

# Patna Dharmapada

as transcribed by

**Margaret Cone**

with

**Pāli Parallels, Metrical Commentary, Notes and Indexes**

compiled by

**Ānandajoti Bhikkhu**

# Patna Dharmapada

*as transcribed by*

**Margaret Cone**

*(1989)*

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**Pāḷi Parallels  
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*(2007)*

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### Note to the Electronic Edition

Dr. Cone's text has been reproduced from the Journal of the Pali Text Society, Volume XIII (1989), pp. 101-217. I have reproduced Cone's text as printed as close as possible, except for certain small changes which are listed here:

- The use of the *avagraha* (elipsis sign) in the original has been replaced with the normal elipsis marker ' ' the ITM\_TMS font doesn't contain the *avagraha* sign so I can't give an example.
- The vowel *r* sign in Sanskrit is written with a ring underneath not with a dot e.g. *drṣṭā* (not *drṣṭā*).
- Line breaks in the original manuscript, which were noted in the text by the first *akṣara* being written in bold type, have been omitted.
- Uncertain readings are marked with red coloured text, as well as being placed in brackets, e.g. *ma[nopūrvvaṃ]gamā*.
- Some readings, which are not visible in the photographs that Cone was working from, have been supplied either from Roth's reconstruction in his edition, or by myself. They are placed in square brackets and marked with green coloured text, e.g. *bhojanamhi ca mā[ttramñū sa]ddham*.
- Alternative readings which were placed in brackets in the original are now reported in the footnotes.

I am very grateful to Prof. K.R. Norman who sent a few small corrections to be made to the printed text. These include the accidental omission of a half-verse (145cd); and the repetition of a quarter-verse (149b).

\* \* \*

In the presentation of the Pāḷi verses I have simplified the punctuation to bring it more into line with the way Patna is written. I have also occasionally corrected my original edition, based on considerations arising from preparing this comparative edition, and the new readings are included in this edition, and in the revised edition of The Dhammapada - A New Edition elsewhere on this website.

When I was unable to find a parallel in the Pāḷi texts I have tried to include one from the Udānavarga, but even so (as in the Pāḷi Dhammapada) a number of verses do not seem to have parallels existing outside of the tradition in which they were being passed down (cf. 118, 119, 120, 214, 285, 330, 367, 371).

There are two studies at the beginning of the work. The first compares the collection, organisation and arrangement of the Patna Dharmapada with the Pāḷi Dhammapada. The second gives a description of the metres that are employed in Patna.

At the end there are 3 indexes to make reference easier for those who wish to study the text. They include a complete word index,<sup>1</sup> a first line index, and an index to the metres.

### Abbreviations

**Dhp** = The Dhammapada - A New Edition, Ānandajoti Bhikkhu, version 2.2, August 2007.

**Iti** = Itivuttakapāḷi, BJT edition.

**Ud** = Udānapāḷi, BJT edition.

**Sn V** = Pārāyanavagga - A New Edition, Ānandajoti Bhikkhu, 2003.

All other Pāḷi texts are quoted from the Sinhala-letter Buddha Jayantī Tripiṭaka Granthamālā (**BJT**) editions as reprinted in Colombo in 2005/6.

**Ud-v** = Udānavarga, edited by Franz Bernhard.

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<sup>1</sup> I have not parsed the compounds and the words appear just as they are in the text, but some words have their missing syllable restored, e.g. *śāntacitto 'nuddhato* > has 2 index entries under *śāntacitto* and *[a]nuddhato*.

## [Margaret Cone's Original Introduction]

### Part I: Text

#### The Manuscript

In the Journal of the Bihar and Orissa Research Society 21(1935) pp 21ff., Rāhula Saṅkrtyāyana described his second visit to Tibet in a search for Indian manuscripts in the summer of 1934. He lists among the MSS he saw at Ngor monastery a Dharmapada (34.1.159). It is not clear when he photographed this MS, but it was presumably during his next visit to Tibet, in 1936 (Journal of the Bihar and Orissa Research Society 23 (1937) pp 1ff.). Since the photographs were taken to Patna, where they are held by the K P Jayaswal Research Institute, I will refer to this MS as Patna. Editions of this MS have been made by N S Shukla (The Buddhist Hybrid Sanskrit Dharmapada, Patna 1979), and G Roth (The Patna Dhammapada, in The Language of the Earliest Buddhist Tradition, Gottingen 1980, pp 93-135). My transcription is based on a photograph of the original photographs, made available to me through the kindness of Prof. Dr H Bechert, der Direktor des Seminars für Indologie und Buddhismuskunde der Universität Göttingen.

The script of Patna can be classed among those called by Bühler (Indian Palaeography, English edition, Bombay 1904, p 48) Proto-Bengali. He gives among his examples the Deopāra Inscription of Vijayasena (Table V, column XVIII; EI 1 (1882) p 308), dated by Kielhorn in EI 1 to the end of the eleventh century AD; and the Cambridge MSS Add.1699, 1-2 (Table VI, column X) dated 1198-9 AD. To these can be added the Gayā Inscription mentioning Govindapāla (EI 35 (1963-4) p 238) dated 1175-6 AD. All three texts are in Sanskrit, and so contain for the most part different conjunct consonants from Patna.

A comparison of Patna with the Gayā Inscription shows a very close similarity between all the single akṣaras found in both texts, with the exception of *visarga*. (No examples of initial *i-* and *u-*, single *cha*, *jha*, *ta* and *ḍha* occur in the Gayā Inscription.) The few conjuncts they have in common, eg *sta*, *ṣṭa*, *ṣṭha* and *ndra*, are also very similar, but *ku* is different, Gayā retaining the basic shape of *ka*, while Patna does not. The inscription also begins with the same symbol (for *siddham*) as is found in Patna.

The Deopāra Inscription, although recognisably the same script, is not so closely related to Patna, but does confirm the signs for initial *i-* and *u-*, *jha*, *ṭa* and *ḍha*, and exhibits clearly such conjuncts as *ñca* and *ñja*. It agrees, however, with the Gayā Inscription against Patna in its signs for *ku* and *visarga*.

The Cambridge MSS Add.1699, 1-2 are in a more flamboyant hand, but basically the signs are very similar to Patna. In this case the similarity includes *ku* and *visarga*, but

initial *i-* differs somewhat. The symbols used to number the leaves of Patna resemble closely those used in Cambridge MS Add.1699, 2.

The same type of script is used in the MS of the Bhikṣuṇī Vinaya (Bhī Vin) of the Mahasaṅghikalokottaravādins, also photographed in Tibet by Saṅkṛtyāyana, and edited by G Roth (Patna 1970). Roth describes the MS and script in his introduction (pp XVIII-XXVII), and reproduces six leaves of the MS (facing p XXVI). A comparison of Patna with this photograph reveals a very close resemblance (the Bhī Vin MS is better and more clearly written). Again, as in the other examples of the script, the language of the Bhī Vin is basically Sanskrit, and so uses different conjunct consonants. The two scripts are not absolutely identical: Bhī Vin always uses for medial *-i-* sign above the *akṣara* very similar to nāgarī *-e*, whereas Patna uses sometimes a vertical to the left arching over the *akṣara*, and sometimes a simple arch. Bhī Vin's initial *i-* has not the right vertical found in Patna (and in the Deopāra Inscription). Bhī Vin's *la* and *śa* have a double arch (this is true of almost all the other examples discussed), while Patna *śa* is closer to *ga*, and *la* to nāgarī *ta* (in this Cambridge Add.1699, 1 agrees). The forms of *ttha* differ, Patna resembling the nāgarī form. None of these examples has *-ā* written as a hook above the *akṣara* as Patna has occasionally (cf eg the final syllable of *viḷāneyā*, 3 A vi), but this practice can be seen in the Cambridge MS Add.1643 (1015 AD).

These comparisons suggest that Patna can be dated in the second half of the twelfth century AD.

The photograph of the MS is not easy to read. Some of the leaves are overlapped by others; drawing-pins obscure some lines; and some of the leaves are blurred. In addition, the script itself can be ambiguous: *s* and *m* are indistinguishable, as are *v* and *h*, *t* and *bh*, and *tt* and *tu*; *p*, *y* and *d* can also look very alike, as can *ś* and *g*. Subscript *r* in *tr* is particularly hard to be sure of, and it will be seen that I accept its presence much more rarely than Roth or Shukla.

It is clear that disagreements over readings are very probable, especially when we have no exact parallel in another text. I have recorded all occasions where Roth and/or Shukla differ from my reading, even where their readings are obviously printing errors. Unless I comment otherwise, I am convinced of my reading, either because I believe the MS testimony is clear, or because a parallel supports one possible alternative rather than another.

I have transcribed what the MS has, as far as I can, without any editorial work of correcting, or making consistent, and supplying missing words or syllables (in square brackets) only if we can be certain of what they must have been. On a few occasions I have placed in round brackets possible alternative readings, or have added hyphens to make clear how I understand the text. I have also bracketed with *<>* obvious mistakes.



Otherwise I say with the last Patna scribe: *yathā dr̥ṣṭam tathā likhitam iti panhāro 'yam  
asmadīyaḥ.*



## Studies

### A Comparison of the Pāli and Patna Collections

In this edition of the Patna Dharmapada there are altogether 414 verses, as opposed to 423 in the Pāli rescension, distributed between 22 chapters, which is four less than the Pāli collection. The line count, however, is almost identical: there are 1733 lines in the Pāli Dhammapada and 1734 in Patna Dharmapada.

As we will see in the detailed listings below there are good parallels to 285 of the verses in the Pāli collection (69%), and partial parallels to a further 34 (which would push the percentage upto 77%).<sup>2</sup> Besides these there are also partial parallels to a number of other verses that have arisen through keyword substitution.

There are also 45 verses that have parallels in other Pāli collections (11%), and 5 that are partial parallels (altogether 12%).<sup>3</sup> These include:

Vinaya Cullavaggo, 213  
 Majjhimanikāya, 99  
 Sāgāthavagga, 78, 182, 183, 248, 249, 250, 251, 311, (332), (337), (369)  
 Aṅguttaranikāya, 12, 13, 25, 370  
 Udāna, 88, 89  
 Itivuttaka, 42, 141, 42, 186, 187, 188, 189, 190, 246, 247, 252  
 Suttanipāta, 42, 299, 300, 301, 302  
 Theragāthā, 227, 339, 340, 341  
 Jātaka, 109, 212, 220, 221, 222, 223, 298, (303, 304, 305).

