SECOND EDITION

Therīgāthāpāḷi

BOOK OF VERSES OF ELDER BHIKKHUNIS

A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
IN THE MINOR COLLECTION

Therīgāthāpāḷi

BOOK OF VERSES OF ELDER BHIKKHUNIS

A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Library of Congress Control Number: 2021918105

Second Edition 2022

ISBN: 978-0-9990781-4-3 - Paperback/Softcover

© 2017, 2022 Dhamma Publishers
Roslindale, MA, USA
itivuttaka@gmail.com

For free distribution only

You may reprint and redistribute this work, provided that you: (1) charge no fees for its distribution or use, (2) don't make any change to the contents including layout, (3) include the entire contents from front-cover to back-cover (with the exception of changing the inside back-cover to record new donors), (4) include this entire page as notice, and (5) send us a copy of the book as published.

For eDistribution of PDF and other electronic files, please link to our website. Please don't host the electronic files directly on your website. This will ensure that reader accesses the latest version of the electronic files. Please contact us to get the links.

Before reprinting and redistributing, please inquire at itivuttaka@gmail.com if a newer edition is available.

Otherwise, all rights reserved.

Cover Art: Anāthapiṇḍika donating Jetavana to Lord Buddha
(Bharhut Stupa, Indian Museum, Kolkata, India)

As this is a dhamma book, please treat it with respect. When you no longer need it, please donate it to your local Buddhist Society or Local Library. Thank you.

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. Mediwake (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. Mediwake, 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 Ṭhānissaro 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 Pāḷi source text in the book.

I also thank the Sri Lanka Immigration for extending my visa to complete the translation work, Mr. Nalin Ariyarathne 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 Araññha, Kanduboda, Sri Lanka
January 2022, itivuttaka@gmail.com

Table of Contents

Dedication iii
Gratitude iv
Table of Contents vii
Guide to Pāḷi Pronunciation ix
Bibliography and Abbreviations x
Introduction xii
1. Chapter of Ones 1
2. Chapter of Twos 8
3. Chapter of Threes 13
4. Chapter of Fours 19
5. Chapter of Fives 20
6. Chapter of Sixes 33
7. Chapter of Sevens 43
8. Chapter of Eights 48
9. Chapter of Nines 50
10. Chapter of Elevens 52
11. Chapter of Twelves 55
12. Chapter of Sixteens 58
13. Chapter of Twenties 62
14. Chapter of Thirties 86
15. Chapter of Forties 94
16. The Great Chapter 103
Endnotes 118
Appendix 1: Buddhist Path by Numbered Lists 162
Appendix 2: Vuḍḍhapabbajitasumanā Therī 169
Appendix 3: Selā aka Āḷavikā Therī 171
Appendix 4: Bhaddā Kāpilānī Therī 172
Appendix 5: Bhaddā Kuṇḍalakesā Therī 174
Appendix 6: Paṭācārā Therī 176

Appendix 7: Khemā Therī 178
Appendix 8: Mahāpajāpati Gotamī Therī 180
Appendix 9: Kisāgotamī Therī 183
Appendix 10: Uppalavaṇṇā Therī 184
Appendix 11: Ambapālī Therī 188
Appendix 12: Cāpā Therī and Ājīvaka Upaka Thera 190
Appendix 13: Seven Daughters of King Kikī 192
Appendix 14: Seven People With Merits 193
Epithets of Lord Buddha 194
Epithets of Nibbāna (in this book) 195
Epithets of Nibbāna (from CDB 43.1-43) 196
Epithets of An Arahant 197
Therī Foremost In a Quality 201
Similes and Metaphors 202
Pāḷi-English Glossary 206

Guide to Pāḷi Pronunciation

The Pāḷi 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, ṅ
- 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, ḷ, l, v
- Sibilant: 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; Cariyāpiṭaka – 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 Pāḷi text.*

DPPN Malalasekera, G. P; Dictionary of Pāḷi 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; Itivuttakapāḷi – Book of This was Said: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

LDB Walshe, Maurice; The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya (Teachings of the Buddha), Wisdom Publications. 1987, 1995 Kindle Edition.

MIL1 Horner, I. B.; Milindapañhapāḷi-Milinda's Questions, Volume 1, Pali Text Society. 1996 Edition.

MIL2 Horner, I. B.; Milindapañhapāḷi-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; Theragāthāpāḷi – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

THIG Bhikkhu, Mahinda; Therīgāthāpāḷi – 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; Udānapāḷi – Book of Inspired Utterances: A Contemporary Translation, Dhamma Publishers. 2022 Kindle Edition.

Online Dictionaries

DICT-P (1) PTS Pāḷi-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 Pāḷi 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 Pāḷi 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 Pāḷi 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 Vesāli 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 Pāḷi 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 (Therīapadānapāḷi) 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; Vāseṭṭhī 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 Vāseṭṭhī Therī V133-V138 and Sundarī Therī V313-V316, including endnotes.

f. An extreme and unimaginable kind of suffering was reported by the celebrated Arahant Therī Uppalavaṇṇā (V224-V235 and Appendix 8 therein). A mother unknowingly was a co-wife with her own daughter to her son (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 them renouncing the world and becoming Arahants (we are not certain if the mother or daughter 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; Tiṃsamattā [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 bhikkhunis 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 bhikkhunis 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 bhikkhunis 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 Āḷavikā 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 Ṭhānissaro 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. Brahmacārinī is translated as "farer of holy-life" and brahmacariyaṃ 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, sāmaññatthaṃ, uttamatthassa, yadatthaṃ),
    - "reason" (etamatthaṃ),
    - "benefit" (atthāya),
    - "non-desirous" (anatthikā),
    - 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:

"Sukhaṃ supāhi therike,	katvā coḷena pārutā;
pada a	pada b
Upasanto hi te rāgo,	sukkhaḍākaṃ va kumbhiya"nti.
pada c	pada d

   In this case, the translation is:

"Sleep happily O little [elder] bhikkhuni,	having put on [rag] robe,
pada a	pada b
Your lust has been calmed,	like dried grain in the pot".
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, sukkhaḍākaṃ 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 Pāḷi at the Sri Lanka International Buddhist Academy (SIBA) in Pallekale, Sri Lanka; my Pāḷi teacher Mr. Mediwake and I decided that the best way to learn Pāḷi 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 Pāḷi 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, sukkhaḍākaṃ va kumbhiya"nti.

Itthaṃ sudaṃ aññatarā therī apaññātā bhikkhunī gāthaṃ abhāsitthāti.

"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 muccassu yogehi, cando rāhuggahā iva;*
Vippamuttena cittena, anaṇā 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 abhāsitthāti.

"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 upaccaguṃ;*
Sabbayogavisaṃyuttā, cara loke anāsavā"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;*
Ārādhayāhi 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 pattiyā"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 phuṭā [phuṭṭhā (syā.), phuṭhā (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 buddhasāsanaṃ, 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, sītibhūtāmhi 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 tvaṃ vuḍḍhike sehi, katvā 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 caritvāna, 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, upasantāmhi 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 *"Animittañca bhāvehi, mānānusayamujjaha;*
Tato mānābhisamayā, upasantā carissasī"ti.

Itthaṃ sudaṃ bhagavā abhirūpanandaṃ sikkhamānaṃ imāhi gāthāhi abhiṇhaṃ ovadatīti.

"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 abhāsitthāti.

"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 cicciṭīti vihanāmi;*
Sā rukkhamūlamupagamma, aho sukhanti sukhato jhāyāmī"ti.

… Sumaṅgalamātā therī [aññatarā therī bhikkhunī apaññātā (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, nibbindañca virajjahaṃ;*
Mā puna jātisaṃsāraṃ, sandhāveyyaṃ punappunaṃ;
Tisso vijjā sacchikatā, kataṃ buddhassa sāsana"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 bāḷhadubbalā;*
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 nikujjiya;*
Sele khambhesimattānaṃ, tamokhandhaṃ padāliyā"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 nikujjiya;*
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 pūtigandhikaṃ.

"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;*
Pariḷāho samucchinno, sītibhūtāmhi 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;*
Taṇhakkhayo anuppatto, 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;*
Taṇhakkhayo anuppatto, 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;*
Taṇhakkhayo 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 *"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. [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 padāliyā"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 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. [42]

V46 *"Suññatassānimittassa, lābhinīhaṃ 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 samucchinnā, ye dibbā ye ca mānusā;*
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 [cūḷāsītisahassāni (sī.)], sabbā jīvasanāmikā;
Etamhāḷāhane daḍḍhā, tāsaṃ 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 sallaṃ, 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 buddhasāsanaṃ.

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

V55 *"Tañca appaṭivānīyaṃ, asecanakamojavaṃ;*
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 pacchānutāpinī".

"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 'kāmaratiṃ' 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 isīhi 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, cittamhi susamāhite;*
Ñāṇamhi vattamānamhi, 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]

Tikanipāto 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, saggāpāyañca passati.

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

V64 *"Atho 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 *"Tatheva bhaddā kāpilānī, tevijjā maccuhāyinī;*
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 *"Cetopariccañāṇañca [cetopariyañāṇañca (ka.)], sotadhātu visodhitā;*
Iddhīpi me sacchikatā, patto me āsavakkhayo;
Chaḷabhiññā [cha mebhiññā (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 vividhaṃ māyaṃ, ujjagghantī 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 rukkhamūlamhi, 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, sītibhūtāmhi 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 *"Daḷhapāsaṃ [daḷhaṃ 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 *"Evametaṃ avekkhantī, rattindivamatanditā;*
Tato sakāya paññāya, abhinibbijjha [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, ajjhattañca virajjahaṃ;*
Appamattā visaṃyuttā, upasantāmhi 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 candañca sūriyañca, devatā ca namassihaṃ;*
Nadītitthāni gantvāna, udakaṃ oruhāmihaṃ.

"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, aḍḍhaṃ sīsassa olikhiṃ;*
Chamāya seyyaṃ kappemi, rattiṃ bhattaṃ na bhuñjahaṃ.

"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 aṭṭitā.

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

V90 *"Tato saddhaṃ 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 samucchinnā, icchā ca patthanāpi ca;*
Sabbayogavisaṃyuttā, 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) *Mittākāḷītherīgāthā* – Verses of Elder Bhikkhuni Mittākāḷī (Dusky Friend)

V92 *"Saddhāya pabbajitvāna, agārasmānagāriyaṃ;*
Vicariṃhaṃ 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, sāmaññatthaṃ na bujjhihaṃ.

"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;*
Ummaggapaṭipannāmhi, 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 pamajjituṃ.

"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 uṭṭhāsiṃ, kataṃ buddhassa sāsana"ntntti.
… Mittā kāḷī 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 sutvāna 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, pabbajiṃ anagāriyaṃ.

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

V99 *"Sikkhamānā ahaṃ santī, bhāventī maggamañjasaṃ;*
Pahāsiṃ 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 sādhubhāvitaṃ.

"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.)];*
Pahāsiṃ āsave sabbe, sītibhūtāmhi 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 pabbajiṃ.

"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 *"Animittañca bhāvemi, 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) *Bhaddākuṇḍalakesātherīgāthā* – Verses of Elder Bhikkhuni Bhaddā Kuṇḍalakesā (Good wih Curly Hair)

V107 *"Lūnakesī paṅkadharī, ekasāṭī pure cariṃ;*
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 Gijjhakūta 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;*
Anaṇā paṇṇāsavassāni, raṭṭhapiṇḍaṃ 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 adāsi, 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, bījāni pavapaṃ chamā;*
Puttadārāni posentā, dhanaṃ vindanti māṇavā.

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

V113 *"Kimahaṃ sīlasampannā, satthusāsanakārikā;*
Nibbānaṃ nādhigacchāmi, akusītā 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 bhadraṃvajāniyaṃ;*
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 okassayāmahaṃ;*
Padīpasseva 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, dhanaṃ vindanti māṇavā.

" 'Holding pestles, people grind grains;
Nourishing sons and wives, people enjoy wealth. [82]

V118 *" 'Karotha buddhasāsanaṃ, yaṃ katvā nānutappati;*
Khippaṃ pādāni dhovitvā, ekamante nisīdatha;
Cetosamathamanuyuttā, karotha buddhasāsanaṃ'.

" '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;
Cetosamathamanuyuttā, akaṃsu buddhasāsanaṃ.

"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, pubbajātimanussaruṃ;*
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 vandiṃsu, 'katā te anusāsanī;*
Indaṃva devā tidasā, saṅgāme aparājitaṃ;
Purakkhatvā vihassāma [viharāma (sī.), viharissāma (syā.)],
tevijjāmha anāsavā'"ti.

Itthaṃ sudaṃ tiṃsamattā therī bhikkhuniyo paṭācārāya santike aññaṃ 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 ñātīhi, bhattacoḷassa 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 daṇḍañca gaṇhitvā, bhikkhamānā kulā kulaṃ;*
Sītuṇhena 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 [avociṃ (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, tevijjāmhi 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'tha (syā. ka.)] jānāsi, āgatassa gatassa vā;*
Na naṃ samanusocesi, 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 āgantvā, 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, puttasokaṃ 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 muniṃ".

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.)] saṅkārakūṭesu, 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 samucchinnā, 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 kheme 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 'tvaṃ kāmaratiṃ' 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;*
Yathābhuccamajānantā, 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,
satthusāsanakārikā"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 *"Annaṃ pānañca 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 kīḷitvā, 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) *Anopamātherīgāthā* – 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 gijjhitā [seṭṭhiputtehi bhijjhitā (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, hiraññaṃ 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 tasmiṃ, 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, aññañca 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 daḷhaparakkame;*
Samagge sāvake passe, esā buddhāna vandanā.

"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 byapānudī"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 vasuṃ piyaṃ;*
Tameva anubrūhehi, mā cittassa vasaṃ gami.

"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 *"Kāmacchandañca byāpādaṃ, sakkāyadiṭṭhimeva ca;*
Sīlabbataparāmāsaṃ, vicikicchañca pañcamaṃ.

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

V166 *"Saṃyojanāni 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 avijjañca, uddhaccañca 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 paripucchahaṃ;*
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 pattiyā.

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

V172 *"Tassāhaṃ vacanaṃ sutvā, karontī anusāsaniṃ;*
Rattiyā purime yāme, pubbajātimanussariṃ.

"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, dhanaṃ vindanti 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, pubbajātimanussariṃ;*
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 anusāsanī.

"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, tevijjāmhi anāsavā".
… 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;*
Paṭivijjhi 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 momuhā".

"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, diṭṭhīnaṃ 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) *Upacālātherīgāthā* – 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 pacchānutāpinī".

"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 dhammamadesesi, 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;*
Adhigacche 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, sakkāyasmiṃ purakkhatā;*
Avītivattā 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 atuliyaṃ, aputhujjanasevitaṃ;*
Buddho dhammamadesesi, 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) *Vaḍḍhamātutherīgāthā* – 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 chinnasaṃsayā;*
Sītibhūtā damappattā, viharanti anāsavā.

"Happily, O Vaḍḍha the Silent Sages, imperturbable, doubtless;
Having cooled down, reached tameness, dwell taintless.

V206 *"Tehānuciṇṇaṃ isībhi, maggaṃ dassanapattiyā;*
Dukkhassantakiriyāya, 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, kataṃ buddhassa sāsanaṃ".

"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;*
Paramatthasaṅhitā 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, anusiṭṭhiṃ janettiyā;*
Dhammasaṃvegamāpādiṃ, yogakkhemassa pattiyā.

"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, aphusiṃ 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, lokaṃ 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 vaḍḍhati 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, sukhumāliniyo visāni khādanti;*
Janamārakamajjhagatā, 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, ḍayhanti 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, dhammādāsaṃ 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 (Remebering the Tragedy of Gaṅgātīriya Thera):

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 *"Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;*
Sā pabbajjiṃ rājagahe, agārasmānagāriyaṃ.

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

Uppalavaṇṇā Therī:

V227 *"Pubbenivāsaṃ jānāmi, dibbacakkhuṃ visodhitaṃ;*
Cetopariccañāṇañca, 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;*
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ.

"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 [rukkhamūle (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 sahassānipi dhuttakānaṃ, samāgatā edisakā bhaveyyuṃ;*
Lomaṃ na iñje napi sampavedhe, kiṃ me tuvaṃ 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 subhāvitā;*
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ.

"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, '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. [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 udakamotariṃ;*
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 udake 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 pāpakammino;
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 chaviṃ 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:

V245 *"Kummaggapaṭipannaṃ maṃ, ariyamaggaṃ samānayi;*
Dakābhisecanā bhoti, imaṃ sāṭaṃ dadāmi te".

"I was practicing the wrong path, [you] brought me to the noble path;
Sprinkling water, O good lady, I give this tunic to you". [146]

Puṇṇā Therī:

V246 *"Tuyheva sāṭako hotu, nāhamicchāmi sāṭakaṃ;*
Sace bhāyasi dukkhassa, sace te dukkhamappiyaṃ.

"May the tunic be only yours, I do not wish for the tunic;
If you fear suffering, if suffering is not dear to you.

V247 *"Mākāsi pāpakaṃ kammaṃ, āvi vā yadi vā raho;*
Sace ca pāpakaṃ kammaṃ, karissasi karosi vā.

"Don't do evil kamma, publicly or privately;
If evil kamma, you will do or are doing now.

V248 *"Na te dukkhā pamutyatthi, upeccāpi [uppaccāpi (aṭṭha. pāṭhantaraṃ)] palāyato;*
Sace bhāyasi dukkhassa, sace te dukkhamappiyaṃ.

"You will not be freed from suffering, whether arriving or escaping;
If you fear suffering, if suffering is not dear to you. [147]

V249 *"Upehi saraṇaṃ buddhaṃ, dhammaṃ saṅghañca 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". [148]

The Brāhmaṇa:

V250 *"Upemi saraṇaṃ buddhaṃ, dhammaṃ saṅghañca 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.
… Puṇṇā 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 *"Kāḷakā 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 *"Vāsitova 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 *"Kānanaṃva sahitaṃ suropitaṃ, kocchasūcivicitaggasobhitaṃ;*
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 *"Kaṇhakhandhakasuvaṇṇamaṇḍitaṃ, sobhate suveṇīhilaṅkataṃ;*
Taṃ jarāya khalitaṃ siraṃ 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*
kaṇṇapāḷiyo;
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 cāsitā [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 vanasaṇḍacārinī, kokilāva madhuraṃ nikūjihaṃ;*
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 suppamajjitā, 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 *"Kañcanassaphalakaṃva sammaṭṭhaṃ, 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 veḷunāḷiyo, 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 annañca pānañca, 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, kammaseṭṭhassa 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;*
Sabbaṃ 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 kiñcanaṃ;*
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 yāpenti, 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;*
Aññamaññaṃ 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 hetaṃ 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 *"Upehi saraṇaṃ buddhaṃ, dhammaṃ saṅghañca 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 saṅghañca 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 *"Pakkamissañca nāḷāto, kodha nāḷāya vacchati;*
Bandhantī itthirūpena, samaṇe dhammajīvino" [dhammajīvine (ka.)].

"I will leave Nāḷā, who here [wishes to] live in Nāḷā?
They are tied by the womanly beauty, renunciates [who are] leading a life of Dhamma".

Cāpā Therī:

V296 *"Ehi kāḷa nivattassu, bhuñja kāme yathā pure;*
Ahañca te vasīkatā, ye ca me santi ñātakā".

"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 *"Kāḷaṅginiṃva takkāriṃ, pupphitaṃ girimuddhani;*
Phullaṃ dālimalaṭṭhiṃva, antodīpeva pāṭaliṃ.

"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 *"Haricandanalittaṅgiṃ, kāsikuttamadhāriniṃ;*
Taṃ maṃ rūpavatiṃ santiṃ, 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 sakuṇiṃ [sakuṇaṃ (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 *"Imañca me puttaphalaṃ, kāḷa uppāditaṃ 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 dhanaṃ;*
Pabbajanti mahāvīrā, nāgo chetvāva bandhanaṃ".

"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;*
Padakkhiṇañca 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 tvañca me;*
Vandanaṃ dāni te vajjaṃ, lokanāthaṃ anuttaraṃ;
Padakkhiṇañca 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 *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. [170]

V312 *Tassa pādāni vanditvā, katvāna naṃ [katvānahaṃ (sī.)]*
padakkhiṇaṃ;
Cāpāya ādisitvāna, pabbajiṃ anagāriyaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
… 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 bāḷhaṃ 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 puttasatāni, ñātisaṅghasatāni 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 paritappayiṃ".

"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 pāṇinaṃ.

"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, puttasokaṃ 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, sabbadukkhā 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, vippamuttaṃ 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, dukkhūpasamagāminaṃ.

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 tīhi rattīhi, 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 tīhi rattīhi, 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 [ñatvā (sī.)], puṇṇapattaṃ 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 ijjhatu 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 visodhitaṃ;*
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 sāvatthi gantave;*
Sīhanādaṃ nadissāmi, buddhaseṭṭhassa santike".

"Please permit me, O noble lady, I wish to go to Sāvatthi;
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, vippamuttaṃ nirūpadhiṃ;*
Vītarāgaṃ visaṃyuttaṃ, katakiccamanāsavaṃ.

"See Sundarī is coming, fully freed, possession-less;
Lustless, unfettered, done with the duties, taintless.

V336 *"Bārāṇasīto nikkhamma, tava santikamāgatā;*
Sāvikā te mahāvīra, 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 dhītāmhi brāhmaṇa;*
Orasā mukhato jātā, katakiccā anāsavā".

"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) *Subhākammāradhītutherīgāthā* – Verses of Elder Bhikkhuni Subhākammāradhītu (Beautiful One, the Daughter of Smith)

Subhā, daughter of smith, Therī:

V339 *"Daharāhaṃ suddhavasanā, 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;*
Sakkāyasmiṃ 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 ñātigaṇaṃ, dāsakammakarāni ca;*
Gāmakhettāni 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 suppavedite.

"I ordained, having abandoned a not-so-little estate;
Thus having gone forth with confidence, in the good Dhamma well-spoken. [183]

V343 *"Netaṃ [na metaṃ (sī. syā.)] assa patirūpaṃ, ākiñcaññaṅhi patthaye;*
Yo [yā (syā.)] jātarūpaṃ 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 jātarūpaṃ vā, na bodhāya na santiyā;*
Netaṃ samaṇasāruppaṃ, 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, saṅkiliṭṭhamanā narā;*
Aññamaññena 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 ñātī amittāva, kiṃ vo kāmesu yuñjatha;*
Jānātha maṃ pabbajitaṃ, kāmesu bhayadassiniṃ.

"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 hiraññasuvaṇṇena, 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 ñātī amittāva, kiṃ vo kāmesu yuñjatha;*
Jānātha maṃ pabbajitaṃ, muṇḍaṃ saṅghāṭipārutaṃ.

"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 *"Uttiṭṭhapiṇḍo uñcho ca, paṃsukūlañca cīvaraṃ;*
Etaṃ kho mama sāruppaṃ, anagārūpanissayo.

"Standing for alms gleanings, and wearing dust-heap robe;
This indeed is proper for me, [who is] dependent on homelessness.

V352 *"Vantā mahesīhi kāmā, ye dibbā ye ca mānusā;*
Khemaṭṭhāne vimuttā te, pattā te acalaṃ sukhaṃ.

"Great sages, rejecting sensual pleasures, whether divine or human;
Fully freed in place of refuge, they have reached the immovable happiness [Nibbāna].

V353 *"Māhaṃ kāmehi saṅgacchiṃ, 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;*
Pariyantaṃ 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 *"Duggatigamanaṃ maggaṃ, manussā kāmahetukaṃ;*
Bahuṃ ve paṭipajjanti, 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 [khipaṃ (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 paccāgamissāmi, 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 vihassāmi, 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 ujuṃ;*
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, rukkhamūlamhi 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 maccuhāyinī.

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 bhujissā anaṇā, bhikkhunī bhāvitindriyā;*
Sabbayogavisaṃyuttā, 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 kammāradhītaranti.
… 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. Tiṃsanipāto – 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.)], tamenaṃ 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 aparādhitaṃ 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 anāvilaṃ, sarajo vītarajaṃ anaṅgaṇaṃ;*
Sabbattha vimuttamānasaṃ, 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 kāsāyacīvaraṃ, 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 *"Madhurañca 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 vanamogahissasi [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;*
Pāsādanivātavāsinī, 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;*
Kañcanamaṇimuttakaṃ 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 navaṃ;*
Abhiruha sayanaṃ mahārahaṃ, candanamaṇḍitasāragandhikaṃ;

"[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 turiyāriva, 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 kīḷanakaṃ 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 *"Iṅgālakuyāva [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 apaccavekkhitaṃ, satthā vā anupāsito siyā;*
Tvaṃ tādisikaṃ palobhaya, jānantiṃ 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 *"Mayhaññhi 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 sāvikā, maggaṭṭhaṅgikayānayāyinī;*
Uddhaṭasallā anāsavā, suññāgāragatā ramāmahaṃ.

"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;*
Tantīhi 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 manaṃ 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 manaṃ 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 pubbuḷakā saassukā;*
Pīḷakoḷikā cettha jāyati, vividhā cakkhuvidhā 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 brahmacārinī, 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, aggiṃ pajjalitaṃ va liṅgiya;*
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 varapuññalakkhaṇaṃ, cakkhu āsi yathā purāṇakanti.
… Subhā jīvakambavanikā 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 caritvā, 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 byālikaṃ, athāsi nekkhammamanuyuttā".

"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 *Evamanuyuñjiyamānā 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 paṇāmamupagamma;*
Sirasā karomi pāde, vandāmi yathāmhi anusiṭṭhā.

"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;*
Chādemi upanayāmi ca, demi ca yaṃ yassa patirūpaṃ.

"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.), upaṭṭhahituṃ (?)], gharaṃ samupagamāmi ummāre;*
Dhovantī 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 añjaniñca, ādāsakañca gaṇhitvā;*
Parikammakārikā 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 dhovantī;*
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 nihatamānaṃ;*
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 mātarañca pitarañca, bhaṇati 'āpucchahaṃ gamissāmi;*
Isidāsiyā na saha vacchaṃ, ekāgārehaṃ [ekagharepa'haṃ (?)] saha vatthuṃ'.

"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 Isidāsī;
Enough! This is displeasing to me, I ask your permission to go'.

V419 *"Tassa vacanaṃ suṇitvā, sassu sasuro ca maṃ apucchiṃsu;*
'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 paṭinayiṃsu, vimanā dukhena adhibhūtā;*
'Puttamanurakkhamānā, jitāmhase 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 poṭṭhiñca [pontiṃ (sī. syā.)] ghaṭikañca'.

"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;
Ghaṭikañca mallakañca, 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, ammā sabbo ca me ñātigaṇavaggo;*
'Kiṃ te na kīrati 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 vatthuṃ'.

"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 Isidāsī, 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 bhojanamadāsiṃ.

"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 nijjaressāmi'.

"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 bodhiñca aggadhammañca;*
Nibbānañca 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, sabbañca ñātigaṇavaggaṃ;*
Sattāhaṃ pabbajitā, tisso vijjā aphassayiṃ.

"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 ekamanā 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, nirayamhi apaccisaṃ ciraṃ;*
Pakko tato ca uṭṭhahitvā, makkaṭiyā kucchimokkamiṃ.

"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;*
Tassetaṃ 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 sindhavāraññe;*
Kāṇāya ca khañjāya ca, eḷakiyā kucchimokkamiṃ.

"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;*
Kiminābhaṭṭo akallo, 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, govāṇijakassa 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, sakaṭañca dhārayāmi;
Andhovaṭṭo akallo, 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, vīthiyā 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 vaḍḍhiyā;*
Okaḍḍhati 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".

Cattālīsanipāto 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, raññο koñcassa aggamahesiyā;*
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 kāmā, appassādā bahuvighātā.

"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 [haññare dukhitā (?)].

"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, pihenti 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 kathañci 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 ubhayo, 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, maraṇavasaṃ 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 *"Uṭṭhehi 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 āṇādhanamissariyaṃ, 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 bhavagatamasāraṃ;*
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;*
Abhisaṃviseyyaṃ 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 sakuṇabhattaṃ, 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 apetaviññāṇo;*
Chuddho [chaḍḍito (syā.), chuṭṭho (ka.)] kaḷiṅgaraṃ viya,
jigucchamānehi ñātīhi.

