

SECOND
EDITION

Therīgāthāpāḷi

BOOK OF VERSES OF
ELDER BHIKKHUNIS



A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
IN THE MINOR COLLECTION

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DEDICATION

I dedicate this translation with profound gratitude to my daughter Devpriya. She was the first one to know, at the ripe old age of eight (!), that I would like to go forth. With boundless mettā, karuṇā, and muditā, she gave me the permission and freedom to do so. Ever since then, she has been my champion, always there like a north star. She has taught me what true love means – love means letting go and sacrificing, making others happy even when it means you may get pains. Knowing how much personal cost this has entailed for her, I cannot but acknowledge the debt of gratitude, and be enormously thankful for the resolute strength and brave character she has displayed. With the boundless merits she has earned from this sacrifice to facilitate the way to Nibbāna for her father, may she obtain all the worldly happiness and peace, walk on the path like the elder bhikkhunis portrayed in this book, and attain Nibbāna when she is ready.

*“A woman, O lord of the people, may turn out better than a man:
She may be wise and virtuous, a devoted wife, revering her mother-in-law.*

*“The son to whom she gives birth may become a hero, O lord of the land.
The son of such a blessed woman, may even rule the realm.” (CDB 3.16)*

GRATITUDE

I would like to take this opportunity to thank all the kalyāṇamittā who have introduced me to the dhammā, helped me understand it, and encouraged me all along. I have been very fortunate to have unstinting support of all my Gurus: S. N. Goenka for paṭipatti (practice), Venerable Bhikkhu Bodhi for pariyatti (learning), and Mr. A. B. Mediawake (Pāḷi).

In particular, I very gratefully acknowledge the help I have received, and continue to receive, from Venerable Bhikkhu Bodhi as I started reading and learning the Tipiṭaka in English. His scholarly and devout translations have made dhammā accessible and easy to understand. He has always been there – in person or via email – answering questions, providing explanations, and clarifying confusions.

I also acknowledge the much-appreciated help of Mr. A. B. Mediawake, my Pāḷi Guru at SIBA, Pallekale, Sri Lanka. Without his encyclopedic knowledge and understanding of Pāḷi language and the Sutta Piṭaka along with commentaries, this translation would have floundered long before arriving.

Venerable Ñāṇatusita reviewed the Chapter of Ones when this translation was in infancy and set me along the right path by providing very constructive criticism and direction.

All the dhamma writers have helped me enormously in learning the multi-faceted dhamma thru their writings. Being curious, I have always admired the enormous work Mr. G. P. Malalasekera carried out in compiling the Dictionary of Pāli Proper Names in early 20th century, which has given me so much information on various characters of the Buddhist Cast. The study guides as well as translations by Venerable Ṭhāṇissaro Bhikkhu have proven extremely helpful in informing my dhamma studies. AccessToInsight.org has been tremendously helpful in making available dhamma materials in an easily accessible format.

All the clearly understandable and meaningful dhamma contained herein is due to them – all errors and misunderstandings are mine alone.

I gratefully thank Ms. Samanthi Rambukpotha and her parents Mr. and Mrs. Tillekeratne for their kind dāna by providing their home in Ratemulla, along with all necessities, for a serene environment conducive to meditation and translation. I also thank the caretaker Mr. Parakrama for his help and assistance during my sojourn there.

Thanks are also due to VRI-India, and in particular to Mr. S. P. Goenka, for their gracious permission to reproduce the CST edition Pāli source text in the book.

I also thank the Sri Lanka Immigration for extending my visa to complete the translation work, Mr. Nalin Ariyaratne for the cover and book design, and Ms. Pooja Gokul for the permission to use the Sanchi Torana sketch in the back cover logo.

Last but not the least, without the support of my family, I wouldn't have been able to undertake this translation. I especially thank my brother Dipak for taking care of the day-to-day tasks so I can devote myself fully to task at hand.

May they all share bountifully in the merits of this work. May all beings share in the merits of this work. May all beings be happy, be peaceful, be liberated.

Sumathipāla Arañña, Kanduboda, Sri Lanka
January 2022, itivuttaka@gmail.com

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GUIDE TO PĀLI PRONUNCIATION

The Pāli alphabet consists of:

Vowels:

- a (as in “cut” or “us”)
 - ā (as in “ah” or “art”)
 - i (as in “king” or “is”)
 - ī (as in “keen” or “eel”)
 - u (as in “put”)
 - ū (as in “rule” or “boon”)
 - e (as in “way” or “end”)
 - o (as in “home” or “ox”)
- e and o are long before a single consonant (“me” & “bone”)
 - e and o are short before a double consonant (“end” & “ox”)

Consonants:

- Gutturals: k, kh, g, gh, ñ
 - Palatals: c, ch, j, jh, ñ
 - Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ (tongue on roof of mouth)
 - Dentals: t, th, d, dh, n (tongue behind upper teeth)
 - Labials: p, ph, b, bh, m
 - Semivowels: y, r, l, l, v
 - Sibillant: s
 - Aspirate: h
 - Niggahīta: ṃ (like ng in “song”)
- Among the consonants, g is always pronounced as in “good,” c as in “church,” ñ as in “onion”.
 - The aspirates – kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh – are single consonants pronounced with slightly more force than the non-aspirates, thus th as in “Thomas” (not as in “thin”), ph as in “puff” (not as in “phone”).
 - Double consonants are always enunciated separately, thus dd as in “mad dog,” gg as in “big gun”.
 - An o and an e always carry a stress; otherwise the stress falls on a long vowel – ā, ī, ū, or on a double consonant, or on ṃ.

(Courtesy Venerables Balangoda Ānanda Maitreya and Bhikkhu Bodhi)

BIBLIOGRAPHY AND ABBREVIATIONS

- ACC** Access To Insight (www.accesstoinsight.org).
- BU** T. N. Sethumadhavan; Brihadaranyaka Upanishad (13): Yajnavalkya-Kanda: Chapter III (<http://www.esamskriti.com/essay-chapters/BRIHADARANYAKA-UPANISHAD-%2813%29~YAJNAVALKYA~KANDA~CHAPTER-III-1.aspx>).
- CDB** Venerable Bhikkhu Bodhi; The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya (Teachings of the Buddha) Wisdom Publications. 2000 Kindle Edition.
- CP** Bhikkhu, Mahinda; Cariyāpīṭaka – Book of Basket of Conduct: A Contemporary Translation, First Edition, Dhamma Publishers. 2022 Kindle Edition.
- CST** Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition copyright © 1995 Vipassana Research Institute.
See endnote 1 for abbreviations used by CST in the Pāli text.
- DPPN** Malalasekera, G. P; Dictionary of Pāli Proper Names (Online Version: <http://www.aimwell.org/DPPN/index.html>).
- EV1** Norman, K. R.; Elders Verses I-Theragāthā, Pali Text Society. 2007 (Second) Edition.
- EV2** Norman, K. R.; Elders Verses II-Therīgāthā, Pali Text Society. 1995 Edition.
- GDB** Venerable Nyanaponika Thera and Hecker, Hellmuth; Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy (Teachings of the Buddha) Wisdom Publications. 2003 Kindle Edition.
- IBH** Horner, I. B.; Women in Early Buddhist Literature: A Talk to the All-Ceylon Buddhist Women's Association, BPS Wheel No. 30, Access to Insight Edition.
- ITI** Bhikkhu, Mahinda; Itivuttakapāli – Book of This was Said: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
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- MIL1** Horner, I. B.; Milindapañhapāli-Milinda's Questions, Volume 1, Pali Text Society. 1996 Edition.
- MIL2** Horner, I. B.; Milindapañhapāli-Milinda's Questions, Volume 2, Pali Text Society. 1999 Edition.
- MLDB** Venerable Bhikkhu Bodhi; The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha), Wisdom Publications. 2005 Kindle Edition.
- NDB** Venerable Bhikkhu Bodhi; The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha), Wisdom Publications. 2012 Kindle Edition.
- Sn-B** Venerable Bhikkhu Bodhi; The Suttanipāta: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries (Teachings of the Buddha), Wisdom Publications. 2017 Kindle Edition.
- TB&V** Bhikkhu, Mahinda; Theravāda Buddhism and Vegetarianism: A Review and Study Guide, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THAG** Bhikkhu, Mahinda; Theragāthāpāli – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THIG** Bhikkhu, Mahinda; Therīgāthāpāli – Book of Verses of Elder Bhikkhunis: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THIGS** Venerable Bhikkhu Sujato and Walton, Jessica; Therīgāthā: Verses of the Senior Nuns, SuttaCentral. 2019 Revised Edition (downloaded Feb 16, 2020).
- THIGT** Venerable Ṭhānissaro Bhikkhu; Therīgāthā: Verses of the Elder Nuns, Access To Insight Edition.
- UD** Bhikkhu, Mahinda; Udānapāli – Book of Inspired Utterances: A Contemporary Translation, Dhamma Publishers. 2022 Kindle Edition.

ONLINE DICTIONARIES

- DICT-P** (1) PTS Pāli-English Dictionary – <http://dsal.uchicago.edu/dictionaries/pali/>
- DICT-S** (2) Sanskrit – <http://andhrabharati.com/dictionary/sanskrit/index.php#ws-1>
- DICT-W** (3) Wisdom Library – <http://www.wisdomlib.org/>

INTRODUCTION

The present book, Therīgāthā, belongs to the Khuddaka Nikāya of the Sutta Piṭaka of the Pāli Tipiṭaka. Tipiṭaka literally means three heaps/collections/baskets, consisting of Sutta Piṭaka, Vinaya Piṭaka, and Abhidhamma Piṭaka.

Sutta Piṭaka is a collection of the suttā or discourses preached by Lord Buddha and his eminent disciples. Vinaya Piṭaka is a collection of the rules and regulations by which the Saṅgha is to monitor and regulate itself and maintain the purity. Abhidhamma Piṭaka is a collection of topics and indices to codify and remember the teaching.

Sutta Piṭaka is further divided into five Nikāyā or collections, depending on a common characteristic, be it the size of the discourse (Dīgha Nikāya and Majjhima Nikāya), the theme (Saṃyutta Nikāya), or the number of things mentioned therein (Aṅguttara Nikāya). Then there were discourses or collections thereof which were put into a basket named Khuddaka Nikāya, literally the Minor Collection, but which, by size, is the largest among the five Nikāyā.

Dīgha Nikāya	Collection of Long Discourses
Majjhima Nikāya	Collection of Middle Length Discourses
Saṃyutta Nikāya	Collection of Thematic Discourses
Aṅguttara Nikāya	Collection of Numerical Discourses
Khuddaka Nikāya	Collection of Minor Discourses

Khuddaka Nikāya contains a number of books including Therīgāthā, the subject of this translation.

Notes on the Pāli text

Various books in the Khuddaka Nikāya, verily in all of Sutta Piṭaka, belong to different strata when they were compiled or added to the Pāli canon. Evidently Therīgāthā belongs to the oldest strata. For an overwhelming majority of the elder bhikkhunis, as the endnotes indicate, there is ample evidence for

them having lived during Lord Buddha's lifetime. It should be borne in mind that, while discussing the topic of antiquity, parts of a given book could be later than the general age assigned to that book. For example, in this book, the verses of Isidāsi Therī (V402-V449) clearly belong to a later stratum. The reason being that at the time of Lord Buddha's mahāparinibbāna, Pāṭaliputta was still being shaped from an earlier village called Pāṭaligāma (LDB 16.1.20 Mahāparinibbāna Sutta). It would have taken some time for that, then some more time for Ajātasattu, the King of Magadha, to overcome and defeat the Vajjian Federation, and then finally peace and prosperity would have arrived to Pāṭaliputta, the new capital of Magadha kingdom. This might have taken between 50 to 100 years after the mahāparinibbāna so it is a later addition. Thus, it's likely that the verses of Isidāsi Therī were added to the Therīgāthā during the third council of Pāṭaliputta (or second council of Vesālī but to me that appears less likely).

Similar might be the case for some of the elder bhikkhunis for whom no mention can be found in the Suttā or Vinaya. However, they are not necessarily all later – just that they cannot be accurately dated to be co-terminus with Lord Buddha and the first council. A prime example of this would be Sumedhā Therī, whose gāthā are in Chapter 16. She has a total of 75 gāthā – the longest in this book and still, there is so little biographical information in these gāthā, that no one has made an attempt to compile her biography, short or long. However, I believe that this Therī may have gone forth during Lord Buddha's time because in all her past lives, she was born when the Buddhas were alive (see V461 where she states "Buddha has arisen"). In her life as a supporter of the "Seven daughters of King Kikī" (see Appendix 13), she was in such illustrious company that is not repeated anywhere else. At the same time, knowing this information is from the Commentary, the source is much later than Lord Buddha's lifetime and hence less reliable. However, in absence of any evidence to the contrary, it behooves us to take the evidence at face value and tentatively accept that Sumedhā Therī may have lived during Lord Buddha's time.

Next question that would naturally arise is even if they were co-terminus with Lord Buddha, what is the certainly that their

verses were collected at that time and not compiled, modified, or added later on. The answer to this is that Therīgāthā has some of the most ancient and archaic forms of words and usages of the PāḲi language one would encounter in the Sutta Piṭaka. Some verses can also be found in other Nikāyā such as Saṃyutta Nikāya. This linguistic evidence provides additional confidence that this book belongs to a very early stratum in the Sutta Piṭaka.

Therīgāthā has a total of 524 verses (522 in EV2), uttered by 73 elder bhikkhunis – many of them have similar names and in two cases it's a group of elder bhikkhunis. Many of these elder bhikkhunis have biographies in the Apadāna (TherīapadānapāḲi) as well.

Themes of Therīgāthā

Thematically speaking, Therīgāthā as a collection exhibits many common themes.

1. The first and foremost theme underlying the entire book is that of liberation, of freedom, of nibbāna. As NDB 8.19 Pahārāda Sutta states: “Just as the great ocean has but one taste, the taste of salt, so too, this Dhamma and discipline has but one taste, the taste of liberation”.
2. A second theme that is seen is that of suffering – and in particular, suffering peculiar to women. The varied examples of these are:
 - a. freedom from the crooked things (Muttā Therī, V11; and Sumaṅgalamātā Therī, V23-V24).
 - b. sufferings peculiar to women (Kisāgotamī Therī, V216-V217; and Uppalavaṇṇā Therī, V224-V226).
 - c. suffering of losing a loved one (Ubbiri Therī, V51-V53; Vāseṭṭhi Therī, V133-V138; Kisāgotamī Therī, V218-V223; Brāhmaṇa Sujāta and Sundarī Therī, V313-V338).
 - d. lone themes of suffering such as old age (Dhammā Therī, V17); weak and old (Mettikā Therī, V29-V30); weak due to birthing many sons (Soṇā Therī,

V102-V106); sick and weak (Cittā Therī, V27-V28); and a widow without sons (Candā Therī, V122-v126) are also to be found.

- e. Further, not only did they get the extreme pain of a child's or brother's death but were also accused of being a witch that eats her own – see Vāseṭṭhi Therī V133-V138 and Sundarī Therī V313-V316 including endnotes.
 - f. An extreme and unimaginable kind of suffering happened in the case of the celebrated Arahant Therī Uppalavaṇṇā (V224-V235 and Appendix 8 therein). She unknowingly was a co-wife with her own mother to her half-brother at the same time. The half-brother was none other than the Gaṅgātīriya Thera (THAG V127-V128 and Appendix 27 therein). This extreme suffering led to all three of them renouncing the world and becoming Arahants (we are not certain if the mother became an Arahant).
3. A third theme that is very noticeable is how so many courtesans strive and realize the truth. Read how Aḍḍhakāsi Therī (V25-V26), Abhayamātu Therī (V33-V34), Vimalā Therī (V72-V76), Ambapālī Therī (V252-V270), and Uppalavaṇṇā Therī and her mother (V224-V226 and endnote thereon) sing paeans of the final freedom.
 4. A fourth theme is that of kalyāṇamittatā — how good friendship can lead one to breakthrough and ultimately to complete freedom. Kisāgotamī Therī (V213-V214) extolls the good friendship and Sundarī Therī (V332) calls her preceptor kalyāṇī. Paṭācārā Therī is repeatedly extolled by many elder bhikkhunis (Uttamā Therī, V42-V44; Tīṇsamattā [About Thirty] Therī, V117-V121; Candā Therī, V122-V126; and Uttarā Therī, V175-V181). Dhammadinnā Therī led Sukkā Therī (V54-V56); Aññatarā Therī (V67-V71); and a nurse employed by Mahāpajāpati Gotamī Therī (see “Appendix 6: Mahāpajāpati Gotamī Therī”) to liberation. Similarly, Subhākammāradhītu Therī (V365) was trained by Uppalavaṇṇā Therī.

Just a conversation with a kalyāṇamitta (Vāseṭṭhi Therī) led Brāhmaṇa Sujāta (Father of Sundarī Therī) to liberation. Sending that message (that I am liberated) with the charioteer resulted in charioteer also going forth; while his daughter Sundarī Therī also went forth following the example of her father and became an arahant.

And last but not the least, the most amazing good friendship is the one portrayed between Sumedhā Therī, Khemā Therī, and Dhanañjānī brāhmaṇi (see V520-V524 and “Appendix 13: Seven Daughters of King Kikī”).

5. Another theme underlying many verses is that of disgust with sensual pleasures, seeing sensual pleasures as not only defiling but as obstructions and comparing it using various similes – the best examples are at the end of book in Sumedhā Therī’s V450-V524. Similes and Metaphors gives a comprehensive listing of the similes and the Therī giving that simile or metaphor.
6. Then there were some elder bhikkhunīs who were either entangled in rites and rituals (Nanduttarā Therī, V87-V91; and Isidāsī Therī, V412) or freed others who were entangled in rites and rituals (Puṇṇā Therī, V236-V251).
7. While several elder bhikkhunīs reflect on the body as subject to illness, impure, foul, weak, smelling fearfully, and so on; Ambapālī Therī (V252-V270) is perhaps unique in taking her own body and reflecting on it – by comparing the body of the youth to the body of old-age – limb by limb.
8. Yet another theme is that of women trying to ensnare and keep their husbands at home. The best example of this is Cāpā Therī (V292-V312) who uses all means at her disposal to entice her husband, Ājīvaka Upaka, to stay at home: let’s enjoy sensual pleasures as before, I am beautiful why are you leaving?, I am bountiful why are you leaving?, I will hurt our son so you will be full of sorrow and can’t go. Happily, none of these ruses work – for the ultimate good of both of them.
9. While many of the elder bhikkhunīs had a hard and

unpleasant road to follow to be fully liberated, there were some who reached liberation by the quick and pleasant path: Sujātā Therī (V145-V150) contacted the undying listening to Lord Buddha (i.e. became an Arahant, according to the Commentary) while Anopamā Therī (V151-V156) reached the third fruit doing the same.

10. Then there are numerous incidents of relatives helping each other: Abhaya Thera instructed his mother Abhayamātu Therī (V33-V34); Mahāpajāpatigotamī Therī was helped by Lord Buddha (V157-V162); Vaḍḍhamātu Therī (THIG V204-V212) taught her son Vaḍḍha Thera (THAG V335-V339); Rohinī Therī helped her father become an arahant (V271-V291); and Cāpā Therī helped husband Ājīvaka Upaka become an anāgāmī (V292-V312).

In an amazing display of both kalyāṇamittatā and relatives helping each other, the lay-life husband-wife team of Mahākassapa Thera (THAG V1054-V1093 and “Appendix 59: Mahākassapa Thera”) and Bhaddā Kāpilānī (THIG V63-V66 and Appendix 2 therein) mutually decided never to consume marriage, and upon Mahākassapa Thera’s parents demise, they both went the way of renunciation, ordination, and becoming Arahants.

11. And finally, there are the verses of conversations between elder bhikkhunis and Māra, the perennial tempter-cum-joker in the Buddhist literature who has a knack for appearing at the most inopportune time to see if the person is still within his grasp. The best examples of these conversations are: Selā AKA Ālavikā Therī (V57-V59), Somā Therī (V60-V62), Khemā Therī (V139-V144), Cālā Therī (V182-V188), Upacālā Therī (V189-V195), Sīsūpacālā Therī (V196-V203), and Uppalavaṇṇā Therī (V230-V235). In each of these conversations, he tries to tempt but the elder bhikkhuni knows who he is and gives him a befitting reply, making him retreat in defeat.

Notes on translation

Since the language and usage is so ancient and archaic, it is but natural that over the interceding two-and-a-half millennia, first in verbal transmissions and later in manuscript transmissions, inconsistencies and spelling mistakes would creep in.

Additionally, the meaning of the words, usage, and language itself would change and we see all of this reflected in the Commentary on Therīgāthā. However, I have not attempted any linguistic or grammatical comparison or analysis in this book and have largely gone with translating the CST edition, except when an alternate version from a different source (as identified in the CST source) made better sense. In most cases, such information can be gleaned from the end notes.

I have not been overly concerned with the commentarial exegesis except when the translation of a verse was problematic and I had to resort to commentary to understand how the commentator understood the meaning. Even then, as mentioned above, meanings were not always clear and I had to translate in accordance with my understanding of the dhamma.

I have compared my translation with the Norman (EV2, which is a complete translation), as well as Venerable Thānissaro Bhikkhu (THIGT) and Venerable Sujato Bhikkhu and Jessica Walton (THIGS) translations, neither of which are complete translations. Whenever I found a similar verse in another work such as LDB, MLDB, CDB or NDB; I have also checked my translation with that work. All such information can be gathered from the endnotes.

This leaves us with a few technical things to be noted.

1. I have NOT translated Buddha, Dhammā, Saṅghā, Nibbāna, jhāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇa, Brāhmaṇī, Deva, Devā, Devatā, Accharā, Kinnari, and Kamma (and their derivations) except as noted below, in glossary, and/or in endnotes.
 - a. Dhammā, when translated, has been translated as nature (V128 and V394) or phenomena (V61).
 - b. Kamma, when translated, has been translated as work (V273 and V275).

- c. Nibbāna, when translated, has been translated as extinguishing (V116).
- d. I have chosen to render Therī as Elder Bhikkhuni. Other possible translations can be Nun, Sister, Female Renunciate, etc.
- e. Similarly, Thero/Thera is rendered as Elder Bhikkhu.
- f. Dibbaṃ and dibbā are translated as divine while dibbacakkhu is translated as divine eye.
- g. Brahmācārinī is translated as “farer of holy-life” and brahmācariyaṃ as “faring the holy-life”.
- h. Terms related to “yoga” which were translated as “fetters” in the first edition have been translated as “bonds” in this edition.
- i. Terms related to “attha” which were translated as “aim” in the first edition have been translated in this edition as follows:
 - “goal” (atthaṃ, hīnamatthaṃ, paramatthasañhitā, paramatthe, sāmāññatthaṃ, uttamatthassa, yadatthaṃ),
 - “reason” (etamatthaṃ),
 - “benefit” (atthāya),
 - “non-desirous” (anattikā),
 - without explicit translation (bhattatthaṃ, bhattattaṃ).
2. I have added the titles of the following type to clarify who is speaking and to whom. Some of them are based on the commentarial explanation while others are based on what I believe is taking place based on the context and the language of the verses.

Sundarī Therī’s Preceptor to Sundarī Therī:

3. Sometimes I have translated ca simultaneously as both and & too in the same verse, if it made better reading sense. However, I must admit I have not been systematic in doing so.
4. Another point the reader should keep in mind is that in Pāḷi, a sentence can cross the boundary of a verse and spill over into next verse or next several verses. In such a case, please read several verses together to get the meaning.

5. I have provided both Pāḷi text in Roman Diacritics and the English translation so it is easy for interested readers to compare them. I debated whether I should (a) have no Pāḷi text, (b) provide Pāḷi and English on recto-verso pages, or (c) keep it as it is right now. I finally chose the arrangement as presented in this book.

The verses are in general translated so that the padā (parts of the verses) and translations of them are located in the same place, as far as possible but not always. For example, looking at V1:

<u>“Sukhaṃ supāhi therike,</u>	<u>katvā coḷena pārutā;</u>
pada a	pada b
<u>Upasanto hi te rāgo,</u>	<u>sukkhadākaṃ va kumbhiya”nti.</u>
pada c	pada d

In this case, the translation is:

<u>“Sleep happily O little</u>	<u>having put on [rag] robe,</u>
<u>[elder] bhikkhuni,</u>	
pada a	pada b
<u>Your lust has been calmed,</u>	<u>like dried grain in the pot”.</u>
pada c	pada d

Here, the Pāḷi source and translation are matching up by pada so this is helpful for those interested in comparing translations, comparing source and translation, or simply learning Pāḷi in an applied context (as opposed to classroom setting).

However, many a times this makes for an awkward translation and doesn't retain the flair but that is the price one pays for fidelity to the received text. To alleviate this, and especially when the translation was on the verge of becoming non-sensical, I have supplied additional words in square brackets [] and in rare cases, I have added a pronoun. In very rare cases, I have reorganized the translation to bring out the intended meaning.

6. A full Pāḷi-English glossary that provides both original and deconstructed Pāḷi terms and their English translations will help the reader understand how Pāḷi words are constructed and what each constituent word means.
7. As far as numbering of the verses goes, here is the scheme:

1.1 (1) Aññatarātherīgāthā – Verse of Some Elder Bhikkhuni

V1 *“Sukhaṃ supāhi therike, katvā coḷena pārutā;
Upasanto hi te rāgo, sukkhadākaṃ va kumbhiya”nti.*

The bulleted list shows the <chapter>.<sutta> and the number following that in the round brackets () shows the continuous sequential number of the Therī or sutta, irrespective of chapter. The verses are numbered continuously irrespective of bulleted list and Therī or sutta number. There are a total of 73 Therī and 524 verses in this book.

8. I have added the meaning or translation of the Therī’s name in round brackets () but the reader should keep in mind that these meanings or translations are highly conjectural and subjective.
9. Other names by which the Therī might be known will be found in the respective endnote and/or appendix that has the DPPN biographical information.
10. I have tried to cross-reference the Therī everywhere by providing their verse numbers, so the reader can follow and read-up about the Therī of interest as she chooses.
11. Since this is an English translation, all the references provided are to the contemporary English translations so that it’s easy for the reader to follow up the references and deepen their understanding.
12. Copious information is provided in the endnotes and appendices for those readers curious about the background and life of the elder bhikkhunis. In the information quoted from DPPN, for the sake of brevity, references to Pāḷi sources have been removed (and replaced by references to

contemporary English translations, as far as references can be tracked). I have also added the verse cross-references in the DPPN info. The DPPN source is from the online edition.

I have added the “Note:” information in the footnotes and appendices.

13. “Appendix 1: Buddhist Path by Numbered Lists” contains all the numbered lists referenced in this book. Readers are requested to consult it for any questions.
14. A note on the punctuation and quotation style – I have chosen to keep all punctuation outside the quotation marks, so I have used the UK style (“.”) rather than the US style (“.”).

Genesis of this Book

For those interested in learning how things happen and projects start, how they take on a life of their own and become all-encompassing; here is a brief history of this translation – my first one – and how it all came about.

While I was studying for Diploma in PāḲi at the Sri Lanka International Buddhist Academy (SIBA) in Pallekale, Sri Lanka; my PāḲi teacher Mr. Mediwake and I decided that the best way to learn PāḲi would be to jump in and study a book. And I chose Therīgāthā because it was in verse (most beginners are advised not to start with verse translations!), was smaller in size (compared to other verse collections), and was a timely topic on women in Buddhism. So, the final third of the diploma was utilized to go thru Therīgāthā verse by verse and in doing so, I came up with a very rough, non-standard, novice translation. This being my first translation, it went thru numerous self-reviews as I identified and corrected inconsistencies, grammatical nuances, my misunderstandings, and so on.

What’s new in this Edition

This is a completely reworked edition, with numerous grammatical and textual changes to the entire book. Many PāḲi terms have been modified and now they have been standardized across all the translations I have authored.

All the DPPN information presented herein has been updated from the online DPPN source, which also has the diacritical marks.

A few new topics have been added, viz:

1. “Appendix 1: Buddhist Path by Numbered Lists”
2. “Appendix 14: Seven People With Merits” related to Puṇṇā Therī (see THIG 236-251)
3. “Epithets of An Arahant”
4. “Therī Foremost in a Quality”

I hope this translation is helpful for those looking to obtain a flair, a pre-taste of what it must have been like to be freed from the defilements and be completely liberated. If this translation inspires even one reader to live by these ideals, then this translation would have served, indeed well-served, the purpose.

Namo tassa bhagavato arahato sammāsambuddhassa
Veneration to the Blessed One, Arahant, Rightly Self-Enlightened

Khuddakanikāye – IN THE MINOR COLLECTION ¹

Therīgāthāpāḷi BOOK OF VERSES OF ELDER BHIKKHUNIS

1. EKAKANIPĀTO – CHAPTER OF ONES

1.1 (1) *Aññatarātherīgāthā* – Verse of Some Elder Bhikkhuni (1)

Lord Buddha:

V1 “*Sukhaṃ supāhi therike, katvā coḷena pārutā;*
Upasanto hi te rāgo, sukkhaḍḍakaṃ va kumbhiya”*nti.*

Itthaṃ sudaṃ aññatarā therī apaññātā bhikkhunī gāthaṃ
abhāsittthāti.

“Sleep happily, O little [elder] bhikkhuni, having put on the
[rag] robe;

Your lust has been calmed, like dried grain in the pot”. ²

Some Unknown Elder Bhikkhuni spoke this verse.

1.2 (2) *Muttātherīgāthā* – Verse of Elder Bhikkhuni Muttā (1) (Free, Pearl)

Lord Buddha:

- V2 “Mutte mucassu yogehi, cando rāhuggahā iva;
Vippamuttēna cittēna, anañā bhuñja piṇḍaka”nti.

*Itthaṃ sudaṃ bhagavā muttaṃ sikkhamānaṃ imāya gāthāya
abhiṇhaṃ ovadatīti.*

“Free [yourself] from bonds, O Muttā, like moon [freed] from
Rāhu;

With a mind fully freed, eat alms-food free of debt”.

Blessed One repeatedly exhorted trainee Bhikkhuni Muttā
with this verse. ³

1.3 (3) *Puṇṇātherīgāthā* – Verse of Elder Bhikkhuni Puṇṇā (1) (Complete, Full)

Lord Buddha:

- V3 “Puṇṇe pūrassu dhammehi, cando pannaraseriva;
Paripuṇṇāya paññāya, tamokhandhaṃ [*tamokkhandhaṃ*
(*sī. syā.*)] padālayā”ti.

Itthaṃ sudaṃ puṇṇā therī gāthaṃ abhāsithātī.

“Fulfill Dhammā, O Puṇṇā, like [full] moon on the fifteenth;
With completely fulfilled wisdom, shatter the aggregate of
darkness”. ⁴

Elder Bhikkhuni Puṇṇā spoke this verse.

1.4 (4) *Tissātherīgāthā* – Verse of Elder Bhikkhuni Tissā (1) (Third-born)

Lord Buddha:

- V4 “Tisse sikkhassu sikkhāya, mā taṃ yogā upaccagum;
Sabbayogavisamyuttā, cara loke anāsava”ti.

... Tissā therī ...

“Training in the trainings, O Tissā, don’t let bonds overcome you;
Unyoked from all bonds, dwell taintless in the world”. ⁵

1.5 (5) *Aññatarātissātherīgāthā* – Verse of Some Elder Bhikkhuni Tissā (2) (Third-born)

V5 “*Tisse yuñjassu dhammehi, khaṇo taṃ mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā*”ti.
... *Aññatarā tissā therī* ...

“Yoked to Dhammā, O Tissā, don’t let the moment pass;
Those who let the moment pass by sorrow, [as if] fully given to hell”.

1.6 (6) *Dhīrātherīgāthā* – Verse of Elder Bhikkhuni Dhīrā (Wise, Patient)

V6 “*Dhīre nirodhaṃ phusehi [phussehi (sī.)], saññāvūpasamaṃ
sukhaṃ;
Ārādhayaṃhi nibbānaṃ, yogakkhemamanuttara*”nti [*yogakkhemaṃ
anuttaranti (sī. syā.)*].
... *Dhīrā therī* ...

“Contact cessation, O Dhīrā, appeasing of perceptions is happiness;
Obtain Nibbāna, the unsurpassed refuge from bonds”. ⁶

1.7 (7) *Vīrātherīgāthā* – Verse of Elder Bhikkhuni Vīrā (Victor, Brave)

V7 “*Vīrā vīrehi [dhīrā dhīrehi (ka.)] dhammehi, bhikkhunī
bhāvitindriyā;
Dhārehi antimaṃ dehaṃ, jetvā māraṃ savāhini*”nti [*savāhananti (ka.)*].
... *Vīrā therī* ...

“[Endowed] with the heroic Dhammā, O Vīrā, [be] a bhikkhunī with developed faculties;
Bear the last body, having won Māra with his armies”. ⁷

1.8 (8) *Mittātherīgāthā* – Verse of Elder Bhikkhuni Mittā (Friend)

- v8 *“Saddhāya pabbajitvāna, mitte mittaratā bhava;
Bhāvehi kusale dhamme, yogakkhemassa pattiya”ti.
... Mittā therī ...*

“Having ordained with confidence, O Mittā, delight in developing loving-friendliness;
Develop the wholesome Dhammā, to reach the refuge from bonds”. ⁸

1.9 (9) *Bhadrātherīgāthā* – Verse of Elder Bhikkhuni Bhadrā (Good)

- v9 *“Saddhāya pabbajitvāna, bhadre bhadraratā bhava;
Bhāvehi kusale dhamme, yogakkhemamanuttara”nti.
... Bhadrā therī ...*

“Having ordained with confidence, O Bhadrā, delight in developing good [states];
Develop the wholesome Dhammā, the unsurpassed refuge from bonds”. ⁹

1.10 (10) *Upasamātherīgāthā* – Verse of Elder Bhikkhuni Upasamā (Calm One)

- v10 *“Upasame tare oghaṃ, maccudheyyaṃ suduttaraṃ;
Dhārehi antimaṃ dehaṃ, jetvā māraṃ savāhana”nti.
... Upasamā therī ...*

“Cross the flood, O Upasamā, the realm of death, very difficult to cross;
Bear the last body, having won Māra with his mount”. ¹⁰

1.11 (11) *Muttātherīgāthā* – Verse of Elder Bhikkhuni Muttā (2) (Free, Pearl)

V11 “*Sumuttā sādhumuttāmhi, tīhi khujjehi muttiyā;
Udukkhalena musalena, patinā khujjakena ca;
Muttāmhi jātimaraṇā, bhavanetti samūhatā*”ti.
... *Muttā therī* ...

“Freed, good to be freed, freed from three crooked things;
From mortar, from pestle, from crooked husband too;
Freed from birth-death, lead to becoming is fully destroyed”. ¹¹

1.12 (12) *Dhammadinnātherīgāthā* – Verse of Elder Bhikkhuni Dhammadinnā (Devoted to Dhamma)

V12 “*Chandajātā avasāyī, manasā ca phuṭṭā [phuṭṭhā (syā.), phuṭṭhā (sī. aṭṭha.)] siyā;
Kāmesu appaṭibaddhacittā [appaṭibandhacittā (ka.)], uddhaṃsotāti
vuccatī*”ti [*uddhaṃsotā vimuccatīti (sī. pī.)*].
... *Dhammadinnā therī* ...

“Arousing desire to end [the wandering-on], should mentally
contact [Nibbāna] too;
Mind unobsessed by sensual pleasures, is said to be going up-
stream”. ¹²

1.13 (13) *Visākhātherīgāthā* – Verse of Elder Bhikkhuni Visākhā (Many Branched)

Visākhā Therī admonishing her companions:

V13 “*Karotha buddhasāsanam, yaṃ katvā nānutappati;
Khippaṃ pādāni dhovitvā, ekamante nisīdathā*”ti.
... *Visākhā therī* ...

“Do the Teaching of the Buddha, doing this no one is
tormented;
Quickly having washed feet, sit down on one side [to
meditate]”. ¹³

1.14 (14) *Sumanātherīgāthā* – Verse of Elder Bhikkhuni Sumanā (Glad)

Lord Buddha:

- V14 “*Dhātuyo dukkhato disvā, mā jātiṃ punarāgami;
Bhave chandaṃ virājetvā, upasantā carissasī*”ti.
... *Sumanā therī* ...

“Having seen elements as suffering, do not come to birth again;
Having fully removed desire for becoming, calmed you will dwell”. ¹⁴

1.15 (15) *Uttarātherīgāthā* – Verse of Elder Bhikkhuni Uttarā (1) (Superior One)

- V15 “*Kāyena saṃvutā āsiṃ, vācāya uda cetasā;
Samūlaṃ taṇhamabbuyha, sītibhūtāmi nibbutā*”ti.
... *Uttarā therī* ...

“I was guarded in body, verbally or mentally too;
Having pulled-out craving with root, cooled down I am, liberated”. ¹⁵

1.16 (16) *Vuḍḍhapabbajitasumanātherīgāthā* – Verse of Elder Bhikkhuni Vuḍḍhapabbajitasumanā (Glad who ordained in the old age)

Lord Buddha:

- V16 “*Sukhaṃ tovaṃ vuḍḍhike sehi, katoā coḷena pārutā;
Upasanto hi te rāgo, sītibhūtāsi nibbutā*”ti.
... *Sumanā vuḍḍhapabbajitā therī* ...

“Sleep happily, O Vuḍḍhā, having put on the [rag] robe;
Your lust has been calmed, cooled down you are, liberated”. ¹⁶

1.17 (17) *Dhammātherīgāthā* – Verse of Elder Bhikkhuni Dhammā

V17 *“Piṇḍapātaṃ caritoāna, daṇḍamolubbha dubbalā;
Vedhamānehi gattehi, tattheva nipatiṃ chamā;
Disvā ādīnavaṃ kāye, atha cittaṃ vimucci me”ti.
... Dhammā therī ...*

“Having walked on the alms round, leaning on the walking stick, weak;
With shivering limbs, there and then I fell down on the ground;
Having seen danger in the body, my mind was then fully freed”.¹⁷

1.18 (18) *Saṅghātherīgāthā* – Verse of Elder Bhikkhuni Saṅghā

V18 *“Hitvā ghare pabbajitvā [pabbajitā (sī. aṭṭha.)], hitvā puttaṃ
pasuṃ piyaṃ;
Hitvā rāgañca dosañca, avijjañca virājiya;
Samūlaṃ taṇhamabbuyha, upasantāmi nibbutā”ti.
... Saṅghā therī ...*

“Having abandoned home I ordained, having abandoned son, animal, dear one;
Having abandoned lust and hate, having fully removed ignorance too;
Having pulled-out craving with root, calmed down I am, liberated”.¹⁸

Ekakanipāto niṭṭhito – Chapter of Ones is finished.



2. DUKANIPĀTO – CHAPTER OF TWOS

2.1 (19) *Abhirūpanandātherīgāthā* – Verses of Elder Bhikkhuni Abhirūpanandā (Pleasing Beauty)

Lord Buddha:

V19 *“Āturaṃ asuciṃ pūtiṃ, passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.*

“Subject to illness, impure, foul, see this body, O Nandā;¹⁹
Develop mind on repulsiveness, concentrated, well-restrained.

V20 *“Animittaṇca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasantā carissasī”ti.*

*Itthaṃ sudaṃ bhagavā abhirūpanandaṃ sikkhamānaṃ imāhi
gāthāhi abhiṇhaṃ ovaḍatīti.*

“Develop the signless [deliverance], forsake the sleeping
tendency of conceit;
There fully understanding the conceit, calmed you will
dwell”.²⁰

Blessed One repeatedly exhorted trainee Bhikkhuni
Abhirūpanandā with these verses.

2.2 (20) *Jentātherīgāthā* – Verses of Elder Bhikkhuni Jentā (of town Jenta)

V21 *“Ye ime satta bojjhaṅgā, maggā nibbānapattiyā;
Bhāvitā te mayā sabbe, yathā buddhena desitā.*

“These seven factors of enlightenment, path to reach Nibbāna;
They are all developed by me, as preached by the Buddha.²¹

V22 *“Diṭṭho hi me so bhagavā, antimoyaṃ samussayo;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo”ti.*

Itthaṃ sudaṃ jentā therī gāthāyo abhāsithātī.

“I have seen the blessed one, this is the last body;
Fully ended is birth and the round of existences, there is no
further becoming now”.²²

Elder Bhikkhuni Jentā spoke these verses.

2.3 (21) *Sumaṅgalamātātherīgāthā* – Verses of Elder Bhikkhuni Sumaṅgalamātā (Mother of Sumaṅgala)

V23 “*Sumuttikā sumuttikā [sumuttike sumuttike (sī.), sumuttike sumuttikā (syā. ka.)], sādhumuttikāmhi musalassa;*
Ahiriko me chattakaṃ vāpi, ukkhalikā me deḍḍubhaṃ vāti.

“Freed, freed, good to be freed from pestle;
Shameless is my husband, stinking is rice-cooker.”²³

V24 “*Rāgañca ahaṃ dosañca, cicciṭi cicciṭi vihanāmi;*
Sā rukkhamaṭṭamupagamma, aho sukhaṇti sukhaṭo jhāyāmi”ti.

... *Sumaṅgalamātā therī [aṇṇatarā therī bhikkhunī apaṇṇātā (syā. ka.)] ...*

“I have fully destroyed lust and hate, [like hot iron dipped in the water cools] making hissing sounds;
Having approached tree root, [saying] ‘Oh happiness’,
happily I do jhāna”.²⁴

2.4 (22) *Aḍḍhakāsitherīgāthā* – Verses of Elder Bhikkhuni Aḍḍhakāsi (Half Kāsi)

V25 “*Yāva kāsijanapado, suṅko me tatthako ahu;*
Taṃ katvā negamo agghaṃ, aḍḍhenagghaṃ ṭhapesi maṃ.

“In the republic of Kāsi, my toll [rate] was that much;
Having town rated me like that, established me as half-rate [of the country’s daily income].”²⁵

V26 “*Atha nibbindahaṃ rūpe, nibbindaṇca virajjahaṃ;*
Mā puna jātiṣaṃsāraṃ, sandhāveyyaṃ punappunaṃ;
Tisso vijjā sacchikatā, kataṃ buddhassa sāsaṇa”nti.
... *Aḍḍhakāsi therī ...*

“Thus disenchanted with form, disenchanted I was
dispassionate;
Don’t have birth again in the round of existences, running
thru, again and again;
Three knowledges have been realized, Buddha’s Teaching has
been done”.²⁶

2.5 (23) *Cittātherīgāthā* – Verses of Elder Bhikkhuni Cittā (Mind)

V27 “*Kiñcāpi khomhi kisikā, gilānā bālhadubbalā;
Daṇḍamolubbha gacchāmi, pabbataṃ abhirūhiya.*

“Although indeed I am thin, sick and very weak;
Leaning on the walking stick I go, climbing the mountain.”²⁷

V28 “*Saṅghāṭiṃ nikkhipitvāna, pattakañca nikujiya;
Sele khambhesimattānaṃ, tamokhandhaṃ padāliya*”*ti.*
... *Cittā therī* ...

“Having put down outer double robe, and having turned
bowl upside-down;
Sitting in meditating posture on rock, the aggregate of
darkness has been shattered”.²⁸

2.6 (24) *Mettikātherīgāthā* – Verses of Elder Bhikkhuni Mettikā (Friendly)

V29 “*Kiñcāpi khomhi dukkhitā, dubbalā gatayobbanā;
Daṇḍamolubbha gacchāmi, pabbataṃ abhirūhiya.*

“Although indeed I am unhappy, weak and past prime of
youth;
Leaning on the walking stick I go, climbing the mountain.”²⁹

V30 “*Nikkhipitvāna saṅghāṭiṃ, pattakañca nikujiya;
Nisinnā camhi selamhi, atha cittaṃ vimucci me;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana*”*nti.*
... *Mettikā therī* ...

“Having put down outer double robe, and having turned
bowl upside-down;
Sitting down on the rock, my mind was then fully freed;
Three knowledges have been reached, Buddha’s Teaching has
been done”.³⁰

2.7 (25) *Mittātherīgāthā* – Verses of Elder Bhikkhuni Mittā (Friend)

V31 *“Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.*

“On the fourteenth, fifteenth, and eighth of the fortnight too;
Using the fortnight too, [I was] tempered by eightfold
[precepts].³¹

V32 *“Uposathaṃ upāgacchiṃ, devakāyābhinandinī;
Sājja ekena bhattena, muṇḍā saṅghāṭipārutā;
Devakāyaṃ na patthehaṃ, vineyya hadaye dara”nti.
... Mittā therī ...*

“Practicing the uposatha, well-pleased with the devā [world];
She today eating one time, shaven-head, dressed in outer
double robe;
Has no aspirations for the devā [world], having expelled all
terror from heart”.³²

2.8 (26) *Abhayamātutherīgāthā* – Verses of Elder Bhikkhuni Abhayamātu (Mother of Abhaya)

Abhaya Thera (her son):

V33 *“Uddhaṃ pādatalā amma, adho ve kesamatthakā;
Paccavekkhassumaṃ kāyaṃ, asuciṃ pūṭigandhikaṃ.*

“From sole of foot upwards, O mother, certainly from head-
hair downwards;
Contemplate this body, impure, foul-smelly.”³³

Abhayamtu Therī:

V34 *“Evaṃ viharamānāya, sabbo rāgo samūhato;
Parilāho samucchinno, sītibhūtāmi nibbutā”ti.
... Abhayamātu therī ...*

“Dwelling thus, all lust was fully destroyed;
Burning is fully cut-off, cooled down I am, liberated”.

2.9 (27) Abhayātherīgāthā – Verses of Elder Bhikkhuni Abhayā (Fearless)

Lord Buddha:

- V35 “*Abhaye bhiduro kāyo, yattha satā puthujjanā;
Nikkhipissāmimaṃ dehaṃ, sampajānā satīmatī.*

“Body is subject to breakup, O Abhayā, where worldly people are attached;

I will lay down this body, clearly knowing and mindful. ³⁴

- V36 “*Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhaya anupatto, kataṃ buddhassa sāsana”nti.
... Abhayā therī ...*

“Among much suffering, I dwelt delighting in heedfulness;
End of craving has been reached, Buddha’s Teaching has been done”. ³⁵

2.10 (28) Sāmātherīgāthā – Verses of Elder Bhikkhuni Sāmā (1) (Peaceful)

- V37 “*Catukkhattuṃ pañcakkhattuṃ, vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ, citte avasavattinī;
Tassā me aṭṭhamī ratti, yato taṇhā samūhatā.*

“Four times, five times, having left the monastic dwelling;
Not having gained peace of mind, uncontrolled in mind;
On the eighth night, her craving was fully destroyed. ³⁶

- V38 “*Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhaya anupatto, kataṃ buddhassa sāsana”nti.
... Sāmā therī ...*

“Among much suffering, I dwelt delighting in heedfulness;
End of craving has been reached, Buddha’s Teaching has been done”. ³⁷

Dukanipāto niṭṭhito – Chapter of Twos is finished.



3. TIKANIPĀTO – CHAPTER OF THREES

3.1 (29) *Aparāsāmātherīgāthā* – Verses of Another Elder Bhikkhuni Sāmā (2) (Peaceful)

V39 *“Paṇṇavīsativassāni, yato pabbajitāya me;
Nābhijānāmi cittassa, samaṃ laddhaṃ kudācanaṃ.*

“For twenty-five years, I have been ordained;
I do not know ever having gained peace of mind. ³⁸

V40 *“Aladdhā cetaso santiṃ, citte avasavattinī;
Tato saṃvegamāpādiṃ, saritvā jinasāsanaṃ.*

“Not having gained peace of mind, uncontrolled in mind;
Thereupon having a deep agitation, recollected Teaching of
the Victor.

V41 *“Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhaya anuppatto, kataṃ buddhassa sāsanaṃ;
Ajja me sattamī ratti, yato taṇhā visositā”ti.
... Aparā sāmā therī ...*

“Among much suffering, I dwelt delighting in heedfulness;
End of craving has been reached, Buddha’s Teaching has been
done;
Today is the seventh night, craving has fully dried up”. ³⁹

3.2 (30) *Uttamātherīgāthā* – Verses of Elder Bhikkhuni Uttamā (1) (Best)

V42 *“Catukkhattum pañcakkhattum, vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ, citte avasavattinī.*

“Four times, five times, having left the monastic dwelling;
Not having gained peace of mind, uncontrolled in mind. ⁴⁰

V43 “*Sā bhikkhuniṃ upagacchiṃ, yā me saddhāyikā ahu;
Sā me dhammamadesesi, khandhāyatanadhātuyo.*

“I approached the bhikkhuni, in whom I had confidence;
She preached the Dhamma to me, aggregates, sense-bases,
elements.”⁴¹

V44 “*Tassā dhammaṃ suṇitvāna, yathā maṃ anusāsi sā;
Sattāhaṃ ekapallaṅkena, nisīdiṃ pītisukhasamappitā [nisīdiṃ
sukhasamappitā (sī.)];
Aṭṭhamiyā pāde pasāresiṃ, tamokhandhaṃ padāliya*”ti.
... Uttamā therī ...

“Having heard her Dhamma, as she taught me;
For seven [days] cross-legged, I sat fully given to rapture and
happiness;
On the eighth [day] I stretched feet, having shattered the
aggregate of darkness”.

3.3 (31) *Aparāuttamātherīgāthā* – Verses of Another Elder Bhikkhuni Uttamā (2) (Best)

V45 “*Ye ime satta bojjhaṅgā, maggā nibbānapattiya;
Bhāvitā te mayā sabbe, yathā buddhena desitā.*

“These seven factors of enlightenment, path to reach Nibbāna;
They are all developed by me, as preached by the Buddha.”⁴²

V46 “*Suññatassānimitassa, lābhinihaṃ yadicchakaṃ;
Orasā dhītā buddhassa, nibbānābhiratā sadā.*

“Emptiness and signless [deliverances], I gain as I wish;
I am a true daughter of the Buddha, always delighting in
Nibbāna.”⁴³

V47 “*Sabbe kāmā samucchinṇā, ye dibbā ye ca mānusa;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo*”ti.
... Aparā uttamā therī ...

“All [delight in] sensual pleasures are fully cut-off, whether
divine or human;
Fully ended is birth and the round of existences, there is no
further becoming now”.

3.4 (32) *Dantikātherīgāthā* – Verses of Elder Bhikkhuni Dantikā (Tamed, Prominent Teeth)

V48 *“Divāvihārā nikkhamma, gijjhakūṭamhi pabbate;
Nāgaṃ ogāhamuttiṇṇaṃ, nadītīramhi addasaṃ.*

“Having gone to the day dwelling, on the Gijjhakūta mountain;

I saw on the riverbank, an elephant plunge and cross-over the river. ⁴⁴

V49 *“Puriso aṅkusamādāya, ‘dehi pāda’nti yācati;
Nāgo pasārayī pādaṃ, puriso nāgamāruhi.*

“Man [mahout] having taken goad, asking [elephant] ‘give foot’;

Elephant stretched [his] foot, man climbed the elephant.

V50 *“Disvā adantaṃ damitaṃ, manussānaṃ vasaṃ gataṃ;
Tato cittaṃ samādhesiṃ, khalu tāya vanaṃ gatā”ti.*

... *Dantikā therī* ...

“Seeing untamable tamed, gone to control of men;

Thereupon mind was truly concentrated, having gone to the forest”.

3.5 (33) *Ubbiritherīgāthā* – Verses of Elder Bhikkhuni Ubbiri

Lord Buddha:

V51 *“Amma jīvāti vanamhi kandasi, attānaṃ adhigaccha ubbiri;
Cullāsītisahassāni [cūlāsītisahassāni (sī.)], sabba jīvasanāmikā;
Etaṃhālāhane daḍḍhā, tāsāṃ kamanusocasi.*

“O mother, crying in the forest [saying] Jīvā, enter upon self-realization, O Ubbiri;

Eighty-four thousand [daughters], all named Jīvā;

Have been burnt in this cremation ground, which one [are you] sorrowing for”? ⁴⁵

Ubbiri Therī:

- V52 “Abbahī [*abbutī (syā.)*, *abbuḷhaṃ (ka.)*] vata me sallāṃ, duddasaṃ hadayassitaṃ [*hadayanissitaṃ (sī. syā.)*];
Yaṃ me sokaparetāya, dhītusokaṃ byapānudi.

“Verily I have pulled-out the dart, difficult to see, piercing the heart;

I was afflicted with sorrow, sorrow over daughter is dispelled. ⁴⁶

- V53 “Sājja abbūḷhasallāhaṃ, nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca, upemi saraṇaṃ muni”nti.
... Ubbirī therī ...

“She today with the dart pulled-out, passionless, completely liberated;

To Buddha Dhamma and Saṅgha too, I approach the silent sage for refuge”. ⁴⁷

3.6 (34) *Sukkātherīgāthā* – Verses of Elder Bhikkhuni Sukkā (Pure, White)

Yakkhā:

- V54 “Kiṃme katā rājagahe manussā, madhuṃ pītāva [*madhupītāva (sī.)*] acchare;
Ye sukkaṃ na upāsanti, desentiṃ buddhasāsaṇaṃ.

“How the people of Rājagaha, acting like drunkards;
Are not devoted to Sukkā, [who is] preaching Buddha’s Teaching. ⁴⁸

- V55 “Taṇca appaṭivānīyaṃ, asecanakamojavanṃ;
Pivanti maññe sappaññā, valāhakamivaddhagū.

“That which cannot be turned back, supremely delightful and sweet;
I believe wise ones drink it, like travelers [passing thru desert] drink up the dewdrops. ⁴⁹

- V56 *“Sukkā sukkehi dhammehi, vītarāgā samāhitā;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhana”nti.
... Sukkā therī ...*

“Sukkā, by the bright Dhammā, lustless, restrained;
Bears the last body, having won Māra with his mount”.

3.7 (35) *Selātherīgāthā* – Verses of Elder Bhikkhuni Selā (AKA Āḷavikā, Firm)

Māra:

- V57 *“Natthi nissaraṇaṃ loke, kiṃ vivekena kāhasi;
Bhuñjāhi kāmaratiyo, māhu pacchānutāpini”.*

“There is no escape in the world, what will detachment do for you?

Partake of delights of sensual pleasures, don’t be remorseful later”.⁵⁰

Selā Therī:

- V58 *“Sattisūlūpamā kāmā, khandhāsaṃ adhikuṭṭanā;
Yaṃ tvaṃ ‘kāmaratiṇi’ brūsi, ‘aratī’ dāni sā mama.*

“Like spears and darts are sensual pleasures, chopping block of aggregates;

Whatever you designate ‘delight in sensual pleasure’, now it is ‘non-delight’ for me.”⁵¹

- V59 *“Sabbattha vihatā nandī [nandi (sī. syā.)], tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antakā”ti.
... Selā therī ...*

“Pleasure is fully destroyed everywhere, the aggregate of darkness is shattered;

Know thus, O Evil One, I have destroyed you, O End-maker”.⁵²

3.8 (36) *Somātherīgāthā* – Verses of Elder Bhikkhuni Somā (Moon)

Māra:

V60 “*Yaṃ taṃ isihi pattabbaṃ, ṭhānaṃ durabhisambhavaṃ;
Na taṃ dvaṅgulapaññāya, sakkā pappotumitthiyā*”.

“Whatever was reached by the sages, a state hard to originate;
Women with two-fingered wisdom, cannot reach it”. ⁵³

Somā Therī:

V61 “*Itthibhāvo no kiṃ kayirā, cittaṃhi susamāhite;
Ñāṇaṃhi vattamānaṃhi, sammā dhammaṃ vipassato*.”

“What matters womanhood, when mind is well-restrained;
With presence of understanding, seeing phenomena rightly
with insight.

V62 “*Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antakā*”ti.
... *Somā therī* ...

“Pleasure is fully destroyed everywhere, the aggregate of
darkness is shattered;
Know thus, O Evil One, I have destroyed you, O End-maker”. ⁵⁴

Tikaṇipāto niṭṭhito – Chapter of Threes is finished.



4. CATUKKANIPĀTO – CHAPTER OF FOURS

4.1 (37) *Bhaddākāpilānītherīgāthā* – Verses of Elder Bhikkhuni Bhaddā Kāpilānī (Good Daughter of Kapila or Good One brought by Kapila)

V63 *“Putto buddhassa dāyādo, kassapo susamāhito;
Pubbenivāsaṃ yovedi, saggāpāyaṇca passati.*

“Son, inheritor of the Buddha, Kassapa is well-restrained;
Remembers his past abodes, sees heaven and states of woe too.”⁵⁵

V64 *“Atha jātikkhayaṃ patto, abhiññāvosito muni;
Etāhi tīhi vijjāhi, tevijjo hoti brāhmaṇo.*

“Thus having reached the end of birth, silent sage perfected in higher knowledges;
With these three knowledges, the brāhmaṇa is a triple-knowledge bearer.”⁵⁶

V65 *“Tattheva bhaddā kāpilānī, tevijjā macculhāyini;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.*

“Similar is Bhaddā Kāpilānī, a triple-knowledge bearer, killer of death;
Bears the last body, having won Māra with his mount.

V66 *“Disvā ādīnavaṃ loke, ubho pabbajitā mayaṃ;
Tyamha khīṇāsavā dantā, sītibhūtamha nibbutā”ti.
... Bhaddā kāpilānī therī ...*

“Having seen danger in the world, both of us ordained;
We are taintless, tamed, cooled down we are, liberated”.

Catukkanipāto niṭṭhito – Chapter of Fours is finished.



5. PAÑCAKANIPĀTO – CHAPTER OF FIVES

5.1 (38) *Aññatarātherīgāthā* – Verses of Some Elder Bhikkhuni (2)

V67 “*Paṇṇavīsativassāni, yato pabbajitā ahaṃ;
Nāccharāsaṅghātamattampi, cittassūpasamajjhagaṃ.*

“It’s been twenty-five years, since I ordained;
Not even for a snap of fingers, have I had an appeased mind.”⁵⁷

V68 “*Aladdhā cetaso santiṃ, kāmarāgenavassutā;
Bāhā paggayha kandantī, vihāraṃ pāvisiṃ ahaṃ.*

“Not having gained peace of mind, strongly controlled by lust
for sensual pleasure;
With outstretched arms and crying, I entered the monastic
dwelling.

V69 “*Sā bhikkhuniṃ upāgacchiṃ, yā me saddhāyikā ahu;
Sā me dhammamadesesi, khandhāyatanadhātuyo.*

“I approached the bhikkhunī, in whom I had confidence;
She preached the Dhamma to me, aggregates, sense-bases,
elements.”⁵⁸

V70 “*Tassā dhammaṃ suṇitvāna, ekamante upāvisiṃ;
Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ.*

“Having heard her Dhamma, I sat down on one side;
I know my past abodes, divine eye is fully purified.

V71 “*Cetopariccañāṇaṇca [cetopariyañāṇaṇca (ka.)], sotadhātu visodhitā;
Iddhīpi me sacchikatā, patto me āsavakkhayo;
Chalabhiññā [cha mebbhiññā (syā. ka.)] sacchikatā, kataṃ
buddhassa sāsana”nti.*

... *Aññatarā therī* ...

“I completely understand minds of others, and divine ear is
fully purified;
I have realized the supernormal powers, I have reached the
end of taints;
Six higher knowledges have been realized, Buddha’s Teaching
has been done.”⁵⁹

5.2 (39) *Vimalātherīgāthā* – Verses of Elder Bhikkhuni Vimalā (Unsoiled)

V72 *“Mattā vaṇṇena rūpena, sobhaggena yasena ca;
Yobbanena cupatthaddhā, aññāsamatimaññihaṃ.*

“Intoxicated with color and beauty, with fortune and reputation too;
Inebriated with youth, I despised others. ⁶⁰

V73 *“Vibhūsetvā imaṃ kāyaṃ, sucittaṃ bālalāpanaṃ;
Aṭṭhāsiṃ vesidvāramhi, luddo pāsamivoḍḍiya.*

“Having adorned this body nicely, a topic of prattling for fools;
I stood at the doors of the courtesan house, like a hunter trying to noose.

V74 *“Pilandhanaṃ vidaṃsentī, guyhaṃ pakāsikaṃ bahuṃ;
Akāsiṃ viividhaṃ māyaṃ, ujjagghanti bahuṃ janaṃ.*

“Showing the trinkets, displaying the hidden [body parts] much;
I did various illusions, enchanting many people.

V75 *“Sājja piṇḍaṃ caritvāna, muṇḍā saṅghāṭipārutā;
Nisinnā rukkhamaṭṭhamhi, avitakkassa lābhinī.*

“She today having walked on the alms round, shaven-head,
dressed in outer double robe;
Sitting down at the root of the tree, is a gainer of calmness of thoughts.

V76 *“Sabbe yogā samucchinnā, ye dibbā ye ca mānusā;
Khepetvā āsave sabbe, sitibhūtāmi nibbutā”ti.
... Vimalā purāṇagaṇikā therī ...*

“All bonds are fully cut-off, whether divine or human;
All taints are eradicated, cooled down I am, liberated”. ⁶¹
... Unsoiled (Longtime or Previously) Courtesan ...

5.3 (40) *Sīhātherīgāthā* – Verses of Elder Bhikkhuni Sīhā (Lioness)

V77 “*Ayoniso manasikārā, kāmarāgena aṭṭitā;
Ahosiṃ uddhatā pubbe, citte avasavattinī.*

“Inappropriately attending mentally, distressed with lust for sensual pleasures;

I was restless in the past, uncontrolled in the mind. ^{62, 63}

V78 “*Pariyuṭṭhitā klesehi, subhasaññānuvattinī;
Samaṃ cittassa na labhiṃ, rāgacittavasānugā.*

“Completely yoked to defilements, following [everything] perceived as beautiful;

I didn’t gain peace of mind, mind gone to control of lust.

V79 “*Kisā paṇḍu vivaṇṇā ca, satta vassāni cārihaṃ;
Nāhaṃ divā vā rattiṃ vā, sukhaṃ vindiṃ sudukkhitā.*

“Thin yellow and discolored, I dwelt for seven years;

Neither by day nor by night, did I enjoy happiness, was very unhappy.

V80 “*Tato rajjuṃ gahetvāna, pāvisiṃ vanamantaraṃ;
Varaṃ me idha ubbandhaṃ, yañca hīnaṃ punācare.*

“Thereupon holding the rope, I entered the forest;

Better I hang myself here, than conduct the low-life [of a lay person] again.

V81 “*Dalhapāsaṃ [dalhaṃ pāsaṃ (sī.)] karitvāna, rukkhasākhāya bandhiya;*

Pakkhipiṃ pāsaṃ gīvāyaṃ, atha cittaṃ vimucci me”ti.

... *Sīhā therī* ...

“Having made a strong noose, having tied [the rope] to the tree branch;

Having put the noose around the neck, my mind was then fully freed”.

5.4 (41) *Sundarīnandātherīgāthā* – Verses of Elder Bhikkhuni Sundarīnandā (Pleasing Beauty)

Lord Buddha:

- V82 “*Āturaṃ asuciṃ pūtiṃ, passa nande samussayaṃ;
Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.*

“Subject to illness, impure, foul, see this body, O Nandā;
Develop mind of repulsiveness, concentrated, well-restrained. ⁶⁴

- V83 “*Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Duggandhaṃ pūtikaṃ vāti, bālānaṃ abhinanditaṃ.*

“Like this is that, like that is this;
Evil-smelling, foul, stinking, pleasing the fools. ⁶⁵

- V84 “*Evameṭaṃ avekkhantī, rattindivamatanditā;
Tato sakāya paññāya, abhinibbijja [abhinibbijja (sī. syā.)]
dakkhisaṃ.*

“Thus seeing this night and day, unremittingly;
Thereupon with own wisdom, you will see [reality]
piercingly.

Sundarīnandā Therī:

- V85 “*Tassā me appamattāya, vicinantiyā yoniso;
Yathābhūtaṃ ayaṃ kāyo, diṭṭho santarabāhiro.*

“Heedfully, investigating appropriately;
I saw this body as it is, inside and out.

- V86 “*Atha nibbindahaṃ kāye, ajjhatañca virajjahaṃ;
Appamattā viṣaṃyuttā, upasantāmi nibbutā”ti.
... Sundarīnandā therī ...*

“Thus I was disenchanted with body, internally I was
dispassionate;
Heedful, unyoked, calmed down I am, liberated”.

5.5 (42) *Nanduttarātherīgāthā* – Verses of Elder Bhikkhuni Nanduttarā (Surpassingly Pleasing)

V87 “*Aggiṃ candaṇca sūriyaṇca, devatā ca namassiham;*
Nadītitthāni gantoāna, udakaṃ oruhāmiham.

“Fire moon and sun too, devatā I venerated too;
Having gone to the river fords, I took [ritual] dips in the water. ⁶⁶

V88 “*Bahūvatasamādānā, aḍḍham sīsassa olikhiṃ;*
Chamāya seyyaṃ kappemi, rattiṃ bhattaṃ na bhuñjaham.

“Undertaking many rites and rituals, shaving half the head;
I made bed on the floor, I did not eat in the night.

V89 “*Vibhūsāmaṇḍanaratā, nhāpanucchādanehi ca;*
Upakāsiṃ imaṃ kāyaṃ, kāmarāgena atṭhitā.

“Delighting in adornments-embellishments, in bathing and
anointing too;
I serviced this body, distressed with lust for sensual pleasure.

V90 “*Tato saddham labhitvāna, pabbajiṃ anagāriyaṃ;*
Disvā kāyaṃ yathābhūtaṃ, kāmarāgo samūhato.

“Thereupon having gained confidence, I ordained into
homelessness;
Seeing body as it is, lust for sensual pleasures was fully
destroyed.

V91 “*Sabbe bhavā samucchinā, icchā ca patthanāpi ca;*
Sabbayogavisamyuttā, santiṃ pāpuṇi cetaso”ti.

... *Nanduttarā therī* ...

“All becomings are fully cut-off, wishes and aspirations too;
Unyoked from all bonds, I have reached the peace of mind”.

5.6 (43) *Mittākālītherīgāthā* – Verses of Elder Bhikkhuni *Mittākālī* (Dusky Friend)

V92 “*Saddhāya pabbajitvāna, agārasmānagāriyaṃ;
Vicariṇhaṃ tena tena, lābhasakkāraussukā.*

“Having ordained with confidence, from home to
homelessness;

I walked here and there, eager for gains and hospitality. ⁶⁷

V93 “*Riñcitvā paramaṃ atthaṃ, hīnamatthaṃ asevihaṃ;
Kilesānaṃ vasaṃ gantvā, sāmāññatthaṃ na bujjihaṃ.*

“Neglecting the highest goal, I was resorting to lowly goal;
Gone to the control of defilements, I was not awake to the goal
of renunciate life.

V94 “*Tassā me ahu saṃvego, nisinnāya vihārake;
Ummaggaṭṭipannāmhi, taṇhāya vasamāgatā.*

“I was deeply agitated, having sat down in the cell [of a
monastic dwelling];
[thinking] I practiced the wrong path, gone to the control of
craving.

V95 “*Appakaṃ jīvitaṃ mayhaṃ, jarā byādhi ca maddati;
Purāyaṃ bhijjati [jarāya bhijjate (sī.)] kāyo, na me kālo
pamajjitum.*

“My lifespan is little, trampled by aging and sickness;
Body broken due to old age, I don’t have time to be heedless. ⁶⁸

V96 “*Yathābhūtamavekkhantī, khandhānaṃ udayabbayaṃ;
Vimuttacittā uttḥāsiṃ, kataṃ buddhassa sāsana”ntntti.
... Mittā kālī therī ...*

“Seeing as it is, aggregates arising and passing;
I rose with a fully freed mind, Buddha’s Teaching has been
done”. ⁶⁹

5.7 (44) *Sakulātherīgāthā* – Verses of Elder Bhikkhuni Sakulā (Of Good Family)

V97 “*Agārasmiṃ vasantīhaṃ, dhammaṃ sutoāna bhikkhuno;
Addasaṃ virajaṃ dhammaṃ, nibbānaṃ padamaccutaṃ.*

“While I was living at home, having listened to the Dhamma from a bhikkhu;

I saw dustless Dhamma, Nibbāna the ever-lasting station. ⁷⁰

V98 “*Sāhaṃ puttaṃ dhītarañca, dhanadhaññañca chaḍḍiya;
Kese chedāpayitvāna, pabbajim anagāriyaṃ.*

“I, along with son and daughter, leaving wealth and grains too;
Having had hair cut-off, I ordained into homelessness.

V99 “*Sikkhamānā ahaṃ santi, bhāventī maggamañjasaṃ;
Pahāsim rāgadosañca, tadekaṭṭhe ca āsave.*

“I am a trainee, developing the path, the way;
Having abandoned lust and hate, and some other taints too.

V100 “*Bhikkhunī upasampajja, pubbajātimanussariṃ;
Dibbacakkhu visodhitaṃ [visodhitaṃ dibbacakkhu (sī.)], vimalaṃ
sādhubhāvitāṃ.*

“Obtaining the bhikkhuni [higher] ordination, recollected the past lives;
Divine eye is fully purified, unsoiled, developed by good people.

V101 “*Saṅkhāre parato disvā, hetujāte palokite [palokine (ka.)];
Pahāsim āsave sabbe, sītibhūtāmi nibbutā”ti.*

... *Sakulā therī* ...

“Having seen formations as other than mine, born of causes, destructible;
Having abandoned all taints, cooled down I am, liberated”. ⁷¹

5.8 (45) *Soṇātherīgāthā* – Verses of Elder Bhikkhuni Soṇā (Radiant One)

V102 *“Dasa putte vijāyitvā, asmiṃ rūpasamussaye;
Tatohaṃ dubbalā jiṇṇā, bhikkhuniṃ upasaṅkamiṃ.*

“Having borne ten sons, by this body;
Weak and decayed, thereupon I approached a bhikkhuni. ⁷²

V103 *“Sā me dhammamadesesi, khandhāyatanadhātuyo;
Tassā dhammaṃ suṇitvāna, kese chetvāna pabbajīṃ.*

“She preached the Dhamma to me, aggregates, sense-bases,
elements;
Having heard her Dhamma, having cut-off hair I ordained. ⁷³

V104 *“Tassā me sikkhamānāya, dibbacakkhu visodhitaṃ;
Pubbenivāsaṃ jānāmi, yattha me vusitaṃ pure.*

“While training, divine eye is fully purified;
I know my past abodes, where I have lived in the past. ⁷⁴

V105 *“Animittaṇca bhāvēmi, ekaggā susamāhitā;
Anantarāvimokkhāsiṃ, anupādāya nibbutā.*

“Developing the signless [deliverance], concentrated, well-
restrained;
I was fully freed in no long time, without clinging, liberated. ⁷⁵

V106 *“Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;
Dhi tavatthu jare jamme, natthi dāni punabbhavo”ti.*

... *Soṇā therī* ...

“I have completely understood the five aggregates, I am
standing rootless;
Fie to you, aging, wretched [body], there is no further
becoming now”.

5.9 (46) *Bhaddākuṇḍalakesātherġāthā* – Verses of Elder Bhikkhuni Bhaddā Kuṇḍalakesā (Good wih Curly Hair)

V107 *“Lūnakesī paṇkadharī, ekasāṭī pure carim;
Avajje vajjamatinī, vajje cāvajjadassinī.*

“With hair pulled from root, mud-smeared, wearing one cloth
I dwelt in the past;

Thinking of blame in blameless, and seeing blamelessness in
blamable. ⁷⁶

V108 *“Divāvihārā nikkhamma, gijjhakūṭamhi pabbate;
Addasaṃ virajaṃ buddhaṃ, bhikkhusaṅghapurakkhataṃ.*

“Having gone to the day dwelling, on the Gijjhakūṭa
Mountain;

I saw dustless Buddha, surrounded by Bhikkhu Saṅgha.

V109 *“Nihacca jāṇuṃ vanditvā, sammukhā añjaliṃ akaṃ;
‘Ehi bhadde’ti maṃ avaca, sā me āsūpasampadā.*

“Falling on knees in his presence, I did homage with folded
hands;

‘Come Bhaddā’ he said, and that was my higher ordination.

V110 *“Ciṇṇā aṅgā ca magadhā, vajjī kāsī ca kosalā;
Aṇaṇā paṇṇāsavassāni, raṭṭhapinḍaṃ abhuñjahaṃ.*

“Aṅgā and Magadhā were walked by me, Vajjī, Kāsī, and
Kosalā too;

For fifty years free of debt, I ate alms food of the country. ⁷⁷

V111 *“Puññaṃ vata pasavi bahuṃ, sappañño vatāyaṃ upāsako;
Yo bhaddāya cīvaraṃ adāsī, vippamuttāya sabbaganthehī”ti.
... Bhaddā kuṇḍalakesā therī ...*

“Verily much merit has been accumulated, by this wise lay
devotee;

Who gave robe to Bhaddā, [who is] fully freed from all bonds”.

5.10 (47) *Paṭācārātherīgāthā* – Verses of Elder Bhikkhuni *Paṭācārā* (Wearer of one cloth)

V112 *“Naṅgalehi kasaṃ khettaṃ, bijāni pavapaṃ chamā;
Puttadārāni posentā, dhaṇaṃ vīdanti māṇavā.*

“With ploughs they plough the field, planting seeds in earth;
Nourishing sons and wives, people enjoy the wealth. ⁷⁸

V113 *“Kimahaṃ sīlasampannā, satthusāsana-kārikā;
Nibbānaṃ nādhigacchāmi, akusitā anuddhatā.*

“Why I, endowed with virtues, doer of the Teacher’s
Teaching;
Do not enter upon [realization of] Nibbāna, one unindolent,
non-restless? ⁷⁹

V114 *“Pāde pakkhālayitvāna, udakesu karomahaṃ;
Pādodakañca disvāna, thalato ninnamāgataṃ.*

“Having washed feet, with water;
Having seen [used] foot-water, flowing down.

V115 *“Tato cittaṃ samādhesiṃ, assaṃ bhadraṃ vajāṇiyaṃ;
Tato dīpaṃ gahetvāna, vihāraṃ pāvisiṃ ahaṃ;
Seyyaṃ olokayitvāna, mañcakamhi upāvisiṃ.*

“Thereupon my mind was concentrated, like a good
thoroughbred horse;
There holding the lamp, I entered the monastic dwelling;
Having checked the bed, I sat down on it. ⁸⁰

V116 *“Tato sūciṃ gahetvāna, vaṭṭiṃ okassayāmaṃ;
Paḍipasseva nibbānaṃ, vimokkho ahu cetaso”ti.
... Paṭācārā therī ...*

“There holding the needle, I lowered the wick;
Simultaneous with the extinguishing of the lamp, my mind
was fully freed”. ⁸¹

5.11 (48) *Tiṃsamattātherīgāthā* – Verses of About Thirty Elder Bhikkhunis

Paṭācārā Therī:

V117 “ ‘Musalāni gahetvāna, dhaññaṃ koṭṭenti māṇavā [*mānavā (sī.)*];
Puttadārāni posentā, dhaṇaṃ vindanti māṇavā.

“ ‘Holding pestles, people grind grains;
Nourishing sons and wives, people enjoy wealth. ⁸²

V118 “ ‘Karotha buddhasāsaṇaṃ, yaṃ katvā nānutappati;
Khippaṃ pādāni dhovitoṃ, ekamante nisīdatha;
Cetosamathamānuyuttā, karotha buddhasāsaṇaṃ’.

“ ‘Do the Teaching of the Buddha, doing this no one is
tormented;
Quickly having washed feet, sit down on one side [to
meditate];
With mind intent on concentration, do the Teaching of the
Buddha’. ⁸³

Thirty Elder Bhikkhunis:

V119 “Tassā tā [*taṃ (sī.)*] vacanaṃ sutvā, paṭācārāya sāsanaṃ;
Pāde pakkhālayitvāna, ekamantaṃ upāvisuṃ;
Cetosamathamānuyuttā, akaṃsu buddhasāsaṇaṃ.

“Having heard her words, the Teaching of Paṭācārā;
Having washed feet, we sat down on one side;
With mind intent on concentration, practiced the Teaching of
the Buddha. ⁸⁴

V120 “Rattiyā purime yāme, pubbajātimanussaraṃ;
Rattiyā majjhime yāme, dibbacakkhuṃ visodhayuṃ;
Rattiyā pacchime yāme, tamokhandhaṃ padālayuṃ.

“In the first part of the night, they recollected the past lives;
In the middle part of the night, they fully purified the divine
eye;
In the last part of the night, they shattered the aggregate of
darkness. ⁸⁵

V121 “Uṭṭhāya pāde vandim̐su, ‘katā te anusāsani;
 Indam̐va devā tidasā, saṅgāme aparājitam̐;
 Purakkhatvā vihasṣāma [viharāma (sī.), viharissāma (syā.)],
 tevijjām̐ha anāsavā”’ti.

