Kisāgotamī by name, will be a disciple of the Teacher."
- 63.** "Having heard that, having become joyful, for as long as life, then the Conqueror;
With a mind of friendliness I tended, with requisites, the Guide.
- 64.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 65.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;

Kassapa by clan, the best of speakers arose.

- 66.** "The attendant of the great sage, then was the lord of men;
The King of Kāsi named Kikī, in the best city of Bārāṇasī.
- 67.** "I was his fifth daughter, renowned by the name Dhammā;
Having heard the Teaching of the foremost Conqueror, I delighted in the going forth.
- 68.** "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.
- 69.** "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.
- 70.** "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.
- 71.** "Khemā and Uppalavaṇṇā, Paṭācārā and Kuṇḍalā;
And I and Dhammadinnā, Visākhā is the seventh.
- 72.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 73.** "And in this final existence now, I was born in a millionaire's family;
When it had become poor, without wealth, ruined, I went to a wealthy family.
- 74.** "Except for my husband, the rest despise me, saying 'she is poor';
But when I had given birth, I was beloved by all then.
- 75.** "When he was young, august, tender, delicately nurtured;
Pleasant to me like life itself, then he went under Yama's control.
- 76.** "Afflicted by sorrow, with wretched face, with tearful eyes, with weeping face;
Having taken up the dead corpse, lamenting, I went.
- 77.** "Then, having been seen by one, having approached the best of physicians;
I said, 'Give medicine for reviving my son, friend.'
- 78.** "From a house where no dead are found, from there bring mustard seed,"
Said the Conqueror, skilled in the means of monastic discipline.
- 79.** "Then having gone to Sāvattihī, I did not obtain such a house;
Whence mustard seed? Therefore, from that I obtained mindfulness.
- 80.** "Having abandoned the corpse, I approached the leader of the world;
Having seen me from afar, he with the sweet voice spoke.
- 81.** "'And whoever should live a hundred years, not seeing rise and fall;
Better is the life of one day, of one seeing rise and fall.

- 82.** "This is not the principle of a village, nor the principle of a town, nor indeed is this the principle of a single family;
For the whole world including the gods, this alone is the principle, namely impermanence.'
- 83.** "I, having heard these verses, purified the eye of the Teaching;
Then having cognised the Good Teaching, I went forth into homelessness.
- 84.** "Thus having gone forth, being peaceful, engaging in the Conqueror's Dispensation;
Not long after, I attained arahantship.
- 85.** "And I am a master in supernormal powers, in the divine ear element;
I know the minds of others, carrying out the Teacher's instruction.
- 86.** "I know past lives, the divine eye has been purified;
Having eliminated all mental corruptions, I was pure, completely stainless.
- 87.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 88.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 89.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, owing to the Buddha, the foremost.
- 90.** "Having brought from rubbish heaps, from cemeteries and from streets;
From that having made a double robe, I wear a coarse robe.
- 91.** "The Conqueror, satisfied with that virtue, in wearing coarse robes;
The great leader established me in the foremost position, in the assemblies.
- 92.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 93.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 94.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Kisāgotamī spoke these verses.

The Life History of the Senior Nun Kisāgotamī is second.

3. The Life History of the Senior Nun Dhammadinnā

- 95.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 96.** "Then I was in Haṃsavatī, in a certain family;

I was a worker for others, prudent, restrained by morality.

- 97.** "Of the Buddha Padumuttara, Sujāta, the chief disciple;
Having gone forth from the dwelling, goes for almsfood.
- 98.** "Having taken a pot, going along, then as a water carrier;
Having seen him, I gave a cake, devoted, with my own hands.
- 99.** "Having accepted, right there, seated, he consumed;
Then having led him to the house, I gave food to him.
- 100.** "Then my grandfather, satisfied, made me his own daughter-in-law;
Having gone together with my mother-in-law, I paid respect to the Enlightened
by himself.
- 101.** "Then he, praising the nun as a speaker of the Teaching;
Established her in the foremost position, having heard that, I was joyful.
- 102.** "Having invited the Fortunate One, together with the Community, the leader of
the world;
Having given a great gift, I aspired for that state.
- 103.** "Then the Fortunate One said to me, with a voice like the sound of a dense
cloud;
'To one delighting in my attendance, serving food together with the
Community.
- 104.** "'Engaged in hearing the Good Teaching, with a mind increased in virtues;
Dear lady, be joyful, you will obtain the fruit of your aspiration.
- 105.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 106.** "His heirs in the teachings, legitimate, created by the Teaching;
Dhammadinnā by name, will be a disciple of the Teacher."
- 107.** "Having heard that, having become joyful, for as long as life, the great sage;
With a mind of friendliness I tended, with requisites, the Guide.
- 108.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 109.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 110.** "The attendant of the great sage, then was the lord of men;
The King of Kāśi named Kikī, in the best city of Bārāṇasī.
- 111.** "I was his sixth daughter, renowned as Sudhammā;
Having heard the Teaching of the foremost Conqueror, I delighted in the going
forth.

- 112.** "Our father did not allow us, while still in the household then;
For twenty thousand years, we wandered untiringly.

The third recitation section.

- 113.** "Living the holy life from maidenhood, princesses delicately nurtured;
Devoted to attending upon the Buddha, joyful were the seven daughters.
- 114.** "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāyikā.
- 115.** "Khemā and Uppalavaṇṇā, Paṭācārā and Kuṇḍalā;
Gotamī and I myself, Visākhā is the seventh.
- 116.** "By those well-done actions, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 117.** "And in this final existence now, in Giribbaja, the best of cities;
Born in a prosperous millionaire's family, abounding in all sensual pleasures.
- 118.** "When endowed with beauty and virtues, standing in the first youth;
Then having gone to another's family, I dwelt, devoted to happiness.
- 119.** "Having approached the refuge of the world, having heard the proclamation of
the Teaching;
My husband, of great wisdom, has attained the fruition of non-returning.
- 120.** "Then I, having received permission, went forth into homelessness;
Not long after, I attained arahantship.
- 121.** "Then that lay follower, having approached me, asked;
Profound and subtle questions, all those I answered.
- 122.** "The Conqueror, satisfied with that virtue, established me in the foremost
position;
'I do not see another nun who is a speaker of the Teaching such as this.'
- 123.** 'As Dhammadinnā is wise, thus remember, monks';
"Thus I am wise, shown compassion by the leader.
- 124.** "The Teacher has been attended upon by me, the Buddha's teaching has been
fulfilled;
The heavy burden has been laid down, the conduit to existence has been
uprooted.
- 125.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 126.** "And I am a master in supernormal powers, in the divine ear element;
I know the minds of others, carrying out the Teacher's instruction.

- 127.** "I know past lives, the divine eye has been purified;
Having eliminated all mental corruptions, I was pure, completely stainless.
- 128.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 129.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 130.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Dhammadinnā spoke these verses.

The Life History of the Elder Nun Dhammadinnā is third.

4. The Life History of the Senior Nun Sakulā

- 131.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 132.** "For the welfare of all beings, for happiness, the best of speakers;
For the benefit of those including the gods, the remarkable man is practicing.
- 133.** "Having attained the highest fame, glorious, the Conqueror bearing the praise of renown;
Venerated by the whole world, renowned in all directions.
- 134.** "He has crossed over sceptical doubt, has passed beyond bewilderment;
With mind and thought fulfilled, he attained the highest enlightenment.
- 135.** "Of the unarisen path, the producer, the highest of men;
And the undeclared he declared, and the unproduced he produced.
- 136.** "The knower of the path and the expert in the path, the one who points out the path, the lord of men;
The Teacher skilled in the path, the most excellent among charioteers.
- 137.** "The greatly compassionate Teacher, the Leader, expounded the Teaching;
He lifts up living beings sunk in the mire of sensual pleasure.
- 138.** "Then I, in Haṃsavatī, was born a warrior's daughter;
Handsome and wealthy too, beloved and glorious.
- 139.** "The supremely beautiful daughter of the great king Ānanda;
And also the half-sister of the one named Padumuttara.
- 140.** "Together with princesses, adorned with all ornaments;
Having approached the great hero, I heard the teaching of the Dhamma.
- 141.** "Then indeed he, the teacher of the world, the nun endowed with the divine eye;
Praising her in the midst of the assembly, established her in the foremost position.

- 142.** "Having heard that, I was joyful, having given a gift to the Teacher;
And having venerated the Enlightened by himself, I aspired to the divine eye.
- 143.** "Then the Teacher said to me, 'O Nanda, you will obtain what is wished for;
This is the well-determined fruit of the gift of lamps and the Teaching.
- 144.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 145.** "His heirs in the teachings, legitimate, created by the Teaching;
Sakulā by name, will be a disciple of the Teacher."
- 146.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 147.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 148.** "I was a female wandering ascetic, then I was one who lived alone;
Having wandered about for alms, I obtained just a little oil.
- 149.** "Having lit a lamp with that, I attended on the one fully restrained;
The shrine of the highest of bipeds, with a clear mind.
- 150.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 151.** "Wherever I am reborn, owing to that action;
Great lamps blaze forth for me, wherever I have gone.
- 152.** "Through walls, through rocks, having passed over mountains;
I see whatever I wish, this is the fruit of giving a lamp.
- 153.** "I have pure eyes, and I blaze with fame;
And I am endowed with faith and wisdom, this is the fruit of giving a lamp.
- 154.** "And in this final existence now, I was born in a brahmin family;
In one abundant in wealth and grain, joyful, honoured by the king.
- 155.** "I, accomplished in all limbs, adorned with all ornaments;
At the city entrance, standing at the window, I saw the Fortunate One.
- 156.** "Having seen him blazing with glory, honoured by gods and humans;
Accomplished in features, adorned with characteristics.
- 157.** "With elated mind, glad, I delighted in the going forth;
Not long after, I attained arahantship.
- 158.** "And I am a master in supernormal powers, in the divine ear element;
I know the minds of others, carrying out the Teacher's instruction.

