

Selā

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**[40. Selā<sup>1</sup>]**

In this [present] lucky aeon,  
Brahma's Kinsman, Greatly Famed One,  
[the Buddha] known as Kassapa  
was born, the Best of Debaters. (1) [1323]

I'm born in a lay Buddhist clan,  
in Śrāvasti, superb city.  
Having seen that superb Victor,  
and having heard [him] preach [*Dhamma*,] (2a-d)<sup>2</sup> [1324]

gone to that Hero for refuge,  
I undertook morality.  
Whenever that Great Hero, in  
the midst of the great populace, (2e-f, 3a-b) [1325]

the Bull of Men was explaining  
his own supreme Awakening,  
things which formerly were unheard,  
starting with "[life is] suffering," (3c-f) [1326]

hearing that, [and] taking [it] up,  
insight, thinking, wisdom, science,  
and intuition rose in me,  
and I asked the monks [about them]. (4) [1327]

In Kassapa's dispensation,<sup>3</sup>  
I practiced celibate [nunhood].<sup>4</sup>  
Due to that karma, I was born  
in the city of the thirty.<sup>5</sup> (5) [1328]

And now, in [my] final rebirth,  
born in a large millionaire's clan  
having approached and having heard  
the Buddha's great truth-filled Teaching, (6) [1329]

having gone forth, in no long time,  
I understood truth's foundations;  
casting away all defilements,  
I achieved [my] arahantship. (7) [1330]

<sup>1</sup>"Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads *Pesalā*, here and elsewhere in this *apadāna* (= "Agreeable")

<sup>2</sup>PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

<sup>3</sup>*kassape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

<sup>4</sup>reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

<sup>5</sup>i.e., the thirty-three gods.

I've mastered the superpowers  
 [like] the "divine ear" element.  
 I'm also a master, Great Sage,<sup>6</sup>  
 of the knowledge in others' hearts. (8) [1331]

I remember [my] former lives;  
 [my] "divine eye" is purified.  
 All the defilements are destroyed;  
 [I] will not be reborn again. (9) [1332]

In meaning and in the Teaching,  
 etymology and preaching,  
 [this] knowledge of mine was produced  
 in your presence, O Great Hero. (10) [1333]

My defilements are [now] burnt up;  
 all [new] existence is destroyed.  
 Like elephants with broken chains,  
 I am living without constraint. (11) [1334]

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! (12) [1335]

The four analytical modes,  
 and these eight deliverances,  
 six special knowledges mastered,  
 [I have] done what the Buddha taught! (13) [1336]

Thus indeed the bhikkhunī Selā spoke these verses.

The legend of Selā Therī<sup>7</sup> is finished

The Summary:

The kṣatriyans and the brahmins,  
 likewise Uppaladāyikā,  
 Sigālamātā and Sukkā,  
 Abhirūpā, Aḍḍhakāsikā,  
 the prostitute, so too Puṇṇā,  
 and Ambapālī, Buddhist nun,  
 and Selā [then makes] the tenth one.<sup>8</sup>  
 There are two hundred verses here,

<sup>6</sup>reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

<sup>7</sup>this is the BJTS reading for PTS *bhikkhunī Selā*

<sup>8</sup>this line only in BJTS, which reads *Pesalā* here as elsewhere

plus another forty-two more.<sup>9</sup>

The Kṣatriyan Chapter, the Fourth.<sup>10</sup>

And then there is the Summary of Chapters:

Sumedhā, Ekuposathā,  
 Kuṇḍalakesī Khattiyā  
 one thousand three hundred verses  
 mixed in with forty-seven [more].  
 Along with *Uddāna* verses  
 which are counted by those who know,  
 there are one thousand three hundred  
 verses plus fifty seven [more].<sup>11</sup>

The *Therī-apadāna* is Finished<sup>12</sup>

The *Apadāna* is Finished

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<sup>9</sup>these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

<sup>10</sup>this appears only in BJTS, and appears before rather than after the chapter summary.

<sup>11</sup>this colophonic verse appears in BJTS only; PTS omits it

<sup>12</sup>this appears only in BJTS; PTS omits it