*Itthaṃ sudaṃ tiṃsamattā therī bhikkhuniyo paṭācārāya santike
 aññam̐ byākariṃsūti.*

“Rising up we paid homage at her feet, ‘Your Teaching is
 done;
 Like Inda and other 30 devā, undefeated in the battles;
 Surrounded by them we dwell, we are triple-knowledge
 bearers, taintless’ ”. ⁸⁶

About thirty Elder Bhikkhunīs spoke these verses to announce
 [final] knowledge near [to] Paṭācārā.

5.12 (49) Candātherīgāthā – Verses of Elder Bhikkhuni Candā (Moon)

V122 “Duggatāhaṃ pure āsiṃ, vidhavā ca aputtikā;
 Vinā mittehi nātīhi, bhattacōlassa nādhigaṃ.

“I was poor in the past, widow and without sons;
 Without friends and relatives, I didn’t acquire food and
 clothes. ⁸⁷

V123 “Pattaṃ daṇḍaṇca gaṇhitvā, bhikkhamānā kulā kulaṃ;
 Sītun̐hena ca ḍayhantī, satta vassāni cārihaṃ.

“Holding the bowl and walking stick, begging alms from
 family to family;
 Burning by heat and cold, I dwelt for seven years.

V124 “Bhikkhuniṃ puna disvāna, annapānassa lābhiniṃ;
 Upasaṅkamma avocaṃ [avocim̐ (ka.)], ‘pabbajjaṃ anagāriyaṃ’.

“Again having seen bhikkhuni, gainer of food and drinks;
 Having approached I said, ‘I would like to ordain into
 homelessness’.

V125 *“Sā ca maṃ anukampāya, pabbājesi paṭācārā;
Tato maṃ ovaditvāna, paramatthe niyojayi.*

“She with compassion for me, Paṭācārā let me ordain;
Thereupon having exhorted me, engaged me in the highest
goal.

V126 *“Tassāhaṃ vacanaṃ sutvā, akāsiṃ anusāsaniṃ;
Amogho ayyāyovādo, tevijjāmi anāsavā”ti.*

... Candā therī ...

“Having heard her words, I did [her] Teaching;
Fruitful was exhortation of the noble lady, I am a triple-
knowledge bearer, taintless”.⁸⁸

Pañcakanipāto niṭṭhito – Chapter of Fives is finished.



6. CHAKKANIPĀTO – CHAPTER OF SIXES

6.1 (50) *Pañcasatamattātherīgāthā* – Verses of About Five Hundred Elder Bhikkhunis

Paṭācārā Therī:

V127 “Yassa maggaṃ na jānāsi, āgatassa gatassa vā;
Taṃ kuto cāgataṃ sattaṃ [*santaṃ (sī.), puttaṃ (syā.)*], ‘mama
putto’ti rodasi.

“Whose way you don’t know, whether coming or going;
Where this being has come from, [you] cry [saying] ‘my son’. ⁸⁹

V128 “Maggañca khossa [*kho’ta (syā. ka.)*] jānāsi, āgatassa gatassa vā;
Na naṃ samanusoceṣi, evaṃdhammā hi pāṇino.

“Knowing what is indeed our path, whether coming or going;
He doesn’t mourn, [knowing] this is the nature of beings.

V129 “Ayācito tatāgacchi, nānuññāto [*ananuññāto (sī. syā.)*] ito gato;
Kutoci nūna āgantoṃ, vasitvā katipāhakaṃ;
Itopi aññena gato, tatopaññena gacchati.

“Unasked from there came here, without permission went
from here;
Surely no one knows where he came from, having lived for a
few days;
From here went somewhere else, from there he goes
somewhere else.

V130 “Peto manussarūpena, saṃsaranto gamissati;
Yathāgato tathā gato, kā tattha paridevanā”.

“Arising as human, he goes wandering-on;
Come thus, gone thus, what is there to lament”?

About Five Hundred Elder Bhikkhunis:

V131 “Abbahī [*abbuyhaṃ (syā.)*] vata me sallaṃ, duddasaṃ
 hadayassitaṃ;
 Yā me sokaparetāya, puttasaṃ byapānudi.

“Verily I have pulled-out the dart, difficult to see, piercing the heart;

I was afflicted with sorrow, sorrow over son is dispelled.”⁹⁰

V132 “Sājja abbūḷhasallāhaṃ, nicchātā parinibbutā;
 Buddhaṃ dhammañca saṅghañca, upemi saraṇaṃ munīṃ”.
 Itthaṃ sudaṃ pañcasatamattā therī bhikkhuniyo ... pe ...

“She today with dart pulled-out, passionless, completely liberated;
 To Buddha Dhamma and Saṅgha too, I approach the silent sage for refuge”.⁹¹

About Five Hundred Elder Bhikkhunis spoke these verses.

6.2 (51) Vāseṭṭhītherīgāthā – Verses of Elder Bhikkhuni Vāseṭṭhī (of Vasettha Clan)

V133 “Puttasokenahaṃ aṭṭā, khittacittā visaññinī;
 Naggā pakiṇṇakesī ca, tena tena vicārihaṃ.

“Distressed with sorrow over son I was, deranged, senseless;
 Naked and with unkempt hair, I walked here and there.”⁹²

V134 “Vīthi [*vasiṃ (sī.)*] saṅkarakūṭesu, susāne rathiyāsu ca;
 Acariṃ tīṇi vassāni, khuppipāsāsamappitā.

“Living on the garbage heap, in cemetery and on roads too;
 I dwelt for three years, fully given to hunger and thirst.

V135 “Athaddasāsiṃ sugataṃ, nagaraṃ mithilaṃ pati [*gataṃ (ka.)*];
 Adantānaṃ dametāraṃ, sambuddhamakutobhayaṃ.

“Then I saw the Well-gone One, near city of Mithilā;
 Tamer of the untamed ones, self-enlightened, fearless.

V136 *“Sacittaṃ paṭiladdhāna, vanditvāna upāvisiṃ;
So me dhammamadesesi, anukampāya gotamo.*

“Having regained presence of mind, having paid homage I sat down;
He preached the Dhamma to me, Gotama with compassion.

137. *“Tassa dhammaṃ suṇitvāna, pabbajiṃ anagāriyaṃ;
Yuñjantī satthuvacane, sacchākāsiṃ padaṃ sivaṃ.*

“Having heard that Dhamma, I ordained into homelessness;
Yoked to the words of the Teacher, the auspicious station
[Nibbāna] has been realized.

V138 *“Sabbe sokā samucchinā, pahīnā etadantikā;
Pariññātā hi me vatthū, yato sokāna sambhavo”ti.
... Vāseṭṭhī therī ...*

“All sorrows are fully cut-off, abandoned, made an end of;
I have completely understood the causes, where sorrows
originate from”.

6.3 (52) *Khemātherīgāthā* – Verses of Elder Bhikkhuni Khemā (Safety, Refuge)

Māra:

V139 *“Daharā tvaṃ rūpavatī, ahampi daharo yuvā;
Pañcaṅgikena turiyena [tūrena (ka.)], ehi khome ramāmase”.*

“You are young and beautiful, I am a young man too;
With a five-fold musical orchestra, come Khemā, let’s
indulge”.⁹³

Khemā Therī:

V140 *“Iminā pūtikāyena, āturena pabhaṅgunā;
Aṭṭiyāmi harāyāmi, kāmataṇhā samūhatā.*

“With this foul body, subject to illness and breakup;
I am distressed and ashamed, craving for sensual pleasure is
fully destroyed.

V141 “*Sattisūlūpamā kāmā, khandhāsaṃ adhikuṭṭanā,*
Yaṃ ‘tvam kāmaraṭṭiṃ’ brūsi, ‘aratī’ dāni sā mama.

“Like spears and darts are sensual pleasures, chopping block of aggregates;
 Whatever you designate ‘delight in sensual pleasure’, now it is ‘non-delight’ for me. ⁹⁴

V142 “*Sabbattha vihatā nandī, tamokhandho padālito;*
Evaṃ jānāhi pāpima, nihato tvamasi antaka.

“Pleasure is fully destroyed everywhere, the aggregate of darkness is shattered;
 Know thus, O Evil One, I have destroyed you, O End-maker. ⁹⁵

V143 “*Nakkhattāni namassantā, aggiṃ paricaraṃ vane;*
Yathābhuccamañānantā, bālā suddhimamaññatha.

“Venerating the zodiac signs, honoring fire in the forest;
 Ignorant of reality, fools don’t believe in cleansing. ⁹⁶

V144 “*Ahañca kho namassantī, sambuddhaṃ purisuttamaṃ;*
Pamuttā [parimuttā (sī. syā.)] sabbadukkhehi,
satthusāsana-kārikā”ti.

... *Khemā therī* ...

“Indeed I too am venerating, self-enlightened one, best of the men;
 Completely freed from all suffering, doer of the Teacher’s Teaching”.

6.4 (53) *Sujātātherīgāthā* – Verses of Elder Bhikkhuni Sujātā (Well Born)

V145 “*Alaṅkatā suvasanā, mālinī candanokkhitā;*
Sabbābharaṇasañchannā, dāsīgaṇapurakkhatā.

“Decorated and well-dressed, garlanded and anointed with sandalwood paste;
 Decked with all ornaments, surrounded by assembly of maid-servants. ⁹⁷

V146 *“Annāṃ pānaṃca ādāya, khajjaṃ bhojjaṃ anappakaṃ;
Gehato nikkhamitvāna, uyyānamabhihārayiṃ.*

“Having taken food and drink, many chewables and eatables;
Having left the house, I went to the pleasure garden.

V147 *“Tattha ramitvā kīlitvā, āgacchantī sakaṃ gharaṃ;
Vihāraṃ daṭṭhuṃ pāvisiṃ, sākete añjanaṃ vanaṃ.*

“There having indulged and played, while coming back to my
house;
To see monastic dwelling I entered, the Añjana forest in Sāketa.

V148 *“Disvāna lokapajjotaṃ, vanditvāna upāvisiṃ;
So me dhammamadesesi, anukampāya cakkhumā.*

“Having seen the light of the world [Lord Buddha], having
paid homage I sat down;
He preached the Dhamma to me, the one with eyes, with
compassion.

V149 *“Sutvā ca kho mahesissa, saccaṃ sampaṭivijjhahaṃ;
Tattheva virajaṃ dhammaṃ, phusayiṃ amataṃ padaṃ.*

“Indeed, having heard the great sage, I well-penetrated the
truth;
There itself with dustless Dhamma, I contacted the undying
station [Nibbāna].⁹⁸

V150 *“Tato viññātasaddhammā, pabbajiṃ anagāriyaṃ;
Tisso vijjā anuppattā, amoghaṃ buddhasāsana”nti.
... Sujātā therī ...*

“Thereupon having fully understood the good Dhammā, I
ordained into homelessness;
Three knowledges have been reached, fruitful was the
Teaching of the Buddha”.⁹⁹

6.5 (54) *Anopamātherġāthā* – Verses of Elder Bhikkhuni Anopamā (Incomparable)

V151 “*Ucce kule ahaṃ jātā, bahuvitte mahaddhane;
Vaṇṇarūpena sampannā, dhītā majjhassa [meghassa (sī.),
meghissa (syā..)] atrajā.*

“I was born in a high family, very rich and super wealthy;
Endowed with color and beauty, daughter of Majjha, born of
him. ¹⁰⁰

V152 “*Patthitā rājaputtehi, seṭṭhiputtehi gijjhītā [seṭṭhiputtehi bhijjhītā
(sī.)];
Pitu me pesayī dūtaṃ, detha mayhaṃ anopamaṃ.*

“Aspired for by princes, desired by sons of business tycoons;
[One of them] Sent a messenger to my father, ‘May you give
me Anopamā [in marriage]’. ¹⁰¹

V153 “*Yattakaṃ tulitā esā, tuyhaṃ dhītā anopamā;
Tato aṭṭhaguṇaṃ dassaṃ, hiraṇṇaṃ ratanāni ca.*

“‘ However much she weighs, your daughter Anopamā;
There, eight times as much as that, I will give gold and jewels’.

V154 “*Sāhaṃ disvāna sambuddhaṃ, lokajeṭṭhaṃ anuttaraṃ;
Tassa pādāni vanditvā, ekamantaṃ upāvisiṃ.*

“[I] Having seen the self-enlightened one, eldest in the world,
unsurpassed;
Having paid homage at his feet, I sat down on one side.

V155 “*So me dhammamadesesi, anukampāya gotamo;
Nisinnā āsane tasmīṃ, phusayiṃ tatiyaṃ phalaṃ.*

“He preached the Dhamma to me, Gotama with compassion;
While sitting on the seat there, I contacted the third fruit. ¹⁰²

V156 “*Tato kesāni chetvāna, pabbajiṃ anagāriyaṃ;
Ajja me sattamī ratti, yato taṇhā visositā”ti.
... Anopamā therī ...*

“Thereupon having cut-off hair, I ordained into homelessness;
Today is the seventh night, craving has fully dried up”.

6.6 (55) *Mahāpajāpatigotamītherīgāthā* – Verses of Elder Bhikkhuni Mahāpajāpati Gotamī (Great Overlord Gotamī)

V157 “*Buddha vīra namo tyatthu, sabbasattānamuttama;
Yo maṃ dukkhā pamocesi, aññāñca bahukaṃ janaṃ.*

“Homage to the Buddha, the hero, best of all beings;
He who freed me from suffering, and many other people too. ¹⁰³

V158 “*Sabbadukkhaṃ pariññātaṃ, hetutaṇhā visositā;
Bhāvito aṭṭhaṅgiko [ariyaṭṭhaṅgiko (sī. ka.), bhāvitaṭṭhaṅgiko (syā.)] maggo, nirodho phusito mayā.*

“All suffering is completely understood, cause of craving has
fully dried up;
I have developed the [Noble] Eightfold Path, cessation is
contacted by me. ¹⁰⁴

V159 “*Mātā putto pitā bhātā, ayyakā ca pure ahuṃ;
Yathābhuccamajānantī, saṃsariṃhaṃ anibbisaṃ.*

“Mother, son, father, brother, I was also grandmother in the
past;
Ignorant of reality, I wandered-on, not finding.

V160 “*Diṭṭho hi me so bhagavā, antimoyaṃ samussayo;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.*

“I have seen the Blessed One, this is the last body;
Fully ended is birth and the round of existences, there is no
further becoming now. ¹⁰⁵

V161 “*Āraddhavīriye pahitatte, niccaṃ daḥhaparakkame;
Samagge sāvake passe, esā buddhāna vandana.*

“With firm energy resolutely, always striving greatly;
See the harmonious disciples, this is [how to pay] homage to
the Buddhā.

V162 “*Bahūnaṃ [bahunnaṃ (sī. syā.)] vata atthāya, māyā janayi*
gotamaṃ;
Byādhimaraṇatunnānaṃ, dukkhakkhandhaṃ byapānudi”ti.
... Mahāpajāpatigotamī therī ...

“Verily for the benefit of many, Māyā[devī] borne Gotamā;
 Struck by sickness and death, aggregate of suffering is
 dispelled”.

6.7 (56) *Guttātherīgāthā* – Verses of Elder Bhikkhuni Guttā (Guarded)

Lord Buddha:

V163 “*Gutte yadatthaṃ pabbajjā, hitvā puttaṃ vasaṃ piyaṃ;*
Tameva anubrūhehi, mā cittassa vasaṃ gamaṃ.

“The goal you ordained for, O Guttā, having abandoned son,
 wealth, dear one;
 Cultivate that [aim], don’t go to the control of mind. ¹⁰⁶

V164 “*Cittena vañcitā sattā, mārassa visaye ratā;*
Anekajātisaṃsāraṃ, sandhāvanti aviddasū.

“Deceived by the mind, beings delight in the field of Māra;
 Through many births in the round of existences, running thru,
 ignorant.

V165 “*Kāmacchandaṇca byāpādaṃ, sakkāyadiṭṭhimeva ca;*
Sīlabbataparāmāsaṃ, vicikicchaṇca pañcamaṃ.

“Desire for sensual pleasures, ill-will, and personality view
 too;
 Clinging to rites and rituals, with doubt as the fifth. ¹⁰⁷

V166 “*Samyojanāni etāni, pajahitvāna bhikkhunī;*
Orambhāgamanīyāni, nayidaṃ punarehisi.

“These fetters, bhikkhunī having abandoned these;
 Going to lower [destinations], this will not happen again. ¹⁰⁸

V167 *“Rāgaṃ mānaṃ avijjaṇca, uddhaccaṇca vivajjiya;
Saṃyojanāni chetvāna, dukkhassantaṃ karissasi.*

“Lust conceit and ignorance, and restlessness fully forsaken;
Having cut-off the fetters, you will make an end of suffering.”¹⁰⁹

V168 *“Khepetvā jātisaṃsāraṃ, pariññāya punabbhavaṃ;
Diṭṭheva dhamme nicchātā, upasantā carissatī”ti.*

... Guttā therī ...

“Having eradicated birth in the round of existences,
completely understanding further becoming;
In this world, passionless, calmed they will dwell”.

6.8 (57) *Vijayātherīgāthā* – Verses of Elder Bhikkhuni Vijayā (Victory)

V169 *“Catukkhattuṃ pañcakkhattuṃ, vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ, citte avasavattinī.*

“Four times, five times, having left the monastic dwelling;
Not having gained peace of mind, uncontrolled in mind.”¹¹⁰

V170 *“Bhikkhuniṃ upasaṅkamma, sakkaccaṃ paripucchaham;
Sā me dhammamadesesi, dhātuāyatanāni ca.*

“Having approached a bhikkhuni, thoroughly and completely
I questioned her;
She preached the Dhamma to me, elements and sense-bases.”¹¹¹

V171 *“Cattāri ariyasaccāni, indriyāni balāni ca;
Bojjhaṅgaṭṭhaṅgikaṃ maggaṃ, uttamatthassa pattiyaṃ.*

“Four Noble Truths, faculties and powers too;
Factors of enlightenment, [Noble] Eightfold Path, to reach the
highest goal.”¹¹²

V172 *“Tassāhaṃ vacanaṃ sutvā, karontī anusāsanīṃ;
Rattiyā purime yāme, pubbaḷātīmanussariṃ.*

“Having heard her words, doing her Teaching;
In the first part of the night, I recollected the past lives.”¹¹³

V173 *“Rattiyā majjhime yāme, dibbacakkhuṃ visodhayiṃ;
Rattiyā pacchime yāme, tamokhandhaṃ padālayiṃ.*

“In the middle part of the night, I fully purified the divine eye;
In the last part of the night, I shattered the aggregate of
darkness.

V174 *“Pītisukhena ca kāyaṃ, pharitvā vihariṃ tadā;
Sattamiyā pāde pasāresiṃ, tamokhandhaṃ padāliyā”ti.*

... Vijayā therī ...

“Pervaded with bodily rapture and happiness, I dwelt;
On the seventh [day] I stretched feet, having shattered the
aggregate of darkness”.

Chakkanipāto niṭṭhito – Chapter of Sixes is finished.



7. SATTAKANIPĀTO – CHAPTER OF SEVENS

7.1 (58) *Uttarātherīgāthā* – Verses of Elder Bhikkhuni Uttarā (2) (Superior One)

Paṭācārā Therī:

V175 “*‘Musalāni gahetvāna, dhaññaṃ koṭṭenti māṇavā;
Puttadārāni posentā, dhaṇaṃ vīdanti māṇavā.*

“ ‘Holding pestles, people grind grains;
Nourishing sons and wives, people enjoy wealth. ¹¹⁴

V176 “*‘Ghaṭetha buddhasāsane, yaṃ katvā nānutappati;
Khippaṃ pādāni dhovitvā, ekamantaṃ nisīdatha.*

“ ‘Endeavor in the Teaching of the Buddha, doing this no one
is tormented;
Quickly having washed feet, sit down on one side [to
meditate]. ¹¹⁵

V177 “*‘Cittaṃ upaṭṭhapetvāna, ekaggaṃ susamāhitaṃ;
Paccavekkhatha saṅkhāre, parato no ca attato’.*

“ ‘Having established mind, concentrated, well-restrained;
Contemplate formations, as other than mine, and not as mine’. ¹¹⁶

Uttarā Therī:

V178 “*Tassāhaṃ vacanaṃ sutvā, paṭācārānusāsaniṃ;
Pāde pakkhālayitvāna, ekamante upāvisiṃ.*

“Having heard her words, the Teaching of Paṭācārā;
Having washed feet, I sat down on one side. ¹¹⁷

V179 “*Rattiyā purime yāme, pubbaḥātimanussariṃ;
Rattiyā majjhime yāme, dibbacakkhuṃ visodhayiṃ.*

“In the first part of the night, I recollected the past lives;
In the middle part of the night, I fully purified the divine eye. ¹¹⁸

V180 “*Rattiyā pacchime yāme, tamokkhandhaṃ padālayiṃ;
Tevijjā atha vuṭṭhāsiṃ, katā te anusāsani.*”

“In the last part of the night, I shattered the aggregate of darkness;
I rose as a triple-knowledge bearer, your Teaching is done.

V181 “*Sakkaṃva devā tidasā, saṅgāme aparājitaṃ;
Purakkhatvā vihassāmi, tevijjāmi anāsava.*”

... Uttarā therī ...

“Sakka and the 30 devā, undefeated in the battles;
Surrounded by them I dwell, I am a triple-knowledge bearer,
taintless”. ¹¹⁹

7.2 (59) *Cālātherīgāthā* – Verses of Elder Bhikkhuni Cālā (Moving)

Cālā Therī:

V182 “*Satiṃ upaṭṭhapetvāna, bhikkhunī bhāvitindriyā;
Paṭivijjihi padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.*”

“Having established mindfulness, bhikkhunī with developed faculties;
Penetrated to the peaceful station [Nibbāna], appeasing of formations is happiness”. ¹²⁰

Māra:

V183 “*Kaṃ nu uddissa muṇḍāsi, samaṇī viya dissasi;
Na ca rocesi pāsaṇḍe, kimidaṃ carasi momuḥ.*”

“Whom do you profess, O shaven-head, one who looks like a renunciate?
Not pleased with heretics, why are you dwelling bewildered?”

Cālā Therī:

V184 *“Ito bahiddhā pāsaṇḍā, diṭṭhiyo upanissitā;
Na te dhammaṃ vijānanti, na te dhammassa kovidā.*

“Here [these] heretics are outsiders, dependent on views;
Neither do they know Dhamma fully, nor are they skillful in
Dhamma.

V185 *“Atthi sakyakule jāto, buddho appaṭipuggalo;
So me dhammamadesesi, diṭṭhinaṃ samatikkamaṃ.*

“There is one born in Sakya family, enlightened, an unrivaled
person;
He preached the Dhamma to me, to fully transcend views.

V186 *“Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.*

“Suffering, arising of suffering, transcending suffering too;
And the Noble Eightfold Path, leading to appeasing of
suffering. ¹²¹

V187 *“Tassāhaṃ vacanaṃ sutvā, vihariṃ sāsane ratā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*

“Having heard his words, I dwelt delighting in the Teaching;
Three knowledges have been reached, Buddha’s Teaching has
been done.

V188 *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antaka”.*

... Cālā therī ...

“Pleasure is fully destroyed everywhere, the aggregate of
darkness is shattered;
Know thus, O Evil One, I have destroyed you, O End-maker”. ¹²²

7.3 (60) *Upacālātherġāthā* – Verses of Elder Bhikkhuni *Upacālā* (Junior Moving)

Upacālā Therī:

V189 “*Satimatī cakkhumatī, bhikkhunī bhāvitindriyā;*
Paṭivijjhiṃ padaṃ santaṃ, akāpurisasevitaṃ”.

“Mindful, one with eyes, bhikkhunī with developed faculties;
Penetrated to the peaceful station [Nibbāna], not resorted to
by bad men”. ¹²³

Māra:

V190 “*Kiṃ nu jātiṃ na rocesi, jāto kāmāni bhuñjati;*
Bhuñjāhi kāmaratiyo, māhu pacchānutāpini”.

“Why aren’t you pleased with birth? One born partakes of
sensual pleasures;
Partake of delights of sensual pleasures, don’t be remorseful
later”.

Upacālā Therī:

V191 “*Jātassa maraṇaṃ hoti, hatthapādāna chedanaṃ;*
Vadhabandhapariklesaṃ, jāto dukkhaṃ nigacchati”.

“One who is born dies, hands and feet are cut-off;
Tied to be assassinated, completely defiled, one who is born
undergoes suffering.

V192 “*Atthi sakyakule jāto, sambuddho aparājito;*
So me dhammadesesi, jātiyā samatikkamaṃ”.

“There is one born in the Sakya family, self-enlightened,
undefeated;
He preached the Dhamma to me, to fully transcend births.

V193 “*Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;*
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ”.

“Suffering, arising of suffering, transcending suffering too;
And the Noble Eightfold Path, leading to appeasing of
suffering. ¹²⁴

V194 *“Tassāhaṃ vacanaṃ sutvā, vihariṃ sāsane ratā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*

“Having heard his words, I dwelt delighting in the Teaching;
Three knowledges have been reached, Buddha’s Teaching has
been done.

V195 *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antaka”.*
... Upacālā therī ...

“Pleasure is fully destroyed everywhere, the aggregate of
darkness is shattered;
Know thus, O Evil One, I have destroyed you, O End-maker”. ¹²⁵

Sattakanipāto niṭṭhito – Chapter of Sevens is finished.



8. AṬṬHAKANIPĀTO – CHAPTER OF EIGHTS

8.1 (61) *Sīsūpacālātherīgāthā* – Verses of Elder Bhikkhuni *Sīsūpacālā* (Pupil of Upacālā)

Sīsūpacālā Therī:

V196 “*Bhikkhunī sīlasampannā, indriyesu susaṃvutā;
Adhiḡacche padaṃ santaṃ, asecanakamojavaṃ*”.

“Bhikkhuni endowed with virtues, well-guarded in faculties;
Entered upon [realization of] peaceful station [Nibbāna],
supremely delightful and sweet”. ¹²⁶

Māra:

V197 “*Tāvatiṃsā ca yāmā ca, tusitā cāpi devatā;
Nimmānaratino devā, ye devā vasavattino;
Tattha cittaṃ paṇīdhehi, yattha te vusitaṃ pure*”.

“[Heaven of] Thirty Three and Yama, and Tusita devatā too;
Devā delighting in creation, devā wielding control too;
Resolve your mind there, where you dwelt in the past”. ¹²⁷

Sīsūpacālā Therī:

V198 “*Tāvatiṃsā ca yāmā ca, tusitā cāpi devatā;
Nimmānaratino devā, ye devā vasavattino*”.

“[Heaven of] Thirty Three and Yama, and Tusita devatā too;
Devā delighting in creation, devā wielding control too.

V199 “*Kālaṃ kālaṃ bhavābhavaṃ, sakkāyasmaṃ purakkhatā;
Avītiattā sakkāyaṃ, jātimaraṇasārino*”.

“From time to time, [they] become this or that, led by
personality [view];
Not having overcome personality [view], [they] flow on to
birth and death. ¹²⁸

V200 *“Sabbo ādīpito loko, sabbo loko padīpito;
Sabbo pajjalito loko, sabbo loko pakampito.*

*“All world is on fire, all world is aflame;
All world is burning, all world is wavering.*

V201 *“Akampiyaṃ atuliyāṃ, aputhujjanasevitaṃ;
Buddho dhammamaññesi, tattha me nirato mano.*

*“Unwavering, unequalled, not resorted to by worldly people;
Buddha preached the Dhamma, my mind delighted therein.*

V202 *“Tassāhaṃ vacanaṃ sutvā, vihariṃ sāsane ratā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*

*“Having heard his words, I dwelt delighting in the Teaching;
Three knowledges have been reached, Buddha’s Teaching has
been done. ¹²⁹*

V203 *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antaka”.
... Sīsūpacālā therī ...*

*“Pleasure is fully destroyed everywhere, the aggregate of
darkness is shattered;
Know thus, O Evil One, I have destroyed you, O End-maker”. ¹³⁰*

Aṭṭhakanipāto niṭṭhito – Chapter of Eights is finished.



9. NAVAKANIPĀTO – CHAPTER OF NINES

9.1 (62) *Vaḍḍhamātuthērīgāthā* – Verses of Elder Bhikkhuni *Vaḍḍhamātu* (Mother of *Vaḍḍha Thera*)

Vaḍḍhamātu Therī (Mother of *Vaḍḍha Thera*):

V204 “*Mā su te vaḍḍha lokamhi, vanatho āhu kudācanaṃ;*
Mā puttaka punappunaṃ, ahu dukkhassa bhāgimā.

“Don’t you in the world, O *Vaḍḍha*, let any defilements increase;

Don’t again and again, O beloved child, be a partner in suffering. ¹³¹

V205 “*Sukhañhi vaḍḍha munayo, anejā chinnaśaṃsayā;*
Sitibhūtā damappattā, viharanti anāsavā.

“Happily, O *Vaḍḍha* the Silent Sages, imperturbable, doubtless;

Having cooled down, reached tameness, dwell taintless.

V206 “*Tehānuciṇṇaṃ isībhi, maggaṃ dassanapattiyā;*
Dukkassantakiriyāya, tvaṃ vaḍḍha anubrūhaya”.

“What is practiced by the sages, path to reach vision;
To make an end of suffering, cultivate it, O *Vaḍḍha*”.

Vaḍḍha Thera (her son):

V207 “*Visāradāva bhaṇasi, etamatthaṃ janetti me;*
Maññāmi nūna māmike, vanatho te na vijjati”.

“Speaking expertly, my mother [said this] to me for this reason;

‘I believe, for me, surely no defilements are seen in you’ ”.

Vaḍḍhamātu Therī (Mother of Vaḍḍha Thera):

V208 “Ye keci vaḍḍha saṅkhārā, hīnā ukkaṭṭhamajjhimā;
Aṇūpi aṇumattopi, vanatho me na vijjati.

“Whatever formations here, O Vaḍḍha, low, high or middling;
Minutest, even as much as an atom, I don’t see defilements in
me.

V209 “Sabbe me āsavā khīṇā, appamattassa jhāyato;
Tisso vijjā anuppattā, kaṭaṃ buddhassa sāsaṇaṃ”.

“All my taints have ended, doing jhāna heedfully;
Three knowledges have been reached, Buddha’s Teaching has
been done”.

Vaḍḍha Thera (her son):

V210 “Uḷāraṃ vata me mātā, patodaṃ samavassari;
Paramatthasañhitā gāthā, yathāpi anukampikā.

“Verily excellent is my mother, with a goad controlling the
herd;
[She] Spoke verses for the highest goal, with compassion.

V211 “Tassāhaṃ vacanaṃ sutvā, anusitṭhiṃ janettiyā;
Dhammasaṃvegamāpādiṃ, yogakkhemassa pattiya.

“Having heard her words, taught by the mother;
There was a deep agitation for the Dhamma, to reach the
refuge from bonds. ¹³²

V212 “Sohaṃ padhānapahitatto, rattindivamatandito;
Mātarā codito santo, aphausiṃ santimuttamaṃ”.
... Vaḍḍhamātā therī ...

“Striving resolutely, night and day, unremittingly;
Being urged by the mother, I contacted the best peace”.

Navakanipāto niṭṭhito – Chapter of Nines is finished.



10. EKĀDASANIPĀTO – CHAPTER OF ELEVENS

10.1 (63) *Kisāgotamītherīgāthā* – Verses of Elder Bhikkhuni Kisāgotamī (Thin Gotamī)

V213 “*Kalyāṇamittatā muninā, lokam ādissa vaṇṇitā;*
Kalyāṇamitte bhajamāno, api bālo paṇḍito assa.

“The good friendship in the world, as pointed out and described by silent sage;
Associating with a good friend, even a fool would become wise. ¹³³

V214 “*Bhajitabbā sappurisā, paññā tathā vaddhati bhajantānaṃ;*
Bhajamāno sappurise, sabbehipi dukkhehi pamucceyya.

“Associate with good men, wisdom will increase for those who associate;
One who associates with good men, would be completely freed from all suffering. ¹³⁴

V215 “*Dukkhañca vijāneyya, dukkhassa ca samudayaṃ nirodhaṃ;*
Aṭṭhaṅgikañca maggaṃ, cattāripi ariyasaccāni.

“One should know suffering fully, arising of suffering and cessation too;
The [Noble] Eightfold Path, and the four Noble Truths too. ¹³⁵

V216 “*Dukkho itthibhāvo, akkhāto purisadammasārathinā;*
Sapattikampi hi dukkhaṃ, appekaccā sakiṃ vijātāyo.

“Womanhood is suffering, as declared by trainer of tamable men;
Having same husband is also suffering, for some bearing [child] even once. ¹³⁶

V217 “*Galake api kantanti, sukhumālīniyo visāni khādanti;*
Janamāraṇakamajjhagatā, ubhopi byasanāni anubhonti.

“They slit their throats, delicate ones eat poison;
Unborn child having breeched, both experience misfortune.

V218 *“Upavijaññā gacchantī, addasāhaṃ patiṃ mataṃ;
Panthamhi vijāyitvāna, appattāva sakaṃ gharaṃ.*

“Nearing child-birth [time] while going [to parents home], I
saw my dead husband;
Having borne on the way, without having reached my own
house.

V219 *“Dve puttā kālakatā, patī ca panthe mato kapaṇikāya;
Mātā pitā ca bhātā, dayhanti ca ekacitakāyaṃ.*

“Two sons have died, husband lies dead on the path,
miserable me;
Mother father and brother, are burning on the same
cremation-pile.

V220 *“Khīṇakulīne kapaṇe, anubhūtaṃ te dukhaṃ aparimāṇaṃ;
Assū ca te pavattaṃ, bahūni ca jātisahassāni.*

“Family-less miserable, they experience immeasurable
sufferings;
Their tears keep flowing, in many thousands of births.

V221 *“Vasitā susānamajjhe, athopi khāditāni puttamaṃsāni;
Hatakulikā sabbagarahitā, matapatikā amatamadhigacchiṃ.*

“Living in the cemetery, eating flesh of son;
One with family destroyed, blamed by all, widow entered
upon [realization of] undying. ¹³⁷

V222 *“Bhāvito me maggo, ariyo aṭṭhaṅgiko amatagāmī;
Nibbānaṃ sacchikataṃ, dhammāddāsaṃ avekkhiṃhaṃ [apekkhihaṃ
(sī.)].*

“Path is developed by me, Noble Eightfold, leading to the
undying;
Nibbāna has been realized, I have seen the mirror of Dhamma. ¹³⁸

V223 “*Ahamamhi kantasallā, ohitabhārā katañhi karaṇīyaṃ;
 Kisā gotamī therī, vimuttacittā imaṃ bhaṇī*”ti.
 ... *Kisā gotamī therī* ...

“I am with dart cut-out, laid down the burden, done what had
 to be done;
 Kisa Gotamī Therī, one with a fully freed mind spoke this”.

Ekādasanipāto niṭṭhito – Chapter of Elevens is finished.



11. DVĀDASAKANIPĀTO – CHAPTER OF TWELVES

11.1 (64) *Uppalavaṇṇātherīgāthā* – Verses of Elder Bhikkhuni Uppalavaṇṇā (Blue Lotus complexioned)

Uppalavaṇṇā Therī's Mother:

V224 “*Ubho mātā ca dhītā ca, mayaṃ āsuṃ [ābhuṃ (sī.)] sapattiyo;*
Tassā me ahu saṃvego, abbhuto lomahaṃsano.

“Both of us, mother and daughter, we had same husband;
Then I was agitated, unparalleled, with body-hair raised.¹³⁹

V225 “*Dhiratthu kāmā asucī, duggandhā bahukaṇṭakā;*
Yattha mātā ca dhītā ca, sabhariyā mayaṃ ahuṃ.

“Fie on you sensual pleasures, impure, evil-smelling, very
thorny;
Where mother and daughter too, we were co-wives.

V226 “*Kāmesvādīnavam disvā, nekkhammaṃ daṭṭhu khemato;*
Sā pabbajjīm rājagahe, agāasmānagāriyaṃ.

“Seeing danger in sensual pleasures, we went forth desirous
of seeing refuge;
She ordained in Rājagaha, from home to homelessness.

V227 “*Pubbenivāsaṃ jānāmi, dibbacakkhuṃ visodhitaṃ;*
Cetopariccaññaṇaṇca, sotadhātu visodhitā.

“I know my past abodes, divine eye is fully purified;
I completely understand minds of others, and divine ear is
fully purified.

V228 “*Iddhīpi me sacchikatā, patto me āsavakkhayo;*
Chalābhiññā sacchikatā, kataṃ buddhassa sāsaṇaṃ.

“I have realized the supernormal powers, I have reached the
end of taints;
Six higher knowledges have been realized, Buddha’s Teaching
has been done.¹⁴⁰

V229 “Iddhiyā abhinimmitvā, caturassaṃ rathaṃ ahaṃ;
Buddhassa pāde vanditvā, lokanāthassa tādino” [*sirīmato (syā. ka.)*].

“Having created by supernormal power, a chariot drawn by four horses;
Paid homage at the feet of the Buddha, master of the world, thus one”.

Māra: ¹⁴¹

V230 “Supupphitaggaṃ upagamma pādapaṃ, ekā tuvaṃ tiṭṭhasi
sālamūle [*rukkhamaule (syā. ka.)*];
Na cāpi te dutiyo atthi koci, na tvaṃ bāle bhāyasi dhuttakānaṃ”.

“Trees are approaching flowering, you stand alone at the root of the Sāla tree;
You don’t have anyone with you, don’t you fear con-men, O fool”?

Uppalavaṇṇā Therī:

V231 “Sataṃ sahaṣṣānīpi dhuttakānaṃ, samāgatā edisakā bhaveyyuṃ;
Lomaṃ na iṇṇe nāpi sampavedhe, kiṃ me tvaṃ māra karissaseko.

“Even if a hundred thousand con-men gather here, I will be such [as I am];
Even my body-hair will not tremble or waver, what will you do to me, O Māra?

V232 “Esā antaradhāyāmi, kucchiṃ vā pavisāmi te;
Bhamukantare tiṭṭhāmi, tiṭṭhantiṃ maṃ na dakkhasi.

“I will disappear, or enter your belly;
I will stand between [your] eye-brows, standing there, you won’t see me. ¹⁴²

V233 “Cittamhi vasībhūtāhaṃ, iddhipādā subhāvītā;
Chalabhiññā sacchikatā, kataṃ buddhassa sāsaṇaṃ.

“My mind is controlled, bases of supernormal power are well-developed;
Six higher knowledges have been realized, Buddha’s Teaching has been done.

V234 *“Sattisūlūpamā kāmā, khandhāsaṃ adhikuṭṭanā;
Yaṃ tvaṃ ‘kāmaratiṃ’ brūsi, ‘arati’ dāni sā mama.*

“Like spears and darts are sensual pleasures, chopping block
of aggregates;
Whatever you designate ‘delight in sensual pleasure’, now it
is ‘non-delight’ for me. ¹⁴³

V235 *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antakā”ti.
... Uppalavaṇṇā therī ...*

“Pleasure is fully destroyed everywhere, the aggregate of
darkness is shattered;
Know thus, O Evil One, I have destroyed you, O End-maker”. ¹⁴⁴

Dvādasanipāto niṭṭhito – Chapter of Twelves is finished.



12. SOḶASANIPĀTO – CHAPTER OF SIXTEENS

12.1 (65) *Puṇṇātherīgāthā* – Verses of Elder Bhikkhuni Puṇṇā (2) (Complete, Full)

Puṇṇā Therī:

V236 “*Udahārī ahaṃ sīte [udakamāhariṃ sīte (sī.)], sadā udakamotarīṃ;
Ayyānaṃ daṇḍabhayabhītā, vācādosabhayaṭṭi tā.*

“I was a water-carrier, in the cold, always going down in water;
Fearful of mistress’ punishment, distressed with fear for hateful words. ¹⁴⁵

V237 “*Kassa brāhmaṇa tvaṃ bhīto, sadā udakamotari;
Vedhamānehi gattehi, sītaṃ vedayase bhusaṃ*”.

“Why do you brāhmaṇa fearfully, always go down [to take a dip] in water;
With shivering limbs, experiencing extreme cold”?

The Brāhmaṇa:

V238 “*Jānantī vata maṃ [jānantī ca tuvaṃ (ka.)] bhoti, puṇṇike
paripucchasi;
Karontaṃ kusalaṃ kammaṃ, rundhantaṃ katapāpakaṃ.*

“Verily knowing, O good lady Puṇṇā, why do you question me;
I am doing a wholesome kamma, blocking evil done.

V239 “*Yo ca vuḍḍho daharo vā, pāpakammaṃ pakubbati;
Dakābhisecanā sopi, pāpakammā pamuccati*”.

“Whoever here old or young, does evil kamma;
By sprinkling water he too, is completely freed from evil deeds”.

Puṇṇā Therī:

V240 “*Ko nu te idamakkhāsi, ajānantassa ajānako;
Dakābhisecanā nāma, pāpakammā pamuccati.*

“Who has declared to you this here, one ignorant to another ignorant;
By sprinkling water, [one] is completely freed from evil deeds?

V241 “*Saggaṃ nūna gamissanti, sabbe maṇḍūkakacchapā;
Nāgā [nakkā (sī.)] ca susumārā ca, ye caññe udae carā.*

“Surely they will go to heaven, all frogs and turtles too;
Water snakes and crocodiles, others who dwell in water too.

V242 “*Orabbhikā sūkarikā, macchikā migabandhakā;
Corā ca vajjhaghātā ca, ye caññe pāpakammīno;
Dakābhisecanā tepi, pāpakammā pamuccare.*

“Butchers, boar-hunters, fisherman, deer-trappers;
Thieves and executioners, and whatever other evil-doers;
By sprinkling water they too, would be completely freed from evil deeds.

V243 “*Sace imā nadiyo te, pāpaṃ pubbe kataṃ vahuṃ;
Puññampimā vaheyyuṃ te, tena tvaṃ paribāhiro.*

“If these rivers, had carried [away] evil done in the past;
Even this merit was carried [away], therefore you are a clean-slate.

V244 “*Yassa brāhmaṇa tvaṃ bhīto, sadā udakamotari;
Tameva brahme mā kāsi, mā te sītaṃ chaviṇ hane”.*

“You brāhmaṇa fearfully, always go down [to take a dip] in the water;
O brāhmaṇa don’t do those [deeds], let not cold oppress your skin”.

The Brāhmaṇa:

V250 *“Upemi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṃ tādinaṃ;
Samādiyāmi sīlāni, taṃ me atthāya hehiti.*

“I approach Buddha for refuge, Dhamma Saṅgha and thus
ones too;

I undertake the precepts, that is in my benefit. ¹⁴⁹

V251 *“Brahmabandhu pure āsiṃ, ajjamhi saccabrāhmaṇo;
Tevijjo vedasampanno, sottiyo camhi nhātako”ti.
... Punṇā therī ...*

“Kinsman of the brahma I was in the past, today I have
become a true brāhmaṇa;

Triple-knowledge bearer, endowed with knowledge, a true
brāhmaṇa and purified I am. ¹⁵⁰

Soḷasanipāto niṭṭhito – Chapter of Sixteens is finished.



13. VĪSATINIPĀTO – CHAPTER OF TWENTIES

13.1 (66) *Ambapālītherīgāthā* – Verses of Elder Bhikkhuni Ambapālī (Nurtured by the Mango Tree)

V252 “*Kālākā bhamaravaṇṇasādisā, vellitaggā mama muddhajā ahuṃ;
Te jarāya sāṇavākasādisā, saccavādivacanaṃ anaññathā.*

“Black like the color of bumble bees, my hair had curly ends;
Because of old age they have become like hemp threads,
not otherwise is the word of the speaker of truth. ¹⁵¹

V253 “*Vāsītova surabhī karaṇḍako, pupphapūra mama uttamaṅgajo
[uttamaṅgabhūto (ka.)].
Taṃ jarāyatha salomagandhikaṃ, saccavādivacanaṃ anaññathā.*

“Scented like a divine casket, covered with flowers was my
head;
Because of old age it smells like porcupine,
not otherwise is the word of the speaker of truth. ¹⁵²

V254 “*Kānanaṇva sahitaṃ suropitaṃ, kocchāsūcivicitaggasobhitaṃ;
Taṃ jarāya viralaṃ tahiṃ tahiṃ, saccavādivacanaṃ anaññathā.*

“Like a well-planted garden, decorated with comb and hair-
pins, resplendent;
Because of old age they are sparse here and there,
not otherwise is the word of the speaker of truth.

V255 “*Kaṇhakhandhakasuvāṇṇamaṇḍitaṃ, sobhate suveṇṇhilaṅkataṃ;
Taṃ jarāya khalitaṃ sirāṃ kataṃ, saccavādivacanaṃ anaññathā.*

“Black, embellished with gold [ornaments], resplendent
decorated with braids;
Because of old age they have fallen from head,
not otherwise is the word of the speaker of truth.

V256 *“Cittakārasukatāva lekhikā, sobhare su bhamukā pure mama;
Tā jarāya valibhippalambitā, saccavādivacanaṃ anaññathā.*

“Like well-made by a painter or a writer, resplendent were
my eye-brows in the past;
Because of old age they are wrinkled and drooping,
not otherwise is the word of the speaker of truth.

V257 *“Bhassarā surucirā yathā maṇī, nettahesumabhinīlamāyatā;
Te jarāyabhihatā na sobhare, saccavādivacanaṃ anaññathā.*

“Shining brilliantly like jewels, my eyes were very black and
long;
Fully destroyed by aging they are no longer resplendent,
not otherwise is the word of the speaker of truth.

V258 *“Saṇhatuṅgasadisī ca nāsikā, sobhate su abhiyobbanaṃ pati;
Sā jarāya upakūlitā viya, saccavādivacanaṃ anaññathā.*

“My nose was smooth, high [like a hillock], resplendent in
prime of youth;
Because of old age it is crooked,
not otherwise is the word of the speaker of truth.

V259 *“Kaṅkaṇaṃ va sukataṃ suniṭṭhitaṃ, sobhare su mama
kaṇṇapāliyo;
Tā jarāya valibhippalambitā, saccavādivacanaṃ anaññathā.*

“Like bangles well-made and well-finished, resplendent were
my ear-lobes;
Because of old age they are wrinkled and drooping,
not otherwise is the word of the speaker of truth.

V260 *“Pattalīmakulavaṇṇasādisā, sobhare su dantā pure mama;
Te jarāya khaṇḍitā cāsītā [pītakā (sī.)], saccavādivacanaṃ
anaññathā.*

“White like color of plantain buds, resplendent were my teeth
in the past;
Because of old age they are broken and yellow,
not otherwise is the word of the speaker of truth. ¹⁵³

V261 “Kānanamhi vanasaṇḍacārīnī, kokilāva madhuraṃ nikūjīhaṃ;
Taṃ jarāya khalitaṃ tahiṃ tahiṃ, saccavādivacanaṃ anaññathā.

“I dwelt in gardens, forests, and groves, I sounded sweetly
like a cuckoo;
Because of old age [voice is] faltering here and there,
not otherwise is the word of the speaker of truth. ¹⁵⁴

V262 “Saṇhakamburiva supparamajjitā, sobhate su gīvā pure mama;
Sā jarāya bhaggā [bhañjitā (?)] vināmitā, saccavādivacanaṃ
anaññathā.

“Smooth like a conch-shell and well-polished, resplendent
was my neck in the past;
Because of old age it is broken and twisted now,
not otherwise is the word of the speaker of truth.

V263 “Vaṭṭapalighasadisopamā ubho, sobhare su bāhā pure mama;
Tā jarāya yatha pāṭalibbalitā [yathā pāṭalippalitā (sī. syā. ka.)],
saccavādivacanaṃ anaññathā.

“Comparable to round iron bars, resplendent were both my
arms in the past;
Because of old age they are like dilapidated Pāṭali trees,
not otherwise is the word of the speaker of truth.

V264 “Saṇhamuddikasuvaṇṇamaṇḍitā, sobhare su hatthā pure mama;
Te jarāya yathā mūlamūlikā, saccavādivacanaṃ anaññathā.

“Smooth, embellished with gold rings, resplendent were my
hands in the past;
Because of old age they are like root-rootlets,
not otherwise is the word of the speaker of truth.

V265 “Pīnavaṭṭasahituggatā ubho, sobhare [sobhate (aṭṭha.)] su thanakā
pure mama;
Thevikīva lambanti nodakā, saccavādivacanaṃ anaññathā.

“Full, round, and up-turned, resplendent were both my
breasts in the past;
They are like sagging empty water bags,
not otherwise is the word of the speaker of truth.

V266 *“Kañcanassaphalakaṇva sammatṭhaṃ, sobhate su kāyo pure mama;*

So valīhi sukhumāhi otato, saccavādivacanaṃ anaññathā.

“Like a well-polished golden plank, resplendent was my body
in the past;

Now it is covered with fine wrinkles,
not otherwise is the word of the speaker of truth. ¹⁵⁵

V267 *“Nāgabhogasadisopamā ubho, sobhare su ūrū pure mama;*
Te jarāya yathā veḷunāliyo, saccavādivacanaṃ anaññathā.

“Comparable to an elephant trunk, resplendent were both my
thighs in the past;

Because of old age they are like [knotted] bamboos,
not otherwise is the word of the speaker of truth.

V268 *“Saṇhanūpurasuvaṇṇamaṇḍitā, sobhare su jaṅghā pure mama;*
Tā jarāya tiladaṇḍakāriva, saccavādivacanaṃ anaññathā.

“Smooth, embellished with gold anklets, resplendent were my
lower legs in the past;

Because of old age they are like a Tilaka staff,
not otherwise is the word of the speaker of truth. ¹⁵⁶

V269 *“Tūlapuṇṇasadisopamā ubho, sobhare su pādā pure mama;*
Te jarāya phuṭitā valīmatā, saccavādivacanaṃ anaññathā.

“Like stuffed with cotton wool, resplendent were both my feet
in the past;

Because of old age they are lacerated and wrinkled,
not otherwise is the word of the speaker of truth.

V270 *“Ediso ahu ayaṃ samussayo, jajjaro bahudukkhānamālayo;*
Sopalepapatito jarāgharo, saccavādivacanaṃ anaññathā”.

... Ambapālī therī ...

“Such was this body, [now] withered and residence of much
suffering;

An aged house with plaster fallen-off,
not otherwise is the word of the speaker of truth”.

13.2 (67) *Rohinītherīgāthā* – Verses of Elder Bhikkhuni Rohinī (Star, Moon)

Father of Rohinī Therī:

V271 “ ‘Samaṇā’*ti* bhoti supi [*bhoti tvaṃ sayasi (sī.), bhoti maṃ vipassi (syā.)*], ‘samaṇā’*ti* pabujjhasi [*paṭibujjhasi (sī. syā.)*];
Samaṇāneva [*samaṇānameva (sī. syā.)*] kittesi, samaṇī nūna
[*samaṇī nu (ka.)*] bhavissasi.

“Uttering ‘renunciates’ you sleep, O good lady, uttering
‘renunciates’ you wake-up;
Proclaiming like renunciates, surely you yourself might be a
renunciate!”¹⁵⁷

V272 “*Vipulaṃ annaṇca pānaṇca, samaṇānaṃ paveccasi [payacchasi (sī.)]*;
Rohinī dāni pucchāmi, kena te samaṇā piyā.

“Much food and drink, you give to renunciates;
I ask you now, O Rohinī, why are renunciates dear to you?

V273 “*Akammakāmā alasā, paradattūpajīvino;*
Āsaṃsukā sādukāmā, kena te samaṇā piyā”.

“Not delighting in work, lazy, subsisting on what others give;
Glutton, hankering for gastronomical delights, why are
renunciates dear to you”?

Rohinī Therī:

V274 “*Cirassaṃ vata maṃ tāta, samaṇānaṃ paripucchasi;*
Tesaṃ te kittayissāmi, paññāsīlaparakkamaṃ.

“Verily for a long time, O dear father, you have been
questioning me about renunciates;
I will proclaim, their wisdom, virtue, and striving.

V275 “*Kammakāmā analasā, kammasetṭhassa kārakā;*
Rāgaṃ dosaṃ pajahanti, tena me samaṇā piyā.

“Delighting in work, not lazy, doer of the best of work;
[They] Abandon lust and hate, therefore renunciates are dear
to me.

V276 *“Tīṇi pāpassa mūlāni, dhunantntti sucikārino;
Sabbam pāpaṃ pahīnesaṃ, tena me samaṇā piyā.*

“Three roots of evil are shaken, doer of pure deeds;
All evils are abandoned, therefore renunciates are dear to me. ¹⁵⁸

V277 *“Kāyakammaṃ suci nesaṃ, vacīkammañca tādisaṃ;
Manokammaṃ suci nesaṃ, tena me samaṇā piyā.*

“Their bodily kamma is pure, similarly verbal kamma too;
Their mental kamma is pure, therefore renunciates are dear to me.

V278 *“Vimalā saṅkhamuttāva, suddhā santarabāhirā;
Puṇṇā sukkāna dhammānaṃ [sukkehi dhammehi (sī. syā. aṭṭha.)],
tena me samaṇā piyā.*

“Unsoiled, like mother of pearl or pearl, clean inside and out;
Filled with the bright Dhammā, therefore renunciates are dear to me. ¹⁵⁹

V279 *“Bahussutā dhammadharā, ariyā dhammajīvino;
Atthaṃ dhammañca desenti, tena me samaṇā piyā.*

“Learned, bearers of Dhamma, noble ones leading a life of Dhamma;
Preaching the goal of Dhamma, therefore renunciates are dear to me.

V280 *“Bahussutā dhammadharā, ariyā dhammajīvino;
Ekaggacittā satimanto, tena me samaṇā piyā.*

“Learned, bearers of Dhamma, noble ones leading a life of Dhamma;
Concentrated, mindful, therefore renunciates are dear to me.

V281 *“Dūraṅgamā satimanto, mantabhāṇī anuddhatā;
Dukkhassantaṃ pajānanti, tena me samaṇā piyā.*

“Going far, mindful, speaking wisely, non-restless;
Knowing the end of suffering, therefore renunciates are dear to me. ¹⁶⁰

V282 “*Yasmā gāmā pakkamanti, na vilokenti kiñcanam;
Anapekkhāva gacchanti, tena me samaṇā piyā.*

“Whatever village they leave, they do not look back [longingly at] anything;
They go disinterested, therefore renunciates are dear to me.

V283 “*Na tesaṃ koṭṭhe openti, na kumbhiṃ na khaḷopiyaṃ;
Pariniṭṭhitamesānā, tena me samaṇā piyā.*

“They do not store anything in granary, nor in pot nor basket;
Longing [only] for what is already made, therefore
renunciates are dear to me.

V284 “*Na te hiraññaṃ gaṇhanti, na suvaṇṇaṃ na rūpiyaṃ;
Paccuppannena yāpentī, tena me samaṇā piyā.*

“They don’t hold on to gold, impure or pure, or silver;
They depend [only] on the present, therefore renunciates are
dear to me.

V285 “*Nānākulā pabbajitā, nānājanapadehi ca;
Aññaṃamaññaṃ piyāyanti [pihayanti (ka.)], tena me samaṇā piyā*”.

“Having ordained from various families, from various
republics too;
Dear ones of each other, therefore renunciates are dear to me”.¹⁶¹

Father of Rohinī Therī:

V286 “*Atthāya vata no bhoti, kule jātāsi rohinī;
Saddhā buddhe ca dhamme ca, saṅghe ca tibbagāravā.*

“Verily to benefit [us], O good lady, Rohinī is born in [our]
family;
With confidence for Buddha and Dhamma and Saṅgha,
intense respect too.

V287 “*Tuvaṃ hetam pajānāsi, puññakkhettaṃ anuttaraṃ;
Amhampi ete samaṇā, paṭigaṇhanti dakkhiṇaṃ*”.

“You know this, unsurpassed field of merits;
May those renunciates accept my offering”.

Rohinī Therī:

V288 *“Patiṭṭhito hettha yañño, vipulo no bhavissati;
Sace bhāyasi dukkhassa, sace te dukkhamappiyaṃ.*

“Established here sacrificial ceremony, much will it become;
If you fear suffering, if suffering is not dear to you.” ¹⁶²

V289 *“Upēhi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāhi sīlāni, taṃ te atthāya hehiti”.*

“Do approach Buddha for refuge, Dhamma Saṅgha and thus
ones too;
Do undertake the precepts, that is in your benefit.” ¹⁶³

Father of Rohinī Therī:

V290 *“Upemi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṇca tādinaṃ;
Samādiyāmi sīlāni, taṃ me atthāya hehiti.*

“I approach Buddha for refuge, Dhamma Saṅgha and thus
ones too;
I undertake the precepts, that is in my benefit.” ¹⁶⁴

Father of Rohinī Therī after becoming an Arahant:

V291 *“Brahmabandhu pure āsiṃ, so idānimhi brāhmaṇo;
Tevijjo sottiyo camhi, vedagū camhi nhātako”.*
... Rohinī therī ...

“Kinsman of the brahma I was in the past, now I am a
brāhmaṇa;
Triple-knowledge bearer, I am a true brāhmaṇa, reached end
of knowledge and I am purified.” ¹⁶⁵

13.3 (68) *Cāpātherīgāthā* – Verses of Elder Bhikkhuni Cāpā (Archer)

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V292 “*Laṭṭhihattho pure āsi, so dāni migaluddako;
Āsāya palipā ghorā, nāsakkhi pārametave.*

“In the past, I had a stick in the hand, now I am a deer hunter;
Smeared with deep dark hope, I was unable to go to the far-shore. ¹⁶⁶

V293 “*Sumattaṃ maṃ maññamānā, cāpā puttamatosayi;
Cāpāya bandhanaṃ chetvā, pabbajissaṃ punopahaṃ.*

“Believing I was very intoxicated [with her], Cāpā was
satisfying son;
Having cut-off ties to Cāpā, I will ordain again”. ¹⁶⁷

Cāpā Therī:

V294 “*Mā me kujjhi mahāvīra, mā me kujjhi mahāmuni;
Na hi kodhaparetassa, suddhi atthi kuto tapo.*

“Don’t be angry with me great hero, don’t be angry with me
great silent sage;
There is no cleansing for one afflicted with anger, what [to
speak] of practice of morality”.

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V295 “*Pakkamissaṇca nālāto, kodha nālāya vacchatī;
Bandhantī itthirūpena, samaṇe dhammajīvine*” [*dhammajīvine*
(ka.)].

“I will leave Nālā, who here [wishes to] live in Nālā?
They are tied by the womanly beauty, renounces [who are]
leading a life of Dhamma”.

Cāpā Therī:

- V296 “Ehi kāḷa nivattassu, bhuñja kāme yathā pure;
Ahañca te vasikatā, ye ca me santi nātakā”.

“Come Kāḷa, please stop, partake of sensual pleasures as in
the past;
I am obedient to you, and so are my relatives too”.

Ājīvaka Upaka Thera (husband of Cāpā Therī):

- V297 “Etto cāpe catubbhāgaṃ, yathā bhāsasi tvañca me;
Tayi rattassa posassa, uḷāraṃ vata taṃ siyā”.

“So much for the fourth part Cāpā, as you are speaking to me;
For the man delighting in you, verily you would be excellent
[for him]”. ¹⁶⁸

Cāpā Therī:

- V298 “Kāḷaṅginiṇva takkāriṇ, pupphitaṃ girimuddhani;
Phullaṃ dālimalaṭṭhiṇva, antodīpeva pāṭaliṇ.

“O Kāḷa [I am] with limbs like a Takkāri tree, flowering on the
hilltop;
Like blossom of the Pomegranate creeper, like a Pāṭali tree in-
between lamps.

- V299 “Haricandalittaṅgiṇ, kāsikuttamadhāriniṇ;
Taṃ maṃ rūpavatiṇ santiṇ, kassa ohāya gacchasi”.

“Having limbs anointed with yellow sandalwood, wearing
best [cloth of] Kāsi;
Having a beautiful one like me, for whose sake are you
leaving [me]”?

Ājīvaka Upaka Thera (husband of Cāpā Therī):

- V300 “Sākuntikova sakuniṇ [sakunaṃ (syā.)], yathā bandhitumicchati;
Āharimena rūpena, na maṃ tvaṃ bādhayissasi”.

“Like a bird-catcher [wishing ill] for a bird, you wish for me to
be tied;
Enticing by [your] beautiful body, you will not hinder me”.

Cāpā Therī:

V301 “Imañña me puttaphalaṃ, kāḷa uppāḍitaṃ tayā;
Taṃ maṃ puttavatiṃ santiṃ, kassa ohāya gacchasi”.

“Here is my son, O Kāḷa, arisen [because] of you;
Having a bountiful one like me, for whose sake are you
leaving [me]”? ¹⁶⁹

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V302 “Jahanti putte sappaññā, tato ñātī tato dhanam;
Pabbajanti mahāvīrā, nāgo chetvāva bandhanam”.

“Wise ones abandon sons, relatives and wealth;
Great heroes ordain, like an elephant having cut-off ties”.

Cāpā Therī:

V303 “Idāni te imaṃ puttaṃ, daṇḍena churikāya vā;
Bhūmiyaṃ vā nisumbhissaṃ [nisumbheyyaṃ (sī.)], puttasokā na
gacchasi”.

“Now this is your son, with stick or knife [I will torment him];
Drop [him] on the ground, because of sorrow over son you
won’t be able to go”.

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V304 “Sace puttaṃ siṅgālānaṃ, kukkurānaṃ padāhisi;
Na maṃ puttakatte jammi, punarāvattayissasi”.

“Whether you will give son to the jackals, or to the dogs;
Because of son, O wretched [woman], you will not turn me
back again”.

Cāpā Therī:

V305 “Handa kho dāni bhaddante, kuhiṃ kāḷa gamissasi;
Katamaṃ gāmanigamaṃ, nagaraṃ rājadhāniyo”.

“Alas! Indeed now, O venerable sir, where will you go Kāḷa;
Which villages and townships, cities and capitals”?

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V306 *“Ahumha pubbe gaṇino, assamaṇā samaṇamānino;
Gāmena gāmaṃ vicarimha, nagare rājadhāniyo.*

“We had a following in the past, considered a renunciate
while not being one;
We walked from village to village, in cities and capitals.

V307 *“Eso hi bhagavā buddho, nadiṃ nerañjaraṃ pati;
Sabbadukkhappahānāya, dhammaṃ deseti pāṇinaṃ;
Tassāhaṃ santikaṃ gacchaṃ, so me satthā bhavissati”.*

“There is the Blessed One, the Buddha, near river Nerañjarā;
To abandon all suffering, preaching the Dhamma to beings;
I will go near him, he will be my Teacher”.

Cāpā Therī:

V308 *“Vandanaṃ dāni vajjāsi, lokanāthaṃ anuttaraṃ;
Padakkhiṇaṇca katvāna, ādiseyyāsi dakkhiṇaṃ”.*

“Saying now homages, to the master of the world,
unsurpassed;
And having circumambulated [him], may you offer [merits] to
me”.

Ājīvaka Upaka Thera (husband of Cāpā Therī):

V309 *“Etaṃ kho labbhamamhehi, yathā bhāsasi tvaṇca me;
Vandanaṃ dāni te vajjaṃ, lokanāthaṃ anuttaraṃ;
Padakkhiṇaṇca katvāna, ādisissāmi dakkhiṇaṃ”.*

“Indeed this is to be gained by us, as you are speaking to me;
Saying now these are your homages, to the master of the
world, unsurpassed;
And having circumambulated [him], I will offer [merits] to
you”.

Compiler:

V310 *Tato ca kāḷo pakkāmi, nadiṃ nerañjaraṃ pati;
So addasāsi sambuddhaṃ, desentaṃ amataṃ padaṃ.*

Thereupon Kāḷa left, [going] near river Nerañjarā;
He saw the self-enlightened one, preaching the undying
station [Nibbāna].

V311 *Dukkhāṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.*

Suffering, arising of suffering, transcending suffering too;
And the Noble Eightfold Path, leading to appeasing of
suffering. ¹⁷⁰

V312 *Tassa pādāni vanditvā, katvāna naṃ [katvānaṃ (sī.)]
padakkhiṇaṃ;
Cāpāya ādisitvāna, pabbajīṃ anagāriyaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsaṇaṃ.
... Cāpā therī ...*

Having paid homage at his feet, having circumambulated
him;
Having offered [merits] to Cāpā, he ordained into
homelessness;
Three knowledges have been reached, Buddha's Teaching has
been done. ¹⁷¹

13.4 (69) *Sundarītherīgāthā* – Verses of Elder Bhikkhuni Sundarī (Beautiful)

*Brāhmaṇa Sujāta (Father of Sundarī Therī) asking Vāseṭṭhi
Therī:*

V313 *“Petāni bhoti puttāni, khādamānā tuvaṃ pure;
Tuvaṃ divā ca ratto ca, atīva paritappasi.*

“Departed sons, O good lady, you used to eat in the past;
Day and night you were, tormented very acutely. ¹⁷²

V314 “*Sājja sabbāni khāditvā, sataputtāni [satta puttāni (syā.)] brāhmaṇī;
Vāseṭṭhi kena vaṇṇena, na bālhaṃ paritappasi*”.

“She today, having eaten all hundred sons [in the past], the
brāhmaṇī;
Please describe, O Vāseṭṭhi, why aren’t you tormented very
much”?

Vāseṭṭhi Therī:

V315 “*Bahūni puttāsātāni, nātisaṅghasātāni ca;
Khāditāni atītaṃse, mama tuyhañca brāhmaṇa*.”

“Many hundreds of sons, and hundreds of relatives too;
[were] Eaten in the past, O brāhmaṇa by me and by you too.

V316 “*Sāhaṃ nissaraṇaṃ ñatvā, jātiyā maraṇassa ca;
Na socāmi na rodāmi, na cāpi paritappayim*”.

“Having known the escape, from birth and death too;
I don’t sorrow or cry, nor am I very tormented too”.

**Brāhmaṇa Sujāta (Father of Sundarī Therī) asking Vāseṭṭhi
Therī:**

V317 “*Abbhutaṃ vata vāseṭṭhi, vācaṃ bhāsasi edisiṃ;
Kassa tvaṃ dhammamaññāya, giraṃ [thiraṃ (sī.)] bhāsasi
edisiṃ*”.

“Verily wonderful it is, O Vāseṭṭhi, you are speaking such
words;
Having understood whose Dhamma, are you speaking such
talk”?

Vāseṭṭhi Therī:

V318 “*Esa brāhmaṇa sambuddho, nagaraṃ mithilaṃ pati;
Sabbadukkhappahānāya, dhammaṃ desesi paṇiṇaṃ*.”

“There is the self-enlightened one, O brāhmaṇa, near city of
Mithilā;
To abandon all suffering, preaching the Dhamma to beings.

V319 “Tassa brahme [*brāhmaṇa* (*sī. syā.*)] arahato, dhammaṃ sutvā
nirūpadhiṃ;
Tattha viññātasaddhammā, puttasaokaṃ byapānudiṃ”.

“O brāhmaṇa having heard the Dhamma of arahant, leading
to being possession-less;
There having fully understood the good Dhamma, sorrow
over son was dispelled”.

Brāhmaṇa Sujāta (Father of Sundarī Therī) asking Vāseṭṭhi Therī:

V320 “So ahampi gamissāmi, nagaraṃ mithilaṃ pati;
Appeva maṃ so bhagavā, sabbaḍukkhā pamocaye”.

“I too will go, near city of Mithilā;
Perhaps the Blessed One will, completely free me from all
suffering” .¹⁷³

Compiler:

V321 Addasa brāhmaṇo buddhaṃ, vip̐pamuttaṃ nirūpadhiṃ;
Svassa dhammamadesesi, muni dukkhassa pāragū.

Brāhmaṇa saw the Buddha, fully freed, possession-less;
He preached the Dhamma to him, silent sage gone to the far-
shore of suffering.

V322 Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāminam.

Suffering, arising of suffering, transcending suffering too;
And Noble Eightfold Path, leading to appeasing of suffering.¹⁷⁴

V323 Tattha viññātasaddhammo, pabbajjaṃ samarocayi;
Sujāto tīhi rattīhi, tisso vijjā aphassayi.

There having fully understood the good Dhamma, [he]
ordained well-pleased;
Sujāta in three nights, contacted three knowledges.¹⁷⁵

Brāhmaṇa Sujāta (Father of Sundarī Therī) to his Charioteer:

- V324 “Ehi sārathi gacchāhi, rathaṃ niyyādayāhimaṃ;
 Ārogyaṃ brāhmaṇiṃ vajja [vajjā (sī.)], ‘pabbaji [pabbajito (sī.)]
 dāni brāhmaṇo;
 Sujāto tihi rattihī, tisso vijjā aphassayi’ ”.

“Come charioteer, go return this chariot;
 Please say to brāhmaṇi I am well, ‘Brāhmaṇa ordained now;
 Sujāta in three nights, contacted three knowledges’ ”.

Compiler:

- V325 Tato ca rathamādāya, sahassañcāpi sārathi;
 Ārogyaṃ brāhmaṇivoca, ‘pabbaji dāni brāhmaṇo;
 Sujāto tihi rattihī, tisso vijjā aphassayi’ ”.

Thereupon having taken the chariot, along with a thousand,
 the charioteer [went];
 Said to brāhmaṇi brāhmaṇa is well, ‘Brāhmaṇa ordained now;
 Sujāta in three nights, contacted three knowledges’ ”.

Sundarī Therī’s Mother to the Charioteer:

- V326 “Etañcāhaṃ assarathaṃ, sahassañcāpi sārathi;
 Tevijjaṃ brāhmaṇaṃ sutvā [ñātvā (sī.)], puñṇapattaṃ dadāmi
 te”.

“This horse and chariot too, along with a thousand, O
 charioteer;
 Having heard the triple-knowledge bearer brāhmaṇa, I give
 you an ample gift”.

Charioteer to Sundarī Therī’s Mother:

- V327 “Tuyheva hotvassaratho, sahassañcāpi brāhmaṇi;
 Ahampi pabbajissāmi, varapaññassa santike”.

“May the horse and chariot be only yours, along with a
 thousand, O brāhmaṇi;
 I will ordain too, near the highest-wisdom one”. ¹⁷⁶

Sundarī Therī's Mother to Sundarī Therī:

V328 *“Hatthī gavassaṃ maṇikuṇḍalañca, phītañcimaṃ gahavibhavaṃ
pahāya;
Pitā pabbajito tuyhaṃ, bhuñja bhogāni sundari; Tuvaṃ dāyādikā
kule”.*

“Elephants cows-horses and jeweled earrings, having
abandoned this prosperity and splendor of a household;
Your father has ordained, partake of pleasures, O Sundari,
you are the inheritor in family”.¹⁷⁷

Sundarī Therī to her mother:

V329 *“Hatthī gavassaṃ maṇikuṇḍalañca, rammaṃ cimaṃ
gahavibhavaṃ pahāya;
Pitā pabbajito mayhaṃ, puttasokena aṭṭito;
Ahampi pabbajissāmi, bhātusokena aṭṭitā”.*

“Elephants cows-horses and jeweled earrings, having
abandoned this delightful splendor of a household;
My father has ordained, distressed with sorrow over son;
I will ordain too, distressed with sorrow over brother”.¹⁷⁸

Sundarī Therī's Preceptor to Sundarī Therī:

V330 *“So te ijhātu saṅkappo, yaṃ tvaṃ patthesi sundarī;
Uttiṭṭhapiṇḍo uñcho ca, paṃsukūlañca cīvaraṃ;
Etāni abhisambhontī, paraloke anāsavā”.*

“May your intention be accomplished, as you are aspiring, O
Sundarī;
Standing for alms gleanings, and wearing dust-heap robe;
Originate these [Nibbāna], go to the far-shore of the world,
taintless”.¹⁷⁹

Sundarī Therī to her Preceptor:

V331 *“Sikkhamānāya me ayye, dibbacakkhu visodhitam;
Pubbenivāsaṃ jānāmi, yattha me vusitaṃ pure.*

“While training, O noble lady, divine eye is fully purified;
I know my past abodes, where I have lived in the past.”¹⁸⁰

V332 *“Tuvaṃ nissāya kalyāṇī, therī saṅghassa sobhane;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*

“Because of your dependence, O bringer of fortune, elder bhikkhuni who is an adornment of the Saṅgha;
Three knowledges have been reached, Buddha’s Teaching has been done. ¹⁸¹

V333 *“Anujānāhi me ayye, icche sāvattthi gantave;
Sihanādaṃ nadissāmi, buddhaseṭṭhassa santike”.*

“Please permit me, O noble lady, I wish to go to Sāvattthi;
I will roar [my] lion-roar, near the Buddha, the best one”.

Sundarī Therī’s Preceptor to Sundarī Therī:

V334 *“Passa sundari satthāraṃ, hemavaṇṇaṃ harittacaṃ;
Adantānaṃ dametāraṃ, sambuddhamakutobhayaṃ”.*

“See the Teacher, O Sundarī, golden-colored and yellow;
Tamer of the untamed ones, self-enlightened, fearless”.

Compiler:

V335 *“Passa sundarimāyantiṃ, vip̐pamuttaṃ nirūpadhiṃ;
Vitarāgaṃ viṣaṃyuttaṃ, katakiccamaṇāsavaṃ.*

“See Sundarī is coming, fully freed, possession-less;
Lustless, unfettered, done with the duties, taintless.

V336 *“Bārāṇasīto nikkhamma, tava santikamāgatā;
Sāvika te mahāvira, pāde vandati sundarī”.*

“Having left Bārāṇasī, she came near you [Lord Buddha];
Devotee of the Great Hero, Sundarī paid homage at his feet”.

Sundarī Therī:

V337 *“Tuvaṃ buddho tuvaṃ satthā, tuyhaṃ dhītāmi brāhmaṇa;
Orasā mukhato jātā, katakiccā anāsava”.*

“You are the Buddha, you are the Teacher, your daughter I am, O brāhmaṇa;
A true [daughter] born of your mouth, done with the duties, taintless”.

Lord Buddha:

V338 “Tassā te svāgataṃ bhadde, tato [\[atho \(ka.\)\]](#) te adurāgataṃ;
 Evañhi dantā āyanti, satthu pādāni vandikā;
 Vītarāgā visaṃyuttā, katakiccā anāsavā”.
 ... Sundarī therī ...

“You are welcome, O good woman, your coming is not bad;
 Thus the tamed one comes, homage-payer at the Teacher’s
 feet;
 Lustless, unyoked, done with the duties, taintless”.

**13.5 (70) Subhākammaradhītutherīgāthā – Verses of Elder
 Bhikkhuni Subhākammaradhītu (Beautiful One, the
 Daughter of Smith)**

Subhā, daughter of smith, Therī:

V339 “Daharāhaṃ suddhavasana, yaṃ pure dhammamassuṇiṃ;
 Tassā me appamattāya, saccābhisamayo ahu.

“Young woman I am, dressed in clean [white], in the past I
 had heard the Dhamma;
 Then I was heedful, by understanding the truth. ¹⁸²

V340 “Tatohaṃ sabbakāmesu, bhusaṃ aratimajjhagaṃ;
 Sakkāyasmim bhayaṃ disvā, nekkhammameva [\[nekkhammaññeva](#)
[\(sī.\), nekkhammasseva \(syā.\)\]](#) pīhaye.

“Thereupon, in all sensual pleasures, I became extremely non-
 delighted;
 Having seen fearfulness in personality [view], going forth is
 dear to me.

V341 “Hitvānahaṃ nātigaṇaṃ, dāsakammakarāni ca;
 Gāmakhattāni phītāni, ramaṇīye pamodite.

“I have abandoned assembly of relatives, servants and
 workers too;
 Village, fields, and prosperity, delightful and enjoyable.

V342 *“Pahāyahaṃ pabbajitā, sāpateyyamanappakaṃ;
Evaṃ saddhāya nikkhamma, saddhamme suppaṇḍite.*

“I ordained, having abandoned a not-so-little estate;
Thus having gone forth with confidence, in the good Dhamma
well-spoken. ¹⁸³

V343 *“Netam [na metam (sī. syā.)] assa patirūpaṃ, ākiñcaññañhi
patthaye;
Yo [yā (syā.)] jātārūpaṃ rajataṃ, chaḍḍetvā [thapetvā (ka.)]
punarāgame [punarāgahe (ka.)].*

“This is not suitable, for one who aspires to have nothing;
[Why] Would one come again, who has left gold and silver?

V344 *“Rajataṃ jātārūpaṃ vā, na bodhāya na santiyā;
Netam samaṇasārappaṃ, na etaṃ ariyaddhanaṃ.*

“Silver or gold, is neither for enlightenment nor for peace;
This is not suitable for a renunciate, this is not noble wealth.

V345 *“Lobhanaṃ madanañcetaṃ, mohanaṃ rajavaḍḍhanaṃ;
Sāsaṅkaṃ bahuāyāsaṃ, natthi cettha dhuvaṃ ṭhiti.*

“Intoxicated because of greed, soiled because of delusion;
Dangerous and much troublesome, here there is neither
certainty nor stability.