- 159.** "I know past lives, the divine eye has been purified;
Having eliminated all mental corruptions, I was pure, completely stainless.
- 160.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 161.** "For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.
- 162.** "Then the greatly compassionate one established me in the foremost position;
Foremost among those with the divine eye, Sakulā," said the highest of men.
- 163.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 164.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 165.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Sakulā spoke these verses.

The Life History of the Elder Nun Sakulā is fourth.

5. The Life History of the Senior Nun Nandā

- 166.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 167.** "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.
- 168.** "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.
- 169.** "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.
- 170.** "Fifty-eight cubits in height, the great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.
- 171.** "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
- 172.** "Then I, in Haṃsavatī, was born in a millionaire's family;
Radiant with various jewels, endowed with great happiness.
- 173.** "Having approached that great hero, I heard the teaching of the Dhamma;
The Deathless, of supreme gratification, the announcer of ultimate reality.

- 174.** "Then having invited the leader of the world together with the Community;
Having given to him a great gift, devoted, with my own hands.
- 175.** "Among meditating nuns, I aspired for the foremost state;
Having bowed down with my head to the wise one, the leader of the world
together with the Community.
- 176.** "Then the tamer of the untamed, the refuge of the three worlds, the lord;
The trainer of men declared, 'You will obtain that which is well wished for.'
- 177.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 178.** "His heirs in the teachings, legitimate, created by the Teaching;
Nandā by name, will be a disciple of the Teacher."
- 179.** "Having heard that, having become joyful, for as long as life, then the
Conqueror;
With a mind of friendliness I tended, with requisites, the Guide.
- 180.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
- 181.** "Passed away from there, I went to the Yāma realm, from there I went to
Tusita;
From there to Nimmānarati, and from there to the city of Vasavatti.
- 182.** "Wherever I am reborn, owing to that action;
There in each place, I attained the status of chief queen of kings.
- 183.** Passed away from there to human existence, of universal monarchs,
And of regional kings, I attained the status of chief queen.
- 184.** "Having experienced success, among gods and humans;
Having been happy everywhere, I wandered in the round of rebirths through
many cosmic cycles.
- 185.** "When the final existence was attained, in the delightful city called Kapila;
I was the blameless daughter of King Suddhodana.
- 186.** "Having seen a beautiful woman with splendour, that family was delighted;
Therefore my name is Nandā, it was beautiful and excellent.
- 187.** "And of all young women, she was renowned as beautiful;
In that charming city, having set aside that Yasodhara.
- 188.** "My eldest brother was the highest in the three worlds, the youngest likewise a
Worthy One;
I alone remained a householder, urged on by my mother.
- 189.** "'Born in the Sakyan clan, you are the Buddha's sister with sons;

Being without Nanda too, why do you remain in the house?

- 190.** "Youth ends in ageing, the body is considered impure;
But health ends in disease, life ends in death.
- 191.** "'This beautiful form of yours too, lovely as the moon, captivating;
An ornament among decorations, resembling a cluster of glory.
- 192.** "Like the accumulated essence of the world, an elixir for the eyes;
Producing fame for the meritorious, the delight of the Okkāka clan.
- 193.** "'Not long after, ageing will overcome;
Having left the house, out of compassion, practise the blameless teaching.'
- 194.** "Having heard my mother's word, I went forth into homelessness;
With body but not with mind, being charmed by beauty and youth.
- 195.** "And with great effort, through meditative absorption, beyond me;
My mother speaks of doing, but I am not zealous for that.
- 196.** "Then the greatly compassionate one, having seen me longing for sensual
pleasures;
For the purpose of disenchantment with matter, the Conqueror appeared in my
range of vision.
- 197.** "By his own power, he created a radiant woman;
Beautiful to behold, very lovely, and more handsome than me.
- 198.** "Having seen her, I was astonished, at that exceedingly astonished being;
I thought 'this is fruitful for me', and the gaining of eyes as a human.
- 199.** "Come, fortunate one, tell me what you need;
Tell me your family, name and clan, if it is dear to you.
- 200.** "This is not a time for deception, fortunate one, place me on your lap;
My limbs are sinking, let me sleep for a moment."
- 201.** "Then she, the beautiful-eyed one, having placed her head in my lap, lay
down;
On her forehead fell one who was greedy, extremely cruel.
- 202.** "As soon as she fell, blisters arose;
And having burst, they oozed, corpse-like, with pus and blood.
- 203.** "And also the erupted face, the corpse with putrid odour;
Swollen and discoloured, and also the body full of pus.
- 204.** She, with all her limbs trembling, sighing moment by moment;
Experiencing her own suffering, lamented pitifully.
- 205.** "'I am afflicted with suffering, and feelings touch me;

I am sunk in great suffering, be a refuge to me, friend.'

- 206.** "'Where is the beauty of your face, where is your prominent nose?
Your lips like excellent copper-coloured bimba fruit, where has your face gone?
- 207.** "'Where has the moon-like beauty gone, where has the conch-marked neck
gone;
Your ears, like swinging ornaments, have become discoloured.
- 208.** "'Like buds of rough alkaline appearance, breasts like flower buds;
Broken open, putrid corpses, having reached the utmost foul odour.
- 209.** "'With a beautiful waist like an altar's middle, like a butcher's block with
wrongdoing removed;
Born filled with impurity, alas, such form is not eternal.
- 210.** "All that is born of the body, foul-smelling, terrifying;
Loathsome like a cemetery, where fools delight."
- 211.** "Then the greatly compassionate one, my brother, the leader of the world;
Having seen me with an agitated mind, spoke these verses.
- 212.** "Afflicted, a corpse, putrid, see, Nanda, this body;
Develop the mind towards foulness, fully focused, well concentrated.
- 213.** "Just as this is, so is that; just as that is, so is this;
Foul-smelling and putrid it blows, delighted in by the foolish.
- 214.** "Thus contemplating this, unwearied night and day;
Then with your own wisdom, having broken through, you shall see."
- 215.** "Then I, greatly agitated, having heard the verses well spoken;
Standing right there, being peaceful, I attained arahantship.
- 216.** "Wherever I sat, always devoted to meditative absorption;
The Conqueror, satisfied with that virtue, established me in the foremost
position.
- 217.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 218.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 219.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Nandā, the most beautiful girl in the country, spoke these verses.

The Life History of the Elder Nun Nandā is fifth.

6. The Life History of the Senior Nun Soṇā

- 220.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;

A hundred thousand cosmic cycles ago from now, the Leader arose.

- 221.** "Then born in a millionaire's family, happy, venerated, beloved;
Having approached that excellent sage, I heard the sweet speech.
- 222.** "The Conqueror praised the nun as foremost among those putting forth
strenuous energy;
Having heard that, having become joyful, having done service to the Teacher.
- 223.** "Having paid respect to the Perfectly Enlightened One, I aspired to that state
then;
The great hero gave thanks, 'May your aspiration succeed.
- 224.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 225.** "His heirs in the teachings, legitimate, created by the Teaching;
Soṇā by name, will be a disciple of the Teacher."
- 226.** "Having heard that, having become joyful, for as long as life, then the
Conqueror;
With a mind of friendliness I tended, with requisites, the Guide.
- 227.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 228.** "And in this final existence now, I was born in a millionaire's family;
In the excellent city of Sāvattihī, prosperous, opulent, of great riches.
- 229.** "And when I had reached youth, having gone to my husband's family, I;
Gave birth to ten children, handsome distinctively.
- 230.** "And all of them are delicately nurtured, captivating to the eyes of people;
Pleasing even to enemies, how much more dear are they to me.
- 231.** "Then against my wish, attended by ten sons;
My husband went forth, in the Dispensation of the god of gods.
- 232.** "Then alone I thought, 'Enough of life for me;
Abandoned by husband and sons, and old, a wretched woman.'
- 233.** "I too will go there, where my husband has reached;
Having thus reflected, I went forth into homelessness.
- 234.** "Then the nuns left me alone in the nuns' quarters;
Going for the exhortation, 'Heat the water,' thus.
- 235.** "Then having brought water, having poured it from the pot;
Having placed it on the stove, seated, thereupon I concentrated my mind.
- 236.** "Having seen the aggregates as impermanent, as suffering and as non-self;

Having eliminated all mental corruptions, I attained arahantship.

- 237.** "Then the nuns came and asked for hot water;
Having determined upon the heat element, I quickly heated the water.
- 238.** "Astonished, they announced this matter to the excellent conqueror;
Having heard that, the joyful protector spoke this verse.
- 239.** "'And whoever should live a hundred years, lazy, lacking in energy;
Better is the life of one day, of one who firmly arouses energy.'
- 240.** "The great hero was pleased by me through good practice;
That great sage said I was foremost among those putting forth strenuous energy.
- 241.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 242.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 243.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Soṇā spoke these verses.