If we put these statistics together we can see that 330 verses (80%) in Patna have their counterparts somewhere in the Pāli texts; and there are a further 39 verses that are partially parallel. When we add that number in the percentage rises to 89%. And besides these some of the remaining verses are simply variations of existing verses with keyword substitution.

The verses are fairly evenly distributed between the chapters, with the shortest being the Śokavarggaḥ at 12 verses, and the longest the Kalyāṇīvarggaḥ, which has 25 (the average is 18 verses to a chapter).<sup>4</sup> In outline we can list the chapters here:

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<sup>2</sup> I have only included in this list those that have at least 2 lines parallel.

<sup>3</sup> The number here would be higher but I have only listed one parallel to each verse, even when more exist. They were chosen from a hierarchy preferring the Pāli Dhammapada itself, then the other verse collections, and only if those failed did I bring in parallels from elsewhere.

<sup>4</sup> This contrasts with the Dhammapada collection, where the shortest chapters are only 10 verses long (*Arahantavagga*, *Attavagga*), and the longest 41 (*Brāhmaṇavagga*).

- 1: **Jamavarggaḥ**,<sup>5</sup> 13 verses (cf. 1: Yamakavaggo, 20 verses)
- 2: **Apramāḍavarggaḥ**, 20 verses (cf. 2: Appamāḍavaggo, 12 verses)
- 3: **Brāhmaṇavarggaḥ**, 16 verses (cf. 26: Brāhmaṇavaggo, 41 verses)
- 4: **Bhikṣuvarggaḥ**, 15 verses (cf. 25: Bhikkhuvaggo, 23 verses)
- 5: **Atthavarggaḥ**, 19 verses
- 6: **Śokavarggaḥ**, 12 verses
- 7: **Kalyāṇīvarggaḥ**, 25 verses
- 8: **Puṣpavarggaḥ**, 16 verses (cf. 4: Pupphavaggo, 15 verses)
- 9: **Taṇḍavarggaḥ**, 20 verses (cf. 24: Taṇhāvaggo, 26 verses)
- 10: **Malavarggaḥ**, 17 verses (cf. 18: Malavaggo, 21 verses)
- 11: **Bālavarggaḥ**, 21 verses (cf. 5: Bālavaggo, 16 verses)
- 12: **Daṇḍavarggaḥ**, 21 verses (cf. 10: Daṇḍavaggo, 17 verses)
- 13: **Śaraṇavarggaḥ**, 23 verses
- 14: **Khāntīvarggaḥ**, 22 verses
- 15: **Āsavavarggaḥ**, 17 verses
- 16: **Vācāvarggaḥ**, 28 verses
- 17: **Āttavarggaḥ**, 21 verses (cf. 12: Attavaggo, 10 verses)
- 18: **Dadantīvarggaḥ**, 15 verses
- 19: **Cittavarggaḥ**, 18 verses (cf. 3: Cittavaggo, 12 verses)
- 20: **Māggavarggaḥ**, 18 verses (cf. 20: Maggavaggo, 17 verses)
- 21: **Sahasravarggaḥ**, 22 verses (cf. 8: Sahassavaggo, 16 verses)
- 22: **Uragavarggaḥ**, 17 verses (cf. Uragasuttam, Sn 1.1 17 verses)

We can see from this that only 13 of the chapter titles, or the rubrics under which the collections have been made, agree between the two rescensions. But even when the titles agree the contents may vary widely. For instance in Patna the Brāhmaṇavarggaḥ has only 16 verses, while in the Pāḷi it is the longest by far with 41 verses; on the other hand the Pāḷi Attavaggo has only 10 verses, while the Patna redactors have collected 21 verses under that rubric.

Here I give the chapters and their parallels in detail together with observations on the material and its collection:

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<sup>5</sup> In these studies I give the chapter title in the long form it has at the end of each chapter.

**1: Jamavarggaḥ, 13 verses, (≈ 1: Yamakavaggo, 20 verses)**

- 1 ≈ Dhp 1
- 2 ≈ Dhp 2
- 3 ≈ Dhp 15
- 4ab ≈ Dhp 16ab; cd ≈ Dhp 18cd
- 5 ≈ Dhp 3
- 6 ≈ Dhp 4
- 7 ≈ Dhp 7
- 8 ≈ Dhp 8
- 9 ≈ Dhp 328, Nāgavaggo
- 10 ≈ Dhp 329, Nāgavaggo
- 11 ≈ Dhp 330, Nāgavaggo
- 12 ≈ Aṅg Bk. 4. 17
- 13 ≈ Aṅg Bk. 4. 18

- There are 10 good parallels from the Pāḷi Dhammapada collection as a whole, and one partial parallel.
- Only 8 of the 20 verses found in the Pāḷi Yamakavagga have found their way into the Patna collection, although 12 more are found under different rubrics spread throughout the rest of the collection.
- The odd number of verses in the chapter of doublets is because of the inclusion of verse 11, which has been attracted into the collection because of a similarity in the vocabulary.
- There are two verses at the end which are not found in the Pāḷi Dhammapada, and as we will see it often happens that verses that have no parallel in the Dhammapada appear to have been tagged on at the end of the chapters.

**2: Apramādavarggaḥ, 20 verses (≈ 2: Appamādavaggo, 12 verses)**

- 14 ≈ Dhp 21
- 15 ≈ Dhp 22
- 16 ≈ Dhp 23
- 17 ≈ Dhp 26
- 18 ≈ Dhp 29
- 19 ≈ Dhp 28
- 20 ≈ Dhp 172, Lokavaggo
- 21ab ≈ Dhp 172ab, Lokavaggo; cd ≈ Sn 4.1 v.3cd
- 22 ≈ Dhp 32
- 23 ≈ Dhp 31
- 24 ≈ Dhp 327, Nāgavaggo
- 25 ≈ Aṅg Bk. 6 30 v. 3
- 26ab cf. Dhp 27; c-f ≈ Iti 37
- 27 ≈ Dhp 168, Lokavaggo
- 28 ≈ Dhp 24
- 29 ≈ Dhp 25
- 30 ≈ Dhp 280, Maggavaggo
- 31 ≈ Dhp 167, Lokavaggo
- 32 ≈ Dhp 259, Dhammaṭṭhavaggo
- 33bcd ≈ Dhp 371bcd, Bhikkhuvaggo

- There are 16 parallels, and 3 partial parallels from the Pāḷi Dhammapada in this chapter.
- All but one of the verses in the Pāḷi collection are also found in Patna (the one that is missing number 30, is not found in any of the other chapters either).
- This chapter is considerably longer than its Pāḷi counterpart.

**3: Brāhmaṇavarggaḥ, 16 verses (≈ 26: Brāhmaṇavaggo, 41 verses)**

34 ≈ Dhp 383  
35acd ≈ Dhp 392acd  
36abd ≈ Dhp 392abd  
37ab ≈ Dhp 393ab  
38 ≈ Dhp 401  
39 ≈ Dhp 387  
40 ≈ Dhp 385  
41 ≈ Dhp 384  
42ab cf. Iti 96 v.3ab; cd ≈ Sn 3.12 v. 26cd  
43 ≈ Dhp 408  
44 ≈ Dhp 404  
45 ≈ Dhp 391  
46 ≈ Dhp 389  
47 ≈ Dhp 294  
48 ≈ Dhp 403  
49 ≈ Dhp 386

- There are 12 parallels and 3 partial parallels from Pāḷi Dhammapada.
- This chapter is very much shorter than it is in the Pāḷi collection.
- All but one of the verses in this chapter also occur in the parallel chapter.

**4: Bhikṣuvargaḥ, 15 verses (≈ 25: Bhikkhuvaggo, 23 verses)**

50 ≈ Dhp 361c-f  
51 ≈ Dhp 361  
52 ≈ Dhp 362  
53 ≈ Dhp 378  
54 ≈ Dhp 363  
55 ≈ Dhp 365  
56 ≈ Dhp 366  
57 ≈ Dhp 369  
58a ≈ Ud-v 32.23  
59a-d ≈ Dhp 368; ef cf. Dhp 23cd  
60 ≈ Dhp 373  
61 ≈ Dhp 374  
62 ≈ Dhp 372  
63 ≈ Dhp 375  
64a-e ≈ Dhp 376a-e; f ≈ Sn 1039d

- There are 13 parallels and two partial parallels from the Dhammapada.
- Similarly this chapter has many less verses than the Pāḷi collection.
- And again all but one of the verses occur under the same rubric in the Pāḷi.

### 5: Atthavarggaḥ, 19 verses

65 ≈ Dhp 331, Nāgavaggo  
66 ≈ Dhp 332, Nāgavaggo  
67ab ≈ Dhp 333ab, Nāgavaggo  
68 ≈ Dhp 194, Buddhavaggo  
69 ≈ Dhp 206, Sukhavaggo  
70 ≈ Dhp 207, Sukhavaggo  
71 ≈ Dhp 208, Sukhavaggo  
72 ≈ Dhp 212, Piyavaggo  
73 ≈ Dhp 210, Piyavaggo  
74 ≈ Dhp 211, Piyavaggo  
75 ≈ Dhp 203, Sukhavaggo  
76 ≈ Dhp 204, Sukhavaggo  
77 ≈ Dhp 290, Pakiṇṇakavaggo  
78 ≈ Kosalasamyuttaṃ 2.3 v.1  
79 ≈ Dhp 193, Buddhavaggo  
80 ≈ Dhp 83, Paṇḍitavaggo  
81 ≈ Dhp 201, Sukhavaggo  
82cd cf. Dhp 333cd, Nāgavaggo  
83 ≈ Ud-v 30.23

- There are 15 parallels and two partial parallels from Pāḷi Dhp.
- Atthavarggaḥ does not seem to be a very apt title for this chapter, and on the basis of collocation it may have been better named as the Sukhavarggaḥ, as that word occurs in 14 of the verses, and a number of the other are related through the synonym *priya*.
- The last verse has no parallel in the Pāḷi texts, but a parallel is found in the Udānavarga.