V346 *“Ettha rattā pamattā ca, saṅkiliṭṭhamaṇā narā;
Aññaṃaññaena byāruddhā, puthu kubbanti medhagaṃ.*

“Here delighting and heedless too, men with fully defiled mind;
With hatred for each other, do numerous quarrels.

V347 *“Vadho bandho parikleso, jāni sokapariddavo;
Kāmesu adhipannānaṃ, dissate byasanaṃ bahuṃ.*

“Assassinated, tied, completely defiled, decaying with sorrow
and lamentation;
Assailed by sensual pleasures, many are seen to have
misfortune.

V348 *“Taṃ maṃ ṇāti amittāva, kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ, kāmesu bhayaḁassiniaṃ.*

“You are my relatives, acting unfriendly, why are you yoked to sensual pleasures?

Know that I have ordained, having seen fear in sensual pleasures.

V349 *“Na hiraṇṇasuvannaṇena, parikkhīyanti āsavā;
Amittā vadhakā kāmā, sapattā sallabandhanā.*

“Not with gold-impure or pure, taints are completely ended; Unfriendly assassin [are] sensual pleasures, hostile, darts, ties.

V350 *“Taṃ maṃ ṇāti amittāva, kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ, muṇḁaṃ saṅghātipārutam.*

“You are my relatives, acting unfriendly, why are you yoked to sensual pleasures?

Know that I have ordained, shaven-head, dressed in outer double robe.

V351 *“Uttiṭṭhapiṇḁo uñcho ca, paṃsukūlaṇca cīvaraṃ;
Etaṃ kho mama sārappam, anagārūpanissayo.*

“Standing for alms gleanings, and wearing dust-heap robe; This indeed is proper for me, [who is] dependent on homelessness.

V352 *“Vantā mahesihi kāmā, ye dibbā ye ca mānusa;
Khematṭhāne vimuttā te, pattā te acalaṃ sukham.*

“Great sages, rejecting sensual pleasures, whether divine or human;

Fully freed in place of refuge, they have reached the immovable happiness [Nibbāna].

V353 *“Māham kāmehi saṅgacchiaṃ, yesu tāṇaṃ na vijjati;
Amittā vadhakā kāmā, aggikkhandhūpamā dukhā.*

“I do not get on with sensual pleasures, shelter is not seen in them;

Unfriendly assassin [are] sensual pleasures, like an aggregate of fire, suffering.

- V354 *“Paripantho esa bhayo, savighāto sakaṇṭako;
Gedho suvisamo ceso [lepo (sī.)], mahanto mohanāmukho.*
“This is a blockage on the path, a danger, destructive and thorny;
Greedy and very uneven this is, an entrance to great delusion.
- V355 *“Upasaggo bhīmarūpo, kāmā sappasirūpamā;
Ye bālā abhinandanti, andhabhūtā puthujjanā.*
“Misfortune and dreadful, sensual pleasures are like a snake’s head;
Here fools are pleased with it, vision-less worldly people. ¹⁸⁴
- V356 *“Kāmapaṅkena sattā hi, bahū loke aviddasū;
Pariyaṇtaṃ na jānanti, jātiyā maraṇassa ca.*
“Beings embroiled in mud of sensual pleasures, many in the world are ignorant;
They do not know the complete ending, of birth and death too.
- V357 *“Duggatigamaṇaṃ maggaṃ, manussā kāmahetukaṃ;
Bahuraṇaṃ ve paṭipajanti, attano rogamāvahaṃ.*
“Path leading to the bad destinations, people for the cause of sensual pleasures;
Certainly many practice it, a self-begotten disease. ¹⁸⁵
- V358 *“Evaṃ amittajananā, tāpanā saṃkilesikā;
Lokāmisā bandhanīyā, kāmā maraṇabandhanā [caraṇabandhanā (sī.)].*
“Thus breeding enmity, tormenting, fully defiling;
Temptation of the world, a tie, sensual pleasures are a death-tie.
- V359 *“Ummādanā ullapanā, kāmā cittappamaddino;
Sattānaṃ saṅkilesāya, khippaṃ [khippaṃ (sī.)] mārena oḍḍitaṃ.*
“Maddening and mastering, sensual pleasures make mind heedless;
To fully defile the beings, a trap set by Māra. ¹⁸⁶

V360 “*Anantādīnavā kāmā, bahudukkhā mahāvisā;*
Appassādā raṇakarā, sukkapakkhavisosanā [visosakā (sī.).]

“Sensual pleasures are an endless danger, much suffering,
 great poison;
 Gladdening only a little, sinful, drying out the bright qualities.

V361 “*Sāhaṃ etādisaṃ katvā, byasanaṃ kāmahetukaṃ;*
Na taṃ paccāgamiṣāmi, nibbānābhiratā sadā.

“I have had such misfortune, for the cause of sensual
 pleasures;
 I will not return to it, always delighting in Nibbāna.

V362 “*Raṇaṃ karitvā [taritvā (sī.)] kāmānaṃ, sītibhāvābhikaṅkhinī;*
Appamattā vihaṣṣāmi, sabbasaṃyojanakkhaye.

“Having fought sensual pleasures, desirous of cooling down,
 I will dwell heedfully, in the ending of all fetters. ¹⁸⁷

V363 “*Asokaṃ virajaṃ khemaṃ, ariyaṭṭhaṅgikaṃ ujum;*
Taṃ maggaṃ anugacchāmi, yena tiṇṇā mahesino”.

“Unsorrowing, dustless, refuge, Noble Eightfold [Path],
 straight;
 I follow that path, because of which great sages crossed-over”. ¹⁸⁸

Lord Buddha:

V364 “*Imaṃ passatha dhammaṭṭhaṃ, subhaṃ kammāradhītaraṃ;*
Anejaṃ upasampajja, rukkhamaḷamhi jhāyati.

See this, established in Dhamma, Subhā the daughter of smith;
 Obtaining imperturbable [concentration], does jhāna at the
 root of the tree. ¹⁸⁹

V365 “*Ajjaṭṭhamī pabbajitā, saddhā saddhammasobhanā;*
Vinītuppalavaṇṇāya, tevijjā maccuhāyini.

Today is the eighth day since she ordained, confident,
 adornment of the good Dhamma;
 Trained by Uppalavaṇṇā, a triple-knowledge bearer, killer of
 death. ¹⁹⁰

V366 *Sāyaṃ bhujiṣṣā anaṇā, bhikkhunī bhāvitindriyā;
Sabbayogavisamṃuttā, katakiccā anāsavā.*

She is a freed slave, free of debt, bhikkhunī with developed faculties;

Unyoked from all bonds, done with the duties, taintless.

Compiler:

V367 *Taṃ sakko devasaṅghena, upasaṅkamma iddhiyā;
Namassati bhūtapati, subhaṃ kammāradhitaranti.
... Subhā kammāradhītā therī ...*

Sakkā with assembly of devā, having approached by supernormal power;

Lord of beings venerates, Subhā the daughter of smith.

Vīsatinipāto niṭṭhito – Chapter of Twenties is finished.



14. TĪṢANIPĀTO – CHAPTER OF THIRTIES

14.1 (71) *Subhājīvakambavanikātherīgāthā* – Verses of Elder Bhikkhuni Subhājīvakambavanikā (Beautiful One of Jīvaka Mango Forest)

V368 *Jīvakambavanaṃ rammaṃ, gacchantiṃ bhikkhuniṃ subhaṃ;
Dhuttako sannivāresi [taṃ nivāresi (ka.)], tamenāṃ abravī subhā.*

To the delightful Jīvaka mango forest, bhikkhunī Subhā was going;

A con-man obstructed [her path], [so] Subhā spoke to him. ¹⁹¹

Subhā Jīvakambavanikā Therī:

V369 *“Kiṃ te aparādhiṭṭhaṃ mayā, yaṃ maṃ ovariyāna tiṭṭhasi;
Na hi pabbajitāya āvuso, puriso samphusanāya kappati.*

“Have I committed any fault to you, that you stand holding me back?

It is not correct, O friend, for a man to be contacted by an ordained woman.

V370 *“Garuke mama satthusāsane, yā sikkhā sugatena desitā;
Parisuddhapadaṃ anaṅgaṇaṃ, kiṃ maṃ ovariyāna tiṭṭhasi.*

“In my revered Teacher’s Teaching, whatever training rules are preached by the well-gone one;

[In them] I have reached the station of complete cleansing [Nibbāna], lust-less, why do you stand holding me back?

V371 *“Āvilacitto anāvilam, saraḷo vītaraḷaṃ anaṅgaṇaṃ;
Sabbattha vimuttamānaṃ, kiṃ maṃ ovariyāna tiṭṭhasi”.*

“One with an agitated mind to an unagitated one, dusty one to dustless and lust-less one;

Everywhere the mind is fully freed, why do you stand holding me back”? ¹⁹²

Con-man:

V372 “*Daharā ca apāpikā casi, kiṃ te pabbajjā karissati;
Nikkhipa kāsāyactvaram, ehi ramāma supupphite [ramāmase
pupphite (sī. syā.)] vane.*

“You are young and innocent, what will ordination do for you?

Putting down brown robe, come let’s indulge in this well-flowered forest.

V373 “*Madhuraṇca pavanti sabbaso, kusumarajena samuṭṭhitā dumā;
Paṭhamavasanto sukho utu, ehi ramāma supupphite vane.*

“Sweet wind is blowing everywhere, trees are with flower-pollen;

It’s early spring, pleasant season, come let’s indulge in this well-flowered forest.

V374 “*Kusumitasikharā ca pādapā, abhigajjantiva māluteritā;
Kā tuyhaṃ rati bhavissati, yadi ekā vanamogāhissasi
[vanamotarissasi (sī.), vanamogāhissasi (syā. ka.)].*

“Trees with a flower canopy, swaying and making sounds;
What will be delight for you, if [you] plunge in forest alone?

V375 “*Vāḷamigasaṅghasevitaṃ, kuñjaramattakareṇuloḷitaṃ;
Asahāyikā gantumicchasi, rahitaṃ bhiṃsanakaṃ mahāvanaṃ.*

“Surrounded by fierce beasts of prey, by intoxicated and desirous elephants;

You wish to go without a partner, secluded in this dreadful great forest. ¹⁹³

V376 “*Tapanīyakatāva dhītikā, vicarasi cittalateva accharā;
Kāsikasukhumehi vaggubhi, sobhasī suvasanehi nūpame.*

“Like a doll made from gold, like an accharā walking about in heavenly garden;

Covered in delicate Kāsi [cloth], pleasant, resplendent, well-dressed, incomparable. ¹⁹⁴

V377 “*Ahaṃ tava vasānugo siyaṃ, yadi viharemase [yadipi viharesi (ka.)] kānanantare;*

Na hi matthi tayā piyattaro, pāṇo kinnarimandalocane.

“I am gone to your control, if you will dwell with me in gardens;

There is no being dearer to me than you, O doe-eyed kinnari. ¹⁹⁵

V378 “*Yadi me vacanaṃ karissasi, sukhitā ehi agāramāvasa;*
Pāsādanivātavāsini, parikammaṃ te karontu nāriyo.

“Come, if you will do my words, you will be happy living in the home;

Living protected in the mansion, women will attend on you. ¹⁹⁶

V379 “*Kāsikasukhumāni dhāraya, abhiropehi [abhirohehi (sī.)] ca mālavaṇṇakaṃ;*
Kaṇcanamaṇimuttakaṃ bahuṃ, vividhaṃ ābharaṇaṃ karomi te.

“Wearing delicate Kāsi [cloth], with beautiful makeup and garlanded;

Much gold, jewel, and pearl, various ornaments I will provide for you.

V380 “*Sudhotarajapacchadaṃ subhaṃ, goṇakatūlikasanthataṃ navam;*
Abhiruha sayanaṃ mahārahaṃ, candanamaṇḍitasārāgandhikaṃ;

“[Having a] Well-washed dustless canopy, beautiful, spread with a new woolen-cotton comforter;

Climb the valuable bed, [which is] embellished in sandalwood and smelling nice.

V381 “*Uppalaṃ cudakā samuggataṃ, yathā taṃ amanussasevitaṃ;*
Evaṃ tvaṃ brahmacārinī, sakesaṅgesu jaraṃ gamissasi”.

“Like a blue lotus risen from the water, [which is] resorted to by non-humans;

Like that, O farer of the holy-life, you will get old with limbs intact”.

Subhā Jīvakambavanikā Therī:

V382 “*Kiṃ te idha sārasammataṃ, kuṇapapūramhi susānavaḍḍhane;
Bhedanadhamme kaḷevare [kalevare (sī. ka.)], yaṃ disvā vimano
udikkhasi*”.

“What is considered of essence here, filled with loathsome,
increasing the cemetery;
This body subject to breakup, having seen this, why do you
perceive with a perplexed mind”?

Con-man:

V383 “*Akkhīni ca turīyāriva, kinnariyāriva pabbatantare;
Tava me nayanāni dakkhiya, bhiyyo kāmaratī pavaḍḍhati*.

“These deer-like eyes of yours, like those of a kinnari in
mountains;
Having seen your eyes, delight for sensual pleasures is
increasing very much.

V384 “*Uppalasikharopamāni te, vimale hāṭakasannibhe mukhe;
Tava me nayanāni dakkhiya [nayanānudikkhiya (sī.)], bhiyyo
kāmaguṇo pavaḍḍhati*.

“With eyelashes like blue lotus, unsoiled, with face resembling
gold;
Having seen your eyes, characteristic of sensual pleasures is
increasing very much.

V385 “*Api dūragatā saramhase, āyatapamhe visuddhadassane;
Na hi matthi tayā piyattarā, nayanā kinnarimandalocane*”.

“Though gone far away, we will recollect, these long
eyelashes, spotless;
There is nothing dearer to me than your eyes, O doe-eyed
kinnari”.

Subhā Jīvakambavanikā Therī:

V386 “*Apathena payātumicchasi, candaṃ kīlanakaṃ gavesasi;
Meruṃ laṅghetumicchasi, yo tvaṃ buddhasutaṃ maggayasi.*

“You wish to proceed on what is not a road, seeking the moon
as a play-thing;
You wish to climb [mount] Meru, one who [expects] young of
Buddha to travel [the wrong path].

V387 “*Natthi hi loke sadevake, rāgo yatthapi dāni me siyā;
Napi naṃ jānāmi kīriso, atha maggena hato samūlako.*

“In this world including devā worlds, now wherever would
there be lust in me;
I don’t know what it is [lust], by this path I have destroyed it
with root.

V388 “*Īṅgālakuyāva [iṅghāḷakhuyāva (syā.)] ujjhito, visapattoriva
aggito kato [agghato hato (sī.)];
Napi naṃ passāmi kīriso, atha maggena hato samūlako.*

“Like having gotten out from a pit full of embers; like having
thrown the poison-pot in fire;
I don’t see what it is [lust], by this path I have destroyed it
with root.

V389 “*Yassā siyā apaccavekkhitā, satthā vā anupāsito siyā;
Tvaṃ tādīsikaṃ palobhaya, jānantīṃ so imaṃ vihaññasi.*

“One who has not contemplated [the truth], [one] undevoted
to the Teacher;
Go and tempt them, [why] are you so oppressing me, one who
knows this?

V390 “*Mayhañhi akkuṭṭhavandite, sukhadukkhe ca satī upaṭṭhitā;
Saṅkhatamasubhanti jāniya, sabbattheva mano na limpati.*

“Whether you curse or pay homage, in happiness and
suffering too, I am established in mindfulness;
Knowing formations are repulsive, everywhere mind is
unsmeared.

V391 *“Sāhaṃ sugatassa sāvika, maggaṭṭhaṅgikayānayaṇi;
Uddhaṭasallā anāsavā, suññāgāragatā ramāmaṃ.*

“I am a disciple of the well-gone one, traversing the [Noble]
Eightfold Path;
With dart drawn out, taintless, having gone to an empty place,
I indulge. ¹⁹⁷

V392 *“Diṭṭhā hi mayā sucittitā, sombhā dārukapillakāni vā;
Tantihi ca khīlakehi ca, vinibaddhā vividhaṃ panaccakā.*

“I see [that], I am like a well-painted wood-puppet;
Tied with threads and nails, dancing in various ways.

V393 *“Tamhuddhaṭe tantikhīlake, vissaṭṭhe vikale parikrite [paripakkhīte
(sī.), paripakkate (syā.)];
Na vindeyya khaṇḍaso kate, kimhi tattha maṇaṃ nivesaye.*

“When threads and nails are drawn out, separated, deprived
of, scattered;
Nothing is ascertained when broken in parts, why would your
mind get settled on it? ¹⁹⁸

V394 *“Tathūpamā dehakāni maṃ, tehi dhammehi vinā na vattanti;
Dhammehi vinā na vattati, kimhi tattha maṇaṃ nivesaye.*

“This is a simile for my body parts, they do not exist apart
from that nature;
[When] they do not exist apart from that nature, why would
your mind get settled on it?

V395 *“Yathā haritālena makkhitaṃ, addasa cittikaṃ bhittiyā kataṃ;
Tamhi te viparītadassanaṃ, saññā mānusikā niratthikā.*

“Seeing, painted with yellow pigment, a picture made on the
wall;
Like that you see in the wrong-way, human perceptions are
aimless.

V396 *“Māyaṃ viya aggato kataṃ, supinanteva suvaṇṇapādapaṃ;
Upagacchasi andha rittakaṃ, janamajjheriva rupparūpakaṃ
[rūparūpakaṃ (ka.)].*

“[Like a magician] Having created illusion in front, like a golden tree in the dream;
Approaching blindly among people, like an unreal [show],
decaying and deforming.

V397 *“Vaṭṭaniriva koṭarohitā, majjhe pubbulakā saassukā;
Pīlakolīkā cettha jāyati, vividhā cakkhuvīdhā ca piṇḍitā”.*

“Like a ball [of lacquer] deposited in the hollow of a tree, in middle like an eyeball, with tears;
Generating the discharge here, made of various layers, a lump”.

Compiler:

V398 *Uppāṭiya cārudassanā, na ca pajjittha asaṅgamānasā;
“Handa te cakkhuṃ harassu taṃ”, tassa narassa adāsi tāvade.*

Having extracted lovely to behold [eye], with a non-attached unattached mind,
“Alas! You take your eye”, she gave it immediately to that con-man.

Con-man:

V399 *Tassa ca viramāsi tāvade, rāgo tattha khamāpayī ca naṃ;
“Sotthi siyā brahmacārīnī, na puno edisakaṃ bhavissati”.*

Immediately his lust subsided, right there he begged her pardon;
“May you be well, O farer of the holy-life, such will not happen again”.

V400 “Āsādiya [*āhaniya (syā. ka.)*] edisaṃ janaṃ, aggaṃ pajjalitaṃ va
līṅgiya;

Gaṇhiya āsīvisaṃ viya, api nu sotthi siyā khamehi no”.

“Having offended such a person, [I feel] as if I have embraced
burning fire;

If I were to hold a snake, will there be happiness? Please
pardon me”.

Compiler:

V401 Muttā ca tato sā bhikkhunī, agamī buddhavarassa santikaṃ;

Passiya varapuññālakkaṇaṃ, cakkhu āsi yathā purāṇakanti.

... Subhā jīvakaṃbavanikā therī ...

Freed from there, that bhikkhunī went near the Buddha, the
highest,

Seeing the one with the highest marks of merit, her eye
became as before. ¹⁹⁹

Tiṃsanipāto niṭṭhito – Chapter of Thirties is finished.



15. CATTĀLĪSANIPĀTO – CHAPTER OF FORTIES

15.1 (72) *Isidāsītherīgāthā* – Verses of Elder Bhikkhuni Isidāsī (Servant of Sage)

Compiler:

V402 *Nagaramhi kusumanāme, pāṭaliputtamhi pathaviyā maṇḍe;
Sakyakulakulīnāyo, dve bhikkhuniyo hi guṇavatiyo.*

In the city named after a flower, Pāṭaliputta the embellishment
of earth;

Women of the Sakya family, there were two bhikkhunis with
excellent characteristics. ²⁰⁰

V403 *Isidāsī tattha ekā, dutiyā bodhīti sīlasampannā ca;
Jhānajjhāyanaratāyo, bahussutāyo dhutakilesāyo.*

There, one was Isidāsī, second one Bodhī, endowed with
virtues;

Delighting in jhāna meditation, learned, with defilements
shaken.

V404 *Tā piṇḍāya caritoā, bhattatthaṃ [bhattattaṃ (sī.)] kariya
dhotapattāyo;
Rahitamhi sukhanisinnā, imā girā abbhudīresuṃ.*

They having walked on alms round, having finished eating
and washing alms-bowls;

Comfortably seated in seclusion, this talk was uttered. ²⁰¹

Bodhī Therī:

V405 *“Pāsādikāsi ayye, isidāsi vayopi te aparihīno;
Kiṃ disvāna byālikāṃ, athāsi nekkhammanuyuttā”.*

“You are so gracious, O noble lady Isidāsī, you are still
unaged;

Having seen what unpleasantness, were you then intent on
going forth”?

Isidāsī Therī:

- V406** *Evamanuyuññiyamānā sā, rahite dhammadesanākusalā;
Isidāsī vacanamabravi, “suṇa bodhi yathāmhi pabbajitā.*

Thus yoked [to telling] she, secluded, a skillful preacher of
Dhamma;
Isidāsī spoke thus, “Listen Bodhī, why I ordained.

- V407** *“Ujjeniyā puravare, mayhaṃ pitā sīlasaṃvuto seṭṭhi;
Tassamhi ekadhītā, piyā manāpā ca dayitā ca.*

“In Ujjeni, the best of fortress city, my father was a virtuous
business tycoon;
I was his sole daughter, dear, charming, and beloved too.

- V408** *“Atha me sāketato varakā, āgacchumuttamakulīnā;
Seṭṭhī pahūtaratano, tassa mamaṃ suṇhamadāsi tāto.*

“Then grooms from Sāketa came, from the best families;
[to] The business tycoon with abundant jewels, my father gave
me as a daughter-in-law.

- V409** *“Sassuyā sassurassa ca, sāyaṃ pātaṃ pañāmamupagamma;
Sirasā karomi pāde, vandāmi yathāmhi anusitṭhā.*

“Mother-in-law and father-in-law too, evening and morning I
approached to bow;
Putting my head at [their] feet, paying homage as I was
taught.

- V410** *“Yā mayhaṃ sāmikassa, bhaginiyo bhātuno parijano vā;
Tamekavarakampi disvā, ubbiggā āsanaṃ demi.*

“Whoever were my husband’s, sisters brothers or close ones;
Having seen the beloved [husband] too, anxiously I gave seat.

- V411** *“Annena ca pānena ca, khajjena ca yañca tattha sannihitaṃ;
Chāдеми upanayāmi ca, demi ca yaṃ yassa paṭirūpaṃ.*

“With food and drink, chewable and other things too, well-
arranged there;
I myself covering and serving, I was giving them as suitable.

V412 “Kālena upaṭṭhahitvā [*uṭṭhahitvā* (*syā. ka.*), *upaṭṭhahitum* (?)],
gharaṃ samupagamāmi ummāre;
Dhovaṇṭi hatthapāde, pañjalikā sāmikamupemi.

“Rising up at right time, approaching threshold of house;
Washing hands and feet, with folded hands I approached my
husband. ²⁰²

V413 “Kocchaṃ pasādaṃ añjaniṇca, ādāsakaṇca gaṇhitvā;
Parikkammakārikā viya, sayameva patiṃ vibhūsemi.

“Holding comb, perfume, kohl, and mirror too;
Like an attendant, I myself adorned [my] husband. ²⁰³

V414 “Sayameva odanaṃ sādhayāmi, sayameva bhājanaṃ dhovaṇṭi;
Mātāva ekaputtakaṃ, tathā [*tadā* (*sī.*)] bhattāraṃ paricarāmi.

“I myself cooked rice, I myself washed [cooking] vessel;
Like a mother taking care of the sole son, I honored my
husband.

V415 “Evaṃ maṃ bhattikataṃ, anurattaṃ kārikaṃ nihamānaṃ;
Uṭṭhāyikaṃ [*uṭṭhāhikaṃ* (*ka.*)] analasaṃ, sīlavatiṃ dussate
bhattā.

“I was thus devoted, serving delightedly without conceit;
Rising [early], not lazy, virtuous, [still my] husband hated me.

V416 “So mātaraṇca pitaraṇca, bhaṇati ‘āpucchahaṃ gamissāmi;
Isidāsiyā na saha vacchaṃ, ekāgārehaṃ [*ekagharepa’haṃ* (?)] saha
vatthum’.

“He spoke to mother and father, ‘I ask your permission to go;
I do not want to live with Isidāsī, living together in one
house’.

V417 “Mā evaṃ putta avaca, isidāsī paṇḍitā paribyattā;
Uṭṭhāyikā analasā, kiṃ tuyhaṃ na rocate putta’.

“ ‘Don’t say like that son, Isidāsī is a wise woman, clever;
Rising [early], not lazy, why isn’t she pleasant for you, son’?

V418 “ ‘Na ca me hiṃsati kiñci, na cahaṃ isidāsiyā saha vacchaṃ;
Dessāva me alaṃ me, apucchāhaṃ [āpucchāhaṃ (syā.),
āpucchahaṃ-nāpucchahaṃ (?)] gamissāmi’.

“ ‘She has not done any violence to me, [yet] I do not want to
live with Isidāsi;
Enough! This is displeasing to me, I ask your permission to go’.

V419 “Tassa vacanaṃ suṇitvā, sassu sasuro ca maṃ apucchimisu;
‘Kissa [kiṃsa (?)] tayā aparaddhaṃ, bhaṇa vissaṭṭhā
yathābhūtaṃ’.

“Having heard his words, mother-in-law and father-in-law
asked me;
‘What fault have you committed? Speak in confidence, as it is’.

V420 “ ‘Napihaṃ aparajjhaṃ kiñci, napi hiṃsemi na bhaṇāmi
dubbacanaṃ;
Kiṃ sakkā kātuyye, yaṃ maṃ viddessate bhattā’.

“ ‘I have not even committed any fault, nor have I done
violence nor spoken ill words;
What can I do, when [my] husband hates me’?

V421 “Te maṃ pitugharaṃ paṭinayimisu, vimaṇā dukhena adhibhūtā;
‘Puttamanurakkhamānā, jītāmhase rūpiniṃ lakkhiṃ’.

“They led me back to my father’s house, perplexed,
overpowered with suffering;
[Saying] ‘We won in preserving the son, [but we lost] the
beautiful Laxmi’. ²⁰⁴

V422 “Atha maṃ adāsi tāto, aḍḍhassa gharamhi dutiyakulikassa;
Tato upaḍḍhasuṅkena, yena maṃ vindatha seṭṭhi.

“Thereupon my father gave me, to a wealthy reputable
household, second time;
There half of the previous dowry, [was given] to the business
tycoon, [wishing] may you enjoy happiness.

V423 “Tassapi gharamhi māsaṃ, avasiṃ atha sopi maṃ paṭiccharayi
[paṭicchasi (sī. ka.), paṭicchati (syā.), paṭiccharati (ka.)];
Dāsīva upaṭṭhahantiṃ, adūsikaṃ sīlasampannaṃ.

“In that house for a month I dwelt, he too sent me back;
Even though I served like a maid-servant, without hatred,
endowed with virtues.

V424 “Bhikkhāya ca vicarantaṃ, damakaṃ dantaṃ me pitā bhaṇati;
‘Hohisi [sohisi (sabbattha)] me jāmātā, nikkhipa poṭṭhiṇca [pontim
(sī. syā.)] ghaṭikaṇca’.

“Seeing a renunciate walking on alms-round, a self-mortifier,
tamed, to him my father spoke;
‘Be my son-in-law, putting down bundle [of robes] and
[alms-]bowl’.

V425 “Sopi vasitvā pakkhaṃ [pakkamatha (sī.)], atha tātaṃ bhaṇati
‘dehi me poṭṭhiṃ;
Ghaṭikaṇca mallakaṇca, punapi bhikkhaṃ carissāmi’.

“He too having lived for a fortnight, spoke to my father ‘Give
me my bundle [of robes];
[Alms-]Bowl and cup too, I wish to dwell begging alms again’.

V426 “Atha naṃ bhaṇatī tāto, ammaṃ sabbo ca me nātigaṇavaggo;
‘Kiṃ te na kirati idha, bhaṇa khippaṃ taṃ te karihi’ti.

“Then my father spoke to him, mother and assembly of all my
relatives too;
‘What haven’t they done for you here? Speak up, they will do
it quickly for you’.

V427 “Evaṃ bhaṇito bhaṇati, ‘yadi me attā sakkoti alaṃ mayhaṃ;
Isidāsiyā na saha vacchaṃ, ekagharehaṃ saha vatthum’.

“Being spoken to like that he spoke, ‘Enough for me! If I am
able to live by myself;
I do not want to live with Isidāsi, living together in one
house’.

V428 *“Vissajjito gato so, ahampi ekākinī vicintemi;
 ‘Āpucchitūna gacchaṃ, marituye [maritāye (sī.), marituṃ (syā.)]
 vā pabbajissaṃ vā’.*

“Allowed he left, alone I too was thinking;
 ‘Having asked permission I will go, to die or to ordain’.

V429 *“Atha ayyā jinadattā, āgacchī gocarāya caramānā;
 Tātakulaṃ vinayadharī, bahussutā sīlasampannā.*

“Then noble lady Jinadattā, came while walking on alms-
 round;
 [to] father’s family, bearer of Vinaya, learned, endowed with
 virtues.

V430 *“Taṃ disvāna amhākaṃ, uṭṭhāyāsanaṃ tassā paññāpayiṃ;
 Nisinnāya ca pāde, vanditvā bhojanamadāsīṃ.*

“Having seen her, rising up I prepared a seat for her;
 Paying homage at the feet of one who had sat down, I gave
 eatables. ²⁰⁵

V431 *“Annena ca pānena ca, khajjena ca yañca tattha sannihitaṃ;
 Santappayitvā avacaṃ, ‘ayye icchāmi pabbajituṃ’.*

“With food and drink, eatable and other things too, well-
 arranged;
 Having fully satisfied her I spoke, ‘O noble lady, I wish to
 ordain’.

V432 *“Atha maṃ bhaṇatī tāto, ‘idheva puttaka [puttike (syā. ka.)] carāhi
 tvaṃ dhammaṃ;
 Annena ca pānena ca, tappaya samaṇe dvijātī ca’.*

“Then my father spoke to me, ‘Here itself beloved child, dwell
 in Dhamma;
 With food and drink, satisfying renunciates and twice-borns
 too’. ²⁰⁶

V433 “*Athahaṃ bhaṇāmi tātaṃ, rodantī añjaliṃ paṇāmetvā;
‘Pāpañhi mayā pakataṃ, kammaṃ taṃ nijaressāmi’.*

“Then I spoke to my father, crying with folded hands, bowing;
‘Evil kamma done by me, I wish to wither’.”²⁰⁷

V434 “*Atha maṃ bhaṇatī tāto, ‘pāpuṇa bodhiṇca aggadhammaṇca;
Nibbānaṇca labhassu, yaṃ sacchikarī dvipadaseṭṭho’.*

“Then my father spoke to me, ‘Reach enlightenment, the
foremost Dhamma;
Gain Nibbāna too, which has been realized by the best of two-
legged’.”²⁰⁸

V435 “*Mātāpitū abhivādayitvā, sabbaṇca nātigaṇavaggaṃ;
Sattāhaṃ pabbajitā, tisso vijjā aphassayim.*

“Having saluted mother and father, and assembly of all
relatives;
In seven days of ordination, I contacted three knowledges.”²⁰⁹

V436 “*Jānāmi attano satta, jātiyo yassayaṃ phalavipāko;
Taṃ tava ācikkhissaṃ, taṃ ekamaṇā nisāmehi.*

“I know my seven births, of which this [life] is the fruit, the
result;
That I will tell you, please listen with concentrated mind.

V437 “*Nagaramhi erakacche [erakakacche (syā. ka.)], suvaṇṇakāro ahaṃ
pahūtadhano;
Yobbanamadena matto so, paradāraṃ asevihaṃ.*

“In the city of Erakaccha, I was a goldsmith with abundant
wealth;
Intoxicated with youth, I resorted to wives of others.”²¹⁰

V438 “*Sohaṃ tato cavitvā, nirayaṃhi apaccisaṃ ciraṃ;
Pakko tato ca uṭṭhahitvā, makkaṭṭiyā kucchimokkamaṃ.*

“Having fallen from there, I was cooked in the hell for a long
time;
Rising up from there after much suffering, I entered the
monkey-womb.

V439 *“Sattāhajātakaṃ maṃ, mahākapi yūthapo nillacchesi;
Tassettaṃ kammaphalaṃ, yathāpi gantvāna paradāraṃ.*

“Seven days after birth, great monkey of the troupe castrated me;
This was the fruit of that kamma, having gone to wives of others.

V440 *“Sohaṃ tato cavitvā, kālaṃ karitvā sindhavārāññe;
Kāṇāya ca khañjāya ca, eḷakiyā kucchimokkamaṃ.*

“Having fallen from there, having died, in the Sindhava jungle;
One-eyed and bent too, I entered the goat-womb.

V441 *“Dvādasa vassāni ahaṃ, nillacchito dārake parivahitvā;
Kimiṇāvatto akalḷo, yathāpi gantvāna paradāraṃ.*

“For twelve years, castrated, I carried the young children;
Distressed by worms and unwell, having gone to wives of others. ²¹¹

V442 *“Sohaṃ tato cavitvā, govāññakassa gāviyā jāto;
Vaccho lākhātambo, nillacchito dvādase māse.*

“Having fallen from there, I was born to the cow of the cow-merchant;
A male-calf, lacquer-copper-colored, castrated at twelve months.

V443 *“Voḍhūna [te puna (syā. ka.), vodhuna (ka. aṭṭha.)]
naṅgalamahaṃ, sakaṭaṇca dhārayāmi;
Andhovatto akalḷo, yathāpi gantvāna paradāraṃ.*

“I was pulling the plough, and bearing the cart too;
Distressed by blindness and unwell, having gone to wives of others.

V444 *“Sohaṃ tato cavitvā, vithiyā dāsiyā ghare jāto;
Neva mahilā na puriso, yathāpi gantvāna paradāraṃ.*

“Having fallen from there, I was born in a house on the maid-servant street;
Neither a woman nor a man [hermaphrodite], having gone to wives of others.

V445 “*Tiṃsativassamhi mato, sākaṭikakulamhi dārikā jātā;
Kapaṇamhi appabhoge, dhanika [aṇika (aṭṭha.),
taṃsaṃvaṇṇanāyampi atthayutti gavesitabbā]
purisapātabahulamhi.*

“I died at thirty, was born as daughter in the family of a carter;
Miserable and with little to partake, wealthy men gathering much [to collect loans].

V446 “*Taṃ maṃ tato satthavāho, ussannāya vipulāya vadḍhiyā;
Okaddhati vilapantiṃ, acchinditvā kulagharasmā.*

“Thereupon the carter, [when interest had] heaped up, increased too much;
Dragged me while I was wailing, cut me off from family home [and gave to the wealthy horse-trader].²¹²

V447 “*Atha soḷasame vasse, disvā maṃ pattayobbanaṃ kaññaṃ;
Orundhatassa putto, giridāso nāma nāmena.*

“Then when I was sixteen, having seen me, a youthful girl;
The horse-trader’s son, named Giridāsa [took me as his wife].

V448 “*Tassapi aññā bhariyā, sīlavatī guṇavatī yasavatī ca;
Anurattā [anuvattā (ka.)] bhattāraṃ, tassāhaṃ [tassa taṃ (?)]
viddesanamakāsiṃ.*

“He had another wife, virtuous, with excellent characteristics, and well-reputed too;
Delighting in husband, whom I hated.

V449 “*Tassetaṃ kammaphalaṃ, yaṃ maṃ apakīritūna gacchanti;
Dāsīva upaṭṭhahantiṃ, tassapi anto kato mayā”ti.
... Isidāsī therī ...*

“This was the fruit of that kamma, [they] left me in disgrace;
Even though I served like a maid-servant, I have made an end of that too”.

Cattālisanipāto niṭṭhito – Chapter of Forties is finished.

16. MAHĀNIPĀTO – THE GREAT CHAPTER

16.1 (73) *Sumedhātherīgāthā* – Verses of Elder Bhikkhuni Sumedhā (Very Intelligent)

V450 *Mantāvatiyā nagare, rañño koñcassa aggamaheṣiyā;
Dhītā āsiṃ sumedhā, pasāditā sāsanakarehi.*

In the city of Mantāvati, King Konca's foremost Queen;
Had a daughter [named] Sumedhā, gladdened by followers of
the Teaching. ²¹³

V451 *Sīlavatī cittakathā, bahussutā buddhasāsane vinītā;
Mātāpitaro upagamma, bhaṇati “ubhayo nisāmetha.*

Virtuous, soft-spoken, learned, trained in the Buddha's
Teaching;
Having approached mother-father, spoke “Both of you please
listen.

V452 *“Nibbānābhiratāhaṃ, asassataṃ bhavagataṃ yadipi dibbaṃ;
Kimaṅgaṃ pana [kimaṅga pana (sī. syā.), kiṃ pana (?)] tucchā
kāma, appassādā bahuviḥhātā.*

“I delight in Nibbāna, becoming is non-eternal – even divine
one;
Far less [non-eternal] are these vain sensual pleasures,
gladdening only a little and much destructive.

V453 *“Kāmā kaṭukā āsīvisūpamā, yesu mucchitā bālā;
Te dīgharattaṃ niraye, samappitā haññante dukkhitā [haññāre
dukkhitā (?)].*

“Sensual pleasures are bitter like snake-poison, fools get
comatose by it;
They go for a long time to hells, fully given to [hells],
oppressed, unhappy. ²¹⁴

V454 *“Socanti pāpakammā, vinipāte pāpavaddhino sadā;
Kāyena ca vācāya ca, manasā ca asaṃvutā bālā.*

“Sorrowing over evil kamma in lower realms, always
increasing evil;
[by being] Unguarded bodily and verbally, mentally too those
fools.

V455 *“Bālā te duppaññā, acetanā dukkhasamudayoruddhā;
Desante ajānantā, na bujjhare ariyasaccāni.*

“Those unwise fools, unintentionally subdued by arising of
suffering;
Ignorant of the preaching, they aren’t awake to the [four]
Noble Truths. ²¹⁵

V456 *“Saccāni amma buddhavaradesitāni, te bahutarā ajānantā ye;
Abhinandanti bhavagataṃ, piḥenti devesu upapattiṃ.*

“Mother, of the truths preached by the Buddha, the highest,
they are mostly unknowing;
Well-pleased with becoming, they desire to arise in devā
realms.

V457 *“Devesupi upapatti, asassatā bhavagate aniccamhi;
Na ca santasanti bālā, punappunaṃ jāyitabbassa.*

“Arising in devā realms, they have gone to becoming in non-
eternal, in impermanent;
Unafraid, fools are born again and again.

V458 *“Cattāro vinipātā, duve [dve (sabbattha)] ca gatiyo kathaṃci
labbhanti;
Na ca vinipātagatānaṃ, pabbajjā atthi nirayesu.*

“Gone to the four lower realms, two destinations are hard to
gain;
For one gone to the lower realms, there is no ordination in
hells. ²¹⁶

V459 “*Anujānātha maṃ ubhaya, pabbajituṃ dasabalassa pāvacane;
Appossukkā ghaṭissaṃ, jātimaraṇappahānāya.*

“Please permit me, both of you, to ordain in the Ten-
powered’s exposition;
Uninterested [in worldly affairs], I will endeavor relentlessly,
to abandon birth and death. ²¹⁷

V460 “*Kiṃ bhavagate [bhavagatena (syā.)] abhinanditena, kāyakalinā
asārena;
Bhavataṇhāya nirodhā, anujānātha pabbajissāmi.*

“What is there pleasing in becoming, essence-less upon death?
For cessation of craving for becoming, please permit me to
ordain.

V461 “*Buddhānaṃ uppādo vivajjito, akkhaṇo khaṇo laddho;
Sīlāni brahmacariyaṃ, yāvajīvaṃ na dūseyyaṃ”.*

“The Buddha has arisen, having fully forsaken [unfavorable]
moment, gained [favorable] moment;
Faring the virtuous holy-life, as long as life lasts, I should not
pollute”.

V462 *Evaṃ bhaṇati sumedhā, mātāpitaro “na tāva āhāraṃ;
Āharissaṃ [āhariyāmi (sī.), āhārisaṃ (?)] gahaṭṭhā, maraṇavasāṃ
gatāva hessāmi”.*

Sumedhā speaking thus to mother-father “Won’t eat until [I
have your permission];
[No further] Partaking of food as a householder, I will lie
down like I have gone to control of death”.

V463 *Mātā dukkhitā rodati pitā ca, assā sabbaso samabhihato;
Ghaṭenti saññāpetuṃ, pāsādatale chamāpatitaṃ.*

Mother was crying unhappily and father too, while all
gathered [relatives];
Endeavored to convince her, one lying down on the floor of
the mansion.

V464 “Uḷḷhehi puttaka kiṃ socitena, dinnāsi vāraṇavatimhi;
Rājā anīkaratto [*aṇīkadatto (sī. syā.)*], abhirūpo tassa tvaṃ dinnā.

“Rise, O beloved child, why are you sorrowing, you are given
to Vāraṇavati;

King Anīkaratta, the handsome one, to whom you are given. ²¹⁸

V465 “Aggamahesī bhavissasi, anikarattassa rājino bhariyā;
Sīlāni brahmacariyaṃ, pabbajjā dukkarā puttaka.

“You will be the foremost queen, wife of king Anīkaratta;
Fare the virtuous holy-life, ordination is difficult to do O
beloved child. ²¹⁹

V466 “Rajje āṇāḍhanamissariyaṃ, bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge, vāreyyaṃ hotu te putta”.

“Sovereign in the kingdom, with wealth and supremacy,
partake of happiness, you are a young woman;
Partake of sensual pleasures, get married O beloved child”.

V467 Atha ne bhaṇati sumedhā, “mā edisikāni bhavaḡatamasāraṃ;
Pabbajjā vā hohiti, maraṇaṃ vā me na ceva vāreyyaṃ.

Then Sumedhā spoke to them, “Not so, becoming is essence-
less;

I must ordain, even if I die I will not get married.

V468 “Kimiva pūtikāyamasuciṃ, savanagandhaṃ bhayānakaṃ
kuṇapaṃ;
Abhisamviseyyaṃ bhastaṃ, asakiṃ paggharitaṃ asucipuṇṇaṃ.

“What use this foul and impure body, flowing-stinking,
fearful, a corpse;
Similar to the bellows, always oozing, filled with impurities. ²²⁰

V469 “Kimiva tāhaṃ jānantī, vikulakaṃ maṃsasoṇitupalittaṃ;
Kimikulālayaṃ sakunabhattaṃ, kaḷevaraṃ kissa diyyati.

“Why I knowing thus, skeleton plastered with flesh, smeared
with blood;

Residence for worms, food for bird, to whom should [this]
dead body be given?

V470 “Nibbuyhati susānaṃ, aciraṃ kāyo apeta viññāṇo;
Chuddho [*chaḍḍito* (syā.), *chuṭṭho* (ka.)] kaḷiṅgaram viya,
jigucchamānehi nātihi.

“Carried to the cemetery, body is of short duration when
consciousness has departed;
Contemptible, lying like a log, despised by relatives.

V471 “Chuddhūna [*chaḍḍūna* (syā.), *chuṭṭhūna* (ka.)] naṃ susāne,
parabhantaṃ nhāyanti [*nhāyare* (?)] jigucchantā;
Niyakā mātāpitāro, kiṃ pana sādhaṇā janatā.

“Contemptible in cemetery, food for others, they bathe
despising [the body];
Even our own mother-father, what [to speak] of common
people.

V472 “Ajjhositā asāre, kaḷevare aṭṭhiṇhārusaṅghāte;
Khelassuccārassava, paripuṇṇe [*khelassuccārappassavapariṇṇe*
(sī.)] pūtikāyamhi.

“Tending to essence-less, dead body [is] binding together of
bones and sinews;
Flowing with saliva, tears, and excreta, completely filled, this
foul body.

V473 “Yo naṃ vinibbhujitvā, abbhantaramassa bāhiraṃ kayirā;
Gandhassa asahamānā, sakāpi mātā jiguccheyya.

“Separated in parts, if what is well-inside [the body] was
[placed] outside;
It would smell [so] unbearably, even our mothers would
despise.

V474 “Khandhadhātuāyatanaṃ, saṅkhataṃ jātimūlakaṃ dukkhaṃ;
Yoniso anuvicinantī, vāreyyaṃ kissa iccheyyaṃ.

“Aggregates, elements, and sense-bases, formed, root of birth,
suffering;
Appropriately investigating, why should I wish to get
married? ²²¹

V475 “Divase divase tisatti, satāni navanavā pateyyuṃ kāyamhi;
Vassasatampi ca ghāto, seyyo dukkhassa cevaṃ khayō.

“Day after day hit thrice by one hundred spears, [beings] fall
for new body;
Destroyed in a hundred years, [I would accept it as] better if
that ends the suffering. ²²²

V476 “Ajjhupagacche ghātaṃ, yo viññāyevaṃ satthuno vacanaṃ;
‘Dīgho tesam [vo (ka.)] saṃsāro, punappunaṃ haññamānānaṃ’.

“I would [rather] be approached by destruction, one who thus
fully understands the words of the Teacher;
‘Long is the round of existences for them, being oppressed
again and again’. ²²³

V477 “Devesu manussesu ca, tiracchānayoniya asurakāye;
Petesu ca nirayesu ca, aparimitā dissare ghātā.

“In devā and human realms, in animal birth and among
asuras too;
Also in peta and hell realms, boundless destruction is seen.

V478 “Ghātā nirayesu bahū, vinipātagatassa pīliyamānassa
[kilissamānassa (syā. ka.)];
Devesupi attāṇaṃ, nibbānasukhā paraṃ natthi.

“In hells there is much destruction, gone to the lower realms,
with an ingrate mind;
Devā realms are unsheltered too, there is no happiness higher
than Nibbāna. ²²⁴

V479 “Pattā te nibbānaṃ, ye yuttā dasabalassa pāvācane;
Appossukkā ghaṭenti, jātimaraṇappahānāya.

“They have reached Nibbāna, those yoked to the Ten-
powered’s exposition;
Uninterested [in worldly affairs], endeavoring restlessly, to
abandon birth and death.

V480 *“Ajjeva tātabhinikkhamissaṃ, bhogehi kiṃ asārehi;
Nibbinṇā me kāmā, vantasamā tālavatthukatā”.*

“Today itself dear I shall go forth, what is there to partake in
essence-less?

I am disenchanted with sensual pleasures like vomit, a palm
tree with top cut-off”. ²²⁵

V481 *Sā cevaṃ bhaṇati pitaramanīkaratto ca yassa sā dinnā;
Upayāsi vāraṇavate, vāreyyamupaṭṭhite kālē.*

[while] She spoke thus, Anīkaratta, to whom she was given by
father;

Set out from Vāraṇavati, when marriage time had come.

V482 *Atha asitanicitamuduke, kese khaggena chindiya sumedhā;
Pāsādaṃ pidahitvā [pidhetvā (sī. syā.), pidhitvā (ka.)],
paṭhamajjhānaṃ samāpajji.*

Then having cut-off her dark and luxuriant pile of hair with
sword, Sumedhā;

Closing the doors of the mansion, entered upon first jhāna.

V483 *Sā ca tahiṃ samāpannā, anīkaratto ca āgato nagaraṃ;
Pāsāde ca [pāsādeva (sī. syā.)] sumedhā, aniccasaññāṃ
[aniccasaññā (sabbattha)] subhāveti.*

And [as] she entered upon this, Anīkaratta also came to city;
In the mansion Sumedhā, was well-developing the perception
of impermanence.

V484 *Sā ca manasi karoti, anīkaratto ca āruhī turitaṃ;
Maṇikanakabhūsitāṅgo, katañjalī yācati sumedhaṃ.*

And [as] she was mentally attending, Anīkaratta quickly
climbed up;

Limbs adorned with jewels and gold, with folded hands he
asked of Sumedhā.

V485 *“Rajje āṇāḍhanamissariyaṃ, bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge, kāmasukhā dullabhā loke.*

“Sovereign in the kingdom, with wealth and supremacy,
partake of happiness, you are a young woman;
Partake of sensual pleasures, happiness of sensual pleasures is
hard to gain in the world.

V486 *“Nissatṭhaṃ te rajjaṃ, bhoge bhuñjassu dehi dānāni;
Mā dummanā ahosi, mātāpitaro te dukkhitā” [mātāpitaro ca te
dukkhitā (?)].*

“I offer the kingdom to you, partake of pleasures and give
donations;
Don’t be sad, your mother-father are unhappy too”.

V487 *Taṃ taṃ bhaṇati sumedhā, kāmehi anattthikā vigatamohā;
“Mā kāme abhinandi, kāmesvādīnavoṃ passa.*

Speaking like that, Sumedhā, non-desirous for sensual
pleasures, fully undeluded [said];
“I am not pleased with sensual pleasures, I see danger in
sensual pleasures.

V488 *“Cātuddīpo rājā mandhātā, āsi kāmabhogina maggo;
Atitto kālaṅkato, na cassa paripūritā icchā.*

“Mandhātā, king of four continents, was on the path of
partaking of sensual pleasures;
He died unsatisfied, without wishes completely fulfilled.

V489 *“Satta ratanāni vasseyya, vuṭṭhimā dasadisā samantena;
Na catthi titti kāmānaṃ, atittāva maranti narā.*

“Even when seven jewels pour down, raining everywhere in
ten directions;
Even then there is no satisfying sensual pleasures, men die
unsatisfied.

V490 “*Asisūnūpamā kāmā, kāmā sappasiropamā;
Ukkopamā anudahanti, aṭṭhikaṅkala [kaṅkhala (sī.)] sannibhā.*

“Like sword’s edge are sensual pleasures, sensual pleasures
are like a snake’s head;
Burning Like a firebrand, resembling a chain of bones. ²²⁶

V491 “*Aniccā addhuvā kāmā, bahudukkhā mahāvisā;
Ayoguḷova santatto, aghamūlā dukhapphalā.*

“Impermanent uncertain are sensual pleasures, much
suffering, great poison;
Like a scorching hot iron ball, root of grief, with suffering as
fruit. ²²⁷

V492 “*Rukkhapphalūpamā kāmā, maṃsapesūpamā dukhā;
Supinopamā vaṇcaniyā, kāmā yācitakūpamā.*

“Like fruit of a tree are sensual pleasures, suffering like a
piece of meat;
Deceitful like a dream, sensual pleasures are like borrowed
goods.

V493 “*Sattisūlūpamā kāmā, rogo gaṇḍo aghaṃ nighaṃ;
Aṅgārakāsusadisā, aghamūlaṃ bhayaṃ vadho.*

“Like spears and darts are sensual pleasures, a disease, a boil,
grief, great grief;
Like a pit full of embers, root of grief, fearful, an assassin.

V494 “*Evaṃ bahudukkhā kāmā, akkhātā antarāyikā;
Gacchatha na me bhagavate, vissāso atthi attano.*

“Thus sensual pleasures are much suffering, declared [by
Teacher] to be a block;
Go away, I do not have confidence in becoming. ²²⁸

V495 “*Kiṃ mama paro karissati, attano sīsamhi ḍayhamānamhi;
Anubandhe jarāmaraṇe, tassa ghātāya ghaṭṭitabbaṃ.*

“What can another do for me, when her own head is on fire;
Entangled with old age and death, you should endeavor to
destroy [it]”. ²²⁹

V496 *Dvāraṃ apāpuritvānaḥaṃ [avāpuritvāṇaṃ (sī.)], mātāpitara
anīkarattaṇṇa;*

Disvāna chamaṇṇi nisinne, rodante idamavocaṇṇi.

I [Sumedhā] having opened the door, [saw] mother-father and
Anīkaratta;

Having seen them sitting on the floor and crying, said this.

V497 *“Dīgho bālānaṃ saṃsāro, punappunaṇṇa rodataṇṇi;
Anamatagge pitu maraṇṇe, bhātu vadhe attano ca vadhe.*

“Long is the round of existences for fools, [they] cry again and
again;

Endless is the death of the father, assassination of the brother,
and assassination of self too. ²³⁰

V498 *“Assu thaṇṇāṇi rudhiraṇṇi, saṃsāraṇṇi anamataggato saratha;
Sattānaṇṇi saṃsarataṇṇi, sarāhi aṭṭhīnaṇṇa sannicayaṇṇi.*

“Tears, mother’s milk, blood, recollect the endless rounds of
existences;

Beings are wandering-on, recollect the accumulation of bones.

V499 *“Sara caturodadhī [sarassu caturo udadhī (?)], upanīte
assuthaṇṇīnarudhiraṇṇi;*

Sara ekakappamaṭṭhīnaṇṇi, saṇṇicayaṇṇi vipulena samaṇṇi.

“Recollect the four oceans, made of tears, mother’s milk, and
blood;

Recollect that bones in an eon, if accumulated will be like
Vepulla [mountain]. ²³¹

V500 *“Anamatagge saṃsarato, maḥiṇi [mahāmaḥiṇi (?)]
jambudīpamupanītaṇṇi;*

Kolaṭṭhimattagūḷikā, mātā mātusseva nappahonti.

“Endlessly wandering-on, [making] earth of Jambudīpa
[continent];

In balls the size of Kolaṭṭhi [fruit], are unable to reach mothers
and mothers’ mothers too. ²³²

V501 *‘Tiṇakaṭṭhasākhāpalāsaṃ [sara tiṇakaṭṭhasākhāpalāsaṃ (sī.)],
upanītaṃ anamataggato sara;
Caturaṅgulikā ghaṭikā, pitupitusveva nappahonti.*

“Endlessly [wandering-on], recollect making the grass, wood,
branches, and leaves;
In four-fingered stacks, are unable to reach fathers and
fathers’ fathers too. ²³³

V502 *“Sara kāṇakacchapam pubbasamudde, aparato ca yugachiddam;
Siram [sara (sī.)] tassa ca paṭimukkam, manussalābhamhi
opammam.*

“Recollect the one-eyed tortoise in the eastern sea, [there
being] a noose thrown far away [on the surface],
[One-eyed tortoise] putting his head thru it, like that is
gaining the human [birth]. ²³⁴

V503 *“Sara rūpaṃ pheṇapiṇḍopamassa, kāyakalino asārassa;
Khandhe passa anicce, sarāhi niraye bahuvighāte.*

“Recollect form like a lump of foam, essence-less upon death;
See aggregates as impermanent, recollect there is much
destruction in hells. ²³⁵

V504 *“Sara kaṭasiṃ vadḍhente, punappunaṃ tāsū tāsū jātīsū;
Sara kumbhilabhayāni ca, sarāhi cattāri saccāni.*

“Recollect increasing the charnel ground, again and again
being born here and there;
Recollect it is fearful like a crocodile, recollect the four [Noble]
Truths. ²³⁶

V505 *“Amataṃhi vijjamāne, kiṃ tava pañcakaṭukena pītena;
Sabbā hi kāmaratiyo, kaṭukatarā pañcakaṭukena.*

“When the undying is seen, why are you drinking the five
bitter ones?
All the delights of sensual pleasures, are bitter than the five
bitter ones. ²³⁷

V506 “*Amatamhi vijjamāne, kiṃ tava kāmehi ye pariḷāhā [sapariḷāhā (sī. aṭṭha.)];*
Sabbā hi kāmaratiyo, jalitā kuthitā kampitā santāpitā.

“When the undying is seen, why are you burning up with sensual pleasures?
 All the delights of sensual pleasures, are burning, boiling, wavering, fully tormenting.

V507 “*Asapattamhi samāne, kiṃ tava kāmehi ye bahusapattā;*
Rājaggicoraudakappiyehi, sādḥāraṇā kāmā bahusapattā.

“I am being not hostile, why are you so hostile due to sensual pleasures?
 Like king, fire, thief, water, and un-loved ones, common sensual pleasures are very hostile. ²³⁸

V508 “*Mokkhamhi vijjamāne, kiṃ tava kāmehi yesu vadhabandho;*
Kāmesu hi asakāmā, vadhabandhadukkhāni anubhonti.

“When freedom is seen, why are you tied to be assassinated by sensual pleasures?
 Being vulgar in sensual pleasures, sufferings of tying to be assassinated are experienced. ²³⁹

V509 “*Ādīpitā tiṇukkā, gaṇḥantaṃ dahanti neva muñcantaṃ;*
Ukkopamā hi kāmā, dahanti ye te na muñcanti.

“Grass torch on fire will burn the one holding it, if she won’t let go of it;
 Like a firebrand are sensual pleasures, burning them if they don’t let go of it. ²⁴⁰

V510 “*Mā appakassa hetu, kāmasukhassa vipulaṃ jaḥi sukhaṃ;*
Mā puthulomova baḷisaṃ, gilivā pacchā vihañṇasi.

“Not for the trifling cause of happiness of sensual pleasures, should you abandon much [greater] happiness;
 Don’t be like a fish who, having swallowed the hook, is so oppressed later. ²⁴¹

V511 “*Kāmaṃ kāmesu damassu, tāva sunakhova saṅkhalābaddho;
Kāhinti khu taṃ kāmā, chātā sunakhaṃva caṇḍālā.*

“Tamed with sensual pleasure among sensual pleasures, just
so a dog tied with chain;
You are done with by sensual pleasures, like what hungry
Caṇḍālā do to the dog. ²⁴²

V512 “*Aparimitaṇca dukkhaṃ, bahūni ca cittadomanassāni;
Anubhohisi kāmuyutto, paṭinissaja [paṭinissara (sī.)] addhuve
kāme.*

“Boundless is the suffering, and many are mental sadness;
Experiencing this yoked to sensual pleasures, renounce
uncertain sensual pleasures.

V513 “*Ajaramhi vijjamāne, kiṃ tava kāmehi [yesu jarāya ca;
maraṇabyādhīhi gahitā (?)] yesu jarā;
Maraṇabyādhigahitā [yesu jarāya ca; maraṇabyādhīhi gahitā (?)],
sabbā sabbattha jātiyo.*

“When unaging is seen, why are you thus aging by sensual
pleasures?
Possessed by death and sickness, are all births everywhere.

V514 “*Idamaṇajaramidamamaraṃ [idaṃ ajaraṃ idaṃ amaraṃ (?)],
idamaṇajarāmaraṃ padamasokaṃ;
Asapattamasambādhaṃ, akhalitamabhayaṃ nirupatāpaṃ.*

“This is unaging, this is undying, this is unaging undying,
unsorrowing station [Nibbāna];
Non-hostile and non-hindering, firm and fearless, non-
tormenting [Nibbāna].

V515 “*Adhigatamidaṃ bahūhi, amataṃ ajjāpi ca labhanīyamidaṃ;
Yo yoniso payuñjati, na ca sakkā aghaṭamānena”.*

“Entered upon this [realization] by many, this undying is
gainable [even] today;
[By] Whoever is appropriately yoked, [but] not by those who
don’t endeavor”.

V516 *Evaṃ bhaṇati sumedhā, saṅkhāragate ratiṃ alabhamānā;
Anunentī anikarattaṃ, kese ca chamaṃ khipi sumedhā.*

Sumedhā thus speaking, not having gained delight in formations;

Requesting Anikaratta, Sumedhā having thrown [her] hair on the floor. ²⁴³

V517 *Uṭṭhāya anikaratto, pañjaliko yācitassā pitaraṃ so;
“Vissajjetha sumedhaṃ, pabbajituṃ vimokkhasaccadassā”.*

Rising up Anikaratta, with folded hands he asked of her father;
“Allow Sumedhā, to ordain for full freedom and seeing the truth”.

V518 *Vissajjitā mātāpitūhi, pabbaji sokabhayaabhītā;
Cha abhiññā sacchikatā, aggaphalaṃ sikkhamānāya.*

Allowed by mother-father, she ordained sorrowful and fearful
[of existence];

Six higher knowledges have been realized, the foremost fruit of training. ²⁴⁴

V519 *Acchariyamabbhutaṃ taṃ, nibbānaṃ āsi rājakaññāya;
Pubbenivāsacariṭaṃ, yathā byākari pacchime kāle.*

Marvelous and wonderful was, Nibbāna of the princess;
[Here is the] Past abode story, as announced at a later time.

V520 *“Bhagavati koṇāgamane, saṅghārāmaṃhi navanivesaṃhi;
Sakhiyo tisso janiyo, vihāradānaṃ adāsīmha.*

“In the time of the Blessed One Koṇāgamana, for a new
monastic residence for the Saṅghā;

Three of us girl-friends, gave donation of a monastic dwelling. ²⁴⁵

V521 *“Dasakkhattuṃ satakkhattuṃ, dasasatakkhattuṃ satāni ca
satakkhattuṃ;
Devesu uppajjimha, ko pana vādo manussesu.*

“Ten times hundred times, thousand times hundred times
hundred times;

I arose in devā realms, what to say about among humans. ²⁴⁶

V522 *“Devesu mahiddhikā ahumha, mānusakamhi ko pana vādo;
Sattaratanassa mahesī, itthiratanam aham āsiṃ.*

“We were of great supernormal power in devā realms, what
to say about among humans;

Like a queen among the seven jewels, the woman jewel I was. ²⁴⁷

V523 *“So hetu so pabhavo, taṃ mūlaṃ sāva sāsane khantī;
Taṃ paṭhamasamodhānaṃ, taṃ dhammaratāya nibbānaṃ”.*

“This was the cause, the reason, the root of why she was
diligent in the Teaching;

That was the first exposure [to Dhamma], delighting in
Dhamma, in Nibbāna”. ²⁴⁸

V524 *Evaṃ karonti ye saddahanti, vacanaṃ anomapaññassa;
Nibbindanti bhavagate, nibbinditvā virajjantīti.*

Itthaṃ sudaṃ sumedhā therī gāthāyo abhāsithātī.

Those practicing and confident in, words of the one with the
lofty wisdom [Lord Buddha];

Are disenchanted with becoming, being disenchanted they are
dispassionate.

Elder Bhikkhuni Sumedhā spoke these verses.

Mahānipāto niṭṭhito – The Great chapter is finished.

Samattā therīgāthāyo – The entire Verses of Elder Bhikkhunis.

*Gāthāsātāni cattāri, asīti puna cuddasa [gāthāsāṅkhyā idha
anukkamaṇikagaṇanāvasena pākātā];*

*Therīyekuttarasatā [therīyekuttarachasatā (?) tiṃsamattāpi
pañcasatamattāpi therīyo ekato āgatā manasikātabbā], sabbā tā
āsavakkhayātī.*

Verses four hundred, eighty and again fourteen;

Elder Bhikkhunis are one after hundred, all of them without
taints. ²⁴⁹

Therīgāthāpāli niṭṭhitā. – The Book of Verses of Elder Bhikkhunis is
finished.



ENDNOTES

- ¹ Pāli text of the Therīgāthāpāḷi, Therīgāthā-Aṭṭhakathā (Commentary), and Therīapadānapāḷi from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” copyright © 1995 Vipassana Research Institute. Source text of only Therīgāthāpāḷi is provided in this book. Pāli words in square brackets [] [[BLUE in the online edition](#)] are the alternate readings across various recensions as in the CST source. The following abbreviations are used to refer to different recensions of the Tipiṭaka:

a.	sī.	=	Sri Lankan
b.	syā.	=	Thai
c.	pī.	=	Pāli Text Society
d.	ka.	=	Cambodian

Translations in the endnotes and appendices are from the sources as indicated.

- ² According to the Vinaya definition of *coḷa*, *katvā coḷena pārutā* may mean she sleeps covered with a bedsheet made of rags. The same would be the case in V16. However, the same meaning cannot be inferred in V122 where *coḷa* is used in connection with *bhatta* (= food). Also, the Therī there is still a lay-person and not a monastic so she wouldn't be using rag-robos or bed-sheets made of rags, only the regular robes (clothes). Therefore I have chosen to render *coḷa* as “[rag] robe” here and in V16 but not in V122. I am grateful to Venerable Ñāṇatusita for pointing this out.

- ³ See “Appendix 1: Buddhist Path by Numbered Lists” for the bonds. CDB 2.9 and 2.10 describe how when Moon and Sun, respectively, were swallowed by Rāhu, both Moon and Sun took refuge in Lord Buddha and asked for his help. Lord Buddha then asked Rāhu to let them free which he did, and then Rāhu ran to Vepacitti, afraid and agitated. DPPN states: This incident evidently refers to the Indian myth of the eclipses, and the legend has been annexed by the Buddhists to illustrate the Buddha's power and pity.

Note: These 2 *suttā* are part of the Mahā Pirit Pota in Sri Lanka.

This verse has a play on the name of the Therī Muttā (freed) and *vippamuttana* (fully freed) – conversationally it would be similar to saying “O Liberty, liberate yourself”.

DPPN: She belonged to an eminent brahmin family of Sāvatti and, in her twentieth year, renounced the world under Mahāpajāpati Gotamī. One day, as she meditated after her return from the almsround, the Buddha appeared before her in a ray of glory and exhorted her in a verse. Not long after she became an Arahant. In the past, she had seen Vipassī Buddha walking along the street and, gladdened by the sight, had rushed out and thrown herself at his feet. She is evidently identical with Saṅkamanattā of the Apadāna.

- 4 This verse has a play on the name of the Therī Puṇṇā (complete, full) and paripuṇṇāya (completely fulfilled). The tamokhandho referred to in this verse, translated as aggregate of darkness, refers to the great ignorance that ties one to the round of rebirths.

DPPN: An Arahant. She was born in a householder's family of Sāvatti, and, at the age of twenty, having heard Mahāpajāpati Gotamī teach, she left the world. One day, while meditating, the Buddha appeared before her in a ray of glory and she became an Arahant.

In the past she was a kinnarī on the banks of the Candabhāgā, and, having seen a Pacceka Buddha, worshipped him with a wreath of reeds. She is perhaps identical with Naḷamālikā Therī of the Apadāna.

- 5 See "Appendix 1: Buddhist Path by Numbered Lists" for the bonds. Trainings in this verse refer to the Noble Eightfold Path or more generally to Sila, Samādhi, and Paññā. From here onward, the end sentence is abbreviated by the name of the Therī speaking the verse like "... Tissā therī ..." and thus I no longer translate it.

DPPN: An Arahant Therī belonging to a Sakyan family of Kapilavatthu. She became a lady of the Bodhisatta's court, but later renounced the world with Mahāpajāpati Gotamī, and practiced insight. One day the Buddha appeared before her in a ray of glory and uttered a stanza, at the conclusion of which she became an Arahant.

Note: The Tissā Therī in the next verse has same story as here.

- 6 See "Appendix 1: Buddhist Path by Numbered Lists" for the bonds.

DPPN: Two Therī of this name are mentioned, both belonging to the Sākya of Kapilavatthu. They were members of the

Bodhisatta's court, at the time when he became the Buddha. They left home with Mahā-Pajāpati Gotamī, entered the Order and became Arahants.

Note: The Dhīrā or Vīrā Therī in the next verse is said to have the same story. See also endnote on V7.

- ⁷ See "Appendix 1: Buddhist Path by Numbered Lists" for the faculties. This verse also has a play on the name of the Therī Vīrā (brave) and vīrehi (by/with/from the hero = heroic) (or dhīrā and dhīrehi). See also endnote on V6.

DPPN: A certain lay follower gave her a robe, and a Yakkha aware of this, went about praising his piety (see CDB 10.11 where she is named Cīrā).

- ⁸ See "Appendix 1: Buddhist Path by Numbered Lists" for the bonds. No biographical info is available about this Mittā Therī. There is also a play on the name of the Therī Mittā (friend) and mittaratā (delighting in loving-friendliness).

- ⁹ See "Appendix 1: Buddhist Path by Numbered Lists" for the bonds. There is also a play on the name of the Therī Bhadrā (good) and bhadraratā (delighting in goodness).

DPPN: Bhadrā Therī belonged to a clan of the Sākya, and left the world with Mahāpajāpati Gotamī. While she was meditating, the Buddha sent her a ray of glory and she attained Arahantship.

- ¹⁰ See "Appendix 1: Buddhist Path by Numbered Lists" for the floods.

DPPN: Upasamā Therī was born in a Sakyan family in Kapilavatthu and became a lady of the Bodhisatta's court. Later, in the company of Mahāpajāpati Gotamī, she renounced the world and entered the Order. One day, while she was meditating, the Buddha sent forth a ray of glory and admonished her. She, thereupon, developed insight and became an Arahant.

- ¹¹ DPPN: Muttā Therī was the daughter of Oghātaka, a poor brahmin of Kosala, and was given in marriage to a hunch backed brahmin. Unwilling to live with him, she persuaded him to allow her to join the Order, where she soon became an Arahant. In the time of Padumuttara Buddha, she showed the Buddha great honor when he visited her city.

The verse also has a play on the name of the Therī Muttā (free); tīhi khujjehi muttiyā (freed from three crooked things), and muttāmhi jātimaraṇā (freed from birth-death).

- ¹² DPPN: Dhammadinnā Therī was an eminent Therī, ranked foremost among nuns who possessed the gift of teaching (NDB 1.239). She was the wife of Visākha of Rājagaha, and when he, having heard the Buddha teach, became a Non-returner (anāgāmi), she left the world with the consent of her husband who sent her to the nunnery in a golden palanquin. Dwelling in solitude, she soon attained Arahantship with the four Analytical Knowledges (paṭisambhidā). She later returned to Rājagaha to worship the Buddha, and there Visākha asked her questions on the Dhamma, which she answered “as easily as one might cut a lows-stalk with a knife.” The questions and answers are given in the MLDB 44 Cūḷa Vedalla Sutta. Visākha reported this interview to the Buddha, who praised her great wisdom and commended her eloquence.

In the time of Padumuttara Buddha she was a servant, and one day saw the Buddha’s disciple, Sujāta, begging alms and gave him a curry. Her master, seeing this, made her his daughter-in-law. Later, while on a visit to the vihāra, she saw a nun declared to be chief of teachers and wished for similar eminence. In the time of Phussa Buddha she obtained merit by giving to the Buddha’s half-brother double the gift prescribed by her husband. In the time of Kassapa Buddha she was born as Sudhammā, the sixth of the seven daughters of Kiki, king of Bārāṇasī; for twenty thousand years she lived in celibacy (see “Appendix 13: Seven Daughters of King Kiki”). Dhammadinnā Therī was the teacher of Sikkā Therī (V54-V56).

- ¹³ V13 = first two lines of V118 = V176, except V176 has ghaṭetha instead of karoṭha – this changes translation slightly but has no effect on the meaning.

DPPN: Visākhā Therī belonged to the harem of the Bodhisatta and left the world with Mahāpajāpati Gotamī. She received a topic of meditation from the Buddha and in due course won Arahantship.

- ¹⁴ On the elements; see “Appendix 1: Buddhist Path by Numbered Lists”.

DPPN: Sumanā Therī was a Sakyan maiden, belonging to the harem of the Bodhisatta before his renunciation. She joined the Order under Mahāpajāpati Gotamī, and, as she sat meditating, the Buddha appeared before her in a ray of glory. She developed insight and became an Arahant.

- ¹⁵ DPPN: Uttarā Therī was born in Kapilavatthu in a Sakyan family. She became a lady of the Bodhisatta’s court and later renounced the world with Mahāpajāpatī Gotamī. When she was developing insight, the Buddha appeared before her to encourage her and she became an Arahant.
- ¹⁶ See endnote on V1 as to *katvā coḷena pārutā*. See “Appendix 2: *Vuḍḍhapabbajitasumanā Therī*”.
- ¹⁷ DPPN: Dhammā Therī belonged to a respectable family in Sāvatti and was given in marriage to a suitable husband. Having heard the Doctrine, she wished to join the Order, but her husband refused his permission. After his death she became a nun, and one day, while returning from her alms round, she slipped and fell. Meditating on this, she became an Arahant.
- ¹⁸ DPPN: Saṅghā Therī belonged to Prince Siddhattha’s court, and having joined the Order with Mahāpajāpatī Gotamī, became an Arahant.
- ¹⁹ Developing mind of repulsiveness is one of the four correct perceptions: that of impermanence, suffering, not-self, and repulsiveness.

DPPN: Abhirūpanandā Therī was born in Kapilavatthu as the daughter of the chief of the Sakyan Khemaka and was named Nandā. Owing to her great beauty and charm she became known as Abhirūpā-Nandā. On the day appointed for her to select her husband, the Sakyan youth, on whom her choice was to have fallen, died, and her parents made her leave the world against her will. The Apadāna account does not mention the suitor’s death, but states that many sought her hand and caused great trouble, to avoid which her parents made her join the Order.

Even after she had entered the Order she avoided going into the Buddha’s presence, being infatuated with her own beauty and fearing the Master’s rebuke. In order to induce her to come to him, the Buddha directed Mahā Pajāpatī to see that all the nuns came for instruction. When Nandā’s turn came she sent another in her place. The Buddha refused to recognize the substitute, and Nandā was compelled to go herself. As she listened to the Buddha teaching, he, by his magic power, conjured up a beautiful woman and showed her becoming aged and fading, causing anguish to arise in Nandā’s heart. At the opportune

moment, the Buddha drove home the truth of the impermanence of beauty. Meditating on this topic, she later became an Arahant. The two verses taught her by the Buddha, which she made the subject of her meditations, are given here.

In the time of Vipassī Buddha, Nandā had been the daughter of a wealthy burgess in the Buddha's native town of Bandhumatī. Having heard the Buddha teach she became his pious follower, and, at his death, made an offering of a golden umbrella decked with jewels to the shrine built over his ashes.

Note: While her story is similar to Nandā, also called Rūpā-Nandā or sometimes Sundarī-Nandā, they are not the same. Nandā AKA Rūpā Nandā AKA Sundarī-Nandā's verses are 82-86.

- ²⁰ V20 = THAG V1235 = Sn-B V342, except for gender case differences.

On the signless deliverance, see MLDB 43 Mahāvedalla Sutta.

- ²¹ V21 = V45. On the seven factors of enlightenment and the 37 aids to enlightenment, see "Appendix 1: Buddhist Path by Numbered Lists". Commentary states that "all" includes the 37 Aids to Enlightenment. Jentā Therī might have been named after the Jenta village in Magadha, just like Jenta Thera was born there.

DPPN: Jentā Therī was the daughter of a princely family of Licchavis in Vesālī. The rest of her story resembles that of Abhirūpa-Nandā (see previous endnote), and she attained Arahantship after hearing the Buddha teach.

- ²² V22 = V160. "I have seen the blessed one" may also mean that she has seen [realized] the Dhamma – see CDB 22.87 Vakkali sutta (and note 168 therein) where Lord Buddha states:

"Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma".

Commentary also provides the same explanation.

- ²³ DPPN: Sumaṅgalamātā Therī was born in a poor family of Sāvattthi and was married to a rush-plaiter (nalakāra). Her first child was a son, named Sumaṅgala, who left the world and became an Arahant. See Sumaṅgala Thera (THAG V43). She

became a nun, and one day, while reflecting on all she had suffered in the lay life, she was much affected, and, her insight quickening, she became an Arahant.

- ²⁴ Pāḷi phrase used in the first line – “cicciṭi cicciṭiṭi” – is an example of an onomatopoetic expression. This is usually translated as “made sizzling and hissing sounds like cicci cicciṭi”. This expression also appears at CDB 7.9 and in the prose portion of Sn-B Kasibhāradvāja Sutta (V76-V81).

In the second line, the exact translation would be: “She having approached the tree root, saying ‘Oh Bliss’, blissfully I meditate”. But that is not easy to read in English so I have dropped “She” and only used the first person, since the previous line also has first person.

- ²⁵ DPPN: In Kassapa Buddha’s time she had been a nun well-established in the precepts. However, she reviled an Arahant Therī by calling her a prostitute, and for this she was born in purgatory. In the present age she was the daughter of a rich and distinguished citizen of Bārāṇasī but, because of her former evil speech, became a prostitute in Rājagaha. Having heard the Buddha teach, she entered the Order of the bhikkhunis. Wishing to obtain the higher ordination from the Buddha, she set out for Sāvatti, but was waylaid and stopped by libertines. So she sent a man to ask the Buddha’s advice and he permitted her to be ordained by a messenger. Her case established a precedent. Later she attained Arahantship.

It has been suggested that her name “half kāṣī” might mean that she charged five hundred pieces from her patrons. For, according to Buddhaghosa, kāṣī means one thousand, and anything worth one thousand is called kāṣiya.