The Life History of the Elder Nun Soṇā is sixth.

7. The Life History of the Senior Nun Bhaddakāpilānī

- 244.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 245.** "Then in Haṃsavatī, Videha by name;
A millionaire with abundant wealth, I was his wife.
- 246.** "Sometimes he, together with his retinue, having approached the sun among men;
Heard the teaching of the Buddha, which dispels all suffering and fear.
- 247.** "The Leader praised as foremost the disciple of those who advocate ascetic practices;
Having heard, having given a week-long gift to the Buddha, such a one.
- 248.** "Having bowed down with my head at his feet, I aspired for that state;
He, the bull among men, gladdening the assembly then.
- 249.** Out of compassion for the millionaire, he spoke these verses;
'You will obtain the wished for state, be one with passion quenched, dear son.
- 250.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 251.** "'His heir in the teachings, legitimate, created by the Teaching;

Kassapa by clan, will be a disciple of the Teacher.'

- 252.** "Having heard that, having become joyful, then for as long as life, the Conqueror;
With a mind of friendliness he tended, with requisites, the Guide.
- 253.** Having illuminated the Dispensation, having crushed the false teachers;
And having trained those fit to be trained, he, together with his disciples,
attained final Nibbāna.
- 254.** "When that chief of the world was quenched, for the purpose of venerating the Teacher;
Having brought together relatives and friends, together with them he made an offering.
- 255.** "A stupa seven yojanas high, lofty, made of jewels;
Blazing like the sun with a hundred rays, like a fully blossomed king of sal trees.
- 256.** "Seven hundred thousand bowls he had made there;
Shining like a fire of reeds, with the seven jewels.
- 257.** "Having filled with scented oil, he lit lamps there;
For the purpose of venerating the great sage, compassionate towards all beings.
- 258.** "Seven hundred thousand full pots he had made;
Filled with jewels indeed, for the purpose of venerating the great sage.
- 259.** "In the midst of the eight times eight pots, raised golden flames;
They outshine in beauty, like the sun in autumn.
- 260.** "At the four gates shine arched gateways made of jewels;
Raised delightful planks shine, made of jewels.
- 261.** They shine, fenced around, garlands well-fashioned;
Banners hoisted, the jewels shine brilliantly.
- 262.** "Well-dyed, well made, variegated, the shrine made of jewels;
It outshines in beauty, like the sun at evening.
- 263.** "The three platforms of the stupa, he filled with yellow orpiment;
One with red arsenic, and one with eye ointment.
- 264.** "Having made such a charming offering to the excellent speaker;
He gave a gift to the Community, for as long as life, according to his strength.
- 265.** Together with that millionaire, those meritorious deeds in every respect;
Having done so for as long as life, together they went to a fortunate destination.

- 266.** "Having experienced realms of success, in divinity and also in humanity;
Like a shadow with the body, together with that very one I wandered in the
round of rebirths.
- 267.** "Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, one with insight into all phenomena.
- 268.** "Then in Bandhumatī, a brahmin highly honoured;
Being wealthy in virtue, but very poor in riches.
- 269.** "Even then I was his wife, a brahmin woman of righteous mind;
Sometimes that excellent twice-born one met with the great sage.
- 270.** "Seated among the crowd of people, teaching the Deathless state;
Having heard the Teaching, greatly delighted, he gave a single cloth.
- 271.** "Having gone home with one cloth, he said this to me;
'Rejoice in the great merit, the cloth given to the Buddha'.
- 272.** "Then I, having made salutation with joined palms, gave thanks, greatly
pleased;
'The cloth is well given, my lord, to the Buddha, the foremost, such a one.'
- 273.** "Having been happy and prepared, wandering in the round of rebirths from
existence to existence;
In the charming city of Bārāṇasī, there was a king, a lord of the earth.
- 274.** "Then I was his chief queen, the highest among the group of women;
I was beloved to him, through former affection for my husband.
- 275.** "Wandering for almsfood, those eight individual leaders;
Having seen them, being greatly delighted, having given very precious
almsfood.
- 276.** "Having invited again, having made a jewelled pavilion;
A bowl made by smiths, golden, indeed of such size.
- 277.** "Having brought them all together, he gave a gift to them;
To those seated on golden seats, devoted, with his own hands.
- 278.** "That gift too I gave together with a slave, with the king of Kāśi, I then;
Again I in Bārāṇasī, was born in a Kāśika village.
- 279.** "In a prosperous householder's family, he was happy together with his
brothers;
I was the wife of the eldest brother, a devoted wife.
- 280.** "Having seen an Individually Enlightened One, for my youngest husband;
Having given him a portion of food, when he came I spoke to him.
- 281.** "He did not delight in that gift, therefore I gave to him;

Having brought that food in a pot, he gave it again to that very one.

- 282.** "Having thrown away that food, corrupted, I then to the Buddha;
That bowl filled with mud, I gave to such a one.
- 283.** "In giving and in receiving, in honouring and even in offending;
Having seen his face with equanimous mind, then I was stirred exceedingly.
- 284.** "Having taken the bowl again, having cleaned it with fragrance;
With a confident mind, having filled it, I gave ghee and sugar.
- 285.** "Wherever I am reborn, I am handsome owing to giving;
But with foul-smelling speech owing to injury to the Buddha.
- 286.** "Again, at the shrine being built for the hero Kassapa;
I gave an excellent golden brick, joyful.
- 287.** "With the four kinds of perfume, having heaped up that brick;
Freed from the fault of bad odour, well-endowed with all limbs.
- 288.** "Seven thousand bowls, with the seven jewels;
Having made them filled with ghee, and wicks by the thousands.
- 289.** "Having placed and lit them, I set up seven rows;
For the purpose of honouring the Protector of the World, with a clear mind.
- 290.** "Even then in that merit, O sister, distinctively;
Again born among the Kāsis, renowned as Sumitta.
- 291.** "I was his wife, happy, adorned, beloved;
Then to the solitary sage, I gave a thick head-wrap.
- 292.** "I was also his sister, having rejoiced in the highest gift;
Again in the Kāsi country, born of the Koliya clan.
- 293.** "Then, together with five hundred sons of the Koliyas,
He attended upon five hundred Paccekabuddhas.
- 294.** "Having satisfied him for three months, she gave the three robes;
His wife then I was, following the path of meritorious action.
- 295.** "Having passed away from there, he was a king, named Nanda, of great fame;
I was also his chief queen, endowed with all sensual pleasures.
- 296.** "Having become a king then, Brahmadatta, lord of the earth;
Of the sons of Padumavatī, the solitary sages then.
- 297.** "Five hundred less, for as long as life I attended on;
Having housed them in a royal garden, and I worshipped those who were
quenched.

- 298.** "And having made shrines, having gone forth, both of us;
Having developed the boundless states, we went to the Brahma world.
- 299.** "Having passed away from there, at the great ford, well-born, of the Pippalī lineage;
His mother was Sumanadevī, his father a twice-born of the Kosiya clan.
- 300.** "I, in the Madda country, in Sākala, the best of cities;
I was the daughter of Kappila, a brahmin, my mother was Sucīmātī.
- 301.** "Having created me with a solid golden image, my father;
Gave me to Kassapa the wise, to his hermitage, one who had renounced sensual pleasures.
- 302.** "Sometimes he, the compassionate one, having gone to inspect the work;
Having seen living beings being eaten by crows and so on, he was stirred.
- 303.** "When sesame seeds had arisen in the house, having seen them drying in the sunshine;
Worms being eaten by crows, I then gained a sense of urgency.
- 304.** "Then that wise one went forth, I went forth after him;
For five rains retreats I dwelt, I as a wandering ascetic.
- 305.** "When she had gone forth, Gotamī, the nurturer of the Conqueror;
Then I, having approached her, was advised by the Buddha.
- 306.** "Not long after, I attained arahantship;
Oh, the good friendship of the glorious Kassapa!
- 307.** "Learned, the heir of the Buddha, Kassapa, well concentrated;
He who knows past lives, and sees heaven and the realms of misery.
- 308.** "And also has attained the elimination of birth, the sage accomplished through direct knowledge;
By these three true knowledges, one becomes a possessor of the threefold true knowledge, a brahmin.
- 309.** "Likewise Bhaddā Kāpilānī, possessing the threefold true knowledge, victorious over death;
Bears her final body, having conquered Māra with his mount.
- 310.** "Having seen the danger in the world, we both have gone forth;
We are ones who have eliminated the mental corruptions, tamed, become cool, quenched.
- 311.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 312.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.

313. "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Bhaddā Kāpilānī spoke these verses.

The Life History of the Elder Nun Bhaddakāpilānī is seventh.

8. The Life History of the Senior Nun Yasodharā

314. On one occasion, in the charming, prosperous city of Rājagaha;
On an excellent mountain slope, while the leader of men was dwelling.

315. For her dwelling in that city, in the charming nuns' quarters;
For the nun Yasodharā, thus was the reflection.

316. "Suddhodana the great king, and Gotamī Pajāpatī;
Well-known great elders, and elder nuns of great supernormal power.

317. "They were gone to peace, like a lamp's flame, without mental corruptions;
While the Lord of the World was still living, I too attained the safe state.

318. Having thought "I will go," seeing her own life span;
Having seen the life principle, on that very day gone to destruction.

319. "Having taken bowl and robe, having gone forth from her own home;
She, honoured by nuns, by hundreds of thousands.

