**Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..**

**Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.**

**The verses of Arahant Nun Puṇṇā**

236. [Maid Puṇṇā:] I am a maid who carries water. Fearing punishment and the insults of my house owner, I have always gone down to the river to get water, even in the coldest of weather. I didn’t want to get blamed for any error.

237. But, Brāhmin, who do you fear that makes you go down to the river every morning and evening? It’s so cold that your body shivers.

238. [Brāhmin:] Puṇṇā, why do you ask me this when you already know the answer? When I’m at the river, I am washing away evil and performing wholesome deeds.

239. Whoever young or old has committed any evil action is able to be freed from evil by bathing in water.

240. [Maid Puṇṇā:] Brāhmin, you have no idea about the results of kamma. Who is the ignorant person who taught that you can be freed from evil by bathing in water? He doesn’t know and doesn’t see the results of kamma.

241. Now listen. If your opinion is true, then all frogs, turtles, alligators, crocodiles and all water creatures will absolutely go to heaven.

242. If your opinion is true, then all sheep butchers, pig butchers, fishermen, animal abusers, thieves, executioners, and other evil doers are all able to be freed from their evil actions by bathing in water.

243. If these rivers wash away the evil you previously did, then won’t it wash away your merit too? In that case you would be without merit too!

244. Brāhmin, every day you go down to the river fearing evil, don’t you? In that case, just don’t do bad things. Don’t let the cold strike your skin!

245. [Brāhmin:] Oh wise girl! I had entered upon the wrong path, but you have guided me onto the noble path by rescuing me from this pointless bathing. I will give you this piece of cloth as a gift.

246-9. [Puṇṇā:] Keep the piece of cloth for yourself. I don’t want it. If you are afraid of suffering, if suffering is unpleasant to you, do not commit evil actions either openly or in secret. But if you commit or will commit evil actions, then there is no escape from suffering, even if you try to run away and hide from the result.

If you are afraid of suffering, if suffering is unpleasant for you, then go for refuge to the Buddha who has an unshaken mind, the Dhamma and the Saṅgha. Observe the precepts. These will definitely lead to your well-being.

250. [Brāhmin:] I will go for refuge to the Buddha who has an unshaken mind, the Dhamma and the Saṅgha. I will observe the precepts. These will definitely lead to my well-being.

251. Previously, I was called Brahmabandhu because I was born into the clan of Brāhmins. But now I am truly a Brāhmin. I attained the Triple Knowledge. I achieved Nibbāna. I entered wholesomeness and I am washed clean.

These verses were said by Arahant nun Puṇṇā.

**Arahant Nun Khemā**

1. .Then ninety-one aeons ago, - the World-Leader named Vipassi

arose, the One with Lovely Eyes, - with Insight into Everything.

1. I went up to that World-Leader, - the Charioteer Among Men.

Hearing his exalted Teaching, - I went forth into homelessness.

1. After living the holy life - during fully ten thousand years,

in that Wise One’s dispensation, - bent on effort, very learned,

1. skillful in the heaps of causes, - expert in the Four Noble Truths,

clever, varied speaker, I was - one who’s done what the Teacher taught.

1. Fallen thence I was reborn in - Tusita, with fame and splendor.

I surpassed the other gods there, - as the fruit of the holy life.

1. In whichever place I’m reborn, - I’m very rich and prosperous,

intelligent and beautiful, - and my retinue is well-trained.

1. Due to my karma, through effort - in the Victor’s dispensation,

I enjoy every attainment, - obtained with ease, pleasing the mind.

1. Through the fruit of my good conduct, - nobody treats me with contempt,

even he who was my husband - in whichever place I’m reborn.

1. In this present lucky aeon - Brahmā’s Kinsman, Greatly Famed One,

whose name was Koṇāgamana, - Best Debater, Buddha, arose.

1. We were born in a very rich - clan at that time, in Benares:

Dhanañjānī, Sumedhā too, - along with me, the women three.

1. We lay-donors gave a thousand - to the Sage, and a hermitage

for the Assembly, donating - that place to Him with Assembly.

1. Fallen thence, all we three women - were reborn in Tāvatiṃsa

where we attained the foremost fame, - and just the same among people.

1. In this present lucky aeon, - Brahma’s Kinsman, Greatly Famed One, - the Buddha known as Kassapa - was born, the Best of Debaters.
2. The attendant of the Great Sage - was the ruler of men back then,

the king of Kāsi, named Kiki, - in Benares, greatest city.

1. I was that king’s eldest daughter, - well-known by the name “Samaṇī.”

Hearing the Best Victor’s Teaching, - I chose to seek ordination.

1. Our father did not permit it; - we stayed at home during that time,

comfortable royal maidens - doing our practice with vigor - in virginal celibacy,

for twenty times a thousand years, - fond of waiting on the Buddha,

the king’s seven joyful daughters.

