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

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

**The verse of Arahant Nun Tissā**

4. Tissā, be trained in the training of virtue, concentration and wisdom. Don’t miss this very rare opportunity! Liberate yourself from all fetters. Live without taints in the world.

5. Tissā, practice the Dhamma. Don’t miss this very rare opportunity!

Those who have missed this excellent opportunity suffer when they fall into hell.

This verse was said by Arahant Nun Tissā.

**The verse of Arahant Nun Muttā**

11. It is good that I am released from everything. I am well released from the three crooked things: the mortar, pestle, and my husband. I am also released from the cycle of birth and death along with craving that leads to rebirth.

This verse was said by Arahant Nun Muttā.

**23. Dhammadinnā**

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

the Buddha known as Kassapa - was born, the Best of Debaters.

1. 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 his sixth royal daughter, - well-known by the name Sudhammā.

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,
2. now Khemā Uppalavaṇṇā, - Paṭācārā and Kuṇḍalā,

Kisāgotamī, also I, - and Visākhā is the seventh.

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, - I’m born in a millionaire’s clan,

rich, endowed with every pleasure, - in Rajgir, excellent city.

1. When I’d become a young woman, - possessing the virtue of beauty,

married to another good clan, - I dwelt endowed with happiness.

1. Having approached the World’s Refuge, - having heard his Dhamma-preaching, - through the Buddha, my husband gained - the fruit of a non-returner.
2. Then I, having been permitted, - went forth into homelessness too.

After not a very long time, - I attained my arahantship.

1. Then a layman, approaching me, - asked me a series of questions

which were very deep and subtle; - I explained all of them to him.

1. The Victor, pleased by my virtue, - then placed me in that foremost place,

Buddhist nun, preacher of Dhamma: “I see no other one who is - as wise as is Dhammadinnā;

so should you consider her, monks.” - “I am indeed a wise woman, - who was pitied by the Leader.

1. The Teacher’s been worshipped by me; - I have done what the Buddha taught.

The heavy load has been laid down, - the ties to existence severed.

1. The reason for which I went forth, - from my home into homelessness — - I have now achieved that purpose: - destruction of all the fetters.
2. I’ve mastered the superpowers - like the “divine ear” element.

I know the hearts of others too, - I have done what the Teacher taught.

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

Throwing off all the defilements, - I am purified, I’m stainless.

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!

Thus indeed Bhikkhunī Dhammadinnā spoke these verses.

**The verse of Arahant Nun Dhammadinnā**

12. The only desire in my mind was to attain Nibbāna. I wasn’t distracted by any other desires. I contacted Nibbāna with my mind. One whose mind is not attached to sensual pleasures is called one heading up-stream.

This verse was said by Arahant Nun Dhammadinnā.

The legend of Dhammadinnā Therī is finished.

**Chulawedalla Sutta – middle length discourses of the buddha** …………………………………………………..Q8.“But what, Noble Lady, is the Eightfold Noble Path?” “It is this noble path with eight factors, friend Visākha, as follows: right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.”

Q9.“But is the eightfold Noble Path, Noble Lady, conditioned or unconditioned?” “The eightfold Noble Path, friend Visākha, is conditioned.”………………………………………..

……….Q11. “But what, Noble Lady, is concentration, what are the causes of concentration, what are the accessories to concentration, what is the development of concentration?”

“Whatever is one-pointedness of mind, friend Visākha, that is concentration, the four ways of attending to mindfulness are the causes of concentration, the four right endeavours are the accessories to concentration, whatever repetition of these things there is, their development, being made much of, this is the development of concentration herein.”

Q12. “But what, Noble Lady, are the processes?” “There are these three processes, friend Visākha: the bodily process, the speech process, the mental process.”

Q13. “But what, Noble Lady, is bodily process, what is speech process, what is mental process?” - “In-breathing and out-breathing, friend Visākha, is bodily process, thinking and reflection is speech process, perception and feeling is mental process.”

