

Present

The Voices and Activities of Theravada Buddhist Women | Winter 2011

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The 1st Annual International Bhikkhuni Day

If You Honor Me, Honor My Mother Gotami ■ The 1st Annual International
Bhikkhuni Day ■ Honoring and Celebrating Bhikkhunis and Laywomen
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Bhikkhunīsamyutta

Connected Discourses with Bhikkhunīs

Translated by
Bhikkhu Bodhi

1 *Ālavikā*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

Then, in the morning, the bhikkhunī *Ālavikā* dressed and, taking bowl and robe, entered Sāvattḥī for alms.³³¹ When she had walked for alms in Sāvattḥī and had returned from her alms round, after her meal she went to the Blind Men's Grove seeking seclusion.³³²

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī *Ālavikā*, desiring to make her fall away from seclusion, approached her and addressed her in verse:

“There is no escape in the world,
So what will you do with seclusion?
Enjoy the delights of sensual pleasure:
Don't be remorseful later!”

Then it occurred to the bhikkhunī *Ālavikā*: “Now who is it that recited the verse—a human being or a nonhuman being?” Then it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from seclusion.”

Then the bhikkhunī *Ālavikā*, having understood, “This is Māra the Evil One,” replied to him in verses:

“There is an escape in the world
Which I have closely touched with wisdom.
O Evil One, kinsman of the negligent,
You do not know that state.”³³³

“Sensual pleasures are like swords and stakes;
The aggregates like their chopping block.
What you call sensual delight
Has become for me nondelight.”³³⁴

Then Māra the Evil One, realizing, “The bhikkhunī *Ālavikā* knows me,” sad and disappointed, disappeared right there.

2 *Somā*

At Sāvattḥī. Then, in the morning, the bhikkhunī *Somā* dressed and, taking bowl and robe, entered Sāvattḥī for alms.³³⁵ When she had walked for alms in Sāvattḥī and had returned from her alms round, after her meal she went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī *Somā*, desiring to make her fall away from concentration, approached her and addressed her in verse:

“That state so hard to achieve
Which is to be attained by the seers,
Can't be attained by a woman
With her two-fingered wisdom.”³³⁶

Then it occurred to the bhikkhunī Somā: “Now who is this that recited the verse—a human being or a nonhuman being?” Then it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.”

Then the bhikkhunī Somā, having understood, “This is Māra the Evil One,” replied to him in verses:

“What does womanhood matter at all
When the mind is concentrated well,
When knowledge flows on steadily
As one sees correctly into Dhamma.³³⁷

“One to whom it might occur,
I’m a woman’ or ‘I’m a man’
Or ‘I’m anything at all’—
Is fit for Māra to address.”³³⁸

Then Māra the Evil One, realizing, “The bhikkhunī Somā knows me,” sad and disappointed, disappeared right there.

3 Gotamī

At Sāvattthī. Then, in the morning, the bhikkhunī Kisāgotamī dressed and, taking bowl and robe, entered Sāvattthī for alms.³³⁹ When she had walked for alms in Sāvattthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Kisāgotamī, desiring to make her fall away from concentration, approached her and addressed her in verse:

“Why now, when your son is dead,
Do you sit alone with tearful face?
Having entered the woods all alone,
Are you on the lookout for a man?”

Then it occurred to the bhikkhunī Kisāgotamī: “Now who is this that recited the verse—a human being or a nonhuman being?” Then it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.”

Then the bhikkhunī Kisāgotamī, having understood, “This is Māra the Evil One,” replied to him in verses:

“I’ve gotten past the death of sons;
With this, the search for men has ended.
I do not sorrow, I do not weep,
Nor do I fear you, friend.³⁴⁰

“Delight everywhere has been destroyed,
The mass of darkness has been sundered.
Having conquered the army of Death,
I dwell without defiling taints.”³⁴¹

Then Māra the Evil One, realizing, “The bhikkhunī Kisāgotamī knows me,” sad and disappointed, disappeared right there.

