Sattuppalamālikāya

[8. Sattuppalamālikāya[1]]

In Aruṇavatī City,
lived a king[2] named Aruṇavā.
I was [then] the wife of that king,
sent out [by him] on a journey.[3] (1) [71]

Having taken seven flowers,
divinely perfumed blue lotus,
lying down in [that] fine palace,
I reflected in this way then: (2) [72]

"What use are these flowers to me,[4]
planted on [the top of] my head?
They'll be better for me offered
to the Best Buddha's [great] knowledge. (3) [73]

They're honoring the Sambuddha;
sitting near the [palace] doorway,
when the Sambuddha arrives here,
I [too] will worship the Great Sage." (4) [74]

Splendid like an arjuna [tree],[5]
like a lion, the king of beasts,
along with the monks' Assembly,
the Victor [then] came on the road. (5) [75]

After seeing the Buddha's rays,
happy, with a mind that was moved,
having opened up the door, I
[then] worshipped the Best of Buddhas. (6) [76]

I scattered up in the sky [there]
those seven blue lotus flowers.
[Then] covering the Buddha's head,
they were held up [there in the sky]. (7) [77]

Thrilled at heart, with a happy mind,
awe-struck,[6] with hands pressed together,
bringing pleasure to [my] heart there,
I went to Tāvatiṃsa [then]. (8) [78]

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[1] "Seven Blue Lotus Flower-er."
[2] lit., "a kṣatriyan"
[3] reading *cārikaṃ cārayām' ahaṃ* (BJTS) for *na mālaŋ pādayām' ahaŋ* ("I didn't ? a garland," PTS).
[4] lit., "What then for me with these flowers...?"
[5] *kakudha* = kumbuk, cf. note to *Therāpadāna* v. [1800].
[6] *vedajāto*

Blue lotus[7][-flower] canopies
are carried on top of my head.
I [then] exude divine perfumes:
the fruit of seven lotuses. (9) [79]

Whenever I am sent [somewhere]
with my assembly of kinsfolk,
blue lotuses are carried then
over my entire[8] retinue. (10) [80]

I was fixed in the chief queen's place
of seventy kings of the gods.
Everywhere a female ruler,
I transmigrated birth to birth. (11) [81]

I was fixed in the chief queen's place
of sixty-three wheel-turning kings.
They all conform to my [wishes];
I'm one whose words are listened to.[9] (12) [82]

My color and exuded scent
are those of blue lotus flowers;
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (13) [83]

Skillful in the superpowers,
fond of wisdom's parts as focus,[10]
special knowledges perfected:
that's the fruit of Buddha-*pūjā*. (14) [84]

Skilled in retaining mindfulness,[11]
pastured in calm-meditation,
undertaking fit exertion:[12]
that's the fruit of Buddha-*pūjā*. (15) [85]

My effort bearing the burden
brought me release from attachments;[13]
defilements are all destroyed,
now there will be no more rebirth. (16) [86]

In the thirty-one aeons since

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[7]cf. above, n. to *Therī-apadāna* v. [51], on this obscure term.

[8]lit., "as far as my". Pronounce as two syllables when chanting, to keep the meter.

[9]lit., "one whose words are to be taken," reading *ādeyyavacanā* (BJTS, PTS alt) for *adeyya°* (PTS).

[10]see note to *Therāpadāna* v. [309].

[11]See note to *Therāpadāna* v. [309].

[12]see note to *Therāpadāna* v. [310].

[13]see *Therāpadāna* v. [649] for these same two feet.

I worshipped [him with that] flower,
I've come to know no bad rebirth;
that's the fruit of Buddha-*pūjā*. (17) [87]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (18) [88]

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! (19) [89]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (20) [90]

Thus indeed Bhikkhunī Sattuppalamālikāya spoke these verses.

The legend of Sattuppalamālikāya Therī[14] is finished.

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[14]This is the BJTS reading; PTS reads *Bhikkhunī Sattuppalamālikāya*