SECOND EDITION

Theragāthāpāḷi

BOOK OF VERSES OF ELDER BHIKKHUS



A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
In the Minor Collection

Theragāthāpāḷi

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A Contemporary Translation

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(ANĀGĀRIKA MAHENDRA)

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Dedication

To the Saṅgha:

Of Three Times and Four Directions;
Both Genders;
Monastic and Eightfold People;
Noble and Worldly –

Deep Gratitude for preserving the Teachings

"Dhamma indeed protects the Dhamma-farer,
Dhamma well-fared brings happiness;
This the benefit of Dhamma well-fared,
Dhamma-farer doesn't go to bad destination". (THAG V303)

"Establish the virtue first, the mother of goodness;
Chief of all Dhammā, therefore purify the virtue". (THAG V612)

Gratitude

Much gratitude is due to all the dhamma writers, especially Mr. G. P. Malalasekera, who compiled the Dictionary of Pāḷi Proper Names, which has been used generously to provide information on various Therā in this book. All the clearly understandable and meaningful dhamma contained herein is due to them – all errors and misunderstandings are mine alone

Thanks are also due to VRI-India, and in particular to Mr. S. P. Goenka, for their gracious permission to reproduce the CST edition Pāḷi source text in the book. Much gratitude is due to all the monasteries and meditation centers that have willingly taken on the task of distributing this book.

The book was completed while I stayed at the Sumathipāla Araññha, Kanduboda, Sri Lanka under the guidance of Pemāsiri Bhante. I have benefitted much from the evening discussions with Bhante. Deep gratitude and thanks to Pelenwatte Dhammarakkhita Bhante for his valuable suggestions and feedback.

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

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

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Guide to Pāḷi Pronunciation

The Pāḷi alphabet consists of:
Vowels:

- a (as in "cut" or "us")
- ā (as in "ah" or "art")
- i (as in "king" or "is")
- ī (as in "keen" or "eel")
- u (as in "put")
- ū (as in "rule" or "boon")
- e (as in "way" or "end")
- o (as in "home" or "ox")

- e and o are long before a single consonant ("me" & "bone")
- e and o are short before a double consonant ("end" & "ox")

Consonants:

- Gutturals: k, kh, g, gh, ṅ
- Palatals: c, ch, j, jh, ñ
- Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ (tongue on roof of mouth)
- Dentals: t, th, d, dh, n (tongue behind upper teeth)
- Labials: p, ph, b, bh, m
- Semivowels: y, r, ḷ, l, v
- Sibilant: s
- Aspirate: h
- Niggahīta: ṃ (like ng in "song")

- Among the consonants, g is always pronounced as in "good," c as in "church," ñ as in "onion".
- The aspirates – kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh – are single consonants pronounced with slightly more force than the non-aspirates, thus th as in "Thomas" (not as in "thin"), ph as in "puff" (not as in "phone").
- Double consonants are always enunciated separately, thus dd as in "mad dog," gg as in "big gun".
- An o and an e always carry a stress; otherwise the stress falls on a long vowel – ā, ī, ū, or on a double consonant, or on ṃ.

(Courtesy Venerables Balangoda Ānanda Maitreya and Bhikkhu Bodhi)

Bibliography and Abbreviations

ACC Access To Insight (www.accesstoinsight.org).

CDB Venerable Bhikkhu Bodhi; The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya (Teachings of the Buddha), Wisdom Publications. 2000 Kindle Edition.

CP Bhikkhu, Mahinda; Cariyāpiṭaka – Book of Basket of Conduct: A Contemporary Translation, First Edition, Dhamma Publishers. 2022 Kindle Edition.

CST Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition copyright © 1995 Vipassana Research Institute.

See Appendix 1 for abbreviations used by CST in Pāḷi text.

DHP CST Dhammapadapāḷi.

DPPN Malalasekera, G. P; Dictionary of Pāḷi Proper Names (http://www.aimwell.org/DPPN/index.html).

EV1 Norman, K. R.; Elders Verses I-Theragāthā, Pali Text Society. 2007 (Second) Edition.

EV2 Norman, K. R.; Elders Verses II-Therīgāthā, Pali Text Society. 1995 Edition.

GDB Venerable Nyanaponika Thera and Hecker, Hellmuth; Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy (Teachings of the Buddha), Wisdom Publications. 2003 Kindle Edition.

ITI Bhikkhu, Mahinda; Itivuttakapāḷi – Book of This was Said: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

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

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

MIL2 Horner, I. B.; Milindapañhapāḷi-Milinda's Questions, Volume 2, Pali Text Society. 1999 Edition.

MLDB Venerable Bhikkhu Bodhi; The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha), Wisdom Publications. 2005 Kindle Edition.

NDB Venerable Bhikkhu Bodhi; The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha), Wisdom Publications. 2012 Kindle Edition.

NW Venerable Ṭhānissaro Bhikkhu and Khematto Bhikkhu; *Noble Warrior: A Life of the Buddha Compiled from the Pāḷi Canon*, www.dhammatalks.org. 2019 PDF Edition.

PPN Venerable Bhikkhu Ñāṇamoli; The Path of Purification, Buddhist Publication Society. 2010 PDF Edition.

Sn-B Venerable Bhikkhu Bodhi; The Suttanipāta: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries (Teachings of the Buddha), Wisdom Publications. 2017 Kindle Edition.

TB&V Bhikkhu, Mahinda; Theravāda Buddhism and Vegetarianism: A Review and Study Guide, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

THAG Bhikkhu, Mahinda; Theragāthāpāḷi – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

THAGS Venerable Bhikkhu Sujāto; Theragāthā: Verses of the Senior Monks, SuttaCentral. 2019 Revised Edition (downloaded Feb 16, 2020).

THAGT Venerable Ṭhānissaro Bhikkhu; Theragāthā: Verses of the Elder Monks, Access To Insight Edition (https://www.accesstoinsight.org/tipitaka/kn/thag/index.html).

THIG Bhikkhu, Mahinda; Therīgāthāpāḷi – Book of Verses of Elder Bhikkhunis: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.

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

Online Dictionaries

DICT-P (1) PTS Pāḷi-English Dictionary–http://dsal.uchicago.edu/dictionaries/pali/

DICT-S (2) Sanskrit–http://andhrabharati.com/dictionary/sanskrit/index.php#ws-1

DICT-W (3) Wisdom Library–http://www.wisdomlib.org/

Introduction

At the outset, I would like to clarify that I am not a big fan of making every introduction in a book I publish to be different. In keeping with that philosophy, the reader will notice that parts of this introduction are identical to what I have written previously in introductions to the Itivuttaka and the Therīgāthā.

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

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

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

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

I have always felt that the books in the Khuddaka Nikāya have not received their due because of lack of freely available and approachable translations, hence this focus on translating the gems from the Khuddaka Nikāya. Consider the fact that

Lord Buddha classified his teachings in: "... suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ ..." (NDB 7.68 and MLDB 22.10 Alagaddūpama Sutta). Of these nine categories, at least four of them (gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ) primarily or exclusively come from the books of Khuddaka Nikāya (admittedly, Book 1 of Saṃyutta Nikāya and many suttā in other Nikāyā have verses). Thus, learning and understanding the gems of Khuddaka Nikāya does assume an urgent role for a student of the Dhammā who wants to learn the Buddha vacanā in all it's multiplicities. In previous efforts, we have translated Therīgāthāpāḷi and Itivuttakapāḷi and continuing the tradition, here is the translation of Theragāthāpāḷi

Notes on the Pāḷi Text

Various books in the Khuddaka Nikāya, verily in all of Sutta Piṭaka, belong to different strata when they were compiled or added to the Pāḷi canon. Evidently Theragāthā belongs to the oldest strata. For an overwhelming majority of the elder bhikkhus, as the endnotes and appendices 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, take the case of Khujjasobhita Thera (V234-236). The commentary states that (1) Khujjasobhita Thera was born in the City of Pāṭaliputta (maybe as many as 20 years before Lord Buddha's mahāparinibbāna), (2) he ordained under Ānanda Thera after Lord Buddha's mahāparinibbāna, and (3) these verses were spoken by Khujjasobhita Thera at the First Council at Sattapaṇṇi Cave that took place six month after Lord Buddha's mahāparinibbāna. (4) Further, the verses themselves clearly state that Khujjasobhita Thera was a dweller of the City of Pāṭaliputta.

Here, the issue is that of the "City of Pāṭaliputta". At the time of Lord Buddha's mahāparinibbāna, Pāṭaliputta City was still being shaped from an earlier village called Pāṭaligāma (see LDB 16.1.20). 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 City, the new capital of Magadha kingdom. This might have taken between 50 to 100 years after the mahāparinibbāna so using "City of Pāṭaliputta" to describe where Khujjasobhita Thera was born, and where he dwelled when the First Council took place, is not only anachronistic but it also conflicts with what Lord Buddha called the place – Village of Pāṭali.

Thus, it's very clear that while his verses may have been spoken at the First Council, they clearly weren't added to the Theragāthā until later, likely at the Third Council. When these verses were added to the Theragāthā (and when the Commentary was written), clearly the original city/village name was forgotten and Compilers just used the then-current city name.

Similarly, both Vītasoka Thera (V169-V170) and Ekavihāriya AKA Tissakumāra Thera (V537-V546) were brothers of Emperor Asoka. So their verses could have been added only at the Third Council – or even afterwards, which is more likely.

Sambhūta Therā (V291-V294) and Sabbakāmi Thera (V453-V458) participated in the Second Council at Vesālī in connection with the Vajjiputta heresy. So, their verses would have been added at the Second Council – or more likely at the Third Council.

An interesting case is that of Tekicchakārī Thera (V381-V386), whose father was put in prison by Cāṇakka (Chāṇakya), minister of Candagutta (Chandragupta or Sandrokottos or Androcottus). Chandragupta was grandfather of Emperor Ashoka so he ruled after Ajātasattu. Thus Tekicchakārī Thera's verses would have been uttered between Second and Third Council and likely added at the Third Council.

Similar might be the case for some of the elder bhikkhus for whom no mention can be found in the Suttā or Vinaya. However, they are not necessarily all later – just that they cannot be accurately dated to be co-terminus with Lord Buddha and the First Council. A prime example of this would be Veṇudatta Thera (V167-V168). While he is mentioned as the Preceptor of Valliya Thera (V167-V168) by the Commentary, he doesn't appear anywhere else in the Sutta Piṭaka.

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 Theragāthā has some of the most ancient and archaic forms of words and usages of the Pāḷi language one would encounter in the Sutta Piṭaka. Some verses can also be found in many other Nikāyā such as Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, and many other books of Khuddaka Nikāya. This linguistic evidence provides additional confidence that this book belongs to a very early stratum in the Sutta Piṭaka.

Also, when we review the "Thera Foremost in a Quality", we see that two Therā – Bāhiya Dārucīriya and Sāgata – do not have any verses in this book. For Bāhiya Dārucīriya Thera, the reason his verses are not included is quite simple: after becoming an arahant, he died while searching for the requisites for monkhood (to get ordained) and had no time to utter his verses. Fair enough. But what about Sāgata Thera (see "Appendix 62: Attendants of Lord Buddha") – he is mentioned in the Vinaya as an attendant of Lord Buddha, as having defeated a mighty Nāga, and his behavior was the reason Vinayā prohibition against alcoholic drinks was announced. Not having his verses in the book is proof positive that the Compilers only added what was available and verifiable as having been spoken by the Thera it is attributed to.

Theragāthā has a total of 1288 + 5 (1299 + 5 per end-stanzas) verses (1279 + 1 in EV2), uttered by 264 (265 per end-stanzas) elder bhikkhus – many of them have similar names. Many of these elder bhikkhus have biographies in the Apadāna (Theraapadānapāḷi) as well. See "Appendix 2: An Analysis of CST Theragāthā" for full details.

In a unique departure from Therīgāthāpāḷi (THIG), where we have both "Some Unknown Therī" as well as groups of elder Therī in two cases, there are no unidentified Thera or groups of Therā in this book. This might be due to the fact that as the bearers of the Dhamma and Vinaya, the Bhikkhu Saṅgha would have been fully aware of the male monastics but not so much of the female monastics – thus while every Thera is named and

identified, in case of Therī they may have had to resort to "Some Unknown Therī" (THIG V1) or groups of Therī (30 Therī in THIG V117-V121, about 500 Therī in THIG V127-V132).

Themes of Theragāthā

Thematically speaking, Theragāthā 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. Second very noticeable theme is how so many wives and courtesans strive to lure their husbands and lovers back to the saṃsāra, the round of existences. Fortunately for all parties, they always fail! See Vīra Thera (V8), Puṇṇamāsa Thera (V10), Posiya Thera (V34), Puṇṇamāsa Thera (V171-V172), Nandaka Thera (V279-V282), Candana Thera (V299-V302), and Sabbakāmi Thera (V453-V458). Raṭṭhapāla Thera called his ex-wives "sisters" when they were trying to entice him (V769-V793 and "Appendix 54: Raṭṭhapāla Thera"), Anuruddha Thera (V908) told his ex-consort devatā Jālini that there is no further coming back to the devā worlds, and Mahāmoggallāna Thera rebuked the courtesan (V1153-V1156) who was trying to lure him.

   In some of the more dramatic encounters, Mahākāḷa Thera's (V151-V152) wives tried to disrobe him, Sundarasamudda Thera encountered a courtesan who offered him money (V459-V465), while Revata Khadiravaniya Thera eloped from his own marriage (V42, V645-V658, and "Appendix 15: Revata Khadiravaniya Thera")!

   One very striking difference between Theragāthā and Therīgāthā is the fact that while none of the Therā are successful in leading their temptresses (wives or courtesans) onward to Nibbāna; in the Therīgāthā, in at least one case (Cāpā Therī and Ājīvaka Upaka, THIG V292-V312), wife

becomes an Arahant while the husband renounces and becomes a Non-returner.

3. A third theme is that of kalyāṇamittatā – how good friendship can lead one to breakthrough, and ultimately to complete freedom. Four companions of Pāvā – Godhika (V51), Subāhu (V52), Valliya (V53), and Uttiya (V54) – ordained together and became Arahants, no doubt supporting each other; and they were friends for a long time in past lives too. Vajjiputta Thera (V119) exhorted Ānanda Thera (V1017-V1053) to become an Arahant. Isidatta Thera (V120) was a friend of Citta-gahapati and discoursed to him and answered his questions. Somamitta Thera (V147-V148) and Vimala Thera (V264-V266) helped each other to ordain and become Arahants.

   In the second year of Lord Buddha's dispensation, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāligodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by Lord Buddha himself in the Anupiya Mango Grove. While Devadatta went the wrong-way, the rest of them helped each other and all of them became Arahants at different points in time.

   Lord Buddha promised Nanda Thera heavenly nymphs if he would live the holy life. Nanda Thera agreed, enticed with this offer, and later being ashamed for his wanton lust, he rededicated himself to the task at hand and became an Arahant (V157-V158 and "Appendix 29: Nanda Thera").

   Lord Buddha, in his last disciplinary act, or what should be called the last act of great compassion, pronounced the Brahmadaṇḍa (Brahma penalty) on Channa Thera (V69 and "Appendix 20: Channa Thera") – and Channa Thera did become an Arahant shortly after that. Even on the death-bed, all Lord Buddha could think about was how to help someone who had all the conditions to become an Arahant – oh, the compassion!

4. Another theme underlying many verses is that of disgust with sensual pleasures, seeing sensual pleasures as not only

defiling but as obstructive. Rājadatta Thera (V315-V319) was overwhelmed with lust seeing the dead body of his favorite courtesan in the charnel ground. Kulla Thera (V393-V398) meditated in the charnel ground. Sabbakāmi Thera (V453-V458) went to charnel ground to meditate after seeing his wife. Kulla Thera (V567-V576) compared body to a dung-covered snake. There are several more examples of similes employed for the sensual pleasures, not all of them reported here.

5. The theme of suffering is also quite prominent throughout the Theragāthā. A few varied examples of these are:
   a. freedom from the crooked things (Sumaṅgala Thera V43).
   b. suffering due to no one taking care in old age (Rādha Thera V133-V134).
   c. an extreme and unimaginable kind of suffering happened in the case of Gaṅgātīriya Thera (V127-V128 and "Appendix 27: Gaṅgātīriya Thera"), who unknowingly co-habited with both his mother as well as his half-sister at the same time. The half-sister was none other than the celebrated Arahant Therī Uppalavaṇṇā (THIG V224-V235 and Appendix 8 therein). This extreme suffering led to all three of them renouncing the world and becoming Arahants (we are not certain if the mother became an Arahant).

6. Then there were some elder bhikkhus who were entangled in rites and rituals and were finally liberated while practicing this Dhamma, such as Jambuka Thera (V283-V286), Nadīkassapa Thera (V340-V344), Gayākassapa Thera (V345-V349), and Uruvelakassapa Thera (V375-V380).

7. While many of the elder bhikkhus had a hard and unpleasant road to follow to be fully liberated, some reached liberation by the quick and pleasant path: Yasa Thera (V117 and "Appendix 23: Yasa Thera") contacted undying listening to Lord Buddha while "well-anointed and well-dressed, adorned with all ornaments". Sāriputta Thera became an Arahant while listening to a discourse of Lord Buddha to wanderer Dīghanakha (V995).

8. Then there are numerous incidents of relatives helping each other and making the path to liberation or heaven smoother: Dabba Thera's grandmother permitted him to ordain (V5 and "Appendix 8: Dabba Thera"), his mother being dead. Abhayamātu Therī (THIG V33-V34) was helped by her son Abhaya Thera (V26). Jambugāmikaputta Thera's (V28) father helped him. Revata Khadiravaniya Thera (V42) ordained his three nephews Cālī, Upacālī, and Sīsūpacālī and took care of them. Sīvali Thera ordained as a child with the blessings of his mother Suppavāsā, daughter of the king of Koliya (V60 and "Appendix 18: Sīvali Thera"). Vimalakoṇḍañña Thera (V64) helped Ambapālī Therī (THIG V252-V270 and Appendix 9 therein) to develop insight and win Arahantship. Kassapa Thera's (V82) mother admonished him. Dhammasavapitu Thera (V108) renounced because his son renounced and then he expressed happiness when he saw his son Dhammasava (V107) was an Arahant now. Surādha Thera (V135-V136) followed his brother Rādha Thera (V133-V134) to become a monk. Heraññakāni Thera (V145-V146) addressed and persuaded his brother to ordain too – we don't know his brother's name or whether he became an Arahant. Mahākāḷa Thera (V151-V152) inspired his brother Cūḷakāḷa to become a monk, who was then apparently disrobed by his wives. Sirimā Thera (V159-V160) and his younger brother Sirivaḍḍha Thera renounced together and both became Arahants. Bhaddaji Thera was permitted by his super-rich father to ordain (V163-V164 and "Appendix 30: Bhaddaji Thera"). Bharata Thera (V175-V176), after becoming an Arahant, helped younger brother Nandaka Thera (V173-V174) attain Arahantship. Bhāradvāja Thera (V177-V178) expressed his happiness when he saw his son Kaṇhadinna Thera (V179-V180) was an Arahant. Vassika Thera (V240-V242) helped his lay relatives go to heaven by serving the monks. Lord Buddha guided his son Rāhula Thera to Arahanthood (V295-V298). Vaḍḍhamātu Therī (THIG V204-V212) rebuked and taught her son Vaḍḍha Thera (THAG V335-V339), leading to his Arahantship. Bhadda Thera (V473-V479) was given to Lord Buddha by his parents even while he was obtained after much efforts and

was beloved of both. Aññāsikoṇḍañña Thera (V673-V688 and "Appendix 52: Aññāsikoṇḍañña Thera") ordained his nephew Puṇṇa Mantāṇiputta who also became an Arahant (V4 and "Appendix 7: Puṇṇa Mantāṇiputta Thera", Mantāṇī was Aññāta-Koṇḍañña's sister).

In some of the more interesting cases, Sāriputta Thera helped his brother Revata Khadiravaniya Thera find safe refuge when he eloped from his own marriage to escape the clutches of saṃsāra (V42, V645-V658, and "Appendix 15: Revata Khadiravaniya Thera"). Sānu Thera's previous Yakkha mother and current human mother both made him continue in the dispensation and thus helped him become an Arahant (V44 and "Appendix 16: Sānu Thera"); while Kumārakassapa Thera spoke harshly to his mother so that she could become an Arahant – and she did become an Arahant that very same day (V201-V202 and "Appendix 32: Kumārakassapa Thera").

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

9. And finally, there are the verses of conversations between elder bhikkhus 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: Bhalliya Thera (V7), Nandiya Thera (V25), Samiddhi Thera (V46), Rāmaṇeyyaka Thera (V49), Tekicchakārī Thera (V381-V386), and Mahāmoggallāna Thera who rebukes Māra (V1196-V1217). In case of Sāṭimattiya Thera (V246-V248), Māra tried to do the very worse by taking Thera's form and touching the young beautiful girl of the home, thus casting aspersion and doubts on the Thera.

Uniquities of Theragāthā

I have been able to identify three uniquities in Theragāthā that do not exist elsewhere in the Sutta Piṭaka.

1. **Perception of Lord Buddha in another eon (Sandhita Thera, V217-V218)**

   For these verses, Commentary explains that Sandhita Thera looked at the Peepul Tree (Bodhi Tree of Our Lord Buddha) after becoming enlightened in this eon, which tree was at the same place where thirty-one eons ago the Puṇḍarīka Tree had been (Lord Sikhī Buddha's Bodhi Tree); and that the perception the Thera gained thirty-one eons ago was that of impermanence.

   However, it is clear based on the verses that the Sandhita Thera had a perception of our Lord Buddha and not of impermanence. Thus, in this case, a unique one across all of Sutta Piṭaka, Sandhita Thera did have a vision, a view, a darshana of the future our Lord Buddha thirty-one eons ago, since it is clearly mentioned that (a) it was at the Peepul tree, the Bodhi tree of our Lord Buddha; (b) the perception was gone to the Buddha, not to perception of impermanence; and (c) the perception he obtained was thirty-one eons ago, not in current eon.

2. **Mahākāruṇiko (Adhimutta Thera, V722)**

   The word here, Mahākāruṇiko (the Great Compassionate One), occurs only one time in the entire Sutta and Vinaya Piṭaka (excepting Apadāna where it occurs additional 17 times in derivative forms). This word is full of high significance because none of the other Divine Dwellings (Brahma-Vihārā) are used to describe Lord Buddha. Moreover, it is one of the major epithet of Lord Buddha and is used widely, especially in the commentarial tradition. According to the commentaries, karuṇā or compassion is not only the basis of all pārāmis (except paññā), but also the basis of a special meditative attainment available only to a Buddha, called mahākaruṇāsamāpattiṃ. Commentaries explain that Lord Buddha would enter this attainment in

the beginning of the day and survey the world to see who was ready to attain to higher stages, and then he would set in motion steps leading to that person's liberation. To put it simply, karuṇā or compassion is the root, the bedrock, the foundation on which the rest of the path is built.

3. **Listing of the Thirteen Austerities (Bhaddiya Kāḷigodhāputta Thera, V842-V865):**

   V844 thru V856 list the thirteen ascetic practices or austerities. This is the only place in the entire Sutta Piṭaka where this list occurs, as given in the CST Vinaya-Parivārapāḷi-Upālipañcakaṃ-6 Dhutaṅgavaggo. See "Appendix 3: Buddhist Path by Numbered Lists" for the full listing.

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 Theragāthā. 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 endnotes.

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

I have compared my translation with Norman (EV1, which is a complete translation), as well as Venerable Ṭhānissaro Bhikkhu (THAGT) and Venerable Sujāto Bhikkhu (THAGS) (neither of which are complete translations). Whenever I found a similar verse in another work such as LDB, MLDB, CDB, NDB, or Sn-B;

I have also checked my translation with that work as well. All such information can be gathered from the endnotes.

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

1. I have NOT translated Buddha, Tathāgata, Dhammā, Saṅghā, Arahant, Nibbāna, jhāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇa, Brāhmaṇī, Deva, Devā, Devatā, Accharā, Nāga, Petā, Yakkhā, and Kamma (and their derivations) except as noted below, in glossary, and/or in endnotes.
    a. Buddha is translated as rightly self-enlightened when used as part of sammāsaṃbuddha and derivatives, while anubuddho is translated as "enlightened in succession" and sambuddhaṃ and derivatives as "self-enlightened".
    b. Dhammā, when translated, has been translated as nature (e.g. V2), phenomena (e.g. V10, V66), or evil-doer (e.g. pāpadhammopi in V130). Dhammatā and dhammasudhammatā (e.g. V190, V479, V486) are translated as nature.
    c. Kamma, when translated, has been translated as work.
    d. Nibbāna and its derivatives/combinations, when translated, has been translated as extinguishing.
    e. I have chosen to render Thera as Elder Bhikkhu. Other possible translations can be Father, Reverend, Monk, etc.
    f. Sabrahmacārīsu is translated as "co-farer of holy-life" and brahmacariyaṃ and derivations as "faring the holy-life".
    g. I translate both karuṇā and anukampā (and their derivations) as compassion.
    h. Ramaṇīyā and manoramā (and their derivatives) are both translated as delightful.
    i. Gandha and derivatives have been translated as smell, scent, or fragrance.
    j. Sukhumaṃ and derivatives have been translated as fine or subtle.
    k. Terms related to "yoga" which were translated as "fetters" in the first edition have been translated as "bonds" in this edition.
    l. Terms related to "gaccha" are translated as follows:

- "entered upon" (adhigacche, adhigaccheyya, nibbānamadhigantabbaṃ, nibbutiñcādhigacchatī),
- "arrive" (adhigamma, agacchaṃ, agacchissaṃ, sakkāyādhigatā),
- "depart" (agamāsi),
- "attain" (ajjhagamiṃ, ajjhagamā, bodhimajjhagamā, samajjhaga, suddhimajjhagaṃ, suddhamajjhagā, suddhimajjhagamā),
- "hard to attain" (duradhigamā),
- "not attain" (cetosantimanajjhagaṃ, nādhigacchantī, nādhigacchantī"ti, nādhigaccheyya).

m. Terms related to "attha" are translated as follows:

- "goal" (atthacintā, atthaṃ, atthato, atthavā, paṇḍitehatthadassibhi, paramatthavijānanaṃ, sadattho, sāmaññatthoti, uttamatthassa),
- "reason" (catthāya, etamatthaṃ, imamatthaṃ, yadattho, yassatthāya),
- "benefit" (atthaṃ, atthassāyaṃ, atthakāmā, atthakāmassa, atthantaro, atthapucchanaṃ, atthatthiyaṃ, atthopasaṃhitā, atthūpanāyikā, hetadatthāya, imamatthamabhāsisuṃ, janenattho, nipuṇatthadassī, susukhumanipuṇatthadassinā, tassatthā, tavattho, ubhayattha, ubhinnamatthaṃ),
- "benefit-less" (tvevānatthasaṃhitaṃ),
- "meaning" (alamatthavicintakaṃ, atthañca, atthaññū, atthañcopaparikkhati, dhammatthasahitaṃ),
- "meaning-less" (niratthako, niratthakaṃ, mānatthe),
- "desirous or non-desirous" (atthiko, anatthiko),
- "use" (idamatthikaṃ),
- "wish" (sukhattho),
- without explicit translation (dhanatthaṃ, jīvikatthā, jīvikatthohaṃ, jīvitatthaṃ, yaññatthaṃ, yāpanatthaṃ).

2. I am translating dhuta, dhūtaṅga and related words as "Austerities", rather than as "Ascetic Practices", which is how most everybody else translates it.

3. I have added the titles of 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. I have also added closing quotes in the translations but not in the original Pāḷi text, and this is not always documented in the endnotes.

   Elder Bhikkhu Bhalliya to Māra:

4. 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.

5. Another point the reader should keep in mind is that in Pāḷi, a sentence can cross the boundary of a verse and spill over into next verse or next several verses. In such a case, please read several verses together to get the meaning.

6. I have provided both Pāḷi text in Roman Diacritics and the English translation so it is easy for interested readers to compare them. The verses are in general translated so that the padā (parts of the verses) and translations of them are located in the same place, as far as possible but not always. For example, looking at V1:

"Channā me kuṭikā sukhā nivātā,	vassa deva yathāsukhaṃ;
pada a	pada b
Cittaṃ me susamāhitaṃ vimuttaṃ,	ātāpī viharāmi vassa devā"ti.
pada c	pada d

In this case, the translation is:

"My hut is covered, pleasant and windless,	rain O deva as you please,
pada a	pada b
My mind is well-restrained, fully freed,	ardently I dwell, rain O deva".
pada c	pada d

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

However, many 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.

7. A full Pāḷi-English glossary that provides both original and deconstructed Pāḷi terms and their English translations will help the reader understand how Pāḷi words are constructed and what each constituent word means.

8. As far as the numbering of the suttā and the verses go, here is the scheme:

1.1.1 (1) *Subhūtittheragāthā* – Verse of Elder Bhikkhu Subhūti (Well-being)

V1 *"Channā me kuṭikā sukhā nivātā, vassa deva yathāsukhaṃ;*
Cittaṃ me susamāhitaṃ vimuttaṃ, ātāpī viharāmi vassa devā"ti.

The bulleted list shows the <chapter>.<section>.<sutta> and the number following that in the round brackets () shows the continuous sequential number of the Thera or sutta, irrespective of chapter and section. The verses are numbered continuously irrespective of bulleted list and Thera or sutta number. There are a total of 264 Therā and 1288 (+5) verses in this book.

9. I have added the meaning or translation of the Thera's name in round brackets () but reader should keep in mind that these meanings or translations are highly conjectural and subjective.

10. Other names by which the Thera might be known will be found in the respective endnote and/or appendix that has the DPPN biographical information.

11. I have tried to cross-reference the Thera everywhere by providing their verse numbers, so the reader can follow and read-up the Thera of interest as she chooses.

12. 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.

13. Copious information is provided in the endnotes and appendices for those readers curious about the background and life of the elder bhikkhus. In the information quoted from DPPN, for the sake of brevity, references to Pāḷi sources have been removed (and replaced by references to contemporary English translations, as far as references can be tracked). I have also added the verse cross-references in the DPPN info. The DPPN source is from the online edition.

    I have added the "Note:" information in the endnotes and appendices.

14. "Appendix 3: Buddhist Path by Numbered Lists" contains all the numbered lists referenced in this book. Readers are requested to consult it for any questions.

15. Line 2 is identical for verses (V24 = V55 = V66 = V107 = V108 = V220 = V224 = V270 = V274 = V286 = V302 = V314 = V319 = V410 = V479 = V515 = V562 = V639 = V886 = V903), with minor differences that don't affect the meaning.

16. A note on the punctuation and quotation style – I have chosen to keep all punctuation outside the quotation marks, so I have used the UK style (".) rather than the US style (.").

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 has 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

Theragāthāpāḷi
Book of Verses of Elder Bhikkhus [1]

A. Nidānagāthā – Opening Verses

Elder Bhikkhu Ānanda at the First Council:

V (i) *Sīhānaṃva nadantānaṃ, dāṭhīnaṃ girigabbhare;*
Suṇātha bhāvitattānaṃ, gāthā atthūpanāyikā [attūpanāyikā (sī. ka.)].

Roaring like lions, mighty ones in the hill-cave;
Do listen to the developed ones, the verses leading to beneficial.

V (ii) *Yathānāmā yathāgottā, yathādhammavihārino;*
Yathādhimuttā sappaññā, vihariṃsu atanditā.

Named such, of clans such, farer of the Dhamma such;
Such inclined ones, the wise ones, dwelt unremittingly.

V (iii) *Tattha tattha vipassitvā, phusitvā accutaṃ padaṃ;*
Katantaṃ paccavekkhantā, imamatthamabhāsisuṃ.

There and then having seen, having contacted the everlasting station [Nibbāna];
Done ones [Arahants] having contemplated, spoke this for benefit.

1. Ekakanipāto – Chapter of Ones

1.1 *Paṭhamavaggo* – First Section

1.1.1 (1) *Subhūtittheragāthā* – Verse of Elder Bhikkhu Subhūti (Well-being)

V1 *"Channā me kuṭikā sukhā nivātā, vassa deva yathāsukhaṃ;*
Cittaṃ me susamāhitaṃ vimuttaṃ, ātāpī viharāmi vassa devā"ti.

Itthaṃ sudaṃ [itthaṃ sumaṃ (ka. aṭṭha.)] āyasmā subhūtitthero gāthaṃ abhāsitthāti.

"My hut is covered, pleasant and windless, rain O deva as you please;
My mind is well-restrained, fully freed, ardently I dwell, rain O deva".

This verse was spoken by Venerable Elder Bhikkhu Subhūti. [2]

1.1.2 (2) *Mahākoṭṭhikattheragāthā* – Verse of Elder Bhikkhu Mahākoṭṭhika (Great Dweller of Mansion)

V2 *"Upasanto uparato, mantabhāṇī anuddhato;*
Dhunāti pāpake dhamme, dumapattaṃva māluto"ti.

Itthaṃ sudaṃ āyasmā mahākoṭṭhiko [mahākoṭṭhito (sī. syā.)] thero gāthaṃ abhāsitthāti.

"Appeased and ceased, speaking wisely, non-restless;
He shakes off the evil nature, like wind [shakes off] the tree-leaf". [3]

This verse was spoken by Venerable Elder Bhikkhu Mahākoṭṭhika.

1.1.3 (3) *Kaṅkhārevatattheragāthā* – Verse of Elder Bhikkhu Kaṅkhārevata (Revata the Doubter)

V3 *"Paññaṃ imaṃ passa tathāgatānaṃ, aggi yathā pajjalito nisīthe;*
Ālokadā cakkhudadā bhavanti, ye āgatānaṃ vinayanti kaṅkha"nti.

Itthaṃ sudaṃ āyasmā kaṅkhārevato thero gāthaṃ abhāsitthāti.

"See the wisdom of Tathāgata, like fire burning at midnight;
Giver of light and vision, abolishing doubt of those who have come".

This verse was spoken by Venerable Elder Bhikkhu Kaṅkhārevata. [4]

1.1.4 (4) *Puṇṇattheragāthā* – Verse of Elder Bhikkhu Puṇṇa [Mantāṇiputta] (Complete, Full [Son of Mantāṇi])

V4 *"Sambhireva samāsetha, paṇḍitehatthadassibhi;*
Atthaṃ mahantaṃ gambhīraṃ, duddasaṃ nipuṇaṃ aṇuṃ;
Dhīrā samadhigacchanti, appamattā vicakkhaṇā"ti.

Itthaṃ sudaṃ āyasmā puṇṇo mantāṇiputto [mantāniputto (syā. ka.)] thero gāthaṃ abhāsitthāti.

"Associate with the timid ones, wise ones, seers of the goal;
Great unfathomable goal, hard to see, skillful and subtle;
Patient ones get concentrated, heedful and clever ones".

This verse was spoken by Venerable Elder Bhikkhu Puṇṇa Mantāṇiputta. [5]

1.1.5 (5) *Dabbattheragāthā* – Verse of Elder Bhikkhu Dabba (Wise, Able)

V5 *"Yo duddamiyo damena danto, dabbo santusito vitiṇṇakaṅkho;*
Vijitāvī apetabheravo hi, dabbo so parinibbuto ṭhitatto"ti.

Itthaṃ sudaṃ āyasmā dabbo thero gāthaṃ abhāsitthāti.

"One hard to tame was tamed by taming, Dabba [is] sated and crossed-over doubt;
Winner with fright gone, Dabba stands completely liberated". [6]

This verse was spoken by Venerable Elder Bhikkhu Dabba.

1.1.6 (6) *Sītavaniyattheragāthā* – Verse of Elder Bhikkhu Sītavaniya (Dweller of Cool Forest)

V6 *"Yo sītavanaṃ upagā bhikkhu, eko santusito samāhitatto;*
Vijitāvī apetalomahaṃso, rakkhaṃ kāyagatāsatiṃ dhitimā"ti.

Itthaṃ sudaṃ āyasmā sītavaniyo thero gāthaṃ abhāsitthāti.

"The bhikkhu gone to Sītavana, solitary, sated and restrained;
Winner with terror gone, protecting mindfulness directed to body, the wise one". [7]

This verse was spoken by Venerable Elder Bhikkhu Sītavaniya.

1.1.7 (7) *Bhalliyattheragāthā* – Verse of Elder Bhikkhu Bhalliya (Bear)

Elder Bhikkhu Bhalliya to Māra:

V7 *"Yopānudī maccurājassa senaṃ, naḷasetuṃva sudubbalaṃ mahogho;*
Vijitāvī apetabheravo hi, danto so parinibbuto ṭhitatto"ti.

Itthaṃ sudaṃ āyasmā bhalliyo thero gāthaṃ abhāsitthāti.

"Whoever dispels the army of king of death [Māra], [that is] like crossing the great flood with a very weak reed bridge;
Winner with fright gone, tamed he stands completely liberated". [8]

This verse was spoken by Venerable Elder Bhikkhu Bhalliya.

1.1.8 (8) *Vīrattheragāthā* – Verse of Elder Bhikkhu Vīra (Brave)

Elder Bhikkhu Vīra to his former wife:

V8 *"Yo duddamiyo damena danto, vīro santusito vitiṇṇakaṅkho;*
Vijitāvī apetalomahaṃso, vīro so parinibbuto ṭhitatto"ti.

Itthaṃ sudaṃ āyasmā vīro thero gāthaṃ abhāsitthāti.

"One hard to tame was tamed by taming, Vīra [is] sated
and crossed-over doubt;
Winner with terror gone, Vīra stands completely liberated". [9]

This verse was spoken by Venerable Elder Bhikkhu Vīra.

1.1.9 (9) *Pilindavacchattheragāthā* – Verse of Elder Bhikkhu Pilindavaccha (Pilinda of Vaccha Clan)

V9 *"Svāgataṃ na durāgataṃ [nāpagataṃ (sī. syā.)], nayidaṃ dumantitaṃ mama;*
Saṃvibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgami"nti.

Itthaṃ sudaṃ āyasmā pilindavaccho [pilindivaccho (sī.)] thero gāthaṃ abhāsitthāti.

"Welcome, not unwelcome, here I am not unhappy minded;
In the Dhamma fully explained, I have obtained whatever is the best". [10]

This verse was spoken by Venerable Elder Bhikkhu Pilindavaccha.

1.1.10 (10) *Puṇṇamāsattheragāthā* – Verse of Elder Bhikkhu Puṇṇamāsa (Full Moon)

Elder Bhikkhu Puṇṇamāsa to his former wife:

V10 *"Vihari apekkhaṃ idha vā huraṃ vā, yo vedaūū samito yatatto;*
Sabbesu dhammesu anūpalitto, lokassa jaññā udayabbayañcā"ti.

Itthaṃ sudaṃ āyasmā puṇṇamāso thero gāthaṃ abhāsitthāti.

"Dwelling disinterested [about] here and hereafter,
knowing, quiet, steadfast;
Unsmeared by all phenomena, he knows arising and passing of the world". [11]

This verse was spoken by Venerable Elder Bhikkhu Puṇṇamāsa.

Vaggo paṭhamo niṭṭhito. – First Section is finished.

Tassuddānaṃ –
Subhūti koṭṭhiko thero, kaṅkhārevatasammato;
Mantāṇiputto dabbo ca, sītavaniyo ca bhalliyo;
Vīro pilindavaccho ca, puṇṇamāso tamonudoti.

Therefore said [contents] –
Subhūti, elder bhikkhu Koṭṭhika, Kaṅkhārevata agreed upon;
Mantāṇiputta and Dabba, Sītavaniya and Bhalliya too;
Vīra and Pilindavaccha, Puṇṇamāsa the dispeller of darkness too.

1.2 *Dutiyavaggo* – Second Section

1.2.1 *(11) Cūḷavacchattheragāthā* – Verse of Elder Bhikkhu Cūḷavaccha (Vaccha the Young)

Elder Bhikkhu Cūḷavaccha on Quarrel at Kosambī:

V11 *"Pāmojjabahulo bhikkhu, dhamme buddhappavedite;*
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha"nti.
... Cūḷavaccho [cūlagavaccho (sī.)] thero ...

"The bhikkhu rejoicing much, in the Dhamma spoken by Lord Buddha;
Enters upon the peaceful station [Nibbāna], the happiness of appeasing of formations". [12]

1.2.2 *(12) Mahāvacchattheragāthā* – Verse of Elder Bhikkhu Mahāvaccha (Vaccha the Great)

V12 *"Paññābalī sīlavatūpapanno, samāhito jhānarato satīmā;*
Yadatthiyaṃ bhojanaṃ bhuñjamāno, kaṅkhetha kālaṃ idha vītarāgo"ti.
... Mahāvaccho [mahāgavaccho (sī.)] thero ...

"Strong in wisdom, with virtues-practices arisen,
restrained, delighting in jhāna, mindful;
Eating food only so much, should await time here the lustless one". [13]

1.2.3 *(13) Vanavacchattheragāthā* – Verse of Elder Bhikkhu Vanavaccha (Vaccha of Forest)

V13 *"Nīlabbhavaṇṇā rucirā, sītavārī sucindharā;*
Indagopakasañchannā, te selā ramayanti ma"nti.
... Vanavaccho thero ...

"Blue cloud-colored, pleasant, with cool water and clean earth;
Covered with fireflies, those rocks delight me". [14]

1.2.4 *(14) Sivakasāmaṇeragāthā* – Verse of Sivaka Sāmaṇera (Novice Bhikkhu Auspicious)

V14 *"Upajjhāyo maṃ avaca, ito gacchāma sīvaka;*
Gāme me vasati kāyo, araññaṃ me gato mano;
Semānakopi gacchāmi, natthi saṅgo vijānata"nti.
... Sivako sāmaṇero ...

"My preceptor said, 'Let's go from here Sīvaka';
My body dwells in the village, my mind has gone to the jungle;
I shall go lying down, no attachment for those who know". [15]

1.2.5 *(15) Kuṇḍadhānattheragāthā* – Verse of Elder Bhikkhu Kuṇḍadhāna

V15 *"Pañca chinde pañca jahe, pañca cuttari bhāvaye;*
Pañcasaṅgātigo bhikkhu, oghatiṇṇoti vuccatī"ti.
... Kuṇḍadhāno thero ...

"Cut-off five, abandon five, five should be developed further;
Surmounting five attachments, bhikkhu is called crossed-over the flood". [16]

1.2.6 *(16) Belaṭṭhasīsattheragāthā* – Verse of Elder Bhikkhu Belaṭṭhasīsa (Belaṭṭha-Head)

V16 *"Yathāpi bhaddo ājañño, naṅgalāvattanī sikhī;*
Gacchati appakasirena, evaṃ rattindivā mama;
Gacchanti appakasirena, sukhe laddhe nirāmise"ti.
... Belaṭṭhasīso thero ...

"Like a good thoroughbred, having learned to make plow track;
Goes with little trouble, like that nights and days for me;
Go with little trouble, to happiness, to gain, to spirituality". [17]

1.2.7 *(17) Dāsakattheragāthā* – Verse of Elder Bhikkhu Dāsaka (Servant)

Lord Buddha exhorting Elder Bhikkhu Dāsaka:

V17 *"Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;*
Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando"ti.
... Dāsako thero ...

"Torpid and glutton, sleeping much and rolling about too;
Like a great hog overfed, dull arises in the womb again and again". [18]

1.2.8 *(18) Siṅgālapituttheragāthā* – Verse of Elder Bhikkhu Siṅgālapitā (Father of Siṅgāla)

Forest deva on Elder Bhikkhu Siṅgālapitā:

V18 *"Ahu buddhassa dāyādo, bhikkhu bhesakaḷāvane;*
Kevalaṃ aṭṭhisaññāya, apharī pathaviṃ [paṭhaviṃ (sī. syā.)]
imaṃ;

Maññehaṃ kāmarāgaṃ so, khippameva pahissatī"ti [pahīyabhi (sabbattha pāḷiyaṃ)].
... Siṅgālapitā [sīgālapitā (sī.)] thero ...

"Inheritor of Lord Buddha, bhikkhu in the Bhesakaḷā forest;
Entirely with the perception of bones, pervaded this earth;
I believe, lust for sensual pleasures, he will quickly abandon". [19]

1.2.9 *(19) Kulattheragāthā* – Verse of Elder Bhikkhu Kula (Of Noble Family)

V19 *[dha. pa. 80, 145 dhammapadepi] "Udakaṃ hi nayanti nettikā,*
usukārā namayanti [damayanti (ka.)] tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā"ti.
... Kulo [kuṇḍalo (sī.), kuḷo (syā. ka.)] thero ...

"Water is led by irrigators, arrow-makers bend [straighten] arrows;
Carpenters bend [straighten] the wood, pious people tame the self". [20]

1.2.10 *(20) Ajitattheragāthā* – Verse of Elder Bhikkhu Ajita (Unvanquished)

V20 *"Maraṇe me bhayaṃ natthi, nikanti natthi jīvite;*
Sandehaṃ nikkhipissāmi, sampajāno paṭissato"ti [patissatoti (sī. syā.)].
... Ajito thero ...

"I have no fear of dying, no desire for living;
I will put down the body, clearly knowing, fully mindful". [21]

Vaggo dutiyo niṭṭhito. – Second Section is finished.

Tassuddānaṃ –
Cūḷavaccho mahāvaccho, vanavaccho ca sīvako;
Kuṇḍadhāno ca belaṭṭhi, dāsako ca tatopari;
Siṅgālapitiko thero, kulo ca ajito dasāti.

Therefore said [contents] –
Cūḷavaccha Mahāvaccha, Vanavaccha and Sīvaka;
Kuṇḍadhāna and Belaṭṭhi, and Dāsaka thereafter;
Siṅgālapitā elder bhikkhu, Kula and Ajita are the ten.

1.3 *Tatiyavaggo* – Third Section

1.3.1 *(21) Nigrodhattheragāthā* – Verse of Elder Bhikkhu Nigrodha (Banyan Tree)

V21 *"Nāhaṃ bhayassa bhāyāmi, satthā no amatassa kovido;*
Yattha bhayaṃ nāvatiṭṭhati, tena maggena vajanti bhikkhavo"ti.
... Nigrodho thero ...

"I am not fearful of fear, Teacher is skillful in deathless;
Where fear doesn't linger, by that way the bhikkhus go". [22]

1.3.2 *(22) Cittakattheragāthā* – Verse of Elder Bhikkhu Cittaka (Marked)

V22 *"Nīlā sugīvā sikhino, morā kārambhiyaṃ [kāraṃviyaṃ (sī.), kāraviyaṃ (syā.)] abhinadanti;*
Te sītavātakīḷitā [sītavātakadditakalitā (sī.), sītavātakalitā (syā.)], suttaṃ jhāyaṃ [jhānaṃ (syā.), jhāyiṃ (?)] nibodhentī"ti.
... Cittako thero ...

"Blue-necked crested peacocks, resounding in the Kārambhi forest;
Sporting in the cool wind, they awaken the sleeper to do jhāna". [23]

1.3.3 *(23) Gosālattheragāthā* – Verse of Elder Bhikkhu Gosāla (Cowshed)

V23 *"Ahaṃ kho veḷugumbasmiṃ, bhutvāna madhupāyasaṃ;*
Padakkhiṇaṃ sammasanto, khandhānaṃ udayabbayaṃ;
Sānuṃ paṭigamissāmi, vivekamanubrūhaya"nti.
... Gosālo thero ...

"Indeed, in the bamboo-grove, having eaten sweet milk-rice;
Seeing thoroughly, aggregates arising and passing;
[Now] I will go to the high-ground, to cultivate
detachment". [24]

1.3.4 *(24) Sugandhattheragāthā* – Verse of Elder Bhikkhu Sugandha (Fragrant)

V24 *"Anuvassiko pabbajito, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Sugandho thero ...

"Ordained for one year, I saw the Dhamma of good nature;
Three knowledges have been reached, Lord Buddha's
Teaching has been done". [25]

1.3.5 *(25) Nandiyattheragāthā* – Verse of Elder Bhikkhu Nandiya (Delightful)

Elder Bhikkhu Nandiya to Māra:

V25 *"Obhāsajātaṃ phalagaṃ, cittaṃ yassa abhiṇhaso;*
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasī"ti.
... Nandiyo thero ...

"Lustrous, attained to the fruit, one whose mind is always
like that;
Striking a bhikkhu like such, you will go to suffering, O
Kaṇha". [26]

1.3.6 *(26) Abhayattheragāthā* – Verse of Elder Bhikkhu Abhaya (Fearless)

V26 *"Sutvā subhāsitaṃ vācaṃ, buddhassādiccabandhuno;*
Paccabyadhiṃ hi nipuṇaṃ, vālaggaṃ usunā yathā"ti.
... Abhayo thero ...

"Having heard the well-spoken word, of Lord Buddha the
kinsman of sun;
I pierced the skillful [Nibbāna], like [piercing] a hair tip
with an arrow". [27]

1.3.7 *(27) Lomasakaṅgiyattheragāthā* – Verse of Elder Bhikkhu Lomasakaṅgiya (Hairy Bodied)

Lomasakaṅgiya asking mother for permission to Ordain:

V27 *"Dabbaṃ kusaṃ poṭakilaṃ, usīraṃ muñjapabbajaṃ;*
Urasā panudissāmi, vivekamanubrūhaya"nti.
... Lomasakaṅgiyo thero ...

"Dabba, Kusa, and Poṭakila grasses, Usīra, Muñja, and reeds;
Pushing them away by my chest, I will cultivate detachment". [28]

1.3.8 *(28) Jambugāmikaputtattheragāthā* – Verse of Elder Bhikkhu Jambugāmikaputta (Son of Jambugāmika)

Jambugāmikaputta's Father to Jambugāmikaputta:

V28 *"Kacci no vatthapasuto, kacci no bhūsanārato;*
Kacci sīlamayaṃ gandhaṃ, kiṃ tvaṃ vāyasi [kacci sīlamayaṃ gandhaṃ, tvaṃ vāsi (syā.)] netarā pajā"ti.
... Jambugāmikaputto thero ...

"Not interested in clothes? Not delighting in decorations?
This good smell of virtue, do you send forth, not others"? [29]

1.3.9 *(29) Hāritattheragāthā* – Verse of Elder Bhikkhu Hārita

Lord Buddha exhorting Elder Bhikkhu Hārita:

V29 *"Samunnamayamattānaṃ, usukārova tejanaṃ;*
Cittaṃ ujuṃ karitvāna, avijjaṃ bhinda hāritā"ti.
... Hārito thero ...

"[Straighten] This craving self, like an arrow-maker [straightens] the arrow;
Having straightened the mind, break-up the ignorance, O Hārita". [30]

1.3.10 *(30) Uttiyattheragāthā* – Verse of Elder Bhikkhu Uttiya

V30 *"Ābādhe me samuppanne, sati me udapajjatha;*
Ābādho me samuppanno, kālo me nappamajjitu"nti.
... Uttiyo thero ...

"When afflictions arose for me, mindfulness arose too;
'Afflictions have arisen for me, it's time to be heedful' ". [31]

Vaggo tatiyo niṭṭhito. – Third Section is finished.

Tassuddānaṃ –
Nigrodho cittako thero, gosālathero sugandho;
Nandiyo abhayo thero, thero lomasakaṅgiyo;
Jambugāmikaputto ca, hārito uttiyo isīti.

Therefore said [contents] –
Nigrodha Cittaka elder bhikkhu, Gosāla elder bhikkhu Sugandha;
Nandiya Abhaya elder bhikkhu, elder bhikkhu Lomasakaṅgiya;
Jambugāmikaputta too, Hārita Uttiya sages too.

1.4 *Catutthavaggo* – Fourth Section

1.4.1 *(31) Gahvaratīriyattheragāthā* – Verse of Elder Bhikkhu Gahvaratīriya (Dweller of Gahvaratīra Forest)

Elder Bhikkhu Gahvaratīriya to his relatives:

V31 *"Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;*
Nāgo saṃgāmasīseva, sato tatrādhivāsaye"ti.
... Gahvaratīriyo thero ...

"Contacted by gadflies and mosquitoes, in jungle, in great forest;
Like an elephant at the head of battle, mindful he should stand there". [32]

1.4.2 *(32) Suppiyattheragāthā* – Verse of Elder Bhikkhu Suppiya (Well-Loved)

V32 *"Ajaraṃ jīramānena, tappamānena nibbutiṃ;*
Nimiyaṃ [nimmissaṃ (sī.), nirāmisaṃ (syā.), nimineyyaṃ (?)]
paramaṃ santiṃ, yogakkhemaṃ anuttara"nti.
... Suppiyo thero ...

"[Replacing] Decaying by unaging, burning by extinguishing;
Undying is the highest peace, unsurpassed refuge from bonds". [33]

1.4.3 *(33) Sopākattheragāthā* – Verse of Elder Bhikkhu Sopāka (Born in Cemetery)

Elder Bhikkhu Sopāka to other bhikkhus:

V33 *"Yathāpi ekaputtasmiṃ, piyasmiṃ kusalī siyā;*
Evaṃ sabbesu pāṇesu, sabbattha kusalo siyā"ti.
... Sopāko thero ...

"Like the only son, is dear and looked after;
Like that all beings, should be looked after". [34]

1.4.4 *(34) Posiyattheragāthā* – Verse of Elder Bhikkhu Posiya (One to be Fed)

Elder Bhikkhu Posiya on his former wife:

V34 *"Anāsannavarā etā, niccameva vijānatā;*
Gāmā araññamāgamma, tato gehaṃ upāvisi [upāvisiṃ (sī.)];
Tato uṭṭhāya pakkāmi, anāmantetvā [anāmantiya (sī.)]
posiyo"ti.
... Posiyo thero ...

"Best to be not near them, those who always know thus;
From village I came to jungle, I sat down in the house;
Getting up from there I left, Posiya without being asked". [35]

1.4.5 *(35) Sāmaññakānittheragāthā* – Verse of Elder Bhikkhu Sāmaññakāni

Elder Bhikkhu Sāmaññakāni advising Wanderer Kātiyāna (V411-V416):

V35 *"Sukhaṃ sukhattho labhate tadācaraṃ, kittiñca pappoti yasassa vaḍḍhati;*
Yo ariyamaṭṭhaṅgikamañjasaṃ ujuṃ, bhāveti maggaṃ amatassa pattiyā"ti.
... Sāmaññakānitthero ...

"Happiness is gained for the wisher dwelling thus, fame is reached, reputation increases;
[For] One who develops the Noble Eightfold Path, straight path reaching the deathless". [36]

1.4.6 *(36) Kumāputtattheragāthā* – Verse of Elder Bhikkhu Kumāputta (Son of Kumā)

Elder Bhikkhu Kumāputta to other bhikkhus:

V36 *"Sādhu sutaṃ sādhu caritakaṃ, sādhu sadā aniketavihāro;*
Atthapucchanaṃ padakkhiṇakammaṃ, etaṃ sāmaññamakiñcanassā"ti.
... Kumāputto thero ...

"Hear good, do good, good it is to always dwell homeless;
Inquiring about benefit, doing circumambulation, this is called a renunciate, one without anything". [37]

1.4.7 *(37) Kumāputtasahāyakattheragāthā* – Verse of Elder Bhikkhu Kumāputta's Companion (Companion of Son of Kumā)

Elder Bhikkhu Kumāputta's companion on noisy bhikkhus:

V37 *"Nānājanapadaṃ yanti, vicarantā asaññatā;*
Samādhiñca virādhenti, kiṃsu raṭṭhacariyā karissati;
Tasmā vineyya sārambhaṃ, jhāyeyya apurakkhato"ti.
... Kumāputtattherassa sahāyako thero ...

"Going to various republics, wandering intemperately;
Losing concentration, how will they conduct themselves in country?
Therefore expelling impetuosity, one should do jhāna unsurrounded". [38]

1.4.8 *(38) Gavampatittheragāthā* – Verse of Elder Bhikkhu Gavampati (Lord of Cows)

Lord Buddha praising Elder Bhikkhu Gavampati:

V38 *"Yo iddhiyā sarabhuṃ aṭṭhapesi, so gavampati asito anejo;*
Taṃ sabbasaṅgātigataṃ mahāmuniṃ, devā namassanti bhavassa pāragu"nti.

... Gavampatitthero ...

"He who by supernormal powers stopped Sarabhu river, that Gavampati unattached imperturbable;
Him with all attachments surmounted, the great silent sage, Devā venerate the one gone to the far-shore of becoming". [39]

1.4.9 *(39) Tissattheragāthā* – Verse of Elder Bhikkhu Tissa (Third-born)

Lord Buddha exhorting Elder Bhikkhu Tissa:

V39 *[saṃ. ni. 1.21, 97]"Sattiyā viya omaṭṭho, ḍayhamānova [ḍayhamāneva (sabbattha)] matthake;*
Kāmarāgappahānāya, sato bhikkhu paribbaje"ti.

... Tisso thero ...

"Like touched by spears, like his head is on fire;
To abandon lust for sensual pleasures, bhikkhu should wander mindfully". [40]

1.4.10 *(40) Vaḍḍhamānattheragāthā* – Verse of Elder Bhikkhu Vaḍḍhamāna (Increaser)

Lord Buddha exhorting Elder Bhikkhu Vaḍḍhamāna:

V40 *"Sattiyā viya omaṭṭho, ḍayhamānova matthake;*
Bhavarāgappahānāya, sato bhikkhu paribbaje"ti.

... Vaḍḍhamāno thero ...

"Like touched by spears, like his head is on fire;
To abandon lust for becoming, bhikkhu should wander mindfully". [41]

Vaggo catuttho niṭṭhito. – Fourth Section is finished.

Tassuddānaṃ –
Gahvaratīriyo suppiyo, sopāko ceva posiyo;
Sāmaññakāni kumāputto, kumāputtasahāyako;
Gavampati tissatthero, vaḍḍhamāno mahāyasoti.

Therefore said [contents] –
Gahvaratīriya Suppiya, Sopāka and Posiya too;
Sāmaññakāni Kumāputta, Kumāputta-Companion;
Gavampati Tissa elder bhikkhu, Vaḍḍhamāna very reputed.

1.5 *Pañcamavaggo* – Fifth Section

1.5.1 *(41) Sirivaḍḍhattheragāthā* – Verse of Elder Bhikkhu Sirivaḍḍha (Increaser of Fortune)

V41 *"Vivaramanupatanti vijjutā, vebhārassa ca paṇḍavassa ca;*
Nagavivaragato ca jhāyati, putto appaṭimassa tādino"ti.
... Sirivaḍḍho thero ...

"Lightning strikes the cleft, of Vebhāra and Paṇḍava too;
Gone to the mountain cleft, does jhāna son of the matchless one [Lord Buddha], the thus one". [42]

1.5.2 *(42) Khadiravaniyattheragāthā* – Verse of Elder Bhikkhu [Revata] Khadiravaniya (Revata of the Acacia Forest)

V42 *"Cāle upacāle sīsūpacāle ( ) [(cālā upacālā, sīsūpacālā) (ka.)]*
patissatā [paṭissatikā (syā. ka.)] nu kho viharatha;
Āgato vo vālaṃ viya vedhī"ti.
... Khadiravaniyo thero ...

"Cālī, Upacālī, Sīsūpacālī, indeed you should dwell mindful;
One has come like a hair-tip piercer". [43]

1.5.3 *(43) Sumaṅgalattheragāthā* – Verse of Elder Bhikkhu Sumaṅgala (Well-auspicious)

V43 *"Sumuttiko sumuttiko sāhu, sumuttikomhi tīhi khujjakehi;*
Asitāsu mayā naṅgalāsu, mayā khuddakuddālāsu mayā.
Yadipi idhameva idhameva, atha vāpi alameva alameva;
Jhāya sumaṅgala jhāya sumaṅgala, appamatto vihara sumaṅgalā"ti.

... Sumaṅgalo thero ...

"Freed, freed, freed from three crooked things;
from my sickles, from my plows, from my small hoes.
Whatever is here, is here, that too is enough, is enough;
Do jhāna Sumaṅgala, do jhāna Sumaṅgala, dwell heedfully Sumaṅgala". [44]

1.5.4 *(44) Sānuttheragāthā* – Verse of Elder Bhikkhu Sānu (Plateau)

Elder Bhikkhu Sānu to his Mother:

V44 *[saṃ. ni. 1.239] "Mataṃ vā amma rodanti, yo vā jīvaṃ na dissati;*
Jīvantaṃ maṃ amma passantī, kasmā maṃ amma rodasī"ti.

... Sānutthero ...

"They cry for dead, mother, or for one who is alive but not seen;
Mother, you see me alive, why is my mother crying"? [45]

1.5.5 *(45) Ramaṇīyavihārīttheragāthā* – Verse of Elder Bhikkhu Ramaṇīyavihārī (Dweller of Delightful)

V45 *"Yathāpi bhaddo ājañño, khalitvā patitiṭṭhati;*
Evaṃ dassanasampannaṃ, sammāsambuddhasāvaka"nti.

... Ramaṇīyavihārītthero ...

"Like a good thoroughbred, having lost footing stands firm;
Like that is one endowed with vision, a disciple of the rightly self-enlightened one [Lord Buddha]". [46]

1.5.6 *(46) Samiddhittheragāthā* – Verse of Elder Bhikkhu Samiddhi (Success)

Elder Bhikkhu Samiddhi to Māra:

V46 *"Saddhāyāhaṃ pabbajito, agārasmānagāriyaṃ;*
Sati paññā ca me vuḍḍhā, cittañca susamāhitaṃ;
Kāmaṃ karassu rūpāni, neva maṃ byādhayissasī"ti
[bādhayissasīti (sī.), byāthayissasīti (?)].
... Samiddhitthero ...

"Having ordained with confidence, from home to homelessness;
My mindfulness and wisdom has increased, mind is well-restrained too;
Make forms as you please, that will not hinder me". [47]

1.5.7 *(47) Ujjayattheragāthā* – Verse of Elder Bhikkhu Ujjaya (High Victory)

Elder Bhikkhu Ujjaya praising Lord Buddha:

V47 *"Namo te buddha vīratthu, vippamuttosi sabbadhi;*
Tuyhāpadāne viharaṃ, viharāmi anāsavo"ti.
... Ujjayo thero ...

"Veneration to Lord Buddha the brave, fully freed everywhere;
Dwelling in your footsteps, I dwell taint-less". [48]

1.5.8 *(48) Sañjayattheragāthā* – Verse of Elder Bhikkhu Sañjaya (Full Victory)

V48 *"Yato ahaṃ pabbajito, agārasmānagāriyaṃ;*
Nābhijānāmi saṅkappaṃ, anariyaṃ dosasaṃhita"nti.
... Sañjayo thero ...

"Since I have ordained, from home to homelessness;
I don't know any intention, ignoble, associated with hatred". [49]

1.5.9 *(49) Rāmaṇeyyakattheragāthā* – Verse of Elder Bhikkhu Rāmaṇeyyaka (Delightful)

Elder Bhikkhu Rāmaṇeyyaka to Māra:

V49 *"Cihacihābhinadite [vihavihābhinadite (sī. syā.)],*
sippikābhirutehi ca;
Na me taṃ phandati cittaṃ, ekattaniratataṃ hi me"ti.
... Rāmaṇeyyako thero ...

"Sounding 'ciha ciha', and resounding with cries of birds too;
They do not wriggle my mind, I delight in solitude". [50]

1.5.10 *(50) Vimalattheragāthā* – Verse of Elder Bhikkhu Vimala (Unsoiled)

V50 *"Dharaṇī ca siñcati vāti, māluto vijjutā carati nabhe;*
Upasamanti vitakkā, cittaṃ susamāhitaṃ mamā"ti.
... Vimalo thero ...

"It's raining on earth, wind is blowing, lightning is in the sky;
Appeased are [my] thoughts, my mind is well-restrained". [51]

Vaggo pañcamo niṭṭhito. – Fifth Section is finished.

Tassuddānaṃ –
Sirīvaḍḍho revato thero, sumaṅgalo sānusavhayo;
Ramaṇīyavihārī ca, samiddhiujjayasañjayā;
Rāmaṇeyyo ca so thero, vimalo ca raṇañjahoti.

Therefore said [contents] –
Sirīvaḍḍha Revata elder bhikkhu, Sumaṅgala one named Sānu;
Ramaṇīyavihārī too, Samiddhi-Ujjaya-Sañjayā;
And Rāmaṇeyya the elder bhikkhu, Vimala too the abandoner of sinful.

1.6 *Chaṭṭhavaggo* – Sixth Section

1.6.1 *(51) Godhikattheragāthā* – Verse of Elder Bhikkhu Godhika

V51 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Cittaṃ susamāhitañca mayhaṃ, atha ce patthayasi pavassa devā"ti.

... Godhiko thero ...

"Deva rains down like a song, my hut is covered, pleasant and windless;
My mind is well-restrained too, so rain as you aspire, O deva". [52]

1.6.2 *(52) Subāhuttheragāthā* – Verse of Elder Bhikkhu Subāhu (Well-Armed)

V52 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Cittaṃ susamāhitañca kāye, atha ce patthayasi pavassa devā"ti.

... Subāhutthero ...

"Deva rains down like a song, my hut is covered, pleasant and windless;
Mind is well-restrained on body too, so rain as you aspire, O deva". [53]

1.6.3 *(53) Valliyattheragāthā* – Verse of Elder Bhikkhu Valliya (Creeper)

V53 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Tassaṃ viharāmi appamatto, atha ce patthayasi pavassa devā"ti.

... Valliyo thero ...

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell heedfully, so rain as you aspire, O deva". [54]

1.6.4 *(54) Uttiyattheragāthā* – Verse of Elder Bhikkhu Uttiya

V54 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Tassaṃ viharāmi adutiyo, atha ce patthayasi pavassa devā"ti.
... Uttiyo thero ...

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell without a second, so rain as you aspire, O deva". [55]

1.6.5 *(55) Añjanavaniyattheragāthā* – Verse of Elder Bhikkhu Añjanavaniya (Dweller of Añjana Forest)

V55 *"Āsandiṃ kuṭikaṃ katvā, ogayha añjanaṃ vanaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Añjanavaniyo thero ...

"Having made a small hut, I plunged in the Añjana forest;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [56]

1.6.6 *(56) Kuṭivihārittheragāthā* – Verse of Elder Bhikkhu Kuṭivihāri (Hut Dweller)

Farm Watchman and Elder Bhikkhu Kuṭivihāri [First]:

V56 *"Ko kuṭikāyaṃ bhikkhu kuṭikāyaṃ, vītarāgo susamāhitacitto;*
Evaṃ jānāhi āvuso, amoghā te kuṭikā katā"ti.
... Kuṭivihāritthero ...

" 'Who's in the hut?' 'Bhikkhu's in the hut, lustless with well-restrained mind;
Know thus, O friend, fruitful was your making the hut' ". [57]

1.6.7 *(57) Dutiyakuṭivihārittheragāthā* – Verse of Elder Bhikkhu Kuṭivihāri Second (Hut Dweller Second)

A devatā exhorting Elder Bhikkhu Kuṭivihāri Second:

V57 *"Ayamāhu purāṇiyā kuṭi, aññaṃ patthayase navaṃ kuṭiṃ;*
Āsaṃ kuṭiyā virājaya, dukkhā bhikkhu puna navā kuṭī"ti.
... Dutiyakuṭivihāritthero ...

"This is an old hut, [you are] aspiring for another new hut;
Fully remove hope for a hut, a new hut is suffering again, O bhikkhu". [58]

1.6.8 *(58) Ramaṇīyakuṭikattheragāthā* – Verse of Elder Bhikkhu Ramaṇīyakuṭika (Delightful Hut Dweller)

Elder Bhikkhu Ramaṇīyakuṭika to women:

V58 *"Ramaṇīyā me kuṭikā, saddhādeyyā manoramā;*
Na me attho kumārīhi, yesaṃ attho tahiṃ gacchatha nāriyo"ti.
... Ramaṇīyakuṭiko thero ...

"Delightful is my hut, given by a confident one, very delightful;
I don't desire young girls, go there where someone desires one, O women". [59]

1.6.9 *(59) Kosalavihārittheragāthā* – Verse of Elder Bhikkhu Kosalavihāri (Dweller of Kosala)

V59 *"Saddhāyāhaṃ pabbajito, araññe me kuṭikā katā;*
Appamatto ca ātāpī, sampajāno patissato"ti [paṭissatoti (ka.)].
... Kosalavihāritthero ...

"Having ordained with confidence, a hut was made for me in the jungle;
I [dwell] heedful and ardent, clearly knowing, fully mindful". [60]

1.6.10 *(60) Sīvalittheragāthā* – Verse of Elder Bhikkhu Sīvali

V60 *"Te me ijjhiṃsu saṅkappā, yadattho pāvisiṃ kuṭiṃ;*
Vijjāvimuttiṃ paccesaṃ, mānānusayamujjaha"nti.
... Sīvalitthero ...

"My intention is accomplished, the reason I entered the hut;
Knowledge and full-freedom has ripened, sleeping tendency of conceit forsaken". [61]

Vaggo chaṭṭho niṭṭhito. – Sixth Section is finished.

Tassuddānaṃ –
Godhiko ca subāhu ca, valliyo uttiyo isi;
Añjanavaniyo thero, duve kuṭivihārino;
Ramaṇīyakuṭiko ca, kosalavhayasīvalīti.

Therefore said [contents] –
Godhika and Subāhu too, Valliya Uttiya the sages;
Añjanavaniya elder bhikkhu, two [named] Kuṭivihāri;
Ramaṇīyakuṭika too, one named Kosala, Sīvalī too.

1.7 *Sattamavaggo* – Seventh Section

1.7.1 *(61) Vappattheragāthā* – Verse of Elder Bhikkhu Vappa (Planter)

V61 *"Passati passo passantaṃ, apassantañca passati;*
Apassanto apassantaṃ, passantañca na passatī"ti.
... Vappo thero ...

"The seer sees the seeing one, and sees the non-seeing one too;
Non-seer sees neither the non-seeing one, nor the seeing one too". [62]

1.7.2 *(62) Vajjiputtattheragāthā* – Verse of Elder Bhikkhu Vajjiputta (Son of Vajji Republic)

A devatā exhorting Elder Bhikkhu Vajjiputta:

V62 *"Ekakā mayaṃ araññe viharāma, apaviddhaṃva vanasmiṃ dārukaṃ;*
Tassa me bahukā pihayanti, nerayikā viya saggagāmina"nti.
... Vajjiputto thero ...

"Solitary we dwell in the jungle, like a tree discarded in the forest;
Many envy me, like a hell-destined one [envying] a heaven-bound one". [63]

1.7.3 *(63) Pakkhattheragāthā* – Verse of Elder Bhikkhu Pakkha (Cripple)

V63 *"Cutā patanti patitā, giddhā ca punarāgatā;*
Kataṃ kiccaṃ rataṃ rammaṃ, sukhenanvāgataṃ sukha"nti.
... Pakkho thero ...

"Dying they fall, fallen and greedy, they come again;
Done what had to be done, delighted in what was delightful, happiness has been attained by happiness". [64]

1.7.4 *(64) Vimalakoṇḍaññattheragāthā* – Verse of Elder Bhikkhu Vimalakoṇḍañña (Unsoiled Koṇḍañña)

V64 *"Dumavhayāya uppanno, jāto paṇḍaraketunā;*
Ketuhā ketunāyeva, mahāketuṃ padhaṃsayī"ti.
... Vimalakoṇḍañño thero ...

"Arisen of the one named after tree, born by the pale-white bannered;
By the banner of the banner-bearer, the great banner has been demolished". [65]

1.7.5 *(65) Ukkhepakatavacchattheragāthā* – Verse of Elder Bhikkhu Ukkhepakatavaccha (Repository of Knowledge)

V65 *"Ukkhepakatavacchassa, saṅkalitaṃ bahūhi vassehi;*
Taṃ bhāsati gahaṭṭhānaṃ, sunisinno uḷārapāmojjo"ti.
... Ukkhepakatavaccho thero ...

"Ukkhepakatavaccha, what he collected over many years;
Speaks that to the householders, well-seated and greatly joyful". [66]

1.7.6 *(66) Meghiyattheragāthā* – Verse of Elder Bhikkhu Meghiya (Rain)

V66 *"Anusāsi mahāvīro, sabbadhammāna pāragū;*
Tassāhaṃ dhammaṃ sutvāna, vihāsiṃ santike sato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Meghiyo thero ...

"Taught by the great hero [Lord Buddha], gone to the far-shore of all phenomena;
Having heard his Dhamma, I dwelt nearby, mindful;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [67]

1.7.7 *(67) Ekadhammasavanīyattheragāthā* – Verse of Elder Bhikkhu Ekadhammasavanīya (One who Heard Dhamma Once)

V67 *"Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo"ti.
... Ekadhammasavanīyo thero ...

"My defilements have been burnt, all becomings have been fully destroyed;
Fully ended is birth and the round of existences, there is no further becoming now". [68]

1.7.8 *(68) Ekudāniyattheragāthā* – Verse of Elder Bhikkhu Ekudāniya (Speaker of One Dhamma)

V68 *[udā. 37; pāci. 153] "Adhicetaso appamajjato, munino monapathesu sikkhato;*
Sokā na bhavanti tādino, upasantassa sadā satīmato"ti.
... Ekudāniyo thero ...

"With an exalted mind and heedful, silent sage trained in the path of silent sagehood;
Sorrow doesn't happen for the thus one, appeased, always mindful". [69]

1.7.9 *(69) Channattheragāthā* – Verse of Elder Bhikkhu Channa (Covered)

V69 *"Sutvāna dhammaṃ mahato mahārasaṃ,*
sabbaññutaññāṇavarena desitaṃ;
Maggaṃ papajjiṃ [papajjaṃ (ka.)] amatassa pattiyā, so
yogakkhemassa pathassa kovido"ti.
... Channo thero ...

"Having heard the great dhamma, supremely tasteful, preached by the Omni-scient one, the highest one in understanding [Lord Buddha];
Walking on the [Noble Eightfold] Path, I have reached the deathless, he is skillful in the path of refuge from bonds". [70]

1.7.10 *(70) Puṇṇattheragāthā* – Verse of Elder Bhikkhu Puṇṇa (Complete, Full)

V70 *"Sīlameva idha aggaṃ, paññavā pana uttamo;*
Manussesu ca devesu, sīlapaññāṇato jaya"nti.
... Puṇṇo thero ...

"Virtue alone is foremost here, but wise alone is best;
Among humans and devā, the virtuous-wise one wins". [71]

Vaggo sattamo niṭṭhito. – Seventh Section is finished.

Tassuddānaṃ –
Vappo ca vajjiputto ca, pakkho vimalakoṇḍaññō;
Ukkhepakatavaccho ca, meghiyo ekadhammiko;
Ekudāniyachannā ca, puṇṇatthero mahabbaloti.

Therefore said [contents] –
Vappa and Vajjiputta too, Pakkha Vimalakoṇḍaññā;
Ukkhepakatavaccha too, Meghiya Ekadhammika;
Ekudāniya-Channa too, Puṇṇa elder bhikkhu greatly strong too.

1.8 *Aṭṭhamavaggo* – Eighth Section

1.8.1 *(71) Vacchapālattheragāthā* – Verse of Elder Bhikkhu Vacchapāla (Cowherd)

V71 *"Susukhumanipuṇatthadassinā, matikusalena nivātavuttinā;*
Saṃsevitavuddhasīlinā [saṃsevitabuddhasīlinā (ka.)],
nibbānaṃ na hi tena dullabha"nti.
... Vacchapālo thero ...

"Subtle-skillful seers of benefit, unstirred due to wholesome thinking;
Resorting to mature virtue, Nibbāna is not hard to gain for them". [72]

1.8.2 *(72) Ātumattheragāthā* – Verse of Elder Bhikkhu Ātuma (Self, Soul)

Elder Bhikkhu Ātuma to his Mother:

V72 *"Yathā kaḷīro susu vaḍḍhitaggo, dunnikkhamo hoti pasākhajāto;*
Evaṃ ahaṃ bhariyāyānitāya, anumaññaṃ maṃ pabbajitomhi dānī"ti.
... Ātumo thero ...

"Like a young bamboo sprout grown-up, liable to destruction is an encumbered one;
Thus I would be with wife brought, with consent I ordained here". [73]

1.8.3 *(73) Māṇavattheragāthā* – Verse of Elder Bhikkhu Māṇava (Young One)

Elder Bhikkhu Māṇava answering why he ordained:

V73 *"Jiṇṇañca disvā dukhitañca byādhitaṃ, matañca disvā gatamāyusaṅkhayaṃ;*
Tato ahaṃ nikkhamitūna pabbajiṃ, pahāya kāmāni manoramānī"ti.
... Māṇavo thero ...

"Having seen the decaying one, sick and suffering one, and having seen the dead one, gone to full ending of life-span; There I went-forth and ordained, abandoning delightful sensual pleasures". [74]

1.8.4 *(74) Suyāmanattheragāthā* – Verse of Elder Bhikkhu Suyāmana (Well-Offered)

V74 *"Kāmacchando ca byāpādo, thinamiddhañca [thīnamiddhañca (sī. syā.)] bhikkhuno;*
Uddhaccaṃ vicikicchā ca, sabbasova na vijjatī"ti.
... Suyāmano thero ...

"Desire for sensual pleasures and ill-will too, sloth-torpor too in the bhikkhu;
Restlessness and skeptical doubt too, in every way are not seen". [75]

1.8.5 *(75) Susāradattheragāthā* – Verse of Elder Bhikkhu Susārada (Dullard)

V75 *"Sādhu suvihitāna dassanaṃ, kaṅkhā chijjati buddhi vaḍḍhati;*
Bālampi karonti paṇḍitaṃ, tasmā sādhu sataṃ samāgamo"ti.
... Susārado thero ...

"Good it is to see the well-established [Lord Buddha], doubts are destroyed, intelligence increases;
Even a fool becomes wise, therefore it is good to associate with good". [76]

1.8.6 *(76) Piyañjahattheragāthā* – Verse of Elder Bhikkhu Piyañjaha (Renouncer of Dear, Destroyer of What is Dear to Enemies)

V76 *"Uppatantesu nipate, nipatantesu uppate;*
Vase avasamānesu, ramamānesu no rame"ti.
... Piyañjaho thero ...

"Falling-down when others stand-up, standing-up when others fall-down;
Staying when others are not staying, be unindulgent among the indulgent ones". [77]

1.8.7 *(77) Hatthārohaputtattheragāthā* – Verse of Elder Bhikkhu Hatthārohaputta (Son of Mahout)

V77 *"Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;*
Tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho"ti.
... Hatthārohaputto thero ...

"In the past mind wandered as it wanted, as wished as desired as pleased;
Today I shall restrain it appropriately, like a rutting elephant [restrained] by a mahout". [78]

1.8.8 *(78) Meṇḍasirattheragāthā* – Verse of Elder Bhikkhu Meṇḍasira (Ram-Headed)

Elder Bhikkhu Meṇḍasira recollecting his past lives:

V78 *"Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;*
Tassa me dukkhajātassa, dukkhakkhandho aparaddho"ti.
... Meṇḍasiro thero ...

"Through many births in the round of existences, I have run thru, not finding;
Thus suffering was born for me, the aggregate of suffering has been destroyed". [79]

1.8.9 *(79) Rakkhitattheragāthā* – Verse of Elder Bhikkhu Rakkhita (Protected)

V79 *"Sabbo rāgo pahīno me, sabbo doso samūhato;*
Sabbo me vigato moho, sītibhūtosmi nibbuto"ti.
... Rakkhito thero ...

"All lust has been abandoned, all hate has been fully destroyed;
All my delusion has gone, I have become cool, liberated". [80]

1.8.10 *(80) Uggattheragāthā* – Verse of Elder Bhikkhu Ugga (Warrior, Fierce)

V80 *"Yaṃ mayā pakataṃ kammaṃ, appaṃ vā yadi vā bahuṃ;*
Sabbametaṃ parikkhīṇaṃ, natthi dāni punabbhavo"ti.
... Uggo thero ...

"Whatever kammā I have done, whether little or much;
All that is fully decayed, there is no further becoming now". [81]

Vaggo aṭṭhamo niṭṭhito. – Eighth Section is finished.

Tassuddānaṃ –
Vacchapālo ca yo thero, ātumo māṇavo isi;
Suyāmano susārado, thero yo ca piyañjaho;
Ārohaputto meṇḍasiro, rakkhito uggasavhayoti.

Therefore said [contents] –
Vacchapāla too elder bhikkhu, Ātuma Māṇava the sage;
Suyāmana Susārada, and elder bhikkhu Piyañjaha;
Ārohaputta Meṇḍasira, Rakkhita, one named Ugga too.

1.9 *Navamavaggo* – Ninth Section

1.9.1 *(81) Samitiguttattheragāthā* – Verse of Elder Bhikkhu Samitigutta (Guarded in Assembly)

V81 *"Yaṃ mayā pakataṃ pāpaṃ, pubbe aññāsu jātisu;*
Idheva taṃ vedanīyaṃ, vatthu aññaṃ na vijjatī"ti.
... Samitigutto thero ...

"Whatever evil kammā I have done, in other past lives;
Here itself will they be felt, no other base is seen". [82]

1.9.2 *(82) Kassapattheragāthā* – Verse of Elder Bhikkhu Kassapa

Mother of Elder Bhikkhu Kassapa:

V82 *"Yena yena subhikkhāni, sivāni abhayāni ca;*
Tena puttaka gacchassu, mā sokāpahato bhavā"ti.
... Kassapo thero ...

"Wherever it is easy to get alms, auspicious and fearless;
Go there, O dear son, don't be sorrowful". [83]

1.9.3 *(83) Sīhattheragāthā* – Verse of Elder Bhikkhu Sīha (Lion)

Lord Buddha to Elder Bhikkhu Sīha:

V83 *"Sīhappamatto vihara, rattindivamatandito;*
Bhāvehi kusalaṃ dhammaṃ, jaha sīghaṃ samussaya"nti.
... Sīho thero ...

"O Sīha dwell heedfully, night and day, unremittingly;
Developing the wholesome dhamma, quickly abandon the body". [84]

1.9.4 *(84) Nītattheragāthā* – Verse of Elder Bhikkhu Nīta (Guided)

Lord Buddha to Elder Bhikkhu Nīta:

V84 *"Sabbarattiṃ supitvāna, divā saṅgaṇike rato;*
Kudāssu nāma dummedho, dukkhassantaṃ karissatī"ti.
... Nīto thero ...

"Sleeping all night, delighting in company by day;
When will the unwise, make an end of suffering"? [85]

1.9.5 *(85) Sunāgattheragāthā* – Verse of Elder Bhikkhu Sunāga (Good Nāga)

V85 *"Cittanimittassa kovido, pavivekarasaṃ vijāniya;*
Jhāyaṃ nipako patissato, adhigaccheyya sukhaṃ nirāmisa"nti.
... Sunāgo thero ...

"Skillful in the sign of mind, knowing the taste of detachment;
Doing jhāna the prudent one, mindful, will enter upon the spiritual happiness". [86]

1.9.6 *(86) Nāgitattheragāthā* – Verse of Elder Bhikkhu Nāgita (Nāga)

V86 *"Ito bahiddhā puthu aññavādinaṃ, maggo na nibbānagamo yathā ayaṃ;*
Itissu saṅghaṃ bhagavānusāsati, satthā sayaṃ pāṇitaleva dassaya"nti.

... Nāgito thero ...

"Outside of here are various other doctrines, there is no path leading to Nibbāna like this;
Thus Blessed One is Teaching the Saṅgha, Teacher showing open palms". [87]

1.9.7 *(87) Paviṭṭhattheragāthā* – Verse of Elder Bhikkhu Paviṭṭha (Entered)

V87 *"Khandhā diṭṭhā yathābhūtaṃ, bhavā sabbe padālitā;*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo"ti.

... Paviṭṭho thero ...

"I have seen aggregates as they are, all becomings are shattered;
Fully ended is birth and the round of existences, there is no further becoming now". [88]

1.9.8 *(88) Ajjunattheragāthā* – Verse of Elder Bhikkhu Ajjuna (Shining, Light)

V88 *"Asakkhiṃ vata attānaṃ, uddhātuṃ udakā thalaṃ;*
Vuyhamāno mahogheva, saccāni paṭivijjhaha"nti.

... Ajjuno thero ...

"Verily I was able by myself, to get out from water to the land;
While carried away by the great flood, I pierced to the [Noble] Truths". [89]

1.9.9 *(89) (Paṭhama)-devasabhattheragāthā* – Verse of Elder Bhikkhu Devasabha First (Deva-Bull First)

V89 *"Uttiṇṇā paṅkapalipā, pātālā parivajjitā;*
Mutto oghā ca ganthā ca, sabbe mānā visaṃhatā"ti.
... Devasabho thero ...

"Crossed-over the swamps, netherworld completely forsaken;
Freed of floods and bonds too, all conceits have been disjoined". [90]

1.9.10 *(90) Sāmidattattheragāthā* – Verse of Elder Bhikkhu Sāmidatta (Given by Master)

Elder Bhikkhu Sāmidatta to other bhikkhus:

V90 *"Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo"ti.
... Sāmidatto thero ...

"Five aggregates are completely known, [they are] standing rootless;
Fully ended is birth and the round of existences, there is no further becoming now". [91]

Vaggo navamo niṭṭhito. – Ninth Section is finished.

Tassuddānaṃ –
Thero samitigutto ca, kassapo sīhasavhayo;
Nīto sunāgo nāgito, paviṭṭho ajjuno isi;
Devasabho ca yo thero, sāmidatto mahabbaloti.

Therefore said [contents] –
Elder bhikkhu Samitigutta too, Kassapa, one named Sīha;
Nīta Sunāga Nāgita, Paviṭṭha Ajjuna the sage;
Devasabha too the elder bhikkhu, Sāmidatta greatly strong too.

1.10 *Dasamavaggo* – Tenth Section

1.10.1 *(91) Paripuṇṇakattheragāthā* – Verse of Elder Bhikkhu Paripuṇṇaka (Completely Filled)

V91 *"Na tathā mataṃ satarasaṃ, sudhannaṃ yaṃ mayajja paribhuttaṃ;*
Aparimitadassinā gotamena, buddhena desito dhammo"ti.
... Paripuṇṇako thero ...

"Not comparable is the hundred-taste food, like the good food I ate today;
Dhamma preached by the seer of the boundless, Gotama the Buddha". [92]

1.10.2 *(92) Vijayattheragāthā* – Verse of Elder Bhikkhu Vijaya (Victory)

V92 *"Yassāsavā parikkhīṇā, āhāre ca anissito;*
Suññatā animitto ca, vimokkho yassa gocaro;
Ākāseva sakuntānaṃ, padaṃ tassa durannaya"nti.
... Vijayo thero ...

"Whose taints have ended, who is independent of food too;
Emptiness and signless, full-freedom is whose resort;
Like a bird in the sky, hard to follow is his path". [93]

1.10.3 *(93) Erakattheragāthā* – Verse of Elder Bhikkhu Eraka

V93 *"Dukkhā kāmā eraka, na sukhā kāmā eraka;*
Yo kāme kāmayati, dukkhaṃ so kāmayati eraka;
Yo kāme na kāmayati, dukkhaṃ so na kāmayati erakā"ti.
... Erako thero ...

"Sensual pleasures are suffering Eraka, sensual pleasures are not happiness Eraka;
One who desires sensual pleasures, he desires suffering Eraka;
One who does not desire sensual pleasures, he does not desire suffering Eraka". [94]

1.10.4 *(94) Mettajittheragāthā* – Verse of Elder Bhikkhu Mettaji (Friendly)

V94 *"Namo hi tassa bhagavato, sakyaputtassa sirīmato;*
Tenāyaṃ aggappattena, aggadhammo [aggo dhammo (sī.)]
sudesito"ti.
... Mettaji thero ...

"Veneration to the Blessed One [Lord Buddha], to the Sakyan son, lucky;
By him the one reached the foremost, well-preached is the foremost Dhamma". [95]

1.10.5 *(95) Cakkhupālattheragāthā* – Verse of Elder Bhikkhu Cakkhupāla (Eye-Protector)

Elder Bhikkhu Cakkhupāla to his travel companion:

V95 *"Andhohaṃ hatanettosmi, kantāraddhānapakkhando*
[pakkhanno (sī.), pakkanto (syā. sī. aṭṭha.)];
Sayamānopi gacchissaṃ, na sahāyena pāpenā"ti.
... Cakkhupālo thero ...

"Blind I am, with destroyed eyes, going long time on a difficult road;
I will go [even] crawling, but not with an evil companion". [96]

1.10.6 *(96) Khaṇḍasumanattheragāthā* – Verse of Elder Bhikkhu Khaṇḍasumana (Khaṇḍasumana Flower)

Elder Bhikkhu Khaṇḍasumana recollecting his past lives:

V96 *"Ekapupphaṃ cajitvāna, asīti [asītiṃ (sī.)] vassakoṭiyo;*
Saggesu paricāretvā, sesakenamhi nibbuto"ti.
... Khaṇḍasumano thero ...

"Having given one flower, for eighty times ten-million years;
I was attended to in the heavens, and am liberated by the remainder". [97]

1.10.7 *(97) Tissattheragāthā* – Verse of Elder Bhikkhu Tissa (Third-born)

V97 *"Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;*
Aggahiṃ mattikāpattaṃ, idaṃ dutiyābhisecana"nti.
... Tisso thero ...

"Having abandoned a platter worth hundred, and hundred measures of pure gold;
I took the earthen bowl, this is the second sprinkling [birth]". [98]

1.10.8 *(98) Abhayattheragāthā* – Verse of Elder Bhikkhu Abhaya (Fearless)

V98 *"Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ manasikaroto;*
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati;
Tassa vaḍḍhanti āsavā, bhavamūlopagāmino"ti [bhavamūlā bhavagāminoti (sī. ka.)].
... Abhayo thero ...

"Having seen the form, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there;
There his taints increase, going to the root of becoming". [99]

1.10.9 *(99) Uttiyattheragāthā* – Verse of Elder Bhikkhu Uttiya

V99 *"Saddaṃ sutvā sati muṭṭhā, piyaṃ nimittaṃ manasikaroto;*
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati;
Tassa vaḍḍhanti āsavā, saṃsāraṃ upagāmino"ti.
... Uttiyo thero ...

"Having heard the words, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there;
There his taints increase, going to the round of existences". [100]

1.10.10 *(100) (Dutiya)-devasabhattheragāthā* – Verse of Elder Bhikkhu Devasabha Second (Deva-Bull Second)

V100 *"Sammappadhānasampanno, satipaṭṭhānagocaro;*
Vimuttikusumasañchanno, parinibbissatyanāsavo"ti.
... Devasabho thero ...

"One endowed with right striving, resorting to the establishment of mindfulness;
Covered with flower of full-freedom, will be completely liberated without taints". [101]

Vaggo dasamo niṭṭhito. – Tenth Section is finished.

Tassuddānaṃ –
Paripuṇṇako ca vijayo, erako mettajī muni;
Cakkhupālo khaṇḍasumano, tisso ca abhayo tathā;
Uttiyo ca mahāpañño, thero devasabhopi cāti.

Therefore said [contents] –
Paripuṇṇaka and Vijaya, Eraka Mettajī silent sage;
Cakkhupāla Khaṇḍasumana, Tissa and Abhaya moreover;
Uttiya too very wise, elder bhikkhu Devasabha too.

1.11 *Ekādasamavaggo* – Eleventh Section

1.11.1 *(101) Belaṭṭhānikattheragāthā* – Verse of Elder Bhikkhu Belaṭṭhānika

Lord Buddha exhorting Elder Bhikkhu Belaṭṭhānika:

V101 *"Hitvā gihittaṃ anavositatto, mukhanaṅgalī odariko kusīto;*
Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando"ti.
... Belaṭṭhāniko thero ...

"Having abandoned household life, unperfected, plow-faced, living for food, and indolent;
Like a great hog overfed, dull arises in the womb again and again". [102]

1.11.2 *(102) Setucchattheragāthā* – Verse of Elder Bhikkhu Setuccha (Bridge, White)

V102 *"Mānena vañcitāse, saṅkhāresu saṃkilissamānāse;*
Lābhālābhena mathitā, samādhiṃ nādhigacchantī"ti.
... Setuccho thero ...

"Deceived by conceit, mind fully defiled by formations;
Agitated by gains and losses, they don't attain to concentration". [103]

1.11.3 *(103) Bandhurattheragāthā* – Verse of Elder Bhikkhu Bandhura (Undulating)

Elder Bhikkhu Bandhura rejecting invitation to stay:

V103 *"Nāhaṃ etena atthiko, sukhito dhammarasena tappito;*
Pitvā [pītvāna (sī. syā.)] rasaggamuttamaṃ, na ca kāhāmi visena santhava"nti.
... Bandhuro [bandhano (ka.)] thero ...

"I am not desirous for it, I am happy and satisfied with the taste of Dhamma;
Having drunk the taste foremost and best, what will intimacy with poison do"? [104]

1.11.4 *(104) Khitakattheragāthā* – Verse of Elder Bhikkhu Khitaka

V104 *"Lahuko vata me kāyo, phuṭṭho ca pītisukhena vipulena;*
Tūlamiva eritaṃ mālutena, pilavatīva me kāyo"ti.
... Khitako thero ...

"Verily my body feels light, contacted by much rapture and happiness;
Like cotton swaying in the wind, my body is floating". [105]

1.11.5 *(105) Malitavambhattheragāthā* – Verse of Elder Bhikkhu Malitavambha

V105 *"Ukkaṇṭhitopi na vase, ramamānopi pakkame;*
Na tvevānatthasaṃhitaṃ, vase vāsaṃ vicakkhaṇo"ti.
... Malitavambho thero ...

"Discontented shouldn't dwell, indulgent should leave;
[In a dwelling] Leading to benefit-less, shouldn't dwell
there the clever one". [106]

1.11.6 *(106) Suhemantattheragāthā* – Verse of Elder Bhikkhu Suhemanta (Well-Cool)

V106 *"Sataliṅgassa atthassa, satalakkhaṇadhārino;*
Ekaṅgadassī dummedho, satadassī ca paṇḍito"ti.
... Suhemanto thero ...

"Goal [Nibbāna] with hundred characteristics, bearer of
hundred marks;
Seer of one limb is unwise, one who sees [all] hundred is
wise". [107]

1.11.7 *(107) Dhammasavattheragāthā* – Verse of Elder Bhikkhu Dhammasava (Hearer of Dhamma)

V107 *"Pabbajiṃ tulayitvāna, agārasmānagāriyaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Dhammasavo thero ...

"I ordained weighing [options], from home to homelessness;
Three knowledges have been reached, Lord Buddha's
Teaching has been done". [108]

1.11.8 *(108) Dhammasavapituttheragāthā* – Verse of Elder Bhikkhu Dhammasavapitu (Father of Dhammasava Thera)

V108 *"Sa vīsavassasatiko, pabbajiṃ anagāriyaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Dhammasavapitu thero ...

"One hundred twenty years old, I ordained from home to homelessness;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [109]

1.11.9 *(109) Saṅgharakkhitattheragāthā* – Verse of Elder Bhikkhu Saṅgharakkhita (Protected by Saṅgha)

Elder Bhikkhu Saṅgharakkhita exhorting companion:

V109 *"Na nūnāyaṃ paramahitānukampino, rahogato anuvigaṇeti sāsanaṃ;*
Tathāhayaṃ viharati pākatindriyo, migī yathā taruṇajātikā vane"ti.
... Saṅgharakkhito thero ...

"Surely not reckoning the Teaching, of the compassionate for highest welfare [Lord Buddha], he has gone to secrecy;
Thus he dwells with unsubjugated faculties, like a doe with a newborn in the forest". [110]

1.11.10 *(110) Usabhattheragāthā* – Verse of Elder Bhikkhu Usabha (Bull)

V110 *"Nagā nagaggesu susaṃvirūḷhā, udaggameghena navena sittā;*
Vivekakāmassa araññasaññino, janeti bhiyyo usabhassa kalyata"nti.
... Usabho thero ...

"Trees well-grown on mountain crests, newly rained upon by high rains;
Desirous of detachment, inclined to forest, [this] births much readiness for Usabha". [111]

Vaggo ekādasamo niṭṭhito. – Eleventh Section is finished.

Tassuddānaṃ –
Belaṭṭhāniko setuccho, bandhuro khitako isi;
Malitavambho suhemanto, dhammasavo dhammasavapitā;
Saṅgharakkhitatthero ca, usabho ca mahāmunīti.

Therefore said [contents] –
Belaṭṭhānika Setuccha, Bandhura Khitaka sage;
Malitavambha Suhemanta, Dhammasava Dhammasavapitā;
Saṅgharakkhita elder bhikkhu too, Usabha too the great silent sages.

1.12 *Dvādasamavaggo* – Twelfth Section

1.12.1 *(111) Jentattheragāthā* – Verse of Elder Bhikkhu Jenta (of Jenta Village)

V111 *"Duppabbajjaṃ ve duradhivāsā gehā, dhammo gambhīro duradhigamā bhogā;*
Kicchā vutti no itarītareneva, yuttaṃ cintetuṃ satatamaniccata"nti.

... Jento thero ...

"Hard is renunciate life and unendurable is homelife,
Dhamma is unfathomable, hard to attain are the pleasures;
Not letting mind wander here-there, be yoked to thinking continuously of impermanence". [112]

1.12.2 *(112) Vacchagottattheragāthā* – Verse of Elder Bhikkhu Vacchagotta (Son of Vaccha Clan)

V112 *"Tevijjohaṃ mahājhāyī, cetosamathakovido;*
Sadattho me anuppatto, kataṃ buddhassa sāsana"nti.

... Vacchagotto thero ...

"I am a triple-knowledge bearer, great meditator, skillful in mental concentration;
I have reached the good goal [Nibbāna], Lord Buddha's Teaching has been done". [113]

1.12.3 *(113) Vanavacchattheragāthā* – Verse of Elder Bhikkhu Vanavaccha (Vaccha of Forest)

Elder Bhikkhu Vanavaccha to his relatives:

V113 *"Acchodikā puthusilā, gonaṅgulamigāyutā;*
Ambusevālasañchannā, te selā ramayanti ma"nti.
... Vanavaccho thero ...

"Having clear water and numerous crags, filled with monkeys and deer;
Covered with water-moss, those rocks delight me". [114]

1.12.4 *(114) Adhimuttattheragāthā* – Verse of Elder Bhikkhu Adhimutta (Completely Resolved, Completely Freed)

Elder Bhikkhu Adhimutta to co-resident bhikkhus:

V114 *"Kāyaduṭṭhullagaruno, hiyyamānamhi [hīyamānamhi (sī.)] jīvite;*
Sarīrasukhagiddhassa, kuto samaṇasādhutā"ti.
... Adhimutto thero ...

"Unchaste and fat, [knowing] life is subject to fading;
Greedy for the bodily pleasures, where is the renunciate goodness"? [115]

1.12.5 *(115) Mahānāmattheragāthā* – Verse of Elder Bhikkhu Mahānāma (Great Name)

V115 *"Esāvahiyyase pabbatena, bahukuṭajasallakikena [sallakitena (sī.), sallarikena (syā.)];*
Nesādakena girinā, yasassinā paricchadenā"ti.
... Mahānāmo thero ...

"You are accounted for by the mountain, with many thorny trees;
By the Nesādaka Hill, reputed, completely covered". [116]

1.12.6 *(116) Pārāpariyattheragāthā* – Verse of Elder Bhikkhu Pārāpariya (of Pārāpara Clan)

V116 *"Chaphassāyatane hitvā, guttadvāro susaṃvuto;*
Aghamūlaṃ vamitvāna, patto me āsavakkhayo"ti.
... Pārāpariyo [pārāsariyo (sī.), pāraṃpariyo (ka.)] thero ...

"Abandoning the six contact-bases, with doors guarded, well-guarded;
Having vomited the root of grief, I have reached the end of taints [Nibbāna]". [117]

1.12.7 *(117) Yasattheragāthā* – Verse of Elder Bhikkhu Yasa (Reputed)

V117 *"Suvilitto suvasano, sabbābharaṇabhūsito;*
Tisso vijjā ajjhagamiṃ, kataṃ buddhassa sāsana"nti.
... Yaso thero ...

"[While] Well-anointed and well-dressed, adorned with all ornaments;
Three knowledges have been attained, Lord Buddha's Teaching has been done". [118]

1.12.8 *(118) Kimilattheragāthā* – Verse of Elder Bhikkhu Kimila

V118 *"Abhisattova nipatati, vayo rūpaṃ aññamiva tatheva santaṃ;*
Tasseva sato avippavasato, aññasseva sarāmi attāna"nti.
... Kimilo [kimbilo (sī. syā.)] thero ...

"Like a reviled curse aging falls [on us], form looks like someone else;
Without having been away from that [form], I recollect myself looking like someone else". [119]

1.12.9 *(119) Vajjiputtattheragāthā* – Verse of Elder Bhikkhu Vajjiputta (Son of Vajji Republic)

Elder Bhikkhu Vajjiputta to Elder Bhikkhu Ānanda:

V119 *"Rukkhamūlagahanaṃ pasakkiya, nibbānaṃ hadayasmiṃ opiya;*
Jhāya gotama mā ca pamādo, kiṃ te biḷibiḷikā karissatī"ti.
... Vajjiputto thero ...

"Gone to the tree root and thicket, desiring Nibbāna in the heart;
Do jhāna O Gotama don't be heedless, what will babbling do for you"? [120]

1.12.10 *(120) Isidattattheragāthā* – Verse of Elder Bhikkhu Isidatta (Given by Sage)

Elder Bhikkhu Isidatta to Lord Buddha:

V120 *"Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;*
Dukkhakkhayo anuppatto, patto me āsavakkhayo"ti.
... Isidatto thero ...

"Five aggregates are completely known, [they are] standing rootless;
I have reached the end of suffering, I have reached the end of taints [Nibbāna]". [121]

Vaggo dvādasamo niṭṭhito. – Twelfth Section is finished.

Tassuddānaṃ –
Jento ca vacchagotto ca, vaccho ca vanasavhayo;
Adhimutto mahānāmo, pārāpariyo yasopi ca;
Kimilo vajjiputto ca, isidatto mahāyasoti.

Therefore said [contents] –
Jenta and Vacchagotta too, and one named Vanavaccha;
Adhimutta Mahānāma, Pārāpariya and Yasa too;
Kimila Vajjiputta too, Isidatta very reputed.

Ekakanipāto niṭṭhito. – Chapter of Ones is finished.

Tatruddānaṃ –
Vīsuttarasataṃ therā, katakiccā anāsavā;
Ekakeva nipātamhi, susaṅgītā mahesibhīti.

There said –
Twenty-after-hundred elder bhikkhus, done what had to be done, taintless;
In the chapter of ones, well-chanted are the great sages.

2. Dukanipāto – Chapter of Twos

2.1 *Paṭhamavaggo* – First Section

2.1.1 *(121) Uttarattheragāthā* – Verses of Elder Bhikkhu Uttara (Superior, Northern)

V121 *"Natthi koci bhavo nicco, saṅkhārā vāpi sassatā;*
Uppajjanti ca te khandhā, cavanti aparāparaṃ.

"Neither is any becoming permanent, nor are formations eternal;
Aggregates are arising and, passing away again and again. [122]

V122 *"Etamādīnaṃ ñatvā, bhavenamhi anatthiko;*
Nissaṭo sabbakāmehi, patto me āsavakkhayo"ti.

Itthaṃ sudaṃ āyasmā uttaro thero gāthāyo abhāsitthāti.

"Having known this danger, desireless in becoming;
Escaping from all sensual pleasures, I have reached the end of taints [Nibbāna]". [123]

These verses were spoken by Venerable Elder Bhikkhu Uttara.

2.1.2 *(122) Piṇḍolabhāradvājattheragāthā* – Verses of Elder Bhikkhu Piṇḍolabhāradvāja (Bhāradvāja the Alms-Seeker)

Elder Bhikkhu Piṇḍolabhāradvāja to a former supporter:

V123 *"Nayidaṃ anayena jīvitaṃ, nāhāro hadayassa santiko;*
Āhāraṭṭhitiko samussayo, iti disvāna carāmi esanaṃ.

"Not living here with distress, [even though] food is not close to heart;
This body stands on food, having seen thus I dwell seeking [alms-food]. [124]

V124 *"Paṅkoti hi naṃ pavedayuṃ, yāyaṃ vandanapūjanā kulesu;*
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho"ti.

Itthaṃ sudaṃ āyasmā piṇḍolabhāradvājo thero gāthāyo abhāsitthāti.

"He has announced it to be mud, whoever gets homage-worship in families;
Subtle dart, very hard to remove, hospitality is hard to give up for a bad person". [125]

These verses were spoken by Venerable Elder Bhikkhu Piṇḍolabhāradvāja.

2.1.3 *(123) Valliyattheragāthā* – Verses of Elder Bhikkhu Valliya (Creeper)

V125 *"Makkaṭo pañcadvārāyaṃ, kuṭikāyaṃ pasakkiya;*
Dvārena anupariyeti, ghaṭṭayanto muhuṃ muhuṃ.

"Monkey gone to the hut, with five doors;
Jumps from door to door, knocking again and again. [126]

V126 *"Tiṭṭha makkaṭa mā dhāvi, na hi te taṃ yathā pure;*
Niggahītosi paññāya, neva dūraṃ gamissatī"ti.
... Valliyo thero ...

"Stand monkey don't run, it's not the same as in past;
Restrained by wisdom, now you will not go far".

2.1.4 *(124) Gaṅgātīriyattheragāthā* – Verses of Elder Bhikkhu Gaṅgātīriya (Dweller on the Banks of Gaṅgā)

V127 *"Tiṇṇaṃ me tālapattānaṃ, gaṅgātīre kuṭī katā;*
Chavasittova me patto, paṃsukūlañca cīvaraṃ.

"Of three palm leaves, I made a hut on the bank of Gaṅgā;
A crematory waterpot was my bowl, and robes made from cast-off clothes. [127]

V128 *"Dvinnaṃ antaravassānaṃ, ekā vācā me bhāsitā;*
Tatiye antaravassamhi, tamokhandho [tamokkhandho (sī. syā.)]
padālito"ti.
... Gaṅgātīriyo thero ...

"In two rainy seasons, I spoke but one word;
In the third rainy season, the aggregate of darkness was shattered".

2.1.5 *(125) Ajinattheragāthā* – Verses of Elder Bhikkhu Ajina (Undefeated)

Elder Bhikkhu Ajina to fellow bhikkhus:

V129 *"Api ce hoti tevijjo, maccuhāyī anāsavo;*
Appaññātoti naṃ bālā, avajānanti ajānatā.

"Even if one is a triple-knowledge bearer, a killer of death, taintless;
He is considered unknown, contemptuously by ignorant fools. [128]

V130 *"Yo ca kho annapānassa, lābhī hotīdha puggalo;*
Pāpadhammopi ce hoti, so nesaṃ hoti sakkato"ti.
... Ajino thero ...

"Whoever here gains food and drinks, that person;
[Even if he] Is an evil-doer, still he is offered hospitality".

2.1.6 *(126) Meḷajinattheragāthā* – Verses of Elder Bhikkhu Meḷajina

V131 *"Yadāhaṃ dhammamassosiṃ, bhāsamānassa satthuno;*
Na kaṅkhamabhijānāmi, sabbaññūaparājite.

"As I heard the Dhamma, spoken by the Teacher [Lord Buddha];
I have not known doubt, in the Omni-scient, Undefeated one [Lord Buddha]. [129]

V132 *"Satthavāhe mahāvīre, sārathīnaṃ varuttame;*
Magge paṭipadāyaṃ vā, kaṅkhā mayhaṃ na vijjatī"ti.
... Meḷajino thero ...

"Of the caravan leader, great hero, highest and best of charioteers;
Practicing the path [shown by him], doubt is not seen in me".

2.1.7 *(127) Rādhattheragāthā* – Verses of Elder Bhikkhu Rādha (Success)

V133 *[dha. pa. 13 dhammapade] "Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;*
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

"Like an ill-covered house, is fully penetrated by rain;
Thus an undeveloped mind, is fully penetrated by lust. [130]

V134 *[dha. pa. 14 dhammapade] "Yathā agāraṃ succhannaṃ, vuḍḍhī na samativijjhati;*
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhatī"ti.
... Rādho thero ...

"Like a well-covered house, is not penetrated by rain;
Thus a well-developed mind, is not penetrated by lust". [131]

2.1.8 *(128) Surādhattheragāthā* – Verses of Elder Bhikkhu Surādha (Well-Success)

V135 *"Khīṇā hi mayhaṃ jāti, vusitaṃ jinasāsanaṃ;*
Pahīno jālasaṅkhāto, bhavanetti samūhatā.

"Ended are my births, I have lived the Teaching of the Victor;
I have abandoned the formed web, lead to becoming is fully destroyed. [132]

V136 *"Yassatthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo"ti.
... Surādho thero ...

"The reason for which I ordained, from home to homelessness;
I have reached that goal, the ending of all fetters". [133]

2.1.9 *(129) Gotamattheragāthā* – Verses of Elder Bhikkhu Gotama (of Gotama Clan)

Elder Bhikkhu Gotama to a lay supporter:

V137 *"Sukhaṃ supanti munayo, ye itthīsu na bajjhare;*
Sadā ve rakkhitabbāsu, yāsu saccaṃ sudullabhaṃ.

"Happily sleep the silent sages, those who are not tied to women;
Always they protect [themselves], this truth is very difficult to gain. [134]

V138 *"Vadhaṃ carimha te kāma, anaṇā dāni te mayaṃ;*
Gacchāma dāni nibbānaṃ, yattha gantvā na socatī"ti.
... Gotamo thero ...

"Assassinating the sensual pleasures they dwell, debt-free here;
We will go to Nibbāna here, where having gone, one doesn't sorrow".

2.1.10 *(130) Vasabhattheragāthā* – Verses of Elder Bhikkhu Vasabha (Bull)

Elder Bhikkhu Vasabha to Sakka:

V139 *"Pubbe hanati attānaṃ, pacchā hanati so pare;*
Suhataṃ hanti attānaṃ, vītaṃseneva pakkhimā.

"First he oppresses himself, afterwards he oppresses others;
They well-oppress and destroy themselves, like [fowler oppresses] a bird by decoy.

V140 *"Na brāhmaṇo bahivaṇṇo, anto vaṇṇo hi brāhmaṇo;*
Yasmiṃ pāpāni kammāni, sa ve kaṇho sujampatī"ti.
... Vasabho thero ...

"One is not brāhmaṇa by outer class, inner class makes one brāhmaṇa;
Whoever does the evil deeds, he is black, O Sujampatī". [135]

Vaggo paṭhamo niṭṭhito. – First Section is finished.

Tassuddānaṃ –
Uttaro ceva piṇḍolo, valliyo tīriyo isi;
Ajino ca meḷajino, rādho surādho gotamo;
Vasabhena ime honti, dasa therā mahiddhikāti.

Therefore said [contents] –
Uttara and Piṇḍola, Valliya Tīriya the sage;
Ajina and Meḷajina, Rādha Surādha Gotama;
Including Vasabha these are, ten elder bhikkhus of great supernormal powers.

2.2 *Dutiyavaggo* – Second Section

2.2.1 *(131) Mahācundattheragāthā* – Verses of Elder Bhikkhu Mahācunda (Cunda the Great)

V141 *"Sussūsā sutavaddhanī, sutaṃ paññāya vaddhanaṃ;*
Paññāya atthaṃ jānāti, ñāto attho sukhāvaho.

"Desire to learn increases hearing, wisdom increases for one who hears;
By wisdom one knows the goal, knowing the goal brings happiness. [136]

V142 *"Sevetha pantāni senāsanāni, careyya saṃyojanavippamokkhaṃ;*
Sace ratiṃ nādhigaccheyya tattha, saṅghe vase rakkhitatto satimā"ti.

... Mahācundo thero ...

"Resorting to solitary dwellings, one should fare for full-freedom from fetters;
Truly if he does not attain delight in that way, [then] he should dwell in the Saṅgha, protected and mindful". [137]

2.2.2 *(132) Jotidāsattheragāthā* – Verses of Elder Bhikkhu Jotidāsa (Servant of Light)

Elder Bhikkhu Jotidāsa exhorting his relatives:

V143 *"Ye kho te veṭhamissena [veghamissena (sī. syā.), ve gamissena, vekhamissena (ka.)], nānattena ca kammunā;*
Manusse uparundhanti, pharusūpakkamā janā;
Tepi tattheva kīranti, na hi kammaṃ panassati.

"Whoever here strongly, by various kammā;
Annihilates humans, and [uses] rough means on people;
Having done like that, the kamma doesn't perish. [138]

V144 *"Yaṃ karoti naro kammaṃ, kalyāṇaṃ yadi pāpakaṃ;*
Tassa tasseva dāyādo, yaṃ yaṃ kammaṃ pakubbatī"ti.

... Jotidāso thero ...

"Whatever kamma a man does, whether good or evil;
Of that he is the inheritor, whatever kamma he does".

2.2.3 *(133) Heraññakānittheragāthā* – Verses of Elder Bhikkhu Heraññakāni (Treasurer, Goldsmith)

Elder Bhikkhu Heraññakāni exhorting his younger brother:

V145 *"Accayanti ahorattā, jīvitaṃ uparujjhati;*
Āyu khīyati maccānaṃ, kunnadīnaṃva odakaṃ.

"Days and nights pass by, the life comes to an end;
Life-span ends for ones subject to death, like water [ends] in small rivers. [139]

V146 *"Atha pāpāni kammāni, karaṃ bālo na bujjhati;*
Pacchāssa kaṭukaṃ hoti, vipāko hissa pāpako"ti.
... Heraññakānitthero ...

"While doing the evil deeds, the fool isn't awake;
Afterwards it is bitter, the result is evil [for him]". [140]

2.2.4 *(134) Somamittattheragāthā* – Verses of Elder Bhikkhu Somamitta (Friend of Moon)

Elder Bhikkhu Somamitta rebuking Elder Bhikkhu Vimala (V264-V266):

V147 *"Parittaṃ dārumāruyha, yathā sīde mahaṇṇave;*
Evaṃ kusītamāgamma, sādhujīvīpi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

"Having climbed an insignificant piece of bark, one sinks in the great ocean;
Thus associating with an indolent one, a liver of good life sinks;
Therefore you should completely forsake, an indolent unenergetic one. [141]

V148 *"Pavivittehi ariyehi, pahitattehi jhāyibhi;*
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase"ti.
... Somamitto thero ...

"With detached noble ones, resolute ones doing jhānā;
Always firm and energetic, dwell with [such] wise ones". [142]

2.2.5 *(135) Sabbamittattheragāthā* – Verses of Elder Bhikkhu Sabbamitta (Friend of All)

Elder Bhikkhu Sabbamitta exhorting the Robbers:

V149 *"Jano janamhi sambaddho [sambaddho (syā. ka.)],*
janamevassito jano;
Jano janena heṭhīyati, heṭheti ca [bodhiyati, bādheti ca (ka.)]
jano janaṃ.

"People are tied to people, people cling to people;
People are injured by people, people injure people. [143]

V150 *"Ko hi tassa janenattho, janena janitena vā;*
Janaṃ ohāya gacchaṃ taṃ, heṭhayitvā [bādhayitvā (ka.)]
bahuṃ jana"nti.

... Sabbamitto thero ...

"What is the benefit of people, of people and those born of people?
Leaving people you should go, having injured many people".

2.2.6 *(136) Mahākāḷattheragāthā* – Verses of Elder Bhikkhu Mahākāḷa (Black the Great)

Elder Bhikkhu Mahākāḷa exhorting himself:

V151 *"Kāḷī itthī brahatī dhaṅkarūpā, satthiñca bhetvā aparañca satthiṃ;*
Bāhañca bhetvā aparañca bāhaṃ, sīsañca bhetvā dadhithālakaṃva;
Esā nisinnā abhisandahitvā.

"The large black woman looking like a crow, having broken a thigh and then other too;
Having broken a hand and then other too, having broken head and made like a curd-saucer;
She sat down having put everything back together.

V152 *"Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;*
Tasmā pajānaṃ upadhiṃ na kayirā, māhaṃ puna bhinnasiro sayissa"nti [passissanti (ka.)].
... Mahākāḷo thero ...

"One who collects possessions ignorantly, again and again arises in suffering the dull one;
Knowing thus do not collect possessions, may I not sleep again with my head broken". [144]

2.2.7 *(137) Tissattheragāthā* – Verses of Elder Bhikkhu Tissa (Third-born)

V153 *"Bahū sapatte labhati, muṇḍo saṅghāṭipāruto;*
Lābhī annassa pānassa, vatthassa sayanassa ca.

"The shaven-head dressed in outer double-robes, gains many hostiles too;
When he is a gainer of food and drinks, clothes and dwellings too.

V154 *"Etamādīnavaṃ ñatvā, sakkāresu mahabbhayaṃ;*
Appalābho anavassuto, sato bhikkhu paribbaje"ti.
... Tisso thero ...

"Having known this danger, in hospitality, the great fear;
Gaining little, lustless, mindful bhikkhu should wander". [145]

2.2.8 *(138) Kimilattheragāthā* – Verses of Elder Bhikkhu Kimila

V155 *"Pācīnavaṃsadāyamhi, sakyaputtā sahāyakā;*
Pahāyānappake bhoge, uñchāpattāgate ratā.

"In Pācīnavaṃsadāya grove, Sākya sons, companions;
Abandoning not-so-little pleasures, delight in whatever comes in the gleanings bowl.

V156 *"Āraddhavīriyā pahitattā, niccaṃ daḷhaparakkamā;*
Ramanti dhammaratiyā, hitvāna lokiyaṃ rati"nti.
... Kimilo [kimbilo (sī. syā. pī.)] thero ...

"Firm and energetic, resolute, always striving greatly;
They delight in the delightful Dhamma, having abandoned worldly delights". [146]

2.2.9 *(139) Nandattheragāthā* – Verses of Elder Bhikkhu Nanda (Rejoicer)

Elder Bhikkhu Nanda Praising Lord Buddha:

V157 *"Ayoniso manasikārā, maṇḍanaṃ anuyuñjisaṃ;*
Uddhato capalo cāsiṃ, kāmarāgena aṭṭito.

"Attending inappropriately, yoked to embellishments;
Restless and unsteady I was, distressed by lust for sensual pleasures. [147]

V158 *"Upāyakusalenāhaṃ, buddhenādiccabandhunā;*
Yoniso paṭipajjitvā, bhave cittaṃ udabbahi"nti.
... Nando thero ...

"By skillful means, of Lord Buddha the kinsman of sun;
Appropriately practicing, I drew out my mind from becoming".

2.2.10 *(140) Sirimattheragāthā* – Verses of Elder Bhikkhu Sirimā (Lucky, Wealthy)

Elder Bhikkhu Sirimā on fellow bhikkhus:

V159 *"Pare ca naṃ pasaṃsanti, attā ce asamāhito;*
Moghaṃ pare pasaṃsanti, attā hi asamāhito.

"If others praise you, and self is unrestrained;
Foolish is others praise, when self is unrestrained. [148]

V160 *"Pare ca naṃ garahanti, attā ce susamāhito;*
Moghaṃ pare garahanti, attā hi susamāhito"ti.
... Sirimā thero ...

"If others reproach you, and self is well-restrained;
Foolish is others reproach, when self is well-restrained".

Vaggo dutiyo niṭṭhito. – Second Section is finished.

Tassuddānaṃ –
Cundo ca jotidāso ca, thero heraññakāni ca;
Somamitto sabbamitto, kālo tisso ca kimilo [kimbilo (sī. syā. pī.), chandalakkhaṇānulomaṃ];
Nando ca sirimā ceva, dasa therā mahiddhikāti.

Therefore said [contents] –
Cunda and Jotidāsa too, elder bhikkhu Heraññakāni too;
Somamitta Sabbamitta, Kāla Tissa and Kimila;
Nanda and Sirimā too, ten elder bhikkhus of great supernormal powers.

2.3 *Tatiyavaggo* – Third Section

2.3.1 *(141) Uttarattheragāthā* – Verses of Elder Bhikkhu Uttara (Superior, Northern)

V161 *"Khandhā mayā pariññātā, taṇhā me susamūhatā;*
Bhāvitā mama bojjhaṅgā, patto me āsavakkhayo.

"Aggregates are completely known by me, my craving is fully destroyed;
I have developed factors of enlightenment, I have reached the end of taints [Nibbāna]. [149]

V162 *"Sohaṃ khandhe pariññāya, abbahitvāna [abbuhitvāna (ka.)] jāliniṃ;*
Bhāvayitvāna bojjhaṅge, nibbāyissaṃ anāsavo"ti.
... Uttaro thero ...

"Thus completely knowing the aggregates, having pulled-out the web-weaver;
Having developed the factors of enlightenment, I will attain Nibbāna, taintless". [150]

2.3.2 *(142) Bhaddajittheragāthā* – Verses of Elder Bhikkhu Bhaddaji (Good)

V163 *"Panādo nāma so rājā, yassa yūpo suvaṇṇayo;*
Tiriyaṃ soḷasubbedho [soḷasapabbedho (sī. aṭṭha.), soḷasabbāṇo (?)], ubbhamāhu [uddhamāhu (sī.), uccamāhu (syā.)] sahassadhā.

"That king named Panāda, whose palace was made of gold;
It was sixteen widths wide, and a thousand heights high. [151]

V164 *"Sahassakaṇḍo satageṇḍu, dhajālu haritāmayo;*
Anaccuṃ tattha gandhabbā, chasahassāni sattadhā"ti.
... Bhaddajitthero ...

"With thousand apartments and hundred turrets, adorned with flags and yellow-colored;
Where Gandhabbā danced, six thousand of them, in seven ways". [152]

2.3.3 *(143) Sobhitattheragāthā* – Verses of Elder Bhikkhu Sobhita (Resplendent)

V165 *"Satimā paññavā bhikkhu, āraddhabalavīriyo;*
Pañca kappasatānāhaṃ, ekarattiṃ anussariṃ.

"Mindful and wise bhikkhu, firm strong and energetic;
Five hundred eons, I recollected in a single night.

V166 *"Cattāro satipaṭṭhāne, satta aṭṭha ca bhāvayaṃ;*
Pañca kappasatānāhaṃ, ekarattiṃ anussari"nti.
... Sobhito thero ...

"Four establishments of mindfulness, seven and eight I developed;
Five hundred eons, I recollected in a single night". [153]

2.3.4 *(144) Valliyattheragāthā* – Verses of Elder Bhikkhu Valliya (Creeper)

Valliya Thera to Veṇudatta Thera:

V167 *"Yaṃ kiccaṃ daḷhavīriyena, yaṃ kiccaṃ boddhumicchatā;*
Karissaṃ nāvarajjhissaṃ [nāvarujjhissaṃ (ka. sī. ka.)], passa vīriyaṃ parakkama.

"Whatever needs to be done by strength and energy, whatever needs to be done when wishing for enlightenment;
I will do, I will not neglect, see [my] energy and great exertion.

V168 *"Tvañca me maggamakkhāhi, añjasaṃ amatogadhaṃ;*
Ahaṃ monena monissaṃ, gaṅgāsotova sāgara"nti.
... Valliyo thero ...

"There I was declared the path, the path merging with undying;
By silence I will reach silent sagehood, like Gaṅgā [reaching] the ocean". [154]

2.3.5 *(145) Vītasokattheragāthā* – Verses of Elder Bhikkhu Vītasoka (Sorrowless)

V169 *"Kese me olikhissanti, kappako upasaṅkami;*
Tato ādāsamādāya, sarīraṃ paccavekkhisaṃ.

"To shave my hair, the barber approached me;
There taking the mirror, I contemplated the body.

V170 *"Tuccho kāyo adissittha, andhakāro tamo byagā;*
Sabbe coḷā samucchinnā, natthi dāni punabbhavo"ti.
... Vītasoko thero ...

"Body was seen to be vain, then the blinding darkness perished;
All bodies are fully cut-off, there is no further becoming now". [155]

2.3.6 *(146) Puṇṇamāsattheragāthā* – Verses of Elder Bhikkhu Puṇṇamāsa (Full Moon)

Elder Bhikkhu Puṇṇamāsa to his former wife:

V171 *"Pañca nīvaraṇe hitvā, yogakkhemassa pattiyā;*
Dhammādāsaṃ gahetvāna, ñāṇadassanamattano.

"Having abandoned five hindrances, I reached the refuge from bonds;
Holding the mirror of Dhamma, [I obtained] understanding and vision of self. [156]

V172 *"Paccavekkhiṃ imaṃ kāyaṃ, sabbaṃ santarabāhiraṃ;*
Ajjhattañca bahiddhā ca, tuccho kāyo adissathā"ti.
... Puṇṇamāso thero ...

"I contemplated this body, all inside and outside;
Internally and externally too, body was seen to be vain". [157]

2.3.7 *(147) Nandakattheragāthā* – Verses of Elder Bhikkhu Nandaka (Rejoicer)

Elder Bhikkhu Nandaka declaring knowledge to brother Elder Bhikkhu Bharata (V175-V176):

V173 *"Yathāpi bhaddo ājañño, khalitvā patitiṭṭhati;*
Bhiyyo laddāna saṃvegaṃ, adīno vahate dhuraṃ.

"Like a good thoroughbred, having lost footing stands firm;
Having gained deep agitation, undauntedly he carries the yoke.

V174 *"Evaṃ dassanasampannaṃ, sammāsambuddhasāvakaṃ;*
Ājānīyaṃ maṃ dhāretha, puttaṃ buddhassa orasa"nti.
... Nandako thero ...

"Like that is one endowed with vision, a disciple of the rightly self-enlightened one [Lord Buddha];
Like a thoroughbred I bear [the yoke], a true son of Lord Buddha". [158]

2.3.8 *(148) Bharatattheragāthā* – Verses of Elder Bhikkhu Bharata (name of an emperor of ancient India)

Elder Bhikkhu Bharata to brother Elder Bhikkhu Nandaka (V173-V174):

V175 *"Ehi nandaka gacchāma, upajjhāyassa santikaṃ;*
Sīhanādaṃ nadissāma, buddhaseṭṭhassa sammukhā.

"Come Nandaka let's go, near the preceptor;
We will roar the lion-roar, in presence of Lord Buddha the best.

V176 *"Yāya no anukampāya, amhe pabbājayī muni;*
So no attho anuppatto, sabbasaṃyojanakkhayo"ti.
... Bharato thero ...

"He compassionately ordained us, the sage [Lord Buddha];
We have reached the goal, the ending of all fetters". [159]

2.3.9 *(149) Bhāradvājattheragāthā* – Verses of Elder Bhikkhu Bhāradvāja

Elder Bhikkhu Bhāradvāja to son Elder Bhikkhu Kaṇhadinna (V179-V180):

V177 *"Nadanti evaṃ sappaññā, sīhāva girigabbhare;*
Vīrā vijitasaṅgāmā, jetvā māraṃ savāhaniṃ [savāhanaṃ (bahūsu)].

"Thus roar the wise ones, like lions in the hill-cave;
Brave ones, the battle-winners, having won Māra with his mount. [160]

V178 *"Satthā ca pariciṇṇo me, dhammo saṅgho ca pūjito;*
Ahañca vitto sumano, puttaṃ disvā anāsava"nti.
... Bhāradvājo thero ...

"Teacher has been attended upon by me, Dhamma and Saṅgha has been worshipped too;
I am happy and glad, having seen that [my] son is taintless".

2.3.10 *(150) Kaṇhadinnattheragāthā* – Verses of Elder Bhikkhu Kaṇhadinna (Given by Black)

V179 *"Upāsitā sappurisā, sutā dhammā abhiṇhaso;*
Sutvāna paṭipajjissaṃ, añjasaṃ amatogadhaṃ.

"I have been devoted to good people, I have always heard the Dhamma;
Having heard I practiced, the path merging with undying. [161]

V180 *"Bhavarāgahatassa me sato, bhavarāgo puna me na vijjati;*
Na cāhu na ca me bhavissati, na ca me etarahi vijjatī"ti.
... Kaṇhadinno thero ...

"I have destroyed the lust for becoming, the lust for becoming is not seen again;
It was not and it will be not, and is not seen presently in me".

Vaggo tatiyo niṭṭhito. – Third Section is finished.

Tassuddānaṃ –
Uttaro bhaddajitthero, sobhito valliyo isi;
Vītasoko ca yo thero, puṇṇamāso ca nandako;
Bharato bhāradvājo ca, kaṇhadinno mahāmunīti.

Therefore said [contents] –
Uttara elder bhikkhu Bhaddaji, Sobhita Valliya the sage;
Elder bhikkhu Vītasoka too, Puṇṇamāsa and Nandaka;
Bharata Bhāradvāja too, Kaṇhadinna the great silent sages.

2.4 *Catutthavaggo* – Fourth Section

2.4.1 *(151) Migasirattheragāthā* – Verses of Elder Bhikkhu Migasira (Born in the Constellation of Deer-Head)

V181 *"Yato ahaṃ pabbajito, sammāsambuddhasāsane;*
Vimuccamāno uggacchiṃ, kāmadhātuṃ upaccagaṃ.

"Since I have ordained, in the Teaching of the rightly self-enlightened one [Lord Buddha];
Desirous of full-freedom I rose up, overcoming the element of sensual pleasures. [162]

V182 *"Brahmuno pekkhamānassa, tato cittaṃ vimucci me;*
Akuppā me vimuttīti, sabbasaṃyojanakkhayā"ti.
... Migasiro thero ...

"While Lord Buddha observed, there my mind was fully-freed;
Unwavering is my full-freedom, the ending of all fetters". [163]

2.4.2 *(152) Sivakattheragāthā* – Verses of Elder Bhikkhu Sivaka (Auspicious)

V183 *"Aniccāni gahakāni, tattha tattha punappunaṃ;*
Gahakāraṃ [gahakārakaṃ (sī. pī.)] gavesanto, dukkhā jāti punappunaṃ.

"In the impermanent houses, here and there, again and again;
I was searching for the builder of house, birth again and again is suffering. [164]

V184 *"Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;*
Sabbā te phāsukā bhaggā, thūṇikā [thūṇirā (pī. ka.), dhuṇirā (syā.)] ca vidālitā [padālitā (sī. syā.)];
Vimariyādikataṃ cittaṃ, idheva vidhamissatī"ti.
... Sivako [sīvako (sī.)] thero ...

"I have seen the builder of house, I will not let you make house again;
All the rafters are broken, columns have been spilt asunder;
With a mind made limitless, here itself I will dispel [the rebirths]". [165]

2.4.3 *(153) Upavāṇattheragāthā* – Verses of Elder Bhikkhu Upavāṇa

Elder Bhikkhu Upavāṇa to lay supporter Devahita:

V185 *"Arahaṃ sugato loke, vātehābādhito [... bādhito (ka.)] muni;*
Sace uṇhodakaṃ atthi, munino dehi brāhmaṇa.

"Arahant, well-gone one in the world, the sage [Lord Buddha] is afflicted by wind humor;
If you have hot water, give it for the silent sage [Lord Buddha], O brāhmaṇa. [166]

V186 *"Pūjito pūjaneyyānaṃ [pūjanīyānaṃ (sī.)], sakkareyyāna sakkato;*
Apacitopaceyyānaṃ [apacanīyānaṃ (sī.), apacineyyānaṃ (syā.)], tassa icchāmi hātave"ti.
... Upavāṇo thero ...

"For one who is worshipped by those who are worshipped, provided hospitality by those who gain hospitality;
Honored by those who are worthy of honoring, I wish to take it [to him]". [167]

2.4.4 *(154) Isidinnattheragāthā* – Verses of Elder Bhikkhu Isidinna (Given by Sage)

A well-wishing devatā to layman Isidinna:

V187 *"Diṭṭhā mayā dhammadharā upāsakā, kāmā aniccā iti bhāsamānā;*
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca te apekkhā.

"I have seen lay-devotees, bearers of Dhamma, saying 'impermanent are sensual pleasures' etc.;
Impassioned and delighting in jeweled earrings, expectant of sons and wives too. [168]

V188 *"Addhā na jānanti yatodha dhammaṃ, kāmā aniccā iti cāpi āhu;*
Rāgañca tesaṃ na balatthi chettuṃ, tasmā sitā puttadāraṃ dhanañcā"ti.

... Isidinno thero ...

"Clinging ones do not know this Dhamma, just saying 'sensual pleasures are impermanent' etc.;
Lust they haven't strongly cut-off, that's why they are attached to son-wife wealth too".

2.4.5 *(155) Sambulakaccānattheragāthā* – Verses of Elder Bhikkhu Sambulakaccāna (Sambula of Kaccāna Clan)

V189 *"Devo ca vassati devo ca gaḷagaḷāyati, ekako cāhaṃ bherave bile viharāmi;*
Tassa mayhaṃ ekakassa bherave bile viharato, natthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā.

"Deva is raining, deva is roaring too, solitary I dwell in the frightful den;
Thus dwelling solitary in the frightful den, I have no fear, no trembling, no terror. [169]

V190 *"Dhammatā mamasā yassa me, ekakassa bherave bile;*
Viharato natthi bhayaṃ vā, chambhitattaṃ vā lomahaṃso vā"ti.
... Sambulakaccāno [sambahulakaccāno (ka.)] thero ...

"My nature is such, solitary in the frightful den;
I dwell without fear, without trembling, without terror".

2.4.6 *(156) Nitakattheragāthā* – Verses of Elder Bhikkhu Nitaka (Guided)

Elder Bhikkhu Nitaka to bhikkhus:

V191 *[udā. 34 udānepi] "Kassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati;*
Virattaṃ rajanīyesu, kuppanīye na kuppati;
Yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkhamessati.

"Whose mind is like a rock, standing not wavering?
Dispassionate from passion-generator, unshaken by shakable?
Whoever has developed mind like that, where is the future suffering for him?

V192 *"Mama selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati;*
Virattaṃ rajanīyesu, kuppanīye na kuppati;
Mamevaṃ bhāvitaṃ cittaṃ, kuto maṃ dukkhamessatī"ti.
... Nitako [khitako (sī. syā.)] thero ...

"My mind is like a rock, standing not wavering;
Dispassionate from passion-generator, unshaken by shakable;
I have developed mind like that, where is the future suffering for me"? [170]

2.4.7 *(157) Soṇapoṭiriyattheragāthā* – Verses of Elder Bhikkhu Soṇa Poṭiriya (Golden Poṭiriya)

Lord Buddha exhorting Elder Bhikkhu Soṇa Poṭiriya:

V193 *"Na tāva supituṃ hoti, ratti nakkhattamālinī;*
Paṭijaggitumevesā, ratti hoti vijānatā.

"You should not be sleeping, in the night garlanded with constellations;
Looking after thus, night is for one who knows.

V194 *"Hatthikkhandhāvapatitaṃ, kuñjaro ce anukkame;*
Saṅgāme me mataṃ seyyo, yañce jīve parājito"ti.
... Soṇo poṭiriyo [selissariyo (sī.), poṭṭiriyaputto (syā.)] thero ...

"Like fallen from an elephant, [trampled by] elephant successively;
Better I die in the battle, rather than live like a defeated one". [171]

2.4.8 *(158) Nisabhattheragāthā* – Verses of Elder Bhikkhu Nisabha (Leading Bull)

Elder Bhikkhu Nisabha exhorting a companion bhikkhu:

V195 *"Pañca kāmaguṇe hitvā, piyarūpe manorame;*
Saddhāya gharā nikkhamma, dukkhassantakaro bhave.

"Having abandoned five characteristics of sensual pleasures, dear forms delightful;
Confidently having gone forth from home, become an ender of suffering. [172]

V196 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Kālañca paṭikaṅkhāmi, sampajāno patissato"ti.
... Nisabho thero ...

"Neither am I pleased with death, nor am I pleased with life;
I await the time, clearly knowing, fully mindful". [173]

2.4.9 *(159) Usabhattheragāthā* – Verses of Elder Bhikkhu Usabha (Bull)

V197 *"Ambapallavasaṅkāsaṃ, aṃse katvāna cīvaraṃ;*
Nisinno hatthigīvāyaṃ, gāmaṃ piṇḍāya pāvisiṃ.

"Resembling a mango-leaf, having covered shoulder with [such a] robe;
Sitting on the elephant neck, I entered the village for alms-round.

V198 *"Hatthikkhandhato oruyha, saṃvegaṃ alabhiṃ tadā;*
Sohaṃ ditto tadā santo, patto me āsavakkhayo"ti.
... Usabho thero ...

"Descending from the elephant, then I gained deep agitation;
Then I saw the peaceful [Nibbāna], I have reached the end of taints [Nibbāna]". [174]

2.4.10 *(160) Kappaṭakurattheragāthā* – Verses of Elder Bhikkhu Kappaṭakura (Rice Beggar in Rags)

Lord Buddha exhorting Elder Bhikkhu Kappaṭakura:

V199 *"Ayamiti kappaṭo kappaṭakuro, acchāya atibharitāya [atibhariyāya (sī. ka.), accaṃ bharāya (syā.)];*
Amataghaṭikāyaṃ dhammakaṭamatto [dhammakaṭapatto (syā. ka. aṭṭha.), dhammakaṭamaggo (sī. aṭṭha.)], katapadaṃ jhānāni ocetuṃ.

"This is Kappaṭakura, dressed in rags, covered and over-burdened;
At the time to accumulate Dhamma qualities, crossing legs does jhānā. [175]

V200 *"Mā kho tvaṃ kappaṭa pacālesi, mā tvaṃ upakaṇṇamhi tāḷessaṃ;*
Na hi [na vā (ka.)] tvaṃ kappaṭa mattamaññāsi, saṅghamajjhamhi pacalāyamānoti.
... Kappaṭakuro thero ...

"Indeed don't you move, O Kappaṭa, don't you even scratch your ear;
You don't know the measure, O Kappaṭa, moving amidst the Saṅgha".

Vaggo catuttho niṭṭhito. – Fourth Section is finished.

Tassuddānaṃ –
Migasiro sivako ca, upavāno ca paṇḍito;
Isidinno ca kaccāno, nitako ca mahāvasī;
Poṭiriyaputto nisabho, usabho kappaṭakuroti.

Therefore said [contents] –
Migasira Sivaka too, Upavāna too the wise;
Isidinna and Kaccāna, Nitaka too greatly controlled;
Poṭiriyaputta Nisabha, Usabha Kappaṭakura.

2.5 *Pañcamavaggo* – Fifth Section

2.5.1 *(161) Kumārakassapattheragāthā* – Verses of Elder Bhikkhu Kumārakassapa (Prince Kassapa)

V201 *"Aho buddhā aho dhammā, aho no satthu sampadā;*
Yattha etādisaṃ dhammaṃ, sāvako sacchikāhi"ti.

"Oh Lord Buddha, Oh the Dhamma, Oh the Teacher well-attained;
Where such Dhamma, can be realized by the disciple.

V202 *"Asaṅkheyyesu kappesu, sakkāyādhigatā ahū;*
Tesamayaṃ pacchimako, carimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi dāni punabbhavo"ti.
... Kumārakassapo thero ...

"For uncountable eons, they have arrived at the personality view;
Thus I was previously, for a longtime with this body;
[Going thru] Birth-death and round of existences, there is no further becoming now". [176]

2.5.2 *(162) Dhammapālattheragāthā* – Verses of Elder Bhikkhu Dhammapāla (Protector of Dhamma)

Elder Bhikkhu Dhammapāla preaching to two playful Sāmaṇerā:

V203 *"Yo have daharo bhikkhu, yuñjati buddhasāsane;*
Jāgaro sa hi suttesu [patisuttesu (sī. ka.)], amoghaṃ tassa jīvitaṃ.

"Indeed whoever young bhikkhu, gets yoked to the Teaching of Lord Buddha;
Is the one awake amongst the sleepers, fruitful is his living. [177]

V204 *"Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;*
Anuyuñjetha medhāvī, saraṃ buddhāna sāsana"nti.
... Dhammapālo thero ...

"Therefore with confidence, virtue, gladness and to see the Dhamma;
An intelligent one should get yoked, recollecting the Teaching of Lord Buddha". [178]

2.5.3 *(163) Brahmālittheragāthā* – Verses of Elder Bhikkhu Brahmāli (Brahmā-related)

V205 *"Kassindriyāni samathaṅgatāni, assā yathā sārathinā sudantā;*
Pahīnamānassa anāsavassa, devāpi kassa [tassa (bahūsu)] pihayanti tādino"ti.

"Whose faculties are concentrated, like horses well-tamed by the charioteer?
Having abandoned conceit, taintless, whom do the devā envy, the thus one"? [179]

V206 *[dha. pa. 94 dhammapadepi] "Mayhindriyāni samathaṅgatāni,*
assā yathā sārathinā sudantā;
Pahīnamānassa anāsavassa, devāpi mayhaṃ pihayanti
tādino"ti.
... Brahmāli thero ...

"My faculties are concentrated, like horses well-tamed by the charioteer;
Having abandoned conceit, taintless, the devā envy me, the thus one".

2.5.4 *(164) Mogharājattheragāthā* – Verses of Elder Bhikkhu Mogharājā (King of Fools)

Lord Buddha to Elder Bhikkhu Mogharājā:

V207 *"Chavipāpaka cittabhaddaka, mogharāja satataṃ samāhito;*
Hemantikasītakālarattiyo [hemantikakālarattiyo (ka.)], bhikkhu
tvaṃsi kathaṃ karissasi".

"Appearing ugly, [but] with a good mind, Mogharājā is always restrained;
In the cold winter nights, O bhikkhu, what will you do"? [180]

Elder Bhikkhu Mogharājā to Lord Buddha:

V208 *"Sampannasassā magadhā, kevalā iti me sutaṃ;*
Palālacchannako seyyaṃ, yathaññe sukhajīvino"ti.
... Mogharājā thero ...

"Magadha is endowed [with food], that only I have heard;
A straw-roof is good, like others, I will live happily".

2.5.5 *(165) Visākhapañcālaputtattheragāthā* – Verses of Elder Bhikkhu Visākha Pañcālaputta (Many Branched Son of Pañcāla Republic)

Elder Bhikkhu Visākha answering relatives:

V209 *"Na ukkhipe no ca parikkhipe pare, okkhipe pāragataṃ na eraye;*
Na cattavaṇṇaṃ parisāsu byāhare, anuddhato sammitabhāṇi subbato.

"Doesn't praise or encircle others, doesn't disparage or raise voice against the ones gone to the far-shore;
Doesn't dwell in the four-class assembly, he is non-restless, a measured speaker, pious. [181]

V210 *"Susukhumanipuṇatthadassinā, matikusalena nivātavuttinā;*
Saṃsevitavuddhasīlinā, nibbānaṃ na hi tena dullabha"nti.
... Visākho pañcālaputto thero ...

"Subtle-skillful seers of benefit, unstirred due to wholesome thinking;
Resorting to mature virtue, Nibbāna is not hard to gain for them". [182]

2.5.6 *(166) Cūḷakattheragāthā* – Verses of Elder Bhikkhu Cūḷaka (One with Top-Knot)

V211 *"Nadanti morā susikhā supekhuṇā, sunīlagīvā sumukhā sugajjino;*
Susaddalā cāpi mahāmahī ayaṃ, subyāpitambu suvalāhakaṃ nabhaṃ.

"Peacocks are sounding forth, well-crested and well-tailed, blue-necked and beautiful-faced, honking well;
New grass meadows are on the earth, and a reddish rain-clouded sky. [183]

V212 *"Sukallarūpo sumanassa jhāyataṃ [jhāyitaṃ (syā. ka.)], sunikkamo sādhu subuddhasāsane;*
Susukkasukkaṃ nipuṇaṃ sududdasaṃ, phusāhi taṃ uttamamaccutaṃ pada"nti.
... Cūḷako [cūlako (sī. aṭṭha.)] thero ...

"Doing jhāna properly with a glad mind, good it is to go forth in the good Teaching of Lord Buddha;
Pure whitest, skillful, very difficult to see, [should] contact the best, the ever-lasting station [Nibbāna]". [184]

2.5.7 *(167) Anūpamattheragāthā* – Verses of Elder Bhikkhu Anūpama (Incomparable)

V213 *"Nandamānāgataṃ cittaṃ, sūlamāropamānakaṃ;*
Tena teneva vajasi, yena sūlaṃ kaliṅgaraṃ.

"Unarrived at happiness in mind, like impaled on dart;
There and then it goes, where there is dart, an [executioners] log. [185]

V214 *"Tāhaṃ cittakaliṃ brūmi, taṃ brūmi cittadubbhakaṃ;*
Satthā te dullabho laddho, mānatthe maṃ niyojayī"ti.
... Anūpamo thero ...

"Thus I call you an evil mind, I call you a bad mind;
Teacher is hard to gain, don't engage me in the benefit-less".

2.5.8 *(168) Vajjitattheragāthā* – Verses of Elder Bhikkhu Vajjita (Avoider, Abandoner)

V215 *"Saṃsaraṃ dīghamaddhānaṃ, gatīsu parivattisaṃ;*
Apassaṃ ariyasaccāni, andhabhūto [andhībhūto (ka.)] puthujjano.

"Wandering on for a long time, transiting between destinations;
Not seeing the Noble Truths, I was a vision-less worldly person. [186]

V216 *"Tassa me appamattassa, saṃsārā vinaḷīkatā;*
Sabbā gatī samucchinnā, natthi dāni punabbhavo"ti.
... Vajjito thero ...

"There I was heedful, round of existences has been dismantled;
All destinations are fully cut-off, there is no further becoming now".

2.5.9 *(169) Sandhitattheragāthā* – Verses of Elder Bhikkhu Sandhita (Joined)

Elder Bhikkhu Sandhita recollecting his first Darshana of Lord Buddha:

V217 *"Assatthe haritobhāse, saṃvirūḷhamhi pādape;*
Ekaṃ buddhagataṃ saññaṃ, alabhitthaṃ [alabhiṃ haṃ (ka.)] patissato.

"At the Peepul [tree] looking green, at the fully grown tree;
One perception gone to Lord Buddha, mindfully I gained. [187]

V218 *"Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;*
Tassā saññāya vāhasā, patto me āsavakkhayo"ti.
... Sandhito thero ...

"It was thirty-one eons ago, when I had your perception;
On account of your perception, I have reached the end of taints [Nibbāna]".

Vaggo pañcamo niṭṭhito. – Fifth Section is finished.

Tassuddānaṃ –
Kumārakassapo thero, dhammapālo ca brahmāli;
Mogharājā visākho ca, cūḷako ca anūpamo;
Vajjito sandhito thero, kilesarajavāhanoti.

Therefore said [contents] –
Kumārakassapa elder bhikkhu, Dhammapāla and
Brahmāli;
Mogharājā Visākha too, Cūḷaka and Anūpama;
Vajjita Sandhita elder bhikkhu, destroyers of defilement
and dust.

Dukanipāto niṭṭhito. – Chapter of Twos is finished.

Tatruddānaṃ –
Gāthādukanipātamhi, navuti ceva aṭṭha ca;
Therā ekūnapaññāsaṃ, bhāsitā nayakovidāti.

There said –
The verses of the chapter of twos, are ninety-plus-eight too;
Forty-nine elder bhikkhus, said by the skillful leaders.

3. Tikanipāto – Chapter of Threes

3.1 *Paṭhamavaggo* – First Section [188]

3.1.1 *(170) Aṅgaṇikabhāradvājattheragāthā* – Verses of Elder Bhikkhu Aṅgaṇika Bhāradvāja (Bhāradvāja of the Forecourt)

Elder Bhikkhu Aṅgaṇika Bhāradvāja answering why he came to Dhamma:

V219 *"Ayoni suddhimanvesaṃ, aggiṃ paricariṃ vane;*
Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapaṃ [akāsiṃ aparaṃ tapaṃ (syā.), akāsiṃ amataṃ tapaṃ (ka.)].

"Inappropriately seeking cleansing, I attended on fire in the forest;
Ignorant of the path of cleansing, I did other ascetic practice. [189]

V220 *"Taṃ sukhena sukhaṃ laddhaṃ, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"Happiness is gained by happiness, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done. [190]

V221 *"Brahmabandhu pure āsiṃ, idāni khomhi brāhmaṇo;*
Tevijjo nhātako [nahātako (sī. aṭṭha.)] camhi, sottiyo camhi vedagū"ti.

... Aṅgaṇikabhāradvājo thero ...

"Kinsman of the Brahma I was in past, now indeed I am a brāhmaṇa;
Triple-knowledge bearer, I am purified, I am a true brāhmaṇa, reached end of knowledge". [191]

3.1.2 *(171) Paccayattheragāthā* – Verses of Elder Bhikkhu Paccaya (Support)

V222 *"Pañcāhāhaṃ pabbajito, sekho appattamānaso,*
Vihāraṃ me paviṭṭhassa, cetaso paṇidhī ahu.

"Five [days] since I ordained, a trainee mentally unreached [Nibbāna];
I entered the dwelling, my mind was resolved there.

V223 *"Nāsissaṃ na pivissāmi, vihārato na nikkhame;*
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate.

"Neither shall I eat nor shall I drink, nor shall I leave the monastic dwelling;
Nor shall I lie down on the bed, while the dart of craving is undestroyed. [192]

V224 *"Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Paccayo thero ...

"Thus was I dwelling, see the energy and great exertion;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [193]

3.1.3 *(172) Bākulattheragāthā* – Verses of Elder Bhikkhu Bākula (Two Clans)

V225 *"Yo pubbe karaṇīyāni, pacchā so kātumicchati;*
Sukhā so dhaṃsate ṭhānā, pacchā ca manutappati.

"What was to done previously, afterwards he wishes to do it;
He demolishes the state of happiness, afterwards gets mentally tormented. [194]

V226 *"Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;*
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

"He should say what he will do, what he wouldn't do he shouldn't say;
When a non-doer speaks, he is known fully by the wise ones. [195]

V227 *"Susukhaṃ vata nibbānaṃ, sammāsambuddhadesitaṃ;*
Asokaṃ virajaṃ khemaṃ, yattha dukkhaṃ nirujjhatī"ti.
... Bākulo [bākkulo (sī.)] thero ...

"Verily high happiness is Nibbāna, as preached by the rightly self-enlightened one [Lord Buddha];
Unsorrowing dustless refuge, where all sufferings cease". [196]

3.1.4 *(173) Dhaniyattheragāthā* – Verses of Elder Bhikkhu Dhaniya (Wealthy)

Elder Bhikkhu Dhaniya exhorting other bhikkhus:

V228 *"Sukhaṃ ce jīvituṃ icche, sāmaññasmiṃ apekkhavā;*
Saṅghikaṃ nātimaññeyya, cīvaraṃ pānabhojanaṃ.

"One who wishes to live happily, interested in a renunciate state;
Should not slight Saṅgha's robes, food, and drinks.

V229 *"Sukhaṃ ce jīvituṃ icche, sāmaññasmiṃ apekkhavā;*
Ahi mūsikasobbhaṃva, sevetha sayanāsanaṃ.

"One who wishes to live happily, interested in a renunciate state;
Like a snake in the mouse hole, should use the bed. [197]

V230 *"Sukhaṃ ce jīvituṃ icche, sāmaññasmiṃ apekkhavā;*
Itarītarena tusseyya, ekadhammañca bhāvaye"ti.
... Dhaniyo thero ...

"One who wishes to live happily, interested in a renunciate state;
Should be satisfied with whatever one gets, developing a single Dhamma". [198]

3.1.5 *(174) Mātaṅgaputtattheragāthā* – Verses of Elder Bhikkhu Mātaṅgaputta (Son of Mātaṅga)

V231 *"Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;*
Iti vissaṭṭhakammante, khaṇā accenti māṇave.

"Too cold, too hot, it's too dark here;
With these deeds of dismissal, humans lose the [right] moment. [199]

V232 *"Yo ca sītañca uṇhañca, tiṇā bhiyyo na maññati;*
Karaṃ purisakiccāni, so sukhā na vihāyati.

"One who of cold and hot, doesn't believe it to be more than grass;
Doing what should be done by a man, his happiness doesn't decay. [200]

V233 *"Dabbaṃ kusaṃ poṭakilaṃ, usīraṃ muñjapabbajaṃ;*
Urasā panudissāmi, vivekamanubrūhaya"nti.
... Mātaṅgaputto thero ...

"Dabba, Kusa, and Poṭakila grasses, Usīra, Muñja, and reeds;
Pushing them away by my chest, I will cultivate detachment". [201]

3.1.6 *(175) Khujjasobhitattheragāthā* – Verses of Elder Bhikkhu Khujjasobhita (Hunchback Resplendent)

Elder Bhikkhu Khujjasobhita to deva at the Sattapaṇṇi Cave Entrance:

V234 *"Ye cittakathī bahussutā, samaṇā pāṭaliputtavāsino;*
Tesaññataroyamāyuvā, dvāre tiṭṭhati khujjasobhito.

"[One of] Those soft-spoken learned, renunciates dwelling in Pāṭaliputta;
Self-controlled and aged, at the door stands Khujjasobhita". [202]

Deva at the Sattapaṇṇi Cave Entrance to the Saṅghā:

V235 *"Ye cittakathī bahussutā, samaṇā pāṭaliputtavāsino;*
Tesaññataroyamāyuvā, dvāre tiṭṭhati māluterito.

"[One of] Those soft-spoken learned, renunciates dwelling in Pāṭaliputta;
Self-controlled and aged, at the door stands swaying [in wind]".

Elder Bhikkhu Khujjasobhita to the Saṅghā:

V236 *"Suyuddhena suyiṭṭhena, saṅgāmavijayena ca;*
Brahmacariyānuciṇṇena, evāyaṃ sukhamedhatī"ti.
... Khujjasobhito thero ...

"Well-fought well-sacrificed, by winning the battle too;
By pursuing the holy-life, thus he increases the happiness".

3.1.7 *(176) Vāraṇattheragāthā* – Verses of Elder Bhikkhu Vāraṇa (Elephant, Obstruction)

Lord Buddha exhorting Elder Bhikkhu Vāraṇa who saw a Snakes and Mongooses War:

V237 *"Yodha koci manussesu, parapāṇāni hiṃsati;*
Asmā lokā paramhā ca, ubhayā dhaṃsate naro.

"Whoever here among humans, does violence to other beings;
This world and hereafter too, both are demolished by that man. [203]

V238 *"Yo ca mettena cittena, sabbapāṇānukampati;*
Bahuñhi so pasavati, puññaṃ tādisako naro.

"Whoever by a mind of loving-friendliness, has compassion for all beings;
He produces much merits, a man like such one.

V239 *"Subhāsitassa sikkhetha, samaṇūpāsanassa ca;*
Ekāsanassa ca raho, cittavūpasamassa cā"ti.
... Vāraṇo thero ...

"He should train in the well-said, be devoted to renunciates too;
Sitting secluded in one place, in appeasing the mind too". [204]

3.1.8 *(177) Vassikattheragāthā* – Verses of Elder Bhikkhu Vassika (Raining or Seer)

Elder Bhikkhu Vassika answering Lord Buddha:

V240 *"Ekopi saddho medhāvī, assaddhānīdha ñātinaṃ;*
Dhammaṭṭho sīlasampanno, hoti atthāya bandhunaṃ.

"Someone confident and intelligent, for non-confident relatives here;
Established in Dhamma, endowed with virtue, he is of benefit for the brothers.

V241 *"Niggayha anukampāya, coditā ñātayo mayā;*
Ñātibandhavapemena, kāraṃ katvāna bhikkhusu.

"Rebuking compassionately, I urged my relatives;
Because of love for relatives and brothers, they served the bhikkhus.

V242 *"Te abbhatītā kālaṅkatā, pattā te tidivaṃ sukhaṃ;*
Bhātaro mayhaṃ mātā ca, modanti kāmakāmino"ti.
... Vassiko [passiko (sī. syā. pī.)] thero ...

"They passed away having done time, they reached happiness in Tusita Heaven;
My brothers and mother too, rejoice the ones desirous of sensual pleasures". [205]

3.1.9 *(178) Yasojattheragāthā* – Verses of Elder Bhikkhu Yasoja (Reputed)

Lord Buddha to Elder Bhikkhu Yasoja:

V243 *"Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;*
Mattaññū annapānamhi, adīnamanaso naro".

"Subject to breakup in time, thin and showing veins;
Moderate in eating and drinking, is the undaunted man". [206]

Elder Bhikkhu Yasoja:

V244 *"Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;*
Nāgo saṅgāmasīseva, sato tatrādhivāsaye.

"Contacted by gadflies and mosquitoes, in jungle, in great forest;
Like an elephant at the head of battle, mindful he should stand there. [207]

V245 *"Yathā brahmā tathā eko, yathā devo tathā duve;*
Yathā gāmo tathā tayo, kolāhalaṃ tatuttari"nti.
... Yasojo thero ...

"Solitary is like Brahmā, two are like deva;
Like a village are three, uproar is after that".

3.1.10 *(179) Sāṭimattiyattheragāthā* – Verses of Elder Bhikkhu Sāṭimattiya

Elder Bhikkhu Sāṭimattiya to a lay supporter family:

V246 *"Ahu tuyhaṃ pure saddhā, sā te ajja na vijjati;*
Yaṃ tuyhaṃ tuyhamevetaṃ, natthi duccaritaṃ mama.

"You had confidence previously, now it is not seen in you;
Whatever is yours is yours alone, it's not my misconduct.

V247 *"Aniccā hi calā saddā, evaṃ diṭṭhā hi sā mayā;*
Rajjantipi virajjanti, tattha kiṃ jiyyate muni.

"Impermanent and movable are words, thus it was seen by me;
Passionate [donors] become dispassionate, why should the silent sage decay? [208]

V248 *"Paccati munino bhattaṃ, thokaṃ thokaṃ kule kule;*
Piṇḍikāya carissāmi, atthi jaṅghabalaṃ [jaṅghābalaṃ (sī.)] mamā"ti.

... Sāṭimattiyo thero ...

"Rice is cooked for the silent sages, little-little in various families;
I will fare the alms-round, my legs have [enough] strength".

3.1.11 *(180) Upālittheragāthā* – Verses of Elder Bhikkhu Upāli

Elder Bhikkhu Upāli exhorting bhikkhus at Pātimokkha recitation:

V249 *"Saddhāya abhinikkhamma, navapabbajito navo;*
Mitte bhajeyya kalyāṇe, suddhājīve atandite.

"Confidently having gone-forth, a novice ordained newly;
Should associate with good friends, of cleansed livelihood, unremitting. [209]

V250 *"Saddhāya abhinikkhamma, navapabbajito navo;*
Saṅghasmiṃ viharaṃ bhikkhu, sikkhetha vinayaṃ budho.

"Confidently having gone-forth, a novice ordained newly;
Should dwell in the Saṅgha the bhikkhu, learning the discipline, intelligent one.

V251 *"Saddhāya abhinikkhamma, navapabbajito navo;*
Kappākappesu kusalo, careyya apurakkhato"ti.
... Upālitthero ...

"Confidently having gone-forth, a novice ordained newly;
Skillful in suitable and unsuitable, should dwell unsurrounded".

3.1.12 *(181) Uttarapālattheragāthā* – Verses of Elder Bhikkhu Uttarapāla (Protector of the North)

V252 *"Paṇḍitaṃ vata maṃ santaṃ, alamatthavicintakaṃ;*
Pañca kāmaguṇā loke, sammohā pātayiṃsu maṃ.

"Verily I was a wise one, investigating the meaning enough;
The five characteristics of sensual pleasures in the world, the deluders, caused me to fall.

V253 *"Pakkhando māravisaye, daḷhasallasamappito;*
Asakkhiṃ maccurājassa, ahaṃ pāsā pamuccituṃ.

"Gone to the field of Māra, fully given to strong darts;
I was able to free myself, from the noose of the king of death [Māra].

V254 *"Sabbe kāmā pahīnā me, bhavā sabbe padālitā [vidālitā (sī. pī. aṭṭha.)];*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo"ti.
... Uttarapālo thero ...

"I have abandoned all sensual pleasures, all becomings are shattered;
Fully ended is birth and the round of existences, there is no further becoming now". [210]

3.1.13 *(182) Abhibhūtattheragāthā* – Verses of Elder Bhikkhu Abhibhūta (Conqueror)

Elder Bhikkhu Abhibhūta to Relatives and Ministers:

V255 *"Suṇātha ñātayo sabbe, yāvantettha samāgatā;*
Dhammaṃ vo desayissāmi, dukkhā jāti punappunaṃ.

"Do listen all [my] relatives, as many as have gathered here;
I will teach the Dhamma, birth again and again is suffering.

V256 *[saṃ. ni. 1.185] "Ārambhatha [ārabhatha (sī. syā.), ārabbhatha (ka.)] nikkamatha, yuñjatha buddhasāsane;*
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

"You should exert, strive, and be yoked to the Teaching of Lord Buddha;
You should shake the army of death, like a reed-hut [is shaken] by an elephant. [211]

V257 *"Yo imasmiṃ dhammavinaye, appamatto vihassati [vihessati (syā. pī.)];*
Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī"ti.
... Abhibhūto thero ...

"Whoever in this Dhamma-Vinaya, will dwell heedfully;
Abandoning births and round of existences, will make an end of suffering". [212]

3.1.14 *(183) Gotamattheragāthā* – Verses of Elder Bhikkhu Gotama (of Gotama Clan)

Elder Bhikkhu Gotama to Relatives:

V258 *"Saṃsaraṃ hi nirayaṃ agacchissaṃ, petalokamagamaṃ punappunaṃ;*
Dukkhamamhipi tiracchānayoniyaṃ, nekadhā hi vusitaṃ ciraṃ mayā.

"Wandering on I arrived at hell, arrived at Petā world again and again;
Much suffering was the animal womb, living in many ways for a long time. [213]

V259 *"Mānusopi ca bhavobhirādhito, saggakāyamagamaṃ sakiṃ sakiṃ;*
Rūpadhātusu arūpadhātusu, nevasaññisu asaññisuṭṭhitaṃ.

"I succeeded in becoming human, coming to heaven repeatedly;
In the form world and the formless one, standing in neither-perceptive [nor non-perceptive], and in unperceptive.

V260 *"Sambhavā suviditā asārakā, saṅkhatā pacalitā saderitā;*
Taṃ viditvā mahamattasambhavaṃ, santimeva satimā samajjhaga"nti.

... Gotamo thero ...

"Becomings are well-known as essence-less, formed, moving, lightning [fast];
Having known thus was my own becoming, I attained to peace mindfully".

3.1.15 *(184) Hāritattheragāthā* – Verses of Elder Bhikkhu Hārita

Elder Bhikkhu Hārita exhorting bhikkhus:

V261 *"Yo pubbe karaṇīyāni, pacchā so kātumicchati;*
Sukhā so dhaṃsate ṭhānā, pacchā ca manutappati.

"What was to done previously, later on he wishes to do it;
He demolishes the state of happiness, later on gets mentally tormented. [214]

V262 *"Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;*
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

"He should say what he will do, what he wouldn't do he shouldn't say;
When a non-doer speaks, he is known fully by the wise. [215]

V263 *"Susukhaṃ vata nibbānaṃ, sammāsambuddhadesitaṃ;*
Asokaṃ virajaṃ khemaṃ, yattha dukkhaṃ nirujjhatī"ti.
... Hārito thero ...

"Verily high happiness is Nibbāna, as preached by the rightly self-enlightened one [Lord Buddha];
Unsorrowing dustless refuge, where all sufferings cease". [216]

3.1.16 *(185) Vimalattheragāthā* – Verses of Elder Bhikkhu Vimala (Unsoiled)

Elder Bhikkhu Vimala exhorting companion bhikkhus:

V264 *"Pāpamitte vivajjetvā, bhajeyyuttamapuggalaṃ;*
Ovāde cassa tiṭṭheyya, patthento acalaṃ sukhaṃ.

"Having fully forsaken evil friends, one should associate with the best person;
One should stand firm in his exhortation, an aspirer for immovable happiness.

V265 *"Parittaṃ dārumāruyha, yathā sīde mahaṇṇave;*
Evaṃ kusītamāgamma, sādhujīvīpi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

"Having climbed an insignificant piece of bark, one sinks in the great ocean;
Thus associating with an indolent one, the liver of good life sinks;
Therefore you should completely forsake, an indolent unenergetic one. [217]

V266 *"Pavivittehi ariyehi, pahitattehi jhāyibhi;*
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase"ti.
... Vimalo thero ...

"With detached noble ones, resolute ones doing jhānā;
Always firm and energetic, dwell with [such] wise ones". [218]

Tikanipāto niṭṭhito. – Chapter of Threes is finished.

Tatruddānaṃ –
Aṅgaṇiko bhāradvājo, paccayo bākulo isi;
Dhaniyo mātaṅgaputto, sobhito vāraṇo isi.

Vassiko ca yasojo ca, sāṭimattiyupāli ca;
Uttarapālo abhibhūto, gotamo hāritopi ca.

Thero tikanipātamhi, nibbāne vimalo kato;
Aṭṭhatālīsa gāthāyo, therā soḷasa kittitāti.

There said –
Aṅgaṇika Bhāradvāja, Paccaya Bākula the sage;
Dhaniya Mātaṅgaputta, Sobhita Vāraṇa the sage.

Vassika and Yasoja too, Sāṭimattiya-Upāli too;
Uttarapāla Abhibhūta, Gotama Hārita too.

Elder bhikkhu in the chapter of threes, in Nibbāna, Vimala;
Forty-eight verses, proclaimed by sixteen elder bhikkhus.



4. Catukanipāto – Chapter of Fours

4.1 *Paṭhamavaggo* – First Section [219]

4.1.1 *(186) Nāgasamālattheragāthā* – Verses of Elder Bhikkhu Nāgasamāla (Tender)

What Elder Bhikkhu Nāgasamāla saw on alms-round:

V267 *"Alaṅkatā suvasanā, mālinī candanussadā;*
Majjhe mahāpathe nārī, turiye naccati naṭṭakī.

"Decorated, well-dressed, garlanded, anointed with sandalwood paste;
In the middle of the highway, a dancer was dancing to the music. [220]

V268 *"Piṇḍikāya paviṭṭhohaṃ, gacchanto naṃ udikkhisaṃ;*
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

"I entered for alms-round, while going I saw her;
Decorated, well-dressed, set like a noose of death. [221]

V269 *"Tato me manasīkāro, yoniso udapajjatha;*
Ādīnavo pāturahu, nibbidā samatiṭṭhatha [sampatiṭṭhatha (ka.)].

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [222]

V270 *"Tato cittaṃ vimucci me, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Nāgasamālo thero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [223]

4.1.2 *(187) Bhaguttheragāthā* – Verses of Elder Bhikkhu Bhagu (named after a Seer)

Elder Bhikkhu Bhagu answering Lord Buddha:

V271 *"Ahaṃ middhena pakato, vihārā upanikkhamiṃ;*
Caṅkamaṃ abhiruhanto, tattheva papatiṃ chamā.

"Overcome by torpor, I left the monastic dwelling;
Climbing to the walking place, there and then I fell on the ground. [224]

V272 *"Gattāni parimajjitvā, punapāruyha caṅkamaṃ;*
Caṅkame caṅkamiṃ sohaṃ, ajjhattaṃ susamāhito.

"Having massaged the limbs, I climbed again to the walking place;
Walking there, I was internally well-restrained. [225]

V273 *"Tato me manasīkāro, yoniso udapajjatha;*
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [226]

V274 *"Tato cittaṃ vimucci me, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Bhagutthero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [227]

4.1.3 *(188) Sabhiyattheragāthā* – Verses of Elder Bhikkhu Sabhiya (Born in the Council Hall)

Elder Bhikkhu Sabhiya exhorting Devadatta's faction:

V275 *[dha. pa. 6 dhammapadepi] "Pare ca na vijānanti, mayamettha yamāmase;*
Ye ca tattha vijānanti, tato sammanti medhagā.

"Others don't know, we are subject to death here;
Those who know thus, thereupon end the quarrels. [228]

V276 *"Yadā ca avijānantā, iriyantyamarā viya;*
Vijānanti ca ye dhammaṃ, āturesu anāturā.

"Not knowing thus, they act like [they are] undying;
Those who know this Dhamma, are healthy among the ill. [229]

V277 *"Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;*
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

"Whatever is lax kammā, whatever practices are fully defiled;
[Whatever] A doubtful faring of the holy-life, is not of great fruit. [230]

V278 *"Yassa sabrahmacārīsu, gāravo nūpalabbhati;*
Ārakā hoti saddhammā, nabhaṃ puthaviyā yathā"ti.
... Sabhiyo thero ...

"Whoever for a co-farer of the holy-life, hasn't gained respect;
[He] Is as remote from good Dhamma, as sky is from the earth". [231]

4.1.4 *(189) Nandakattheragāthā* – Verses of Elder Bhikkhu Nandaka (Rejoicer)

Elder Bhikkhu Nandaka to his former wife:

V279 *"Dhiratthu pūre duggandhe, mārapakkhe avassute;*
Navasotāni te kāye, yāni sandanti sabbadā.

"Fie on you, filled with evil-smelling, siding with death, lustful;
The nine streams in your body, are always flowing.

V280 *"Mā purāṇaṃ amaññittho, māsādesi tathāgate;*
Saggepi te na rajjanti, kimaṅgaṃ pana [kimaṅga pana (sī.)] mānuse.

"Don't believe in the old, don't sink in [Teaching of] Tathāgata [Lord Buddha];
They are not impassioned by heavens, far less with human [world].

V281 *"Ye ca kho bālā dummedhā, dummantī mohapārutā;*
Tādisā tattha rajjanti, mārakhittamhi bandhane.

"Whoever here are fools and unintelligent, unhappy-minded covered by delusion;
There those get impassioned, in the ties cast by Māra. [232]

V282 *"Yesaṃ rāgo ca doso ca, avijjā ca virājitā;*
Tādī tattha na rajjanti, chinnasuttā abandhanā"ti.
... Nandako thero ...

"Whoever has lust and hate, and ignorance too fully removed;
They don't get impassioned there, leashless untied ones".

4.1.5 *(190) Jambukattheragāthā* – Verses of Elder Bhikkhu Jambuka (Jackal)

V283 *"Pañcapaññāsavassāni, rajojallamadhārayiṃ;*
Bhuñjanto māsikaṃ bhattaṃ, kesamassuṃ alocayiṃ.

"For fifty-five years, I was caked in dust and mud;
I used to eat very little [monthly], plucking out hair and beard. [233]

V284 *"Ekapādena aṭṭhāsiṃ, āsanaṃ parivajjayiṃ;*
Sukkhagūthāni ca khādiṃ, uddesañca na sādiyiṃ.

"I stood on one foot, completely forsaking [sitting on] seat;
I ate dry dung too, I didn't accept invitations [to eat].

V285 *"Etādisaṃ karitvāna, bahuṃ duggatigāminaṃ;*
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

"Having done many such deeds, much leading to bad destinations;
Carried-away by the great flood, I came to Lord Buddha for refuge. [234]

V286 *"Saraṇagamanaṃ passa, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Jambuko thero ...

"See the going for refuge, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [235]

4.1.6 *(191) Senakattheragāthā* – Verses of Elder Bhikkhu Senaka (Hawk)

V287 *"Svāgataṃ vata me āsi, gayāyaṃ gayaphagguyā;*
Yaṃ addasāsiṃ sambuddhaṃ, desentaṃ dhammamuttamaṃ.

"Verily welcome was my coming, to Gayā, to Gayā-Phaggu river;
Where I saw the self-enlightened one [Lord Buddha], preaching the best Dhammā. [236]

V288 *"Mahappabhaṃ gaṇācariyaṃ, aggapattaṃ vināyakaṃ;*
Sadevakassa lokassa, jinaṃ atuladassanaṃ.

"Greatly radiant, Teacher of a group, gone to the foremost, great leader;
Of the world including devā worlds, the Victor, seer of unequalled.

V289 *"Mahānāgaṃ mahāvīraṃ, mahājutimanāsavaṃ;*
Sabbāsavaparikkhīṇaṃ, satthāramakutobhayaṃ.

"Great Nāga, great hero, the great light, taintless;
With all taints completely ended, fearless Teacher [Lord Buddha].

V290 *"Cirasaṃkiliṭṭhaṃ vata maṃ, diṭṭhisandānabandhitaṃ*
[sandhitaṃ (sī. syā.), sanditaṃ (pī. sī. aṭṭha.)];
Vimocayi so bhagavā, sabbaganthehi senaka"nti.
... Senako thero ...

"Fully defiled for a long-time I was, tied by chain of views;
He the Blessed One [Lord Buddha] freed, Senaka from all bonds". [237]

4.1.7 *(192) Sambhūtattheragāthā* – Verses of Elder Bhikkhu Sambhūta (Arisen)

Elder Bhikkhu Sambhūta at the Vesālī Council:

V291 *"Yo dandhakāle tarati, taraṇīye ca dandhaye;*
Ayoni [ayoniso (syā.)] saṃvidhānena, bālo dukkhaṃ nigacchati.

"One who crosses at sluggish time, and is sluggish at crossing time;
Performing inappropriately, the fool goes to suffering. [238]

V292 *"Tassatthā parihāyanti, kāḷapakkheva candimā;*
Āyasakyañca [āyasasyañca (sī.)] pappoti, mittehi ca virujjhati.

"His benefit decays, like moon in the dark fortnight;
He reaches much disrepute, and is opposed by friends.