"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,*
parabhattaṃ nhāyanti [nhāyare (?)] jigucchantā;
Niyakā mātāpitaro, kiṃ pana sādhāraṇā 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 aṭṭhinhārusaṅghāte;*
Kheḷassuccārassava, paripuṇṇe [kheḷassuccārapassavaparipuṇṇe (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 khayo.

"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 tesaṃ [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, tiracchānayoniyā 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 pīḷiyamānassa [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 pāvacane;*
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;*
Nibbinnā 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 kāle.

[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, aniccasaññaṃ
[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;*
Maṇikanakabhūsitaṅgo, 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 āṇādhanamissariyaṃ, 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 *"Nissaṭṭhaṃ te rajjaṃ, bhoge bhuñjassu dehi dānāni;*
Mā dummanā ahosi, mātāpitaro te dukkhitā" [mātāpitaro ca te dukhitā (?)].

"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 anatthikā vigatamohā;*
"Mā kāme abhinandi, kāmesvādīnavaṃ 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 vañcaniyā, 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 ghaṭitabbaṃ".

"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 apāpuritvānahaṃ [avāpuritvāhaṃ (sī.)], mātāpitaro anīkarattañca;*
Disvāna chamaṃ nisinne, rodante idamavocaṃ.

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, punappunañca rodataṃ;*
Anamatagge pitu maraṇe, 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 thaññaṃ rudhiraṃ, saṃsāraṃ anamataggato saratha;*
Sattānaṃ saṃsarataṃ, sarāhi aṭṭhīnañca sannicayaṃ.

"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 assuthaññarudhiramhi;*
Sara ekakappamaṭṭhīnaṃ, sañcayaṃ vipulena samaṃ.

"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, mahiṃ [mahāmahiṃ (?)] jambudīpamupanītaṃ;*
Kolaṭṭhimattaguḷikā, mātā mātusveva nappahonti.

"Endlessly wandering-on, [making] earth of Jambudipa [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 kāṇakacchapaṃ pubbasamudde, aparato ca yugachiddaṃ;*
Siraṃ [sara (sī.)] tassa ca paṭimukkaṃ, manussalābhamhi opammaṃ.

"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 vaḍḍhente, punappunaṃ tāsu tāsu jātīsu;*
Sara kumbhīlabhayāni 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 *"Amatamhi 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, sādhāraṇā 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, vadhabandhadukhāni 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, gaṇhantaṃ 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 jahī sukhaṃ;*
Mā puthulomova baḷisaṃ, gilitvā pacchā vihaññasi.

"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 *"Aparimitañca dukkhaṃ, bahūni ca cittadomanassāni;*
Anubhohisi kāmayutto, 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; maraṇabyādhihi gahitā (?)] yesu jarā;*
Maraṇabyādhigahitā [yesu jarāya ca; maraṇabyādhihi 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 *"Idamajaramidamamaraṃ [idaṃ ajaraṃ idaṃ amaraṃ (?)], idamajarāmaraṃ 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 Anīkaratta, Sumedhā having thrown [her] hair on the floor. [243]

V517 *Uṭṭhāya anikaratto, pañjaliko yācitassā pitaraṃ so;*
"Vissajjetha sumedhaṃ, pabbajituṃ vimokkhasaccadassā".

Rising up Anīkaratta, with folded hands he asked of her father;
"Allow Sumedhā, to ordain for full freedom and seeing the truth".

V518 *Vissajjitā mātāpitūhi, pabbaji sokabhayabhītā;*
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;*
Pubbenivāsacaritaṃ, 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, saṅghārāmamhi navanivesamhi;*
Sakhiyo tisso janiyo, vihāradānaṃ adāsimha.

"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, itthiratanaṃ ahaṃ 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 abhāsitthāti.

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.

Gāthāsatāni cattāri, asīti puna cuddasa [gāthāsaṅkhyā idha anukkamaṇikagaṇanāvasena pākaṭā];
Theriyekuttarasatā [therīyekuttarachasatā (?) tiṃsamattāpi pañcasatamattāpi theriyo ekato āgatā manasikātabbā], sabbā tā āsavakkhayāti.

Verses four hundred, eighty and again fourteen;
Elder Bhikkhunis are one after hundred, all of them without taints. [249]

Therīgāthāpāḷi 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. = Pāḷi 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-robes 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 vippamuttena (fully freed) – conversationally it would be similar to saying "O Liberty, liberate yourself".

DPPN: She belonged to an eminent brahmin family of Sāvatthi and, in her twentieth year, renounced the world under Mahāpajāpatī 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 Sāvatthi, and, at the age of twenty, having heard Mahāpajāpatī 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 Mahāpajāpatī 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 Sākyā of Kapilavatthu. They were members of the

Bodhisatta's court, at the time when he became the Buddha. They left home with Mahā-Pajāpatī 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 Sākyā, 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 Mahāpajāpatī 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 (anāgāmī), 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 Kikī"). Dhammadinnā Therī was the teacher of Sukkā Therī (V54-V56).

[13] V13 = first two lines of V118 = V176, except V176 has ghaṭetha instead of karotha – 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 Mahāpajāpatī 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 Mahāpajāpatī 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 Sāvatthi 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 Vesāli. 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 Sāvatthi 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 cicciṭīti" – is an example of an onomatopoetic expression. This is usually translated as "made sizzling and hissing sounds like cicci cicciti". 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, <u>became a prostitute in Rājagaha</u>. Having heard the Buddha teach, she entered the Order of the bhikkhuṇis. Wishing to obtain the higher ordination from the Buddha, she set out for Sāvatthi, 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 kāsī" might mean that she charged five hundred pieces from her patrons. For, according to Buddhaghosa, kāsī means one thousand, and anything worth one thousand is called kāsiya.

Another explanation is, however, given by Dhammapāla. The revenue which accrued to the king for one day from Kāsī was a thousand. Aḍḍhakāsī'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 Kāsī. 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 Aḍḍhakāsī.

I have added the information in *italics* and also <u>underlined</u> 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 Mahāpajāpatī 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 Padumavatī, the belle of Ujjenī. 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 Padumavatī 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 Padumavatī 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 (Padumavatī). 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 Sāmāvatī.

[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, Sāmāvatī. 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 Sāmāvatī.

[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 Sāvatthi 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 Sāvatthi. She joined the Order under Pajāpatī 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 Sāvatthi 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 Jīvantī). 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 Pāḷi, 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 dhammehi ("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 Pāḷi 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 anatthakāma (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 Vesāli. Having one day seen Mahā-Moggallāna begging in Vesāli 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: Sīhā Therī was the niece of Sīha 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 Sīha Senāpatī, in particular the last one which mentions his conversion from a Jain to a stream-enterer. It is possible that Sīhā 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 Suddhodana and Mahā Pajāpatī 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 Bhikkhuṇī, and, soon after, an Arahant.

Note: Her story is very similar to that of Therī Bhaddā Kuṇḍalakesā (V107-V111).

67 DPPN: Mittākāḷī AKA Mittakālikā 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 sāsana"ntntti should be corrected to sāsana"nti. On the aggregates, see "Appendix 1: Buddhist Path by Numbered Lists".

70 DPPN: Sakulā Therī belonged to a brahmin family of Sāvatthi 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 Tāvatiṃsa 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 (āraddhaviriyānaṃ, 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 karotha – 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 bad 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 Jātakapāḷi-352 Sujāta Jātaka as well as in CST Vimānavatthupāḷi and CST Petavatthupāḷi.

91 V53 = V132.

92 DPPN: Vāseṭṭhī Therī was born in Vesāli, 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" (Sappurisasaṃsevo) 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.accesstoinsight.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] suddhimamañña can be either (1) suddhim + a + mañña or (2) suddhima + mañña. 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 Sāvatthi; 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 Mahāpajāpatī 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 Bhikkhuṇī 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 Sāvatthi. 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 karotha – 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, vihassāmi 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 arahanthood, 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 Sisūpacālā, 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 Sīsūpacālā, and Sīsūpacālā'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 Sīsūpacālā, and Sīsūpacālā'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" (Sappurisasaṃsevo) 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.accesstoinsight.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.accesstoinsight.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 Puṇṇīkā 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 Sīhanāda Sutta (MLDB Mahāsīhanāda [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 tādinaṃ as "thus ones". tādinaṃ could be a corrupt form of tyādinaṃ = te + ādinaṃ = "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 Vedasampanno = endowed with Vedā. However, this could also mean "endowed with knowledge" (from vidati and vedanīyo) 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 cāsitā (??).

154 In this verse, vanasaṇḍacārinī can be translated as vanasaṇḍa + cārinī (forest dweller) OR vana + saṇḍa + cārinī (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 Vesāli. When the Buddha visited Vesāli, 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 nhātako 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 Sāvatthi, 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 Saṃyuttanikāya (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 Vesāli, 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 gavassaṃ 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 khipaṃ mārena oḍḍitaṃ 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 Aneñja-sappaya Sutta.

190 On the triple-knowledge, see "Appendix 1: Buddhist Path by Numbered Lists".

191 DPPN: Subhājīvakambavanikā Therī belonged to an eminent brahmin family of Rājagaha, and, seeing the bane in the pleasures of sense, became a nun under Mahāpajāpatī Gotamī. She was called Subhā because her body was beautiful. One day, in Jīvakambavana, 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" (vimuttamānasaṃ) 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 sevitaṃ = 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 bhikkhuṇis.

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 then 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 uṭṭhāyāsanaṃ 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+jarati1) 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 Koñca of Mantāvatī. When she came of age, her parents let Anikadatta, king of Vāranavatī, 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 Anīkaratta, 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 Mahāsīhanāda 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 Vāraṇavati may be same as the Vāraṇavrat city mentioned in the Indian epic Mahābhārat. 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, anikarattassa 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 tesaṃ saṃsāro' is quite similar to pada c of Dhammapada V60: 'Dīgho bālānaṃ saṃsāro'. I haven't been able to locate the exact saying – Dīgho tesaṃ 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 Sankhasetthi, worth eighty crores. He had a friend, Piliyasetthi, 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 Piliyas 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" (sappurisasaṃsevo) 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.accesstoinsight.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". Therīapadānapāḷi 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 x 100 x 1000 x 100 x 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 Therīapadānapāḷi 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 Yajnavalkya in the Brihadaranyaka Upanishad, as listed below (see BU):

Vedic Names	Their nature in the Brihadaranyaka Upanishad	Number
Vasus	Fire, Earth, Air, Space, Sun, Heaven, Moon, and Stars	8
Rudras	Five sense organs, Five organs of action, and the mind	11
Adityas	Twelve months of the year	12
Indra	Symbol of vigor and strength personified by thunder	1
Prajapati	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 (kāmāsavo)
5. Taint of Becoming (bhavāsavo)
6. Taint of Ignorance (avijjāsavo)

[From NDB 6.63 Penetrative Sutta]

Knowledges – Three (tisso vijjā) 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 ñāñā), 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 (chaḷabhiññā 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 ñāñā (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 Mahāsatipaṭṭhāna 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 (vicikicchaṃ) 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 (kāmabhavā). 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 (udakapubbuḷaṃ)
3	Perception (saññā)	Mirage (marīcikā)
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 (SAḶĀYATANA):

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 Saḷāyatanavibhanga (The Exposition of the Sixfold Base) Sutta]

FIVE HINDRANCES (PAÑCA NĪVARAṆĀ OR PAÑCA ĀVARAṆĀ):

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 (thina-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 SOTAṂ):

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 Mahāsatipaṭṭhāna Sutta]

TEN FETTERS (SAṂYOJANĀ):

FIVE LOWER OR GROSS FETTERS (ORAMBHĀGIYA OR THŪLAṂ SAṂYOJANAṂ):

1. personality view (sakkāyadiṭṭhiṃ)
2. lust (kāmacchandaṃ)
3. ill-will (byāpādaṃ)
4. clinging to rites and rituals (sīlabbataparāmāsaṃ)
5. doubt (vicikicchaṃ)

FIVE HIGHER OR SUBTLE FETTERS (UDDHAMBHĀGIYA OR AṆUṂ SAṂYOJANAṂ):

1. lust for becoming in form-sphere (ruparāgaṃ)
2. lust for becoming in formless sphere (aruparāgaṃ)
3. conceit (mānaṃ)
4. restlessness (uddhaccaṃ)
5. ignorance (avijjaṃ)

[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. ekāsanī	5. eating once a day
6. pattapiṇḍī	6. eating from the bowl
7. khalupacchābhattī	7. refusing food brought afterwards
8. āraññiko	8. living in jungle
9. rukkhamūliko	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-Parivārapāḷi-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 (kāmabhavā), the form-sphere (rūpabhavā), and the formless-sphere (arūpabhavā).
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: VUḌḌHAPABBAJITASUMANĀ 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 Sāvatthi, 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 Sāvatthi. 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 Pipphali's parents. The parents arranged the marriage without the knowledge of the young people and Bhaddā went to Pipphali'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 Pipphali 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, Pipphali 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 Tiṭṭhiyārāma (near Jetavana), where she dwelt for five years, women not having yet been admitted to the Buddha's Order. Later, when Pajāpatī 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 (dhuṭavādinaṃ). 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 Sāvatthi. 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 Jātakapāḷi-509) and with Sāma's mother in the Suvaṇṇasāma Jātaka (CST Jātakapāḷi-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 Sāvatthi, 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 (khippābhiññā). 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 Sāvatthi, 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 Sāvatthi. 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 Sāvatthi, 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 Bhikkhuṇī, 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 (mahāpaññānaṃ 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 Toraṇavatthu, between Sāvatthi and Sāketa, 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 Uraga 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. Daṇḍapāṇī 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 Vesāli when Suddhodana died, and Pajāpatī decided to renounce the world, and waited for an opportunity to ask the permission of the Buddha.

Pajāpatī was already a Stream-winner. She attained this eminence when the Buddha first visited his father's palace and taught the Mahādhammapāla Jātaka (CST Jātakapāḷi-497).

Her opportunity came when the Buddha visited Kapilavatthu to settle the dispute between the Sākyā and the Koliyā 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 Pajāpatī, went to the Buddha and asked leave to be ordained as nuns. This leave the Buddha refused, and he went on to Vesāli. However, Pajāpatī and her companions, nothing daunted, had barbers to cut off their hair, and donning yellow robes, followed the Buddha to Vesāli 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 Pajāpatī'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, Pajāpatī 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 Pajāpatī chief of those who had experience (rattaññūnaṃ = seniority, NDB 1.235). Not long after, while at Vesāli, 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 Pajāpatī made her resolve to gain eminence. She then belonged to a clansman's family in Haṃsavatī, 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. Pajāpatī 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 Padumavatī.

It is said that once Pajāpatī 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. Pajāpatī was greatly disappointed, and Ānanda intervened. However, the Buddha explained that his suggestion was for the greater good of Pajāpatī, 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 Pajāpatī, 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 Kikī").

Mahāpajāpatī 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 Dandapāni. 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 Sāvatthi. 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 Hamsavatī, and having heard the Buddha assign to a bhikkhuṇī 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 Sāvatthi 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 Gaṅgātīriya. 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 Avīci. 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 supernormal 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, Padumavatī 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 Tirīṭavaccha of Ariṭṭhapura. 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 Sāvatthi. 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 Bhikkhuṇīs, 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 Vesāli 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 Sāvatthi, 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 bead 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 Sāvatthi. 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 Saṃyuttanikāya 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 peopleand 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 Bhesajjakkhandhako-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 Puṇṇāconverted the brahmin Sotthiya(see THIG V236-V251 and endnotes thereon) OR she made our Lord Buddha stay in Sāvatthī 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

(Pāḷi terms sorted in English alphabetical order)

Pāḷi	English
adantānaṃ dametāraṃ	tamer of the untamed ones
anomapaññassa	one with lofty wisdom
anuttaraṃ	unsurpassed
aparājito	undefeated
appaṭipuggalo	an unrivaled person
bhagavato, bhagavati, bhagavā	Blessed One
buddhaseṭṭhassa	Buddha the best one
buddhavarassa	Buddha the highest one
buddho, buddhena, buddhassa, buddhe, buddhānaṃ, buddhāna	enlightened, by Buddha, of Buddha
cakkhumā	one with eyes
dasabalassa	ten-powered
dvipadaseṭṭho	best of the two-legged
jinasāsanaṃ	teaching of the victor
lokajeṭṭhaṃ	eldest in the world
lokanāthaṃ, lokanāthassa	master of the world
lokapajjotaṃ	light of the world
mahāvīra	great hero
mahesissa, mahesīhi, mahesino	great sage, great sages
pāragū	gone to the far-shore
purisadammasārathinā	by trainer of tamable men
purisuttamaṃ	best of the men
sabbasattānamuttama	best of all beings
saccavādivacanaṃ	word of speaker of truth
sambuddhamakutobhayaṃ	self-enlightened, fearless
sambuddho, sambuddhaṃ	self-enlightened
sammāsambuddhassa	rightly self-enlightened
satthā, satthu, satthuno, satthāraṃ	Teacher
sirīmato	Lucky, Wealthy
sugataṃ, sugatena, sugatassa	well-gone one
varapaññassa	highest-wisdom one
varapuññalakkhaṇaṃ	one with highest marks of merit

Epithets of Nibbāna (in this book)

(Pāḷi terms sorted in English alphabetical order)

Pāḷi	English
acalaṃ	immovable
aggadhammañca	foremost dhamma
aggaphalaṃ	foremost fruit
ajaraṃ, ajaramhi	unaging
akampiyaṃ	unwavering
akāpurisasevitaṃ	not resorted to by bad men
akhalitamabhayaṃ	firm and fearless
amaraṃ, amatagāmī, amataṃ, amatamhi	leading to undying, undying
aputhujjanasevitaṃ	not resorted to by worldly people
asapattamasambādhaṃ	non-hostile and non-hindering
āsavakkhayo	end of taints
asecanakamojavaṃ	supremely delightful and sweet
asokaṃ	unsorrowing
atuliyaṃ	unequalled
bodhāya, bodhiñca	enlightenment
dhammādāsaṃ	mirror of Dhamma
dhuvaṃ	certainty
idamajarāmaraṃ	this is unaging-undying
idamajaramidamamaraṃ	this is unaging, this is undying
khemaṃ, khemato, khemaṭṭhāne	refuge, place of refuge
nirupatāpaṃ	non-tormenting
padamaccutaṃ	ever-lasting station
padamasokaṃ	unsorrowing station
paramatthe	highest goal
parisuddhapadaṃ	station of complete cleansing
santaṃ	peaceful
santimuttamaṃ	best peace
sivaṃ	auspicious
ṭhānaṃ durabhisambhavaṃ	state hard to originate
ṭhiti	stability
virajaṃ, vītarajaṃ	dustless
vītarāgaṃ, vītarāgā	lustless
yogakkhemamanuttara	unsurpassed refuge from bonds

Epithets of Nibbāna (from CDB 43.1-43)

(Pāḷi terms sorted in English alphabetical order)

Pāḷi	English
abbhutaṃ (neuter)	amazing
abyāpajjhaṃ	unafflicted
acchariyaṃ	wonderful
ajajjaraṃ	unaging
amataṃ	deathless
anālayo	unadhesive
anāsavaṃ	taintless
anataṃ	uninclined
anidassanaṃ	unmanifest
anītikadhammaṃ	unailing state
anītikaṃ	unailing
apalokitaṃ	undisintegrating
asaṅkhataṃ	unconditioned
dhuvaṃ	stable
dīpaṃ	island
khemaṃ	secure
leṇaṃ	shelter
mutti (feminine)	freedom
nibbānaṃ	Nibbāna
nippapañcaṃ	unproliferated
nipuṇaṃ	subtle
paṇītaṃ	sublime
pāraṃ	far shore
saccaṃ	truth
santaṃ	peaceful
saraṇaṃ	refuge
sivaṃ	auspicious
suddhi (feminine)	purity
sududdasaṃ	very difficult to see
tāṇaṃ	asylum
taṇhākkhayaṃ	destruction of craving
virāgo (masculine)	dispassion

Epithets of An Arahant

(Pāḷi 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 Arahanthood. The same term, after reaching the arahanthood, 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.

Pāḷi	**English**
abbūḷhasallāhaṃ	with dart pulled-out
abhiññāvosito	perfected in higher knowledges
akusītā	unindolent
amatamadhigacchiṃ	entered upon [realization] of undying
anaṇā	free of debt
anaṅgaṇaṃ	lustless
anapekkhāva	disinterested
anāsavā	taintless
anatthikā	non-desirous
anāvilaṃ	unagitated
anejaṃ, anejā	imperturbable
anuddhatā	non-restless
appamādaratāya	delighting in heedfulness
appamattā, appamattāya, appamattassa	heedful
āraddhavīriye	firm and energetic
arahato	*Untranslated*
bahussutā, bahussutāyo	learned
bhāvemi, bhāvehi, bhāventī, bhāvito, bhāvitā	developing, developed
bhāvitindriyā	with developed faculties
brahmacārinī	farer of holy-life

Pāḷi	English
cetosamathamanuyuttā	with mind intent on concentration
chinnamūlakā	rootless
chinnasaṃsayā	doubtless
daḷhaparakkame	striving greatly
dhammadesanākusalā	skillful preacher of dhamma
dhammadharā	bearers of dhamma
dhammajīvino, dhammajīvine	leading a life of dhamma
dhammamaññāya	understood dhamma
dhammaratāya	delighting in dhamma
dhammaṭṭhaṃ	established in dhamma
dhāreti antimaṃ dehaṃ	bears the last body
dhutakilesāyo	defilements shaken
jhānajjhāyanaratāyo	delighting in jhāna and meditation
kantasallā	dart cut-out
katakiccā	done with the duties
katakiccamanāsavaṃ	done with the duties-taintless
kataññhi karaṇīyaṃ	done what had to be done
khīṇāsavā	taintless
maccuhāyinī	killer of death
mānābhisamayā	fully understanding the conceit
mānānusayamujjaha	forsake sleeping tendency of conceit
mantabhāṇī	speaking wisely
mittaratā	delighting in loving-friendliness
muni, muniṃ, munayo, muninā	silent sage
nhātako	purified *literally one who has taken a bath*
nibbutā	liberated
nicchātā	passionless
nihatamānaṃ	without conceit
nirūpadhiṃ	possession-less
ohitabhārā	laid down the burden
padhānapahitatto	striving resolutely
pahitatte	resolutely
parinibbutā	completely liberated

Pāḷi	English
pariniṭṭhitamesānā	longing for what is already made
pariññātaṃ, pariññātā, pariññāya	completely understood
paṭivijjhi, paṭivijjhiṃ	penetrated
pītisukhasamappitā	fully given to rapture and happiness
pubbajātimanussariṃ, pubbajātimanussaruṃ	I recollected past lives
rattindivamatandito, rattindivamatanditā	night and day, unremittingly
sabbasaṃyojanakkhaye	ending of all fetters
sabbayogavisaṃyuttā	unyoked from all bonds
saccābhisamayo	understanding the truth
saccabrāhmaṇo	true brāhmaṇa
saddhammasobhanā	adornment of the good dhamma
samāhitā	restrained
sampaṭivijjhahaṃ	I well-penetrated
samucchinno, samucchinnā	fully cut-off
saṃvutā	guarded
sāsanakarehi	followers of [Lord Buddha's] Teachings
satthusāsanakārikā	doer of Teacher's Teaching
sīlasampannaṃ, sīlasampannā	endowed with virtues
sīlasaṃvuto	virtuous
sīlavatiṃ, sīlavatī	virtuous
sītibhāvābhikaṅkhinī	desirous of cooling down
sītibhūtāmhi, sītibhūtamha, sītibhūtāsi	cooled down
sottiyo	true brāhmaṇa
subhāveti, subhāvitā	well-developed
sukhasamappitā	fully given to happiness
susamāhitaṃ, susamāhito, susamāhitā, susamāhite	well-restrained
susaṃvutā	well-guarded
tevijjo, tevijjaṃ, tevijjā, tevijjāmhi, tevijjāmha	triple-knowledge bearer
tiṇṇā	crossed-over
upasanto, upasantā	calmed

Pāḷi	English
uttiṭṭhapiṇḍo	standing for alms
vedagū	reached end of knowledge *literally beyond Vedā*
vedasampanno	endowed with knowledge
vigatamohā	fully undeluded
vimokkhasaccadassā	full freedom and seeing the truth
vimuttacittā	fully freed mind
vimuttamānasaṃ	fully freed mind
vinayadharī	bearer of Vinaya
viññātasaddhammā	having fully understood the good dhammā
vippamuttaṃ, vippamuttena, vippamuttāya	fully freed
virajjahaṃ	dispassionate
visaṃyuttaṃ, visaṃyuttā	unyoked
visositā	fully dried up
vītarāgā	lustless
vītarajaṃ	dustless
yathābhūtamavekkhantī	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 Kac-cānā	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	48-50	Dantikā
having cut-off the ties	302	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	397	Subhā of JMF
like a doe, like a kinnari	377, 385	Subhā of JMF
like deer, of a kinnari in mountains	383	Subhā of JMF
shining brilliantly like jewels	257	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	252	Ambapālī
like hemp threads	252	Ambapālī
like well-planted garden	254	Ambapālī
hands like roots and rootlets	264	Ambapālī
head:		
on fire	495	Sumedhā
scented like a divine casket	253	Ambapālī
smells like porcupine	253	Ambapālī
holding a snake	400	Subhā of JMF
husband:		
serving like an attendant	413	Isidāsī
serving like mother	414	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 Jambudipa continent in balls size of Kolaṭṭhi	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	2	Muttā (1)
on the fifteenth	3	Puṇṇā (1)
seeking as a play-thing	386	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	353	Subhā DoS
bitter like snake-poison	453	Sumedhā
bitter than five bitter ones	505	Sumedhā
borrowed goods	492	Sumedhā
burning, boiling, wavering, fully tormenting	506	Sumedhā
dog tied with chain	511	Sumedhā
chain of bones	490	Sumedhā
chopping block of aggregates	58 141 234	Selā (Āḷavikā) Khemā Uppalavaṇṇā
death-tie	358	Subhā DoS
dream	492	Sumedhā
embroiled in the mud	356	Subhā DoS
entrance to great delusion	354	Subhā DoS
firebrand	490, 509	Sumedhā
fish having swallowed the hook	510	Sumedhā

(continued on next page)

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	Sīsūpacālā

PĀḶI-ENGLISH GLOSSARY

(Pāḷi terms sorted in English alphabetical order – Pāḷi terms in bold are in Index of Pāḷi Proper Names)

(Prefixes:

1. *abhi** = well but not always.
2. *pari** = completely [except: *paritappayiṃ, paritappasi* = very tormented].
3. *sam** = fully but not always.
4. *vi** = fully, very [except: *bahuvighātā, virajaṃ, virajjahaṃ, virajjantī, 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.)