4 Vijayā

At Sāvattthī. Then, in the morning, the bhikkhunī Vijayā dressed ... she sat down at the foot of a tree for the day’s abiding.³⁴² Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Vijayā, desiring to make her fall away from concentration, approached her and addressed her in verse:

“You are so young and beautiful,

And I too am a youth in my prime.
Come, noble lady, let us rejoice
With the music of a fivefold ensemble.”³⁴³

Then it occurred to the bhikkhunī Vijayā: “Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.”

Then the bhikkhunī Vijayā, having understood, “This is Māra the Evil One,” replied to him in verses:

“Forms, sounds, tastes, odours,
And delightful tactile objects—
I offer them right back to you,
For I, O Māra, do not need them.

“I am repelled and humiliated
By this foul, putrid body,
Subject to break up, fragile:
I’ve uprooted sensual craving.”³⁴⁴

“As to those beings who fare amidst form,
And those who abide in the formless,
And those peaceful attainments too:
Everywhere darkness has been destroyed.”³⁴⁵

Then Māra the Evil One, realizing “The bhikkhunī Vijayā knows me,” sad and disappointed, disappeared right there.

5 Uppalavaṇṇā

At Sāvattihī. Then, in the morning, the bhikkhunī Uppalavaṇṇā dressed ... she stood at the foot of a sal tree in full flower.³⁴⁶

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Uppalavaṇṇā, desiring to make her fall away from concentration, approached her and addressed her in verse:

“Having gone to a sal tree with flowering top,
You stand at its foot all alone, bhikkhunī.
There is none whose beauty rivals yours:
Foolish girl, aren’t you afraid of rogues?”³⁴⁷

Then it occurred to the bhikkhunī Uppalavaṇṇā: “Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.”

Then the bhikkhunī Uppalavaṇṇā, having understood, “This is Māra the Evil One,” replied to him in verses:

“Though a hundred thousand rogues
Just like you might come here,
I stir not a hair, I feel no terror;
Even alone, Māra, I don’t fear you.”³⁴⁸

“I can make myself disappear
Or I can enter inside your belly.
I can stand between your eyebrows
Yet you won’t catch a glimpse of me.

“I am the master of my mind,
The bases of power are well developed;
I am freed from all bondage,
Therefore I don’t fear you, friend.”³⁴⁹



Then Māra the Evil One, realizing, “The bhikkhunī Uppalavaṇṇā knows me,” sad and disappointed, disappeared right there.

6 Cālā

At Sāvathī. Then, in the morning, the bhikkhunī Cālā dressed ... she sat down at the foot of a tree for the day’s abiding.³⁵⁰

Then Māra the Evil One approached the bhikkhunī Cālā and said to her: “What don’t you approve of, bhikkhunī?”
“I don’t approve of birth, friend.”

“Why don’t you approve of birth?
Once born, one enjoys sensual pleasures.
Who now has persuaded you of this:
‘Bhikkhunī, don’t approve of birth?’”

[The bhikkhunī Cālā:]

“For one who is born there is death;
Once born, one encounters sufferings—
Bondage, murder, affliction—
Hence one shouldn’t approve of birth.³⁵¹

“The Buddha has taught the Dhamma,
The transcendence of birth;
For the abandoning of all suffering
He has settled me in the truth.

“As to those beings who fare amidst form,
And those who abide in the formless—
Not having understood cessation,
They come again to renewed existence.”³⁵²

Then Māra the Evil One, realizing, “The bhikkhunī Cālā knows me,” sad and disappointed, disappeared right there.

7 Upacālā

At Sāvathī. Then, in the morning, the bhikkhunī Upacālā dressed ... she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One approached the bhikkhunī Upacālā and said to her: “Where do you wish to be reborn, bhikkhunī?”
“I do not wish to be reborn anywhere, friend.”

“There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
Direct your mind there [to those realms]
And you’ll experience delight.”³⁵³

[The bhikkhunī Upacālā:]

“There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
They are still bound by sensual bondage,
They come again under Māra’s control.
“All the world is on fire,
All the world is burning,

All the world is ablaze,
All the world is quaking.

“That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights.”³⁵⁴

Then Māra the Evil One, realizing, “The bhikkhunī Upacālā knows me,” sad and disappointed, disappeared right there.