V293 *"Yo dandhakāle dandheti, taraṇīye ca tāraye;*
Yoniso saṃvidhānena, sukhaṃ pappoti paṇḍito.

"One who is sluggish at sluggish time, and crosses at crossing time;
Performing appropriately, the wise reaches happiness.

V294 *"Tassatthā paripūrenti, sukkapakkheva candimā;*
Yaso kittiñca pappoti, mittehi na virujjhatī"ti.
... Sambhūto thero ...

"His benefit grows, like moon in the bright fortnight;
He reaches much fame and repute, is unopposed by friends".

4.1.8 *(193) Rāhulattheragāthā* – Verses of Elder Bhikkhu Rāhula (Bond)

V295 *"Ubhayeneva sampanno, rāhulabhaddoti maṃ vidū;*
Yañcamhi putto buddhassa, yañca dhammesu cakkhumā.

"Endowed in both ways, I am known as Rāhula the Good One;
Because I am son of Lord Buddha, and because I am a seer of Dhammā.

V296 *"Yañca me āsavā khīṇā, yañca natthi punabbhavo;*
Arahā dakkhiṇeyyomhi, tevijjo amataddaso.

"Because my taints have ended, and because there is no further becoming;
I am an arahant, worthy of offerings, triple-knowledge bearer, seer of undying. [239]

V297 *"Kāmandhā jālapacchannā, taṇhāchādanachāditā;*
Pamattabandhunā baddhā, macchāva kumināmukhe.

"Blinded by sensual pleasures, covered by the web, covered with covering of craving;
Tied by the kinsman of heedless, like fish at the entrance of trap. [240]

V298 *"Taṃ kāmaṃ ahamujjhitvā, chetvā mārassa bandhanaṃ;*
Samūlaṃ taṇhamabbuyha, sītibhūtosmi nibbuto"ti.
... Rāhulo thero ...

"Having abandoned those sensual pleasures, having cut the ties of Māra;
Having pulled-out craving with root, I have become cool, liberated".

4.1.9 *(194) Candanattheragāthā* – Verses of Elder Bhikkhu Candana (Sandalwood)

Elder Bhikkhu Candana answering a companion bhikkhu:

V299 *"Jātarūpena sañchannā [pacchannā (sī.)], dāsīgaṇapurakkhatā;*
Aṅkena puttamādāya, bhariyā maṃ upāgami.

"Decked with gold, surrounded by an assembly of maid-servants;
Holding son on the hip, my wife approached [me].

V300 *"Tañca disvāna āyantiṃ, sakaputtassa mātaraṃ;*
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

"Having seen her coming, my son's mother;
Decorated, well-dressed, set like a noose of death. [241]

V301 *"Tato me manasīkāro, yoniso udapajjatha;*
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [242]

V302 *"Tato cittaṃ vimucci me, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Candano thero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [243]

4.1.10 *(195) Dhammikattheragāthā* – Verses of Elder Bhikkhu Dhammika (Dhamma-Follower)

Lord Buddha exhorting Elder Bhikkhu Dhammika:

V303 *[jā. 1.10.102 jātakepi] "Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahati;*
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

"Dhamma indeed protects the Dhamma-farer, Dhamma well-fared brings happiness;
This the benefit of Dhamma well-fared, Dhamma-farer doesn't go to bad destination. [244]

V304 *[jā. 1.15.385] "Nahi dhammo adhammo ca, ubho samavipākino;*
Adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ.

"Neither Dhamma nor not-Dhamma, both are of the same result;
Not-Dhamma leads to hell, Dhamma brings to good destination. [245]

V305 *"Tasmā hi dhammesu kareyya chandaṃ, iti modamāno sugatena tādinā;*
Dhamme ṭhitā sugatavarassa sāvakā, nīyanti dhīrā saraṇavaraggagāmino.

"Therefore delight in the Dhamma, rejoice in the well-gone one, thus one;
Standing in the Dhamma, disciples of the highest of the well-gone ones, the patient ones are lead to the highest and foremost refuge.

V306 *"Vipphoṭito gaṇḍamūlo, taṇhājālo samūhato;*
So khīṇasaṃsāro na catthi kiñcanaṃ, Cando yathā dosinā puṇṇamāsiya"nti.
... Dhammiko thero ...

"Lanced is the root of boil, net of craving has been fully destroyed;
He is roundless and has nothing, like blemish-less moon on the full-moon night". [246]

4.1.11 *(196) Sappakattheragāthā* – Verses of Elder Bhikkhu Sappaka (Snake)

Elder Bhikkhu Sappaka to his relatives:

V307 *"Yadā balākā sucipaṇḍaracchadā, kāḷassa meghassa bhayena tajjitā;*
Palehiti ālayamālayesinī, tadā nadī ajakaraṇī rameti maṃ.

"When cranes with pure white wings, frightened by the fear of dark rain;
Escape from place to place, then the river Ajakaraṇī delights me. [247]

V308 *"Yadā balākā suvisuddhapaṇḍarā, kāḷassa meghassa bhayena tajjitā;*
Pariyesati leṇamaleṇadassinī, tadā nadī ajakaraṇī rameti maṃ.

"When cranes with clean white [wings], frightened by the fear of dark rain;
Seek a cave, and not see a cave, then the river Ajakaraṇī delights me.

V309 *"Kaṃ nu tattha na ramenti, jambuyo ubhato tahiṃ;*
Sobhenti āpagākūlaṃ, mama leṇassa [mahāleṇassa (syā. ka.)] pacchato.

"Whom do they not delight, the Jambu trees [standing] on both sides there?
Resplendent with them are the river banks, in the backside of my cave.

V310 *"Tā matamadasaṅghasuppahīnā, Bhekā mandavatī panādayanti;*
'Nājja girinadīhi vippavāsasamayo, Khemā ajakaraṇī sivā surammā"'ti.

... Sappako thero ...

"They the proud, intoxicated, company abandoned, frogs are slowly croaking;
'Today is not the time to be absent from the hill-torrent, auspicious refuge is [River] Ajakaraṇī, really delightful ' ".

4.1.12 *(197) Muditattheragāthā* – Verses of Elder Bhikkhu Mudita (Altruistic Joy)

Elder Bhikkhu Mudita answering companion bhikkhus:

V311 *"Pabbajiṃ jīvikatthohaṃ, laddhāna upasampadaṃ;*
Tato saddhaṃ paṭilabhiṃ, daḷhavīriyo parakkamiṃ.

"I ordained for livelihood, and obtained higher ordination;
There I gained confidence, strong and energetic, greatly exerting. [248]

V312 *"Kāmaṃ bhijjatuyaṃ kāyo, maṃsapesī visīyaruṃ [visiyantu (ka.)];*
Ubho jaṇṇukasandhīhi, jaṅghāyo papatantu me.

"Let my body breakup, let my flesh be dissolved;
From both knee-joints, let my legs fall-off.

V313 *"Nāsissaṃ na pivissāmi, vihārā ca na nikkhame;*
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate.

"Neither shall I eat nor shall I drink, nor shall I leave the monastic dwelling;
Nor shall I lie down on the bed, while the dart of craving is undestroyed. [249]

V314 *"Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Mudito thero ...

"Thus was I dwelling, see the energy and great exertion;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [250]

Catukkanipāto niṭṭhito. – Chapter of Fours is finished.

Tatruddānaṃ –
Nāgasamālo bhagu ca, sabhiyo nandakopi ca;
Jambuko senako thero, sambhūto rāhulopi ca.

Bhavati candano thero, dasete [idāni naveva therā dissanti]
buddhasāvakā;

Dhammiko sappako thero, mudito cāpi te tayo;
Gāthāyo dve ca paññāsa, therā sabbepi terasāti [idāni dvādaseva therā dissanti].

There said –

Nāgasamāla and Bhagu, Sabhiya and Nandaka too;
Jambuka Senaka elder bhikkhu, Sambhūta and Rāhula too.

There is Candana elder bhikkhu, the ten disciples of Lord Buddha;
Dhammika Sappaka elder bhikkhu, Mudita too, those three;
Verses are two-and-fifty, total of thirteen elder bhikkhus. [251]

5. Pañcakanipāto – Chapter of Fives

5.1 *Paṭhamavaggo* – First Section [252]

5.1.1 *(198) Rājadattattheragāthā* – Verses of Elder Bhikkhu Rājadatta (Given by King Vessavaṇa)

Elder Bhikkhu Rājadatta observing the dead body of his favorite courtesan:

V315 *"Bhikkhu sivathikaṃ [sīvathikaṃ (sī. syā. pī.)] gantvā, addasa itthimujjhitaṃ;*
Apaviddhaṃ susānasmiṃ, khajjantiṃ kimihī phuṭaṃ.

"Having gone to the charnel ground, bhikkhu saw an abandoned woman;
Discarded in the cemetery, being eaten by worms. [253]

V316 *"Yañhi eke jigucchanti, mataṃ disvāna pāpakaṃ;*
Kāmarāgo pāturahu, andhova savatī [vasatī (sī.)] ahuṃ.

"Where one would be disgusted, having seen the dead, evil;
Lust for sensual pleasures manifested, like I was blind to the flowing [body].

V317 *"Oraṃ odanapākamhā, tamhā ṭhānā apakkamiṃ;*
Satimā sampajānohaṃ, ekamantaṃ upāvisiṃ.

"Faster than the cooking [of] a little rice, I left from that place;
Mindful and clearly knowing, I sat down on one side.

V318 *"Tato me manasīkāro, yoniso udapajjatha;*
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [254]

V319 *"Tato cittaṃ vimucci me, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Rājadatto thero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [255]

5.1.2 *(199) Subhūtattheragāthā* – Verses of Elder Bhikkhu Subhūta (Well Arisen)

V320 *"Ayoge yuñjamattānaṃ, puriso kiccamicchako [kiccamicchato (sī.), kiccamicchayaṃ (katthaci)];*
Caraṃ ce nādhigaccheyya, 'taṃ me dubbhagalakkhaṇaṃ'.

"Yoking oneself to something not to be done, a man wishing something;
While faring doesn't attain it, [he thinks] 'this is a sign of my bad luck'. [256]

V321 *"Abbūḷhaṃ aghagataṃ vijitaṃ, ekañce ossajeyya kalīva siyā;*
Sabbānipi ce ossajeyya andhova siyā, samavisamassa adassanato.

"Having pulled-out and won over the grief, giving up [victory] is like a misfortune;
Giving up all [victories] would be like blind, not knowing what is even and what is uneven.

V322 *"Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;*
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

"He should say what he will do, what he wouldn't do he shouldn't say;
When a non-doer speaks, he is known fully by the wise. [257]

V323 *[dha. pa. 51 dhammapadepi] "Yathāpi ruciraṃ pupphaṃ,*
vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsitā vācā, aphalā hoti akubbato.

"Like a pleasant flower, beautiful and scentless;
Fruitless like that is the well-spoken word, of a non-doer. [258]

V324 *[dha. pa. 52] "Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ*
sugandhakaṃ [sagandhakaṃ (sī. syā. pī.)];
Evaṃ subhāsitā vācā, saphalā hoti kubbato"ti [sakubbato (sī. pī.), sukubbato (syā.)].

... Subhūto thero ...

"Like a pleasant flower, beautiful and scented;
Fruitful like that is the well-spoken word, of a doer". [259]

5.1.3 *(200) Girimānandattheragāthā* – Verses of Elder Bhikkhu Girimānanda (Happy on Mountain)

V325 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Tassaṃ viharāmi vūpasanto, atha ce patthayasī pavassa deva.

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell appeased, so rain as you aspire, O deva. [260]

V326 *"Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;*
Tassaṃ viharāmi santacitto, atha ce patthayasī pavassa deva.

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell with a peaceful mind, so rain as you aspire, O deva.

V327 *"Vassati devo ...pe... tassaṃ viharāmi vītarāgo ...pe...*

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell lustless, so rain as you aspire, O deva.

V328 *"Vassati devo ...pe... tassaṃ viharāmi vītadoso ...pe...*

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell hateless, so rain as you aspire, O deva.

V329 *"Vassati devo ...pe... tassaṃ viharāmi vītamoho;*
Atha ce patthayasī pavassa devā"ti.
... Girimānando thero ...

"Deva rains down like a song, my hut is covered, pleasant and windless;
There I dwell delusionless, so rain as you aspire, O deva".

5.1.4 *(201) Sumanattheragāthā* – Verses of Elder Bhikkhu Sumana (Glad Mind)

Elder Bhikkhu Sumana to his Maternal Uncle Bhikkhu:

V330 *"Yaṃ patthayāno dhammesu, upajjhāyo anuggahi;*
Amataṃ abhikaṅkhantaṃ, kataṃ kattabbakaṃ mayā.

"Aspiring for the Dhamma, I was helped by the preceptor;
Awaiting for the undying, I did what had to be done by me. [261]

V331 *"Anuppatto sacchikato, sayaṃ dhammo anītiho;*
Visuddhiñāṇo nikkaṅkho, byākaromi tavantike.

"I have reached and realized, by myself the Dhamma, not by hearsay;
One with knowledge of purification, doubtless, I declare it near you.

V332 *"Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;*
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.

"I know my previous abodes, divine eye is fully purified;
I have reached the good goal [Nibbāna], Lord Buddha's Teaching has been done. [262]

V333 *"Appamattassa me sikkhā, sussutā tava sāsane;*
Sabbe me āsavā khīṇā, natthi dāni punabbhavo.

"Heedful trainee I was, well-learned in your Teaching;
All my taints have ended, there is no further becoming now.

V334 *"Anusāsi maṃ ariyavatā, anukampi anuggahi;*
Amogho tuyhamovādo, antevāsimhi sikkhito"ti.
... Sumano thero ...

"You taught me the noble practice, compassionately and helpfully;
Fruitful was your exhortation, I am a trained student".

5.1.5 *(202) Vaḍḍhattheragāthā* – Verses of Elder Bhikkhu Vaḍḍha (Increase, Growth)

Elder Bhikkhu Vaḍḍha praising his Mother:

V335 *"Sādhū hi kira me mātā, patodaṃ upadaṃsayi;*
Yassāhaṃ vacanaṃ sutvā, anusiṭṭho janettiyā;
Āraddhavīriyo pahitatto, patto sambodhimuttamaṃ.

"My mother said good, stinging me with goad;
Having heard whose words, taught by mother;
Firm and energetic, resolute, I reached the best self-enlightenment. [263]

V336 *"Arahā dakkhiṇeyyomhi, tevijjo amataddaso;*
Jetvā namucino senaṃ, viharāmi anāsavo.

"I am an arahant, worthy of offerings, triple-knowledge bearer, seer of undying;
Having won the army of Namuci [Māra], I dwell taintless. [264]

V337 *"Ajjhattañca bahiddhā ca, ye me vijjiṃsu āsavā;*
Sabbe asesā ucchinnā, na ca uppajjare puna.

"Internally and externally too, whatever taints were seen in me;
All have been cut-off without remainder, nor will they arise again. [265]

V338 *"Visāradā kho bhaginī, etamatthaṃ abhāsayi;*
'Apihā nūna mayipi, vanatho te na vijjati'.

"Like an expert the sister, said for this reason;
'Surely [you are] greedless even for me, no defilements are seen in you'. [266]

V339 *"Pariyantakataṃ dukkhaṃ, antimoyaṃ samussayo;*
Jātimaraṇasaṃsāro, natthi dāni punabbhavo"ti.
... Vaḍḍho thero ...

"Having made a complete end of suffering, this is the last body;
[Going thru] Birth-death and round of existences, there is no further becoming now". [267]

5.1.6 *(203) Nadīkassapattheragāthā* – Verses of Elder Bhikkhu Nadīkassapa (Kassapa of River)

V340 *"Atthāya vata me buddho, nadiṃ nerañjaraṃ agā;*
Yassāhaṃ dhammaṃ sutvāna, micchādiṭṭhiṃ vivajjayiṃ.

"Verily for my benefit Lord Buddha, came to river Nerañjarā;
Having heard his Dhamma, my wrong view was fully forsaken. [268]

V341 *"Yajiṃ uccāvace yaññe, aggihuttaṃ juhiṃ ahaṃ;*
'Esā suddhī'ti maññanto, andhabhūto [andhībhūto (ka.)] puthujjano.

"Sacrificing in various ways in the sacrificial altar, I sacrificed to fire-altar too;
Believing 'this is cleansing', I was a vision-less worldly person.

V342 *"Diṭṭhigahanapakkhando [pakkhanto (sī.), pakkhanno (syā. pī.)], parāmāsena mohito;*
Asuddhiṃ maññisaṃ suddhiṃ, andhabhūto aviddasu.

"Boasting and holding [speculative] views, deluded by attachments;
Believing non-cleansing to be cleansing, I was a vision-less ignorant person.

V343 *"Micchādiṭṭhi pahīnā me, bhavā sabbe padālitā [vidālitā (ka.)];*
Juhāmi dakkhiṇeyyaggiṃ, namassāmi tathāgataṃ.

"I have abandoned wrong views, all becomings are shattered;
I sacrifice to the fire worthy of offerings, I venerate the Tathāgata.

V344 *"Mohā sabbe pahīnā me, bhavataṇhā padālitā;*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo"ti.
... Nadīkassapo thero ...

"I have abandoned all delusions, all craving for becoming is shattered;
Fully ended is birth and the round of existences, there is no further becoming now". [269]

5.1.7 *(204) Gayākassapattheragāthā* – Verses of Elder Bhikkhu Gayākassapa (Kassapa of Gayā)

V345 *"Pāto majjhanhikaṃ sāyaṃ, tikkhattuṃ divasassahaṃ;*
Otariṃ udakaṃ sohaṃ, gayāya gayaphagguyā.

"Morning noon and evening, three times in the day;
I went down in the water, to Gayā, to Gayā-Phaggu river. [270]

V346 *"'Yaṃ mayā pakataṃ pāpaṃ, pubbe aññāsu jātisu;*
Taṃ dānīdha pavāhemi', evaṃdiṭṭhi pure ahuṃ.

" 'Whatever evil deeds were done by me, in other previous lives;
I wash them off herewith', such view I had in the past. [271]

V347 *"Sutvā subhāsitaṃ vācaṃ, dhammatthasahitaṃ padaṃ;*
Tathaṃ yāthāvakaṃ atthaṃ, yoniso paccavekkhisaṃ;

"Having heard the well-spoken word, Dhamma with meaning;
The true meaning of it, I appropriately contemplated.

V348 *"Ninhātasabbapāpomhi, nimmalo payato suci;*
Suddho suddhassa dāyādo, putto buddhassa oraso.

"Purged of all evil I am, without impurities, purified, clean;
Purified, an inheritor of the purified, a true son of Lord Buddha.

V349 *"Ogayhaṭṭhaṅgikaṃ sotaṃ, sabbapāpaṃ pavāhayiṃ;*
Tisso vijjā ajjhagamiṃ, kataṃ buddhassa sāsana"nti.
... Gayākassapo thero ...

"Plunged into the [Noble] Eightfold Stream, all evils have been washed away;
Three knowledges have been attained, Lord Buddha's Teaching has been done". [272]

5.1.8 *(205) Vakkalittheragāthā* – Verses of Elder Bhikkhu Vakkali (Bark Wearer)

Lord Buddha:

V350 *"Vātarogābhinīto tvaṃ, viharaṃ kānane vane;*
Paviṭṭhagocare lūkhe, kathaṃ bhikkhu karissasi.

"Ill with wind humor you are, dwelling in the garden and forest;
Having entered the rough alms-refuge, what will you do, O bhikkhu"? [273]

Elder Bhikkhu Vakkali:

V351 *"Pītisukhena vipulena, pharamāno samussayaṃ;*
Lūkhampi abhisambhonto, viharissāmi kānane.

"With much rapture and happiness, pervading my body;
Eating even the rough [food], I shall dwell in the garden. [274]

V352 *"Bhāvento satipaṭṭhāne, indriyāni balāni ca;*
Bojjhaṅgāni ca bhāvento, viharissāmi kānane.

"Developing establishments of mindfulness, faculties and powers too;
Developing factors of enlightenment, I shall dwell in the garden. [275]

V353 *"Āraddhavīriye pahitatte, niccaṃ daḷhaparakkame*
[āraddhavīriyo pahitatto, niccaṃ daḷhaparakkamo (sī.)];
Samagge sahite disvā, viharissāmi kānane.

"Firm and energetic, resolute, always striving greatly;
Having seen the harmonious and united, I shall dwell in the garden.

V354 *"Anussaranto sambuddhaṃ, aggaṃ dantaṃ samāhitaṃ;*
Atandito rattindivaṃ, viharissāmi kānane"ti.
... Vakkalitthero ...

"Recollecting the self-enlightened [Lord Buddha], foremost, tamed, restrained;
Unremittingly night and day, I shall dwell in the garden". [276]

5.1.9 *(206) Vijitasenattheragāthā* – Verses of Elder Bhikkhu Vijitasena (Conqueror of Army)

Elder Bhikkhu Vijitasena exhorting himself:

V355 *"Olaggessāmi te citta, āṇidvāreva hatthinaṃ;*
Na taṃ pāpe niyojessaṃ, kāmajāla [kāmajālaṃ (syā.)] sarīraja [sarīrajaṃ (syā. ka.)].

"I will restrain you, O mind, like an elephant by a bolted-door;
You should not engage in evil, web of sensual pleasures, passion. [277]

V356 *"Tvaṃ olaggo na gacchasi [na gañchisi (pī)], dvāravivaraṃ gajova alabhanto;*
Na ca cittakali punappunaṃ, pasakka [pasahaṃ (sī. syā. pī.)] pāparato carissasi.

"Restrained you will not go, like an elephant not gaining an open door;
Evil-mind not again and again, will you dwell mastering and delighting in evil.

V357 *"Yathā kuñjaraṃ adantaṃ, navaggahamaṅkusaggaho;*
Balavā āvatteti akāmaṃ, evaṃ āvattayissaṃ taṃ.

"Like an elephant untamed and newly-taken, by the mahout;
Is turned strongly against its will, thus I shall turn you around.

V358 *"Yathā varahayadamakusalo, sārathi pavaro dameti ājaññaṃ;*
Evaṃ damayissaṃ taṃ, patiṭṭhito pañcasu balesu.

"Like a highest and skillful horse trainer, the excellent charioteer taming a thoroughbred;
Thus shall I tame you, established in the five powers. [278]

V359 *"Satiyā taṃ nibandhissaṃ, payutto te damessāmi [payatatto vodapessāmi (sī.)];*
Vīriyadhuraniggahito, na yito dūraṃ gamissase cittā"ti.
... Vijitaseno thero ...

"Binding you by mindfulness, purified I shall tame you;
Restrained by the yoke of energy, you will not go far here, O mind".

5.1.10 *(207) Yasadattattheragāthā* – Verses of Elder Bhikkhu Yasadatta (Given to Reputation)

Lord Buddha exhorting Elder Bhikkhu Yasadatta:

V360 *"Upārambhacitto dummedho, suṇāti jinasāsanaṃ;*
Ārakā hoti saddhammā, nabhaso pathavī yathā.

"Reproachable-minded, unwise, listens to the Teaching of the Victor;
He is as remote from the good Dhamma, as earth is from the sky. [279]

V361 *"Upārambhacitto dummedho, suṇāti jinasāsanaṃ;*
Parihāyati saddhammā, kāḷapakkheva candimā.

"Reproachable-minded, unwise, listens to the Teaching of the Victor;
He completely decays the good Dhamma, like moon in the dark fortnight.

V362 *"Upārambhacitto dummedho, suṇāti jinasāsanaṃ;*
Parisussati saddhamme, maccho appodake yathā.

"Reproachable-minded, unwise, listens to the Teaching of the Victor;
He dries up in the good Dhamma, like a big fish in little water. [280]

V363 *"Upārambhacitto dummedho, suṇāti jinasāsanaṃ;*
Na virūhati saddhamme, khette bījaṃva pūtikaṃ.

"Reproachable-minded, unwise, listens to the Teaching of the Victor;
He doesn't grow in the good Dhamma, like a foul seed [planted] in a field. [281]

V364 *"Yo ca tuṭṭhena cittena, suṇāti jinasāsanaṃ;*
Khepetvā āsave sabbe, sacchikatvā akuppataṃ;
Pappuyya paramaṃ santiṃ, parinibbātināsavo"ti.
... Yasadatto thero ...

"Whoever with a satisfied mind, listens to the Teaching of the Victor;
Having eradicated all taints, having realized the unwavering [Nibbāna];
Having reached the highest peace, is completely liberated without taints".

5.1.11 *(208) Soṇakuṭikaṇṇattheragāthā* – Verses of Elder Bhikkhu Soṇa Kuṭikaṇṇa (Golden Millionaire)

V365 *"Upasampadā ca me laddhā, vimutto camhi anāsavo;*
So ca me bhagavā diṭṭho, vihāre ca sahāvasiṃ.

"I gained the higher ordination, and I am fully-freed, taintless;
And I have seen the Blessed One, and dwelt together with him. [282]

V366 *"Bahudeva rattiṃ bhagavā, abbhokāsetināmayi;*
Vihārakusalo satthā, vihāraṃ pāvisī tadā.

"Until late in the night the Blessed One, spent time in the open;
Skillful in dwellings the Teacher [Lord Buddha], entered the dwelling then.

V367 *"Santharitvāna saṅghāṭiṃ, seyyaṃ kappesi gotamo;*
Sīho selaguhāyaṃva, pahīnabhayabheravo.

"Having spread the outer double-robe, correctly lies down the Gotama;
Like a lion in a rock-cave, having abandoned fear and fright.

V368 *"Tato kalyāṇavākkaraṇo, sammāsambuddhasāvako;*
Soṇo abhāsi saddhammaṃ, buddhaseṭṭhassa sammukhā.

"There addressing pleasantly, disciple of the rightly self-enlightened one [Lord Buddha];
Soṇa spoke the good Dhamma, in presence of Lord Buddha the best.

V369 *"Pañcakkhandhe pariññāya, bhāvayitvāna añjasaṃ;*
Pappuyya paramaṃ santiṃ, parinibbissatyanāsavo"ti.
... Soṇo kuṭikaṇṇathero ...

"[One to whom] Five aggregates are completely known, having developed the Path;
Having reached the highest peace, will be completely liberated without taints". [283]

5.1.12 *(209) Kosiyattheragāthā* – Verses of Elder Bhikkhu Kosiya (Owl, of Kosiya Clan)

V370 *"Yo ve garūnaṃ vacanaññu dhīro, vase ca tamhi janayetha pemaṃ;*
So bhattimā nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

"Whoever knowing their Teacher's words, patient one, should dwell in it generating love;
That devoted one is called wise, having known the Dhamma he will be distinguished. [284]

V371 *"Yaṃ āpadā uppatitā uḷārā, nakkhambhayante paṭisaṅkhayantaṃ;*
So thāmavā nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

"One who for arrived, arisen, great [misfortunes], erases even fingernail worth of fear for them;
That resolute one is called wise, having known the Dhamma he will be distinguished.

V372 *"Yo ve samuddova ṭhito anejo, gambhīrapañño nipuṇatthadassī;*
Asaṃhāriyo nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

"Whoever is standing like sea, imperturbable,
unfathomably wise, a skillful seer of benefit;
That unconquerable one is called wise, having known the
Dhamma he will be distinguished.

V373 *"Bahussuto dhammadharo ca hoti, dhammassa hoti anudhammacārī;*
So tādiso nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

"Learned and bearer of Dhamma, and a farer of dhamma in every way;
That thus one is called wise, having known the Dhamma he will be distinguished.

V374 *"Atthañca yo jānāti bhāsitassa, atthañca ñatvāna tathā karoti;*
Atthantaro nāma sa hoti paṇḍito, ñatvā ca dhammesu visesi assā"ti.

... Kosiyo thero ...

"Whoever knows the meaning of what is said, and knowing the meaning acts accordingly;
That one crossed-over to the benefit is called wise, having known the Dhamma he will be distinguished".

Pañcakanipāto niṭṭhito. – Chapter of Fives is finished.

Tatruddānaṃ –
Rājadatto subhūto ca, girimānandasumanā;
Vaḍḍho ca kassapo thero, gayākassapavakkalī.
Vijito yasadatto ca, soṇo kosiyasavhayo;
Saṭṭhi ca pañca gāthāyo, therā ca ettha dvādasāti.

There said –
Rājadatta Subhūta too, Girimānanda-Sumana;
Vaḍḍha and Kassapa elder bhikkhu, Gayākassapa-Vakkalī.
Vijita Yasadatta too, Soṇa, one named Kosiya;
Sixty-and-five are the verses, and elder bhikkhus here are twelve. [285]

6. Chakkanipāto – Chapter of Sixes

6.1 *Paṭhamavaggo* – First Section [286]

6.1.1 *(210) Uruveḷakassapattheragāthā* – Verses of Elder Bhikkhu Uruveḷakassapa (Kassapa of Uruveḷa)

V375 *"Disvāna pāṭihīrāni, gotamassa yasassino;*
Na tāvāhaṃ paṇipatiṃ, issāmānena vañcito.

"Having seen the miracles, of reputed Gotama;
I did not prostrate [to him], deceived by envy and conceit. [287]

V376 *"Mama saṅkappamaññāya, codesi narasārathi;*
Tato me āsi saṃvego, abbhuto lomahaṃsano.

"Understanding my intention, urged [me] the charioteer of men;
There I had deep agitation, unparalleled and hair-raising.

V377 *"Pubbe jaṭilabhūtassa, yā me siddhi parittikā;*
Tāhaṃ tadā nirākatvā [niraṃkatvā (syā. ka.)], pabbajiṃ jinasāsane.

"Previously I was a matted-hair ascetic, and had a little bit of supernormal powers;
Having discarded all that there, I ordained in the Victor's Teaching.

V378 *"Pubbe yaññena santuṭṭho, kāmadhātupurakkhato;*
Pacchā rāgañca dosañca, mohañcāpi samūhaniṃ.

"Previously satisfied with sacrifices, led by element of sensual pleasures;
Afterwards lust and hate, and delusion too I fully destroyed.

V379 *"Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;*
Iddhimā paracittaññū, dibbasotañca pāpuṇiṃ.

"I know my previous abodes, divine eye is fully purified;
I have the supernormal power to understand the mind of others, I have reached divine ear too. [288]

V380 *"Yassa catthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo"ti.
... Uruveḷakassapo thero ...

"The reason for which I ordained, from home to homelessness;
I have reached that goal, the ending of all fetters". [289]

6.1.2 *(211) Tekicchakārittheragāthā* – Verses of Elder Bhikkhu Tekicchakārī (Saved by Physicians)

Māra (dressed as field cowherd) to Elder Bhikkhu Tekicchakārī:

V381 *"Atihitā vīhi, khalagatā sālī;*
Na ca labhe piṇḍaṃ, kathamahaṃ kassaṃ.

"Paddy is harvested, rice is gone to threshing floor;
If I don't gain food, what will I do"?

Elder Bhikkhu Tekicchakārī to Māra:

V382 *"Buddhamappameyyaṃ anussara pasanno;*
Pītiyā phuṭasarīro hohisi satatamudaggo.

"Recollect the immeasurable Lord Buddha, happily;
Be with body pervaded by rapture, continuously joyful. [290]

V383 *"Dhammamappameyyaṃ anussara pasanno;*
Pītiyā phuṭasarīro hohisi satatamudaggo.

"Recollect the immeasurable Dhamma, happily;
Be with body pervaded by rapture, continuously joyful.

V384 *"Saṅghamappameyyaṃ anussara pasanno;*
Pītiyā phuṭasarīro hohisi satatamudaggo.

"Recollect the immeasurable Saṅgha, happily;
Be with body pervaded by rapture, continuously joyful.

Māra (dressed as field cowherd) to Elder Bhikkhu Tekicchakārī:

V385 *"Abbhokāse viharasi, sītā hemantikā imā ratyo;*
Mā sītena pareto vihaññittho, pavisa tvaṃ vihāraṃ
phusitaggaḷaṃ.

"You live in the open, in these cold, wintry nights;
Afflicted by cold don't get oppressed, enter your dwelling,
touching the bolt".

Elder Bhikkhu Tekicchakārī to Māra:

V386 *"Phusissaṃ catasso appamaññāyo, tāhi ca sukhito viharissaṃ;*
Nāhaṃ sītena vihaññissaṃ, aniñjito viharanto"ti.
... Tekicchakārī [tekicchakāni (sī. syā. pī.)] thero ...

"Contacting the four immeasurables, there I shall dwell happily;
I shall not be oppressed by cold, dwelling untrembling". [291]

6.1.3 *(212) Mahānāgattheragāthā* – Verses of Elder Bhikkhu Mahānāga (Nāga the Great)

Elder Bhikkhu Mahānāga exhorting the Group of Six Bhikkhus:

V387 *"Yassa sabrahmacārīsu, gāravo nūpalabbhati;*
Parihāyati saddhammā, maccho appodake yathā.

"Whoever for a co-farer of the holy-life, hasn't gained respect;
He completely decays the good Dhamma, like a big fish in a little water. [292]

V388 *"Yassa sabrahmacārīsu, gāravo nūpalabbhati;*
Na virūhati saddhamme, khette bījaṃva pūtikaṃ.

"Whoever for a co-farer of the holy-life, hasn't gained respect;
He doesn't grow in the good Dhamma, like a foul seed [planted] in a field. [293]

V389 *"Yassa sabrahmacārīsu, gāravo nūpalabbhati;*
Ārakā hoti nibbānā [nibbāṇā (sī.)], dhammarājassa sāsane.

"Whoever for a co-farer of the holy-life, hasn't gained respect;
He is far from Nibbāna, in the Teaching of the Dhamma-king [Lord Buddha].

V390 *"Yassa sabrahmacārīsu, gāravo upalabbhati;*
Na vihāyati saddhammā, maccho bavhodake [bahvodake (sī.), bahodake (syā.)] yathā.

"Whoever for a co-farer of the holy-life, has gained respect;
He doesn't decay the good Dhamma, like a big fish in a lot of water.

V391 *"Yassa sabrahmacārīsu, gāravo upalabbhati;*
So virūhati saddhamme, khette bījaṃva bhaddakaṃ.

"Whoever for a co-farer of the holy-life, has gained respect;
He grows in the good Dhamma, like a good seed [planted] in a field.

V392 *"Yassa sabrahmacārīsu, gāravo upalabbhati;*
Santike hoti nibbānaṃ [nibbāṇaṃ (sī.)], dhammarājassa sāsane"ti.

... Mahānāgo thero ...

"Whoever for a co-farer of the holy-life, has gained respect;
He is near Nibbāna, in the Teaching of the Dhamma-king [Lord Buddha]".

6.1.4 *(213) Kullattheragāthā* – Verses of Elder Bhikkhu Kulla (Family-man, Rafter)

Elder Bhikkhu Kulla on what led to his enlightenment:

V393 *"Kullo sivathikaṃ gantvā, addasa itthimujjhitaṃ;*
Apaviddhaṃ susānasmiṃ, khajjantiṃ kimihī phuṭaṃ.

"Having gone to the charnel ground, Kulla saw an abandoned woman;
Discarded in the cemetery, being eaten by worms". [294]

Lord Buddha exhorting Elder Bhikkhu Kulla:

V394 *"Āturaṃ asuciṃ pūtiṃ, passa kulla samussayaṃ;*
Uggharantaṃ paggharantaṃ, bālānaṃ abhinanditaṃ.

"Ill, impure, and foul, see Kulla this body;
Dripping and oozing, pleasing the fools".

Elder Bhikkhu Kulla on what led to his enlightenment:

V395 *"Dhammādāsaṃ gahetvāna, ñāṇadassanapattiyā;*
Paccavekkhiṃ imaṃ kāyaṃ, tucchaṃ santarabāhiraṃ.

"Holding the mirror of Dhamma, to reach understanding and vision;
I contemplated this body, vain inside and outside. [295]

V396 *"Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;*
Yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho.

"Like this is that, like that is this;
Like below is above, like above is below. [296]

V397 *"Yathā divā tathā rattiṃ, yathā rattiṃ tathā divā;*
Yathā pure tathā pacchā, yathā pacchā tathā pure.

"Like day is night, like night is day;
Like before is after, like after is before. [297]

V398 *"Pañcaṅgikena turiyena, na ratī hoti tādisī;*
Yathā ekaggacittassa, sammā dhammaṃ vipassato"ti.
... Kullo thero ...

"A five-fold musical band, doesn't bring as much delight;
As does a concentrated mind, seeing Dhamma rightly with insight". [298]

6.1.5 *(214) Mālukyaputtattheragāthā* – Verses of Elder Bhikkhu Mālukyaputta (Son of Mālukya)

Elder Bhikkhu Mālukyaputta preaching to his relatives:

V399 *"Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;*
So plavatī [plavati (sī. pī. ka.), pariplavati (syā.)] hurā huraṃ,
phalamicchaṃva vanasmi vānaro.

"For a human dwelling heedlessly, craving grows like a creeper;
He wanders here and there, like a monkey wishing for fruits in the forest. [299]

V400 *"Yaṃ esā sahate [sahati (pī. ka.)] jammī, taṇhā loke visattikā;*
Sokā tassa pavaḍḍhanti, abhivaṭṭhaṃva [abhivuṭṭhaṃva (syā.), abhivaḍḍhaṃva (ka.)] bīraṇaṃ.

"Those who bear such wretched craving, they cling to the world;
Their sorrows increase, like Bīraṇa grass in pouring rain. [300]

V401 *"Yo cetaṃ sahate [sahati (pī. ka.)] jammiṃ, taṇhaṃ loke duraccayaṃ;*
Sokā tamhā papatanti, udabindūva pokkharā.

"Those who overpower such wretched craving, hard to overcome in world;
Their sorrows fall down, like a water drop from the lotus. [301]

V402 *"Taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā;*
Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova, māro bhañji punappunaṃ.

"I tell you, O good people, to as many as are gathered here;
Dig-up the root of craving, like the root of the Bīraṇa grass;
Don't like a reed-stalk [crushed by] the stream, get crushed by Māra again and again. [302]

V403 *"Karotha buddhavacanaṃ, khaṇo vo mā upaccagā;*
Khaṇātītā hi socanti, nirayamhi samappitā.

"Do the words of Lord Buddha, don't let the moment pass;
Those who let the moment pass by sorrow, [as if] fully given to hell. [303]

V404 *"Pamādo rajo pamādo [sabbadā (sī. ka.), suttanipātaṭṭhakathāyaṃ uṭṭhānasuttavaṇṇanā oloketabbā], pamādānupatito rajo;*
Appamādena vijjāya, abbahe sallamattano"ti.
... Mālukyaputto [māluṅkyaputto (sī. syā. pī.)] thero ...

"Heedlessness is dust, heedless fallen into heedlessness is dust;
Heedfully and knowingly, pull-out your own dart". [304]

6.1.6 *(215) Sappadāsattheragāthā* – Verses of Elder Bhikkhu Sappadāsa (One with a Snake Servant)

V405 *"Paṇṇavīsativassāni, yato pabbajito ahaṃ;*
Accharāsaṅghātamattampi, cetosantimanajjhagaṃ.

"It's twenty-five years, since I was ordained;
Even for a finger-snap moment, I didn't attain mental peace. [305]

V406 *"Aladdhā cittassekaggaṃ, kāmarāgena aṭṭito [addito (syā. sī. aṭṭha.), aḍḍito (ka.)];*
Bāhā paggayha kandanto, vihārā upanikkhamiṃ [nūpanikkhamiṃ (sabbattha), dupanikkhamiṃ (?)].

"Not having gained mental concentration, distressed by lust for sensual pleasures;
With arms extended and crying, I left the monastic dwelling. [306]

V407 *"Satthaṃ vā āharissāmi, ko attho jīvitena me;*
Kathaṃ hi sikkhaṃ paccakkhaṃ, kālaṃ kubbetha mādiso.

"I will eat the steel [knife], what is the meaning of my living?
Repudiating the training, how should one like me do the time?

V408 *"Tadāhaṃ khuramādāya, mañcakamhi upāvisiṃ;*
Parinīto khuro āsi, dhamaniṃ chettumattano.

"Then having taken the razor, I sat down on the bed;
Bringing the razor closer, I guided it to cut my artery.

V409 *"Tato me manasīkāro, yoniso udapajjatha;*
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [307]

V410 *"Tato cittaṃ vimucci me, passa dhammasudhammataṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsana"nti.
... Sappadāso thero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [308]

6.1.7 *(216) Kātiyānattheragāthā* – Verses of Elder Bhikkhu Kātiyāna (of Kātiyāna Clan)

Lord Buddha exhorting Elder Bhikkhu Kātiyāna:

V411 *"Uṭṭhehi nisīda kātiyāna, mā niddābahulo ahu jāgarassu;*
Mā taṃ alasaṃ pamattabandhu, kūṭeneva jinātu maccurājā.

"Rise up from sitting, O Kātiyāna, don't sleep much, be one awake;
Don't be lazy, by deceit the king of death [Māra], the kinsman of heedlessness, wins one over. [309]

V412 *"Seyyathāpi [sayathāpi (sī. pī.)] mahāsamuddavego, evaṃ jātijarātivattate taṃ;*
So karohi sudīpamattano tvaṃ, na hi tāṇaṃ tava vijjateva aññaṃ.

"Just as if caught in the great ocean [wave], thus birth-death is overcoming you;
Therefore make a good island for yourself, no other shelter is seen for you.

V413 *"Satthā hi vijesi maggametaṃ, saṅgā jātijarābhayā atītaṃ;*
Pubbāpararattamappamatto, anuyuñjassu daḷhaṃ karohi yogaṃ.

"Teacher has won this path, overcoming attachments and fear of birth-old age;
Always heedful, being yoked to it, make strong effort.

V414 *"Purimāni pamuñca bandhanāni,*
saṅghāṭikhuramuṇḍabhikkhabhojī;
Mā khiḍḍāratiñca mā niddaṃ, anuyuñjittha jhāya kātiyāna.

"Freed from these previous ties, dressed in the outer double-robe, head shaven with a razor, living on alms-gleanings;
Not for sporting-delight, and not to sleep, being yoked do the jhāna, O Kātiyāna.

V415 *"Jhāyāhi jināhi kātiyāna, yogakkhemapathesu kovidosi;*
Pappuyya anuttaraṃ visuddhiṃ, parinibbāhisi vārināva joti.

"Do jhāna and win, O Kātiyāna, be skillful in the path of refuge from bonds;
Having reached the unsurpassed purification, be completely liberated like flame [extinguished] by water. [310]

V416 *"Pajjotakaro parittaraṃso, vātena vinamyate latāva;*
Evampi tuvaṃ anādiyāno, māraṃ indasagotta niddhunāhi;
So vedayitāsu vītarāgo, kālaṃ kaṅkha idheva sītibhūto"ti.
... Kātiyāno thero ...

"A lamp with an insignificant flame, is bent down by wind like a creeper;
Just like that unclinging, you should shake off Māra, O kinsman of the Inda;
Lustless for what is experienced, await the time, having cooled-down here itself".

6.1.8 *(217) Migajālattheragāthā* – Verses of Elder Bhikkhu Migajāla (Deer Snare)

V417 *"Sudesito cakkhumatā, buddhenādiccabandhunā;*
Sabbasaṃyojanātīto, sabbavaṭṭavināsano.

"Well-preached by the one with eyes, by Lord Buddha the kinsman of sun;
Overcomer of all fetters, destroyer of all whirling about. [311]

V418 *"Niyyāniko uttaraṇo, taṇhāmūlavisosano;*
Visamūlaṃ āghātanaṃ, chetvā pāpeti nibbutiṃ.

"Leading to refuge, crossing-over, drying out the root of craving;
Root of poison, slaughter house, having cut it one reaches liberation.

V419 *"Aññāṇamūlabhedāya, kammayantavighāṭano;*
Viññāṇānaṃ pariggahe, ñāṇavajiranipātano.

"Piercing the root of non-understanding, destroyer of the kammā results;
Like acquisition of consciousnesses, destroyed by the thunderbolt of understanding.

V420 *"Vedanānaṃ viññāpano, upādānappamocano;*
Bhavaṃ aṅgārakāsuṃva, ñāṇena anupassano [anupassako (sī. pī.)].

"Instructing [us] in feelings, freeing [us] from clinging;
Becoming is like a pit full of embers, [helps us] contemplate with understanding.

V421 *"Mahāraso sugambhīro, jarāmaccunivāraṇo;*
Ariyo aṭṭhaṅgiko maggo, dukkhūpasamano sivo.

"Supremely delicious and unfathomable, ender of old age and death;
The Noble Eightfold Path, appeaser of suffering, auspicious one. [312]

V422 *"Kammaṃ kammanti ñatvāna, vipākañca vipākato;*
Paṭiccuppannadhammānaṃ, yathāvālokadassano;
Mahākhemaṅgamo santo, pariyosānabhaddako"ti.
... Migajālo thero ...

"Knowing the kammā as kammā, and the results as results too;
The dependently arisen phenomena, seeing as it is in the world;
Going to the great refuge, the peaceful one, the one with a good end".

6.1.9 *(218) Purohitaputtajentattheragāthā* – Verses of Elder Bhikkhu Jenta Purohitaputta (Son of Religious Advisor of Jenta Village)

V423 *"Jātimadena mattohaṃ, bhogaissariyena ca;*
Saṇṭhānavaṇṇarūpena, madamatto acārihaṃ.

"Intoxicated with pride of birth, with pleasures and supremacy too;
Because of appearance, class and beauty, intoxicated I dwelt. [313]

V424 *"Nāttano samakaṃ kañci, atirekaṃ ca maññisaṃ;*
Atimānahato bālo, patthaddho ussitaddhajo.

"There is no one equal to me, and better than [me], believing thus;
A vainglorious fool, I flew a huge flag [of conceit]. [314]

V425 *"Mātaraṃ pitarañcāpi, aññepi garusammate;*
Na kañci abhivādesiṃ, mānatthaddho anādaro.

"Mother and father too, and others considered teachers too;
I didn't respectfully greet, I was conceited and obdurate, disrespectful.

V426 *"Disvā vināyakaṃ aggaṃ, sārathīnaṃ varuttamaṃ;*
Tapantamiva ādiccaṃ, bhikkhusaṅghapurakkhataṃ.

"Having seen the leader foremost, highest and best of the charioteers;
Glowing like sun, surrounded by the Bhikkhu Saṅgha.

V427 *"Mānaṃ madañca chaḍḍetvā, vippasannena cetasā;*
Sirasā abhivādesiṃ, sabbasattānamuttamaṃ.

"Leaving conceit and intoxication, with a very happy mind;
I greeted with my head [at his feet], the best of all beings [Lord Buddha].

V428 *"Atimāno ca omāno, pahīnā susamūhatā;*
Asmimāno samucchinno, sabbe mānavidhā hatā"ti.
... Jento purohitaputto thero ...

"Conceit and contempt, have been abandoned, fully destroyed;
The conceit 'I am' is fully cut-off, all conceit-pride have been destroyed".

6.1.10 *(219) Sumanattheragāthā* – Verses of Elder Bhikkhu Sumana (Glad Mind)

Elder Bhikkhu Sumana:

V429 *"Yadā navo pabbajito, jātiyā sattavassiko;*
Iddhiyā abhibhotvāna, pannagindaṃ mahiddhikaṃ.

"When I was newly ordained, seven years of age;
Having defeated by supernormal powers, the Nāgā-Inda, one with great supernormal powers. [315]

V430 *"Upajjhāyassa udakaṃ, anotattā mahāsarā;*
Āharāmi tato disvā, maṃ satthā etadabravi".

"Water for [my] preceptor, from great lake Anotattā;
He saw me bringing, the Teacher then said".

Lord Buddha to Elder Bhikkhu Sāriputta:

V431 *"Sāriputta imaṃ passa, āgacchantaṃ kumārakaṃ;*
Udakakumbhamādāya, ajjhattaṃ susamāhitaṃ.

"See him, O Sāriputta, the young boy coming;
Holding the water-pot, internally well-restrained.

V432 *"Pāsādikena vattena, kalyāṇairiyāpatho;*
Sāmaṇeronuruddhassa, iddhiyā ca visārado.

"With a gladdening practice, with a good conduct;
A trainee of Anuruddha, an expert in supernormal powers. [316]

V433 *"Ājānīyena ājañño, sādhunā sādhukārito;*
Vinīto anuruddhena, katakiccena sikkhito.

"[Made] Thoroughbred by a thoroughbred, made good by one who is good;
Disciplined by Anuruddha, trained by one who is done with the duties.

V434 *"So patvā paramaṃ santiṃ, sacchikatvā akuppataṃ;*
Sāmaṇero sa sumano, mā maṃ jaññāti icchatī"ti.
... Sumano thero ...

"Having reached the highest peace, having realized the unwavering [Nibbāna];
The trainee bhikkhu Sumana wishes, 'May no one know me' ". [317]

6.1.11 *(220) Nhātakamunittheragāthā* – Verses of Elder Bhikkhu Nhātakamuni (Purified Silent Sage)

Lord Buddha:

V435 *"Vātarogābhinīto tvaṃ, viharaṃ kānane vane;*
Paviddhagocare lūkhe, kathaṃ bhikkhu karissasi".

"Ill with wind humor you are, dwelling in the garden and forest;
Having abandoned [even] the rough alms-refuge, what will you do, O bhikkhu"? [318]

Elder Bhikkhu Nhātakamuni:

V436 *"Pītisukhena vipulena, pharitvāna samussayaṃ;*
Lūkhampi abhisambhonto, viharissāmi kānane.

"With much rapture and happiness, having pervaded my body;
Eating even the rough [food], I shall dwell in the garden. [319]

V437 *"Bhāvento satta bojjhaṅge, indriyāni balāni ca;*
Jhānasokhummasampanno [jhānasukhumasampanno (syā. ka.)], viharissaṃ anāsavo.

"Developing seven factors of enlightenment, faculties and powers too;
Endowed with finer jhānā, I shall dwell without taints. [320]

V438 *"Vippamuttaṃ kilesehi, suddhacittaṃ anāvilaṃ;*
Abhiṇhaṃ paccavekkhanto, viharissaṃ anāsavo.

"Fully freed from defilements, with a clean mind, unagitated;
Always contemplating, I shall dwell without taints.

V439 *"Ajjhattañca bahiddhā ca, ye me vijjiṃsu āsavā;*
Sabbe asesā ucchinnā, na ca uppajjare puna.

"Internally and externally too, whatever taints were seen in me;
All have been cut-off without remainder, nor will they arise again. [321]

V440 *"Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;*
Dukkhakkhayo anuppatto, natthi dāni punabbhavo"ti.
... Nhātakamunitthero ...

"Five aggregates are completely known, [they are] standing rootless;
I have reached the end of suffering, there is no further becoming now". [322]

6.1.12 *(221) Brahmadattattheragāthā* – Verses of Elder Bhikkhu Brahmadatta (Given by Brahma)

Elder Bhikkhu Brahmadatta to spectators:

V441 *"Akkodhassa kuto kodho, dantassa samajīvino;*
Sammadaññā vimuttassa, upasantassa tādino.

"Where is anger for one angerless, for one tamed, one living balanced;
For one fully freed by full understanding, for an appeased one, a thus one? [323]

V442 *"Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;*
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

"There he is the evil, one who gets angry with an angry one;
One who doesn't get angry with an angry one, wins the battle hard to win.

V443 *[saṃ. ni. 1.188, 250] "Ubhinnamatthaṃ carati, attano ca parassa ca;*
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati.

"He dwells for the benefit of both, himself and others too;
Having known that the other is shaking [with anger], he mindfully appeases [himself].

V444 *[saṃ. ni. 1.188, 250] "Ubhinnaṃ tikicchantaṃ taṃ, attano ca parassa ca;*
Janā maññanti bāloti, ye dhammassa akovidā.

"He is the curer of both, himself and others too;
People believe he is a fool, those who are unskillful in the Dhamma.

V445 *"Uppajje te sace kodho, āvajja kakacūpamaṃ;*
Uppajje ce rase taṇhā, puttamaṃsūpamaṃ sara.

"If anger arises in you, blamable [like] the simile of the saw;
If craving arises for tastes, recollect the simile of son's flesh. [324]

V446 *"Sace dhāvati cittaṃ te, kāmesu ca bhavesu ca;*
Khippaṃ niggaṇha satiyā, kiṭṭhādaṃ viya duppasu"nti;
... Brahmadatto thero ...

"If your mind is running, to sensual pleasures or becomings;
Quickly restrain it with mindfulness, like [restraining the] bad cattle eating cornfields". [325]

6.1.13 *(222) Sirimaṇḍattheragāthā* – Verses of Elder Bhikkhu Sirimaṇḍa (Lucky, Wealthy)

Elder Bhikkhu Sirimaṇḍa exhorting the bhikkhus:

V447 *[udā. 45; cūḷava. 385; pari. 339] "Channamativassati, vivaṭaṃ nātivassati;*
Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.

"It rains hard on the covered, it doesn't rain hard on the uncovered;
Therefore uncover what is covered, then it won't rain hard. [326]

V448 *[saṃ. ni. 1.66; netti. 18] "Maccunābbhahato loko, jarāya parivārito;*
Taṇhāsallena otiṇṇo, icchādhūpāyito sadā.

"Destroyed by death is the world, attended by old age;
Beset by the dart of craving, always smoldering with wishes. [327]

V449 *"Maccunābbhahato loko, parikkhitto jarāya ca;*
Haññati niccamattāṇo, pattadaṇḍova takkaro.

"Destroyed by death is the world, surrounded by old age too;
Always oppresses oneself, like a robber punished [with stick].

V450 *"Āgacchantaggikhandhāva, maccu byādhi jarā tayo;*
Paccuggantuṃ balaṃ natthi, javo natthi palāyituṃ.

"Like an oncoming aggregate of fire, are death, sickness, and old age, the three;
No power to face it, no speed to escape. [328]

V451 *"Amoghaṃ divasaṃ kayirā, appena bahukena vā;*
Yaṃ yaṃ vijahate [virahate (sī. pī.), vivahate (syā.)] rattiṃ,
tadūnaṃ tassa jīvitaṃ.

"Making the day fruitful, by little or by a lot too;
As the night passes by, thus [passes by] the life.

V452 *"Carato tiṭṭhato vāpi, āsīnasayanassa vā;*
Upeti carimā ratti, na te kālo pamajjitu"nti.
... Sirimaṇḍo [sirimando (sī.)] thero ...

"While walking or standing, and while seating or sleeping too;
Approaches the last night, you don't have time to be heedless". [329]

6.1.14 *(223) Sabbakāmittheragāthā* – Verses of Elder Bhikkhu Sabbakāmi (Desirous of Everything)

Elder Bhikkhu Sabbakāmi to his wife and father-in-law:

V453 *"Dvipādakoyaṃ asuci, duggandho parihīrati [pariharati (ka.)];*
Nānākuṇapaparipūro, vissavanto tato tato.

"This impure, two-footed, foul-smelling, carried about [body];
Completely filled with various loathsome things, flowing here and there. [330]

V454 *"Migaṃ nilīnaṃ kūṭena, baḷiseneva ambujaṃ;*
Vānaraṃ viya lepena, bādhayanti puthujjanaṃ.

"Like a deer destroyed by deceit, like a fish [destroyed] by fish-hook;
Like a monkey [destroyed] with a [tar] plaster, so they hinder the worldly people.

V455 *"Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;*
Pañca kāmaguṇā ete, itthirūpasmi dissare.

"Forms-words-tastes-smells, touchables delightful too;
These five characteristics of sensual pleasures, are seen in the womanly form. [331]

V456 *"Ye etā upasevanti, rattacittā puthujjanā;*
Vaḍḍhenti kaṭasiṃ ghoraṃ, ācinanti punabbhavaṃ.

"Those who are devoted to these, worldly people with impassioned mind;
They increase the deep dark charnel grounds, accumulating further becomings. [332]

V457 *"Yo cetā parivajjeti, sappasseva padā siro;*
Somaṃ visattikaṃ loke, sato samativattati.

"One who completely forsakes these, like [avoiding] head of snake with foot;
The clinging in the world here, he mindfully overcomes.

V458 *"Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;*
Nissaṭo sabbakāmehi, patto me āsavakkhayo"ti.
... Sabbakāmitthero ...

"Having seen danger in sensual pleasures, seeing going-forth as refuge;
Escaping from all sensual pleasures, I have reached the end of taints [Nibbāna]".

Chakkanipāto niṭṭhito. – Chapter of Sixes is finished.

Tatruddānaṃ –
Uruveḷakassapo ca, thero tekicchakāri ca;
Mahānāgo ca kullo ca, mālukyo [māluto (sī. ka.), māluṅkyo (syā.)] sappadāsako.

Kātiyāno migajālo, jento sumanasavhayo;
Nhātamuni brahmadatto, sirimaṇḍo sabbakāmī ca;
Gāthāyo caturāsīti, therā cettha catuddasāti.

There said –

Uruveḷakassapa, and elder bhikkhu Tekicchakāri too;
Mahānāga and Kulla too, Mālukya [Māluta, Māluṅkya] Sappadāsaka.

Kātiyāna Migajāla, Jenta [and] one named Sumana;
Nhātamuni Brahmadatta, Sirimaṇḍa Sabbakāmī too;
Verses are eighty-four, and elder bhikkhus here are fourteen.

7. Sattakanipāto – Chapter of Sevens

7.1 *Paṭhamavaggo* – First Section [333]

7.1.1 *(224) Sundarasamuddattheragāthā* – Verses of Elder Bhikkhu Sundarasamudda (Beautiful Sea)

Elder Bhikkhu Sundarasamudda to Courtesan:

V459 *"Alaṅkatā suvasanā, māladhārī [mālābhārī (sī.), mālabhārī (syā.)] vibhūsitā;*
Alattakakatāpādā, pādukāruyha vesikā.

"Decorated, well-dressed, garlanded, adorned;
Feet dyed red, with high-heels, a courtesan. [334]

V460 *"Pādukā oruhitvāna, purato pañjalīkatā;*
Sā maṃ saṇhena mudunā, mhitapubbaṃ [mihitapubbaṃ (sī.)] abhāsatha".

"Having removed high-heels, paying respect with folded hands;
She smoothly and softly, smilingly spoke to me".

Courtesan to Elder Bhikkhu Sundarasamudda:

V461 *"Yuvāsi tvaṃ pabbajito, tiṭṭhāhi mama sāsane;*
Bhuñja mānusake kāme, ahaṃ vittaṃ dadāmi te;
Saccaṃ te paṭijānāmi, aggiṃ vā te harāmahaṃ.

"You have ordained while young, stand in my teaching;
Enjoy the humanly sensual pleasures, I will give you money;
Know this is the truth, I will light your fire. [335]

V462 *"Yadā jiṇṇā bhavissāma, ubho daṇḍaparāyanā;*
Ubhopi pabbajissāma, ubhayattha kaṭaggaho".

"When we get decayed [become old], both of us leaning on walking stick;
We both shall ordain, having cast a lucky die for both benefits".

Elder Bhikkhu Sundarasamudda:

V463 *"Tañca disvāna yācantiṃ, vesikaṃ pañjalīkataṃ;*
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

"And there having seen her asking, a courtesan with folded hands;
Decorated, well-dressed, set like a noose of death. [336]

V464 *"Tato me manasīkāro ...pe... nibbidā samatiṭṭhatha.*

"There appropriate attention arose in me;
The danger manifested, I was disenchanted standing evenly. [337]

V465 *"Tato cittaṃ vimucci me ...pe... kataṃ buddhassa sāsana"nti.*
... Sundarasamuddo thero ...

"There my mind was fully-freed, see the good nature of Dhamma;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [338]

7.1.2 *(225) Lakuṇḍakabhaddiyattheragāthā* – Verses of Elder Bhikkhu Lakuṇḍaka Bhaddiya (Good Dwarf)

V466 *Pare ambāṭakārāme, vanasaṇḍamhi bhaddiyo;*
Samūlaṃ taṇhamabbuyha, tattha bhaddova jhāyati
[bhaddo'dhijhāyāyati (sī.), bhaddo jhiyāyati (syā. sī. aṭṭha.)].

"Far in the Ambāṭaka park, in the forests and groves Bhaddiya;
Having pulled-out craving with root, there like a good one does jhāna. [339]

V467 *"Ramanteke mudiṅgehi [mutiṅgehi (sī. aṭṭha.)], vīṇāhi paṇavehi ca;*
Ahañca rukkhamūlasmiṃ, rato buddhassa sāsane.

"Some delight in a small drum, by lute and by cymbal too;
At the root of the tree, I delight in the Teaching of Lord Buddha.

V468 *"Buddho ce [buddho ca (sabbattha)] me varaṃ dajjā, so ca labbhetha me varo;*
Gaṇhehaṃ sabbalokassa, niccaṃ kāyagataṃ satiṃ.

"If Lord Buddha were to grant me a boon, and I were to gain [that] boon;
Always I would choose for all the worlds, mindfulness directed to body.

V469 *"Ye maṃ rūpena pāmiṃsu, ye ca ghosena anvagū;*
Chandarāgavasūpetā, na maṃ jānanti te janā.

"Those who define me by [my] form, those who follow me by my sound;
Controlled and possessed by desire and lust, those people don't know me. [340]

V470 *"Ajjhattañca na jānāti, bahiddhā ca na passati;*
Samantāvaraṇo bālo, sa ve ghosena vuyhati.

"He doesn't know internally, nor does he see externally;
Hindered everywhere the fool, is carried away by sound.

V471 *"Ajjhattañca na jānāti, bahiddhā ca vipassati;*
Bahiddhā phaladassāvī, sopi ghosena vuyhati.

"He doesn't know internally, [but] sees externally with insight;
Seer of the fruit externally, is [also] carried away by sound.

V472 *"Ajjhattañca pajānāti, bahiddhā ca vipassati;*
Anāvaraṇadassāvī, na so ghosena vuyhatī"ti.
... Lakuṇḍakabhaddiyo thero ...

"He fully knows internally, and sees externally with insight;
Seer of the unhindered [Nibbāna], is not carried away by sound".

7.1.3 *(226) Bhaddattheragāthā* – Verses of Elder Bhikkhu Bhadda (Noble)

Elder Bhikkhu Bhadda:

V473 *"Ekaputto ahaṃ āsiṃ, piyo mātu piyo pitu;*
Bahūhi vatacariyāhi, laddho āyācanāhi ca.

"I was the sole son, beloved of mother, beloved of father;
After many practices-observances, obtained after praying much. [341]

V474 *"Te ca maṃ anukampāya, atthakāmā hitesino;*
Ubho pitā ca mātā ca, buddhassa upanāmayuṃ".

"They compassionately for me, desirous of my benefit, wishing my welfare;
Both father and mother too, presented me to Lord Buddha".

Parents of Elder Bhikkhu Bhadda:

V475 *"Kicchā laddho ayaṃ putto, sukhumālo sukhedhito;*
Imaṃ dadāma te nātha, jinassa paricārakaṃ".

"By much difficulty have we gained this son, fine and nurtured delicately;
We give him to you, O Master, as an attendant for the Victor".

Lord Buddha:

V476 *"Satthā ca maṃ paṭiggayha, ānandaṃ etadabravi;*
'Pabbājehi imaṃ khippaṃ, hessatyājāniyo ayaṃ.

"The Teacher having accepted me, spoke thus to [Venerable] Ānanda;
'Ordain him quickly, this one will be a thoroughbred' ". [342]

Elder Bhikkhu Bhadda:

V477 *"Pabbājetvāna maṃ satthā, vihāraṃ pāvisī jino;*
Anoggatasmiṃ sūriyasmiṃ, tato cittaṃ vimucci me.

"Having had me ordained the Teacher, the Victor entered the dwelling;
Before the setting of the sun, there my mind was fully-freed.

V478 *"Tato satthā nirākatvā, paṭisallānavuṭṭhito;*
'Ehi bhaddā'ti maṃ āha, sā me āsūpasampadā.

"There the Teacher, having discarded [sitting down] and emerging from solitude;
Said to me 'Come Bhadda', that was my higher ordination. [343]

V479 *"Jātiyā sattavassena, laddhā me upasampadā;*
Tisso vijjā anuppattā, aho dhammasudhammatā"ti.
... Bhaddo thero ...

"When I was seven years old, I obtained the higher ordination;
Three knowledges have been reached, Oh the good nature of Dhamma". [344]

7.1.4 *(227) Sopākattheragāthā* – Verses of Elder Bhikkhu Sopāka (Born in Cemetery)

Elder Bhikkhu Sopāka: [345]

V480 *"Disvā pāsādachāyāyaṃ, caṅkamantaṃ naruttamaṃ;*
Tattha naṃ upasaṅkamma, vandissaṃ [vandisaṃ (sī. pī.)]
purisuttamaṃ.

"Having seen walking in the shadow of the mansion, best of the men;
Then approaching him, I paid homage to the best of the men.

V481 *"Ekaṃsaṃ cīvaraṃ katvā, saṃharitvāna pāṇayo;*
Anucaṅkamissaṃ virajaṃ, sabbasattānamuttamaṃ.

"With robes covering one shoulder, and with folded hands;
I followed the Dustless One, the best of all beings [Lord Buddha].

V482 *"Tato pañhe apucchi maṃ, pañhānaṃ kovido vidū;*
Acchambhī ca abhīto ca, byākāsiṃ satthuno ahaṃ.

"There he asked me questions, one skillful in questions, knowledgeable;
Neither frightened nor fearful, I declared [answers] to the Teacher.

V483 *"Vissajjitesu pañhesu, anumodi tathāgato;*
Bhikkhusaṅghaṃ viloketvā, imamatthaṃ abhāsatha".

"With the questioning finished, the Tathāgata rejoiced [in the answers];
Inspecting the Bhikkhu Saṅgha, for this reason he spoke".

Lord Buddha:

V484 *"Lābhā aṅgānaṃ magadhānaṃ, yesāyaṃ paribhuñjati;*
Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Paccuṭṭhānañca sāmīciṃ, tesaṃ lābhā"ti cābravi.

"It's a gain for the Aṅga, for the Magadha, wherever this one eats;
Robes and alms too, requisites and bed;
Reverence and respect too, that is a gain", he said.

V485 *"Ajjatagge maṃ sopāka, dassanāyopasaṅkama;*
Esā ceva te sopāka, bhavatu upasampadā".

"Henceforth Sopāka, come to meet me [when you want];
And let this be Sopāka, your higher ordination".

Elder Bhikkhu Sopāka:

V486 *"Jātiyā sattavassohaṃ, laddhāna upasampadaṃ;*
Dhāremi antimaṃ dehaṃ, aho dhammasudhammatā"ti.
... Sopāko thero ...

"I was seven years old, when I obtained higher ordination;
I bear the last body, Oh the good nature of Dhamma".

7.1.5 *(228) Sarabhaṅgattheragāthā* – Verses of Elder Bhikkhu Sarabhaṅga (Reed-Breaker)

Elder Bhikkhu Sarabhaṅga to a curious questioner:

V487 *"Sare hatthehi bhañjitvā, katvāna kuṭimacchisaṃ;*
Tena me sarabhaṅgoti, nāmaṃ sammutiyā ahu.

"Having broken reeds by hand, I made a covered hut;
Therefore I was called reed-breaker [Sarabhaṅga], named thus by common consent. [346]

V488 *"Na mayhaṃ kappate ajja, sare hatthehi bhañjituṃ;*
Sikkhāpadā no paññattā, gotamena yasassinā.

"It is not suitable for me today, to break reeds by hand;
In the training rules made known, by Gotama the reputed one.

Elder Bhikkhu Sarabhaṅga:

V489 *"Sakalaṃ samattaṃ rogaṃ, sarabhaṅgo nāddasaṃ pubbe;*
Soyaṃ rogo diṭṭho, vacanakarenātidevassa.

"Complete disease in entirety, Sarabhaṅga didn't see previously;
Then I saw this disease, doing words of the one beyond the devā [Lord Buddha]. [347]

V490 *"Yeneva maggena gato vipassī, yeneva maggena sikhī ca vessabhū;*
Kakusandhakoṇāgamano ca kassapo, tenañjasena agamāsi gotamo.

"By whichever path went Vipassī, by whichever path Sikhī and Vessabhū too;
Kakusandha, Koṇāgamana, and Kassapa, by that road has departed Gotama. [348]

V491 *"Vītataṇhā anādānā, satta buddhā khayogadhā;*
Yehāyaṃ desito dhammo, dhammabhūtehi tādibhi.

"Craving-less unclinging, seven Buddhā merging in ending;
They preached this Dhamma, the ones become Dhamma, the thus ones.

V492 *"Cattāri ariyasaccāni, anukampāya pāṇinaṃ;*
Dukkhaṃ samudayo maggo, nirodho dukkhasaṅkhayo.

"The four Noble Truths, compassionately for beings;
Suffering, [it's] arising, the path of cessation, ending of suffering. [349]

V493 *"Yasmiṃ nivattate [yasmiṃ na nibbattate (ka.)] dukkhaṃ,*
saṃsārasmiṃ anantakaṃ;
Bhedā imassa kāyassa, jīvitassa ca saṅkhayā;
Aññho punabbhavo natthi, suvimuttomhi sabbadhī"ti.
... Sarabhaṅgo thero ...

"Where the suffering stops, of the endless round of existences;
On the breakup of this body, fully ending of this life too;
There is no other further becoming now, fully freed I am everywhere".

Sattakanipāto niṭṭhito. – Chapter of Sevens is finished.

Tatruddānaṃ –
Sundarasamuddo thero, thero lakuṇḍabhaddiyo;
Bhaddo thero ca sopāko, sarabhaṅgo mahāisi;
Sattake pañcakā therā, gāthāyo pañcatiṃsatīti.

There said –
Sundarasamudda elder bhikkhu, elder bhikkhu
Lakuṇḍabhaddiya;
Bhadda elder bhikkhu and Sopāka, Sarabhaṅga the great
sage;
In the seventh [chapter] five elder bhikkhus, verses are
thirty-five.



8. Aṭṭhakanipāto – Chapter of Eights

8.1 *Paṭhamavaggo* – First Section [350]

8.1.1 *(229) Mahākaccāyanattheragāthā* – Verses of Elder Bhikkhu Mahākaccāyana (Kaccāyana the Great, Golden Man)

Elder Bhikkhu Mahākaccāyana exhorting negligent bhikkhus:

V494 *"Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;*
So ussukko rasānugiddho, atthaṃ riñcati yo sukhādhivāho.

"One should not be involved in many activities, one should completely forsake non-exerting people;
Eager and greedy for tastes, he neglects the goal that brings happiness. [351]

V495 *"Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;*
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho.

"He has announced it to be mud, whoever gets homage-worship in families;
Subtle dart, very hard to remove, hospitality is hard to give up for a bad person". [352]

Elder Bhikkhu Mahākaccāyana exhorting King Pajjota of Ujjeni:

V496 *"Na parassupanidhāya, kammaṃ maccassa pāpakaṃ;*
Attanā taṃ na seveyya, kammabandhūhi mātiyā.

"Not in reference to others, are deeds evil of those subject to death;
By self they shouldn't do it, kamma is the only brother of humans.

V497 *"Na pare vacanā coro, na pare vacanā muni;*
Attā ca naṃ yathāvedi [yathā vetti (sī.)], devāpi naṃ tathā vidū.

"Not by others words is one a thief, nor by others words is one a silent sage;
As one knows oneself, so do the devā know him too.

V498 *"Pare ca na vijānanti, mayamettha yamāmase;*
Ye ca tattha vijānanti, tato sammanti medhagā.

"Others don't know, we are subject to death here;
Those who know thus, thereupon end the quarrels. [353]

V499 *"Jīvate vāpi sappaññho, api vittaparikkhayo;*
Paññāya ca alābhena [abhāvena (sī. aṭṭha.)], vittavāpi na jīvati.

"The wise one lives on, should he even become poor;
But without gaining the wisdom, the rich isn't even alive". [354]

Elder Bhikkhu Mahākaccāyana on dreams of King Pajjota of Ujjeni:

V500 *"Sabbaṃ suṇāti sotena, sabbaṃ passati cakkhunā;*
Na ca diṭṭhaṃ sutaṃ dhīro, sabbaṃ ujjhitumarahati.

"Hearing all with ears, seeing all with eyes;
In the seen and heard the wise one, doesn't consider everything worthy of forsaking.

V501 *"Cakkhumāssa yathā andho, sotavā badhiro yathā;*
Paññavāssa yathā mūgo, balavā dubbaloriva;
Atha atthe samuppanne, sayetha [passetha (ka.)]
matasāyika"nti.
... Mahākaccāyano thero ...

"One with eyes should be as if blind, one with ears should be as if deaf;
One with wisdom should be as if dumb, one with strength should be as if weak;
Then when the goal has arisen, you may lie-down on the death-bed". [355]

8.1.2 *(230) Sirimittattheragāthā* – Verses of Elder Bhikkhu Sirimitta (Friend of Luck, Friend of Wealth)

V502 *"Akkodhanonupanāhī, amāyo rittapesuṇo;*
Sa ve tādisako bhikkhu, evaṃ pecca na socati.

"Angerless and wrathless, deceitless and non-slanderous;
A bhikkhu like such, doesn't sorrow afterwards. [356]

V503 *"Akkodhanonupanāhī, amāyo rittapesuṇo;*
Guttadvāro sadā bhikkhu, evaṃ pecca na socati.

"Angerless and wrathless, deceitless and non-slanderous;
A bhikkhu with always guarded doors, doesn't sorrow afterwards.

V504 *"Akkodhanonupanāhī, amāyo rittapesuṇo;*
Kalyāṇasīlo so [yo (syā.)] bhikkhu, evaṃ pecca na socati.

"Angerless and wrathless, deceitless and non-slanderous;
A bhikkhu with good virtue, doesn't sorrow afterwards.

V505 *"Akkodhanonupanāhī, amāyo rittapesuṇo;*
Kalyāṇamitto so bhikkhu, evaṃ pecca na socati.

"Angerless and wrathless, deceitless and non-slanderous;
A bhikkhu with a good friend, doesn't sorrow afterwards.

V506 *"Akkodhanonupanāhī, amāyo rittapesuṇo;*
Kalyāṇapañño so bhikkhu, evaṃ pecca na socati.

"Angerless and wrathless, deceitless and non-slanderous;
A bhikkhu with good wisdom, doesn't sorrow afterwards.

V507 *"Yassa saddhā tathāgate, acalā suppatiṭṭhitā;*
Sīlañca yassa kalyāṇaṃ, ariyakantaṃ pasaṃsitaṃ.

"Whose confidence in the Tathāgata, is immovable and well-established;
Whose virtue is good, agreeable to nobles, worthy of praise. [357]

V508 *"Saṅghe pasādo yassatthi, ujubhūtañca dassanaṃ;*
'Adaliddo'ti taṃ āhu, amoghaṃ tassa jīvitaṃ.

"Who is glad with the Saṅgha, whose view has become straight;
'Not poor' is he called, fruitful is his living.

V509 *"Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;*
Anuyuñjetha medhāvī, saraṃ buddhāna sāsana"nti.
... Sirimitto thero ...

"Therefore with confidence, virtue, gladness and to see the Dhamma;
An intelligent one should get yoked, recollecting the Teaching of Lord Buddha". [358]

8.1.3 *(231) Mahāpanthakattheragāthā* – Verses of Elder Bhikkhu Mahāpanthaka (Great Wayfarer)

V510 *"Yadā paṭhamamaddakkhiṃ, satthāramakutobhayaṃ;*
Tato me ahu saṃvego, passitvā purisuttamaṃ.

"When I saw for the first time, the fearless Teacher [Lord Buddha];
There I had deep agitation, having seen the best of men.

V511 *"Siriṃ hatthehi pādehi, yo paṇāmeyya āgataṃ;*
Etādisaṃ so satthāraṃ, ārādhetvā virādhaye.

"By hands and feet, one would bow to goddess of luck who had come;
Such would be the case, having obtained the Teacher, one would lose him. [359]

V512 *"Tadāhaṃ puttadārañca, dhanadhaññañca chaḍḍayiṃ;*
Kesamassūni chedetvā, pabbajiṃ anagāriyaṃ.

"Then I left sons and wife, wealth and grains too;
Cutting off hair and beard, I ordained from home to homelessness.

V513 *"Sikkhāsājīvasampanno, indriyesu susaṃvuto;*
Namassamāno sambuddhaṃ, vihāsiṃ aparājito.

"Endowed with the trainee livelihood, with faculties well-guarded;
Venerating the self-enlightened, I dwelt undefeated.

V514 *"Tato me paṇidhī āsi, cetaso abhipatthito;*
Na nisīde muhuttampi, taṇhāsalle anūhate.

"There my mind was resolved, aspiring;
'I will not sit-down even for a moment, while dart of craving is undestroyed'. [360]

V515 *"Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"Thus was I dwelling, see the energy and great exertion;
Three knowledges have been reached, Lord Buddha's Teaching has been done. [361]

V516 *"Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;*
Arahā dakkhiṇeyyomhi, vippamutto nirūpadhi.

"I know my previous abodes, divine eye is fully purified;
I am an arahant, worthy of offerings, fully freed, possession-less. [362]

V517 *"Tato ratyā vivasāne [vivasane (sī. syā.)], sūriyassuggamanaṃ pati;*
Sabbaṃ taṇhaṃ visosetvā, pallaṅkena upāvisi"nti.
... Mahāpanthako thero ...

"Towards the ending of that night, closer to sunrise;
Having fully dried-up all craving, I sat down cross-legged". [363]

Aṭṭhakanipāto niṭṭhito. – Chapter of Eights is finished.

Tatruddānaṃ –
Mahākaccāyano thero, sirimitto mahāpanthako;
Ete aṭṭhanipātamhi, gāthāyo catuvīsatīti.

There said –
Mahākaccāyana elder bhikkhu, Sirimitta Mahāpanthaka;
In this chapter of eights, verses are twenty-four.

9. Navakanipāto – Chapter of Nines

9.1 *Paṭhamavaggo* – First Section [364]

9.1.1 *(232) Bhūtattheragāthā* – Verses of Elder Bhikkhu Bhūta (Arisen)

Elder Bhikkhu Bhūta to his relatives:

V518 *"Yadā dukkhaṃ jarāmaraṇanti paṇḍito, aviddasū yattha sitā puthujjanā;*
Dukkhaṃ pariññāya satova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When the wise, [knowing] old age-death are suffering,
where the ignorant worldly people are attached;
Fully knowing [that] suffering, mindfully one does jhāna,
he doesn't experience delight beyond that. [365]

V519 *"Yadā dukkhassāvahaniṃ visattikaṃ,*
papañcasaṅghātadukhādhivāhiniṃ;
Taṇhaṃ pahantvāna satova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When clinging to the bringer of suffering, this assemblage made by proliferation, an army of suffering;
Having abandoned craving [for body], mindfully one does jhāna, he doesn't experience delight beyond that.

V520 *"Yadā sivaṃ dvecaturaṅgagāminaṃ, magguttamaṃ sabbakilesasodhanaṃ;*
Paññāya passitva satova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When [seeing] the auspicious [Noble] Eightfold Path going to Nibbāna, the best path, cleanser of all defilements;
Having seen it with wisdom, mindfully one does jhāna, he doesn't experience delight beyond that. [366]

V521 *"Yadā asokaṃ virajaṃ asaṅkhataṃ, santaṃ padaṃ sabbakilesasodhanaṃ;*
Bhāveti saññojanabandhanacchidaṃ, tato ratiṃ paramataraṃ na vindati.

"When [developing] unsorrowing dustless unformed,
peaceful station, cleanser of all defilements [Nibbāna];
He develops the cutter of the ties of fetters [Noble Eightfold Path], he doesn't experience delight beyond that. [367]

V522 *"Yadā nabhe gajjati meghadundubhi, dhārākulā vihagapathe samantato;*
Bhikkhū ca pabbhāragatova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When rain is trumpeting in the sky, and torrents of rain are on the bird-paths everywhere;
Bhikkhu gone to the mountain-shelter does jhāna, he doesn't experience delight beyond that.

V523 *"Yadā nadīnaṃ kusumākulānaṃ, vicitta-vāneyya-vaṭaṃsakānaṃ;*
Tīre nisinno sumanova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When the river-banks are flower-covered, with variegated grasses and flowers;
Sitting on the bank the glad-minded one does jhāna, he doesn't experience delight beyond that.

V524 *"Yadā nisīthe rahitamhi kānane, deve gaḷantamhi nadanti dāṭhino;*
Bhikkhū ca pabbhāragatova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When secluded in the garden at midnight, in the trickling rain with mighty ones roaring;
Bhikkhu gone to the mountain-shelter does jhāna, he doesn't experience delight beyond that.

V525 *"Yadā vitakke uparundhiyattano, nagantare nagavivaraṃ samassito;*
Vītaddaro vītakhilova jhāyati, tato ratiṃ paramataraṃ na vindati.

"When annihilating his thoughts, living in the mountains in a mountain cleft;
Anxiety-less, obstruction-less he does jhāna, he doesn't experience delight beyond that.

V526 *"Yadā sukhī malakhilasokanāsano, niraggaḷo nibbanatho visallo;*
Sabbāsave byantikatova jhāyati, tato ratiṃ paramataraṃ na vindatī"ti.

... Bhūto thero ...

"When happy and destroying impurity-obstruction-sorrows, boltless, defilements-free, dartless;
Making an end of all taints he does jhāna, he doesn't experience delight beyond that".

Navakanipāto niṭṭhito. – Chapter of Nines is finished.

Tatruddānaṃ –
Bhūto tathaddaso thero, eko khaggavisāṇavā;
Navakamhi nipātamhi, gāthāyopi imā navāti.

There said –
Bhūta, elder bhikkhu a thus-seer, solitary like a rhinoceros;
In the chapter of nines, verses are these nine.

10. Dasakanipāto – Chapter of Tens

10.1 *Paṭhamavaggo* – First Section [368]

10.1.1 *(233) Kāḷudāyittheragāthā* – Verses of Elder Bhikkhu Kāḷudāyī (Black Ascending)

Elder Bhikkhu Kāḷudāyī to Lord Buddha:

V527 *"Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;*
Te accimantova pabhāsayanti, samayo mahāvīra bhāgī rasānaṃ.

"Trees here are flaming red, O venerable sir, about-to-fruit, leaves fully shed;
They are radiant, like on fire, it's time, O great hero, to share the supreme taste. [369]

V528 *"Dumāni phullāni manoramāni, samantato sabbadisā pavanti;*
Pattaṃ pahāya phalamāsasānā [phalamāsamāno (ka.)], kālo ito pakkamanāya vīra.

"Trees with delightful flowers, are blowing [scent] everywhere in all directions;
Having shed leaves, desirous of fruits, it's time to leave here, O brave one.

V529 *"Nevātisītaṃ na panātiuṇhaṃ, sukhā utu addhaniyā bhadante;*
Passantu taṃ sākiyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ tarantaṃ.

"Neither very cold nor very hot, happy season to travel, O venerable sir;
Let Sākiyā and Koḷiyā see you, going westward crossing Rohini [river].

V530 *"Āsāya kasate khettaṃ, bījaṃ āsāya vappati;*
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.

"With hope they plow the field, with hope they plant the seeds;
With hope traders travel, [with hope] pirates go to sea;
I also stand here with hope, may my hope get fulfilled. [370]

V531 *[saṃ. ni. 1.198] "Punappunaṃ ceva vapanti bījaṃ,*
punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ
dhaññamupeti raṭṭhaṃ.

"Again and again they plant the seeds, again and again rains the deva king;
Again and again farmers plow the field, again and again grain arises in the country.

V532 *[saṃ. ni. 1.198] "Punappunaṃ yācanakā caranti, punappunaṃ dānapatī dadanti;*
Punappunaṃ dānapatī daditvā, punappunaṃ saggamupenti ṭhānaṃ.

"Again and again beggars fare, again and again the great donors give;
Again and again the great donors having given, again and again they arise in the heavenly state".

V533 *"Vīro have sattayugaṃ puneti, yasmiṃ kule jāyati bhūripaññо;*
Maññāmahaṃ sakkati devadevo, tayā hi jāto [tayābhijāto (sī.)]
muni saccanāmo.

"Brave ones indeed purify seven generations, in whatever family is born the deeply wise [Lord Buddha];
I believe you are like Sakka the deva of devā, there was born the silent sage truly named.

V534 *"Suddhodano nāma pitā mahesino, buddhassa mātā pana māyanāmā;*
Yā bodhisattaṃ parihariya kucchinā, kāyassa bhedā tidivamhi modati.

"Father of the great sage is named Suddhodana, mother of Lord Buddha is named Māya;
Having birthed the Bodhisatta, with the breakup of body she rejoices in the Tusita Heaven. [371]

V535 *"Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;*
Sā modati kāmaguṇehi pañcahi, parivāritā devagaṇehi tehi.

"That Gotamī having done the time fell from here, became endowed with divine sensual pleasures;
She rejoices in the characteristics of five sensual pleasures, attended by the assembly of devā there".

Elder Bhikkhu Kāḷudāyī in Kapilavatthu:

V536 *"Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;*
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī"ti.
... Kāḷudāyī thero ...

"Son I am of Lord Buddha, endurer of the unendurable, counterpart of the Sun, the thus one;
Sakka you are my forefather, by Dhamma Gotama is my grandfather". [372]

10.1.2 *(234) Ekavihāriyattheragāthā* – Verses of Elder Bhikkhu Ekavihāriya (Solitary Dweller)

Elder Bhikkhu Ekavihāriya before higher ordination:

V537 *"Purato pacchato vāpi, aparo ce na vijjati;*
Atīva phāsu bhavati, ekassa vasato vane.

"In the front and the back, no one is seen;
Very comfortable it is, to dwell solitary in the forest. [373]

V538 *"Handa eko gamissāmi, araññaṃ buddhavaṇṇitaṃ;*
Phāsu [phāsuṃ (syā. pī.)] ekavihārissa, pahitattassa bhikkhuno.

"Let me go solitary, in the jungle praised by Lord Buddha;
Shall comfortably dwell solitary there, the resolute bhikkhu.

V539 *"Yogī-pītikaraṃ rammaṃ, mattakuñjarasevitaṃ;*
Eko attavasī khippaṃ, pavisissāmi kānanaṃ.

"Giving rapture to yogis, delightful, resorted to by intoxicated elephants;
Becoming solitary self-dweller quickly, I shall enter [that] garden.

V540 *"Supupphite sītavane, sītale girikandare;*
Gattāni parisiñcitvā, caṅkamissāmi ekako.

"In the well-flowered Sītavana, in the cool hill-grotto;
Having sprinkled [my] limbs, I shall do solitary walking.

V541 *"Ekākiyo adutiyo, ramaṇīye mahāvane;*
Kadāhaṃ viharissāmi, katakicco anāsavo.

"Solitary without a second, in the delightful great forest;
When shall I dwell, done with the duties, taintless?

V542 *"Evaṃ me kattukāmassa, adhippāyo samijjhatu;*
Sādhiyissāmahaṃyeva, nāññho aññassa kārako.

"Thus I was desirous, thinking of fulfillment;
I shall accomplish this, no one is a doer for another".

Elder Bhikkhu Ekavihāriya after higher ordination:

V543 *"Esa bandhāmi sannāhaṃ, pavisissāmi kānanaṃ;*
Na tato nikkhamissāmi, appatto āsavakkhayaṃ.

"Tying my armor on, I will enter the garden;
I will not leave from there, [while] unreached the end of taints. [374]

V544 *"Mālute upavāyante, sīte surabhigandhike [gandhake (syā. pī. ka.)];*
Avijjaṃ dālayissāmi, nisinno nagamuddhani.

"In the blowing wind, cool and fragrant-smelling;
I shall cut-off the ignorance, seated on the mountain-top.

V545 *"Vane kusumasañchanne, pabbhāre nūna sītale;*
Vimuttisukhena sukhito, ramissāmi giribbaje.

"In the forest covered with flowers, surely in the cool mountain-shelter;
Happy with the happiness of full-freedom, I shall delight on Giribbaja".

Elder Bhikkhu Ekavihāriya at his parinibbāna:

V546 *"Sohaṃ paripuṇṇasaṅkappo, cando pannaraso yathā;*
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo"ti.
... Ekavihāriyo thero ...

"I am with completely fulfilled intention, like moon on the fifteenth;
With all taints completely ended, there is no further becoming now".

10.1.3 *(235) Mahākappinattheragāthā* – Verses of Elder Bhikkhu Mahākappina (Kappina the Great)

Elder Bhikkhu Mahākappina exhorting the Bhikkhunis:

V547 *"Anāgataṃ yo paṭikacca [paṭigacca (sī.)] passati, hitañca atthaṃ ahitañca taṃ dvayaṃ;*
Viddesino tassa hitesino vā, randhaṃ na passanti samekkhamānā.

"One who foresees the future, and understands the benefit of welfare and non-welfare both;
His hater and welfare-wisher too, do not see flaw [in him] after looking. [375]

V548 *[paṭi. ma. 1.160 paṭisambhidāmagge] "Ānāpānasatī yassa,*
paripuṇṇā subhāvitā;
Anupubbaṃ paricitā, yathā buddhena desitā;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

"One who has developed and fulfilled the mindfulness of breathing;
Practiced gradually, as preached by Lord Buddha;
He illuminates the world here, like moon freed from the clouds. [376]

V549 *"Odātaṃ vata me cittaṃ, appamāṇaṃ subhāvitaṃ;*
Nibbiddhaṃ paggahītañca, sabbā obhāsate disā.

"Verily purified is my mind, immeasurable and well-developed;
Pierced and extended, in all directions, lustrous.

V550 *"Jīvate vāpi sappaññho, api vittaparikkhayo;*
Paññāya ca alābhena, vittavāpi na jīvati.

"The wise one lives on, should he even become poor;
But without gaining the wisdom, the rich isn't even alive. [377]

V551 *"Paññā sutavinicchinī, paññā kittisilokavaddhanī;*
Paññāsahito naro idha, api dukkhesu sukhāni vindati.

"Wisdom investigates what is heard, wisdom increases fame and praise;
A man with wisdom here, even among suffering experiences happiness. [378]

V552 *"Nāyaṃ ajjatano dhammo, nacchero napi abbhuto;*
Yattha jāyetha mīyetha, tattha kiṃ viya abbhutaṃ.

"This Dhamma is neither modern, nor marvelous nor unparalleled;
What is born will die, how can that be unparalleled?

V553 *"Anantaraṃ hi jātassa, jīvitā maraṇaṃ dhuvaṃ;*
Jātā jātā marantīdha, evaṃdhammā hi pāṇino.

"In the incessant births, living will certainly die;
[Whoever is] Born die here, this is the nature of beings. [379]

V554 *"Na hetadatthāya matassa hoti, yaṃ jīvitatthaṃ paraporisānaṃ;*
Matamhi ruṇṇaṃ na yaso na lokyaṃ, na vaṇṇitaṃ samaṇabrāhmaṇehi.

"This is not for the benefit of the dead, as it is for the other living people;
[Neither] Weeping for the dead, nor reputation, nor world, nor being praised by renunciates and brāhmaṇā. [380]

V555 *"Cakkhuṃ sarīraṃ upahanti tena [upahanti ruṇṇaṃ (sī.), upahanti roṇṇaṃ (syā. pī.)], nihīyati vaṇṇabalaṃ matī ca;*
Ānandino tassa disā bhavanti, hitesino nāssa sukhī bhavanti.

"His eyes and body are injured, destroyed are his color, strength and intelligence too;
Happy are his enemies, [while] his welfare-wishers are not happy.

V556 *"Tasmā hi iccheyya kule vasante, medhāvino ceva bahussute ca;*
Yesaṃ hi paññāvibhavena kiccaṃ, taranti nāvāya nadiṃva puṇṇa"nti.

... Mahākappino thero ...

"Therefore one should wish in their family, intelligent and learned dwellers;
They do this with their wisdom, like crossing a full river by boat".

10.1.4 *(236) Cūḷapanthakattheragāthā* – Verses of Elder Bhikkhu Cūḷapanthaka (Young Wayfarer)

Elder Bhikkhu Cūḷapanthaka:

V557 *"Dandhā mayhaṃ gatī āsi, paribhūto pure ahaṃ;*
Bhātā ca maṃ paṇāmesi, 'gaccha dāni tuvaṃ gharaṃ'.

"Sluggish was my speed [of learning], contemptible was I in the past;
Even my [elder] brother bowed [sarcastically] to me, 'You better head home now'. [381]

V558 *"Sohaṃ paṇāmito santo [bhātā (aṭṭha.)], saṅghārāmassa koṭṭhake;*
Dummano tattha aṭṭhāsiṃ, sāsanasmiṃ apekkhavā.

"So I bowed to him peacably, at the gateway of the monastery;
I stood there with an unhappy mind, interested in [learning] the Teaching.

V559 *"Bhagavā tattha āgacchi [āgañchi (sī. pī.)], sīsaṃ mayhaṃ parāmasi;*
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.

"Then the Blessed one came there, [he] touched my head;
Holding me by the arm, he entered the monastery".

Lord Buddha:

V560 *"Anukampāya me satthā, pādāsi pādapuñchaniṃ;*
'Etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhitaṃ'.

"Compassionately the Teacher, gave me the foot-towel [and said];
'Determined on this clean one, sit down on one side with strong determination' ".

Elder Bhikkhu Cūḷapanthaka:

V561 *"Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato;*
Samādhiṃ paṭipādesiṃ, uttamatthassa pattiyā.

"Having heard his words, I dwelt delighting in the Teaching;
I practiced concentration, to reach the highest goal. [382]

V562 *"Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"I know my previous abodes, divine eye is fully purified;
Three knowledges have been reached, Lord Buddha's Teaching has been done. [383]

V563 *"Sahassakkhattumattānaṃ, nimminitvāna panthako;*
Nisīdambavane ramme, yāva kālappavedanā.

"Having created a thousand selves [by supernormal power], Panthaka;
Sat in the delightful mango forest, waiting for the announcement of the [meal] time.

V564 *"Tato me satthā pāhesi, dūtaṃ kālappavedakaṃ;*
Paveditamhi kālamhi, vehāsādupasaṅkamiṃ
[vehāsānupasaṅkamiṃ (syā. ka.)].

"Then the Teacher sent, a messenger to announce the [meal] time to me;
When the time was announced to me, I then approached by air.

V565 *"Vanditvā satthuno pāde, ekamantaṃ nisīdahaṃ;*
Nisinnaṃ maṃ viditvāna, atha satthā paṭiggahi.

"Having paid homage at the Teacher's feet, I sat down on one side;
Having known that I was seated [for meal], the Teacher then accepted [the meal].

V566 *"Āyāgo sabbalokassa, āhutīnaṃ paṭiggaho;*
Puññakkhettaṃ manussānaṃ, paṭigaṇhittha dakkhiṇa"nti.
... Cūḷapanthako thero ...

"A worthy recipient of gifts in all the worlds, an accepter of sacrificial oblations;
A field of merits for the humankind, he [Lord Buddha] accepted the offering".

10.1.5 *(237) Kappattheragāthā* – Verses of Elder Bhikkhu Kappa (Proper, Wish-Fulfiller)

Lord Buddha exhorting lay person Kappa:

V567 *"Nānākulamalasampuṇṇo, mahāukkārasambhavo;*
Candanikaṃva paripakkaṃ, mahāgaṇḍo mahāvaṇo.

"Completely filled with various impurities, generating great excrement;
Like a cesspool completely filled, a great boil, a great wound. [384]

V568 *"Pubbaruhirasampuṇṇo, gūthakūpena gāḷhito [gūthakūpe nigāḷhito (syā. pī. ka.)];*
Āpopaggharaṇo kāyo, sadā sandati pūtikaṃ.

"Completely filled with pus and blood, blamable like a pit-latrine;
Oozing water this body, is always flowing foul.

V569 *"Saṭṭhikaṇḍarasambandho, maṃsalepanalepito;*
Cammakañcukasannaddho, pūtikāyo niratthako.

"Tied by sixty tendons, plastered by plaster of flesh;
Covered by the skin-sheath, the foul body is meaningless.

V570 *"Aṭṭhisaṅghātaghaṭito, nhārusuttanibandhano;*
Nekesaṃ saṃgatībhāvā, kappeti iriyāpathaṃ.

"A collection of connected bones, held together by muscles;
Uniting in many ways, it does various postures. [385]

V571 *"Dhuvappayāto maraṇāya, maccurājassa santike;*
Idheva chaḍḍayitvāna, yenakāmaṅgamo naro.

"Gone certainly to death, near the king of death [Māra];
Having left [body] here itself, man goes where he desires.

V572 *"Avijjāya nivuto kāyo, catuganthena ganthito;*
Oghasaṃsīdano kāyo, anusayajālamotthato.

"Body is enveloped in ignorance, bonded by four bonds;
Sinking in flood the body, is veiled by web of sleeping tendencies. [386]

V573 *"Pañcanīvaraṇe yutto, vitakkena samappito;*
Taṇhāmūlenānugato, mohacchādanachādito.

"Yoked by five hindrances, completely given to thoughts;
Following the root of craving, covered by covering of delusion. [387]

V574 *"Evāyaṃ vattate kāyo, kammayantena yantito;*
Sampatti ca vipatyantā, nānābhāvo vipajjati.

"This body acts thus, mechanized by kamma-machine;
In fortune and misfortune, perishing in many ways.

V575 *"Yemaṃ kāyaṃ mamāyanti, andhabālā puthujjanā;*
Vaḍḍhenti kaṭasiṃ ghoraṃ, ādiyanti punabbhavaṃ.

"This is my body, [think] blind and fools, the worldly people;
They increase the deep dark charnel grounds, taking further becomings. [388]

V576 *"Yemaṃ kāyaṃ vivajjenti, gūthalittaṃva pannagaṃ;*
Bhavamūlaṃ vamitvāna, parinibbissantināsavā"ti
[parinibbantunāsavā (sī.)].

... Kappo thero ...

"Those who fully forsake this body, like a dung-covered snake;
Having vomited the root of becoming, will be completely liberated without taints". [389]

10.1.6 *(238) Vaṅgantaputtaupasenattheragāthā* – Verses of Elder Bhikkhu Upasena Vaṅgantaputta (Upasena Son of Vaṅganta)

Elder Bhikkhu Upasena Vaṅgantaputta on Quarrel at Kosambī:

V577 *"Vivittaṃ appanigghosaṃ, vāḷamiganisevitaṃ;*
Seve senāsanaṃ bhikkhu, paṭisallānakāraṇā.

"Remote and quiet, surrounded by fierce beasts of prey;
Should resort to [that] dwelling the bhikkhu, for solitude. [390]

V578 *"Saṅkārapuñjā āhatvā [āhitvā (ka.)], susānā rathiyāhi ca;*
Tato saṅghāṭikaṃ katvā, lūkhaṃ dhāreyya cīvaraṃ.

"Having brought [rags] from garbage heap, from cemetery and street-discards too;
There having made the outer double-robe, he wears the rough robe.

V579 *"Nīcaṃ manaṃ karitvāna, sapadānaṃ kulā kulaṃ;*
Piṇḍikāya care bhikkhu, guttadvāro susaṃvuto.

"Having become humble-minded, bypassing no one, from family to family;
Fares alms-round the bhikkhu, with doors guarded, well-guarded.

V580 *"Lūkhenapi vā [lūkhenapi ca (bahūsu)] santusse, nāññaṃ patthe rasaṃ bahuṃ;*
Rasesu anugiddhassa, jhāne na ramatī mano.

"Satisfied with the rough [almsfood], he shouldn't aspire for many tastes;
One who is greedy for tastes, his mind doesn't delight in jhāna. [391]

V581 *"Appiccho ceva santuṭṭho, pavivitto vase muni;*
Asaṃsaṭṭho gahaṭṭhehi, anāgārehi cūbhayaṃ.

"Having few wishes and sated, detached dwells the silent sage;
Neither associating with householders, nor with homeless, nor both.

V582 *"Yathā jaḷo va mūgo va, attānaṃ dassaye tathā;*
Nātivelaṃ sambhāseyya, saṅghamajjhamhi paṇḍito.

"Like stupid, like dumb, he shows himself to be;
He speaks reasonably, the wise one amidst the Saṅgha.

V583 *"Na so upavade kañci, upaghātaṃ vivajjaye;*
Saṃvuto pātimokkhasmiṃ, mattaññū cassa bhojane.

"He shouldn't find faults in anyone, fully forsaking hurting others;
Guarded by the pātimokkha, he should be moderate in eating. [392]

V584 *"Suggahītanimittassa, cittassuppādakovido;*
Samaṃ anuyuñjeyya, kālena ca vipassanaṃ.

"Acquiring the sign well, he should be skillful in arousing [good] mind;
Yoked to peace, he should see with insight at right time.

V585 *"Vīriyasātaccasampanno, yuttayogo sadā siyā;*
Na ca appatvā dukkhantaṃ, vissāsaṃ eyya paṇḍito.

"Endowed with energy and mindfulness, he should be always yoked to effort;
While unreached the end of suffering, the wise one should not be trusting.

V586 *"Evaṃ viharamānassa, suddhikāmassa bhikkhuno;*
Khīyanti āsavā sabbe, nibbutiñcādhigacchatī"ti.
... Upaseno vaṅgantaputto thero ...

"Dwelling thus, the bhikkhu desirous of cleansing;
With the ending of all taints, enters upon liberation".

10.1.7 *(239) (Apara)-gotamattheragāthā* – Verses of Elder Bhikkhu Another Gotama (of Gotama Clan)

Elder Bhikkhu Apara Gotama to his relatives:

V587 *"Vijāneyya sakaṃ atthaṃ, avalokeyyātha pāvacanaṃ;*
Yañcettha assa patirūpaṃ, sāmaññaṃ ajjhupagatassa.

"One should know his benefit, beholding the exposition;
Whatever is suitable here, for one who has approached renunciate state. [393]

V588 *"Mittaṃ idha ca kalyāṇaṃ, sikkhā vipulaṃ samādānaṃ;*
Sussūsā ca garūnaṃ, etaṃ samaṇassa patirūpaṃ.

"Here [having a] spiritual friend, fully undertaking the training;
Obedience to the teachers, this is suitable for a renunciate.

V589 *"Buddhesu sagāravatā, dhamme apaciti yathābhūtaṃ;*
Saṅghe ca cittikāro, etaṃ samaṇassa patirūpaṃ.

"Respect for Lord Buddha, honoring Dhamma as it is;
Being considerate to the Saṅgha, this is suitable for a renunciate.

V590 *"Ācāragocare yutto, ājīvo sodhito agārayho;*
Cittassa ca saṇṭhapanaṃ, etaṃ samaṇassa patirūpaṃ.

"Yoked to conduct and alms-refuge, with a livelihood purified and blameless;
Fully establishing the mind, this is suitable for a renunciate.

V591 *"Cārittaṃ atha vārittaṃ, iriyāpathiyaṃ pasādaniyaṃ;*
Adhicitte ca āyogo, etaṃ samaṇassa patirūpaṃ.

"What to do and what not to do, gladdening in conduct;
Occupied with higher mind, this is suitable for a renunciate.

V592 *"Āraññakāni senāsanāni, pantāni appasaddāni;*
Bhajitabbāni muninā, etaṃ samaṇassa patirūpaṃ.

"Dwelling in the jungle, solitary, of few words;
Associating with silent sages, this is suitable for a renunciate.

V593 *"Sīlañca bāhusaccañca, dhammānaṃ pavicayo yathābhūtaṃ;*
Saccānaṃ abhisamayo, etaṃ samaṇassa patirūpaṃ.

"Virtue and learning too, investigating Dhammā as it is;
Full penetration of the [Noble] Truths, this is suitable for a renunciate. [394]

V594 *"Bhāveyya ca aniccanti, anattasaññaṃ asubhasaññañca;*
Lokamhi ca anabhiratiṃ, etaṃ samaṇassa patirūpaṃ.

"One should develop [perception of] impermanence,
perception of not-self and perception of repulsive too;
Non-delighting in the world, this is suitable for a renunciate.

V595 *"Bhāveyya ca bojjhaṅge, iddhipādāni indriyāni balāni;*
Aṭṭhaṅgamaggamariyaṃ, etaṃ samaṇassa patirūpaṃ.

"One should develop factors of enlightenment, bases of supernormal powers, faculties, powers;
The Noble Eightfold Path, this is suitable for a renunciate. [395]

V596 *"Taṇhaṃ pajaheyya muni, samūlake āsave padāleyya;*
Vihareyya vippamutto, etaṃ samaṇassa patirūpa"nti.
... Gotamo thero ...

"Silent sage should abandon craving, he should shatter the taints with roots;
He should dwell fully freed, this is suitable for a renunciate".

Dasakanipāto niṭṭhito. – Chapter of Tens is finished.

Tatruddānaṃ –
Kāḷudāyī ca so thero, ekavihārī ca kappino;
Cūḷapanthako kappo ca, upaseno ca gotamo;
Sattime dasake therā, gāthāyo cettha sattatīti.

There said –
Kāḷudāyī too elder bhikkhu, Ekavihārī and Kappina;
Cūḷapanthaka Kappa too, Upasena and Gotama;
These seven elder bhikkhus in the tenth [chapter], and
verses here are seventy.



11. Ekādasanipāto – Chapter of Elevens

11.1 *Paṭhamavaggo* – First Section [396]

11.1.1 *(240) Saṃkiccattheragāthā* – Verses of Elder Bhikkhu Saṃkicca (One with Injured Eye)

Layman asking Elder Bhikkhu Saṃkicca:

V597 *"Kiṃ tavattho vane tāta, ujjuhānova pāvuse;*
Verambhā ramaṇīyā te, paviveko hi jhāyinaṃ.

"For what benefit are you in the forest, O dear? It's raining like on Ujjuhāna;
Are Verambhā winds delightful to you, [like] detachment is to those doing jhāna"? [397]

Elder Bhikkhu Saṃkicca to the layman:

V598 *"Yathā abbhāni verambho, vāto nudati pāvuse;*
Saññā me abhikiranti, vivekapaṭisaññutā.

"Like in the rainy season, Verambha winds scatter the clouds;
I am overwhelmed by perceptions, connected with detachment. [398]

V599 *"Apaṇḍaro aṇḍasambhavo, sīvathikāya niketacāriko;*
Uppādayateva me satiṃ, sandehasmiṃ virāganissitaṃ.

"Non-white egg-born [crow], dweller of the charnel ground;
Arouses my mindfulness, to be dependent on lustless-ness in own body.

V600 *"Yañca aññe na rakkhanti, yo ca aññe na rakkhati;*
Sa ve bhikkhu sukhaṃ seti, kāmesu anapekkhavā.

"One who isn't protected by others, and one who doesn't protect others;
Such a bhikkhu sleeps happily, disinterested in sensual pleasures. [399]

V601 *"Acchodikā puthusilā, gonaṅgulamigāyutā;*
Ambusevālasañchannā, te selā ramayanti maṃ.

"Having clear water and numerous crags, filled with monkeys and deer;
Covered with water-moss, those rocks delight me. [400]

V602 *"Vasitaṃ me araññesu, kandarāsu guhāsu ca;*
Senāsanesu pantesu, vāḷamiganisevite.

"I have dwelt in the jungles, in grottoes and caves too;
In solitary dwellings too, surrounded by fierce beasts of prey.

V603 *"'Ime haññantu vajjhantu, dukkhaṃ pappontu pāṇino';*
Saṅkappaṃ nābhijānāmi, anariyaṃ dosasaṃhitaṃ.

" 'May these be oppressed, killed, may these beings suffer';
I don't know any such intention, ignoble, associated with hatred. [401]

V604 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, bhavanetti samūhatā.

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, lead to becoming is fully destroyed. [402]

V605 *"Yassa catthāya [yassatthāya (sī.)] pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo.

"The reason for which I ordained, from home to homelessness;
I have reached that goal, the ending of all fetters. [403]

V606 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

"Neither am I pleased with death, nor am I pleased with life;
I await the time, like an employee [awaits] his paycheck. [404]

V607 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Kālañca paṭikaṅkhāmi, sampajāno patissato"ti.
... Saṃkicco thero ...

"Neither am I pleased with death, nor am I pleased with life;
I await the time, clearly knowing, fully mindful". [405]

Ekādasanipāto niṭṭhito. – Chapter of Elevens is finished.

Tatruddānaṃ –
Saṃkiccathero ekova, katakicco anāsavo;
Ekādasanipātamhi, gāthā ekādaseva cāti.

There said –
Elder bhikkhu Saṃkicca the solitary one, done with the duties, taintless;
In the chapter of elevens, verses are eleven too.

12. Dvādasakanipāto – Chapter of Twelves

12.1 *Paṭhamavaggo* – First Section [406]

12.1.1 *(241) Sīlavattheragāthā* – Verses of Elder Bhikkhu Sīlava (Virtuous)

Elder Bhikkhu Sīlava to assassins sent by King Ajātasattu:

V608 *"Sīlamevidha sikkhetha, asmiṃ loke susikkhitaṃ;*
Sīlaṃ hi sabbasampattiṃ, upanāmeti sevitaṃ.

"One should train in the virtue here, well-train in this world;
Virtue is the entire fortune, get close to it, resort to it. [407]

V609 *"Sīlaṃ rakkheyya medhāvī, patthayāno tayo sukhe;*
Pasaṃsaṃ vittilābhañca, pecca sagge pamodanaṃ [pecca sagge ca modanaṃ (sī. pī.)].

"Intelligent one should protect the virtue, one who aspires for three happinesses;
Praise, gain of money and, afterwards rejoicing in the heavens. [408]

V610 *"Sīlavā hi bahū mitte, saññamenādhigacchati;*
Dussīlo pana mittehi, dhaṃsate pāpamācaraṃ.

"Virtuous ones have many friends, by their self-control;
A non-virtuous one destroys his friends, by doing evil [deeds].

V611 *"Avaṇṇañca akittiñca, dussīlo labhate naro;*
Vaṇṇaṃ kittiṃ pasaṃsañca, sadā labhati sīlavā.

"Contempt and infame, is gained by a non-virtuous man;
Respect, fame and praise, is always gained by a virtuous one.

V612 *"Ādi sīlaṃ patiṭṭhā ca, kalyāṇānañca mātukaṃ;*
Pamukhaṃ sabbadhammānaṃ, tasmā sīlaṃ visodhaye.

"Establish the virtue first, the mother of goodness;
Chief of all Dhammā, therefore purify the virtue.

V613 *"Velā ca saṃvaraṃ sīlaṃ [saṃvaro sīlaṃ (sī.), saṃvarasīlaṃ (sī. aṭṭha.)], cittassa abhihāsanaṃ;*
Titthañca sabbabuddhānaṃ, tasmā sīlaṃ visodhaye.

"Virtue is limit and guard, and the mental happiness;
Fording place of all the Buddhā, therefore purify the virtue.

V614 *"Sīlaṃ balaṃ appaṭimaṃ, sīlaṃ āvudhamuttamaṃ;*
Sīlamābharaṇaṃ seṭṭhaṃ, sīlaṃ kavacamabbhutaṃ.

"Virtue is a matchless power, virtue is the best weapon;
Virtue is the best ornament, virtue is an unparalleled shield.

V615 *"Sīlaṃ setu mahesakkho, sīlaṃ gandho anuttaro;*
Sīlaṃ vilepanaṃ seṭṭhaṃ, yena vāti disodisaṃ.

"Virtue is a bridge of great power, virtue is fragrance unsurpassed;
Virtue is the best cream, which is fragrant in all directions.

V616 *"Sīlaṃ sambalamevaggaṃ, sīlaṃ pātheyyamuttamaṃ;*
Sīlaṃ seṭṭho ativāho, yena yāti disodisaṃ.

"Virtue is the foremost provision, virtue is the best provision for journey;
Virtue is the best guide, by which one travels in all directions.

V617 *"Idheva nindaṃ labhati, peccāpāye ca dummano;*
Sabbattha dummano bālo, sīlesu asamāhito.

"Here itself he gains criticism, afterwards unhappy in the bad destinations;
Everywhere he is unhappy the fool, unrestrained in virtues. [409]

V618 *"Idheva kittiṃ labhati, pecca sagge ca summano;*
Sabbattha sumano dhīro, sīlesu susamāhito.

"Here itself he gains fame, afterwards happy in the heavens;
Everywhere he is happy the wise one, well-restrained in virtues.

V619 *"Sīlameva idha aggaṃ, paññavā pana uttamo;*
Manussesu ca devesu, sīlapaññāṇato jaya"nti.
... Sīlavo thero ...

"Virtue alone is foremost here, but wise alone is best;
Among humans and devā, the virtuous-wise one wins". [410]

12.1.2 *(242) Sunītattheragāthā* – Verses of Elder Bhikkhu Sunīta (Well-Guided)

Elder Bhikkhu Sunīta to curious bhikkhus:

V620 *"Nīce kulamhi jātohaṃ, daliddo appabhojano;*
Hīnakammaṃ [hīnaṃ kammaṃ (syā.)] mamaṃ āsi, ahosiṃ pupphachaḍḍako.

"I was born in a low family, poor with little to eat;
These were the [results of my past] low deeds, I was a street sweeper. [411]

V621 *"Jigucchito manussānaṃ, paribhūto ca vambhito;*
Nīcaṃ manaṃ karitvāna, vandissaṃ bahukaṃ janaṃ.

"Despised by humans, contemptible and abominable;
Having become humble-minded, I paid homage to many people.

V622 *"Athaddasāsiṃ sambuddhaṃ, bhikkhusaṅghapurakkhataṃ;*
Pavisantaṃ mahāvīraṃ, magadhānaṃ puruttamaṃ.

"Then I saw the self-enlightened one, surrounded by the Bhikkhu Saṅgha;
The great hero was entering, the best fortress city of Magadha.

V623 *"Nikkhipitvāna byābhaṅgiṃ, vandituṃ upasaṅkamiṃ;*
Mameva anukampāya, aṭṭhāsi purisuttamo.

"Having put down the carrying pole, I approached and paid homage;
Compassionately for me, the best of the men stood [still].

V624 *"Vanditvā satthuno pāde, ekamantaṃ ṭhito tadā;*
Pabbajjaṃ ahamāyāciṃ, sabbasattānamuttamaṃ.

"Having paid homage at the Teacher's feet, I stood on one side;
I asked for ordination, from the best of all beings.

V625 *"Tato kāruṇiko satthā, sabbalokānukampako;*
'Ehi bhikkhū'ti maṃ āha, sā me āsūpasampadā.

"Then the compassionate Teacher, compassionate for all the worlds;
Said to me 'Come, bhikkhu', that was my higher ordination.

V626 *"Sohaṃ eko araññasmiṃ, viharanto atandito;*
Akāsiṃ satthuvacanaṃ, yathā maṃ ovadī jino.

"Then solitary in the jungle, I dwelt unremittingly;
I did the words of the Teacher, as I was told by the Victor.

V627 *"Rattiyā paṭhamaṃ yāmaṃ, pubbajātimanussariṃ;*
Rattiyā majjhimaṃ yāmaṃ, dibbacakkhuṃ visodhayiṃ
[dibbacakkhu visodhitaṃ (ka.)];
Rattiyā pacchime yāme, tamokhandhaṃ padālayiṃ.

"In the first part of the night, I recollected my past lives;
In the middle part of the night, divine eye was purified;
In the last part of the night, I shattered the aggregate of darkness. [412]

V628 *"Tato ratyā vivasāne, sūriyassuggamanaṃ pati;*
Indo brahmā ca āgantvā, maṃ namassiṃsu pañjalī.

"Towards the ending of that night, closer to sunrise;
Inda and Brahmā having come, bowed to me with folded hands". [413]

Inda and Brahmā to Elder Bhikkhu Sunīta:

V629 *"'Namo te purisājaññā, namo te purisuttama;*
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa'.

" 'Veneration to you, O thoroughbred man, veneration to you, O best of men;
One whose taints have ended, worthy of offerings, a venerable sir' ". [414]

Elder Bhikkhu Sunīta:

V630 *"Tato disvāna maṃ satthā, devasaṅghapurakkhataṃ;*
Sitaṃ pātukaritvāna, imamatthaṃ abhāsatha.

"Teacher then having seen me, surrounded by the deva saṅgha;
Having manifested a smile, spoke for this reason". [415]

Lord Buddha:

V631 *[su. ni. 660 suttanipātepi] "'Tapena brahmacariyena,*
saṃyamena damena ca;
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttama"'nti.
... Sunīto thero ...

" 'By austerities, by faring the holy-life, by self-control and by taming too;
By this one is a brāhmaṇa, this is the best brāhmaṇa' ". [416]

Dvādasakanipāto niṭṭhito. – Chapter of Twelves is finished.

Tatruddānaṃ –
Sīlavā ca sunīto ca, therā dve te mahiddhikā;
Dvādasamhi nipātamhi, gāthāyo catuvīsatīti.

There said –
Sīlava and Sunīta too, these two elder bhikkhus of great supernormal powers;
In the chapter of twelves, the verses are twenty-four.

13. Terasanipāto – Chapter of Thirteens

13.1 *Paṭhamavaggo* – First Section [417]

13.1.1 *(243) Soṇakoḷivisattheragāthā* – Verses of Elder Bhikkhu Soṇa Koḷivisa (Golden Giver of Two Hundred Million)

V632 *"Yāhu raṭṭhe samukkaṭṭho, raññō aṅgassa paddhagū [patthagū (syā.), paṭṭhagū (ka.)];*
Svājja dhammesu ukkaṭṭho, soṇo dukkhassa pāragū.

"One highly exalted in the country, as companion of the king of Aṅga;
Today he is highly exalted in the Dhamma, Soṇa gone to the far-shore of suffering.

V633 *"Pañca chinde pañca jahe, pañca cuttari bhāvaye;*
Pañcasaṅgātigo bhikkhu, oghatiṇṇoti vuccati.

"Cut-off five, abandon five, five should be developed further;
Bhikkhu who has surmounted five attachments, is called crossed-over the flood. [418]

V634 *"Unnaḷassa pamattassa, bāhirāsassa [bāhirāsayassa (ka.)] bhikkhuno;*
Sīlaṃ samādhi paññā ca, pāripūriṃ na gacchati.

"For a puffed-up, heedless, externally hopeful bhikkhu;
Virtue, concentration and wisdom too, doesn't get fulfilled.

V635 *"Yañhi kiccaṃ apaviddhaṃ [tadapaviddhaṃ (sī. syā.)], akiccaṃ pana karīyati;*
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

"Discarding what should be done, but he does what is not to be done;
For the puffed-up and heedless, the taints increase there. [419]

V636 *"Yesañca susamāraddhā, niccaṃ kāyagatā sati;*
Akiccaṃ te na sevanti, kicce sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

"Whoever firmly undertakes, always with mindfulness directed to the body;
He doesn't resort to what is not to be done, persistently doing what should be done;
Mindful and clearly knowing, he goes to the goal of [ending of] taints. [420]

V637 *"Ujumaggamhi akkhāte, gacchatha mā nivattatha;*
Attanā codayattānaṃ, nibbānamabhihāraye.

"By the straight path well-declared, do go, don't stop;
Urge self by self, bring about Nibbāna.

V638 *"Accāraddhamhi vīriyamhi, satthā loke anuttaro;*
Vīṇopamaṃ karitvā me, dhammaṃ desesi cakkhumā;
Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato.

"While I was strenuously energetic, the Teacher unsurpassed in the world;
Having given me the simile of lute, the one with eyes preached Dhamma to me;
Having heard his words, I dwelt delighting in the Teaching. [421]

V639 *"Samathaṃ paṭipādesiṃ, uttamatthassa pattiyā;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"I practiced concentration, to reach the highest goal;
Three knowledges have been reached, Lord Buddha's Teaching has been done. [422]

V640 *"Nekkhamme [nikkhame (ka.), nekkhammaṃ (mahāva. 244; a. ni. 6.55)] adhimuttassa, pavivekañca cetaso;*
Abyāpajjhādhimuttassa [abyāpajjhādhimhattassa (ka.)], upādānakkhayassa ca.

"Inclined to renunciation, and with a detached mind;
Inclined to non-ill-will, and ending of clinging too. [423]

V641 *"Taṇhakkhayādhimuttassa, asammohañca cetaso;*
Disvā āyatanuppādaṃ, sammā cittaṃ vimuccati.

"Inclined to ending of craving, and with an undeluded mind;
Having seen the arising of sense-bases, mind is rightly fully-freed.

V642 *"Tassa sammā vimuttassa, santacittassa bhikkhuno;*
Katassa paṭicayo natthi, karaṇīyaṃ na vijjati.

"For thus rightly fully-freed, peaceful-minded bhikkhu;
There is no increase of things to do, nothing further to do is seen.

V643 *"Selo yathā ekaghano [ekaghano (ka.)], vātena na samīrati;*
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.

"Like a solid rock, is not moved by the wind;
Like that are forms-tastes-words, smells and touchables too [for him].

V644 *"Iṭṭhā dhammā aniṭṭhā ca, nappavedhenti tādino;*
Ṭhitaṃ cittaṃ visaññuttaṃ, vayañcassānupassatī"ti.
... Soṇo koḷiviso thero ...

"Agreeable and unagreeable phenomena, doesn't tremble the thus one;
With an established and detached mind, passing too is contemplated".

Terasanipāto niṭṭhito. – Chapter of Thirteens is finished.

Tatruddānaṃ –
Soṇo koḷiviso thero, ekoyeva mahiddhiko;
Terasamhi nipātamhi, gāthāyo cettha terasāti.

There said –
Soṇa Koḷivisa elder bhikkhu, solitary one of great supernormal powers;
In the chapter of thirteens, verses are thirteen too.

14. Cuddasakanipāto – Chapter of Fourteens

14.1 *Paṭhamavaggo* – First Section [424]

14.1.1 *(244) Khadiravaniyarevatattheragāthā* – Verses of Elder Bhikkhu Khadiravaniya Revata (Revata of the Acacia Forest)

Elder Bhikkhu Revata Khadiravaniya to the King (when accused of being a thief):

V645 *"Yadā ahaṃ pabbajito, agārasmānagāriyaṃ;*
Nābhijānāmi saṅkappaṃ, anariyaṃ dosasaṃhitaṃ.

"Since I have ordained, from home to homelessness;
I don't know any such intention, ignoble, associated with hatred. [425]

V646 *"'Ime haññantu vajjhantu, dukkhaṃ pappontu pāṇino';*
Saṅkappaṃ nābhijānāmi, imasmiṃ dīghamantare.

" 'May these be oppressed, killed, may these beings suffer';
I don't know any such intention, in this long time. [426]

V647 *"Mettañca abhijānāmi, appamāṇaṃ subhāvitaṃ;*
Anupubbaṃ paricitaṃ, yathā buddhena desitaṃ.

"I have known loving-friendliness fully, immeasurable and well-developed;
Practiced gradually, as preached by Lord Buddha. [427]

V648 *"Sabbamitto sabbasakho, sabbabhūtānukampako;*
Mettacittañca [mettaṃ cittaṃ (sī. syā.)] bhāvemi, abyāpajjarato [abyāpajjharato (sī. syā.)] sadā.

"Friend of all, companion of all, compassionate for all beings;
I have developed a mind of loving-friendliness, delighting in non-ill-will always.

V649 *"Asaṃhīraṃ asaṃkuppaṃ, cittaṃ āmodayāmahaṃ;*
Brahmavihāraṃ bhāvemi, akāpurisasevitaṃ.

"Unconquerable, unwavering, mentally rejoicing I am;
I develop the Brahma dwelling, not resorted to by bad men. [428]

V650 *"Avitakkaṃ samāpanno, sammāsambuddhasāvako;*
Ariyena tuṇhībhāvena, upeto hoti tāvade.

"Entered upon calmness of thoughts, a disciple of the rightly self-enlightened one [Lord Buddha];
The noble silence, he approaches immediately. [429]

V651 *"Yathāpi pabbato selo, acalo suppatiṭṭhito;*
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.

"Like a mountain of rock, immovable and well-established;
Thus with ending of delusion, bhikkhu doesn't tremble like a mountain. [430]

V652 *"Anaṅgaṇassa posassa, niccaṃ sucigavesino;*
Vālaggamattaṃ pāpassa, abbhamattaṃva khāyati.

"For a lustless man, always searching for purity;
Even as much as hair tip of evil, seems [huge] like a cloud. [431]

V653 *"Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;*
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā.

"Like a city on the frontier, well-guarded inside and outside;
Thus you should protect yourself, don't let the moment pass. [432]

V654 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

"Neither am I pleased with death, nor am I pleased with life;
I await the time, like an employee [awaits] his paycheck. [433]

V655 *"Nābhinandāmi maraṇaṃ ...pe... sampajāno patissato.*

"Neither am I pleased with death, nor am I pleased with life;
I await the time, clearly knowing, fully mindful. [434]

V656 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, bhavanetti samūhatā.

"I have attended upon the Teacher, Lord Buddha's
Teaching has been done;
I have laid down the heavy burden, lead to becoming is
fully destroyed. [435]

V657 *"Yassa catthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo.

"The reason for which I ordained, from home to
homelessness;
I have reached that goal, the ending of all fetters. [436]

V658 *"Sampādethappamādena, esā me anusāsanī;*
Handāhaṃ parinibbissaṃ, vippamuttomhi sabbadhī"ti.
... Khadiravaniyarevato thero ...

"Attain heedfully, this is my Teaching;
I shall be completely liberated, fully freed I am
everywhere". [437]

14.1.2 *(245)* Godattattheragāthā – Verses of Elder Bhikkhu Godatta (Given by Cow)

V659 *"Yathāpi bhaddo ājañño, dhure yutto dhurassaho [dhurāsaho (aṭṭha.)];*
Mathito atibhārena, saṃyugaṃ nātivattati.

"Like a good thoroughbred, yoked to the yoke, carries the
load;
Agitated by the overload, doesn't overcome [escape] the
fetter. [438]

V660 *"Evaṃ paññāya ye tittā, samuddo vārinā yathā;*
Na pare atimaññanti, ariyadhammova pāṇinaṃ.

"Thus those who are sated with wisdom, like sea is with
water;
Do not slight others, this is the noble Dhamma for beings.

V661 *"Kāle kālavasaṃ pattā, bhavābhavavasaṃ gatā;*
Narā dukkhaṃ nigacchanti, tedha socanti māṇavā [mānavā (sī.)].

"Reached death at death-time, gone to control of becoming and not-becoming;
Men undergo suffering, those humans sorrow here. [439]

V662 *"Unnatā sukhadhammena, dukkhadhammena conatā;*
Dvayena bālā haññanti, yathābhūtaṃ adassino.

"Elated due to happiness, and crest-fallen due to suffering;
By both are fools oppressed, not seeing as it is.

V663 *"Ye ca dukkhe sukhasmiñca, majjhe sibbinimaccagū;*
Ṭhitā te indakhīlova, na te unnataonatā.

"Those who in suffering and happiness, and in the middle, overcome the seamstress;
They stand like the stake of Inda, neither elated nor crest-fallen. [440]

V664 *"Na heva lābhe nālābhe, na yase na ca kittiyā;*
Na nindāyaṃ pasaṃsāya, na te dukkhe sukhamhi.

"Neither by gains nor by loss, neither by reputation nor by non-fame too;
Neither by criticism nor by praise, neither by suffering nor by happiness. [441]

V665 *"Sabbattha te na limpanti, udabinduva pokkhare;*
Sabbattha sukhitā dhīrā, sabbattha aparājitā.

"They do not get smeared anywhere, like a water-drop on lotus;
The wise are happy everywhere, undefeated everywhere.

V666 *"Dhammena ca alābho yo, yo ca lābho adhammiko;*
Alābho dhammiko seyyo, yaṃ ce lābho adhammiko.

"Not having gained rightly, and having gained unrightly;
Better is not gaining rightly, then it is gaining unrightly.

V667 *"Yaso ca appabuddhīnaṃ, viññūnaṃ ayaso ca yo;*
Ayasova seyyo viññūnaṃ, na yaso appabuddhinaṃ.

"Reputation of the unintelligent, and non-reputation of the intelligent;
Better is the non-reputation of the intelligent, not the reputation of the unintelligent.

V668 *"Dummedhehi pasaṃsā ca, viññūhi garahā ca yā;*
Garahāva seyyo viññūhi, yaṃ ce bālappasaṃsanā.

"Praise by the unwise, and reproach by the wise;
The reproach by the wise is better, then the praise by the fool.

V669 *"Sukhañca kāmamayikaṃ, dukkhañca pavivekiyaṃ;*
Pavivekadukkhaṃ seyyo, yaṃ ce kāmamayaṃ sukhaṃ.

"There is happiness due to sensual pleasures, and suffering due to detachment;
Suffering due to detachment is better, than the happiness due to sensual pleasures. [442]

V670 *"Jīvitañca adhammena, dhammena maraṇañca yaṃ;*
Maraṇaṃ dhammikaṃ seyyo, yaṃ ce jīve adhammikaṃ.

"Living by what is non-Dhamma, and dying in the Dhamma way;
Dying in the Dhamma way is better, then living by non-Dhamma.

V671 *"Kāmakopappahīnā ye, santacittā bhavābhave;*
Caranti loke asitā, natthi tesaṃ piyāpiyaṃ.

"Having abandoned the turbulence of sensual pleasures, peaceful-minded in becoming and not-becoming;
Dwelling in the world unattached, they don't have dear and non-dear ones.

V672 *"Bhāvayitvāna bojjhaṅge, indriyāni balāni ca;*
Pappuyya paramaṃ santiṃ, parinibbantināsavā"ti.
... Godatto thero ...

"Having developed the factors of enlightenment, faculties and powers too;
Having reached the highest peace, they are completely liberated without taints".

Cuddasakanipāto niṭṭhito. – Chapter of Fourteens is finished.

Tatruddānaṃ –
Revato ceva godatto, therā dve te mahiddhikā;
Cuddasamhi nipātamhi, gāthāyo aṭṭhavīsatīti.

There said –
Revata and Godatta, these two elder bhikkhus of great supernormal powers;
In the chapter of fourteens, verses are twenty-eight.

15. Soḷasakanipāto – Chapter of Sixteens

15.1 *Paṭhamavaggo* – First Section [443]

15.1.1 *(246) Aññāsikoṇḍaññattheragāthā* – Verses of Elder Bhikkhu Aññāsikoṇḍañña (Koṇḍañña who Knows)

Sakka thanking Elder Bhikkhu Aññāsikoṇḍañña:

V673 *"Esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasaṃ;*
Virāgo desito dhammo, anupādāya sabbaso.

"I was much reconciled, having heard Dhamma of great taste;
Dhamma preaches lustless-ness, and unclinging in every way". [444]

Elder Bhikkhu Aññāsikoṇḍañña:

V674 *"Bahūni loke citrāni, asmiṃ pathavimaṇḍale;*
Mathenti mañño saṅkappaṃ, subhaṃ rāgūpasaṃhitaṃ.

"Many are the beautiful things, in this world-sphere;
They churn up mental intentions for beautiful, accompanied by lust.

V675 *"Rajamuhatañca vātena, yathā meghopasammaye;*
Evaṃ sammanti saṅkappā, yadā paññāya passati.

"Like dirt disturbed due to wind, gets settled by the rains;
Thus intentions are ended, when one sees with wisdom.

V676 *[dha. pa. 277 dhammapade] "Sabbe saṅkhārā aniccāti, yadā paññāya passati;*
Atha nibbindati dukkhe, esa maggo visuddhiyā.

"All formations are impermanent, when one sees thus with wisdom;
He is disenchanted with suffering, this is the path of purification. [445]

V677 *[dha. pa. 278 dhammapade] "Sabbe saṅkhārā dukkhāti, yadā paññāya passati*
Atha nibbindati dukkhe, esa maggo visuddhiyā.

"All formations are suffering, when one sees thus with wisdom;
He is disenchanted with suffering, this is the path of purification. [446]

V678 *[dha. pa. 279 dhammapade] "Sabbe dhammā anattāti, yadā paññāya passati;*
Atha nibbindati dukkhe, esa maggo visuddhiyā.

"All phenomena are not-self, when one sees thus with wisdom;
He is disenchanted with suffering, this is the path of purification. [447]

V679 *"Buddhānubuddho yo thero, koṇḍaññho tibbanikkamo;*
Pahīnajātimaraṇo, brahmacariyassa kevalī.

"The elder bhikkhu enlightened in succession to Lord Buddha, Koṇḍañña exerting intensely;
Having abandoned birth and death, fares the perfected holy-life. [448]

V680 *"Oghapāso daḷhakhilo [daḷho khilo (syā. ka.)], pabbato duppadālayo;*
Chetvā khilañca pāsañca, selaṃ bhetvāna [chetvāna (ka.)] dubbhidaṃ;
Tiṇṇo pāraṅgato jhāyī, mutto so mārabandhanā.

"Flood, noose, strong obstructions, a mountain hard to shatter;
Having cut-off the stake and the noose, having broken the rock hard to break;
Crossed-over, gone to the far-shore, the meditator is freed from the ties of Māra". [449]

Elder Bhikkhu Aññāsikoṇḍañña to a co-resident Bhikkhu:

V681 *"Uddhato capalo bhikkhu, mitte āgamma pāpake;*
Saṃsīdati mahoghasmiṃ, ūmiyā paṭikujjito.

"Restless and unsteady bhikkhu, having come to evil friends;
Completely sinks in the great flood, engulfed by the waves. [450]

V682 *"Anuddhato acapalo, nipako saṃvutindriyo;*
Kalyāṇamitto medhāvī, dukkhassantakaro siyā.

"Non-restless and steady, prudent with guarded faculties;
The intelligent one with a good friend, is an ender of suffering. [451]

V683 *"Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;*
Mattaññū annapānasmiṃ, adīnamanaso naro.

"Subject to breakup in time, thin and showing veins;
Moderate in eating and drinking, is the undaunted man. [452]

V684 *"Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;*
Nāgo saṅgāmasīseva, sato tatrādhivāsaye.

"Contacted by gadflies and mosquitoes, in jungle, in great forest;
Like an elephant at the head of battle, mindful he should stand there. [453]

V685 *"Nābhinandāmi maraṇaṃ ...pe... nibbisaṃ bhatako yathā.*

"Neither am I pleased with death, nor am I pleased with life;
I await the time, like an employee [awaits] his paycheck. [454]

V686 *"Nābhinandāmi maraṇaṃ ...pe... sampajānāe patissato.*

"Neither am I pleased with death, nor am I pleased with life;
I await the time, clearly knowing, fully mindful. [455]

V687 *"Pariciṇṇo mayā satthā ...pe... bhavanetti samūhatā.*

"I have attended upon the Teacher, Lord Buddha's
Teaching has been done;
I have laid down the heavy burden, lead to becoming is
fully destroyed. [456]

V688 *"Yassa catthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, kiṃ me saddhivihārinā"ti.
... Aññāsikoṇḍaññho [aññākoṇḍaññho (sī. syā.)] thero ...

"The reason for which I ordained, from home to
homelessness;
I have reached that goal, why do I need co-residents"? [457]

15.1.2 *(247) Udāyittheragāthā* – Verses of Elder Bhikkhu Udāyi (Ascending)

Elder Bhikkhu Udāyi praising Lord Buddha:

V689 *[a. ni. 6.43] "Manussabhūtaṃ sambuddhaṃ, attadantaṃ samāhitaṃ;*
Iriyamānaṃ brahmapathe, cittassūpasame rataṃ.

"A human having become self-enlightened, self-tamed,
restrained;
Conducting himself on brahma-path, delights in appeasing
the mind. [458]

V690 *"Yaṃ manussā namassanti, sabbadhammāna pāraguṃ;*
Devāpi taṃ namassanti, iti me arahato sutaṃ.

"Whom the humans venerate, one gone to the far-shore of
all phenomena;
Devā venerate him too, thus I heard from Lord Buddha. [459]

V691 *"Sabbasaṃyojanātītaṃ, vanā nibbanamāgataṃ;*
Kāmehi nekkhammarataṃ [nikkhammarataṃ (ka.)], muttaṃ
selāva kañcanaṃ.

"Overcoming all fetters, having arrived at extinguishment of desire;
Delighting in renouncing sensual pleasures, like gold freed from rock. [460]

V692 *"Sa ve accaruci nāgo, himavāvaññe siluccaye;*
Sabbesaṃ nāganāmānaṃ, saccanāmo anuttaro.

"They worship the Nāga [mountain], bright white and full of rocks;
Of everyone named Nāga, this one is named truly, unsurpassed.

V693 *"Nāgaṃ vo kittayissāmi, na hi āguṃ karoti so;*
Soraccaṃ avihiṃsā ca, pādā nāgassa te duve.

"I proclaim that Nāga to you, he doesn't do any evil deeds;
Tenderness and non-violence, these are the two [front] feet of Nāga.

V694 *"Sati ca sampajaññañca, caraṇā nāgassa tepare;*
Saddhāhattho mahānāgo, upekkhāsetadantavā.

"Mindfulness and clear knowing, these are his other feet;
Great Nāga has confidence as hand [trunk], equanimity is like white tusks. [461]

V695 *"Sati gīvā siro paññā, vīmaṃsā dhammacintanā;*
Dhammakucchisamāvāso, viveko tassa vāladhi.

"Mindfulness is neck, head is wisdom, investigation, thinking about Dhamma;
Dhamma resides in his belly, detachment is his tail. [462]

V696 *"So jhāyī assāsarato, ajjhattaṃ susamāhito;*
Gacchaṃ samāhito nāgo, ṭhito nāgo samāhito.

"Doing jhāna delighting in breathing, internally well-restrained;
Goes restrained the Nāga, stands restrained the Nāga. [463]

V697 *"Sayaṃ samāhito nāgo, nisinnopi samāhito;*
Sabbattha saṃvuto nāgo, esā nāgassa sampadā.

"Sleeps restrained the Nāga, he sits restrained too;
Guarded everywhere is the Nāga, this is the attainment of a Nāga.

V698 *"Bhuñjati anavajjāni, sāvajjāni na bhuñjati;*
Ghāsamacchādanaṃ laddhā, sannidhiṃ parivajjayaṃ.

"Blameless he eats, blamable he doesn't eat;
Gaining food-clothing, he completely forsakes hoarding it up.

V699 *"Saṃyojanaṃ aṇuṃ thūlaṃ, sabbaṃ chetvāna bandhanaṃ;*
Yena yeneva gacchati, anapakkhova gacchati.

"The fetters subtle and gross, having cut all ties;
Wherever he goes, unexpectant he goes. [464]

V700 *"Yathāpi udake jātaṃ, puṇḍarīkaṃ pavaḍḍhati;*
Nopalippati toyena, sucigandhaṃ manoramaṃ.

"Like born in the water, the white lotus grows;
Unsmeared by the water, pure, fragrant and delightful.

V701 *"Tatheva ca loke jāto, buddho loke viharati;*
Nopalippati lokena, toyena padumaṃ yathā.

"Like that born in the world, Lord Buddha dwells in the world;
Unsmeared by the world, like lotus [unsmeared] by water.

V702 *"Mahāgini pajjalito, anāhāropasammati;*
Aṅgāresu ca santesu, nibbutoti pavuccati.

"A great fire burning, fades away without fuel;
With the ending of embers, it is called extinguished. [465]

V703 *"Atthassāyaṃ viññāpanī, upamā viññūhi desitā;*
Viññissanti mahānāgā, nāgaṃ nāgena desitaṃ.

"Instructed for benefit, this simile is preached by wise;
It will be understood by great Nāgā, what Nāga preached to Nāga.

V704 *"Vītarāgo vītadoso, vītamoho anāsavo;*
Sarīraṃ vijahaṃ nāgo, parinibbissatyanāsavo"ti.
... Udāyī thero ...

"Lustless, hateless, delusionless, taintless;
On abandoning this body the Nāga, will be completely liberated without taints".

Soḷasakanipāto niṭṭhito. – Chapter of Sixteens is finished.

Tatruddānaṃ –
Koṇḍaññño ca udāyī ca, therā dve te mahiddhikā;
Soḷasamhi nipātamhi, gāthāyo dve ca tiṃsa cāti.

There said –
Koṇḍañña and Udāyī too, these two elder bhikkhus of great supernormal powers;
In the chapter of sixteens, verses are two-and-thirty.

16. Vīsatinipāto – Chapter of Twenties

16.1 *Paṭhamavaggo* – First Section [466]

16.1.1 *(248) Adhimuttattheragāthā* – Verses of Elder Bhikkhu Adhimutta (Completely Resolved, Completely Freed)

Robbers:

V705 *"Yaññatthaṃ vā dhanatthaṃ vā, ye hanāma mayaṃ pure;*
Avasesaṃ [avase taṃ (sī. aṭṭha. mūlapāṭho), avasesānaṃ (aṭṭha.?)] bhayaṃ hoti, vedhanti vilapanti ca.

"For sacrifice or wealth, those whom we killed in the past;
Uncontrolled they were with fear, trembling and wailing too. [467]

V706 *"Tassa te natthi bhītattaṃ, bhiyyo vaṇṇo pasīdati;*
Kasmā na paridevesi, evarūpe mahabbhaye.

"You are not fearful, your color is becoming brighter;
Why are you not lamenting, of greatly fearful [dying]"?

Elder Bhikkhu Adhimutta:

V707 *"Natthi cetasikaṃ dukkhaṃ, anapekkhassa gāmaṇi;*
Atikkantā bhayā sabbe, khīṇasaṃyojanassa ve.

"There is no mental suffering, O headman, for one who is disinterested;
They have transcended all fears, by ending the fetters. [468]

V708 *"Khīṇāya bhavanettiyā, diṭṭhe dhamme yathātathe;*
Na bhayaṃ maraṇe hoti, bhāranikkhepane yathā.

"By ending the lead to becoming, in this world, as it is;
They do not have fear of dying, it's like laying down the burden. [469]

V709 *"Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;*
Maraṇe me bhayaṃ natthi, rogānamiva saṅkhaye.

"I have well-fared the holy-life, the path is also well-developed;
I have no fear of dying, it's like disease is completely ended. [470]

V710 *"Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;*
Nirassādā bhavā diṭṭhā, visaṃ pitvāva [pītvāva (sī.)]
chaḍḍitaṃ.

"I have well-fared the holy-life, the path is also well-developed;
The becomings are seen to be tasteless, like having drunk poison giving it up.

V711 *"Pāragū anupādāno, katakicco anāsavo;*
Tuṭṭho āyukkhayā hoti, mutto āghātanā yathā.

"Gone to the far-shore, unclinging, done with the duties, taintless;
He is satisfied with the ending of life, like one freed from a slaughter house.

V712 *"Uttamaṃ dhammataṃ patto, sabbaloke anatthiko;*
Ādittāva gharā mutto, maraṇasmiṃ na socati.

"Having reached the best Dhamma, desireless in all worlds;
Like one freed from a burning home, he doesn't sorrow about dying.

V713 *"Yadatthi saṅgataṃ kiñci, bhavo vā yattha labbhati;*
Sabbaṃ anissaraṃ etaṃ, iti vuttaṃ mahesinā.

"Whatever has come together, whatever becoming has been gained;
Everything is master-less, this was said by the great sage [Lord Buddha].

V714 *"Yo taṃ tathā pajānāti, yathā buddhena desitaṃ;*
Na gaṇhāti bhavaṃ kiñci, sutattaṃva ayoguḷaṃ.

"One who knows thus, as preached by Lord Buddha;
Doesn't possess any becoming, like one who has heard about [scorching hot] iron ball. [471]

V715 *"Na me hoti 'ahosi'nti, 'bhavissa'nti na hoti me;*
Saṅkhārā vigamissanti, tattha kā paridevanā.

"I don't think 'I have been', 'I shall be' I don't think;
Formations will disappear, what is there to lament about?

V716 *"Suddhaṃ dhammasamuppādaṃ, suddhaṃ saṅkhārasantatiṃ;*
Passantassa yathābhūtaṃ, na bhayaṃ hoti gāmaṇi.

"Clean arising of phenomena, clean maintenance of formations;
Having seen as it is, I have no fear, O headman. [472]

V717 *"Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati;*
Mamattaṃ so asaṃvindaṃ, 'natthi me'ti na socati.

"Like grass and wood is the world, when one sees with wisdom;
Not finding anything to be 'mine', he doesn't sorrow 'it's not mine'. [473]

V718 *"Ukkaṇṭhāmi sarīrena, bhavenamhi anatthiko;*
Soyaṃ bhijjissati kāyo, aññho ca na bhavissati.

"I am discontent with the body, desireless in becoming;
When this body breaks-up here, another [body] won't be created.

V719 *"Yaṃ vo kiccaṃ sarīrena, taṃ karotha yadicchatha;*
Na me tappaccayā tattha, doso pemañca hehiti".

"Do whatever you would with my body, do as you please;
There will not be because of that, hate or love in me".

Compiler:

V720 *Tassa taṃ vacanaṃ sutvā, abbhutaṃ lomahaṃsanaṃ;*
Satthāni nikkhipitvāna, māṇavā etadabravuṃ.

There having heard his words, unparalleled and hair-raising;
Having put down the knives, people spoke this.

Robbers:

V721 *"Kiṃ bhadante karitvāna, ko vā ācariyo tava;*
Kassa sāsanamāgamma, labbhate taṃ asokatā".

"What should we do, O venerable sir, who is your master?
Having arrived at whose Teaching, have you gained sorrowless-ness"?

Elder Bhikkhu Adhimutta:

V722 *"Sabbaññū sabbadassāvī, jino ācariyo mama;*
Mahākāruṇiko satthā, sabbalokatikicchako.

"Omni-scient, Omni-seer, the Victor [Lord Buddha] is my master;
The Greatly Compassionate Teacher, a Physician to all the worlds. [474]

V723 *"Tenāyaṃ desito dhammo, khayagāmī anuttaro;*
Tassa sāsanamāgamma, labbhate taṃ asokatā".

"The Dhamma taught by him, leading to ending [of fetters], unsurpassed;
Having arrived at his Teaching, I have gained sorrowless-ness".

Compiler:

V724 *Sutvāna corā isino subhāsitaṃ, nikkhippa satthāni ca āvudhāni ca;*
Tamhā ca kammā viramiṃsu eke, eke ca pabbajjamarocayiṃsu.

The thieves having heard well-spoken [words] of the sage, put down their knives and weapons;
Some stopped doing the [evil] deeds, some asked for ordination.

V725 *Te pabbajitvā sugatassa sāsane, bhāvetva bojjhaṅgabalāni paṇḍitā;*
Udaggacittā sumanā katindriyā, phusiṃsu nibbānapadaṃ asaṅkhatanti.

…Adhimutto thero ...

They having ordained in the well-gone one's Teaching,
the wise having developed factors of enlightenment and powers;
Lofty-minded, glad ones, with developed faculties,
contacted Nibbāna, the unformed station.

16.1.2 *(249) Pārāpariyattheragāthā* – Verses of Elder Bhikkhu Pārāpariya (of Pārāpara Clan)

V726 *"Samaṇassa ahu cintā, pārāpariyassa bhikkhuno;*
Ekakassa nisinnassa, pavivittassa jhāyino.

"A renunciate was thinking, the bhikkhu Pārāpariya;
Sitting on one side, detached and doing jhāna. [475]

V727 *"Kimānupubbaṃ puriso, kiṃ vataṃ kiṃ samācāraṃ;*
Attano kiccakārīssa, na ca kañci viheṭhaye.

"What should a man do gradually, what practices, what conduct?
Doing what should be done for oneself, not harassing anyone?

V728 *"Indriyāni manussānaṃ, hitāya ahitāya ca;*
Arakkhitāni ahitāya, rakkhitāni hitāya ca.

"Faculties of humans are, for welfare and non-welfare too;
Unprotected they are for non-welfare, and protected for welfare.

V729 *"Indriyāneva sārakkhaṃ, indriyāni ca gopayaṃ;*
Attano kiccakārīssa, na ca kañci viheṭhaye.

"Protecting the faculties, guarding the faculties;
Doing what should be done for oneself, not harassing anyone.

V730 *"Cakkhundriyaṃ ce rūpesu, gacchantaṃ anivārayaṃ;*
Anādīnavadassāvī, so dukkhā na hi muccati.

"Eye faculty goes to forms, he doesn't stop it;
Not seeing the danger, he isn't freed from suffering.

V731 *"Sotindriyaṃ ce saddesu, gacchantaṃ anivārayaṃ;*
Anādīnavadassāvī, so dukkhā na hi muccati.

"Ear faculty goes to sounds, he doesn't stop it;
Not seeing the danger, he isn't freed from suffering.

V732 *"Anissaraṇadassāvī, gandhe ce paṭisevati;*
Na so muccati dukkhamhā, gandhesu adhimucchito.

"Not being a seer of refuge, he resorts to smells too;
He isn't freed from suffering, comatose by smells.

V733 *"Ambilaṃ madhuraggañca, tittakaggamanussaraṃ;*
Rasataṇhāya gadhito, hadayaṃ nāvabujjhati.

"Sour and sweet too, he recollects bitter too;
Bonded with craving for tastes, his heart isn't awake.

V734 *"Subhānyappaṭikūlāni, phoṭṭhabbāni anussaraṃ;*
Ratto rāgādhikaraṇaṃ, vividhaṃ vindate dukhaṃ.

"Beautiful and other unsuitable too, he recollects touchables too;
Delighting and controlled by lust, he experiences various sufferings.

V735 *"Manaṃ cetehi dhammehi, yo na sakkoti rakkhituṃ;*
Tato naṃ dukkhamanveti, sabbehetehi pañcahi.

"Mind too here from phenomena, he can't protect;
There suffering follows him, by all five here. [476]

V736 *"Pubbalohitasampuṇṇaṃ, bahussa kuṇapassa ca;*
Naravīrakataṃ vagguṃ, samuggamiva cittitaṃ.

"Completely filled with pus and blood, and much loathsome too;
[is] Made beautiful by artistic men, like a box [beautifully] painted.

V737 *"Kaṭukaṃ madhurassādaṃ, piyanibandhanaṃ dukhaṃ;*
Khuraṃva madhunā littaṃ, ullihaṃ nāvabujjhati.

"Bitterest is the sweet taste, ties of dear ones are suffering;
Like a razor smeared and covered with honey, he isn't awake [to it].

V738 *"Itthirūpe itthisare, phoṭṭhabbepi ca itthiyā;*
Itthigandhesu sāratto, vividhaṃ vindate dukhaṃ.

"By the womanly beauty, by woman's voice, by touch of woman too;
Impassioned with womanly smells, he experiences various sufferings.

V739 *"Itthisotāni sabbāni, sandanti pañca pañcasu;*
Tesamāvaraṇaṃ kātuṃ, yo sakkoti vīriyavā.

"All the streams of a woman, are flowing in five, thru five;
One who can hinder them, he is an energetic one. [477]

V740 *"So atthavā so dhammaṭṭho, so dakkho so vicakkhaṇo;*
Kareyya ramamānopi, kiccaṃ dhammatthasaṃhitaṃ.

"That goal-oriented one, established in Dhamma, adroit and clever;
Even when he indulges, he does in what is associated with Dhamma. [478]

V741 *"Atho sīdati saññuttaṃ, vajje kiccaṃ niratthakaṃ;*
'Na taṃ kicca'nti maññitvā, appamatto vicakkhaṇo.

"Thus the connected one sinks, doing blamable and meaningless;
'One should not do that', thinks the heedful clever one.

V742 *"Yañca atthena saññuttaṃ, yā ca dhammagatā rati;*
Taṃ samādāya vattetha, sā hi ve uttamā rati.

"Whatever is connected with benefit, and whatever delight is in Dhamma;
One should fully undertake that practice, that is the best delight.

V743 *"Uccāvacehupāyehi, paresamabhijigīsati;*
Hantvā vadhitvā atha socayitvā, ālopati sāhasā yo paresaṃ.

"By various means, one who wishes to conquer others;
Having struck, assassinated, and having made them sorrowful, with violence he takes others possessions.

V744 *"Tacchanto āṇiyā āṇiṃ, nihanti balavā yathā;*
Indriyānindriyeheva, nihanti kusalo tathā.

"Like a carpenter, removes a strong nail by nail;
Like that he removes faculties by faculties themselves, the skillful one. [479]

V745 *"Saddhaṃ vīriyaṃ samādhiñca, satipaññañca bhāvayaṃ;*
Pañca pañcahi hantvāna, anīgho yāti brāhmaṇo.

"Confidence, energy and concentration, mindfulness and wisdom too he develops;
Having struck five by five, griefless travels the brāhmaṇa. [480]

V746 *"So atthavā so dhammaṭṭho, katvā vākyānusāsaniṃ;*
Sabbena sabbaṃ buddhassa, so naro sukhamedhatī"ti.
…Pārāpariyo thero ...

"That goal-oriented one, established in Dhamma, having done what was taught verbally;
By Lord Buddha, that man increases his happiness".

16.1.3 *(250) Telakānittheragāthā* – Verses of Elder Bhikkhu Telakāni (Oil Merchant)

V747 *"Cirarattaṃ vatātāpī, dhammaṃ anuvicintayaṃ;*
Samaṃ cittassa nālatthaṃ, pucchaṃ samaṇabrāhmaṇe.

"Indeed for a long time ardently, I investigated Dhamma;
Not gaining peace of mind, I asked renunciates and brāhmaṇā. [481]

V748 *"'Ko so pāraṅgato loke, ko patto amatogadhaṃ;*
Kassa dhammaṃ paṭicchāmi, paramatthavijānanaṃ'.

" 'Who here has gone to the far-shore of the world, who here has reached the merging with undying?
Receiving whose Dhamma will I, know the highest goal'?

V749 *"Antovaṅkagato āsi, macchova ghasamāmisaṃ;*
Baddho mahindapāsena, vepacityasuro yathā.

"Old and crooked I was, like a big fish baited;
Like tied by the Mahinda noose, [mighty] Vepaciti asura. [482]

V750 *"Añchāmi naṃ na muñcāmi, asmā sokapariddavā;*
Ko me bandhaṃ muñcaṃ loke, sambodhiṃ vedayissati.

"I drag it, it doesn't free me, from sorrow and lamentation;
Who can untie my ties in the world, help me experience enlightenment?

V751 *"Samaṇaṃ brāhmaṇaṃ vā kaṃ, ādisantaṃ pabhaṅgunaṃ.*
Kassa dhammaṃ paṭicchāmi, jarāmaccupavāhanaṃ.

"Which renunciates and brāhmaṇā, see what is subject to breakup?
Receiving whose Dhamma will I, wipe out aging and death?

V752 *"Vicikicchākaṅkhāganthitaṃ, sārambhabalasaññutaṃ;*
Kodhappattamanatthaddhaṃ, abhijappappadāraṇaṃ.

"Bonded by skeptical doubt, strongly violent to beings;
Angry, conceited, and obdurate, with the arrow of covetousness. [483]

V753 *"Taṇhādhanusamuṭṭhānaṃ, dve ca pannarasāyutaṃ [dvedhāpannarasāyutaṃ (?)];*
Passa orasikaṃ bāḷhaṃ, bhetvāna yadi [yada (sī. aṭṭha.) hadi (?) "hadaye"ti taṃsaṃvaṇṇanā] tiṭṭhati.

"Exerting on the bow of craving, connected to two-fifteens here;
See the one in my breast, strongly having broken it stands [there]. [484]

V754 *"Anudiṭṭhīnaṃ appahānaṃ, saṅkappaparatejitaṃ;*
Tena viddho pavedhāmi, pattaṃva māluteritaṃ.

"Without abandoning the speculative views, with very sharp intentions;
Pierced by that I am trembling, like a leaf swaying [in the wind].

V755 *"Ajjhattaṃ me samuṭṭhāya, khippaṃ paccati māmakaṃ;*
Chaphassāyatanī kāyo, yattha sarati sabbadā.

"Internally they are originating, quickly ripening in personality;
Body with six contact-bases, is always flowing.

V756 *"Taṃ na passāmi tekicchaṃ, yo metaṃ sallamuddhare;*
Nānārajjena satthena [nāraggena na satthena (?)], nāññena vicikicchitaṃ.

"I don't see a doctor, who can draw-out my dart;
Neither by probes nor by knives nor by anything else, my skeptical doubt. [485]

V757 *"Ko me asattho avaṇo, sallamabbhantarapassayaṃ;*
Ahiṃsaṃ sabbagattāni, sallaṃ me uddharissati.

"Who without knife and a wound, seeing the dart well-inside;
Non-violent to all my limbs, can draw out my dart?

V758 *"Dhammappati hi so seṭṭho, visadosappavāhako;*
Gambhīre patitassa me, thalaṃ pāṇiñca dassaye.

"Master of Dhamma is the best, one who removes ills of poison;
Fallen in the unfathomable I was, he showed the ground and [lent a] hand.

V759 *"Rahadehamasmi ogāḷho, ahāriyarajamattike;*
Māyāusūyasārambha, thinamiddhamapatthaṭe.

"I have plunged into the lake, [but] not removed even as much as a dust-mote;
Deceit, jealousy, and angry talk, sloth and torpor covered [I am].

V760 *"Uddhaccameghathanitaṃ, saṃyojanavalāhakaṃ;*
Vāhā vahanti kuddiṭṭhiṃ [duddiṭṭhiṃ (sī. dha. pa. 339)], saṅkappā rāganissitā.

"Restlessness is like thundering rain, fetters are like rain-clouds;
Great flood carries one with bad views, intentions dependent on lust. [486]

V761 *"Savanti sabbadhi sotā, latā ubbhijja tiṭṭhati;*
Te sote ko nivāreyya, taṃ lataṃ ko hi checchati.

"All streams are flowing, creeper having sprung stands;
How to hinder those streams, how to cut-off that creeper? [487]

V762 *"Velaṃ karotha bhaddante, sotānaṃ sannivāraṇaṃ;*
Mā te manomayo soto, rukkhaṃva sahasā luve.

"Establish a dam, O venerable sir, to hinder the streams;
Don't let the mind-made stream [kill you], like a tree quickly [killed] by a parasitic creeper.

V763 *"Evaṃ me bhayajātassa, apārā pāramesato;*
Tāṇo paññāvudho satthā, isisaṅghanisevito.

"Thus fear arose in me, not gone to the far-shore, seeking the far-shore;
A shelter for me is the Teacher, one with weapon of wisdom, one resorted to by the Sage Saṅgha.

V764 *"Sopāṇaṃ sugataṃ suddhaṃ, dhammasāramayaṃ daḷhaṃ;*
Pādāsi vuyhamānassa, 'mā bhāyī'ti ca mabravi.

"[He gave me a] Step-ladder, righteous, clean, the strong essence of Dhamma;
Gave [his hand to] the carried away, 'Don't be afraid', said that too.

V765 *"Satipaṭṭhānapāsādaṃ, āruyha paccavekkhisaṃ;*
Yaṃ taṃ pubbe amaññissaṃ, sakkāyābhirataṃ pajaṃ.

"Climbing the mansion of establishment of mindfulness, I contemplated;
Which I previously believed in, generation delighting in personality. [488]

V766 *"Yadā ca maggamaddakkhiṃ, nāvāya abhirūhanaṃ;*
Anadhiṭṭhāya attānaṃ, titthamaddakkhimuttamaṃ.

"Then having seen the path, I climbed on to the boat;
Without a firm belief in self, I saw the best fording place.

V767 *"Sallaṃ attasamuṭṭhānaṃ, bhavanettippabhāvitaṃ;*
Etesaṃ appavattāya [appavattiyā (?)], desesi maggamuttamaṃ.

"The dart self-originated, impressed with lead to becoming;
For uprooting of these, he preaches the best path. [489]

V768 *"Dīgharattānusayitaṃ, cirarattamadhiṭṭhitaṃ;*
Buddho mepānudī ganthaṃ, visadosappavāhano"ti.
…Telakāni thero ...

"Sleeping for a long time, established for a long time;
Lord Buddha dispelled my bonds, one who removes ills of poison". [490]

16.1.4 *(251) Raṭṭhapālattheragāthā* – Verses of Elder Bhikkhu Raṭṭhapāla (Protector of the Nation)

Elder Bhikkhu Raṭṭhapāla visiting his home (after becoming Arahant):

V769 *[ma. ni. 2.302] "Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;*
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

"See the painted image, a heap of sores, accumulated;
An illness, with many intentions, which is neither certain nor stable. [491]

V770 *"Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;*
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

"See the painted form, with jewels and earrings too;
Bones covered by skin, looks adorned only when clothed. [492]

V771 *"Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Feet dyed red, face besmeared with powder;
Enough to delude a fool, not one seeking the far-shore. [493]

V772 *"Aṭṭhapadakatā kesā, nettā añjanamakkhitā;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Hair braided in eight braids, eyes lined with kohl;
Enough to delude a fool, not one seeking the far-shore. [494]

V773 *"Añjanīva navā cittā, pūtikāyo alaṅkato;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Like a kohl-tin newly painted, foul body is decorated;
Enough to delude a fool, not one seeking the far-shore. [495]

V774 *"Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, kandante migabandhake.

"[Deer-trappers] Put down the noose, the snare to destroy the deer;
Having eaten the food let us go, while deer-trappers cry. [496]

V775 *"Chinno pāso migavassa, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

"Having cut the noose of the deer-hunters, the snare to destroy the deer;
Having eaten the food let us go, while deer-hunters sorrow". [497]

Elder Bhikkhu Raṭṭhapāla to King Korabya:

V776 *"Passāmi loke sadhane manusse, laddhāna vittaṃ na dadanti mohā;*
Luddhā dhanaṃ sannicayaṃ karonti, bhiyyova kāme abhipatthayanti.

"I see wealthy people in the world, deluded ones having money don't give;
Greedy ones accumulate the wealth, aspiring to great sensual pleasures. [498]

V777 *"Rājā pasayhappathaviṃ vijetvā, sasāgarantaṃ mahimāvasanto;*
Oraṃ samuddassa atittarūpo, pāraṃ samuddassapi patthayetha.

"King having won the earth by force, to the shores of the sea, dwelling in glory;
Unsatisfied with [winning] the near-shore, would aspire to win the far-shore.

V778 *"Rājā ca aññe ca bahū manussā, avītataṇhā maraṇaṃ upenti;*
Ūnāva hutvāna jahanti dehaṃ, kāmehi lokamhi na hatthi titti.

"Kings and many other people, die without being craving-less;
Unsatisfied they abandon the body, there is no satiating the sensual pleasures in this world.

V779 *"Kandanti naṃ ñātī pakiriya kese, aho vatā no amarāti cāhu;*
Vatthena naṃ pārutaṃ nīharitvā, citaṃ samodhāya tato ḍahanti.

"His relatives cry with hair let down, [saying] 'Oh, only if he had not died';
Having dressed him in cloth and removing him [to cemetery], putting together a funeral pyre they cremate him.

V780 *"So ḍayhati sūlehi tujjamāno, ekena vatthena [etena gatthena (ka.)] pahāya bhoge;*
Na mīyamānassa bhavanti tāṇā, ñātī ca mittā atha vā sahāyā.

"He burns, prodded with darts, in only one cloth, abandoning pleasures;
For those subject to dying, relatives, friends and companions are no shelter.

V781 *"Dāyādakā tassa dhanaṃ haranti, satto pana gacchati yena kammaṃ;*
Na mīyamānaṃ dhanamanveti [manviti (ka.)] kiñci, puttā ca dārā ca dhanañca raṭṭhaṃ.

"Inheritors take his wealth, while the being goes on according to his kammā;
For those subject to dying, neither wealth follows, nor sons, nor wives, nor wealth, nor country.

V782 *"Na dīghamāyuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;*
Appappaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.

"Neither is long life gained by wealth, nor is old age destroyed by money;
Very short is the life here, wise ones have said, non-eternal and subject to change are phenomena.

V783 *"Aḍḍhā daliddā ca phusanti phassaṃ, bālo ca dhīro ca tatheva phuṭṭho;*
Bālo hi bālyā vadhitova seti, dhīro ca no vedhati phassaphuṭṭho.

"Rich and poor are touched by touchables, fool and wise are also touched the same way;
Fool sleeps like assassinated by it, wise doesn't tremble touched by touchables.

V784 *"Tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchati;*
Abyositattā hi bhavābhavesu, pāpāni kammāni karoti mohā.

"Therefore wisdom is better than wealth, by which one goes to perfection here;
Imperfect in becoming and not-becoming, the deluded ones do evil kammā.

V785 *"Upeti gabbhañca parañca lokaṃ, saṃsāramāpajja paramparāya;*
Tassappapañño abhisaddahanto, upeti gabbhañca parañca lokaṃ.

"Arising in womb in other worlds, coming to round of existences successively;
One confident in the one with little wisdom, arises in womb in other worlds too.

V786 *"Coro yathā sandhimukhe gahīto, sakammunā haññati pāpadhammo;*
Evaṃ pajā pecca paramhi loke, sakammunā haññati pāpadhammo.

"Like a thief, caught while breaking-in, is oppressed by his evil kammā;
Like that this generation, afterwards in other worlds, is oppressed by its evil kammā. [499]

V787 *"Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;*
Ādīnavaṃ kāmaguṇesu disvā, tasmā ahaṃ pabbajitomhi rāja.

"Sensual pleasures are like a painting, sweet and delightful, in various forms churning up the mind;
Having seen this danger in the characteristics of sensual pleasures, there I ordained, O king. [500]

V788 *"Dumapphalānīva patanti māṇavā, daharā ca vuḍḍhā ca sarīrabhedā;*
Etampi disvā pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo.

"Like fruits of a tree men fall, young and old, on break-up of body;
This too having seen I ordained, O king, a faultless renunciate [state] is best. [501]

V789 *"Saddhāyāhaṃ pabbajito, upeto jinasāsane;*
Avajjhā mayhaṃ pabbajjā, anaṇo bhuñjāmi bhojanaṃ.

"I ordained with confidence, approaching the Teaching of the Victor;
Inviolable is my ordination, debt-free I eat the food.

V790 *"Kāme ādittato disvā, jātarūpāni satthato;*
Gabbhavokkantito dukkhaṃ, nirayesu mahabbhayaṃ.

"Having seen the sensual pleasures as burning, and gold like a knife;
Seeing suffering in entering embryo, and great danger in hells.

V791 *"Etamādīnavaṃ ñatvā, saṃvegaṃ alabhiṃ tadā;*
Sohaṃ viddho tadā santo, sampatto āsavakkhayaṃ.

"Having known this danger, then I gained deep agitation;
Then I pierced to peaceful [Nibbāna], fully reached the end of taints. [502]

V792 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, bhavanetti samūhatā.

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, lead to becoming is fully destroyed. [503]

V793 *"Yassatthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo"ti.
... Raṭṭhapālo thero ...

"The reason for which I ordained, from home to homelessness;
I have reached that goal, the ending of all fetters". [504]

16.1.5 *(252) Mālukyaputtattheragāthā* – Verses of Elder Bhikkhu Mālukyaputta (Son of Mālukya)

V794 *[saṃ. ni. 4.95] "Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having seen the form, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there. [505]

V795 *"Tassa vaḍḍhanti vedanā, anekā rūpasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna [nibbānaṃ (sī.)] vuccati.

"There his feelings increase, originating from many forms;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V796 *"Saddaṃ sutvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having heard the sound, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there. [506]

V797 *"Tassa vaḍḍhanti vedanā, anekā saddasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

"There his feelings increase, originating from many sounds;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V798 *"Gandhaṃ ghatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having smelled the smell, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there.

V799 *"Tassa vaḍḍhanti vedanā, anekā gandhasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

"There his feelings increase, originating from many smells;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V800 *"Rasaṃ bhotvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having tasted the taste, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there.

V801 *"Tassa vaḍḍhanti vedanā, anekā rasasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

"There his feelings increase, originating from many tastes;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V802 *"Phassaṃ phussa sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having touched the touchable, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there.

V803 *"Tassa vaḍḍhanti vedanā, anekā phassasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

"There his feelings increase, originating from many touchables;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V804 *"Dhammaṃ ñatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;*
Sārattacitto vedeti, tañca ajjhossa tiṭṭhati.

"Having known the phenomenon, with muddled mindfulness, he attends to the dear sign;
With impassioned mind he feels it, clinging to it there.

V805 *"Tassa vaḍḍhanti vedanā, anekā dhammasambhavā;*
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

"There his feelings increase, originating from many phenomena;
Covetousness and violence too, mentally crying and oppressed;
Thus accumulating suffering, he is called far from Nibbāna.

V806 *"Na so rajjati rūpesu, rūpaṃ disvā patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by forms, having seen forms he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it there.

V807 *"Yathāssa passato rūpaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

"There he sees form, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna.

V808 *"Na so rajjati saddesu, saddaṃ sutvā patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by sounds, having heard a sound he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it there.

V809 *"Yathāssa suṇato saddaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

"There he hears sound, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna. [507]

V810 *"Na so rajjati gandhesu, gandhaṃ ghatvā patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by smells, having smelled a smell he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it there.

V811 *"Yathāssa ghāyato gandhaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

"There he smells the smell, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna.

V812 *"Na so rajjati rasesu, rasaṃ bhotvā patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by tastes, having tasted a taste he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it there.

V813 *"Yathāssa sāyarato rasaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

"There he delights in taste, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna.

V814 *"Na so rajjati phassesu, phassaṃ phussa patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by touchables, having touched a touchable he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it there.

V815 *"Yathāssa phusato phassaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

"There he is touched by touchables, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna.

V816 *"Na so rajjati dhammesu, dhammaṃ ñatvā patissato;*
Virattacitto vedeti, tañca nājjhossa tiṭṭhati.

"He doesn't get impassioned by phenomena, having
known a phenomenon he is fully mindful;
With an unimpassioned mind he feels it, not clinging to it
there.

V817 *"Yathāssa vijānato dhammaṃ, sevato cāpi vedanaṃ;*
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati".
... Mālukyaputto thero ...

"There he knows the phenomenon, and also gets feeling;
Ending, not accumulating, thus he dwells mindfully;
Thus not accumulating suffering, he is called near Nibbāna".

16.1.6 *(253) Selattheragāthā* – Verses of Elder Bhikkhu Sela (Rock)

Brāhmaṇa Sela (with his assembly) to Lord Buddha:

V818 *"Paripuṇṇakāyo suruci, sujāto cārudassano;*
Suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā
[susukkadāṭho virīyavā (sī.)].

"Bodily perfect, well-liked, well-born, lovely to behold;
Golden-colored is the Blessed One, white-toothed and
energetic. [508]

V819 *"Narassa hi sujātassa, ye bhavanti viyañjanā;*
Sabbe te tava kāyasmiṃ, mahāpurisalakkhaṇā.

"Of a man well-born, these are the signs;
All over your body, there are marks of a great man. [509]

V820 *"Pasannanetto sumukho, brahā uju patāpavā;*
Majjhe samaṇasaṅghassa, ādiccova virocasi.

"Pleasing eyed and well-faced, large straight and majestic;
In the middle of the renunciate Saṅgha, you are brilliant like sun.

V821 *"Kalyāṇadassano bhikkhu, kañcanasannibhattaco;*
Kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.

"A good-looking bhikkhu, and golden-skinned;
Why did you become a renunciate, you belong to the best class? [510]

V822 *"Rājā arahasi bhavituṃ, cakkavattī rathesabho;*
Cāturanto vijitāvī, jambusaṇḍassa [jambumaṇḍassa (ka.)] issaro.

"You are worthy to become a king, a world emperor, a bull among charioteers;
Winner of four corners, supreme in the Jambu grove [continent]. [511]

V823 *"Khattiyā bhogī rājāno [bhogā rājāno (sī. ka.), bhojarājāno (syā.)], anuyantā bhavanti te;*
Rājābhirājā [rājādhirājā (sī. ka.)] manujindo, rajjaṃ kārehi gotama".

"Warriors, chieftains and princes, are your followers;
A king-emperor, an Inda among people, you should rule, O Gotama".

Lord Buddha to Brāhmaṇa Sela:

V824 *"Rājāhamasmi sela, (selāti bhagavā) dhammarājā anuttaro;*
Dhammena cakkaṃ vattemi, cakkaṃ appaṭivattiyaṃ".

"I am a king, O Sela, (Lord Buddha to Sela) a Dhamma king unsurpassed;
I turn the wheel by Dhamma, a wheel that cannot be turned back".

Brāhmaṇa Sela (with his assembly) to Lord Buddha:

V825 *"Sambuddho paṭijānāsi, (iti selo brāhmaṇo) dhammarājā anuttaro;*
'Dhammena cakkaṃ vattemi', iti bhāsatha gotama.

"I acknowledge the self-enlightened one, (thus said Sela brāhmaṇa) a Dhamma king unsurpassed;
'I turn the wheel by Dhamma', thus said the Gotama.

V826 *"Ko nu senāpati bhoto, sāvako satthuranvayo [anvayo (sī.)];*
Ko tetamanuvatteti, dhammacakkaṃ pavattitaṃ".

"Who is your general, O dear sir, a disciple in conformance with Teacher;
Who keeps it turning, the Dhamma wheel you have turned"?

Lord Buddha to Brāhmaṇa Sela:

V827 *"Mayā pavattitaṃ cakkaṃ, (selāti bhagavā) dhammacakkaṃ anuttaraṃ;*
Sāriputto anuvatteti, anujāto tathāgataṃ.

"The wheel turned by me, (Lord Buddha to Sela) the Dhamma wheel unsurpassed;
Sāriputta keeps it turning, a [worthy] follower of Tathāgata.

V828 *"Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;*
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

"Having fully known what is to be fully known, having developed what is to be developed;
Having abandoned what should be abandoned, therefore I am a Buddha, O brāhmaṇa. [512]

V829 *"Vinayassu mayi kaṅkhaṃ, adhimuñcassu brāhmaṇa;*
Dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṇhaso.