Another explanation is, however, given by Dhammapāla. The revenue which accrued to the king for one day from Kāṣī was a thousand. Aḍḍhakāṣī’s patrons had to give a like sum to spend a night (i.e. a full 24 hour period) with her. This is referred to in one of the verses attributed to here. For this reason she was called Kāṣī. However, later, many men, not being able to afford a thousand, would pay half the amount and spend the day (i.e. a 12-hour period) with her. As a result she became known as Aḍḍhakāṣī.

I have added the information in *italics* and also underlined what

is doubtful – verses clearly mention that she was a courtesan in Kāsi and her rate was established based on daily income of that republic, not Rājagaha.

Note: Buddhist sources (NDB 3.70) mention sixteen janapadā: Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja. Some of these were aristocratic republics and some feudal kingdoms.

²⁶ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.

²⁷ V27 is quite similar to V29.

DPPN: Cittā Therī was the daughter of a leading citizen of Rājagaha. Hearing the Buddha teach, she entered the Order under Mahāpajāpatī Gotamī. In her old age she went to Gijjhakūṭa and there, after meditation, she attained Arahantship. Ninety-four world-cycles ago she was a kinnarī on the bank of the Candabhāgā and there offered flowers to a Pacceka Buddha. She is probably identical with Nalamālikā of the Apadāna.

Note: Gijjhakūṭa is one of the five mountains surrounding Rājagaha, the others being Vebhāra, Vepulla (see V499), Pāṇḍava, and Isigili.

²⁸ In this verse, “turned bowl upside-down” (pattakañca nikujjiya), usually done by monastics when they don’t want to accept food and donations from a particular lay-person(s) (e.g. as was done in Myanmar during the military regime), could also mean that the Therī made a determination NOT to eat any food until she won liberation.

Sele khambhesimattānaṃ = hands resting in lap = sitting in meditating posture.

²⁹ V27 is quite similar to V29.

DPPN: Mettikā Therī was born in a rich brahmin family of Rājagaha and joined the Order under Mahāpajāpatī Gotamī. One day, in her old age, while meditating on the top of a peak, her insight expanded and she became an Arahant. In the time of Siddhattha Buddha, she belonged to a burgher’s family and offered her jeweled belt (mekhalā) at the Buddha’s cetiya. She is evidently identical with Mekhaladāyikā of the Apadāna.

Note: A mekhalā is an ornamental belt or girdle around the waist.

³⁰ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”. See endnote on V28 as to “turned bowl upside-down”.

³¹ V31 = NDB 3.37 Kings (1) Sutta unnumbered verses first two lines.

Eightfold precepts are the precepts observed by lay people on Uposatha days – a Buddhist day of observance. They are: (1) Not to kill, (2) Not to steal, (3) Not to engage in sexual intercourse, (4) Not to speak lies, (5) Not to take intoxicants, (6) Not to eat food between noon and the following dawn, (7) Not to sing, dance or watch entertainments, not to use ornaments, cosmetics or perfumes, and (8) Not to sit or lie on a luxurious or high seat or bed – see NDB 8.41. See NDB 3.70 for comparison of Uposathas of a Cowherd, a Jain, and a Noble Disciple.

DPPN: Ninety-one world-cycles ago, in the time of Vipassī Buddha, Mittā Therī was one of the consorts of King Bandhumā and won meritorious kamma by bestowing food and costly raiment on an Arahant Therī. After death she was born in Tāvatiṃsa and was wife of the king of the gods thirty times, and then chief queen of twenty kings of men. In this age she belonged to a Sakyan family of Kapilavatthu and left the world with Mahāpajāpati Gotamī, winning Arahantship soon after. She is evidently identical with Ekapiṇḍadāyikā of the Apadāna.

Note: A kappa is an eon – see CDB 15.5 & 15.6 for the similes about the length of an eon.

³² Eating one time is one of the 13 ascetic practices or austerities. The full list is given in “Appendix 1: Buddhist Path by Numbered Lists”.

³³ DPPN: Abhayamātu Therī was a courtesan named Padumavati, the belle of Ujjeni. King Bimbisāra, having heard of her beauty, expressed to his chief priest a wish to see her. The priest, by the power of his spells, enlisted the assistance of a yakkha, Kumbhīra, who took the king to Ujjeni. She bore to the king a son, Abhayarājakumāra, who later joined the Order and became an Arahant (see THAG V26). It was on his account that Padumavati came to be called Abhayamātā. She heard Abhayarājakumāra teach and leaving the world herself became an Arahant. In the time of the Buddha Tissa, seeing him going

round for alms, with glad heart she gave him a spoonful of food. As a result, she was thirty-six times queen among the gods and was chief queen of fifty Cakkavattis. She is evidently identical with Katacchubhikkhadāyikā of the Apadāna.

Note: The story of Padumavati bearing King Bimbisāra a son is quite identical to Ambapālī bearing him a son too, both being courtesans. Both these sons by different mothers went forth and became arahants.

King Bimbisāra was a stream-enterer who was killed by his own legitimate son Ajātasattu, to whom LDB 2 Sāmaññaphala Sutta was preached. MLDB 58 Abhayarājakumāra Sutta was preached to Abhayarājakumāra, who at that point was with a newborn infant (Jīvaka?). See also “Appendix 11: Ambapālī Therī”.

Certainly V33 is preached by son but V34 appears to be uttered by mother after she became an arahant. Commentary agrees with this assertion.

- ³⁴ DPPN: Abhayā Therī belonged to a family in Ujjeni and was the playmate of Abhayamātā (Padumavati). When the latter joined the Order, Abhayā, too, left the world. As she was meditating in Sītavana, the Buddha sent forth a ray of glory to encourage and help her; she thereupon became an Arahant. In the time of Sikhī Buddha she was born in a noble family and became the chief queen of the Buddha’s father, Arunavā. One day she offered to the Buddha some lotuses which the king had given her. As a result, in later births her body was the color of the lotus and bore the perfume of the lotus. Seventy times she reigned as queen of heaven and she was chief queen of sixty-three cakkavattis. She is evidently to be identified with Sattuppalamālikā of the Apadāna.

- ³⁵ V36 = V38 = V41 first two lines.

- ³⁶ V37 first two lines = V42 = V169.

DPPN: Sāmā Therī belonged to an eminent family of Kosambī, and when her friend Sāmāvatī died she left the world in distress of mind. Unable to subdue her grief, she could not grasp the Noble way. One day, while listening to Ānanda’s teaching, she won insight, and, on the seventh day became an Arahant.

Sāmāvatī mentioned is the one who was declared foremost among those who lived in loving-friendliness – see NDB 1.261 and “Appendix 1: Queen Sāmāvatī” in ITI. Sāma means understanding, persuasive. Thus, Sāmāvatī means one having

understanding, a persuasive one (https://en.wikipedia.org/wiki/S%C4%81ma,_D%C4%81na,_Bheda,_Danda). GDB has an excellent bio of Sāmāvātī.

³⁷ V36 = V38 = V41 first two lines.

³⁸ V39 is quite similar to THAG V405.

DPPN: Sāmā Therī belonged to a family of Kosambī and left the world in distress on the loss of her friend, Sāmāvātī. For twenty-five years she was unable to gain self mastery, until, in her old age, she heard a discourse and won Arahantship. Ninety-one world-cycles ago she was a kinnarī on the banks of the Candabhāgā. One day, while amusing herself in company of her friends, she saw Vipassī Buddha and worshipped him with salaḷa flowers. She is evidently identical with Salaḷapupphikā of the Apadāna.

Also see previous endnote about Sāmāvātī.

³⁹ V36 = V38 = V41 first two lines.

⁴⁰ V37 first two lines = V42 = V169.

DPPN: Uttamā Therī was born in a banker's family in Sāvattthi and, having heard Paṭācārā teach, entered the Order. She could not attain the climax of her insight, until Paṭācārā, seeing the state of her mind, gave her admonition. Uttamā thereupon became an Arahant.

According to the Apadāna she joined the Order at the age of seven and attained Arahantship within a fortnight. In the time of Vipassī Buddha she had been a slave-girl in a house in Bandhumatī. At that time King Bandhumā (Vipassī's father) kept fast-days, gave alms and attended discourses, and the people followed his pious example. The slave-girl joined in these pious acts, and on account of her thoroughness in the observance of fast-days, she was, after death, reborn in Tāvatiṃsa. She became the chief queen of the king of the devas sixty-four times, and she was a Cakkavatti's wife in sixty-three births. She is evidently identical with Ekūposathikā of the Apadāna.

⁴¹ V43 = V69. On the aggregates, sense-bases, and elements; see "Appendix 1: Buddhist Path by Numbered Lists".

⁴² V21 = V45. On the seven factors of enlightenment, see "Appendix 1: Buddhist Path by Numbered Lists".

DPPN: This Uttamā Therī was the daughter of an eminent Brahmin of Kosala. Having heard the Buddha teach during one of his tours, she left the world and soon won Arahantship. She, too, had been a slave girl in Bandhumatī in Vipassī's time. One day, seeing an Arahant seeking alms, she gladly offered him cakes. She is probably identical with Modakadāyikā of the Apadāna.

Note: Modakadāyikā means giver of the Modaka (an Indian sweet called Laddu).

- ⁴³ On the emptiness and the signless deliverances, see MLDB 43 Mahāvedalla Sutta.
- ⁴⁴ DPPN: Dantikā Therī was the daughter of the King of Kosala's chaplain and was born in Sāvattthi. She joined the Order under Pajāpati Gotamī. One day, during her siesta on Gijjhakūṭa, she saw how a well tamed elephant obeyed its master's commands, and developing insight on this theme, she became an Arahant. In the past she had been a kinnarī on the banks of the Caṇḍabhāgā, and having seen a Pacceka Buddha at the foot of a tree, she honored him by offering flowers.
- ⁴⁵ DPPN: Ubbirī Therī was born in the family of a very rich burgess of Sāvattthi and was married to the king of Kosala (probably Pasenadi). After a few years a daughter was born to her, whom she named Jīvā (or Jīvanti). The king was so pleased with the child that he had Ubbirī anointed as queen. However, the girl died soon afterwards, and Ubbirī, distracted, went daily to the charnel-field. One day, as she sat lamenting on the bank of the Aciravatī, the Buddha appeared before her in a ray of glory. Having listened to her story, the Master pointed out to her that in that same burial-ground, eighty-four thousand of her daughters, all named Jīvā, had been burnt. Pondering on the Master's words, she developed insight and became an Arahant.

When she was a young girl in Haṃsavatī in the time of Padumuttara Buddha, she was one day left alone in the house. Seeing an Arahant begging for alms, she invited him in and gave him food. As a result she was born in Tāvatiṃsa. Eighty times she reigned as queen in heaven and seventy times as queen among men. No mention is made in the Therīgāthā Commentary of her having joined the Order, but the Apadāna states that she did so.

Note: The first verse in PāḲi, spoken by Lord Buddha, needs the closing quote.

⁴⁶ This verse appears several times in Jātakā in a slightly different form.

⁴⁷ V53 = V132.

⁴⁸ DPPN: Sukkā Therī belonged to a householder’s family of Rājagaha, and, very impressed by the Buddha’s majesty when he visited Rājagaha, she became a lay believer. Later she heard Dhammadinnā Therī (see V12) teach, and entered the Order under her, attaining Arahantship not long after.

In the time of Vipassī Buddha she had been a nun, and, after a sojourn in Tusita, she was again a nun in the time of Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa Buddhā.

In her last life she was a great teacher, at the head of five hundred nuns. One particular discourse to the nuns is specially mentioned, and a tree sprite, living at the end of the nun’s walking-path (caṅkamana), went about Rājagaha, singing Sukkā’s praises. People, hearing the sprite, flocked to hear Sukkā. The incident of the tree sprite’s praise is twice mentioned in the Saṃyuttanikāya as well (CDB 10.9 and 10.10). There the sprite is called a yakkha; in the second account it says that the yakkha’s praise was owing to a meal given to Sukkā by a lay follower of Rājagaha.

There is also a play on the name of the Therī Sukkā (Bright, Pure) with sukkehi dhammeḡi (“by the bright dhamma”).

⁴⁹ Literally, this would be translated as “like travelers passing thru drink up the cloud” but commentary states that this applies to “travelers passing thru desert” and so appropriate simile might be drinking early morning dew drops condensed on the leaves of the desert plants.

⁵⁰ See “Appendix 3: Selā AKA Āḷavikā Therī”. This verse also appears in CDB 5.1 Āḷavikā Sutta.

⁵¹ V58 = V141 = V234. This verse also appears in CDB 5.1 Āḷavikā Sutta. In this verse, khandhāsaṃ adhikuṭṭanā can be explained in two ways: (1) khandha + āsaṃ adhikuṭṭanā – this would translate as “aggregates are like chopping block”. (2) If we take khandhāsaṃ as genitive, then we could translate it as “[sensual pleasures are] chopping block of aggregates”, taking kāmā

(sensual pleasures) in the previous pada to apply to both pada a and pada b. This in fact may make better sense since due to desires for sensual pleasures, time and again, new aggregates are created for beings. So, aggregates themselves are not the chopping block, but the aggregates get chopped up on the chopping block of kāmā (sensual pleasures).

- 52 V59 = V62 = V142 = V188 = V195 = V203 = V235. Both Pāpima and Antakā refer to Māra, generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil).

DPPN: Māra bears many names in Pāli Literature, chief of them being Kaṇha (Black One), Adhipati (overlord), Antakā (end-maker), Namuci (because he does not allow either gods or men to escape from his clutches), Pamattabandhu (Kinsman of the Heedless), and Pajāpati (lord of the people). His usual standing epithet is Pāpima (Evil One), but other words are also used, such as anattakāma (desirous of meaningless), ahitakāma (desirous of harmful), and ayogakkhemakāma (desirous of non-safety and non-refuge). The legends concerning Māra are, in the books, very involved and defy any attempts at unraveling them.

- 53 DPPN: Somā Therī was the daughter of the chaplain of King Bimbisāra. When she grew up, she saw the Buddha on his first visit to Rājagaha and became a lay disciple. Later she joined the Order, developed insight, and became an Arahant.

One day, as she was spending her siesta at the foot of a tree in Andhavana, Māra, wishing to interrupt her privacy, approached her, invisible in the air, and teased her, remarking on the “two fingered wisdom” (dvaṅgulapaññāya) of women (V60). Somā rebuked him (with V61 and V62), saying that the fact of being a woman was no obstacle to the comprehension of the Dhamma (see CDB 5.2).

In the time of Sikhī Buddha Somā was born into the family of an eminent nobleman and became the chief consort of King Arunavā. The rest of her story is identical with that of Abhayā Therī. She is evidently identical with Uppaladāyikā of the Apadāna.

V60 is identical with CDB V522 and V61 is substantially identical with CDB V523. Uppaladāyikā means giver of the Blue Lotus.

Regarding the “two-fingered wisdom”, the Commentary

explains that women, when cooking rice, cannot tell if it is cooked without pinching a grain between two fingers. In other words, this likely is the wisdom regarding household affairs and welfare of the family. This verse is spoken by Māra, trying to engender a sense of inferiority and helplessness in the Therī but she gives a befitting reply.

⁵⁴ V59 = V62 = V142 = V188 = V195 = V203 = V235. On Antakā, see endnote on V59.

⁵⁵ See “Appendix 4: Bhaddā Kāpilānī Therī”. Kāpilānī can also mean “brought by Kapila (father of MahāKassapa)”.

ITI V231 = THIG V63 second line + THIG V64 first line.

ITI V232 first line = THIG V64 second line.

⁵⁶ On the three knowledges, the higher knowledges, and the taints, see “Appendix 1: Buddhist Path by Numbered Lists”. This verse, broken in a different way, appears in CDB 7.8 Aggika Sutta, NDB 3.58 Tikaṇṇa Sutta, NDB 3.59 (9) Jāṇussoṇī Sutta, and ITI 99 Tevijja (Triple Knowledge) Sutta as well.

⁵⁷ Having made an aspiration under the previous Buddha, being born here and there and having done good deeds, in the time of our Lord Buddha, she was born in the Devadaha City as the servant of Mahāpajāpati Gotamī. Her name and clan was unknown, hence she was called Aññatarā. She went forth with Mahāpajāpati Gotamī and the bhikkhunī to whom she went for advice was none other than Therī Dhammadinnā (see endnote on V12).

⁵⁸ V43 = V69. On the aggregates, sense-bases, and elements; see “Appendix 1: Buddhist Path by Numbered Lists”.

⁵⁹ V71 last two lines = V228. On the taints and the six higher knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.

⁶⁰ DPPN: Vimalā Therī was the daughter of a courtesan of Vesālī. Having one day seen Mahā-Moggallāna begging in Vesālī for alms, she went to his dwelling and tried to entice him. Some say, adds the Commentator, that she was influenced by the heretics. The incident is referred to in Theragāthā Commentary but Vimalā’s name is not given. The elder rebuked and admonished her, and she became a lay follower and later entered the Order. There, after great effort, she became an Arahant.

- ⁶¹ See “Appendix 1: Buddhist Path by Numbered Lists” for the bonds and the taints.
- ⁶² DPPN: Sihā Therī was the niece of Siha Senāpati (Lion General) and was born in Vesāli. She heard, one day, the Buddha teach Sāriputta, and entered the Order with her parents’ consent. For seven years she tried, without success, to concentrate her mind. Then she tied a noose round her neck and fastened the end to a tree, and in this position she compelled her mind to gain insight. Then she loosened the noose.

See NDB 5.34, 7.57, and 8.12 about further information about Siha Senāpati, in particular the last one which mentions his conversion from a Jain to a stream-enterer. It is possible that Sihā Therī attempted suicide before the Vinaya rules prohibiting assisting suicide and “casting off one’s body” were formulated but this is an uncertain conclusion. For further details, see http://www.westernbuddhistreview.com/vol4/suicide_as_a_response_to_suffering.html.

- ⁶³ Uddhatā can be translated as either conceited or restless (since it’s also related to uddhacca) – in this verse, restless makes better sense and fits in with the next part of the verse as well.

Whether we translate uddhatā as conceited or restless, we have a problem. Both are among the five higher fetters so if you eradicate them, you become an arahant. On the fetters and how and when these fetters are eradicated, see the levels of awakening in “Appendix 1: Buddhist Path by Numbered Lists”.

In V113, Therī states I am anuddhatā – why haven’t I reached Nibbāna? The five higher fetters are eradicated only by arahants so if she had eradicated it – whether conceit or restlessness – she would already be an arahant. Similarly, in V281 all renunciates are said to be anuddhatā – if they were all anuddhatā, they would ALL be arahants.

However, the problem can be resolved if we translate uddhatā as restlessness and consider it to be one of the five hindrances (lust, ill-will, dullness and drowsiness, restlessness and remorse, and doubt) rather than the five higher fetters.

- ⁶⁴ DPPN: Sundarīnandā Therī She was the daughter of Sudhodana and Mahā Pajāpati and sister of Nanda Thera (THAG V157-V158). Seeing that most of her kinsmen had joined the Order, she too became a nun, not from faith, but from love

of her kin. Being intoxicated with her own beauty, she did not go to see the Buddha lest he should rebuke her. The rest of her story is very similar to that of Abhirūpa Nandā (see endnote on V19). The Buddha taught her and she became a Stream-winner (sotāpanna). He then gave her a topic of meditation, and she, developing insight, became an Arahant. Later she was declared foremost among nuns in power of meditation (NDB 1.240), an eminence which she had resolved to obtain in the time of Padumuttara Buddha. She seems to have been called Rūpanandā too; there seems to have been some confusion in the legends of the different nuns named Nandā.

On the levels of awakening, see “Appendix 1: Buddhist Path by Numbered Lists”.

⁶⁵ The first line of this verse also appears at THAG V396.

⁶⁶ DPPN: Nanduttarā Therī belonged to a brahmin family of Kammāsadamma and entered the Order of the Nigaṇṭhā. She was a renowned speaker and travelled about India, challenging others to discussion. In the course of her wanderings she met Moggallāna, and was defeated in discussion by him. Acting on his advice, she became a Bhikkhunī, and, soon after, an Arahant.

Note: Her story is very similar to that of Therī Bhaddā Kuṇḍalakesā (V107-V111).

⁶⁷ DPPN: Mittākālī AKA Mittakālīkā Therī, came of a brahmin family of Kammāsadamma and entered the Order after hearing the Buddha teach the Mahāsatipaṭṭhāna Sutta. For seven years she showed a craving for gifts and honors and was quarrelsome. However, later she put forth effort and became an Arahant.

⁶⁸ I read jarāya rather than purāyaṃ here.

⁶⁹ In this verse sāsaṇa”ntntti should be corrected to sāsaṇa”nti. On the aggregates, see “Appendix 1: Buddhist Path by Numbered Lists”.

⁷⁰ DPPN: Sakulā Therī belonged to a brahmin family of Sāvattthi and became a believer on seeing the Buddha accept Jetavana. Later, she heard an Arahant monk teach, and, being agitated in mind, joined the Order. Having developed insight, she won Arahantship. Afterwards the Buddha declared her foremost among nuns with the divine-eye (dibbacakkhu, NDB 1.242).

In the time of Padumuttara Buddha she was Nandā, daughter

of King Ānanda, and, therefore, half-sister of the Buddha. One day she heard the Buddha declare a nun chief among possessors of the divine-eye and herself wished for similar honor. In the time of Kassapa Buddha she was a brahminee and later became a wanderer (*paribbājikā*). One day she offered alms at the Buddha's *thūpa* and kept a lamp burning there all night. She was then reborn in the *Tāvātimsa* heaven.

- ⁷¹ On the taints, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁷² DPPN: *Soṇā Therī* was declared foremost among nuns for capacity of effort (*āradhaviyānaṃ*, NDB 1.241). She belonged to the family of a clansman of *Sāvatthi*, and because, after marriage, she had ten sons and daughters, she came to be called *Bahuputtikā*. When her husband renounced the world, she distributed her wealth among her children, keeping nothing for herself.

Her children soon ceased to show her any respect, and she entered the Order in her old age. She waited on the nuns and studied most of the night. Soon her strenuous energy became known to the Buddha, and he, sending forth a ray of glory, spoke to her. Then she attained Arahantship. Her resolve to win eminence was made in the time of *Padumuttara Buddha*, when she was the daughter of a millionaire.

The *Aṅguttara Commentary* says that after she became an Arahant she wished her colleagues to know this because they had been in the habit of constantly finding fault with her for various things, and she did not wish them to continue doing so and thereby commit a sin. She therefore filled a vessel with water, which she heated by her psychic power, using no fire. When the nuns came to look for water she told them that if they wanted warm water they could have it from the vessel. They found the water hot, and understood. Then they begged her forgiveness.

See GDB for an excellent biographical sketch.

- ⁷³ This verse can also be composed by taking line 2 of V43 or V69 and line 1 of V44 or V70. On the aggregates, sense-bases, and elements; see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁷⁴ V104 is quite similar to V331, with minor differences. THAG V913 line 1 = THIG V104 line 2. On the knowledges, see

“Appendix 1: Buddhist Path by Numbered Lists”.

- ⁷⁵ On the signless deliverance, see MLDB 43 Mahāvedalla Sutta.
- ⁷⁶ See “Appendix 5 – Bhaddā Kuṇḍalakesā Therī”. The Order of the white robed Niganthas is called Shwetamber Jains.
- ⁷⁷ While the non-Arahant virtuous monastics are said to eat the country’s almsfood as an inheritance from the Buddha, an Arahant eats “free from debt” because she has made herself worthy of receiving alms.
- ⁷⁸ See “Appendix 6: Paṭācārā Therī”.
- ⁷⁹ See endnote on V77 as to anuddhatā.
- ⁸⁰ There are a plethora of suttā, particularly in NDB, on the simile of horse – whether a thoroughbred or a colt: see NDB 4.111 for comparison of horse training and bhikkhu training and NDB 11.9 on Meditation. Other suttā of interest would include NDB 4.113, 4.259, 5.203, 6.5-7, 8.13, 8.14, and 9.22.
- ⁸¹ THAG V906 line 2 and THIG V116 line 2 are quite similar and speak to the same theme of how sudden is the liberation of the mind that is ready to be liberated. Thus, they confirm both the gradual school and the sudden school theories: the road to get here is very long and preparatory while the enlightenment is sudden.
- ⁸² V117 = V175. Not much is known about these thirty elder bhikkhunis except that they won freedom under the guidance of Paṭācārā Therī.
- ⁸³ V13 = first two lines of V118 = V176, except V176 has ghaṭetha instead of karoṭha – this changes translation slightly but has no effect on the meaning.
- ⁸⁴ V119 first two lines = V178.
- ⁸⁵ V120 = (V172 line 2 + V173) = (V179 + V180 line 1).
- ⁸⁶ On the three knowledges and the taints, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁸⁷ DPPN: Candā Therī belonged to a brahmin family which had fallen on evil days and she grew up in wretched poverty. Her kinsfolk having all died of plague, she eked out a living by begging from door to door. One day she came across Paṭācārā who had just finished eating. Paṭācārā, seeing her pitiable condition, gave her some food and, when she had eaten,

discoursed to her. Delighted by Paṭācārā's discourse, Candā renounced the world and soon afterwards attained Arahantship.

See endnote on V1 as to bhattacoḷassa.

⁸⁸ On the three knowledges and the taints, see "Appendix 1: Buddhist Path by Numbered Lists".

⁸⁹ Nothing is known about these five hundred elder bhikkhunis.

⁹⁰ V131 is quite similar to a verse in CST JātakapāḲi-352 Sujāta Jātaka as well as in CST VimānavatthupāḲi and CST PetavatthupāḲi.

⁹¹ V53 = V132.

⁹² DPPN: Vāseṭṭhī Therī was born in Vesālī, and after being happily married bore a son. The child died very young, and his mother was mad with grief. One day she ran away from home, and, in the course of her wanderings, came to Mithilā, where she saw the Buddha, who calmed her grief. He taught her the Doctrine and had her ordained at her own request. She soon after became an Arahant.

It is said that the brahmin Sujāta, father of Sundarī, met Vāseṭṭhī (probably in Bārāṇasī), and, hearing her story, himself sought the Buddha at Mithilā where he joined the Order, becoming an Arahant at the end of three days.

Note: Her story is quite similar to the story of Kisā Gotamī Therī. Also see V313-316 regarding how Vāseṭṭhī Therī was accused of eating her own children. See endnote on V313 about how Vāseṭṭhī Therī's conversation with Brāhmin Sujāta helped him become an arahant. His charioteer delivered the news to Brāhmin Sujāta's wife and then he also renounced – we don't know anything further about him. Finally, Brāhmin Sujāta's daughter, Sundarī Therī, also renounced and became an arahant – see the power of good friendship, or even just a conversation with a good person!

"Associating with the wise/superior/people of integrity" (Sappurisasamsevo) is the first factor for stream entry, the other three being "Hearing the true Dhamma", "Careful attention", and "Practice in accordance with the Dhamma" – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable Thānissaro Bhikkhu at http://www.accesstosight.org/lib/study/into_the_stream.pdf.

- ⁹³ See “Appendix 7 – Khemā Therī”. Māra makes similar kind of invitation to Vijayā Therī in CDB 5.4 Vijayā Sutta, using an almost identical verse. The five-fold *musical orchestra* comprises of: (1) *ātata* (drum covered with leather on one side – e.g. *tabla*), (2) *vitata* (drum covered with leather on both sides – e.g. *dholak*), (3) *ātata-vitata* (covered with leather and strings – e.g. *vīṇā*), (4) *ghana* (striking instrument – e.g. *cymbal*), and (5) *susira* (blowing instrument – e.g. *bamboo flute*). See CDB 5.4.
- ⁹⁴ V58 = V141 = V234. This verse also appears in CDB 5.1 Āḷavikā Sutta. See endnote on V58 as to *khandhāsaṃ adhikuṭṭanā*.
- ⁹⁵ V59 = V62 = V142 = V188 = V195 = V203 = V235. On *Antakā*, see endnote on V59.
- ⁹⁶ *suddhimamaññatha* can be either (1) *suddhim* + *a* + *maññatha* or (2) *suddhima* + *maññatha*. I have opted for the first one whereas EV2 has opted for (2), resulting in a different translation as “fools, you thought it was purity”.
- ⁹⁷ DPPN: *Sujātā Therī* was the daughter of a millionaire of *Sāketa* and was given in marriage to a husband of equal rank, with whom she lived happily. One day, while on her way home from a carnival, she saw the Buddha at *Añjanavana* and listened to his teaching. Even as she sat there her insight was completed, and she became an *Arahant*. She went home, obtained her husband’s permission, and joined the Order.
- ⁹⁸ On the truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁹⁹ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁰⁰ DPPN: *Anopamā Therī* was the daughter of the Treasurer *Megha* of *Sāketa*. She was so called (“Peerless”) because of her beauty. When she grew up, all sorts of eminent men sought her hand with rich gifts, but she was unwilling to marry. She heard the Buddha teach and, meditating on his discourse, attained the Third Fruit of the Path. Later she entered the Order, and on the seventh day thereafter became an *Arahant*.
- ¹⁰¹ I have added single quotes in the translation to indicate the message in this verse and next.
- ¹⁰² On the third fruit, known as non-returner, see levels of awakening in “Appendix 1: Buddhist Path by Numbered Lists”.

- ¹⁰³ See “Appendix 8: Mahāpajāpati Gotamī Therī”.
- ¹⁰⁴ See “Appendix 1: Buddhist Path by Numbered Lists” for the Noble Eightfold Path and the Noble Truths.
- ¹⁰⁵ V22 = V160. See endnote on V22 as to “I have seen the blessed one”.
- ¹⁰⁶ DPPN: Guttā Therī belonged to a brahmin family of Sāvatti; when she reached adolescence household life became repugnant to her owing to her dependence (upanissaya), and, with her parents’ consent, she entered the Order under Mahāpajāpati Gotamī. For a long time she could not concentrate her mind, but, encouraged by the Buddha, she attained Arahantship.
- ¹⁰⁷ See “Appendix 1: Buddhist Path by Numbered Lists” for the fetters. The ones listed here are the lower five fetters.
- ¹⁰⁸ See “Appendix 1: Buddhist Path by Numbered Lists” for the destinations.
- ¹⁰⁹ See “Appendix 1: Buddhist Path by Numbered Lists” for the fetters. The ones listed here are the higher five fetters.
- ¹¹⁰ V37 first two lines = V42 = V169.
DPPN: Vijayā Therī belonged to a household in Rājagaha and was a friend of Khemā Therī (V139-V144). When Khemā Therī left the world, Vijayā went to her, and, having listened to her teaching, joined the Order under her, attaining Arahantship soon afterwards. She may be identical with the Vijayā, mentioned in the Saṃyuttanikāya (see CDB 5.4 and endnote 342), a Bhikkhūṇī whom Māra, assuming the form of a young man, tried unsuccessfully to tempt.
Note: None of the verses here are identical with CDB 5.4 verses. But CDB V528 and V530 (with minor differences) are found among Khemā Therī’s verses (V139 and V140).
- ¹¹¹ On the elements and sense-bases, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹¹² On the four Noble Truths, faculties, powers, [seven] factors of enlightenment, and the Noble Eightfold Path; see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹¹³ V120 = (V172 line 2 + V173) = (V179 + V180 line 1).
- ¹¹⁴ V117 = V175.

DPPN: Uttarā Therī was the daughter of a clansman's family in Sāvattthi. Having heard Paṭācārā Therī teach, she entered the Order and became an Arahant.

The Therīgāthā contains seven verses uttered by her after becoming an Arahant, the result of her determination not to leave the sitting posture until she had won emancipation. Later she repeated these verses to Paṭācārā.

- ¹¹⁵ V13 = first two lines of V118 = V176, except V176 has ghaṭetha instead of karoṭha – this changes translation slightly but has no effect on the meaning.
- ¹¹⁶ Pada d can also be translated “as other than self, and not as self”.
- ¹¹⁷ V119 first two lines = V178.
- ¹¹⁸ V120 = (V172 line 2 + V173) = (V179 + V180 line 1).
- ¹¹⁹ In this verse, vihaṣṣāmi in the last line is in the future tense so the correct translation would be “will dwell” but that would be anachronistic given that in the previous verse, she reports as having already attained arahantship, so I translate it in the present tense. On the triple-knowledge bearer, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹²⁰ DPPN: Cālā Therī was daughter of Rūpasārī and, therefore, younger sister of Sāriputta Thera. She had two sisters, Upacālā and Sīsūpacālā, and all three left the world and joined the Order on hearing of Sāriputta's renunciation. In due course they attained Arahantship. It is said that one day, when Cālā was taking her siesta in the Andhavana, Māra visited her, asking her various questions and trying to tempt her. Her son was Cāla.
- CDB 5.6-5.8 records the temptation of all three sisters by Māra and their conquest of him. But in that account, Upacālā's verses are put into Cālā's mouth, Cālā's to Sīsūpacālā, and Sīsūpacālā's verses are ascribed to Upacālā. See CDB Note 350.
- ¹²¹ THAG V1268 = THIG (V186, V193, V311, and V322). On the Noble Eightfold Path and the four Noble Truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹²² V59 = V62 = V142 = V188 = V195 = V203 = V235. On Antakā, see endnote on V59.
- ¹²³ DPPN: Upacālā Therī was sister of Sāriputta (his other sisters being Cālā and Sīsūpacālā) and mother of Upacāla. When

Sāriputta left the world to join the Order of monks, his three sisters followed his example and became nuns. It is said that when Upacālā was taking her siesta in Andhavana, Māra tried to arouse in her sensual desires, but she vanquished him and became an Arahant. Her conversation with Māra is recorded in the verses here.

CDB 5.6-5.8 records the temptation of all three sisters by Māra and their conquest of him. But in that account, Upacālā's verses are put into Cālā's mouth, Cālā's to Sisūpacālā, and Sisūpacālā's verses are ascribed to Upacālā. See CDB Note 350.

¹²⁴ THAG V1268 = THIG (V186, V193, V311, and V322). On the Noble Eightfold Path, the four Noble Truths, and the three knowledges, see "Appendix 1: Buddhist Path by Numbered Lists".

¹²⁵ V59 = V62 = V142 = V188 = V195 = V203 = V235. On Antakā, see endnote on V59.

¹²⁶ DPPN: One of the sisters of Sāriputta. Māra once tempted her with thoughts of the pleasures of the sensuous world (kāmaloka), but she sent him away discomfited. Her story resembles that of Cālā. She had a son of the same name as herself.

CDB 5.6-5.8 records the temptation of all three sisters by Māra and their conquest of him. But in that account, Upacālā's verses are put into Cālā's mouth, Cālā's to Sisūpacālā, and Sisūpacālā's verses are ascribed to Upacālā. See CDB endnote 350.

¹²⁷ These are the sense-sphere heavens.

¹²⁸ bhavābhavaṃ can also be translated as "be and not be".

¹²⁹ On the three knowledges, see "Appendix 1: Buddhist Path by Numbered Lists".

¹³⁰ V59 = V62 = V142 = V188 = V195 = V203 = V235. On Antakā, see endnote on V59.

¹³¹ DPPN: Vaḍḍhamātā Therī was an arahant, mother of Vaḍḍha Thera (THAG V335-V339). After the birth of Vaḍḍha Thera she heard a monk preach, joined the Order, and became an arahant. She rebuked Vaḍḍha Thera when he visited her alone and without his cloak, and later, when he asked for her advice, gave it to him and encouraged him. Then Vaḍḍha Thera developed insight and became an arahant. Her conversation with Vaḍḍha

Thera and his declaration to her after becoming an arahant are included in the verses here.

Note: There is a word play between *Vaḍḍhati* (verb: increase) and *Vaḍḍha* (noun) in several verses.

- ¹³² See “Appendix 1: Buddhist Path by Numbered Lists” for the bonds.
- ¹³³ See “Appendix 9: *Kisāgotamī Therī*”.
- ¹³⁴ “Associating with the wise/superior/people of integrity” (*Sappurisasamsevo*) is the first factor for stream entry, the other three being “Hearing the true Dhamma”, “Careful attention”, and “Practice in accordance with the Dhamma” – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable *Ṭhānissaro Bhikkhu* at http://www.accesstosight.org/lib/study/into_the_stream.pdf.
- ¹³⁵ On the Noble Eightfold Path and the four Noble Truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹³⁶ V216-V217 are a continuous narrative about the sufferings peculiar to women.
- ¹³⁷ In the verses ascribed to *Kisāgotamī Therī* here, she incorporates two verses of story of *Paṭācārā Therī* (V218 and V219). I believe that V220 (dealing with the pains of a low and poor family – because she had married the servant) and V221 (living in a cemetery, subsisting on the dead son, with family destroyed, blamed by all, a widow) also likely belong to *Paṭācārā Therī* since it took a while for *Paṭācārā Therī* to encounter Lord Buddha while *Kisāgotamī Therī* encountered Lord as her son lay dead in her arms so *Kisāgotamī Therī* likely never dwelt in the cemetery nor is it noted anywhere that she was a widow.
- V221 mentions “eating the flesh of the son” but neither of them – *Paṭācārā* or *Kisāgotamī* – are known to have engaged in that practice. Commentary states *puttamaṃsāni* in V221 is “eating the flesh of the dead people” and if that be the case, again only *Paṭācārā Therī* may have engaged in it.
- Also see GDB and an excellent introduction by Venerable *Ṭhānissaro Bhikkhu* at <http://www.accesstosight.org/tipitaka/kn/thig/thig.10.01.than.html>.
- ¹³⁸ On the Noble Eightfold Path, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ¹³⁹ See “Appendix 10: Uppalavaṇṇā Therī”. Abbhuto = wonderful but here translated as unparalleled to bring out the intended meaning.
- ¹⁴⁰ V71 last two lines = V228. On the taints and the six higher knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁴¹ V230-V233 are also at CDB 5.5 Uppalavaṇṇā Sutta, but with significant differences including completely different padā.
- ¹⁴² This verse is in present tense. However, looking at the context and keeping in mind that commentary also states that the present can be taken to mean future here, I translate it using future, which makes better sense.
- ¹⁴³ V58 = V141 = V234. This verse also appears in CDB 5.1 Āḷavikā Sutta. See endnote on V58 as to khandhāsaṃ adhikuṭṭanā.
- ¹⁴⁴ V59 = V62 = V142 = V188 = V195 = V203 = V235. On Antakā, see endnote on V59.
- ¹⁴⁵ Here ayyānaṃ is translated as mistress, not noble lady, to bring out the intended meaning. Ayyānaṃ is plural but I have translated it as singular.

DPPN: Puṇṇā Therī or Puṇṇikā was an Arahant. She was born in Anāthapiṇḍika’s household, as the daughter of a domestic slave. She was called Puṇṇā because, with her birth, the number of children in the household reached one hundred. On the day, on which she heard the Sihanāda Sutta (MLDB Mahāsihanāda [Greater Discourse on the Lion’s Roar] Sutta) she became a Stream-winner. She converted the brahmin Sotthiya, who believed in purification through water (the conversation recorded here), and thereby won the esteem of Anāthapiṇḍika, so that he freed her. Thereupon she entered the Order and in due course became an Arahant.

In the time of Vipassī Buddha she was born in a clansman’s family and entered the Order. She learned the Tipiṭaka and became a distinguished teacher. She did the same under five other Buddhā – Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa – but, owing to her tendency to pride, she was unable to root out the defilements.

Buddhaghosa, however, say of this Therī that she was a slave girl of Anāthapiṇḍika. On one occasion, when the Buddha was

about to set out on a tour, Anāthapiṇḍika and the other chief patrons of the Buddha, loth to lose him for several months, begged him to remain with them. However, the Buddha declined this request, and Puṇṇā, seeing Anāthapiṇḍika very dejected and learning the reason, offered to persuade the Buddha to stay. So she approached him and said that she would take the Three Refuges with the Five Precepts if he would postpone his tour. The Buddha at once agreed, and Puṇṇā was freed and adopted as Anāthapiṇḍika's daughter. She later joined the Order, and became an Arahant after listening to an admonition (Therīgāthā V3, about Puṇṇā 2) of the Buddha, who appeared before her in a ray of glory. Here we undoubtedly have a confusion of legends.

It may be this same Puṇṇā who is mentioned in the Milindapañha as one of the seven people whose acts of devotion brought them recompense in this very life – see “Appendix 14: Seven People With Merits”.

- ¹⁴⁶ In this verse, dakābhisecanā can be interpreted in two ways: (1) “Sprinkling water, good lady, I give this tunic to you” or (2) “[Being freed from] sprinkling water, good lady, I give this tunic to you”. Both are good and both make sense – first referring to the ancient Indian custom of sprinkling water on a donation (e.g. Anāthapiṇḍika donating Jetavana to Lord Buddha, see front cover), and the second referring to the practice of ritual bathing this brāhmaṇa was engaged in.
- ¹⁴⁷ UD V56-V57 = THIG V247-V248, with minor differences and padā & lines organized differently. The order in Udāna is more logical and better organized.
- ¹⁴⁸ V249 = V289. I have translated tādinam as “thus ones”. tādinam could be a corrupt form of tyādinam = te + ādinam = “other thus ones” where the “others” is perhaps meant to include the noble Saṅgha of the three times: past, present, and future.
- ¹⁴⁹ V250 = V290.
- ¹⁵⁰ Vedaśampanno = endowed with Vedā. However, this could also mean “endowed with knowledge” (from vidati and vedāniyo) or “endowed with feeling and control over it” (see MLDB 123.2 Acchariya-abbhūta Sutta where Lord Buddha adds following to the list of wonderful and marvelous qualities of a Buddha: “feelings are known as they arise, as they are present, as they

disappear” and same for perceptions and thoughts).

Here sottiyo = Brāhmaṇa. While nhātako means one who has taken a bath, referring back to the ritual bathing this brāhmaṇa was engaged in, it could also be interpreted as Sanskrit snātak meaning a graduate, an initiated one – i.e. a graduate in the teaching, an arahant, a purified one. See CDB 7.21 Saṅgārava Sutta for a Brahmin with a similar practice.

This taking bath has an interesting parallel in CDB 55.30 where Lord Buddha is preaching to Nandaka, the minister of the Licchavis, on the four factors of stream-entry. At the conclusion of the preaching, a man (presumably Nandaka’s servant) tells Nandaka that his bath is ready and Nandaka replies: “Enough now, I say, with that external bath. This internal bath will suffice, namely, confidence in the Blessed One.” Perhaps Lord Buddha was preaching this sutta to him to let him know how to find out whether he is a noble person (stream-enterer or higher) or not.

At MLDB 7.18 Vatthūpama Sutta, an arahant is called “one bathed with the inner bathing”.

On the triple-knowledge, see “Appendix 1: Buddhist Path by Numbered Lists”.

¹⁵¹ See “Appendix 11: Ambapālī Therī”.

¹⁵² Alternately, this could also be translated as “smelly like the fur of an unwashed dog”.

¹⁵³ I am reading pītakā (=broken) here rather than cāsītā (??).

¹⁵⁴ In this verse, vanasaṇḍacārīnī can be translated as vanasaṇḍa + cārīnī (forest dweller) OR vana + saṇḍa + cārīnī (forests and groves dweller). I have opted for the later.

¹⁵⁵ Sukhumā = delicate but here rendered fine to bring out the intended meaning.

¹⁵⁶ Tilaka is a bleeding-heart plant (Clerodendrum phlomidis). PED is not helpful here but see <http://www.spokensanskrit.de/index.php> and search for tilaka with “beginning of word” option. Alternately, it could also be interpreted as “sesame stalks”.

¹⁵⁷ DPPN: Rohinī Therī was the daughter of a prosperous brahmin of Vesālī. When the Buddha visited Vesālī, she heard him teach

and became a Stream-winner (sotāpanna), taught the doctrine to her parents, and, with their permission, entered the Order, where she became an Arahant. Ninety-one world-cycles ago she saw Vipassī Buddha begging in Bandhumatī, and, filling his bowl with meal cakes, paid him homage.

The verses here were spoken by her in exaltation, when, after becoming an Arahant, she recalled to mind the discussion she had had with her father while she was yet a Stream-winner. It is said that the last stanza of the series was spoken by her father, who later himself joined the Order and became an Arahant.

- ¹⁵⁸ In this verse, dhunantntti should be corrected to dhunanti. See “Appendix 1: Buddhist Path by Numbered Lists” for the three roots of evil.
- ¹⁵⁹ Here saṅkhamuttāva means “shell or pearl” but I translate it as “mother of pearl or pearl”.
- ¹⁶⁰ See endnote on V77 as to anuddhatā.
- ¹⁶¹ MLDB 48 Kosambiya Sutta elaborates the six principles of cordiality namely: (1)–(3) maintaining bodily, verbal, and mental acts of loving-friendship, (4) sharing all gains in common including the contents of the begging bowl, (5) sharing the noble virtues in common, and (6) sharing the noble, emancipating view in common.
- ¹⁶² In EV2, this verse is broken so that first two padā are the last line of the previous verse and the last two padā are the first line of the next verse. So, from this point, EV2 verse numbering lags behind by one.
- ¹⁶³ V249 = V289. See endnote on V249 as to tādinaṃ.
- ¹⁶⁴ V250 = V290.
- ¹⁶⁵ Here vedagū means one who has gone to the end of Vedā/ knowledge – i.e. an expert. See endnote on V251 for sottiyo and nhātakō explanations. On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁶⁶ See “Appendix 12: Cāpā Therī and Ājīvaka Upaka Thera”.
- Note: “In the past I had a stick in the hand” means he was an Ājīvaka ascetic. Here Ājīvaka Upaka states that he is a “deer hunter” which is different than what commentary states in “Appendix 12: Cāpā Therī and Ājīvaka Upaka Thera”:

“For a living, Upaka hawked about the flesh brought by the huntsman”.

- ¹⁶⁷ Verses should be corrected as follows: supply end-quotes for V293 and V294.
- ¹⁶⁸ The fourth part (*catubbhāgaṃ*) referred to in this verse alludes to the fact that there are four aims of life: *dharma*, *artha*, *kāma*, and *moksha*. So when one says the fourth part, it indicates one of these four aims, here that being *kāma*. He is saying that I do not delight in the sensual pleasure you offer anymore and you should do these entreaties to one who is still attached to you, delighting in you, desiring you.
- ¹⁶⁹ Literally, *puttaphalaṃ* would mean “son-fruit”.
- ¹⁷⁰ THAG V1268 = THIG (V186, V193, V311, and V322). On the Four Noble Truths and the Noble Eightfold Path, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁷¹ Grammatically, this verse is in first person but since it appears to have been added by the compiler, I have translated it in third person. Three knowledges are reached means that Cāpā Therī became an arahant (see “Appendix 1: Buddhist Path by Numbered Lists”). Ājīvaka Upaka became a non-returner (see CDB 1.50) and went to one of the five *suddhāvāsa* heavens (*Akaniṭṭha*, *Sudassī*, *Sudassa*, *Atappa*, and *Aviha*).
- ¹⁷² DPPN: Sundarī Therī was born in Bārāṇasī as the daughter of the brahmin Sujāta. When her father joined the Order at Mithilā and sent his charioteer home, Sundarī, with her mother’s consent, gave all away and joined the Order, attaining Arahantship in due course. Then one day, with the leave of her teacher, she left Bārāṇasī, accompanied by a large number of nuns, and, visiting the Buddha at Sāvattthi, uttered her “lion’s roar.” Thirty-one world-cycles ago she was born in a clansman’s family, and seeing Vessabhū Buddha begging for alms, gave him a ladleful of food. Fifty times she became the wife of a Cakkavatti.
- DPPN: Sujāta Thera was a brahmin of Bārāṇasī, father of Sundarī Therī. While grieving for the death of his son, he met Vāseṭṭhī Therī, and from her he heard about the Buddha, whom he visited at Mithilā. He entered the Order under the Buddha, attaining Arahantship on the third day. It is perhaps this Thera who is mentioned in the *Samyuttanikāya* (CDB 21.5 *Sujāta Sutta*) as having won the special praise of the Buddha because of his bright expression.

DPPN: Vāseṭṭhī Therī was born in Vesālī, and after being happily married bore a son. The child died very young, and his mother was mad with grief. One day she ran away from home, and, in the course of her wanderings, came to Mithilā, where she saw the Buddha, who calmed her grief. He taught her the Doctrine and had her ordained at her own request. She soon after became an Arahant.

Note: DPPN states that according to V314, Vāseṭṭhī Therī would seem to have lost “seven children,” but the Commentary explains this as a rhetorical phrase. I think the source available to Mr. Malalasekara probably had satta = seven whereas here we have sata = hundred.

The first two verses refer to the fact that in the past, Vāseṭṭhī Therī was accused of being a witch and having eaten her own children. V319 states how she overcame sorrow over son – and that was the motivating point for brahmin Sujāta who was also trying to overcome sorrow over son (see V329). That’s probably the prime reason why he went to Vāseṭṭhī Therī. And finally, this entire conversation helped Sundarī Therī to overcome sorrow over brother (V329).

Also see endnote on V133. Here, second line is in present tense but I have rendered it in the past tense, to bring out the intended meaning.

- ¹⁷³ At this point, not being a noble one yet, he might have gone with the wrong view that Lord Buddha will do some miracle that will free him.
- ¹⁷⁴ THAG V1268 = THIG (V186, V193, V311, and V322). On the Four Noble Truths and the Noble Eightfold Path, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁷⁵ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁷⁶ Commentary informs us that Charioteer went forth and ordained but we are not informed anything further about whether he attained Arahantship.
- ¹⁷⁷ In this and the next verse, Hatthī is in plural while gavassam and maṇikuṇḍalañca are in singular but commentary states they can be taken as plural so I have translated everything in plural, which makes for meaningful reading.

- ¹⁷⁸ This verse informs us that both Brāhmin Sujāta and his daughter Sundarī Therī were distraught over the death of a son and a brother, respectively. We have no information on why the mother of the Therī was not distraught – perhaps she was the step-mother? See also next endnote.
- ¹⁷⁹ To me, it appears that this verse must have been spoken by her preceptor, who could admonish Sundarī Therī and tell her what needed to be done.
- ¹⁸⁰ V104 is quite similar to V331, with minor differences.
- ¹⁸¹ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁸² DPPN: Subhākammāradhītu Therī was the daughter of a rich goldsmith of Rājagaha. One day she went to pay obeisance to the Buddha and he taught her. She became a Stream-winner, and later she joined the Order under Mahāpajāpatī Gotamī. From time to time her relations tried to persuade her to leave the Order and return to the world. One day she set forth, in twenty-four verses, the dangers of household life and dismissed them, convinced of her rightness. Then, striving for insight, she attained Arahantship on the eighth day (V338 V361). The Buddha saw this and praised her in three verses (V362 V364). Sakka visited her with the gods of Tāvatiṃsa and uttered another verse in her praise.
- Note: It is clear from V365 that she was trained by Therī Uppalavaṇṇā.
- ¹⁸³ In EV2, this verse is broken so that first two padā are the last line of the previous verse and the last two padā are the first line of the next verse. So, from this point, EV2 verse numbering lags behind by two.
- ¹⁸⁴ MLDB 22.3 Alagaddūpama Sutta and NDB 5.76 mentions the simile of the snake’s head but it is not explained anywhere to my knowledge.
- ¹⁸⁵ On the bad destinations, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁸⁶ The khippaṃ mārena oḍḍitaṃ would be translated as “quickly set by Māra” but no object as to what is set quickly and why would he set it quickly when he has been working on it for an extremely long time and still has an extremely long time to

go. Therefore, here I have taken *kipam mārena oḍḍitam* and translated it as “a trap set by Māra”.

- ¹⁸⁷ On the fetters, see “Appendix 1: Buddhist Path by Numbered Lists”. *Raṇaṃ karitvā kāmānaṃ* = “having fought sensual pleasures” while *Raṇaṃ taritvā kāmānaṃ* = “having crossed sinful sensual pleasures”. I have opted for the former but latter also makes good sense (see <http://www.wisdomlib.org/definition/ra%E1%B9%87a>).

- ¹⁸⁸ On the Noble Eightfold Path, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ¹⁸⁹ According to Commentary, V364-V366 were uttered by Lord Buddha. Verses should be corrected as follows: supply opening-quotes for V364, V365, and V366 and end-quote for V366.

Commentary explains *Anejaṃ upasampajja* as the imperturbable concentration. I am grateful to Venerable Ṭhānissaro Bhikkhu’s translation on AccessToInsight.org for pointing this out – I would have missed it otherwise. See MLDB 106 *Aneja-sappaya Sutta*.

- ¹⁹⁰ On the triple-knowledge, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ¹⁹¹ DPPN: *Subhājivakambavanikā* Therī belonged to an eminent brahmin family of *Rājagaha*, and, seeing the bane in the pleasures of sense, became a nun under *Mahāpajāpati Gotamī*. She was called *Subhā* because her body was beautiful. One day, in *Jivakambavana*, a libertine, in the prime of youth, seeing her going to her siesta, stopped her, inviting her to sensual pleasures. She talked to him of the evils of such pleasures, but he persisted. Seeing that he was particularly enamored of the beauty of her eyes, she pulled out one of them, saying: “Come, here is the offending eye.” The man was appalled and asked her forgiveness. *Subhā* went to the Buddha, and, at sight of him, her eye recovered. Filled with joy, she stood worshipping him, and he taught her and gave her an exercise for meditation. She developed insight and became an *Arahant*.

Note: On attainment of *Arahantship*, see endnote on V371.

- ¹⁹² As to dustless, Sn-B 974 describes dust as of five kinds: lust for forms, sounds, tastes, odors, and touchable objects. “Everywhere the mind is fully freed” (*vimuttamānaṣaṃ*) may mean she is an *arahant* already. Further support for this can

be derived from the previous verse where she states having reached the station of complete cleansing and being dustless and lust-less. Cleansing (purity, suddhi) is one of the epithets of Nibbāna (see CDB 43.37 and “Epithets of Nibbāna (from CDB 43.1-43)” in this book). In V391 she calls herself taintless, which is also attainable only by arahants. All of this is in contrast to the Commentarial exposition stated in the endnote on V368 that she became an arahant later.

¹⁹³ Here, I have translated *sevitam* = surrounded, rather than resorting to, to bring out the intended meaning.

¹⁹⁴ An *accharā* (Sanskrit: *apsarā*) is a water nymph, a celestial nymph, a heavenly dancer. In Mahāyāna Buddhism, especially in China, the *Apsarā* also became a musician and a singer at the same time (e.g. Dunhuang Grottoes), thus combining the characteristics of *Apsarā*, *Kinnari*, and *Gāndharva*.

¹⁹⁵ A *kinnari* is a “demigod in the service of Kuvera”, according to CST dictionary. Wisdom Library (<http://www.wisdomlib.org/definition/kinnara/index.html>) defines it as:

“In Buddhist mythology and Hindu mythology, a *kinnara* is a paradigmatic lover, a celestial musician, half-human and half-horse (India), or half-bird (south-east Asia). Their character is clarified in the *Ādi parva* of the *Mahābhārat*, where they say:

‘We are everlasting lover and beloved. We never separate. We are eternally husband and wife; never do we become mother and father. No offspring is seen in our lap. We are lover and beloved ever-embracing. In between us we do not permit any third creature demanding affection. Our life is a life of perpetual pleasure.’

They are also featured in a number of Buddhist texts, including the *Lotus Sutra*. An ancient Indian string instrument is known as the *Kinnari Veena*”.

¹⁹⁶ Here I have translated *parikammaṃ*, literally circumambulation, to mean *parikammakārikā* = attendant – see V413 and glossary.

¹⁹⁷ On the Noble Eightfold Path and the taints, see “Appendix 1: Buddhist Path by Numbered Lists”.

¹⁹⁸ I am reading *paripakkate* (= scattered) rather than *parikrite* (= bought, hired) in line 1.

- ¹⁹⁹ “One with the highest marks of merit” (varapuññalakkhaṇaṃ) refers to the 32 marks of a great man, Mahāpurisalakkhaṇa, described in detail in LDB 31 Lakkhaṇa Sutta.

This verse should be corrected as follows: purāṇakanti (purāṇakaṃ + ti) is missing apostrophe, should be corrected to purāṇakan’ti.

- ²⁰⁰ DPPN: Isidāsī Therī was the daughter of a good and wealthy merchant of Ujjenī. Having come of age, she was given in marriage to the son of a merchant in Sāketa. For one month she lived with him as a devoted wife; then because of her past kamma, her husband became estranged from her, and turned her out of the house. She was married again with the same result, and a third time to a friar. Isidāsī’s father persuaded him to give up the pilgrim’s life; he dwelt with his wife only for a fortnight and refused to stay with her any more. Isidāsī then met Jinadattā Therī, whom she entertained to a meal at her house. Under Jinadattā, Isidāsī joined the Order and became an Arahant.

The verses here describe not only her present life, but also her past lives. She had been a goldsmith in the city of Erakaccha (see endnote on V437) and had committed adultery in that life. As a result she was born in hell for a long time and in subsequent births became an ape, a goat, an ox, a hermaphrodite slave, and a carter’s daughter. In this last birth she was sold to a merchant in payment of her father’s debts. When she was sixteen, the merchant’s son, Giridāsa, fell in love with her and married her. He already had one wife, and the new one caused dissension between her and her husband. Therefore it was that in this life she was hated by her husbands. In the Dīpavaṃsa Isidāsī (Isidāsikā) is mentioned in a list of eminent therī who were leaders of the Order of bhikkhūṇis.

Note: In this verse, “named after a flower” refers to the fact that city of Pāṭaliputta is named after the flower of the Pāṭali tree (Pāṭaliṃ is trumpet-flower tree – Bignonia suaveolens – see PED). “Women of the Sakya family” means that they are the true daughters of the Buddha, doing his bidding, and following the dhamma.

- ²⁰¹ Rahitamhi = without or unprotected but with the help of commentary, I read it as “without troubles, comfortably, in seclusion”. Also see V375 and V406.

- ²⁰² In this verse, *uṭṭhahitvā* (rising up) makes better sense than *upaṭṭhahitvā* (having established). “approaching the threshold of the house” is a rite-ritual. Many such rites and rituals are practiced in India and they differ by region, class, and localized customs.
- ²⁰³ “*parikammakārikā viya*” translated as “like an attendant” can also be translated as “circumambulating”, “running around”, “fawning”, etc.
- ²⁰⁴ *Lakkhiṃ* is *Laxmi*, consort of *Vishnu* in Hinduism, also known by various other names including *Sirī* in Buddhist literature. She is the goddess of luck, fortune, wealth, money, prosperity, and abundance.
- ²⁰⁵ In this verse, *amhākaṃ* (us, for us, of us) is plural but *paññāpayiṃ* and *uṭṭhāyāsaṇaṃ* are both singulars so I have translated *amhākaṃ* in singular as *I*.
- ²⁰⁶ *Brāhmaṇas* are also called *dvijā* – literally twice-borns – once physically from the mother and second time when they are given *Upanayana* (sacred thread) at the *Upanayan* ceremony.
- ²⁰⁷ *Nijjaressāmi* is defined in the in-built CST dictionary as: *nijjaro* = “Free from decay, not growing old” – this definition is wrong and should be corrected. *Wisdom Dictionary* correctly defines it as “*Nijjareti*, (Sk. *nir-jarayati*; *nis+jarati*1) to destroy, annihilate, cause to cease or exist M. I, 93; Th. 2, 431 (*nijjaressāmi=jīrāpessāmi vināsessāmi ThA. 269*)”.
- In the second line of this verse, *pakataṃ* (done) could be *pākaṭaṃ* (visible, manifest). If that is the case, this line can be rendered as follows:
- ‘Evil done by me has manifested, that *kamma* I wish to wither’.
- ²⁰⁸ Humans are called *dvipada* – literally two-legged. Lord Buddha is called *dvipadaseṭṭho* – “best of the two-legged”.
- ²⁰⁹ On the three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”. *abhivādayitvā* means greeting but here translated as saluted.
- ²¹⁰ *Erakaccha* was “situated on the right bank of *Betwa* River, identified with *Eragassa metropolis*” (Pierre Herman Leonard Eggermont, *Alexander’s Campaigns in Sind and Baluchistan and the Siege of the Brahmin*). *DPPN* states that this was a city in the country of the *Dasaṇṇas*.

Here, *paradāraṃ asevihaṃ* is singular but I have translated as plural, in accordance with story as given in GDB.

- 211 EV2 adds ‘tail-less’ here and in V443 but I don’t see it in the source.
- 212 The text “[and gave to the wealthy horse-trader]” is from the commentary.
- 213 DPPN: Sumedhā Therī was the daughter of King Koṇca of Mantāvati. When she came of age, her parents let Anikadatta, king of Vāranavati, see her. However, she had frequent association with nuns, and cut off her hair by herself, and then, concentrating her attention on the idea of the “foul,” she attained the first jhāna. When her parents entered her room with Anikadatta, she converted them all, and obtained permission to join the Order. Shortly afterwards she attained Arahantship.

In the time of Koṇāgamana Buddha she and her friends (afterwards Dhanañjānī and Khemā), clansmen’s daughters, agreed together to have a large monastery built, and this they made over to the Buddha and the Order. In the time of Kassapa Buddha she belonged to a very rich family and was a friend of the seven daughters of Kikī (see “Appendix 13: Seven Daughters of King Kikī”).

Note: Sumedhā means “intelligent woman”, just like Sumedho means “intelligent man” (which was the name of future Lord Gotama Buddha when he made an aspiration to attain buddhahood during Blessed One Dipaṃkara’s dispensation). In these verses, there is reference to Sumedhā being betrothed to Anikaratta, but not yet married to him and not having gone to establish the household with her husband. In the traditional Indian context, this would mean that she would be between the age of 16 to 20, most likely on the younger end. Surveying all the similes she gives and her facility with the language, she would have been studying Lord Buddha’s teachings for quite some time, perhaps from early childhood and would be quite intelligent, true to her given name – a precocious child who finally achieved what her heart desired – full and final freedom from the taints.

- 214 Āsīvis = snake but here rendered as snake-poison since that conveys the sense of this comparison more forcefully.

- ²¹⁵ On the Noble Truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ²¹⁶ On the four lower realms (= four destinations) and the two destinations, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ²¹⁷ Ten-powered is an epithet of Lord Buddha. The Ten powers of the Lord Buddha, described in detail in MLDB 12 Mahāsihanāda Sutta, are: (1) “Here, the Tathāgata understands as it actually is the possible as possible and the impossible as impossible. (2) Again, the Tathāgata understands as it actually is the results of actions undertaken, past, future, and present, by way of possibilities and causes. (3) Again, the Tathāgata understands as it actually is the ways leading to all destinations. (4) Again, the Tathāgata understands as it actually is the world with its many and different elements. (5) Again, the Tathāgata understands as it actually is how beings have different inclinations. (6) Again, the Tathāgata understands as it actually is the disposition of the faculties of other beings, other persons. (7) Again, the Tathāgata understands as it actually is the defilement, the cleansing, and the emergence in regard to the jhānas, liberations, concentrations, and attainments. (8) Again, the Tathāgata recollects his manifold past lives, that is, one birth, two births ... Thus with their aspects and particulars he recollects his manifold past lives. (9) Again, with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... and he understands how beings pass on according to their actions. (10) Again, by realizing for himself with direct knowledge, the Tathāgata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints”.
- ²¹⁸ Vāraṇavatī may be same as the Vāraṇavrat city mentioned in the Indian epic Mahābhārata. Also “given” in these two verses must mean that she was verbally promised in marriage to the King Anīkaratta (i.e. betrothed to him), also called vāgdattā in Sanskrit.
- ²¹⁹ Here, anīkarattassa should be corrected to anīkarattassa.
- ²²⁰ “Similar to the bellows” alludes to the breathing process.

- ²²¹ On the aggregates, elements, and the sense-bases; see “Appendix 1: Buddhist Path by Numbered Lists”.
- ²²² MLDB 129.8 Bālapaṇḍita Sutta explains the simile of being struck by hundred spears thrice a day to explain the suffering in hell. The same simile is employed at CDB 12.63 to illustrate the nutriment of consciousness (viññāṇāhāra). Years = Literally Rains.
- ²²³ ‘Dīgho tesam saṃsāro’ is quite similar to pada c of Dhammapada V60: ‘Dīgho bālānaṃ saṃsāro’. I haven’t been able to locate the exact saying – Dīgho tesam saṃsāro, punappunaṃ haññamānānaṃ.
- ²²⁴ Pīḷiyamānassa in this verse is most likely related and derived from the Asampadana Jataka wherein Pīḷiya was a setthi of Benares, a previous birth of Devadatta. The Jataka story goes: “The Bodhisatta was born in Rājagaha and became known as Sankhaseththi, worth eighty crores. He had a friend, Piliyaseththi, in Benares, equally wealthy. Piliya having lost all his wealth, sought the assistance of Sankha, who gave him one half of all his possessions. Later, Sankha, himself becoming bankrupt, went with his wife to Benares to seek help from Piliya; the latter, however, dismissed him with half a quarter of pollard. On the way back Sankha was recognized by an erstwhile servant of his whom he had given to Piliya. This servant befriended Sankha and his wife, and with the help of his companions, brought to the king’s notice Piliya’s ingratitude. The king, having tried the case, wished to give all Piliya’s wealth to Sankha, but at the latter’s request restored to him only what he had, in days of prosperity, given to Piliya. The story is related in reference to Devadatta’s ingratitude” (see <http://www.wisdomlib.org/definition/asampadana-jataka>). Based on my understanding, I have chosen to render pīḷiyamānassa as “ingrate mind”. Further support for this can be found in NDB 2.32 which describes gratefulness (kataññutā) as one of the two qualities possessed by “wise/superior/people of integrity” and subsequently, “associating with the wise/superior/people of integrity” (sappurisasamsevo) is the first factor for stream entry, the other three being “Hearing the true Dhamma”, “Careful attention”, and “Practice in accordance with the Dhamma” – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable Thānissaro Bhikkhu at http://www.accesstosight.org/lib/study/into_the_stream.pdf. For

those curious, the second quality mentioned in NDB 2.32 is thankfulness (kataveditā).

- ²²⁵ This means she wants to be free of any further becoming, just like a palm tree with its top cut-off (tālavatthukatā) is not able to grow.
- ²²⁶ See MLDB 54.15-21 Potaliya Sutta for explanation of the simile of the skeleton, simile of the piece of meat, simile of the grass torch, simile of the pit of coals, simile of the dream, simile of the borrowed goods, and simile of fruits on a tree. MLDB 22.3 Alagaddūpama Sutta and NDB 5.76 also mention three additional similes – simile of the butcher’s knife and block, simile of the sword stake, and simile of the snake’s head – but these three are not explained anywhere to my knowledge.
- MLDB 22.3 Alagaddūpama Sutta and NDB 5.76 both translate Asisūnūpamā = “simile of the butcher’s knife and block” and Sattisūlūpamā = “simile of the sword stake”. However, I have translated them as “simile of the edge of the sword” and “simile of the spears and darts”, respectively.
- ²²⁷ For the scorching hot iron-ball simile, see LDB 23.17 Pāyāsi Sutta, MLDB 130.25 Devadūta (Divine Messengers) Sutta, NDB 7.72 Aggikkhandhopama (Fire) Sutta, and Sn-B V667.
- ²²⁸ The second line of this verse has “bhagavate” here but “bhavagate” in the Therīgāthā-Aṭṭhakathā (Commentary). The Therīgāthā should be corrected to have “bhavagate”. If we use “bhagavate”, we end up with an incorrect translation: “Go away, I do not have confidence in the Blessed One”!
- ²²⁹ CDB 56.34 explains the head on fire simile in terms of break thru to the four Noble Truths. On the four Noble Truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ²³⁰ Dīgho bālānaṃ saṃsāro is pada c of Dhammapada V60.
- ²³¹ See CDB 15.3 for simile of the tears, CDB 15.4 for simile of the mother’s milk, CDB 15.13 for simile of the blood, and CDB 15.10 for simile of the mountain of bones.
- ²³² See CDB 15.2 but there, this simile is used for father and father’s father (of V501).
- ²³³ See CDB 15.1 but there, this simile is used for mother and mother’s mother (of V500).

- ²³⁴ See MLDB 129 Bālapaṇḍita Sutta, CDB 56.47, and CDB 56.48 for a fuller explanation of this simile. In all of them, the “one eyed tortoise” is translated as “blind turtle”. Aparato can also mean western, so this verse can also be translated as:

“Think about a one-eyed tortoise in the eastern sea, [there being] a noose thrown [in the] western [sea];

[One-eyed tortoise] putting his head thru it, like that is gaining the human [birth].

- ²³⁵ See CDB 22.95 for a fuller explanation of the simile of the lump of foam (rūpaṃ pheṇapiṇḍopamassa) and “Appendix 1: Buddhist Path by Numbered Lists” for similes for the remaining four aggregates.

- ²³⁶ On the four Noble Truths, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ²³⁷ Commentary compares and glosses the five bitter ones to five qualities of sensual pleasures: seeking, grasping, protecting, indulging, and result. However, the literal five bitter ones are not listed. Wilson Sanskrit-English Dictionary (2nd Ed. 1832) defines kaṭu as: “(1) A plant, the bark and seed of which have an acrid and bitter taste, and are used in medicine for worms, dysentery, etc. (*Wrightea antidysenterica*.), (2) A medicinal plant, used as a sedative and laxative; (3) A compound of three pungent substances, as black pepper, long pepper, and dry ginger (*trikaṭu*)”. Likely pañcakaṭu was a mix of five bitter medicines.

- ²³⁸ Simile of king, fire, thief, water, and un-loved ones appears in NDB 4.61 where Lord Buddha discourses to Anāthapiṇḍika about Worthy Deeds and that a layperson should make provisions against losses arising from these five dangers to wealth gained righteously.

NDB 5.148 states these five dangers are removed as a result of giving a gift without harming self or others.

NDB 5.227 and 7.7 lists them as five dangers to wealth.

NDB 8.54 and 8.76 lists protection against these five dangers as accomplishment in protection for laypeople.

- ²³⁹ Commentary explains asakāmā as base, low, vulgar, worldly.

- ²⁴⁰ See endnote on V490 for this simile.

- ²⁴¹ CDB 17.2 explains the simile of the fish hook in terms of gain, honor, and praise while CDB 35.230 explains it in terms of six aggregates as six hooks for the slaughter of beings.
- ²⁴² Caṇḍālā is a term generally used for people at the very bottom of the social hierarchy, who often perform menial, demeaning, dehumanizing tasks. They are forced to live outside of the towns/cities and are much despised in general. Because of this social ostracization, they would have no meaningful way to earn a good livelihood and would thus, like scavengers, eat anything that was available – hence this usage.
- ²⁴³ Here, anikarattaṃ should be corrected to anīkarattaṃ.
- ²⁴⁴ On the six higher knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”. Therīapadānapāli states that in addition to the six Higher Knowledges, she also attained the patisambhidā (Four Analytical Knowledges of Meaning, Dhamma, Language, and Discernment) and Eight Liberations. MLBD 77.22 enumerates and explains Eight Liberations as: “Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge”.

- ²⁴⁵ These three girl-friends, according to the Therīgāthā commentary, were Sumedhā Therī, Khemā Therī, and Dhanañjānī.

Khemā: See Khemātherīgāthā (V139-V144) and “Appendix 7: Khemā Therī”.

Dhanañjānī: see MLDB 100 Sangārava Sutta. Dhammapada commentary states that she was a stream-enterer. Also see CDB 7.1 Dhanañjānī Sutta about how her husband became an arahant, which then triggered a chain of events that resulted in a total of five Bhāradvāja brothers becoming arahants (CDB 7.2 thru 7.5 including the endnotes) – see the power of a good woman!

- ²⁴⁶ This formula means: $10 \times 100 \times 1000 \times 100 \times 100 = 10,000,000,000$ times she arose in devā realms.

- ²⁴⁷ MLDB 91.5 Brahmāyu Sutta lists the seven jewels of a cakkavatti king (a wheel turning monarch): “He has these seven treasures: the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the steward-treasure, and the counsellor-treasure as the seventh”.

- ²⁴⁸ I paraphrase TherīapadānapāḲī information here: Sumedhā was the supporter of the seven daughters of King Kikī (see “Appendix 13 – Seven Daughters of King Kikī”), who were engaged in serving Buddha Kassapa. She lived a life of virtue, did charity, and observed the precepts as a householder. From there she arose in Tāvatiṃsā heaven (see below). From there she fared on to the heavens of Yamā, Tusitā, Nimmānarati, and Vasavattipura (Paranimmitavasavatti Heaven). Then she went on to Human birth to major and minor cakkavatti kings. Because of her past merits, Sumedhā Therī was always happy everywhere and lived a life of ease and did merits. Now, like a she-elephant that has broken the bonds, she dwells without defilements. Indeed, she was welcome in the dispensation of the Lord Gotama Buddha, having fulfilled the teachings.

Tāvatiṃsā means the Heaven of Thirty Three – abode of the 33 Vedic gods. It’s enumerated by Jaynavalkya in the Brihadaranyaka Upanishad, as listed below (see BU):

Vedic Names	Their nature in the Brihadaranyaka Upanishad	Number
<i>Vasus</i>	Fire, Earth, Air, Space, Sun, Heaven, Moon, and Stars	8
<i>Rudras</i>	Five sense organs, Five organs of action, and the mind	11
<i>Adityas</i>	Twelve months of the year	12
<i>Indra</i>	Symbol of vigor and strength personified by thunder	1
<i>Prajapati</i>	Symbol of sacrificial rituals	1
	Total	33

- ²⁴⁹ Here, the total verses are said to be 494 and the total Therī are said to be 101. Clearly, there is some confusion about the number of verses as well as number of Therī. CST compiler thinks that perhaps the number of Therī should be 601; made up as $73 + 500 + 30 - 2 = 601$ – this is a likely possibility.

APPENDIX 1:

BUDDHIST PATH BY NUMBERED LISTS

THREE ROOTS OF EVIL OR UNWHOLESOME (PĀPASSA MŪLĀNI):

1. Greed (lobha)
2. Hate (dosa)
3. Delusion (moha)

[From ITI 50 Mūla (Root) Sutta]

THREE TAINTS (TAYO ĀSAVĀ):

4. Taint of Sensuality (kāmasavo)
5. Taint of Becoming (bhavāsavo)
6. Taint of Ignorance (avijjāsavo)

[From NDB 6.63 Penetrative Sutta]

KNOWLEDGES – THREE (TISSO VIJĀ) AND SIX (CHALABHIÑÑĀ):

The three knowledges (tisso vijjā) realized, sometimes called the three true knowledges and one who has them is called triple-knowledge bearer (tevijjo), are:

1. recollection of the past lives (pubbenivāsānussati),
2. divine eye to observe the workings of kammā (dibbacakkhu), and
3. knowledge of ending of taints (āsavākhayā ñāṇā), also called ending of all fetters (sabbasaṃyojanakkhayo).

[From ITI 99 Tevijja (Triple Knowledge) Sutta]

Besides these, there are three other knowledges – together making up the six higher knowledges (chalabhiññā or cha abhiññā):

1. completely understanding the minds of others (cetopariccañāṇaṃ),
2. divine ear (dibbasota), and
3. supernormal powers (iddhī).

An Arahant is defined as one who has at the minimum the āsavākhayā ñāṇā (knowledge of ending of taints). She may or may not attain other knowledges, depending on her past determinations and present efforts.

[From CDB 12.70 Susīma Sutta]

FOUR NOBLE TRUTHS (CATTĀRI ARIYASACCĀNI):

1. ‘And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants is suffering. In short, the five aggregates of grasping are suffering’.
2. ‘And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to rebirth, bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence’.
3. ‘And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it’.
4. ‘And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration’.

[From LDB 10.18-21 Mahāsatiṭṭhāna Sutta]

THE DUTIES TO THE FOUR NOBLE TRUTHS ARE EXPLAINED AS:

“Of these Four Noble Truths, bhikkhus, there is a noble truth that is to be fully understood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed”.

[From CDB 56.29 To Be Fully Understood Sutta]

FOUR LEVELS OF AWAKENING:

There are four levels of awakening, each more exalted than the one before it, culminating in Arahantship. The first level is known as a Stream-enterer, who has broken the three lower fetters of personality view (sakkāyadiṭṭhiṃ), clinging to practices [rites and rituals] (sīlabbataparāmāsaṃ), and doubt (vicikicchāṃ) and irreversibly entered the stream of dhamma. A Stream-enterer is assured to be liberated in no more than seven life-times and is also assured not to be reborn in the lower destinations.

The second level is called Once-returner, who will return only once to the human world and make an end of the suffering. She

hasn't broken any additional fetters but has significantly worn down the two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ).

The third level is a Non-returner who has broken the remaining two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ) that ties one to the sense-sphere (kāmaabhavā). She will be reborn in the pure abodes (form-sphere, rūpabhavā), and be liberated there.

The final level is the Arahant who has additionally broken the five higher fetters of lust for both form-sphere and formless sphere (rāgaṃ), conceit (mānaṃ), restlessness (uddhaccaṃ), and ignorance (avijjaṃ), and is liberated here and now with residue. She has no further becoming left and with the end of this life, she will enter Nibbāna without residue.

