

Therīgāthāpāḷi

BOOK OF VERSES OF
ELDER BHIKKHUNIS



A Contemporary Translation

ANĀGĀRIKA MAHENDRA

Khuddakanikāye
IN THE MINOR COLLECTION

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ELDER BHIKKHUNIS

A Contemporary Translation

ANĀGĀRIKA MAHENDRA

Library of Congress Preassigned Control Number: 2017904072

First Edition 2017

ISBN: 978-0-9990781-0-5 - Paperback/Softcover

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Roslindale, MA, USA
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DEDICATION

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

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

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

GRATITUDE

I would like to take this opportunity to thank all the kalyān mittā 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 (Pāli).

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 Ṭīpiṭāka 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 Pāli Guru at SIBA, Pallekale, Sri Lanka. Without his encyclopedic knowledge and understanding of Pāli language and the Sutta piṭaka along with commentaries, this translation would have floundered long before arriving.

Venerable Ñāṇatusita reviewed 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 Pāli source text in the book.

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

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

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

Ratemulla, Kandy, Sri Lanka

June 2017

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GUIDE TO PĀLI PRONUNCIATION

The Pāli Alphabet consists of:

Vowels:

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

Consonants:

- Gutturals: k, kh, g, gh, 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
- Niggahita: 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** Bodhi, Venerable Bhikkhu; The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya (Teachings of the Buddha) Wisdom Publications. Kindle Edition.
- CST** Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition copyright © 1995 Vipassana Research Institute.
See Endnote 1 for abbreviations used by CST in the Pāli text.

Online Dictionaries

- DICT-P** (1) PTS Pāli-English Dictionary–<http://dsal.uchicago.edu/dictionaries/pali/>
- DICT-S** (2) Sanskrit–<http://andhrabharati.com/dictionary/sanskrit/index.php#ws-1>
- DICT-W** (3) Wisdom Library–<http://www.wisdomlib.org/>
- DPPN** Malalasekera, G. P; Dictionary of Pāli Proper Names (Online Version: http://what-buddha-said.net/library/DPPN/index_dict_ppn.htm)
- GDB** Venerable Nyanaponika; Hecker, Hellmuth; Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy (Teachings of the Buddha) Wisdom Publications. 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.

- LDB** Walshe, Maurice; *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- MLDB** Bodhi, Venerable Bhikkhu; *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- NDB** Bodhi, Venerable Bhikkhu; *The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.

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INTRODUCTION

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

Sutta piṭaka deals with the suttas 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 Nikāyas, 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). The remaining discourses were placed in a collection named Khuddaka Nikāya, literally the Minor Collection, but which, by size, is the largest among the five Nikāyas.

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

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

Notes on the Pāli text

Various books in the Khuddaka Nikāya, verily in all of Tipiṭaka, belong to different strata when they were compiled or added to the Pāli canon. Evidently *Therīgāthā* belongs to the oldest strata. For an overwhelming majority of the elder bhikkhunis, as the

endnotes indicate, there is ample evidence for them having lived during Lord Buddha's lifetime. It should be borne in mind that, while discussing the topic of antiquity, parts of a given book could be later than the general age assigned to that book. For example, in this book, the verses of Isidāsi Theri (15 - Chapter of Forties) 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 (see LDB, 16.1.20 ff). 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 Theri 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 Suttas 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 Theri, whose gāthās are in Chapter 16. She has a total of 75 gāthās – the longest in this book and still, there is so little biographical information in these gāthās, that no one has made an attempt to compile her biography, short or long. However, I believe that this Theri may have gone forth during Lord Buddha's time because in all her past lives, she was born when the Buddhas were alive (see verse 461 where she states "Buddha has arisen"). In her life as a supporter of the "Seven daughters of King Kiki" (see Appendix 11), 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 Theri 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 Pāli language one would encounter in the Pitākas. Some verses can also be found in other Nikāyas such as Saṃyutta Nikāya. This linguistic evidence provides additional confidence that this book belongs to a very early stratum in the Tipiṭaka.

Therīgāthā has a total of 524 verses, 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 (Therīpadānapāḷi) 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, verse 11; and Sumaṅgalamātā Therī, verses 23-24).
 - b. sufferings peculiar to women (Kisāgotamī Therī, verses 216-17; and Uppalavaṇṇā Therī, verses 224-226).
 - c. suffering of losing a loved one (Ubbiri Therī, verses 51-53; Vāseṭṭhī Therī, verses 133-138; Kisāgotamī Therī, verses 218-223; Brāhmaṇa Sujāta and Sundarī Therī, verses 313-338).
 - d. lone themes of suffering such as old age (Dhammā Therī, verse 17); weak and old (Mettikā Therī, verses 29-30); weak due to birthing many sons (Soṇā Therī,

verses 102-106); sick and weak (Cittā Therī, verses 27-28); and a widow without sons (Candā Therī, verses 122-126) 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 verses 133-38 and Sundarī Therī verses 313-316.
3. A third theme that is very noticeable is how so many courtesans strive and realize the truth. Read how Aḍḍhakāsi Therī (verses 25-26), Abhayamātu Therī (verses 33-34), Vimalā Therī (verses 72-76), Ambapāli Therī (verses 252-70), and Uppalavaṇṇā Therī and her mother (see verses 224-226 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 (verses 213-214) extolls the good friendship and Sundarī Therī (verse 332) calls her preceptor kalyāṇī. Paṭācārā Therī is repeatedly extolled by many elder bhikkhunis (Uttamā Therī, verses 42-44; Tiṃsamattā [About Thirty] Therī, verses 117-121; Candā Therī, verses 122-126; and Uttarā Therī, verses 175-181). Dhammadinnā Therī led Sukkā Therī (verses 54-56); Aññatarā Therī (verses 67-71); and a nurse employed by Mahāpajāpati Gotamī Therī (see “Appendix 6 – Mahāpajāpati Gotamī Therī”) to liberation. Similarly, Subhākammāradhītu Therī (verse 365) 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 Dhanañjāni brāhmaṇi (see verse 520-524

and “Appendix 11 – 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 verses 450-524. Index of Similes and Metaphors gives a comprehensive listing 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, verses 87-91; and Isidāsī Therī, verse 412) or freed others who were entangled in rites and rituals (Puṇṇā Therī, verses 236-251).
7. While several elder bhikkhunis reflect on the body as subject to illness, impure, foul, weak, smelling fearfully, and so on; Ambapālī Therī (verses 252-270) 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 (verses 292-312) who uses all means at her disposal to entice her husband, Ājivaka 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 145-150 contacted undying listening to Lord Buddha while Anopamā Therī 151-156 reached the third fruit doing the same.
10. Then there are numerous incidents of relatives helping each other: Abhaya Thero instructed his mother Abhayamātu Therī (verses 33-34); Mahāpajāpatigotamī Therī was helped by Lord Buddha (verses 157-162); Vaḍḍhamātu Therī taught

her son Vaḍḍha Thero (verses 204-212); Rohinī Therī helped her father become an arahant (verses 271-291); and Cāpā Therī helped husband Ājīvaka Upaka become an anāgāmī (verses 292-312).

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 (verses 57-59), Somā Therī (verses 60-62), Khemā Therī (verses 139-144), Cālā Therī (verses 182-188), Upacālā Therī (verses 189-195), Sīsūpacālā Therī (verses 196-203), and Uppalavaṇṇā Therī (verses 230-235). In each of these conversations, he tries to tempt but the elder bhikkhuni knows who he is and give 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.

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 (verses 128 and 394) or phenomena (verse 61).
 - b. Kamma, when translated, has been translated as work (verses 273 and 275).
 - c. Nibbāna, when translated, has been translated as extinguishing (verse 116).
 - d. I have chosen to render Therī as Elder Bhikkhuni. Other possible translations can be Nun, Sister, Female Renunciate, etc.
 - e. Similarly, Thero is rendered as Elder Bhikkhu.
 - f. Dibbaṃ and dibbā are translated as divine while dibbacakkhu is translated as divine eye.
 - g. Brahmācārinī is translated as “farer of holy-life” and brahmacariyaṃ as “faring the holy-life”.
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 Pāli, 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 Pāli 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 Pāli text, (b) provide Pāli 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 padas (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 verse 1:

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

In this case, the translation is:

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

Here, the Pāli 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 Pāli 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. As far as numbering of the verses goes, here is the scheme:

1. Aññatarātherīgāthā – Verse of Some Elder Bhikkhuni

1. “Sukhaṃ supāhi therike, katvā coḷena pārūtā;

The first one in bold is the Sutta number while the second one is the verse number. Suttas are numbered within each chapter while verses are numbered continuously starting with the first verse to the last one (1 to 524).

7. 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.
8. Copious information is provided in the endnotes and appendices for those readers curious about the background and life of the various elder bhikkhunis. In the information quoted from DPPN, for the sake of brevity, references to Pāḷi sources have been removed. The DPPN source is as appears in the online edition and has no diacritical marks.
9. A note on punctuation and quotation style – I have chosen to keep all punctuation outside the quotation marks, so I have used UK style (“.”) rather than US style (.”).

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

Therīgāthāpāli

BOOK OF VERSES OF ELDER BHIKKHUNIS

1. EKAKANIPĀTO – CHAPTER OF ONES

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

1. *“Sukhaṃ supāhi therike, katvā colena pārutā;
Upasanto hi te rāgo, sukkhaḍākaṃ va kumbhiya”nti.*

*Itthaṃ sudaṃ aññatarā therī apaññātā bhikkhunī gāthaṃ
abhāsittāti.*

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

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

Some Unknown Elder Bhikkhuni spoke this verse.

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

2. *“Mutte muccassu yogehi, cando rāhuggahā iva;
Vippamuttena cittena, anaṇā bhuñja piṇḍaka”nti.*

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

“Free [yourself] from fetters, 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

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

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

Itthaṃ sudaṃ puṇṇā therī gāthaṃ abhāsittāti.

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

Elder Bhikkhuni Puṇṇā spoke this verse.

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

4. *“Tisse sikkhassu sikkhāya, mā taṃ yogā upaccagum;
Sabbayogavisamyuttā, cara loke anāsavā”ti.
... Tissā therī ...*

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

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

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

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

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

6. “*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;
Attain nibbāna, the unsurpassed refuge from fetters”.⁶

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

7. “*Vīrā vīrehi [dhīrā dhīrehi (ka.)] dhammehi, bhikkhunī bhāvītindriyā;
Dhārehi antimam deham, jetvā māraṃ savāhini*”nti [*savāhananti (ka.)*].

... *Vīrā therī* ...

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

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

8. “*Saddhāya pabbajitvāna, mitte mittaratā bhava;
Bhāvehi kusale dhamme, yogakkhemassa pattiyā*”ti.

... *Mittā therī* ...

“Having ordained with confidence, O Mittā, delight in developing friendliness;
Develop the wholesome dhammas, to reach the refuge from fetters”.⁸

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

9. *“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 dhammas, the unsurpassed refuge from fetters”.⁹

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

10. *“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

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

11. *“Sumuttā sādhumuttāmi, tīhi khujjehi muttiyā;
Udukkhalena musalena, patinā khujjakena ca;
Muttāmi 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”.

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

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

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

13. *Visākhātherīgāthā* – Verse of Elder Bhikkhuni Visākhā

13. “*Karotha buddhasāsanam, yaṃ katvā nānutappati;*
Khippaṃ pādāni dhovivā, 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

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

14. “*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

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

15. *“Kāyena saṃvutā āsiṃ, vācāya uda cetasā;
Samūlaṃ taṅhamabbuyha, sītibhūtāmi nibbutā”ti.
... Uttarā therī ...*

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

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

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

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

17. *Dhammātherīgāthā* – Verse of Elder Bhikkhuni Dhammā

17. *“Piṇḍapātaṃ caritvāna, daṇḍamolubbha dubbalā;
Vedhamānehi gatthehi, 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 body, my mind was then fully freed”.
¹⁷

18. Saṅghātherīgāthā – Verse of Elder Bhikkhuni Saṅghā

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

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

Ekakanipāto niṭṭhito – Chapter of Ones is finished.



2. DUKANIPĀTO – CHAPTER OF TWOS

1. *Abhirūpanandātherīgāthā* – Verses of Elder Bhikkhuni Abhirūpanandā (Pleasing Beauty)

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

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

20. *“Animittaṅca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasantā carissasī”ti.*

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

“Develop signless concentration, forsake underlying tendency
of conceit;
There fully understanding the conceit, calmed you will
dwell”.

Blessed One repeatedly exhorted trainee Bhikkhuni
Abhirūpanandā with these verses.

2. *Jentātherīgāthā* – Verses of Elder Bhikkhuni Jentā (of town Jenta)

21. *“Ye ime satta bojjhaṅgā, maggā nibbānapattiyā;
Bhāvītā 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.²⁰

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

Itthaṃ sudaṃ jentā therī gāthāyo abhāsithātī.

“I have seen the blessed one, this is the last body;²¹
Fully ended is birth and the round of existences, there is no
further becoming now”.

Elder Bhikkhuni Jentā spoke these verses.

**3. *Sumaṅgalamātātherīgāthā* – Verses of Elder Bhikkhuni
Sumaṅgalamātā (Mother of Sumaṅgala)**

23. *“Sumuttikā sumuttikā [sumuttike sumuttike (sī.), sumuttike
sumuttikā (syā. ka.)], sādhumuttikāmi musalassa;
Ahiriko me chattakaṃ vāpi, ukkhalikā me dedḍubhaṃ vāti.*

“Freed, freed, good to be freed from pestle;
Shameless is my husband, stinking is rice-cooker.”²²

24. *“Rāgañca ahaṃ dosañca, cicciṭi cicciṭi vihanāmi;
Sā rukkhamūlamupagamma, aho sukhandi sukhatō jhāyāmi”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”.²³

**4. *Aḍḍhakāsitherīgāthā* – Verses of Elder Bhikkhuni
Aḍḍhakāsi (Half Kāsi)**

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

“In the republic of Kāsi, my toll was that much;
Having town rated me like that, established me as half-rate [of
the country’s daily income].”²⁴

26. *“Atha nibbindahaṃ rūpe, nibbindaṅca virajjahaṃ;
Mā puna jātiṃsāraṃ, sandhāveyyaṃ punappunaṃ;
Tisso vijjā sacchikatā, kataṃ buddhassa sāsana”nti.*
... Aḍḍhakāsi therī ...

“Thus disgusted with form, disgusted I was dispassionate;
Don’t have birth again in the round of existences, running
thru, again and again;
Three knowledges are realized, Buddha’s teaching is done”.²⁵

5. *Cittātherīgāthā* – Verses of Elder Bhikkhuni Cittā (Mind)

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

“Although indeed I am thin, sick and very weak;
Leaning on the walking stick I go, climbing the mountain.”²⁶

28. *“Saṅghāṭiṃ nikkhipitoāna, pattakañca nikuḷḷiya;
Sele khambhesimattānaṃ, tamokhandhaṃ padāliya”ti.*

... *Cittā therī* ...

“Having put down outer double robe, and having turned
bowl upside-down;²⁷
Sitting in meditating posture on rock, I shattered the
aggregate of darkness”.

6. *Mettikātherīgāthā* – Verses of Elder Bhikkhuni Mettikā (Friendly)

29. *“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.”²⁸

30. *“Nikkhipitoāna saṅghāṭiṃ, pattakañca nikuḷḷiya;
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 are reached, Buddha’s teaching is done.”²⁹

7. *Mittātherīgāthā* – Verses of Elder Bhikkhuni Mittā (Friend)

31. *“Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgatam.*

“On the fourteenth, fifteenth, and eighth of the fortnight too;
Using the fortnight too, [I was] tempered by eightfold
[precepts].^{30,31}

32. *“Uposatham upāgacchim, devakāyābhinandinī;
Sājja ekena bhattena, muṇḍā saṅghāṭipārutā;
Devakāyaṃ na pattheham, vineyya hadaye dara”nti.
... Mittā therī ...*

“Practicing the uposatha, well-pleasing 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

8. *Abhayamātutherīgāthā* – Verses of Elder Bhikkhuni Abhayamātu (Mother of Abhaya)

Abhaya Thero (her son):

33. *“Uddham pādatalā amma, adho ve kesamatthakā;
Paccavekkhassumam kāyam, asuciṃ pūṭigandhikam.*

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

34. *“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”.

9. Abhayātherīgāthā – Verses of Elder Bhikkhuni Abhayā (Fearless)

35. *“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

36. *“Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhayo anuppatto, kataṃ buddhassa sāsana”nti.
... Abhayā therī ...*

“Among much suffering dhammas, I dwelt delighting in heedfulness;

End of craving is reached, Buddha’s teaching is done”.

10. Sāmātherīgāthā – Verses of Elder Bhikkhuni Sāmā (1) (Peaceful)

37. *“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.³⁵

38. *“Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhayo anuppatto, kataṃ buddhassa sāsana”nti.
... Sāmā therī ...*

“Among much suffering dhammas, I dwelt delighting in heedfulness;

End of craving is reached, Buddha’s teaching is done”.

Dukanipāto niṭṭhito – Chapter of Twos is finished.



3. TIKANIPĀTO – CHAPTER OF THREES

1. *Aparāsāmātherīgāthā* – Verses of Another Elder Bhikkhuni Sāmā (2) (Peaceful)

39. *“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. ³⁶

40. *“Aladdhā cetaso santiṃ, citte avasavattinī;
Tato saṃvegamāpādiṃ, saritvā jinasāsanam.*
“Not having gained peace of mind, uncontrolled in mind;
Thereupon having a deep agitation, remembered teaching of
the victor.

41. *“Bahūhi dukkhadhammehi, appamādaratāya me;
Taṇhakkhayo anuppatto, kataṃ buddhassa sāsanaṃ;
Aja me sattamī ratti, yato taṇhā visositā”ti.
... Aparā sāmā therī ...*

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

2. *Uttamātherīgāthā* – Verses of Elder Bhikkhuni Uttamā (1) (Best)

42. *“Catukkhattum pañcakkhattum, vihārā upanikkhamiṃ;
Aladdhā cetaso santiṃ, citte avasavattinī.*
“Four times, five times, having left the monastic dwelling;
‘Not having gained peace of mind, uncontrolled in mind. ³⁷

43. *“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.

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

“Having heard her dhamma, as she taught me;
For seven [days] with crossed legs, I sat fully given to rupture
and happiness;
On the eighth [day] I stretched feet, having shattered the
aggregate of darkness”.

3. ***Aparāuttamātherīgāthā – Verses of Another Elder
Bhikkhuni Uttamā (2) (Best)***

45. *“Ye ime satta bojjhaṅgā, maggā nibbānapattiyā;
Bhāvītā 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.³⁸

46. *“Suññatassānimittassa, lābhinīhaṃ yadicchakaṃ;
Orasā dhītā buddhassa, nibbānābhiratā sadā.*

“[concentrations of] Emptiness and signless, I gain as I wish;
I am a true daughter of the Buddha, always well-delighting in
nibbāna.

47. *“Sabbe kāmā samucchinnā, ye dibbā ye ca mānūsā;
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”.

4. *Dantikātherīgāthā* – Verses of Elder Bhikkhuni Dantikā (Prominent Teeth)

48. *“Divāvihārā nikkhamma, gijjhakūṭamhi pabbate;
Nāgaṃ oḡāhamuttiṇṇaṃ, naḡītiramhi addasaṃ.*

“I went for the days’ dwelling, on the Gijjhakūta mountain;
I saw on the riverbank, an elephant plunge and cross-over the
river.”³⁹

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

“Man [mahout] having taken goad, asking [elephant] ‘give
foot’;
Elephant stretching the foot, man climbing the elephant.

50. *“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
forest”.

5. *Ubbiritherīgāthā* – Verses of Elder Bhikkhuni Ubbiri

Lord Buddha:

51. *“Amma jīvāti vanaṃhi kandasi, attānaṃ adhigaccha ubbiri;
Cullāsītisahassāni [cūlāsītisahassāni (sī.)], sabbā jīvasanāmikā;
Etamhālāhane daḡḡhā, tāsāṃ kamanusocasi.*

“O mother, crying in the forest [saying] Jīvā, O Ubbiri, enter
upon self-realization;
Eighty-four thousand, all named Jīvā;
Have been burnt in this cremation ground, out of them, which
one [are you] sorrowing for”?⁴⁰

Ubbiri Therī:

52. *“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.

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

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

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

6. Sukkātherīgāthā – Verses of Elder Bhikkhuni Sukkā (Pure, White)

Yakkhā:

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

“How the people of Rājagaha, acting like drunkards;
Are not devoted to Sukkā, [who is] preaching Buddha’s teaching.⁴¹

55. *“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.⁴²

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

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

7. ***Selātherīgāthā* – Verses of Elder Bhikkhuni Selā (AKA Āḷavikā, Firm)**

Māra:

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

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

Partake of delights of sensual pleasures, don’t be remorseful later”.⁴³

Selā Therī:

58. *“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.”⁴⁴

59. *“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 shattered;

Know thus O Evil One, I have destroyed you, O End-maker”.⁴⁵

8. *Somātherīgāthā* – Verses of Elder Bhikkhuni Somā (Moon)

Māra:

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

“Whatever was reached by the sages, a state hard to originate;
Women with two-fingered wisdom, cannot reach it”.^{46,47}

Somā Therī:

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

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

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

... *Somā therī* ...

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

Tikaṇipāto niṭṭhito – Chapter of Threes is finished.



4. CATUKKANIPĀTO – CHAPTER OF FOURS

1. *Bhaddākāpilānītherīgāthā* – Verses of Elder Bhikkhuni Bhaddākāpilānī (Good Daughter of Kapila)

63. *“Putto buddhassa dāyādo, kassapo susamāhito;
Pubbenivāsaṃ yoveḍi, saḅḅāpāyaṅca passati.*

“Son, inheritor of the Buddha, Kassapa is well-restrained;
Remembers his past abodes, sees heaven and states of woe
too.”⁴⁸

64. *“Atha jātikkhayaṃ patto, abhiññāvoso muni;
Etāhi tīhi vijjāhi, tevijjo hoti brāhmaṇo.*

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

65. *“Tatveva bhaddā kāpilānī, tevijjā maccuhāyini;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.*

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

66. *“Disvā ādīnavaṃ loke, ubho pabbajitā mayaṃ;
Tyamha khīṇāsavā dantā, sītibhūtama 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

1. *Aññatarātherīgāthā* – Verses of Some Elder Bhikkhuni (2)

67. *“Pañṇavīsativassāni, yato pabbajitā ahaṃ;
Nāccharāsaṅghātamattampi, cittassūpasamajjhagaṃ.*

“It’s been twenty-five years, since I ordained;⁴⁹
Not even for a snap of fingers, have I had an appeased mind.

68. *“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.

69. *“Sā bhikkhuniṃ upāgacchiṃ, yā me saddhāyikā ahu;
Sā me dhammadesesi, khandhāyatanadhātuyo.*

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

70. *“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.

71. *“Cetopariccañāṇaṅca [cetopariyañāṇaṅca (ka.)], sotadhātu visodhitā;
Iddhīpi me sacchikatā, patto me āsavakkhayo;
Chalabhiññā [cha mebhīññā (syā. ka.)] sacchikatā, kataṃ
buddhassa sāsana”nti.*

... *Aññatarā therī* ...

“I completely understand minds of others, and divine ear is
fully purified;
I have realized supernormal power, I have reached end of
taints;
I have realized six higher knowledges, Buddha’s teaching is
done”.

2. *Vimalātherīgāthā* – Verses of Elder Bhikkhuni Vimalā (Unsoiled)

72. *“Mattā vaṇṇena rūpena, sobhaggena yasena ca;
Yobbanena cupatthaddhā, aññāsamatimaññihaṃ.*
“Intoxicated with color and beauty, with fortune and fame too;
Inebriated with youth, I was despising others.⁵⁰
73. *“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.
74. *“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.
75. *“Sājja piṇḍaṃ caritvāna, muṇḍā saṅghātipārutā;
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, has gained calmness of thoughts.
76. *“Sabbe yogā samucchinnā, ye dibbā ye ca mānusa;
Khepetvā āsave sabbe, sitibhūtāmi nibbutā”ti.
... Vimalā purāṇaganikā therī ...*
“All fetters are fully cut-off, whether divine or human;
All taints are eradicated, cooled down I am, liberated”.
... Unsoiled Longtime Courtesan ...

3. *Sīhātherīgāthā* – Verses of Elder Bhikkhuni Sīhā (Lioness)

77. *“Ayoniso manasikārā, kāmarāgena aṭṭitā;
Ahoṣiṃ uddhatā pubbe, citte avasavattinī.*

“Inappropriately attending mentally, distressed with lust for sensual pleasures;
I was restless in past, uncontrolled in mind.”^{51,52}

78. *“Pariyuṭṭhitā klesehi, subhasaññānuvattinī;
Samaṇi cittassa na labhiṃ, rāgacittavasānugā.*

“Completely yoked to defilements, everything was perceived as beautiful;
I didn’t gain peace of mind, mind gone to control of lust.

79. *“Kisā paṇḍu vivaṇṇā ca, satta vassāni cārihaṃ;
Nāhaṃ divā vā rattim 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.

80. *“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 low-life [of a lay person] again.

81. *“Daḥhapāsaṃ [daḥhaṃ 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”.

4. *Sundarīnandātherīgāthā* – Verses of Elder Bhikkhuni Sundarīnandā (Pleasing Beauty)

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

“Subject to illness, impure, foul, O Nandā, see this body;
Develop the mind on repulsiveness, concentrated, well-restrained. ⁵³

83. *“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, well-pleasing the fools.

84. *“Evametam avekkhantī, rattindivamatanditā;
Tato sakāya paññāya, abhinibbijja [abhinibbijja (sī. syā.)]
dakkhisaṃ.*

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

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

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

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

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

5. *Nanduttarātherīgāthā* – Verses of Elder Bhikkhuni
Nanduttarā (Surpassingly Pleasing)

87. *“Aggiṃ candañca sūriyañca, devatā ca namassiham;*
Nadītitthāni gantoāna, udakaṃ oruhāmiham.
“Fire moon and sun too, devatā I venerated too;
Having gone to the river fords, I took [ritual] dips in the
water.⁵⁴
88. *“Bahūvatasamādānā, aḍḍham 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 was not eating in the night.
89. *“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.
90. *“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.
91. *“Sabbe bhavā samucchinnā, icchā ca patthanāpi ca;*
Sabbayogavisamyuttā, santiṃ pāpuṇi cetaso”ti.
... *Nanduttarā therī* ...
“All becomings are fully cut-off, wishes and aspirations too;
Unfettered from all fetters, I have reached peace of mind”.

6. **Mittākālītherīgāthā – Verses of Elder Bhikkhuni Mittākālī (Dusky Friend)**

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

“Having ordained with confidence, from home to
homelessness;

I walked here and there, eager for gains and hospitality. ⁵⁵

93. *“Riñcivā paramaṃ atthaṃ, hīnamatthaṃ asevihaṃ;
Kilesānaṃ vasaṃ gantvā, sāmāññatthaṃ na bujjhihaṃ.*

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

94. *“Tassā me ahu saṃvego, nisinnāya vihārake;
Ummaggaṭṭipannāmi, 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.

95. *“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.

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

“Seeing as it is, aggregates arising and passing;

I rose with a fully freed mind, Buddha’s teaching is done”. ⁵⁶

7. **Sakulātherīgāthā – Verses of Elder Bhikkhuni Sakulā (Of Good Family)**

97. *“Agārasmiṃ vasantīhaṃ, dhammaṃ sutoāna bhikkhuno;
Addasaṃ virajaṃ dhammaṃ, nibbānaṃ padamaccutaṃ.*
“While I was living at home, having listened to the dhamma
of a bhikkhu;
I saw dustless Dhamma, nibbāna, ever-lasting station. ⁵⁷
98. *“Sāhaṃ puttaṃ dhītarañca, dhanadhaññāñca chaḍḍiya;
Kese chedāpayitvāna, pabbajim anagāriyaṃ.*
“I, along with son and daughter, leaving wealth and grains too;
Having had hair cut-off, I ordained into homelessness.
99. *“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.
100. *“Bhikkhunī upasampajja, pubbajātimanussariṃ;
Dibbacakkhu visodhitaṃ [visodhitaṃ dibbacakkhu (sī.)], vimalaṃ
sādhubhāvitaṃ.*
“Obtaining the bhikkhuni [higher] ordination, remembered
past lives;
Divine eye is fully purified, unsoiled, developed by good
people.
101. *“Sañkhāre parato disvā, hetujāte palokite [palokine (ka.)];
Pahāsiṃ āsave sabbe, sitibhūtāmi nibbutā”ti.
... Sakulā therī ...*
“Having seen formations as other than mine, born of causes,
destructible;
Having abandoned all taints, cooled down I am, liberated”.

8. *Soṇātherīgāthā* – Verses of Elder Bhikkhuni Soṇā (Radiant One)

102. *“Dasa putte vijāyitvā, asmiṃ rūpasamussaye;
Tatohaṃ dubbalā jiṇṇā, bhikkhuniṃ upasaṅkamim.*
“Having borne ten sons, by this body;
Weak and decayed, thereupon I approached a bhikkhuni. ⁵⁸
103. *“Sā me dhammadesesi, khandhāyatanadhātuyo;
Tassā dhammaṃ suṇitvāna, kese chetvāna pabbajim.*
“She preached the Dhamma to me, aggregates, sense bases,
elements;
Having heard her Dhamma, having cut-off hair I ordained.
104. *“Tassā me sikkhamānāya, dibbacakkhu visodhitam;
Pubbenivāsam jānāmi, yattha me vusitam pure.*
“I was desirous of training, divine eye is fully purified;
I know my past abodes, where I have lived in past.
105. *“Animittaṅca bhāvēmi, ekaggā susamāhitā;
Anantarāvimokkhāsim, anupādāya nibbutā.*
“Developing the signless concentration, concentrated, well-
restrained;
I was fully freed in no long time, without grasping, liberated.
106. *“Pañcakkhandhā pariññātā, tiṭṭhanti chinnamulakā;
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”.

9. *Bhaddākuṇḍalakesātherīgāthā* – Verses of Elder
Bhikkhuni Bhaddākuṇḍalakesā (Good wih Curly Hair)

107. *“Lūnakesī paṅkadharī, ekasāṭī pure carim;*
Avajje vajjamatinī, vajje cāvajjadassinī.
- “With hair pulled from root, mud-smearred, wearing one cloth
I dwelt in past;
Thinking of blame in blameless, and seeing blamelessness in
blamable.⁵⁹
108. *“Divāvihārā nikkhamma, gijjhakūṭamhi pabbate;*
Addasaṃ virajaṃ buddhaṃ, bhikkhusaṅghapurakkhataṃ.
- “I went for days’ dwelling, on the Gijjhakūta Mountain;
I saw dustless Buddha, esteemed by Bhikkhu Saṅgha.
109. *“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.
110. *“Ciṅṇā aṅgā ca magadhā, vajjī kāsī ca kosalā;*
Anaṇā paṇṇāsavassāni, raṭṭhapinḍaṃ abhuñjahaṃ.
- “Aṅgā and Magadhā were walked by me, Vajjī, Kāsī, and
Kosalā too;
For fifty years, free of debt, I ate alms food of the country.
111. *“Puññaṃ vata pasavi bahuṃ, sappañño vatāyaṃ upāsako;*
Yo bhaddāya cīvaraṃ adāsī, vipamuttāya 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”.

**10. Paṭācārātherīgāthā – Verses of Elder Bhikkhuni Paṭācārā
(Wearing one cloth)**

112. *“Naṅgalehi kasaṃ khettaṃ, bijāni pavapaṃ chama;*
Puttadārāni posentā, dhanaṃ vindanti māṇavā.
- “With ploughs they plough the field, planting seeds in earth;
Nourishing sons and wives, people enjoy the wealth. ⁶⁰
113. *“Kimahaṃ silasampannā, satthusāsanakārikā;*
Nibbānaṃ nādhigacchāmi, akusitā anuddhatā.
- “Why I, endowed with virtues, doer of the teacher’s teaching;
Do not enter upon [realization of] nibbāna, unindolent, non-
restless? ⁶¹
114. *“Pāde pakkhālayitvāna, udakesu karomahaṃ;*
Pādodakañca disvāna, thalato ninnamāgataṃ.
- “Having washed feet, with water;
Having seen [used] foot-water, flowing down.
115. *“Tato cittaṃ samādhesiṃ, assaṃ bhadravajāniyaṃ;*
Tato dīpaṃ gahetvāna, vihāraṃ pāvisiṃ ahaṃ;
Seyyaṃ olokayitvāna, mañcakamhi upāvisiṃ.
- “Thereupon my mind was concentrated, knowing like a good
horse; ⁶²
There holding the lamp, I entered the monastic dwelling;
Having checked the bed, I sat down on it.
116. *“Tato sūciṃ gahetvāna, vaṭṭiṃ okassayāmaṃ;*
Paḍipasseva nibbānaṃ, vimokkho ahu cetaso”ti.
... Paṭācārā therī ...
- “There holding the needle, I lowered the wick;
Simultaneous with extinguishing of the lamp, my mind was
fully freed”.

11. *Tiṃsamattātherīgāthā* – Verses of About Thirty Elder Bhikkhunīs

117. “ *Musalāni gahetvāna, dhaññaṃ koṭṭenti māṇavā [mānavā (sī.)];
Puttadārāni posentā, dhanam vindanti māṇavā.*

“ Holding pestles, people grind grains;
Nourishing sons and wives, people enjoy wealth. ⁶³

118. “ *Karotha buddhasāsanaṃ, yaṃ katvā nānutappati;
Khippaṃ pādāni dhovitoā, 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’.

119. “ *Tassā tā [taṃ (sī.)] vacanaṃ sutvā, paṭācārāya sāsanaṃ;
Pāde pakkhālayitvāna, ekamantaṃ upāvisuṃ;
Cetosamathamanuyuttā, akaṃsu buddhasāsanaṃ.*

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

120. “ *Rattiyā purime yāme, pubbajātimanussaruṃ;
Rattiyā majjhime yāme, dibbacakkhuṃ visodhayuṃ;
Rattiyā pacchime yāme, tamokhandhaṃ padālayuṃ.*

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

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

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

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

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

12. *Candātherīgāthā* – Verses of Elder Bhikkhuni Candā (Moon)

122. *“Duggatāham̐ pure āsiṃ, vidhavā ca aputtikā;
Vinā mittehi nātīhi, bhattacoḷassa nādhigam̐.*

“I was poor in past, widow and without sons;
Without friends and relatives, I didn’t acquire food and
clothes.^{64, 65}

123. *“Pattam̐ daṇḍañca gaṇhitvā, bhikkhamānā kulā kulam̐;
Sītunhena ca ḍayhantī, satta vassāni cāriham̐.*

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

124. *“Bhikkhunim̐ puna disvāna, annapānassa lābhiniṃ;
Upasaṅkamma avocaṃ [avocim̐ (ka.)], ‘pabbajjam̐ anagāriyam̐’.*

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

125. *“Sā ca maṃ anukampāya, pabbājesi paṭācārā;
Tato maṃ ovaditvāna, paramatthe nīyojayi.*

“She with compassion for me, Paṭācārā let me ordain;
Thereupon having exhorted me, yoked me to the highest aim.

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

“Having heard her words, I did [her] teaching;
Fruitful were words of noble lady, I am triple-knowledge
bearer, taintless”.

Pañcakanipāto niṭṭhito – Chapter of Fives is finished.



6. CHAKKANIPĀTO – CHAPTER OF SIXES

1. *Pañcasatamattātherīgāthā* – Verses of About Five Hundred Elder Bhikkhunis

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

“Of those who don’t know the way, whether coming or going;
Where this being has come from, cry [saying] ‘my son’.”⁶⁶

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

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

129. *“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.

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

“Departed, wandering-on, goes to human form;
Come thus, gone thus, what is there to lament”?

131. *“Abbhā [abbuyhaṃ (syā.)] vata me sallaṃ, duddasaṃ
hadayassitaṃ;
Yā me sokaparetāya, puttasokaṃ byapānudi.*

“Verily I have pulled-out the dart, difficult to see, piercing
heart;
I was afflicted with sorrow, sorrow over son is dispelled.

132. *“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”.

About Five Hundred Elder Bhikkhunis spoke these verses.

2. *Vāsetṭhītherīgāthā* – Verses of Elder Bhikkhuni *Vāsetṭhī* (of Vasettha Clan)

133. *“Puttasokenahaṃ aṭṭā, khittacittā visaññinī;
Naggā pakiṇṇakesī ca, tena tena vicārihaṃ.*
“Distressed with sorrow over son I was, deranged and
senseless;
Naked, with unkempt hair, I walked here and there. ⁶⁷
134. *“Vīthi [vasiṃ (sī.)] saṅkārakūṭesu, susāne rathiyāsu ca;
Acarimī tīṇi vassāni, khuppiṭāsāsamappitā.*
“Living on garbage heap, and resting in cemetery too;
I dwelt for three years, fully given to hunger and thirst.
135. *“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.
136. *“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, pabbajim̐ anagāriyaṃ;
Yuñjantī satthuvacane, sacchākāsiṃ padaṃ sivaṃ.*

“Having heard that Dhamma, I ordained into homelessness;
Yoked to words of the teacher, I realized the auspicious
station [nibbāna].

138. *“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”.

3. *Khemātherīgāthā* – Verses of Elder Bhikkhuni Khemā (Safety, Refuge)

Māra:

139. *“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 five kinds of musical orchestra, come Khemā, let’s
indulge”.⁶⁸

Khemā Therī:

140. *“Iminā pūtikāyena, āturena pabhaṅgunā;
Aṭṭiyāmi harāyāmi, kāmatanḥā samūhatā.*

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

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

“Like spears and darts are sensual pleasures, chopping block
of aggregates;⁶⁹

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

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

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

143. *“Nakkhattāni namassantā, aggiṃ paricaraṃ vane;
Yathābhuccamajānantā, bālā suddhimamaññītha.*

“Venerating the zodiac signs, honoring fire in the forest;
Unknowing as it is, fools don’t believe in cleansing.

144. *“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”.

4. *Sujātātherīgāthā* – Verses of Elder Bhikkhuni Sujātā (Well Born)

145. *“Alaṅkatā suvasanā, mālinī candanokkhitā;
Sabbābharaṇasañchannā, dāsigaṇapurakkhatā.*

“Decorated and well-dressed, garlanded and anointed with sandalwood paste;
Decked with all ornaments, esteemed by assembly of maid-servants.⁷⁰

146. *“Annaṃ pānañca ādāya, khajjaṃ bhojjaṃ anappakaṃ;
Gehato nikkhamitvāna, uyyānamabhihārayiṃ.*

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

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

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

148. *“Disvāna lokapajjotaṃ, vanditvāna upāvīsiniṃ;
So me dhammamadesesi, anukampāya cakkhumā.*

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

149. *“Sutvā ca kho mahesissa, saccaṃ sampañivijjhahaṃ;
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].

150. *“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 are reached, fruitful is the teaching of the Buddha”.

5. Anopamātherīgāthā – Verses of Elder Bhikkhuni Anopamā (Incomparable)

151. *“Ucce kule ahaṃ jātā, bahuvitte mahaddhane;
Vaṇṇarūpeṇa 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.⁷¹

152. *“Patthitā rājaputtehi, seṭṭhiputtehi gijjhītā [seṭṭhiputtehi bhijjhītā (sī.)];*

Pitu me pesayī dūtaṃ, detha mayhaṃ anopamaṃ.

“Aspired for by princes, desired by sons of business tycoons;
Sent a messenger to my father, may you give me Anopamā [in marriage].

153. *“Yattakaṃ tulitā esā, tuyhaṃ dhītā anopamā;*
Tato aṭṭhaguṇaṃ dassaṃ, hiraññaṃ ratanaṇi ca.

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

154. *“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.

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

“He preached the Dhamma to me, Gotama with compassion;
Sitting down on the seat there, I contacted the third fruit.⁷²

156. *“Tato kesāni chetvāna, pabbajiṃ anaḡāriyaṃ;*
Ajja me sattamī ratti, yato taṅhā visositā”ti.
... Anopamā therī ...

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

6. *Mahāpajāpatigotamītherīgāthā* – Verses of Elder Bhikkhuni Mahāpajāpati Gotamī (Great Overlord Gotamī)

157. *“Buddha vīra namo tyatthu, sabbasattānamuttama;*
Yo maṃ dukkhā pamocesi, aññaṅca bahukaṃ janamaṃ.

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

158. *“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 eightfold path, cessation is contacted by
me.
159. *“Mātā putto pitā bhātā, ayyakā ca pure ahuṇi;
Yathābhuccamañāntī, saṃsariṇhaṃ anibbisam.*
“Mother, son, father, brother, I also had grandfather in past;
Unknowing as it is, I wandered-on, not finding.
160. *“Diṭṭho hi me so bhagavā, antimoyaṃ samussayo;
Vikkhīṇo jātiṣaṃsāro, 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.⁷⁴
161. *“Āraddhavīriye pahitatte, niccaṃ dalhaparakkame;
Samagge sāvake passe, esā buddhāna vandanā.*
“With firm energy resolutely, always striving greatly;
See the harmonious disciple, this is [how to pay] homage to
the Buddha.
162. *“Bahūnaṃ [bahunnaṃ (sī. syā.)] vata atthāya, māyā janayi
gotamaṃ;
Byādhimaraṇatunnānaṃ, dukkhakkhandhaṃ byapānudi”ti.
... Mahāpajāpatigotamī therī ...*
“Verily for the benefit of many, Māyā[devī] borne Gotamā;
Struck by sickness and death, aggregate of suffering is
dispelled”.

7. *Guttātherīgāthā* – Verses of Elder Bhikkhuni Guttā (Guarded)

163. *“Gutte yadatthaṃ pabbajjā, hitvā puttam vasuṃ piyaṃ;
Tameva anubrūhehi, mā cittassa vasaṃ gami.*

“Whatever aim you ordained for, O Guttā, having abandoned son, wealth, dear one;
Cultivate that [aim], don’t go to control of mind.⁷⁵

164. *“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.

165. *“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.

166. *“Saṃyojanāni etāni, pajahitvāna bhikkhunī;
Orambhāgamanīyāni, nayidaṃ punarehisi.*

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

167. *“Rāgaṃ mānaṃ avijjañca, uddhaccañca vivajjiya;
Saṃyojanāni chetvāna, dukkhassantaṃ karissasi.*

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

168. *“Khepetvā jātisaṃsāraṃ, pariññāya punabbhavaṃ;
Diṭṭheva dhamme nicchātā, upasantā carissati”ti.
... Guttā therī ...*

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

8. *Vijayātherīgāthā* – Verses of Elder Bhikkhuni Vijayā (Victory)

169. *“Catukkhattum pañcakkhattum, vihārā upanikkhamim;
Aladdhā cetaso santiṃ, citte avasavattinī.*
“Four times, five times, having left the monastic dwelling;
Not having gained peace of mind, uncontrolled in mind.”⁷⁶
170. *“Bhikkhunim upasaṅkamma, sakkaccaṃ paripucchahaṃ;
Sā me dhammamedesesi, dhātuāyatanāni ca.*
“Having approached a bhikkhuni, thoroughly and completely
I questioned her;
She preached the Dhamma to me, elements and sense bases.
171. *“Cattāri ariyasaccāni, indriyāni balāni ca;
Bojjhaṅgaṭṭhaṅgikaṃ maggaṃ, uttamatthassa pattiyā.*
“Four noble truths, faculties and powers too;
Factors of enlightenment, eightfold path, to reach the best aim.
172. *“Tassāhaṃ vacanaṃ sutvā, karontī anusāsaniṃ;
Rattiyā purime yāme, pubbaḷāṭṭimānussariṃ.*
“Having heard her words, doing her teaching;
In first part of the night, remembered past lives.
173. *“Rattiyā majjhime yāme, dibbacakkhum visodhayim;
Rattiyā pacchime yāme, tamokhandhaṃ padālayim.*
“In middle part of the night, divine eye was fully purified;
In last part of the night, the aggregate of darkness was shattered.
174. *“Pītisukhena ca kāyaṃ, pharivā vihariṃ tadā;
Sattamiyā pāde pasāresiṃ, tamokhandhaṃ padāliya”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

1. *Uttarātherīgāthā* – Verses of Elder Bhikkhuni Uttarā (2) (Superior One)

Paṭācārā Therī:

175. “ *Musalāni gahetvāna, dhaññaṃ koṭṭenti māṇavā;*
Puttadārāni posentā, dhanam vīdanti māṇavā.
“ Holding pestles, people grind grains;
Nourishing sons and wives, people enjoy wealth. ⁷⁷
176. “ *Ghaṭetha buddhasāsane, yaṃ katvā nānutappati;*
Khīpaṃ pādāni dhovitoā, 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].
177. “ *Cittaṃ upaṭṭhapetvāna, ekaggaṃ susamāhitam;*
Paccavekkhatha saṅkhāre, parato no ca attato’.
“ Having established mind, concentrated, well-restrained;
Contemplate formations, as other than mine, and not as mine’.

Uttarā Therī:

178. “ *Tassāhaṃ vacanaṃ sutvā, paṭācārānusāsaniṃ;*
Pāde pakkhālayitvāna, ekamante upāvisiṃ.
“ Having heard her words, teaching of Paṭācārā;
Having washed feet, I sat down on one side.
179. “ *Rattiyā purime yāme, pubbajātimanussariṃ;*
Rattiyā majjhime yāme, dibbacakkuṃ visodhayiṃ.
“ In first part of the night, remembered past lives;
In middle part of the night, divine eye was fully purified.

180. *“Rattiyā pacchime yāme, tamokkhandhaṃ padālayiṃ;
Tevijjā atha vuṭṭhāsīṃ, katā te anusāsānī.*

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

181. *“Sakkaṃva devā tidasā, saṅgāme aparājitam;
Purakkhatvā vihassāmi, tevijjāmi anāsavā”.*

... Uttarā therī ...

“Sakka and the 30 devā, undefeated in the battles;
Esteemed by them I dwell, I am triple-knowledge bearer,
taintless”.⁷⁸

2. *Cālātherīgāthā* – Verses of Elder Bhikkhunī Cālā (Moving)

Cālā Therī:

182. *“Satīṃ upaṭṭhapetoāna, bhikkhunī bhāvītindriyā;
Paṭivijjhi padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ”.*

“Having established mindfulness, bhikkhunī with developed faculties;
Penetrated to the peaceful station [nibbāna], appeasing of formations is happiness”.⁷⁹

Māra:

183. *“Kaṃ nu uddissa muṇḍāsī, samaṇī viya dissasi;
Na ca rocesi pāsāṇḍe, 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:

184. *“Ito bahiddhā pāsāṇḍā, 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.

185. *“Atthi sakyakule jāto, buddho appaṭipuggalo;
So me dhammadesesi, diṭṭhinaṃ samatikkamaṃ.*
“There is one born in Sakya family, enlightened, an unrivaled person;
He preached the Dhamma to me, to fully transcend views.
186. *“Dukkhamaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāminaṃ.*
“Suffering, arising of suffering, transcending suffering too;
And the noble eightfold path, leading to appeasing of suffering.
187. *“Tassāhaṃ vacanaṃ sutvā, vihariṃ sāsane ratā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*
“Having heard his words, I dwelt delighting in the teaching;
Three knowledges are reached, Buddha’s teaching is done.
188. *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antaka”.*
... Cālā therī ...
“Pleasure is fully destroyed everywhere, the aggregate of darkness shattered;
Know thus O Evil One, I have destroyed you, O End-maker”.

3. *Upacālātherīgāthā* – Verses of Elder Bhikkhuni Upacālā (Junior Moving)

Upacālā Therī:

189. *“Satimatī cakkhumatī, bhikkhunī bhāvitindriyā;
Paṭivijjhīṃ padaṃ santaṃ, akāpurisasevitaṃ”*
“Mindful and with eyes, bhikkhunī with developed faculties;
Penetrated to the peaceful station [nibbāna], not resorted to by bad men”.⁸⁰

Māra:

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

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

Upacālā Therī:

191. *“Jātassa maraṇaṃ hoti, hatthapādāna chedanam;
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.

192. *“Atthi sakyakule jāto, sambuddho aparājito;
So me dhammamaññesi, jātiyā samatikkamaṃ.*

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

193. *“Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāmiṇaṃ.*

“Suffering, arising of suffering, transcending suffering too;
And the noble eightfold path, leading to appeasing of suffering.

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

“Having heard his words, I dwelt delighting in the teaching;
Three knowledges are reached, Buddha’s teaching is done.

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

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

Sattakanipāto niṭṭhito – Chapter of Sevens is finished.



8. AṬṬHAKANIPĀTO – CHAPTER OF EIGHTS

1. *Sīsūpacālātherīgāthā* – Verses of Elder Bhikkhuni Sīsūpacālā (Pupil of Upacālā)

Sīsūpacālā Therī:

196. *“Bhikkhunī sīlasampannā, indriyesu susaṃvutā;
Adhigacche padaṃ santaṃ, asecanakamojavanṃ”.*

“Bhikkhuni endowed with virtues, well-guarded in faculties;
Entered upon [realization of] peaceful station [nibbāna],
supremely delightful and sweet”.⁸¹

Māra:

197. *“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”.⁸²

Sīsūpacālā Therī:

198. *“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.

199. *“Kālaṃ kālaṃ bhavābhavaṃ, sakkāyasmimṃ purakkhatā;
Aṅgīvatā 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.”⁸³

200. *“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.
201. *“Akampiyaṃ atuliyāṃ, aputhujjanasevitaṃ;
Buddho dhammamadesesi, tattha me nirato mano.*
“Unwavering, incomparable, not resorted to by worldly
people;
Buddha preached the Dhamma, there my mind delighted
therein.
202. *“Tassāhaṃ vacanaṃ sutvā, vihariṃ sāsane ratā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.*
“Having heard his words, I dwelt delighting in the teaching;
Three knowledges are reached, Buddha’s teaching is done.
203. *“Sabbattha vihatā nandī, tamokhandho padālito;
Evaṃ jānāhi pāpima, nihato tvamasi antaka”.*
... *Sisūpacālā therī ...*
“Pleasure is fully destroyed everywhere, the aggregate of
darkness shattered;
Know thus O Evil One, I have destroyed you, O End-maker”.

Aṭṭhakanipāto niṭṭhito – Chapter of Eights is finished.



9. NAVAKANIPĀTO – CHAPTER OF NINES

1. *Vaḍḍhamātuttherīgāthā* – Verses of Elder Bhikkhuni Vaḍḍhamātu (Mother of Vaḍḍha Thero)

Vaḍḍhamātu Therī (Mother of Vaḍḍha Thero):

204. *“Mā su te vaḍḍha lokamhi, vanatho āhu kudācanam;
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.”⁸⁴

205. *“Sukhañhi vaḍḍha munayo, aneja chinnasaṃsayā;
Sītibhūtā damappattā, viharanti anāsavā.*

“With happiness, O Vaḍḍha, the Silent Sages, imperturbable, doubtless;
Having cooled down, reached tameness, dwell taintless.

206. *“Tehānuciṇṇaṃ isībhi, maggaṃ dassanapattiyā;
Dukkhassantakiriyāya, taṃ vaḍḍha anubrūhaya”.*

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

Vaḍḍha Thero (her son):

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

“Speaking expertly, my mother [said this] to me for this aim;
I believe, for me, surely no defilements are seen in you”.

Vaḍḍhamātu Therī (Mother of Vaḍḍha Thero):

208. *“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.

209. *“Sabbe me āsavā khīṇā, appamattassa jhāyato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanam”.*

“All my taints are ended, doing jhāna heedfully;
Three knowledges are reached, Buddha’s teaching is done”.

Vaḍḍha Thero (her son):

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

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

211. *“Tassāhaṃ vacanaṃ sutvā, anusitṭhiṃ janettiyā;
Dhammasaṃvegamāpādiṃ, yogakkhemassa pattiyā.*

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

212. *“Sohaṃ padhānapahitatto, rattindivamatandito;
Mātārā codito santo, aphaṣiṃ santimuttamaṃ”.*
... *Vaḍḍhamātā therī ...*

“I, making effort 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

1. *Kisāgotamītherīgāthā* – Verses of Elder Bhikkhuni Kisāgotamī (Thin Gotamī)

213. *“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.