"Abolish your doubt in me, be completely freed from it, O brāhmaṇa;
Always very hard to gain is the sight, of the self-enlightened ones. [513]

V830 *"Yesaṃ ve dullabho loke, pātubhāvo abhiṇhaso;*
Sohaṃ brāhmaṇa buddhosmi, sallakatto [sallakanto (sī.)] anuttaro.

"What is very hard to gain in the world always, that has appeared for you;
I am a Buddha, O brāhmaṇa, a surgeon unsurpassed.

V831 *"Brahmabhūto atitulo, mārasenappamaddano;*
Sabbāmitte vase [vasī (syā. ka., ma. ni. 2.399; su. ni. 966)] katvā, modāmi akutobhayo".

"Become Brahma, unequalled, trampler of the Māra army;
Having controlled all enmities, I rejoice fearlessly".

Brāhmaṇa Sela to his assembly:

V832 *"Idaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;*
Sallakatto mahāvīro, sīhova nadatī vane.

"O good sirs, listen here, to what the one with eyes is saying;
A surgeon, the great hero, is roaring like a lion in the forest.

V833 *"Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;*
Ko disvā nappasīdeyya, api kaṇhābhijātiko.

"Become Brahma, unequalled, trampler of the Māra army;
Who, having seen him will not be reconciled here, even one of base nature?

V834 *"Yo maṃ icchati anvetu, yo vā nicchati gacchatu;*
Idhāhaṃ pabbajissāmi, varapaññassa santike".

"Those who wish can follow me, those who don't wish can go;
Here I will ordain, near the one highest in wisdom [Lord Buddha]".

Assembly to Brāhmaṇa Sela:

V835 *"Etaṃ ce ruccati bhoto, sammāsambuddhasāsanaṃ;*
Mayampi pabbajissāma, varapaññassa santike.

"[If] This is pleasant to you, good sir, Teaching of the rightly self-enlightened;
We too will ordain, near the one highest in wisdom [Lord Buddha]".

Brāhmaṇa Sela to Lord Buddha:

V836 *"Brāhmaṇā tisatā ime, yācanti pañjalīkatā;*
'Brahmacariyaṃ carissāma, bhagavā tava santike"'.

"These three hundred brāhmaṇā, are asking with folded hands;
'We will fare the holy-life, near you, O Blessed One' ".

Lord Buddha to Brāhmaṇa Sela:

V837 *"Svākhātaṃ brahmacariyaṃ, (selāti bhagavā)*
sandiṭṭhikamakālikaṃ;
Yattha amoghā pabbajjā, appamattassa sikkhato".

"Well-propounded is the holy-life, (Lord Buddha to Sela) visible and timeless;
Where the ordination is fruitful, when one trains heedfully".

Elder Bhikkhu Sela (with his assembly):

V838 *"Yaṃ taṃ saraṇamāgamha [saraṇamāgamma (sabbattha)], ito aṭṭhame [aṭṭhami (syā. ka.)] cakkhuma;*
Sattarattena bhagavā, dantāmha tava sāsane.

"Since we came to your refuge, today is the eighth [day], O one with eyes;
In seven nights, O Blessed One, we are tamed in your Teaching.

V839 *"Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;*
Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.

"You are Lord Buddha, you are the Teacher, you are the conqueror of Māra, O silent sage;
Having cut the sleeping tendencies, you have crossed-over and are helping this generation cross-over. [514]

V840 *"Upadhī te samatikkantā, āsavā te padālitā;*
Sīhova anupādāno, pahīnabhayabheravo.

"You have transcended all possessions, your taints are shattered;
Like a lion, unclinging, you have abandoned fear and fright.

V841 *"Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;*
Pāde vīra pasārehi, nāgā vandantu satthuno"ti.
... Selo thero ...

"These three hundred bhikkhus, stand with folded hands;
Stretch out your feet, O brave, let Nāgā pay homage to the Teacher".

16.1.7 *(254) Kāḷigodhāputtabhaddiyattheragāthā* – Verses of Elder Bhikkhu Bhaddiya Kāḷigodhāputta (Good Son of Kāḷigodhā)

V842 *"Yātaṃ me hatthigīvāya, sukhumā vatthā padhāritā;*
Sālīnaṃ odano bhutto, sucimaṃsūpasecano.

"Habitually I rode elephant, [and] wore fine clothes;
I ate hill-rice and [common] rice, topped with pure meat gravy. [515]

V843 *"Sojja bhaddo sātatiko, uñchāpattāgate rato;*
Jhāyati anupādāno, putto godhāya bhaddiyo.

"Today that good one perseveres, delighting in whatever comes in the gleanings bowl;
Does jhāna unclinging, Bhaddiya the son of Godhā.

V844 *"Paṃsukūlī sātatiko, uñchāpattāgate rato;*
Jhāyati anupādāno, putto godhāya bhaddiyo.

"Persevering wearing cast-off cloth, delighting in whatever comes in the gleanings bowl;
Does jhāna unclinging, Bhaddiya the son of Godhā. [516]

V845 *"Piṇḍapātī sātatiko ...pe...*

"Persevering walking for alms, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V846 *"Tecīvarī sātatiko ...pe...*

"Persevering wearing a triple-robe, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V847 *"Sapadānacārī sātatiko ...pe...*

"Persevering bypassing no donors on the alms-round, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V848 *"Ekāsanī sātatiko ...pe...*

"Persevering eating once a day, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V849 *"Pattapiṇḍī sātatiko ...pe...*

"Persevering eating from the alms-bowl, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V850 *"Khalupacchābhattī sātatiko ...pe...*

"Persevering refusing food brought afterwards, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V851 *"Āraññiko sātatiko ...pe...*

"Persevering being a jungle-dweller, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V852 *"Rukkhamūliko sātatiko ...pe...*

"Persevering living at the tree-root, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V853 *"Abbhokāsī sātatiko ...pe...*

"Persevering living in the open, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V854 *"Sosāniko sātatiko ...pe...*

"Persevering living in the cemetery, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V855 *"Yathāsanthatiko sātatiko ...pe...*

"Persevering living in the assigned lodging, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V856 *"Nesajjiko sātatiko ...pe...*

"Persevering living sitting-up, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V857 *"Appiccho sātatiko ...pe...*

"Persevering having few wishes, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V858 *"Santuṭṭho sātatiko ...pe...*

"Persevering sated, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V859 *"Pavivitto sātatiko ...pe...*

"Persevering detached, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V860 *"Asaṃsaṭṭho sātatiko ...pe...*

"Persevering unassociated, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V861 *"Āraddhavīriyo sātatiko ...pe...*

"Persevering firm and energetic, delighting in whatever comes in the gleanings bowl;
Does jhāna without clinging, Bhaddiya the son of Godhā.

V862 *"Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;*

Aggahiṃ mattikāpattaṃ, idaṃ dutiyābhisecanaṃ.
"Having abandoned a platter worth hundred, and hundred measures of pure gold;
I took the earthen bowl, this is the second sprinkling [rebirth]. [517]

V863 *"Ucce maṇḍalipākāre, daḷhamaṭṭālakoṭṭhake;*
Rakkhito khaggahatthehi, uttasaṃ vihariṃ pure.

"In high and encircled places, in strong watch-towers above gates;
Protected by sword-in-hand [bodyguards], I dwelt alarmed in the past.

V864 *"Sojja bhaddo anutrāsī, pahīnabhayabheravo;*
Jhāyati vanamogayha, putto godhāya bhaddiyo.

"Today that good one unalarmed, having abandoned fear and fright;
Does jhāna plunging in the forest, Bhaddiya the son of Godhā.

V865 *"Sīlakkhandhe patiṭṭhāya, satiṃ paññañca bhāvayaṃ;*
Pāpuṇiṃ anupubbena, sabbasaṃyojanakkhaya"nti.
... Bhaddiyo kāḷigodhāya putto thero ...

"Established in the aggregate of virtue, having developed mindfulness and wisdom too;
He has reached gradually, the ending of all fetters". [518]

16.1.8 *(255) Aṅgulimālattheragāthā* – Verses of Elder Bhikkhu Aṅgulimāla (Finger Garland)

Aṅgulimāla the Robber to Lord Buddha:

V866 *"Gacchaṃ vadesi samaṇa 'ṭṭhitomhi', mamañca brūsi ṭhitamaṭṭhitoti;*
Pucchāmi taṃ samaṇa etamatthaṃ, 'kathaṃ ṭhito tvaṃ ahamaṭṭhitomhi"'.

"While going renunciate you say 'I am standing', and while I am standing, you call me not standing;
I ask you, O renunciate, the meaning of this, 'Why are you standing while I am not standing' "? [519]

Lord Buddha to Aṅgulimāla the Robber:

V867 *"Ṭhito ahaṃ aṅgulimāla sabbadā, sabbesu bhūtesu nidhāya daṇḍaṃ;*
Tuvañca pāṇesu asaññatosi, tasmā ṭhitohaṃ tuvamaṭṭhitosi".

"I am always standing, O Aṅgulimāla, having laid-aside punishment to all beings;
You are intemperate to beings, therefore I am standing, you are not standing".

Aṅgulimāla the Robber to Lord Buddha:

V868 *"Cirassaṃ vata me mahito mahesī, mahāvanaṃ samaṇo paccapādi [paccupādi (sabbattha)];*
Sohaṃ cajissāmi sahassapāpaṃ, sutvāna gāthaṃ tava dhammayuttaṃ".

"Verily after a long time a great sage I can worship, a renunciate has come to the great forest;
I shall relinquish the thousand evils, having heard your verse yoked to Dhamma".

Compiler:

V869 *Icceva coro asimāvudhañca, sobbhe papāte narake anvakāsi [akiri (ma. ni. 2.349)];*
Avandi coro sugatassa pāde, tattheva pabbajjamayāci buddhaṃ.

Right there the thief threw away the sword and the weapon too, in the pit, off the precipice, down in the netherworld;
The thief having paid homage at the feet of the well-gone one, there and then asked Lord Buddha for ordination.

V870 *Buddho ca kho kāruṇiko mahesi, yo satthā lokassa sadevakassa;*
'Tamehi bhikkhū'ti tadā avoca, eseva tassa ahu bhikkhubhāvo.

Lord Buddha, indeed a compassionate great sage, a Teacher of the world including devā worlds;
'Come you bhikkhu' said there, this is how he became a bhikkhu. [520]

Elder Bhikkhu Aṅgulimāla on becoming an Arahant:

V871 *"Yo ca pubbe pamajjitvā, pacchā so nappamajjati;*
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

"Having been heedless previously, he isn't heedless afterwards;
He illuminates the world here, like moon freed from the clouds. [521]

V872 *"Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati [pithīyati (sī. syā.)];*
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

"One whose evil deeds, are made powerless by wholesome deeds;
He illuminates the world here, like moon freed from the clouds. [522]

V873 *"Yo have daharo bhikkhu, yuñjati buddhasāsane;*
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

"Whoever indeed is a young bhikkhu, getting yoked to the Teaching of Lord Buddha;
He illuminates the world here, like moon freed from the clouds". [523]

Elder Bhikkhu Aṅgulimāla when he is attacked:

V874 *[disā hi (syā. ka., ma. ni. 2.352)] "Disāpi me dhammakathaṃ suṇantu, disāpi me yuñjantu buddhasāsane;*
Disāpi me te manuje bhajantu, ye dhammamevādapayanti santo.

"May my enemies listen to Dhamma talk, may my enemies get yoked to the Teaching of Lord Buddha;
May my enemies associate with those people, the peaceful ones who point out the Dhamma.

V875 *"Disā hi me khantivādānaṃ, avirodhappasaṃsinaṃ;*
Suṇantu dhammaṃ kālena, tañca anuvidhīyantu.

"May my enemies [listen] to the speakers of diligence, who praise non-obstruction;
Listen to the Dhamma at right time, [and] be in conformity with it.

V876 *"Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kiñcanaṃ [kañcinaṃ (sī. syā.), kañcanaṃ (?)];*
Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.

"He will never harm me, and anything else too;
Having reached the highest peace, he will protect the [creatures] moving and non-moving. [524]

V877 *[theragā. 19] "Udakañhi nayanti nettikā, usukārā namayanti [damayanti (ka.)] tejanaṃ;*
Dāruṃ namayanti [damayanti (ka.)] tacchakā, attānaṃ damayanti paṇḍitā.

"Water is led by irrigators, arrow-makers bend [straighten] arrows;
Carpenters bend [straighten] the wood, wise people tame the self. [525]

V878 *"Daṇḍeneke damayanti, aṅkusebhi kasāhi ca;*
Adaṇḍena asatthena, ahaṃ dantomhi tādinā.

"Some tame by punishment, by goad and by whip too;
Without punishment, without knife, I was tamed by the thus one. [526]

V879 *"'Ahiṃsako'ti me nāmaṃ, hiṃsakassa pure sato;*
Ajjāhaṃ saccanāmomhi, na naṃ hiṃsāmi kiñcanaṃ [kañcinaṃ (sī. syā.), kañcanaṃ (?)].

" 'Non-violent' was my name, I was violent in the past;
Today I am named truly, I am not violent to anything.

V880 *"Coro ahaṃ pure āsiṃ, aṅgulimāloti vissuto;*
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

"A thief I was in the past, renowned as Aṅgulimāla;
Carried-away by the great flood, I came to Lord Buddha for refuge. [527]

V881 *"Lohitapāṇi pure āsiṃ, aṅgulimāloti vissuto;*
Saraṇagamanaṃ passa, bhavanetti samūhatā.

"Bloody-handed I was in the past, renowned as Aṅgulimāla;
See the going for refuge, lead to becoming is fully destroyed. [528]

V882 *"Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ;*
Phuṭṭho kammavipākena, anaṇo bhuñjāmi bhojanaṃ.

"Having done kammā like such, much leading to bad destinations;
Touched by the kammā results, debt-free I eat the food. [529]

V883 *"Pamādamanuyuñjanti, bālā dummedhino janā;*
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

"Intent on heedlessness are fools, the unwise people;
Heedfulness the intelligent ones, protect as the best wealth. [530]

V884 *"Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ [sandhavaṃ (ka.)];*
Appamatto hi jhāyanto, pappoti paramaṃ sukhaṃ.

"Don't be intent on heedlessness, don't be intimate with sensual pleasures;
Heedful one doing jhāna, reaches the highest happiness. [531]

V885 *"Svāgataṃ nāpagataṃ, netaṃ dummantitaṃ mama;*
Savibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.

"Welcome, not unwelcome, here I am not unhappy minded;
In the Dhamma well-explained, I have obtained whatever is the best. [532]

V886 *"Svāgataṃ nāpagataṃ, netaṃ dummantitaṃ mama;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"Welcome, not unwelcome, here I am not unhappy minded;
Three knowledges have been reached, Lord Buddha's
Teaching has been done. [533]

V887 *"Araññe rukkhamūle vā, pabbatesu guhāsu vā;*
Tattha tattheva aṭṭhāsiṃ, ubbiggamanaso tadā.

"In jungles at root of trees, or in the mountains and caves;
I stood here and there, with an anxious mind. [534]

V888 *"Sukhaṃ sayāmi ṭhāyāmi, sukhaṃ kappemi jīvitaṃ;*
Ahatthapāso mārassa, aho satthānukampito.

"I sleep happily and live happily, I spend my life happily;
Not caught in the noose of Māra, Oh [I] was shown
compassion by Teacher.

V889 *"Brahmajacco pure āsiṃ, udicco ubhato ahu;*
Sojja putto sugatassa, dhammarājassa satthuno.

"I was born as a brāhmaṇa in the past, I was noble both
ways;
Today, he is a son of the well-gone one, of Dhamma-king,
the Teacher. [535]

V890 *"Vītataṇho anādāno, guttadvāro susaṃvuto;*
Aghamūlaṃ vadhitvāna, patto me āsavakkhayo.

"Craving-less unclinging, with doors guarded, well-
guarded;
Having struck-off the root of grief, I have reached the end
of taints [Nibbāna]. [536]

V891 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, bhavanetti samūhatā"ti.
... Aṅgulimālo thero ...

"I have attended upon the Teacher, Lord Buddha's
Teaching has been done;
I have laid down the heavy burden, lead to becoming is
fully destroyed". [537]

16.1.9 *(256) Anuruddhattheragāthā* – Verses of Elder Bhikkhu Anuruddha (Devoted, Pleased)

Elder Bhikkhu Anuruddha:

V892 *"Pahāya mātāpitaro, bhaginī ñātibhātaro;*
Pañca kāmaguṇe hitvā, anuruddhova jhāyatu.

"Having abandoned mother-father, sisters, relatives,
brothers;
Having abandoned the five characteristics of sensual
pleasures, pleased he does jhāna. [538]

V893 *"Sameto naccagītehi, sammatāḷappabodhano;*
Na tena suddhimajjhagaṃ [suddhamajjhagā (sī. ka.),
suddhimajjhagamā (syā.)], mārassa visaye rato.

"Associating with dance and song, waking up with music;
He did not attain to cleansing, delighting in the field of Māra.

V894 *"Etañca samatikkamma, rato buddhassa sāsane;*
Sabboghaṃ samatikkamma, anuruddhova jhāyati.

"Having fully transcended this, delighting in the Teaching
of Lord Buddha;
Having fully transcended all floods, pleased he does jhāna. [539]

V895 *"Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;*
Ete ca samatikkamma, anuruddhova jhāyati.

"Forms sounds tastes smells, touchables too delightful;
Having fully transcended all these, pleased he does jhāna. [540]

V896 *"Piṇḍapātapaṭikkanto, eko adutiyo muni;*
Esati paṃsukūlāni, anuruddho anāsavo.

"Returned from the alms-round, solitary sage without a second;
Seeks cast-off cloth, Anuruddha the taintless.

V897 *"Vicinī aggahī dhovi, rajayī dhārayī muni;*
Paṃsukūlāni matimā, anuruddho anāsavo.

"Searched, took, washed, dyed, sage wore [the rag-robe];
Thinks about the cast-off clothes, Anuruddha the taintless.

V898 *"Mahiccho ca asantuṭṭho, saṃsaṭṭho yo ca uddhato;*
Tassa dhammā ime honti, pāpakā saṃkilesikā.

"Greatly wishful and unsated, associated and restless;
These phenomena arise for them, evil and fully defiling. [541]

V899 *"Sato ca hoti appiccho, santuṭṭho avighātavā;*
Pavivekarato vitto, niccamāraddhavīriyo.

"Mindful and having few wishes, sated and unvexed;
Delighting in detachment and happy, always firm and energetic.

V900 *"Tassa dhammā ime honti, kusalā bodhipakkhikā;*
Anāsavo ca so hoti, iti vuttaṃ mahesinā.

"These phenomena arise for them, wholesome and siding with enlightenment;
Taintless he becomes too, thus said the great sage [Lord Buddha]".

Elder Bhikkhu Anuruddha on attaining Arahantship:

V901 *"Mama saṅkappamaññāya, satthā loke anuttaro;*
Manomayena kāyena, iddhiyā upasaṅkami.

"Understanding my intentions, unsurpassed Teacher in the world;
With a mind-made body, approached me by supernormal powers. [542]

V902 *"Yadā me ahu saṅkappo, tato uttari desayi;*
Nippapañcarato buddho, nippapañcamadesayi.

"[Knowing] my intentions, he preached further about it;
Buddha delighting in non-proliferation, preached non-proliferation.

V903 *"Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;*
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

"There having understood his Dhamma, I dwelt delighting in the Teaching;
Three knowledges have been reached, Lord Buddha's Teaching has been done". [543]

Back to present:

V904 *"Pañcapaññāsavassāni, yato nesajjiko ahaṃ;*
Pañcavīsativassāni, yato middhaṃ samūhataṃ.

"For fifty-five years, I have been living sitting-up;
Since twenty-five years, torpor has been fully destroyed".

Elder Bhikkhu Anuruddha at the Mahāparinibbāna of Lord Buddha:

V905 *[dī. ni. 2.222] "Nāhu assāsapassāsā, ṭhitacittassa tādino;*
Anejo santimārabbha, cakkhumā parinibbuto.

"Neither inhaling nor exhaling, with a firm-mind, the thus one;
Imperturbable, exerting for peace, one with eyes was completely liberated. [544]

V906 *[dī. ni. 2.222] "Asallīnena cittena, vedanaṃ ajjhavāsayi;*
Pajjotasseva nibbānaṃ, vimokkho cetaso ahu.

"By an unsluggish mind, he endured the feelings;
Like the extinguishing of the flame, his mind was fully freed". [545]

V907 *"Ete pacchimakā dāni, munino phassapañcamā;*
Nāññe dhammā bhavissanti, sambuddhe parinibbute.

"Here after this, the sage will [not] be touched by the five [sense-base contacts];
No other phenomena will happen, to the fully-enlightened, completely liberated one".

Elder Bhikkhu Anuruddha to devatā Jālini:

V908 *"Natthi dāni punāvāso, devakāyasmi jālini;*
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.

"There is no further residence now, in the devā worlds, O Jālini;
Fully ended is birth and the round of existences, there is no further becoming now". [546]

Elder Bhikkhu Anuruddha:

V909 *"Yassa muhuttena sahassadhā, loko saṃvidito sabrahmakappo;*
Vasī iddhiguṇe cutūpapāte, kāle passati devatā sa bhikkhu [sabhikkhuno (sī. ka.)].

"One who knows in a moment thousand worlds, who has become like Brahma;
Controller of supernormal powers and [seer of] arising and passing, at right time sees devatā, such a bhikkhu". [547]

Story of a previous life:

V910 *"Annabhāro [annahāro (sī.)] pure āsiṃ, daliddo ghāsahārako;*
Samaṇaṃ paṭipādesiṃ, upariṭṭhaṃ yasassinaṃ.

"A food carrier I was in the past, a poor fetcher of grass;
I supplied the renunciate, Upariṭṭha the reputed". [548]

Back to present:

V911 *"Somhi sakyakule jāto, anuruddhoti maṃ vidū;*
Upeto naccagītehi, sammatāḷappabodhano.

"So I was born in the Sākya family, I was known as Anuruddha;
Approached with dance and song, waking up with music.

V912 *"Athaddasāsiṃ sambuddhaṃ, satthāraṃ akutobhayaṃ;*
Tasmiṃ cittaṃ pasādetvā, pabbajiṃ anagāriyaṃ.

"Then I saw the self-enlightened one, the fearless Teacher [Lord Buddha];
There having a glad mind, I ordained from home to homelessness.

V913 *"Pubbenivāsaṃ jānāmi, yattha me vusitaṃ pure;*
Tāvatiṃsesu devesu, aṭṭhāsiṃ sakkajātiyā [satajātiyā (sī.)].

"I know my previous abodes, where I have lived in past;
Among the Tāvatiṃsā devā too, I stood having been born as Sakkā. [549]

V914 *"Sattakkhattuṃ manussindo, ahaṃ rajjamakārayiṃ;*
Cāturanto vijitāvī, jambusaṇḍassa issaro;
Adaṇḍena asatthena, dhammena anusāsayiṃ.

"Seven times like Inda among humans, I ruled;
Winner of four corners, supreme in the Jambu grove [continent];
Without punishment, without knife, I governed by Dhamma. [550]

V915 *"Ito satta tato satta, saṃsārāni catuddasa;*
Nivāsamabhijānissaṃ, devaloke ṭhitā tadā.

"Here seven, there seven, wandering-on of the fourteen [lives];
I recollect [those] past abodes, then I stood in devā world. [551]

V916 *"Pañcaṅgike samādhimhi, sante ekodibhāvite;*
Paṭippassaddhiladdhamhi, dibbacakkhu visujjhi me.

"I attain five-factored concentration, peaceful and one-pointed;
Having obtained tranquility, my divine eye is purified.

V917 *"Cutūpapātaṃ jānāmi, sattānaṃ āgatiṃ gatiṃ;*
Itthabhāvaññathābhāvaṃ, jhāne pañcaṅgike ṭhito.

"I know arising and passing, the coming and going of beings;
Becoming here, becoming there, [while] standing in five-factored jhāna. [552]

V918 *"Pariciṇṇo mayā satthā ...pe... bhavanetti samūhatā.*

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, lead to becoming is fully destroyed. [553]

V919 *"Vajjīnaṃ veḷuvagāme, ahaṃ jīvitasaṅkhayā;*
Heṭṭhato veḷugumbasmiṃ, nibbāyissaṃ anāsavo"ti.
... Anuruddho thero ...

"In the Veḷuva village of Vajjī [republic], I will fully end this life;
Under the bamboo grove, I will be liberated, taintless". [554]

16.1.10 *(257) Pārāpariyattheragāthā* – Verses of Elder Bhikkhu Pārāpariya (of Pārāpara Clan)

Compiler:

V920 *Samaṇassa ahu cintā, pupphitamhi mahāvane;*
Ekaggassa nisinnassa, pavivittassa jhāyino.

A renunciate was thinking, in the flowering great forest;
Sitting concentrated, detached and doing jhāna. [555]

Elder Bhikkhu Pārāpariya:

V921 *"Aññathā lokanāthamhi, tiṭṭhante purisuttame;*
Iriyaṃ āsi bhikkhūnaṃ, aññathā dāni dissati.

"While master of the world [Lord Buddha] was around, best of the men;
The conduct of the bhikkhus, was seen to be otherwise.

V922 *"Sītavātaparittānaṃ, hirikopīnachādanaṃ;*
Mattaṭṭhiyaṃ abhuñjiṃsu, santuṭṭhā itarītare.

"[Robes were] For shelter from cold-wind, to use as covering for private parts;
They ate in moderation, satisfied with whatever they got. [556]

V923 *"Paṇītaṃ yadi vā lūkhaṃ, appaṃ vā yadi vā bahuṃ;*
Yāpanatthaṃ abhuñjiṃsu, agiddhā nādhimucchitā.

"Whether excellent or rough, whether little or much;
They ate for maintenance [of body], ungreedy, not comatose.

V924 *"Jīvitānaṃ parikkhāre, bhesajje atha paccaye;*
Na bāḷhaṃ ussukā āsuṃ, yathā te āsavakkhaye.

"For the requisites of life, for medicines and requisites;
They weren't very eager, as they were to end the taints.

V925 *"Araññe rukkhamūlesu, kandarāsu guhāsu ca;*
Vivekamanubrūhantā, vihaṃsu tapparāyanā.

"In jungles at root of trees, in grottoes and caves;
Cultivating detachment, they dwelt diligent to that. [557]

V926 *"Nīcā niviṭṭhā subharā, mudū atthaddhamānasā;*
Abyāsekā amukharā, atthacintā vasānugā.

"Humble, settled, and easy to support, soft and sensible;
Undefiled and quiet, thinking about goal, the controlled ones.

V927 *"Tato pāsādikaṃ āsi, gataṃ bhuttaṃ nisevitaṃ;*
Siniddhā teladhārāva, ahosi iriyāpatho.

"There it was gladdening, their walks, eating, and what they resorted to;
Smooth like an oil stream, they were of good conduct.

V928 *"Sabbāsavaparikkhīṇā, mahājhāyī mahāhitā;*
Nibbutā dāni te therā, parittā dāni tādisā.

"With all taints completely ended, great meditators, great welfarers;
Liberated are those elder bhikkhus, shelter were thus-ones here. [558]

V929 *"Kusalānañca dhammānaṃ, paññāya ca parikkhayā;*
Sabbākāravarūpetaṃ, lujjate jinasāsanaṃ.

"The wholesome Dhammā, and wisdom having been completely ended;
Endowed with the highest of all qualities, that Teaching of the Victor they break-up.

V930 *"Pāpakānañca dhammānaṃ, kilesānañca yo utu;*
Upaṭṭhitā vivekāya, ye ca saddhammasesakā.

"The evil phenomena, and defilements too in this time;
[But] Established in detachment, they are with remainder of good Dhamma.

V931 *"Te kilesā pavaḍḍhantā, āvisanti bahuṃ janaṃ;*
Kīḷanti maññe bālehi, ummattehiva rakkhasā.

"The defilements increase, [defilements] arrive in many people;
I think [defilements] play with fools, like goblins [play] with deranged.

V932 *"Kilesehābhibhūtā te, tena tena vidhāvitā;*
Narā kilesavatthūsu, sasaṅgāmeva ghosite.

"Conquered by defilements they, run around here and there;
Men because of defilement-generators, declare battles [against each other]. [559]

V933 *"Pariccajitvā saddhammaṃ, aññamaññehi bhaṇḍare;*
Diṭṭhigatāni anventā, idaṃ seyyoti maññare.

"Having completely given up the good Dhamma, they quarrel with each-other;
Following one gone to wrong views, 'This is better' they believe.

V934 *"Dhanañca puttaṃ bhariyañca, chaḍḍayitvāna niggatā;*
Kaṭacchubhikkhahetūpi, akicchāni nisevare.

"Wealth, son, wife too, having left [them], gone out [ordained];
[Now] For a ladleful of alms-food, they resort to what should not be done.

V935 *"Udarāvadehakaṃ bhutvā, sayantuttānaseyyakā;*
Kathaṃ vattenti [kathā vaḍḍhenti (sī. ka.)] paṭibuddhā, yā kathā satthugarahitā.

"Having over-eaten, sleeping [unmindfully] like an infant;
Waking up they tell stories, stories reproached by the Teacher.

V936 *"Sabbakārukasippāni, cittiṃ katvāna [cittīkatvāna (sī.), cittaṃ katvāna (syā.)] sikkhare;*
Avūpasantā ajjhattaṃ, sāmaññatthoti acchati [tiriñcati (?)].

"All artisans and arts, training how to paint;
Unappeased internally, they sit, [saying] this is 'the renunciate goal'. [560]

V937 *"Mattikaṃ telacuṇṇañca, udakāsanabhojanaṃ;*
Gihīnaṃ upanāmenti, ākaṅkhantā bahuttaraṃ.

"Clay bar and oil-powder too, water-seat-food too;
They present to householders, wishing back very much.

V938 *"Dantaponaṃ kapitthañca, pupphaṃ khādaniyāni ca;*
Piṇḍapāte ca sampanne, ambe āmalakāni ca.

"Tooth-powder and wood-apples too, flowers and eatables too;
What was obtained in alms-round too, mangoes and myrobalans too.

V939 *"Bhesajjesu yathā vejjā, kiccākicce yathā gihī;*
Gaṇikāva vibhūsāyaṃ, issare khattiyā yathā.

"In medicines like doctors, in running errands like householders;
In adornments like courtesans, in supremacy like Khattiyā.

V940 *"Nekatikā vañcanikā, kūṭasakkhī apāṭukā;*
Bahūhi parikappehi, āmisaṃ paribhuñjare.

"Frauds, deceitful, false witnesses, cunning;
Using various strategies, [they] enjoy flesh [meat].

V941 *"Lesakappe pariyāye, parikappenudhāvitā;*
Jīvikatthā upāyena, saṅkaḍḍhanti bahuṃ dhanaṃ.

"By pretexts and sequences, running various strategies;
By means of a livelihood, fully collect much wealth.

V942 *"Upaṭṭhāpenti parisaṃ, kammato no ca dhammato;*
Dhammaṃ paresaṃ desenti, lābhato no ca atthato.

"They establish an assembly, for works, not for Dhamma;
They preach Dhamma to others, for gains and not for goal.

V943 *"Saṅghalābhassa bhaṇḍanti, saṅghato paribāhirā;*
Paralābhopajīvantā, ahirīkā na lajjare.

"Quarreling for the Saṅgha gains, they are outsiders to the Saṅgha;
Living on gains of others, shameless ones aren't ashamed. [561]

V944 *"Nānuyuttā tathā eke, muṇḍā saṅghāṭipārutā;*
Sambhāvanaṃyevicchanti, lābhasakkāramucchitā.

"Not intent, some here, shaven-heads dressed in outer double-robes;
Wish only for esteem, comatose with gains and hospitality.

V945 *"Evaṃ nānappayātamhi, na dāni sukaraṃ tathā;*
Aphusitaṃ vā phusituṃ, phusitaṃ vānurakkhituṃ.

"Thus set out in various ways, not easy it is here;
To contact the uncontacted, to protect what is contacted.

V946 *"Yathā kaṇṭakaṭṭhānamhi, careyya anupāhano;*
Satiṃ upaṭṭhapetvāna, evaṃ gāme munī care.

"Like in a place full of thorns, one walking without footwear [is mindful];
Having established mindfulness, thus walks the silent sage in the village.

V947 *"Saritvā pubbake yogī, tesaṃ vattamanussaraṃ;*
Kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.

"Having recollected what was said in past by the yogis, he recollects duties;
At some later time, he may contact the undying station". [562]

Compiler:

V948 *"Idaṃ vatvā sālavane, samaṇo bhāvitindriyo;*
Brāhmaṇo parinibbāyī, isi khīṇapunabbhavo"ti.
... Pārāpariyo [pārāsariyo (syā.)] thero ...

"Having spoken this in the Sāla forest, renunciate with developed faculties;
The brāhmaṇa was completely liberated, the sage with further becoming ended".

Vīsatinipāto niṭṭhito. – Chapter of Twenties is finished.

Tatruddānaṃ –
Adhimutto pārāpariyo, telakāni raṭṭhapālo;

Mālukyaselo bhaddiyo, aṅguli dibbacakkhuko.
Pārāpariyo dasete, vīsamhi parikittitā;
Gāthāyo dve satā honti, pañcatālīsa [244 gāthāyoyeva dissanti] uttarinti.

There said –
Adhimutta Pārāpariya, Telakāni Raṭṭhapāla;
Mālukya-Sela Bhaddiya, Aṅguli dibbacakkhuka.
Pārāpariya the tenth, proclaimed in the [chapter of] twenties;
Verses are two hundred, and forty-five more. [563]

17. Tiṃsanipāto – Chapter of Thirties

17.1 *Paṭhamavaggo* – First Section [564]

17.1.1 *(258) Phussattheragāthā* – Verses of Elder Bhikkhu Phussa (Contacted)

Compiler:

V949 *Pāsādike bahū disvā, bhāvitatte susaṃvute;*
Isi paṇḍarasagotto [paṇḍarassa gotto (sī.)], apucchi phussasavhayaṃ.

Having seen many gladdening ones, developed and well-guarded;
A sage of the Paṇḍarasa clan, asked the one named Phussa. [565]

Sage of Paṇḍarasa:

V950 *"Kiṃchandā kimadhippāyā, kimākappā bhavissare;*
Anāgatamhi kālamhi, taṃ me akkhāhi pucchito".

"What desire, what intention, what deportment one will have;
In the future time? Please declare it to me, having been asked".

Elder Bhikkhu Phussa:

V951 *"Suṇohi vacanaṃ mayhaṃ, isipaṇḍarasavhaya;*
Sakkaccaṃ upadhārehi, ācikkhissāmyanāgataṃ.

"Listen to my words, one named sage of the Paṇḍarasa;
Consider them thoroughly, I tell you about the future.

V952 *"Kodhanā upanāhī ca, makkhī thambhī saṭhā bahū;*
Ussukī nānāvādā ca, bhavissanti anāgate.

"Angry and wrathful too, merciless obstinate and very treacherous;
Eager to follow various views, will be the ones in future.

V953 *"Aññātamānino dhamme, gambhīre tīragocarā;*
Lahukā agaru dhamme, aññamaññamagāravā.

"Believing they know Dhammā, resorting to the shores of the unfathomable [Dhamma];
Irreverent and taking Dhamma lightly, [will be] disrespectful to each other.

V954 *"Bahū ādīnavā loke, uppajjissantyanāgate;*
Sudesitaṃ imaṃ dhammaṃ, kilesessanti [kilesissanti (sī.), kilisissanti (syā. ka.)] dummatī.

"Many dangers in this world, will arise in the future;
This Dhamma well-preached, will be defiled by the wicked.

V955 *"Guṇahīnāpi saṅghamhi, voharantā visāradā;*
Balavanto bhavissanti, mukharā assutāvino.

"Unvirtuous ones in the Saṅgha, will be called experts;
They will become strong, the talkative and unlearned ones.

V956 *"Guṇavantopi saṅghamhi, voharantā yathātthato;*
Dubbalā te bhavissanti, hirīmanā anatthikā.

"Virtuous ones in the Saṅgha, will be like covered [and unknown];
They will become weak, those with a sense of shame and desireless.

V957 *"Rajataṃ jātarūpañca, khettaṃ vatthumajeḷakaṃ;*
Dāsidāsañca dummedhā, sādiyissantyanāgate.

"Silver and Gold, fields, things, goats and sheep;
Maids and servants too the unintelligent ones, will accept in future.

V958 *"Ujjhānasaññino bālā, sīlesu asamāhitā;*
Unnaḷā vicarissanti, kalahābhiratā magā.

"With perception of finding faults the fools, unrestrained in virtues;
Puffed-up they will wander, delighting in quarrels, like animals.

V959 *"Uddhatā ca bhavissanti, nīlacīvarapārutā;*
Kuhā thaddhā lapā siṅgī, carissantyariyā viya.

"Restless they will become too, dressed in blue robes;
Deceitful, obdurate, prattlers, quarrelsome, they will dwell like nobles. [566]

V960 *"Telasaṇṭhehi kesehi, capalā añjanakkhikā;*
Rathiyāya gamissanti, dantavaṇṇikapārutā.

"With oiled hair, unsteady and eyes lined with kohl;
Will go to the streets, dressed in ivory-white.

V961 *"Ajegucchaṃ vimuttehi, surattaṃ arahaddhajaṃ;*
Jigucchissanti kāsāvaṃ, odātesu samucchitā [odāte susamucchitā (sī.)].

"Not disgustful to the freed ones, are the well-dyed monk robes;
Brown robes will disgust them, the ones comatose with white [robes].

V962 *"Lābhakāmā bhavissanti, kusītā hīnavīriyā;*
Kicchantā vanapatthāni, gāmantesu vasissare.

"Desirous of gains they will be, indolent and unenergetic;
[Leaving] Difficult forest wilderness, they will dwell in village interiors.

V963 *"Ye ye lābhaṃ labhissanti, micchājīvaratā sadā;*
Te teva anusikkhantā, bhajissanti asaṃyatā.

"Those who gain gains here and there, delighting in wrong livelihoods always;
Learning from them, they will associate with uncontrolled ones.

V964 *"Ye ye alābhino lābhaṃ, na te pujjā bhavissare;*
Supesalepi te dhīre, sevissanti na te tadā.

"Whoever doesn't gain gains, he will not be worthy of worship;
Those well-behaved patient ones, will not be resorted to by them.

V965 *"Milakkhurajanaṃ rattaṃ [pilakkharajanaṃ rattaṃ (?)],*
garahantā sakaṃ dhajaṃ;
Titthiyānaṃ dhajaṃ keci, dhārissantyavadātakaṃ.

"Seeing what is dyed with foreign-dyes, reproaching their own robes;
Whatever the robes of the sectarians, they will wear what is ungiven.

V966 *"Agāravo ca kāsāve, tadā tesaṃ bhavissati;*
Paṭisaṅkhā ca kāsāve, bhikkhūnaṃ na bhavissati.

"Disrespectful to the brown [robes], that they will become;
Reflecting on the brown [robes], that bhikkhus will not do.

V967 *"Abhibhūtassa dukkhena, sallaviddhassa ruppato;*
Paṭisaṅkhā mahāghorā, nāgassāsi acintiyā.

"Conquered by suffering, form pierced by the dart;
Reflecting on the great deep dark, this was inconceivable for the Nāga.

V968 *"Chaddanto hi tadā disvā, surattaṃ arahaddhajaṃ;*
Tāvadeva bhaṇī gāthā, gajo atthopasaṃhitā".

"Six-tuskered one having seen, the well-dyed monk robes;
Immediately elephant said the verses, [verses] endowed with benefits".

V969 *[dha. pa. 9; jā. 1.2.141; 1.16.122] "Anikkasāvo kāsāvaṃ, yo*
vatthaṃ paridhassati [paridahissati (sī. syā.)];
Apeto damasaccena, na so kāsāvamarahati.

"Whoever the depraved one, putting on brown [robes];
Departing from taming and [Noble] Truths, he is not worthy of brown [robes]. [567]

V970 *"Yo ca vantakāsāvassa, sīlesu susamāhito;*
Upeto damasaccena, sa ve kāsāvamarahati.

"One who is undepraved, well-restrained in virtues;
Arriving at taming and [Noble] Truths, he is worthy of brown [robes]". [568]

V971 *"Vipannasīlo dummedho, pākaṭo kāmakāriyo;*
Vibbhantacitto nissukko, na so kāsāvamarahati.

"With morality perished the unwise one, unsubjugated and willful;
Scattered mind and unvirtuous, he is not worthy of brown [robes].

V972 *"Yo ca sīlena sampanno, vītarāgo samāhito;*
Odātamanasaṅkappo, sa ve kāsāvamarahati.

"One endowed with virtue, lustless and restrained;
With a purified mental intention, he is worthy of brown [robes].

V973 *"Uddhato unnaḷo bālo, sīlaṃ yassa na vijjati;*
Odātakaṃ arahati, kāsāvaṃ kiṃ karissati.

"Restless, puffed-up fool, one in whom virtue is not seen;
Is worthy of white [robes], what will he do with brown [robes]?

V974 *"Bhikkhū ca bhikkhuniyo ca, duṭṭhacittā anādarā;*
Tādīnaṃ mettacittānaṃ, niggaṇhissantyanāgate.

"Bhikkhus and bhikkhunis too, hateful minded and disrespectful;
Will censure in future, the ones with a mind of loving-friendliness.

V975 *"Sikkhāpentāpi therehi, bālā cīvaradhāraṇaṃ;*
Na suṇissanti dummedhā, pākaṭā kāmakāriyā.

"While the elder bhikkhus, are training the fools how to wear robes;
Won't listen to them the unintelligent ones, unsubjugated and willful.

V976 *"Te tathā sikkhitā bālā, aññamaññaṃ agāravā;*
Nādiyissantupajjhāye, khaḷuṅko viya sārathiṃ.

"Training thus the fools, will be disrespectful to each other;
They will talk-back to the preceptor, like a mongrel horse [acts back] to the charioteer.

V977 *"Evaṃ anāgataddhānaṃ, paṭipatti bhavissati;*
Bhikkhūnaṃ bhikkhunīnañca, patte kālamhi pacchime.

"Thus in the future times, the practice [of Dhamma] will be like;
For bhikkhus and bhikkhunis, when later times are reached.

V978 *"Purā āgacchate etaṃ, anāgataṃ mahabbhayaṃ;*
Subbacā hotha sakhilā, aññamaññaṃ sagāravā.

"Before it comes here fully, the future great fear;
Be meek and of kind speech, be respectful to each other.

V979 *"Mettacittā kāruṇikā, hotha sīlesu saṃvutā;*
Āraddhavīriyā pahitattā, niccaṃ daḷhaparakkamā.

"With a mind of loving-friendliness and compassion, being guarded in virtues;
Firm and energetic, resolute, always striving greatly. [569]

V980 *"Pamādaṃ bhayato disvā, appamādañca khemato;*
Bhāvethaṭṭhaṅgikaṃ maggaṃ, phusantā amataṃ pada"nti.
... Phusso thero ...

"Having seen heedlessness as fearful, and heedfulness as refuge;
Develop the [Noble] Eightfold Path, contact the undying station". [570]

17.1.2 *(259) Sāriputtattheragāthā* – Verses of Elder Bhikkhu Sāriputta (Son of Sāri)

Elder Bhikkhu Sāriputta:

V981 *"Yathācārī yathāsato satīmā, yatasaṅkappajjhāyi appamatto;*
Ajjhattarato samāhitatto, eko santusito tamāhu bhikkhuṃ.

"Of conduct such, of mindfulness such the mindful one,
doing jhāna with checked intentions, the heedful one;
Delighting internally and restrained, solitary and sated, he
is called a bhikkhu. [571]

V982 *"Allaṃ sukkhaṃ vā bhuñjanto, na bāḷhaṃ suhito siyā;*
Ūnūdaro mitāhāro, sato bhikkhu paribbaje.

"Eating wet or dry, he shouldn't over-satisfy himself;
With an empty stomach and eating little, mindful bhikkhu
should wander. [572]

V983 *"Cattāro pañca ālope, abhutvā udakaṃ pive;*
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

"Not having eaten [the last] four-five morsels, he should
drink water;
Enough it is to dwell comfortably, for a resolute bhikkhu. [573]

V984 *"Kappiyaṃ taṃ ce chādeti, cīvaraṃ idamatthikaṃ*
[idamatthitaṃ (sī.)];
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

"He correctly covers himself, this is the use for robes;
Enough it is to dwell comfortably, for a resolute bhikkhu.

V985 *"Pallaṅkena nisinnassa, jaṇṇuke nābhivassati;*
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

"Sitting down cross-legged, so that his knees don't get
rained on;
Enough it is to dwell comfortably, for a resolute bhikkhu. [574]

V986 *[saṃ. ni. 4.253; itivu. 53] "Yo sukhaṃ dukkhato adda,*
dukkhamaddakkhi sallato;
Ubhayantarena [ubhayamantare (sī.)] nāhosi, kena lokasmi kiṃ siyā.

"One who [saw] happiness moist with suffering, saw suffering as dart;
Neither is he in-between, what in the world will concern him? [575]

V987 *"Mā me kadāci pāpiccho, kusīto hīnavīriyo;*
Appassuto anādaro, kena lokasmi kiṃ siyā.

"May I never be with an evil-wisher, indolent and unenergetic;
Unlearned and disrespectful, what in world will concern him?

V988 *"Bahussuto ca medhāvī, sīlesu susamāhito;*
Cetosamathamanuyutto, api muddhani tiṭṭhatu.

"One who is learned and intelligent, well-restrained in virtues;
With mind intent on concentration, should stand at the top.

V989 *"Yo papañcamanuyutto, papañcābhirato mago;*
Virādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

"One intent on proliferation, animal delighting in proliferation;
He loses Nibbāna, the unsurpassed refuge from bonds. [576]

V990 *"Yo ca papañcaṃ hitvāna, nippapañcapathe rato;*
Ārādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

"One having abandoned proliferation, delighting on the path of non-proliferation;
He obtains Nibbāna, the unsurpassed refuge from bonds".

Elder Bhikkhu Sāriputta on Elder Bhikkhu Revata Khadiravaniya:

V991 *[dha. pa. 98] "Gāme vā yadi vāraññe, ninne vā yadi vā thale;*
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ.

"Whether in village or jungle, whether in low or high place;
Wherever the arahants dwell, that land is delightful. [577]

V992 *"Ramaṇīyāni araññāni, yattha na ramatī jano;*
Vītarāgā ramissanti, na te kāmagavesino.

"In delightful jungles, where people do not delight;
Lustless ones delight, they aren't searching for sensual pleasures". [578]

Elder Bhikkhu Sāriputta exhorting Elder Bhikkhu Rādha:

V993 *[dha. pa. 76] "Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;*
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.

"One showing the blamable, should be seen as a spreader of wealth;
With such an intelligent rebuker, the wise one should associate;
Associating with such a one, it's better for him, not evil". [579]

Elder Bhikkhu Sāriputta exhorting Assaji-Punabbasu bhikkhus:

V994 *[dha. pa. 77] "Ovadeyyānusāseyya, asabbhā ca nivāraye;*
Satañhi so piyo hoti, asataṃ hoti appiyo.

"Exhorting and Teaching, hindering the vulgarity too;
He is dear to the good ones, and non-dear to non-good ones". [580]

Elder Bhikkhu Sāriputta on his enlightenment:

V995 *"Aññassa bhagavā buddho, dhammaṃ desesi cakkhumā;*
Dhamme desiyamānamhi, sotamodhesimatthiko;
Taṃ me amoghaṃ savanaṃ, vimuttomhi anāsavo.

"Blessed Lord Buddha to someone, was preaching
Dhamma, the one with eyes;
While he was preaching the Dhamma, I paid attention;
That was fruitful listening for me, I am fully freed, taintless.
[581]

V996 *"Neva pubbenivāsāya, napi dibbassa cakkhuno;*
Cetopariyāya iddhiyā, cutiyā upapattiyā;
Sotadhātuvisuddhiyā, paṇidhī me na vijjati [katha. 378].

"Neither to recollect previous lives, nor for divine eye;
Nor for supernormal power of encompassing the mind of others, nor to see passing and arising;
Nor [to gain] purified ear element, [these] resolves are not seen in me".

Elder Bhikkhu Sāriputta:

V997 *"Rukkhamūlaṃva nissāya, muṇḍo saṅghāṭipāruto;*
Paññāya uttamo thero, upatissova [upatisso ca (sī. ka.)] jhāyati.

"Sitting at the root of the tree, shaven-head dressed in outer double-robe;
The elder bhikkhu best in wisdom, Upatissa does jhāna.

V998 *"Avitakkaṃ samāpanno, sammāsambuddhasāvako;*
Ariyena tuṇhībhāvena, upeto hoti tāvade.

"Entered upon calmness of thoughts, a disciple of the rightly self-enlightened one [Lord Buddha];
The noble silence, he approaches immediately. [582]

V999 *[udā. 24] "Yathāpi pabbato selo, acalo suppatiṭṭhito;*
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.

"Like a mountain of rock, immovable and well-established;
Thus with ending of delusion, bhikkhu doesn't tremble like the mountain". [583]

Elder Bhikkhu Sāriputta on being shown his fault:

V1000 *"Anaṅgaṇassa posassa, niccaṃ sucigavesino;*
Vālaggamattaṃ pāpassa, abbhamattaṃva khāyati.

"For a lustless man, always searching for purity;
Even as much as a hair tip of evil, seems [huge] like a cloud". [584]

Elder Bhikkhu Sāriputta:

V1001 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Nikkhipissaṃ imaṃ kāyaṃ, sampajāno patissato.

"Neither am I pleased with death, nor am I pleased with life;
I will put down this body, clearly knowing, fully mindful.

V1002 *"Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;*
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

"Neither am I pleased with death, nor am I pleased with life;
I await the time, like an employee [awaits] his paycheck. [585]

V1003 *"Ubhayena midaṃ maraṇameva, nāmaraṇaṃ pacchā vā pure vā;*
Paṭipajjatha mā vinassatha, khaṇo vo mā upaccagā.

"Dying is both ways here, not no-death either after or before;
Practice! Don't perish! Don't let the moment pass.

V1004 *"Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;*
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.

"Like a city on the frontier, well-guarded inside and outside;
Thus you should protect yourself, don't let the moment pass;
Those who let the moment pass by sorrow, [as if] fully given to hell". [586]

Elder Bhikkhu Sāriputta on Elder Bhikkhu Mahākoṭṭhika:

V1005 *"Upasanto uparato, mantabhāṇī [mattabhāṇī (sī.)] anuddhato;*
Dhunāti pāpake dhamme, dumapattaṃva māluto.

"Appeased and ceased, speaking wisely, non-restless;
He shakes off the evil nature, like wind [shakes off] a tree-leaf. [587]

V1006 *"Upasanto uparato, mantabhāṇī anuddhato;*
Appāsi [abbahi (syā.), abhāsi (?)] pāpake dhamme,
dumapattaṃva māluto.

"Appeased and ceased, speaking wisely, non-restless;
He pulls out the evil nature, like wind [shakes off] a tree-leaf. [588]

V1007 *"Upasanto anāyāso, vippasanno anāvilo;*
Kalyāṇasīlo medhāvī, dukkhassantakaro siyā.

"Appeased and untroubled, very happy and unagitated;
The intelligent one with good virtue, is an ender of suffering". [589]

Elder Bhikkhu Sāriputta on Devadatta's Faction:

V1008 *"Na vissase ekatiyesu evaṃ, agārisu pabbajitesu cāpi;*
Sādhūpi hutvā na asādhu honti, asādhu hutvā puna sādhu honti.

"One should not be trustful in some thus, householders and ordained ones too;
Having been good they become bad, having been bad they become good again". [590]

Elder Bhikkhu Sāriputta:

V1009 *"Kāmacchando ca byāpādo, thinamiddhañca bhikkhuno;*
Uddhaccaṃ vicikicchā ca, pañcete cittakelisā.

"Desire for sensual pleasures and ill-will too, sloth-torpor too in the bhikkhu;
Restlessness and skeptical doubt too, these are the five defilements of mind. [591]

V1010 *"Yassa sakkariyamānassa, asakkārena cūbhayaṃ;*
Samādhi na vikampati, appamādavihārino.

"By hospitality and honors, by non-hospitality, and by both;
For whom concentration doesn't waver, [he is] one dwelling heedfully. [592]

V1011 *"Taṃ jhāyinaṃ sātatikaṃ, sukhumadiṭṭhivipassakaṃ;*
Upādānakkhayārāmaṃ, āhu sappuriso iti.

"Thus doing jhāna, persevering, seeing with subtle insight;
Fond of ending the clinging, he is called a good person.

V1012 *"Mahāsamuddo pathavī, pabbato anilopi ca;*
Upamāya na yujjanti, satthu varavimuttiyā.

"The ocean and earth, mountain and wind too;
A simile cannot be employed, for the Teacher, highest of the fully freed ones.

V1013 *"Cakkānuvattako thero, mahāñāṇī samāhito;*
Pathavāpaggisamāno, na rajjati na dussati.

"Elder bhikkhu who keeps [Dhamma] wheel turning, greatly knowledgeable, restrained;
Like earth, water, and fire, [he] is neither impassioned nor polluted. [593]

V1014 *"Paññāpāramitaṃ patto, mahābuddhi mahāmati;*
Ajaḷo jaḷasamāno, sadā carati nibbuto.

"Reached the perfection of wisdom, greatly intelligent, a great thinker;
A non-stupid one acting like stupid, always dwells thus the liberated one. [594]

V1015 *"Pariciṇṇo mayā satthā ...pe... bhavanetti samūhatā.*

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, lead to becoming is fully destroyed. [595]

V1016 *"Sampādethappamādena, esā me anusāsanī;*
Handāhaṃ parinibbissaṃ, vippamuttomhi sabbadhī"ti.
... Sāriputto thero ...

"Attain heedfully, this is my Teaching;
I shall be completely liberated, fully freed I am everywhere". [596]

17.1.3 *(260) Ānandattheragāthā* – Verses of Elder Bhikkhu Ānanda (Happy)

Elder Bhikkhu Ānanda:

V1017 *"Pisuṇena ca kodhanena ca, maccharinā ca vibhūtanandinā;*
Sakhitaṃ na kareyya paṇḍito, pāpo kāpurisena saṅgamo.

"Of malicious speech and angry too, merciless and pleased with non-becoming;
Wise shouldn't become his companion, evil is association with a bad man. [597]

V1018 *"Saddhena ca pesalena ca, paññavatā bahussutena ca;*
Sakhitaṃ kareyya paṇḍito, bhaddo sappurisena saṅgamo.

"Confident and of good behavior, wise and learned too;
Wise should become his companion, good is association with a good man.

V1019 *"Passa cittakataṃ bimbaṃ ...pe... yassa natthi dhuvaṃ ṭhiti.*

"See the painted image, a heap of sores, accumulated;
An illness, with many intentions, which is neither certain nor stable. [598]

V1020 *"Passa cittakataṃ bimbaṃ ...pe... vatthehi sobhati.*

"See the painted image, with jewels and earrings too;
Bones covered by skin, looks adorned only when clothed. [599]

V1021 *"Alattakakatā ...pe... no ca pāragavesino.*

"Feet dyed red, face besmeared with powder;
Enough to delude a fool, not one seeking the far-shore. [600]

V1022 *"Aṭṭhapadakatā ...pe... no ca pāragavesino.*

"Hair braided in eight braids, eyes besmeared with kohl;
Enough to delude a fool, not one seeking the far-shore. [601]

V1023 *"Añjanīva navā ...pe... no ca pāragavesino.*

"Like a kohl-tin newly painted, foul body is decorated;
Enough to delude a fool, not one seeking the far-shore. [602]

V1024 *"Bahussuto cittakathī, buddhassa paricārako;*
Pannabhāro visaññutto, seyyaṃ kappeti gotamo.

"Learned and soft-spoken, attendant of Lord Buddha;
Laid down the burden, detached, lies down the Gotama.

V1025 *"Khīṇāsavo visaññutto, saṅgātīto sunibbuto;*
Dhāreti antimaṃ dehaṃ, jātimaraṇapāragū.

"With taints ended, detached, surmounted attachments, well liberated;
Bears the last body, one gone to the far-shore of birth and death.

V1026 *"Yasmiṃ patiṭṭhitā dhammā, buddhassādiccabandhuno;*
Nibbānagamane magge, soyaṃ tiṭṭhati gotamo.

"On which is established the Dhammā, of Lord Buddha the kinsman of sun;
On the path going to Nibbāna, here stands the Gotama".

Elder Bhikkhu Ānanda answering Brāhmaṇa Gopakamoggallāna:

V1027 *"Dvāsīti buddhato gaṇhiṃ, dve sahassāni bhikkhuto;*
Caturāsītisahassāni, ye me dhammā pavattino.

"Eighty-two [thousand] from Lord Buddha, two thousand from the bhikkhus;
Eighty-four thousand, are the Dhammā [suttā] I have turned". [603]

Elder Bhikkhu Ānanda to a lax bhikkhu:

V1028 *"Appassutāyaṃ puriso, balibaddova jīrati;*
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

"An unlearned man, decays like a tax-payer;
His flesh grows, his wisdom doesn't grow". [604]

Elder Bhikkhu Ānanda to a conceited bhikkhu:

V1029 *"Bahussuto appassutaṃ, yo sutenātimaññati;*
Andho padīpadhārova, tatheva paṭibhāti maṃ.

"When a learned one despises an unlearned one, because of learning;
That's like a blind holding the lamp, so it's evident to me".

Elder Bhikkhu Ānanda:

V1030 *"Bahussutaṃ upāseyya, sutañca na vināsaye;*
Taṃ mūlaṃ brahmacariyassa, tasmā dhammadharo siyā.

"Be devoted to the learned, so learning is not destroyed;
That is the root of faring the holy-life, that is a true bearer of Dhamma.

V1031 *"Pubbāparaññū atthaññū, niruttipadakovido;*
Suggahītañca gaṇhāti, atthañcopaparikkhati.

"One who understands what is before and what is after,
understands the meaning, and is skillful in language;
Possessing what is well-acquired, he examines the meaning
[of words]. [605]

V1032 *"Khantyā chandikato [khantiyā chandito (?)] hoti, ussahitvā*
tuleti taṃ;
Samaye so padahati, ajjhattaṃ susamāhito.

"He is diligent and zealous, having endeavored
energetically he weighs;
He is energetic at the right time, internally well-restrained.

V1033 *"Bahussutaṃ dhammadharaṃ, sappaññaṃ buddhasāvakaṃ;*
Dhammaviññāṇamākaṅkhaṃ, taṃ bhajetha tathāvidhaṃ.

"Learned and bearer of Dhamma, the wise disciple of Lord
Buddha;
Wishing Dhamma understanding, one should associate
with him there.

V1034 *"Bahussuto dhammadharo, kosārakkho mahesino;*
Cakkhu sabbassa lokassa, pūjanīyo bahussuto.

"Learned and bearer of Dhamma, treasurer of the great
sage [Lord Buddha];
The eye of all the worlds, worshipped and learned. [606]

V1035 *"Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;*
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.

"Fond of Dhammā, delighting in Dhamma, investigating
Dhamma;
Recollecting the Dhamma a bhikkhu, doesn't decay from
good Dhammā". [607]

Elder Bhikkhu Ānanda exhorting Bhikkhu Kosallāyā:

V1036 *"Kāyamaccheragaruno [garuko (sī.)], hiyyamāne [hiyyamāno (sī.)] anuṭṭhahe;*
Sarīrasukhagiddhassa, kuto samaṇaphāsutā.

"Fat and pampering the body, what is subject to fading and sluggish;
Greedy for bodily pleasures, where is the renunciate comfort"?

Elder Bhikkhu Ānanda on hearing that Venerable Sāriputta has passed away:

V1037 *"Na pakkhanti disā sabbā, dhammā na paṭibhanti maṃ;*
Gate kalyāṇamittamhi, andhakāraṃva khāyati.

"I can't see all the directions, Dhammā is not evident to me;
With going of the spiritual friend, there seems to be darkness".

Back to present:

V1038 *"Abbhatītasahāyassa, atītagatasatthuno;*
Natthi etādisaṃ mittaṃ, yathā kāyagatā sati.

"With companion passed away, the Teacher gone, now in the past;
There is no friend like such, as is the mindfulness directed to body.

V1039 *"Ye purāṇā atītā te, navehi na sameti me;*
Svajja ekova jhāyāmi, vassupetova pakkhimā.

"Whatever was old is past, I don't associate with the new;
Today I do jhāna alone, like a bird [gone to nest] in the rains".

Lord Buddha to Elder Bhikkhu Ānanda at the Mahāparinibbāna:

V1040 *"Dassanāya abhikkante, nānāverajjake bahū;*
Mā vārayittha sotāro, passantu samayo mamaṃ.

"To see the most excellent one, many [have come] from various republics;
'Don't stop the hearers, it's time for them to see me' ". [608]

Back to present:

V1041 *"Dassanāya abhikkante, nānāverajjake puthu;*
Karoti satthā okāsaṃ, na nivāreti cakkhumā.

"To see the most excellent one, numerous [have come] from various republics;
Teacher gave them audience, didn't hinder them the one with eyes.

V1042 *"Paṇṇavīsativassāni, sekhabhūtassa me sato;*
Na kāmasaññā uppajji, passa dhammasudhammataṃ.

"For twenty-five years, I have been a trainee;
No perceptions of sensual pleasures have arisen, see the good nature of Dhamma. [609]

V1043 *"Paṇṇavīsativassāni, sekhabhūtassa me sato;*
Na dosasaññā uppajji, passa dhammasudhammataṃ.

"For twenty-five years, I have been a trainee;
No perceptions of hatred have arisen, see the good nature of Dhamma.

V1044 *"Paṇṇavīsativassāni, bhagavantaṃ upaṭṭhahiṃ;*
Mettena kāyakammena, chāyāva anapāyinī [anupāyinī (syā. ka.)].

"For twenty-five years, I have attended the Blessed One;
By bodily deeds of loving-friendliness, like a shadow that never departs. [610]

V1045 *"Paṇṇavīsativassāni, bhagavantaṃ upaṭṭhahiṃ;*
Mettena vacīkammena, chāyāva anapāyinī.

"For twenty-five years, I have attended the Blessed One;
By verbal deeds of loving-friendliness, like a shadow that never departs.

V1046 *"Paṇṇavīsativassāni, bhagavantaṃ upaṭṭhahiṃ;*
Mettena manokammena, chāyāva anapāyinī.

"For twenty-five years, I have attended the Blessed One;
By mental deeds of loving-friendliness, like a shadow that never departs.

V1047 *"Buddhassa caṅkamantassa, piṭṭhito anucaṅkamiṃ;*
Dhamme desiyamānamhi, ñāṇaṃ me udapajjatha.

"While Lord Buddha was walking, I walked behind him;
While Dhamma was being preached, understanding arose in me".

At the Mahāparinibbāna of Lord Buddha:

V1048 *"Ahaṃ sakaraṇīyomhi, sekho appattamānaso;*
Satthu ca parinibbānaṃ, yo amhaṃ anukampako.

"I am one with duties to do, a trainee, mentally unreached [Nibbāna];
The Teacher will be completely liberated, one compassionate to me. [611]

V1049 *"Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;*
Sabbākāravarūpete, sambuddhe parinibbute.

"Then there was a great alarm, greatly hair-raising;
When endowed with all highest qualities, the fully-enlightened was completely liberated". [612]

Compiler:

V1050 *"Bahussuto dhammadharo, kosārakkho mahesino;*
Cakkhu sabbassa lokassa, ānando parinibbuto.

"Learned and bearer of Dhamma, treasurer of the great sage [Lord Buddha];
The eye of all world, Ānanda is completely liberated. [613]

V1051 *"Bahussuto dhammadharo, kosārakkho mahesino;*
Cakkhu sabbassa lokassa, andhakāre tamonudo.

"Learned and bearer of Dhamma, treasurer of the great sage [Lord Buddha];
The eye of all world, the dispeller of darkness. [614]

V1052 *"Gatimanto satimanto, dhitimanto ca yo isi;*
Saddhammadhārako thero, ānando ratanākaro.

"Endowed with speed and mindfulness, wisdom too this sage;
Bearer of the good Dhamma elder bhikkhu, Ānanda the jewel-field".

Elder Bhikkhu Ānanda at his parinibbāna:

V1053 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, natthi dāni punabbhavo"ti.
... Ānando thero ...

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, there is no further becoming now". [615]

Tiṃsanipāto niṭṭhito. – Chapter of Thirties is finished.

Tatruddānaṃ –
Phussopatisso ānando, tayotime pakittitā;
Gāthāyo tattha saṅkhātā, sataṃ pañca ca uttarīti;

There said –
Phussa-Upatissa Ānanda, these three proclaimed here;
Their collected verses, are one hundred and five after.

18. Cattālīsanipāto – Chapter of Forties

18.1 *Paṭhamavaggo* – First Section [616]

18.1.1 *(261) Mahākassapattheragāthā* – Verses of Elder Bhikkhu Mahākassapa (Kassapa the Great)

Elder Bhikkhu Mahākassapa:

V1054 *"Na gaṇena purakkhato care, vimano hoti samādhi dullabho;*
Nānājanasaṅgaho dukho, iti disvāna gaṇaṃ na rocaye.

"He shouldn't dwell surrounded by a following, becoming distracted he will hardly get concentration;
Various assemblies are suffering, having seen this he isn't pleased with a following. [617]

V1055 *"Na kulāni upabbaje muni, vimano hoti samādhi dullabho;*
So ussukko rasānugiddho, atthaṃ riñcati yo sukhāvaho.

"The silent sage shouldn't visit families, becoming distracted he will hardly get concentration;
Eager and greedy for tastes, he neglects the goal that brings happiness. [618]

V1056 *"Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;*
Sukhumaṃ salla durubbahaṃ, sakkāro kāpurisena dujjaho.

"He has announced it to be mud, whoever gets homage-worship in families;
Subtle dart, very hard to remove, hospitality is hard to give up for a bad person. [619]

V1057 *"Senāsanamhā oruyha, nagaraṃ piṇḍāya pāvisiṃ;*
Bhuñjantaṃ purisaṃ kuṭṭhiṃ, sakkaccaṃ taṃ upaṭṭhahiṃ.

"Descending from the dwelling, I entered the city for alms-round;
A leper was eating, attentively I stood next to that man. [620]

V1058 *"So me [taṃ (sī. ka.)] pakkena hatthena, ālopaṃ upanāmayi;*
Ālopaṃ pakkhipantassa, aṅguli cettha [pettha (sī. ka.)]
chijjatha.

"With his leprous and diseased hands, he offered me a morsel;
While dropping the morsel, his finger fell off too.

V1059 *"Kuṭṭamūlañca [kuḍḍamūlañca (sī. syā.)] nissāya, ālopaṃ taṃ*
abhuñjisaṃ;
Bhuñjamāne vā bhutte vā, jegucchaṃ me na vijjati.

"Sitting down at the base of the wall, I ate that morsel;
While eating or having eaten, I don't see any disgust [arising] in me. [621]

V1060 *"Uttiṭṭhapiṇḍo āhāro, pūtimuttañca osadhaṃ;*
Senāsanaṃ rukkhamūlaṃ, paṃsukūlañca cīvaraṃ;
Yassete abhisambhutvā [abhibhuñjati (?)], sa ve cātuddiso naro.

"Food from standing for alms, foul urine as medicine;
Tree roots as bed, and robes made from cast-off clothes;
Whoever enjoys this, he is a man of four directions".

Elder Bhikkhu Mahākassapa on climbing the mountain:

V1061 *"Yattha eke vihaññanti, āruhantā siluccayaṃ;*
Tassa buddhassa dāyādo, sampajāno patissato;
Iddhibalenupatthaddho, kassapo abhirūhati.

"Someone may be oppressed, climbing the rocks;
There the inheritor of Lord Buddha, clearly knowing, fully mindful;
Supported by supernormal powers, Kassapa climbs.

V1062 *"Piṇḍapātapaṭikkanto, selamāruyha kassapo;*
Jhāyati anupādāno, pahīnabhayabheravo.

"Returning from the alms-round, having climbed the rock Kassapa;
Does jhāna unclinging, having abandoned fear and fright. [622]

V1063 *"Piṇḍapātapaṭikkanto, selamāruyha kassapo;*
Jhāyati anupādāno, ḍayhamānesu nibbuto.

"Returning from the alms-round, having climbed the rock Kassapa;
Does jhāna unclinging, having extinguished the burning.

V1064 *"Piṇḍapātapaṭikkanto, selamāruyha kassapo;*
Jhāyati anupādāno, katakicco anāsavo.

"Returning from the alms-round, having climbed the rock Kassapa;
Does jhāna unclinging, done with the duties, taintless".

Elder Bhikkhu Mahākassapa on dwelling in Wild and Mountains:

V1065 *"Karerimālāvitatā, bhūmibhāgā manoramā;*
Kuñjarābhirudā rammā, te selā ramayanti maṃ.

"Covered with musk-rose garlands, the fields are delightful;
Delightful with resounding sounds of elephants, those rocks delight me.

V1066 *"Nīlabbhavaṇṇā rucirā, vārisītā sucindharā;*
Indagopakasañchannā, te selā ramayanti maṃ.

"Blue cloud-colored, pleasant, with cool water and clean earth;
Covered with fireflies, those rocks delight me. [623]

V1067 *"Nīlabbhakūṭasadisā, kūṭāgāravarūpamā;*
Vāraṇābhirudā rammā, te selā ramayanti maṃ.

"Like a mound of blue clouds, similar to a pinnacled building;
Delightful with resounding cries of Hatthilinga birds, those rocks delight me.

V1068 *"Abhivuṭṭhā rammatalā, nagā isibhi sevitā;*
Abbhunnaditā sikhīhi, te selā ramayanti maṃ.

"Having been rained on, mountains resorted to by sages;
With fully sounding forth peacocks, those rocks delight me.

V1069 *"Alaṃ jhāyitukāmassa, pahitattassa me sato;*
Alaṃ me atthakāmassa [attakāmassa (?)], pahitattassa bhikkhuno.

"Enough it is for me desirous of jhāna, I am resolute;
Enough it is for me desirous of benefit, for a resolute bhikkhu. [624]

V1070 *"Alaṃ me phāsukāmassa, pahitattassa bhikkhuno;*
Alaṃ me yogakāmassa, pahitattassa tādino.

"Enough it is for me desirous of comfort, for a resolute bhikkhu;
Enough it is for me desirous of effort, for a resolute thus one.

V1071 *"Umāpupphena samānā, gaganāvabbhachāditā;*
Nānādijagaṇākiṇṇā, te selā ramayanti maṃ.

"Similar to Umā flowers, like sky covered with clouds;
Crowded with flocks of various birds, those rocks delight me.

V1072 *"Anākiṇṇā gahaṭṭhehi, migasaṅghanisevitā;*
Nānādijagaṇākiṇṇā, te selā ramayanti maṃ.

"Not crowded with householders, surrounded by herd of deer;
Crowded with flocks of various birds, those rocks delight me.

V1073 *"Acchodikā puthusilā, gonaṅgulamigāyutā;*
Ambusevālasañchannā, te selā ramayanti maṃ.

"Having clear water and numerous crags, filled with monkeys and deer;
Covered with water-moss, those rocks delight me. [625]

V1074 *"Na pañcaṅgikena turiyena, rati me hoti tādisī;*
Yathā ekaggacittassa, sammā dhammaṃ vipassato.

"Not a five-fold musical band, brings me as much delight;
As does a concentrated mind, seeing Dhamma rightly with insight". [626]

Elder Bhikkhu Mahākassapa exhorting a very busy bhikkhu:

V1075 *"Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;*
Ussukko so rasānugiddho, atthaṃ riñcati yo sukhāvaho.

"One should not be involved in many activities, one should completely forsake non-exerting people;
Eager and greedy for tastes, he neglects the goal that brings happiness. [627]

V1076 *"Kammaṃ bahukaṃ na kāraye, parivajjeyya*
anattaneyyametaṃ;
Kicchati kāyo kilamati, dukkhito so samathaṃ na vindati.

"One should not be involved in many activities, one should completely forsake what isn't theirs here;
Difficult it is with a fatigued body, the one suffering doesn't experience concentration". [628]

Back to present:

V1077 *"Oṭṭhappahatamattena, attānampi na passati;*
Patthaddhagīvo carati, ahaṃ seyyoti maññati.

"By [merely] reciting, he doesn't see self;
Stiff-necked he dwells, believing 'I am better'.

V1078 *"Aseyyo seyyasamānaṃ, bālo maññati attānaṃ;*
Na taṃ viññū pasaṃsanti, patthaddhamānasaṃ naraṃ.

"Being not-better, 'equal to better' a fool believes himself to be;
He isn't praised by wise, the stiff-minded man.

V1079 *"Yo ca seyyohamasmīti, nāhaṃ seyyoti vā pana;*
Hīno taṃsadiso [tīnohaṃ sadiso (syā.)] vāti, vidhāsu na vikampati.

" 'I am better' conceit, 'I am not better' too;
'I am worse', 'I am equal' too, one doesn't waver by such conceit.

V1080 *"Paññavantaṃ tathā tādiṃ, sīlesu susamāhitaṃ;*
Cetosamathamanuttaṃ, tañce viññū pasaṃsare.

"Wise one like that, well-restrained in virtues;
With mind intent on concentration, he is praised by the wise". [629]

Elder Bhikkhu Mahākassapa exhorting a disrespectful bhikkhu:

V1081 *"Yassa sabrahmacārīsu, gāravo nūpalabbhati;*
Ārakā hoti saddhammā, nabhato puthavī yathā.

"Whoever for a co-farer of the holy-life, hasn't gained respect;
[He] Is as remote from good Dhamma, as earth is from the sky. [630]

V1082 *"Yesañca hiri ottappaṃ, sadā sammā upaṭṭhitaṃ;*
Virūḷhabrahmacariyā te, tesaṃ khīṇā punabbhavā.

"Whoever has shame and fear of wrongdoing, always established rightly;
Their holy life grows [fruitfully], their further becomings are ended". [631]

Elder Bhikkhu Mahākassapa exhorting a restless bhikkhu:

V1083 *"Uddhato capalo bhikkhu, paṃsukūlena pāruto;*
Kapīva sīhacammena, na so tenupasobhati.

"Restless and unsteady bhikkhu, dressed in cast-off clothes [robes];
Like a monkey in the lion-skin, he isn't adorned by that. [632]

V1084 *"Anuddhato acapalo, nipako saṃvutindriyo;*
Sobhati paṃsukūlena, sīhova girigabbhare.

"Non-restless and steady, prudent with guarded faculties;
He is adorned by the cast-off clothes [robes], like a lion in the hill-cave". [633]

Elder Bhikkhu Kappina on Venerable Sāriputta: [634]

V1085 *"Ete sambahulā devā, iddhimanto yasassino;*
Dasadevasahassāni, sabbe te brahmakāyikā.

"These many devā, with supernormal powers and reputed too;
Ten thousand devā, all of them belonging to the Brahma heavens. [635]

V1086 *"Dhammasenāpatiṃ vīraṃ, mahājhāyiṃ samāhitaṃ;*
Sāriputtaṃ namassantā, tiṭṭhanti pañjalīkatā.

"To the Dhamma general, the brave, great meditator, restrained;
They venerate Sāriputta, standing with folded hands".

Devā to Elder Bhikkhu Sāriputta:

V1087 *"'Namo te purisājañña, namo te purisuttama;*
Yassa te nābhijānāma, yampi nissāya jhāyati [jhāyasi (ka. aṭṭha.)].

"'Veneration to you, O thoroughbred man, veneration to you, O best of men;
We don't [even] know, dependent on what you do the jhāna. [636]

V1088 *"'Accheraṃ vata buddhānaṃ, gambhīro gocaro sako;*
Ye mayaṃ nābhijānāma, vālavedhisamāgatā'.

" 'Verily marvelous it is regarding Buddhā, they have unfathomable domains;
This we don't know, even though we gathered here [as fast as] an archer would split the hair' ".

Elder Bhikkhu Kappina on Venerable Sāriputta:

V1089 *"Taṃ tathā devakāyehi, pūjitaṃ pūjanārahaṃ;*
Sāriputtaṃ tadā disvā, kappinassa sitaṃ ahu.

"He was thus worshipped by the devā group, one worthy of worship;
Having seen Sāriputta then, [Elder Bhikkhu Mahā]Kappina had a smile".

Back to present:

V1090 *"Yāvatā buddhakhettamhi, ṭhapayitvā mahāmuniṃ;*
Dhutaguṇe visiṭṭhohaṃ, sadiso me na vijjati.

"As far as the Buddha field, has been established by the great silent sage;
In the qualities of austerities I am eminent, one like me is not seen. [637]

V1091 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, natthi dāni punabbhavo.

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, there is no further becoming now. [638]

V1092 *"Na cīvare na sayane, bhojane nupalimpati;*
Gotamo anappameyyo, muḷālapupphaṃ vimalaṃva;
Ambunā nekkhammaninno, tibhavābhinissaṭo.

"Neither by robes nor by sleep, nor by food is he smeared;
The measureless Gotama, like a lotus flower unsoiled by water;
Going-forth minded, he has escaped the three becomings. [639]

V1093 *"Satipaṭṭhānagīvo so, saddhāhattho mahāmuni;*
Paññāsīso mahāñāṇī, sadā carati nibbuto"ti.
... Mahākassapo thero ...

"With a neck of establishment of mindfulness, confidence as hand, the great silent sage;
Wisdom-headed, greatly knowledgeable, always dwells liberated". [640]

Cattālīsanipāto niṭṭhito. – Chapter of Forties is finished.

Tatruddānaṃ –
Cattālīsanipātamhi, mahākassapasavhayo;
Ekova thero gāthāyo, cattāsīla duvepi cāti.

There said –
In the chapter of the forties, one named Mahākassapa;
Only one elder bhikkhu, verses are forty-and-two too. [641]

19. Paññāsanipāto – Chapter of Fifties

19.1 *Paṭhamavaggo* – First Section [642]

19.1.1 *(262) Tālapuṭattheragāthā* – Verses of Elder Bhikkhu Tālapuṭa (Palm Basket)

V1094 *"Kadā nuhaṃ pabbatakandarāsu, ekākiyo addutiyo vihassaṃ;*
Aniccato sabbabhavaṃ vipassaṃ, taṃ me idaṃ taṃ nu kadā bhavissati.

"When shall I in the mountain-grottoes, dwell solitary without a second?
Seeing with insight everything is impermanent, for me when will that be? [643]

V1095 *"Kadā nuhaṃ bhinnapaṭandharo muni, kāsāvavattho amamo nirāso;*
Rāgañca dosañca tatheva mohaṃ, hantvā sukhī pavanagato vihassaṃ.

"When shall I be a sage, wearing the many-seamed robe, brown-robed, unselfish, unelated?
Lust, hate and delusion too, having struck, happy like a bird dwell? [644]

V1096 *"Kadā aniccaṃ vadharoganīḷaṃ, kāyaṃ imaṃ maccujarāyupaddutaṃ;*
Vipassamāno vītabhayo vihassaṃ, eko vane taṃ nu kadā bhavissati.

"When seeing with insight this body as impermanent, assassin, nest of disease, overrun by death and aging;
Fearless, solitary shall I dwell in the forest, when will that be?

V1097 *"Kadā nuhaṃ bhayajananiṃ dukhāvahaṃ, taṇhālataṃ bahuvidhānuvattaniṃ;*
Paññāmayaṃ tikhiṇamasiṃ gahetvā, chetvā vase tampi kadā bhavissati.

"When shall I dwell having cut off, fear-birther, bringer of suffering, creeper of craving, following in various ways;
Holding the sharp sword of wisdom, when will that be?

V1098 *"Kadā nu paññāmayamuggatejaṃ, satthaṃ isīnaṃ sahasādiyitvā;*
Māraṃ sasenaṃ sahasā bhañjissaṃ, sīhāsane taṃ nu kadā bhavissati.

"When [using] mighty powered sword of wisdom, given quickly by the sage;
[Shall I] Quickly crush Māra with his army, [sitting] on the lion throne, when will that be?

V1099 *"Kadā nuhaṃ sabbhi samāgamesu, diṭṭho bhave dhammagarūhi tādibhi;*
Yāthāvadassīhi jitindriyehi, padhāniyo taṃ nu kadā bhavissati.

"When shall I, in gatherings of thus ones, respectful to the deep Dhamma;
Seers of as it is, with subdued faculties, be seen striving, when will that be?

V1100 *"Kadā nu maṃ tandi khudā pipāsā, vātātapā kīṭasarīsapā vā;*
Na bādhayissanti na taṃ giribbaje, atthatthiyaṃ taṃ nu kadā bhavissati.

"When shall weariness-hunger-thirst, wind-heat, or insects-crawling things-snakes;
Not hinder me on the Giribbaja, a seeker of benefit, when will that be?

V1101 *"Kadā nu kho yaṃ viditaṃ mahesinā, cattāri saccāni sududdasāni;*
Samāhitatto satimā agacchaṃ, paññāya taṃ taṃ nu kadā bhavissati.

"When shall indeed, what was made known by the great sage, the four [Noble] Truths very difficult to see;
Well-restrained and mindful I arrive at them, by wisdom, when will that be? [645]

V1102 *"Kadā nu rūpe amite ca sadde, gandhe rase phusitabbe ca dhamme;*
Ādittatohaṃ samathehi yutto, paññāya dacchaṃ tadidaṃ kadā me.

"When shall [I], countless forms and words-smells-tastes-touchables and phenomena too;
See [them] as burning, yoked to concentration, with wisdom as it is, when will that be for me?

V1103 *"Kadā nuhaṃ dubbacanena vutto, tatonimittaṃ vimano na hessaṃ;*
Atho pasatthopi tatonimittaṃ, tuṭṭho na hessaṃ tadidaṃ kadā me.

"When shall I, spoken to with ill-words, because of that reason will not become distracted;
And when praised, for that reason, will not become satisfied, when will that be for me?

V1104 *"Kadā nu kaṭṭhe ca tiṇe latā ca, khandhe imehaṃ amite ca dhamme;*
Ajjhattikāneva ca bāhirāni ca, samaṃ tuleyyaṃ tadidaṃ kadā me.

"When shall [I], like wood, grass and creepers too, see these aggregates and countless phenomena;
Internal and external too, weighing them as equal, when will that be for me? [646]

V1105 *"Kadā nu maṃ pāvusakālamegho, navena toyena sacīvaraṃ vane;*
Isippayātamhi pathe vajantaṃ, ovassate taṃ nu kadā bhavissati.

"When shall I, at the rainy time, dressed in robes in the forest newly watered;
Walk on the path trodden by the sages while it's raining, when will that be?

V1106 *"Kadā mayūrassa sikhaṇḍino vane, dijassa sutvā girigabbhare rutaṃ;*
Paccuṭṭhahitvā amatassa pattiyā, saṃcintaye taṃ nu kadā bhavissati.

"When shall [I], in the forest with peacocks fanning the tail, having heard bird cries in the hill-cave;
Having risen, deeply think about reaching the undying [Nibbāna], when will that be?

V1107 *"Kadā nu gaṅgaṃ yamunaṃ sarassatiṃ, pātālakhittaṃ vaḷavāmukhañca [balavāmukhañca (ka.)];*
Asajjamāno patareyyamiddhiyā, vibhiṃsanaṃ taṃ nu kadā bhavissati.

"When shall [I], Gaṅgā, Yamunā, Sarassati, the netherworld and the entrance to hells too;
Not touching [them], cross-over by supernormal powers the dreadful, when will that be? [647]

V1108 *"Kadā nu nāgova asaṅgacārī, padālaye kāmaguṇesu chandaṃ;*
Nibbajjayaṃ sabbasubhaṃ nimittaṃ, jhāne yuto taṃ nu kadā bhavissati.

"When shall [I], like a Nāga faring unattached, having shattered the desire for characteristics of sensual pleasures;
Free from all signs of beautiful, be yoked to the jhāna, when will that be?

V1109 *"Kadā iṇaṭṭova daliddako [daḷiddako (sī.)] nidhiṃ, ārādhayitvā dhanikehi pīḷito;*
Tuṭṭho bhavissaṃ adhigamma sāsanaṃ, mahesino taṃ nu kadā bhavissati.

"When, like an indebted poor man, having obtained money, after being abused by rich [creditors];
Shall I be satisfied having arrived at the Teaching, of the great sage, when will that be?

V1110 *"Bahūni vassāni tayāmhi yācito, 'agāravāsena alaṃ nu te idaṃ';*
Taṃ dāni maṃ pabbajitaṃ samānaṃ, kiṃkāraṇā citta tuvaṃ na yuñjasi.

"For many years I was asked by you, 'Indeed no staying in home here for you';
Having let me ordain as a renunciate, what is the reason, O mind, you are not yoked? [648]

V1111 *"Nanu ahaṃ citta tayāmhi yācito, 'giribbaje citrachadā vihaṅgamā';*
Mahindaghosatthanitābhigajjino, te taṃ ramessanti vanamhi jhāyinaṃ.

"Surely I was asked by you, O mind, 'In Giribbaja like beautiful birds;
Roaring and thundering with a Mahinda sound, we will delight doing jhāna in the forest'. [649]

V1112 *"Kulamhi mitte ca piye ca ñātake, khiḍḍāratiṃ kāmaguṇañca loke;*
Sabbaṃ pahāya imamajjhupāgato, athopi tvaṃ citta na mayha tussasi.

"In the family friends-and-dear ones-and-relatives, sporting-delight-characteristics of sensual pleasures in the world;
Having abandoned everything, I have approached this, even then you, O mind, are not satisfied with me?

V1113 *"Mameva etaṃ na hi tvaṃ paresaṃ, sannāhakāle paridevitena kiṃ;*
Sabbaṃ idaṃ calamiti pekkhamāno, abhinikkhamiṃ amatapadaṃ jigīsaṃ.

"You belong to me here not to others, why lament at getting ready for war time?
Observing that everything here is movable, I went forth, desiring the undying station [Nibbāna]. [650]

V1114 *"Suyuttavādī dvipadānamuttamo, mahābhisakko naradammasārathi [sārathī (sī.)];*
'Cittaṃ calaṃ makkaṭasannibhaṃ iti, avītarāgena sudunnivārayaṃ'.

"Speaker of the proper, best among the two-legged, great physician, the trainer of tamable men [said];
'Mind resembles a monkey here, very difficult to stop for a non-lustless one'. [651]

V1115 *"Kāmā hi citrā madhurā manoramā, aviddasū yattha sitā puthujjanā;*
Te dukkhamicchanti punabbhavesino, cittena nītā niraye nirākatā.

"Sensual pleasures are like a painting, sweet and delightful, where the ignorant worldly people are attached;
They desire suffering, seekers of further becoming, led by mind [they are] discarded in hells.

V1116 *"'Mayūrakoñcābhirutamhi kānane, dīpīhi byagghehi purakkhato vasaṃ;*
Kāye apekkhaṃ jaha mā virādhaya', itissu maṃ citta pure niyuñjasi.

" 'In the garden resounding with cries of peacocks and herons, live surrounded by panthers and tigers;
Having abandoned bodily interests, don't lose', thus you engaged me in the past, O mind. [652]

V1117 *"'Bhāvehi jhānāni ca indriyāni ca, balāni bojjhaṅgasamādhibhāvanā;*
Tisso ca vijjā phusa buddhasāsane', itissu maṃ citta pure niyuñjasi.

" 'Develop jhānā and faculties too, develop powers, factors of enlightenment, and concentration;
Contact the three knowledges in Lord Buddha's Teaching', thus you engaged me in the past, O mind.

V1118 *"'Bhāvehi maggaṃ amatassa pattiyā, niyyānikaṃ sabbadukhakkhayogadhaṃ;*
Aṭṭhaṅgikaṃ sabbakilesasodhanaṃ', itissu maṃ citta pure niyuñjasi.

" 'Develop the path leading to undying, leading to refuge, merging in ending of all suffering;
The [Noble] Eightfold [Path], cleanser of all defilements', thus you engaged me in the past, O mind. [653]

V1119 *"'Dukkhanti khandhe paṭipassa yoniso, yato ca dukkhaṃ samudeti taṃ jaha;*
Idheva dukkhassa karohi antaṃ', itissu maṃ citta pure niyuñjasi.

" 'See suffering in the aggregates appropriately, abandon that from where the suffering arises;
Here itself end the suffering', thus you engaged me in the past, O mind.

V1120 *"'Aniccaṃ dukkhanti vipassa yoniso, suññaṃ anattāti aghaṃ vadhanti ca;*
Manovicāre uparundha cetaso', itissu maṃ citta pure niyuñjasi.

" 'See impermanence and suffering appropriately, emptiness, non-selfness, grief, and assassination too;
Annihilate the mental thoughts', thus you engaged me in the past, O mind.

V1121 *"'Muṇḍo virūpo abhisāpamāgato, kapālahatthova kulesu bhikkhasu;*
Yuñjassu satthuvacane mahesino', itissu maṃ citta pure niyuñjasi.

" 'Shaven-head and unsightly, a cursed one, go to families to beg with a bowl in hand;
Be yoked to the words of the Teacher, the great sage', thus you engaged me in the past, O mind.

V1122 *"'Susaṃvutatto visikhantare caraṃ, kulesu kāmesu asaṅgamānaso;*
Cando yathā dosinapuṇṇamāsiyā', itissu maṃ citta pure niyuñjasi.

" 'Wander well-guarded in streets, with mind unattached to families and sensual pleasures;
Like moon on the blemish-less full-moon night', thus you engaged me in the past, O mind.

V1123 *"'Āraññiko hohi ca piṇḍapātiko, sosāniko hohi ca paṃsukūliko;*
Nesajjiko hohi sadā dhute rato', itissu maṃ citta pure niyuñjasi.

" 'Be a jungle-dweller and an alms-seeker, be a cemetery-dweller and a wearer of cast-off clothes;
Live sitting-up, always delighting in austerities', thus you engaged me in the past, O mind. [654]

V1124 *"Ropetva rukkhāni yathā phalesī, mūle taruṃ chettu tameva icchasi;*
Tathūpamaṃ cittamidaṃ karosi, yaṃ maṃ aniccamhi cale niyuñjasi.

"Like having planted trees, wishing to cut-off its root at fruit time;
That is the simile for what you are doing here, O mind, engaging me to the impermanent and movable.

V1125 *"Arūpa dūraṅgama ekacāri, na te karissaṃ vacanaṃ idānihaṃ;*
Dukkhā hi kāmā kaṭukā mahabbhayā, nibbānamevābhimano carissaṃ.

"Formless, going afar, solitary, I shall not do your words here;
Sensual pleasures are suffering, bitter, and greatly fearful, I shall dwell with mind set on Nibbāna.

V1126 *"Nāhaṃ alakkhyā ahirikkatāya vā, na cittahetū na ca dūrakantanā;*
Ājīvahetū ca ahaṃ na nikkhamiṃ, kato ca te citta paṭissavo mayā.

"Neither due to misfortune nor due to shamelessness, nor for some motive nor was I banished;
I didn't go-forth for livelihood either, I did it obedient to you, O mind.

V1127 *"'Appicchatā sappurisehi vaṇṇitā, makkhappahānaṃ vūpasamo dukhassa';*
Itissu maṃ citta tadā niyuñjasi, idāni tvaṃ gacchasi pubbaciṇṇaṃ.

" 'Fewness of wishes is praised by good people, abandoning mercilessness, appeasing the suffering';
Thus you engaged me then, O mind, but now you go to your former habit. [655]

V1128 *"Taṇhā avijjā ca piyāpiyañca, subhāni rūpāni sukhā ca vedanā;*
Manāpiyā kāmaguṇā ca vantā, vante ahaṃ āvamituṃ na ussahe.

"Craving, ignorance, and dear-nondear ones, beautiful forms and feelings of happiness too;
I have vomited the charming characteristics of sensual pleasures, having vomited, I will not endeavor energetically to drink it [back].

V1129 *"Sabbattha te citta vaco kataṃ mayā, bahūsu jātīsu na mesi kopito;*
Ajjhattasambhavo kataññutāya te, dukkhe ciraṃ saṃsaritaṃ tayā kate.

"Everywhere I have done your words, O mind, thru many births I didn't make you angry;
This self is thanks to you, wandering-on for long-time thru the suffering created by you.

V1130 *"Tvaññeva no citta karosi brāhmaṇo [brāhmaṇe (sī.), brāhmaṇaṃ (?) bhāvalopa-tappadhānatā gahetabbā], tvaṃ khattiyo rājadasī [rājadisī (syā. ka.)] karosi;*
Vessā ca suddā ca bhavāma ekadā, devattanaṃ vāpi taveva vāhasā.

"You yourself make one a Brāhmaṇa, you make one a Khattiya king-seer;
Sometimes you make us Vessā or Suddā, deva world too is on account of you alone. [656]

V1131 *"Taveva hetū asurā bhavāmase, tvaṃmūlakaṃ nerayikā bhavāmase;*
Atho tiracchānagatāpi ekadā, petattanaṃ vāpi taveva vāhasā.

"Because of you alone we become asurā, you are the root of becoming hell-destined;
Even going to animal births sometimes, Petā world too is on account of you alone. [657]

V1132 *"Nanu dubbhissasi maṃ punappunaṃ, muhuṃ muhuṃ cāraṇikaṃva dassayaṃ;*
Ummattakeneva mayā palobhasi, kiñcāpi te citta virādhitaṃ mayā.

"Surely you will not injure me here again and again, repeatedly showing a drama;
Tempting me like a deranged one, have I ever failed you, O mind?

V1133 *"Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;*
Tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho.

"In the past mind wandered as it wanted, as wished-as desired-as pleased;
Today I shall restrain it appropriately, like a rutting elephant [restrained] by a mahout. [658]

V1134 *"Satthā ca me lokamimaṃ adhiṭṭhahi, aniccato addhuvato asārato;*
Pakkhanda maṃ citta jinassa sāsane, tārehi oghā mahatā suduttarā.

"The Teacher has strongly established in me, this world as impermanent, uncertain, essence-less;
O mind, gone to the Teaching of the Victor, I shall cross the great flood very difficult to cross.

V1135 *"Na te idaṃ citta yathā purāṇakaṃ, nāhaṃ alaṃ tuyha vase nivattituṃ [vasena vattituṃ (?)];*
Mahesino pabbajitomhi sāsane, na mādisā honti vināsadhārino.

"Now it's not the same as in the past, O mind, nor indeed will I stop under your control;
I am ordained in the Teaching of the Great Sage, ones like me don't come to destruction.

V1136 *"Nagā samuddā saritā vasundharā, disā catasso vidisā adho divā;*
Sabbe aniccā tibhavā upaddutā, kuhiṃ gato citta sukhaṃ ramissasi.

"Mountains, seas, rivers, and the earth, the four directions, four intermediate directions, downwards, and upwards;
All three becomings are impermanent, overrun, going where will you delight happily, O mind? [659]

V1137 *"Dhitipparaṃ kiṃ mama citta kāhisi, na te alaṃ citta vasānuvattako;*
Na jātu bhastaṃ ubhatomukhaṃ chupe, dhiratthu pūraṃ nava sotasandaniṃ.

"What will you do to a steadfast me, O mind, I am not controlled by you, O mind;
Never will I touch the bag with opening on both ends, fie on you, filled with nine streams always flowing.

V1138 *"Varāhaeṇeyyavigāḷhasevite, pabbhārakuṭṭe pakateva sundare;*
Navambunā pāvusasitthakānane, tahiṃ guhāgehagato ramissasi.

"Where boars-antelopes wade and resort to, on the peak of beautiful mountain-shelter;
In the garden newly rained on, there going to the cave-house you shall delight.

V1139 *"Sunīlagīvā susikhā supekhunā, sucittapattacchadanā vihaṅgamā;*
Sumañjughosatthanitābhigajjino, te taṃ ramessanti vanamhi jhāyinaṃ.

"Blue-necked, well-crested, good-tailed, birds covered with beautiful wings;
Where with lovely thundering roaring sound, they will delight you, while you do jhāna in the forest.

V1140 *"Vuṭṭhamhi deve caturaṅgule tiṇe, saṃpupphite meghanibhamhi kānane;*
Nagantare viṭapisamo sayissaṃ, taṃ me mudū hehiti tūlasannibhaṃ.

"Rained on by devā, with four-finger high grass, flowered and resembling rain-cloud, in that garden;
Like a tree in the mountains I shall sleep, that will be soft like cotton wool for me. [660]

V1141 *"Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;*
Na tāhaṃ kassāmi yathā atandito, biḷārabhastaṃva yathā sumadditaṃ.

"I will act there as supreme, whatever I gain that will be enough for me;
I will unremittingly make you, like a well-worn catskin bag.

V1142 *"Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;*
Vīriyena taṃ mayha vasānayissaṃ, gajaṃva mattaṃ kusalaṅkusaggaho.

"I will act there as supreme, whatever I gain that will be enough for me;
By energy I will control you, like an intoxicated elephant [controlled] by a skillful mahout.

V1143 *"Tayā sudantena avaṭṭhitena hi, hayena yoggācariyova ujjunā;*
Pahomi maggaṃ paṭipajjituṃ sivaṃ, cittānurakkhīhi sadā nisevitaṃ.

"[With] You well-tamed and fixed, straight like a horse facing the training master;
I am able to practice the auspicious path, always resorted to by those who protect the mind.

V1144 *"Ārammaṇe taṃ balasā nibandhisaṃ, nāgaṃva thambhamhi daḷhāya rajjuyā;*
Taṃ me suguttaṃ satiyā subhāvitaṃ, anissitaṃ sabbabhavesu hehisi.

"I shall tie you strongly to the object [of concentration], like a Nāga [tied] to the pillar with a strong rope;
Like that well-guarded by me, having developed mindfulness, you will become independent of all becomings.

V1145 *"Paññāya chetvā vipathānusārinaṃ, yogena niggayha pathe nivesiya;*
Disvā samudayaṃ vibhavañca sambhavaṃ, dāyādako hehisi aggavādino.

"Having cut-off with wisdom the follower of wrong path, restraining him by effort, settling him on the [right] path;
Having seen the origination of not-becoming and becoming, you will be an inheritor of the speaker of the foremost. [661]

V1146 *"Catubbipallāsavasaṃ adhiṭṭhitaṃ, gāmaṇḍalaṃva parinesi citta maṃ;*
Nanu [nūna (sī.)] saṃyojanabandhanacchidaṃ, saṃsevase kāruṇikaṃ mahāmuniṃ.

"Established in the four perversions, you took me around on an ox-round;
Surely, to the cutter of the ties of fetters [Lord Buddha], you do not resort to the compassionate great silent sage. [662]

V1147 *"Migo yathā seri sucittakānane, rammaṃ giriṃ pāvusaabbhamāliniṃ [māliṃ (?)];*
Anākule tattha nage ramissaṃ [ramissasi (syā. ka.)], asaṃsayaṃ citta parā bhavissasi.

"Like a free-willed deer in a variegated garden, a delightful hill garlanded by rain-clouds;
Peacably I will delight on that mountain, doubtlessly O mind, you will become otherwise.

V1148 *"Ye tuyha chandena vasena vattino, narā ca nārī ca anubhonti yaṃ sukhaṃ;*
Aviddasū māravasānuvattino, bhavābhinandī tava citta sāvakā"ti.

... Tālapuṭo thero ...

"Acting as controlled and desired by you, whatever happiness men and women experience here;
Ignorant ones, following Māra obediently, pleased with becomings, are your disciples, O mind".

Paññāsanipāto niṭṭhito. – Chapter of Fifties is finished.

Tatruddānaṃ –
Paññāsamhi nipātamhi, eko tālapuṭo suci;
Gāthāyo tattha paññāsa, puna pañca ca uttarīti.

There said –
In the chapter of fifties, solitary Tālapuṭa the pure one;
His verses are fifty, again five after that too.



20. Saṭṭhinipāto – Chapter of Sixties

20.1 *Paṭhamavaggo* – First Section [663]

20.1.1 *(263) Mahāmoggallānattheragāthā* – Verses of Elder Bhikkhu Mahāmoggallāna (Moggallāna the Great)

Elder Bhikkhu Mahāmoggallāna exhorting bhikkhus:

V1149 *"Āraññikā piṇḍapātikā, uñchāpattāgate ratā;*
Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

"Jungle-dweller and alms-seeker, delighting in whatever comes in the gleanings bowl;
We shall cut-off the army of death, internally well-restrained. [664]

V1150 *"Āraññikā piṇḍapātikā, uñchāpattāgate ratā;*
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

"Jungle-dweller and alms-seeker, delighting in whatever comes in the gleanings bowl;
We shall shake the army of death, like a reed-hut [shaken] by an elephant. [665]

V1151 *"Rukkhamūlikā sātatikā, uñchāpattāgate ratā;*
Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

"Persevering living at the tree-root, delighting in whatever comes in the gleanings bowl;
We shall cut-off the army of death, internally well-restrained. [666]

V1152 *"Rukkhamūlikā sātatikā, uñchāpattāgate ratā;*
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

"Persevering living at the tree-root, delighting in whatever comes in the gleanings bowl;
We shall shake the army of death, like a reed-hut [shaken] by an elephant".

Elder Bhikkhu Mahāmoggallāna to the Courtesan:

V1153 *"Aṭṭhikaṅkalakuṭike, maṃsanhārupasibbite;*
Dhiratthu pure duggandhe, paragatte mamāyase.

"This hut of chain of bones, sewn up with flesh and muscles;
Fie on you, filled with evil-smelling, one who cherishes limbs of others.

V1154 *"Gūthabhaste taconaddhe, uragaṇḍipisācini;*
Nava sotāni te kāye, yāni sandanti sabbadā.

"A dung-bag, covered with skin, a demoness with breasts;
Nine streams in your body, which are always flowing.

V1155 *"Tava sarīraṃ navasotaṃ, duggandhakaraṃ paribandhaṃ;*
Bhikkhu parivajjayate taṃ, mīḷhaṃ ca yathā sucikāmo.

"Nine streams of your body, evil-smelling, completely tied;
Bhikkhu should completely forsake it, like dung [forsaken] by one desirous of purity.

V1156 *"Evañce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ;*
Ārakā parivajjeyya, gūthaṭṭhānaṃva pāvuse".

"Thus too if people knew you, like I know you;
They would completely forsake and be remote, like [one avoids] a toilet-pit in the rains".

Courtesan to the Elder Bhikkhu Mahāmoggallāna:

V1157 *"Evametaṃ mahāvīra, yathā samaṇa bhāsasi;*
Ettha ceke visīdanti, paṅkamhiva jaraggavo.

"Thus it is, O great hero, as spoken by the renunciate;
Someone here sinks, like an old ox stuck in the swamp".

Elder Bhikkhu Mahāmoggallāna:

V1158 *"Ākāsamhi haliddiyā, yo maññetha rajetave;*
Aññena vāpi raṅgena, vighātudayameva taṃ.

"The space with turmeric powder, one who believes he can dye;
Or by some other color too, that is like the arising of confusion. [667]

V1159 *"Tadākāsasamaṃ cittaṃ, ajjhattaṃ susamāhitaṃ;*
Mā pāpacitte āsādi, aggikhandhaṃva pakkhimā.

"With the mind made like space, internally well-restrained;
Don't offend me with an evil-mind, like a winged-one [offending] an aggregate of fire".

Elder Bhikkhu Mahāmoggallāna to the fellow Bhikkhus who were enamored with the same Courtesan:

V1160 *"Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;*
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

"See the painted image, a heap of sores, accumulated;
An illness, with many intentions, which is neither certain nor stable. [668]

V1161 *"Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;*
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

"See the painted form, with jewels and earrings too;
Bones covered by skin, looks adorned only when clothed. [669]

V1162 *"Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Feet dyed red, face besmeared with powder;
Enough to delude a fool, not one seeking the far-shore. [670]

V1163 *"Aṭṭhapadakatā kesā, nettā añjanamakkhitā;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Hair braided in eight braids, eyes lined with kohl;
Enough to delude a fool, not one seeking the far-shore.[671]

V1164 *"Añjanīva navā cittā, pūtikāyo alaṅkato;*
Alaṃ bālassa mohāya, no ca pāragavesino.

"Like a kohl-tin newly painted, foul body is decorated;
Enough to delude a fool, not one seeking the far-shore.[672]

V1165 *"Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, kaddante migabandhake.

"[Deer-trappers] Put down the noose, the snare to destroy the deer;
Having eaten the food let us go, while deer-trappers cry.[673]

V1166 *"Chinno pāso migavassa, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

"Having cut the noose of the deer-hunters, the snare to destroy the deer;
Having eaten the food let us go, while deer-hunters sorrow".[674]

Elder Bhikkhu Mahāmoggallāna on passing-away of Venerable Sāriputta:

V1167 *"Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;*
Anekākārasampanne, sāriputtamhi nibbute.

"Then there was a great alarm, greatly hair-raising;
When Sāriputta, endowed in various ways, was completely liberated.[675]

V1168 *[dī. ni. 2.221, 272; saṃ. ni. 1.186; 2.143; apa. thera 1.2.115; jā. 1.1.95] "Aniccā vata saṅkhārā uppādavaya dhammino.*
Upajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

"Verily impermanent are formations, their nature arising and passing away;
Having arisen they cease, their appeasing is happiness.[676]

V1169 *"Sukhumaṃ te paṭivijjhanti, vālaggaṃ usunā yathā;*
Ye pañcakkhandhe passanti, parato no ca attato.

"They pierce the subtle [Nibbāna], like a hair tip with an arrow;
Those who see the five aggregates, as other, not as self. [677]

V1170 *"Ye ca passanti saṅkhāre, parato no ca attato;*
Paccabyādhiṃsu nipuṇaṃ, vālaggaṃ usunā yathā.

"Those who see the formations, as other, not as self;
They have pierced the skillful [Nibbāna], like a hair tip with an arrow".

Elder Bhikkhu Mahāmoggallāna to Tissa Thera (V39):

V1171 *[saṃ. ni. 1.21, 97] "Sattiyā viya omaṭṭho, ḍayhamānova matthake;*
Kāmarāgappahānāya, sato bhikkhu paribbaje.

"Like touched by spears, like his head is on fire;
To abandon lust for sensual pleasures, bhikkhu should wander mindfully". [678]

Elder Bhikkhu Mahāmoggallāna to Vaḍḍhamāna Thera (V40):

V1172 *[saṃ. ni. 1.21, 97]"Sattiyā viya omaṭṭho, ḍayhamānova matthake;*
Bhavarāgappahānāya, sato bhikkhu paribbaje".

"Like touched by spears, like his head is on fire;
To abandon lust for becoming, bhikkhu should wander mindfully". [679]

Elder Bhikkhu Mahāmoggallāna:

V1173 *"Codito bhāvitattena, sarīrantimadhārinā;*
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayiṃ.

"Urged on by the developed one, bearer of the last body;
Migāra's Mother's Mansion, I shook with my big-toe". [680]

Elder Bhikkhu Mahāmoggallāna to a young bhikkhu:

V1174 *"Nayidaṃ sithilamārabbha, nayidaṃ appena thāmasā;*
Nibbānamadhigantabbaṃ, sabbagantha-pamocanaṃ.

"Neither here by exerting laxly, nor here by little commitment;
One can enter upon Nibbāna, the freer of all bonds. [681]

V1175 *"Ayañca daharo bhikkhu, ayamuttamaporiso;*
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhiniṃ [savāhanaṃ (ka.)].

"This young bhikkhu, this best man;
Bears the last body, having won Māra with his army".

Elder Bhikkhu Mahāmoggallāna:

V1176 *"Vivaramanupabhanti vijjutā, vebhārassa ca paṇḍavassa ca;*
Nagavivaragato jhāyati, putto appaṭimassa tādino.

"Lightning lights-up the clefts, of Vebhāra and Paṇḍava too;
Gone to the mountain cleft, does jhāna son of the matchless one [Lord Buddha], the thus one. [682]

V1177 *"Upasanto uparato, pantasenāsano muni;*
Dāyādo buddhaseṭṭhassa, brahmunā abhivandito.

"Appeased and ceased, a solitary dweller, the silent sage;
Inheritor of Lord Buddha the best, is paid full homage by the Brahmā".

Elder Bhikkhu Mahāmoggallāna to the Brāhmaṇa:

V1178 *"Upasantaṃ uparataṃ, pantasenāsanaṃ muniṃ;*
Dāyādaṃ buddhaseṭṭhassa, vanda brāhmaṇa kassapaṃ.

"Appeased and ceased, a solitary dweller, the silent sage;
Inheritor of Lord Buddha the best, O brāhmaṇa, pay homage to Kassapa.

V1179 *"Yo ca jātisataṃ gacche, sabbā brāhmaṇajātiyo;*
Sottiyo vedasampanno, manussesu punappunaṃ.

"One who for hundred births, would be always born as a brāhmaṇa;
A true brāhmaṇa, endowed with knowledge, becoming human again and again.

V1180 *"Ajjhāyakopi ce assa, tiṇṇaṃ vedāna pāragū;*
Etassa vandanāyetaṃ, kalaṃ nāgghati soḷasiṃ.

"One learned too, gone beyond the three Vedā [master of Vedā];
Worshipping this one here, it's not even the sixteenth part [of worshipping that one]. [683]

V1181 *"Yo so aṭṭha vimokkhāni, purebhattaṃ aphassayi [apassayi (sī. ka.), aphussayi (syā.)];*
Anulomaṃ paṭilomaṃ, tato piṇḍāya gacchati.

"One who has contacted eight full-freedoms, before eating;
Both forward and backward, then he goes on alms-round. [684]

V1182 *"Tādisaṃ bhikkhuṃ māsādi [mā hani (sī.)], māttānaṃ khaṇi brāhmaṇa;*
Abhippasādehi manaṃ, arahantamhi tādine;
Khippaṃ pañjaliko vanda, mā te vijaṭi matthakaṃ.

"Don't throw [stones] to such a bhikkhu, O brāhmaṇa, understand the measure;
With a fully glad mind, to the arahant, a thus one;
Quickly pay homage with folded hands, may your head not split up".

Elder Bhikkhu Mahāmoggallāna to Poṭṭhila:

V1183 *"Neso passati saddhammaṃ, saṃsārena purakkhato;*
Adhogamaṃ jimhapathaṃ, kummaggamanudhāvati.

"He doesn't see the good Dhamma, surrounded by the round of existence;
Going down on the crooked path, he is rushing on the wrong path.

V1184 *"Kimīva mīḷhasallitto, saṅkhāre adhimucchito;*
Pagāḷho lābhasakkāre, tuccho gacchati poṭṭhilo.

"Like a dung-beetle smeared with dung, comatose with formations;
Sunk-in gains and hospitality, goes vain Poṭṭhila". [685]

Elder Bhikkhu Mahāmoggallāna on Venerable Sāriputta:

V1185 *"Imañca passa āyantaṃ, sāriputtaṃ sudassanaṃ;*
Vimuttaṃ ubhatobhāge, ajjhattaṃ susamāhitaṃ.

"See him coming, Sāriputta the good-looking;
Fully freed in both ways, internally well-restrained. [686]

V1186 *"Visallaṃ khīṇasaṃyogaṃ, tevijjaṃ maccuhāyinaṃ;*
Dakkhiṇeyyaṃ manussānaṃ, puññakkhettaṃ anuttaraṃ.

"Dartless, bondless, triple-knowledge bearer, killer of death;
Worthy of offerings by humans, an unsurpassed field of merits". [687]

Venerable Sāriputta on Elder Bhikkhu Mahāmoggallāna:

V1187 *"Ete sambahulā devā, iddhimanto yasassino;*
Dasa devasahassāni, sabbe brahmapurohitā;
Moggallānaṃ namassantā, tiṭṭhanti pañjalīkatā.

"These many devā, with supernormal powers and reputed too;
Ten thousand devā, all of them advisors of Brahma;
They venerate Moggallāna, standing with folded hands". [688]

Devā to Elder Bhikkhu Mahāmoggallāna:

V1188 *"'Namo te purisājaññā, namo te purisuttama;*
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa'.

" 'Veneration to you, O thoroughbred man, veneration to you, O best of men;
One whose taints have ended, worthy of offerings, a venerable sir' ". [689]

Venerable Sāriputta on Elder Bhikkhu Mahāmoggallāna:

V1189 *"Pūjito naradevena, uppanno maraṇābhibhū;*
Puṇḍarīkaṃva toyena, saṅkhārenupalippati.

"Worshipped by men and devā, arisen to conquer Death;
Like a white lotus [unsmeared] by the water, he is unsmeared by formations.

V1190 *"Yassa muhuttena sahassadhā loko, saṃvidito sabrahmakappo vasi;*
Iddhiguṇe cutupapāte kāle, passati devatā sa bhikkhu.

"One who knows in a moment thousand worlds, having become like Brahma;
Controller of supernormal powers and [seer of] arising and passing, at right time sees devatā, such a bhikkhu". [690]

Back to present:

V1191 *"Sāriputtova paññāya, sīlena upasamena ca;*
Yopi pāraṅgato bhikkhu, etāvaparamo siyā.

"Sāriputta by wisdom, by virtue and by appeasement too;
Whoever bhikkhu has gone to the far-shore, he is the highest of them all. [691]

V1192 *"Koṭisatasahassassa, attabhāvaṃ khaṇena nimmine;*
Ahaṃ vikubbanāsu kusalo, vasībhūtomhi iddhiyā.

"Ten-million times hundred thousand, creating [that many] selves in a moment;
I am skillful in psychic powers, supernormal powers are in my control.

V1193 *"Samādhivijjāvasipāramīgato, moggallānagotto asitassa sāsane;*
Dhīro samucchindi samāhitindriyo, nāgo yathā pūtilataṃva bandhanaṃ.

"I am a master of concentration and knowledge, of the Moggallāna clan, in the Teaching of the unattached one [Lord Buddha];
Patient one with faculties restrained has fully cut-off ties, like a Nāga [cutting-off] the ties of a foul creeper. [692]

V1194 *"Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;*
Ohito garuko bhāro, bhavanetti samūhatā.

"I have attended upon the Teacher, Lord Buddha's Teaching has been done;
I have laid down the heavy burden, lead to becoming is fully destroyed. [693]

V1195 *"Yassa catthāya pabbajito, agārasmānagāriyaṃ;*
So me attho anuppatto, sabbasaṃyojanakkhayo.

"The reason for which I ordained, from home to homelessness;
I have reached that goal, the ending of all fetters". [694]

Elder Bhikkhu Mahāmoggallāna to Māra:

V1196 *[ma. ni. 1.513] "Kīdiso nirayo āsi, yattha dussī apaccatha;*
Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

"Of what kind was the hell, where Dussī was cooked;
Having struck disciple Vidhura, and brāhmaṇa Kakusandha too? [695]

V1197 *"Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;*
Īdiso nirayo āsi, yattha dussī apaccatha;
Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

"It had hundred iron spikes, each felt differently;
Of this kind was the hell, where Dussī was cooked;
Having struck disciple Vidhura, and brāhmaṇa Kakusandha too.

V1198 *"Yo etamabhijānāti, bhikkhu buddhassa sāvako;*
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha. [696]

V1199 *"Majjhesarasmiṃ [sarassa (sī.), sāgarasmiṃ (ka.)] tiṭṭhanti, vimānā kappaṭhāyino;*
Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;
Accharā tattha naccanti, puthu nānattavaṇṇiyo.

"In the middle of the lake, aerial mansions stand for an eon;
Bamboo-colored and pleasant, radiant like on fire;
Accharā dance there, each one of a different color. [697]

V1200 *"Yo etamabhijānāti ...pe... kaṇha dukkhaṃ nigacchasi.*

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1201 *"Yo ve buddhena codito, bhikkhusaṅghassa pekkhato;*
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayi.

"Urged on by Lord Buddha, while Bhikkhu Saṅgha observed;
Migāra's Mother's Mansion, he shook with his big-toe. [698]

V1202 *"Yo etamabhijānāti ...pe... kaṇha dukkhaṃ nigacchasi.*

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1203 *"Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayi;*
Iddhibalenupatthaddho, saṃvejesi ca devatā.

"Vejayanta Mansion, one who shook with his big-toe;
Supported by supernormal powers, deeply agitating the devatā. [699]

V1204 *"Yo etamabhijānāti ...pe... kaṇha dukkhaṃ nigacchasi.*

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1205 *"Yo vejayantapāsāde, sakkaṃ so paripucchati;*
Api āvuso jānāsi, taṇhakkhayavimuttiyo;
Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.

"One who in the Vejayanta Mansion, questioned the Sakka;
'Do you know friend, full-freedoms [that come] with ending of craving'?
To him declared [answer] the Sakka, when questioned, as it is.

V1206 *"Yo etamabhijānāti ...pe... kaṇha dukkhaṃ nigacchasi.*

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1207 *"Yo brahmānaṃ paripucchati, sudhammāyaṃ ṭhito*
[sudhammāyā'bhito (syā.)] sabhaṃ;
Ajjāpi tyāvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.

"One who questioned the Brahmā, standing in the Sudhammā Hall;
'Do you still have the same view today friend, as you had in the past?
Do you see radiance exceeding, that in the Brahma world'? [700]

V1208 *"Tassa brahmā viyākāsi, pañhaṃ puṭṭho yathātathaṃ;*
Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.

"To him declared [answer] the Brahmā, when questioned, as it is;
'O venerable sir, I don't have such view, as I had in the past. [701]

V1209 *"Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;*
Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

" 'I see radiance exceeding, that in the Brahma world;
So how could I say today, that I am permanent, eternal'? [702]

V1210 *"Yo etamabhijānāti ...pe... kaṇha dukkhaṃ nigacchasi.*

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1211 *"Yo mahāneruno kūṭaṃ, vimokkhena aphassayi [apassayi (sī. ka.)];*
Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.

"One who touched the peak of Mahāneru, by full-freedom;
The forest of Pubbavidehā, and whatever place men sleep on. [703]

V1212 *"Yo etamabhijānāti, bhikkhu buddhassa sāvako;*
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

"One who knows this fully, a bhikkhu disciple of Lord Buddha;
Striking a bhikkhu like such, you will go to suffering, O Kaṇha.

V1213 *"Na ve aggi cetayati, ahaṃ bālaṃ ḍahāmīti;*
Bālova jalitaṃ aggiṃ, āsajja naṃ paḍayhati.

"Fire doesn't have the volition, I will burn the fool;
Fool by striking a burning fire, burns himself.

V1214 *"Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;*
Sayaṃ ḍahissasi attānaṃ, bālo aggiṃva samphusaṃ.

"Like that you, O Māra, by striking the Tathāgata;
Will burn yourself, like a fool [burns] contacting the fire.

V1215 *"Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;*
Kiṃ nu maññasi pāpima, na me pāpaṃ vipaccati.

"You have produced much demerits, O Māra, by striking the Tathāgata;
What do you think, O Pāpima, 'My evil will not ripen'? [704]

V1216 *"Karato te cīyate [miyyate (sabbattha) ma. ni. 1.513 passitabbaṃ] pāpaṃ, cirarattāya antaka;*
Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.

"You have been heaping-up evil, for a long time, O End-maker;
O Māra, stay away from Lord Buddha, don't have hopes from the bhikkhus [either].

V1217 *"Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;*
Tato so dummano yakkho, tatthevantaradhāyathā"ti.

Itthaṃ sudaṃ āyasmā mahāmoggallāno [mahāmoggalāno (ka.)] thero gāthāyo abhāsitthāti.

"Thus was rebuked Māra, by bhikkhu in the Bhesakaḷāvana;
Then that unhappy yakkha, disappeared right there".

These verses were spoken by Venerable Elder Bhikkhu Mahāmoggallāna.

Saṭṭhinipāto niṭṭhito. – Chapter of Sixties is finished.

Tatruddānaṃ –
Saṭṭhikamhi nipātamhi, moggallāno mahiddhiko;
Ekova theragāthāyo, aṭṭhasaṭṭhi bhavanti tāti.

There said –
In the chapter of the sixties, Moggallāna of great supernormal powers;
Only one elder bhikkhu, verses are sixty-eight there. [705]

21. Mahānipāto – The Great Chapter

21.1 *Paṭhamavaggo* – First Section [706]

21.1.1 *(264) Vaṅgīsattheragāthā* – Verses of Elder Bhikkhu Vaṅgīsa (of Vaṅga Republic)

Elder Bhikkhu Vaṅgīsa while newly gone-forth:

V1218 *"Nikkhantaṃ vata maṃ santaṃ, agārasmānagāriyaṃ;*
Vitakkā upadhāvanti, pagabbhā kaṇhato ime.

"Verily I have gone forth, from home to homelessness;
Thoughts keep coming, reckless ones from Kaṇha. [707]

V1219 *"Uggaputtā mahissāsā, sikkhitā daḷhadhammino*
[daḷhadhanvino (sī. aṭṭha.)];
Samantā parikireyyuṃ, sahassaṃ apalāyinaṃ.

"Warriors of noble blood, trained in the war-craft;
From all around shoot arrows at me, a thousand steadfast ones. [708]

V1220 *"Sacepi ettakā [etato (saṃ. ni. 1.209)] bhiyyo, āgamissanti itthiyo;*
Neva maṃ byādhayissanti [byāthayissanti (?)], dhamme samhi [dhammesvamhi (syā. ka.)] patiṭṭhito.

"Even if very many, women come here;
They shall not hinder me, I am established in the Dhamma.

V1221 *"Sakkhī hi me sutaṃ etaṃ, buddhassādiccabandhuno;*
Nibbānagamanaṃ maggaṃ, tattha me nirato mano.

"I am a witness to having heard this, from Lord Buddha the kinsman of sun;
The path going to Nibbāna, my mind delighted in that.

V1222 *"Evaṃ ce maṃ viharantaṃ, pāpima upagacchasi;*
Tathā maccu karissāmi, na me maggampi dakkhasi.

"While I dwell like that, should you approach me, O Pāpima;
I will do such, O Death, you will not even see my path". [709]

Elder Bhikkhu Vaṅgīsa on discontent:

V1223 *"Aratiñca [aratiṃ (bahūsu)] ratiñca pahāya, sabbaso gehasitañca vitakkaṃ;*
Vanathaṃ na kareyya kuhiñci, nibbanatho avanatho sa [nibbanatho arato sa hi (saṃ. ni. 1.210)] bhikkhu.

"Having abandoned non-delight and delight too, and thoughts connected with household life in every way;
He doesn't let any defilements grow, the defilements-free, desireless bhikkhu. [710]

V1224 *"Yamidha pathaviñca vehāsaṃ, rūpagataṃ jagatogadhaṃ kiñci;*
Parijīyati sabbamaniccaṃ, evaṃ samecca caranti mutattā.

"Whatever here on earth and sky too, gone to form, merging in world;
Everything is decaying and impermanent, considering thus dwell the ones who know.

V1225 *"Upadhīsu janā gadhitāse, diṭṭhasute [diṭṭhe sute (sī.)] paṭighe ca mute ca;*
Ettha vinodaya chandamanejo, yo hettha na limpati muni tamāhu [taṃ munimāhu (saṃ. ni. 1.210)].

"Bonded with possessions people, in the seen, heard, felt, and sensed too;
Having banished desire, being imperturbable, one unsmeared is called a silent sage.

V1226 *"Atha saṭṭhisitā savitakkā, puthujjanatāya [puthū janatāya (saṃ. ni. 1.210)] adhammā niviṭṭhā;*
Na ca vaggagatassa kuhiñci, no pana duṭṭhullagāhī [duṭṭhullabhāṇī (saṃ. ni. 1.210)] sa bhikkhu.

"Attached to sixty, with thoughts, settled in the non-Dhamma are worldly people;
Neither going to sectarianism of any type, nor does bhikkhu latch-on to lewd [views]. [711]

V1227 *"Dabbo cirarattasamāhito, akuhako nipako apihālu;*
Santaṃ padaṃ ajjhagamā muni, paṭicca parinibbuto kaṅkhati kālaṃ.

"Worthy, restrained for long time, deceitless, prudent, greedless;
Having attained the peaceful station [Nibbāna] the silent sage, completely liberated from dependently arisen phenomena, awaits the time". [712]

Elder Bhikkhu Vaṅgīsa on conceit:

V1228 *"Mānaṃ pajahassu gotama, mānapathañca jahassu asesaṃ;*
Mānapathamhi sa mucchito, vippaṭisārīhuvā cirarattaṃ.

"Conceit should be abandoned, O Gotama, and the way to conceit too, without residue;
Comatose with the way to conceit, you have been remorseful for a long time. [713]

V1229 *"Makkhena makkhitā pajā, mānahatā nirayaṃ papatanti;*
Socanti janā cirarattaṃ, mānahatā nirayaṃ upapannā.

"Merciless by mercilessness this generation, destroyed by conceit fall to hell;
People sorrow for a long time, destroyed by conceit they arise in hell. [714]

V1230 *"Na hi socati bhikkhu kadāci, maggajino sammā paṭipanno;*
Kittiñca sukhañcānubhoti, dhammadasoti tamāhu tathattaṃ.

"A bhikkhu never sorrows, a winner of the path, practicing rightly;
Fame and happiness too he experiences, a seer of Dhamma he is called, a such one.

V1231 *"Tasmā akhilo idha [akhilo (sī.), akhilodha (saṃ. ni. 1.211)]*
padhānavā, nīvaraṇāni pahāya visuddho;
Mānañca pahāya asesaṃ, vijjāyantakaro samitāvī.

"Therefore be unobstructed and striving here, having abandoned the hindrances, purified;
Conceit too having abandoned without residue, be an end-maker by knowledge, a quiet one". [715]

Elder Bhikkhu Vaṅgīsa to Venerable Ānanda:

V1232 *"Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati;*
Sādhu nibbāpanaṃ brūhi, anukampāya gotama.

"I am burning with lust for sensual pleasures, my mind is scorched;
Good it is if you tell me how to extinguish it, compassionately O Gotama". [716]

Venerable Ānanda to Elder Bhikkhu Vaṅgīsa:

V1233 *"Saññāya vipariyesā, cittaṃ te pariḍayhati;*
Nimittaṃ parivajjehi, subhaṃ rāgūpasaṃhitaṃ ( ) [(saṅkhāre parato passa, dukkhato mā ca attato; nibbāpehi mahārāgaṃ, mā dayhittho punappunaṃ;) (sī. saṃ. ni. 1.212) uddānagāthāyaṃ ekasattatītisaṅkhyā ca, theragāthāṭṭhakathā ca passitabbā].

"Because of inversion of perception, your mind is scorched;
Completely forsake the sign of beautiful, accompanied by lust. [717]

V1234 *"Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ;*
Sati kāyagatā tyatthu, nibbidābahulo bhava.

"Develop the mind on repulsive, concentrated and well-restrained;
With mindfulness directed to body, be very disenchanted.

V1235 *"Animittañca bhāvehi, mānānusayamujjaha;*
Tato mānābhisamayā, upasanto carissasi.

"Develop the signless too, forsake the sleeping tendency of conceit;
Then fully understanding the conceit, appeased you will dwell". [718]

Elder Bhikkhu Vaṅgīsa on words well-spoken:

V1236 *"Tameva vācaṃ bhāseyya, yāyattānaṃ na tāpaye;*
Pare ca na vihiṃseyya, sā ve vācā subhāsitā.

"One should only speak words, that does not torment oneself;
Nor does it do violence to others, those are the words well-spoken. [719]

V1237 *"Piyavācameva bhāseyya, yā vācā paṭinanditā;*
Yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.

"One should only speak endearing words, which are completely pleasing;
Without taking up any evil, speak to others endearingly.

V1238 *"Saccaṃ ve amatā vācā, esa dhammo sanantano;*
Sacce atthe ca dhamme ca, āhu santo patiṭṭhitā.

"Truth is the undying words, that is the eternal Dhamma;
In truth, benefit and Dhamma are established, say the peaceful ones.

V1239 *"Yaṃ buddho bhāsati vācaṃ, khemaṃ nibbānapattiyā;*
Dukkhassantakiriyāya, sā ve vācānamuttamā.

"What words Lord Buddha speaks, for reaching Nibbāna the refuge;
To make an end of suffering, those are the best words".

Elder Bhikkhu Vaṅgīsa on Venerable Sāriputta:

V1240 *"Gambhīrapaññho medhāvī, maggāmaggassa kovido;*
Sāriputto mahāpaññho, dhammaṃ deseti bhikkhunaṃ.

"Unfathomably wise and intelligent, skillful in path and not-path;
Sāriputta the greatly wise, preaches Dhamma to the bhikkhus. [720]

V1241 *"Saṅkhittenapi deseti, vitthārenapi bhāsati;*
Sālikāyiva nigghoso, paṭibhānaṃ udiyyati [udīrayi (sī.), udīyyati (syā.), udayyati (?) uṭṭhahatīti taṃsaṃvaṇṇanā].

"He preaches in brief, he speaks at length too;
With a voice like the Mena bird, he utters illuminating speech.

V1242 *"Tassa taṃ desayantassa, suṇanti madhuraṃ giraṃ;*
Sarena rajanīyena, savanīyena vaggunā;

Udaggacittā muditā, sotaṃ odhenti bhikkhavo.
"While he is thus preaching, they listen to his sweet talk;
Enticed with his voice, they listen to his pleasant voice;
Lofty-minded and joyful, the bhikkhus lend an ear".

Elder Bhikkhu Vaṅgīsa at the Pavāraṇā ceremony:

V1243 *"Ajja pannarase visuddhiyā, bhikkhū pañcasatā samāgatā;*
Saṃyojanabandhanacchidā, anīghā khīṇapunabbhavā isī.

"Today on the fifteenth for purification, five hundred bhikkhus have gathered;
Cutters of the ties of fetters [Arahants], griefless sages with further becomings ended. [721]

V1244 *"Cakkavattī yathā rājā, amaccaparivārito;*
Samantā anupariyeti, sāgarantaṃ mahiṃ imaṃ.

"Like a world emperor king, with a retinue of ministers;
Goes around everywhere, on this earth, to the shores of the sea.

V1245 *"Evaṃ vijitasaṅgāmaṃ, satthavāhaṃ anuttaraṃ;*
Sāvakā payirupāsanti, tevijjā maccuhāyino.

"Like that the battle-winner, the caravan leader unsurpassed;
Disciples are completely devoted to him, triple-knowledge bearers, killers of death. [722]

V1246 *"Sabbe bhagavato puttā, palāpettha na vijjati;*
Taṇhāsallassa hantāraṃ, vande ādiccabandhunaṃ.

"All sons of the Blessed One, are not seen to be prattling here;
Destroyer of the dart of craving, I pay homage to the kinsman of the sun". [723]

Elder Bhikkhu Vaṅgīsa praising Lord Buddha:

V1247 *"Parosahassaṃ bhikkhūnaṃ, sugataṃ payirupāsati;*
Desentaṃ virajaṃ dhammaṃ, nibbānaṃ akutobhayaṃ.

"Over a thousand bhikkhus, are completely devoted to the well-gone one;
Preaching the dustless Dhamma, [leading to] the fearless, Nibbāna. [724]

V1248 *"Suṇanti dhammaṃ vimalaṃ, sammāsambuddhadesitaṃ;*
Sobhati vata sambuddho, bhikkhusaṅghapurakkhato.

"Listening to the unsoiled Dhamma, preached by the rightly self-enlightened one [Lord Buddha];
Verily the self-enlightened one is resplendent, surrounded by the Bhikkhu Saṅgha.

V1249 *"'Nāganāmo'si bhagavā, isīnaṃ isisattamo;*
Mahāmeghova hutvāna, sāvake abhivassasi.

" 'Nāga named' sage is the Blessed One, seventh sage of the sages;
Having become like the great rain, pouring down on the disciples. [725]

V1250 *"Divā vihārā nikkhamma, satthudassanakamyatā;*
Sāvako te mahāvīra, pāde vandati vaṅgiso.

"Having left the day dwelling, longing to see the Teacher;
Disciple of the great hero, Vaṅgisa pays homage at [his] feet.

V1251 *"Ummaggapathaṃ mārassa, abhibhuyya carati pabhijja khīlāni;*
Taṃ passatha bandhapamuñcakaraṃ, asitaṃva bhāgaso pavibhajja.

"Conquering the wrong path of Māra you dwell, having broken up the barrenness of mind;
See the freer of the ties, dividing [Dhamma] in parts, like by a sickle.

V1252 *"Oghassa hi nitaraṇatthaṃ, anekavihitaṃ maggaṃ akkhāsi;*
Tasmiñca amate akkhāte, dhammadasā ṭhitā asaṃhīrā.

"For crossing-over the flood, in various ways you have declared the path;
There in the undying [you have] declared, stand the seers of Dhamma, unconquerable.

V1253 *"Pajjotakaro ativijjha [ativijjha dhammaṃ (sī.)], sabbaṭhitīnaṃ atikkamamaddasa [atikkamamadda (sī. ka.)];*
Ñatvā ca sacchikatvā ca, aggaṃ so desayi dasaddhānaṃ.

"Illuminator, penetrating, having seen transcending of all conditions;
Having known and having realized too, he preached the foremost to the half-of-ten. [726]

V1254 *"Evaṃ sudesite dhamme, ko pamādo vijānataṃ dhammaṃ;*
Tasmā hi tassa bhagavato sāsane, appamatto sadā namassamanusikkhe.

"In the Dhamma thus well-preached, what heedlessness could there be in those who fully know Dhamma?
Therefore in Blessed One's Teaching, heedful one should learn with veneration".

Elder Bhikkhu Vaṅgīsa praising Venerable Aññāsikoṇḍañña Thera***:***

V1255 *"Buddhānubuddho yo thero, koṇḍañño tibbanikkamo;*
Lābhī sukhavihārānaṃ, vivekānaṃ abhiṇhaso.

"The elder bhikkhu enlightened in succession to Lord Buddha, Koṇḍañña exerting intensely;
Gainer of dwelling at ease and detachment, always. [727]

V1256 *"Yaṃ sāvakena pattabbaṃ, satthu sāsanakārinā;*
Sabbassa taṃ anuppattaṃ, appamattassa sikkhato.

"What is to be reached by disciples, doer of the Teacher's Teaching;
All that has been reached by him, having trained heedfully.

V1257 *"Mahānubhāvo tevijjo, cetopariyakovido;*
Koṇḍañño buddhadāyādo, pāde vandati satthuno.

"Great powered triple-knowledge bearer, skillful in mental penetration;
Koṇḍañña the inheritor of Lord Buddha, pays homage at Teacher's feet". [728]

Elder Bhikkhu Vaṅgīsa praising Venerable Moggallāna:

V1258 *"Nagassa passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;*
Sāvakā payirupāsanti, tevijjā maccuhāyino.

"See him sitting on the mountain, silent sage gone to the far-shore of suffering;
Disciples are completely devoted to him, triple-knowledge bearers, killers of death. [729]

V1259 *"Cetasā [te cetasā (saṃ. ni. 1.218)] anupariyeti, moggallāno mahiddhiko;*
Cittaṃ nesaṃ samanvesaṃ [samannesaṃ (saṃ. ni. 1.218)], vippamuttaṃ nirūpadhiṃ.

"Penetrating the minds [of others], Moggallāna of great supernormal powers;
Is searching whose mind is, fully freed and possession-less.

V1260 *"Evaṃ sabbaṅgasampannaṃ, muniṃ dukkhassa pāraguṃ;*
Anekākārasampannaṃ, payirupāsanti gotamaṃ.

"Thus endowed with all factors, silent sage gone to the far-shore of suffering;
One endowed in many ways, they are completely devoted to Gotama".

Elder Bhikkhu Vaṅgīsa praising Lord Buddha at Gaggarā Lake:

V1261 *"Cando yathā vigatavalāhake nabhe, virocati vītamalova bhāṇumā;*
Evampi aṅgīrasa tvaṃ mahāmuni, atirocasi yasasā sabbalokaṃ.

"Like moon in the cloud-less sky, like brilliant impurities-less sun;
Like that Aṅgīrasa, the great silent sage, you outshine all world by your reputation". [730]

Elder Bhikkhu Vaṅgīsa:

V1262 *"Kāveyyamattā vicarimha pubbe, gāmā gāmaṃ purā puraṃ;*
Athaddasāma sambuddhaṃ, sabbadhammāna pāraguṃ.

"Intoxicated with poetry we wandered previously, village to village, fortress city to fortress city;
Then we saw the self-enlightened one, gone to the far-shore of all phenomena. [731]

V1263 *"So me dhammamadesesi, muni dukkhassa pāragū;*
Dhammaṃ sutvā pasīdimha, saddhā [addhā (sī. aṭṭha.)] no udapajjatha.

"There he preached to me, the silent sage gone to the far-shore of suffering;
Having heard the Dhamma we were reconciled, confidence arose too.

V1264 *"Tassāhaṃ vacanaṃ sutvā, khandhe āyatanāni ca;*
Dhātuyo ca viditvāna, pabbajiṃ anagāriyaṃ.

"Having heard his words, [about] aggregates and sense-bases too;
Having known the elements too, I ordained from home to homelessness. [732]

V1265 *"Bahūnaṃ vata atthāya, uppajjanti tathāgatā;*
Itthīnaṃ purisānañca, ye te sāsanakārakā.

"Verily for the benefit of many, Tathāgatā arise;
For women and men too, doers of the [Teacher's] Teaching.

V1266 *"Tesaṃ kho vata atthāya, bodhimajjhagamā muni;*
Bhikkhūnaṃ bhikkhunīnañca, ye nirāmagataddasā.

"Verily for the benefit of them, the silent sage attained enlightenment;
For bhikkhus and bhikkhunis too, having seen the end of defilements. [733]

V1267 *"Sudesitā cakkhumatā, buddhenādiccabandhunā;*
Cattāri ariyasaccāni, anukampāya pāṇinaṃ.

"Well-preached by the one with eyes, by Lord Buddha the kinsman of sun;
The four Noble Truths, compassionately for beings. [734]

V1268 *"Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;*
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

"Suffering, arising of suffering, transcending of suffering too;
And the Noble Eightfold Path, leading to appeasing of suffering. [735]

V1269 *"Evamete tathā vuttā, diṭṭhā me te yathā tathā;*
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.

"As this was said, I saw it as it is;
I have reached the good goal [Nibbāna], Lord Buddha's Teaching has been done. [736]

V1270 *"Svāgataṃ vata me āsi, mama buddhassa santike;*
Suvibhattesu [savibhattesu (sī. ka.)] dhammesu, yaṃ seṭṭhaṃ tadupāgamiṃ.

"Verily welcome was my coming, near Lord Buddha;
In the Dhamma well-explained, I have obtained whatever is the best. [737]

V1271 *"Abhiññāpāramippatto, sotadhātu visodhitā;*
Tevijjo iddhipattomhi, cetopariyakovido.

"I have reached the perfection of higher knowledges, ear element is purified;
Triple-knowledge bearer, I have reached supernormal powers, I am skillful in mental penetration". [738]

Elder Bhikkhu Vaṅgīsa to Lord Buddha about his teacher Nigrodhakappa:

V1272 *"Pucchāmi satthāramanomapaññaṃ, diṭṭheva dhamme yo vicikicchānaṃ chettā;*
Aggāḷave kālamakāsi bhikkhu, ñāto yasassī abhinibbutatto.

"I ask the Teacher, one with lofty wisdom, one who cuts skeptical doubts in this world;
A bhikkhu has done the time in Aggāḷava, known, reputed, and fully liberated. [739]

V1273 *"Nigrodhakappo iti tassa nāmaṃ, tayā kataṃ bhagavā brāhmaṇassa;*
So taṃ namassaṃ acari mutyapekho, āraddhavīriyo daḷhadhammadassī.

"Nigrodhakappa was his name, given by you Blessed One, to the brāhmaṇa;
He dwelt venerating you, expecting understanding, firm and energetic, a strong seer of the Dhamma. [740]

V1274 *"Taṃ sāvakaṃ sakka mayampi sabbe, aññātumicchāma samantacakkhu;*
Samavaṭṭhitā no savanāya sotā [hetuṃ (sī. syā.) suttanipātaṭṭhakathā passitabbā], tuvaṃ no satthā tvamanuttarosi.

"We all your disciples, O Sakka, are desirous of knowledge, O Omni-seer;
Fully fixed, with ears listening to you, O Teacher, you are unsurpassed. [741]

V1275 *"Chinda no vicikicchaṃ brūhi metaṃ, parinibbutaṃ vedaya bhūripaññā;*
Majjheva no bhāsa samantacakkhu, sakkova devāna sahassanetto.

"Please cut-off our skeptical doubt by telling us, [that he is] completely liberated, O deeply-wise one;
Please say this publicly, O Omni-seer, like the thousand-eyed Sakka among the devā.

V1276 *"Ye keci ganthā idha mohamaggā, aññāṇapakkhā vicikicchaṭhānā;*
Tathāgataṃ patvā na te bhavanti, cakkhuñhi etaṃ paramaṃ narānaṃ.

"Whatever bonds are here, leading to delusion, siding with non-understanding, states of skeptical doubt;
Having reached Tathāgata they don't exist, this eye is highest among men. [742]

V1277 *"No ce hi jātu puriso kilese, vāto yathā abbhaghanaṃ vihāne;*
Tamovassa nivuto sabbaloko, jotimantopi na pabhāseyyuṃ [na jotimantopi narā tapeyyuṃ (su. ni. 350)].

"If man would never scatter defilements, like wind scattering the thick clouds;
Like enveloped by darkness will be all world, even light-maker would not be radiant.

V1278 *"Dhīrā ca pajjotakarā bhavanti, taṃ taṃ ahaṃ vīra tatheva maññe;*
Vipassinaṃ jānamupāgamimha, parisāsu no āvikarohi kappaṃ.

"Patient ones are illuminators, that's what I believe you are, O brave one;
We approach the knowledgeable insight seer, make clear in the assembly [about] Kappa.

V1279 *"Khippaṃ giraṃ eraya vaggu vagguṃ, haṃsova paggayha saṇikaṃ nikūja;*
Bindussarena suvikappitena, sabbeva te ujjugatā suṇoma.

"Quickly set in motion the pleasant talk, like a swan with extended wings, sounding gently;
By a sweet voice, well-metered, all the ones become straight are listening.

V1280 *"Pahīnajātimaraṇaṃ asesaṃ, niggayha dhonaṃ vadessāmi [paṭivediyāmi (sī. ka.)] dhammaṃ;*
Na kāmakāro hi [hoti (sī. ka.)] puthujjanānaṃ, saṅkheyyakāro ca [va (bahūsu)] tathāgatānaṃ.

"One who has abandoned birth and death, without residue, restrained, I will make him speak the Dhamma that cleans;
Worldly people cannot act on their wishes, but Tathāgatā act with a set purpose.

V1281 *"Sampannaveyyākaraṇaṃ tavedaṃ, samujjupaññassa*
samuggahītaṃ;
Ayamañjali pacchimo suppaṇāmito, mā mohayī
jānamanomapaññā.

"You are endowed with explanation here, one with straight wisdom, well-learned one;
With folded hands, after having bowed-down, don't delude us knowing [Kappa's fate], O one with lofty wisdom.

V1282 *"Paroparaṃ ariyadhammaṃ viditvā, mā mohayī*
jānamanomavīriya;
Vāriṃ yathā ghammani ghammatatto, vācābhikaṅkhāmi sutaṃ
pavassa.

"Having made the noble Dhamma known near and far, don't delude us knowing [Kappa's fate], O one with lofty energy;
Like water for one overcome with heat in summer, I am desirous of hearing your words, pouring down.

V1283 *"Yadatthikaṃ brahmacariyaṃ acarī, kappāyano kaccissataṃ*
amoghaṃ;
Nibbāyi so ādu saupādiseso [anupādisesā (sī.), anupādiseso
(ka.)], yathā vimutto ahu taṃ suṇoma.

"The reason for which Kappāyana fared the holy-life, was it fruitful?
Did he get liberated or did he have a residue of possession?
Let us hear how he was liberated".

Lord Buddha to Elder Bhikkhu Vaṅgīsa:

V1284 *"'Acchecchi taṇhaṃ idha nāmarūpe,*
(Iti bhagavā) kaṇhassa sotaṃ dīgharattānusayitaṃ;

Atāri jātiṃ maraṇaṃ asesaṃ', iccabravi bhagavā pañcaseṭṭho.
" 'Cutting-off the craving here for name and form, (thus Lord Buddha) Kaṇha's streams sleeping for a long time;
He crossed-over birth and death without residue', thus spoke the Blessed One, best of the five". [743]

Elder Bhikkhu Vaṅgīsa to Lord Buddha:

V1285 *"Esa sutvā pasīdāmi, vaco te isisattama;*
Amoghaṃ kira me puṭṭhaṃ, na maṃ vañcesi brāhmaṇo.

"I am reconciled having heard this, your words O seventh sage;
Fruitful was my question, the brāhmaṇa didn't deceive me. [744]

V1286 *"Yathā vādī tathā kārī, ahu buddhassa sāvako;*
Acchecchi maccuno jālaṃ, mataṃ māyāvino daḷhaṃ.

"As he says so he does, he was a disciple of Lord Buddha;
Having cut-off the web of Māra, extended and strong, [thrown] by the illusion-maker.

V1287 *"Addasa bhagavā ādiṃ, upādānassa kappiyo;*
Accagā vata kappāno, maccudheyyaṃ suduttaraṃ.

"O Blessed One, Kappiya saw the origin of clinging;
Kappāna verily overcame, the realm of death, very difficult to cross.

V1288 *"Taṃ devadevaṃ vandāmi, puttaṃ te dvipaduttama;*
Anujātaṃ mahāvīraṃ, nāgaṃ nāgassa orasa"nti.

Itthaṃ sudaṃ āyasmā vaṅgīso thero gāthāyo abhāsitthāti.

"I pay homage to you, O deva of devā, and your son, O best among two-legged;
A follower of the great hero, a Nāga born of Nāga's mouth".

These verses were spoken by Venerable Elder Bhikkhu Vaṅgīsa.

Mahānipāto niṭṭhito. – The Great Chapter is finished.

Tatruddānaṃ –
Sattatimhi nipātamhi, vaṅgīso paṭibhāṇavā;
Ekova thero natthaññho, gāthāyo ekasattatīti.

There said –
In the chapter of the seventies, Vaṅgīsa has illuminated;
Only one elder bhikkhu and no one else, verses are seventy-one.

Niṭṭhitā theragāthāyo. – The Verses of Elder Bhikkhus are finished.



Z. Closing Verses

Tatruddānaṃ – There said –

V (iv) *Sahassaṃ honti tā gāthā, tīṇi saṭṭhisatāni ca;*
Therā ca dve satā saṭṭhi, cattāro ca pakāsitā.

Thousand are the verses, and three (times) sixty (plus) hundred;
Elder Bhikkhus two hundred sixty, (plus) four are illustrated. [745]

V (v) *Sīhanādaṃ naditvāna, buddhaputtā anāsavā;*
Khemantaṃ pāpuṇitvāna, aggikhandhāva nibbutāti.

Having roared the lion-roar, sons of Lord Buddha, the taintless ones;
Having reached the refuge, were extinguished like an aggregate of fire.

Theragāthāpāḷi niṭṭhitā. – The Book of Verses of Elder Bhikkhus is finished.

ENDNOTES

[1] Pāḷi source text of the Theragāthāpāḷi, Theragāthā Aṭṭhakathā (Commentary), and Theraapadānapāḷi from "Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition" (CST) copyright © 1995 Vipassana Research Institute. Pāḷi source text of only Theragāthāpāḷi is provided in this book. Pāḷi words in square brackets [] (BLUE in the online edition) are the alternate readings across various recensions as in the CST source. The abbreviations used in the CST are listed in Appendix 1.

Translations in the endnotes and appendices are from the sources as indicated.

[2] See "Appendix 4: Subhūti Thera". Deva and Devā here refer to the Rain-god.

[3] See "Appendix 5: Mahākoṭṭhika Thera". V2 = V1005. V2 line 1 = V1005 line 1 = V1006 line 1.

Anuddhato can be translated as either non-conceited or non-restless (since it's also related to uddhacca). Whether we translate anuddhato as non-conceited or non-restless, we have a problem. Both conceit and restlessness are among the five higher fetters (see "Appendix 3: Buddhist Path by Numbered Lists") so if you eradicate them, you become an arahant. However, the problem can be resolved if we translate anuddhato as non-restless 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.

[4] See "Appendix 6: Kaṅkhārevata Thera". In this verse, Kaṅkhārevata Thera refers to the fact this his own doubt (kaṅkhā) was abolished by Lord Buddha.

[5] See "Appendix 7: Puṇṇa Mantāṇiputta Thera".

[6] V5 = V8, except in V8, vīro is substituted for dabbo in both lines, and apetalomahaṃso is substituted for apetabheravo in line 2. EV1 translates dabbo in line 1 as worthy and in line 2 as proper name, while I have translated it as proper name in both lines. See "Appendix 8: Dabba Thera".

[7] There are two Sambhūta Therā in this book: V6 [Sītavaniya] and

V291-V294.

DPPN: Sambhūta Thera, AKA Sītavaniya Thera was a brahmin of Rājagaha who, with his friends, Bhūmija, Jeyyasena and Abirādhana, entered the Order. Because he stayed continuously in the Sītavana, meditating on the nature of the body, he came to be called Sītavaniya. In due course he won Arahantship.

It is said that when Sambhūta was meditating, Vessavaṇa passing that way, saw him and worshipped him, and left two Yakkhas to keep guard and to tell Sambhūta of his visit. When the Thera had finished his meditations, the yakkhas gave him Vessavaṇa's message offering him protection. However, he refused their protection saying that the mindfulness taught by the Buddha was sufficient guard. On his return journey, Vessavaṇa again visited him, and, realizing from the appearance of the elder that he had achieved his goal, went to the Buddha at Sāvatthi and announced to him Sambhūta's attainment.

Sambhūta had been a householder in the time of Atthadassī Buddha, and conveyed the Buddha and a large company across a river. He is probably identical with Taraṇiya Thera of the Apadāna; Sambhūta is also given as an example of one who developed supramundane states (lokuttaradhamma) by developing the heart (cittaṃ dhuraṃ katvā).

[8] See "Appendix 9: Bhalliya Thera". V5 line 2 = V7 line 2, except danto substituted for dabbo.

DPPN: Māra bears many names in Pāḷi Literature, chief of them being Kaṇha (Black One), Adhipati (overlord), Antaka (end-maker), Namuci (because he does not allow either gods or men to escape from his clutches), Pamattabandhu (Kinsman of the Heedless), and Pajāpati (lord of the people). His usual standing epithet is Pāpima (Evil One), but other words are also used, such as anatthakāma (desirous of meaningless), ahitakāma (desirous of harmful), and ayogakkhemakāma (desirous of non-safety and non-refuge). The legends concerning Māra are, in the books, very involved and defy any attempts at unraveling them.

Note: Māra, also known as maccurājā, is generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil).

[9] V5 = V8, except vīro substituted for dabbo in both lines, and apetalomahaṃso substituted for apetabheravo in line 2. EV1

translates vīro in line 1 as hero and in line 2 as proper name, while I have translated it as proper name in both lines.

DPPN: Vīra Thera was born in Sāvatthi in the family of a minister of Pasenadi and became a great warrior. He married, and, on the birth of his son, left the world, attaining Arahantship in due course. His former wife tried to win him back to household life, but he showed her in a verse that her efforts were futile.

In the time of Vipassī Buddha he swept the Buddha's hermitage and offered him niggaṇḍhi flowers. Later, he was born as King Mahāpatāpa. In the time of Kassapa Buddha he was a very rich merchant and gave milk-rice to the monks and alms to the poor. He is probably identical with Niggaṇḍipupphiya Thera of the Apadāna.

[10] See "Appendix 10: Piliṇḍavaccha Thera".

V9 line 1 = V885 line 1 = V886 line 1, except V9 has durāgataṃ while V885 and V886 have nāpagataṃ – this has no effect on the meaning.

V9 line 2 = V885 line 2 = V1270 line 2, with minor differences that don't affect the meaning.

EV1 translates dumantitaṃ in V9 and dummantitaṃ in V885 and V886 as "bad advice" while I translate it as "unhappy minded".

[11] I read anapekkhaṃ instead of apekkhaṃ in line 1 to get the required meaning.

There are two Puṇṇamāsa Therā in this book: V10 and V171-V172.

DPPN: Puṇṇamāsa Thera was born in Sāvatthi as the son of a brahmin, named Samiddhi; he was called Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house were filled with gold coins. He left the world after a son had been born to him, and, having entered the Order under the Buddha, he took the formula of the five bodily impurities (tacapañcaka) as a topic of meditation and became an Arahant. His former wife adorned herself and came with her child, seeking to seduce him, but without success.

In the time of Vipassī Buddha he was a partridge (cakkavāka) and, pleased with the appearance of the Buddha, offered him a sāla flower, holding it in his beak. Seventeen world-cycles ago

he became king eight times under the name of Sucārudassana. He is evidently identical with Paccāgamanīya of the Apadāna.

[12] DPPN: Cūḷavaccha AKA Cūḷagavaccha Thera was a brahmin of Kosambī. Having heard the Buddha teach, he entered the Order. At that time the Kosambī monks had become contentious, but Gavaccha remained steadfast and attained to Arahantship.

In the time of Padumuttara Buddha he was a laborer and, finding the monk Sujāta looking for pieces of cloth for a robe, gave him his garment. As a result, he was king of the devas thirty-three times and king of men seven times. He is, perhaps, identical with Upaddhadussadāyaka of the Apadāna; but the same verses are also attributed to Heraññakāni in Theragāthā Commentary.

V11 = CST DHP V381 with pada b different. Also, V11 line 2 = CST DHP V368 line 2 = CST DHP V381 line 2. From here onward, the end sentence is abbreviated by the name of the thera speaking the verse like "… Cūḷavaccho thero …" and thus I no longer translate it.

[13] DPPN: Mahāvaccha AKA Mahāgavaccha Thera was the son of Samiddhi, a brahmin of Nālaka in Magadha. Mahāgavaccha admired Sāriputta Thera (V981-V1016) greatly, and on learning that he had joined the Order, he followed Sāriputta's example, becoming an Arahant in due course.

In the past he gave a drink of water to Padumuttara Buddha and was a devout follower of Sikhī Buddha. He is probably identical with Udakadāyaka of the Apadāna; but the same verses are attributed to Gaṅgātīriya Thera in Theragāthā Commentary.

[14] V13 = V1066 with very minor differences that don't affect the meaning. There are two Vanavaccha Therā in this book: V13 and V113.

DPPN: He was the son of Vacchagotta – a brahmin of Kapilavatthu, and was born in the forest, his mother having longed to see it and having been taken in travail while wandering there. His name was Vaccha; but because of his love for the woods, he was called Vanavaccha. He left the world soon after the Buddha's Renunciation, and led the ascetic life until he heard of the Buddha's Enlightenment. Then he joined the Order, and it was in the forest that he strove and won Arahantship. When he returned to Kapilavatthu with the Buddha, his

companions asked him why he so loved the forest, and he spoke a verse in praise of forest life.

In the time of Atthadassī Buddha, he was a large turtle living in the Vinatā. Seeing the Buddha about to cross the river, he took him on his back. Many hundreds of times afterwards he lived as an ascetic in the forest. In the time of Kassapa Buddha he became a dove, and his heart was gladdened by the sight of a monk practicing compassion. Later he was born as a householder in Bārāṇasī and renounced the world.

15 DPPN: Sivakasāmaṇera or Novice Bhikkhu Sivaka was the nephew of Vanavaccha (Note: not clear which one but most likely the one of V13 and not one of V113). When Vanavaccha's sister heard that he had left the world and was living in the forest, she sent her son Sīvaka to be ordained under the elder and to wait upon him. He lived in the forest with his uncle, and one day, while on his way to the village, fell very ill. The elder, on finding that he did not return, went in search of him, and, finding him ill, tended him; but as dawn drew near, he suggested that they should both return to the forest as he had never before stayed in the village since joining the Order. Sīvaka agreed, and entered the forest leaning on his uncle's arm. There Sīvaka won Arahantship.

Thirty-one world-cycles ago he had seen Vessabhū Buddha in the forest and offered him a kāsumārika fruit. He is probably identical with Kāsumāraphaladāyaka of the Apadāna.

16 See "Appendix 11: Kuṇḍadhāna Thera".

V15 = V633 = CDB 1.5 Katichinda (How Many Must One Cut?) Sutta V8 = CST DHP V370. Commentary explains: cut-off five = cut-off five lower fetters, abandon five = abandon five higher fetters, and develop five = develop five faculties.

For the fetters, faculties, and the attachments, see "Appendix 3: Buddhist Path by Numbered Lists".

17 DPPN: Belaṭṭhasīsa Thera was an Arahant, the preceptor of Ānanda Thera (V1017-V1053). He was once afflicted with scurvy and his robes clung to him. The monks thereupon applied water to the robes, but when the Buddha heard of it he made a rule allowing necessary therapeutic measures.

At one time this Thera would lie in the forest where he kept a

store of dried boiled rice. When he needed food, after exiting from attainment (samāpatti) he would sprinkle water on the rice and eat it instead of going for alms. When this was reported to the Buddha, he blamed Belaṭṭhasīsa for storing up food and promulgated a rule forbidding this. The Dhammapada Commentary, however, states that the offence was committed after the rule was laid down, and, because the food was stored, not because of greed but through lack of covetousness, the Buddha declared Belaṭṭhasīsa free from guilt.

Belaṭṭhasīsa was a brahmin of Sāvatthi who had left the world under Uruvelakassapa (V375-V380) before the Buddha's Enlightenment and was converted when Uruvelakassapa became a follower of the Buddha. He had been a monk in the time of Padumuttara Buddha, but could achieve no attainment. He once gave a mātuluṅga fruit to Vessabhū Buddha. He is probably identical with Mātuluṅgaphaladāyaka of the Apadāna.

EV1, THAGT, and THAGS translate this verse differently. I translate in accordance with my understanding.

[18] V17 = CST DHP V325. V17 Line 2 = V101 Line 2.

DPPN: Dāsaka Thera was born in Sāvatthi and was appointed by Anāthapiṇḍika to look after the vihāra. There, being impressed by what he saw and heard, he entered the Order. Some say that he was the son of a slave-woman of Anāthapiṇḍika. The millionaire was pleased with him and freed him that he might become a monk. It is said that in a previous birth he had ordered an Arahant to do some work for him, hence his birth as a slave. From the time he was ordained he became slothful and fond of sleep. The Buddha admonished him, and, much agitated, he put forth effort and realized Arahantship. Ninety-one world-cycles ago he met the Pacceka Buddha Ajita and gave him some beautiful mangoes to eat. Later, in the time of Kassapa Buddha, he was a monk.

Perhaps it is this same Dāsaka who is mentioned in CDB 22.89 Khemaka Sutta as having been sent by the monks of Kosambī to Khemaka, carrying messages to and fro until he had walked up and down over two leagues (yojana).

[19] DPPN: Also known as Siṅgālaka Thera, he was a householder of Sāvatthi and had a son called Siṅgālaka. Later he entered the Order, and the Buddha asked him to meditate on the idea of

a skeleton. He lived in the Bhesakaḷāvana in Suṃsumāragiri, and there a woodland sprite once encouraged him with a verse. Thus, urged to strive, he developed insight and became an Arahant.

N inety-four world-cycles ago he had given a tāla fruit to the Pacceka Buddha Sataraṃsī. In the time of Kassapa Buddha he was a monk and developed meditation on the idea of a skeleton.

20 V19 = V877 = CST DHP V80 = CST DHP V145, with minor differences that don't affect the meaning. V19 has subbatā in second line (like CST DHP V145) while V877 has paṇḍitā (like CST DHP V80). The verse is also in MLDB 86.18 Aṅgulimāla Sutta.

DPPN: Kula, Kuṇḍala, or Kulakuṇḍala Thera (Noble Family Ornament) was an Arahant from a brahmin family of Sāvatthi and entered the Order, but from want of mental balance he could not concentrate his thoughts. Then, one day, while begging for alms, he saw how men conducted water wherever they wished by digging channels, how the fletcher straightened an arrow-shaft in his lathe by surveying it from the corner of his eye, how the chariot-makers planed axle, tire, and hub. Dwelling on these things, he soon attained Arahantship.

In the past he was a park-keeper, and gave a coconut to Vipassī Buddha, which the Buddha accepted while travelling through the air. Perhaps he is to be identified with Nāḷikeraphaladāyaka Thera of the Apadāna. The same Apadāna verses, however, are also ascribed to Khitaka Thera.

The verse attributed here to Kuṇḍala occurs twice in the Dhammapada, and is in the Dhammapada Commentary mentioned as having been taught once in reference to Paṇḍita-Sāmaṇera, and once in reference to Sukha-Sāmaṇera.

21 Sandehaṃ can also mean doubt but here own body makes better sense.

DPPN: Ajita or Ajita-māṇava Thera was one of the disciples of Bāvarī who visited the Buddha at the request of their teacher. He was the first to question the Buddha, and the questions asked by him form the Ajita-māṇava Pucchā of the Pārāyana Vagga of the Suttanipāta (Sn-B V1032-V1039). At the end of the conversation he became an Arahant with a thousand followers and entered the Order.

He was the son of a Brahmin of Sāvatthi, price-assessor (aggāsaniya) to the King of Kosala. According to the Aṅguttaranikāya Commentary he was the nephew of Bāvarī, and the latter particularly asked him to come back to him with news of the interview with the Buddha. In a previous birth he offered a kapittha-fruit to Vipassī Buddha. He is probably to be identified with the Kapittha-phaladāyaka Thera of the Apadāna.

The Ajita-pucchā are referred to in the CDB 12.31 Bhūta Sutta, where they are expounded by the Buddha to Sāriputta Thera (V981-V1016).

22 DPPN: Nigrodha Thera belonged to an eminent brahmin family of Sāvatthi. On the day of the dedication of Jetavana, he saw the majesty of the Buddha and entered the Order, becoming an Arahant soon after. Eighteen world-cycles ago, in the time of Piyadassī Buddha, he left great riches and became an ascetic, dwelling in a sāla grove. Once, seeing the Buddha wrapped in concentration (samādhi), he built a bower over him, and stood there with clasped hands until the Buddha exited from his samādhi. Then, at the Buddha's wish, the Saṅgha too came to the sāla grove, and in their presence the Buddha predicted the ascetic's future.

Nigrodha is probably identical with Sālamaṇḍapiya of the Apadāna; but the same Apadāna verses are also given under Tissa Thera.

23 DPPN: Cittaka Thera was the son of a wealthy brahmin of Rājagaha. He heard the Buddha teach at Veḷuvana and, having entered the Order, practiced meditation in a wooded spot, ultimately achieving Arahantship. In the time of Vipassī Buddha he offered him flowers in homage. He is probably identical with Tīṇikiṅkinipupphiya Thera of the Apadāna.

24 EV1 translates veḷugumbasmiṃ in V23 as Veḷugumba (village) but in V919 as bamboo grove. I translate it as bamboo grove in both places.

DPPN: Gosāla Thera came from a rich family of Magadha and made the acquaintance of Soṇa Kuṭikaṇṇa. When he heard that the latter had left the world, he too joined the Order and dwelt on the uplands near his native village. One day his mother gave him a meal of rice porridge with honey and sugar. After the meal, he made a great effort and won Arahantship. Ninety-

one world-cycles ago he saw the rag robe of a Pacceka Buddha hanging from a tree trunk and offered flowers in homage. He is probably identical with Paṃsukūlapūjaka of the Apadāna; but see also Mahākāḷa Thera (V151-V152).

[25] DPPN: Sugandha Thera belonged to a rich family of Sāvatthi. In the past he had smeared the Gandhakuṭi of Kassapa Buddha with costly sandalwood paste and had desired that he might be reborn with a fragrant body: therefore he, on the day of his birth, and his mother, while she carried him, filled the house with fragrance hence his name. When he grew up, he heard Mahāsela Thera teach and entered the Order, attaining Arahantship in seven days.

In the time of Tissa Buddha he was a hunter. Tissa Buddha saw him and, out of compassion for him, left his footprint where the hunter might see it. The hunter recognized the footprint as that of a Great Being and offered to it karandaka flowers. He is probably identical with Karandapupphiya Thera of the Apadāna; the same verses also occur for Subhūti.

On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[26] Kaṇha here refers to Māra, literally the Black One.

DPPN: Nandiya Thera belonged to a Sakyan family of Kapilavatthu, and was called Nandiya because his birth brought bliss. He also went forth in the second year of Lord Buddha's ministry, when Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāligodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by Lord Buddha himself in the Anupiya Mango Grove, and Nandiya soon attained Arahantship. Thereafter he dwelt with his companions in the Pācīnavaṃsadāya Grove. It was to them that the MLDB 128 Upakkilesa Sutta was taught. Later, they seem to have lived in the Gosiṅgasālavanadāya, MLDB 31 Cūḷagosinga Sutta. It is said that Māra appeared before him in a terrible form, but Nandiya drove him away.

In the time of Padumuttara Buddha, Nandiya built an altar of sandalwood at the Buddha's cetiya and held great celebrations. Fifteen world-cycles ago Nandiya was eight times born as king under the name of Samatta (Samagga). He is probably identical

with Saparivāriya of the Apadāna. According to the Mahāvastu, Nandiya (Nandika) was the son of Sukrodana. He was a friend of Kimbila.

[27] There are two Abhaya Therā in this book: V26 and V98.

DPPN: Also called Abhayarājakumāra (Prince Fearless), he was the son of King Bimbisāra and of Padumavatī, the belle of Ujjeni. When the boy was seven years old, his mother sent him to the king and he grew up with the boys of the court. He first came under the influence of the Niganṭha Nāṭaputta, who taught him a dilemma to set the "Samaṇa Gotama". In the Buddha's reply, the prince recognized the defeat of the Niganṭha and the supreme Enlightenment of the Exalted One, whose disciple he then became. Later, when the king died, Abhaya was disturbed in mind, and entered the Order. The MLDB 58 Abhayarājakumāra Sutta contains the dilemma episode. It also mentions that at the time the prince had a little son of whom he was evidently very fond. In CDB 46.56 Abhaya Sutta he visited the Buddha at Gijjhakūṭa and discussed with him the views of Pūraṇa Kassapa. The Buddha teaches him about the seven factors of enlightenment (bojjhaṅga). On this occasion, he became a Stream-enterer and afterwards attained Arahantship.

According to DPPN, Abhayamātu Therī (THIG V33-V34), was a courtesan named Padumavatī, the belle of Ujjenī. King Bimbisāra, having heard of her beauty, expressed to his purohit a wish to see her. The purohit, 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.

[28] V27 = V233. Also at CST Apadānapāḷi-2 Lomasakaṅgiyattheraapadānaṃ V242 with minor differences. See "Appendix 12: Lomasakaṅgiya Thera".

[29] DPPN informs us: Jambugāmikaputta Thera was born at Campā, his father bearing the same name as himself (he was probably chief of Jambugāma). He joined the Order and dwelt in the Añjanavana in Sāketa. One day, in order to test him, his father sent him a verse, and he, realizing his imperfections, became an Arahant.

In the time of Vessabhū Buddha he threw three kiṃsuka flowers into the air as offering to the Buddha. He is probably identical with Kiṃsukapupphiya of the Apadāna but see Somamitta Thera (V147-V148).

[30] There are two Hārita Therā in this book: V29 and V261-V263.

DPPN: Hārita Thera was the son of a wealthy brahmin of Sāvatthi, and had a beautiful wife. One day, while contemplating her beauty, he realized that it was impermanent. A few days later his wife was bitten by a snake and died. In his anguish he sought the Buddha, and, comforted by him, left the world. For some time he could not concentrate. Then one day, going to the village for alms, he saw a fletcher straightening his arrow. So he turned back and stirred up insight. The Buddha, standing in the air above him, admonished him in a verse, and Hārita Thera attained Arahantship.

Thirty-one world-cycles ago he offered some kutaja flowers to a Pacceka Buddha, named Sumana. He is evidently identical with Kuṭajapupphiya Thera of the Apadāna.

[31] I have added the single quotes in line 2 to indicate it as a thought.

There are three Uttiya Therā in this book: V30, V54, and V99. See "Appendix 13: Uttiya Thera" for the current Uttiya Thera.

[32] V31 = V244 = V684, with minor differences that don't affect the meaning.

DPPN: Gahvaratīriya Thera, was a brahmin of Sāvatthi, named Aggidatta. Having seen the Twin Miracle (Yamaka Pāṭihāriya), he entered the Order and lived in a spot called Gahvaratīra (which can also mean on the banks of Gahvara river), hence his name, and there in due course became an Arahant. On his return to Sāvatthi, his relations held a great almsgiving in his honor and requested him to live near them. However, be refused this request and returned to the forest.

He was a hunter in the time of Sikhī Buddha, and was delighted by the sound of the Buddha's voice as he taught. He is probably identical with Ghosasaññaka of the Apadāna, but the same verses are also attributed to Dhammika Thera.

[33] My translation in this verse differs slightly from EV1, which is based on commentarial explanation. I take nimiyaṃ to mean undying. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Suppiya Thera was born in Sāvatthi in a family of cemetery keepers. Converted by the teaching of his friend, Sopāka Thera (V33), he entered the Order and attained Arahantship.

In the time of Padumuttara Buddha he was a brahmin, named Varuṇa, who left his ten children and became an ascetic in the forest. There he met the Buddha and his monks and gave them fruit. He belonged to a warrior (khattiya) family in the time of Kassapa Buddha, but through pride of birth and learning, he used to detract his colleagues hence his birth in a low caste in his last life.

[34] Here kusalī and kusalo mean skillful or wholesome but I have translated them as looked after to bring out the intended meaning.

There are two Sopāka Therā in this book: V33 and V480-V486.

DPPN: Sopāka Thera was the son of a very poor woman of Sāvatthi. While in labor his mother fell into a long and deep swoon, and her kinsfolk, thinking her dead, took her to the cemetery and prepared for cremation. However, a spirit prevented the fire from burning with a storm of wind and rain, and they went away. The child was safely born and the mother died. The spirit, in human shape, took the child and put it in the watchman's hut, feeding it for a time. After that the watchman adopted it, and the child grew up with the watchman's son, Suppiya (of V32). He was called Sopāka, (the "waif") because he was born in the cemetery. When he was seven years old he came under the notice of the Buddha, who visited him in the cemetery. Gladdened by the Buddha's teaching, he sought his father's consent and entered the Order. The Buddha gave him, as his subject of meditation, the thought of mettā, and Sopāka, developing insight, soon attained Arahantship.

In the time of Kakusandha Buddha, he was a householder's son

and gave the Buddha some bījapūra fruits. He also provided three monks with milk-rice daily to the end of his life. In another birth he gave a meal of milk-rice to a Pacceka Buddha. He is perhaps identical with Vibhītakamiñjaya of the Apadāna.

Note: A waif means a ragamuffin or street urchin.

35 EV1 takes posiyo as "deserve to be fed" while I take it as the name of the elder bhikkhu.

DPPN: Posiya Thera was the son of a very rich banker in Sāvatthi and the younger brother of Saṅgāmaji (see UD 8 Saṅgāmaji Sutta). When grown up, he married and had a son. Soon after, he left the world to join the Order and, dwelling alone in the forest, became an Arahant. Once, when he went to Sāvatthi to worship the Buddha, he visited his home. His former wife entertained him, but when he saw that she was trying to tempt him, he hurried away.

In the time of Tissa Buddha he was a hunter. The Buddha, out of compassion for him, went to the forest and stood near him. He provided the Buddha with a seat of grass and paid him homage. Soon after, he was killed by a lion. He is probably identical with Tiṇamutthidāyaka of the Apadāna.

36 DPPN: Sāmaññakāni Thera was the son of a wanderer (paribbājaka) and entered the Order after seeing the Buddha perform the Twin Miracle (Yamaka Pāṭihāriya); he later attained Arahantship through absorption (jhāna). There was a wanderer named Kātiyāna, whom he had known as a layman, and Kātiyāna, having become destitute after the Buddha's appearance in the world, asked Sāmaññakāni what he could do to get happiness in this world and the next. His friend answered that he should follow the Noble Eightfold Path. We are told that Kātiyāna Thera (V411-V416) later joined the Order and became an Arahant.

Sāmaññakāni is evidently identical with Mañcadāyaka (Pecchadāyaka) of the Apadāna. Ninety-one world-cycles ago he gave a bed to Vipassī Buddha. Perhaps he is also identical with Sāmaṇḍaka (also known as Sāmaṇḍakāni and Sāmaṇḍika), a wanderer (paribbājaka) mentioned (CDB 39.1-39.16) as having visited Sāriputta Thera (V981-V1016) at Ukkacelā (Ukkāvelā) and questioned him regarding nibbāna, and again in NDB 10.65 at Nālakagāma, where he questioned him regarding weal and woe.

[37] See MLDB 67 Cātumā Sutta, CDB 22.80 Piṇḍolya (Alms-Gatherer) Sutta, and UD 23 Yasoja Sutta where Lord Buddha dismisses a noisy group of Bhikkhus.

DPPN: Nanda Kumāputta Thera was born in Veḷukaṇḍa in Avanti and his mother was Kumā. Having heard Sāriputta Thera (V981-V1016) teach, he entered the Order, visiting the Buddha later. From the Buddha he obtained a formula of meditation and became an Arahant. He had a friend named Sudanta (also called Vāsula, V37) who, too, became an Arahant. In the time of Vipassi Buddha, Nanda was an ascetic, and, having seen the Buddha in the royal park at Bandhumati, gave him oil to massage his feet. He is probably to be identified with Abbhañjanadāyaka of the Apadāna.