FOUR BONDS AND FLOODS (YOGĀ OR OGHĀ):

1. Sensuality (kāmayogo)
2. Existence (bhavayogo)
3. Views (diṭṭhiyogo)
4. Ignorance (avijjāyogo)

[From CDB 45.171 Ogha (Floods) Sutta and CDB 45.172 Yoga (Bonds) Sutta]

ELEMENTS – FOUR (MAHĀBHŪTA) AND SIX (DHĀTUYO):

FOUR: earth element, water element, fire element, air element

[From MLDB 28 Mahāhatthipadopama (Elephant's Footprint) Sutta]

SIX: earth element, water element, fire element, air element, space element, and consciousness element

[From MLDB 112 Chabbisodhana (The Sixfold Purity) Sutta]

FIVE AGGREGATES (PAÑCA KHANDHĀ):

No.	Aggregate	Simile
1	Form (rupa)	Lump of Foam (pheṇapiṇḍaṃ)
2	Feeling (vedanā)	Water Bubble (udakapubbulaṃ)
3	Perception (saññā)	Mirage (marīcīkā)
4	Volitional Formations (saṅkhārā)	Plantain Trunk (kadalikkhandhaṃ)
5	Consciousness (viññāna)	Magic trick (māyaṃ)

[From CDB 22.95]

FIVE FACULTIES AND FIVE POWERS (PAÑCA INDRIYĀNI AND PAÑCA BALĀNI):

1. Confidence (Saddhā): “And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’
2. Energy (vīriya): “And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. This is called the faculty of energy.
3. Mindfulness (sati): “And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. This is called the faculty of mindfulness.
4. Concentration (samādhi): “And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object. This is called the faculty of concentration.
5. Wisdom (paññā): “And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is called the faculty of wisdom”.

[From CDB 48.9 Paṭhamavibhaṅga (Analysis(1)) Sutta and CDB 50.1]

SIX SENSE BASES (SALĀYATANA):

INTERNAL: eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base

EXTERNAL: form-base, sound-base, odor-base, flavor-base, tangible-base, and the mind-object-base

[From MLDB 137 Saḷāyatanaṭṭhapaṇṇāsa (The Exposition of the Sixfold Base) Sutta]

FIVE HINDRANCES (PAÑCA NĪVARANĀ OR PAÑCA ĀVARANĀ):

No.	Hindrance	Simile for hindrance	Simile for freedom from hindrance
1	sensual desire (kāmacchando)	a bowl of water mixed with lac, turmeric, blue dye, or crimson dye	release from debt
2	ill will (byāpādo)	a bowl of water being heated over a fire, bubbling and boiling	recovery from sickness
3	dullness and drowsiness (thīna-middhaṃ)	a bowl of water covered over with algae and water plants	release from prison
4	restlessness and remorse (uddhacca-kukkuccaṃ)	a bowl of water stirred by the wind, rippling, swirling, churned into wavelets	release from slavery
5	doubt (vicikicchā)	a bowl of water that is cloudy, turbid, and muddy, placed in the dark	crossing a wilderness safely

[From NDB 5.193 Saṅgārava Sutta, simile for freedom from hindrance from MLDB 39.14 Mahāassapura Sutta]

SEVEN FACTORS OF ENLIGHTENMENT (SATTA BOJJHAṄGĀ):

1. mindfulness (sati)
2. discrimination of states (dhammavicaya)
3. energy (vīriya)
4. rapture (pīti)
5. tranquility (passaddhi)
6. concentration (samādhi)
7. equanimity (upekkhā)

[From CDB 46.1 Himavanta (Himālaya) Sutta]

NOBLE EIGHTFOLD PATH OR STREAM (ARIYO AṬṬHAṄGIKO MAGGO OR SOTAM):

1. Right View (sammādiṭṭhi)
2. Right Thought (sammāsaṅkappo)
3. Right Speech (sammāvācā)
4. Right Action (sammākammanto)
5. Right Livelihood (sammāājīvo)
6. Right Effort (sammāvāyāmo)

7. Right Mindfulness (sammāsati)
 8. Right Concentration (sammāsamādhi)
- [From LDB 10.21 Mahāsatipaññā Sutta]

TEN FETTERS (SAṂYOJANĀ):

FIVE LOWER OR GROSS FETTERS (ORAMBHĀGIYA OR THŪLAṂ SAṂYOJANAM):

1. personality view (sakkāyadiṭṭhiṃ)
2. lust (kāmacchandaṃ)
3. ill-will (byāpādaṃ)
4. clinging to rites and rituals (sīlabbataparāmāsaṃ)
5. doubt (vicikicchāṃ)

FIVE HIGHER OR SUBTLE FETTERS (UDDHAMBHĀGIYA OR AṆUṂ SAṂYOJANAM):

1. lust for becoming in form-sphere (ruparāgaṃ)
2. lust for becoming in formless sphere (aruparāgaṃ)
3. conceit (mānaṃ)
4. restlessness (uddhaccaṃ)
5. ignorance (avijjāṃ)

[From THIG V165 and V167]

THIRTEEN AUSTERITIES (DHUTAṄGA):

1. paṃsukūlī	1. wearing cast-off cloth
2. piṇḍapātī	2. alms-seeker
3. tecīvarī	3. wearing only one set of triple robes
4. sapadānacārī	4. bypassing no one on the alms round
5. ekāsani	5. eating once a day
6. pattapiṇḍī	6. eating from the bowl
7. khalupacchābhattī	7. refusing food brought afterwards
8. ārañṇiko	8. living in jungle
9. rukkkhamūliko	9. living at the foot of a tree
10. abbhokāsī	10. living in the open
11. sosāniko	11. living in a cemetery
12. yathāsanthatiko	12. accepting assigned lodging
13. nesajjiko	13. always in sitting posture

[From THAG V844-V856. Also at CST Vinaya-Parivārapāli-Upālipañcakaṃ-6 Dhutaṅgavaggo.]

THIRTY-SEVEN AIDS TO ENLIGHTENMENT (BODHIPAKKHIYĀ DHAMMĀ):

- Four foundations of mindfulness (satipaṭṭhānā)
- Four right kinds of striving (sammappadhānā)
- Four bases for spiritual power (iddhipādā)
- Five faculties (indriyā)
- Five powers (balā)
- Seven enlightenment factors (bojjhaṅgā)
- Noble Eightfold Path (ariyo aṭṭhaṅgiko maggo)

[From MLDB 77 Mahāsakuludāyi Sutta (Greater Discourse to Sakuludāyin)]

DESTINATIONS (GATI) – TWO, THREE, FOUR, AND THIRTY ONE:

1. **Thirty-One:** There are a total of thirty-one planes of existence. The lowest plane of existence is hell and the highest is the heaven of “Base of neither-perception-nor-non-perception”.
2. **Four:** The Four destinations are the four lower or bad destinations (apāya): the hells (niraya), the animal realm (tiracchāna), the domain of ghosts (petā), and host of Asurā (asurā).
3. **Three:** The Three destinations or becomings are the thirty-one planes of existence divided among the becomings in the sense-sphere (kāma-bhavā), the form-sphere (rūpa-bhavā), and the formless-sphere (arūpa-bhavā).
4. **Two:** the Two destinations are simply the thirty-one planes of existence divided in bad destinations (duggati, see the four destinations above) and good destinations (sugati, human realm and upwards including all the heavenly realms). Two destinations (THIG V458) can also mean Human and Divine realms.

APPENDIX 2: VUDDHAPABBAJITASUMANĀ THERĪ

DPPN: Called Sumanā-rājakumārī. She was the daughter of the king of Kosala and sister of Pasenadi. She is included among the eminent female lay supporters (upāsikā, NDB 8.102). She once visited the Buddha, with five hundred royal maidens in five hundred royal chariots, and questioned him regarding the efficacy of giving (See NDB 5.31 Sumanā Sutta).

The Commentary explains that these five hundred companions were born on the same day as herself. She was seven years old when the Buddha paid his first visit to Sāvatti, and she was present at the dedication of Jetavana with her five hundred companions, carrying vases, flowers, etc., as offering to the Buddha. After the Buddha's discourse she became a Stream-winner.

It is said that, in the time of Vipassī Buddha, she belonged to a millionaire's family, her father being dead. When the people, almost at the point of the sword, obtained the king's permission to entertain the Buddha and his monks, it was the general's (senāpati) privilege to invite the Buddha to his house on the first day. When Sumanā came back from playing, she found her mother in tears, and when asked the reason, her mother replied, "If your father had been alive, ours would have been the privilege of entertaining the Buddha today." Sumanā comforted her by saying that that honor should yet be theirs. She filled a golden bowl with richly flavored milk-rice, covering it with another bowl. She then wrapped both vessels all round with jasmine flowers and left the house with her slaves. On the way to the general's house she was stopped by his men, but she coaxed them to let her pass, and, as the Buddha approached, saying that she wished to offer him a jasmine garland, she put the two vessels into his almsbowl. She then made the resolve that in every subsequent birth she should be named Sumanā and that her body should be like a garland of jasmine. When the Buddha arrived in the general's house and was served first with soup, he covered his bowl saying that he had already been given his food. At the end of the meal the general made enquiries, and, full of admiration for Sumanā's courage, invited her to his house and made her his chief consort. Ever after that she was known as Sumanā, and, wherever she was born, a shower of jasmine flowers fell knee deep on the day of her birth.

According to the Therīgāthā Commentary, Sumanā joined the Order in her old age. She was present when the Buddha taught Pasenadi, the discourse (CDB 3.1 Dahara [Young] Sutta) beginning with, “There are four young creatures, Sire, who may not be disregarded,” and Pasenadi was established in the Refuges and the Precepts. Sumanā wished to leave the world, but put off doing so that she might look after her grandmother as long as she lived.

After the grandmother’s death, Sumanā went with Pasenadi to the vihāra, taking such things as rugs and carpets, which she presented to the Order. The Buddha taught her and to Pasenadi, and she became a Non-returner. She then sought ordination, and, at the conclusion of the stanza taught her by the Buddha, attained Arahantship.

APPENDIX 3: SELĀ AKA ĀḶAVIKĀ THERĪ

DPPN: She was born in ĀḶavī as daughter of the king: therefore she was also called ĀḶavikā. When she was still unmarried the Buddha visited ĀḶavī with ĀḶavaka, whom he had converted, carrying his begging bowl and robe. On that occasion Sela went with her father to hear the Buddha teach. She became a lay disciple, but later, agitated in mind, she joined the Order and became an Arahant. After that she lived in Sāvattthi. One day, as she was enjoying her siesta in the Andhavana under a tree, Māra, in the guise of a stranger, approached her and tried to tempt her. However, she refuted his statements regarding the attractions of lay life, and Māra had to retire discomfited (CDB 5.9).

In the time of Padumuttara Buddha, Selā was born in the family of a clansman of Haṃsavatī and was given in marriage. After her husband's death she devoted herself to the quest of good, and went from ārāma to ārāma and vihāra to vihāra, teaching the Dhamma to followers of the religion. One day she came to the Bodhi tree of the Buddha and sat down there thinking, "If a Buddha be peerless among men, may this tree show the miracle of Enlightenment." Immediately the tree blazed forth, the branches appeared golden, and the sky was all shining. Inspired by the sight, she fell down and worshipped the tree, and sat there for seven days. On the seventh day she performed a great feast of offering and worship to the Buddha. Her Apadāna verses, quoted in the Therīgāthā Commentary, are, in the Apadāna itself, attributed to a Therī called Pañcadīpikā, and are twice repeated in these verses, however, she is mentioned as having attained Arahantship at the age of seven, and there is no reference to her life as daughter of the king of ĀḶavī.

Note: V57 and V58 here are identical with V519 and V521 of CDB 5.1 ĀḶavikā. However, CDB also has Selā Therī verses separately in CDB 5.9 and it is unclear why the verses for the same bhikkhuni are repeated twice under two different name. There is a good chance that there is confusion in identities.

APPENDIX 4: BHADDĀ KĀPILĀNĪ THERĪ

DPPN: The daughter of a Kosiya Brahmin of Sāgala, in the Madda country. When the messengers sent by the parents of Pippali-māṇava (Mahā-Kassapa) were wandering about seeking for a wife for him to resemble the image they carried with them, they discovered Bhaddā and informed Pippali's parents. The parents arranged the marriage without the knowledge of the young people and Bhaddā went to Pippali's house. There they lived together, but, by mutual consent, the marriage was never consummated. It was said that, she brought with her, on the day of her marriage, fifty thousand cartloads of wealth. When Pippali desired to leave the world, making over to her his wealth, she wished to renounce it likewise, and together they left the house in the guise of recluses, their hair shorn, unobserved by any. In the village, however, they were recognized by their gait, and the people fell down at their feet. They granted freedom to all their slaves, and set forth, Pippali leading and Bhaddā following close behind. On coming to a fork in the road, they agreed that he should take the right and she the left. In due course she came to the Tīṭṭhiyārāma (near Jetavana), where she dwelt for five years, women not having yet been admitted to the Buddha's Order. Later, when Pajāpati Gotamī had obtained the necessary leave, Bhaddā joined her and received ordination, attaining Arahantship not long after. Later in the assembly, the Buddha declared her foremost of nuns who could recall former lives (NDB 1.244).

In the time of Padumuttara Buddha she was the wife of Videha, a millionaire of Haṃsavatī, and having heard a nun proclaimed in the first rank of those who could recall former lives, she resolved to acquire a similar rank, while her husband (Mahā-Kassapa in this life) resolved to be chief among those who practice austere vows (dhuṭavādināṃ). Together they did many good deeds and were reborn in heaven. In the time of Vipassī Buddha, the husband was the brahmin Ekasāṭaka and she was his wife. In his next birth he was king of Bārāṇasī and she his chief queen. Together they entertained eight Pacceka Buddhas on a very lavish scale. In the interval between the appearance in the world of Koṇāgamana Buddha and Kassapa Buddha, the husband was a clansman and she his wife. One day a quarrel arose between her and her sister-in law. The latter gave alms to a Pacceka Buddha and Bhaddā, thinking "She

will win glory for this,” took the bowl from her hand and filled it with mud. However, later she was filled with remorse, took back the bowl, emptied it, scrubbed it with scented powder and, having filled it with the four sweet foods, sprinkled over the top ghee of the color of a lotus calyx. Handing it back to the Pacceka Buddha, she prayed to herself “May I have a shining body like this offering.”

In a later birth, Bhaddā was born as the daughter of a wealthy treasurer of Bārāṇasī; she was given in marriage, but her body was of such evil odor that she was repulsive to all and was abandoned by several husbands. Much troubled, she had her ornaments made into an ingot of gold and placed it on the shrine of Kassapa Buddha, which was in process of being built, and did reverence to it with her hands full of lotuses. Her body immediately became fragrant and sweet, and she was married again to her first husband. Later, she was the queen of Nanda, king of Bārāṇasī. with whom she ministered to five hundred Pacceka Buddhas, sons of Padumavatī. When they passed away she was greatly troubled and left the world to give herself up to ascetic practices. She dwelt in a grove, developed jhāna, and was reborn in the Brahma world.

Bhaddā Kāpilānī’s name is mentioned several times in the Vinaya rules in connection with her pupils who were found guilty of transgressing them. She and Thullanandā were both famous as teachers, and the latter, being jealous of Bhaddā, went out of her way to insult her. Once Bhaddā sent word to Sāketa asking Thullanandā if she could find her a lodging in Sāvatti. Nandā agreed to do this, but made things very unpleasant for Bhaddā when she arrived.

Bhaddā Kāpilānī is identified with the brahmin woman in the Hatthipāla Jātaka (CST Jātakapāli-509) and with Sāma’s mother in the Suvāṇṇasāma Jātaka (CST Jātakapāli-540).

Note: For an excellent biographical account of Venerables Mahākassapa and Bhaddā Kāpilānī, refer to GDB.

APPENDIX 5: BHADDĀ KUṆḌALAKESĀ THERĪ

DPPN: She was foremost among nuns, of swift intuition (NDB 1.243), and was born in the family of a treasurer of Rājagaha. On the same day, a son was born to the king's chaplain under a constellation favorable to highwaymen, and was therefore called Sattuka. One day, through her lattice, Bhaddā saw Sattuka being led by the city guard to execution on a charge of robbery. She fell at once in love with him and refused to live without him. Her father, out of his love for her, bribed the guard to release Sattuka, let him be bathed in perfumed water, and brought him home, where Bhaddā, decked in jewels, waited upon him. Very soon, Sattuka began to covet her jewels and told her that he had made a vow to the deity of the Robbers' Cliff that, should he escape, he would bring him an offering. She trusted him and, making ready an offering, went with him arrayed in all her ornaments. On arriving at the top of the cliff, he told her of his purpose, and she, all undaunted, begged of him to let her embrace him on all sides. He agreed to this, and then, making as if to embrace him from the back, she pushed him over the cliff. The deity of the mountain praised her presence of mind saying that men were not in all cases wiser than women.

Unwilling to return home after what had happened; she joined the Order of the white robed Nigaṇṭhā. As she wished to practice extreme austerities, they dragged out her hair with a palmyra comb. Her hair grew again in close curls, and so they called her "Kuṇḍalakesā" (Curly-hair). Dissatisfied with the teaching of the Nigaṇṭhā, she left them, and going to various teachers, became very proficient in discussion and eager for debate. She would enter a village and, making a heap of sand at the gate, set up the branch of a rose apple saying, "Whoever wishes to enter into discussion with me, let him trample on this bough." One day, Sāriputta, seeing the bough outside Sāvatti, ordered some children to trample on it. Bhaddā then went to Jetavana accompanied by a large crowd whom she had invited to be present at the discussion. Sāriputta suggested that Bhaddā should first ask him questions; to all of these he replied until she fell silent. It was then his turn, and he asked, "One what is that?" (probably meaning: "state any one fact true for everyone") She, unable to answer, asked him to be her teacher. However, Sāriputta sent her to the Buddha, who taught her that it were better to know one single stanza bringing calm and peace than

one thousand verses bringing no profit. At the end of this discourse, Bhaddā attained Arahantship, and the Buddha himself ordained her.

In the time of Padumuttara Buddha, she had heard him teach and place as foremost among nuns one whose intuition was swift (*hippābhiññā*). She vowed that this rank should one day be hers. Later, when Kassapa was Buddha, she was one of the seven daughters of Kikī, king of Bārāṇasī (see “Appendix 13: Seven Daughters of King Kikī”), and was named Bhikkhadāyikā (*Bhikkhudāsikā*). For twenty thousand years she remained celibate and built a dwelling for the Order. The Dhammapada Commentary Account differs in various details. There Bhaddā is shut up by her parents at the top of a seven storied building with only a single woman to wait on her, for “girls when young, burn for men!” It was thus that she saw the robber.

APPENDIX 6: PAṬĀCĀRĀ THERĪ

DPPN: She was the daughter of a banker of Sāvatti, and, when grown up, formed an intimacy with a servant. When her parents wished to marry her to a youth of her own rank, she ran away with her lover and lived in a hamlet. As the time for her confinement drew near, she wished to return to her parents, but the husband, on various pretexts, put off the visit. One day when he was out she left a message with the neighbors and started for Sāvatti. Her husband followed her, but on the way she gave birth to a son, and they returned home. The same happened when her second child was born, but soon after its birth a great storm broke, and her husband went to cut some sticks and grass in the jungle with which to make a shelter. He was bitten by a snake and died.

The wife spent the night in misery, lying on the ground hugging her children. In the morning she discovered her husband's body, and started off to go to her parents. On the way she had to cross a river, and, because it was in flood, she could not carry both her children across at the same time. She therefore left the younger on some leaves on the bank and started wading across with the other. In midstream she looked back and saw a hawk swoop down and carry away the babe. In her excitement she dropped the child she was carrying and it was swept away by the flood. Distracted, she went on towards Sāvatti, but on the way she learnt that the house in which her parents and brother lived had fallen on them in the night and that they had been burnt on one pyre.

Mad with grief, she wandered about in circles, and because, as she circled round, her skirt cloth fell from her, she was called Paṭācārā ("cloak walker"). People drove her from their doors, until one day she arrived in Jetavana, where the Buddha was teaching. The people round him tried to stop her from approaching, but the Buddha called her to him and talked to her. By the potency of his gentleness, she regained presence of mind and crouched on the earth. A man threw her his outer robe, and she, wearing it, drew close to the Buddha, and worshipping at his feet, told him her story and begged for his help.

The Buddha spoke to her words of consolation, making her realize the inevitability of death; he then taught her the Truth. When he finished speaking, she became a Stream-winner and asked for

ordination. Her request was granted, and one day, while washing her feet, she noticed how the water trickled, sometimes only to a short distance, sometimes further, and she pondered, “even so do mortals die, either in childhood, in middle age, or in old age.” The Buddha sent her a ray of glory and appeared before her, speaking and confirming her thoughts. When he had finished speaking, Paṭācārā won Arahantship. She later became a great teacher, and many women, stricken with grief, sought her guidance and her consolation. She was declared by the Buddha to be the best among Therī’s who knew the Vinaya (NDB 1.238).

In the time of Padumuttara Buddha, she was born in a clansman’s family, and having heard the Buddha speak of a nun as first among those who knew the rules of the Order, she aspired to a similar rank for herself.

In the time of Kassapa Buddha, she became a Bhikkhūṇī, and was third of the seven daughters of Kikī, king of Bārāṇasī (see “Appendix 13: Seven Daughters of King Kikī”). She built a cell for the Order and lived a celibate life for twenty thousand years.

Paṭācārā is given as an example of one whose grief was assuaged by listening to the Dhamma.

APPENDIX 7: KHEMĀ THERĪ

DPPN: An Arahant, chief of the Buddha's women disciples. She was born in a ruling family at Sāgala in the Madda country, and her skin was of the color of gold. She became the chief consort of King Bimbisāra. She would not visit the Buddha who was at Veḷuvana, lest he should speak disparagingly of her beauty with which she was infatuated. The king bade poets sing the glories of Veḷuvana and persuaded Khemā to go there. She was then brought face to face with the Buddha, and he conjured up, for her to see, a woman like a celestial nymph who stood facing him. Even as Khemā gazed on the nymph, whose extraordinary beauty far excelled her own, she saw her pass gradually from youth to extreme old age, and so fall down in the swoon of death. Seeing that Khemā was filled with dismay at the sight, the Buddha taught her on the vanity of lust, and we are told that at that moment she attained Arahantship. With the consent of Bimbisāra she entered the Order, and was ranked by the Buddha foremost among his women disciples for her great wisdom (*mahāpaññāṇaṃ aggā*, NDB 1.236).

In the time of Padumuttara she was a slave, and having seen the Buddha's chief disciple, Sujāta, gave him three cakes, and that same day she sold her hair and gave him alms.

Once when Khemā was at Torāṇavatthu, between Sāvatti and Sākeṭa, Pasenadi, who happened to spend one night there, heard of her presence and went to see her. He questioned her as to whether or not the Buddha existed after death. She explained the matter to him in various ways, and Pasenadi, delighted with her exposition, related it to the Buddha (CDB 44.1).

In Kassapa Buddha's time she became the eldest daughter of Kikī, king of Bārāṇasī, and was named Samaṇī. With her sisters she observed celibacy for twenty-thousand years and built a monastery for the Buddha. She learnt the Mahānidāna Sutta, having heard the Buddha teach it. In the time of Vipassī she became a renowned teacher of the Dhamma, and during the time of both Kakusandha and Koṇāgamana she had great monasteries built for the Buddha and his monks (see V520).

She is mentioned in several places as the highest ideal of womanhood worthy of imitation, and is described as the nun par excellence (NDB 2.131, NDB 4.176 and CDB 17:24).

Khemā is identified with the mother in the Uruga Jātaka (CST Jātakapāḷi-354), the queen in the Rohaṇamiga Jātaka (CST Jātakapāḷi-501) and in the Cūḷahaṃsa Jātaka (CST Jātakapāḷi-502), the queen, Khemā, in the Mahāhaṃsa Jātaka (CST Jātakapāḷi-534), and the princess in the Mahājanaka Jātaka (CST Jātakapāḷi-539).

APPENDIX 8: MAHĀPAJĀPATI GOTAMĪ THERĪ

DPPN: An eminent Therī. She was born at Devadaha in the family of Suppabuddha as the younger sister of Mahāmāyā. One source says her father was Añjana Sakka and her mother Sulakkhaṇā while another source says her father was Añjana and her mother Yasodharā. Daṇḍapāṇi and Suppabuddha were her brothers. At the birth of each sister, interpreters of bodily marks prophesied that their children would be world-turning monarchs (Cakkavatti). King Suddhodana married both the sisters, and when Mahāmāyā died, seven days after the birth of the Buddha, Pajāpati looked after the Buddha and nursed him. She was the mother of Nanda, but it is said that she gave her own son to nurses and herself nursed the Buddha. The Buddha was at Vesālī when Suddhodana died, and Pajāpati decided to renounce the world, and waited for an opportunity to ask the permission of the Buddha.

Pajāpati was already a Stream-winner. She attained this eminence when the Buddha first visited his father's palace and taught the Mahādhammapāla Jātaka (CST Jātakapāṭi-497).

Her opportunity came when the Buddha visited Kapilavatthu to settle the dispute between the Sākya and the Koliya as to the right to take water from the river Rohiṇī. When the dispute had been settled, the Buddha taught the Kalahavivāda Sutta, and five hundred young Sakyan men joined the Order. Their wives, led by Pajāpati, went to the Buddha and asked leave to be ordained as nuns. This leave the Buddha refused, and he went on to Vesālī. However, Pajāpati and her companions, nothing daunted, had barbers to cut off their hair, and donning yellow robes, followed the Buddha to Vesālī on foot. They arrived with wounded feet at the Buddha's monastery and repeated their request. The Buddha again refused, but Ānanda interceded on their behalf and their request was granted, subject to eight strict conditions.

There was some question, which arose later as to the procedure of Pajāpati's ordination, which was not formal. When the nuns discovered this some of them refused to hold the uposatha with her. However, the Buddha declared that he himself had ordained her and that all was in order. Her ordination (upasampadā) consisted in acquiescing in the eight conditions laid down for nuns.

After her ordination, Pajāpati came to the Buddha and worshipped him. The Buddha taught her and gave her a subject for meditation (NDB 8.53). With this topic she developed insight and soon after won Arahantship, while her five hundred companions attained to the same after listening to the Nandakovāda Sutta (MLDB 146). Later, at an assembly of monks and nuns in Jetavana, the Buddha declared Pajāpati chief of those who had experience (*rattaññūṇaṃ* = seniority, NDB 1.235). Not long after, while at Vesālī, she realized that her life had come to an end. She was one hundred and twenty years old; she took leave of the Buddha, performed various miracles, and then died, her five hundred companions dying with her. It is said that the marvels which attended her cremation rites were second only to those of the Buddha.

It was in the time of Padumuttara Buddha that Pajāpati made her resolve to gain eminence. She then belonged to a clansman's family in Hamsavati, and, hearing the Buddha assign the foremost place in experience to a certain nun, wished for similar recognition herself, doing many good deeds to that end. After many births she was born once more at Bārāṇasī, forewoman among five hundred slave girls. When the rains drew near, five Pacceka Buddhas came from Nandamūlaka to Isipatana seeking lodgings. Pajāpati saw them after the Treasurer had refused them any assistance, and, after consultation with her fellow slaves, they persuaded their several husbands to erect five huts for the Pacceka Buddhas during the rainy season and they provided them with all requisites. At the end of the rains they gave three robes to each Pacceka Buddha. After that she was born in a weaver's village near Bārāṇasī, and again ministered, this time to five hundred Pacceka Buddhas, sons of Padumavati.

It is said that once Pajāpati made a robe for the Buddha of wonderful material and marvelously elaborate. However, when it came to be offered to the Buddha he refused it, and suggested it should be given to the Order as a whole. Pajāpati was greatly disappointed, and Ānanda intervened. However, the Buddha explained that his suggestion was for the greater good of Pajāpati, and also as an example to those who might wish to make similar gifts in the future. This was the occasion for the teaching of the Dakkhiṇāvibhaṅga Sutta (MLDB 142). The Buddha had a great love for Pajāpati, and when she lay ill, as there were no monks to visit her and teach her - that being against the rule - the Buddha amended the rule and went himself to teach her.

Pajāpatī's name appears several times in the Jātaka stories. She was the mother monkey in the Cūḷanandiya Jātaka (CST Jātakapāḷi-222), Candā in the Cūḷadhammapāla (CST Jātakapāḷi-358), and Bhikkhudāyikā (or Bhikkhudāsikā) daughter of Kiki, king of Bārāṇasī (see "Appendix 13: Seven Daughters of King Kiki").

Mahāpajāpati was so called because, at her birth, astrologers prophesied that she would have a large following; Gotamī was her clan (gotta) name.

There is a story related of a nurse employed by Pajāpatī and born in Devadaha. She renounced the world with Pajāpatī, but for twenty-five years was harassed by thoughts of lust until, at last, she heard Dhammadinnā teach. She then practiced meditation and became an Arahant.

Note: MLDB 18 Madhupiṇḍika (Honeyball) Sutta was preached to Dandapāṇi. Venerable Yasodharā AKA Bhaddā Kaccānā (NDB 1.245), wife of Bodhisatta Siddhātha Gotama, was daughter of Suppabuddha.

APPENDIX 9: KISĀGOTAMĪ THERĪ

DPPN: She was declared chief among women disciples with respect to the wearing of coarse robes (lūkhacīvara-dharānam) (NDB 1.246). She came from a poor family in Sāvatti. Gotamī was her name - she was called Kisā because of her thinness. She was married into a rich family, by whom she was disdainfully treated; but as soon as she bore a son she was shown respect (except by her husband says the Apadāna. The boy, however, died when just old enough to run about; his mother, distraught with grief, fearful lest the dead child should be taken from her, went about with him on her hip, seeking medicine to revive his life. People laughed at her, until one wise man, realizing her condition, directed her to the Buddha. The Buddha asked her to bring him a mustard seed from a house where no one had yet died. In the course of her search for the impossible her frenzy left her, and having grasped the truth, she laid the child in the charnel field, and returning to the Master begged admission to the Order. She became a Stream-winner (sotāpanna), and soon after, when her insight was developed, the Buddha appeared before her in a blaze of radiance and, listening to his words, she became an Arahant.

In the verses ascribed to her in the Therīgāthā (V213 V223), she incorporates the story of Paṭācārā in her own psalm, as though to utter more fully the pageant and tragedy inherent in woman's lot, whereof her own sorrow was but a phase.

In the time of Padumuttara Buddha she was a householder's daughter in Hamsavati, and having heard the Buddha assign to a bhikkhūṇī the foremost rank among wearers of coarse robes, she vowed that one day the same rank should be her's.

In the time of Kassapa Buddha she was the fifth daughter of Kikī and her name was Dhammā (see "Appendix 13: Seven Daughters of King Kikī"). Then she entered the Order and lived a celibate life. She is identified with the lizard in the Tittira Jātaka (Note: I haven't been able to locate this reference).

CDB 5.3 records a visit paid to her by Māra as she sat resting in Andhavana. He was forced to retire discomfited.

Note: None of the CDB 5.3 verses are repeated here.

APPENDIX 10: UPPALAVAṆṆĀ THERĪ

DPPN: One of the two chief women disciples of the Buddha. She was born in Sāvattthi as the daughter of a banker, and she received the name of Uppalavaṇṇā because her skin was the color of the heart of the blue lotus. When she was come of age, kings and commoners from the whole of India sent messengers to her father, asking for her hand. He, not wishing to offend any of them, suggested that Uppalavaṇṇā should leave the world. Because of her spiritual potential (upanissaya), she very willingly agreed and was ordained a nun. Soon it came to her turn to perform certain services in the uposatha-hall. Lighting the lamp, she swept the room. Taking the flame of the lamp as her visible object, she developed concentration on the fire-device (tejokasina) and, attaining to jhāna, became an Arahant possessed of the four kinds of Analytical Knowledge (Paṭisambhidā). She became particularly versed in the mystic potency of transformation (iddhivikubbana). When the Buddha arrived at the Gandamba-tree to perform the Twin Miracle, Uppalavaṇṇā offered to perform certain miracles herself, if the Buddha would give his consent, but this he refused. Later, at Jetavana, in the assembly of the Saṅgha, he declared her to be the chief of the women possessed of psychic power (NDB 1.237). The Therīgāthā contains several verses attributed to her. Three of them had been uttered in anguish by a mother who had been unwittingly living as her daughter's rival with the man who later became the monk Gaṅgātiriya. Uppalavaṇṇā repeated them to help her to reflect on the harm and vileness of sensual desires. Two others are utterances of joy on the distinctions she had won and another records a miracle she performed before the Buddha, with his consent. The rest contain a conversation between Uppalavaṇṇā and Māra (see CDB 5.5 and notes therein), wherein she tells him that she has passed completely beyond his power.

The books give several episodes connected with Uppalavaṇṇā. Once a young man named Nanda, who was her cousin and had been in love with her during her lay-life, hid himself in her hut in Andhavana and, in spite of her protestations, deprived her of her chastity. It is said that he was swallowed up by the fires of Avici. From that time onwards, nuns were forbidden to live in Andhavana. On another occasion, Uppalavaṇṇā came across, in Andhavana, some meat left behind, obviously for her, by some kind-hearted

thief; having cooked the meat, she took it to the Buddha at Veḷuvana. Finding him away on his alms-rounds, she left the meat with Udāyi, who was looking after the vihāra, to be given to the Buddha, but Udāyi insisted on Uppalavaṇṇā giving him her inner robe as a reward for his services.

According to the Dhammapada Commentary, the miracle that Uppalavaṇṇā volunteered to perform at the Gandamba-tree, was the assumption of the form of a Cakkavatti, with a retinue extending for thirty-six leagues and the paying of homage to the Buddha, with all the Cakkavatti's followers, in the presence of the multitude. Mention is made of a pupil of Uppalavaṇṇā, who followed the Buddha for seven years, learning the Vinaya.

The Buddha declared that Khemā and Uppalavaṇṇā are the measure of his women disciples, and that the believing nun, if she would aspire perfectly, should aspire to be like them.

In the time of Padumuttara Buddha Uppalavaṇṇā saw a woman disciple who was declared to be the best of those possessed of supernatural power, and wished for herself a similar rank in the dispensation of a future Buddha. In the time of Kassapa, she was one of the seven daughters of Kikī, king of Bārāṇasī (see "Appendix 13: Seven Daughters of King Kikī"), and having done many good deeds, was born in heaven. Later, she was born in the world of men and had to work for her own living. One day she gave to a Pacceka Buddha, who had just risen from samādhi, a meal of fried rice in his bowl and covered it with a beautiful lotus; the meal had been prepared for herself. The lotus she afterwards took back but again replaced it, asking the Pacceka Buddha's forgiveness. She expressed a wish that she should beget as many sons as there were grains of rice in her gift, and that lotuses should spring up under her feet as she walked. In her next birth she was born in a lotus. An ascetic adopted her as his daughter, but when she grew up, the king of Bārāṇasī, hearing of her beauty, asked the ascetic for her hand and made her his chief queen, under the name of Padumavatī. The king's other wives were jealous of her beauty, and when the king was away, quelling a rising of the border tribes, they concealed in caskets the five hundred sons, chief of whom was the prince Mahāpaduma, that were born to Padumavatī, and told the king that Padumavatī was a non-human and had given birth to a log of wood. Padumavatī was sent away in disgrace, but later, through the instrumentality of Sakka, the trick was exposed, and Padumavatī

regained all her former power and glory. Later, when Mahāpaduma and his brothers became Pacceka Buddhas, Padumavati died of a broken heart and was born in a village outside Rājagaha. There some of the Pacceka Buddhas who had been her sons discovered her, and they all came to a meal at her house. At the conclusion of the meal she offered them blue lotuses, and expressed the wish that her complexion should be like the matrix of the blue lotus.

The Apadāna account of the past lives of Uppalavaṇṇā differs from the above in several details. According to this account, in Padumuttara's time she was a Nāga maiden named Vimalā and was impressed by the psychic powers displayed by a nun, hence her wish for similar powers. The Apadāna also mentions Uppalavaṇṇā's birth as the daughter of a banker of Bārāṇasī, in the time of Vipassī. She gave great alms to the Buddha and the monks and made offerings of lotuses. She was the second daughter of Kikī and her name was Samaṇā (see "Appendix 13: Seven Daughters of King Kikī"). In her next birth she became the ravishing daughter of Tirīṭṭhaccha of Aritṭhapura. In her last birth she became an Arahant within a fortnight of her ordination.

It was Uppalavaṇṇā who ordained Anojā and her companions, by the express wish of the Buddha. Her name occurs several times in the Jātakā. See DPPN for an extensive listing.

GAṄGĀTĪRIYA THERA (THAG V127-V128):

DPPN: An Arahant. He was a householder named Datta of Sāvattihi. On discovering that he had, though unwittingly, committed incest with both his mother and sister, he was overcome with anguish and left the world. He adopted a course of austerity, dwelling in a hut of palm leaves on the bank of the Gaṅgā, hence his name. For a whole year he kept silence; in the second year he spoke but once to a woman who, in filling his bowl, spilt the milk, wishing to discover if he were dumb. In the third year he became an Arahant. In the time of Padumuttara Buddha he was a householder, and supplied drinks to monks.

It is said that after Gaṅgātīriya's conception his mother was driven out of her house in the absence of her husband, her mother-in-law suspecting her of infidelity. The child was born in a travelers' rest-house in Rājagaha, to where she had gone in search of her husband, and was taken away by a caravan leader who happened to see it when its mother was away bathing. Later the woman was carried

away by a robber chief, by whom she had a daughter. One day, in a quarrel with her husband, she threw her daughter on the bed, wounding her on the head, and fearing her husband's wrath she fled to Rājagaha, where she became a courtesan and later mistress of Gaṅgātīriya, who was unaware of his relationship to her. Some time afterwards he took to wife the robber's daughter as well. One day, while looking at the young wife's head, the older one saw the wound, and as a result of her questions learnt the truth. Filled with dismay, both mother and daughter became nuns, and Gaṅgātīriya left the world as mentioned above.

Gaṅgātīriya is perhaps to be identified with Udakadāyaka of the Apadāna, but the verses are also ascribed to Mahā-Gavaccha.

APPENDIX 11: AMBAPĀLĪ THERĪ

DPPN: A courtesan of Vesāli. She is said to have come spontaneously into being at Vesāli in the gardens of the king. The gardener found her at the foot of a mango tree - hence her name - and brought her to the city. She grew up so full of beauty and of grace that many young princes vied with each other for the honor of her hand. Finally, in order to end their strife, they appointed her courtesan. Later she became a devout follower of the Buddha, and building a vihāra in her own garden, gave it to him and the Order. This was during the Buddha's last visit to Vesāli shortly before his death. It is said that when Ambapālī heard of the Buddha's visit to Koṭigāma near Vesāli she and her retinue drove out of the city in magnificent chariots to meet him, and, after hearing a discourse, invited him and the monks to a meal the next day. The Buddha accepted this invitation and had, as a result, to refuse that of the Licchavis of Vesāli.

While returning from her visit to the Buddha, Ambapālī was so elated at the idea of having the Buddha to a meal the next day, that she refused to make way for the Licchavi princes who were on their way to the Buddha. She refused to give up her invitation for anything in the world. The Dīghanikāya Commentary says that just before Ambapālī's visit to him, the Buddha admonished the monks to be steadfast and mindful, lest they should lose their heads about her.

It was after this meal that Ambapālī gave over her park, the Ambapālivana, to the Buddha and the Order. The Buddha accepted the gift and stayed there some time before going on to Beḷuva; the two accounts vary in details, e.g. in the Dīghanikāya version the Buddha was already in Ambapālivana, and not in Koṭigāma, when the courtesan visited him.

Ambapālī had a son, Vimala-Koṇḍañña (THAG V64, also see endnote on THIG V33), who was an eminent elder. Having heard him teach one day, she renounced the world and, working for insight by studying the law of impermanence as illustrated in her own aging body, she attained Arahantship.

In the time of Sikhī Buddha she had entered the Order. While yet a novice, she took part in a procession of Bhikkhunis, and was doing

homage at a shrine when an Arahant Therī in front of her hastily spat in the court of the shrine. Seeing the spittle and not knowing who had committed the fault, she said in reproof, “What prostitute has been spitting here?” It was owing to this remark that she was born as a courtesan in her last birth.

The Apadāna gives some more details about her. She had been a daughter of a warrior (khattiya) family in the time of Phussa Buddha and had done many good deeds in order to be beautiful in later births. As a result of the abuse of the nun (referred to above) she had been born in hell and later had, for ten thousand lives, been a courtesan. In Kassapa Buddha’s time she had practiced celibacy.

It is said that she charged fifty kahāpaṇas a night from her patrons and that Vesālī became very prosperous through her. It was this that prompted Bimbisāra to get a courtesan for his own city of Rājagaha. Among Ambapālī’s patrons was Bimbisāra, and he was the father of her son, Vimala-Koṇḍañña.

There are two verses in the Theragāthā (V1020-V1021) which, according to tradition, were spoken by Ānanda in admonition of monks who lost their heads at the sight of Ambapālī. Whether this was before or after she joined the Order we are not told.

Note: Theragāthā Commentary states that seven verses (THAG V1019-V1023 + V774 and V775, last two not given in THAG but given in the THAG Commentary) were uttered by Ānanda Thera when he realized that a woman lay disciple named Uttarā was enamored with him. They are also said to be uttered to admonish the monks enamored at the sight of Courtesan Ambapālī (so before she joined the Saṅgha).

APPENDIX 12: CĀPĀ THERĪ AND ĀJĪVAKA UPAKA THERA

DPPN: Cāpā Therī was a trapper’s daughter in Vaṅkahāra who became the wife of the Ājīvaka Upaka and bore him a son, Subhadda. When Upaka, unable to bear his wife’s taunts, renounced the world and joined the Order, she followed him to Sāvatti, and there, having become a nun, attained Arahantship.

ĀJĪVAKA UPAKA:

An Ājīvaka whom the Buddha met on his way between Gayā and the Bodhi Tree, after he set out from Isipatana for the teaching of the First discourse. Upaka questioned the Buddha on his attainments, and when the Buddha told him what he had accomplished he asked the Buddha if he were “Anantajina.” When the Buddha acknowledged it, Upaka shook his head saying, “It may be so, friend,” and went along by another road [MLDB 26.25 Ariyapariyesanā (The Noble Search) Sutta]. It is said that the Buddha walked all the way from the Bodhi Tree to Isipatana — instead of flying through the air, as is the custom of Buddhas - because he wished to meet Upaka.

After this meeting Upaka went to the Vaṅkahāra country and there, having fallen desperately in love with Cāpā, the daughter of a huntsman who looked after him, starved for seven days and in the end persuaded the huntsman to give her to him in marriage. For a living, Upaka hawked about the flesh brought by the huntsman. In due course Cāpā bore him a son, Subhadda. When the baby cried, Cāpā sang to him saying, “Upaka’s son, ascetic’s son, game-dealer’s boy, don’t cry,” thus mocking her husband. In exasperation he told her of his friend Anantajina, but she did not stop teasing him. One day, in spite of her attempts to keep him, he left her and went to the Buddha at Sāvatti. The Buddha, seeing him coming, gave orders that anyone asking for Anantajina should be brought to him. Having learnt from Upaka his story, the Buddha had him admitted to the Order. As a result of his meditation, Upaka became a Non-returner and was reborn in the Avihā heaven. The Samyuttanikāya records a visit paid to the Buddha by Upaka and six other beings born in Avihā. According to the Majjhimanikāya Commentary, Upaka became an Arahant as soon as he was born in Avihā.

In the Therīgāthā he is also called Kāḷa (V309). This may have been a term of affection used because of his dark color and his birth-place is given as Nāḷa, a village near the Bodhi-tree, where he is said to have been living with his wife at the time he left her. Later, Cāpā, too, left the world and became an Arahant Therī. The Divyāvadana calls Upaka, “Upagana.”

The enumeration of the Buddha’s virtues that was made to Upaka is not regarded as a real discourse (Dhammadesanā) because it took place before the teaching of the first discourse. It produced only a mental impression (vāsanā-bhāgiya), not a trainer’s result (sekha-bhāgiya), or a stable result (nibaddha-bhāgiya).

Note: The underlined line in the first paragraph should be corrected to after he set out for Isipatana for the preaching of the First Sermon.

Note: The underlined line above that “The Saṃyutta Nikāya records a visit paid to the Buddha by Upaka and six other beings born in Avihā”, appears to be incorrect. The Saṃyutta Nikāya (CDB 1.50) records a visit paid to our Lord Buddha by his former friend Ghaṭikāra who reports that Upaka and six other beings (Palagaṇḍa, Pukkusāti, Bhaddiya, Bhaddadeva, Bāhudantī, and Piṅgiya) born in Avihā have become arahants. Note 111 in CDB identifies Pukkusāti with MLDB 140 Dhātuvibhanga Sutta and Piṅgiya with Sn-B 1120-23.

APPENDIX 13: SEVEN DAUGHTERS OF KING KIKĪ

DPPN: In this eon, in the dispensation of Blessed One Kassapa, the chief among [dhamma] speakers, Kikī the King of Kāsi was the chief supporter of Buddha. King Kikī had eight (or nine) daughters, one of whom, Uracchadā, became an arahant at that time. The remaining seven (or eight) daughters were engaged in serving the Buddha. The seven daughters of King Kikī were: Samaṇī, Samaṇā, Guttā, Bhikkhudāsikā, Dhammā, Sudhammā and Saṅghadāsī – who, in our Buddha-age became respectively Khemā, Uppalavaṇṇā, Paṭācārā, Gotamā, Dhammadinnā, Mahāmāyā and Visākhā (CST Jātakapāḷi-547 Vessantara Jātaka). The Mahāvastu mentions another daughter Mālinī Kisāgotamī.

Both the Apadāna and the Therīgāthā Commentary omit the name of Mahāmāyā from this list and have, instead, the name of Bhaddā Kuṇḍalakesā, identifying her with Bhikkhadāyikā.

Note: In the Apadāna (Khemātherīapadānaṃ, V320-V321), the names of the seven daughters of King Kikī are given as: Samaṇī, Samaṇaguttā, Bhikkhunī, Bhikkhudāyikā, Dhammā, Sudhammā, and Saṅghadāyikā, and they are mentioned as having lived celibate lives. They are identified as Khemā, Uppalavaṇṇā, Paṭācārā, Bhaddā Kuṇḍalakesā, Kisāgotamī, Dhammadinnā, and Visākhā, respectively, in our Buddha-age.

Therīgāthā Commentary (Dhammadinnātherīgāthāvaṇṇanā) gives information identical to Apadāna above.

DPPN on Kisāgotamī Therī states she was the fifth daughter of Kikī and her name was Dhammā at that time. Similarly, DPPN information on Dhammadinnā Therī states she was the sixth daughter of Kikī and her name was Sudhammā at that time. It appears that traditions have been mixed up across various sources.

Also, the Sattamba shrine, to the west of Vesāli, was so called because, in the past, seven princesses, daughters of King Kikī, left Rājagaha and strove for attainment at that spot. It was originally dedicated to some deity, but after Lord Buddha's visit to Vesāli, it became a place of residence for him.

APPENDIX 14: SEVEN PEOPLE WITH MERITS

Milinda's Questions (Milindapañhapāḷi, MIL1 pages 160-161, MIL2 pages 119-120) describes seven people whose acts of devotion brought them recompense in this very life. However, while MIL1 lists seven people, MIL2 describes only the first six and confirms that there are only six people – so there is some inconsistency. The seven people and their deeds are:

1. Slave Puṇṇaka gave meal to Sāriputta Thera and became a rich merchant that very same day.
2. Gopālamātā Devi sold her hair to offer food to Mahākaccāna Thera and seven other monks and became the chief queen of King Udena (or Candapajjota in a different recension) that very day.
3. Lay devotee Suppiyā gave flesh from her own thigh to make broth for a sick bhikkhu (see CST Vinaya-Mahāvaggapāḷi-VI Bhesajjakkhanda-168 Manussamaṃsapaṭikkhepakathā #280) and upon seeing our Lord Buddha the next day, her wound healed and she became as before.
4. Mallikā, daughter of a florist, offered food to our Lord Buddha and reaped rewards the same day by becoming the chief queen of King Pasenadi.
5. Sumana the florist worshipped our Lord Buddha with flowers and became very rich that same day.
6. Ekasātaka brāhmaṇa, during the time of Lord Vipassī Buddha, gave away the only upper cloth the husband-wife couple had (with his wife's consent) to Lord Buddha and was given much wealth by King Bandhumā in that life and in our Lord Buddha's dispensation, they became the Great Disciple pair of Venerables Mahākassapa Thera and Bhaddā Kāpilānī Therī.
7. Slave woman Puṇṇā converted the brahmin Sotthiya (see THIG V236-V251 and endnotes thereon) OR she made our Lord Buddha stay in Sāvattihī by taking three refuges with the five precepts (in a different recension). As a result, she became a free woman the same day.

EPITHETS OF LORD BUDDHA

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	<i>English</i>
<i>adantānaṃ dametāraṃ</i>	tamer of the untamed ones
<i>anomapaññassa</i>	one with lofty wisdom
<i>anuttaraṃ</i>	unsurpassed
<i>aparājito</i>	undefeated
<i>appaṭipuggalo</i>	an unrivaled person
<i>bhagavato, bhagavati, bhagavā</i>	Blessed One
<i>buddhaseṭṭhassa</i>	Buddha the best one
<i>buddhavarassa</i>	Buddha the highest one
<i>buddho, buddhena, buddhassa, buddhe, buddhānaṃ, buddhāna</i>	enlightened, by Buddha, of Buddha
<i>cakkhumā</i>	one with eyes
<i>dasabalassa</i>	ten-powered
<i>dvipadaseṭṭho</i>	best of the two-legged
<i>jinasānaṃ</i>	teaching of the victor
<i>lokaṇeṭṭhaṃ</i>	eldest in the world
<i>lokanāthaṃ, lokanāthassa</i>	master of the world
<i>lokapajjotaṃ</i>	light of the world
<i>mahāvīra</i>	great hero
<i>mahesissa, mahesīhi, mahesino</i>	great sage, great sages
<i>pāragū</i>	gone to the far-shore
<i>purisadammasārathinā</i>	by trainer of tamable men
<i>purisuttamaṃ</i>	best of the men
<i>sabbasattānamuttama</i>	best of all beings
<i>saccavādivacanaṃ</i>	word of speaker of truth
<i>sambuddhamakutobhayaṃ</i>	self-enlightened, fearless
<i>sambuddho, sambuddhaṃ</i>	self-enlightened
<i>sammāsambuddhassa</i>	rightly self-enlightened
<i>satthā, satthu, satthuno, satthāraṃ</i>	Teacher
<i>sirīmato</i>	Lucky, Wealthy
<i>sugataṃ, sugatena, sugatassa</i>	well-gone one
<i>varapaññassa</i>	highest-wisdom one
<i>varapuññalakkaṇaṃ</i>	one with highest marks of merit

EPITHETS OF NIBBĀNA (IN THIS BOOK)

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>acalaṃ</i>	immovable
<i>aggadhammaṇca</i>	foremost dhamma
<i>aggaphalaṃ</i>	foremost fruit
<i>ajaraṃ, ajaramhi</i>	unaging
<i>akampiyaṃ</i>	unwavering
<i>akāpurisasevitaṃ</i>	not resorted to by bad men
<i>akhalitamabhayaṃ</i>	firm and fearless
<i>amaraṃ, amatagāmī, amataṃ, amataṃhi</i>	leading to undying, undying
<i>aputhujjanasevitaṃ</i>	not resorted to by worldly people
<i>asapattamasambādhaṃ</i>	non-hostile and non-hindering
<i>āsavakkhaya</i>	end of taints
<i>asecanakamojaṃ</i>	supremely delightful and sweet
<i>asokaṃ</i>	unsorrowing
<i>atulīyaṃ</i>	unequaled
<i>bodhāya, bodhiṇca</i>	enlightenment
<i>dhammādāsaṃ</i>	mirror of Dhamma
<i>dhuvāṃ</i>	certainty
<i>idamajaraṃmaramaṃ</i>	this is unaging-undying
<i>idamajaramidamamaraṃ</i>	this is unaging, this is undying
<i>khemaṃ, khemato, khemaṃtthāne</i>	refuge, place of refuge
<i>nirupaṭāpaṃ</i>	non-tormenting
<i>padamaccutaṃ</i>	ever-lasting station
<i>padamasokaṃ</i>	unsorrowing station
<i>paramatthe</i>	highest goal
<i>parisuddhapadaṃ</i>	station of complete cleansing
<i>santaṃ</i>	peaceful
<i>santimuttaṃ</i>	best peace
<i>sivaṃ</i>	auspicious
<i>ṭhānaṃ durabhisambhavaṃ</i>	state hard to originate
<i>ṭhiti</i>	stability
<i>vīrajaṃ, vītarajaṃ</i>	dustless
<i>vītarāgaṃ, vītarāgā</i>	lustless
<i>yogakkhemamanuttara</i>	unsurpassed refuge from bonds

EPITHETS OF NIBBĀNA (FROM CDB 43.1-43)

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>abbhutaṃ</i> (neuter)	amazing
<i>abyāpajjhaṃ</i>	unafflicted
<i>acchariyaṃ</i>	wonderful
<i>ajajjaraṃ</i>	unaging
<i>amataṃ</i>	deathless
<i>anālayo</i>	unadhesive
<i>anāsavaṃ</i>	taintless
<i>anataṃ</i>	uninclined
<i>anidassanaṃ</i>	unmanifest
<i>anītikadhammaṃ</i>	unailing state
<i>anītikaṃ</i>	unailing
<i>apalokitaṃ</i>	undisintegrating
<i>asaṅkhataṃ</i>	unconditioned
<i>dhuvaṃ</i>	stable
<i>dīpaṃ</i>	island
<i>khemaṃ</i>	secure
<i>leṇaṃ</i>	shelter
<i>mutti</i> (feminine)	freedom
<i>nibbānaṃ</i>	Nibbāna
<i>nippapañcaṃ</i>	unproliferated
<i>nīpuṇaṃ</i>	subtle
<i>pañītaṃ</i>	sublime
<i>pāraṃ</i>	far shore
<i>saccaṃ</i>	truth
<i>santaṃ</i>	peaceful
<i>saraṇaṃ</i>	refuge
<i>sivaṃ</i>	auspicious
<i>suddhi</i> (feminine)	purity
<i>sududdasaṃ</i>	very difficult to see
<i>tāṇaṃ</i>	asylum
<i>taṇhākkhayaṃ</i>	destruction of craving
<i>virāgo</i> (masculine)	dispassion

EPITHETS OF AN ARAHANT

(Pāli terms sorted in English alphabetical order)

1. While reading the epithets below, please keep in mind that many of the terms describe a trainee, one who is on the path to Arahant hood. The same term, after reaching the arahant hood, describe an Arahant who has perfected that particular quality.
2. The selection of epithets below is a selective process so necessarily some must have been left out. Also, when the same epithet was used to describe both Lord Buddha and an Arahant disciple, it was classified under the Epithets of an Arahant. When an epithet was used to describe only Lord Buddha, it was classified under the Epithets of Lord Buddha.
3. All the qualities of an Arahant are possessed by Lord Buddha, and in a complete measure. The converse is NOT true.

<i>Pāli</i>	English
<i>abbūlhasallāhaṃ</i>	with dart pulled-out
<i>abhiññāvossito</i>	perfected in higher knowledges
<i>akusītā</i>	unindolent
<i>amatamadhigacchiṃ</i>	entered upon [realization] of undying
<i>anaṇā</i>	free of debt
<i>anaṅgaṇaṃ</i>	lustless
<i>anapekkhāva</i>	disinterested
<i>anāsavā</i>	taintless
<i>anatthikā</i>	non-desirous
<i>anāvilaṃ</i>	unagitated
<i>anejaṃ, anejā</i>	imperturbable
<i>anuddhatā</i>	non-restless
<i>appamādaratāya</i>	delighting in heedfulness
<i>appamattā, appamattāya, appamattassa</i>	heedful
<i>āraddhavīriye</i>	firm and energetic
<i>arahato</i>	<i>Untranslated</i>
<i>bahussutā, bahussutāyo</i>	learned
<i>bhāvēmi, bhāvehi, bhāventī, bhāvito, bhāvitā</i>	developing, developed
<i>bhāvitindriyā</i>	with developed faculties
<i>brahmacārini</i>	farer of holy-life

<i>Pāḷi</i>	<i>English</i>
<i>cetosamathamānuyuttā</i>	with mind intent on concentration
<i>chinnamūlakā</i>	rootless
<i>chinnasamīsayā</i>	doubtless
<i>daḷhaparakkame</i>	striving greatly
<i>dhammadesanākusalā</i>	skillful preacher of dhamma
<i>dhammadharā</i>	bearers of dhamma
<i>dhammajīvino, dhammajīvine</i>	leading a life of dhamma
<i>dhammamāññāya</i>	understood dhamma
<i>dhammaratāya</i>	delighting in dhamma
<i>dhammaṭṭhaṃ</i>	established in dhamma
<i>dhāreti antimaṃ dehaṃ</i>	bears the last body
<i>dhutakilesāyo</i>	defilements shaken
<i>jhānājjhāyanaratāyo</i>	delighting in jhāna and meditation
<i>kantasallā</i>	dart cut-out
<i>kataiccā</i>	done with the duties
<i>kataiccamanāsavaṃ</i>	done with the duties-taintless
<i>katañhi karaṇīyaṃ</i>	done what had to be done
<i>khīṇāsavā</i>	taintless
<i>maccuhāyini</i>	killer of death
<i>mānābhisamayā</i>	fully understanding the conceit
<i>mānānusayamujjaha</i>	forsake sleeping tendency of conceit
<i>mantabhāṇī</i>	speaking wisely
<i>mittaratā</i>	delighting in loving-friendliness
<i>muni, muniṃ, munayo, muninā</i>	silent sage
<i>nhātako</i>	purified <i>literally one who has taken a bath</i>
<i>nibbutā</i>	liberated
<i>nicchātā</i>	passionless
<i>nihatamānaṃ</i>	without conceit
<i>nirūpadhiṃ</i>	possession-less
<i>ohitabhārā</i>	laid down the burden
<i>padhānapahitatto</i>	striving resolutely
<i>pahitatte</i>	resolutely
<i>parinibbutā</i>	completely liberated

<i>Pāḷi</i>	English
<i>pariniṭṭhitamesānā</i>	longing for what is already made
<i>pariññātaṃ, pariññātā, pariññāya</i>	completely understood
<i>paṭivijjhi, paṭivijjhiṃ</i>	penetrated
<i>pītisukhasamappitā</i>	fully given to rapture and happiness
<i>pubbajātimanussariṃ, pubbajātimanussaruṃ</i>	I recollected past lives
<i>rattindivamatandito, rattindivamatanditā</i>	night and day, unremittingly
<i>sabbasaṃyojanakkhaye</i>	ending of all fetters
<i>sabbayogavisamṃyuttā</i>	unyoked from all bonds
<i>saccābhisamayo</i>	understanding the truth
<i>saccabrāhmaṇo</i>	true brāhmaṇa
<i>saddhammasobhanā</i>	adornment of the good dhamma
<i>samāhitā</i>	restrained
<i>sampaṭivijjhahaṃ</i>	I well-penetrated
<i>samucchinno, samucchinna</i>	fully cut-off
<i>saṃvutā</i>	guarded
<i>sāsanakarehi</i>	followers of [Lord Buddha's] Teachings
<i>satthusāsanakārikā</i>	doer of Teacher's Teaching
<i>sīlasampannaṃ, sīlasampannā</i>	endowed with virtues
<i>sīlasaṃvuto</i>	virtuous
<i>sīlavatiṃ, sīlavatī</i>	virtuous
<i>sītibhāvābhikaṅkhiṇī</i>	desirous of cooling down
<i>sītibhūtāmi, sītibhūtāma, sītibhūtāsi</i>	cooled down
<i>sottiyo</i>	true brāhmaṇa
<i>subhāveti, subhāvitā</i>	well-developed
<i>sukhasamappitā</i>	fully given to happiness
<i>susamāhitaṃ, susamāhito, susamāhitā, susamāhite</i>	well-restrained
<i>susaṃvutā</i>	well-guarded
<i>tevijjo, tevijjaṃ, tevijjā, tevijjāmi, tevijjāma</i>	triple-knowledge bearer
<i>tiṇṇā</i>	crossed-over
<i>upasanto, upasanta</i>	calmed

<i>Pāḷi</i>	English
<i>uttiṭṭhapinḍo</i>	standing for alms
<i>vedāgū</i>	reached end of knowledge <i>literally beyond Vedā</i>
<i>vedasampanno</i>	endowed with knowledge
<i>vigatamohā</i>	fully undeluded
<i>vimokkhasaccadassā</i>	full freedom and seeing the truth
<i>vimuttacittā</i>	fully freed mind
<i>vimuttamāṇasaṃ</i>	fully freed mind
<i>vinayadharī</i>	bearer of Vinaya
<i>viññātasaddhammā</i>	having fully understood the good dhammā
<i>vippamuttaṃ, vippamuttēna, vippamuttāya</i>	fully freed
<i>virajjahaṃ</i>	dispassionate
<i>visaṃyuttaṃ, visaṃyuttā</i>	unyoked
<i>visositā</i>	fully dried up
<i>vītarāgā</i>	lustless
<i>vītarajaṃ</i>	dustless
<i>yathābhūtamavekkhantī</i>	seeing as it is

THERĪ FOREMOST IN A QUALITY

(Sorted by NDB Sutta in ascending order. Verses in **BOLD** are verses sung by the Therī as her own verses. Verses not in **BOLD** are where the Therī is an interlocutor. For more information, see endnotes on the verses.)

Therī	NDB Sutta	Foremost in/among	Verses
Mahāpajāpati Gotamī	1.235	seniority	157-162
Khemā	1.236	those who have great wisdom, along with UppalavaṇṇāTherīheld up as models for bhikkhunis	139-144
Uppalavaṇṇā	1.237	those who have psychic potency, along with KhemāTherīheld up as models for bhikkhunis	224-235, 365
Paṭācārā	1.238	those who uphold the discipline	112-116, 117-119, 125, 127-130, 175-178
Dhammad-innā	1.239	those who are speakers on the Dhamma	12
Nandā	1.240	those who are meditators	82-86
Soṇā	1.241	those who arouse energy	102-106
Sakulā	1.242	those with divine eye	97-101
Bhaddā Kuṇḍalakesā	1.243	those who quickly attain direct knowledge	107-111
Bhaddā Kāpilānī	1.244	those who recollect past lives	63-66
Bhaddā Kaccānā	1.245	those who attain great direct knowledge, also called Rāhulamātā, better known as Yasodharā	Not in this book
Kisāgotamī	1.246	those who wear coarse robes	213-223
Sigālamātā	1.247	those who are resolved through faith	Not in this book

SIMILES AND METAPHORS

(Similes and Metaphors sorted in English alphabetical order.

Usually similes are indicated by va, iva, yathā, sama, sadisa, opama, upamā, etc. – others would be in general metaphors. Each appears under a single heading – e.g., “Lord Buddha like a lion in a rock-cave” would appear only under Lord Buddha and not under Lion.)

Similes and Metaphors	Verse	Therī
aggregate of darkness	Many	Several
arms:		
like dilapidated Pāṭali trees	263	Ambapālī
like round iron bars	263	Ambapālī
bird-catcher	300	Cāpā
body:		
like an apsarā	376	Subhā of JMF
like bellows	468	Sumedhā
like blossom of the Pomegranate creeper	298	Cāpā
like a Blue lotus	381	Subhā of JMF
like a corpse	468	Sumedhā
like a decayed house with plaster fallen-off	270	Ambapālī
like a doll	376	Subhā of JMF
like a golden tree	396	Subhā of JMF
like a magic trick	396	Subhā of JMF
like a Pāṭali tree in-between lamps	298	Cāpā
like a skeleton plastered with flesh	469	Sumedhā
like a Takkāri tree, flowering on the hilltop	298	Cāpā
like a well-painted picture on the wall	395	Subhā of JMF
like a well-painted wood-puppet	392-94	Subhā of JMF
like a well-polished golden plank	266	Ambapālī
bones like Vepulla mountain	499	Sumedhā
breasts like sagging empty water bags	265	Ambapālī
climbing mountain Meru	386	Subhā of JMF
crocodile, fearful like	504	Sumedhā
crossing the flood	10	Upasamā

Similes and Metaphors	Verse	Therī
cuckoo, sounding sweetly like	261	Ambapālī
dewdrops, travelers drinking up	55	Sukkā
dried grain in the pot	1	Unknown
ear-lobes like bangles	259	Ambapālī
elephant: crossing the river having cut-off the ties	48-50 302	Dantikā Cāpā
embracing burning fire	400	Subhā of JMF
eye-brows like well-made by a painter or a writer	256	Ambapālī
eyelashes like blue lotus	384	Subhā of JMF
eyes: like a ball of lacquer in the hollow of a tree like a doe, like a kinnari like deer, of a kinnari in mountains shining brilliantly like jewels	397 377, 385 383 257	Subhā of JMF Subhā of JMF Subhā of JMF Ambapālī
face resembling gold	384	Subhā of JMF
feet like stuffed with cotton wool	269	Ambapālī
form like a lump of foam	503	Sumedhā
four oceans, made of tears, mother's milk, and blood	499	Sumedhā
hair: like color of black bumble bees like hemp threads like well-planted garden	252 252 254	Ambapālī Ambapālī Ambapālī
hands like roots and rootlets	264	Ambapālī
head: on fire scented like a divine casket smells like porcupine	495 253 253	Sumedhā Ambapālī Ambapālī
holding a snake	400	Subhā of JMF
husband: serving like an attendant serving like mother	413 414	Isidāsī Isidāsī

Similes and Metaphors	Verse	Therī
lamp-wick, lowering the	116	Paṭācārā
lower legs like a Tilaka staff	268	Ambapālī
making hissing sounds [like hot iron dipped in the water cools]	24	Sumaṅgala-mātā
making Jambudīpa continent in balls size of Kolaṭṭhī	500	Sumedhā
making the grass, wood, branches, and leaves into four-fingered heaps	501	Sumedhā
mind like a good horse	115	Paṭācārā
moon: freed from Rāhu on the fifteenth seeking as a play-thing	2 3 386	Muttā (1) Puṇṇā (1) Subhā of JMF
neck like a conch-shell	262	Ambapālī
nose high [like a hillock]	258	Ambapālī
plantain buds	260	Ambapālī
pulling-out dart	52 131	Ubbiri Pañcasatamattā
sensual pleasures like: aggregate of fire bitter like snake-poison bitter than five bitter ones borrowed goods burning, boiling, wavering, fully tormenting dog tied with chain chain of bones chopping block of aggregates death-tie dream embroiled in the mud entrance to great delusion firebrand fish having swallowed the hook (continued on next page)	353 453 505 492 506 511 490 58 141 234 358 492 356 354 490, 509 510	Subhā DoS Sumedhā Sumedhā Sumedhā Sumedhā Sumedhā Sumedhā Selā (Ālavikā) Khemā Uppalavaṇṇā Subhā DoS Sumedhā Subhā DoS Subhā DoS Sumedhā Sumedhā

Similes and Metaphors	Verse	Therī
sensual pleasures like (continued):		
fruit of a tree	492	Sumedhā
grass torch on fire	509	Sumedhā
hit thrice by one hundred spears	475	Sumedhā
hostile like king, fire, thief, water, and un-loved ones	507	Sumedhā
misfortune and dreadful	355	Subhā DoS
piece of meat	492	Sumedhā
pit full of embers	388	Subhā of JMF
	493	Sumedhā
poison-pot [thrown in fire]	388	Subhā of JMF
scorching hot iron ball	491	Sumedhā
snake's head	355	Subhā DoS
	490	Sumedhā
spears and darts	58	Selā (Āḷavikā)
	141	Khemā
	234	Uppalavaṇṇā
	493	Sumedhā
sword's edge	490	Sumedhā
trap set by Māra	359	Subhā DoS
unfriendly assassin	349, 353	Subhā DoS
vomit	480	Sumedhā
thighs:		
like an elephant trunk	267	Ambapālī
like [knotted] bamboos	267	Ambapālī
three crooked things:		
mortar, pestle, crooked husband	11	Muttā (2)
pestle, shameless husband, stinking rice-cooker	23	Sumaṅgala- mātā
tortoise, one-eyed	502	Sumedhā
two-fingered wisdom	60	Somā
with a goad controlling the herd	210	Vaḍḍhamātu
world on fire	200	Sisūpacālā

PĀLI-ENGLISH GLOSSARY

(Pāli terms sorted in English alphabetical order – Pāli terms in bold are in Index of Pāli Proper Names)

(Prefixes:

1. *abhi** = well but not always.
2. *pari** = completely [except: *paritappayim*, *paritappasi* = very tormented].
3. *sam** = fully but not always.
4. *vi** = fully, very [except: *bahuvighātā*, *virajam*, *virajjaham*, *virajjanti*, *visaṃyuttaṃ*, *visaṃyuttā*].
5. *vīta** = without.
6. *du* and *ku* as a prefix usually means bad, ill, not good, lacking, etc. *su* as a prefix usually means opposite.
7. *Mahā* as a prefix means Great, Elder, etc. while *cūla* or *cūḷa* as a prefix denotes Little, Younger, etc.)