Q14. “But why is in-breathing and out-breathing, Noble Lady, bodily process, why is thinking and reflection speech process, why is perception and feeling mental process?”

“In-breathing and out-breathing, friend Visākha, are bodily, these things are bound up with the body, therefore in-breathing and out-breathing is a bodily process.

Having thought and reflected beforehand, friend Visākha, he afterwards breaks forth with a word, therefore thinking and reflection is a speech process.

Perception and feeling are mental factors, these things are bound up with the mind, therefore perception and feeling are mental processes.”………………………………………………………..

…………………………..Q21. “But how many feelings are there, Noble Lady?” - “There are three feelings, friend Visākha: pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant feeling.”

Q22. “But what, Noble Lady, is pleasant feeling, what is unpleasant feeling, what is neither-unpleasant-nor-pleasant feeling?”

“Whatever, friend Visākha, is bodily or mentally pleasant and agreeable feeling: that is pleasant feeling. Whatever, friend Visākha, is bodily or mentally unpleasant and disagreeable feeling: that is unpleasant feeling. Whatever, friend Visākha, is bodily or mentally neither agreeable nor disagreeable feeling: that is neither-unpleasant-nor-pleasant feeling.”

Q22. “But regarding pleasant feeling, Noble Lady: what is pleasant, what is unpleasant, regarding unpleasant feeling: what is pleasant, what is unpleasant, regarding neither-unpleasant-nor-pleasant feeling: what is pleasant, what is unpleasant?”

“Pleasant feeling, friend Visākha, is pleasant when it persists, unpleasant when it changes, unpleasant feeling is unpleasant when it persists, pleasant when it changes, neither-unpleasant-nor-pleasant feeling is pleasant when known, and unpleasant when unknown.”……………………………………………………………………………………….

…………………………………………………….Q27. “But for pleasant feeling, Noble Lady, what is the complement?” “For pleasant feeling, friend Visākha, the complement is unpleasant feeling.”

Q28. “But for unpleasant feeling, Noble Lady, what is the complement?” “For unpleasant feeling, friend Visākha, the complement is pleasant feeling.”

Q29. Complement of Neither-Unpleasant-nor-Pleasant Feeling “But for neither-unpleasant-nor-pleasant feeling, Noble Lady, what is the complement?”

“For neither-unpleasant-nor-pleasant feeling, friend Visākha, the complement is ignorance.”

Q30.“But for ignorance, Noble Lady, what is the complement?”

“For ignorance, friend Visākha, the complement is understanding.”

Q31. “But for understanding, Noble Lady, what is the complement?”

“For understanding, friend Visākha, the complement is freedom.”

Q32. “But for freedom, Noble Lady, what is the complement?”

“For freedom, friend Visākha, the complement is Nibbāna.”

Q33. “But for Nibbāna, Noble Lady, what is the complement?”

“You are not able to grasp, friend Visākha, answers to questions that are beyond your limits, like immersion in Nibbāna, friend Visākha, the spiritual life that ends in Nibbāna, that conclusion in Nibbāna.

Desiring this, friend Visākha, approach the Gracious One and you can ask him about this matter, and just as the Gracious One explains, so you should bear it in mind. ”Interview with the Gracious One

Then the devotee Visākha, after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā, having worshipped and circumambulated the nun Dhammadinnā, approached the Gracious One, and after approaching and worshipping the Gracious One, he sat down on one side. While sitting on one side the devotee Visākha related the whole conversation he had had with the nun Dhammadinnā to the Gracious One.

That being said, the Gracious One said this to the devotee Visākha: “Wise, Visākha, is the nun Dhammadinnā, having great wisdom, Visākha, is the nun Dhammadinnā, if you were to ask me, Visākha, the same matter, I would answer it in the same way, in the way the nun Dhammadinnā has answered, for this is indeed the meaning, and so should you bear it in mind.”

The Gracious One said this, and the devotee Visākha was uplifted and greatly rejoiced in what was said by the Gracious One.

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