320. "Of great supernormal power, of great wisdom, she approached the Perfectly
Enlightened One;
Having paid respect to the Perfectly Enlightened One, at the wheel-
characteristic of the Teacher;
Seated on one side, she spoke these words.

321. "I am seventy-eight years old, the final age goes on;
Having reached the mountain slope, I inform you, great sage.

322. "'My age is fully ripe, my life is limited;
Leaving you, I shall go, I have made myself my own refuge.

323. "'In the final time of passing away, death approaches;
Tonight, O great hero, I shall attain peace.

324. "'There is no birth, ageing, illness, nor death, O great sage;
I shall go to the city without ageing and death, the unconditioned.

325. "'As far as the assembly extends, they attend upon the Teacher;
Not knowing any offence, being patient in the presence of the sage.

326. "'Having wandered in the round of rebirths, if there was a stumbling of mine
towards you;
I inform you, O great hero, forgive my offence.'

327. Having heard her word, the lord of sages said this:

"What further shall I say to you, who are going to Nibbāna.

- 328.** "'And also display supernormal power, you who act according to my Dispensation;
Cut off the doubt of all the assemblies, as far as they extend.'
- 329.** Having heard those words of the sage, that nun Yasodharā;
Having paid homage to that king of sages, spoke these words.
- 330.** "'I am Yasodharā, O hero, your wife in the house;
Born in the Sakyan clan, established in a woman's form.
- 331.** "'Of women, a hundred thousand, ninety and six more;
In the house, I, O hero, was the chief of all, the lord.
- 332.** "'Endowed with beauty, conduct, and virtue, established in youth, speaking sweetly;
All pay homage to me, humans as if to a deity.
- 333.** "'With a hundred thousand maidens at the fore, in the dwelling of the Sakyan son;
Sharing the same happiness and suffering, like deities in the Nandana grove.
- 334.** "'Having transcended the sensual element, established in the material element;
There is none similar in matter, except for the leader of the world.
- 335.** "'Having paid respect to the Enlightened by himself, he showed supernormal power to the Teacher;
Many of various kinds, he also displayed great supernormal power.
- 336.** "'A body equal to the world-circle, the head as the northern Kuru;
Both wings as two islands, Jambudīpa from the body.
- 337.** "'The offering and the arrow and the tail-feather, and the various branches are the leaves;
The moon and the sun are the eyes, and from Mount Meru the crest.
- 338.** 'The peak of the world-encircling mountain, the rose-apple tree including its root;
Flying towards and approaching, they pay homage to the leader of the world.
- 339.** "'The appearance of an elephant, likewise of a horse, a mountain, the ocean likewise;
The moon, the sun, Meru, and the appearance of Sakka he showed.
- 340.** "'I am Yasodharā, O hero, I pay homage at your feet, O One with Vision;
With a full-blown lotus, he covered a thousand world systems.
- 341.** "'Having created a Brahma's appearance, he expounded the Teaching on

emptiness;

I am Yasodharā, O hero, I pay homage at your feet, O One with Vision.

- 342.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 343.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 344.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, has arisen in your presence.
- 345.** "The meeting with the former lords of the world has been pointed out by you;
Much aspiration of mine, for your benefit, O great sage.
- 346.** "Whatever wholesome action was fulfilled by me, tasteful, O sage;
For your benefit, O great hero, merit was accumulated by me.
- 347.** "Having avoided the state of inability, having prevented misconduct;
For your benefit, O great hero, life was sacrificed by me.
- 348.** "Many tens of millions, he gave me for the purpose of a wife;
I am not displeased therein, for your benefit, O great sage.
- 349.** "Many tens of millions, he gave me for support;
I am not displeased therein, for your benefit, O great sage.
- 350.** "Many tens of millions, he gave me for the purpose of food;
I am not displeased therein, for your benefit, O great sage.
- 351.** "Many tens of millions of lives I gave up;
They will bring release from fear, I give my life.
- 352.** "Ornaments worn on the limbs, garments of many various kinds;
Women's adornments I do not conceal, for your benefit, O great sage.
- 353.** "The relinquishment of wealth and grain, villages and market towns;
Field, sons and daughters, have been given up, O great sage.
- 354.** "Elephants, horses, and cattle too, female slaves and attendants;
For your benefit, O great hero, given up innumerable times.
- 355.** "What you advised me, I will give a gift to beggars;
I do not see displeasure in me, while giving the highest gift.
- 356.** "Various and much suffering, in the manifold round of rebirths;
For your benefit, O great hero, was undergone, incalculable.
- 357.** "I rejoice in those who have attained happiness, and I am not unhappy in sufferings;
I am balanced everywhere, for your benefit, O great sage.

- 358.** "By following the path, the Perfectly Enlightened One, whatever Teaching he aspired to;
Having experienced happiness and suffering, the great sage attained enlightenment.
- 359.** "'And supreme god, the Perfectly Enlightened One, Gotama, the leader of the world;
The meeting with other lords of the world was much by me.
- 360.** "'Much aspiration of mine, for your benefit, O great sage;
While seeking the Buddha's teachings, I was your attendant.
- 361.** "In a hundred thousand cosmic cycles, and four incalculables;
Dīpaṅkara, the great hero, arose as the leader of the world.
- 362.** "In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.
- 363.** "At that time he was a brahmin named Sumedha;
And he prepared the path for the coming of the All-Seeing One.
- 364.** "At that time I was a maiden of brahmin origin;
Sumittā by name, I approached the assembly.
- 365.** "Eight bundles of water-lilies, for the purpose of venerating the Teacher;
Having taken them, in the midst of the people, I saw the sage risen high.
- 366.** "Long followed, beloved, surpassing, charming;
Having seen, then I imagined my life to be fruitful.
- 367.** "That effort was fruitful, I saw the sage then;
Through former action, my mind became confident in the Enlightened by himself.
- 368.** "I gladdened my mind even more, O sage of lofty mind;
I see nothing else to give, I give you flowers, O sage.
- 369.** "Let five cubits be yours, let three be mine, O seer;
Together with that let them be equal, for the sake of your enlightenment, O seer."

The fourth recitation section.

- 370.** "The sage, having taken flowers, the one of great fame who was approaching;
He honoured in the midst of the people, for the sake of enlightenment, the great sage.
- 371.** "Having seen in the midst of the people, Dīpaṅkara, the great sage;
The great hero declared concerning the sage with uplifted mind.
- 372.** "Immeasurable cosmic cycles from now, Dīpaṅkara, the great sage;

Explained my action, my uprightness, the great sage.

- 373.** "'Of equal mind, of equal action, she will be of even conduct;
She will be dear by action, for your benefit, O great sage.
- 374.** "Beautiful to see and agreeable, beloved, speaking pleasantly;
His heir in the teachings, she will dwell with supernormal power.
- 375.** "Just as owners guard a casket of goods;
So this one will guard wholesome mental states.
- 376.** "'Having compassion for you, he will fulfil the perfection;
Like a lion having broken through a cage, he will attain enlightenment.'
- 377.** "Immeasurable cosmic cycles from now, when the Buddha made a prediction
about me;
Rejoicing in that speech, I became one who acts thus.
- 378.** "Through that well-done action, I gladdened my mind there;
Having experienced the realm of gods and humans, incalculable.
- 379.** "Having experienced happiness and suffering, among gods and humans;
When the final existence was attained, I was born in a Sakyan family.
- 380.** "I am beautiful and wealthy, glorious and moral thereafter;
I am accomplished in all qualities, greatly honoured among families.
- 381.** "Material gain, praise, honour, the encounter with worldly adversities;
And my mind is not afflicted, I dwell free from fear from any quarter.
- 382.** "This was said by the Blessed One, in the king's inner palace then;
Before the warriors, O hero, he pointed out the benefit.
- 383.** "The woman who is helpful, and the woman in happiness and suffering;
The woman who shows what is beneficial, and the woman who is
compassionate.
- 384.** "Five hundred crores of Buddhas, and nine hundred crores;
To those gods of gods, I carried on the great giving.
- 385.** "My aspiration was great, King of the Dhamma, listen to me;
Eleven hundred ten millions, twelve ten millions of Buddhas.
- 386.** "To those gods of gods, I carried on the great giving;
My aspiration was great, King of the Dhamma, listen to me.
- 387.** 'Two thousand crores of Buddhas, and three thousand crores;
To those gods of gods, I carried on the great giving.
- 388.** "My aspiration was great, King of the Dhamma, listen to me;
Four thousand ten millions, and five thousand ten millions.