8 Sīsūpacālā

At Sāvathī. Then, in the morning, the bhikkhunī Sīsūpacālā dressed ... she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One approached the bhikkhunī Sīsūpacālā and said to her: “Whose creed do you approve of, bhikkhunī?”
“I don’t approve of anyone’s creed, friend.”

“Under whom have you shaved your head?
You do appear to be an ascetic,
Yet you don’t approve of any creed,
So why wander as if bewildered?”³⁵⁵

[The bhikkhunī Sīsūpacālā:]

“Outside here the followers of creeds
Place their confidence in views.
I don’t approve of their teachings;
They are not skilled in the Dhamma.”

“But there’s one born in the Sakyan clan,
The Enlightened One, without an equal,
Conqueror of all, Māra’s subduer,
Who everywhere is undefeated,
Everywhere freed and unattached,
The One with Vision who sees all.”

“Attained to the end of all kamma,
Liberated in the extinction of acquisitions,
That Blessed One is my Teacher:
His is the teaching I approve.”³⁵⁶

Then Māra the Evil One, realizing, “The bhikkhunī Sīsūpacālā knows me,” sad and disappointed, disappeared right there.

9 Selā

At Sāvathī. Then, in the morning, the bhikkhunī Selā dressed ... she sat down at the foot of a tree for the day’s abiding.³⁵⁷

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Selā, desiring to make her fall away from concentration, approached her and addressed her in verse:

“By whom has this puppet been created?
Where is the maker of the puppet?
Where has the puppet arisen?
Where does the puppet cease?”³⁵⁸

Then it occurred to the bhikkhunī Selā: “Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.”



Then the bhikkhunī Selā, having understood, “This is Māra the Evil One,” replied to him in verses:

“This puppet is not made by itself,
Nor is this misery made by another.
It has come to be dependent on a cause;
With the cause’s breakup it will cease.”

“As when a seed is sown in a field
It grows depending on a pair of factors:
It requires both the soil’s nutrients
And a steady supply of moisture:”

“Just so the aggregates and elements,
And these six bases of sensory contact,
Have come to be dependent on a cause;
With the cause’s breakup they will cease.”³⁵⁹

Then Māra the Evil One, realizing, “The bhikkhunī Selā knows me,” sad and disappointed, disappeared right there.

10 Vajirā

At Sāvattthī. Then, in the morning, the bhikkhunī Vajirā dressed and, taking bowl and robe, entered Sāvattthī for alms.³⁶⁰ When she had walked for alms in Sāvattthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Vajirā, desiring to make her fall away from concentration, approached her and addressed her in verse:

“By whom has this being been created?
Where is the maker of the being?
Where has the being arisen?
Where does the being cease?”

Then it occurred to the bhikkhunī Vajirā: “Now who is this that recited the verse—a human being or a nonhuman being?” Then it occurred to her: “This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.”

Then the bhikkhunī Vajirā, having understood, “This is Māra the Evil One,” replied to him in verses:

“Why now do you assume ‘a being’?
Māra, is that your speculative view?
This is a heap of sheer formations:
Here no being is found.”

“Just as, with an assemblage of parts,
The word ‘chariot’ is used,
So, when the aggregates exist,
There is the convention ‘a being.’

“It’s only suffering that comes to be,
Suffering that stands and falls away.
Nothing but suffering comes to be,
Nothing but suffering ceases.”³⁶¹

Then Māra the Evil One, realizing, “The bhikkhunī Vajirā knows me,” sad and disappointed, disappeared right there.