Pāli	English
<i>abbahī</i> , <i>abbuḷhaṃ</i> , <i>abbuyhaṃ</i>	pulled-out
<i>abbhantaramassa</i> (<i>abhi</i> + <i>antaram</i> + <i>assa</i>)	well-inside was (well + inside + was)
<i>abbhudāresuṃ</i>	uttered
<i>abbhuto</i> , <i>abbhutaṃ</i>	unparalleled, wonderful
<i>abbūḷhasallāhaṃ</i> (<i>abbūḷha</i> + <i>sallaṃ</i> + <i>ahaṃ</i>)	with dart pulled-out (pulled-out + dart + I am) [Arahant]
<i>abbutī</i> (feminine)	undisciplined
<i>ābharaṇaṃ</i>	ornaments
<i>abhāsittthāti</i> (<i>abhāsitttha</i> + <i>iti</i>)	spoke
Abhaya (<i>a</i> + <i>bhaya</i>)	Abhaya Thera (V33-V34), Fearless (without + fear)
Abhayā (<i>a</i> + <i>bhayā</i>) (feminine)	Abhayā Therī (V35-V36), Fearless (without + fear)
Abhayamātu (<i>Abhaya</i> + <i>mātu</i>)	Mother of Abhaya Thera (V33-V34), (<i>Abhaya</i> + <i>mother</i>)
<i>abhigajjantiva</i> (<i>abhigajjanti</i> + <i>iva</i>)	making sounds (making sounds + like)

<i>Pāḷi</i>	<i>English</i>
<i>abhinandi</i> (<i>abhi + nandi</i>), <i>abhinanditaṃ</i> , <i>abhinandanti</i> , <i>abhinanditena</i> (see <i>devakāyābhinandinī</i> , <i>nandī</i>)	pleasing (well + pleasing), pleased
<i>abhiñhaṃ</i>	repeatedly
<i>abhinibbijha</i> , <i>abhinibbijja</i>	piercingly
<i>abhinimmitvā</i>	having created
<i>abhiññā</i> (<i>abhi + ññā</i>)	higher knowledges
<i>abhiññāvossito</i> (<i>abhiññā + vossito</i>)	perfected in higher knowledges (higher knowledges + perfected) [Arahant]
<i>abhiropehi</i>	beautiful makeup
<i>abhiruha</i> , <i>abhirūhiya</i> , <i>abhirohehi</i>	climb, climbing
<i>Abhirūpanandā</i>	Abhirūpanandā Therī, Pleasing Beauty (V19-V20)
<i>abhirūpo</i>	handsome
<i>abhisambhontī</i>	originate
<i>abhisamvisēyyaṃ</i>	similar to
<i>abhivādayitvā</i>	having greeted, having saluted
<i>abhiyobbanam</i>	prime of youth
<i>abhuñjahaṃ</i> (<i>abhuñja + ahaṃ</i>) (see <i>bhuñja</i> , <i>bhuñjāhi</i> , <i>bhuñjati</i> , <i>bhuñjahaṃ</i>)	I ate (ate + I)
<i>abravī</i>	spoke
<i>acalaṃ</i> (<i>a + calaṃ</i>)	immovable (im + movable) [Nibbāna]
<i>acarim</i> (also see <i>cara</i> , <i>carā</i> , <i>carāhi</i> , <i>carissāmi</i> , <i>carissasi</i> , <i>carasi</i> , <i>carim</i> , <i>cārihaṃ</i> , <i>ciñṇā</i> , <i>caramānā</i> , <i>caritvā</i> , <i>caritvāna</i> , <i>vicarasi</i> , <i>vicarimhaṃ</i> , <i>vicārihaṃ</i> , <i>vicarantaṃ</i> , <i>vicarimha</i>)	dwelt
<i>accharā</i>	Untranslated, mythical creature, Sanskrit: <i>apsarā</i>
<i>acchare</i>	acting
<i>acchariyamabbhutaṃ</i> (<i>acchariyaṃ + abbhutaṃ</i>)	marvelous and wonderful (marvelous + wonderful)
<i>acchinditvā</i>	cut-off

<i>Pāḷi</i>	English
<i>acetanā</i> (<i>a + cetanā</i>)	unintentionally (without + intention)
<i>ācikkhissam</i>	I will tell
<i>aciraṃ</i> (<i>a + ciraṃ</i>) (<i>see ciraṃ</i>)	short duration (not + long)
<i>adantaṃ</i> (<i>a + dantaṃ</i>), <i>adantānaṃ</i>	untamed (not + tamed)
<i>adantānaṃ dametāraṃ</i>	tamer of the untamed ones [Lord Buddha]
<i>ādāsakañca</i> (<i>ādāsakaṃ + ca</i>)	mirror (mirror + too)
<i>adāsi</i> , <i>adāsimha</i> (<i>see dadāmi</i> , <i>demi</i> , <i>dehi</i> , <i>detha</i> , <i>dassaṃ</i> , <i>dinnā</i> , <i>dinnāsi</i> , <i>diyyati</i>)	gave, having given
<i>ādāya</i>	taken, having taken
<i>addasaṃ</i> , <i>addasa</i> , <i>addasāhaṃ</i> (<i>addasa + haṃ</i>)	seeing, saw, I saw (saw + I)
<i>Aḍḍhakāsi</i> (<i>Aḍḍha + kāsi</i>)	Aḍḍhakāsi Therī (V25-V26), Half Kāsi (half + Kāsi)
<i>aḍḍhaṃ</i>	half
<i>aḍḍhassa</i>	wealthy
<i>aḍḍhenagghaṃ</i> (<i>aḍḍhena + agghaṃ</i>) (<i>see agghaṃ</i>)	half-rated (half + valued)
<i>addhuvā</i> (<i>a + d + dhuvā</i>), <i>addhuve</i>	uncertain (not + certain)
<i>adhibhūtā</i>	overpowered
<i>adhigaccha</i> , <i>adhigacche</i>	enter upon [realization]
<i>adhigatamidaṃ</i> (<i>adhigatam + idaṃ</i>)	entered upon this [realization] (entered upon + this)
<i>adhikuṭṭanā</i>	chopping block
<i>adhipannānaṃ</i>	assailed
<i>adho</i>	downwards
<i>ādīnavaṃ</i>	danger
<i>ādīpito</i> , <i>ādīpitā</i>	on fire
<i>ādisissāmi</i> , <i>ādiseyyāsi</i> , <i>ādisitvāna</i>	offer [merits], may offer [merits], having offered [merits]
<i>ādissa</i>	pointed out
<i>adurāgataṃ</i> (<i>a + du + r + āgataṃ</i>)	coming is not bad (not + bad + coming)
<i>adūsikaṃ</i> (<i>a + dūsikaṃ</i>)	without hatred (without + hatred)

<i>Pāḷi</i>	<i>English</i>
<i>āgacchantī, āgacchī</i>	coming back, came
<i>āgacchumuttamakulīnā</i> (<i>āgacchuṃ + uttamā + kulīnā</i>)	came from best families (came + best + families)
<i>agamī</i>	went
<i>āgantvā</i>	came, having come
<i>agāramāvāsa</i> (<i>agāraṃ + āvasa</i>)	living in home (home + living)
<i>agārasmānagāriyaṃ</i> (<i>agārasmā + anagāriyaṃ</i>)	from home to homelessness (from home + to homelessness)
<i>agārasmiṃ</i>	in home
<i>āgatassa, āgato, āgatā</i>	coming, came
<i>aggadhammañca</i> (<i>agga + dhammaṃ + ca</i>)	foremost Dhamma (foremost + Dhamma + too) [Nibbāna]
<i>aggamaheśī</i> (<i>agga + mahesī</i>), <i>aggamaheśiyā</i>	foremost queen (foremost + queen)
<i>aggaphalaṃ</i> (<i>agga + phalaṃ</i>)	foremost fruit (foremost + fruit) [Nibbāna]
<i>aggato</i>	created <i>literally in front</i>
<i>agghaṃ</i> (see <i>aḍḍhenagghaṃ</i>)	rated <i>literally valued</i>
<i>agghato</i>	cost
<i>aggikkhandhūpamā</i> (<i>aggi + k + khandha + upamā</i>)	like an aggregate of fire (fire + aggregate + like)
<i>aggiṃ, aggito</i>	fire, thrown in fire
<i>aghaṃ</i>	grief
<i>aghamūlaṃ</i> (<i>agha + mūlaṃ</i>), <i>aghamūlā</i>	root of grief (grief + root)
<i>aghaṭamānena</i> (<i>a + ghaṭamānena</i>)	don't endeavor (don't + endeavor)
<i>ahaṃ, ahañca</i> (<i>ahaṃ + ca</i>)	I, I too (I + too)
<i>ahamamhi</i> (<i>ahaṃ + amhi</i>)	I am (I + am)
<i>ahampi</i> (<i>ahaṃ + pi</i>)	I too (I + too)
<i>āhaniya</i>	having oppressed
<i>āhāraṃ</i>	food
<i>āharimena</i>	enticing by
<i>āharissaṃ, āhariyāmi, āhārisaṃ</i>	eat, I eat
<i>ahiriko</i> (<i>a + hiriko</i>)	shameless (without + shame)
<i>aho</i>	oh

PāḲi	English
<i>ahosi, ahosiṃ</i>	be, I was
<i>ahu, ahuṃ</i>	was, had
<i>ahumha</i>	we were, we had
<i>ajānako (a + jānako), ajānantā, ajānantassa</i>	ignorant (not + knowing)
<i>ajaraṃ (a + jaraṃ), ajaramhi</i>	unaging (not + aging) [Nibbāna]
Ājīvaka Upaka	Husband of Cāpā Therī (V292-V312), also known as Kāḷa . His verses are 292, 293, 295, 297, 298, 300, 302, 304, 306, 307, 309.
<i>ajja</i>	today
<i>ajjamhi (ajja + amhi)</i>	today I (today + I)
<i>ajjāpi (ajja + api)</i>	even today (today + even)
<i>ajjaṭṭhamī</i> <i>(ajja + aṭṭhamī)</i>	today is the eighth [day] (today + eighth)
<i>ajjeva (ajj + eva)</i>	today itself (today + itself)
<i>ajjhatañca (ajjhataṃ + ca)</i>	internally too (internally + too)
<i>ajjhositā</i>	tending
<i>ajjhupagacche (see paṇāmamupagamma, rukkhamaḷamupagamma, sāmikamupemi, samupagamāmi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma)</i>	approached
<i>akallo (a + kallo)</i>	unwell (not + well)
<i>akaṃ</i>	did
<i>akammakāmā</i> <i>(a + kammakāmā)</i> <i>(see kammakāmā)</i>	not delighting in work (not + delighting in work)
<i>akampiyaṃ</i> <i>(a + kampiyaṃ)</i>	unwavering (not + wavering) [Nibbāna]
<i>akaṃsu</i>	practiced
<i>akāpurisasevitaṃ</i> <i>(a + kā + purisa + sevitaṃ)</i>	not resorted to by bad men (not + bad + men + resorted to) [Nibbāna]

<i>Pāḷi</i>	English
<i>akāsiṃ</i>	I did
<i>akhalitamabhayaṃ</i> (<i>a</i> + <i>khalitaṃ</i> + <i>a</i> + <i>bhayaṃ</i>)	firm and fearless (not + infirm + without + fear) [Nibbāna]
<i>ākiñcaññañhi</i>	having nothing
<i>akkhaṇo</i> (<i>a</i> + <i>k</i> + <i>khaṇo</i>)	[unfavorable] moment (non + moment)
<i>akkhāto, akkhātā</i> (see <i>idamakkhāsi</i>)	declared
<i>akkhīni</i> (see <i>cakkhumā</i> , <i>cakkhumatī</i> , <i>dibbacakkhu</i> , <i>dibbacakkhum</i> , <i>kinnarimandalocane</i> , <i>nayanā</i> , <i>nayanāni</i> , <i>nettahesumabhinīlamāyatā</i> ,)	eyes
<i>akkuṭṭhavandite</i> (<i>akkuṭṭha</i> + <i>vandite</i>)	curse-pay homage (curse + pay homage)
<i>akusītā</i> (<i>a</i> + <i>kusītā</i>)	unindolent (not + indolent) [Arahant]
<i>alabhamānā</i> (<i>a</i> + <i>labhamānā</i>), <i>aladdhā</i> (<i>a</i> + <i>laddhā</i>) (see <i>aladdhā</i> , <i>laddhaṃ</i> , <i>laddho</i> , <i>paṭiladdhāna</i>)	not having gained (not + having gained)
<i>alaṃ</i>	enough!
<i>alaṅkatā</i>	decorated
<i>alasā</i>	lazy
<i>amanussasevitaṃ</i> (<i>a</i> + <i>manussā</i> + <i>sevitaṃ</i>)	resorted to by non-humans (non + humans + resorted to)
<i>amataḡāmī</i> (<i>a</i> + <i>mata</i> + <i>ḡāmī</i>)	leading to undying (no + dying + leading) [Nibbāna]
<i>amaraṃ</i> (<i>a</i> + <i>maraṃ</i>), <i>amataṃ</i> , <i>amatamhi</i>	undying (no + dying) [Nibbāna]
<i>amatamadhigacchiṃ</i> (<i>a</i> + <i>matam</i> + <i>adhigacchiṃ</i>)	entered upon [realization] of undying (no + death + entered upon [realization] of) [Arahant]
Ambapālī (<i>Amba</i> + <i>pālī</i>)	Ambapālī Therī (V252-V270), Nurtured by the Mango Tree (mango tree + nurtured)
<i>amhākaṃ</i>	us, for us, of us
<i>amittā</i> (<i>a</i> + <i>mittā</i>), <i>amittāva</i>	[acting] unfriendly (not + friendly)

PāḲi	English
<i>amittajanana</i> (<i>amitta</i> + <i>janana</i>)	breeding enmity (enmity + breeding)
<i>amma, amma</i>	O mother, mother
<i>amoghaṃ</i> (<i>a</i> + <i>moghaṃ</i>), <i>amogho</i>	fruitful (non + foolish)
<i>āṇādhanaṃissariyaṃ</i> (<i>āṇā</i> + <i>dhanaṃ</i> + <i>issariyaṃ</i>)	sovereign with wealth and supremacy (authority + wealth + supremacy)
<i>anagāriyaṃ</i> (<i>an</i> + <i>agāriyaṃ</i>)	homelessness (without + home)
<i>anagārūpanissayo</i> (<i>anagāra</i> + <i>upanissayo</i>)	dependent on homelessness (homelessness + dependent) <i>arahattūpanissayo</i> translated as arahant tendency in TB&V
<i>analaṣaṃ</i> (<i>an</i> + <i>alaṣaṃ</i>), <i>analaṣā</i>	not lazy (not + lazy)
<i>anamatagge, anamataggato</i>	endless
<i>anaṇā</i> (<i>an</i> + <i>aṇā</i>)	free of debt (no + debt) [Arahant]
<i>anaṅgaṇaṃ</i> (<i>an</i> + <i>aṅgaṇaṃ</i>)	lustless (without + lust) [Arahant]
<i>anaññathā</i> (<i>an</i> + <i>aññathā</i>)	not otherwise (not + otherwise)
<i>anantādīnavā</i> (<i>an</i> + <i>antaṃ</i> + <i>ādīnavā</i>)	endless danger (no + end + danger), danger from time immemorial
<i>anantarāvīmokkhāsiṃ</i> (<i>anantarā</i> + <i>vīmokkho</i> + <i>āsiṃ</i>)	fully freed in no long time (no long time + fully freed + I was)
<i>anānuññāto</i> (<i>an</i> + <i>anuññāto</i>), <i>nānuññāto</i> (<i>na</i> + <i>anuññāto</i>)	without permission (without + permission)
<i>anapekkhāva</i> (<i>an</i> + <i>apekkhāva</i>)	disinterested (without + expectations) [Arahant]
<i>anappakaṃ</i>	many
<i>anāsavā</i> (<i>an</i> + <i>āsavā</i>) (see <i>āsavakkhaya</i> , <i>āsavā</i> , <i>āsava</i> , <i>khīṇāsavā</i>)	taintless (without + taint) [Arahant]
<i>anatthikā</i> (<i>an</i> + <i>atthikā</i>)	non-desirous (not + aimed) [Arahant]
<i>anāvilāṃ</i> (<i>an</i> + <i>āvilāṃ</i>)	unagitated (not + agitated) [Arahant]
<i>andha</i>	blind
<i>andhabhūtā</i> (<i>andha</i> + <i>bhūtā</i>)	vision-less (blind + being)

<i>Pāḷi</i>	<i>English</i>
<i>andhovatto</i> (<i>andho</i> + <i>iva</i> + <i>aṭṭo</i>)	distressed by blindness (blind + like + distressed)
<i>anejaṃ</i> (<i>an</i> + <i>ējaṃ</i>), <i>anejā</i>	imperturbable (not + perturbable) [concentration] [Arahant]
<i>anekajātisaṃsāraṃ</i> (<i>aneka</i> + <i>jāti</i> + <i>saṃsāraṃ</i>)	through many births in round of existences (many + births + round of existences)
<i>Aṅgā</i>	one of the Sixteen Janapadā (Republics)
<i>aṅḡarakāsusadisā</i> (<i>aṅḡāra</i> + <i>kāsu</i> + <i>sadisā</i>)	like a pit full of embers (embers + pit + like)
<i>anibbisaṃ</i>	incessantly <i>translated as not finding</i> <i>in Thig Edition 1</i>
<i>aniccā</i> (<i>a</i> + <i>niccā</i>), <i>anicce</i> , <i>aniccamhi</i>	impermanent (not + permanent)
<i>aniccasaññāṃ</i> (<i>a</i> + <i>nicca</i> + <i>saññāṃ</i>), <i>aniccasaññā</i>	perception of impermanence (not + permanence + perception)
<i>aṇika</i>	pointed, army
<i>aṇīkadatto</i>	mis-spelling, should be Anikaratto
<i>Anīkaratto</i> , <i>anikaratto</i> , <i>anikarattaṃ</i> , <i>anikarattassa</i> , <i>anikarattañca</i>	King Anikaratta, King of Vāraṇavati City, betrothed to Sumedhā Therī (V450-V524)
<i>animittañca</i> (<i>a</i> + <i>nimittaṃ</i> + <i>ca</i>)	signless too [deliverance] (without + sign + too)
<i>añjaliṃ</i>	with folded hands [respectfully]
<i>Añjanaṃ</i>	Añjana [forest]
<i>añjaniñca</i>	kohl too
<i>aṅkusamādāya</i> (<i>aṅkusaṃ</i> + <i>ādāya</i>)	having taken goad (goad + having taken)
<i>aññā</i> , <i>aññañca</i>	others too
<i>annaṃ</i>	food
<i>aññaṃ</i>	[final] knowledge
<i>aññamaññaṃ</i> (<i>aññaṃ</i> + <i>aññaṃ</i>), <i>aññamaññaena</i>	each other (each + other), for each other
<i>annapānassa</i> (<i>anna</i> + <i>pānassa</i>)	food and drinks (food + drinks)
<i>aññāsamatimaññihaṃ</i> (<i>aññāsaṃ</i> + <i>atimaññiṃ</i> + <i>ahaṃ</i>)	I was despising others (others + was despising + I)

PāḲi	English
Aññatarā	Aññatarā Therī (V1 and V67-V71), some other
<i>aññena</i>	somewhere else
<i>annena, annañca (annaṃ + ca)</i>	food, food too (food + too)
<i>anomapaññassa</i> (<i>anoma + paññassa</i>)	one with lofty wisdom (lofty + wisdom) [Lord Buddha]
Anopamā (<i>an + opamā</i>)	Anopamā Therī (V151-V156), Incomparable (no + simile)
Antakā	End-maker, another name of Māra
<i>antaradhāyāmi</i>	disappear
<i>antarāyikā</i>	block
<i>antimaṃ, antimoyaṃ</i> (<i>antimaṃ + ayaṃ</i>)	last [body], this is last [body] (last + this [body])
<i>anto</i>	end
<i>antodīpeva</i> (<i>anto + dīpe + eva</i>)	like in-between lamps (in-between + lamps + like)
<i>anubandhe</i>	entangled
<i>anubhonti, anubhohisi, anubhūtaṃ</i>	experience
<i>anubrūhehi, anubrūhaya</i>	cultivate
<i>anudahanti</i>	burning
<i>anuddhatā</i> (<i>an + uddhatā</i>)	non-restless (non + restless) [Arahant] <i>can also be translated unconceited</i>
<i>anugacchāmi</i>	I follow that path
<i>anujānāhi, anujānātha</i>	please permit
<i>anukampāya, anukampikā</i>	with compassion
<i>anukkamaṇīkagaṇanāvāsena</i> (<i>anukkamaṇīka + gaṇanā + vāsena</i>)	numbered list (ordered + counting + list)
<i>aṇumattopi</i> (<i>aṇu + matto + api</i>)	even as much as an atom (atom + as much as + even)
<i>anunentī</i>	requested
<i>anupādāya</i> (<i>an + upādāya</i>)	without clinging (no + grasping)
<i>anupāsito</i> (<i>an + upāsito</i>)	undevoted (not + devoted)
<i>aṇūpi</i>	minutest, atomic
<i>anuppatto, anuppattā</i>	have/has been reached

<i>Pāḷi</i>	<i>English</i>
<i>anurattaṃ, anurattā</i>	delighting, delightedly
<i>anusāsi, anusāsani, anusāsaniṃ, anusitṭhiṃ, anusitṭhā</i>	teaching, taught
<i>anuttaraṃ (an + uttaraṃ)</i>	unsurpassed (not + surpassed) [Lord Buddha]
<i>anuvattā</i>	follower, attendant
<i>anuvicinantī</i>	investigating
<i>apaccavekkhitaṃ</i> <i>(a + paccavekkhitaṃ)</i>	not contemplated (not + contemplated)
<i>apaccisaṃ</i>	cooked
<i>apakīritūna</i>	disgrace
<i>apaññātā (a + paññātā)</i>	unknown (not + known)
<i>apāpikā (a + pāpikā)</i>	innocent (not + evil)
<i>apāpuritvānaṃ (apāpuritvāna + ahaṃ), avāpuritvāhaṃ</i>	I having opened (having opened + I)
<i>aparaddhaṃ, aparādhitāṃ, aparajjhaṃ</i>	fault
<i>aparājitaṃ (a + parājitaṃ), aparājito</i>	undefeated (not + defeated) [Lord Buddha]
<i>Aparāsāmā (Sāmā 2)</i> <i>(Aparā + sāmā)</i>	Aparāsāmā or Sāmā (2) Therī (V39-V41), Another Peaceful (another + peaceful)
<i>aparato</i>	far away, western
<i>Aparāuttamā (Uttamā 2)</i> <i>(Aparā + uttamā)</i>	Aparāuttamā Therī or Uttamā (2) Therī (V45-V47), Another Best (another + best)
<i>aparihīno</i> <i>(a + pari + hīno)</i>	unaged (not + completely + declined)
<i>aparimāṇaṃ</i> <i>(a + pari + māṇaṃ)</i>	immeasurable (not + completely + measurable)
<i>aparimitā (a + parimitā),</i> <i>aparimitaṇca</i>	boundless (without + bound)
<i>apathena (a + pathena)</i>	not a road (not + road)
<i>apekkhihaṃ (apekkhi + a haṃ)</i>	I was interested (expectant + I was)
<i>apetaviññāṇo</i> <i>(apeta + viññāṇo)</i>	consciousness has departed (departed + consciousness)

Pāli	English
<i>aphassayi, aphassayim, aphusim</i>	contacted
<i>api, pi</i>	and, too, even, and then, also
<i>appabhoge (appa + bhoge)</i>	little to partake (little + partake)
<i>appakaṃ</i>	little
<i>appakassa</i>	trifling [little]
<i>appamādaratāya</i> (<i>a + p + pamāda + ratāya</i>)	delighting in heedfulness (no + heedlessness + delighting) [Arahant]
<i>appamattā (a + p + pamattā),</i> <i>appamattāya, appamattassa</i>	heedful (without + heedlessness), heedfully [Arahant]
<i>appassāda</i> (<i>appa + assāda</i>)	gladdening only a little (little + gladdening)
<i>appaṭibaddhacittā</i> (<i>a + p + paṭibaddha + cittā</i>), <i>appaṭibandhacittā</i>	unobsessed mind (not + obsessed + mind)
<i>appaṭipuggalo</i> (<i>a + p + paṭi + puggalo</i>)	unrivaled person (not + rivaled + person) [Lord Buddha]
<i>appaṭivānīyaṃ</i> (<i>a + p + paṭivānīyaṃ</i>)	cannot be turned back (not + turned back)
<i>appattāva</i> (<i>a + p + pattāva</i>)	without having reached (not + reached)
<i>appekaccā</i>	[for] some
<i>appeva (api + eva)</i>	perhaps (and + then)
<i>appossukkā</i> (<i>appa + usuukkā</i>)	uninterested [in worldly affairs] (little + enthusiasm)
<i>āpucchahaṃ, apucchāhaṃ,</i> <i>āpucchitūna, āpucchāhaṃ</i> <i>āpucchahaṃ-nāpucchahaṃ</i>	I ask for permission, having asked for permission, taking leave asking permission-not asking permission
<i>apucchimsu</i>	asked
<i>aputhujjanasevitaṃ</i> (<i>a + puthujjana + sevitaṃ</i>)	not resorted to by worldly people (not + worldly people + resorted to) [Nibbāna]
<i>aputtikā (a + puttikā)</i>	without sons (without + sons)
<i>āraddhavīriye (āraddha + vīriye)</i>	firm and energetic (firm + energy) [Arahant]

<i>Pāḷi</i>	<i>English</i>
<i>ārādhayāhi</i>	obtain
<i>arahato</i>	<i>Untranslated</i> [arahant]
<i>arati (a + rati), aratī</i>	non-delight (non + delight)
<i>aratimajjhagaṃ</i> <i>(a + ratiṃ + ajjhagaṃ)</i>	became non-delighted (non + delighted + attain)
<i>ariyaddhanaṃ (ariya + d + dhanaṃ)</i>	noble wealth (noble + wealth)
<i>ariyamaggaṃ (ariya + maggaṃ)</i>	Noble Path (noble + path)
<i>ariyasaccāni (ariya + saccāni)</i>	Noble Truths (noble + truths)
<i>ariyaṭṭhaṅgiko</i> <i>(ariya + aṭṭha + aṅgiko),</i> <i>ariyaṭṭhaṅgikaṃ</i>	Noble Eightfold (noble + eight + limbed)
<i>ariyo, ariyaṃ, ariyā</i>	noble
<i>ārogyaṃ</i>	wellness <i>literally health</i>
<i>āruhi</i>	climbed
<i>āsādiya</i>	offended
<i>asahamānā (a + sahamānā)</i>	unbearable (not + bearable)
<i>asahāyikā (a + sahāyikā)</i>	without a partner (no + partner)
<i>asakāmā</i>	vulgar
<i>asakiṃ</i>	always
<i>āsaṃsukā</i>	glutton
<i>asaṃvutā (a + saṃvutā) (see</i> <i>saṃvutā, sīlasaṃvuto, susaṃvutā)</i>	unguarded (not + guarded)
<i>āsanaṃ, āsane</i>	seat, on the seat
<i>asaṅgamānasā</i> <i>(a + saṅga + mānasā)</i>	unattached mind (not + attached + mind)
<i>asapattamasambādhaṃ</i> <i>(a + sapattaṃ + a + sambādhaṃ)</i>	non-hostile and non-hindering (non + hostile + non + hindering) [Nibbāna]
<i>asapattamhi (a + sapattamhi)</i>	non-hostile (non + hostile)
<i>asāre (a + sāre), asārena, asārehi,</i> <i>asārassa</i>	essence-less (no + essence)
<i>asassataṃ (a + sassataṃ), asassatā</i>	non-eternal (non + eternal)
<i>āsavā, āsave (see āsavakkhayaṃ,</i> <i>anāsavā, khīṇāsavā)</i>	taints
<i>āsavakkhayāti</i> <i>(āsava + k + khayā + ti)</i>	without taints (taints + end)

PāḲi	English
<i>āsavakkhaya</i> (<i>āsava + k + khaya</i>) (see <i>āsavā</i> , <i>āsava</i> , <i>anāsavā</i> , <i>khīṇāsavā</i>)	end of taints (taints + end) [Nibbāna]
<i>āsāya</i>	hope
<i>asecanakamojavaṇṇa</i> (<i>asecanakaṇṇa + ojavaṇṇa</i>)	supremely delightful and sweet (supremely delightful + sweet) [Nibbāna]
<i>asevīhaṇṇa</i> (<i>asevi + ahaṇṇa</i>)	I resorted to (resorted to + I)
<i>āsīṇṇa</i>	I was
<i>asīsūṇūpamā</i> (<i>asī + sūṇ + ūpamā</i>)	like sword's edge (sword + edge + like)
<i>asitanicitamuduke</i>	dark and luxuriant pile
<i>asīti</i>	eighty
<i>āsīvisāṇṇa</i>	a snake <i>literally</i> poisoned fang
<i>āsīvisūpamā</i> (<i>āsī + vis + ūpamā</i>)	like snake-poison (fang + poison + like) <i>literally</i> snake + like
<i>asmiṇṇa</i>	this
<i>asokaṇṇa</i> (<i>a + sokaṇṇa</i>)	unsorrowing (not + sorrowing) [Nibbāna]
<i>assa</i>	would become
<i>assaṇṇa</i>	horse
<i>assamaṇṇā</i> (<i>a + s + samaṇṇā</i>)	not a renunciate (not + renunciate)
<i>assarathaṇṇa</i> (<i>assa + rathaṇṇa</i>)	horse and chariot (horse + chariot)
<i>assu</i> , <i>assū</i>	tears
<i>assuthañṇarudhiramhi</i> (<i>assu + thañṇaṇṇa + rudhiramhi</i>)	tears, mother's milk, and blood (tears + mother's milk + blood)
<i>asubhāya</i> (<i>a + subhāya</i>)	repulsiveness (not + beautiful)
<i>asuciṇṇa</i> (<i>a + suciṇṇa</i>), <i>asucī</i>	impure (not + pure)
<i>asucipunṇaṇṇa</i> (<i>asuci + punṇaṇṇa</i>)	filled with impurities (impurities + filled)
<i>āsum</i> , <i>ābhum</i>	had, being
<i>āsūpasampadā</i> (<i>āsī + upasampadā</i>)	was higher ordination (was + higher ordination)
<i>asurakāye</i> (<i>asura + kāye</i>)	among asuras (asuras + among)

<i>Pāḷi</i>	English
<i>atha</i>	thus
<i>athaddasāsīm</i> (<i>atha</i> + <i>addasāsīm</i>)	then I saw (then + I saw)
<i>athāsi</i>	then you were
<i>atho</i>	and, also, then, thus
<i>atikkamaṃ</i> (see <i>samatikkamaṃ</i>)	transcend
<i>atitaṃse</i>	past
<i>atitto</i> (<i>a</i> + <i>titto</i>), <i>atittāva</i> (see <i>santappayitvā</i> , <i>tappaya</i> , <i>titti</i>)	unsatisfied (not + satisfied)
<i>atīva</i>	acutely
<i>atrajā</i>	born of him
<i>attānaṃ</i>	self
<i>attānaṃ</i> (<i>a</i> + <i>t</i> + <i>tānaṃ</i>) (see <i>tānaṃ</i>)	unsheltered (not + sheltered)
<i>attano</i> , <i>attato</i>	mine, as mine [personality view]
<i>aṭṭhaguṇaṃ</i> (<i>aṭṭha</i> + <i>guṇaṃ</i>)	eight times (eight + times)
<i>aṭṭhakanipāto</i> (<i>aṭṭhaka</i> + <i>nipāto</i>)	chapter of eights (eights + chapter)
<i>atthaṃ</i>	goal, meaning
<i>aṭṭhamī</i> , <i>aṭṭhamiyā</i>	eighth [night of the fortnight], on the eighth
<i>aṭṭhaṅgasusamāgataṃ</i> (<i>aṭṭha</i> + <i>aṅga</i> + <i>susamāgataṃ</i>)	tempered by eightfold precepts (eight + limbed + tempered [precepts])
<i>aṭṭhaṅgiko</i> (<i>aṭṭha</i> + <i>aṅgiko</i>), <i>aṭṭhaṅgikañca</i> (<i>aṭṭha</i> + <i>aṅgikaṃ</i> + <i>ca</i>)	eightfold (eight + limbed), and eightfold (eight + limbed + too)
<i>aṭṭhāsīm</i>	[I] stood
<i>atthāya</i>	benefit
<i>atthi</i>	yes, there is
<i>aṭṭhikaṅkala</i> (<i>aṭṭhi</i> + <i>kaṅkala</i>)	chain of bones (bones + chain)
<i>aṭṭhīnañca</i> (<i>aṭṭhīnaṃ</i> + <i>ca</i>)	bones too (bones + too)
<i>aṭṭhinhārusaṅghāte</i> (<i>aṭṭhi</i> + <i>nhāru</i> + <i>saṅghāte</i>)	binding together of bones and sinews (bones + sinews + binding together)
<i>aṭṭito</i> , <i>aṭṭā</i> , <i>aṭṭitā</i> , <i>aṭṭiyāmi</i>	distressed

<i>PāḲi</i>	English
<i>atuliyamaḥ</i> (<i>a</i> + <i>tuliyamaḥ</i>)	unequalled (not + equalled) [Nibbāna]
<i>āturaḥ, āturena</i>	illness
<i>avaca, avacamaḥ, avocamaḥ, avocimaḥ</i>	say, said
<i>avajje</i>	in blameless
<i>avasavattinī</i> (<i>a</i> + <i>vasavattinī</i>)	uncontrolled (not + controlled)
<i>avasāyī</i>	end
<i>avasimaḥ</i>	dwelt
<i>avekkhanti</i>	seeing
<i>avekkhimaḥ</i> (<i>avekkhimaḥ</i> + <i>ahamaḥ</i>)	I have seen (have seen + I)
<i>āvi</i>	publicly [openly]
<i>aviddasū</i> (<i>a</i> + <i>viddasū</i>)	ignorant (not + knowledgeable)
<i>avijjaṇca</i> (<i>a</i> + <i>viijamaḥ</i> + <i>ca</i>)	ignorance too (not + knowledge + too)
<i>āvilacitto</i> (<i>āvila</i> + <i>citto</i>)	with an agitated mind (with an agitated + mind)
<i>avitakkassa</i> (<i>a</i> + <i>vitakkassa</i>)	calmness of thoughts (without + thoughts)
<i>avītivattā</i> (<i>a</i> + <i>vitivattā</i>)	not having overcome (not + having overcome)
<i>āvuso</i>	friend
<i>ayācito</i> (<i>a</i> + <i>yācito</i>)	unasked (not + asked)
<i>ayamaḥ</i>	this
<i>āyanti</i>	come
<i>āyatapamhe</i>	these long eyelashes
<i>ayoguḷova</i> (<i>ayo</i> + <i>guḷo</i> + <i>iva</i>)	like iron ball (iron + ball + like)
<i>ayoniso</i> (<i>a</i> + <i>yoniso</i>)	inappropriately (not + appropriately)
<i>ayyā, ayyānaḥ, ayye</i>	noble lady, mistress
<i>ayyakā</i>	grandmother
<i>ayyāyovādo</i> (<i>ayyāya</i> + <i>vādo</i>)	words of noble lady (noble lady + words), noble lady's exhortation
<i>bādhayissasi</i>	hinder
<i>bāhā</i>	arms
<i>bahiddhā</i>	outsiders [to the Dhamma]

<i>Pāḷi</i>	English
<i>bāhiraṃ</i>	outside
<i>bahuāyāsaṃ</i> (<i>bahu</i> + <i>āyāsaṃ</i>)	much troublesome (much + troublesome)
<i>bahudukkhā</i> (<i>bahu</i> + <i>dukkhā</i>)	much suffering (much + suffering)
<i>bahudukkhānamālayo</i> (<i>bahu</i> + <i>dukkhānaṃ</i> + <i>ālayo</i>)	residence of much suffering (much + suffering + residence)
<i>bahukaṇṭakā</i> (<i>bahu</i> + <i>kaṇṭakā</i>)	very thorny (very + thorny)
<i>bahuṃ, bahūhi, bahūni, bahūnaṃ,</i> <i>bahunnaṃ, bahukaṃ</i>	many, much, for many
<i>bahusapattā</i> (<i>bahu</i> + <i>sapattā</i>)	very hostile (very + hostile)
<i>bahussutā</i> (<i>bahu</i> + <i>s</i> + <i>sutā</i>), <i>bahussutāyo</i>	learned (much + heard) [Arahant]
<i>bahutarā</i>	mostly
<i>bahūvatasamādānā</i> (<i>bahū</i> + <i>vata</i> + <i>samādānā</i>)	undertaking many rites and rituals (many + rites-rituals + undertaking)
<i>bahuvighātā</i> (<i>bahu</i> + <i>vighātā</i>), <i>bahuvighāte</i> (see <i>ghātaṃ, ghāto, ghātā, ghātāya</i>)	much destructive (much + destructive)
<i>bahuvitte</i> (<i>bahu</i> + <i>vitte</i>)	rich (very + rich)
<i>bālalāpanaṃ</i> (<i>bāla</i> + <i>lāpanaṃ</i>)	topic of prattling for fools (fools + prattling)
<i>balāni</i>	powers
<i>bālha</i>	very much
<i>bālhadubbalā</i> (<i>bālha</i> + <i>dubbalā</i>)	very weak (very + weak)
<i>baḷisaṃ</i>	fish-hook
<i>bālo, bālā, bālānaṃ, bāle</i>	fool, fools
<i>bandhanaṃ, bandhantī, bandhiya,</i> <i>bandhanīyā</i>	ties, tied
<i>bandhitumicchati</i> (<i>bandhituṃ</i> + <i>icchati</i>)	wishing to be tied (tied + wishing to be)
<i>bandho</i>	tied
Bārāṇasīto	from Bārāṇasī City, now known as Vārāṇasī, India

<i>PāḲi</i>	English
<i>Bhaddākāpilānī</i> (<i>Bhaddā</i> + <i>Kāpilānī</i>)	Bhaddā Kāpilānī Therī (V63-V66), Good Daughter of Kapila (good + daughter of Kapila)
<i>Bhaddākuṇḍalakesā</i> (<i>Bhaddā</i> + <i>Kuṇḍala</i> + <i>kesā</i>)	Bhaddā Kuṇḍalakesā Therī (V107-V111), Good wih Curly Hair (good + curly + hair)
<i>bhaddante</i>	O venerable sir
<i>bhadde</i>	O good woman
<i>Bhadrā</i>	Bhadrā Therī (V9), Good
<i>bhadraṃvajāniyaṃ</i> (<i>bhadraṃ</i> + <i>v</i> + <i>ajāniyaṃ</i>)	a good thoroughbred (good + thoroughbred)
<i>bhadraratā</i> (<i>bhadra</i> + <i>ratā</i>)	delighting in good (good + delighting)
<i>bhagavato, bhagavati, bhagavā</i>	Blessed One [Lord Buddha and Lord Koṇāgamana]
<i>bhaggā, bhañjitā</i>	broken
<i>bhāgimā</i>	partner
<i>bhaginiyo</i>	sisters
<i>bhajaṃāno, bhajitabbā, bhajantānaṃ</i>	associate with, those who associate
<i>bhājanaṃ</i>	[cooking] vessel
<i>bhamaravaṇṇasādisā</i> (<i>bhamara</i> + <i>vaṇṇa</i> + <i>sādisā</i>)	like the color of bumble bees (bumble bees + color + like)
<i>bhamukā</i>	eye-brows
<i>bhamukantare</i> (<i>bhamuka</i> + <i>antare</i>)	between [your] eye-brows (eye-brows + between)
<i>bhaṇati, bhaṇasi, bhaṇa, bhaṇī,</i> <i>bhāsasi, bhaṇāmi, bhaṇatī</i>	speaking, spoke, I spoke, speak up
<i>bhaṇito</i>	spoken to
<i>bhariyā</i>	wife
<i>bhassarā</i>	shining
<i>bhastanṃ</i>	bag, bellows
<i>bhātā, bhātu, bhātuno</i>	brothers
<i>bhattā, bhattāraṃ</i> (see <i>patiṃ, patinā,</i> <i>patī</i>)	husband
<i>bhattacoḷassa</i> (<i>bhatta</i> + <i>coḷassa</i>)	food and clothes (food + clothes)
<i>bhattaṃ, bhattena</i>	eat, eating

<i>Pāḷi</i>	<i>English</i>
<i>bhattatthaṃ</i> (<i>bhatta</i> + <i>atthaṃ</i>), <i>bhattattaṃ</i>	finished eating (eating + finished)
<i>bhattikataṃ</i> (<i>bhatti</i> + <i>kataṃ</i>)	devoted (devotion + doing)
<i>bhātusokena</i> (<i>bhātu</i> + <i>sokena</i>)	with sorrow over brother (brother + with sorrow)
<i>bhava</i> , <i>bhave</i> , <i>bhavā</i> (plural), <i>bhaveyyuṃ</i>	be, becoming
<i>bhavābhavaṃ</i> (<i>bhavā</i> + <i>bhavaṃ</i>)	become this or that (become this + become that)
<i>bhavagataṃ</i> (<i>bhava</i> + <i>gataṃ</i>), <i>bhavagate</i> , <i>bhavagatena</i>	gone to becoming (becoming + gone to)
<i>bhavagatamasāraṃ</i> (<i>bhavagataṃ</i> + <i>asāraṃ</i>)	becoming is essence-less (becoming + essence-less)
<i>bhavanetti</i>	lead to becoming
<i>bhavatanhāya</i> (<i>bhava</i> + <i>tanhāya</i>)	of craving for becoming (becoming + craving for)
<i>bhāvēmi</i> , <i>bhāvehi</i> , <i>bhāventī</i> , <i>bhāvito</i> , <i>bhāvitā</i> (see <i>subhāveti</i> , <i>subhāvitā</i>)	developing, developed [Arahant]
<i>bhavissati</i> , <i>bhavissasi</i>	will be
<i>bhāvitattṭhaṅgiko</i> (<i>bhāvita</i> + <i>aṭṭha</i> + <i>aṅgiko</i>)	developed eightfold (developed + eight + limb)
<i>bhāvitindriyā</i> (<i>bhāvita</i> + <i>indriyā</i>)	with developed faculties (developed + faculties) [Arahant]
<i>bhayadassiniṃ</i> (<i>bhaya</i> + <i>dassiniṃ</i>)	having seen fear (fear + having seen)
<i>bhayaṃ</i> , <i>bhayo</i> , <i>bhāyasi</i> , <i>bhayānakam</i>	fear, fearful, fearfulness
<i>bhedanadhamme</i> (<i>bhedana</i> + <i>dhamme</i>)	subject to breakup (breakup + nature)
<i>bhiduro</i>	subject to breakup
<i>bhijjati</i>	broken, breaking up
<i>bhijjhita</i>	likely an error
<i>bhikkhaṃ</i> , <i>bhikkhāya</i>	on alms-round
<i>bhikkhamānā</i>	begging
<i>bhikkhuno</i> , <i>bhikkhunis</i>	Untranslated
<i>bhikkhusaṅghapurakkhataṃ</i> (<i>bhikkhu</i> + <i>saṅgha</i> + <i>purakkhataṃ</i>)	surrounded by Bhikkhu Saṅgha (Bhikkhu + Saṅgha + esteemed)

PāḲi	English
<i>bhīmarūpo</i> (<i>bhīma</i> + <i>rūpo</i>), <i>bhīṃsanakaṃ</i>	dreadful (dreadful + form)
<i>bhīto</i>	fearfully
<i>bhittiyā</i>	on wall
<i>bhiyyo</i>	much
<i>bhogā</i> , <i>bhogāni</i> , <i>bhoge</i> , <i>bhogeḥi</i>	partake, pleasures
<i>bhojanamadāsiṃ</i> (<i>bhojanaṃ</i> + <i>adāsiṃ</i>)	gave eatables (eatables + gave)
<i>bhojjaṃ</i>	eatables
<i>bhoti</i>	O good lady
<i>bhujissā</i>	freed slave
<i>bhūmiyaṃ</i>	ground
<i>bhuñja</i> , <i>bhuñjāhi</i> , <i>bhuñjati</i> , <i>bhuñjassu</i> , <i>bhuñjahaṃ</i> (<i>bhuñja</i> + <i>ahaṃ</i>) (see <i>abhuñjahaṃ</i>)	eat, I ate, eats, partake, I ate (ate + I)
<i>bhusaṃ</i>	extremely
<i>bhūtapati</i> (<i>bhūta</i> + <i>pati</i>)	lord of beings (beings + lord) (title of Inda , Sakkā)
<i>bījāni</i>	seeds
<i>bodhāya</i> , <i>bodhiṃca</i> (<i>bodhiṃ</i> + <i>ca</i>)	enlightenment (enlightenment + too) [Nibbāna]
<i>Bodhīti</i>	Bodhī Therī (V405, named in V403 and V406)
<i>bojjhaṅgā</i> (<i>bodhi</i> + <i>aṅgā</i>)	factors of enlightenment (enlightenment + limbs)
<i>bojjhaṅgaṭṭhaṅgikaṃ</i> (<i>bodhi</i> + <i>aṅgā</i> + <i>aṭṭha</i> + <i>aṅgikaṃ</i>)	factors of enlightenment-eightfold (enlightenment + limbs + eight + limbed)
<i>brahmabandhu</i> (<i>brahma</i> + <i>bandhu</i>)	kinsman of the Brahma (Brahma + brother)
<i>brahmacārinī</i> (<i>brahma</i> + <i>cārinī</i>)	farer of holy-life (holy-life + farer) [Arahant]
<i>brahmacariyaṃ</i> (<i>brahma</i> + <i>cariyaṃ</i>)	faring the holy-life (holy-life + faring)
<i>brāhmaṇiṇī</i> , <i>brāhmaṇi</i> (all feminine)	wife of brāhmaṇā

<i>Pāḷi</i>	<i>English</i>
<i>brāhmaṇivoca</i> (<i>brāhmaṇiṃ + avoca</i>)	said to brāhmaṇi (brāhmaṇi + said to)
<i>brāhmaṇo, brāhmaṇaṃ, brāhmaṇa,</i> <i>brahme (all masculine)</i>	brāhmaṇa
<i>brūsi</i>	designate
<i>buddhasāsaṇaṃ</i> (<i>buddha + sāsanaṃ</i>), <i>buddhasāsane</i>	Teaching of Lord Buddha (Teaching + Lord Buddha), in Lord Buddha's Teaching
<i>buddhasetṭhassa</i> (<i>buddha + setṭhassa</i>)	Lord Buddha the best one (Lord Buddha + best one) [Lord Buddha]
<i>buddhasutaṃ</i> (<i>buddha + sutaṃ</i>)	young of Lord Buddha (Lord Buddha + young of) [a noble person]
<i>buddhavaradesitāni</i> (<i>buddha + vara + desitāni</i>)	preached by Lord Buddha the highest (Buddha + highest + preached)
<i>buddhavarassa</i> (<i>buddha + varassa</i>)	Lord Buddha the highest one (Buddha + highest one) [Lord Buddha]
<i>buddho, buddhena, buddhassa,</i> <i>buddhe, buddhānaṃ, buddhāna</i>	enlightened [Lord Buddha], by Buddha, of Buddha, Buddhā
<i>bujjhare, bujjhihaṃ (bujjhi + ahaṃ)</i>	awake, I was awake (awake + I)
<i>byādhi</i>	sickness
<i>byādhimaraṇatunnānaṃ</i> (<i>byādhi + maraṇaṃ + tunnānaṃ</i>)	struck by sickness and death (sickness + death + struck)
<i>byākari, byākariṃsūti</i>	announce, announced
<i>byālikam</i>	unpleasantness
<i>byāpādam</i>	ill-will
<i>byapānudiṃ, byapānudi</i>	dispelled
<i>byāruddhā</i>	hatred
<i>byasanaṃ, byasanāni</i>	misfortune
<i>ca</i>	and, too
<i>cāgataṃ (ca + āgataṃ)</i>	come from (and + come from)
<i>cakkhum</i>	eye
<i>cakkhumā</i>	one with eyes [Lord Buddha]
<i>cakkhumatī</i>	one with eyes (feminine)

Pāḷi	English
<i>cakkhuvīdhā</i>	various eye layers
Cālā	Cālā Therī (V182-V188), Moving
<i>camhi</i> (<i>ca</i> + <i>amhi</i>)	and I am (and + I am)
Candā	Candā Therī (V122-V126), Moon
caṇḍālā	caṇḍālā
<i>candanamaṇḍitasāragandhikaṃ</i> (<i>candana</i> + <i>maṇḍita</i> + <i>sāra</i> + <i>gandhikaṃ</i>)	embellished in sandalwood and smelling nice (sandalwood + covered + nice + smelling) <i>literally sandalwood – embellished with essential oils smell</i>
<i>candanokkhitā</i> (<i>candana</i> + <i>okkhitā</i>)	anointed with sandalwood paste (sandalwood paste + anointed)
<i>cando, candaṃ, candañca</i> (<i>candaṃ</i> + <i>ca</i>)	moon, and moon (moon + too)
<i>caññe</i> (<i>ca</i> + <i>aññe</i>)	and others (and + others)
Cāpā , <i>cāpe, cāpāya</i>	Cāpā Therī (V292-V312), Archer, wife of Ājīvaka Upaka AKA Kāla
<i>cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ</i> (<i>cāri</i> + <i>ahaṃ</i>) (see <i>acarīṃ, ciṇṇā, caramānā, caritvā, caritvāna, vicarasi, vicariṇhaṃ, vicārihaṃ, vicarantaṃ, vicarimha</i>)	dwell, will dwell, dwelt, I dwell (dwell + I)
<i>caraṇabandhanā</i> (<i>caraṇa</i> + <i>bandhanā</i>)	tied feet (feet + tied)
<i>cārudassanā</i> (<i>cāru</i> + <i>dassanā</i>)	lovely to behold [eye] (beautiful + looking)
<i>cassa</i> (<i>ca</i> + <i>assa</i>)	and is (and + is)
<i>cāsītā</i>	?? <i>likely an error</i>
<i>cattālisanipāto</i> (<i>cattālisa</i> + <i>nipāto</i>)	chapter of forties (forties + chapter)
<i>cattāri, cattāripi, caturo</i>	four, and four
<i>caṭṭhaṅgikaṃ</i> (<i>ca</i> + <i>aṭṭha</i> + <i>aṅgikaṃ</i>)	and eightfold (and + eight + limbed)
<i>catubbhāgaṃ</i> (<i>catu</i> + <i>b</i> + <i>bhāgaṃ</i>)	fourth part, <i>see endnote on V297</i>
<i>cātuddasiṃ</i> (<i>cātu</i> + <i>d</i> + <i>dasiṃ</i>)	fourteenth (four + ten) [night of the fortnight]

<i>Pāḷi</i>	<i>English</i>
<i>cātuddīpo</i> (<i>cātu</i> + <i>d</i> + <i>dīpo</i>)	four continents (four + continents)
<i>catukkanipāto</i> (<i>catukka</i> + <i>nipāto</i>)	chapter of fours (fours + chapter)
<i>catukkhattum</i> (<i>catu</i> + <i>k</i> + <i>khattum</i>)	four times (four + times)
<i>caturaṅgulikā</i> (<i>catur</i> + <i>aṅgulikā</i>)	four-fingered (four + fingered)
<i>caturassaṃ</i> (<i>catur</i> + <i>assaṃ</i>)	four-horse (four + horse)
<i>caturodadhī</i> (<i>catur</i> + <i>odadhī</i>)	four oceans (four + oceans)
<i>cāvajjadassinī</i> (<i>ca</i> + <i>avajja</i> + <i>dassinī</i>)	and seeing blamelessness (and + blamelessness + seeing)
<i>cavitvā</i>	having fallen
<i>cetopariccañāṇaṇca</i> (<i>ceto</i> + <i>paricca</i> + <i>ñāṇaṃ</i> + <i>ca</i>), <i>cetopariyañāṇaṇca</i>	completely understand the minds of others (mind + completely + understand + and)
<i>cetosamathamānuyuttā</i> (<i>ceto</i> + <i>samathaṃ</i> + <i>anuyuttā</i>)	mind intent on concentration (mind + concentration + intent on) [Arahant]
<i>cettha</i> (<i>ca</i> + <i>ettha</i>)	here (and + here)
<i>ceva</i> (<i>ca</i> + <i>eva</i>)	and so (and + so)
<i>cevaṃ</i> (<i>ca</i> + <i>evaṃ</i>)	and so (and + thus)
<i>cha</i>	six
<i>chaddito</i> , <i>chaddiya</i> , <i>chaddetvā</i> , <i>chaddūna</i>	leaving, left
<i>chāдеми</i>	covering
<i>chakkanipāto</i> (<i>chakka</i> + <i>nipāto</i>)	chapter of sixes (sixes + chapter)
<i>chaḷabhiññā</i> (<i>cha</i> + <i>abhiññā</i>), <i>cha mebbhiññā</i>	six higher knowledges (six + higher knowledges)
<i>chamaṃ</i> , <i>chamā</i> , <i>chamāya</i>	ground, floor, earth, on ground
<i>chamāpatitaṃ</i> (<i>chamā</i> + <i>patitaṃ</i>)	lying down (floor + fallen down)
<i>chandaajātā</i> (<i>chanda</i> + <i>jātā</i>)	arousing the desire (desire + arousing)
<i>chandaṃ</i>	desire
<i>chātā</i>	hungry
<i>chattakaṃ</i>	husband <i>literally sun-shade or umbrella. Husband is considered umbrella, protection of wife.</i>
<i>chaviṃ</i>	skin

Pāli	English
<i>chedanaṃ, chindiya, chetvā, chetvāna, chetvāva, chedāpayitvāna</i>	cut-off, having cut-off
<i>chinnamūlakā</i> (<i>chinna + mūlakā</i>)	rootless (cut-off + root) [Arahant]
<i>chinnasaṃsayā</i> (<i>chinna + saṃsayā</i>)	doubtless (cut-off + doubt) [Arahant]
<i>chuddho, chuddhūna</i>	contemptible
<i>churikāya</i>	with knife
<i>chuṭṭho, chuṭṭhūna</i>	contemptible
<i>cicciṭi cicciṭiṭi</i>	hissing sounds [when hot iron dipped in water]
<i>cimaṃ</i> (<i>ca + imaṃ</i>)	and this (and + this)
<i>ciṇṇā, caramānā, caritvā, caritvāna</i> (see <i>acarīṃ, cara, carā, carāhi, carissāmi, carissasī, carasi, carīṃ, cārihaṃ, vicarasi, vicarīṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha</i>)	walking, walked
<i>ciraṃ, cirassaṃ</i> (see <i>aciraṃ</i>)	for a long time
Cittā , <i>cittaṃ, cittassa, citte, cittaṇa, cetaso, cetasā, cittaṃhi</i>	Cittā Therī (V27-V28), mind
<i>cittadomanassāni</i> (<i>citta + domanassāni</i>)	mental sadness (mental + unhappiness)
<i>cittakārasukatāva</i> (<i>cittakāra + sukatāva</i>)	well-made by a painter (painter + well-made)
<i>cittakathā</i> (<i>citta + kathā</i>)	soft-spoken (soft + spoken)
<i>cittalateva</i> (<i>cittalatā + iva</i>)	like in heavenly garden (heavenly garden + like)
<i>cittappamaddino</i> (<i>citta + p + pamaddino</i>)	make mind heedless (mind + heedless)
<i>cittassūpasamajjhagaṃ</i> (<i>cittassa + ūpasamaṃ + ajjhagaṃ</i>)	I have appeased mind (mind + appeased + have)
<i>cittikaṃ</i>	picture
<i>cīvaraṃ</i>	robe
<i>codito</i>	urged
<i>coḷena</i>	rag-robe
<i>corā</i>	thieves
<i>cudakā</i> (<i>ca + udakā</i>)	from water (and + water)
<i>cuddasa</i>	fourteen

<i>Pāḷi</i>	English
<i>cullāsītisahassāni</i> (<i>culla</i> + <i>āsīti</i> + <i>sahassāni</i>), <i>cūḷāsītisahassāni</i>	eighty-four thousand (four + eighty + thousand)
<i>cupatthaddhā</i> (<i>ca</i> + <i>upatthaddhā</i>)	inebriated
<i>dadāmi</i> , <i>demi</i> , <i>dehi</i> , <i>detha</i> (plural) (see <i>adāsi</i> , <i>adāsīmha</i> , <i>dassam</i> , <i>dinnā</i> , <i>dinnāsi</i> , <i>diyyati</i>)	give, may give
<i>dahanti</i> , <i>ḍayhanti</i> , <i>daḍḍhā</i>	burning
<i>daharāhaṃ</i> (<i>daharā</i> + <i>ahaṃ</i>)	I am young woman (young woman + I am)
<i>daharo</i> , <i>daharā</i> , <i>daharikāsi</i>	young man, young woman, of young woman
<i>dakābhisecanā</i> (<i>daka</i> + <i>abhisecanā</i>)	by sprinkling water (water + sprinkling)
<i>dakkhiṇaṃ</i>	offer, offering
<i>dakkhisam</i> , <i>dakkhasi</i> , <i>dakkhiya</i>	will see, having seen
<i>daḷhaparakkame</i> (<i>daḷha</i> + <i>parakkame</i>)	striving greatly (greatly + striving) [Arahant]
<i>daḷhapāsaṃ</i> (<i>daḷha</i> + <i>pāsaṃ</i>), <i>daḷhaṃ pāsaṃ</i>	strong noose (strong + noose)
<i>Dālimalaṭṭhimva</i> (<i>dālima</i> + <i>laṭṭhiṃ</i> + <i>va</i>)	like Pomegranate creeper (Pomegranate + creeper + like)
<i>damakaṃ</i>	self-mortifier
<i>damappattā</i> (<i>dama</i> + <i>p</i> + <i>pattā</i>)	reached tameness (tameness + reached)
<i>damassu</i>	taming, tamed
<i>dametāraṃ</i>	tamer
<i>damitaṃ</i>	tamed
<i>dānāni</i>	donations
<i>daṇḍabhayaabhītā</i> (<i>daṇḍa</i> + <i>bhayaabhītā</i>)	fearful of punishment (punishment + fearful)
<i>daṇḍamolubbha</i> (<i>daṇḍam</i> + <i>olubbha</i>)	leaning on the walking stick (walking stick + leaning)
<i>daṇḍañca</i> (<i>daṇḍam</i> + <i>ca</i>)	walking stick (walking stick + too)
<i>daṇḍena</i>	with stick
<i>dāni</i> , <i>idāni</i>	now

PāḲi	English
<i>dantaṃ, dantā</i>	tamed, teeth
<i>Dantikā</i>	Dantikā Therī (V48-V50), Tamed, Prominent Teeth
<i>dara</i>	terror
<i>dārake</i>	young children, young ones
<i>dārikā</i>	daughter
<i>dārukapillakāni</i> (<i>dāruka + pillakāni</i>)	wood-puppet (wood + puppet)
<i>dasa</i>	ten
<i>dasabalassa</i> (<i>dasa + balassa</i>)	Ten-powered (ten + powered) [Lord Buddha]
<i>dasadisā (dasa + disā)</i>	ten directions (ten + directions)
<i>dāsakammakarāni</i> (<i>dāsa + kammakarāni</i>)	servants and workers (servants + workers)
<i>dasakkhattuṃ (dasa + k + khattuṃ)</i>	ten times (ten + times)
<i>dasasatakkhattuṃ</i> (<i>dasa + sata + k + khattuṃ</i>)	thousand times (ten + hundred + times)
<i>dāsīgaṇapurakkhatā</i> (<i>dāsī + gaṇa + purakkhatā</i>)	surrounded by assembly of maid-servants (maid-servants + assembly + esteemed by)
<i>dāsīva, dāsīyā</i>	maid-servant
<i>dassaṃ (see adāsī, adāsīmha, dadāmi, demi, dehi, detha, dinnā, dinnāsi, diyyati)</i>	give
<i>dassanapattiyā (dassana + pattiyā)</i>	reach vision (vision + reach)
<i>daṭṭhu, daṭṭhuṃ</i>	seeing, to see
<i>dāyādo, dāyādikā (feminine)</i>	inheritor
<i>ḍaḍḍhamānamhi</i>	on fire
<i>dayitā</i>	beloved
<i>deḍḍubhaṃ</i>	stinking
<i>dehakāni</i>	body parts
<i>dehaṃ</i> (<i>see kāyo, kāyaṃ, kāyena, kāye, kaḷevaraṃ, kalevare, kaḷevare, pūtikāyena</i>)	body

<i>Pāḷi</i>	<i>English</i>
<i>deseti, desesi, desentaṃ, desentiṃ, desitā, desante</i>	preaching, preached
<i>dessāva</i>	displeasing
<i>devā (plural), devatā (plural)</i>	<i>Untranslated</i>
<i>devāsaṅghena</i> (<i>deva + saṅghena</i>)	with assembly of devā (devā + assembly of)
<i>devakāyābhinandinī</i> (<i>deva + kāyā + abhinandinī</i>)	pleasing the devā (devā + body/group + well-pleasing)
<i>devakāyaṃ (deva + kāyaṃ)</i>	devā world (devā + body/group)
<i>devesu, devesupi</i>	in devā realms
<i>Dhammā</i> , <i>dhammaṃ, dhammehi, dhammānaṃ, dhamme</i>	<i>Dhammā Therī (V17), Untranslated (dhammehi translated as nature in verses 128 & 394, dhammaṃ translated as phenomena in verse 61)</i>
<i>dhammādāsaṃ</i> (<i>dhamma + ādāsaṃ</i>)	mirror of Dhamma (Dhamma + mirror) [Nibbāna]
<i>dhammadesanākusālā</i> (<i>dhamma + desanā + kusālā</i>)	skillful preacher of Dhamma (Dhamma + preacher + skillful) [Arahant]
<i>dhammadharā</i> (<i>dhamma + dharā</i>)	bearers of Dhamma (Dhamma + bearers) [Arahant]
<i>Dhammadinnā</i> (<i>dhamma + dinnā</i>)	Dhammadinnā Therī (V12), Devoted to Dhamma (Dhamma + given)
<i>dhammajīvino</i> (<i>dhamma + jīvino</i>), <i>dhammajīvine</i>	leading a life of Dhamma (Dhamma + leading a life) [Arahant]
<i>dhammamadesesi</i> (<i>dhammam + adesesi</i>)	preached the Dhamma (Dhamma + preached), was preaching the Dhamma
<i>dhammamāññāya</i> (<i>dhammaṃ + aññāya</i>)	understood Dhamma (Dhamma + understood) [Arahant]
<i>dhammamassuṇiṃ</i> (<i>dhammaṃ + assuṇiṃ</i>)	heard Dhamma (Dhamma + heard)
<i>dhammañca (dhammaṃ + ca)</i>	and Dhamma (Dhamma + and)

Pāli	English
<i>dhammaratāya</i> (<i>dhamma</i> + <i>ratāya</i>)	delighting in Dhamma (Dhamma + delighting) [Arahant]
<i>dharmasaṃvegamāpādiṃ</i> (<i>dhamma</i> + <i>saṃvegaṃ</i> + <i>āpādiṃ</i>) (see <i>saṃvegamāpādiṃ</i>)	there being deep agitation for Dhamma (dhamma + deep agitation + Dhamma)
<i>dharmatṭham</i>	established in Dhamma [Arahant]
<i>dhanadhaññañca</i> (<i>dhanaṃ</i> + <i>dhaññaṃ</i> + <i>ca</i>)	wealth and grains (wealth + grains + and)
<i>dhanaṃ</i>	wealth
<i>dhanika</i>	wealthy
<i>dhaññaṃ</i>	grains
<i>dhāraya</i>	wearing
<i>dhārehi, dhāreti, dhārayāmi</i>	bears, bearing
<i>dhāreti antimaṃ dehaṃ</i>	bears the last body [Arahant]
<i>dhātuāyatanāni</i> (<i>dhātu</i> + <i>āyatanāni</i>)	elements and sense-bases (elements + sense-bases)
<i>dhātuyo</i>	elements
<i>dhi, dhiratthu</i> (<i>dhi</i> + <i>r</i> + <i>atthu</i>)	fie, fie on you (fie + you)
Dhīrā, dhīrehi	Dhīrā Therī (V6), wise, patient
<i>dhītā, dhītarañca</i> (<i>dhītaraṃ</i> + <i>ca</i>)	daughter, and daughter (daughter + and)
<i>dhītāmhi</i> (<i>dhītā</i> + <i>amhi</i>)	daughter I am (daughter + I am)
<i>dhitikā</i>	doll <i>literally beloved daughter (same as dhītā=daughter but closer and intimate)</i>
<i>dhītusokaṃ</i> (<i>dhītu</i> + <i>sokaṃ</i>)	sorrow over daughter (daughter + sorrow)
<i>dhotapattāyo</i> (<i>dhota</i> + <i>pattāyo</i>)	having washed alms-bowls (alms-bowls + washed)
<i>dhovantī, dhovitvā</i>	washing, having washed
<i>dhunantntti</i> [should be corrected to <i>dhunanti</i>]	shaken
<i>dhutakilesāyo</i> (<i>dhuta</i> + <i>kilesāyo</i>) (see <i>klesehi</i> , <i>kilesānaṃ, saṃkilesikā, saṃkilesāya</i> , <i>saṃkiliṭṭhamanā</i>)	defilements shaken (shaken + defilements) [Arahant]

<i>Pāḷi</i>	English
<i>dhuttako, dhuttakānaṃ</i>	con-man, con-men
<i>dhuvaṃ</i>	certain, certainty [Nibbāna]
<i>dibbacakkhuṃ (dibba + cakkhuṃ), dibbacakkhu</i>	divine eye (divine + eye)
<i>dibbaṃ, dibbā</i>	divine
<i>dīgharattaṃ (dīgha + rattaṃ)</i>	long time (long + night)
<i>dīgho</i>	long
<i>dinnā, dinnāsi, diyyati (see adāsi, adāsimha, dadāmi, demi, dehi, detha, dassaṃ)</i>	given
<i>dīpaṃ</i>	lamp
<i>dissasi, dissate, disvā, disvāna, dissare</i>	looks, seen, having seen
<i>diṭṭheva dhamme</i>	in this world
<i>diṭṭhiyo, diṭṭhīnaṃ</i>	views, for views
<i>diṭṭho, diṭṭhā, diṭṭheva</i>	seen, seen here
<i>divase divase</i>	day after day
<i>divase, divā</i>	day
<i>divāvihārā (divā + vihārā) (see vihāraṃ, vihārā, vihāradānaṃ, vihārake)</i>	day dwelling (day + dwelling)
<i>dosa, dosaṃ</i>	hate, hatred
<i>dubbacanaṃ (du + v + vacanaṃ)</i>	ill words (ill + words)
<i>dubbalā (du + b + balā)</i>	weak (without + strength)
<i>duddasaṃ (du + d + dasaṃ)</i>	difficult to see (difficult + see)
<i>duggandhaṃ (du + g + gandhaṃ), duggandhā</i>	evil-smelling (evil + smelling)
<i>duggatāhaṃ (du + g + gata + ahaṃ)</i>	I was poor (bad + gone + I)
<i>duggatigamaṃ (du + g + gati + gamanaṃ)</i>	leading to bad destination (bad + destination + leading)
<i>dukanipāto (duka + nipāto)</i>	chapter of twos (two + chapter)
<i>dukhā, dukhaṃ, dukhena, dukkhaṃ, dukkho, dukkhā, dukkhato</i>	suffering
<i>dukhapphalā (dukha + p + phalā)</i>	with suffering as fruit (suffering + fruit)
<i>dukkarā (du + k + karā)</i>	difficult to do (difficult + to do)

PāḲi	English
<i>dukkhadhammehi</i> (<i>dukkha + dhammehi</i>)	by suffering (suffering + dhammas)
<i>dukkhakkhandhaṃ</i> (<i>dukkha + k + khandhaṃ</i>)	aggregate of suffering (suffering + aggregate)
<i>dukkhamappiyaṃ</i> (<i>dukkhaṃ + a + p + piyaṃ</i>)	suffering is not dear (suffering + not + dear)
<i>dukkhasamudayoruddhā</i> (<i>dukkha + samudaya + oruddhā</i>)	subdued by arising of suffering (suffering + arising + subdued)
<i>dukkhasamuppādaṃ</i> (<i>dukkha + saṃ + uppādaṃ</i>)	arising of suffering (suffering + arising)
<i>dukkhassa, dukkhañca</i> (<i>dukkhaṃ + ca</i>)	of suffering, and suffering (suffering + and)
<i>dukkhassantakiriyaṃ</i> (<i>dukkhassa + anta + kiriyāya</i>)	to make an end of suffering (suffering + end + making)
<i>dukkhassantaṃ</i> (<i>dukkhassa + antaṃ</i>)	end of suffering (suffering + end)
<i>dukkhitā, dukkhitā</i>	unhappy <i>literally one who is suffering</i>
<i>dukkhūpasamaḡāmināṃ</i> (<i>dukkha + ūpasama + ḡāmināṃ</i>)	leading to appeasing of suffering (suffering + appeasing + leading)
<i>dullabhā</i> (<i>du + l + labhā</i>)	hard to gain (hard + gain)
<i>dumā</i>	trees
<i>dummanā</i> (<i>du + m + manā</i>)	unhappy (unhappy + mind)
<i>duppaññā</i> (<i>du + p + paññā</i>)	unwise (bad + wisdom)
<i>durabhisambhavaṃ</i> (<i>du + r + abhisambhavaṃ</i>)	hard to originate (hard + to originate)
<i>dūragatā</i> (<i>dūra + gatā</i>)	gone far away (far away + gone)
<i>dūraṅgamā</i> (<i>dūraṃ + gamā</i>)	going far (far + going)
<i>dūseyyaṃ</i>	pollution
<i>dussate</i>	hated
<i>dūtaṃ</i>	messenger
<i>dutiyaikulikassa</i> (<i>dutiya + kulikassa</i>)	second-time to reputable family (second + to reputable family)
<i>dutiyo, dutiyā</i>	second one, another one, anyone
<i>duve, dve</i>	two
<i>dvāḡasa</i> (<i>dvā + dasa</i>), <i>dvāḡase</i>	twelve (two + ten)

<i>Pāḷi</i>	English
<i>dvādasanipāto</i> (<i>dvā + dasa + nipāto</i>)	chapter of twelve (two + ten + chapter)
<i>dvaṅgulapaññāya</i> (<i>du + aṅgula + paññāya</i>)	two-fingered wisdom (two + fingered + wisdom)
<i>dvāraṃ</i>	door
<i>dve</i>	two
<i>dvijātī</i> (<i>dvi + jātī</i>)	brāhmaṇā (twice + born)
<i>dvīpadaseṭṭho</i> (<i>dvi + pada + seṭṭho</i>)	best of the two-legged (two + legged + best) [Lord Buddha]
<i>edisakaṃ, edisaṃ, ediso, edisikāni, edisakā</i>	such
<i>ehi</i>	come
<i>ekā, ekato</i>	alone, one
<i>ekacitakāyaṃ</i> (<i>eka + citakāyaṃ</i>)	same cremation-pile (one + cremation-pile)
<i>ekādasanipāto</i> (<i>ekā + dasa + nipāto</i>)	chapter of elevens (one + ten + chapter)
<i>ekadhītā</i> (<i>eka + dhītā</i>)	sole daughter (one + daughter)
<i>ekāgārehaṃ</i> (<i>eka + āgāre + ahaṃ</i>)	I in one house (one + house + I)
<i>ekaggacittā</i> (<i>eka + agga + cittā</i>)	concentrated mind (one + pointed + mind)
<i>ekaggaṃ</i> (<i>eka + aggaṃ</i>), <i>ekaggā</i>	concentrated (one + pointed)
<i>ekagharehaṃ</i> (<i>eka + ghare + ahaṃ</i>)	I in one house (one + house + I)
<i>ekagharepa'haṃ</i> (<i>eka + ghare + pi + ahaṃ</i>)	I in one house too (one + house + too + I)
<i>ekakanipāto</i> (<i>ekaka + nipāto</i>)	chapter of ones (ones + chapter)
<i>ekakappamaṭṭhīnaṃ</i> (<i>eka + kappamaṃ + aṭṭhīnaṃ</i>)	accumulation of bones in an eon (one + eon + accumulation of bones)
<i>ekākinī</i>	alone <i>literally by oneself</i>
<i>ekamanā</i> (<i>eka + manā</i>)	concentrated mind (one + mind)
<i>ekamante</i> (<i>ekaṃ + ante</i>)	on one side (one + side)
<i>ekapallaṅkena</i> (<i>eka + pallaṅkena</i>)	cross-legged (single session + cross-legged)
<i>ekaputtakaṃ</i> (<i>eka + puttakaṃ</i>)	sole son (one + son)
<i>ekasāṭī</i> (<i>eka + sāṭī</i>)	wearing one cloth (one + clothed)

PāḲi	English
<i>ekena</i>	one time
<i>eḷakiyā</i>	goat's
<i>erakacche, erakakacche</i>	Erakaccha City
<i>esa, eso, esā</i> (feminine)	there, this, that person, her
<i>etadantikā</i> (<i>etad</i> + <i>antikā</i>)	made an end of (made + end of)
<i>etādisaṃ</i>	such
<i>etāhi</i>	with these
<i>etamatthaṃ</i> (<i>etaṃ</i> + <i>atthaṃ</i>)	for this reason (this + aim)
<i>etamhālāhane</i> (<i>etamhi</i> + <i>ālāhane</i>)	in this cremation ground itself (this itself + in cremation ground)
<i>etañcāhaṃ</i> (<i>etaṃ</i> + <i>ca</i> + <i>ahaṃ</i>)	this too I (this + too + I)
<i>etāni</i>	these
<i>evaṃ, evaṇhi</i> (<i>evaṃ</i> + <i>hi</i>)	thus
<i>evamanuyuñḡijyamānā</i> (<i>evaṃ</i> + <i>anuyuñḡijyamānā</i>)	thus yoked [to telling] (thus + yoked)
<i>evaṃdhammā</i> (<i>evaṃ</i> + <i>dhammā</i>)	nature (thus + nature)
<i>evametaṃ</i> (<i>evaṃ</i> + <i>etaṃ</i>)	thus this (thus + this)
<i>gacchaṃ, gacchati, gami, gamissati,</i> <i>gamissasi, gamissanti, gacchāmi,</i> <i>gamissāmi, gacchantī, gacchantiṃ,</i> <i>gacchasi, gacchāhi, gacchatha,</i> <i>gataṃ, gato, gatā, gatassa, gantvā,</i> <i>gantvāna, gatāva</i>	goes, go, will go, I go, going, may go, was going, go away, gone, went, having gone, like gone
<i>gahaṭṭhā</i>	householders
<i>gahavibhavaṃ</i> (<i>gaha</i> + <i>vibhavaṃ</i>)	splendor of a household (household + splendor)
<i>gahetvāna, gaṇhanti, gaṇhantaṃ,</i> <i>gaṇhiya, gaṇhitvā</i>	hold, holding
<i>gahitā</i>	possessed
<i>galake</i>	throats
<i>gāmakhattāni</i> (<i>gāma</i> + <i>khattāni</i>)	village-fields (village + fields)
<i>gāmaṃ, gāmena, gāmā</i> (plural)	village
<i>gāmanigamaṃ</i> (<i>gāmaṃ</i> + <i>nigamaṃ</i>)	villages and townships (villages + townships)
<i>gandhassa</i>	smell
<i>gaṇḍo</i>	boil

<i>Pāli</i>	<i>English</i>
<i>gaṇino</i>	had a following [leader of an assembly]
<i>gantave</i>	wish to go
<i>gantumicchasi</i> (<i>gantum + icchasi</i>)	wishing to go (go + wishing)
<i>garuke</i>	revered
<i>gatayobbanā</i> (<i>gata + yobbanā</i>)	past prime of youth (past + youth)
<i>gāthaṃ, gāthā</i> (plural)	verse, verses
<i>gāthāsāṅkhyā</i> (<i>gāthā + saṅkhyā</i>)	number of verses (verses + number)
<i>gāthāsātāni</i> (<i>gāthā + satāni</i>)	hundred verses (verses + hundred)
<i>gati, gatiyo</i>	destinations <i>literally going, speed</i>
<i>gattehi</i>	limbs
<i>gavassaṃ</i> (<i>gava + assaṃ</i>)	cows-horses (cows + horses)
<i>gavesasi</i>	seeking
<i>gāviyā</i>	cow
<i>gedho</i>	greedy
<i>gharaṃ, ghare, gharamhi, gehato</i>	house, from house
<i>ghātaṃ, ghāto, ghātā, ghātāya</i> (see <i>bahuvoighātā, bahuvoighāte</i>)	destruction, destructive, destroy, destroyed
<i>ghaṭenti, ghaṭetha, ghaṭissaṃ,</i> <i>ghaṭitabbaṃ</i>	endeavor
<i>ghaṭikā</i>	stacks
<i>ghaṭikañca</i> (<i>ghaṭikaṃ + ca</i>)	[alms-] bowl too (alms-bowl + too)
<i>ghorā</i>	deep dark
<i>Gijjhakūṭamhi</i>	<i>Gijjhakūta one of the five mountains surrounding Rājagaha, the others being Isigili, Pāṇḍava, Vebhāra, and Vepulla</i>
<i>gijjhita</i>	desired
<i>gilānā</i>	sick
<i>gilitvā</i>	having swallowed
<i>giraṃ, girā</i>	talk
<i>Giridāso</i>	Giridāsa, husband of Isidāsī Therī (V402-V449) in a past life

PāḲi	English
<i>girimuddhani</i> (<i>giri</i> + <i>muddhani</i>)	hilltop (hill + top)
<i>gīvā</i> , <i>gīvāyaṃ</i>	neck
<i>gocarāya</i>	alms-round <i>literally</i> domain or resort [of alms round]
<i>goṇakatūlikasanthataṃ</i> (<i>goṇaka</i> + <i>tūlika</i> + <i>santhataṃ</i>)	spread with a woolen-cotton comforter (woolen + comforter + spread with)
Gotamo	son of the Gotama family
<i>govāṇijakassa</i> (<i>go</i> + <i>vāṇijakassa</i>)	cow-merchant (cow + merchant)
<i>guṇavati</i> (<i>guṇa</i> + <i>vati</i>), <i>guṇavatiyo</i>	with excellent characteristics (excellent characteristics + having)
Guttā	Guttā Therī (V163-V168), Guarded
<i>guyhaṃ</i>	hidden
<i>hadayanissitaṃ</i> (<i>hadaya</i> + <i>nissitaṃ</i>)	lying in heart (heart + lying in)
<i>hadayassitaṃ</i> (<i>hadaya</i> + <i>sitaṃ</i>)	piercing heart (heart + piercing)
<i>hadaye</i>	heart
<i>handa</i>	alas!
<i>hane</i> , <i>haññamānānaṃ</i> , <i>haññante</i> , <i>haññare</i>	oppress, oppressed
<i>harassu</i>	take
<i>harāyāmi</i>	ashamed <i>translated as</i> shamed <i>in</i> <i>Thig Edition 1</i>
haricandanalittaṅgiṃ (<i>hari</i> + <i>candana</i> + <i>litta</i> + <i>aṅgiṃ</i>)	limbs anointed with yellow sandalwood (yellow + sandalwood + anointed + limbs)
<i>haritālena</i>	with yellow pigment
<i>harittacaṃ</i>	yellow [colored]
<i>hāṭakasannibhe</i> (<i>hāṭaka</i> + <i>sannibhe</i>)	golden (gold + resembling),
<i>hatakulikā</i> (<i>hata</i> + <i>kulikā</i>) (<i>see</i> <i>hato</i> , <i>jarāyabhihata</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhata</i> , <i>vihanāmi</i> , <i>vihatā</i>)	one with family destroyed (destroyed + family)

<i>Pāḷi</i>	<i>English</i>
<i>hato</i> (see <i>hatakulikā</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i> , <i>vihatā</i>)	destroyed
<i>hatthā</i>	hands
<i>hatthapāde</i> (<i>hattha</i> + <i>pāde</i>), <i>hatthapādāna</i>	hands and feet (hands + feet)
<i>hatthī</i>	elephants
<i>hehiti</i>	that is
<i>hemavaṇṇaṃ</i> (<i>hema</i> + <i>vaṇṇaṃ</i>)	golden-colored (golden + color)
<i>hessāmi</i>	I will lie down
<i>hetam</i> (<i>hi</i> + <i>etaṃ</i>)	this
<i>hettha</i> (<i>hi</i> + <i>ettha</i>)	here
<i>hetu</i>	cause
<i>hetujāte</i> (<i>hetu</i> + <i>jāte</i>)	born of causes (causes + born)
<i>hetutaṇhā</i> (<i>hetu</i> + <i>taṇhā</i>)	cause of craving (cause + craving)
<i>hiṃsemi</i> , <i>hiṃsati</i>	I have done violence, done violence
<i>hīnaṃ</i> , <i>hīnā</i>	low
<i>hīnamatthaṃ</i> (<i>hīnaṃ</i> + <i>atthaṃ</i>)	lowly goal (lowly + aim)
<i>hiraññaṃ</i>	impure gold
<i>hiraññasuvaṇṇena</i> (<i>hiraññaṃ</i> + <i>suvaṇṇena</i>)	with gold-impure or pure (impure gold + pure gold + with)
<i>hitvā</i> (see <i>hitvānahaṃ</i>)	having abandoned
<i>hitvānahaṃ</i> (<i>hitvāna</i> + <i>ahaṃ</i>) (see <i>hitvā</i>)	I having abandoned (having abandoned + I)
<i>hohisi</i> , <i>hohiti</i>	be, become
<i>hotu</i> , <i>hoti</i>	be
<i>hotoassaratho</i> (<i>hotu</i> + <i>assa</i> + <i>ratho</i>)	horse and chariot be (be + horse + chariot)
<i>icchā</i> , <i>icche</i> , <i>icchāmi</i> , <i>iccheyyaṃ</i>	wish, wishes, I wish
<i>idamajarāmaraṃ</i> (<i>idaṃ</i> + <i>a</i> + <i>jaraṃ</i> + <i>a</i> + <i>maraṃ</i>)	this is unaging undying (this + not + aging + not + dying) [Nibbāna]
<i>idamajaramidamamaraṃ</i> (<i>idaṃ</i> + <i>a</i> + <i>jaraṃ</i> + <i>idaṃ</i> + <i>a</i> + <i>maraṃ</i>)	this is unaging, this is undying (this + not + aging + this + not + dying) [Nibbāna]

Pāli	English
<i>idamakkhāsi</i> (see <i>akkhāto</i> , <i>akkhātā</i>)	declared this
<i>idamavocaṃ</i> (<i>idaṃ</i> + <i>avocaṃ</i>)	said this (this + said)
<i>idānimhi</i> (<i>idāni</i> + <i>amhi</i>)	now I am
<i>iddhipādā</i> (<i>iddhi</i> + <i>pādā</i>)	bases of supernormal power (supernormal power + bases)
<i>iddhiyā</i> , <i>iddhipi</i> (plural)	supernormal power too
<i>idha</i> , <i>idha</i>	here
<i>idheva</i> (<i>idha</i> + <i>eva</i>)	here itself (here + itself)
<i>ijjhatu</i>	accomplished
<i>imāya</i>	this
<i>ime</i>	these
<i>Indaṃva</i> (<i>Indaṃ</i> + <i>va</i>)	like Inda (Inda + like), Lord of Heaven of Thirty-Three, Vedic name for Sakka
<i>indriyāni</i> , <i>indriyesu</i>	faculties, by faculties
<i>īṅgālakuyāva</i> (<i>īṅgālakuyā</i> + <i>va</i>), <i>īṅghāḷakhuyāva</i>	like a pit full of embers (pit full of embers + like)
<i>inje</i>	tremble
<i>Isidāsī</i> (<i>isī</i> + <i>dāsī</i>)	Isidāsī Therī (V402-V449), Servant of Sage (sage + servant)
<i>isīhi</i> , <i>isibhi</i>	by sages
<i>ito</i>	from here
<i>Itthaṃ</i>	<i>in this way</i>
<i>Itthibhāvo</i> (<i>Itthi</i> + <i>bhāvo</i>)	womanhood (woman + state)
<i>itthiratanam</i> (<i>itthi</i> + <i>ratanam</i>)	woman-jewel (woman + jewel)
<i>Itthirūpena</i> (<i>Itthi</i> + <i>rūpena</i>)	by womanly beauty (woman + by form)
<i>iva</i> , <i>va</i>	like, as
<i>jahanti</i> (see <i>pahāsiṃ</i> , <i>pahāya</i> , <i>pahīnā</i> , <i>pahīnesaṃ</i> , <i>pahāyahaṃ</i> , <i>pajahanti</i> , <i>pajahitvāna</i>)	abandoning
<i>jahī</i>	abandon
<i>jajjaro</i> (see <i>nijjaressāmi</i>)	withered <i>literally aged</i>
<i>jalitā</i>	burning
<i>jāmātā</i>	son-in-law
<i>jambudīpamupaniṭam</i>	making Jambudipa [continent]