## 6: Śokavarggaḥ, 12 verses

- 84 ≈ Ud 8.8
- 85 ≈ Ud 8.8
- 86 ≈ Dhp 90, Arahantavaggo
- 87 ≈ Dhp 92ab-ef, Arahantavaggo
- 88 ≈ Dhp 96, Arahantavaggo
- 89 ≈ Dhp 94, Arahantavaggo
- 90 ≈ Dhp 321, Nāgavaggo
- 91 ≈ Dhp 322, Nāgavaggo
- 92cd ≈ Dhp 323cd, Nāgavaggo
- 93 ≈ Dhp 81, Paṇḍitavaggo
- 94 ≈ Dhp 9, Yamakavaggo
- 95 ≈ Dhp 10, Yamakavaggo

- There are 9 parallels and one partial parallel from the Dhammapada.
- There is no equivalent rubric to this chapter in the Pāḷi rescension. Only the first three verses mention *śoka*, and the rest seem to have nothing to do with the theme, so that it is again quite inapt.
- Other verses in Patna, however, do mention *śoka* or *śocati*, see 3, 19, 71, 138, 139, 140, 25, 70, 100, and 240.
- A better title on the grounds of theme, might have been the Arihantavarggaḥ.

## 7: Kalyāṇivarggaḥ, 25 verses

- 96 ≈ Dhp 116, Pāpavaggo  
97 ≈ Dhp 117, Pāpavaggo  
98 ≈ Dhp 118, Pāpavaggo  
99 ≈ M 7 vs. 3  
100ab ≈ Dhp 314ab, Nirayavaggo; cd cf. 17cd, Yamakavaggo  
101ab ≈ Dhp 314cd, Nirayavaggo; cd cf. 18cd, Yamakavaggo  
102 ≈ Dhp 119, Pāpavaggo  
103 ≈ Dhp 120, Pāpavaggo  
104 cf. Dhp 119, Pāpavaggo  
105 cf. Dhp 120, Pāpavaggo  
106 ≈ Dhp 124, Pāpavaggo  
107 ≈ Dhp 71, Bālavaggo  
108 ≈ Ud-v 9.18a-d  
109 ≈ Jā 466 v. 36  
110 ≈ Devaputtasaṃyuttaṃ, 3.2 v. 4  
111 ≈ Devaputtasaṃyuttaṃ, 3.2 v. 5  
112 ≈ Devaputtasaṃyuttaṃ, 3.2 v. 6  
113 ≈ Dhp 307, Nirayavaggo  
114 ≈ Dhp 306, Nirayavaggo  
115 ≈ Dhp 125, Pāpavaggo  
116 ≈ Dhp 123, Pāpavaggo  
117 ≈ Dhp 291, Pakiṇṇakavaggo  
118  
119  
120

- There are 14 parallels and two partial parallels from the Dhammapada.
- The title of this chapter does not appear in the Pāḷi, and *Kallāṇ-* only appears in the first verse here.
- Other verses in the Patna collection, however, do mention *kallāṇ-*, cf. 64, 303, 304, 305, 347.
- On the grounds of word collocation Pāpavarggaḥ might have been a better title, as that word occurs in 96, 97, 102, 103, 104, 105, 106, 107, 108, 113, 115, and 116.
- If it was named after its theme we might have expected it to be called Kammapavarggaḥ.
- At the end there are three matrācchandas verses tagged on, that have no parallel in any of the other Dharmapadāni collections. They also do not appear to have much to do with the theme, and do not mention *pāpa* either, so that they seem to be intrusive.

**8: Puṣpavarggaḥ, 16 verses (≈ 4: Pupphavaggo, 15 verses)**

- 121 ≈ Dhp 54
- 122 ≈ Dhp 55
- 123 ≈ Dhp 56
- 124 ≈ Dhp 57
- 125 ≈ Dhp 51
- 126 ≈ Dhp 52
- 127 ≈ Dhp 49
- 128 ≈ Dhp 47
- 129 ≈ Dhp 48
- 130 ≈ Dhp 53
- 131 ≈ Dhp 44
- 132 ≈ Dhp 45
- 133 ≈ Dhp 377, Bhikkhuvaggo
- 134 ≈ Dhp 46
- 135 ≈ Dhp 58
- 136 ≈ Dhp 59

- This is the chapter that is closest in the two rescensions, with all but one of the Pāḷi verses also occurring in this collection (verse 50 appears elsewhere in the Āttavarggaḥ as a parallel to Patna verse 309), and only one verse occurs here that is not found in the parallel chapter.

**9: Tahnāvarggaḥ, 20 verses (≈ 24: Taṇhāvaggo, 26 verses)**

137 ≈ Dhp 334  
138 ≈ Dhp 335  
139 ≈ Dhp 336  
140a-d ≈ Dhp 337a-d; for ef cf. 216cd  
141 ≈ Iti 15.1  
142 ≈ Iti 15.2  
143 ≈ Dhp 345  
144 ≈ Dhp 346  
145 ≈ Dhp 186, Buddhavaggo  
146 ≈ Dhp 187, Buddhavaggo  
147 ≈ Dhp 352  
148 ≈ Dhp 341  
149 ≈ Dhp 342  
150 ≈ Dhp 348  
151 ≈ Dhp 344  
152 ≈ Dhp 356  
153 ≈ Dhp 357  
154 ≈ Dhp 358  
155 ≈ Dhp 99, Arahantavaggo  
156 ≈ Dhp 338

- There are 17 parallels from Pāḷi Dhp.
- This is again a good parallel to the Pāḷi collection, with 15 of the verses in the latter also occurring here.
- There is strong word collocation throughout the chapter.

**10: Malavarggaḥ, 17 verses (≈ 18: Malavaggo, 21 verses)**

157 ≈ Dhp 241  
158 ≈ Dhp 242  
159 ≈ Dhp 243  
160 ≈ Dhp 240  
161 ≈ Dhp 235  
162b cf. Dhp 239cd; cd ≈ Dhp 236cd  
163 ≈ Dhp 239  
164 ≈ Dhp 244  
165 ≈ Dhp 245  
166 ≈ Dhp 252  
167 ≈ Dhp 163, Attavaggo  
168ab ≈ Dhp 163ab, Attavaggo  
169ab ≈ Dhp 316ab; c-f ≈ 317, Nirayavaggo  
170 ≈ Dhp 318, Nirayavaggo  
171 ≈ Dhp 11, Yamakavaggo  
172 ≈ Dhp 12, Yamakavaggo  
173 ≈ Dhp 209, Piyavaggo

- There are 14 parallels and three partial parallels from Pāḷi Dhp.
- The first 10 verses find parallels in the Pāḷi Malavaggo, but the rest are found elsewhere in the collection.
- As in the Pāḷi, the collection of these verses has been made through consideration of the theme of impurity (mala, saṃkiliṣṭa, vajja, etc.) which runs throughout the chapter.

**11: Bālavarggaḥ, 21 verses (≈ 5: Bālavaggo, 16 verses)**

- 174 ≈ Dhp 66
- 175 ≈ Dhp 67
- 176 ≈ Dhp 68
- 177 ≈ Dhp 72
- 178 ≈ Dhp 73
- 179 ≈ Dhp 74a-d
- 180 ≈ Dhp 74 ef, 75 ab
- 181 ≈ Dhp 75 c-f
- 182 ≈ Brāhmaṇasaṃyuttaṃ 1.3
- 183 ≈ Sakkaṣaṃyuttaṃ 1.4 v. 8
- 184 ≈ Dhp 63
- 185 ≈ Dhp 60
- 186 ≈ Iti 76.5
- 187 ≈ Iti 76.6
- 188 ≈ Iti 76.2
- 189 ≈ Iti 76.4
- 190 ≈ Iti 76.7 a-d
- 191 ≈ Dhp 64
- 192 ≈ Dhp 65
- 193 ≈ Dhp 121, Pāpavaggo
- 194 ≈ Dhp 122, Pāpavaggo

- There are 14 parallels from the Dhammapada.
- 12 out of the 16 verses in the Pāḷi Bālavaggo find parallels in this chapter.
- Notice that the five verses from the Itivuttaka collection occur in a different sequence in the Pāḷi collection.

**12: Daṇḍavarggaḥ, 21 verses (≈ 10: Daṇḍavaggo, 17 verses)**

- 195 ≈ Dhp 141
- 196 ≈ Dhp 142
- 197 ≈ Dhp 133
- 198ab cf. Dhp 134ab; cd ≈ Aṅg Bk. 8. 3.9 v.6cd
- 199 ≈ Dhp 134
- 200 ≈ Dhp 135
- 201a ≈ Dhp 135a; c-f ≈ Dhp 315c-f, Nirayavaggo
- 202 ≈ Dhp 130
- 203 ≈ Dhp 131
- 204 ≈ Dhp 132
- 205a-d ≈ Dhp 78; ef ≈ Dhp 76ef, Paṇḍitavaggo
- 206 ≈ Dhp 76, Paṇḍitavaggo
- 207 ≈ Dhp 77, Paṇḍitavaggo
- 208 ≈ Devatāsaṃyuttaṃ 4.2 v. 7
- 209 ≈ Dhp 152, Jarāvaggo
- 210 ≈ Dhp 309, Nirayavaggo
- 211a-c ≈ Dhp 310a-c, Nirayavaggo; for line d cf. Jā 457, 470, 488, etc.
- 212d ≈ Jā 467.4 d
- 213 ≈ Vin. Cv. Saṅghabhedakakkhandakaṃ, Nālāgiripesanaṃ, vs. 1
- 214
- 215 ≈ Dhp 320, Nāgavaggo

- There are 13 parallels and four partial parallels from the Pāḷi Dhammapada.
- Although this chapter is longer than its Pāḷi equivalent, less than half of the Pāḷi verses found in that chapter are paralleled here.
- There appears to be no parallel to verse 214 in the ancient traditions.