⁸⁵

214. *“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.⁸⁶

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

“One should know suffering fully, arising of suffering and cessation too;
The eightfold path, and the four noble truths too.

216. *“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.⁸⁷

217. *“Galake api kantanti, sukhumālīniyo visāni khādanti;
Janamāarakamajjhagatā, ubhopi byasanāni anubhonti.*
“They slit their throats, delicate ones eat poison;
Unborn child having breeched, both experience misfortune.
218. *“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.
219. *“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.
220. *“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.
221. *“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.⁸⁸

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

“Path is developed by me, noble eightfold, leading to the undying;
I have realized nibbāna, I have seen the mirror of Dhamma.

223. *“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

1. *Uppalavaṇṇātherīgāthā* – Verses of Elder Bhikkhuni Uppalavaṇṇā (Color of Blue Lotus)

Uppalavaṇṇā Therī (commentary states first three verses were uttered by her Mother):

224. *“Ubho mātā ca dhītā ca, mayaṃ āsum [ābhūṃ (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 standing on
end.^{89, 90}
225. *“Dhiratthu kāmā asucī, duggandhā bahukaṇṭakā;
Yattha mātā ca dhītā ca, sabhariyā mayaṃ ahuṃ.*
“Fie to you sensual pleasures, impure, evil-smelling, very
thorny;
Where mother and daughter too, we were co-wives.
226. *“Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;
Sā pabbajjiṃ rājagahe, agārasmānaḡāriyaṃ.*
“Seeing danger in sensual pleasures, we went forth desirous
of seeing refuge;
She ordained in Rājagaha, from home to homelessness.
227. *“Pubbenivāsaṃ jānāmi, dibbacakkuṃ visodhitaṃ;
Cetopariccañāṇaṇca, sotadhātu visodhitā.*
“I know my past abodes, divine eye is fully purified;
I completely understand minds of others, and divine ear is
fully purified.
228. *“Iddhīpi me sacchikatā, patto me āsavakkhayo;
Chalabhiññā sacchikatā, kataṃ buddhassa sāsanam.*
“I have realized supernormal power, I have reached end of
taints;
I have realized six higher knowledges, Buddha’s teaching is
done.

229. *“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:

230. *“Supupphitaggaṃ upagamma pādapaṃ, ekā tuvaṃ tiṭṭhasi
sālamūle [rukhamūle (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, O fool, don’t you fear con-
men”?

Uppalavaṇṇā Therī:

231. *“Sataṃ sahaṣṣānipi dhuttakānaṃ, samāgatā edisakā bhaveyyuṃ;
Lomaṃ na iñje napi sampavedhe, kiṃ me tuvaṃ māra karissaseko.*

“Even if hundred thousand con-men get together 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?

232. *“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.⁹¹

233. *“Cittamhi vasībhūtāhaṃ, iddhipādā subhāvitā;
Chalābhiññā sacchikatā, kataṃ buddhassa sāsaṇaṃ.*

“My mind is controlled, bases of supernormal power are well-
developed;
I have realized six higher knowledges, Buddha’s teaching is
done.

234. *“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. ⁹²

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

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

Dvādasanipāto niṭṭhito – Chapter of Twelves is finished.



12. SOḶASANIPĀTO – CHAPTER OF SIXTEENS

1. *Puṇṇātherīgāthā* – Verses of Elder Bhikkhuni Puṇṇā (2) (Complete)

Puṇṇā Therī:

236. “*Udahārī ahaṃ sīte [udakamāharim sīte (sī.)], sadā udakamotarim;
Ayyānaṃ daṇḍabhayaabhītā, vācādosabhayaṭṭitā.*

“In cold part of the day, I used to bring water, always going
down in water;
Fearful of mistress’ punishment, distressed with fear for
hateful words.^{93, 94}

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

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

The Brāhmaṇa:

238. “*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.

239. “*Yo ca vuddho 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:

240. *“Ko nu te idamakkhāsi, ajānantassa ajānako;
Dakābhisecanā nāma, pāpakammā pamuccati.*
“Who has declared to you this here, one unknowing to another unknowing;
By sprinkling water, [one] is completely freed from evil deeds?
241. *“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, and others who dwell in water.
242. *“Orabbhikā sūkarikā, macchikā migabandhakā;
Corā ca vajjhaghātā ca, ye caññe pāpakammīno;
Dakābhisecanā tepi, pāpakammā pamuccare.*
“Butchers, boar-hunters, fisherman, deer-trappers;
Thieves and executioners, and whatever other evil-doers;
By sprinkling water they too, would be completely freed from evil deeds.
243. *“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.
244. *“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;
You O brāhmaṇa, don’t do those [deeds], let not cold oppress your skin”.

The Brāhmaṇa:

245. *“Kummaggaṇapaṭipannaṃ maṃ, ariyamaggaṃ samānayaṃ;
Dakābhisecanaṃ bhoti, imaṃ sātaṃ 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”.⁹⁵

Puṇṇā Therī:

246. *“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.

247. *“Mākāsi pāpakaṃ kammaṃ, āvi vā yadi vā raho;
Sace ca pāpakaṃ kammaṃ, karissasi karosi vā.*

“Don’t do any evil kamma, publicly or privately;
If evil kamma, you will do or are doing now.

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

There is no freedom for you from suffering, whether
approaching or escaping;
If you fear suffering, if suffering is not dear to you.

249. *“Upehi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṃca tādinaṃ;⁹⁶
Samādiyāhi silāni, taṃ te atthāya hehiti”.*

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

The Brāhmaṇa:

250. *“Upemi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṅca tādinaṃ;
Samādiyāmi silāni, taṃ me atthāya hehiti.*

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

I undertake the precepts, that is in my benefit.

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

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

Triple-knowledge bearer, endowed with knowledge, a true
brāhmaṇa and I am purified. ^{97, 98}

Soḷasanipāto niṭṭhito – Chapter of Sixteens is finished.



13. VĪSATINIPĀTO – CHAPTER OF TWENTIES

1. *Ambapālītherīgāthā* – Verses of Elder Bhikkhuni Ambapālī (Nurtured by the Mango Tree)

252. *“Kāḷakā bhamaravaṇṇasādisā, vellitaggaṃ 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.⁹⁹

253. *“Vāsitova surabhī karaṇḍako, pupphapūra mama uttamaṅgaḷo
[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.¹⁰⁰

254. *“Kānanamaṃva 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.

255. *“Kaṇḥakhandhakasuvaṇṇamaṇḍitaṃ, sobhate suveṇṇihilaṅkataṃ;
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.

256. *“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 past;
Because of old age they are wrinkled and drooping,
not otherwise is the word of the speaker of truth.

257. *“Bhassarā surucirā yathā mañī, nettahesumabhinīlamāyatā;
Te jarāyabhīhatā 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.

258. *“Saṅhatuṅgasadisī 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.

259. *“Kaṅkaṇaṃ va sukataṃ suniṭṭhitaṃ, sobhare su mama
kaṅṅapāḷiyo;
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.

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

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

261. *“Kānanamhi vanasaṅḍacārīnī, kokilāva madhuraṃ nikūjhaṃ;
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. ¹⁰¹
262. *“Saṅhakamburiva 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 past;
Because of old age it is broken and twisted now,
not otherwise is the word of the speaker of truth.
263. *“Vaṭṭapaliḥhasadisopamā 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 past;
Because of old age they are like dilapidated Pāṭali trees,
not otherwise is the word of the speaker of truth. ¹⁰²
264. *“Saṅhamuddikasuvaṅṇamaṇḍitā, sobhare su hatthā pure mama;
Te jarāya yathā mūlamūlikā, saccavādivacanaṃ anaññathā.*
“Smooth, embellished with gold rings, resplendent were my
hands in past;
Because of old age they are like roots-rootlets,
not otherwise is the word of the speaker of truth.
265. *“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 past;
They are like sagging empty water bags,
not otherwise is the word of the speaker of truth.

266. *“Kañcanassaphalakaṃva sammaṭṭhaṃ, sobhate su kāyo pure mama;
So valīhi sukhumāhi otato, saccavādivacanaṃ anaññathā.*
“Like a well-polished golden plank, resplendent was my body
in past;
Now it is covered by fine wrinkles,
not otherwise is the word of the speaker of truth. ¹⁰³
267. *“Nāgabhogasadisopamā ubho, sobhare su ūrū pure mama;
Te jarāya yathā veḷunāliyo, saccavādivacanaṃ anaññathā.*
“Comparable to an elephant trunk, resplendent were both my
thighs in past;
Because of old age they are like [knotted] bamboos,
not otherwise is the word of the speaker of truth.
268. *“Saṅghanūpurasuvaṇṇamaṇḍitā, sobhare su jaṅghā pure mama;
Tā jarāya tiladaṇḍakāriya, saccavādivacanaṃ anaññathā.*
“Smooth, embellished with gold anklets, resplendent were my
lower legs in past;
Because of old age they are like a Tilaka staff,
not otherwise is the word of the speaker of truth. ¹⁰⁴
269. *“Tūlapuñṇasadisopamā ubho, sobhare su pādā pure mama;
Te jarāya phuṭitā valīmatā, saccavādivacanaṃ anaññathā.*
“Like stuffed with cotton wool, resplendent were both my feet
in past;
Because of old age they are lacerated and wrinkled,
not otherwise is the word of the speaker of truth.
270. *“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,
not otherwise is the word of the speaker of truth”.

2. *Rohinītherīgāthā* – Verses of Elder Bhikkhuni Rohinī (Star, Moon)

Father of Rohinī Therī:

271. “*‘Samaṇā’ ti bhoti supī [bhoti tvaṃ sayasi (sī.), bhoti maṃ vipassī (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 awake;
Proclaiming like renunciates, surely you yourself might be a
renunciate!¹⁰⁵

272. “*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?

273. “*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:

274. “*Cirassaṃ vata maṃ tāta, samaṇānaṃ paripucchasi; Tesam te kittayissāmi, paññāsīlaparakkamaṃ.*

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

275. “*Kammakāmā analasā, kammaseṭṭhassa kārakā; Rāgaṃ dosaṃ pajahanti, tena me samaṇā piyā.*

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

276. *“Tīṇi pāpassa mūlāni, dhunantntti sucikārino;
Sabbam pāpaṃ pahīnesaṃ, tena me samaṇā piyā.*
“Three roots of evil are shaken, doer of pure deeds;¹⁰⁶
All evils are abandoned, therefore renunciates are dear to me.
277. *“Kāyakkammaṃ 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.
278. *“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 Dhamma, therefore renunciates are dear to me.¹⁰⁷
279. *“Bahussutā dhammadharā, ariyā dhammajīvo;no;
Atthaṃ dhammañca desenti, tena me samaṇā piyā.*
“Learned, bearers of Dhamma, noble ones leading a life of
Dhamma;
Preaching the aim of Dhamma, therefore renunciates are dear to me.
280. *“Bahussutā dhammadharā, ariyā dhammajīvo;no;
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.
281. *“Dūraṅgamā satimanto, mantabhāṇī anuddhatā;
Dukkassantaṃ pajānanti, tena me samaṇā piyā.*
“Going far, mindful, speaking wisely, non-restless;
Knowing the end of suffering, therefore renunciates are dear to me.¹⁰⁸

282. *“Yasmā gāmā pakkamanti, na vilokenti kiñcanaṃ;
Anapekkhāva gacchanti, tena me samaṇā piyā.*
“Whatever village they leave, they do not inspect anything;
They go unexpectant, therefore renunciates are dear to me.
283. *“Na tesam 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.
284. *“Na te hiraññaṃ gaṇhanti, na suvaṇṇaṃ na rūpiyaṃ;
Paccuppanna yāpenti, tena me samaṇā piyā.*
“They don’t hold on to gold, impure or pure, or silver;
They depend on the present, therefore renunciates are dear to
me.
285. *“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”.¹⁰⁹

Father of Rohinī Therī:

286. *“Atthāya vata no bhoti, kule jātāsi rohinī;
Saddhā buddhe ca dhamme ca, saṅghe ca tibbaḡaravā.*
“Verily to benefit [us], O good lady, Rohinī is born in [our]
family;
With confidence for Buddha and Dhamma and Saṅgha,
intense respect too.
287. *“Tuvaṃ hetam pajānāsi, puññakkhettaṃ anuttaram;
Amhampi ete samaṇā, paṭigaṇhanti dakkhiṇaṃ”.*
“You know this, unsurpassed field of merits;
May those renunciates accept my offering”.

Rohinī Therī:

288. *“Patitṭhito 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.

289. *“Upēhi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṅca 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”.¹¹⁰

Father of Rohinī Therī:

290. *“Upēmi saraṇaṃ buddhaṃ, dhammaṃ saṅghaṅca 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.

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

... Rohinī therī ...

“Kinsman of the brahma I was in past, now I am a brāhmaṇa;
Triple-knowledge bearer, I am a true brāhmaṇa, reached end
of knowledge and I am purified”.¹¹¹

3. *Cāpātherīgāthā* – Verses of Elder Bhikkhuni Cāpā (Archer)

Ājīvaka Upaka Thero (husband of Cāpā Therī):

292. *“Laṭṭhihattho pure āsi, so dāni migaluddako;
Āsāya palipā ghorā, nāsakki pārametave.*

“In past, I had a stick in hand, now I am a deer hunter;
Smearred with deep dark hope, I was unable to cross over.”¹¹²

^{113, 114}

293. *“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”.¹¹⁵

Cāpā Therī:

294. *“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 Thero (husband of Cāpā Therī):

295. *“Pakkamissañca nālāto, kodha nālāya vacchati;
Bandhantī itthirūpena, samaṇe dhammajīvoine” [dhammajīvoine
(ka.)].*

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

Cāpā Therī:

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

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

Ājīvaka Upaka Thero (husband of Cāpā Therī):

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

“So much for the fourth part, O Cāpā, as you are speaking to
me;
For the bread-winner delighting in you, verily you would be
excellent [to him]”.¹¹⁶

Cāpā Therī:

298. *“Kālaṅginiṅva takkāriṃ, pupphitaṃ girimuddhani;
Phullaṃ dālimalaṭṭhiṅva, 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.

299. *“Haricandanalittaṅgiṃ, kāsikuttamadhāriṅgiṃ;
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”?

Ājīvaka Upaka Thero (husband of Cāpā Therī):

300. *“Sākuntikova sakuṅgiṃ [sakuṅgaṃ (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 beautiful body, you will not hinder me”.

Cāpā Therī:

301. *“Imaṅca 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”?¹¹⁷

Ājīvaka Upaka Thero (husband of Cāpā Therī):

302. *“Jahanti putte sappaññā, tato ñātī tato dhanaṃ;
Pabbajanti mahāvīrā, nāgo chetvāva bandhanaṃ”.*

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

Cāpā Therī:

303. *“Idāni te imaṃ puttam, 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 Thero (husband of Cāpā Therī):

304. *“Sace puttam siṅgālānaṃ, kukkurānaṃ padāhisi;
Na maṃ puttakatte jammi, punarāvattayissasi”.*

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

Cāpā Therī:

305. *“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 Thero (husband of Cāpā Therī):

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

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

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

“Here 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:

308. *“Vandanam dāni vajjāsi, lokanātham anuttaram;*
Padakkhiṇaṇca katvāna, ādiseyyāsi dakkhiṇam”.

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

Ājīvaka Upaka Thero (husband of Cāpā Therī):

309. *“Etam kho labbhamamhehi, yathā bhāsasi tvaṅca me;*
Vandanam dāni te vajjam, lokanātham anuttaram;
Padakkhiṇaṇca katvāna, ādisissāmi dakkhiṇam”.

“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:

310. *Tato ca kāḷo pakkāmi, nadiṃ nerañjaram pati;*
So addasāsi sambuddham, desentaṃ amataṃ padaṃ.

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

311. *Dukkham dukkhasamuppādam, dukkhassa ca atikkamaṃ;*
Ariyam caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāminam.

Suffering, arising of suffering, transcending suffering too;
And the noble eightfold path, leading to appeasing of
suffering.

312. *Tassa pādāni vanditvā, katvāna naṃ [katvānaham (sī.)]
padakkhiṇaṃ;
Cāpāya ādisitvāna, pabbajim anagāriyaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
... Cāpā therī ...*

Having paid homage at his feet, having circumambulated him;
Having offered [merits] to Cāpā, ordained into homelessness;
Three knowledges are reached, Buddha's teaching is done. ¹¹⁸

4. **Sundarītherīgāthā – Verses of Elder Bhikkhuni Sundarī (Beautiful)**

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

313. *“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. ^{119, 120, 121}

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

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

Vāseṭṭhi Therī:

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

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

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

“I have understood 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:

317. *“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:

318. *“Esa brāhmaṇa sambuddho, nagaraṃ mithilaṃ pati;
Sabbadukkhappahānāya, dhammaṃ desesi paṇinaṃ.*

“There is O brāhmaṇa, the self-enlightened one, near city of Mithilā;
To abandon all suffering, preaching the Dhamma to beings.

319. *“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:

320. *“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”.¹²²

Compiler:

321. *Addasa brāhmaṇo buddhaṃ, vip̐pamuttaṃ nirūpadhiṃ;
Svassa dhammamadesesi, muni dukkhassa pāragū.*

Brāhmaṇa saw the Buddha, fully freed, possession-less;
He preached the Dhamma to him, silent sage crossed-over
suffering.

322. *Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡaminaṃ.*

Suffering, arising of suffering, transcending suffering too;
And noble eightfold path, leading to appeasing of suffering.

323. *Tattha viññātasaddhammo, pabbajjaṃ samarocayi;
Sujāto t̐hi ratt̐hi, tisso vijjā aphassayi.*

There having fully understood the good Dhamma, [he]
ordained well-pleased;
Sujāta in three nights, contacted three knowledges.

Brāhmaṇa Sujāta (Father of Sundarī Therī) to his Charioteer:

324. *“Ehi sārathi gacchāhi, rathaṃ niyyādayāhimaṃ;
Ārogyaṃ brāhmaṇiṃ vajja [vajjā (sī.)], ‘pabbaji [pabbajito (sī.)]
dāni brāhmaṇo;
Sujāto t̐hi ratt̐hi, tisso vijjā aphassayi’ ”.*

“Come O Charioteer, go return this chariot;
Please say to brāhmaṇi I am well, ‘brāhmaṇa ordained now;
Sujāta in three nights, contacted three knowledges’ ”.

Compiler:

325. *Tato ca rathamādāya, sahassañcāpi sārathi;
Ārogyaṃ brāhmaṇivoca, ‘pabbaji dāni brāhmaṇo;
Sujāto t̐hi ratt̐hi, tisso vijjā aphassayi’ ”.*

Thereupon having taken chariot, the charioteer, along with a
thousand;
Said to brāhmaṇi brāhmaṇa is well, ‘brāhmaṇa ordained now;
Sujāta in three nights, contacted three knowledges’ ”.

Sundarī Therī's Mother to the Charioteer:

326. *"Etañcāhaṃ assarathaṃ, sahassañcāpi sārathi;
Tevijjaṃ brāhmaṇaṃ sutoā [ñātoā (sī.)], puñṇapattaṃ dadāmi
te".*

"This horse and chariot too, O Charioteer, along with a thousand;
Having heard triple-knowledge bearer brāhmaṇa, I give you an ample gift".

Charioteer to Sundarī Therī's Mother:

327. *"Tuyheva hotvassaratho, sahassañcāpi brāhmaṇi;
Ahampi pabbajissāmi, varapaññassa santike".*

"May the horse and chariot be only yours, O brāhmaṇi, along with a thousand;
I will ordain too, near the highest-wisdom one".¹²³

Sundarī Therī's Mother to Sundarī Therī:

328. *"Hatthī gavassaṃ maṇikuṇḍalañca, phītañcimam 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".¹²⁴

Sundarī Therī to her mother:

329. *"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".¹²⁵

Sundarī Therī's Preceptor to Sundarī Therī:

330. *"So te ijjhātu saṅkappo, yaṃ toyaṃ patthesi sundarī;
Uttiṭṭhapiṇḍo uñcho ca, paṃsukūlañca cīvaram;
Etāni abhisambhontī, paraloke anāsavā".*

"May your determination be accomplished, O Sundarī, as you are aspiring;
Standing for alms gleanings, and wearing dust-heap robe;
Originate these [nibbāna], cross-over the world, taintless". ¹²⁶

Sundarī Therī to her Preceptor:

331. *"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 past.

332. *"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 are reached, Buddha's teaching is done.

333. *"Anujānāhi me ayye, icche sāvatti gantave;
Sihanādaṃ nadissāmi, buddhaseṭṭhassa santike".*

"Please permit me O noble lady, I wish to go to Sāvatti;
I will roar [my] lion-roar, near the Buddha, the best one".

Sundarī Therī's Preceptor to Sundarī Therī:

334. *"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:

335. *“Passa sundarimāyantim, vippamuttaṃ nirūpadhim;
Vītarāgaṃ viṣaṃyuttaṃ, katakiccamanāsavaṃ.*

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

336. *“Bārāṇasīto nikkhamma, tava santikamāgatā;
Sāvīkā 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:

337. *“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:

338. *“Tassā te svāgataṃ bhadde, tato [atho (ka.)] te adurāgataṃ;
Evañhi dantā āyanti, satthu pādāni vandikā;
Vītarāgā viṣaṃyuttā, katakiccā anāsavā”.*

... Sundarī therī ...

“You are welcome, O good woman, there, your coming is not
bad;
Thus the tamed one comes, homage-payer at the teacher’s feet,
Lustless, unfettered, done with the duties, taintless”.

5. *Subhākkammāradhītuthērīgāthā* – Verses of Elder
Bhikkhuni Subhākkammāradhītu (Beautiful One, the
Daughter of Smith)

Subhā, daughter of smith, Therī:

339. *“Daharāhaṃ suddhavasānā, yaṃ pure dhammamassuṇiṃ;
Tassā me appamattāya, saccābhisamayo ahu.*

“Young woman I am, dressed in clean [white], in past I had
heard the Dhamma;
Then I was heedful, by understanding the truth. ¹²⁷

340. *“Tatohaṃ sabbakāmesu, bhusaṃ aratimajjhagaṃ;
Sakkāyasmimṃ 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.

341. *“Hitvānaḥaṃ nātigaṇaṃ, dāsakammakarāni ca;
Gāmakhattāni phītāni, ramaṇīye pamodite.*

“I have abandoned assembly of relatives, servants and
workers too;
Village fields and prosperity, delightful and enjoyable.

342. *“Pahāyahaṃ pabbajitā, sāpateyyamanappakaṃ;
Evaṃ saddhāya nikkhamma, saddhamme suppaṇedite.*

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

343. *“Netaṃ [na metaṃ (sī. syā.)] assa patirūpaṃ, ākiñcaññāñhi
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?

344. *“Rajataṃ jātarūpaṃ vā, na bodhāya na santiyā;
Netāṃ samaṇasārappaṃ, na etaṃ ariyaddhanaṃ.*
“Silver or gold, is neither for enlightenment nor for peace;
This is not suitable for a renunciate, this is not noble wealth.
345. *“Lobhanaṃ madanañcetaṃ, mohanaṃ rajavaḍḍhanaṃ;
Sāsaṅkaṃ bahuāyāsaṃ, natthi cettha dhuvāṃ t̥hiti.*
“Intoxicated because of greed, soiled because of delusion;
Dangerous and much troublesome, here there is neither
certainty nor stability.
346. *“Ettha rattā pamattā ca, saṅkiliṭṭhamaṇā narā;
Aññaṃaṇṇena byāruddhā, puthu kubbanti medhagaṃ.*
“Here delighting and heedless too, men with fully defiled mind;
With hatred for each other, do numerous quarrels.
347. *“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.
348. *“Taṃ maṃ nāti 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.
349. *“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.

350. *“Taṃ maṃ nātī amittāva, kiṃ vo kāmesu yuñjatha;
Jānātha maṃ pabbajitaṃ, muṇḍaṃ saṅghāṭipārutamaṃ.*

“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.

351. *“Uttitṭhapiṇḍo uñcho ca, paṃsukūlañca cīvaram;
Etaṃ kho mama sārappaṃ, anagārūpanissayo.*

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

352. *“Vantā mahesīhi kāmā, ye dibbā ye ca mānusa;
Khematṭhāne 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].

353. *“Māhaṃ kāmehi saṅgacchiṃ, yesu tānaṃ 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.

354. *“Paripantho esa bhayo, savighāto sakaṅṭako;
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.

355. *“Upasaggo bhīmarūpo, kāmā sappasirūpamā;
Ye bālā abhinandanti, andhabhūtā puthujjanā.*

“Misfortune and dreadful, sensual pleasures are like a snake’s head;
Here fools are well-pleased with it, vision-less worldly people.

356. *“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.

357. *“Duggatigamanaṃ maggaṃ, manussā kāmahetukaṃ;
Bahūṃ ve paṭipajjanti, attano rogamāvahaṃ.*

“Path leading to bad destinations, people for the cause of sensual pleasures;
Certainly many practice it, a self-begotten disease.

358. *“Evaṃ amittajananā, tāpanā saṅkilesikā;
Lokāmisā bandhanīyā, kāmā maraṇabandhanā [caraṇabandhanā (sī.)].*

“Thus breeding enmity, tormenting, fully defiling;
Temptation of the world, a tie, sensual pleasures are a death-tie.

359. *“Ummādanā ullapanā, kāmā cittappamaddino;
Sattānaṃ saṅkilesāya, khippaṃ [khippaṃ (sī.)] mārena oḍḍitaṃ.*

“Maddening and mastering, sensual pleasures make mind heedless;
To fully defile the beings, a trap set by Māra. ¹²⁸

360. *“Anantādīnavā kāmā, bahudukkhā mahāvīsā;
Appassādā raṇakarā, sukkaṭṭhavisosanā [visosakā (sī.)].*

“Sensual pleasures are an endless danger, much suffering, great poison;
Gladdening only a little, sinful, drying out the bright qualities.

361. *“Sāhaṃ etādisaṃ katvā, byasanaṃ kāmahetukaṃ;
Na taṃ paccāgamiṣāmi, nibbānābhiratā sadā.*
“I have had such misfortune, for the cause of sensual pleasures;
I will not return to it, always well-delighting in nibbāna.
362. *“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.¹²⁹
363. *“Asokaṃ virajaṃ khemaṃ, ariyaṭṭhaṅgikaṃ ujum;
Taṃ maggaṃ anugacchāmi, yena tiṇṇā mahesino”.*
“Unsorrowing, dustless, refuge, noble eightfold [path], straight;
I follow that path, because of which great sages crossed-over”.

Lord Buddha:

364. *Imaṃ passatha dhammaṭṭhaṃ, subhaṃ kammāradhītaraṃ;
Anejaṃ upasampajja, rukkhamaṅgalaṃ jhāyati.*
See this, supported by the Dhamma, Subhā the daughter of smith;
Obtaining imperturbable [concentration], does jhāna at the root of the tree.^{130, 131}
365. *Ajjaṭṭhamī pabbajitā, saddhā saddhammasobhanā;
Vinītuppalavaṇṇāya, tevijjā maccuhāyini.*
Today is the eighth day since she ordained, confident, adornment of the good Dhamma;
Trained by Uppalavaṇṇā, triple-knowledge bearer, killer of death.

366. *Sāyaṃ bhujissā anaṇā, bhikkhunī bhāvitindriyā;
Sabbayogavisamṃyuttā, katakiccā anāsavā.*

She is a freed slave, free of debt, bhikkhunī with developed faculties;
Unfettered from all fetters, done with the duties, taintless.

Compiler:

367. *Taṃ sakko devasaṅghena, upasaṅkamma iddhiyā;
Namassati bhūtapati, subhaṃ kammāradhitaranti.
... Subhā kammāradhītā therī ...*

Sakkā, with assembly of devā, having approached by supernormal power;
Lord of beings venerates, Subhā the daughter of smith.

Vīsatinipāto niṭṭhito – Chapter of Twenties is finished.



14. TĪMSANIPĀTO – CHAPTER OF THIRTIES

1. *Subhājīvakambavanikātherīgāthā* – Verses of Elder Bhikkhuni Subhājīvakambavanikā (Beautiful One of Jīvaka Mango Forest)

368. *Jīvakambavanaṃ rammaṃ, gacchantiṃ bhikkhuniṃ subhaṃ;
Dhuttako sannivāresi [taṃ nivāresi (ka.)], tamenam abravī subhā.*

To the delightful Jīvaka mango forest, bhikkhunī Subhā was going;

A con-man obstructed [her path], [so] Subhā spoke to him. ¹³²

Subhā Jīvakambavanikā Therī:

369. *“Kiṃ te aparādhitam 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 way, O Friend, for a man to be contacted by an ordained woman.

370. *“Garuke mama satthusāsane, yā sikkhā sugatena desitā;
Parisuddhapadam anaṅgaṇam, kiṃ maṃ ovariyāna tiṭṭhasi.*

“In this 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?

371. *“Āvilacitto anāvilaṃ, saraḷo vītarajaṃ anaṅgaṇam;
Sabbattha vimuttamānasam, 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”? ¹³³

Con-man:

372. *“Daharā ca apāpikā casi, kiṃ te pabbajjā karissati;
Nikkhipa kāsāyacīvaram, 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.
373. *“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.
374. *“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?
375. *“Vālamigaśaṅghasevitaṃ, kuñjaramattakareṇuloḷitaṃ;
Asahāyikā gantumicchasi, rahitaṃ bhiṃsanakaṃ mahāvānaṃ.*
“Surrounded by herd of forest deer, by intoxicated and
desirous elephants;
You wish to go without a partner, secluded in this dreadful
great forest.¹³⁴
376. *“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.¹³⁵

377. *“Ahaṃ tava vasānugo siyaṃ, yadi viharemase [yadipi viharesī (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. ¹³⁶
378. *“Yadi me vacanaṃ karissasi, sukhitā ehi agāramāvasa;
Pāsādanivātavāsini, parikammaṃ te karontu nāriyo.*
“Come, if you will do my words, you will be happy living in
the home;
Living protected in the mansion, women will attend on you. ¹³⁷
379. *“Kāsikasukhumāni dhāraya, abhiropehi [abhirohehi (sī.)] ca
mālavaṇṇakaṃ;
Kañcanaṃnimuttakaṃ 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.
380. *“Sudhotarajapachadaṃ subhaṃ, goṇakatūlikasanthataṃ navam;
Abhiruha sayanaṃ mahārahaṃ, candanamaṇḍitasāragandhikaṃ;
“[Having a] Well-washed dustless canopy, beautiful, spread
with a new woolen-cotton comforter;
Climb valuable bed, [which is] embellished in sandalwood
and smelling nice.*
381. *“Uppalaṃ cudakā samuggataṃ, yathā taṃ amanussasevitaṃ;
Evaṃ tovaṃ brahmacārini, 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 Jīvākambavanikā Therī:

382. *“Kiṃ te idha sārasammataṃ, kuṇapapūramhi susānavaḍḍhane;
Bhedanadhamme kalevare [kalevare (sī. ka.)], yaṃ disvā vīmano
udikkhasi”.*

“What is considered of essence here, filling and increasing
cemetery with corpse;
This body subject to breakup, having seen this, why do you
perceive with a perplexed mind”?

Con-man:

383. *“Akkhīni ca turiyārīva, kinnariyārīva pabbatantare;
Tava me nayanāni dakkhiya, bhiyyo kāmaratī pavaddhati.*

“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.

384. *“Uppalasikharopamāni te, vimale hāṭakasannibhe mukhe;
Tava me nayanāni dakkhiya [nayanānudikkhiya (sī.)], bhiyyo
kāmaguṇo pavaddhati.*

“With eyelashes like blue lotus, unsoiled, with face resembling
gold;
Having seen your eyes, characteristic of sensual pleasures is
increasing very much.

385. *“Api dūragatā saramhase, āyatapamhe visuddhadassane;
Na hi matthi tayā piyattarā, nayanā kinnarimandalocane”.*

“Though gone far away, we will remember, these long
eyelashes, spotless;
There is nothing dearer to me than your eyes, O doe-eyed
kinnari”.

Subhā Jīvakambavanikā Therī:

386. *“Apathena payātumicchasi, candaṃ kīlanakaṃ gavesasi;
Meruṃ lañghetumicchasi, yo tvaṃ buddhasutaṃ maggayasī.*
“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 [wrong path].
387. *“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.
388. *“Inḡalakuyāva [inḡhālakhuyāva (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.
389. *“Yassā siyā apaccavekkhitam, satthā vā anupāsito siyā;
Tvaṃ tādīsikaṃ palobhaya, jānantim so imaṃ vihaññasi.*
“One who has not contemplated [the truth], undevoted to the
teacher;
Go and tempt them, [why] are you so oppressing me, one who
knows this.
390. *“Mayhañhi akkuṭṭhavandite, sukhadukkhe ca satī upaṭṭhitā;
Saṅkhatamasubhanti jāniya, sabbattheva mano na limpātī.*
“Whether you curse or pay homage, in happiness and
suffering too, I am established in mindfulness;
Knowing formations are repulsive, everywhere mind is
unsmeared.

391. *“Sāhaṃ sugatassa sāvīkā, maggaṭṭhaṅgikayānāyāyīnī;
Uddhaṭṭasallā anāsavā, suññāgāraḡatā ramāmaḡaṃ.*
“I am a disciple of the well-gone one, traversing the eightfold path;
With dart drawn out, taintless, having gone to an empty place,
I indulge.
392. *“Diṭṭhā hi mayā sucittitā, sombhā dārukapiḡlakāni 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.
393. *“Tamhuddhaṭṭe tantikhīlake, vissaṭṭhe vikale parikrite [paripakkhīte
(sī.), paripakkate (syā.)];
Na vindeyya khaṇḡaso kaṭe, kimhi tattha maṃaṃ nīvesaye.*
“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?
394. *“Tathūpamā deḡakāni maṃ, tehi dhammeḡi vinā na vattanti;
Dhammeḡi vinā na vattati, kimhi tattha maṃaṃ nīvesaye.*
“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?
395. *“Yathā haritālena makkhitāṃ, addasa cittikaṃ bhittiyā kaṭaṃ;
Tamhi te viparītadassanaṃ, saññā mānusikā niratthikā.*
“Seeing, painted with yellow pigment, a picture on the wall;
Like that you see in the wrong-way, human perceptions are
aimless.

396. *“Māyaṃ viya aggato kataṃ, supinanteva suvaṇṇapādapaṃ;
Upagacchasi andha rittakaṃ, janamajjheriva ruppārūpakaṃ
[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.

397. *“Vaṭṭaniriva koṭarohitā, majjhe pubbuḷakā saassukā;
Pīḷakolīkā cetha jāyati, vīvidhā cakkhuvīdhā ca piṇḍitā”.*

“Like a ball [of lacquer] deposited in the hollow of a tree, in middle like an eyeball, with tears;
Generating the discharge here, made of various layers, a lump”.

Compiler:

398. *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:

399. *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”.

400. “*Āsādiya [āhaniya (syā. ka.)] edisaṃ janaṃ, aggiṃ pajjalitaṃ va liṅgiya;*
Gaṇhiya āsōisaṃ 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:

401. *Muttā ca tato sā bhikkhunī, agamī buddhavarassa santikaṃ;*
Passiya varapuññalakkhaṇaṃ, cakkhu āsi yathā purāṇakanti.
... Subhā jīvākambavanikā 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.¹³⁸

Tiṃsanipāto niṭṭhito – Chapter of Thirties is finished.



15. CATTĀLĪSANIPĀTO – CHAPTER OF FORTIES

1. *Isidāsītherīgāthā* – Verses of Elder Bhikkhuni Isidāsī (Servant of Sage)

Compiler:

402. *Nagaramhi kusumanāme, pāṭaliputtamhi pathavīyā 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 bhikkhunīs with
excellent characteristics. ^{139, 140}

403. *Isidāsī tattha ekā, dutiyā bodhīti sīlasampannā ca;
Jhānajjhāyanaratāyo, bahussutāyo dhutakilesāyo.*

There, one was Isidāsī, second one [named] Bodhī, endowed
with virtues;

Delighting in jhāna and meditation, learned, with defilements
shaken.

404. *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. ¹⁴¹

Bodhī Therī:

405. *“Pāsādikāsī ayye, isidāsī vayo pi te aparihīno;
Kiṃ disvāna byālikaṃ, athāsī 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:

406. *Evamanuyuññijyamānā 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.
407. *“Ujjeniyā puravare, mayhaṃ pitā silasaṃvuto seṭṭhi;*
Tassaṃhi ekadhītā, piyā manāpā ca dayitā ca.
“In Ujjeni, best of fortress city, my father was a virtuous
business tycoon;
I was his sole daughter, dear, charming, and beloved too.
408. *“Atha me sāketato varakā, āgacchumuttamakulīnā;*
Seṭṭhī pahūtaratano, tassa mamaṃ suṇhamadāsi tāto.
“Then grooms from Sāketa came, from best families;
My father, business tycoon with abundant jewels, gave me as
a daughter-in-law to one of them.
409. *“Sassuyā sassurassa ca, sāyaṃ pātāṃ pañāmamupagamma;*
Sirasā karomi pāde, vandāmi yathāmhi anusitṭhā.
“Mother-in-law and father-in-law too, evening and morning I
approached to bow;
Putting my head at [their] feet, paying homage as I was
taught.
410. *“Yā mayhaṃ sāmikassa, bhaginiyo bhātuno pariṇano vā;*
Tamekavarakampi disvā, ubbiggā āsanaṃ demi.
“Whoever were my husband’s, sisters brothers or close ones;
Having seen to their wishes, anxiously I gave seat.
411. *“Annena ca pānena ca, khajjena ca yañca tattha sannihitaṃ;*
Chādemo 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.

412. *“Kālena upaṭṭhahitvā [uṭṭhahitvā (syā. ka.), upaṭṭhahitum (?)],
gharam samupaḡamāmi 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.¹⁴²
413. *“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.¹⁴³
414. *“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.
415. *“Evaṃ maṃ bhattikataṃ, anurattaṃ kārikaṃ nihata mānaṃ;
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.
416. *“So mātarañca pitarañca, bhaṇati ‘āpucchahaṃ gamissāmi;
Isidāsīyā na saha vacchaṃ, ekāgārehaṃ [ekagharepa’haṃ (?)] saha
vatthum’.*
“He spoke to mother and father, ‘I ask your permission to go;
I do not want to live with Isidāsī, living together in one
house’.
417. *“Mā evaṃ putta avaca, isidāsī paṇḍitā paribiyattā;
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’?

418. “*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’.
419. “*Tassa vacanaṃ suṇitvā, sassu sasuro ca maṃ apucchimsu;
‘Kissa [kiṃsa (?)] tayā aparaddhaṃ, bhaṇa vissatṭha
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’.
420. “*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’?
421. “*Te maṃ pitugharaṃ paṭinayimsu, vimaṇā dukhena adhibhūtā;
‘Puttamanurakkhamānā, jītāmhase rūpiṇiṃ lakkhiṃ’.*
“They led me back to my father’s house, perplexed,
overpowered with suffering;
[Saying] ‘we won in preserving son, [but we lost] beautiful
Laxmi’.¹⁴⁴
422. “*Atha maṃ adāsi tāto, adḍhassa gharamhi dutiyakulikassa;
Tato upaḍḍhasuṅkena, yena maṃ vindatha setṭhi.*
“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.

423. *“Tassapi gharamhi māsaṃ, avasiṃ atha sopi maṃ paṭiccharayi
[paṭicchasi (sī. ka.), paṭicchati (syā.), paṭicchirati (ka.)];
Dāsīva upaṭṭhahantiṃ, adūsikaṃ silasampannaṃ.*
“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.
424. *“Bhikkhāya ca vicarantaṃ, damakaṃ dantaṃ me pitā bhaṇati;
‘Hohisi [sohisi (sabbattha)] me jāmātā, nikkhipa poṭṭhiṃca [pontinṃ
(sī. syā.)] ghaṭikaṇca’.*
“Seeing a renunciate walking on alms-round, a self-mortifier,
tamed, to him my father spoke;
‘Be my son-in-law, putting down bundle [of robes] and
[alms-]bowl’.
425. *“Sopi vasitvā pakkhaṃ [pakkamatha (sī.)], atha tātaṃ bhaṇati
‘dehi me poṭṭhiṃ;
Ghaṭikaṇca mallakaṇca, punapi bhikkhaṃ carissāmi’.*
“He too having lived for a fortnight, spoke to my father ‘give
me my bundle [of robes];
[Alms-]Bowl and cup too, I wish to dwell begging alms again’.
426. *“Atha naṃ bhaṇatī tāto, ammā sabbo ca me nātigaṇavaggo;
‘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’.
427. *“Evaṃ bhaṇito bhaṇati, ‘yadi me attā sakkoti alaṃ mayhaṃ;
Isidāsīyā na saha vacchaṃ, ekagharehaṃ saha vatthum’.*
“Being spoken to like that he spoke, ‘Enough for me! If I am
able to live by myself;
I do not want to live with Isidāsī, living together in one
house’.

428. *“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 for permission I will go, to die or to ordain’.

429. *“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.

430. *“Taṃ disvāna amhākaṃ, uṭṭhāyāsanaṃ tassā paññāpayiṃ;
Nisinnāya ca pāde, vanditvā bhojanamadāsīṃ.*

“Having seen her, rising up I prepared a seat for her;
Paying homage at the feet of the one who had sat down, I
gave eatables.¹⁴⁵

431. *“Annena ca pānena ca, khajjena ca yañca tattha sannihitaṃ;
Santappayitvā avacaṃ, ‘ayye icchāmi pabbajitūṃ’.*

“With food and drink, eatable and other things too, well-
arranged;
Having fully satisfied her I spoke, ‘O noble lady, I wish to
ordain’.

432. *“Atha maṃ bhaṇatī tāto, ‘idheva puttaka [puttike (syā. ka.)] carāhi
tvam dhammaṃ;
Annena ca pānena ca, tappaya samaṇe dvijātī ca’.*

“Then my father spoke to me, ‘here itself, O beloved child,
dwell in Dhamma;
With food and drink, satisfying renunciates and twice-borns
too’.¹⁴⁶

433. *“Athahaṃ bhaṇāmi tātamaṃ, rodantī añjaliṃ paṇāmetvā;
‘Pāpañhi mayā pakataṃ, kammaṃ taṃ nijjaressāmi’.*
“Then I spoke to my father, crying with folded hands and bowing;
‘Evil kamma done by me, I wish to wither’.¹⁴⁷
434. *“Atha maṃ bhaṇatī tāto, ‘pāpuṇa bodhiṅca aggadhammaṅca;
Nibbānaṅca labhassu, yaṃ sacchikarī dvīpada-seṭṭho’.*
“Then my father spoke to me, ‘reach enlightenment, the foremost Dhamma;
Gain nibbāna too, which has been realized by the best of two-legged’.¹⁴⁸
435. *“Mātāpitū abhivādayitvā, sabbaṅca nātigaṇavaggaṃ;
Sattāhaṃ pabbajitā, tisso vijjā aphassayim.*
“Having saluted mother and father, and assembly of all relatives;
In seven days of ordination, I contacted three knowledges.
436. *“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.
437. *“Nagaramhi erakacche [erakacche (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.¹⁴⁹
438. *“Sohaṃ tato cavitvā, nirayamhi apaccisaṃ ciraṃ;
Pakko tato ca uṭṭhahitvā, makkaṭṭiyā kucchimokkamaṃ.*
“Having fallen from there, I burnt in hell for a long time;
Rising up from there after much suffering, I entered the monkey-womb.

439. *“Sattāhajātakaṃ maṃ, mahākapi yūthapo nillacchesi;
Tassettaṃ kammaphalaṃ, yathāpi gantvāna paradāraṃ.*
“Seven days after birth, great monkey of the troupe castrated me;
This was the fruit of that kamma, having gone to wives of others.
440. *“Sohaṃ tato cavitvā, kālaṃ karitvā sindhavāraññe;
Kāṇāya ca khañjāya ca, eḷakiyā kucchimokkamaṃ.*
“Having fallen from there, having died, in the Sindhava jungle;
One-eyed and bent too, I entered the goat-womb.
441. *“Dvādasa vassāni ahaṃ, nillacchito dārake parivahitvā;
Kimināvvaṭṭo akallo, yathāpi gantvāna paradāraṃ.*
“For twelve years, castrated, I carried the young ones;
Distressed by worms and unwell, having gone to wives of others.
442. *“Sohaṃ tato cavitvā, govāññakassa gāviyā jāto;
Vaccho lākhātambo, nillacchito dvādase māse.*
“Having fallen from there, I was born to the cow of the cow-merchant;
A male-calf, lacquer-copper-colored, castrated at twelve months.
443. *“Vodhūna [te puna (syā. ka.), vodhuna (ka. aṭṭha.)]
naṅgalamaṃ, sakaṭaṅca 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.
444. *“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.

445. *“Tiṃsativassamhi mato, sākaṭikakulamhi dārikā jātā;
Kapaṇamhi appabhoge, dhanika [aṇika (aṭṭha.),
taṃsamvaṇṇanāyampi 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].

446. *“Taṃ maṃ tato satthavāho, ussannāya vipulāya vaḍḍhiyā;
Okaddhati vilapantiṃ, acchinditvā kulagharasmā.*

“Thereupon the carter, [when interest had] heaped up, increased too much;
Dragged me while I was wailing, cut me off from family home [and gave to the wealthy horse-trader].¹⁵⁰

447. *“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].

448. *“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.

449. *“Tassetam 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

1. *Sumedhātherīgāthā* – Verses of Elder Bhikkhuni Sumedhā (Very Wise)

450. *Mantāvatiyā nagare, rañño 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
teaching.¹⁵¹

451. *Sīlavatī cittakathā, bahussutā buddhasāsane vinitā;
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.

452. *"Nibbānābhiratāhaṃ, asassataṃ bhavagataṃ yadipi dibbaṃ;
Kimaṅgaṃ pana [kimaṅga pana (sī. syā.), kiṃ pana (?)] tucchā
kāma, appassādā bahuvighātā.*

"I well-delight in nibbāna, becoming is non-eternal – even
divine one;
Ever more so are these vain sensual pleasures, gladdening
only a little and much destructive.

453. *"Kāmā kaṭukā āsīvisūpamā, yesu mucchitā bālā;
Te dīgharattaṃ niraye, samappitā haññante dukkhitā [haññare
dukkhitā (?)].*

"Sensual pleasures are bitter like snake-poison, fools get
comatose by it;
They go for a long time to hells, fully given to [hells],
oppressed, unhappy.¹⁵²

454. *“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.
455. *“Bālā te duppaññā, acetanā dukkhasamudayoruddhā;
Desante ajānantā, na bujjhare ariyasaccāni.*
“Those unwise fools, unintentionally subdued by arising of
suffering;
Unknowing of the preaching, they aren’t awake to the [four]
noble truths.
456. *“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.
457. *“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.
458. *“Cattāro vinipātā, duve [dve (sabbattha)] ca gatiyo kathañci
labbhanti;
Na ca vinipātagatānaṃ, pabbajjā atthi nirayesu.*
“Gone to four lower realms, two destinations are hard to gain;
For one gone to the lower realms, there is no ordination in
hells. ¹⁵³

459. *“Anujānātha maṃ ubhayo, pabbajituṃ dasabalassa pāvacane;
Appossukkā ghaṭissam, 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.¹⁵⁴

460. *“Kiṃ bhavagate [bhavagatena (syā.)] abhinanditena, kāyakalinā
asārena;
Bhavataṇhāya nirodhā, anujānātha pabbajissāmi.*

“What is there well-pleasing in becoming, essence-less upon
death?
For cessation of craving for becoming, please permit me to
ordain.

461. *“Buddhānaṃ uppādo vivajjito, akkhaṇo khaṇo laddho;
Sīlāni brahmacariyaṃ, yāvajjīvaṃ 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”.

462. *Evam bhaṇati sumedhā, mātāpitaro “na tāva āhāraṃ;
Āharissam [āhariyāmi (sī.), āhārisam (?)] gahaṭṭhā, maraṇavasam
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”.

463. *Mātā dukkhitā rodati pitā ca, assā sabbaso samabhihato;
Ghaṭenti saññāpetuṃ, pāsādātaḥ chamāpatitaṃ.*

Mother was crying unhappily and father too, while all
gathered [relatives];
Endeavored to convince her, one lying down on floor of the
mansion.

464. *“Uṭṭhehi puttaka kiṃ socitena, dinnāsi vāraṇavatimhi;
Rājā anikaratto [añikadatto (sī. syā.)], abhirūpo tassa toaṃ dinnā.*
“Rise, O beloved child, why are you sorrowing, you are given
to Vāraṇavati;
King Anikaratta, the handsome one, to whom you are given. ¹⁵⁵
465. *“Aggamahesī bhavissasi, anikarattassa rājino bhariyā;
Sīlāni brahmacariyaṃ, pabbajjā dukkarā puttaka.*
“You will be the foremost queen, wife of king Anikaratta;
Fare the virtuous holy-life, ordination is difficult to do, O
beloved child. ¹⁵⁶
466. *“Rajje āṇāadhanamissariyaṃ, 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”.
467. *Atha ne bhaṇāti sumedhā, “mā edisikāni bhavagatamasāraṃ;
Pabbajjā vā hohiti, maraṇaṃ vā me na ceva vāreyyaṃ.*
Then Sumedhā spoke to them, “not such, becoming is essence-
less;
I must ordain, even if I die I will not get married.
468. *“Kimiva pūtikāyamasuciṃ, savaṇagandhaṃ bhayānakaṃ
kuṇapaṃ;
Abhisamviseyyaṃ bhastaṃ, asakiṃ paggharitaṃ asucipunṇaṃ.*
“What use this foul and impure body, flowing-stinking
fearfully like a corpse;
Similar to the bellows, always oozing, filled with impurities. ¹⁵⁷
469. *“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?

470. *“Nibbuyhati susānaṃ, aciraṃ kāyo apetaṃ nāṇo;
Chuddho [chaḍḍito (syā.), chuṭṭho (ka.)] kaḷiṅgaraṃ viya,
jigucchamānehi nātīhi.*
“Carried to the cemetery, body is of short duration when
consciousness has departed;
Contemptible lying like a log, despised by relatives.
471. *“Chuddhūna [chaḍḍūna (syā.), chuṭṭhūna (ka.)] naṃ susāne,
parabhataṃ nhāyanti [nhāyare (?)] jigucchantā;
Niyakā mātāpitaro, kiṃ pana sādharāṇā janatā.*
“Contemptible in cemetery, food for others, they bathe
despising [the body];
Even our own mother-father, what [to speak] of common
people.
472. *“Ajjhositā asāre, kaḷevare aṭṭhinhārusaṅghāte;
Kheḷassuccārassava, paripuṇṇe [kheḷassuccārassavaparipuṇṇe
(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.
473. *“Yo naṃ vinibbhujitvā, abbhantaramassa bāhiraṃ kayirā;
Gandhassa asahamānā, sakāpi mātā jiguccheyya.*
“Separated in parts, if what is well-inside [the body] is
[placed] outside;
It would smell [so] unbearably, even our mothers would
despise.
474. *“Khandhadhātuāyatanaṃ, saṅkhataṃ jātimūlakaṃ dukkhaṃ;
Yoniso anuvicinantī, vāreyyaṃ kissa iccheyyaṃ.*
“Aggregate, element, and sense base, formed, root of birth,
suffering;
Appropriately investigating, why should I wish to get
married?

475. *“Divase divase tisatti, satāni navanavā pateyyuṃ kāyamhi;
Vassasatampi ca ghāto, seyyo dukkhassa cevaṃ khayō.*
“Day after day hit thrice by one hundred spears, [beings] fall
for new body;
Destroyed in a hundred years, [I would accept it as] better if
that ends the suffering.¹⁵⁸
476. *“Ajjhupagacche ghātaṃ, yo viññāyevaṃ satthuno vacanaṃ;
‘Dīgho tesam [vo (ka.)] saṃsāro, punappunaṃ haññamānānaṃ’.*¹⁵⁹
“I would [rather] be approached by destruction, one who thus
fully understood words of the teacher;
‘Long is the round of existences for them, being oppressed
again and again’.
477. *“Devesu manussesu ca, tiracchānayaniyā 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.
478. *“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.¹⁶⁰
479. *“Pattā te nibbānaṃ, ye yuttā dasabalassa pāvācane;
Appossukkā ghaṭenti, jātimaraṇappahānāya.*
“They have reached nibbāna, those yoked to the Ten-
powered’s exposition;
Uninterested [in worldly affairs], endeavoring restlessly, to
abandon birth and death.