[38] DPPN: Kumāputta's Companion AKA Sudatta or Sudanta Thera belonged to a rich family of Veḷukaṇḍa. Some give his name as Vāsula. He was a close friend of Nanda Kumāputta (V36), and, on hearing that the latter had left the world, he, too, visited the Buddha with a similar end in view. The Buddha taught him, and he entered the Order and lived on a hill with Kumāputta, engaged in meditation. However, they were disturbed by the comings and goings of numerous monks, and, owing to the disturbance, spurred on to greater endeavor, Sudatta put forth effort and became an Arahant.

Ninety-four world-cycles ago, in the time of Siddhattha Buddha, he was a householder, and going into the forest, he made walking sticks, which he gave to the monks. He is evidently identical with Daṇḍadāyaka of the Apadāna, and is generally known as Kumāputtasahāya Thera.

[39] See "Appendix 14: Gavampati Thera".

[40] V39 = V1171 = CDB 1.21 Satti (Sword) Sutta V51 = CDB 2.15 Vasudatta Sutta V301. Also in CST Nettippakaraṇapāḷi and CST Peṭakopadesapāḷi. In CDB, sattiyā is translated as sword while I translate it as spear.

While Commentary on this verse states it was spoken by Lord Buddha to exhort Tissa Thera, the same commentary on Mahāmoggallāna Thera (V1171) states that the verse was spoken by Mahāmoggallāna Thera to Tissa Thera.

There are three Tissa Therā in this book: V39, V97, and V153-154.

D PPN: Tissa Thera was son of the Buddha's paternal aunt Amitā. He entered the Order and dwelt in a woodland settlement, but he was proud of his rank and irritable and captious in his conduct. He once came to the Buddha in tears because his colleagues had teased him on account of his talkativeness. On another occasion, the Buddha, with his celestial eye, saw Tissa sleeping with open mouth during the siesta and, sending a ray of glory, woke him. Tissa's heart was filled with anguish and when he confessed to his colleagues his mental laziness and distaste for religion, they brought him to the Buddha. The Buddha taught him the CDB 22.84 Tissa Sutta, at the end of which he became an Arahant.

In the time of Tissa Buddha he swept the leaves from the foot of the Bodhi-tree. He is evidently identical with Bodhisammajjaka of the Apadāna.

The Dhammapada Commentary says that he was fat (thūlasarīro). He entered the Order when old and became fat through idleness. He spent most of his time in the Waiting-hall draped in rich robes. Monks, taking him for a Mahāthera, begged the privilege of performing various services for him, such as massaging his feet. However, when they discovered his attainments, they reviled him and he sought the Buddha (CDB 21.9). The Buddha, however, asked him to obtain their pardon for having failed to show them due honor, and when he refused, related to him the story of Nārada and Devala.

41 V40 = V1172. While Commentary on this verse states it was spoken by Lord Buddha to exhort Vaḍḍhamāna Thera, the same Commentary on Mahāmoggallāna Thera (V1172) states that the verse was spoken by Mahāmoggallāna Thera to Vaḍḍhamāna Thera.

DPPN: Arahant Vaḍḍhamāna Thera belonged to a Licchavi rājā's family in Vesālī and was a devoted follower of the Buddha, delighting in waiting upon him and in making gifts to the monks. Later, because of an offence he had committed, the Buddha passed on him the sentence of overturning the alms bowl (pattanikkujjanakamma). He was much grieved and begged the forgiveness of the Saṅgha, and, because of his agitation, he renounced the world and joined the Order. However, he was given up to sloth and torpor, until the Buddha admonished him in a verse. He then put forth effort and became an Arahant.

He is probably to be identified with Vaḍḍha (see below), though no mention is made of Vaḍḍha having entered the Order. In the time of Tissa Buddha he had been a householder and had given the Buddha beautiful mango fruits.

DPPN: Vaḍḍha was a Licchavi. He was a friend of the Mettiyabhummajakā, and at their instigation, charged Dabba Mallaputta (V5) with having committed adultery with his wife. Dabba repudiated the charge, and the Buddha ordered the monks to overturn the almsbowl (pattanikkujjana) for Vaḍḍha. When Ānanda Thera (V1017-V1053) visited Vaḍḍha and told him this news he fell in a faint, and, later, visited the Buddha with his family to ask for forgiveness. He was ordered to go before the Saṅgha and confess his error, after which the sentence was revoked. Also see endnote on V387 and "Appendix 8: Dabba Thera" for further information on this episode.

Note: Vaḍḍhamāna was also the lay name of Mahāvīra (Nigaṇṭha Nātaputta).

[42] V41 = V1176, with a few differences – V41 has Vivaramanupatanti while V1176 has Vivaramanupabhanti. This results in a different translation but the meaning remains same. Vebhāra and Paṇḍava are two of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Vepulla, and Isigili.

DPPN: Sirivaḍḍha Thera's father was a rich man of Rājagaha and he was present when the Buddha visited Bimbisāra. Impressed by the Buddha's majesty, Sirivaḍḍha joined the Order and lived in a forest near Vebhāra and Paṇḍava meditating. A great storm arose one day, and the Thera, cooled by the rain, was able to concentrate his mind and win Arahantship.

He is probably identical with Kiṅkiṇikapupphiya Thera of the Apadāna. In the past he offered a kiṅkiṇika flower to Vipassī Buddha. Seventy-seven world-cycles ago he was a king named Bhīmaratha.

Note: Sirivaḍḍha Thera was from Rājagaha so he isn't the brother of Sirimā Thera (V159-V160) who was from Sāvatthi.

[43] Venerable Revata Khadiravaniya's verses appear at two places in this book: V42 and V645-V658. See "Appendix 15: Revata Khadiravaniya".

Venerables Cālā (THIG V182-V188), Upacālā (THIG V189-V195), and Sīsūpacālā (THIG V196-V203) were the three sisters of Venerables Upatissa Sāriputta (V981-V1016, see also "Appendix 57: Sāriputta Thera"), Cunda Samaṇuddesa (V141-V142, see also "Appendix 28: Mahcunda Thera"), Upasena Vaṅgantaputta (V577-V586, see also "Appendix 49: Upasena Vaṅgantaputta Thera"), and Revata (also called Khadiravaniya, see V42 and V645-V658; and "Appendix 15: Revata Khadiravaniya Thera"). All seven brothers-sisters ordained and became arahants.

CDB 5.6-8 records the temptation of the three sisters by Māra and their conquest of him. But in that account, Upacālā's verses are put into Cālā's mouth, Cālā's to Sīsūpacālā, and Sīsūpacālā's verses are ascribed to Upacālā. See CDB endnote 350.

Commentary states that here the Thera is addressing the three sons of the three sisters who are named Cālī, Upacālī, and Sīsūpacālī to be mindful because Venerable Sāriputta is going to visit them momentarily.

[44] Note: Clearly, this is not one verse but two verses and should belong to the Chapter of Twos, not here. The theme of freedom from three crooked things appears twice in THIG where Muttā Therī (V11) and Sumaṅgalamātā Therī (V23-V24) celebrate their freedom from crooked things. While DPPN doesn't mention it for Sumaṅgala Thera, in the DPPN info for Sumaṅgalamātā Therī, she is said to be the mother of Sumaṅgala Thera. It's amazing to see how close are their verses in terms of comparing three crooked things and freedom from those three crooked things. Like it's said, fruit doesn't fall far from the tree.

DPPN: Sumaṅgala Thera was born in a poor family in a hamlet near Sāvatthi. When he grew up, he earned his living in the fields. One day he saw Pasenadi hold a great almsgiving to the Order, and, seeing the food served to the monks, desired to enter the Order that he might lead a life of ease and luxury. A Thera to whom he confessed his desire ordained him, and sent him to the forest with an exercise for meditation. In solitude he longed and wavered, and finally returned to his village. As he went along he saw men working in the fields in the hot wind, with soiled garments, covered with dust. And thinking how miserable they were, he put forth fresh effort in his meditations, and, winning insight, attained Arahantship.

In the past he saw Siddhattha Buddha (? Atthadassī Buddha) standing in one robe, after a bath. Pleased with this sight, he clapped his hands. One hundred and sixteen world-cycles ago he was twice king, under the name of Ekacintita.

[45] See "Appendix 16: Sānu Thera". V44 = CDB 10.5 Sānu Sutta V822.

[46] V45 line 1 = V173 line 1, V45 line 2 = V174 line 1 (with minor difference).

DPPN: Ramaṇīyavihāri Thera was the son of a banker of Rājagaha and lived a dissolute life, until one day, on witnessing the arrest of an adulterer, he was very agitated and joined the Order. As a monk, too, he lived in luxury, in a well-furnished room hence his name. Later, seized with remorse, he wandered out of his cell. On the way he saw a carter refresh a weary bull and then re-yoke him. Determined to take up his duties as a monk, he sought Upāli Thera (V249-V251), and, with his help, attained Arahantship. In the past he had offered koraṇḍa flowers to Vipassī Buddha.

He is probably identical with Koraṇḍapupphiya Thera of the Apadāna. Fifty-seven world-cycles ago he was a king named Vītamala.

[47] See "Appendix 17: Samiddhi Thera". V46 = CDB 4.22 Samiddhi Sutta V489. The corresponding verse in CST Saṃyuttanikāya-Mārasaṃyuttaṃ-Samiddhisuttaṃ has buddha instead of vuḍḍhā, which should be corrected.

[48] DPPN: Ujjaya Thera was the son of a Sotthiya-brahmin of Rājagaha, and became proficient in the three Vedas. Dissatisfied with the teaching of the Vedas, he went to the Buddha and heard him teach at Veḷuvana. Later he entered the Order and retired into the forest, having learnt a subject for meditation. Soon after he became an Arahant. In a past life he had offered a kaṇikāra-flower to the Buddha. Thirty-five world-cycles ago he was a king named Arunabala. He is probably identical with Kaṇikārapupphiya of the Apadāna.

[49] V48 = V645, with minor differences that don't affect the meaning. V603 line 2 also matches up with line 2 of V48 and V645, with words ordered differently.

DPPN: Sañjaya Thera was the son of a wealthy brahmin of Sāvatthi, and, following the example of Brahmāyu, Pokkharasāti, and other well-known brahmins, found faith in the Buddha and

became a Stream-winner. He entered the Order and attained Arahantship in the Tonsure hall.

In the time of Vipassī Buddha he spent all his wealth in good deeds and was left poor. Even then he continued to wait on the Buddha and his monks and led a good life. Eight world-cycles ago he was a king named Sucintita. He is evidently to be identified with Veyyāvaccaka Thera of the Apadāna.

50 DPPN: Rāmaneyyaka Thera belonged to a wealthy family of Sāvatthi, and left the world impressed by the presentation of Jetavana. Dwelling in the forest, he practiced meditation, and, because of his attainments and charm, he was called Rāmaneyyaka. Once Māra tried to frighten him, but without success. The verse he uttered on that occasion is the current verse.

In the time of Sikhī Buddha, he had offered him flowers. Twenty-nine world-cycles ago he was king under the name of Sumedhayasa or Sumeghaghana. He is probably identical with Vinelapupphiya Thera of the Apadāna.

51 Literally, Dharaṇī ca siñcati means earth is being irrigated or watered.

There are three Vimala Therā in this book: V50, V64 (Vimalakoṇḍañña), and V264-V266.

DPPN: Vimala Thera belonged to a rich family of Rājagaha and received his name because he was born free of all dirt. Much impressed by the majesty of the Buddha when the latter visited Rājagaha, Vimala entered the Order, and lived in a mountain cave in Kosala. One day a vast cloud spread over the sky; rain fell, allaying the heat and discomfort, and Vimala, concentrating his mind, attained Arahantship.

He belonged to a family of conch blowers in the time of Vipassī Buddha, and one day honored the Buddha by playing on his conch shell. He bathed the Bodhi tree of Kassapa Buddha with fragrant water and washed the seats and the clothes of holy monks. Twenty-four world-cycles ago he was king six times, under the name of Mahānigghosa; his Udāna verse is included in here in V50.

Note: I haven't been able to locate the Udāna verse.

52 V51 line 1 = V52 line 1 = V53 line 1 = V54 line 1 = V325 line 1 =

V326 line 1 = V327 line 1 = V328 line 1 = V329 line 1. They are all based on the same theme.

DPPN: Son of a Malla chief in Pāvā, when Godhika Thera went to Kapilavatthu with his friends, Subāhu (V52), Valliya (V53), and Uttiya (V54), there he saw the Twin Miracle and joined the Order, later attaining Arahantship (however, see below). At Rājagaha, Bimbisāra built a hut for him but forgot the roof. The gods prevented rain from falling until this error was rectified. Godhika and his friends had been companions in good deeds in the past, especially in the time of Siddhattha Buddha and of Kassapa Buddha. Eighty-seven world-cycles ago Godhika was seven times king, under the name of Mahāsena.

According to the account in CDB 4.23, Godhika lived on the Black Rock (Kāḷasilā) on the side of the Isigili mountains. There he made various vain attempts to win Arahantship, achieving only temporary emancipation of mind, from which he then fell away. Six times this happened and then he decided to commit suicide by cutting his throat. Māra saw this and reported it to the Buddha, but when the Buddha arrived it was too late and Godhika lay "supine on his couch with his shoulders twisted around". The Buddha, however, declared that Godhika had attained nibbāna. The Commentary states that, after cutting his throat, Godhika so checked his final agony that he won Arahantship.

53 DPPN: Subāhu Thera was the son of a Malla rājā of Pāvā. He joined the Order on the occasion of the Buddha's first visit to Rājagaha and attained Arahantship together with his friends Godhika (V51), Valliya (V53), and Uttiya (V54). Bimbisāra built a hut for them but forgot the roof; there was no rain until this defect had been made good.

Ninety-nine world-cycles ago Subāhu paid homage to Siddhattha Buddha. Thirty-seven world-cycles ago he was king sixteen times, under the name of Agada. He is perhaps identical with Ñāṇasaññaka of the Apadāna.

54 There are three Valliya Therā in this book: V53, V125-V126, and V167-V168.

DPPN: Valliya Thera here was the son of a Malla chieftain of Pāvā and joined the Order with his companions, Godhika (V51), Subāhu (V52), and Uttiya (V54), when they went on some embassy to Kapilavatthu and saw the Twin Miracle in

Nigrodhārāma. Bimbisāra later built huts for them, but he forgot to roof them, and so there was no rain until the roofs were added. In the time of Siddhattha Buddha, Valliya offered him a handful of flowers.

55 There are three Uttiya Therā in this book: V30, V54, and V99.

DPPN: The Uttiya Thera here was one of four companions – the others being Godhika (V51), Subāhu (V52), and Valliya (V53) – who were born at Pāvā as the sons of four Malla-rājās. They were great friends, and once went together on some embassy to Kapilavatthu. There they saw the Buddha's Twin Miracle, and, entering the Order, they soon became Arahants. When they went to Rājagaha, Bimbisāra invited them to spend the rainy season there and built for each of them a hut, carelessly omitting, however, to have the huts roofed. So the elders dwelt in the huts unsheltered. For a long time there was no rain and the king, wondering thereat, remembered his neglect and had the huts thatched, plastered and painted. He then held a dedication festival and gave alms to the Order. The Elders went inside the huts and entered into a meditation of love. Forthwith the sky darkened in the west and rains fell.

In the time of Siddhattha Buddha the four were householders and friends; one of them gave to the Buddha a ladleful of food, another fell prostrate before the Buddha and worshipped him, the third gave him a handful of flowers, while the fourth paid him homage with sumana flowers. In the time of Kassapa Buddha, too, they were friends and entered the Order together.

56 In line 1, Āsandiṃ kuṭikaṃ katvā means literally "having made an easy chair and a hut" but I take it to mean that the thera made a hut the size of an easy chair or bed (i.e. a small hut). On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

Line 2 of this verse is repeated across several verses.

DPPN: Añjanavaniya Thera was son of a rājā in Vesālī, in the Vajjian territory. At that time Vesālī was faced by the threefold terror of drought, disease, and demons. The Buddha quelled the panic by teaching the Sn-B Ratana Sutta V222-238. In the great concourse of listeners was the rājā's son who thereupon left the world. He dwelt in the Añjanavana, and in the rainy season, having procured an old couch, he put it on four stones and

covered it all round with grass, leaving an open space to serve as door; there he spent his time meditating until he became an Arahant.

In a previous birth he was a garland-maker, named Sudassana, and gave flowers to Padumuttara Buddha. He was sixteen times born as a king, named Devuttara. He is evidently identical with Muṭṭhipupphiya of the Apadāna.

57 I have added single quotes and ? to indicate the Q&A between the Farm Watchman and the Thera. Farm Watchman asks the question 'Who's in the hut?' and the Thera answers.

DPPN: Kuṭivihāri Thera was the son of a nobleman in the Vajjī country, and having heard the Buddha teach the Sn-B Ratana Sutta V222-238 he left the world. One day, while striving after insight, he was caught in the rain and sought shelter in a woodman's hut. As soon as he sat down there on a mat he became an Arahant. The Buddha, having heard by virtue of his divine ear the conversation between the monk and the watchman, uttered verses of approbation. The monk was so called because he obtained insight in a hut.

In the past he had given cool water to Padumuttara Buddha. He is probably identical with Udakapūjaka Thera of the Apadāna.

58 This verse has a play on hut – hut is used both for the hut as well as the body and the thrust of the verse is on removing the craving for both [and everything else].

DPPN: Second Kuṭivihārī Thera's story is similar to the above. He pursued his meditations in a very old hut and had thoughts of building another; but a spirit, seeking his welfare, pointed out to him in words which, though simple, carried a profound meaning, that a new hut would mean new pain. Thus urged on, Kuṭivihārī became an Arahant.

In the past he gave a fan of split reeds to Padumuttara Buddha. He is probably identical with Naḷamāliya Thera of the Apadāna.

59 DPPN: Ramaṇīyakuṭika Thera was a nobleman of Vesālī and left the world after hearing the Buddha teach the Sn-B Ratana Sutta V222-238. After ordination, he dwelt in a pleasant hut in a beautiful forest, where he won Arahantship. One day some women tried to tempt him, but in vain.

His first desire to attain liberation was made in the time

of Padumuttara Buddha. Later he gave a beautiful seat to Atthadassī Buddha and offered him flowers in homage. One hundred and seventy world-cycles ago he was a king named Sandimā (Sannibbāpaka). He is probably identical with Āsanupaṭṭhāyaka Thera of the Apadāna.

60 DPPN: Kosalavihāri Thera was born in Vesālī, and was one of those who heard the Buddha teach when he came to quieten the panic that arose there, as recorded in the Sn-B Ratana Sutta V222-238. After the discourse Kosalavihārī left the world. At the conclusion of his novitiate he dwelt in a forest near a village in Kosala. A lay adherent seeing him camping under a tree built for him a small hut, and there the elder attained Arahantship. He acquired his name from having dwelt long in Kosala.

In the time of Padumuttara Buddha he was an ascetic in Himavā and gave the Buddha some tuberous roots. Fifty-four world-cycles ago he was a king named Sumekhalisama. He is evidently to be identified with Bilālidāyaka of the Apadāna.

61 See "Appendix 18: Sīvali Thera". On the sleeping tendencies, see "Appendix 3: Buddhist Path by Numbered Lists".

62 DPPN: Vappa Thera was one of the group of five ascetics (pañcavaggiyā bhikkhū), the first five disciples of Lord Buddha. For more information, see "Appendix 3: Buddhist Path by Numbered Lists".

He was the son of Vāseṭṭha, a brahmin of Kapilavatthu. When Asita declared that Prince Siddhattha would become a Buddha, Vappa and four other brahmins, headed by Koṇḍañña, became recluses. Vappa was with the Buddha during the six years of his ascetic practices, but being disappointed when the Buddha began taking solid food, he left him and went to Isipatana, where the Buddha, after his Enlightenment, taught them the CDB 56.11 Dhammacakkappavattana (Setting in Motion the Wheel of the Dhamma) Sutta. On the fifth day after, Vappa and his companions became Arahants, at the end of the CDB 22.59 Anattalakkhaṇa (Characteristic of Nonself) Sutta. Vappa became a Stream-winner on the second day of the quarter, pāṭipadadivase.

Vappa's resolve to be among the first of the Buddha's followers was made in the time of Padumuttara Buddha. In the past, he was a king sixteen times, under the name of Mahādundubhi.

[63] There are two Vajjiputta Therā in this book: V62 and V119. V62 = CDB 9.9 Vajjiputta Sutta V784 except while Thera speaks it in first person here, the verse in CDB is spoken to him.

DPPN: Vajjiputta Thera belonged to the family of a minister of Vesālī, and, seeing the majesty of the Buddha who visited the city, he joined the Order and lived in a wood nearby. A festival took place in Vesālī, with much singing and dancing and gaiety. This distracted Vajjiputta, and he expressed his disgust in a verse spoken in scorn of the forest life. A woodland sprite heard him and upbraided him, saying, "Though you spurn life in the forest, the wise, desiring solitude, think much of it," and she then uttered a verse praising it. This verse, which the monk afterwards repeated, is V62. Urged on by the sprite's words, Vajjiputta developed insight and became an Arahant. Ninety-one world-cycles ago he had been a householder and had paid homage to Vipassī Buddha, with pollen from nāga flowers. Forty-five world-cycles ago he was a king named Reṇu.

Vajjiputta's story is also given in the Dhammapada Commentary. There he is called a rājā, and is said to have renounced his kingdom when his turn came to rule. On the day of the festival, on the full-moon day of Kattika, he was filled with discontent. After his conversation with the woodland sprite, he sought the Buddha, who taught him. He attained Arahantship at the end of the Buddha's discourse. There may be some confusion between Vajjiputta of V62 and Vajjiputta of V119. He is evidently to be identified with Reṇupūjaka of the Apadāna.

[64] V63 = NDB 4.2 Papatita (Fallen) Sutta unnumbered verse.

DPPN: Pakkha Thera was a Sakyan of Devadaha and was called Sammoda, but in his boyhood he suffered from rheumatism (vātaroga) and was crippled for some time; hence he came to be called "Pakkha" (cripple) even after his recovery. When the Buddha visited his kinsfolk he entered the Order and lived in the forest. One day he saw a kite flying up into the sky with some flesh, from which first one kite and then another grabbed a piece. Reflecting that worldly desires were like the flesh taken by the kite, he developed insight and attained Arahantship.

In the time of Vipassī Buddha he had been a yakkha general with a retinue of eighty-four thousand and had given the Buddha a divine robe. Fifteen world-cycles ago he was sixteen

times a Cakkavatti under the name of Suvāhana (Vāhaṃ). He is evidently identical with Mahāparivāra of the Apadāna.

65 Here the one named after tree is Ambapālī Therī, whose verses appear in THIG 252-270. The last line here discussing the destruction of the banner (i.e. conceit), see NDB 4.159 Bhikkhuni Sutta which discusses how to use conceit to abandon conceit ("This body has originated from conceit; in dependence on conceit, conceit is to be abandoned").

There are three Vimala Therā in this book: V50, V64 (Vimalakoṇḍañña), and V264-V266.

DPPN: Vimala Thera was the son of Ambapālī and Bimbisāra. Vimala was his earlier name, but later he came to be called Vimalakoṇḍañña. When the Buddha visited Vesālī, Vimala was impressed by his majesty and entered the Order, attaining Arahantship soon afterwards. A discourse taught by Vimala helped Ambapālī Therī to develop insight and win Arahantship.

In the time of Vipassī Buddha he was a rich householder, and one day, being present while the Buddha taught a large number of people, he rejoiced so much that he offered him four golden flowers. The Buddha, by his magic power, caused the golden hue of the flowers to pervade the whole region. Vimala died soon after and was reborn in Tusita. Forty-three world-cycles ago he became king sixteen times under the name of Nemi.

66 DPPN: Ukkhepakatavaccha Thera was the son of a brahmin of the vacchagotta. Having heard the Buddha teach, he entered the Order and dwelt in a village settlement in Kosala. He learnt the doctrine from the various monks who came there from time to time, but it was not until he learnt from Sāriputta Thera (V981-V1016) that he was able to distinguish between Sutta, Vinaya, and Abhidhamma. He thus became versed in the Tipiṭaka even before the First Council (see Brethren, p.66. n.1). He practiced meditation and soon attained Arahantship. Later he became a teacher of the doctrine.

According to Dhammapāla, the sobriquet Ukkhepakata was given to him because he was able to teach and recite passages from the Tipiṭaka "casting them in their proper setting, according as they belonged to each Piṭaka". The title was meant to emphasize his eminent repertory of orally learnt doctrine.

He had been a householder in the time of Siddhattha Buddha

and had helped a guild who built a hall for the Buddha by giving them a pillar for the building. Fifty-five world-cycles ago he was a king named Yasodhara and twenty-one world-cycles ago another king named Udena. His seven-storied palaces were all built on one pillar. He is probably to be identified with Ekatthambhika Thera of the Apadāna.

[67] On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Meghiya Thera belonged to a Sakyan family of Kapilavatthu, and having joined the Order, was for some time the personal attendant of the Buddha. Once, when the Buddha was staying with him at Cālikā (this was in the thirteenth year after the Enlightenment), Meghiya went to Jantugāma for alms, and, on his return, was much attracted by a mango grove on the banks of the river Kimikālā. He asked the Buddha's permission to dwell there in meditation. Twice the Buddha refused, but, on his third request, let him go. There, however, Meghiya was consumed by evil thoughts and returned to the Buddha. The Buddha taught him on the five things which make the heart ripe for emancipation – good friends, virtuous life, profitable talks, zealous exertion, insight – and admonished him. Meghiya thereupon attained Arahantship; while Dhammapada Commentary says that at the end of the Buddha's discourse Meghiya became a Stream-winner.

Ninety-one world-cycles ago, on the death of Vipassī Buddha, there was a great earthquake. The people were very frightened, but Vessavaṇa explained to them the reason for it and dispelled their fears. Meghiya was then a householder, and having thus heard of the Buddha's qualities, was filled with joy. Fourteen world-cycles ago he was a king named Samita. He is evidently to be identified with Buddhasaññaka of the Apadāna.

[68] V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2.

DPPN: Ekadhammasavaniya or Ekadhammika Thera was the son of a banker in Setavyā and he went to see the Buddha who was visiting the town and staying in the Siṃsapāvana. The Buddha taught him on the impermanence of all component things and at the end of the discourse he became an Arahant. He received his name because he won insight by hearing the Dhamma only once.

In the time of Padumuttara Buddha he was a tree-sprite and, coming across some monks who had lost their way, he looked after them, gave them food and directed them to their destination. After the death of Kassapa Buddha, he was born as the son of Suyāma and great-grandson of Kikī and became king of Bārāṇasī under the name of Kikī Brahmadatta. Not finding anyone capable of teaching the Doctrine to him, he left his throne in disgust and started on his way to Himavā. As he went along the road, Sakka appeared before him and quoted to him some lines on the impermanence of all things. Satisfied therewith, the king returned to his capital. The Apadāna verses regarding this Thera are attributed to an elder named Maggasaññaka, with whom he is evidently to be identified. Five world-cycles ago he became king twelve times under the name of Sacakkhu.

[69] V68 = UD 37 Sāriputta Sutta V46 = CST Vinaya-Pācitiyyā-153 Atthaṅgata Sikkhāpada. See "Appendix 19: Ekudāniya Thera".

[70] See "Appendix 20: Channa Thera". On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[71] V70 = V619. See "Appendix 21: Puṇṇa Thera".

[72] V71 = V210. EV1 apparently has saṃsevitabuddhasīlinā and translates it as "virtuous conduct cultivated by the Buddha".

DPPN: Vacchapāla Thera belonged to a rich brahmin family of Rājagaha. He witnessed the miracles performed by Uruvelakassapa (V375-V380) and his submission to the Buddha when they visited Bimbisāra together, and marveling thereat, entered the Order. Within a week he developed insight and became an Arahant.

In the past he had been a brahmin, expert in brahmin lore, and one day, while seeking a suitable person to whom he might give a large vessel of milk-rice left over from the sacrifice, he saw Vipassī Buddha and offered it to him. Forty-one world-cycles ago he became a king named Buddha. He is probably identical with Pāyāsadāyaka of the Apadāna.

[73] This verse can also be translated:

"Like a young bamboo sprout grown-up, is hard to destroy
when [its] many-branched;
Thus I would be with wife brought [and having children], with
consent I ordained here".

DPPN: Ātuma Thera was son of a millionaire (seṭṭhi) in Sāvatthi. When he grew up his mother proposed to find him a wife, but on account of his potential (upanissaya), he left the world and was ordained. His mother tried to entice him back but he declared his great determination and, developing insight, became an Arahant.

In the time of Vipassī Buddha he had been a householder and had made offering to Vipassī of perfumed water and fragrant powder. Thirty-one world-cycles ago he was a king named Sugandha. is probably identical with Gandhodakiya Thera of the Apadāna.

74 DPPN: Māṇava Thera belonged to a rich brahmin family of Sāvatthi. When on his way to the park one day, at the age of seven, he saw, for the first time, persons afflicted with old age, disease, and death [Note: they are also three of the four divine messengers appearing to the future Lord Buddha before his great renunciation, the fourth messenger being an ascetic]. These filled him with horror, and he went to the monastery, heard the Buddha teach, and, with his parents' consent, entered the Order. He was called "Māṇava" because he left the world so young.

In the time of Vipassī Buddha he was a physiognomist, and, having seen the child, declared that he would certainly become a Buddha, and worshipped him. In subsequent lives he became king many times under the names of Sammukhāthavika, Paṭhavīdundubhi, Obhāsa, Sadinacchedana, Agginibbāpaka, Vātamma, Gatipacchedana, Ratanapajjala, Padakkamana, Vilokana and Girisāra. He is evidently identical with Sammukhāthavika Thera of the Apadāna.

75 V74 = NDB 10.12 Pañcaṅga (Five Factors) Sutta verse = V1009, except V1009 last pada is different. The five items listed here and in V1009 are the five hindrances. For detailed information on the five hindrances, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Suyāmana Thera belonged to a brahmin family of Vesālī and was expert in the three Vedas. He saw and heard the Buddha at Vesālī, and, having entered the Order, attained Arahantship while his head was being shaved.

Ninety-one world-cycles ago he was a brahmin of Dhaññavatī

and, having invited Vipassī Buddha to his house, gave him a seat spread with flowers. He was once a king called Varadassana. He is evidently identical with Kusumāsaniya Thera of the Apadāna.

[76] Commentary quotes ITI 104 Sīlasampanna (Endowed with Virtue) Sutta to explain the meaning of the first pada (Sādhu suvihitāna dassanaṃ).

DPPN: Susārada Thera was born in the family of a kinsman of Sāriputta Thera (V981-V1016) and was given his name because he was a dullard. He heard Sāriputta teach, entered the Order, and became an Arahant.

In the time of Padumuttara Buddha he was a brahmin, who became an ascetic. One day he saw the Buddha begging for alms and filled his bowl with sweet fruits. Seven hundred world-cycles ago he was a king, named Sumaṅgala. He is evidently identical with Phaladāyaka of the Apadāna.

[77] Vase avasamānesu can also be translated as "Controlled among uncontrolled ones".

DPPN: Piyañjaha Thera belonged to the family of a Licchavi nobleman of Vesālī and, when he grew up, his chief interest was war, hence his name ("ever destroying what is dear to his enemies"). When the Buddha visited Vesālī, Piyañjaha found faith in him, joined the Order and became an Arahant, dwelling in the forest.

In the time of Vipassī Buddha he had been a tree sprite, and, standing on the edge of a concourse of devas because his influence was small, he had heard the Buddha teach. One day seeing a bank of pure sand by a beautiful river, he reflected that the Buddha's virtues were more numerous than even the grains of sand. Seventy-three world-cycles ago he was a king named Pulinapupphiya. He is probably identical with Ñāṇasaññaka of the Apadāna.

[78] V77 = V1133 = CST DHP V326.

DPPN: Hatthārohaputta Thera was born in the family of an elephant driver of Sāvatthi and became expert in elephant lore. One day, while training an elephant by the river, he felt that it would be better if he were to train himself. So he went to the Buddha, heard him teach, and, having entered the Order,

attained Arahantship.

In the time of Vipassī Buddha he was a householder. Having seen the Buddha, he offered him flowers and paid him homage. Forty-one world-cycles ago he was a king, named Varaṇa. He is probably identical with Gaṇṭhipupphiya Thera of the Apadāna.

79 Literally, last pada would be "the aggregate of suffering has been failed". V77 line 1= CST DHP V153 line 1.

DPPN: Mendasīra or Mendasīsa Thera was born in the family of a burgher of Sāketa and was so called because his head resembled that of a ram. When the Buddha was staying in Añjanavana in Sāketa, Mendasira heard him teach and entered the Order, attaining Arahantship in due course.

In the time of Vipassī Buddha, he lived near Mount Gotama in Himavā with a large following of ascetics. There they met the Buddha and offered him lotus flowers. Fifty-one world-cycles ago he was a king named Januttama (Jaluttama). He is evidently to be identified with Padumapūjaka of the Apadāna.

80 DPPN: Rakkhita Thera was born in a noble Sakyan family of Vedehanigama (? Devadaha) and was one of the five hundred youths given by the Sakyan and Koliyan chiefs to provide an escort to the Buddha, as an acknowledgement of his having prevented war between them. When the Buddha taught the Kuṇāla Jātaka (CST Jātakapāḷi-536), Rakkhita, realizing the dangers of sensuality, developed insight, and later became an Arahant.

In the time of Padumuttara Buddha he heard the Buddha teach and praised his eructation. He is evidently identical with Sobhita Thera of the Apadāna.

81 DPPN: Ugga Thera was the son of a banker in Ugga, in the Kosala country. When the Buddha was staying in the Bhaddārāma there, Ugga heard him teach and entered the Order. Soon afterwards he became an Arahant.

He had been a householder in the time of Sikhī Buddha and offered him a ketaka-flower. As a result, he was born twelve times as king. He is probably to be identified with Sudassana Thera of the Apadāna.

82 V81 line 1 = V346 line 1.

DPPN: Samitigutta Thera belonged to a brahmin family of Sāvatthi and entered the Order after hearing the Buddha teach. He attained to entire purity of conduct, but, because of some action in his former life, was attacked by leprosy, and his limbs gradually decayed. He therefore lived in the infirmary. One day Sāriputta Thera (V981-V1016), while visiting the sick, saw him and gave him an exercise on contemplation of feeling. Practicing this, Samitigutta developed insight and became an Arahant. Then he remembered his past action and uttered a verse.

In the past he was a householder and offered jasmine flowers to Vipassī Buddha. In another birth he saw a Pacceka Buddha and insulted him, calling him a "leprous starveling" and spitting in his presence. For this he suffered long in hell, and was reborn on earth in the time of Kassapa Buddha. He became a wanderer (paribbājaka), and, losing his temper with a follower of the Buddha, cursed him: "May you become a leper". He also soiled the bath powders placed by people at bathing places; hence his affliction in the present age. He is evidently identical with Jātipūjaka Thera of the Apadāna.

[83] DPPN: Kassapa Thera was son of an Udicca-brahmin of Sāvatthi, who died when Kassapa was still young. Having heard the Buddha teach at Jetavana, he entered the First Fruit of the Path and, with his mother's leave, became a monk. Sometime later, wishing to accompany the Buddha on a tour after the rains, he went to bid his mother farewell, and her admonition to him on that occasion helped him to win insight and become an Arahant.

In the time of Padumuttara Buddha he had been a brahmin versed in the Vedas. One day, seeing the Buddha and wishing to pay homage, he cast a handful of sumana flowers into the air over the Buddha's head, and the flowers formed a canopy in the sky. In later births he was twenty-five times king, under the name of Cinnamāla (Cittamāla). He is probably identical with Sereyyaka Thera of the Apadāna.

[84] DPPN: Sīha Thera was born in the family of a rājā in the Malla country and visited the Buddha. The Buddha taught him a discourse suitable to his temperament, and he entered the Order. He lived in the forest in meditation, but his thoughts were distracted. The Buddha, seeing this, went through the air and spoke to him alone, asking him to persevere. Thus incited, he strove hard and attained Arahantship.

He was once a kinnara on the banks of the Candabhāgā, and seeing Atthadassī Buddha journeying through the air, he stood still, gazing at him with clasped hands. The Buddha alighted and sat under a tree, where the kinnara offered him flowers and sandalwood. Sīha was three times king, under the name of Rohiṇī. He is probably identical with Candanapūjaka of the Apadāna.

85 DPPN: Nita Thera was a brahmin of Sāvatthi and joined the Order, believing that there he would find pleasure and comfort. He was lazy and indolent, but the Buddha, discerning his antecedents, admonished him, and Nita, developing insight, became an Arahant.

In the time of Padumuttara Buddha he was a brahmin teacher named Sunanda. One day, as he prepared a Vājapeyya sacrifice, the Buddha visited him and walked through the air above him. Sunanda threw flowers in the sky, and they formed a canopy over the whole town. He became king thirty-five times under the name of Abbhasa (Ambaramsa). He is probably identical with Puppachadanīya of the Apadāna.

86 DPPN: Sunāga Thera was son of a brahmin of Nālakagāma, a friend of Sāriputta Thera (V981-V1016) before the latter left the world. Later, Sunāga heard the Buddha teach, entered the Order, and attained Arahantship.

In the time of Sikhī Buddha, thirty-one world-cycles ago, he was a brahmin versed in the Vedas, and lived in a forest hut near Mount Vasabha as teacher of three thousand pupils. One day he met Sikhī Buddha, and, knowing by the signs on his body that he was a Buddha of infinite wisdom, he was suffused with joy, as a result of which he was born after death in the deva world. Twenty-seven world-cycles ago he was a king named Siridhara. He is evidently identical with Rahosañña of the Apadāna.

87 "teacher shows the open palms" is a reference to the fact that Lord Buddha taught everything without holding anything back – see LDB 16.2.25 Mahāparinibbāna Sutta.

On Nāgita Thera, see NDB 5.30, NDB 6.42, and NDB 8.86. In each of these suttā, Lord Buddha rejects fame and gains and amazingly, his then-attendant Nāgita Thera encourages the Lord to accept the gains.

DPPN: Nāgita Thera belonged to a Sakyan family in

Kapilavatthu and entered the Order after hearing the teaching of the MLDB 18 Madhupiṇḍika (Honeyball) Sutta.

In the time of Padumuttara Buddha he was a Brahmin, named Nārada, and uttered three stanzas in praise of the Buddha. He was once a king named Sumitta. He is probably identical with Atthasandassaka of the Apadāna.

88 V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2.

DPPN: Paviṭṭha Thera was a brahmin of Magadha who, following his own inclination, became a wanderer (paribbājaka). His training ended, he wandered forth and heard of Upatissa (Sāriputta Thera, V981-V1016) and Kolita (Mahāmoggallāna Thera, V1149-V1217) joining the Buddha's Order. Impressed by their example, he became a monk and, soon after, an Arahant.

In the time of Atthadassī Buddha, he was an ascetic named Nārada and paid homage to the Buddha. Seventeen world-cycles ago he was a king named Amittatāpana. He is evidently identical with Ekapasādaniya of the Apadāna.

89 About the Noble Truths, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Ajjuna Thera was son of a councilor of Sāvatthi. In his youth he first joined the Order of the Nigaṇṭhā; being dissatisfied, he was won over by the Buddha's Twin-miracle and, entering the Order, reached Arahantship. He is evidently to be identified with Sālapupphiya Thera of the Apadāna. In Vipassī Buddha's time he was born as a lion and gave the Buddha a flowering branch of a sala-tree. He was also once a Cakkavattī, named Verocana.

Note: Arjuna is also the name of one of the five Pāṇḍavā in Indian epic Mahābhārata, and also the name of a tree, terminalia arjuna.

90 On the floods and the bonds, see "Appendix 3: Buddhist Path by Numbered Lists".

There are two Devasabha Therā in this book: V89 and V100.

DPPN: Devasabha Thera was the son of the ruler of a province and succeeded to the title when quite young. He visited the Buddha, and after hearing him teach, entered the Order, attaining Arahantship shortly afterwards.

In the time of Sikhī Buddha he was a dove, and, having seen the Buddha, offered him a piyāla-fruit (Buchanania latifolia). He was three times king under the name of Piyālī. He is probably identical with Piyālaphaladāyaka of the Apadāna.

[91] V90 line 1 = V120 line 1 = V440 line 1. Also, V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2. On the five aggregates, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Sāmidatta Thera belonged to a brahmin family of Sāvatthi, and used to go to the vihāra to hear the Buddha teach. One day the Buddha taught for his special benefit, and, very much moved, he joined the Order. However, because of his immaturity of knowledge, he continued some time without application. Later he was impressed by another discourse of the Buddha, and became devoted and intent, attaining Arahantship soon afterwards.

He is evidently identical with Atichattiya of the Apadāna. In the past he erected a parasol over the cetiya of Atthadassī Buddha.

[92] DPPN: Paripuṇṇaka Thera belonged to a Sakyan family of Kapilavatthu, and was so called because of the completeness of his gifts and fortune. His means allowed him to enjoy, at all times, food of one hundred flavors. On hearing that the Buddha lived on a very simple diet, he renounced the world, and entering the Order, became an Arahant.

He had been a householder in the time of Dhammadassī Buddha and had offered various gifts at his shrine. Ninety-four world-cycles ago he was king sixteen times under the name of Thūpasikhara. He is probably identical with Thambāropaka of the Apadāna.

[93] V92 = CST DHP V93 with minor differences that don't affect the meaning.

DPPN: Vijaya Thera was born in Sāvatthi and was versed in brahmin lore. Then he became an ascetic and lived in the forest. Having heard of the Buddha, Vijaya visited him and joined the Order, becoming an Arahant in due course. In the time of Piyadassī Buddha he was a rich householder and built a jeweled cornice (vedikā) round the Buddha's thūpa. Sixteen world-cycles ago he became king thirty-six times, under the name of Maṇippabhāsa. He is probably identical with Vedikāraka Thera

of the Apadāna.

94 DPPN: Eraka Thera was the son of an eminent family of Sāvatthi. He had many advantages over others, among them beauty and charm. His parents married him to a suitable wife but, because it was his last life, he sought the Buddha. After hearing the Buddha teach he left the world, but for several days he was overcome by evil thoughts. The Buddha thereupon admonished him in a verse, and Eraka gained Arahantship (for name see Brethren, p.86, n.2).

In the time of Siddhattha Buddha he was a householder. One day he saw the Buddha and, having nothing to give, cleaned the road along which the Buddha walked and stood looking at him with clasped hands. Fifty-seven world-cycles ago he was a king named Suppabuddha. He is probably identical with Maggadāyaka Thera of the Apadāna.

95 DPPN: Mettaji Thera belonged to a brahmin family of Magadha, and, when he grew up, became a forest dwelling monk. Hearing of the Buddha's advent, Mettaji visited him, and questioned him concerning progress and regress (pavattiyo), and, believing, he entered the Order and attained Arahantship.

In the time of Anomadassī Buddha he was a householder and built a wall round the Bodhi tree. One hundred world-cycles ago he was a king named Sabbagghana (Sabbosana). He is evidently identical with Anulomadāyaka Thera of the Apadāna.

96 EV1 translates sayamānopi as prostate but to me, it makes better sense to translate it as crawling, like THAGT does.

DPPN: Cakkhupāla Thera was the son of a landowner, Mahā Suvaṇṇa of Sāvatthi, and was called Mahāpāla, his brother being Cūḷapāla. The boys were called Pāla on account of being born through the favor of a tree deity.

Mahāpāla heard the Buddha teach at Jetavana and entered the Order. After five years of novitiate he went with sixty others to a woodland spot to meditate. There he fell a victim to ophthalmia and was prescribed for by a doctor; but he neglected his eyes, devoting his whole time to the duties of recluseship. He became an Arahant but lost the sight of his eyes, hence his name. Later, Cakkhupāla's colleagues returned to Sāvatthi and, at his own request, Cakkhupāla's brother sent his nephew Pālita, ordained as a monk, to fetch him. On the way through

the forest, Pālita was attracted by the song of a woodcutter's wife and, bidding his uncle wait, went and sinned with her. When Cakkhupāla, by questioning the novice, learnt of this, he refused to be accompanied by him, even though he should die on the way. Sakka's throne was heated, and he led the elder safely to Sāvatthi, where he was looked after by his brother to the end of his days.

It is said that in a previous birth he had been a physician, and because a woman, whose disease of the eye he had cured, tried to cheat him out of his promised reward, he gave her a drug which completely ruined her eyes. Dhammapada Commentary gives several details regarding Cakkhupāla which are not mentioned here.

[97] There are three Sumana Therā in this book: V96 (Khaṇḍasumana), V330-V334, and V429-V434.

DPPN: Khaṇḍasumana Thera was born in Pāvā in the family of a Malla chieftain, and was called Khaṇḍasumana because, on his birthday, molasses and jasmine appeared in his house. Having heard the Buddha teaches in Cunda's mango-grove at Pāvā, he entered the Order and became an Arahant.

In the past he had built a railing of sandalwood round the thūpa of Padumuttara Buddha. In the time of Kassapa Buddha he was unable to get any flowers, the king having bought them all for his offerings; he therefore bought a khaṇḍasumana-flower at a great price and offered it at the thūpa of the Buddha. He is probably identical with Saparivāriya Thera of the Apadāna. His Apadāna verses are almost the same as those attributed to Nandiya Thera.

Note: I don't see khaṇḍa being defined as molasses anywhere and Commentary states "khaṇḍasumanapupphaṃ" so I take the whole to mean khaṇḍasumana flower.

[98] V97 = V862 = CST Jātakapāḷi-538 Mūgapakkha Jātaka V246. Literally, line 1 is: "Having abandoned hundred measures of platter, hundred measures of pure gold".

There are three Tissa Therā in this book: V39, V97, and V153-154.

DPPN: Tissa Thera was a rājā of Roruva. He was an "unseen" ally of Bimbisāra and, as such, sent him various gifts. The king sent him in return a painted panel on which was depicted the life of the Buddha and a gold plate specially inscribed with the Law

of Dependent Origination (paṭiccasamuppāda). On seeing these, Tissa's mind was filled with agitation and, giving up his title, he came to Rājagaha as a monk and lived in the Sappasoṇḍika cave, from there visiting the Buddha, and soon afterwards becoming an Arahant.

In the time of Vipassī Buddha he was a chariot-maker and gave the Buddha a stool made of sandalwood. Fifty-seven world-cycles ago he was four times king under the name of Santa (Bhavanimmita). He is probably identical with Phalakadāyaka of the Apadāna.

99 V98 lines 1 and 2 = V794 = CDB 35.95 Mālukyaputta Sutta unnumbered verse, with minor differences that don't affect the meaning. Craving is the root of becoming.

There are two Abhaya Therā in this book: V26 and V98.

DPPN: Abhaya Thera was a Brahmin of Sāvatthi who, having heard the Buddha teach, entered the Order. One day, while going to the village for alms, he was disturbed in mind by an attractively dressed woman, but he recollected himself and developed insight.

In a former birth he had met Sumedha Buddha in the forest and had offered him a wreath of salala flowers. Nineteen world-cycles ago he was born sixteen times as king, his name being Nimmita. He is probably to be identified with the Thera Vataṃsakiya of the Apadāna.

100 V99 lines 1 and 2 = V796 = CDB 35.95 Mālukyaputta Sutta unnumbered verse, with minor differences that don't affect the meaning.

There are three Uttiya Therā in this book: V30, V54, and V99.

DPPN: This Uttiya Thera was a Sakyan of Kapilavatthu. When the Buddha visited his kinsmen and showed them his power, Uttiya was converted and entered the Order. One day, while begging in the village, he heard a woman singing and his mind was disturbed. Checking himself, he entered the vihāra much agitated and spent the siesta, seated, striving with such earnestness that he won Arahantship.

In the time of Sumedha Buddha he was a householder and gave to the Buddha a bed, complete with canopy and rug. Twenty world-cycles ago he was three times king under the name of

Suvannābha. He is probably identical with Pallaṅkadāyaka of the Apadāna.

101 On the four establishments of mindfulness, see "Appendix 3: Buddhist Path by Numbered Lists".

There are two Devasabha Therā in this book: V89 and V100.

DPPN: Devasabha Thera was a Sakyan of Kapilavatthu. He witnessed the Buddha settle the quarrel between the Sākyā and the Koliyā and was established in the Refuges. Later he visited the Buddha at the Nigrodhārāma and entered the Order, afterwards attaining Arahantship.

In the time of Sikhī Buddha he was a householder and offered the Buddha bandhujīvaka flowers (Pentapetes phœnicea). Seven world-cycles ago he was a king named Samantacakkhu. He is probably identical with Bandhujīvaka of the Apadāna.

102 V17 = CST DHP V325. V17 Line 2 = V101 Line 2.

DPPN: Belaṭṭhānika AKA Belaṭṭhakāni Thera belonged to a brahmin family of Sāvatthi, and, after hearing the Buddha teach, he entered the Order. While meditating in a forest tract in Kosala, he grew slothful and rough in speech. One day the Buddha, seeing his maturing insight, appeared before him in a ray of glory and admonished him with a verse. Belaṭṭhānika was filled with agitation and soon after became an Arahant.

In the time of Vipassī Buddha he was a brahmin teacher, and, while wandering about with his pupils, he saw the Buddha and offered him seven flowers. Twenty-nine world-cycles ago he became king under the name of Vipulābhāsa. He is probably identical with Campakapupphiya of the Apadāna.

103 EV1 translates lābhālābhena as various gains but I translate it as "gains and non-gains".

DPPN: Setuccha Thera belonged to the family of a provincial ruler (maṇḍalikarājā), but was unable to maintain his country's independence, and lost his throne. While wandering about in misery, he saw and heard the Buddha, entered the Order, and won Arahantship.

In the time of Tissa Buddha he was a householder, and gave the Buddha a panasa-fruit mixed with a curry of cocoa-nut. Thirteen world-cycles ago he was a king named Indasama. He is

evidently identical with Khajjakadāyaka of the Apadāna.

104 DPPN: Bandhura Thera, AKA Sandhaya or Sandhava, was son of a millionaire (seṭṭhi) of Sīlavatī. Having gone to Sāvatthi on business and heard the Buddha teach, he entered the Order, winning Arahantship in due course. He later returned to Silāvatī and taught the king, who became a convert, and built for him a vihāra called Sudassana and paid him great honor. Bandhura gave the vihāra to the monks and returned to Sāvatthi, saying that he had no need of possessions.

In the time of Siddhattha Buddha he was a watchman in the king's palace and offered kanavera flowers to the Buddha and his monks. He is probably identical with Kanaverapupphiya of the Apadāna.

105 There are two Khitaka or Nitaka Therā in this book: V104 and V191-V192.

DPPN: Khitaka Thera was born in a brahmin family in Sāvatthi, and having heard of the supernormal powers of Mahāmoggallāna Thera (V1149-V1217) entered the Order, wishing to attain to a like proficiency. He developed six higher knowledges (abhiññā) and great supernormal powers.

In the time of Padumuttara Buddha he was a yakkha chief, and when he saw the Buddha and greeted him, the Buddha, to his great joy, taught him. Eighty world-cycles ago he became king under the name of Sumaṅgala. He is probably identical with Supāricariya of the Apadāna.

106 DPPN: Malitavambha Thera was the son of a brahmin of Bhárukaccha and entered the Order under Pacchábhú Thera. It is said that he preferred to live where no conveniences, except food, were available, and before long he became an arahant.

In the time of Padumuttara Buddha he was a bird named Kakudha living on a lake, and, seeing the Buddha walking along the edge of the lake, he offered him kumudu flowers. One hundred and sixteen kappas ago he was king eight times under the name of Varuna. He is probably identical with Kumudadáyaka of the Apadána.

107 In support of this, see UD 54 Paṭhamanānātitthiya (First Various Sectarians) Sutta V67:

"They are attached to this, some renunciates and brāhmaṇā;

They quarrel and dispute, people seeing one limb".

DPPN: Suhemanta Thera belonged to a rich brahmin family of a border kingdom. One day he heard the Buddha teach in the Deer Park in Saṅkassa, and, after joining the Order, became a reciter of the Tipiṭaka, attaining Arahantship in due course. He then became a teacher and counsellor of the monks, instructing them and solving their difficulties.

In the time of Tissa Buddha he was a forester, and, seeing the Buddha at the foot of a tree, offered him punnāga flowers. Ninety-one world-cycles ago he was a king, named Tamonuda. He is evidently identical with Punnāgapupphiya of the Apadāna.

108 On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Dhammasava Thera was a brahmin of Magadha who, having heard the Buddha teach at Dakkhiṇāgiri, entered the Order.

In the time of Padumuttara Buddha he was a brahmin ascetic named Suvaccha, versed in the three Vedas. The Buddha appeared before him, and he paid him homage by scattering nāga flowers in his path. Thirty-one world-cycles ago he was a king named Mahāraṭha. He is probably identical with Nāgapupphiya of the Apadāna.

109 On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Dhammasavapitu Thera was father of Dhammasava Thera. He was one hundred and twenty years old when his son joined the Order and, being impressed by his son's renunciation while yet young, he followed his example and soon after became an Arahant.

Once, in the past, he saw a Pacceka Buddha on the Bhūtagana mountain, and honored him with tinasūla flowers. Eleven world-cycles ago he was a king called Dharanīpati (Dharaniruha). He is probably identical with Tiṇasūlaka of the Apadāna.

110 EV1 translates "migī yathā taruṇajātikā vane" as "like a tender deer in the forest" while THAGS translates it "like a young deer in the wood". Commentary explains it as "Therassa

vasanaṭṭhānato avidūre vanagumbe ekā migī vijāyitvā taruṇaṃ chāpaṃ rakkhantī chātajjhattāpi puttasinehena dūre gocarāya na gacchati, āsanne ca tiṇodakassa alābhena kilamati", with the help of this I translate it as "like a doe with a newborn in the forest".

DPPN: Saṅgharakkhita Thera belonged to a wealthy family of Sāvatthi, and, after joining the Order, lived with another monk in a forest tract, meditating. Near them a doe had given birth in a thicket to a fawn. While she tended it, her love kept her always near it, and she was famished for lack of grass and water. On seeing her, the Thera repeated: "Alas! This world suffers, bound in bonds of craving," and with this as his incentive, he developed insight and won Arahantship. Seeing his companion cherish wrong thoughts, the Thera admonished him in a verse, and he, too, became an Arahant.

Ninety-four world-cycles ago, Saṅgharakkhita saw seven Pacceka Buddhas at the foot of a rock and offered them kadamba flowers. Ninety-two world-cycles ago he was king seven times, under the name of Phulla. He is evidently identical with Kadambapupphiya of the Apadāna.

111 There are two Usabha Therā in this book: V110 and V197-V198.

DPPN: Usabha Thera was born of a wealthy family in Kosala and entered the Order, when the Buddha accepted Jetavana. Finishing his novitiate, he dwelt amidst the mountains. Going out one day from his cave after the rains, he saw the loveliness of the woods and mountains and reflected, "These trees and creepers, though unconscious, yet by the season's fulfilment, have won full growth. Why should not I, who have obtained suitable season, win growth by good qualities?" Pondering thus, he strove and obtained insight.

In the time of Sikhī Buddha, be was a devaputta and offered flowers to the Buddha, which remained as a canopy over the Buddha's head for seven days. Ten world-cycles ago be was a king named Jutindhara. He is evidently to be identified with Mandāravapūjaka of the Apadāna.

112 I translate this verse, particularly pada C, differently than what is suggested by Commentary and how it is translated in EV1, THAGT, and THAGS. There are two Jenta Therā in this book: V111 and V423-V428 (Jenta Purohitaputta).

DPPN: Jenta Thera was born in the village of Jenta as the son of a chieftain. He was thoughtful when young, and one day, having heard the Buddha teach, he entered the Order and soon became an Arahant. He was a devaputta in the time of Sikhī Buddha and offered him kiṅkirāta flowers. Five world-cycles ago he was a king named Sattuttama (Sabbuttama). He is probably identical with Kakkārapupphiya of the Apadāna.

[113] V112 line 2 = V332 line 2 = V1269 line 2, with minor differences that don't affect the meaning. See "Appendix 22: Vacchagotta Thera". On the triple-knowledge bearer (tevijjo), see "Appendix 3: Buddhist Path by Numbered Lists".

[114] V113 = V601 = V1073, with minor differences that don't affect the meaning.

There are two Vanavaccha Therā in this book: V13 and V113.

DPPN: The son of a rich brahmin of Rājagaha; he joined the Order, impressed by the majesty of the Buddha's visit to Bimbisāra. Soon after, he attained Arahantship and, devoted to detachment, dwelt in the woods hence his name. When he went to Rājagaha his kinsmen asked him to live near them, but he said he preferred the lonely life of the forest.

In the time of Vipassī Buddha he was a laborer, and, having committed a crime, while fleeing from justice he saw a Bodhi tree. Pleased with the look of the tree, he gathered masses of asoka flowers and heaped them up round the tree. When his pursuers reached him, he remained as he was, looking at them, with no hatred in his heart. They hurled him into a precipice, and he died with the thought of the Bodhi tree in his heart. Three world-cycles ago he was a king named Santusita. He is perhaps identical with Tambapupphiya Thera of the Apadāna.

[115] There are two Adhimutta Therā in this book: V114 and V705-V725.

DPPN: Adhimutta Thera was a Brahmin of Sāvatthi. Dissatisfied with Brahmin learning, he looked for salvation elsewhere, and hearing the Buddha teach at the presentation of Jetavana, entered the Order, becoming an Arahant in due course. The verse here is addressed by him to some corpulent monks.

In time of Padumuttara Buddha he was a learned Brahmin and became an ascetic. Later he met the Buddha, offered him a bark-

robe and uttered his praises in song. He is probably identical with Sabbakittika of the Apadāna.

116 EV1 translates first pada as "You are found wanting by the mountain". I translate it as suggested by Commentary that the Thera is lamenting the fact that he couldn't concentrate and use the opportunities presented by the mountain.

DPPN: Mahānāma Thera was born in a brahmin family of Sāvatthi and, after hearing the Buddha teach, entered the Order. Taking a formula of meditation, he dwelt on the hill called Nesādaka. Unable to prevent the rising of evil thoughts, he was disgusted with himself, and climbing a steep crag, made as if to throw himself down, and evoking insight became an Arahant.

In the time of Sumedha Buddha he was a brahmin teacher skilled in the Vedas, and the Buddha visited him in his hermitage on the banks of the Sindhū River and was given honey by him. Mahānāma is probably identical with Madhudāyaka Thera of the Apadāna.

117 V116 line 2 = V890 line 2, except V890 has vadhitvāna instead of vamitvāna. The meaning stays the same.

There are three Pārāpariya Therā [sometimes also known as Pārāsariya, Pāraṃpariya] in this book: V116, V726-V746, and V920-V948.

DPPN: Pārāsariya AKA Pārāsariya AKA Pāraṃpariya Thera was a brahmin of Rājagaha, expert in the three Vedas. He belonged to the family of Pārāsara, hence his name. He was a teacher of many brahmins up to the time of his witnessing the miracles attending the Buddha's visit to Rājagaha. Thereupon he joined the Order and shortly after became an Arahant.

In the time of Piyadassī Buddha he was a hunter, and while hunting in the forest, he saw the Buddha in meditation, and erected a hut over him, covering it with lilies. For seven days he renewed the supply of flowers. On the seventh day a large concourse of humans and devas assembled to hear the Buddha teach. The hunter listened to the discourse, and was born after death in the deva world. He is probably identical with Padumakūṭāgāriya of the Apadāna.

118 V117 line 2 = V349 line 2. See "Appendix 23: Yasa Thera". On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist

Path by Numbered Lists".

[119] There are two Kimila Therā in this book: V118 and V155-V156. See "Appendix 24: Kimila Thera".

[120] V119 = CDB 9.5 Ānanda Sutta, with minor differences that don't affect the meaning. I take biḷibiḷikā to mean baḷ-baḷ = babbling or meaningless talk in Gujarati language.

There are two Vajjiputta Therā in this book: V62 and V119.

DPPN: Vajjiputta Thera herein belonged to a Licchavi rājā's family, and while still young, and learning various arts, such as training elephants, he was filled with the desire for renunciation. One day he went to a vihāra where the Buddha was teaching, entered the Order, and not long after became an Arahant.

After the Buddha's death, when the chief Elders were living in various places prior to their agreed meeting for the recital of the Dhamma, he saw Ānanda Thera (V1017-V1053), still a learner (sekha), teaching the Doctrine to a large assembly. Wishing to urge him to higher attainment, Vajjiputta uttered a verse, and this verse was among those that led to Ānanda Thera's attainment of Arahantship. In CDB 9.5 Ānanda Sutta the verse is attributed to a forest deva who wished to agitate Ānanda Thera. In Rockhill, Vajjiputta was Ānanda Thera's attendant at the time and taught the people while Ānanda Thera meditated.

Ninety-four world-cycles ago, Vajjiputta had seen a Pacceka Buddha begging for alms and had given him plantain fruits.

[121] V90 line 1 = V120 line 1 = V440 line 1. On the five aggregates, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Isidatta Thera was the son of a caravan guide at Vaḍḍhagāma (Veḷugāma) in Avanti. By correspondence he became the unseen friend of Citta gahapati of Macchikāsaṇḍa. The latter once sent him a letter regarding the virtues of the Buddha, and Isidatta, being pleased with the account given of the Buddha's religion, entered the Order under Mahākaccāna (V494-V501) and in due course became an Arahant. Later, with Mahākaccāna's leave, he visited the Buddha in the Majjhimadesa and was warmly received by him.

Isidatta had been a householder in the time of Vipassī Buddha and once, having seen the Buddha walking along the street and being pleased with his demeanor, he gave him an āmoda-fruit.

He is, probably, identical with Amodaphaliya Thera of the Apadāna.

According to the Saṃyuttanikāya (CDB 41.2 and CDB 41.3), Isidatta was once staying with a number of senior monks at Macchikāsaṇḍa in the Ambāṭaka grove. Citta-gahapati invited the monks to a meal. On this occasion Citta asked a question regarding the Buddha's teaching on the diversity of the elements. The chief elder, being unable to answer, remained silent. Isidatta, though the most junior of the whole company, obtained the chief elder's permission, and answered the question to the satisfaction of Citta. Citta likewise asked questions regarding various views, such as the infinity of the world, etc. At the end of the discourse, Citta discovered, by accident, that the elder who had taught him was none other than his unseen friend, Isidatta. Delighted with the discovery, he invited Isidatta to spend his time at a Macchikāsaṇḍa, promising to provide him with all requisites. However, that same day Isidatta left Macchikāsaṇḍa and never returned. Because, says Buddhaghosa, he did not wish to stay after having been recognized.

122 There are two Uttara Therā in this book: V121-V122 and V161-V162. See "Appendix 25: Uttara Thera" for current Uttara Thera.

123 Etamādīnaṃ here means "This et cetera". I assume this is a scribal error and take it as etamādīnavaṃ meaning "This danger". Commentary also uses etamādīnavaṃ.

124 EV1 as well as THAGS translate first pada as "This life is not lived by fasting" but I think the emphasis here is on the distress and misfortune not eating might create (anayena) so I translate accordingly. It can also be translated as unallowable.

125 V124 = V495 = V1056, except V124 has pavedayuṃ while V495 and V1056 has avedayuṃ. This has no effect on the meaning. See "Appendix 26: Piṇḍolabhāradvāja Thera".

126 Here, mind is equated to a monkey and the hut with five-doors is this body with five sense-doors.

There are three Valliya Therā in this book: V53, V125-V126, and V167-V168.

DPPN: Valliya Thera here was the son of an eminent brahmin of

Sāvatthi, and, owing to his good friends, he met the Buddha and joined the Order, soon after attaining Arahantship. Thirty-one world-cycles ago he saw the Pacceka Buddha Nārada at the foot of a tree, and built for him a hut of reeds, which he thatched with grass, together with a cloistered walk strewn with sand. He was seventy-one times king of the devas and thirty-four times king of men. He is probably identical with Naḷāgārika Thera of the Apadāna.

127 I translate words containing gaṅgā or gaṅgaṃ as Gaṅgā, and not as Ganges. See "Appendix 27: Gaṅgātīriya Thera".

128 On the triple-knowledge bearer (tevijjo), see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Ajina Thera, AKA Ajita Thera, belonged to a poor brahmin family of Sāvatthi, and was so called because at birth he was wrapped in an antelope skin. He saw the presentation of Jetavana and, impressed by the majesty of the Buddha, joined the Order and later became an Arahant. However, because of past misdeeds he remained non-honored and unknown, and on this account was despised by worldly novices.

He is evidently to be identified with Ghatamaṇḍadāyaka Thera of the Apadāna. In a previous birth he gave butter as medicine to the Pacceka Buddha, Sucintita.

129 DPPN: Meḷajina Thera belonged to a nobleman's family of Bārāṇasī, and, becoming distinguished in various branches of knowledge, visited the Buddha at Isipatana. There, gaining faith, he entered the Order, becoming an Arahant in due course.

Ninety-four world-cycles ago, in the time of Sumedha Buddha, he was a householder, and, seeing the Buddha begging for alms, gave him a fragrant (āmoda) fruit.

130 V133 = CST DHP V13.

DPPN: Rādha Thera was a brahmin of Rājagaha who, being neglected by his children in his old age, sought ordination. The monks refused his request on the ground of his age, so he sought the Buddha who, seeing his potential (upanissaya), asked Sāriputta Thera (V981-V1016) to admit him. Soon after he won Arahantship. He stayed near the Buddha, and, by reason of his skill, the Buddha declared him foremost among those who could inspire speech in others (paṭibhānakeyyāna, NDB

1.233). He thereby earned the name of Paṭibhāniya Thera. The Rādha Saṃyutta (CDB 23.1-23.35) contains a large number of suttā taught by the Buddha in answer to Rādha's questions on various topics. It is said that when the Buddha saw Rādha he felt the inclination to talk on matters dealing with subtle topics, illustrating them with various similes. Surādha Thera (V135-V136) was his younger brother. Rādha was, for some time, the Buddha's attendant.

In the time of Padumuttara Buddha, Rādha was a householder of Haṃsavatī and held a great almsgiving in honor of the Buddha, wishing to gain pre-eminence in the power of inspiring others to speak. He gave ripe mangoes to Vipassī Buddha and, as a result, was born in heaven.

131 V134 = CST DHP V14. In pada b, I read vuṭṭhī rather than vuḍḍhī. The CST verse here needs to be corrected.

132 DPPN: Surādha Thera was the younger brother of Rādha Thera (V133-V134). He followed his brother's example, entered the Order, and became an Arahant. Thirty-one world-cycles ago he gave a citron (mātuluṅga) fruit to Sikhī Buddha. He is probably identical with Mātuluṅgaphaladāyaka of the Apadāna.

133 V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

134 There are three Gotama Therā in this book: V137-V138, V258-V260, and V587-V596.

DPPN: Gotama Thera belonged to a brahmin family of Rājagaha and was initiated at the age of seven. When he was seventeen, he fell into bad company, gave all he had to a courtesan and broke his vow of celibacy. He was then filled with remorse at the thought of what he had done, but the Buddha appeared before him and he entered the Order, becoming an Arahant in the tonsure-hall. He had been a householder in the time of Vipassī Buddha and had given to the Buddha an amoda-fruit. He is evidently identical with Amodaphaliya Thera of the Apadāna.

135 Sujampatī, meaning husband of Asura maiden Sujā, is a name of Inda or Sakka. In this verse, vaṇṇo can also be translated as color (like EV1 and THAGS has translated) but I choose to

translate vaṇṇo as class. This verse is quite similar in meaning to CST Jātakapāḷi-440 Kaṇha Jātaka second verse.

DPPN: Vasabha Thera belonged to a family of a Licchavi rājā of Vesālī and joined the Order when the Buddha visited that town, winning Arahantship in due course. According to the Apadāna verses quoted, he was born in Sāvatthi and was ordained under Sāriputta Thera (V981-V1016) at the age of seven. Out of compassion for his patrons, he enjoyed what he received from them; the common minded thereupon deemed him self-indulgent. Near him lived a fraudulent monk who deceived the people by pretending to live the simple life and was greatly honored by them. Sakka, discerning this, visited Vasabha and questioned him concerning the ways of an impostor. The elder replied in two verses, and Sakka then warned the impostor and departed.

In the past, when the world was without a Buddha, Vasabha was a Jaṭila named Nārada on Samagga-pabbata, with a retinue of fourteen thousand. Seeing no one deserving of his worship, he made a cetiya of sand on the bank of the River Apadika, in the name of the Buddhas, gilded it and offered it his homage. Eighty times he was king of devas and three hundred times king of men. He is evidently to be identified with Pulinathūpiya Thera of the Apadāna.

136 See "Appendix 28: Mahācunda Thera".

137 V142 = CDB 6.13 Andhakavinda Sutta V598 = CST Milindapañhapāḷi-6 Opammakathāpañho-5 Sīhavaggo-3 Peṇāhikaṅgapañho verse. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

138 DPPN: Jotidāsa Thera was a wealthy brahmin of Pādiyattha (Pāniyattha). One day, seeing Mahākassapa (V1054-V1093) going for alms, he entertained the elder and requested him to teach. On a hill near the village Jotidāsa built a vihāra for Kassapa and provided him with the requisites. Moved by the elder's teaching, he left the world and soon after became an Arahant. After ten years – during which he learnt the Tipiṭaka, being specially proficient in the Vinaya – while on his way to Sāvatthi to see the Buddha, he entered a Paribbājakārāma, and there had a discussion with them on how to burn away evil. At the end of the discussion, they were ordained under him.

In the time of Sikhī Buddha he was a householder and, seeing

the Buddha, offered him a kāsumārika-fruit. He is probably identical with Kāsumāraphaladāyaka of the Apadāna. However, see Sīvaka Thera (V14).

139 V145 = CDB 4.10 Dutiyaāyu (Life Span 2) Sutta V466. Also in CST Mahāniddesapāḷi.

DPPN: Heraññakāni Thera was the son of an official of the king of Kosala who turned bandit. On his father's death he succeeded to his place. He was present when the Buddha accepted Jetavana, and, filled with wonder, he entered the Order, where he soon attained Arahantship. Later he persuaded his brother too, with some difficulty, to become a monk.

In the time of Padumuttara Buddha he was a laborer (bhataka), and seeing the Buddha's disciple, Sujāta, looking for rags for his robe, gave him half a garment. He is evidently identical with Upaḍḍhadussadāyaka of the Apadāna.

140 V146 line 1 = CST DHP V136 line 1.

141 V147 = V265 = CDB 14.16 Sagāthā (With Verses) Sutta first two verses except first line = ITI 78 Dhātusosaṃsandana (Flowing Together Due to Elements) Sutta V157 line 2 + V158.

DPPN: Somamitta Thera belonged to a brahmin family of Bārāṇasī and was expert in the Vedas. Later, owing to his association with Vimala Thera (V264-V266), he entered the Order and lived with him (however, according to Theragāthā Commentary Vimala was ordained by Somamitta). However, finding Vimala Thera given to sloth and laziness, Somamitta left him and joined Mahākassapa (V1054-V1093), under whose direction he soon attained Arahantship. Later he visited Vimala Thera and rebuked him. Vimala Thera then put forth effort and became an Arahant.

Somamitta was a householder in the time of Sikhī Buddha and, very pleased with the Buddha, he picked some kimsuka flowers from a tree and offered them to him. He is perhaps identical with Kiṃsukapūjaka Thera of the Apadāna.

142 V148 = V266 = CDB 14.16 Sagāthā (With Verses) Sutta last verse = ITI 78 Dhātusosaṃsandana (Flowing Together Due to Elements) Sutta V159. Also at CST Milindapañhapāḷi-6 Opammakathāpañho-6 Makkaṭakavaggo-4 Pavanaṅgapañho.

143 DPPN: Sabbamitta Thera belonged to a brahmin family of Sāvatthi, and entered the Order after seeing the Buddha's

acceptance of Jetavana. He dwelt in the forest, meditating. Once, on his way to Sāvatthi to worship the Buddha, he saw a fawn caught in a trapper's net. The doe, though not in the net, remained near, out of love for her young, yet not daring to approach the snare. The Thera was much moved by the thought of all the suffering which was caused by love. Farther on he saw bandits wrapping in straw a man whom they had caught and were preparing to set on fire. The Thera was filled with anguish, and, developing insight, won Arahantship. He uttered, in his anguish, the two verses included here. He taught the bandits and they joined the Order under him.

In the time of Tissa Buddha, he was a hunter who lived on game. One day, the Buddha, out of compassion for him, left three of his footprints outside his hut. The hunter saw them, and, owing to good deeds done in the past, recognized them as the Buddha's, and offered to them koraṇḍa flowers. After death he was born in Tāvatiṃsa. His Apadāna verses are given in two places under the name of Koraṇḍapupphiya (see Sugandha Thera, V24).

144 V152 line 1 = Sn-B V728 middle line = Sn-B V1051 line 1.

DPPN: Mahākāḷa Thera belonged to a merchant family of Setavyā, and, while on a journey to Sāvatthi with five hundred carts, he heard the Buddha teach at Jetavana and entered the Order. He lived in the charnel field meditating, and, one day, the crematrix Kāḷā, noticing him, arranged the limbs of a recently cremated body near the Thera that he might gaze at them. With these as a topic of meditation, he soon became an Arahant.

His story is given in much greater detail at Dhammapada Commentary, where he is said to have been the eldest of three brothers, of whom the others were Majjhimakāḷa and Cūḷakāḷa. He went with the latter to Sāvatthi, where both of them joined the Order. After becoming an Arahant, Mahākāḷa went with the Buddha to Setavyā and dwelt in the Sīsapāvana, Cūḷakāḷa accompanying him. Cūḷakāḷa's wives invited the Buddha and the other monks to a meal, and he himself went on earlier to make arrangements. His wives disrobed him. At the end of the meal, Mahākāḷa was left behind by the Buddha to make the thanksgiving. His eight wives surrounded him and stripped him of his robes, but, knowing their intention, he disappeared through the air.

Ninety-one world-cycles ago, while wandering near the mountain Urugana, he saw the rag robe of an ascetic and offered three kinkiṇika flowers in its honor. He is probably identical with Paṃsukūlapūjaka Thera of the Apadāna, but see also Gosala Thera (V23).

145 There are three Tissa Therā in this book: V39, V97, and V153-154.

DPPN: Tissa Thera belonged to a brahmin family of Rājagaha and, having attained great proficiency in the Vedas, became a teacher of five hundred young men. When the Buddha visited Rājagaha, Tissa was so struck by his majesty that he joined the Order, later winning Arahantship. The Theragāthā contains verses uttered by him regarding certain monks who were jealous of his great renown.

In the time of Piyadassī Buddha, Tissa was an ascetic. Seeing the Buddha absorbed in concentration (samādhi) in a forest-grove, he built over him an arbor of silo flowers and for seven days paid him homage. He is evidently identical with Saḷalamaṇḍapiya of the Apadāna.

146 V156 line 1 = V979 line 2. There are two Kimila Therā in this book: V118 and V155-V156. See "Appendix 24: Kimila Thera".

147 See "Appendix 29: Nanda Thera". See endnote on V2 as to uddhato.

148 DPPN: Sirimā Thera was born in the family of a householder of Sāvatthi and was called Sirimā on account of the unfailing success of his family. His younger brother was Sirivaḍḍha. They were both present when the Buddha accepted Jetavana, and, struck by his majesty, they entered the Order. Sirivaḍḍha, though possessed of no special attainments, received great honor from the laity and recluses, but Sirimā was little honored. Nevertheless, exercising calm and insight, he soon won Arahantship. Ordinary monks and novices continued to disparage him, and the Thera had to blame them for their faulty judgment. Sirivaḍḍha, agitated by this, himself became an Arahant.

In the time of Padumuttara Buddha, before the Buddha's appearance in the world, Sirimā was an ascetic, named Devala, with a large following, and, having learnt the power of the Buddha through a study of the science of prognostication, he built a sand thūpa, to which he paid homage in the name of past Buddhas. The Buddha was born in the world, his birth being

accompanied by various omens. The ascetic showed these to his pupils, and, having made them eager to see the Buddha, died, and was reborn in the Brahma world. Later, he appeared before them, inspiring them to greater exertions. He is evidently identical with Pulinuppādaka Thera of the Apadāna.

Note: Sirivaḍḍha Thera (V41) was from Rājagaha so he isn't the brother of Sirimā Thera who was from Sāvatthi.

[149] On the aggregates and the factors of enlightenment in this and the next verse, see "Appendix 3: Buddhist Path by Numbered Lists".

[150] There are two Uttara Therā in this book: V121-V122 and V161-V162.

DPPN: Uttara thera was the son of a brahmin of Sāketa. While on some business at Sāvatthi, he saw the Twin Miracle and, when the Buddha taught the Kāḷakārāma Sutta at Sāketa, he entered the Order. He accompanied the Buddha to Rājagaha and there became an Arahant.

During the time of Siddhattha Buddha he had been a householder and became a believer in the Buddha. When the Buddha died, he called together his relations and together they paid great honor to the relics. He is evidently identical with Dhātupūjaka of the Apadāna. It is probably this thera who is mentioned in the NDB 8.8 Uttaravipatti (Uttara on Failing) Sutta.

[151] V163 = CST Jātakapāḷi-264 Mahāpanāda Jātaka V40. Here, I take yūpo to mean palace rather than pillar as in EV1. See "Appendix 30: Bhaddaji Thera".

[152] V164 = CST Jātakapāḷi-264 Mahāpanāda Jātaka V41. I take Sahassakaṇḍo to be Sahassakhaṇḍo, which means "thousand apartments". kaṇḍa is frequently confounded with khaṇḍa – see https://www.wisdomlib.org/definition/kanda. chasahassāni sattadhā is translated in EV1 as "seven times six thousand" while I translate it as "six thousand in seven ways" meaning seven types of dances or in seven groups (in different parts of the palace). Even devā would get bored watching the same dance over and over again over their long life-spans.

CST Jātakapāḷi-264 Mahāpanāda Jātaka has an additional verse that is missing here.

[153] Seven and eight refer respectively to the seven factors

of enlightenment and the Noble Eightfold Path. On the four establishments of mindfulness, the seven factors of enlightenment, and the Noble Eightfold Path, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Sobhita Thera belonged to a brahmin family of Sāvatthi and, after hearing the Buddha teach, entered the Order, attaining Arahantship. Later the Buddha declared him foremost among those who could recollect former births (pubbenīvāsānussarantānaṃ, NDB 1.227). He had resolved to win this eminence in the time of Padumuttara Buddha, when he was a householder in Haṃsavatī.

In the time of Sumedha Buddha he was a brahmin, expert in the Vedas. Later he left household life and lived in a hermitage near Himavā. Having heard of the appearance of a Buddha in the world, he went to Bandhumatī with all possible speed and uttered the Buddha's praises in six stanzas.

He is evidently identical with Ñāṇatthavika of the Apadāna. He was once accused of claiming to possess superior human states (uttarimanussadhamma), but was exonerated by the Buddha. He was evidently an exponent of the Abhidhamma.

154 I translate words containing gaṅgā or gaṅgaṃ as Gaṅgā, and not as Ganges.

There are three Valliya Therā in this book: V53, V125-V126, and V167-V168.

DPPN: This Valliya Thera belonged to a brahmin family of Vesālī, and was named Gandimitta (Kaṇhamitta). Much struck by the Buddha when he came to Vesālī, he joined the Order under Mahā-Kaccāyana. Because he was dull of insight and depended too much on his colleagues, he was called Valliya (creeper), like the ivy which must lean on something in order to grow. Later, following the advice of Veṇudatta Thera, he developed insight.

In the time of Sumedha Buddha he was a rich brahmin, well versed in learning. Later, he renounced eight hundred million of wealth, and, after becoming an ascetic, lived on a river bank. There the Buddha visited him, and, seated on an antelope skin, taught the Doctrine. The ascetic paid him great honor and gave him mangoes and perfume and flowers.

In the Apadāna verses it is said that Valliya was born in the city

of Vebhāra, built by Vissakamma, and that he left the household at the age of five. The verses addressed by him to Veṇudatta Thera are here. He is probably identical with Candanamāliya Thera of the Apadāna.

Note: There is no information anywhere else on Veṇudatta Thera.

155 Here I take coḷā (= robes) to mean coḷā (= body of the cloth i.e. body) – see https://www.wisdomlib.org/definition/cola under Marathi-English section. EV1 takes it to mean "top-knot" and THAGS takes it to mean "fancy hairdo" and translate accordingly.

DPPN: Vītasoka Thera was a younger brother of Dhammāsoka (Emperor Asoka) and a lay pupil of Giridatta Thera. One day he saw grey hairs on his head as he was being dressed and, seated as he was, he became a Stream-winner. Later he entered the Order and became an Arahant.

In the time of Siddhattha Buddha he was a brahmin, skilled in various branches of learning, and later became an ascetic. On his way to see the Buddha he died, and was reborn in the deva world. He is probably identical with Buddhasaññaka Thera of the Apadāna.

156 For detailed information on the five hindrances and the fetters, see "Appendix 3: Buddhist Path by Numbered Lists". Five hindrances are also listed in V74 and V1009.

157 There are two Puṇṇamāsa Therā in this book: V10 and V171-V172.

DPPN: He was born at Sāvatthi in a landowner's family. He was named Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house became filled with gold and silver coins. He left the world after the birth of a son, and, dwelling near the village, put forth effort, until he became an Arahant. Then going to Sāvatthi, he paid homage to the Buddha and dwelt in a charnel field. Meanwhile his son died, and his wife, wishing to prevent the king from taking the property, which was now left without an heir, went with a large company, to her husband in order to persuade him to return to the lay life.

In the time of Tissa Buddha he was wandering about the forest, bow in hand, when he saw the Buddha's robe hanging on a branch outside his cell. He immediately threw away his bow

and, recalling the Buddha's virtues, paid homage to the robe. He is probably identical with Paṃsukūlasaññika of the Apadāna.

V171 line 2 + V172 line 1= V395, except in V395 it's tucchaṃ santarabāhiraṃ rather than sabbaṃ santarabāhiraṃ – this doesn't have any effect on the meaning.

158 V45 line 1 = V173 line 1, V45 line 2 = V174 line 1.

There are two Nandaka Therā in this book: V173-174 and V279-V282.

DPPN: Nandaka Thera was a householder of Campā and younger brother of Bharata Thera (V175-V176). When these two heard that Soṇa Koḷivisa (V632-V644) had left the world – and he so delicate – they too renounced household life. Bharata soon acquired sixfold higher knowledge (abhiññā), and, wishing to help Nandaka, came to him and discoursed on insight. A caravan passed by, and an ox, unable to pull his cart through a boggy place, fell down. The caravan leader had him released and fed with grass and water. He was then able to pull the cart out. Bharata drew Nandaka's attention to the incident, and the latter, making that his object of meditation, soon attained Arahantship.

In the time of Sikhī Buddha, Nandaka was a woodsman, and one day, while wandering about, he saw the Buddha's cloistered walk. Pleased with its appearance, he scattered sand over it.

159 V176 line 2 = line 2 of (V136 = V380 = V605 = V657 = V793 = V1195). I have translated "so no" in V176 line 2 as "We have". On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

Bharata is the name of an ancient emperor of India, the son of Dushyant and Shakuntala, of the Shākuntalam fame, after whom India is called Bhāratavarsha. Also see LDB 19.36 Mahāgovinda Sutta where Bharata is the name of one of the seven kings of ancient India. But it's not clear if the Bharata of the Shākuntalam is meant there.

DPPN: Bharata Thera was a householder of Campā, and, having heard that Soṇa Koḷivisa (V632-V644) had left the world, he, too, with his brother, Nandaka (V173-V174), entered the Order, soon afterwards becoming an Arahant. Later, he helped his more slow-witted brother to obtain insight. In the past Bharata gave

to Anomadassī Buddha a pair of comfortable and very beautiful sandals.

160 DPPN: Bhāradvāja Thera belonged to the Bhāradvājagotta and was a brahmin of Rājagaha. He sent his son Kaṇhadinna (of V179-V180) to Takkasilā, to study under a certain teacher, but, on the way there, the boy met a Thera, entered the Order, and became an Arahant. Bhāradvāja, too, heard the Buddha teach at Veḷuvana, became a monk, and attained Arahantship. Later, when Kaṇhadinna visited the Buddha at Rājagaha, he met his father and learnt from him of his attainments.

Thirty-one world-cycles ago, Bhāradvāja met the Pacceka Buddha Sumana and gave him a vallīkāra fruit. He is, perhaps, identical with Vallīkāraphaladāyaka of the Apadāna, but the same Apadāna verses are also given under Bhalliya Thera of V7.

161 DPPN: Kaṇhadinna Thera belonged to a brahmin family in Rājagaha. Having heard Sāriputta Thera (V981-V1016) teach, he entered the Order and became an Arahant. In the past he met Sobhita Buddha and offered him a puṇṇāga-flower. He is evidently the same as Kaṇhadinna, son of Bhāradvāja Thera (V177-V178), and is probably identical with Giripuṇṇāgiya of the Apadāna.

162 DPPN: Migasira or Migasīsa Thera belonged to a brahmin family of Kosala, and was so called because he was born under the constellation of Migasira. He acquired brahmin culture and practiced the skull spell (chavasīsamanta), by which he could tap with his nail on the skull and declare the destiny of the dead person. Later, he became a wanderer (paribbājaka) and visited the Buddha at Sāvatthi. The Buddha, having been told of his claims to knowledge, gave to him the skull of an Arahant. Migasira tried his art, but had to confess himself beaten. The Buddha thereupon offered to teach him if he would join the Order. Migasira agreed and soon became an Arahant.

In the time of Kassapa Buddha he was a brahmin, and, seeing the Buddha, offered him eight handfuls of kusa grass (? kusaṭṭha). He is evidently identical with Kusaṭṭhakadāyaka Thera of the Apadāna.

163 Commentary equates Brahmuno to Lord Buddha here, which I follow. EV1 translates Brahmuno as Brahmā. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[164] This verse is a paraphrase of the first words that ever came to the mind of Lord Buddha after enlightenment (but never spoken). It's also quite similar to CST DHP V153.

DPPN: Sīvaka Thera belonged to a brahmin family of Rājagaha, and, when he had acquired a good education, became a wanderer (paribbājaka). Then he heard the Buddha teach, entered the Order, and became an Arahant.

Ninety-one world-cycles ago he had given Vipassī Buddha a bowl of boiled rice (kummāsa). He is evidently identical with Kummāsadāyaka of the Apadāna.

[165] This verse is a paraphrase of the unspoken first words that ever came to the mind of Lord Buddha after enlightenment. It's also quite similar to CST DHP V154.

[166] V185 = CDB 7.13 Devahita Sutta V674. See "Appendix 31: Upavāṇa Thera".

[167] V186 = CDB 7.13 Devahita Sutta V675.

[168] I have added single quotes in both verses here to indicate an utterance.

DPPN: Isidinna Thera was the son of a millionaire (seṭṭhi) in Sunāparanta. He witnessed the miracle of the Buddha's acceptance of the Candanamālā (probably the Candanamālaka), and, having heard the Buddha teach, he became a Stream-winner (sotāpanna). While still living the life of a householder, a compassionate spirit urged him to give it up. He entered the Order and soon after became an Arahant. The verses which he uttered here are the same as were spoken to him by his friendly spirit. In the time of Vipassī Buddha, he was a householder and did homage to the Buddha's Bodhi-tree with a fan made of sumana flowers. He is probably identical with Sumanavājaniya of the Apadāna.

[169] DPPN: Sambulakaccāna Thera AKA Sambahulakaccāna Thera belonged to a family of the Kaccānas in Magadha, and, having entered the Order, lived in a cave called Bheravā near the Himavā, engaged in meditation. One day there arose a great and unseasonable storm; the clouds massed up in the sky amid thunder and forked lightning. All creatures cried out in fear and trembling. However, Sambula, heedless of the noise and cooled by the storm, composed his mind, developed insight and became

an Arahant. Then, filled with joy, he uttered these verses.

Ninety-four world-cycles ago he had seen a Pacceka Buddha, named Sataraṃsi, just risen from samādhi and had given him a palm fruit. He is evidently identical with Tālaphaliya of the Apadāna.

170 There are two Khitaka or Nitaka Therā in this book: V104 and V191-V192.

DPPN: Nitaka or Khitaka Thera was born in a brahmin family of Kosala and, having heard the Buddha teach, entered the Order, in due course winning Arahantship. Later he dwelt in the forest, stirring enthusiasm in the forest-dwelling monks.

In the time of Vipassī Buddha he was a park-keeper, and having seen the Buddha going through the air offered him a coconut fruit, which the Buddha stopped to accept. He is probably identical with Nāḷikeraphaladāyaka Thera of the Apadāna. His Apadāna verses are also found under the name of Kuṇḍala Thera.

171 Anukkame also means an elephant howdah so first line can also be translated as:

"Like fallen from an elephant, from the elephant howdah".

DPPN: Soṇa Poṭiriya, Soṇa Poṭiriyaputta, Seṭṭhiputta, or Selissariya Thera was born in Kapilavatthu as the son of the Zamindar Poṭiriya (Selissariya), and became chief of the forces of the Sakyan Bhaddiya. When Bhaddiya left the world, Soṇa followed his example and entered the Order. However, he was lazy and not given to meditation. The Buddha saw this from the Ambavana at Anupiyā and, sending forth a ray of glory, spurred him on. Soṇa became agitated, and putting forth effort became an Arahant.

In the time of Sikhī Buddha he was a forester and gave the Buddha a kuruñjiya-fruit. He is probably identical with Kuruñjiyaphaladāyaka of the Apadāna.

172 V195 = Sn-B V337. The five characteristics of sensual pleasures here refer to the objects of five sense-doors: forms, words, smells, tastes, and touches.

DPPN: Nisabha Thera was born in a Koliyan family, and, having seen the Buddha's wisdom and power in the fight between the Sākyā and the Koliyā, he entered the Order and became an

Arahant. In time of Vipassī Buddha he was a householder, and gave to the Buddha a kapittha fruit. He is probably identical with Kapitthaphaladāyaka of the Apadāna.

173 V196 = V607 = V655 = V686, except V686 has sampajānāe which has no effect on meaning. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

V196 line 1 = V606 line 1 = V654 line 1 = V685 line 1 = V1001 line 1 = V1002 line 1.

174 EV1 and THAGS apparently take ditto as agitated and translate accordingly. I take ditto as a variant of diṭṭho and translate it as saw. This also matches up with V791 which has pada c as "Sohaṃ viddho tadā santo" which I translate as "Then I pierced to peaceful [Nibbāna]". EV1 translates it same there as in the verse here (i.e. agitated).

There are two Usabha Therā in this book: V110 and V197-V198.

DPPN: Usabha Thera was born of a Sakyan family in Kapilavatthu. When the Buddha visited his family, Usabha saw his power and wisdom and entered the Order. However, he fulfilled no religious duties, passing the day in society and the night in sleep. One night he dreamt that he shaved, put on a crimson cloak, and, sitting on an elephant, entered the town for alms. There, seeing the people gathered together, he dismounted, full of shame. Filled with anguish at the thought of his own muddle-headedness, he strove after insight and became an Arahant. In the time of Sikhī Buddha he was a householder and gave to the Buddha a kosamba-fruit. He is evidently identical with Kosambaphaliya of the Apadāna.

175 DPPN: Kappaṭakura Thera belonged to a poor family of Sāvatthi, where he went about in rags, pan in hand, seeking rice grains (kura), hence his name ("Rags and Rice"). Later he sold grass for a living. One day, having heard a monk teach, he entered the Order, leaving his rags in a certain place; seven times disaffection grew within him, and each time he took up his rags and put them on. When the Buddha heard of this he admonished the monk severely, and the latter, greatly disturbed, developed insight and became an Arahant.

In the time of Vipassī Buddha he was a householder, and offered the Buddha a few ketaka flowers on the banks of the river

Vinatā. He is probably identical with Ketakapupphiya of the Apadāna.

176 V202 line 3 = V339 line 2. See "Appendix 32: Kumārakassapa Thera".

177 V203 line 1 = V873 line 1 = MLDB 86.18 Aṅgulimāla Sutta unnumbered verse line 1.

DPPN: Dhammapāla Thera was a brahmin of Avanti and studied in Takkasilā. While returning from there after completing his studies, he saw a monk dwelling apart and, having heard the Dhamma from him, entered the Order and became an Arahant. We are told that one day, while meditating, he saw two novices climbing a tree in the vihāra to pick flowers. The bough broke and they fell, but he, with his psychic-power, caught them and put them down unhurt. In the time of Atthadassī Buddha he gave to the Buddha a pilakkha-fruit (Ficus infectoria). He is probably identical with Pilakkhaphaladāyaka of the Apadāna.

178 V204 = V509 = CDB 11.14 Dalidda (Poor) Sutta V912 and unnumbered verses at CDB 55.26 Paṭhamaanāthapiṇḍika (Anāthapiṇḍika 1) Sutta, NDB 4.52 Dutiyapuññābhisanda (Streams of Merit 2) Sutta, NDB 5.47 Dhana (Wealth) Sutta, NDB 7.5 Saṃkhittadhana (Wealth in Brief) Sutta, NDB 7.6 Vitthatadhana (Wealth in Detail) Sutta, and NDB 7.7 Ugga Sutta.

179 V205 and V206 are quite similar to CST DHP V94, which also appear in CST Nettippakaraṇapāḷi and CST Peṭakopadesapāḷi. On the faculties in this and the next verse, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Brahmāli Thera belonged to a brahmin family of Kosala, and, through association with spiritually minded friends and his own realization of the ills of saṃsāra, he entered the Order. Dwelling in the forest he soon developed insight and acquired Arahantship. In the time of Vipassī Buddha he was a householder, and, seeing the Buddha going on his alms round, he gave him a vāra-fruit.

180 See "Appendix 33: Mogharājā Thera".

181 TSee endnote on V2 as to anuddhato. The four-class council is a council representing the four classes of the Indian society: Brāhmaṇa, Khattiya, Vessā, and Suddā. Apparently in the time

of Lord Buddha, there was a raging battle for social supremacy between Brāhmaṇa and Khattiya classes, ultimately won by Brāhmaṇa. Untouchables were outside of these four-classes, the lowest rung of the social hierarchy.

DPPN: Visākha Pañcālaputta was the son of a provincial governor (maṇḍalikarājā) of Magadha, and was called Pañcālaputta because his mother was the daughter of the Pañcāla king (or the son of Pañcālibrāhmaṇī). He succeeded his father, and, hearing one day that the Buddha had arrived near his village, he visited him, heard him teach and joined the Order. He then accompanied the Buddha to Sāvatthi, where he became an Arahant. Later, out of compassion, he visited his relations.

One day he was asked how many qualities were necessary to a man in order that he should be considered a skillful teacher of the Dhamma. The verses here are the answer. Visākha was evidently a clever and arresting teacher, and the books mention that the Buddha heard him teach and praised him.

Fourteen world-cycles ago he was a poor householder, and one day, while searching in the forest for fruit, he saw a Pacceka Buddha and offered him a vallī fruit. He is evidently to be identified with Valliphaladāyaka of the Apadāna.

182 V71 = V210.

183 DPPN: Cūḷaka There was a brahmin of Rājagaha who, having seen the Buddha tame the elephant Dhanapāla, entered the Order and dwelt in the Indasāla cave. One day, as he sat looking down over the Magadhakhetta, a great storm arose and the rain came down in torrents. The peacocks danced and sang and the coolness helped Cūḷaka to concentrate his mind and attain Arahantship. In the time of Sikhī Buddha he was a householder and gave to the Buddha a chattapāṇi-fruit.

184 Commentary explains Sukallarūpo as “with good supporting conditions such as availability of requisites, listening to dhamma, good friends, etc.”.

185 DPPN: Anūpama Thera, AKA Aṅkolakapupphiya Thera, had made an offering of an aṅkola-flower to Paduma Buddha in a previous birth.

186 For detailed information on the Noble Truths and the destinations here and in the next verse, see “Appendix 3:

Buddhist Path by Numbered Lists".

DPPN: Vajjita Thera belonged to a servant's (ibbha) family in Kosala, and, because he had come from the Brahma world, he wept whenever a woman took him in her arms. Since he thus avoided the touch of women, he came to be called "Vajjita". When of age, he saw the Buddha's Twin Miracle, entered the Order, and on that same day attained Arahantship with six fold higher knowledge (abhiññā).

Sixty-five world-cycles ago he was born in a remote village as a woodsman, and seeing the Pacceka Buddha, Upasanta, he offered him a campaka flower. He is evidently identical with Ekacampakapupphiya of the Apadāna.

187 DPPN: Sandhita Thera belonged to a wealthy family of Kosala. Having listened to a discourse on impermanence, after coming of age, he joined the Order and attained Arahantship.

Thirty-one world-cycles ago, in the time of Sikhī Buddha, he was a cowherd. After the death of the Buddha he heard a monk teach on his virtues, and, acquiring discernment of impermanence, he paid great honor to the Buddha's Bodhi tree. In his last life he recalled this act with great joy, as having helped him to win the goal.

Note: On this very important uniquity of the Theragāthā, please see "Introduction – Uniquities of Theragāthā" for full details.

188 I have created this section to keep things uniform and organized.

189 In V219, I am reading aparaṃ tapaṃ rather than amaraṃ tapaṃ. EV1 translates akāsiṃ amaraṃ tapaṃ as "I performed austerities to gain immortality" while THAGS follows suit translating it as "I mortified my flesh in search of immortality".

DPPN: Aṅgaṇikabhāradvāja Thera was the son of a very rich brahmin in Ukkaṭṭhā, near the Himavā. Having learnt all the arts and sciences, he left the world and practiced penance for the purpose of obtaining immortality. He met the Buddha in the course of his wanderings and, having entered the Order, in due course acquired six-fold higher knowledge (abhiññā).

Later he lived in a forest near the village of Kuṇḍiya of the Kurus. The verses here were spoken at Uggārāma nearby, to some brahmin acquaintances who had come from Uttarāpatha. In a previous birth he had met Sikhī Buddha and paid homage to

him.

190 On the three knowledges (tisso vijjā) in this verse or the triple-knowledge bearer (tevijjo) in the next verse, see "Appendix 3: Buddhist Path by Numbered Lists".

191 This verse is very similar in meaning to THIG V251 and V291. While nhātako means one who has taken a bath, 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 THIG V236-V251 Puṇṇā Therī and CDB 7.21 Saṅgārava Sutta for brahmins with similar practice. At MLDB 7.18 Vatthūpama Sutta, an arahant is called "one bathed with the inner bathing".

192 V223 = V313. Also in CST Mahāniddesapāḷi and CST Cūḷaniddesapāḷi. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Paccaya Thera belonged to a noble family of Rohī (Rohiṇī) and succeeded to his father's estate. Once, when he was holding a ceremonial oblation, a great number of people assembled, and the Buddha, arriving among them, taught from the sky, seated in a jeweled pavilion made for him by Vessavaṇa. Paccaya heard the teaching and renounced the world, attaining Arahantship in a few days, and not leaving his cell until he had developed insight.

It is said that in the time of Kassapa Buddha, Paccaya was a monk who refused to leave the vihāra until he gained insight, but he died before his purpose was fulfilled. Earlier, ninety-one world-cycles ago, he had come across Vipassī Buddha, on the banks of the Vinatā, and had offered him a fig (udumbara). He is probably identical with Udumbaraphaladāyaka of the Apadāna.

193 V224 = V314 = V515. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

194 V225 = V261 = CST Jātakapāḷi-71 Varuṇa Jātaka.

DPPN: Bākula Thera, also known as Bakkula or Vakkula Thera, was born in the family of a councilor of Kosambī, and, while being bathed by his nurse in the waters of the Yamunā, he slipped into the river and was swallowed by a fish. The fish was caught by an angler and sold to the wife of a Bārāṇasī councilor. When the fish was split open the child was discovered unhurt,

and cherished by the councilor's wife as her own son. On discovering his story, she asked permission of his parents to keep him. The king decided that the two families should have him in common, hence his name Bākula (two families = bi kin). After a prosperous life, at the age of eighty, Bākula heard the Buddha teach and left the world. For seven days he remained unenlightened, but on the dawn of the eighth day he became an Arahant. Later, the Buddha declared him to be foremost in good health (NDB 1.226).

In the time of Anomadassī Buddha, he was a learned Brahmin who became a holy hermit. He heard the Buddha teach and became his follower, and when the Buddha suffered from stomach trouble, he cured him and was reborn later in the Brahma world. In the time of Padumuttara Buddha, he was a householder of Haṃsavatī, and, hearing a monk acclaimed as most healthy, he wished for a similar honor in a future life. Before the appearance of Vipassī Buddha, he was born in Bandhumatī, where he became a hermit. Later, he saw the Buddha, acknowledged him as teacher, and cured a monk of tiṇapupphakaroga (? hay fever). In the time of Kassapa Buddha, he renovated an old vihāra and provided the monks with medicaments. Bakkula lived to a very old age, and shortly before his death ordained Acela Kassapa, who had been his friend in his lay days (MLDB 124 Bakkula Sutta). Bākula was one of the four who had great higher knowledge (mahābhiññappattā) in the time of Gotama Buddha, the others being the two chief disciples and Bhaddā Kaccānā. He is often mentioned as an example of a monk who practiced asceticism without teaching it to others. Fifty-five world-cycles ago he was a king named Anoma (Aranemī).

195 V226 = V262 = V322 = CDB 1.35 Ujjhānasaññi (Faultfinders) Sutta V109. Also appears in CST Jātakapāḷi-320 Succaja Jātaka, 363 Hiri Jātaka, and 380 Āsaṅka Jātaka.

196 V227 = V263.

197 This simile is employed to show that just as a snake will be very uncomfortable in the mouse-hole, one should use bed sparingly and not for luxury or indulgence.

DPPN: Dhaniya Thera was a potter of Rājagaha. In his house the Buddha taught Pukkusāti the MLDB 140 Dhātuvibhaṅga Sutta.

Dhaniya, hearing that Pukkusāti had died an Arahant the same night, was so impressed by the power of the Dhamma, that he entered the Order. He once made a grass but on the slopes of Isigili and lived there with several others during the rains. He continued to live there after the others had left. While he was away begging for alms, his hut was pulled down by women searching for straw and firewood, but he rebuilt it. Three times this happened, until, in exasperation, Dhaniya very skillfully made bricks and tiles and built a hut both strong and splendid, with tiles of shining crimson which gave out a bell-like sound when tapped. The Buddha, seeing this, chided Dhaniya and ordered the hut to be pulled down. Dhaniya then built a hut of wood which he obtained from a guild of timber merchants, suppliers of wood to the king, giving them to understand that he had the king's permission. Vassakāra, hearing of this, reported the matter to Bimbisāra, who sent for Dhaniya. Dhaniya maintained that the king, by royal proclamation, had permitted the monks to use the royal supplies of wood and other materials. Bimbisāra admitted the proclamation, but said it referred only to supplies straight from the forest, and he sent Dhaniya away with a warning. The matter created a great uproar and the Buddha blamed Dhaniya.

Dhaniya later changed his ways and became an Arahant. In the time of Sikhī Buddha he was a householder and gave the Buddha a reed-chain (naḷamālā). He is probably identical with Naḷamāliya of the Apadāna.

Note: While the Theragāthā Commentary describes Pukkusāti as "So taṃ sutvā katakicco ahosi" (i.e. "Having heard, he became done what had to be done" = an Arahant); the CDB 2.50 Ghaṭīkāra Sutta describes Pukkusāti as a Non-returner reborn in Avihā heaven who became an Arahant after rebirth there. In MLDB 140 Dhātuvibhaṅga Sutta, Dhaniya Thera is called Bhaggava.

198 Commentary identifies the single Dhamma as heedfulness (appamādabhāvaṃ) and cites CST DHP V27 and MLDB 86 Aṅgulimāla Sutta in support.

199 V231 = LDB 31.14 Sigālaka Sutta unnumbered verse.

DPPN: Mātaṅgaputta Thera was the son of Mātaṅga, a landowner of Kosala. He was idle, and, when rebuked, joined

the monks, hoping thus to have an easy life. However, one day he heard the Buddha teach, entered the Order, and not long after became an Arahant.

In the time of Padumuttara Buddha he was a mighty Nāga king, and, seeing the Buddha travelling through the air, he honored him by giving him his throat jewel. He is probably identical with Maṇipūjaka Thera of the Apadāna.

200 V232 = LDB 31.14 Sigālaka Sutta unnumbered verse.

201 V27 = V233. Also at CST Apadānapāḷi-2 Lomasakaṅgiyattheraapadānaṃ V242 with minor differences.

202 DPPN: Khujjasobhita Thera was a brahmin of Pāṭaliputta. He entered the Order under Ānanda Thera (V1017-V1053), after the Buddha's death, and in due course won Arahantship. At the First Council held in the Sattapaṇṇi Cave, he was sent to bring Ānanda Thera to the Assembly. He travelled through the earth, gave the message to Ānanda Thera, and returning through the air announced his arrival to the Saṅgha, through the medium-ship of a devatā who had been placed at the door of the cave to ward off Māra and his followers. Sobhita was called "Khujja" because he was slightly hunchbacked.

In the time of Padumuttara he saw the Buddha passing with a large assembly of monks and praised him in ten stanzas. He is probably identical with Sayaṃpaṭibhāniya of the Apadāna.

Note: (1) The Theragāthā Commentary states that the Thera was born in the city of Pāṭaliputta and ordained when he became of age, say when he was 20 years old. So, the Commentary calls his birthplace the City of Pāṭaliputta 20 years before Lord Buddha calls it Village of Pāṭali in LDB 16.1.20 Mahāparinibbāna Sutta! (2) At the time of Lord Buddha's mahāparinibbāna, Pāṭaliputta was still being shaped from an earlier village called Pāṭaligāma (see LDB 16.1.20 Mahāparinibbāna Sutta). It would have taken some time, maybe 50 to 100 years, for building up Pāṭaligāma village to a prosperous Pāṭaliputta city. However, the First Council at Sattapaṇṇi Cave took place within six months of Lord Buddha's mahāparinibbāna.

So, most likely the name of the city here is a late addition – perhaps at the time Commentary was written, the original name was forgotten and Commentator just used the then-current city name?

[203] V237 line 2 = LDB 31.14 Sigālaka Sutta unnumbered verse line 2.

DPPN: Vāraṇa Thera was born in a brahmin family of Kosala, and having heard a forest dwelling monk teach, entered the Order. One day, when on his way to visit the Buddha, he saw a fight between snakes and mongooses, in which many of them perished. Distressed by the sight of their hatred for each other, he sought the help of the Buddha, who taught him three stanzas (the verses here). At the end of the recitation, Vāraṇa developed insight and became an Arahant.

Ninety-two world-cycles ago he was born in the family of the brahmin Sumedha, and becoming expert in brahmin lore, he entered the ascetic life. As he sat teaching hymns to his pupils there was an earthquake, marking the conception of Tissa Buddha. People, in terror, sought the sage, who explained it to them, thereby himself experiencing great joy in contemplating the glory of the Buddha. He is evidently identical with Nimittabyākaraṇiya Thera of the Apadāna.

[204] V239 = CDB 2.1 Paṭhamakassapa (Kassapa 1) Sutta V255. In particular, see endnote 144 therein. I have opted for the second interpretation (devoted to renunciates) since "associating with good people" is the first factor for stream-entry.

[205] I take tidivaṃ to mean the Tusita Heaven as given by Commentary in V534 for tidivamhi, and (1) not as heaven as given by Commentary for this verse, (2) not as heaven of thirty-three as defined in CST dictionary "The deva world, heaven especially the tāvatiṃsā heaven", and (3) not "three heavens" as in EV1.

DPPN: Vassika Thera, AKA Passika Thera, was a brahmin of Kosala who, after seeing the Twin Miracle, entered the Order. He fell ill, but was attended and cured by his own people. Putting forth great energy, he became an Arahant, and, travelling through the air to his kinsmen, he converted them. In the time of Atthadassī Buddha he was a householder and gave the Buddha some pilakkha fruits. He is probably identical with Pilakkhaphaladāyaka Thera of the Apadāna.

[206] V243 = V683, with minor differences that don't affect the meaning. EV1 translates Kālapabbaṅgasaṅkāso as "man with the limbs like the knots of the Kālā plant". If we consider Kālapabbaṅgasaṅkāso = Kāla + pabbaṅga + saṅkāso and also

consider that pabbaṅga might be corrupted from pabhaṅga, then we can translate it as "Subject to breakup in time", as I have done here. See "Appendix 34: Yasoja Thera".

207 V31 = V244 = V684, with minor differences that don't affect the meaning.

208 It appears that EV1 has followed Commentary which has saddhā (confidence) and not saddā (words) in the first line. However, we can also use saddā if we consider that promises (saddā) made to the thera weren't kept, as identified by the Commentary.

DPPN: Sāṭimattiya Thera belonged to a brahmin family of Magadha and, after entering the Order, lived in the forest and developed the sixfold higher knowledge (abhiññā). Thereupon he instructed monks and taught large numbers of lay people. One family in particular he converted to the Faith, and in that family he was waited on respectfully by a beautiful girl. Māra, wishing to disgrace him, once went to the house disguised as the elder, and grasped the girl's hand. However, she, feeling that the touch was not human, took her hand away. The others, however, saw this and lost faith in the Thera. He was aware next day of their changed manner. Discerning the work of Māra, he made them tell him what had happened. The father begged his forgiveness, and said that henceforth he himself would wait on the elder (the verses here).

The elder is evidently identical with Sumanatālavantiya of the Apadāna. Ninety-four world-cycles ago he met Siddhattha Buddha and offered him a palmyra fan (tālavanta) covered with sumana flowers.

209 See "Appendix 35: Upāli Thera". On Pātimokkha, see endnote on V583.

210 V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2. I have translated Uttarapāla as "Protector of the North" rather than "Protected by the North" here, as that makes better sense.

DPPN: Uttarapāla Thera was the son of a brahmin in Sāvatthi. When he had attained to years of discretion he saw the Twin Miracle and entered the Order. One day, amid desultory recollection, he was beset by sensual desires, but after a violent mental struggle, he arrested his evil thoughts and attained Arahantship. In the time of Vipassī Buddha, he had made a

bridge for the Buddha to cross. He is evidently identical with Setudāyaka of the Apadāna.

211 V256 = CDB 6.14 Aruṇavatī Sutta V604 and V606. Also in CST Nettippakaraṇapāḷi, CST Milindapañhapāḷi, and CST Peṭakopadesapāḷi.

DPPN: Abhibhūta Thera was born in the Rājā's family in Veṭṭha (Veṭṭhipura) and succeeded to his father's estate. When the Buddha came to the city during a tour, Abhibhūta heard him and invited him for a meal; he later entered the Order and became an Arahant.

Three verses here were uttered, it is said, when his kinsmen and retainers came to him lamenting that he had left them without a leader. The second of these verses is elsewhere attributed to Abhibhū, chief disciple of Sikhī Buddha. However, in the Milindapañhapāḷi, Nāgasena ascribes the second verse to the Buddha, and in the Mahāparinibbāna Sutta the third verse also is ascribed to him. The second verse is also assigned to the Buddha in the Divyāvadāna, but elsewhere in the same book it is said to have been uttered by devas.

In a former birth Abhibhūta had been a householder in the time of Vessabhū Buddha and became a believer in the Faith, to which he was led by his friends. When the Buddha died, the populace gathered together to obtain relics, but Abhibhūta, having quenched the pyre with fragrant water, was first able to take those which he desired. He is evidently to be identified with Citakanibbāpaka Thera of the Apadāna.

212 V257 = LDB 16.3.51 Mahāparinibbāna Sutta last verse = CDB 6.14 Aruṇavatī Sutta V605 and V607.

213 For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists". The "living in many ways" is to be understood as many births as many kinds of animals.

There are three Gotama Therā in this book: V137-V138, V258-V260, and V587-V596.

DPPN: Gotama Thera belonged to the Sakyan clan and came to be known only by his clan-name. He entered the Order when the Buddha visited his kinsfolk and, in due course, became an Arahant. In the time of Sikhī Buddha he had offered eight campaka flowers at the Buddha's thūpa. He is evidently

identical with Citakapūjaka of the Apadāna.

214 V225 = V261 = CST Jātakapāḷi-71 Varuṇa Jātaka.

There are two Hārita Therā in this book: V29 and V261-V263.

DPPN: Hārita Thera was a brahmin of Sāvatthi, and, because of pride of birth, used to call others low born. Later he entered the Order, but even then this habit persisted. One day, after hearing the Buddha teach, he reviewed his mind, and was distressed by his conceit and arrogance. Thereupon, putting forth effort, he conjured up insight and won Arahantship. In the time of Padumuttara Buddha he offered perfumes at the Buddha's funeral pyre. He is evidently identical with Gandhapūjaka Thera of the Apadāna.

215 V226 = V262 = V322 = CDB 1.35 Ujjhānasaññi (Faultfinders) Sutta V109. Also appears in CST Jātakapāḷi-320 Succaja Jātaka, 363 Hiri Jātaka, and 380 Āsaṅka Jātaka.

216 V227 = V263.

217 V147 = V265 = CDB 14.16 Sagāthā (With Verses) Sutta first two verses except first line = ITI 78 Dhātusosaṃsandana (Flowing Together Due to Elements) Sutta V157 line 2 + V158.

There are three Vimala Therā in this book: V50, V64 (Vimalakoṇḍaññā), and V264-V266.

DPPN: Vimala Thera was born in a brahmin family of Bārāṇasī and entered the Order under Somamitta Thera (V147-V148), who encouraged him to attain Arahantship. In the story of Somamitta, however, Vimala is said to have been his teacher. In the days of Padumuttara Buddha he was a householder, and, when the Buddha's body was being carried to the pyre for cremation, amidst impressive celebrations, he offered sumana flowers in his honor.

218 V148 = V266 = CDB 14.16 Sagāthā (With Verses) Sutta last verse = ITI 78 Dhātusosaṃsandana (Flowing Together Due to Elements) Sutta V159. Also at CST Milindapañhapāḷi-6 Opammakathāpañho-6 Makkaṭakavaggo-4 Pavanaṅgapañho.

219 I have created this section to keep things uniform and organized.

220 This verse is in present-tense but I have translated it in past tense for consistency.

Turiye, translated as music, may comprise of one or more of the following: (1) ātata (drum covered with leather on one side – e.g. tabla), (2) vitata (drum covered with leather on both sides – e.g. dholak), (3) ātata-vitata (covered with leather and strings – e.g. vīṇā), (4) ghana (striking instrument – e.g. cymbal), and (5) susira (blowing instrument – e.g. bamboo flute). See CDB 5.4.

DPPN: Nāgasamāla Thera was a Sakyan and entered the Order when the Buddha visited his kinsmen at Kapilavatthu. For some time he was the Buddha's personal attendant e.g., when the Buddha taught the MLDB 12 Mahāsīhanāda Sutta (or the Lomahaṃsa-pariyāya Sutta).

One day, when entering the city for alms, he saw a nautch girl gaily dressed, dancing to the accompaniment of music and contemplated her as the snare of Māra. Making this his topic of thought, he developed insight into the perishability of life and became an Arahant. Another day (evidently earlier than the previous incident), while walking with the Buddha, they came to a fork in the road, and the Buddha wished to go along one way, while Nāgasamāla wished to go along another, in spite of the Buddha's warning that it was dangerous. In the end, he put the Buddha's begging bowl and robe on the ground and left him. Brigands waylaid him and ill-treated him, breaking his bowl and threatening to kill him. Thereupon he turned back to the Buddha and asked his forgiveness (UD 77 Dvidhāpatha [Forked Road] Sutta).

Nāgasamāla was a householder in the time of Padumuttara Buddha, and, seeing the Buddha walking in the sun, he gave him an umbrella. After that, wherever he went a white parasol appeared over his head. For thirty world-cycles he was king of the gods. He is probably to be identified with Ekachattiya of the Apadāna.

221 V268 line 2 = V300 line 2 = V463 line 2.

222 V269 = V273 = V301 = V318 = V409 = V464.

223 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

224 DPPN: Bhagu Thera was born in a Sakyan family, and in the second year of Lord Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāligodhāputta

(V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by Lord Buddha himself in the Anupiya Mango Grove. Then Bhagu Thera dwelt in the village of Bākalona. One day, having left his cell in order to drive away drowsiness, he fell as he was stepping on to the terrace, and, urged thereby to further effort, he accomplished self-mastery and won Arahantship. Later, when he was living in the bliss of fruition, the Buddha came to congratulate him on his solitude.

It is said that, on this occasion, the Buddha, after his meal, taught Bhagu for a whole day and a whole night. The next day Bhagu accompanied the Buddha on his alms round, and turned back when the Buddha proceeded to Pācīnavaṃsa-migadāya to see Anuruddha and the others (MLDB 128 Upakkilesa Sutta).

In the time of Padumuttara Buddha, Bhagu, was a householder, and, after the Buddha's death, offered flowers to his relics. As a result he was born among the Nimmānaratī gods. He is probably identical with Jātipupphiya of the Apadāna.

225 Literally, Caṅkame caṅkamiṃ sohaṃ means "Walking on the walking place".

226 V269 = V273 = V301 = V318 = V409 = V464.

227 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

228 V275 = V498 = CST DHP V6. Also in MLDB 128 Upakkilesa Sutta (unnumbered verse), CST Jātakapāḷi-428 Kosambiya Jātaka V15, and Vinaya-Mahāvaggapāḷi 272 Dīghāvuvatthu.

See "Appendix 36: Sabhiya Thera".

229 My translation of this verse differs significantly from EV1.

230 V277 = CDB 2.8 Tāyana Sutta V275 & V280 = CST DHP V312.

231 V278 = V1081, with minor differences that don't affect the meaning. Also line 1 of V278, V387, V388, V389, V390, V391, V392, and V1081 are identical.

232 I have translated dummanti in this verse as unhappy minded but it can also be translated as with bad counselor, like EV1 does.

There are two Nandaka Therā in this book: V173-174 and V279-V282. See "Appendix 37: Nandaka Thera".

[233] See "Appendix 38: Jambuka Thera".

[234] V285 line 2 = V880 line 2. For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

[235] On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[236] In V287 and V345, EV1 translates "gayāyaṃ gayaphagguyā" or "gayāya gayaphagguyā" as "at Gayā, at the Gayā Spring Festival" but I translate it as simply as "to Gayā, to Gayā-Phaggu river" because Phaggu (Falgu or Falguni) river is formed from the streams Lilajan (Nerañjarā) and Mohana just two KM before Gayā so it would be a powerful place due to the confluence. In Hinduism, Gayā is the first and foremost place to offer oblations to the ancestors. According to the Hindu epic Rāmāyana, when Rāma and Sitā heard about the demise of King Dasharatha, father of Rāma, this is where Sitā offered the ancestral oblations (piṇdadāna) to Dasharatha.

DPPN: Senaka Thera was born in a brahmin family as the son of Uruvelakassapa's (V375-V380) sister. Senaka heard the Buddha teach at the Gayāphagguna festival, was converted, entered the Order, and attained Arahantship. In the time of Sikhī Buddha he gave to the Buddha a handful of peacock feathers. He is evidently identical with Morahatthiya of the Apadāna.

[237] On the bonds, see "Appendix 3: Buddhist Path by Numbered Lists".

[238] There are two Sambhūta Therā in this book: V6 [Sītavaniya] and V291-V294.

DPPN: Sambhūta Thera belonged to a family of clansmen and joined the Order under Ānanda Thera (V1017-V1053), after the Buddha's death, attaining Arahantship in due course. He lived in the bliss of emancipation, until one century after the Buddha's death, and, when the Vajjiputtakā heresy arose, his help was sought by Yasa Kākandakaputta. At that time he lived on Ahogaṅga-pabbata and was called Sānavāsi because he wore a hempen robe. At the assembly of the Arahants held on Ahogaṅga-pabbata, Sambhūta suggested that they should seek the support of Soreyya Revata. Together they went to Sabbakāma (V453-V458), and Sambhūta questioned him regarding the "Ten Points". Sambhūta was one of the monks

appointed to the committee to discuss the points raised, and when they were declared heretical, he joined in the holding of the Second Council. The series of verses here are uttered by Sambhūta, moved by righteous emotion at the proposed perversion of the Dhamma and Vinaya by the Vajjiputtakā.

In the past, during a period when there were no Buddhas in the world, Sambhūta was a kinnara on the banks of the Candabhāgā, and seeing a Pacceka Buddha, he worshipped him and offered him ajjuna flowers. He is evidently identical with Ajjunapupphiya of the Apadāna.

239 See "Appendix 39: Rāhula Thera". V296 line 2 = V336 line 1. On the triple-knowledge bearer (tevijjo), see "Appendix 3: Buddhist Path by Numbered Lists".

240 V297 = UD 64 Dutiyasattasuttaṃ [Second Clinging Sutta] V79, albeit with an extra line in UD and a minor difference that doesn't affect the meaning.

241 V268 line 2 = V300 line 2 = V463 line 2.

DPPN: Candana Thera belonged to a rich family in Sāvatthi, and having heard the Buddha teach, became a Stream-winner. When a son was born to him he joined the Order and took to meditating in the forest. Later he dwelt in a charnel-field near Sāvatthi. There he was visited by his wife and child who hoped to win him back, but, seeing them from afar, he made a special effort and became an Arahant, teaching his wife as she approached.

Thirty-one world-cycles ago he was a tree-sprite, and having seen the Pacceka Buddha Sudassana, gave him a kuṭaja-flower. He is probably identical with Kuṭajapupphiya Thera of the Apadāna.

242 V269 = V273 = V301 = V318 = V409 = V464.

243 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

244 V303 is at CST Jātakapāḷi-447 Mahādhammapāla Jātaka and 510 Ayoghara Jātaka. Also in CST Nettippakaraṇapāḷi and CST Peṭakopadesapāḷi with a different pada b. For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Dhammika Thera was a brahmin of Kosala who was converted at the presentation of Jetavana and entered a village vihāra. As he became irritated when monks visited the vihāra they desisted, and he became sole master of the vihāra. When this was reported to the Buddha by a layman, the Buddha sent for him and taught him the Rukkhadhamma Jātaka (CST Jātakapāḷi-74), showing that in the past, too, he had been guilty of similar conduct. Dhammika concentrated on the verses of the Jātaka and, developing insight, became an Arahant.

In the time of Sikhī Buddha he had been a hunter and had listened to the Buddha teaching an assembly of the gods in a forest. He may be identical with Ghosasaññaka of the Apadāna.

According to NDB 6.54 Dhammika Sutta, Dhammika had to leave seven lodgings, one after the other, because the lay supporters of the lodgings could not tolerate his insulting ways. He therefore sought the Buddha and complained to him. The Rukkhadhamma Jātaka mentioned here is evidently not the story of the same name mentioned in the Jātaka Commentary. The story is given in full in the NDB 6.54 Dhammika Sutta. There the Buddha is said to have related to him stories of several past teachers, showing the evil effects of reviling others.

245 V304 is at CST Jātakapāḷi-510 Ayoghara Jātaka as well as CST Nettippakaraṇapāḷi with minor differences that don't affect the meaning. For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

246 This, the fourth verse, is said to be uttered by Lord Buddha but at another place it is said "Evaṃ satthārā tīhi gāthāhi dhamme desite …" (i.e. the first three verses and not this, the fourth, verse) and then upon becoming Arahant, Elder Bhikkhu Dhammika repeats this verse. Here, kiñcanaṃ can also be translated as obstructions so the third pada could be: "He is roundless and has no obstructions".

247 DPPN: Sappaka or Sabbaka Thera belonged to a brahmin family of Sāvatthi, and, after hearing the Buddha teach, entered the Order. He lived in Loṇagiri-vihāra (Lena-vihāra), on the banks of the Ajakaranī, practicing meditation, and, in due course, won Arahantship. He visited Sāvatthi to worship the Buddha, and stayed there a few days, entertained by his kinsfolk. When he wished to return to his dwelling they begged him to stay and be

supported by them, but he refused because he loved retirement. The verses he spoke on this occasion are given here.

Thirty-one world-cycles ago he was a Nāga king of great power who, having seen the Pacceka Buddha Sambhavaka, wrapt in concentration (samādhi), under the open sky, remained beside him holding a lotus over his head. He is probably to be identified with Padumapūjaka of the Apadāna.

248 DPPN: Mudita Thera belonged to a commoner's family in Kosala, and when, for some reason, his clan fell into disfavor with the king, Mudita ran away into the forest and came across the dwelling of an Arahant. The latter, noting Mudita's terror, comforted and ordained him at his request. Mudita practiced insight, and refused to leave his cell until he had attained Arahantship. In the time of Vipassī Buddha he was a householder and gave the Buddha a bed. He is identified with Mañcadāyaka (wrongly called Sajjhadāyaka) of the Apadāna.

249 V223 = V313. Also in CST Mahāniddesapāḷi and CST Cūḷaniddesapāḷi.

250 V224 = V314 = V515. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

251 Here the end-verse states "ten disciples of Lord Buddha" whereas in fact it lists only nine. In the last line the verses are said to be fifty-two and therā thirteen but in reality there are only twelve therā and forty-eight verses.

252 I have created this section to keep things uniform and organized.

253 V315 = V393, except former has bhikkhu in the first line while later has kullo in the first line.

DPPN: Rājadatta Thera belonged to a caravan leader's family of Sāvatthi, and was so called because he was born through the favor of Vessavaṇa (one of the four Great Kings or Rāja). When he came of age he took a caravan of five hundred carts to Rājagaha. Then, having squandered all his money, he went to Veḷuvana, and, after hearing the Buddha teach, entered the Order and lived in a charnel field. While wandering about, he saw the mangled body of a murdered courtesan and only with a great effort saved himself from distraction of mind. Later, he gained absorption (jhāna) and won Arahantship. Fourteen world-cycles ago he had seen a Pacceka Buddha at the foot of

a tree and had given him an ambātaka (mango?) fruit. He is probably identical with Ambātaka Thera.

254 V269 = V273 = V301 = V318 = V409 = V464.

255 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

256 DPPN: Subhūta Thera belonged to a clansman's family of Magadha, and, because of his predisposition to renunciation, left domestic life and joined sectarian ascetics. Dissatisfied with them and seeing the happiness enjoyed by Upatissa (Sāriputta Thera, V981-V1016), Kolita (Mahāmoggallāna Thera, V1149-V1217), Sela Thera (V818-V841), and others, after they had joined the Order, he too became a monk under the Buddha, winning the favor of his teachers. He went into solitude with an exercise for meditation, and soon afterwards attained Arahantship.

In the time of Kassapa Buddha he belonged to a very rich family of Bārāṇasī, and, after hearing the Buddha teach, rubbed the Buddha's Gandhakuṭi eight times a month with the four kinds of perfumes. As a result of this, he was born, in all his births, with a fragrant body. He is probably identical with Cūḷasugandha of the Apadāna.

257 V226 = V262 = V322 = CDB 1.35 Ujjhānasaññi (Faultfinders) Sutta V109. Also appears in CST Jātakapāḷi-320 Succaja Jātaka, 363 Hiri Jātaka, and 380 Āsaṅka Jātaka.

258 V323 = CST DHP V51.

259 V324 = CST DHP V52.

260 V51 line 1 = V52 line 1 = V53 line 1 = V54 line 1 = V325 line 1 = V326 line 1 = V327 line 1 = V328 line 1 = V329 line 1. They are all based on the same theme.

DPPN: Girimānanda Thera was the son of King Bimbisāra's chaplain and, having seen the might of the Buddha when the Buddha entered Rājagaha, joined the Order. He lived in a village studying, but one day, when he came to Rājagaha to visit the Buddha, the king asked him to remain, promising to look after him. The king, however, forgot his promise, and Girimānanda had to live in the open. The gods, fearing to wet him, stopped rain from falling. The king, observing the drought and discovering the reason for it, built him a hermitage wherein

the Thera put forth effort and became an Arahant.

In the time of Sumedha Buddha he was a householder, and when his wife and children died he fled into the forest in grief. There the Buddha consoled him, and he offered flowers to the Buddha and sang his praises.

Note: NDB 10.60 Girimānanda Sutta is part of the Mahā Pirit Pota in Sri Lanka and is recited to the sick people to restore their health.

261 There are three Sumana Therā in this book: V96 (Khaṇḍasumana), V330-V334, and V429-V434.

DPPN: Sumana Thera belonged to a brahmin family of Kosala. His mother's brother was an Arahant, and ordained him as soon as he grew up. Sumana soon acquired the four absorptions (jhāna) and fivefold higher knowledge (abhiññā) and, in due course, attained Arahantship. Ninety-five world-cycles ago he gave a harītaka-fruit to a Pacceka Buddha who was ill. He is evidently identical with Harītakadāyaka of the Apadāna.

262 V332 line 1 = V379 line 1 = V516 line 1 = V562 line 1. V112 line 2 = V332 line 2 = V1269 line 2, with minor differences that don't affect the meaning. On these knowledges (called tevijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

263 See THIG Vaḍḍhamātutherīgāthā V204-V212 to get the full story. Vaḍḍhamātu Therī (Arahant Mother of Vaḍḍha Thera) urged her son Vaḍḍha to reach Arahanthood, thus completing her last duty.

DPPN: Vaḍḍha Thera belonged to a householder's family of Bhārukaccha. His mother (Vaḍḍhamātā) left the household, entrusting him to her kinsfolk, joined the Order and became an Arahant. Vaḍḍha became a monk under Veḷudanta Thera and developed into an eloquent teacher. One day he visited his mother alone and without his cloak, and was rebuked by her. Agitated by this, he returned to his monastery, and, during his siesta, developed insight, attaining Arahantship.

264 V296 line 2 = V336 line 1. On the triple-knowledge bearer (tevijjo), see "Appendix 3: Buddhist Path by Numbered Lists".

265 V337 = V439.

266 Here sister refers to his mother (i.e. to Vaḍḍhamātu Therī). In MLDB 68.14-68.17 Naḷakapāna Sutta Lord Buddha refers

to Bhikkhuni as sister and in CDB 35.127 Bhāradvāja Sutta, Venerable Piṇḍola Bhāradvāja states that Lord Buddha has instructed:

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: 'Come, bhikkhus, towards women old enough to be your mother set up the idea that they are your mother; towards those of an age to be your sisters set up the idea that they are your sisters; towards those young enough to be your daughters set up the idea that they are your daughters.' This is a cause and reason, great king, why these young bhikkhus lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it continuously" (unelided using a previous paragraph of the same sutta).

267 V202 line 3 = V339 line 2. V339 also appears in CST Nettippakaraṇapāḷi.

268 DPPN: Nadīkassapa Thera was one of the three brothers [Tebhātika Jaṭila – Uruvelakassapa (V375-V380), Gayākassapa (V345-V349), and Nadīkassapa [V340-V344)]. He received his name from living on the bank of the Nerañjarā as the leader of three hundred ascetics. For his story see "Appendix 42: Uruvelakassapa Thera".

269 V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2.

270 In V287 and V345, EV1 translates "gayāyaṃ gayaphagguyā" or "gayāya gayaphagguyā" as "at Gayā, at the Gayā Spring Festival" but I translate it as simply as "to Gayā, to Gayā-Phaggu river" because Phaggu (Falgu or Falguni) river is formed from the streams Lilajan (Nerañjarā) and Mohana just two KM before Gayā so it would be a powerful place due to the confluence. In Hinduism, Gayā is the first and foremost place to offer oblations to the ancestors. According to the Hindu epic Rāmāyana, when Rāma and Sitā heard about the demise of King Dasharatha, father of Rāma, this is where Sitā offered the ancestral oblations (piṇḍadāna) to Dasharatha. See THIG V236-V251 Puṇṇā Therī and CDB 7.21 Saṅgārava Sutta for brahmins with similar practice. At MLDB 7.18 Vatthūpama Sutta, an arahant is called "one bathed with the inner bathing".

DPPN: Gayākassapa Thera was one of the three brothers [Tebhātika Jaṭila – Uruvelakassapa (V375-V380), Gayākassapa (V345-V349), and Nadīkassapa [V340-V344)]. On leaving the world with his brothers and becoming an ascetic, he gathered round him a company of two hundred other ascetics. They all lived at Gayāsīsa, hence his name (Gayāsīse pabbajito ti Gayā Kassapo nāma jāto). When Uruvelakassapa was converted, Gayākassapa, with his followers, joined the Order, and at the conclusion of the Fire Discourse [CDB 35.28 Āditta (Burning) Sutta], they all became Arahants. In the time of Sikhī Buddha he was a householder, and later became a forest-dwelling hermit. One day he saw the Buddha walking alone in the forest and offered him a kola-fruit. He is evidently identical with Koladāyaka of the Apadāna. Also see "Appendix 42: Uruvelakassapa Thera".

271 V81 line 1 = V346 line 1.

272 V117 line 2 = V349 line 2. On the Noble Eightfold Stream and the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

273 V350 = V435, except in line 2, V350 has Paviṭṭhagocare while V435 has Paviddhagocare, which does have an impact on the translation. EV1 has the same translation in both verses ("where there is a restricted food supply") so perhaps his manuscript didn't have this distinction of Paviṭṭhagocare versus Paviddhagocare. Commentary reads Paviddhagocare in both places but I follow the text and translate accordingly.

See "Appendix 40: Vakkali Thera".

274 V351 = V436, with very minor differences that don't affect the meaning.

275 On the four establishments of mindfulness, see "Appendix 3: Buddhist Path by Numbered Lists".

276 Recollecting the Buddha is one of the six recollections listed in the NDB 6.10 Mahānāma Sutta, the other five being recollecting the Dhamma, the Saṅgha, own Virtues, own Generosity, and the devā.

277 DPPN: Vijitasena Thera was born in the family of an elephant-trainer of Kosala, and had two maternal uncles, Sena and Upasena, who were also elephant-trainers and had joined the

Order. He saw the Buddha's Twin Miracle and entered the Order under his uncles, attaining Arahantship in due course. In the time of Atthadassī Buddha he was a hermit and gave the Buddha some fruit. In the verses uttered here, he displays his knowledge of elephant craft. He is probably identical with Bhallātakadāyaka of the Apadāna.

278 On the five powers, see "Appendix 3: Buddhist Path by Numbered Lists".

279 V360 thru V363 are based on the same theme, with the first line being identical in all.

DPPN: Yasadatta Thera belonged to a family of Mallā chieftains and was educated at Takkasilā, where he attained great proficiency. Later, while journeying in the company of Sabhiya, he came to Sāvatthi, where he was present at the discussion between Sabhiya and the Buddha. It was his purpose to try and discover flaws in the Buddha's argument. The Buddha knew what was in his mind, and at the end of the Sn-B Sabhiya Sutta V510-V547 admonished him in the five verses given here. Yasadatta was greatly moved and entered the Order, winning Arahantship in due course.

In the time of Padumuttara Buddha, he had been a very learned brahmin, living as an ascetic in the forest. One day he saw the Buddha, and, with clasped hands, praised his virtues. He is evidently identical with Ñāṇatthavika of the Apadāna.

280 This simile also appears in Sn-B 15 Attadaṇḍa (One Who Has Taken up the Rod) Sutta V936 and CST Mahāniddesapāḷi 12.

281 V363 line 2 = V388 line 2. This simile also appears in NDB 4.44 Dutiyakodhagaru (Anger (2)) Sutta and CST Nettippakaraṇapāḷi.

282 See "Appendix 41: Soṇa Kuṭikaṇṇa Thera".

283 On the five aggregates and the [Noble Eightfold] Path, see "Appendix 3: Buddhist Path by Numbered Lists".

284 DPPN: Kosiya Thera belonged to a brahmin family in Magadha and was called by his clan-name. He often listened to the teaching of Sāriputta Thera (V981-V1016) and, joining the Order, in due course won Arahantship. He was a gate-keeper of Bandhumatī and in the time of Vipassī Buddha gave to the Buddha a piece of sugar-cane.

According to the Commentary, in the five verses given here, the first verse focuses on confidence, second on energy, third on concentration, fourth on mindfulness, and fifth on the wisdom – thus focusing on the five faculties and powers.

285 Here the end-verse states "sixty-plus-five are the verses" whereas in fact there are sixty verses, matching up with five verses each for the twelve therā.

286 I have created this section to keep things uniform and organized.

287 See "Appendix 42: Uruvelakassapa Thera".

288 V332 line 1 = V379 line 1 = V516 line 1 = V562 line 1. On these knowledges, see "Appendix 3: Buddhist Path by Numbered Lists".

289 V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

290 V382 = V383 = V384, except first verse has Buddha which is replaced by Dhamma and Saṅgha in the second and third verses, respectively. This and the next two verses list the three recollections, which are part of the six recollections listed in the NDB 6.10 Mahānāma Sutta.

DPPN: Tekicchakārī Thera AKA Tekicchakāni Thera was the son of the brahmin Subandhu, and was so-called because he was brought safely into the world with the aid of physicians. When Tekicchakārī was grown up, his father, by his wisdom and policy, incurred the jealousy and suspicion of Cāṇakka, minister of Candagutta, who had him thrown into prison. Tekicchakārī, in his fright, fled, and, taking refuge with a forest-dwelling monk, entered the Order and dwelt in the open air, never sleeping and heedless of heat and cold. Māra, in the guise of a cowherd, tried to tempt him, but he developed insight and became an Arahant.

In the time of Vipassī Buddha he was born in a physician's family and cured a monk, named Asoka, and many others. Eight world-cycles ago he was a king named Sabbosadha. He is probably identical with Tikicchaka of the Apadāna.

291 The four immeasurables here refer to the four Brahma Vihārā of loving-friendliness (mettā), compassion (karuṇā), altruistic joy

(muditā), and equanimity (upekkhā).

292 DPPN: Mahānāga Thera was the son of Madhuvāsettha of Sāketa. While the Buddha was at Añjanavana, Mahānāga saw the wonder wrought by Gavampati Thera (V38) and entered the Order under him, attaining to Arahantship in due course. In the past he had given a pomegranate (dādima) to Kakusandha Buddha. The verses here were uttered by him in admonition of the group of six monks (chabbaggiya), because of their failure to show regard for their co-religionists.

DPPN: The Group led by the Six bhikkhus, chabbaggiya bhikkhū, are notorious in the Vinaya, where their behavior resulted in the origination of several rules. Six bhikkhus – Assaji, Punabbasu, Panduka, Lohitaka, Mettiya and Bhummaja – were their leaders, hence their name. It is said that Assaji and Punabbasu had their headquarters at Kīṭāgiri, Mettiya and Bhummaja(ka) were stationed at Rājagaha, and Panduka and Lohitaka were resident at Jetavana.

According to the Samantapāsādikā they were all of Sāvatthi and all originally acquainted. Finding a living hard to obtain, they entered the Order under the two Chief Disciples. They decided among themselves that it was unwise for them all to live in the same place, and they therefore divided into three groups as mentioned above. Each group had five hundred monks attached to it. Of the three groups, the followers of Panduka and Lohitaka were the most virtuous. They remained near the Buddha, accompanying him on his tours. They did not, like the others, transgress Vinaya rules.

Also see endnote on V40 and "Appendix 8: Dabba Thera" for further information.

293 V363 line 2 = V388 line 2.

DPPN: Mahānāga Thera was the son of Madhuvāsettha of Sāketa. While the Buddha was at Añjanavana, Mahānāga saw the wonder wrought by Gavampati Thera (V38) and entered the Order under him, attaining to Arahantship in due course. In the past he had given a pomegranate (dādima) to Kakusandha Buddha.

The verses here were uttered by him in admonition of the group of six monks (chabbaggiya), because of their failure to show regard for their co-religionists.

294 V315 = V393, except former has bhikkhu in the first line while later has kullo in the first line.

DPPN: Kulla Thera was a landowner in Sāvatthi and joined the Order after hearing the Buddha teach. However, he was often seized by fits of lustful passion, and even when, following the Buddha's instructions, he meditated in the charnel field, he could not control the tendency. The Buddha himself went with him and bade him mark the putrefaction and dissolution of dead bodies around him. He attained first absorption (jhāna), developing which he won Arahantship. The verses here are a record of this experience.

295 V171 line 2 + V172 line 1= V395, except in V395 it's tucchaṃ santarabāhiraṃ rather than sabbaṃ santarabāhiraṃ, which doesn't have any effect on the meaning.

296 The first line of this verse also appears at THIG V83 and Sn-B V203.

297 The first line of this verse also appears at NDB 3.90 Three Trainings Sutta unnumbered verse.

298 V398 = V1074, with minor differences, different word organization, and an additional word; none of which affect the meaning.

The five-fold musical band comprises of: (1) ātata (drum covered with leather on one side – e.g. tabla), (2) vitata (drum covered with leather on both sides – e.g. dholak), (3) ātata-vitata (covered with leather and strings – e.g. vīṇā), (4) ghana (striking instrument – e.g. cymbal), and (5) susira (blowing instrument – e.g. bamboo flute).

299 V399 = CST DHP V334.

Mālukyaputta Thera's verses in this book, both by the same Thera, are in two locations: V399-V404 and V794-V817.

DPPN: Mālukyaputta AKA Māluṅkyaputta or Mālunkyaputta Thera was the son of the assessor (agghāpanika) of the king of Kosala, his mother being Māluṅkyā. He was religious by nature, and, when he came of age, became a wanderer (paribbājaka). Later, he heard the Buddha teach and joined the Order, becoming an Arahant. The Theragāthā contains two sets of verses attributed to him: one spoken on his visit to his home after attaining Arahantship when his people tried to lure him

back by a great display of hospitality; the other (V794-V817) in connection with a brief discourse taught him by the Buddha before he became an Arahant. The Thera asked the Buddha for a doctrine in brief and the Buddha gave him one. The verses contain a detailed account of the stanzas, which were only outlined to him by the Buddha.

The MLDB 63 Cūḷamālukya Sutta and the MLDB 64 Mahāmālukya Sutta were both evidently taught before Māluṅkyāputta's attainment of Arahantship, because in both the Buddha speaks disparagingly of him.

300 V400 = CST DHP V335.

301 V401 = CST DHP V336.

302 V402 = CST DHP V337.

303 V403 line 2 = V1004 line 3 = THIG V5 line 2.

304 V404 = Sn-B V334.

305 V405 is quite similar to THIG V39.

306 THIG V68 except second and the last padā are different.

DPPN: Sappadāsa Thera was born in Kapilavatthu as the son of Suddhodana's chaplain. He received faith on the occasion of the Buddha's visit to his own people, and entered the Order. Overmastered by corrupt habits of mind and character, for twenty-five years he was unable to develop concentration. This so distressed him that he was about to commit suicide, when, inward vision suddenly expanding, he attained Arahantship. According to the Dhammapada Commentary, he tried to kill himself by making a snake, caught by the monks, bite him. However, the snake refused to bite, in spite of all efforts to provoke him. Sappadāsa then threw it away, thinking it to be non-poisonous. However, the other monks declared it was a cobra, because they had seen its hood and heard its hissing. When the monks reported this to the Buddha, the Buddha said that the snake had been the elder's slave in his third previous life, and therefore did not dare bite him. This incident gave the monk his name, Sappadāsa.

Sappadāsa acted as barber to the monastery, and, one day, taking a razor, he applied it to his windpipe as he leaned against a tree. And then he thought how blameless his life had been

and was filled with joy. Thereupon he developed insight and became an Arahant.

307 V269 = V273 = V301 = V318 = V409 = V464.

308 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

309 DPPN: Kātiyāna Thera was the son of a brahmin of the Kosiya-gotta in Sāvatthi, he was called Kātiyāna after his mother's family. When his friend Sāmaññakāni (V35) joined the Order, he followed his example and exerted himself in meditation, sleeping but little. One night, overcome by sleep, he fell on the terrace where he was pacing to and fro, and the Buddha, seeing him, went himself to help him and urged him not to give up his efforts but to concentrate and contemplate (the verses here). Aided by this admonition, Kātiyāna soon became an Arahant.

From the story of Sāmaññakāni (V35), it would appear that Kātiyāna was, for some time, a homeless wanderer (paribbājaka). He was destitute, having, since the appearance of the Buddha, lost all his support from the laity. He therefore sought Sāmaññakāni and asked his advice, which he followed by joining the Order.

310 On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

311 On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

DPPN: Migajāla Thera was son of Visākhā Migāramātā (NDB 1.259). Having heard the Dhamma during his frequent visits to the vihāra, he entered the Order and in due time became an Arahant.

The Saṃyuttanikāya (CDB 35.63 and 35.64) contains two discussions which he had with the Buddha; the second was a teaching in brief which he learned before going to the forest to live in solitude prior to his attainment of Arahantship.

312 On the Noble Eightfold Path, see "Appendix 3: Buddhist Path by Numbered Lists".

313 There are two Jenta Therā in this book: V111 and V423-V428 (Jenta Purohitaputta).

DPPN: Jenta Purohitaputta was the son of the chaplain of the Kosala king. He was intoxicated with pride over his own advantages, and one day, though visiting the Buddha, he decided not to speak unless the Buddha should address him first. The Buddha, reading his thoughts, taught a discourse, intended for him, on the evils of pride, and Jenta became a Stream-winner (sotāpanna). Later he entered the Order and became an Arahant. Perhaps he is to be identified with Mānatthaddha of the CDB 7.15 Mānatthaddha Sutta.

314 Here, I translate patthaddho as flew rather than supported or stiff.

315 There are three Sumana Therā in this book: V96 (Khaṇḍasumana), V330-V334, and V429-V434. See "Appendix 43: Sumana Thera".

316 On the supernormal powers (iddhiyā), see "Appendix 3: Buddhist Path by Numbered Lists".

317 I have added the single quotes in the last line.

318 V350 = V435, except in line 2, V350 has Paviṭṭhagocare while V435 has Paviddhagocare, which does have an impact on the translation. EV1 has the same translation in both verses ("where there is a restricted food supply") so perhaps his manuscript didn't have this distinction of Paviṭṭhagocare versus Paviddhagocare. Commentary reads Paviddhagocare in both places but I follow the text and translate accordingly. Further support for this can be found in the DPPN description just following, where as an ascetic Nhātakamuni dwelt in the forest subsisting on wild rice (i.e. paviddhagocare) and he continued to live in the jungle, perhaps subsisting in the same way (living on wild rice).

DPPN: Nhātakamuni Thera was a brahmin of Rājagaha, who had become proficient in Vedic lore. Having become an ascetic, he dwelt in a forest glade, three leagues from Rājagaha, living on wild rice and worshipping fire. There the Buddha visited him and was entertained for three clays. The Buddha taught him the Dhamma, and the ascetic became a Stream-winner and, later, an Arahant. He continued to live in the jungle, and the Buddha visited him again when he fell ill of cramp.

319 V351 = V436, with very minor differences that don't affect the meaning.

320 On the seven factors of enlightenment, the faculties, and the powers, see "Appendix 3: Buddhist Path by Numbered Lists".

321 V337 = V439. On the taints, see "Appendix 3: Buddhist Path by Numbered Lists".

322 V90 line 1 = V120 line 1 = V440 line 1. On the five aggregates, see "Appendix 3: Buddhist Path by Numbered Lists".

323 V441-V444 = CDB 7.2 Akkosa (Abuse) Sutta V615-V618. CDB 7.2 Akkosa (Abuse) Sutta V615 renders samajīvino as "righteous living" while I render it as "balanced living" – just as I have done with samavipākino in V304 and samavisamassa in V321.

These verses were spoken in CDB by Lord Buddha to the celebrated Akkosaka Bhāradvāja – one among the five Bhāradvāja brothers becoming arahants (CDB 7.1 thru 7.5 including the endnotes). Also see MLDB 100 Sangārava Sutta.

V442-444 also appear in CDB 7.3 Asurindaka Sutta V620-V622, CDB 11.4 Vepacitti Sutta V880-882, CDB 11.5 Subhāsitajaya (Victory by Well-Spoken Counsel) Sutta V889-891, and CST Nettippakaraṇapāḷi.

DPPN: Brahmadatta Thera was the son of the king of Kosala, and, having witnessed the Buddha's majesty at the consecration of Jetavana, he entered the Order and in due course became an Arahant. One day, while going for alms, he was abused by a brahmin, but kept silence. Again and again the brahmin abused him, and the people marveled at the patience of Brahmadatta, who then taught them on the wisdom of not returning abuse for abuse. The brahmin was much moved and entered the Order under Brahmadatta.

324 For the simile of the saw, see MLDB 21 Kakacūpamā Sutta; and for the simile of son's flesh, see CDB 12.63 Puttamaṃsūpama (Son's Flesh) Sutta.

325 This simile is also given in MLDB 19.7 (kiṭṭhasambādhe gopālako gāvo rakkheyya).

326 V447 is also at UD 45 Uposatha Sutta V58, CST Nettippakaraṇapāḷi, CST Peṭakopadesapāḷi, CST Vinaya-Cūḷavaggapāḷi 385, and CST Vinaya-Parivārapāḷi 339.

DPPN: Sirimaṇḍo or Sirimando Thera belonged to a brahmin family of Suṃsumāragiri and entered the Order, after hearing

the Buddha teach in Bhesakaḷāvana. One fast day, while seated where the Pāṭimokkha was being recited, he pondered on the advantages to be gained by the confession of faults, and uttered eagerly, "How utterly pure is the teaching of the Buddha". Thus expanding insight he attained Arahantship. Later, reviewing his life, he admonished his colleagues.

327 V448 = CDB 1.66 Afflicted Sutta V214. Also at CST Mahāniddesapāḷi.

328 In CDB 3.25 Pabbatūpam (Simile of the Mountain) Sutta, the simile of oncoming aggregate of mountain is used to describe how aggregates of aging and death are rolling like mountains from all four directions. They are also three of the four divine messengers appearing to the future Lord Buddha before his great renunciation, the fourth messenger being an ascetic.

329 In the first line, I translate carato as walking rather than dwelling.

330 DPPN: Sabbakāma or Sabbakāmī Thera was born in a noble family of Vesālī, shortly before Lord Buddha's death. When he came of age he gave away his possessions to his kinsfolk and joined the Order under Ānanda Thera (V1017-V1053). In the course of his studies, he returned to Vesālī with his teacher and visited his family. His former wife, afflicted, thin, in sad array and in tears, greeted him and stood by. Seeing her thus, he was overwhelmed with love and pity and felt carnal desire. When he realized this, he was filled with anguish and hurried to the charnel field, there to meditate on foulness. He developed insight and became an Arahant. Later, his father-in-law brought his wife to the vihāra, beautifully dressed, and accompanied by a great retinue, hoping to make him return, but the Thera convinced them that he had rid himself of all such desires.

Sabbakāma lived on to one hundred and twenty years of age, and was consulted by Yasa, Soreyya Revata, and others, in connection with the Vajjiputta heresy. He was, at that time, the oldest Thera in the world. He sat on the committee appointed to examine the points in dispute and decided against the Vajjiputtakā, giving his reasons point by point.

The Theragāthā Commentary adds that, before his death, Sabbakāma requested the Brahmā Tissa (afterwards Moggaliputta Tissa) to see that the heresies, which were to arise

in the time of Asoka, were put down. Sabbakāma's resolve to dispel heresy was made in the time of Padumuttara Buddha.

331 V455 = NDB 4.55 Mātāputta (Mother and Son) Sutta unnumbered verse. V495 line 1 = V895 line 1.

332 V456 line 2 = V575 line 2, except V456 has ācinanti (accumulating) while V575 has ādiyanti (taking). The meaning remains the same.

333 I have created this section to keep things uniform and organized.

334 In this and next verse, I am taking poetic liberty to translate pādukā as high-heels. I translate māladhārī as garlanded rather than "carrying a garland" like EV1 does.

DPPN: Sundarasamudda Thera was the son of a wealthy millionaire of Rājagaha and was called Sundara on account of his beauty. While yet young, he realized the majesty of the Buddha, when he visited Rājagaha, and Samudda entered the Order. He once went to Sāvatthi, where he stayed with a friend, learning how to practise insight. On a festival day his mother thought of him and wept, seeing the sons of other families enjoying themselves with their wives. A courtesan offered to entice him back, and the mother promised that should she succeed she would make her Samudda's wife and give her many gifts. The courtesan went, well attended, to Sāvatthi and took lodgings in a house to which Samudda frequently came for alms. She saw that he was well seen to and showed herself to him, decked and adorned and wearing golden slippers. One day, slipping off her sandals at the door, she saluted him with clasped hands as he passed, and invited him in with a seductive manner. Then the Thera, realizing that the heart of a worldling is unsteady, made then and there a supreme effort and attained Arahantship.

According to the Dhammapada Commentary (story of Cūḷapiṇḍapātika Tissa), Samudda accepted the invitation of the courtesan and went with her to the top floor of her seven storied house. There she provided him with a seat and practiced her wiles. Samudda suddenly realized what he was doing and was much distressed.

The Buddha, seated in Jetavana, forty-five leagues away, saw what was happening and smiled. On being asked by Ānanda Thera (V1017-V1053) why he smiled, he said: "A battle royal is being waged between Sundarasamudda and a courtesan, but

Samudda will win". So saying, he sent forth a ray of light to Samudda and taught him. At the end of the discourse Samudda became an Arahant.

335 EV1 translates last pada as "indeed I shall bring fire" but that doesn't appear to be what the Commentary is saying as in "aggiṃ haritvā aggipaccayaṃ sapathaṃ karomīti" = "I vow to remove the [cooking] fire and provide requisites for you". THAGS translates it as "I swear it by the sacred flame". I have tried to interpret here in a novel way by translating it as in "I will light your fire (passion)".

336 V268 line 2 = V300 line 2 = V463 line 2.

337 V269 = V273 = V301 = V318 = V409 = V464.

338 V270 = V274 = V302 = V319 = V410 = V465. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

339 See "Appendix 44: Lakuṇḍaka Bhaddiya Thera". This verse should have an opening quote, like in the Commentary.

340 V469-V472 = NDB 4.65 Rūpa (Form) Sutta verses, except (A) V469 here is spoken in reference to himself while corresponding verse in NDB 4.65 Rūpa (Form) Sutta is in third person; and (B) while V472 here has Anāvaraṇadassāvī, corresponding verse in NDB 4.65 Rūpa (Form) Sutta has Vinīvaraṇadassāvī.

341 DPPN: Bhadda Thera was born in the family of a millionaire of Sāvatthi. His parents had gone to the Buddha before his conception, and had told him that if they had a child they would give him to the Buddha as his servant. When he was seven years old, they took him, arrayed in his best, to the Buddha, in fulfilment of their promise. The Buddha asked Ānanda Thera (V1017-V1053) to ordain him. This he did and instructed him, and the same night Bhadda became an Arahant. The Buddha called to him saying, "Come, Bhadda," and that was his ordination (upasampadā). In the time of Padumuttara Buddha he had offered hundreds of thousands of robes, etc., to the Buddha and his monks.

342 I have supplied the end-quote here.

343 EV1 translates Tato satthā nirākatvā as "Then the Teacher, not neglecting [me]" and THAGS translates as "The Teacher didn't neglect me". I don't see "not neglecting [me]" so I translate

nirākatvā as discarding, as given in the dictionary.

344 On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

345 There are two Sopāka Therā in this book: V33 and V480-V486.

DPPN tells us: Sopāka Thera was born as the child of a cemetery-keeper and was therefore called Sopāka. Others say that he was born in a trader's family and that Sopāka was merely a name. Four months after birth his father died suddenly and he was adopted by his uncle. When he was only seven years old, his uncle took him to a charnel field because he quarreled with his cousin, bound his hands, and tied him fast to a corpse, hoping that the jackals would eat him. At midnight the jackals came and the child started crying. The Buddha, seeing Sopāka's destiny for Arahantship, sent a ray of glory, and, by the Buddha's power, the boy broke his bonds and stood before the Buddha's Gandhakuṭi, a Stream-winner (sotāpanna). His mother started seeking for him, and the uncle telling her nothing, she came to the Buddha, thinking "The Buddhas know all, past, present, and future". When she came, the Buddha, by his psychic-power, made the boy invisible and taught her the Dhamma, saying that sons are no shelter, blood bonds no refuge. As she listened she became a Stream-winner and the boy an Arahant. Then the Buddha revealed the boy's presence to his mother, and she allowed him to enter the Order. Sometime later the Buddha, wishing to confer on him the higher ordination, asked him the questions that came to be known as the "Kumārapañhā". Sopāka answered these, and the Buddha, satisfied, gave him the higher ordination (upasampadā).

Sopāka had been a brahmin in the time of Siddhattha Buddha, expert in the Vedas. He later became an ascetic and lived on a mountain. The Buddha, foreseeing his imminent death, visited him. The brahmin spread for him a seat of flowers. The Buddha taught him on impermanence and left through the air.

346 DPPN: Sarabhaṅga Thera belonged to a brahmin family of Rājagaha, and was given a name according to the family traditions. When he grew up, he became an ascetic, and made a hut for himself of reed stalks, which he had broken off hence his name, Sarabhaṅga (reed-plucker). The Buddha saw in him the conditions of Arahantship, and went to him and taught

the Dhamma. He listened and joined the Order, attaining Arahantship in due course. He continued to live in his hut until it decayed and crumbled away, and, when asked why he did not repair it he answered that he bad looked after it during his ascetic practices, but that now he had no time for such things. He then declared his knowledge (aññā) in a series of verses.

347 Commentary identifies deva in vacanakarenātidevassa as: sammutidevā, upapattidevā, and visuddhidevā. What is meant by this is clarified in the Commentary on MLDB 1 Mūlapariyāya Sutta and Commentary on Sn-B V258 as: sammutidevā = devā by consent = kings, queens, and royalty; upapattidevā = devā by arising = devā of Four Great Kings heaven upwards; and visuddhidevā = devā of purification = Arahants.

348 These are the seven Buddhā mentioned in the Sutta Piṭaka: Buddhā Vipassī (91 eons ago), Sikhī (31 eons ago), Vessabhū (31 eons ago), Kakusandha (present eon), Koṇāgamana (present eon), Kassapa (present eon), and Gotama (present eon) – see LDB 14 Mahāpadāna Sutta.

349 For detailed information on the four Noble Truths, see "Appendix 3: Buddhist Path by Numbered Lists".

350 I have created this section to keep things uniform and organized.

351 V494 = V1075, with words sequenced differently which doesn't affect the meaning. V494 has sukhādhivāho while V1075 has sukhāvaho. EV1 translates second pada as "one should avoid people, one should not exert oneself" but I translate it as "forsaking unexerting people".

V494 line 1 = V1075 line 1 = V1076 line 1.
V494 line 2 = V1055 line 2 = V1075 line 2.

See "Appendix 45: Mahākaccāyana Thera". GDB also has an excellent biography.

352 V124 = V495 = V1056, except V124 has pavedayuṃ while V495 and V1056 has avedayuṃ. This has no effect on the meaning.

353 V275 = V498 = CST DHP V6. Also in MLDB 128 Upakkilesa Sutta (unnumbered verse), CST Jātakapāḷi-428 Kosambiya Jātaka V15, and Vinaya-Mahāvaggapāḷi 272 Dīghāvuvatthu.

354 V499 = V550.

355 V501 = CST Milindapañhapāḷi-6 Opammakathāpañho-1

Gadrabhavaggo-2 Kukkuṭaṅgapañho verse. THAGS translates last line as "And when issues come up, lie as still as a corpse".

356 V502 to V506 are based on the same theme, with only the third pada being different.

DPPN: Sirimitta Thera belonged to a rich landowner's family of Rājagaha and was the nephew of Sirigutta. He saw the Buddha subdue the elephant, Dhanapāla, and, much impressed, entered the Order, becoming an Arahant in due course. One day, rising from his seat to recite the Pāṭimokkha, he took a painted fan and, reseating himself, he spoke the eight verses here in admonition of the monks and by way of declaring his knowledge (aññā).

357 V507-V509 = CDB 11.14 Dalidda (Poor) Sutta V910-V912 and unnumbered verses at CDB 55.26 Paṭhamaanāthapiṇḍika (Anāthapiṇḍika 1) Sutta, NDB 4.52 Dutiyapuññābhisanda (Streams of Merit 2) Sutta, and NDB 5.47 Dhana (Wealth) Sutta.

358 V204 = V509 = NDB 7.5 Saṃkhittadhana (Wealth in Brief) Sutta, NDB 7.6 Vitthatadhana (Wealth in Detail) Sutta, and NDB 7.7 Ugga Sutta. Also see endnote on V507.

359 EV1 translates first line as "Whoever would turn away with his hands and feet the goddess of fortune if she came to him" but I translate it differently.

DPPN: Mahāpanthaka Thera was the elder brother of Cūḷapanthaka (V557-V566 and "Appendix 48: Cūḷapanthaka Thera") and grandson of Dhanaseṭṭhi of Rājagaha. He went with his grandfather to hear the Buddha teach, won faith, and entered the Order. He became skilled in the Doctrine, and, in due course, received higher ordination and became an Arahant, with special proficiency in the four formless absorptions (arūpajhāna). Later, he was declared pre-eminent among those skilled in the evolution of consciousness (saññāvivaṭṭakusalānaṃ, NDB 1.200). A set of verses uttered by him in the joy of attainment is included here. His resolve to win such eminence was made in the time of Padumuttara Buddha when he heard a monk similarly honored by the Buddha.

360 I have added the single-quotes to indicate mental thought.

361 V224 = V314 = V515. V220 line 2 = V314 line 2 = V515 line 2 = V562 line 2 = V639 line 2 = V886 line 2 = V903 line 2, with minor differences that don't affect the meaning. On the three

knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

362 V332 line 1 = V379 line 1 = V516 line 1 = V562 line 1.

363 V517 line 1 = V628 line 1.

364 I have created this section to keep things uniform and organized.

365 DPPN: Bhūta Thera was the son of a very wealthy councilor of Sāketa, his last and only child, the others having been devoured by a yakkha. The child was, therefore, well-guarded at his birth, but the yakkha had meanwhile gone to wait on Vessavaṇa and had not returned. The boy was called Bhūta so that non-humans might protect him. He grew up in great luxury, but, like Yasa, having heard the Buddha teach at Sāketa, he entered the Order and dwelt on the banks of the Ajakaranī, where he attained Arahantship. Later, when visiting his relations, he stayed in the Añjanavana. They besought him to remain there, but this he refused to do.

In the time of Siddhattha Buddha he was a brahmin and, seeing the Buddha, he sang his praises in four verses. Fourteen world-cycles ago he became king four times under the name of Uggata. He is probably identical with Parappasādaka Thera of the Apadāna.

366 On the Noble Eightfold Path, see "Appendix 3: Buddhist Path by Numbered Lists".

367 On the fetters and the Noble Eightfold Path, see "Appendix 3: Buddhist Path by Numbered Lists".

368 I have created this section to keep things uniform and organized.

369 See "Appendix 46: Kāḷudāyī Thera".

370 V530 = CST Mahāniddesapāḷi 100. In second line, EV1 takes samuddaṃ to apply to vāṇijā and dhanahārakā is translated as heir (i.e. earn wealth), giving us the translation "in hope merchants go to sea, bringing back wealth", which is supported by the Commentary. THAGS does the same. In contrast, I translate dhanahārakā as thieves/pirates and apply it to samuddaṃ, thus translating it as "With hope traders travel, [with hope] pirates go to sea".

371 I take tidivamhi to mean the Tusita Heaven as given by Commentary for this verse, and (1) not as heaven as given

by Commentary for V242, (2) not as heaven of thirty-three as defined in CST dictionary "The deva world, heaven especially the tāvatiṃsā heaven", and (3) not as "three heavens" as in EV1 and NW.

372 NW translates Pitupitā as father's father and then ayyakosī as grandfather, both meaning the same. I have chosen to translate Pitupitā as forefathers. THAGS translates asayhasāhino as "I bear the unbearable" while both EV1 and I translate asayhasāhino in relation to Lord Buddha. EV1 translates aṅgīrasassappaṭimassa as "incomparable venerable aṅgīrasa" while I translate it as "counterpart of the Sun".

373 DPPN: Ekavihāriya AKA Tissakumāra Thera was brother of Asoka and his vice-regent. He once asked Asoka why monks were not joyful and gay and Asoka, in order to teach him the reason, gave him the throne for a week, saying that at the end of the week he would be put to death. Tissa then realized that monks, who had the constant consciousness of death, could not be merry.

He later became a monk under Yonaka Dhammarakkhita and lived in the Asokārāma, where he prevented the murder of the elders by the minister sent by Asoka to make the monks hold the uposatha together. He became an Arahant and, on account of his love of solitude, came to be known as Ekavihāriya.

374 According to the Commentary, the armor here is the armor of energy or effort – specifically the four-fold Right Effort of the Noble Eightfold Path: (1) effort to eradicate existing unwholesome qualities, (2) effort to prevent new unwholesome qualities from arising, (3) effort to acquire new wholesome qualities, and (4) effort to develop the already existing wholesome qualities.

375 See "Appendix 47: Mahākappina Thera".

376 V548 = CST Paṭisambhidāmaggapāḷi 160, with minor differences that don't affect the meaning.

V548 line 2 = V647 line 2, with minor differences that don't affect the meaning.

V548 line 3 = V871 line 2 = V872 line 2 = V873 line 2.

377 V499 = V550.

[378] V551 = CST Jātakapāḷi-521 Tesakuṇa Jātaka V33.

[379] EV1 translates anantaraṃ as immediately while I translate it as incessant.

[380] THAGS translates Matamhi ruṇṇaṃ as "For the dead, there is only weeping".

[381] See "Appendix 48: Cūḷapanthaka Thera".

[382] V561 line 1= V638 line 3. V561 line 2 = V639 line 1, except V561 has Samādhiṃ while V639 has Samathaṃ – this has no effect on the meaning.

[383] V332 line 1 = V379 line 1 = V516 line 1 = V562 line 1. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[384] DPPN: Kappa Thera was the son of a provincial governor in Magadha and was addicted to self-indulgence. The Buddha, seeing him in his net of wisdom, visited him and admonished him, speaking to him of the filthy nature of the body, illustrating his discourse with a wealth of simile and metaphor. Kappa was greatly impressed and joined the Order. He became an Arahant, as his head was being shaved. In the time of the Buddha Siddhattha he was a rich householder, and offered at the Buddha's shrine a Kapparukkha containing objects of great value. Wherever he was born celestial trees grew outside his door. Seven world-cycles ago he was eight times king under the name of Sucela. He is probably identical with Kapparukkhiya of the Apadāna.

[385] EV1 translates line 2 as "it produces its various postures by the union of many things". THAGT translates it as "it produces its various postures, from being hitched up together".

[386] On the bonds and the sleeping tendencies, see "Appendix 3: Buddhist Path by Numbered Lists".

[387] For detailed information on the five hindrances, see "Appendix 3: Buddhist Path by Numbered Lists". They are also listed in V74 and V1009.

[388] V456 line 2 = V575 line 2, except V456 has ācinanti (accumulating) while V575 has ādiyanti (taking). The meaning remains the same.

[389] Craving is the root of becoming.

390 V577 = CST Milindapañhapāḷi-6 Opammakathāpañho-1 Gadrabhavaggo-6 Kummaṅgapañho verse. See "Appendix 49: Upasena Vaṅgantaputta Thera".

391 V580 = CST Milindapañhapāḷi-6 Opammakathāpañho-4 Upacikāvaggo-6 Jarasiṅgālaṅgapañho first two lines of the last verse.

392 Pātimokkha, the basic code of Buddhist monastic discipline, is recited on the uposatha days by the higher-ordained members of the Saṅgha – both Bhikkhus and Bhikkhunis, but separately. They each have their own Pātimokkha with differing number of rules – 227 for Bhikkhus and 311 for the Bhikkhunis. For complete details, see https://en.wikipedia.org/wiki/Pāṭimokkha.

393 There are three Gotama Therā in this book: V137-V138, V258-V260, and V587-V596.

DPPN: Gotama Thera, also called Aparagotama, was older than the Buddha and belonged to an Udicca-brahmin family of Sāvatthi. He was learned in the Vedas and was an unrivalled orator. When the Buddha came to Sāvatthi for the dedication of Jetavana, he heard the Buddha teach and entered the Order, attaining Arahantship in the tonsure-hall. When he returned to Sāvatthi, after a long residence in the Kosala country, many of his relations, eminent brahmins, came to him and counselled him as to the various gospels (suddhivādā) current among the people; he told them of the Buddha's teaching.

394 For detailed information on the Noble Truths, see "Appendix 3: Buddhist Path by Numbered Lists".

395 On the factors of enlightenment, the bases of supernormal powers, the faculties, the powers, and the Noble Eightfold Path (ariyaṃ caṭṭhaṅgikaṃ maggaṃ), see "Appendix 3: Buddhist Path by Numbered Lists".

396 I have created this section to keep things uniform and organized.

397 See "Appendix 50: Saṃkicca Thera". Verambhā, sometimes also spelled verambā, are the winds that blow in high regions. NDB 3.35 Hatthaka Sutta translates Verambhāvāta as Gale Winds. THAGS translates Verambhā as city of Verambhā. EV1 translates tāta as "dear child" but I translate it as dear, given that Commentary explains that this is spoken by a layman.

[398] THAGS translates this verse as "Just as the wind in Verambhā scatters the clouds as they pour down, so the city scatters my perception of seclusion".

[399] V600 = CST Jātakapāḷi-10 Mūgapakkha Jātaka verse, except here we have bhikkhu in the second line while the Jātaka has rāja (king).

[400] V113 = V601 = V1073, with minor differences that don't affect the meaning.

[401] V603 line 1 = V646 line 1. The third pada is also identical in their line 2.

V603 line 2 also matches up with line 2 of V48 and V645, with words ordered differently.

[402] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

[403] V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[404] V606 = V654 = V685 = V1002. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

[405] V196 = V607 = V655 = V686, except V686 has sampajānāe which has no effect on meaning. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

[406] I have created this section to keep things uniform and organized.

[407] DPPN: Sīlava Thera was the son of King Bimbisāra of Magadha. His brother, Ajātasattu, wished to kill him, but failed, owing to Sīlavā's destiny. The Buddha, discerning all this, sent Mahāmoggallāna Thera (V1149-V1217) to fetch Sīlavā. The prince, seeing the elder, descended from his elephant and did obeisance to the Buddha. The Buddha taught him, and he entered the Order, becoming an Arahant. He lived in Kosala. Ajātasattu sent men to kill him; but Sīlavā taught them and converted them, and they, too, entered the Order.

[408] THAG V609 = ITI V149.

[409] For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

[410] V70 = V619.

[411] pupphachaḍḍako literally means flower-sweeper but as far as I know, there are no flower-sweepers (except inside the temples, where usually low-caste would not have been allowed) so I translate it as a really low task like privy-cleaning or street sweeping. We find further support for this in V623 where Sunīta Thera puts down the carrying pole, called byābhaṅgiṃ. This byābhaṅgiṃ is related to bhangi, a sub-jāti of the Untouchables. Bhangi, or Valmikis as they prefer to be called, are usually sweepers and privy cleaners and are outside of the four-fold class system of the Indian Society (Brāhmaṇa, Khattiya, Vessā, and Suddā). Sage Valmiki, the traditionally ascribed author-compiler of the epic Rāmāyana, is considered to be the originator of the Valmiki sub-jāti. I recall an old Bhangi gentleman who came to clean and empty our septic tank by hand, in my childhood.

EV1 translates pada c as "my work was lowly", THAGT as "My work was degrading", and THAGS as "My job was lowly" while I translate it as "These were [results of my past] low deeds" (see below in DPPN info where it is stated: "In the past he had spoken disparagingly of a Pacceka Buddha").

DPPN: Sunīta Thera belonged to a family of flower scavengers in Rājagaha and eked out a miserable existence as a road sweeper. One day the Buddha saw that Sunīta was destined for Arahantship and visited him at dawn, as he was sweeping the street and collecting the scraps in his basket. Seeing the Buddha, he was filled with awe, and, finding no place to stand, stood stiffly against a wall. The Buddha approached him and asked if he would like to be a monk. He expressed great joy, and the Buddha ordained him with the "come bhikkhu" going-forth. Then he took Sunīta to the vihāra and taught him a subject of meditation, by which he won Arahantship. Then many men and gods came to pay homage to him, and Sunīta taught them on his way of attainment. In the past he had spoken disparagingly of a Pacceka Buddha.

[412] On these three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[413] V517 line 1 = V628 line 1. I have added the closing quote in this

verse translation.

414 V629 = V1188. V629 line 1 = V1087 line 1 = V1188 line 1.

415 I have added the closing quote in this verse translation.

416 V631 = MLDB 98 Vāseṭṭha Sutta V62 = Sn-B V655.

417 I have created this section to keep things uniform and organized.

418 See "Appendix 51: Soṇa Koḷivisa Thera".

V15 = V633 = CDB 1.5 Katichinda Sutta V8 = CST DHP V370. Commentary explains: cut-off five = cut-off five lower fetters, abandon five = abandon five higher fetters, and develop five = develop five faculties. For detailed information on the fetters, the faculties, and the attachments, see "Appendix 3: Buddhist Path by Numbered Lists".