- 389.** "To those gods of gods, I carried on the great giving;
My aspiration was great, King of the Dhamma, listen to me.
- 390.** "Six thousand million Buddhas, and seven thousand million too;
To those gods of gods, I carried on the great giving.
- 391.** "My aspiration was great, King of the Dhamma, listen to me;
Eight thousand million Buddhas, and nine thousand million too.
- 392.** "To those gods of gods, I carried on the great giving;
My aspiration was great, King of the Dhamma, listen to me.
- 393.** "Hundreds of thousands of crores are the supreme leaders of the world;
To those gods of gods, I carried on the great giving.
- 394.** "My aspiration was great, King of the Dhamma, listen to me;
Nine thousand koṭis, other lords of the world.
- 395.** "To those gods of gods, I carried on the great giving;
My aspiration was great, King of the Dhamma, listen to me.
- 396.** "Hundreds of thousands of crores, of eighty-five great sages;
Eighty-five hundred crores, and thirty-seven crores.
- 397.** "To those gods of gods, I carried on the great giving;
My aspiration was great, King of the Dhamma, listen to me.
- 398.** "Individually Enlightened Ones without lust, eighty-eight ten millions;
My aspiration was great, King of the Dhamma, listen to me.
- 399.** "'Those who have eliminated the mental corruptions, stainless, innumerable
disciples of the Buddha;
My aspiration was great, King of the Dhamma, listen to me.
- 400.** "Thus for those who have well practised the Teaching, who always walk in the
Teaching;
One who practises the Teaching sleeps happily, in this world and the next.
- 401.** "One should practise the Teaching as good conduct, one should not practise it
as misconduct;
One who practises the Teaching sleeps happily, in this world and the next.
- 402.** "Having become weary of the round of rebirths, I went forth into
homelessness;
With a retinue of a thousand, having gone forth, owning nothing.
- 403.** "Having abandoned the house, I went forth into homelessness;
Before a fortnight had passed, I attained the four truths.
- 404.** "'Robes and almsfood, requisites and lodgings;
Many people bring, like waves to the ocean.

- 405.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 406.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled."
- 407.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."
- 408.** "Thus manifold suffering, and success of many kinds;
Having attained the state of purification, I obtain the accomplishment of all."
- 409.** "She who gives of her own self, for the sake of merit to the great sage;
They become endowed with friendship, the unconditioned state of Nibbāna."
- 410.** "Exhausted is the past, the present and the future;
All my action is eliminated, I pay homage at your feet, O One with Vision."

Thus the nun Yasodharā spoke these verses in the presence of the Blessed One.

The Life History of the Elder Nun Yasodharā is eighth.

9. The Life History of Ten Thousand Nuns Headed by Yasodharā

- 411.** "In a hundred thousand cosmic cycles, and four incalculables;
The Conqueror named Dīpaṅkara, the leader of the world, arose."
- 412.** "Dīpaṅkara, the great hero, the great leader, predicted;
Sumedha and Sumitta, as sharing the same happiness and suffering."
- 413.** "And seeing the world including the gods, wandering through the world
including the gods;
For their praise, having approached us at the assembly."
- 414.** "Be the lord of us all, in the future meeting;
All of us will be your wives, agreeable and speaking kindly."
- 415.** "All giving and morality, and meditation well developed;
And all of ours for a long time, has been given up, O great sage."
- 416.** "Odour and cosmetics and garlands, and a lamp made of jewels;
Whatever was wished for, all was given up by the great sage."
- 417.** "Whether other action done, or human enjoyment;
For a long time all of ours, has been given up, O great sage."
- 418.** "Through the round of many births, much merit was not done by us;
Having experienced lordship, having wandered in the round of rebirths from
existence to existence."
- 419.** "When the final existence was attained, in the dwelling of the Sakyan son;
Reborn in various families, a nymph of sensual appearance."
- 420.** "Having attained fame through the highest gain, venerated and honoured by

all;
Obtainers of food and drink, we are always revered.

- 421.** "Having abandoned the house, I went forth into homelessness;
Before a fortnight had passed, we all attained the final bliss.
- 422.** "Obtainers of food and drink, cloth and lodgings;
All requisites come to them, always honoured and revered.
- 423.** "Mental defilements have been burnt by us, etc. we dwell without mental
corruptions.
- 424.** "Indeed welcome it was for us, etc. the Buddha's teaching has been fulfilled.
- 425.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus ten thousand nuns headed by Yasodharā spoke these verses in the presence of
the Blessed One.

The Life History of Ten Thousand Nuns headed by Yasodharā is ninth.

10. The Life History of Eighteen Thousand Nuns Headed by Yasodharā

- 426.** "Eighteen thousand nuns of Sakyan origin,
Headed by Yasodharā, approached the Enlightened by himself.
- 427.** "Eighteen thousand, all are of great supernormal power;
They pay homage at the sage's feet, they report according to their strength.
- 428.** "'Birth is eliminated, ageing, illness, and death, O great sage;
We go to the state without mental corruptions, peaceful, the Deathless, O
leader.
- 429.** "'If there was a stumbling before, towards all of you, O great sage;
Not knowing any offence, be patient with us, O great leader.
- 430.** "'And also display supernormal power, you who act according to my
Dispensation;
Cut off the doubt of all the assemblies, as far as they extend.
- 431.** "'Yasodharā, O great hero, agreeable, lovely to behold;
All were your wives, O great hero, in the house.
- 432.** "'Of women, a hundred thousand, ninety and six more;
In the house, we, O hero, were the chief of all, the lords.
- 433.** "'Endowed with beauty, conduct, and virtue, established in youth, speaking
sweetly;
All pay homage to us, humans as if to a deity.
- 434.** "Eighteen thousand, all of Sākyan origin;
Thousands of Yasodharās, eminent and lords then.

- 435.** ""Having transcended the sensual element, established in the material element;
There is none similar in matter, among thousands, O great sage.
- 436.** ""Having paid respect to the Enlightened by himself, they showed supernormal power to the Teacher;
Many of various kinds, they also displayed great supernormal power.
- 437.** ""A body equal to the world-circle, the head as the northern Kuru;
Both wings as two islands, Jambudīpa from the body.
- 438.** ""The offering and the arrow and the tail-feather, and the various branches are the leaves;
The moon and the sun are the eyes, and from Mount Meru the crest.
- 439.** 'The peak of the world-encircling mountain, the rose-apple tree including its root;
Flying towards and approaching, they pay homage to the leader of the world.
- 440.** ""The appearance of an elephant, likewise of a horse, a mountain, the ocean likewise;
The moon and the sun, Meru, and the appearance of Sakka they showed.
- 441.** ""We, Yasodharā, O hero, pay homage at your feet, O One with Vision;
Through your long-lasting radiance, we have been produced, O leader of men.
- 442.** ""And I was a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I was a master, O great sage.
- 443.** ""We know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 444.** ""In meaning, teaching, and language, and likewise in discernment;
Knowledge for us, O great hero, arisen in your presence.
- 445.** ""The meeting with the former lords of the world has been pointed out by us;
Many aspirations of ours, for your benefit, O great sage.
- 446.** ""Whatever wholesome action was fulfilled by us, tasteful, O sage;
For your benefit, O great hero, merits were accumulated by us.
- 447.** ""Having avoided the state of inability, we prevented misconduct;
For your benefit, O great hero, our lives were given up.
- 448.** ""Many tens of millions, he gave us for the purpose of a wife;
We were not displeased therein, for your benefit, O great sage.
- 449.** ""Many tens of millions, he gave us for support;
We were not displeased therein, for your benefit, O great sage.
- 450.** ""Many tens of millions, he gave us for the purpose of food;

We were not displeased therein, for your benefit, O great sage.

- 451.** "Many tens of millions of lives we gave up;
We shall bring release from fear, we gave up our lives.
- 452.** "Ornaments worn on the limbs, garments of many various kinds;
Women's goods we do not conceal, for your benefit, O great sage.
- 453.** "The relinquishment of wealth and grain, villages and market towns;
Field, sons and daughters, have been given up, O great sage.
- 454.** "Elephants, horses, and cattle too, female slaves and attendants;
For your benefit, O great hero, given up beyond counting.
- 455.** "What you advised us, we will give a gift to beggars;
We do not see displeasure in us, while giving the highest gift.
- 456.** "Various and much suffering, in the manifold round of rebirths;
For your benefit, O great hero, was undergone, incalculable.
- 457.** "We rejoice in those who have attained happiness, and we are not unhappy in sufferings;
We are balanced everywhere, for your benefit, O great sage.
- 458.** "By following the path, the Perfectly Enlightened One, whatever Teaching he aspired to;
Having experienced happiness and suffering, the great sage attained enlightenment.
- 459.** "And supreme god, the Perfectly Enlightened One, Gotama, the leader of the world;
The meeting with other lords of the world was not much by them.
- 460.** "Much aspiration of ours, for your benefit, O great sage;
While seeking the Buddha's teachings, we were your attendants.
- 461.** "In a hundred thousand cosmic cycles, and four incalculables;
Dīpaṅkara, the great hero, arose as the leader of the world.
- 462.** "In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.
- 463.** "At that time he was a brahmin named Sumedha;
And he prepared the path for the coming of the All-Seeing One.
- 464.** "At that time we were all of brahmin origin;
We brought flowers born on land and in water to the assembly.
- 465.** "At that time the Buddha, Dīpaṅkara of great fame;
The great hero declared concerning the sage with uplifted mind.