### 13: Śaraṇavarggaḥ, 23 verses

- 216 ≈ Dhp 188, Buddhavaggo
- 217 ≈ Dhp 189, Buddhavaggo
- 218 ≈ Dhp 190, Buddhavaggo
- 219 ≈ Dhp 192, Buddhavaggo
- 220 ≈ Jā 334.1
- 221 ≈ Jā 334.2a-d
- 222 ≈ Jā 334.3
- 223 ≈ Jā 334.4a-d
- 224 ≈ Dhp 169, Lokavaggo
- 225 cf. Dhp 169, Lokavaggo
- 226 ≈ Dhp 364, Bhikkhuvaggo
- 227 ≈ Tha 303
- 228 cf. Tha 303
- 229 ≈ Dhp 155, Jarāvaggo
- 230 ≈ Dhp 156, Jarāvaggo
- 231 ≈ Dhp 91, Arahantavaggo
- 232 ≈ Dhp 175, Lokavaggo
- 233 ≈ Dhp 146, Jarāvaggo
- 234 ≈ Dhp 315, Nirayavaggo
- 235 ≈ Dhp 264, Dhammaṭṭhavaggo
- 236 ≈ Dhp 265, Dhammaṭṭhavaggo
- 237 ≈ Dhp 339, Taṇhāvaggo
- 238 ≈ Dhp 221, Kodhavaggo

- There are 16 parallels from Pāḷi Dhp.
- Only the first four verses mention śaraṇa or seem to have anything to do with that theme. The chapter appears to be quite miscellaneous in character.

#### 14: Khātivarggaḥ, 22 verses

- 239 ≈ Dhp 184, Buddhavaggo  
240 ≈ Dhp 225, Kodhavaggo  
241 ≈ Dhp 300, Pakiṇṇakavaggo  
242 ≈ Dhp 301, Pakiṇṇakavaggo  
243 ≈ Dhp 299, Pakiṇṇakavaggo  
244 ≈ Dhp 181, Buddhavaggo  
245 ≈ Dhp 98, Arahantavaggo  
246 ≈ Iti 27.2  
247 ≈ Iti 27.3, 4  
248ab cf. Jā 169 ab; cd ≈ Yakkhasaṃyuttaṃ 4 v. 3cd  
249 ≈ Yakkhasaṃyuttaṃ 4 v. 3  
250acd ≈ Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 301d, Pakiṇṇakavaggo  
251acd ≈ Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 299d, Pakiṇṇakavaggo  
252 ≈ Iti 27.5  
253 ≈ Dhp 5, Yamakavaggo  
254 ≈ Dhp 6, Yamakavaggo  
255 ≈ Dhp 197, Sukhavaggo  
256 ≈ Dhp 199, Sukhavaggo  
257ab ≈ Dhp 200ab, Sukhavaggo  
258 ≈ Dhp 170, Lokavaggo  
259 ≈ Dhp 148, Jarāvaggo  
260a ≈ Tha 73a; d cf. Sn. 44c

- There are 17 parallels and one partial parallel from Pāli Dhp.
- The chapter title (as with the Kalyāṇīvarggaḥ) appears to have taken its name from the keyword in the first line, and the rest of the verses are only vaguely related to the theme.

### 15: Āsavavarggaḥ, 17 verses

261 ≈ Dhp 85, Paṇḍitavaggo  
262 ≈ Dhp 86, Paṇḍitavaggo  
263 ≈ Dhp 87, Paṇḍitavaggo  
264 ≈ Dhp 88, Paṇḍitavaggo  
265 ≈ Dhp 89, Paṇḍitavaggo  
266 ≈ Dhp 292, Pakiṇṇakavaggo  
267 ≈ Dhp 293, Pakiṇṇakavaggo  
268 ≈ Dhp 253, Malavaggo  
269bcd ≈ Dhp 226bcd, Kodhavaggo  
270 ≈ Dhp 93, Arahantavaggo  
271 ≈ Dhp 271, Dhammatṭhavaggo  
272 ≈ Dhp 272, Dhammatṭhavaggo  
273 ≈ Ud-v 32.23  
274 ≈ Dhp 126, Pāpavaggo  
275 ≈ Dhp 82, Paṇḍitavaggo  
276 ≈ Dhp 179, Buddhavaggo  
277 ≈ Dhp 180, Buddhavaggo

- There are 11 parallels and two partial parallels from the Pāḷi Dhammapada.
- Word collocation is strong with *āsava* being mentioned in 265-270 (261-265 form a sequence, which culminates in a mention of the khīṇāsava), 272 (271 and 272 form a pair), 273, and 274.
- The last three verses, although they do not mention *āsava*, are related thematically.

### 16: Vācāvarggaḥ, 28 verses

278 ≈ Dhp 281, Maggavaggo  
279 ≈ Dhp 231, Kodhavaggo  
280 ≈ Dhp 232, Kodhavaggo  
281 ≈ Dhp 233, Kodhavaggo  
282 ≈ Dhp 234, Kodhavaggo  
283 ≈ Dhp 227, Kodhavaggo  
284 ≈ Dhp 228, Kodhavaggo  
285  
286 ≈ Dhp 229, Kodhavaggo  
287 ≈ Dhp 230, Kodhavaggo  
288 ≈ Dhp 262, Dhammatṭhavaggo  
289ab ≈ Dhp 261ab, cd ≈ Dhp 263cd, Dhammatṭhavaggo  
290 ≈ Dhp 19, Yamakavaggo  
291 ≈ Dhp 20, Yamakavaggo  
292 ≈ Dhp 224, Kodhavaggo  
293 ≈ Dhp 177, Lokavaggo  
294 ≈ Dhp 217, Piyavaggo  
295 ≈ Dhp 308, Nirayavaggo  
296 ≈ Dhp 311, Nirayavaggo  
297 ≈ Dhp 176, Lokavaggo  
298 ≈ Jā 331.2  
299 ≈ Sn 3.10 v.1  
300 ≈ Sn 3.10 v.2  
301 ≈ Sn 3.10 v.3  
302 ≈ Sn 3.10 v.4  
303 cf. Jā 88  
304 cf. Jā 88  
305ab cf. Jā 88ab

- There are 18 parallels and one partial parallel from the Dhammapada.
- This is a strong thematic collection based on speech and speaking (*vācā-*, *-bhāṇikam*, *praśaṁsito*, *praśaṁsanti*, *vākkaraṇa-*, *saccaṁ*, *bhāṣamāno*, *saccaṁ bhaṇe*, *saccavādināṁ*, *muṣāvādiṣṣa*, *dubbhāṣitā*, *bhāṣeyā*).
- There is no parallel to 285 in any of the rescensions of the Dharmapadāni verses.
- The parallels to the last 8 verses of this chapter are from outside the Dhammapada.

**17: Āttavarggaḥ, 21 verses (≈ 12: Attavaggo, 10 verses)**

- 306 ≈ Dhp 162
- 307 ≈ Dhp 161
- 308 ≈ Dhp 165
- 309 ≈ Dhp 50, Pupphavaggo
- 310abc cf. Dhp 50, Pupphavaggo; d ≈ Jā 475 v. 2b
- 311 ≈ Kosalasamṃyuttaṃ 1.4 vs. 1
- 312 ≈ Dhp 157
- 313 ≈ Dhp 305, Pakiṇṇakavaggo
- 314a-d ≈ Dhp 164a-d; ef ≈ Dhp 162 ef
- 315 ≈ Dhp 164
- 316ac ≈ Dhp 158ac
- 317 ≈ Dhp 158
- 318 ≈ Dhp 159
- 319 ≈ Dhp 104, Sahassavaggo
- 320 ≈ Dhp 105, Sahassavaggo
- 321 ≈ Dhp 160
- 322 ≈ Dhp 380, Bhikkhuvaggo
- 323
- 324 ≈ Dhp 379, Bhikkhuvaggo
- 325 ≈ Dhp 166
- 326 ≈ Dhp 84, Paṇḍitavaggo

- There are 17 parallels and three partial parallels from the Dhammapada.
- All but one of the verses (163, parallel to Patna 167) found in the Pāḷi Attavaggo are also found in the Āttavarggaḥ.
- There is no parallel to verse 323.
- Word collocation on *ātta* has been the organising principle behind this chapter.

### 18: Dadantīvarggaḥ, 15 verses

327 ≈ Dhp 249, Malavaggo  
328 ≈ Dhp 250, Malavaggo  
329a-d ≈ Dhp 144, Daṇḍavaggo; ef ≈ Sn 2.9 v. 7cd  
330  
331 ≈ Dhp 303, Pakiṇṇakavaggo  
332 cf. Devatāsaṃyuttaṃ 4.6 v. 1  
333 ≈ Dhp 97, Arahantavaggo  
334 ≈ Dhp 182, Buddhavaggo  
335 ≈ Dhp 38, Cittavaggo  
336 ≈ Ud-v 31.25  
337abd ≈ Brāhmaṇasaṃyuttaṃ, 2.6 v. 2abd  
338bcd ≈ Dhp 178bad, Lokavaggo  
339 ≈ Tha 507  
340 ≈ Tha 508  
341 ≈ Tha 509

- There are 6 parallels and one partial parallel from the Dhammapada.
- This chapter is apparently named after the first word in the first verse. Most of the verses have no relation to giving.
- A more fitting title might have been *Śraddhavarggaḥ*, as the word *śraddha* occurs in 8 of the 15 verses, and 2 more can be included as they are in a sequence that does have the word *śraddha* in it.
- There is no parallel to verse 330 in the other rescensions.
- Out of the last 6 verses, 5 are from outside the Dhammapada.

**19: Cittavarggaḥ, 18 verses (≈ 3: Cittavaggo, 12 verses)**

342 ≈ Dhp 33  
343 ≈ Dhp 34  
344 ≈ Dhp 37  
345 ≈ Dhp 35  
346 ≈ Dhp 36  
347 ≈ Dhp 39  
348 ≈ Dhp 79, Paṇḍitavaggo  
349 ≈ Dhp 41  
350 ≈ Dhp 40  
351 ≈ Dhp 13, Yamakavaggo  
352 ≈ Dhp 14, Yamakavaggo  
353 cf. Ud-v 31.12  
354 cf. Ud-v 31.18  
355 cf. Ud-v 31.13  
356 cf. Ud-v 31.19  
357 ≈ Dhp 183, Buddhavaggo

- There are 12 parallels from the Pāḷi Dhammapada.
- The verse pairs 353 and 354, and 355 and 356 are variations on 351 and 352 that have arisen through keyword substitution.