1. Samaṇī, and Samaṇaguttā, - Bhikkhunī, Bhikkhadāyikā,

Dhammā, and also Sudhammā, - and seventh Saṅghadāyikā,

1. now I, and Uppalavaṇṇā, - Paṭācārā and Kuṇḍalā,

Kisāgotamī, Dhammadinnā, - and Visākhā is the seventh.

1. Once when the Sun Among People - was preaching the marvelous Truth,

having heard it, I memorized - Mahānidānasuttanta.

1. Due to those karmas done very well, - with intention and firm resolve,

discarding my human body, - I went to Tāvatiṃsa then.

1. And now, in my final rebirth, - in Sāgalā, best of cities,

I am the Madda king’s daughter, - well-liked, held dear and beloved.

1. All was peaceful in that city - when I was coming into birth.

After that, due to that virtue, - they gave the name “Khemā” to me.

1. When I attained the prime of youth, - I was adorned with beauty and grace.

At that time my father gave me - to the great king, Bimbisāra.

1. I was his best-beloved queen, - taking great pride in my beauty.

Thinking, “He speaks ill of beauty,” - I dodged the Compassionate One.

1. At that time, King Bimbisāra, - with knowledge and great love for me,

after praising the Bamboo Grove, - brought singers to praise it for me:

1. “We think that one who has not seen - the Bamboo Grove, so delightful,

nor the lair of the Well-Gone-One, - has not seen the garden named ‘Joy.’

1. But one who’s seen the Bamboo Grove, - the ‘Joy’ that’s enjoyed by people,

that one’s seen the garden named ‘Joy,’ - much enjoyed by the king of gods.

1. Giving up the garden named ‘Joy,’ - descending to the earth’s surface,

gods are satisfied, astonished, - seeing the lovely Bamboo Grove.

1. What speaker can fully exclaim - its accumulated virtue,

produced by the merit of kings, - beautified by Buddha’s merit?”

1. Hearing of its magnificence - which was delightful to my ears,

desiring to see that garden, - I then announced this to the king.

1. Then the king, the lord of the earth, - along with a large retinue,

led me by procession to that - garden I was longing to see.

1. “Go and look at the great riches - of that grove, pleasing to the eyes;

it always glows with radiance, - colored by the Buddha’s aura.”

1. And when the Sage, out begging alms, - had entered Rajgir, best city,

at that very time I went out, - desiring to look at that grove.

1. Then I entered that grove in bloom, - alive with varied bees buzzing,

full of Indian cuckoo songs, - and dances by a peacock-troupe,

1. free of excess noise, uncluttered, - embellished with varied walkways,

with scattered huts and pavilions, - resplendent with diverse yogis.

1. Wandering about there, I thought, - “my eyes are now proving their worth.”

Having seen in that very place - a youthful monk, I thought of him:

1. “Staying in a delightful grove - like this, in early youth as though

it is the springtime, well-endowed - with a body which is pleasing,

1. bald-headed, wrapped in saffron robes, - seated at the foot of a tree

he meditates, a Buddhist monk, - discarding sensual delight.

1. Shouldn’t this auspicious Teaching - be practiced by old folks, after

they have lived the domestic life,- enjoying pleasure as they like?”

1. Discerning that it was empty, - I approached the perfumed house, the

Victor’s home, but spied the Victor, - like the sun when it is rising,

1. sitting happily by himself, - being fanned by a fine woman.

Seeing that scene, I thought like this: - “isn’t this Bull of Men wretched?

1. The woman though, shining like gold, - eyes and face like pink lotuses,

with red lips, looking like jasmine, - pleasing to the mind and the eyes,

1. with ears that are like golden swings, - firm breasts that look like water-jugs,

thin-waisted, a shapely behind, - fine thighs with charming ornaments,

1. dressed in clothing of fine blue silk, - furnished with a border of red,

with unsatisfiable looks, - she has a smiling demeanor.”

1. After seeing her, I thought this: - “Wow! This is a super-beauty!

Not ever in the past was seen - by my own eye such a beauty!”

1. Then she was ravished by old age, - discolored, her face disfigured.

Her teeth fell out, her hair turned white, - her mouth was fouled with saliva,

1. ears shriveled up, eyes formed cataracts, - breasts sagged and became repulsive;

wrinkles spread on all of her parts, - and veins popped out on that body,

1. crooked-limbed, leaning on a cane, - jutting-ribbed, emaciated,

trembling, fallen onto the ground, - gasping for every breath she took.

1. And then I was profoundly moved. - Marveled, my hair standing on end,

I said, “Woe on filthy beauty! - It is where only fools delight!”

1. Then the Great Compassionate One, - discerning that my mind was moved,

happy, with a heart that was thrilled, - he spoke to me in these verses:

1. “Khemā, see this complex heap as - diseased, disgusting and putrid.