Pāḷi	English
abbahī, abbuḷhaṃ, abbuyhaṃ	pulled-out
abbhantaramassa *(abhi + antaraṃ + assa)*	well-inside was (well + inside + was)
abbhudīresuṃ	uttered
abbhuto, abbhutaṃ	unparalleled, wonderful
abbūḷhasallāhaṃ *(abbūḷha + sallaṃ + ahaṃ)*	with dart pulled-out (pulled-out + dart + I am) [Arahant]
abbutī (feminine)	undisciplined
ābharaṇaṃ	ornaments
abhāsitthāti (abhāsittha + iti)	spoke
Abhaya *(a + bhaya)*	Abhaya Thera (V33-V34), Fearless (without + fear)
Abhayā *(a + bhayā) (feminine)*	Abhayā Therī (V35-V36), Fearless (without + fear)
Abhayamātu *(Abhaya + mātu)*	Mother of Abhaya Thera (V33-V34), (Abhaya + mother)
abhigajjantiva *(abhigajjanti + iva)*	making sounds (making sounds + like)

Pāḷi	English
abhinandi (abhi + nandi), abhinanditaṃ, abhinandanti, abhinanditena (see devakāyābhinandinī, nandī)	pleasing (well + pleasing), pleased
abhiṇhaṃ	repeatedly
abhinibbijjha, abhinibbijja	piercingly
abhinimmitvā	having created
abhiññā (abhi + ñāṇā)	higher knowledges
abhiññāvosito (abhiññā + vosito)	perfected in higher knowledges (higher knowledges + perfected) [Arahant]
abhiropehi	beautiful makeup
abhiruha, abhirūhiya, abhirohehi	climb, climbing
Abhirūpanandā	Abhirūpanandā Therī, Pleasing Beauty (V19-V20)
abhirūpo	handsome
abhisambhontī	originate
abhisaṃviseyyaṃ	similar to
abhivādayitvā	having greeted, having saluted
abhiyobbanaṃ	prime of youth
abhuñjahaṃ (abhuñja + ahaṃ) (see bhuñja, bhuñjāhi, bhuñjati, bhuñjahaṃ)	I ate (ate + I)
abravī	spoke
acalaṃ (a + calaṃ)	immovable (im + movable) [Nibbāna]
acariṃ (also see cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ, ciṇṇā, caramānā, caritvā, caritvāna, vicarasi, vicariṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha)	dwelt
accharā	*Untranslated,* mythical creature, Sanskrit: apsarā
acchare	acting
acchariyamabbhutaṃ (acchariyaṃ + abbhutaṃ)	marvelous and wonderful (marvelous + wonderful)
acchinditvā	cut-off

Pāḷi	English
acetanā *(a + cetanā)*	unintentionally (without + intention)
ācikkhissaṃ	I will tell
aciraṃ (a + ciraṃ) (see ciraṃ)	short duration (not + long)
adantaṃ (a + dantaṃ), adantānaṃ	untamed (not + tamed)
adantānaṃ dametāraṃ	tamer of the untamed ones [Lord Buddha]
ādāsakañca (ādāsakaṃ + ca)	mirror (mirror + too)
adāsi, adāsimha (see dadāmi, demi, dehi, detha, dassaṃ, dinnā, dinnāsi, diyyati)	gave, having given
ādāya	taken, having taken
addasaṃ, addasa, addasāhaṃ *(addasa + haṃ)*	seeing, saw, I saw (saw + I)
***Aḍḍhakāsi** (Aḍḍha + kāsi)*	Aḍḍhakāsi Therī (V25-V26), Half Kāsi (half + Kāsi)
aḍḍhaṃ	half
aḍḍhassa	wealthy
aḍḍhenagghaṃ *(aḍḍhena + agghaṃ) (see agghaṃ)*	half-rated (half + valued)
addhuvā (a + d + dhuvā), addhuve	uncertain (not + certain)
adhibhūtā	overpowered
adhigaccha, adhigacche	enter upon [realization]
adhigatamidaṃ *(adhigatam + idaṃ)*	entered upon this [realization] (entered upon + this)
adhikuṭṭanā	chopping block
adhipannānaṃ	assailed
adho	downwards
ādīnavaṃ	danger
ādīpito, ādīpitā	on fire
ādisissāmi, ādiseyyāsi, ādisitvāna	offer [merits], may offer [merits], having offered [merits]
ādissa	pointed out
adurāgataṃ *(a + du + r + āgataṃ)*	coming is not bad (not + bad + coming)
adūsikaṃ (a + dūsikaṃ)	without hatred (without + hatred)

Pāḷi	English
āgacchantī, āgacchī	coming back, came
āgacchumuttamakulīnā (āgacchuṃ + uttamā + kulīnā)	came from best families (came + best + families)
agamī	went
āgantvā	came, having come
agāramāvasa (agāraṃ + āvasa)	living in home (home + living)
agārasmānagāriyaṃ (agārasmā + anagāriyaṃ)	from home to homelessness (from home + to homelessness)
agārasmiṃ	in home
āgatassa, āgato, āgatā	coming, came
aggadhammañca (agga + dhammaṃ + ca)	foremost Dhamma (foremost + Dhamma + too) [Nibbāna]
aggamahesī (agga + mahesī), aggamahesiyā	foremost queen (foremost + queen)
aggaphalaṃ (agga + phalaṃ)	foremost fruit (foremost + fruit) [Nibbāna]
aggato	created *literally in front*
agghaṃ (see aḍḍhenagghaṃ)	rated *literally valued*
agghato	cost
aggikkhandhūpamā (aggi + k + khandha + upamā)	like an aggregate of fire (fire + aggregate + like)
aggiṃ, aggito	fire, thrown in fire
aghaṃ	grief
aghamūlaṃ (agha + mūlaṃ), aghamūlā	root of grief (grief + root)
aghaṭamānena (a + ghaṭamānena)	don't endeavor (don't + endeavor)
ahaṃ, ahañca (ahaṃ + ca)	I, I too (I + too)
ahamamhi (ahaṃ + amhi)	I am (I + am)
ahampi (ahaṃ + pi)	I too (I + too)
āhaniya	having oppressed
āhāraṃ	food
āharimena	enticing by
āharissaṃ, āhariyāmi, āhārisaṃ	eat, I eat
ahiriko (a + hiriko)	shameless (without + shame)
aho	oh

Pāḷi	English
ahosi, ahosiṃ	be, I was
ahu, ahuṃ	was, had
ahumha	we were, we had
ajānako (a + jānako), ajānantā, ajānantassa	ignorant (not + knowing)
ajaraṃ (a + jaraṃ), ajaramhi	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.
ajja	today
ajjamhi (ajja + amhi)	today I (today + I)
ajjāpi (ajja + api)	even today (today + even)
ajjaṭṭhamī (ajja + aṭṭhamī)	today is the eighth [day] (today + eighth)
ajjeva (ajj + eva)	today itself (today + itself)
ajjhattañca (ajjhattaṃ + ca)	internally too (internally + too)
ajjhositā	tending
ajjhupagacche (see paṇāmamupagamma, rukkhamūlamupagamma, sāmikamupemi, samupagamāmi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma)	approached
akallo (a + kallo)	unwell (not + well)
akaṃ	did
akammakāmā (a + kammakāmā) (see kammakāmā)	not delighting in work (not + delighting in work)
akampiyaṃ (a + kampiyaṃ)	unwavering (not + wavering) [Nibbāna]
akaṃsu	practiced
akāpurisasevitaṃ (a + kā + purisa + sevitaṃ)	not resorted to by bad men (not + bad + men + resorted to) [Nibbāna]

Pāḷi	English
akāsiṃ	I did
akhalitamabhayaṃ *(a + khalitaṃ + a + bhayaṃ)*	firm and fearless (not + infirm + without + fear) [Nibbāna]
ākiñcaññañhi	having nothing
akkhaṇo *(a + k + khaṇo)*	[unfavorable] moment (non + moment)
akkhāto, akkhātā (see idamakkhāsi)	declared
akkhīni (see cakkhumā, cakkhumatī, dibbacakkhu, dibbacakkhuṃ, kinnarimandalocane, nayanā, nayanāni, nettahesumabhinīlamāyatā,)	eyes
akkuṭṭhavandite *(akkuṭṭha + vandite)*	curse-pay homage (curse + pay homage)
akusītā (a + kusītā)	unindolent (not + indolent) [Arahant]
alabhamānā (a + labhamānā), aladdhā (a + laddhā) (see aladdhā, laddhaṃ, laddho, paṭiladdhāna)	not having gained (not + having gained)
alaṃ	enough!
alaṅkatā	decorated
alasā	lazy
amanussasevitaṃ *(a + manussā + sevitaṃ)*	resorted to by non-humans (non + humans + resorted to)
amatagāmī *(a + mata + gāmī)*	leading to undying (no + dying + leading) [Nibbāna]
amaraṃ (a + maraṃ), amataṃ, amatamhi	undying (no + dying) [Nibbāna]
amatamadhigacchiṃ *(a + mataṃ + adhigacchiṃ)*	entered upon [realization] of undying (no + death + entered upon [realization] of) [Arahant]
Ambapālī *(Amba + pālī)*	Ambapālī Therī (V252-V270), Nurtured by the Mango Tree (mango tree + nurtured)
amhākaṃ	us, for us, of us
amittā (a + mittā), amittāva	[acting] unfriendly (not + friendly)

Pāḷi	English
amittajananā *(amitta + jananā)*	breeding enmity (enmity + breeding)
amma, ammā	O mother, mother
amoghaṃ (a + moghaṃ), amogho	fruitful (non + foolish)
āṇādhanamissariyaṃ *(āṇā + dhanaṃ + issariyaṃ)*	sovereign with wealth and supremacy (authority + wealth + supremacy)
anagāriyaṃ (an + agāriyaṃ)	homelessness (without + home)
anagārūpanissayo *(anagāra + upanissayo)*	dependent on homelessness (homelessness + dependent) *arahattūpanissayo* translated as arahant tendency in TB&V
analasaṃ (an + alasaṃ), analasā	not lazy (not + lazy)
anamatagge, anamataggato	endless
anaṇā (an + aṇā)	free of debt (no + debt) [Arahant]
anaṅgaṇaṃ (an + aṅgaṇaṃ)	lustless (without + lust) [Arahant]
anaññathā (an + aññathā)	not otherwise (not + otherwise)
anantādīnavā (an + antaṃ + ādīnavā)	endless danger (no + end + danger), danger from time immemorial
anantarāvimokkhāsiṃ *(anantarā + vimokkho + āsiṃ)*	fully freed in no long time (no long time + fully freed + I was)
ananuññāto (an + anuññāto), *nānuññāto (na + anuññāto)*	without permission (without + permission)
anapekkhāva (an + apekkhāva)	disinterested (without + expectations) [Arahant]
anappakaṃ	many
anāsavā (an + āsavā) (see āsavakkhayo, āsavā, āsave, khīṇāsavā)	taintless (without + taint) [Arahant]
anatthikā (an + atthikā)	non-desirous (not + aimed) [Arahant]
anāvilaṃ (an + āvilaṃ)	unagitated (not + agitated) [Arahant]
andha	blind
andhabhūtā (andha + bhūtā)	vision-less (blind + being)

Pāḷi	English
andhovaṭṭo *(andho + iva + aṭṭo)*	distressed by blindness (blind + like + distressed)
anejaṃ (an + ejaṃ), anejā	imperturbable (not + perturbable) [concentration] [Arahant]
anekajātisaṃsāraṃ *(aneka + jāti + saṃsāraṃ)*	through many births in round of existences (many + births + round of existences)
Aṅgā	one of the Sixteen Janapadā (Republics)
aṅgārakāsusadisā *(aṅgāra + kāsu + sadisā)*	like a pit full of embers (embers + pit + like)
anibbisaṃ	incessantly *translated as not finding in Thig Edition 1*
aniccā (a + niccā), anicce, aniccamhi	impermanent (not + permanent)
aniccasaññaṃ *(a + nicca + saññaṃ), aniccasaññā*	perception of impermanence (not + permanence + perception)
aṇika	pointed, army
aṇīkadatto	mis-spelling, should be Anīkaratto
Anīkaratto, *anikaratto, anikarattaṃ, anikarattassa, anīkarattañca*	King Anīkaratta, King of Vāraṇavati City, betrothed to **Sumedhā Therī** (V450-V524)
animittañca *(a + nimittaṃ + ca)*	signless too [deliverance] (without + sign + too)
añjaliṃ	with folded hands [respectfully]
Añjanaṃ	Añjana [forest]
añjaniñca	kohl too
aṅkusamādāya *(aṅkusaṃ + ādāya)*	having taken goad (goad + having taken)
aññā, aññañca	others too
annaṃ	food
aññaṃ	[final] knowledge
aññamaññaṃ (aññaṃ + aññaṃ), aññamaññena	each other (each + other), for each other
annapānassa (anna + pānassa)	food and drinks (food + drinks)
aññāsamatimaññihaṃ *(aññāsaṃ + atimaññiṃ + ahaṃ)*	I was despising others (others + was despising + I)

Pāḷi	English
Aññatarā	Aññatarā Therī (V1 and V67-V71), some other
aññena	somewhere else
annena, annañca (annaṃ + ca)	food, food too (food + too)
anomapaññassa (anoma + paññassa)	one with lofty wisdom (lofty + wisdom) [Lord Buddha]
Anopamā *(an + opamā)*	Anopamā Therī (V151-V156), Incomparable (no + simile)
Antakā	End-maker, another name of **Māra**
antaradhāyāmi	disappear
antarāyikā	block
antimaṃ, antimoyaṃ (antimaṃ + ayaṃ)	last [body], this is last [body] (last + this [body])
anto	end
antodīpeva (anto + dīpe + eva)	like in-between lamps (in-between + lamps + like)
anubandhe	entangled
anubhonti, anubhohisi, anubhūtaṃ	experience
anubrūhehi, anubrūhaya	cultivate
anudahanti	burning
anuddhatā (an + uddhatā)	non-restless (non + restless) [Arahant] *can also be translated unconceited*
anugacchāmi	I follow that path
anujānāhi, anujānātha	please permit
anukampāya, anukampikā	with compassion
anukkamaṇikagaṇanāvasena (anukkamaṇika + gaṇanā + vasena)	numbered list (ordered + counting + list)
aṇumattopi (aṇu + matto + api)	even as much as an atom (atom + as much as + even)
anunentī	requested
anupādāya (an + upādāya)	without clinging (no + grasping)
anupāsito (an + upāsito)	undevoted (not + devoted)
aṇūpi	minutest, atomic
anuppatto, anuppattā	have/has been reached

Pāḷi	English
anurattaṃ, anurattā	delighting, delightedly
anusāsi, anusāsanī, anusāsaniṃ, anusiṭṭhiṃ, anusiṭṭhā	teaching, taught
anuttaraṃ (an + uttaraṃ)	unsurpassed (not + surpassed) [Lord Buddha]
anuvattā	follower, attendant
anuvicinantī	investigating
apaccavekkhitaṃ (a + paccavekkhitaṃ)	not contemplated (not + contemplated)
apaccisaṃ	cooked
apakīritūna	disgrace
apaññātā (a + paññātā)	unknown (not + known)
apāpikā (a + pāpikā)	innocent (not + evil)
apāpuritvānahaṃ (apāpuritvāna + ahaṃ), avāpuritvāhaṃ	I having opened (having opened + I)
aparaddhaṃ, aparādhitaṃ, aparajjhaṃ	fault
aparājitaṃ (a + parājitaṃ), aparājito	undefeated (not + defeated) [Lord Buddha]
Aparāsāmā (Sāmā 2) *(Aparā + sāmā)*	Aparāsāmā or Sāmā (2) Therī (V39-V41), Another Peaceful (another + peaceful)
aparato	far away, western
Aparāuttamā (Uttamā 2) *(Aparā + uttamā)*	Aparāuttamā Therī or Uttamā (2) Therī (V45-V47), Another Best (another + best)
aparihīno (a + pari + hīno)	unaged (not + completely + declined)
aparimāṇaṃ (a + pari + māṇaṃ)	immeasurable (not + completely + measurable)
aparimitā (a + parimitā), aparimitañca	boundless (without + bound)
apathena (a + pathena)	not a road (not + road)
apekkhihaṃ (apekkhi + a haṃ)	I was interested (expectant + I was)
apetaviññāṇo (apeta + viññāṇo)	consciousness has departed (departed + consciousness)

Pāḷi	English
aphassayi, aphassayiṃ, aphusiṃ	contacted
api, pi	and, too, even, and then, also
appabhoge (appa + bhoge)	little to partake (little + partake)
appakaṃ	little
appakassa	trifling [little]
appamādaratāya *(a + p + pamāda + ratāya)*	delighting in heedfulness (no + heedlessness + delighting) [Arahant]
appamattā (a + p + pamattā), *appamattāya, appamattassa*	heedful (without + heedlessness), heedfully [Arahant]
appassādā *(appa + assādā)*	gladdening only a little (little + gladdening)
appaṭibaddhacittā *(a + p + paṭibaddha + cittā),* *appaṭibandhacittā*	unobsessed mind (not + obsessed + mind)
appaṭipuggalo *(a + p + paṭi + puggalo)*	unrivaled person (not + rivaled + person) [Lord Buddha]
appaṭivānīyaṃ *(a + p + paṭivānīyaṃ)*	cannot be turned back (not + turned back)
appattāva *(a + p + pattāva)*	without having reached (not + reached)
appekaccā	[for] some
appeva (api + eva)	perhaps (and + then)
appossukkā *(appa + usuukkā)*	uninterested [in worldly affairs] (little + enthusiasm)
āpucchahaṃ, apucchāhaṃ, *āpucchitūna, āpucchāhaṃ*	I ask for permission, having asked for permission, taking leave
āpucchahaṃ-nāpucchahaṃ	asking permission-not asking permission
apucchiṃsu	asked
aputhujjanasevitaṃ *(a + puthujjana + sevitaṃ)*	not resorted to by worldly people (not + worldly people + resorted to) [Nibbāna]
aputtikā (a + puttikā)	without sons (without + sons)
āraddhavīriye (āraddha + vīriye)	firm and energetic (firm + energy) [Arahant]

Pāḷi	English
ārādhayāhi	obtain
arahato	*Untranslated* [arahant]
arati (a + rati), aratī	non-delight (non + delight)
aratimajjhagaṃ *(a + ratiṃ + ajjhagaṃ)*	became non-delighted (non + delighted + attain)
ariyaddhanaṃ (ariya + d + dhanaṃ)	noble wealth (noble + wealth)
ariyamaggaṃ (ariya + maggaṃ)	Noble Path (noble + path)
ariyasaccāni (ariya + saccāni)	Noble Truths (noble + truths)
ariyaṭṭhaṅgiko *(ariya + aṭṭha + aṅgiko),* *ariyaṭṭhaṅgikaṃ*	Noble Eightfold (noble + eight + limbed)
ariyo, ariyaṃ, ariyā	noble
ārogyaṃ	wellness *literally health*
āruhī	climbed
āsādiya	offended
asahamānā (a + sahamānā)	unbearable (not + bearable)
asahāyikā (a + sahāyikā)	without a partner (no + partner)
asakāmā	vulgar
asakiṃ	always
āsaṃsukā	glutton
asaṃvutā (a + saṃvutā) (see saṃvutā, sīlasaṃvuto, susaṃvutā)	unguarded (not + guarded)
āsanaṃ, āsane	seat, on the seat
asaṅgamānasā *(a + saṅga + mānasā)*	unattached mind (not + attached + mind)
asapattamasambādhaṃ *(a + sapattaṃ + a + sambādhaṃ)*	non-hostile and non-hindering (non + hostile + non + hindering) [Nibbāna]
asapattamhi (a + sapattamhi)	non-hostile (non + hostile)
asāre (a + sāre), asārena, asārehi, asārassa	essence-less (no + essence)
asassataṃ (a + sassataṃ), asassatā	non-eternal (non + eternal)
āsavā, āsave (see āsavakkhayo, anāsavā, khīṇāsavā)	taints
āsavakkhayāti *(āsava + k + khayā + ti)*	without taints (taints + end)

Pāḷi	English
āsavakkhayo (āsava + k + khayo) (see āsavā, āsave, anāsavā, khīṇāsavā)	end of taints (taints + end) [Nibbāna]
āsāya	hope
asecanakamojavaṃ (asecanakaṃ + ojavaṃ)	supremely delightful and sweet (supremely delightful + sweet) [Nibbāna]
asevihaṃ (asevi + ahaṃ)	I resorted to (resorted to + I)
āsiṃ	I was
asisūnūpamā (asi + sūn + ūpamā)	like sword's edge (sword + edge + like)
asitanicitamuduke	dark and luxuriant pile
asīti	eighty
āsīvisaṃ	a snake *literally poisoned fang*
āsīvisūpamā (āsī + vis + ūpamā)	like snake-poison (fang + poison + like) *literally snake + like*
asmiṃ	this
asokaṃ (a + sokaṃ)	unsorrowing (not + sorrowing) [Nibbāna]
assa	would become
assaṃ	horse
assamaṇā (a + s + samaṇā)	not a renunciate (not + renunciate)
assarathaṃ (assa + rathaṃ)	horse and chariot (horse + chariot)
assu, assū	tears
assuthaññarudhiramhi (assu + thaññaṃ + rudhiramhi)	tears, mother's milk, and blood (tears + mother's milk + blood)
asubhāya (a + subhāya)	repulsiveness (not + beautiful)
asuciṃ (a + suciṃ), asucī	impure (not + pure)
asucipuṇṇaṃ (asuci + puṇṇaṃ)	filled with impurities (impurities + filled)
āsuṃ, ābhuṃ	had, being
āsūpasampadā (āsi + upasampadā)	was higher ordination (was + higher ordination)
asurakāye (asura + kāye)	among asuras (asuras + among)

Pāḷi	English
atha	thus
athaddasāsiṃ (atha + addasāsiṃ)	then I saw (then + I saw)
athāsi	then you were
atho	and, also, then, thus
atikkamaṃ (see samatikkamaṃ)	transcend
atītaṃse	past
atitto (a + titto), atittāva (see santappayitvā, tappaya, titti)	unsatisfied (not + satisfied)
atīva	acutely
atrajā	born of him
attānaṃ	self
attāṇaṃ (a + t + tāṇaṃ) (see tāṇaṃ)	unsheltered (not + sheltered)
attano, attato	mine, as mine [personality view]
aṭṭhaguṇaṃ (aṭṭha + guṇaṃ)	eight times (eight + times)
aṭṭhakanipāto (aṭṭhaka + nipāto)	chapter of eights (eights + chapter)
atthaṃ	goal, meaning
aṭṭhamī, aṭṭhamiyā	eighth [night of the fortnight], on the eighth
aṭṭhaṅgasusamāgataṃ (aṭṭha + aṅga + susamāgataṃ)	tempered by eightfold precepts (eight + limbed + tempered [precepts])
aṭṭhaṅgiko (aṭṭha + aṅgiko), aṭṭhaṅgikañca (aṭṭha + aṅgikaṃ + ca)	eightfold (eight + limbed), and eightfold (eight + limbed + too)
aṭṭhāsiṃ	[I] stood
atthāya	benefit
atthi	yes, there is
aṭṭhikaṅkala (aṭṭhi + kaṅkala)	chain of bones (bones + chain)
aṭṭhīnañca (aṭṭhīnaṃ + ca)	bones too (bones + too)
aṭṭhinhārusaṅghāte (aṭṭhi + nhāru + saṅghāte)	binding together of bones and sinews (bones + sinews + binding together)
aṭṭito, aṭṭā, aṭṭitā, aṭṭiyāmi	distressed

Pāḷi	English
atuliyaṃ (a + tuliyaṃ)	unequalled (not + equalled) [Nibbāna]
āturaṃ, āturena	illness
avaca, avacaṃ, avocaṃ, avociṃ	say, said
avajje	in blameless
avasavattinī (a + vasavattinī)	uncontrolled (not + controlled)
avasāyī	end
avasiṃ	dwelt
avekkhantī	seeing
avekkhiṃhaṃ (avekkhiṃ + ahaṃ)	I have seen (have seen + I)
āvi	publicly [openly]
aviddasū (a + viddasū)	ignorant (not + knowledgeable)
avijjañca (a + vijjaṃ + ca)	ignorance too (not + knowledge + too)
āvilacitto (āvila + citto)	with an agitated mind (with an agitated + mind)
avitakkassa (a + vitakkassa)	calmness of thoughts (without + thoughts)
avītivattā (a + vītivattā)	not having overcome (not + having overcome)
āvuso	friend
ayācito (a + yācito)	unasked (not + asked)
ayaṃ	this
āyanti	come
āyatapamhe	these long eyelashes
ayoguḷova (ayo + guḷo + iva)	like iron ball (iron + ball + like)
ayoniso (a + yoniso)	inappropriately (not + appropriately)
ayyā, ayyānaṃ, ayye	noble lady, mistress
ayyakā	grandmother
ayyāyovādo (ayyāya + vādo)	words of noble lady (noble lady + words), noble lady's exhortation
bādhayissasi	hinder
bāhā	arms
bahiddhā	outsiders [to the Dhamma]

Pāḷi	English
bāhiraṃ	outside
bahuāyāsaṃ *(bahu + āyāsaṃ)*	much troublesome (much + troublesome)
bahudukkhā *(bahu + dukkhā)*	much suffering (much + suffering)
bahudukkhānamālayo *(bahu + dukkhānaṃ + ālayo)*	residence of much suffering (much + suffering + residence)
bahukaṇṭakā (bahu + kaṇṭakā)	very thorny (very + thorny)
bahuṃ, bahūhi, bahūni, bahūnaṃ, bahunnaṃ, bahukaṃ	many, much, for many
bahusapattā (bahu + sapattā)	very hostile (very + hostile)
bahussutā (bahu + s + sutā), bahussutāyo	learned (much + heard) [Arahant]
bahutarā	mostly
bahūvatasamādānā *(bahū + vata + samādānā)*	undertaking many rites and rituals (many + rites-rituals + undertaking)
bahuvighātā *(bahu + vighātā), bahuvighāte (see ghātaṃ, ghāto, ghātā, ghātāya)*	much destructive (much + destructive)
bahuvitte (bahu + vitte)	rich (very + rich)
bālalāpanaṃ *(bāla + lāpanaṃ)*	topic of prattling for fools (fools + prattling)
balāni	powers
bāḷha	very much
bāḷhadubbalā (bāḷha + dubbalā)	very weak (very + weak)
baḷisaṃ	fish-hook
bālo, bālā, bālānaṃ, bāle	fool, fools
bandhanaṃ, bandhantī, bandhiya, bandhanīyā	ties, tied
bandhitumicchati *(bandhituṃ + icchati)*	wishing to be tied (tied + wishing to be)
bandho	tied
Bārāṇasīto	from Bārāṇasī City, now known as Vārāṇasī, India

Pāḷi	English
Bhaddākāpilānī *(Bhaddā + Kāpilānī)*	Bhaddā Kāpilānī Therī (V63-V66), Good Daughter of Kapila (good + daughter of Kapila)
Bhaddākuṇḍalakesā *(Bhaddā + Kuṇḍala + kesā)*	Bhaddā Kuṇḍalakesā Therī (V107-V111), Good wih Curly Hair (good + curly + hair)
bhaddante	O venerable sir
bhadde	O good woman
Bhadrā	Bhadrā Therī (V9), Good
bhadraṃvajāniyaṃ (bhadraṃ + v + ajāniyaṃ)	a good thoroughbred (good + thoroughbred)
bhadraratā (bhadra + ratā)	delighting in good (good + delighting)
bhagavato, bhagavati, bhagavā	Blessed One [Lord Buddha and Lord Koṇāgamana]
bhaggā, bhañjitā	broken
bhāgimā	partner
bhaginiyo	sisters
bhajamāno, bhajitabbā, bhajantānaṃ	associate with, those who associate
bhājanaṃ	[cooking] vessel
bhamaravaṇṇasādisā (bhamara + vaṇṇa + sādisā)	like the color of bumble bees (bumble bees + color + like)
bhamukā	eye-brows
bhamukantare (bhamuka + antare)	between [your] eye-brows (eye-brows + between)
bhaṇati, bhaṇasi, bhaṇa, bhaṇī, bhāsasi, bhaṇāmi, bhaṇatī	speaking, spoke, I spoke, speak up
bhaṇito	spoken to
bhariyā	wife
bhassarā	shining
bhastaṃ	bag, bellows
bhātā, bhātu, bhātuno	brothers
bhattā, bhattāraṃ (see patiṃ, patinā, patī)	husband
bhattacoḷassa (bhatta + coḷassa)	food and clothes (food + clothes)
bhattaṃ, bhattena	eat, eating