**20: Māggavarggaḥ, 18 verses (≈ 20: Maggavaggo, 17 verses)**

358 ≈ Dhp 273  
359 ≈ Dhp 275cd and 276  
360 ≈ Dhp 274 and 275ab  
361 ≈ Dhp 283  
362 ≈ Dhp 284  
363 ≈ Dhp 285  
364 ≈ Dhp 286  
365 ≈ Dhp 287  
366 ≈ Dhp 288  
367  
368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b  
369ab ≈ Devatāsaṃyuttaṃ, 5.8 v. 3; cd cf. Dhp 289cd  
370acd ≈ Aṅg Bk. 8. 5. 9 v.2acd  
371  
372a ≈ Aṅg Bk. 8. 5. 9 v.2a; cd ≈ Dhp 31cd, Appamādavaggo  
373 ≈ Dhp 277  
374 ≈ Dhp 279  
375 ≈ Dhp 282

- There are 12 parallels and two partial parallels from the Pāḷi Dhammapada.
- There are no parallels for the verses 367 and 371 in any of the existing collections.

**21: Sahasravarggaḥ, 22 verses (≈ 8: Sahassavaggo, 16 verses)**

376 ≈ Dhp 100  
377 ≈ Dhp 102  
378 ≈ Dhp 103  
379 ≈ Dhp 106  
380 ≈ Dhp 107  
381 ≈ Dhp 108  
382 ≈ Ud-v 24.21  
383 ≈ Ud-v 24.22  
384 ≈ Ud-v 24.23  
385ab ≈ Dhp 106ab; cd ≈ Dhp 70cd, Bālavaggo  
386 ≈ Ud-v 24.17  
387 ≈ Ud-v 24.18  
388 ≈ Ud-v 24.19  
389 ≈ Dhp 70, Bālavaggo  
390 ≈ Dhp 110  
391 ≈ Dhp 111  
392 ≈ Dhp 112  
393 ≈ Dhp 113  
394 ≈ Dhp 115  
395 ≈ Dhp 114  
396ac ≈ Dhp 110ac  
397 ≈ Ud-v 24.8

- There are 13 parallels and two partial parallels from the Pāḷi Dhammapada.
- The parallels from Udānavarga in this chapter are all variations on verses also found in the Pāḷi that have arisen through keyword substitution.

**22: [Uragavarggaḥ], 17 verses (≈ Uragasuttam, Sn 1.1 17 verses)**

398 ≈ Sn 1.1 v.5  
399 ≈ Ud-v 32.62, Bhikṣuvargaḥ  
400 ≈ Ud-v 32.63, Bhikṣuvargaḥ  
401 ≈ Ud-v 32.64, Bhikṣuvargaḥ  
402 ≈ Sn 1.1 v.1  
403 ≈ Ud-v 32.65, Bhikṣuvargaḥ  
404 ≈ Sn 1.1 v.2  
405 ≈ Ud-v 32.57, Bhikṣuvargaḥ  
406 ≈ Ud-v 32.58, Bhikṣuvargaḥ  
407 cf. Sn 1.1 v.2  
408 ≈ Ud-v 32.59, Bhikṣuvargaḥ  
409acd ≈ Sn 1.1 v.2acd  
410 ≈ Sn 1.1 v.3  
411 ≈ Sn 1.1 v.8  
412 ≈ Sn 1.1 v.9  
413 ≈ Sn 1.1 v.16  
414a ≈ Sn 1.1 v.15a; bcd ≈ Sn 1.1 v.14bcd

- This chapter is not found in the Pāḷi collection, but at the beginning of Suttanipāta, which is another collection of verse texts.
- Again the parallels from Udānavarga in this chapter are all variations on verses that are also found in the Pāḷi that have arisen through keyword substitution (for a detailed study of this material please see the Uraga Verses elsewhere on this website).
- Note that the name of this chapter is not found in the manuscript, and has been employed by Cone following Roth's suggestion.

**A Further Consideration**

Having now examined in some detail the contents of the Patna collection it appears clear that the chapters where there are strong parallels to the titles in the Pāḷi are also the most cohesive as collections. The chapters in Patna many times appear to have been rather loosely collected and titled, and, as I have suggested in the notes, a number of the chapters might have found better titles if the redactors had paid more attention to collocation or theme.

It may be that when collecting material the organising principles were not properly understood in some of the schools, like the one Patna belongs to, and that the rubrics may have become more or less arbitrary. This would then account for the divergence in the titling that we now find in the various rescensions.

## The Prosody of the Patna Dharmapada

The prosody of the Patna Dharmapada is essentially the same as the prosody found in the Pāli rescension of the text. In the description below I will follow in outline my Introduction to the Prosody of the Dhammapada, and will add in comparative statistics from the Pāli text in square brackets.

### 1: Preliminaries

#### Resolution

As in the Pāli text we find in the Patna Dharmapada that resolution of a presumed heavy syllable into two light syllables is a common feature of the prosody. Here also we see that the rule of resolution has been adhered to. The rule states that when resolution takes place it always involves the first two syllables of a word (including words that appear in compound, and after a prefix).

In the following text I have counted 67 instances of resolution, roughly half of which involve the 1st syllable in the line. Most of the resolutions occur in Śloka lines, but some also in Tuṭṭhubha / Jagatī lines, which are marked in red below (the lines marked in green are from a very unusual Aupacchandasaka line).

Syllables	Resolution
	(total: 67 instances [Dhp = 61])
1st:	(34 instances [26]): 8a, 9a, 20c, 21c, 39a, 47d, 51c, 61cd, 92a, 107a, 108ac, 113d, 115d, 125a, 144d, 173a, 178a, 183a, 205ab, 271c, 274d, 283e, 291e, 296d, 299a, 324b, 349a, 350b, 357b, 367a, 381d.
3rd:	(2 instances [0]): 42d, 199b.
4th:	(16 instances [17]): 8a, 82d, 159d, 203d, 217b, 279d, 280d, 281d, 284a, 352bd, 354bd, 356bd, 396d.
5th:	(4 instances [2]): 14a, 109c, 119c, 269a.
6th:	(9 instances [14]): 26e, 128a, 129a, 208a, 244c, 266a, 357a, 360e, 361c.
7th:	(2 instances [3]): 39c, 119c.

There is another possible case of resolution at 375a, but I believe there we need to read -bhavati = -bhoti.

#### Replacement

There is also a rule of replacement, where 2 presumed light syllables are replaced by a heavy one, and there we can understand again that it is the first two syllables in a word that are light. Replacement in this text takes place at 115c, 227c, 228c, and 350c, which are all Triṣṭubh lines.

## Changes in word form

There are many changes that take place in the forms of words in order to meet the requirements of the metre. Below an attempt has been made to collect all the instances of this phenonema that I have noticed. Some forms are doubtful because of a lack of evidence, and I have tried to err on the side of caution.

long ī at the end of a word (14 instances [36]):<sup>6</sup>

*ratī* 60c, 211b  
*munī* 127d  
*īva* 156b  
*gatī* 211a  
*sugatī* 213d  
*khāntī* 239a  
*ayiragarahī* 302c  
*vaṭṭhī* 351b, 352b, 353b, 354b, 355b, 356b

long ī medially (13 instances [14]):

*satīmā* 9d  
*bitīyatā*, 11b  
*satīmato*, 28a, 78a  
*paṭīlābho* 82c, 334c  
*ahirīkena* 164a  
*hirīmatā* 165a  
*tritīyaṃ* 210d  
*satīmanto* 231a  
*satīmatām* 244d  
*jutīmanto* 265e  
*[a]nupaśśīnām* 268a

other vowels lengthened medially (1 instance [6]):

*-śārīro* 147e  
*appāmātto* 301a

consonants doubled unhistorically (3 instances [6]):

*soggatiṃ* 101d  
*kaṭukapphalaṃ* 174d  
*akkuśalā* 414b

shortening of vowels (6 instances [6]):

*bhuñjeyā* 295c  
*mucceyā* 303b, 304b, 305b  
*paṭijāggreyā* 312d

<sup>6</sup> There is a great discrepancy between the Pāḷi and Patna texts here, because in the former many present tense verbs have their endings lengthened m.c. (e.g. *ramatī*, *viṇṇatī*, *jayatī*, *nayatī*, *āpajjatī*, *palavatī*, *sahatī*, *bhāvayatī*, *labhatī*). This makes me think that the underlying morphology of these verbs in the original dialect was most probably *ramate*, *viṇṇate*, *jayate*, *nayate*, *āpajjate*, *palavate*, *sahate*, *bhāvayate*, *labhate*.

*śiccheyā* 375c

consonant groups simplified (7 instances [4]):

*dukham* 1e, 75b, 273c<sup>7</sup>

*dukhena* 80c

*-dukham* 144d

*dukhā* 145c

*dukkhitam* 260a

anusvāra dropped (12 instances [12]):

*addhāna* 141b

*paṭivadeyu* 197b

*phuseyu* 197d

*viśśāsa* 212c, 272c

*yesa* 270d

*pūjeyu* 285b

*garaheyu* 285b

*devāna* 292d

*māccāna* 334d

*buddhāna* 341d, 357d

Another important matter affecting the prosody of the text is the inclusion of svarabhakti vowels (broken or partial vowels), which are written in the text, but are normally ignored when reciting. We find svarabhakti vowels in the following words (here and in the text itself I mark svarabhakti vowels with superscript):

*[a]nupariyagu* 247b

*ayiragarahī* 302c

*ayirakāntam* 339d

*ayirapathesu* 120b

*ayirapravedite* 348c

*ayiram* 71b

*ayirā* 120b

*ayiro* 246d

*arahanto* 245c

*arihati* 94d, 95d, 287b

*ariyāṇām* 15d, 69a, 314b, 315b

*ariyasaccāni* 218c

*ekacariyām* 313b

*essariyam* 178c

*kayirā* 11c, 97ab, 98ab, 110a, 130b, 318a, 320c

*kayirātha* 29c, 74a, 85d, 97c, 98c

*kileśehi* 264d

*naggacariyā* 195a

*paṭikayirātha* 109c

*prabhūtaratanā*, 119a

<sup>7</sup> The 1st and 3rd of these appear to have no metrical reason for the simplification of the cluster.