- 466.** "The earth moves and resounds, it trembles including the gods;
When praising his action, concerning the sage with uplifted mind.
- 467.** "Heavenly maidens and human beings, and we too together with the gods;
Having venerated various articles worthy of homage, they aspired.
- 468.** "The Buddha, named Jotidīpa, explained to them;
Those who are wished for today, they will be present.
- 469.** "Immeasurable cosmic cycles from now, what the Buddha predicted for us;
Rejoicing in that speech, we became ones who act thus.
- 470.** "Through that well-done action, they gladdened their minds;
Having experienced the realm of gods and humans, incalculable.
- 471.** "Having experienced happiness and suffering, among gods and humans;
When the final existence was attained, we were born in a Sakyan family.
- 472.** "I am beautiful and wealthy, glorious and moral thereafter;
Accomplished in all qualities, greatly honoured among families.
- 473.** "Material gain, praise, honour, the encounter with worldly adversities;
And our minds are not afflicted, we dwell free from fear from any quarter.
- 474.** "This was said by the Blessed One, in the king's inner palace then;
Before the warriors, O hero, he pointed out the benefit.
- 475.** "The woman who is helpful, and the woman in happiness and suffering;
The woman who shows what is beneficial, and the woman who is
compassionate.
- 476.** "One should practise the Teaching as good conduct, one should not practise it
as misconduct;
One who practises the Teaching sleeps happily, in this world and the next.
- 477.** "Having abandoned the house, I went forth into homelessness;
Before a fortnight had passed, we attained the four truths.
- 478.** "Robes and almsfood, requisites and lodgings;
Many bring to us, like waves to the ocean.
- 479.** "Mental defilements have been burnt by us, all existences have been
uprooted;
Like she-elephants having cut the bond, we dwell without mental corruptions.
- 480.** "Indeed welcome it was for us, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
- 481.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has

been fulfilled."

- 482.** "Thus manifold suffering, and success of many kinds;
Having attained the state of purification, we obtain the accomplishment of all.
- 483.** "Those who give of their own selves, for the sake of merit to the great sage;
They become endowed with friendship, the unconditioned state of Nibbāna.
- 484.** "Exhausted is the past, the present and the future;
All our action too is eliminated, we pay homage at your feet, O One with
Vision.
- 485.** "To those speaking of Nibbāna, what more shall we say to you?
For having stilled the fault of the conditioned, you have reached the Deathless
state."

Thus eighteen thousand nuns headed by Yasodharā spoke these verses in the
presence of the Blessed One.

The Life History of Eighteen Thousand Nuns headed by Yasodharā is tenth.

The Kuṇḍalakesī Chapter is third.

Its summary:

Kuṇḍalā and Gotamī, Dhammadinnā and Sakulā;
Varanandā and Soṇā, Kāpilānī and Yasodharā.

Ten thousand nuns, and eighteen thousand;
Four hundred verses, and seventy-six.

4. The Chapter on Khattiyas

1. The Life History of Eighteen Thousand Nuns Headed by Yasavati

- 1.** "All existences are utterly eliminated, from existences they are released to
peace;
And all mental corruptions are not in us, we inform you, O great sage.
- 2.** "The former wholesome action, whatever was well wished for;
Given consisting of enjoyment, for your benefit, O great sage.
- 3.** "Wished for by Buddhas, Paccekabuddhas, and disciples;
Given consisting of enjoyment, for your benefit, O great sage.
- 4.** "The action consisting of high and low, well wished for by monks;
The preliminary work for noble families, what is that, O great sage?
- 5.** "By that very wholesome root, urged on by the accomplishment of action;
Having surpassed the human realm, they were born in a warrior family.
- 6.** "And in rebirth and in deed done, or even together in birth;

In the final existence born together, warriors of family origin.

- 7.** "Beautiful and wealthy, honoured with material gain and honour;
In the inner palace, O great hero, like in the Nandana grove of the gods.
- 8.** "Having become disenchanted with the house, I went forth into homelessness;
After a few days, we all attained the final bliss.
- 9.** "Robes and almsfood, requisites and lodgings;
Many bring to us, always honoured and revered.
- 10.** "Mental defilements have been burnt by us, all existences have been
uprooted;
Like she-elephants having cut the bond, we dwell without mental corruptions.
- 11.** "Indeed welcome it was for us, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
- 12.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus eighteen thousand nuns who were maidens of the warrior caste, headed by Yasavatī, spoke these verses in the presence of the Blessed One.

The Life History of Eighteen Thousand Nuns headed by Yasavatī is first.

2. The Life History of Eighty-Four Thousand Nuns

- 13.** "Eighty-four thousand, born of brahmin families;
With delicate hands and feet, formerly attended you, O great sage.
- 14.** "Born in merchant and worker families, gods, serpents, and kinnaras;
Many maidens from the four continents, formerly attended you, O great sage.
- 15.** "Some gone forth there are, all-seeing they were;
Gods and kinnaras, serpents, will experience in the future.
- 16.** "Having experienced all fame, having attained the accomplishment of all;
Having obtained confidence in you, they will understand in the future.
- 17.** "We are daughters of brahmins, born of brahmin families;
While you look on, O Great Hero, we pay homage at your feet, O One with
Vision.
- 18.** "All existences have been destroyed, craving at the root has been uprooted;
Underlying tendencies have been cut off, meritorious activities have been
shattered.
- 19.** "All with concentration as their resort, made masters of attainment;
With absorption and delight in the Dhamma, we shall always dwell."

- 20.** "The conduit to existence and ignorance, and activities too have been spent;
Having gone to the state very difficult to see, allow me, O leader.
- 21.** "You have been helpful to me, having done service for a long time;
Having cut the doubt of the four, may all go to peace.
- 22.** "Having paid homage at the sage's feet, having performed miraculous
transformation;
Some show forth light, and others darkness.
- 23.** They show the moon and sun, and the ocean with its fish;
Sineru and its encircling mountains, they show the coral tree.
- 24.** "And the dwelling of the Tāvatiṃsa, the Yāma, they show by supernormal
power;
The Tusita, the gods who create, the wielding power, the great lords.
- 25.** "Some Brahmās show forth a walking path, very precious;
And having created a Brahma's appearance, they expound the Teaching on
emptiness.
- 26.** "Having performed various miraculous transformations, having shown
supernormal power to the Teacher;
They all displayed their strength, and paid homage at the Teacher's feet.
- 27.** "'And I was a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I was a master, O great sage.
- 28.** "'We know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 29.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for us, O great hero, arisen in your presence.
- 30.** "'The meeting with the former lords of the world has been pointed out by us;
Many aspirations of ours, for your benefit, O great sage.
- 31.** "Whatever wholesome action was done by us, remember that, O sage;
For your benefit, O great hero, merits were accumulated by us.
- 32.** "A hundred thousand cosmic cycles ago from now, Padumuttara, the great
sage;
The city named Haṃsavatī was the dwelling place of the clan of the Perfectly
Enlightened One.
- 33.** "Through the door of Haṃsavatī, the Ganges flows always;
Troubled by the river, the monks do not obtain passage.
- 34.** "For a day, two, three, and for a week, monthly, then;
Even for a full four months, they do not obtain passage.

- 35.** "At that time there was an official named Jaṭila, of essential nature;
Having seen the monks obstructed, he had a bridge built over the Ganges.
- 36.** "Then with a hundred thousand, he had a bridge built over the Ganges;
And on the near shore for the Community, he had a monastery built.
- 37.** Women and men, and families high and low;
They made for him a bridge and a monastery in equal shares.
- 38.** "We and other humans, with clear minds;
His heirs in the teachings, in the city and in the countryside.
- 39.** "Women and men and boys, and many girls too;
They scattered sand on the bridge and on the monastery.
- 40.** "Having swept the street, with plantain trees, full pitchers, and banners;
Having done service with incense, bath powder, and garlands to the Teacher.
- 41.** "Having had a bridge-monastery built, having invited the Guide;
Having given a great gift, I aspired for the highest enlightenment.
- 42.** "Padumuttara, the great hero, the saviour of all living beings;
The great sage gave thanks to the matted-hair ascetic.
- 43.** "'When a hundred thousand have passed, there will be a fortunate cosmic
cycle;
Having experienced existence after existence, he will attain enlightenment.
- 44.** "'Whatever women have done handwork, men and women;
In the future time, all will be face to face.'
- 45.** "By the result of that action, and by volition and aspirations;
They arose in the divine abode, those attendants of yours.
- 46.** "Divine happiness incalculable, and human happiness incalculable;
We served you, we transmigrated from existence to existence.
- 47.** "A hundred thousand cosmic cycles from now, the accomplishment of well-
done action;
Delicate among human beings, and also in the excellent celestial city.
- 48.** "Beauty, wealth, and fame, and also renown and honour;
We constantly obtain all, the accomplishment of well-done action.
- 49.** "When the final existence was attained, we were born in a brahmin family;
With delicate hands and feet, in the dwelling of the Sakyan son.
- 50.** "At all times we do not see the earth, nor entangled;
We do not see the muddy ground, the impure, O great sage.
- 51.** "While we were dwelling in the house, honour at all times;

They always bring everything to us, by the fruit of former deeds.

- 52.** "Having abandoned the house, having gone forth into homelessness;
Having crossed over the path of wandering in the round of rebirths, may we
become ones without lust.
- 53.** "Robes and almsfood, requisites and lodgings;
Thousands from here and there always bring to us.
- 54.** "Mental defilements have been burnt by us, etc. we dwell without mental
corruptions.
- 55.** "Indeed welcome it was for us, etc. the Buddha's teaching has been fulfilled.
- 56.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus eighty-four thousand brahmin maiden nuns spoke these verses in the presence
of the Blessed One.

The Life History of Eighty-Four Thousand Nuns is second.