Pāḷi	English
bhattatthaṃ (bhatta + atthaṃ), bhattattaṃ	finished eating (eating + finished)
bhattikataṃ (bhatti + kataṃ)	devoted (devotion + doing)
bhātusokena (bhātu + sokena)	with sorrow over brother (brother + with sorrow)
bhava, bhave, bhavā (plural), bhaveyyuṃ	be, becoming
bhavābhavaṃ (bhavā + bhavaṃ)	become this or that (become this + become that)
bhavagataṃ (bhava + gataṃ), bhavagate, bhavagatena	gone to becoming (becoming + gone to)
bhavagatamasāraṃ (bhavagataṃ + asāraṃ)	becoming is essence-less (becoming + essence-less)
bhavanetti	lead to becoming
bhavataṇhāya (bhava + taṇhāya)	of craving for becoming (becoming + craving for)
bhāvemi, bhāvehi, bhāventī, bhāvito, bhāvitā (see subhāveti, subhāvitā)	developing, developed [Arahant]
bhavissati, bhavissasi	will be
bhāvitaṭṭhaṅgiko (bhāvita + aṭṭha + aṅgiko)	developed eightfold (developed + eight + limb)
bhāvitindriyā (bhāvita + indriyā)	with developed faculties (developed + faculties) [Arahant]
bhayadassiniṃ (bhaya + dassiniṃ)	having seen fear (fear + having seen)
bhayaṃ, bhayo, bhāyasi, bhayānakaṃ	fear, fearful, fearfulness
bhedanadhamme (bhedana + dhamme)	subject to breakup (breakup + nature)
bhiduro	subject to breakup
bhijjati	broken, breaking up
bhijjhitā	*likely an error*
bhikkhaṃ, bhikkhāya	on alms-round
bhikkhamānā	begging
bhikkhuno, bhikkhunis	*Untranslated*
bhikkhusaṅghapurakkhataṃ (bhikkhu + saṅgha + purakkhataṃ)	surrounded by Bhikkhu Saṅgha (Bhikkhu + Saṅgha + esteemed)

Pāḷi	English
bhīmarūpo (bhīma + rūpo), bhiṃsanakaṃ	dreadful (dreadful + form)
bhīto	fearfully
bhittiyā	on wall
bhiyyo	much
bhogā, bhogāni, bhoge, bhogehi	partake, pleasures
bhojanamadāsiṃ (bhojanaṃ + adāsiṃ)	gave eatables (eatables + gave)
bhojjaṃ	eatables
bhoti	O good lady
bhujissā	freed slave
bhūmiyaṃ	ground
bhuñja, bhuñjāhi, bhuñjati, bhuñjassu, bhuñjahaṃ (bhuñja + ahaṃ) (see abhuñjahaṃ)	eat, I ate, eats, partake, I ate (ate + I)
bhusaṃ	extremely
***bhūtapati** (bhūta + pati)*	lord of beings (beings + lord) (title of **Inda**, **Sakkā**)
bījāni	seeds
bodhāya, bodhiñca (bodhiṃ + ca)	enlightenment (enlightenment + too) [Nibbāna]
Bodhīti	Bodhī Therī (V405, named in V403 and V406)
bojjhaṅgā (bodhi + aṅgā)	factors of enlightenment (enlightenment + limbs)
bojjhaṅgaṭṭhaṅgikaṃ (bodhi + aṅgā + aṭṭha + aṅgikaṃ)	factors of enlightenment-eightfold (enlightenment + limbs + eight + limbed)
brahmabandhu (brahma + bandhu)	kinsman of the Brahma (Brahma + brother)
brahmacārinī (brahma + cārinī)	farer of holy-life (holy-life + farer) [Arahant]
brahmacariyaṃ (brahma + cariyaṃ)	faring the holy-life (holy-life + faring)
brāhmaṇiṃ, brāhmaṇi (all feminine)	wife of brāhmaṇā

Pāḷi	English
brāhmaṇivoca *(brāhmaṇiṃ + avoca)*	said to brāhmaṇi (brāhmaṇi + said to)
brāhmaṇo, brāhmaṇaṃ, brāhmaṇa, brahme (all masculine)	brāhmaṇa
brūsi	designate
buddhasāsanaṃ *(buddha + sāsanaṃ),* *buddhasāsane*	Teaching of Lord Buddha (Teaching + Lord Buddha), in Lord Buddha's Teaching
buddhaseṭṭhassa *(buddha + seṭṭhassa)*	Lord Buddha the best one (Lord Buddha + best one) [Lord Buddha]
buddhasutaṃ *(buddha + sutaṃ)*	young of Lord Buddha (Lord Buddha + young of) [a noble person]
buddhavaradesitāni *(buddha + vara + desitāni)*	preached by Lord Buddha the highest (Buddha + highest + preached)
buddhavarassa *(buddha + varassa)*	Lord Buddha the highest one (Buddha + highest one) [Lord Buddha]
buddho, buddhena, buddhassa, *buddhe, buddhānaṃ, buddhāna*	enlightened [Lord Buddha], by Buddha, of Buddha, Buddhā
bujjhare, bujjhihaṃ (bujjhi + ahaṃ)	awake, I was awake (awake + I)
byādhi	sickness
byādhimaraṇatunnānaṃ *(byādhi + maraṇaṃ + tunnānaṃ)*	struck by sickness and death (sickness + death + struck)
byākari, byākariṃsūti	announce, announced
byālikaṃ	unpleasantness
byāpādaṃ	ill-will
byapānudiṃ, byapānudi	dispelled
byāruddhā	hatred
byasanaṃ, byasanāni	misfortune
ca	and, too
cāgataṃ (ca + āgataṃ)	come from (and + come from)
cakkhuṃ	eye
cakkhumā	one with eyes [Lord Buddha]
cakkhumatī	one with eyes (feminine)

Pāḷi	English
cakkhuvidhā	various eye layers
Cālā	Cālā Therī (V182-V188), Moving
camhi (ca + amhi)	and I am (and + I am)
Candā	Candā Therī (V122-V126), Moon
caṇḍālā	caṇḍālā
candanamaṇḍitasāragandhikaṃ *(candana + maṇḍita + sāra + gandhikaṃ)*	embellished in sandalwood and smelling nice (sandalwood + covered + nice + smelling) *literally sandalwood – embellished with essential oils smell*
candanokkhitā *(candana + okkhitā)*	anointed with sandalwood paste (sandalwood paste + anointed)
cando, candaṃ, candañca *(candaṃ + ca)*	moon, and moon (moon + too)
caññe (ca + aññe)	and others (and + others)
Cāpā, *cāpe, cāpāya*	Cāpā Therī (V292-V312), Archer, wife of **Ājīvaka Upaka** AKA **Kāḷa**
cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ (cāri + ahaṃ) (see acariṃ, ciṇṇā, caramānā, caritvā, caritvāna, vicarasi, vicariṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha)	dwell, will dwell, dwelt, I dwell (dwell + I)
caraṇabandhanā (caraṇa + bandhanā)	tied feet (feet + tied)
cārudassanā *(cāru + dassanā)*	lovely to behold [eye] (beautiful + looking)
cassa (ca + assa)	and is (and + is)
cāsitā	?? *likely an error*
cattālīsanipāto *(cattālīsa + nipāto)*	chapter of forties (forties + chapter)
cattāri, cattāripi, caturo	four, and four
caṭṭhaṅgikaṃ *(ca + aṭṭha + aṅgikaṃ)*	and eightfold (and + eight + limbed)
catubbhāgaṃ (catu + b + bhāgaṃ)	fourth part, *see endnote on V297*
cātuddasiṃ (cātu + d + dasiṃ)	fourteenth (four + ten) [night of the fortnight]

Pāḷi	English
cātuddīpo (cātu + d + dīpo)	four continents (four + continents)
catukkanipāto (catukka + nipāto)	chapter of fours (fours + chapter)
catukkhattuṃ (catu + k + khattuṃ)	four times (four + times)
caturaṅgulikā (catur + aṅgulikā)	four-fingered (four + fingered)
caturassaṃ (catur + assaṃ)	four-horse (four + horse)
caturodadhī (catur + odadhī)	four oceans (four + oceans)
cāvajjadassinī *(ca + avajja + dassinī)*	and seeing blamelessness (and + blamelessness + seeing)
cavitvā	having fallen
cetopariccañāṇañca *(ceto + paricca + ñāṇaṃ + ca),* *cetopariyañāṇañca*	completely understand the minds of others (mind + completely + understand + and)
cetosamathamanuyuttā *(ceto + samathaṃ + anuyuttā)*	mind intent on concentration (mind + concentration + intent on) [Arahant]
cettha (ca + ettha)	here (and + here)
ceva (ca + eva)	and so (and + so)
cevaṃ (ca + evaṃ)	and so (and + thus)
cha	six
chaḍḍito, chaḍḍiya, chaḍḍetvā, *chaḍḍūna*	leaving, left
chādemi	covering
chakkanipāto (chakka + nipāto)	chapter of sixes (sixes + chapter)
chaḷabhiññā *(cha + abhiññā), cha mebhiññā*	six higher knowledges (six + higher knowledges)
chamaṃ, chamā, chamāya	ground, floor, earth, on ground
chamāpatitaṃ (chamā + patitaṃ)	lying down (floor + fallen down)
chandajātā *(chanda + jātā)*	arousing the desire (desire + arousing)
chandaṃ	desire
chātā	hungry
chattakaṃ	husband *literally sun-shade or umbrella. Husband is considered umbrella, protection of wife.*
chaviṃ	skin

Pāḷi	English
chedanaṃ, chindiya, chetvā, chetvāna, chetvāva, chedāpayitvāna	cut-off, having cut-off
chinnamūlakā (chinna + mūlakā)	rootless (cut-off + root) [Arahant]
chinnasaṃsayā (chinna + saṃsayā)	doubtless (cut-off + doubt) [Arahant]
chuddho, chuddhūna	contemptible
churikāya	with knife
chuṭṭho, chuṭṭhūna	contemptible
cicciṭi cicciṭīti	hissing sounds [when hot iron dipped in water]
cimaṃ (ca + imaṃ)	and this (and + this)
ciṇṇā, caramānā, caritvā, caritvāna (see acariṃ, cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ, vicarasi, vicariṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha)	walking, walked
ciraṃ, cirassaṃ (see aciraṃ)	for a long time
***Cittā**, cittaṃ, cittassa, citte, cittena, cetaso, cetasā, cittamhi*	Cittā Therī (V27-V28), mind
cittadomanassāni (citta + domanassāni)	mental sadness (mental + unhappiness)
cittakārasukatāva (cittakāra + sukatāva)	well-made by a painter (painter + well-made)
cittakathā (citta + kathā)	soft-spoken (soft + spoken)
cittalateva (cittalatā + iva)	like in heavenly garden (heavenly garden + like)
cittappamaddino (citta + p + pamaddino)	make mind heedless (mind + heedless)
cittassūpasamajjhagaṃ (cittassa + ūpasamaṃ + ajjhagaṃ)	I have appeased mind (mind + appeased + have)
cittikaṃ	picture
cīvaraṃ	robe
codito	urged
coḷena	rag-robe
corā	thieves
cudakā (ca + udakā)	from water (and + water)
cuddasa	fourteen

Pāḷi	English
cullāsītisahassāni (culla + āsīti + sahassāni), cūḷāsītisahassāni	eighty-four thousand (four + eighty + thousand)
cupatthaddhā (ca + upatthaddhā)	inebriated
dadāmi, demi, dehi, detha (plural) (see adāsi, adāsimha, dassaṃ, dinnā, dinnāsi, diyyati)	give, may give
dahanti, ḍayhanti, daḍḍhā	burning
daharāhaṃ (daharā + ahaṃ)	I am young woman (young woman + I am)
daharo, daharā, daharikāsi	young man, young woman, of young woman
dakābhisecanā (daka + abhisecanā)	by sprinkling water (water + sprinkling)
dakkhiṇaṃ	offer, offering
dakkhisaṃ, dakkhasi, dakkhiya	will see, having seen
daḷhaparakkame (daḷha + parakkame)	striving greatly (greatly + striving) [Arahant]
daḷhapāsaṃ (daḷha + pāsaṃ), daḷhaṃ pāsaṃ	strong noose (strong + noose)
Dālimalaṭṭhiṃva *(dālima + laṭṭhiṃ + va)*	like Pomegranate creeper (Pomegranate + creeper + like)
damakaṃ	self-mortifier
damappattā (dama + p + pattā)	reached tameness (tameness + reached)
damassu	taming, tamed
dametāraṃ	tamer
damitaṃ	tamed
dānāni	donations
daṇḍabhayabhītā (daṇḍa + bhayabhītā)	fearful of punishment (punishment + fearful)
daṇḍamolubbha (daṇḍaṃ + olubbha)	leaning on the walking stick (walking stick + leaning)
daṇḍañca (daṇḍaṃ + ca)	walking stick (walking stick + too)
daṇḍena	with stick
dāni, idāni	now

Pāḷi	English
dantaṃ, dantā	tamed, teeth
Dantikā	Dantikā Therī (V48-V50), Tamed, Prominent Teeth
dara	terror
dārake	young children, young ones
dārikā	daughter
dārukapillakāni *(dāruka + pillakāni)*	wood-puppet (wood + puppet)
dasa	ten
dasabalassa *(dasa + balassa)*	Ten-powered (ten + powered) [Lord Buddha]
dasadisā (dasa + disā)	ten directions (ten + directions)
dāsakammakarāni *(dāsa + kammakarāni)*	servants and workers (servants + workers)
dasakkhattuṃ (dasa + k + khattuṃ)	ten times (ten + times)
dasasatakkhattuṃ *(dasa + sata + k + khattuṃ)*	thousand times (ten + hundred + times)
dāsīgaṇapurakkhatā *(dāsī + gaṇa + purakkhatā)*	surrounded by assembly of maid-servants (maid-servants + assembly + esteemed by)
dāsīva, dāsiyā	maid-servant
dassaṃ (see adāsi, adāsimha, dadāmi, demi, dehi, detha, dinnā, dinnāsi, diyyati)	give
dassanapattiyā (dassana + pattiyā)	reach vision (vision + reach)
daṭṭhu, daṭṭhuṃ	seeing, to see
dāyādo, dāyādikā (feminine)	inheritor
ḍayhamānamhi	on fire
dayitā	beloved
deḍḍubhaṃ	stinking
dehakāni	body parts
dehaṃ *(see kāyo, kāyaṃ, kāyena, kāye, kaḷevaraṃ, kalevare, kaḷevare, pūtikāyena)*	body

Pāḷi	English
deseti, desesi, desentaṃ, desentiṃ, desitā, desante	preaching, preached
dessāva	displeasing
devā (plural), devatā (plural)	*Untranslated*
devāasaṅghena (deva + saṅghena)	with assembly of devā (devā + assembly of)
devakāyābhinandinī (deva + kāyā + abhinandinī)	pleasing the devā (devā + body/group + well-pleasing)
devakāyaṃ (deva + kāyaṃ)	devā world (devā + body/group)
devesu, devesupi	in devā realms
***Dhammā**, dhammaṃ, dhammehi, dhammānaṃ, dhamme*	*Dhammā Therī (V17), Untranslated (dhammehi translated as nature in verses 128 & 394, dhammaṃ translated as phenomena in verse 61)*
dhammādāsaṃ (dhamma + ādāsaṃ)	mirror of Dhamma (Dhamma + mirror) [Nibbāna]
dhammadesanākusalā (dhamma + desanā + kusalā)	skillful preacher of Dhamma (Dhamma + preacher + skillful) [Arahant]
dhammadharā (dhamma + dharā)	bearers of Dhamma (Dhamma + bearers) [Arahant]
***Dhammadinnā** (dhamma + dinnā)*	Dhammadinnā Therī (V12), Devoted to Dhamma (Dhamma + given)
dhammajīvino (dhamma + jīvino), dhammajīvine	leading a life of Dhamma (Dhamma + leading a life) [Arahant]
dhammamadesesi (dhammam + adesesi)	preached the Dhamma (Dhamma + preached), was preaching the Dhamma
dhammamaññāya (dhammaṃ + aññāya)	understood Dhamma (Dhamma + understood) [Arahant]
dhammamassuṇiṃ (dhammaṃ + assuṇiṃ)	heard Dhamma (Dhamma + heard)
dhammañca (dhammaṃ + ca)	and Dhamma (Dhamma + and)

Pāḷi	English
dhammaratāya *(dhamma + ratāya)*	delighting in Dhamma (Dhamma + delighting) [Arahant]
dhammasaṃvegamāpādiṃ *(dhamma + saṃvegaṃ + āpādiṃ)* *(see saṃvegamāpādiṃ)*	there being deep agitation for Dhamma (dhamma + deep agitation + Dhamma)
dhammaṭṭhaṃ	established in Dhamma [Arahant]
dhanadhaññañca *(dhanaṃ + dhaññaṃ + ca)*	wealth and grains (wealth + grains + and)
dhanaṃ	wealth
dhanika	wealthy
dhaññaṃ	grains
dhāraya	wearing
dhārehi, dhāreti, dhārayāmi	bears, bearing
dhāreti antimaṃ dehaṃ	bears the last body [Arahant]
dhātuāyatanāni *(dhātu + āyatanāni)*	elements and sense-bases (elements + sense-bases)
dhātuyo	elements
dhi, dhiratthu (dhi + r + atthu)	fie, fie on you (fie + you)
***Dhīrā**, dhīrehi*	Dhīrā Therī (V6), wise, patient
dhītā, dhītarañca *(dhītaraṃ + ca)*	daughter, and daughter (daughter + and)
dhītāmhi (dhītā + amhi)	daughter I am (daughter + I am)
dhītikā	doll *literally beloved daughter (same as dhītā=daughter but closer and intimate)*
dhītusokaṃ *(dhītu + sokaṃ)*	sorrow over daughter (daughter + sorrow)
dhotapattāyo *(dhota + pattāyo)*	having washed alms-bowls (alms-bowls + washed)
dhovantī, dhovitvā	washing, having washed
dhunantntti *[should be corrected to dhunanti]*	shaken
dhutakilesāyo *(dhuta + kilesāyo) (see klesehi, kilesānaṃ, saṃkilesikā, saṅkilesāya, saṅkiliṭṭhamanā)*	defilements shaken (shaken + defilements) [Arahant]

Pāḷi	English
dhuttako, dhuttakānaṃ	con-man, con-men
dhuvaṃ	certain, certainty [Nibbāna]
dibbacakkhuṃ (dibba + cakkhuṃ), dibbacakkhu	divine eye (divine + eye)
dibbaṃ, dibbā	divine
dīgharattaṃ (dīgha + rattaṃ)	long time (long + night)
dīgho	long
dinnā, dinnāsi, diyyati (see adāsi, adāsimha, dadāmi, demi, dehi, detha, dassaṃ)	given
dīpaṃ	lamp
dissasi, dissate, disvā, disvāna, dissare	looks, seen, having seen
diṭṭheva dhamme	in this world
diṭṭhiyo, diṭṭhīnaṃ	views, for views
diṭṭho, diṭṭhā, diṭṭheva	seen, seen here
divase divase	day after day
divase, divā	day
divāvihārā (divā + vihārā) (see vihāraṃ, vihārā, vihāradānaṃ, vihārake)	day dwelling (day + dwelling)
dosa, dosaṃ	hate, hatred
dubbacanaṃ (du + v + vacanaṃ)	ill words (ill + words)
dubbalā (du + b + balā)	weak (without + strength)
duddasaṃ (du + d + dasaṃ)	difficult to see (difficult + see)
duggandhaṃ (du + g + gandhaṃ), duggandhā	evil-smelling (evil + smelling)
duggatāhaṃ (du + g + gata + ahaṃ)	I was poor (bad + gone + I)
duggatigamanaṃ (du + g + gati + gamanaṃ)	leading to bad destination (bad + destination + leading)
dukanipāto (duka + nipāto)	chapter of twos (two + chapter)
dukhā, dukhaṃ, dukhena, dukkhaṃ, dukkho, dukkhā, dukkhato	suffering
dukhapphalā (dukha + p + phalā)	with suffering as fruit (suffering + fruit)
dukkarā (du + k + karā)	difficult to do (difficult + to do)

Pāḷi	English
dukkhadhammehi *(dukkha + dhammehi)*	by suffering (suffering + dhammas)
dukkhakkhandhaṃ *(dukkha + k + khandhaṃ)*	aggregate of suffering (suffering + aggregate)
dukkhamappiyaṃ *(dukkhaṃ + a + p + piyaṃ)*	suffering is not dear (suffering + not + dear)
dukkhasamudayoruddhā *(dukkha + samudaya + oruddhā)*	subdued by arising of suffering (suffering + arising + subdued)
dukkhasamuppādaṃ *(dukkha + saṃ + uppādaṃ)*	arising of suffering (suffering + arising)
dukkhassa, dukkhañca *(dukkhaṃ + ca)*	of suffering, and suffering (suffering + and)
dukkhassantakiriyāya *(dukkhassa + anta + kiriyāya)*	to make an end of suffering (suffering + end + making)
dukkhassantaṃ *(dukkhassa + antaṃ)*	end of suffering (suffering + end)
dukhitā, dukkhitā	unhappy *literally one who is suffering*
dukkhūpasamagāminaṃ *(dukkha + ūpasama + gāminaṃ)*	leading to appeasing of suffering (suffering + appeasing + leading)
dullabhā (du + l + labhā)	hard to gain (hard + gain)
dumā	trees
dummanā (du + m + manā)	unhappy (unhappy + mind)
duppaññā (du + p + paññā)	unwise (bad + wisdom)
durabhisambhavaṃ *(du + r + abhisambhavaṃ)*	hard to originate (hard + to originate)
dūragatā (dūra + gatā)	gone far away (far away + gone)
dūraṅgamā (dūraṃ + gamā)	going far (far + going)
dūseyyaṃ	pollution
dussate	hated
dūtaṃ	messenger
dutiyakulikassa *(dutiya + kulikassa)*	second-time to reputable family (second + to reputable family)
dutiyo, dutiyā	second one, another one, anyone
duve, dve	two
dvādasa (dvā + dasa), dvādase	twelve (two + ten)

Pāḷi	English
dvādasanipāto *(dvā + dasa + nipāto)*	chapter of twelves (two + ten + chapter)
dvaṅgulapaññāya *(du + aṅgula + paññāya)*	two-fingered wisdom (two + fingered + wisdom)
dvāraṃ	door
dve	two
dvijātī (dvi + jātī)	brāhmaṇā (twice + born)
dvipadaseṭṭho *(dvi + pada + seṭṭho)*	best of the two-legged (two + legged + best) [Lord Buddha]
edisakaṃ, edisaṃ, ediso, edisikāni, edisakā	such
ehi	come
ekā, ekato	alone, one
ekacitakāyaṃ *(eka + citakāyaṃ)*	same cremation-pile (one + cremation-pile)
ekādasanipāto *(ekā + dasa + nipāto)*	chapter of elevens (one + ten + chapter)
ekadhītā (eka + dhītā)	sole daughter (one + daughter)
ekāgārehaṃ (eka + āgāre + ahaṃ)	I in one house (one + house + I)
ekaggacittā *(eka + agga + cittā)*	concentrated mind (one + pointed + mind)
ekaggaṃ (eka + aggaṃ), ekaggā	concentrated (one + pointed)
ekagharehaṃ (eka + ghare + ahaṃ)	I in one house (one + house + I)
ekagharepa'haṃ *(eka + ghare + pi + ahaṃ)*	I in one house too (one + house + too + I)
ekakanipāto (ekaka + nipāto)	chapter of ones (ones + chapter)
ekakappamaṭṭhīnaṃ *(eka + kappaṃ + aṭṭhīnaṃ)*	accumulation of bones in an eon (one + eon + accumulation of bones)
ekākinī	alone *literally by oneself*
ekamanā (eka + manā)	concentrated mind (one + mind)
ekamante (ekaṃ + ante)	on one side (one + side)
ekapallaṅkena (eka + pallaṅkena)	cross-legged (single session + cross-legged)
ekaputtakaṃ (eka + puttakaṃ)	sole son (one + son)
ekasāṭī (eka + sāṭī)	wearing one cloth (one + clothed)

Pāḷi	English
ekena	one time
eḷakiyā	goat's
erakacche, erakakacche	Erakaccha City
esa, eso, esā (feminine)	there, this, that person, her
etadantikā (etad + antikā)	made an end of (made + end of)
etādisaṃ	such
etāhi	with these
etamatthaṃ (etaṃ + atthaṃ)	for this reason (this + aim)
etamhāḷāhane (etamhi + āḷāhane)	in this cremation ground itself (this itself + in cremation ground)
etañcāhaṃ (etaṃ + ca + ahaṃ)	this too I (this + too + I)
etāni	these
evaṃ, evañhi (evaṃ + hi)	thus
evamanuyuñjiyamānā (evaṃ + anuyuñjiyamānā)	thus yoked [to telling] (thus + yoked)
evaṃdhammā (evaṃ + dhammā)	nature (thus + nature)
evametaṃ (evaṃ + etaṃ)	thus this (thus + this)
gacchaṃ, gacchati, gami, gamissati, gamissasi, gamissanti, gacchāmi, gamissāmi, gacchantī, gacchantiṃ, gacchasi, gacchāhi, gacchatha, gataṃ, gato, gatā, gatassa, gantvā, gantvāna, gatāva	goes, go, will go, I go, going, may go, was going, go away, gone, went, having gone, like gone
gahaṭṭhā	householders
gahavibhavaṃ (gaha + vibhavaṃ)	splendor of a household (household + splendor)
gahetvāna, gaṇhanti, gaṇhantaṃ, gaṇhiya, gaṇhitvā	hold, holding
gahitā	possessed
galake	throats
gāmakhettāni (gāma + khettāni)	village-fields (village + fields)
gāmaṃ, gāmena, gāmā (plural)	village
gāmanigamaṃ (gāmaṃ + nigamaṃ)	villages and townships (villages + townships)
gandhassa	smell
gaṇḍo	boil

Pāḷi	English
gaṇino	had a following [leader of an assembly]
gantave	wish to go
gantumicchasi (gantuṃ + icchasi)	wishing to go (go + wishing)
garuke	revered
gatayobbanā (gata + yobbanā)	past prime of youth (past + youth)
gāthaṃ, gāthā (plural)	verse, verses
gāthāsaṅkhyā (gāthā + saṅkhyā)	number of verses (verses + number)
gāthāsatāni (gāthā + satāni)	hundred verses (verses + hundred)
gati, gatiyo	destinations *literally going, speed*
gattehi	limbs
gavassaṃ (gava + assaṃ)	cows-horses (cows + horses)
gavesasi	seeking
gāviyā	cow
gedho	greedy
gharaṃ, ghare, gharamhi, gehato	house, from house
ghātaṃ, ghāto, ghātā, ghātāya (see bahuvighātā, bahuvighāte)	destruction, destructive, destroy, destroyed
ghaṭenti, ghaṭetha, ghaṭissaṃ, ghaṭitabbaṃ	endeavor
ghaṭikā	stacks
ghaṭikañca (ghaṭikaṃ + ca)	[alms-] bowl too (alms-bowl + too)
ghorā	deep dark
Gijjhakūṭamhi	Gijjhakūta *one of the five mountains surrounding Rājagaha, the others being Isigili, Pāṇḍava, Vebhāra, and Vepulla*
gijjhitā	desired
gilānā	sick
gilitvā	having swallowed
giraṃ, girā	talk
Giridāso	Giridāsa, husband of Isidāsī Therī (V402-V449) in a past life

Pāḷi	English
girimuddhani (giri + muddhani)	hilltop (hill + top)
gīvā, gīvāyaṃ	neck
gocarāya	alms-round *literally domain or resort [of alms round]*
goṇakatūlikasanthataṃ *(goṇaka + tūlika + santhataṃ)*	spread with a woolen-cotton comforter (woolen + comforter + spread with)
Gotamo	son of the Gotama family
govāṇijakassa (go + vāṇijakassa)	cow-merchant (cow + merchant)
guṇavatī *(guṇa + vatī), guṇavatiyo*	with excellent characteristics (excellent characteristics + having)
Guttā	Guttā Therī (V163-V168), Guarded
guyhaṃ	hidden
hadayanissitaṃ (hadaya + nissitaṃ)	lying in heart (heart + lying in)
hadayassitaṃ (hadaya + sitaṃ)	piercing heart (heart + piercing)
hadaye	heart
handa	alas!
hane, haññamānānaṃ, haññante, haññare	oppress, oppressed
harassu	take
harāyāmi	ashamed *translated as shamed in Thig Edition 1*
haricandana*littaṅgiṃ* *(hari + candana + litta + aṅgiṃ)*	limbs anointed with yellow sandalwood (yellow + sandalwood + anointed + limbs)
haritālena	with yellow pigment
harittacaṃ	yellow [colored]
hāṭakasannibhe *(hāṭaka + sannibhe)*	golden (gold + resembling),
hatakulikā (hata + kulikā) (see hato, jarāyabhihatā, nihatamānaṃ, nihato, samūhato, samūhatā, vihanāmi, vihatā)	one with family destroyed (destroyed + family)