*payirāgate* 104c, 105c  
*payirodametha* 264c  
*payirupāsati* 191b, 192b  
*rājariṣayo* 247b  
*vayiram* 307d  
*viharantaṃ* 7a, 8a  
*sacittapariyodamanāṃ* 357c

It appears that owing to metrical licence these vowels were sometimes pronounced, and we must count the vowel towards the metre in the following words:

*arahatāṃ* 314a, 315a,  
*kileśam* 3d  
*garaheyyu* 285b  
*viharan* 26c,  
*vihamānti* 245c  
*viharāma* 255d, 256d, 257d

### Conjuncts not Making Position

In Pāli words do not normally begin with a conjunct consonant,<sup>8</sup> if in the morphology there could be a conjunct at the beginning of a word, normally it is first assimilated and then simplified, so that e.g. v. 2: \**ppasannena* >> *pasannena* (cf. 348, *vippasannena*, where the conjunct reappears in a compound).

In Patna on the other hand normally the conjunct is written though in many cases we can see from the metre that this is orthographic only. In the following list I identify the places where I believe we have to ignore the conjunct in order to produce a correct reading metrically:

*krodham* 402a  
*cchijjati* 362a  
*ṭṭhāṇesu* 45c  
*ṭṭhāṇehi* 292c  
*ṭṭhānāni* 210a  
*ttāṇatā* 366d  
*pramñāvā* 317d  
*pramñā* 62c  
*pramñāya* 136c, 329f  
*pramñe* 205c  
*prakkhittā* 233c  
*pracinantaṃ* 128a  
*prapuṣpakāni* 134c  
*prabhavanti* 84c  
*pramatta-* 137a  
*pravrajito* 239c

<sup>8</sup> There are exceptions such as words like *brāhmaṇa*, but we nearly always need to disregard the conjunct in these cases to correct the metre.



*prahāya* 291c  
*prācchanti* 25c  
*prāṇe* 246c  
*prāmojjaṃ* 61c  
*precca* 3a, 4a  
*preccasārī* 411a, 412a  
*byūhaya* 363c  
*brahmuṇā* 320b  
*brāhmaṇ-* 34bd, 35d, 36d, 37b, 38d, 39d, 40d, 41b, 43d, 44d, 45d, 46b, 47d, 48d, 49d  
*mrīyanti* 14c  
*vrajanti* 144c  
*śreyo* 381d  
*sapramāṇaṃ* 9a, 10a

sometimes a conjunct that appears mid-word also has to be ignored:

*anubrūhaye* 181d  
*apramāṇassa* 62a  
*aśraddho* 332b  
*ujjūṃ* 323c  
*vītajjaraṃ* 40c

but there are also some places where we have to count the conjunct in order to get a good reading metrically:

*prajehiti* 131d, 132d  
*pratīto* 176c  
*pradhānaṃ* 195c  
*prabhāṃ* 247g  
*prāṇesu* 196c  
*prāpuṇema* 120d

There are many places where we simply can't tell from the metre whether we should mark the preceding syllable as light or heavy. As the majority have to be marked light, I mark the following as light also:

*pramāṇassa* 63b  
*praṇidhāya* 302d  
*praduṣṭena* 1c  
*pramajjati* 20b, 21b 32f  
*pramajjittā* 20a, 21a  
*pramajjeyā* 27a  
*pramuñcati* 133b  
*pravattāraṃ* 206a  
*pravaddhaṃti* 138c  
*pravuccati* 236d, 37f  
*praśaṃsito* 287d  
*prasannena* 2c  
*prasahate* 8e  
*prahare* 46a  
*prātto* 25d, 199c

*priyā 'priyam* 58b  
*priyāpriyam* 74d  
*brahmacārī* 228ad

## 2: The Metres

In the text which follows there are 1734 lines in all (as against 1733 in the Pāḷi Dhammapada); and just as in the Pāḷi text there are just five metres found in the Patna Dharmapada:

1. **Śloka** (1393 lines = 696 pādayugas = 80% [86%])
2. **Vaitālīya** (96 lines = 6% [5%])
3. **Aupacchandasaka** (88 lines = 5% [0.5%])<sup>9</sup>
4. **Triṣṭubh** (129 lines = 7% [7%])
5. **Jagatī** (28 lines = 2% [2%])

I will give here a short description of the metres, though they are in all respects similar to the metres we find in Pāḷi Canonical prosody.

### Śloka

The **Śloka** metre accounts for 80% of the verses in the Patna Dharmapada. It is an eight-syllable ardhasamavṛtta metre, having a normal or regular structure and 6 variations. The distribution of the lines is as follows:

**Pathyā** (580 pādayugas, 83% [82%])  
**mavipulā** (44 pādayugas, 6% [7%])  
**bhavipulā** (30 pādayugas, 4% [3%])  
**navipulā** (22 pādayugas, 3% [2%])  
**ravipulā** (9 pādayugas)  
**savipulā** (6 pādayugas)  
**Anuṣṭubh** (3 pādayugas)

The **Pathyā** (normal) structure is as follows:

⌣ ⌣ ⌣ ⌣ | ⌣ -- x || ⌣ ⌣ ⌣ ⌣ | ⌣ - ⌣ x

As in all the Śloka lines the opening syllable of both the prior and the posterior lines may be a light syllable or a heavy syllable or occasionally two light syllables, when a heavy syllable is presumed resolved.<sup>10</sup> The 2nd, 3rd and 4th syllables are either light or heavy, though sometimes we can see that two lights are avoided in 2nd and 3rd

<sup>9</sup> The reason for there being a higher percentage of Aupacchandasaka lines in Patna is because of the inclusion of the Uruga Verses, which also accounts for the total percentage of Śloka verses being less.

<sup>10</sup> 29 of the Śloka lines (just over 2%) show resolution at the 1st syllable: 8a, 9c, 20c, 21c, 39a, 51c, 61cd, 92a, 107a, 108ac, 113d, 125d, 173d, 178a, 183a, 205ab, 271c, 274d, 283e, 291e, 296d, 299a, 324b, 349a, 357b, 367b.

positions, this is by no means always adhered to.<sup>11</sup> The last syllable is always counted as heavy, no matter what its natural weight, because there is a short pause after it (it is marked as **x** in the descriptions).




What was said above about the opening of the prior line also applies to the opening of the posterior line. Then comes the characteristic cadence to the pādayuga (pair of lines), light-heavy-light-heavy. The distinguishing mark of the Pathyā is the cadence of the prior line, and it is mainly the different structure of that section that account for the variations (vipulā).

The variations make up some 17% of the Śloka lines. The most common one in the Patna Dharmapada is mavipulā which has the following structure:




Many times (though not invariably) we find the opening of the prior line looks like this: *--∪--!*, and there should be a break after the 5th syllable. If both of these characteristics are missing I think we are no longer dealing with *mavipulā*, but with an irregular line, and I mark 274a as such.

The other variations are less common and can be distinguished by their prior line cadences:

bhavipulā:    
  
 navipulā:     
  
 ravipulā:     
  
 savipulā:     


There is a further variation that turns up at 261c, 339a, and 357a, which I call the **Anuṣṭubh** variation, owing to its similarity to the Vedic metre of that name. Its structure is as follows:

[illegible]

That is, the prior line and the posterior line show the same structure.<sup>12</sup>

In this text as it stands there are some Śloka lines that are either short of a syllable or two, as 273b with 6 syllables, and 184a with 7 syllables; or have one syllable extra as at 6d, 73c, 147c, 158a, 174b, 207a, 209a, 212b, 232b, 245c, 257c, 259c, 306b, 307d, 312c, 340a, 360f, and 370d. Most of these lines can be corrected quite easily, and seem to be a question of orthography, rather than malformation. See the notes attending these lines.

<sup>11</sup> Syllables have been changed in weight to avoid this opening at the following places: 40c, 165a, 352b, 353b, 354b, 355b, 356b, and I also count *pr-* as making position at 176c and 335c to avoid this opening. The opening is found at 6b, 87b, 198c, 312c, 323b, 370d.

<sup>12</sup> In the Śloka variations there is one other that is tolerated occasionally in the Pāli Canonical texts, but which doesn't appear here, that is the **tavipulā**, which has the following structure .

## Vaitālīya & Aupacchandasaka

These two metres are Mātrācchandas metres, whose structure is defined not by a syllable count, but by the number of mātras there are in a line,<sup>13</sup> and by structure of the opening and the cadence. In this text there are 96 lines (6% of the total) in the Vaitālīya metre; and 88 (5%) in Aupacchandasaka.

The basic form of the Vaitālīya line is as follows:

~~~~~|~--~x  
~~~~~|~--~x

We can see from this outline that the opening comes in pairs of two syllables, there being 6 mātra in the prior and 8 mātra in the posterior line.<sup>14</sup> The cadence, which is similar to that of the Sloka posterior line cadence, is always the same.

The two metres are similar in all respects except that there is an extra heavy syllable in penultimate position in the Aupacchandasaka metre, so that the structure is defined like this:

~~~~~|~--~x  
~~~~~|~--~x

Sometimes these metres are mixed together in a verse, as at 52, 149, and 151; and we also find one verse having a mixture of Sloka (ab) and Vaitālīya (cd) at 100 and 101.

As the openings in these metres are in every respect similar, they can be treated together for description. In the prior line the form of the openings is as follows:

--~ 3c, 4c, 28a, 33ac, 52c, 104a, 105a, 119c, 131c, 132ac, 137c, 148c, 149a, 150c, 151ac, 160c, 161c, 162c, 213a, 239a, 276c, 277c, 363a, 398ac, 399ac, 400ac, 401ac, 402ac, 403ac, 404ac, 405ac, 406ac, 407ac, 408ac, 409ac, 410ac, 411ac, 412ac, 413c, 414c (58 lines = 62%)

~~~-- 3a, 4a, 78ac, 101c, 118ac, 131a, 137a, 148a, 160a, 213c, 214ac, 239c, 300c, 301d, 362c (18 lines = 19%)

others (18 lines = 19%):

~--~ 28c, 52a, 100c, 162a, 362a — this is a variation of the opening listed above, where the 1st syllable has to be counted as light to fit the metre.