480. *“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 disgusted with sensual pleasures like vomit, a palm tree with top cut-off” .¹⁶¹

481. *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.

482. *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.

483. *Sā ca tahiṃ samāpannā, anīkaratto ca āgato nagaraṃ;
Pāsāde ca [pāsādeva (sī. syā.)] sumedhā, aniccasaññaṃ
[aniccasañña (sabbattha)] subhāveti.*

And [as] she entered upon this, Anīkaratta also came to city;
In the mansion Sumedhā, was well-developing the perception of impermanence.

484. *Sā ca manasi karoti, anīkaratto ca āruhī turitaṃ;
Maṇikanakabhūsiṅgo, katañjalī yācati sumedhaṃ.*

And [as] she was mentally attending, Anīkaratta quickly climbed up;

Limb adorned with jewels and gold, with folded hands he asked of Sumedhā.

485. *“Rajje āṇāḍhanamissariyaṃ, bhogā sukhā daharikāsi;
Bhuñjāhi kāmabhoge, kāmasukhā dullabhā loke.*

“Sovereign in the kingdom, with wealth and supremacy,
partake of happiness, you are a young woman;
Partake of sensual pleasures, happiness of sensual pleasures is
hard to gain in world.

486. *“Nissatṭhaṃ te rajjaṃ, bhoge bhuñjassu dehi dānāni;
Mā dummanā ahoṣi, mātāpitaro te dukkhita” [mātāpitaro ca te
dukkhita (?)].*

“I offer the kingdom to you, partake of pleasures and give
donations;
Don’t be sad, your mother-father are unhappy too”.

487. *Taṃ taṃ bhaṇati sumedhā, kāmehi anattṭhikā vigatamohā;
“Mā kāme abhinandi, kāmesvādīnavaṃ passa.*

Speaking like that, Sumedhā, unaimed for sensual pleasures,
fully undeluded [said];
“I am not well-pleased with sensual pleasures, I see danger in
sensual pleasures.

488. *“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.

489. *“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.

490. *“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. ¹⁶²
491. *“Aniccā addhuvā kāmā, bahudukkhā mahāvisā;
Ayogulova 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.
492. *“Rukkhapphalūpamā kāmā, maṃsapesūpamā dukhā;
Supīnopamā 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.
493. *“Sattisūlūpamā kāmā, rogo gaṇḍo aghaṃ niḡhaṃ;
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.
494. *“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. ¹⁶³
495. *“Kiṃ mama paro karissati, attano sīsamhi ḍayhamānamhi;
Anubandhe jarāmaṇe, tassa ghātāya ghaṭṭitabbaṃ”.*
“What can another do for me, when her own head is on fire;
Entangled with old age and death, you should endeavor to
destroy [it]”. ¹⁶⁴

496. *Dvāraṃ apāpuritoānahaṃ [avāpuritvāhaṃ (sī.)], mātāpitāro
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.
497. *“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.¹⁶⁵
498. *“Assu thaññaṃ rudhiraṃ, saṃsāraṃ anamataggato saratha;
Sattānaṃ saṃsarataṃ, sarāhi aṭṭhīnañca sannicayaṃ.*
“Tears, mother’s milk, blood, think about endless round of
existences;
Beings are wandering-on, think about the accumulation of
bones.
499. *“Sara caturodadhī [sarassu caturo udadhī (?)], upanīte
assuthaññarudhiramhi;
Sara ekakappamaṭṭhīnaṃ, sañcayaṃ vipulena samaṃ.*
“Think about four oceans, made of tears, mother’s milk, and
blood;
Think bones in an eon, if accumulated will be like Vepulla
[mountain].¹⁶⁶
500. *“Anamatagge saṃsarato, mahiṃ [mahāmahiṃ (?)]
jambudīpamupanītaṃ;
Kolaṭṭhimattagūlikā, mātā mātusveva nappahonti.*
“Endlessly wandering-on, [making] earth of Jambudīpa
[continent];
In balls the size of Kolaṭṭhi [fruit], are unable to reach mothers
and mothers’ mothers too.¹⁶⁷

501. *‘Tiṇakaṭṭhasākḥāpalāsaṃ [sara tiṇakaṭṭhasākḥāpalāsaṃ (sī.)],
upanītaṃ anamataggato sara;
Caturaṅgulikā ghaṭṭikā, pitupitusveva nappahonti.*

“Endlessly [wandering-on], think about making the grass,
wood, branches, and leaves;
In four-fingered stacks, are unable to reach fathers and
fathers’ fathers too. ¹⁶⁸

502. *“Sara kāṇakacchapaṃ pubbasamudde, aparato ca yugachiddaṃ;
Siraṃ [sara (sī.)] tassa ca paṭimukkaṃ, manussalābhamhi
opammaṃ.*

“Think about a 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 human [birth]. ¹⁶⁹

503. *“Sara rūpaṃ phenapiṇḍopamassa, kāyakalino asārassa;
Khandhe passa anicce, sarāhi niraye bahuviḥhāte.*

“Think about form like a lump of foam, essence-less upon
death;
See aggregates as impermanent, think there is much
destruction in hells. ¹⁷⁰

504. *“Sara kaṭasaṃ vadḍhente, punappunaṃ tāsū tāsū jāṭīsu;
Sara kumbhīlabhayāni ca, sarāhi cattāri saccāni.*

“Think increasing charnel ground, again and again being born
here and there;
Think it is fearful like crocodile, think about the four [noble]
truths.

505. *“Amataṃhi vijjamāne, kiṃ tava pañcakaṭukena pītena;
Sabbā hi kāmaratiyo, kaṭukatarā pañcakaṭukena.*

“When the undying is seen, why are you drinking the five
bitter ones?
All the delights of sensual pleasures, are bitter than the five
bitter ones. ¹⁷¹

506. *“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.

507. *“Asapattamhi samāne, kiṃ tava kāmehi ye bahusapattā;*
Rājaggoraudakappiyehi, sādharmaṇā 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.¹⁷²

508. *“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.¹⁷³

509. *“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.¹⁷⁴

510. *“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.¹⁷⁵

511. *“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
Caṇḍālas do to the dog.¹⁷⁶
512. *“Aparimitaṅca dukkhaṃ, bahūni ca cittadomanassāni;
Anubhohisi kāmayutto, paṭinissaja [paṭinissara (sī.)] addhuve
kāme.*
“Boundless is the suffering, and many are mental
unhappiness;
Experiencing this yoked to sensual pleasures, renounce
uncertain sensual pleasures.
513. *“Ajaramhi vijjamāne, kiṃ tava kāmehi [yesu jarāya ca;
maraṇabyādhīhi gahitā (?)] yesu jarā;
Maraṇabyādhigahitā [yesu jarāya ca; maraṇabyādhīhi gahitā (?)],
sabbā sabbattha jātiyo.*
“When unaging is seen, why are you thus aging by sensual
pleasures?
Possessed by death and sickness, are all births everywhere.
514. *“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].
515. *“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”.

516. *Evam bhaṇati sumedhā, saṅkhāragate ratim alabhamānā;
Anunentī anikarattaṃ, kese ca chamaṃ khiṇi sumedhā.*

Sumedhā thus speaking, not having gained delight in formations;

Requesting Anīkaratta, Sumedhā having thrown [her] hair on the floor.¹⁷⁷

517. *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”.

518. *Vissajjitā mātāpitūhi, pabbaji sokabhayaabhītā;
Cha abhiññā sacchikatā, aggaphalaṃ sikkhamānāya.*

Allowed by mother-father, she ordained sorrowful and fearful [of existence];

Realized six higher knowledges, the foremost fruit of training.¹⁷⁸

519. *Acchariyamabbhutaṃ taṃ, nibbānaṃ āsi rājakaññāya;
Pubbenivāsacaritaṃ, yathā byākari pacchime kāle.*

Astonishing and wonderful was, nibbāna of the princess;
[Here is the] Past abode story, as announced at a later time.

520. *“Bhagavati koṇāgamane, saṅghārāmamhi navanivesamhi;
Sakhiyo tisso janiyo, vihāradānaṃ adāsīmha.*

“In time of Blessed One Koṇāgamana, for a new monastic residence for Saṅghā;

Three of us girl-friends, gave donation of a monastic dwelling.¹⁷⁹

521. *“Dasakkhattuṃ satakkhattuṃ, dasasatakkhattuṃ satāni ca
satakkhattuṃ;
Devesu uppajjimha, ko pana vādo manussesu.*

“Ten times hundred times, thousand times hundred times hundred times;¹⁸⁰

I arose in devā realms, what to say about among humans.

522. *“Devesu mahiddhikā ahumha, mānusakamhi ko pana vādo;
Sattaratanassa mahesī, itthiratanam aham āsiṃ.*

“We were of great magical power in devā realms, what to say
about among humans;

Like a queen among the seven jewels, the woman jewel I was. ¹⁸¹

523. *“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”. ¹⁸²

524. *Evaṃ karonti ye saddahanti, vacanaṃ anomapaññassa;
Nibbindanti bhavagate, nibbinditoṃ virajjantīti.*

Itthaṃ sudaṃ sumedhā therī gāthāyo abhāsittāti.

Those practicing and confident in, words of the one with the
lofty wisdom [Lord Buddha];

Are disgusted with becoming, being disgusted they are
dispassionate.

Elder Bhikkhuni Sumedhā spoke these verses.

Mahānipāto niṭṭhito – The Great chapter is finished.

Samattā therīgāthāyo – The entire Verses of Elder Bhikkhunis
[are finished].

ENDNOTES

- ¹ Pāli text of the Therīgāthāpāli, Therīgāthā-Aṭṭhakathā (Commentary), and Therīapadānapāli from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” copyright © 1995 Vipassana Research Institute. Source text of only Therīgāthāpāli is provided in this book. Words in square brackets [] [BLUE in the online edition] are the alternate readings across various recensions as in the CST source. The following abbreviations are used to refer to different recensions of the Tipiṭaka:
- | | | |
|---------|---|-------------------|
| a. sī. | = | Sri Lankan |
| b. syā. | = | Thai |
| c. pī. | = | Pāli Text Society |
| d. ka. | = | Cambodian |

Translations in the endnotes 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 verse 16. However, the same meaning cannot be inferred in Verse 122 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-ropes or bed-sheets made of rags, only the regular robes [clothes]. Therefore I have chosen to render coḷa as “[rag] robe” here and in verse 16 but not in verse 122. I am grateful to Venerable Nānatusita for pointing this out.
- ³ 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”. These 2 suttās – CDB 2.9 and 2.10 – are part of the Mahā Pirit Pota in Sri Lanka.

DPPN on Therī Muttā: “She belonged to an eminent brahmin family of Sāvatti and, in her twentieth year, renounced the

world under Mahāpajāpati Gotamī. One day, as she meditated after her return from the alms round, 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 Sankamanattā of the Apadāna”.

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”.

- 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 says: “She was born in a householder’s family of Sāvatti and at the age of twenty, having heard Mahāpajāpati Gotamī preach, 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 Tīninalamālikā of the Apadāna”.

- ⁵ 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 on Tissā Therī: “An arahant Therī belonging to a Sākiyan family of Kapilavatthu. She became a lady of the Bodhisatta’s court, but later renounced the world with Mahāpajāpati Gotamī, and practiced insight. One day the Buddha appeared before her in a ray of glory and uttered a stanza, at the conclusion of which she became an arahant”. The Tissā Therī in the next verse has same story as here.

Trainings in this verse refer to the Noble Eightfold Path or more generally to Sila, Samādhi, and Paññā.

- ⁶ DPPN states for Dhīrā Therī: “Two Therīs of this name are mentioned, both belonging to the Sākiyans of Kapilavatthu. They were members of the Bodhisatta’s court, at the time when he became the Buddha. They left home with Mahāpajāpati

- Gotamī, entered the Order and became arahants”. The Dhīrā or Virā Therī in the next verse is said to have the same story. See also next endnote.
- ⁷ DPPN on Virā Therī: “A certain lay follower gave her a robe, and a Yakkha aware of this, went about praising his piety” (CDB 10.11 where she is named Cīrā). This verse also has a play on the name of the Therī Virā (brave) and vīrehi (by/with/from the hero = heroic) (or dhīrā and dhīrehi). See also previous endnote.
- ⁸ No biographical info is available about Mittā Therī. There is also a play on the name of the Therī Mittā (friend) and mittaratā (delighting in friendliness).
- ⁹ DPPN: “Bhadrā Therī belonged to a clan of the Sākiyans, and left the world with Mahāpajāpati Gotamī. While she was meditating, the Buddha sent her a ray of glory and she attained arahantship”. There is also a play on the name of the Therī Bhadrā (good) and bhadraratā (delighting in goodness).
- ¹⁰ DPPN: “Upasamā Therī was born in a Sākyan family in Kapilavatthu and became a lady of the Bodhisatta’s court. Later, in the company of Pajāpati 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: “She 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 on Dhammadinnā Therī: “An eminent Therī, ranked foremost among nuns who possessed the gift of preaching (NDB 1.239). She was the wife of Visākha of Rājagaha, and when he, having heard the Buddha preach, became an anāgāmi, she left the world with the consent of her husband who sent her to the nunnery in a golden palanquin. Dwelling in solitude, she soon attained arahantship with the four patisambhidā (the Four Analytical Knowledges of Meaning, Dhamma, Language, and

Discernment). 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 Cūla 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 (Therīgāthā Commentary says Sujāta had just risen from samādhi). 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 preachers and wished for similar eminence. Dhammadinnā was the teacher of Sukkā (see endnote on verse 54). 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 Kikī, king of Benares; for twenty thousand years she lived in celibacy” (see “Appendix 11 – Seven Daughters of King Kikī”).

- ¹³ Visākhā Therī, according to DPPN: “She belonged to the harem of the Bodhisatta and left the world with Mahāpajāpati Gotamī. She received a topic of meditation from the Buddha and in due course won arahantship”. In this verse, she is admonishing her companions.
- ¹⁴ DPPN thus on Sumanā Therī: “She was a Sākiyan maiden, belonging to the harem of the Bodhisatta before his renunciation. She joined the Order under Mahāpajāpati Gotamī and as she sat meditating, the Buddha appeared before her in a ray of glory. She developed insight and became an arahant”.
- ¹⁵ According to DPPN, Uttarā Therī was born in Kapilavatthu in a Sākiyan family and was a member of the Bodhisatta’s court and later renounced the world with Mahāpajāpati Gotamī. When she was developing insight, the Buddha appeared before her to encourage her and she became an arahant.
- ¹⁶ See endnote on verse 1 as to katvā colēna pārutā.
- ¹⁷ DPPN notes: Dhammā Therī belonged to a respectable family in Sāvatti and was given in marriage to a suitable husband. Having heard the Doctrine, she wished to join the Order, but her husband refused 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 Mahāpajāpati Gotamī, became an arahant”.

¹⁹ DPPN information on Abhirūpanandā Therī thus: “She was born in Kapilavatthu as the daughter of the chief of the Sākiyan Khemaka and was named Nandā. Owing to her great beauty and charm she became known as Abhirūpa-Nandā. On the day appointed for her to select her husband, the Sākiyan youth, on whom her choice was to have fallen, died, and her parents made her leave the world against her will. The Apadāna account (ii. 609) 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 Pajāpati to see that all the nuns came for instruction. When Nandā’s turn came she sent another in her place. The Buddha refused to recognise the substitute, and Nandā was compelled to go herself. As she listened to the Buddha preaching, 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 by preaching these two verses. Meditating on this topic, she later became an arahant. 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 preach 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”.

While her story is similar to Nandā, also called Rūpā-Nandā or sometimes Sundarī-Nandā, they are not same. Nandā AKA Rūpā-Nandā AKA Sundarī-Nandā’s verses are 82-86.

²⁰ Jentā Therī might have been named after the Jenta village in Magadha, just like Jenta Thera was born there. She was the daughter of a princely family of Licchavis in Vesāli. The rest of her story is same as that of Abhirūpa-Nandā Therī (see previous note). She attained arahantship after hearing Lord Buddha preach.

- ²¹ “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”.

- ²² Sumaṅgalamātā Therī, DPPN informs us, was born in a poor family of Sāvatti and was married to a rush-plaiter (nalakāra). Her first child was a son, named Sumangala, who left the world and became an arahant. 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.

- ²³ Pāḷi phrase used in the first line – “cicciṭi cicciṭi” – is an example of an onomatopoeic expression. This is usually translated as “made sizzling and hissing sounds like cicci cicci”. This expression also appears at CDB 7.9 and CST Suttanipātapāḷi 4. Kasibhāradvājasuttaṃ.

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.

- ²⁴ DPPN thus on Aḍḍhakāsi Therī: “In Kassapa Buddha’s time she had been a nun well established in the precepts. But 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 Benares but, because of her former evil speak, became a prostitute in Rājagaha. Having heard the Buddha preach, she entered the Order of the bhikkhunis. Wishing to obtain the higher ordination from the Buddha, she set out for Sāvatti, but was waylaid and stopped by libertines. So she sent a man to ask the Buddha’s advice and he permitted her to be ordained by a messenger. Her case established a precedent. Later she attained arahantship. It has been suggested that her name “half Kāsi” might mean that she charged five hundred pieces from her patrons. For, according to Buddhaghosa, Kāsi 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 Kāsi was a thousand. Aḍḍhakāsi's patrons had to give a like sum to spend a night (*i.e. a full 24 hour period*) with her. For this reason she was called Kāsi. But later, many men, not being able to afford a thousand, would pay half the amount and spend the day (*i.e. 12-hour period*) with her. As a result she became known as Aḍḍhakāsi".

I have added the information in *italics* and also underlined what is doubtful – verses clearly mention that she was a courtesan in Kāsi and her rate was established based on daily income of that republic, not Rājagaha.

Buddhist sources (NDB 3.70) mention sixteen janapadas: 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.

- ²⁵ Three knowledges realized, sometimes also called the three true knowledges, are (1) remembering the past abodes (pubbenivāsānusatī), (2) divine eye (dibbacakkhu), and (3) knowledge of end of taints (āsavakkhayo).

In addition to these 3 knowledges, verses 70 and 71 also list three other knowledges – together making up the six higher knowledges (chaḷabhiññā or cha abhiññā): (4) completely understand the minds of others (cetopariccañāṇaṃ), (5) divine ear (sotadhātu), and (6) supernormal power (iddhī).

- ²⁶ Commentary informs us that Cittā Therī was the daughter of a leading person of Rājagaha. She entered the Saṅgha after hearing Lord Buddha preach. In the old age, she went to Gijjhakūṭa (Mount Vulture Peak) and there she became an arahant. Gijjhakūṭa is one of the five mountains surrounding Rājagaha, the others being Vaibhāra, Vepulla (see verse 499), Pāṇḍava, and Isigili.
- ²⁷ 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.

- ²⁸ DPPN thus on Mettikā Therī: “She was born in a rich brahmin family of Rājagaha and joined the Order under Mahāpajāpati 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 Siddhartha Buddha, she belonged to a burgher’s family and offered her mekhalā at the Buddha’s cetiya. She is evidently identical with Mekhaladāyikā of the Apadāna”. A mekhalā is an ornamental belt or girdle around the waist.
- ²⁹ See endnote on verse 28 as to “turned bowl upside-down”.
- ³⁰ DPPN on Mittā Therī: “Ninety one kappas ago, in the time of Vipassī Buddha, she 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 Tavātimsa 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 Sākyan family of Kapilavattu and left the world with Mahāpajāpati Gotamī, winning arahantship soon after. She is evidently identical with Ekapinidāyikā of the Apadāna”. A kappa is an eon – see CDB 15.5 & 15.6 for similes about the length of an eon.
- ³¹ 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.
- ³² Eating one time is one of the 13 ascetic practices. The full list is: (1) wearing cast-off cloth, (2) going for alms, (3) wearing only one triple set of robes, (4) bypassing no donors on the alms round, (5) eating only one meal a day, (6) eating from the bowl, (7) refusing food brought afterwards, (8) living in the wilderness, (9) living at the foot of a tree, (10) living in the open air, (11) living in a cemetery, (12) accepting whatever lodging is assigned, and (13) not lying down – see www.accesstoinight.org/tipitaka/kn/thag/thag.16.07.than.html

- ³³ Abhayamātu Therī, according to DPPN, “was a courtesan named Padumavatī, the belle of Ujjeni. King Bimbisāra, having heard of her beauty, expressed to his purohita a wish to see her. The purohita, 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. It was on his account that Padumavatī came to be called Abhayamātā. She heard Abhayarājakumāra preach and leaving the world herself became an arahant. According to the Commentary, 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”.

These are the 2 verses she heard Abhayarājakumāra preaching. 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 9 – Ambapālī Therī”.

What I have underlined above is doubtful. Certainly verse 33 is preached by son but verse 34 appears to be uttered by mother after she became an arahant.

- ³⁴ DPPN thus on Abhayā Therī: “She 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 Sitavana, 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 DPPN informs us: “Sāmā Therī belonged to an eminent family of Kosambī, and when her friend Sāmāvati died she left the world in distress of mind. Unable to subdue her grief, she could not grasp the Ariyan way. One day, while listening to Venerable Ananda’s preaching, she won insight and on the seventh day from then became an arahant”. The Sāmāvati mentioned is the one who was declared foremost among those who lived in loving-friendliness – see NDB 1.261. GDB has an excellent bio of Sāmāvati. Sāma means understanding, persuasive. Thus, Sāmāvati means one having understanding, a persuasive one (https://en.wikipedia.org/wiki/S%C4%81ma,_D%C4%81na,_Bheda,_Danda).
- 36 DPPN: Sāmā Therī “belonged to a family of Kosambī and left the world in distress on the loss of her friend, Sāmāvati. For twenty five years she was unable to gain self-mastery, till, in her old age, she heard a sermon and won arahantship”. See previous endnote about Sāmāvati.
- 37 DPPN: Uttamā Therī “was born in a banker’s family in Sāvatti and, having heard Paṭācārā preach, entered the Order. She could not attain the climax of her insight, till Paṭācārā, seeing the state of her mind, gave her admonition. Uttamā thereupon became an arahant. In the time of Vipassī Buddha she had been a slave-girl in a house in Bandhumati. At that time King Bandhumā (Vipassī’s father) kept fast-days, gave alms and attended sermons, 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 Tāvatiṃsā. 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”. According to the Apadāna (quoted in commentary), she joined the Order at the age of seven and attained arahantship within a fortnight.
- 38 DPPN again on another Uttamā Therī: “She was the daughter of an eminent Brahmin of Kosala. Having heard the Buddha preach during one of his tours, she left the world and soon won arahantship. She, too, had been a slave girl in Bandhumati 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”. Modakadāyikā means giver of the Modaka (an Indian sweet called Laddu).

³⁹ DPPN tells us that Dantikā Therī “was daughter of the King of Kosala’s chaplain and was born in Sāvatti. She joined the Order under Mahāpajāpati Gotamī. In the past she had been a kinnarī on the banks of the Candabhāgā, and having seen a Pacceka Buddha at the foot of a tree, she honored him by offering flowers”. Her name could mean “one with prominent teeth” or “tamer”.

⁴⁰ DPPN tells us that when Ubbiri Therī “was a young girl in Hamsavati 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 Tāvatiṃsā. Eighty times she reigned as queen in heaven and seventy times as queen among men”. During the time of our Lord Buddha, “she was born in the family of a very rich burgess of Sāvatti and was married to the king of Kosala (probably Pasenadi). After a few years a daughter was born to her, whom she named Jivā. The king was so pleased with the child that he had Ubbirī anointed as queen. But the girl died soon afterwards”, and Ubbirī distraught with having lost Jivā, went daily to the charnel-field and lamented. Then, as the verses mention, Lord Buddha appeared and admonished her. Pondering Lord Buddha’s words, she developed insight and became an arahant.

The first verse in Pāḷi, spoken by Lord Buddha, needs the closing quote.

⁴¹ DPPN tells us that 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 Therī Dhammadinnā preach (see endnote on verse 12), 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, a nun again in the time of Sikhī, Vessabhū, Kakusandha, Konāgamana, and Kassapa Buddhas. In her last life she was a great preacher, at the head of five hundred nuns. One particular sermon to the nuns is specially mentioned, and a tree sprite, living at the end of the nun’s cankamana, went about Rājagaha, singing Sukkā’s praises. People, hearing the sprite, flocked to hear Sukkā” – see CDB 10.9 and 10.10.

There is also a play on the name of the Therī Sukkā (Bright, Pure) with sukkehi dhammehi (“by the bright dhamma”).

- ⁴² 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.
- ⁴³ See “Appendix 1 – Selā AKA Āḷavikā Therī”.
- ⁴⁴ 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).
- ⁴⁵ Both Pāpima and Antakā refer to Māra, generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil). DPPN: “Māra bears many names in Pāli Literature, chief of them being Kanha (Black One), Adhipati (overlord), Antakā (end-maker), Namuci (because he does not allow either gods or men to escape from his clutches), Pamattabandhu (Kinsman of the Heedless), and Pajāpati (lord of the people). His usual standing epithet is Pāpima (Evil One), but other words are also used, such as anattakāma (desirous of meaningless), ahitakāma (desirous of harmful), and ayogakkhemakāma (desirous of non-safety and non-refuge). The legends concerning Māra are, in the books, very involved and defy any attempts at unraveling them”.
- ⁴⁶ DPPN states: “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”. Uppaladāyikā means giver of the Blue Lotus.
- During the time of our Buddha, “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” and spoke verse 60, to which Therī replied with verses 61 and 62 (see CDB 5.2). Verse 60 is identical with CDB verse 522 and verse 61 is substantially identical with CDB verse 523.
- ⁴⁷ 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.
- ⁴⁸ See “Appendix 2 – Bhaddā kāpilānī Therī”.
- ⁴⁹ 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 verse 12).
- ⁵⁰ According to DPPN and Therīgāthā Commentary, Vimalā Therī was the daughter of a courtesan of Vesāli. One day she went to the dwelling of Mahā Moggallānā and tried to seduce him. The Elder admonished her and she became a lay follower and later entered the Order and became an arahant. The verses here are her spontaneous exclamations.
- ⁵¹ Sīhā Therī was the niece of Sīhā Senāpatī (Lion General) of Vesāli. She entered the order when she heard Lord Buddha preach. See NDB 5.34, 7.57, and 8.12 about further information about Sīhā 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
- ⁵² 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. See verse 165 for the five lower fetters and verse 167 for the five higher fetters. See next note as to how and when these fetters are eradicated.

In verse 113, 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 verse 281 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.

- ⁵³ Sundarī-Nandā, also known as Nandā, was the daughter of Sudhodana and Mahāpajāpati Gotamī and sister of Nanda Thera. Thus she was a half-sister of Lord Buddha. When most of her relatives joined the Order, she too became a nun, because she wanted to be close to her relatives. 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 verse 19). The Buddha preached to her and she became a *sotāpanna* (stream-enterer). He then gave her a topic of meditation, and she, developing insight, became an arahant. 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, according to the Commentary.

There are four levels of awakening, each more exalted than the one before it, culminating in Arahantship. The first level is a Stream-enterer, who has broken the three lower fetters of personality view (*sakkāyadiṭṭhiṃ*), clinging to rites and rituals (*sīlabbataparāmāsaṃ*), and doubt (*vicikicchāṃ*) and irreversibly entered the stream of dhamma. A Stream-enterer is assured to be liberated in no more than seven life-times and is also assured not to be born in the lower destinations.

The second level is Once-returned, 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 called Non-returner and she has broken the remaining two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ) that ties one to the sense-sphere. She will be reborn in the pure abodes 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. See verse 165 for five lower fetters and verse 167 for five higher fetters.

- ⁵⁴ DPPN thus: "Nanduttarā Therī belonged to a brahmin family of Kammāsadamma and entered the Order of the Jains. She was a renowned speaker and travelled about India, challenging others to discussion. In the course of her wanderings she met Venerable Mahā Mogallānā, and was defeated in discussion by him. Acting on his advice, she became a bhikkhunī and soon after, an arahant". Her story is very similar to that of Therī Bhaddā Kuṇḍalakesā (verses 107-111).
- ⁵⁵ Commentary states that Mittākālī AKA Mittakālīkā, born in a brahmin family of Kammāsadamma, went forth after hearing Lord Buddha preach the Mahā Satipatthāna Sutta.
- ⁵⁶ In this verse sāsana"ntntti should be corrected to sāsana"nti.
- ⁵⁷ Sakulā Therī belonged to a brahmin family of Sāvatti and became faithful on seeing Lord Buddha accept Jetavana. Later, she heard an arahant monk preach and being agitated in mind, joined the Order. Having developed insight, she won arahantship. Lord Buddha declared her foremost among nuns in divine eye (NDB 1.242). DPPN: "In the time of Padumuttara Buddha she was Nandā, daughter of King Ananda 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 brahmin lady and later became a paribbājīkā. One day she offered alms at the Buddha's thūpa and kept a lamp burning there all night. She was

then reborn in Tāvatiṃsā heaven”.

- ⁵⁸ Soṇā Therī was declared foremost among those who arouse energy by Lord Buddha (NDB 1.241). She was also known as Bahuputtikā (one with many children). When her husband renounced the world, she distributed her wealth among her children, keeping nothing for herself. Things soon went south and children ceased to show her any respect and care for her so 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 rich setthi. See GDB for an excellent biographical sketch.
- ⁵⁹ See “Appendix 3 – Bhaddākuṇḍalakesā Therī”. Order of the white robed Niganthas is called Shwetamber Jains.
- ⁶⁰ See “Appendix 4 – Paṭācārā Therī”.
- ⁶¹ See endnote on verse 77 as to Uddhatā.
- ⁶² There are a plethora of suttas, 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 suttas of interest would include NDB 4.113, 4.259, 5.203, 6.5-7, 8.13, 8.14, and 9.22.
- ⁶³ Not much is known about these thirty elder bhikkhunīs except that they won the freedom under the guidance of Paṭācārā Therī.
- ⁶⁴ DPPN: “Candā Therī belonged to a brahmin family which had fallen on evil days and she grew up in wretched poverty. Her kinsfolk having all died of plague, she eked out a living by begging from door to door. One day she came across Paṭācārā who had just finished eating. Paṭācārā, seeing her pitiable condition, gave her some food and when she had eaten, discoursed to her. Delighted by Paṭācārā’s sermon, Candā renounced the world and soon afterwards attained arahantship”.
- ⁶⁵ See endnote on verse 1 as to bhattacoḷassa.
- ⁶⁶ Nothing is known about these Five Hundred elder bhikkhunīs.
- ⁶⁷ Commentary explains that Vāseṭṭhī Therī was born in Vesāli, was happily married, and bore a son who died very young. This

was a cause of great grief for her. She ran away from home, and eventually came to Mithilā, where she saw the Buddha, who calmed her grief. He taught her the Doctrine and ordained her. She then became an arahant. Thus her story is quite similar to the story of Therī Kisā Gotamī. Also see verses 313-316 regarding how Vāseṭṭhī Therī was accused of eating her own children.

See endnote on verse 313 about how Vāseṭṭhī Therī's conversation with Brāhmin Sujāta helped him become an arahant. His charioteer delivered the news to Brāhmin Sujāta's wife and then he also renounced – we don't know anything further about him. Finally, Brāhmin Sujāta's daughter, Sundarī Therī, also renounced and became an arahant – see the power of good friendship, or even just a conversation with a good person!

“Associating with the wise/superior/people of integrity” (Sappurisasamsevo) is the first factor for stream entry, the other three being “Hearing the true Dhamma”, “Careful attention”, and “Practice in accordance with the Dhamma” – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable Ṭhānissaro Bhikkhu at http://www.accesstoinsight.org/lib/study/into_the_stream.pdf.”

⁶⁸ See “Appendix 5 – Khemā Therī”.

⁶⁹ See endnote on verse 58 as to khandhāsaṃ adhikuṭṭanā.

⁷⁰ DPPN thus: “Sujātā Therī was the daughter of a setthi 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 preaching. 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”.

⁷¹ DPPN: Anopamā Therī was the “daughter of the Treasurer Majjha 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 preach and, meditating on his sermon, attained the Third Fruit of the Path. Later she entered the Order, and on the seventh day thereafter became an arahant”.

⁷² On the third fruit, non-returner, see endnote on verse 82.

⁷³ See “Appendix 6 – Mahāpajāpati Gotamī Therī”.

- ⁷⁴ See endnote on verse 22 as to “I have seen the blessed one”.
- ⁷⁵ Guttā Therī belonged to a brahmin family of Sāvatti; when she reached adolescence household life became repugnant to her owing to her upanissaya and with her parents’ consent, she entered the Order under Pajāpati Gotamī. For a long time she could not concentrate her mind, but, encouraged by the Buddha, she attained arahantship.
- ⁷⁶ Vijayā Therī was from Rājagaha and a friend of Khemā. When Khemā renounced, Vijayā went to her and having listened to her teaching, joined the Order under her, attaining arahantship soon afterwards – the verses here are her spontaneous exclamatory verses. DPPN adds that “She may be identical with Vijayā, a bhikkhunī whom Māra, assuming the form of a young man, tried unsuccessfully to tempt” (see CDB 5.4 and Note 342). None of the verses here are identical with CDB 5.4 verses. But CDB verses 528 and 530 (with minor differences) are found among Khemā Therī’s verses (see verses 139 and 140).
- ⁷⁷ Uttarā was the daughter of a clansman’s family in Sāvatti. Having heard Paṭācārā preach, she entered the Order and became an arahant. Commentary states that these verses were uttered by her after becoming an arahant, “the result of her determination not to leave the sitting posture till she had won emancipation”.
- ⁷⁸ In this verse, vihaṣāmi in the last line is in the future tense so the correct translation would be “will dwell” but that would be anachronistic given that in the previous verse, she reports as having already attained arahantship, so I translate it in the present tense.
- ⁷⁹ Cālā Therī was daughter of Surūpasārī and younger sister of Sāriputta. 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. One day, when Cālā was taking her siesta in the Andhavana, Māra visited her, asking her various questions and trying to tempt her, as reported in these verses. Her son was named Cāla.

CDB 5.6-8 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, Sisūpacālā’s verses are ascribed to Upacālā, and Cālā’s to Sisūpacālā. See CDB Note 350.

⁸⁰ Upacālā Therī was younger sister of Venerable Sāriputta (his other sisters being Cālā and Sisūpacālā) 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 in day-abiding 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 these verses.

CDB 5.6-8 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, Sisūpacālā's verses are ascribed to Upacālā, and Cālā's to Sisūpacālā. See CDB Note 350.

⁸¹ Sisūpacālā Therī was one of the sisters of Venerable Sāriputta, likely the youngest one. Māra once tempted her with thoughts of the pleasures of the Kāmaloka (sensuous world), but she sent him away discomfited, as reported in these verses. Her story resembles that of Cālā Therī. She had a son of the same name as herself.

CDB 5.6-8 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, Sisūpacālā's verses are ascribed to Upacālā, and Cālā's to Sisūpacālā. See CDB Note 350.

⁸² These are the sense-sphere heavens.

⁸³ bhavābhavaṃ could also be translated as "be and not be".

⁸⁴ DPPN paraphrased: Vaḍḍhamātā Therī was an arahant, mother of Vaḍḍha Thera. After the birth of Vaḍḍha she heard a monk preach, joined the Order, and became an arahant. She rebuked Vaḍḍha 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 Thero developed insight and became an arahant. Her conversation with Vaḍḍha Thero and his declaration to her after becoming an arahant are included in the verses here. There is a word play between Vaḍḍhati (verb: increase) and Vaḍḍha (noun) in several verses.

⁸⁵ See "Appendix 7 – Kisāgotamī Therī".

⁸⁶ "Associating with the wise/superior/people of integrity" (Sappurisasamsevo) is the first factor for stream entry, the other three being "Hearing the true Dhamma", "Careful attention",

and “Practice in accordance with the Dhamma” – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable Thānissaro Bhikkhu at http://www.accesstoinight.org/lib/study/into_the_stream.pdf.

- ⁸⁷ Verses 216 and 217 are a continuous narrative about the sufferings peculiar to women.
- ⁸⁸ In the verses ascribed to Kisāgotamī Therī here, she incorporates 2 Verses of story of Paṭācārā Therī (vv. 218 and 219). I believe that verses 220 (dealing with the pains of a low and poor family – because she had married the servant) and 221 (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.

Verse 221 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 Verse 221 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 Thānissaro Bhikkhu at <http://www.accesstoinight.org/tipitaka/kn/thig/thig.10.01.than.html>

- ⁸⁹ See “Appendix 8 – Uppalavaṇṇā Therī”.
- ⁹⁰ Abbhuto = wonderful but here translated as unparalleled to bring out the intended meaning.
- ⁹¹ 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.
- ⁹² See endnote on verse 58 as to khandhāsaṃ adhikuṭṭanā.
- ⁹³ Puṇṇā Therī was an arahant. DPPN adds following info: She was born in Anāthapiṇḍika’s household, as the daughter of a domestic slave. She was called Puṇṇā because, with her birth, the number of children in the household reached one hundred. On the day, on which she heard the Sihanāda Sutta she became a sotāpanna.

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 three Pitākas and became a distinguished preacher. She did the same under five other Buddhas – Sikhī, Vessabhū, Kakusandha, Konāgamana, and Kassapa but, owing to her tendency to pride, she was unable to root out the defilements.

Buddhaghosa, however, says 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, loath to lose him for several months, begged him to remain with them. But 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, v.3, about another Puṇṇā) 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 (p.115) as one of the seven people whose acts of devotion brought them recompense in this very life.

⁹⁴ Here Ayyā is translated as mistress, not noble lady, to bring out the intended meaning.

⁹⁵ 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.

- ⁹⁶ I have translated *tādinam* as “thus ones”. *tādinam* could be a corrupt form of *tyādinam* = *te* + *ādinam* = “other thus ones” where the “others” is perhaps meant to include the noble Saṅgha of the three times: past, present, and future.
- ⁹⁷ *Vedasampanno* = endowed with Vedas. However, this could also mean “endowed with knowledge” (from *vidati* and *vedanīyo*) or “endowed with feeling and control over it” (see MLDB 123.2 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).
- ⁹⁸ 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 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.
- ⁹⁹ See “Appendix 9 – Ambapāli Therī”.
- ¹⁰⁰ Alternately, this could also be translated as “smelly like the fur of an unwashed dog”.
- ¹⁰¹ In this verse, *vanasaṅḍacārinī* can be translated as *vanasaṅḍa* + *cārinī* (forest dweller) OR *vana* + *saṅḍa* + *cārinī* (forests and groves dweller). I have opted for the later.
- ¹⁰² *Pāṭaliṃ* (Pāṭali) is a trumpet-flower tree (*Bignonia suaveolens* – see PED).
- ¹⁰³ *Sukhumā* = delicate but here rendered fine to bring out the intended meaning.
- ¹⁰⁴ *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”.
- ¹⁰⁵ DPPN summary: Rohinī Therī was the daughter of a prosperous brahmin of Vesāli. When Lord Buddha visited Vesāli, she heard him preach and became a sotāpanna, taught the Doctrine to her parents, and with their permission, entered the Order, where she became an arahant. Ninety one kappas ago she saw Vipassī Buddha begging in Bandhumatī and filling his bowl with meal cakes, paid him homage. Commentary states the verses here were spoken by her, when, after becoming an arahant, she recalled to mind the discussion she had had with her father while she was yet a sotāpanna. The last stanza of the series was spoken by her father, who later himself joined the Order and became an arahant.
- ¹⁰⁶ In this verse, dhunantntti should be corrected to dhunanti. The three roots of evil are lust, hate, and delusion.
- ¹⁰⁷ Here saṅkhamuttāva means “shell or pearl” but I translate it as “mother of pearl or pearl”.
- ¹⁰⁸ See endnote on verse 77 as to uddhatā.
- ¹⁰⁹ 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.
- ¹¹⁰ See endnote on verse 249 as to tādinam.
- ¹¹¹ Here vedagū means one who has gone to the end of vedas/ knowledge – i.e. an expert. See endnote on verse 251 for sottiyo and nhātako explanations.
- ¹¹² Cāpā Therī was a trapper’s daughter in Vankahāra who became the wife of the Ājīvaka Upaka (see “Appendix 10 – Cāpā Therī and Ājīvaka Upaka Thero”) and bore him a son, Subhadda. When Upaka, unable to bear his wife’s taunts, renounced the world and joined the Order, she followed him to Sāvatti, and there, having become a nun, attained arahantship.
- ¹¹³ See “Appendix 10 – Cāpā Therī and Ājīvaka Upaka Thero”.

- ¹¹⁴ “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 10 – Cāpā Therī and Ājīvaka Upaka Thero” - “For a living, Upaka hawked about the flesh brought by the huntsman”.
- ¹¹⁵ Verses should be corrected as follows: supply end-quotes for verses 293 and 294.
- ¹¹⁶ 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.
- ¹¹⁷ Literally, puttaphalaṃ would mean “son-fruit”.
- ¹¹⁸ 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.
- ¹¹⁹ Again, DPPN: “Sundarī Therī was born in Benares 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 Benares, accompanied by a large number of nuns and visiting the Buddha at Sāvatti, uttered her “lion’s roar”. Thirty one kappas 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 Cakkavattis”.
- ¹²⁰ DPPN on Vāseṭṭhī Therī: “It is said that the brahmin Sujāta, father of Sundarī, met Vāseṭṭhī Therī (probably in Benares) and hearing her story, himself sought the Buddha at Mithilā where he joined the Order, becoming an arahant at the end of three days. According to verse 314, 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. Verse 319 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 verse 329). 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 (verse 329). Also see endnote on verse 133.
- ¹²¹ Here, second line is in present tense but I have rendered it in the past tense, to bring out the intended meaning.
- ¹²² 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.
- ¹²³ We are not informed anything further about the charioteer.
- ¹²⁴ In this and the next verse, Hatthī is in plural while gavassam and maṇikuṇḍalaṇca are in singular but commentary states they can be taken as plural so I have translated everything in plural, which makes for meaningful reading.
- ¹²⁵ 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.
- ¹²⁶ 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.
- ¹²⁷ DPPN thus: “Subhākammāradhītu Therī was the daughter of a rich goldsmith of Rājagaha. One day she went to pay obeisance to the Buddha and he preached to her. She became a sotāpanna, and later she joined the Order under Mahā Pajāpati. 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. The Buddha saw this and praised her in three verses. Sakka visited her with the gods of Tāvatiṃsā and uttered a verse in her praise”.

It is clear from verse 365 that she was trained by Therī Uppalavaṇṇā.

- ¹²⁸ 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 *kipaṃ* mārena oḍḍitaṃ and translated it as “a trap set by Māra”.
- ¹²⁹ 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>).
- ¹³⁰ According to Commentary, verses 364-366 were uttered by Lord Buddha. Verses should be corrected as follows: supply opening-quotes for verse 364, 365, and 366 and end-quote for verse 366.
- ¹³¹ Commentary explains Anejaṃ upasampajja as the imperturbable concentration. I am grateful to Venerable Ṭhānnisaro Bhikkhu’s translation on AccessToInsight.org for pointing this out – I would have missed it otherwise. See MLDB 106 Aneṅja-sappaya Sutta.
- ¹³² DPPN summarized: “Subhājīvakambavanikā Therī was an arahant. She was called Subhājīvakambavanikā because she used to stay in the Mango Grove of Jīvaka. She belonged to an eminent brahmin family of Rājagaha and seeing the bane in the pleasures of sense, became a nun under Pajāpati Gotamī. The story here is self-explanatory in that a lustful man (son of a goldsmith) approaches her because of her beauty and in return, she gives him her eye. Then she visits Lord Buddha and her eyesight is not only restored, she also attains arahanthood”. See next endnote about the attainment of arahanthood.
- ¹³³ As to dustless, CST SuttanipātapāḲi 980 describes dust as of five kinds: lust for forms, sounds, tastes, odors, and touchable objects. “Everywhere the mind is fully freed” (vimuttamānaṣaṃ) may mean she is an arahant already. Further support for this can be derived from the previous verse where she states having reached the station of complete cleansing and being dustless and lust-less. Cleansing (purity, suddhi) is one of the epithets of Nibbāna (see CDB 43.37 and “Index of Epithets of Nibbāna (from CDB 43.1-43)” in this book). In verse 391 she calls

herself taintless, which is also attainable only by arahants. All of this is in contrast to the Commentarial exposition stated in the previous endnote that she became an arahant later.

¹³⁴ Here, I have translated *sevitam* = surrounded, rather than resorting to, to bring out the intended meaning.

¹³⁵ An *accharā* (Sanskrit: *apsarā*) is a water nymph, a celestial nymph, a heavenly dancer. In Mahāyānā 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*.

¹³⁶ 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*.”

¹³⁷ Here I have translated *parikammaṃ*, literally circumambulation, to mean *parikammakārikā* = attendant – see verse 413 and glossary.

¹³⁸ “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*.

¹³⁹ *Isidāsi Theri* was the daughter of a good and wealthy merchant of *Ujjeni*. 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 renunciate. 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 the Therī Jinadattā, 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 verse 437) 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 had already 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.

- ¹⁴⁰ 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 a trumpet-flower tree - *Bignonia suaveolens* – see PED). "Women of the Sakya family" means that they are the true daughters of Buddha, doing his bidding and following the dhamma.
- ¹⁴¹ Rahitamhi = without or unprotected but with the help of commentary, I read it as "without troubles, comfortably, in seclusion". Also see verses 375 and 406.
- ¹⁴² In this verse, uṭṭhahitvā [rising up] makes better sense than upaṭṭhahitvā [having established]. "approaching the threshold of the house" is a rite-ritual. Many such rites and rituals are practiced in India and they differ by region, class, and localized customs.
- ¹⁴³ "parikkamakārikā viya" translated as "like an attendant" can also be translated as "circumambulating", "running around", "fawning", etc.
- ¹⁴⁴ 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.

- ¹⁴⁵ In this verse, amhākaṃ (us, for us, of us) is plural but paññāpayiṃ and uṭṭhāyāsaṃ are both singulars so I have translated amhākaṃ in singular as I.
- ¹⁴⁶ Brāhmaṇas are also called dvijā – literally twice-borns – once physically from the mother and second time when they are given Upanayanam (sacred thread) at the Upanayan ceremony.
- ¹⁴⁷ 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=jirāpessāmi vināsessāmi ThA. 269)”.
In the second line of this verse, pakataṃ (done) could be pakāṭaṃ (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’.
- ¹⁴⁸ Humans are called dvipada – literally two-legged. Lord Buddha is called dvipadaseṭṭho – “best of the two-legged”.
- ¹⁴⁹ 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 Dasanṇas. I couldn’t locate this info in the DPPN online edition. But I do see it in the printed edition – DPPN, Volume 1, Page 456.
- ¹⁵⁰ Text “[and gave to the wealthy horse-trader]” is from the commentary.
- ¹⁵¹ Sumedhā means “wise woman”, just like Sumedho means “wise 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 Anikratta, 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 – freedom from taints.

- ¹⁵² Āsīvis = snake but here rendered as snake-poison since that conveys the sense of this comparison more forcefully.
- ¹⁵³ The “four lower realms” (cattāro vinipātā) are: Hells, Peta (Hungry Ghosts), Asura (Titans), and Animal realms. “Two destinations” (duve gatiyo) are: Human and Divine realms.
- ¹⁵⁴ Ten-powered is an epithet of Lord Buddha. The Ten powers of the Lord Buddha, described in detail in MLDB 12, 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”.
- ¹⁵⁵ Vāraṇavati may be same as the Vāraṇavrat city mentioned in the Indian epic Mahābhārat. Also “given” in this 2 verses must mean that she was verbally promised in marriage to the King Anikaratta

- (i.e. betrothed to him), also called vāgdattā in Sanskrit.
- ¹⁵⁶ Here, anikarattassa should be corrected to anīkarattassa.
- ¹⁵⁷ “Similar to the bellows” alludes to the breathing process.
- ¹⁵⁸ MLDB 129.8 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.
- ¹⁵⁹ ‘Dīgho tesam saṃsāro’ is quite similar to pada c of Dhammapada verse 60: ‘Dīgho bālānaṃ saṃsāro’. I haven’t been able to locate the exact saying – Dīgho tesam saṃsāro, punappunaṃ haññamānānaṃ.
- ¹⁶⁰ pīḷiyamānassa in this verse is most likely related and derived from Asampadana Jataka wherein Pīḷiya was a setthi of Benares, a previous birth of Devadatta. The Jataka story goes: “The Bodhisatta was born in Rajagaha and became known as Sankhassetthi, 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 Piliya’s wealth to Sankha, but at the latter’s request restored to him only what he had, in days of prosperity, given to Piliya. The story is related in reference to Devadatta’s ingratitude.” (see <http://www.wisdomlib.org/definition/asampadana-jataka>). Based on my understanding, I have chosen to render pīḷiyamānassa as “ingrate mind”. Further support for this can be found in NDB 2.32 which describes gratefulness (kataññutā) as one of the two qualities possessed by “wise/superior/people of integrity” and “associating with the wise/superior/people of integrity” (sappurisasamsevo) is the first factor for stream entry, the other three being “Hearing the true Dhamma”, “Careful attention”, and “Practice in accordance with the Dhamma” – see CDB 55.5. Also see an excellent comprehensive study guide on Stream Entry by Venerable

Ṭhānnisaro Bhikkhu at http://www.accesstoinight.org/lib/study/into_the_stream.pdf. For those curious, the second quality mentioned in NDB 2.32 is thankfulness (kataveditā).

- ¹⁶¹ 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.
- ¹⁶² See MLDB 54.15-21 for explanation of 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 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 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.
- ¹⁶³ The second line of this verse has “bhagavate” in the Therīgāthā but “bhavagate” in the Therīgāthā-Aṭṭhakathā (Commentary). The Therīgāthā should be corrected to have “bhagavate”. If we use “bhagavate”, we end up with an incorrect translation: “Go away, I do not have confidence in the Blessed One”!
- ¹⁶⁴ CDB 56.34 explains the head on fire simile in terms of break thru to the four noble truths.
- ¹⁶⁵ Dīgho bālānaṃ saṃsāro is pada c of Dhammapada verse 60.
- ¹⁶⁶ 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.
- ¹⁶⁷ See CDB 15.2 but there, this simile is used for father and father’s father (of verse 501).
- ¹⁶⁸ See CDB 15.1 but there, this simile is used for mother and mother’s mother (of verse 500).
- ¹⁶⁹ See MLDB 129, CDB 56.47, and CDB 56.48 for a fuller explanation of this simile. In all of them, the “one eyed turtle” is translated as “blind turtle”. Aparato can also mean western, so

the entire 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 human [birth].

¹⁷⁰ See CDB 22.95 for a fuller explanation of the simile of the lump of foam (rūpaṃ pheṇapiṇḍopamassa). That sutta provides similes for the remaining four aggregates too.

¹⁷¹ 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.

¹⁷² 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.

¹⁷³ Commentary explains *asakāmā* as base, low, vulgar, worldly.

¹⁷⁴ See endnote on verse 490 for this simile.

¹⁷⁵ 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.

¹⁷⁶ *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.

¹⁷⁷ Here, anikarattam should be corrected to anīkarattam.

¹⁷⁸ Therīapadānapāli states that in addition to the six Higher Knowledges, she also attained the patisambhidā (Four Analytical Knowledges of Meaning, Dhamma, Language, and Discernment) and Eight Liberations. MLBD 77.22 enumerates and explains Eight Liberations as: “Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge”.

¹⁷⁹ These three girl-friends, according to the Therīgāthā commentary, were Sumedhā Therī, Khemā Therī, and Dhanañjānī.

Khemā: See verses 139-44 and “Appendix 5 – Khemā Therī”.

Dhanañjānī: see MLDB 100 Sangāra 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!

¹⁸⁰ This formula means: $10 \times 100 \times 1000 \times 100 \times 100 = 10,000,000,000$ times she arose in devā realms.

¹⁸¹ MLDB 91.5 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”.