<i>Pāḷi</i>	English
<i>jamme, jammi</i> (feminine)	wretched
<i>janam, janatā</i>	person, people
<i>janamajjheriva</i> (<i>jana + majjhe + iva</i>)	like among people (people + among + like)
<i>janamārakamajjhagatā</i> (<i>janamāraka + majjhagatā</i>)	unborn child having breeched (one being born + breeched)
<i>jānāmi, jānāhi, jānāsi, jānātha,</i> <i>jānanti, jānantī, jānantim, jāniya</i>	know, knowing
<i>janayi</i> (see <i>vijātāyo, vijāyito, vijāyitoāna</i>)	borne
<i>janetti, janettiyā</i>	mother
<i>jaṅghā</i>	lower legs
<i>jāni, jīṇṇā</i>	decaying, decayed
<i>jāṇum</i>	on knees
<i>jarā, jarāya, jare, jarāyatha</i>	aging, due to old age
<i>jarāgharo</i> (<i>jarā + ghara</i>)	aged house (aged + house)
<i>jarāmarañe</i> (<i>jarā + marañe</i>)	old age and death (old age + death)
<i>jarāyabhihatā</i> (<i>jarāya + abhihatā</i>) (see <i>hatakulikā,</i> <i>hato, nihatamānaṃ, nihato,</i> <i>samūhato, samūhatā, vihanāmi,</i> <i>vihatā</i>)	fully destroyed by aging (aging + fully destroyed)
<i>jātarūpaṃ</i>	gold
<i>jātikkhayaṃ</i> (<i>jāti + k + khayaṃ</i>)	end of birth (birth + end)
<i>jātim, jāto, jātā, jātiyā, jātāsi, jātiyo,</i> <i>jātisu, jātassa</i>	birth, born, of births, who is born
<i>jātimaraṇā</i> (<i>jāti + maraṇā</i>)	birth-death (birth + death)
<i>jātimaraṇappahānāya</i> (<i>jāti + maraṇa + p + pahānāya</i>)	to abandon birth and death (birth + death + to abandon)
<i>jātimaraṇasārino</i> (<i>jāti + maraṇa + sārino</i>)	flow on to birth and death (birth + death + flow on)
<i>jātimūlakaṃ</i> (<i>jāti + mūlakaṃ</i>)	root of birth (birth + root)
<i>jātiśahassāni</i> (<i>jāti + sahaṣṣāni</i>)	thousands of births (births + thousands)
<i>jātiśamsāro</i> (<i>jāti + saṃsāro</i>), <i>jātiśamsāraṃ</i>	birth in the round of existences (birth + round of existences)

<i>Pāli</i>	English
<i>jāyati</i>	generating [birthing]
<i>jāyitabbassa</i>	born
Jentā	Jentā Therī (V21-V22), of Jenta village
<i>jetvā</i>	having won
<i>jhānājjhāyanaratāyo</i>	delighting in jhāna and meditation [Arahant]
<i>(jhāna + j + jhāyana + ratāyo)</i>	<i>(jhāna + meditation + delighting)</i>
<i>jhāyāmī, jhāyato, jhāyati</i>	doing jhāna, does jhāna
<i>jigucchamānehi, jiguccheyya, jigucchantā</i>	despise, despised, despising <i>translated as disgust in ITI, THAG, UD, and TB&V</i>
Jinadattā	Jinadattā Therī (named in V429), Given to the Victor, Upajjhāya of Isidāsī Therī (V402-V449)
<i>jinasāsaṇaṃ</i> <i>(jīna + sāsaṇaṃ)</i>	Teaching of the Victor (Victor + Teaching) [Lord Buddha]
<i>jitāmhase</i>	we won
Jīvākambavanaṃ <i>(Jīvaka + amba + vanaṃ)</i>	Jīvaka mango forest (Jīvaka + mango + forest), a retreat in Rājagaha named after Jīvaka the physician
jīvāti , <i>jīvasanāmikā</i> (<i>jīvasa +</i> <i>nāmikā</i>)	named Jīvā (Jīvā + named), daughter of Ubbiri Therī (V51-V53)
<i>jīvitam</i>	lifespan
<i>kā</i> (<i>feminine</i>)	who, what, which
<i>kāhasi</i>	what will do
<i>kāhinti</i>	done with
Kāla	Husband of Cāpā Therī (V292-V312), see Ājīvaka Upaka
<i>kālakā</i>	black
<i>kālaṃ kālaṃ</i>	from time to time
<i>kālaṅginivva</i> <i>(kāla + aṅginiv + iva)</i>	O Kāla, with limbs like (O Kāla + limbs + like)
<i>kālaṅkato</i> (<i>kālaṃ + kato</i>), <i>kālakatā</i>	having died (time + done)

<i>Pāḷi</i>	English
<i>kaḷevaram, kaḷevare, kaḷevare (see deham, kāyo, kāyam, kāyena, kāye, pūṭikāyena)</i>	dead body
<i>kaḷiṅgaram</i>	lying like a log
<i>kālo, kālam, kāle, kālena</i>	time, at right time
<i>kalyāṇamitte (kalyāṇa + mitte), kalyāṇamittatā</i>	good friends (good + friends), good friendship
<i>kalyāṇī</i>	O bringer of fortune
<i>kāmabhogina, kāmabhoge (kāma + bhogina)</i>	partaking of sensual pleasures (sensual pleasures + partaking of)
<i>kāmacchandaṇca (kāma + chandaṃ + ca)</i>	desire for sensual pleasures too (sensual pleasures + desire + too)
<i>kāmaguṇo (kāma + guṇo)</i>	characteristic of sensual pleasure (sensual pleasure + characteristic)
<i>kāmahetukaṃ (kāma + hetukaṃ)</i>	for the cause of sensual pleasures (sensual pleasures + cause)
<i>kāmaṃ, kāmesu, kāme, kāmehi, kāmā, kāmāni, kāmānaṃ</i>	sensual pleasure(s)
<i>kamanusocasi (kaṃ + anusocasi)</i>	sorrowing for which one (which one + sorrowing for)
<i>kāmapaṇkena (kāma + paṇkena)</i>	embroiled in the mud of sensual pleasure (sensual pleasure + embroiled in mud of)
<i>kāmarāgenavassutā (kāma + rāgena + vassutā)</i>	strongly controlled by lust for sensual pleasures (sensual pleasures + lust for + strongly controlled)
<i>kāmarāgo, kāmarāgena (kāma + rāgo)</i>	lust for sensual pleasures (sensual pleasures + lust)
<i>kāmaratiṃ (kāma + ratīṃ), kāmaratī, kāmaratiyo</i>	delight in sensual pleasure (sensual pleasure + delight)
<i>kāmasukhā (kāma + sukhā), kāmasukhassa</i>	happiness of sensual pleasures (sensual pleasures + happiness)
<i>kāmataṇhā (kāma + taṇhā)</i>	craving for sensual pleasures (sensual pleasures + craving)
<i>kāmayutto (kāma + yutto)</i>	yoked to sensual pleasures (sensual pleasures + yoked)

Pāli	English
<i>kāmesvādīnavam</i> (<i>kāmesu</i> + <i>ādīnavam</i>)	danger in sensual pleasures (sensual pleasures + danger)
<i>kamma, kammaṃ</i>	<i>Untranslated</i>
<i>kammakāmā</i> (<i>kamma</i> + <i>kāmā</i>) (see <i>akammakāmā</i>)	delighting in work (work + delighting)
<i>kammaphalaṃ</i> (<i>kamma</i> + <i>phalaṃ</i>)	fruit of kamma (<i>kamma</i> + fruit)
<i>kammaseṭṭhassa</i> (<i>kamma</i> + <i>seṭṭhassa</i>)	best of the work (work + best)
<i>kampitā</i>	wavering
<i>kāṇakacchapaṃ</i> (<i>kāṇa</i> + <i>kacchapaṃ</i>)	One-eyed Tortoise (one-eyed + tortoise)
<i>kānanamhi, kānanamva,</i> <i>kānanantare</i>	garden, in gardens
<i>kāṇāya</i>	one-eyed
<i>kañcanamaṇimuttakaṃ</i> (<i>kañcana</i> + <i>maṇi</i> + <i>muttakaṃ</i>)	gold jewel pearl (gold + jewel + pearl)
<i>kañcanassaphalakaṃva</i> (<i>kañcanassa</i> + <i>phalakaṃ</i> + <i>iva</i>)	like a well-polished gold plank (gold + well-polished plank + like)
<i>kandantī, kandasi</i> (see <i>rodāmi, rodasi, rodantī, rodante,</i> <i>rodataṃ</i>)	crying
<i>kaṇhakhandhakasuvanṇamaṇḍitaṃ</i> (<i>kaṇha</i> + <i>khandhaka</i> + <i>suvanṇa</i> + <i>maṇḍitaṃ</i>)	black embellished with gold [ornaments] (black + body-part + gold + embellished)
<i>kaṇkaṇaṃ</i>	bangles
<i>kaṇkhala</i>	chain
<i>kaṇṇapāliyo</i>	ear-lobes
<i>kantanti</i>	slit
<i>kantasallā</i> (<i>kanta</i> + <i>sallā</i>)	dart cut-out (cut-out + dart) [Arahant]
<i>kapaṇe, kapaṇamhi, kapaṇikāya</i>	miserable, miserable me
<i>kappati</i>	correct way
<i>kappemi</i>	made
<i>kārakā</i>	doer, worker
<i>karaṇḍako</i>	divine casket
<i>karaṇīyaṃ</i>	what had to be done

<i>Pāḷi</i>	English
<i>karissaseko</i> (<i>karissasi</i> + <i>eko</i>)	one will do
<i>karoti</i> , <i>karonti</i> , <i>karontī</i> , <i>karotha</i> , <i>karissasi</i> , <i>karissati</i> , <i>karosi</i> , <i>kāsi</i> , <i>karontaṃ</i> , <i>karomahaṃ</i> , <i>katvā</i> , <i>katvāna</i> , <i>katvānahaṃ</i> , <i>kataṃ</i> , <i>karitvāna</i> , <i>karihi</i>	doing [attending], do, follow, I do, having done, done, has been done, will make, will do
<i>kaśaṃ</i>	plough
<i>kāsāyacīvaraṃ</i> (<i>kāsāya</i> + <i>cīvaraṃ</i>)	brown robe (brown + robe)
<i>Kāśī</i> , <i>Kāśijanapado</i> (<i>kāsi</i> + <i>janapado</i>)	Kāśi, Republic of Kāśi (Kāśi + republic), one of the Sixteen Janapadā (Republics)
<i>Kāśikasukhumehi</i> (<i>Kāśika</i> + <i>sukhumehi</i>), <i>Kāśikasukhumāni</i>	delicate Kāśi (Kāśi + delicate) [cloth]
<i>Kāśikuttamadhāriniṃ</i> (<i>kāśika</i> + <i>uttama</i> + <i>dhāriniṃ</i>)	wearing best [cloth of] Kāśi (Kāśi + best + wearing)
<i>kassa</i>	whose sake
<i>Kassapo</i>	Mahākassapā Thera (THAG V1054-V1093), Great Disciple, Foremost in Asceticism
<i>katakiccā</i> (<i>kata</i> + <i>kiccaṃ</i>)	done with the duties (done + duties) [Arahant]
<i>katakiccamanāsavaṃ</i> (<i>kata</i> + <i>kiccaṃ</i> + <i>an</i> + <i>āsavaṃ</i>)	done with the duties-taintless (done + duties, without + taints) [Arahant]
<i>katamaṃ</i>	which
<i>katañhi</i>	done
<i>katañhi karaṇīyaṃ</i>	done what had to be done [Arahant]
<i>katañjalī</i> (<i>kata</i> + <i>añjalī</i>) (see <i>pañjaliko</i> , <i>pañjalikā</i>)	with folded hands (doing + respect)
<i>katapāpakaṃ</i> (<i>kata</i> + <i>pāpakaṃ</i>)	evil done (done + evil)
<i>kaṭasiṃ</i>	charnel ground
<i>kathañci</i> (<i>kathaṃ</i> + <i>ci</i>)	hard
<i>katipāhakaṃ</i>	few days
<i>kato</i> , <i>katā</i>	do
<i>kaṭukā</i>	bitter

Pāli	English
<i>kaṭukatarā</i>	bitter than
<i>kātuyye</i>	to do
<i>kāyakalino</i> (<i>kāya</i> + <i>kalino</i>), <i>kāyakalinā</i>	upon death (body + time done)
<i>kāyakammaṇi</i> (<i>kāya</i> + <i>kammaṇi</i>)	bodily kamma (bodily + kamma)
<i>kayirā</i>	to do
<i>kāyo</i> , <i>kāyaṃ</i> , <i>kāyena</i> , <i>kāye</i> , <i>kāyamhi</i> (see <i>dehaṃ</i> , <i>kaḷevaram</i> , <i>kalevare</i> , <i>kaḷevare</i>)	body, bodily
<i>keci</i>	whatever
<i>kena</i>	why
<i>kese</i> , <i>kesāni</i> , <i>kesamatthakā</i> (<i>kesa</i> + <i>matthakā</i>) (see <i>muddhajā</i>)	head-hair, head-hair (hair + head)
<i>khādanti</i> , <i>khādītāni</i> , <i>khādamānā</i> , <i>khāditvā</i>	eat, eating, ate, used to eat, having eaten
<i>khaggena</i>	with a sword
<i>khajjena</i> , <i>khajjaṃ</i>	chewables
<i>khalitaṃ</i>	fallen, faltering
<i>khaḷopiyaṃ</i>	basket
<i>khalu</i>	truly
<i>khamāpayi</i> (<i>khamā</i> + <i>āpayi</i>)	begged pardon
<i>khambhesimattānaṃ</i>	meditating posture <i>literally hands resting in lap</i>
<i>khamehi</i>	pardon
<i>khaṇātītā</i> (<i>khaṇa</i> + <i>atītā</i>)	let the moment pass by (moment + pass)
<i>khaṇḍaso</i>	broken
<i>khandhadhātuāyatanaṃ</i> (<i>khandha</i> + <i>dhātu</i> + <i>āyatanaṃ</i>)	aggregates, elements, sense-bases (aggregates + elements + sense-bases)
<i>kandhāyatanaadhātuyo</i> (<i>kandha</i> + <i>ayatana</i> + <i>dhātuyo</i>)	aggregates, sense-bases, elements (aggregates + sense-bases + elements)
<i>kandhe</i> , <i>kandhānaṃ</i> , <i>kandhāsaṃ</i>	aggregates, of aggregates
<i>khaṇḍitā</i>	broken
<i>khañjāya</i>	bent

<i>Pāḷi</i>	English
<i>khaṇo</i>	[favorable] moment
<i>khaṇṭī</i>	diligent
<i>khayo</i>	ends
<i>khelaṣsuccārapassavaparipuṇṇe</i> (<i>khela</i> + <i>assu</i> + <i>uccāra</i> + <i>passava</i> + <i>paripuṇṇe</i>)	completely filled and flowing with saliva, tears, and excreta (saliva + tears + excreta + flowing with + completely filled)
<i>khelaṣsuccārassava</i> (<i>khela</i> + <i>assu</i> + <i>uccāra</i> + <i>sava</i>)	flowing with saliva, tears, and excreta (saliva + tears + excreta + flowing with)
<i>Khemā</i>	Khemā Therī (V139-V144), Safety, Refuge
<i>khemam</i> , <i>khemato</i> , <i>khematṭhāne</i> (<i>khemā</i> + <i>ṭṭhāne</i>)	refuge place of refuge (refuge + place) [Nibbāna]
<i>khepetvā</i>	eradicated <i>translated as passed in TB&V</i>
<i>khettaṃ</i>	field
<i>khīlakehi</i>	nails
<i>khīṇakulīne</i> (<i>khīṇa</i> + <i>kulīne</i>)	fallen family (fallen + family) <i>literally family-less</i>
<i>khīṇāsavā</i> (<i>khīṇa</i> + <i>āsavā</i>) (see <i>anāsavā</i> , <i>āsavakkhaya</i> , <i>āsavā</i> , <i>āsava</i>)	taintless (ended + taints) [Arahant]
<i>kipaṃ</i>	trap
<i>kipi</i>	thrown
<i>kippaṃ</i>	quickly
<i>khittacittā</i> (<i>khitta</i> + <i>cittā</i>)	deranged (deranged + mind)
<i>kho</i> , <i>khomhi</i> (<i>kho</i> + <i>amhi</i>)	indeed, indeed I am (indeed + I am)
<i>khossa</i> (<i>kho</i> + <i>assa</i>)	indeed our (indeed + our)
<i>kho'tha</i>	<i>likely an error</i>
<i>khujjehi</i> , <i>khujjakena</i>	crooked things
<i>khuppiṇāsāsamappitā</i> (<i>khu</i> + <i>p</i> + <i>pipāsā</i> + <i>samappitā</i>)	fully given to hunger and thirst (hunger + thirst + fully given)
<i>kīḷanakam</i>	play-thing

<i>Pāli</i>	<i>English</i>
<i>kilissamānassa</i> (<i>kilissa</i> + <i>mānassa</i>)	with a defiled mind (defiled + minded)
<i>kīḷitvā</i>	played
<i>kiṃ</i>	what, why
<i>kimahaṃ</i>	why I
<i>kimaṅgaṃ</i> (<i>kiṃ</i> + <i>aṅgaṃ</i>), <i>kimaṅga</i>	far less
<i>kimhi</i>	why
<i>kimidaṃ</i> (<i>kiṃ</i> + <i>idaṃ</i>)	what this (what + this)
<i>kimikulālayaṃ</i> (<i>kimikula</i> + <i>ālayaṃ</i>)	residence for worms (worms + residence)
<i>kimināvaṭṭo</i> (<i>kiminā</i> + <i>iva</i> + <i>aṭṭo</i>)	distressed by worms (worms + like + distressed)
<i>kimiva</i>	what use, why
<i>kiṃme</i>	how
<i>kiñcanaṃ</i>	anything
<i>kiñcāpi</i> (<i>kinci</i> + <i>api</i>)	although
<i>kiñci</i>	any
<i>kinnarimandalocane</i> , (<i>kinnari</i> + <i>manda</i> + <i>locane</i>), <i>kinnariyārīva</i>	doe-eyed kinnari (kinnari + doe-eyed) kinnari-like
<i>kirati</i>	done
<i>kīriso</i>	of what sort
<i>kisā</i> , <i>kisikā</i>	thin
<i>Kisāgotamī</i> (<i>Kisā</i> + <i>gotamī</i>)	Kisāgotamī Therī (V213-V223), Thin Gotamī (thin + Gotamī)
<i>kissa</i> , <i>kiṃsa</i>	what, whom
<i>kittesi</i> , <i>kittayissāmi</i>	proclaim
<i>klesehi</i> , <i>kilesānaṃ</i> (see <i>dhutakilesāyo</i> , <i>saṃkilesikā</i> , <i>saṅkilesāya</i> , <i>saṅkiliṭṭhamanā</i>)	defilements
<i>kocchaṃ</i>	comb
<i>kocchasūcivicitaggasobhitaṃ</i> (<i>koccha</i> + <i>sūci</i> + <i>vicitagga</i> + <i>sobhitaṃ</i>)	decorated with comb and hair- pins, resplendent (comb + hair-pin + decorated + resplendent)
<i>kodha</i> (<i>ko</i> + <i>idha</i>)	who here (who + here)

<i>Pāḷi</i>	English
<i>kodhaparetassa</i> (<i>kodha</i> + <i>paretassa</i>)	afflicted with anger (anger + afflicted)
<i>kokilāva</i>	cuckoo
<i>kolaṭṭhimattagūlikā</i> (<i>kolaṭṭhi</i> + <i>matta</i> + <i>gūlikā</i>)	balls size of Kolaṭṭhi (Kolaṭṭhi + size + balls), a fruit
<i>Koṇāgamane</i>	Lord Koṇāgamana Buddha [Past Buddha]
<i>Koṇcassa</i>	King Koṇca, King of Mantāvati City, father of Sumedhā Therī (V450-V524)
<i>Kosalā</i>	one of the Sixteen Janapadā (republics)
<i>koṭarohitā</i>	hollow of a tree
<i>koṭṭenti</i>	grind
<i>koṭṭhe</i>	in granary
<i>kovidā</i>	skillful
<i>kubbanti</i>	do
<i>kucchiṃ</i>	belly
<i>kucchimokkamīṃ</i> (<i>kucchiṃ</i> + <i>okkamīṃ</i>)	entered womb (belly + entered)
<i>kudācanaṃ</i>	ever, any
<i>kujjhi</i>	angry
<i>kukkurānaṃ</i>	dogs
<i>kulā kulaṃ</i>	family to family
<i>kulagharasmā</i> (<i>kula</i> + <i>gharasmā</i>)	family house (family + house)
<i>kule</i>	in family
<i>kumbhīlabhayāni</i> (<i>kumbhīla</i> + <i>bhayāni</i>)	fearful like crocodile (crocodile + fearful)
<i>kumbhiṃ, kumbhiya</i>	pot
<i>kummaggapaṭipannaṃ</i> (<i>ku</i> + <i>m</i> + <i>magga</i> + <i>paṭipannaṃ</i>)	practiced wrong path (wrong + path + walking)
<i>kuṇapaṃ</i>	corpse, loathsome
<i>kuṇapapūramhi</i> (<i>kuṇapa</i> + <i>pūramhi</i>)	filled with loathsome (corpse + filled)
<i>kuñjaramattakareṇuloḷitaṃ</i> (<i>kuñjaraṃ</i> + <i>mattaṃ</i> + <i>kareṇu</i> + <i>loḷitaṃ</i>)	excited and desirous elephants (elephants + intoxicated + elephants + desirous)

<i>PāḲĠ</i>	English
<i>kusalaṃ, kusale</i>	wholesome
<i>kusumaraḡena</i> (<i>kusuma</i> + <i>raḡena</i>)	with flower-pollen (with flower + pollen)
<i>kusumitasikharā</i> (<i>kusumita</i> + <i>sikharā</i>)	flower canopy (flower + canopy)
<i>kuthitā</i>	boiling
<i>kuto</i>	where
<i>kutoci</i>	from what place
<i>labbhamamhehi</i> (<i>labbhaṃ</i> + <i>amhehi</i>)	to be gained by us (gained + by us)
<i>labbhanti, labhassu, labhiṃ,</i> <i>labhitvāna, lābhinī, lābhinīṃ</i>	gain, gained, having gained, gainer of
<i>labhanīyamidaṃ</i> (<i>labhanīyam</i> + <i>idaṃ</i>)	this is gainable (gainable + this)
<i>lābhasakkāraussukā</i> (<i>lābha</i> + <i>sakkāra</i> + <i>ussukā</i>)	eager for gains and hospitality (gains + hospitality + eager)
<i>lābhinīhaṃ</i> (<i>lābhinī</i> + <i>ahaṃ</i>)	I have gained (gained + I)
<i>laddhaṃ, laddho</i> (see <i>alabhamānā,</i> <i>aladdhā, paṭiladdhāna</i>)	gained
<i>lākhātambo</i> (<i>lākhā</i> + <i>tambo</i>)	lacquer-copper-colored (lacquer + copper-colored)
Lakkhiṃ	Laxmi, also known as Sirī the goddess of luck, consort of Vishnu (likely Veṇhu of CDB 2.12)
<i>lambanti</i>	sagging [drooping, hanging down]
<i>laṅghetumicchasi</i> (<i>laṅghetum</i> + <i>icchasi</i>)	wish to climb (climb + wish to)
<i>laṭṭhihattho</i> (<i>laṭṭhi</i> + <i>hattho</i>)	stick in hand (stick + hand)
<i>lekhikā</i> (feminine)	writer
<i>lepo</i>	plaster
<i>limpati</i>	smeared
<i>liṅgiya</i>	embraced
<i>lobhanaṃ</i>	greed
<i>lokajetṭhaṃ</i> (<i>loka</i> + <i>jetṭhaṃ</i>)	eldest in the world (world + eldest) [Lord Buddha]

<i>Pāḷi</i>	English
<i>lokāmisā</i> (<i>loka + āmisā</i>)	temptation of the world (worldly + gains) <i>literally worldly, raw meat</i>
<i>lokanāthaṃ</i> (<i>loka + nāthaṃ</i>), <i>lokanāthassa</i>	master of the world (world + master) [Lord Buddha]
<i>lokapajjotaṃ</i> (<i>loka + pajjotaṃ</i>)	light of the world (world + light) [Lord Buddha]
<i>loko, lokaṃ, loke</i>	world, in world
<i>lomahaṃsano</i> (<i>loma + haṃsano</i>)	hair-raising (body-hair + standing on end)
<i>lomaṃ</i>	body-hair
<i>luddo</i>	hunter
<i>lūnakesī</i> (<i>lūna + kesī</i>)	hair pulled from root (pulled from root + hair)
<i>mā</i>	don't, no
<i>macchikā</i>	fisherman
<i>maccudheyyaṃ</i> (<i>maccu + dheyyaṃ</i>)	realm of death (death + realm)
<i>maccuhāyini</i> (<i>maccu + hāyini</i>)	killer of death (death + killer [Arahant])
<i>madanañcetaṃ</i> (<i>madanaṃ + ca + etaṃ</i>)	intoxicated
<i>maddati</i>	trampled <i>literally trample</i>
<i>madhuṃ</i>	strong drink, liquor
<i>madhupitāva</i>	drunkard
<i>madhuraṃ, madhurañca</i> (<i>madhuraṃ + ca</i>)	sweet, and sweet (sweet + and)
Magadhā	one of the Sixteen Janapadā (Republics)
<i>maggāṃ, maggā, maggo, maggena</i>	path, by this path
<i>maggamañjasaṃ</i> (<i>maggāṃ + añjasaṃ</i>)	path and way (path + way)
<i>maggatṭhaṅgikayānayaṃyini</i> (<i>maggā + atṭha + aṅgika + yāna + yāyini</i>)	traversing the [Noble] Eightfold Path (path + eight + limbed + vehicle + passenger)
<i>maggayasi</i>	travel the path

Pāli	English
<i>mahaddhane</i> (<i>maha + d + dhane</i>)	super wealthy (super + wealthy)
<i>mahākapi</i> (<i>mahā + kapi</i>)	great monkey (great + monkey) [alpha male]
<i>māhaṃ</i> (<i>mā + ahaṃ</i>)	I don't (I + don't)
<i>mahāmahiṇ</i> (<i>mahā + mahiṇ</i>)	great earth (great + earth)
<i>mahāmuni</i> (<i>mahā + muni</i>)	great silent sage (great + silent sage)
<i>mahānipāto</i> (<i>mahā + nipāto</i>)	great chapter (great + chapter)
<i>mahanto</i>	great
Mahāpajāpati (<i>mahā + pajāpati</i>)	Mahāpajāpati Gotamī Therī (V157-V162), Great Overlord (great + overlord)
<i>mahārahaṃ</i>	valuable
<i>mahāvanaṇ</i> (<i>mahā + vanaṇ</i>)	great forest (great + forest)
<i>mahāvīra</i> (<i>mahā + vīra</i>), <i>mahāvīrā</i>	great hero (great + hero) [Lord Buddha]
<i>mahāvisā</i> (<i>mahā + visā</i>)	great poison (great + poison)
<i>mahesī</i>	queen
<i>mahesino</i> (<i>mahā + isino</i>), <i>mahesissa</i> , <i>mahesīhi</i>	great sage, great sages (great + sages), [Lord Buddha]
<i>mahiddhikā</i> (<i>mahā + iddhikā</i>)	of great supernormal power (great + supernormal power)
<i>mahilā</i>	woman
<i>mahiṇ</i>	earth
<i>māhu</i> (<i>mā + ahu</i>)	not be (not + be)
Majjhassa , <i>meghassa</i> , <i>meghissa</i> <i>majjhe</i> , <i>majjhime</i>	Majjha, Father of Anopamā Therī middle, among
<i>mākāsi</i> (<i>ma + akāsi</i>)	don't do (not + made)
<i>makkaṭṭiyā</i> (<i>feminine</i>)	female monkey
<i>makkhitaṇ</i>	painted, smeared
<i>mālavaṇṇakaṇ</i> , <i>mālinī</i>	garlanded
<i>mallakaṇca</i> (<i>mallakaṇ + ca</i>)	cup too (cup + too)
<i>māluteritā</i>	swaying
<i>mama</i> , <i>māmike</i>	for me, mine
<i>maṃsapesūpamā</i> (<i>maṃsa + pesi + upamā</i>)	like a piece of meat (meat + piece + like)

<i>Pāḷi</i>	English
<i>maṃsaṇiṭupalittaṃ</i> (<i>maṃsa</i> + <i>ṣoṇita</i> + <i>upalittaṃ</i>)	flesh, smeared with blood (flesh + blood + smeared)
<i>mānābhisamayā</i> (<i>māna</i> + <i>abhi</i> + <i>samayā</i>)	fully understanding the conceit (conceit + fully + understanding) [Arahant]
<i>manaṃ</i>	mind
<i>mānaṃ</i>	conceit
<i>mānānusayamujjaha</i> (<i>māna</i> + <i>anusayaṃ</i> + <i>ujjaha</i>)	forsake sleeping tendency of conceit [Arahant] (conceit + underlying tendency + forsake)
<i>manāpā</i>	charming
<i>manasā, manasi</i>	mentally
<i>manasikārā, manasikātabbā</i>	mentally attending
<i>māṇavā, māṇavā</i>	people
<i>mañcakamhi</i>	the bed
<i>maṇḍe</i>	embellishment
Mandhātā	King Mandhātā, King of Four Continents
<i>maṇḍūkakacchapā</i> (<i>maṇḍūka</i> + <i>kacchapā</i>)	frogs and turtles (frogs + turtles)
<i>maṇī</i>	jewels
<i>maṇikanakabhūṣitaṅgo</i> (<i>maṇi</i> + <i>kanaka</i> + <i>bhūṣitaṃ</i> + <i>aṅgo</i>)	limbs adorned with jewels & gold (jewels + gold + adorned + limbs)
<i>maṇikuṇḍalañca</i> (<i>maṇikuṇḍalaṃ</i> + <i>ca</i>)	jeweled earrings too (jeweled earrings + too)
<i>maññāmi, maññe, maññamānā</i>	believe
<i>manokammaṃ (mano + kammaṃ)</i>	mental kamma (mental + kamma)
<i>mantabhāṇī</i> (<i>manta</i> + <i>bhāṇī</i>)	speaking wisely (wisely + speaking) [Arahant]
Mantāvatiyā	Mantāvati City, residence of Sumedhā Therī (V450-V524)
<i>mānusā, mānusikā, mānusakamhi</i>	human, among humans
<i>manussā, manussānaṃ, manussesu</i>	of men, people, among humans
<i>manussalābhamhi</i> (<i>manussa</i> + <i>lābhamhi</i>)	gaining human birth (human birth + gaining)

PāḲi	English
<i>manussarūpena</i> (<i>manussa</i> + <i>rūpena</i>)	to human form (human + form)
Māraṃ , <i>mārena</i>	Lord of Death, deva, also known as pāpima, antakā, etc.; Lord of Vasavattino or Vasavattipura or Paranimmitavasavatti heaven
<i>maraṇabandhanā</i> (<i>maraṇa</i> + <i>bandhanā</i>)	death-tie
<i>maraṇabyādhigahitā</i> (<i>maraṇa</i> + <i>byādhi</i> + <i>gahitā</i>)	possessed by death and sickness (death + sickness + possessed)
<i>maraṇabyādhihi</i> (<i>maraṇa</i> + <i>byādhihi</i>)	death and sickness (death + sickness)
<i>maraṇaṃ</i> , <i>maraṇassa</i> , <i>maranti</i> , <i>maraṇe</i>	dies, death, die
<i>maraṇavasaṃ</i> (<i>maraṇa</i> + <i>vasaṃ</i>)	control of death (death + control)
<i>marituye</i> , <i>maritāye</i> , <i>marituṃ</i>	to die
<i>māsaṃ</i> , <i>māse</i>	month
<i>mātā</i> , <i>mātarā</i> , <i>mātāva</i> , <i>mātarañca</i> (<i>mātaraṃ</i> + <i>ca</i>)	mother, mother too (mother + too)
<i>matāṃ</i> , <i>mato</i>	dead
<i>matapatikā</i> (<i>matā</i> + <i>patikā</i>) (see <i>vidhavā</i>)	widow (with dead + husband)
<i>mātāpitaro</i> (<i>mātā</i> + <i>pitaro</i>), <i>mātāpitū</i> , <i>mātāpitūhi</i>	mother-father (mother + father)
<i>matto</i> , <i>matṭā</i>	intoxicated
<i>mātusveva</i> (<i>mātusu</i> + <i>eva</i>)	like mothers' mothers (mothers' mothers + like)
<i>mayā</i>	me <i>literally we</i>
Māyā [<i>Devi</i>]	Mother of Lord Buddha
<i>mayāṃ</i>	we
<i>māyaṃ</i>	illusion
<i>mayhaṃ</i> , <i>mayhañhi</i>	my, me, mine
<i>me</i>	I, mine, my
<i>medhagaṃ</i>	quarrels
Meruṃ	Meru Mountain
<i>metaṃ</i> (= <i>etaṃ</i>)	this
Mettikā	Mettikā Therī (V29-V30), Friendly

<i>Pāḷi</i>	<i>English</i>
<i>migabandhakā</i> (<i>miga</i> + <i>bandhakā</i>)	deer-trappers (deer + tiers)
<i>migaluddako</i> (<i>miga</i> + <i>luddako</i>)	deer hunter (deer + hunter)
Mithilaṃ	Mithilā city
Mittā , <i>mittehi</i>	Mittā Therī (there are two of them, V8 and V31-V32), Friend
Mittākālī	Mittākālī Therī (V92-V96), Dusky Friend
<i>mittaratā</i> (<i>mitta</i> + <i>ratā</i>)	delighting in loving-friendliness (loving-friendliness + delighting) [Arahant]
<i>mohanaṃ</i>	delusion
<i>mohanāṃmukho</i> (<i>mohanā</i> + <i>mukho</i>)	entrance to delusion (delusion + entrance)
<i>mokkhamhi</i>	freedom
<i>momuhā</i>	bewildered
<i>mucchitā</i>	comatose
<i>muddhajā</i> (see <i>kese</i> , <i>kesāni</i> , <i>kesamatthakā</i>)	hair
<i>mukhato</i>	of mouth
<i>mukhe</i>	faced
<i>mūlaṃ</i>	root
<i>mūlamūlikā</i> (<i>mūla</i> + <i>mūlikā</i>)	roots and rootlets (roots + rootlets)
<i>muñcantaṃ</i> , <i>muñcanti</i>	let go of <i>literally free</i>
<i>muṇḍaṃ</i> , <i>muṇḍā</i> , <i>muṇḍāsi</i>	shaven-head
<i>muni</i> , <i>muninṃ</i> , <i>munayo</i> , <i>muninā</i>	silent sage [Arahant]
<i>musalena</i> , <i>musalassa</i> , <i>musalāni</i>	pestle
Muttā , <i>muttaṃ</i> , <i>muttiyā</i> , <i>muttāṃhi</i> , <i>muccassu</i>	Muttā Therī (there are two of them, V2 and V11), free, freed, pearl
<i>nābhijānāmi</i> (<i>na</i> + <i>abhi</i> + <i>jānāmi</i>)	I do not know (not + fully + know)
<i>nāccharāsaṅghātamattampi</i> (<i>na</i> + <i>accharā</i> + <i>saṅghāta</i> + <i>mattaṃ</i> + <i>api</i>)	not even for a snap of fingers (not + for a snap of fingers + even)
<i>nādhigacchāmi</i> (<i>na</i> + <i>adhigacchāmi</i>)	do not enter upon [realization] (not + enter upon)
<i>nādhigaṃ</i> (<i>na</i> + <i>adhigaṃ</i>)	didn't acquire (not + acquire)

PāḲi	English
<i>nadiṃ, nadiyo (plural)</i>	river
<i>nadissāmi</i>	will roar
<i>nadītīramhi (nadī + tīramhi)</i>	on the riverbank (river + bank)
<i>nadītittḥāni (nadī + titthāni)</i>	river fords (river + fords)
<i>nāgabhogasadisopamā</i> (<i>nāga + bhoga + sadisa + upamā</i>)	comparable to an elephant trunk (elephant + trunk + like + comparable)
<i>nāgaṃ, nāgo, nāgā</i>	elephant, snake
<i>nāgamāruhi</i> (<i>nāgam + āruhi</i>)	climbing the elephant (climbing + elephant)
<i>nagaraṃ, nagare, nagaramhi</i>	city
<i>naggā</i>	naked
<i>nāhamicchāmi</i> (<i>na + ahaṃ + icchāmi</i>)	I do not wish (not + I + wish)
<i>nakkā</i>	crocodiles
<i>nakkhattāni</i>	zodiac signs
<i>Nālāto</i>	Nālā village
<i>naṃ, ne (plural)</i>	that, him, to them
<i>namo, namassati, namassantī,</i> <i>namassantā, namassihaṃ</i> (<i>namassi + ahaṃ</i>)	veneration, venerating, I venerated (venerated + I)
<i>nānājanapadehi</i> (<i>nānā + janapadehi</i>)	various republics (various + republics)
<i>nānākulā</i> (<i>nānā + kulā</i>)	various families (various + families)
<i>ñāṇaṃhi (see vijjāhi)</i>	understanding
<i>nandi, nandī (see abhinandi,</i> <i>abhinanditaṃ, abhinandanti,</i> <i>abhinanditena, devakāyābhinandinī)</i>	pleasing
<i>Nanduttarā</i> (<i>Nandi + uttarā</i>)	Nanduttarā Therī (V87-V91), Surpassingly Pleasing (pleasing + surpassingly)
<i>naṅgalamahaṃ</i> (<i>naṅgalaṃ + ahaṃ</i>)	I plough (plough + I)
<i>naṅgalehi</i>	with ploughs
<i>nānutappati</i> (<i>na + anutappati</i>)	no one is tormented (none + tormented)

<i>Pāḷi</i>	English
<i>napihaṃ</i> (<i>na + api + ahaṃ</i>)	I have not even (not + even + I have)
<i>nappahonti</i> (<i>na + p + pahonti</i>)	unable to reach (not + reach)
<i>narā, narassa</i>	men
<i>nāriyo</i>	women
<i>nāsakkhi</i> (<i>na + asakkhi</i>)	unable (not + able)
<i>nāsikā</i>	nose
<i>ñāti, ñātīhi, ñātakā</i>	relatives
<i>ñātigaṇaṃ</i> (<i>ñāti + gaṇaṃ</i>)	assembly of relatives (assembly + relatives)
<i>ñātigaṇavaggaṃ, ñātigaṇavaggo</i> (<i>ñāti + gaṇaṃ + vaggam</i>)	assembly of relatives (relatives + assembly + group)
<i>ñātisaṅghasatāni</i> (<i>ñātisaṅgha + satāni</i>)	hundreds of relatives (relatives + hundreds)
<i>natthi</i> (<i>na + atthi</i>)	no, isn't (not + is)
<i>ñatvā</i>	having known
<i>navakanipāto</i> (<i>navaka + nipāto</i>)	chapter of nines (nines + chapter)
<i>navaṃ, navanavā</i>	new
<i>navanīvesamhi</i> (<i>nava + nīvesamhi</i>)	for new residence (new + residence)
<i>nayanā, nayanāni</i> (see <i>akkhīni</i> , <i>cakkhumā, cakkhumatī</i> , <i>dibbacakkhu, dibbacakkhum</i> , <i>nettahesumabhiniḷamāyatā</i> , <i>kinnarimandalocane</i>)	eyes, enticing eyes
<i>nayanānudikkhiya</i> (<i>nayanānu + dikkhiya</i>)	having seen your eyes (eyes + having seen)
<i>nayidaṃ</i> (<i>na + idaṃ</i>)	not this (not + this)
<i>negamo</i>	town
<i>nekkhammaṃ, nekkhammameva</i> , <i>nekkhammaññeva, nekkhammasseva</i> (see <i>nikkhamma, nikkhamitvāna</i>)	went forth, going forth, left
<i>nekkhammamānuyuttā</i> (<i>nekkhammam + anuyuttā</i>)	yoked to going forth (going forth + intent on),
<i>neraṇjaraṃ</i>	Neraṇjarā river, near Bodhgaya, Bihar, India
<i>nesaṃ</i>	their

PāḲi	English
<i>netam̐</i> (<i>na</i> + <i>etaṃ</i>)	not this (not + this)
<i>nettahesumabhinīlamāyatā</i> (<i>nettā</i> + <i>ahesum</i> + <i>abhinīlam</i> + <i>āyatā</i>)	eyes were very black and long (eyes + were + very black + long)
<i>neva</i> (<i>na</i> + <i>eva</i>)	not [so, even, just, like] (not + so, even, just, like)
<i>nhāpanucchādanehi</i> (<i>nhāpana</i> + <i>ucchādanehi</i>)	bathing and anointing (bathing + anointing)
<i>nhātako</i>	purified <i>literally one who has taken a bath</i> [Arahant]
<i>nhāyanti, nhāyare</i>	bathe
<i>nibbānābhiratā, nibbānābhiratāhaṃ</i> (<i>nibbāna</i> + <i>abhiratā</i> + <i>ahaṃ</i>)	I delight in Nibbāna (Nibbāna + well-delight + I)
<i>nibbānaṃ, nibbānañca</i>	Untranslated (<i>nibbānaṃ</i> translated as <i>extinguishing</i> in verse 116)
<i>nibbānapattiyā</i> (<i>nibbāna</i> + <i>pattiyā</i>)	reach Nibbāna (Nibbāna + reach)
<i>nibbānasukhā</i> (<i>nibbāna</i> + <i>sukhā</i>)	Nibbāna happiness (Nibbāna + happiness)
<i>nibbinṇā, nibbindanti, nibbinditvā,</i> <i>nibbindahaṃ</i> (<i>nibbinda</i> + <i>ahaṃ</i>), <i>nibbindaṇca</i> (<i>nibbindaṃ</i> + <i>ca</i>)	disenchanted, having been disenchanted, I was disenchanted (disgusted + I), disenchanted too (disgusted + too)
<i>nibbutā</i> (see <i>parinibbutā</i>)	liberated [Arahant]
<i>nibbuyhati</i>	carried
<i>niccaṃ</i>	always
<i>nicchātā</i> (<i>nis</i> + <i>chātā</i>)	passionless (without + passion) [Arahant]
<i>nigacchati</i>	undergoes
<i>niḡhaṃ</i>	great grief
<i>nihacca</i>	falling
<i>nihatamānaṃ</i> (<i>nihata</i> + <i>mānaṃ</i>) (see <i>hatakulikā,</i> <i>hato, jarāyabhihātā, nihato,</i> <i>samūhato, samūhātā, vihanāmi,</i> <i>vihātā</i>)	without conceit (destroyed + conceit) [Arahant]

<i>Pāḷi</i>	English
<i>nihato</i> (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihaṇāmi</i> , <i>vihatā</i>)	destroyed
<i>nijjaressāmi</i> (see <i>jajjaro</i>)	[wish] to wither <i>literally</i> [<i>wish</i>] to <i>age</i>
<i>nikkhamma</i> , <i>nikkhamitvāna</i> (see <i>nekkhammaṃ</i>)	having left, going forth, went
<i>nikkhipa</i> , <i>nikkhipitvāna</i> , <i>nikkhipissāmimaṃ</i> (<i>nikkhipissāmi</i> + <i>imaṃ</i>)	putting down, having put down will lay down this (will lay down + this)
<i>nikūjihaṃ</i> (<i>nikūji</i> + <i>ahaṃ</i>)	I was sounding (sounding + I)
<i>nikujjiya</i>	having turned bowl upside-down
<i>nillacchesi</i> , <i>nillacchito</i>	castrated
<i>Nimmānaratino</i>	[heaven of devā] delighting in creations
<i>ninnamāgataṃ</i> (<i>ninnamā</i> + <i>gataṃ</i>) (see “ <i>thalato ninnamāgataṃ</i> ”)	flowing to low (low + gone)
<i>nipatiṃ</i>	fell down
<i>nirato</i>	delight
<i>niratthikā</i> (<i>nir</i> + <i>atthikā</i>)	aimless (without + aim) [meaningless]
<i>niraye</i> , <i>nirayamhi</i> , <i>nirayesu</i>	hells, hell realms (<i>niraye</i> is singular but translated as plural)
<i>nirodhaṃ</i> , <i>nirodho</i> , <i>nirodhā</i>	cessation
<i>nirūpadhiṃ</i> (<i>nir</i> + <i>upadhiṃ</i>)	possession-less (without + possession) [Arahant]
<i>nirupatāpaṃ</i> (<i>nir</i> + <i>upatāpaṃ</i>)	non-tormenting (non + tormenting) [Nibbāna]
<i>nisāmehi</i> , <i>nisāmetha</i>	listen
<i>nisīdiṃ</i> , <i>nisinnā</i> , <i>nisinnāya</i> , <i>nisīdathā</i> , <i>nisinne</i>	sat, seated, sitting down, sit down, sat down, having sat down
<i>nissaraṇaṃ</i>	escape
<i>nissatṭhaṃ</i>	offer <i>literally</i> hand-over
<i>nissāya</i> (see <i>saraṇaṃ</i>)	dependence
<i>nisumbhissaṃ</i> , <i>nisumbheyyaṃ</i>	drop
<i>niṭṭhito</i>	finished

<i>PāḲi</i>	English
<i>nivāresi</i>	obstructed
<i>nivattassu</i>	stop
<i>nivesaye</i>	settled
<i>niyakā</i>	even our own
<i>niyojayi</i>	engaged
<i>niyyādayāhimaṃ</i> (<i>niyyādayāhi</i> + <i>imaṃ</i>)	return this (return + this)
<i>nodakā</i>	empty water [bags]
<i>nu</i>	whether, is, was
<i>nūna</i>	surely
<i>nūpame</i> (= <i>anūpame</i>)	incomparable
<i>odanaṃ</i>	rice
<i>oḍḍitaṃ</i>	set
<i>ogāhamuttiṇṇaṃ</i> (<i>ogāham</i> + <i>uttiṇṇaṃ</i>)	plunge and cross-over (plunge + cross-over)
<i>oghaṃ</i>	flood
<i>ohāya</i>	leaving
<i>ohitabhārā</i> (<i>ohita</i> + <i>bhārā</i>)	laid down the burden (burden + laid down) [Arahant]
<i>okaḍḍhati</i>	dragged
<i>okassayāmaṃ</i> (<i>okassayāmi</i> + <i>ahaṃ</i>)	I lowered (lowered + I)
<i>olikhīṃ</i>	shaving
<i>olokayitvāna</i>	checked
<i>opammaṃ</i>	like <i>literally simile</i>
<i>openti</i>	store
<i>orabbhikā</i>	butchers
<i>orambhāgamanīyāni</i> (<i>ora</i> + <i>bhāga</i> + <i>gamanīyāni</i>)	going to lower becomings [hells] (lower + becomings + going)
<i>orasā</i>	true [legitimate, own]
<i>oruhāmiṃ</i> (<i>oruhāmi</i> + <i>ahaṃ</i>)	I dip [in the water] (dipping + I)
<i>orundhatassa</i>	horse-trader
<i>otato</i>	covered
<i>ovadatīti</i> (<i>ovadatī</i> + <i>iti</i>), <i>ovaditvāna</i>	exhorted (exhorted + thus), having exhorted
<i>ovariyāna</i>	holding me back

<i>Pāli</i>	<i>English</i>
<i>pabbajito, pabbajitā, pabbajitā, pabbajjaṃ, pabbajjī, pabbājesi, pabbajitāya, pabbajitvāna, pabbajitvā, pabbajjā, pabbajissaṃ, pabbajissāmi, pabbajanti, pabbaji, pabbajitaṃ, pabbajitum</i>	to ordain, ordained, ordination, having ordained
<i>pabbataṃ, pabbate</i>	mountain
<i>pabbatantare (pabbata + antare)</i>	in mountains (mountains + in)
<i>pabhaṅgunā</i>	subject to breakup
<i>pabhavo</i>	reason
<i>pabujjhasi, paṭibujjhasi</i>	wake-up
<i>paccāgamissāmi (pacca + āgamissāmi)</i>	I will return (return + I will)
<i>paccavekkhatha, paccavekkhassumaṃ</i>	contemplate, contemplate this
<i>pacchā, pacchime</i>	later, last
<i>pacchānutāpinī (pacchā + anutāpinī)</i>	remorseful later (later + remorseful)
<i>paccuppanna (pacca + uppanna)</i>	present (presently + arisen)
<i>pādā, pāde, pādāni</i>	feet [legs]
<i>padāhisi</i>	will give
<i>padakkhiṇaṃ, padakkhiṇaṇca (padakkhiṇaṃ + ca)</i>	and having circumambulated (having circumambulated + and)
<i>padālayā, padāliyā, padālito, padālayiṃ, padālayum</i>	has been shattered
<i>padaṃ</i>	station
<i>padamaccutaṃ (padaṃ + a + c + cutaṃ)</i>	ever-lasting station (station + not + falling) [Nibbāna]
<i>padamasokaṃ (padaṃ + a + sokaṃ)</i>	unsorrowing station (station + not + sorrowing) [Nibbāna]
<i>pādapaṃ, pādapā</i>	trees
<i>pādatalā (pāda + talā)</i>	sole of foot (foot + sole)
<i>padhānapahitatto (padhāna + pahitatto)</i>	striving resolutely (exerting + resolutely) [Arahant]
<i>padīpasseva (padīpassa + eva)</i>	like the lamp (lamp + like)

<i>PāḲi</i>	English
<i>padīpito</i>	afame
<i>pādodakaṇca</i> (<i>pāda</i> + <i>odakaṃ</i> + <i>ca</i>)	foot-water too (foot + water + too)
<i>paggayha</i>	with outstretched
<i>paggharitaṃ</i>	oozing
<i>pahāsiṃ, pahāya, pahīnā, pahīnesaṃ</i> (see <i>jahanti, pajahanti, pajahitvāna</i>)	abandoned, having abandoned
<i>pahāyahaṃ</i> (<i>pahāya</i> + <i>ahaṃ</i>) (see <i>jahanti, pajahanti, pajahitvāna</i>)	I having abandoned (having abandoned + I)
<i>pahitatte</i>	resolutely [Arahant]
<i>pahūtaḍḍhana</i> (<i>pahūta</i> + <i>ḍḍhana</i>)	abundant wealth (abundant + wealth)
<i>pahūtaratana</i> (<i>pahūta</i> + <i>ratana</i>)	abundant jewels (abundant + jewels)
<i>pajahanti, pajahitvāna</i> (see <i>jahanti, pahāsiṃ, pahāya, pahīnā, pahīnesaṃ, pahāyahaṃ</i>)	abandon, having abandoned
<i>pajānanti, pajānāsi</i>	knowing
<i>pajjalitaṃ, pajjalito</i>	burning
<i>pajjittha</i>	attached
<i>pakampito</i>	wavering
<i>pakāsikaṃ</i>	displaying, showing
<i>pakataṃ, pakaṭṭa</i>	done
<i>pakiṇṇakesī</i>	with unkempt hair
<i>pakkamanti, pakkāmi, pakkamatha</i>	leave, left, went
<i>pakkamissaṇca</i> (<i>pakkamissaṃ</i> + <i>ca</i>)	and leave (leave from + and)
<i>pakkhālayitvāna</i>	having washed
<i>pakkhaṃ, pakkhassa</i>	fortnight
<i>pakkhipiṃ</i>	put around
<i>pakko</i>	much suffering <i>literally fully cooked</i>
<i>pakubbati</i>	does
<i>palāyato</i>	escaping
<i>palipā</i>	smeared
<i>palobhaya</i>	tempt
<i>palokite, palokine</i>	destructible

<i>Pāḷi</i>	English
<i>pamajjitum, pamattā</i>	heedless
<i>pamocesi, pamocaye, pamucceyya, pamuccati, pamuccare, pamuttā, parimuttā</i>	completely free, completely freed
<i>pamodite</i>	enjoyable
<i>paṃsukūlaṇca (paṃsukūlaṃ + ca)</i>	dust-heap too
<i>pamutyatthi (pamutti + atthi)</i>	there is freedom (freedom + there is)
<i>pana</i>	but, so
<i>panaccakā (pa + naccakā)</i>	dancing [dancers]
<i>paṇāmamupagamma (see ajjhupagacche, rukkhāmūlamupagamma, samupagamāmi, sāmikamupemi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamim, upasaṅkamma)</i>	I approached to bow
<i>paṇāmetvā</i>	bowing, having bowed
<i>pañcadasiṃ (pañca + dasiṃ)</i>	fifteenth (five + ten) [night of the fortnight]
<i>pañcakanipāto (pañcaka + nipāto)</i>	chapter of fives (fives + chapter)
<i>pañcakaṭukena (pañca + kaṭukena)</i>	five bitter ones (five + bitter ones)
<i>pañcakkhandhā (pañca + k + khandhā)</i>	five aggregates (five + aggregates)
<i>pañcakkhattum (pañca + k + khattum)</i>	five times (five + times)
<i>pañcamam</i>	fifth
<i>pañcaṅgikena (pañca + aṅgikena)</i>	five kinds (five + limbs)
Pañcasatamattā <i>(pañca + sata + mattā), pañcasatamattāpi</i>	Pañcasatamattā Therī (V127-V132), about five hundred (five + hundred + about)
<i>pañḍito, pañḍitā (feminine)</i>	wise
<i>pañḍu</i>	yellow
<i>pānena, pānaṇca (pānaṃ + ca)</i>	drinks, drink too (drink + too)
<i>pañīdhehi</i>	resolve

Pāli	English
<i>pañjaliko, pañjalikā</i> (see <i>katañjali</i>)	with folded hands (doing + respect)
<i>pañkadharī</i> (<i>pañka + dharī</i>)	mud-smeared (bearing + mud)
<i>paññā, paññāya</i>	wisdom
<i>paññāpayiṃ</i>	prepared a seat
<i>pannaraseriva</i> (<i>pannarase + iva</i>)	like on the fifteenth (fifteenth + like)
<i>paññāsavassāni</i> (<i>paññāsa + vassāni</i>)	fifty years
<i>paññāsilaparakkamaṃ</i> (<i>paññā + sīla + parakkamaṃ</i>)	wisdom, virtue, striving (wisdom + virtue + striving)
<i>paññavīsativassāni</i> (<i>pañña + vīsati + vassāni</i>)	twenty-five years (five + twenty + years)
<i>pāṇo, pāṇino, pāṇinaṃ</i>	being, beings
<i>panthe, panthamhi</i>	on the way
<i>pāpakammaṃ</i> (<i>pāpa + kammaṃ</i>), <i>pāpakammā</i> (see <i>pāpakammīno</i> , <i>pāpaṃ, pāpakaṃ, pāpañhi, pāpassa</i> , <i>pāpavaddhino</i>)	evil kamma (evil + kamma)
<i>pāpakammīno</i> (<i>pāpa + kammīno</i>) (see <i>pāpakammaṃ, pāpakammā</i> , <i>pāpaṃ, pāpakaṃ, pāpañhi, pāpassa</i> , <i>pāpavaddhino</i>)	doer of evil kamma (evil + kamma doer)
<i>pāpaṃ, pāpakaṃ, pāpañhi, pāpassa</i> (see <i>pāpakammaṃ, pāpakammā</i> , <i>pāpakammīno, pāpavaddhino</i>)	evil [kamma]
<i>pāpavaddhino</i> (<i>pāpa + vaddhino</i>) (see <i>pāpakammaṃ, pāpakammā</i> , <i>pāpakammīno, pāpaṃ, pāpakaṃ</i> , <i>pāpañhi, pāpassa</i>)	increasing evil [kamma] (evil + increasing)
Pāpima	Evil One, another name of Māra
<i>pappotumitthiyā</i> (<i>pappotuṃ + itthiyā</i>)	women can reach (can reach + women)
<i>pāpuṇa, pāpuṇi</i>	reach, reached
<i>parabhataṃ</i> (<i>para + bhataṃ</i>)	food for others (others + food)
<i>paradāraṃ</i> (<i>para + dāraṃ</i>)	wives of others (others + wives)

<i>Pāḷi</i>	English
<i>paradattūpajīvino</i> (<i>para + datta + upajīvino</i>)	subsisting on what others give (others + give + subsisting) [a parasite]
<i>pāragū</i>	gone to the far-shore [Lord Buddha]
<i>paraloke</i> (<i>para + loka</i>)	go to the far-shore of the world (world + cross-over)
<i>paraṃ</i>	higher than
<i>paramaṃ</i>	highest
<i>paramatthasañhitā</i> (<i>paraṃ + attha + sañhitā</i>)	for the highest goal (highest + aim + for)
<i>paramatthe</i> (<i>paraṃ + atthe</i>)	highest goal [Nibbāna]
<i>pārametave</i> (<i>pāraṃ + etave</i>)	go to the far-shore (cross + over)
<i>parato</i>	as other than mine
<i>paribāhiro</i> (<i>pari + bāhiro</i>)	clean-slate (complete + outsider [to kamma])
<i>paribyattā</i>	clever
<i>paricaraṃ, paricarāmi</i> (<i>pari + caraṃ</i>)	honoring, I honored (completely + walking or conducting or serving)
<i>paridevanā</i>	lamentation
<i>parijano</i> (<i>pari + jano</i>)	close ones (surrounding + people) <i>literally servants, attendants, retinue</i>
<i>parikammakārikā</i> (<i>parikamma + kārikā</i>)	attendant (attending + doer) <i>literally one who circumambulates</i>
<i>parikammaṃ</i>	attend
<i>parikkhīyanti</i> (<i>pari + k + khīyanti</i>)	completely ended (completely + ended)
<i>parikleso</i> (<i>pari + kleso</i>)	completely defiled (completely + defiled)
<i>parikrite</i>	bought, hired
<i>paripakkate</i>	scattered
<i>parilāho, parilāhā</i>	burning
<i>parinibbutā</i> (<i>pari + nibbutā</i>) (<i>see nibbutā</i>)	completely liberated (completely + liberated) [Arahant]

PāḲi	English
<i>pariniṭṭhitamesānā</i> (<i>pari + niṭṭhitam + esānā</i>)	longing for what is already made (completely + done + longing for) [Arahant]
<i>pariññātāṃ</i> (<i>pari + ññātāṃ</i>), <i>pariññātā</i> , <i>pariññāya</i>	completely understood [Arahant] (completely + understood)
<i>paripakkhite</i>	on the side of
<i>paripantho</i>	blockage on path
<i>paripucchahaṃ</i> (<i>pari + puccha + ahaṃ</i>)	I completely questioned (completely + questioned + I)
<i>paripucchasi</i> (<i>pari + pucchasi</i>)	questioning (completely + questioning)
<i>paripuṇṇāya</i> (<i>pari + puṇṇāya</i>)	completely fulfill (completely + fulfill)
<i>paripuṇṇe</i> (<i>pari + puṇṇe</i>)	completely filled (completely + filled)
<i>paripūritā</i> (<i>pari + pūritā</i>)	completely fulfilled (completely + fulfilled)
<i>parisuddhapadaṃ</i> (<i>pari + suddha + padaṃ</i>)	station of complete cleansing (complete + cleansing + station) [Nibbāna]
<i>paritappasi</i> , <i>paritappayim</i> (<i>pari + tappayim</i>)	very tormented (completely + tormented)
<i>parivahitvā</i>	carrying, carried
<i>pariyantaṃ</i> (<i>pari + y + antaṃ</i>)	complete end (complete + end)
<i>pariyuṭṭhitā</i> (<i>pari + yuṭṭhitā</i>)	completely yoked (completely + yoked)
<i>paro</i>	another
<i>pārutā</i>	having put on
<i>pasādaṃ</i>	perfume
<i>pāsādaṃ</i> , <i>pāsāde</i> , <i>pāsādeva</i>	mansion
<i>pāsādanivātavāsini</i> (<i>pāsāda + nivāta + vāsini</i>)	living protected in the mansion (mansion + protected + living)
<i>pāsādātale</i> (<i>pāsāda + tale</i>)	floor of the mansion (mansion + floor)
<i>pāsādikāsi</i>	gracious
<i>pasāditā</i>	gladdened
<i>pāsaṃ</i>	noose

<i>Pāḷi</i>	English
<i>pāsamivoḍḍiya</i> (<i>pāsaṃ + iva + oḍḍiya</i>)	like trying to noose (noose + like + throw)
<i>pāsaṇḍā, pāsaṇḍe</i>	heretics
<i>pasāresim, pasārayī</i>	stretch
<i>pasavi</i>	accumulated
<i>passa, passe, passati, passatha,</i> <i>passāmi, passiya</i>	see, seeing, having seen
<i>pasuṃ</i>	animal
Paṭācārā	Paṭācārā Therī (V112-V116), Wearer of one cloth
<i>paṭācārānusāsaniṃ</i> (<i>paṭācārā + anusāsaniṃ</i>)	admonition of Paṭācārā Therī (V112-V116), (Paṭācārā + admonition)
pāṭaliṃ, pāṭalibbalitā, pāṭalippalitā	Pāṭali tree, dilapidated Pāṭali trees, trumpet-flower tree (<i>Bignonia suaveolens</i> – see PED)
Pāṭaliputtamhi	Pāṭaliputta City <i>literally son of</i> <i>Pāṭali tree</i>
<i>pateyyuṃ</i>	fall
<i>paṭhamajjhānaṃ</i> (<i>paṭhamaṃ + jhānaṃ</i>)	first jhāna (first + jhāna)
<i>paṭhamasamodhānaṃ</i> (<i>paṭhama + sam + odhānaṃ</i>)	first exposure (first + exposure)
<i>paṭhamavasanto</i> (<i>paṭhama + vasanto</i>)	early spring (first [month of] + spring)
<i>pathaviyā</i>	earth
<i>pati</i>	near
<i>paṭiccharayi</i> (<i>paṭi + c + charayi</i>), <i>paṭiccharati</i>	sent back (sent + back)
<i>paṭicchasi</i> (<i>paṭi + icchasi</i>), <i>paṭicchati</i>	accepts, receives
<i>paṭigāṇhanti</i>	accept
<i>pāṭihāriyapakkhaṇca</i> (<i>pāṭihāriya + pakkhaṃ + ca</i>)	using the fortnight too (using + fortnight + too)
<i>paṭiladdhāna</i> (see <i>alabhamānā,</i> <i>aladdhā, laddhaṃ, laddho</i>)	having regained

Pāli	English
<i>patiṃ, patinā, patī</i> (see <i>bhattā, bhattāraṃ</i>)	husband
<i>paṭimukkaṃ</i>	putting thru
<i>paṭinayimsu</i>	led back
<i>paṭinissaja, paṭinissara</i>	renounce, forsake
<i>paṭipajjanti</i>	practice <i>literally walking on the path</i>
<i>patirūpaṃ</i>	suitable
<i>paṭiṭṭhito</i>	established
<i>paṭivijjhi, paṭivijjhiṃ</i> (see <i>sampaṭivijjhahaṃ</i>)	penetrated [Arahant]
<i>patodaṃ</i>	goad
<i>pattabbaṃ</i>	reached
<i>pattakaṇḍa</i> (<i>pattakaṃ + ca</i>)	[alms] bowl too (bowl + too)
Pattalīmakulavaṇṇasādisā (<i>pattalīmakulaṃ + vaṇṇaṃ + sādisā</i>)	white like the plantain buds (white plantain buds + color + like)
<i>pattaṃ</i>	bowl
<i>pattayobbanam</i> (<i>patta + yobbanam</i>)	youthful (reached + youth)
<i>pattheham</i> (<i>patthe + aham</i>)	I aspire [to go to, to be born into] (aspire + I)
<i>patthesi, patthitā, patthaye,</i> <i>patthanāpi</i>	aspire, aspired, aspires, aspirations too
<i>patto, pattiya, pattā</i>	reach, reached
<i>pāvācane</i>	exposition
<i>pavaḍḍhati</i>	increasing very much
<i>pavanti</i>	blowing wind
<i>pavapaṃ</i>	planting
<i>pavattaṃ</i>	flowing
<i>paveccasi, payacchasi</i>	give
<i>pavisāmi, pāvisiṃ</i>	entering, entered
<i>payātumicchasi</i> (<i>payātum + icchasi</i>)	wish to proceed on (proceed on + wish to)
<i>payuñjati</i>	yoked
<i>pesayī</i>	sent
<i>petesu</i>	among <i>petā</i>
<i>peto</i> (=upeto)	arising

<i>Pāḷi</i>	English
<i>petāni</i>	departed
<i>phalaṃ</i>	fruit
<i>phalavipāko</i> (<i>phala</i> + <i>vipāko</i>)	fruit-result (fruit + result)
<i>pharitvā</i>	pervaded
<i>phenapiṇḍopamassa</i> (<i>phenā</i> + <i>piṇḍa</i> + <i>opamassa</i>)	like a lump of foam (foam + lump + like)
<i>phītāni</i> , <i>phītañcimam</i> (<i>phītaṃ</i> + <i>ca</i> + <i>imaṃ</i>)	prosperity, this prosperity too (prosperity + too + this)
<i>phullaṃ</i>	blossom
<i>phusehi</i> , <i>phussehi</i> , <i>phuṭā</i> , <i>phuṭṭhā</i> , <i>phuṭhā</i> , <i>phusayiṃ</i> , <i>phusito</i>	contact, contacted
<i>phuṭitā</i>	lacerated
<i>pidahitvā</i> , <i>pidhetvā</i> , <i>pidhitvā</i>	closing the doors
<i>pīhaye</i>	dear
<i>pihayanti</i>	envy
<i>pihenti</i>	desire
<i>pīḷakoḷikā</i>	discharge
<i>pilandhanaṃ</i>	trinkets
<i>pīḷiyamānassa</i> (<i>pīḷiya</i> + <i>mānassa</i>)	ingrate mind (ingrate + mind)
<i>pīṇavaṭṭasahituggatā</i> (<i>pīṇa</i> + <i>vaṭṭa</i> + <i>sahita</i> + <i>uggatā</i>)	full, round, and up-turned (full + round + with + up-turned)
<i>piṇḍaṃ</i> , <i>piṇḍaka</i>	alms-food <i>literally lumps of food</i>
<i>piṇḍapātāṃ</i> (<i>piṇḍa</i> + <i>pātāṃ</i>), <i>piṇḍāya</i>	alms-round (lump + bowl), for alms <i>literally dropping a lump in the bowl</i>
<i>piṇḍitā</i>	lump
<i>pītakā</i>	yellow
<i>pīṭaramanīkaratto</i> (<i>pīṭaraṃ</i> + <i>anīkaratto</i>)	father-Anīkaratta (father + Anīkaratta)
<i>pīṭena</i> , <i>pītāva</i>	drinking, having drunk
<i>pītisukhasamappitā</i> (<i>pīti</i> + <i>sukha</i> + <i>samappitā</i>)	fully given to rupture and happiness [Arahant] (rupture + happiness + fully given)
<i>pītisukhena</i> (<i>pīti</i> + <i>sukhena</i>)	rupture and happiness (rupture + happiness)

Pāli	English
<i>pitu, pitā, pitaraṃ, pitarañca</i>	father
<i>pitugharaṃ (pitu + gharaṃ)</i>	father's house (father's + house)
<i>pitupitusveva</i> (<i>pitu + pitusu + eva</i>)	like fathers and fathers' fathers (fathers + fathers' fathers + like)
<i>pivanti</i>	drink
<i>piyaṃ, piyā, piyāyanti</i>	dear
<i>piyattaro, piyattarā</i>	dearer
<i>posassa (=purisa)</i>	man, bread-winner <i>literally</i> <i>nourisher</i>
<i>posentā</i>	nourish
<i>poṭṭhiṃ, poṭṭhiñca</i> (<i>poṭṭhiṃ + ca</i>), <i>pontiṃ</i>	bundle [of robes] (bundle of robes + and)
<i>pubbajātimanussariṃ</i> (<i>pubba + jātiṃ + anussariṃ</i>), <i>pubbajātimanussaruṃ</i>	I recollected past lives (past + lives + remembered) [Arahant]
<i>pubbasamudde</i> (<i>pubba + samudde</i>)	Eastern Sea (eastern + sea)
<i>pubbe</i>	past
<i>pubbenivāsacaritaṃ</i> (<i>pubbe + nivāsa + caritaṃ</i>)	story of past abode (past + abode + story)
<i>pubbenivāsaṃ (pubbe + nivāsaṃ)</i>	past abode (past + abode)
<i>pubbuḷakā</i>	eyeball
<i>pucchāmi</i>	I ask you
<i>punabbhavaṃ</i> (<i>puna + b + bhavaṃ</i>), <i>punabbhavo</i>	further becoming (again + becoming)
<i>punācare (puna + ācare)</i>	conduct again
<i>punappunaṃ (punaṃ + p + punaṃ)</i> <i>punappunañca (punaṃ + p +</i> <i>punaṃ + ca)</i>	again and again (again + again)
<i>punarāgami (puna + r + āgami)</i> , <i>punarāgame, punarāgahe</i>	come again (again + come)
<i>punarāvattayissasi</i> (<i>punar + āvattayissasi</i>)	would not turn me back again (again + would not turn me back)
<i>punarehisi (puna + r + ehisi)</i>	come again to this (again + this)
<i>Puṇṇā, puṇṇike</i>	Puṇṇā Therī (there are two of them - V3 and V236-V251), Complete, Full

<i>Pāḷi</i>	<i>English</i>
<i>puññakkhettaṃ</i> (<i>puñña + k + khettaṃ</i>)	field of merits (merits + field)
<i>puññaṃ</i>	merit
<i>puññampimā</i> (<i>puññaṃ + api + imā</i>)	even this merit (merit + even + this)
<i>puṇṇapattaṃ</i> (<i>puṇṇa + pattaṃ</i>)	ample gift (full + bowl)
<i>puno, puna, punapi</i>	again, [even] again
<i>punopahaṃ</i> (<i>punopi + ahaṃ</i>)	again I (again + I)
<i>pupphapūra</i>	covered with flowers
<i>pupphitaṃ, pupphite</i> (see <i>supupphitaggaṃ, supupphite</i>)	flowering
<i>purakkhatā, purakkhatvā</i>	surrounded, esteemed, led by
<i>purāṇakanti</i> (<i>purāṇakaṃ + ti</i>)	became as before
<i>pūrassu</i>	fulfill
<i>puravare</i>	best fortress city
<i>purāyaṃ</i>	old, former, previous existence
<i>pure</i>	in past
<i>purime</i>	first literally <i>past, previous</i>
<i>purisadammasārathinā</i> (<i>purisa + damma + sārathinā</i>)	by trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
<i>purisapātabahulamhi</i> (<i>purisa + pāta + bahulamhi</i>)	men gathering much (men + gathering + much)
<i>puriso</i>	man
<i>purisuttamaṃ</i> (<i>purisa + uttamaṃ</i>)	best of the men (men + best) [Lord Buddha]
<i>puthu</i>	numerous
<i>puthujjanā</i> (<i>puthu + janā</i>)	worldly people (worldly + people)
<i>puthulomova</i> (<i>puthulomo + va</i>)	like fish (fish + like)
<i>pūtigandhikaṃ</i> (<i>pūti + gandhikaṃ</i>)	foul-smelly (foul + smelly)
<i>pūtikāyamasuciṃ</i> (<i>pūti + kāyaṃ + asuciṃ</i>)	foul impure body (foul + body + impure)
<i>pūtikāyena</i> (<i>pūti + kāyena</i>), <i>pūtikāyamhi</i>	foul body (foul + body)
<i>pūtiṃ, pūtikaṃ</i>	foul

Pāli	English
<i>puttadārāni</i> (putta + dārāni)	sons and wives (sons + wives)
<i>puttaka</i> , <i>puttakatte</i> , <i>puttike</i> (feminine)	beloved child (same as putta=son but more closer and intimate - translated as “O beloved child” since it’s used for both son and daughter)
<i>puttaṃ</i> , <i>putto</i> , <i>putte</i> , <i>puttā</i> , <i>puttāni</i>	son
<i>puttamaṃsāni</i> (putta + maṃsāni)	flesh of son (son + flesh)
<i>puttamanurakkhamānā</i> (<i>puttaṃ</i> + <i>anurakkhamānā</i>)	preserving son (son + preserving)
<i>puttamatosayi</i> (<i>puttaṃ</i> + <i>atosayi</i>)	satisfying son [breast feeding] (satisfying + son)
<i>puttaphalaṃ</i> (putta + phalaṃ)	son (son + fruit)
<i>puttasatāni</i> (putta + satāni)	hundreds of sons (sons + hundreds)
<i>puttasokaṃ</i> (putta + sokaṃ), <i>puttasokā</i> , <i>puttasokena</i> , <i>puttasokenaḥaṃ</i> (putta + sokena + ahaṃ)	sorrow over son (son + sorrow), with sorrow over son, I with sorrow over son (son + sorrow + I)
<i>puttavatiṃ</i> (putta + vatiṃ)	bountiful (son + having)
<i>rāgacittavasānugā</i> (raga + citta + vasānugā)	mind gone to control of lust (lust + mind + gone to control)
<i>rāgadoṣaṇca</i> (ragaṃ + doṣaṃ + ca)	lust and hate (lust + hate + and)
<i>rāgaṃ</i> , <i>rāgo</i> , <i>rāga</i>	lust
<i>rahitaṃ</i> , <i>rahite</i> , <i>rahitamhi</i>	secluded
<i>raho</i>	privately [secretly]
Rāhuggahā (rāhu + gahā)	Rāhu grasped (Rāhu + grasped), Rāhu planet (Rāhu + planet), mythical planet
<i>rājā</i> , <i>rājino</i>	king, king’s
<i>rājadhāniyo</i>	capitals
Rājagahe	Rājagaha, first capital of Magadha Janapada (now known as Rajgir in Bihar, India)
<i>rājaggicoraudakappiyehi</i> (rājā + aggi + cora + udaka + appiyehi)	king, fire, thief, water, and un- loved ones (king-fire-thief-water- unloved ones)
<i>rājakaññāya</i> (rāja + kaññāya)	princess (royal + daughter)

<i>Pāli</i>	<i>English</i>
<i>rājaputtehi</i> (<i>rāja + puttehi</i>)	by princes (royal + sons)
<i>rajataṃ</i>	silver
<i>rajavaḍḍhanaṃ</i> (<i>raja + vaḍḍhanaṃ</i>)	soiled (dust + increasing)
<i>rajjaṃ, rajje</i>	kingdom, in the kingdom
<i>rajjuṃ</i>	rope
<i>ramāma, ramāmase, ramitvā,</i> <i>ramāmahaṃ</i> (<i>ramāma + ahaṃ</i>)	indulge, let's indulge, indulged, I indulge (indulge + I)
<i>rammaṃ, ramaṇīye</i>	delightful
<i>raṇakarā</i>	sinful
<i>raṇaṃ</i>	fought, sinful
<i>rañño</i>	king
<i>ratanāni</i>	jewels
<i>rathaṃ</i>	chariot
<i>rathamādāya</i> (<i>rathaṃ + ādāya</i>)	having taken chariot (chariot + having taken)
<i>rathiyāsu</i>	road, highway, street
<i>rati, ratiṃ, ratā, rattā, rattassa</i>	delight, delighting
<i>raṭṭhapinḍaṃ</i> (<i>raṭṭha + pinḍaṃ</i>)	alms food of the country (country + alms food)
<i>ratti, rattiṃ, ratto, rattiya</i>	night
<i>rattindivamatandito,</i> <i>rattindivamatanditā</i> (<i>rattiṃ + divaṃ + atanditā</i>)	night and day, unremittingly (night + day + unremittingly) [Arahant]
<i>riñcitvā</i>	neglecting
<i>rittakaṃ</i>	empty
<i>rocesi, rocate</i> (see <i>samarocayi</i>)	pleased
<i>rodāmi, rodasi, rodantī, rodante,</i> <i>rodataṃ</i> (see <i>kandantī, kandasī</i>)	cry
<i>rogo, rogamāvahaṃ</i> (<i>rogaṃ + āvahaṃ</i>)	disease, self-begotten disease (disease + invited)
Rohinī	Rohinī Therī (V271-V291), Star, Moon
<i>rudhiraṃ</i>	blood
<i>rukhamūlamhi</i> (<i>rukha + mūlamhi</i>)	root of the tree (tree + root of)