It is oozing and it’s dripping, - the delight of foolish people.

1. With one-pointed focus, steadfast, - fix your mind on impurity.

Remain mindful of the body; - be intent on disenchantment.

1. Just as is this, so too is that; - just as is that, so too is this:

on the inside and the outside, - be detached from body-delight.

1. Cultivate emancipation - and abandon latent conceit.

Then, through understanding conceit, - you’ll wander in tranquility.

1. Those following the stream, excited with lust, - are making webs for themselves, like a spider;

others, cutting that away, are going forth, - indifferent, giving up the pleasures of lust.”

1. .Then the Charioteer of Men, - knowing my mental readiness,

in order to instruct me preached - Mahānidānasuttanta.

1. Hearing that best suttanta, I - recalled my former memory.

Just standing there I was at peace; - I purified my “Dhamma eye”.

1. Immediately falling down - before the feet of the Great Sage,

I spoke these words at that moment, - to confess offenses to him.

1. “Praise to you, O Seer of All! - Praise to you, Home of Compassion!

Praise to you, Existence-Crosser! - Praise to you, Path to Deathlessness!

1. Plunged into the thicket of views, - I was doped by passionate lust.

I now delight in discipline, - disciplined by your righteous trick.

1. Without enjoyment because they - do not see Great Sages like you,

beings in the sea of being, - are undergoing much dis-ease.

1. Though close I did not go to see - the World’s-Help, Non-Hostility,

the One who Made an End to Death; - I am confessing that offense.

1. Beauty-obsessed, I did not go - to the Goodness-Giver, Great Friend,

suspecting he’d be unfriendly; - I am confessing that offense.”

1. And then the One with Honeyed Speech, - the Great Compassionate Victor

sprinkling me with ambrosia said, - “Khemā, you should stay here with us.”

1. Then after bowing down my head, - having circumambulated,

having gone, having seen the king, - I spoke these words to him just then.

1. “O conqueror of enemies, - the righteous trick that you thought up!

Wishing to see the grove, I saw - the Sage, the One Free of Craving.

1. If it’s pleasing to you, O king, - I’ll go forth in the Neutral One’s

dispensation, tired of beauty, - because of what the Sage told me.”

1. Then pressing his hands together - the king, the lord of the earth, said,

“I permit you, O lucky one. - Let your going forth have success!”

1. And then after my going forth, - when I had served for seven months,

watching lamp flames rising, falling, - my mind being profoundly moved,

1. fed up with all conditioned things, - skillful in the heaps of causes,

passing over the four-fold flood, - I attained my arahantship.

1. I’d mastered the superpower - called the “divine ear” element.

I also was a master of - the knowledge stored in others’ hearts.

1. I remember my former lives; - my “divine eye” is purified.

All the defilements are destroyed; - I will not be reborn again.

1. In the Buddha’s dispensation, - I have purified my knowledge

of meaning and of the Teaching, - etymology and preaching.

1. Skilled in the purifications, - confident in Kathāvatthu,

and in the dispensation I’ve - mastered Abhidhammic method.

1. Then, being asked subtle questions - in Toraṇavatthu, by the

queen, wife of the Kosala king, - I explained according to truth.

1. At that time the king, approaching - the Well-Gone-One asked him as well.

Then the Buddha explained just as - those questions were explained by me.

1. The Victor, thrilled at that virtue, - then placed me in the foremost place;

the Ultimate Man then dubbed me - “chief of the nuns with great wisdom.”

1. My defilements are now burnt up; - all new existence is destroyed.

Like elephants with broken chains, - I am living without constraint.

1. Being in Best Buddha's presence - was a very good thing for me.

The three knowledges are attained; - I have done what the Buddha taught!

1. The four analytical modes, - and these eight deliverances,

six special knowledges mastered, - I have done what the Buddha taught!

**The verses of Arahant Nun Khemā**

139. [Māra:] Dear Khemā, you are still young and beautiful. I am also young and in my prime. Come, let us enjoy sensual pleasures and delight in sweet music.

140. [Nun Khemā:] Hey Māra, I am disgusted and ashamed of this foul body that is subject to disease and destruction. I have rooted out craving for sensual pleasures.

141. Sensual pleasures are like swords smeared with poison. The five aggregates of clinging are like piles of flesh. What you call delight in sensual pleasures is now non-delight for me.

142. I have gotten rid of craving for everything. I tore apart the dark mass of ignorance. That is how you should understand me. Māra, in this case you are defeated.

143. Not knowing reality, foolish people revere superstitions and worship the fire in the forest searching for purity.

144. But I worship the Supremely Enlightened Buddha, the best of men. Following the great teacher’s instruction, I have been completely released from all suffering.

Thus indeed Bhikkhunī Khemā spoke these verses.

The legend of Khemā Therī is finished.

**Sadu !. Sadu !!.. Sadu!!!...**