419 V635 = CST DHP V292.

420 V636 = CST DHP V293, also at CST Nettippakaraṇapāḷi.

421 V561 line 1= V638 line 3. The third line of this verse, in EV1, is the first line of next verse – so in EV1 V638 has two lines and V639 has three lines – opposite of what is here.

422 V561 line 2 = V639 line 1, except V561 has Samādhiṃ while V639 has Samathaṃ – there is no effect on the meaning. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

423 V640-V644 are also at NDB 6.55 Soṇa Sutta and CST Vinaya-Mahāvaggapāḷi 147 Soṇakoḷivisavatthu with minor differences that don't affect the meaning.

424 I have created this section to keep things uniform and organized.

425 V48 = V645, with minor differences that don't affect the meaning. V603 line 2 also matches up with line 2 of V48 and V645, with words ordered differently.

Venerable Revata Khadiravaniya's verses appear at two places in this book: V42 and V645-V658. See "Appendix 15: Revata Khadiravaniya".

426 V603 line 1 = V646 line 1. The third pada is also identical in their line 2.

427 V548 line 2 = V647 line 2, with minor differences that don't affect

the meaning.

[428] There are four Brahma dwellings (viharā), also called divine dwellings: loving-friendliness (mettā), compassion (karuṇā), altruistic joy (muditā), and equanimity (upekkhā). Specifically, see NDB 4.190 Uposatha Sutta, which compares jhānā, brahma viharā, formless jhānā, and noble discipleship.

[429] V650 = V998.

[430] V651 = V999 = UD 24 Sāriputta Sutta V28.

[431] V652 = V1000 = CDB 9.14 Gandhatthena (Thief of Scent) Sutta = CST Jātakapāḷi-392 Siṅghapuppha Jātaka V119.

[432] V653 = V1004 lines 1 and 2 = CST DHP V315 lines 1 and 2.

[433] V606 = V654 = V685 = V1002. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

[434] V196 = V607 = V655 = V686, except V686 has sampajānāe which has no effect on meaning. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

Since V655 is elided here, it could also be of the form like V1001 – see V1001 for an alternate translation.

[435] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

[436] V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[437] V658 = V1016.

[438] DPPN: Godatta Thera belonged to a family of caravan-leaders and, on the death of his father, travelled about himself with five hundred carts, engaged in trade. One day, one of his oxen fell on the road, and seeing that his men could not get it up, Godatta went up and smote it. The ox, incensed by this cruelty, assumed a human voice and, chiding him for his base ingratitude, cursed him. Godatta, much moved, renounced all his property and joined the Order, in due course attaining Arahantship. He is

probably the Godatta of the CDB 41.7 Godatta Sutta.

[439] EVI translates pada b as "subject to various existences" while I translate bhavābhavavasaṃ as "gone to control of becoming and not-becoming".

[440] For this simile, see NDB 6.61 Majjhe (Middle) Sutta. However, in that sutta, it is feelings of happiness and suffering that are the ends and the neither-suffering-nor-happiness feeling is the middle. Of course, craving remains the seamstress.

[441] These are the eight worldly phenomenon described in the NDB 8.6 Dutiyalokadhamma (World 2) Sutta:

"Bhikkhus, these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight? Gain and loss, disrepute and fame, blame and praise, and pleasure and pain".

[442] For an exposition on the various types of feelings, see CDB 36.22 Aṭṭhasata (The Theme of the Hundred and Eight) Sutta.

[443] I have created this section to keep things uniform and organized.

[444] See "Appendix 52: Aññāsikoṇḍañña Thera". I have added closing quotes in this verse.

[445] V676 = CST DHP V277, also at CST Nettippakaraṇapāḷi and CST Kathāvatthupāḷi.

[446] V677 = CST DHP V278, also at CST Nettippakaraṇapāḷi and CST Kathāvatthupāḷi.

[447] V678 = CST DHP V279, also at CST Nettippakaraṇapāḷi and CST Kathāvatthupāḷi.

[448] V679 line 1 = V1255 line 1.

[449] On the flood, see "Appendix 3: Buddhist Path by Numbered Lists". Noose refers to noose of Lust. Strong Obstructions are five-fold: doubt in Buddha, Dhamma, Saṅgha, Teachings, and anger with co-dwellers. Both mountain and rock refer to ignorance, which is so very hard to break.

[450] In NDB 4.122 Waves Sutta, Waves are identified with anger and irritation. See endnote on V2 as to uddhato.

[451] V682 line 1 = V1084 line 1. V682 line 2 = V1007 line 2, except V682 has Kalyāṇamitto while V1007 has Kalyāṇasīlo. See

endnote on V2 as to anuddhato.

[452] V243 = V683, with minor differences that don't affect the meaning. As to Kālapabbaṅgasaṅkāso, see the endnote on V243.

[453] V31 = V244 = V684, with minor differences that don't affect the meaning.

[454] V606 = V654 = V685 = V1002. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

[455] V196 = V607 = V655 = V686, except V686 has sampajānāe which has no effect on meaning. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

[456] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

[457] V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. Here, EV1 translates last pada as "what have I to do with living in a thicket"? (taking saddhivihārinā to be sandavihārinā), THAGS translates it as "what use do I have for pupils?", while I translate it as "why do I need co-residents"?

[458] V689-V704 = NDB 6.43 Nāga Sutta verses, with mostly minor differences that don't affect the meaning. NDB 6.43 also has prose portion. Some verses do differ and I point that out in the individual endnotes on verses. See "Appendix 53: Udāyī Thera".

[459] I translate arahato in line 2 as Lord Buddha because he is the first arahant in this dispensation and as NDB 6.43 points out, the conversation took place between Lord Buddha and Venerable Udāyi.

[460] On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists". Line 1 can also be translated as:

"Overcoming all fetters, having arrived from desire to nibbāna".

[461] NDB 6.43 Nāga Sutta has "Tapo ca brahmacariyaṃ" instead of "Sati ca sampajaññañca". However, in the next verse, we have Sati again so likely NDB 6.43 is more original, or at least a more descriptive, version.

462 In V695, while we have Dhammakucchisamāvāso ("Dhamma resides in his belly"), NDB 6.43 has Dhammakucchisamātapo, which is translated as "Dhamma is the balanced heat of his belly".

463 EV1 translates assāsarato as "delighting in assurance" and NDB 6.43 as "delighting in consolation" while I translate it as "delighting in breathing".

464 On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

465 In V702, we have "Aṅgāresu ca santesu" ("With the ending of embers"), while the corresponding verse in NDB 6.43 has "Saṅkhāresūpasantesu" ("with the appeasing of formations") which would also make good sense – first one referring to the simile of fire, second one referring to a mind free of formations attaining to Nibbāna in accordance with the "Visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā".

466 I have created this section to keep things uniform and organized. From this chapter onwards, the title of the chapter no longer reflects the number of verses for each elder bhikkhu. For example, the first elder bhikkhu here has 21 verses and not 20.

467 Here, instead of avasesaṃ (residue), I am reading and translating avase taṃ (uncontrolled they).

There are two Adhimutta Therā in this book: V114 and V705-V725.

DPPN: Adhimutta, Atimuttaka, or Adhimuttaka Thera was a novice, nephew of Saṃkicca Thera (V597-V607, "Appendix 50: Saṃkicca Thera"). On his way to his parents to obtain, at Saṃkicca's behest, permission for the higher ordination, he was attacked by thieves; he was set free on promising not to mention their whereabouts. Later, he saw his parents take the same road, but refrained from warning them on account of his promise. The thieves, marveling at his integrity, wished to be ordained under him. He took them to Saṃkicca and later on to the Buddha. In Theragāthā Commentary, his encounter with the thieves is mentioned as having taken place after he became Arahant. The rest of the story is also different. He is mentioned as one who shone in the assembly of relatives. In the time of Atthadassī Buddha he was a rich householder and held great almsgivings for the monks after the Buddha's death.

[468] On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[469] Craving is the lead to becoming. Laying down the burden describes an Arahant.

[470] V709 line 1 = V710 line 1.

[471] For the scorching hot iron-ball simile, see LDB 23.17 Pāyāsi Sutta, MLDB 130.25 Devadūta (Divine Messengers) Sutta, NDB 7.72 Aggikkhandhopama (Fire) Sutta, and Sn-B V667.

[472] V716 and V717 also at CST Cūḷaniddesapāḷi.

[473] V717 Line 2 = Sn-B V951 Line 2. Like grass and wood simile is given in CDB 22.33 Not Yours(1) Sutta, CDB 35.101 Not Yours(1) Sutta, and CDB 35.138 Not Yours(1) Sutta.

[474] The word here, Mahākāruṇiko, is of very high significance and one of the three uniquities of the Theragāthā – see "Introduction – Uniquities of Theragāthā" for full details.

[475] V726 and V920 are quite identical in almost all respects except for a few different words + pada b is completely different between them.

There are three Pārāpariya Therā [sometimes also known as Pārāsariya, Pāraṃpariya] in this book: V116, V726-V746, and V920-V948.

DPPN: Pārāpariya Thera was the son of a very eminent brahmin of Sāvatthi, and was so called because the name of his family was Pārāpara. One day he went to Jetavana to hear the Buddha teach, and the Buddha, seeing him, taught the MLDB 152 Indriyabhāvanā Sutta. However, it was taught at Kajaṅgalā and not at Sāvatthi, the questioners being Uttara, a pupil of Pārāsariya, and Ānanda Thera (V1017-V1053) – see Brethren 295, n.1.

After learning it, Pārāpariya pondered on its meaning and won Arahantship. The Theragāthā contains a number of verses (V920-V948) spoken by Pārāpariya after the Buddha's parinibbāna and immediately before his own death.

[476] Five here refers to the five sense-bases mentioned in V730-V734: eye, ear, nose, tongue, and body.

[477] "flowing in five, thru five" means that the five streams of a woman (beauty, sound, smell, taste, and touch) impinge on the

corresponding five sense-doors of a man. On the five aggregates, see "Appendix 3: Buddhist Path by Numbered Lists"..

478 See V742 about dhammagatā rati.

479 On the simile of "removing strong nail by nail", see MLDB 20.3 Vitakkasaṇṭhāna Sutta.

480 five by five = five sense faculties are subjugated with the five powers of confidence, energy, mindfulness, concentration, and wisdom.

481 DPPN: Telakāni Thera was a brahmin of Sāvatthi, older than the Buddha. Having become a wandering recluse he went about questioning recluses and brahmins, but not finding satisfaction. One day he heard the Buddha teach, entered the Order and became an Arahant.

482 The name is also spelled Vepacitti. See CDB 11.4 Vepacitti Sutta and CDB 35.248 Yavakalāpi (Sheaf of Barley) Sutta, in both of which Vepaciti is reported to have been bound by his four limbs and neck by the devā, who were victorious in the battle.

483 EV1 translates kodhappattamanatthaddhaṃ as "stiff as a mind overcome by anger" while I take mana as a variant of māna and translate as "angry, conceited, and obdurate".

484 Commentary explains two fifteens (i.e. thirty) as twenty views related to personality view + ten wrong views. On both of these, see "Appendix 3: Buddhist Path by Numbered Lists". THAGS takes two fifteens as ribs (though in actuality humans have twenty-four ribs) and translates first line as: "Propelled by the bow of craving, is stuck in my twice-fifteen ribs".

485 Commentary explains Nānārajjena as rajjusadisasaṅkhātāya (rajju + sadisa + saṅkhātāya) = "reckon by tying a rope" and nāññena as mantāgadappayogena (manta + agada + p + payogena) = "by verbal incantations or medicaments".

I recall reading about Zandu Bhattji, a renowned Gujarati Vaidya (physician) of the late 19th century visiting Royal Harems where royal women who needed medical consultation would tie a thread to their hand and pass the other end under the curtain to Zandu Bhattji and by means of listening to the thread, he would diagnose their ailments and prescribe medicines. In a wonderfully humorous episode, once a royal woman, to test Zandu Bhattji, tied the thread to a pregnant cat and passed it

to him. Zandu Bhattji accurately diagnosed that whoever this thread is tied to is pregnant and will give birth to many (I forget the number).

[486] Both EV1 and THAGS translate line 2 as "thoughts are winds that sweep up a person with bad views", perhaps their text has vātā and not vāhā. Commentary explains vāha as "Vāhā mahāudakavāhasadisā rāganissitā micchāsaṅkappā asubhādīsu ṭhitā" where mahāudakavāhasadisā = like a great flood. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

[487] V761 line 1 = CST DHP V340 line 1.

[488] On the four establishments of mindfulness, see "Appendix 3: Buddhist Path by Numbered Lists".

[489] Craving is the lead to becoming.

[490] On the bonds, see "Appendix 3: Buddhist Path by Numbered Lists".

[491] V769 = V1019 = V1160 = CST DHP V147. V769 thru V774 inclusive also appear in MLDB 82.25 Raṭṭhapāla Sutta, with minor differences that don't affect the meaning. See "Appendix 54: Raṭṭhapāla Thera".

[492] V770 = V1020 = V1161, except V1020 has bimbaṃ rather than rūpaṃ.

[493] V771 = V1021 = V1162.

[494] V772 = V1022 = V1163.

[495] V773 = V1023 = V1164.

[496] V774 = V1165. MLDB 25 Nivāpa Sutta gives similar simile.

[497] V775 = V1166. This verse is not included in MLDB 82.25 Raṭṭhapāla Sutta.

[498] V776 thru V788 inclusive also appear in MLDB 82.42 Raṭṭhapāla Sutta, with minor spelling differences that don't affect the meaning.

[499] In second line, haññati pāpadhammo is in singular but I translate in plural to go with pajā. The verse also appears twice in CST Nettippakaraṇapāḷi but there, instead of pāpadhammo, it has bajjhate (caught).

[500] V787 = Sn-B V50, except Sn-B has a different last pada.

501 V788 = CST Jātakapāḷi-524 Saṅkhapāla Jātaka V192. Both EV1 and MLDB 82.42 Raṭṭhapāla Sutta translate apaṇṇakaṃ as certain while I translate it as faultless.

502 See the endnote on V198 as to "Sohaṃ viddho tadā santo".

503 V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

504 V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

505 This entire section (all 24 verses – V794-V817) is in CDB 35.95 Mālukyaputta Sutta. V98 lines 1 and 2 = V794, with minor differences that don't affect the meaning.

There are two separate places for the verses of Mālukyaputta Thera in this book: V399-V404 and V794-V817. Both are by the same Thera. For DPPN bio, see endnote on V399.

506 V99 lines 1 and 2 = V796, with minor differences that don't affect the meaning.

507 In verses 809, 811, 813, 815, and 817, EV1 translates "studies a sound/smell/taste/thing to touch/mental phenomenon" which is different than the sensation or senses used in V795, V797, V799, V801, V803, V805, and V807.

508 This entire section (all 24 verses) is in MLDB 92 Sela Sutta (at 16 to 23, and 28), with minor differences that don't affect the meaning. Bodily perfect here refers to having the 32 marks of a great man, Mahāpurisalakkhaṇā, described in detail in LDB 31 Lakkhaṇa Sutta.

This entire section is also included in the Sn-B Sela Sutta V548-V567 and V570-V573, with 2 additional verses directed to Brāhmaṇa Keṇiya.

DPPN: Sela was a brahmin of Aṅguttarāpa. He was a great friend of Keṇiya, the Jaṭila, and visited him when Keṇiya was making preparations to entertain the Buddha. Having heard the word "Buddha" from Keṇiya, Sela was filled with joy and fortitude, and went with his two hundred and fifty pupils to visit the Buddha in the woodland near Āpaṇa. There he observed on the person of

the Buddha the thirty-two marks of a Great Being all except two – viz., hidden private parts and the long tongue. The Buddha read his thoughts and contrived, by his psychic power, that Sela should be satisfied on these two points as well. Sela then praised the Buddha in a series of verses and asked questions of him. At the end of his talk, Sela entered the Order with his pupils, and, at the end of a week, he attained Arahantship.

In the time of Padumuttara Buddha Sela had been the leader of the same guild of three hundred men, and, together with them, had built a pariveṇa for the Buddha and done many good acts. As a result of these they received the "come bhikkhu" going-forth (ehi Bhikkhu pabbajjā) in this last life.

Mahāsela, mentioned as the teacher of Sugandha Thera (V24), is probably identical with this Sela. Sela lived to the age of one hundred and twenty. According to the Dhammapada Commentary, the Buddha first met Sela on his way to Bhaddiya to convert Visākhā and her kinswomen. Visākhā was then seven years old. The Apadāna says that Sela's father was a wealthy brahmin, named Vāseṭṭha.

Note: While it is stated above that he went with "two hundred and fifty pupils", V836 and V841 state three hundred.

509 EV1 translates viyañjanā as "minor marks" but I don't see that in the dictionary so I just use "signs". EV1 also translates sujātassa as "a well-proportioned man" while I translate it as "a man well-born".

510 EV1 translates uttamavaṇṇino as "excellence of color" while I translate it as "best class".

511 V822 line 2 = V914 line 2.

512 In this verse, Lord Buddha is referring to the duties to the Four Noble Truths (specifically to the 1st, 2rd, and 4th Noble Truths – which implies the 3rd Noble Truth as well) – see "Appendix 3: Buddhist Path by Numbered Lists" for the Four Noble Truths and the duties towards them.

513 EV1 translates adhimuñcassu as "have faith" but I don't see that so I treat it literally.

514 V839-V840 are also at Sn-B V545-V546. On the sleeping tendencies, see "Appendix 3: Buddhist Path by Numbered Lists".

[515] DPPN: Bhaddiya Thera, also called Kāḷigodhāputta or Kāḷigodhāya putto, was designated as chief among monks of aristocratic birth (uccakulikānaṃ, NDB 1.193). He belonged to a family of the Sakyan rājas of Kapilavatthu. When Bhaddiya was ruling his Sakyan principality he had as general Soṇa Poṭiriyaputta Thera (V193-V194), who later joined the Order.

Anuruddha was Bhaddiya's great friend, and when Anuruddha wished to renounce the world, his mother agreed only on condition that Bhaddiya should accompany him, hoping, in this way, to hold him back. However, Anuruddha overcame all Bhaddiya's objections and persuaded him to renounce the household life within a week. In the second year of Lord Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāligodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by Lord Buddha himself in the Anupiya Mango Grove. It is said that Bhaddiya attained Arahantship in the first rainy season after his ordination.

Dwelling in the bliss of nibbāna, under a tree in a lonely spot, Bhaddiya used to exclaim, "Aho sukhaṃ, aho sukhaṃ". When this was reported to the Buddha, he questioned Bhaddiya, who answered that when he was ruling his principality he was well protected, yet was ever fearful and nervous, whereas now, having renounced all, he was free from all fear. This incident was the occasion for the teaching of the Sukhavihārī Jātaka (CST Jātakapāḷi-10).

Bhaddiya was the son of Kāḷigodhā, the senior Sakyan lady of her time. For five hundred births Bhaddiya had been king, hence his eminence in this life, though there were others more aristocratic. His resolve to gain this distinction was formed in the time of Padumuttara Buddha, when he was born in a very rich family and did various good deeds towards that end. In the interval between Kassapa Buddha and Gotama Buddha, he was a householder of Bārāṇasī and, discovering that Pacceka Buddhas took their meals on the banks of the Gaṅgā, placed seven stone planks for them to sit on.

Note: I have edited and rearranged information above.

[516] V844 thru V856 list the thirteen ascetic practices or austerities. This is the only place in the entire Sutta Piṭaka where this list

occurs – see "Introduction – Uniquities of Theragāthā". EV1 adds in the note that "12 of the 13 austerities are given in these verses" but I see all thirteen, as given in CST Vinaya-Parivārapāḷi-Upālipañcakaṃ-6 Dhutaṅgavaggo.

517 V97 = V862 = CST Jātakapāḷi-538 Mūgapakkha Jātaka V246. Literally, Line 1 is: "Having abandoned hundred measures of platter, hundred measures of pure gold".

518 On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

519 V866-V870 = MLDB 86.6 Aṅgulimāla Sutta unnumbered verses, with minor differences that don't affect the meaning. See "Appendix 55: Aṅgulimāla Thera".

520 I have added the closing quote here.

521 V871 = CST DHP V172. V871-V886 = MLDB 86.18 Aṅgulimāla Sutta unnumbered verses, with minor differences that don't affect the meaning.

V548 line 3 = V871 line 2 = V872 line 2 = V873 line 2.

522 V872 = CST DHP V173. V548 line 3 = V871 line 2 = V872 line 2 = V873 line 2.

523 V873 = CST DHP V382. V203 line 1 = V873 line 1. V548 line 3 = V871 line 2 = V872 line 2 = V873 line 2.

524 Here moving refers to the animal world and non-moving to the vegetable world.

525 V19 = V877 = CST DHP V80 = CST DHP V145, with minor differences that don't affect the meaning. V19 has subbatā in second line (like CST DHP V145) while V877 has paṇḍitā (like CST DHP V80). The verse is also in MLDB 86.18 Aṅgulimāla Sutta.

526 This verse is also at CST Vinaya-Cūḷavaggapāḷi (with a different pada d), where it describes how the intoxicated elephant Nāḷāgiri was tamed by Lord Buddha

527 V285 line 2 = V880 line 2.

528 Craving is the lead to becoming.

529 For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

[530] V883 = CST DHP V26 = CDB 1.36 Saddhā (Faith) Sutta V119.

[531] V884 = CST DHP V27 = CDB 1.36 Saddhā (Faith) Sutta V120.

[532] V9 line 1 = V885 line 1 = V886 line 1, except V9 has durāgataṃ while V885 and V886 have nāpagataṃ – this has no effect on the meaning.

V9 line 2 = V885 line 2 = V1270 line 2, with minor differences that don't affect the meaning.

EV1 translates dumantitaṃ in V9 and dummantitaṃ in V885 and V886 as "bad advice" while I translate it as "unhappy minded". CDB translates dummantitaṃ in V885 and V886 as "not ill-made".

[533] V9 line 1 = V885 line 1 = V886 line 1, except V9 has durāgataṃ while V885 and V886 have nāpagataṃ – this has no effect on the meaning. On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[534] V887 line 1 = V925 line 1, with minor differences not affecting the meaning. The verses from here on are not found in MLDB 86 Aṅgulimāla Sutta.

[535] "noble both ways" means that he had good lineage on both mother's and father's side.

[536] V116 line 2 = V890 line 2, except V890 has vadhitvāna instead of vamitvāna. The meaning stays same.

[537] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

[538] In verses 892, 894 and 895, anuruddhova can refer to Venerable Anuruddha (as EV1 translates) or can also mean "pleased" – I translate it in the later meaning, thus giving us a play on the name of the thera. See "Appendix 56: Anuruddha Thera".

[539] On the floods, see "Appendix 3: Buddhist Path by Numbered Lists".

[540] V495 line 1 = V895 line 1.

[541] See endnote on V2 as to uddhato.

[542] V901-V903 = NDB 8.30 Anuruddhamahāvitakka (Anuruddha) Sutta unnumbered verses, with minor differences that don't affect the meaning.

[543] On the three knowledges (tisso vijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[544] V905-V906 = LDB 16.6.10 Mahāparinibbāna Sutta unnumbered verses = CDB 6.15 Parinibbāna (Final Nibbāna) Sutta V611-V612, with minor differences that don't affect the meaning.

[545] THAG V906 line 2 and THIG V116 line 2 are quite similar and speak to the same theme of how sudden is the liberation of the mind. Thus, they confirm both the gradual school and the sudden school theories: the preparatory road to get there is very long while the enlightenment is sudden.

I have supplied the closing quote here.

[546] V908 = CDB 9.6 Anuruddha Sutta V777. EV1 translates jālini in V162 as well as here as ensnarer. In contrast, CDB takes it as a proper name of a certain Devatā, based on the commentarial explanation, and translates accordingly. I follow Commentary in translating Jālini as a Devatā who was Venerable Anuruddha's former consort.

V67 line 2 = V87 line 2 = V90 line 2 = V254 line 2 = V344 line 2 = V908 line 2.

[547] V909 = V1190, except vasi on line 1 of V1190 is on line 2 of V909 and padā are broken differently. This must be either an error in the manuscript or how it was typed in the VRI CST. I prefer the recension in V909 and translate accordingly.

[548] In this verse, there are two plays on the names: Annabhāro is both the name of Venerable Anuruddha in a previous life as well as it also means "carrier of food". upariṭṭhaṃ is both the name of a Pacceka Buddha when Venerable Anuruddha was born as Annabhāro and it also means "uppermost". So, essentially we can end up with a four-fold translation.

[549] V913 line 1 = THIG V104 line 2 = THIG V331 line 2.

[550] V822 line 2 = V914 line 2.

[551] V915 = LDB 18.10 Janavasabha Sutta unnumbered verse.

[552] Commentary explains that "endowed with five factors means the fourth jhāna pervaded with rapture, happiness, desire, light, and the sign of contemplation (Tattha pañcaṅgike samādhimhīti abhiññāpādakacatutthajjhānasamādhimhi. So hi pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā,

paccavekkhaṇanimittanti imehi pañcahi aṅgehi samannāgatattā pañcaṅgiko samādhīti vuccati)". See also LDB 34.1.6.2 Dasuttara Sutta where these five are listed and the footnote explaining them. I translate cetopharaṇatā as "pervaded with desire".

What is perplexing here is the mention of the fourth jhāna because in the standard definition of jhānā, rapture must be given up in the third jhāna and happiness given up in the fourth jhāna:

"With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, I entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity" (e.g. MLDB 4.26 Bhayabherava Sutta).

553 V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

554 EV1 translates veḷugumbasmiṃ in V23 as Veḷugumba (village) but in V919 as bamboo grove. I translate it as bamboo grove in both verses.

555 V726 and V920 are quite identical in almost all respects except for a few different words + pada b is completely different between them.

There are three Pārāpariya Therā [sometimes also known as Pārāsariya, Pāraṃpariya] in this book: V116, V726-V746, and V920-V948.

This is same as the Pārāpariya Thera of V726-V746 – for DPPN bio see endnote on V726.

556 EV1 takes Mattaṭṭhiyaṃ abhuñjiṃsu in relation to the robe while I translate it as "Eating in moderation".

557 V887 line 1 = V925 line 1, with minor differences not affecting the meaning.

558 EV1 translates parittā dāni tādisā as "Now there are few such men" while I translate it as "shelter were thus-ones here".

559 EV1 translates fourth pada as "as if their own private battle [with Māra] has been proclaimed" while THAGS translates it as "as if they had declared battle on themselves".

560 Here, kāruka in Sabbakārukasippāni means an artisan (carpenter, blacksmith, potter, barber, and washer man).

561 EV1 translates this verse as "Those who are outside the Order quarrel about the Order's gain; being quite shameless they are not ashamed that they live on another's gain". I translate according to my understanding.

562 EV1 translates line two of this verse as "even though it is the last hour, one may attain the death-free state".

563 dibbacakkhuka here refers to Venerable Anuruddha. While the last line states "Verses are two hundred, and forty-five more", in fact there are two-hundred and forty-four verses.

564 I have created this section to keep things uniform and organized.

565 DPPN: Phussa Thera was the son of a ruler of a province and was trained in all accomplishments. Having heard a great Thera teach, he left the world and joined the Order. He practiced jhāna and became an Arahant. One day an ascetic named Paṇḍarassa-gotta heard him teach and questioned him on the future progress of bhikkhus. Phussa Thera's reply is in these verses.

566 See endnote on V2 as to uddhatā.

567 V969-V970 = CST DHP V9-V10 = CST Jātakapāḷi-221 Kāsāva Jātaka = CST Jātakapāḷi-514 Chaddanta Jātaka, with minor differences that don't affect the meaning. See endnote on V2 as to uddhato.

For detailed information on the Noble Truths, see "Appendix 3: Buddhist Path by Numbered Lists".

568 I have supplied the closing quote in the translation.

569 V156 line 1 = V979 line 2.

570 V980 = CST Cariyāpiṭakapāḷi last verse. On the Noble Eightfold Path (ariyaṃ caṭṭhaṅgikaṃ maggaṃ), see "Appendix 3: Buddhist Path by Numbered Lists".

571 See "Appendix 57: Sāriputta Thera".

572 V982-V983 = CST Milindapañhapāḷi-6 Opammakathāpañho-5 Sīhavaggo-10 Ajagaraṅgapañho verses.

573 V983 line 2 = V984 line 2 = V985 line 2.

574 V985 = CST Milindapañhapāḷi-6 Opammakathāpañho-1

Gadrabhavaggo-1 Gadrabhaṅgapañho verse.

575 What CST identifies as matching up here, viz: saṃ. ni. 4.253 and itivu. 53; only the first line matches up, not the whole verse. See ITI 53 Dutiyavedanā (Feelings Two) Sutta and CDB 36.5 Daṭṭhabba (Should be Seen) Sutta.

576 V989-V990 = NDB 6.14 Bhaddaka (A Good Death) Sutta verses = NDB 6.15 Anutappiya (Regret) Sutta verses, with minor differences that does result in different translation but doesn't change the meaning. On the fetters in this and the next verse, see "Appendix 3: Buddhist Path by Numbered Lists".

577 V991 = CDB 11.15 Rāmaṇeyyaka (Delightful Place) Sutta = CST DHP V98.

578 V992 = CST DHP V99.

579 V993-V994 = CST DHP V76-V77 = CST Mahāniddesapāḷi 208 (but with different verse boundaries).

580 On Assaji-Punabbasu bhikkhus, see endnote on V387.

581 This and the next verse (V995 and V996) are divided in EV1 as three verses of 2 lines each (rather than 2 verses of three lines each, like here). So here onwards, the verse numbers in EV1 are ahead by one. See MLDB 74.14 Dīghanakha Sutta.

582 V650 = V998.

583 V651 = V999 = UD 24 Sāriputta Sutta V28.

584 V652 = V1000 = CDB 9.14 Gandhatthena (Thief of Scent) Sutta = CST Jātakapāḷi-392 Siṅghapuppha Jātaka V119.

585 V606 = V654 = V685 = V1002. Also at CST Milindapañhapāḷi-2-3 Milindapañho-2 Addhānavaggo-4 Paṭisandahanapuggalavediyanapañho.

586 V1004 = CST DHP V315. V653 = V1004 lines 1 and 2. V403 line 2 = V1004 line 3 = THIG V5 line 2.

587 V2 = V1005. V2 line 1 = V1005 line 1 = V1006 line 1. See endnote on V2 as to anuddhato.

588 V2 line 1 = V1005 line 1 = V1006 line 1. See endnote on V2 as to anuddhato.

I use abbahi here in line 2 rather than appāsi, as that makes better sense.

[589] V682 line 2 = V1007 line 2, except V682 has Kalyāṇamitto while V1007 has Kalyāṇasīlo.

[590] V1008 line 2 has a scribal error that should be corrected. It has "Sādhūpi hutvā na" which should be "Sādhūpi hutvāna". The Commentary has it correct.

[591] V74 = NDB 10.12 Pañcaṅga (Five Factors) Sutta verse = V1009, except V1009 last pada is different. It's possible that cittakelisā in V1009 last pada might have a typo and should be cittakilesā. The five items listed here and in V74 are the five hindrances. For detailed information on the five hindrances, see "Appendix 3: Buddhist Path by Numbered Lists".

[592] V1010-V1011 = CDB 17.10 Sagāthaka (With Verses) Sutta verses = ITI 81 Sakkāra (Hospitality) Sutta V164-V165. While CDB has appamāṇavihārino, in THAG and ITI we have appamādavihārino, giving us a slightly different translation, without affecting the meaning.

[593] I believe the reference here to "earth, water, and fire" is to the MLDB 62 Mahārāhulovāda Sutta (62.13 to 62.15) where Rāhula Thera is advised to develop meditation like earth, water and fire:

"Rāhula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people throw clean things and dirty things, excrement, urine, spittle, pus, and blood on the earth, and the earth is not repelled, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain" – same for water and fire.

[594] MLDB 111.2 Anupada Sutta on paññāpāramitaṃ patto: "Bhikkhus, Sāriputta is wise; Sāriputta has great wisdom; Sāriputta has wide wisdom; Sāriputta has joyous wisdom; Sāriputta has quick wisdom; Sāriputta has keen wisdom; Sāriputta has penetrative wisdom".

[595] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

[596] V658 = V1016.

[597] See "Appendix 58: Ānanda Thera".

[598] V769 = V1019 = V1160 = CST DHP V147. V1019 thru V1023 inclusive also appear in MLDB 82.25 Raṭṭhapāla Sutta, with minor differences that don't affect the meaning. Commentary states that these seven verses [V1019-V1023 + V774-V775, last two not given in THAG but given in the Commentary] were uttered by Ānanda Thera when he realized that a woman lay disciple named Uttarā was enamored with him. They are also said to be uttered to admonish the monks enamored at the sight of Courtesan Ambapālī (so before she joined the Saṅgha).

[599] V770 = V1020 = V1161, except V1020 has bimbaṃ rather than rūpaṃ. This verse is missing in EV1 so EV1 and CST verse numbers are identical at this point.

[600] V771 = V1021 = V1162. This verse is missing in EV1 so here onwards, the verse numbers in EV1 lag behind by one.

[601] V772 = V1022 = V1163. This verse is missing in EV1 so here onwards, the verse numbers in EV1 lag behind by two.

[602] V773 = V1023 = V1164. This verse is missing in EV1 so here onwards, the verse numbers in EV1 lag behind by three.

After this verse, the PTS recension on the AccessToInsight adds two verses starting with "Odahi migavo …" and "Chinnā pāsā", numbered respectively V1024 and V1025 there (identical with our V774-V775 and V1165-V1166). So, at this point, PTS recension is ahead by two verses.

Theragāthā Commentary does list the above two verses (unnumbered and inserted between our V1023 and V1024) but not the Theragāthā itself.

[603] While I translate the term dhammā as suttā or teachings, the Commentarial tradition explains the term dhammā here as dhammakkhandhā (meaning portions, segments, or divisions of dhammā). It is said that Sutta Piṭaka and Vinaya Piṭaka each have 21,000 dhammakkhandhā while Abhidhamma Piṭaka has 42,000, thus totaling up to 84,000.

However, there are some issues to consider for this explanation:

(1) At several places in Sutta Piṭaka (e.g. V257 herein, UD 39 Upasena Sutta, UD 45 Uposatha Sutta, ITI 83 Pañcapubbanimitta [Five Fore Signs] Sutta, ITI 97 Kalyāṇasīla [Good Virtue] Sutta,

and many other places), Dhamma and Vinaya are spoken of together as a joined term. When Dhamma clearly has this meaning of teaching (suttā) and Lord Buddha himself separates Dhamma and Vinaya by using a conjoined term, it is quite possible that Dhamma may not include the Vinaya.

(2) Furthermore, Vinaya is only for Bhikkhus and Bhikkhunis, not for lay people – and for that reason too, Vinaya may not be included in the general term Dhammā which here means Teachings.

(3) Finally, "dhammakkhandha" or "dhamma-divisions" as a term doesn't appear anywhere in the Tipiṭaka itself and only appears in the Commentaries.

A precise definition of dhammakkhandhā is given as follows (Commentary on DN):

"Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedaṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ, tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ, ekamekañca cittavārabhājanaṃ, ekameko dhammakkhandho. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ".

"Because of thus breaking-up the illustrated dhamma in divisions, there are eighty-four thousand of them. A sutta with one connection [topic] is one dhamma-division. When a sutta has many connections [topics], each connection [topic] should be counted as a dhamma-division. A question asked in verse is one dhamma-division, answer is another dhamma-division. In Abhidhamma, each three-two division, each mental division, are a dhamma-division. In Vinaya, there is what is base, what is code [list], what is analysis and explanation, what is a repeated offence, what is an offence, what is not an offence, what is separation in threes. There each portion should be known as a dhamma-division. Because of these dhamma-divisions, there are eighty-four thousand of them".

604 V1028 = CST DHP V152. I translate balibaddova jīrati as "decays

like a tax-payer", rather than "grows old like an ox" as in EV1. No matter how much the times change, the basic worries remain the same: death, taxes, and now shipping & handling.

605 I believe the Pubbāparaññū in this verse refers to "before and after". A similar quarrel brewed up among Mahāvīra's followers when he died (Nigaṇṭha Nātaputta, see MLDB 104.2 Sāmagāma Sutta):

"Now on that occasion the Nigaṇṭha Nātaputta had just died at Pāvā. On his death the Nigaṇṭhas divided, split into two; and they had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers: "You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first you said last. What should have been said last you said first. What you had so carefully thought up has been turned inside out. Your assertion has been shown up. You are refuted. Go and learn better, or disentangle yourself if you can"!

606 V1034 = V1050 = V1051, except each has a different last pada.

607 V1035 = CST DHP V364 = ITI 86 Dhammānudhammapaṭipanna (Practicing Dhamma in Full) Sutta V181. Recollecting the Dhamma is one of the six recollections listed in the NDB 6.10 Mahānāma Sutta.

608 I have added the single quotes in line 2 here.

609 V1042 and V1043 are based on the same template, with the only difference between then being in pada c, kāmasaññā vs. dosasaññā.

610 V1044-V1046 are based on the same template, with the only difference between them being in pada c – kāyakammena vs. vacīkammena vs. manokammena.

611 V1048 is a fuller, verse form of LDB 16.5.13 Mahāparinibbāna Sutta prose sentence.

612 V1049 = LDB 16.6.10 Mahāparinibbāna Sutta unnumbered verse = CDB 6.15 Parinibbāna (Final Nibbāna) Sutta V610. V1049 line 1 = V1167 line 1.

613 V1034 = V1050 = V1051, except each has a different last pada.

[614] V1034 = V1050 = V1051, except each has a different last pada.

[615] V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada.

[616] I have created this section to keep things uniform and organized.

[617] See "Appendix 59: Mahākassapa Thera".

[618] V494 line 2 = V1055 line 2 = V1075 line 2.

[619] V124 = V495 = V1056, except V124 has pavedayuṃ while V495 and V1056 has avedayuṃ. This has no effect on the meaning.

[620] V1057-V1059 are also at CST Milindapañhapāḷi-6 Opammakathāpañho-4 Upacikāvaggo-6 Jarasiṅgālaṅgapañho.

[621] In this verse, I read kuḍḍamūlañca instead of kuṭṭamūlañca to get the required meaning.

[622] V1062 = V1063 = V1064, except they have different last padā.

[623] V13 = V1066 with very minor differences that don't affect the meaning.

[624] EV1 and I do not translate sato as mindful in this verse while THAGT does.

[625] V113 = V601 = V1073, with minor differences that don't affect the meaning.

[626] V398 = V1074, with minor differences, different word organization, and an additional word; none of which affect the meaning.

The five-fold musical band comprises of: (1) ātata (drum covered with leather on one side – e.g. tabla), (2) vitata (drum covered with leather on both sides – e.g. dholak), (3) ātata-vitata (covered with leather and strings – e.g. vīṇā), (4) ghana (striking instrument – e.g. cymbal), and (5) susira (blowing instrument – e.g. bamboo flute).

[627] V494 = V1075, with words sequenced differently which doesn't affect the meaning. V494 has sukhādhivāho while V1075 has sukhāvaho. EV1 translates second pada as "one should avoid people, one should not exert oneself" while I translate it as "forsaking unexerting people". THAGS translates second pada as "avoid people, and don't try to acquire things".

V494 line 1 = V1075 line 1 = V1076 line 1.
V494 line 2 = V1055 line 2 = V1075 line 2.

628 V494 line 1 = V1075 line 1 = V1076 line 1. EV1 translates second pada as "one should avoid that which is not beneficial for oneself" and THAGS translates it as "avoid what doesn't lead to the goal". But I translate it as "one should forsake what isn't theirs here" taking anattaneyyametaṃ = (an + attaneyyam + etaṃ) = "not belonging to oneself here".

629 Cetosamathamanuttaṃ here is likely a scribal error – it should be cetosamathamanuyuttaṃ – Commentary has it correct. This should be corrected in CST Theragāthāpāḷi.

630 V278 = V1081, with minor differences that don't affect the meaning. Also line 1 of V278, V387, V388, V389, V390, V391, V392, and V1081 are identical. And line 2 of V278, V360, and V1081 are identical, with minor differences that don't affect the meaning.

631 These two qualities (shame and fear of wrongdoing) are called bright qualities in NDB 2.8 Sukka (Bright) Sutta.

632 See endnote on V2 as to uddhato.

633 V682 line 1 = V1084 line 1. See endnote on V2 as to anuddhato.

634 The Commentary assigns these verses (V1085-V1089) to Mahākappina and not to Mahākassapa.

635 V1085 = V1187 first two lines, except V1085 line 2 has te brahmakāyikā while V1187 line 2 has brahmapurohitā – no major difference in meaning since both refer to the dwellers of the Brahma heavens.

636 V1087 = CDB 22.79 Khajjanīya (Being Devoured) Sutta = NDB 11.9 Saddha (Sandha) Sutta, and also at CST Nettippakaraṇapāḷi. V629 line 1 = V1087 line 1 = V1188 line 1.

637 EV1 translates Dhutaguṇe as "qualities of shaking-off" but I take dhuta here as short-form of dhūtaṅga, thus translating it as "qualities of austerities". This follows naturally from the fact that Mahākassapa Thera was declared foremost in "austerities" (dhutavādānaṃ, NDB 1.191). THAGT and THAGS both translate it as "austerities".

638 V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada.

[639] On the three becomings, see the destinations in "Appendix 3: Buddhist Path by Numbered Lists".

[640] On the four establishments of mindfulness, see "Appendix 3: Buddhist Path by Numbered Lists". For this simile, see V693 onwards in this book as well as NDB 6.43 Nāga Sutta.

[641] Here cattāsīla (four virtues) is incorrect – it should be cattālīsa (forty). While it states forty-two verses, there are only forty verses.

[642] I have created this section to keep things uniform and organized.

[643] The verses here are some of the most difficult ones one may encounter across entire Theragāthā. Many verses here, since I have translated them with respect to proper positioning of Pāḷi and English, may not make much sense until they are read multiple times.

DPPN: Tālapuṭa Thera was a stage-manager (naṭagāmaṇi) of Rājagaha. With a company of five hundred men, he gave dramatic performances of great splendor in towns and villages and in royal courts, and won much fame and favor. One day he visited the Buddha and asked if it was true that players who delight large audiences are reborn among the gods of laughter (pahāsa devā). Three times the Buddha refused to answer, but in the end allowed himself to be persuaded, and told Tālapuṭa that those who induce sensual states in others will be reborn in the hell of laughter (pahāsa niraya). Tālapuṭa wept to think that older actors should so have deceived him in telling him of their theories, and, having heard the Buddha teach, entered the Order and soon became an Arahant (CDB 42.2 Tālapuṭa Sutta). The Saṃyuttanikāya Commentary says he obtained his name from his bright and cheerful color, like that of a ripe palm-fruit.

[644] EV1 and THAGS translate pavanagato as gone to wood, in accordance with Commentary, while I take pavana as wind (as the word is used now – and likely then too) and translate as "gone to wind" = i.e. like a bird. EV1 and THAGS translate bhinnapaṭandharo as "torn robe" while I translate it as "many-seamed robe".

[645] For detailed information on the Noble Truths, see "Appendix 3: Buddhist Path by Numbered Lists".

[646] Like grass and wood simile is given in CDB 22.33 Not Yours(1)

Sutta, CDB 35.101 Not Yours(1) Sutta, and CDB 35.138 Not Yours(1) Sutta.

647 I translate words containing gaṅgā or gaṅgaṃ as Gaṅgā, and not as Ganges; yamunaṃ as Yamunā; and sarassatiṃ as Sarassati here. At the time of these verses, Sarassati was already a mythical river which is now said to be flowing underground and the three rivers (Gaṅgā and Yamunā above-ground, Sarassati underground) are said to join at Prayagraj (Allahabad) in UP, India. This confluence is the site of the famous 12-yearly Mahākumbh Festival – the largest gathering of humanity, religious or otherwise, on the planet.

648 The single quotes presented around the second pada are missing in the Commentary. However, I translate this verse as presented here. That is also how EV1 translates.

649 In the translation of this verse, I am following EV1 which translates this verse as if padā b, c, and d are one continuous quote.

650 EV1 and THAGS translate first pada as "This is mine alone, for it does not belong to others".

651 The single quotes presented around the second line are missing in the Commentary. Both EV1 and I translate the verse as presented here. For the Mind as a Monkey simile, see CDB 12.61 Assutavā (Uninstructed) Sutta.

652 For verses V1116 thru V1123, the single quotes presented around the first three padā are missing in the Commentary. I translate the verses as presented here. That is also how EV1 translates.

653 On the Noble Eightfold Path (ariyaṃ aṭṭhaṅgikaṃ maggaṃ), see "Appendix 3: Buddhist Path by Numbered Lists".

654 EV1 translates dhute as "shaking-off" but I translate it as "austerities", taking dhute as the short-form of dhūtaṅga. This also naturally follows from Āraññiko, piṇḍapātiko, sosāniko, paṃsukūliko, and nesajjiko – all of them ascetic practices – see Bhaddiya Kāḷigodhāputta Thera (V862-V865).

655 The single quotes presented around the first line are missing in the Commentary. I translate the verse as presented here. That is also how EV1 translates.

656 The Brāhmaṇa, Khattiya, Vessā, and Suddā here are the four

classes of the Indian Society. Apparently in the time of Lord Buddha, there was a raging battle for social superiority between Brāhmaṇa and Khattiya classes, ultimately won by Brāhmaṇa. See endnote on V209.

657 The asurā, nerayikā, tiracchāna, and peta are the four lower destinations. For detailed information on the destinations, see "Appendix 3: Buddhist Path by Numbered Lists".

658 V77 = V1133 = CST DHP V326.

659 This makes up the ten directions frequently referred to in various suttā: eight compass directions + down and up. On the three becomings, see the destinations in "Appendix 3: Buddhist Path by Numbered Lists".

660 EV1 translates second line as "I shall lie in the forest like a tree" while I translate it as "Like a tree in the mountains I shall sleep".

661 EV1 translates "Disvā samudayaṃ vibhavañca sambhavaṃ" as "having seen the passing away and the coming into existence of the origin" while I translate it as "Having seen the origination of not-becoming and becoming".

662 On the fetters and the four perversions, see "Appendix 3: Buddhist Path by Numbered Lists".

663 I have created this section to keep things uniform and organized.

664 V1149, V1150, V1151 and V1152 are built on the same theme and template, also borrowing from other verses elsewhere as identified. V1149 line 1 = V1150 line 1. V1149 line 2 = V1151 line 2.

See "Appendix 60: Mahāmoggallāna Thera".

665 V256 line 2 = V1150 line 2 = V1152 line 2, except V256 has Dhunātha while V1150 and V1152 have Dhunāma – this has no effect on the meaning.

666 V852 line 1 = V1151 line 1 = V1152 line 1, except V852 has Rukkhamūliko while V1151 and V1152 have Rukkhamūlikā – this has no effect on the meaning.

667 For the simile of painting the space with turmeric, see MLDB 21.14 Kakacūpama (Simile of Saw) Sutta.

668 V769 = V1019 = V1160 = CST DHP V147. V1160 thru V1165 inclusive also appear in MLDB 82.25 Raṭṭhapāla Sutta, with

minor differences that don't affect the meaning.

669 V770 = V1020 = V1161, except V1020 has bimbaṃ rather than rūpaṃ. The CST verse numbers V1161 thru V1166 are missing in EV1 so starting with V1167 here, the verse numbers in EV1 lag behind by nine (so V1167 here is V1158 in EV1).

670 V771 = V1021 = V1162.

671 V772 = V1022 = V1163.

672 V773 = V1023 = V1164.

673 V774 = V1165. Kaddante in this verse should be corrected to kandante like in V774. MLDB 25 Nivāpa Sutta gives similar simile.

674 V775 = V1166.

675 V1049 line 1 = V1167 line 1.

676 V1168 = LDB 16.6.10 Mahāparinibbāna Sutta verse of Sakka = LDB 17.2.17 Mahāsudassana Sutta = CDB 6.15 Parinibbāna (Final Nibbāna) Sutta V609 = CDB 15.20 Vepullapabbata (Mount Vepulla) Sutta unnumbered verse = CST Jātakapāḷi-95 Mahāsudassana Jātaka. Punctuation in this verse is incorrect and should be corrected in CST. Commentary has it correctly.

677 On the five aggregates, see "Appendix 3: Buddhist Path by Numbered Lists".

678 V39 = V1171 = CDB 1.21 Satti (Sword) Sutta V51 = CDB 2.15 Vasudatta Sutta V301. Also in CST Nettippakaraṇapāḷi and CST Peṭakopadesapāḷi. In CDB, sattiyā is translated as sword while I translate it as spear. While Commentary states this verse was spoken by Mahāmoggallāna Thera to exhort Tissa Thera, the same commentary on Tissa Thera (V39) states that the verse was spoken by Lord Buddha to Tissa Thera.

679 V40 = V1172. Here CST incorrectly identifies this verse as being at CDB 1.21 Satti (Sword) Sutta and CDB 2.15 Vasudatta Sutta. In both of those places, the word in the third pada is Sakkāyadiṭṭhippahānāya (to abandon personality view) while here it is Bhavarāgappahānāya (to abandon lust for becoming). While Commentary states this verse was spoken by Mahāmoggallāna Thera to exhort Vaḍḍhamāna Thera, the same commentary on Vaḍḍhamāna Thera (V40) states that the verse was spoken by Lord Buddha to Vaḍḍhamāna Thera.

680 V1173 line 2 = V1201 line 2, with a minor difference that doesn't affect the meaning. Shaking the Migāra's Mother's Mansion episode is fully described in CDB 51.14 Moggallāna Sutta.

681 V1174-V1175 = CDB 21.14 Nava (Newly Ordained Bhikkhu) Sutta verses. Also in CST Nettippakaraṇapāḷi. On the bonds, see "Appendix 3: Buddhist Path by Numbered Lists".

682 V41 = V1176, with a few differences – V41 has Vivaramanupatanti while V1176 has Vivaramanupabhanti. This results in a different translation but the meaning remains same. Vebhāra and Paṇḍava are two of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Vepulla, and Isigili.

683 The three Vedā here are: Rigveda, Sāmaveda, and Yajurveda. While there are four Vedā, the fourth one, Atharvaveda, is usually not mentioned. Maybe at the time of Lord Buddha, either it did not exist or was not accepted as a Veda.

684 The eight full-freedoms here are described in detail in MLDB 77.22 Mahāsakuludāyi Sutta and MLDB 137.26 Saḷāyatanavibhanga Sutta.

685 For the simile of dung-beetle, see CDB 17.5 Mīḷhaka (Dung Beetle) Sutta.

DPPN: During the dispensation of seven Buddhas, Poṭṭhila or Poṭhila Thera was learned in the Tipiṭaka and taught large numbers of monks, but he failed to win any attainment for himself. Wishing to rouse him to exert himself, the Buddha constantly referred to him as "Tuccha-Poṭṭhila – empty-headed Poṭṭhila". Poṭṭhila took the hint, and, travelling one hundred and twenty leagues, arrived at a forest hermitage where lived thirty monks. He asked their leader to help him, but he referred him to a junior monk, who, in his turn, referred him on, and so on, until at last he was forced to apply to the seven year old novice who sat doing needlework. With his pride humbled, Poṭṭhila asked him for advice. In order to test him, the novice asked him to jump into a pool with his robes on. This Poṭṭhila did, and the novice, satisfied as to his earnestness taught him how, in the case of an anthill with six holes into which a lizard entered, anyone, wishing to capture the lizard, would close up five of the holes. So with the six doors of the senses; close five doors, and concentrate on the door of the mind. At the end of

the discourse, the Buddha appeared before Poṭṭhila in a ray of light and Poṭṭhila became an Arahant (BL Volume 3, XX.7 on CST DHP V272).

686 Here, fully freed in both ways means freed by wisdom and freed by an unlimited mind – see MLDB 70 Kīṭāgiri Sutta for the seven type of persons, the first being the vimuttaṃ ubhatobhāge person.

687 On the fetters and the triple-knowledge bearer (tevijjaṃ), see "Appendix 3: Buddhist Path by Numbered Lists".

688 V1085 first two lines = V1187 first two lines, except V1085 line 2 has brahmakāyikā while V1187 line 2 has brahmapurohitā – no major difference in meaning since both refer to dwellers of the Brahma heavens.

689 V629 = V1188. V629 line 1 = V1087 line 1 = V1188 line 1.

690 V909 = V1190, except vasi on line 1 of V1190 is on line 2 of V909 and padā are broken differently. This must be either an error in the manuscript or how it was typed in the VRI CST. I prefer the recension in V909 and translate accordingly.

691 V1191 = MLDB 143.17 Anāthapiṇḍikovāda (Advice to Anāthapiṇḍika) Sutta last verse = CDB 1.48 Jetavana (Jeta's Grove) Sutta V159 = CDB 2.20 Anāthapiṇḍika Sutta V315 = CDB 21.13 Ghaṭa (Barrel) Sutta verse. Also in CST Nettippakaraṇapāḷi.

692 pūtilataṃva can be understood in two ways: (1) with Coccolus Cordifolius creeper, or (2) with a foul creeper (pūti + lataṃ + va). EV1 has opted for (1) while I employ (2).

693 V604 = V656 = V687 = V792 = V891 = V918 = V1015 = V1194. V1053 and V1091 are also very similar except they have a different last pada. Craving is the lead to becoming.

694 V136 = V380 = V605 = V657 = V793 = V1195, with minor differences that don't affect the meaning. V688 is also very similar with a different last pada. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

695 V1196-1217 are at MLDB 50.24 to 50.31 Māratajjanīya Sutta. On this incident related to Lord Buddha Kakusandha, his chief disciple Vidhura, and the then-Māra Dussī (our Mahāmoggallāna), see MLDB 50 Māratajjanīya Sutta. Here Lord

Kakusandha Buddha is addressed as a brāhmaṇa – the epitome of cleansing, purity, and knowledge in Buddhism.

696 V1198 = V1200 = V1202 = V1204 = V1206 = V1210 = V1212. Kaṇha here refers to Māra, literally Black One. If we take kaṇha as just dark, line 2 can also be rendered:

"Striking a bhikkhu like such, you will go to dark suffering".

697 Veḷuriyavaṇṇā can be understood to be "bamboo colored", "beryl colored", "lapis lazuli colored", or "sapphire colored". I have opted for a literal, natural translation.

698 V1173 line 2 = V1201 line 2, with a minor difference that doesn't affect the meaning. Shaking the Migāra's Mother's Mansion episode is fully described in CDB 51.14 Moggallāna Sutta.

699 Vejayanta Mansion is Sakka's palace in Tāvatiṃsā heaven. On this particular incident, see MLDB 37 Cūḷataṇhāsankhaya Sutta.

700 V1207 last two lines also at CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta. See CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta and MLDB 50 Māratajjanīya Sutta. Sudhammā Hall is Sakka's throne room in Tāvatiṃsā heaven.

701 I have supplied quotes here in the translation.

702 V1209 also at CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta. I have supplied closing quote in the translation.

703 Mahāneru, variously called Neru, Mahāmeru, Meru, Mahāsineru, and Sineru; is the mountain at the central axis that supports the heavens.

704 I have supplied quotes here in the translation. Pāpima (Evil One) is an epithet of Māra.

705 While it states sixty-eight, there are actually sixty-nine verses.

706 I have created this section to keep things uniform and organized.

707 V1218 thru V1222 inclusive are also at CDB 8.1 Nikkhanta (Renounced) Sutta. See "Appendix 61: Vaṅgīsa Thera".

708 Commentary explains Samantā parikireyyuṃ as samantato kaṇḍe khipeyyuṃ (shoot arrows from everywhere). I translate daḷhadhammino as war-craft here.

709 Pāpima (Evil One) and Death are epithets of Māra.

[710] V1223 thru V1227 inclusive are also at CDB 8.2 Arati (Discontent) Sutta.

[711] Here Commentary reads atha as well as aṭṭha, thus yielding either "about sixty" or "sixty-eight" views. If it's "about sixty" then it's without the "spontaneously arisen" or "chance arisen" (as in LDB 1 Brahmajāla Sutta 2.30-2.32) (adhiccasamuppannavādaṃ) and if it's "sixty-eight", we don't have exact idea of what that sixty-eight are. CDB is silent on sixty vs. sixty-eight and EV1 as well as THAGS go with sixty.

[712] EV1 translates the second line as "Conditionally quenched he awaits his time" while I translate it as "completely liberated from dependently arisen phenomena, awaits the time".

[713] V1228 thru V1231 inclusive are also at CDB 8.3 Pesala (Well Behaved) Sutta. Here Gotama refers to the fact that now Venerable Vaṅgīsa belongs to the clan of Lord Buddha, as his son born of his mouth.

[714] Compare to ITI 5 Makkha (Mercilessness) Sutta where Lord Buddha states:

"Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Mercilessness, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return".

For this meaning Blessed One spoke. There this is what was said –

"Merciless because of mercilessness, beings go to bad destinations;
Having fully understood that mercilessness, insight-seers abandon it;
Having abandoned don't come again, to this world ever".

See "Appendix 3 – Buddhist Path by Numbered Lists" for information about the destinations.

[715] For detailed information on the hindrances, see "Appendix 3: Buddhist Path by Numbered Lists". Five hindrances are also listed in V74 and V1009.

[716] V1232 thru V1235 inclusive are also at CDB 8.4 Ānanda Sutta.

[717] On the inversion of perception, see "Appendix 3: Buddhist Path by Numbered Lists".

The counterpart of this verse in EV1 is actually a set of two verses: V1224A and V1224B – V1224A of EV1 is our V1233 and V1224B of EV1 is round bracketed () in BLUE inside the verse. Similarly, CDB 8.4 Ānanda Sutta also has one more verse, like EV1 does. The PTS recension on the AccessToInsight also has an additional verse numbered there V1236 so at this point, PTS recension is three verses ahead. The verse and translation is:

"Saṅkhāre parato passa, dukkhato mā ca attato;
nibbāpehi mahārāgaṃ, mā dayhittho punappunaṃ.

"See formations as other, as suffering, not as self;
Extinguish the great lust, don't burn again and again.

[718] V1235 = Sn-B V342 = THIG V20, except for gender case differences. On the sleeping tendencies, see "Appendix 3: Buddhist Path by Numbered Lists".

[719] V1236 thru V1239 inclusive are also at CDB 8.5 Subhāsita (Well Spoken) Sutta as well as Sn-B V451-V454, with minor differences that don't affect the meaning.

[720] V1240 thru V1242 inclusive are also at CDB 8.6 Sāriputta Sutta.

[721] V1243 thru V1246 inclusive are also at CDB 8.7 Pavāraṇā Sutta. On the fetters, see "Appendix 3: Buddhist Path by Numbered Lists".

Pavāraṇā is the Buddhist holy day celebrated on Ashwin full moon of the lunar month. It marks the end of the 3 lunar months of Vassa, sometimes called "Buddhist Lent." The day is marked in the Asian countries where Theravada Buddhism is practiced. On this day, each bhikkhu must come before the Saṅgha and ask forgiveness for an offense he may have committed during the Vassa. For full details, see https://en.wikipedia.org/wiki/Pavarana.

[722] V1245 line 2 = V1258 line 2. On the triple-knowledge bearers (tevijjā), see "Appendix 3: Buddhist Path by Numbered Lists".

[723] palāpettha can mean both chaff and prattle – I opt for prattle while EV1 and CDB 8.7 Pavāraṇā Sutta translate it as chaff.

[724] V1247 thru V1254 inclusive are also at CDB 8.8 Parosahassa (Over a Thousand) Sutta.

[725] Both EV1 and CDB 8.8 Parosahassa (Over a Thousand) Sutta translate "Nāganāmo'si bhagavā, isīnaṃ isisattamo" as "You have

the name 'nāga', blessed one, you are the best seer of seers". I take Nāganāmo'si to mean Nāganāmo + isi and not Nāganāmo + asi. Similarly, I take isisattamo as seventh sage, not as best of sages – Commentary does support both interpretations. Seventh sage refers to the fact that our Lord Buddha is the seventh Buddha listed in the scriptures: Buddhā Vipassī (91 eons ago), Sikhī (31 eons ago), Vessabhū (31 eons ago), Kakusandha (present eon), Koṇāgamana (present eon), Kassapa (present eon), and Gotama (present eon) – see LDB 14 Mahāpadāna Sutta.

If we take isisattamo as the best of sages, that might conflict with CDB 47.12 Nāḷandā Sutta where when Venerable Sāriputta roars:

"Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another ascetic or brahmin more knowledgeable than the Blessed One with respect to enlightenment".

Then Lord Buddha gets Sāriputta Thera to state that all the past, present, and future Blessed Ones had/have/will first abandon the five hindrances; and then, with their minds well established in the four establishments of mindfulness, develop correctly the seven factors of enlightenment; and thereby awaken to the unsurpassed perfect enlightenment. Thus, all Buddhā of past, present, and future are exactly identical with none being better or best or even first among equals. And a Buddha must be compared with other Buddhā only, not with a sage, a seer, an Arahant, or even a Pacceka Buddha.

726 sabbaṭhitīnaṃ atikkamamaddasa is translated by EV1 as "overcoming of all the stand-points". The half-of-ten (five) here refers to the first five disciples (pañcavaggiyā bhikkhū) of Lord Buddha. For more information, see "Appendix 3: Buddhist Path by Numbered Lists".

727 V1255 thru V1257 inclusive are also at CDB 8.9 Koṇḍañña Sutta. V679 line 1 = V1255 line 1.

728 On the triple-knowledge bearer (tevijjo), see "Appendix 3: Buddhist Path by Numbered Lists".

729 V1258 thru V1260 inclusive are also at CDB 8.10 Moggallāna Sutta; V1258 is also at CST Cūḷaniddesapāḷi. V1245 line 2 = V1258 line 2. On triple-knowledge bearers (tevijjā), see

"Appendix 3: Buddhist Path by Numbered Lists".

730 V1261 is also at CDB 8.11 Gaggarā Sutta.

731 V1262 is also at CDB 8.12 Vaṅgīsa Sutta.

732 For information on the aggregates, see "Appendix 3: Buddhist Path by Numbered Lists". The sense-bases are: eye, ear, nose, tongue, and body.

733 V1266 is also at CDB 8.12 Vaṅgīsa Sutta. While we have nirāmagataddasā here, which I translate as "having seen the end of defilements"; in Commentary it is niyāmagataddasā, based on which EV1 translates as "seers of what is subject to unchangeable rule" and CDB 8.12 Vaṅgīsa Sutta translates as "who have reached and seen the fixed course".

734 For detailed information on the Four Noble Truths in this and the next verse, see "Appendix 3: Buddhist Path by Numbered Lists".

735 V1268 = CDB 15.20 Puggala (Person) Sutta part of an unnumbered verse = CST DHP V191 = ITI V35 last two lines = THIG (V186, V193, V311, and V322), with minor differences that don't affect the meaning. Also in CST Nettippakaraṇapāḷi.

On the Noble Eightfold Path (ariyaṃ caṭṭhaṅgikaṃ maggaṃ), see "Appendix 3: Buddhist Path by Numbered Lists".

736 V112 line 2 = V332 line 2 = V1269 line 2, with minor differences that don't affect the meaning.

737 V9 line 2 = V885 line 2 = V1270 line 2, with minor differences that don't affect the meaning.

738 On the triple-knowledge bearer (tevijjo) and higher knowledges, see "Appendix 3: Buddhist Path by Numbered Lists".

739 V1272 to V1287 inclusive = Sn-B V343 to V358.

740 Both EV1 and Sn-B translate mutyapekho as intent on release, taking mutya as release; while I take it as muti (understanding) and translate accordingly.

741 This verse shouldn't have the closing quote and it should be instead the opening quote for the next verse. It is correct in the Commentary. This needs to be corrected in CST.

742 On the bonds, see "Appendix 3: Buddhist Path by Numbered

Lists".

743 Commentary describes best of the five as "five virtue, etc. dhamma aggregates, or five attainments, etc. (pañcahi sīlādīhi dhammakkhandhehi, pañcahi vā hetusampadādīhi seṭṭho uttamo)". He is also called so because he is the best among the group of five monks. None of the explanations are very satisfying. On the sleeping tendencies, see "Appendix 3: Buddhist Path by Numbered Lists".

744 As to isisattama see endnote on V1249.

745 Verse states 1280 verses are there but in reality we have 1288 + 5 verses.

Appendix 1:
Abbreviations used in CST

sī.	Sri Lankan recension
syā.	Thai recension
pī.	Pāḷi Text Society recension
ka.	Cambodian recension
dī. ni.	Dīgha Nikāya
ma. ni.	Majjhima Nikāya
saṃ. ni.	Saṃyutta Nikāya
a. ni.	Aṅguttara Nikāya
dha. pa., dhammapade, dhammapadepi	Dhammapada
udā., udānepi, uddānagāthāyaṃ	Udāna
su. ni., suttanipātepi	Suttanipāta
itivu.	Itivuttaka
theragā.	Theragāthā (this book)
apa. thera.	Theraapadāna (Thera biographies)
jā., jātakepi	Jātaka (birth stories)
paṭi. ma., paṭisambhidāmagge	Paṭisambhidāmagga
netti.	Nettippakaraṇa
pāci.	Pācittiya of Vinaya
mahāva.	Mahāvagga of Vinaya
cūḷava.	Cūḷavagga of Vinaya
pari.	Parivāra of Vinaya
kathā.	Kathāvatthu of Abhidhamma
suttanipātaṭṭhakathā	Suttanipāta Aṭṭhakathā
suttanipātaṭṭhakathāyaṃ uṭṭhānasuttavaṇṇanā oloketabbā	Suttanipāta Aṭṭhakathā
aṭṭha., theragāthāṭṭhakathā	Theragāthā Aṭṭhakathā (Commentary). When prefixed with sī., syā., pī., or ka.; it refers to Sri Lankan, Thai, PTS, or Cambodian recensions.

In this book, Commentary refers to the Theragāthā Aṭṭhakathā as provided in CST, unless otherwise specified.

Appendix 2:
An Analysis of CST Theragāthā

Chapter	Number of Therā (Per end-verses)	Number of Verses (Per end-verses)	Number of Therā (In Reality)	Number of Verses (In Reality)
Ones	120	120	120	120
Twos	49	98	49	98
Threes	16	48	16	48
Fours	13	52	12	48
Fives	12	65	12	60
Sixes	14	84	14	84
Sevens	5	35	5	35
Eights	3	24	3	24
Nines	1	9	1	9
Tens	7	70	7	70
Elevens	1	11	1	11
Twelves	2	24	2	24
Thirteens	1	13	1	13
Fourteens	2	28	2	28
Sixteens	2	32	2	32
Twenties	10	245	10	244
Thirties	3	105	3	105
Forties	1	42	1	40
Fifties	1	55	1	55
Sixties	1	68	1	69
Great	1	71	1	71
Total	**265**	**1299**	**264**	**1288**
Opening Verses	0	3	0	3
Closing Verses	0	2	0	2

Appendix 3:
Buddhist Path by Numbered Lists

Three Taints (tayo āsavā):

1. Taint of Sensuality (kāmāsavo)
2. Taint of Becoming (bhavāsavo)
3. Taint of Ignorance (avijjāsavo)

[From NDB 6.63 Penetrative Sutta]

Knowledges – Three (tisso vijjā) and Six (chaḷabhiññā):

The three knowledges (tisso vijjā) realized, sometimes called the three true knowledges and one who has them is called triple-knowledge bearer (tevijjo), are:

1. recollection of the past lives (pubbenivāsānussati),
2. divine eye to observe the workings of kammā (dibbacakkhu), and
3. knowledge of ending of taints (āsavākhayā ñāñā), also called ending of all fetters (sabbasaṃyojanakkhayo).

[From ITI 99 Tevijja (Triple Knowledge) Sutta]

Besides these, there are three other knowledges – together making up the six higher knowledges (chaḷabhiññā or cha abhiññā):

1. completely understanding the minds of others (cetopariccañāṇaṃ),
2. divine ear (dibbasota), and
3. supernormal powers (iddhī).

An Arahant is defined as one who has at the minimum the āsavākhayā ñāñā (knowledge of ending of taints). She may or may not attain other knowledges, depending on her past determinations and present efforts.

[From CDB 12.70 Susīma Sutta]

Four Noble Truths (cattāri ariyasaccāni):

1. 'And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants

is suffering. In short, the five aggregates of grasping are suffering'.

2. 'And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to rebirth, bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence'.
3. 'And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it'.
4. 'And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration'.

[From LDB 10.18-21 Mahāsatipaṭṭhāna Sutta]

THE DUTIES TO THE FOUR NOBLE TRUTHS ARE EXPLAINED AS:

"Of these Four Noble Truths, bhikkhus, there is a noble truth that is to be fully understood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed".

[From CDB 56.29 To Be Fully Understood Sutta]

FOUR ESTABLISHMENTS OF MINDFULNESS (CATTĀRO SATIPAṬṬHĀNĀ):

1. "Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.
2. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.
3. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.
4. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world".

[From CDB 47.1 Ambapālī Sutta]

FOUR BASES OF SUPERNORMAL POWERS (CATTĀRO IDDHIPĀDĀ):

1. He develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving (chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ).
2. He develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving (vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ).
3. He develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving (cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ).
4. He develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving (vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ).

[From CDB 51.1 Apāra (From the Near Shore) Sutta]

FOUR LEVELS OF AWAKENING:

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

The second level is called Once-returner, who will return only once to the human world and make an end of the suffering. She hasn't broken any additional fetters but has significantly worn down the two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ).

The third level is a Non-returner who has broken the remaining two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ) that ties one to the sense-sphere (kāmabhavā). She will be reborn in the pure abodes (form-sphere, rūpabhavā), and be liberated there.

The final level is the Arahant who has additionally broken the five higher fetters of lust for both form-sphere and formless

sphere (rāgaṃ), conceit (mānaṃ), restlessness (uddhaccaṃ), and ignorance (avijjaṃ), and is liberated here and now with residue. She has no further becoming left and with the end of this life, she will enter Nibbāna without residue.

Four Bonds and Floods (yogā or oghā):

1. Sensuality (kāmayogo)
2. Existence (bhavayogo)
3. Views (diṭṭhiyogo)
4. Ignorance (avijjāyogo)

[From CDB 45.171 Ogha (Floods) Sutta and CDB 45.172 Yoga (Bonds) Sutta]

Four Perversions or Inversions (catubbipallāsa or vipallāsā or vipariyesā):

1. Seeing impermanent as permanent (anicce niccanti)
2. Seeing repulsive as beautiful (asubhe subhanti)
3. Seeing suffering as happiness (dukkhe sukhanti)
4. Seeing not-self as self (anattani attāti)

These four can be of Perception, Consciousness, or Views.

[From Theragāthā Commentary on V1146]

Five Aggregates (pañca khandhā):

No.	Aggregate	Simile
1	Form (rupa)	Lump of Foam (pheṇapiṇḍaṃ)
2	Feeling (vedanā)	Water Bubble (udakapubbuḷaṃ)
3	Perception (saññā)	Mirage (marīcikā)
4	Volitional Formations (saṅkhārā)	Plantain Trunk (kadalikkhandhaṃ)
5	Consciousness (viññāna)	Magic trick (māyaṃ)

[From CDB 22.95]

First Five Disciples (pañcavaggiyā bhikkhū):

1. Aññāsi Koṇḍañña (Ajnana Kaundinya) (V673-V688)
2. Vappa (Vaspa) (V61)
3. Bhaddiya (Bhadraka)
4. Mahānāma (Mahānāma)
5. Assaji (Asvaki or Asvajit)

The first five disciples were preached the CDB 56.11

Dhammacakkappavattana (Setting in Motion the Wheel of the Dhamma) Sutta.

[From CST Vinaya-Mahāvaggapāḷi-1 Mahākhandhako-6 Pañcavaggiyakathā #18 and #19]

FIVE FACULTIES AND FIVE POWERS (PAÑCA INDRIYĀNI AND PAÑCA BALĀNI):

1. Confidence (Saddhā): "And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'
2. Energy (vīriya): "And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. This is called the faculty of energy.
3. Mindfulness (sati): "And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. This is called the faculty of mindfulness.
4. Concentration (samādhi): "And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object. This is called the faculty of concentration.
5. Wisdom (paññā): "And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is called the faculty of wisdom".

[From CDB 48.9 Paṭhamavibhaṅga (Analysis(1)) Sutta and CDB 50.1]

FIVE HINDRANCES (PAÑCA NĪVARAṆĀ OR PAÑCA ĀVARAṆĀ):

No.	Hindrance	Simile for hindrance	Simile for freedom from hindrance
1	sensual desire (kāmacchando)	a bowl of water mixed with lac, turmeric, blue dye, or crimson dye	release from debt
2	ill will (byāpādo)	a bowl of water being heated over a fire, bubbling and boiling	recovery from sickness
3	dullness and drowsiness (thina-middhaṃ)	a bowl of water covered over with algae and water plants	release from prison
4	restlessness and remorse (uddhacca-kukkuccaṃ)	a bowl of water stirred by the wind, rippling, swirling, churned into wavelets	release from slavery
5	doubt (vicikicchā)	a bowl of water that is cloudy, turbid, and muddy, placed in the dark	crossing a wilderness safely

[From NDB 5.193 Saṅgārava Sutta, simile for freedom from hindrance from MLDB 39.14 Mahāassapura Sutta]

ATTACHMENTS (SAṄGĀ) – FIVE AND SEVEN:

1. **Five**: attachments of lust, hate, delusion, conceit, views (rāgadosamohamānadiṭṭhisaṅgānaṃ)

   UD 4 Huṃhuṅka (Conceited) Sutta calls them swellings (ussadā).
2. **Seven**: attachment to craving, views, conceit, anger, ignorance, defilements, bad conduct (taṇhāsaṅgo, diṭṭhisaṅgo, mānasaṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasaṅgo)

[Five from Commentary on THAG V15 and Commentary on UD 4 Huṃhuṅka (Conceited) Sutta, Seven from Commentary on ITI 94 Upaparikkha (Examination) Sutta]

SEVEN FACTORS OF ENLIGHTENMENT (SATTA BOJJHAṄGĀ):

1. mindfulness (sati)
2. discrimination of states (dhammavicaya)
3. energy (vīriya)

4. rapture (pīti)
5. tranquility (passaddhi)
6. concentration (samādhi)
7. equanimity (upekkhā)

[From CDB 46.1 Himavanta (Himālaya) Sutta]

SEVEN SLEEPING TENDENCIES (SATTA ANUSAYA):

1. Sensual lust (kāmarāgānusayo)
2. Aversion (paṭighānusayo)
3. views (diṭṭhānusayo)
4. Doubt (vicikicchānusayo)
5. Conceit (mānānusayo)
6. Lust for existence (bhavarāgānusayo)
7. Ignorance (avijjānusayo)

[From NDB 7.12 Underlying Tendencies 2 Sutta]

They are also called fetters in NDB 7.8 Saṃyojana (Fetters) Sutta and NDB 7.9 Pahāna (Abandoning) Sutta.

NOBLE EIGHTFOLD PATH OR STREAM (ARIYO AṬṬHAṄGIKO MAGGO OR SOTAṂ):

1. Right View (sammādiṭṭhi)
2. Right Thought (sammāsaṅkappo)
3. Right Speech (sammāvācā)
4. Right Action (sammākammanto)
5. Right Livelihood (sammāājīvo)
6. Right Effort (sammāvāyāmo)
7. Right Mindfulness (sammāsati)
8. Right Concentration (sammāsamādhi)

[From LDB 10.21 Mahāsatipaṭṭhāna Sutta]

TEN FETTERS (SAṂYOJANĀ):

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

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

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

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

[From THIG V165 and V167]

THIRTEEN AUSTERITIES (DHUTAṄGA):

1. paṃsukūlī	1. wearing cast-off cloth
2. piṇḍapātī	2. alms-seeker
3. tecīvarī	3. wearing only one set of triple robes
4. sapadānacārī	4. bypassing no one on the alms round
5. ekāsanī	5. eating once a day
6. pattapiṇḍī	6. eating from the bowl
7. khalupacchābhattī	7. refusing food brought afterwards
8. āraññiko	8. living in jungle
9. rukkhamūliko	9. living at the foot of a tree
10. abbhokāsī	10. living in the open
11. sosāniko	11. living in a cemetery
12. yathāsanthatiko	12. accepting assigned lodging
13. nesajjiko	13. always in sitting posture

[From THAG V844-V856. Also at CST Vinaya-Parivārapāḷi-Upālipañcakaṃ-6 Dhutaṅgavaggo]

TEN WRONG VIEWS (DASAVATTHUKĀMICCHĀDIṬṬHI):

natthi dinnaṃ,	'There is nothing given,
natthi yiṭṭhaṃ,	nothing offered,
natthi hutaṃ,	nothing sacrificed;
natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,	no fruit or result of good and bad actions;
natthi ayaṃ loko,	no this world,
natthi paro loko,	no other world;
natthi mātā,	no mother,
natthi pitā,	no father;
natthi sattā opapātikā,	no beings who are reborn spontaneously;
natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī'ti.	no good and virtuous recluses and brahmins in the world who have themselves realized by direct knowledge and declare this world and the other world.'

[From MLDB 41.10 Sāleyyaka Sutta]

TWENTY PERSONALITY OR IDENTITY VIEWS (VĪSATIVATTHUKĀ SAKKĀYADITTHI):

(1) He regards material form as self, or (2) self as possessed of material form, or (3) material form as in self, or (4) self as in material form.

(5) He regards feeling as self, or (6) self as possessed of feeling, or (7) feeling as in self, or (8) self as in feeling.

(9) He regards perception as self, or (10) self as possessed of perception, or (11) perception as in self, or (12) self as in perception.

(13) He regards formations as self, or (14) self as possessed of formations, or (15) formations as in self, or (16) self as in formations.

(17) He regards consciousness as self, or (18) self as possessed of consciousness, or (19) consciousness as in self, or (20) self as in consciousness.

[From MLDB 44.7 Cūḷavedalla Sutta]

DESTINATIONS (GATI) – TWO, THREE, FOUR, AND THIRTY ONE:

1. **Thirty-One**: There are a total of thirty-one planes of existence. The lowest plane of existence is hell and the highest is the heaven of "Base of neither-perception-nor-non-perception".
2. **Four**: The Four destinations are the four lower or bad destinations (apāya): the hells (niraya), the animal realm (tiracchāna), the domain of ghosts (petā), and host of Asurā (asurā).
3. **Three**: The Three destinations or becomings are the thirty-one planes of existence divided among the becomings in the sense-sphere (kāmabhavā), the form-sphere (rūpabhavā), and the formless-sphere (arūpabhavā).
4. **Two**: the Two destinations are simply the thirty-one planes of existence divided in bad destinations (duggati, see the four destinations above) and good destinations (sugati, human realm and upwards including all the heavenly realms). Two destinations (THIG V458) can also mean Human and Divine realms. Two destinations (THIG V458) can also mean Human and Divine realms.

Appendix 4: Subhūti Thera

DPPN thus: Subhūti Thera was the son of Sumanaseṭṭhī and the younger brother of Anāthapiṇḍika. On the day of the dedication of Jetavana, he heard the Buddha teach and left the world. After ordination he mastered the two categories of Vinaya rules, and, after obtaining a subject for meditation, lived in the forest. There he developed insight, and attained Arahantship on the basis of mettā-jhāna. Teaching the Dhamma without distinction or limitation, he was declared chief of those who lived remote and in peace (araṇavihārīnaṃ aggo, NDB 1.201), and of those who were worthy of gifts (dakkhiṇeyyānaṃ, NDB 1.202). It is said that when he went begging for alms he would develop mettā-jhāna at each door, hence every gift made to him was of the highest merit. In the course of his travels he came to Rājagaha, and Bimbisāra promised to build him a dwelling-place. However, the king forgot his promise, and Subhūti meditated in the open air. There was no rain, and, discovering the cause, the king had a leaf hut built for him. As soon as Subhūti entered the hut and seated himself cross-legged on the bed of hay, rain began to fall.

In the time of Padumuttara Buddha he belonged to a rich family and was called Nanda. Later he left the world and lived the hermit's life, at the head of forty-four thousand others. The Buddha visited Nanda's hermitage and accepted from him a gift of fruit and flowers. He asked one of his monks, proficient in mettā and eminent in receiving gifts, to give the thanks-giving (anumodanā). At the end of the discourse all the other hermits became Arahants, but Nanda's attention was fixed on the majesty of the teaching monk, and he did not reach any attainment. Later, discovering the qualities in which the teacher had attained eminence, Nanda resolved that he too would reach similar eminence.

Verses attributed to him are also included in the Milindapañhapāḷi.

Appendix 5: Mahākoṭṭhika Thera

DPPN: Mahākoṭṭhika, also known as Mahākoṭṭhita Thera, was one of the foremost disciples of the Buddha, ranked foremost among masters of logical analysis (paṭisambhidappattānaṃ, NDB 1.218). He was born into a very wealthy brahmin family of Sāvatthi, his father being Assalāyana and his mother Candavatī.

He gained great proficiency in the Vedas and, after hearing the Buddha teach (his father, says the Apadāna account), entered the Order and, engaging in meditation, soon became an Arahant. He was extremely skilled in analytical knowledge (paṭisambhidā), on which were based all his questions to the Buddha and his own colleagues.

In the time of Padumuttara Buddha he was a rich householder, and, hearing the Buddha praise a monk as foremost among those skilled in analytical knowledge, he wished for similar eminence for himself in the future. To this end he visited the Buddha and his monks and entertained them for seven days, giving them three robes each at the conclusion of his almsgiving. Owing to the skill showed by him in the MLDB 43 Mahāvedalla Sutta, the Buddha declared him foremost among those skilled in the Paṭisambhidā (NDB 1.218).

Several instances are given of discussions between Koṭṭhika and other eminent elders – e.g., the Naḷakalāpī Sutta on kamma [CDB 12.67 Sheaves of Reeds], the Sīla Sutta on religious discipline [CDB 22.122 Sīlavanta (Virtuous) Sutta], three suttā on the nature of arising (samudayadhamma), two on satisfaction (assāda) (S.iii.172-7), two on arising (samudaya) (S.iii.173) and three on ignorance (avijjā) and knowledge (vijjā) (CDB 22.127-132). Another similar sutta is on sense and sense objects (S.iv.162-5), and there is a series of suttā on matters not revealed by the Buddha (avyākatāni, CDB 44.3-44.6). Mrs. Rhys Davids suggests that all these suttā were compiled rather as "lessons" to be learnt than as genuine inquiries by Koṭṭhika. The pre-eminent monks were "playing" at teacher and pupil in order to aid Koṭṭhika to win proficiency as a teacher. Another such "lesson" is given at NDB 9.13, as to the motives guiding those who live the holy life (brahmacariya).

All these suttā took the form of discussions with Sāriputta (V981-V1016), in which Mahākoṭṭhika is the questioner and Sāriputta the instructor. One sutta (S.iv.145-7) records a "lesson" given by

the Buddha to Koṭṭhika on conceptions of impermanence (anicca), unsatisfactoriness (dukkha) and not-self (anattā) [Note: I haven't been able to locate this].

NDB 3.21 Saviṭṭha Sutta records a discussion at Jetavana between Samiddhi (or Saviṭṭha), Koṭṭhika and Sāriputta, as to who is best: one who has testified to the truth with body, one who has won view, or one released by faith. Another discussion (NDB 4.173 Koṭṭhita Sutta) takes place between Sāriputta and Koṭṭhika as to whether anything continues to exist after the ending of the six spheres of contact (nibbāna). Once there was a dispute between Koṭṭhika and Citta Hatthisāriputta; Citta was constantly interrupting the elder monks who were gathered at Isipatana for the discussion of the Abhidhamma, and was asked by Koṭṭhika to abide his time and not interrupt. Citta's friends protested that Citta was well qualified to take part in the discussion; but Koṭṭhika declared that, far from being wise enough, Citta would, not long after, renounce the Order. And so it happened (NDB 6.60 Hatthi Sutta). Sāriputta evidently had a great regard for Koṭṭhika; in Theragāthā V1005-V1007 Sāriputta proclaims his excellence.

Appendix 6: Kaṅkhārevata Thera

DPPN thus: Kaṅkhārevata Thera belonged to a very wealthy family in Sāvatthi. One day, after his midday meal, he went with others to hear the Buddha teach and, accepting the word of the Buddha, he entered the Order. According to the Apadāna, he heard the Buddha teach at Kapilavatthu.

He attained Arahantship by way of practicing absorption (jhāna), and so proficient in absorption did he become that the Buddha declared him chief of the monks who practiced it (NDB 1.204). Before he became an Arahant he was greatly troubled in mind as to what was permissible for him to use and what was not (akappiyā muggā, na kappanti muggā paribhuñjituṃ). This characteristic of his became well-known, hence his name "Revata the Doubter".

In the time of Padumuttara Buddha he was a brahmin of Haṃsavatī, well versed in the Vedas. One day, while listening to the Buddha's teaching, he heard him declare a monk in the assembly as chief among those who practiced absorption, and himself wished for the same honor under a future Buddha. He is often mentioned in company with other very eminent disciples, e.g., Anuruddha (V892-V919), Nandiya (V25), Kimbila (V118), Kuṇḍadhāna (V15), and Ānanda (V1017-V1053); at the teaching of the MLDB 68 Naḷakapāna Sutta. The MLDB 32 Mahāgosiṅga Sutta records a discussion between Mahāmoggallāna (V1149-V1217), Mahākassapa (V1054-V1093), Anuruddha, Revata, and Ānanda, and there we find Revata praising, as the highest type of monk, one who delights in meditation and has his habitation in the abodes of solitude.

Kaṅkhā-Revata appears to have survived the Buddha.

In the Uttaramātā-petavatthu, Uttara's mother having been born as a hungry ghost (peta), and having wandered about for fifty-five years without water, came upon Revata enjoying a siesta on the banks of the Gaṅgā and begged him for succor. Having learnt her story, Revata gave various gifts to the Saṅgha in her name, and so brought her happiness.

Appendix 7: Puṇṇa Mantāṇiputta Thera

DPPN: Puṇṇa Mantāṇiputta Thera belonged to a brahmin family of Donavatthu near Kapilavatthu. His mother was Mantāṇī, sister of Aññāta-Koṇḍañña (of V673-V688 and Appendix 52). While the Buddha was at Rājagaha, to where he had gone after teaching the CDB 56.11 Dhammacakkappavattana (Setting in Motion the Wheel of the Dhamma) Sutta, Aññāta-Koṇḍañña went to Kapilavatthu and ordained Puṇṇa. Koṇḍañña then returned to Rājagaha, whence, having taken leave of the Buddha, he retired to live on the banks of the Chaddantadaha. However, Puṇṇa remained in Kapilavatthu, intent on his practices, and soon after became an Arahant. He gathered round him five hundred clansmen who all became monks, and he taught them the ten bases of discourse (dasa kathāvatthūni), which he himself had learnt, and they became Arahants. When they wished to visit the Buddha, Puṇṇa sent them on in advance to Rājagaha, asking them to pay homage to the Buddha in his name. Later, when the Buddha came from Rājagaha to Sāvatthi, Puṇṇa visited him and was taught the Dhamma in the Buddha's own Gandhakuṭi. Sāriputta (V981-V1016), hearing of the fame of Puṇṇa, wished to meet him, and went to Andhavana, where Puṇṇa was spending his siesta. Sāriputta questioned him on the seven acts of purity, and Puṇṇa answered him. The two monks found great joy in each other's words. The interview with Sāriputta is given in the MLDB 24 Rathavinīta Sutta. Buddhaghosa says that the two Elders had many things in common. Later, the Buddha declared Puṇṇa to be pre-eminent among those who taught the Dhamma.

In the time of Padumuttara Buddha, Puṇṇa was born in a rich brahmin family of Haṃsavatī, before the birth of the Buddha. When grown up, he one day visited the Buddha, and as he sat on the edge of a large crowd, hearing him teach, the Buddha declared one of his monks pre-eminent among teachers, and Puṇṇa, wishing for a like honor under a future Buddha, paid great homage to Padumuttara.

In the Aṅguttaranikāya Commentary, however, we are told that in the time of Padumuttara Buddha, Puṇṇa was named Gotama and was expert in the Vedas. However, he found no solace in the teaching of the Vedas and became an ascetic with a following of eighteen thousand Jaṭilas, all of whom, under his guidance, developed great psychic powers. Puṇṇa was already old when Padumuttara attained Enlightenment. One day the Buddha visited

Gotama's hermitage, and Gotama and his disciples entertained him to a meal. Afterwards the Buddha wished his chief disciple Mahādeva to come to the hermitage with one hundred thousand monks; this he did, and the ascetics provided flowers for their seats. For seven days the Buddha and his monks remained in trance on their seats, at the end of which period the Buddha asked the most pre-eminent teacher to render thanks. At the conclusion of the discourse, all except Gotama became Arahants. Gotama wished to gain pre-eminence in teaching under a future Buddha, and Padumuttara proclaimed that his wish would find fulfilment. The Apadāna contains yet another version, according to which Puṇṇa's name in the time of Padumuttara was Sunanda.

Besides the MLDB 24 Rathavinīta Sutta, which bears testimony to Puṇṇa's skill as a teacher, another Sutta represents Ānanda (V1017-V1053) as saying to the assembled monks that Puṇṇa was of great help to himself and others when they were yet novices, Puṇṇa had taught them on causation, and they were able to understand the Doctrine because of his skillful exposition (CDB 22.83 Ānanda Sutta).

It is, perhaps, this Puṇṇa who is identified with the gate-keeper (dovārika) of the Kurudhamma Jātaka (CST Jātakapāḷi-276), and with one of the seven brothers of the Bhisa Jātaka (CST Jātakapāḷi-488). The Mahāvastu contains twenty verses attributed to Pūṇṇa Maitrayānīputra.

Appendix 8: Dabba Thera

DPPN: An Arahant Thera, also known as Dabba Mallaputta. He was born at Anupiya in a Malla family (at Kusinārā, says the Apadāna). As a child of seven he saw the Buddha who was visiting in the Malla country, and he asked his grandmother (his mother having died at his birth) if he might join the Order under the Buddha. She brought him to the Buddha and the boy became an Arahant in the Tonsure-hall. He returned with the Buddha to Rājagaha where, with the Buddha's sanction, and wishing to be of service to the Order, he took upon himself the task of appointing night's-lodgings to travelling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from Rājagaha; Dabba would walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these journeys which led to a slave-woman, Puṇṇā, being visited by the Buddha, resulting in her becoming a Stream-winner.

It once happened that meals were allotted by Dabba to the Mettiya-Bhummajakā at the house of a rich man, who, discovering their identity, gave orders that they were to be fed anyhow. The Mettiya-Bhummajakā were greatly offended, and believing that Dabba had intended to slight them, induced one of their partisans, Mettiyā, to accuse Dabba of having seduced her. The charge was investigated, Mettiyā was expelled, and Dabba's fame increased. The Mettiya-Bhummajakā persuaded the Licchavi, Vaḍḍha, to make a similar charge against Dabba regarding his wife. The Taṇḍulanāli Jātaka (CST Jātakapāḷi-5) mentions another dispute, where Lāḷudāyī charges Dabba with not performing his duties conscientiously. Thereupon Lāludāyi was appointed to the task, but proved a failure. Also see endnotes on V40 and V387 for further information.

Dabba was given the rank of chief of those who appointed lodgings (senāsanapaññāpakānaṃ, NDB 1.214) and was given the higher ordination (upasampadā) when only seven years old. He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (dabbatthambhe).

He was a millionaire's son in Haṃsavatī in the time of Padumuttara Buddha, and it was then that he conceived the desire for the rank of chief assigner of lodgings. One hundred and three times he became king among devas and one hundred and five times king of men. In the time of Vipassī Buddha he spoke calumny about an Arahant Thera, hence the conspiracy against him by the Mettiyabhummajakā.

After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop jhāna, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an Arahant, the next became a Non-returner and was reborn in the Suddhāvāsā. The remaining five died without achieving their aim. These five were, in this age, Pukkusāti, Sabhiya (V275-V278), Bāhiya, Kumārakassapa (V201-V202), and Dabba Mallaputta (V5).

Dabba evidently died young. The Udāna contains an account of his death. One day, returning from his alms rounds in Rājagaha, he saw that he had but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various psychic-powers and passed away.

Appendix 9: Bhalliya Thera

DPPN: Also known as Bhallika or Bhalluka Thera, he was the younger brother of Tapassu, their father being a caravan leader of Pokkharavatī in Ukkalā. While they were going along with five hundred trading carts, these stopped near the Rājāyatana tree where the Buddha was sitting, eight weeks after his Enlightenment. When they investigated the cause for their carts thus stopping, a deity, their kinsman in a former life, pointed out to them the Buddha and asked them to give him a meal as he had eaten nothing for seven weeks. Not waiting to cook, the merchants gave the Buddha some butter and honey in a bowl provided by the Four Regent Gods. At the end of the meal the Buddha talked to them. They accepted the Buddha and the Dhamma as their Refuge, and obtained from the Buddha a few hairs as an object of worship. Later, when the Buddha was in Rājagaha after the teaching of his First discourse, the merchants visited him and listened to his teaching. Tapassu became a Stream-winner, and Bhallika entered the Order and became an Arahant.

In the past, Bhallika had given fruit to a Pacceka Buddha, named Sumana. He is, perhaps, identical with Vallīkāraphaladāyaka of the Apadāna, but the same Apadāna verses are also given under Bhāradvāja Thera of V177-V178.

During this life of Sikhī Buddha, he was a brahmin of Arunavatī, and hearing that Ujita and Ojita had given the Buddha his first meal, he and his friend invited the Buddha to eat at their house, and resolved to win a similar distinction for themselves in the future. They were herdsmen in the life of Kassapa Buddha, and for many years supplied milk-rice to the Buddha and the monks. The Theragāthā contains a verse spoken by Bhallika when Māra tried to frighten him by assuming a hideous form. It is said that the hair (eight handfuls) given by the Buddha was deposited in a cetiya in Asitañjana and that on fast days blue rays shone from the cetiya.

Appendix 10: Pilindavaccha Thera

DPPN: Also known as Piliṇḍavaccha, Piliṇḍivaccha, Piḷindavaccha, or Piliṇḍiyavaccha Thera, he was a brahmin of Sāvatthi, born before the Buddha's Enlightenment. Piliṇḍa was his personal name, Vaccha being that of his family. He became a recluse and learnt the Cūḷa Gandhāra charm (vijjā), but, when the Buddha appeared, the charm refused to work. Having heard that the Mahā Gandhāra charm prevented the working of the Cūḷa Gandhāra charm, and having concluded that the Buddha knew the former, he entered the Order at the Buddha's suggestion, in order to acquire it. The Buddha gave him exercises in meditation, and he became an Arahant.

Certain devas who had been born in the deva world as a result of Piliṇḍa's guidance in a former birth, out of gratitude, waited on him morning and evening. He thus became famous as being dear to the devas, and was declared by the Buddha to be chief among such monks (NDB 1.215).

In the time of Padumuttara Buddha, he was a rich householder of Haṃsavatī and wished to become a monk beloved of the devas. In the time of Sumedhā Buddha be was born in the world of men and paid great honor to the Buddha's thūpa. In a later existence he was a Cakkavatti, named Varuṇa, and established his subjects in righteousness, so that after death they were born in heaven.

Piliṇḍa had a habit of addressing everyone as "outcaste" (vasala). When this was reported to the Buddha he explained that this was because Piliṇḍa had, for one hundred lives, been born among Vasalavādī-Brahmins. One day, on entering Rājagaha, Piliṇḍa met a man carrying a bowl of long pepper (pipphalī). "What's in your bowl, vasala?" he asked, and the man, in anger, said, "The dung of mice". "So be it," said Piliṇḍa, and the pepper turned into dung. The man was horrified, and, seeking Piliṇḍa, persuaded him to right the matter.

The Vinaya Piṭaka mentions that on several different occasions Piliṇḍa suffered from various ailments and the Buddha had to give permission for the provision of suitable remedies. Once Bimbisāra found Piliṇḍa clearing a cave in order to provide a cell for himself. The king promised to build a monastery for him if he could obtain the Buddha's sanction. The permission was obtained and was reported to the king, but he forgot the matter until one hundred

days later. On remembering, he made ample amends, gave Piliṇḍa five hundred attendants to look after the monastery, and granted for their maintenance a village, which came to be called Arāmikagāma or Piliṇḍagāma. One day, while in the village for alms, Piliṇḍa went into a house where a girl was weeping because the day was a feast day and she had no ornament to wear, her parents being too poor to afford any. Piliṇḍa gave her a roll of grass to put round her head and it turned instantly into solid gold. The king's officers, hearing of this wreath, suspected the family of theft and cast them into prison. The next day Piliṇḍa, discovering what had happened, visited the king and convinced him of his psychic powers by turning the whole palace into gold. The family was released, and the king and his courtiers gave to Piliṇḍa large quantities of the five medicaments, all of which Piliṇḍa distributed among those who wished for them.

Another story is related of Piliṇḍa's psychic powers. Once a family of Bārāṇasi, which was wont to minister to Piliṇḍa, was attacked by robbers and two girls were kidnapped. Piliṇḍa, by his psychic power caused them to be brought back, and the monks complained of this to the Buddha, but the Buddha held that no wrong had been done.

The Apadāna has two sets of verses ascribed to Piliṇḍa, the second very much longer than the first, thus supporting the view mentioned earlier, that there were two Therā named Piliṇḍavaccha. In any event, there has evidently been a confusion of legends, and it is no longer possible to separate them. It is the first set of Apadāna verses which is quoted in the Theragāthā Commentary. In the second set we are told that in the time of Padumuttara Buddha, Piliṇḍa was a very wealthy gatekeeper (dovārika). He took many precious gifts to Ānanda, Padumuttara's father, and won from him a boon. He asked, as his boon, that he should be allowed to entertain the Buddha. The king refused to grant this, but the gatekeeper appealed to the judges and they gave the verdict in his favor. Thereupon he held a great almsgiving of unparalleled splendor for seven days and gave away all manner of gifts. As a result he was born one thousand times as king of the devas and one thousand times also as king of men. In his last birth he suffered from neither heat nor cold, dust did not adhere to his body, and the rain did not wet him.

Appendix 11: Kuṇḍadhāna Thera

DPPN thus: Kuṇḍadhāna Thera, also known as Koṇḍadhāna, Koṇṭhadhāna, or Kuḍḍadhāna was proclaimed the first among those who received meal-tickets (salāka, NDB 1.211). He came of a brahmin family of Sāvatthi and his name was Dhāna. He knew the Vedas by heart, and, when advanced in years, heard the Buddha teach and joined the Order. From that day, however, in all his movements the form of a young woman followed him wherever he went, though he himself could not see the figure. This caused great merriment and evoked many sarcastic remarks, which he could not understand. When he went for alms, women would put into his bowl two portions of food, saying, "One is for your Reverence and the other for your friend, the young lady, your companion". In the monastery the novices and young monks would point at him and say: "Look, our venerable one has become a gigolo (koṇḍa)". From this he became known as Koṇḍa or Kuṇḍadhāna. Driven to distraction by this teasing, he became abusive and was reported to the Buddha, who bade him to be patient as he was only being pursued by the remnant of an evil kamma. Pasenadi, king of Kosala, hearing of Kuṇḍadhāna, was interested, and being satisfied by personal investigation that the elder was blameless, provided him with all requisites, so that he need no longer go for alms. This enabled him to concentrate his mind, and he became an Arahant. Thereupon the figure of the woman disappeared.

Kuṇḍadhāna's claim to be the first among receivers of meal-tickets was due to the fact that he it was who received the first meal-ticket when the Buddha visited Mahāsubhaddā at Ugganagara, Cūḷasubhaddā at Sāketa, and Sunāparanta-janapada. Only Arahants were allowed to accompany the Buddha on these visits.

Kuṇḍadhāna's determination to attain this special eminence was formed in the time of Padumuttara Buddha. Once he gave Padumuttara a well-ripened "comb" of bananas when the Buddha arose from a long trance. As a result he became king of the devas eleven times and king of men twenty-four times.

He was an earthbound sprite in the time of Kassapa Buddha. Seeing two monks, firm friends, on their way to the uposatha held by the Buddha, he had a mischievous desire to test their friendship, and when one of the monks retired into the forest leaving the other on

the road, he followed the former, unseen by him, assuming the form of a woman arranging her hair, adjusting her garments, and so on. The second monk, seeing his friend return and shocked by his apparent misdemeanor, left him in disgust, refusing to perform the uposatha with him. Realizing the effect of his practical joke, the sprite did all he could to make amends, but the friendship of the two monks was forever spoilt. The sprite suffered the fears of hell for a whole Buddha-era, and even in his last birth as Kuṇḍadhāna his evil kamma pursued him, as seen above.

Kuṇḍadhāna was among those to whom the Buddha taught the MLDB 68 Naḷakapāna Sutta, and was therefore probably a friend of Anuruddha (V892-V919) and the other Sakyan nobles present on that occasion.

Appendix 12: Lomasakaṅgiya Thera

DPPN states: Lomasakaṅgiya Thera had been a monk in the time of Kassapa Buddha. After Kassapa Buddha had taught the Bhaddekaratta Sutta, a certain monk had talked about it to Lomasakaṅgiya, who, unable to understand it, said, "May I, in the future, be able to teach you this sutta!" And the other answered "May I ask you!"

In the present age, Lomasakaṅgiya was born in a Sakyan family of Kapilavatthu, while the other monk became the deva Candana.

Lomasakaṅgiya (so called because he was delicate and the soles of his feet were covered with hair; or because he had only a little down on his body – kāyassa īsakalomasākāratāya) did not go with the Sakyan young men who joined the Order. Noticing this, Candana appeared before him and questioned him on the Bhaddekaratta Sutta. Lomasakaṅgiya did not know it, and Candana reminded him of his past wish. Lomasakaṅgiya, therefore, went to consult the Buddha, and, later, wished to join the Order. He was sent back to obtain his parents' consent. His mother, fearing for his health, would not agree, but he uttered a verse here, which convinced her. After his ordination, he went into a forest, and, when his companions warned him against the cold, he repeated the verse, and, being devoted to meditation, soon won Arahantship (the story given in Apadāna, both of the past and the present, differs in several details).

According to the MLDB 134 Lomasakaṅgiya Bhaddekaratta Sutta, it was this sutta that led to his becoming an Arahant. Candana visited Lomasakaṅgiya in the Nigrodhārāma in Kapilavatthu, where he lived after his ordination, and questioned him on the Bhaddekaratta Sutta. When Lomasakaṅgiya again confessed his ignorance, Candana, taught him the verses, and then the former packed his bedding and went to Sāvatthi, where the Buddha, at his request, taught him the Sutta.

In the time of Vipassī Buddha, he offered nāga-flowers to the Buddha; it is these latter Apadāna verses which are quoted in Theragāthā Commentary.

Appendix 13: Uttiya Thera

DPPN: Uttiya Thera was the son of a brahmin of Sāvatthi. When he came of age, he left the world, seeking "the Deathless," and became a wanderer (paribbājaka). One day, on his travels, he came to the place where the Buddha was teaching and entered the Order, but because of the impurity of his morals he could not win his goal. Seeing other bhikkhus who had achieved their object, he asked the Buddha for a lesson in brief. The Buddha gave him a short lesson, which he used for his meditations. During these meditations he fell ill, but in his anxiety he put forth every effort and became an Arahant.

In the time of Siddhattha Buddha he was a crocodile in the river Candabhāgā. One day, seeing the Buddha's desire to cross to the other bank, the crocodile offered him its back to sit on and took him across.

Seven times he was king of the devas, and three times ruler of men. This Uttiya is evidently identical with the thera of the same name mentioned in the Saṃyuttanikāya. In CDB 45.30 Uttiya Sutta the Buddha explains to him, in answer to his question, the character of the five sensual elements and the necessity for their abandonment. In CDB 47.16 Uttiya Sutta he is represented as asking the Buddha for a lesson in brief, which the Buddha gives him. Dwelling in solitude, he meditates on this and becomes an Arahant.

Perhaps he is also identical with Uttiya Paribbājaka, who is represented in the NDB 10.95 Uttiya Sutta as asking the Buddha various questions on the duration of the world, etc., and as being helped by Ānanda (V1017-V1053) to understand the real import of the Buddha's answers.

Appendix 14: Gavampati Thera

DPPN tells us: Gavampati Thera was an Arahant. He was a son of a millionaire in Bārāṇasī, and one of the four lay companions of the Thera Yasa, who, when they heard of Yasa's renunciation, imitated him and won Arahantship. Later, Gavampati lived in the Añjanavana at Sāketa. One day, when the Buddha visited the Añjanavana, some of the monks accompanying him slept on the sandbanks of the Sarabhū. The river rose in the night and there was great dismay. The Buddha sent Gavampati to stem the flood, which he did by his psychic-power. The water stopped afar off, looking like a mountain peak.

In the time of Sikhī Buddha he was a huntsman and seeing the Buddha offered him flowers. Later he built a parasol and a railing for the thūpa of Koṇāgamana Buddha. In the time of Kassapa Buddha he was a rich householder possessed of many cattle. One day he saw an Arahant eating his meal in the sun for lack of shade, and built for him a shelter and planted in front of it a sirīsa-tree. As a result he was born in the Cātummahārājika world, and his palace was known as Serissaka.

Gavampati was the teacher of Mahānāga, son of Madhuvāseṭṭha. It is said that the Serissaka-vimāna, occupied by Gavampati, remained in the Cātummahārājika world even after he had left it (some sources say he went there because he found the "climate" more agreeable. while others say it was because he, like Piṇḍola-Bhāradvāja, loved his old haunts). There Gavampati often spent his siesta and held conversations with Pāyāsi, who sent through him a message to the inhabitants of the earth, that they should profit by the example of him (Pāyāsi) and discriminate in the bestowal of their gifts. See also CDB 56.30 Gavampati Sutta taught by Gavampati at Sahajāti in the Ceti country.

The Dulvā mentions that after the Buddha's death, when Mahākassapa (V1054-V1093) wished to hold a Convocation of the chief monks, Puṇṇa was sent as a special messenger to summon Gavampati, who was then in the Serissaka-vimāna. However, Gavampati did not attend, His death being imminent. Instead he sent his bowl and three robes as a gift to the Saṅgha. Then he died, and Puṇṇa carried out his funeral rites. Gavampati is evidently identical with Girinelapūjaka of Apadāna.

Appendix 15: Revata Khadiravaniya Thera

Venerable Revata Khadiravaniya's verses appear at two places in this book: V42 and V645-V658.

DPPN informs us: Revata Khadiravaniya was an Arahant Thera. An eminent disciple of the Buddha, declared by him foremost among forest dwellers (araññakānaṃ, NDB 1.203). He was the youngest brother of Sāriputta (V981-V1016), and a marriage was arranged for him by his mother who was miserable at seeing her children desert her one after another to join the Order, and wished to keep the youngest at home. He was only seven years old, and, on the wedding day, the relations of both bride and bridegroom showered blessings on the couple and said to the bride: "May you live as long as your grandmother". Revata asked to see the grandmother, and was shown a woman of one hundred and twenty, decrepit, and showing all the signs of advanced old age. Realizing that his wife would probably share the same fate, he left the bridal procession on some pretext on the way home, and ran away to a place where some monks lived. Sāriputta, foreseeing this, had instructed the monks to ordain his brother without reference to his parents, and, when Revata revealed his identity, the monks at once admitted him into the Order.

When Sāriputta heard this, he wished to visit his brother, but was persuaded by the Buddha to wait. Revata, after waiting a long time for the visit from Sāriputta, obtained from his teachers a formula of meditation and himself set out to see the Buddha. On the way he stopped at an acacia forest (khadiravana) during the rainy season and there won Arahantship. At the end of the rains the Buddha, accompanied by Sāriputta and Ānanda (V1017-V1053), with five hundred other monks, started out to visit Revata.

There were two routes leading to the acacia forest, of which the shorter was thirty leagues long, straight, but infested with evil spirits. This the Buddha chose because Sīvalī Thera was in the company of monks, and the Buddha knew that the deities of the forest would provide the monks with all they needed because of Sīvalī's presence. When Revata knew that the Buddha was approaching, he created, by his magic power, splendid dwellings for him and the monks. The Buddha spent two months in the forest and then returned to the Pubbārāma in Sāvatthi. There he found that

Visākhā had heard contradictory accounts of the dwelling erected by Revata for the monks who had accompanied the Buddha. He dispelled Visākhā's doubts and spoke of Revata's powers; it was on this occasion that the Buddha related the story of Sīvalī's past.

One of the stanzas of the Muṇi Sutta (Sn-B V212) was also taught the monks, in connection with Revata. This was immediately after the Buddha's talk to Visākhā, mentioned above. Sometime later, Revata returned to his native village and brought away with him his three nephews, sons of his three sisters, Cālā, Upacālā, and Sīsūpacālā. Sāriputta heard of this and went to see Revata. Revata exhorted his nephews to be particularly heedful, and Sāriputta expressed his pleasure at their behavior; his admonitory verse is V43; two verses uttered by Sāriputta praising Revata are V991-V992.

The Theragāthā Commentary mentions another incident that took place during Revata's old age. He was in the habit of visiting the Buddha and Sāriputta from time to time after returning to his home in the Khadiravana. Once, during a visit to Sāvatthi, he stayed in a forest near the city. The police, on the track of some thieves, came upon him, and, finding him near the booty, which the thieves had dropped in their flight, arrested him and brought him before the king. When the king questioned him, the elder spoke a series of verses, demonstrating the impossibility of his committing such an act, and also by way of teaching the king the Dhamma.

When a lay disciple named Atula went with five hundred others to hear him teach, Revata said that he delighted in solitude and refused to address them, and Atula went away complaining. Revata's delight in solitude was sometimes misunderstood. Sammuñjanī Thera went about continually sweeping, and seeing Revata sitting cross-legged, thought him an idler. Revata read his thoughts and admonished him.

In the time of Padumuttara Buddha, Revata was a boatman at Payāga on the Gaṅgā, and once took the Buddha and his thousand followers across the river in a boat decked with canopies, flowers, etc. On that occasion he heard the Buddha declare one of the monks highest among forest dwellers, and wished for a similar honor for himself under a future Buddha. Later, he was born in deva worlds. Fifty-eight world-cycles ago he was a king named Tārana, and a world-cycle later another king named Campaka.

Appendix 16: Sānu Thera

DPPN thus: Sānu Thera was born in a family of Sāvatthi after his father had left home for the ascetic life. The mother, naming him Sānu, took him at the age of seven to the monks for ordination, thinking thus to ensure for him supreme happiness. He was known as Sānu the novice (Sānu Sāmaṇera), and became a very learned teacher of the doctrine, practicing the meditation on loving-friendliness (mettā), and was popular among gods and men.

His mother in a previous birth was a yakkha. Later, Sānu lost his intellectual discernment and grew distraught and longed to go roaming. His former yakkha mother seeing this, warned his human mother as described in the Sānu Sutta (CDB 10.5). The latter was overwhelmed with grief, and, when Sānu visited her, he found her weeping. She told him that he was as good as dead in that he had rejected the Buddha's teaching and turned again to lower things, hence her sorrow. Sānu was filled with anguish, and, strengthening his insight, he soon won Arahantship.

He is evidently identical with Udakadāyaka of the Apadāna. In the past, he saw Siddhattha Buddha having his meal and brought him water for his hands and feet and face and mouth. Sixty-one world-cycles ago he was a king, named Vimala.

The story of Sānu is given also in the Saṃyuttanikāya and Dhammapada Commentaries, but the details differ. There, Sānu's human mother is portrayed as encouraging him to return to the lay life. His yakkha-mother went to his human mother's home, where Sānu was waiting for a meal, took possession of his body, twisted his neck, and felled him to the ground, where he lay foaming at the mouth. Sānu's mother was filled with despair. The yakkhinī then revealed herself and exhorted Sānu not to behave foolishly by disregarding the Buddha's teaching. When he regained his senses, his human mother, too, pointed out the disadvantages of household life. When he declared his intention of not returning to lay life, she fed him with choice food and gave him a set of three robes that he might receive the higher ordination (upasampadā). He then sought the Buddha, who urged him to fresh and strenuous effort. Sānu was famous as a mighty teacher throughout Jambudīpa. He lived to one hundred and twenty years.

Appendix 17: Samiddhi Thera

DPPN expounds: Samiddhi Thera belonged to a householder's family of Rājagaha. From the time of his birth his family prospered, and he himself was happy and good, hence his name. He was present at the meeting between the Buddha and Bimbisāra, and was so impressed thereby that he joined the Order. Once, while he was at the Tapodārāma musing on his good fortune as a monk, Māra tried to terrify him. Samiddhi told the Buddha of this, but the Buddha asked him to stay on where he was. He obeyed, and soon afterwards won Arahantship. He then declared his knowledge (aññā) in V46, and Māra retired discomfited. This episode is also given at CDB 4.22, but the place mentioned is not Tapodārāma, but Silāvati.

In the past he met Siddhattha Buddha, to whom he gave some flowers with stalks, which he picked with the help of his bow and arrow. Fifty-one world-cycles ago he was a king named Jutindhara. He is probably identical with Salalamāliya of the Apadāna.

Once when Samiddhi was drying himself after bathing in the Tapodā, a deva approached and questioned him on the Bhaddekaratta Sutta. Samiddhi confessed ignorance, and the deva asked him to learn it from the Buddha (CDB 1.20 Samiddhi Sutta). This he did from a brief discourse taught him by the Buddha, which Mahākaccāna (V494-V501) later enlarged into the MLDB 133 Mahākaccāna Bhaddekaratta Sutta. A conversation between Potaliputta and Samiddhi, three years after the latter had joined the Order, led to the teaching of the MLDB 136 Mahākammavibhaṅga Sutta. In the sutta the Buddha speaks of Samiddhi as a foolish man (moghapurisa), and Samiddhi is also teased by Potaliputta for pretending to expound the Dhamma after being only three years in the Order. According to the Aṅguttaranikāya Commentary, Samiddhi was a co-resident pupil (saddhivihārika) of Sāriputta (V981-V1016), and NDB 9.14 Samiddhi Sutta contains a record of a lesson given by Sāriputta to Samiddhi regarding the application of thought (saṅkappa vitakka). See also the Samiddhi Jātaka (CST Jātakapāḷi-167).

Appendix 18: Sīvali Thera

DPPN elaborates: Sīvali Thera was the son of Suppavāsā, daughter of the king of Koliya. For seven years and seven days he lay in her womb, and for seven days she was in labor and was unable to bring forth the child. She said to her husband: "Before I die I will make a gift," and sent gift with him to the Buddha. He accepted the gift and pronounced blessing on her. She immediately delivered a son. When her husband returned, she asked him to show hospitality to the Buddha and his monks for seven days.

From the time of his birth, Sīvalī could do anything. Sāriputta (V981-V1016) talked with him on the day of his birth and ordained him with Suppavāsā's permission. Sīvalī became a Stream-winner in the Tonsure hall when his first lock of hair was cut, and a Once-returner with the second. Some say that after his ordination he left home on the same day and lived in a secluded hut, meditating on the delays in his birth, and thus, winning insight, attained Arahantship.

In Padumuttara Buddha's time he made the resolve to be pre-eminent among recipients of gifts, like Sudassana, disciple of Padumuttara. To this end he gave alms for seven days to the Buddha and his monks. In the time of Vipassī Buddha he was a householder near Bandhumatī. The people gave alms to the Buddha and the Order in competition with the king, and when they were in need of honey, curds and sugar, Sīvalī gave enough of these for sixty-eight thousand monks. In the time of Atthadassī Buddha he was a king, named Varuna, and when the Buddha died, he made great offerings to the Bodhi tree, dying under it later. Then he was born in the Nimmānaratī world. Thirty-four times he was king of men, under the name of Subāhu. According to the Apadāna account his father in his last birth was the Licchavi Mahāli.

The Asātarūpa Jātaka (CST Jātakapāḷi-100) gives the reason for the delay in Sīvalī's birth. The story of Sīvalī is given also at various other places with differing details. Sīvalī was declared by the Buddha (NDB 1.207) pre-eminent among recipients of gifts. It is said that when the Buddha visited Revata Khadiravaniya, he took Sīvalī with him because the road was difficult and provisions scarce. Sīvalī went to the Himavā with five hundred others, to test his good luck. On Gandhamādana a deva, named Nāgadatta, entertained them for seven days on milk-rice.

Appendix 19: Ekudāniya Thera

DPPN: Ekudāniya or Ekuddāna Thera was the son of a wealthy brahmin of Sāvatthi, and being convinced of the Buddha's majesty, as seen at the presentation of the Jetavana, he entered the Order. He dwelt in the forest fulfilling his novitiate, and once came to the Buddha to learn of him. The Buddha, seeing Sāriputta (V981-V1016) near him wrapt in contemplation, uttered a stanza, that to the monk of lofty thoughts and heedful, sorrow comes not (See Dhammapada V259). The monk learnt this stanza, and returning to the forest, ever and anon reflected on it. He thus came to be called Ekudāniya. One day he obtained insight and became an Arahant. Later, when Ānanda (V1017-V1053) asked him to teach a discourse, it was this stanza that he took as his text.

We are told that in the time of Atthadassī Buddha he was a chief of the yakkhas, and when the Buddha died he went about lamenting that he had not made use of his opportunities. A disciple of the Buddha, named Sāgara, meeting him, advised him to make offering to the Buddha's thūpa. In Kassapa's time he was a householder, and heard the Buddha utter the stanza mentioned above. He entered the Order, and for twenty thousand years practiced meditation, repeating the stanza, but gained no attainment.

One fast-day two monks, versed in the Tipiṭaka, visited Ekuddāna with a retinue of five hundred each. Seeing them, Ekudāniya's heart was glad and he said: "Today we will listen to the Dhamma". On being asked for an explanation, he described how, when the Dhamma was expounded, the forest grove was filled with the applause of devas. Thereupon one of the Elders recited the Dhamma and the other expounded it, but there was no sound. In order to dispel their doubts, Ekuddāna took his seat and pronounced his one stanza. The sound of the plaudits of the devas filled the forest. The Elders were greatly offended at the conduct of the devas and complained to the Buddha. The Buddha explained to them that the important thing was not the amount of knowledge but the quality of the understanding.

It is noteworthy that the verse, attributed above to Ekudāniya, occurs in the Vinaya as having been constantly used by Cūḷapaṇṭhaka. Whenever it was his turn to teach the nuns at Sāvatthi they expected no effective lesson, since he always repeated the same stanza.

Appendix 20: Channa Thera

DPPN: Channa Thera was Lord Buddha's charioteer and companion, born on the same day as Gotama (Theragāthā Commentary says he was the son of a servant woman of Suddhodana). When Gotama left household life, Channa rode with him on the horse Kaṇṭhaka as far as the river Anomā. There Gotama gave him his ornaments and bade him take Kaṇṭhaka back to his father's palace (a thūpa was later erected on the spot where Channa turned back). When, however, Kaṇṭhaka died of a broken heart, Channa's grief was great, for he had suffered a double loss. It is said that he begged for leave to join Gotama as a recluse, but this leave was refused. He therefore returned to Kapilavatthu, but when the Buddha visited his Sakyan kinsfolk, Channa joined the Order. Because of his great affection for the Buddha, however, egotistical pride in "our Buddha, our Doctrine" arose in him and he could not conquer this fondness nor fulfil his duties as a bhikkhu.

Once, when in the Ghositārāma in Kosambī, Channa committed a fault but was not willing to acknowledge it. When the matter was reported to the Buddha, he decreed that the formal act of suspension (ukkhepaniya-kamma) be carried out against him, forbidding him to eat or dwell with the Saṅgha. He therefore changed his residence, but was everywhere "boycotted," and returned to Kosambī subdued and asking for reprieve, which was granted to him. His obstinacy and perverseness are again mentioned elsewhere. A patron of his once erected a vihāra for him, but he so thatched and decked it that it fell down. In trying to repair it he damaged a brahmin's barley field.

Later, in a dispute between the monks and the nuns, he deliberately sided with the latter; this was considered so perverse and so lacking in proper esprit de corps, that the Buddha decreed on him the carrying out of the Brahmadaṇḍa whereby all monks were forbidden to have anything whatsoever to do with him. This was the last disciplinary act of the Buddha, and the carrying out thereof was entrusted to Ānanda (V1017-V1053). It would, however, appear from Dhammapada Commentary that the Brahmadaṇḍa was inflicted on Channa for his having repeatedly reviled Sāriputta (V981-V1016) and Mahāmoggallāna (V1149-V1217), in spite of the Buddha's warning. In this version other details also vary.

When Ānanda visited Channa at the Ghositārāma and pronounced

on him the penalty, even his proud and independent spirit was tamed; he became humble, his eyes were opened, and dwelling apart, earnest and zealous, he became one of the Arahants, upon which the penalty automatically lapsed. In the past, Channa met Siddhattha Buddha going towards a tree, and being pleased with him, spread for him a soft carpet of leaves round which he spread flowers. Five world-cycles ago he became king seven times, under the name of Tiṇasanthāraka. He is probably identical with Senāsanadāyaka of the Apadāna.

Channa is identified with the hunter in the Suvaṇṇamiga Jātaka (CST Jātakapāḷi-359), the Gijjha Jātaka (CST Jātakapāḷi-427), the Rohantamiga Jātaka (CST Jātakapāḷi-501), the Cūḷahaṃsa Jātaka (CST Jātakapāḷi-502 and CST Jātakapāḷi-533), and the Mahāhaṃsa Jātaka (CST Jātakapāḷi-534), with the wrestler in the Sālikedāra Jātaka (CST Jātakapāḷi-484) and with Cetaputta in the Vessantara Jātaka (CST Jātakapāḷi-547). See also Channa Sutta (CDB 22.90).

Appendix 21: Puṇṇa Thera

DPPN: Puṇṇa or Puṇṇaka Thera was born in the family of a householder of Suppāraka in Sunāparanta. When he was grown up, he went with a great caravan of merchandise to Sāvatthi where, having heard the Buddha teach, he left the world and joined the Order. He won favor by attention to his duties. One day he asked the Buddha for a short lesson so that, having learnt it, he might go back to dwell in Sunāparanta. The Buddha taught him the MLDB 145 Puṇṇovāda Sutta so Puṇṇa departed, and, in Sunāparanta, he became an Arahant. There he won over many disciples, both male and female, and having built for the Buddha a cell out of red sandalwood (candanāsālā), he sent him a flower by way of invitation. The Buddha came with five hundred Arahants, spent a night in the cell, and went away before dawn.

Ninety-one world-cycles ago, when there was no Buddha alive, Puṇṇa was a learned brahmin, and later became a hermit in Himavā. Near his abode a Pacceka Buddha died, and at the moment of his death there appeared a great radiance. The ascetic cremated the body and sprinkled scented water on the pyre to extinguish the flames. A deva, witnessing the event, prophesied his future greatness. His name throughout his many lives was Puṇṇa or Puṇṇaka.

In Sunāparanta he first lived at Ambahattha-pabbata, but, on being recognized by his brother, he went to Samuddagiri-vihāra, where was a magnetized walk that none could use. The waves of the sea breaking made great noise, and, in order to help him to concentration, Puṇṇa caused the sea to be quiet. From there he went to Mātulagiri, where the incessant cries of birds disturbed him; he finally went to Makulakagāma. While he was there, his brother Cūḷa Puṇṇa, with five hundred others, sailed in a trading ship, and, before embarking, he visited Puṇṇa, took the precepts from him, and asked for his protection during the voyage. The ship reached an island where red sandalwood grew; with this the merchants filled the ship, and the spirits of the island, angered by this, raised a great storm and appeared before the sailors in fearful forms. Each merchant thought of his guardian deity and Cūḷa Puṇṇa of his brother. Puṇṇa, sensing his brother's need, travelled through the air to the ship, and, at sight of him, the spirits disappeared. In gratitude for their deliverance, the merchants gave to the elder a share of their sandalwood. It was with

this material that the Candanasālā, above referred to, was built.

Kuṇḍadhāna (V15) was the first among the Arahants to be chosen to accompany the Buddha to Sunāparanta. Sakka provided five hundred palanquins for the journey, one of which was empty. This was subsequently taken by the ascetic Saccabaddha, whom the Buddha converted and ordained on the way. On his return journey, the Buddha stopped at the river Nammadā, and was entertained there by the Nāga king.

Appendix 22: Vacchagotta Thera

DPPN: Vacchagotta Thera was a wanderer (paribbājaka), who later became a bhikkhu and an Arahant. Several conversations he had with the Buddha are mentioned in the books. For details see the MLDB 71 Tevijjavacchagotta Sutta, MLDB 72 Aggivacchagotta Sutta, MLDB 73 Mahāvacchagotta Sutta, NDB 3.57 Vaccha Sutta, and CDB 44.8 Vacchagotta Sutta. Some of these suttā are quoted in the Kathāvatthu. The Saṃyuttanikāya contains a whole section on Vacchagotta (CDB 34.1-34.55); his discussions were chiefly concerned with such mythical questions as to whether the world is eternal, the nature of life, the existence or otherwise of the Tathāgata after death, etc. (CDB 44.9). See also for several discussions of Vacchagotta with Mahāmoggallāna (V1149-V1217, CDB 44.7), Ānanda (V1017-V1053, CDB 44.10), and Sabhiya Kaccāna (CDB 44.11). The three Vacchagotta Suttas of the MLDB seem to contain the story of Vacchagotta's conversion, in due order: at the conclusion of the MLDB 71 Tevijjavacchagotta Sutta it is stated that "the Paribbājaka Vacchagotta rejoiced in what the Blessed One has said". At the end of the MLDB 72 Aggivacchagotta Sutta, he is mentioned as having accepted the Buddha as his teacher. In the third, the MLDB 73 Mahāvacchagotta Sutta, he seeks ordination from the Buddha at Rājagaha, and receives it after the requisite probationary period of four months. He returns to the Buddha after two weeks and tells him that he has attained all that is to be attained by a non-Arahant's understanding and asks for a further exposition of the Doctrine. The Buddha tells him to proceed to the study of calm and insight, whereby six fold abhiññā may be acquired. Vacchagotta soon after becomes an Arahant. He thereupon sends news of his attainment to the Buddha through some monks.

According to the Theragāthā Commentary, he belonged to a rich brahmin family of the Vaccha clan (Vacchagotta). He became an expert in brahmin learning, then he became a wanderer (paribbājaka), joining the Buddha's Order later. In the time of Vipassī Buddha he was a householder of Bandhumatī, and one day, when the Buddha and his monks were invited to the king's palace, he swept the street along which the Buddha passed and set up a Rag as decoration. As a result he was born, four world-cycles ago, as a rājā, Sudhaja by name. He is probably identical with Vīthisammajjaka Thera of the Apadāna.

Appendix 23: Yasa Thera

DPPN: Yasa Thera was the son of a very wealthy treasurer of Bārāṇasī, and was brought up in great luxury, living in three mansions, according to the seasons and surrounded with all kinds of pleasures. Impelled by antecedent conditions, he saw one night the indecorum of his sleeping attendants, and, greatly distressed, put on his gold slippers and left the house and the town, non-humans opening the gates for him. He took the direction of Isipatana, exclaiming: "Alas! What distress! Alas! What danger!" The Buddha saw him in the distance and called to him, "Come Yasa, here is neither distress nor danger". Filled with joy, Yasa took off his slippers and sat beside the Buddha. The Buddha taught him a graduated discourse, and when he had finished teaching the Four Noble Truths, Yasa attained realization of the Dhamma.

To Yasa's father, too, who had come in search of his son, the Buddha taught the Doctrine, having first made Yasa invisible to him (this is given as an example of the Buddha's psychic power, Vism 393). At the end of the discourse he acknowledged himself as the Buddha's follower, thus becoming the first disciple to take threefold refuge (tevācika upāsaka), and Yasa, who had been listening, became an Arahant. When, therefore, Yasa's presence became known to his father, who asked him to return to his grieving mother, the Buddha declared that household life had no attractions for Yasa and granted his request to be admitted to the Order. The next day, at the invitation of Yasa's father, he went, accompanied by Yasa, to his house, and there, at the conclusion of the meal, he taught Yasa's mother and other members of the household, who all became his followers, thus becoming the first female disciples to take the threefold refuge (tevācikā upāsikā). When Yasa's intimate friends, Vimala, Subāhu, Puṇṇaji, and Gavampati (V38), heard of Yasa's ordination they followed his example and joined the Order, attaining Arahantship in due course, as did fifty others of Yasa's former friends and acquaintances.

In the time of Sumedha Buddha, Yasa was a king of the Nāgā and invited the Buddha and his monks to his abode, where he showed them great honor and hospitality. He then gave costly robes to the Buddha and to each monk a pair of valuable robes. In the time of Siddhattha Buddha he was a Treasurer, and offered the seven kinds of jewels at the Bodhi tree. In the time of Kassapa Buddha he was a

monk. For eighteen thousand world-cycles he was a deva king and one thousand times he was king of men. Wherever he went he had a gold canopy, and in his last life over his funeral pyre was a gold canopy. He is evidently identical with Sabbadāyaka of the Apadāna. Yasa is quoted in Aṅguttaranikāya Commentary as one who enjoyed great luxury in his lay life.

The Dhammapada Commentary states that, in a past life, Yasa and his four companions wandered about engaged in various acts of social service. One day they came across the dead body of a pregnant woman, which they took to the cemetery to be cremated. There the others went away, leaving Yasa to finish the work. While burning the corpse his mind was filled with thoughts of the foulness of the human body; he drew the attention of his friends to this idea, and, later, of his parents and wives, all of whom approved of what he said. For this reason Yasa felt revulsion against the household life, and his friends and members of his family were able to realize the Dhamma early in the Buddha's career. The ordination of Yasa was one of the scenes of the Buddha's life to be sculptured in the Relic Chamber of the Mahā Thūpa.

According to the Aṅguttaranikāya Commentary, Sujātā Senānīdhītā (who gave the Buddha a meal of milk-rice just before his Enlightenment, NDB 1.258) was Yasa's mother. She became a Stream-winner after listening to the Buddha's discourse.

Appendix 24: Kimila Thera

There are two Kimila Therā in this book: V118 and V155-V156. However, it appears that both set of verses are by the same Thera, based on what DPPN reports and what Theragāthā Commentary states about them.

DPPN: Kimila Thera, AKA Kimbila or Kimmila, was a Sakyan of Kapilavatthu. In the second year of the Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāḷigodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove. The Theragāthā Commentary says that while at Anupiyā the Buddha, in order to arouse Kimbila, conjured up a beautiful woman in her prime and then showed her to him passing into old age. Greatly agitated, Kimbila sought the Buddha, heard the Dhamma and, having entered the Order, in due course won Arahantship. Kimbila seems to have maintained throughout his early friendship with Anuruddha, dwelling with him and Nandiya, now in this wood or park, now in that. According to Dhammapada Commentary, Kimbila became an Arahant soon after ordination together with Bhagu.

The Buddha visited them at Pācīnavaṃsadāya Grove when he was going away, disgusted with the recalcitrant monks of Kosambī (see MLDB 128 Upakkilesa Sutta). They were in the Gosiṅgasālavanadāya when the Buddha taught them the MLDB 31 Cūḷagosiṅga Sutta, at the conclusion of which, Dīghaparajana yakkha sang the praises of all three. Their number was increased by the presence of Bhagu, Kuṇḍadhāna (V15), Revata and Ānanda, on the occasion when the Buddha taught the MLDB 68 Naḷakapāna Sutta in the Palāsavana at Naḷakapāna.

In three different places in the Aṅguttaranikāya (NDB 5.201, NDB 6.40, and NDB 7.59) record is made of a conversation between Kimbila and the Buddha, when Kimbila asks how the Dhamma could be made to endure long after the Buddha's death and what were the causes which might bring about its early disappearance. The conversation took place in the Veḷuvana (Niceluvana?) in Kimbilā. According to the Aṅguttaranikāya Commentary, however, it would appear that the Kimbila mentioned here was not Kimbila the Sakyan but another. We are told that this Kimbila was a

millionaire's son (seṭṭhiputta) of Kimbilā. He joined the Order and acquired the power of knowing his previous births. He recollected how he had been a monk at the time when Kassapa Buddha's religion was falling into decay, and seeing how the faith was neglected by its followers, he made a stairway up a cliff and lived there as a recluse. It was this memory of his previous life which prompted Kimbila's question.

Elsewhere (CDB 54.10 Kimbila Sutta) the Buddha is reported as questioning Kimbila at the same spot on the question of breathing. Kimbila remains silent though the question is put three times. Ānanda intervenes and suggests that the Buddha should himself furnish the answer so that the monks may learn it and profit thereby.

In the time of Kakusandha Buddha, Kimbila had been a householder; after the Buddha's death he erected a pavilion of salala-garlands round his cetiya. He is probably to be identified with Salalamandapiya Thera of the Apadāna.

The Dhammapada Commentary mentions a story which shows how delicately nurtured Kimbila was. One day, in a discussion with his friends, Anuruddha and Bhaddiya, as to where rice came from, Kimbila remarked that it came from the granary (koṭṭhe).

Appendix 25: Uttara Thera

DPPN: Uttara Thera was the son of an eminent brahmin of Rājagaha (of Sāvatthi, according to the Apadāna). He became proficient in Vedic lore and renowned for his breeding, beauty, wisdom, and virtue. The king's minister, Vassakāra, seeing his attainments, desired to marry him to his daughter; but Uttara, with his heart set on release, declined, and learnt the Doctrine under Sāriputta (V981-V1016). Later he entered the Order and waited on Sāriputta.

One day Sāriputta fell ill and Uttara set out early to find a physician. On the way he set down his bowl by a lake and went down to wash his mouth. A certain thief, pursued by the police, dropped his stolen jewels into the novice's bowl and fled. Uttara was brought before Vassakāra who, to satisfy his grudge, ordered him to be impaled. The Buddha, seeing the ripeness of his insight, went to him and placing a gentle hand, "like a shower of crimson gold," on Uttara's head, spoke to him and encouraged him to reflection. Transported with joy and rapture at the Master's touch, he attained sixfold higher knowledge (abhiññā) and became an Arahant. Rising from the stake, he stood in mid-air and his wound was healed. Addressing his fellow-celibates, be told them how, when he realized the evils of rebirth, he forgot the lesser evil of present pain.

In the time of Sumedha Buddha, he bad been a sorcerer (vijjādhara). Once, while flying through the air, he saw the Buddha at the foot of a tree in the forest and, being glad, offered him three kaṇikāra flowers. By the Buddha's power, the flowers stood above him forming a canopy. The sorcerer was later born in Tāvatiṃsa, where his palace was known as Kaṇikāra. He was king of the gods one hundred and five times, and king of men one hundred and three times.

According to the Apadāna, he became an Arahant at the age of seven. This does not agree with the rest of the story and is probably due to a confusion with some other Uttara. Uttara is probably to be identified with Tīṇikapikārapupphiya of the Apadāna.

Appendix 26: Piṇḍolabhāradvāja Thera

DPPN: Piṇḍola Bhāradvāja Thera was the son of the chaplain of King Udena of Kosambī. He belonged to the Bhāradvāja-gotta. He learnt the Vedas and became a successful teacher, but, finding his work distasteful, he went to Rājagaha. There he saw the gifts and favors bestowed on the Buddha's disciples and joined the Order. He was very greedy, and went about with a large bowl made of dried gourd, which he kept under his bed at night and which made a scraping sound when touched; but the Buddha refused to allow him a bag for it until it should be worn down by constant contact. Later he followed the Buddha's advice, conquered his intemperance in diet, and became an Arahant. He then announced before the Buddha his readiness to answer the questions of any doubting monks, thus uttering his "lion's roar". The Buddha declared him chief of the "lion roarers" (NDB 1.195). The UD 36 Piṇḍola Sutta contains the praise uttered by him of the Buddha, because of his perfected self-mastery.

Piṇḍola was in the habit of taking his siesta in Udena's park at Kosambī. He had been king in a former birth and had spent many days in that park. One day Udena's women, who had come to the park with him, left him asleep and crowded round Piṇḍola to hear him teach. Udena, noticing their absence, went in search of them, and, in his anger, ordered a nest of red ants to be put on Piṇḍola's body. However, Piṇḍola vanished and returned to Sāvatthi, where the Buddha related the Mātaṅga Jātaka (CST Jātakapāḷi-497) and also the Guhatthaka Sutta (Sn-B V772-V779). In CDB 35.127 we find Udena consulting him at the same spot and following his advice regarding the control of the senses. In CDB 48.49 he declares Arahantship.

In the Vinaya we find the Buddha rebuking Piṇḍola for performing a cheap miracle. The treasurer of Rājagaha had placed a sandal-wood bowl on a high pole and challenged any holy person to bring it down. Piṇḍola heard of this and, at Moggallāna's suggestion, rose in the air by magic power and brought it down. The Buddha blamed him for using his great gifts for an unworthy end. The bowl was given to the monks to be ground into sandal-wood paste.

In the time of Padumuttara Buddha, Piṇḍola had been a lion in Himavā. The Buddha visited the lion in his cave, who waited on

him for seven days, paying him great honor. Later, the lion died and was reborn in Haṃsavatī, where he heard the Buddha teach and declare one of his disciples chief of the "lion roarers". Eight world-cycles ago he was a king named Paduma. The last seems to identify him with Piyālaphaladāyaka of the Apadāna.

The two verses contained in Theragāthā (V123-V124) were uttered by him to a former friend, to convince him that he was no longer greedy and self-seeking. The Milindapañhapāḷi contains two other verses not traced elsewhere.

Dhammapāla says that Piṇḍola was so called because he entered the Order from love of food (piṇḍaṃ ulamāno pariyesamāno pabbajito ti, Piṇḍolo).

Appendix 27: Gaṅgātīriya Thera

DPPN: Gaṅgātīriya Thera was a householder named Datta of Sāvatthi. On discovering that he had unwittingly committed incest with both his mother and sister, he was overcome with anguish and left the world. He adopted a course of austerity, dwelling in a hut of palm leaves on the bank of the Gaṅgā, hence his name. For a whole year he kept silence; in the second year he spoke but once to a woman who, in filling his bowl, spilt the milk, wishing to discover if he were dumb. In the third year he became an Arahant.

In the time of Padumuttara Buddha he was a householder, and supplied drinks to monks.

It is said that after Gaṅgātīriya's conception his mother was driven out of her house in the absence of her husband, her mother-in-law suspecting her of infidelity. The child was born in a travelers' rest-house in Rājagaha, to where she had gone in search of her husband, and was taken away by a caravan leader who happened to see it when its mother was away bathing. Later the woman was carried away by a robber chief, by whom she had a daughter. One day, in a quarrel with her husband, she threw her daughter on the bed, wounding her on the head, and fearing her husband's wrath she fled to Rājagaha, where she became a courtesan and later mistress of Gaṅgātīriya, who was unaware of his relationship to her. 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 Gaṅgātīriya left the world as mentioned above.

Gaṅgātīriya is perhaps to be identified with Udakadāyaka of the Apadāna, but the verses are also ascribed to Mahā-Gavaccha.

Appendix 28: Mahācunda Thera

DPPN: The books appear to refer to two elders by the name of Cunda, the better known being Mahācunda and the other Cūḷacunda. However, the legends connected with them are so confused that it is not possible to differentiate clearly one from the other.

Mention is also made of a Cunda Samaṇuddesa whom, however, the Commentaries identify with Mahācunda. Mahācunda is, for instance, described in the Theragāthā Commentary as the younger brother of Sāriputta (V981-V1016), under whom he joined the Order, winning Arahantship after arduous and strenuous effort.

In the time of Vipassī Buddha he had been a potter and had given to the Buddha a bowl made of clay. The Apadāna verses quoted in the Theragāthā Commentary are, in the Apadāna itself ascribed to a monk named Ekapattadāyaka. They make no mention whatever of his relationship to Sāriputta. On the other hand, there are to be found elsewhere in the Apadāna certain verses ascribed to a Cunda Thera, which definitely state that he was the son of the brahmin Vaṅganta, and that his mother was Sārī. However, in these verses he is called Cūḷacunda, and mention is made of his previous birth in the time of Siddhattha Buddha, to whom he gave a bouquet of jasmine flowers. As a result he became king of the devas seventy-seven times and was once king of men, by name Dujjaya. It is further stated that he became Arahant while yet a novice (sāmaṇera) and that he waited upon the Buddha and his own brother and other virtuous monks. This account goes on to say that after his brother's death, Cunda brought his relics in a bowl and presented them to the Buddha, who uttered praises of Sāriputta. This would identify Cūḷacunda with Cunda Samaṇuddesa who, according to the Saṃyuttanikāya (CDB 47.13 Cunda Sutta), attended Sāriputta in his last illness and, after his death, brought to the Buddha at Jetavana Sāriputta's bowl and outer robe and his relics wrapt in his water-strainer. Therefore if Buddhaghosa is correct in identifying Cunda Samaṇuddesa with Mahācunda, then all three are one and the same. Buddhaghosa says that the monks called him Samanuddesa in his youth before his higher ordination (upasampadā), and he never lost the name.

Cunda Samaṇuddesa was, for some time, the personal attendant of the Buddha and when the Buddha prepared to perform the

Twin Miracle, offered to perform a miracle himself and so save the Buddha trouble and exertion. Cunda's teacher was Ānanda (V1017-V1053), and it was to Ānanda that he first brought the news of Sāriputta's death (see also the LDB 29 Pāsādika Sutta and the MLDB 104 Sāmagāma Sutta, where Cunda brings to Ānanda and then to the Buddha the news of Nigaṇṭha Nāṭaputta's death; see also the MLDB 8 Sallekha Sutta). Mahācunda was evidently a disciple of great eminence, and is mentioned by the Buddha in company with the Two Chief Disciples, Mahākassapa (V1054-V1093), Mahākoṭṭhika (V2), Mahākaccāna (V494-V501), and other very eminent Elders.

The Piṭakas contain several discourses [NDB 6.46 Cunda Sutta, NDB 10.24 Cunda Sutta, NDB 10.85 Katthī (The Boaster) Sutta] given to the monks by Mahācunda while residing at Sahajātī among the Cetis, probably after the Buddha's death. Cunda (or Cundaka as he is called in this context) was with the Buddha in his last journey to Kusinārā, and spread a bed for him in the Mango grove by the Kakutthā River (LDB 16.4.39 Mahāparinibbāna Sutta).

Cunda is mentioned (CDB 35.87 Channa Sutta, MLDB 144 Channovāda Sutta) as having accompanied Sāriputta when he went to see Channa at the Kalandakanivāpa in Rājagaha, just before Channa's suicide. Once, when the Buddha lay ill in the Kalaṇḍakanivāpa, Cunda visited him and recited the bojjhaṅga paritta. There and then the Buddha's sickness vanished [CDB 46.16 Ill(3)].

Appendix 29: Nanda Thera

DPPN: Nanda Thera was son of Suddhodana and Mahāpajāpatī, and therefore half-brother of the Buddha. He was only a few days younger than the Bodhisatta, and when the Bodhisatta's mother died, Pajāpatī gave her own child to nurses and suckled the Buddha herself.

On the third day of the Buddha's visit to Kapilavatthu, after the Enlightenment, the Buddha went to Nanda's house, where festivities were in progress in honor of Nanda's coronation and marriage to Janapadakalyāṇī Nandā. The Buddha wished Nanda good fortune and handed him his bowl to be taken to the vihāra. Nanda, thereupon, accompanied the Buddha out of the palace. Janapadakalyāṇī, seeing him go, asked him to return quickly. Once inside the vihāra, however, the Buddha asked Nanda to become a monk, and he, unable to refuse the request, agreed with reluctance. However, as the days passed he was tormented with thoughts of his beloved, and became very downcast and despondent, and his health suffered. The Buddha suggested that they should visit the Himavā. On the way there, he showed Nanda the charred remains of a female monkey and asked him whether Janapadakalyāṇī were more beautiful than that. The answer was in the affirmative. The Buddha then took him to Tāvatiṃsa where Sakka, with his most beautiful nymphs, waited on them. In answer to a question by the Buddha, Nanda admitted that these nymphs were far more attractive than Janapadakalyāṇī, and the Buddha promised him one as wife if he would live the monastic life. Nanda was all eagerness and readily agreed. On their return to Jetavana the Buddha related this story to the eighty chief disciples, and when they questioned Nanda, he felt greatly ashamed of his lustfulness. Summoning all his courage, he strove hard and, in no long time, attained Arahantship. He thereupon came to the Buddha and absolved him from his promise.

When the Buddha was told of Nanda's Arahantship by a devata, he related the Saṅgāmāvacara Jātaka (CST Jātakapāḷi-182) to show how, in the past, too, Nanda had been quick to follow advice. He also related the story of Kappata and his donkey to show that it was not the first time that Nanda had been won to obedience by the lure of the female sex. The male donkey in the story was Nanda and the female donkey Janapadakalyāṇī.

Nanda is identified with the sub king (uparājā) in the Kurudhamma Jātaka (CST Jātakapāḷi-276).

Later, on seeing how eminently Nanda was trained in self-control, the Buddha declared him chief among his disciples in that respect (indriyesu guttadvārānaṃ, NDB 1.230). Nanda had aspired to this eminence in the time of Padumuttara Buddha. In the time of Atthadassī Buddha he was a turtle in the river Vinatā, and, seeing the Buddha on the bank waiting to cross, he took him over to the other side on his back.

He is said to have been called Nanda because his birth brought joy to his kinsmen. The Apadāna says he was of golden hue, as reward for a gift of a costly robe given by him to Padumuttara. One hundred thousand world-cycles ago he became king four times under the name of Cela. Sixty thousand world-cycles ago he was again king in four births, under the name of Upacela. Later, five thousand world-cycles ago, he was four times Cakkavatti, and his name then, too, was Cela.

Nanda was very handsome, and was only four inches shorter than the Buddha. He once wore a robe made according to the dimensions of the Buddha's robe. Discovering this, the Buddha chided him for his presumption. Perhaps this is another version of the story found at CDB 21.8 Nanda Sutta. There, Nanda is said to have donned a robe that was pressed on both sides, painted his face, and gone to see the Buddha, carrying a bright bowl. The Buddha chided him, and Nanda thereupon became a forest-dweller and a rag-robe-wearer. Buddhaghosa says that Nanda dressed himself up in order to evoke some comment from the Buddha – either approval, so that he might dress thus for the remainder of his life, or censure, in which case he would put on rag-robes and dwell in the forest.

The Aṅguttaranikāya (NDB 8.9 Nanda Sutta) contains a discourse in which the Buddha discusses Nanda's claim to have achieved self-control in all things. He is probably to be identified with Taraṇiya Thera of the Apadāna.

Appendix 30: Bhaddaji Thera

DPPN: He was the son of a millionaire (seṭṭhi) in Bhaddiya. When Bhaddaji was grown up, the Buddha came to Bhaddiya to seek him out, and stayed at the Jātiyāvana with a large number of monks. Bhaddaji went to hear him teach. He became an Arahant, and, with his father's consent, was ordained by the Buddha. Seven weeks later he accompanied the Buddha to Koṭigāma, and, while the Buddha was returning thanks to a pious donor on the way, Bhaddaji retired to the bank of the Gaṅgā outside the village, where he stood wrapt in jhāna, emerging only when the Buddha came by, not having heeded the preceding chief theras. He was blamed for this; but, in order to demonstrate the attainments of Bhaddaji, the Buddha invited him to his own ferry boat and bade him work a wonder. Bhaddaji thereupon raised from the river bed, fifteen leagues into the air, a golden palace twenty leagues high, in which he had lived as Mahāpanāda. Then the Mahāpanāda or Suruci Jātaka (CST Jātakapāḷi-489) was taught.

The Mahāvaṃsa says that, before raising Mahāpanada's palace, Bhaddaji rose into the air to the height of seven palmyra trees, holding the Dussa-thūpa from the Brahma world in his hand. He then dived into the Gaṅgā and returned with the palace. The brahmin Nanduttara, whose hospitality the Buddha and his monks had accepted, saw this miracle of Bhaddaji, and himself wished for similar power by which he might procure relics in the possession of others. He was reborn as the novice Soṇuttara, who obtained the relics for the thūpas of Sri Lanka.

In the time of Padumuttara Buddha, Bhaddaji was a brahmin ascetic who, seeing the Buddha travelling through the air, offered him honey, lotus stalks, etc. Soon after he was struck by lightning and reborn in Tusita. In the time of Vipassī Buddha he was a very rich millionaire and fed sixty-eight thousand monks. Later, he ministered to five hundred Pacceka Buddhas. In a subsequent birth his son was a Pacceka Buddha, and he looked after him and built a cetiya over his remains after his death. Bhaddaji is identified with Sunāma of the Mahānāradakassapa Jātaka (CST Jātakapāḷi-545).

He is probably identical with Bhisadāyaka of the Apadāna. Bhaddaji is mentioned among those who handed down the Abhidhamma to the Third Council.

Appendix 31: Upavāṇa Thera

DPPN: He belonged to a very rich brahmin family of Sāvatthi, and having seen the Buddha's majesty at the dedication of Jetavana, he entered the Order and became an Arahant with sixfold higher knowledge (abhiññā). For some time, before Ānanda (V1017-V1053) was appointed as the Buddha's personal attendant (upaṭṭhāka), Upavāṇa waited on the Buddha. Once when the Buddha was attacked by cramp, Upavāṇa, with the help of his lay-friend Devahita, obtained hot water and suitable medicines, with which the ailment was healed; the Buddha, thereupon, expressed his gratitude. This ailment does not seem to be mentioned in the Milindapañhapāḷi where several others are given. This incident is given at greater length in CDB 7.13 Devahita Sutta.

When the Buddha lay on his death-bed at Kusinārā, Upavāṇa was by his side fanning him; the Buddha, seeing that he obstructed the vision of the devas who had come to pay their last homage to the Teacher, asked Upavāṇa to move away (LDB 16.5.4 Mahāparinibbāna Sutta).

Two occasions are mentioned on which Upavāṇa consulted the Buddha on matters of doctrine, once regarding the arising of suffering (CDB 12.26 Upavāṇa Sutta) and once on the immediate and practical use of the Dhamma (sandiṭṭhikadhamma, CDB 35.70 Upavāṇasandiṭṭhika Sutta). There is also recorded a visit of Upavāṇa to Sāriputta (V981-V1016) when they were both staying in the Ghositārāma at Kosambī. Sāriputta asks him about the factors of enlightenment as being conducive to a happy life and Upavāṇa explains (CDB 46.8 Upavāṇa Sutta). On another occasion Upavāṇa is the enquirer, and he asks Sāriputta about the "end-maker" (antakara); Sāriputta explains that the "end-maker" is the one who knows and sees things as they really are (NDB 4.175 Upavāṇa Sutta).

When an unpleasant interview took place between Sāriputta and Lāḷudāyī and no one was found to support Sāriputta, the matter is reported to the Buddha, who declares that Ānanda should have taken Sāriputta's side. Soon afterwards Ānanda seeks Upavāṇa and tells him that he was too timid to interfere, and if the Buddha referred to the matter again, would Upavāṇa undertake to answer? In the evening the Buddha engages Upavāṇa in conversation and asks him to explain the five qualities that make a monk esteemed

and loved by his colleagues. At the end of the discourse the Buddha applauds Upavāṇa (NDB 5.166 Cessation Sutta).

In Padumuttara Buddha's time Upavāṇa had been a poor man. Seeing people making great offerings at the Buddha's thūpa, he was much touched, and having washed his upper garment, he hung it as a flag over the thūpa. A yakkha named Abhisammataka, who was the guardian of the cetiya, took the flag three times round the cetiya, he himself remaining invisible.

A monk whom the man consulted after this miracle foretold that for thirty thousand world-cycles he would be in the deva-worlds and that he would be deva-king eighty times. One thousand times he was Cakkavatti. In his last life his wealth was eight hundred million. When he was Cakkavatti, his banner was held aloft, three leagues in height.

Appendix 32: Kumārakassapa Thera

DPPN: Kumārakassapa Thera was foremost among those who had the gift of varied and versatile discourse (cittakathikānaṃ, NDB 1.217). His mother was the daughter of a banker of Rājagaha, and she, having failed to obtain her parent's consent to become a nun, married and, with her husband's consent, joined the Order, not knowing that she was pregnant. When her condition was discovered her colleagues consulted Devadatta, who declared that she was no true nun. The Buddha, on being consulted, entrusted the matter to Upāli Thera (V249-V251), who had it fully investigated by Visākhā and other residents of Sāvatthi, and he gave his finding in the assembly, in the presence of the king, that the nun was innocent (CST Jātakapāḷi-12 Nigrodhamiga Jātaka). When the boy was born the king reared him, and the boy was ordained at the age of seven. The boy came to be called Kumāra, because he joined the Order so young and was of royal upbringing, and also because the Buddha, when sending him little delicacies such as fruit, referred to him as Kumārakassapa. Once, when Kumārakassapa was meditating in Andhavana, a non-returner Brahmā, who had been his companion in the time of Kassapa Buddha, appeared before him, and asked him fifteen questions that only the Buddha could answer. This led to the teaching of the Vammika Sutta (MLDB 23 Ant Hill Sutta), and after dwelling on its teachings Kassapa became an Arahant. His mother, too, developed insight and attained to Arahantship. It is said that she wept for twelve years because she could not be with Kassapa, and one day, seeing him in the street, as she ran towards him and fell, milk flowed from her breasts and wet her robe. Kassapa, realizing that her great love was standing in the way of her attainments, spoke harshly to her that she might love him the less. The ruse succeeded and she became an Arahant that very day.

In the time of Padumuttara Buddha Kassapa was a learned brahmin, and having heard a monk ranked foremost in eloquence, he wished for a similar distinction and did many acts of piety towards that end.

After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop jhāna, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an Arahant, the next became a Non-returner and was reborn in the Suddhāvāsā. The remaining five died without achieving their aim. These five were, in this age, Pukkusāti,

Sabhiya (V275-V278), Bāhiya, Kumārakassapa (V201-V202), and Dabba Mallaputta (V5).

Although it is said that he was a very eloquent speaker, the examples given of his teaching are extremely scanty. The Aṅguttaranikāya Commentary states that the Buddha gave him his title from the skillful way in which he argued with Pāyāsi (LDB 23 Pāyāsi Sutta) but this cannot be correct for, according to Dhammapāla, the events of the Pāyāsi Sutta took place after the Buddha's death. The Sutta, however, does justify Kassapa's reputation.

Kassapa's higher ordination (upasampadā) took place in his twentieth year. A doubt arose as to whether this was valid because, according to the rule, twenty years must be completed before upasampadā. The Buddha held that in reckoning the age the time spent in the mother's womb could also be included.

Appendix 33: Mogharāja Thera

DPPN: Mogharāja Thera belonged to a brahmin family and studied under Bāvarī as an ascetic. He was one of the sixteen pupils sent by Bāvarī to the Buddha. When Mogharāja had asked his question of the Buddha and had received the answer, he attained Arahantship. He then attained distinction by wearing rough cloth which had been thrown away by caravanners, tailors, and dyers, and the Buddha declared him foremost among wearers of coarse robes (NDB 1.234). Later, through want of care and former kamma, pimples and the like broke out over his body. Judging that his lodging was infected, he spread a couch of straw in the Magadha field and lived there even during the winter. When the Buddha asked him how he fared in the cold, he replied that he was extremely happy (the verses here).

In the time of Padumuttara Buddha, Mogharāja first resolved to win the eminence which was his. In the time of Atthadassī Buddha he was a brahmin teacher, and one day, while teaching his students, he saw the Buddha, and having worshipped him with great solemnity, he uttered six verses in his praise and offered him a gift of honey. Later, after sojourn in the deva worlds, he became a minister of King Kaṭṭhavāhana, and was sent by him, with one thousand others, to visit Kassapa Buddha. He heard the Buddha teach, entered the order, and lived the life of a monk for twenty thousand years. The Saṃyuttanikāya contains a stanza spoken by Mogharāja and the Buddha's answer thereto (CDB 1.34 V106 – see endnote thereon).

Buddhaghosa explains that Mogharāja was present during the discussion of Pasūra Paribbājaka with Sāriputta (V981-V1016). At the end of Sāriputta's explanation, Mogharāja wished to settle the matter and uttered this stanza. Mogharāja is given as an example of one who attained Arahantship by the development of investigation (vimāṃsaṃ dhuraṃ katvā).

The Apadāna contains two sets of verses in reference to Mogharāja. They seem to be parts of the same Apadāna which have become separated. The first set gives an account of the meeting of Mogharāja with Atthadassī Buddha (see above) and includes the verses uttered by Mogharāja in praise of the Buddha. The second set contains an account of his meeting with Padumuttara Buddha and the resolves he made before him. It further mentions that, for one thousand years, in a later birth, Mogharāja suffered in hell, and

that for five hundred births he suffered from skin diseases. This was because he had lighted a fire in the Buddha's cloister and had made the floor black. In his last birth, too, he suffered from a skin disease (kuṭṭharoga) and could not sleep at night, hence his name (mogharajjasukhaṃ yasmā Mogharājā tato ahaṃ). These verses also include the Mogharājamāṇava Pucchā.

In the Milindapañhapāḷi appears a stanza attributed to Mogharāja, but not found in the stanzas mentioned in connection with him either in the Suttanipāta or in the Theragāthā.

In Mogharājamāṇava Pucchā (Sn-B V1116-V1119), Mogharāja asks the Buddha how he should regard the world in order to escape death. The Buddha replies that the world should be regarded as empty (suññato) and one must get rid of the thought of self (attānudiṭṭhi).

It is said (Sn-B V1116) that Mogharāja tried twice before to ask the question, once at the conclusion of the teaching of the Ajita Sutta and again at the end of the recitation of the Tissa Metteyya Sutta; but the Buddha, knowing that he was not yet ready for conversion, did not give him an opportunity.

Appendix 34: Yasoja Thera

DPPN: Yasoja Thera AKA Yasojoti Thera was born outside the gates of Sāvatthi in a fishing village, where his father was the headman of five hundred families. When he came of age, he was fishing one day in the Aciravatī, and, casting his net, caught a large golden color fish. Yasoja and his companions took the fish to Pasenadi who sent them to the Buddha. The Buddha told them that the fish had been a wicked monk in the time of Kassapa Buddha, and had since suffered in purgatory, where his mother and sisters still were. He then taught them the Kapila Sutta, and Yasoja and his companions, greatly moved, renounced the world.

The Udāna mentions (UD 23 Yasoja Sutta) how, later, Yasoja and five hundred of his companions went to see the Buddha at Jetavana. There they stood talking to the monks who lived there and made a great uproar. The Buddha, sending Ānanda (V1017-V1053) to fetch them, asked them to remove themselves from his presence, as they were behaving like fishermen. Taking his admonition to heart, they returned to the banks of the Vaggumudā in the Vajji country, and there they determined to lead such lives as would commend them to the Buddha. During the rainy season, they all put forth effort and attained Arahantship. Sometime after, the Buddha visited Vesālī during a journey and asked Ānanda to send for Yasoja and his friends as he desired to see them. Ānanda sent a message. When the monks arrived, they found the Buddha in meditation, and they, too, seated themselves and entered into concentration (samādhi), remaining thus throughout the night. Ānanda could not understand why the Buddha, having sent for Yasoja and his companions, should have absorbed into samādhi without greeting them, and three times during the night he tried to remind the Buddha of their arrival; but the Buddha ignored his warnings and in the morning explained to him that it was more joy for them all to live in the bliss of concentration (samādhi) than to indulge in mere conversation. It is said that the Buddha spent the night in samādhi in order to show Yasoja and his companions that he regarded them as equals.

In the time of Vipassī Buddha Yasoja belonged to a family of park-keepers (ārāmagopakā), and one day seeing the Buddha travel through the air, he gave him a labuja fruit. In the time of Kassapa Buddha, Yasoja was the leader of a band of five hundred robbers. They were pursued by the villagers and fled into the forest for

safety. There they saw a monk sitting on a stone and asked him for protection. He advised them to take the five precepts, and when they had done so, he exhorted them never to violate these precepts even if keeping them meant the loss of their lives. Soon after, they were captured and killed. However, remembering the monk's admonition at the moment of death, they harbored no hatred against anyone, and after death were reborn in the deva world.

The Vinaya relates how once, when Yasoja was ill, drugs were brought for his use, but as the Buddha had forbidden the use of a special place for storing such things (kappiyabhūmi) they were left out of doors and were partly eaten by vermin, the remainder being carried away by robbers. When the matter was reported to the Buddha, he allowed the use of a duly chosen store-room (kappiyabhūmi). The verses ascribed to Yasoja in the Theragāthā are, in the Apadāna, found in two places: one under Labujadāyaka and the other, with slight variations, under Labujaphaladāyaka.

Appendix 35: Upāli Thera

DPPN: Upāli Thera is one of the most eminent of the Buddha's immediate disciples. He belonged to a barber's family in Kapilavatthu and entered the service of the Sakyan princes. When Anuruddha and his cousins left the world and sought ordination from the Buddha at Anupiyā Grove, Upāli accompanied them. They gave him all their valuable ornaments, but, on further consideration, he refused to accept them and wished to become a monk with them. The reason given for his refusal is that he knew the Sākyā were hot-headed, and feared that the kinsmen of the princes might suspect him of having murdered the young men for the sake of their belongings.

In the second year of the Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāḷigodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove. At the request of the Sakyan youths, the Buddha ordained Upāli before them all, so that their pride might be humbled. Upāli's preceptor (upajjhāya) was Kappitaka. When Upāli went to the Buddha for an exercise for meditation, he asked that he might be allowed to dwell in the forest. However, the Buddha would not agree, for if Upāli went into the forest he would learn only meditation, while, if he remained amongst men, he would have knowledge both of meditation and of the word of the Dhamma. Upāli accepted the Buddha's advice and, practicing insight, in due course won Arahantship. The Buddha himself taught Upāli the whole of the Vinaya Piṭaka.

In the assembly of the Saṅgha, the Buddha declared him to be the most proficient of those who were learned in the Vinaya (vinayadharānaṃ, NDB 1.228). He is often spoken of as having reached the pinnacle of the Vinaya, or as being its chief repository (Vinaye agganikkhitto), and three particular cases – those of Ajjuka, the Bhārukacchaka monk, and Kumārakassapa – are frequently mentioned in this connection as instances where Upāli's decisions on Vinaya rules earned the special commendation of the Buddha. In the Rājagaha Council (the First Council), Upāli took a leading part, deciding all the questions relative to the Vinaya, in the same way as Ānanda decided questions regarding the Dhamma.

In accordance with this tradition, ascribing to Upāli especial authority regarding the rules of the Order, various instances are given of Upāli questioning the Buddha about the Vinaya regulations. Thus we find him consulting the Buddha as to the legality or otherwise of a complete congregation performing, in the absence of an accused monk, an act at which his presence is required. Again, he wishes to know if, in a matter which has caused altercations and schisms among members of the Order, the Saṅgha declares re-establishment of concord without thorough investigation, could such a declaration be lawful? When a monk intends to take upon himself the conduct of any matter that has to be decided, under what conditions should he do so? What qualities should a monk possess in himself before he takes upon himself to warn others? In what case can there be an interruption of the probationary period of a monk who has been placed on probation?

A whole list of questions asked by Upāli and answers given by the Buddha on matters pertaining to the Vinaya rules is found in the chapter called Upāli-Pañcaka in the Parivāra (NDB 10.31-10.38, 10.41-10.43). It is not possible to determine which of these and other questions were actually asked by Upāli, and which were ascribed to him on account of his traditional reputation.

It is said that even in the Buddha's lifetime monks considered it a great privilege to learn the Vinaya under Upāli. The monks seem to have regarded Upāli as their particular friend, to whom they could go in their difficulties. Thus, when certain monks had been deprived by thieves of their clothes, it is Upāli's protection that they seek (see also Ramaṇīyavihārī Thera V45).

The Canon contains few records of any discourses connected with Upāli, apart from his questions on the Vinaya. In the Aṅguttaranikāya he is mentioned as asking the Buddha for a brief discourse, the Buddha telling him that if there were anything that did not conduce to revulsion and detachment, Upāli could be sure that such things did not form part of the Buddha's teaching (NDB 7.83 The Teaching Sutta). There is a record of another discourse, which the Buddha is stated to have taught when Upāli expressed the desire to retire into the solitude of the forest. The Buddha tells him that forest-life is not for the man who has not mastered his mind or attained to tranquility (NDB 10.99 Upāli Sutta).

In the verses here, Upāli admonishes the brethren to seek noble friends of unfaltering character, to learn the monks' code of

discipline and to dwell in solitude. In the time of Padumuttara, Upāli was a very rich brahmin named Sujāta. When the Buddha came to his father's city in order to teach him the Dhamma, Sujāta saw him, and in the assembly be noticed an ascetic named Sunanda, holding over the Buddha for seven days a canopy of flowers. The Buddha declared that Sunanda would, in the time of Gotama Buddha, become famous as the elder Puṇṇa Mantāṇiputta. Sujāta, too, wished to see the future Buddha Gotama, and having heard Padumuttara Buddha praise the monk Pātika as chief of the Vinayadharā, he wished to hear, regarding himself, a similar declaration from Gotama. With this end in view he did many deeds of merit, chief of which was the erection of a monastery named Sobhana, for the Buddha and his monks, at an expense of one hundred thousand.

As a result he was born in heaven for thirty thousand world-cycles and was one thousand times king of the devas. One thousand times, too, he was a Cakkavatti.

Two world-cycles ago there was a warrior (khattiya) named Añjasa, and Upāli was born as his son Sunanda. One day he went to the park riding an elephant named Sirika, and met, on the way, the Pacceka Buddha Devala, whom he insulted in various ways. Sunanda was, thereupon, seized with a sensation of great heat in his body, and it was not until he went with a large following to the Pacceka Buddha and asked his pardon that the sensation left him. It is said that if the Buddha had not forgiven him, the whole country would have been destroyed. This insult paid to the Pacceka Buddha was the cause of Upāli having been born as a barber in his last birth.

Buddhaghosa says that while the Buddha was yet alive Upāli drew up certain instructions according to which future Vinayadharā should interpret Vinaya rules, and that, in conjunction with others, he compiled explanatory notes on matters connected with the Vinaya.

In direct pupillary succession to Upāli as head of the Vinayadharā was Dāsaka Thera (V17), whom Upāli had first met at the Vālikārāma, where Upāli was staying. Upāli taught him the whole of the Vinaya. Upāli's death was in the sixth year of Udāyibhadda's reign.

Appendix 36: Sabhiya Thera

DPPN: Sabhiya Thera's mother was a nobleman's daughter whose parents had committed her to the charge of a wanderer (paribbājaka), that she might learn various doctrines and usages. The wanderer seduced her, and, when she was with child, the fraternity abandoned her. Her child was born in the open (sabhāyaṃ), while she was wandering about alone, hence his name. When Sabhiya grew up he, in his turn, became a wanderer and was famous as a dialectician. He had a hermitage by the city gate, where he gave lessons to the sons of noblemen and others. He devised twenty questions, which he put before recluses and brahmins, but none could answer them. These questions had been handed on to him by his mother who had developed insight and had been reborn in a Brahma world. Then, as related in the Sabhiya Sutta (Sn-B V510-V547), Sabhiya visited the Buddha in Veḷuvana and, at the end of the discussion, entered the Order, where, developing insight, he won Arahantship.

In the time of Kakusandha Buddha he was a householder and gave the Buddha a pair of sandals. After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop jhāna, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an Arahant, the next became a Non-returner and was reborn in the Suddhāvāsā. The remaining five died without achieving their aim. These five were, in this age, Pukkusāti, Sabhiya (V275-V278), Bāhiya, Kumārakassapa (V201-V202), and Dabba Mallaputta (V5).

Sabhiya is mentioned as an example of a wise wanderer (paṇḍita paribbājaka). A series of verses spoken by him, in admonishing monks who sided with Devadatta, are given in the Theragāthā. Yasadatta Thera (V360-V364) was Sabhiya's companion.

Appendix 37: Nandaka Thera

DPPN: Nandaka or Nanda Thera was a householder of Sāvatthi. Apadāna says he belonged to a rich clan of merchants and that he entered the Order at the ceremony of dedication of Jetavana. Having entered the Order after hearing a discourse of the Buddha, he developed insight and soon attained Arahantship. Once, at the Buddha's request, he taught a discourse to the nuns; on the first day they became Stream-winners, and, on the second, five hundred of them attained Arahantship. From that time the Buddha declared him foremost among exhorters of the nuns (NDB 1.229). The discourse he taught is known as the MLDB 146 Nandakovāda Sutta. The Aṅguttara Commentary says that the nuns were Sakyan maidens who had entered the Order with Mahāpajāpatī. At first Nandaka was reluctant to teach them, they having been his wives in a previous birth when he was king, and he feared the calumny of his colleagues who might suggest that he wished to see his former companions. He, therefore, sent another monk in his place; but the Buddha, knowing that only Nanda's teaching would affect the nuns' release, insisted on his going. The verses here were uttered by him to a woman to whom he was once married. She met him begging alms in Sāvatthi and smiled to him with sinful heart.

His aspiration after eminence was formed in the time of Padumuttara Buddha, when he heard a disciple of that Buddha declared foremost among exhorters of nuns. He offered the Buddha a very costly robe and illuminated his Bodhi tree. In the time of Kakusandha Buddha he was a karavīka bird and delighted the Buddha with his song. Later, he was a peacock, and sang three times daily at the door of a Pacceka Buddha's cell.

The Aṅguttaranikāya attributes two discourses to Nandaka. The first (NDB 3.66 Sāḷha Sutta) was taught at the Migārāmatupāsāda and takes the form of a discussion with Sāḷha, Migāra's grandson, and Rohaṇa, Sekhuniya's (Pekhuṇiya) grandson – on greed, covetousness, malice, and delusion, and the benefits following their destruction. The second discourse is a discourse addressed to the monks at the waiting hall at Jetavana. It is said that the Buddha was attracted to the spot by the sound of Nandaka's teaching, and, finding the door locked, stood for a long time outside, listening (NDB 9.4 Nandaka Sutta, throughout the three watches of the night says the Commentary). When his back began to ache he knocked

at the door, and, having entered, told Nandaka that he had been waiting until the end of his discourse to speak to him. Nandaka expressed regret that he should have kept the Buddha waiting and pleaded ignorance of his presence. The Buddha, conscious of Nandaka's remorse, went on to praise his discourse, and said that the teaching of such discourses was the duty of all pious monks. When the Buddha left, Nandaka resumed his discourse, and told his audience of the five results of listening to the Dhamma in due season.

The Majjhimanikāya Commentary states that Nandaka was once the leader of a guild of five hundred slaves of Bārāṇasī and that Mahāpajāpatī Gotamī was once his wife. One day, while fetching water, his wife noticed five hundred Pacceka Buddhas enter the city, and, on her return, she witnessed their departure. On enquiry, she learnt that they had applied to a merchant for lodgings for the rainy season, but that he had been unable to help. She undertook the care of them and, having enlisted the support of all her companions and their husbands, she and her husband ministered to the Pacceka Buddhas. As a result, they were born together as man and wife for many births, as were their helpers. In one birth Nandaka was king, and all the women became his wives. In this birth, the women were born as Mahāpajāpatī's companions, and they left the world in her company. To them was the MLDB 146 Nandakovāda Sutta taught.

Appendix 38: Jambuka Thera

DPPN: Jambuka Thera was born in Rājagaha of rich parents but from infancy he would eat nothing but excrement. When he grew older he was ordained with the Ājīvakā, who pulled out his hair with a palmyra comb. When the Ājīvakā discovered that he ate filth, they expelled him and he lived as a naked ascetic, practicing all kinds of austerities and accepting no offerings save butter and honey placed on the tip of his tongue with the point of a blade of grass. His fame spread far. When he was fifty-five years old, the Buddha visited him and spent the night in a cave near his abode. During the night, Jambuka saw mighty gods come to pay homage to the Buddha and was so impressed that the next day he sought the Buddha's counsel. The Buddha told him of his past evil deeds, which had condemned him to practice austerities for so long and counselled him to give up his evil ways. In the course of the discourse, Jambuka grew ashamed of his nakedness and the Buddha gave him a bath-robe. At the end of the discourse Jambuka became an Arahant, and when the inhabitants of Aṅga and Magadha came to him with their offerings, he performed a miracle before them and paid homage to the Buddha, acknowledging him as his teacher.

In the time of Kassapa Buddha, Jambuka was a monk and had a lay patron who looked after him. One day a pious monk came to his vihāra, and the layman, being pleased with him, showed him much attention. The resident monk, very jealous, reviled the visitor, saying, "It would be better for you to eat filth than food in this layman's house, to tear your hair with a palmyra comb than let his barber cut it for you, to go naked than wear robes given by him, to lie on the ground than on a bed provided by him". The elder, not wishing to be the cause of his sinning, left the monastery the next day. Because of this act, the meditations practiced by Jambuka for twenty thousand years were of no avail, and he was born in Avīci, where he suffered torments during an interval between two Buddhas. In this last life, too, he was condemned to suffer in many ways, as related above.

In the time of Tissa Buddha he was a householder and made offerings at the Buddha's Bodhi-tree, fanning the Buddha's seat with a fan. He is probably identical with Sīhāsanavījanīya of the Apadāna.