¹⁸² I paraphrase Therīapadānapāli information here: Sumedhā was the supporter of the seven daughters of King Kikī (see “Appendix 11 – 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 Heaven of Thirty Three – abode of 33 Vedic gods. It’s enumerated by Yajñavalkya in the Brihadaranyaka Upanishad, as listed below (see BU):

Vedic Names	Their nature in the Brihadaranyaka Upanishad	Number
<i>Vasus</i>	Fire, Earth, Air, Space, Sun, Heaven, Moon, and Stars	8
<i>Rudras</i>	Five sense organs, Five organs of action, and the mind	11
<i>Adityas</i>	Twelve months of the year	12
<i>Indra</i>	Symbol of vigor and strength personified by thunder	1
<i>Prajapati</i>	Symbol of sacrificial rituals	1
	Total	33

APPENDIX 1

Selā AKA Āḷavikā Therī

According to DPPN, “In the time of Padumuttara Buddha, Selā Therī was born in the family of a clansman of Hamsavatī 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 Alavī.

In our Lord Buddha’s dispensation, she “was born in Alavī as daughter of the king; therefore she was also called Āḷavikā. When she was still unmarried the Buddha visited Alavī with Alavaka, whom he had converted, carrying his begging bowl and robe. On that occasion Selā went with her father to hear the Buddha preach. She became a lay disciple, but later, agitated in mind, she joined the Order and became an arahant. After that she lived in Sāvatti. 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, speaking verse 57. But she refuted his statements regarding the attractions of lay life, and Māra had to retire discomfited” – see CDB 5.9.

Verses 57 and 58 here are identical with verses 519 and 521 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 2

Bhaddā kāpilānī Therī

These are the verses of celebrated Therī Bhaddā kāpilānī, previously wife of the Mahākassapa. Bhaddā = Noble and kāpilānī = of the Kapila (i.e. born of Kapila). Her mother was named Sucīmātī. For an excellent biographical account of Venerables Mahākassapa and Bhaddā kāpilānī, refer to GDB. Lord Buddha declared her foremost among nuns who could recall former lives – see NDB 1.244.

DPPN: “In the time of Padumuttara Buddha she was the wife of Videha, a setthi of Hamsavātī, 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 (dhutavādinam). Together they did many good deeds and were reborn in heaven.

In the time of Vipassī Buddha, the husband was the brahmin Ekasātaka and she was his wife. In his next birth he was king of Benares 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 Konāgamana 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. But 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 Benares; 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. The Apadāna account mentions two other lives: one when she was the wife of Sumitta and gave a blanket to a Pacceka Buddha, and again when she was born among the Koliyans and attended on one hundred Pacceka Buddhas of Koliya.

Later, she was the queen of Nanda, king of Benares (Brahmadatta, according to the Apadāna, which gives King Nanda as the name of her husband in another life), with whom she ministered to five hundred Pacceka Buddhas, sons of Padumavati. 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 preachers, and the latter, being jealous of Bhaddā, went out of her way to insult her. Once Bhaddā sent word to Sāketa asking Thullanandā if she could find her a lodging in Sāvatti. Nandā agreed to do this, but made things very unpleasant for Bhaddā when she arrived.

Bhaddā Kāpilānī is identified with the brahmin woman in the Hatthipāla Jātaka (Jātaka iv.491) and with Sāma's mother in the Sāma Jātaka (Jātaka vi.95)".

APPENDIX 3

Bhaddākuṇḍalakesā Therī

Bhaddākuṇḍalakesā Therī was foremost among nuns, of swift intuition, 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 Niganthas. As she wished to practice extreme austerities, they pulled out her hair with a palmyra comb. Her hair grew again in close curls, and so they called her Kundalakesā ("Curly-hair"). Dissatisfied with the teaching of the Niganthas, she left them, and going to various teachers, became very proficient in discussion and eager for debate. She would enter a village and, making a heap of sand at the gate, set up the branch of a rose apple saying, "Whoever wishes to enter into discussion with me, let him trample on this bough." One day, Sāriputta, seeing the bough outside Sāvatti, ordered some children to trample on it. Bhaddā then went to Jetavana accompanied by a large crowd whom she had invited to be present at the discussion. Sāriputta suggested that Bhaddā should first ask him questions; to all of these he replied until she fell silent. It was then his turn, and he asked "One what is that?" (probably meaning: "state any one fact true for everyone"). She,

unable to answer, asked him to be her teacher. But Sāriputta sent her to the Buddha, who preached to 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 sermon, Bhaddā attained arahantship, and the Buddha himself ordained her.

In the time of Padumuttara Buddha, she had heard him preach 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 Benares, and was named Bhikkhadāyikā (Bhikkhudāsikā) (see “Appendix 11 – Seven Daughters of King Kikī”). For twenty thousand years she remained celibate and built a dwelling for the Order. The Commentary on Dhammapada gives different 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 4

Paṭācārā Therī

Paṭācārā was an eminent arahant therī. DPPN information thus: “She was the daughter of a banker of Sāvatti and, when grown up, formed an intimacy with a servant. When her parents wished to marry her to a youth of her own rank, she ran away with her lover and lived in a hamlet. As the time for her confinement drew near, she wished to return to her parents, but the husband, on various pretexts, put off the visit. One day when he was out she left a message with the neighbors and started for Sāvatti. Her husband followed her, but on the way she gave birth to a son, and they returned home. The same happened when her second child was born, but soon after its birth a great storm broke, and her husband went to cut some sticks and grass in the jungle with which to make a shelter. He was bitten by a snake and died.

The wife spent the night in misery, lying on the ground hugging her children. In the morning she discovered her husband’s body and started off to go to her parents. On the way she had to cross a river and because it was in flood, she could not carry both her children across at the same time. She therefore left the younger on some leaves on the bank and started wading across with the other. In midstream she looked back and saw a hawk swoop down and carry away the babe. In her excitement she dropped the child she was carrying and it was swept away by the flood. Distracted, she went on towards Sāvatti, but on the way she learnt that the house in which her parents and brother lived had fallen on them in the night and that they had been burnt on one pyre.

Mad with grief, she wandered about in circles, and because, as she circled round, her skirt cloth fell from her, she was called Paṭācārā (“cloak walker”). People drove her from their doors, till one day she arrived in Jetavana, where the Buddha was preaching. 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 sotāpanna 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 Therīs 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 bhikkhunī, and was the third of the seven daughters of Kikī, king of Benares (see “Appendix 11 – 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 5

Khemā Therī

I paraphrase DPPN and GDB here: Khemā Therī was declared by Lord Buddha as foremost among his women disciples for her great insight (*mahāpaññānam aggā*, NDB 1.236). Along with Uppalavaṇṇā Therī, she was one of the two chief bhikkhunī disciples and is held up as a model bhikkhuni in several places (NDB 2.131, NDB 4.176 and CDB 17: 24). 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 Veluvana, lest he should speak disparagingly of her beauty with which she was infatuated. The king bade poets sing the glories of Veluvana 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 preached to 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. Once when Khemā was at Toranavatthu, between Sāvatti 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 the time of Padumuttara Buddha 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. In Kassapa Buddha's time she became the eldest daughter of Kikī, king of Benares, and was named Samanī. With her sisters she observed celibacy for twenty thousand years and built a monastery for the Buddha (see "Appendix 11 – Seven Daughters of King Kikī"). She learnt the Mahānidāna Sutta, having heard the Buddha preach it. In the time of Vipassī she became a renowned preacher of the Dhamma, and during the time of both Kakusandha and Konāgamana she had great

monasteries built for the Buddha and his monks (see verse 520). Khemā is identified with the mother in the Uraga Jātaka, the queen in the Rohantamiga and in the Hamsa, the queen, Khemā, in the Mahāhamsa, and the princess in the Mahājanaka Jātaka.

APPENDIX 6

Mahāpajāpati Gotamī Therī

DPPN: Mahāpajāpati Gotamī was an eminent Therī. She was born at Devadaha in the family of Suppabuddha as the younger sister of Mahāmāyā. She was declared by the Lord Buddha to be foremost among those with seniority (NDB 1.235).

According to different sources, her father was Añjana or Añjana Sakka and her mother was Yasodharā or Sulakkhanā. Dandapāni and Suppabuddha were her brothers. MLDB 18 Madhupiṇḍika Sutta (The Honeyball Discourse) was preached to Dandapāni. Venerable Yasodharā AKA Bhaddā Kaccānā (NDB 1.245), wife of Bodhisatta Siddhātha Gotama, was daughter of Suppabuddha.

At the birth of each sister, interpreters of bodily marks prophesied that their children would be cakkavattins. 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 sotāpanna. She attained this eminence when the Buddha first visited his father's palace and preached the Mahādhammapāla Jātaka.

Her opportunity came when the Buddha visited Kapilavatthu to settle the dispute between the Sākiyans and the Koliyans as to the right to take water from the river Rohinī. When the dispute had been settled, the Buddha preached the Kalahavivāda Sutta, and five hundred young Sākiyan 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. But 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 Ananda 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. But the Buddha declared that he himself had ordained her and that all was in order. Her 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 preached to 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). 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 Hamsavatī 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 Benares, 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 Benares, 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 marvellously elaborate. But 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 Ananda intervened. But 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 preaching of the Dakkhināvibhanga Sutta (see MLDB 142). The

Buddha had a great love for Pajāpatī, and when she lay ill, as there were no monks to visit her and preach to her – that being against the rule – the Buddha amended the rule and went himself to preach to her.

Pajāpatī's name appears several times in the Jātakas. She was the mother monkey in the Cūla Nandīya Jātaka, Candā in the Culla Dhammapāla, and Bhikkhudāyikā (or Bhikkhudāsikā), daughter of Kiki, king of Benares (see "Appendix 11 – Seven Daughters of King Kiki").

Mahāpajāpati was so called because, at her birth, augurers prophesied that she would have a large following; Gotamī was her gotta name.

There is a story related of a nurse employed by Pajāpati and born in Devadaha. She renounced the world with Pajāpatī, but for twenty five years was harassed by thoughts of lust till, at last, she heard Dhammadinnā preach. She then practiced meditation and became an arahant.

APPENDIX 7

Kisāgotamī Therī

DPPN paraphrased thus: This is the celebrated arahant Kisāgotamī Therī, whose tragic story of seeking the mustard seed to bring her dead son back to life is known by all in the Buddhist countries. She was declared chief among women disciples with respect to the wearing of coarse robes (*lūkhacīvara-dharānam*) (NDB 1.246). She came from a poor family in Sāvatti. Gotamī was her name – she was called Kisā because of her thinness. She was married into a rich family, by whom she was disdainfully treated; but as soon as she bore a son she was shown respect. The Dhammapada Commentary makes no mention of her ill treatment; on the contrary, it leads us to expect that she should have been greatly esteemed because, prior to her arrival, her father-in-law's wealth, forty crores in amount, had all turned into charcoal. When she touched the charcoal it once more became gold.

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 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 time of Padumuttara Buddha she was a householder's daughter in Hamsavati, and having heard the Buddha assign to a bhikkhunī the foremost rank among wearers of coarse robes, she vowed that one day the same rank should be hers. In the time of Kassapa Buddha she was the fifth daughter of Kikī and her name was Dhammā (see "Appendix 11 – 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.

CDB 5.3 records a visit paid to her by Māra as she sat for days' abiding in Andhavana. He was forced to retire discomfited. None of the CDB 5.3 verses are repeated here.

APPENDIX 8

Uppalavaṇṇā Therī

DPPN edited thus: This is the celebrated Uppalavaṇṇā Therī, one of the two chief women disciples of the Buddha. She was born in Sāvatti 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 came 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 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 tejo-kasina and, attaining to jhāna, became an arahant possessed of the four special attainments (patisambhidā). 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 Sangha, he declared her to be the chief of the women possessed of iddhī-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 (see the end of this appendix). 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 Ānanda, 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 Avīcī. From that time onwards, nuns were forbidden to live in Andhavana. It is said that this incident gave rise to the question whether even arahants enjoyed the pleasures of love and wished to gratify their passions. Why should they not? For they are not trees or ant-hills, but living creatures with moist flesh. The Buddha most emphatically declared that thoughts of lust never entered the hearts of the saints. 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 Veluvana. 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.

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 Padumuttara's time 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 Kiki, king of Benares, and having done many good deeds, was born in heaven (see "Appendix 11 – Seven Daughters of King Kiki"). 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 Benares, 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 (her temporary downfall was due to her having withdrawn her gift of a lotus to the Pacceka Buddha). 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 iddhī-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 Benares, 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 Samannaguttā. In her next birth she became the ravishing daughter of Tirītavaccha of Ariththapura. In her last birth she became an arahant within a fortnight of her ordination.

Her name occurs several times in the Jātakas. See DPPN for the extensive listing.

Gangātirīya Thero: DPPN thus: "He was an arahant. He was a householder named Datta of Sāvatti. 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 Ganges, 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 Gangātirīya'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, whither 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 Gangātīriya, who was unaware of his relationship to her. Sometime 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 Gangātīriya left the world as mentioned above.

Gangātīriya is perhaps to be identified with Udakadāyaka of the Apadāna (but the verses are also ascribed to Mahāgavaccha)."

APPENDIX 9

Ambapālī Therī

Ambapālī Therī was an arahant. DPPN thus: “She is said to have come spontaneously into being at Vesālī 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 Vesālī shortly before his death. It is said that when Ambapālī heard of the Buddha’s visit to Kotigāma near Vesālī 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 Vesālī.

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 Dhammapada 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 Beluva.

Ambapālī had a son, Vimāla-Kondañña (by Bimbisāra – see endnote on verse 33), who was an eminent Elder. Having heard him preach one day, she renounced the world and, working for insight by studying the law of impermanence as illustrated in her own ageing body, she attained arahantship. It is said that she charged fifty kahāpanas a night from her patrons and that Vesālī became very prosperous through her. It was this that prompted Bimbisāra to get a courtesan for his own city of Rājagaha.

In the time of Sikhī Buddha she had entered the Order. While yet a novice, she took part in a procession of bhikkhunīs, 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 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.

There are two verses in the Theragāthā (vv.1020-21) which, according to tradition, were spoken by Ananda 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.

APPENDIX 10

Cāpā Therī and Ājīvaka Upaka Thero

DPPN has this information: “Upaka was the famous Ājīvaka whom the Buddha met on his way between Gayā and the Bodhi Tree, after he set out from Isipatana for the preaching of the First Sermon. Upaka questioned the Buddha on his attainments, and when the Buddha told him what he had accomplished he asked the Buddha if he were “Anantajina”. When the Buddha acknowledged it, Upaka shook his head saying, “It may be so, friend” and went along by another road. 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”.

The underlined line should be corrected to after he set out for Isipatana for the preaching of the First Sermon.

DPPN continues: “After this meeting Upaka went to the Vankahāra country and there, having fallen desperately in love with Cāpā, the daughter of a huntsman who looked after him, starved for seven days and in the end persuaded the huntsman to give her to him in marriage. For a living, Upaka hawked about the flesh brought by the huntsman. In due course Cāpā bore him a son, Subhadda. When the baby cried, Cāpā sang to him saying, “Upaka’s son, ascetic’s son, game-dealer’s boy, don’t cry” thus mocking her husband. In exasperation he told her of his friend Anantajina, but she did not stop teasing him. One day, in spite of her attempts to keep him, he left her and went to the Buddha at Sāvatti. The Buddha, seeing him coming, gave orders that anyone asking for Anantajina should be brought to him. Having learnt from Upaka his story, the Buddha had him admitted to the Order. As a result of his meditation, Upaka became an anāgāmi and was reborn in the Avihā heaven”.

DPPN also states that “The Saṃyutta Nikāya (i.35, 60) records a visit paid to the Buddha by Upaka and six other beings born in Avihā”. However, this appears to be incorrect: The Saṃyutta Nikāya (CDB 1.50) records a visit paid to the Buddha by his former friend Ghaṭikāra who reports that Upaka and six other beings (Palagaṇḍa, Pukkusāti, Bhaddiya, Bhaddadeva, Bāhudanti, and Piṅgiya) born in Avihā have become arahants. Note 111 in CDB identifies Pukkusāti with MLDB 140 and Piṅgiya with CST Suttanipātapāḷi 1120-23.

DPPN continues: “In the Therīgāthā he is also called Kāḷa (verse 310). This may have been a term of affection used because of his dark color and his birth-place is given as Naḷā, a village near the Bodhi Tree, where he is said to have been living with his wife at the time he left her. The Divyāvādāna calls Upaka Upagana”.

APPENDIX 11

Seven Daughters of King Kikī

DPPN information: “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 (Jātaka iv.481). 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”.

In the Apadāna (Khemātherīapadānaṃ, verses 320-321), the names of the seven daughters of King Kikī are given as: Samaṇī, Samaṇaguttā, Bhikkhunī, Bhikkhadāyikā, 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.

The DPPN information 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 Vesālī, 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 Vesālī, it became a place of residence for him.

INDEX OF EPITHETS OF LORD BUDDHA

(Pāli terms sorted in English alphabetical order)

Pāli	English
<i>adantānaṃ dametāraṃ</i>	tamer of the untamed ones
<i>anomapaññassa</i>	one with lofty wisdom
<i>anuttaraṃ</i>	unsurpassed
<i>aparājito</i>	undefeated
<i>appaṭipuggalo</i>	an unrivaled person
<i>bhagavato, bhagavati, bhagavā</i>	Blessed One [also for Lord Koṇāgamana]
<i>buddhaseṭṭhassa</i>	Buddha the best one
<i>buddhavarassa</i>	Buddha the highest one
<i>buddho, buddhena, buddhassa, buddhe, buddhānaṃ</i>	enlightened, by Buddha, of Buddha
<i>cakkhumā</i>	one with eyes
<i>dasabalassa</i>	ten-powered
<i>dvīpadaseṭṭho</i>	best of the two-legged
<i>jināsānaṃ</i>	teaching of the victor
<i>lokajetṭhaṃ</i>	eldest in the world
<i>lokanāthaṃ, lokanāthassa</i>	master of the world
<i>lokapajjotaṃ</i>	light of the world
<i>mahāvīra</i>	great hero
<i>mahesissa, mahesīhi, mahesino</i>	great sage, great sages
<i>purisadammasārathinā</i>	by trainer of tamable men
<i>purisuttamaṃ</i>	best of the men
<i>sambuddhamakutobhayaṃ</i>	self-enlightened, fearless
<i>sambuddho, sambuddhaṃ</i>	self-enlightened
<i>sammāsambuddhassa</i>	rightly self-enlightened
<i>satthā, satthu, satthuno, satthāraṃ</i>	teacher
<i>sugataṃ, sugatena, sugatassa</i>	well-gone one
<i>varapaññassa</i>	highest-wisdom one
<i>varapuññalakkhaṇaṃ</i>	one with highest marks of merit

INDEX OF EPITHETS OF NIBBĀNA 1

(In this book. Pāli terms sorted in English alphabetical order)

Pāli	English
<i>acalaṃ</i>	immovable
<i>aggadhammañca</i>	foremost dhamma
<i>aggaphalaṃ</i>	foremost fruit
<i>ajaramhi</i>	unaging
<i>akampiyaṃ</i>	unwavering
<i>akāpurisasevitaṃ</i>	not resorted to by bad men
<i>akhalitamabhayaṃ</i>	firm and fearless
<i>amataḡāmī, amataṃ, amatamhi</i>	leading to undying, undying
<i>anāsavā</i>	taintless
<i>aputhujjanasevitaṃ</i>	not resorted to by worldly people
<i>asapattamasambādhanaṃ</i>	non-hostile and non-hindering
<i>āsavakkhaya</i>	end of taints
<i>asecanakamojavanāṃ</i>	supremely delightful and sweet
<i>asokaṃ</i>	unsorrowing
<i>atuliyāṃ</i>	incomparable
<i>bodhāya, bodhiñca</i>	enlightenment
<i>dhammādāsaṃ</i>	mirror of dhamma
<i>dhuvāṃ</i>	certainty
<i>idamajarāmarāṃ</i>	this is unaging-undying
<i>idamajaramidamamaramāṃ</i>	this is unaging, this is undying
<i>khemāṃ, khemato, khemaṭṭhāne</i>	refuge, place of refuge
<i>khīṇāsavā</i>	taintless
<i>nirupatāpaṃ</i>	non-tormenting
<i>padamaccutaṃ</i>	ever-lasting station
<i>padamasokaṃ</i>	unsorrowing station
<i>parisuddhapadaṃ</i>	station of complete cleansing
<i>santaṃ</i>	peaceful
<i>santimuttamaṃ</i>	best peace
<i>sivaṃ</i>	auspicious
<i>ṭhānaṃ durabhisambhavaṃ</i>	state hard to originate
<i>ṭhiti</i>	stability
<i>virajaṃ, vītarajaṃ</i>	dustless
<i>vītarāgaṃ, vītarāgā</i>	lustless
<i>yogakkhemamanuttara</i>	unsurpassed refuge from fetters

INDEX OF EPITHETS OF NIBBĀNA 2

(From CDB 43.1-43. Pāli terms sorted in English alphabetical order.
English translations from CDB 43.1-43)

Pāli	English
<i>abbhutaṃ (neuter)</i>	amazing
<i>abyāpajjhaṃ</i>	unafflicted
<i>acchariyaṃ</i>	wonderful
<i>ajjjaraṃ</i>	unaging
<i>amataṃ</i>	deathless
<i>anālayo</i>	unadhesive
<i>anāsavaṃ</i>	taintless
<i>anataṃ</i>	uninclined
<i>anidassanaṃ</i>	unmanifest
<i>anītikadhammaṃ</i>	unailing state
<i>anītikaṃ</i>	unailing
<i>apalokitaṃ</i>	undisintegrating
<i>asaṅkhaṭaṃ</i>	unconditioned
<i>dhuvaṃ</i>	stable
<i>dīpaṃ</i>	island
<i>khemam</i>	secure
<i>leṇam</i>	shelter
<i>mutti (feminine)</i>	freedom
<i>nibbānaṃ</i>	nibbāna
<i>nippapañcaṃ</i>	unproliferated
<i>nīpunaṃ</i>	subtle
<i>paṇītaṃ</i>	sublime
<i>pāraṃ</i>	far shore
<i>saccaṃ</i>	truth
<i>santaṃ</i>	peaceful
<i>saraṇam</i>	refuge
<i>sivaṃ</i>	auspicious
<i>suddhi (feminine)</i>	purity
<i>sududdasaṃ</i>	very difficult to see
<i>tānaṃ</i>	asylum
<i>taṇhākkhayaṃ</i>	destruction of craving
<i>virāgo (masculine)</i>	dispassion

INDEX OF PĀLI PROPER NAMES

(Name sorted in English alphabetical order. Reference to verses in the Name column shows where that name appears. Reference to verses in Verse column in **BOLD** shows the verse sung by the named person. Reference to verses in Verse column in *italics* shows the verse sung by the named person as part of another person's verses.)

Name	Description	Verse	Endnote
<i>Abhaya</i>	Elder Bhikkhu	33-34	33
<i>Abhayā</i>	Elder Bhikkhuni	35-36	34
<i>Abhayamātu</i>	Elder Bhikkhuni	33-34	33
<i>Abhirūpanandā</i>	Elder Bhikkhuni	19-20	19
<i>accharā</i> (named in 376)	Mythical Creature, apsarā	-	135
<i>Aḍḍhakāsi</i>	Elder Bhikkhuni	25-26	24
<i>Ājīvaka Upaka</i> (named in 296, 301, 305, 310)	Person, husband of Cāpā Therī, also known as Kāḷa.	292, 293, 295, 297, 298, 300, 302, 304, 306, 307, 309	112, 113, 114
<i>Ambapālī</i>	Elder Bhikkhuni	252-270	99
<i>Aṅgā</i> (named in 110)	Place, Republic	-	24
<i>Anīkaratta</i> (named in 464, 465, 481, 483, 484, 496, 516, 517)	Person, King of Vāraṇavati City, betrothed to Sumedhā Therī	-	-
<i>Añjanaṇ</i> (named in 147)	Place, Forest	-	-
<i>Aññatarā</i> (1)	Elder Bhikkhuni	1	-
<i>Aññatarā</i> (2)	Elder Bhikkhuni	67-71	49
<i>Anopamā</i>	Elder Bhikkhuni	151-156	71
<i>Antakā</i> (named in 59, 62, 235)	Deva, see Māra.	-	45
<i>Aparāsāmā</i> or <i>Sāmā</i> (2)	Elder Bhikkhuni	39-41	36

Name	Description	Verse	Endnote
<i>Aparāuttamā or Uttamā (2)</i>	Elder Bhikkhuni	45-47	38
<i>Bārāṇasīto (named in 336)</i>	Place, City. Now known as Vārāṇasī, India	-	-
<i>Bhaddākāpilānī (named in 65)</i>	Elder Bhikkhuni	63-66	48
<i>Bhaddākuṇḍalakesā</i>	Elder Bhikkhuni	107-111	59
<i>Bhadrā</i>	Elder Bhikkhuni	9	9
<i>Bodhī (named in 403, 406)</i>	Elder Bhikkhuni	405	-
<i>Buddha</i>	Buddha	51, 338, 364	-
<i>Cālā</i>	Elder Bhikkhuni	182-188	79
<i>Candā</i>	Elder Bhikkhuni	122-126	64
<i>caṇḍālā (named in 511)</i>	People, Group	-	176
<i>Cāpā (named in 293, 297, 312)</i>	Elder Bhikkhuni	292-312	112, 113, 114
<i>Cittā</i>	Elder Bhikkhuni	27-28	26
<i>Dālimalaṭṭhiṃva (named in 298)</i>	Plant, Pomegranate creeper	-	-
<i>Dantikā</i>	Elder Bhikkhuni	48-50	39
<i>Dhammā</i>	Elder Bhikkhuni	17	17
<i>Dhammadinnā</i>	Elder Bhikkhuni	12	12
<i>Dhīrā</i>	Elder Bhikkhuni	6	6
<i>Erakaccha (named in 437)</i>	Place, City	-	149
<i>Gijjhakūṭamhī (named in 48, 108)</i>	Place, Mountain	-	26
<i>Gīrīdāsa (named in 447)</i>	Person, Husband of Isidāsī Therī in a past life	-	139
<i>Gotamo (named in 136, 155, 162)</i>	Lord Buddha, son of Gotama family	-	-
<i>Guttā</i>	Elder Bhikkhuni	163-168	75

Name	Description	Verse	Endnote
<i>haricandana</i> (named in 299)	Plant, Yellow Sandalwood	-	-
<i>Inda</i> (named in 121)	Deva, Lord of Heaven of Thirty- Three, Vedic name for Sakka	-	-
<i>Isidāsī</i> (named in 403, 405, 406, 416, 417, 418, 427)	Elder Bhikkhuni	402-449	139
<i>Jambudīpa</i> (named in 500)	Place, Continent	-	-
<i>Jentā</i>	Elder Bhikkhuni	21-22	20
<i>Jinadattā</i> (named in 429)	Elder Bhikkhuni, Upajjhāya of Isidāsī	-	139
<i>Jīvakambavanamaṃ</i> (named in 368)	Place, Jīvaka mango forest, a Buddhist Retreat in Rājagaha	-	-
<i>Jīvāti</i> (named in 51)	Person, Daughter of Ubbiri Therī	-	40
<i>Kāḷa</i>	Person, see Ājīvaka Upaka	-	-
<i>kambu</i> (named in 262)	Sea Creature, Conch Shell	-	-
<i>kāṇakacchapaṃ</i> (named in 502)	Animal, One-eyed Tortoise	-	169
<i>Kāsi, Kāsijanapado</i> (named in 25, 110, 299)	Place, Republic	-	24
<i>Kāsikasukhumehi</i> (named in 376) <i>Kāsikasukhumāni</i> (named in 379)	Cloth, delicate Kāsi [cloth]	-	-
<i>Kāsikuttamadhārinim</i> (named in 299)	Cloth, best of Kāsi	-	-
<i>Khemā</i>	Elder Bhikkhuni	139-144	68

Name	Description	Verse	Endnote
<i>kinnarimandalocane,</i> <i>kinnariyāriva</i> (named in 377, 383, 385)	Mythical Creature, kinnari	-	4, 39, 135, 136
<i>Kisāgotamī</i>	Elder Bhikkhuni	213-223	85
<i>kolatṭhimattagulikā</i> (named in 500)	Plant, Kolatṭhi fruit	-	-
<i>Koṇāgamane</i> (named in 520)	Person, Lord Koṇāgamana [Past Buddha]	-	-
<i>Koṇca</i> (named in 450)	Person, King of Mantāvati City, Father of Sumedhā Therī	-	-
<i>Kosalā</i> (named in 110)	Place, Republic	-	24
<i>kukkurānaṃ</i> (named in 304)	Animal, Dog	-	-
<i>kumbhīlabhayāni</i> (named in 504)	Animal, Crocodile	-	-
<i>Lakkhiṃ</i> (named in 421)	Devi, Consort of Vishnu (likely Veṇhu of CDB 2.12).	-	144
<i>Magadhā</i> (named in 110)	Place, Republic	-	24
<i>Mahākassapo</i> (named in 63-64)	Elder Bhikkhu, Great Disciple	-	48
<i>Mahāpajāpati Gotamī</i>	Elder Bhikkhuni, aunt and step- mother of Lord Buddha	157-162	73
<i>Majjha, meghassa,</i> <i>meghissa</i> (named in 151)	Person, Father of Anopamā Therī	-	71
<i>Mandhātā</i> (named in 488)	Person, King of Four Continents	-	-
<i>maṇḍūkakacchapā</i> (named in 241)	Frogs and Turtles	-	-

Name	Description	Verse	Endnote
<i>Mantāvati</i> (named in 450)	Place, City– residence of Sumedhā Therī	-	-
<i>Māra</i> (named in 7, 10, 56, 65, 164, 231, 359)	Deva, Lord of Death, also known as pāpima, antakā, etc. Lord of Vasa- vattino or Vasa- vattipura or Para- nimmitavasavatti Heaven	57, 60, 139, 164, 183, 190, 197, 230	45
<i>Māyā [Devī]</i> (named in 162)	Person, Mother of Lord Buddha	-	-
<i>Meruṃ</i> (named in 386)	Place, Mountain	-	-
<i>Mettikā</i>	Elder Bhikkhuni	29-30	28
<i>Mithilaṃ</i> (named in 135, 318, 320)	Place, City	-	-
<i>Mittā</i> (1)	Elder Bhikkhuni	8	8
<i>Mittā</i> (2)	Elder Bhikkhuni	31-32	30
<i>Mittākālī</i>	Elder Bhikkhuni	92-96	55
<i>Muttā</i> (1)	Elder Bhikkhuni	2	3
<i>Muttā</i> (2)	Elder Bhikkhuni	11	11
<i>nāgaṃ, nāgo, nāgā</i> (named in 241, 302)	Animal, Elephant or Snake	-	-
<i>Nālāto</i> (named in 295)	Place, town or village	-	113
<i>Nanduttarā</i>	Elder Bhikkhuni	87-91	54
<i>Nerañjara</i> (named in 307, 310)	River, near Bodhgaya, Bihar, India	-	-
<i>Nimmānaratino</i> (named in 197-198)	Place, Heaven	-	82
<i>Pañcasatamattā</i>	Elder Bhikkhunīs	127-132	66
<i>Pāpima</i> (named in 59, 62, 142, 188, 195, 203, 235)	Deva, see Māra	-	45

Name	Description	Verse	Endnote
<i>Paṭācārā</i> (named in 119, 125, 178)	Elder Bhikkhuni	112-116, 117-118, 175-177	60
<i>pāṭalīm, pāṭalibbalitā</i> (named in 263, 298)	Plant, Pāṭali tree	-	102, 140
<i>Pāṭaliputta</i> (named in 402)	Place, Second Capital of Magadha	-	140
<i>pattalīmakula</i> (named in 260)	Plant, Plantain Buds	-	-
<i>pubbasamudde</i> (named in 502)	Place, Eastern Sea	-	-
<i>Puṇṇā</i> (1)	Elder Bhikkhuni	3	4
<i>Puṇṇā</i> (2)	Elder Bhikkhuni	236-251	93
<i>puṭhulomova</i> (named in 510)	Animal, Fish	-	-
<i>Rājagahe</i> (named in 54)	Place, First Capital of Magadha Janapada (now known as Rajgir in Bihar, India)	-	-
<i>Rāhuggahā</i> (named in 2)	Planet, Mythical	-	-
<i>Rohinī</i> (named in 272, 286)	Elder Bhikkhuni	271-291	105
<i>Sāketete, Sāketato</i> (named in 147, 408)	Place, City. Currently known as Ayodhyā in UP State, India.	-	-
<i>Sakka</i> (named in 181, 367)	Deva, Lord of Heaven of Thirty- Three, another name for Indra	-	-
<i>Sakulā</i>	Elder Bhikkhuni	97-101	57
<i>saloma</i> (named in 253)	Animal, Porcupine	-	-
<i>Sāmā</i> (1)	Elder Bhikkhuni	37-38	35
<i>sāṇa</i> (named in 252)	Plant, Jute	-	-
<i>Saṅghā</i>	Elder Bhikkhuni	18	18
<i>Selā</i> (AKA <i>Āḷavikā</i>)	Elder Bhikkhuni	57-59	43

Name	Description	Verse	Endnote
<i>Sihā</i>	Elder Bhikkhuni	77-81	51
<i>Sindhava</i> (named in 440)	Place, Forest	-	-
<i>siṅgālānaṃ</i> (named in 511)	Animal, Jackal	-	-
<i>Sīsūpacālā</i>	Elder Bhikkhuni	196-203	81
<i>Somā</i>	Elder Bhikkhuni	60-62	46
<i>Soṇā</i>	Elder Bhikkhuni	102-106	58
<i>Subhājīvakambavanikā</i> (named in 368)	Elder Bhikkhuni	368-401	132
<i>Subhākammāradhītu</i> (named in 364, 367)	Elder Bhikkhuni	339-367	127
<i>Sujātā</i>	Elder Bhikkhuni	145-150	70
<i>Sujāta Brāhmaṇa</i> (named in 323, 324, 325)	Person, Father of Sundarī Therī	313-314, 317, 320, 324	
<i>Sukkā</i> (named in 54)	Elder Bhikkhuni	54-56	41
<i>Sumanā</i>	Elder Bhikkhuni	14	14
<i>Sumaṅgalamātā</i>	Elder Bhikkhuni	23-24	22
<i>Sumedhā</i> (named in 450, 462, 467, 482, 483, 484, 487, 496, 516, 517, 524)	Elder Bhikkhuni	450-524	151
<i>sunakhova, sunakhaṃva</i> (named in 511)	Animal, Dog	-	-
<i>Sundarī</i> (named in 328, 330, 334, 335, 336)	Elder Bhikkhuni	313-338	119
<i>Sundarīnandā</i>	Elder Bhikkhuni	82-86	53
<i>susumārā</i> (named in 241)	Animal, Crocodile	-	-
<i>takkāriṃ</i> (named in 298)	Plant, Takkāri tree	-	-
<i>Tāvatiṃsā</i> (named in 197-198)	Place, Heaven	-	82
<i>tila</i> (named in 268)	Plant, Tilaka	-	104
<i>Tiṃsamattā</i>	Elder Bhikkhuni	117-121	63
<i>Tissā</i> (1)	Elder Bhikkhuni	4	5

Name	Description	Verse	Endnote
<i>Tissā</i> (2)	Elder Bhikkhuni	5	-
<i>Tusitā</i> (named in 197-198)	Place, Heaven	-	82
<i>Ubbiri</i> (named in 51)	Elder Bhikkhuni	51-53	40
<i>Ujjeni</i> (named in 407)	Place, City	-	-
<i>Upacālā</i>	Elder Bhikkhuni	189-195	80
<i>Upasamā</i>	Elder Bhikkhuni	10	10
<i>Uppalavaṇṇā</i> (named in 365)	Elder Bhikkhuni	224-235	89
<i>Uttamā</i> (1)	Elder Bhikkhuni	42-44	37
<i>Uttarā</i> (1)	Elder Bhikkhuni	15	15
<i>Uttarā</i> (2)	Elder Bhikkhuni	175-181	77
<i>Vaḍḍhamātu</i>	Elder Bhikkhuni	204-212	85
<i>Vajjī</i> (named in 110)	Place, Republic	-	24
<i>Vāraṇavati</i> (named in 464, 481)	Place, City – residence of King Anīkaratta	-	155
<i>Vasavattino</i> (named in 197-198)	Place, Heaven	-	82
<i>Vāseṭṭhī</i> (named in 314, 317)	Elder Bhikkhuni	133-138 315-316, 318-319	67
<i>Veḷunāliyo</i> (named in 267)	Plant, Knotted Bamboo	-	--
<i>Vepulla</i> (named in 499)	Place, Mountain	-	26
<i>Vijayā</i>	Elder Bhikkhuni	169-174	76
<i>Vimalā</i>	Elder Bhikkhuni	72-76	50
<i>Vīrā</i>	Elder Bhikkhuni	7	7
<i>Visākhā</i>	Elder Bhikkhuni	13	13
<i>Vuḍḍhapabbajitasumanā</i>	Elder Bhikkhuni	16	16
<i>Yāmā</i> (named in 197-198)	Place, Heaven OR Deva, Lord of Yāmā Heaven	-	82

INDEX OF SIMILES AND METAPHORS

(Similes and Metaphors sorted in English alphabetical order.
Usually similes are indicated by *va*, *iva*, *yathā*, *sama*, *sadisa*, *opama*,
etc. – others would be in general metaphors.)

Similes and Metaphors (Pāli)	Verse	Therī
Arahant with dart cut-out, laid down the burden, done what had to be done (<i>kantasallā, ohitabhārā katañhi karaṇīyaṃ</i>)	223	Kisāgotamī
Arms comparable to dilapidated Pāṭali trees (<i>yatha pāṭalibbalitā</i>)	263	Ambapālī
Arms comparable to round iron bars (<i>vaṭṭapalighasadisopamā ubho, ... bāhā</i>)	263	Ambapālī
Being born again and again is fearful like crocodile (<i>[punappunaṃ tāsu tāsu jātisū]; sara kumbhīlabhayāni ca</i>)	504	Sumedhā
Being born again and again is like increasing charnel ground (<i>kaṭasiṃ vaddhente, punappunaṃ tāsu tāsu jātisū;</i>)	504	Sumedhā
Body is foul and impure, flowing-stinking fearfully like a corpse (<i>pūtikāyamasuciṃ, savanagandhaṃ bhayānakaṃ kuṇapaṃ</i>)	468	Sumedhā
Body is similar to the bellows, always oozing, filled with impurities (<i>abhisamviseyyaṃ bhastaṃ, asakiṃ paggharitaṃ asucipuṇṇaṃ</i>)	468	Sumedhā
Body is skeleton plastered with flesh, smeared with blood, residence for worms, food for bird (<i>vikulakaṃ maṃsasoṇitupalittaṃ, kimikulālayaṃ sakuṇabhattaṃ</i>)	469	Sumedhā
Body like a blue lotus risen from the water (<i>uppalaṃ cudakā samuggataṃ</i>)	381	Subhā of Jīvaka Mango Forest

Similes and Metaphors (Pāli)	Verse	Therī
Body like a decayed house with plaster fallen (<i>sopalepapatito jarāgharo</i>)	270	Ambapālī
Body like a doll made from gold (<i>tapanīyakatāva dhītikā</i>)	376	Subhā of Jīvaka Mango Forest
Body like a golden tree in dream (<i>supinanteva suvaṇṇapādapaṃ</i>)	396	Subhā of Jīvaka Mango Forest
Body like a magic trick (<i>māyaṃ viya aggato kataṃ</i>)	396	Subhā of Jīvaka Mango Forest
Body like a Pāṭali tree in-between lamps (<i>antodīpeva pāṭaliṃ</i>)	298	Cāpā
Body like a well-painted picture on the wall (<i>cittikaṃ bhittiyā kataṃ</i>)	395	Subhā of Jīvaka Mango Forest
Body like a well-painted wood-puppet held together by threads and nails, dancing in various ways (<i>sucittitā, sombhā dārukapiḷlakāni vā; tantīhi ca khīlakehi ca, vinibaddhā vividhaṃ panaccakā</i>)	392-94	Subhā of Jīvaka Mango Forest
Body like a well-polished golden plank (<i>kañcanassaphalakaṃva sammatṭhaṃ, ... kāyo</i>)	266	Ambapālī
Body like an apsara walking about in heavenly garden (<i>vicarasi cittalateva accharā</i>)	376	Subhā of Jīvaka Mango Forest
Body like blossom of the Pomegranate creeper (<i>phullaṃ dālimalaṭṭhiṃva</i>)	298	Cāpā
Body with limbs like a Takkāri tree, flowering on the hilltop (<i>kālaṅginiṃva takkāriṃ, pupphitaṃ girimuddhani</i>)	298	Cāpā
Bones in an eon, if accumulated, will be like Vepulla mountain (<i>ekakappamaṭṭhīnaṃ, sañcayaṃ vipulena samaṃ</i>)	499	Sumedhā
Breasts like sagging empty water bags (<i>thevikīva lambanti nodakā</i>)	265	Ambapālī
Controlled elephant crossing the river (see verses 48-50)	48-50	Dantikā
Crossing the flood (<i>tare oghaṃ, maccudheyyaṃ suduttaraṃ</i>)	10	Upasamā

Similes and Metaphors (Pāli)	Verse	Therī
Destroyed lust and hate, [like hot iron dipped in the water cools] making hissing sounds (<i>rāgañca ahaṃ dosañca, cicciṭi cicciṭiṭi vihanāmi</i>)	24	Sumaṅgalamātā
Dhammā like travelers [passing thru desert] drink up the dewdrops (<i>pivanti maññe sappaññā, valāhakamivoddhagū</i>)	55	Sukkā
Dried grain in the pot (<i>upasanto hi te rāgo, sukkhadākaṃ va kumbhiya</i>)	1	Unknown
Ear-lobes like bangles well-made and well-finished (<i>kaṅkaṇaṃ va sukataṃ suniṭṭhitaṃ, ... kannapāḷiyo</i>)	259	Ambapāli
Expecting young of Buddha to travel not-road is like seeking moon as a play-thing (<i>apathena payātumicchasi, candaṃ kīlanakaṃ gavesasi</i>)	386	Subhā of Jīvaka Mango Forest
Expecting young of Buddha to travel wrong path is like climbing the mountain Meru (<i>meruṃ laṅghetumicchasi, yo tvaṃ buddhasutaṃ maggayasi</i>)	386	Subhā of Jīvaka Mango Forest
Eye-brows like well-made by a painter or a writer (<i>cittakārasukatāva lekhikā, ... bhamukā</i>)	256	Ambapāli
Eyelashes like blue lotus (<i>uppalasikharopamāni</i>)	384	Subhā of Jīvaka Mango Forest
Eyes like a ball of lacquer in the hollow of a tree, in the middle like a bubble, with tears (<i>vaṭṭaniriva koṭarohitā, majjhe pubbuḷakā saassukā</i>)	397	Subhā of Jīvaka Mango Forest
Eyes like a doe, like a kinnari (<i>kinnarimandalocane</i>)	377, 385	Subhā of Jīvaka Mango Forest
Eyes like deer, of a kinnari in mountains (<i>akkhīni ca turiyāriva, kinnariyāriva pabbatantare</i>)	383	Subhā of Jīvaka Mango Forest
Eyes shining brilliantly like jewels (<i>bhassarā surucirā yathā maṇi</i>)	257	Ambapāli
Face resembling gold (<i>hāṭakasannibhe mukhe</i>)	384	Subhā of Jīvaka Mango Forest

Similes and Metaphors (Pāli)	Verse	Therī
Feet like stuffed with cotton wool (<i>tūlapuññasadisopamā ubho, ... pādā</i>)	269	Ambapāli
Form like a lump of foam (<i>phenapiṇḍopamassa</i>)	503	Sumedhā
Four oceans, made of tears, mother's milk, and blood (<i>caturodadhī ... upanīte assuthaññarudhiramhi</i>)	499	Sumedhā
Full freedom, like lowering the lamp-wick (<i>tato sūciṃ gahetvāna, vaṭṭiṃ okassayāmahaṃ; Paḍīpasseva nibbānaṃ, vimokkho ahu cetaso</i>)	116	Paṭacārā
Great heroines ordain, like an elephant having cut-off the ties (<i>pabbajanti mahāvīrā, nāgo chetvāva bandhanaṃ</i>)	302	Cāpā
Hair black like the color of bumble bees (<i>kālakā bhamaravaññasādisā</i>)	252	Ambapāli
Hair like a well-planted garden (<i>kānanaṃva suropitaṃ</i>)	254	Ambapāli
Hair like hemp threads (<i>sānavākasādisā</i>)	252	Ambapāli
Hands like roots and rootlets (<i>yathā mūlamūlikā</i>)	264	Ambapāli
Head on fire (<i>sīsamhi ḍayhamānamhi</i>)	495	Sumedhā
Head scented like a divine casket (<i>vāsitova surabhī karaṇḍako</i>)	253	Ambapāli
Head smells like porcupine (<i>salomagandhikaṃ</i>)	253	Ambapāli
Ignorance like an aggregate of darkness (<i>tamokhandhaṃ padāliya</i>)	Many	Several
Lower legs like a Tilaka staff (<i>tiladaṇḍakāriva</i>)	268	Ambapāli
Making all the grass, wood, branches, and leaves into four-fingered heaps, end is not seen of fathers and fathers' fathers (<i>tiṇakaṭṭhasākhāpalāsaṃ ... caturaṅgulikā ghaṭikā, pitupitusveva nappahonti</i>)	501	Sumedhā

Similes and Metaphors (Pāli)	Verse	Therī
Making Jambudīpa continent in balls size of Kolaṭṭhi, end is not seen of mothers and mothers' mothers (<i>jambudīpamupanītaṃ ... kolaṭṭhimattagūlikā, mātā mātusveva nappahonti</i>)	500	Sumedhā
Mind concentrated, understanding like a good horse (<i>cittaṃ samādhesiṃ, assaṃ bhadraṃvoajāniyaṃ</i>)	115	Paṭācārā
Moon freed from Rāhu (<i>muccassu yogehi, cando rāhuggahā iva</i>)	2	Muttā (1)
Moon on the fifteenth (<i>pūrassu dhammehi, cando pannaraseriva</i>)	3	Puṇṇā (1)
Neck smooth like a conch-shell and well-polished (<i>saṅhakamburiva supparamajjitā, ... gīvā</i>)	262	Ambapālī
Nose smooth, high [like a hillock] (<i>saṅhatuṅgasadisī ... nāsikā</i>)	258	Ambapālī
Offending [the young of Buddha] like embracing burning fire (<i>aggiṃ pajjalitaṃ va liṅgiya</i>)	400	Subhā of Jīvaka Mango Forest
Offending [the young of Buddha] like holding a snake (<i>gaṇhiya āsīvisaṃ viya</i>)	400	Subhā of Jīvaka Mango Forest
One-eyed tortoise in the eastern sea ... like that is gaining the human [birth] (<i>kāṇakacchapaṃ pubbasamudde, aparato ca yugachiddaṃ; tassa ca paṭimukkaṃ, manussalābhamhi opammaṃ</i>)	502	Sumedhā
Seen the blessed one (<i>diṭṭho hi me so bhagavā</i>)	22 160	Jentā Mahāpajāpati Gotamī
Sensual pleasures are bitter like snake-poison (<i>āsīvisūpamā</i>)	453	Sumedhā
Sensual pleasures are bitter than five bitter ones (<i>sabbā hi kāmaratiyo, kaṭukatarā pañcakaṭukena</i>)	505	Sumedhā

Similes and Metaphors (Pāli)	Verse	Therī
Sensual pleasures are burning, boiling, wavering, fully tormenting (<i>sabbā hi kāmaratiyo, jalitā kuthitā kampitā santāpitā</i>)	506	Sumedhā
Sensual pleasures are like a dog tied with chain ... what the hungry Caṇḍālā do to the dog (<i>tāva sunakhova saṅkhalābaddho ... chātā sunakhaṃva caṇḍālā</i>)	511	Sumedhā
Sensual pleasures are like a fish who, having swallowed the hook, is so oppressed later (<i>puṭhulomova baḷisaṃ, gilivā pacchā vihaññasi</i>)	510	Sumedhā
Sensual pleasures are very hostile like king, fire, thief, water, and un-loved ones (<i>rājaggicoraudakappiyehi, sādharmaṇā kāmā bahusapattā</i>)	507	Sumedhā
Sensual pleasures like a chain of bones (<i>aṭṭhikaṅkala sannibhā</i>)	490	Sumedhā
Sensual pleasures like a death-tie (<i>maraṇabandhanā</i>)	358	Subhā, daughter of smith
Sensual pleasures like a dream (<i>supinopamā</i>)	492	Sumedhā
Sensual pleasures like a firebrand (<i>ukkopamā</i>)	490, 509	Sumedhā
Sensual pleasures like a grass torch on fire (<i>ādīpitā tiṇukkā</i>)	509	Sumedhā
Sensual pleasures like a piece of meat (<i>maṃsapesūpamā</i>)	492	Sumedhā
Sensual pleasures like a pit full of embers (<i>iṅgālakuyāva AND aṅgārakāsusadisā, respectively</i>)	388 493	Subhā of Jīvaka Mango Forest Sumedhā
Sensual pleasures like a poison-pot [thrown in fire] (<i>visapattoriva [aggito kato]</i>)	388	Subhā of Jīvaka Mango Forest
Sensual pleasures like a snake's head (<i>sappasirūpamā and sappasiropamā, respectively</i>)	355 490	Subhā, daughter of smith Sumedhā

Similes and Metaphors (Pāli)	Verse	Therī
Sensual pleasures like a trap set by Māra (<i>sattānaṃ saṅkilesāya, khippaṃ [khippaṃ (sī.)] mārena oḍḍitaṃ</i>)	359	Subhā, daughter of smith
Sensual pleasures like a scorching hot iron ball (<i>ayoguḷova santatto</i>)	491	Sumedhā
Sensual pleasures like an aggregate of fire (<i>aggikkhandhūpamā</i>)	353	Subhā, daughter of smith
Sensual pleasures like an entrance to great delusion (<i>mahanto mohanāmukho</i>)	354	Subhā, daughter of smith
Sensual pleasures like an unfriendly assassin (<i>amittā vadhakā kāmā</i>)	349, 353	Subhā, daughter of smith
Sensual pleasures like borrowed goods (<i>yācitakūpamā</i>)	492	Sumedhā
Sensual pleasures like chopping block of aggregates (<i>khandhāsaṃ adhikuṭṭanā</i>)	58 141 234	Selā (Āḷavikā) Khemā Uppalavaṇṇā
Sensual pleasures like day after day being hit thrice by one hundred spears (<i>divase divase tisatti, satāni</i>)	475	Sumedhā
Sensual pleasures like embroiled in the mud (<i>kāmapaṅkena</i>)	356	Subhā, daughter of smith
Sensual pleasures like fruit of a tree (<i>rukkhapphalūpamā</i>)	492	Sumedhā
Sensual pleasures like misfortune and dreadful (<i>upasaggo bhīmarūpo</i>)	355	Subhā, daughter of smith
Sensual pleasures like spears and darts (<i>sattisūlūpamā</i>)	58 141 234 493	Selā (Āḷavikā) Khemā Uppalavaṇṇā Sumedhā
Sensual pleasures like sword's edge (<i>asisūnūpamā</i>)	490	Sumedhā
Sensual pleasures like vomit (<i>vantasamā</i>)	480	Sumedhā
Serving husband like an attendant (<i>parikammakārikā viya, sayameva patiya vibhūsemi</i>)	413	Isidāsī