~~~ 150a, 161a, 276a, 286a  
--- 149c, 301a  
~~~~~ 120a

<sup>13</sup> In Indian prosody a light syllable (˘) is counted as one mātra and a heavy one (—) as two.

<sup>14</sup> Sometimes syncopation alters this structure, but not in a haphazard way, but always respecting the underlying structure of the line.

- ◡—◡◡◡◡ 119a — the 2nd syllable is probably to be counted as light
- ◡—◡ 277a, 300a, 363c — this is a syncopated form
- ◡◡◡ 413a, 414a — these two lines are irregular, being one mātra short

The most common posterior opening looks like this:

- ◡◡—◡◡ 4b, 28b, 78d, 131bd, 132bd, 137d, 148b, 149b, 150d, 151b, 160b, 213d, 239d, 276bd, 277d, 300bd, 362b, 363b, 398bd, 399bd, 400bd, 401bd, 402bd, 403bd, 404bd, 405bd, 406bd, 407bd, 408bd, 409bd, 410bd, 411d, 412d, 413bd, 414d (53 lines = 56%)

the following three are variations on this line:

- ◡◡◡◡—◡◡ 161b — with 3rd syllable resolved
- ◡—◡◡ 28d, 148b — with pādādiguru
- ◡◡—◡◡◡ 162d — with light 4th syllable
- ◡—◡◡ 3d, 4d, 33bd, 52bd, 78b, 100d, 101d, 119b, 120b, 137b, 148c, 150a, 151d, 161d, 162b, 213b, 214bd, 239b, 277b, 301bc, 362d, 363d, 411b, 414b (28 lines = 30%)

others (10 lines)

- ◡◡—◡◡ 3b, 118b, 149c, 301e, 412b
- ◡—◡ 101b, 118b
- ◡—◡◡◡ 119d — with syncopation
- ◡—◡◡— 120d — with pādādilaghu and syncopation
- ◡—◡—◡—◡◡ 160d — irregular with 10 syllables and syncopation

### Triṣṭubh & Jagatī

The Triṣṭubh and Jagatī are syllabic metres (**varṇacchandās**) having very similar structures. The difference being that Triṣṭubh has 11 syllables to the line, and Jagatī has the same structure with an extra light syllable in penultimate position.

In this text there are 129 lines in Triṣṭubh metre and 28 in Jagatī. There is usually 4 lines to the verse, but 291 and 329 contain 6 lines; and very unusually 247 has 7 lines. Verses written in Triṣṭubh metre prevail, while there are only 2 verses in Pure Jagatī, the others are mixed.

**Pure Tristubh**: 9, 10, 30, 65, 80, 84, 85, 109, 114, 121, 134, 143, 144, 195, 196, 210, 227, 228, 238, 246, 290, 291, 293, 332, 381

**Pure Jagatī**: 156, 278

**Mixed Triṣṭubh/Jagatī**: 71, 89, 115, 211, 247, 260, 302, 326, 329, 350





**Mixed Triṣṭubh/Śloka**: 11 ab = Śloka, cd = Triṣṭubh.

The outline of these metres is as follows:

u - u - |u u u| - u - (u) x

In the opening we sometimes find the 1st syllable has been resolved  $\cup\cup-\cup-|$  (9c, 115d, 144d, 291e, 350b, 381d); and occasionally we come across the Vedic opening:  $\cup---|$  (vv. 109bd, 196b, 247d) .

The breaks come in various forms, with the structure  $-\cup\cup$  prevailing (78%), no matter where the caesura is found:

1- 9a, 10ac, 30d, 65c, 71ab, 80b, 84ad, 114ad, 121ac, 134b, 143c, 156ab,  
 195ad, 210cd, 211cd, 246cd, 247a, 260abcd, 278a, 290c, 291de, 293c  
 2- 9b, 10b, 30b, 65b, 71c, 80ad, 85b, 89b, 109a, 114c, 115d, 121bd, 134a,  
 143a, 144abd, 156d, 195c, 196abd, 210b, 227ad, 228ad, 238abd, 246a, 247fg,  
 278c, 290ab  
 3- 9c, 30a, 65ad, 84b, 85d, 89c, 115ab, 134c, 143d, 144c, 196c, 210a, 211ab,  
 238c, 291c  
 4- 9d, 71d, 156c, 247e, 278d

also with resolution:

109c, 114b

we find the ravipulā, navipulā and savipulā breaks occasionally (13%):

|, — — 109bd, 134d, 143b, 247d, 293b  
 |, — — 227b, 228b  
 |, — — 84c, 89ad, 291b, 293d, 302d  
 |, — — 278b  
 |, — — 11c, 85a, 246b, 247b, 291a

as in the Pāli verses there are many irregular breaks (9%), which include the following:

|-, - 115c, 227c, 228c — replacement of two presumed light syllables by one heavy at the 6th  
 |, - - 290d, 291f — replacement of two presumed light syllables by one heavy at the 5th  
 |-, ∪ ∪ - 85c — pausing at the 5th and restarting from the same position  
 |-, - ∪ - 293a — pausing at the 5th and restarting from the same position  
 |-, - ∪ 80c — pausing at the 5th and restarting from the same position, with the 6th replaced  
 |, - - ∪ 195b — having an irregular heavy 6th syllable  
 |, - - - 10d, 11d — very irregular lines  
 247c — a malformed line

# [Dhammapado]<sup>15</sup>

## [Dhammapado]

### 1: Jama<sup>16</sup>

#### Yamakavaggo

*siddham namaḥ sarvvabuddhadharmmāryasamghebhyaḥ*  
*namo tassa bhagavato arahato sammāsambuddhassa*

[1 ≈ Dhp 1]

˘---|˘---||˘---|˘-˘- pathyā Śloka<sup>17</sup>  
 manopūrvvaṅgamā<sup>18</sup> dhammā manośreṣṭhā manojavā |  
 ˘-˘-|˘---||˘---|˘-˘-  
 manasā ca praduṣṭena bhāṣate<sup>19</sup> vā karoti vā |  
 ˘-˘-|˘---||˘---|˘-˘-  
 tato naṃ dukham<sup>20</sup> anneti<sup>21</sup> cakram vā vahato padaṃ ||  
  
 ˘---|˘---||˘---|˘-˘-  
 manopubbaṅgamā dhammā manoseṭṭhā manomayā,  
 ˘-˘-|˘---||˘-˘-|˘-˘-  
 manasā ce paduṭṭhena bhāṣati vā karoti vā,  
 ˘-˘-|˘---||˘-˘-|˘-˘-  
 tato naṃ dukkham anveti cakkam va vahato padaṃ.

<sup>15</sup> This title is inferred from the usage in the text itself. From the end of the work we could infer a title *Dharmmapado*, but all the end-titles are Sanskritised (see further the note to the title at the end of this chapter). Cone titled the work *Patna Dharmapada*, which looks like a simplification of the end-title.

<sup>16</sup> This is how the chapter titles appear in Cone's edition, it is not clear whether they are found in the manuscript or extracted from the end-titles by Cone herself.

<sup>17</sup> All lines are to be understood as the pathyā form of the Śloka metre, unless otherwise indicated.

<sup>18</sup> -v- is always doubled after -r-, and no assimilation takes place. Pāli is unusual amongst the MIA languages in showing the development -vv- to -bb-.

<sup>19</sup> Notice that Patna retains the three sibilants: *manośreṣṭhā*, *manasā*, *bhāṣate*, whereas in Pāli they have all become one: *manoseṭṭhā*, *manasā*, *bhāṣati*.

<sup>20</sup> This word is sometimes spelt with simple -kh- in Patna owing to metrical considerations, see 75b, 80c, 144d, 145c, 260a; but here and at 273c there is no metrical reason for the spelling.

<sup>21</sup> *anneti* shows regressive assimilation of the conjunct consonant. The Pāli form, which retains the complex cluster is more Sanskritic in this case.

[2 ≈ Dhp 2]

ma[nopūrvvaṃ]gamā dhammā manośreṣṭhā manojavā |  
 manasā ca prasannena bhāṣate vā karoti vā |  
 tato naṃ sukham anneti cchāyā vā anapāyinī ||

manopubbaṅgamā dhammā manoseṭṭhā manomayā,  
 manasā ce pasannena bhāṣati vā karoti vā,  
 tato naṃ sukham anveti chāyā va anapāyinī.

[3 ≈ Dhp 15]

iha śocati precca<sup>22</sup> śocati pāpakam[mo ubhaya]ttha śocati<sup>23</sup> |  
 so śocati so vihaṇnyati<sup>24</sup> dṛṣṭā<sup>25</sup> kammakileśam<sup>26</sup> āttano<sup>27</sup> ||

idha socati pecca socati pāpakārī ubhayattha socati,  
 so socati so vihaññati disvā kammakiliṭṭham attano.

<sup>22</sup> I count *pr-* as not making position here to give the normal cadence.

<sup>23</sup> This line has an unusual opening (also found in the Pāli), which seems to have been acceptable to the both groups of bhāṇakas.

<sup>24</sup> *vihaṇnyati* is the passive of *vihanati*.

<sup>25</sup> Patna retains the *r*-vowel, whereas the vowel develops to *a*, *i* (as here), or *u* in Pāli.

<sup>26</sup> I do not count *kileś-* as having a svarabhakti vowel here as that would produce an irregular opening.

<sup>27</sup> The long vowel is retained before a conjunct consonant, something which is usually avoided in Pāli, but regressive assimilation of the nasal to the stop (*ātma-* >> *ātta-*) still takes place.





[7 ≈ Dhp 7]

mavipulā  
 śubhā 'nupaśśim vih<sup>a</sup>rantam indriyesu asaṁvṛtam |  
 [bhojana]mhi amāttamñū kuśīdam hīnavīriyam ||  
 tam ve prasahate māro vāto rukkham va dubbalam |

mavipulā  
 subhānupassim vih<sup>a</sup>rantam indriyesu asaṁvutam,  
 bhojanamhi amattaññum kusītam hīnavīriyam,  
 savipulā  
 tam ve pasahati māro vāto rukkham va dubbalam.

[8 ≈ Dhp 8]

mavipulā  
 aśubhānupaśśim vih<sup>a</sup>rantam indriyeṣu saṁvṛtam ||  
 bhojanamhi ca mā[ttramñū sa]ddham āradhaviīriyam |  
 tam ve na prasahate māro vāto śelam va parvvatam ||

mavipulā  
 asubhānupassim vih<sup>a</sup>rantam indriyesu saṁvutam,  
