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THE ELDERS' VERSES
II
THERĪGĀTHĀ

Translated
with an introduction and notes

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GROUPS OF SIX VERSES

Pañcasatā Paṭācārā

127. " Whose way you do not know, either coming or going, that being you lament, come from (who knows) where, (crying) ' My son.' "
128. But you do not grieve for him whose way you know, either coming or going; for of such a nature are living creatures.
129. Unasked he came from there, unpermitted he went from here, surely having come from somewhere or other, having lived a few days.
130. He went from here by one road, he will go from there by another. Passed away with the form of a man he will go journeying-on. As he came, so he went. What lamentation is there in that ? "
131. Truly she has plucked out my dart, hard to see, nestling in my heart, which grief for my son she has thrust away for me, overcome by grief.
132. Today (that same) I have my dart plucked out; I am without hunger, quenched. I go to the Buddha-sage, the doctrine, and the Order, as a refuge.

Vāsītṭhi

133. Afflicted by grief for my son, with mind deranged, out of my senses, naked, and with dishevelled hair, I wandered here and there.
134. I dwelt on rubbish heaps, in a cemetery, and on highways; I wandered for three years, consigned to hunger and thirst.
135. Then I saw the well-farer gone to the city of Mithilā, the tamer of the untamed, the enlightened one, who has no fear from any quarter.
136. Regaining my mind, having paid homage (to him), I sat down. In pity (that same) Gotama taught me the doctrine.
137. Having heard his doctrine, I went forth into the houseless state. Applying myself to the teacher's utterance, I realized the blissful state.
138. All griefs have been cut out, eliminated, ending thus; for the grounds are comprehended by me, from which is the origin of griefs.

Khemā

139. " You are young and beautiful; I also am young and in my prime. Come, Khemā, let us delight ourselves with the 5-fold music." "
140. I am afflicted by and ashamed of this foul body, diseased, perishable. Craving for sensual pleasures has been rooted out.
141. Sensual pleasures are like swords and stakes; the elements of existence are a chopping block for them; what you call " delight in sensual pleasures " is now " non-delight " for me.
142. Everywhere love of pleasure is defeated; the mass of darkness (of ignorance) is torn asunder; thus know, evil one, you are defeated, death.
143. Revering the lunar mansions, tending the fire in the wood, not knowing it as it really is, fools, you thought it was purity.
144. But I indeed, revering the enlightened one, best of men, am completely released from all pains, doing the teacher's teaching.

Sujātā

145. Ornamented, well-dressed, wearing a garland smeared with sandalwood-paste, covered with all my ornaments, attended by a crowd of slave-women,
146. taking food and drink, food hard and soft, in no small quantity, going out from the house I betook myself to the pleasure garden.
147. Having delighted there, having played, coming (back) to my own house, I saw a vihāra. I entered the Añjana wood at Sāketa.
148. Having seen the light of the world, having paid homage (to him), I sat down. In pity (that same) one with vision taught me the doctrine.
149. And having heard the great seer, I completely pierced the truth. In that very place I attained the stainless doctrine, the state of the undying.
150. Then knowing the true doctrine, I went forth into the houseless state. The three knowledges have been obtained; the Buddha's teaching was not in vain.

Anopamā

151. I was born in an exalted family, which had much property and much wealth. (I was) possessed of (good) complexion and figure, (being) Majjha's own daughter.
152. I was sought after by kings' sons, longed for by merchants' sons; (one) sent my father a messenger, (saying) "Give me Anopamā.
153. However much that daughter of yours Anopamā weighs, I shall give you eight times that amount of gold and jewels."
154. (That same) I having seen the enlightened one, (who was) supreme in the world, unsurpassed, having paid homage to his feet, sat down on one side.
155. In pity (that same) Gotama taught me the doctrine. Seated on that seat I attained the third fruit.
156. Then cutting off my hair I went forth into the houseless state. Today is the seventh night since my craving was dried up.

Mahāpajāpatī Gotamī

157. Buddha, hero, homage to you, o best of all creatures, who released me and many other people from pain.
158. All pain is known; craving as the cause is dried up; the noble eight-fold way has been developed; cessation has been attained by me.
159. Formerly I was mother, son, father, brother, and grandmother; not having proper knowledge, I journeyed-on without expiation.
160. That blessed one has indeed been seen by me; this is the last body; journeying-on from rebirth to rebirth has been completely eliminated; there is now no renewed existence.
161. I see the disciples all together, putting forth energy, resolute, always with strong effort; this is homage to the Buddhas.
162. Truly for the sake of many Māyā bore Gotama. She thrust away the mass of pain of those struck by sickness and death.

Guttā

163. Guttā, devote yourself to that very thing for the sake of which you went forth, giving up your son, and those who are equally dear. Do not go under the influence of mind.

164. Creatures, deceived by mind, delighting in Māra's realm, run through the journeying-on of numerous rebirths, ignorant.
165. Desire for sensual pleasures, and malevolence, and the (false) view of individuality, misapprehension about rules of virtuous conduct and vows, and uncertainty fifth —
166. O bhikkhunī, having abandoned these fetters, leading to the lower-world, you will not come to this again.
167. Having avoided desire, pride, and ignorance, and conceit, having cut the fetters, you will put an end to pain.
168. Having annihilated journeying-on from rebirth to rebirth, comprehending (and giving up) renewed existence in the world of phenomena, you will wander without hunger, stilled.

Vijayā

169. Four or five times I went forth from my cell, not having obtained peace of mind, being without self-mastery over the mind.
170. Having approached a bhikkhunī, having honoured her, I questioned (her). She taught me the doctrine, and the elements, and sense-bases,
171. the four noble truths, the faculties, and the powers, the constituents of enlightenment and the eight-fold way for the attainment of the supreme goal.
172. Having heard her utterance, taking her advice, in the first watch of the night I recollected that I had been born before.
173. In the middle watch of the night I purified the deva-eye. In the last watch of the night I tore asunder the mass of darkness (of ignorance).
174. And I then dwelt suffusing the body with joy and happiness. On the seventh (day) I stretched forth my feet, having torn asunder the mass of darkness (of ignorance).