Similes and Metaphors (Pāli)	Verse	Therī
Serving husband like mother taking care of the sole son <i>(mātāva ekaputtakaṃ, tathā bhattāraṃ paricarāmi)</i>	414	Isidāsī
Sorrow removed like pulling-out dart, difficult to see, piercing heart <i>(abbahī vata me sallaṃ, duddasaṃ hadayassitaṃ)</i>	52 131	Ubbiri Pañcasatamattā
Sounding sweetly like a cuckoo <i>(kokilāva madhuraṃ nikūjijaṃ)</i>	261	Ambapālī
Teeth white like the plantain buds <i>(pattalīmakulavaṇṇasādisā, ... dantā)</i>	260	Ambapālī
Thighs comparable to an elephant trunk <i>(nāgabhogasadisopamā ubho, ... ūrū)</i>	267	Ambapālī
Thighs like [knotted] bamboos <i>(yathā veḷunāḷiyo)</i>	267	Ambapālī
Three crooked things (mortar, pestle, and crooked husband) <i>(sumuttā sādhumuttāmi, tīhi khujjehi muttiyā; Udukkhalena musalena, patinā khujjakena ca)</i>	11	Muttā (2)
Three crooked things (pestle, shameless husband, stinking rice-cooker) <i>(sumuttikā sumuttikā, sādhumuttikāmi musalassa; Ahiriko me chattaṃ vāpi, ukkhalikā me dedḍubhaṃ vāti)</i>	23	Sumaṅgalamātā
Two-fingered wisdom cannot reach it <i>(na taṃ dvaṅgulapaññāya, sakkā pappotumitthiyā)</i>	60	Somā
Using body like a bird-catcher [wishing ill] for a bird, you wish for me to be tied; <i>(sākuntikova sakunīṃ, yathā bandhitumicchati)</i>	300	Cāpā
With a goad controlling the herd <i>(patodaṃ samavassari)</i>	210	Vaḍḍhamātu
World on fire, aflame, burning, wavering <i>(sabbo ādīpito loko, sabbo loko padīpito; Sabbo pajjalito loko, sabbo loko pakampito)</i>	200	Sīsūpacālā

PĀLI-ENGLISH GLOSSARY

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

(Prefixes:

1. abhi* = well but not always.
2. pari* = completely [except: paritappayiṃ, paritappasi = very tormented].
3. sam* = fully but not always.
4. vi*, vipa* = fully [except: bahuvighātā, virajaṃ, virajjaṃ, virajjanti, viṣṇuyuttaṃ, viṣṇuyuttā].
5. vīta* = without.
6. du as a prefix usually means bad, ill, not good, lacking, etc. su as a prefix usually means opposite)

Pāli	English
<i>abbahī</i>	pulled-out
<i>abbhantaramassa</i> (<i>abhi + antaraṃ + assa</i>)	well-inside was (well + inside + was)
<i>abbhudīresuṃ</i>	uttered
<i>abbhuto, abbhutaṃ</i>	unparalleled, wonderful
<i>abbūḷhasallāhaṃ</i> (<i>abbūḷha + sallaṃ + ahaṃ</i>)	with dart pulled-out (pulled-out + dart + I am)
<i>ābharaṇaṃ</i>	ornaments
<i>abhāsithāti (abhāsitha + iti)</i>	spoke
Abhayā (<i>feminine</i>), <i>Abhaya (A + bhaya)</i>	Fearless (without + fear)
Abhayamātu (<i>Abhaya + mātu</i>)	Mother of Abhaya Thero (Abhaya + mother)
<i>abhigaḷḷantiva</i> (<i>abhigaḷḷanti + iva</i>)	making sounds (making sounds + like)
<i>abhinandi, abhinanditaṃ,</i> <i>abhinandanti, abhinanditena (see</i> <i>devakāyābhinandinī, nandī)</i>	well-pleasing, well-pleased
<i>abhiñhaṃ</i>	repeatedly

Pāli	English
<i>abhinibbijja</i>	piercingly
<i>abhinimmitvā</i>	having created
<i>abhiññā</i>	higher knowledges
<i>abhiññāvositō</i> (<i>abhiññāya + vositō</i>)	perfected in higher knowledges (higher knowledges + perfected)
<i>abhiropehi</i>	beautiful makeup
<i>abhiruha, abhirūhiya</i>	climb, climbing
<i>Abhirūpanandā</i>	Pleasing Beauty
<i>abhirūpo</i>	handsome
<i>abhisambhontī</i>	originate
<i>abhisaṃviseyyaṃ</i>	similar to
<i>abhivādayitvā</i>	having saluted
<i>abhiyobbanam</i>	prime of youth
<i>abhuñjahaṃ</i> (<i>abhuñja + ahaṃ</i>) (see <i>bhuñja, bhuñjāhi, bhuñjati, bhuñjahaṃ</i>)	I ate (ate + I)
<i>abravī</i>	spoke
<i>acalaṃ</i> (<i>a + calaṃ</i>)	immovable (im + movable) [Nibbāna]
<i>acariṃ</i> (also see <i>cara, carā, carāhi, carissāmi, carissasī, carasi, cariṃ, cārihaṃ, ciṇṇā, caramānā, caritvā, caritvāna, vicarasi, vicariṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha</i>)	dwelt
<i>accharā</i>	<i>Untranslated</i>
<i>acchare</i>	acting
<i>acchariyamabbhutaṃ</i> (<i>acchariyaṃ + abbhutaṃ</i>)	astonishing and wonderful (astonishing + wonderful)
<i>acchinditvā</i>	cut-off
<i>acetanā</i> (<i>a + cetanā</i>)	unintentionally (without + intention)
<i>ācikkhissaṃ</i>	I will tell
<i>aciraṃ</i> (<i>a + ciraṃ</i>) (see <i>ciraṃ</i>)	short duration (not + long)
<i>adantaṃ</i> (<i>a + dantaṃ</i>)	untamable (un + tamable)
<i>adantānaṃ</i> (<i>a + dantānaṃ</i>)	untamed (un + tamed)
<i>ādāsakañca</i>	mirror

Pāli	English
<i>adāsi, adāsimha</i> (see <i>dadāmi, demi, dehi, detha, dassaṃ, dinnā, dinnāsi, diyyati</i>)	gave, having given
<i>ādāya</i>	taken, having taken
<i>addasaṃ, addasa, addasāhaṃ</i>	seeing, saw, I saw
Aḍḍhakāsi (<i>Aḍḍha + kāsi</i>)	Half Kāsi (half + Kāsi)
<i>aḍḍhaṃ</i>	half
<i>aḍḍhassa</i>	wealthy
<i>aḍḍhenagghaṃ</i> (<i>aḍḍhena + agghaṃ</i>) (see <i>agghaṃ</i>)	half-rated (half + valued)
<i>addhuvā</i> (<i>a + dhuvā</i>), <i>addhuve</i>	uncertain (un + certain)
<i>adhibhūtā</i>	overpowered
<i>adhigaccha, adhigacche</i>	enter upon [realization]
<i>adhigatamidaṃ</i> (<i>adhigatam + idaṃ</i>)	entered upon this [realization] (entered upon + this)
<i>adhikuṭṭanā</i>	chopping block
<i>adhipannānaṃ</i>	assailed
<i>adho</i>	downwards
<i>ādīnavamaṃ</i>	danger
<i>ādīpito, ādīpitā</i>	on fire
<i>ādisissāmi, ādiseyyāsi, ādisitvāna</i>	offer [merits], may offer [merits], having offered [merits]
<i>ādissa</i>	pointed out
<i>adurāgataṃ</i> (<i>a + dura + āgataṃ</i>)	coming is not bad (not + bad + coming)
<i>adūsikaṃ</i> (<i>a + dūsikaṃ</i>)	without hatred (without + hatred)
<i>āgacchantī, āgacchī</i>	coming back, came
<i>āgacchumuttamakulīnā</i> (<i>āgacchuṃ + uttamā + kulīnā</i>)	came from best families (came + best + families)
<i>agamī</i>	went
<i>āgantvā</i>	came, having come
<i>agāramāvasa</i> (<i>agāraṃ + āvasa</i>)	living in home (home + living)
<i>agārasmānagāriyaṃ</i> (<i>agārasmā + anagāriyaṃ</i>)	from home to homelessness (from home + to homelessness)
<i>agārasmiṃ</i>	in home
<i>āgatassa, āgato</i>	coming, came

Pāli	English
<i>aggadhammañca</i> (<i>agga + dhamma + ca</i>)	foremost dhamma (foremost + dhamma + too) [Nibbāna]
<i>aggamahesī</i> (<i>agga + mahesī</i>), <i>aggamahesiyā</i>	foremost queen (foremost + queen)
<i>aggaphalaṃ</i> (<i>agga + phalaṃ</i>)	foremost fruit (foremost + fruit) [Nibbāna]
<i>aggato</i>	created <i>literally in front</i>
<i>agghaṃ</i> (see <i>aḍḍhenagghaṃ</i>)	rated <i>literally valued</i>
<i>aggikkhandhūpamā</i> (<i>aggi + khandha + upamā</i>)	like an aggregate of fire (fire + aggregate + like)
<i>aggiṃ</i> , <i>aggito</i>	fire, thrown in fire
<i>aghaṃ</i>	grief
<i>aghamūlaṃ</i> (<i>agha + mūlaṃ</i>), <i>aghamulā</i>	root of grief (grief + root)
<i>aghaṭamānena</i> (<i>a + ghaṭamānena</i>)	don't endeavor (don't + endeavor)
<i>ahaṃ</i> , <i>ahañca</i> (<i>ahaṃ + ca</i>)	I, I too (I + too)
<i>ahamamhi</i> (<i>ahaṃ + amhi</i>)	I am (I + am)
<i>ahampi</i> (<i>ahaṃ + api</i>)	I too (I + too)
<i>āhāraṃ</i>	food
<i>āharimena</i>	enticing by
<i>aharissaṃ</i>	eat
<i>ahiriko</i> (<i>a + hiriko</i>)	shameless (without + shame)
<i>aho</i>	oh
<i>ahosi</i> , <i>ahosiṃ</i>	be, I was
<i>ahu</i> , <i>ahuṃ</i>	was, had
<i>ahumha</i>	we were, we had
<i>ajānako</i> (<i>a + jānako</i>), <i>ajānantā</i> , <i>ajānantassa</i>	unknowing (un + knowing)
<i>ajaramhi</i> (<i>a + jaramhi</i>)	unaging (un + aging) [Nibbāna]
Ājīvaka Upaka	Husband of Cāpā Therī , also known as Kāḷa
<i>ajja</i>	today
<i>ajjamhi</i> (<i>ajja + amhi</i>)	today I (today + I)
<i>ajjāpi</i> (<i>ajja + api</i>)	even today (today + even)

Pāli	English
<i>ajjaṭṭhamī</i> (<i>ajja</i> + <i>aṭṭhamī</i>)	today is the eighth [day] (today + eighth)
<i>ajjeva</i> (<i>ajj</i> + <i>eva</i>)	today itself (today + itself)
<i>ajjhatañca</i> (<i>ajjhattaṃ</i> + <i>ca</i>)	internally too (internally + too)
<i>ajjhositā</i>	tending
<i>ajjhupagacche</i> (see <i>paṇāmamupagamma</i> , <i>rukhamūlamupagamma</i> , <i>sāmikamupemi</i> , <i>samupagamāmi</i> , <i>upeccāpi</i> , <i>upehi</i> , <i>upemi</i> , <i>upagacchiṃ</i> , <i>upagacchasi</i> , <i>upagamma</i> , <i>upasaṅkamiṃ</i> , <i>upasaṅkamma</i>)	approached
<i>akallo</i> (<i>a</i> + <i>kallo</i>)	unwell (un + well)
<i>akaṃ</i>	did
<i>akammakāmā</i> (<i>a</i> + <i>kammakāmā</i>) (see <i>kammakāmā</i>)	not delighting in work (not + delighting in work)
<i>akampiyaṃ</i> (<i>a</i> + <i>kampiyaṃ</i>)	unwavering (un + wavering) [Nibbāna]
<i>akaṃsu</i>	practiced
<i>akāpurisasevitaṃ</i> (<i>a</i> + <i>kā</i> + <i>purisa</i> + <i>sevitaṃ</i>)	not resorted to by bad men (not + bad + men + resorted to) [Nibbāna]
<i>akāsiṃ</i>	I did
<i>akhalitamabhayaṃ</i> (<i>a</i> + <i>khalitaṃ</i> + <i>a</i> + <i>bhayaṃ</i>)	firm and fearless (not + infirm + without + fear) [Nibbāna]
<i>ākiñcaññāñhi</i>	having nothing
<i>akkhaṇo</i> (<i>a</i> + <i>khaṇo</i>)	[unfavorable] moment (non + moment)
<i>akkhāto</i> , <i>akkhātā</i> (see <i>idamakkhāsi</i>)	declared
<i>akkhīni</i> (see <i>cakkhumā</i> , <i>cakkhumatī</i> , <i>dibbacakkhu</i> , <i>dibbacakkhuṃ</i> , <i>kinnarimandalocane</i> , <i>nayanā</i> , <i>nayanāni</i> , <i>nettahesumabhinīlamāyatā</i> .)	eyes
<i>akkuṭṭhavandite</i> (<i>akkuṭṭha</i> + <i>vandite</i>)	curse-pay homage (curse + pay homage)

Pāli	English
<i>akusītā (a + kusītā)</i>	unindolent (un + indolent)
<i>alabhamānā (a + labhamānā), aladdhā (a + laddhā) (see aladdhā, laddhaṃ, laddho, paṭiladdhāna)</i>	not having gained (not + having gained)
<i>alaṃ</i>	enough!
<i>alaṅkatā</i>	decorated
<i>alasā</i>	lazy
<i>amanussasevitaṃ (a + manussā + sevitaṃ)</i>	resorted to by non-humans (non + humans + resorted to)
<i>amataḡāmī (a + mata + ḡāmī)</i>	leading to undying (un + dying + leading) [Nibbāna]
<i>amataṃ (a + mataṃ), amatamhi</i>	undying (un + dying) [Nibbāna]
<i>amatamadhiḡacchiṃ (a + matam + adhiḡacchiṃ)</i>	entered upon [realization] of undying (without + death + entered upon [realization] of) [Nibbāna]
Ambapālī <i>(Amba + pālī)</i>	Nurtured by the Mango Tree (mango tree + nurtured)
<i>amhākaṃ</i>	us, for us, of us
<i>amittā (a + mittā), amittāva</i>	[acting] unfriendly (un + friendly)
<i>amittaḡananā (amitta + ḡananā)</i>	breeding enmity (enmity + breeding)
<i>amma, ammā</i>	O mother, mother
<i>amoghaṃ (a + moghaṃ), amogho</i>	fruitful (non + stupid)
<i>āṇāḡhanamissariyaṃ (āṇā + ḡhanam + issariyaṃ)</i>	sovereign with wealth and supremacy (authority + wealth + supremacy)
<i>anaḡāriyaṃ (an + aḡāriyaṃ)</i>	homelessness (without + home)
<i>anaḡārūpanissayo (anaḡāra + upanissayo)</i>	dependent on homelessness (homelessness + dependent)
<i>analaṃ (an + alaṃ), analasā</i>	not lazy (not + lazy)
<i>anamataḡge, anamatagḡato</i>	endless
<i>anaṇā (an + aṇā)</i>	free of debt (no + debt)
<i>anaṅḡaṇaṃ (an + aṅḡaṇaṃ)</i>	lustless (without + lust)
<i>anaṅṅāthā (an + aṅṅāthā)</i>	not otherwise (not + otherwise)
<i>anantāḡīnavā (anantaṃ + āḡīnavā)</i>	endless danger

Pāli	English
<i>anantarāvimokkhāsiṃ</i> (<i>anantarā + vimokkho + āsiṃ</i>)	fully freed in no long time (no long time + fully freed + I was)
<i>anapekkhāva</i> (<i>an + apekkhāva</i>)	unexpectedant (without + expectations)
<i>anappakaṃ</i>	many
<i>anāsavā</i> (<i>an + āsavā</i>) (see <i>āsavakkhayo, āsavā, āsave,</i> <i>khīṇāsavā</i>)	taintless (without + taint) [Nibbāna]
<i>anatthikā</i> (<i>an + atthikā</i>)	unaimed for (un + aimed)
<i>anāvilāṃ</i> (<i>an + āvilāṃ</i>)	unagitated (un + agitated)
<i>andha</i>	blind
<i>andhabhūtā</i> (<i>andha + bhūtā</i>)	vision-less (blind + being)
<i>andhovaṭṭo</i> (<i>andho + iva + aṭṭo</i>)	distressed by blindness (blind + like + distressed)
<i>anejaṃ</i> (<i>an + ejaṃ</i>), <i>anejā</i>	imperturbable (im + perturbable) [concentration]
<i>anekajātisaṃsāraṃ</i> (<i>aneka + jāti + saṃsāraṃ</i>)	through many births in the round of existences (many + births + the round of existences)
Aṅgā	one of the Sixteen Janapadas (Republics)
<i>aṅgārakāsusadisā</i> (<i>aṅgāra + kāsu + sadisā</i>)	like a pit full of embers (embers + pit + like)
<i>anibbisam</i>	not finding
<i>aniccā</i> (<i>a + niccā</i>), <i>anicce</i> , <i>aniccamhi</i>	impermanent (im + permanent)
<i>aniccasaññam</i> (<i>a + nicca + saññam</i>), <i>aniccasaññā</i>	perception of impermanence (im + permanence + perception)
Anīkaratto , <i>anikaratto</i> , <i>anikarattaṃ</i> , <i>anikarattassa</i> , <i>anīkarattañca</i>	King Anīkaratta
<i>animittaṇca</i> (<i>a + nimittaṃ + ca</i>)	signless too [concentration] (without + sign + too)
<i>añjaliṃ</i>	with folded hands [respectfully]
Añjanaṃ	Añjana [forest]
<i>añjaniṇca</i>	kohl too

Pāli	English
<i>aṅkusamādāya</i> (<i>aṅkusaṃ</i> + <i>ādāya</i>)	having taken goad (goad + having taken)
<i>aññā, aññañca</i>	others too
<i>annaṃ</i>	food
<i>aññaṃ</i>	[final] knowledge
<i>aññamaññaṃ</i> (<i>aññaṃ</i> + <i>aññaṃ</i>), <i>aññamaññaena</i>	each other (each + other), for each other
<i>annapānassa</i> (<i>anna</i> + <i>pānassa</i>)	food and drinks (food + drinks)
<i>aññāsamatimaññihaṃ</i> (<i>aññāsaṃ</i> + <i>atimaññiṃ</i> + <i>ahaṃ</i>)	I was despising others (others + was despising + I)
Aññatarā	some other
<i>aññaena</i>	somewhere else
<i>annena, annañca</i> (<i>annaṃ</i> + <i>ca</i>)	food, food too (food + too)
<i>anomaṃaṇṇassa</i> (<i>anoma</i> + <i>paṇṇassa</i>)	one with lofty wisdom (lofty + wisdom) [Lord Buddha]
Anopamā (<i>an</i> + <i>opamā</i>)	Incomparable (no + simile)
Antakā	End-maker, a title of Māra
<i>antaradhāyāmi</i>	disappear
<i>antarāyikā</i>	block
<i>antimaṃ, antimoyaṃ</i> (<i>antimaṃ</i> + <i>ayaṃ</i>)	last [body], this is last [body] (last + this [body])
<i>anto</i>	end
<i>antodīpeva</i> (<i>anto</i> + <i>dīpe</i> + <i>eva</i>)	like in-between lamps (in-between + lamps + like)
<i>anubandhe</i>	entangled
<i>anubhonti, anubhohisi, anubhūtaṃ</i>	experience
<i>anubrūhehi, anubrūhaya</i>	cultivate
<i>anudahanti</i>	burning
<i>anuddhatā</i> (<i>an</i> + <i>uddhatā</i>)	non-restless (non + restless) <i>can also be translated unconceited</i>
<i>anugacchāmi</i>	I follow that path
<i>anujānāhi, anujānātha</i>	please permit
<i>anukampāya, anukampikā</i>	with compassion
<i>aṇumattopi</i> (<i>aṇu</i> + <i>matto</i> + <i>api</i>)	even as much as an atom (atom + as much as + even)
<i>anunentī</i>	requested

Pāli	English
<i>anupādāya</i> (<i>an</i> + <i>upādāya</i>)	without grasping (without + grasping)
<i>anupāsito</i> (<i>an</i> + <i>upāsito</i>)	un-devoted (un + devoted)
<i>aṅūpi</i>	minutest, atomic
<i>anuppatto</i> , <i>anuppattā</i>	reached
<i>anurattaṃ</i> , <i>anurattā</i>	delighting, delightedly
<i>anusāsi</i> , <i>anusāsanī</i> , <i>anusāsanīṃ</i> , <i>anusitṭhīṃ</i> , <i>anusitṭhā</i>	teaching, taught
<i>anuttaraṃ</i> (<i>an</i> + <i>uttaraṃ</i>)	unsurpassed (un + surpassed) [Lord Buddha]
<i>anuvicinantī</i>	investigating
<i>apaccavekkhitam</i> (<i>a</i> + <i>paccavekkhitam</i>)	not contemplated (not + contemplated)
<i>apaccisaṃ</i>	burnt <i>literally</i> cooked
<i>apakīritūna</i>	disgrace
<i>apaññātā</i> (<i>a</i> + <i>paññātā</i>)	unknown (un + known)
<i>apāpikā</i> (<i>a</i> + <i>pāpikā</i>)	innocent (not + evil)
<i>apāpuritvānaṃ</i> (<i>apāpuritvāna</i> + <i>ahaṃ</i>)	I having opened (having opened + I)
<i>aparaddhaṃ</i> , <i>aparādhitaṃ</i> , <i>aparajjhaṃ</i>	fault
<i>aparājitaṃ</i> (<i>a</i> + <i>parājitaṃ</i>), <i>aparājito</i>	undefeated (un + defeated) [Lord Buddha]
<i>Aparāsāmā</i> (<i>Sāmā</i> 2) (<i>Aparā</i> + <i>sāmā</i>)	Another Peaceful (another + peaceful)
<i>aparato</i>	far away, western
<i>Aparāuttamā</i> (<i>Uttamā</i> 2) (<i>Aparā</i> + <i>uttamā</i>)	Another Best (another + best)
<i>aparihīno</i> (<i>a</i> + <i>pari</i> + <i>hīno</i>)	unaged (un + completely + declined)
<i>aparimāṇam</i> (<i>a</i> + <i>pari</i> + <i>māṇam</i>)	immeasurable (not + completely + measurable)
<i>aparimitā</i> (<i>a</i> + <i>parimitā</i>), <i>aparimitaṅca</i>	boundless (without + bound)
<i>apathena</i> (<i>a</i> + <i>pathena</i>)	not a road (not + road)
<i>apeta viññāṇo</i> (<i>apeta</i> + <i>viññāṇo</i>)	consciousness has departed (departed + consciousness)

Pāli	English
<i>aphassayi, aphassayiṃ, aphusiṃ</i>	contacted
<i>api, pi</i>	and, too, even, and then, also
<i>appabhoge (appa + bhoge)</i>	little to partake (little + partake)
<i>appakaṃ</i>	little
<i>appakassa</i>	trifling [little]
<i>appamādaratāya</i> (<i>a + pamāda + ratāya</i>)	delighting in heedfulness (without + heedlessness + delighting)
<i>appamattā (a + pamattā),</i> <i>appamattāya, appamattassa</i>	heedful (without + heedlessness), heedfully
<i>appassādā</i> (<i>appa + assādā</i>)	gladdening only a little (little + gladdening)
<i>appaṭibaddhacittā</i> (<i>a + paṭibaddha + cittā</i>)	unobsessed mind (un + obsessed + mind)
<i>appaṭipuggalo</i> (<i>a + paṭi + puggalo</i>)	unrivaled person (un + rivaled + person) [Lord Buddha]
<i>appaṭivānīyaṃ</i> (<i>a + paṭivānīyaṃ</i>)	cannot be turned back (not + turned back)
<i>appattāva</i> (<i>a + pattāva</i>)	without having reached (not + reached)
<i>appekaccā</i>	[for] some
<i>appeva (api + eva)</i>	perhaps (and + then)
<i>appossukkā</i> (<i>appa + usuukkā</i>)	uninterested [in worldly affairs] (little + enthusiasm)
<i>āpucchahaṃ, apucchāhaṃ,</i> <i>āpucchitūna, āpucchāhaṃ</i>	I ask for permission, having asked for permission
<i>apucchimsu</i>	asked
<i>aputhujjanasevitaṃ</i> (<i>a + puthujjana + sevitaṃ</i>)	not resorted to by worldly people (not + worldly people + resorted to) [Nibbāna]
<i>aputtikā (a + puttikā)</i>	without sons (without + sons)
<i>āraddhavīriye (āraddha + vīriye)</i>	firm and energetic (firm + energy)
<i>ārādhayāhi</i>	attain
<i>arahato</i>	Untranslated [arahant]
<i>arati (a + rati), aratī</i>	non-delight (non + delight)

Pāli	English
<i>aratimajjhagaṃ</i> (<i>a + ratiṃ + ajjhagaṃ</i>)	became non-delighted (non + delighted + attain)
<i>ariyaddhanaṃ</i> (<i>ariya + dhanaṃ</i>)	noble wealth (noble + wealth)
<i>ariyamaggaṃ</i> (<i>ariya + maggaṃ</i>)	noble path (noble + path)
<i>ariyasaccāni</i> (<i>ariya + saccāni</i>)	noble truths (noble + truths)
<i>ariyaṭṭhaṅgikaṃ</i> (<i>ariyaṃ + aṭṭha + aṅgikaṃ</i>)	noble eightfold (noble + eight + limbed)
<i>ariyo, ariyaṃ, ariyā</i>	noble
<i>ārogyaṃ</i>	wellness <i>literally health</i>
<i>āruhī</i>	climbed
<i>āsādiya</i>	offended
<i>asahamānā</i> (<i>a + sahamānā</i>)	unbearably (un + bearably)
<i>asahāyikā</i> (<i>a + sahāyikā</i>)	without a partner (no + partner)
<i>asakāmā</i>	vulgar
<i>asakiṃ</i>	always
<i>āsamsukā</i>	glutton
<i>asaṃvutā</i> (<i>a + saṃvutā</i>) (<i>see saṃvutā, sīlasaṃvuto, susaṃvutā</i>)	unguarded (un + guarded)
<i>āsanaṃ, āsane</i>	seat, on the seat
<i>asaṅgamānasā</i> (<i>a + saṅga + mānasā</i>)	unattached mind (un + attached + mind)
<i>asapattamasambādhaṃ</i> (<i>a + sapattaṃ + a + sambādhaṃ</i>)	non-hostile and non-hindering (non + hostile + non + hindering) [Nibbāna]
<i>asapattamhi</i> (<i>a + sapattamhi</i>)	non-hostile (non + hostile)
<i>asāre</i> (<i>a + sāre</i>), <i>asārena, asārehi, asārassa</i>	essence-less (without + essence)
<i>asassataṃ</i> (<i>a + sassataṃ</i>), <i>asassatā</i>	non-eternal (non + eternal)
<i>āsavā, āsave</i> (<i>see āsavakkhayo, anāsavā, khīṇāsavā</i>)	taints
<i>āsavakkhayo</i> (<i>āsava + khayo</i>) (<i>see āsavā, āsave, anāsavā, khīṇāsavā</i>)	end of taints (taints + end) [Nibbāna]
<i>āsāya</i>	hope
<i>asecanakamojvaṃ</i> (<i>asecanakaṃ + ojaṃ</i>)	supremely delightful and sweet (supremely delightful + sweet) [Nibbāna]

Pāli	English
<i>asevīhaṃ (asevi + ahaṃ)</i>	I resorted to (resorted to + I)
<i>āsiṃ</i>	I was
<i>asisūnūpamā (asi + sūn + ūpamā)</i>	like sword's edge (sword + edge + like)
<i>asitanicitamuduke</i>	dark and luxuriant pile
<i>āsīvisāṃ</i>	a snake <i>literally poisoned fang</i>
<i>āsīvisūpamā (āsī + vis + ūpamā)</i>	like snake-poison (fang + poison + like) <i>literally snake + like</i>
<i>asmiṃ</i>	this
<i>asokaṃ (a + sokaṃ)</i>	unsorrowing (un + sorrowing) [Nibbāna]
<i>assa</i>	would become
<i>assaṃ</i>	horse
<i>assamaṇā</i>	not a renunciate
<i>assarathaṃ (assa + rathaṃ)</i>	horse and chariot (horse + chariot)
<i>assu, assū</i>	tears
<i>assuthaññarudhiramhi (assu + thaññaṃ + rudhiramhi)</i>	tears, mother's milk, and blood (tears + mother's milk + blood)
<i>asubhāya (a + subhāya)</i>	repulsiveness (not + beautiful)
<i>asuciṃ (a + suciṃ), asucī</i>	impure (im + pure)
<i>asucipuṇṇaṃ (a + suci + puṇṇaṃ)</i>	filled with impurities (im + purities + filled)
<i>āsūpasampadā (āsī + upasampadā)</i>	was higher ordination (was + higher ordination)
<i>asurakāye (asura + kāye)</i>	among asuras (asuras + among)
<i>atha</i>	thus
<i>athaddasāsiṃ</i>	then I saw
<i>athāsi</i>	then you were
<i>atho</i>	and, also, then, thus
<i>atikkamaṃ (see samatikkamaṃ)</i>	transcend
<i>atītaṃse</i>	past
<i>atitto, atittāva (see santappayitvā, tappaya, titti)</i>	unsatisfied
<i>atīva</i>	acutely

Pāli	English
<i>atrajā</i>	born of him
<i>attānaṃ</i>	self
<i>attānaṃ (a + tānaṃ) (see tānaṃ)</i>	unsheltered (un + sheltered)
<i>attano, attato</i>	mine, as mine [personality view]
<i>aṭṭhagunaṃ (aṭṭha + gunaṃ)</i>	eight times (eight + times)
<i>aṭṭhakanipāto (aṭṭhaka + nipāto)</i>	chapter of eights (eights + chapter)
<i>atthaṃ</i>	aim [meaning]
<i>aṭṭhamī, aṭṭhamiyā</i>	eighth [night of the fortnight], on the eighth
<i>aṭṭhaṅgasusamāgataṃ (aṭṭha + aṅga + susamāgataṃ)</i>	tempered by eightfold precepts (eight + limbed + tempered [precepts])
<i>aṭṭhaṅgiko, aṭṭhaṅgikañca (aṭṭha + aṅgikaṃ + ca)</i>	eightfold, and eightfold (eight + limbed + too)
<i>aṭṭhāsiṃ</i>	[I] stood
<i>atthāya</i>	benefit
<i>atthi</i>	yes, there is
<i>aṭṭhikaṅkala (aṭṭhi + kaṅkala)</i>	chain of bones (bones + chain)
<i>aṭṭhīnañca (aṭṭhīnaṃ + ca)</i>	bones too (bones + too)
<i>aṭṭhinhārusaṅghāte (aṭṭhi + nhāru + saṅghāte)</i>	binding together of bones and sinews (bones + sinews + binding together)
<i>aṭṭīto, aṭṭā, aṭṭitā, aṭṭiyāmi</i>	distressed
<i>atuliyāṃ (a + tuliyāṃ)</i>	incomparable (in + comparable) [Nibbāna]
<i>āturaṃ, āturena</i>	illness
<i>avaca, avacaṃ, avocaṃ</i>	say, said
<i>avajje</i>	in blameless
<i>avasavattinī (a + vasavattinī)</i>	uncontrolled (un + controlled)
<i>avasāyī</i>	end
<i>avasīṃ</i>	dwelt
<i>avekkhantī</i>	seeing
<i>avekkhīmaṃ (avekkhīṃ + ahaṃ)</i>	I have seen (have seen + I)

Pāli	English
<i>āvi</i>	publicly [openly]
<i>aviddasū (a + viddasū)</i>	ignorant (not + knowledgeable)
<i>avijjañca (a + vijjaṃ + ca)</i>	ignorance too (not + knowledge + too)
<i>āvilacitto (āvila + citto)</i>	with an agitated mind (with an agitated + mind)
<i>avitakkassa (a + vitakkassa)</i>	calming of thoughts (without + thoughts)
<i>avītivattā (a + vītivattā)</i>	not having overcome (not + having overcome)
<i>āvuso</i>	friend
<i>ayācito (a + yācito)</i>	unasked (un + asked)
<i>ayaṃ</i>	this
<i>āyanti</i>	come
<i>āyatapamhe</i>	these long eyelashes
<i>ayogūlova (ayo + guḷo + iva)</i>	like iron ball (iron + ball + like)
<i>ayoniso (a + yoniso)</i>	inappropriately (in + appropriately)
<i>ayyā, ayyānaṃ, ayye</i>	noble lady, mistress
<i>ayyakā</i>	grandfather
<i>ayyāyovādo (ayyāya + vādo)</i>	words of noble lady (noble lady + words)
<i>bādhayissasi</i>	hinder
<i>bāhā</i>	arms
<i>bahiddhā</i>	outsiders [to the dhamma]
<i>bāhiraṃ</i>	outside
<i>bahuāyāsaṃ (bahu + āyāsaṃ)</i>	much troublesome (much + troublesome)
<i>bahudukkhā (bahu + dukkhā)</i>	much suffering (much + suffering)
<i>bahudukkhānamālayo (bahu + dukkhānaṃ + ālayo)</i>	residence of much suffering (much + suffering + residence)
<i>bahukaṇṭakā (bahu + kaṇṭakā)</i>	very thorny (very + thorny)
<i>bahuṃ, bahūhi, bahūni, bahūnaṃ, bahukaṃ</i>	many, much, for many
<i>bahusapattā (bahu + sapattā)</i>	very hostile (very + hostile)

Pāli	English
<i>bahussutā, bahussutāyo</i> (<i>bahu + ssutā</i>)	learned (much + heard)
<i>bahutarā</i>	mostly
<i>bahūvatasamādānā</i> (<i>bahū + vata + samādānā</i>)	undertaking many rites and rituals (many + rites-rituals + undertaking)
<i>bahuvighātā</i> (<i>bahu + vighātā</i>), <i>bahuvighāte</i> (<i>see</i> <i>ghātaṃ, ghāto, ghātā, ghātāya</i>)	much destructive (much + destructive)
<i>bahuvitte</i> (<i>bahu + vitte</i>)	rich (very + rich)
<i>bālālāpanaṃ</i> (<i>bāla + lāpanaṃ</i>)	topic of prattling for fools (fools + prattling)
<i>balāni</i>	powers
<i>bāḷha</i>	very much
<i>bāḷhadubbalā</i> (<i>bāḷha + dubbalā</i>)	very weak (very + weak)
<i>baḷisaṃ</i>	fish-hook
<i>bālo, bālā, bālānaṃ, bāle</i>	fool, fools
<i>bandhanaṃ, bandhantī, bandhiya,</i> <i>bandhaniyā</i>	ties, tied
<i>bandhitumicchati</i> (<i>bandhituṃ + icchati</i>)	wishing to be tied (tied + wishing to be)
<i>bandho</i>	tied
Bārānasīto	from Bārānasī City
Bhaddākāpilānī (<i>Bhaddā + kāpilānī</i>)	Good Daughter of Kapila (good + daughter of Kapila)
Bhaddākuṇḍalakesā (<i>Bhaddā + kuṇḍala + kesā</i>)	Good with Curly Hair (good + curly + hair)
<i>bhaddante</i>	O venerable sir
<i>bhadde</i>	O good woman
Bhadrā	Good
<i>bhadraṃvajāniyaṃ</i> (<i>bhadraṃ + va + jāniyaṃ</i>)	knowing like a good (good + like + knowing)
<i>bhadraratā</i> (<i>bhadra + ratā</i>)	delight in good (good + delight)
<i>bhagavati, bhagavā</i>	Blessed One [Lord Buddha and Lord Koṇāgamana]
<i>bhaggā</i>	broken
<i>bhāgimā</i>	partner

Pāli	English
<i>bhaginiyo</i>	sisters
<i>bhājamāno, bhājitabbā, bhājantānaṃ</i>	associate with, those who associate
<i>bhājanaṃ</i>	[cooking] vessel
<i>bhamaravaṇṇasādisā</i> (<i>bhamara + vaṇṇa + sādīsā</i>)	like the color of bumble bees (bumble bees + color + like)
<i>bhamukā</i>	eye-brows
<i>bhamukantare</i> (<i>bhamuka + antare</i>)	between [your] eye-brows (eye-brows + between)
<i>bhaṇati, bhaṇasi, bhaṇa, bhaṇī,</i> <i>bhāsasi, bhaṇāmi, bhaṇatī</i>	speaking, spoke, I spoke, speak up
<i>bhaṇito</i>	spoken to
<i>bharyā</i>	wife
<i>bhassarā</i>	shining
<i>bhastam</i>	bellows
<i>bhātā, bhātu, bhātuno</i>	brothers
<i>bhattā, bhattāraṃ</i> (see <i>patim, patinā,</i> <i>patī</i>)	husband
<i>bhattacoḷassa</i> (<i>bhatta + coḷassa</i>)	food and clothes (food + clothes)
<i>bhattam, bhattena</i>	eat, eating
<i>bhattattham</i> (<i>bhatta + attham</i>)	finished eating (eating + finished)
<i>bhattikataṃ</i> (<i>bhatti + kataṃ</i>)	devoted (devotion + doing)
<i>bhātusokena</i> (<i>bhātu + sokena</i>)	with sorrow over brother (brother + with sorrow)
<i>bhava, bhave, bhavā</i> (plural), <i>bhaveyyuṃ</i>	be, becoming
<i>bhavābhavaṃ</i> (<i>bhavā + bhavaṃ</i>)	become this or that (become this + become that)
<i>bhavagataṃ</i> (<i>bhava + gataṃ</i>), <i>bhavagate</i>	gone to becoming (becoming + gone to)
<i>bhavagatamasāraṃ</i> (<i>bhavagataṃ + asāraṃ</i>)	becoming is essence-less (becoming + essence-less)
<i>bhavanetti</i>	lead to becoming
<i>bhavatanhāya</i> (<i>bhava + tanhāya</i>)	of craving for becoming (becoming + craving for)
<i>bhāvemi, bhāvehi, bhāventī, bhāvito,</i> <i>bhāvītā</i> (see <i>subhāveti, subhāvītā</i>)	developing, developed

Pāli	English
<i>bhavissati, bhavissasi</i>	will be
<i>bhāvitindriyā</i> (<i>bhāvita + indriyā</i>)	with developed faculties (developed + faculties)
<i>bhayadassiniṃ</i> (<i>bhaya + dassiniṃ</i>)	having seen fear (fear + having seen)
<i>bhayaṃ, bhayo, bhāyasi</i>	fear, fearful, fearfulness
<i>bhayānakaṃ</i>	fearfully
<i>bhedanaadhamme</i> (<i>bhedana + dhamme</i>)	subject to breakup (breakup + nature)
<i>bhiduro</i>	subject to breakup
<i>bhijjati</i>	broken, breaking up
<i>bhikkhaṃ, bhikkhāya</i>	on alms-round
<i>bhikkhamānā</i>	begging
<i>bhikkhuno, bhikkhunis</i>	Untranslated
<i>bhikkhusaṅghapurakkhataṃ</i> (<i>bhikkhu + saṅgha + purakkhataṃ</i>)	esteemed by Bhikkhu Saṅgha (Bhikkhu + Saṅgha + esteemed)
<i>bhīmarūpo (bhīma + rūpo),</i> <i>bhīmsanakaṃ</i>	dreadful (dreadful + form)
<i>bhīto</i>	fear
<i>bhittiyā</i>	on wall
<i>bhīyyo</i>	much
<i>bhogā, bhogāni, bhoge, bhogehi,</i> <i>bhuñjassu</i>	partake
<i>bhojanamadāsiniṃ</i> (<i>bhojanaṃ + adāsiniṃ</i>)	gave eatables (eatables + gave)
<i>bhojjaṃ</i>	eatables
<i>bhoti</i>	o good lady
<i>bhujissā</i>	freed slave
<i>bhūmiyaṃ</i>	ground
<i>bhuñja, bhuñjāhi, bhuñjati,</i> <i>bhuñjahaṃ (bhuñja + ahaṃ) (see</i> <i>abhuñjahaṃ)</i>	eat, I ate, eats, partake, I ate (ate + I)
<i>bhusaṃ</i>	extremely
<i>bhūtapati (bhūta + pati)</i>	lord of beings (beings + lord) (title of Inda, Sakkā)
<i>bijāni</i>	seeds

Pāli	English
<i>bodhāya, bodhiñca</i> (<i>bodhiṃ + ca</i>)	enlightenment (enlightenment + too) [Nibbāna]
Bodhīti	Bodhi Therī
<i>bojjhaṅgā</i> (<i>bodhi + aṅgā</i>)	factors of enlightenment (enlightenment + limbs)
<i>bojjhaṅgatthaṅgikaṃ</i> (<i>bodhi + aṅgā + attha + aṅgikaṃ</i>)	factors of enlightenment - eightfold (enlightenment + limbs + eight + limbed)
<i>brahmabandhu</i> (<i>brahma + bandhu</i>)	kinsman of the brahma (brahma + brother)
<i>brahmacārini</i> (<i>brahma + cārini</i>)	farer of holy-life (holy-life + farer)
<i>brahmacariyaṃ</i> (<i>brahma + cariyaṃ</i>)	faring the holy-life (holy-life + faring)
<i>brāhmaṇiṃ, brāhmaṇi</i> (<i>all feminine</i>)	wife of brāhmaṇā
<i>brāhmaṇivoca</i> (<i>brāhmaṇiṃ + avoca</i>)	said to brāhmaṇi (brāhmaṇi + said to)
<i>brāhmaṇo, brāhmaṇaṃ, brāhmaṇa,</i> <i>brahme</i> (<i>all masculine</i>)	brāhmaṇa
<i>brūsi</i>	designate
<i>buddhasāsaṇaṃ</i> (<i>buddha + sāsanaṃ</i>), <i>buddhasāsane</i>	teaching of Buddha (teaching + Buddha), in Buddha's teaching
<i>buddhaseṭṭhassa</i> (<i>buddha + seṭṭhassa</i>)	Buddha the best one (Buddha + best one) [Lord Buddha]
<i>buddhasutaṃ</i> (<i>buddha + sutaṃ</i>)	young of Buddha (Buddha + young of) [a noble person]
<i>buddhavaradesitāni</i> (<i>buddha + vara + desitāni</i>)	preached by Buddha the highest (Buddha + highest + preached) [Lord Buddha]
<i>buddhavarassa</i> (<i>buddha + varassa</i>)	Buddha the highest one (Buddha + highest one) [Lord Buddha]
<i>buddho, buddhena, buddhassa,</i> <i>buddhe, buddhānaṃ</i>	enlightened [Lord Buddha], by Buddha, of Buddha

Pāli	English
<i>bujjhare, bujjhihaṃ (bujjhi + ahaṃ)</i>	awake, I was awake (awake + I)
<i>byādhi</i>	sickness
<i>byādhimaraṇatunnānaṃ</i> (<i>byādhi + maraṇaṃ + tunnānaṃ</i>)	struck by sickness and death (sickness + death + struck)
<i>byākari, byākariṃsūti</i>	announce, announced
<i>byālikam</i>	unpleasantness
<i>byāpādam</i>	ill-will
<i>byapānudim, byapānudi</i>	dispelled
<i>byāruddhā</i>	hatred
<i>byasanaṃ, byasanāni</i>	misfortune
<i>ca</i>	and, too
<i>cāgataṃ (ca + āgataṃ)</i>	come from (and + come from)
<i>cakkhum</i>	eye
<i>cakkhumā</i>	one with eyes [Lord Buddha]
<i>cakkhumatī</i>	one with eyes (feminine)
<i>cakkhuvīdhā</i>	various layers
Cālā	Moving
<i>camhi (ca + amhi)</i>	and I am (and + I am)
Candā	Moon
caṇḍālā	Caṇḍālā
<i>candanamaṇḍitasāraḡandhikaṃ</i> (<i>candana + maṇḍita + sāra +</i> <i>gandhikaṃ</i>)	embellished in sandalwood and smelling nice (sandalwood + covered + nice + smelling) <i>literally sandalwood – embellished</i> <i>with essential oils smell</i>
<i>candanokkhitā</i> (<i>candana + okkhitā</i>)	anointed with sandalwood paste (sandalwood paste + anointed)
<i>cando, candaṃ, candañca</i> (<i>candaṃ + ca</i>)	moon, and moon (moon + too)
<i>caññe (ca + aññe)</i>	and other (and + other)
Cāpā, cāpe, cāpāya	Archer. Wife of Ājīvaka Upaka AKA Kāla

Pāli	English
<i>cara, carā, carāhi, carissāmi, carissasī, carasi, carim, cārihaṃ (cāri + ahaṃ) (see acarim, ciṇṇā, caramānā, caritvā, caritvāna, vicarasi, vicarimhaṃ, vicārihaṃ, vicarantaṃ, vicarimha)</i>	dwell, will dwell, dwelt, I dwell (dwell + I)
<i>cārudassanā (cāru + dassanā)</i>	lovely to behold [eye] (beautiful + looking)
<i>cāsitā</i>	yellow
<i>cattālīsanipāto (cattālīsa + nipāto)</i>	chapter of forties (forties + chapter)
<i>cattāri, cattāripi</i>	four, and four
<i>caṭṭhaṅgikaṃ (ca + aṭṭha + aṅgikaṃ)</i>	and eightfold (and + eight + limbed)
<i>catubbhāgaṃ (catu + bhāgaṃ)</i>	fourth part, see endnote 116
<i>cātuddasiṃ (cātu + dasiṃ)</i>	fourteenth (four + tenth) [night of the fortnight]
<i>cātuddīpo (cātu + dīpo)</i>	four continents (four + continents)
<i>catukkanipāto (catukka + nipāto)</i>	chapter of fours (fours + chapter)
<i>catukkhattuṃ (catu + kkhattuṃ)</i>	four times (four + times)
<i>caturāṅgulikā (catu + aṅgulikā)</i>	four-fingered (four + fingered)
<i>caturassaṃ (catu + assaṃ)</i>	four-horse (four + horse)
<i>caturodadhī (catu + odadhī)</i>	four oceans (four + oceans)
<i>cāvajjadassinī (ca + avajja + dassinī)</i>	and seeing blamelessness (and + seeing + blamelessness)
<i>cavitvā</i>	having fallen
<i>cetopariccañāṇaṅca (ceto + paricca + ñāṇaṃ + ca)</i>	completely understand the minds of others (mind + completely + understand + and)
<i>cetosamathamānuyuttā (ceto + samathaṃ + anuyuttā)</i>	with mind intent on concentration (mind + concentration + yoked to)
<i>cettha (ca + ettha)</i>	here (and + here)
<i>ceva (ca + eva)</i>	and so (and + so)
<i>cevaṃ (ca + evaṃ)</i>	and so (and + thus)
<i>cha</i>	six
<i>chaddiya, chaddetoṃ</i>	leaving, left

Pāli	English
<i>chādemī</i>	covering
<i>chakkanipāto</i> (<i>chakka</i> + <i>nipāto</i>)	chapter of sixes (sixes + chapter)
<i>chaḷabhiññā</i> (<i>cha</i> + <i>abhiññā</i>)	six higher knowledges (six + higher knowledges)
<i>chamaṃ, chamā, chamāya</i>	ground, floor, earth, on ground
<i>chamāpatitaṃ</i> (<i>chamā</i> + <i>patitaṃ</i>)	lying down (floor + fallen down)
<i>chandajātā</i> (<i>chanda</i> + <i>jātā</i>)	arousing the desire (desire + arousing)
<i>chandaṃ</i>	desire
<i>chātā</i>	hungry
<i>chattakaṃ</i>	husband <i>literally sun-shade or umbrella. Husband is considered umbrella, protection of wife.</i>
<i>chaviṃ</i>	skin
<i>chedanaṃ, chindiya, chetvā , chetvāna, chetvāva, chedāpayitvāna</i>	cut-off, having cut-off
<i>chinnamūlakā</i> (<i>chinna</i> + <i>mūlakā</i>)	rootless (cut-off + root)
<i>chinnasaṃsayā</i> (<i>chinna</i> + <i>saṃsayā</i>)	doubtless (cut-off + doubt)
<i>chuddho, chuddhūna</i>	contemptible
<i>churikāya</i>	with knife
<i>cicciṭi cicciṭiti</i>	hissing sounds [when hot iron dipped in water]
<i>cīmaṃ</i> (<i>ca</i> + <i>īmaṃ</i>)	and this (and + this)
<i>ciñṇā, caramānā, caritvā, caritvāna</i> (<i>see acarīṃ, cara, carā, carāhi, carissāmi, carissasī, carasi, carīṃ, cārihaṃ, vicarasi, vicarīṃhaṃ, vicārihaṃ, vicarantaṃ, vicarimha</i>)	walking, walked
<i>cīraṃ, cīrassaṃ</i> (<i>see acīraṃ</i>)	for a long time
Cittā , <i>cittaṃ, cittassa, citte, cittena, cetaso, cetasā, cittaṃhi</i>	mind
<i>cittadomanassāni</i> (<i>citta</i> + <i>domanassāni</i>)	mental unhappiness (mental + unhappiness)
<i>cittakārasukatāva</i> (<i>cittakāra</i> + <i>sukatāva</i>)	well-made by a painter (painter + well-made)
<i>cittakathā</i> (<i>citta</i> + <i>kathā</i>)	soft-spoken (soft + spoken)

Pāli	English
<i>cittalateva</i> (<i>cittalatā + iva</i>)	like in heavenly garden (heavenly garden + like)
<i>cittappamaddino</i> (<i>citta + pamaddino</i>)	make mind heedless (mind + heedless)
<i>cittassūpasamajjhagaṃ</i> (<i>cittassa + ūpasamaṃ + ajjhagaṃ</i>)	I have appeased mind (mind + appeased + have)
<i>cittikaṃ</i>	picture
<i>cīvaraṃ</i>	robe
<i>codito</i>	urged
<i>coḷena</i>	rag-robe
<i>corā</i>	thieves
<i>cudakā</i> (<i>ca + udakā</i>)	from water (and + water)
<i>cullāsītisahassāni</i> (<i>cullāsīti + sahasāni</i>)	eighty-four thousand (eighty-four + thousand)
<i>cupatthaddhā</i> (<i>ca + upatthaddhā</i>)	inebriated
<i>dādāmi, demi, dehi, detha</i> (plural) (see <i>adāsi, adāsimha, dassaṃ, dinnā, dinnāsi, diyyati</i>)	give, may give
<i>dahanti, dayhanti, daḍḍhā</i>	burning
<i>daharāhaṃ</i> (<i>daharā + ahaṃ</i>)	I am young woman (young woman + I am)
<i>daharo, daharā, daharikāsi</i>	young man, young woman, of young woman
<i>dakābhisecanā</i> (<i>daka + abhisecanā</i>)	by sprinkling water (water + sprinkling)
<i>dakkhiṇaṃ</i>	offer, offering
<i>dakkhisaṃ, dakkhasi, dakkhiya</i>	will see, having seen
<i>daḷhaparakkame</i> (<i>daḷha + parakkame</i>)	striving greatly (greatly + striving)
<i>daḷhapāsaṃ</i> (<i>daḷha + pāsaṃ</i>)	strong noose (strong + noose)
Dālimalaṭṭhiṇva (<i>dālīma + laṭṭhiṇi + va</i>)	like Pomegranate creeper (Pomegranate + creeper + like)
<i>damakaṃ</i>	self-mortifier
<i>damappattā</i> (<i>dama + pattā</i>)	reached tameness (tameness + reached)
<i>damassu</i>	taming, tamed
<i>dametāraṃ</i>	tamer

Pāli	English
<i>damitaṃ</i>	tamed
<i>dānāni</i>	donations
<i>daṇḍabhayaabhītā</i> (<i>daṇḍa + bhayaabhītā</i>)	fearful of punishment (punishment + fearful)
<i>daṇḍamolubbha</i> (<i>daṇḍaṃ + olubbha</i>)	leaning on the walking stick (walking stick + leaning)
<i>daṇḍāñca</i> (<i>daṇḍaṃ + ca</i>)	walking stick (walking stick + too)
<i>daṇḍena</i>	with stick
<i>dāni, idāni</i>	now
<i>dantaṃ, dantā</i>	tamed, teeth
<i>Dantikā</i>	Prominent Teeth
<i>dara</i>	terror
<i>dārake</i>	young ones
<i>dārikā</i>	daughter
<i>dārukapiḷlakāni</i> (<i>dāruka + piḷlakāni</i>)	wood-puppet (wood + puppet)
<i>dasa</i>	ten
<i>dasabalassa</i> (<i>dasa + balassa</i>)	Ten-powered (ten + powered) [Lord Buddha]
<i>dasadisā (dasa + disā)</i>	ten directions (ten + directions)
<i>dāsakammakarāni</i> (<i>dāsa + kammakarāni</i>)	servants and workers (servants + workers)
<i>dasakkhattuṃ (dasa + kkhattuṃ)</i>	ten times (ten + times)
<i>dasasatakkhattuṃ</i> (<i>dasa + sata + kkhattuṃ</i>)	thousand times (ten + hundred + times)
<i>dāsīgaṇapurakkhatā</i> (<i>dāsī + gaṇa + purakkhatā</i>)	esteemed by assembly of maid-servants (maid-servants + assembly + esteemed by)
<i>dāsīva, dāsīyā</i>	maid-servant
<i>dassaṃ (see adāsi, adāsimha, dadāmi, demi, dehi, detha, dinnā, dinnāsi, diyyati)</i>	give
<i>dassanapattiyā (dassana + pattiyā)</i>	reach vision (vision + reach)
<i>daṭṭhu, daṭṭhuṃ</i>	seeing, to see
<i>dāyādo, dāyādikā (feminine)</i>	inheritor