3. The Life History of the Senior Nun Uppaladāyikā

- 57.** "In the city of Aruṇavatī, there was a warrior named Aruṇa;
I was the wife of that king, I lived together with him.
- 58.** "Having gone to a private place and sat down, thus I thought then;
'No wholesome deed has been done by me, nothing to take with me as I go.
- 59.** 'To great torment, painful, of terrible form, extremely dreadful;
Surely I go to hell, here there is no doubt for me.'
- 60.** "Having thus reflected, having gladdened my mind;
Having approached the king, I spoke these words.
- 61.** "'We are women by nature, O god, inferior to men;
Give me one ascetic, I will feed him, O warrior.'
- 62.** "The king then gave to me an ascetic with developed faculties;
Having taken his bowl, I filled it with the finest food.
- 63.** "Having filled it with supreme food, together with fragrant ointment;
Having covered it with a great cloth, I gave it with a satisfied mind.
- 64.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 65.** "Of a thousand kings of gods, I attained the status of chief queen;
Of a thousand universal monarchs, I attained the status of chief queen.
- 66.** "Principality over a district, extensive, incalculable by counting;
Various and much else, from that is the fruit of his action.

- 67.** "My beauty is like that of a waterlily, lovely, beautiful to see;
Endowed with all womanly qualities, well-born, resplendent.
- 68.** When the final existence was attained, I was born in a Sakyan family;
Chief among a thousand women, I belonged to the son of Suddhodana.
- 69.** "Having become disenchanted with the house, I went forth into homelessness;
When the seventh night had arrived, I attained the four truths.
- 70.** "Robes and almsfood, requisites and lodgings;
I am not able to measure it, this is the fruit of almsfood.
- 71.** "Whatever wholesome action was fulfilled by me, tasteful, O sage;
For your benefit, O great hero, much was given up by me.
- 72.** "Thirty-one cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of almsfood.
- 73.** "I understand two destinations, divinity and also human;
I know no other destination, this is the fruit of almsfood.
- 74.** "I am born in a high family, in a great household of great riches;
I am not born in another family, this is the fruit of almsfood.
- 75.** "Having wandered in the round of rebirths from existence to existence, urged
on by wholesome root;
I do not see anything disagreeable, the fruit is made of pleasure.
- 76.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 77.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 78.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, arisen in your presence.
- 79.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 80.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 81.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Uppaladāyikā spoke these verses in the presence of the Blessed One.

The Life History of the Elder Nun Uppaladāyikā is third.

4. The Life History of the Senior Nun Siṅgālamātu

- 82.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.

- 83.** "Then I, in Haṃsavatī, was born in a minister's family;
Shining with various jewels, prosperous, opulent, of great riches.
- 84.** "Having gone together with my father, attended by the public;
Having heard the Teaching of the Buddha, I went forth into homelessness.
- 85.** "Having gone forth, with the body I avoided evil action;
Having abandoned verbal misconduct, I purified my livelihood.
- 86.** "Devoted to the Buddha and the Teaching, and with keen respect for the
Community;
Engaged in hearing the Good Teaching, longing to see the Buddha.
- 87.** "Foremost among those resolved in faith, I heard of the nun then;
Having aspired to that state, I fulfilled the three trainings.
- 88.** "Then the Fortunate One said to me, whose dwelling place is accompanied by
compassion;
'One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.
- 89.** "One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.
- 90.** "'Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' Dispensation.'
- 91.** "Having heard that, I was greatly delighted, I asked about my aspiration;
Then the superior one, the immeasurable one, the great leader declared;
'Devoted to the Buddha, beautiful one, you will obtain that which is well
wished for.
- 92.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 93.** "His heirs in the teachings, legitimate, created by the Teaching;
Siṅgālaka's mother, will be a disciple of the Teacher."
- 94.** "Having heard that, having become joyful, for as long as life, then the
Conqueror;
With a mind of friendliness I attended, the leader with practices.
- 95.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 96.** "And in this final existence now, in Giribbaja, the best of cities;
Born in a prosperous millionaire's family, with a great accumulation of jewels.
- 97.** "I had a son named Siṅgālaka, who delighted in the wrong path;
Plunged into the thicket of views, devoted to worshipping the directions.

- 98.** "Paying homage to various directions, going to the city for almsfood;
Having seen him, the Buddha exhorted, the great leader standing on the path.
- 99.** As he was teaching the Dhamma, there was a tumultuous astonishment;
There was the full realisation of the teaching for twenty million men and women.
- 100.** "Then I, having gone to the assembly, having heard what the Fortunate One spoke;
Having attained the fruition of stream-entry, I went forth into homelessness.
- 101.** "Not long after, longing to see the Buddha;
Having developed that recollection, I attained arahantship.
- 102.** "For the purpose of seeing the Buddha, always I go;
Unsatisfied indeed I see, the form that delights the eye.
- 103.** "Arisen from all perfections, an excellent abode of prosperity,
A form strewn with all beauty, unsatisfied I dwell.
- 104.** "The Conqueror, satisfied with that virtue, established me in the foremost position;
She who was Siṅgālaka's mother, the foremost of those devoted to faith.
- 105.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 106.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 107.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, arisen in your presence.
- 108.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 109.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 110.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Siṅgālamātā spoke these verses.

The Life History of the Elder Nun Siṅgālamātu is fourth.

5. The Life History of the Senior Nun Sukkā

- 111.** "Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, one with insight into all phenomena.
- 112.** "Then I in Bandhumatī, was born in a certain family;
Having heard the Teaching of the sage, I went forth into homelessness.

- 113.** "Very learned, bearers of the Teaching, possessing discernment likewise;
Brilliant speakers too, workers in the Conqueror's Dispensation.
- 114.** "Having then given a talk on the Teaching, for the welfare of many people;
Having passed away from there to Tusita, I was reborn, one of fame.
- 115.** "Thirty-one cosmic cycles ago from now, like a peacock, the crested
Conqueror;
Shining with glory in the world, the best of speakers arose.
- 116.** "Even then, having gone forth, skilled in the Buddha's Dispensation;
Having illuminated the Conqueror's words, from there too they went to the
celestial abode.
- 117.** "In the thirty-first cosmic cycle, the Leader named Vessabhū;
Arose, the one of great wisdom, and even then likewise was I.
- 118.** "Having gone forth, a bearer of the Teaching, I illuminated the Conqueror's
Dispensation;
Having gone to the charming city of the gods, I experienced great happiness.
- 119.** "In this fortunate cosmic cycle, Kakusandha, the highest conqueror;
Arose, the refuge of men, and even then likewise was I.
- 120.** "Having gone forth according to the sage's teaching, having illuminated it for
my lifespan;
Having passed away from there, I went to the celestial abode as to my own
dwelling.
- 121.** "In this very cosmic cycle, Koṇāgamana, the leader;
Arose as the refuge of the world, without conflict, gone to the Deathless.
- 122.** "Even then, having gone forth, in the Dispensation of that Such One;
Very learned, a bearer of the Teaching, I illuminated the Conqueror's
Dispensation.
- 123.** "In this very cosmic cycle, Kassapa, the highest sage;
Arose as the refuge of the world, without conflict, gone beyond death.
- 124.** "Of that hero among men too, having gone forth in the Dispensation;
Having thoroughly learnt the Good Teaching, confident in interrogation.
- 125.** "Virtuous and conscientious, skilled in the three trainings;
Having given many talks on the Teaching, for as long as life, O great sage.
- 126.** "By the result of that action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
- 127.** "And in this final existence now, in Giribbaja, the best of cities;
Born in a prosperous millionaire's family, with a great accumulation of jewels.

- 128.** "When, surrounded by a thousand monks, the leader of the world;
Approached Rājagaha, praised by the thousand-eyed one.
- 129.** "'Tamed, together with the tamed, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.'
- 130.** "Having seen that majestic power of the Buddha, and having heard the
accumulation of virtues;
Having gladdened my mind in the Buddha, I worshipped him according to my
strength.
- 131.** "And at a later time, in Dhammadinnā's presence;
Having gone forth from home, I went forth into homelessness.
- 132.** While my hair was being cut, I burnt up the defilements;
I learned the entire teaching, not long after I had gone forth.
- 133.** Then I expounded the Teaching, at the assembly of the public;
While the Teaching was being taught, there was the full realisation of the
teaching.
- 134.** "Having known that of many thousands of living beings, greatly astonished;
The demon devoted to me, having roamed around Giribbaja.
- 135.** "What have the people of Rājagaha done, that they lie as if drunk on honey;
Who do not attend upon Sukkā, teaching the Deathless state.
- 136.** "And that which is irresistible, full and delicious in itself, nourishing;
The wise drink it, methinks, like travellers from a rain cloud.
- 137.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 138.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 139.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, arisen in your presence.
- 140.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 141.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 142.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Sukkā spoke these verses.

The Life History of the Elder Nun Sukkā is fifth.

The fifth recitation section.