Pāḷi	English
hato (see hatakulikā, jarāyabhihatā, nihatamānaṃ, nihato, samūhato, samūhatā, vihanāmi, vihatā)	destroyed
hatthā	hands
hatthapāde (hattha + pāde), hatthapādāna	hands and feet (hands + feet)
hatthī	elephants
hehiti	that is
hemavaṇṇaṃ (hema + vaṇṇaṃ)	golden-colored (golden + color)
hessāmi	I will lie down
hetaṃ (hi + etaṃ)	this
hettha (hi + ettha)	here
hetu	cause
hetujāte (hetu + jāte)	born of causes (causes + born)
hetutaṇhā (hetu + taṇhā)	cause of craving (cause + craving)
hiṃsemi, hiṃsati	I have done violence, done violence
hīnaṃ, hīnā	low
hīnamatthaṃ (hīnaṃ + atthaṃ)	lowly goal (lowly + aim)
hiraññaṃ	impure gold
hiraññasuvaṇṇena (hiraññaṃ + suvaṇṇena)	with gold-impure or pure (impure gold + pure gold + with)
hitvā (see hitvānahaṃ)	having abandoned
hitvānahaṃ (hitvāna + ahaṃ) (see hitvā)	I having abandoned (having abandoned + I)
hohisi, hohiti	be, become
hotu, hoti	be
hotvassaratho (hotu + assa + ratho)	horse and chariot be (be + horse + chariot)
icchā, icche, icchāmi, iccheyyaṃ	wish, wishes, I wish
idamajarāmaraṃ (idaṃ + a + jaraṃ + a + maraṃ)	this is unaging undying (this + not + aging + not + dying) [Nibbāna]
idamajaramidamamaraṃ (idaṃ + a + jaraṃ + idaṃ + a + maraṃ)	this is unaging, this is undying (this + not + aging + this + not + dying) [Nibbāna]

Pāḷi	English
idamakkhāsi (see akkhāto, akkhātā)	declared this
idamavocaṃ (idaṃ + avocaṃ)	said this (this + said)
idānimhi (idāni + amhi)	now I am
iddhipādā *(iddhi + pādā)*	bases of supernormal power (supernormal power + bases)
iddhiyā, iddhīpi (plural)	supernormal power too
idha, idha	here
idheva (idha + eva)	here itself (here + itself)
ijjhatu	accomplished
imāya	this
ime	these
***Indaṃva** (Indaṃ + va)*	like Inda (Inda + like), Lord of Heaven of Thirty-Three, Vedic name for Sakka
indriyāni, indriyesu	faculties, by faculties
iṅgālakuyāva *(iṅgālakuyā + va), iṅghāḷakhuyāva*	like a pit full of embers (pit full of embers + like)
iñje	tremble
***Isidāsī** (isi + dāsī)*	Isidāsī Therī (V402-V449), Servant of Sage (sage + servant)
isīhi, isībhi	by sages
ito	from here
Itthaṃ	*in this way*
Itthibhāvo (Itthi + bhāvo)	womanhood (woman + state)
itthiratanaṃ (itthi + ratanaṃ)	woman-jewel (woman + jewel)
Itthirūpena *(Itthi + rūpena)*	by womanly beauty (woman + by form)
iva, va	like, as
jahanti (see pahāsiṃ, pahāya, pahīnā, pahīnesaṃ, pahāyahaṃ, pajahanti, pajahitvāna)	abandoning
jahī	abandon
jajjaro (see nijjaressāmi)	withered *literally aged*
jalitā	burning
jāmātā	son-in-law
***jambudīpam**upanītaṃ*	making Jambudipa [continent]

Pāḷi	English
jamme, jammi (feminine)	wretched
janaṃ, janatā	person, people
janamajjheriva *(jana + majjhe + iva)*	like among people (people + among + like)
janamārakamajjhagatā *(janamāraka + majjhagatā)*	unborn child having breeched (one being born + breeched)
jānāmi, jānāhi, jānāsi, jānātha, jānantī, jānantī, jānantiṃ, jāniya	know, knowing
janayi (see vijātāyo, vijāyitvā, vijāyitvāna)	borne
janetti, janettiyā	mother
jaṅghā	lower legs
jāni, jiṇṇā	decaying, decayed
jāṇuṃ	on knees
jarā, jarāya, jare, jarāyatha	aging, due to old age
jarāgharo (jarā + gharo)	aged house (aged + house)
jarāmaraṇe *(jarā + maraṇe)*	old age and death (old age + death)
jarāyabhihatā *(jarāya + abhihatā) (see hatakulikā, hato, nihatamānaṃ, nihato, samūhato, samūhatā, vihanāmi, vihatā)*	fully destroyed by aging (aging + fully destroyed)
jātarūpaṃ	gold
jātikkhayaṃ (jāti + k + khayaṃ)	end of birth (birth + end)
jātiṃ, jāto, jātā, jātiyā, jātāsi, jātiyo, jātīsu, jātassa	birth, born, of births, who is born
jātimaraṇā (jāti + maraṇā)	birth-death (birth + death)
jātimaraṇappahānāya *(jāti + maraṇa + p + pahānāya)*	to abandon birth and death (birth + death + to abandon)
jātimaraṇasārino *(jāti + maraṇa + sārino)*	flow on to birth and death (birth + death + flow on)
jātimūlakaṃ (jāti + mūlakaṃ)	root of birth (birth + root)
jātisahassāni *(jāti + sahassāni)*	thousands of births (births + thousands)
jātisaṃsāro (jāti + saṃsāro), jātisaṃsāraṃ	birth in the round of existences (birth + round of existences)

Pāḷi	English
jāyati	generating [birthing]
jāyitabbassa	born
Jentā	Jentā Therī (V21-V22), of Jenta village
jetvā	having won
jhānajjhāyanaratāyo *(jhāna + j + jhāyana + ratāyo)*	delighting in jhāna and meditation [Arahant] (jhāna + meditation + delighting)
jhāyāmī, jhāyato, jhāyati	doing jhāna, does jhāna
jigucchamānehi, jigucchevya, jigucchantā	despise, despised, despising *translated as disgust in ITI, THAG, UD, and TB&V*
Jinadattā	Jinadattā Therī (named in V429), Given to the Victor, Upajjhāya of Isidāsī Therī (V402-V449)
jinasāsanaṃ *(jina + sāsanaṃ)*	Teaching of the Victor (Victor + Teaching) [Lord Buddha]
jitāmhase	we won
Jīvakambavanaṃ *(Jīvaka + amba + vanaṃ)*	Jīvaka mango forest (Jīvaka + mango + forest), a retreat in Rājagaha named after Jīvaka the physician
jīvāti, *jīvasanāmikā (jīvasa + nāmikā)*	named Jīvā (Jīvā + named), daughter of **Ubbiri Therī** (V51-V53)
jīvitaṃ	lifespan
kā (feminine)	who, what, which
kāhasi	what will do
kāhinti	done with
Kāḷa	Husband of **Cāpā Therī** (V292-V312), see **Ājīvaka Upaka**
kāḷakā	black
kālaṃ kālaṃ	from time to time
kāḷaṅginiṃva *(kāḷa + aṅginiṃ + iva)*	O Kāḷa, with limbs like (O Kāḷa + limbs + like)
kālaṅkato (kālaṃ + kato), kālakatā	having died (time + done)

Pāḷi	English
kaḷevaraṃ, kalevare, kaḷevare (see dehaṃ, kāyo, kāyaṃ, kāyena, kāye, pūtikāyena)	dead body
kaḷiṅgaraṃ	lying like a log
kālo, kālaṃ, kāle, kālena	time, at right time
kalyāṇamitte (kalyāṇa + mitte), kalyāṇamittatā	good friends (good + friends), good friendship
kalyāṇī	O bringer of fortune
kāmabhogina, kāmabhoge (kāma + bhogina)	partaking of sensual pleasures (sensual pleasures + partaking of)
kāmacchandañca (kāma + chandaṃ + ca)	desire for sensual pleasures too (sensual pleasures + desire + too)
kāmaguṇo (kāma + guṇo)	characteristic of sensual pleasure (sensual pleasure + characteristic)
kāmahetukaṃ (kāma + hetukaṃ)	for the cause of sensual pleasures (sensual pleasures + cause)
kāmaṃ, kāmesu, kāme, kāmehi, kāmā, kāmāni, kāmānaṃ	sensual pleasure(s)
kamanusocasi (kaṃ + anusocasi)	sorrowing for which one (which one + sorrowing for)
kāmapaṅkena (kāmā + paṅkena)	embroiled in the mud of sensual pleasure (sensual pleasure + embroiled in mud of)
kāmarāgenavassutā (kāmā + rāgena + vassutā)	strongly controlled by lust for sensual pleasures (sensual pleasures + lust for + strongly controlled)
kāmarāgo, kāmarāgena (kāma + rāgo)	lust for sensual pleasures (sensual pleasures + lust)
kāmaratiṃ (kāma + ratīṃ), kāmaratī, kāmaratiyo	delight in sensual pleasure (sensual pleasure + delight)
kāmasukhā (kāma + sukhā), kāmasukhassa	happiness of sensual pleasures (sensual pleasures + happiness)
kāmataṇhā (kāma + taṇhā)	craving for sensual pleasures (sensual pleasures + craving)
kāmayutto (kāma + yutto)	yoked to sensual pleasures (sensual pleasures + yoked)

Pāḷi	English
kāmesvādīnavaṃ *(kāmesu + ādīnavaṃ)*	danger in sensual pleasures (sensual pleasures + danger)
kamma, kammaṃ	*Untranslated*
kammakāmā (kamma + kāmā) *(see akammakāmā)*	delighting in work (work + delighting)
kammaphalaṃ (kamma + phalaṃ)	fruit of kamma (kamma + fruit)
kammaseṭṭhassa *(kamma + seṭṭhassa)*	best of the work (work + best)
kampitā	wavering
kāṇakacchapaṃ *(kāṇa + kacchapaṃ)*	One-eyed Tortoise (one-eyed + tortoise)
kānanamhi, kānanaṃva, *kānanantare*	garden, in gardens
kāṇāya	one-eyed
kañcanamaṇimuttakaṃ *(kañcana + maṇi + muttakaṃ)*	gold jewel pearl (gold + jewel + pearl)
kañcanassaphalakaṃva *(kañcanassa + phalakaṃ + iva)*	like a well-polished gold plank (gold + well-polished plank + like)
kandantī, kandasi *(see rodāmi, rodasi, rodantī, rodante,* *rodataṃ)*	crying
kaṇhakhandhakasuvaṇṇamaṇḍitaṃ *(kaṇha + khandhaka + suvaṇṇa +* *maṇḍitaṃ)*	black embellished with gold [ornaments] (black + body-part + gold + embellished)
kaṅkaṇaṃ	bangles
kaṅkhala	chain
kaṇṇapāḷiyo	ear-lobes
kantanti	slit
kantasallā (kanta + sallā)	dart cut-out (cut-out + dart) [Arahant]
kapaṇe, kapaṇamhi, kapaṇikāya	miserable, miserable me
kappati	correct way
kappemi	made
kārakā	doer, worker
karaṇḍako	divine casket
karaṇīyaṃ	what had to be done

Pāḷi	English
karissaseko (karissasi + eko)	one will do
karoti, karonti, karontī, karotha, karissasi, karissati, karosi, kāsi, karontaṃ, karomahaṃ, katvā, katvāna, katvānahaṃ, kataṃ, karitvāna, karihi	doing [attending], do, follow, I do, having done, done, has been done, will make, will do
kasaṃ	plough
kāsāyacīvaraṃ (kāsāya + cīvaraṃ)	brown robe (brown + robe)
Kāsī, Kāsijanapado *(kāsi + janapado)*	Kāsi, Republic of Kāsi (Kāsi + republic), one of the Sixteen Janapadā (Republics)
Kāsi*kasukhumehi (Kāsika + sukhumehi),* ***Kāsi****kasukhumāni*	delicate Kāsi (Kāsi + delicate) [cloth]
Kāsi*kuttamadhāriniṃ (kāsika + uttama + dhāriniṃ)*	wearing best [cloth of] Kāsi (Kāsi + best + wearing)
kassa	whose sake
Kassapo	Mahākassapā Thera (THAG V1054-V1093), Great Disciple, Foremost in Asceticism
katakiccā (kata + kiccaṃ)	done with the duties (done + duties) [Arahant]
katakiccamanāsavaṃ (kata + kiccaṃ + an + āsavaṃ)	done with the duties-taintless (done + duties, without + taints) [Arahant]
katamaṃ	which
kataññhi	done
kataññhi karaṇīyaṃ	done what had to be done [Arahant]
katañjalī (kata + añjalī) (see pañjaliko, pañjalikā)	with folded hands (doing + respect)
katapāpakaṃ (kata + pāpakaṃ)	evil done (done + evil)
kaṭasiṃ	charnel ground
kathañci (kathaṃ + ci)	hard
katipāhakaṃ	few days
kato, katā	do
kaṭukā	bitter

Pāḷi	English
kaṭukatarā	bitter than
kātuyye	to do
kāyakalino (kāya + kalino), kāyakalinā	upon death (body + time done)
kāyakammaṃ (kāya + kammaṃ)	bodily kamma (bodily + kamma)
kayirā	to do
kāyo, kāyaṃ, kāyena, kāye, kāyamhi (see dehaṃ, kaḷevaraṃ, kalevare, kaḷevare)	body, bodily
keci	whatever
kena	why
kese, kesāni, kesamatthakā (kesa + matthakā) (see muddhajā)	head-hair, head-hair (hair + head)
khādanti, khāditāni, khādamānā, khāditvā	eat, eating, ate, used to eat, having eaten
khaggena	with a sword
khajjena, khajjaṃ	chewables
khalitaṃ	fallen, faltering
khaḷopiyaṃ	basket
khalu	truly
khamāpayī (khama + āpayī)	begged pardon
khambhesimattānaṃ	meditating posture *literally hands resting in lap*
khamehi	pardon
khaṇātītā (khaṇa + atītā)	let the moment pass by (moment + pass)
khaṇḍaso	broken
khandhadhātuāyatanaṃ (khandha + dhātu + āyatanaṃ)	aggregates, elements, sense-bases (aggregates + elements + sense-bases)
khandhāyatanadhātuyo (khandha + ayatana + dhātuyo)	aggregates, sense-bases, elements (aggregates + sense-bases + elements)
khandhe, khandhānaṃ, khandhāsaṃ	aggregates, of aggregates
khaṇḍitā	broken
khañjāya	bent

Pāḷi	English
khaṇo	[favorable] moment
khantī	diligent
khayo	ends
kheḷassuccārapassavaparipuṇṇe *(kheḷa + assu + uccāra + passava + paripuṇṇe)*	completely filled and flowing with saliva, tears, and excreta (saliva + tears + excreta + flowing with + completely filled)
kheḷassuccārassava *(kheḷa + assu + uccāra + sava)*	flowing with saliva, tears, and excreta (saliva + tears + excreta + flowing with)
Khemā	Khemā Therī (V139-V144), Safety, Refuge
khemaṃ, khemato, *khemaṭṭhāne (khema + ṭṭhāne)*	refuge place of refuge (refuge + place) [Nibbāna]
khepetvā	eradicated *translated as passed in TB&V*
khettaṃ	field
khīlakehi	nails
khīṇakulīne (khīṇa + kulīne)	fallen family (fallen + family) *literally family-less*
khīṇāsavā (khīṇa + āsavā) (see anāsavā, āsavakkhayo, āsavā, āsave)	taintless (ended + taints) [Arahant]
khipaṃ	trap
khipi	thrown
khippaṃ	quickly
khittacittā (khitta + cittā)	deranged (deranged + mind)
kho, khomhi *(kho + amhi)*	indeed, indeed I am (indeed + I am)
khossa (kho + assa)	indeed our (indeed + our)
kho'tha	*likely an error*
khujjehi, khujjakena	crooked things
khuppipāsāsamappitā *(khu + p + pipāsā + samappitā)*	fully given to hunger and thirst (hunger + thirst + fully given)
kīḷanakaṃ	play-thing

Pāḷi	English
kilissamānassa (kilissa + mānassa)	with a defiled mind (defiled + minded)
kīḷitvā	played
kiṃ	what, why
kimahaṃ	why I
kimaṅgaṃ (kiṃ + aṅgaṃ), kimaṅga	far less
kimhi	why
kimidaṃ (kiṃ + idaṃ)	what this (what + this)
kimikulālayaṃ (kimikula + ālayaṃ)	residence for worms (worms + residence)
kimināvaṭṭo (kiminā + iva + aṭṭo)	distressed by worms (worms + like + distressed)
kimiva	what use, why
kiṃme	how
kiñcanaṃ	anything
kiñcāpi (kinci + api)	although
kiñci	any
***kinnari**mandalocane, (kinnari + manda + locane), kinnariyāriva*	doe-eyed kinnari (kinnari + doe-eyed) kinnari-like
kīrati	done
kīriso	of what sort
kisā, kisikā	thin
***Kisāgotamī** (Kisā + gotamī)*	Kisāgotamī Therī (V213-V223), Thin Gotamī (thin + Gotamī)
kissa, kiṃsa	what, whom
kittesi, kittayissāmi	proclaim
klesehi, kilesānaṃ (see dhutakilesāyo, saṃkilesikā, saṅkilesāya, saṅkiliṭṭhamanā)	defilements
kocchaṃ	comb
kocchasūcivicitaggasobhitaṃ (koccha + sūci + vicitagga + sobhitaṃ)	decorated with comb and hair-pins, resplendent (comb + hair-pin + decorated + resplendent)
kodha (ko + idha)	who here (who + here)

Pāḷi	English
kodhaparetassa *(kodha + paretassa)*	afflicted with anger (anger + afflicted)
kokilāva	cuckoo
***kolaṭṭhi**mattaguḷikā* *(kolaṭṭhi + matta + guḷikā)*	balls size of Kolaṭṭhi (Kolaṭṭhi + size + balls), a fruit
Koṇāgamane	Lord Koṇāgamana Buddha [Past Buddha]
Koñcassa	King Koñca, King of Mantāvati City, father of **Sumedhā Therī** (V450-V524)
Kosalā	one of the Sixteen Janapadā (republics)
koṭarohitā	hollow of a tree
koṭṭenti	grind
koṭṭhe	in granary
kovidā	skillful
kubbanti	do
kucchiṃ	belly
kucchimokkamiṃ *(kucchiṃ + okkamiṃ)*	entered womb (belly + entered)
kudācanaṃ	ever, any
kujjhi	angry
kukkurānaṃ	dogs
kulā kulaṃ	family to family
kulagharasmā (kula + gharasmā)	family house (family + house)
kule	in family
***kumbhīla**bhayāni* *(kumbhīla + bhayāni)*	fearful like crocodile (crocodile + fearful)
kumbhiṃ, kumbhiya	pot
kummaggapaṭipannaṃ *(ku + m + magga + paṭipannaṃ)*	practiced wrong path (wrong + path + walking)
kuṇapaṃ	corpse, loathsome
kuṇapapūramhi *(kuṇapa + pūramhi)*	filled with loathsome (corpse + filled)
kuñjaramattakareṇuloḷitaṃ *(kuñjaraṃ + mattaṃ + kareṇu + loḷitaṃ)*	excited and desirous elephants (elephants + intoxicated + elephants + desirous)

Pāḷi	English
kusalaṃ, kusale	wholesome
kusumarajena *(kusuma + rajena)*	with flower-pollen (with flower + pollen)
kusumitasikharā *(kusumita + sikharā)*	flower canopy (flower + canopy)
kuthitā	boiling
kuto	where
kutoci	from what place
labbhamamhehi *(labbhaṃ + amhehi)*	to be gained by us (gained + by us)
labbhanti, labhassu, labhiṃ, *labhitvāna, lābhinī, lābhiniṃ*	gain, gained, having gained, gainer of
labhanīyamidaṃ *(labhanīyam + idaṃ)*	this is gainable (gainable + this)
lābhasakkāraussukā *(lābha + sakkāra + ussukā)*	eager for gains and hospitality (gains + hospitality + eager)
lābhinīhaṃ (lābhinī + ahaṃ)	I have gained (gained + I)
laddhaṃ, laddho (see alabhamānā, *aladdhā, paṭiladdhāna)*	gained
lākhātambo *(lākhā + tambo)*	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)
lambanti	sagging [drooping, hanging down]
laṅghetumicchasi *(laṅghetum + icchasi)*	wish to climb (climb + wish to)
laṭṭhihattho (laṭṭhi + hattho)	stick in hand (stick + hand)
lekhikā (feminine)	writer
lepo	plaster
limpati	smeared
liṅgiya	embraced
lobhanaṃ	greed
lokajeṭṭhaṃ *(loka + jeṭṭhaṃ)*	eldest in the world (world + eldest) [Lord Buddha]

Pāḷi	English
lokāmisā *(loka + āmisā)*	temptation of the world (worldly + gains) *literally worldly, raw meat*
lokanāthaṃ *(loka + nāthaṃ), lokanāthassa*	master of the world (world + master) [Lord Buddha]
lokapajjotaṃ *(loka + pajjotaṃ)*	light of the world (world + light) [Lord Buddha]
loko, lokaṃ, loke	world, in world
lomahaṃsano *(loma + haṃsano)*	hair-raising (body-hair + standing on end)
lomaṃ	body-hair
luddo	hunter
lūnakesī *(lūna + kesī)*	hair pulled from root (pulled from root + hair)
mā	don't, no
macchikā	fisherman
maccudheyyaṃ *(maccu + dheyyaṃ)*	realm of death (death + realm)
maccuhāyinī (maccu + hāyinī)	killer of death (death + killer [Arahant]
madanañcetaṃ *(madanaṃ + ca + etaṃ)*	intoxicated
maddati	trampled *literally trample*
madhuṃ	strong drink, liquor
madhupītāva	drunkard
madhuraṃ, madhurañca *(madhuraṃ + ca)*	sweet, and sweet (sweet + and)
Magadhā	one of the Sixteen Janapadā (Republics)
maggaṃ, maggā, maggo, maggena	path, by this path
maggamañjasaṃ *(maggaṃ + añjasaṃ)*	path and way (path + way)
maggaṭṭhaṅgikayānayāyinī *(magga + aṭṭha + aṅgika + yāna + yāyinī)*	traversing the [Noble] Eightfold Path (path + eight + limbed + vehicle + passenger)
maggayasi	travel the path

Pāḷi	English
mahaddhane (maha + d + dhane)	super wealthy (super + wealthy)
mahākapi *(mahā + kapi)*	great monkey (great + monkey) [alpha male]
māhaṃ (mā + ahaṃ)	I don't (I + don't)
mahāmahiṃ (mahā + mahiṃ)	great earth (great + earth)
mahāmuni *(mahā + muni)*	great silent sage (great + silent sage)
mahānipāto (mahā + nipāto)	great chapter (great + chapter)
mahanto	great
***Mahāpajāpati** (mahā + pajāpati)*	Mahāpajāpati Gotamī Therī (V157-V162), Great Overlord (great + overlord)
mahārahaṃ	valuable
mahāvanaṃ (mahā + vanaṃ)	great forest (great + forest)
mahāvīra (mahā + vīra), mahāvīrā	great hero (great + hero) [Lord Buddha]
mahāvisā (mahā + visā)	great poison (great + poison)
mahesī	queen
mahesino *(mahā + isino), mahesissa, mahesīhi*	great sage, great sages (great + sages), [Lord Buddha]
mahiddhikā *(mahā + iddhikā)*	of great supernormal power (great + supernormal power)
mahilā	woman
mahiṃ	earth
māhu (mā + ahu)	not be (not + be)
***Majjhassa,** meghassa, meghissa*	Majjha, Father of Anopamā Therī
majjhe, majjhime	middle, among
mākāsi (ma + akāsi)	don't do (not + made)
makkaṭiyā (feminine)	female monkey
makkhitaṃ	painted, smeared
mālavaṇṇakaṃ, mālinī	garlanded
mallakañca (mallakaṃ + ca)	cup too (cup + too)
māluteritā	swaying
mama, māmike	for me, mine
maṃsapesūpamā *(maṃsa + pesi + upamā)*	like a piece of meat (meat + piece + like)

Pāḷi	English
maṃsasoṇitupalittaṃ *(maṃsa + soṇita + upalittaṃ)*	flesh, smeared with blood (flesh + blood + smeared)
mānābhisamayā *(māna + abhi + samayā)*	fully understanding the conceit (conceit + fully + understanding) [Arahant]
manaṃ	mind
mānaṃ	conceit
mānānusayamujjaha *(māna + anusayaṃ + ujjaha)*	forsake sleeping tendency of conceit [Arahant] (conceit + underlying tendency + forsake)
manāpā	charming
manasā, manasi	mentally
manasikārā, manasikātabbā	mentally attending
māṇavā, mānavā	people
mañcakamhi	the bed
maṇḍe	embellishment
Mandhātā	King Mandhātā, King of Four Continents
maṇḍūkakacchapā *(maṇḍūka + kacchapā)*	frogs and turtles (frogs + turtles)
maṇī	jewels
maṇikanakabhūsitaṅgo *(maṇi + kanaka + bhūsitaṃ + aṅgo)*	limbs adorned with jewels & gold (jewels + gold + adorned + limbs)
maṇikuṇḍalañca *(maṇikuṇḍalaṃ + ca)*	jeweled earrings too (jeweled earrings + too)
maññāmi, maññe, maññamānā	believe
manokammaṃ (mano + kammaṃ)	mental kamma (mental + kamma)
mantabhāṇī *(manta + bhāṇī)*	speaking wisely (wisely + speaking) [Arahant]
Mantāvatiyā	Mantāvati City, residence of **Sumedhā Therī** (V450-V524)
mānusā, mānusikā, mānusakamhi	human, among humans
manussā, manussānaṃ, manussesu	of men, people, among humans
manussalābhamhi *(manussa + lābhamhi)*	gaining human birth (human birth + gaining)

Pāḷi	English
manussarūpena *(manussa + rūpena)*	to human form (human + form)
Māraṃ, *mārena*	Lord of Death, deva, also known as pāpima, antakā, etc.; Lord of Vasavattino or Vasavattipura or Paranimmitavasavatti heaven
maraṇabandhanā *(maraṇa + bandhanā)*	death-tie
maraṇabyādhigahitā *(maraṇa + byādhi + gahitā)*	possessed by death and sickness (death + sickness + possessed)
maraṇabyādhihi *(maraṇa + byādhihi)*	death and sickness (death + sickness)
maraṇaṃ, maraṇassa, maranti, maraṇe	dies, death, die
maraṇavasaṃ (maraṇa + vasaṃ)	control of death (death + control)
marituye, maritāye, marituṃ	to die
māsaṃ, māse	month
mātā, mātarā, mātāva, mātarañca *(mātaraṃ + ca)*	mother, mother too (mother + too)
mataṃ, mato	dead
matapatikā *(mata + patikā) (see vidhavā)*	widow (with dead + husband)
mātāpitaro (mātā + pitaro), mātāpitū, mātāpitūhi	mother-father (mother + father)
matto, mattā	intoxicated
mātusveva *(mātusu + eva)*	like mothers' mothers (mothers' mothers + like)
mayā	me *literally we*
Māyā [Devi]	Mother of Lord Buddha
mayaṃ	we
māyaṃ	illusion
mayhaṃ, mayhañhi	my, me, mine
me	I, mine, my
medhagaṃ	quarrels
Meruṃ	Meru Mountain
metaṃ (= etaṃ)	this
Mettikā	Mettikā Therī (V29-V30), Friendly