Pāli	English
<i>dayhamānamhi</i>	on fire
<i>dayitā</i>	beloved
<i>deḍḍubhaṃ</i>	stinking
<i>dehakāni</i>	body parts
<i>dehaṃ</i> (see <i>kāyo</i> , <i>kāyaṃ</i> , <i>kāyena</i> , <i>kāye</i> , <i>kaḷevaraṃ</i> , <i>kaḷevare</i> , <i>pūtikāyena</i>)	body
<i>deseti</i> , <i>desesi</i> , <i>desentaṃ</i> , <i>desentiṃ</i> , <i>desitā</i> , <i>desante</i>	preaching, preached
<i>dessāva</i>	displeasing
<i>devā</i> (plural), <i>devatā</i> (plural)	Untranslated
<i>devāsaṅghena</i> (<i>deva</i> + <i>saṅghena</i>)	with assembly of devā (devā + assembly of)
<i>devakāyābhinandinī</i> (<i>deva</i> + <i>kāyā</i> + <i>abhinandinī</i>)	well-pleasing the devā (devā + body/group + well- pleasing)
<i>devakāyaṃ</i> (<i>deva</i> + <i>kāyaṃ</i>)	devā world (devā + body/group)
<i>devesu</i> , <i>devesupī</i>	in devā realms
Dhammā , <i>dhammaṃ</i> , <i>dhammehi</i> , <i>dhammānaṃ</i> , <i>dhamme</i>	Untranslated (<i>dhammehi</i> translated as <i>nature</i> in verses 128 & 394, <i>dhammaṃ</i> translated as <i>phenomena</i> in verse 61)
<i>dhammādāsaṃ</i> (<i>dhamma</i> + <i>ādāsaṃ</i>)	mirror of dhamma (dhamma + mirror) [Nibbāna]
<i>dhammadesanākusalā</i> (<i>dhamma</i> + <i>desanā</i> + <i>kusalā</i>)	skillful preacher of dhamma (dhamma + preacher + skillful)
<i>dhammadharā</i> (<i>dhamma</i> + <i>dharā</i>)	bearers of dhamma (dhamma + bearers)
Dhammadinnā (<i>dhamma</i> + <i>dinnā</i>)	Devoted to Dhamma (dhamma + given)
<i>dhammajīvino</i> (<i>dhamma</i> + <i>jīvino</i>)	leading a life of dhamma (dhamma + leading a life)
<i>dhammamadesesi</i> (<i>dhammam</i> + <i>adesesi</i>)	preached the dhamma (dhamma + preached), was preaching the dhamma
<i>dhammamaññāya</i> (<i>dhammaṃ</i> + <i>aññāya</i>)	understood dhamma (dhamma + understood)

Pāli	English
<i>dhammamassuṇiṃ</i> (<i>dhammaṃ + assuṇiṃ</i>)	heard the dhamma (dhamma + heard)
<i>dhammañca</i> (<i>dhammaṃ + ca</i>)	and dhamma (dhamma + and)
<i>dhammaratāya</i> (<i>dhamma + ratāya</i>)	delighting in dhamma (dhamma + delighting)
<i>dhammasaṃvegamāpādiṃ</i> (<i>dhamma + saṃvegaṃ + āpādiṃ</i>) (see <i>saṃvegamāpādiṃ</i>)	there being deep agitation for dhamma (dhamma + deep agitation + having)
<i>dhammatṭhaṃ</i> (<i>dhamma + ṭhaṃ</i>)	supported by the dhamma (dhamma + supported)
<i>dhanadhaññañca</i> (<i>dhana + dhaññaṃ + ca</i>)	wealth and grains (wealth + grains + and)
<i>dhanaṃ</i>	wealth
<i>dhanika</i>	wealthy
<i>dhaññaṃ</i>	grains
<i>dhāraya</i>	wearing
<i>dhārehi, dhāreti, dhārayāmi</i>	bears, bearing
<i>dhātuāyatanāni</i> (<i>dhātu + āyatanāni</i>)	elements and sense bases (elements + sense bases)
<i>dhātuyo</i>	elements
<i>dhi, dhiratthu</i> (<i>dhi + r + atthu</i>)	fie, fie on you (fie + you)
Dhīrā, dhīrehi	wise, patient
<i>dhītā, dhītarañca</i> (<i>dhītaraṃ + ca</i>)	daughter, and daughter (daughter + and)
<i>dhītāmi</i> (<i>dhītā + mi</i>)	daughter I am (daughter + I am)
<i>dhītikā</i>	doll <i>literally beloved daughter</i> (same as <i>dhītā</i> =daughter but more closer and intimate)
<i>dhītusokaṃ</i> (<i>dhītu + sokaṃ</i>)	sorrow over daughter (daughter + sorrow)
<i>dhotapattāyo</i> (<i>dhotā + pattāyo</i>)	having washed alms-bowls (alms-bowls + washed)
<i>dhovantī, dhovitvā</i>	washing, having washed
<i>dhunantntti</i> [should be corrected to <i>dhunanti</i>]	shaken

Pāli	English
<i>dhutakilesāyo</i> (<i>dhuta + kilesāyo</i>) (see <i>klesēhi</i> , <i>kilesānaṃ</i> , <i>saṃkilesikā</i> , <i>saṅkilesāya</i> , <i>saṅkiliṭṭhamanā</i>)	defilements shaken (shaken + defilements)
Dhuttako , <i>dhuttakānaṃ</i>	con-man, con-men
<i>dhuvaṃ</i>	certainty [Nibbāna]
<i>dibbacakkhuṃ</i> (<i>dibba + cakkhuṃ</i>), <i>dibbacakkhu</i>	divine eye (divine + eye)
<i>dibbaṃ</i> , <i>dibbā</i>	divine
<i>dīgharattaṃ</i> (<i>dīgha + rattaṃ</i>)	long time (long + night)
<i>dīgho</i>	long
<i>dinnā</i> , <i>dinnāsi</i> , <i>diyyati</i> (see <i>adāsi</i> , <i>adāsimha</i> , <i>dadāmi</i> , <i>demi</i> , <i>dehi</i> , <i>detha</i> , <i>dassaṃ</i>)	given
<i>dīpaṃ</i>	lamp
<i>dissasi</i>	looks
<i>dissate</i> , <i>disvā</i> , <i>disvāna</i> , <i>dissare</i>	seen, having seen
<i>diṭṭheva dhamme</i>	in this world
<i>diṭṭhiyo</i> , <i>diṭṭhīnaṃ</i>	views, for views
<i>diṭṭho</i> , <i>diṭṭhā</i> , <i>diṭṭheva</i>	seen, seen here
<i>divase divase</i>	day after day
<i>divase</i> , <i>divā</i>	day
<i>divāvihārā</i> (<i>divā + vihārā</i>) (see <i>vihāraṃ</i> , <i>vihārā</i> , <i>vihāradānaṃ</i> , <i>vihārake</i>)	day dwelling (day + dwelling)
<i>dosa</i> , <i>dosam</i>	hate, hatred
<i>dubbacanaṃ</i> (<i>du + vacanaṃ</i>)	ill words (ill + words)
<i>dubbalā</i> (<i>du + balā</i>)	weak (without + strength)
<i>duddasaṃ</i> (<i>du + dasaṃ</i>)	difficult to see (difficult + see)
<i>duggandhaṃ</i> (<i>du + gandhaṃ</i>), <i>duggandhā</i>	evil-smelling (evil + smelling)
<i>duggatāhaṃ</i> (<i>du + gata + ahaṃ</i>)	I was poor (bad + gone + I)
<i>duggatigamaṃ</i> (<i>du + gati + gamaṃ</i>)	leading to bad destination (bad + destination + leading)
<i>dukanipāto</i> (<i>duka + nipāto</i>)	chapter of twos (two + chapter)

Pāli	English
<i>dukkhā, dukkhaṃ, dukkhena, dukkhaṃ, dukkho, dukkhā, dukkhato</i>	suffering
<i>dukkhapphalā (dukkha + phalā)</i>	with suffering as fruit (suffering + fruit)
<i>dukkarā (du + karā)</i>	difficult to do (difficult + to do)
<i>dukkhadhammehi (dukkha + dhammehi)</i>	by suffering dhammas (suffering + dhammas)
<i>dukkhakkhandhaṃ (dukkha + khandhaṃ)</i>	aggregate of suffering (suffering + aggregate)
<i>dukkhamappiyaṃ (dukkhaṃ + a + piyaṃ)</i>	suffering is not dear (suffering + not + dear)
<i>dukkhasamudayoruddhā (dukkha + samudaya + oruddhā)</i>	subdued by arising of suffering (suffering + arising + subdued)
<i>dukkhasamuppādaṃ (dukkha + sam + uppādaṃ)</i>	arising of suffering (suffering + arising)
<i>dukkhassa, dukkhañca (dukkhaṃ + ca)</i>	of suffering, and suffering (suffering + and)
<i>dukkhassantakiriyaṃ (dukkhassa + anta + kiriyāya)</i>	to make an end of suffering (suffering + end + making)
<i>dukkhassantaṃ (dukkhassa + antaṃ)</i>	end of suffering (suffering + end)
<i>dukkhitā</i>	unhappy <i>literally one who is suffering</i>
<i>dukkhūpasamaḡāmiṇaṃ (dukkha + ūpasama + ḡāmiṇaṃ)</i>	leading to appeasing of suffering (suffering + appeasing + leading)
<i>dullabhā (du + labhā)</i>	hard to gain (hard + gain)
<i>dumā</i>	trees
<i>dummanā (du + manā)</i>	sad (unhappy + mind)
<i>duppaññā (du + paññā)</i>	unwise (bad + wisdom)
<i>durabhisambhavaṃ (dur + abhisambhavaṃ)</i>	hard to originate (hard + to originate)
<i>dūragatā (dūra + gatā)</i>	gone far away (far away + gone)
<i>dūraṅgamā (dūraṃ + gamā)</i>	going far (far + going)
<i>dūseyyaṃ</i>	pollution
<i>dussate</i>	hated
<i>dūtaṃ</i>	messenger

Pāli	English
<i>dutiyakulikassa</i> (<i>dutiya + kulikassa</i>)	second-time to reputable family (second + to reputable family)
<i>dutiyo, dutiya</i>	second one, another one, anyone
<i>duve</i>	two
<i>dvādasa (dvā + dasa), dvādase</i>	twelve (two + ten)
<i>dvādasanipāto</i> (<i>dvā + dasa + nipāto</i>)	chapter of twelves (two + ten + chapter)
<i>dvaṅgulapaññāya</i> (<i>du + aṅgula + paññāya</i>)	two-fingered wisdom (two + fingered + wisdom)
<i>dvāraṃ</i>	door
<i>dve</i>	two
<i>dvijāti (dvi + jāti)</i>	brāhmaṇā (twice + born)
<i>dvipadaseṭṭho</i> (<i>dvi + pada + seṭṭho</i>)	best of the two-legged (two + legged + best) [Lord Buddha]
<i>edisakaṃ, edisaṃ, ediso, edisikāni, edisakā</i>	such
<i>ehi</i>	come
<i>ekā</i>	alone, one
<i>ekacitakāyaṃ</i> (<i>eka + citakāyaṃ</i>)	same cremation-pile (one + cremation-pile)
<i>ekādasanipāto</i> (<i>ekā + dasa + nipāto</i>)	chapter of elevens (one + ten + chapter)
<i>ekadhītā (eka + dhītā)</i>	sole daughter (one + daughter)
<i>ekaggacittā</i> (<i>eka + agga + cittā</i>)	concentrated mind (one + pointed + mind)
<i>ekaggaṃ (eka + aggaṃ), ekaggā</i>	concentrated (one + pointed)
<i>ekagharehaṃ (eka + ghare + ahaṃ)</i>	I in one house (one + house + I)
<i>ekakanipāto (ekaka + nipāto)</i>	chapter of ones (one + chapter)
<i>ekakappamaṭṭhīnaṃ</i> (<i>eka + kappamaṃ + aṭṭhīnaṃ</i>)	accumulation of bones in an eon (one + eon + accumulation of bones)
<i>ekākinī</i>	alone <i>literally by oneself</i>
<i>ekamanā (eka + manā)</i>	concentrated mind (one + mind)
<i>ekamante (eka + ante)</i>	on one side (one + side)
<i>ekapallaṅkena</i>	crossed legs
<i>ekaputtakaṃ (eka + puttakaṃ)</i>	sole son (one + son)

Pāli	English
<i>ekasāṭī</i> (<i>eka</i> + <i>sāṭī</i>)	wearing one cloth (one + clothed)
<i>ekena</i>	one time
<i>eḷakiyā</i>	goat's
Erakacche	Erakaccha City
<i>esa</i>	there, this, that person
<i>esā</i>	her
<i>etadantikā</i> (<i>etad</i> + <i>antikā</i>)	made an end of (made + end of)
<i>etādisaṃ</i>	such
<i>etāhi</i>	with these
<i>etamatthaṃ</i> (<i>etaṃ</i> + <i>atthaṃ</i>)	for this aim (this + aim)
<i>etamhālāhane</i> (<i>etamhi</i> + <i>ālāhane</i>)	in this cremation ground itself (this itself + in cremation ground)
<i>etañcāhaṃ</i> (<i>etaṃ</i> + <i>ca</i> + <i>ahaṃ</i>)	this too I (this + too + I)
<i>etāni</i>	these
<i>evaṃ</i> , <i>evañhi</i> (<i>evaṃ</i> + <i>hi</i>)	thus
<i>evamanuyuñṇijyamānā</i> (<i>evaṃ</i> + <i>anuyuñṇijyamānā</i>)	thus yoked [to telling] (thus + yoked)
<i>evaṃdhammā</i> (<i>evaṃ</i> + <i>dhammā</i>)	nature (thus + nature)
<i>evametam</i> (<i>evaṃ</i> + <i>etaṃ</i>)	thus this (thus + this)
<i>gacchaṃ</i> , <i>gacchati</i> , <i>gami</i> , <i>gamissati</i> , <i>gamissasi</i> , <i>gamissantī</i> , <i>gacchāmi</i> , <i>gamissāmi</i> , <i>gacchantī</i> , <i>gacchantim</i> , <i>gacchasi</i> , <i>gacchāhi</i> , <i>gatassa</i> , <i>gacchatha</i>	goes, go, will go, I go, going, may go, was going, go away
<i>gahaṭṭhā</i>	householders
<i>gahavibhavaṃ</i> (<i>gaha</i> + <i>vibhavaṃ</i>)	splendor of a household (household + splendor)
<i>gahetoāna</i> , <i>gaṇhanti</i> , <i>gaṇhantaṃ</i> , <i>gaṇhiya</i> , <i>gaṇhitoā</i>	hold, holding
<i>galake</i>	throats
<i>gāmakhattāni</i> (<i>gāma</i> + <i>khattāni</i>)	village fields (village + fields)
<i>gāmaṃ</i> , <i>gāmena</i> , <i>gāmā</i> (<i>plural</i>)	village
<i>gāmanigamaṃ</i> (<i>gāmaṃ</i> + <i>niḡamaṃ</i>)	villages and townships (villages + townships)
<i>gandhassa</i>	smell
<i>gaṇḍo</i>	boil

Pāli	English
<i>gaṇino</i>	had a following [leader of an assembly]
<i>gantave</i>	wish to go
<i>gantumicchasi</i> (<i>gantum</i> + <i>icchasi</i>)	wishing to go (go + wishing)
<i>garuke</i>	revered
<i>gataṃ, gato, gatā, gantvā, gantvāna</i>	gone, went, having gone
<i>gatāva</i> (<i>gatā</i> + <i>iva</i>)	like gone (gone + like)
<i>gatayobbanā</i> (<i>gata</i> + <i>yobbanā</i>)	past prime of youth (past + youth)
<i>gāthaṃ, gāthā</i> (plural)	verse, verses
<i>gati, gatiyo</i>	destinations <i>literally going, speed</i>
<i>gattehi</i>	limbs
<i>gavassaṃ</i> (<i>gava</i> + <i>assaṃ</i>)	cows-horses (cows + horses)
<i>gavesasi</i>	seeking
<i>gāviyā</i>	cow
<i>gedho</i>	greedy
<i>gharaṃ, ghare, gharamhi, gehato</i>	house, from house
<i>ghātaṃ, ghāto, ghātā, ghātāya</i> (see <i>bahuviḡhātā, bahuviḡhāte</i>)	destruction, destructive, destroy, destroyed
<i>ghaṭenti, ghaṭetha, ghaṭissaṃ,</i> <i>ghaṭitabbaṃ</i>	endeavor
<i>ghaṭikā</i>	stacks
<i>ghaṭikañca</i> (<i>ghaṭikaṃ</i> + <i>ca</i>)	[alms-] bowl too (alms-bowl + too)
<i>ghorā</i>	deep dark
<i>Gijjhakūṭamhi</i>	Gijjhakūta [mountain]
<i>gijjhita</i>	desired
<i>gilānā</i>	sick
<i>gilitvā</i>	having swallowed
<i>giraṃ, girā</i>	talk
<i>Giridāso</i>	Giridāsa
<i>girimuddhani</i> (<i>giriṃ</i> + <i>uddhani</i>)	hilltop (hill + top)
<i>gīvā, gīvāyaṃ</i>	neck
<i>gocarāya</i>	alms-round <i>literally domain or</i> <i>resort [of alms round]</i>

Pāli	English
<i>goṇakatūlikasanthataṃ</i> (<i>goṇaka + tūlika + santhataṃ</i>)	spread with a woolen-cotton comforter (woolen + comforter + spread with)
Gotamo	son of the Gotama family [Lord Buddha]
<i>govāṇijakassa</i> (<i>go + vāṇijakassa</i>)	cow-merchant (cow + merchant)
<i>guṇavatī</i> (<i>guṇa + vatī</i>), <i>guṇavatiyo</i>	with excellent characteristics (excellent characteristics + having)
Guttā	Guarded
<i>guyhaṃ</i>	hidden
<i>hadayassitaṃ</i> (<i>hadaya + sitaṃ</i>)	piercing heart (heart + piercing)
<i>hadaye</i>	heart
<i>handā</i>	alas!
<i>hane</i> , <i>haññamānānaṃ</i> , <i>haññante</i>	oppress, oppressed
<i>harassu</i>	take
<i>harāyāmi</i>	shamed
haricandanalittaṅgiṃ (<i>hari + candana + littera + aṅgiṃ</i>)	limbs anointed with yellow sandalwood (yellow + sandalwood + anointed + limbs)
<i>haritālena</i>	with yellow pigment
<i>harittacaṃ</i>	yellow [colored]
<i>hāṭakasannibhe</i> (<i>hāṭaka + sannibhe</i>)	golden (gold + resembling),
<i>hatakulikā</i> (<i>hata + kulikā</i>) (<i>see</i> <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i> , <i>vihatā</i>)	one with family destroyed (destroyed + family)
<i>hato</i> (<i>see</i> <i>hatakulikā</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i> , <i>vihatā</i>)	destroyed
<i>hatthā</i>	hands
<i>hatthapāde</i> (<i>hattha + pāde</i>), <i>hatthapādāna</i>	hands and feet (hands + feet)
<i>hatthī</i>	elephants
<i>hehiti</i>	that is

Pāli	English
<i>hemavaṇṇaṃ (hema + vaṇṇaṃ)</i>	golden-colored (golden + color)
<i>hessāmi</i>	I will lie down
<i>hetam (hi + etaṃ)</i>	this
<i>hettha (hi + ettha)</i>	here
<i>hetu</i>	cause
<i>hetujāte (hetu + jāte)</i>	born of causes (causes + born)
<i>hetutaṇhā (hetu + taṇhā)</i>	cause of craving (cause + craving)
<i>hiṃsemi, hiṃsati</i>	I have done violence, done violence
<i>hīnaṃ, hīnā</i>	low
<i>hīnamatthaṃ (hīnaṃ + atthaṃ)</i>	lowly aim (lowly + aim)
<i>hiraññaṃ</i>	impure gold
<i>hiraññasuvaṇṇena (hiraññaṃ + suvaṇṇena)</i>	with gold-impure or pure (impure gold + pure gold + with)
<i>hitvā (see hitvānahaṃ)</i>	having abandoned
<i>hitvānahaṃ (hitvāna + ahaṃ) (see hitvā)</i>	I having abandoned (having abandoned + I)
<i>hohisi, hohiti</i>	be, become
<i>hotu, hoti</i>	be
<i>hotvassaratho (hotu + assa + ratho)</i>	horse and chariot be (be + horse + chariot)
<i>icchā, icche, icchāmi, iccheyyaṃ</i>	wish, wishes, I wish
<i>idamajarāmaraṃ (idaṃ + a + jaraṃ + a + maraṃ)</i>	this is unaging undying (this + un + aging + un + dying) [Nibbāna]
<i>idamajaramidamamaraṃ (idaṃ + a + jaraṃ + idaṃ + a + maraṃ)</i>	this is unaging, this is undying (this + un + aging + this + un + dying) [Nibbāna]
<i>idamakkhāsi (see akkhāto, akkhātā)</i>	declared this
<i>idamavocaṃ (idaṃ + avocaṃ)</i>	said this (this + said)
<i>idānimhi (idāni + amhi)</i>	now I am
<i>iddhipādā (iddhi + pādā)</i>	bases of supernormal power (supernormal power + bases)
<i>iddhiyā, iddhīpi (plural)</i>	supernormal power too
<i>idha</i>	here
<i>idheva (idha + eva)</i>	here itself (here + itself)

Pāli	English
<i>ijjhātu</i>	accomplished
<i>imāya</i>	this
<i>ime</i>	these
Indaṃva (<i>Indaṃ + va</i>)	like Inda (Inda + like)
<i>indriyāni, indriyesu</i>	faculties, by faculties
<i>iṅgālakuyāva</i> (<i>iṅgālakuyā + va</i>)	like a pit full of embers (pit full of embers + like)
<i>iñje</i>	tremble
Isidāsī (<i>isi + dāsī</i>)	Servant of Sage (sage + servant)
<i>isīhi, isibhi</i>	by sages
<i>ito</i>	from here
<i>Itthaṃ</i>	<i>in this way</i>
<i>Itthibhāvo</i> (<i>Itthi + bhāvo</i>)	womanhood (woman + state)
<i>itthiratanam</i> (<i>itthi + ratanam</i>)	woman-jewel (woman + jewel)
<i>Itthirūpena</i> (<i>Itthi + rūpena</i>)	by womanly beauty (woman + by form)
<i>iva, va</i>	like, as
<i>jahanti</i> (see <i>pahāsiṃ, pahāya,</i> <i>pahīnā, pahīnesaṃ, pahāyahaṃ,</i> <i>pajahanti, pajahitvāna</i>)	abandoning
<i>jahī</i>	abandon
<i>jajjaro</i> (see <i>nijaressāmi</i>)	withered <i>literally aged</i>
<i>jalitā</i>	burning
<i>jāmātā</i>	son-in-law
jambudīpamupanītaṃ	making Jambudīpa [continent]
<i>jamme, jammi</i> (feminine)	wretched
<i>janaṃ, janatā</i>	person, people
<i>janamajjheriva</i> (<i>jana + majjhe + iva</i>)	like among people (people + among + like)
<i>janamārakamajjhagatā</i> (<i>janamāraka + majjhagatā</i>)	unborn child having breeched (one being born + breeched)
<i>jānāmi, jānāhi, jānāsi, jānātha,</i> <i>jānantī, jānantī, jānantīṃ, jāniya</i>	know, knowing
<i>janayi</i> (see <i>vijātāyo, vijāyitvā,</i> <i>vijāyitvāna</i>)	borne
<i>janetti, janettiyā</i>	mother

Pāli	English
<i>jaṅghā</i>	lower legs
<i>jāni, jīṇṇā</i>	decaying, decayed
<i>jānum</i>	on knees
<i>jarā, jarāya, jare, jarāyatha</i>	aging, due to old age
<i>jarāgharo (jarā + gharo)</i>	aged house (aged + house)
<i>jarāmarañe</i> <i>(jarā + marañe)</i>	old age and death (old age + death)
<i>jarāyabhihatā</i> <i>(jarāya + abhihatā) (see hatakulikā,</i> <i>hato, nihataṃānaṃ, nihato,</i> <i>samūhato, samūhatā, vihanāmi,</i> <i>vihatā)</i>	fully destroyed by aging (aging + fully destroyed)
<i>jātarūpaṃ</i>	gold
<i>jātikkhayaṃ (jāti + khayaṃ)</i>	end of birth (birth + end)
<i>jātiṃ, jāto, jātā, jātiyā, jātāsi, jātiyo,</i> <i>jātīsu, jātassa</i>	birth, born, of births, who is born
<i>jātimaraṇā (jāti + maraṇā)</i>	birth-death (birth + death)
<i>jātimaraṇappahānāya</i> <i>(jāti + maraṇa + pahānāya)</i>	to abandon birth and death (birth + death + to abandon)
<i>jātimaraṇasārīno</i> <i>(jāti + maraṇa + sārīno)</i>	flow on to birth and death (birth + death + flow on)
<i>jātimūlakaṃ (jāti + mūlakaṃ)</i>	root of birth (birth + root)
<i>jātisahasāni</i> <i>(jāti + sahasāni)</i>	thousands of births (births + thousands)
<i>jātiṣaṃsāro (jāti + saṃsāro),</i> <i>jātiṣaṃsāraṃ</i>	birth in the round of existences (birth + round of existences)
<i>jāyati</i>	generating [birthing]
<i>jāyitabbassa</i>	born
Jentā	of Jenta village
<i>jetvā</i>	having won
<i>jhānajjhāyanaratāyo</i> <i>(jhāna + jhāyana + ratāyo)</i>	delighting in jhāna and meditation (jhāna + meditation + delighting)
<i>jhāyāmi, jhāyato, jhāyati</i>	doing jhāna, does jhāna
<i>jiḡucchamānehi, jiḡuccheyya,</i> <i>jiḡucchantā</i>	despise, despised, despising
Jinadattā	Given to the Victor

Pāli	English
<i>jinasāsanam</i> (<i>jina</i> + <i>sāsanam</i>)	teaching of the victor (victor + teaching) [Lord Buddha]
<i>jītāmhase</i>	we won
Jīvākambavanam (<i>Jīvaka</i> + <i>amba</i> + <i>vanam</i>)	Jīvaka mango forest (Jīvaka + mango + forest) (named after Jīvaka)
<i>jīvasanāmikā</i> (<i>jīva</i> + <i>sanāmikā</i>)	named Jīvā (Jīvā + named)
<i>jīvitam</i>	lifespan
<i>kā</i> (feminine)	who, what, which
<i>kāhasi</i>	what will do
<i>kāhinti</i>	done with
Kāḷa	Husband of Cāpā Therī, AKA Ājīvaka Upaka
<i>kāḷakā</i>	black
<i>kālam</i> <i>kālam</i>	from time to time
<i>kālaṅginimva</i> (<i>kāla</i> + <i>aṅginim</i> + <i>iva</i>)	O Kāḷa, with limbs like (O Kāḷa + limbs + like)
<i>kālankato</i> (<i>kālam</i> + <i>kato</i>), <i>kālakatā</i>	having died (time + done)
<i>kaḷevaram</i> , <i>kaḷevare</i> (see <i>deham</i> , <i>kāyo</i> , <i>kāyaṃ</i> , <i>kāyena</i> , <i>kāye</i> , <i>pūtikāyena</i>)	dead body
<i>kaḷiṅgaram</i>	lying like a log
<i>kālo</i> , <i>kālam</i> , <i>kāle</i> , <i>kālena</i>	time, at right time
<i>kalyāṇamitte</i> (<i>kalyāṇa</i> + <i>mitte</i>), <i>kalyāṇamittatā</i>	good friends (good + friends), good friendship
<i>kalyāṇī</i>	o bringer of fortune
<i>kāmabhogīna</i> , <i>kāmabhoge</i> (<i>kāma</i> + <i>bhogīna</i>)	partaking of sensual pleasures (sensual pleasures + partaking of)
<i>kāmacchandañca</i> (<i>kāma</i> + <i>chandaṃ</i> + <i>ca</i>)	desire for sensual pleasures too (sensual pleasures + desire + too)
<i>kāmaguṇo</i> (<i>kāma</i> + <i>guṇo</i>)	characteristic of sensual pleasure (sensual pleasure + characteristic)
<i>kāmahetukaṃ</i> (<i>kāma</i> + <i>hetukaṃ</i>)	for the cause of sensual pleasures (sensual pleasures + cause)
<i>kāmaṃ</i> , <i>kāmesu</i> , <i>kāme</i> , <i>kāmehi</i> , <i>kāmā</i> , <i>kāmāni</i> , <i>kāmānaṃ</i>	sensual pleasure(s)

Pāli	English
<i>kamanusocasi</i> (<i>kaṃ + anusocasi</i>)	sorrowing for which one (which one + sorrowing for)
<i>kāmapaṅkena</i> (<i>kāmā + paṅkena</i>)	embroiled in the mud of sensual pleasure (sensual pleasure + embroiled in mud of)
<i>kāmarāgenavassutā</i> (<i>kāmā + rāgena + vassutā</i>)	strongly controlled by lust for sensual pleasures (sensual pleasures + lust for + strongly controlled)
<i>kāmarāgo, kāmarāgena</i> (<i>kāma + rāgo</i>)	lust for sensual pleasures (sensual pleasures + lust)
<i>kāmaratī</i> (<i>kāma + ratī</i>)	delight for sensual pleasures (sensual pleasures + delight)
<i>kāmaratiṃ</i> (<i>kāma + ratīṃ</i>)	delight in sensual pleasure (sensual pleasure + delight)
<i>kāmaratiyo</i> (<i>kāma + ratiyo</i>)	delights of sensual pleasures (sensual pleasures + delights)
<i>kāmasukhā</i> (<i>kāma + sukhā</i>), <i>kāmasukhassa</i>	happiness of sensual pleasures (sensual pleasures + happiness)
<i>kāmataṅhā</i> (<i>kāma + taṅhā</i>)	craving for sensual pleasures (sensual pleasures + craving)
<i>kāmayutto</i> (<i>kāma + yutto</i>)	yoked to sensual pleasures (sensual pleasures + yoked)
<i>kāmesvādīnaṃ</i> (<i>kāmesu + ādīnaṃ</i>)	danger in sensual pleasures (sensual pleasures + danger)
<i>kamma, kammaṇ</i>	<i>Untranslated</i>
<i>kammakāmā</i> (<i>kamma + kāmā</i>) (<i>see akammakāmā</i>)	delighting in work (work + delighting)
<i>kammaphalaṃ</i> (<i>kamma + phalaṃ</i>)	fruit of kamma (<i>kamma + fruit</i>)
<i>kammaseṭṭhassa</i> (<i>kamma + seṭṭhassa</i>)	best of the work (work + best)
<i>kampitā</i>	wavering
<i>kāṇakacchapaṇ</i> (<i>kāṇa + kacchapaṇ</i>)	One-eyed Tortoise (one-eyed + tortoise)
<i>kānanamhi, kānanamva,</i> <i>kānanantare</i>	garden, in gardens
<i>kāṇāya</i>	one-eyed

Pāli	English
<i>kañcanamañimuttakaṃ</i> (<i>kañcana + mañi + muttakaṃ</i>)	gold jewel pearl (gold + jewel + pearl)
<i>kañcanassaphalakaṃva</i> (<i>kañcanassa + phalakaṃ + iva</i>)	like a well-polished gold plank (gold + well-polished plank + like)
<i>kandantī, kandasi</i> (see <i>rodāmi, rodasi, rodantī, rodante, rodataṃ</i>)	crying
<i>kaṇhakhandhakasuvaṇṇamaṇḍitaṃ</i> (<i>kaṇha + khandhaka + suvaṇṇa + maṇḍitaṃ</i>)	black embellished with gold [ornaments] (black + body-part + gold + embellished)
<i>kaṅkaṇaṃ</i>	bangles
<i>kaṇṇapāḷiyo</i>	ear-lobes
<i>kantanti</i>	slit
<i>kantasallā (kanta + sallā)</i>	dart cut-out (cut-out + dart)
<i>kapaṇe, kapaṇamhi, kapaṇikāya</i>	miserable, miserable me
<i>kappati</i>	correct way
<i>kappemi</i>	made
<i>kārakā</i>	doer, [worker]
<i>karaṇḍako</i>	divine casket
<i>karaṇīyaṃ</i>	what had to be done
<i>karissaseko (karissasi + eko)</i>	one will do
<i>karoti, karonti, karontī, karoṭha, karissasi, karissati, karosi, kāsi, karontaṃ, karomahaṃ, katvā, katvāna, kataṃ, karitvāna, karihi</i>	doing [attending], do, follow, I do, having done, done, will make, will do
<i>kasaṃ</i>	plough
<i>kāsāyaciṅvaraṃ (kāsāya + cīvaraṃ)</i>	brown robe (brown + robe)
Kāsi, Kāsijanapado (<i>kāsi + janapado</i>)	Kāsi, Republic of Kāsi (Kāsi + republic)
Kāśikasukhumehi (<i>Kāśika + sukhumehi</i>), Kāśikasukhumāni	delicate Kāsi (Kāsi + delicate) [cloth]
Kāśikuttamadhāriṇiṃ (<i>kāśika + uttama + dhāriṇiṃ</i>)	wearing best [cloth of] Kāsi (Kāsi + best + wearing)
<i>kassa</i>	whose sake

Pāli	English
Kassapo	Mahākassapā, Great Disciple, Foremost in Asceticism
<i>katakiccā</i> (<i>kata + kiccaṃ</i>)	done with the duties (done + duties)
<i>katakiccamanāsavam</i> (<i>kata + kiccaṃ + an + āsavam</i>)	done with the duties, taintless (done + duties, without + taints)
<i>katamaṃ</i>	which
<i>katañhi</i>	done
<i>katañjalī</i> (<i>kata + añjalī</i>) (see <i>pañjaliko, pañjalikā</i>)	with folded hands (doing + respect)
<i>katapāpakaṃ</i> (<i>kata + pāpakaṃ</i>)	evil done (done + evil)
<i>kaṭasiṃ</i>	charnel ground
<i>kathañci</i> (<i>kathaṃ + ci</i>)	hard
<i>katipāhakaṃ</i>	few days
<i>kato, katā</i>	do
<i>kaṭukā</i>	bitter
<i>kaṭukatarā</i>	bitter than
<i>kātuyye</i>	to do
<i>kāyakalino</i> (<i>kāya + kalino</i>), <i>kāyakalinā</i>	upon death (body + time done)
<i>kāyakammaṃ</i> (<i>kāya + kammaṃ</i>)	bodily kamma (bodily + kamma)
<i>kayirā</i>	to do
<i>kāyo, kāyaṃ, kāyena, kāye, kāyamhi</i> (see <i>dehaṃ, kaḷevaram, kaḷevare</i>)	body, bodily
<i>keci</i>	whatever
<i>kena</i>	why
<i>kese, kesāni, kesamatthakā</i> (<i>kesa + matthakā</i>) (see <i>muddhajā</i>)	head-hair, head-hair (hair + head)
<i>khādanti, khāditāni, khādamānā,</i> <i>khāditoā</i>	eat, eating, ate, used to eat, having eaten
<i>khaggena</i>	with a sword
<i>khajjena, khajjaṃ</i>	chewables
<i>khalitaṃ</i>	fallen, faltering
<i>khaḷopiyaṃ</i>	basket

Pāli	English
<i>khalu</i>	truly
<i>khamāpayī</i> (<i>khamā + āpayī</i>)	begged pardon
<i>khambhesimattānaṃ</i>	meditating posture <i>literally hands resting in lap</i>
<i>khamehi</i>	pardon
<i>khaṇātītā</i> (<i>khaṇa + atītā</i>)	let the moment pass by (moment + pass)
<i>khaṇḍaso</i>	broken
<i>khandhadhātuāyatanaṃ</i> (<i>khandha + dhātu + āyatanaṃ</i>)	aggregate, element, and sense base (aggregate + element + sense base)
<i>khandhāyatanadhātuyo</i> (<i>khandha + ayatana + dhātuyo</i>)	aggregates, sense bases, elements (aggregates + sense bases + elements)
<i>khandhe, khandhānaṃ, khandhāsaṃ</i>	aggregates, of aggregates
<i>khaṇḍitā</i>	broken
<i>khañjāya</i>	bent
<i>khaṇo</i>	[favorable] moment
<i>khantī</i>	diligent
<i>khayo</i>	ends
<i>kheḷassuccārassava</i> (<i>kheḷa + assu + uccāra + sava</i>)	flowing with saliva, tears, and excreta (saliva + tears + excreta + flowing with)
<i>Khemā</i>	Safety, Refuge
<i>khemāṃ, khemato,</i> <i>khematṭhāne</i> (<i>khemā + ṭhāne</i>)	refuge place of refuge (refuge + place) [Nibbāna]
<i>khepetvā</i>	eradicated
<i>khettaṃ</i>	field
<i>khūlakehi</i>	nails
<i>khīṇakulīne</i> (<i>khīṇa + kulīne</i>)	fallen family (fallen + family) <i>literally familyless</i>
<i>khīṇāsavā</i> (<i>khīṇa + āsavā</i>) (<i>see anāsavā, āsavakkhaya, āsavā, āsave</i>)	taintless (ended + taints) [Nibbāna]
<i>khīpaṃ</i>	trap
<i>khīpi</i>	thrown
<i>khīppaṃ</i>	quickly

Pāli	English
<i>khittacittā</i> (<i>khitta</i> + <i>cittā</i>)	deranged (deranged + mind)
<i>kho</i> , <i>khomhi</i> (<i>kho</i> + <i>amhi</i>)	indeed, indeed I am (indeed + I am)
<i>khossa</i> (<i>kho</i> + <i>assa</i>)	indeed our (indeed + our)
<i>khujjehi</i> , <i>khujjakena</i>	crooked things
<i>khuppipāsāsamappitā</i> (<i>khu</i> + <i>pipāsā</i> + <i>samappitā</i>)	fully given to hunger and thirst (hunger + thirst + fully given)
<i>kīlanakaṃ</i>	play-thing
<i>kīḷitvā</i>	played
<i>kiṃ</i>	what, why
<i>kimahaṃ</i>	why I
<i>kimaṅgaṃ</i>	ever more
<i>kimhi</i>	why
<i>kimidaṃ</i> (<i>kiṃ</i> + <i>idaṃ</i>)	what this (what + this)
<i>kimikulālayaṃ</i> (<i>kimikula</i> + <i>ālayaṃ</i>)	residence for worms (worms + residence)
<i>kimināvaṭṭo</i> (<i>kiminā</i> + <i>iva</i> + <i>aṭṭo</i>)	distressed by worms (worms + like + distressed)
<i>kimiva</i>	what use, why
<i>kiṃme</i>	how
<i>kiñcanaṃ</i>	anything
<i>kiñcāpi</i> (<i>kinci</i> + <i>api</i>)	although
<i>kiñci</i>	any
<i>kinnarimandalocane</i> , (<i>kinnari</i> + <i>manda</i> + <i>locane</i>), <i>kinnariyāriva</i>	doe-eyed kinnari (kinnari + doe-eyed) kinnari-like
<i>kīrati</i>	done
<i>kīriso</i>	of what sort
<i>kisā</i> , <i>kisikā</i>	thin
Kisāgotamī (<i>Kisā</i> + <i>gotamī</i>)	Thin Gotamī (thin + Gotamī)
<i>kissa</i>	what, whom
<i>kittesi</i> , <i>kittayissāmi</i>	proclaim
<i>klesehi</i> , <i>kilesānaṃ</i> (see <i>dhutakilesāyo</i> , <i>saṃkilesikā</i> , <i>saṅkilesāya</i> , <i>saṅkiliṭṭhamanā</i>)	defilements
<i>kocchaṃ</i>	comb

Pāli	English
<i>kocchasūcivicitaggasobhitam</i> (<i>koccha</i> + <i>sūci</i> + <i>vicitagga</i> + <i>sobhitam</i>)	decorated with comb and hair-pins, resplendent (comb + hair-pin + decorated + resplendent)
<i>kodha</i> (<i>ko</i> + <i>idha</i>)	who here (who + here)
<i>kodhaparetassa</i> (<i>kodha</i> + <i>paretassa</i>)	afflicted with anger (anger + afflicted)
<i>kokilāva</i>	cuckoo
<i>kolaṭṭhimattagūlikā</i> (<i>kolaṭṭhi</i> + <i>matta</i> + <i>gūlikā</i>)	balls size of Kolaṭṭhi (Kolaṭṭhi + size + balls)
Koṇāgamane	Koṇāgamana [Past Buddha]
Koñcassa	King Koñca
Kosalā	one of the Sixteen Janapadas (republics)
<i>koṭarohitā</i>	hollow of a tree
<i>koṭṭenti</i>	grind
<i>koṭṭhe</i>	in granary
<i>kovidā</i>	skillful
<i>kubbanti</i>	do
<i>kucchiṃ</i>	belly
<i>kucchimokkamim</i> (<i>kucchiṃ</i> + <i>okkamim</i>)	entered womb (belly + entered)
<i>kudācanaṃ</i>	ever, any
<i>kujjhi</i>	angry
<i>kukkurānaṃ</i>	dogs
<i>kulā kulam</i>	family to family
<i>kulagharasmā</i> (<i>kula</i> + <i>gharasmā</i>)	family house (family + house)
<i>kule</i>	in family
kumbhīlabhayāni (<i>kumbhīla</i> + <i>bhayāni</i>)	Fearful like Crocodile (crocodile + fearful)
<i>kumbhiṃ, kumbhiya</i>	pot
<i>kummaggaṭṭipannaṃ</i> (<i>ku</i> + <i>magga</i> + <i>ṭṭipannaṃ</i>)	practiced wrong path (wrong + path + walking)
<i>kuṇapaṃ</i>	corpse
<i>kuṇapapūramhi</i> (<i>kuṇapa</i> + <i>pūramhi</i>)	filled with corpse (corpse + filled)

Pāli	English
<i>kuñjaramattakareṇuloḷitaṃ</i> (<i>kuñjaraṃ + mattaṃ + kareṇu + loḷitaṃ</i>)	excited and desirous elephants (elephants + intoxicated + elephants + desirous)
<i>kusalaṃ, kusale</i>	wholesome
<i>kusumarajena</i> (<i>kusuma + rajena</i>)	with flower-pollen (with flower + pollen)
<i>kusumitasikharā</i> (<i>kusumita + sikharā</i>)	flower canopy (flower + canopy)
<i>kuthitā</i>	boiling
<i>kuto</i>	where
<i>kutoci</i>	from what place
<i>labbhamamhehi</i> (<i>labbhaṃ + amhehi</i>)	to be gained by us (gained + by us)
<i>labbhanti, labhassu, labhiṃ,</i> <i>labhitoāna, lābhini, lābhiniṃ</i>	gain, gained, having gained
<i>labhanīyamidaṃ</i> (<i>labhanīyam + idaṃ</i>)	this is gainable (gainable + this)
<i>lābhasakkāraussukā</i> (<i>lābha + sakkāra + ussukā</i>)	eager for gains and hospitality (gains + hospitality + eager)
<i>lābhiniṃhaṃ (lābhini + ahaṃ)</i>	I have gained (gained + I)
<i>laddhaṃ, laddho (see alabhamānā,</i> <i>aladdhā, paṭiladdhāna)</i>	gained
<i>lākhātambo</i> (<i>lākhā + tambo</i>)	lacquer-copper-colored (lacquer + copper-colored)
Lakkhiṃ	Laxmi, also known as Sirī the goddess of luck.
<i>lambanti</i>	sagging [drooping, hanging down]
<i>laṅghetumicchasi</i> (<i>laṅghetum + icchasi</i>)	wish to climb (climb + wish to)
<i>laṅghihatto (laṅghi + hattho)</i>	stick in hand (stick + hand)
<i>lekhikā (feminine)</i>	writer
<i>limpati</i>	smeared
<i>liṅgiya</i>	embraced
<i>lobhanaṃ</i>	greed
<i>lokajetthaṃ</i> (<i>loka + jetthaṃ</i>)	eldest in the world (world + eldest) [Lord Buddha]

Pāli	English
lokāmisā (loka + āmisā)	temptation of the world (worldly + gains) <i>literally worldly, raw meat</i>
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, loka	world, in world
lomahaṃsano (loma + haṃsano)	with body-hair standing on end (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)
maccuhāyini (maccu + hāyini)	killer of death (death + killer)
madanañcetaṃ (madanam + ca + etaṃ)	intoxicated
maddati	trampled <i>literally trample</i>
madhuṃ	strong drink, liquor
madhuraṃ, madhurañca (madhuraṃ + ca)	sweet, and sweet (sweet + and)
Magadhā	one of the Sixteen Janapadas (Republics)
maggam, maggā, maggo, maggena	path, by this path
maggamañjasam (maggam + añjasam)	path and way (path + way)
maggatṭhaṅgikayānāyāyini (maggā + aṭṭha + aṅgika + yāna + yāyini)	traversing the eightfold path (path + eight + limbed + vehicle + passenger)
maggayasi	travel the path
mahaddhane (mahā + dhane)	super wealthy (super + wealthy)
mahākapi (mahā + kapi)	great monkey (great + monkey) [alpha male]

Pāli	English
<i>māhaṃ</i> (<i>mā + ahaṃ</i>)	I don't (I + don't)
<i>mahāmuni</i> (<i>mahā + muni</i>)	great silent sage (great + silent sage)
<i>mahānipāto</i> (<i>mahā + nipāto</i>)	great chapter (great + chapter)
<i>mahanto</i>	great
<i>Mahāpajāpati</i> (<i>mahā + pajāpati</i>)	Great Overlord (great + overlord)
<i>mahārahaṃ</i>	valuable
<i>mahāvanaṃ</i> (<i>mahā + vanaṃ</i>)	great forest (great + forest)
<i>mahāvīra</i> (<i>mahā + vīra</i>), <i>mahāvīrā</i> (feminine)	great hero (great + hero) [Lord Buddha], great heroines
<i>mahāvisā</i> (<i>mahā + visā</i>)	great poison (great + poison)
<i>mahesī</i>	queen
<i>mahesino</i> (<i>mahā + isino</i>), <i>mahesissa</i> , <i>mahesīhi</i>	great sage, great sages (great + sages), [Lord Buddha]
<i>mahiddhikā</i> [<i>mahā + iddhikā</i>]	of great magical power (great + magical power)
<i>mahilā</i>	woman
<i>mahiṃ</i>	earth
<i>māhu</i> (<i>mā + ahu</i>)	not be (not + be)
<i>Majjhassa</i> , <i>meghassa</i> , <i>meghissa</i> <i>majjhe</i> , <i>majjhime</i>	Majjha, Father of Anopamā Therī middle, among
<i>makkaṭṭiyā</i> (feminine)	female monkey
<i>makkhitaṃ</i>	painted
<i>mālavaṇṇakaṃ</i> , <i>mālinī</i>	garlanded
<i>mallakañca</i> (<i>mallakaṃ + ca</i>)	cup too (cup + too)
<i>māluteritā</i>	swaying
<i>mama</i> , <i>māmike</i>	for me, mine
<i>maṃsapesūpamā</i> (<i>maṃsa + pesi + upamā</i>)	like a piece of meat (meat + piece + like)
<i>maṃsasoṇitupalittaṃ</i> (<i>maṃsa + soṇita + upalittaṃ</i>)	flesh, smeared with blood (flesh + blood + smeared)
<i>mānābhisamayā</i> (<i>māna + abhi + samayā</i>)	fully understanding the conceit (conceit + fully + understanding)
<i>manaṃ</i>	mind

Pāli	English
<i>mānaṃ</i>	conceit
<i>mānānusayaṃ ujjaha</i> (<i>māna</i> + <i>anusayaṃ</i> + <i>ujjaha</i>)	forsake underlying tendency of conceit (conceit + underlying tendency + forsake)
<i>manāpā</i>	charming
<i>manasā, manasi</i>	mentally
<i>manasikārā</i>	mentally attending
<i>māṇavā</i>	people
<i>mañcakamhi</i>	the bed
<i>maṇḍe</i>	embellishment
Mandhātā	King Mandhātā
<i>maṇḍūkakacchapā</i> (<i>maṇḍūka</i> + <i>kacchapā</i>)	frogs and turtles (frogs + turtles)
<i>maṇī</i>	jewels
<i>maṇikanakabhūsitāṅgo</i> (<i>maṇi</i> + <i>kanaka</i> + <i>bhūsitāṃ</i> + <i>aṅgo</i>)	limb adorned with jewels and gold (jewels + gold + adorned + limb)
<i>maṇikuṇḍalañca</i> (<i>maṇikuṇḍalaṃ</i> + <i>ca</i>)	jeweled earrings too (jeweled earrings + too)
<i>maññāmi, maññe, maññamānā</i>	believe
<i>manokammaṃ (mano + kammaṃ)</i>	mental kamma (mental + kamma)
<i>mantabhāṇī</i> (<i>manta</i> + <i>bhāṇī</i>)	speaking wisely (wisely + speaking)
Mantāvatiyā	Mantāvati City
<i>mānusā, mānusikā, mānusakamhi</i>	human, among humans
<i>manussā, manussānaṃ, manussesu</i>	of men, people, among humans
<i>manussalābhamhi</i> (<i>manussa</i> + <i>lābhamhi</i>)	gaining human birth (human birth + gaining)
<i>manussarūpena</i> (<i>manussa</i> + <i>rūpena</i>)	to human form (human + form)
Māraṃ, mārena	deva, Lord of Death
<i>maraṇabandhanā</i> (<i>maraṇa</i> + <i>bandhanā</i>)	death-tie
<i>maraṇabyādhiḡahitā</i> (<i>maraṇa</i> + <i>byādhi</i> + <i>gahitā</i>)	possessed by death and sickness (death + sickness + possessed)
<i>maraṇaṃ, maraṇassa, maranti, maraṇe</i>	dies, death, die

Pāli	English
<i>maraṇavasam</i> (<i>maraṇa</i> + <i>vasam</i>)	control of death (death + control)
<i>marituye</i>	to die
<i>māsaṃ, māse</i>	month
<i>mātā, mātārā, mātāva, mātarañca</i> (<i>mātaraṃ</i> + <i>ca</i>)	mother, mother too (mother + too)
<i>mataṃ, mato</i>	dead
<i>matapatikā</i> (<i>mata</i> + <i>patikā</i>) (see <i>vidhavā</i>)	widow (with dead + husband)
<i>mātāpitaro</i> (<i>mātā</i> + <i>pitaro</i>), <i>mātāpitū, mātāpitūhi</i>	mother-father (mother + father)
<i>matto, mattā</i>	intoxicated
<i>mātusoeva</i> (<i>mātusu</i> + <i>eva</i>)	like mothers' mothers (mothers' mothers + like)
<i>mayā</i>	me
Māyā [<i>Devi</i>]	Mother of Lord Buddha
<i>māyaṃ</i>	illusion
<i>mayhaṃ, mayhañhi</i>	my, me, mine
<i>me</i>	I, mine, my
<i>medhagaṃ</i>	quarrels
Meruṃ	Meru Mountain
Mettikā	Friendly
<i>migabandhakā</i> (<i>miga</i> + <i>bandhakā</i>)	deer-trappers (deer + tiers)
<i>migaluddako</i> (<i>miga</i> + <i>luddako</i>)	deer hunter (deer + hunter)
Mithilaṃ	Mithilā city
Mittā, mittehi	Friend
Mittākāḷī	Dusky Friend
<i>mittaratā</i> (<i>mitta</i> + <i>ratā</i>)	delight in friendliness (friendliness + delight)
<i>mohanaṃ</i>	delusion
<i>mohanāmukho</i> (<i>mohanā</i> + <i>mukho</i>)	entrance to delusion (delusion + entrance)
<i>mokkhamhi</i>	freedom
<i>momuhā</i>	bewildered
<i>mucchitā</i>	comatose
<i>muddhajā</i> (see <i>kese, kesāni,</i> <i>kesamatthakā</i>)	hair