It is said that when the Buddha taught Jambuka, eighty-four thousand others realized the Truth.

Appendix 39: Rāhula Thera

DPPN: Rāhula Thera was the only son of Gotama Buddha. He was born on the day on which his father left the household life. When the Buddha visited Kapilavatthu for the first time after his Enlightenment and accepted Suddhodana's invitation, Rāhula's mother (Rāhulamātā) sent the boy to the Buddha to ask for his inheritance (dāyajja). The Buddha gave him no answer, and, at the conclusion of the meal, left the palace. Rāhula followed him, reiterating his request until at last the Buddha asked Sāriputta (V981-V1016) to ordain him. When Suddhodana heard of this he protested to the Buddha, and asked as a boon that, in future, no child should be ordained without the consent of his parents, and to this the Buddha agreed.

It is said that immediately after Rāhula's ordination the Buddha taught him constantly (abhinhovādavasena) many suttā for his guidance. Rāhula himself was eager to receive instruction from the Buddha and his teachers and would rise early in the morning and take a handful of sand, saying: "May I have today as many words of counsel from my teachers as there are here grains of sand!" The monks constantly spoke of Rāhula's amenability, and one day the Buddha, aware of the subject of their talk, went amongst them and related the Tipallatthamiga Jātaka (CST Jātakapāḷi-16) and the Tittira Jātaka (CST Jātakapāḷi-319) to show them that in past births, too, Rāhula had been known for his obedience. When Rāhula was seven years old, the Buddha taught him the MLDB 61 Ambalaṭṭhika Rāhulovāda Sutta as a warning that he should never lie, even in jest. Rāhula used to accompany the Buddha on his begging rounds. Rāhula noticed that he harbored carnal thoughts fascinated by his own physical beauty and that of his father, the Buddha taught him, at the age of eighteen, the MLDB 62 Mahārāhulovāda Sutta. Two other suttā, the CDB 35.121 Rāhulovāda (Exhortation to Rāhula) Sutta and the NDB 4.177 Rāhula Sutta, formed the topics for Rāhula's insight meditation (vipassanā). Later, the Buddha, knowing that Rāhula's mind was ripe for final attainment, went with him alone to Andhavana, and taught him the MLDB 147 Cūḷarāhulovāda Sutta. At the end of the discourse, Rāhula became an Arahant, together with one trillion listening devas. Afterwards, in the assembly of monks, the Buddha declared Rāhula foremost among those of his disciples who were anxious for training (sikkhākāmānaṃ, NDB 1.209).

Vinaya gives a story illustrating Rāhula's extreme conscientiousness in the observance of rules. He arrived one evening at Kosambī, when the Buddha was staying there in the Badarikārāma. Rāhula was told there of a new rule which had been laid down to the effect that no novice should sleep under the same roof as a fully ordained monk. Unable to find any resting place which did not violate this rule, Rāhula spent the night in the Buddha's latrine. When the Buddha discovered him there the next morning, he modified the rule. There the Buddha is said to have found fault with Sāriputta for his neglect of Rāhula. On another occasion, finding no place in which to sleep because monks who had arrived late had taken his sleeping place, Rāhula spent the night in the open, in front of the Buddha's cell. Māra, seeing him there, assumed the form of a huge elephant and trumpeted loudly, hoping to frighten him. However, the plot failed. This was eight years after Rāhula had attained Arahantship.

In the time of Padumuttara Buddha, both Rāhula and Raṭṭhapāla (V769-V793) were rich householders of Haṃsavatī, who, realizing the vanity of riches, gave all away to the poor. One day they entertained two ascetics of great power. The ascetic to whom Rāhula ministered was in the habit of visiting the abode of the Nāga king, Paṭhavindhara, and had been impressed by its magnificence. Therefore, in returning thanks to Rāhula for his hospitality, he wished that his host might resemble Paṭhavindhara. Rāhula remembered this, and after death he was born in the Nāga world as Paṭhavindhara, his friend being born as Sakka. He was, however, dissatisfied with his lot, and one day when, with Virūpakkha, he was on a visit to Sakka, Sakka recognized him, and finding out that he was dissatisfied, suggested to him a remedy. Paṭhavindhara invited the Buddha to his abode. The Buddha, attended by Sumana and one hundred thousand Arahants, came and was entertained by him. In the company of monks was Uparevata, the Buddha's son, seated next to him, and Paṭhavindhara was so fascinated by him that he could not take his eyes off him. Discovering who he was, Paṭhavindhara expressed a wish that he, too, might be born as the son of a future Buddha. Later, in the time of Kassapa Buddha, Rāhula was born as Paṭhavindhara, the eldest son of King Kiki, later becoming his viceroy. His seven sisters built seven residences for the Buddha, and, at their suggestion, Paṭhavindhara built five hundred residences for the monks.

It is said that the news of Rāhula's birth was brought to the Bodhisatta when he was enjoying himself in his pleasances on the

banks of the royal pond after being decked by Vissakamma. As soon as the news was announced, he made up his mind to renounce the world without delay, for he saw, in the birth of a son, a new bond attaching him to household life ("Rāhulajāto, bandhanaṃ jātaṃ" – the word "rāhula" meaning bond).

According to the Dīgha and Saṃyuttanikāya Commentaries, Rāhula predeceased the Buddha and even Sāriputta, and the place of his death is given as Tāvatiṃsa. For twelve years he never lay on a bed.

In numerous Jātaka stories, Rāhula is mentioned as having been the Bodhisatta's son – e.g., in the Uraga (CST Jātakapāḷi-354), Kapi (CST Jātakapāḷi-250), Kumbhakāra (CST Jātakapāḷi-408), Candakumāra (CST Jātakapāḷi-544), Cūḷasutasoma (CST Jātakapāḷi-525), Daddara (CST Jātakapāḷi-172), Bandhanāgāra (CST Jātakapāḷi-201), Makkaṭa (CST Jātakapāḷi-173), Maghādeva (CST Jātakapāḷi-9), Mahājanaka (CST Jātakapāḷi-539), Mahāsudassana (CST Jātakapāḷi-95), Vidhura (CST Jātakapāḷi-546), Vessantara (CST Jātakapāḷi-547), Sīhakotthu (CST Jātakapāḷi-188), and Sonaka (I can't locate this) Jātakā. He was also Yaññadatta, son of Mandavya (Sāriputta) and the young turtle in the Mahā Ukkusa Jātaka (CST Jātakapāḷi-486). The Apadāna says that in many births Uppalavaṇṇā and Rāhula were born of the same parents (ekasmiṃ sambhave) and had similar tendencies (samānacchandamānasā).

Rāhula was known to his friends as Rāhulabhadda (Rāhula, the Fortunate). He himself says that he deserved the title because he was twice blest in being the son of the Buddha and an Arahant himself. Mention is often made in the books that, though Rāhula was his own son, the Buddha showed as much love for Devadatta, Aṅgulimāla, and Dhanapāla as he did for Rāhula.

Asoka built a thūpa in honor of Rāhula, to be specially worshipped by novices.

Appendix 40: Vakkali Thera

DPPN: Vakkali Thera belonged to a brahmin family of Sāvatthi and became proficient in the three Vedas. After he once saw the Buddha he could never tire of looking at him, and followed him about. In order to be closer to him he became a monk, and spent all his time, apart from meals and bathing, in contemplating the Buddha's person. One day the Buddha said to him, "The sight of my foul body is useless; he who sees the Dhamma, sees me" (yo kho dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati). However, even then Vakkali would not leave the Buddha until, on the last day of the rains, the Buddha commanded him to depart. Greatly grieved, Vakkali sought the precipices of Vulture's Peak (Gijjhakūṭa). The Buddha, aware of this, appeared before him and uttered a stanza; then stretching out his hand, he said: "Come, monk". Filled with joy, Vakkali rose in the air pondering the Buddha's words and realized Arahantship. Apadāna account is similar. It says that the Buddha spoke to him from the foot of the rock. Vakkali jumped down to meet the Buddha, a depth of many cubits, but he alighted unhurt. The Dhammapada Commentary reports three verses uttered by the Buddha in which he assures Vakkali that he will help him and look after him.

According to the Theragāthā Commentary, when Vakkali was dismissed by the Buddha he lived on Gijjhakūṭa, practicing meditation, but could not attain insight because of his devotional nature (saddhā). The Buddha then gave him a special exercise, but neither could he achieve this, and, from lack of food, he suffered from cramp. The Buddha visited him and uttered a verse to encourage him. Vakkali spoke four verses in reply, and, conjuring up insight, won Arahantship (verses here). Later, in the assembly of the monks, the Buddha declared him foremost among those of implicit faith (saddhādhimuttānaṃ, NDB 1.208). In the Pārāyanavagga (Sn-B V1146) the Buddha is represented as holding Vakkali up to Piṅgiya as an example of one who won emancipation through faith.

The Saṃyutta account (CDB 22.87 Vakkali Sutta) gives more details and differs in some respects from the above. There, Vakkali fell ill while on his way to visit the Buddha at Rājagaha, and was carried in a litter to a potter's shed in Rājagaha. There, at his request, the Buddha visited him and comforted him. He questioned Vakkali,

who assured him that he had no cause to reprove himself with regard to morality (sīlato); his only worry was that he had not been able to see the Buddha earlier. The Buddha told him that seeing the Dhamma was equivalent to seeing him, and because Vakkali had realized the Dhamma, there would be no hereafter for him. After the Buddha had left, Vakkali asked his attendants to take him to Kāḷasilā on Isigili. The Buddha was on Gijjhakūṭa and was told by two devas that Vakkali was about to "obtain release". The Buddha sent word to him: "Fear not, Vakkali, your dying will not be evil". Vakkali rose from his bed to receive the Buddha's message, and sending word to the Buddha that he had no desire or love for the body or the other aggregates, he drew a knife and killed himself. The Buddha went to see his body, and declared that he had obtained nibbāna and that Māra's attempt to find the consciousness of Vakkali would prove useless.

The Commentary adds that Vakkali was conceited and blind to his remaining faults. He thought he was an Arahant who had destroyed the corruptions (khīṇāsava), and that he might rid himself of bodily pains by death. However, the stab with the knife caused him such pain that at the moment of dying he realized that he was still a worldling (puthujjana), and, putting forth great effort, attained Arahantship.

His resolve to become chief among those of implicit faith (saddhādhimutta) had been made in the time of Padumuttara Buddha, when he saw a monk also named Vakkali similarly honored by the Buddha.

Appendix 41: Soṇa Kuṭikaṇṇa Thera

DPPN: Soṇa Kuṭikaṇṇa or Soṇa Koṭikaṇṇa Thera, was declared chief of those possessing clear utterance (NDB 1.206). He was the son of Kāḷī Kulagharikā, and was conceived before the Buddha appeared in the world. A little while before the birth of the child Kāḷī went to her parents' house in Rājagaha, and one day, she heard a conversation between two yakkhas, Sātāgira and Hemavata. As she listened to their talk, her mind was filled with thoughts of the virtues of the Buddha, and she became a Stream-winner. That same night the child was born and was called Soṇa. His mother later returned to Kuraraghara. At that time Mahākaccāna (V494-V501) lived nearby and often visited her home. Soṇa was very attached to him, and was later ordained by him. Three years later he received the higher ordination (upasampadā), and, with Mahākaccāna's leave, visited the Buddha. Kāḷī gave him a large carpet to spread in the Buddha's Gandhakuṭi. Gosāla Thera (V23) was a friend of Soṇa Kuṭikaṇṇa.

When Soṇa arrived at the Gandhakuṭi, he worshipped the Buddha, who asked Ānanda (V1017-V1053) to find him a lodging. Ānanda, reading the Buddha's thoughts, spread a rug in the Buddha's chamber. Late at night Soṇa went to bed, and, very early the next morning, the Buddha woke him and asked him to recite the Dhamma. Soṇa recited the whole of the Aṭṭhakavagga, which he had learnt from Mahākaccāna. At the end of the recital the Buddha applauded him and gave him a boon. Soṇa asked for permission to ordain monks with a group of five, one of them being learned in the Vinaya (vinayadharapañcama-gaṇena upasampadā), which Kaccāna had asked him to choose. Later he returned to Kuraraghara and visited his mother's house. She had heard of the Buddha's applause from the devas, and wished Soṇa to recite the Dhamma just as he had done before the Buddha, and this he did.

In the time of Padumuttara Buddha Soṇa had resolved to win this eminence. In the time of Vipassī Buddha he was a member of the Order and sewed a robe for a monk. Soṇa is identical with Pāṭihīrasaññaka of the Apadāna. Later he was a tailor of Bārāṇasī and mended a Pacceka Buddha's robe. The Dhammapada Commentary says that, on the day when Soṇa recited the Dhamma in Kuraraghara, Kāḷī went to listen to him, leaving only one female slave in the house. Her house had seven walls and fortified gates and savage dogs on leash. Molten lead flowed round the walls at night, and in the night

it proved a slippery surface, difficult to walk on. Nine hundred thieves had been awaiting a chance of breaking into the house. They stationed one of their number to watch Kāḷī going to the monastery, and to kill her if she started homewards after the thieves entered her house. When they came her female servant ran to the monastery to tell her about it. However, she would not be disturbed and sent her back. Again the servant went, and again she was sent back. When the thief, stationed near Kāḷī, saw her extraordinary piety, he was filled with remorse, and, at the end of the discourse, begged her forgiveness. All the nine hundred thieves joined the Order under Soṇa Kuṭikaṇṇa, and on the day they became Arahants the Buddha appeared before them in a ray of light to encourage them.

According to the Udāna Commentary, Soṇa was called Kuṭikaṇṇa because he wore ear ornaments worth ten million. It is said that he once went with a caravan to Ujjeni, and when the caravan stopped for the night he slept away from the rest of its members. The caravan started very early and nobody waked Soṇa. When he finally awoke, he ran along the road until he came to a large tree. There he saw an ugly man tearing off his own flesh and eating it. On enquiry, Soṇa learnt that he had been a wicked merchant of Bhārukaccha, who had been born as a hungry ghost (peta) because he had deceived his patrons (Note: DPPN omits to add here that he never shared his food with renunciates and Brāhmaṇā and when they came begging food, he cursed them "may you eat your [own] meat" ['tumhākaṃ maṃsaṃ khādathā'ti]). This revelation filled Soṇa with great misgivings, which were increased by the sight of two peta boys with blood pouring out of their lips. They had been youths, also of Bhārukaccha, who had found fault with their mother for feeding an Arahant monk. When Soṇa returned from Ujjeni he consulted Mahākaccāna about these things, and resolved to enter the Order.

The Vinaya says that when Kaccāna wished to confer the higher ordination on Soṇa, it was three years before he could get together the necessary chapter of ten monks. This was because there were few monks in Avanti and in the Southern Country; hence Soṇa's request to the Buddha that he should allow five monks to officiate in Avanti. Other boons asked for by Soṇa and allowed by the Buddha were:

- Permission to use, in Avanti, shoes with thick linings, because the soil of Avanti was black and always muddy;
- permission to bath constantly;
- to use skins for coverlets; and
- to accept robes set apart for absent monks even after the lapse of ten days.

Appendix 42: Uruvelakassapa Thera

DPPN: Uruvelakassapa Thera was one of the three brothers [Tebhātika Jaṭila – Uruvelakassapa (V375-V380), Gayākassapa (V345-V349), and Nadīkassapa [V340-V344)] living at Uruvelā. He lived on the banks of the Nerañjarā with five hundred disciples. Further down the river lived his brothers Nadīkassapa with three hundred disciples and Gayākassapa with two hundred disciples.

The Buddha visited Uruvelakassapa and took lodging for the night where the sacred fire was kept, in spite of Kassapa's warning that the spot was inhabited by a fierce Nāga. The Buddha, by his magical powers, overcame, first this Nāga and then another, both of whom vomited fire and smoke. Kassapa being pleased with this exhibition of psychic power, undertook to provide the Buddha with his daily food. Meanwhile the Buddha stayed in a grove nearby, waiting for the time when Kassapa should be ready for conversion. Here he was visited by the Four Regent Gods, Sakka, Brahma and others. The Buddha spent the whole rainy season there, performing, in all, three thousand five hundred miracles of various kinds, reading the thoughts of Kassapa, splitting firewood for the ascetics' sacrifices, heating stoves for them to use after bathing in the cold weather, etc. Still Kassapa persisted in the thought, "The great ascetic is of great magic power, but he is not an Arahant like me". Finally the Buddha decided to startle him by declaring that he was not an Arahant, neither did the way he followed lead to Arahantship. Thereupon Kassapa owned defeat and reverently asked for ordination. The Buddha asked him to consult with his pupils, and they cut off their hair and threw it with their sacrificial utensils into the river and were all ordained. Nadīkassapa and Gayākassapa came to inquire what had happened, and they, too, were ordained with their pupils. At Gayāsīsa the Buddha taught them the Fire Discourse [CDB 35.28 Āditta (Burning) Sutta], and they all attained Arahantship.

From Gayāsīsa the Buddha went to Rājagaha with the Kassapa brothers and their pupils, and in the presence of Bimbisāra and the assembled populace Uruvelakassapa declared his allegiance to the Buddha.

Later, in the assembly of monks, Uruvelakassapa was declared to be the chief of those who had large followings (aggaṃ mahāparisānaṃ, NDB 1.224). In the verses here he reviews his achievement and relates how he was won over by the Buddha.

In the time of Padumuttara Buddha he was a householder, and having seen the Buddha declare a monk to be the best of them with large followings, wished for himself to be so honored in a future life, and did many works of merit towards that end.

Later, he was born in the family of Phussa Buddha as his younger step-brother, his father being Mahinda. He had two other brothers. The three quelled a frontier disturbance and, as a reward, obtained the right to entertain the Buddha for three months. They appointed three of their ministers to make all the arrangements and they themselves observed the ten precepts. The three ministers so appointed were, in this age, Bimbisāra, Visākha and Raṭṭhapāla (V769-V793).

Having sojourned among gods and men, the three brothers, in their last birth, were born in a brahmin family, the name of which was Kassapa. They learnt the three Vedas and left the household life.

According to the Mahānāradakassapa Jātaka (CST Jātakapāḷi-545), Uruvelakassapa was once born as Aṅgati, king of Mithilā in the Videha country. He listened to the teachings of a false teacher called Guṇa and gave himself up to pleasure, until he was saved by his wise daughter Rujā, with the help of the Brahma Nārada, who was the Bodhisatta.

Uruvelakassapa was so called partly to distinguish him from others named Kassapa and partly because he was ordained at Uruvela. At first he had one thousand followers, and after he was ordained by the Buddha all his followers stayed with him and each of them ordained a great number of others, so that their company became very numerous.

The scene of the conversion of Uruvelakassapa is sculptured in Sañchi. According to Tibetan sources, Kassapa was one hundred and twenty years old at the time of his conversion.

Hsouien Thsang found a stūpa erected on the spot where the Buddha converted Kassapa.

Belaṭṭhasīsa (V16) was a disciple of Uruvelakassapa and joined his teacher when the latter was converted. Senaka Thera (V287-V290) was Kassapa's sister's son. Vacchapāla Thera (V71) was among those who joined the Order, after having seen Kassapa pay homage to the Buddha at Rājagaha.

Appendix 43: Sumana Thera

DPPN: Sumana Thera (see Cūḷa Sumana below) is probably identical with Sumana who was a pupil of Anuruddha (V892-V919). He represented the monks from Pāveyyaka at the Second Council. Vāsabhagāmī was his colleague. He may also be identical with Sumana of V330-V334 if the uncle mentioned in connection with the latter is Anuruddha.

Thirty-one world-cycles ago he was a garland maker and offered jasmine-flowers to Sikhī Buddha. Twenty-six world-cycles ago he was king four times, under the name of Mahāyasa.

Cūḷa Sumana: A novice. In a past life he was the Sumanaseṭṭhi, under whom Annabhārā worked. In this age he was born at Muṇḍa, near the Viñjhā mountains, as the son of Mahāmuṇḍa. When Anuruddha became an Arahant and looked back into his past lives he saw how Sumana had helped him. He therefore visited Mahāmuṇḍa and enjoyed his hospitality during one rainy season. At the end of his stay he obtained Muṇḍa's consent to ordain Cūḷasumana, who became an Arahant while his head was being shaved. Once, when Anuruddha suffered from indigestion, the novice Sumana, having discovered that the water from Anotatta would cure him, went there and brought the water, in spite of all the efforts of the Nāga-king Paṇṇaka to prevent him. Later, Paṇṇaka, realizing the novice's power, asked his pardon and became his friend and servitor. When Anuruddha went with Sumana to Sāvatthi to visit the Buddha, some of the monks began to play with Sumana, patting his head and tweaking his ears. In order to show them Sumana's power, Anuruddha asked Ānanda (V1017-V1053) to summon all the novices in the monastery and ask them to fetch water from Anotatta that he might wash his feet. Only Sumana, the youngest of them all, was able to do this, and his fame spread beyond all measure.

Appendix 44: Lakuṇḍaka Bhaddiya Thera

DPPN: Lakuṇḍaka Bhaddiya or Lakuṇṭaka Bhaddiya Thera was born in a wealthy family of Sāvatthi and was given the title of Lakuṇḍaka (dwarf) owing to his very small stature. He was, nevertheless, beautiful in body; but see below.

Having heard the Buddha teach, he entered the Order and became learned and eloquent, teaching others in a sweet voice. Once, on a festival day, a woman of the town, driving with a brahmin in a chariot, saw the elder and laughed, showing her teeth. The elder, taking the teeth as his object, developed absorption (jhāna) and became a Non-returner (anāgāmī). Later, after being admonished by Sāriputta (V981-V1016), he developed mindfulness regarding the body and became an Arahant. The UD 61 Paṭhamalakuṇḍakabhaddiya Sutta and UD 62 Dutiyalakuṇḍakabhaddiya Sutta make reference to the admonitions of Sāriputta and to the Buddha's joy when these had the desired effect.

In the time of Padumuttara Buddha he was a very rich householder of Haṃsavatī, and, having beard the Buddha describe one of his monks as the sweetest voiced among them all, he wished for a similar distinction for himself under a future Buddha. In the time of Phussa Buddha he was a goose (cittapattakokila) named Nanda who, seeing the Buddha in the royal park, placed in his bowl a ripe mango. In Kassapa Buddha's day he was the chief architect entrusted with the building of the thūpa over the Buddha's relics, and, when a dispute arose as to how big the thūpa should be, he decided in favor of a small one; hence his small stature in his last life. The Keḷisīla Jātaka (CST Jātakapāḷi-202) gives a different reason for his shortness.

In the assembly of monks the Buddha ranked him as foremost among sweet-voiced monks (mañjussarānaṃ, NDB 1.194). Several stories connected with Bhaddiya are recorded in the books. Because of his shortness and his youthful appearance he was sometimes mistaken for a novice. Elsewhere (CDB 21.6 Lakuṇṭaka Bhaddiya Sutta) it is said that, because he was ugly and hunch backed, he was despised by his companions, and the Buddha had to proclaim to them his greatness and hold him up as an example of a man who, though small, was of great power. Another account relates

how novices used to pull his hair and tweak his ears and nose saying, "Uncle, do you not tire of religion? Do you take delight in it?" However, he showed no resentment and took no offence. The introduction to the Keḷisīla Jātaka (CST Jātakapāḷi-202) speaks of thirty monks from the country who, seeing Bhaddiya at Jetavana, pulled him about until they were told by the Buddha who he was.

It was in reference to Bhaddiya that the Buddha taught two famous riddle stanzas in the Dhammapada (CST Dhammapada V294-V295), where he describes the Arahant as one who has killed father and mother and two kings and destroyed a kingdom, but who yet goes ungrieving – the words having a metaphorical meaning.

Several stanzas uttered by Bhaddiya in the Ambāṭakavana, as he sat there enjoying the bliss of Arahantship, are included in the Theragāthā. In the Avadānaśataka he is called Lakuñcika.

Appendix 45: Mahākaccāyana Thera

DPPN: Mahākaccāna or Mahākaccāyana Thera was one of the most eminent disciples of the Buddha, considered chief among expounders in full of the brief saying of the Buddha (saṅkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ, NDB 1.197). He was born at Ujjenī in the family of the chaplain of King Caṇḍappajjota, and was called Kaccāna both because of his golden color and because Kaccāna was the name of his clan (gotta). He studied the Vedas, and, on the death of his father, succeeded him as chaplain. With seven others he visited the Buddha, at the request of Caṇḍappajjota, to invite him to come to Ujjenī. Kaccāna and his friends listened to the Buddha's discourse, and having attained Arahantship, joined the order. He then conveyed the king's invitation to the Buddha, who pointed out that it would now suffice if Kaccāna himself returned to Ujjenī.

Kaccāna accordingly set out for Ujjenī with his seven companions, accepting alms on the way at the house of a very poor girl of Telappanāli, who later became Caṇḍappajjota's queen (A village near Ujjeni. When Mahākaccāna went there on his way to Ujjeni, a poor girl of noble family, seeing him return empty-handed from his alms-round, invited him into her house, cut off her beautiful hair, sent a slave-girl to sell it, and with the price of it gave alms to Kaccāna, keeping herself out of sight. The elder sent for her, and, at the sight of him, her hair grew as before. Caṇḍappajjota, hearing of the incident, sent for her and made her his queen. She gave birth to a son called Gopāla after his maternal grandmother, and his mother thereafter came to be called Gopālamātā).

Arrived in Ujjenī, Kaccāna lived in the royal park, where the king showed him all honor. He taught constantly to the people, and, attracted by his discourses, numerous persons joined the Order, so that the whole city was one blaze of orange robes. It is said that after having duly established the Buddha's dispensation (sāsana) in Avanti, Kaccāna returned once more to the Buddha (thus, the explanation of the MLDB 18 Madhupiṇḍika (Honeyball) Sutta was given at Kapilavatthu). Caṇḍappajjota consulted him on various occasions, and among the verses attributed to him here are several addressed to the king himself.

It was in the time of Padumuttara Buddha that Kaccāna had

made his resolve to win the eminence he did, after listening to Padumuttara's praise of a monk, also named Kaccāna, for similar proficiency. Kaccāna was then a sorcerer (vijjādhara), and offered the Buddha three kaṇikāra-flowers. However, Theragāthā Commentary says he was a sorcerer in the time of Sumedhā Buddha. In the time of Kassapa Buddha he was a householder of Bārāṇasī, and offered a golden brick, worth one hundred thousand, to the cetiya which was being built over the Buddha's remains, and then made a vow that in future births his body should be golden.

According to the Apadāna, Kaccāna's father was called Tirītivaccha (or Tidivavaccha), and his mother Caṇḍapadumā. There is another account of Mahākaccāna in the Apadāna, in which it is said that in the time of Padumuttara Buddha he built a Gandhakuṭi named Paduma in the shape of a lotus and covered with lotus flowers, and that thirty world-cycles later he became king under the name of Pabhassara.

Three suttā are mentioned as having obtained for Kaccāna his title of eminence – the MLDB 18 Madhupiṇḍika (Honeyball) Sutta, the NDB 6.26 Kaccāyana Sutta, and the CDB 22.3 Hāliddikāni Sutta. Several instances are given of people seeking Mahākaccāna's assistance, for a detailed explanation of something said in brief by the Buddha – e.g., Hāliddikāni (CDB 22.3), Kālī (NDB 10.26), Samiddhi, Uttara, and Valliya. Among Kaccāna's pupils and followers and those who consulted him were Soṇa Kuṭikaṇṇa (V365-V369), Isidatta (V120), Avantiputta (MLDB 84 Madhura Sutta), Lohicca (CDB 35.132 Lohicca Sutta), Ārāmadaṇḍa (NDB 2.37), and Kaṇḍarāyana (NDB 2.38).

In Avanti, Kaccāna is said to have stayed, not in the king's park, where he lived soon after his return from the Buddha, but chiefly in the Kuraraghara papātā and in a hut in Makkarakata forest. He stayed near Potali too.

Mention is also made of his staying at Varaṇā on the bank of Bhaddasāri (NDB 2.37); at the Gundāvana in Madhurā (NDB 2.38; MLDB 84); at Tapodā in Rājagaha, in Soreyya, and in Kosambī. According to Divyāvadāna he also stayed in Roruka.

It is said that even when Kaccāna was living at Avanti, a long distance away, he went regularly to hear the Buddha teach, and when the leading elders took their places in the assembly, they always left room for him. On one such occasion Sakka showed him

great honor, falling at his feet, and the Buddha explained that this was because Mahākaccāna kept his senses well-guarded.

The Majjhima Commentary records a curious story in reference to Kaccāna. Vassakāra, minister of Ajātasattu, saw Kaccāna descending Gijjhakūṭa and said he looked like a monkey. The Buddha read Vassakāra's thoughts, and warned him that after death he would be born as a monkey in Veḷuvana. He believed the Buddha, and made provision in Veḷuvana for his future comfort as monkey. And this be did indeed become, living in Veḷuvana and answering to the name of Vassakāra!

Kaccāna is identified with the charioteer in the Kurudhamma Jātaka (CST Jātakapāḷi-276) and with Devala in the Sarabhaṅga Jātaka (CST Jātakapāḷi-483).

According to tradition, Kaccāna was the author of the Nettippakaraṇa, the Pāḷi grammar bearing his name, and of the Peṭakopadesa. It is probable that these works were the compilations of a school, which traced its descent to Mahākaccāna.

See also MLDB 84 Madhura Sutta and an excellent bio in GDB.

Appendix 46: Kāḷudāyī Thera

DPPN: Kāḷudāyī Thera was son of one of Suddhodana's ministers at Kapilavatthu; he was born on the same day as the Buddha and grew up as his playfellow. After Gotama left the world, Suddhodana made Kāḷudāyī one of his most trusted counsellors. When the king heard of his son's Enlightenment he sent several of his ministers with large retinues to bring the Buddha to Kapilavatthu, but they all became Arahants as soon as they heard the Buddha's teaching and then forgot their mission. In the end the king sent Kāḷudāyī, on the understanding that he should first be allowed to join the Order (according to some sources, he was accompanied by Channa in this mission). He went to the Buddha and, having listened to him, himself became an Arahant. When the rains fell, covering the earth with the glory of leaves and flowers, Kāḷudāyī felt that it was time for the Buddha to visit his kinsmen, and gave him their invitation, singing the season's beauties in a series of verses.

The Buddha took sixty days in covering the sixty leagues from Rājagaha to Kapilavatthu, and each day Kāḷudāyī went by air to the king's palace to tell him of the progress made in the journey and to bring back to the Buddha from the palace a bowl full of excellent food. By the time the Buddha reached his home his kinsmen were already full of faith in him. Because Kāḷudāyī accomplished this feat, he was declared pre-eminent among those who gladdened the clans (kulappasādakānaṃ aggo, NDB 1.225).

It is said that he was called Udāyī because he was born on a day on which the citizens were full of joy (udaggacittadivase jātattā); and called Kāla because of his slightly dark color.

According to the Apadāna, Kāḷudāyī had been the son of a minister of Haṃsavatī during the time of Padumuttara Buddha, and having heard the Buddha utter the praises of a monk skilled in converting families, had wished for the same eminence.

The Aṅguttaranikāya records a conversation between Udāyī (who, according to Buddhaghosa, is to be identified with Kāḷudāyī) and Ānanda [NDB 9.42 Sambādha (Confinement) Sutta]. Udāyī asks Ānanda (V1017-V1053) to explain in detail a question which is recorded in the Saṃyuttanikāya as having been asked of the Buddha by Pañcālacaṇḍa-devaputta (CDB 2.7 Pañcālacaṇḍa Sutta).

The Dhammapada Commentary refers to an assembly at which Kāḷudāyī was present, his body of golden hue, sitting near Pasenadi, at sunset, with the moon rising in the eastern sky. Ānanda looks at them and declares how the Buddha surpasses them all with his glory.

Kāḷudāyī is identified with Sakka in the CST Jātakapāḷi-488 Bhisa Jātaka.

Appendix 47: Mahākappina Thera

DPPN: Mahākappina Thera was one of the most eminent disciples of the Buddha, considered foremost among those who taught the monks (bhikkhu ovādakānaṃ, NDB 1.231). He was older than the Buddha, and was born in a frontier kingdom three hundred leagues in extent, in the city of Kukkuṭavatī. On the death of his father he became king under the name of Mahākappina. His chief wife was Anojā, from Sāgala in the Madda kingdom. She had been his companion in good works in past births. Every morning Mahākappina would send men out of the four gates of the city to stop any scholarly or learned men who might happen to pass along the road, and then to return and tell him of them. He owned five horses: Vāla, Puppha, Vālavāhana, Pupphavāhana, and Supatta. He rode only Supatta, the others were used by his messengers. One day, after the Buddha's appearance in the world, traders came from Sāvatthi to Kukkuṭavatī and, after disposing of their goods, went to see Mahākappina. He received them and asked them about their country and the teaching (sāsana) which they followed. "Sire," they replied, "we cannot tell you with unwashed mouths". A golden jug of water was brought, and with cleansed mouths and clasped hands they told the king of the appearance of the Buddha. At the word "Buddha" Kappina's body was suffused with rapture. He made them utter the word three times, giving them one hundred thousand pieces. The men told him also of the Dhamma and the Saṅgha, and he trebled his gifts and forthwith renounced the world, followed by his ministers. They set forth to find the Buddha, and reached the bank of a river which they crossed by an "Act of Truth," saying, "If this teacher be a Sammāsambuddha, let not even a hoof of these horses be wetted". In this way they crossed three rivers: the Aravacchā, the Nīlavāhinī, and the Candabhāgā. The Buddha perceived them with his divine-eye, and after he had eaten at Sāvatthi, went through the air to the banks of the Candabhāgā (one hundred and twenty leagues) and sat down under the great banyan tree facing the landing stage of the river, sending forth Buddha rays. Kappina and his men saw him and prostrated themselves. The Buddha taught them the Doctrine, and they became Arahants and joined the Order, the formula "Come monk (ehi bhikkhu)" being their sanction and their ordination. However, Visuddhimagga says that at the end of the discourse Kappina became a Non-returner and his followers Stream-winners.

Anojā and the wives of Kappina's ministers hearing that their husbands had renounced the world and gone to see the Buddha, determined to do likewise. They crossed the river in the same way as Kappina and his retinue, and approached the Buddha as he sat under the banyan tree on the banks of the Candabhāgā. The Buddha made the husbands and wives invisible to each other and taught the latter. They became Stream-winners and were ordained by Uppalavaṇṇā, the Buddha taking the monks to Jetavana. Mahākappina spent his days in the ecstasy of absorption (jhāna), and so full of happiness was he that he constantly repeated "Oh! What bliss! (aho sukhaṃ)," which made the monks suspect that he was longing for the pleasures of kingship which he had left behind, until the Buddha dispelled their doubts.

One day the Buddha discovered that Kappina lived inactively, enjoying his happiness, and that he never taught anybody (Vinaya records that when Kappina was in the Deer Park at Maddakucchi he wondered whether he need attend the uposatha ceremonies, since he himself was pure). The Buddha appeared before him, telling him to go. He sent for him and asked him to teach the Doctrine to his associates. This Kappina did, and at the end of a single discourse one thousand listening recluses became Arahants, hence the title conferred on him.

In the time of Padumuttara Buddha, Kappina had registered a vow to become chief among admonishers of monks, having seen a similar honor conferred on a disciple of the Buddha. He was at that time an assessor (akkhadassa) of Haṃsavatī, and having invited the Buddha and his monks entertained them with great honor. In another birth he was a Koliyan, and waited upon five hundred Pacceka Buddhas and gave them robes. They came to Bārāṇasī, but the king, occupied with the ploughing festival, asked them to return on the third day. The wife of the senior weaver of a village nearby heard this and invited the Pacceka Buddhas to her village, where there were one thousand artisans. On the invitation being accepted, she returned quickly to the village, told the people of what she had done, and they all made the necessary preparations, each family looking after one Pacceka Buddha. The Pacceka Buddhas, by their own wish, stayed on for three months, the same woman seeing to all their comforts. At the end of their visit, she persuaded each family to give a set of robes to its own Pacceka Buddha. The senior weaver was Kappina and his wife Anojā.

In the time of Kassapa Buddha, he was the leader of a guild of one thousand men and built a great pariveṇa containing one thousand rooms.

It is said that once Kassapa Buddha was teaching and that all the householders of Bārāṇasī, with their families, went to hear him. Scarcely had they entered the monastery when there was a heavy downpour of rain. Those who had friends among the novices and monks found shelter in their cells, the others were unprotected. The senior householder then suggested that they should build a great monastery so that all might be sheltered in future; the others agreeing, he himself gave one thousand, each of the other men five hundred, and each woman two hundred and fifty. The monastery had one thousand pinnacles, and when money ran short, each gave half as much again. At the dedication ceremony the festival lasted for seven days. The senior householder's wife, Anojā, offered the Buddha a casket of anoja flowers and placed at his feet a garment of the color of the flowers worth one thousand, and made a wish that in future births her body should be of the color of the anoja flower.

Although Kappina was famed as a teacher of monks, the Theragāthā contains verses in which he admonishes the nuns (bhikkhuniyo).

Kappina is described by the Buddha as pale (? odāta), thin, and having a prominent nose (tanukaṃ tuṅganāsikaṃ, CDB 21.11 Mahākappina Sutta). He possessed great psychic powers and had attained every samāpatti, which could be attained. It was owing to his powers that he was able to follow the Buddha to the Brahma world [CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta]. See also CDB 54.7 Mahākappina Sutta where he is described as samādhibhāvanīya. It has been remarked (Brethren, p.257 n.2) that the verses attributed to him are, for the most part, more gnomic sayings of popular philosophy than genuine Dhamma, and that they would have befitted an early Greek Pagan. Mrs. Rhys Davids (JRAS 1927, ii.p.206f, and Sakya, p.140) has an interesting theory that Kappina was Assaji's teacher.

Mahākappina was quite often in the company of Sāriputta (V981-V1016), and it is said (V1085-V1089) that once, seeing the profound homage the gods paid to his colleague, he smiled by way of congratulation.

Appendix 48: Cūḷapanthaka Thera

DPPN: Also called Cullapanthaka, he was an eminent Arahant, declared chief among monks skilled in creating forms by mind-power and in mental "evolution" (cetovivaṭṭa, NDB 1.299). He was the younger son of the daughter of a rich merchant of Rājagaha, who developed intimacy with a slave and fled with him when her misconduct was discovered. She wished to return to her parents for the birth of her first child, but her husband always postponed the visit until, in the end, she started to go without his knowledge. He followed her, but the child was born by the wayside, and therefore they called him Panthaka. The same thing occurred at the birth of the second child, and he also received the name of Panthaka, he being Cūḷapanthaka and his elder brother Mahāpanthaka (V510-V517). When the boys grew up they were taken to Rājagaha, where their grandparents took charge of them. Mahāpanthaka often accompanied his grandfather to hear the Buddha teach, and he yearned to become a monk. He easily obtained permission and entered the Order, in due course becoming an Arahant. With the consent of his grandparents, he ordained Cūḷapanthaka, but the latter proved to be a dullard, and in the course of four months was unable to learn a single stanza. It is said that in the time of Kassapa Buddha Cūḷapanthaka was a clever monk, who once laughed to scorn a dull colleague who was trying to learn a passage by heart.

When Mahāpanthaka discovered his brother's stupidity, he asked him to leave the Order but Cūḷapanthaka so loved the Buddha's teaching that he did not wish to return to the lay-life. One day Jīvaka Komārabhacca, wishing to give alms to the Buddha and the monks, asked Mahāpanthaka, who was acting as steward, to collect all the monks in the monastery. This he did, omitting only Cūḷapanthaka who, he said, had made no progress in the Doctrine. Greatly grieved, Cūḷapanthaka determined to leave the Order, but as he was going out the Buddha met him, took him into the Gandhakuṭi and comforted him, giving him a clean piece of cloth. "Sit with your face to the East," said the Buddha, "repeat the words 'Removing the dirt' (rajoharanaṃ) and wipe your face with the cloth". As Cūḷapanthaka carried out these instructions he noticed that the cloth became dirty, and as he concentrated his mind on the impermanence of all things, the Buddha sent a ray of light and exhorted him about the necessity of getting rid of the impurities of lust and other evils. At the end of

the admonition Cūḷapanthaka attained Arahantship with the four paṭisambhidā, which included knowledge of all the Piṭakas.

Tradition has it that Cūḷapanthaka was once a king and that while going in procession round his city he wiped the sweat from his brow with a spotless garment which he wore and noticed how the cloth was stained. His mind then grasped the idea of impermanence, hence the ease with which he did so in his last birth.

Meanwhile, the Buddha and the monks were seated in Jīvaka's house, but when the meal was about to be served the Buddha ordered it to be stopped, saying that there were other monks left in the monastery. A servant was sent to find them, and Cūḷapanthaka, aware of this, contrived that the whole grove appeared full of monks engaged in various activities. When the messenger reported this, he was told to discover which of the monks was Cūḷapanthaka and to bring him. However, all the monks answered to this name, and the messenger was forced to return without him. "Take by the hand the first who says that he is Cūḷapanthaka," ordered the Buddha; and when this was done the other figures vanished. At the conclusion of the meal, Cūḷapanthaka was asked to return thanks, and "like a young lion roaring defiance" the elder ranged over the whole of the Piṭakas in his discourse. Thenceforth his fame spread, and the Buddha, in order to prove how in previous births also Cūḷapanthaka had profited by advice received, related to the monks the CST Jātakapāḷi-4 Cūḷaseṭṭhi Jātaka.

The Dhammapada Commentary gives another story of Cūḷapanthaka's past. He went to Takkasilā to learn under a teacher, but though he did everything for his teacher he could learn nothing. The teacher, feeling sorry for him, taught him a charm: "Ghattesi ghattesi, kiṃ kāraṇā ghattesi? Āhaṃ pi taṃ jānāmi" ("You try and try; what are you trying for? I know it too"). When he had returned home thieves entered his house, but he woke up from his sleep and repeated the charm, whereupon the thieves fled, leaving behind them even their clothes. The king of Bārāṇasī, wandering about the city in disguise, seeing what had happened, sent for Cūḷapanthaka the next day and learnt from him the charm after paying him one thousand. Soon afterwards the king's commander-in-chief bribed the court barber to cut the king's throat, but while the barber was sharpening his razor the king repeated the charm. The barber, thinking that his intended crime was discovered, confessed his guilt. The king, realizing that the youth had saved his life, appointed him

commander-in-chief in place of the traitor, whom he banished. The youth was Cūḷapanthaka and the teacher was the Bodhisatta.

Cūḷapanthaka was a householder in the time of Padumuttara Buddha, and having seen a monk exalted by the Buddha to the rank of chief among those skilled in creating mind-born forms, aspired to the same position. In the time of Kassapa Buddha he was a monk and practiced meditation on the white device (odātakasina) for twenty thousand years.

Cūḷapanthaka was expert in rūpajjhāna and in samādhi, while his brother was skilled in arūpajjhāna and in vipassanā. When creating forms, other monks could produce only two or three, while Cūḷapanthaka could bring into being as many as one thousand at the same time, no two being alike in appearance or action.

According to the Apadāna, Cūḷapanthaka joined the Order at the age of eighteen. It is said that when it was his turn to teach the nuns at Sāvatthi they expected no effective teaching, since he always repeated the same stanza. One day, at the end of the lesson, he overheard their remarks, and forthwith gave an exhibition of his magical powers and of his wide knowledge of the Buddha's teachings. The nuns listened with great admiration until after sunset, when they were unable to gain entrance to the city. The Buddha heard of this and warned Cūḷapanthaka not to keep the nuns so late.

The UD 50 Cūḷapanthaka Sutta contains a verse sung by the Buddha in praise of Cūḷapanthaka, and the Milindapañhapāḷi quotes a stanza attributed to Cūḷapanthaka, which has so far not been traced elsewhere.

Appendix 49:
Upasena Vaṅgantaputta Thera

DPPN: Upasena Vaṅgantaputta Thera was born in Nālaka as the son of Rūpasārī, the brahmini, his father being Vaṅganta. He was the younger brother of Sāriputta (V981-V1016). When he came of age, he learnt the three Vedas, and, having heard the Buddha teach, entered the Order. When his ordination was but one year old, he ordained another bhikkhu, to increase the number of holy ones, and went with him to wait upon the Buddha. The Buddha roundly rebuked him for this hasty procedure and Upasena, wishing to earn the Master's praise on account of the very cause of this rebuke, practiced insight and became an Arahant. Thereafter he adopted various ascetic practices (dhutaṅga) and persuaded others to do likewise. In a short time he had a large retinue, each member of which was charming in his way, and the Buddha declared Upasena to be the best of those who were altogether charming (samantapāsādikānaṃ, NDB 1.213). Buddhaghosa says that Upasena was famed as a very clever teacher (pathavighutthadhammakathika), and many joined him because of his eloquence.

He visited the Buddha when the Buddha had enjoined on himself a period of solitude for a fortnight; the monks had agreed that anyone who went to see the Buddha would be guilty of an offence to be confessed (pācittiya), but the Buddha, desiring to talk to him, asked one of Upasena's followers if he liked rag-robes. "No, Sir, but I wear them out of regard for my teacher," was the reply.

In the Theragāthā are found several verses (V577-V586) ascribed to Upasena as having been spoken by him in answer to a question by his co-residents (saddhivihārika), regarding what was to be done during the dissensions of the Kosambī monks. The Milindapañhapāḷi contains several other verses attributed to Upasena similar in their trend of ideas and admonitions. The Udāna states that once when he was taking his siesta he reviewed the happiness he enjoyed and the glories of the life he led under the guidance of the Buddha. The Buddha, noticing this, proclaimed his approval (UD 39 Upasena Sutta).

One day, while Upasena was sitting after his meal in the shadow of the Sappasoṇḍika-pabbhāra, fanned by the gentle breeze, mending

his outer robe, two young snakes were sporting in the tendrils overhanging the cave. One fell on his shoulder and bit him, and the venom spread rapidly throughout his body; he called to Sāriputta and other monks who were near, and requested that he might be taken outside on a couch, there to die. This was done, and his body "was scattered there and then like a handful of chaff" (CDB 35.69 Upasena Sutta).

Upasena had been, in Padumuttara Buddha's day, a householder of Haṃsavatī. One day he heard the Buddha declare one of his monks to be the best of those who were altogether charming, and wished for a similar declaration regarding himself by some future Buddha. Towards this end he did many deeds of piety. The Apadāna mentions that he gave a meal to Padumuttara and eight monks, and at the meal placed over the Buddha's head a parasol made of kaṇikāra-flowers. As a result, he was thirty times king of the devas and twenty-one times Cakkavatti.

Upasena is given, together with Yasa Kākandakaputta, as an example of one who observed the Vinaya precepts thoroughly, without imposing any new rules or agreements. See also CST Jātakapāḷi-200 Vaka Jātaka.

APPENDIX 50: SAṂKICCA THERA

DPPN: Saṃkicca or Saṅkicca Thera was born in a very eminent brahmin family of Sāvatthi. His mother died just before his birth and was cremated, but he was found unburnt on the funeral pyre. The men who burnt his mother's body, turning the pyre over with sticks, pierced the womb and injured the pupil of the child's eye, hence his name (saṅkunā chiṇṇakkhikotitāya = Saṅkicco). When he was discovered, they consulted soothsayers, who told them that if he lived in the household seven generations would be impoverished, but if he became a monk he would be the leader of five hundred. At the age of seven he came to know of his mother's death and expressed a wish to join the Order. His guardians agreeing to this, he was ordained under Sāriputta (V981-V1016). He won Arahantship in the Tonsure hall.

At that time, thirty men of Sāvatthi, who had entered the Order and had practiced the duties of higher ordination for four years, wished to engage in meditation. The Buddha, foreseeing danger for them, sent them to Sāriputta. Sāriputta advised them to take with them the novice Saṅkicca, and they reluctantly agreed. After a journey of one hundred and twenty leagues, they came to a village of one thousand families, where they stayed at the request of the inhabitants, who provided all their needs. At the beginning of the rains, the monks agreed among themselves not to talk to one another; if any among them fell ill, he was to strike a bell. One day, as the monks were eating their meal on the banks of a neighboring river, a poor man who had travelled far stood near them and they gave him some food. He then decided to stay with them, but after two months, wishing to see his daughter, he left the monks without a word. He travelled through a forest where lived five hundred robbers, who had vowed to offer a human sacrifice to a spirit of the forest.

As soon as they saw him, they captured him and prepared for the sacrifice. The man then offered to provide them with a victim of far higher status than himself, and led them to the monks. Knowing their habits, he struck the bell and they all assembled. When the robbers made known their design, each one of the monks offered himself as a victim, and in the end Saṅkicca, with great difficulty, persuaded the others to let him go. The thieves took Saṅkicca, and, when all was ready, the leader approached him with drawn sword. Saṅkicca entered into samādhi, and when the blow was

struck, the sword buckled and bent at the end and split from hilt to top. Marveling at this, the thieves did obeisance to Saṅkicca, and, after listening to his teaching, asked leave to be ordained. Saṅkicca agreed to this, and, having ordained them, took them to the other monks. There he took leave of them and went with his following to the Buddha. In due course, Saṅkicca received the higher ordination, and ten years later he ordained his sister's son, Atimuttaka (Adhimuttaka), who, likewise, ordained five hundred thieves. Saṅkicca's story is often referred to in other sources.

The Nāga-petavatthu contains a story of another of Saṅkicca's pupils. The Theragāthā contains a series of stanzas spoken by Saṅkicca in praise of the charms of the forest in reply to a layman who, wishing to wait upon him, wished him to dwell in the village.

Saṅkicca is one of the four novices mentioned in the Catusāmaṇera Vatthu. Saṅkicca's psychic power is described as ñāvavipphāra iddhi. The iddhi referred to in this connection is Saṅkicca's escape from death while his mother's body was being burnt.

Appendix 51: Soṇa Koḷivisa Thera

DPPN thus: Soṇa Koḷivisa Thera was also called Sukhumāla Soṇa and was declared foremost among those who arouse energy (NDB 1.205). He was born in Campā, his father being Usabhaseṭṭhi. From the time of his conception his father's wealth continued to increase, and, on the day of his birth, the whole town kept festival. Because in a previous birth he had given a ring, worth one hundred thousand, to a Pacceka Buddha, his body was like burnished gold – hence his name. His hands and feet were soft like bandhujīvaka flowers, and a fine down grew on them. He lived in great luxury in three palaces, each having its own season.

King Bimbisāra, hearing of him, sent for him and Soṇa went with eighty thousand fellow townsmen. In Rājagaha he heard the Buddha teach, and, winning faith, entered the Order with his parents' consent. The Buddha gave him a subject for meditation, and he went to Sītavana, but many people visited him and he was unable to concentrate. He strove hard, and, through pacing up and down in meditation, painful sores developed on his feet. However, he won no attainment and was filled with despair. The Buddha saw this and visited him, and by teaching him the Discourse on the Simile of the Lute (NDB 6.55 Soṇa Sutta, also called Vīnūpamovāda Sutta), taught him how to temper energy with calm. Thus corrected, he put forth fresh effort and attained Arahantship.

In the time of Anomadassī Buddha he was a multi-millionaire, and, having gone with others to the vihāra and heard the Buddha teach, he decorated a walking path (caṅkamana) for the Buddha and a long hall (dīghasālā) for the monks. On the walking path he scattered various flowers, and, above it, he hung canopies. In the time of Padumuttara Buddha he was a millionaire of Haṃsavatī named Sirivaḍḍha. It was then that he resolved to win eminence as foremost of those who strove energetically (aggaṃ āraddhaviriyānaṃ), and in this he was successful. After the death of Kassapa Buddha, Soṇa was a householder in Bārāṇasī, and built a hut by the river for a Pacceka Buddha, whom he looked after during the rainy season. He was king of the gods for twenty-five world-cycles, and seventy-seven times king among men under the name of Yasodhara.

The Apadāna mentions a Thera, called Soṇa Koṭivīsa, evidently identical with the above, the reason given for the name being that

he gave away wealth equal in value to two hundred million (vīsa koṭi). His eminence is ascribed to the fact that, in the time of Vipassī Buddha, he made a cave (leṇa) for the Buddha and his monks and spread it with rugs. Buddhaghosa gives a variant of his name, calling him Koṭivessa, and explains this by saying that he belonged to a merchant (vessa) family worth ten million.

The Soṇa Sutta, where he is described as gandhabbasippe cheko, mentions that Soṇa was a clever player of the lute (vīnā) before he joined the Order. It was the example of Soṇa Koḷivisa that prompted Nandaka (V173-V174) and his brother, Bharata (V175-V176), to leave the world.

Appendix 52: Aññāsikoṇḍaññā Thera

DPPN: Aññāsikoṇḍaññā Thera, AKA Aññātakoṇḍaññā Thera, AKA Aññākoṇḍaññā Thera was the son of a very wealthy brahmin family of Donavatthu near Kapilavatthu and was born before the Buddha. He came to be called by his family name Koṇḍaññā. He was learned in the three Vedas, excelling in the science of physiognomy. When the Buddha was born, he was among the eight brahmins sent for to prognosticate, and though he was yet quite a novice he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. After this happened he left the world with four others, and the five later became known as the group of five (pañcavaggiyā bhikkhū), the first five disciples of Lord Buddha. For more information, see "Appendix 3: Buddhist Path by Numbered Lists".

When, after the Enlightenment, the Buddha visited them at Isipatana and taught the CDB 56.11 Dhammacakkappavattana (Setting in Motion the Wheel of the Dhamma) Sutta, Koṇḍaññā and eight hundred million Brahmas won the Fruit of the First Path. As he was the first among humans to realize the Dhamma the Buddha praised him saying "aññāsi vata bho Koṇḍañño" twice; hence he came to be known as Aññata Koṇḍaññā.

Five days later when the CDB 22.59 Anattalakkhaṇa (Characteristic of Nonself) Sutta was taught he became an Arahant. He was the first to be ordained with the formula "Come, monk," (ehi bhikkhu) and the first to receive higher ordination. Later, at Jetavana, amidst a large concourse of monks, the Buddha declared him to be the best of those who first comprehended the Dhamma. He was also declared to be pre-eminent among disciples of long-standing (rattaññūnaṃ, NDB 1.188). In the assembly of monks he sat behind the two chief disciples. Finding that his presence near the Buddha was becoming inconvenient to himself and others, he obtained the Buddha's permission to go and live on the banks of the Mandākini in the Chaddanta-vana, where he stayed for twelve years, only returning at the end of that period to obtain the Buddha's leave for his parinibbāna. The elephants in the forest took it in turns to bring him his food and to look after him. Having bidden farewell to the Buddha, he returned to Chaddanta-vana, where he passed away. We are told that all Himavā wept at his death. The obsequies were elaborately performed by eight thousand elephants with the deva

Nāgadatta at their head. All the devas from the lowest to the highest brahma world took part in the ceremony, each deva contributing a piece of sandalwood. Five hundred monks, led by Anuruddha (V892-V919), were present. The relics were taken to Veḷuvana and handed over to the Buddha, who with his own hand deposited them in a silver cetiya which appeared from the earth. Buddhaghosa states that the cetiya existed even in his time.

On one occasion he taught Sakka at the latter's own request; Sakka expressed himself as greatly pleased because the discourse was worthy even of the Buddha. Vaṅgisa once extolled Aññāsikoṇḍañña Thera's virtues in the presence of the Buddha (V1255-V1257).

In the time of Padumuttara Buddha Koṇḍañña had been a rich householder, and, seeing one of the monks given preference in seniority, he wished for a similar rank for himself in the future. Towards this end he did many acts of piety, one of them being to build a golden chamber over the Buddha's relics. In Vipassī's time he was a householder, Mahākāla, and gave to the Buddha the first-fruits of his field in nine stages of their produce. According to the Apadāna, he offered the first meal to Padumuttara Buddha after his Enlightenment. Puṇṇa Mantāṇiputta (of V4 and Appendix 7) was his nephew and was ordained by him. Mantāṇī was Aññāta-Koṇḍañña's sister.

Appendix 53: Udāyī Thera

DPPN: Udāyī Thera was called Paṇḍita Udāyī to distinguish him from Lāḷudāyī. He was the son of a brahmin of Kapilavatthu. He saw the power and majesty of the Buddha when the latter visited his kinsmen and, entering the Order, in due course became an Arahant. When the Buddha taught the Nāgopama Sutta (NDB 6.43 The Nāga Sutta), Udāyī was stirred to enthusiasm by thoughts of the Buddha and uttered sixteen verses, extolling the virtues of the Buddha, comparing him to a great and wondrous elephant. These verses are repeated in the NDB 6.43 Nāga Sutta but the Commentary attributes them to Kāḷudāyī (V527-V536).

Once Udāyī converted a pupil of a brahmin of the Verahaccāni clan and, as a result, was invited by Verahaccāni herself to her house. It was only on his third visit to Verahaccāni that Udāyī taught her and she thereupon became a follower of the Faith (CDB 35.133 Verahaccāni Sutta). In CDB 35.234 Udāyī Sutta Udāyī asks if it is possible to describe the consciousness, too, as being without the self. On another occasion Udāyī has a discussion with Pañcakaṅga on feelings (vedanā) (MLDB 59 Bahuvedanīya Sutta, CDB 36.19 Pañcakaṅga Sutta; the Commentary here describes Udāyī as "Paṇḍita"). Ānanda (V1017-V1053) overhears their conversation and reports it to the Buddha, who says that Udāyī's explanation is true, though not accepted by Pañcakaṅga. Once Udāyī is mentioned as asking the Buddha to instruct him on the factors of enlightenment [bojjhaṅga, CDB 46.26 Taṇhakkhaya (Destruction of Craving) Sutta], and once, at Setaka in the Sumbha country, he tells the Buddha how he cultivated the factors of enlightenment and thereby attained final emancipation (CDB 46.30 Udāyī Sutta). He is rebuked by the Buddha for his sarcastic remark to Ānanda, that Ānanda had failed to benefit by his close association with the Master. The Buddha assures him that Ānanda will, in that very life, become an Arahant (NDB 3.80 Abhibhū Sutta). Udāyī was evidently a clever and attractive teacher, for he is mentioned as having addressed large crowds, a task demanding great skill, as the Buddha himself says when this news of Udāyī is reported to him (NDB 5.159 Udāyī Sutta).

According to Buddhaghosa, it is this same Udāyī (Mahāudāyī) who, having listened to the LDB 28 Sampasādanīya Sutta, is beside himself with joy at the contemplation of the wonderful qualities as set forth in that Sutta, and marvels that the Buddha does not go about proclaiming them. Buddhaghosa seems to identify him also with the Udāyī to whom the MLDB 66 Laṭukikopama Sutta was taught.

Appendix 54: Raṭṭhapāla Thera

DPPN: Raṭṭhapāla Thera was pre-eminent among those who left the world through faith (saddhāpabbajitānaṃ, NDB 1.210). He was born at Thullakoṭṭhita in the Kuru country as the son of a very wealthy councilor and was called by his family name of Raṭṭhapāla – given to the family because it retrieved the fortunes of a disrupted kingdom, says the Commentary. He lived in great luxury, and, in due course, married a suitable wife.

When the Buddha visited Thullakoṭṭhita, Raṭṭhapāla went to hear him teach and decided to leave the world. His parents would not, however, give their consent until he threatened to starve himself to death. Realizing then that he was in earnest, they agreed to let him go on condition that he would visit them after his ordination. Raṭṭhapāla accompanied the Buddha to Sāvatthi, and there, dwelling alone, he attained Arahantship within a short time (however, Commentaries say he took twelve years, during which time he never slept on a bed). Then, with the Buddha's permission, he returned to Thullakoṭṭhita and dwelt in the deer park of the Kuru king. The day after his arrival, while begging for alms, he came to his father's house. His father was in the entrance hall having his hair combed, but, failing to recognize his son, he started to abuse him, taking him for an ordinary monk, one of those who had robbed him of his son. Just at that moment the slave girl of the house was about to throw away some stale rice, which Raṭṭhapāla begged of her. The girl recognized his voice, gave him the rice and told his parents who he was. When his father came to look for his son, he found him eating stale rice as though it were ambrosia (this eating of stale rice made of him an "agga-ariyavaṃsika," a leading member of the lineage of Noble Ones). Having already finished eating, when invited to enter the house, he would not do so, but on the next day he went again, and his father tried to tempt him by making a display of the immense wealth that would be his should he return to the lay life, while his former wives, beautifully clothed, asked him about the nymphs, for whose sake he led the homeless life. "For the sake of no nymphs, Sisters" he said, and they fell fainting under the shock of being addressed as "Sisters". Growing impatient at the conduct of his family, he asked for his meal, ate it, taught them on the impermanence of all things, the futility of wealth, the snare of beauty, etc., and returned to Migacīra (through the air, says the

Commentary, because his father put bolts on the house and tried to keep him there. He also sent men to remove his yellow robes and clothe him in white).

The Kuru king, who was feasting there, and had often heard of Raṭṭhapāla's fame, visited him. Their conversation is recorded in the MLDB 82 Raṭṭhapāla Sutta. Raṭṭhapāla then returned to the Buddha.

In a previous birth, before the appearance of Padumuttara Buddha, Raṭṭhapāla was one of two rich householders of Haṃsavatī, both of whom spent their wealth in good deeds. They once waited on two companies of ascetics from Himavā; the ascetics left, but their leaders remained, and the two householders looked after them until they died. After death, one of them (Raṭṭhapāla) was reborn as Sakka, while the other was born as the Nāga king Pālita (Pathavindhara), who, in this Buddha age, became Rāhula. At Sakka's request, Pālita gave alms to Padumuttara and wished to be like the Buddha's son, Uparevata. Sakka himself entertained the Buddha and his monks for seven days and wished to resemble the monk Raṭṭhapāla, whom Padumuttara Buddha had declared to be foremost among those who had joined the Order through faith. Padumuttara declared that the wish of both would be fulfilled in the time of Gotama Buddha.

Commentaries differ in many details; it makes no mention of Pālita, and says that in Padumuttara's time, too, the householder's name was Raṭṭhapāla. The name of the monk, disciple of Padumuttara, whose example incited the householder to wish for similar honor, is not given. This account adds that in the time of Phussa Buddha he was one of those in charge of the almsgiving held in the Buddha's honor by his three step-brothers. Bimbisāra and Visākha were his colleagues. The Apadāna is again different. It says that in Padumuttara's time the householder gave the Buddha an elephant with all its trappings, and then, buying it back, built with the money a saṅghārāma containing fifty-four thousand rooms. As a result he was king of the gods fifty times and Cakkavatti fifty-eight times.

Raṭṭhapāla is mentioned with Soṇa-seṭṭhiputta as one who enjoyed great luxury as a householder. He is an example of one who attained to the higher knowledge through resolution (chandaṃ dhuraṃ katvā). The Vinaya Piṭaka (the incident probably refers to his lay life) contains a stanza quoted by the Buddha, in which Raṭṭhapāla's father enquires of his son why the latter never asked him for anything. "Because begging is a degrading thing" says Raṭṭhapāla.

Appendix 55: Aṅgulimāla Thera

DPPN: Aṅgulimāla AKA Aṅgulimālaka Thera was a robber who was converted by the Buddha in the twentieth year of his ministry, and who, later, became an Arahant. He was the son of the brahmin Bhaggava, chaplain to the king of Kosala, his mother being Mantāṇī. He was born under the thieves' constellation, and on the night of his birth all the armor in the town shone, including that belonging to the king. Because this omen did no harm to anyone the babe was named Ahiṃsaka.

At Takkasilā he became a favorite at the teacher's house, but his jealous fellow-students poisoned his teacher's mind, and the latter, bent on his destruction, asked as his honorarium a thousand human right-hand fingers. Thereupon Ahiṃsaka waylaid travelers in the Jālina forest in Kosala and killed them, taking a finger from each. The finger-bones thus obtained he made into a garland to hang round his neck, hence the name Aṅgulimāla.

As a result of his deeds whole villages were deserted, and the king ordered a detachment of men to seize the bandit, whose name nobody knew. However, Aṅgulimāla's mother, guessing the truth, started off to warn him. By now he lacked but one finger to complete his thousand, and seeing his mother coming he determined to kill her. However, the Buddha, seeing his potential (upanissaya), went himself to the wood, travelling thirty leagues, and intercepted Aṅgulimāla on his way to slay his mother. Aṅgulimāla was converted by the Buddha's power and received the "Come bhikkhu" ordination (ehi bhikkhu pabbajjā) while the populace were yelling at the king's palace for the robber's life. Later, the Buddha presented him before King Pasenadi when the latter came to Jetavana, and Pasenadi, filled with wonder, offered to provide the monk with all requisites. Aṅgulimāla, however, had taken on the dhūtaṅga and refused the king's offer.

When he entered Sāvatthi for alms, he was attacked by the mob, but on the admonition of the Buddha, endured their wrath as penance for his former misdeeds. According to the Dhammapada Commentary he appears to have died soon after he joined the Order.

There is a story of how he eased a woman's labor pains by an act of truth (saccakiriyā). The words he used "Yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena

saccena sotthi te hotu, sotthi gabbhassa," have come to be regarded as a protection (paritta) to ward off all dangers and constitute the Aṅgulimāla Paritta. The water that washed the stone on which he sat in the woman's house came to be regarded as a panacea.

In the MLDB 86 Aṅgulimāla Sutta he is addressed by Pasenādi as "Gagga Mantāṇīputta," his father being a Gagga. The story is evidently a popular one and occurs also in the Avadānaśataka. At the Kosala king's incomparable almsgiving (Asadisadāna), an untamed elephant, none other being available, was used to bear the parasol over Aṅgulimāla. The elephant remained perfectly still – such was Aṅgulimāla's power.

The conversion of Aṅgulimāla is often referred to as a most compassionate and wonderful act of the Buddha's, e.g. in the Mahāsutasoma Jātaka (CST Jātakapāḷi-537) which was taught concerning him. The story of Aṅgulimāla is quoted as that of a man in whose case a beneficent kamma arose and destroyed former evil kamma.

Also see an excellent bio in GDB.

Appendix 56: Anuruddha Thera

DPPN: Anuruddha Thera was the first cousin of the Buddha and one of his most eminent disciples. He was the son of the Sakyan Amitodana and brother of Mahānāma. When members of other Sakyan families had joined the Order of their distinguished kinsman, Mahānāma was grieved that none had gone forth from his own. He therefore suggested to his brother that one of them should leave household life. Anuruddha was at first reluctant to agree, for he had been reared most delicately and luxuriously, dwelling in a different house for each season, surrounded by dancers and mimes. However, on hearing from Mahānāma of the endless round of household cares he agreed to go. He could not, however, get his mother's consent until he persuaded his cousin Bhaddiya Kāḷigodhāputta (V842-V865) to go with him. In the second year of the Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāḷigodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove. Before the rainy season was over Anuruddha acquired the divine-eye (dibbacakkhu) and he was later ranked foremost among those who had obtained this attainment (NDB 1.192).

He then received from Sāriputta (V981-V1016), as topic of meditation, the eight thoughts of a great man (list at NDB 8.30). He went into the Pācīnavaṃsadāya Grove in the Ceṭi country to practice these. He mastered seven, but could not learn the eighth. The Buddha, being aware of this, visited him and taught it to him. Thereupon Anuruddha developed insight and realized Arahantship in the highest grade.

Anuruddha appears in the Suttas as an affectionate and loyal comrade bhikkhu, full of affection to his kinsman, the Buddha, who returned his love. In the assembly he stood near the Buddha. When the Buddha, disgusted with the quarrels of the Kosambī monks, went away to seek more congenial surroundings, it was to Pācīnavaṃsadāya Grove that he repaired, where were Anuruddha, Nandiya, and Kimbila.

The MLDB 128 Upakkilesa Sutta, on the sweets of concord and freedom from blemish, seems to have been taught specially to Anuruddha on that occasion, for we are told at the end that he was

pleased to have heard it, no mention being made of the other two. And again in the MLDB 68 Naḷakapāna Sutta, though a large number of distinguished monks are present, it is to Anuruddha that the Buddha directly addresses his questions, and it is Anuruddha who answers on behalf of them all. See also the MLDB 31 Cūḷagosiṅga Sutta and the MLDB 32 Mahāgosiṅga Sutta.

Anuruddha was present when the Buddha died at Kusinārā, and knew the exact moment of his death; the verse he uttered on that occasion is thoughtful and shows philosophic calm, in contrast, for example, with that of Ānanda. Anuruddha was foremost in consoling the monks and admonishing them as to their future course of action. It was Anuruddha again that the Mallas of Kusinārā consulted regarding the Buddha's last obsequies. Later, at the First Council, he played a prominent part and was entrusted with the custody of the Aṅguttaranikāya.

In one of the verses ascribed to Anuruddha in the Theragāthā it is said that for twenty-five years he did not sleep at all, and that for the last thirty years of his life he slept only during the last watch of the night. The same source mentions an occasion where a goddess, Jālinī, who had been his wife in a previous birth, seeing him grown old and grey with meditation, seeks to tempt him with the joys of heaven, but he tells her he has no need of such things, having attained to freedom from rebirth.

His death took place in Veḷuvagāma in the Vajji country, in the shade of a bamboo thicket. He was one hundred and fifteen years old at the time of his death.

In Padumuttara Buddha's time he had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honor for himself in the future. He did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha's tomb. In Kassapa Buddha's age he was born in Bārāṇasī; one day he placed bowls filled with clarified butter all-round the Buddha's tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl.

Later he was reborn in a poor family in Bārāṇasī and was named Annabhāra (lit. "food-bearer"). One day, while working for his master, the banker Sumana, he gave his meal to a Pacceka Buddha, Upariṭṭha. The banker, having heard from the deity of his parasol of

Annabhāra's pious deed, rewarded him and set him up in trade. The king, being pleased with him, gave him a site for a house, the ground of which, when dug, yielded much buried treasure. On account of this great accretion of wealth he was given the rank of Dhanaseṭṭhi.

According to the Dhammapada Commentary, as a result of his gift to the Pacceka Buddha, Anuruddha never lacked anything he desired – such had been the wish he expressed. A charming story is related in this connection. Once when playing at ball with his friends he was beaten and had to pay with sweets. His mother sent him the sweets, but he lost over and over again until no more sweets were to be had. His mother sent word to that effect, but he did not know the meaning of the words "there isn't". When his mother, to make him understand, sent him an empty bowl, the guardian deity of the city filled it with celestial cakes, so that he should not be disappointed. Thereafter, whenever Anuruddha sent for cakes, his mother would send him an empty vessel, which became filled on the way.

The Apadāna mentions another incident of his past. Once, in Sumedha Buddha's time, Anuruddha, having seen the Buddha meditating alone at the foot of a tree, set up lights round him and kept them burning for seven days. As a result he reigned for thirty world-cycles as king of the gods, and was king of men twenty-eight times. He could see a distance of a league both by day and night.

On various occasions Anuruddha had discussions with the Buddha, and he was consulted by disciples, both monks and laymen, on points of doctrine and practice. In the MLDB 127 Anuruddha Sutta (he goes with Abhiya Kaccāna and two others to a meal at the house of Pañcakaṅga, the king's carpenter. At the end of the meal the carpenter asks him the difference between that deliverance of the heart (cetovimutti) that is boundless (appamāṇa) and that which is vast (mahaggata). The discussion leads on to an account of the four states of rebirth among the brilliant gods (Ābhā), and in reply to the questions of Abhiya Kaccāna, Anuruddha proceeds to explain their nature. At the end of the discourse we find Anuruddha acknowledging that he himself had lived among these gods.

In the Saṃyuttanikāya he is mentioned as questioning the Buddha about women, how they come to be born in happy states and how in woeful purgatory (CDB 37.5-37.24). A similar inquiry is mentioned in the Aṅguttaranikāya. Anuruddha had been visited by some Manāpakāyikā devas, who had played and sung to him and shown their power of changing their complexions at will. He comes to the

Buddha and asks how women could be born among these devas (NDB 8.46 Anurudha Sutta).

We find him being asked by Sāriputta (V981-V1016) and Moggallāna (V1149-V1217) about the sekha and asekha and about super-knowledge (abhiññā, CDB 47.26-47.27). In dealing with this passage the Saṃyuttanikāya Commentary states that Anuruddha used to rise early, and that after ablutions he sat in his cell, calling up a thousand world-cycles of the past and the future. With his clairvoyant eye he knew the thousand-fold universe and all its workings.

The Anuruddha Saṃyutta (CDB 52) gives an account of a series of questions asked by Moggallāna on the satipaṭṭhānā, their extent, etc. Anuruddha evidently laid great emphasis on the cultivation of the satipaṭṭhānā, for we find mention of them occurring over and over again in his discourses. He attributes all his powers to their development, and admonishes his hearers to practice them. He himself considered the dibbacakkhu as the highest attainment. Thus in the MLDB 32 Mahāgosiṅga Sutta he declares it to be more worthy than knowledge of the doctrine, meditation, forest-life, discourse on the Abhidhamma or self-mastery.

Once he lay grievously ill in the Andhavana in Sāvatthi (CDB 52.10), but the pain made no impression on his mind, because, he says, his mind was well grounded in the four foundations of mindfulness (satipaṭṭhānā). Apart from his teaching of satipaṭṭhānā, he does not seem to have found fame as a teacher. He was of a retiring disposition and never interfered in any of the monks' quarrels.

Mention is often made of Anuruddha's psychic-powers. Thus, he was one of those who went to the Brahma-world to curb the pride of the Brahma who had thought that no ascetic could reach his world [CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta]. The mother of the yakkha Piyaṅkara, while wandering in search of food, heard him at night reciting some verses from the Dhammapada and stood spellbound listening (CDB 10.6 Piyaṅkara Sutta).

His psychic-powers, however, does not seem to have enabled him to prevent his fellow-dweller Abhiñjika from talking too much, nor his other fellow-dweller Bāhiya from attempting to create dissension in the Order (NDB 4.243 Schism Sutta). Among the Vajjī he seems to have been held particularly in esteem, together with Nandiya and Kimbila. A yakkha named Dīgha tells the Buddha how the Vajjī are envied by the inhabitants of the deva and brahma worlds on account

of the presence of these distinguished monks in their country (MLDB 31 Cūḷagosiṅga Sutta).

In numerous Jātaka stories Anuruddha is identified with personalities occurring in the story of the past (atītavatthu). In several cases he is mentioned as having been Sakka, the deus ex machina of the story in question (CST Jātakapāḷi: 194, 243, 347, 430, 440, 480, 494, 284, 537, 540, 541, 542, and 547).

Elsewhere he is identified with different personalities: he was Pabbata in the Indriya Jātaka (CST Jātakapāḷi-423) and in the Sarabhaṅga Jātaka (CST Jātakapāḷi-483), the king in the Candakinnara Jātaka (CST Jātakapāḷi-485); one of the seven brothers in the Bhisa Jātaka (CST Jātakapāḷi-488); the dove in the Pañcuposathika (CST Jātakapāḷi-490); Ajapāla in the Hatthipāla Jātaka (CST Jātakapāḷi-509); Sucirata in the Sambhava Jātaka (CST Jātakapāḷi-515); Pañcasikha in the Sudhābhojana Jātaka (CST Jātakapāḷi-535); and the charioteer in the Kurudhamma Jātaka (CST Jātakapāḷi-276).

Anuruddha's name occurs in several of the legends of the Dhammapada Commentary apart from those already mentioned. In the story of Cūḷasubhaddā it is stated that after the Buddha had visited Ugganagara at Cūḷasubhadda's request and enjoyed her hospitality, Anuruddha was asked to stay behind at Ugganagara for her benefit and that of the new converts. When the Buddha spent a rainy season in Tāvatiṃsa teaching the Abhidhamma, it was Anuruddha who kept the people on earth informed of his doings. In the Sumanasāmaṇera Vatthu we are told how Anuruddha, having himself attained salvation, sought for his friend and benefactor of a past birth, Sumana-seṭṭhi. Sumana-seṭṭhi had been born near the Vindhyā forest as Cūḷasumana, son of Anuruddha's acquaintance Mahāmuṇḍa, and Anuruddha ordained him at the age of seven. The lad became Arahant in the tonsure-hall.

According to the Petavatthu, it was by virtue of a spoonful of food given by him to Anuruddha that Indaka entered Tāvatiṃsa, and the same gift enabled him to surpass in glory Aṅkura, who had spent all his wealth in practicing generosity.

Anuruddha had a sister, Rohiṇī, who suffered from a skin disease and, therefore, remained indoors; she would not see the elder when he visited her relations. However, he insisted on seeing her and persuaded her to sell her ornaments and build a resting hall for the

Buddha and his monks. She later became a Stream-enterer and was reborn as Sakka's consort.

In Mahāyāna books Anuruddha's name appears as Aniruddha. In the Lalitavistara he is mentioned as wearing the Bodhisatta's ornaments when the latter renounced the world. He is sometimes spoken of as a son of Dronodana. According to the Dulva, it was Anuruddha who, finding Ānanda was still a trainee (sekha), got him turned out of the First Council until he became an Arahant.

Also see an excellent bio in GDB.

Appendix 57: Sāriputta Thera

DPPN: Sāriputta Thera was the first chief disciple (aggasāvaka) of Gotama Buddha. He is also called Upatissa, which was evidently his personal name. The commentators say that Upatissa was the name of his village and that he was the eldest son of the chief family in the village, but other accounts give his village as Nālaka. His father was the brahmin, Vaṅganta, and his mother, Rūpasārī. It was because of his mother's name that he came to be called Sāriputta. In Sanskrit texts his name occurs as Śāriputra, Śāliputra, Śārisuta, Śāradvatīputra. In the Apadāna he is also called Sārisambhava.

The name Upatissa is hardly ever mentioned in the books. He had three younger brothers: Cunda Samaṇuddesa (V141-V142, see "Appendix 28: Mahcunda Thera"), Upasena Vaṅgantaputta (V577-V586, see "Appendix 49: Upasena Vaṅgantaputta Thera"), and Revata (also called Khadiravaniya, see V42 and V645-V658 and "Appendix 15: Revata Khadiravaniya Thera"); and three sisters: Cālā (THIG V182-V188), Upacālā (THIG V189-V195), and Sīsūpacālā (THIG V196-V203). All seven brothers-sisters ordained and became arahants.

The story of Sāriputta's conversion and the account of his past lives, which prepared him for his eminent position as the Buddha's Chief Disciple, have been given under Mahāmoggallāna (V1149-V1217). Sāriputta had a very quick intuition, and he became a Stream-winner (sotāpanna) immediately after hearing the first two lines of the stanza spoken by Assaji. After his attainment of Stream-winning, Kolita (Moggallāna) wished to go with him to Veḷuvana to see the Buddha, but Sāriputta, always grateful to his teachers, suggested that they should first seek their teacher, Sañjaya Belaṭṭhiputta, to give him the good news and go with him to the Buddha. However, Sañjaya refused to fall in with this plan. Moggallāna attained Arahantship on the seventh day after his ordination, but it was not until a fortnight later that Sāriputta became an Arahant. He was staying, at the time, with the Buddha, in the Sūkarakhatalena in Rājagaha, and he reached his goal as a result of hearing the Buddha teach the MLDB 74 Dīghanakha Sutta (Vedānapariggaha Sutta) to Dīghanakha.

For fuller details, please see the http://www.aimwell.org/DPPN/sariputta.html.

Also see an excellent bio in GDB.

Appendix 58: Ānanda Thera

DPPN: Ānanda Thera was one of the principal disciples of the Buddha. He was a first cousin of the Buddha and was deeply attached to him. He came to earth from Tusita and was born on the same day as the Bodhisatta, his father being Amitodana the Sakyan, brother of Suddhodana. Mahānāma and Anuruddha were therefore his brothers (or probably step-brothers). In the second year of the Buddha's ministry, Ānanda (V1017-V1053), Anuruddha (V892-V919), Bhaddiya Kāḷigodhāputta (V842-V865), Bhagu (V271-V274), Kimbila (V118), Devadatta, and their barber Upāli (V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove, Ānanda's preceptor (upajjhāya) being Belaṭṭhasīsa (V16). Soon after, he heard a discourse by Puṇṇa Mantāṇiputta (V4) and became a Stream-winner.

For fuller details, please see the http://www.aimwell.org/DPPN/ananda.html.

Also see an excellent bio in GDB.

Appendix 59: Mahākassapa Thera

DPPN: One of the Buddha's most eminent disciples, chief among those who upheld minute observances of form (dhutavādānaṃ, NDB 1.191). He was born in the brahmin village of Mahātittha in Magadha, and was the son of the brahmin Kapila, his mother being Sumanādevī; he himself was called Pippali. When he grew up he refused to marry in spite of the wishes of his parents; but in the end, to escape from their importunities, he agreed to marry if a wife could be found resembling a statue, which he had made. Bhaddā Kāpilānī was found at Sāgala to fulfil these conditions, and though the young people wrote to each other suggesting that somebody else should be found as a match for each, their letters were intercepted and they were married. However, by mutual consent the marriage was not consummated, the two spending the night separated by a chain of flowers. Pippali had immense wealth; he used twelve measures of perfumed powder daily, each measure a Magadha-nāḷī, for his person alone. He had sixty lakes with water works attached, and his workmen occupied fourteen villages, each as large as Anurādhapura. One day he went to a field that was being ploughed and saw the birds eating the worms turned up by the plough. On being told that the fault therein was his, he decided to renounce all his possessions. At the same time, Bhaddā had been watching the crows eating the little insects, which ran about among the sesame seeds that had been put out to dry, and when her attendant women told her that it was her fault for their loss of life, she also determined to renounce the world.

The husband and wife, finding that they were of one accord, took yellow clothes from their wardrobe, cut off each other's hair, took bowls in their hands, and passed out through their weeping servants, to all of whom they granted their freedom, and departed together, Pippali walking in front. However, soon they agreed that it was not seemly they should walk thus together, as each must prove a hindrance to the other. And so, at the cross-roads, he took the right and she the left and the earth trembled to see such virtue.

The Buddha, sitting in the Gandhakuṭi in Veḷuvana, knew what the earthquake signified, and having walked three quarters of a league, sat down at the foot of the Bahuputtaka Nigrodha, between Rājagaha and Nāḷandā, resplendent in all the glory of a Buddha. Pippali saw the Buddha, and recognizing him at once as his teacher, prostrated

himself before him. The Buddha told him to be seated, and, in three homilies, gave him his ordination (CDB 16.11 Robe Sutta).

Together they returned to Rājagaha, Kassapa, who bore on his body seven of the thirty-two marks of a Great Being, following the Buddha. On the way, the Buddha desired to sit at the foot of a tree by the roadside, and Kassapa folded for him his outer robe (pilotikasanghāti) as a seat. The Buddha sat on it and, feeling it with his hand, praised its softness. Kassapa asked him to accept it. "And what would you wear?" inquired the Buddha. Kassapa then begged that he might be given the rag robe worn by the Buddha. "It is faded with use," said the Buddha, but Kassapa said he would prize it above the whole world and the robes were exchanged. The earth quaked again in recognition of Kassapa's virtues, for no ordinary being would have been fit to wear the Buddha's cast off robe. Kassapa, conscious of the great honor, took upon himself the thirteen austere vows (dhutaṅga, see V842-V865 and endnotes thereon) and, after eight days, became an Arahant.

In the past, Kassapa and Bhaddā had been husband and wife and companions in good works in many births. In the time of Padumuttara Buddha, Kassapa was a very rich householder named Vedeha and married to Bhaddā, and very devoted to the Buddha. One day he heard the Buddha's third disciple in rank (Nisabha) being awarded the place of pre-eminence among those who observed austere practices, and registered a wish for a similar honor for himself in the future. He learnt from the Buddha of the qualities in which Nisabha excelled the Buddha himself, and determined to obtain them. With this end in view, during birth after birth, he expended all his energies in goods deeds. Ninety-one world-cycles ago; in the time of Vipassī Buddha, he was the brahmin Ekasāṭaka and Bhaddā was his wife. In the interval between Koṇāgamana and Kassapa Buddha he was a millionaire's son. He married Bhaddā, but because of an evil deed she had done in the past, she became unattractive to him and he left her, taking her as wife again when she became attractive. Having seen from what had happened to his wife how great was the power of the Buddhas, the millionaire's son wrapped Kassapa Buddha's golden cetiya with costly robes and decked it with golden lotuses, each the size of a cartwheel.

In the next birth he was Nanda, king of Bārāṇasī, and, because he had given robes in past lives, he had thirty-two world-cycles, which provided him and all the people of his kingdom with garments. At

the suggestion of his queen, he made preparations to feed holy men, and five hundred Pacceka Buddhas, sons of Padumā, came to accept his gift. In that life, too, Nanda and his queen renounced the world and became ascetics, and having developed the jhānas, were reborn in the Brahma world.

Kassapa was not present at the death of the Buddha; as he was journeying from Pāvā to Kusinārā he met an Ājīvaka carrying in his hand a mandārava flower picked up by him from among those which had rained from heaven in honor of the Buddha, and it was he who told Kassapa the news. It was then the seventh day after the Buddha's death, and the Mallas had been trying in vain to set fire to his pyre. The Arahant theras, who were present, declared that it could not be kindled until Mahākassapa and his five hundred companions had saluted the Buddha's feet. Mahākassapa then arrived and walked three times round the pyre with bared shoulder, and it is said the Buddha's feet became visible from out of the pyre in order that he might worship them. He was followed by his five hundred colleagues, and when they had all worshipped the feet disappeared and the pyre kindled of itself (LDB 16.6.19 Mahāparinibbāna Sutta).

It is said that the relics of the Buddha which fell to Ajātasattu's share were taken to Rājagaha by Kassapa, in view of that which would happen in the future. At Pāvā (on the announcement of the Buddha's death), Kassapa had heard the words of Subhadda, who, in his old age, had joined the Order, that they were "well rid of the great recluse and could now do as they liked". This remark it was which had suggested to Kassapa's mind the desirability of holding a Recital of the Buddha's teachings. He announced his intention to the assembled monks, and, as the senior among them and as having been considered by the Buddha himself to be fit for such a task, he was asked to make all necessary arrangements. In accordance with his wishes, all the monks, other than the Arahants chosen for the Recital, left Rājagaha during the rainy season. The five hundred who were selected met at the First Council under the presidency of Kassapa and recited the Dhamma and the Vinaya. This recital is called the Therasaṅgitī or Theravāda.

The books contain numerous references to Mahākassapa – he is classed with Moggallāna (V1149-V1217), Kappina (V547-V556), and Anuruddha (V892-V919) for his great psychic powers.

The Buddha regarded him as equal to himself in exhorting the monks to lead the active and zealous lives, and constantly held him

up as an example to others in his great contentment (CDB 16.1) and his ability to win over families by his teaching (CDB 16.3) The Buddha also thought him equal to himself in his power of attaining the absorptions (jhāna) and abiding therein (CDB 16.9).

Kassapa was willing to help monks along their way, and several instances are given of his exhortations to them (NDB 10.86) but he was evidently sensitive to criticism, and would not address them unless he felt them to be tractable and deferential to instruction (CDB 16.6-16.8, CDB 16.10).

He was very reluctant to teach the nuns, but on one occasion he allowed himself to be persuaded by Ānanda (V1017-V1053), and accompanied by him he visited the nunnery and taught the nuns (CDB 16.10). He was probably not popular among them, for, at the end of his discourse, Thullatissā openly reviled him for what she called his impertinence in having dared to teach in the presence of Ānanda, "as if the needle-peddler were to sell a needle to the needle-maker". Kassapa loved Ānanda dearly, and was delighted when Ānanda attained Arahantship in time to attend the First Recital, and when Ānanda appeared before the Arahants, it was Kassapa who led the applause. However, Kassapa was very protective of the good name of the Order, and we find him (CDB 16.11 Robe Sutta) blaming Ānanda for admitting into the Order new members incapable of observing its discipline and of going about with them in large numbers, exposing the Order to the criticism of the public. "You are a corn-trampler, Ānanda," he says, "a despoiler of families, thy following is breaking up, thy youngsters are melting away," and ends up with "The boy, methinks, does not know his own measure". Ānanda, annoyed at being called "boy," protests: "Surely my head is growing grey hairs, your reverence". This incident, says the Commentary took place after the Buddha's death, when Ānanda, as a new Arahant and with all the honor of his intimacy with the Buddha, whose bowl and robe he now possessed, had become a notable personage. Thullanandā heard Kassapa censuring Ānanda and raised her voice in protest, "What now? Does Kassapa, once a heretic, deem that he can chide the learned sage Ānanda?" Kassapa was shocked by her words, and complained to Ānanda that such things should be said of him who had been singled out by the Buddha for special honor.

Kassapa viewed with concern the growing laxity among members of the Order with regard to the observance of rules, even in the very

lifetime of the Buddha, and the falling off in the number of those attaining Arahantship, and we find him consulting the Buddha as to what should be done (CDB 16.13). Kassapa himself did his utmost to lead an exemplary life, dwelling in the forest, subsisting solely on alms, wearing rag robes, always content with little, holding himself aloof from society, ever strenuous and energetic. See also MLDB 32 Mahāgosiṅga Sutta where Kassapa declares his belief in the need for these observances; that his example was profitable to others is proved by the case of Somamitta (V147-V148) who, finding his own teacher Vimala Thera (V264-V266) given up to laziness, sought Kassapa and attained Arahantship under his guidance. When asked why he led such a life, he replied that it was not only for his own happiness but also out of compassion for those who came after him, that they might attain to the same end. Even when he was old and the Buddha himself had asked him to give up his coarse rag robe and to dwell near him, he begged to be excused. Once, when Kassapa lay grievously ill at Pippaliguhā, the Buddha visited him and reminded him of the seven factors of enlightenment (bojjhaṅga), which he had practiced (CDB 46.14). The knowledge that he had profited by the Master's teaching, we are told, calmed his blood and purified his system, and the sickness fell away from him "like a drop of water from a lotus leaf". He disdained being waited upon by anybody, even by a goddess such as Lājā, lest he should set a bad example.

Owing to his great saintliness, even the gods vied with each other to give alms to Kassapa. Once when he had risen from a trance lasting seven days, five hundred nymphs, wives of Sakka, appeared before him; but, snapping his fingers, he asked them to depart, saying that he bestowed his favors only on the poor. When Sakka heard of this, he disguised himself as a weaver worn with age, and accompanied by Sujātā, transformed into an old woman, appeared in a weaver's hut along the lane where Kassapa was begging. The ruse succeeded and Kassapa accepted their alms; but, later, be discovered the truth and chided Sakka. Sakka begged forgiveness, and, on being assured that in spite of his deception the almsgiving would bring him merit, he flew into the air shouting, "Aho dānaṃ, mahā danaṃ, Kassapassa patitthitaṃ". The Buddha heard this and sympathized with Sakka in his great joy. However, on one occasion so great was the importunity with which the monks of Āḷavi had wearied the people, that even Mahākassapa failed to get alms from them. The Visuddhimagga relates a story of how once, when Kassapa was begging for alms in Rājagaha, in the company of the Buddha,

on a festival day, five hundred maidens were going to the festival carrying cakes, "round like the moon". They saw the Buddha but passed him by, and gave their cakes to Kassapa. The elder made all the cakes fill just his single bowl and offered it to the Buddha.

Sāriputta (V981-V1016) seems to have held Kassapa in great esteem, and the Kassapa Saṃyutta contains two discussions between them: one on the necessity for zeal and ardor in the attainment of nibbāna (CDB 16.2) and the other on the existence of a Tathāgata after death (CDB 16.12). This regard was mutual, for when Kassapa saw the great honor paid to Sāriputta by the devas he rejoiced greatly and broke forth into verse (V1085-V1089, but in Theragāthā Commentary it's assigned to Mahākappina Thera). Kassapa lived to be very old, and, when he died, had not lain on a bed for one hundred and twenty years.

He is several times referred to in the Jātaka stories. Thus, he was the father in the Bhagga Jātaka (CST Jātakapāḷi-155), the brahmin in the Kurudhamma (CST Jātakapāḷi-276), one of the devaputtas in the Kakkāru (CST-Jātakapāḷi-326), Mendissara in the Indriya (CST Jātakapāḷi-423) and in the Sarabhaṅga (CST Jātakapāḷi-483), the father in the Padakusalamāṇava (CST Jātakapāḷi-432), the teacher in the Tittira (CST Jātakapāḷi-319), Mātali in the Bilārakosiya (CST Jātakapāḷi-450), one of the seven brothers in the Bhisa (CST Jātakapāḷi-488), the bear in the Pañcuposathika (CST Jātakapāḷi-490), the chaplain in the Hatthipāla (CST Jātakapāḷi-509), Vidhura in the Sambhava (CST Jātakapāḷi-515), the senior ascetic in the Saṅkhapāla (CST Jātakapāḷi-524), the millionaire Kulavaḍḍhana in the Cūḷasutasoma (CST Jātakapāḷi-525), Suriya in the Sudhābhojana (CST Jātakapāḷi-535), the tree sprite in the Mahāsutasoma (CST Jātakapāḷi-537), the father in the Sāma (CST Jātakapāḷi-540), and Sūra Vāmagotta in the Candakumāra (CST Jātakapāḷi-544).

Mahākassapa was so called to distinguish him from other of the same name (chiefly Kumārakassapa (V201-V202), and also because he was possessed of great virtues (mahanti hi sīlakkhanda hi Samannāgatattā).

Also see an excellent bio in GDB.

Appendix 60: Mahāmoggallāna Thera

DPPN: Mahāmoggallāna Thera was the second of the Chief Disciples of the Buddha. He was born in Kolitagāma near Rājagaha, on the same day as Sāriputta (V981-V1016, they were both older than the Buddha), and was called Kolita after his village. His mother was a brahminee called Moggalī (Moggallāni), and his father was the chief, householder of the village. Moggallāna's and Sāriputta's families had maintained an unbroken friendship for seven generations, and so the children were friends from their childhood. Sāriputta had five hundred golden palanquins and Moggallāna five hundred carriages drawn by thoroughbreds. One day the two friends went together to see a mime play (giraggasamajjā), and there, realizing the impermanence of things, decided to renounce the world. They first lived as disciples of Sañjaya Belaṭṭhiputta, and then wandered all over Jambudīpa, discussing with all learned men, but finding no satisfaction. Then they separated, after agreeing that whoever first succeeded in finding what they sought should inform the other.

After some time, Sāriputta, wandering about in Rājagaha, met Assaji, was converted by him to the faith of the Buddha, and became a Stream-winner. He found Moggallāna and repeated the stanza he had heard from Assaji (ye dhammā hetuppabhavā, etc.), and Moggallāna also became a Stream-winner. The two then resolved to visit the Buddha at Veḷuvana, after an unsuccessful attempt to persuade Sañjaya to accompany them. Sanjaya's disciples, however, five hundred in number, agreed to go, and they all arrived at Veḷuvana. The Buddha taught them, and ordained them by the "come monk ordination" (ehi bhikkhu pabbajjā). All became Arahants except Sāriputta and Moggallāna. Moggallāna went to the hamlet of Kallavāla in Magadha, and there, on the seventh day after his ordination, drowsiness overcame him as he sat meditating. The Buddha knew this, and appearing before him, exhorted him to be zealous. That very day he attained Arahantship.

On the day that Sāriputta and Moggallāna were ordained, the Buddha announced in the assembly of monks that he had assigned to them the place of Chief Disciples and then recited the Pāṭimokkha. The monks were offended that newcomers should be shown such great honor. However, the Buddha told them how these two had for an incalculable aeon and one hundred thousand years strenuously exerted themselves to win this great eminence under

him. They had made the first resolve in the time of Anomadassī Buddha. Moggallāna had been a householder, named Sirivaḍḍha, and Sāriputta a householder, called Sarada. Sarada gave away his immense wealth and became an ascetic. The Buddha visited him in his hermitage, where Sarada and his seventy-four thousand pupils showed him great honor. Anomadassī's chief disciple, Nisabha, gave thanks, and Sarada made a vow that he would become the chief disciple of some future Buddha. Anomadassī saw that his wish would be fulfilled and told him so.

After the Buddha's departure, Sarada went to Sirivaḍḍha, and, announcing the Buddha's prophecy, advised Sirivaḍḍha to wish for the place of second disciple. Acting on this advice, Sirivaḍḍha made elaborate preparations and entertained the Buddha and his monks for seven days. At the end of that time, he announced his wish to the Buddha, who declared that it would be fulfilled. From that time, the two friends, in that and subsequent births, engaged in good deeds.

Sāriputta and Moggallāna are declared to be the ideal disciples, whose example others should try to follow. In the MLDB 141 Saccavibhaṅga Sutta the Buddha thus distinguishes these "twin brethren" from the others: "Sāriputta is as she who brings forth and Moggallāna is as the nurse of what is brought forth; Sāriputta trains in the fruits of conversion, Moggallāna trains in the highest good. Sāriputta is able to teach and make plain the Four Noble Truths; Moggallāna, on the other hand, teaches by his psychic powers (iddhi pātihāriya). Moggallāna's pre-eminence lay in his possession of psychic-power (NDB 1.190). He could create a living shape innumerable times and could transfer himself into any shape at will.

Several instances are given of this special display of iddhi. Once, at the Buddha's request, with his great toe he shook the Migāramātupāsāda, and made it rattle in order to terrify some monks who sat in the ground floor of the building, talking loosely and frivolously, regardless even of the fact that the Buddha was in the upper story (CDB 51.14 Moggallāna Sutta).

On another occasion, when Moggallāna visited Sakka to find out if he had profited by the Buddha's teaching, he found him far too proud and obsessed by the thought of his own splendor. He thereupon shook Sakka's palace, Vejayanta, until Sakka's hair stood on end with fright and his pride was humbled (MLDB 37 Cūḷataṇhāsankhaya Sutta). Again, Moggallāna is mentioned as visiting the Brahma world in order to help the Buddha in quelling

the arrogance of a Certain Brahmā. He himself questioned the Brahmā in solemn conclave in the Sudhammā-Hall in the Brahma world and made him confess his conviction that his earlier views were erroneous [CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta].

In the MLDB 50 Māratajjanīya Sutta we are told how Māra worried Moggallāna by entering into his belly, but Moggallāna ordered him out and told him how he himself had once been a Māra named Dūsī whose sister Kāḷī was the mother of the present Māra. Dūsī incited the householders against Kakusandha Buddha and was, as a result, born in purgatory.

However, according to the Commentaries, Moggallāna's greatest exhibition of psychic power was the subjugation of the Nāga Nandopānanda (see later). No other monk could have survived the ordeal because no other was able to enter so rapidly into the fourth jhāna; which was the reason why the Buddha would give permission to no other monk but Moggallāna to quell the Nāga's pride. Similar, in many ways, was his subjection of the Nāga who lived near the hermitage of Aggidatta (see later). Moggallāna could see, without entering into any special state of mind, hungry ghosts (peta) and other spirits invisible to the ordinary mortal eye. He would visit various worlds and bring back to the Buddha reports of their inhabitants, which the Buddha used in illustration of his discourses. The Vimānavatthu contains a collection of stories of such visits, and we are told that Moggallāna's visits to the deva worlds – e.g., that to Tāvatiṃsa – were very welcome to the devas.

Though Moggallāna's pre-eminence was in psychic power, yet in wisdom too, he was second only to Sāriputta. These two could answer questions within the range of no other disciple of the Buddha. The Buddha paid a compliment to Moggallāna's powers of teaching, when, having taught himself to the Sākyā in their new Mote Hall at Kapilavatthu, he asked Moggallāna, after their departure, to talk to the monks, as he himself was weary. Moggallāna spoke to them of lusts and of the means of getting rid of them. At the end of the discourse the Buddha praised him warmly [CDB 35.243 Avassutapariyāya (Exposition on the Corrupted) Sutta]. Mention is made elsewhere of eloquent discourses taught by him on the jhānas, on qualities which lead to true emancipation, and of visits paid to him by Sakka in company with numerous other gods in order to hear him teach. Other devas also went to hear him – e.g.,

Candana, Suyāma, Santusita, Sunimitta, and Vasavatti. He was also consulted by those, such as Vacchagotta, and Vappa, eager to learn from him the teachings of the Buddha. When the Buddha went to teach the Abhidhamma in Tāvatiṃsa, it was to Moggallāna that he entrusted the task of teaching to the people who were waiting for his return. Moggallāna, therefore, provided for these people spiritually, while Anāthapiṇḍika looked after their bodily needs. When the time drew near for the Buddha's return, Moggallāna, at the request of the people, went to Tāvatiṃsa, diving into the earth and climbing Siṇeru, in full view of them all, in order to find out what the Buddha intended doing, so that the people might be kept informed. No task, which he might be told by the Buddha to perform, seemed to Moggallāna too insignificant. Thus we find him employed by the Buddha as messenger to the Arahant Uggasena, telling him that the Buddha wished to see him. He was also sent to Sakkhara, to Macchariya Kosiya, to check his miserliness and bring him to Jetavana; and to Sīlavā, whom Ajātasattu was plotting to kill. When Visākhā was building the Migāramātupāsāda and the Buddha was away on one of his journeys, Moggallāna, because of his psychic power, and five hundred monks were left to supervise the work, which was carried through without difficulty.

The Buddha placed great faith in his two chief disciples and looked to them to keep the Order pure (e.g. NDB 8.20 Uposatha Sutta where Mahāmoggallāna removes a wicked monk). Their fame had reached even to the Brahma world, for we find Tudu Brahmā singing their praises, much to the annoyance of the Kokālika monk. When Devadatta created a schism among the monks and took five hundred of them to Gayāsīsa, the Buddha sent Sāriputta and Moggallāna to bring them back. They were successful in this mission. Kakudha Koliyaputta, once servant of Moggallāna and later born in a huge mind-made body (manomayakāya), had warned Moggallāna of Devadatta's intrigues against the Buddha, but the Buddha ignored this information carried to him by Moggallāna (NDB 5.100 Kakudha Sutta). When Rāhula, the Buddha's son, was ordained, Sāriputta was his preceptor and Moggallāna his teacher. Moggallāna seems to have carried out diligently the charge laid on him by the Buddha of looking after the monks' welfare. Among the verses, attributed to him in the Theragāthā, are several containing exhortations to his colleagues; some of the colleagues are mentioned by name – e.g., Tissa, Vaḍḍhamāna, and Poṭṭhila. Elsewhere (CDB 8.10 Moggallāna Sutta) mention is made of his living at the Black Rock (Kāḷasilā),

with a company of five hundred monks, watching over them and discovering that all were Arahants. Vaṅgīsa (V1218-V1288) witnessed this and praised Moggallāna in verse before the Buddha.

The love existing between Moggallāna and Sāriputta was mutual, as was the admiration. Sāriputta's verses in praise of Moggallāna (V1187) are even more eloquent than those of Moggallāna in praise of Sāriputta (V1185-V1186). Their strongest bond was the love of each for the Buddha; when away from him, they would relate to each other how they had been conversing with him by means of the divine ear and the divine-eye [CDB 21.3 Ghaṭa (Barrel) Sutta]. In the MLDB 32 Mahāgosiṅga Sutta we find them staying in the Gosiṅgasālavanadāya in the company of Mahākassapa (V1054-V1093), Ānanda (V1017-V1053), Revata, and Anuruddha (V892-V919), engaged in friendly discussion, referring their conclusions to the Buddha for his opinion. Sāriputta, Moggallāna, and Anuruddha are again mentioned as staying in the Ketakavana in Sāketa. Among discussions between Anuruddha and Moggallāna is recorded one in which Anuruddha speaks of the value of cultivating the four foundations of mindfulness [CDB 52.4 Paṭhamakaṇḍakī (Thornbush Grove) Sutta]. It seems to have been usual for Sāriputta and Moggallāna, in their journeys, to travel together at the head of the monks, and lay disciples, who gave alms to the monks, were anxious to include them in their invitations (e.g., NDB 6.37 Giving Sutta).

Moggallāna died before the Buddha, Sāriputta dying before either. The Theragāthā contains several verses attributed to Moggallāna regarding Sāriputta's death (V1167-V1170). Sāriputta died on the full-moon day of Kattika and Moggallāna two weeks later, on the new moon day.

According to the Commentaries his death resulted from a plot of the Niganṭhā. Moggallāna used to visit various worlds and return with his report that he had discovered that those who followed the Buddha's teaching reached happy worlds, while the followers of the heretics were reborn in woeful conditions. These statements diminished the number of the heretics and they bribed brigands to kill Moggallāna. They surrounded the elder's cell in Kāḷasilā, but he, aware of their intentions, escaped through the keyhole. On six successive days this happened; on the seventh, they caught him and beat him, crushing his bones and leaving him for dead. Having recovered consciousness, with a great effort of will, he dragged himself to the Buddha in order to take his leave, and there he died,

to the sorrow of the deva worlds. This sad death is said to have been the result of a sin committed by him in a previous birth. Acting on the instigation of his wife, he had taken his blind parents into a forest, where, pretending that they were attacked by thieves, he had beaten them to death. For this deed he suffered in hell for innumerable years, and in his last birth lost his life by violence.

The account of death in Dhammapada Commentary differs in several details. The thieves tried for two months before succeeding in their plot and, in the story of the past, when the blind parents were being beaten, they cried out to the supposed thieves to spare their son. Moggallāna, very touched by this, did not kill them. Before attaining parinibbāna, he taught the Buddha, at his request, and performed many miracles, returning to Kāḷasilā to die. According to the Jātaka account his cremation was performed with much honor, and the Buddha had the relics collected and a Thūpa erected in Veḷuvana.

Moggallāna's body was of the color of the blue lotus or the rain cloud. There exists in Sri Lanka an oral tradition that this color is due to his having suffered in hell in the recent past!

Mahāmoggallāna (V1149-V1217) is connected with characters in several Jātaka stories: thus, he was Kisavaccha in the Indriya Jātaka (CST Jātakapāḷi-423), Sakka in the Illīsa Jātaka (CST Jātakapāḷi-78), one of the devas in the Kakkāru Jātaka (CST Jātakapāḷi-326), the turtle in the Kuruṅgamiga Jātaka (CST Jātakapāḷi-21), Candasena in the Candakumāra Jātaka (Khaṇḍahāla) (CST Jātakapāḷi-544), the General (senāpati) in the Cūḷasutasoma Jātaka (CST Jātakapāḷi-525), the youngest bird in the Javanahaṃsa Jātaka (CST Jātakapāḷi-476), the elephant in the Tittira Jātaka (CST Jātakapāḷi-319), the tiger in the Daddara Jātaka (CST Jātakapāḷi-172), the sage Āyūra in the Paṇṇaka Jātaka (CST Jātakapāḷi-401), the jackal in the Pañcuposathika Jātaka (CST Jātakapāḷi-490), Suriya in the Bilārakosiya Jātaka (CST Jātakapāḷi-450), one of the brothers in the Bhisa Jātaka (CST Jātakapāḷi-488), Subhaga in the Bhūridatta Jātaka (CST Jātakapāḷi-543), the old turtle in the Mahā-Ukkusa Jātaka (CST Jātakapāḷi-486), the ascetic Migājina in the Mahājanaka Jātaka (CST Jātakapāḷi-539), the slave Bījaka in the Mahānāradakassapa Jātaka (CST Jātakapāḷi-545), the king's charioteer in the Rājovāda Jātaka (CST Jātakapāḷi-151), the tiger in the Vaṇṇāroha Jātaka (CST Jātakapāḷi-361), the Supaṇṇa king in the Vidhura Jātaka (CST Jātakapāḷi-546), the tiger in the Byaggha Jātaka (CST Jātakapāḷi-272),

the rat in the Saccaṃkira Jātaka (CST Jātakapāḷi-73), Bhadrakāra in the Sambhava Jātaka (CST Jātakapāḷi-515), Kisavaccha in the Sarabhaṅga Jātaka (CST Jātakapāḷi-483), the jackal in the Sasapaṇḍita Jātaka (CST Jātakapāḷi-316), Canda in the Sudhābhojana Jātaka (CST Jātakapāḷi-535), and Gopāla in the Hatthipāla Jātaka (CST Jātakapāḷi-509).

NANDOPĀNANDA:

A Nāga king, tamed by Mahāmoggallāna (V1149-V1217). The Buddha and five hundred monks, on their way to Tāvatiṃsa one morning, travelled over the Nāga king's abode as he was having a meal. In anger, the Nāga coiled round Sineru and covered the road to Tāvatiṃsa.

Thereupon several members of the Buddha's retinue, including Raṭṭhapāla (V769-V793), Bhaddiya, and Rāhula (V295-V298), offered to quell the Nāga's power, but the Buddha would not agree until Moggallāna sought permission to do so. It is said that no other monk had the power to face all the dangers created by the Nāga and remain unscathed. Moggallāna and Nandopānanda vied with one another in the exhibition of their psychic power, and, in the end, Nandopānanda had to acknowledge defeat. He was thereupon conducted to the Buddha, whose follower he became. When Anāthapiṇḍika heard of Moggallāna's victory, he celebrated it by holding a great alms festival, lasting for seven days, for the Buddha and his monks. In the Divyāvadāna Nanda and Upananda are spoken of as two Nāga kings.

AGGIDATTA:

Chaplain to the King of Kosala, first to Mahākosala, and then to his son Pasenadi. Later he renounced the world and, with a large band of followers, wandered about Aṅga, Magadha, and Kururaṭṭha, teaching a cult of nature-worship. The Buddha, seeing his potential (upanissaya), sent Mahāmoggallāna (V1149-V1217) to convert him. Moggallāna went to Aggidatta's hermitage, but being refused shelter there, vanquished, by a display of psychic-power, a nāgarāja, Ahicchatta, who lived in the neighborhood, and occupied the nāga's abode. While Aggidatta and his followers stand awestruck at this event, the Buddha appears, and realizing that the Buddha is even greater than Moggallāna, they pay homage to him. The Buddha teaches them the error of their ways. At the end of the discourse they become Arahants.

Also see an excellent bio in GDB.

APPENDIX 61: VAṄGĪSA THERA

DPPN: Vaṅgīsa Thera belonged to a brahmin family and was proficient in the Vedas. He gained repute by tapping on skulls with his finger nail and telling thereby where the owners of the skull were reborn. During three years he thus gained much money. Then, in spite of the protests of his colleagues, he went to see the Buddha, who gave him the skull of an Arahant. According to the Apadāna, he saw Sāriputta (V981-V1016) first and learnt from him about the Buddha. Vaṅgīsa could make nothing of this and joined the Order to learn its secret. He was ordained by Nigrodha Kappa Thera, and, meditating on the thirty-two constituents of the body, he won Arahantship. He then visited the Buddha again and praised him in various verses, full of similes and metaphors. This brought him reputation as a poet (Kāvyacitta or Kāveyyamatta). Later the Buddha declared him foremost among those pre-eminent in ready expression (paṭibhānavantānaṃ). His resolve to attain to this position was made in the time of Padumuttara Buddha. The Saṃyuttanikāya (CDB 8.1-8.12) devotes one whole section (Vaṅgīsa Saṃyutta) to Vaṅgīsa, dealing with the incidents connected with his life and giving poems made by him on these occasions. The Milindapañhapāḷi also contains a poem attributed to Vaṅgīsa in praise of the Buddha. According to the Apadāna, he was called Vaṅgīsa, both because he was born in Vaṅga and also because he was master of the spoken word (vacana). See also Subhāsita Sutta (Sn-B V451-V454).

NIGRODHA KAPPA THERA:

He was the preceptor (upajjhāya) of Vaṅgīsa, and together they lived in Aggāḷava-cetiya where Nigrodha Kappa died (Kappa was personal name, prefix Nigrodha was given because he dwelt under a banyan tree). It is said that Vaṅgīsa was away when Kappa died, and had also seen him sleeping with his hands curled up. This was unlike an Arahant, but, in Kappa's case, it was due to a long-continued habit. Vaṅgīsa, not knowing this, was assailed with doubts as to his teacher's attainments and so he questioned Buddha. Kappa attached importance to keeping to his cell. When he came back from his almsround, he would enter his cell and not leave it again until evening or the next day. This caused disaffection in Vaṅgīsa's heart, which the latter quelled by force of reasoning.

Appendix 62: Attendants of Lord Buddha

In the Saṅghā of the yore, being appointed as an attendant of the Lord (upaṭṭhāka or pacchasamana) would have been a distinct honor bestowed upon chosen ones who would have been thought equal to the task of organizing travel schedule and details, meetings and discourses, manage Saṅghā affairs, and many other tasks that go with an organization growing by leaps and bounds. However, not all appointees would have been found up to the task and there would have been a high turnover in the position. In Lord Buddha's teaching career spanning 44 years, we see nine attendants appointed, the last one being Venerable Ānanda who held the position for 25 years. With him included, on average an attendant held the position for 4.89 years (44/9) but if we exclude Venerable Ānanda, we see that an attendant held the position for just 2.38 years [(44-25)/8] on average.

The listing of the attendants presented below is from (1) DN Commentary on Mahāpadāna Sutta, (2) AN Commentary on Ekākavaggo-Etadaggavaggo, and (3) Commentary on Apadāna. It's also listed in DPPN (Information on Venerable Ānanda, Volume 1, page 250). None of the commentaries state whether this is the chronological order but since they are all consistent, this is likely the order according to the commentarial tradition. And certainly Venerable Ānanda is placed reliably to be chronologically the last one.

However, the UD Commentary on UD 31 Meghiya Sutta skips Venerables Cunda Samaṇuddesa, Sāgata, and Rādha and jumps directly to Venerable Meghiya.

1. Venerable Nāgasamāla (V267-V270)
2. Venerable Nāgita (V86)
3. Venerable Upavāṇa (V185-V186)
4. ex-Bhikkhu Sunakkhatta (no verses in this book, later he renounced the training and reverted to being a sectarian)
5. Venerable Cunda Samaṇuddesa (V141-V142, "Appendix 28: Mahcunda Thera")
6. Venerable Sāgata (No verses in this book but see below)
7. Venerable Rādha (V133-V134)
8. Venerable Meghiya (V66)
9. Venerable Ānanda (V1017-V1053, "Appendix 58: Ānanda Thera)

VENERABLE SĀGATA:

He was the personal attendant of the Buddha at he time when Soṇa Koḷivisa visited Bimbisāra, with overseers of the eighty thousand townships of Bimbisāra's kingdom. Sāgata was endowed with supernatural power, and the overseers, who went to visit the Buddha at Gijjhakūṭa, were very impressed by his psychic powers, so much so that even while the Buddha was teaching they could not take their eyes off him. The king thereupon asked Sāgata to show them a greater marvel, and Sāgata, having shown in the open sky wonders of various kinds, fell at the Buddha's feet and declared the Buddha his teacher.

Later, when the Buddha went to stay in Bhaddavatikā, having heard men warn the Buddha of the proximity of a Nāga of great power in the Jatiḷā hermitage at Ambatittha, Sāgata went there and lived in the Nāga's abode. The Nāga showed great resentment, but Sāgata overpowered him with his psychic powers (iddhi) and then returned to Bhaddavatikā. From there he went with the Buddha to Kosambī, where the lay disciples, hearing of his wondrous feat, paid him great honor. When they asked what they could do for his comfort, he remained silent, but the group of six monks (Chabbaggiyā) suggested that they should provide him with white spirits (kāpotikā).

The next day, when Sāgata went for alms, he was invited to various houses, where the inmates plied him with intoxicating drinks. So deep were his potations that on his way out of the town he fell prostrate at the gateway. The monks carried him, and at the monastery they laid him down with his head at the Buddha's feet, but he turned round so that his feet lay towards the Buddha. The Buddha pointed out his condition to the monks, using it as an example of the evil effects of liquor; and he made this the occasion for the passing of a rule against the use of alcohol. The story is also given as the introduction to the Surāpāna Jātaka (CST Jātakapāḷi-81), which, too, was taught on this occasion. It is said that on the next day, when Sāgata came to himself and realized the enormity of his offence, he sought the Buddha and, having begged his forgiveness, developed insight, attaining Arahantship. The Buddha later declared him foremost among those skilled in the contemplation of the heat element (tejodhātukusalānaṃ).

The Apadāna contains a set of verses said to have been spoken by him. In the time of Padumuttara Buddha he was Sobhita, a brahmin. The Buddha came to his hermitage with his disciples, and Sāgata spoke verses in praise of the Buddha, who declared his future destiny. The Commentary adds that he was called Sāgata because he was greatly welcome (sāgata) to his parents.

Epithets of Lord Buddha

(Pāḷi terms sorted in English alphabetical order)

Pāḷi	English
abhikkante	most excellent
ādiccabandhunaṃ	kinsman of the sun
aggavādino	speaker of the foremost
akutobhayaṃ, akutobhayo	fearless
ālokadā	giver of light
anappameyyo	measureless
aṅgīrasa, aṅgīrasassappaṭimassa	Lord Buddha, counterpart of Sun
anomapaññā (as in jānamanomapaññā)	one with lofty wisdom
anomavīriya (as in jānamanomavīriya)	one with lofty energy
anuttaraṃ, anuttaro, anuttara, tvamanuttarosi	unsurpassed
aparimitadassinā	seer of the boundless
appaṭimassa	matchless
arahaṃ, arahanto, arahā, arahantamhi, arahato	*Untranslated*
asayhasāhino	endurer of unendurable
asito, asitā, asitassa	unattached
atidevassa (as in vacanakarenātidevassa)	one beyond devā
atītagatasatthuno	passed-away teacher
atitulaṃ, atitulo	unequalled
avirodhappasaṃsinaṃ	praises non-obstruction
āyāgo	worthy recipient of gifts
bandhapamuñcakaraṃ	freer of the tied ones
bhagavā, bhagavantaṃ, bhagavato	Blessed One
bhāvitattena	developed one
bhūripaññe, bhūripaññā	deeply wise
bodhisattaṃ	being destined for enlightenment
brahmabhūtaṃ, brahmabhūto	become brahma
brahmuno	Lord Buddha

Pāḷi	English
buddhaṃ, buddho, buddha, buddhā, buddhāna, buddhamhā, buddhānaṃ, buddhassa, buddhena, buddhesu, buddhato, buddhosmi	*Untranslated*
buddhamappameyyaṃ	Lord Buddha the immeasurable
buddhaseṭṭhassa	Lord Buddha the best one
buddhassādiccabandhuno, buddhenādiccabandhunā	Lord Buddha the kinsman of sun
cakkhudadā	giver of vision
cakkhuma, cakkhumā, cakkhunā, cakkhumatā, cakkhumāssa, cakkhuno	one with eyes
dakkhiṇeyyaggiṃ	fire worthy of offerings
devadevaṃ	deva of devā
dhammappati	Dhamma master
dhammarājā, dhammarājassa	Dhamma king
dvipaduttama, dvipadānamuttamo	best among two-legged
gotamo	Lord Buddha Gotama
isisaṅghanisevito	resorted to by Sage Saṅgha
isisattamo, isisattama	seventh sage
jinaṃ, jino, jinassa, jināhi, jinātu	Victor
jinasāsanaṃ, jinasāsane	Teaching of the Victor
kañcanasannibhattaco	golden skinned
kāruṇikaṃ, kāruṇiko, kāruṇikā	compassionate
khantivādānaṃ	speaker of diligence
lokanāthamhi	master of the world
mahābhisakko	great physician
mahājutimanāsavaṃ	great light-taintless
mahākāruṇiko	Great Compassionate
mahāmuniṃ, mahāmuni, mahāmunīti	great silent sage
mahānāgaṃ, mahānāgā	great elephant
mahāñāṇī	greatly knowledgeable
mahāvīraṃ, mahāvīro, mahāvīra, mahāvīre	great hero
mahesi, mahesī, mahesibhīti, mahesino, mahesinā	great sage

Pāḷi	English
mārābhibhū	conqueror of Māra
mārasenappamaddanaṃ, mārasenappamaddano	trampler of the Māra army
naradammasārathi	trainer of tamable men
narasārathi	charioteer of men
naruttamaṃ	best of men
nipuṇatthadassī	skillful seer of beneficial
pahīnabhayabheravo	having abandoned fear and fright
pahīnajātimaraṇaṃ, pahīnajātimaraṇo	having abandoned birth and death
pajjotakaro, pajjotakarā	illuminator
pañcaseṭṭho	best of the five
pannabhāro	laid down the burden
paññāsīso	wisdom headed
paññāvudho	one with weapon of wisdom
paramahitānukampino	compassionate for highest welfare
paripuṇṇakāyo	bodily perfect *one with 32 signs of a great man*
patāpavā	majestic
puññakkhettaṃ	field of merits
purisuttamaṃ, purisuttamo, purisuttama, purisuttame	best of men
sabbākāravarūpetaṃ, sabbākāravarūpete	endowed with all highest qualities
sabbalokānukampako	compassionate for all worlds
sabbalokatikicchako	physician to all worlds
sabbaṅgasampannaṃ	endowed with all factors
sabbaññū *sabbaññūaparājite* *sabbaññutaññāṇavarena* *sabbadassāvī* *samantacakkhu*	omni-scient omni-scient, undefeated omni-scient, highest one in understanding omni-seer omni-seer
sabbasaṃyojanātīto	overcomer of all fetters
sabbasaṅgātigataṃ	surmounted all attachment

Pāḷi	English
sabbasattānamuttamaṃ	best of all beings
sabbāsavaparikkhīṇaṃ, sabbāsavaparikkhīṇo, sabbāsavaparikkhīṇā	all taints completely ended
sabbavaṭṭavināsano	destroyer of all whirling about
sakka, sakkati	Sakka
sallakatto, sallakanto	surgeon
sambuddhaṃ, sambuddho, sambuddhānaṃ, sambuddhe	self-enlightened
sammāsambuddhassa	rightly self-enlightened
sampannaveyyākaraṇaṃ	endowed with explanation
samujjupaññassa	one with straight wisdom
saṃyojanabandhanacchidaṃ	cutter of the ties of fetters
sarīrantimadhārinā	bearer of the last body
satthāramakutobhayaṃ	fearless teacher
satthāramanomapaññaṃ	teacher with lofty wisdom
satthavāhaṃ, satthavāhe	caravan leader
satthu, satthā, satthuno, satthāraṃ	Teacher
sirīmato	lucky
sugataṃ, sugato, sugatena, sugatassa	well-gone one
sugatavarassa	highest of the well-gone ones
suruci	well-liked
suvihitāna	well-established
suyuttavādī	speaker of the proper
tamonudo, tamonudoti	dispeller of darkness (darkness + dispeller)
tathāgataṃ, tathāgato, tathāgatā, tathāgatānaṃ, tathāgate	*Untranslated* [thus come or thus gone]
varavimuttiyā	highest of the fully freed ones
vihārakusalo	skillful in dwellings
vijitasaṅgāmaṃ, vijitasaṅgāmā	battle-winner
vināyakaṃ	great leader
vīraṃ, vīra, vīrā, vīratthu	brave
visadosappavāhako, visadosappavāhano	removes ills of poison

Epithets of Nibbāna (in this book)

(Pāḷi terms sorted in English alphabetical order)

Pāḷi	English
acalaṃ, acalo, acalā	immovable
accutaṃ	ever-lasting
aggadhammo	foremost Dhamma
ajaraṃ	unaging
akāpurisasevitaṃ	not resorted to by bad men
akutobhayaṃ	fearless
amaraṃ, amarāti, amataṃ, amatā, amate, amatassa	undying
amatapadaṃ	undying station
amatogadhaṃ	merging with undying
anāvaraṇadassāvī	[seer of the] unhindered
aṇuṃ	subtle
asaṅkhataṃ, asaṅkhatanti	unformed
āsavakkhayaṃ, āsavakkhayo, āsavakkhaye	end of taints
asokaṃ, asokatā	unsorrowing
atuladassanaṃ	seeing the unequalled
dhuvaṃ	certain, certainty
duddasaṃ	difficult to see
gambhīraṃ, gambhīro, gambhīre	unfathomable
khemaṃ, khemā, khemato, khemantaṃ	safety, refuge, place of refuge
nibbāna, nibbānā, nibbāṇā, nibbānaṃ, nibbāṇaṃ, nibbāne, nibbāyi, nibbāyissaṃ	*Untranslated nibbānaṃ translated as extinguishing in THIG 116; nibbānagamane translated as extinguishment in THAG V691*
nibbānapadaṃ	Nibbāna station
nibbānapattiyā	reach Nibbāna
nipuṇaṃ	skillful
nirodho	cessation
sabbadukhakkhayogadhaṃ	merging in ending of all suffering

Pāḷi	English
sabbagantha-pamocanaṃ	complete freer of all bonds
sabbakilesasodhanaṃ	cleanser of all defilements
sabbasaṃyojanakkhaya, *sabbasaṃyojanakkhayo*, *sabbasaṃyojanakkhayā*	ending of all fetters
sambodhiṃ	self-enlightenment
sambodhimuttamaṃ	best self-enlightenment
santaṃ, *santo*, *sante*, *santesu*	peaceful
sududdasaṃ, *sududdasāni*	very difficult to see
susukkasukkaṃ	extremely white
ṭhiti	stability
uttamamaccutaṃ	best, ever-lasting
uttamatthassa	highest goal
virajaṃ, *virajjanti*	dustless, dispassionate
yogakkhemaṃ, *yogakkhemassa*	refuge from bonds

Epithets of Nibbāna (from CDB 43.1-43)

(Pāḷi terms sorted in English alphabetical order)

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

Epithets of An Arahant

(Pāḷi terms sorted in English alphabetical order)

1. In this appendix, terms have been grouped based on a common characteristic such as Austerities. Sometimes the common characteristic is in the translated term – such as "delighting in ..." and sometimes in the Pāḷi term – such as "... nibbuto".
2. While reading the epithets below, please keep in mind that many of the terms describe a trainee, one who is on the path to Arahanthood. The same term, after reaching the arahanthood, describe an Arahant who has perfected that particular quality.
3. All the qualities of an Arahant are possessed by a Buddha, and in a complete measure. The converse is NOT true.

Pāḷi	English
abandhanā	untied
abhinibbutatto	fully liberated
sunibbuto	well liberated
parinibbutaṃ, parinibbuto, parinibbute	completely liberated
abyāpajjarato, abyāpajjharato	delighting in non-ill-will
ajjhattarato	delighting internally
dhammarato, dhammaratiyā	delighting in Dhamma
jhānarato	delighting in jhāna
pavivekarato	delighting in detachment
abyāpajjhādhimuttassa	inclined to no ill-will
nekkhamme adhimuttassa	inclined to renunciation
taṇhakkhayādhimuttassa	inclined to ending of craving
upādānakkhayassa	[inclined] to ending of clinging
abyāsekā	undefiled
acapalo	steady
adīno, adīnamanaso	undaunted
adutiyo, addutiyo	without a second
akhilo, akhilodha	unobstructed
akkodhanonupanāhī	angerless-wrathless

Pāḷi	English
akuhako, amāyo	deceitless
anaṅgaṇassa, anavassuto	lustless
anatthiko, anatthikā, avanatho	desireless
anuddhato, anuddhatā	non-restless *also unconceited*
aniketavihāro	homeless
anīgho, anīghā	griefless
apihā, apihālu	greedless
chinnamūlakā	rootless
chinnasuttā	leashless
niraggaḷo	boltless
nikkaṅkho	doubtless
nirūpadhiṃ, nirūpadhi	possession-less
visallaṃ, visallo	dartless
alamatthavicintakaṃ	investigating the meaning enough
amamo	unselfish
amataddaso	seer of undying
anāvaraṇadassāvī	seer of the unhindered
yāthāvadassīhi	seer of as it is
amukharā appasaddāni	quiet
anabhiratiṃ	not delighting
anādāno, anādānā, anupādāno, anupādāya, anādiyāno	unclinging
anaṇo, anaṇā	debt-free
nibbanatho	defilements-free
anapakkhova, anapekkhāva, anapekkhassa	disinterested
anāsavo, anāsava, anāsavā, anāsavassa	taintless
khīṇāsavo	taintless
parinibbantināsavā, parinibbantunāsavā, parinibbātināsavo, parinibbissantināsavā, parinibbissatyanāsavo	completely liberated without taints
sabbāsavaparikkhīṇaṃ, sabbāsavaparikkhīṇo, sabbāsavaparikkhīṇā	all taints completely ended

Pāḷi	English
anāturā	healthy
anāvilaṃ, anāvilo	unagitated
anāyāso	untroubled
anekākārasampannaṃ, anekākārasampanne	endowed in many ways
anūpalitto	unsmeared
anussaraṃ, anussara, anussaranto, anussari, anussariṃ	recollects
anutrāsī	unalarmed
aparājito, aparājitā	undefeated
apetabheravo *pahīnabhayabheravo*	fright gone having abandoned fear & fright
appamatto, appamattā	heedful
appiccho, appicchatā	having few wishes
apurakkhato	unsurrounded
āraddhavīriyo, āraddhavīriyā, āraddhavīriyem, āraddhavīriyehi *āraddhabalavīriyo* *niccamāraddhavīriyo*	firm and energetic firm, strong and energetic always firm and energetic
arahaṃ, arahanto, arahā, arahantamhi, arahato	*Untranslated*
ariyaṃ, ariyo, ariyehi, ariyena	noble one
asaṃhīraṃ, asaṃhāriyo, asaṃhīrā	unconquerable
asaṃsaṭṭho	unassociated
asito, asitā, asitassa	unattached
atandito, atanditā, atandite	unremittingly
ātāpī	ardent
atāri *atthantaro* *oghatiṇṇoti* *vitiṇṇakaṅkho*	crossed-over crossed to benefit crossed-over flood crossed-over doubt
atthacintā *atthavā*	thinking about goal goal-oriented

Pāḷi	English
atthakāmā, atthakāmassa	desirous of benefit
jhāyitukāmassa	desirous of jhāna
phāsukāmassa	desirous of comfort
sucikāmo	desirous of purity
vivekakāmassa	desirous of detachment
yogakāmassa	desirous of [making] effort
Austerities:	
01. paṃsukūlāni, paṃsukūlañca, paṃsukūlena, paṃsukūlī, paṃsukūliko	01. wearing cast-off cloth
02. piṇḍolo, piṇḍapātī, piṇḍapātiko, piṇḍapātikā	02. alms-seeker
03. tecīvarī	03. wearing only one set of triple robes
04. sapadānaṃ, sapadānacārī	04. bypassing no donors on the alms round
05. ekāsanassa, ekāsanī	05. eating once a day
06. pattapiṇḍī	06. eating from the bowl
07. khalupacchābhattī	07. refusing food brought afterwards
08. āraññakāni, āraññiko, āraññikā	08. living in jungle
09. rukkhamūlesu, rukkhamūlasmiṃ, rukkhamūliko, rukkhamūlikā	09. living at the foot of a tree
10. abbhokāse, abbhokāsī	10. living in the open
11. sosāniko	11. living in a cemetery
12. yathāsanthatiko	12. accepting whatever lodging is assigned
13. nesajjiko	13. always using the sitting posture
avighātavā	unvexed
ayamuttamaporiso	this best man
bahussutaṃ, bahussuto, bahussutā, bahussute, bahussutena bāhusaccañca	learned
bhattimā	devoted

Pāḷi	English
bhavā sabbe padālitā	all becomings are shattered
bhavā sabbe samūhatā	all becomings have been fully destroyed
natthi dāni punabbhavo	there is no further becoming now
tibhavābhinissaṭo	escaped the three becomings
bhāvitaṃ, bhāvitā, bhāvitatte, bhāvitattena, bhāvitattānaṃ, bhāvemi, bhāvehi, bhāveti, bhāvetva, bhāveyya, bhāvento, bhāvetabbañca, bhāvayaṃ, bhāvaye, bhāvayitvāna, bhāvayaṃ, bhāvaye, bhāvayitvāna	develops, develop, having developed, what is to be developed too [*used for both meditation and development*]
bhāvitindriyo	with developed faculties
jitindriyehi	one who has subdued faculties
katindriyā	fulfilled faculties
samāhitindriyo	with restrained faculties
saṃvutindriyo	with guarded faculties
bhinnapaṭandharo	wearer of many-seamed robe
cātuddiso	man of four directions
cetosamathamanuyutto, cetosamathamanuttaṃ	mind intent on concentration
cetosamathakovido	skillful in mental concentration
cetopariyakovido	skillful in mental penetration
cittassuppādakovido	skillful in arousing [good] mind
niruttipadakovido	skillful in language
chandikato	zealous
chandito	gratified
dakkhiṇeyyaṃ, dakkhiṇeyyomhi, dakkhiṇeyyosi	worthy of offerings
dakkho	adroit
daḷhaparakkamo, daḷhaparakkamā, daḷhaparakkame	striving greatly
dāyādaṃ, dāyādo, dāyādako, dāyādakā	inheritor
buddhadāyādo	inheritor of Lord Buddha

Pāḷi	English
dhammacāriṃ, dhammacārī	Dhamma-farer
dhammadasā, dhammadasoti, dhammadassanaṃ	seers of Dhamma
daḷhadhammadassī	strong seer of Dhamma
dhammadharaṃ, dhammadharo, dhammadharā	bearer of Dhamma
saddhammadhārako	bearer of good Dhamma
dhammārāmo	fond of Dhamma
dhammarasena	taste of Dhamma
dhammaṭṭho	established in Dhamma
dhitimā, dhitimanto, dhitipparaṃ yatatto	steadfast
dukkhakkhayo anuppatto	reached the end of suffering
dukkhassantakaro	ender of suffering
ekaṃ, ekañce, ekako, ekakā, ekassa, ekakassa, ekākiyo, ekakeva	one, of one, alone, solitary
gambhīrapaññño	unfathomably wise
gatimanto	endowed with speed
guṇavantopi	virtuous
iddhimā, iddhimanto	one having supernormal powers
mahiddhikaṃ, mahiddhiko, mahiddhikā	one of great supernormal power
jātimaraṇapāragū	gone to far-shore of birth & death
mahākhemaṅgamo	gone to great refuge
jhānasokhummasampanno, jhānasukhumasampanno	endowed with finer jhānā
kālaṃ kaṅkha, kaṅkhati kālaṃ, kaṅkhetha kālaṃ	awaits time
kalyāṇairiyāpatho	one with good conduct
kalyāṇamitto, kalyāṇamittamhi	one with good friendship
kalyāṇapaññño	one with good wisdom
kalyāṇasīlo	one with good virtue
kāruṇikaṃ, kāruṇiko, kāruṇikā	compassionate
sabbabhūtānukampako	compassionate for all beings
sabbapāṇānukampati	compassionate for all beings
katantaṃ	done ones
katakicco, katakiccā, katakiccena	done with the duties
kataṃ kattabbakaṃ	done what had to be done

Pāḷi	English
khīṇapunabbhavo, khīṇapunabbhavā	further becoming is ended
khīṇasaṃsāro	roundless
khīṇasaṃyogaṃ	bondless
khīṇasaṃyojanassa	fetterless
kilesā jhāpitā	burnt all defilements
kosārakkho	Treasurer [*Venerable Ānanda*]
maccuhāyino, maccuhāyī, maccuhāyinaṃ	killer of death
mahabbaloti	greatly strong
mahābuddhi	greatly intelligent
mahājhāyiṃ, mahājhāyī	great meditator
mahānāgaṃ, mahānāgā	great snake, great elephant
mahāmati	great thinker
mahāhitā	great welfarer
mahāñāṇī	greatly knowledgeable
mahānubhāvo	greatly powered
mahāpaññho	greatly wise [*Venerable Sāriputta]*
malakhilasokanāsano	destroying impurity-obstruction-sorrows
mantabhāṇī, mattabhāṇī	speaking wisely
maraṇābhibhū	conqueror of Death
mattaññū, mitāhāro	moderate eater
medhāviṃ, medhāvī, medhāvino	intelligent
muniṃ, muni, munī, munino, muninā, munimāhu, munayo, monissaṃ	silent sage
mutyapekho	expecting understanding
nādhimucchitā	not comatose
nāgaṃ, nāgaṃva, nāgo, nāgova, nāgā, nāgena, nāgassa, nāgassāsi	Arahant, elephant, snake
nhātako, nahātako	purified [*literally one who has taken a bath*]
niggayhavādiṃ	rebuker
nimmalo	without impurities
ninhātasabbapāpomhi	purged of all evil I am
nipako	prudent

Pāḷi	English
nipuṇatthadassī *susukhumanipuṇatthadassinā*	skillful seer of beneficial subtle-skillful seers of benefit
nirāso	unelated
nivātavuttinā	unstirred
odātamanasaṅkappo	purified mental intention
pahīnajātimaraṇaṃ, *pahīnajātimaraṇo*	having abandoned birth and death
pahitatto, pahitattā, pahitattassa, *pahitatte, pahitattehi* *thāmavā*	resolute
pāmojjabahulo	rejoicing much
paññābalī	strong in wisdom
pannabhāro *bhāranikkhepane* *ohito garuko bhāro*	laid down the burden laying down the burden laid down the heavy burden
paññavantaṃ *sappaññaṃ, sappañño, sappaññā*	wise wise ones
pantasenāsanaṃ, pantasenāsano	solitary dweller
pāraṃ, pāragu, pāragū, pāraguṃ, *pāragataṃ, pāraṅgato*	far-shore, gone to the far-shore
paripuṇṇasaṅkappo	completely fulfilled intention
pariyosānabhaddako	one with a good end
pavanagato	like a bird
pavivekañca, pavivekiyaṃ, *paviveko, pavivitto, pavivittassa,* *pavivittehi* *visaññuttaṃ, visaññutto*	detached
pavivekarasaṃ	taste of detachment
payato, payatatto, payutto	purified
pubbāparaññū *atthaññū* *paracittaññū*	understands before and after understands the meaning understands the mind of others
pubbāpararattamappamatto	always heedful
pūjitaṃ, pūjito, pūjanīyo, *pūjanīyānaṃ, pūjaneyyānaṃ,* *pūjanārahaṃ, pujjā*	worshipped
puññakkhettaṃ *puññakkhettaṃ anuttaraṃ*	field of merits unsurpassed field of merits

Pāḷi	English
purisājañña	thoroughbred man
purisuttamaṃ, purisuttamo, purisuttama, purisuttame	best of men
rattindivamatandito	night and day, unremittingly
rittapesuṇo	devoid of slander
sabbamitto *sabbasakho*	friend of all companion of all
sabbasaṃyojanakkhayo, *sabbasaṃyojanakkhayā* *mohakkhayā*	ending of all fetters ending of delusion
samādhivijjāvasipāramīgato	master of concentration and knowledge [*Venerable Mahāmoggalāna*]
samāhitaṃ, samāhito, samāhitatto *susamāhito, susamāhitā, susamāhite* *susamāhitacitto* *cirarattasamāhito*	restrained well-restrained well-restrained mind restrained for long time
samajīvino	living balanced
samitāvī, samito	quiet one
sammadaññā	full understanding
sammitabhāṇi	measured speaker
sampajānānaṃ, sampajaññañca, *sampajānāe, sampajāno,* *sampajānohaṃ*	clearly knowing
saṃvaraṃ, saṃvaro, saṃvuto, *saṃvutā* *susaṃvuto, susaṃvute,* *susaṃvutatto* *guttadvāro*	guarded well-guarded with guarded doors
saṃyojanabandhanacchidaṃ, *saṃyojanabandhanacchidā,* *saññojanabandhanacchidaṃ*	cutter of the ties of fetters
saṅgātīto *pañcasaṅgātigo*	surmounted attachments surmounted five attachments
santacitto, santacittā, santacittassa	peaceful mind
santusito, santuṭṭho, santuṭṭhā, *santusse* *tappito*	sated, satisfied satisfied

Pāḷi	English
satatamudaggo	continuously joyful
sātatikaṃ, sātatiko, sātatikā	persevere
satiṃ, sati, satiyā, satimā, satīmā, satimanto, satīmato, sato, satova	mindfulness, mindful
satipaṭṭhānagocaro	resorting to establishment of mindfulness
patissato, patissatoti, paṭissato, paṭissatoti, patissatā, paṭissatikā	fully mindful
sīlavatūpapanno	virtues-practices arisen
sītibhūtosmi nibbuto	I have become cool, liberated
sottiyo	true brāhmaṇa
subbato, subbatā	pious
sudantā, sudantena	well-tamed
suddhiṃ, suddhī, suddhaṃ, suddho, suddhassa	clean, cleansing
suppatiṭṭhito, sūpaṭṭhitā	well-established
tādiṃ, tādī, tādino, tādinā, tādibhi, tadidaṃ, tādīnaṃ, tādine, tādisaṃ, tādiso, tādisako, tādisā, tādisī	thus one, such one
tathaddaso	one who has seen
tevijjaṃ, tevijjo, tevijjā, tevijjohaṃ	triple-knowledge bearer
uḷārapāmojjo	greatly joyful
uparataṃ, uparato	ceased
upasammati, upasamanti, upasantaṃ, upasanto, upasantassa, upasamena	appeases, appeased, appeasement
vūpasamo, vūpasanto	
vasānugā	controlled one
vedagū	reached end of knowledge
vedaūū	knows
vicakkhaṇo, vicakkhaṇā	very clever
vijānataṃ, vijānata, vijānato, vijānatā, vijānanti, vijāneyya, vijāniya	full knower
vijitaṃ, vijito, vijetvā, vijitāvī, vijesi	winner
vijitasaṅgāmaṃ, vijitasaṅgāmā	battle-winner
vijjāyantakaro	end-maker by knowledge

Pāḷi	English
vikkhīṇo jātisaṃsāro	fully ended is birth and the round of existences
vimuttikusumasañchanno	covered with flower of full-freedom
vippamuttaṃ, vippamutto, vippamuttomhi, vippamuttosi, vimokkho, vimokkhāni, vimokkhena, vimucci, vimuccati, vimocayi, vimuttaṃ, vimutto, vimuttomhi, vimuttassa, vimuttehi, vimuccamāno	fully freed, full-freedom
vimuttaṃ ubhatobhāge	fully freed in both ways
suvimuttomhi	fully freed
virattacitto	dispassionate mind
vīriyasātaccasampanno	endowed with energy and mindfulness
vedasampanno	endowed with knowledge
sammappadhānasampanno	endowed with right striving
sīlasampanno	endowed with virtue
dassanasampannaṃ	endowed with vision
visuddhiṃ, visuddho, visuddhiyā, visujjhi	fully purified
visuddhiñāṇo	one with knowledge of purity
vītabhayo	fearless
vītaddaro	anxiety-less
vītadoso	hateless
vītakhilova	obstruction-less
vītamoho	delusionless
vītarāgo, vītarāgā	lustless
vītataṇho, vītataṇhā	craving-less
yatasaṅkappajjhāyi	doing jhāna with checked intentions

Thera Foremost In a Quality

(Sorted by NDB Sutta in ascending order. Verses in **BOLD** are verses sung by the Thera as his own verses. Verses not in **BOLD** are where the Thera is mentioned as part of another Thera's verses. Thera in [] is the spelling of the Thera's name from NDB. For more information, see endnotes on the verses.)

Thera	NDB Sutta	Foremost in/among	Verses
Aññāsikoṇḍañña [Aññākoṇḍañña]	1.188	seniority	**V673-V688,** V1255-V1257
Sāriputta	1.189	great wisdom	**V981-V1016,** V431-V434, V827, V1037, V1085-V1089, V1167-V1170, V1185-V1191, V1240-V1242
Mahāmoggallāna	1.190	psychic potency	**V1149-V1217**
Mahākassapa	1.191	ascetic practices	**V1054-V1093**
Anuruddha	1.192	divine eye	**V892-V919,** V432-V433
Bhaddiya Kāḷigodhāyaputta	1.193	from eminent families	**V842-V865**
Lakuṇṭaka Bhaddiya	1.194	sweet voice	**V466-V472**
Piṇḍola Bhāradvāja	1.195	lion's roar	**V123-V124**
Puṇṇa Mantāṇiputta	1.196	speaker on the Dhamma	**V4**
Mahākaccāna	1.197	explain in detail the meaning of what has been stated in brief	**V494-V501**
Cullapanthaka	1.198	create a mind-made body	**V557-V566**
Cullapanthaka	1.199	skilled in mental transformation	**V557-V566**
Mahāpanthaka	1.200	skilled in the transformation of perception	**V510-V517**

Subhūti	1.201	dwell without conflict	**V1**
Subhūti	1.202	worthy of gifts	**V1**
Revata Khadiravaniya	1.203	forest dwellers	**V42, V645-V658,** V991-V992
Kaṅkhārevata	1.204	meditators	**V3**
Soṇa Koḷivisa [Koḷivīsa]	1.205	arouse energy	**V632-V644**
Soṇa Kuṭikaṇṇa	1.206	excellent speakers	**V365-V369**
Sīvali [Sīvalī]	1.207	make gains	**V60**
Vakkali [Vakkalī]	1.208	resolved through confidence [faith]	**V350-V354**
Rāhula	1.209	desire the training	**V295-V298**
Raṭṭhapāla	1.210	gone forth out of confidence [faith]	**V769-V793**
Kuṇḍadhāna	1.211	first to take meal tickets	**V15**
Vaṅgīsa	1.212	compose inspired verse	**V1218-V1288**
Upasena Vaṅgantaputta	1.213	inspire confidence in all respects	**V577-V586**
Dabba Mallaputta	1.214	who assign lodgings	**V5**
Pilindavaccha [Piḷindavaccha]	1.215	pleasing and agreeable to the deities	**V9**
Bāhiya Dārucīriya	1.216	quickly attain direct knowledge	**Not in this book**
Kumārakassapa	1.217	variegated speech	**V201-V202**
Mahākoṭṭhika [Mahākoṭṭhita]	1.218	attained the analytical knowledges	**V2,** V1005-V1007
Ānanda	1.219	learned	**V1017-V1053,** V(i)-V(iii), V119, V476, V1232-V1235
Ānanda	1.220	good memory	
Ānanda	1.221	one with a quick grasp	
Ānanda	1.222	resolute	
Ānanda	1.223	personal attendants	
Uruvelakassapa	1.224	large retinue	**V375-V380**
Kāḷudāyī [Kāludāyi]	1.225	inspire confidence in families	**V527-V536**
Bākula [Bakkula]	1.226	good health	**V225-V227**
Sobhita	1.227	recollect past lives	**V165-V166**
Upāli	1.228	upholders of the discipline	**V249-V251**

Nandaka	1.229	exhort bhikkhunīs	**V279-V282**
Nanda	1.230	guard the doors of the sense faculties	**V157-V158**
Mahākappina	1.231	exhort bhikkhus	**V547-V556,** V1085-V1089
Sāgata	1.232	skill with the fire element	**Not in this book**
Rādha	1.233	receiver of eloquent discourses	**V133-V134,** V993
Mogharājā	1.234	wearer of coarse robes	**V207-V208**
Bhalliya & Tapassu	1.248	first to go for refuge (Tapassu never went forth and stayed a lay stream-enterer)	**V7 Not in this book**

Similes and Metaphors

(Similes and Metaphors sorted in English alphabetical order. Usually similes are indicated by va, iva, yathā, sama, sadisa, opama, upamā, etc. – others would be in general metaphors. Each appears under a single heading – e.g., "Lord Buddha like a lion in a rock-cave" would appear only under Lord Buddha and not under Lion.)

Similes and Metaphors	Verse	Thera
arrow-maker straightening the arrow	29	Hārita
as sky is remote from earth	278	Sabhiya
	360	Yasadatta
	1081	Mahākassapa
bad cattle eating cornfields	446	Brahmadatta
beautiful painted box	736	Pārāpariya
Bīraṇa grass in pouring rain	400	Mālukyaputta
bird:		
in the sky	92	Vijaya
oppressed by decoy	139	Vasabha
blind:		
holding the lamp	1029	Ānanda
to flowing body	316	Rājadatta
burning	790	Raṭṭhapāla
catskin bag	1141	Tālapuṭa
cesspool completely filled	567	Kappa
city on the frontier	653	Revata Khadiravaniya
	1004	Sāriputta
cotton swaying in the wind	104	Khitaka
courtesan	459-465	Sundarasamudda
courtesans in adornments	939	Pārāpariya
creeper	399	Mālukyaputta
	416	Kātiyāna
crossing the great flood	7	Bhalliya
dancer woman	267-270	Nāgasamāla
dirt settled by the rains	675	Aññāsikoṇḍañña
disease completely ended	709	Adhimutta
doctors in medicines	939	Pārāpariya
doe with a newborn in the forest	109	Saṅgharakkhita

Similes and Metaphors	Verse	Thera
dung	1155	Mahāmoggallāna
dung-beetle	1184	Mahāmoggallāna
elephant:		
at the head of battle	31	Gahvaratīriya
	244	Yasoja
	684	Aññāsikoṇḍañña
restrained by a bolted-door	355	Vijitasena
restrained by a mahout	77	Hatthārohaputta
	1133, 1142	Tālapuṭa
shaking the reed-hut	256	Abhibhūta
tied to a pillar	1150, 1152	Mahāmoggallāna
	1144	Tālapuṭa
employee awaiting his paycheck	606	Saṃkicca
	654	Revata
	685	Khadiravaniya
	1002	Aññāsikoṇḍañña
		Sāriputta
envied by the devā	205-206	Brahmāli
extinguishing of the flame	906	Anuruddha
fish:		
big fish baited	749	Telakāni
big fish in little water	362	Yasadatta
	387	Mahānāga
big fish in lot of water	390	Mahānāga
at the entrance of trap	297	Rāhula
flower:		
beautiful and scented	324	Subhūta
beautiful and scentless	323	Subhūta
Umā	1071	Mahākassapa
foul seed [planted] in a field	363	Yasadatta
	388	Mahānāga
freed from three cooked things (sickles, plows, small hoes)	43	Sumaṅgala
free-willed deer	1147	Tālapuṭa
fruits of a tree	788	Raṭṭhapāla
Gaṅgā reaching the ocean	168	Valliya
goblins play with deranged	931	Pārāpariya
good seed [planted] in a field	391	Mahānāga
grass and wood	717	Adhimutta

Similes and Metaphors	Verse	Thera
great hog overfed	17	Dāsaka
	101	Belaṭṭhānika
head on fire	39	Tissa
	40	Vaḍḍhamāna
	1171, 1172	Mahāmoggallāna
horse trainer	358	Vijitasena
horses well-tamed by the charioteer	205-206	Brahmāli
house:		
ill-covered	133	Rādha
well-covered	134	Rādha
house-holders in running errands	939	Pārāpariya
how does a great fire get extinguished?	702	Udāyi
hundred-taste food	91	Paripuṇṇaka
hut:		
old and new	57	Kuṭivihāri
of chain of bones	1153	Mahāmoggallāna
immovable stake of Inda	663	Godatta
impaled on dart	213	Anūpama
indebted poor man	1109	Tālapuṭa
insignificant piece of bark	147	Somamitta
	265	Vimala
Khattiyā in supremacy	939	Pārāpariya
knife	790	Raṭṭhapāla
kohl-tin newly painted	773	Raṭṭhapāla
	1023	Ānanda
	1164	Mahāmoggallāna
lamp:		
extinguished by water	415	Kātiyāna
with an insignificant flame	416	Kātiyāna
laying down the burden	708	Adhimutta
lion:		
in the hill-cave	177	Bhāradvāja
	1084	Mahākassapa
roaring	(i)	Ānanda

Similes and Metaphors	Verse	Thera
Lord Buddha:		
brilliant like sun	820	Sela
glowing like sun	426	Jenta Purohitaputta
lion in a rock-cave	367	Soṇa Kuṭikaṇṇa
lion roaring in the forest	832	Sela
unclinging lion in the forest	840	Sela
brilliant impurities-less sun	1261	Vaṅgīsa
gold freed from rock	691	Udāyi
great rain	1249	Vaṅgīsa
moon in the cloud-less sky	1261	Vaṅgīsa
white lotus unsmeared by water	700-701	Udāyi
lotus flower unsoiled by water	1092	Mahākassapa
fire burning at midnight	3	Kaṅkhārevata
lotus:		
unsmeared by water	1189	Mahāmoggallāna
water drop fall down	401	Mālukyaputta
lustrous, attained to fruit	25	Nandiya
lute	638	Soṇa Koḷivisa
monkey:		
knocking on the hut doors	125-126	Valliya
in the forest	399	Mālukyaputta
in the lion-skin	1083	Mahākassapa
mind	1114	Tālapuṭa
moon:		
freed from the clouds	548	Mahākappina
	871, 872, 873	Aṅgulimāla
in the bright fortnight	293-294	Sambhūta
in the dark fortnight	291-292	Sambhūta
	361	Yasadatta
on full-moon night, blemish-less	306	Dhammika
	1122	Tālapuṭa
on the fifteenth	546	Ekavihāriya
mound of blue clouds	1067	Mahākassapa
mountain of rock	651	Revata Khadiravaniya
	999	Sāriputta

Similes and Metaphors	Verse	Thera
musical band	267-270	Nāgasamāla
	398	Kulla
	1074	Mahākassapa
Nāga	692-699	Udāyi
Noble thoroughbred:		
carrying the load	659	Godatta
having lost footing stands firm	45	Ramaṇīyavihārī
	173	Nandaka
trained to make plow track	16	Belaṭṭhasīsa
horse	358	Vijitasena
noose of death	267-270	Nāgasamāla
	299-302	Candana
	459-465	Sundarasamudda
old ox stuck in the swamp	1157	Mahāmoggallāna
oncoming aggregate of fire	450	Sirimaṇḍa
one freed from slaughter house	711	Adhimutta
only son	33	Sopāka
painted image or form	769-770	Raṭṭhapāla
	1019-1020	Ānanda
	1160-1161	Mahāmoggallāna
painting	787	Raṭṭhapāla
	1115	Tālapuṭa
parasitic creeper	762	Telakāni
piercing a hair tip with an arrow	26	Abhaya
	1169, 1170	Mahāmoggallāna
pinnacled building	1067	Mahākassapa
pit full of embers	420	Migajāla
poison	710	Adhimutta
rain-clouds	760	Telakāni
reed-stalk crushed by the stream	402	Mālukyaputta
remove strong nail by nail	744	Pārāpariya
rock:		
not wavering	191-192	Nitaka
not moved by the wind	643	Soṇa Koḷivisa
saw	445	Brahmadatta
sea:		
imperturbable, unfathomable	372	Kosiya
sated with water	660	Godatta

Similes and Metaphors	Verse	Thera
sky covered with clouds	1071	Mahākassapa
snake:		
dung-covered	576	Kappa
head	457	Sabbakāmi
in the mouse hole	229	Dhaniya
solitary is Brahmā	245	Yasoja
son's flesh	445	Brahmadatta
song	51	Godhika
	52	Subāhu
	53	Valliya
	54	Uttiya
	325-329	Girimānanda
three are village	245	Yasoja
thundering rain	760	Telakāni
tied by Mahinda noose	749	Telakāni
toilet-pit in the rains	1156	Mahāmoggallāna
touched by spears	39	Tissa
	40	Vaḍḍhamāna
	1171, 1172	Mahāmoggallāna
tree:		
between the mountains	1140	Tālapuṭa
discarded in the forest	62	Vajjiputta
two are deva	245	Yasoja
very weak reed bridge	7	Bhalliya
wife like a noose of death	299-302	Candana
wind shaking-off the tree-leaf	2	Mahākoṭṭhika
	1005	Sāriputta
	1006	Sāriputta
winged-one attacking fire	1159	Mahāmoggallāna
young bamboo sprout grown-up	72	Ātuma

PĀḶI-ENGLISH GLOSSARY

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

(Prefixes:

1. *abhi** = well but not always.
2. *pari** = completely [except: *paritappayiṃ, paritappasi* = very tormented].
3. *sam** = fully but not always.
4. *vi** = fully, very [except: *bahuvighātā, virajaṃ, virajjahaṃ, virajjantī, visaṃyuttaṃ, visaṃyuttā].*
5. *vīta** = without.
6. *du* and *ku* as a prefix usually means bad, ill, not good, lacking, etc. *su* as a prefix usually means opposite.
7. *Mahā* as a prefix means Great, Elder, etc. while *cūla* or *cūḷa* as a prefix denotes Little, Younger, etc.)