Pāḷi	English
migabandhakā (miga + bandhakā)	deer-trappers (deer + tiers)
migaluddako (miga + luddako)	deer hunter (deer + hunter)
Mithilaṃ	Mithilā city
Mittā, *mittehi*	Mittā Therī (there are two of them, V8 and V31-V32), Friend
Mittākāḷī	Mittākāḷī Therī (V92-V96), Dusky Friend
mittaratā (mitta + ratā)	delighting in loving-friendliness (loving-friendliness + delighting) [Arahant]
mohanaṃ	delusion
mohanāmukho (mohanā + mukho)	entrance to delusion (delusion + entrance)
mokkhamhi	freedom
momuhā	bewildered
mucchitā	comatose
muddhajā (see kese, kesāni, kesamatthakā)	hair
mukhato	of mouth
mukhe	faced
mūlaṃ	root
mūlamūlikā (mūla + mūlikā)	roots and rootlets (roots + rootlets)
muñcantaṃ, muñcanti	let go of *literally free*
muṇḍaṃ, muṇḍā, muṇḍāsi	shaven-head
muni, muniṃ, munayo, muninā	silent sage [Arahant]
musalena, musalassa, musalāni	pestle
Muttā, *muttaṃ, muttiyā, muttāmhi, muccassu*	Muttā Therī (there are two of them, V2 and V11), free, freed, pearl
nābhijānāmi (na + abhi + jānāmi)	I do not know (not + fully +know)
nāccharāsaṅghātamattampi (na + accharā + saṅghāta + mattaṃ + api)	not even for a snap of fingers (not + for a snap of fingers + even)
nādhigacchāmi (na + adhigacchāmi)	do not enter upon [realization] (not + enter upon)
nādhigaṃ (na + adhigaṃ)	didn't acquire (not + acquire)

Pāḷi	English
nadiṃ, nadiyo (plural)	river
nadissāmi	will roar
nadītīramhi (nadī + tīramhi)	on the riverbank (river + bank)
nadītitthāni (nadī + titthāni)	river fords (river + fords)
nāgabhogasadisopamā (nāga + bhoga + sadisa + upamā)	comparable to an elephant trunk (elephant + trunk + like + comparable)
nāgaṃ, nāgo, nāgā	elephant, snake
nāgamāruhi (nāgam + āruhi)	climbing the elephant (climbing + elephant)
nagaraṃ, nagare, nagaramhi	city
naggā	naked
nāhamicchāmi (na + ahaṃ + icchāmi)	I do not wish (not + I + wish)
nakkā	crocodiles
nakkhattāni	zodiac signs
Nāḷāto	Nāḷā village
naṃ, ne (plural)	that, him, to them
namo, namassati, namassantī, namassantā, namassihaṃ (namassi + ahaṃ)	veneration, venerating, I venerated (venerated + I)
nānājanapadehi (nānā + janapadehi)	various republics (various + republics)
nānākulā (nānā + kulā)	various families (various + families)
ñāṇamhi (see vijjāhi)	understanding
nandi, nandī (see abhinandi, abhinanditaṃ, abhinandanti, abhinanditena, devakāyābhinandinī)	pleasing
Nanduttarā *(Nandi + uttarā)*	Nanduttarā Therī (V87-V91), Surpassingly Pleasing (pleasing + surpassingly)
naṅgalamahaṃ (naṅgalaṃ + ahaṃ)	I plough (plough + I)
naṅgalehi	with ploughs
nānutappati (na + anutappati)	no one is tormented (none + tormented)

Pāḷi	English
napihaṃ *(na + api + ahaṃ)*	I have not even (not + even + I have)
nappahonti (na + p + pahonti)	unable to reach (not + reach)
narā, narassa	men
nāriyo	women
nāsakkhi (na + asakkhi)	unable (not + able)
nāsikā	nose
ñātī, ñātīhi, ñātakā	relatives
ñātigaṇaṃ *(ñāti + gaṇaṃ)*	assembly of relatives (assembly + relatives)
ñātigaṇavaggaṃ, ñātigaṇavaggo *(ñāti + gaṇaṃ + vaggaṃ)*	assembly of relatives (relatives + assembly +group)
ñātisaṅghasatāni *(ñātisaṅgha + satāni)*	hundreds of relatives (relatives + hundreds)
natthi (na + atthi)	no, isn't (not + is)
ñatvā	having known
navakanipāto (navaka + nipāto)	chapter of nines (nines + chapter)
navaṃ, navanavā	new
navanivesamhi *(nava + nivesamhi)*	for new residence (new + residence)
nayanā, nayanāni (see akkhīni, cakkhumā, cakkhumatī, dibbacakkhu, dibbacakkhuṃ, nettahesumabhinīlamāyatā, kinnarimandalocane)	eyes, enticing eyes
nayanānudikkhiya *(nayanānu + dikkhiya)*	having seen your eyes (eyes + having seen)
nayidaṃ (na + idaṃ)	not this (not + this)
negamo	town
nekkhammaṃ, nekkhammameva, nekkhammaññeva, nekkhammasseva (see nikkhamma, nikkhamitvāna)	went forth, going forth, left
nekkhammamanuyuttā *(nekkhammam + anuyuttā)*	yoked to going forth (going forth + intent on),
nerañjaraṃ	Nerañjarā river, near Bodhgaya, Bihar, India
nesaṃ	their

Pāḷi	English
netaṃ (na + etaṃ)	not this (not + this)
nettahesumabhinīlamāyatā (nettā + ahesum + abhinīlam + āyatā)	eyes were very black and long (eyes + were + very black + long)
neva (na + eva)	not [so, even, just, like] (not + so, even, just, like)
nhāpanucchādanehi (nhāpana + ucchādanehi)	bathing and anointing (bathing + anointing)
nhātako	purified *literally one who has taken a bath* [Arahant]
nhāyanti, nhāyare	bathe
nibbānābhiratā, nibbānābhiratāhaṃ (nibbāna + abhiratā + ahaṃ)	I delight in Nibbāna (Nibbāna + well-delight + I)
nibbānaṃ, nibbānañca	*Untranslated (nibbānaṃ translated as extinguishing in verse 116)*
nibbānapattiyā (nibbāna + pattiyā)	reach Nibbāna (Nibbāna + reach)
nibbānasukhā (nibbāna + sukhā)	Nibbāna happiness (Nibbāna + happiness)
nibbinnā, nibbindanti, nibbinditvā, nibbindahaṃ (nibbinda + ahaṃ), nibbindañca (nibbindaṃ + ca)	disenchanted, having been disenchanted, I was disenchanted (disgusted + I), disenchanted too (disgusted + too)
nibbutā (see parinibbutā)	liberated [Arahant]
nibbuyhati	carried
niccaṃ	always
nicchātā (nis + chāta)	passionless (without + passion) [Arahant]
nigacchati	undergoes
nighaṃ	great grief
nihacca	falling
nihatamānaṃ (nihata + mānaṃ) (see hatakulikā, hato, jarāyabhihatā, nihato, samūhato, samūhatā, vihanāmi, vihatā)	without conceit (destroyed + conceit) [Arahant]

Pāḷi	English
nihato (see hatakulikā, hato, jarāyabhihatā, nihatamānaṃ, samūhato, samūhatā, vihanāmi, vihatā)	destroyed
nijjaressāmi (see jajjaro)	[wish] to wither *literally* [*wish] to age*
nikkhamma, nikkhamitvāna (see nekkhammaṃ)	having left, going forth, went
nikkhipa, nikkhipitvāna, nikkhipissāmimaṃ (nikkhipissāmi + imaṃ)	putting down, having put down will lay down this (will lay down + this)
nikūjihaṃ (nikūji + ahaṃ)	I was sounding (sounding + I)
nikujjiya	having turned bowl upside-down
nillacchesi, nillacchito	castrated
Nimmānaratino	[heaven of devā] delighting in creations
ninnamāgataṃ (ninnamā + gataṃ) (see "thalato ninnamāgataṃ")	flowing to low (low + gone)
nipatiṃ	fell down
nirato	delight
niratthikā (nir + atthikā)	aimless (without + aim) [meaningless]
niraye, nirayamhi, nirayesu	hells, hell realms *(niraye is singular but translated as plural)*
nirodhaṃ, nirodho, nirodhā	cessation
nirūpadhiṃ (nir + upadhiṃ)	possession-less (without + possession) [Arahant]
nirupatāpaṃ (nir + upatāpaṃ)	non-tormenting (non + tormenting) [Nibbāna]
nisāmehi, nisāmetha	listen
nisīdiṃ, nisinnā, nisinnāya, nisīdathā, nisinne	sat, seated, sitting down, sit down, sat down, having sat down
nissaraṇaṃ	escape
nissaṭṭhaṃ	offer *literally hand-over*
nissāya (see saraṇaṃ)	dependence
nisumbhissaṃ, nisumbheyyaṃ	drop
niṭṭhito	finished

Pāḷi	English
nivāresi	obstructed
nivattassu	stop
nivesaye	settled
niyakā	even our own
niyojayi	engaged
niyyādayāhimaṃ *(niyyādayāhi + imaṃ)*	return this (return + this)
nodakā	empty water [bags]
nu	whether, is, was
nūna	surely
nūpame (= anūpame)	incomparable
odanaṃ	rice
oḍḍitaṃ	set
ogāhamuttiṇṇaṃ *(ogāham + uttiṇṇaṃ)*	plunge and cross-over (plunge + cross-over)
oghaṃ	flood
ohāya	leaving
ohitabhārā *(ohita + bhārā)*	laid down the burden (burden + laid down) [Arahant]
okaḍḍhati	dragged
okassayāmahaṃ *(okassayāmi + ahaṃ)*	I lowered (lowered + I)
olikhiṃ	shaving
olokayitvāna	checked
opammaṃ	like *literally simile*
openti	store
orabbhikā	butchers
orambhāgamanīyāni *(ora + bhāga + gamanīyāni)*	going to lower becomings [hells] (lower + becomings + going)
orasā	true [legitimate, own]
oruhāmihaṃ (oruhāmi + ahaṃ)	I dip [in the water] (dipping + I)
orundhatassa	horse-trader
otato	covered
ovadatīti (ovadatī + iti), ovaditvāna	exhorted (exhorted + thus), having exhorted
ovariyāna	holding me back

Pāḷi	English
pabbajito, pabbajitā, pabbajitā, pabbajjaṃ, pabbajiṃ, pabbājesi, pabbajitāya, pabbajitvāna, pabbajitvā, pabbajjā, pabbajissaṃ, pabbajissāmi, pabbajanti, pabbaji, pabbajitaṃ, pabbajituṃ	to ordain, ordained, ordination, having ordained
pabbataṃ, pabbate	mountain
pabbatantare (pabbata + antare)	in mountains (mountains + in)
pabhaṅgunā	subject to breakup
pabhavo	reason
pabujjhasi, paṭibujjhasi	wake-up
paccāgamissāmi (pacca + āgamissāmi)	I will return (return + I will)
paccavekkhatha, paccavekkhassumaṃ	contemplate, contemplate this
pacchā, pacchime	later, last
pacchānutāpinī (pacchā + anutāpinī)	remorseful later (later + remorseful)
paccuppannena (pacca + uppannena)	present (presently + arisen)
pādā, pāde, pādāni	feet [legs]
padāhisi	will give
padakkhiṇaṃ, padakkhiṇañca (padakkhiṇaṃ + ca)	and having circumambulated (having circumambulated + and)
padālayā, padāliyā, padālito, padālayiṃ, padālayuṃ	has been shattered
padaṃ	station
padamaccutaṃ (padaṃ + a + c + cutaṃ)	ever-lasting station (station + not + falling) [Nibbāna]
padamasokaṃ (padaṃ + a + sokaṃ)	unsorrowing station (station + not + sorrowing) [Nibbāna]
pādapaṃ, pādapā	trees
pādatalā (pāda + talā)	sole of foot (foot + sole)
padhānapahitatto (padhāna + pahitatto)	striving resolutely (exerting + resolutely) [Arahant]
padīpasseva (padīpassa + eva)	like the lamp (lamp + like)

Pāḷi	English
padīpito	aflame
pādodakañca *(pāda + odakaṃ + ca)*	foot-water too (foot + water + too)
paggayha	with outstretched
paggharitaṃ	oozing
pahāsiṃ, pahāya, pahīnā, pahīnesaṃ *(see jahanti, pajahanti, pajahitvāna)*	abandoned, having abandoned
pahāyahaṃ *(pahāya + ahaṃ) (see jahanti, pajahanti, pajahitvāna)*	I having abandoned (having abandoned + I)
pahitatte	resolutely [Arahant]
pahūtadhano *(pahūta + dhano)*	abundant wealth (abundant + wealth)
pahūtaratano *(pahūta + ratano)*	abundant jewels (abundant + jewels)
pajahanti, pajahitvāna (see jahanti, pahāsiṃ, pahāya, pahīnā, pahīnesaṃ, pahāyahaṃ)	abandon, having abandoned
pajānanti, pajānāsi	knowing
pajjalitaṃ, pajjalito	burning
pajjittha	attached
pakampito	wavering
pakāsikaṃ	displaying, showing
pakataṃ, pākaṭā	done
pakiṇṇakesī	with unkempt hair
pakkamanti, pakkāmi, pakkamatha	leave, left, went
pakkamissañca (pakkamissaṃ + ca)	and leave (leave from + and)
pakkhālayitvāna	having washed
pakkhaṃ, pakkhassa	fortnight
pakkhipiṃ	put around
pakko	much suffering *literally fully cooked*
pakubbati	does
palāyato	escaping
palipā	smeared
palobhaya	tempt
palokite, palokine	destructible

Pāḷi	English
pamajjituṃ, pamattā	heedless
pamocesi, pamocaye, pamucceyya, pamuccati, pamuccare, pamuttā, parimuttā	completely free, completely freed
pamodite	enjoyable
paṃsukūlañca (paṃsukūlaṃ + ca)	dust-heap too
pamutyatthi (pamutti + atthi)	there is freedom (freedom + there is)
pana	but, so
panaccakā (pa + naccakā)	dancing [dancers]
paṇāmamupagamma (see ajjhupagacche, rukkhamūlamupagamma, samupagamāmi, sāmikamupemi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma)	I approached to bow
paṇāmetvā	bowing, having bowed
pañcadasiṃ (pañca + dasiṃ)	fifteenth (five + ten) [night of the fortnight]
pañcakanipāto (pañcaka + nipāto)	chapter of fives (fives + chapter)
pañcakaṭukena (pañca + kaṭukena)	five bitter ones (five + bitter ones)
pañcakkhandhā (pañca + k + khandhā)	five aggregates (five + aggregates)
pañcakkhattuṃ (pañca + k + khattuṃ)	five times (five + times)
pañcamaṃ	fifth
pañcaṅgikena (pañca + aṅgikena)	five kinds (five + limbs)
Pañcasatamattā *(pañca + sata + mattā), pañcasatamattāpi*	Pañcasatamattā Therī (V127-V132), about five hundred (five + hundred + about)
paṇḍito, paṇḍitā (feminine)	wise
paṇḍu	yellow
pānena, pānañca (pānaṃ + ca)	drinks, drink too (drink + too)
paṇīdhehi	resolve

Pāḷi	English
pañjaliko, pañjalikā (see katañjalī)	with folded hands (doing + respect)
paṅkadharī (paṅka + dharī)	mud-smeared (bearing + mud)
paññā, paññāya	wisdom
paññāpayiṃ	prepared a seat
pannaraseriva (pannarase + iva)	like on the fifteenth (fifteenth + like)
paṇṇāsavassāni (paṇṇāsa + vassāni)	fifty years
paññāsīlaparakkamaṃ (paññā + sīla + parakkamaṃ)	wisdom, virtue, striving (wisdom + virtue + striving)
paṇṇavīsativassāni (paṇṇa + vīsati + vassāni)	twenty-five years (five + twenty + years)
pāṇo, pāṇino, pāṇinaṃ	being, beings
panthe, panthamhi	on the way
pāpakammaṃ (pāpa + kammaṃ), pāpakammā (see pāpakammino, pāpaṃ, pāpakaṃ, pāpañhi, pāpassa, pāpavaddhino)	evil kamma (evil + kamma)
pāpakammino (pāpa + kammino) (see pāpakammaṃ, pāpakammā, pāpaṃ, pāpakaṃ, pāpañhi, pāpassa, pāpavaddhino)	doer of evil kamma (evil + kamma doer)
pāpaṃ, pāpakaṃ, pāpañhi, pāpassa (see pāpakammaṃ, pāpakammā, pāpakammino, pāpavaddhino)	evil [kamma]
pāpavaddhino (pāpa + vaddhino) (see pāpakammaṃ, pāpakammā, pāpakammino, pāpaṃ, pāpakaṃ, pāpañhi, pāpassa)	increasing evil [kamma] (evil + increasing)
Pāpima	Evil One, another name of **Māra**
pappotumitthiyā (pappotuṃ + itthiyā)	women can reach (can reach + women)
pāpuṇa, pāpuṇi	reach, reached
parabhattaṃ (para + bhattaṃ)	food for others (others + food)
paradāraṃ (para + dāraṃ)	wives of others (others + wives)

Pāḷi	English
paradattūpajīvino *(para + datta + upajīvino)*	subsisting on what others give (others + give + subsisting) [a parasite]
pāragū	gone to the far-shore [Lord Buddha]
paraloke *(para + loke)*	go to the far-shore of the world (world + cross-over)
paraṃ	higher than
paramaṃ	highest
paramatthasañhitā *(paraṃ + attha + saṅhitā)*	for the highest goal (highest + aim + for)
paramatthe (paraṃ + atthe)	highest goal [Nibbāna]
pārametave (pāraṃ + etave)	go to the far-shore (cross + over)
parato	as other than mine
paribāhiro *(pari + bāhiro)*	clean-slate (complete + outsider [to kamma])
paribyattā	clever
paricaraṃ, paricarāmi *(pari + caraṃ)*	honoring, I honored (completely + walking or conducting or serving)
paridevanā	lamentation
parijano (pari + jano)	close ones (surrounding + people) *literally servants, attendants, retinue*
parikammakārikā *(parikamma + kārikā)*	attendant (attending + doer) *literally one who circumambulates*
parikammaṃ	attend
parikkhīyanti *(pari + k + khīyanti)*	completely ended (completely + ended)
parikleso *(pari + kleso)*	completely defiled (completely + defiled)
parikrite	bought, hired
paripakkate	scattered
pariḷāho, pariḷāhā	burning
parinibbutā *(pari + nibbutā) (see nibbutā)*	completely liberated (completely + liberated) [Arahant]

Pāḷi	English
pariniṭṭhitamesānā *(pari + niṭṭhitam + esānā)*	longing for what is already made (completely + done + longing for) [Arahant]
pariññātaṃ (pari + ñātaṃ), *pariññātā, pariññāya*	completely understood [Arahant] (completely + understood)
paripakkhīte	on the side of
paripantho	blockage on path
paripucchahaṃ *(pari + puccha + ahaṃ)*	I completely questioned (completely + questioned + I)
paripucchasi *(pari + pucchasi)*	questioning (completely + questioning)
paripuṇṇāya *(pari + puṇṇāya)*	completely fulfill (completely + fulfill)
paripuṇṇe *(pari + puṇṇe)*	completely filled (completely + filled)
paripūritā *(pari + pūritā)*	completely fulfilled (completely + fulfilled)
parisuddhapadaṃ *(pari + suddha + padaṃ)*	station of complete cleansing (complete + cleansing + station) [Nibbāna]
paritappasi, paritappayiṃ *(pari + tappayiṃ)*	very tormented (completely + tormented)
parivahitvā	carrying, carried
pariyantaṃ (pari + y + antaṃ)	complete end (complete + end)
pariyuṭṭhitā *(pari + yuṭṭhitā)*	completely yoked (completely + yoked)
paro	another
pārutā	having put on
pasādaṃ	perfume
pāsādaṃ, pāsāde, pāsādeva	mansion
pāsādanivātavāsinī *(pāsāda + nivāta + vāsinī)*	living protected in the mansion (mansion + protected + living)
pāsādatale *(pāsāda + tale)*	floor of the mansion (mansion + floor)
pāsādikāsi	gracious
pasāditā	gladdened
pāsaṃ	noose

Pāḷi	English
pāsamivoḍḍiya *(pāsaṃ + iva + oḍḍiya)*	like trying to noose (noose + like + throw)
pāsaṇḍā, pāsaṇḍe	heretics
pasāresiṃ, pasārayī	stretch
pasavi	accumulated
passa, passe, passati, passatha, passāmi, passiya	see, seeing, having seen
pasuṃ	animal
Paṭācārā	Paṭācārā Therī (V112-V116), Wearer of one cloth
paṭācārānusāsaniṃ *(paṭācārā + anusāsaniṃ)*	admonition of **Paṭācārā Therī** (V112-V116), (Paṭācārā + admonition)
pāṭaliṃ, *pāṭalibbalitā, pāṭalippalitā*	Pāṭali tree, dilapidated Pāṭali trees, trumpet-flower tree (Bignonia suaveolens – see PED)
Pāṭaliputtamhi	Pāṭaliputta City *literally son of Pāṭali tree*
pateyyuṃ	fall
paṭhamajjhānaṃ *(paṭhamaṃ + jhānaṃ)*	first jhāna (first + jhāna)
paṭhamasamodhānaṃ *(paṭhama + sam + odhānaṃ)*	first exposure (first + exposure)
paṭhamavasanto *(paṭhama + vasanto)*	early spring (first [month of] + spring)
pathaviyā	earth
pati	near
paṭiccharayi (paṭi + c + charayi), paṭiccharati	sent back (sent + back)
paṭicchasi (paṭi + icchasi), paṭicchati	accepts, receives
paṭigaṇhanti	accept
pāṭihāriyapakkhañca *(pāṭihāriya + pakkhaṃ + ca)*	using the fortnight too (using + fortnight + too)
paṭiladdhāna (see alabhamānā, aladdhā, laddhaṃ, laddho)	having regained

Pāḷi	English
patiṃ, patinā, patī (see bhattā, bhattāraṃ)	husband
paṭimukkaṃ	putting thru
paṭinayiṃsu	led back
paṭinissaja, paṭinissara	renounce, forsake
paṭipajjanti	practice *literally walking on the path*
patirūpaṃ	suitable
patiṭṭhito	established
paṭivijjhi, paṭivijjhiṃ (see sampaṭivijjhahaṃ)	penetrated [Arahant]
patodaṃ	goad
pattabbaṃ	reached
pattakañca (pattakaṃ + ca)	[alms] bowl too (bowl + too)
Pattalīmakulavaṇṇasādisā *(pattalīmakulaṃ + vaṇṇaṃ + sādisā)*	white like the plantain buds (white plantain buds + color + like)
pattaṃ	bowl
pattayobbanaṃ (patta + yobbanaṃ)	youthful (reached + youth)
patthehaṃ (patthe + ahaṃ)	I aspire [to go to, to be born into] (aspire + I)
patthesi, patthitā, patthaye, patthanāpi	aspire, aspired, aspires, aspirations too
patto, pattiyā, pattā	reach, reached
pāvacane	exposition
pavaḍḍhati	increasing very much
pavanti	blowing wind
pavapaṃ	planting
pavattaṃ	flowing
paveccasi, payacchasi	give
pavisāmi, pāvisiṃ	entering, entered
payātumicchasi (payātum + icchasi)	wish to proceed on (proceed on + wish to)
payuñjati	yoked
pesayī	sent
petesu	among petā
peto (=upeto)	arising

Pāḷi	English
petāni	departed
phalaṃ	fruit
phalavipāko (phala + vipāko)	fruit-result (fruit + result)
pharitvā	pervaded
pheṇapiṇḍopamassa *(pheṇa + piṇḍa + opamassa)*	like a lump of foam (foam + lump + like)
phītāni, *phītañcimaṃ* *(phītaṃ + ca + imaṃ)*	prosperity, this prosperity too (prosperity + too + this)
phullaṃ	blossom
phusehi, phussehi, phuṭā, phuṭṭhā, *phuṭhā, phusayiṃ, phusito*	contact, contacted
phuṭitā	lacerated
pidahitvā, pidhetvā, pidhitvā	closing the doors
pīhaye	dear
pihayanti	envy
pihenti	desire
pīḷakoḷikā	discharge
pilandhanaṃ	trinkets
pīḷiyamānassa (pīḷiya + mānassa)	ingrate mind (ingrate + mind)
pīnavaṭṭasahituggatā *(pīna + vaṭṭa + sahita + uggatā)*	full, round, and up-turned (full + round + with + up-turned)
piṇḍaṃ, piṇḍaka	alms-food *literally lumps of food*
piṇḍapātaṃ *(piṇḍa + pātaṃ), piṇḍāya*	alms-round (lump + bowl), for alms *literally dropping a lump in the bowl*
piṇḍitā	lump
pītakā	yellow
pitaramanīkaratto *(pitaraṃ + anīkaratto)*	father-Anīkaratta (father + Anīkaratta)
pītena, pītāva	drinking, having drunk
pītisukhasamappitā *(pīti + sukha + samappitā)*	fully given to rapture and happiness [Arahant] (rapture + happiness + fully given)
pītisukhena *(pīti + sukhena)*	rapture and happiness (rapture + happiness)

Pāḷi	English
pitu, pitā, pitaraṃ, pitarañca	father
pitugharaṃ (pitu + gharaṃ)	father's house (father's + house)
pitupitusveva *(pitu + pitusu + eva)*	like fathers and fathers' fathers (fathers + fathers' fathers + like)
pivanti	drink
piyaṃ, piyā, piyāyanti	dear
piyattaro, piyattarā	dearer
posassa (=purisa)	man, bread-winner *literally nourisher*
posentā	nourish
poṭṭhiṃ, poṭṭhiñca *(poṭṭhiṃ + ca), pontiṃ*	bundle [of robes] (bundle of robes + and)
pubbajātimanussariṃ *(pubba + jātiṃ + anussariṃ),* *pubbajātimanussaruṃ*	I recollected past lives (past + lives + remembered) [Arahant]
pubbasamudde *(pubba + samudde)*	Eastern Sea (eastern + sea)
pubbe	past
pubbenivāsacaritaṃ *(pubbe + nivāsa + caritaṃ)*	story of past abode (past + abode + story)
pubbenivāsaṃ (pubbe + nivāsaṃ)	past abode (past + abode)
pubbuḷakā	eyeball
pucchāmi	I ask you
punabbhavaṃ *(puna + b + bhavaṃ), punabbhavo*	further becoming (again + becoming)
punācare (puna + ācare)	conduct again
punappunaṃ (punaṃ + p + punaṃ) *punappunañca (punaṃ + p +* *punaṃ + ca)*	again and again (again + again)
punarāgami (puna + r + āgami), *punarāgame, punarāgahe*	come again (again + come)
punarāvattayissasi *(punar + āvattayissasi)*	would not turn me back again (again + would not turn me back)
punarehisi (puna + r + ehisi)	come again to this (again + this)
Puṇṇā, *puṇṇike*	Puṇṇā Therī (there are two of them - V3 and V236-V251), Complete, Full

Pāḷi	English
puññakkhettaṃ (puñña + k + khettaṃ)	field of merits (merits + field)
puññaṃ	merit
puññampimā (puññam + api + imā)	even this merit (merit + even + this)
puṇṇapattaṃ (puṇṇa + pattaṃ)	ample gift (full + bowl)
puno, puna, punapi	again, [even] again
punopahaṃ (punopi + ahaṃ)	again I (again + I)
pupphapūra	covered with flowers
pupphitaṃ, pupphite (see supupphitaggaṃ, supupphite)	flowering
purakkhatā, purakkhatvā	surrounded, esteemed, led by
purāṇakanti (purāṇakaṃ + ti)	became as before
pūrassu	fulfill
puravare	best fortress city
purāyaṃ	old, former, previous existence
pure	in past
purime	first *literally past, previous*
purisadammasārathinā (purisa + damma + sārathinā)	by trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
purisapātabahulamhi (purisa + pāta + bahulamhi)	men gathering much (men + gathering + much)
puriso	man
purisuttamaṃ (purisa + uttamaṃ)	best of the men (men + best) [Lord Buddha]
puthu	numerous
puthujjanā (puthu + janā)	worldly people (worldly + people)
***puthulomova** (puthulomo + va)*	like fish (fish + like)
pūtigandhikaṃ (pūti + gandhikaṃ)	foul-smelly (foul + smelly)
pūtikāyamasuciṃ (pūti + kāyaṃ + asuciṃ)	foul impure body (foul + body + impure)
pūtikāyena (pūti + kāyena), pūtikāyamhi	foul body (foul + body)
pūtiṃ, pūtikaṃ	foul