Endnotes for Saṃyutta Number 5. Bhikkhunīsaṃyutta

- 331 Thī does not ascribe any verses to a bhikkhunī named Āḷavikā, but two of the verses in this sutta are to be found among Selā's verses: v. 519 = Thī 57 and v. 521 = Thī 58. Thī-a 60 confirms the identity of the two bhikkhunīs, explaining that Selā was called Āḷavikā because she was the daughter of the king of Āḷavaka. She heard the Buddha preach and became a lay follower. Later she took ordination as a nun and attained arahantship. See Pruitt, *Commentary on the Verses of the Therīs*, pp. 83–87.
- 332 Spk explains the origin of the name: After the parinibbāna of the Buddha Kassapa a lay disciple named Yasodhara, while bringing money to build the cetiya for the relics, was ambushed there and blinded by five hundred thieves. Because Yasodhara was a noble disciple, the thieves straightaway lost their own vision as an immediate kammic result. They continued to dwell there and thus it became known as the Blind Men's Grove. Bhikkhus and bhikkhunīs went there for seclusion. It was about three kilometres south of Sāvattihī and was protected by royal guards.
- 333 Strangely, this verse, the appropriate response to Māra's taunt, is not found in Thī. Spk: The *escape* (*nissaraṇa*) is Nibbāna. *With wisdom* (*paññā*): with reviewing knowledge. Spk-pt: The intention is: "How much more, then, with the knowledge of the path and fruit?"
- 334 In pāda b, *khandhāsaṃ* should be resolved *khandhā esaṃ*. Spk glosses *khandhā tesāṃ*.
- 335 Thī-a 64 identifies her as the daughter of King Bimbisāra's chaplain. Two verses here = Thī 60–61, also ascribed to Somā, but the third verse differs in the two sources.
- 336 Spk: *That state* (*thāna*): arahantship. *With her two-fingered wisdom* (*dvaṅgulapaññāya*): with limited wisdom (*parittapaññāya*); or else this is said of women because they cut the thread while holding the cotton ball between two fingers. Spk-pt and Thī-a 65 offer a different explanation: "From the age of seven on they are always testing whether the rice is cooked by taking grains out from the pot and pressing them between two fingers. Therefore they are said to have 'two-fingered wisdom.'" It should be noted that it is Māra who voices this ancient bias.
- 337 Spk: When knowledge flows on steadily (*ñāṇamhi vattamānamhi*): while the knowledge of the attainment of fruition is occurring (*phalasaṃpattiñāṇe pavattamāne*). *As one sees correctly into Dhamma* (*sammā dhammaṃ vipassato*): seeing into the Dhamma of the four truths, or into the five aggregates that form the object of insight in the preliminary phase of practice. Spk-pt: By mentioning the occurrence of the knowledge of fruition attainment, the commentator shows that she has been dwelling in nondelusion regarding the four truths (*catūsu saccesu asammohavihāro*). *Seeing into* (*vipassantassa*; or, "seeing with insight"): for one seeing distinctly by the penetration of nondelusion; for one seeing into the five aggregates themselves in the preliminary portion (of the practice) prior to the breakthrough to the truths (*asammohapaṭivedhato visesena passantassa khandhapañcakam eva saccābhisamayato pubbabhāge vipassantassa*).
- Spk explains in terms of the knowledge of fruition attainment because Somā, being already an arahant, would have been dwelling in the concentration of fruition. In elucidating *vipassantassa*, Spk-pt, in the first clause, connects the word with the realization of the Four Noble Truths on the occasion of the supramundane path; in the second, it takes the word as signifying *vipassanā* in the technical sense of the preparatory work of insight meditation that leads to the path and fruition.
- 338 Spk says one entertains such thoughts on account of craving, conceit, and views. Strangely, though it delivers the coup de grace to Māra, this verse is without a parallel in Thī.
- 339 Spk recapitulates the popular story of her search for the mustard seeds to bring her dead son back to life, told in greater detail at Dh-p-a II 270–75; see BL 2:257–60 and *Commentary on the Verses*, pp. 222–24. Her verses at Thī 213–23 do not correspond to the verses here.
- 340 Pādas ab read: *Accantaṃ mataputtāmhi/Purisā etadantikā*. A pun seems to be intended between two senses of being "past the death of sons." I translate in accordance with the paraphrase of Spk: "I have 'gotten past the death of sons' as one for whom the death of a son is over and done with. Now I will never again undergo the death of a son.... The ending of the death of sons is itself the ending of men. Now it is impossible for me to seek a man." *Etadantikā* occurs too at Thī 138b.
- 341 The first couplet is common in Thī, found at vv. 59, 142, 195, 203, 235, etc. Spk elaborates: "The delight of craving has been destroyed for me in regard to all the aggregates, sense bases, elements, kinds of existence, modes of origin, destinations, stations, and abodes. The mass of ignorance has been broken up by knowledge."
- 342 Thī-a 156 says that in lay life she had been a friend of Khemā, the chief consort of King Bimbisāra. When she heard that Khemā had gone forth under the Buddha, she visited her and was so inspired by their conversation that she too decided to take ordination. Khemā became her preceptor. Her verses are at Thī 169–74. While the verses here are not among them, interestingly vv. 528 and 530 (with minor differences) are found among *Khemā's* verses, Thī 139 and 140.
- 343 Spk enumerates the five instruments: *ātata, vitata, ātatavitata, susira, ghana*. Spk-pt explains *ātata* as an instrument with one