6. The Life History of the Senior Nun Abhirūpanandā

- 143.** "Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, having vision regarding all phenomena.
- 144.** "Then I in Bandhumatī, in a prosperous, opulent, great family;
Was born handsome, beloved, and worthy of veneration by the people.
- 145.** "Having approached the great hero, Vipassī, the leader of the world;
Having heard the Teaching, I went for refuge to the leader of men.
- 146.** "Having been restrained in morality, when the Highest of Men was quenched;
Above the relic stupa, I offered a golden umbrella.
- 147.** "Generous in giving, virtuous, for as long as life, passed away from there;
Having abandoned the human body, I went to Tāvatiṃsa.
- 148.** "Then by ten factors, having overcome the rest;
With forms and sounds, with odours, with flavours and with touchings.
- 149.** "And also with life span and beauty, with happiness and also with fame;
Likewise with authority, having attained, I shone forth.
- 150.** "And in this final existence now, I was born in the city called Kapila;
The daughter of Khemaka the Sakyan, renowned by the name Nandā.
- 151.** "My accomplishment of beauty too, was an indicator of my loveliness;
When I had attained youth, adorned with beauty and grace.
- 152.** "Then among the Sakyans there was a very great dispute about the churning-
stick;
Therefore my father gave the going forth, 'May the Sakyans not perish.'"
- 153.** "Having gone forth to the Truth-finder, the one beautiful in form, the highest
among men;
Having heard, I do not approach, proud of my own beauty.
- 154.** "I do not go even to the exhortation, fearful of seeing the Buddha;
Then the Conqueror, by means, having brought me into his presence.
- 155.** "He showed three women, skilled in the path, by supernormal power;
Like a nymph in form, a young woman, aged and dead.
- 156.** "Having seen those three, deeply stirred, dispassionate towards the body;
I stood, weary of existence, then the Leader said to me.
- 157.** "Afflicted, impure, putrid, see, Nanda, this body;
Oozing and dripping, delighted in by the foolish.
- 158.** "Develop the mind towards foulness, fully focused, well concentrated;
Just as this is, so is that; just as that is, so is this.

- 159.** "Thus contemplating this, unwearied night and day;
Then with your own wisdom, having broken through, you shall live."
- 160.** "For me, being heedful, wandering wisely;
This body was seen as it really is, within and without.
- 161.** "Then I became wearied of the body, and internally I became dispassionate;
Diligent, unbound, I am at peace, quenched.
- 162.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 163.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 164.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, arisen in your presence.
- 165.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions."
- 166.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 167.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Abhirūpanandā spoke these verses.

The Life History of the Elder Nun Abhirūpanandā is sixth.

7. The Life History of the Senior Nun Aḍḍhakāṣī

- 168.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 169.** "Then I, having gone forth, in that Buddha's Dispensation;
Restrained in the principal monastic code, and in the five faculties.
- 170.** "Knowing moderation in food, and engaged in wakefulness too;
Dwelling engaged in exertion, I am a nun free from mental corruptions.
- 171.** "I reviled with a malicious mind, I called her 'courtesan' then;
By that evil action, I was cooked in hell.
- 172.** "By that remainder of action, I was born in a courtesan's family;
Mostly dependent on others, and in the final birth.
- 173.** "Born in a millionaire's family among the Kāsis, I by the power of the holy life;
Like a nymph among the gods, I was with accomplishment of beauty.
- 174.** "Having seen me, beautiful to behold, in Giribbaja, the best of cities;
They established me in the profession of a courtesan, by the power of my abuse.

- 175.** "I, having heard the Good Teaching, taught by the supreme Buddha;
Accomplished in former impressions, I went forth into homelessness.
- 176.** "For the purpose of that full ordination, going to the presence of the
Conqueror;
Having heard that cheats were standing on the road, I obtained ordination by
messenger.
- 177.** "All action is exhausted, merit and evil likewise;
Having crossed over all saṃsāra, and the courtesan's life is spent.
- 178.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 179.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 180.** "In meaning, teaching, and language, and likewise in discernment;
Knowledge for me, O great hero, arisen in your presence.
- 181.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 182.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 183.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Aḍḍhakāśī spoke these verses.

The Life History of the Elder Nun Aḍḍhakāśī is seventh.

8. The Life History of the Senior Nun Puṇṇikā

- 184.** "Of the Blessed One Vipassī, of Sikhī and of Vessabhū;
Of the sage Kakusandha, of Koṇāgamana and such ones.
- 185.** "And of the Buddha Kassapa, having gone forth in the Dispensation;
A nun accomplished in morality, prudent, with controlled faculties.
- 186.** "Very learned, bearers of the Teaching, questioners about the meaning of the
Teaching;
Learners of the teachings, listeners, those who attend.
- 187.** "Teaching in the midst of people, I was in the Conqueror's Dispensation;
Because of that great learning, I despised the well-behaved.
- 188.** "And in this final existence now, in Sāvattthī, the best of cities;
In the house of Anāthapiṇḍika, I was born as a water-carrying slave girl.
- 189.** "Having gone to fetch water, I saw a twice-born in distress;
Afflicted by cold in the midst of the water, having seen that, I spoke this.

- 190.** "A water-carrier I was in the cold, always going down into the water;
Frightened by fear of punishment from my masters, afflicted by fear of verbal
blame.
- 191.** "Frightened of whom, brahmin, do you always descend into the water;
With trembling limbs, you feel the cold intensely."
- 192.** "Knowing me indeed, dear lady, Puṇṇikā, you inquire;
Doing wholesome action, preventing evil that has been done.
- 193.** "Whether one is old or young, whoever commits an evil deed;
By sprinkling with water, even he is freed from evil deeds."
- 194.** "I declared to Uttara the passage connected with the Teaching and welfare;
And having heard that, he, agitated, having gone forth, became a Worthy One.
- 195.** "Completing the deficient hundred, since I was born in a slave family;
Therefore my name is Puṇṇā, they made me a free woman.
- 196.** "Having taken leave of the millionaire, I went forth into homelessness;
Not long after, I attained arahantship.
- 197.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 198.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 199.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, owing to the Buddha, the foremost.
- 200.** "Of great wisdom through meditation, learned indeed through learning;
Born of low family through conceit, for action does not perish.
- 201.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 202.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 203.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Puṇṇikā spoke these verses.

The Life History of the Elder Nun Puṇṇikā is eighth.

9. The Life History of the Senior Nun Ambapālī

- 204.** "He whose garland was touched by rays, the great sage named Phussa;
I was his sister, I was born in a warrior family.
- 205.** "Having heard his teaching, with a clear mind;
Having given a great gift, I aspired to accomplishment of beauty.

- 206.** "Thirty-one cosmic cycles ago from now, Sikhī, the chief leader of the world;
Arose as the light of the world, the refuge of the three worlds, the Conqueror.
- 207.** "In that charming city of Aruṇa, born of a brahmin family;
Angry, I cursed a nun with a liberated mind.
- 208.** "Like prostitutes, of misconduct, corrupters of the Conqueror's Dispensation;
Having thus reviled, by that evil action.
- 209.** "Having gone to the cruel hell, consigned to great suffering;
Passed away from there among human beings, reborn as a female ascetic.
- 210.** "For ten thousand births, I made myself a courtesan;
From that evil I would not be freed, like one having eaten deadly poison.
- 211.** "I practised the holy life in the Conqueror's Dispensation under Kassapa;
By the result of that action, I was born in the city of the Thirty-three heaven.
- 212.** "When the final existence was attained, I was spontaneously born;
Born among the mango branches, therefore I am called Ambapālī.
- 213.** "Surrounded by tens of millions of living beings, I went forth in the Conqueror's
Dispensation;
I have attained the unshakeable state, a legitimate daughter of the Buddha.
- 214.** "And I am a master in supernormal powers, in the purification of the ear-
element;
In the knowledge of others' mental states, I am a master, O great sage.
- 215.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 216.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, owing to the Buddha, the foremost.
- 217.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions."
- 218.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 219.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the nun Ambapālī spoke these verses.

Thus he spoke.

The Life History of the Elder Nun Ambapālī is ninth.

10. The Life History of the Senior Nun Pesalā

- 220.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.

- 221.** In the excellent city of Sāvattthī, I in a lay follower's family;
Was born, having seen that excellent conqueror, and having heard the Teaching.
- 222.** "Having gone for refuge to that hero, I undertook the precepts;
Sometimes that great hero, at the assembly of the public.
- 223.** "The lord of men made known his own highest enlightenment;
Regarding teachings not heard before, beginning with suffering and so on.
- 224.** "Vision and knowledge and wisdom, true knowledge and light were mine;
Having heard that and learnt it, and having inquired, monks.
- 225.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 226.** "And in this final existence now, I was born in a great millionaire's family;
Having approached the Buddha, having heard the Good Teaching connected with truth.
- 227.** "Not long after going forth, reflecting on the meaning of the truths;
Having eliminated all mental corruptions, I attained arahantship.
- 228.** "And I am a master in supernormal powers, in the divine ear element;
In the knowledge of others' mental states, I am a master, O great sage.
- 229.** "I know past lives, the divine eye has been purified;
With all mental corruptions eliminated, there is now no more rebirth.
- 230.** "In meaning, teaching, and language, and likewise in discernment;
My knowledge is spotless, pure, owing to the Buddha, the foremost.
- 231.** "Mental defilements have been burnt by me, all existences have been uprooted;
Like a she-elephant having cut the bond, I dwell without mental corruptions.
- 232.** "Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.
- 233.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the well-behaved nun Pesalā spoke these verses.

The Life History of the Elder Nun Pesalā is tenth.

The Khattiyā Chapter is fourth.

Its summary:

The Warrior Woman and the Brahmin Woman, likewise the Waterlily Giver;
Siṅgāla's Mother and Sukkā, the Beautiful One and the Half-Kāsi Woman.

Puṇṇā and Ambapālī, and Pesalā - these are ten;
Two hundred verses here, and forty-two more.

Then the chapter summary:

Sumedhā, One Observance, Kuṇḍalakesī, the Warrior Woman;
A thousand and three hundred verses, forty-seven combined.

Together with the summary verses, counted by the wise;
A thousand three hundred verses, and fifty-seven indeed.

The Life Histories of the Elder Nuns is complete.

The Apadāna Pāṭi is complete.



ABOUT THIS TRANSLATION

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