Pāli	English
<i>mukhato</i>	of mouth
<i>mukhe</i>	faced
<i>mūlaṃ</i>	root
<i>mūlamūlikā</i> (<i>mūla</i> + <i>mūlikā</i>)	roots and rootlets (roots + rootlets)
<i>muñcantam, muñcanti</i>	let go of <i>literally free</i>
<i>muṇḍam, muṇḍā, muṇḍāsi</i>	shaven-head
<i>muni, munim, munayo, muninā</i>	silent sage
<i>musalena, musalassa, musalāni</i>	pestle
Muttā , <i>muttam, muttiyā,</i> <i>muttāmi, mucassu</i>	free, freed, pearl
<i>nābhijānāmi</i> (<i>na</i> + <i>abhijānāmi</i>)	I do not know (not + I know)
<i>nāccharāsaṅghātamattampi</i> (<i>na</i> + <i>accharā</i> + <i>saṅghāta</i> + <i>mattam</i> + <i>api</i>)	not even for a snap of fingers (not + for a snap of fingers + even)
<i>nādhigacchāmi</i> (<i>na</i> + <i>adhigacchāmi</i>)	do not enter upon [realization] (not + enter upon)
<i>nādhigaṃ</i> (<i>na</i> + <i>adhigaṃ</i>)	didn't acquire (not + acquire)
<i>nadiṃ, nadiyo</i> (plural)	river
<i>nadissāmi</i>	will roar
<i>nadītīramhi</i> (<i>nadī</i> + <i>tīramhi</i>)	on the riverbank (river + bank)
<i>nadītittāni</i> (<i>nadī</i> + <i>tittāni</i>)	river fords (river + fords)
<i>nāgabhogasadisopamā</i> (<i>nāga</i> + <i>bhoga</i> + <i>sadisa</i> + <i>upamā</i>)	comparable to an elephant trunk (elephant + trunk + like + comparable)
<i>nāgaṃ, nāgo, nāgā</i>	elephant, snake
<i>nāgamāruhi</i> (<i>nāgam</i> + <i>āruhi</i>)	climbing the elephant (climbing + elephant)
<i>nagaraṃ, nagare, nagaramhi</i>	city
<i>naggā</i>	naked
<i>nāhamicchāmi</i> (<i>na</i> + <i>ahaṃ</i> + <i>icchāmi</i>)	I do not wish
<i>nakkhattāni</i>	zodiac signs
Nāḷāto	Nāḷā village
<i>naṃ</i>	that, him

Pāli	English
<i>namo, namassati, namassantī, namassantā, namassihaṃ</i> (<i>namassi + ahaṃ</i>)	veneration, venerating, I venerated (venerated + I)
<i>nānājanapadehi</i> (<i>nānā + janapadehi</i>)	various republics (various + republics)
<i>nānākulā</i> (<i>nānā + kulā</i>)	various families (various + families)
<i>ñāṇamhi</i> (see <i>vijjāhi</i>)	knowledge
<i>nandi, nandī</i> (see <i>abhinandī, abhinanditaṃ, abhinandanti, abhinanditena, devakāyābhinandinī</i>)	pleasing
Nanduttarā (<i>Nandi + uttarā</i>)	Surpassingly Pleasing (pleasing + surpassingly)
<i>naṅgalamahāṃ</i> (<i>naṅgalaṃ + ahaṃ</i>)	I plough (plough + I)
<i>naṅgalehi</i>	with ploughs
<i>nānuññāto</i> (<i>na + anuññāto</i>)	without permission (without + permission)
<i>nānutappati</i> (<i>na + anutappati</i>)	no one is tormented (none + tormented)
<i>napihaṃ</i> (<i>na + api + ahaṃ</i>)	I have not even (not + even + I have)
<i>nappahonti</i> (<i>na + pahonti</i>)	unable to reach (not + reach)
<i>narā, narassa</i>	men
<i>nāriyo</i>	women
<i>nāsakkhi</i> (<i>na + asakkhi</i>)	unable (not + able)
<i>nāsikā</i>	nose
<i>ñāti, ñātihi, ñatakā</i>	relatives
<i>ñātigaṇaṃ</i> (<i>ñāti + gaṇaṃ</i>)	assembly of relatives (assembly + relatives)
<i>ñātigaṇavaggaṃ, ñātigaṇavaggo</i> (<i>ñāti + gaṇaṃ + vaggam</i>)	assembly of relatives (relatives + assembly + group)
<i>ñātisaṅghasatāni</i> (<i>ñātisaṅgha + satāni</i>)	hundreds of relatives (relatives + hundreds)
<i>natthi</i> (<i>na + atthi</i>)	no, isn't (not + is)
<i>ñatvā</i>	have understood, having understood

Pāli	English
<i>navakanipāto</i> (<i>navaka + nipāto</i>)	chapter of nines (nines + chapter)
<i>navam</i> , <i>navanavā</i>	new
<i>navanivesamhi</i> (<i>nava + nivesamhi</i>)	for new residence (new + residence)
<i>nayanā</i> , <i>nayanāni</i> (see <i>akkhīni</i> , <i>cakkhumā</i> , <i>cakkhumatī</i> , <i>dibbacakkhu</i> , <i>dibbacakkhum</i> , <i>nettahesumabhinīlamāyatā</i> , <i>kinnarimandalocane</i>)	eyes, enticing eyes
<i>naḷidaṃ</i> (<i>na + idaṃ</i>)	not this (not + this)
<i>ne</i>	to them
<i>negamo</i>	town
<i>nekkhammaṃ</i> , <i>nekkhammeva</i> (see <i>nikkhamma</i> , <i>nikkhamitvāna</i>)	went forth, going forth
<i>nekkhammamānuyuttā</i> (<i>nekkhammam + anuyuttā</i>)	yoked to going forth (going forth + intent on),
Nerañjara	River, near Bodhgaya, Bihar, India
<i>nesaṃ</i>	their
<i>netam</i> (<i>na + etaṃ</i>)	not this (not + this)
<i>nettahesumabhinīlamāyatā</i> (<i>nettā + ahesum + abhinīlam +</i> <i>āyatā</i>)	eyes were very black and long (eyes + were + very black + long)
<i>neva</i> (<i>na + eva</i>)	not [so, even, just, like] (not + so, even, just, like)
<i>nhāpanucchādanehi</i> (<i>nhāpana + ucchādanehi</i>)	bathing and anointing (bathing + anointing)
<i>nhātako</i>	purified <i>literally one who has taken</i> <i>a bath</i>
<i>nhāyanti</i>	bathe
<i>nibbānābhiratā</i> (<i>nibbāna + abhiratā</i>)	well-delighting in nibbāna (nibbāna + well-delighting)
<i>nibbānābhiratāhaṃ</i> (<i>nibbāna + abhiratā + ahaṃ</i>)	I well-delight in nibbāna (nibbāna + well-delight + I)
<i>nibbānaṃ</i> , <i>nibbānañca</i>	<i>Untranslated (nibbānaṃ translated</i> <i>as extinguishing in verse 116)</i>
<i>nibbānapattiyā</i> (<i>nibbāna + pattiyā</i>)	reach nibbāna (nibbāna + reach)

Pāli	English
<i>nibbānasukhā</i> (<i>nibbāna + sukhā</i>)	nibbāna happiness (nibbāna + happiness)
<i>nibbindahaṃ</i> (<i>nibbinda + ahaṃ</i>), <i>nibbindaṅca</i> (<i>nibbindaṃ + ca</i>)	I was disgusted (disgusted + I), disgusted too (disgusted + too)
<i>nibbinnā</i> , <i>nibbindanti</i> , <i>nibbinditvā</i> <i>nibbutā</i> (see <i>parinibbutā</i>)	disgusted, having been disgusted liberated
<i>nibbuyhati</i>	carried
<i>niccaṃ</i>	always
<i>nicchātā</i> (<i>nis + chāta</i>)	passionless (without + passion)
<i>nigacchati</i>	undergoes
<i>niḅhaṃ</i>	great grief
<i>nihacca</i>	falling
<i>nihatamānaṃ</i> (<i>nihata + mānaṃ</i>) (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i> , <i>vihatā</i>)	without conceit (destroyed + conceit)
<i>nihato</i> (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i> , <i>vihatā</i>)	destroyed
<i>nijaressāmi</i> (see <i>jajjaro</i>)	[wish] to wither <i>literally</i> [wish] to age
<i>nikkhamma</i> , <i>nikkhamitvāna</i> (see <i>nekkhammaṃ</i>)	having left, going forth, went
<i>nikkhipa</i> , <i>nikkhipitvāna</i> , <i>nikkhipissāmi</i> (<i>nikkhipissāmi + imaṃ</i>)	putting down, having put down will lay down this (will lay down + this)
<i>nikūjhaṃ</i> (<i>nikūji + ahaṃ</i>)	I was sounding (sounding + I)
<i>nikujjiya</i>	having turned bowl upside-down
<i>nillacchesi</i> , <i>nillacchito</i>	castrated
Nimmānaratino	[heaven of devā] delighting in creations
<i>ninnamāgataṃ</i> (<i>ninnamā + gataṃ</i>) (see “ <i>thalato ninnamāgataṃ</i> ”)	flowing to low (low + gone)
<i>nipatiṃ</i>	fell down
<i>nirato</i>	delight

Pāli	English
<i>niratthikā</i> (<i>nir + atthikā</i>)	aimless (without + aim) [meaningless]
<i>niraye, nirayamhi, nirayesu</i>	hells, hell realms (<i>niraye</i> is singular but translated as plural)
<i>nirodham, nirodho, nirodhā</i>	cessation
<i>nirūpadhiṃ</i> (<i>nir + upadhiṃ</i>)	possession-less (without + possession)
<i>nirupatāpaṃ</i> (<i>nir + upatāpaṃ</i>)	non-tormenting (non + tormenting) [Nibbāna]
<i>nisāmehi, nisāmetha</i>	listen
<i>nisīdiṃ, nisinnā, nisinnāya,</i> <i>nisīdathā, nisinne</i>	sat, seated, sitting down, sit down, sat down, having sat down
<i>nissaraṇaṃ</i>	escape
<i>nissaṭṭhaṃ</i>	offer <i>literally hand-over</i>
<i>nissāya</i> (see <i>saraṇaṃ</i>)	dependence
<i>nisumbhissaṃ</i>	drop
<i>niṭṭhito</i>	finished
<i>nivattassu</i>	stop
<i>nivesaye</i>	settled
<i>niyakā</i>	even our own
<i>niyojayi</i>	yoked
<i>niyyādayāhimaṃ</i> (<i>niyyādayāhi + imaṃ</i>)	return this (return + this)
<i>nodakā</i>	empty water [bags]
<i>nu</i>	whether, is, was
<i>nūna</i>	surely
<i>nūpame</i>	incomparable
<i>odanaṃ</i>	rice
<i>oḍḍitaṃ</i>	set
<i>ogāhamuttiṇṇaṃ</i> (<i>ogāham + uttiṇṇaṃ</i>)	plunge and cross-over (plunge + cross-over)
<i>oghaṃ</i>	flood
<i>ohāya</i>	leaving
<i>ohitabhārā</i> (<i>ohita + bhārā</i>)	laid down the burden (burden + laid down)
<i>okaḍḍhati</i>	dragged

Pāli	English
okassayāmaṇṇ (okassayāmi + ahaṇṇ)	I lowered (lowered + I)
olikhīṇ	shaving
olokayitvāna	checked
opammaṇ	like <i>literally simile</i>
openti	store
orabbhikā	butchers
orambhāgamanīyāni (oraṇ + bhā + gamanīyāni)	going to lower becomings [hells] (lower + becomings + going)
orasā	true [legitimate, own]
oruhāmihaṇṇ (oruhāmi + ahaṇṇ)	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
pabbajito, pabbajitā, pabbajitā, pabbajjaṇṇ, pabbajjīṇṇ, pabbājesi, pabbajitāya, pabbajitvāna, pabbajitvā, pabbajjā, pabbajissaṇṇ, pabbajissāmi, pabbajanti, pabbaji, pabbajitaṇṇ, pabbajitūṇṇ	to ordain, ordained, ordination, having ordained
pabbataṇṇ, pabbate	mountain
pabbatantare (pabbata + antare)	in mountains (mountains + in)
pabhaṅgunā	subject to breakup
pabhavo	reason
pabujjhasi	awake
paccāgamissāmi (pacca + āgamissāmi)	I will return (return + I will)
paccavekkhatha, paccavekkhassamaṇṇ	contemplate, contemplate this
pacchā, pacchime	later, last
pacchānutāpinī (pacchā + anutāpinī)	remorseful later (later + remorseful)
paccuppanna (pacca + uppanna)	present (presently + arisen)
pādā, pāde, pādāni	feet [legs]

Pāli	English
<i>padāhisi</i>	will give
<i>padakkhiṇaṃ, padakkhiṇaṅca</i> (<i>padakkhiṇaṃ + ca</i>)	and having circumambulated (having circumambulated + and)
<i>padālayā, padāliyā, padālito,</i> <i>padālayiṃ, padālayuṃ</i>	shattered
<i>padaṃ</i>	station
<i>padamaccutaṃ</i> (<i>padaṃ + a + ccutaṃ</i>)	ever-lasting station (station + not + falling) [Nibbāna]
<i>padamasokaṃ</i> (<i>padaṃ + a + sokaṃ</i>)	unsorrowing station (station + un + sorrowing) [Nibbāna]
<i>pādapaṃ, pādapā</i>	trees
<i>pādatalā</i> (<i>pāda + talā</i>)	sole of foot (foot + sole)
<i>padhānapahitatto</i> (<i>padhāna + pahitatto</i>)	making effort resolutely (making effort + resolutely)
<i>padīpasseva</i> (<i>padīpassa + eva</i>)	like the lamp (lamp + like)
<i>padīpito</i>	aflame
<i>pādodakaṅca</i> (<i>pādodakaṃ + ca</i>)	used foot-water (foot-water + and)
<i>paḡgayha</i>	with outstretched
<i>paḡgharitaṃ</i>	oozing
<i>pahāsiṃ, pahāya, pahīnā, pahīnesaṃ</i> (see <i>jahanti, pajahanti, pajahitvāna</i>)	abandoned, having abandoned
<i>pahāyahaṃ</i> (<i>pahāya + ahaṃ</i>) (see <i>jahanti,</i> <i>pajahanti, pajahitvāna</i>)	I having abandoned (having abandoned + I)
<i>pahitatte</i>	resolutely
<i>pahūtadhano</i> (<i>pahūta + dhano</i>)	abundant wealth (abundant + wealth)
<i>pahūtaratano</i> (<i>pahūta + ratano</i>)	abundant jewels (abundant + jewels)
<i>pajahanti, pajahitvāna</i> (see <i>jahanti, pahāsiṃ, pahāya, pahīnā,</i> <i>pahīnesaṃ, pahāyahaṃ</i>)	abandon, having abandoned
<i>pajānanti, pajānāsi</i>	knowing
<i>pajjalitaṃ, pajjalito</i>	burning
<i>pajjittha</i>	attached

Pāli	English
<i>pakampito</i>	wavering
<i>pakāsikaṃ</i>	displaying, showing
<i>pakataṃ</i>	done
<i>pakiṇṇakesī</i>	with unkempt hair
<i>pakkamanti, pakkāmi</i>	leave, left
<i>pakkamissaṇca</i> (<i>pakkamissaṃ + ca</i>)	and leave (leave from + and)
<i>pakkhālayitvāna</i>	having washed
<i>pakkhaṃ, pakkhassa</i>	fortnight
<i>pakkhipiṃ</i>	put around
<i>pakko</i>	much suffering <i>literally fully cooked</i>
<i>pakubbati</i>	does
<i>palāyato</i>	escaping
<i>palipā</i>	smear
<i>palobhaya</i>	tempt
<i>palokite</i>	destructible
<i>pamajjituṃ, pamattā</i>	heedless
<i>pamocesi, pamocaye, pamucceyya, pamuccati, pamuccare, pamuttā, parimuttā</i>	completely free, completely freed
<i>pamodite</i>	enjoyable
<i>paṃsukūlaṇca</i> (<i>paṃsukūlaṃ + ca</i>)	dust-heap too
<i>pamutyatthi</i> (<i>pamutti + atthi</i>)	there is freedom (freedom + there is)
<i>pana</i>	but, so
<i>panaccakā</i> (<i>pa + naccakā</i>)	dancing [dancers]
<i>paṇāmamupagamma</i> (<i>see ajjhupagacche, rukkhamūlamupagamma, samupagamāmi, sāmikamupemi, upeccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamīṃ, upasaṅkamma</i>)	I approached to bow
<i>paṇāmetvā</i>	bowing, having bowed
<i>pañcadasīṃ</i> (<i>pañca + dasīṃ</i>)	fifteenth (five + ten) [night of the fortnight]
<i>pañcakanipāto</i> (<i>pañcaka + nipāto</i>)	chapter of fives (fives + chapter)

Pāli	English
<i>pañcakaṭukena</i> (<i>pañca + kaṭukena</i>)	five bitter ones (five + bitter ones)
<i>pañcakkhandhā</i> (<i>pañca + khandhā</i>)	five aggregates (five + aggregates)
<i>pañcakkhattuṃ</i> (<i>pañca + kkhattuṃ</i>)	five times (five + times)
<i>pañcamañ</i>	fifth
<i>pañcaṅgikena</i> (<i>pañca + aṅgikena</i>)	five kinds (five + limbs)
Pañcasatamattā (<i>pañca + sata + mattā</i>)	About Five Hundred (five + hundred + about)
<i>pañḍito, pañḍitā</i> (<i>feminine</i>)	wise
<i>pañḍu</i>	yellow
<i>pānena, pānañca</i> (<i>pānaṃ + ca</i>)	drinks, drink too (drink + too)
<i>pañīdhehi</i>	resolve
<i>pañjaliko, pañjalikā</i> (<i>see katañjali</i>)	with folded hands (doing + respect)
<i>pañkadharī</i> (<i>pañka + dharī</i>)	mud-smear (bearing + mud)
<i>paññā, paññāya</i>	wisdom
<i>paññāpayiṃ</i>	prepared a seat
<i>pannaraseriva</i> (<i>pannarase + iva</i>)	like on the fifteenth (fifteenth + like)
<i>paññāsavassāni</i> (<i>paññāsa + vassāni</i>)	fifty years
<i>paññāsilaparakkamaṃ</i> (<i>paññā + sīla + parakkamaṃ</i>)	wisdom, virtue, striving (wisdom + virtue + striving)
<i>pañṇavīsativassāni</i> (<i>pañṇa + vīsati + vassāni</i>)	twenty-five years (five + twenty + years)
<i>pāṇo, pāṇino, pāṇinaṃ</i>	being, beings
<i>panthe, panthamhi</i>	on the way
<i>pāpakammaṃ</i> (<i>pāpa + kammaṃ</i>), <i>pāpakammā</i> (<i>see pāpakammīno</i> , <i>pāpaṃ, pāpakaṃ, pāpañhi, pāpassa</i> , <i>pāpavaddhino</i>)	evil kamma (evil + kamma)
<i>pāpakammīno</i> (<i>pāpa + kammīno</i>) (<i>see pāpakammaṃ, pāpakammā</i> , <i>pāpaṃ, pāpakaṃ, pāpañhi, pāpassa</i> , <i>pāpavaddhino</i>)	doer of evil kamma (evil + kamma doer)

Pāli	English
<i>pāpaṃ, pāpakam, pāpañhi, pāpassa</i> (see <i>pāpakammaṃ, pāpakammā, pāpakammīno, pāpavaddhino</i>)	evil [kamma]
<i>pāpavaddhino</i> (<i>pāpa + vaddhino</i>) (see <i>pāpakammaṃ, pāpakammā, pāpakammīno, pāpaṃ, pāpakam, pāpañhi, pāpassa</i>)	increasing evil [kamma] (evil + increasing)
Pāpima	Evil One, a title of Māra
<i>pappotumitthiyā</i> (<i>pappotuṃ + itthiyā</i>)	women can reach (can reach + women)
<i>pāpuṇa, pāpuṇi</i>	reach, reached
<i>parabhataṃ</i> (<i>para + bhataṃ</i>)	food for others (others + food)
<i>paradāraṃ</i> (<i>para + dāraṃ</i>)	wives of others (others + wives)
<i>paradattūpajīvo</i> (<i>para + datta + upajīvo</i>)	subsisting on what others give (others + give + subsisting) [a parasite]
<i>pāragū</i>	crossed-over
<i>paraloke</i> (<i>para + loka</i>)	cross-over the world (world + cross-over)
<i>paraṃ</i>	higher than
<i>paramaṃ</i>	highest
<i>paramatthasañhitā</i> (<i>paraṃ + attha + sañhitā</i>)	for the highest aim (highest + aim + for)
<i>paramatthe</i> (<i>paraṃ + atthe</i>)	highest aim
<i>pārametaṇṇe</i> (<i>pāraṃ + etave</i>)	cross over (cross + over)
<i>parato</i>	as other than mine
<i>paribāhīro</i> (<i>pari + bāhīro</i>)	clean-slate (complete + outsider [to kamma])
<i>paribhāṭṭā</i>	clever
<i>paricaram, paricarāmi</i> (<i>pari + caram</i>)	honoring, I honored (completely + walking or conducting or serving)
<i>paridevanā</i>	lamentation
<i>parijano</i> (<i>pari + jano</i>)	close ones (surrounding + people) <i>literally servants, attendants, retinue</i>

Pāli	English
<i>parikammakārikā</i> (<i>parikamma + kārikā</i>)	attendant (attending + doer) <i>literally one who circumambulates</i>
<i>parikammaṃ</i>	attend
<i>parikkhīyanti</i> (<i>pari + khīyanti</i>)	completely ended (completely + ended)
<i>parikleso</i> (<i>pari + kleso</i>)	completely defiled (completely + defiled)
<i>parikrite</i>	scattered
<i>pariḷāho, pariḷāhā</i>	burning
<i>parinibbutā</i> (<i>pari + nibbutā</i>) (see <i>nibbutā</i>)	completely liberated (completely + liberated)
<i>pariniṭṭhitamesānā</i> (<i>pari + niṭṭhitam + esānā</i>)	longing for what is already made (completely + done + longing for)
<i>pariññātaṃ, pariññātā, pariññāya</i> (<i>pari + ññāya</i>)	completely understood (completely + understood)
<i>paripantho</i>	blockage on path
<i>paripucchahaṃ</i> (<i>pari + puccha + ahaṃ</i>)	I completely questioned (completely + questioned + I)
<i>paripucchasi</i> (<i>pari + pucchasi</i>)	questioning (completely + questioning)
<i>paripunṇāya</i> (<i>pari + punṇāya</i>)	completely fulfill (completely + fulfill)
<i>paripunṇe</i> (<i>pari + punṇe</i>)	completely filled (completely + filled)
<i>paripūritā</i> (<i>pari + pūritā</i>)	completely fulfilled (completely + fulfilled)
<i>parisuddhapadaṃ</i> (<i>pari + suddha + padaṃ</i>)	station of complete cleansing (complete + cleansing + station) [Nibbāna]
<i>paritappasi, paritappayim</i> (<i>pari + tappayim</i>)	very tormented (completely + tormented)
<i>parivahitvā</i>	carrying, carried
<i>pariyantaṃ</i> (<i>pari + y + antaṃ</i>)	complete end (complete + end)
<i>pariyuṭṭhitā</i> (<i>pari + yuṭṭhitā</i>)	completely yoked (completely + yoked)
<i>paro</i>	another

Pāli	English
<i>pārutā</i>	having put on
<i>pasādaṃ</i>	perfume
<i>pāsādaṃ, pāsāde</i>	mansion
<i>pāsādanivātavāsini</i> (<i>pāsāda</i> + <i>nivāta</i> + <i>vāsini</i>)	living protected in the mansion (mansion + protected + living)
<i>pāsādātale</i> (<i>pāsāda</i> + <i>tale</i>)	floor of the mansion (mansion + floor)
<i>pāsādikāsi</i>	gracious
<i>pasādītā</i>	gladdened
<i>pāsaṃ</i>	noose
<i>pāsamiṃvoḍḍiya</i> (<i>pāsaṃ</i> + <i>iva</i> + <i>oḍḍiya</i>)	like trying to noose (noose + like + throw)
<i>pāsaṇḍā, pāsaṇḍe</i>	heretics
<i>pasāresim, pasārayī</i>	stretch
<i>pasavi</i>	accumulated
<i>passa, passe, passati, passatha,</i> <i>passāmi, passiya</i>	see, seeing, having seen
<i>pasuṃ</i>	animal
Paṭācārā	Wearing one cloth
<i>paṭācārānusāsaniṃ</i> (<i>paṭācārā</i> + <i>anusāsaniṃ</i>)	admonition of Paṭācārā (Paṭācārā + admonition)
<i>pāṭalibbalitā</i> (<i>pāṭali</i> + <i>balitā</i>)	dilapidated Pāṭali trees
pāṭaliṃ	Pāṭali tree
Pāṭaliputtamhi	Pāṭaliputta City <i>literally son of Pāṭali tree</i>
<i>pateyyuṃ</i>	fall
<i>paṭhamajjhānaṃ</i> (<i>paṭhamaṃ</i> + <i>jhānaṃ</i>)	first jhāna (first + jhāna)
<i>paṭhamasamodhānaṃ</i> (<i>paṭhama</i> + <i>sam</i> + <i>odhānaṃ</i>)	first exposure (first + exposure)
<i>paṭhamavasanto</i> (<i>paṭhama</i> + <i>vasanto</i>)	early spring (first [month of] + spring)
<i>pathaviyā</i>	earth
<i>pati</i>	near
<i>paṭiccharayi</i> (<i>paṭi</i> + <i>charayi</i>)	sent back (sent + back)
<i>paṭigaṇhanti</i>	accept

Pāli	English
<i>pāṭihāriyapakkhañca</i> (<i>pāṭihāriya + pakkhaṃ + ca</i>)	using the fortnight too (using + fortnight + too)
<i>paṭiladdhāna</i> (see <i>alabhamānā</i> , <i>aladdhā, laddhaṃ, laddho</i>)	having regained
<i>patiṃ, patinā, patī</i> (see <i>bhattā, bhattāraṃ</i>)	husband
<i>paṭimukkaṃ</i>	putting thru
<i>paṭinayiṃsu</i>	led back
<i>paṭinissaja</i>	renounce
<i>paṭipajjanti</i>	practice <i>literally walking on the path</i>
<i>patirūpaṃ</i>	suitable
<i>patiṭṭhito</i>	established
<i>paṭivijjhi, paṭivijjhiṃ</i> (see <i>sampaṭivijjhahaṃ</i>)	penetrated
<i>patodaṃ</i>	goad
<i>pattabbaṃ</i>	reached
<i>pattakañca</i> (<i>pattakaṃ + ca</i>)	[alms] bowl too (bowl + too)
<i>Pattalīmakulavaṇṇasādisā</i> (<i>pattalīmakulaṃ + vaṇṇaṃ +</i> <i>sādisā</i>)	white like the plantain buds (white plantain buds + color + like)
<i>pattaṃ</i>	bowl
<i>pattayobbanam</i> (<i>patta + yobbanam</i>)	youthful (reached + youth)
<i>pattheham</i> (<i>patthe + aham</i>)	I aspire [to go to, to be born into] (aspire + I)
<i>patthesi, patthitā, patthaye,</i> <i>patthanāpi</i>	aspire, aspired, aspires, aspirations too
<i>patto, pattiyā, pattā</i>	reach, reached
<i>pāvācane</i>	exposition
<i>pavaḍḍhati</i>	increasing very much
<i>pavanti</i>	blowing wind
<i>pavapaṃ</i>	planting
<i>pavattaṃ</i>	flowing
<i>paveccasi</i>	give
<i>pavisāmi, pāvisiṃ</i>	entering, entered
<i>payātumicchasi</i> (<i>payātum + icchasi</i>)	wish to proceed on (proceed on + wish to)

Pāli	English
<i>payuñjati</i>	yoked
<i>pesayī</i>	sent
<i>petesu</i>	among <i>petās</i>
<i>peto, petāni</i>	departed
<i>phalaṃ</i>	fruit
<i>phalavipāko</i> (<i>phala + vipāko</i>)	fruit-result (fruit + result)
<i>pharivā</i>	pervaded
<i>phenaṇṇapīṇḍopamassa</i> (<i>phena + piṇḍa + opamassa</i>)	like a lump of foam (foam + lump + like)
<i>phītāni,</i> <i>phītañcimam</i> (<i>phītam + ca + imam</i>)	prosperity, this prosperity too (prosperity + too + this)
<i>phullaṃ</i>	blossom
<i>phusehi, phuṭā, phusayim, phusito</i>	contact, contacted
<i>phuṭitā</i>	lacerated
<i>pidahitvā</i>	closing the doors
<i>pīhaye</i>	dear
<i>pīhenti</i>	desire
<i>pīlakoḷikā</i>	discharge
<i>pilandhanaṃ</i>	trinkets
<i>pīḷiyamānassa</i> (<i>pīḷiya + mānassa</i>)	ingrate mind (ingrate + mind)
<i>pīṇavoṭṭasahituggatā</i> (<i>pīṇa + vaṭṭa + sahit + uggatā</i>)	full, round, and up-turned (full + round + with + up-turned)
<i>piṇḍam, piṇḍaka</i>	alms-food <i>literally lumps of food</i>
<i>piṇḍapātam</i> (<i>piṇḍa + pātam</i>), <i>piṇḍāya</i>	alms-round (lump + bowl), for alms <i>literally dropping a lump in the bowl</i>
<i>piṇḍitā</i>	lump
<i>pitaramanīkaratto</i> (<i>pitaram + anīkaratto</i>)	father-Anīkaratta (father + Anīkaratta)
<i>pītena, pītāva</i>	drinking, having drunk
<i>pītisukhasamappitā</i> (<i>pīti + sukha + samappitā</i>)	fully given to rupture and happiness (rupture + happiness + fully given)

Pāli	English
<i>pītisukhena</i> (<i>pīti</i> + <i>sukhena</i>)	rupture and happiness (rupture + happiness)
<i>pītu</i> , <i>pītā</i> , <i>pītaṃ</i> , <i>pītaṅga</i>	father
<i>pītugharaṃ</i> (<i>pītu</i> + <i>gharaṃ</i>)	father's house (father's + house)
<i>pītupitusveva</i> (<i>pītu</i> + <i>pītu</i> + <i>eva</i>)	like fathers and fathers' fathers (fathers + fathers' fathers + like)
<i>pīvanti</i>	drink
<i>piyaṃ</i> , <i>piyā</i> , <i>piyāyanti</i>	dear
<i>piyattaro</i> , <i>piyattarā</i>	dearer
<i>posassa</i>	bread-winner <i>literally nourisher</i>
<i>posentā</i>	nourish
<i>poṭṭhiṃ</i> , <i>poṭṭhiṅga</i> (<i>poṭṭhiṃ</i> + <i>ca</i>)	bundle [of robes] (bundle of robes + and)
<i>pubbajātīmanussariṃ</i> (<i>pubba</i> + <i>jātiṃ</i> + <i>anussariṃ</i>), <i>pubbajātīmanussariṃ</i>	remembered past lives (past + lives + remembered)
<i>pubbasamudde</i> (<i>pubba</i> + <i>samudde</i>)	Eastern Sea (eastern + sea)
<i>pubbe</i>	past
<i>pubbenivāsacaritaṃ</i> (<i>pubbe</i> + <i>nivāsa</i> + <i>caritaṃ</i>)	story of past abode (past + abode + story)
<i>pubbenivāsaṃ</i> (<i>pubbe</i> + <i>nivāsaṃ</i>)	past abode (past + abode)
<i>pubbuḷakā</i>	eyeball
<i>pucchāmi</i>	I ask you
<i>punabbhavaṃ</i> (<i>puna</i> + <i>bhavaṃ</i>), <i>punabbhavo</i>	further becoming (again + becoming)
<i>punācare</i> (<i>puna</i> + <i>ācare</i>)	conduct again
<i>punappunaṃ</i> (<i>punaṃ</i> + <i>punaṃ</i>) <i>punappunaṅga</i> (<i>punaṃ</i> + <i>punaṃ</i> + <i>ca</i>)	again and again (again + again)
<i>punarāgami</i> (<i>puna</i> + <i>r</i> + <i>āgami</i>), <i>punarāgame</i>	come again (again + come)
<i>punarāvattayissasi</i> (<i>punar</i> + <i>āvattayissasi</i>)	would not turn me back again (again + would not turn me back)
<i>punarehisi</i> (<i>puna</i> + <i>r</i> + <i>ehisi</i>)	come again to this (again + this)
<i>Puṇṇā</i> , <i>puṇṇike</i>	Complete, Full
<i>puṇṇakkhettaṃ</i> (<i>puṇṇa</i> + <i>khettaṃ</i>)	field of merits (merits + field)

Pāli	English
<i>puññam</i>	merit
<i>puññampimā</i> (<i>puññam</i> + <i>api</i> + <i>imā</i>)	even this merit (merit + even + this)
<i>puññapattam</i> (<i>puñña</i> + <i>pattam</i>)	ample gift
<i>puno</i> , <i>puna</i> , <i>punapi</i>	again, [even] again
<i>punopaham</i> (<i>punopi</i> + <i>aham</i>)	again I (again + I)
<i>pupphapūra</i>	covered with flowers
<i>pupphitam</i> (see <i>supupphitaggam</i> , <i>supupphite</i>)	flowering
<i>purakkhatā</i> , <i>purakkhatvā</i>	esteemed, led by
<i>purāṇakanti</i> (<i>purāṇakam</i> + <i>ti</i>)	became as before
<i>pūrassu</i>	fulfill
<i>puravare</i>	best fortress city
<i>purāyam</i>	old age
<i>pure</i>	in past
<i>purime</i>	first <i>literally past, previous</i>
<i>purisadammasārathinā</i> (<i>purisa</i> + <i>damma</i> + <i>sārathinā</i>)	by trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
<i>purisapātabahulamhi</i> (<i>purisa</i> + <i>pāta</i> + <i>bahulamhi</i>)	men gathering much (men + gathering + much)
<i>puriso</i>	man
<i>purisuttamaṃ</i> (<i>purisa</i> + <i>uttamaṃ</i>)	best of the men (men + best) [Lord Buddha]
<i>puthu</i>	numerous
<i>puthujjanā</i> (<i>puthu</i> + <i>janā</i>)	worldly people (worldly + people)
<i>puthulomova</i> (<i>puthulomo</i> + <i>va</i>)	like Fish (fish + like)
<i>pūtigandhikaṃ</i> (<i>pūti</i> + <i>gandhikaṃ</i>)	foul-smelly (foul + smelly)
<i>pūtikāyamasuciṃ</i> (<i>pūti</i> + <i>kāyam</i> + <i>asuciṃ</i>)	foul impure body (foul + body + impure)
<i>pūtikāyena</i> (<i>pūti</i> + <i>kāyena</i>), <i>pūtikāyamhi</i>	foul body (foul + body)
<i>pūtiṃ</i> , <i>pūtikaṃ</i>	foul
<i>puttadārāni</i> (<i>putta</i> + <i>dārāni</i>)	sons and wives (sons + wives)

Pāli	English
<i>puttaka, puttakatte</i>	beloved child (<i>same as putta=son but more closer and intimate - translated as "O beloved child" since it's used for both son and daughter</i>)
<i>puttaṃ, putto, putte, puttā, puttāni</i>	son
<i>puttamamsāni (putta + mamsāni)</i>	flesh of son (son + flesh)
<i>puttamanurakkhamānā (puttaṃ + anurakkhamānā)</i>	preserving son (son + preserving)
<i>puttamatosayi (puttaṃ + atosayi)</i>	satisfying son [breast feeding] (satisfying + son)
<i>puttaphalaṃ (putta + phalaṃ)</i>	son (son + fruit)
<i>puttasatāni (putta + satāni)</i>	hundreds of sons (sons + hundreds)
<i>puttasokaṃ (putta + sokaṃ), puttasokā, puttasokena, puttasokenahaṃ (putta + sokena + ahaṃ)</i>	sorrow over son (son + sorrow), with sorrow over son, I with sorrow over son (son + sorrow + I)
<i>puttavatiṃ (putta + vatiṃ)</i>	bountiful (son + having)
<i>rāgacittavasānuḡā (raga + citta + vasānuḡā)</i>	mind gone to control of lust (lust + mind + gone to control)
<i>rāgadosañca (ragaṃ + dosaṃ + ca)</i>	lust and hate (lust + hate + and)
<i>rāgaṃ, rāgo, rāga</i>	lust
<i>rahitam, rahite, rahitamhi</i>	secluded
<i>raho</i>	privately [secretly]
Rāhuggahā (rāhu + gahā)	Rāhu grasped (Rāhu + grasped), Rāhu planet (Rāhu + planet)
<i>rājā, rājino</i>	king, king's
<i>rājadhāniyo</i>	capitals
Rājagaha	Rajagaha, capital city of Magadha Janapada
<i>rājaggicoraudakappiyehi (rājā + aggi + cora + udaka + appiyehi)</i>	king, fire, thief, water, and un- loved ones
<i>rājakaññāya (rāja + kaññāya)</i>	princess (royal + daughter)
<i>rājaputtehi (rāja + puttehi)</i>	by princes (royal + sons)
<i>rajataṃ</i>	silver

Pāli	English
<i>rajavaḍḍhanaṃ</i> (<i>raja + vaḍḍhanaṃ</i>)	soiled (dust + increasing)
<i>rajjaṃ, rajje</i>	kingdom, in the kingdom
<i>rajjuṃ</i>	rope
<i>ramāma, ramāmase, ramitvā,</i> <i>ramāmahaṃ (ramāma + ahaṃ)</i>	indulge, let's indulge, indulged, I indulge (indulge + I)
<i>rammaṃ, ramaṇīye</i>	delightful
<i>raṇakarā</i>	sinful
<i>raṇaṃ</i>	fought, sinful
<i>rañño</i>	king
<i>ratanāni</i>	jewels
<i>rathaṃ</i>	chariot
<i>rathamādāya</i> (<i>rathaṃ + ādāya</i>)	having taken chariot (chariot + having taken)
<i>rathiyāsu</i>	resting
<i>rati, ratiṃ, ratā, rattā, rattassa</i>	delight, delighting
<i>raṭṭhapiṇḍaṃ</i> (<i>raṭṭha + piṇḍaṃ</i>)	alms food of the country (country + alms food)
<i>ratti, rattiṃ, ratto, rattiyā</i>	night
<i>rattindivamatandito,</i> <i>rattindivamatanditā</i> (<i>rattiṃ + divaṃ + atanditā</i>)	night and day, unremittingly (night + day + unremittingly)
<i>riñcitvā</i>	neglecting
<i>rittakaṃ</i>	empty
<i>rocesi, rocate (see samarocayi)</i>	pleased
<i>rodāmi, rodasi, rodantī, rodante,</i> <i>rodataṃ (see kandantī, kandasī)</i>	cry
<i>rogo, rogamāvahaṃ</i> (<i>rogaṃ + āvahaṃ</i>)	disease, self-begotten disease (disease + invited)
Rohinī	Star, Moon
<i>rudhiraṃ</i>	blood
<i>rukhamūlamhi</i> (<i>rukha + mūlamhi</i>)	root of the tree (tree + root of)

Pāli	English
<i>rukhamūlamupagamma</i> (<i>rukka</i> + <i>mūlam</i> + <i>upagamma</i>) (see <i>paṇāmamupagamma</i> , <i>ajjhupagacche</i> , <i>samupagamāmi</i> , <i>sāmikamupemi</i> , <i>upeccāpi</i> , <i>upehi</i> , <i>upemi</i> , <i>upagacchiṃ</i> , <i>upagacchasi</i> , <i>upagamma</i> , <i>upasaṅkamim</i> , <i>upasaṅkamma</i>)	approached the tree root (tree + root + approached)
<i>rukkhapphalūpamā</i> (<i>rukka</i> + <i>phala</i> + <i>ūpamā</i>)	like fruit of a tree (tree + fruit + like)
<i>rukhasākhāya</i> (<i>rukka</i> + <i>sākhāya</i>)	tree branch (tree + branch)
<i>rundhantaṃ</i>	blocking
<i>rūpasamussaye</i> (<i>rūpa</i> + <i>samussaye</i>) (see <i>samussayaṃ</i> , <i>samussayo</i>)	by this body (form + assemblage)
<i>rūpavatī</i> (<i>rūpa</i> + <i>vati</i>), <i>rūpavatiṃ</i> , <i>rūpinim</i>	beautiful (beauty + having)
<i>rūpe</i> , <i>rūpaṃ</i> , <i>rūpena</i>	form, beauty
<i>rūpiyaṃ</i>	silver
<i>rupparūpakaṃ</i> (<i>ruppa</i> + <i>arūpakaṃ</i>)	decaying and deforming (forming + unforming)
<i>sā</i>	she
<i>saassukā</i>	with tears
<i>sabbābharāṇasañchannā</i> (<i>sabba</i> + <i>ābharāṇa</i> + <i>sañchannā</i>)	decked with all ornaments (all + ornaments + decked with)
<i>sabbadukkhaṃ</i> (<i>sabba</i> + <i>dukkhaṃ</i>), <i>sabbadukkhehi</i> , <i>sabbadukkhā</i>	all suffering (all + suffering), from all suffering
<i>sabbadukkhappahānāya</i> (<i>sabba</i> + <i>dukkha</i> + <i>pahānāya</i>)	to abandon all suffering (all + suffering + to abandon)
<i>sabbaganthehī</i> (<i>sabba</i> + <i>ganthehī</i>)	all bonds (all + bonds)
<i>sabbagarahitā</i> (<i>sabba</i> + <i>garahitā</i>)	blamed by all (all + blamed)
<i>sabbakāmesu</i> (<i>sabba</i> + <i>kāmesu</i>)	in all sensual pleasures (all + sensual pleasures from)
<i>sabbasaṃyojanakkhaye</i> (<i>sabba</i> + <i>saṃyojana</i> + <i>khaye</i>)	ending of all fetters (all + fetters + ending)
<i>sabbasattānamuttama</i> (<i>sabba</i> + <i>sattānam</i> + <i>uttama</i>)	best of all beings (all + beings + best)
<i>sabbattha</i> , <i>sabbaso</i> , <i>sabbattheva</i> (<i>sabbattha</i> + <i>eva</i>)	everywhere

Pāli	English
<i>sabbayogavisam̐yuttā</i> (<i>sabba + yoga + vi + sam̐yuttā</i>)	unfettered from all fetters (all + fetters + un + fettered)
<i>sabbo, sabbā, sabbe, sabbāni,</i> <i>sabbañca (sabbaṃ + ca)</i>	all, all too (all + too)
<i>sabhariyā (sa + bhariyā)</i>	co-wives (co + wives) [polygyny]
<i>saccābhisamayo</i> (<i>sacca + abhisamayo</i>)	understanding the truth (truth + understanding)
<i>saccabrāhmaṇo (sacca + brāhmaṇo)</i>	true brāhmaṇa (true + brāhmaṇa)
<i>saccaṃ</i>	truth
<i>saccāni (same as ariyasaccāni)</i>	truths [noble truths]
<i>saccavādivacanam̐</i> (<i>sacca + vādi + vacanam̐</i>)	word of speaker of truth (truth + speaker + word)
<i>sacchikarī</i>	one who realizes
<i>sacchikatam̐, sacchikatā,</i> <i>sacchākāsiṃ</i>	realized
<i>sace</i>	if
<i>sacittam̐ (sa + cittam̐)</i>	presence of mind (with + mind)
<i>sadā</i>	always
<i>saddahanti</i>	confident
<i>saddham̐, saddhāya, saddhā</i>	confidence
<i>saddhammasobhanā</i> (<i>sad or sant + dhamma + sobhanā</i>)	adornment of the good dhamma (good + dhamma + adornment)
<i>saddhamme</i> (<i>sad or sant + dhamme</i>)	in good dhamma (good + dhamma)
<i>saddhāyikā</i>	confident, having confidence in
<i>sadevake (sa + devake)</i>	including devā worlds
<i>sādhāraṇā</i>	common
<i>sādhayāmi</i>	cooked <i>literally accomplished</i>
<i>sādhubhāvitam̐</i> (<i>sādhu + bhāvitam̐</i>)	developed by good [people] (good + developed)
<i>sādhumuttāmhi</i> (<i>sādhu + muttā + amhi</i>)	good to be freed (good + freed + I am)
<i>sādhumuttikāmhi (sādhu + muttikā</i> <i>+ amhi)</i>	

Pāli	English
<i>sādukāmā</i> (<i>sādu</i> + <i>kāmā</i>)	hankering for gastronomical delights (sweets or agreeable foods + hankering)
<i>saggaṃ</i>	heaven
<i>saggāpāyaṅca</i> (<i>saggaṃ</i> + <i>apāyaṃ</i> + <i>ca</i>)	heaven and states of woe (heaven + states of woe + and)
<i>sāhaṃ</i> (<i>sā</i> + <i>ahaṃ</i>)	[that she] I
<i>sahassañcāpi</i> (<i>sahassaṃ</i> + <i>ca</i> + <i>api</i>)	also with a thousand (thousand + with + also)
<i>sahassānipi</i> (<i>sahassāni</i> + <i>api</i>)	thousand even (thousand + even)
<i>sahitaṃ</i>	with
<i>sājja</i> (<i>sā</i> + <i>ajja</i>)	she today
<i>sakaṃ</i>	my own
<i>sakaṇṭako</i> (<i>sa</i> + <i>kaṇṭako</i>)	thorny (with + thorns)
<i>sakaṭaṅca</i> (<i>sakaṭaṃ</i> + <i>ca</i>)	cart too (cart + too)
<i>sākaṭikakulamhi</i> (<i>sākaṭika</i> + <i>kulamhi</i>)	family of a carter (carter + family)
<i>sakāya</i>	with own-body (own + body)
<i>sakesaṅgesu</i> (<i>sa</i> + <i>kesā</i> + <i>aṅgesu</i>)	with hair and limbs (with + hair + limbs)
Sākete, Sāketato	Sāketa city, from Sāketa City
<i>sakhiyo tisso janiyo</i>	three of us girl-friends
<i>sakkā, sakkoti</i>	able
<i>sakkaccaṃ</i>	thoroughly
<i>sakkāyadiṭṭhimeva</i> (<i>sakkāya</i> + <i>diṭṭhiṃ</i> + <i>eva</i>)	personality view too (personality + view + too)
<i>sakkāyaṃ, sakkāyasmīṃ</i>	personality [view]
Sakko, Sakkaṃva (<i>Sakkaṃ</i> + <i>va</i>)	Sakka, like Sakka (Sakka + like) - see Inda
Sakulā (<i>Sa</i> + <i>kulā</i>)	Of Good Family (with + family)
<i>sakuṇabhattaṃ</i> (<i>sakuṇa</i> + <i>bhattaṃ</i>)	food for bird (bird + food)
<i>sakuṇiṃ</i>	bird
<i>sākuntikova</i> (<i>sākuntiko</i> + <i>iva</i>)	like bird-catcher (bird-catcher + like)
Sakyakulakulīnāyo (<i>Sakya</i> + <i>kula</i> + <i>kulīnāyo</i>)	Women of the Sakya family (Sakya + family + women)

Pāli	English
<i>Sakyakule</i> (<i>Sakya + kule</i>)	Sakya family (Sakya + family)
<i>Sālamūle</i> (<i>sāla + mūle</i>)	Sāla tree root (Sāla + tree root)
<i>sallabandhanā</i> (<i>salla + bandhanā</i>)	darts + ties
<i>sallaṃ</i>	dart
<i>Salomāgandhikaṃ</i> (<i>saloma + gandhikaṃ</i>)	smells like porcupine (porcupine + smelling)
Sāmā (1)	Peaceful
<i>samabhihato</i>	gathered [relatives]
<i>samādhesiṃ</i>	concentrated
<i>samādiyāmi, samādiyāhi</i>	I undertake, do undertake
<i>samāgatā</i> (<i>saṃ + āgatā</i>)	get together (got + together)
<i>samagge</i>	harmonious <i>literally walking the same path</i>
<i>samāhitā</i> (<i>see susamāhitaṃ, susamāhito, susamāhitā, susamāhite</i>)	restrained
<i>samaṃ</i>	peace, like
<i>samaṇā, samaṇānaṃ, samaṇe, samaṇī</i> (feminine)	renunciate
<i>samaṇamānino</i> (<i>samaṇa + mānino</i>)	considered a renunciate (renunciate + considered)
<i>samaṇāneva</i> (<i>samaṇānaṃ + eva</i>)	like renunciates (renunciates + like)
<i>samaṇasārappaṃ</i> (<i>samaṇa + sārappaṃ</i>)	suitable for a renunciate (renunciate + suitable for)
<i>samānayaḥ</i>	brought
<i>samāne</i>	being, equal
<i>sāmaññatthaṃ</i> (<i>sāmañña + atthaṃ</i>)	aim of renunciate life (renunciate life + aim)
<i>samantena</i>	everywhere
<i>samanusocesi</i>	mourn
<i>samāpajji, samāpannā</i>	entered upon
<i>samappitā</i> (<i>saṃ + appitā</i>)	fully given to
<i>samarocayaḥ</i> (<i>see rocesi, rocate</i>)	well-pleased
<i>samatikkamaṃ</i> (<i>see atikkamaṃ</i>)	fully transcend
<i>samattā</i>	entire

Pāli	English
<i>samavassari</i>	controlling the herd
<i>sambhavo</i> (<i>saṃ + bhavo</i>)	originate (fully + originate)
<i>sambuddhaṃ</i> (<i>saṃ + buddhaṃ</i>), <i>sambuddho</i>	self-enlightened (self + enlightened) [Lord Buddha]
<i>sambuddhamakutobhayaṃ</i> (<i>saṃ + buddhaṃ + akuto + bhayaṃ</i>)	self-enlightened, fearless (self + enlightened + whence + fear) [Lord Buddha]
<i>sāmikamupemi</i> (<i>sāmikaṃ + upemi</i>) (see <i>ajjhupagacche</i> , <i>upasaṅkamma</i> , <i>paṇāmamupagamma</i> , <i>rukhamūlamupagamma</i> , <i>samupagamāmi</i> , <i>upeccāpi</i> , <i>upehi</i> , <i>upemi</i> , <i>upagacchiṃ</i> , <i>upagacchasi</i> , <i>upagamma</i> , <i>upasaṅkamiṃ</i>)	approached my husband (husband + approached)
<i>sāmikassa</i>	husband's
<i>saṃkilesikā</i> (<i>saṃ + kilesikā</i>) (see <i>dhutakilesāyo</i> , <i>klesehi</i> , <i>kilesānaṃ</i> , <i>saṅkilesāya</i> , <i>saṅkiliṭṭhamanā</i>)	fully defiling (fully + defiling)
<i>sammā</i>	rightly
<i>sammāsambuddhassa</i> (<i>sammā + saṃ + buddhassa</i>)	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
<i>sammaṭṭhaṃ</i>	well-polished
<i>sammukhā</i>	in presence (face to face)
<i>sampajānā</i>	clearly knowing, deliberate
<i>sampannā</i>	endowed
<i>sampañivijjhahaṃ</i> (<i>saṃ + pañivijjha + ahaṃ</i>) (see <i>pañivijjhi</i> , <i>pañivijjhiṃ</i>)	I well-penetrated (well + penetrated + I)
<i>sampavedhe</i>	waver
<i>samphusanāya</i> (<i>saṃ + phusanāya</i>)	contacted
<i>saṃsāraṃ</i> , <i>saṃsāro</i>	round of existences
<i>saṃsaranto</i> , <i>saṃsarato</i> , <i>saṃsarataṃ</i> , <i>saṃsariṃhaṃ</i>	wandering-on, I wandered-on
<i>samucchinno</i> (<i>saṃ + ucchinno</i>), <i>samucchinnā</i> (plural)	fully cut-off (fully + cut-off)