Pāḷi	**English**
ābādho, ābādhe	afflictions, troubles
abandhanā (a + bandhanā)	untied (not + tied) [Arahant]
abbahi, abbahe, abbahitvāna	pulled-out
abbhā, abbhāni, abbhamattaṃva (abbha + mattaṃ + va)	cloud, like a cloud (cloud + size + like)
abbhaghanaṃ (abbha + ghanaṃ)	thick clouds (clouds + dense)
abbhatītā (abhi + atītā)	past, passed away
abbhatītasahāyassa (abbhatīta + sahāyassa)	companion passed away (passed away + companion)
abbhokāse (abhi + avakāse), abbhokāsī	open space, unsheltered, living in the open [Arahant] *Tenth of the thirteen Austerities*
abbhokāsetināmayi (abbhokāse + tināmayi)	spent time in the open (open sky + spent time)
abbhunnaditā (abhi + ud + naditā)	fully sound forth (fully + sound forth)
abbhutaṃ, abbhuto	unparalleled
abbūḷhaṃ, abbuhitvāna	pulled-out, having pulled-out
abhāsi, abhāsi, abhāsayi, abhāsatha, abhāsitthāti (abhāsitthā + iti)	spoke
abhāvitaṃ (a + bhāvitaṃ), abhāvena	undeveloped (not + developed)

Pāḷi	English
***abhayo**, abhayāni (a + bhayāni), abhayattheragāthā*	Abhaya Thera (V26, V98), Fearless (without + fear)
abhibhotvāna (abhi + bhotvāna)	having defeated (having + overcome)
abhibhuñjati (abhi + bhuñjati)	eats, having eaten
abhibhūtassa, abhibhuyya	conquered, conquers
***abhibhūto**, abhibhūtattheragāthā*	Abhibhūta Thera (V255-V257), Conqueror
abhihāsanaṃ (abhi + hāsanaṃ)	happiness (fully + laughing)
abhijānāmi (abhi + jānami)	I fully know (fully + I know)
abhijappappadāraṇaṃ (abhija + p + pappa + dāraṇaṃ)	arrow of covetousness (covetousness + evil + splitter)
abhijjhā	covetousness
abhikaṅkhantaṃ (abhi + kaṅkhantaṃ)	awaiting
abhikiranti	overwhelm, crush
abhikkante	most excellent [Lord Buddha]
abhinanditaṃ (abhi + nanditaṃ)	pleasing (well + pleasing)
abhiṇhaṃ, abhiṇhaso	always
abhinibbutatto (abhi + nibbutatto)	fully liberated (fully + liberated) [Arahant]
abhinikkhamiṃ (abhi + nikkhamiṃ), abhinikkhamma	going forth (fully + going forth)
abhiññāpāramippatto (abhiññā + pārami + p + patto)	reached perfection of higher knowledges (higher knowledges + perfection + reached)
abhiññātaṃ (abhi + ñ̃ātaṃ), abhiññeyyaṃ	fully known, what is to be fully known
abhipatthayanti, abhipatthito	aspiring, aspirer
abhippasādehi (abhi + p + pasādehi)	fully glad (fully + glad)
abhirūhati, abhirūhanaṃ, abhiruhanto	climb
abhisaddahanto (abhi + saddahanto)	confident (fully + confident)
abhisamayo (abhi + samayo)	full penetration (full + penetration)

Pāḷi	English
abhisambhonto, abhisambhutvā	eating, having eaten, enjoying (fully + originate)
abhisandahitvā (abhi + sandahitvā)	having put together (fully + put together)
abhisāpamāgato (abhi + sāpaṃ + āgato)	cursed (well + cursed + come to)
abhisattova (abhisatto + va)	reviled curse
abhīto (a + bhīto)	unafraid (not + afraid)
abhivaḍḍhaṃva (abhi + vaḍḍhaṃva)	fully increases, fully grows (fully + grows)
abhivādesiṃ	greeting
abhivandito (abhi + vandito)	paying full homage (full + homage)
abhivassasi (abhi + vassasi), abhivaṭṭhaṃva, abhivuṭṭhā, abhivuṭṭhaṃva	pouring down (fully + rains down), having been rained on
abhuñjiṃsu, abhuñjisaṃ	eat, partake, enjoy
abhutvā (a + bhutvā)	not having eaten (not + having eaten)
abyāpajjarato (a + byāpajja + rato), abyāpajjharato	delight in non-ill-will (non + ill-will + delight) [Arahant]
abyāpajjhādhimhattassa (a + byāpajjha + adhimhattassa)	with excessive no ill-will (no + ill-will + excessive)
abyāpajjhādhimuttassa (a + byāpajjha + adhimuttassa)	inclined to no ill-will (no + ill-will + I + inclined) [Arahant]
abyāsekā (a + byāsekā) (same as avyāsekā)	undefiled (not + defiled) [Arahant]
abyositattā (a + byositattā) (same as avyositattā)	imperfect (not + perfect)
acalaṃ (a + calaṃ), acalo, acalā	immovable (not + movable) [Nibbāna]
acapalo (a + capalo)	steady (not + unsteady) [Arahant]
ācāragocare (ācāra + gocare)	in conduct and alms-refuge (in conduct + in alms-refuge)
acari, acarī, acārihaṃ	dwelt, fared
ācariyo	master
accagā	overcome

Pāḷi	English
accaṃ	worship
accāraddhamhi	strenuous
accaruci	worship, honor
accayanti	pass by
accenti	lose
acchambhī (a + c + chambhī)	unfrightened (not + terrified)
accharā	*Untranslated,* Mythical Creature, Apsarā
accharāsaṅghātamattampi (accharā + saṅghātaṃ + attampi)	finger-snap moment of myself (finger-snap + moment + myself)
acchati	sitting
acchāya	covering
acchecchi	cut-off
accheraṃ	marvelous
acchodikā (accha + odikā)	having clear water (clear + having water)
accimanto, accimantova	radiant
accutaṃ	ever-lasting [Nibbāna]
ācikkhissāmyanāgataṃ (ācikkhissāṃ + y + an + āgataṃ)	future, telling about not-come (telling + not + come)
ācinanti	accumulate
acintiyā (a + cintiyā)	inconceivable (not + conceivable)
adaliddo (a + daliddo)	not poor (not + poor)
adaṇḍena (a + daṇḍena)	without punishment (no + stick)
adantaṃ (a + dantaṃ)	untamed (not + tamed)
ādāsamādāya (ādāsaṃ + ādāya)	taking mirror (mirror + taking)
adassino (a + dassino), adassanato	one who has not seen (not + seer)
adda	moist
addasa, addasāsiṃ (addasa + āsiṃ)	saw, have seen (seen + I have)
addhā	times
aḍḍhā	rich
addhaniyā	to travel
addhuvato (a + d + dhuvato),	uncertain (not + certain)
addito, aḍḍito	afflicted, oppressed
adhammo, adhammā, adhammena, adhammikaṃ, adhammiko	not Dhamma (not + Dhamma), not a follower of Dhamma
adhicitte (adhi + citte), adhicetaso	higher mind (higher + mind)

Pāḷi	English
adhigacche, adhigaccheyya	entered upon [realization]
adhigamma	arriving
adhimucchito (adhi + mucchito)	comatose (fully + comatose)
adhimuñcassu (adhi + muñcassu)	completely freed (completely + freed)
***adhimutto**, adhimuttassa, adhimuttattheragāthā*	Adhimutta Thera (V114, V705-V725), Completely Resolved, Completely Freed
adhippāyo	wish, meaning, thinking
adhiṭṭhitaṃ, adhiṭṭhahi, adhiṭṭhehi	established, determination
adho, adhogamaṃ (adho + gamaṃ)	downwards, going downwards (going + downwards)
ādiccabandhunaṃ (ādicca + bandhunaṃ)	kinsman of the sun (sun + kinsman) [Lord Buddha]
ādiccaṃ, ādiccova (ādicco + iva)	sun, like sun (sun + like)
ādiṃ, ādi	origin, first
ādīnavaṃ, ādīnavo, ādīnavā	danger
adīno, adīnamanaso (a + dīna + manaso)	undaunted (not + meek + minded) [Arahant]
ādisantaṃ, adissittha, adissathā	see, seen
āditto, āditatohaṃ (āditto + ahaṃ), āditāva	burning, I was burning (burning + I was)
ādiyanti	taking, receiving
ādu	or, but, even, indeed, rather
adutiyo (a + dutiyo), addutiyo	without a second (without + second) [Arahant]
agā, āgamma, āgacchate, āgacchi, āgañchi, āgamissanti, āgantvā, āgacchantaṃ	came, coming back, come back, having come, returned, having returned
agacchaṃ (a + gacchaṃ), agacchissaṃ	arrive
āgacchantaggikhandhāva (āgacchanta + aggi + khandhā + va)	like oncoming aggregate of fire (coming + fire + aggregate + like)
agamāsi	depart
agandhakaṃ (a + gandhakaṃ)	scentless (no + smell)
agāraṃ, agārisu	home

Pāḷi	English
agārasmānagāriyaṃ (agārasmā + anagāriyaṃ)	from home to homelessness (from home + to homelessness)
agāravāsena (agāraṃ + vāsena)	living in home (home + living)
agāravo (a + gāravo), agāravā	disrespectful (not + respectful)
agārayho (a + gārayho)	blameless (not + blamable)
agaru	irreverent
āgataṃ, āgato, āgatiṃ, āgatānaṃ	come
aggadhammo (agga + dhammo)	foremost Dhamma (foremost + Dhamma) [Nibbāna]
aggahiṃ, aggahī	seizing, taking, grabbing
aggāḷave	in Aggāḷava, Place
aggaṃ, aggo	foremost
aggapattaṃ (agga + pattaṃ), aggappattena	reached foremost (foremost + reached) [Lord Buddha]
aggavādino (agga + vādino)	speaker of the foremost (foremost + speaker) [Lord Buddha]
aggihuttaṃ (aggiṃ + huttaṃ)	fire-sacrifice (fire + oblation)
aggikhandhaṃva (aggiṃ + khandhaṃ + vā), aggikhandhāva	like an aggregate of fire (fire + aggregate + like)
aggiṃ, aggi, aggiṃva	fire, like fire
aghaṃ, aghagataṃ (agha + gataṃ), aghamūlaṃ (agha + mūlaṃ)	grief, grieving (grief + gone to), root of grief (grief + root)
āghātanaṃ, āghātanā	slaughter house
agiddhā (a + giddhā)	greedless (without + greed) [Arahant]
āguṃ	evil deed
āha	said
ahaṃ, ahañca (ahaṃ + ca)	I, I too (I + too)
ahamaṭṭhitomhi (ahaṃ + a + ṭ + ṭhitomhi)	I am not standing (I + not + stand)
ahamāyāciṃ (ahaṃ + āyāciṃ)	I begged (I + begged)
ahamujjhitvā (ahaṃ + ujjhitvā)	I abandoned (I + got out)
āharāmi	bringing, fetching
āhāraṭṭhitiko (āhāraṃ + ṭ + ṭhitiko)	existing due to nutriment (food + standing)

Pāḷi	English
ahāriyarajamattike (ahāriya + raja + mattike)	unremoved even as much as dust-mote (not + removed + dust + as much as)
āhāro, āhāre, āharissāmi	food, I eat
ahatthapāso	not caught in the noose (not + hand + noose)
āhatvā	having brought
ahi	snake
ahiṃsaṃ (a + hiṃsaṃ), ahiṃsako	non-violence (not + violence), non-violent
ahirīkā (a + hirīkā), ahirikkatāya	shameless (without + shame), shamelessneess
ahitāya (a + hitāya), ahitañca	non-welfare (non + welfare)
āhitvā	having abandoned
aho	oh
ahorattā	days and nights (days + nights)
ahosi, ahosiṃ	have been, I was
āhu	they have said
ahu, ahū, ahuṃ	was, had
āhutīnaṃ	oblation
ajakaraṇī	Ajakaraṇī river near Lonagiri vihara, Place where Sappaka Thera (V307-V310) and Bhuta Thera (V518-V526) dwelt
ajaḷo (a + jaḷo)	non-stupid, non-dead (not + stupid)
ajānanto (a + jānanto), ajānatā	ignorant (not + knowing)
ājānīyaṃ, ājānīyena, ājaññaṃ, ājaññho	thoroughbred, good breed
ajaraṃ (a + jaraṃ)	unaging (not + aging) [Nibbāna]
ajegucchaṃ (a + jegucchaṃ)	not disgustful *translated as despise in THIG and as disgust in ITI and TB&V*
ajino *(a + jino), ajinattheragāthā*	Ajina Thera (V129-V130), Undefeated (not + defeated)
ajito *(a + jito), ajitattheragāthā*	Ajita Thera (V20), Unvanquished (not + vanquished)
ājīvo, ājīvahetū (ājīva + hetū)	livelihood, for livelihood

Pāḷi	English
ajja, ajjāpi, ajjāhaṃ (ajja + ahaṃ)	today, today I (today + I)
ajjatagge	henceforth (this day onwards)
ajjatano	todays, modern, presently
ajjhagamiṃ, ajjhagamā	attained
ajjhattaṃ, ajjhattañca (ajjhattaṃ + ca)	internally, internally too (internally + too)
ajjhattarato (ajjhattaṃ + rato)	delighting internally (internally + delighting) [Arahant]
ajjhattasambhavo (ajjhattaṃ + saṃ + bhavo)	self (internally + fully + originate)
ajjhattikāneva (ajjhattikāṃ + eva)	internally itself (internally + itself)
ajjhavāsayi	endure
ajjhāyakopi (ajjhāyako + pi)	learned (studying + too)
ajjhosa, ajjhossa	clinging
ajjhupagatassa	approached
***ajjuno**, ajjunattheragāthā*	Arjuna Thera (V88), Shining, Light
akāmaṃ (a + kāmaṃ)	against will (no + will)
ākaṅkhantā	wishing
akāpurisasevitaṃ (a + kā + purisa + sevitaṃ)	not resorted to by bad men (not + bad + men + resorted to) [Nibbāna]
akarontaṃ (a + karontaṃ)	not doing (not + doing), non-doer
ākāseva, ākāsamhi	space, sky
akāsiṃ	I did
akhilo, akhilodha (a + khilo + idha)	unobstructed here (not + obstructed + here) [Arahant]
akiccaṃ (a + kiccaṃ), akicchāni	not to be done (not + done)
akiri	scattered, strewn
akittiñca (a + kittiṃ + ca)	infame too (no + fame + too)
akkhāsi, akkhāhi, akkhāte	declare, declared
akkodhanonupanāhī (a + k + kodhano + an + upanāhī)	angerless-wrathless (no + anger + no + wrath) [Arahant]
akkodhassa (a + k + kodhassa)	angerless (no + anger)
akovidā (a + kovidā)	unskillful (not + skillful)

Pāḷi	English
akubbato (a + kubbato)	non-doer (non + doer)
akuhako (a + kuhako)	deceitless (non + deceitful) [Arahant]
akuppataṃ, akuppā (a + kuppā)	unwavering (not + wavering)
akutobhayaṃ (akuto + bhayaṃ), akutobhayo	fearless (whence + fear) [Lord Buddha] [Nibbāna]
alabhiṃ, alabhiṃ haṃ, alabhitthaṃ	gained
alābho (a + lābho), alābhena, alābhino, alabhanto, aladdhā	not gaining (not + having gained)
alakkhyā (a + lakkhyā)	misfortune (not + fortune)
alaṃ, alameva	enough!
alamatthavicintakaṃ (alaṃ + attha + vicintakaṃ)	investigating the meaning enough (enough + meaning + thinking) [Arahant]
alaṅkataṃ, alaṅkato, alaṅkatā	decorated
alasaṃ	laziness
alattakakatā, alattakakatāpādā (alattakakatā + pādā)	dyed red, feet dyed red (dyed red + feet), *red color can come either from betel leaves or lac*
ālayamālayesinī (ālayaṃ + ālayesinī)	residence to residence (home + to home)
allaṃ	wet
alocayiṃ	plucking
ālokadā	giver of light [Lord Buddha]
ālokapharaṇatā (āloka + pharaṇatā)	pervaded with light (light + pervaded)
ālopaṃ, ālope, ālopati	morsel
amaccaparivārito (amacca + parivārito)	retinue of ministers (ministers + retinue)
āmalakāni	Myrobalans, a Fruit, used much in Ayurveda
amamo (a + mamo)	unselfish (not + covetous) [Arahant]
amaññissaṃ, amaññittho	believe
amaraṃ (a + maraṃ), amarāti, amataṃ, amataṃ, amatā, amate, amatassa	undying (not + dying) [Nibbāna]

Pāḷi	English
amataddaso (a + mata + d + daso)	seer of undying (not + dying + seer) [Arahant]
amataghaṭikāyaṃ (a + mata + ghaṭikāyaṃ)	at auspicious time (not + dying + time)
amatapadaṃ (a + mata + padaṃ)	undying station (not + dying + station) [Nibbāna]
amatogadhaṃ (a + mato + ogadhaṃ)	merging with undying (not + dying + merging) [Nibbāna] [Noble Eightfold Path]
amāyo (a + māyo)	deceitless (not + deceitful) [Arahant]
ambapallavasaṅkāsaṃ (amba + pallava + saṅkāsaṃ)	resembling mango-leaf (mango + leaf + resembling)
***ambāṭakārāme** (ambāṭaka + ārāme)*	at the Ambāṭaka Park (ambāṭaka + park)
ambe	mangoes
ambilaṃ	sour tasting, acidic
ambujaṃ	lotus, fish
ambunā	water
ambusevālasañchannā (ambu + sevāla + sañchannā)	water-moss covered (water + moss + filled with)
amhaṃ, amhe	us, for us, of us
āmisaṃ	bait, material things, non-vegetarian food
amite	countless
amma	O mother, mother
āmodayāmahaṃ (āmodayāṃ + ahaṃ)	I rejoice (rejoice + I)
amoghaṃ (a + moghaṃ), amogho, amoghā	fruitful (non + foolish)
aṃse	on shoulder
amukharā (a + mukharā)	quiet (not + talkative) [Arahant]
anabhiratiṃ (an + abhiratiṃ)	non-delighting (not + fully delighting) [Arahant]
anaccuṃ	danced
anādāno (an + ādāno), anādānā, anupādāno, anupādāya, anādiyāno	unclinging (not + clinging) [Arahant]

Pāḷi	English
anādaro (an + ādaro), anādarā	disrespectful (dis + respectful)
anādāya (an + ādāya)	untaken (not + taken)
anadhiṭṭhāya (an + adhiṭṭhāya)	without firm belief (no + strong determination)
anādīnavadassāvī (an + ādīnava + dassāvī)	not seeing the danger (no + danger + seer)
anagāriyaṃ (an + agāriyaṃ), anāgārehi	homelessness (without + home), homeless
anāgataddhānaṃ (an + āgata + addhānaṃ)	future time (not + arisen + time)
anāgataṃ (an + āgataṃ), anāgatamhi, anāgate	future, not come (not + come)
anāhāropasammati (an + āhāro + pasammati)	fading away without fuel (no + food + fading away)
anākiṇṇā (an + ākiṇṇā)	not crowded (not + busy)
anākule (an + ākule)	peacable [deeds] (not + troublesome)
anāmantiya (an + āmantiya), anāmantetvā	uninvited (not + invited)
*ānandaṃ, **ānando**, ānandattheragāthā*	Ānanda Thera (V1017-V1053), Happy
ānandino	happy
anaṅgaṇassa (an + aṅgaṇassa)	lustless (without + lust) [Arahant]
anaṇo (an + aṇo), anaṇā	debt-free (no + debt) [Arahant]
anantakaṃ (an + antakaṃ)	endless (not + ending)
anantaraṃ (an + antaraṃ)	incessant (no + interval)
anapakkhova, anapekkhāva (an + apekkhāva), anapekkhassa	disinterested (without + expectations) [Arahant]
ānāpānasatī (āna + apāna + satī)	mindfulness of in-out breathing (in + out breathing + mindfulness)
anapāyinī (an + apāyinī)	never departing (not + going away)
anappameyyo (ana + p + pameyyo)	measureless (not + measurable) [Lord Buddha]
anariyaṃ (an + ariyaṃ)	ignoble (not + noble)

Pāḷi	English
anāsannavarā (an + āsanna + varā)	best to be not near (not + near + best)
anāsavo (an + āsavo), anāsava, anāsavā, anāsavassa	taintless (without + taint) [Arahant]
anattaneyyametaṃ (an + attaneyyam + etaṃ)	not belonging to oneself here (not + belonging to self + this)
anattasaññaṃ (an + atta + saññaṃ)	perception of not-self (not + self + perception)
anattāti (an + attā + ti)	not-self too (not + self + too)
anatthiko (an + atthiko), anatthikā	desireless (not + aimed) [Arahant]
anāturā (an + āturā)	healthy (not + ill) [Arahant]
anavajjāni (ana + vajjāni)	blameless (not + blamable)
anāvaraṇadassāvī (an + āvaraṇa + dassāvī)	seer of the unhindered (not + hindered + seer) [Arahant, Nibbāna]
anavassuto (an + avassuto)	lustless (not + lustful) [Arahant]
anāvilaṃ (an + āvilaṃ), anāvilo	unagitated (not + agitated) [Arahant]
anavositatto (an + avositatto)	unperfected (not + attained)
anāyāso (an + āyāso)	untroubled (not + troubled) [Arahant]
anayena	distress
añchāmi (same as akaḍḍhati)	drags, pulls
aṇḍasambhavo (aṇḍa + saṃ + bhavo)	egg-born (egg-form + fully + originate)
andhabālā (andha + bālā)	blind-fools (blind + fools)
andhabhūto, andhībhūto	vision-less (blind + being)
andhakāro, andhakāre, andhakāraṃva	darkness, blinding
andho, andhohaṃ (andho + ahaṃ), andhova	blind, blind I am (blind + I am)
anejo (an + ejo)	imperturbable (not + perturbable) [concentration]
anekā	many
anekajātisaṃsāraṃ (aneka + jāti + saṃsāraṃ)	through many births in round of existences (many + births + round of existences)

Pāḷi	English
anekākārasampannaṃ (anekākāra + sampannaṃ), anekākārasampanne	endowed in many ways (various ways + endowed) [Arahant]
anekavihitaṃ	various
aṅgānaṃ	Aṅga, Place, One of the Sixteen Janapadā (Republics)
aṅgaṇiko, ***aṅgaṇikabhāradvājo*** *(aṅgaṇika + bhāradvājo), aṅgaṇikabhāradvājattheragāthā*	Aṅgaṇika Bhāradvāja Thera (V219-V221), Bhāradvāja of the Forecourt
aṅgārakāsuṃva (aṅgārakāsuṃ + va)	like a pit of embers (ember-pit + like)
aṅgāresu, aṅgārino	flaming red, crimson, embers
aṅgīrasa, *aṅgīrasassappaṭimassa (aṅgīrasassa + p + paṭimassa)*	Lord Buddha, counterpart of Sun [Lord Buddha]
aṅguli	finger
aṅgulimāla **(***aṅguli + māla), aṅgulimālo, aṅgulimāloti, aṅgulimālattheragāthā*	Āngulimāla Thera (V866-V891), Finger Garland (finger + garland)
anibbisaṃ (a + nibbisaṃ)	not finding (not + finding)
aniccaṃ (a + niccaṃ), aniccato, aniccamhi, aniccā, aniccāti, aniccāni, aniccanti	impermanent (not + permanent)
anīgho (an + īgho), anīghā	griefless (without + grief) [Arahant]
aniketavihāro (aniketa + vihāro)	homeless (homeless + dwelling) [Arahant]
anikkasāvo (a + nikkasāvo)	depraved (not + without depravity)
anilopi (anilo + pi)	wind too (wind + too)
āṇiṃ, āṇiyā, āṇidvāreva (āṇi + dvāra + eva)	nail, pin-hole, bolted door (bold + door + like)
animittañca (a + nimittaṃ + ca), animitto	signless too [concentration] (without + sign + too)
aniñjito (an + iñjito)	untrembling (not + stirring)
anissaraṃ (an + issaraṃ)	master-less (no + God)
anissaraṇadassāvī (a + nissaraṇa + dassāvī)	not a seer of the refuge (refuge + seer)
anissitaṃ (a + nissitaṃ), anissito	independent (not + dependent)
anītiho (an + ītiho)	not by hearsay (not + hearsay)

Pāḷi	English
aniṭṭhā (an + iṭṭhā)	unagreeable (non + agreeable)
anivārayaṃ (a + nivārayaṃ)	doesn't stop (not + stop)
añjanakkhikā (añjana + akkhikā), añjanamakkhitā	eyes lined with kohl (kohl + eyes lined with)
añjanaṃ	Añjana forest, Place where Añjanavaniya Thera (V55) practiced
añjanavaniyo, *añjanavaniyattheragāthā*	Añjanavaniya Thera (V55), Dweller of Añjana Forest
añjanīva	like a kohl-tin
añjasaṃ	road
aṅkena	in the hollow above hips
aṅkusaggaho (aṅkusaṃ + g + gaho)	mahout, one having taken goad (goad + having taken)
aṅkusebhi	goad
annabhāro *(anna + bhāro), annahāro*	Name of Anuruddha Thera in previous life, food carrier (food + carrier)
aññaṃ, añño, añña, aññepi, aññena, aññassa, aññāsu, aññamiva, aññasseva	other, someone, another, someone else
aññamaññaṃ, aññamaññehi	each other (each + other), for each other
aññamaññamagāravā (aññaṃ + aññaṃ + a + gāravā)	disrespectful to each other (each + other + not + respectful)
aññāṇamūlabhedāya (a + ñāṇa + mūla + bhedāya)	piercing the root of non-understanding (not + understanding + root + piercing) [Noble Eightfold Path]
aññāṇapakkhā (a + ñāṇa + pakkhā)	non-understanding-sided (not + understanding + sided)
aññāsikoṇḍañño, koṇḍañño, *aññākoṇḍañño (aññā + koṇḍañño), aññāsikoṇḍaññattheragāthā*	Aññāsikoṇḍañña Thera (V673-V688), Koṇḍañña who Knows
annassa, annapānamhi (annaṃ + pānamhi), annapānasmiṃ, annapānassa	food, food and drinks (food + drinks)

Pāḷi	English
aññātamānino (aññāta + mānino)	believes to know (know + believes)
aññathā	otherwise
aññātumicchāma (aññātum + icchāma)	desirous of knowledge (knowledge + desirous)
aññavādinaṃ (aññā + vādinaṃ)	speaker of other doctrines (other + doctrines speaker)
anoggatasmiṃ	sunset
anotattā	Place, a Legendary lake in the Himālayā
antaka	End-maker, a title of Māra
antaṃ, anto	end
antaravassamhi (antara + vassamhi), antaravassānaṃ	rainy season (between + rains)
antevāsimhi	attendant, student
antimaṃ, antimoyaṃ (antimaṃ + ayaṃ)	last [body], this is last [body]
antovaṅkagato (anto + vaṅkagato)	old and crooked (come to end + crooked)
anubhonti	experience
anucaṅkamiṃ, anucaṅkamissaṃ	walking following
anuddhato (an + uddhato), anuddhatā	non-restless (non + restless) [Arahant] *can also be translated unconceited*
anudhammacārī	farer of Dhamma in every way
anudiṭṭhīnaṃ (anu + diṭṭhīnaṃ)	speculative view (after + view)
anuggahi	assistance, help
anugiddhassa	greedy
anūhate (an + ūhate)	undestroyed (not + destroyed)
anujātaṃ (anu + jātaṃ), anujāto	follower
anukampako, anukampāya, anukampi	compassionate, compassionately
anukkame	successively, orderly, elephant haudā
anulomaṃ (anu + lomaṃ)	with the flow (with + direction of hair)
aṇuṃ	subtle [Nibbāna]

Pāḷi	English
anumaññaṃ	consensual
anumodi	rejoice
anupādiseso (an + upādi + seso), anupādisesā	without residue of possessions (without + possessions + residue) [without substratum left]
anupāhano (an + upāhano)	without footwear (without + shoes)
anūpalitto (an + ūpalitto)	unsmeared (not + smeared) [Arahant]
***anūpamo** (anūpamo), anūpamattheragāthā*	Anūpama Thera (V213-V214), Incomparable (no + simile)
anupariyeti	jumps, goes around, penetrates, understands
anupassako, anupassano	contemplating
anupāyinī (an + upāyinī) from anupaya	unattached (not + attached)
anuppattaṃ, anuppatto, anuppattā	reached
anupubbaṃ, anupubbena	gradually [step by step, by and by]
***anuruddho**, anuruddhena, anuruddhoti, anuruddhova, anuruddhattheragāthā*	Anuruddha Thera (V892-V919), Devoted, Pleased
anusāsanī, anusāsayiṃ, anusāsi, anusiṭṭho	Teaching, taught, governed
anusayajālamotthato (anusaya + jālam + otthato)	covered by web of sleeping tendency (sleeping tendency + net + veiled)
anusaye	sleeping tendency
anusikkhantā	learning
anussaraṃ, anussara, anussaranto, anussari, anussariṃ	recollects [Arahant]
anutrāsī (an + utrāsī)	unalarmed (not + alarmed) [Arahant]
anuttaraṃ (an + uttaraṃ), anuttaro, anuttara	unsurpassed (not + surpassed) [Lord Buddha] [Dhamma]
anuṭṭhahe (an + uṭṭhahe)	sluggish (not + exerting)

Pāḷi	English
anuvassiko	new monk, one who has passed one rains
anuvatteti	rolling, turning
anuvicintayaṃ	investigating
anuvidhīyantu	operate in conformity [with truth]
anuvigaṇeti (anu + vi + gaṇeti)	reckons, heeds (with + fully + reckons)
anuyantā	followed by, pursued by
anuyuñjassu, anuyuñjetha, anuyuñjeyya, anuyuñjisaṃ, anuyuñjittha	yoked
anvakāsi	threw down
anvayo	succession, lineage
anventā, anvetu, anvagū	follow, followers
apacanīyānaṃ	heating, softening
apaccatha	cooked
apacinato (a + pacinato)	decayed, scattered (not + collected)
apaciti	to honor
apacitopaceyyānaṃ, apacineyyānaṃ	to honor one worthy of honors (worthy of honors + to honor)
āpadā	arrived at, perfected, attained
āpagākūlaṃ	river banks (river bank + family)
apakkamiṃ	having departed
apalāyinaṃ (a + palāyinaṃ)	steadfast ones (not + escaped)
apaṇḍaro (a + paṇḍaro)	non-white (not + white)
apaṇṇakaṃ	faultless
apārā (a + pārā)	not gone to the far-shore (not + further shore)
aparaddho	failure
aparājito (a + parājito), aparājitā	undefeated (not + defeated) [Arahant]
aparaṃ, aparañca, aparo, apara	other, another, west
aparāparaṃ (aparaṃ + aparaṃ)	endless (again + again)
aparimitadassinā (a + parimita + dassinā)	seer of the boundless (not + bound + seer) [Lord Buddha]

Pāḷi	English
apassaṃ (a + passaṃ), apassanto, apassayi, apassantaṃ, apassantañca	one who doesn't see (not + seeing)
apāṭukā	cunning
apaviddhaṃ, apaviddhaṃva	discarded
apekkhaṃ	interested but translated as disinterested
apekkhavā, apekkhā	interested
apetabheravo (apeta + bheravo)	fright gone (departed + fright) [Arahant]
apetalomahaṃso (apeta + lomahaṃso)	terror gone (gone + body hair standing on end)
apeto	departed
aphalā	fruitless (no + fruit)
apharī	pervaded
aphassayi	touched, contacted
aphusitaṃ, aphussayi	untouched (not + contacted)
api, pi	and, too, even, and then, also
apihā, apihālu	greedless [Arahant]
āpopaggharaṇo (āpo + paggharaṇo)	oozing water (water + oozing)
appabhojano (appa + bhojano)	eating little (little + eating)
appabuddhinaṃ (appa + buddhinaṃ), appabuddhīnaṃ	unintelligent (not + intelligent)
appahānaṃ (a + p + pahānaṃ)	unabandoned (not + abandoned)
appakasirena (appa + kasirena)	with little trouble (little + trouble)
appalābho (appa + lābho)	gaining little (little + gains)
appaṃ, appena, appāsi	little
appamādañca (a + p + pamādaṃ + ca), appamatto, appamattā, appamādena, appamattassa	heedfulness (without + heedlessness + too), heedful [Arahant]
appamādavihārino (a + p + pamāda + vihārino)	dwelling heedfully (without + heedlessness + dwelling)
appamajjato (a + p + pamajjato)	heedful (without + heedlessness)
appamāṇaṃ (a + p + pamāṇaṃ), appamaññāyo	immeasurable (im + measurable)
appanigghosaṃ (appa + nigghosaṃ)	quiet (little + shouting)
appaññātoti (a + p + paññāto + ti)	unknown (not + known + is)

Pāḷi	English
appappaṃ	very short
appasaddāni (appa + saddāni)	quiet (few + words) [Arahant]
appassutaṃ (appa + s + sutaṃ), appassuto, appassutāyaṃ	unlearned (little + heard)
appaṭikujjhanto (a + p + paṭikujjhanto)	not angry in return (not + angry in return)
appaṭimaṃ (a + p + paṭimaṃ), appaṭimassa	matchless (without + counterpart) [Lord Buddha]
appaṭivattiyaṃ (a + p + paṭi + vattiyaṃ)	cannot be turned back (not + back + turned)
appattamānaso (a + p + patta + mānaso)	mentally unreached (without + reaching + mentally)
appatto (a + p + patto), appatvā	unreached (not + reached)
appavattāya (a + p + pavattāya), appavattiyā	uprooting (not + continuing)
appiccho (appa + iccho), appicchatā	having few wishes (few + desires) [Arahant]
appiyo (a + p + piyo)	not dear (not + dear)
appodake (appa + odake)	in little water (little + water)
apucchi	asked
apuññaṃ (a + puññaṃ)	non-merit (not + merit)
apurakkhato (a + purakkhato)	unsurrounded (not + led by) [Arahant]
ārā, ārakā	remote (remote + too)
āraddhabalavīriyo (āraddha + bala + vīriyo)	firm, strong and energetic (firm + strong + energetic) [Arahant]
āraddhavīriyo (āraddha + vīriyo), āraddhavīriyā, āraddhavīriyem, āraddhavīriyehi	firm and energetic (firm + energetic) [Arahant]
ārādhayī, ārādhayitvā, ārādhetvā	obtain, having obtained
arahaddhajaṃ (araha + d + dhajaṃ)	monk robes (brown/worthy + banner)
arahaṃ, arahanto, arahā, arahantamhi, arahato	*Untranslated* [Lord Buddha] [Arahant]
arahasi, arahati	worthy
arakkhitāni (a + rakkhitāni)	unprotected (not + protected)
ārambhatha, ārabhatha, ārabbhatha	commence, start, exert

Pāḷi	English
ārammaṇe	support, object [sense, mental, dhamma]
araññaṃ, araññāni, araññasmiṃ, araññe, araññesu, āraññakāni, āraññiko, āraññikā	jungle, jungle-dweller, living in jungle [Arahant] *Eighth of the thirteen Austerities*
araññamāgamma (araññaṃ + āgamma)	come to jungle (jungle + come to)
araññasaññino (araññā + saññino)	perceptive/aware/conscious of forest (forest + perception)
aratiṃ (a + ratiṃ), aratiñca, arato	non-delight (non + delight)
ariyadhammaṃ (ariya + dhammaṃ), ariyadhammova	noble Dhamma (noble + Dhamma)
ariyakantaṃ (ariya + kantaṃ)	agreeable to noble (noble + agreeable)
ariyaṃ, ariyo, ariyehi, ariyena	noble one, for noble one [Arahant]
ariyamaṭṭhaṅgikamañjasaṃ (ariyaṃ + aṭṭha + aṅgikaṃ + añjasaṃ)	Noble Eightfold Path (noble + eight + limbed + path)
ariyasaccāni (ariya + saccāni)	Noble Truths (noble + truths)
ariyavatā (ariya + vatā)	noble practice (noble + observance)
arukāyaṃ	heap of sores
arūpā (ā + rūpā)	formless (no + form)
arūpadhātu (a + rūpa + dhātu)	formless element (no + form + element)
āruyha, āruhantā	climbed
asabbhā (a + sabbhā)	vulgar (not + polite)
asādhu (a + sādhu)	bad (not + good)
āsādi	offended
āsajja	striking
asajjamāno	without touching
asakkārena (a + sakkārena)	by non-hospitality (no + hospitality)
asakkhiṃ	able
asallīnena (a + sallīnena)	unsluggish (not + sluggish)
āsaṃ, āsā, āsāya	hope
asamāhito (a + samāhito), asamāhitā	unrestrained (not + restrained)

Pāḷi	English
asaṃhīraṃ (a + saṃhīraṃ), asaṃhāriyo, asaṃhīrā	unconquerable [Arahant]
asaṃkuppaṃ (a + saṃ + kuppaṃ)	unwavering (not + fully + wavering)
asammohañca (a + saṃ + mohaṃ + ca)	undeluded (not + full + delusion + too)
asaṃsaṭṭho (a + saṃsaṭṭho)	unassociated (not + mixing) [Arahant]
asaṃsayaṃ (a + saṃsayaṃ)	doubtless (no + doubt)
asaṃvindaṃ (a + saṃvindaṃ)	not finding (not + finding)
asaṃyatā (a + saṃyatā)	uncontrolled (not + self-controlled)
āsanaṃ	seat
āsandiṃ	long chair
asaṅgacārī (a + saṅga + cārī)	faring unattached (not + attached + farer)
asaṅgamānaso (a + saṅga + mānaso)	unattached mind (not + attached + mind)
asaṅkhataṃ (a + saṅkhataṃ), asaṅkhatanti	unformed (not + formed) [Nibbāna]
asaṅkheyyesu (a + saṅkheyyesu)	uncountable (not + countable)
asaññatā (a + saññatā), asaññatosi	intemperate
asaññisuṭṭhitaṃ (a + saññisu + ṭ + ṭhitaṃ)	established in unperceptive (not + perceptive + established)
asantuṭṭho (a + santuṭṭho)	unsated (not + satisfied)
asārakā (a + sārakā), asārato	essence-less (without + essence)
asassataṃ (a + sassataṃ)	non-eternal (non + eternal)
asataṃ (a + sataṃ)	non-good (not + good)
asattho (a + sattho), asatthena	without knife (no + knife)
āsavā, āsave	taints
āsavakkhayaṃ (āsava + k + khayaṃ), āsavakkhayo, āsavakkhaye	end of taints (taints + end) [Nibbāna]
asayhasāhino (a + sayha + sāhino)	endurer of unendurable (not + endurable + endurer) [Lord Buddha]
asesaṃ (a + sesaṃ), asesā	without residue (without + remainder)

Pāḷi	English
aseyyo	not better (not + better)
āsiṃ, āsi	I was
asimāvudhañca (asiṃ + āvudhaṃ + ca)	sword and weapon (sword + weapon + and)
āsīnaṃ	sitting
āsīnasayanassa (āsīna + sayanassa)	seating-sleeping (seating + sleeping)
asitaṃva, asitāsu	sickle
asītiṃ (a + sītiṃ), asīti	eighty
asito (a + sito), asitā, asitassa	unattached (not + attached) [Lord Buddha] [Arahant]
asmiṃ, asmā	here, this
asmimāno (asmi + māno)	"I am" conceit ("I am" + conceit)
asokaṃ (a + sokaṃ), asokatā	unsorrowing (not + sorrowing), sorrowless-ness [Nibbāna]
assa, assā	is, be, would become
assaddhānīdha (a + saddhāni + idha)	non-confident here (non + confident + here)
assaṃ, assā	horse
assāsapassāsā (assāsa + passāsā)	exhale-inhale (exhale + inhale)
assāsarato	focusing on breathing (exhale + delighting)
assatthe	at the Peepul tree, Bodhi Tree of our Lord Buddha
assutāvino (a + s + sutāvino)	unlearned (not + heard)
asubhasaññañca (a + subha + saññaṃ + ca)	perception of repulsiveness too (not + beautiful + perception + too)
asubhāya (a + subhāya)	repulsive (not + beautiful)
asuciṃ (a + suciṃ), asuci	impure (not + pure)
asuddhiṃ (a + suddhiṃ)	unclean (not + clean)
āsuṃ	they were
āsūpasampadā (āsi + upasampadā)	was higher ordination (was + higher ordination)
asurā	not surā [devā], titans, opposite of devā
atajjesi	rebuke

Pāḷi	English
atandito, atanditā, atandite	unremittingly [Arahant]
ātāpī	ardent [Arahant]
atāri	crossed-over [Arahant]
atha, atho, athopi	and, also, likewise, further, then, thus
athaddasāma, athaddasāsiṃ	then I saw
atibhārena (ati + bhārena), atibharitāya, atibhariyāya	over-burdened (heavily + burdened)
atihitā	harvested
atikkamaṃ, atikkantā, atikkamamaddasa, atikkamamadda	transcending, having seen transcending
atimānahato (ati + māna + hato)	vainglorious (over + conceit + destroyed)
atimaññanti (ati + maññanti)	slighting
atimāno (ati + māno)	superiority conceit (very + conceited)
atirekaṃ	better, excessive
atirocasi (ati + rocasi)	outshine (very + brilliant)
atisāyamidaṃ (ati + sāyaṃ + idaṃ)	very dark here (very + night + here)
atisītaṃ (ati + sītaṃ)	very cold (very + cold)
atītagatasatthuno (atīta + gata + satthuno)	passed-away teacher (past + gone + teacher) [Lord Buddha]
atītaṃ, atītā	past, overcoming
atittarūpo (a + tittarūpo)	unsatisfied (not + satisfied)
atitulaṃ (ati + tulaṃ), atitulo	unequalled (not + equalled) [Lord Buddha]
atiuṇhaṃ (ati + uṇhaṃ)	very hot (very + hot)
atīva	very
ativāho	guide
ativijjha, ativijjha	penetrating
attā, attano, attanā, attato	oneself, mine, as mine [personality view]
attabhāvaṃ	self
attadantaṃ (atta + dantaṃ)	self-tamer (self + tamer)
attakāmassa (atta + kāmassa)	self-sensual desires (self + sensual desires)

Pāḷi	English
attānaṃ, attāna, attānampi	self, oneself
attasamuṭṭhānaṃ	self-originated
attavasī (atta + vasī)	alone (self + dweller)
aṭṭha, aṭṭhamo, aṭṭhame, aṭṭhami	eight, eighth, was, eighth [night of the fortnight], on the eighth
atthacintā (attha + cintā)	thinking about goal (benefit + thinking) [Arahant]
atthaddhamānasā (a + thaddha + mānasā)	sensible (non + obdurate + mind)
atthakāmā (attha + kāmā), atthakāmassa	desirous of benefit (benefit + desirous) [Arahant]
aṭṭhakanipāto (aṭṭhaka + nipāto), aṭṭhanipātamhi	chapter of eights (eights + chapter)
atthaṃ, atthañca, attho, atthe, atthena, atthiko, atthāya, atthato, atthassa	goal, meaning, benefit too, benefit, aim, desirous
aṭṭhamavaggo (atthaṃ + vaggo)	eighth section (eighth + section)
atthañcopaparikkhati (atthaṃ + ca + upaparikkhati)	examines the meaning (benefit + too + examines)
aṭṭhaṅgamaggamariyaṃ (aṭṭha + aṅgaṃ + maggaṃ + ariyaṃ)	Noble Eightfold Path (eight + limbed + path + noble) [Noble Eightfold Path]
aṭṭhaṅgikaṃ (aṭṭha + aṅgikaṃ), aṭṭhaṅgiko	eightfold (eight + limbed) [Noble Eightfold Path]
atthaññū (attha + aññū)	understands the meaning (aim + understands) [Arahant]
atthantaro (atthaṃ + taro)	crossed to benefit (benefit + swum over) [Arahant]
aṭṭhapadakatā (aṭṭha + pada + katā)	eight-braided (eight + braids + done), type of hairstyle
aṭṭhapesi	stopped [flowing], established
atthapucchanaṃ (attha + pucchanaṃ)	inquired about benefit (benefit + inquirer)
aṭṭhasaṭṭhi	sixty-eight (eight + sixty)
aṭṭhāsiṃ, aṭṭhāsi	stood
atthassāyaṃ (attha + assāyaṃ)	for benefit (benefit + for)
aṭṭhatālīsa (aṭṭha + cālīsa)	forty-eight (eight + forty)

Pāḷi	English
atthatthiyaṃ (attha + atthiyaṃ)	seeker of benefit (benefit + seeker)
atthavā	goal-oriented [Arahant]
aṭṭhavīsatīti (aṭṭha + vīsatī + ti)	twenty-eight (eight + twenty + is)
atthi	yes, there is
aṭṭhikaṅkalakuṭike (aṭṭhi + kaṅkala + kuṭike)	in the hut of chain of bones (bones + chain + hut)
aṭṭhiṃ	bones
aṭṭhisaṅghātaghaṭito (aṭṭhi + saṅghāta + ghaṭito)	skeleton (bones + bound together + connected)
aṭṭhisaññāya (aṭṭhi + saññāya)	perception of bones (bones + perception)
atthopasaṃhitā (attha + upasaṃhitā)	benefit endowed (benefit + devoted)
atthūpanāyikā (attha + ūpanāyikā), attūpanāyikā	leading to benefit (benefit + approaching)
aṭṭito	distressed
atuladassanaṃ (a + tula + dassanaṃ)	seeing the unequalled (not + equalled + seeing) [Nibbāna]
***ātumo**, ātumattheragāthā*	Ātuma Thera (V72), Self, Soul
āturaṃ, āturesu	illness
avajānanti	despising, contemptuous
āvajja	blamable
avajjhā	inviolable
avalokeyyātha	beholding
āvamituṃ	drink back the vomited
avanatho (a + vanatho)	desireless (no + defilements) [Arahant]
avandi	paying homage
avaṇṇañca (a + vaṇṇaṃ + ca)	contempt (not + color/class)
avaṇo	woundless
avasamānesu	non-staying ones
avase (a + vase)	uncontrolled (not + controlled)
avasesaṃ, avasesānaṃ	residue
avassute	lustful, oozing
āvatteti, āvattayissaṃ	turn, whirl

Pāḷi	English
avaṭṭhitena (a + vaṭṭhitena)	firm, fixed, standing (not + whirling)
avedayuṃ	announced
avidvā (a + vidvā), aviddasu, aviddasū	ignorance (not + knowledge), ignorant
avighātavā (a + vighātavā)	unvexed (without + vexation) [Arahant]
avihiṃsā (a + vihiṃsā)	non-violence (non + violence)
avijjaṃ (a + vijjaṃ), avijjā, avijjāya, avijānantā	ignorance (not + knowledge)
āvikarohi (āvi + karohi)	makes clear (evident + makes)
avippavasato (a + vippavasato)	without being away (not + being away)
avirodhappasaṃsinaṃ (a + virodha + p + pasaṃsinaṃ)	praises non-obstruction (not + obstructed + praised) [Lord Buddha]
āvisanti	come, arrive
avitakkaṃ (a + vitakkaṃ)	calmness of thoughts (without + thoughts)
avītarāgena (a + vīta + rāgena)	not lustless (not + without + lust)
avītataṇhā (a + vīta + taṇhā)	not craving-less (not + without + craving)
avoca, avaca	say, said
āvudhamuttamaṃ (āvudhaṃ + uttamaṃ)	best weapon (weapon + best)
āvudhāni	weapons
avūpasantā (a + vūpasantā)	unappeased (not + appeased)
āvuso	friend
āyācanāhi	asking, asked, beggars
āyāgo	worthy recipient of gifts [Lord Buddha]
ayaṃ, ayamāhu, ayamiti, ayañca	this, this is, this too
ayamañjali (ayaṃ + añjali)	this folded hands (this + folded hands)
ayamuttamaporiso (ayaṃ + uttama + puriso)	this best man (this + best + man) [Arahant]
āyantaṃ, āyantiṃ	coming

Pāḷi	English
āyasakyañca (āyasakyaṃ + ca)	disrepute too (disrepute + too)
āyasasyañca (āyasasyaṃ + ca)	infame too (ignominy + too)
āyasmā	venerable *literally old, aged*
ayaso (a + yaso), ayasova	unreputed (not + reputed)
āyatanāni	sense-bases
āyatanuppādaṃ (āyatan + uppādaṃ)	arising of sense-bases (sense-bases + arising)
ayoge	not to be done
āyogo	occupation (yoked)
ayoguḷaṃ (ayo + guḷaṃ)	iron ball (iron + ball)
ayoni (a + yoni), ayoniso, ayoniso	inappropriately (not + appropriately)
ayosaṅkū (ayo + saṅkū)	iron spike (iron + spike)
āyu	life-span
āyukkhayā (āyu + k + khayā)	end of life-span (life-span + end)
ayyakosī	grandfather
baddho, baddhā, bādhito, bādheti, bajjhare, bandhanaṃ, bandhanāni, bandhane, bandhaṃ, bandhāmi	tied, ties
bādhayanti, bādhayissanti, bādhayissasīti, bādhayitvā	hinder
badhiro	deaf
bāhaṃ, bāhā, bāhañca, bāhāya	arms
bahiddhā, bāhirāni	external, outside
bāhirāsassa (bāhira + āsassa), bāhirāsayassa	externally hopeful (externally + hopeful)
bahivaṇṇo (bahi + vaṇṇo)	outer class (outer + color/ beauty)
bahudeva	late
bahukuṭajasallakikena (bahu + kuṭaja + sallakikena)	many trees *perhaps some thorny*
bahuṃ, bahū, bahūhi, bahuñhi, bahūnaṃ, bahukaṃ, bahūni, bahūsu, bahūsu, bahukā, bahukena, bahussa	many, much
bāhusaccañca (same as bahussutaṃ)	learned too (greatly learned + too) [Arahant]

Pāḷi	English
bahusaṅkappaṃ (bahu + saṅkappaṃ)	many intentions (great + intentions)
bahussutaṃ (bahu + s + sutaṃ), bahussuto, bahussutā, bahussute, bahussutena	learned (much + heard) [Arahant]
bahuttaraṃ	mostly
bahuvidhānuvattaniṃ (bahuvidha + anuvattaniṃ)	following in various ways (various + following in ways)
***bākulo**, bākkulo, bākulattheragāthā*	Bākula Thera (V225-V227), Two Clans, named after Bakula tree
balākā	crane
balaṃ, balāni, balasā, balesu, balavā, balavanto	strength, power
bālaṃ, bālo, bāloti, bālampi, bālassa, bālā, bālānaṃ, bālehi, bālyā, bālova	fools
bālappasaṃsanā (bāla + p + pasaṃsanā)	praised by fool (fool + praised)
balatthi (bala + atthi)	is strong (strong + is)
bāḷhaṃ	very much
balibaddova (bali + baddho + va)	like a tax-payer (tax + tied-up + like)
baḷiseneva (baḷisaṃ + eva)	like fish-hook (fish-hook + like)
bandhapamuñcakaraṃ (bandha + pamuñca + karaṃ)	freer of the tied ones (ties + freeing + doer) [Lord Buddha]
bandhunaṃ	brotherly
***bandhuro**, bandhano, bandhurattheragāthā*	Bandhura Thera (V103), Undulating
bavhodake (bahu + odake), bahvodake, bahodake	in much water (much + in water)
***belaṭṭhāniko**, belaṭṭhānikattheragāthā*	Belaṭṭhānika Thera (V101)
***belaṭṭhasīso**, belaṭṭhi, belaṭṭhasīsattheragāthā*	Belaṭṭhasīsa Thera (V16), Belaṭṭha-Head, Upajjhaya of Ānanda Thera
bhadante, bhaddante	O venerable sir, worthy
***bhaddajitthero**, bhaddajittheragāthā*	Bhaddaji Thera (V163-V164), Good

Pāḷi	English
bhaddaṃ, bhaddo, bhaddova, bhaddakaṃ	good, goodness, sinless
***bhaddā, bhaddiyo**, bhaddattheragāthā*	Bhaddiya Thera (V473-V479), Good
bhaddo'dhijhāyāyati (bhaddo + adhi + jhāyāyati)	Bhadda [Thera] does jhānā (Bhadda + does jhānā)
bhāgaso	in parts/portions
bhagavā, bhagavantaṃ, bhagavato, bhagavānusāsati (bhagavā + anusāsati)	Blessed One, Blessed One teaches (Blessed One + teaching) [Lord Buddha]
bhaggā	broken
bhāgī	partner
bhaginī	sister
***bhagu**, **bhagutthero**, bhaguttheragāthā*	Bhagu Thera (V271-V274), named after an ancient Seer
bhajantu, bhaje, bhajetha, bhajeyya, bhajissanti, bhajamānassa, bhajitabbāni	associate with, those who associate
bhajeyyuttamapuggalaṃ (bhajeyya + uttamaṃ + puggalaṃ)	associate with best person (associate + best + person)
***bhalliyo**, bhalliyattheragāthā*	Bhalliya Thera (V7), Bear
bhaṇḍanti, bhaṇḍare	quarrels
bhaṇī	speaking, spoke, I spoke, speak up
bhañji, bhañjissaṃ, bhañjituṃ, bhañjitvā	crush
bhāṇumā	like sun
***bhāradvājo**, bhāradvājattheragāthā*	Bhāradvāja Thera (V177-V178)
bhāranikkhepane (bhāra + nikkhepane)	laying down the burden (burden + put down) [Arahant]
***bharato**, bharatattheragāthā*	Bharata Thera (V175-V176), Ancient name of India after Emperor Bharata
bharāya	by burden
bhariyā, bhariyañca (bhariyaṃ + ca)	wife, wife too (wife + too)
bhariyāyānitāya (bhariyāya + ānitāya)	having brought wife (wife + brought)
bhāro	burden

Pāḷi	English
bhāsa, bhāsamānaṃ, bhāsamānā, bhāsamānassa, bhāsasi, bhāsate, bhāsatha, bhāsati, bhāseyya, bhāsitā, bhāsitassa	speak, spoken, shining
bhastaṃ	bag, bellows
bhātā, bhātaro	brothers
bhatako	servant
bhattaṃ	food, eat, eating
bhattimā	devoted [Arahant]
bhavābhavavasaṃ	controlled by becoming and not-becoming (becoming + not becoming + controlled)
bhavābhave (bhavā + bhave), bhavābhavesu	become this or that (become this + become that) OR becoming and not-becoming
bhavābhinandī (bhava + abhinandī)	pleased with becoming (becoming + well-pleased)
bhavagāminoti (bhava + gāmino + ti)	gone to becoming (becoming + gone to)
bhāvalopa-tappadhānatā (bhāva + alopa + tappa + dhānatā)	disappearance of becoming-torments-meditation (becoming + disappearance + torment + meditation)
bhavaṃ, bhavo, bhava, bhavā, bhavassa, bhavāma, bhavāmase, bhavituṃ, bhavissaṃ, bhavissa, bhavissāma, bhavissanti, bhavissati, bhavissasi, bhavissare, bhavenamhi	becoming, may become, will become, shall be, will be
bhavamūlaṃ, bhavamūlā	root of becoming (becoming + root)
bhavamūlopagāmino (bhava + mūla + upagāmino)	gone to the root of becoming (becoming + root + gone)
bhavanetti (bhava + netti), bhavanettiyā	lead to becoming (becoming + lead)
bhavanettippabhāvitaṃ (bhava + netti + p + pabhāvitaṃ)	impressed with lead to becoming (becoming + lead + impressed)
bhavarāgahatassa (bhava + rāga + hatassa)	destroy the lust for becoming (becoming + lust + destroy)

Pāḷi	English
bhavarāgappahānāya (bhava + rāga + p + pahānāya)	abandon the lust for becoming (becoming + lust + abandon)
bhavarāgo (bhava + rāgo)	lust for becoming (becoming + lust)
bhavataṇhā (bhava + taṇhā)	craving for becoming (becoming + craving)
bhavati, bhavanti, bhavatu, bhave, bhavesu	be, become
bhāvethaṭṭhaṅgikaṃ (bhāvetha + aṭṭha + aṅgikaṃ)	having developed the eightfold (developed + eight + limbs) [Noble Eightfold Path]
bhāvitaṃ, bhāvitā, bhāvitatte, bhāvitattena, bhāvitattānaṃ, bhāvemi, bhāvehi, bhāveti, bhāvetva, bhāveyya, bhāvento, bhāvetabbañca, bhāvayaṃ, bhāvaye, bhāvayitvāna, bhāvayaṃ, bhāvaye, bhāvayitvāna	develops, develop, having developed, what is to be developed too [Lord Buddha] [Arahant] *used for both meditation and development*
bhāvitindriyo (bhāvita + indriyo)	with developed faculties (developed + faculties) [Arahant]
bhavobhirādhito (bhavo + abhirādhito)	succeeded in becoming (becoming + succeeded)
bhayajananiṃ (bhaya + jananiṃ)	birthing fear (fear + birther)
bhayajātassa	fearful
bhayaṃ, bhayā, bhayassa, bhayena, bhayato, bhāyāmi, bhāyī, bhītattaṃ	fear, fearful, fearfulness
bhedā, bhetvā, bhetvāna	breakup, having broken
bhekā	frogs
bherave	frightful
bhesajje, bhesajjesu	doctor, surgeon, medicine
bhesakaḷāvane *(bhesa + kaḷā + vane)*	in the Bhesakaḷa Forest (water-buffalo + dark + in forest), Place
bhikkhubhāvo (bhikkhu + bhāvo)	monkhood (monk + being)
bhikkhuṃ, bhikkhu, bhikkhū, bhikkhasu, bhikkhavo, bhikkhunaṃ, bhikkhūnaṃ, bhikkhunīnañca, bhikkhuno, bhikkhusu, bhikkhuto, bhikkhuniyo	*Untranslated*

Pāḷi	English
bhikkhumāsajja (bhikkhuṃ + āsajja)	striking a bhikkhu (bhikkhu + hitting)
bhikkhusaṅghaṃ, bhikkhusaṅghassa	Bhikkhu Saṅgha
bhikkhusaṅghapurakkhataṃ (bhikkhu + saṅgha + purakkhataṃ), bhikkhusaṅghapurakkhato	surrounded by Bhikkhu Saṅgha (Bhikkhu + Saṅgha + esteemed)
bhiṃsanakaṃ	alarming
bhinda, bhijjissati, bhijjatuyaṃ	breakup
bhinnapaṭandharo (bhinna + paṭaṃ + dharo)	wearer of many-seamed robe (different + seams + bearer) [Arahant]
bhinnasiro (bhinna + siro)	broken head (broken + head)
bhiyyo, bhiyyova	much, more, very many
bhogā, bhogā, bhoge	pleasures, partake
bhogaissariyena (bhoga + issariyena)	pleasures and supremacy (partaking + supremacy)
bhogī	chieftain
bhojanaṃ, bhojane	eatables, eating
bhojarājāno (bhoja + rājāno)	food of kings (kings + food)
bhoto, bhonto	O good sir(s)
bhotvā	having eaten
bhūmibhāgā (bhūmiṃ + bhāgā)	fields (earth + fields)
bhūmirāmaṇeyyakaṃ (bhūmi + rāmaṇeyyakaṃ)	delightful land (earth + delightful)
bhūmisayā (bhūmiṃ + sayā)	place to sleep on (ground + sleeping)
bhuñjantaṃ, bhuñjāmi, bhuñjati, bhuñjanto, bhuñjamāne, bhuñjamāno, bhuñja, bhuttaṃ, bhutto, bhutte, bhutvāna, bhutvā	eat, I ate, eats, partake, I ate (ate + I), would eat, eating, eaten
bhūripaññho (bhūri + paññho), bhūripaññha	deeply wise (deeply + wise) [Lord Buddha]
bhūsanārato (bhūsanā + rato)	delighting in decorations (decorations + delighting)
bhūtesu	becoming, has become, from become, beings
***bhūto**, bhūtattheragāthā*	Bhuta Thera (V518-V526), Arisen

Pāḷi	English
bījaṃ, bījaṃva (bījaṃ + iva)	seeds, like seeds
biḷārabhastaṃva (biḷāra + bhastaṃ + va)	like a catskin bag (catskin + bag + like)
bile	den, hollow, cave, stone shelter
biḷibiḷikā (biḷi + biḷikā)	babble (babble + babble doer)
bimbaṃ	image
bindussarena (bindu + s + sarena)	sweet voice (sweet + sound)
bīraṇaṃ	Bīraṇa, Flora [fragrant grass Andropogon muricatum]
boddhumicchatā (boddhuṃ + icchatā)	wishing enlightenment (enlightenment + wishing)
bodhimajjhagamā (bodhiṃ + ajjhagamā)	attained enlightenment (enlightenment + attained)
bodhipakkhiyānaṃ, bodhipakkhikā (bodhi + pakkhikā)	siding with enlightenment (enlightenment + siding)
bodhisattaṃ (bodhi + sattaṃ)	being destined for enlightenment (enlightenment + being) [Lord Buddha]
bodhiyati	enlightenment
bojjhaṅgā (bojjha or bodhi + aṅgā), bojjhaṅgāni, bojjhaṅge	factors of enlightenment (enlightenment + limbs)
bojjhaṅgabalāni (bojjha or bodhi + aṅga + balāni)	factors of enlightenment-powers (enlightenment + limbs + powers)
bojjhaṅgasamādhibhāvanā (bojjha or bodhi + aṅga + samādhi + bhāvanā)	develop factors of enlightenment-concentration (enlightenment + limbs + concentration + development)
brahā, brahatī	large, great
brahāvane (brahā + vane)	in great forest (great + in forest)
brahmā	Brahmā, the highest deity
brahmabandhu (brahma + bandhu)	kinsman of the Brahma (Brahma + brother)
brahmabhūtaṃ (brahma + bhūtaṃ), brahmabhūto	become Brahma (Brahma + become) [Lord Buddha]
brahmacariyaṃ (brahma + cariyaṃ), brahmacariyassa, brahmacariyena	faring the holy-life (holy-life + faring)

Pāḷi	English
brahmacariyānuciṇṇena (brahma + cariyā + anuciṇṇena)	pursuing the holy life (holy-life + faring + practicing)
***brahmadatto**, brahmadattattheragāthā*	Brahmadatta Thera (V441-V446), Given by Brahma
brahmajacco (brahma + jacco or jato), brāhmaṇajātiyo	belonging to brāhmaṇa birth (brāhmaṇa + born)
brahmakāyikā (brahma + kāyikā)	belonging to Brahma world (Brahma + body/group)
***brahmāli**, brahmālittheragāthā*	Brahmāli Thera (V205-V206), Brahmā-related
brahmaloke (brahma + loke)	in Brahma world (Brahma + in world)
***brāhmaṇaṃ**, brāhmaṇo, brāhmaṇa, brāhmaṇā, brāhmaṇassa, brāhmaṇe (all masculine)*	Brāhmaṇa, highest in the Indian four-class hierarchy
brahmānaṃ, brahmuno, brahmunā	Brahmā, Lord Buddha
brāhmaṇamuttama (brāhmaṇam + uttama)	best brāhmaṇa (brāhmaṇa + best)
brahmapathe (brahma + pathe)	on the Brahma path (Brahma + on path)
brahmapurohitā (brahma + purohitā)	advisors of Brahma (Brahma + advisors)
brahmavihāraṃ (brahma + vihāraṃ)	Brahma dwelling (Brahma + dwelling), also called divine dwelling
brūmi, brūhi, brūsi	call, tell
buddhadāyādo (buddha + dāyādo)	inheritor of Lord Buddha (Lord Buddha + inheritor) [Arahant]
buddhagataṃ (buddha + gataṃ)	gone to Lord Buddha (Lord Buddha + gone to)
buddhakhettamhi (buddha + khettamhi)	in Buddha field (Buddha + field)
buddhaṃ, buddho, buddha, buddhā, buddhāna, buddhamhā, buddhānaṃ, buddhassa, buddhena, buddhesu, buddhato, buddhosmi (buddho + asmi)	*Untranslated* [Lord Buddha]

Pāḷi	English
buddhamappameyyaṃ (buddhaṃ + a + p + pameyyaṃ)	Lord Buddha the immeasurable (Lord Buddha + not + measurable) [Lord Buddha]
buddhānubuddho (buddha + anubuddho)	enlightened in succession to Lord Buddha (Lord Buddha + following Buddha)
buddhappavedite (buddha + p + pavedite)	spoken by Lord Buddha (Lord Buddha + spoken)
buddhaputtā (buddha + puttā)	sons of Lord Buddha (Lord Buddha + sons)
buddhasāsane (buddha + sāsane)	in Lord Buddha's Teaching (Lord Buddha + Teaching)
buddhasāvakaṃ (buddha + sāvakaṃ), buddhasāvakā	disciple of Lord Buddha (Lord Buddha + disciple)
buddhaseṭṭhassa (buddha + seṭṭhassa)	Lord Buddha the best one (Lord Buddha + best one) [Lord Buddha]
buddhassādiccabandhuno (buddhassa + ādicca + bandhuno), buddhenādiccabandhunā	by/of Lord Buddha the kinsman of sun (Lord Buddha + sun + kinsman) [Lord Buddha]
buddhavacanaṃ (buddha + vacanaṃ)	words of Lord Buddha (Lord Buddha + words)
buddhavaṇṇitaṃ (buddha + vaṇṇitaṃ)	praised by Lord Buddha (Lord Buddha + praised)
buddhi, budho	intelligence, intelligent
bujjhati	awake
byābhaṅgiṃ	carrying pole
byādhayissasī, byādhayissanti	evil, wrong, hurt to me, hurt to others, hinder
byādhi, byādhitaṃ	sickness
byagā	perishable
byagghehi	tiger
byāhare (same as vyāhare)	dwell
byākaromi, byākāsiṃ (same as viyākāsi)	answer, declare
byantikatova (byantikato + va)	get rid of *literally make an end of*
byāpādo	ill-will

Pāḷi	English
byāthayissasīti, byāthayissanti	evil, wrong, hurt to me, hurt to others, hinder
ca, cā, cāpi (ca + api)	and, too, and too (and + too)
cābravi (ca + abravi)	spoke (and + spoke)
cāhaṃ (ca + ahaṃ), camhi (ca + amhi)	and I (and + I), and I am (and + I am)
cāhu (ca + āhu)	and they said (and + they said)
cajissāmi, cajitvāna	offered, sacrificed, having relinquished
cakkaṃ	wheel
cakkānuvattako (cakkaṃ + anuvattako)	keeping the wheel turning (wheel + turning follower)
cakkavattī (cakka + vattī)	world emperor (wheel + turner) *literally one who has conquered all compass directions*
cakkhudadā (cakkhu + dadā)	giver of vision (vision + giver) [Lord Buddha]
cakkhuṃ, cakkhu, cakkhuñhi, cakkhundriyaṃ	eye, with eye, vision, eye/vision faculty
cakkhuma, cakkhumā, cakkhunā, cakkhumatā, cakkhumāssa, cakkhuno	one with eyes [seer] [Lord Buddha]
***cakkhupālo**, cakkhupālattheragāthā*	Cakkhupāla Thera (V95), Eye-Protector
calaṃ, calā, calamiti (calaṃ + iti), cale	moving, trembling
***cāle**, cālā*	Cāla, son of Cālā Therī (THIG V182-V188), who was sister of Sāriputta Thera (V981-V1016)
cammakañcukasannaddho (camma + kañcuka + sannaddho)	covered by skin-sheath (skin + sheathed + bound)
candanikaṃva (candanikaṃ + iva)	like cesspool (cesspool + like)
***candano**, candanattheragāthā*	Candana Thera (V299-V302), Sandalwood
candanussadā (candana + ussadā)	anointed with sandalwood paste (sandalwood paste + anointed)
cando, candimā	moon

Pāḷi	English
caṅkamaṃ, caṅkame, caṅkamiṃ, caṅkamissāmi, caṅkamantaṃ, caṅkamantassa	walk
capalo, capalā	unsteady
caraṃ, carāmi, carati, caratī, caranti, carissaṃ, carissāmi, carissāma, carissasi, carimha, carato, care, careyya	dwell, will dwell, dwelt, I dwell (dwell + I), having dwelt, walking
caraṇā	feet, conduct
cāraṇikaṃva	drama, pantomime
cārikaṃ	walk on alms-round
carimā	last
carimoyaṃ	a long time
carissantyariyā (carissanti + ariyā)	dwelling like nobles (dwell + nobles)
caritakaṃ	conduct, practice
cārittaṃ	what to do
cārudassano	lovely to behold (beautiful + looking) [Lord Buddha]
cassa (ca + assa), cāsiṃ, catthi, cāti (cā + ti)	and is (and + is)
cattālīsanipāto (cattālīsa + nipāto), cattālīsanipātamhi	chapter of forties (forties + chapter)
cattāro, cattāri, catasso	four, and four
cattāsīla (cattā + sīla) (should be cattālīsa)	forty
cattavaṇṇaṃ (catta + vaṇṇaṃ)	four class (four + class)
caṭṭhaṅgikaṃ (ca + aṭṭha + aṅgikaṃ)	and eightfold (and + eight + limbed) [Noble Eightfold Path]
catthāya (ca + atthāya)	and for reason (and + for benefit)
catubbipallāsavasaṃ (catu + v + vipallāsa + vasaṃ)	controlled by four perversions (four + perversions + controlled)
catuddasa (catu + d + dasa), catuddasāti	fourteen (four + ten)
cātuddiso (cātu + d + diso)	man of four directions (four + directions) [Arahant]
catuganthena (catu + ganthena)	by four bonds (four + bonds)

Pāḷi	English
catukkanipāto (catukka + nipāto)	chapter of fours (fours + chapter), fourth section (fourth + section)
caturaṅgule (catur + aṅgule)	four-fingered (four + fingered)
cāturanto (catur + anto)	four corners (four + ends)
caturāsīti (catur + āsīti)	eighty-four (four + eighty)
caturāsītisahassāni (catur + āsīti + sahassāni)	eighty-four thousand (four + eighty + thousands)
catuttho, catutthavaggo (catuttha + vaggo)	fourth, fourth section (fourth + section)
catuvīsatīti (catu + vīsatī + ti)	twenty-four (four + twenty)
cavanti	passes away, passing away, having fallen
ce	even, if
ceke (ca + eke)	and one (and + one)
cetaṃ (ca + etaṃ), cetā (ca + etā)	and this (and + this)
cetasikaṃ	mental
cetaso, cetasā	mind
cetayati	volition
cetehi (ca + etehi)	and here (and + here)
cetopariyāya (ceto + pariyāya), cetopariyakovido (ceto + pariya + kovido)	mental penetration (mental + penetration), skillful in mental penetration (mental + penetration + skillful) [Arahant] *one of the six higher knowledges*
cetopharaṇatā (ceto + pharaṇatā)	pervaded with desire (mind + pervaded)
cetosamathakovido (ceto + samatha + kovido)	skillful in mental concentration (mental + concentration + skillful) [Arahant]
cetosamathamanuyutto (ceto + samathaṃ + anuyutto), cetosamathamanuttaṃ	mind intent on concentration (mind + concentration + intent on) [Arahant]
cetosantimanajjhagaṃ (ceto + santiṃ + an + ajjhagaṃ)	mental peace unattained (mental + peace + not + attained)
cettha (ca + ettha)	here (and + here)
ceva (ca + eva)	and so (and + so)
chadanaṃ	covering [here leaves]

Pāḷi	English
chaddanto	six-toothed (six + tooth) *previous existence of Bodhisatta, see CST Jātakapāḷi-514 Chaddanta Jātaka*
chaḍḍayiṃ, chaḍḍitaṃ, chaḍḍetvā, chaḍḍayitvāna	giving-up, leaving, left, having left
chādeti, channaṃ, channā	covering, covered [roof]
chakkanipāto (chakka + nipāto)	chapter of sixes (sixes + chapter)
chamā (see dharaṇī, mahiṃ, pathaviṃ, pathavī, pathaviñca, paṭhaviṃ, puthavī, puthaviyā, vasundharā)	earth
chambhitattaṃ	trembling
chandalakkhaṇānulomaṃ (chanda + lakkhaṇa + anulomaṃ)	going to desire quality (desire + quality + with the flow)
chandaṃ, chandena	desire
chandamanejo (chandaṃ + an + ejo)	imperturbable by desire (desire + not + perturbable)
chandarāgavasūpetā (chanda + rāga + vasa + ūpetā)	controlled & possessed by desire & lust (desire + lust + controlled + possessed)
chandikato	zealous [Arahant]
chandito	gratified [Arahant]
channamativassati (channaṃ + ativassati)	rains hard on roof (roof + rains hard)
***channo**, channattheragāthā*	Channa Thera (V69), Covered
chaphassāyatanī (cha + phassa + āyatanī), chaphassāyatane	six contact bases (six + contact + bases)
chasahassāni (cha + sahassāni)	six thousand (six + thousand)
chaṭṭhavaggo (chaṭṭha + vaggo)	sixth section (sixth + section)
chaṭṭho	sixth
chavasittova (chava + sitto + va)	skull was (skeleton + skull + like)
chavipāpaka (chavi + pāpaka)	with evil complexion (skin + evil)
chāyāva (chāyā + va)	like shadow (shadow + like)
chettuṃ, chettu, chettā, checchati	cut-off, one who cuts-off
chettumattano (chettuṃ + attano)	cut-off myself (cut-off + of self)

Pāḷi	English
chijjati, chijjatha, chinda, chinde, chinno, chetvā, chetvāna, chedetvā	cut-off, having cut-off
chinnamūlakā (chinna + mūlakā)	rootless (cut-off + root) [Arahant]
chinnasuttā (chinna + suttā)	leashless (cut-off + leash) [Arahant]
chupe	touch
cihacihābhinadite (ciha + ciha + abhinadite)	resounding with ciha-ciha noises (ciha + ciha + resounding)
cintā, cintetuṃ	thinking
ciraṃ, cirassaṃ, cirarattaṃ, cirarattāya	for a long time
cirarattamadhiṭṭhitaṃ (ciraṃ + rattaṃ + adhiṭṭhitaṃ)	established for long time (long + night + determined)
cirarattasamāhito (cira + ratta + samāhito)	restrained for long time (long + time + restrained) [Arahant]
cirasaṃkiliṭṭhaṃ (ciraṃ + saṃkiliṭṭhaṃ)	fully defiled for long time (long time + fully + defiled)
citaṃ	funeral pyre
citrā, citrāni, cittaṃ, cittiṃ, cittitaṃ, cittīkatvāna	painting, painted, having painted, beautiful
citrachadā (citra + chadā)	covered by painting (painting + covered)
cittabhaddaka (citta + bhaddaka)	with good mind (mind + good)
cittadubbhakaṃ (citta + dubbhakaṃ)	with bad mind (mind + bad)
cittahetū (citta + hetū)	motive (mental + reason)
cittakaliṃ (citta + kaliṃ), cittakali	black mind (mind + evil)
cittakataṃ (citta + kataṃ)	painted (painting + done)
cittakathī (citta + kathī)	soft-spoken (pleasant + speaker)
cittakelisā (citta + kelisā) should be cittakilesā	mental defilements (mental + defilements)
***cittako**, cittakattheragāthā*	Cittaka Thera (V22), Marked
cittaṃ, citta, cittā, cittañca, cittassa, cittena, cittamidaṃ (cittaṃ + idaṃ)	mind, mind here (mind + this)
cittamacāri (cittaṃ + acāri)	mentally fared (mentally + fared)
cittamassūpahaññati (cittaṃ + assū + pahaññati)	mentally crying & oppressed (mind + tears + oppressed)

Pāḷi	English
cittanimittassa (citta + nimittassa)	by mental sign (mental + sign)
cittānurakkhīhi (citta + anurakkhīhi)	mentally protected (mental + protection)
cittassekaggaṃ (cittassa + eka + aggaṃ)	mental concentration (mind + one + pointed)
cittassūpasame (cittassa + ūpasame), cittavūpasamassa	by appeasing mind (mind + appeasing)
cittassuppādakovido (cittassa + uppāda + kovido)	skillful in arousing [good] mind (mind + arising + skillful) [Arahant]
cittikāro	considerate
cīvaradhāraṇaṃ (cīvara + dhāraṇaṃ)	putting on the robe (robe + put on)
cīvaraṃ, cīvare	robe
cīyate	heap-up, heaping-up
codayattānaṃ (codaya + attānaṃ) as in attanā codayattānaṃ	urge self (self + self) *as in urge self by self*
codito, coditā, codesi	urged
coḷā	rag-robe
conatā (ca + onatā)	and crest-fallen [head] (and + bent-down)
coro, corā	thieves
cūbhayaṃ (ca + ubhayaṃ)	and both (and + both)
cuddasakanipāto (cu + d + dasaka + nipāto)	chapter of fourteens (four + ten + chapter)
cuddasamhi (cu + d + dasamhi)	fourteen (four + ten)
***cūḷako**, cūlako, cūḷakattheragāthā*	Cūḷaka Thera (V211-V212), One with Top-Knot
***cūḷapanthako**, panthako, cūḷapanthakattheragāthā*	Cūḷapanthaka Thera (V557-V566), Young Wayfarer
***cūḷavaccho**, cūlagavaccho, cūḷavacchattheragāthā*	Cūḷavaccha Thera (V11), Vaccha the Young
cuṇṇakamakkhitaṃ (cuṇṇakam + akkhitaṃ)	powder besmeared (powder + besmeared)
cutā, cutiyā	fall, passing-away, dying
cuttari (ca + uttari)	further (and + beyond)

Pāḷi	English
cutūpapātaṃ (cutaṃ + ūpapātaṃ), cutupapāte, cutūpapāte	passing-arising (passing + arising)
dabbaṃ	Dabba grass
***dabbo**, dabbattheragāthā*	Dabba Thera (V5), Wise, Able
dacchaṃ (same as dassaṃ)	see
dadāmi, dadāma, dadanti, daditvā, dajjā, dehi	give, giving, may give, having given
dadhithālakaṃva (dadhi + thālakaṃ + va)	like curd-saucer (curd + saucer + like)
ḍahanti, ḍahāmīti, ḍahissasi	burning
daharo, daharā	young man, young woman, of young woman
dakkhiṇa, dakkhasi, dakkhiṇeyyaṃ, dakkhiṇeyyomhi, dakkhiṇeyyosi	offer, offering, worthy of offerings [Arahant]
dakkhiṇeyyaggiṃ (dakkhiṇeyya + aggiṃ)	fire worthy of offerings (sacrificial + fire) [Lord Buddha]
dakkho	adroit [Arahant]
dālayissāmi, dālemu	will cut-off
daḷhadhammadassī (daḷha + dhamma + dassī)	strong seer of Dhamma (strong + Dhamma + seer) [Arahant]
daḷhadhammino (daḷha + dhammino)	strong Dhamma follower (strong + Dhamma follower)
daḷhadhanvino (daḷha + dhanvino)	very wealthy (strong + wealthy)
daḷhakhilo (daḷha + khilo)	strongly obstructed (strong + obstructed)
daḷhaṃ, daḷho, daḷhāya	strong
daḷhamaṭṭālakoṭṭhake (daḷhaṃ + aṭṭāla + koṭṭhake)	living in strong watch-towers above gates (strong + watch-tower + above gate)
daḷhaparakkamo (daḷha + parakkamo), daḷhaparakkamā, daḷhaparakkame	striving greatly (greatly + striving) [Arahant]
daḷhasallasamappito (daḷha + salla + samappito)	fully given to strong darts (strong + darts + fully given to)
daḷhavīriyo (daḷha + vīriyo), daḷhavīriyena	strong and energetic (strong + energetic)
daliddo, daliddā, daliddako, daḷiddako	poor, poverty

Pāḷi	English
damasaccena (dama + saccena)	by taming and truth (taming + truth)
damena, dameti, damessāmi, damayissaṃ, damayanti	of taming, taming, tamed
ḍaṃsehi	gadfly
dānapatī (dāna + patī)	great donor (donation + great giver)
daṇḍaṃ, daṇḍeneke	walking stick, punishment
daṇḍaparāyanā (daṇḍa + parāyanā)	leaning on walking stick (stick + supported)
dandhā, dandhaye, dandheti	sluggish
dandhakāle (dandha + kāle)	sluggish time (sluggish + time)
dāni, dānī, idāni, idānihaṃ (idāni + ahaṃ), dānīdha (idāni + idha)	now, now I (now + I), now here (now + here)
dantaṃ, danto, dantomhi, dantāmha, dantassa	tamed, teeth
dantaponaṃ	tooth-powder
dantavaṇṇikapārutā (danta + vaṇṇika + pārutā)	dressed in ivory-white (tooth + colored + put on)
dārā, dāresu	wife
dāruṃ, dārukaṃ	wood
dārumāruyha (dāruṃ + āruyha)	climbed the bark (tree + climbed), tree, *Devadāru is a Sanskrit word referring to Cedrus deodara (Himalayan cedar) OR Pinus longifolia (chir pine).*
dasa, dasamo, dasāti, dasake, dasete	ten, tenth
dasaddhānaṃ (dasa + addhānaṃ)	five (ten + one-half of)
dasadevasahassāni (dasa + deva + sahassāni)	ten-thousand devā (ten + devā + thousand)
dasakanipāto (dasaka + nipāto)	chapter of tens (tens + chapter)
***dāsako**, dāsakattheragāthā*	Dāsaka Thera (V17), Servant
dasamavaggo (dasama + vaggo)	tenth section (tenth + section)
dāsidāsañca (dāsi + dāsaṃ + ca)	maids and servants (maids + servants + too)

Pāḷi	English
dāsīgaṇapurakkhatā (dāsī + gaṇa + purakkhatā)	surrounded by assembly of maid-servants (maid-servants + assembly + esteemed by)
dassanasampannaṃ (dassana + sampannaṃ)	endowed with vision (vision + endowed) [Arahant]
dassanāyopasaṅkama (dassanāya + opasaṅkama)	come for meeting (to meet + come)
dassaya, dassanaṃ, dassanāya, dassayaṃ, dassaye, daṭṭhu	seers, seeing, to see, sight
dāṭhino, dāṭhīnaṃ	mighty ones, fanged ones, tuskers
dāyādaṃ, dāyādo, dāyādako, dāyādakā	inheritor [Arahant]
ḍayhāmi, ḍayhati, ḍayhamānova, ḍayhamāneva, ḍayhamānesu, dayhittho	on fire, burning
dehaṃ	body
desitaṃ, desito, desitā, desesi, deseti, desenti, desayi, desayissāmi, desayantassa, desentaṃ, desiyamānamhi	preaching, preached
deva, devo, devā (plural), deve, devesu, devāna, devāpi, devatā (plural), devattanaṃ, devadevo	*Untranslated if related to Heavenly beings*, rain
devadevaṃ (deva + devaṃ)	deva of devā [Lord Buddha]
devagaṇehi (deva + gaṇehi)	with devā assembly (devā + assembly)
devakāyehi (deva + kāyehi), devakāyasmi	devā world/group (devā + body/group)
devaloke (deva + loke)	in the devā world (devā + world)
devarājā	devā king (devā + king)
***devasabho**, devasabhopi, devasabhattheragāthā*	Devasabha Thera (V89, V100), Deva-Bull
devasahassāni (deva + sahassāni)	thousand devā (devā + thousand)
devasaṅghapurakkhataṃ (deva + saṅgha + purakkhataṃ)	surrounded by deva saṅgha (deva + saṅgha + esteemed)
dhajālu	adorned with flags

Pāḷi	English
dhajaṃ	flag, robes
dhamaniṃ	artery, windpipe
dhamanisanthato (dhamani + santhato)	emaciated (arteries + showing)
dhammabhūtehi (dhamma + bhūtehi)	become Dhamma (Dhamma + become)
dhammacakkaṃ (dhamma + cakkaṃ)	Dhamma wheel (Dhamma + wheel)
dhammacāriṃ (dhamma + cāriṃ), dhammacārī	Dhamma-farer (Dhamma + farer) [Arahant]
dhammacintanā (dhamma + cintanā)	Dhamma thinking (Dhamma + pondering)
dhammadasā (dhamma + dasā), dhammadasoti, dhammadassanaṃ	seers of Dhamma (Dhamma + seers) [Arahant]
dhammadharaṃ (dhamma + dharaṃ), dhammadharo, dhammadharā	bearer of Dhamma (Dhamma + bearer) [Arahant]
dhammagarūhi (dhamma + garūhi)	respecting Dhamma (Dhamma + respecting)
dhammagatā (dhamma + gatā)	gone to Dhamma (Dhamma + gone)
dhammakaṭamaggo (dhamma + kaṭaṃ + aggo)	Dhamma in front (Dhamma + made + front)
dhammakaṭamatto (dhamma + kaṭaṃ + atto)	accumulate Dhamma qualities (Dhamma + accumulate)
dhammakaṭapatto (dhamma + kaṭa + patto)	reached Dhamma (Dhamma + done + reached)
dhammakathaṃ (dhamma + kathaṃ)	Dhamma talk (Dhamma + talk)
dhammakucchisamāvāso (dhamma + kucchi + samāvāso)	Dhamma belly residence (Dhamma + womb + residence)
dhammaṃ, dhammo, dhammā, dhammānaṃ, dhammassa, dhamme, dhammehi, dhammena, dhammesu, dhammataṃ, dhammato, dhammatā	*Untranslated or translated as nature*
dhammamadesesi (dhammam + adesesi)	preached the Dhamma (Dhamma + preached), was preaching the Dhamma

Pāḷi	English
dhammamaññāya (dhammaṃ + aññāya)	understood Dhamma (Dhamma + understood)
dhammamappameyyaṃ (dhammaṃ + a + p + pameyyaṃ)	immeasurable Dhamma (Dhamma + im + measurable)
dhammamassosiṃ (dhammaṃ + assosiṃ)	heard Dhamma (Dhamma + heard)
dhammamevādapayanti (dhammaṃ + eva + adapayanti)	point out the Dhamma (Dhamma + itself + points out)
dhammamuttamaṃ (dhammaṃ + uttamaṃ)	best Dhamma (Dhamma + best)
dhammapālo, *dhammapālattheragāthā*	Dhammapāla Thera (V203-V204), Protector of Dhamma
dhammappati (dhamma + p + pati)	Dhamma master (Dhamma + lord) [Lord Buddha]
dhammarājā (dhamma + rājā), *dhammarājassa*	Dhamma king (Dhamma + king) [Lord Buddha]
dhammārāmo (dhammā + rāmo)	fond of Dhamma (Dhamma + fond) [Arahant]
dhammarasena (dhamma + rasena)	taste of Dhamma (Dhamma + taste) [Arahant]
dhammarato (dhamma + rato), *dhammaratiyā*	delighting in Dhamma (Dhamma + delighting) [Arahant]
dhammasambhavā (dhamma + saṃ + bhavā)	Dhamma originates (Dhamma + fully + originates)
dhammasamuppādaṃ (dhamma + saṃ + uppādaṃ)	arising of Dhamma (Dhamma + full + arising)
dhammasāramayaṃ (dhamma + sāraṃ + ayaṃ)	the essence of Dhamma (Dhamma + essence + this is)
dhammasavapitu, *dhammasavapitā*, *dhammasavapituttheragāthā*	Dhammasavapitu Thera (V108), Father of Dhammasava (Hearer of Dhamma) Thera
dhammasavo, *dhammasavattheragāthā*	Dhammasava Thera (V107), Hearer of Dhamma, Son of Dhammasavapitu Thera
dhammasenāpatiṃ (dhamma + senā + patiṃ)	Dhamma general (Dhamma + army + lord)

Pāḷi	English
dhammasudhammatā (dhamma + su + dhammatā), dhammasudhammataṃ	Dhamma of good nature (Dhamma + good + nature)
dhammatthasahitaṃ (dhamma + attha + sahitaṃ), dhammatthasaṃhitaṃ	Dhamma with meaning (Dhamma + meaning + with), associated with Dhamma
dhammaṭṭho	established in Dhamma [Arahant]
dhammavinaye (dhamme + vinaye)	Dhamma-Vinaya (Dhamma + Vinaya)
dhammaviññāṇamākaṅkhaṃ (dhammaṃ + viññāṇaṃ + ākaṅkhaṃ)	wishing Dhamma understanding (Dhamma + understanding + wishing)
dhammayuttaṃ (dhamma + yuttaṃ)	Dhamma yoked (Dhamma + yoked)
dhammesvamhi (dhammesu + amhi)	I by dhamma (by Dhamma + I)
***dhammiko**, dhammikattheragāthā*	Dhammika Thera (V303-V306), Dhamma-Follower
dhammino, dhammikaṃ	Dhamma follower
dhaṃsate	demolish
dhanadhaññañca (dhanaṃ + dhaññaṃ + ca)	wealth and grains (wealth + grains + and)
dhanahārakā (dhana + hārakā)	pirates, thieves (wealth + takers)
dhanaṃ, dhanañca, dhanañcā, dhanena, dhanikehi	wealth, wealthy
dhanamanveti (dhanaṃ + anveti)	wealth follows (wealth + follows)
dhanatthaṃ (dhanaṃ + atthaṃ)	for wealth (wealth + for)
***dhaniyo**, dhaniyattheragāthā*	Dhaniya Thera (V228-V230), Wealthy
dhaṅkarūpā (dhaṅka + rūpā)	crow-like (crow + form)
dhaññamupeti (dhaññaṃ + upeti)	grains arise (grains + grow)
dhārākulā (dhārā + kulā)	torrents (stream + family)
dharaṇī (see chamā, mahiṃ, pathaviṃ, pathavī, pathaviñca, paṭhaviṃ, puthavī, puthaviyā, vasundharā)	earth

Pāḷi	English
dhāremi, dhāretha, dhāreti, dhāreyya, dhārayī	bears, bearing, wearing
dhārissantyavadātakaṃ (dhārissanti + ava + dātakaṃ)	wearing ungiven (wearing + not + given)
dhātuyo	elements
dhāvati, dhāvi	running
dhiratthu (dhi + r + atthu)	fie on you (fie + you)
dhīro, dhīrā, dhīre	patient ones
dhitimā, dhitimanto, dhitipparaṃ	steadfast [Arahant]
dhonaṃ, dhovi	washing, having washed
dhunāma, dhunātha, dhunāti, dhuṇirā	shake, shaking
dhuraṃ, dhure	yoke
dhurassaho (dhura + s + saho), dhurāsaho	load-carrier (yoke + bearer)
dhute, dhutaguṇe (dhuta + guṇe)	austerities, in qualities of austerities (dhutaṅga + qualities)
dhuvaṃ	certain, certainty [Nibbāna]
dhuvappayāto (dhuva + p + payāto)	gone certainly (certain + departed)
dibbacakkhuṃ (dibba + cakkhuṃ), dibbacakkhu, dibbacakkhuko	divine eye (divine + eye), one with divine eye *dibbacakkhuko refers to Anuruddha Thera (V892-V919)*
dibbasotañca (dibba + sotaṃ + ca)	divine ear too (divine + ear + too)
dibbehi, dibbassa	divine
dīghamaddhānaṃ (dīghaṃ + addhānaṃ)	long time (long + time)
dīghamantare (dīghaṃ + antare)	far away (long + distance)
dīghamāyuṃ (dīghaṃ + āyuṃ)	long life (long + life)
dīgharattānusayitaṃ (dīghaṃ + rattaṃ + anusayitaṃ)	sleeping for long-time (long + time + sleeping)
dijassa	twice-born
dīpīhi	panther

Pāḷi	English
disā, disāpi, disodisaṃ	enemy (see DHP V42), directions, in all directions, far away
dissati, dissanti, dissare, disvā, disvāna, diṭṭhaṃ, diṭṭhi, diṭṭho, diṭṭhosi, diṭṭhā, diṭṭhe, diṭṭheva, ditto	looks, seen, having seen, seen here
diṭṭhasute (diṭṭhe + sute)	in seen and heard (in seen + in heard)
diṭṭhigahanapakkhando (diṭṭhi + gahana + pakkhando)	boasting and holding [speculative] views (views + holding + boasting)
diṭṭhigatāni (diṭṭhi + gatāni)	gone to [wrong] view ([wrong] view + gone)
diṭṭhisandānabandhitaṃ (diṭṭhi + sandāna + bandhitaṃ)	tied by chain of [wrong] views ([wrong] views + chain + tied)
divasaṃ, divā, divasassahaṃ (divasassa + ahaṃ)	day, every day I (everyday + I), upward
dosasaṃhitaṃ (dosa + saṃhitaṃ), dosasaṃhita	associated with hatred (hatred + accumulation)
dosasaññā (dosa + saññā)	perception of hatred (hatred + perception)
dosinā	bright, moonlit
dosinapuṇṇamāsiyā (dosina + puṇṇamāsiyā)	spotless/blemish-less full moon night (clear + full moon night)
doso, dosañca	hate
dubbacanena (du + v + vacanena)	by ill words (ill + words)
dubbalā (du + b + balā), dubbaloriva	weak (without + strength), like weak
dubbhagalakkhaṇaṃ (du + b + bhaga + lakkhaṇaṃ)	sign of bad luck (not + blessed + sign)
dubbhidaṃ (du + b + bhidaṃ)	hard to break-up (hard to + breakup)
dubbhissasi	deceive, hurt, injure here
duccaritaṃ (du + c + caritaṃ)	misconduct (bad + conduct)
ducchannaṃ (du + c + channaṃ)	ill-covered (bad + covered)
duddamiyo (du + d + damiyo)	hard to tame (hard + tame)

Pāḷi	English
duddasaṃ (du + d + dasaṃ)	difficult to see (difficult + see) [Nibbāna]
duggandho, duggandhe, duggandhakaraṃ (du + g + gandha + karaṃ)	evil-smelling (evil + smelling)
duggatiṃ, duggatigāminaṃ (du + g + gati + gāminaṃ)	bad destination, leading to bad destination (bad + destination + going)
dujjayaṃ (du + j + jayaṃ), dujjaho	hard to win (hard + to win)
dukanipāto (duka + nipāto)	chapter of twos (twos + chapter)
dukhaṃ, dukho, dukhassa, dukhitañca, dukkhaṃ, dukkhā, dukkhañca, dukkhamhā, dukkhassa, dukkhe, dukkhena, dukkhesu, dukkhāti, dukkhanti, dukkhato, dukkhito, dukkhamamhipi	suffering, unhappy [one who is suffering]
dukhāvahaṃ (dukha + āvahaṃ), dukkhassāvahaniṃ	bringer of suffering (suffering + bringer)
dukkhadhammena (dukkha + dhammena)	by suffering (suffering + dhammā)
dukkhajātassa (dukkha + jātassa)	suffering was born (suffering + born)
dukkhakkhandho (dukkha + k + khandho)	aggregate of suffering (suffering + aggregate)
dukkhakkhayo (dukkha + k + khayo)	end of suffering (suffering + end)
dukkhamaddakkhi (dukkhaṃ + addakkhi)	seeing suffering (suffering + seeing)
dukkhamanveti (dukkhaṃ + anveti)	suffering follows (suffering + follows)
dukkhamessati	future suffering
dukkhamicchanti (dukkhaṃ + icchanti)	wishes for suffering (suffering + wishes)
dukkhamupeti, dukkhasamuppādaṃ (dukkha + saṃ + uppādaṃ)	arising of suffering (suffering + full + arising)
dukkhantaṃ (dukkhaṃ + antaṃ), dukkhassantaṃ	end of suffering (suffering + end)

Pāḷi	English
dukkhasaṅkhayo (dukkha + saṃ + khayo)	full ending of suffering (suffering + full + ending)
dukkhassantakaro (dukkhassa + antakaro)	ender of suffering (suffering + ender) [Arahant]
dukkhassantakiriyāya (dukkhassa + anta + kiriyāya)	to make an end of suffering (suffering + end + making)
dukkhūpasamagāminaṃ (dukkha + ūpasamaṃ + gāminaṃ)	leading to appeasing of suffering (suffering + appeasing + going) [Noble Eightfold Path]
dukkhūpasamano (dukkha + ūpasamano)	appeasing of suffering (suffering + appeased) [Noble Eightfold Path]
dullabhaṃ (du + l + labhaṃ), dullabho, dullabha	hard to gain (hard + gain)
dumā, dumāni	trees
dumantitaṃ (du + man + t + idaṃ) OR (du + mantitaṃ), dummantitaṃ	unhappy minded (unhappy + minded + here), bad advice (bad + advice)
dumapattaṃva (duma + pattaṃ + va)	like a tree leaf (tree + leaf + like)
dumapphalānīva (duma + p + phalānī + va)	like tree-fruits (tree + fruits + like)
dumavhayāya (duma + vhayāya)	one named after tree (tree + named one)
dummano (du + m + mano)	unhappy (unhappy + mind)
dummantī (du + m + mantī)	unhappy minded, with bad counselor (unhappy + mind) (bad + counselor)
dummatī (du + m + matī)	wicked (bad + thinking)
dummedho (du + m + medho), dummedhā, dummedhino, dummedhehi	unintelligent (bad + intelligent)
dunnikkhamo	liable to destruction
dupanikkhamiṃ (d + upanikkhamiṃ), nūpanikkhamiṃ (n + ūpanikkhamiṃ)	having left
duppabbajjaṃ (du + p + pabbajjaṃ)	hard life of renunciate (hard + renunciate life)

Pāḷi	English
duppadālayo (du + p + padālayo)	hard to shatter (hard to + shatter)
duppasu (du + p + pasu)	bad cattle (bad + cattle)
duraccayaṃ (du + r + accayaṃ)	hard to overcome (hard + to overcome)
duradhigamā (du + r + adhigamā)	hard to attain/arrive at (hard + attain)
duradhivāsā (du + r + adhivāsā)	unendurable (hard + endurable)
durāgataṃ (du + r + āgataṃ)	bad coming (bad + coming)
dūrakantanā (dū + r + akantanā)	banished (distant + remove)
dūraṃ, dūraṅgama (dūraṃ + gamā)	far, going afar (far + going)
durannaya (du + r + annaya)	hard to follow (hard + follow)
durubbahaṃ (du + r + ubbahaṃ)	hard to pull-out (hard + pull-out)
dussati	hateful, pollution, hatred
dussī	former Māra, a previous rebirth of Mahāmoggalāna Thera
dussīlo (du + s + sīlo), dussīlā (feminine)	unvirtuous (bad + virtues)
dūtaṃ	messenger
dutiyābhisecanaṃ (dutiyaṃ + abhisecanaṃ), dutiyābhisecana	second sprinkling (second + sprinkling)
dutiyakuṭivihāritthero, *dutiyakuṭivihārittheragāthā*	Second Kuṭivihāri Thera (V57), Hut Dweller Second
dutiyavaggo (dutiya + vaggo)	second section (second + section)
dutiyo, dutiya	second
duṭṭhacittā (duṭṭha + cittā)	hateful mind (hateful + mind)
duṭṭhullabhāṇī (duṭṭhulla + bhāṇī)	lewd speaker (lewd + speaker)
duṭṭhullagāhī (duṭṭhulla + gāhī)	latch-on to lewd (lewd + grabber)
dvādasamavaggo (dvā + dasamaṃ + vaggo)	twelfth section (two + ten + section)
dvādasamo (dvā + dasamo), dvādasamhi, dvādasāti, dvādaseva	twelfth (two + ten)
dvādasanipāto (dvā + dasa + nipāto)	chapter of twelves (two + ten + chapter)
dvāravivaraṃ (dvāra + vivaraṃ)	open door (gate + unlocked)
dvāre, dvārena	door
dvāsīti (dva or du + āsīti)	eighty-two (two + eighty)

Pāḷi	English
dve, duve, duvepi, dvinnaṃ, dvayaṃ, dvayena	two, two types, couplet
dvecaturaṅgagāminaṃ (dve + catur + aṅga + gāminaṃ)	Eightfold going (two + four-limbed + going) [Noble Eightfold Path]
dvedhāpannarasāyutaṃ (dve + idhā + pannarasā + yutaṃ)	yoked to two fifteens here (two + here + fifteen + yoked)
dvipādakoyaṃ (dvipādako + ayaṃ)	this two-footed (two-footed + this)
dvipaduttama, dvipadānamuttamo (dvi + padānaṃ + uttamo)	best among two-legged (two + legged + best) [Lord Buddha]
ehi	come
ekā	alone, one, by oneself, solitary
ekacāri	solitary
ekadā	once, once upon a time
ekādasamavaggo (ekā + dasamaṃ + vaggo)	eleventh section (one + ten + section)
ekādasamo (ekā + dasamo), ekādaseva	eleventh (one + tenth)
ekādasanipāto (ekā + dasa + nipāto), ekādasanipātamhi	chapter of elevens (one + ten + chapter)
ekadhammañca (ekaṃ + dhammaṃ + ca)	one dhamma (one + dhamma + too)
***ekadhammasavanīyo**, ekadhammiko, ekadhammasavanīyattheragāthā*	Ekadhammasavanīya Thera (V67), One who has Heard Dhamma Once
ekaggacittassa (eka + agga + cittassa)	with concentrated mind (one + pointed + mind)
ekaggaṃ (eka + aggaṃ), ekaggassa	concentrated (one + pointed)
ekaghano	solid
ekakanipāto (ekaka + nipāto)	chapter of ones (ones + chapter)
ekaṃ, ekañce, ekako, ekakā, ekassa, ekakassa, ekākiyo, ekakeva	one, of one, alone, solitary [Arahant]
ekamantaṃ (ekaṃ + antaṃ)	on one side (one + side)
ekaṃsaṃ (ekaṃ + aṃsaṃ)	on one shoulder (one + shoulder)
ekaṅgadassī (eka + aṅga + dassī)	seer of one limb (one + limb + seer)
ekapādena (eka + pādena)	by one foot (one + by foot)

Pāḷi	English
ekapupphaṃ (eka + pupphaṃ)	sole flower (one + flower)
ekaputto (eka + putto), ekaputtasmiṃ	sole son (one + son)
ekarattiṃ (eka + rattiṃ)	sole night (one + night)
ekāsanassa (eka + āsanassa), ekāsanī	eating once a day (one + sitter) [Arahant] *Fifth of the thirteen Austerities*
ekasattatīti (eka + sattatī + ti)	seventy-one (one + seventy + is)
ekasattatītisaṅkhyā (eka + sattatī + ti + saṅkhyā)	seventy-one in number (one + seventy + is + in number)
ekatiṃse (eka + tiṃse)	thirty-one (one + thirty)
ekatiyesu	of some
ekattaniratam (ekatta + niratam)	delighting in solitude (solitude + delighting)
***ekavihārī, ekavihāriyo**, ekavihārissa, ekavihāriyattheragāthā*	Ekavihāriya Thera (V537-V546), Solitary Dweller
eko, ekopi, ekova, ekoyeva, eke, ekena	solitary, one, one time, someone, alone
ekodibhāvite (ekodi + bhāvite)	developing concentration (one-pointed + developing)
ekudāniyachannā (ekudāniya + channā)	Ekudāniya Thera & Channa Thera
***ekudāniyo**, ekudāniyattheragāthā*	Ekudāniya Thera (V68), Speaker of One Dhamma
ekūnapaññāsaṃ (eka + ūna + paññāsaṃ)	forty-nine (one + less + fifty)
***erako**, eraka, erakā, erakattheragāthā*	Eraka Thera (V93)
eritaṃ, eraya, eraye	swaying, raises one's voice
esa, eso, eseva (eso + eva), esā (feminine)	there, this, him, that person, like that (him, that person + so, even, just, like), her
esanaṃ, esati	seeks, wishes
esānisaṃso (esa + ānisaṃso)	this benefit (this + benefit)
esāvahiyyase (esa + āvahiyyase)	this accounted for (this + caused)

Pāḷi	English
etā	these
etadabravi (etad + abravi), etadabravuṃ	spoke this (this + spoke)
etādisaṃ	such, like
etaṃ, etampi, etañca	this, this too
etamabhijānāti (etaṃ + abhi + jānāti)	fully know this (this + fully + know)
etamādīnaṃ (etaṃ + ādīnaṃ)	this et cetera (this + et cetera)
etamādīnavaṃ (etaṃ + ādīnavaṃ)	this danger (this + danger)
etamatthaṃ (etaṃ + atthaṃ)	for this reason (this + aim)
etarahi	at present, presently
etassa (masculine)	this/these
etato, ettakā, ettha	here
etāvaparamo (etāva + paramo)	highest of them (them + highest)
ete, etena, etesaṃ	these
evaṃ, evañce (evaṃ ce), evampi (evaṃ + pi)	thus, in this way, thus too, so, even, just
evamācinato (evaṃ + ācinato)	thus accumulated (thus + accumulated)
evaṃdhammā (evaṃ + dhammā)	nature (thus + nature)
evaṃdiṭṭhi (evaṃ + diṭṭhi)	this view (this + view)
evametaṃ (evaṃ + etaṃ), evamete (evaṃ + ete)	thus this (thus + this)
evameva (evaṃ + eva)	just so (just + so)
evarūpe (evaṃ + rūpe)	this form (this + form)
evāyaṃ (evaṃ + āyaṃ)	thus this (this + thus)
eyya	this, has
gabbhamupeti (gabbhaṃ + upeti)	arises in womb (embryo + arises)
gabbhañca (gabbhaṃ + ca)	embryo too (embryo + too)
gabbhavokkantito (gabbha + vokkantito) same as gabbhāvakkanti	entering embryo (embryo + entering), conception

Pāḷi	English
gacchaṃ, gacchāmi, gacchāma, gacchatha, gacchati, gacchanti, gacchasi, gañchisi, gacchatu, gacchassu, gacchissaṃ, gacchantaṃ, gacchanto, gaccha, gacche, gamissāmi, gamissatī, gamissanti, gamissase, gamissena, gataṃ, gato, gatā, gate, gantvā	goes, go, will go, I go, going, may go, was going, go away, gone, went, having gone, wish to go, wishing to go (go + wishing)
gaganāvabbhachāditā (gagana + iva + abbha + chāditā)	sky covered with clouds (sky + like + clouds + covered)
gahakāni	houses
gahakārakaṃ (gaha + kārakaṃ), gahakāraka, gahakāraṃ	builder of the house (house + builder)
gahaṭṭhehi, gahaṭṭhānaṃ	householders
gahīto, gahetvā, gahetvāna, gahetabbā	caught, hold, holding, having held
***gahvaratīriyo**, gahvaratīriyattheragāthā*	Gahvaratīriya Thera (V31), Dweller of Gahvaratīra Forest
gajaṃva (gajaṃ + va), gajo, gajova	elephant, like elephant (elephant + like)
gajjati, gaḷagaḷāyati	roaring
gaḷantamhi	trickling
gāḷhito	blamable
gāmaṃ, gāmo, gāmā (plural), gāme	village, in village
gāmaṇḍalaṃva (gā + maṇḍalaṃ + va)	like an ox-round (ox + round + like), MLDB 22.51 Mahāsīhanāda Sutta translates as cowherd boys, *literally like an ox driven oil-mill.*
gāmaṇi	headman
gāmantesu	village interior
gambhīraṃ, gambhīro, gambhīre	unfathomable [Nibbāna] [Dhamma]
gambhīrapañño (gambhīra + pañño)	unfathomably wise (deeply + wise) [Arahant] [Elder Bhikkhu Sāriputta]
gaṇācariyaṃ (gaṇa + ācariyaṃ)	teacher of group (group + teacher)
gaṇaṃ, gaṇena	following

Pāḷi	English
gaṇḍamūlo (gaṇḍa + mūlo)	root of boil (boil + root)
gandhabbā	Gandhabbā (Sanskrit Gāndharva), celestial musician
gandhaṃ, gandho, gandhā, gandhe, gandhesu, gandhake	smell
gandhasambhavā (gandha + saṃ + bhavā)	smells originate (smells + fully + originate)
gaṅgaṃ, *gaṅgāsotova (gaṅgā + soto + va) gaṅgātīre*	Gaṅgā river, like Gaṅgā flow (Gaṅgā + flow + like), bank of Gaṅgā (Gaṅgā + bank)
gaṅgātīriyo*, tīriyo, gaṅgātīriyattheragāthā*	Gaṅgātīriya Thera (V127-V128), Dweller on the Banks of Gaṅgā
gaṇhāti, gaṇhehaṃ, gaṇhiṃ	possessing, choosing
gaṇikāva (gaṇikā + va)	like a courtesan (courtesan + like)
ganthaṃ, ganthā, ganthito, gadhito, gadhitāse	bond, bonds, bonded
garahā, garahāva, garahanti, garahantā	reproach
garūnaṃ, garuko, gāravo	of guru, revered, respectful
garusammate (garu + sammate)	considered teachers (Guru + considered)
gatamāyusaṅkhayaṃ (gataṃ + āyu + saṃ + khayaṃ)	gone fully ending life-span (gone + life-span + fully + ending)
gāthādukanipātamhi (gāthā + duka + nipātamhi)	verses of chapter of twos (verses + twos + of chapter)
gāthaṃ, gāthā (plural), gāthāyo, gāthāyopi, gāthāyoyeva (gāthāyo + y + eva)	verse, verses, only verses (verses + only)
gatiṃ, gatī, gatīsu	destinations *literally going, speed*
gatimanto	speed [Arahant]
gattāni	limbs
gatthena	by verse
gavampati*, gavampatitthero, gavampatittheragāthā*	Gavampati Thera (V38), Lord of Cows
gavesanto	seeking
gayākassapavakkalī (gayākassapa + vakkalī)	Gayākassapa Thera & Vakkalī Thera

Pāḷi	English
gayākassapo, *gayākassapattheragāthā*	Gayākassapa Thera (V345-V349), Kassapa of Gayā
gayaphagguyā *(gayaphagguyā)*	Gayā-Phaggu river
gayāyaṃ, gayāya	Gayā city, near Bodhgayā in Bihar, India
gehaṃ, gehā, gehasitañca, gharaṃ, gharā	home, house, connected with household life
ghammani, ghammatatto	heat, overcome with heat
ghāsahārako (ghāsa + hārako)	grass-fetcher (grass + fetcher)
ghāsamacchādanaṃ (ghāsaṃ + acchādanaṃ)	food-clothing (grass + covering)
ghasamāmisaṃ (ghasaṃ + āmisaṃ)	baited (eating + meat)
ghaṭṭayanto	knocking
ghatvā	smelt
ghāyato	smelling
ghoraṃ	deep dark
ghosena, ghosite	sound, declare
giddhā	greedy
gihī, gihīnaṃ, gihittaṃ	house, householder
giraṃ	talk
giribbaje	Giribbaja, Place, First Capital of Magadha Janapada (now known as Rajgir in Bihar, India)
girigabbhare (giri + gabbhare)	in hill-cave (hill + in cave)
girikandare (giri + kandare)	in hill-grotto (hill + in grotto)
giriṃ, girinā	hill
girimānandasumanā (girimānanda + sumanā)	Girimānanda Thera & Sumanā Thera
girimānando, *girimānandattheragāthā*	Girimānanda Thera (V325-V329), Happy on Mountain
girinadīhi (giri + nadīhi)	hill-torrent (hill + torrent)
gīvā	neck
gocaro	alms-round *literally domain or resort [of alms round]*
godatto, *godattattheragāthā*	Godatta Thera (V659-V672), Given by Cow

Pāḷi	English
godhiko, *godhāya, godhikattheragāthā*	Godhika Thera (V51)
gonaṅgulamigāyutā (gonaṅgula + migā + yutā)	filled with monkeys and deer (black-faced monkeys + deer + endowed)
gopayaṃ, gopetha	guards, protects
gosālo, *gosālathero, gosālattheragāthā*	Gosāla Thera (V23), Cowshed
gotamaṃ, *gotamo, gotama, gotamassa, gotamena, gotamī (feminine)*	son of the Gotama family [Lord Buddha]
gotamo, *gotamattheragāthā*	Gotama Thera (V137-V138, V258-V260, V587-V596 for Apara Gotama), of Gotama Clan
gotto	clan
guhāgehagato (guhā + geha + gato)	gone to the cave house (cave + house + gone)
guhāsu	in cave
guṇahīnāpi (guṇa + hīna + api)	unvirtuous (good characteristics + without + too)
guṇavantopi (guṇa + vanto + pi)	virtuous (good characteristics + having + too) [Arahant]
gūthabhaste (gūtha + bhaste)	dung-bag (dung + bag)
gūthakūpe (gūtha + kūpe), gūthakūpena	pit-latrine
gūthalittaṃva (gūtha + littaṃ + va)	like smeared with dung (dung + smeared + like)
gūthaṭṭhānaṃva (gūtha + ṭṭhānaṃ + va)	like a toilet-pit (dung + place + like)
guttadvāro (gutta + dvāro)	with guarded doors (guarded + doors) [Arahant]
guttaṃ	guarded
hadayaṃ, hadayasmiṃ, hadayassa, hadaye, hadi	heart
haliddiyā	turmeric colored
haṃ (same as ahaṃ)	I
haṃsova (haṃso + va)	like swan (swan + like)

Pāḷi	English
hanati, hanāma, hani, haññati, haññanti, haññantu	oppress, oppressed, killed
handa, handāhaṃ	alas!, let, come
hanti, hantvā, hantvāna, hantāraṃ	strikes, destroys
haranti, hātave	taking
hāritā, harāmahaṃ (harāṃ + ahaṃ)	bring or remove, I will bring or remove (remove + I)
haritāmayo	yellow-colored
***hārito**, hāritopi, hāritattheragāthā*	Hārita Thera (V29, V261-V263)
haritobhāse (harito + bhāse)	appearing green (green + appear)
hatā	destroyed
hatanettosmi (hata + netto + asmi)	I am with destroyed eyes (destroyed + eyes + I am)
***hatthārohaputto**, ārohaputto (short form), hatthārohaputtattheragāthā*	Hatthārohaputta Thera (V77), Son of Mahout
hatthehi, hatthena	hands, by hands
hatthi (hi + atthi)	there is
hatthi, hatthinaṃ, hatthikkhandhato (hatthi + k + khandhato)	elephant (elephant + aggregate)
hatthigīvāyaṃ (hatthi + gīvāyaṃ), hatthigīvāya	elephant neck (elephant + neck)
hatthikkhandhāvapatitaṃ (hatthi + k + khandhā + va + patitaṃ)	like fallen from an elephant (elephant + aggregate + like + fallen rom)
hatthippabhinnaṃ (hatthi + p + pabhinnaṃ)	rutting elephant (elephant + rutting)
have	indeed, certainly
hayena	horse
hehisi, hehiti	that is
hemantikā	wintry
hemantikakālarattiyo (hemantika + kāla + rattiyo), hemantikasītakālarattiyo (hemantika + sīta + kāla + rattiyo)	winter nights (winter + time + nights), cold winter nights (winter + cold + time + nights)
heraññakāni	golden-colored

Pāḷi	English
heraññakānitthero, *heraññakānittheragāthā*	Heraññakāni Thera (V145-V146), Treasurer, Goldsmith
hessaṃ	lie down
hessatyājāniyo (hessati + ājāniyo)	is a thoroughbred (is + good breed)
hetadatthāya (hi + etad + atthāya)	for benefit of (this + benefit)
heṭheti, heṭhīyati, heṭhayitvā	injure
hettha (hi + ettha)	here
heṭṭhato	under
hetuṃ, hetū	cause
heva	itself is
hi	emphatic particle (is, were) *not always directly translated*
hidaṃ (hi + idaṃ)	here itself
himavāvaññe (himavā + vaññe)	bright white (snow + colored)
hiṃsakassa	was violent
hiṃsāmi, hiṃsati, hiṃse	I have done violence, done violence
hīnakammaṃ (hīna + kammaṃ)	lowly kammā (lowly + kammā)
hīnaṃ, hīno	low, worse
hīnavīriyaṃ (hīna + vīriyaṃ), hīnavīriyo, hīnavīriyā	unenergetic (low + energy)
hiri, hirīmanā	shame, with a sense of shame
hirikopīnachādanaṃ (hirikopīna + chādanaṃ)	covering for private parts (private parts + covering)
hissa	is, be
hitañca, hitāya, hitesino	for welfare, welfare-wisher
hitvā, hitvāna	having abandoned
hiyyamāno, hiyyamāne, hiyyamānamhi, hīyamānamhi	subject to decaying/fading
hoti, honti, hohi, hohisi, hotu, hotha, hotīdha, hutvā, hutvāna	am, is, does, happens, be, become
huraṃ, hurā	hereafter, in other world, here-there
iccabravi (iti + abravi)	spoke thus (thus + spoke)
icceva (iti + eva)	thus here (thus + here)

Pāḷi	English
icchādhūpāyito (icchā + dhūpāyito)	smoldering with wishes (wish + fuming)
icchāmi, icchasi, icchati, icchatī, icche, iccheyya	wish, wishes, I wish
idaṃ, imaṃ, imañca, ime, imehaṃ, imā (feminine)	this, these
idamatthikaṃ (idaṃ + atthikaṃ), idamatthitaṃ	of this use (this + meaning)
iddhibalenupatthaddho (iddhi + balena + upatthaddho)	supported by supernormal power (supernormal + power + supported)
iddhiguṇe (iddhi + guṇe)	qualities of supernormal power (supernormal power + qualities)
iddhipādāni (iddhi + pādāni)	bases of supernormal power (supernormal power + bases)
iddhiyā, iddhipattomhi (iddhi + patto + amhi), iddhimā, iddhimanto	I have supernormal powers (supernormal powers + have + I), one having supernormal powers [Arahant]
idha, idhāhaṃ (idha + ahaṃ), idhameva (idha + eva), idheva	here, here I, here itself (here + itself)
īdiso	of this kind, of this type
ijjhiṃsu	purpose accomplished
imamajjhupāgato (imaṃ + ajjhupāgato)	approached this (this + approached)
imamatthaṃ (imaṃ + atthaṃ)	for this reason (for this + meaning)
imamatthamabhāsisuṃ (imaṃ + atthaṃ + abhāsisuṃ)	spoke for this benefit (for this + meaning/reason + spoken)
imasmiṃ	in/among this one
imassa	to/of this one
iṇaṭṭova (iṇa + aṭṭo + va)	distressed by debt (debt + distressed + like)
indagopakasañchannā (indagopaka + sañchannā)	covered with fireflies (fireflies + covered)
indakhīlova (inda + khīlo + va)	like Inda-stake (Inda + stake + like)

Pāḷi	English
indasagotta (inda + sagotta)	kinsman of Inda (Inda + kinsman)
indo	Inda or Indra, deva, lord of heaven of Thirty-Three, Vedic name for Sakka
indriyāni, indriyesu, indriyāneva (indriyāṃ + eva)	faculties, of faculties, faculties itself
indriyānindriyeheva (indriyāni + indriyehi + eva)	faculties by faculties (faculties + by faculties + themselves)
iriyaṃ, iriyamānaṃ, iriyāpathaṃ, iriyāpathiyaṃ, iriyāpatho	deportment, posture, conducting himself
iriyantyamarā (iriyanta + y + amarā)	act like undying (act + undying)
isi, isī, isibhi, isino, isīti, isīnaṃ	sage, sages, by sages
isidatto *(isi + datto), isidattattheragāthā*	Isidatta Thera (V120), Given by Sage (sage + given)
isidinno *(isi + dinno), isidinnattheragāthā*	Isidinna Thera (V187-V188), Given by Sage (sage + given)
isipaṇḍarasavhaya *(isi + paṇḍara + savhaya)*	sage named Paṇḍara (sage + Paṇḍara + named)
isippayātamhi (isi + p + payātamhi)	trodden by sages (sages + trodden by) [Noble Eightfold Path]
isisaṅghanisevito (isi + saṅghani + sevito)	resorted by Sage Saṅgha (sage + groups + resorted by) [Lord Buddha]
isisattamo (isi + sattamo), isisattama	seventh sage (sage + seventh) [Lord Buddha] *refers to Lord Buddha being the last of the seven Buddhā mentioned in the Sutta Piṭaka*
issāmānena (issā + mānena)	by envy and conceit (envy + by conceit)
issaro, issare	supremacy
itarītare (itara + itare), itarītarena, itarītareneva	here-there (here + there) whatever
iti, itissu	thus
ito	from here

Pāḷi	English
iṭṭhā	agreeable
itthabhāvaññathābhāvaṃ (ittha + bhāva + aññathā + bhāvaṃ)	becoming here, becoming there (here + becoming + there + becoming) this-ness + other-ness, if ittha = itthatta then becoming this, becoming that
itthaṃ	in this way
itthī, itthiyo, itthiyā, itthīnaṃ, itthīsu	woman, women
itthigandhesu (itthi + gandhesu)	smell of a woman (woman + smell)
itthimujjhitaṃ (itthiṃ + ujjhitaṃ)	abandoned woman (woman + got out)
itthirūpe (itthi + rūpe), itthirūpasmi (itthi + rūpasmi)	in womanly form (woman + by form), in womanly form (woman + in form)
itthisare (itthi + sare)	voice of a woman (woman + sound)
itthisotāni (itthi + sotāni)	streams of a woman (woman + streams)
jāgaro, jāgarassu	watchful, vigilant, awake
jagatogadhaṃ (jagat + ogadhaṃ)	merging in world (world + merging in)
jaha, jahe, jahanti, jahassu	abandoning, abandons, should abandon
jālaṃ	web
jālapacchannā (jāla + pacchannā)	covered by the web (web + covered)
jālasaṅkhāto (jāla + saṅkhāto)	formed web (net + formed)
jālini	Jālini, devatā, former consort of Anuruddha Thera (V892-V919)
jāliniṃ	web-weaver [desire, lust]
jalitaṃ	burning
jaḷo, jaḷasamāno	stupid
jambugāmikaputto, *jambugāmikaputtattheragāthā*	Jambugāmikaputta Thera (V28), Son of Jambugāmika

Pāḷi	English
***jambuko**, jambukattheragāthā*	Jambuka Thera (V283-V286), Jackal
jambumaṇḍassa (jambu + maṇḍassa)	Jambu place (Jambu + place)
***jambusaṇḍassa** (jambu + saṇḍassa)*	Jambudvīpa continent (Jambu + grove). *One of the four continents: (1) Pūrvavideha in the east, (2) Jambudvīpa in the centre, (3) Aparagodānī in the west, and (4) Uttarakurudvīpa in the north.*
jambuyo	Jambu trees (rose apple trees)
jammī (feminine), jammiṃ	wretched
janaṃ, janamhi, jana, jano, janā	person, people
jānamanomapaññā (jānaṃ + anoma + paññā)	knows one with lofty wisdom (lofty + wisdom) [Lord Buddha]
jānamanomavīriya (jānaṃ + anoma + vīriya)	knows one with lofty energy (lofty + energy) [Lord Buddha]
janamevassito (janam + eva + s + sito)	clinging to people (people + too + attached)
jānāmi, jānāti, jānanti, jānāsi, jānāhi	know, knowing
jānamupāgamimha (jānaṃ + upāgamimha)	approached knowledgeable (knowledgeable + approached)
janatāya, janayetha, janena, janitena	people, those born
janenattho (janena + attho)	benefit of people (people + benefit)
janeti, janettiyā	mother
jaṅghabalaṃ (jaṅghaṃ + balaṃ), jaṅghābalaṃ	leg strength (lower legs + strength)
jaṅghāyo	legs
jaññā, jaññāti	knows
jaṇṇukasandhīhi (jaṇṇuka + sandhīhi)	knee joint (knee + joint)
jaṇṇuke	on the knee
jaraggavo (jara + g + gavo)	old ox (aged + ox)
jaraṃ, jarā, jarāya	aging, due to old age

Pāḷi	English
jarāmaccunivāraṇo (jarā + maccu + nivāraṇo)	ender of old age and death (aging + death + hinderer) [Noble Eightfold Path]
jarāmaccupavāhanaṃ (jarā + maccu + pavāhanaṃ)	wipe out aging and death (aging + death + wipe out)
jarāmaraṇanti (jarā + maraṇaṃ + ti)	old age and death too (old age + death + too)
jātaṃ, jāto, jātohaṃ, jātā, jāti, jātassa, jātiṃ, jātisu, jātīsu, jātiyā, jātakepi	birth, born, of births, who is born
jātarūpāni, jātarūpena, jātarūpañca (jāta + rūpaṃ + ca)	gold, gold too (gold + too)
jātijarābhayā (jāti + jarā + bhayā)	fear of birth-old age (birth + aging + fear)
jātijarātivattate (jāti + jarā + ativattate)	overcoming birth-death (birth + death + going beyond)
jaṭilabhūtassa (jaṭila + bhūtassa)	became matted-hair ascetic (matted-hair ascetic + became)
jātimadena (jāti + madena)	intoxicated with birth (birth + intoxicated) *literally pride in the class one is born in*
jātimaraṇapāragū (jāti + maraṇa + pāragū)	gone to the far-shore of birth and death (birth + death + crossed-over) [Arahant]
jātimaraṇasaṃsāro (jāti + maraṇa + saṃsāro)	birth-death and round of existences (birth + death + round of existences)
jātisaṃsāraṃ (jāti + saṃsāraṃ), jātisaṃsāro	births and round of existences (birth + round of existences)
jātisataṃ (jāti + sataṃ)	hundred births (births + hundred)
jātu (as in na jātu)	never
javo	speed
jaya	win
jāyati, jāyetha	born
jegucchaṃ, jigucchanti, jigucchissanti, jigucchito	disgustful, despised *translated as despise in THIG*

Pāḷi	English
***jento**, jentattheragāthā*	Jenta Thera (V111 for Jenta, V423-V428 for Jenta Purohitaputta), of Jenta Village
jeti, jetvā	won, having won
jhānaṃ, jhāne, jhānāni	jhāna, in jhāna, jhānā
jhānarato (jhāna + rato)	delighting in jhāna (jhāna + delighting) [Arahant]
jhānasokhummasampanno (jhāna + sokhumma + sampanno), jhānasukhumasampanno	endowed with finer jhānā (jhānā + finer + endowed) [Arahant]
jhāpitā	consumed, burnt
jhāyaṃ, jhāyiṃ, jhāya, jhāyāhi, jhāyāmi, jhāyasi, jhāyati, jhiyāyati, jhāyatu, jhāyeyya, jhāyataṃ, jhāyino, jhāyanto, jhāyī, jhāyibhi, jhāyinaṃ, jhāyitaṃ	doing jhāna, does jhāna, meditator
jhāyitukāmassa (jhāyitu + kāmassa)	desirous of jhāna (desirous + jhāna) [Arahant]
jigīsaṃ	desiring
jimhapathaṃ (jimha + pathaṃ)	crooked path (crooked + path)
jinaṃ, jino, jinassa, jināhi, jinātu	Victor [Lord Buddha]
jinasāsanaṃ (jina + sāsanaṃ), jinasāsane	Teaching of the Victor (Victor's + Teaching) [Lord Buddha]
jiṇṇā, jiṇṇañca, jīramānena, jīrati, jiyyate	decaying, decayed, subject to decay
jitindriyehi (jita + indriyehi)	one who has subdued faculties (winner + of faculties) [Arahant]
jīvaṃ, jīvantaṃ, jīvate, jīvati, jīve, jīvitaṃ, jīvitañca, jīvitā, jīvitassa, jīvitānaṃ, jīvite, jīvitena, jīvituṃ	lifespan, life, until life lasts
jīvikatthā, jīvikatthohaṃ	for livelihood
jīvitamāhu (jīvitaṃ + āhu)	life is said to be (life + is said to be)
jīvitasaṅkhayā (jīvitaṃ + saṃ + khayaṃ)	fully ending life (life + fully + ending)
jīvitatthaṃ (jīvita + atthaṃ)	for living (living + for)
joti, jotimantopi	light-up, light-maker

Pāḷi	English
***jotidāso**, jotidāsattheragāthā*	Jotidāsa Thera (V143-V144), Servant of Light
juhiṃ, juhāmi	sacrifice, I sacrifice
kā (feminine)	who, what, which
kacci	interrogative, expressing doubt, perhaps, surely
kaccissataṃ	surely it was
kadā, kadāci, kadāhaṃ	sometimes, never, when, what time, at times, perhaps, from time to time, when will I
kaddante should be corrected to kandante	in mud
kāhāmi, kāhasi, kāhisi	what will do
kakacūpamaṃ (kakaca + ūpamaṃ)	simile of the saw (saw + simile)
kakusandhakoṇāgamano, kakusandhañca	Lord Kakusandha Buddha & Lord Koṇāgamana Buddha, *fourth & fifth Buddhā of the antiquity [counting forward]*
kalahābhiratā (kalaha + abhiratā)	delighting in quarrels (quarrels + well-delighting)
kalaṃ	part
kālaṃ, kālamhi, kālañca, kālo, kāle, kālena	time, at right time, death time, from time to time
kālamakāsi	bides time, awaits death
kālaṅkatā (kālaṃ + katā), kālakatā	having died, passed away (time + done)
kālapabbaṅgasaṅkāso (kāla + pabbaṅga + saṅkāso)	subject to breakup in time (time + subject to breakup + resembling)
kāḷapakkheva (kāḷa + pakkheva)	moonless fortnight (dark + side)
kālappavedakaṃ (kāla + p + pavedakaṃ), kālappavedanā	announcement of time (timely + spoken)
kāḷassa	at right time
kālavasaṃ (kāla + vasaṃ)	death (time + gone to control of)
kāḷī	black
***kāḷigodhāputtabhaddiyatther-agāthā,** kāḷigodhāya*	Bhaddiya Son of Kāḷigodhā Thera (V842-V865)
kaliṅgaraṃ	lying like a log

Pāḷi	English
kaḷīro	bamboo sprout
kalīva (kalī + va)	like misfortune (misfortune + like)
***kāḷudāyī**, kāḷudāyittheragāthā*	Kāḷudāyī Thera (V527-V536), Black Ascending
kalyāṇadassano (kalyāṇa + dassano)	good looking (good + looking)
kalyāṇairiyāpatho (kalyāṇa + iriyāpatho)	good conduct (good + conduct) [Arahant]
kalyāṇaṃ, kalyāṇe, kalyāṇānañca	good
kalyāṇamitto (kalyāṇa + mitto), kalyāṇamittamhi	good friend (good + friend), good friendship [Arahant]
kalyāṇapaññño (kalyāṇa + paññño)	good wisdom (good + wisdom) [Arahant]
kalyāṇasīlo (kalyāṇa + sīlo)	one with good virtue (good + virtue) [Arahant]
kalyāṇavākkaraṇo (kalyāṇa + vākkaraṇo)	addressing pleasantly (good + address)
kalyata	readiness
kaṃ	who, which, what
kāmacchando (kāma + c + chando)	desire for sensual pleasures (sensual pleasures + desire)
kāmadhātuṃ (kāma + dhātuṃ)	sensual pleasures element (sensual pleasures + element)
kāmadhātupurakkhato (kāma + dhātu + purakkhato)	led by element of sensual pleasures (sensual pleasures + element + led by)
kāmagavesino (kāma + gavesino)	searching for sensual pleasures (sensual pleasures + seeker)
kāmaguṇā (kāma + guṇā), kāmaguṇañca, kāmaguṇe, kāmaguṇehi, kāmaguṇesu	characteristics of sensual pleasure (sensual pleasure + characteristics)
kāmajālaṃ (kāma + jālaṃ), kāmajāla	web of sensual pleasures (sensual pleasures + web)
kāmakāmino (kāma + kāmino)	desirous of sensual pleasures (sensual pleasures + desirous)
kāmakāro (kāma + kāro), kāmakāriyo, kāmakāriyā	act as they wish, willful (sensual pleasures + indulgent)

Pāḷi	English
kāmakopappahīnā (kāma + kopa + p + pahīnā)	having abandoned turbulence of sensual pleasures (sensual pleasures + wavering/upsetting + abandoned)
kāmaṃ, kāma, kāmā, kāmāni, kāme, kāmayati, kāmehi, kāmesu	sensual pleasure(s), desires sensual pleasure(s)
kāmamayaṃ (kāmaṃ + ayaṃ), kāmamayikaṃ	due to sensual pleasures (sensual pleasures + coming)
kāmandhā (kāma + andhā)	blinded by sensual pleasures (sensual pleasures + blinded)
kāmarāgaṃ (kāma + rāgaṃ), kāmarāgo, kāmarāgena	lust for sensual pleasures (sensual pleasures + lust)
kāmarāgappahānāya (kāma + rāga + p + pahānāya)	to abandon lust for sensual pleasures (sensual pleasures + lust + to abandon)
kāmaratisanthavaṃ (kāma + rati + santhavaṃ)	intimate with sensual pleasures (sensual pleasures + delight + intimacy)
kāmasaññā (kāma + saññā)	perception of sensual pleasures (sensual pleasures + perception)
kāmesvādīnavaṃ (kāmesu + ādīnavaṃ)	danger in sensual pleasures (sensual pleasures + danger)
kammabandhūhi (kamma + bandhūhi)	kamma is brother (kamma + brother)
kammaṃ, kammanti, kammā, kammāni, kammato, kammunā	*Untranslated* *kammato translated as works in V942*
kammavipākena (kamma + vipākena)	by kamma results (kamma + by results)
kammayantavighāṭano (kammayanta + vighāṭano)	destroyer of kamma [results] (kamma + destroyed) [Noble Eightfold Path]
kammayantena (kamma + yantena)	by kamma machine (kamma + machine)
kampayiṃ, kampayi	shook
kaṃsaṃ	plate, platter
kānanaṃ, kānane	garden, in garden
kañcanaṃ	gold

Pāḷi	English
kañcanasannibhattaco (kañcana + sannibha + ttaco)	golden skinned (gold + resembling + skin) [Lord Buddha]
kañci, kañcinaṃ	someone, whoever, whatever
kandanti, kandante, kandanto	crying
kandarāsu	grotto
***kaṇha**, kaṇho, kaṇhassa, kaṇhato*	Kaṇha (a name of Māra), dark, black
kaṇhābhijātiko (kaṇha + abhijātiko)	one of base nature (dark + born)
***kaṇhadinno**, kaṇhadinnattheragāthā*	Kaṇhadinna Thera (V179-V180), Given by Black
kaṅkha, kaṅkhati, kaṅkhetha	awaits
kaṅkhaṃ, kaṅkhā	doubt
kaṅkhamabhijānāmi (kaṅkhaṃ + abhi + jānami)	know doubt (doubt + fully + I know)
***kaṅkhārevato**, kaṅkhārevatattheragāthā, kaṅkhārevatasammato (kaṅkhārevata + sammato)*	Kaṅkhārevata Thera (V3), Revata the Doubter, Kaṅkhārevata Thera-agreed upon
kaṇṭakaṭṭhānamhi (kaṇṭaka + ṭṭhānamhi)	place full of thorns (thorny + place)
kantāraddhānapakkhando (kantāra + addhāna + pakkhando)	walking long time on a difficult road (difficult road + long time + gone)
kapālahatthova (kapāla + hattho + va)	beggar (begging bowl + in hand + like) *This could also be hopeless as in one with hands on forehead*
kapitthañca (kapitthaṃ + ca)	wood-apple too (wood-apple + too)
kapīva (kapī + va)	like monkey (monkey + like)
kappākappesu (kappe + akappesu)	suitable and unsuitable (suitable + unsuitable)
kappako	barber
kappasatānāhaṃ (kappa + satānaṃ + ahaṃ)	I for a hundred eons (eons + hundred + I)

Pāḷi	English
kappaṭakuro, *kappaṭakuroti, kappaṭo, kappaṭa, kappaṭakurattheragāthā*	Kappaṭakura Thera (V199-V200), Rice Beggar in Rags
kappaṭhāyino (kappa + ṭhāyino)	living for an eon (eon + living)
kappe, kappesu	eon, for an eon, in an eon
kappiyaṃ, kappemi, kappesi, kappeti, kappate	allowable, correct way, suitable, does
kappo, *kappattheragāthā*	Kappa Thera (V567-V576), Proper, Wish-Fulfiller
kāpurisena (kā + purisena)	by bad men (bad + by men)
kārako, kārī, kārehi, kāraye	doer [worker]
kāraṃ	what had to be done
karaṃ, karissaṃ, karissāmi, karosi, karassu, karissasi, karohi, karotha, karoti, karoto, karato, karonti, kīranti, karissati, karissatī, kareyya, karīyati, karitvā, karitvāna, kataṃ, kato, katā, kate, kātuṃ, katvā, katvāna	doing [attending], do, follow, I do, having done, done, will make, will do, should do, to be done, to do, doer
kārambhiyaṃ, *kāraṃviyaṃ, kāraviyaṃ*	Kārambhi forest
karaṇīyaṃ, karaṇīyāni	to be done
karerimālāvitatā (kareri + mālā + vitatā)	covered with musk-rose garlands (musk-rose + garlands + stretched)
kāruṇikaṃ, kāruṇiko, kāruṇikā	compassionate [Lord Buddha] [Arahant]
kasāhi	by whip
kasanti, kasate	plow
kāsāvaṃ, kāsāve, kāsāvavattho	brown robe
kāsāvamarahati (kāsāvaṃ + arahati)	worthy of monk robes (brown robes + worthy)
kasmā	why
kassa	whose
kassakā	farmers
kassaṃ, kassāmi	doing, act

Pāḷi	English
kassapo, *kassapaṃ, kassapattheragāthā*	Kassapa Thera (V82), also Lord Kassapa Buddha, *sixth Buddhā of the antiquity [counting forward]*
kassindriyāni (kassa + indriyāni)	whose faculties (whose + faculties)
kaṭacchubhikkhahetūpi (kaṭacchu + bhikkha + hetū + pi)	for a ladleful [of alms-food] too (ladleful + alms-food + for + too)
kaṭaggaho	cast lucky die
katakicco (kata + kicco), katakiccā, katakiccena	done with the duties (done + duties) [Arahant]
kataññutāya	thanks to you, gratitude
katantaṃ	done ones [Arahant]
katapadaṃ	walking (take + steps)
kaṭasiṃ	charnel ground
katassa	done
kathaṃ, kathā	talk, speech
kathaṃ, kathamahaṃ (kathaṃ + ahaṃ)	what, how, what I (how + I)
katindriyā (kata + indriyā)	fulfilled faculties (done + faculties) [Arahant]
kātiyāno, *kātiyāna, kātiyānattheragāthā*	Kātiyāna Thera (V411-V416), of Kātiyāna Clan
kattabbakaṃ (as in kataṃ kattabbakaṃ)	done what had to be done [Arahant]
katthaci	somewhere
kaṭṭhe	where
kattukāmassa (kattu + kāmassa), kātumicchati (kātuṃ + icchati)	desirous (to do + willing), wishes to do (to do + wishes)
kaṭukaṃ, kaṭukā	bitter
kavacamabbhutaṃ (kavacaṃ + abbhutaṃ)	unparalleled shield (shield + wonderful)
kāveyyamattā (kāveyya + mattā)	intoxicated with poetry (poetry + intoxicated)
kāyaduṭṭhullagaruno (kāya + duṭṭhulla + garuno)	unchaste-fat (body + wicked + big)
kāyagataṃ (kāya + gataṃ), kāyagatā	directed to body (body + gone)

Pāḷi	English
kāyagatāsatiṃ (kāyagatā + satiṃ)	mindfulness directed to body (gone to body + mindfulness)
kāyakammena (kāya + kammena)	by bodily kamma (bodily + by kamma)
kāyaṃ, kāyo, kāyassa, kāyasmiṃ, kāyena, kāye	body, in body, body too
kāyamaccheragaruno (kāya + macchera + garuno)	pampering the body-fat (body + miserliness + big)
kayirā	does, would do
keci	whatever
kena	why
kesā, kese, kesehi	head-hair
kesamassuṃ (kesaṃ + massuṃ), kesamassūni	hair-beard (hair + beard)
ketuhā, ketunāyeva	by Ketu, of Ketu itself
kevalaṃ, kevalā, kevalī	entire, only, perfected
khādiṃ, khādaniyāni	ate, eatables
***khadiravaniyo** (khadir + vaniyo), revato, khadiravaniyattheragāthā, **khadiravaniyarevato**, khadiravaniyarevatattheragāthā*	Revata Khadiravaniya Thera (V42, V645-V658), Revata of the Acacia Forest (Acacia + forest)
khaggahatthehi (khagga + hatthehi)	sword in hand (sword + in hand)
khaggavisāṇavā (khagga + visāṇavā)	rhinoceros (sword + horn)
khajjantiṃ	chewing
khalagatā (khala + gatā)	gone to threshing floor (threshing floor + gone)
khalitvā	having lost footing
khaḷuṅko	mongrel
khalupacchābhattī (khalupaccha + a + bhattī)	refusing food brought afterwards (brought afterwards + not + eater) [Arahant] *Seventh of the thirteen Austerities*
khaṇatha	digging up
khaṇātītā (khaṇa + atītā)	let the moment pass by (moment + pass)

Pāḷi	English
khaṇḍasumano, *khaṇḍasumanattheragāthā*	Khaṇḍasumana Thera (V96 for Khaṇḍasumana, V330-V334 for Sumana, V429-V434 for Sumana), Khaṇḍasumana Flower
khandhā, khandhe, khandhānaṃ	aggregates, of aggregates
khaṇo, khaṇā, khaṇi, khaṇena	moment
khantivādānaṃ (khanti + vādānaṃ)	speaker of diligence (diligence + speaker) [Lord Buddha]
khantyā, khantiyā	diligently
khattiyo, *khattiyā*	Khattiya, the second in the Indian four-class hierarchy
khayagāmī (khaya + gāmī)	gone to ending (ending + gone) [Dhamma]
khāyati	seems to be
khayogadhā (khaya + ogadhā)	merging in ending (ending + merging)
khemaṃ, khemā, khemato, khemantaṃ	safety, refuge, place of refuge (refuge + place) [Nibbāna]
khepetvā	eradicated *translated as passed in TB&V*
khettaṃ, khette	field
khiḍḍāratiṃ (khiḍḍā + ratiṃ), khiḍḍāratiñca	sporting-delight (sporting + delight)
khīlāni	barrenness of mind
khilo, khilañca	stake
khīṇā, khīṇāya	ended
khīṇapunabbhavo (khīṇa + puna + b + bhavo), khīṇapunabbhavā	further becoming is ended (ended + further becoming) [Arahant]
khīṇasaṃsāro (khīṇa + saṃsāro)	roundless (ended + round of existences) [Arahant]
khīṇasaṃyogaṃ (khīṇa + saṃyogaṃ), khīṇasaṃyojanassa	bondless, fetterless (ended + fetters), by ending the fetters [Arahant]
khīṇāsavo (khīṇa + āsavo)	taintless (ended + taints) [Arahant]
khippaṃ, khippameva	quickly
khitako, *khitakattheragāthā*	Khitaka Thera (V104)

Pāḷi	English
khīyati, khīyanti	ending
kho, khomhi (kho + amhi)	indeed, indeed I am (indeed + I am)
khudā	hunger
khuddakanikāye (khuddaka + nikāye)	in Khuddaka Nikāya (Khuddaka + in Nikāya)
khuddakuddālāsu (khudda + kuddālāsu)	small spade (small + hoe)
khujjakehi	crooked things
***khujjasobhito**, khujjasobhitattheragāthā*	Khujjasobhita Thera (V234-V236), Hunchback Resplendent
khuramādāya (khuraṃ + ādāya)	taking razor (razor + taking)
khuro, khuraṃva (khuraṃ + va)	razor, sharp blade
kiccakārīssa	Doing what should be done (to be done + doing)
kiccākicce (kiccā + kicce)	errands
kiccaṃ, kicca, kicce	to be done
kiccamicchako (kiccaṃ + icchako), kiccamicchato, kiccamicchayaṃ	wishing something (to be done + wisher)
kicchā, kicchati, kicchantā	difficult
kīdiso	of what kind, of what type
kilamati	fatigued
kīḷanti	playing
kilesā, kilesānañca, kilese, kilesehi, kilesessanti, kilesissanti, kilisissanti	defilements
kilesarajavāhanoti (kilesa + raja + vā + hano + ti)	has destroyed defilements and dust (defilements + dust + too + destroyed + is)
kilesavatthūsu (kilesa + vatthūsu)	defilement-generators (defilement + generators)
kilesehābhibhūtā (kilesehi + abhibhūtā)	conquered by defilements (defilements + conquered)
kiṃ	what, why
kimadhippāyā (kiṃ + adhippāyā)	what intention (what + intention)
kimākappā (kiṃ + ākappā)	what deportment (what + deportment)

Pāḷi	English
kimaṅgaṃ (kiṃ + aṅgaṃ), kimaṅga	far less
kimānupubbaṃ (kiṃ + anupubbaṃ)	what to do gradually (what + gradually)
kiṃchandā (kiṃ + chandā)	what desire (what + desire)
kimihī	worms
***kimilo**, kimbilo, kimilattheragāthā*	Kimila Thera (V118, V155-V156)
kimīva (kimī + va)	like worm (worm + like)
kiṃkāraṇā (kiṃ + kāraṇā)	what reason (what + reason)
kiṃsu	how, what
kiñcanaṃ, kiñci, kiñcāpi (kinci + api)	anything, although, any, whatever
kira	said
kiso	thin
kīṭasarīsapā (kīṭa + sarī + sapā)	insects-crawling things-snakes (insects + crawling things + snakes)
kittayissāmi, kittitāti	proclaim
kiṭṭhādaṃ (kiṭṭhā + idaṃ)	cornfields here (cornfields + here)
kittiṃ, kittiñca, kittiyā	fame
kittisilokavaddhanī (kitti + siloka + vaddhanī)	increaser of fame and praise (fame + praise + increaser)
ko	what
koci	any
kodhappattamanatthaddhaṃ (kodha + p + patta + mana + t + thaddhaṃ)	angry-conceited-obdurate (anger + reached + conceit + obdurate)
kodho, kodhanā, kodhanena, kuddhaṃ	anger, by anger, angry
kolāhalaṃ	uproar
***koḷiviso,** soṇakoḷivisattheragāthā*	Soṇa Koḷivisa Thera (V632-V644), Golden Giver of Two Hundred Million
koḷiyā	a tribe living near Sākyans
kosalavhayasīvalīti (kosala + [sa] vhaya + sīvalī + ti)	called Kosalavihāri Thera & Sīvalī Thera (Kosala + called + Sīvalī)

Pāḷi	English
kosalavihāritthero, *kosalavihārittheragāthā*	Kosalavihāri Thera (V59), Dweller of Kosala Republic
kosārakkho (kosa + ārakkho)	Treasurer (treasury + protector) [Arahant] [Elder Bhikkhu Ānanda]
kosiyasavhayo (kosiya + savhayo)	named Kosiya (Kosiya + named)
kosiyo, *kosiyattheragāthā*	Kosiya Thera (V370-V374), Owl, of Kosiya Clan
koṭisatasahassassa (koṭi + sata + sahassassa)	ten-million times hundred times thousand
koṭṭhiko, koṭṭhake	gateway
kovido, kovidosi	skillful
kubbato, kubbetha	doer, do
kucchinā	womb, belly
kudāssu	surely
kuḍḍamūlañca (kuḍḍa + mūlaṃ + ca), kuṭṭamūlañca	foot of a wall too (wall + foot + too)
kuddiṭṭhiṃ (ku + d + diṭṭhiṃ), duddiṭṭhiṃ	one with bad view (bad + view)
kuhā	deceit, deceitful
kuhiṃ, kuhiñci	where, whither
kulaṃ, kulamhi, kulā, kulāni, kule, kulesu	families, in family
kullo, *kulla, kullattheragāthā*	Kulla Thera (V393-V398), Family-man, Rafter
kulo, *kuḷo, kuṇḍalo, kulattheragāthā*	Kula Thera (V19), Of Noble Family
kumāputtasahāyako, *kumāputtasahāyakattheragāthā*	Kumāputtasahāyaka Thera (V37), Companion of Son of Kumā
kumāputto, *kumāputtattherassa, kumāputtattheragāthā*	Kumāputta Thera (V36), Son of Kumā
kumārakaṃ	young boy, prince
kumārakassapo, *kumārakassapattheragāthā*	Kumārakassapa Thera (V201-V202), Prince Kassapa
kumārīhi	young girls
kumināmukhe	at entrance of trap (fish net + mouth)

Pāḷi	English
kummaggamanudhāvati (ku + m + maggaṃ + anudhāvati)	rushing on the wrong path (wrong + path + running)
kuṇapassa	loathsome
***kuṇḍadhāno**, kuṇḍadhānattheragāthā*	Kuṇḍadhāna Thera (V15)
kuṇḍalena	earrings
kuñjarābhirudā (kuñjara + abhirudā)	resounding with elephants (elephant + resounding)
kuñjaraṃ, kuñjaro	elephant
kunnadīnaṃva (ku + n + nadīnaṃ + va)	like small river (small + rivulet + like)
kuppati, kopito, kuppanīye	angry, shaken
kusalaṃ, kusalānañca, kusalo, kusalā, kusalena, kusalī	skillful, wholesome
kusalaṅkusaggaho (kusala + aṅkusa + g + gaho)	skillful mahout (good + goad + holder)
kusaṃ	Kusa grass
kusītaṃ, kusīto, kusītā	indolent
kusītamāgamma (kusītaṃ + āgamma)	with an indolent one (indolent + with)
kusumākulānaṃ (kusumā + kulānaṃ)	flower-covered river-banks (flower-covered + river-banks)
kusumasañchanne (kusuma + sañchanne)	covered with flowers (flowers + covered)
kūṭāgāravarūpamā (kūṭāgāra + va + r + ūpamā)	simile of multi-story building (pinnacle building + like + simile)
kūṭaṃ	peak
kūṭasakkhī (kūṭa + sakkhī)	false witnesses (bad + witnesses)
kūṭena, kūṭeneva	by deceit
***kuṭikaṇṇathero**, soṇakuṭikaṇṇattheragāthā*	Soṇa Kuṭikaṇṇa Thera (V365-V369), Golden Millionaire
kuṭiṃ, kuṭi, kuṭī, kuṭiyā, kuṭikaṃ, kuṭikā, kuṭikāyaṃ	hut, hut-dweller, in the hut
kuṭimacchisaṃ (kuṭiṃ + acchisaṃ)	made hut (hut + covered)
kuṭivihārino (kuṭi + vihārino)	hut dweller (hut + dweller)

Pāḷi	English
kuṭivihāritthero, *kuṭivihārittheragāthā*	Kuṭivihāri Thera (V56), Hut Dweller First
kuto	where, from what place
kuṭṭhiṃ	leper
lābhakāmā (lābha + kāmā)	desirous of gains (gains + desirous)
lābhālābhena (lābha + alābhena)	by gains and non-gains (gains + non-gains)
lābhaṃ, lābho, lābhā, labhe, lābhe, lābhato, lābhī, labhate, labbhate, labhati, labbhati, labbhetha, labhissanti, laddhaṃ, laddho, laddhā, laddhe, laddāna, laddhāna	gain, gains, gained, having gained
lābhasakkāramucchitā (lābha + sakkāra + mucchitā)	gains-hospitality-comatose (gains + hospitality + comatose)
lābhasakkāre (lābha + sakkāre)	gains-hospitality (gains + hospitality)
lahuko, lahukā	light
lajjare	to be ashamed
lakuṇḍakabhaddiyo, *lakuṇḍabhaddiyo, lakuṇḍakabhaddiyattheragāthā*	Lakuṇḍakabhaddiya Thera (V466-V472), Good Dwarf
lapā	prattling, talking
lataṃ, latā, latāva	creeper
leṇamaleṇadassinī (leṇaṃ + aleṇaṃ + dassinī)	seer of cave & not cave (cave + not cave + seer)
leṇassa	by cave
lepena	by plaster
lesakappe	pretext
limpati, limpanti, littaṃ	smeared
lohitapāṇi	bloody handed (bloody + hands)
lokaṃ, lokamhi, loko, lokā, lokasmi, lokassa, loke, lokena, lokamimaṃ (lokaṃ + imaṃ), lokiyaṃ, lokyaṃ	world, in world, this world (world + this), worldly
lokanāthamhi (loka + nāthamhi)	master of the world (world + master) [Lord Buddha]

Pāḷi	English
lomahaṃso (loma + haṃso), lomahaṃsano, lomahaṃsanaṃ	hair-raising, terrified (body-hair + standing on end)
***lomasakaṅgiyo**, lomasakaṅgiyattheragāthā*	Lomasakaṅgiya Thera (V27), Hairy-Bodied
luddhā	greedy
lujjate	breaks-up, destroys
lūkhaṃ, lūkhampi, lūkhe, lūkhenapi	rough
luve (same as māluve)	a parasite creeper
mā	don't, no
mabravi (m + abravi)	spoke
maccānaṃ, maccassa	those subject to death
maccharinā	miserliness
maccho, macchova, macchāva	big fish, fishes, like fish
maccudheyyaṃ (maccu + dheyyaṃ)	realm of death (death + realm)
maccuhāyino (maccu + hāyino), maccuhāyī, maccuhāyinaṃ	killer of death (death + killer) [Arahant]
maccujarāyupaddutaṃ (maccu + jarāya + upaddutaṃ)	overrun by death-aging (death + aging + annoyed)
maccunābbhahato (maccuna + abbhahato)	destroyed by death (death + destroyed)
maccupāsaṃva (maccu + pāsaṃ + va)	like noose of death (death + noose + too)
maccurājā (maccu + rājaṃ), maccurājassa	king of death (death + king)
madañca (madaṃ + ca), madamatto	intoxication too (intoxication + too), intoxicated
madhunā	strong drink, liquor
madhupāyasaṃ (madhu + pāyasaṃ)	sweet milk-rice (honey + milk-rice)
madhuraggañca (madhuraggaṃ + ca)	sweet (sweet + too)
madhuraṃ, madhurā	sweet
madhurassādaṃ (madhura + assādaṃ)	sweet tasting (sweet + tasting)
mādiso, mādisā	one like me
***Magadhā**, magadhānaṃ*	one of the Sixteen Janapadā (Republics)

Pāḷi	English
maggajino (magga + jino)	path winner (path + winner)
maggaṃ, maggampi, maggo, magge, maggena, maggametaṃ	path, by this path
maggamaddakkhiṃ (maggaṃ + addakkhiṃ)	saw the path (path + saw)
maggāmaggassa (magga + amaggassa)	path & not-path (path + not-path)
maggamakkhāhi (maggaṃ + akkhāhi)	declared the path (path + declared)
maggamuttamaṃ (maggaṃ + uttamaṃ), magguttamaṃ	best path (path + best) [Noble Eightfold Path]
mago, magā	animals, quadrupeds, deer
mahabbaloti (maha + b + balo + ti)	greatly strong (great + strength + too) [Arahant]
mahabbhayaṃ (maha + b + bhayaṃ), mahabbhayā, mahabbhaye	great fear (great + fear)
mahābhisakko (mahā + bhisakko)	great physician (great + physician) [Lord Buddha]
mahābuddhi (mahā + buddhi)	greatly intelligent (great + brains) [Arahant]
***mahācundo**, cundo, mahācundattheragāthā*	Mahācunda Thera (V141-V142), Great Ivory Worker
mahāgaṇḍo (mahā + gaṇḍo)	great boil (great + boil)
mahagghaso (maha + g + ghaso)	glutton (great + eater)
mahāghorā (maha + ghorā)	great deep dark (great + deep dark)
mahāgini (mahā + agini)	great fire (great + fire)
mahāhitā (mahā + hitā)	great welfarer (great + welfarer) [Arahant]
mahāisi (mahā + isi)	great sage (great + sage)
mahājhāyiṃ (mahā + jhāyiṃ), mahājhāyī	great meditator (great + meditator) [Arahant]
mahājutimanāsavaṃ (mahā + jutiṃ + an + āsavaṃ)	great light-taintless (great + light + without + taints) [Lord Buddha]
***mahākaccāyano**, mahākaccāyanattheragāthā*	Mahākaccāyana Thera (V494-V501), Kaccāyana the Great, Golden Man

Pāḷi	English
mahākāḷo, *kālo, mahākāḷattheragāthā*	Mahākāḷa Thera (V151-V152), Black the Great
mahākappino, *kappino, kappinassa, mahākappinattheragāthā*	Mahākappina Thera (V547-V556), Kappina the Great
mahākāruṇiko (mahā + kāruṇiko)	Great Compassionate (Great + Compassionate) [Lord Buddha]
mahākassapo, *mahākassapattheragāthā, mahākassapasavhayo (mahākassapa + savhayo)*	Mahākassapa Thera (V1054-V1093), Kassapa the Great, named Mahākassapa Thera (Mahākassapa + named)
mahāketuṃ (mahā + ketuṃ)	sign, pennant, banner, splendor (great + splendor)
mahākhemaṅgamo (mahā + khemaṃ + gamo)	gone to the great refuge (great + refuge + gone) [Arahant] [Noble Eightfold Path]
mahākoṭṭhiko, *mahākoṭṭhito, mahākoṭṭhikattheragāthā*	Mahākoṭṭhika Thera (V2), Great Dweller of Mansion
mahāleṇassa (mahā + leṇassa)	great cave (great + cave)
māhaṃ (mā + ahaṃ)	I don't (not + I)
mahāmahī (mahā + mahī)	great earth (great + earth)
mahāmati (mahā + mati)	great thinker (great + thoughts) [Arahant]
mahamattasambhavaṃ (mahaṃ + atta + sambhavaṃ)	my own becomings (mostly + self + becoming)
mahāmeghova (mahā + megho + va)	great rain (great + rain + like)
mahāmoggalāno, ***mahāmoggallāno, moggallāno, moggallānaṃ, moggallānagotto (moggallāna + gotto)***, *mahāmoggallānattheragāthā*	Mahāmoggalāna Thera (V1149-V1217), Moggalāna the Great, Second of the two Chief Disciples, Kolita was his first name
mahāmuniṃ (mahā + muniṃ), mahāmuni, mahāmunīti	great silent sage (great + silent sage) [Lord Buddha]
mahānāgaṃ (mahā + nāgaṃ), mahānāgā	great elephant (great + snake) [Lord Buddha] [Arahant]
mahānāgo, *mahānāgattheragāthā*	Mahānāga Thera (V387-V392), Nāga the Great

Pāḷi	English
mahānāmo, *mahānāmattheragāthā*	Mahānāma Thera (V115), Great Name
mahāñāṇī (mahā + ñāṇī)	greatly knowledgeable (greatly + knowledgeable) [Lord Buddha] [Arahant]
mahāneruno	Meru mountain
mahānipāto (mahā + nipāto)	great chapter (great + chapter)
mahaṇṇave	great ocean
mahantaṃ	great [being]
mahānubhāvo (mahā + anubhāvo)	greatly powered (greatly + powered) [Arahant, Elder Bhikkhu Aññāsikoṇḍañña]
mahāpañño (mahā + pañño)	greatly wise (greatly + wise) [Arahant, Elder Bhikkhu Sāriputta]
mahāpanthako, *mahāpanthakattheragāthā*	Mahāpanthaka Thera (V510-V517), Great Wayfarer
mahāpathe (mahā + pathe)	highway (great + road)
mahappabhaṃ (maha + p + pabhaṃ)	great radiance (great + radiance)
mahapphalaṃ (maha + p + phalaṃ)	great fruit (great + fruit)
mahāpurisalakkhaṇā (mahā + purisa + lakkhaṇā)	marks of a great man (great +man + marks)
mahārāgaṃ (mahā + rāgaṃ)	great lust (great + lust)
mahārasaṃ (mahā + rasaṃ), *mahāraso*	supremely delicious (supremely + tasty) [Noble Eightfold Path]
mahāsamuddavego (mahā + samudda + vego)	ocean speed (great + sea + speed)
mahāsamuddo (mahā + samuddo)	ocean (great + sea)
mahāsarā (mahā + sarā)	great lake (great + lake)
mahato, mahatā	greater, greatest
mahāukkārasambhavo (mahā + ukkāra + sambhavo)	originate great excrement (great + excrement + originate)
mahāvaccho, *mahāgavaccho*, *mahāvacchattheragāthā*	Mahāvaccha Thera (V12), Vaccha the Great
mahāvanaṃ (mahā + vanaṃ), *mahāvane*	great forest (great + forest)
mahāvaṇo (mahā + vaṇo)	great wound (great + wound)

Pāḷi	English
mahāvarāhova (mahā + varāho + va)	like a great hog (great + pig + like)
mahāvasī (mahā + vasī)	greatly controlled (great + control)
mahāvīraṃ, mahāvīro, mahāvīra, mahāvīre	great hero (great + hero) [Lord Buddha]
mahāyasoti (mahā + yaso + ti)	greatly reputed (great + reputation + is)
mahesakkho	great powered, influential
mahesi (mahā + isi), mahesī, mahesibhīti, mahesino, mahesinā	great sage (great + sage) [Lord Buddha]
mahiccho (mahā + iccho)	greedy (greatly + wishful)
mahiddhikaṃ (mahā + iddhikaṃ), mahiddhiko, mahiddhikā, mahiddhikāti	of great supernormal power (great + magical power) [Arahant] [Elder Bhikkhu Mahāmoggallāna]
mahiṃ (see chamā, dharaṇī, pathaviṃ, pathavī, pathaviñca, paṭhaviṃ, puthavī, puthaviyā, vasundharā)	earth
mahimāvasanto (mahimā + vasanto)	living in glory (Mahimā + dweller)
mahindaghosatthanitābhigajjino (mahinda + ghosa + t + thanita + abhi + gajjino)	roaring a welcoming Mahinda sound thunder (Mahinda + sound + thunder + fully + roaring)
mahindapāsena	by Mahinda noose (Mahinda + by noose)
mahissāsā	of noble blood, king
mahito	worshipped
mahogho (mahā + ogho), mahoghena, mahogheva, mahoghasmiṃ	great flood (great + flood)
majjhanhikaṃ	mid-day
majjhesarasmiṃ (majjhe + sarasmiṃ)	in middle of lake (in middle of + lake)
majjhimaṃ, majjhe, majjheva	middle, in the middle, among, publicly

Pāḷi	English
makasehi	by mosquito
mākāsi (ma + akāsi)	don't have (not + made)
makkaṭasannibhaṃ (makkaṭa + sannibhaṃ)	resembles a monkey (monkey + resembling)
makkaṭo, makkaṭa	monkey
makkhappahānaṃ (makkha + p + pahānaṃ)	mercilessness abandoned (mercilessness + abandoned)
makkhena, makkhī, makkhitā,	mercilessness, merciless
māladhārī (māla + dhārī), mālabhārī, mālābhārī	wearing a garland (garland + wearing)
malakhilasokanāsano (mala + khila + soka + nāsano)	destroying impurity-obstruction-sorrows (impurity + obstruction + sorrows + destroying) [Arahant]
māliṃ, mālinī	garlanded
***malitavambho**, malitavambhattheragāthā*	Malitavambha Thera (V105)
***mālukyaputto**, māluṅkyaputto, mālukyo, māluṅkyo, māluto, mālukyaputtattheragāthā*	Mālukyaputta Thera (V399-V404, V794-V817), Son of Mālukya
mālukyaselo (mālukyo + selo)	Mālukya Thera and Sela Thera
māluteritaṃ, māluterito	swaying
māluto, mālute, mālutena	wind, breeze
māluvā	creeper
maṃ, mamaṃ, mamañca, mama, mamā, mamasā, mamevaṃ, mameva	for me, mine
mamattaṃ, māmakaṃ	mine, personality
mamāyanti (mama + āyaṃ + ti)	mine (mine + this + is)
mamāyase	cherishes
maṃsalepanalepito (maṃsa + lepana + lepito)	plastered by flesh plaster (flesh + plaster + plastered)
maṃsanhārupasibbite (maṃsa + nhāru + pasibbite)	flesh-muscle sewn up (flesh + muscle + sewn up)
maṃsāni, maṃsapesī	flesh
mānābhisamayā	fully understanding the conceit (conceit + fully + understanding)

Pāḷi	English
mānahatā (māna + hatā)	destroyed by conceit (conceit + destroyed)
mānaṃ, mānañca (mānaṃ + ca), mānā, mānena	conceit
manaṃ, mano, manasi	mind, mentally
mānānusayamujjaha (mānaṃ + anusayaṃ + ujjaha)	forsake sleeping tendency of conceit (conceit + underlying tendency + forsake)
mānapathamhi, mānapathañca	way to conceit (conceit + way of)
manāpiyā	charming
manasīkāro (manasī + kāro), manasikārā, manasikaroto	mentally attending (mentally + attending)
mānatthaddho (māna + thaddho)	conceit-obdurate (conceit + obdurate)
mānatthe (mā + anatthe)	not in meaningless (not in + benefitless)
māṇavattheragāthā	Māṇava Thera (V73), Young One
mānavidhā (māna + vidhā)	conceit-pride (conceit + pride)
māṇavo, māṇavā, mānavā, māṇave, manuje, manujassa, manussā, manussānaṃ, manusse, manussesu, mānuse, mānusopi, mānusake, mātiyā	human, humans, from humans, among humans, people, humankind
mañcakamhi	the bed
maṇḍalipākāre (maṇḍali + pākāre)	encircled (round-table + way)
maṇḍanaṃ	embellishment, embellished
mandavatī (manda + va + tī)	slowly (slow + like + too)
mando	dull
maṇikuṇḍalesu	jeweled earrings
maṇinā	by jewels
maññati, maññanti, maññasi, maññe, maññare, maññetha, maññisaṃ, maññehaṃ, maññitvā, maññāmahaṃ, maññanto	believe, think
manokammena	by mental kamma (mental + by kamma)

Pāḷi	English
manomayo (mano + mayo), manomayena	mind-made (mentally + made)
manoramaṃ (mano + ramaṃ), manoramā, manoramāni, manoramānī, manorame	delightful (mentally + delightful)
manovicāre (mano + vicāre)	in mental thoughts (mental + thoughts)
mantabhāṇī (manta + bhāṇī), mattabhāṇī	speaking wisely (wisely + speaking) [Arahant]
mantāṇiputto, mantāniputto (mantāni + putto)	Puṇṇa Mantāṇiputta Thera (V4), Complete, Full (Mantāṇi + son), *also see Puṇṇa Thera (V70)*
manujindo (manuj + indo), manussindo	King of the humans (human + king) *literally Indra among humans*
manussabhūtaṃ (manussa + bhūtaṃ)	become human (human + become)
manutappati (manu + tappati)	mentally tormented (mentally + tormented)
manviti	brings
mārabandhanā (māra + bandhanā)	Māra-tie (Māra + tie)
mārābhibhū (māra + abhibhū)	conqueror of Māra (Māra + conqueror) [Lord Buddha]
mārakhittamhi (māra + khittamhi)	cast by Māra (Māra + thrown)
***Māraṃ**, māra, māro, mārassa, maccu, maccuno*	Māra, a deva, lord of death, see endnote on V7
maraṇābhibhū (maraṇa + abhibhū)	conqueror of death (death + conqueror) [Arahant]
maraṇaṃ, maraṇañca, maraṇasmiṃ, maraṇe, maraṇameva, maraṇāya	dies, death
marantīdha (maranti + idha)	dies here (dies + here)
mārapakkhe (māra + pakkhe)	siding with death (Māra + side)
mārasenappamaddanaṃ (māra + sena + p + pamaddanaṃ), mārasenappamaddano	trampler of the Māra army (Māra + army + trampler) [Lord Buddha]
māravasānuvattino (māra + vasa + anuvattino)	obediently following Māra (Māra + controlled + follower)

Pāḷi	English
māravisaye (māra + visaye)	field of Māra (Māra + domain)
mārisa	O venerable sir
māsādesi (mā + sādesi) (same as sīdati, māsādi)	do not sink (not + give way)
māsikaṃ	very little, monthly, *a weight equal to two guñjās = 6 grains of barley*
mataṃ	as much, measurable, comparable
mataṃ, matañca (mataṃ + ca), matamhi, matassa	dead, dead too (dead + too)
matamadasaṅghasuppahīnā (matamada + saṅgha + su + p + pahīnā)	pride-intoxicated-company abandoned (pride + intoxication + company + well + abandoned)
***mātaṅgaputto**, mātaṅgaputtattheragāthā*	Mātaṅgaputta Thera (V231-V233), Son of Mātaṅga (Mātaṅga means elephant)
mātāpitaro (mātā + pitaro)	mother-father (mother + father)
mātaraṃ, mātā, mātu, mātukaṃ	mother
matasāyika (mata + sāyika)	death-bed (dead + sleeping)
mathito, mathitā, mathenti	agitated, churn
matī, matimā	intelligence, thinking
matikusalena (mati + kusalena)	by wholesome thinking (thinking + by wholesome)
mattakuñjarasevitaṃ (matta + kuñjara + sevitaṃ)	resorted to by intoxicated elephants (intoxicated + elephants + resorted by)
mattaṃ	intoxicated
mattamaññāsi (mattaṃ + aññāsi)	know the measure (measure + know)
māttānaṃ	measure
mattaññū (matta + aññū)	moderate eater (measure + understands) [Arahant]
mattaṭṭhiyaṃ	moderate, desirous of moderation
matthakaṃ, matthake	head
mattikaṃ	clay bar (to use like soap)

Pāḷi	English
mattikāpattaṃ (mattikā + pattaṃ)	earthen-bowl (earthen + bowl)
mattohaṃ (matto + ahaṃ)	intoxicated I (intoxicated + I)
mayajja (mayaṃ + ajja)	we today (we + today)
mayaṃ, mayampi, mayā, mayamettha (mayaṃ + ettha)	we, we here (we + here) *mayā translated as me in THIG*
***māyanāmā** (māya + nāmā)*	named Māyā[Devi] (Māyā + named), Mother of Lord Buddha
māyāusūyasārambha (māyā + usūya + sārambha)	deceit-jealousy-angry talk (deceit + jealousy + angry talk)
māyāvino	illusion-maker, deceit-maker, magician
mayhaṃ, mayha, mayi, mayipi	my, me, mine, in me
mayhindriyāni (mayha + indriyāni)	my faculties (my + faculties)
mayūrakoñcābhirutamhi (mayūra + koñca + abhirutamhi)	resounding with peacock-heron cries (peacock + elephant + cries resounding)
mayūrassa, morā	peacock
me	I, mine, my
medhagā	quarrels
medhāviṃ, medhāvī, medhāvino	intelligent [Arahant]
meghadundubhi (megha + dundubhi)	trumpeting rain (rain + kettle-drum)
meghanibhamhi (megha + nibhamhi)	resembling rain-cloud (rain-cloud + resembling)
meghassa	by rain
***meghiyo**, meghiyattheragāthā*	Meghiya Thera (V66), Rain
meghopasammaye (megha + upasammaye)	rain settles (rain + appeases)
***meḷajino**, meḷajinattheragāthā*	Meḷajina Thera (V131-V132)
***meṇḍasiro**, meṇḍasirattheragāthā*	Meṇḍasira Thera (V78), Ram-Headed
mepānudī	dispelled
mesi	these
metaṃ (m + etaṃ) (m belongs to previous word)	this

Pāḷi	English
mettacittā, mettacittañca (metta + cittaṃ + ca), mettacittānaṃ	mind of loving-friendliness, and mind of loving-friendliness (loving-friendliness + mind + and)
***mettaji**, **mettajī**, mettajittheragāthā*	Mettaji Thera (V94), Friendly
mettaṃ, mettañca, mettena	loving-friendliness
mevaṃ (m + evaṃ) (m belongs to previous word)	thus, just
mhitapubbaṃ, mihitapubbaṃ (mihita + pubbaṃ)	smilingly (smiling + full)
micchādiṭṭhiṃ (micchā + diṭṭhiṃ), micchādiṭṭhi	wrong view (wrong + view)
micchājīvaratā (micchā + ājīva + ratā)	delighting in wrong livelihood (wrong + livelihood + delighting)
midaṃ (m + idaṃ) (m belongs to previous word)	this
middhaṃ, middhena, middhī	torpor, torpid
migabandhake (miga + bandhake)	deer-trappers (deer + tiers)
***migajālo**, migajālattheragāthā*	Migajāla Thera (V417-V422), Deer Snare
migaṃ, migo, migī, migavo	deer
***migāramātupāsādaṃ** (migāra + mātu + pāsādaṃ)*	Migāra's Mother's Mansion (Migāra + Mother + Mansion)
migasaṅghanisevitā (miga + saṅghani + sevitā)	surrounded by herd of deer (deer + herd of + surrounded by)
***migasiro**, migasirattheragāthā*	Migasira Thera (V181-V182), Born in the Constellation of Deer-Head
migavassa, migaluddake (miga + luddake)	deer hunter (deer + hunter)
milakkhurajanaṃ (milakkhu + rajanaṃ)	foreign-dyed (non-aryan + dyed)
mīḷhaṃ	dung
mīḷhasallitto (mīḷha + sallitto)	dung-smeared (dung + smeared)
mitāhāro (mita + āhāro)	moderate eater (moderate + eater) [Arahant]

Pāḷi	English
mittaṃ, mittā, mitte, mittehi	friend
mīyamānaṃ, mīyamānassa	died, dead, subject to dying
miyyate, mīyetha	dying, will die
modanaṃ, modāmi, modati, modanti, modamāno	rejoices, rejoice
moghaṃ	fruitless, foolish
***mogharāja**, mogharājā, mogharājattheragāthā*	Mogharāja Thera (V207-V208), King of Fools
mohacchādanachādito (moha + acchādana + chādito)	covered with covering of delusion (delusion + covering + covered)
mohakkhayā (moha + k + khayā)	ending of delusion (delusion + ending) [Arahant]
mohaṃ, mohañcāpi, moho, mohā, mohāya, mohayī, mohito	delusion
mohamaggā (moha + maggā)	leading to delusion (delusion + path)
mohapārutā (moha + pārutā)	delusion-covered (delusion + dressed)
monapathesu (mona + pathesu)	by path of silent sagehood (silent sage + path) *can also be translated "by path of silence"*
monena	by silence
muccati, muñcaṃ, muñcāmi	free, untie
mucchito	comatose
muddhani	top
mudiṅgehi, mutiṅgehi	by small drum
muditā	altruistic joy
***mudito**, muditattheragāthā*	Mudita Thera (V311-V314), Altruistic Joy
mudū, mudunā	soft
mūgo	dumb
muhuṃ	repeatedly, again and again
muhuttampi, muhuttena	auspicious time, even for a moment
mukhaṃ	mouth, face
mukhanaṅgalī (mukha + naṅgalī)	plow-faced (face + plow)

Pāḷi	English
mukharā	talkative
muḷālapupphaṃ	lotus flower
mūlaṃ, mūle	root
mūlapāṭho	lowly course (root + course)
muṇḍo, muṇḍā	shaven-head
muniṃ, muni, munī, munino, muninā, munimāhu, munayo, monissaṃ (mona + issaṃ)	silent sage (silent + sage) [Arahant]
***muñjapabbajaṃ** (muñja + pabbajaṃ)*	Muñja grass-Reed (Muñja + reed)
mūsikasobbhaṃva (mūsika + sobbhaṃ + va)	in the mouse hole (mouse hole + like)
mutattā	ones who know
mute	in the sensed
muttaṃ, mutto, muttova	free, freed
muṭṭhā	dull, muddled
mutyapekho (muti + apekho)	expecting understanding (understanding + expecting) [Arahant]
na	no, not
nabhaṃ, nabhe, nabhaso, nabhato	sky
nābhijānāma (na + abhi + jānāma), nābhijānāmi	we don't know (not + well + we know)
nābhinandāmi (na + abhi + nandāmi)	not pleased (not + well + pleased)
nābhivassati (na + abhi + vassati)	does not rain well (not + well + rain)
naccagītehi (nacca + gītehi)	by dance and song (dance + song)
naccati, naccanti	dancing
nacchero (na + acchero)	not marvelous (not + marvelous)
nadatī, nadanti, nadantānaṃ, naditvāna	roar, roaring, will roar, having roared, honking
nāddasaṃ (nā + d + dasaṃ)	didn't see (not + see)
nādhigacchantī (na + adhigacchantī), nādhigaccheyya	do not attain (not + enter upon)

Pāḷi	English
nādhimucchitā (na + adhi + mucchitā)	not comatose (not + fully + comatose) [Arahant]
***nadīkassapo** (nadī + kassapo), nadīkassapattheragāthā*	Nadīkassapa Thera (V340-V344), Kassapa of river (river + Kassapa)
nadiṃ, nadiṃva, nadī, nadīnaṃ, nadissāma	river
nādiyissantupajjhāye (nādiyissanti + upajjhāye)	will talk-back to preceptor (roar back + to preceptor)
nagā, nage, nagassa, nagaggesu	mountain, tree
nāgaṃ, nāgaṃva, nāgo, nāgova, nāgā, nāgena, nāgassa, nāgassāsi	elephant, snake [Arahant]
nagamuddhani (naga + muddhani)	mountain-top (mountain + top)
nāganāmo (nāga + nāmo), nāganāmānaṃ	Nāga named (Nāga + named)
nagantare (naga + antare)	in the mountains (mountains + between)
nagaraṃ	city
***nāgasamālo**, nāgasamālattheragāthā*	Nāgasamāla Thera (V267-V270), Tender
nagavivaraṃ (naga + vivaraṃ), nagavivaragato	mountain cleft (mountain + opening), gone to the mountain cleft
nāgghati (na + agghati)	not worth (not + worth)
***nāgito**, nāgitattheragāthā*	Nāgita Thera (V86), Nāga
nāhaṃ (na + ahaṃ)	I don't (not + I)
nāhāro (na + āhāro) (same as anāhāro)	not food (no + food)
nahi	not
nāhosi (na + ahosi)	has not been (not + has been)
nāhu (na + ahu)	wasn't, hadn't (not + had)
nājja (na + ajja)	not today (not + today)
nājjhossa (na + ajjhossa)	not clinging (not + clinging)
nakkhambhayante (nakkhaṃ + bhayante)	even fingernail fear (fingernail + fear)
nakkhattamālinī (nakkhatta + mālinī)	garlanded with constellations (constellations + garlanded)

Pāḷi	English
nālābhe (na + alābhe)	not by loss (not + by loss)
naḷāgāraṃva (naḷa + agāraṃ + va)	reed hut (reed + home)
naḷaṃva (naḷaṃ + va)	like a reed-stalk (reed-stalk + like)
naḷasetuṃva (naḷa + setuṃ + va)	like a reed bridge (reed + bridge + like)
nālatthaṃ (nā + latthaṃ) (same as nāladdhaṃ)	ungained (not + gained)
naṃ	that, him
nāmaṃ, nāma	name
nāmaraṇaṃ (nā + maraṇaṃ)	undying (not + dying)
nāmarūpe (nāma + rūpe)	name-form (name + form)
namassamanusikkhe (namassaṃ + anusikkhe)	learns with veneration (veneration + follows one)
namo, namassaṃ, namassāmi, namassanti, namassiṃsu, namassantā, namassamāno, namayanti	veneration, venerating, bending
namucino	Namuci, a name of Māra
nānābhāvo (nānā + bhāvo)	many ways (many + ways)
ñāṇadassanamattano (ñāṇa + dassanaṃ + attano)	understanding and vision of self (understanding + vision + self)
ñāṇadassanapattiyā (ñāṇa + dassana + pattiyā)	to reach understanding and vision (understanding + vision + reached)
nānādijagaṇākiṇṇā (nānā + dija + gaṇa + ākiṇṇā)	crowded with various flocks of birds (various + twice-born + flocks + busy)
nānājanapadaṃ (nānā + janapadaṃ)	various republics (various + republics)
nānājanasaṅgaho (nānā + jana + saṅgaho)	various assemblies (various + people + collection)
nānākulamalasampuṇṇo (nānā + kula + mala + saṃ + puṇṇo)	completely filled with various impurities (various + families + impurities + fully filled with)
nānākuṇapaparipūro (nānā + kuṇapa + paripūro)	completely filled with various loathsome things (various + corpses + completely filled with)

Pāḷi	English
ñāṇaṃ, ñāṇena	understanding
nānappayātamhi (nāna + p + payātamhi)	set in various ways (various + departed)
nānārajjena (nānā + rajjena)	various kingdoms (various + kingdoms)
nānattavaṇṇiyo (nānatta + vaṇṇiyo)	various colors (various + classes)
nānattena	various
nānāvādā (nānā + vādā)	various views (various + talks)
ñāṇavajiranipātano (ñāṇa + vajira + nipātano)	destroyed by thunderbolt of understanding (understanding + thunderbolt + destroyed)
nānāverajjake (nānā + verajjake)	from various republics (various + republics)
***nandako**, nandakopi, nandaka, nandakattheragāthā*	Nandaka Thera (V173-174, V279-V282), Rejoicer
nandamānāgataṃ (nandaṃ + an + āgataṃ)	unarrived at happiness (happiness + not + arrived)
***nandiyo**, nandiyattheragāthā*	Nandiya Thera (V25), Delightful
***nando**, nandattheragāthā*	Nanda Thera (V157-V158), Rejoicer
naṅgalāsu	by plow
naṅgalāvattanī (naṅgala + a + vattanī)	plow track (plow + track)
nāññaṃ (na + aññaṃ), nāñño, nāññena, nāññe	no other (not + anyone)
nanu, nūna, nūnāyaṃ	surely
nānupakampati (na + anu + pakampati)	not wavering (not + fully + wavering)
nānuyuttā (na + anuyuttā)	not intent on (not + yoked to)
nāpagataṃ (na + apagataṃ)	unwelcoming (not + welcome)
napi (na + pi)	is not (not + is)
nappamajjati (na + p + pamajjati), nappamajjitu	heedful (not + heedlessness)
nappasīdeyya (na + p + pasīdeyya)	non-reconciled (non + reconciled)
nappavedhenti (na + p + pavedhenti)	not trembling (not + trembling like an intoxicated person)

Pāḷi	English
naradammasārathi (nara + damma + sārathi)	trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
naradevena (nara + devena)	by men and devā (men + devā)
nāraggena (na + āraggena)	not by awl (not + by awl)
narake	in netherworld
naraṃ, naro, narā, narassa, narānaṃ, nārī, nāriyo (feminine)	man, men, women
narasārathi (nara + sārathi)	charioteer of men (men + charioteer) [Lord Buddha]
naravīrakataṃ (nara + vīra + kataṃ)	made by artistic men (men + brave + made)
naruttamaṃ (nara + uttamaṃ)	best of men (men + best) [Lord Buddha]
nāsadā	perish
nāsissaṃ (na + asissaṃ)	I shall not eat (not + I shall eat)
nāssa (na + assa)	not I (not + I)
nātha	master
ñātī, ñātayo, ñātake, ñātinaṃ	relatives
ñātibandhavapemena (ñāti + bandhava + pemena)	because of love for relatives and brothers (relatives + brothers + because of love)
ñātibhātaro (ñāti + bhātaro)	relatives-brothers (relatives + brothers)
nātimaññeyya (na + atimaññeyya)	not slighting (not + slighting)
nātivassati (na + ati + vassati)	not rain too much (not + too much + controlled)
nātivattati (na + ativattati)	not overcoming (not + going beyond)
nātivelaṃ (na + ativelaṃ)	reasonable (not + unreasonable)
ñāto, ñatvā, ñatvāna	knowing, having known
naṭṭakī	female dancer
nāttano (na + attano)	not to myself (not + of self)
natthañño (natthi + añño)	no other (no + other), nothing else
natthi (na + atthi)	no, isn't (not + is)

Pāḷi	English
nava, navāti, navaṃ, navamo, navakamhi, naveva (nava + eva)	nine, ninth, only nine (nine + only)
nāvabujjhati (nā + va + bujjhati)	not awake (not + too + awake)
navaggahamaṅkusaggaho (nava + g + gaham + aṅkusa + g + gaho)	newly taken by the mahout (newly + taken + goad + holder)
navakanipāto (navaka + nipāto)	chapter of nines (nines + chapter)
navamavaggo (navama + vaggo)	ninth section (ninth + section)
navambunā (nava + ambunā)	newly rained (newly + watered)
navapabbajito (nava + pabbajito)	newly ordained (newly + ordained)
nāvarajjhissaṃ (na + avarajjhissaṃ)	shall not neglect (not + shall neglect)
nāvarujjhissaṃ (na + avarujjhissaṃ)	shall not block (not + shall block)
navasotaṃ (nava + sotaṃ), navasotāni	nine streams (nine + streams)
nāvatiṭṭhati (na + avatiṭṭhati)	not linger (not + stand)
nāvāya	by boat
navo, navā, navehi, navena	new, novice
navuti	ninety
nayakovidāti (naya + kovidā + ti)	leaders-skillful (leaders + skillful + are)
nāyaṃ (na + ayaṃ), nayidaṃ (nay + idaṃ), netaṃ (na + etaṃ)	not this (not + this)
nayanti, netarā	leading, directing
nekadhā (same as anekadhā)	in many ways
nekatikā	frauds
nekesaṃ (same as anekesaṃ)	many
nekkhammaṃ, nekkhamme, nikkhamma, nikkhamissāmi, nikkhamiṃ, nikkhantaṃ, nikkhamitūna	went forth, going forth, having left, by renunciation
nekkhammaninno (nekkhamma + maninno)	going-forth minded (going forth + minded)
nekkhammarataṃ (nekkhamma + rataṃ), nikkhammarataṃ	delighting in renouncing (going forth + delighting)

Pāḷi	English
Nerañjaraṃ	Nerañjarā river, near Bodhgaya, Bihar, India
nerayikā	destined for hell
nesādakena	Nesādaka Hill where Mahānāma Thera practiced
nesajjiko	always sitting posture (no lying down) [Arahant] *Last of the thirteen Austerities*
nesaṃ, neso	their
neti, nettikā	lead [to becoming], leader, irrigator
nettā	eyes
neva (na + eva)	not [so, even, just, like] (not + so, even, just, like)
nevasaññisu (na + eva + saññisu)	neither perceptive (not + like + perceptive) *refers to neither-perceptive-nor-non-perceptive world*
nevātisītaṃ (na + eva + ati + sītaṃ)	not too cold (not + like + too + cold)
nhārusuttanibandhano (nhāru + suttani + bandhano)	held by muscles (muscle + thread + tied)
***nhātakamunitthero**, nhātamuni, nhātakamunittheragāthā*	Nhātakamuni Thera (V435-V440), Purified Silent Sage
nhātako, nahātako	purified *literally one who has taken a bath* [Arahant]
nibandhisaṃ, nibandhissaṃ	will bind
nibbajjayaṃ	free from
nibbāna, nibbānā, nibbāṇā, nibbānaṃ, nibbāṇaṃ, nibbāne, nibbāyi, nibbāyissaṃ	*Untranslated nibbānaṃ translated as extinguishing in THIG V116*
nibbānagamanaṃ (nibbāna + gamanaṃ), nibbānagamo, nibbānagamane	going to Nibbāna (Nibbāna + going to) [Noble Eightfold Path]
nibbānamabhihāraye (nibbāṇaṃ + abhihāraye)	bring about Nibbāna (Nibbāna + bringing)
nibbānamadhigantabbaṃ (nibbāṇaṃ + adhigantabbaṃ)	enter upon Nibbāna (Nibbāna + enter upon)

Pāḷi	English
nibbanamāgataṃ (nibbaṇaṃ + āgataṃ)	arrived at extinguishment (extinguishment + arrived)
nibbānamevābhimano (nibbāṇaṃ + eva + abhimano)	mind set on Nibbāna (Nibbāna + only + mind focused)
nibbānapadaṃ (nibbāna + padaṃ)	Nibbāna (Nibbāna + station) [Nibbāna]
nibbānapattiyā (nibbāna + pattiyā)	reach Nibbāna (Nibbāna + reach)
nibbanatho (nis + vanatho)	defilements-free (no + defilements) [Arahant]
nibbāpanaṃ, nibbāpehi	extinguishing
nibbattate	arise, produced
nibbidā, nibbinda, nibbindati, nibbidābahulo (nibbidā + bahulo)	disenchanted, very disenchanted (disgusted + very), stay away
nibbiddhaṃ	pierced
nibbisaṃ	wages, paycheck
nibbutiṃ, nibbuto, nibbutoti, nibbutā, nibbutāti, nibbute	liberated, extinguished
nibbutiñcādhigacchatī (nibbutiṃ + ca + adhigacchatī)	enter upon liberation (liberation + too + enter upon)
nibodhentī	learning
nīcaṃ, nīcā, nīce	low, humble
niccaṃ, nicco, niccomhi, niccameva	always, eternal *literally permanent*
niccamāraddhavīriyo (niccaṃ + āraddha + vīriyo)	always firm and energetic (firm + energetic) [Arahant]
niccamattāṇo (niccaṃ + attāṇo)	always of self (always + of self)
nicchati (na + icchati)	doesn't wish (not + wish)
nidānagāthā (nidāna + gāthā)	opening verses (cause/source + verses)
niddaṃ, niddāyitā, niddābahulo (niddā + bahulo)	sleep, sleeping much (sleeping + much)
niddhunāhi (ni + d + dhunā + hi)	shake off
nidhāya	lay aside
nidhiṃ, nidhīnaṃva	treasure
nigacchati, nigacchanti, nigacchasi, nigacchasī	undergoes
nigāḷhito	immersed, sunk-down

Pāḷi	English
niggaṇha, niggahessāmi, niggahītosi, niggayha	restrained, rebuking
niggaṇhissantyanāgate (niggaṇhissanti + anāgate)	censure in future (censure + in future)
niggatā	went out
niggayhavādiṃ (niggayha + vādiṃ)	rebuker (restraint + speaker) [Arahant]
nigghoso	utters
Nigrodhakappo, *kappāyano, kappaṃ, kappāno, kappiyo*	Nigrodhakappa Thera (teacher of Vaṅgīsa Thera), *no verses in this book*
nigrodho*, nigrodhattheragāthā*	Nigrodha Thera (V21), Banyan Tree
nihanti, nīharitvā	removed, having removed
nihīyati	destroyed
nikanti	wish, desire
niketacāriko (niketa + cāriko)	householder (home + dweller)
nikkamatha	exert, strive
nikkaṅkho (ni + k + kaṅkho)	doubtless (no + doubt) [Arahant]
nikkhame	leave
nikkhipissaṃ, nikkhipissāmi, nikkhipitvāna, nikkhippa	putting down, having put down
nikūja	sounding
nīlā	blue, black
nīlabbhakūṭasadisā (nīla + abbha + kūṭa + sadisā)	like a mound of blue clouds (blue + clouds + mound + like)
nīlabbhavaṇṇā (nīla + abbha + vaṇṇā)	blue cloud-colored (blue + clouds + colored)
nīlacīvarapārutā (nīla + cīvara + pārutā)	dressed in blue robes (blue + robes + putting on)
nilīnaṃ	destroyed
nimineyyaṃ	bartering, exchanging
nimittaṃ	sign, reason
nimiyaṃ (na + miyaṃ)	undying (not + dying)
nimmalo (ni + m + malo)	without impurities (no + impurities) [Arahant]
nimmine, nimminitvāna	create