Pāḷi	English
puttadārāni (putta + dārāni)	sons and wives (sons + wives)
puttaka, puttakatte, puttike (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)*
puttaṃ, putto, putte, puttā, puttāni	son
puttamaṃsāni (putta + maṃsāni)	flesh of son (son + flesh)
puttamanurakkhamānā (puttaṃ + anurakkhamānā)	preserving son (son + preserving)
puttamatosayi (puttaṃ + atosayi)	satisfying son [breast feeding] (satisfying + son)
puttaphalaṃ (putta + phalaṃ)	son (son + fruit)
puttasatāni (putta + satāni)	hundreds of sons (sons + hundreds)
puttasokaṃ (putta + sokaṃ), puttasokā, puttasokena, puttasokenahaṃ (putta + sokena + ahaṃ)	sorrow over son (son + sorrow), with sorrow over son, I with sorrow over son (son + sorrow + I)
puttavatiṃ (putta + vatiṃ)	bountiful (son + having)
rāgacittavasānugā (raga + citta + vasānugā)	mind gone to control of lust (lust + mind + gone to control)
rāgadosañca (ragaṃ + dosaṃ + ca)	lust and hate (lust + hate + and)
rāgaṃ, rāgo, rāga	lust
rahitaṃ, rahite, rahitamhi	secluded
raho	privately [secretly]
***Rāhu**ggahā (rāhu + gahā)*	Rāhu grasped (Rāhu + grasped), Rāhu planet (Rāhu + planet), mythical planet
rājā, rājino	king, king's
rājadhāniyo	capitals
Rājagahe	Rājagaha, first capital of Magadha Janapada (now known as Rajgir in Bihar, India)
rājaggicoraudakappiyehi (rājā + aggi + cora + udaka + appiyehi)	king, fire, thief, water, and unloved ones (king-fire-thief-water-unloved ones)
rājakaññāya (rāja + kaññāya)	princess (royal + daughter)

Pāḷi	English
rājaputtehi (rāja + puttehi)	by princes (royal + sons)
rajataṃ	silver
rajavaḍḍhanaṃ (raja + vaḍḍhanaṃ)	soiled (dust + increasing)
rajjaṃ, rajje	kingdom, in the kingdom
rajjuṃ	rope
ramāma, ramāmase, ramitvā, ramāmahaṃ (ramāma + ahaṃ)	indulge, let's indulge, indulged, I indulge (indulge + I)
rammaṃ, ramaṇīye	delightful
raṇakarā	sinful
raṇaṃ	fought, sinful
raññho	king
ratanāni	jewels
rathaṃ	chariot
rathamādāya (rathaṃ + ādāya)	having taken chariot (chariot + having taken)
rathiyāsu	road, highway, street
rati, ratiṃ, ratā, rattā, rattassa	delight, delighting
raṭṭhapiṇḍaṃ (raṭṭha + piṇḍaṃ)	alms food of the country (country + alms food)
ratti, rattiṃ, ratto, rattiyā	night
rattindivamatandito, rattindivamatanditā (rattiṃ + divaṃ + atanditā)	night and day, unremittingly (night + day + unremittingly) [Arahant]
riñcitvā	neglecting
rittakaṃ	empty
rocesi, rocate (see samarocayi)	pleased
rodāmi, rodasi, rodantī, rodante, rodataṃ (see kandantī, kandasi)	cry
rogo, rogamāvahaṃ (rogaṃ + āvahaṃ)	disease, self-begotten disease (disease + invited)
Rohinī	Rohinī Therī (V271-V291), Star, Moon
rudhiraṃ	blood
rukkhamūlamhi (rukkha + mūlamhi)	root of the tree (tree + root of)

Pāḷi	English
rukkhamūlamupagamma (rukkha + mūlam + upagamma) (see paṇāmamupagamma, ajjhupagacche, samupagamāmi, sāmikamupemi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma)	approached the tree root (tree + root + approached)
rukkhamūle (rukkha + mūle)	at tree root (tree + root)
rukkhapphalūpamā (rukkha + p + phala + ūpamā)	like fruit of a tree (tree + fruit + like)
rukkhasākhāya (rukkha + sākhāya)	tree branch (tree + branch)
rundhantaṃ	blocking
rūpasamussaye (rūpa + samussaye) (see samussayaṃ, samussayo)	by this body (form + assemblage)
rūpavatī (rūpa + vatī), rūpavatiṃ, rūpiniṃ	beautiful (beauty + having)
rūpe, rūpaṃ, rūpena	form, beauty
rūpiyaṃ	silver
rupparūpakaṃ (ruppa + arūpakaṃ), rūparūpakaṃ	decaying and deforming (forming + unforming)
sā	she
saassukā	with tears
sabbābharaṇasañchannā (sabba + ābharaṇa + sañchannā)	decked with all ornaments (all + ornaments + decked with)
sabbadukkhaṃ (sabba + dukkhaṃ), sabbadukkhehi, sabbadukkhā	all suffering (all + suffering), from all suffering
sabbadukkhappahānāya (sabba + dukkha + p + pahānāya)	to abandon all suffering (all + suffering + to abandon)
sabbaganthehī (sabba + ganthehī)	all bonds (all + bonds)
sabbagarahitā (sabba + garahitā)	blamed by all (all + blamed)
sabbakāmesu (sabba + kāmesu)	in all sensual pleasures (all + sensual pleasures from)
sabbasaṃyojanakkhaye (sabba + saṃyojana + k + khaye)	ending of all fetters (all + fetters + ending) [Arahant]
sabbasattānamuttama (sabba + sattānam + uttama)	best of all beings (all + beings + best) [Lord Buddha]

Pāḷi	English
sabbattha, sabbaso, sabbattheva (sabbattha + eva)	everywhere
sabbayogavisaṃyuttā (sabba + yoga + vi + saṃyuttā)	unyoked from all bonds (all + bonds + not + yoked) [Arahant]
sabbo, sabbā, sabbe, sabbāni, sabbañca (sabbaṃ + ca)	all, all too (all + too)
sabhariyā (sa + bhariyā)	co-wives (co + wives) [polygyny]
saccābhisamayo (sacca + abhisamayo)	understanding the truth (truth + understanding) [Arahant]
saccabrāhmaṇo (sacca + brāhmaṇo)	true brāhmaṇa (true + brāhmaṇa) [Arahant]
saccaṃ	truth
saccāni (same as ariyasaccāni)	Noble Truths [noble truths]
saccavādivacanaṃ (sacca + vādi + vacanaṃ)	word of speaker of truth (truth + speaker + word) [Lord Buddha]
sacchikarī	one who realizes
sacchikataṃ, sacchikatā, sacchākāsiṃ	has/have been realized
sace	if
sacittaṃ (sa + cittaṃ)	presence of mind (with + mind)
sadā	always
saddahanti	confident
saddhaṃ, saddhāya, saddhā	confidence
saddhammasobhanā (sad or sant + dhamma + sobhanā)	adornment of the good Dhamma (good + Dhamma + adornment) [Arahant]
saddhamme (sad or sant + dhamme)	in good Dhamma (good + Dhamma)
saddhāyikā	confident, having confidence in
sadevake (sa + devake)	including devā worlds
sādhāraṇā	common
sādhayāmi	cooked *literally accomplished*
sādhubhāvitaṃ (sādhu + bhāvitaṃ)	developed by good [people] (good + developed)

Pāḷi	English
sādhumuttāmhi *(sadhu + muttā + amhi)* *sādhumuttikāmhi (sadhu + muttikā + amhi)*	good to be freed (good + freed + I am)
sādukāmā *(sādu + kāmā)*	hankering for gastronomical delights (sweets or agreeable foods + hankering)
saggaṃ	heaven
saggāpāyañca *(saggaṃ + apāyaṃ + ca)*	heaven and states of woe (heaven + states of woe + and)
sāhaṃ (sā + ahaṃ)	[that she] I
sahassañcāpi *(sahassaṃ + ca + api)*	also with a thousand (thousand + with + also)
sahassānipi (sahassāni + api)	thousand even (thousand + even)
sahitaṃ	with
sājja (sā + ajja)	she today
sakaṃ	my own
sakaṇṭako (sa + kaṇṭako)	thorny (with + thorns)
sakaṭañca (sakaṭaṃ + ca)	cart too (cart + too)
sākaṭikakulamhi *(sākaṭika + kulamhi)*	family of a carter (carter + family)
sakāya	own (own + body)
sakesaṅgesu *(sa + kesā + aṅgesu)*	with hair and limbs (with + hair + limbs)
Sākete, Sāketato	Sāketa city, from Sāketa City, currently known as Ayodhyā in UP State, India.
sakhiyo tisso janiyo	three of us girl-friends
sakkā, sakkoti	able
sakkaccaṃ	thoroughly
sakkāyadiṭṭhimeva *(sakkāya + diṭṭhiṃ + eva)*	personality view too (personality + view + too)
sakkāyaṃ, sakkāyasmiṃ	personality [view]
Sakko, Sakkaṃva *(Sakkaṃ + va)*	Sakka, like Sakka (Sakka + like), Lord of Heaven of Thirty-Three, another name for **Inda**

Pāḷi	English
Sakulā *(Sa + kulā)*	Sakulā Therī (V97-V101), Of Good Family (with + family)
sakuṇabhattaṃ (sakuṇa + bhattaṃ)	food for bird (bird + food)
sakuṇaṃ, sakuṇiṃ	bird
sākuntikova (sākuntiko + iva)	like bird-catcher (bird-catcher + like)
Sakyakula*kulīnāyo (Sakya + kula + kulīnāyo)*	Women of the Sakya family (Sakya + family + women)
Sakyakule *(Sakya + kule)*	Sakya family (Sakya + family)
Sālamūle *(sāla + mūle)*	Sāla tree root (Sāla + tree root)
sallabandhanā (salla + bandhanā)	darts + ties
sallaṃ	dart
Saloma*gandhikaṃ (saloma + gandhikaṃ)*	smells like porcupine (porcupine + smelling)
Sāmā (1)	Sāmā Therī (V37-V38), Peaceful
samabhihato	gathered [relatives]
samādhesiṃ	concentrated
samādiyāmi, samādiyāhi	I undertake, do undertake
samāgatā (saṃ + āgatā)	get together (got + together)
samagge	harmonious *literally walking the same path*
samāhitā (see susamāhitaṃ, susamāhito, susamāhitā, susamāhite)	restrained [Arahant]
samaṃ	peace, like
samaṇā, samaṇānaṃ, samaṇe, samaṇī (feminine)	renunciate
samaṇamānino (samaṇa + mānino)	considered a renunciate (renunciate + considered)
samaṇāneva (samaṇānaṃ + eva), samaṇānameva	like renunciates (renunciates + like)
samaṇasāruppaṃ (samaṇa + sāruppaṃ)	suitable for a renunciate (renunciate + suitable for)
samānayi	brought
samāne	being, equal
sāmaññatthaṃ (sāmaññā + atthaṃ)	goal of renunciate life (renunciate life + aim)

Pāḷi	English
samantena	everywhere
samanusocesi (saṃ + anusocesi)	mourn (fully + sorrowing)
samāpajji, samāpannā	entered upon
samappitā (saṃ + appitā)	fully given to (fully + given to)
samarocayi (see rocesi, rocate)	well-pleased
samatikkamaṃ (see atikkamaṃ)	fully transcend
samattā	entire
samavassari	controlling the herd
sambhavo (saṃ + bhavo)	originate, becoming (full + becoming)
sambuddhaṃ (saṃ + buddhaṃ), sambuddho	self-enlightened (self + enlightened) [Lord Buddha]
sambuddhamakutobhayaṃ (saṃ + buddhaṃ + akuto + bhayaṃ)	self-enlightened, fearless (self + enlightened + whence + fear) [Lord Buddha]
sāmikamupemi (sāmikaṃ + upemi) (see ajjhupagacche, upasaṅkamma, paṇāmamupagamma, rukkhamūlamupagamma, samupagamāmi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ)	approached my husband (husband + approached)
sāmikassa	husband's
saṃkilesikā (saṃ + kilesikā) (see dhutakilesāyo, klesehi, kilesānaṃ, saṅkilesāya, saṅkiliṭṭhamanā)	fully defiling (fully + defiling)
sammā	rightly
sammāsambuddhassa (sammā + saṃ + buddhassa)	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
sammaṭṭhaṃ	well-polished
sammukhā	in presence (face to face)
sampajānā	clearly knowing, deliberate
sampannā	endowed

Pāḷi	English
sampaṭivijjhahaṃ (saṃ + paṭivijjha + ahaṃ) (see paṭivijjhi, paṭivijjhiṃ)	I well-penetrated (well + penetrated + I) [Arahant]
sampavedhe	waver
samphusanāya (saṃ + phusanāya)	contacted (full + contact)
saṃsāraṃ, saṃsāro	round of existences
saṃsaranto, saṃsarato, saṃsarataṃ, saṃsariṃhaṃ	wandering-on, I wandered-on
samucchinno (saṃ + ucchinno), samucchinnā (plural)	fully cut-off (fully + cut-off) [Arahant]
samudayaṃ (saṃ + udayaṃ)	[full] arising
samuggataṃ	risen
samūhato, samūhatā (see hatakulikā, hato, jarāyabhihatā, nihatamānaṃ, nihato, vihanāmi, vihatā)	fully destroyed
samūlaṃ (sa + mūlaṃ), samūlako	with root (with + root)
samupagamāmi (see ajjhupagacche, paṇāmamupagamma, rukkhamūlamupagamma, sāmikamupemi, upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma)	approaching
samussayaṃ, samussayo (see rūpasamussaye)	this body *literally this assemblage*
samuṭṭhitā	are with
saṃvegamāpādiṃ (saṃvegaṃ + āpādiṃ) (see dhammasaṃvegamāpādiṃ)	there being deep agitation (deep agitation + having)
saṃvego	deeply agitated
saṃvutā (see asaṃvutā, sīlasaṃvuto, susaṃvutā)	guarded [Arahant]
saṃyojanāni (saṃ + yojanāni)	fetters (fully + yoked)
***sāṇavāka**sādisā (sāṇa + vāka + sādisā)*	hemp threads (hemp + bark + like), jute
sañcayaṃ, sannicayaṃ	accumulated, accumulation
sandhāvanti, sandhāveyyaṃ	running thru

Pāḷi	English
saṅgacchiṃ	get on *literally come together*
saṅgāme	battles
Saṅghā, *saṅghe, saṅghañca, saṅghassa*	Saṅghā Therī (V18), *Untranslated [Buddhist monastic order of monks & nuns]*
saṅghārāmamhi (saṅgha + ārāmamhi)	monastery (saṅghā + monastery)
saṅghāṭiṃ	outer double robe
saṅghāṭipārutaṃ, saṅghāṭipārutā (saṅghāṭi + pārutaṃ)	dressed in outer double robe (outer double robe + dressed)
saṇhakamburiva (saṇha + kambur + iva)	smooth like a conch-shell (soft + conch-shell + like)
saṇhamuddikasuvaṇṇamaṇḍitā (saṇha + muddika + suvaṇṇa + maṇḍitā)	smooth, embellished with gold rings (soft + rings + gold + embellished)
saṇhanūpurasuvaṇṇamaṇḍitā (saṇha + nūpura + suvaṇṇa + maṇḍitā)	smooth, embellished with gold anklets (smooth + anklets + gold + embellished)
saṇhatuṅgasadisī (saṇha + tuṅga + sadisī)	smooth, high [like a hillock] (smooth + high [like a hillock] + like)
saṅkappo	intention
saṅkārakūṭesu (saṅkāra + kūṭesu)	garbage heap (garbage + heap)
saṅkhalābaddho (saṅkhalā + baddho)	tied with chain (chain + tied)
saṅkhamuttāva (saṅkha + muttā + iva)	like mother of pearl or pearl (shell + pearl + like)
saṅkhārā, saṅkhāre, saṅkhāragate	formations [formed]
saṅkhārūpasamaṃ (saṅkhāraṃ + ūpasamaṃ)	appeasing of formations (formations + appeasing)
saṅkhataṃ	formed
saṅkhatamasubhanti (saṅkhatam + a + subhanti)	formations are repulsive (formations + not + beautiful)
saṅkilesāya (saṃ + kilesāya) (see dhutakilesāyo, klesehi, kilesānaṃ, saṃkilesikā, saṅkiliṭṭhamanā)	fully defiling (fully + defiling)

Pāḷi	English
saṅkiliṭṭhamanā (saṃ + kiliṭṭha + manā) (see dhutakilesāyo, klesehi, kilesānaṃ, saṃkilesikā, saṅkilesāya)	with fully defiled mind (fully + defiled + mind)
saññā	perceptions
saññāpetuṃ	convince
saññāvūpasamaṃ (saññā + ūpasamaṃ)	appeasing of perceptions (perceptions + appeasing)
sannibhā	resembling
sannihitaṃ	well-arranged
sannivāresi	obstructed
santaṃ	peaceful [Nibbāna]
santāpitā (saṃ + tāpitā)	fully tormenting (fully + tormenting)
santappayitvā (saṃ + tappayitvā) (see atitto, atittāva, tappaya, titti)	fully satisfied (fully + satisfied)
santarabāhiro (sa + antara + bāhiro)	inside and out (with + inside + outside)
santasanti	afraid
santatto	scorching hot
santī	am
santi, santiṃ, santiyā	peace, having
santikamāgatā (santikam + āgatā)	came near (near + came)
santike, santikaṃ	near
santimuttamaṃ (santiṃ + uttamaṃ)	best peace (peace + best) [Nibbāna]
sapariḷāhā (sa + pariḷāhā)	burning (with + burning)
sāpateyyamanappakaṃ (sāpateyyam + an + appakaṃ)	not-so-little estate (estate + not + so-little)
sapattā	hostile
sapattiyo, sapattikampi (sa + pattikaṃ + api)	with same husband [polygyny], with same husband also (with + [same] husband + also)
sappañño (sa + p + pañño), sappaññā (plural)	wise ones (good + wisdom)

Pāḷi	English
sappasiropamā, sappasirūpamā (sappa + sira + upamā),	like a snake's head (snake + head + like)
sappurisā (sa + p + purisā), sappurise	good people (good + people) [people of integrity]
sara, saratha, sarāhi, sarassu, saramhase, saritvā	recollect, we will recollect, having recollected
sarajo	dusty
saraṇaṃ	refuge
sārasammataṃ	considered of essence
sārathi	charioteer
sāruppaṃ	proper
sāsanakarehi (sāsana + karehi)	followers of [Lord Buddha's] Teachings (Teaching + doers) [Arahant]
sāsanaṃ, sāsana, sāsane	Teaching, in Teaching
sāsaṅkaṃ	dangerous
sassu, sassuyā	mother-in-law
sasuro, sassurassa	father-in-law
satā	attached
satakkhattuṃ (sata + k + khattuṃ)	hundred times (hundred + times)
sāṭaṃ, sāṭakaṃ, sāṭako	tunic
sataṃ, satāni	one hundred
satī, satimanto, satimatī (feminine)	mindfulness, mindful
satta	seven
sattāhajātakaṃ (sattāha + jātakaṃ)	seven days after birth (seven days + after birth)
sattāhaṃ (satta + ahaṃ)	for/in seven I (seven + I)
sattakanipāto (sattaka + nipāto)	chapter of sevens (sevens + chapter)
sattaṃ, sattā (plural), sattānaṃ	being, for beings
sattamiyā	on seventh
sattaratanassa (satta + ratanassa)	seven jewels (seven + jewels)
satthā, satthu, satthuno, satthāraṃ	Teacher [Lord Buddha]
satthavāho	carter

Pāḷi	English
satthusāsanakārikā *(satthu + sāsana + kārikā)*	doer of Teacher's Teaching (Teacher's + Teaching + doer) [Arahant]
satthusāsane *(satthu + sāsane)*	Teacher's Teaching (Teacher's + Teaching)
satthuvacane *(satthu + vacane)*	words of Teacher (Teacher's + words)
sattisūlūpamā *(satti + sūla + upamā)*	like spears and darts (spears + darts + like)
sāva (sā + va)	she, herself
savāhana *(sa + vāhana), savāhananti*	with vehicle (with + vehicle), with mount
savāhini (sa + vāhini)	with armies (with + armies)
sāvake, sāvikā (feminine)	disciple
savanagandhaṃ *(savana + gandhaṃ)*	flowing-stinking (flowing + stinking)
Sāvatthi	Sāvatthi City
savighāto	destructive
sāyaṃ (sā + ayaṃ)	she
sāyaṃ pātaṃ	evening and morning
sayameva (sayaṃ + eva)	I myself
sayanaṃ (see seyyaṃ)	bed
sehi, supāhi, supi, sayasi	sleep
***Selā** (AKA **Āḷavikā**)*	Selā Therī (V57-V59), Firm
sele, selamhi	rock
seṭṭhi	business tycoon
seṭṭhiputtehi *(seṭṭhi + puttehi)*	sons of business tycoons (business tycoons + sons)
seyyaṃ (see sayanaṃ)	bed
seyyo	better
Sīhā	Sīhā Therī (V77-V81), Lioness
sīhanādaṃ (sīha + nādaṃ)	lion-roar (lion + roar)
sikkhā	training rules
sikkhamānaṃ, sikkhamānā, *sikkhamānāya*	trainee, desirous of training, while training
sikkhassu, sikkhāya	train, trainings

Pāḷi	English
sīlabbataparāmāsaṃ *(sīla + v + vata + parāmāsaṃ)*	clinging to rites and rituals (rites + rituals + clinging)
sīlāni	precepts *literally virtues*
sīlasampannaṃ *(sīla + sampannaṃ), sīlasampannā*	endowed with virtues (virtues + endowed) [Arahant]
sīlasaṃvuto (sīla + saṃvuto) (see asaṃvutā, saṃvutā, susaṃvutā)	virtuous (virtues + guarded) [Arahant]
sīlavatiṃ (sīla + vatiṃ), sīlavatī	virtuous (virtues + having) [Arahant]
Sindhavāraññe *(Sindhava + araññe)*	Sindhava jungle (Sindhava + jungle)
siṅgālānaṃ	jackals
siraṃ, sīsamhi, sīsassa, sirasā	head, with head
sirīmato (sirī + mato)	lucky (wealth + having) [Lord Buddha]
Sīsūpacālā *(Sīsu + upacālā)*	Sīsūpacālā Therī (V196-V203), Pupil of Upacālā (Upacālā + pupil)
sītaṃ, sīte	in cold
sītibhāvābhikaṅkhinī *(sītibhāva + abhikaṅkhinī)*	desirous of cooling down (cooling down + desirous) [Arahant]
sītibhūtāmhi *(sīti + bhūtā + amhi)* *sītibhūtamha (sīti + bhūta + amha)* *sītibhūtāsi (sīti + bhūtā + asi)*	cooled down I am (cooled down + am + I) cooled down we are cooled down you are [Arahant]
sītuṇhena (sīta + uṇhena)	cold and heat (cold + heat)
sivaṃ	auspicious [Nibbāna]
siyā, siyaṃ	gone
so	he
sobhaggena	fortune
sobhane, sobhare, sobhasī, sobhate	resplendent, adornment (adornment when applied to Dhamma or Saṅgha)
socāmi, socanti	sorrow
socitena	sorrowing
sohaṃ (so + ahaṃ)	[that he] I

Pāḷi	English
sohisi	*likely an error*
sokā	sorrows
sokabhayabhītā *(soka + bhayabhītā)*	sorrowful and fearful (sorrowful + fearful)
sokaparetāya *(soka + paretāya)*	afflicted with sorrow (sorrow + afflicted)
sokapariddavo *(soka + pariddavo)*	sorrow and lamentation (sorrow + lamentation)
soḷasame	sixteenth
soḷasanipāto *(soḷasa + nipāto)*	chapter of sixteens (sixteens + chapter)
Somā	Somā Therī (V60-V62), Moon
sombhā	puppet, doll
Soṇā	Soṇā Therī (V102-V106), Radiant One
sopalepapatito *(so + palepa + patito)*	plaster fallen-off (plaster + fallen-off)
sopi (so + api)	he too (he + too)
sotadhātu (sota + dhātu)	divine ear (ear + element)
sotthi	be well
sottiyo	true brāhmaṇa [Arahant]
Subhājīvakambavanikā *(Subhā + jīvaka + amba + vanikā)*	Subhājīvakambavanikā Therī (V368-V401), Beautiful One of Jīvaka Mango Forest (beautiful one + Jīvaka + mango + forest)
Subhākammāradhītu *(Subhā + kammāra + dhītu)*	Subhākammāradhītu Therī (V339-V367), Beautiful One, Daughter of Smith
subhaṃ	(beautiful one + smith + daughter)
subhasaññānuvattinī *(subha + saññā + anuvattinī)*	followed [everything] perceived as beautiful (beautiful + perceived + follower)
subhāveti, subhāvitā (see bhāvemi, bhāvehi, bhāventī, bhāvito, bhāvitā)	well-developed [Arahant]
suci	pure

Pāḷi	English
sucikārino (suci + kārino)	doer of pure deeds (pure + doer)
sūciṃ	needle
sucittaṃ	nicely
sucittitā (su + cittitā)	well-painted (well + painted)
sudaṃ	pleonastic particle [in this way, just]
suddhā, suddhi	clean, cleansing
suddhavasanā (suddha + vasanā)	dressed in clean [white] (clean + dressed)
suddhimamaññatha (suddhim + a + maññatha)	not believing in cleansing (cleansing + not + believing in)
sudhotarajapacchadaṃ (sudhota + raja + apacchadaṃ)	well-washed dustless canopy (well-washed + dustless canopy)
sudukkhitā (su + dukkhitā)	very unhappy (well + unhappy)
suduttaraṃ (su + duttaraṃ)	very difficult to cross/swim (well + difficult to cross/swim)
sugataṃ (su + gataṃ), sugatena, sugatassa	Well-gone One (well + gone) [Lord Buddha]
***Sujātā** (su + jātā)*	Sujātā Therī (V145-V150), Well-Born (well + born)
***Sujāta Brāhmaṇa** (su + jāta)*	Well-Born Brāhmaṇa (well + born), Father of Sundarī Therī, no verses in THAG
sūkarikā	boar-hunters
sukataṃ (su + kataṃ)	well-made (well + made)
sukhadukkhe (sukha + dukkhe)	in happiness-suffering (happiness + suffering)
sukhaṃ, sukho, sukhanti, sukhato, sukhañhi, sukhā	happiness, happily
sukhanisinnā (sukha + nisinnā)	comfortably seated (comfortably + seated)
sukhasamappitā (sukha + samappitā)	fully given to happiness (happiness + fully given to)
sukhitā	happy
sukhumāhi	fine *literally delicate*
sukhumāliniyo	delicate ones

Pāḷi	English
Sukkā, *sukkāna, sukkehi*	Sukkā Therī (V54-V56), Pure, White, Bright
sukkapakkhavisosanā (sukka + pakkha + visosanā)	drying out bright qualities (bright + side + drying)
sukkhaḍākaṃ (sukkha + ḍākaṃ)	dried grains
Sumanā *(su + manā)*	Sumanā Therī (V14), Glad (glad + mind)
Sumaṅgalamātā *(su + maṅgala + mātā)*	Sumaṅgalamātā Therī (V23-V24), mother of Well-Auspicious (well + auspicious + mother)
sumattaṃ (su + mattaṃ)	very intoxicated (well + intoxicated)
Sumedhā *(su + medhā), sumedhaṃ*	Sumedhā Therī (V450-V524), very intelligent (well + wise)
sumuttā (su + muttā), sumuttikā, sumuttike	well-freed (well + freed)
suṇa, suṇitvā, suṇitvāna, sutvā, sutvāna	listen, having heard
sunakho*va (sunakho + va),* ***sunakhaṃ****va*	like dog (dog + like)
Sundarī	Sundarī Therī (V313-V338), Beautiful
sundarimāyantiṃ (sundarim + āyantiṃ)	Sundarī is coming (Sundarī + is coming)
Sundarīnandā *(sundarī + nandā)*	Sundarīnandā Therī (V82-V86), Pleasing Beauty (Beauty + Pleasing)
suṇhamadāsi (suṇham + adāsi)	gave me as daughter-in-law (daughter-in-law + gave)
suniṭṭhitaṃ (su + niṭṭhitaṃ)	well-finished (well + finished)
suṅko (see upaḍḍhasuṅkena)	toll, dowry
suññāgāragatā (suñña + agāra + gatā)	having gone to an empty place (empty + home + gone)
suññatassānimittassa (suññatassa + animittassa)	emptiness and signless [deliverances] (emptiness + signless)
supinanteva (supinante + iva)	like in dream (in dream + like)
supinopamā (supina + upamā)	like a dream (dream + like)