surface covered by skin, such as a kettle drum (*kumbha*); *vitata*, an instrument with two surfaces covered with skins, such as the *bheri* and *mudiṅga* drums; *ātatavitata*, an instrument with a head covered with skin and bound with strings, such as a lute (*vīṇā*); *susira*, wind instruments, include flutes, conches, and horns; and *ghana* is the class of percussion instruments (excluding drums), such as cymbals, tambourines, and gongs.

- 344 Though three eds. read in pāda c *bhindanena*, Ee2 and SS have *bhindarena*, which perhaps points to an historical reading *bhidurena*. The Thī counterpart, v. 140, has *āturena*, but Thī 35a contains the phrase *bhiduro kāyo*. Both *bhindana* and *bhidura* are glossed identically in their respective commentaries as *bhijjanasabhāva*, “subject to breaking up.”
- 345 Spk: Pāda a refers to the form realm, pāda b to the formless realm, and pāda c to the eight mundane meditative attainments. By the mention of the two higher realms, the sensory realm is also implied. Hence she says, “everywhere the darkness of ignorance has been dispelled.”
- 346 She was the foremost among the bhikkhunīs in the exercise of supernormal powers (*iddhi*), to which she testifies in vv. 534–35. Her verses are at Thī 224–35. Vv. 532–35 correspond to Thī 230–33, but with significant differences. Thī 234 is identical with v. 521 here ascribed to Āḷavikā.
- 347 Pāda c: *Na c’ atthi te dutiyā vaṇṇadhātu*. I translate freely in accordance with the gloss of Spk: “There is no second beauty element like your beauty element; there is no other bhikkhunī similar to you.” A pun on the bhikkhunī’s name is probably intended. Se and Ee1 & 2 include an additional pāda between pādas c and d, *idh’ āgatā tādisikā bhaveyyum*, absent in Be and Thī 230. This seems to me a scribal error, as it is identical with pāda b of the next verse, where it fits.
- 348 Spk explains pādas ab as if they meant: “Though a hundred thousand rogues might come here, they would be treated just like you in that they would get no intimacy or affection.” I translate, however, in accordance with the apparent sense, which also can claim support from the gloss of Thī-a on Thī 231.
- 349 The *iddhipādā*, “bases for spiritual power,” are the supporting conditions for the exercise of the *iddhi* or supernormal powers described in the previous verse.
- 350 Cālā, Upacālā, and Sīsupacālā—whose verses appear in 5:6–8 respectively—were the younger sisters of Sāriputta, in descending order of age. Their verses are at Thī 182–88, 189–95, and 196–203. However, not only is the correspondence between the two collections fragmentary, but the ascriptions of authorship also differ. Cālā’s v. 537 corresponds to Thī 191, and v. 538 is reflected obscurely in Thī 192, both of which are there ascribed to Upacālā. Upacālā’s vv. 540–43 correspond to Thī 197, 198, 200, and 201, there ascribed to Sīsupacālā. And Sīsupacālā’s vv. 544–46 correspond to Thī 183–85, but there are ascribed to Cālā.
- 351 In pāda b I read *phussati* with Be, Se, and Ee2, as against Ee1 *passati*.
- 352 On pādas ab, see n. 345.
- 353 This verse alludes to five of the six sense-sphere heavens. Only the lowest plane, the heaven of the Four Great Kings, is not mentioned.
- 354 In pāda a, I read *ajalitaṃ* with Se. Be *apajjalitaṃ*, though hypermetrical, gives the same sense. Ee1 & 2 *acalitaṃ*, apparently derived from SS, would mean “unshaken.”
- 355 *Pāsaṇḍa*, in pāda c, refers to the “heretical” systems outside the Buddha’s dispensation. I render it, inadequately, as “creed.” Spk explains the word derivation by way of “folk etymology”: “They are called *pāsaṇḍas* because they lay out a snare (Be: *pāsaṃ ḍenti*; Se: *pāsaṃ oḍḍenti*); the meaning is that they throw out the snare of views among the minds of beings. But the Buddha’s dispensation frees one from the snare, so it is not called a *pāsaṇḍa*; the *pāsaṇḍas* are found only outside the dispensation.” MW defines *pāsaṇḍa* as “a heretic ... anyone who falsely assumes the characteristics of an orthodox Hindu, a Jaina, a Buddhist, etc.; a false doctrine, heresy.”
- 356 Spk explains *vimutto upadhisaṅkhaye* in pāda d thus: “He is liberated into Nibbāna, known as the extinction of acquisitions, as object.” The expression is also at MN I 454,3–4 and II 260,22–23. Spk-pṭ defines “the end of all kamma” (*sabbakammakkhaya*) as arahantship and “the extinction of acquisitions” as Nibbāna. See too 4:25 and n. 324.
- 357 There is no way to determine whether this bhikkhunī is identical with Āḷavikā; see n. 331. The verses do not appear in Thī.
- 358 Spk: Both *puppet* (*bimba*) here, and misery (*agha*) at v. 549b, refer to individual existence (*attabhāva*), in the latter case because individual existence is a foundation for suffering. The philosophers of the Buddha’s time were divided on the question whether suffering is created by oneself (*attakata*) or by another (*parakata*). The former was the position of the eternalists, who held there is a permanent self which transmigrates from life to life reaping the fruits of its own deeds. The latter was the position of the annihilationists, who held that a being is annihilated at death and nothing survives, so that one’s share of suffering and happiness is due entirely to external conditions.
- 359 One key to the interpretation of Selā’s reply is AN I 223–24, where it is said that kamma is the field, consciousness the seed,