Pāḷi	English
nimmissaṃ (ni + m + missaṃ)	unmixed (not + mixed)
nindaṃ, nindāyaṃ	criticism, criticize
ninhātasabbapāpomhi (ninhāta + sabba + pāpo + amhi)	purged of all evil I am (purged + all + evil + I am) [Arahant]
ninne	low ground
nipako	prudent [Arahant]
nipātamhi	chapter
nipate, nipatati, nipatantesu, nipātessaṃ	bed, falling down
nippapañcamadesayi (ni + p + papañcaṃ + adesayi)	preaching non-proliferation (non + proliferation + preaching)
nippapañcapathe (ni + p + papañca + pathe)	on the path of non-proliferation (non + proliferation + path)
nippapañcarato (ni + p + papañca + rato)	delighting in non-proliferation (non + proliferation + delighting)
nipuṇaṃ	skillful [Nibbāna]
nipuṇatthadassī (nipuṇa + atthadassī)	skillful seer of beneficial (skillful + seer of beneficial) [Lord Buddha] [Arahant]
niraggaḷo	boltless [Arahant]
nirākatā, nirākatvā	discarded, having discarded
nirāmagataddasā (nirāma + gata + d + dasā)	having seen end of defilements (health + gone + seers)
nirāmisaṃ, nirāmisa, nirāmise	non-material, spiritual, vegetarian food
niraṃkatvā (niraṃ + katvā)	throwing water (water + done)
nirāso (nir + āso)	unelated (without + hope) [Arahant]
nirassādā (nir + assādā)	tasteless (no + taste), insipid
nirato	delight
niratthakaṃ (ni + atthakaṃ), niratthako	meaningless (without + aim)
nirayaṃ, nirayo, niraye, nirayamhi, nirayesu	hell, in hell
nirodho	cessation [Nibbāna]
nirujjhatī, nirujjhanti	ceasing

Pāḷi	English
nirūpadhiṃ (ni + upadhiṃ), nirūpadhi	possession-less (without + possession) [Arahant]
niruttipadakovido (niruttipada + kovido)	skillful in language (language + skillful) [Arahant]
***nisabho**, nisabhattheragāthā*	Nisabha Thera (V195-V196), Leading Bull
nisāmetha	listen
nisevitaṃ, nisevare	resorted to
nisīdambavane (nisīda + amba + vane)	sitting in the mango forest (sitting + mango + forest)
nisinnaṃ, nisinno, nisinnopi, nisinnā, nisinnassa, nisīda, nisīdahaṃ, nisīde	sat, seated, sitting down, sit down, sat down, having sat down, sitting down
nisīthe	at midnight
nissaṭo	escaped
nissāya	dependence
nissukko (ni + s + sukko)	unvirtuous (not + white)
nītā	led by
***nitako**, khitako, nitakattheragāthā*	Nitaka Thera (V191-V192), Guided
nitaraṇatthaṃ	for crossing-over
***nīto**, nītattheragāthā*	Nita Thera (V84), Guided
niṭṭhito, niṭṭhitā	finished
nivāpaṃ	food portion *here as bait*
nivāpapuṭṭho (nivāpa + puṭṭho)	overfed (food + nourished)
nīvaraṇe, nīvaraṇāni	hindrance
nivāreti, nivāraye, nivāreyya	hinder
nivāsamabhijānissaṃ (nivāsaṃ + abhijānissaṃ)	recollect past abodes (abode + higher knowledge)
nivātā (ni + vātā)	unstirred by wind (no + wind)
nivātavuttinā (nivāta + vuttinā)	unstirred (unstirred + practice) [Arahant]
nivattituṃ, nivattate, nivattatha	stop
nivesiya, niviṭṭhā	settled
nivuto	enveloped
nīyanti	led to
niyojayī, niyuñjasi, niyojessaṃ	engaged

Pāḷi	English
niyyānikaṃ, niyyāniko	leading to refuge [Noble Eightfold Path]
no	not
nopacīyati (no + pacīyati)	not increase (no + heap-up/ accumulate)
nopalippati (no + palippati)	not smearing (not + smearing)
nu, nuhaṃ	whether, is, was
nudati	scatters
nūpalabbhati (na + ūpalabbhati)	not gained (not + gained)
nupalimpati (na + upalimpati)	not smearing (not + smearing)
obhāsajātaṃ (obhāsa + jātaṃ)	making lustrous (luster + birthing)
obhāsate	lustrous
ocetuṃ	accumulates
odahi	put down
odakaṃ	water
odanapākamhā (odana + pākamhā)	cooking of rice (rice + cooking)
odano	rice
odariko	living for food
odātaṃ, odātakaṃ, odāte, odātesu	pure, white
odātamanasaṅkappo (odāta + mana + saṅkappo)	purified mental intention (clean + mind + intention) [Arahant]
oḍḍitaṃ	set
odhenti	lends ear
ogāḷho, ogayha	plunged into
ogayhaṭṭhaṅgikaṃ (ogayha + aṭṭha + aṅgikaṃ)	plunged into eightfold (entered into + eight + limbed) [Noble Eightfold Path]
oghā, oghassa	flood
oghapāso (ogha + pāso)	flood-noose (flood + noose)
oghasaṃsīdano (ogha + saṃsīdano)	sinking in flood (flood + sinking)
oghatiṇṇoti (ogha + tiṇṇo + ti)	crossed-over flood (flood + crossed-over + is) [Arahant]
ohāya	leaving
ohito	laid down [burden]
okāsaṃ	gives audience
okkhipe	disparaging

Pāḷi	English
olaggo, olaggessāmi	restrained
olikhissanti	shaving
omāno (ava + māno)	contempt (inferiority + conceit)
omaṭṭho	touched
onaddhaṃ	covered
opiya	desiring
oraṃ	trifling, near
orasa, oraso, orasikaṃ	true
oruyha, oruhitvāna	descended, having removed
osadhaṃ	medicine
ossajeyya	give up
otariṃ	went down
otiṇṇo	beset by
ottappaṃ	fear of wrongdoing
oṭṭhappahatamattena (oṭṭha + p + pahata + mattena)	reciting (lips + joining/striking + by)
ovadeyyānusāseyya (ovadeyyā + anusāseyya)	exhorting and teaching (exhortation + teaching)
ovadī, ovāde	exhortation, advise
ovassate	raining
pabbajjaṃ, pabbajitaṃ, pabbajito, pabbajitomhi, pabbajjā, pabbajissāmi, pabbajissāma, pabbājehi, pabbajiṃ, pabbajitesu, pabbajitvā, pabbājetvāna, pabbājayī	to ordain, ordained, ordination, having ordained
pabbajjamarocayiṃsu (pabbajjaṃ + arocayiṃsu), pabbajjamayāci (pabbajjaṃ + ayāci)	asked for ordination (ordination + requested)
pabbatakandarāsu (pabbata + kandarāsu)	mountain-grotto (mountain + grotto)
pabbato, pabbatova, pabbatena, pabbatesu	mountain
pabbhāre, pabbhāragatova (pabbhāra + gato + va), pabbhārakuṭṭe (pabbhāra + kuṭṭe)	mountain-shelter, gone to mountain-shelter (mountain-slope + gone + too), peak of mountain-shelter (mountain-slope + peak)

Pāḷi	English
pabhaṅgunaṃ	subject to breakup
pabhassaraṃ, pabhassarā, pabhāseti, pabhāseyyuṃ, pabhāsayanti	illumination, radiance
pabhijja	breakup
pacalitā, pacālesi, pacalāyamānoti	moving
paccabyadhiṃ, paccabyādhiṃsu	piercing
paccakkhaṃ	repudiating
paccantaṃ	frontier, country-side
paccapādi	came, entered
paccati, paccesaṃ	cooked, ripening
paccattavedanā (paccatta + vedanā)	felt differently (separate + feelings)
paccavekkhaṇanimittanti (paccavekkhaṇa + nimittaṃ + ti)	sign of contemplation (contemplation + sign + too)
paccavekkhiṃ, paccavekkhisaṃ, paccavekkhanto, paccavekkhantā	contemplate, contemplate this
paccayaṃ, paccaye	requisites
***paccayo**, paccayattheragāthā*	Paccaya Thera (V222-V224), Support
pacchā, pacchato, pacchāssa	after, afterwards
pacchāmukhaṃ	westward
pacchannā	covered, hidden
pacchimo, pacchimako, pacchimakā, pacchime	west, westward, last
paccuggantuṃ	to face it
paccupādi (pati + upādi)	present (presently + arisen)
paccuṭṭhahitvā (pati + uṭṭhahitvā), paccuṭṭhānañca (pati + uṭṭhānaṃ + ca)	having risen, reverence
***pācīnavaṃsadāyamhi** (pācīna + vaṃsa + dāyamhi)*	Pācīnavaṃsadāya Grove (ancient + lineage + given by), Place
padā, pādā, pāde, pādehi	leg, feet
padahati	energetic
padakkhiṇakammaṃ (padakkhiṇa + kammaṃ)	doing circumambulation (circumambulation + doing)
padakkhiṇaṃ	seeing

Pāḷi	English
padālito, padālitā, padālayiṃ, padālaye, padāleyya	shattered
padaṃ, pada	station
pādaṅguṭṭhena (pāda + aṅguṭṭhena)	big-toe (foot + thumb)
pādape	trees
pādapuñchaniṃ (pāda + puñchaniṃ)	foot-towel (feet + wiping cloth)
pādāsi (same as ādāsi)	gave
paḍayhati (pari + ḍayhati)	very burning (completely + burning)
paddhagū, patthagū, paṭṭhagū	companion
padhaṃsayī	demolished
padhāniyo, padhānavā	striving
padhāritā	wore
padīpadhārova (padīpa + dhāro + va)	like bearing lamp (lamp + bearing + like)
pādukā	high-heels
pādukāruyha (pāduka + āruyha)	put on high-heels (sandals + climbed)
padumaṃ	lotus, usually Red lotus
pagabbhā	bold, reckless
pagāḷho	sunk-in
paggayha, paggahītañca (paggahītaṃ + ca)	extended
paggharantaṃ	oozing
pahāya, pahātabbaṃ, pahantvāna, pahīno, pahīnā, pahīnaṃ, pahissatī pahīyabhi, pajahassu, pajaheyya	shed, abandoned, having abandoned, do abandon, abandons
pahāyānappake (pahāya + an + appake)	abandoning not so-little (abandoning + not + so-little)
pāhesi	sent
pahīnabhayabheravo (pahīna + bhaya + bheravo)	having abandoned fear and fright (abandoning + fear + fright) [Lord Buddha] [Arahant]
pahīnajātimaraṇaṃ (pahīna + jāti + maraṇaṃ), pahīnajātimaraṇo	having abandoned birth and death (abandoning + birth + death) [Lord Buddha] [Arahant]

Pāḷi	English
pahīnamānassa (pahīna + mānassa)	having abandoned conceit (abandoning + conceit)
pahitatto, pahitattā, pahitattassa, pahitatte, pahitattehi	resolute [Arahant]
pahomi	I am able
pajaṃ, pajā	generation, off-spring
pajānaṃ, pajānāti	knowing
pajjalito	burning
pajjotakaro (pajjota + karo), pajjotakarā	illuminator (illumination + maker), lamp [Lord Buddha]
pajjotasseva (pajjotassa + eva)	like the light (light + like)
pakāsitā	illustrated
pakataṃ, pakato, pakateva	done, overcome
pākaṭo, pākaṭā, pākatindriyo (pākata + indriyo)	unsubjugated, unsubjugated faculties (unsubjugated + faculties)
pakiriya	let down
pakittitā, parikittitā	proclaimed
pakkāmi, pakkame, pakkamanāya, pakkanto	leave, left, went
pakkena	leprous and diseased
pakkhanda, pakkhando	gone to
pakkhanno	chanced upon, acquired
pakkhanti (same as pakkhāyanti)	visible
pakkhanto	rushing forward
pakkhimā	winged-one, bird
pakkhipantassa	while dropping
***pakkho**, pakkhattheragāthā*	Pakkha Thera (V63), Cripple
pakubbatī	does
palālacchannako (palāla + c + channako)	straw-roof (thatch + roof)
palāpettha	prattling, chaff
palehiti, palāyituṃ	escaped
pāḷiyaṃ	texts, Buddha vacana, a line
pallaṅkena	cross-legged
palobhasi	tempt

Pāḷi	English
pamādaṃ, pamādo, pamajjitvā, pamajjitu, pamattassa, pamattānaṃ, pamattacārino (pamatta + cārino)	heedlessness, heedless, dwelling in heedlessness
pamādamanuyuñjanti (pamādaṃ + anuyuñjanti), pamādamanuyuñjetha	intent on heedlessness (heedlessness + intent)
pamādānupatito (pamāda + anupatito)	fallen into heedlessness (heedlessness + fallen into)
pamattabandhu (pamatta + bandhu), pamattabandhunā	kinsman of heedless (heedless + kinsman) *a title of Māra*
pāmiṃsu	define
pamodanaṃ	rejoicing
pāmojjabahulo (pāmojja + bahulo)	rejoicing much (rejoicing + much) [Arahant]
paṃsukūlāni, paṃsukūlañca (paṃsukūlaṃ + ca), paṃsukūlena, paṃsukūlī, paṃsukūliko	wearing cast-off cloth [Arahant] *First of the thirteen Austerities*
pamukhaṃ	chief
pamuñca, pamuccituṃ	freed, completely freed
pana	but, so
pānabhojanaṃ (pānaṃ + bhojanaṃ)	drinks-food (drink + food)
panādayanti (pa + nādayanti)	croaking (very + roaring)
panādo	a king, a Gandhabba, see DN 14 Mahāpadāna Sutta
paṇāmesi, paṇāmeyya, paṇāmito	bowing, having bowed
pānassa	drink
panassati (pa + nassati)	perish (completely + perish)
panātiuṇhaṃ (pana + ati + uṇhaṃ)	too hot (also + too + hot)
paṇavehi	by cymbal
pāṇayo	hands
pañca, pañcahi, pañcakā, pañcamo, pañcasu, pañcete (pañca + ete)	five, fifth, these five (five + these)
pañcadvārāyaṃ (pañca + dvāraṃ + ayaṃ)	these five doors (five + doors + these)
pañcāhāhaṃ (pañcāha + ahaṃ)	in five days I (five days + I)
pañcakanipāto (pañcaka + nipāto)	chapter of fives (fives + chapter)

Pāḷi	English
pañcakkhandhā (pañca + k + khandhā), pañcakkhandhe	five aggregates (five + aggregates)
pañcālaputto	Pañcālaputta Thera
pañcamavaggo (pañcama + vaggo)	fifth section (fifth + section)
pañcaṅgikena (pañca + aṅgikena), pañcaṅgike	five factors, five-fold (five + limbs)
pañcanīvaraṇe (pañca + nīvaraṇe)	five hindrances (five + hindrances)
pañcapaññāsavassāni (pañca + paññāsa + vassāni)	fifty-five years (five + fifty + years)
pañcasaṅgātigo (pañca + saṅga + atigo)	surmounted five attachments (five + attachments + going beyond) [Arahant]
pañcasatā (pañca + satā)	five hundred (five + hundred)
pañcaseṭṭho (pañca + seṭṭho)	best of the five (five + best) [Lord Buddha]
pañcatālīsa (pañca + catālīsa)	forty-five (five + forty)
pañcatiṃsatīti (pañca + tiṃsatī + ti)	thirty-five (five + thirty)
pañcavīsativassāni (pañca + vīsati + vassāni)	twenty-five years (five + twenty + years)
paṇḍaraketunā	pale-white sign (pale-white + sign)
paṇḍarasagotto, *paṇḍarassa*	Paṇḍarasa clan (pale-white + clan)
paṇḍavassa	Pāṇḍava *one of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Vepulla, Vebhāra, and Isigili*
paṇḍitaṃ, paṇḍito, paṇḍitā, paṇḍitehi	wise one
paṇḍitehatthadassibhi (paṇḍitehi + attha + dassibhi)	wise ones-seers of the goal (wise ones + goal + seers)
pañhaṃ, pañhānaṃ, pañhe, pañhesu	question
paṇidhī	resolve
pāṇiñca	lent a hand too
pāṇino, pāṇinaṃ, pāṇesu	beings, by beings [for beings]
paṇipatiṃ	prostrate
pāṇitaleva (pāṇitala + eva)	like palm (palm + like)

Pāḷi	English
paṇītaṃ	excellent, high
pañjalī, pañjaliko, pañjalīkataṃ, pañjalīkatā	with folded hands (doing + respect)
paṅkapalipā (paṅka + palipā)	swamp (mud + covered)
paṅkoti, paṅkamhiva (paṅkamhi + iva)	mud, like mud (mud + like)
paññābalī	strong in wisdom (wisdom + strong) [Arahant]
pannabhāro (panna + bhāro)	laid down the burden (burden + laid down) [Lord Buddha] [Arahant]
pannagaṃ	snake
pannagindaṃ (pa + n + naga + indaṃ)	Inda among Nāgā (snake + Inda)
paññaṃ, paññā, paññāsa, paññāya, paññañca, paññāva, paññavā, paññavāssa, paññavatā	wisdom, wise
paññāmayaṃ (paññā + mayaṃ)	made of wisdom (wisdom + made)
paññāmayamuggatejaṃ (paññā + mayaṃ + ugga + tejaṃ)	wisdom's mighty power (wisdom + made + fiery + heat)
paññāpāramitaṃ (paññā + pāramitaṃ)	perfection of wisdom (wisdom + perfection)
pannarasāyutaṃ (pannarasā + yutaṃ)	fifteen-yoked (fifteen + yoked)
pannaraso, pannarase	fifteenth
paññāsahito (paññā + sahito)	wise (wisdom + with)
paññāsamhi	fifties
paññāsanipāto (paññāsa + nipāto)	chapter of fifties (fifties + chapter)
paññāsīso (paññā + sīso)	wise (wisdom + headed) [Lord Buddha]
paññattā	made known
paññavantaṃ	wise [Arahant]
paññāvibhavena (paññāvi + bhavena)	with wisdom (wise + being)
paṇṇavīsativassāni (paṇṇa + vīsati + vassāni)	twenty-five years (five + twenty + years)

Pāḷi	English
paññāvudho (paññā + āvudho)	one with weapon of wisdom (wisdom + weapon) [Lord Buddha]
pantāni, pantesu	solitary
pantasenāsanaṃ, pantasenāsano	solitary dweller [Arahant]
panudissāmi	pushing
pāpacitte (pāpa + citte)	with evil mind (evil + mind)
pāpadhammo (pāpa + dhammo), pāpadhammopi	evil-doer (evil + dhamma)
papajjaṃ, papajjiṃ	walking
pāpaṃ, pāpo, pāpāni, pāpassa, pāpenā, pāpe, pāpakaṃ, pāpako, pāpakā, pāpake, pāpiyo, pāpakānañca (pāpakānaṃ + ca)	evil [kamma], of evil-doers (of evil-doers + and)
pāpamācaraṃ (pāpaṃ + ācaraṃ)	doing evil (evil + doing)
pāpamitte (pāpa + mitte)	due to evil friendship (evil + friendship)
papañcābhirato (papañca + abhirato)	delighting in proliferation (proliferation + well-delighting)
papañcaṃ	proliferation
papañcamanuyutto (papañcaṃ + anuyutto)	intent on proliferation (proliferation + intent-on)
papañcasaṅghātadukhādhivāhiniṃ (papañca + saṅghāta + dukha + ādhivāhiniṃ)	this assemblage made by proliferation, army of suffering (proliferation + assemblage + suffering + army/river)
pāparato (pāpa + rato)	delighting in evil (evil + delighting)
papāte	precipice
pāpeti	reaches, is brought to
pāpiccho (pāpa + iccho)	evil-wisher (evil + desirer)
pāpima	Evil One, a title of Māra
pappoti, pappontu, pāpuṇiṃ, pāpuṇitvāna, pappuyya	reaches, reached, having reached
parā	otherwise, beyond
paracittaññū (para + citta + aññū)	understands the mind of others (others + mind + understand) [Arahant]

Pāḷi	English
paragatte (para + gatte)	others limbs (others + limbs)
pāragavesino (pāraṃ + gavesino)	seeker of far-shore (far-shore + seeker)
parājito	defeated
parakkamiṃ, parakkama	greatly exerting
paralābhopajīvantā (para + lābha + upajīvantā)	living on gains of others (others + gains + living)
pāraṃ, pāragu, pāragū, pāraguṃ, pāragataṃ, pāraṅgato	far-shore, gone to the far-shore [Arahant]
paraṃ, parañca, paramhi, paramhā	higher than, after, hereafter, other
paramahitānukampino (parama + hita + anukampino)	compassionate for the highest welfare (highest + welfare + compassionate) [Lord Buddha]
paramaṃ	highest
parāmāsena	by attachment *literally touched*
parāmasi	touched
paramataraṃ	beyond that
paramatthavijānanaṃ (paraṃ + attha + vi + jānanaṃ)	knower of the highest goal (highest/higher + aim + fully + know)
pāramesato (pāraṃ + esato)	seeking the far-shore (far-shore + seeker)
paramparāya	successively, tradition, lineage
parapāṇāni (para + pāṇāni)	other beings (other + beings)
***pārāpariyo**, pārāpariyassa, pārāsariyo, pāraṃpariyo, pārāpariyattheragāthā*	Pārāpariya Thera (V116, V726-V746, V920-V948), of Pārāpara Clan
paraporisānaṃ (para + porisānaṃ)	other men (other + men)
parassupanidhāya (parassa + upanidhāya)	reference with others (others + compared with)
parato, parassa	as other, others
pare, paresaṃ	later, others
pareto	afflicted
paresamabhijigīsati (paresaṃ + abhijigīsati)	wishes to conquer others (others + wishes to overcome)
paribāhirā (pari + bāhirā)	outsider (complete + outsider)

Pāḷi	English
paribandhaṃ (pari + bandhaṃ)	completely tied (completely + tied)
paribbaje	goes forth, in wandering, lives gone forth life
paribhuñjare, paribhuñjati, paribhuttaṃ	eat, enjoyed, used
paribhūto	despised, reviled, held in contempt
paricārakaṃ, paricārako, paricariṃ, paricāretvā	attendant *literally one walking around*
pariccajitvā	having completely given up (completely + having given up)
paricchadenā	completely covered (completely + covered)
paricitaṃ, paricitā, pariciṇṇo	attended, practiced
paridahissati, paridhassati (pari + dhassati)	dresses, puts on
paridayhati (pari + ḍayhati)	scorching (completely + burning)
paridevanā, paridevesi, paridevitena	lamentation
pariggahe	acquisition
pariharati, parihariya, parihīrati	carries about, protects
parihāyati, parihāyanti	completely decays (complete + decay)
parijānanti (pari + jānanti)	completely knowing (completely + knowing)
parijīyati (pari + jīyati)	decaying (completely + wears out)
parikappehi	strategies
parikappenudhāvitā (parikappe + anudhāvitā)	run with strategies (intention + run)
parikireyyuṃ	shoot arrows
parikkhāre	requisites
parikkhīṇaṃ (pari + k + khīṇaṃ), parikkhayā, parikkhāre, parikkhīṇā	complete ending (complete + ending), one for whom completely ended
parikkhipe (pari + k + khipe), parikkhitto	encircling (completely + surrounding)

Pāḷi	English
parimajjitvā (pari + majjitvā)	having massaged (completely + having rubbed)
parinesi, parinīto	guided
parinibbānaṃ (pari + nibbānaṃ), parinibbāhisi, parinibbāyī, parinibbissaṃ, parinibbutaṃ, parinibbuto, parinibbute	complete liberation (complete + liberation), one completely liberated [Arahant]
parinibbantināsavā (pari + nibbanti + anāsavā), parinibbantunāsavā, parinibbātināsavo, parinibbissantināsavā, parinibbissatyanāsavo	will be completely liberated without taints (completely + liberated + without taints) [Arahant]
pariññātā (pari + ñ̃ātā), pariññāya	completely knowing (completely + understood)
paripakkaṃ (pari + pakkaṃ)	completely filled (completely + matured)
pariplavati	roams (completely + wanders)
paripucchati	questioning (completely + questioning)
paripuṇṇakāyo (pari + puṇṇa + kāyo)	bodily perfect (complete + bodied) *refers to one with 32 signs of a great man* [Lord Buddha]
***paripuṇṇako**, paripuṇṇakattheragāthā*	Paripuṇṇaka Thera (V91), Completely Filled
paripuṇṇasaṅkappo (pari + puṇṇa + saṅkappo)	completely fulfilled intention (completely + fulfilled + intention) [Arahant]
paripūrenti (pari + pūrenti), pāripūriṃ, paripuṇṇā	completely fulfills (completely + fulfill), completely fulfilled
parisaṃ, parisāsu	assembly
parisiñcitvā (pari + siñcitvā)	having sprinkled (completely + irrigated)
parisussati (pari + sussati)	dries up (completely + dries up)
parittaṃ, parittā, parittikā, parittaraṃso	little, insignificant, shelter

Pāḷi	English
parivajjayaṃ (pari + vajjayaṃ), parivajjayate, parivajjayiṃ, parivajjitā, parivajjehi, parivajjeti, parivajjeyya	completely forsake (completely + forsake)
parivārito, parivāritā	attended
parivattisaṃ	transiting
pariyantakataṃ (pari + y + anta + kataṃ)	making a complete end (complete + end + making)
pariyāye	sequential
pariyesati	seek
pariyosānabhaddako (pariyosāna + bhaddako)	one with a good end (end + good) [Arahant]
paroparaṃ (same as parovara) (para + avara)	far and near (far + near)
parosahassaṃ (paro + sahassaṃ)	more than a thousand (beyond + thousand)
pārutaṃ, pāruto	having put on
pāsādachāyāyaṃ (pāsāda + chāyāyaṃ)	shade of the mansion (mansion + shade)
pasādaṃ, pasādo, pasādaniyaṃ, pāsādike, pāsādikena, pāsādikaṃ, pasādetvā	confidence, glad, happiness, trust
pasākhajāto (pasākha + jāto)	very encumbered (many branched + origin)
pasakka, pasahaṃ	subdued
pasakkiya	gone to
pāsaṃ, pāso, pāsā, pāsañca	noose
pasaṃsaṃ, pasaṃsañca, pasaṃsā, pasaṃsare, pasaṃsanti, pasaṃsāya, pasaṃsitaṃ	praise, praising
pasannanetto	pleasing eyes (pleasing + eyes)
pasanno	happy
pasārehi	stretch
pasatthopi	praised
pasavati, pasavī	produced
pasayhappathaviṃ (pasayha + p + pathaviṃ)	forcibly the earth (by force + earth)

Pāḷi	English
pasīdāmi, pasīdati, pasīdimha	reconciled, becoming brighter
passa, passo, passantaṃ, passantañca, passantassa, passāmi, passati, passatī, passanti, passantī, passatha, passe, passasi, passetha, passantu, passitabbaṃ, passissanti, passitabbā, passitva, passitvā, passato	see, one who sees, to be seen
passaṃ	side, flank
pātālā, pātālakhittaṃ (pātāla + khittaṃ)	netherworld, cast-away netherworld (netherworld + cast-away)
***pāṭaliputtavāsino** (pāṭali + putta + vāsino)*	Dweller of the Pāṭaliputta city (Pāṭali tree + son + dweller), Place, Second Capital of Magadha
patanti, pātayiṃsu, papatiṃ, papatanti, papatantu, patitā, patitassa	fall, fell, fallen
patāpavā (patāpa + vā)	majestic (majestic + like) [Lord Buddha]
patareyyamiddhiyā (patareyyaṃ + iddhiyā)	cross-over by supernormal powers (cross-over + by supernormal powers)
paṭhamaṃ, paṭhama, paṭhamo	first
paṭhamamaddakkhiṃ (paṭhamaṃ + addakkhiṃ)	saw first time (first + saw)
paṭhamavaggo (paṭhama + vaggo)	first section (first + section)
pathavāpaggisamāno (pathavi + āpa + aggi + samāno)	like earth, water, and fire (earth + water + fire + equal)
pathaviṃ, pathavī, pathaviñca, paṭhaviṃ (see chamā, dharaṇī, mahiṃ, puthavī, puthaviyā, vasundharā)	earth
pathavimaṇḍale (pathavi + maṇḍale)	world sphere (earth + sphere)
pathe, pathassa	path

Pāḷi	English
pātheyyamuttamaṃ (pātheyyaṃ + uttamaṃ)	best provision for the journey (provision for the journey + best)
pati	near
paṭibhānaṃ, paṭibhāṇavā	illuminate, witty speech
paṭibhāti, paṭibhanti	manifest, evident
paṭibuddhā	waking up
paṭicayo	increase
paṭicca	dependent, causative
paṭicchāmi	I received
paṭiccuppannadhammānaṃ (paṭicca + uppanna + dhammānaṃ)	dependently arisen phenomena (dependently + arisen + dhammā)
paṭigamissāmi	will go to
paṭiggaho, paṭiggahi, paṭiggayha, paṭigaṇhittha	received
paṭighe	felt
pāṭihīrāni	miracles
paṭijaggitumevesā (paṭijaggituṃ + eva + esā)	looking after thus he (watching-over + thus + he)
paṭijānāmi, paṭijānāsi	acknowledge
paṭikacca, paṭigacca	foresee, beforehand
paṭikaṅkhāmi	I await
paṭikujjhati	gets angry in return
paṭikujjito	engulfed
paṭilabhiṃ	gained
paṭilomaṃ (paṭi + lomaṃ)	against the flow (against + direction of body-hair)
pātimokkhasmiṃ	Collection of Vinaya precepts. *There are 2 of them: one for Bhikkhus and one for Bhikkhunī.*
paṭinanditā (paṭi + nanditā)	completely pleasing (completely + pleasing)
paṭipassa	completely sees (completely + sees)

Pāḷi	English
paṭipatti, paṭipajjatha, paṭipajjissaṃ, paṭipajjituṃ, paṭipajjitvā, paṭipanno, paṭipadāyaṃ, paṭipādesiṃ	practice, supplied *literally walking on path*
paṭippassaddhiladdhamhi (paṭi + p + passaddhi + laddhamhi)	having obtained tranquility (complete + calm + obtained)
patirūpaṃ, patirūpa	suitable
paṭisallānakāraṇā (paṭisallāna + kāraṇā)	for solitude (solitude + reason)
paṭisallānavuṭṭhito (paṭisallāna + uṭṭhito)	emerging from solitude (solitude + arisen)
paṭisaṅkhā	reflection
paṭisaṅkhayantaṃ (paṭi + saṃ + khayantaṃ)	erases
paṭisevati (paṭi + sevati)	fully resorts to (fully + resorts to)
patissato, patissatoti, paṭissato, paṭissatoti, patissatā, paṭissatikā	fully mindful [Arahant]
paṭissavo	obedient
patisuttesu (paṭi + suttesu)	deep sleeping (completely + sleeping)
patitiṭṭhati	stands firm
patiṭṭhā, patiṭṭhito, patiṭṭhitā, patiṭṭhāya	established
paṭivediyāmi	announces, makes known
paṭivijjhaha, paṭivijjhanti	pierces, penetrates, comprehends
pāto	morning
patodaṃ	goad
pattā, patte, pattiyā, patvā, pattabbaṃ	reach, reached, to reach
pattadaṇḍova (patta + daṇḍo + va)	like punished (reached + punishment + too)
pattaṃ, pattaṃva	leaf, like leaf
pattapiṇḍī (patta + piṇḍī)	eating from the bowl [Arahant] *Sixth of the thirteen Austerities*
patthaddho, patthaddhagīvo (patthaddha + gīvo), patthaddhamānasaṃ (patthaddha + mānasaṃ)	stiff, stiff-necked (supported + neck), stiff-minded (supported + mind)

Pāḷi	English
patthayāno, patthayetha, patthayase, patthayasi, patthayasī, patthento, patthe	aspiring, aspire, aspired, aspires, attains
patto	reach, reached, to reach, bowl
pātubhāvo	appeared
pāturahu, pātukaritvāna	was manifest, produced, manifested
pāvacanaṃ	exposition, Buddha vacana, scriptures
pavaḍḍhantā, pavaḍḍhati, pavaḍḍhanti	increasing very much
pavāhemi, pavāhayiṃ	washed away
pavanagato (pavana + gato)	like a bird (gone + to wind) [Arahant]
pavanti	blowing
pavaro	excellent
pavassa	rains, pours down
pavattāraṃ	expounder, spreader
pavattitaṃ, pavattino	turned
pavedhāmi	trembling
paveditamhi, pavedayuṃ	announced
pavibhajja	divided
pavicayo	investigation
paviddhagocare (paviddha + gocare)	abandoned the alms-refuge (abandoned + alms-refuge)
pavisa, pāvisī, pāvisiṃ, pavisissāmi, pavisantaṃ, pavesayi	entering, entered
paviṭṭhagocare (paviṭṭha + gocare)	entered the alms-refuge (entered + alms-refuge)
paviṭṭhassa, paviṭṭhohaṃ (paviṭṭho + ahaṃ)	entered, I entered (entered + I)
***paviṭṭho**, paviṭṭhattheragāthā*	Paviṭṭha Thera (V87), Entered
pavivekadukkhaṃ (paviveka + dukkhaṃ)	suffering of detachment (detachment + suffering)
pavivekañca, pavivekiyaṃ, paviveko, pavivitto, pavivittassa, pavivittehi	detached, detachment [Arahant]

Pāḷi	English
pavivekarasaṃ (paviveka + rasaṃ)	taste of detachment (detachment + taste) [Arahant]
pavivekarato (paviveka + rato)	delighting in detachment (detachment + delighting) [Arahant]
pavuccati	is said to be
pāvusaabbhamāliniṃ (pāvusa + abbha + māliniṃ)	garland of clouds in the rainy season (rainy season + clouds + garland)
pāvusakālamegho (pāvusa + kāla + megho)	rainy season cloud (rain + time + cloud)
pāvusasitthakānane (pāvusa + sittha + kānane)	in garden where it just rained (rain + done + in garden)
pāvuse	in the rain
payato, payatatto (payata + atto), payutto	purified (purified + I) [Arahant]
payirupāsati (pari + upāsati), payirupāsanti	completely devoted (completely + devoted)
pe	as above, as before (used to elide text)
pecca, peccāpāye (pecca + apāye)	afterwards, afterwards in state of woe (after death + in state of woe)
pekkhato, pekkhamāno, pekkhamānassa	observe
pemaṃ, pemañca (pemaṃ + ca)	love, love too (love + too)
pesalena	good behavior
petalokamagamaṃ (peta + lokaṃ + agamaṃ)	come to the world of Petā (hungry ghosts + world + come to)
petattanaṃ (peta + t + tanaṃ)	among Petā (peta + world)
pettha (pi + ettha)	here (and + here)
phaladassāvī (phala + dassāvī)	seer of the fruit (fruit + sees)
phalagaṃ (phalaṃ + agaṃ)	attained to fruit (fruit + come to)
phalamāsamāno (phalaṃ + āsamāno)	hopeful for fruit (fruit + hopeful)
phalamāsasānā (phalaṃ + āsasānā)	desirous for fruit (fruit + desiring)

Pāḷi	English
phalamicchaṃva (phalaṃ + icchaṃ + va)	wishing for fruit too (wishing + fruit + too)
phalesī, phalesino	fruit-laden
phandati	wriggling
pharitvāna, pharamāno	pervading
pharusūpakkamā (pharusa + ūpakkamā)	rough means (harsh + ways)
phassaṃ, phassā, phassesu, phoṭṭhabbā, phoṭṭhabbāni, phoṭṭhabbepi	touchables, tangibles, contact
phassapañcamā (phassa + pañcamā)	five touches (contact + fifth)
phassaphuṭṭho (phassa + phuṭṭho)	touched by touchables (contact + touched by)
phassasambhavā (phassa + saṃ + bhavā)	touchables originate (contacts + fully + originate)
phāsukā	rafters of the hut
phāsukāmassa (phāsu + kāmassa)	desirous of comfort (pleasant + desirous) [Arahant]
phāsuṃ, phāsu	comfort
phāsuvihārāya (phāsu + vihārāya)	comfortable dwelling (pleasant + dwelling)
phullāni	blossoms
phusa, phussa, phusato, phusitaṃ, phusāhi, phusanti, phuseyya, phusissaṃ, phusitabbe, phusiṃsu, phusituṃ, phusitvā, phuṭṭho, phuṭaṃ, phusantā	contacted, touched, having touched
phusitaggaḷaṃ (phusita + aggaḷaṃ)	contacting the bolt (touch + bolt)
phussasavhayaṃ (phussa + savhayaṃ)	named Phussa (Phussa + named)
***phusso**, phussattheragāthā*	Phussa Thera (V949-V980), Contacted
phussopatisso (phusso + upatisso)	Phussa Thera and Sāriputta Thera
phuṭasarīro (phuṭa + sarīro)	body pervaded by (pervaded + bodily)
pidhīyati, pithīyati	obscured, made powerless
pihayanti	envy

Pāḷi	English
pilakkharajanaṃ (pilakkha + rajanaṃ)	wave-leaved fig tree dyed (wave-leaved fig tree + dyed)
pilavatīva (pilavatī + va)	float, sway
***pilindavaccho**, pilindavacchattheragāthā*	Pilindavaccha Thera (V9), Pilinda of Vaccha Clan
pīḷito	abused
piṇḍaṃ	alms-food *literally lumps of food*
piṇḍapātañca (piṇḍa + pātaṃ + ca), piṇḍapāte, piṇḍāya, piṇḍikāya	alms-round too (lump + bowl + too), for alms *literally dropping a lump in the bowl*
piṇḍapātapaṭikkanto (piṇḍapāta + paṭikkanto)	returned from alms-round (alms-round + departed)
***piṇḍolabhāradvājo**, piṇḍolabhāradvājattheragāthā*	Piṇḍolabhāradvāja Thera (V123-V124), Bhāradvāja the Alms-Seeker
piṇḍolo, piṇḍapātī, piṇḍapātiko, piṇḍapātikā	alms-seeker, walking for alms [Arahant] *Second of the thirteen Austerities*
pipāsā	thirst
pisuṇena	slander, malicious speech
pītipharaṇatā (pīti + pharaṇatā)	pervaded with rapture (rapture + pervaded)
pītisukhena	rapture and happiness (rapture + happiness)
pītiyā, pītikaraṃ	rapture
piṭṭhito	follow closely
pitu, pitā, pitarañcāpi (pitaraṃ + ca + api)	father, father too (father + too)
pitupitā (pitu + pitā)	forefathers (father + father)
pive, pivissāmi, pitvā, pītvāna, pitvāva, pītvāva	drinking, having drunk
piyaṃ, piyo, piye, piyasmiṃ	dear
piyanibandhanaṃ (piyani + bandhanaṃ)	ties of dear ones (dear ones + ties)
***piyañjaho**, piyañjahattheragāthā*	Piyañjaha Thera (V76), Renouncer of Dear OR Destroyer of What is Dear to Enemies

Pāḷi	English
piyāpiyaṃ (piyaṃ + apiyaṃ), piyāpiyañca	dear and nondear (dear + non-dear)
piyarūpe (piya + rūpe)	dear form (dear + form) [lovable form]
piyavācameva (piya + vācaṃ + eva)	endearing words only (dear + speech + only)
plavati, plavatī	roams, wanders
pokkharā, pokkhare	lotus
posassa (same as purisa)	man, bread-winner *literally nourisher*
***posiyo**, posiyattheragāthā*	Posiya Thera (V34), One to be Fed
poṭakilaṃ	Poṭakila grass
poṭiriyaputto** (poṭiriya + putto), poṭiriyo, poṭṭiriyaputto, selissariyo (sela + issariyo), **soṇapoṭiriyattheragāthā	Soṇa Poṭiriyaputta Thera (V193-V194), Son of Poṭiriya (Poṭiriya + son), Golden Poṭiriya
poṭṭhilo	Poṭṭhila Thera (see endnote on V1184)
pubbaciṇṇaṃ (pubba + ciṇṇaṃ)	former habit (former + practice)
pubbajātimanussariṃ (pubba + jātiṃ + anussariṃ)	recollects past lives (past + lives + remembered)
pubbalohitasampuṇṇaṃ (pubba + lohita + saṃ + puṇṇaṃ), pubbaruhirasampuṇṇo (pubba + ruhira + saṃ + puṇṇo)	completely filled with pus and blood (pus + blood + completely + filled)
pubbāparaññū (pubba + apara + aññū)	understands before and after (before + after + understands) [Arahant]
pubbāpararattamappamatto (pubba + āpara + rattaṃ + a + p + pamatto)	always heedful (before + after + night + without + heedlessness) [Arahant]
***pubbavidehānaṃ** (pubba + videhānaṃ)*	Eastern Videha. *One of the four continents: (1) Pūrvavideha in the east, (2) Jambudvīpa in the centre, (3) Aparagodānī in the west, and (4) Uttarakurudvīpa in the north.*
pubbe, pubbake	previous

Pāḷi	English
pubbenivāsaṃ, pubbenivāsāya	previous abode (past + abode)
pucchaṃ, pucchāmi, pucchito	asked, I ask, having been asked
puggalo	person
pūjitaṃ, pūjito, pūjanīyo, pūjanīyānaṃ, pūjaneyyānaṃ, pūjanārahaṃ, pujjā	worshipped, to be worshipped [Arahant]
puna, punappunaṃ (punaṃ + p + punaṃ), punappunaṃ	again, again and again (again + again)
punabbhavaṃ (puna + b + bhavaṃ), punabbhavo, punabbhavā	further becoming (further + becoming)
punabbhavesino (puna + b + bhava + esino)	seeking further becoming (further + becoming + seeker)
punapāruyha (puna + p + āruyha)	climbed again (again + climbed)
punarāgatā (puna + r + āgatā)	came again (again + came)
punāvāso (puna + āvāso)	rebirth (again + residence)
***puṇḍarīkaṃ**, puṇḍarīkaṃva*	white lotus, like white lotus
puneti	purifies, comes again
puṇṇa	full, fully
puññakkhettaṃ (puñña + k + khettaṃ)	field of merits (merits + field) [Lord Buddha] [Arahant]
puññakkhettaṃ anuttaraṃ	unsurpassed field of merits [Arahant]
puññaṃ	merit
puṇṇamāsiya	full-moon day
***puṇṇamāso**, puṇṇamāsattheragāthā*	Puṇṇamāsa Thera (V10, V171-V172), Full Moon
***puṇṇo**, puṇṇatthero, puṇṇattheragāthā*	Puṇṇa Thera (V70), Complete, Full *Also see Puṇṇa Mantāṇiputta (V4)*
pupphachaḍḍako (puppha + chaḍḍako)	street sweeper (flower + remover)
pupphaṃ, pupphitamhi	flowers
purā	fully
purakkhato	surrounded, led by
puraṃ, purā	fortress city
pūraṃ, pūre	filled, fulfill
purato	in presence

Pāḷi	English
pure, purāṇaṃ, purāṇā, purāṇakaṃ, purāṇiyā	ancient, past, in past
purebhattaṃ (pure + bhattaṃ)	before eating (before + meal)
purimāni (pure + imāni)	previous these (previous + these)
purisājaññā (purisa + ājaññā)	thoroughbred man (man + well-bred) [Arahant]
purisakiccāni (purisa + kiccāni)	duty of a man (man + duty)
purisaṃ, puriso, purisānañca	man, men
purisuttamaṃ (purisa + uttamaṃ), purisuttamo, purisuttama, purisuttame	best of men (men + best) [Lord Buddha] [Arahant]
***purohitaputto**, purohitaputtajentattheragāthā*	Jenta Purohitaputta Thera (V111 for Jenta, V423-V428 for Jenta Purohitaputta), Son of Religious Advisor of Jenta Village
puruttamaṃ (puraṃ + uttamaṃ)	best fortress city (fortress city + best)
puthavī, puthaviyā (see chamā, dharaṇī, mahiṃ, pathaviṃ, pathavī, pathaviñca, paṭhaviṃ, vasundharā)	earth
puthu, puthū	numerous
puthujjanaṃ (puthu + janaṃ), puthujjano, puthujjanā, puthujjanānaṃ, puthujjanatāya	worldly people (worldly + people)
puthusilā (puthu + silā)	numerous crags (multiple + rocks)
pūtikāyo (pūti + kāya)	foul body (foul + body)
pūtilataṃva (pūti + lataṃ + va)	with a foul creeper (foul + creeper + like) OR with Coccolus Cordifolius creeper
pūtiṃ, pūtikaṃ	foul
pūtimuttañca (pūti + muttaṃ + ca)	foul urine (foul + urine + too)
puttadāraṃ (putta + dāraṃ), puttadārañca	sons and wife (sons + wife)
puttaka (same as putta)	beloved child *translated as "O beloved child" since used for both son and daughter*

Pāḷi	English
puttaṃ, putto, puttā, puttesu, puttomhi	son
puttamādāya (puttaṃ + ādāya)	having taken son (son + having taken)
puttamaṃsūpamaṃ (putta + maṃsa + upamaṃ)	simile of the flesh of the son (son + flesh + simile)
puṭṭhaṃ, puṭṭho	questioned
***rādho**, rādhattheragāthā*	Rādha Thera (V133-V134), Success
rāgādhikaraṇaṃ (rāga + adhikaraṇaṃ)	controlled by lust (lust + controlled)
rāganissitā (rāga + nissitā)	dependent on lust (lust + dependent)
rāgo, rāgañca (rāgaṃ + ca)	lust, lust too (lust + too)
rāgūpasaṃhitaṃ (rāga + ūpasaṃhitaṃ)	accompanied by lust (lust + accompanied)
rahadehamasmi (rahade + ahaṃ + asmi)	in lake I am (in lake + I + am)
raho, rahitamhi	secluded
rahogato (raho + gato)	gone to seclusion (seclusion + gone to)
***rāhulo**, rāhulopi, rāhulabhaddoti, rāhulattheragāthā*	Rāhula Thera (V295-V298), Son of Lord Buddha
rāja, rājā, rājāno, raññho	king
rājābhirājā (rāja + abhirājā), rājādhirājā	king of kings (king + emperor)
rājadasī (rāja + dasī), rājadisī	king-seer
***rājadatto**, rājadattattheragāthā*	Rājadatta Thera (V315-V319), Given by King
rājāhamasmi (rājā + ahaṃ + asmi)	I am the king (king + I am)
rajamuhatañca (rajaṃ + uhataṃ + ca)	dirt disturbed (dirt + lifted + too)
rajanīyena, rajanīyesu	passion-generator, enticing, lustful
rajataṃ	silver
rajayī, rajetave	dyed
rajjaṃ	kingdom, kingship

Pāḷi	English
rajjamakārayiṃ (rajjaṃ + a + kārayiṃ)	ruled (rule + do)
rajjati, rajjanti, rajjantipi	impassioned, passionate
rajjuyā	by rope
rajo	dust
rajojallamadhārayiṃ (rajo + jallaṃ + a + dhārayiṃ)	caked in dust and mud (dust + wet-dust + bore)
rakkhaṃ, rakkhati, rakkhanti, rakkheyya, rakkhitāni, rakkhitatto, rakkhituṃ, rakkhitabbāsu	protection, protect, will protect, being protected, should protect, protector
rakkhasā	goblins
***rakkhito**, rakkhitattheragāthā*	Rakkhita Thera (V79), Protected
ramamānesu, ramamānopi	indulge
***rāmaṇeyyako**, rāmaṇeyyakattheragāthā*	Rāmaṇeyyaka Thera (V49), Delightful
***ramaṇīyakuṭiko**, ramaṇīyakuṭikattheragāthā*	Ramaṇīyakuṭika Thera (V58), Delightful Hut Dweller
***ramaṇīyavihārī**, ramaṇīyavihāritthero, ramaṇīyavihārīttheragāthā*	Ramaṇīyavihārī Thera (V45), Dweller of Delightful
ramatī, ramanti, ramissanti, ramissasi, ramissaṃ, ramissāmi, ramayanti, ramanteke, rame, rameti, ramenti, ramessanti, rammaṃ, rammā, ramme, ramaṇīyā, ramaṇīyāni, ramaṇīye, rāmaṇeyyo	delighting, delightful
rammatalā (ramma + talā)	delightful valley (delightful + plains)
raṇañjahoti (raṇaṃ + jaho + ti)	abandoner of sinful (fight + abandoner)
randhaṃ	flaw
raṅgena	by color
rasaggamuttamaṃ (rasaṃ + aggaṃ + uttamaṃ)	foremost and best taste (flavor + foremost + best) [Dhamma]
rasaṃ, rasā, rasānaṃ, rase, rasesu	taste, flavor
rasānugiddho (rasa + anugiddho)	greedy for tastes (tastes + greedy)

Pāḷi	English
rasasambhavā (rasa + saṃ + bhavā)	tastes originate (tastes + fully + originate)
rasataṇhāya (rasa + taṇhāya)	craving for tastes (taste + craving)
ratanākaro (ratanā + karo)	jewel field (jewel + maker) *generally refers to ocean*
rathesabho (ratha + esabho or usabho)	king (charioteers + bull among)
rathiyāhi	street discards
rathiyāya	streets
ratiṃ, rati, ratī, ratiñca, rataṃ, rato, ratā, ratto	delight, delighting
rattacittā (ratta + cittā)	impassioned mind (impassioned + mind)
rattaṃ	impassioned
raṭṭhacariyā (raṭṭha + cariyā)	conduct in country (country + conduct)
raṭṭhaṃ, raṭṭhe	country, in country
***raṭṭhapālo**, raṭṭhapālattheragāthā*	Raṭṭhapāla Thera (V769-V793), Protector of the Nation
rattiṃ, ratti, ratyo, ratyā, rattiyā	night
rattindivaṃ (rattiṃ + divaṃ), rattindivā	night and day (night + day)
rattindivamatandito (rattiṃ + divaṃ + atandito)	night and day, unremittingly (night + day + unremittingly) [Arahant]
riñcati	neglecting
rittapesuṇo (ritta + pesuṇo)	devoid of slander (empty + of malicious speech) [Arahant]
rocaye	pleased
rodanti, rodasī	cry
rogaṃ, rogo, rogānamiva (rogānaṃ + iva)	disease, like disease (disease + like)
rohiniyaṃ	Rohini River
roṇṇaṃ, ruṇṇaṃ	crying, weeping
ropetva	having planted
ruciraṃ, rucirā, ruccati	pleasant

Pāḷi	English
rukkhamūlagahanaṃ (rukkha + mūla + gahanaṃ)	tree root-thicket (tree + root + thicket)
rukkhamūlaṃ (rukkha + mūlaṃ), rukkhamūlaṃva, rukkhamūle, rukkhamūlesu, rukkhamūlasmiṃ, rukkhamūliko, rukkhamūlikā	tree root (tree + root), living at the foot of a tree [Arahant] *Ninth of the thirteen Austerities*
rukkhāni, rukkhaṃva	trees
rūpadhātusu (rūpa + dhātusu)	by form element (form + element)
rūpagataṃ (rūpa + gataṃ)	gone to form-world (form + gone)
rūpaṃ, rūpā, rūpāni, rūpesu, rūpena, rūpe, ruppato	form [beauty], form too (form + too)
rūpasambhavā (rūpa + saṃ + bhavā)	form originates (form + fully + originates)
rutaṃ	cries [of birds]
sa, so, sā (feminine)	he, she
sabbābharaṇabhūsito (sabba + ābharaṇa + bhūsito)	adorned with all ornaments (all + ornaments + adorned with)
sabbabhavaṃ (sabba + bhavaṃ), sabbabhavesu	all becomings (all + becomings)
sabbabhūtānukampako (sabba + bhūta + anukampako)	compassionate for all beings (all + beings + compassionate) [Arahant]
sabbabuddhānaṃ (sabba + buddhānaṃ)	all Buddhā (all + Buddhā)
sabbadassāvī (sabba + dassāvī)	omni-seer (all + seer) [Lord Buddha]
sabbadhammāna (sabba + dhammāna), sabbadhammānaṃ	all Dhammā, all phenomena (all + phenomena)
sabbadhi, sabbadhī	everywhere, all
sabbadisā (sabba + disā)	all directions (all + directions)
sabbadukhakkhayogadhaṃ (sabba + dukha + k + khaya + ogadhaṃ)	merging in ending of all suffering (all + suffering + ending of + merging in) [Nibbāna] [Noble Eightfold Path]

Pāḷi	English
sabbagantha-pamocanaṃ (sabba + gantha + pamocanaṃ)	complete freer of all bonds (all + bonds + complete freer) [Nibbāna]
sabbaganthehi (sabba + ganthehi)	all bonds (all + bonds)
sabbagattāni (sabba + gattāni)	all limbs (all + limbs)
sabbakāmehi (sabba + kāmehi)	by all sensual pleasures (all + sensual pleasures by)
***sabbakāmī**, sabbakāmitthero, sabbakāmittheragāthā*	Sabbakāmī Thera (V453-V458), Desirous of Everything
sabbākāravarūpetaṃ (sabbākāra + vara + ūpetaṃ), sabbākāravarūpete	endowed with all highest qualities (all qualities + highest + endowed) [Lord Buddha]
sabbakārukasippāni (sabba + kāruka + sippāni)	all artisans and arts (all + artisans + arts)
sabbakilesasodhanaṃ (sabba + kilesa + sodhanaṃ)	cleanser of all defilements (all + defilements + cleanser) [Nibbāna] [Noble Eightfold Path]
sabbalokaṃ (sabba + lokaṃ), sabbaloko, sabbaloke, sabbalokassa	all world (all + world)
sabbalokānukampako (sabba + loka + anukampako)	compassionate for all worlds (all + worlds + compassionate) [Lord Buddha]
sabbalokatikicchako (sabba + loka + tikicchako)	physician to all worlds (all + worlds + doctor) [Lord Buddha]
sabbaṃ, sabbo, sabbā, sabbhi, sabbe, sabbāni, sabbānipi, sabbepi, sabbeva, sabbesu, sabbena, sabbesaṃ, sabbattha, sabbaso, sabbassa, sabbadā, sabbasova, sabbametaṃ, sabbehetehi	all, everywhere, in every way, by all here, everything
sabbamaniccaṃ (sabbaṃ + aniccaṃ)	everything is impermanent (everything + impermanent)
sabbāmitte (sabba + amitte)	all enmities (all + enemies)
***sabbamitto**, sabbamittattheragāthā*	Sabbamitta Thera (V149-V150), Friend of All [Arahant]
sabbaṅgasampannaṃ (sabba + aṅga + sampannaṃ)	endowed with all factors (all + limbs + endowed) [Lord Buddha]

Pāḷi	English
sabbaññū (sabba + aññū)	omni-scient (all + understand) [Lord Buddha]
sabbaññūaparājite (sabba + aññū + a + parājite)	omni-scient, undefeated (all + understand + not + defeated) [Lord Buddha]
sabbaññutaññāṇavarena (sabbaaññūta + ñāṇa + varena)	omni-scient, highest one in understanding (omniscient + understanding + highest one) [Lord Buddha]
sabbapāṇānukampati (sabba + pāṇa + anukampati)	compassionate for all beings (all + beings + compassionate) [Arahant]
sabbapāpaṃ (sabba + pāpaṃ)	all evil [kamma] (all + evil [kamma])
sabbarattiṃ (sabba + rattiṃ)	all night (all + night)
sabbasakho (sabba + sakho)	companion of all (all + companion) [Arahant]
sabbasampattiṃ (sabba + sampattiṃ)	all fortune (all + fortune)
sabbasaṃyojanakkhaya (sabba + saṃyojana + k + khaya), sabbasaṃyojanakkhayo, sabbasaṃyojanakkhayā	ending of all fetters (all + fetters + ending) [Nibbāna, Arahant]
sabbasaṃyojanātītaṃ (sabba + saṃyojana + atītaṃ), sabbasaṃyojanātīto	overcoming all fetters (all + fetters + in past), overcomer of all fetters [Lord Buddha]
sabbasaṅgātigataṃ (sabba + saṅga + atigataṃ)	surmounted all attachment (all + attachment + surmounted) [Lord Buddha]
sabbasattānamuttamaṃ (sabba + sattānaṃ + uttamaṃ)	best of all beings (all + beings + best) [Lord Buddha]
sabbāsavaparikkhīṇaṃ (sabba + āsava + pari + k + khīṇaṃ), sabbāsavaparikkhīṇo, sabbāsavaparikkhīṇā	all taints completely ended (all + taints + completely + ended) [Lord Buddha] [Arahant]
sabbāsave (sabba + āsave)	in all taints (all + in taints)
sabbasubhaṃ (sabba + subhaṃ)	all beautiful (all + beautiful)

Pāḷi	English
sabbaṭhitīnaṃ (sabba + ṭhitīnaṃ)	in all conditions (all + of conditions)
sabbavaṭṭavināsano (sabba + vaṭṭa + vināsano)	destroyer of all whirling about (all + whirling + destroyer) [Lord Buddha]
sabboghaṃ (sabba + oghaṃ)	all floods (all + floods)
sabhaṃ	hall
sabhikkhuno (sa + bhikkhuno)	with Bhikkhū (with + Bhikkhū)
***sabhiyo**, sabhiyattheragāthā*	Sabhiya Thera (V275-V278), Born in the Council Hall
sabrahmacārīsu (sa + brahmacārīsu)	co-farer of holy-life (co + farer of holy-life)
sabrahmakappo (sa + brahma + kappo)	become like brahma (he is + brahma + like)
saccaṃ, saccāni, sacce, saccānaṃ	truth
saccanāmo (sacca + nāmo), saccanāmomhi	named truly (truly + named)
sacchikato, sacchikatvā, sacchikāhi	realized, realized (truth + doing), having realized, one who realizes
sace, sacepi	if, and if (if + and)
sacīvaraṃ (sa + cīvaraṃ)	with robes (with + robes)
sadā	always
sadattho (sad + attho)	good goal (good + meaning)
saddaṃ, saddā, saddesu, sadde	words, sounds
saddasambhavā (sadda + saṃ + bhavā)	words originate (words + fully + originate)
saddhādeyyā (saddhā + deyyā)	given by a confident one (confident + given)
saddhāhattho (saddhā + hattho)	hands of confidence (confidence + handed)
saddhaṃ, saddho, saddhā, saddhañca, saddhāya, saddhāyāhaṃ, saddhena	confidence, confident
saddhammadhārako (sad or sant + dhamma + dhārako)	bearer of good Dhamma (good + Dhamma + bearer) [Arahant]

Pāḷi	English
saddhammaṃ (sad or sant + dhammaṃ), saddhammā, saddhamme	good Dhamma (good + Dhamma)
saddhammasesakā (sad or sant + dhamma + sesakā)	remainder of good Dhamma (good + Dhamma + remainder)
saddhivihārinā (saddhi + vihārinā)	co-resident (with/together + dwelling)
saderitā (same as saterita)	lightning
sadevakassa (sa + devakassa)	with devā (with + devā)
sadhane (sa + dhane)	wealthy (with + wealth)
sādhiyissāmahaṃyeva (sādhiyissām + ahaṃ + yeva)	I will accomplish this (will cook + I + this itself)
sādhu, sādhū, sādhūpi, sādhunā	good
sādhujīvīpi (sādhu + jīvī + api)	liver of good life too (good + life + too)
sādhukārito (sādhu + kārito)	made good (good + made)
sadiso	like
sādiyiṃ	accept, agree
sādiyissantyanāgate (sādiyissanti + anāgate)	accept in future (accept + in future)
sagandhakaṃ (sa + gandhakaṃ)	scented (with + smell)
sāgara, sāgarasmiṃ	sea
sāgarantaṃ (sāgara + antaṃ), sasāgarantaṃ (sasāgara + antaṃ)	shores of sea (sea + end) until shores of sea (sea + end)
sagāravā, sagāravatā	respect, respectful
saggagāmina (sagga + gāmina)	having gone to heaven (heaven + gone)
saggakāyamagamaṃ (sagga + kāyaṃ + agamaṃ)	come to the heaven world (heaven + body/group + come to)
saggamupenti (saggaṃ + upenti)	arose in heaven (heaven + arose)
sagge, saggepi, saggesu	heaven, in heaven
saha	together
sahasā	quickly
sāhasā	violence
sahasādiyitvā (sahasā + diyitvā)	given quickly (quickly + given)
sahassadhā	thousand, in a thousand ways

Pāḷi	English
sahassakaṇḍo (sahassa + khaṇḍo)	thousand apartments (thousand + pieces)
sahassakkhattumattānaṃ (sahassa + k + khattuṃ + attānaṃ)	thousand selves (thousand + times + self)
sahassaṃ, sahassāni	thousand
sahassanetto (sahassa + netto)	thousand eyed (thousand + eyed)
sahassapāpaṃ	thousand evils (thousand + evil [kamma])
sahate, sahati	overpower, bear, endure
sahāvasiṃ, sahāvase	dwelling together (together + dwelling)
sahāyā, sahāyako, sahāyakā, sahāyena	companion
sahite	united
sāhu (sa + āhu)	he said (he + said)
sakalaṃ	complete
sakaṃ	my own
sakammunā (sa + kammunā)	occupation (his + by kammā)
sakaputtassa (saka + puttassa)	my son's (my + son's)
sakaraṇīyomhi (sa + karaṇīyo + amhi)	I am with duties (with + duties + I)
sakhilā	of kind speech
sakhitaṃ	companionship
sakiṃ (as in sakiṃ sakiṃ)	again, repeatedly
sākiyā, sakyakule *(Sakya + kule)*	Sākyans, Sakya family (Sakya + family), the tribe of Lord Buddha
sakkaccaṃ	thoroughly
sakkaṃ*, sakka, sakkati, sakkajātiyā (sakka + jātiyā), sakko, sakkova*	Sakka, born Sakka (Sakka + born as), like Sakka (Sakka + like). Deva, Lord of Heaven of Thirty-Three, another name for Inda [Lord Buddha].
sakkariyamānassa (sakkariya + mānassa)	by hospitality and honors (hospitality + honoring)
sakkāro, sakkato, sakkāresu, sakkareyyāna	hospitality, by hospitality

Pāḷi	English
sakkāyābhirataṃ (sakkāyā + abhirataṃ)	well-delighting in personality [view] (personality + well-delighting)
sakkāyādhigatā (sakkāya + adhigatā)	arrived at personality [view] (personality + attained)
sakkhī	witness
sakkoti	capable
sako	own
sakubbato	doer
sakuntānaṃ	by bird-catcher
sakyaputtā, sakyaputtassa	Sons of Sakya (Sakya + sons) *In general, refers to Buddhist Monastics*
***sālavane** (sāla + vane)*	Sāla tree forest (Sāla + forest)
sālī, sālīnaṃ	hill-rice, good rice
sālikāyiva (sālikāy + iva)	like Mena bird (Mena bird + like)
sallakatto, sallakanto	surgeon [Lord Buddha]
sallakitena	tree *boswellia thurifera*
sallaṃ, salla, sallato	dart, one with dart
sallamabbhantarapassayaṃ (sallaṃ + abhi + antaraṃ + passayaṃ)	seeing the dart well-inside (dart + well + inside + seeing)
sallamattano (sallaṃ + attano)	my dart (dart + of myself)
sallamuddhare (sallaṃ + uddhare)	draw-out the dart (dart + draw-out)
sallarikena	??
sallaviddhassa (salla + viddhassa)	pierced by dart (dart + pierced)
samācāraṃ (saṃ + ācāraṃ) (same as sīlamayaṃ puññakiriyavatthu)	virtuous conduct (even + conduct), one being virtuous
samādānaṃ (saṃ + ādānaṃ), samādāya	fully undertake (fully + undertake)
samadhigacchanti (samadhi + gacchanti)	concentrated (concentration + going to)
samādhiṃ, samādhi, samādhimhi, samādhiñca	concentration, concentrated

Pāḷi	English
samādhivijjāvasipāramīgato (samādhi + vijjā + vasi + pāramī + gato)	master of concentration and knowledge (concentration + knowledge + control + perfection + gone to) [Arahant, Elder Bhikkhu Mahāmoggalāna]
samāgamo, samāgatā, samāgamesu	unity, united, *literally walking the same path*, company, get together (got + together)
samagge	harmonious
samāhitaṃ, samāhito, samāhitatto	restrained [Arahant]
samāhitindriyo (samāhita + indriyo)	with restrained faculties (restrained + faculties) [Arahant]
samajīvino (sama + jīvino)	living balanced (balanced + living) [Arahant]
samajjhaga (saṃ + ajjhaga)	attains (fully + attains)
samakaṃ	equal
samaṃ	peace, like
samānā	equal
samaṇabhāvena (samaṇa + bhāvena)	being a renunciate (renunciate + like)
samaṇabrāhmaṇe (samaṇa + brāhmaṇe), samaṇabrāhmaṇehi	renunciate and brāhmaṇa (renunciate + brāhmaṇa)
samānaṃ, samaṇa, samaṇo, samaṇā, samaṇassa, samaṇaṃ, sāmaññaṃ, sāmaññameva, sāmaññasmiṃ	renunciates, for renunciates
samaṇaphāsutā	renunciate comfort (renunciate + pleasure)
samaṇasādhutā (samaṇa + sādhutā)	renunciate goodness (goodness + renunciate)
samaṇasaṅghassa (samaṇa + saṅghassa)	by renunciate assembly (renunciate + assembly)
sāmaṇero	trainee monk *literally little renunciate*
*sāmaṇeronuruddhassa (sāmaṇero + **anuruddhassa**)*	trainee monk of Anuruddha Thera (V892-V919) (trainee monk + of Anuruddha Thera)
samaṅgibhūtā (samaṅgi + bhūtā)	become endowed with (endowed + become)

Pāḷi	English
sāmaññakāni, *sāmaññakānitthero, sāmaññakānittheragāthā*	Sāmaññakāni Thera (V35)
sāmaññamakiñcanassā (sāmaññaṃ + akiñcanassā)	renunciate-without anything (renunciate + without anything)
sāmaññatthoti (sāmañña + atthoti)	renunciate goal (renunciate + goal)
samannesaṃ, samanvesaṃ	searched, sought
samantā, samantato	everywhere, all around
samantacakkhu (samanta + cakkhu)	omni-seer (everywhere + eyes) [Lord Buddha]
samantāvaraṇo (samanta + āvaraṇo)	hindered everywhere (everywhere + hindered)
samaṇūpāsanassa (samaṇa + upāsanassa)	devotion to renunciates (renunciates + devotion to)
samāpanno	entered upon
samappito (saṃ + appito), samappitā	fully given to (fully + given to)
samāsetha (saṃ + āsetha)	associate with (together + sit)
samassito (saṃ + assito)	living (fully + dependent)
samathaṃ, samathehi	concentration
samathaṅgatāni (samathaṃ + gatāni)	concentrated (concentration + gone to)
samatikkamma (saṃ + atikkamma), samatikkantā	fully transcend (fully + transcend), having fully transcended
samatiṭṭhatha (sama + tiṭṭhatha) same as santiṭṭhati (saṃ + tiṭṭhati)	standing evenly (even + standing)
samativattati (saṃ + ativattati)	fully overcoming (fully + going beyond)
samativijjhati (sam + ativijjhati), samativijjhatī	fully penetrates (fully + penetrates)
samattaṃ	entirely
samavaṭṭhitā (saṃ + a + vaṭṭhitā)	fully [firm, fixed, standing] (fully + not + whirling)
samavipākino (sama + vipākino)	same result (equal + result)
samavisamassa (sama + vi + samassa)	in even & uneven (even + not + even)
samayo, samaye	time

Pāḷi	English
sambaddho (saṃ + baddho)	fully tied (fully + related)
sambahulā (saṃ + bahulā)	many (fully + many)
sambalamevaggaṃ (sambalaṃ + eva + aggaṃ)	foremost provision (provision + foremost)
sambhāseyya (saṃ + bhāseyya)	conversed (full + talk)
sambhavaṃ (saṃ + bhavaṃ), sambhavā	origination, becoming (full + becoming)
sambhāvanaṃyevicchanti (sambhāvanaṃ + yeva + icchanti)	wishing for esteem too (esteem + only + wishing)
sambhireva (saṃ + bhire + va)	timid too (fully + timid + too)
***sambhūto**, sambhūtattheragāthā*	Sambhūta Thera (V291-V294), Arisen. *Also see Sītavaniya Thera (V6).*
sambodhiṃ (saṃ + bodhiṃ)	self-enlightenment (self + enlightenment) [Nibbāna]
sambodhimuttamaṃ (saṃ + bodhiṃ + uttamaṃ)	best self-enlightenment (self + enlightenment + best) [Nibbāna]
sambuddhaṃ (saṃ + buddhaṃ), sambuddho, sambuddhānaṃ, sambuddhe	self-enlightened (self + enlightened) [Lord Buddha]
***sambulakaccāno**, sambahulakaccāno, kaccāno, sambulakaccānattheragāthā*	Sambulakaccāna Thera (V189-V190), Sambula of Kaccāna Clan
saṃcintaye (saṃ + cintaye)	deep thinking (fully + thinking)
samekkhamānā (same as samikkhati)	looking
sameto, sameti, samecca	associates with, considering
saṃgāmasīseva (saṃgāma + sīse + va), saṅgāmasīseva	head of battle (battle + at head + too)
saṃgatībhāvā	uniting
saṃharitvāna	folded
samhi	*goes with the previous word*
sāmīciṃ	respect
***sāmidatto**, sāmidattattheragāthā*	Sāmidatta Thera (V90), Given by Master
***samiddhitthero**, samiddhittheragāthā*	Samiddhi Thera (V46), Success

Pāḷi	English
samiddhiujjayasañjayā (samiddhi + ujjaya + sañjayā)	Samiddhi Thera, Ujjaya Thera, and Sañjayā Thera
samijjhatu	fulfilled
samīrati	moved
samitāvī, samito	quiet one [Arahant]
***samitigutto** (samiti + gutto), samitiguttattheragāthā*	Samitigutta Thera (V81), Guarded in Assembly (assembly + guarded)
***saṃkicco**, saṃkiccathero, saṃkiccattheragāthā*	Saṃkicca Thera (V597-V607), One with Injured Eye
saṃkilesikā (saṃ + kilesikā), saṃkiliṭṭhañca	fully defiling (fully + defiling), fully defiled
saṃkilissamānāse (saṃ + kilissa + mānāse)	with fully defiled mind (fully + defiled + mind)
sammā	rightly, fully
sammadaññā (sammad + aññā)	full understanding (full + understanding) [Arahant]
sammanti	ends
sammappadhānasampanno (samma + p + padhāna + sampanno)	endowed with right striving (right + exertion + endowed) [Arahant]
sammāsambuddhadesitaṃ (sammā + saṃ + buddha + desitaṃ)	preached by rightly self-enlightened (rightly + self + enlightened + preached)
sammāsambuddhasāsanaṃ (sammā + saṃ + buddha + sāsanaṃ), sammāsambuddhasāsane	Teaching of rightly self-enlightened (rightly + self + enlightened + Teaching)
sammāsambuddhasāvakaṃ (sammā + saṃ + buddha + sāvakaṃ), sammāsambuddhasāvako, sammāsambuddhasāvaka	disciple of the rightly self-enlightened (rightly + self + enlightened + disciple)
sammāsambuddhassa (sammā + saṃ + buddhassa)	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
sammasanto	know thoroughly

Pāḷi	English
sammatāḷappabodhano (sammatāḷa + p + pabodhano)	waking with music (cymbal + waking)
sammitabhāṇi (saṃ + mita + bhāṇi)	measured speaker (very + little + speaker) [Arahant]
sammohā (saṃ + mohā)	deluders (fully + deluded)
sammukhā (saṃ + mukhā)	in presence (face + to face)
sammutiyā	by general agreement
samodhāya (saṃ + odhāya)	putting together (fully + combined)
sampadā	attainment, well-attained
sampādethappamādena (sampādetha + a + p + pamādena)	attain heedfully (attain + without + heedlessness)
sampajānānaṃ, sampajaññañca, sampajānāe, sampajāno, sampajānohaṃ	clearly knowing [Arahant]
sampannaveyyākaraṇaṃ (sampanna + veyyākaraṇaṃ)	endowed with explanation (endowed + explanation) [Lord Buddha]
sampanno, sampanne, sampannasassā	obtained, endowed
samparivattasāyī (saṃ + parivatta + sāyī)	rolling around in sleep (fully + rolling + sleeping)
sampatiṭṭhatha (saṃ + patiṭṭhatha)	fully established (fully + established)
sampatti	fortune
sampatto (saṃ + patto)	fully reached (fully + reached)
samphusaṃ (saṃ + phusaṃ)	contact (full + contact)
saṃpupphite (saṃ + pupphite)	fully flowered (fully + flowered)
saṃsāraṃ, saṃsārena, saṃsārasmiṃ, saṃsārā	round of existences
saṃsaraṃ, saṃsaritaṃ	wandering-on
saṃsāramāpajja (saṃsāraṃ + āpajja)	undergoes round of existences (round of existences + undergoes)
saṃsārāni	wandering-on
saṃsaṭṭho	associating
saṃsevase (saṃ + sevase)	resorting to (fully + resorting to)

Pāḷi	English
saṃsevitabuddhasīlinā (saṃsevita + buddha + sīlinā)	Buddha virtue due to resorting to (resorting to + Buddha + virtue)
saṃsevitavuddhasīlinā (saṃsevita + vuddha + sīlinā)	mature virtue due to resorting to (resorting to + increased/mature + virtue)
saṃsīdati (saṃ + sīdati)	completely sinks (deeply + falls)
samucchinno (saṃ + ucchinno), samucchinnā (plural), samucchindi	fully cut-off (fully + cut-off)
samucchitā	comatose
samudayaṃ (saṃ + udayaṃ), samudayo, samudeti	full arising
samuddaṃ, samuddo, samuddova, samuddā, samuddassa, samuddassapi	sea
samuggahītaṃ (saṃ + uggahītaṃ)	well-learned (well + learned)
samuggamiva (samuggaṃ + iva)	like a box (box + like)
samūhataṃ, samūhato, samūhatā, samūhaniṃ	fully destroyed
samujjupañña (saṃ + ujju + pañña)	one with straight wisdom (fully + straight + with wisdom) [Lord Buddha]
samukkaṭṭho (saṃ + ukkaṭṭho)	highly exalted (very + esteemed)
samūlaṃ (sa + mūlaṃ), samūlake	with root (with + root)
samunnamayamattānaṃ (samunnaṃ + ayaṃ + attānaṃ)	this craving self (wet [with craving] + this + self)
samuppanno (saṃ + uppanno), samuppanne	arisen (fully + arisen)
samussayaṃ, samussaya, samussayo	accumulation, this body *literally this assemblage*
samussitaṃ	assembled, accumulated
samuṭṭhāya	originate
saṃvaraṃ (saṃ + varaṃ), saṃvaro, saṃvuto, saṃvutā	guarded (fully + guarded) [Arahant]
saṃvarasīlaṃ (saṃvaraṃ + sīlaṃ)	with guarded virtue (guarded + virtue)
saṃvegaṃ, saṃvego, saṃvejesi	deep agitation
saṃvibhattesu (saṃ + vibhattesu)	fully explained (fully + divided)

Pāḷi	English
saṃvidhānena (saṃ + vidhānena)	performing (fully + performing)
saṃvidito (saṃ + vidito), suviditā (su + viditā)	well-known (well + known)
saṃvirūḷhamhi (saṃ + virūḷhamhi)	fully grown (fully + grown)
saṃvutindriyo (saṃvuta + indriyo)	with guarded faculties (guarded + faculties) [Arahant]
saṃyamena	by self-control
saṃyojanabandhanacchidaṃ (saṃyojana + bandhana + c + chidaṃ), saṃyojanabandhanacchidā, saññojanabandhanacchidaṃ	cutter of the ties of fetters (fetter + ties + cut-off) [Lord Buddha] [Arahant] [Noble Eightfold Path]
saṃyojanaṃ (saṃ + yojanaṃ), saṃyugaṃ	fetter (fully + yoked)
saṃyojanavalāhakaṃ (saṃyojanaṃ + valāhakaṃ)	fetter-rain cloud (fetter + rain-cloud)
saṃyojanavippamokkhaṃ (saṃyojana + vi + p + pamokkhaṃ)	fully-freed from fetters (fetters + fully + freed)
sanantano	eternal
sañchannā	decked with
sandati, sandanti	flowing
sandehaṃ, sandehasmiṃ	doubt, own body
sandhavaṃ, sandhāvissaṃ	running thru, having run thru
sandhimukhe	while breaking-in (break-in + at mouth)
sandhitaṃ	joined, agreement
***sandhito**, sandhitattheragāthā*	Sandhita Thera (V217-V218), Joined
sanditaṃ	chained
sandiṭṭhikamakālikaṃ (saṃ + diṭṭhikaṃ + a + kālikaṃ)	visible-timeless (fully + seen here + without + time)
saṅgā	together, attachments
saṅgāmavijayena (saṅgāma + vijayena)	by winning the battle (battle + by winning)
saṅgamo, saṅgāmaṃ, saṅgāme	battle
saṅgaṇike (saṃ + gaṇike)	with company (fully + with following)
saṅgataṃ (saṃ + gataṃ)	gone together (fully + gone)

Pāḷi	English
saṅgātīto (saṅga + atīto)	surmounted attachments (attachments + in past) [Arahant]
saṅghalābhassa (saṅgha + lābhassa)	gains of the Saṅgha (Saṅgha + gains)
saṅghaṃ, saṅghamhi, saṅgho, saṅghasmiṃ, saṅghe, saṅghikaṃ	*Untranslated* *Buddhist monastic order of monks & nuns*
saṅghamajjhamhi (saṅgha + majjhamhi)	amidst the Saṅgha (Saṅgha + in the midst)
saṅghamappameyyaṃ (saṅghaṃ + a + p + pameyyaṃ)	immeasurable Saṅgha (Saṅgha + im + measurable)
***saṅgharakkhito**, saṅgharakkhitatthero, saṅgharakkhitattheragāthā*	Saṅgharakkhita Thera (V109), Protected by Saṅgha
saṅghārāmaṃ (saṅgha + ārāmaṃ), saṅghārāmassa	monastery (Saṅgha + monastery)
saṅghāṭikhuramuṇḍabhikkhabhojī (saṅghāṭi + khura + muṇḍa + bhikkha + bhojī)	dressed in outer double-robe, razor-shaven head, and living on alms gleanings (outer double robe + razor + shaven + alms gleanings + eater)
saṅghāṭiṃ, saṅghāṭikaṃ, saṅghato	outer double-robe
saṅghāṭipāruto (saṅghāṭi + pāruto), saṅghāṭipārutā	dressed in outer double-robe (outer double robe + dressed)
saṅgo	attachment
saṇhena	by smooth
saṇikaṃ	gently
***sañjayo**, sañjayattheragāthā*	Sañjaya Thera (V48), Full Victory
saṅkaḍḍhanti (saṃ + kaḍḍhanti)	collects much (fully + collects)
saṅkalitaṃ	collected
saṅkappaṃ, saṅkappo, saṅkappā	intention
saṅkappamaññāya (saṅkappaṃ + aññāya)	understanding the intention (intention + understanding)
saṅkappaparatejitaṃ (saṅkappaṃ + paratejitaṃ)	very sharpened intentions (intentions + very sharpened)
saṅkārapuñjā (saṅkāra + puñjā)	garbage heap (garbage + pit)
saṅkassaraṃ	doubtful
saṅkhārā, saṅkhāre, saṅkhāresu	formations [formed]

Pāḷi	English
saṅkhārasantatiṃ (saṅkhāra + santatiṃ)	maintaining formations (formations + birthing)
saṅkhārenupalippati (saṅkhāre + na + upalippati)	not smeared by formations (formations + not + smeared)
saṅkhārūpasamaṃ (saṅkhāraṃ + ūpasamaṃ)	appeasing of formations (formations + appeasing)
saṅkhatā, saṅkhātā	formed, collected
saṅkhayā (saṃ + khayā), saṅkhaye	fully ending (fully + ending)
saṅkheyyakāro	act with a set purpose
saṅkhittenapi (saṅkhitten + api)	in brief too (in brief + too)
saṅkupitaṃ (saṃ + kupitaṃ)	shaking (fully + shaking)
sannāhaṃ, sannāhakāle (sannāha + kāle)	getting ready for war time (fastening armor + time)
saññaṃ, saññā, saññāya	perceptions
saññamalabhiṃ (saññaṃ + a + labhiṃ)	not having gained perception (perception + not + having gained)
saññamenādhigacchati (saṃyamena + adhi + gacchati) see DHP V25	goes to self-control (self-control + goes to)
sannicayaṃ	hoarding
sannidhiṃ	hoarding
sannivāraṇaṃ (saṃ + nivāraṇaṃ)	to hinder (fully + to hinder)
saññuttaṃ	connected
santacitto (santa + citto), santacittā, santacittassa	peaceful mind (peaceful + mind) [Arahant]
santaṃ, santo, sante, santesu	peaceful [Nibbāna], have
santarabāhiraṃ (sa + antara + bāhiraṃ)	inside and out (with + inside + outside)
saṇṭhānavaṇṇarūpena (saṇṭhāna + vaṇṇa + rūpena)	appearance, class and beauty (appearance + class + beauty)
saṇṭhapanaṃ (saṃ + ṭhapanaṃ)	fully established (fully + established)
santharitvāna	having spread
santhava	intimacy
santikaṃ, santiko, santike	close, nearby, near
santiṃ, santimeva	peace, having

Pāḷi	English
santimārabbha (santiṃ + ārabbha)	exerting for peace (peace + exerting)
santusito (saṃ + tusito), santuṭṭho, santuṭṭhā, santusse	sated, satisfied (fully + satisfied) [Arahant]
sānuṃ	high ground
sānusavhayo (sānu + savhayo)	named Sānu (Sānu + named)
***sānutthero**, sānuttheragāthā*	Sānu Thera (V44), Plateau
sapadānaṃ, sapadānacārī	bypassing no donors on the alms round [Arahant] *Fourth of the thirteen Austerities*
sapatte	hostile
saphalā (sa + phalā)	fruitful (with + fruit)
***sappadāso**, sappadāsako, sappadāsattheragāthā*	Sappadāsa Thera (V405-V410), One with a Snake Servant
***sappako**, sappakattheragāthā*	Sappaka Thera (V307-V310), Snake
sappaññaṃ (sa + p + paññaṃ), sappañño, sappaññā	wise ones (with + wisdom) [Arahant]
sappasseva (sappassa + eva)	like snake's (snake's + like)
sappuriso (sad or sant + p + puriso), sappurisā, sappurisehi, sappurisena	good person (good + people) [people of integrity]
sara	think about
***sarabhaṅgo** (sara + bhaṅgo), sarabhaṅgoti, sarabhaṅgattheragāthā*	Sarabhaṅga Thera (V487-V493), Reed-Breaker (reeds + breaker)
sarabhuṃ	Sarabhu River, Saryu River
sārakkhaṃ (sā + rakkhaṃ)	he protects (he + preserves)
saraṃ, sarāmi, saritvā	recollecting, having recollected
sārambhabalasaññutaṃ (sārambha + bala + saññutaṃ)	very impetuous (violence to living beings + strongly + connected)
sārambhaṃ	impetuosity
saraṇagamanaṃ (saraṇa + gamanaṃ)	going for refuge (refuge + going)
saraṇamāgamaṃ (saraṇaṃ + āgamaṃ), saraṇamāgamha, saraṇamāgamma	come for refuge (refuge + come)

Pāḷi	English
saraṇavaraggagāmino (saraṇa + vara + agga + gāmino)	gone for refuge to the highest and foremost (refuge + highest + foremost + gone)
sarassa	in the lake
sarassatiṃ	Saraswati River, see endnote on V1107
sārathiṃ, sārathi, sārathī, sārathinā, sārathīnaṃ	charioteer, tamer
sarati	flowing
sārattacitto (sāratta + citto)	impassioned mind (impassioned + mind)
sārattarattā (sāratta + rattā)	impassioned-delighting (impassioned + delighted)
sāratto	delighted, impassioned
sare, sarena	reed, arrow
sāriputtaṃ *(sāri + puttaṃ), sāriputto, sāriputta, sāriputtamhi, sāriputtova, sāriputtattheragāthā, upatisso, upatissova*	Sāriputta Thera (V981-V1016), Son of Sāri, First of the two Chief Disciples, Marshall of Dhamma, Upatissa was his first name
sarīrabhedā (sarīra + bhedā)	break-up of body (body + break-up)
sarīrajaṃ, sarīraja	passion
sarīraṃ, sarīrena	body, by body
sarīrantimadhārinā (sarīra + antima + dhārinā)	bearer of the last body (body + last + bearer) [Lord Buddha]
sarīrasukhagiddhassa (sarīra + sukha + giddhassa)	greedy for bodily pleasures (bodily + happiness + greedy for)
saritā	rivers
sāsanakārakā (sāsana + kārakā), sāsanakārinā	doer of [Lord Buddha's] Teaching (Teaching + followers)
sāsanaṃ, sāsana, sāsanasmiṃ, sāsane	Teaching, in Teaching
sāsanamāgamma (sāsanaṃ + āgamma)	come to Teaching (Teaching + come)
sasaṅgāmeva (sasaṅgāma + eva)	battle-like (battle + like)
sasenaṃ (sa + senaṃ)	with army (with + army)

Pāḷi	English
sassato, sassatā	eternal
satā	hundred
sātaccakārino (sātacca + kārino)	persistent (persistent + doer)
satadassī (sata + dassī)	seer of hundred (hundred + seer)
satageṇḍu (sata + geṇḍu)	hundred turreted (hundred + cupolas)
satajātiyā (sata + jātiyā)	for hundred births (hundred + births)
satalakkhaṇadhārino (sata + lakkhaṇa + dhārino)	bearer of hundred marks (hundred + marks + bearer)
sataliṅgassa (sata + liṅgassa)	by hundred characteristics (hundred + characteristics)
sataṃ, satañhi (sataṃ + hi)	one hundred, good
satānaṃ	mindfulness
satapalaṃ (sata + palaṃ)	hundred measures (hundred + measures) *one measure is about 4 ounces*
satarājikaṃ (sata + rājikaṃ)	hundred measures (hundred + measures) *one measure is one mustard seed*
satarasaṃ (sata + rasaṃ)	hundred tastes (hundred + tastes)
satataṃ	continuously
satatamaniccata (satataṃ + aniccata)	continuously impermanence (continuously + impermanence)
satatamudaggo (satataṃ + udaggo)	continuously joyful (continuously + joyful) [Arahant]
sātatikaṃ, sātatiko, sātatikā	persevere [Arahant]
saṭhā	treacherous
satiṃ, sati, satiyā, satimā, satīmā, satimanto, satīmato, sato, satova	there being, mindfulness, mindful, was [Arahant]
***sāṭimattiyo**, sāṭimattiyattheragāthā*	Sāṭimattiya Thera (V246-V248)
sāṭimattiyupāli (sāṭimattiya + upāli)	Sāṭimattiya Thera and Upāli Thera
satipaññañca (sati + paññaṃ + ca)	mindfulness-wisdom too (mindfulness + wisdom + too)

Pāḷi	English
satipaṭṭhānagīvo (sati + paṭṭhāna + gīvo)	establishment of mindfulness-neck (mindfulness + establishment + necked)
satipaṭṭhānagocaro (sati + paṭṭhāna + gocaro)	resorting to establishment of mindfulness (mindfulness + establishment + resorting) [Arahant]
satipaṭṭhānapāsādaṃ (sati + paṭṭhāna + pāsādaṃ)	mansion of establishment of mindfulness (mindfulness + establishment + mansion)
satipaṭṭhāne (sati + paṭṭhāne)	establishment of mindfulness (mindfulness + establishment)
satta, satto, sattamo, sattake	seven, in the seventh
sattadhā	seven ways, seven pieces
sattakanipāto (sattaka + nipāto)	chapter of sevens (sevens + chapter)
sattakkhattuṃ (satta + k + khattuṃ)	seven lives [seven times]
sattamavaggo (sattama + vaggo)	seventh section (seventh + section)
sattānaṃ	of beings
sattarattena (satta + rattena)	in seven nights (seven + nights)
sattatīti, sattatimhi	seventy
sattavassena (satta + vassena), sattavassiko, sattavassohaṃ	seven years (seven + rains)
sattayugaṃ (satta + yugaṃ)	seven generations (seven + periods)
satthaṃ, satthāni, satthena, satthato	knives, razor blade, sword
satthānukampito (sattha + anukampito)	who was shown compassion by teacher (teacher + compassioned)
satthāramakutobhayaṃ (satthāraṃ + akutobhayaṃ)	fearless teacher (teacher + fearless) [Lord Buddha]
satthāramanomapaññaṃ (satthāraṃ + anoma + paññaṃ)	teacher with lofty wisdom (teacher + lofty + wisdom) [Lord Buddha]
satthavāhaṃ, satthavāhe	caravan leader [Lord Buddha]
saṭṭhi, saṭṭhikamhi	sixty
saṭṭhikaṇḍarasambandho (saṭṭhi + kaṇḍara + sam + bandho)	tied with sixty tendons (sixty + tendons + fully + tied)

Pāḷi	English
satthiṃ, satthiñca	thigh
saṭṭhinipāto (saṭṭhi + nipāto)	chapter of sixties (sixties + chapter)
saṭṭhisatāni (saṭṭhi + satāni)	one hundred sixty (sixty + hundred)
saṭṭhisitā (saṭṭhi + sitā)	attached to sixty (sixty + attached)
satthu, satthā, satthuno, satthāraṃ	Teacher [Lord Buddha]
satthudassanakamyatā (satthu + dassana + kamyatā)	longing for seeing the teacher (teacher + seeing + longing for)
satthugarahitā (satthu + garahitā)	reproached by teacher (teacher + reproached)
satthuranvayo (satthu + r + anvayo)	in conformance with teacher (teacher + conforming with)
satthuvacanaṃ (satthu + vacanaṃ), satthuvacane	words of teacher (teacher's + words)
sattime (satta + ime)	these seven
sattiyā	by spears
saupādiseso (sa + upādi + seso)	with residue of possession (with + possession + remainder) [with substratum left]
savāhaniṃ (sa + vāhaniṃ), savāhanaṃ	with mount (with + vehicle)
savāhiniṃ (sa + vāhiniṃ)	with army (with + army)
sāvajjāni	blamable
sāvakaṃ, sāvako, sāvakā, sāvake, sāvakena	disciple
sāvakamāsajja (sāvakaṃ + āsajja)	striking a disciple (disciple + hitting)
savanaṃ, savanāya, savanīyena	listening
savatī, savanti	flowing
savibhattesu (sa + vibhattesu), suvibhattesu	well-explained (well + explained)
savitakkā (sa + vitakkā)	with thoughts (with + thoughts)
sāyaṃ	evening
sayaṃ, sayāmi	by self, I myself
sayamānopi	crawling

Pāḷi	English
sayanāsanaṃ (sayana + āsanaṃ), senāsanaṃ, senāsanāni, senāsanamhā, senāsanesu	dwelling, bed (sleeping + seat)
sayane, sayanassa, sayissaṃ, sayissa, sayetha, seti	sleeping, ready to sleep
sayantuttānaseyyakā (sayanta + uttānaseyyakā)	sleeping like an infant (sleeping + infant)
sāyarato (sāya + rato)	delighting in tastes (taste + delighted)
sayathāpi (sayathu + api)	swelling too (swelling + too)
sekhabhūtassa (sekha + bhūtassa)	since becoming a trainee (trainee + became)
sekho	trainee
selaguhāyaṃva (sela + guhāyaṃ + va)	in the rock-cave (rock + cave + too)
selaṃ, sela, selā, selāti, selāva	rock, like rock
selamāruyha (selaṃ + āruyha)	having climbed the rock (rock + climbed)
***selo**, selattheragāthā*	Sela Thera (V818-V841), Rock
selūpamaṃ (sela + ūpamaṃ)	simile of rock (rock + simile)
semānakopi (semānako + pi)	lying down (lying down + too)
***senako**, senaka, senakattheragāthā*	Senaka Thera (V287-V290), Hawk
senaṃ	army
senāpati (senā + pati)	general (army + lord)
seri	free-willed
sesakenamhi	by remainder
seṭṭhaṃ, seṭṭho, seṭṭhaṃva	best
setu	bridge
***setuccho**, setucchattheragāthā*	Setuccha Thera (V102), Bridge, White
sevitaṃ, sevato, sevitā, sevanti, seve, sevetha, seveyya, sevissanti	resorts, should resort, resorting
seyyaṃ	lie down
seyyasamānaṃ (seyya + samānaṃ)	equal to better (better + equal)
seyyathāpi	just as
seyyo, seyyoti, seyyā	better

Pāḷi	English
seyyohamasmīti (seyyohaṃ + asmī + ti)	I am better conceit (I am better + conceit + too)
sibbinimaccagū (sibbiniṃ + accagū) read sibbanī for sibbiniṃ	overcome craving (seamstress + overcome)
siddhi (same as iddhi)	supernormal powers
sīde, sīdati	falls in, sinks
sīghaṃ	swiftly
sīhacammena (sīha + cammena)	by lion skin (lion + skin)
sīhanādaṃ (sīha + nādaṃ)	lion-roar (lion + roar)
sīhānaṃva (sīhānaṃ + va)	like lions (lions + like)
sīhappamatto (sīha + a + p + pamatto)	Sīha-heedfully (Sīha + without + heedlessness) (V83)
sīhāsane (sīha + āsane)	on the lion throne (lion + throne)
sīhasavhayo (sīha + savhayo)	named Sīha (Sīha + named)
***sīho**, sīhova, sīhāva, sīhattheragāthā*	Sīha Thera (V83), Lion
sikhaṇḍino	peacock fanning the tail
sikhī	Lord Sikhī Buddha, *second Buddhā of the antiquity [counting forward]*
sikhī, sikhīhi, sikhino,	peacock
sikkhaṃ, sikkhā, sikkhato, sikkhito, sikkhitā, sikkhetha, sikkhare, sikkhāpentāpi	training rules, trainings, trains, trainee, desirous of training, while training, trained
sikkhāpadā (sikkhā + padā)	precepts (training + steps)
sikkhāsājīvasampanno (sikkhāsa + ājīva + sampanno)	endowed with the trainee livelihood (trainee + livelihood + endowed)
sīlakkhandhe (sīla + k + khandhe)	aggregate of virtue (virtue + aggregate)
sīlaṃ, sīlañca, sīlameva, sīlena, sīlesu, sīlavo, sīlavā	virtue, with virtue (also conduct), precepts, virtuous
sīlamābharaṇaṃ (sīlaṃ + ābharaṇaṃ)	ornament of virtue (virtue + ornament)
sīlamayaṃ (sīlaṃ + ayaṃ)	this virtue (virtue + this)
sīlamevidha (sīlaṃ + eva + idha)	virtue here (virtue + itself + here)
sīlapaññāṇato (sīla + paññāṇato)	virtuous-wise (virtuous + wise)

Pāḷi	English
sīlasampanno (sīla + sampanno)	endowed with virtue (virtue + endowed) [Arahant]
sīlavatūpapanno (sīla + vata + upapanno)	virtue-practices arisen (virtue + practices + arisen) [Arahant]
***sīlavo**, sīlavattheragāthā*	Sīlava Thera (V608-V619), Virtuous
siluccayaṃ, siluccaye	rock, collection of rocks
siñcati, sittā	rain
***siṅgālapitā** (siṅgāla + pitā), siṅgālapitiko, sīgālapitā, siṅgālapituttheragāthā*	Siṅgālapitā Thera (V18), Father of Siṅgāla
siṅgī	quarrelsome (horned)
siniddhā	smooth
sippikābhirutehi (sippika + abhirutehi)	resounding with cries of birds (oyster + sounds) *sippikā means oysters but that appears unlikely here so I translate it birds, like EV1*
siriṃ	Siriṃ the goddess of luck, also known as Lakkhiṃ in THIG V421
***sirimā**, sirimattheragāthā*	Sirima Thera (V159-V160), Lucky, Wealthy
***sirimaṇḍo**, sirimando, sirimaṇḍattheragāthā*	Sirimaṇḍa Thera (V447-V452), Lucky, Wealthy
sirīmato	Lucky [Lord Buddha]
***sirimitto**, sirimittattheragāthā*	Sirimitta Thera (V502-V509), Friend of Luck, Friend of Wealth
***sirivaḍḍho**, sirīvaḍḍho, sirivaḍḍhattheragāthā*	Sirivaḍḍha Thera (V41), Increaser of Fortune
siro, sirasā, sīsaṃ, sīsañca (sīsaṃ + ca)	head, with head
***sīsūpacāle**, sīsūpacālā*	Sīsūpacāla, son of Sīsūpacālā Therī (V196-V203), who was sister of Sāriputta Thera (V981-V1016)
sitā	attached
sitaṃ, sītañca (sitaṃ + ca), sītā, sītale, sīte, sītena	cold, cool, smile

Pāḷi	English
sītavanaṃ *(sīta + vanaṃ), sītavane*	Sita Forest (cool + forest)
sītavaniyo*, sītavaniyattheragāthā*	Sītavaniya Thera (V6), Dweller of Cool Forest. *Also see Sambhūta Therā V291-V294*
sītavārī (sīta + vārī)	cool water (cool + water)
sītavātakadditakalitā (sīta + vāta + kaddita + kalitā)	sounding in cold-windy-muddy (cold + windy + muddy + sounding)
sītavātakalitā (sīta + vāta + kalitā)	sounding in cold-windy (cold + windy + sounding)
sītavātakīḷitā (sīta + vāta + kīḷitā)	sporting in cool wind (cool + wind + sporting)
sītavātaparittānaṃ (sīta + vāta + parittānaṃ)	shelter from cold-wind (cold + wind + shelter)
sithilaṃ	laxity
sithilamārabbha (sithilaṃ + ārabbha)	laxly exerting (lax + exertion)
sītibhūto (sīti + bhūto), sītibhūtosmi	cooled down (cool + become)
sivako*, sīvako, sīvaka,* ***sivakasāmaṇeragāthā***	Sivaka Sāmaṇera Thera (V14), Auspicious Novice
sivako*, sīvako, sivakattheragāthā*	Sivaka Thera (V183-V184), Auspicious
sīvalitthero*, sīvalittheragāthā*	Sīvali Thera (V60)
sivaṃ, sivo, sivā, sivāni	auspicious [Noble Eightfold Path]
sivathikaṃ, sīvathikaṃ, sīvathikāya	charnel ground, in charnel ground
siyā	be, exist, am, is, has
sobbhe	pit
sobhati, sobhenti	resplendent, adornment *adornment when applied to Dhamma or Saṅgha*
sobhito*, sobhitattheragāthā*	Sobhita Thera (V165-V166), Resplendent
socati, socatī, socanti, socante, socayitvā	sorrow, having sorrowed
sodhito	purified

Pāḷi	English
sohaṃ	that I
sojja (so + ajja)	today he (he + today)
sokā	sorrows
sokāpahato (soka + apahato)	sorrowing (sorrow + unremoved)
sokapariddavā (soka + pariddavā)	sorrow and lamentation (sorrow + lamentation)
soḷasabbāṇo (soḷasa + b + bāṇo)	hit by sixteen arrows (sixteen + arrowed)
soḷasakanipāto (soḷasaka + nipāto)	chapter of sixteens (sixteens + chapter)
soḷasapabbedho (soḷasa + pabbedho)	pierced by sixteen (sixteen + pierced)
soḷasiṃ, soḷasa, soḷasamhi	sixteen, sixteenth
soḷasubbedho (soḷasa + ubbedho)	height of sixteen (sixteen + height measures)
somaṃ (so + imaṃ)	he here (he + here)
***somamitto**, somamittattheragāthā*	Somamitta Thera (V147-V148), Friend of Moon
somhi (so + amhi)	I (he + I)
soṇo	first name of Soṇa Koḷivisa, Soṇa Kuṭikaṇṇa, and Soṇa Poṭiriya Therā
***sopāko**, sopāka, sopākattheragāthā*	Sopāka Thera (V33, V480-V486), Born in Cemetery
sopāṇaṃ	stairs, steps
sopi (so + api)	he too (he + too)
soraccaṃ	tenderness
sosāniko	living in a cemetery [Arahant] *Eleventh of the thirteen Austerities*
sotadhātu (sota + dhātu)	ear element (ear + element), divine Ear
sotadhātuvisuddhiyā (sota + dhātu + visuddhiyā)	purified ear element (ear + element + purified), divine Ear
sotaṃ, soto, sotā, sotāni, sote, sotena, sotova, sotavā, sotānaṃ	current, stream, ear
sotamodhesimatthiko (sotam + odhesi + matthiko)	gave an ear, paid attention (ear + limit + headed)

Pāḷi	English
sotāro	hearer
sotasandaniṃ (sota + sandaniṃ)	flows down in the current (current + flows)
sotindriyaṃ (sota + indriyaṃ)	ear faculty (ear + faculty)
sottiyo	true brāhmaṇa [Arahant]
sovaṇṇaṃ	pure gold
soyaṃ (so + yaṃ)	this, whatever
***subāhu**, subāhutthero, subāhuttheragāthā*	Subāhu Thera (V52), Well-Armed
subbacā	meek
subbato, subbatā	pious [Arahant]
subhaṃ, subhāni	beautiful
subhānyappaṭikūlāni (subha + anya + p + paṭikūlāni)	beautiful-other unsuitable (beautiful + other + unsuitable)
subharā	easy to support
subhāsitaṃ (su + bhāsitaṃ), subhāsitā, subhāsitassa	well-spoken (well + said)
subhāvitaṃ (su + bhāvitaṃ), subhāvito, subhāvitā	well-developed (well + developed)
subhikkhāni (su + bhikkhāni)	easy to get alms (well + alms)
***subhūti**, subhūtitthero, subhūtittheragāthā*	Subhūti Thera (V1), Well-being
***subhūto**, subhūtattheragāthā*	Subhūta Thera (V320-V324), Well Arisen
subuddhasāsane (su + buddha + sāsane)	in good Teaching of Lord Buddha (well + Buddha + Teaching)
subyāpitambu (su + byāpi + tambu)	well-pervaded red (well + pervaded + coppery)
succhannaṃ (su + c + channaṃ)	well-covered (well + covered)
suci	pure
sucigandhaṃ (suci + gandhaṃ)	fragrance of purity (purity + smell)
sucigavesino (suci + gavesino)	searcher of purity (purity + searcher)
sucikāmo	desirous of purity (purity + desirous) [Arahant]

Pāḷi	English
sucimaṃsūpasecano (suci + maṃsa + ūpasecano)	pure meat gravy (pure + meat + gravy)
sucindharā (suciṃ + dharā)	clean earth (clean + earth)
suciṇṇaṃ (su + ciṇṇaṃ), suciṇṇo, suciṇṇe	well-fared (well + dwelt)
sucipaṇḍaracchadā (suci + paṇḍara + acchadā)	pure white wings (pure + white + covered)
sucittakānane (sucitta + kānane)	in colorful garden (variegated + in garden)
sucittapattacchadanā (su + cittapatta + c + chadanā)	colorful wings covered (well + colorful wings + covered)
sudaṃ	pleonastic particle [in this way, just, is, was, has been] *not always directly translated*
sudantā (su + dantā), sudantena	well-tamed (well + tamed) [Arahant]
sudassanaṃ (su + dassanaṃ)	good looking (good + looking)
suddā	Sudda, lowest class in the Indian four-class hierarchy
suddhacittaṃ (suddhaṃ + cittaṃ)	clean minded (clean + minded)
suddhājīve (suddha + ājīve)	in cleansed livelihood (cleansed + in livelihood)
suddhikāmassa (suddhi + kāmassa)	desirous of cleansing (cleansing + desirous)
suddhiṃ, suddhī, suddhaṃ, suddho, suddhassa	clean, cleansing [Arahant]
suddhimaggaṃ (suddhi + maggaṃ)	path of cleansing (cleansing + path)
suddhimajjhagaṃ (suddhiṃ + ajjhagaṃ), suddhamajjhagā, suddhimajjhagamā	attained cleansing (cleansing + attained)
suddhimanvesaṃ (suddhiṃ + anvesaṃ)	seeking cleansing (cleansing + seeking)
suddhodano *(suddha + odano)*	Suddhodana (clean + rice), Father of Lord Buddha
sudesitaṃ (su + desitaṃ), sudesito, sudesitā, sudesite	well-preached (well + preached)

Pāḷi	English
sudhammāyā'bhito (su + dhammāya + abhito)	surrounded by good dhamma (good + dhamma + surrounded)
sudhammāyaṃ	Sudhammā Hall in the Brahmā World
sudhannaṃ (su + dhannaṃ)	good food (good + grains)
sudīpamattano (su + dīpaṃ + attano)	good island for oneself (good + island + for oneself)
sudubbalaṃ (su + du + b + balaṃ)	very weak (very + without + strength)
sududdasaṃ (su + du + d + dasaṃ), sududdasāni	very difficult to see (very + hard + to see) [Nibbāna]
sudullabhaṃ (su + du + l + labhaṃ)	very difficult to gain (very + hard + to gain)
sudunnivārayaṃ (su + du + n + nivārayaṃ)	very difficult to stop (very + hard + to stop)
suduttaraṃ (su + du + t + taraṃ), suduttarā	very difficult to cross (very + hard + to swim)
sugajjino (su + gajjino)	honking (well + roaring)
sugambhīro (su + gambhīro)	very unfathomable (very + deep) [Noble Eightfold Path]
sugandhakaṃ (su + gandhakaṃ)	scented (good + smell)
***sugandho**, sugandhattheragāthā*	Sugandha Thera (V24), Fragrant
sugataṃ (su + gataṃ), sugato, sugatena, sugatassa	well-gone one (well + gone) [Lord Buddha], righteous
sugatavarassa (su + gata + varassa)	highest of the well-gone ones (well-gone ones + highest) [Lord Buddha]
suggahītañca (su + g + gahītaṃ + ca)	well-acquired too (well + held + too)
suggahītanimittassa (su + g + gahīta + nimittassa)	well-acquiring sign (well + held + sign)
suggatiṃ (su + g + gatiṃ)	good destination (good + destination)
sugītaṃ (su + gītaṃ)	like a song (well + sing)
sugīvā (su + gīvā)	well-necked (well + neck)
suguttaṃ (su + guttaṃ)	well-guarded (well + guarded)
suhataṃ (su + hataṃ)	well-oppressed (well + oppress)

Pāḷi	English
***suhemanto**, suhemantattheragāthā*	Suhemanta Thera (V106), Well-Cool
suhito	satiate, satisfy oneself
***sujampatī** (sujaṃ + patī)*	Sakka, Inda or Indra, deva, lord of leaven of Thirty-Three, husband of Suja (Suja + husband)
sujāto, sujātassa	well-born (well + born)
sukallarūpo (su + kallarūpo)	well-healthy (well + proper)
sukaraṃ (su + karaṃ)	easy to do (well + done)
sukhadhammena (sukha + dhammena)	by happiness (happiness + phenomenon)
sukhādhivāho (sukha + adhivāho), sukhamāvahati (sukhaṃ + āvahati), sukhāvaho	bringing happiness (happiness + inviting)
sukhajīvino (sukha + jīvino)	living happily (happily + living)
sukhaṃ, sukhañca, sukha, sukho, sukhā, sukhāni, sukhamhi, sukhe, sukhena, sukhī, sukhito, sukhitā	happiness, happily, happy
sukhamedhatī (sukhaṃ + edhatī)	increases happiness (happiness + increaser)
sukhañcānubhoti (sukhaṃ + ca + anubhoti)	experiences happiness too (happiness + too + experiences)
sukhapharaṇatā (sukha + pharaṇatā)	pervaded with happiness (happiness + pervaded)
sukhasmiñca (sukhasmiṃ + ca)	in happiness too (in happiness + too)
sukhattho (sukha + attho)	happiness-wisher (happiness + aimed)
sukhavihārānaṃ (sukha + vihārānaṃ)	dwelling at ease (ease + dwelling)
sukhedhito	delicately nurtured
sukhenanvāgataṃ (sukhena + anvāgataṃ)	attained happiness (happiness + attainer)
sukhumadiṭṭhivipassakaṃ (sukhuma + diṭṭhi + vipassakaṃ)	subtle-view vipassana meditator (delicate + view + vipassana meditator)

Pāḷi	English
sukhumaṃ, sukhumā, sukhumālo	subtle, fine, delicate one *literally delicate*
sukkapakkheva (sukka + pakkha + eva)	like in bright side (bright + side + like)
sukkhagūthāni (sukkha + gūthāni)	dried dung (dried + dung)
sukkhaṃ	dry, little amount
sukubbato (su + kubbato)	well-doer (well + doer)
sūlaṃ, sūlehi	dart
sūlamāropamānakaṃ (sūlaṃ + āropamānakaṃ)	impaled on dart (dart + impaled)
sumadditaṃ (su + madditaṃ)	well-worn (well + subjugated)
sumaṃ	*??*
sumanā (su + manā), sumano, sumanova, sumanassa, summano	glad (glad + mind)
sumanasavhayo (sumana + savhayo)	named Sumana (Sumana + named)
***sumaṅgala** (su + maṅgala), sumaṅgalo, sumaṅgalā, sumaṅgalattheragāthā*	Sumaṅgala Thera (V43), Well-auspicious (well + auspicious)
sumañjughosatthanitābhigajjino (sumañju + ghosa + t + thanita + abhi + gajjino)	lovely thundering roaring sound (lovely + sound + thundering + fully + roaring)
***sumano**, sumanattheragāthā*	Sumana Thera (V96 for Khaṇḍasumana, V330-V334 for Sumana, V429-V434 for Sumana), Glad Mind
sumukho (su + mukho), sumukhā	pleasant faced (good + features)
sumuttiko (su + muttiko), sumuttikomhi	well-freed (well + freed), well-freed I am
***sunāgo**, sunāgattheragāthā*	Sunāga Thera (V85), Good Nāga
suṇato, suṇāti, suṇātha, suṇanti, suṇantu, suṇissanti, suṇohi, suṇoma	listening, should listen to this, do listen
***sundarasamuddo**, sundarasamuddattheragāthā*	Sundarasamudda Thera (V459-V465), Beautiful Sea
sundare	beautiful
sunibbuto (su + nibbuto)	well liberated (well + liberated) [Arahant]

Pāḷi	English
sunikkamo (su + nikkamo)	good to go forth (well + going-forth)
sunīlagīvā	peacock (very + blue + throat)
sunisinno (su + nisinno)	well-seated (well + seated)
***sunīto**, sunītattheragāthā*	Sunīta Thera (V620-V631), Well-Guided
suññaṃ, suññatā	empty
supanti, supituṃ, supitvāna	sleep, sleeping, having slept
supekhunā (su + pekhunā), supekhuṇā	good-tailed (good + tail)
supesalepi (su + pesalepi)	well-behaved (well + behaved)
suppaṇāmito (su + p + paṇāmito)	bow-down (well + bow-down)
suppatiṭṭhito (su + p + patiṭṭhito), sūpaṭṭhitā	well-established (well + established) [Arahant]
***suppiyo** (su + p + piyo), suppiyattheragāthā*	Suppiya Thera (V32), Well-loved (well + loved)
supupphite (su + pupphite)	well-flowered (well + flowered)
surabhigandhike (surabhi + gandhike)	smelling fragrant (fragrant + smelling)
***surādho**, surādhattheragāthā*	Surādha Thera (V135-V136), Well-Success
surammā (su + rammā)	really delightful (well + delightful)
surattaṃ (su + rattaṃ)	well-dyed (very + red)
sūriyasmiṃ, sūriyassuggamanaṃ (sūriyassa + uggamanaṃ)	sun, sunrise (sun + arising)
suruci (su + ruci)	well-liked (well + liked) [Lord Buddha]
susaddalā	new grass meadow
susamāhitacitto (su + samāhita + citto)	well-restrained mind (well + restrained + mind) [Arahant]
susamāhitaṃ (su + samāhitaṃ), susamāhitañca, susamāhito, susamāhitā, susamāhite	well-restrained (well + restrained) [Arahant]
susamāraddhā (su + saṃ + āraddhā)	firmly undertaken (well + fully + firm)
susamucchitā (su + saṃ + ucchitā)	infatuated (well + fully + comatose)

Pāḷi	English
susamūhatā (su + samūhatā)	fully destroyed (fully + destroyed)
susaṃvirūḷhā (su + saṃ + virūḷhā)	well-grown (well + fully + grown)
susaṃvuto (su + saṃvuto), susaṃvute, susaṃvutatto	well-guarded (well + guarded) [Arahant]
susānā, susānasmiṃ	cemetery, in cemetery
susaṅgītā (su + saṅgītā)	well-chanted (well + sung)
***susārado**, susāradattheragāthā*	Susārada Thera (V75), Dullard
susikhā (su + sikhā)	well-crested (well + crested)
susikkhitaṃ (su + sikkhitaṃ)	well-trained (well + learned)
sussūsā	desire to learn, obedience
sussutā (su + s + sutā)	well + learned (well + learned)
susu	young one
susukhaṃ (su + sukhaṃ)	true happiness (good + happiness)
susukhumanipuṇatthadassinā (su + sukhuma + nipuṇ + attha + dassinā)	subtle-skillful seers of benefit (well + subtle + skillful + benefit + seers) [Arahant]
susukkadāṭho (su + sukka + dāṭho), susukkadāṭhosi	white-toothed (very + white + fanged)
susukkasukkaṃ (su + sukka + sukkaṃ)	extremely white (very + white + whitest) [Nibbāna]
sutaṃ, sutañca (sutaṃ + ca), sutā, sute, sutvā, sutvāna	heard, heard too (heard + too), hear, having heard
sutattaṃva (sutattaṃ + va)	like having heard (having heard + like)
sutavaddhanī (suta + vaddhanī)	increasing by hearing (hearing + increasing)
sutavinicchinī (suta + vinicchinī)	heard-investigated (heard + investigated)
sutenātimaññati (sutena + ātimaññati)	despised by learned (learned + despises)
suttaṃ, suttesu	sleeping
suvalāhakaṃ (su + valāhakaṃ)	rain-clouded (well + rain-clouds)
suvaṇṇavaṇṇosi (suvaṇṇaṃ + vaṇṇosi)	golden colored (golden + color)

Pāḷi	English
suvaṇṇayo (su + vaṇṇayo)	gold (good + color)
suvasanaṃ (su + vasanaṃ), suvasano, suvasanā	well-dressed (well + dressed)
suvihitāna (su + vihitāna)	well-established (well + established) [Lord Buddha]
suvikappitena (su + vikappitena)	well-metered (well + distinguished)
suvilitto (su + vilitto)	well-anointed (well + anointed)
suvimuttomhi (su + vi + mutto + amhi)	fully freed I am (very + fully + freed + I am) [Arahant]
suvisuddhapaṇḍarā (su + visuddha + paṇḍarā)	clean white (well + clean + white)
***suyāmano**, suyāmanattheragāthā*	Suyāmana Thera (V74), Well-Offered
suyiṭṭhena (su + yiṭṭhena)	well-sacrificed (well + sacrificed)
suyuddhena (su + yuddhena)	well-fought (well + warred)
suyuttavādī (su + yuttavādī)	speaker of the proper (well + proper + speaker) [Lord Buddha]
svadhiṭṭhitaṃ (su + adhiṭṭhitaṃ)	strong determination (well + established)
svāgataṃ	welcome
svajja (so + ajja), svājja	he today (he + today)
svākhātaṃ (su + ākhātaṃ)	well-propounded (well + propounded)
tā	due to, that, those, they
tacchakā, tacchanto	carpenter
tacena	by skin
taconaddhe (taco + naddhe)	skin-covered (skin + covered)
tadā	then, as that time
tadācaraṃ (tadā + caraṃ)	dwelling thus (thus + dwelling)
tadāhaṃ (tadā + ahaṃ)	thus I (thus + I)
tadajjahaṃ (tad + ajja + ahaṃ)	thus I today (now + today + I)
tadākāsasamaṃ (tad + ākāsa + samaṃ)	thus empty-like (thus + space + like)
tadapaviddhaṃ (tad + apaviddhaṃ)	thus discarded (thus + discarded)
tadāsi (tad + āsi)	what is (whatever + is)

Pāḷi	English
tādiṃ, tādī, tādino, tādinā, tādibhi, tadidaṃ, tādīnaṃ, tādine, tādisaṃ, tādiso, tādisako, tādisā, tādisī	thus one, such one, such, as much [Arahant]
tadūnaṃ	in same way
tadupāgamiṃ (tad + upāgamiṃ), tadupāgami, tadupāgamaṃ	obtained that (that + approached)
tāhaṃ	thus
tahiṃ	here
tajjitā	frightened
takkaro	robber
tālapattānaṃ (tāla + pattānaṃ)	by palm leaves (palm + by leaves)
***tālapuṭo**, tālapuṭattheragāthā*	Tālapuṭa Thera (V1094-V1148), Palm Basket
tāḷessaṃ	strike, beat
taṃ, tañca (taṃ + ca), tañce (taṃ + ce), tameva, tamhā, tamhi, tampi	you, you too, them (them + I), that too, that which
tamāhu (taṃ + āhu)	he is said (he is + said)
tamo, tamehi	by darkness
tamokhandhaṃ (tamo + khandhaṃ), tamokhandho, tamokkhandho	aggregate of darkness (darkness + aggregate) *here darkness refers to ignorance*
tamonudo (tamo + nudo), tamonudoti	dispeller of darkness (darkness + dispeller) [Lord Buddha]
tamovassa	darkness
taṃsadiso (taṃ + sadiso)	equal to you (that + equal)
taṃsaṃvaṇṇanā (taṃ + saṃ + vaṇṇanā)	that description (that + full + description)
tāṇaṃ, tāṇo, tāṇā	shelter
tandi	weariness
taṇhāchādanachāditā (taṇhā + achādana + chāditā)	covered with covering of craving (craving + covering + covered)
taṇhādhanusamuṭṭhānaṃ (taṇhā + dhanusaṃ + uṭṭhānaṃ)	exerting on the bow of craving (craving + bow + exertion)
taṇhājālo (taṇhā + jālo)	net of craving (craving + net)

Pāḷi	English
taṇhakkhayādhimuttassa (taṇha + k + khaya + adhimuttassa)	inclined to ending of craving (craving + ending + inclined) [Arahant]
taṇhakkhayavimuttiyo (taṇha + k + khaya + vi + muttiyo)	fully-freed by ending of craving (craving + ending + well + freed)
taṇhālataṃ (taṇhā + lataṃ)	creeper of craving (craving + creeper)
taṇhaṃ, taṇhā, taṇhāya	craving
taṇhamabbuyha (taṇhaṃ + abbuyha)	pulling-out craving (craving + pulling-out)
taṇhāmūlavisosano (taṇhā + mūla + visosano)	drying out the root of craving (craving + root + drying) [Noble Eightfold Path]
taṇhāmūlenānugato (taṇhā + mūlena + anugato)	following the root of craving (craving + root + following)
taṇhāsallassa, taṇhāsallena, taṇhāsalle	by the dart of craving (craving + dart)
tañhi	that [ground]
tapaṃ, tapaṃ, tapena, tapeyyuṃ, tāpaye	austerities, tormenting, asceticism
tapantamiva (tapantaṃ + iva)	glowing like (shining + like)
tappaccayā (tad + p + paccayā)	because of that (that + because of)
tappamānena	burning
tapparāyanā (tad + p + parāyanā)	diligent to that (that + devoted to)
tappito	satisfied [Arahant]
tarantaṃ, tarati, taranti, tārehi, taraṇīye	cross
tāraye, tāresimaṃ	crossed-over ones, helps to cross-over
taruṃ	tree
taruṇajātikā (taruṇa + jātikā)	just-born (young + born)
tasathāvare (tasa + thāvare)	moving and non-moving (moving + still)
tasmā	therefore
tasmiṃ, tasmiñca	that

Pāḷi	English
tassa, tassā (feminine), tassāhaṃ (tassa + ahaṃ) (tassā + ahaṃ)	his, her, his/her I (his + I) (her + I) *Note: I is not always translated*
tassaṃ, tassamhi	there
tassappapaññño (tassa + appa + paññño)	that one with little wisdom (that one + little + wisdom)
tassatthā (tassa + atthā)	benefit (that + benefit)
tasseva (tassa + eva)	like him (like + him)
tassuddānaṃ (tassa + uddānaṃ)	therefore said [contents]
tāta	father, dear
tataṃ	spread, extended
tathaddaso (tatha + d + daso)	one who has seen (thus + seer) [Arahant]
tathāgataṃ, tathāgato, tathāgatā, tathāgatānaṃ, tathāgate	*Untranslated* [thus come or thus gone] [Lord Buddha]
tathāhayaṃ (tathā + h + ayaṃ)	thus he (thus + I)
tathaṃ, tathā, tathattaṃ	so, thus, like, thusness
tathāvidhaṃ (tathā + vidhaṃ)	that way (that + way)
tatheva (tatha + eva) (tathā + eva)	so like, similar
tathūpamā (tathā + upamaṃ)	this is the simile (this + simile)
tāti	there is (there + is)
tatiyavaggo (tatiya + vaggo)	third section (third + section)
tato	then, because of that, from there, from that, thence, therefore, thereupon
tatonimittaṃ (tato + nimittaṃ)	because of that reason (that + sign)
tatopari	thereafter
tatrādhivāsaye (tatra + adhivāsaye)	stand there (there + stands)
tatruddānaṃ (tatra + uddānaṃ)	said there [contents]
tattha, tattheva	there, therein, therefrom, there and then, similar, like that
tatthevantaradhāyathā (tattha + eva + antaradhāyathā)	disappeared right there (there + right + disappeared)
tatuttari (tat + uttari)	after that (that + after)
tava	your [him or her], you

Pāḷi	English
tāva	until
tāvade, tāvadeva	immediately
tāvāhaṃ (tāva + ahaṃ)	until I (until + I)
tavantike (tava + antike)	near you (you + near)
tāvatiṃsesu (tāva + tiṃsesu)	heaven of thirty three (three + thirty)
tavattho (tav + attho)	for what benefit (for what + aim)
tavedaṃ (tava + idaṃ)	you here (you + here)
taveva (tava + eva)	you alone (you + yourself)
tayābhijāto	three, triad of Buddha, Dhamma, Saṅgha
tayāmhi (taya + amhi)	by you (you + I)
tayo, tayā, tatiyo, tatiye	three, third
tayotime (tayo + ti + ime)	three are here (three + are + here)
te	they, them, those
tecīvarī	wearing only one set of triple robes [Arahant] *Third of the thirteen Austerities*
tedha (te + idha)	they here (they + here)
tehi, tāhi (feminine)	there
tejanaṃ	arrow shaft
***tekicchakāri**, tekicchakārī, tekicchakāni, tekicchakārittheragāthā*	Tekicchakāri Thera (V381-V386), Saved by Physicians
tekicchaṃ	doctor
telacuṇṇañca (telaṃ + cuṇṇaṃ + ca)	oil-powder too (oil + powder + too)
teladhārāva (tela + dhārā + va)	like oil stream (oil + stream + like)
***telakāni**, telakānittheragāthā*	Telakāni Thera (V747-V768), Oil Merchant
telasaṇṭhehi (tela + saṇṭhehi)	oiled (oil + rigid/standing)
tena, tenapi, teneva	therefore, on account of
tenañjasena (tenaṃ + añjasena)	by that way (that + by way)
tenāyaṃ (tena + ayaṃ)	therefore he (therefore + I)
tenupasobhati (tena + upasobhati)	adorned by that (by that + adorned)
tepare	other are

Pāḷi	English
tepi	they too (they + too)
terasamhi, terasāti	thirteen
terasanipāto (terasa + nipāto)	chapter of thirteens (thirteens + chapter)
tesaṃ, tesamayaṃ (tesaṃ + ayaṃ)	theirs, for them, thus I was (there + I)
tesamāvaraṇaṃ (tesaṃ + āvaraṇaṃ)	hinder them (their + covering)
tesaññataroyamāyuvā (te + saññataro + yaṃ + āyu + vā)	self-controlled and aged (they + self-controlled + that + aged + too)
tetamanuvatteti (te + taṃ + anuvatteti)	keeps it turning (they + thus + keep turning)
teva	thus, that, such
tevijjaṃ, tevijjo, tevijjā, tevijjohaṃ	triple-knowledge bearer [Arahant]
thaddhā	obdurate
thalaṃ, thale	land
thāmasā	committed
thāmavā	resolute [Arahant]
thambhamhi	pillar, post
thambhī	obstinate
ṭhānaṃ, ṭhānā	state, place
ṭhapayitvā	having established
ṭhāyāmi	living
thera, thero, therā, therehi, theragā	elder bhikkhu
theragāthāyo (thera + gāthāyo), theragāthāpāḷi	verses of elder bhikkhus (elder bhikkhus + verses)
thinamiddhamapatthaṭe (thīnaṃ + middhaṃ + upatthaṭe)	sloth-torpor covered (sloth + torpor + covered)
thinamiddhañca (thīnaṃ + middhaṃ + ca), thīnamiddhañca	sloth-torpor too (sloth + torpor + too)
ṭhitacittassa (ṭhita + cittassa)	firm mind (firm + mind)
ṭhitaṃ, ṭhito, ṭhitā, ṭhitatto, ṭhitohaṃ, ṭṭhitomhi	standing, stood
ṭhitamaṭṭhitoti (ṭhitaṃ + aṭṭhito + ti)	standing-not standing too (standing + not standing + too)
ṭhiti	stability [Nibbāna]

Pāḷi	English
thokaṃ	little
thūlaṃ	gross
thūṇikā	columns
thūṇirā	gable, house-top
ti	so, it is
tibbanikkamo (tibba + nikkamo)	intensely exerting (keen + going-forth)
tibhavā (ti + bhavā)	three becomings (three + becomings)
tibhavābhinissaṭo (ti + bhavā + abhi + nissaṭo)	escaped the three becomings (three + becomings + well + escaped) [Arahant]
tidivaṃ, tidivamhi	Tusita Heaven
tikanipāto (tika + nipāto), tikanipātamhi	chapter of threes (threes + chapter), third section (third section)
tikhiṇamasiṃ (tikhiṇaṃ + asiṃ)	sharp sword (sharp + sword)
tikicchantaṃ	curer, Physician
tikkhattuṃ (ti + k + khattuṃ)	three times (three + times)
tiṃsa	thirty
tiṃsanipāto (tiṃsa + nipāto)	chapter of thirties (thirties + chapter)
tiṇā, tiṇe	grass
tiṇakaṭṭhasamaṃ (tiṇa + kaṭṭha + samaṃ)	like grass and wood (grass + wood + like)
tiṇṇaṃ, tīṇi	three
tiṇṇaṃ, tiṇṇo	crossed-over
tīnohaṃ	*likely an error*
tiracchānagatāpi (tiracchānaṃ + gatā + pi)	gone to animal [birth] (animal [birth] + gone too)
tiracchānayoniyaṃ (tiracchāna + yoniyaṃ)	in animal birth (animal + in birth)
tīragocarā	shore-resort (shore + alms-refuge)
tīre	bank
tiriñcati (ti + riñcati)	is neglected (is + neglected)
tiriyaṃ	wide, across

Pāḷi	English
tisatā (ti + satā)	three hundred (three + hundred)
***tisso**, tissatthero, tissattheragāthā*	Tissa Thera (V39, V97, V153-154), Third-born
tittakaggamanussaraṃ (tittakaggaṃ + anussaraṃ)	recollects bitter (bitter + remembers)
tiṭṭha, tiṭṭhato, tiṭṭhati, tiṭṭhanti, tiṭṭhatu, tiṭṭheyya, tiṭṭhante, tiṭṭhāmi, tiṭṭhāhi	stands, standing, would stand, I stand, clinging, was around
titthañca, titthamaddakkhimuttamaṃ (titthaṃ + addakkhiṃ + uttamaṃ)	fording place, saw the best fording place (ford + see + best)
titthiyānaṃ	sectarian
titti, tittā, tussasi, tusseyya, tuṭṭho, tuṭṭhena	sated, satisfying, content, satisfied
toyena	by water
tu	now, but, indeed
tucchaṃ, tuccho	vain
tujjamāno	prodded
tūlamiva (tūlaṃ + iva)	like cotton (cotton + like)
tūlasannibhaṃ (tūla + sannibhaṃ)	resembling cotton wool (cotton wool + resembling)
tuleti, tuleyyaṃ, tulayitvāna	weighs, weighing, having weighed
tuṇhībhāvena (tuṇhī + bhāvena)	by being silent (silent + by being)
turiye, turiyena	music band
tuvaṃ, tuvañca, tuvaṃsi, tuyhaṃ, tuyha, tvaṃ, tvañca, tvaṃsi, tvaññeva	you, your, only yours, you are
tuvamaṭṭhitosi (tuvaṃ + a + ṭ + ṭhitosi)	you are not standing (you + not + standing)
tuyhamevetaṃ (tuyhaṃ + eva + etaṃ)	yours alone (yours + like + alone)
tuyhamovādo (tuyhaṃ + ovādo)	your exhortation (your + advice)
tuyhāpadāne (tuyhā + padāne)	in your footsteps (your + in footsteps)
tvamanuttarosi (tvaṃ + an + uttarosi)	you are unsurpassed (you + not + surpassed) [Lord Buddha]
tvaṃmūlakaṃ (tvaṃ + mūlakaṃ)	your root (your + root)

Pāḷi	English
tvevānatthasaṃhitaṃ (iti eva + anattha + saṃhitaṃ)	that is leading to benefit-less (it is + meaning-less + associated with)
tyatthu	to you
tyāvuso (tvaṃ + āvuso)	you friend (you + friend)
ubbhamāhu (ubbhaṃ + āhu)	said to be upright (upright + said)
ubbhijja	creeper springing up
ubbiggamanaso (ubbigga + manaso)	anxious mind (anxious + mind)
ubhatobhāge (ubhato + bhāge)	in both ways (both + parts)
ubhatomukhaṃ (ubhato + mukhaṃ)	opening on both sides (both + face)
ubhayamantare (ubhayaṃ + antare), ubhayantarena	in-between (either + in-between)
ubhayattha (ubhayaṃ + attha), ubhinnamatthaṃ	both benefits (both + benefits)
ubhinnaṃ, ubho, ubhopi (ubho + pi), ubhato, ubhayā, ubhayena, ubhayeneva	both, even both, and both (both + and), on both sides
uccamāhu (uccaṃ + āhu)	said to be high (high + said)
uccāvace	various
uccāvacehupāyehi (uccāvacehi + upāyehi)	by various means (various + strategies)
ucce	high
ucchinnā	cut-off
udabbahi	draw-out
udabinduva (uda + bindu + iva), udabindūva	like a water drop (water + drop + like)
udaggacittā (udagga + cittā)	lofty-minded (elated + minded)
udaggameghena (udagga + meghena)	high rain (delightful + rain)
udakakumbhamādāya (udaka + kumbhaṃ + ādāya)	taking the water pot (water + pot + taking)
udakaṃ, udakañhi, udakā, udake	water, with water, in water
udakāsanabhojanaṃ (udakaṃ + āsanaṃ + bhojanaṃ)	water-seat-food (water + seat + food)
udapajjatha	arose

Pāḷi	English
udarāvadehakaṃ (udara + avadehakaṃ)	over-eat (stomach + eat beyond)
udayabbayaṃ (udaya + b + bayaṃ), udayabbayañcā	arising-passing (arising + passing)
***udāyī**, udāyittheragāthā*	Udāyī Thera (V689-V704), Ascending
udayyati	arising
uddesañca (uddesaṃ + ca)	invitation to eat (invitation + too)
uddhaccaṃ	restlessness
uddhaccameghathanitaṃ (uddhacca + megha + thanitaṃ)	restlessness is like thundering rain (restlessness + thundering rain)
uddhaṃ, uddhamāhu (uddhaṃ + āhu)	high, said to be high (high + said)
uddharissati	draw-out
uddhato, uddhatā	restless *can also be translated conceited*
uddhātuṃ	get out
udicco	noble, northerner
udikkhisaṃ	saw
udiyyati, udīyyati, udīrayi	uttering
uggacchiṃ	rose up
uggaputtā (ugga + puttā)	warriors *literally sons of ugga i.e. fierce*
uggasavhayoti (ugga + savhayo + ti)	named Ugga (Ugga + named + is)
uggharantaṃ	dripping
***uggo**, uggattheragāthā*	Ugga Thera (V80), Warrior, Fierce
***ujjayo**, ujjayattheragāthā*	Ujjaya Thera (V47), High Victory
ujjhānasaññino (ujjhāna + saññino)	fault finding perception (fault finding + perceptive)
ujjhitumarahati (ujjhituṃ + araha + ti)	worthy of forsaking (forsaking + deserving + is)
***ujjuhānova** (ujjuhāno + va)*	Ujjuhāna hill
ujubhūtañca (uju + bhūtaṃ + ca)	straight too (straight + become + too)

Pāḷi	English
ujuṃ, uju, ujjunā, ujjugatā (ujju + gatā)	straight (straight + become)
ujumaggamhi (uju + maggamhi)	by straight path (straight + path)
ukkaṇṭhāmi, ukkaṇṭhitopi	discontented
ukkaṭṭho	exalted
***ukkhepakatavaccho**, ukkhepakatavacchassa, ukkhepakatavacchattheragāthā*	Ukkhepakatavaccha Thera (V65), Repository of Knowledge
ukkhipe	praise
uḷārā	great
uḷārapāmojjo (uḷāra + pāmojjo)	greatly joyful (excellent + joy) [Arahant]
ullihaṃ	coated
***umāpupphena** (umā + pupphena)*	Umā flowers (night + flower)
ūmiyā	waves
ummaggapathaṃ (ummagga + pathaṃ)	wrong path (wrong + path)
ummattehiva, ummattakeneva	deranged too
ūnāva	unsatisfied, deficient
uñchāpattāgate (uñchā + patta + āgate)	come in gleanings-bowl (gleanings + bowl + arrived)
uṇhañca (uṇhaṃ + ca)	hot too (hot + too)
uṇhodakaṃ (uṇhaṃ + odakaṃ)	hot water (hot + water)
unnaḷo, unnaḷā, unnaḷānaṃ, unnaḷassa	puffed-up
unnatā	elated, high
unnataonatā (unnata + onatā)	high-low (high + low)
ūnūdaro (ūna + udaro)	empty stomach (deficient + stomach)
upabbaje	visit
***upacāle**, upacālā*	Upacāla, son of Upacālā Therī (V189-V195), who was sister of Sāriputta Thera (V981-V1016)
upaccagaṃ, upaccagā	overcome
upadaṃsayi	stung

Pāḷi	English
upādānakkhayassa, upādānakkhayārāmaṃ (upādāna + k + khayā + rāmaṃ)	ending of clinging, fond of ending of clinging (grasping + ending + fond)
upādānappamocano (upādāna + p + pamocano)	freed from clinging (grasping + freed) [Noble Eightfold Path]
upādānassa	of clinging
upaddutā	overrun
upadhārehi	consider
upadhāvanti	keep coming
upadhiṃ, upadhī, upadhīsu	possessions
upagā, upagāmino	gone to
upāgami, upagacchasi	approached
upaghātaṃ	hurting
upahanti	injuring
upajjhāyo, upajjhāyassa	preceptor
upajjitvā	having arisen
upakaṇṇamhi	ear
upalabbhati	gained
***upālitthero**, upālittheragāthā*	Upāli Thera (V249-V251)
upamā, upamāya	simile
upanāhī	wrathful
upanāmayi, upanāmayuṃ, upanāmeti, upanāmenti	offers, presented, comes close
upanikkhamiṃ	having left
upārambhacitto (upārambha + citto)	reproachable minded (reproachable + minded)
uparataṃ, uparato	ceased [Arahant]
upariṭṭhaṃ	uppermost, Upariṭṭha, a Pacceka Buddha to whom Annabhāra (Anuruddha Thera) gave a meal
uparujjhati	comes to an end
uparundha, uparundhanti, uparundhiyattano	annihilate
upāsakā	lay devotee

Pāḷi	English
upasammati, upasamanti, upasantaṃ, upasanto, upasantassa, upasamena	appeases, appeased, appeasement [Arahant]
upasampadaṃ, upasampadā	obtaining, obtaining [higher] ordination, having appeased
upasaṅkamiṃ, upasaṅkami, upasaṅkamma	approaching
***upaseno, vaṅgantaputto**, vaṅgantaputtaupasenattheragāthā*	Upasena Vaṅgantaputta Thera (V577-V586), Upasena Son of Vaṅganta, younger brother of Sāriputta Thera
upāsitā, upāseyya, upasevanti	devoted to
upaṭṭhahiṃ	attended, stood next to
upaṭṭhāpenti, upaṭṭhapetvāna, upaṭṭhitaṃ, upaṭṭhitā	established
upavade	fault-finding
***upavāṇo**, upavāno, upavāṇattheragāthā*	Upavāṇa Thera (V185-V186)
upavāyante	blowing
upāvisiṃ, upāvisi	sat down
upāyakusalenāhaṃ (upāya + kusalena + ahaṃ)	by skillful means I (means + by skillful + I)
upāyena	means
upekkhāsetadantavā (upekkhā + seta + danta + vā)	equanimity is like white tusks (equanimity + white + tusks + like)
upeto, upeti, upenti	approached, arrives, arises
uppādavaya (uppāda + vaya)	arising-passing (arising + passing)
uppajjissantyanāgate (uppajjissanti + anāgate)	arise in future (arise + in future)
uppanno, uppatantesu, uppate, uppādayateva, uppajji, uppajjanti, uppajje, uppajjare, uppatitā, upapannā, upapattiyā	arisen, arising, arise, take it up, arose
uragaṇḍipisācini (uraga + aṇḍi + pisācini)	demoness with breasts (snake or breast + egg or lumps + demoness)

Pāḷi	English
urasā	from the breast
***uruveḷakassapo**, uruveḷakassapattheragāthā*	Uruveḷakassapa Thera (V375-V380), Kassapa of Uruveḷa
***usabho**, usabhassa, usabhattheragāthā*	Usabha Thera (V110, V197-V198), Bull
***usīraṃ**, usīratthova*	Usīra grass, fragrant root of andropogon muricatu
ussahe, ussahitvā	energetic endeavor
ussitaddhajo (ussita + d + dhajo)	huge flag (high + flag)
ussukko, ussukā, ussukī	eager
usukārā, usukārova	arrow-maker
usunā	by arrow
uttamaṃ, uttamo, uttamā	best
uttamamaccutaṃ (uttamaṃ + accutaṃ)	best-ever-lasting (best + ever-lasting) [Nibbāna]
uttamatthassa (uttama + atthassa)	for highest goal (highest + for goal), best aim (best + aim) [Nibbāna]
uttamavaṇṇino (uttama + vaṇṇino)	best-class (best + colored)
uttaraṇo, uttiṇṇā	crossed-over
***uttarapālo**, uttarapālattheragāthā*	Uttarapāla Thera (V252-V254), Protector of the North
uttari, uttarīti, uttarinti	further, higher, after, more
***uttaro**, uttarattheragāthā*	Uttara Thera (V121-V122, V161-V162), Superior, Northern
uttasaṃ	alarmed
uṭṭhāya, uṭṭhehi, uṭṭhahatīti	rise, rising up, rose, rising [early]
uttiṭṭhapiṇḍo (uttiṭṭha + piṇḍo)	standing for alms (standing + for alms)
***uttiyo**, uttiyattheragāthā*	Uttiya Thera (V30, V54, V99)
utu	season, at right time
uyyame	exerting
va	like, as
vā, vātha	or, or then
vācābhikaṅkhāmi (vāca + abhikaṅkhāmi)	desirous of words (talk + desirous)

Pāḷi	English
vācaṃ, vaco, vācā, vacanaṃ, vacanā	word, verbally, words, word too (word + too)
vacanakarenātidevassa (vacana + karena + atidevassa)	doing words of one beyond devā (words + doing + of one beyond devā) [Lord Buddha]
vācānamuttamā (vācānam + uttamā)	best words (words + best)
vacanaññu (vacana + aññu)	knower of words (words + knower)
***vacchapālo**, vacchapālattheragāthā*	Vacchapāla Thera (V71), Cowherd
***vaccho**, **vacchagotto**, vacchagottattheragāthā*	Vacchagotta Thera (V112), Son of Vaccha Clan
vacīkammena (vacī + kammena)	verbal kamma (verbal + kamma)
vadāmi, vade, vadesi, vadessāmi, vādī, vatvā	say, should say, spoke
***vaḍḍhamāno**, vaḍḍhamānattheragāthā*	Vaḍḍhamāna Thera (V40), Increaser
vaḍḍhati, vaḍḍhanti, vaḍḍhenti, vaḍḍhayanti	increase, growth
vaḍḍhitaggo	grown-up
***vaḍḍho**, vaḍḍhattheragāthā*	Vaḍḍha Thera (V335-V339), Increase, Growth
vadhaṃ, vaddhanaṃ, vadhanti, vadhitova, vadhitvā, vadhitvāna	assassin, assassinated by, struck-off
vadharoganīḷaṃ	assassination-nest of disease (assassination + sickness + lair)
vaggagatassa (vagga + gatassa)	gone to sectarianism (party + gone to)
vaggo	section
vagguṃ, vaggu, vaggunā	beautiful, pleasant
vāguraṃ	snare
vāhā	great flood
vahanti, vahate	carries
vāhasā	on account of
vajantaṃ, vajanti, vajasi	trodden, to go
vajjadassinaṃ (vajja + dassinaṃ)	showing blamable (blamable + shower)

Pāḷi	English
vajjaṃ	say
vajje	blamable
vajjhantu	killed
vajjīnaṃ	Vajjīan Federation, One of the Sixteen Janapadā (Republics)
vajjiputto, *vajjiputtattheragāthā*	Vajjiputta Thera (V62, V119), Son of Vajji Republic
vajjito, *vajjitattheragāthā*	Vajjita Thera (V215-V216), Avoider, Abandoner
vakkalitthero, *vakkalittheragāthā*	Vakkali Thera (V350-V354), Bark Wearer
vākyānusāsaniṃ (vākya + anusāsaniṃ)	taught verbally (sentence + taught)
vāladhi	tail
vālaggamattaṃ (vāla + agga + mattaṃ)	as much as hair tip (hair + tip + as much)
vālaṃ, vālaggaṃ (vāla + aggaṃ)	hair, hair tip (hair + front)
vāḷamiganisevitaṃ (vāḷamigani + sevitaṃ), vāḷamiganisevite	surrounded by fierce beasts of prey (fierce beasts of prey + surrounded by)
vaḷavāmukhañca (vaḷavā + mukhaṃ + ca), balavāmukhañca	entrance to hells (mare + mouth + too) *literally entrance to hells*
vālavedhisamāgatā (vāla + vedhi + samāgatā)	came like a hair-splitter [archer] (hair + splitting + united)
valliyo, *valliyattheragāthā*	Valliya Thera (V53, V125-V126, V167-V168), Creeper
vambhito	abominable
vanā	desire
vanaṃ, vanamhi, vanasmi, vanasmiṃ, vane	forest
vanamogayha (vanaṃ + ogayha)	plunging in the forest (forest + plunge in)
vanapatthāni (vana + patthāni)	forest wilderness (forest + wilderness)
vānaraṃ, vānaro	monkey

Pāḷi	English
vanasaṇḍamhi (vana + saṇḍamhi)	forests and groves (forests + groves)
vanasavhayo (vana + savhayo)	named Vana (Vana + named)
vanathaṃ, vanatho	defilements *literally undergrowth*
***vanavaccho**, vanavacchattheragāthā*	Vanavaccha Thera (V13, V113), Vaccha of Forest
vañcito, vañcesi, vañcitāse, vañcanikā	deceived, deceitful
vanda, vande, vandāmi, vandati, vandisaṃ, vandissaṃ, vandantu, vanditуṃ, vanditvā	homage, paid homage, homage-payer
vandanapūjanā (vandana + pūjanā)	homage and worship (homage + worship)
vandanāyetaṃ (vandanāy + etaṃ)	worship this (worship + this)
vāneyya	type of fragrant grass
***vaṅgiso**, vaṅgīso, vaṅgīsattheragāthā*	Vaṅgisa Thera (V1218-V1288), One of Vaṅga Republic
vāṇijā	merchants
vaṇṇabalaṃ (vaṇṇa + balaṃ)	color-strength (color + strength)
vaṇṇaṃ, vaṇṇo	respect, color, beauty, class
vaṇṇavantaṃ	classy, beautiful
vaṇṇitaṃ, vaṇṇitā	praised
vantā, vante, vamitvāna	vomited, having vomited
vantakāsāvassa (vanta + kāsāvassa)	undepraved (vomiting + depravities)
vānurakkhituṃ (va + anu + rakkhituṃ)	and protect (and + now + guard)
vāpi (va + api) (vā + api)	or else (or + else), is like (like + is)
vappati, vapanti	sowing
***vappo**, vappattheragāthā*	Vappa Thera (V61)
varāhaeṇeyyavigāḷhasevite (varāha + eṇeyya + vigāḷha + sevite)	where boars-antelope wade and resort to (boar + antelope + wade into + resort to)
varahayadamakusalo (vara + haya + dama + kusalo)	highest and skillful horse trainer (highest + horse + trainer + skillful)
varaṃ, varo	boon, better, highest

Pāḷi	English
vāraṇābhirudā (vāraṇa + abhirudā)	resounding with Hatthilinga bird (elephant + resounding)
vāraññe (va + araññe)	or in jungle (or + in jungle)
***vāraṇo**, vāraṇattheragāthā*	Vāraṇa Thera (V237-V239), Elephant, Obstruction
varapaññassa (vara + paññassa)	highest-wisdom one (highest + wisdom) [Lord Buddha]
varavimuttiyā (vara + vimuttiyā)	highest of the fully freed ones (highest + fully freed) [Lord Buddha]
vārayittha	stop
vāriṃ, vārinā, vārināva	water, with water
vārisītā (vāri + sītā)	cold water (water + cold)
vārittaṃ	what not to do
varuttamaṃ (vara + uttamaṃ), varuttame	highest and best (highest + best)
vasabhena	by bull
***vasabho**, vasabhattheragāthā*	Vasabha Thera (V139-V140), Bull
vasaṃ, vāsaṃ, vāsi, vasati, vasatī, vasissare, vase	living, dwelling
vasānugā (vasa + ānugā)	controlled one (gone + to control) [Arahant]
vasānuvattako (vasa + anuvattako)	controlled (control + follower)
vase, vasena, vasānayissaṃ	control
vasībhūtomhi (vasībhūto + amhi)	I am in control (control + I)
vasitaṃ, vasi, vasī, vasato, vasante	living, dwelling, controlling
vassa, vassāni, vassati, vassehi, vassakoṭiyo (vassa + koṭiyo)	years, ten-million years (years + ten-million) *literally rains*
***vassiko**, passiko, vassikattheragāthā*	Vassika Thera (V240-V242), Raining
vassupetova (vass + upeto + va)	in rains (rains + approached + like)
vasundharā (see chamā, dharaṇī, mahiṃ, pathaviṃ, pathavī, pathaviñca, paṭhaviṃ, puthavī, puthaviyā)	earth
vata, vatā	verily, surely

Pāḷi	English
vatacariyāhi (vata + cariyāhi)	practices-observances (practices + observances)
vataṃ	practices
vaṭaṃsakānaṃ	head-wreath made of vaṭaṃsaka flowers
vātarogābhinīto (vāta + roga + abhinīto)	ill with wind humor illness (wind humor + illness + led to)
vātātapā (vātā + tapā)	wind-heat (wind + heat)
vatātāpī (vata + ātāpī)	indeed ardent (indeed + ardent)
vātehābādhito (vātehi + ābādhito)	afflicted by wind ailment (wind element + afflicted)
vāto, vātena, vāti	wind *translated stinking in THIG 23 & 83*
vattamanussaraṃ (vattaṃ + anussaraṃ)	recollects duties (practices + remembers)
vattemi, vattenti, vattate	exist, rotate, turn, acts
vattena, vattetha	practice
vatthaṃ, vatthā, vatthehi, vatthena, vatthassa	clothes, clothing
vatthapasuto (vattha + pasuto)	put on clothes (clothes + put on)
vatthu	causes
vatthumajeḷakaṃ (vatthuṃ + ajaṃ + eḷakaṃ)	things-goats-sheep (things + goats + sheep)
vattino, vattituṃ	acting, doing
vayañcassānupassatī (vayaṃ + ca + assa + anupassatī)	passing too is contemplated (passing + too + is + contemplated)
vāyasi	smelling
vayo	aged
ve	certainly
vebhārassa	Vebhāra *one of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Isigili, Pānḍava, and Vepulla*
vedagū	reached end of knowledge [Arahant] *literally beyond the Vedā*

Pāḷi	English
vedāna	Vedā, holy scriptures of Hinduism
vedanaṃ, vedanā, vedanānaṃ, vedanīyaṃ, vedeti	feelings, feels
vedasampanno (veda + sampanno)	endowed with knowledge (endowed + Vedā) [Arahant]
vedaūū	knows [Arahant]
vedayissati, vedaya, vedayitāsu	experiencing
vedhati, vedhanti	trembling
vedhī	pierce
veghamissena (ve + ghamissena)	indeed by heat (indeed + hot season)
vehāsādupasaṅkamiṃ (vehāsāda + upasaṅkamiṃ), vehāsānupasaṅkamiṃ	approached by air (sky + approached by)
vehāsaṃ	sky, space
vejayantapāsādaṃ *(vejayantapāsādaṃ), vejayantapāsāde*	Vejayanta mansion *heavenly palace of Sakka*
vejjā	doctor
vekhamissena (ve + khamissena)	indeed endure (indeed + endure)
velaṃ, velā	limit, dam
veḷugumbasmiṃ (veḷu + gumbasmiṃ)	bamboo top (bamboo + top), bamboo grove (bamboo + grove)
veḷuriyavaṇṇā (veḷuriya + vaṇṇā)	bamboo colored (bamboo + colored), lapis lazuli colored, beryl colored
veḷuvagāme *(veḷuva + gāme)*	in Veḷuva village (Veḷuva + village)
vepacityasuro *(vepaciti + a + suro)*	Vepaciti asura (Vepaciti + not + sura)
verambho, *verambhā*	Verambha winds or rocky glen
vesikaṃ, vesikā	courtesan
vessā	Vessa, third in the Indian four-class hierarchy
vessabhū	Lord Vessabhū Buddha, *third Buddhā of the antiquity [counting forward]*

Pāḷi	English
veṭhamissena (ve + ṭhamissena)	indeed strongly (indeed + vigorously)
vetti [veti]	wane, disappear
vibbhantacitto (vibbhanta + citto)	scattered mind (confused + mind)
vibhavañca (vi + bhavaṃ + ca)	not becoming (not + becoming)
vibhiṃsanaṃ (vi + bhiṃsanaṃ)	very dreadful (very + dreadful)
vibhūsitā, vibhūsāyaṃ	adorned, having adorned
vibhūtanandinā (vibhūta + nandinā)	pleased with non-becoming (annihilation + pleased)
vicakkhaṇo, vicakkhaṇā	very clever [Arahant]
vicarissanti, vicarimha, vicarantā	wandered
vicikicchākaṅkhāganthitaṃ (vicikicchā + kaṅkhā + ganthitaṃ)	bonded by skeptical doubt (skeptical doubt + bonded)
vicikicchaṃ, vicikicchā, vicikicchānaṃ, vicikicchitaṃ	skeptical doubt
vicikicchaṭhānā (vicikiccha + ṭhānā)	states of skeptical doubt (skeptical doubt + states)
vicinī	searching
vicitta	variegated
vidālitā	split asunder
viddesino	hater
viddho	pierced
vidhamissatī	dispel
vidhāsu	conceit
vidhāvitā (vi + dhāvitā)	run around
vidhuraṃ	Vidhura, Chief Disciple of Lord Kakusandha Buddha
vidisā	four intermediate directions
vidū, viditaṃ, viditvā, viditvāna	known, having known
vigamissanti	disappearing
vigatavalāhake (vigata + valāhake)	without a cloud (without + cloud)
vigato	gone, without
vighātudayameva (vighāta + udayaṃ + eva)	like arising of confusion (destruction + arising + like)
vihagapathe (vihaga + pathe)	like a bird (bird + path)

Pāḷi	English
vihaṅgamā	birds (like a bird)
vihaññanti, vihaññissaṃ, vihaññittho	so oppressing (so + oppressing)
vihanti, vihāne, vihaṃsu	destroyed, scattering in THAG V1277
vihārakusalo (vihāra + kusalo)	skillful in dwellings (dwelling + skillfully) [Lord Buddha]
viharaṃ, vihara, viharāmi, viharāma, viharati, viharanti, viharatha, viharasi, vihareyya, viharissaṃ, viharissāmi, vihariṃ, vihariṃsu, vihari, viharato, viharanto, viharantaṃ, viharamānassa, vihassaṃ, vihassati, vihāsiṃ, vihessati	dwelling, dwell, dwelt, will dwell
vihāraṃ, vihārā, vihāre, vihārato	monastic dwelling
vihavihābhinadite (viha + viha + abhinadite)	resounding with viha-viha noises (viha + viha + resounding)
vihāyati	decay
vihesā (same as vihiṃsā)	violence
viheṭhaye	harass
vīhi	paddy
vihiṃseyya	violence
vijahaṃ, vijahate	relinquish, pass
vijānataṃ, vijānata, vijānato, vijānatā, vijānanti, vijāneyya, vijāniya	fully know (fully + know), should fully know, full knower [Arahant]
vijaṭi	split
***vijayo**, vijayattheragāthā*	Vijaya Thera (V92), Victory
vijitaṃ, vijito, vijetvā, vijitāvī, vijesi	winner, having won, won [Arahant]
vijitasaṅgāmaṃ (vijita + saṅgāmaṃ), vijitasaṅgāmā	battle-winner (won + battle) [Lord Buddha] [Arahant]
***vijitaseno**, vijitasenattheragāthā*	Vijitasena Thera (V355-V359), Conqueror of Army, Conqueror Hawk
vijjā, vijjāya	knowledge

Pāḷi	English
vijjati, vijjatī, vijjateva (vijjati + eva)	seen, seen thus (seen + thus)
vijjāvimuttiṃ (vijjā + vimuttiṃ)	knowledge-full-freedom (knowledge + full-freedom)
vijjāyantakaro (vijjāy + antakaro)	end-maker by knowledge (by knowledge + end-maker) [Arahant]
vijjiṃsu	seen
vijjutā	lightning
vikampati (vi + kampati)	wavering (fully + wavering)
vikkhīṇo (vi + k + khīṇo)	fully ended (fully + ended)
vikubbanāsu	psychic powers
vilapanti	wailing
vilepanaṃ	smearing, cream
viloketvā	inspect [desirous]
vimalakoṇḍañño, *vimalakoṇḍaññattheragāthā*	Vimalakoṇḍañña Thera (V50, V64 for Vimalakoṇḍañña, V264-V266), Unsoiled Koṇḍañña
vimalaṃ (vi + malaṃ), vimalaṃva	unsoiled (not + soiled)
vimalo, *vimalattheragāthā*	Vimala Thera (V50, V64 for Vimalakoṇḍañña, V264-V266), Unsoiled, Pure
vīmaṃsā	investigation
vimānā	aerial mansion, airplane
vimano	distracted
vimariyādikataṃ (vimariyādi + kataṃ)	made limitless (limitless + made)
vimokkho (vi + mokkho), vimokkhāni, vimokkhena, vimucci, vimuccati, vimocayi, vimuttaṃ, vimutto, vimuttomhi, vimuttassa, vimuttehi, vimuttīti, vimuccamāno	full-freedom (full + freedom), fully freed, was fully freed, should be fully freed, full-freedom desirous [Arahant]
vimuttaṃ ubhatobhāge	fully freed in both ways [Arahant]
vimuttikusumasañchanno (vimutti + kusuma + sañchanno)	covered with flower of full-freedom (full-freedom + flower + covered) [Arahant]

Pāḷi	English
vimuttisukhena (vimutti + sukhena)	by happiness of full-freedom (full-freedom + happiness)
vīṇāhi	by lute
vinaḷīkatā (vinaḷī + katā)	dismantled (removed stem + done)
vinamyate	bent
vināsadhārino (vināsa + dhārino)	come to destruction (destruction + bearer)
vinassatha (vi + nassatha), vināsaye	fully perished (fully + perished)
vināyakaṃ (vi + nāyakaṃ)	great leader (full + leader) [Lord Buddha] *also used for Ganesh or Gaṇapati, the elephant-headed deity in Hinduism*
vinayaṃ, vinīto	discipline, disciplined, trained
vinayanti, vinayassu	abolished
vindati, vindatī, vindate	experience, enjoy, may enjoy
vineyya	expelled
viññāṇānaṃ	of consciousness
viññāpano, viññāpanī	instructed
viññissanti	understood
viññū, viññūhi, viññūnaṃ	wise, intelligent, understanding
vinodaya	banish
vīṇopamaṃ (vīṇa + opamaṃ)	simile of lute (mandolin + simile)
vipaccati	ripened
vipajjati	perishes
vipāko, vipākañca (vipākaṃ + ca), vipākato	result, result too (result + too)
vipannasīlo (vipanna + sīlo)	with perished morality (perished + morality)
vipariyesā	inversion
vipassaṃ (vi + passaṃ), vipassa, vipassana, vipassato, vipassati, vipassamāno, vipassinaṃ, vipassitvā	to see, seeing with insight (insight + seeing), insight-seer, sees with insight
vipassī	Lord Vipassī Buddha, *first Buddha of the antiquity [counting forward]*

Pāḷi	English
vipathānusārinaṃ (vipatha + anusārinaṃ)	followed wrong path (wrong path + followed)
vipatyantā	misfortune
vippahāya (vi + p + pahāya)	fully shed (fully + abandoned)
vippamuttaṃ (vi + p + pamuttaṃ), vippamutto, vippamuttomhi, vippamuttosi	fully freed (fully + freed) [Arahant]
vippariṇāmadhammaṃ (vi + p + pariṇāma + dhammaṃ)	subject to change phenomenon (change + subject to + phenomenon)
vippasanno (vi + p + pasanno), vippasannena	very happy (very + happy)
vippaṭisārīhuvā (vi + p + paṭisārī + huvā)	been remorseful (bad + conscience + connected with)
vippavāsasamayo (vi + p + pavāsa + samayo)	time to be absent (long + travel + time)
vipphoṭito (vi + p + phoṭito)	lanced (un + boiled)
vipulaṃ, vipulena	much
virādhitaṃ, virādhaya, virādhayī, virādhaye, virādhenti	lose, fail
virāganissitaṃ (vi + rāga + nissitaṃ)	dependent on lustless-ness (no + lust + dependent)
virāgo	lustless
virahate	bereft of, expended, devoid of
virajaṃ (vi + rajaṃ), virajjanti	dustless (without + dust), dispassionate [Nibbāna]
virājaya (vi + rājaya), virājitā	fully removed (fully + removed)
vīraṃ, vīra, vīrā, vīratthu	brave [Lord Buddha]
viramiṃsu	stopped doing
virattaṃ, virattacitto (viratta + citto)	dispassionate, dispassionate mind (dispassionate + mind) [Arahant]
vīriyadhuraniggahito (vīriya + dhura + niggahito)	restrained by yoke of energy (energy + yoke + restrained)
vīriyaṃ, vīriyamhi, virīyavā, vīriyavā, vīriyena	energy
vīriyaparakkamaṃ (vīriya + parakkamaṃ)	energy-great exertion (energy + great exertion)

Pāḷi	English
vīriyasātaccasampanno (vīriya + sāta + ca + sampanno)	endowed with energy and mindfulness (energy + mindfulness + and + endowed) [Arahant]
***vīro**, vīrattheragāthā*	Vīra Thera (V8), Brave
virocati (vi + rocati), virocasi	brilliant
virūhati	growth, grows
virujjhati, virujjhatī	opposed
virūḷhabrahmacariyā (virūḷha + brahma + cariyā)	holy life grows (grown + holy life)
virūparūpena (virūpa + rūpena)	various forms (ugly + beautiful)
virūpo	ugly, unsightly, deformed
visadosappavāhako (visa + dosa + p + pavāhako), visadosappavāhano	removes ills of poison (poison + hate + wipe out) [Lord Buddha]
***visākho,** visākhapañcālaputtattheragāthā*	Visākhapañcālaputta Thera (V209-V210), Many Branched, Son of Pañcāla Republic
visallaṃ (vi + sallaṃ), visallo	dartless (no + dart) [Arahant]
visaṃ, visena, visamūlaṃ (visa + mūlaṃ)	poison, root of poison (poison + root)
visaṃhatā (vi + saṃhatā)	disjoined (dis + joined)
vīsamhi	twenty
visaññuttaṃ, visaññutto	detached [Arahant]
visārado, visāradā	expert
vīsatinipāto (vīsati + nipāto)	chapter of twenties (twenties + chapter)
visattikaṃ, visattikā	clinging
vīsavassasatiko (vīsa + vassa + satiko)	one hundred twenty years old (twenty + years + one hundred)
visaye	field, domain
visesi	distinguished
visīdanti	sinks
visikhantare (visikha + antare)	between streets (streets + between)
visiṭṭhohaṃ (visiṭṭho + ahaṃ)	I am eminent (eminent + I am)
visīyaruṃ, visiyantu	dissolved

Pāḷi	English
visodhitaṃ (vi + sodhitaṃ), visodhitā, visodhayiṃ, visodhaye	fully purified (fully + purified)
visosetvā (vi + sosetvā)	fully dried up (fully + dried up)
vissajjitesu (vi + s + sajjitesu)	finished
vissāsaṃ, vissase	trust
vissaṭṭhakammante (vi + s + saṭṭha + kammante)	dismissal (dismissal + deed)
vissavanto (vi + s + savanto)	flowing (fully + flowing)
vissuto	renowned
visuddhiṃ (vi + suddhiṃ), visuddho, visuddhiyā, visujjhi (vi + sujjhi)	purified (fully + clean), purification (full + cleansing) [Arahant]
visuddhiñāṇo (visuddhi + ñāṇo)	one with knowledge of purity (purity + knower) [Arahant]
vīsuttarasataṃ (vīsa + uttara + sataṃ)	one hundred twenty (twenty + after + one hundred)
vītabhayo (vīta + bhayo)	fearless (without + fear) [Arahant]
vītaddaro (vīta + d + daro)	anxiety-less (without + anxiety) [Arahant]
vītadoso (vīta + doso)	hateless (without + hate) [Arahant]
vītakhilova (vīta + khilaṃ + va)	obstruction-less (without + obstruction) [Arahant]
vitakkaṃ, vitakkā, vitakke, vitakkena	thought
vītamalova (vīta + malo + va)	impurities-less (without + impurities + too)
vītamoho (vīta + moho)	delusionless (no + delusion) [Arahant]
vītaṃseneva (vīta + aṃsene + va)	decoy (without + wings/ shoulder + like)
viṭapisamo (viṭapi + samo)	like a tree (thicket + like)
vītarāgo (vīta + rāgo), vītarāgā	lustless (without + lust) [Arahant]
***vītasoko** (vīta + soko), vītasokattheragāthā*	Vītasoka Thera (V169-V170), Sorrowless
vītataṇho (vīta + taṇho), vītataṇhā	craving-less (without + craving) [Arahant]

Pāḷi	English
vitiṇṇakaṅkho (vi + tiṇṇa + kaṅkho)	crossed-over doubt (fully + crossed-over + doubt) [Arahant]
vītivattantaṃ (vīti + vattantaṃ)	exceeding (very + overcoming)
vittaṃ, vittena	wealth
vittaparikkhayo (vitta + pari + k + khayo)	complete ending of wealth (wealth + complete + ending)
vittavāpi (vittavā + pi)	rich (wealth + too)
vitthārenapi (vitthārena + pi)	at length too (in detail + too)
vittilābhañca (vitti + lābhaṃ + ca)	gain money too (wealth + gain + too)
vitto	happiness
vivahate	pass
vivajjaye (vi + vajjaye), vivajjenti, vivajjayiṃ, vivajjetvā	fully forsaken (fully + forsaken)
vivaramanupabhanti (vivaraṃ + anupabhanti)	lights-up the cleft (cleft + lights-up)
vivaramanupatanti (vivaraṃ + anupatanti)	strikes the cleft (cleft + lights-up)
vivasāne, vivasane	ending
vivaṭaṃ, vivaretha	uncovered
vivekakāmassa (viveka + kāmassa)	desirous of detachment (detachment + desirous) [Arahant]
vivekamanubrūhaya (vivekaṃ + anubrūhaya), vivekamanubrūhantā	cultivate detachment (detachment + cultivate)
vivekapaṭisaññutā (viveka + paṭisaññutā)	relating to detachment (detachment + connected with)
viveko, vivekānaṃ, vivekāya	detachment, detached
vividhaṃ	various
vivittaṃ	remote
viya	like, as
viyākāsi (same as byākaromi, byākāsiṃ)	answer, declare
viyañjanā	signs
vo, vuccati, vuccatī, vuttaṃ, vuṭṭhamhi, vutto, vuttā	say, said
vodapessāmi	purify, cleanse

Pāḷi	English
voharantā	are called
vosānamidhādhigacchati (vosānaṃ + idhā + adhigacchati)	goes to attainment/perfection here (attainment/perfection + here + goes to)
vuḍḍhā	increase, old
vuḍḍhī	increase
vūpasamo (va + ūpasamo), vūpasanto	appeased (and + appeased) [Arahant]
vusitaṃ	lived
vuṭṭhī	raining
vutti	habit, practice
vuyhati, vuyhatī, vuyhamānassa, vuyhamāno	carried away
yā	whatever
yācantiṃ, yācanti, yācito, yācanakā	asking, asked, beggars
yada	if, when, whenever
yadā, yadāhaṃ (yadā + ahaṃ)	when, when I (when + I)
yadatthi, yadatthikaṃ, yadatthiyaṃ	[who, what, which] + [so, even, just, like]
yadattho (yad + attho)	reason (whatever + goal)
yadi, yadipi	if, whether
yadicchatha (yad + icchatha)	as you please (as + would wish)
yāhu	he who
yajiṃ	sacrificed
yakkho	*Untranslated*
yaṃ, yampi, yamidha (yaṃ + idha)	this, whatever, this here (this + here)
yāmaṃ, yāme	part
yamāmase	subject to death
yamunaṃ	Yamunā river
yañca (yaṃ + ca), yañce (yaṃ + ce), yañhi (yaṃ + hi), yañcamhi (yaṃ + ca + amhi), yañcettha (yaṃ + ca + ettha)	and [which, whatever, because of]
yāni	whatever
yaññe, yaññena, yaññatthaṃ (yañña + atthaṃ)	sacrificial altar, for sacrifice (sacrifice + goal)

Pāḷi	English
yanti	goes, travels
yantito	mechanized
yāpanatthaṃ (yāpana + atthaṃ)	for maintenance (maintenance + goal)
***yasadatto**, yasadattattheragāthā*	Yasadatta Thera (V360-V364), Given to Reputation
yase, yasassa, yasasā, yasassī, yasassinā, yasassino, yasassinaṃ, yasopi	reputed, reputation, well-reputed (reputation + having)
yasmiṃ	in which
***yaso**, yasattheragāthā*	Yasa Thera (V117), Reputed
***yasojo**, yasojattheragāthā*	Yasoja Thera (V243-V245), Reputed
yassa (masculine), yassā (feminine)	whose [who], whoever, whomever, which
yassāhaṃ (yassa + ahaṃ)	whose I (whose + I)
yassāsavā (yassa + āsavā)	whose taints (whose + taints)
yassatthāya (yassa + atthāya)	reason for which (for what + goal)
yassatthi (yassa + atthi)	who is (who + exists)
yassete (yassa + ete)	who here (who + this)
yassevaṃ (yassa + evaṃ)	whoever (who + thus)
yāsu	from which
yātaṃ	habitually, going, traveling
yatasaṅkappajjhāyi (yata + saṅkappa + j + jhāyi)	doing jhāna with checked intentions (checked + intentions + doing jhāna) [Arahant]
yatatto	steadfast [Arahant]
yathā, yathāpi (yathā + api)	as, as too (as + too), as if, like
yathābhūtaṃ (yathā + bhūtaṃ)	as it is (as + it is)
yathācārī (yathā + cārī)	thus acting (thus + behaving)
yathādhammavihārino (yathā + dhamma + vihārino)	farer of the Dhamma such (such + Dhamma + farer)
yathādhimuttā (yathā + adhimuttā)	such inclined ones (such + inclined)
yathāgottā (yathā + gottā)	of clans such (of such + clans)
yathānāmā (yathā + nāmā)	named such (such + named)

Pāḷi	English
yathaññe (yatha + aññe)	like others (as + others)
yathāsanthatiko	accepting whatever lodging is assigned [Arahant] *Twelfth of the thirteen Austerities*
yathāsato (yathā + sato)	of mindfulness such (such + mindfulness)
yathāssa (yathā + assa)	as it is (thus + is)
yathāsukhaṃ (yathā + sukhaṃ)	as pleased (thus + happiness)
yathātathaṃ, yathātathe	like/as so (like/as + so) [according to truth], as it is
yathātthato	spread over with, covered
yāthāvadassīhi (yāthāva + dassīhi)	as it is seer (thus + seer) [Arahant]
yāthāvakaṃ	true
yathāvālokadassano (yathāvā + loka + dassano)	seer of as it is in world (as it is + in world + seer)
yathāvedi (yathā + vedi)	as one knows (as + knows)
yāti	travel
yato	from what, from whom, inasmuch as, since, because, from the time when
yatodha (yato + idha)	as it is here (as it is + here)
yattha	where, wherever
yatthakāmaṃ (yattha + kāmaṃ)	as desired (as + desired)
yāva	in, up to
yāvantettha (yāvanta + ettha)	as many as are here (as many as + here)
yāvatā	as far as, like as, in comparison with, regarding, because
yāyaṃ (feminine), yāya (feminine)	in [who, what, which]
yāyattānaṃ (yāya + attānaṃ)	that oneself (that + oneself)
ye	whether, those
yehāyaṃ	it is this
yemaṃ (ye + imaṃ)	this
yena, yeneva	because of which, which, whichever

Pāḷi	English
yenakāmaṅgamo (yena + kāmaṅgamo)	gone to what was desired (as + desired gone)
yenicchakaṃ (yena + icchakaṃ)	as wished (as + wished)
yesaṃ, yesañca	to/of [who, what, which]
yesāyaṃ	that here
yito (same as ito)	here
yo	he, one who
yodha (yo + idha)	whoever here (whoever + here)
yogakāmassa (yoga + kāmassa)	desirous of effort (effort + desirous) [Arahant]
yogakkhemaṃ (yoga + k + khemam), yogakkhemassa	refuge from bonds (bonds + refuge) [Nibbāna]
yogakkhemapathesu (yoga + k + khema + pathesu)	path of refuge from bonds (bonds + refuge + path) [Noble Eightfold Path]
yogaṃ, yogena	effort
yoggācariyova (yogga + ācariyo + va)	training master (training + master + too)
yogī	yogis
yoniso	appropriately
yopānudī (yo + pānudī)	whoever dispels (whoever + dispels)
yopi	whoever
yuñjamattānaṃ (yuñjaṃ + attānaṃ)	yoking the self (yoking + self)
yūpo	mansion
yuttaṃ, yuto, yutto, yuñjantu, yuñjasi, yuñjassu, yuñjatha, yuñjati, yujjanti	yoked, more yoked, employed
yuttayogo (yutta + yogo)	yoked to effort (yoked + effort)
yuvāsi	young

List of Books by Bhikkhu Mahinda (Anāgārika Mahendra)

1. Udānapāḷi – Book of Inspired Utterances
2. Itivuttakapāḷi – Book of This Was Said
3. Theragāthāpāḷi – Book of Verses of Elder Bhikkhus
4. Therīgāthāpāḷi – Book of Verses of Elder Bhikkhunis
5. Cariyāpiṭakapāḷi – Book of Basket of Conduct
6. Theravāda Buddhism and Vegetarianism: A Review and Study Guide

All these books are available in various formats on both Learnbuddhism.org as well as Learn Buddhism App (see next page).

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Here are some highlights of the Learn Buddhism App:

1. App has multiple User Interface Languages: currently English, Hindi, Sinhala, and Spanish.
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9. Learn Buddhism App is FREE and will always be FREE.

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Theragāthāpāḷi

BOOK OF VERSES OF ELDER BHIKKHUS

The present book, Theragāthā, belongs to the Pāḷi Tipiṭaka, the authorized recension for Theravāda. Theragāthā is perhaps unique in the world spiritual literature in that it contains verses exclusively by liberated men, and is likely the earliest such compendium.

The Elder Bhikkhus (therā in Pāḷi), whose verses (gāthā) are collected herein, represent a fair cross-section of the contemporary Indian society: here we find princes and paupers, Brāhmaṇā and Khattiyā, Vessā and Suddā, high-class society and down-trodden ones, children and senior citizens, single and married, talkative ones and quiet ones, fathers and sons – all of them singing songs of joy and gratitude; and extolling the Buddha, Dhammā, and Saṅghā. And the thing that unites them all? They all realized the ultimate – the cessation of lust, hate, and delusion; the liberation; the end of the cycle of becoming. The verses themselves are so powerful that they can 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, full biographical information about each Thera, and other indices will help the interested reader to learn more about the elder bhikkhus, their circumstances, and their strivings. This is a completely reworked edition, with numerous textual and grammatical changes. New content has been added and existing content has been updated. Many Pāḷi terms have been modified and now they have been standardized across all the books I have authored.



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