Pāḷi	English
suppamajjitā (su + p + pamajjitā)	well-polished (well + polished)
suppavedite (su + p + pavedite)	well-spoken (well + spoken)
supupphitaggaṃ (su + pupphita + aggaṃ) (see pupphitaṃ)	approaching well-flowering (approaching well-flowering)
supupphite (su + pupphite) (see pupphitaṃ)	well-flowered (well + flowered)
surabhī	fragrant
sūriyañca (sūriyaṃ + ca)	sun too (sun + too)
suropitaṃ (su + ropitaṃ)	well-planted (well + planted)
surucirā	brilliantly
susamāhitaṃ (su + samāhitaṃ), susamāhito, susamāhitā, susamāhite (see samāhitā)	well-restrained (well + restrained) [Arahant]
susaṃvutā (su + saṃvutā) (see asaṃvutā, saṃvutā, sīlasaṃvuto)	well-guarded (well + guarded) [Arahant]
susānaṃ, susāne, susānamajjhe (susāna + majjhe)	cemetery, in cemetery (cemetery + middle of)
susānavaḍḍhane (susāna + vaḍḍhane)	increasing cemetery (cemetery + increasing)
susumārā	crocodiles
suvaṇṇakāro (suvaṇṇa + kāro)	goldsmith (gold + worker)
suvaṇṇaṃ	pure gold
suvaṇṇapādapaṃ (suvaṇṇa + pādapaṃ)	golden tree (golden + tree)
suvasanā (su + vasanā), suvasanehi	well-dressed (well + dressed)
suveṇīhilaṅkataṃ (suveṇīhi + alaṅkataṃ)	decorated with braids (braids + decorated)
suvisamo (su + visamo)	very uneven (well + uneven)
svāgataṃ	welcome
svassa (so + assa)	he to him (he + to him)
tā	they
tadekaṭṭhe	some other
tādino, tādinaṃ, tādisaṃ	thus one, thus ones
tādisikaṃ	them
tāhaṃ	thus

Pāḷi	English
tahiṃ tahiṃ	here and there
Takkāriṃ	Takkāri tree
tālavatthukatā *(tāla + vatthukatā)*	palm tree with top cut-off (palm tree + top cut-off)
taṃ	you
tamekavarakampi *(taṃ + eka + varakaṃ + pi)* *varaka = vallabha*	seeing the beloved (you + one + beloved + too)
tamenaṃ	to him
tameva	to it
tamhuddhaṭe *(taṃ + hi + uddhaṭe)*	when drawn out (when + drawn out)
tamokhandhaṃ *(tamo + khandhaṃ),* *tamokkhandhaṃ*	aggregate of darkness (darkness + aggregate) *here darkness refers to ignorance*
tāṇaṃ (see attāṇaṃ)	shelter
tañca	that which
taṇhā, taṇhāya	craving
taṇhakkhayo (taṇha + k + khayo)	end of craving (craving + end)
taṇhamabbuyha *(taṇhaṃ + abbuyha)*	pulling-out craving (craving + pulling-out)
tantīhi	threads
tantikhīlake (tanti + khīlake)	threads and nails (threads + nails)
tapanīyakatāva (tapanīya + katāva)	made from gold (gold + made)
tapo, tāpanā	tormenting, practice of morality
tappaya *(see atitto, atittāva, santappayitvā, titti)*	satisfying
tare	cross, swim
tasmiṃ	that
tāsaṃ	out of them [their]
tassa, tassā (feminine)	his, her
tassāhaṃ (tassa + ahaṃ) (tassā + ahaṃ)	his/her I (his + I) (her + I) *Note: I is not always translated*
tassamhi	I was his
tassapi (tassa + pi)	of that too (that + too)

Pāḷi	English
tāsu tāsu	here and there
tātabhinikkhamissaṃ *(tāta + abhinikkhamissaṃ)*	dear go forth (father or dear + go forth)
tatāgacchi	from there came here
tātakulaṃ (tāta + kulaṃ)	father's family (father's + family)
tathā	like
tathā gato	gone thus
tatheva (tathā + eva)	similar
tathūpamā (tathā + upamā)	this is the simile (this + simile)
tatiyaṃ	third
tato	thereupon, from there
tāto, tāta, tātaṃ	dear father
tatohaṃ (tato + ahaṃ)	thereupon I (thereupon + I)
tatopaññena *(tato + pi + aññena)*	from there somewhere else (from there + somewhere else)
tattha	there
tatthako	that much
tattheva	there and then, similar
tava	your [him or her], you
tāva	until
tāvade	immediately
Tāvatiṃsā *(tāva + tiṃsā)*	[heaven of] thirty three (three + thirty)
tavatthu	to you
tāya	her
te	these, they, them
te	they, them
tehānuciṇṇaṃ *(tehi + ānuciṇṇaṃ)* *(pp of anucarati)*	what is practiced (what + practiced) *literally what is walked*
tena	therefore
tena tena	here there
tesaṃ	for them
tevijjo, tevijjaṃ, tevijjā, tevijjāmhi, tevijjāmha	triple-knowledge bearer [Arahant]

Pāḷi	English
thalato *(see "thalato ninnamāgataṃ")*	land
thalato ninnamāgataṃ	flowing down
thanakā	breasts
ṭhānaṃ	state
ṭhānaṃ durabhisambhavaṃ	state hard to originate [Nibbāna]
thaññaṃ	mother's milk
ṭhapesi	established
thapetvā	left, set aside
therī, therike, theriyo	elder bhikkhuni
therīgāthāyo *(therī + gāthāyo)*	verses of elder bhikkhunis (elder bhikkhunis + verses)
therīyekuttarachasatā *(therīya + ek + uttara + cha + satā)*	six hundred and one elder bhikkhunis (elder bhikkhunis + one + after + six + hundred)
theriyekuttarasatā *(theriya + eka + uttara + satā)*	one hundred and one elder bhikkhunis (elder bikkhunis + one + after + hundred)
thevikīva	drop of water
ṭhiti	stability [Nibbāna]
tibbagāravā (tibba + gāravā)	intense respect (intense + respect)
tidasā (ti + dasā)	thirty (three + ten)
tīhi	three
tikanipāto *(tika + nipāto)*	chapter of threes (threes + chapter)
tila*daṇḍakāriva* *(tila + daṇḍakā + iva)*	like Tilaka staff (Tilaka + staff + like)
Tiṃsamattā *(tiṃsa + mattā),* *tiṃsamattāpi*	Tiṃsamattā Therī (V117-V121), About Thirty (thirty + about)
tiṃsanipāto *(tiṃsa + nipāto)*	chapter of thirties (thirties + chapter)
tiṃsativassamhi *(tiṃsati + vassamhi)*	thirty years (thirty + years)
tiṇakaṭṭhasākhāpalāsaṃ *(tiṇa + kaṭṭha + sākhā + palāsaṃ)*	grass, wood, branches, and leaves (grass + wood + branches + leaves)
tīṇi, tisso	three

Pāḷi	English
tiṇṇā	crossed-over [Arahant]
tiṇukkā	grass torch
tiracchānayoniyā *(tiracchāna + yoniyā)*	in animal birth (animal + in birth)
tisatti	hit thrice by spears
Tissā	Tissā Therī (there are two of them - V4 and V5), third
tiṭṭhanti, tiṭṭhasi, tiṭṭhāmi, tiṭṭhantiṃ	stand, standing
titti (see atitto, atittāva, santappayitvā, tappaya)	satisfying
tucchā	vain
tūlapuṇṇasadisopamā *(tūla + puṇṇa + sadisa + upamā)*	comparable to stuffed with cotton wool (cotton wool + stuffed with + like + comparable)
tulitā	weighs
turitaṃ	quickly
turiyāriva	deer-like
tūrena, turiyena	musical orchestra
Tusitā	heaven of contented devā
tuvaṃ	you, your
tuyhaṃ	your
tuyheva	only yours
tvaṃ	you, your
tvamasi	you are
tyamha	we are
tyatthu	to you
ubbandhaṃ	hang myself
ubbiggā	anxiously
Ubbiri	Ubbiri Therī (V51-V53)
ubhayo	both of you
ubho, ubhopi (ubho + pi)	both, and both (both + and)
ucce	high
uda	or, else
udadhī	oceans

Pāḷi	English
udahārī	water-carrier
udakaṃ, udakesu, udake	water, with water
udakamāhariṃ *(udakaṃ + āhariṃ)*	I brought water (water + I brought)
udakamotariṃ *(udakaṃ + otariṃ), udakamotari*	going down in the water (water + went down in)
udayabbayaṃ (udaya + v + vayaṃ)	arising-passing (arising + passing)
uddhaccañca *(uddhaccaṃ + ca)*	restlessness too (restlessness + too)
uddhaṃ	upwards
uddhaṃsotā *(uddhaṃ + sotā), uddhaṃsotāti*	going up-stream (up + stream going)
uddhatā	restless *can also be translated conceited*
uddhaṭasallā *(uddhaṭa + sallā)*	dart drawn out (drawn out + dart)
uddissa	profess, on account of
udikkhasi	perceive
udukkhalena	mortar
ujjagghantī	enchanting
Ujjeniyā	Ujjeni City
ujjhito	gotten out
ujuṃ	straight
ukkaṭṭhamajjhimā *(ukkaṭṭha + majjhimā)*	high-middling (high + middling)
ukkhalikā	rice-cooker
ukkopamā (ukkā + opamā)	like a firebrand (firebrand + like)
uḷāraṃ	excellent
ullapanā	mastering
ummādanā	maddening
ummaggapaṭipannāmhi *(ummagga + paṭipannā + amhi)*	I practiced wrong path (wrong path + walked + I)
ummāre	threshold
uñcho	gleanings
Upacālā	Upacālā Therī (V189-V195), Junior Moving

Pāḷi	English
upaccaguṃ, upaccagā	overcome
upaḍḍhasuṅkena (upaḍḍha + suṅkena) (see suṅko)	half of previous dowry [toll] (half + dowry)
upāgacchiṃ	practicing, approached
upakāsiṃ	serviced
upakūlitā	crooked [upturned]
upanayāmi	serving
upanikkhamiṃ	having left
upanissitā	dependent
upanītaṃ, upanīte	made of [brought near]
upapattiṃ, upapatti, uppāditaṃ, uppādo	arise, arising, arisen
upasaggo	misfortune
upāsako	lay devotee
Upasamā	Upasamā Therī (V10), Calm One [Appeased One]
upasampajja	obtaining, obtaining [higher] ordination
upāsanti	devoted to
upasanto, upasantā	calmed [Arahant]
upaṭṭhahantiṃ	served
upaṭṭhahituṃ, upaṭṭhahitvā	having attended
upaṭṭhapetvāna, upaṭṭhitā	established
upavijaññā	nearing child-birth
upāvisiṃ, upāvisuṃ	sat down
upayāsi	set out
upeccāpi, uppaccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma (see ajjhupagacche, paṇāmamupagamma, rukkhamūlamupagamma, samupagamāmi, sāmikamupemi)	approached
uposathaṃ	Buddhist day for practice and meditation
uppajjimha	arose

Pāḷi	English
uppalaṃ	blue lotus
uppalasikharopamāni *(uppala + sikhara + upamāni)*	eyelashes like blue lotus (blue lotus + eyelashes + like)
Uppalavaṇṇā *(Uppala + vaṇṇā)*	Uppalavaṇṇā Therī (V224-V235), Blue Lotus complexioned (blue lotus + colored)
uppāṭiya	having extracted
ūrū	thighs
ussannāya	heaped up
Uttamā	Uttamā Therī (V42-V44), Best
uttamaṅgabhūto *(uttama + aṅga + bhūto)*	head-hair (best + body-part + hair)
uttamaṅgajo (uttama + aṅgajo)	head (best + body part)
uttamatthassa (uttama + atthassa)	highest goal (best + aim)
Uttarā	Uttarā Therī (there are two of them - V15 and V175-V181), Superior One
uṭṭhāyāsanaṃ (uṭṭhāya + āsanaṃ)	rising up seat (rising up + seat)
uṭṭhehi, uṭṭhāya, uṭṭhahitvā, uṭṭhāsiṃ, uṭṭhāyikaṃ, uṭṭhāyikā, uṭṭhāhikaṃ	rise, rising up, rose, rising [early]
uttiṭṭhapiṇḍo *(uttiṭṭha + piṇḍo)*	standing for alms (standing + for alms) [Arahant]
utu	season
uyyānamabhihārayiṃ *(uyyānam + abhihārayiṃ)*	went to the pleasure garden (pleasure garden + went to)
vācādosabhayaṭṭitā *(vācā + dosa + bhaya + aṭṭitā)*	distressed with fear for hateful words (words + hateful + fear + distressed)
vacanaṃ, vācaṃ, vācāya	words, verbally, word
vacanamabravi (vacanaṃ + abravi)	spoke [word] (words + spoke)
vacchati, vacchaṃ, vatthuṃ, vasitā, vasitvā, vīthi, vusitaṃ	live, living, having lived, have lived
vaccho	male-calf
vacīkammañca *(vacī + kammaṃ + ca)*	verbal kamma too (verbal + kamma + too)

Pāḷi	English
Vaḍḍha, *vaḍḍhati, vaḍḍhiyā, vaḍḍhente*	Increase
Vaḍḍhamātu *(Vaḍḍha + mātu)*	Vaḍḍhamātu Therī (V204-V212), Mother of Vaḍḍha [Increase] (Vaḍḍha + mother)
vadhabandhadukhāni *(vadha + bandha + dukhāni)*	sufferings of tying to be assassinated (assassinated + tying to be + sufferings of)
vadhabandhapariklesaṃ *(vadha + bandha + pariklesaṃ)*	tied to be assassinated, completely defiled (assassinated + tied to be + completely defiled)
vadhabandho *(vadha + bandho)*	tied to be assassinated (assassinated + tied to be)
vadho, vadhe, vadhakā	assassin, assassinated by
vādo	to say [words]
vaggubhi	pleasant
vahuṃ, vaheyyuṃ	carried away
vajjaṃ, vajja, vajjā, vajjāsi	say, saying
vajjamatinī	thinking of blame
vajje	in blamable
vajjhaghātā	executioners
Vajjī	Vajjian Federation, one of the Sixteen Janapadā (Republics)
valāhakamivaddhagū *(valāhakam + iva + addhagū)*	like travelers drink up the dewdrops (dewdrops + like + travelers) *literally like travelers [drink up] the rain cloud*
vāḷamigasaṅghasevitaṃ *(vāḷamiga + saṅghasevitaṃ)*	surrounded by fierce beasts of prey (fierce beasts of prey + surrounded by)
valibhippalambitā *(valibhi + p + palambitā)*	wrinkled and drooping (wrinkled + drooping)
valīhi, valīmatā	wrinkles, wrinkled
vanaṃ, vanamhi, vane	forest
vanamantaraṃ	in forest (forest + in)

Pāḷi	English
vanamogahissasi (vanaṃ + ogahissasi), vanamogāhissasi	plunge in forest (forest + plunge in)
vanamotarissasi *(vanaṃ + otarissasi)*	going down to forest (forest + going down to)
vanasaṇḍacārinī *(vana + saṇḍa + cārinī)*	dwelt in forests and groves (forests + groves + dwelt)
vanatho	defilements *literally undergrowth*
vañcaniyā	deceitful
vañcitā	deceived
vandanaṃ, vandanā, vandāmi, vanditvā, vandiṃsu, vanditvāna	homage, paid homage
vandikā	homage-payer
vaṇṇarūpena *(vaṇṇa + rūpena)* *(see vaṇṇena, vivaṇṇā)*	color and beauty (skin color + beauty) [class and beauty (class + beauty)]
vaṇṇena (see vaṇṇarūpena, vivaṇṇā)	color, class
vaṇṇena, vaṇṇitā	describe
vantā	rejecting
vantasamā (vanta + samā)	like vomit (vomit + same)
vāpi (vā + api)	is like (like + is)
varakā	grooms
varaṃ	better
***Vāraṇavate**, **Vāraṇavati**mhi*	Vāraṇavati City, residence of King **Anīkaratta**
varapaññassa *(vara + paññassa)*	highest-wisdom one (highest + wisdom) [Lord Buddha]
varapuññalakkhaṇaṃ *(vara + puñña + lakkhaṇaṃ)*	one with highest marks of merit (highest + merit + marks of) [Lord Buddha]
vāreyyaṃ	married
vāreyyamupaṭṭhite *(vāreyyam + upaṭṭhite)*	ready for marriage (marriage + ready)
vasaṃ	control
vasamāgatā *(vasaṃ + āgatā), vasānugo*	gone to control (control + gone)

Pāḷi	English
vasantīhaṃ (vasantī + ahaṃ)	I was living (was living + I)
Vasavattino	[heaven of devā] wielding control
Vāseṭṭhī	Vāseṭṭhī Therī (V133-V138), of Vasettha Clan
vasībhūtāhaṃ (vasībhūta + ahaṃ)	I controlled (controlled + I)
vasīkatā	obedient *literally under control*
vāsitova	scented
vassasatampi (vassa + sataṃ + pi)	in a hundred years too (rains + hundred + too)
vasse, vassāni	years *literally rains*
vasseyya	pour down
vasuṃ	wealth
vata	verily
vatāyaṃ	this
vāti	stinking (compare 23 and 83)
vattamānamhi	presence
vaṭṭaniriva (vaṭṭani + r + iva)	like a ball [of lacquer] (ball + like)
vattati, vattanti	exist
vaṭṭapalighasadisopamā (vaṭṭa + paligha + sadisopamā)	comparable to round iron bars (round + iron bars + comparable)
vatthū	causes
vaṭṭiṃ	wick
vayopi	aged
ve	certainly
vedagū	reached end of knowledge *literally beyond Vedā* [Arahant]
vedasampanno (veda + sampanno)	endowed with knowledge (endowed + Vedā) [Arahant]
vedayase	experiencing
vedhamānehi	trembling
vellitaggā (vellita + aggā)	curly ends (curly + ends)
veḷunāḷiyo	[knotted] bamboos
vesidvāramhi (vesi + dvāramhi)	door of courtesan house (courtesan house + door)

Pāḷi	English
vibhūsāmaṇḍanaratā *(vibhūsā + maṇḍana + ratā)*	delighting in adornments-embellishments (adornments + embellishments + delighting)
vibhūsemi, vibhūsetvā	I adorned, having adorned
vicarasi, vicariṃhaṃ *(vicariṃ + ahaṃ), vicārihaṃ (vicāri + ahaṃ), vicarantaṃ, vicarimha (see acariṃ, cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ, ciṇṇā, caramānā, caritvā, caritvāna)*	walking, I walked (walked + I), wandered
vicikicchañca (vicikicchaṃ + ca)	doubt
vicinantiyā	investigating
vicintemi	thinking
vidaṃsentī	showing
viddesanamakāsiṃ (viddesanaṃ + akāsiṃ)	I hated (hated + I)
viddessate	hates
vidhavā (see matapatikā)	widow
vigatamohā (vigata + mohā)	fully undeluded (gone + delusion) [Arahant]
vihanāmi *(vi + hanāmi) (see hatakulikā, hato, jarāyabhihatā, nihatamānaṃ, nihato, samūhato, samūhatā, vihatā)*	I have fully destroyed (fully + destroy + I)
vihaññasi (vi + haññasi)	so oppressing (so + oppressing), so oppressed
vihāradānaṃ *(vihāra + dānaṃ)*	donation of a monastic dwelling (monastic dwelling + donation)
vihārake (see divāvihārā, vihāraṃ, vihārā, vihāradānaṃ)	cell [of a monastic dwelling]
vihāraṃ, vihārā (see divāvihārā, vihāradānaṃ, vihārake)	monastic dwelling
viharanti, viharesi, vihariṃ, vihassāma, vihassāmi, viharamānāya, viharemase, viharāma, viharissāma	dwell, dwelt, will dwell, dwelling

Pāḷi	English
vihatā *(vi + hatā) (see hatakulikā, hato, jarāyabhihatā, nihatamānaṃ, nihato, samūhato, samūhatā, vihanāmi)*	fully destroyed (fully + destroyed)
vijānanti (vi + jānanti), vijāneyya	fully know (fully + know), should fully know
vijātāyo, vijāyitvā, vijāyitvāna (see janayi)	bearing [child], borne [giving birth]
Vijayā	Vijayā Therī (V169-V174), Victory
vijjā, vijjāhi (see nāṇamhi)	knowledges
vijjati, vijjamāne	seen
vikale	deprived of
vikkhīṇo (vi + k + khīṇo)	fully ended (fully + ended)
vikulakaṃ	skeleton *literally disgusting*
vilapantiṃ	wailing
vilokenti	look back [desirous]
Vimalā *(vi + malā), vimalaṃ, vimale*	Vimalā Therī (V72-V76), Unsoiled (not + soiled)
vimano, vimanā	perplexed
vimokkhasaccadassā *(vi + mokkha + saccadassā)*	full freedom and seeing the truth (full + freedom + seeing the truth) [Arahant]
vimucci (vi + mucci), vimuccatīti, vimuttā, vimokkho	fully freed (fully + free), fully freed, was fully freed
vimuttacittā *(vi + mutta + cittā)*	fully freed mind (fully + freed + mind) [Arahant]
vimuttamānasaṃ *(vi + mutta + mānasaṃ)*	fully freed mind (fully + freed + mind) [Arahant]
vinā	without
vināmitā	twisted
vinayadharī *(vinaya + dharī)*	bearer of Vinaya (Vinaya + bearer) [Arahant]
vindanti, vindatha, vindiṃ	enjoy, may enjoy
vindeyya	ascertained
vineyya	expelled
vinibaddhā	tied

Pāḷi	English
vinibbhujitvā	separated in parts
vinipātagatassa, vinipātagatānaṃ *(vinipāta + gatānaṃ)*	gone to the lower realms (lower realms + gone)
vinipāte, vinipātā	in lower realms, gone to lower realms
vinītā	trained
vinītuppalavaṇṇāya *(vinīta + uppalavaṇṇāya)*	trained by Uppalavaṇṇā (trained + by Uppalavaṇṇā)
viññātasaddhammā *(vi + ñ̃āta + sad + dhammā)*	having fully understood the good dhammā (fully + understood + good dhammā) [Arahant]
viññāyevaṃ *(vi + ñ̃āya + evaṃ)*	fully understood thus (fully + understood + thus)
viparītadassanaṃ *(viparīta + dassanaṃ)*	seeing in wrong-way (wrong-way + seeing)
vipassato *(vi + passato), vipassi*	seeing with insight (insight + seeing), insight-seer
vippamuttaṃ (vi + p + pamuttaṃ), *vippamuttena, vippamuttāya*	fully freed (fully + freed) [Arahant]
vipulaṃ, vipulo, vipulāya	much
Vipulena	Vepulla *one of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Isigili, Pānḍava, and Vebhāra*
***Vīrā**, vīrehi*	Vīrā Therī (V7), Victor, Brave
virajaṃ *(vi + rajaṃ)*	dustless (without + dust) [Nibbāna]
virājiya (vi + rājiya), virājetvā	fully removed
virajjantī, virajjahaṃ *(vi + rajjā + ahaṃ)*	dispassionate, I was dispassionate (dis + passionate + I was) [Arahant]
viralaṃ	sparse
viramāsi	subsided
Visākhā	Visākhā Therī (V13), Lunar Mansion, many branched
visaṃyuttaṃ (vi + saṃyuttaṃ), *visaṃyuttā*	unyoked (not + yoked) [Arahant]

Pāḷi	English
visāni	poison
visaññinī (vi + saññinī)	senseless (without + sense)
visapattoriva *(visa + patto + r + iva)*	like poison bowl (poison + bowl + like)
visāradāva	like an expert
vīsatinipāto *(vīsati + nipāto)*	chapter of twenties (twenties + chapter)
visaye	field
visodhitaṃ (vi + sodhitaṃ), *visodhitā, visodhayiṃ, visodhayuṃ*	fully purified (fully + purified)
visosakā (vi + sosakā)	drying out, one that dries out (fully + drying out)
visositā (vi + sositā)	fully dried up (fully + dried up) [Arahant]
vissajjetha, vissajjito, vissajjitā	allow, allowed *literally dismiss*
vissāso	confidence, trust
vissaṭṭhā	in confidence, in trust
vissaṭṭhe	separated
visuddhadassane *(visuddha + dassane)*	spotless (spotless + looking)
vītarāgaṃ (vīta + rāgaṃ), vītarāgā	lustless (without + lust) [Nibbāna] [Arahant]
vītarajaṃ (vīta + rajaṃ)	dustless (without + dust) [Nibbāna] [Arahant]
vīthiyā	street
vivajjiya (vi + vajjiya), vivajjito	fully forsaken (fully + forsaken)
vivaṇṇā (vi + vaṇṇā) *(see vaṇṇarūpena, vaṇṇena)*	discolored (dis + colored)
vivekena	detachment
vividhaṃ, vividhā (plural)	various
viya	like, as
voḍhūna, vodhuna	pulling
vuccatī	is said to be
Vuḍḍhapabbajitasumanā *(vuḍḍha + pabbajitā + sumanā)*	Vuḍḍhapabbajitasumanā Therī (V16), Glad who ordained in the old age (old + ordained + glad)
vuḍḍho, vuḍḍhike	old, elderly

Pāḷi	English
vuṭṭhāsiṃ	I rose
vuṭṭhimā	raining
yācati, yācitassā	asking, asked
yācitakūpamā *(yācitaka + upamā)*	like borrowed goods (borrowed goods + like)
yadatthaṃ (yad + atthaṃ)	whatever goal (whatever + aim)
yadi, yadipi	if, even if
yadicchakaṃ (yad + icchakaṃ)	as I wish (as + wish)
yaṃ	this, whatever
Yāmā	heaven of Yamā
yāme	part
yaññ̃o	sacrificial ceremony
yāpenti	depend
yasavatī *(yasa + vatī)*	well-reputed (reputation + having)
yasena	reputation
yasmā (feminine)	whatever
yassa (masculine), yassā (feminine)	whose [who]
yassayaṃ	of which
yathā	as
yathābhuccamajānantā *(yathābhuccam + ajānantā),* *yathābhuccamajānantī*	ignorant of reality (as it is + unknowing)
yathābhūtaṃ (yathā + bhūtaṃ)	as it is (as + it is)
yathābhūtamavekkhantī *(yathā + bhūtaṃ + avekkhantī)*	seeing as it is (as + it is + seeing) [Arahant]
yathāgato (yathā + āgato)	come thus (come + thus)
yathāmhi	why I
yato	from what, from whom, inasmuch as, since, because, from the time when
yattakaṃ	however much
yattha	where
yatthapi (yattha + api)	wherever
yāva	in, up to
yāvajīvaṃ (yāva + jīvaṃ)	as long as life lasts (as long + life)

Pāḷi	English
ye	whether, those
yena	because of which
yo, yā	one who
yobbanamadena *(yobbana + madena)*	intoxicated with youth (youth + intoxication)
yobbanena	youth
yogā, yogehi	bonds
yogakkhemamanuttara *(yoga + k + khemam + anuttaraṃ),* *yogakkhemaṃ anuttaranti*	unsurpassed refuge from bonds (bonds + refuge + unsurpassed) [Nibbāna]
yogakkhemassa *(yoga + k + khemassa)*	refuge from bonds (bonds + refuge)
yoniso	appropriately
yovedi (yo + vedi)	remembers
yugachiddaṃ (yuga + chiddaṃ) *same as yugacchiddaṃ*	noose (yoke + hole)
yuñjassu, yuñjantī, yuñjatha, yuttā	yoked
yūthapo	troupe
yuvā	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).

Go to Contents

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 68 languages (from Afrikaans to Vietnamese) and 21 file formats (AZW3 to ZIP).
4. There are more than 65,000 teachings by over 5000 Authors and Translators. The teachings cover every aspect of Buddhism: whether Theravāda, Mahāyāna, or Vajrayāna.
5. The App allows users to select a Meditation Type, then the Meditation Master of their choice, and Meditate along.
6. 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).
7. 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.
8. 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.
9. Learn Buddhism App is FREE and will always be FREE.

Go to Contents

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.

DHAMMA PUBLISHERS
Roslindale, MA, USA

ISBN 9780999078143