

# Ekūposathikā

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*Printed August 2022*

## Ekūposathikā Chapter, the Second

### [11. Ekūposathikā<sup>1</sup>]

In the city, Bandhumatī,  
there was a king<sup>2</sup> named Bandhuma.<sup>3</sup>  
On the day of the full moon, he  
took on<sup>4</sup> Full-Moon-Day observance.<sup>5</sup> (1) [131]

At that time [I also lived] there;  
I was a water-jug slave-girl.  
Seeing the army, with the king,  
I reflected in this way then: (2) [132]

The king himself, breaking his reign,  
took on Full-Moon-Day observance.  
Surely that karma's bearing fruit:  
the populace is delighted. (3) [133]

Having considered thoroughly  
my bad rebirth and poverty,  
after gladdening [my] mind, I  
took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day  
in the Buddha's<sup>6</sup> dispensation,  
Due to that karma done very well,  
I went to Tāvatiṃsa [then]. (5) [135]

There my well-made divine mansion

<sup>1</sup>“One Full-Moon-Day Observance-er”. *Uposatha* is a technical term for the weekly “sabbath” rituals according to the lunar calendar. These rites — on the day of the new moon, the full moon, the waning moon and no moon — became ubiquitous in the early centuries of the Buddhist era (and these “sabbaths” were observed by non-Buddhist groups as well). Among Buddhists, monks and nuns would meet for chanting of the monastic discipline and other rites of the assembly (*sanghakkamma*), and would preach to and perform rituals for laypeople, especially devout *upāsakas* (male) and *upāsikās* (female) who on that day would adopt three more stringent disciplinary precepts in addition to the usual five precepts, spending the day living as quasi-monastics. This is what King Bandhumā is here credited with establishing, and what the rebirth precursor of Ekūposathikā did as the foundation of her future arahantship.

<sup>2</sup>lit., “a kṣatriyan”.

<sup>3</sup>the wife of this king also planted the seeds for arahantship (as *Ekapiṇḍadāyikā*) in the time of Gotama Buddha. See above, *Therī-apadāna* v. [46].

<sup>4</sup>lit., “set up,” “arranged for” “produced” “was born in”. The verb (*upapajjati*) is used throughout *Apadāna* to mean “rebirth,” implying that taking on the Uposatha observance was considered a sort of new birth of the person who did it.

<sup>5</sup>lit., “he set up the [observance of] Uposatha.”

<sup>6</sup>lit., “Supreme Buddha's”

welled up an [entire] league in height,  
appointed with fine gabled cells,  
decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs  
are always looking after me.  
Having surpassed the other gods,  
I outshine them all of the time. (7) [137]

I was fixed in the chief queen's place  
of sixty-four kings of the gods.  
I was fixed in the chief queen's place  
of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,  
I transmigrated through lifetimes.  
Everywhere I am distinguished:  
fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages,  
and complete chariot riggings;  
I obtain every one of those:  
fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver,  
also things made out of crystal,  
and likewise made of ruby too;  
I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones,  
clothes made of *khoma* and cotton,  
and [other] very costly clothes;  
I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs,  
and likewise clothing, beds and chairs;  
I would obtain all those [items]:  
fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands,  
[facial] powders and ointments too;  
I would obtain all that [make-up]:  
fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces,  
pavilions, storied mansions, caves;  
I would obtain all those [dwellings]:  
fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old,  
 I went forth into homelessness.  
 When the eighth month [thence] had arrived,  
 I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;  
 all [new] existence is destroyed.  
 All [my] defilements are destroyed;  
 now there will be no more rebirth. (17) [147]

In the ninety-one aeons since  
 I did that [good] karma back then,  
 I've come to know no bad rebirth:  
 fruit of Full-Moon-Day observance. (18) [148]

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) [149]

The four analytical modes,  
 and these eight deliverances,  
 six special knowledges mastered,  
 [I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.