Pāli	English
<i>samudayaṃ (saṃ + udayaṃ)</i>	[full] arising
<i>samuggataṃ</i>	risen
<i>samūhato, samūhatā (see hatakulikā, hato, jarāyabhihatā, nihatamānaṃ, nihato, vihanāmi, vihatā)</i>	fully destroyed
<i>samūlaṃ (sa + mūlaṃ), samūlako</i>	with root (with + root)
<i>samupagaṃāmi (see ajjhupagacche, paṇāmamupagamma, rukkhāmūlamupagamma, sāmikamupemi, upeccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamīṃ, upasaṅkamma)</i>	approaching
<i>samussayaṃ, samussayo (see rūpasamussaye)</i>	this body <i>literally this assemblage</i>
<i>samuṭṭhitā</i>	are with
<i>saṃvegamaṃpādiṃ (saṃvegaṃ + āpādiṃ) (see dhammasaṃvegamaṃpādiṃ)</i>	there being deep agitation (deep agitation + having)
<i>saṃvego</i>	deeply agitated
<i>saṃvutā (see asaṃvutā, sīlasaṃvuto, susaṃvutā)</i>	guarded
<i>saṃyojanāni (saṃ + yojanāni)</i>	fetters (fully + yoked)
<i>sāṇavākasādisā (sāṇa + vāka + sādīsā)</i>	hemp threads (hemp + bark + like)
<i>sañcayaṃ, sannicayaṃ</i>	accumulated, accumulation
<i>sandhāvanti, sandhāveyyaṃ</i>	running thru
<i>saṅgacchiṃ</i>	get on <i>literally come together</i>
<i>saṅgāme</i>	battles
<i>Saṅghā, saṅghe, saṅghaṅca, saṅghassa</i>	<i>Untranslated [Buddhist monastic order of monks & nuns]</i>
<i>saṅghārāmaṃhi (saṅgha + ārāmaṃhi)</i>	monastic [saṅghā + monastery]
<i>saṅghāṭiṃ</i>	outer double robe
<i>saṅghāṭipārutam, saṅghāṭipārutā (saṅghāṭi + pārutam)</i>	dressed in outer double robe (outer double robe + dressed)

Pāli	English
<i>saṅhakamburiva</i> (<i>saṅha + kambur + iva</i>)	smooth like a conch-shell (soft + conch-shell + like)
<i>saṅhamuddikasuvaṇṇamaṇḍitā</i> (<i>saṅha + muddika + suvaṇṇa + maṇḍitā</i>)	smooth, embellished with gold rings (soft + rings + gold + embellished)
<i>saṅhanūpurasuvaṇṇamaṇḍitā</i> (<i>saṅha + nūpura + suvaṇṇa + maṇḍitā</i>)	smooth, embellished with gold anklets (smooth + anklets + gold + embellished)
<i>saṅhatuṅgasadisī</i> (<i>saṅha + tuṅga + sadisī</i>)	smooth, high [like a hillock] (smooth + high [like a hillock] + like)
<i>saṅkappo</i>	determination
<i>saṅkārakūṭesu</i> (<i>saṅkāra + kūṭesu</i>)	garbage heap (garbage + heap)
<i>saṅkhalābaddho</i> (<i>saṅkhalā + baddho</i>)	tied with chain (chain + tied)
<i>saṅkhamuttāva</i> (<i>saṅkha + muttā + iva</i>)	like mother of pearl or pearl (shell + pearl + like)
<i>saṅkhārā, saṅkhāre, saṅkhāragate</i>	formations [formed]
<i>saṅkhārūpasamaṃ</i> (<i>saṅkhāraṃ + ūpasamaṃ</i>)	appeasing of formations (formations + appeasing)
<i>saṅkhatam</i>	formed
<i>saṅkhatamasubhanti</i> (<i>saṅkhatam + a + subhanti</i>)	formations are repulsive (formations + not + beautiful)
<i>saṅkilesāya</i> (<i>saṃ + kilesāya</i>) (<i>see dhutakilesāyo, klesehi, kilesānaṃ, saṃkilesikā, saṅkiliṭṭhamanā</i>)	fully defiling (fully + defiling)
<i>saṅkiliṭṭhamanā</i> (<i>saṃ + kiliṭṭha + manā</i>) (<i>see dhutakilesāyo, klesehi, kilesānaṃ, saṃkilesikā, saṅkilesāya</i>)	with fully defiled mind (fully + defiled + mind)
<i>saññā</i>	perceptions
<i>saññāpetuṃ</i>	convince
<i>saññāvūpasamaṃ</i> (<i>saññā + ūpasamaṃ</i>)	appeasing of perceptions (perceptions + appeasing)
<i>sannibhā</i>	resembling
<i>sannihitaṃ</i>	well-arranged
<i>sannivāresi</i>	obstructed

Pāli	English
<i>santaṃ</i>	peaceful [Nibbāna]
<i>santāpitā</i> (<i>saṃ</i> + <i>tāpitā</i>)	fully tormenting (fully + tormenting)
<i>santappayitvā</i> (<i>saṃ</i> + <i>tappayitvā</i>) (see <i>atitto</i> , <i>atittāva</i> , <i>tappaya</i> , <i>titti</i>)	fully satisfied (fully + satisfied)
<i>santarabāhiro</i> (<i>sa</i> + <i>antara</i> + <i>bāhiro</i>)	inside and out (with + inside + outside)
<i>santasanti</i>	afraid
<i>santatto</i>	scorching hot
<i>santī</i>	am
<i>santi</i> , <i>santiṃ</i> , <i>santiyā</i>	peace, having
<i>santikamāgatā</i> (<i>santikam</i> + <i>āgatā</i>)	came near (near + came)
<i>santike</i> , <i>santikaṃ</i>	near
<i>santimuttamaṃ</i> (<i>santiṃ</i> + <i>uttamaṃ</i>)	best peace (peace + best) [Nibbāna]
<i>sāpateyyamanappakaṃ</i> (<i>sāpateyyam</i> + <i>an</i> + <i>appakaṃ</i>)	not-so-little estate (estate + not + so-little)
<i>sapattā</i>	hostile
<i>sapattiyo</i> , <i>sapattikampi</i> (<i>sa</i> + <i>pattikaṃ</i> + <i>api</i>)	with same husband [polygyny], with same husband also (with + [same] husband + also)
<i>sappañño</i> (<i>sa</i> + <i>pañño</i>), <i>sappaññā</i> (plural)	wise ones (good + wisdom)
<i>sappasiropamā</i> , <i>sappasirūpamā</i> (<i>sappa</i> + <i>sira</i> + <i>upamā</i>),	like a snake's head (snake + head + like)
<i>sappurisā</i> (<i>sa</i> + <i>purisā</i>), <i>sappurise</i>	good people (good + people) [people of integrity]
<i>sara</i> , <i>saratha</i> , <i>sarāhi</i>	think about
<i>sarajo</i>	dusty
<i>saramhase</i>	we will remember
<i>saraṇaṃ</i>	refuge
<i>sārasammataṃ</i>	considered of essence
<i>sārathi</i>	charioteer
<i>saritoṃ</i>	having remembered
<i>sārappaṃ</i>	proper
<i>sāsanakarehi</i>	followers of [Buddha's] teachings

Pāli	English
<i>sāsanam, sāsana, sāsane</i>	teaching, in teaching
<i>sāsaṅkam</i>	dangerous
<i>sassu, sassuyā</i>	mother-in-law
<i>sasuro, sassurassa</i>	father-in-law
<i>satā</i>	attached
<i>satakkhattum (sata + kkhattum)</i>	hundred times (hundred + times)
<i>sāṭam, sāṭakam, sāṭako</i>	tunic
<i>sataṃ, satāni</i>	one hundred
<i>satī, satimanto, satimatī (feminine)</i>	mindfulness, mindful
<i>satta</i>	seven
<i>sattāhajātakam</i> <i>(sattāha + jātakam)</i>	seven days after birth (seven days + after birth)
<i>sattāham (satta + aham)</i>	for/in seven I (seven + I)
<i>sattakanipāto</i> <i>(sattaka + nipāto)</i>	chapter of sevens (sevens + chapter)
<i>sattam, sattā (plural), sattānam</i>	being, for beings
<i>sattamiyā</i>	on seventh
<i>sattaratanassa (satta + ratanassa)</i>	seven jewels (seven + jewels)
<i>satthā, satthu, satthuno, satthāram</i>	teacher [Lord Buddha]
<i>satthavāho</i>	carter
<i>satthusāsanakārikā</i> <i>(satthu + sāsana + kārikā)</i>	doer of teacher's teaching (teacher's + teaching + doer)
<i>satthusāsane</i> <i>(satthu + sāsane)</i>	teacher's teaching (teacher's + teaching)
<i>satthuvacane</i> <i>(satthu + vacane)</i>	words of teacher (teacher's + words)
<i>sattisūlūpamā</i> <i>(satti + sūla + upamā)</i>	like spears and darts (spears + darts + like)
<i>sāva (sā + va)</i>	she, herself
<i>savāhana</i> <i>(sa + vāhana)</i>	with vehicle (with + vehicle), with mount
<i>savāhini (sa + vāhini)</i>	with armies (with + armies)
<i>sāvake, sāvikā (feminine)</i>	disciple
<i>savanagandham</i> <i>(savana + gandham)</i>	flowing-stinking (flowing + stinking)
Sāvatti	Sāvatti City

Pāli	English
<i>savighāto</i>	destructive
<i>sāyaṃ</i> (<i>sā + ayaṃ</i>)	she
<i>sāyaṃ pātaṃ</i>	evening and morning
<i>sayameva</i> (<i>sayam + eva</i>)	I myself
<i>sayanaṃ</i> (see <i>seyyaṃ</i>)	bed
<i>sehi, supāhi, supi</i>	sleep
Selā (AKA Ālavikā)	Firm
<i>sele, selamhi</i>	rock
<i>seṭṭhi</i>	business tycoon
<i>seṭṭhiputtehi</i> (<i>seṭṭhi + puttehi</i>)	sons of business tycoons (business tycoons + sons)
<i>seyyaṃ</i> (see <i>sayanaṃ</i>)	bed
<i>seyyo</i>	better
Sīhā	Lioness
<i>sīhanādaṃ</i> (<i>sīha + nādaṃ</i>)	lion-roar (lion + roar)
<i>sikkhā</i>	training rules
<i>sikkhamānaṃ, sikkhamānā,</i> <i>sikkhamānāya</i>	trainee, desirous of training, while training
<i>sikkhassu, sikkhāya</i>	train, trainings
<i>sīlabbataparāmāsaṃ</i> (<i>sīla + vata + parāmāsaṃ</i>)	clinging to rites and rituals (rites + rituals + clinging)
<i>sīlāni</i>	precepts <i>literally</i> virtues
<i>sīlasampannaṃ</i> (<i>sīla + sampannaṃ</i>), <i>sīlasampannā</i>	endowed with virtues (virtues + endowed)
<i>sīlasaṃvuto</i> (<i>sīla + saṃvuto</i>) (see <i>asaṃvutā, saṃvutā, susaṃvutā</i>)	virtuous (virtues + guarded)
<i>sīlavatiṃ</i> (<i>sīla + vatiṃ</i>), <i>sīlavatī</i>	virtuous (virtues + having)
Sindhavāraññe (<i>Sindhava + araññe</i>)	Sindhava jungle (Sindhava + jungle)
siṅgālānaṃ	jackals
<i>siraṃ, sīsamhi, sīsassa, sīrasā</i>	head, with head
Sīsūpacālā (<i>Sīsu + Upacālā</i>)	Pupil of Upacālā (Upacālā + pupil)
<i>sītaṃ, sīte</i>	in cold
<i>sītībhāvābhikaṅkhinī</i> (<i>sītībhāva + abhikaṅkhinī</i>)	desirous of cooling down (cooling down + desirous)

Pāli	English
<i>sītibhūtāmhi</i> (<i>sīti + bhūtā + amhi</i>)	cooled down I am (cooled down + am + I)
<i>sītibhūtama</i> (<i>sīti + bhūta + amha</i>)	cooled down we are
<i>sītibhūtāsi</i> (<i>sīti + bhūtā + asi</i>)	cooled down you are
<i>situṇhena</i> (<i>sīta + uṇhena</i>)	cold and heat (cold + heat)
<i>sivaṃ</i>	auspicious
<i>siyā, siyaṃ</i>	gone
<i>so</i>	that
<i>sobhaggena</i>	fortune
<i>sobhane, sobhare, sobhasī, sobhate</i>	resplendent, adornment (adornment when applied to Dhamma or Saṅgha)
<i>socāmi, socanti</i>	sorrow
<i>socitena</i>	sorrowing
<i>sohaṃ</i> (<i>so + ahaṃ</i>)	[that he] I
<i>sokā</i>	sorrows
<i>sokabhayabhītā</i> (<i>soka + bhayabhītā</i>)	sorrowful and fearful (sorrowful + fearful)
<i>sokaparetāya</i> (<i>soka + paretāya</i>)	afflicted with sorrow (sorrow + afflicted)
<i>sokaṇḍiddavo</i> (<i>soka + pariddavo</i>)	sorrow and lamentation (sorrow + lamentation)
<i>soḷasame</i>	sixteenth
<i>soḷasanipāto</i> (<i>soḷasa + nipāto</i>)	chapter of sixteens (sixteens + chapter)
Somā	Moon
<i>sombhā</i>	puppet, doll
Soṇā	Radiant One
<i>sopalepapatito</i> (<i>so + palepa + patito</i>)	plaster fallen (plaster + fallen)
<i>sopi</i> (<i>so + api</i>)	he too (he + too)
<i>sotadhātu</i> (<i>sota + dhātu</i>)	divine ear (ear + element)
<i>sotthi</i>	be well
<i>sottiyo</i>	true brāhmaṇa

Pāli	English
Subhājīvakambavanikā (<i>Subhā + jīvaka + amba + vanikā</i>)	Beautiful One of Jivaka Mango Forest (beautiful one + Jivaka + mango + forest)
Subhākammāradhītu (<i>Subhā + kammāra + dhītu</i>)	Beautiful One, Daughter of Smith (beautiful one + smith + daughter)
<i>subhaṃ</i>	beautiful
<i>subhasaññānuvattinī</i> (<i>subha + saññā + anuvattinī</i>)	perceived as beautiful sign (beautiful + sign + perceived)
<i>subhāveti, subhāvitā</i> (see <i>bhāveti, bhāvehi, bhāventī, bhāvito, bhāvitā</i>)	well-developed
<i>suci</i>	pure
<i>sucikārino</i> (<i>suci + kārino</i>)	doer of pure deeds (pure + doer)
<i>sūciṃ</i>	needle
<i>sucittaṃ</i>	nicely
<i>sucittitā</i> (<i>su + cittitā</i>)	well-painted (well + painted)
<i>sudaṃ</i>	pleonastic particle [in this way, just]
<i>suddhā, suddhi</i>	clean, cleansing
<i>suddhavasānā</i> (<i>suddha + vasānā</i>)	dressed in clean [white] (clean + dressed)
<i>suddhimamaññatha</i> (<i>suddhim + a + maññatha</i>)	not believing in cleansing (cleansing + not + believing in)
<i>sudhotarajapacchadaṃ</i> (<i>sudhota + raja + apacchadaṃ</i>)	well-washed dustless canopy (well-washed + dustless canopy)
<i>sudukkhitā</i> (<i>su + dukkhitā</i>)	very unhappy (well + unhappy)
<i>suduttaraṃ</i> (<i>su + duttaraṃ</i>)	very difficult to cross/swim (well + difficult to cross/swim)
<i>sugataṃ</i> (<i>su + gataṃ</i>), <i>sugatena</i> , <i>sugatassa</i>	Well-gone One (well + gone) [Lord Buddha]
Sujātā (<i>Su + jātā</i>)	Well Born (well + born)
Sujāta Brāhmaṇa (<i>Su + jāta</i>)	Well Born Brāhmaṇa (well + born) Father of Sundarī Therī
<i>sūkarikā</i>	boar-hunters
<i>sukataṃ</i> (<i>su + kataṃ</i>)	well-made (well + made)

Pāli	English
<i>sukhadukkhe</i> (<i>sukha + dukkhe</i>)	in happiness-suffering (happiness + suffering)
<i>sukhaṃ, sukho, sukhanti, sukhato,</i> <i>sukhañhi, sukhā</i>	happiness, happily
<i>sukhanisinnā</i> (<i>sukha + nisinnā</i>)	comfortably seated (comfortably + seated)
<i>sukhitā</i>	happy
<i>sukhumāhi</i>	fine <i>literally delicate</i>
<i>sukhumāliniyo</i>	delicate ones
Sukkā , <i>sukkāna, sukkehi</i>	Pure, White, Bright
<i>sukkapakkhavisosānā</i> (<i>sukka + pakkha + visosānā</i>)	drying out bright qualities (bright + side + drying)
<i>sukkhadākaṃ</i> (<i>sukkhā + dākaṃ</i>)	dried grains
Sumanā (<i>Su + manā</i>)	Glad (glad + mind)
Sumaṅgalamātā (<i>Su + maṅgala + mātā</i>)	mother of Well-Auspicious (well + auspicious + mother)
<i>sumattaṃ</i> (<i>su + mattaṃ</i>)	very intoxicated (well + intoxicated)
Sumedhā (<i>Su + medhā</i>), <i>sumedhaṃ</i>	Very Wise (well + wise)
<i>sumuttā</i> (<i>su + muttā</i>), <i>sumuttikā</i>	well-freed (well + freed)
<i>suṇa, suṇitvā, suṇitvāna, sutvā,</i> <i>sutvāna</i>	listen, having heard
sunakhova (<i>sunakho + va</i>), sunakhaṃva	like Dog (dog + like)
Sundarī	Beautiful
<i>sundarimāyantiṃ</i> (<i>sundarim + āyantiṃ</i>)	Sundarī is coming (Sundarī + is coming)
Sundarīnandā (<i>Sundarī + nandā</i>)	Pleasing Beauty (Beauty + Pleasing)
<i>suṇhamadāsi</i> (<i>suṇham + adāsi</i>)	gave me as daughter-in-law (daughter-in-law + gave)
<i>suṇiṭṭhitam</i> (<i>su + niṭṭhitam</i>)	well-finished (well + finished)
<i>suṅko</i> (<i>see upaḍḍhasuṅkena</i>)	toll, dowry
<i>suññāgāragatā</i> (<i>suñña + agāra + gatā</i>)	having gone to an empty place (empty + home + gone)

Pāli	English
<i>suññatassānimittassa</i> (<i>suññatassa + animittassa</i>)	emptiness and signless (emptiness + signless)
<i>supinanteva</i> (<i>supinante + iva</i>)	like in dream (in dream + like)
<i>supinopamā</i> (<i>supina + upamā</i>)	like a dream (dream + like)
<i>suppamajjitā</i> (<i>su + pamajjitā</i>)	well-polished (well + polished)
<i>suppavedite</i> (<i>su + pavedite</i>)	well-spoken (well + spoken)
<i>supupphitaggaṃ</i> (<i>su + pupphita + aggaṃ</i>) (see <i>pupphitaṃ</i>)	approaching well-flowering (approaching well-flowering)
<i>supupphite</i> (<i>su + pupphite</i>) (see <i>pupphitaṃ</i>)	well-flowered (well + flowered)
<i>surabhī</i>	fragrant
<i>sūriyañca</i> (<i>sūriyaṃ + ca</i>)	sun too (sun + too)
<i>suropitaṃ</i> (<i>su + ropitaṃ</i>)	well-planted (well + planted)
<i>surucirā</i>	brilliantly
<i>susamāhitaṃ</i> (<i>su + samāhitaṃ</i>), <i>susamāhito</i> , <i>susamāhitā</i> , <i>susamāhite</i> (see <i>samāhitā</i>)	well-restrained (well + restrained)
<i>susaṃvutā</i> (<i>su + saṃvutā</i>) (see <i>asaṃvutā</i> , <i>saṃvutā</i> , <i>silasaṃvuto</i>)	well-guarded (well + guarded)
<i>susānaṃ</i> , <i>susāne</i> , <i>susānamajjhe</i> (<i>susāna + majjhe</i>)	cemetery, in cemetery (cemetery + middle of)
<i>susānavaddhane</i> (<i>susāna + vaddhane</i>)	increasing cemetery (cemetery + increasing)
<i>susumārā</i>	crocodiles
<i>suvaṇṇakāro</i> (<i>suvaṇṇa + kāro</i>)	goldsmith (gold + worker)
<i>suvaṇṇaṃ</i>	pure gold
<i>suvaṇṇapādapaṃ</i> (<i>suvaṇṇa + pādapaṃ</i>)	golden tree (golden + tree)
<i>suvasanā</i> (<i>su + vasanā</i>), <i>suvasanehi</i>	well-dressed (well + dressed)
<i>suveṇīhilaṅkataṃ</i> (<i>suveṇīhi + alaṅkataṃ</i>)	decorated with braids (braids + decorated)
<i>suvisamo</i> (<i>su + visamo</i>)	very uneven (well + uneven)
<i>svāgataṃ</i>	welcome
<i>svassa</i> (<i>so + assa</i>)	he to him (he + to him)
<i>tā</i>	they
<i>tadekaṭṭhe</i>	some other

Pāli	English
<i>tādino, tādinam, tādisaṃ</i>	thus one, thus ones
<i>tādisikaṃ</i>	them
<i>tāhaṃ</i>	thus
<i>tahiṃ tahiṃ</i>	here and there
Takkāriṃ	Takkāri tree
<i>tālavatthukatā</i> (<i>tāla</i> + <i>avatthukatā</i>)	palm tree with top cut-off (palm tree + top cut-off)
<i>taṃ</i>	you
<i>tamekavarakampi</i> (<i>taṃ</i> + <i>ekavarakaṃ</i> + <i>pi</i>)	having seen to their wishes (their + seen to wishes)
<i>tamenam</i>	to him
<i>tameva</i>	to it
<i>tamhuddhaṭe</i> (<i>taṃ</i> + <i>hi</i> + <i>uddhaṭe</i>)	when drawn out (when + drawn out)
<i>tamokhandham</i> (<i>tamo</i> + <i>khandham</i>)	aggregate of darkness (darkness + aggregate) <i>here darkness refers to ignorance</i>
<i>tānaṃ</i> (see <i>attānaṃ</i>)	shelter
<i>tañca</i>	that which
<i>taṇhā, taṇhāya</i>	craving
<i>taṇhakkhayo</i> (<i>taṇha</i> + <i>khayo</i>)	end of craving (craving + end)
<i>taṇhamabbuyha</i> (<i>taṇham</i> + <i>abbuyha</i>)	pulling-out craving (craving + pulling-out)
<i>tantīhi</i>	threads
<i>tantikhīlake</i> (<i>tanti</i> + <i>khīlake</i>)	threads and nails (threads + nails)
<i>tapanīyakatāva</i> (<i>tapanīya</i> + <i>katāva</i>)	made from gold (gold + made)
<i>tapo, tāpanā</i>	tormenting, practice of morality
<i>tappaya</i> (see <i>atitto, atittāva, santappayitvā, titti</i>)	satisfying
<i>tare</i>	cross, swim
<i>tāsaṃ</i>	out of them [their]
<i>tassa, tassā</i> (feminine)	his, her
<i>tassāhaṃ</i> (<i>tassa</i> + <i>ahaṃ</i>) (<i>tassā</i> + <i>ahaṃ</i>)	his/her I (his + I) (her + I) <i>Note: I is not always translated</i>
<i>tassamhi</i>	I was his

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

Pāli	English
<i>thalato ninnamāgataṃ</i>	flowing down
<i>thanakā</i>	breasts
<i>ṭhānaṃ</i>	state
<i>ṭhānaṃ durabhisambhavaṃ</i>	state hard to originate [Nibbāna]
<i>thaññāṃ</i>	mother's milk
<i>ṭhapesi</i>	established
<i>therī, therike</i>	elder bhikkhuni
<i>therīgāthāyo</i> (<i>therī + gāthāyo</i>)	verses of elder bhikkhunī (elder bhikkhunī + verses)
<i>thevikīva</i>	drop of water
<i>ṭhiti</i>	stability [Nibbāna]
<i>tibbagāravā (tibba + gāravā)</i>	intense respect (intense + respect)
<i>tidasā (ti + dasā)</i>	thirty (three + ten)
<i>tīhi</i>	three
<i>tikanipāto</i> (<i>tika + nipāto</i>)	chapter of threes (threes + chapter)
<i>tiladaṇḍakāriṃva</i> (<i>tila + daṇḍakā + iṃva</i>)	like Tilaka staff (Tilaka + staff + like)
Tiṃsamattā (<i>tiṃsa + mattā</i>)	About Thirty (thirty + about)
<i>tiṃsanipāto</i> (<i>tiṃsa + nipāto</i>)	chapter of thirties (thirties + chapter)
<i>tiṃsativassamhi</i> (<i>tiṃsati + vassamhi</i>)	thirty years (thirty + years)
<i>tiṇakatṭhasākhāpalāsaṃ</i> (<i>tiṇa + kaṭṭha + sākhā + palāsaṃ</i>)	grass, wood, branches, and leaves (grass + wood + branches + leaves)
<i>tīṇi, tisso</i>	three
<i>tiṇṇā</i>	crossed-over
<i>tiṇukkā</i>	grass torch
<i>tiracchānayaniyā</i> (<i>tiracchāna + yoniyā</i>)	in animal birth (animal + in birth)
<i>tisatti</i>	hit thrice by spears
Tissā	third
<i>tiṭṭhanti, tiṭṭhasi, tiṭṭhāmi,</i> <i>tiṭṭhantiṃ</i>	stand, standing

Pāli	English
<i>titti</i> (see <i>atitto</i> , <i>atittāva</i> , <i>santappayitvā</i> , <i>tappaya</i>)	satisfying
<i>tucchā</i>	vain
<i>tūlapuṇṇasadisopamā</i> (<i>tūla</i> + <i>puṇṇa</i> + <i>sadisa</i> + <i>upamā</i>)	comparable to stuffed with cotton wool (cotton wool + stuffed with + like + comparable)
<i>tulitā</i>	weighs
<i>turitaṃ</i>	quickly
<i>turiyāriṇa</i>	deer-like
<i>turiyena</i>	musical orchestra. Comprises of: (1) <i>ātata</i> (drum covered with leather on one side – e.g. tabla), (2) <i>vitata</i> (drum covered with leather on both sides – e.g. dholak), (3) <i>ātata-vitata</i> (covered with leather and strings – e.g. <i>vīṇā</i>), (4) <i>ghana</i> (striking instrument – e.g. cymbal), and (5) <i>susira</i> (blowing instrument – e.g. bamboo flute). See CDB 5.4.
<i>Tusitā</i>	Heaven of Contented devā
<i>tuvaṃ</i>	you, your
<i>tuyhaṃ</i>	your
<i>tuyheva</i>	only yours
<i>tvam</i>	you, your
<i>tvamasi</i>	you are
<i>tyamha</i>	we are
<i>tyatthu</i>	to you
<i>ubbandhaṃ</i>	hang myself
<i>ubbiggā</i>	anxiously
<i>ubhayo</i>	both of you
<i>ubho</i> , <i>ubhopi</i> (<i>ubho</i> + <i>pi</i>)	both, and both (both + and)
<i>ucce</i>	high
<i>uda</i>	or, else
<i>udahārī</i>	bringer of water
<i>udakaṃ</i> , <i>udakesu</i> , <i>udake</i>	water, with water

Pāli	English
<i>udakamotarim</i> (<i>udakaṃ + otarim</i>), <i>udakamotari</i>	going down in the water (water + going down in)
<i>udayabbayaṃ</i> (<i>udaya + vayaṃ</i>)	arising-passing (arising + passing)
<i>uddhaccañca</i> (<i>uddhaccaṃ + ca</i>)	restlessness too (restlessness + too)
<i>uddhaṃ</i>	upwards
<i>uddhaṃsotāti</i> (<i>uddhaṃ + sotāti</i>)	going up-stream (up + stream going)
<i>uddhatā</i>	restless <i>can also be translated conceited</i>
<i>uddhaṭasallā</i> (<i>uddhaṭa + sallā</i>)	dart drawn out (drawn out + dart)
<i>uddissa</i>	profess, on account of
<i>udikkhasi</i>	perceive
<i>udukkhalena</i>	mortar
<i>ujjagghantī</i>	enchanting
Ujjeniyā	Ujjeni City
<i>ujjhito</i>	gotten out
<i>ujuṃ</i>	straight
<i>ukkaṭṭhamajjhimā</i> (<i>ukkaṭṭha + majjhimā</i>)	high-middling (high + middling)
<i>ukkhalikā</i>	rice-cooker
<i>ukkopamā</i> (<i>ukkā + opamā</i>)	like a firebrand (firebrand + like)
<i>ulāraṃ</i>	excellent
<i>ullapanā</i>	mastering
<i>ummādanā</i>	maddening
<i>ummaggapaṭipannāmhi</i> (<i>ummagga + paṭipannā + amhi</i>)	I practiced wrong path (wrong path + walked + I)
<i>ummāre</i>	threshold
<i>uñcho</i>	gleanings
Upacālā	Junior Moving
<i>upaccaguṃ</i> , <i>upaccagā</i>	overcome
<i>upaḍḍhasuñkena</i> (<i>upaḍḍha + suñkena</i>) (<i>see suñko</i>)	half of previous dowry [toll] (half + dowry)
<i>upāgacchiṃ</i>	practicing, approached
<i>upakāsiṃ</i>	serviced

Pāli	English
<i>upakūlitā</i>	crooked [upturned]
<i>upanayāmi</i>	serving
<i>upanikkhamiṃ</i>	having left
<i>upanissitā</i>	dependent
<i>upanītaṃ, upanīte</i>	made of [brought near]
<i>upapattiṃ, upapatti, uppāditam, uppādo</i>	arise, arising, arisen
<i>upasaggo</i>	misfortune
<i>upāsako</i>	lay devotee
Upasamā	Calm One [Appeased One]
<i>upasampajja</i>	obtaining, obtaining [higher] ordination
<i>upāsanti</i>	devoted to
<i>upasanto, upasantā</i>	calmed
<i>upaṭṭhahantiṃ</i>	served
<i>upaṭṭhahitvā</i>	having attended
<i>upaṭṭhahetvāna, upaṭṭhitā</i>	established
<i>upavijaññā</i>	nearing child-birth
<i>upāvisiṃ, upāvisuṃ</i>	sat down
<i>upayāsi</i>	set out
<i>upeccāpi, upehi, upemi, upagacchiṃ, upagacchasi, upagamma, upasaṅkamiṃ, upasaṅkamma (see ajjhupagacche, paṇāmamupagamma, rukkhāmūlamupagamma, samupagamāmi, sāmikamupemi)</i>	approached
<i>uposathaṃ</i>	Buddhist day for practice and meditation
<i>uppajjimha</i>	arose
<i>uppalaṃ</i>	blue lotus
<i>uppalasikharopamāni (uppala + sikhara + upamāni)</i>	eyelashes like blue lotus (blue lotus + eyelashes + like)
Uppalavaṇṇā <i>(Uppala + vaṇṇā)</i>	Blue Lotus colored (blue lotus + colored)
<i>uppāṭiya</i>	having extracted
<i>ūrū</i>	thighs

Pāli	English
<i>ussannāya</i>	heaped up
Uttamā	Best
<i>uttamaṅgajo</i> (<i>uttama</i> + <i>aṅgajo</i>)	head (best + body part)
<i>uttamatthassa</i> (<i>uttama</i> + <i>atthassa</i>)	best aim (best + aim)
Uttarā	Superior One
<i>uṭṭhāyāsanaṃ</i> (<i>uṭṭhāya</i> + <i>āsanaṃ</i>)	rising up seat (rising up + seat)
<i>uṭṭhehi</i> , <i>uṭṭhāya</i> , <i>uṭṭhahitvā</i> , <i>uṭṭhāsiṃ</i> , <i>uṭṭhāyikaṃ</i> , <i>uṭṭhāyikā</i>	rise, rising up, rose, rising [early]
<i>uttiṭṭhapinḍo</i> (<i>uttiṭṭha</i> + <i>pinḍo</i>)	standing for alms (standing + for alms)
<i>utu</i>	season
<i>uyyānamabhīhārayiṃ</i> (<i>uyyānam</i> + <i>abhīhārayiṃ</i>)	went to the pleasure garden (pleasure garden + went to)
<i>vācādosabhayaṭṭitā</i> (<i>vācā</i> + <i>dosa</i> + <i>bhaya</i> + <i>ṭṭitā</i>)	distressed with fear for hateful words (words + hateful + fear + distressed)
<i>vacanaṃ</i> , <i>vācaṃ</i> , <i>vācāya</i>	words, verbally, word
<i>vacanamabravi</i> (<i>vacanaṃ</i> + <i>abravi</i>)	spoke [word] (words + spoke)
<i>vacchati</i> , <i>vacchaṃ</i> , <i>vatthum</i> , <i>vasitā</i> , <i>vasitvā</i> , <i>vīthi</i> , <i>vusitaṃ</i>	live, living, having lived, have lived
<i>vaccho</i>	male-calf
<i>vacīkammañca</i> (<i>vacī</i> + <i>kammaṃ</i> + <i>ca</i>)	verbal kamma too (verbal + kamma + too)
Vaḍḍha , <i>vaḍḍhati</i> , <i>vaḍḍhiyā</i> , <i>vaḍḍhente</i>	Increase
Vaḍḍhamātu (<i>Vaḍḍha</i> + <i>mātu</i>)	Mother of Vaḍḍha [Increase] (Vaḍḍha + mother)
<i>vadhabandhadukkhāni</i> (<i>vadha</i> + <i>bandha</i> + <i>dukkhāni</i>)	sufferings of tying to be assassinated (assassinated + tying to be + sufferings of)
<i>vadhabandhapariklesaṃ</i> (<i>vadha</i> + <i>bandha</i> + <i>pariklesaṃ</i>)	tied to be assassinated, completely defiled (assassinated + tied to be + completely defiled)

Pāli	English
<i>vadhabandho</i> (<i>vadha</i> + <i>bandho</i>)	tied to be assassinated (assassinated + tied to be)
<i>vadho, vadhe, vadhakā</i>	assassin, assassinated by
<i>vādo</i>	to say [words]
<i>vaggubhi</i>	pleasant
<i>vahum, vaheyyum</i>	carried away
<i>vajjam, vajja, vajjā, vajjāsi</i>	say, saying
<i>vajjamatinī</i>	thinking of blame
<i>vajje</i>	in blamable
<i>vajjhaghātā</i>	executioners
Vajjī	one of the Sixteen Janapadas (Republics)
<i>valāhakamivaddhagū</i> (<i>valāhakam</i> + <i>iva</i> + <i>addhagū</i>)	like travelers drink up the dewdrops (dewdrops + like + travelers) <i>literally like travelers [drink up] the rain cloud</i>
<i>vālamigasañghasevitaṃ</i> (<i>vāla</i> + <i>miga</i> + <i>sañgha</i> + <i>sevitaṃ</i>)	surrounded by herd of forest deer (forest + deer + herd of + surrounded by)
<i>valibhippalambitā</i> (<i>valibhi</i> + <i>palambitā</i>)	wrinkled and drooping (wrinkled + drooping)
<i>valīhi, valīmatā</i>	wrinkles, wrinkled
<i>vanaṃ, vanamhi, vane</i>	forest
<i>vanamantaraṃ</i>	in forest (forest + in)
<i>vanamogahissasi</i> (<i>vanaṃ</i> + <i>ogahissasi</i>)	plunge in forest (forest + plunge in)
<i>vanasaṇḍacārinī</i> (<i>vana</i> + <i>saṇḍa</i> + <i>cārinī</i>)	dwelt in forests and groves (forests + groves + dwelt)
<i>vanatho</i>	defilements <i>literally undergrowth</i>
<i>vañcaniyā</i>	deceitful
<i>vañcitā</i>	deceived
<i>vandanaṃ, vandanā, vandāmi,</i> <i>vanditvā, vandimsu, vanditvāna</i>	homage, paid homage
<i>vandikā</i>	homage-payer

Pāli	English
<i>vaṇṇarūpena</i> (<i>vaṇṇa + rūpena</i>) (see <i>vaṇṇena, vivaṇṇā</i>)	color and beauty (skin color + beauty) [class and beauty (class + beauty)]
<i>vaṇṇena</i> (see <i>vaṇṇarūpena, vivaṇṇā</i>)	color, class
<i>vaṇṇena, vaṇṇitā</i>	describe
<i>vantā</i>	rejecting
<i>vantasamā</i> (<i>vanta + samā</i>)	like vomit (vomit + same)
<i>vāpi</i> (<i>vā + api</i>)	is like (like + is)
<i>varakā</i>	grooms
<i>varaṇ</i>	better
Vāraṇavate, Vāraṇavatimhi	Vāraṇavati City
<i>varapaññassa</i> (<i>vara + paññassa</i>)	highest-wisdom one (highest + wisdom) [Lord Buddha]
<i>varapuññalakkhaṇaṃ</i> (<i>vara + puñña + lakkhaṇaṃ</i>)	one with highest marks of merit (highest + merit + marks of) [Lord Buddha]
<i>vāreyyaṃ</i>	married
<i>vāreyyamupaṭṭhite</i> (<i>vāreyyam + upaṭṭhite</i>)	ready for marriage (marriage + ready)
<i>vasaṃ</i>	control
<i>vasamāgatā</i> (<i>vasaṃ + āgatā</i>), <i>vasānugo</i>	gone to control (control + gone)
<i>vasantīhaṃ</i> (<i>vasantī + ahaṃ</i>)	I was living (was living + I)
Vasavattino	[heaven of devā] wielding control
Vāseṭṭhī	of Vasettha Clan
<i>vasībhūtāhaṃ</i> (<i>vasībhūta + ahaṃ</i>)	I controlled (controlled + I)
<i>vasīkatā</i>	obedient <i>literally under control</i>
<i>vāsitova</i>	scented
<i>vassasatampi</i> (<i>vassa + satam + pi</i>)	in a hundred years too (rains + hundred + too)
<i>vasse, vassāni</i>	years <i>literally rains</i>
<i>vasseyya</i>	pour down
<i>vasuṃ</i>	wealth
<i>vata</i>	verily

Pāli	English
<i>vatāyaṃ</i>	this
<i>vāti</i>	stinking (compare 23 and 83)
<i>vattamānamhi</i>	presence
<i>vaṭṭaniriva</i> (<i>vaṭṭani</i> + <i>r</i> + <i>iva</i>)	like a ball [of lacquer] (ball + like)
<i>vattanti, vattati</i>	exist
<i>vaṭṭapalighasadisopamā</i> (<i>vaṭṭa</i> + <i>paligha</i> + <i>sadisopamā</i>)	comparable to round iron bars (round + iron bars + comparable)
<i>vatthū</i>	causes
<i>vaṭṭiṃ</i>	wick
<i>vayopi</i>	aged
<i>ve</i>	certainly
<i>vedagū</i>	reached end of knowledge <i>literally beyond Vedās</i>
<i>vedasampanno</i> (<i>veda</i> + <i>sampanno</i>)	endowed with knowledge (endowed + Vedas)
<i>vedayase</i>	experiencing
<i>vedhamānehi</i>	trembling
<i>vellitaggā</i> (<i>vellita</i> + <i>aggā</i>)	curly ends (curly + ends)
<i>velunāliyo</i>	[knotted] bamboos
<i>vesidvāramhi</i> (<i>vesi</i> + <i>dvāramhi</i>)	door of courtesan house (courtesan house + door)
<i>vibhūsāmaṇḍanaratā</i> (<i>vibhūsā</i> + <i>maṇḍana</i> + <i>ratā</i>)	delighting in adornments- embellishments (adornments + embellishments + delighting)
<i>vibhūsemi, vibhūsetvā</i>	I adorned, having adorned
<i>vicarasi, vicariṇhaṃ</i> (<i>vicariṇ</i> + <i>ahaṃ</i>), <i>vicārihaṃ</i> (<i>vicāri</i> + <i>ahaṃ</i>), <i>vicarantaṃ, vicarimha</i> (see <i>acariṇ</i> , <i>cara</i> , <i>carā</i> , <i>carāhi</i> , <i>carissāmi</i> , <i>carissasī</i> , <i>carasi</i> , <i>cariṇ</i> , <i>cārihaṃ</i> , <i>ciṇṇā</i> , <i>caramānā</i> , <i>caritvā</i> , <i>caritvāna</i>)	walking, I walked (walked + I), wandered
<i>vicikicchañca</i> (<i>vicikicchaṃ</i> + <i>ca</i>)	doubt
<i>vicinantiyā</i>	investigating
<i>vicintemi</i>	thinking
<i>vidamṣenti</i>	showing

Pāli	English
<i>viddesanamakāsiṃ</i> (<i>viddesanaṃ</i> + <i>akāsiṃ</i>)	I hated (hated + I)
<i>viddessate</i>	hates
<i>vidhavā</i> (see <i>matapatikā</i>)	widow
<i>vigatamohā</i> (<i>vigata</i> + <i>mohā</i>)	fully undeluded (gone + delusion)
<i>vihanāmi</i> (<i>vi</i> + <i>hanāmi</i>) (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihatā</i>)	I have fully destroyed (fully + destroy + I)
<i>vihanñāsi</i> (<i>vi</i> + <i>haññāsi</i>)	so oppressing (so + oppressing), so oppressed
<i>vihāradānaṃ</i> (<i>vihāra</i> + <i>dānaṃ</i>)	donation of a monastic dwelling (monastic dwelling + donation)
<i>vihārake</i> (see <i>divāvihārā</i> , <i>vihāraṃ</i> , <i>vihārā</i> , <i>vihāradānaṃ</i>)	cell [of a monastic dwelling]
<i>vihāraṃ</i> , <i>vihārā</i> (see <i>divāvihārā</i> , <i>vihāradānaṃ</i> , <i>vihārake</i>)	monastic dwelling
<i>viharanti</i> , <i>vihariṃ</i> , <i>vihassāma</i> , <i>vihassāmi</i> , <i>viharamānāya</i> , <i>viharemase</i>	dwell, dwelt, will dwell, dwelling
<i>vihatā</i> (<i>vi</i> + <i>hatā</i>) (see <i>hatakulikā</i> , <i>hato</i> , <i>jarāyabhihatā</i> , <i>nihatamānaṃ</i> , <i>nihato</i> , <i>samūhato</i> , <i>samūhatā</i> , <i>vihanāmi</i>)	fully destroyed (fully + destroyed)
<i>vijānanti</i> (<i>vi</i> + <i>jānanti</i>), <i>vijāneyya</i>	fully know (fully + know), should fully know
<i>vijātāyo</i> , <i>vijāyitvā</i> , <i>vijāyitvāna</i> (see <i>janayi</i>)	bearing [child], borne [giving birth]
Vijayā	Victory
<i>vijjā</i> , <i>vijjāhi</i> (see <i>nāṇamhi</i>)	knowledges
<i>vijjati</i> , <i>vijjamāne</i>	seen
<i>vikale</i>	deprived of
<i>vikkhīṇo</i> (<i>vi</i> + <i>khīṇo</i>)	fully ended (fully + ended)
<i>vikulakaṃ</i>	skeleton <i>literally disgusting</i>
<i>vilapantiṃ</i>	wailing
<i>vilokenti</i>	inspect [desirous]

Pāli	English
<i>Vimalā</i> (<i>vi</i> + <i>malā</i>), <i>vimalaṃ</i> , <i>vimale</i>	Unsoiled (un + soiled)
<i>vimano</i> , <i>vimanā</i>	perplexed
<i>vimokkhasaccadassā</i> (<i>vi</i> + <i>mokkha</i> + <i>saccadassā</i>)	full freedom and seeing the truth (full + freedom + seeing the truth)
<i>vimucci</i> (<i>vi</i> + <i>mucci</i>), <i>vimuttā</i> , <i>vimokkho</i>	fully freed (fully + free), fully freed, was fully freed
<i>vimuttacittā</i> (<i>vi</i> + <i>mutta</i> + <i>cittā</i>)	fully freed mind (fully + freed + mind)
<i>vimuttamānasam</i> (<i>vi</i> + <i>mutta</i> + <i>mānasam</i>)	fully freed mind (fully + freed + mind)
<i>vinā</i>	without
<i>vināmitā</i>	twisted
<i>vinayadharī</i> (<i>vinaya</i> + <i>dharī</i>)	bearer of Vinaya (Vinaya + bearer)
<i>vindanti</i> , <i>vindatha</i> , <i>vindiṃ</i>	enjoy, may enjoy
<i>vindeyya</i>	ascertained
<i>vineyya</i>	expelled
<i>vinibaddhā</i>	tied
<i>vinibbhujitvā</i>	separated in parts
<i>vinipātagatassa</i> , <i>vinipātagatānaṃ</i> (<i>vinipāta</i> + <i>gatānaṃ</i>)	gone to the lower realms (lower realms + gone)
<i>vinipāte</i> , <i>vinipātā</i>	in lower realms, gone to lower realms
<i>vinītā</i>	trained
<i>vinītuppalavaṇṇāya</i> (<i>vinīta</i> + <i>uppalavaṇṇāya</i>)	trained by Uppalavaṇṇā (trained + by Uppalavaṇṇā)
<i>viññātasaddhammā</i> (<i>vi</i> + <i>ñāta</i> + <i>sad</i> + <i>dhammā</i>)	having fully understood the good dhammā (fully + understood + good dhammā)
<i>viññāyevaṃ</i> (<i>vi</i> + <i>ñāya</i> + <i>evaṃ</i>)	fully understood thus (fully + understood + thus)
<i>viparītadassanaṃ</i> (<i>viparīta</i> + <i>dassanaṃ</i>)	seeing in wrong-way (wrong-way + seeing)
<i>vipassato</i> (<i>vi</i> + <i>passato</i>), <i>vipassi</i>	seeing with insight (insight + seeing), insight-seer

Pāli	English
<i>vippamuttaṃ (vip̄pa + muttaṃ), vippamuttēna, vippamuttāya</i>	fully freed (fully + freed)
<i>vipulaṃ, vipulo, vipulāya</i>	much
Vipulena	Vepulla mountain
Vīrā, vīrehi	Victor, Brave
<i>virajaṃ (vi + rajaṃ)</i>	dustless (without + dust) [Nibbāna]
<i>virājiya (vi + rājiya), virājetvā</i>	fully removed
<i>virajjantī, virajjahaṃ (vi + rajjā + ahaṃ)</i>	dispassionate, I was dispassionate (dis + passionate + I was)
<i>viraḷaṃ</i>	sparse
<i>viramāsi</i>	subsided
Visākhā	Lunar Mansion, Branched, Forked
<i>visaṃyuttaṃ (vi + saṃyuttaṃ), visaṃyuttā</i>	unfettered (un + fettered)
<i>visāni</i>	poison
<i>visaññinī (vi + saññinī)</i>	senseless (without + sense)
<i>visapattoriva (visa + patto + r + iva)</i>	like poison bowl (poison + bowl + like)
<i>visāradāva</i>	like an expert
<i>visatinipāto (vīsati + nipāto)</i>	chapter of twenties (twenties + chapter)
<i>visaye</i>	field
<i>visodhitaṃ (vi + sodhitaṃ), visodhitā, visodhayiṃ, visodhayuṃ</i>	fully purified (fully + purified)
<i>visositā (vi + sositā)</i>	fully dried up (fully + dried up)
<i>vissajjetha, vissajjito, vissajjitā</i>	allow, allowed <i>literally dismiss</i>
<i>vissāso</i>	confidence
<i>vissatṭhā</i>	in confidence
<i>vissatṭhe</i>	separated
<i>visuddhadassane (visuddha + dassane)</i>	spotless (spotless + looking)
<i>vītarāgaṃ (vīta + rāgaṃ), vītarāgā</i>	lustless (without + lust) [Nibbāna]
<i>vītarajaṃ (vīta + rajaṃ)</i>	dustless (without + dust) [Nibbāna]
<i>vīthiyā</i>	street

Pāli	English
<i>vivajjiya</i> (<i>vi + vajjiya</i>), <i>vivajjito</i>	fully forsaken (fully + forsaken)
<i>vivaṇṇā</i> (<i>vi + vaṇṇā</i>) (see <i>vaṇṇarūpena</i> , <i>vaṇṇena</i>)	discolored (dis + colored)
<i>vivekena</i>	detachment
<i>vividhaṃ</i> , <i>vividhā</i> (plural)	various
<i>viya</i>	like, as
<i>vodhūna</i>	pulling
<i>vuccatī</i>	is said to be
Vuḍḍhapabbajitasumanā (<i>vuḍḍha + pabbajitā + sumanā</i>)	Glad who ordained in the old age (old + ordained + glad)
<i>vuḍḍho</i> , <i>vuḍḍhike</i>	old, elderly
<i>vuṭṭhāsiṃ</i>	I rose
<i>vuṭṭhimā</i>	raining
<i>yācati</i> , <i>yācitassā</i>	asking, asked
<i>yācitakūpamā</i> (<i>yācitaka + upamā</i>)	like borrowed goods (borrowed goods + like)
<i>yadatthaṃ</i> (<i>yad + atthaṃ</i>)	whatever aim (whatever + aim)
<i>yadi</i>	if
<i>yadicchakaṃ</i> (<i>yadi + icchakaṃ</i>)	as I wish (as + wish)
<i>yaṃ</i>	this, whatever
Yāmā	Heaven of Yamā, Lord of Death
<i>yāme</i>	part
<i>yañño</i>	sacrificial ceremony
<i>yāpenti</i>	depend
<i>yasavatī</i> (<i>yasa + vatī</i>)	well-reputed (reputation + having)
<i>yasena</i>	fame
<i>yasmā</i> (feminine)	whatever
<i>yassā</i> (feminine)	whose [who]
<i>yassayaṃ</i>	of which
<i>yathā</i>	as
<i>yathābhuccamaajānantā</i> (<i>yathābhuccam + ajānantā</i>), <i>yathābhuccamaajānantī</i>	unknowing as it is (as it is + unknowing)
<i>yathābhūtaṃ</i> (<i>yathā + bhūtaṃ</i>)	as it is (as + it is)

Pāli	English
<i>yathābhūtamavekkhantī</i> (<i>yathā + bhūtaṃ + avekkhantī</i>)	seeing as it is (as + it is + seeing)
<i>yathāgato</i> (<i>yathā + āgato</i>)	come thus (come + thus)
<i>yathāmhī</i>	why I
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yattakaṃ</i>	however much
<i>yattha</i>	where
<i>yatthapi</i> (<i>yattha + api</i>)	wherever
<i>yāva</i>	in, up to
<i>yāvajīvaṃ</i> (<i>yāva + jīvaṃ</i>)	as long as life lasts (as long + life)
<i>ye</i>	whether
<i>yena</i>	because of which
<i>yo</i>	one who
<i>yobbanamadena</i> (<i>yobbana + madena</i>)	intoxicated with youth (youth + intoxication)
<i>yobbanena</i>	youth
<i>yogā, yogehī</i>	fetters
<i>yogakkhemamanuttara</i> (<i>yoga + khemam + anuttaraṃ</i>)	unsurpassed refuge from fetters (fetters + refuge + unsurpassed) [Nibbāna]
<i>yogakkhemassa</i> (<i>yoga + khemassa</i>)	refuge from fetters (fetters + refuge)
<i>yoniso</i>	appropriately
<i>yovedi</i> (<i>yo + vedi</i>)	remembers
<i>yugachiddaṃ</i>	noose
<i>yuñjassu, yuñjantī, yuñjatha, yuttā</i>	yoked
<i>yūthapo</i>	troupe
<i>yuvā</i>	young

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*) and spontaneous utterances are collected herein, represent a cross-section of the Indian society: here we find princesses and paupers, 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; extolling the Buddha, Dhammā, and Saṅghā. And the thing that unites them all together? They all realized the ultimate – the cessation of lust, hate, and delusion; the freedom; the liberation; the end of the cycle of becoming. The verses themselves are so powerful that they could be used as a subject of meditation to 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.



DHAMMA 
PUBLISHERS
Roslindale, MA, USA



ISBN 9780999078105



9 780999 078105