PāḲī	English
<i>rukḡhamūlamupagamma</i> (<i>rukḡha + mūlam + upagamma</i>) (see <i>paṇāmamupagamma</i> , <i>ajjhupagacche</i> , <i>samupagamāmi</i> , <i>sāmikamupemi</i> , <i>upeccāpi</i> , <i>uppaccāpi</i> , <i>upehi</i> , <i>upemi</i> , <i>upagacchiṃ</i> , <i>upagacchasi</i> , <i>upagamma</i> , <i>upasaṅkamiṃ</i> , <i>upasaṅkamma</i>)	approached the tree root (tree + root + approached)
<i>rukḡhamūle</i> (<i>rukḡha + mūle</i>)	at tree root (tree + root)
<i>rukḡhapphalūpamā</i> (<i>rukḡha + p + phala + ūpamā</i>)	like fruit of a tree (tree + fruit + like)
<i>rukḡhasākhāya</i> (<i>rukḡha + sākhāya</i>)	tree branch (tree + branch)
<i>rundhantaṃ</i>	blocking
<i>rūpasamussaye</i> (<i>rūpa + samussaye</i>) (see <i>samussayaṃ</i> , <i>samussayo</i>)	by this body (form + assemblage)
<i>rūpavati</i> (<i>rūpa + vati</i>), <i>rūpavatiṃ</i> , <i>rūpiniṃ</i>	beautiful (beauty + having)
<i>rūpe</i> , <i>rūpaṃ</i> , <i>rūpena</i>	form, beauty
<i>rūpiyaṃ</i>	silver
<i>rupparūpakaṃ</i> (<i>ruppa + arūpakaṃ</i>), <i>rūparūpakaṃ</i>	decaying and deforming (forming + unforming)
<i>sā</i>	she
<i>saassukā</i>	with tears
<i>sabbābharanaṣaṅchannā</i> (<i>sabba + ābharana + saṅchannā</i>)	decked with all ornaments (all + ornaments + decked with)
<i>sabbadukkhaṃ</i> (<i>sabba + dukkhaṃ</i>), <i>sabbadukkhehi</i> , <i>sabbadukkḡhā</i>	all suffering (all + suffering), from all suffering
<i>sabbadukkḡhappahānāya</i> (<i>sabba + dukkha + p + pahānāya</i>)	to abandon all suffering (all + suffering + to abandon)
<i>sabbaganthehi</i> (<i>sabba + ganthehi</i>)	all bonds (all + bonds)
<i>sabbagarahitā</i> (<i>sabba + garahitā</i>)	blamed by all (all + blamed)
<i>sabbakāmesu</i> (<i>sabba + kāmesu</i>)	in all sensual pleasures (all + sensual pleasures from)
<i>sabbasaṃyojanakkhaye</i> (<i>sabba + saṃyojana + k + khaye</i>)	ending of all fetters (all + fetters + ending) [Arahant]
<i>sabbasattānamuttama</i> (<i>sabba + sattānam + uttama</i>)	best of all beings (all + beings + best) [Lord Buddha]

<i>Pāḷi</i>	English
<i>sabbattha, sabbaso, sabbattheva (sabbattha + eva)</i>	everywhere
<i>sabbayogavisamīyuttā (sabba + yoga + vi + samīyuttā)</i>	unyoked from all bonds (all + bonds + not + yoked) [Arahant]
<i>sabbo, sabbā, sabbe, sabbāni, sabbañca (sabbaṃ + ca)</i>	all, all too (all + too)
<i>sabhariyā (sa + bhariyā)</i>	co-wives (co + wives) [polygyny]
<i>saccābhisamayo (sacca + abhisamayo)</i>	understanding the truth (truth + understanding) [Arahant]
<i>saccabrāhmaṇo (sacca + brāhmaṇo)</i>	true brāhmaṇa (true + brāhmaṇa) [Arahant]
<i>saccaṃ</i>	truth
<i>saccāni (same as ariyasaccāni)</i>	Noble Truths [noble truths]
<i>saccavādivacanaṃ (sacca + vādi + vacanaṃ)</i>	word of speaker of truth (truth + speaker + word) [Lord Buddha]
<i>sacchikarī</i>	one who realizes
<i>sacchikataṃ, sacchikatā, sacchākāsiṃ</i>	has/have been realized
<i>sace</i>	if
<i>sacittaṃ (sa + cittaṃ)</i>	presence of mind (with + mind)
<i>sadā</i>	always
<i>saddahanti</i>	confident
<i>saddhaṃ, saddhāya, saddhā</i>	confidence
<i>saddhammasobhanā (sad or sant + dhamma + sobhanā)</i>	adornment of the good Dhamma (good + Dhamma + adornment) [Arahant]
<i>saddhamme (sad or sant + dhamme)</i>	in good Dhamma (good + Dhamma)
<i>saddhāyikā</i>	confident, having confidence in
<i>sadevake (sa + devake)</i>	including devā worlds
<i>sādhāraṇā</i>	common
<i>sādhayāmi</i>	cooked <i>literally accomplished</i>
<i>sādhuhāvitāṃ (sādu + bhāvitāṃ)</i>	developed by good [people] (good + developed)

PāḲi	English
<i>sādhumuttāmhi</i> (<i>sadhu + muttā + amhi</i>) <i>sādhumuttikāmhi</i> (<i>sadhu + muttikā + amhi</i>)	good to be freed (good + freed + I am)
<i>sādukāmā</i> (<i>sādu + kāmā</i>)	hankering for gastronomical delights (sweets or agreeable foods + hankering)
<i>saggaṃ</i>	heaven
<i>saggāpāyaṇca</i> (<i>saggaṃ + apāyaṇ + ca</i>)	heaven and states of woe (heaven + states of woe + and)
<i>sāhaṃ</i> (<i>sā + ahaṃ</i>)	[that she] I
<i>sahassañcāpi</i> (<i>sahassaṃ + ca + api</i>)	also with a thousand (thousand + with + also)
<i>sahassānipi</i> (<i>sahassāni + api</i>)	thousand even (thousand + even)
<i>sahitaṃ</i>	with
<i>sājja</i> (<i>sā + ajja</i>)	she today
<i>sakaṃ</i>	my own
<i>sakaṇṭako</i> (<i>sa + kaṇṭako</i>)	thorny (with + thorns)
<i>sakaṭaṇca</i> (<i>sakaṭaṃ + ca</i>)	cart too (cart + too)
<i>sākaṭikakulamhi</i> (<i>sākaṭika + kulamhi</i>)	family of a carter (carter + family)
<i>sakāya</i>	own (own + body)
<i>sakesaṅgesu</i> (<i>sa + kesā + aṅgesu</i>)	with hair and limbs (with + hair + limbs)
Sākete, Sāketato	Sāketa city, from Sāketa City, currently known as Ayodhyā in UP State, India.
<i>sakhiyo tisso janiyo</i>	three of us girl-friends
<i>sakkā, sakkoti</i>	able
<i>sakkaccaṃ</i>	thoroughly
<i>sakkāyadiṭṭhimeva</i> (<i>sakkāya + diṭṭhiṃ + eva</i>)	personality view too (personality + view + too)
<i>sakkāyaṃ, sakkāyasmīṃ</i>	personality [view]
Sakko, Sakkaṃva (<i>Sakkaṃ + va</i>)	Sakka, like Sakka (Sakka + like), Lord of Heaven of Thirty-Three, another name for Inda

<i>Pāḷi</i>	<i>English</i>
Sakulā (<i>Sa + kulā</i>)	Sakulā Therī (V97-V101), Of Good Family (with + family)
<i>sakuṇabhattaṃ</i> (<i>sakuṇa + bhattaṃ</i>)	food for bird (bird + food)
<i>sakuṇaṃ, sakuṇiṃ</i>	bird
<i>sākuntikova</i> (<i>sākuntiko + iva</i>)	like bird-catcher (bird-catcher + like)
Sakyakulakulīnāyo (<i>Sakya + kula + kulīnāyo</i>)	Women of the Sakya family (Sakya + family + women)
Sakyakule (<i>Sakya + kule</i>)	Sakya family (Sakya + family)
Sālamūle (<i>sāla + mūle</i>)	Sāla tree root (Sāla + tree root)
<i>sallabandhanā</i> (<i>salla + bandhanā</i>)	darts + ties
<i>sallaṃ</i>	dart
Salomagandhikaṃ (<i>saloma + gandhikaṃ</i>)	smells like porcupine (porcupine + smelling)
Sāmā (1)	Sāmā Therī (V37-V38), Peaceful
<i>samabhihato</i>	gathered [relatives]
<i>samādhesiṃ</i>	concentrated
<i>samādiyāmi, samādiyāhi</i>	I undertake, do undertake
<i>samāgatā</i> (<i>saṃ + āgatā</i>)	get together (got + together)
<i>samagge</i>	harmonious <i>literally walking the same path</i>
<i>samāhitā</i> (<i>see susamāhitaṃ, susamāhito, susamāhitā, susamāhite</i>)	restrained [Arahant]
<i>samaṃ</i>	peace, like
<i>samaṇā, samaṇānaṃ, samaṇe, samaṇī</i> (<i>feminine</i>)	renunciate
<i>samaṇamānino</i> (<i>samaṇa + mānino</i>)	considered a renunciate (renunciate + considered)
<i>samaṇāneva</i> (<i>samaṇānaṃ + eva</i>), <i>samaṇānameva</i>	like renunciates (renunciates + like)
<i>samaṇasārappaṃ</i> (<i>samaṇa + sārappaṃ</i>)	suitable for a renunciate (renunciate + suitable for)
<i>samānayaḥ</i>	brought
<i>samāne</i>	being, equal
<i>sāmaññatthaṃ</i> (<i>sāmañña + atthaṃ</i>)	goal of renunciate life (renunciate life + aim)

<i>PāḲi</i>	English
<i>samantena</i>	everywhere
<i>samanusocesi</i> (<i>saṃ + anusocesi</i>)	mourn (fully + sorrowing)
<i>samāpajji, samāpannā</i>	entered upon
<i>samappitā</i> (<i>saṃ + appitā</i>)	fully given to (fully + given to)
<i>samarocayi</i> (see <i>rocesi, rocate</i>)	well-pleased
<i>samatikkamaṃ</i> (see <i>atikkamaṃ</i>)	fully transcend
<i>samattā</i>	entire
<i>samavassari</i>	controlling the herd
<i>sambhavo</i> (<i>saṃ + bhavo</i>)	originate, becoming (full + becoming)
<i>sambuddhaṃ</i> (<i>saṃ + buddhaṃ</i>), <i>sambuddho</i>	self-enlightened (self + enlightened) [Lord Buddha]
<i>sambuddhamakutobhayaṃ</i> (<i>saṃ + buddhaṃ + akuto + bhayaṃ</i>)	self-enlightened, fearless (self + enlightened + whence + fear) [Lord Buddha]
<i>sāmikamupemi</i> (<i>sāmikaṃ + upemi</i>) (see <i>ajjhupagacche, upasaṅkamma, paṇāmamupagamma, rukkhamaḷamupagamma, samupagamāmi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ</i>)	approached my husband (husband + approached)
<i>sāmikassa</i>	husband's
<i>saṃkilesikā</i> (<i>saṃ + kilesikā</i>) (see <i>dhutakilesāyo, klesehi, kilesānaṃ, saṅkilesāya, saṅkiliṭṭhamanā</i>)	fully defiling (fully + defiling)
<i>sammā</i>	rightly
<i>sammāsambuddhassa</i> (<i>sammā + saṃ + buddhassa</i>)	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
<i>sammatṭhaṃ</i>	well-polished
<i>sammukhā</i>	in presence (face to face)
<i>sampajānā</i>	clearly knowing, deliberate
<i>sampannā</i>	endowed

<i>Pāḷi</i>	<i>English</i>
<i>sampaṭivijjhahaṃ</i> (<i>saṃ</i> + <i>paṭivijjha</i> + <i>ahaṃ</i>) (see <i>paṭivijjhi</i> , <i>paṭivijjhiṃ</i>)	I well-penetrated (well + penetrated + I) [Arahant]
<i>sampavedhe</i>	waver
<i>samphusanāya</i> (<i>saṃ</i> + <i>phusanāya</i>)	contacted (full + contact)
<i>saṃsāraṃ</i> , <i>saṃsāro</i>	round of existences
<i>saṃsaranto</i> , <i>saṃsarato</i> , <i>saṃsarataṃ</i> , <i>saṃsariṃhaṃ</i>	wandering-on, I wandered-on
<i>samucchinno</i> (<i>saṃ</i> + <i>ucchinno</i>), <i>samucchinnā</i> (plural)	fully cut-off (fully + cut-off) [Arahant]
<i>samudayaṃ</i> (<i>saṃ</i> + <i>udayaṃ</i>)	[full] arising
<i>samuggataṃ</i>	risen
<i>samūhato</i> , <i>samūhatā</i> (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>vihanāmi</i> , <i>vihatā</i>)	fully destroyed
<i>samūlaṃ</i> (<i>sa</i> + <i>mūlaṃ</i>), <i>samūlako</i>	with root (with + root)
<i>samupagamāmi</i> (see <i>ajjhupagacche</i> , <i>paṇāmamupagamma</i> , <i>rukhamūlamupagamma</i> , <i>sāmikamupemi</i> , <i>upeccāpi</i> , <i>uppaccāpi</i> , <i>upehi</i> , <i>upemi</i> , <i>upagacchiṃ</i> , <i>upagacchasi</i> , <i>upagamma</i> , <i>upasaṅkhamiṃ</i> , <i>upasaṅkamma</i>)	approaching
<i>samussayaṃ</i> , <i>samussayo</i> (see <i>rūpasamussaye</i>)	this body <i>literally this assemblage</i>
<i>samuṭṭhitā</i>	are with
<i>saṃvegamāpādiṃ</i> (<i>saṃvegaṃ</i> + <i>āpādiṃ</i>) (see <i>dharmasamvegamāpādiṃ</i>)	there being deep agitation (deep agitation + having)
<i>saṃvego</i>	deeply agitated
<i>saṃvutā</i> (see <i>asaṃvutā</i> , <i>silasaṃvuto</i> , <i>susaṃvutā</i>)	guarded [Arahant]
<i>saṃyojanāni</i> (<i>saṃ</i> + <i>yojanāni</i>)	fetters (fully + yoked)
<i>sāṇavākasādisā</i> (<i>sāṇa</i> + <i>vāka</i> + <i>sādisā</i>)	hemp threads (hemp + bark + like), jute
<i>sañcayaṃ</i> , <i>sannicayaṃ</i>	accumulated, accumulation
<i>sandhāvanti</i> , <i>sandhāveyyaṃ</i>	running thru

Pāli	English
<i>saṅgacchiṃ</i>	get on literally come together
<i>saṅgāme</i>	battles
Saṅghā , <i>saṅghe</i> , <i>saṅghaṇca</i> , <i>saṅghassa</i>	Saṅghā Therī (V18), Untranslated [Buddhist monastic order of monks & nuns]
<i>saṅghārāmaṃhi</i> (<i>saṅgha</i> + <i>ārāmaṃhi</i>)	monastery (saṅghā + monastery)
<i>saṅghāṭiṃ</i>	outer double robe
<i>saṅghāṭipārutam</i> , <i>saṅghāṭipārutā</i> (<i>saṅghāṭi</i> + <i>pārutam</i>)	dressed in outer double robe (outer double robe + dressed)
<i>saṇhakamburiva</i> (<i>saṇha</i> + <i>kambur</i> + <i>iva</i>)	smooth like a conch-shell (soft + conch-shell + like)
<i>saṇhamuddikasuvanṇamaṇḍitā</i> (<i>saṇha</i> + <i>muddika</i> + <i>suvanṇa</i> + <i>maṇḍitā</i>)	smooth, embellished with gold rings (soft + rings + gold + embellished)
<i>saṇhanūpurasuvaṇṇamaṇḍitā</i> (<i>saṇha</i> + <i>nūpura</i> + <i>suvanṇa</i> + <i>maṇḍitā</i>)	smooth, embellished with gold anklets (smooth + anklets + gold + embellished)
<i>saṇhatuṅgasadisī</i> (<i>saṇha</i> + <i>tuṅga</i> + <i>sadisī</i>)	smooth, high [like a hillock] (smooth + high [like a hillock] + like)
<i>saṅkappo</i>	intention
<i>saṅkāraḱūtesu</i> (<i>saṅkāra</i> + <i>kūtesu</i>)	garbage heap (garbage + heap)
<i>saṅkhalābaddho</i> (<i>saṅkhalā</i> + <i>baddho</i>)	tied with chain (chain + tied)
<i>saṅkhamuttāva</i> (<i>saṅkha</i> + <i>muttā</i> + <i>iva</i>)	like mother of pearl or pearl (shell + pearl + like)
<i>saṅkhārā</i> , <i>saṅkhāre</i> , <i>saṅkhāragate</i>	formations [formed]
<i>saṅkhārūpasamaṃ</i> (<i>saṅkhāraṃ</i> + <i>ūpasamaṃ</i>)	appeasing of formations (formations + appeasing)
<i>saṅkhatam</i>	formed
<i>saṅkhatamasubhanti</i> (<i>saṅkhatam</i> + <i>a</i> + <i>subhanti</i>)	formations are repulsive (formations + not + beautiful)
<i>saṅkilesāya</i> (<i>saṃ</i> + <i>kilesāya</i>) (<i>see</i> <i>dhutakilesāyo</i> , <i>klesehi</i> , <i>kilesānaṃ</i> , <i>saṃkilesikā</i> , <i>saṅkiliṭṭhamanā</i>)	fully defiling (fully + defiling)

<i>Pāḷi</i>	English
<i>saṅkiliṭṭhamanā</i> (<i>saṃ + kiliṭṭha + manā</i>) (see <i>dhutakilesāyo, klesehi, kilesānaṃ,</i> <i>saṃkilesikā, saṅkilesāya</i>)	with fully defiled mind (fully + defiled + mind)
<i>saññā</i>	perceptions
<i>saññāpetuṃ</i>	convince
<i>saññāvūpasamaṃ</i> (<i>saññā + ūpasamaṃ</i>)	appeasing of perceptions (perceptions + appeasing)
<i>sannibhā</i>	resembling
<i>sannihitaṃ</i>	well-arranged
<i>sannivāresi</i>	obstructed
<i>santaṃ</i>	peaceful [Nibbāna]
<i>santāpitā</i> (<i>saṃ + tāpitā</i>)	fully tormenting (fully + tormenting)
<i>santappayitvā</i> (<i>saṃ + tappayitvā</i>) (see <i>atitto, atittāva, tappaya, titti</i>)	fully satisfied (fully + satisfied)
<i>santarabāhiro</i> (<i>sa + antara + bāhiro</i>)	inside and out (with + inside + outside)
<i>santasanti</i>	afraid
<i>santatto</i>	scorching hot
<i>santī</i>	am
<i>santi, santiṃ, santiyā</i>	peace, having
<i>santikamāgatā</i> (<i>santikam + āgatā</i>)	came near (near + came)
<i>santike, santikaṃ</i>	near
<i>santimuttamaṃ</i> (<i>santiṃ + uttamaṃ</i>)	best peace (peace + best) [Nibbāna]
<i>sapaṇḍhā</i> (<i>sa + paṇḍhā</i>)	burning (with + burning)
<i>sāpateyyamanappakaṃ</i> (<i>sāpateyyam + an + appakaṃ</i>)	not-so-little estate (estate + not + so-little)
<i>sapattā</i>	hostile
<i>sapattiyo,</i> <i>sapattikampi</i> (<i>sa + pattikaṃ + api</i>)	with same husband [polygyny], with same husband also (with + [same] husband + also)
<i>sappañño</i> (<i>sa + p + pañño</i>), <i>sappaññā</i> (plural)	wise ones (good + wisdom)

Pāli	English
<i>sappasiropamā, sappasirūpamā</i> (sappa + sira + upamā),	like a snake's head (snake + head + like)
<i>sappurisā</i> (sa + p + purisā), <i>sappurise</i>	good people (good + people) [people of integrity]
<i>sara, saratha, sarāhi, sarassu,</i> <i>saramhase, saritvā</i>	recollect, we will recollect, having recollected
<i>sarajo</i>	dusty
<i>saraṇaṃ</i>	refuge
<i>sārasammataṃ</i>	considered of essence
<i>sārathi</i>	charioteer
<i>sāruppaṃ</i>	proper
<i>sāsana-karehi</i> (sāsana + karehi)	followers of [Lord Buddha's] Teachings (Teaching + doers) [Arahant]
<i>sāsanaṃ, sāsana, sāsane</i>	Teaching, in Teaching
<i>sāsaṅkaṃ</i>	dangerous
<i>sassu, sassuyā</i>	mother-in-law
<i>sasuro, sassurassa</i>	father-in-law
<i>satā</i>	attached
<i>satakkhattuṃ</i> (sata + k + khattuṃ)	hundred times (hundred + times)
<i>sāṭaṃ, sāṭakaṃ, sāṭako</i>	tunic
<i>sataṃ, satāni</i>	one hundred
<i>satī, satimanto, satimati</i> (feminine)	mindfulness, mindful
<i>satta</i>	seven
<i>sattāhajātakaṃ</i> (sattāha + jātakaṃ)	seven days after birth (seven days + after birth)
<i>sattāhaṃ</i> (satta + ahaṃ)	for/in seven I (seven + I)
<i>sattakanipāto</i> (sattaka + nipāto)	chapter of sevens (sevens + chapter)
<i>sattaṃ, sattā</i> (plural), <i>sattānaṃ</i>	being, for beings
<i>sattamiyā</i>	on seventh
<i>sattaratanaṣṣa</i> (satta + ratanaṣṣa)	seven jewels (seven + jewels)
<i>satthā, satthu, satthuno, satthāraṃ</i>	Teacher [Lord Buddha]
<i>satthavāho</i>	carter

<i>Pāli</i>	<i>English</i>
<i>satthusāsana-kārikā</i> (<i>satthu + sāsana + kārikā</i>)	doer of Teacher's Teaching (Teacher's + Teaching + doer) [Arahant]
<i>satthusāsane</i> (<i>satthu + sāsane</i>)	Teacher's Teaching (Teacher's + Teaching)
<i>satthuvacane</i> (<i>satthu + vacane</i>)	words of Teacher (Teacher's + words)
<i>sattisūlūpamā</i> (<i>satti + sūla + upamā</i>)	like spears and darts (spears + darts + like)
<i>sāva</i> (<i>sā + va</i>)	she, herself
<i>savāhana</i> (<i>sa + vāhana</i>), <i>savāhananti</i>	with vehicle (with + vehicle), with mount
<i>savāhini</i> (<i>sa + vāhini</i>)	with armies (with + armies)
<i>sāvake</i> , <i>sāvikā</i> (feminine)	disciple
<i>savanagandham</i> (<i>savana + gandham</i>)	flowing-stinking (flowing + stinking)
Sāvatti	Sāvatti City
<i>savighāto</i>	destructive
<i>sāyaṃ</i> (<i>sā + ayaṃ</i>)	she
<i>sāyaṃ pātaṃ</i>	evening and morning
<i>sayameva</i> (<i>sayam + eva</i>)	I myself
<i>sayanaṃ</i> (see <i>seyyaṃ</i>)	bed
<i>sehi</i> , <i>supāhi</i> , <i>supi</i> , <i>sayasi</i>	sleep
Selā (AKA Ālavikā)	Selā Therī (V57-V59), Firm
<i>sele</i> , <i>selamhi</i>	rock
<i>seṭṭhi</i>	business tycoon
<i>seṭṭhiputtehi</i> (<i>seṭṭhi + puttehi</i>)	sons of business tycoons (business tycoons + sons)
<i>seyyaṃ</i> (see <i>sayanaṃ</i>)	bed
<i>seyyo</i>	better
Sīhā	Sīhā Therī (V77-V81), Lioness
<i>sīhanādaṃ</i> (<i>sīha + nādaṃ</i>)	lion-roar (lion + roar)
<i>sikkhā</i>	training rules
<i>sikkhamānaṃ</i> , <i>sikkhamānā</i> , <i>sikkhamānāya</i>	trainee, desirous of training, while training
<i>sikkhassu</i> , <i>sikkhāya</i>	train, trainings

PāḲĠ	English
<i>sīlabbataparāmāsaṃ</i> (<i>sīla + v + vata + parāmāsaṃ</i>)	clinging to rites and rituals (rites + rituals + clinging)
<i>sīlāni</i>	precepts <i>literally</i> virtues
<i>sīlasampannaṃ</i> (<i>sīla + sampannaṃ</i>), <i>sīlasampannā</i>	endowed with virtues (virtues + endowed) [Arahant]
<i>sīlasaṃvuto</i> (<i>sīla + saṃvuto</i>) (<i>see</i> <i>asaṃvutā, saṃvutā, susaṃvutā</i>)	virtuous (virtues + guarded) [Arahant]
<i>sīlavatiṃ</i> (<i>sīla + vatiṃ</i>), <i>sīlavatī</i>	virtuous (virtues + having) [Arahant]
<i>Sindhavāraṇṇe</i> (<i>Sindhava + araṇṇe</i>)	Sindhava jungle (Sindhava + jungle)
<i>siṅgālānaṃ</i>	jackals
<i>siraṃ, sīsamhi, sīsassa, sirasā</i>	head, with head
<i>sirīmato</i> (<i>sirī + mato</i>)	lucky (wealth + having) [Lord Buddha]
<i>Sīsūpacālā</i> (<i>Sīsu + upacālā</i>)	Sīsūpacālā Therī (V196-V203), Pupil of Upacālā (Upacālā + pupil)
<i>sītaṃ, sīte</i>	in cold
<i>sītibhāvābhikaṅkhinī</i> (<i>sītibhāva + abhikaṅkhinī</i>)	desirous of cooling down (cooling down + desirous) [Arahant]
<i>sītibhūtāmhī</i> (<i>sīti + bhūtā + amhī</i>)	cooled down I am (cooled down + am + I)
<i>sītibhūtāmha</i> (<i>sīti + bhūta + amha</i>)	cooled down we are
<i>sītibhūtāsi</i> (<i>sīti + bhūtā + asi</i>)	cooled down you are [Arahant]
<i>sītuṇhena</i> (<i>sīta + uṇhena</i>)	cold and heat (cold + heat)
<i>sīvaṃ</i>	auspicious [Nibbāna]
<i>siyā, siyaṃ</i>	gone
<i>so</i>	he
<i>sobhaggena</i>	fortune
<i>sobhane, sobhare, sobhasī, sobhate</i>	resplendent, adornment (adornment when applied to Dhamma or Saṅgha)
<i>socāmi, socanti</i>	sorrow
<i>socitena</i>	sorrowing
<i>sohaṃ</i> (<i>so + ahaṃ</i>)	[that he] I

<i>Pāḷi</i>	English
<i>sohisi</i>	<i>likely an error</i>
<i>sokā</i>	sorrows
<i>sokabhayabhītā</i> (<i>soka</i> + <i>bhayabhītā</i>)	sorrowful and fearful (sorrowful + fearful)
<i>sokaparetāya</i> (<i>soka</i> + <i>paretāya</i>)	afflicted with sorrow (sorrow + afflicted)
<i>sokapariddavo</i> (<i>soka</i> + <i>pariddavo</i>)	sorrow and lamentation (sorrow + lamentation)
<i>soḷasame</i>	sixteenth
<i>soḷasanipāto</i> (<i>soḷasa</i> + <i>nipāto</i>)	chapter of sixteens (sixteens + chapter)
Somā	Somā Therī (V60-V62), Moon
<i>sombhā</i>	puppet, doll
Soṇā	Soṇā Therī (V102-V106), Radiant One
<i>sopalepapatito</i> (<i>so</i> + <i>palepa</i> + <i>patito</i>)	plaster fallen-off (plaster + fallen-off)
<i>sopi</i> (<i>so</i> + <i>api</i>)	he too (he + too)
<i>soṭadhātu</i> (<i>sota</i> + <i>dhātu</i>)	divine ear (ear + element)
<i>soṭṭhi</i>	be well
<i>sottiyo</i>	true brāhmaṇa [Arahant]
Subhājīvakambavanikā (<i>Subhā</i> + <i>jīvaka</i> + <i>amba</i> + <i>vanikā</i>)	Subhājīvakambavanikā Therī (V368-V401), Beautiful One of Jīvaka Mango Forest (beautiful one + Jīvaka + mango + forest)
Subhākammāradhītu (<i>Subhā</i> + <i>kammāra</i> + <i>dhītu</i>)	Subhākammāradhītu Therī (V339-V367), Beautiful One, Daughter of Smith
<i>subhaṃ</i>	(beautiful one + smith + daughter)
<i>subhasaññānuvattinī</i> (<i>subha</i> + <i>saññā</i> + <i>anuvattinī</i>)	followed [everything] perceived as beautiful (beautiful + perceived + follower)
<i>subhāveti</i> , <i>subhāvītā</i> (<i>see bhāvēmi</i> , <i>bhāvehi</i> , <i>bhāventī</i> , <i>bhāvito</i> , <i>bhāvītā</i>)	well-developed [Arahant]
<i>suci</i>	pure

PāḲĠ	English
<i>sucikāriṇo</i> (<i>suci</i> + <i>kāriṇo</i>)	doer of pure deeds (pure + doer)
<i>sūciṃ</i>	needle
<i>sucittamaṃ</i>	nicely
<i>sucittitā</i> (<i>su</i> + <i>cittitā</i>)	well-painted (well + painted)
<i>sudamaṃ</i>	pleonastic particle [in this way, just]
<i>suddhā</i> , <i>suddhi</i>	clean, cleansing
<i>suddhavasanaṃ</i> (<i>suddha</i> + <i>vasanaṃ</i>)	dressed in clean [white] (clean + dressed)
<i>suddhimamaññatha</i> (<i>suddhim</i> + <i>a</i> + <i>maññatha</i>)	not believing in cleansing (cleansing + not + believing in)
<i>sudhotarajapacchadaṃ</i> (<i>sudhota</i> + <i>raja</i> + <i>apacchadaṃ</i>)	well-washed dustless canopy (well-washed + dustless canopy)
<i>sudukkhitā</i> (<i>su</i> + <i>dukkhitā</i>)	very unhappy (well + unhappy)
<i>suduttaramaṃ</i> (<i>su</i> + <i>duttaramaṃ</i>)	very difficult to cross/swim (well + difficult to cross/swim)
<i>sugataṃ</i> (<i>su</i> + <i>gataṃ</i>), <i>sugatena</i> , <i>sugatassa</i>	Well-gone One (well + gone) [Lord Buddha]
<i>Sujātā</i> (<i>su</i> + <i>jātā</i>)	Sujātā Therī (V145-V150), Well-Born (well + born)
<i>Sujāta Brāhmaṇa</i> (<i>su</i> + <i>jāta</i>)	Well-Born Brāhmaṇa (well + born), Father of Sundarī Therī, no verses in THAG
<i>sūkarikā</i>	boar-hunters
<i>sukataṃ</i> (<i>su</i> + <i>kataṃ</i>)	well-made (well + made)
<i>sukhadukkhe</i> (<i>sukha</i> + <i>dukkhe</i>)	in happiness-suffering (happiness + suffering)
<i>sukhaṃ</i> , <i>sukho</i> , <i>sukhanti</i> , <i>sukhato</i> , <i>sukhañhi</i> , <i>sukhā</i>	happiness, happily
<i>sukhanisinnā</i> (<i>sukha</i> + <i>nisinnā</i>)	comfortably seated (comfortably + seated)
<i>sukhasamappitā</i> (<i>sukha</i> + <i>samappitā</i>)	fully given to happiness (happiness + fully given to)
<i>sukhitā</i>	happy
<i>sukhumāhi</i>	fine <i>literally</i> delicate
<i>sukhumāliniyo</i>	delicate ones

<i>Pāli</i>	<i>English</i>
Sukkā , <i>sukkāna</i> , <i>sukkehi</i>	Sukkā Therī (V54-V56), Pure, White, Bright
<i>sukkapakkhavisosanā</i> (<i>sukka</i> + <i>pakkha</i> + <i>visosanā</i>)	drying out bright qualities (bright + side + drying)
<i>sukkhadākaṃ</i> (<i>sukkha</i> + <i>ḍākaṃ</i>)	dried grains
Sumanā (<i>su</i> + <i>manā</i>)	Sumanā Therī (V14), Glad (glad + mind)
Sumaṅgalamātā (<i>su</i> + <i>maṅgala</i> + <i>mātā</i>)	Sumaṅgalamātā Therī (V23-V24), mother of Well-Auspicious (well + auspicious + mother)
<i>sumattaṃ</i> (<i>su</i> + <i>mattaṃ</i>)	very intoxicated (well + intoxicated)
Sumedhā (<i>su</i> + <i>medhā</i>), <i>sumedhaṃ</i>	Sumedhā Therī (V450-V524), very intelligent (well + wise)
<i>sumuttā</i> (<i>su</i> + <i>muttā</i>), <i>sumuttikā</i> , <i>sumuttike</i>	well-freed (well + freed)
<i>suṇa</i> , <i>suṇitvā</i> , <i>suṇitvāna</i> , <i>sutvā</i> , <i>sutvāna</i>	listen, having heard
sunakhova (<i>sunakho</i> + <i>va</i>), sunakhaṃva	like dog (dog + like)
Sundarī	Sundarī Therī (V313-V338), Beautiful
<i>sundarimāyantiṃ</i> (<i>sundarim</i> + <i>āyantiṃ</i>)	Sundarī is coming (Sundarī + is coming)
Sundarīnandā (<i>sundarī</i> + <i>nandā</i>)	Sundarīnandā Therī (V82-V86), Pleasing Beauty (Beauty + Pleasing)
<i>suṇhamadāsi</i> (<i>suṇham</i> + <i>adāsi</i>)	gave me as daughter-in-law (daughter-in-law + gave)
<i>suniṭṭhitaṃ</i> (<i>su</i> + <i>niṭṭhitaṃ</i>)	well-finished (well + finished)
<i>suṅko</i> (see <i>upaḍḍhasuṅkena</i>)	toll, dowry
<i>suññāgāragatā</i> (<i>suñña</i> + <i>agāra</i> + <i>gatā</i>)	having gone to an empty place (empty + home + gone)
<i>suññatassānimittassa</i> (<i>suññatassa</i> + <i>animittassa</i>)	emptiness and signless [deliverances] (emptiness + signless)
<i>supinanteva</i> (<i>supinante</i> + <i>iva</i>)	like in dream (in dream + like)
<i>supinopamā</i> (<i>supina</i> + <i>upamā</i>)	like a dream (dream + like)

Pāli	English
<i>suppamajjitā</i> (<i>su + p + pamajjitā</i>)	well-polished (well + polished)
<i>suppavedite</i> (<i>su + p + pavedite</i>)	well-spoken (well + spoken)
<i>supupphitaggaṃ</i> (<i>su + pupphita + aggaṃ</i>) (see <i>pupphitaṃ</i>)	approaching well-flowering (approaching well-flowering)
<i>supupphite</i> (<i>su + pupphite</i>) (see <i>pupphitaṃ</i>)	well-flowered (well + flowered)
<i>surabhī</i>	fragrant
<i>sūriyañca</i> (<i>sūriyaṃ + ca</i>)	sun too (sun + too)
<i>suropitaṃ</i> (<i>su + ropitaṃ</i>)	well-planted (well + planted)
<i>surucirā</i>	brilliantly
<i>susamāhitaṃ</i> (<i>su + samāhitaṃ</i>), <i>susamāhito</i> , <i>susamāhitā</i> , <i>susamāhite</i> (see <i>samāhitā</i>)	well-restrained (well + restrained) [Arahant]
<i>susaṃvutā</i> (<i>su + saṃvutā</i>) (see <i>asaṃvutā</i> , <i>saṃvutā</i> , <i>sīlasaṃvuto</i>)	well-guarded (well + guarded) [Arahant]
<i>susānaṃ</i> , <i>susāne</i> , <i>susānamajjhe</i> (<i>susāna + majjhe</i>)	cemetery, in cemetery (cemetery + middle of)
<i>susānavadḍhane</i> (<i>susāna + vadḍhane</i>)	increasing cemetery (cemetery + increasing)
<i>susumārā</i>	crocodiles
<i>suvaṇṇakāro</i> (<i>suvaṇṇa + kāro</i>)	goldsmith (gold + worker)
<i>suvaṇṇaṃ</i>	pure gold
<i>suvaṇṇapādapaṃ</i> (<i>suvaṇṇa + pādapaṃ</i>)	golden tree (golden + tree)
<i>suvasanā</i> (<i>su + vasanā</i>), <i>suvasanehi</i>	well-dressed (well + dressed)
<i>suveṇṇihilaṅkataṃ</i> (<i>suveṇṇi + alaṅkataṃ</i>)	decorated with braids (braids + decorated)
<i>suvisamo</i> (<i>su + visamo</i>)	very uneven (well + uneven)
<i>svāgataṃ</i>	welcome
<i>svassa</i> (<i>so + assa</i>)	he to him (he + to him)
<i>tā</i>	they
<i>tadekaṭṭhe</i>	some other
<i>tādino</i> , <i>tādinam</i> , <i>tādisaṃ</i>	thus one, thus ones
<i>tādisikaṃ</i>	them
<i>tāhaṃ</i>	thus

<i>Pāḷi</i>	English
<i>tahiṃ tahiṃ</i>	here and there
Takkāriṃ	Takkāri tree
<i>tālavatthukatā</i> (<i>tāla</i> + <i>vatthukatā</i>)	palm tree with top cut-off (palm tree + top cut-off)
<i>taṃ</i>	you
<i>tamekavarakampi</i> (<i>taṃ</i> + <i>eka</i> + <i>varakaṃ</i> + <i>pi</i>) <i>varaka</i> = <i>vallabha</i>	seeing the beloved (you + one + beloved + too)
<i>tamenam</i>	to him
<i>tameva</i>	to it
<i>tamhuddhaṭe</i> (<i>taṃ</i> + <i>hi</i> + <i>uddhaṭe</i>)	when drawn out (when + drawn out)
<i>tamokhandham</i> (<i>tamo</i> + <i>khandham</i>), <i>tamokkhandham</i>	aggregate of darkness (darkness + aggregate) <i>here darkness refers to ignorance</i>
<i>tāṇaṃ</i> (see <i>attāṇaṃ</i>)	shelter
<i>tañca</i>	that which
<i>taṇhā, taṇhāya</i>	craving
<i>taṇhakkhayo</i> (<i>taṇha</i> + <i>k</i> + <i>khayo</i>)	end of craving (craving + end)
<i>taṇhamabbuyha</i> (<i>taṇham</i> + <i>abbuyha</i>)	pulling-out craving (craving + pulling-out)
<i>tantīhi</i>	threads
<i>tantikhīlake</i> (<i>tantī</i> + <i>khīlake</i>)	threads and nails (threads + nails)
<i>tapanīyakatāva</i> (<i>tapanīya</i> + <i>katāva</i>)	made from gold (gold + made)
<i>tapo, tāpanā</i>	tormenting, practice of morality
<i>tappaya</i> (see <i>atitto</i> , <i>atittāva</i> , <i>santappayitvā</i> , <i>titti</i>)	satisfying
<i>tare</i>	cross, swim
<i>tasmīṃ</i>	that
<i>tāsaṃ</i>	out of them [their]
<i>tassa, tassā</i> (feminine)	his, her
<i>tassāham</i> (<i>tassa</i> + <i>ahaṃ</i>) (<i>tassā</i> + <i>ahaṃ</i>)	his/her I (his + I) (her + I) <i>Note: I is not always translated</i>
<i>tassamhi</i>	I was his
<i>tassapi</i> (<i>tassa</i> + <i>pi</i>)	of that too (that + too)

<i>PāḲi</i>	English
<i>tāsu tāsu</i>	here and there
<i>tātabhinikkhamissaṃ</i> (<i>tāta</i> + <i>abhinikkhamissaṃ</i>)	dear go forth (father or dear + go forth)
<i>tatāgacchi</i>	from there came here
<i>tātakulaṃ</i> (<i>tāta</i> + <i>kulaṃ</i>)	father's family (father's + family)
<i>tathā</i>	like
<i>tathā gato</i>	gone thus
<i>tatheva</i> (<i>tathā</i> + <i>eva</i>)	similar
<i>tathūpamā</i> (<i>tathā</i> + <i>upamā</i>)	this is the simile (this + simile)
<i>tatiyaṃ</i>	third
<i>tato</i>	thereupon, from there
<i>tāto, tāta, tātaṃ</i>	dear father
<i>tatohaṃ</i> (<i>tato</i> + <i>ahaṃ</i>)	thereupon I (thereupon + I)
<i>tatopaññena</i> (<i>tato</i> + <i>pi</i> + <i>aññena</i>)	from there somewhere else (from there + somewhere else)
<i>tattha</i>	there
<i>tatthako</i>	that much
<i>tattheva</i>	there and then, similar
<i>tava</i>	your [him or her], you
<i>tāva</i>	until
<i>tāvade</i>	immediately
<i>Tāvatiṃsā</i> (<i>tāva</i> + <i>tiṃsā</i>)	[heaven of] thirty three (three + thirty)
<i>tavatthu</i>	to you
<i>tāya</i>	her
<i>te</i>	these, they, them
<i>te</i>	they, them
<i>tehānuciṇṇaṃ</i> (<i>tehi</i> + <i>ānuciṇṇaṃ</i>) (<i>pp</i> of <i>anucarati</i>)	what is practiced (what + practiced) <i>literally what is walked</i>
<i>tena</i>	therefore
<i>tena tena</i>	here there
<i>tesaṃ</i>	for them
<i>tevijjo, teviijaṃ, teviijā, teviijāmhī,</i> <i>teviijāmhā</i>	triple-knowledge bearer [Arahant]

<i>Pāḷi</i>	English
<i>thalato</i> (see “ <i>thalato ninnamāgataṃ</i> ”)	land
<i>thalato ninnamāgataṃ</i>	flowing down
<i>thanakā</i>	breasts
<i>ṭhānaṃ</i>	state
<i>ṭhānaṃ durabhisambhavaṃ</i>	state hard to originate [Nibbāna]
<i>thaññāṃ</i>	mother’s milk
<i>ṭhapesi</i>	established
<i>thapetvā</i>	left, set aside
<i>therī, therike, theriyo</i>	elder bhikkhuni
<i>therīgāthāyo</i> (<i>therī</i> + <i>gāthāyo</i>)	verses of elder bhikkhunīs (elder bhikkhunīs + verses)
<i>therīyekuttaracasatā</i> (<i>therīya</i> + <i>ek</i> + <i>uttara</i> + <i>cha</i> + <i>satā</i>)	six hundred and one elder bhikkhunīs (elder bhikkhunīs + one + after + six + hundred)
<i>therīyekuttarasatā</i> (<i>therīya</i> + <i>eka</i> + <i>uttara</i> + <i>satā</i>)	one hundred and one elder bhikkhunīs (elder bhikkhunīs + one + after + hundred)
<i>thevikīva</i>	drop of water
<i>ṭhiti</i>	stability [Nibbāna]
<i>tibbaḡāravā</i> (<i>tibba</i> + <i>ḡāravā</i>)	intense respect (intense + respect)
<i>tidasā</i> (<i>ti</i> + <i>dasā</i>)	thirty (three + ten)
<i>tīhi</i>	three
<i>tikanipāto</i> (<i>tika</i> + <i>nipāto</i>)	chapter of threes (threes + chapter)
<i>tīladaṇḍakārīva</i> (<i>tīla</i> + <i>daṇḍakā</i> + <i>īva</i>)	like Tilaka staff (Tilaka + staff + like)
<i>Tiṃsamattā</i> (<i>tiṃsa</i> + <i>mattā</i>), <i>tiṃsamattāpi</i>	Tiṃsamattā Therī (V117-V121), About Thirty (thirty + about)
<i>tiṃsanipāto</i> (<i>tiṃsa</i> + <i>nipāto</i>)	chapter of thirties (thirties + chapter)
<i>tiṃsativassamhi</i> (<i>tiṃsati</i> + <i>vassamhi</i>)	thirty years (thirty + years)
<i>tiṇakaṭṭhasākāhāpalāsaṃ</i> (<i>tiṇa</i> + <i>kaṭṭha</i> + <i>sākāhā</i> + <i>palāsaṃ</i>)	grass, wood, branches, and leaves (grass + wood + branches + leaves)
<i>tīṇi, tiṣso</i>	three

<i>Pāli</i>	English
<i>tiṇṇā</i>	crossed-over [Arahant]
<i>tiṇukkā</i>	grass torch
<i>tiracchānayoniyā</i> (<i>tiracchāna</i> + <i>yoniya</i>)	in animal birth (animal + in birth)
<i>tisatti</i>	hit thrice by spears
Tissā	Tissā Theri (there are two of them - V4 and V5), third
<i>tiṭṭhanti, tiṭṭhasi, tiṭṭhāmi,</i> <i>tiṭṭhantiṃ</i>	stand, standing
<i>titti</i> (see <i>atitto, atittāva,</i> <i>santappayitvā, tappaya</i>)	satisfying
<i>tucchā</i>	vain
<i>tūlapuṇṇasadisopamā</i> (<i>tūla</i> + <i>puṇṇa</i> + <i>sadisa</i> + <i>upamā</i>)	comparable to stuffed with cotton wool (cotton wool + stuffed with + like + comparable)
<i>tulitā</i>	weighs
<i>turitaṃ</i>	quickly
<i>turiyāriva</i>	deer-like
<i>tūrena, turiyena</i>	musical orchestra
Tusitā	heaven of contented devā
<i>tuvaṃ</i>	you, your
<i>tuyhaṃ</i>	your
<i>tuyheva</i>	only yours
<i>tvam</i>	you, your
<i>tvamasi</i>	you are
<i>tyamha</i>	we are
<i>tyatthu</i>	to you
<i>ubbandhaṃ</i>	hang myself
<i>ubbiggā</i>	anxiously
Ubbiri	Ubbiri Theri (V51-V53)
<i>ubhayo</i>	both of you
<i>ubho, ubhopi</i> (<i>ubho</i> + <i>pi</i>)	both, and both (both + and)
<i>ucce</i>	high
<i>uda</i>	or, else
<i>udadhī</i>	oceans

<i>Pāḷi</i>	English
<i>udahārī</i>	water-carrier
<i>udakaṃ, udakesu, udake</i>	water, with water
<i>udakamāharinī</i> (<i>udakaṃ + āharinī</i>)	I brought water (water + I brought)
<i>udakamotarīṇi</i> (<i>udakaṃ + otarīṇi</i>), <i>udakamotari</i>	going down in the water (water + went down in)
<i>udayabbayaṃ</i> (<i>udaya + v + vayaṃ</i>)	arising-passing (arising + passing)
<i>uddhaccañca</i> (<i>uddhaccaṃ + ca</i>)	restlessness too (restlessness + too)
<i>uddhaṃ</i>	upwards
<i>uddhaṃsotā</i> (<i>uddhaṃ + sotā</i>), <i>uddhaṃsotāti</i>	going up-stream (up + stream going)
<i>uddhata</i>	restless <i>can also be translated conceited</i>
<i>uddhaṭasallā</i> (<i>uddhaṭa + sallā</i>)	dart drawn out (drawn out + dart)
<i>uddissa</i>	profess, on account of
<i>udikkhasi</i>	perceive
<i>udukkhalena</i>	mortar
<i>ujjagghantī</i>	enchanting
Ujjeniyā	Ujjeni City
<i>ujjhito</i>	gotten out
<i>ujuṃ</i>	straight
<i>ukkaṭṭhamajjhimā</i> (<i>ukkaṭṭha + majjhimā</i>)	high-middling (high + middling)
<i>ukkhalikā</i>	rice-cooker
<i>ukkopamā</i> (<i>ukkā + opamā</i>)	like a firebrand (firebrand + like)
<i>uḷāraṃ</i>	excellent
<i>ullapanā</i>	mastering
<i>ummādanā</i>	maddening
<i>ummaggapaṭipannāmhī</i> (<i>ummagga + paṭipannā + amhī</i>)	I practiced wrong path (wrong path + walked + I)
<i>ummāre</i>	threshold
<i>uñcho</i>	gleanings
Upacālā	Upacālā Therī (V189-V195), Junior Moving

Pāli	English
<i>upaccagum, upaccagā</i>	overcome
<i>upaḍḍhasuṅkena</i> (<i>upaḍḍha + suṅkena</i>) (see <i>suṅko</i>)	half of previous dowry [toll] (half + dowry)
<i>upāgacchimi</i>	practicing, approached
<i>upakāsiṃ</i>	served
<i>upakūlitā</i>	crooked [upturned]
<i>upanayāmi</i>	serving
<i>upanikkhamiṃ</i>	having left
<i>upanissitā</i>	dependent
<i>upanītaṃ, upanīte</i>	made of [brought near]
<i>upapattiṃ, upapatti, uppāditam, uppādo</i>	arise, arising, arisen
<i>upasaggo</i>	misfortune
<i>upāsako</i>	lay devotee
Upasamā	Upasamā Therī (V10), Calm One [Appeased One]
<i>upasampajja</i>	obtaining, obtaining [higher] ordination
<i>upāsanti</i>	devoted to
<i>upasanto, upasantā</i>	calmed [Arahant]
<i>upaṭṭhahantiṃ</i>	served
<i>upaṭṭhahituṃ, upaṭṭhahitvā</i>	having attended
<i>upaṭṭhāpetvāna, upaṭṭhitā</i>	established
<i>upavijāññā</i>	nearing child-birth
<i>upāvisiṃ, upāvisuṃ</i>	sat down
<i>upayāsi</i>	set out
<i>upeccāpi, uppaccāpi, upehi, upemi, upagacchimi, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma (see ajjhupagacche, paṇāmamupagamma, rukkhāmūlamupagamma, samupagamāmi, sāmikamupemi)</i>	approached
<i>uposathaṃ</i>	Buddhist day for practice and meditation
<i>uppajjimha</i>	arose

<i>Pāḷi</i>	English
<i>uppalaṃ</i>	blue lotus
<i>uppalasikharopamāṇi</i> (<i>uppala</i> + <i>sikhara</i> + <i>upamāṇi</i>)	eyelashes like blue lotus (blue lotus + eyelashes + like)
Uppalavaṇṇā (<i>Uppala</i> + <i>vaṇṇā</i>)	Uppalavaṇṇā Therī (V224-V235), Blue Lotus complexioned (blue lotus + colored)
<i>uppāṭṭiya</i>	having extracted
<i>ūrū</i>	thighs
<i>ussannāya</i>	heaped up
Uttamā	Uttamā Therī (V42-V44), Best
<i>uttamaṅgabhūto</i> (<i>uttama</i> + <i>aṅga</i> + <i>bhūto</i>)	head-hair (best + body-part + hair)
<i>uttamaṅgajo</i> (<i>uttama</i> + <i>aṅgajo</i>)	head (best + body part)
<i>uttamatthassa</i> (<i>uttama</i> + <i>atthassa</i>)	highest goal (best + aim)
Uttarā	Uttarā Therī (there are two of them - V15 and V175-V181), Superior One
<i>uṭṭhāyāsanaṃ</i> (<i>uṭṭhāya</i> + <i>āsanaṃ</i>)	rising up seat (rising up + seat)
<i>uṭṭhehi</i> , <i>uṭṭhāya</i> , <i>uṭṭhahitvā</i> , <i>uṭṭhāsiṃ</i> , <i>uṭṭhāyikaṃ</i> , <i>uṭṭhāyikā</i> , <i>uṭṭhāhikaṃ</i>	rise, rising up, rose, rising [early]
<i>uttitṭhapiṇḍo</i> (<i>uttitṭha</i> + <i>piṇḍo</i>)	standing for alms (standing + for alms) [Arahant]
<i>utu</i>	season
<i>uyyānamabhihārayiṃ</i> (<i>uyyānam</i> + <i>abhihārayiṃ</i>)	went to the pleasure garden (pleasure garden + went to)
<i>vācādosabhayaṭṭitā</i> (<i>vācā</i> + <i>dosa</i> + <i>bhaya</i> + <i>aṭṭitā</i>)	distressed with fear for hateful words (words + hateful + fear + distressed)
<i>vacanaṃ</i> , <i>vācaṃ</i> , <i>vācāya</i>	words, verbally, word
<i>vacanamabravi</i> (<i>vacanaṃ</i> + <i>abravi</i>)	spoke [word] (words + spoke)
<i>vacchati</i> , <i>vacchaṃ</i> , <i>vatthum</i> , <i>vasitā</i> , <i>vasitvā</i> , <i>vīthi</i> , <i>vusitaṃ</i>	live, living, having lived, have lived
<i>vaccho</i>	male-calf
<i>vacīkammañca</i> (<i>vacī</i> + <i>kammaṃ</i> + <i>ca</i>)	verbal kamma too (verbal + kamma + too)

<i>Pāli</i>	<i>English</i>
Vaḍḍha , <i>vaḍḍhati</i> , <i>vaḍḍhiyā</i> , <i>vaḍḍhente</i>	Increase
Vaḍḍhamātu (<i>Vaḍḍha</i> + <i>mātu</i>)	Vaḍḍhamātu Therī (V204-V212), Mother of Vaḍḍha [Increase] (<i>Vaḍḍha</i> + mother)
<i>vaḍhabandhadukhāni</i> (<i>vaḍha</i> + <i>bandha</i> + <i>dukhāni</i>)	sufferings of tying to be assassinated (assassinated + tying to be + sufferings of)
<i>vaḍhabandhapariklesaṃ</i> (<i>vaḍha</i> + <i>bandha</i> + <i>pariklesaṃ</i>)	tied to be assassinated, completely defiled (assassinated + tied to be + completely defiled)
<i>vaḍhabandho</i> (<i>vaḍha</i> + <i>bandho</i>)	tied to be assassinated (assassinated + tied to be)
<i>vaḍho</i> , <i>vaḍhe</i> , <i>vaḍhakā</i>	assassin, assassinated by
<i>vādo</i>	to say [words]
<i>vaggubhi</i>	pleasant
<i>vahum</i> , <i>vaheyyum</i>	carried away
<i>vajjam</i> , <i>vajja</i> , <i>vajjā</i> , <i>vajjāsi</i>	say, saying
<i>vajjamatinī</i>	thinking of blame
<i>vajje</i>	in blamable
<i>vajjhaghātā</i>	executioners
Vajjī	Vajjian Federation, one of the Sixteen Janapadā (Republics)
<i>valāhakamivaddhagū</i> (<i>valāhakam</i> + <i>iva</i> + <i>addhagū</i>)	like travelers drink up the dewdrops (dewdrops + like + travelers) <i>literally like travelers [drink up] the rain cloud</i>
<i>vālamigasaṅghasevitam</i> (<i>vālamiga</i> + <i>saṅghasevitam</i>)	surrounded by fierce beasts of prey (fierce beasts of prey + surrounded by)
<i>valibhippalambitā</i> (<i>valibhi</i> + <i>p</i> + <i>palambitā</i>)	wrinkled and drooping (wrinkled + drooping)
<i>valihi</i> , <i>valimatā</i>	wrinkles, wrinkled
<i>vanam</i> , <i>vanamhi</i> , <i>vane</i>	forest
<i>vanamantaram</i>	in forest (forest + in)

<i>Pāḷi</i>	English
<i>vanamogahissasi</i> (<i>vanaṃ + ogahissasi</i>), <i>vanamogāhissasi</i>	plunge in forest (forest + plunge in)
<i>vanamotarissasi</i> (<i>vanaṃ + otarissasi</i>)	going down to forest (forest + going down to)
<i>vanasaṇḍacārini</i> (<i>vana + saṇḍa + cārini</i>)	dwelt in forests and groves (forests + groves + dwelt)
<i>vanatho</i>	defilements <i>literally undergrowth</i>
<i>vañcaniyā</i>	deceitful
<i>vañcitā</i>	deceived
<i>vandanaṃ, vandana, vandāmi, vanditvā, vandiṃsu, vanditvāna</i>	homage, paid homage
<i>vandikā</i>	homage-payer
<i>vaṇṇarūpena</i> (<i>vaṇṇa + rūpena</i>) (see <i>vaṇṇena, vivaṇṇā</i>)	color and beauty (skin color + beauty) [class and beauty (class + beauty)]
<i>vaṇṇena</i> (see <i>vaṇṇarūpena, vivaṇṇā</i>)	color, class
<i>vaṇṇena, vaṇṇitā</i>	describe
<i>vantā</i>	rejecting
<i>vantasamā</i> (<i>vanta + samā</i>)	like vomit (vomit + same)
<i>vāpi</i> (<i>vā + api</i>)	is like (like + is)
<i>varakā</i>	grooms
<i>varaṇ</i>	better
<i>Vāraṇavate, Vāraṇavatimhi</i>	Vāraṇavati City, residence of King Anīkaratta
<i>varapaññassa</i> (<i>vara + paññassa</i>)	highest-wisdom one (highest + wisdom) [Lord Buddha]
<i>varapuññalakkhaṇaṃ</i> (<i>vara + puñña + lakkhaṇaṃ</i>)	one with highest marks of merit (highest + merit + marks of) [Lord Buddha]
<i>vāreyyaṃ</i>	married
<i>vāreyyamupaṭṭhite</i> (<i>vāreyyaṃ + upaṭṭhite</i>)	ready for marriage (marriage + ready)
<i>vasaṃ</i>	control
<i>vasamāgatā</i> (<i>vasaṃ + āgatā</i>), <i>vasānugo</i>	gone to control (control + gone)

Pāli	English
<i>vasantīhaṃ (vasantī + ahaṃ)</i>	I was living (was living + I)
Vasavattino	[heaven of devā] wielding control
Vāseṭṭhi	Vāseṭṭhi Therī (V133-V138), of Vasettha Clan
<i>vasībhūtāhaṃ (vasībhūta + ahaṃ)</i>	I controlled (controlled + I)
<i>vasīkatā</i>	obedient <i>literally under control</i>
<i>vāsītova</i>	scented
<i>vassasatampi</i> (<i>vassa + sataṃ + pi</i>)	in a hundred years too (rains + hundred + too)
<i>vasse, vassāni</i>	years <i>literally rains</i>
<i>vasseyya</i>	pour down
<i>vasuṃ</i>	wealth
<i>vata</i>	verily
<i>vatāyaṃ</i>	this
<i>vāti</i>	stinking (compare 23 and 83)
<i>vattamānamhi</i>	presence
<i>vaṭṭaniriva</i> (<i>vaṭṭani + r + iva</i>)	like a ball [of lacquer] (ball + like)
<i>vattati, vattanti</i>	exist
<i>vaṭṭapalighasadisopamā</i> (<i>vaṭṭa + paligha + sadisopamā</i>)	comparable to round iron bars (round + iron bars + comparable)
<i>vatthū</i>	causes
<i>vaṭṭiṃ</i>	wick
<i>vayopi</i>	aged
<i>ve</i>	certainly
<i>vedagū</i>	reached end of knowledge <i>literally beyond Vedā</i> [Arahant]
<i>vedasampanno</i> (<i>veda + sampanno</i>)	endowed with knowledge (endowed + Vedā) [Arahant]
<i>vedayase</i>	experiencing
<i>vedhamānehi</i>	trembling
<i>vellitagga (vellita + aggā)</i>	curly ends (curly + ends)
<i>veḷunāḷiyo</i>	[knotted] bamboos
<i>vesidvāramhi</i> (<i>vesi + dvāramhi</i>)	door of courtesan house (courtesan house + door)

<i>Pāḷi</i>	<i>English</i>
<i>vibhūsāmaṇḍanaratā</i> (<i>vibhūsā + maṇḍana + ratā</i>)	delighting in adornments- embellishments (adornments + embellishments + delighting)
<i>vibhūsemi, vibhūsetvā</i>	I adorned, having adorned
<i>vicarasi, vicariṇhaṃ</i> (<i>vicariṇ + ahaṃ</i>), <i>vicārihaṃ</i> (<i>vicāri</i> + <i>ahaṃ</i>), <i>vicarantaṃ, vicarimha</i> (see <i>acarim, cara, carā, carāhi, carissāmi,</i> <i>carissasī, carasi, carim, cārihaṃ,</i> <i>ciṇṇā, caramānā, caritvā, caritvāna</i>)	walking, I walked (walked + I), wandered
<i>vicikicchaṇca</i> (<i>vicikicchaṃ + ca</i>)	doubt
<i>vicinantiyā</i>	investigating
<i>vicintemi</i>	thinking
<i>vidaṃsentī</i>	showing
<i>viddesanamakāsiṃ</i> (<i>viddesanaṃ +</i> <i>akāsiṃ</i>)	I hated (hated + I)
<i>viddessate</i>	hates
<i>vidhavā</i> (see <i>matapatikā</i>)	widow
<i>vigatamohā</i> (<i>vigata + mohā</i>)	fully undeluded (gone + delusion) [Arahant]
<i>vihanāmi</i> (<i>vi + hanāmi</i>) (see <i>hatakulikā, hato,</i> <i>jarāyabhihatā, nihataṃānaṃ, nihato,</i> <i>samūhato, samūhatā, vihatā</i>)	I have fully destroyed (fully + destroy + I)
<i>vihaññasi</i> (<i>vi + haññasi</i>)	so oppressing (so + oppressing), so oppressed
<i>vihāradānaṃ</i> (<i>vihāra + dānaṃ</i>)	donation of a monastic dwelling (monastic dwelling + donation)
<i>vihārake</i> (see <i>divāvihārā, vihaṃ,</i> <i>vihārā, vihaṃradānaṃ</i>)	cell [of a monastic dwelling]
<i>vihaṃ, vihaṃrā</i> (see <i>divāvihārā,</i> <i>vihaṃradānaṃ, vihaṃrake</i>)	monastic dwelling
<i>viharanti, viharesī, viharim,</i> <i>vihaṃsāma, vihaṃsāmi,</i> <i>vihaṃmānāya, vihaṃmase,</i> <i>vihaṃsāma, vihaṃsāma</i>	dwel, dwelt, will dwell, dwelling

Pāli	English
<i>vihata</i> (<i>vi</i> + <i>hata</i>) (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabbiḥatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>saṃūhato</i> , <i>saṃūhatā</i> , <i>vihaṇāmi</i>)	fully destroyed (fully + destroyed)
<i>vijānanti</i> (<i>vi</i> + <i>jānanti</i>), <i>vijāneyya</i>	fully know (fully + know), should fully know
<i>vijātāyo</i> , <i>vijāyito</i> , <i>vijāyito</i> (see <i>janayi</i>)	bearing [child], borne [giving birth]
Vijayā	Vijayā Therī (V169-V174), Victory
<i>vijjā</i> , <i>vijjāhi</i> (see <i>nāṇamhi</i>)	knowledges
<i>vijjati</i> , <i>vijjamāne</i>	seen
<i>vikale</i>	deprived of
<i>vikkhīṇo</i> (<i>vi</i> + <i>k</i> + <i>khīṇo</i>)	fully ended (fully + ended)
<i>vikulakaṃ</i>	skeleton <i>literally disgusting</i>
<i>vilapantiṃ</i>	wailing
<i>vilokenti</i>	look back [desirous]
Vimalā (<i>vi</i> + <i>malā</i>), <i>vimalaṃ</i> , <i>vimale</i>	Vimalā Therī (V72-V76), Unsoiled (not + soiled)
<i>vimano</i> , <i>vimaṇā</i>	perplexed
<i>vimokkhasaccadassā</i> (<i>vi</i> + <i>mokkha</i> + <i>saccadassā</i>)	full freedom and seeing the truth (full + freedom + seeing the truth) [Arahant]
<i>vimucci</i> (<i>vi</i> + <i>mucci</i>), <i>vimuccatīti</i> , <i>vimuttā</i> , <i>vimokkho</i>	fully freed (fully + free), fully freed, was fully freed
<i>vimuttacittā</i> (<i>vi</i> + <i>mutta</i> + <i>cittā</i>)	fully freed mind (fully + freed + mind) [Arahant]
<i>vimuttamānasaṃ</i> (<i>vi</i> + <i>mutta</i> + <i>mānasaṃ</i>)	fully freed mind (fully + freed + mind) [Arahant]
<i>vinā</i>	without
<i>vināmitā</i>	twisted
<i>vinayadhārī</i> (<i>vinaya</i> + <i>dhārī</i>)	bearer of Vinaya (Vinaya + bearer) [Arahant]
<i>vindanti</i> , <i>vindatha</i> , <i>vindiṃ</i>	enjoy, may enjoy
<i>vindeyya</i>	ascertained
<i>vineyya</i>	expelled
<i>vinibaddhā</i>	tied

<i>Pāḷi</i>	English
<i>vinibbhujitvā</i>	separated in parts
<i>vinipātagatassa, vinipātagatānaṃ</i> (<i>vinipāta + gatānaṃ</i>)	gone to the lower realms (lower realms + gone)
<i>vinipāte, vinipātā</i>	in lower realms, gone to lower realms
<i>vinītā</i>	trained
<i>vinītuppalavaṇṇāya</i> (<i>vinīta + uppalavaṇṇāya</i>)	trained by Uppalavaṇṇā (trained + by Uppalavaṇṇā)
<i>vinñātasaddhammā</i> (<i>vi + ññāta + sad + dhammā</i>)	having fully understood the good dhammā (fully + understood + good dhammā) [Arahant]
<i>vinñāyevaṃ</i> (<i>vi + ññāya + evaṃ</i>)	fully understood thus (fully + understood + thus)
<i>viparītadassanaṃ</i> (<i>viparīta + dassanaṃ</i>)	seeing in wrong-way (wrong-way + seeing)
<i>vipassato</i> (<i>vi + passato</i>), <i>vipassi</i>	seeing with insight (insight + seeing), insight-seer
<i>vippamuttaṃ</i> (<i>vi + p + pamuttaṃ</i>), <i>vippamuttēna, vippamuttāya</i>	fully freed (fully + freed) [Arahant]
<i>vipulaṃ, vipulo, vipulāya</i>	much
Vipulena	Vepulla <i>one of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Isigili, Pāṇḍava, and Vebhāra</i>
Vīrā, vīrehi	Vīrā Therī (V7), Victor, Brave
<i>virajaṃ</i> (<i>vi + rajaṃ</i>)	dustless (without + dust) [Nibbāna]
<i>virājiya</i> (<i>vi + rājiya</i>), <i>virājetvā</i>	fully removed
<i>virajjantī, virajjahaṃ</i> (<i>vi + rajiā + ahaṃ</i>)	dispassionate, I was dispassionate (dis + passionate + I was) [Arahant]
<i>viralaṃ</i>	sparse
<i>viramāsi</i>	subsided
Visākhā	Visākhā Therī (V13), Lunar Mansion, many branched
<i>visaṃyuttaṃ</i> (<i>vi + saṃyuttaṃ</i>), <i>visaṃyuttā</i>	unyoked (not + yoked) [Arahant]

<i>Pāli</i>	English
<i>visāni</i>	poison
<i>visaññinī</i> (<i>vi</i> + <i>saññinī</i>)	senseless (without + sense)
<i>visapattoriva</i> (<i>visa</i> + <i>patto</i> + <i>r</i> + <i>iva</i>)	like poison bowl (poison + bowl + like)
<i>visārādāva</i>	like an expert
<i>vīsatinipāto</i> (<i>vīsati</i> + <i>nipāto</i>)	chapter of twenties (twenties + chapter)
<i>visaye</i>	field
<i>visodhitam</i> (<i>vi</i> + <i>sodhitam</i>), <i>visodhitā</i> , <i>visodhayim</i> , <i>visodhayum</i>	fully purified (fully + purified)
<i>visosakā</i> (<i>vi</i> + <i>sosakā</i>)	drying out, one that dries out (fully + drying out)
<i>visositā</i> (<i>vi</i> + <i>sositā</i>)	fully dried up (fully + dried up) [Arahant]
<i>vissajjetha</i> , <i>vissajjito</i> , <i>vissajjitā</i>	allow, allowed <i>literally dismiss</i>
<i>vissāso</i>	confidence, trust
<i>vissaṭṭhā</i>	in confidence, in trust
<i>vissaṭṭhe</i>	separated
<i>visuddhadassane</i> (<i>visuddha</i> + <i>dassane</i>)	spotless (spotless + looking)
<i>vītarāgaṃ</i> (<i>vīta</i> + <i>rāgaṃ</i>), <i>vītarāgā</i>	lustless (without + lust) [Nibbāna] [Arahant]
<i>vītarajaṃ</i> (<i>vīta</i> + <i>rajaṃ</i>)	dustless (without + dust) [Nibbāna] [Arahant]
<i>vīthiyā</i>	street
<i>vivajjiya</i> (<i>vi</i> + <i>vajjiya</i>), <i>vivajjito</i>	fully forsaken (fully + forsaken)
<i>vivaṇṇā</i> (<i>vi</i> + <i>vaṇṇā</i>) (see <i>vaṇṇarūpena</i> , <i>vaṇṇena</i>)	discolored (dis + colored)
<i>vivekena</i>	detachment
<i>vividham</i> , <i>vividhā</i> (plural)	various
<i>viya</i>	like, as
<i>vodhūna</i> , <i>vodhuna</i>	pulling
<i>vuccatī</i>	is said to be
Vuḍḍhapabbajitasumanā (<i>vuḍḍha</i> + <i>pabbajitā</i> + <i>sumanā</i>)	Vuḍḍhapabbajitasumanā Therī (V16), Glad who ordained in the old age (old + ordained + glad)
<i>vuḍḍho</i> , <i>vuḍḍhike</i>	old, elderly

<i>Pāḷi</i>	English
<i>vutṭhāsīm</i>	I rose
<i>vutṭhimā</i>	raining
<i>yācati, yācitassā</i>	asking, asked
<i>yācitakūpamā</i> (<i>yācitaka + upamā</i>)	like borrowed goods (borrowed goods + like)
<i>yadatthaṃ</i> (<i>yad + atthaṃ</i>)	whatever goal (whatever + aim)
<i>yadi, yadipi</i>	if, even if
<i>yadicchakaṃ</i> (<i>yad + icchakaṃ</i>)	as I wish (as + wish)
<i>yaṃ</i>	this, whatever
Yāmā	heaven of Yamā
<i>yāme</i>	part
<i>yañño</i>	sacrificial ceremony
<i>yāpenti</i>	depend
<i>yasavati</i> (<i>yasa + vatī</i>)	well-reputed (reputation + having)
<i>yasena</i>	reputation
<i>yasmā</i> (feminine)	whatever
<i>yassa</i> (masculine), <i>yassā</i> (feminine)	whose [who]
<i>yassayaṃ</i>	of which
<i>yathā</i>	as
<i>yathābhuccamaajānantā</i> (<i>yathābhuccam + ajānantā</i>), <i>yathābhuccamaajānantī</i>	ignorant of reality (as it is + unknowing)
<i>yathābhūtaṃ</i> (<i>yathā + bhūtaṃ</i>)	as it is (as + it is)
<i>yathābhūtamavekkhantī</i> (<i>yathā + bhūtaṃ + avekkhantī</i>)	seeing as it is (as + it is + seeing) [Arahant]
<i>yathāgato</i> (<i>yathā + āgato</i>)	come thus (come + thus)
<i>yathāhamhi</i>	why I
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yattakaṃ</i>	however much
<i>yattha</i>	where
<i>yatthapi</i> (<i>yattha + api</i>)	wherever
<i>yāva</i>	in, up to
<i>yāvajīvaṃ</i> (<i>yāva + jīvaṃ</i>)	as long as life lasts (as long + life)

<i>PāḲi</i>	English
<i>ye</i>	whether, those
<i>yena</i>	because of which
<i>yo, yā</i>	one who
<i>yobbanamadena</i> (<i>yobbana</i> + <i>madena</i>)	intoxicated with youth (youth + intoxication)
<i>yobbanena</i>	youth
<i>yogā, yogehi</i>	bonds
<i>yogakkhemamanuttara</i> (<i>yoga</i> + <i>k</i> + <i>khemam</i> + <i>anuttaram</i>), <i>yogakkhemam anuttaranti</i>	unsurpassed refuge from bonds (bonds + refuge + unsurpassed) [Nibbāna]
<i>yogakkhemassa</i> (<i>yoga</i> + <i>k</i> + <i>khemassa</i>)	refuge from bonds (bonds + refuge)
<i>yoniso</i>	appropriately
<i>yovedi</i> (<i>yo</i> + <i>vedi</i>)	remembers
<i>yugachiddam</i> (<i>yuga</i> + <i>chiddam</i>) same as <i>yugacchiddam</i>	noose (yoke + hole)
<i>yuṇjassu, yuṇjanti, yuṇjatha, yuttā</i>	yoked
<i>yūthapo</i>	troupe
<i>yuvā</i>	young

LIST OF BOOKS BY BHIKKHU MAHINDA (ANĀGĀRIKA MAHENDRA)

1. Udānapāḷi – Book of Inspired Utterances
2. Itivuttakapāḷi – Book of This Was Said
3. Theragāthāpāḷi – Book of Verses of Elder Bhikkhus
4. Therīgāthāpāḷi – Book of Verses of Elder Bhikkhunis
5. Cariyāpiṭakapāḷi – Book of Basket of Conduct
6. Theravāda Buddhism and Vegetarianism: A Review and Study Guide

All these books are available in various formats on both
Learnbuddhism.org as well as Learn Buddhism App (see next page).

LEARN BUDDHISM APP

We have released the completely free APP “Learn Buddhism” on various platforms. Please visit our website LearnBuddhism.org to download the App for Android and iOS or to use the Web App. You can also visit our Social Pages from the LearnBuddhism.org and follow us to keep abreast of the latest updates.

Here are some highlights of the Learn Buddhism App:

1. App has multiple User Interface Languages: currently English, Hindi, Sinhala, and Spanish.
2. The teachings are accessible as both (a) mapped to the Theravāda Tipiṭaka (e.g. Translations of Therīgāthā, Vimānavatthu, and so on) and (b) as Free-form Teachings (e.g. Poya Talks, Dhamma Talks, etc.) organized by Authors, Keywords, and Publisher. Both formats are available simultaneously and are exclusive of each other.
3. As of now, the App contains Teachings/Translations in 61 languages (from Afrikaans to Vietnamese) and 21 file formats (AZW3 to ZIP).
4. There are more than 35,000 teachings by over 2500 Authors and Translators. The teachings cover every aspect of Buddhism: whether Theravāda, Mahāyāna, or Vajrayāna.
5. The App has a Search facility, a facility to open up to five teachings at a time, and a choice of the font size. The user can also select the formats in which to display the teachings (e.g. display only PDF and EPUB teachings OR display only YOUTUBE teachings, and so on).
6. The App also allows the user to copy the link of the teaching she is interested in and post it to the Social Networks (Facebook, Instagram, Twitter, Pinterest) as well as share it by WhatsApp, Telegram, Signal, and email.
7. For the registered users, there is also the facility to Bookmark the Teachings and save them in their profile, to easily locate and read or share the teachings.
8. Learn Buddhism App is completely FREE and will always be FREE - and it's also free from the clutter of Ads and In-App Marketing & Sales.

Therīgāthāpāḷi

BOOK OF VERSES OF ELDER BHIKKHUNIS

The present book, *Therīgāthā*, belongs to the *Pāḷi Tipiṭaka*, the authorized recension for Theravāda. *Therīgāthā* is perhaps unique in the world spiritual literature in that it contains verses exclusively by liberated women, and is likely the earliest such compendium.

The Elder Bhikkhunis (therī in *Pāḷi*), whose verses (*gāthā*) are collected herein, represent a cross-section of the contemporary Indian society: here we find princesses and paupers, socialites and peasants, teens and senior citizens, single and married, reputable housewives and courtesans, high-class society and down-trodden ones, mothers with children and mothers who have lost children, disputation experts and quiet ones – singing songs of joy and gratitude; and extolling the Buddha, Dhammā, and Saṅghā. And the thing that unites them all? They all realized the ultimate – the cessation of lust, hate, and delusion; the liberation; the end of the cycle of becoming. The verses are so powerful that they can be used as a tool to meditate and reflect on the sufferings inherent in the round of existence and generate the desire to be free.

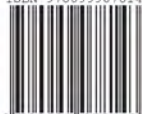
In this book, both *Pāḷi* originals and English translations are provided so it's easier for those who want to learn *Pāḷi* or just read the translations. A full *Pāḷi*-English Glossary, detailed Endnotes, and other indices will help the interested reader to learn more about the elder bhikkhunis, their circumstances, and their strivings. This is a completely reworked edition, with numerous textual and grammatical changes. New content has been added and existing content has been updated. Many *Pāḷi* terms have been modified and now they have been standardized across all the books I have authored.



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