and craving the moisture, for the production of future renewed existence. The cause (*hetu*), then, is the kammically formative consciousness accompanied by ignorance and craving. When that dissolves through the elimination of ignorance and craving there is no production of aggregates, elements, and sense bases in a future life. The imagery of seeds and vegetation recurs at 22:54, which also helps to illuminate these verses.

360 Spk provides no personal identification, and no verses in her name have come down in Thī.

361 The simile of the chariot is elaborated at Mil 27–28, which quotes the previous verse. Vism 593,18–19 (Ppn 18:28) also quotes these two verses to confirm that “there is no being apart from name-and-form.” In v. 555 suffering signifies the inherent unsatisfactoriness of the five aggregates (*pañcakkhandhadukkha*), which is identical with the *heap of sheer formations* (*suddhasāṅkhārappuñja*) in v. 553c.

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ED. NOTE: THE FOLLOWING TABLE EXPLAINS DOCUMENT ABBREVIATIONS USED IN THE ENDNOTES

Abbreviation	Document
AN	Aṅguttara Nikāya
Be	Burmese-script ed. of SN
BL	Buddhist Legends (Burlingame)
Dhp-a	Dhammapada-aṭṭhakathā
Ee	Roman-script ed. of SN (Ee1 = 1984 ed.; Ee2 = 1998 ed.)
Mil	Milindapañha
MN	Majjhima Nikāya
MW	Monier-Williams Sanskrit-English Dictionary
Se	Sinhala-script ed. of SN
SN	Saṃyutta Nikāya
Spk	Sāratthappakāsini, Saṃyutta Nikāya – aṭṭhakathā (Burmese-script ed.)
Spk-pt	Sāratthappakāsini-purāṇa-ṭīkā, Saṃyutta-ṭīkā
SS	Sinhala-script mss. of SN (referred to in notes of Ee)
Thī	Therīgāthā
Thī-a	Therīgāthā-aṭṭhakathā (1998 ed.)
Vism	Visuddhimagga

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