 bhojanamhi ca mattaññum saddham āradhaviīriyam,  
 savipulā  
 tam ve nappasahati māro vāto selam va pabbatam.

[9 ≈ Dhp 328, Nāgavaggo]

Triṣṭubh x 4  
 sace labheyā<sup>34</sup> nipakam sapraṁñam<sup>35</sup> sādhamiccam sādhuvihāradhīram |  
 adhibhūya sabbāṇi pariśrav[āṇi] careyā<sup>36</sup> tenāttamano satīmā ||

Tuṭṭhubha x 4  
 sace labhetha nipakam sahāyam sādhamiccam sādhuvihāridhīram,  
 abhibhuyya sabbāṇi pariṣayāni careyya tenattamano satīmā.

<sup>34</sup> The optative in Patna is an imperative in the Pāli, both can carry the same meaning.

<sup>35</sup> I take *-pr-* here and in the next verse as not making position to give the normal cadence.

<sup>36</sup> Read *careya* to correct the metre.

[10 ≈ Dhp 329, Nāgavaggo]

no ce labheyā nipakaṃ sapraṃñāṃ sāddhiṃcaram sādhuviḥārādhīraṃ |  
rājā va rāṣṭaṃ vijitaṃ prahāya eko ccare mātaṅgāranne va nāgo<sup>37</sup> ||

no ce labhetha nipakaṃ sahāyaṃ saddhiṃcaram sādhuviḥārādhīraṃ,  
rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātaṅgarañṇe va nāgo.

[11 ≈ Dhp 330]<sup>38</sup>

ekassa caritaṃ śreyo nāsti bāle bitīyatā |  
eko ccare na ca pāpāni kayīrā appussuko<sup>39</sup> mātaṅgāranne va nāgo<sup>40</sup> ||

ekassa caritaṃ seyyo natthi bāle sahāyatā,  
eko care na ca pāpāni kayīrā appossukko mātaṅgarañṇe va nāgo.

[12 ≈ Aṅg Bk. 4. 17]

chandadoṣabhayā mohā yo dhammaṃ ativattati |  
nīhīrate tassa yaśo kālapakkhe va candramā ||

chandā dosā bhayā mohā yo dhammaṃ ativattati,  
nīhīyati tassa yaso kālapakkhe va candimā.

<sup>37</sup> This line is irregular, and cannot be taken as the extended form of the metre that sometimes turns up, as there is no caesura after the 5th.

<sup>38</sup> This is an extra verse that is not part of a pair. It has been brought in here because of the similarity to the vocabulary in the previous verses in lines c and d: *eko ccare ... mātaṅgāranne va nāgo*.

<sup>39</sup> Patna avoids the Vedic opening found in the Pāli by simplifying -kk- to -k-.

<sup>40</sup> The posterior line is very irregular.

[13 ≈ Aṅg Bk. 4. 18]

— — — — —|| — — — — —  
chandadoṣabhayā mohā yo dhammaṃ nātivattati |  
— — — — —|| — — — — — bhavipulā  
āpūrate tassa yaśo śuklapakkhe<sup>41</sup> va candramā ||

— — — — —|| — — — — —  
chandā dosā bhayā mohā yo dhammaṃ nātivattati,  
— — — — —|| — — — — — bhavipulā  
āpūradi tassa yaso sukkapakkhe va candimā.

*Jamavarggaḥ*<sup>42</sup>  
*Yamakavaggo*

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<sup>41</sup> *śukla*- here is an occasion where conjunct assimilation has not taken place in Patna, although it has in the Pāḷi text.

<sup>42</sup> The Sanskritic nominative 3rd person singular ending *-aḥ* never occurs in the text itself where it is normally the same as in the Pāḷi text: *-o*.

## 2: Apramāda Appamādavaggo

[14 ≈ Dhp 21]

— — — — | — — — — — || — — — — | — — — — bhavipulā  
apramādo amatapadaṃ pramādo maccuno padaṃ |  
— — — — | — — — — || — — — — | — — — —  
apramattā na mrīyanti<sup>43</sup> ye pramattā yathā matā ||

— — — — | — — — — — || — — — — | — — — — bhavipulā  
appamādo amatapadaṃ pamādo maccuno padaṃ,  
— — — — | — — — — || — — — — | — — — —  
appamattā na mīyanti ye pamattā yathā matā.

[15 ≈ Dhp 22]

— — — — | — — — — || — — — — | — — — —  
etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā |  
— — — — | — — — — || — — — — | — — — —  
apramāde pramodanti arīrāṇāṃ<sup>44</sup> gocare ratā ||

— — — — | — — — — || — — — — | — — — —  
etaṃ visesato ñatvā appamādamhi paṇḍitā,  
— — — — | — — — — || — — — — | — — — —  
appamāde pamodanti arīyānaṃ gocare ratā.

[16 ≈ Dhp 23]

— — — — | — — — — || — — — — | — — — — bhavipulā  
te jhāyino sātatikā niccaṃ dḍhaparākramā |  
— — — — | — — — — || — — — — | — — — — mavipulā  
phusanti dhīrā nibbāṇaṃ yogacchemāṃ<sup>45</sup> anuttaraṃ ||

— — — — | — — — — || — — — — | — — — — bhavipulā  
te jhāyino sātatikā niccaṃ daḍhaparakkamā,  
— — — — | — — — — || — — — — | — — — — mavipulā  
phusanti dhīrā nibbāṇaṃ yogakkhemāṃ anuttaraṃ.

<sup>43</sup> I count *mr-* as not making position here to give the pathyā cadence, otherwise we have mavipulā with an unusual opening.

<sup>44</sup> The svarabhakti vowel needs to be ignored to correct the metre. Notice the metathesis *ariy-* >> *ayir-* which always occurs in this word in Patna; and that Patna retains the long *-ā-* vowel before anusvara, cf. also *medhāvīm* 206c; *aviññūṃ* 285c for instances of other vowels retaining length before anusvara.

<sup>45</sup> In Patna there is sometimes a development of *-kṣ-* to *-cch-*, whereas elsewhere (e.g. *rukkh-*, *pakkh-*) and in the Pāli it has developed to *-kkh-*. See 19 below for another example.

[17 ≈ Dhp 26]

pramādam anuyuñjanti bālā dummedhino janā |  
 apramādan tu<sup>46</sup> medhāvī dhanam śreṣṭham va rakkhati ||

pamādam anuyuñjanti bālā dummedhino janā,  
 appamādañ ca medhāvī dhanam seṭṭham va rakkhati.

[18 ≈ Dhp 29]

apramatto pramattesu suttesu bahuajāgaro |  
 abalāśsam va śīghrāśso hettā<sup>47</sup> yāti sumedhaso ||

appamatto pamattesu suttesu bahuajāgaro,  
 abalassaṃ va sīghasso hitvā yāti sumedhaso.

[19 ≈ Dhp 28]

pramādam apramādena yadā nudati paṇḍito |  
 praññāprāsādam āruyha asoko śokinim prajāṃ |  
 parvataṭṭho va bhoma 'tthe<sup>48</sup> dhīro bāle aveccati ||

pamādam appamādena yadā nudati paṇḍito,  
 paññāpāsādam āruyha asoko sokinim pajāṃ,  
 pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

<sup>46</sup> Patna distinguishes the disjunctive *tu* as in Sanskrit, which has been assimilated to *ca* in Pāli.

<sup>47</sup> This illustrates the short form of the absolutive in Patna, which has the ending *-ttā* (see also e.g. *vijettā* 247a; *chettā* 361c; *pramajjittā* 20a; *vidittā* 134a; *acarittā* 229a; *adhiṣṭhihittā* 350b; *viśodhayittā* 410b; *nyāttā* 15a; *ñāttā* 34c; *pāttā* 348a).

<sup>48</sup> Read *bhomaṭṭhe*.

[20 ≈ Dhp 172, Lokavaggo]

-----|-----||-----|-----  
 pūrvve cāpi pramajjittā yo pacchā na pramajjati |  
 -----|-----||-----|-----  
 so imam<sup>49</sup> lokam prabhāseti abhramutto va candramā ||

-----|-----||-----|-----  
 yo ca pubbe pamajjitvā pacchā so nappamajjati,  
 -----|-----||-----|-----  
 sō imam lokam prabhāseti abbhā mutto va candimā.

[21 ab ≈ Dhp 172ab, Lokavaggo; cd ≈ Sn 4.1 v.3cd]

-----|-----||-----|-----  
 pūrvve cāpi pramajjittā yo pacchā na pramajjati |  
 -----|-----||-----|-----  
 so imām visattikām loke sato samativattati ||

-----|-----||-----|-----  
 yo ca pubbe pamajjitvā pacchā so nappamajjati  
 -----|-----||-----|-----  
 sō imam lokam prabhāseti abbhā mutto va candimā.

-----|-----||-----|-----  
 yo kāme parivajjeti sappasseva padā siro  
 -----|-----||-----|-----  
 so imam<sup>50</sup> visattikām loke sato samativattati.

[22 ≈ Dhp 32]

-----|-----||-----|----- savipulā  
 apramādagaru bhikkhū pramāde bhayadamśino |  
 -----|-----||-----|-----  
 abhavvo parihāṇāya nibbāṇasseva santike ||

-----|-----||-----|-----  
 appamādarato bhikkhu pamāde bhayadassivā,  
 -----|-----||-----|-----  
 abhabbo parihāṇāya nibbāṇasseva santike.

<sup>49</sup> I read *sō imam* here and in the following verses to allow for resolution, which gives an acceptable opening.

<sup>50</sup> The reading found in BJT is *somam*, which I believe is a scribal correction. There is a v.l. listed there *sō imam* which I prefer to take as it agrees with the lines above.

[23 ≈ Dhp 31]

— — — — — || — — — — — savipulā  
 apramādagaru bhikkhū pramāde bhayadamśino  
 — — — — — || — — — — —  
 saṃyojanam aṇutthūlaṃ dhammaggāva gacchati |

— — — — — || — — — — —  
 appamādarato bhikkhu pamāde bhayadassivā,  
 — — — — — || — — — — —  
 saṃyojanam aṇuṃ thūlaṃ dhammaggāva gacchati.

[24 ≈ Dhp 327, Nāgavaggo]

— — — — — || — — — — —  
 apramādaratā hotha saṃcittam<sup>51</sup> anurakkhatha ||  
 — — — — — || — — — — —  
 duggā uddharathattānaṃ paṇke<sup>52</sup> sanno va kuñjaro |

— — — — — || — — — — —  
 appamādaratā hotha sacittam anurakkhatha,  
 — — — — — || — — — — —  
 duggā uddharathattānaṃ paṇke sanno va kuñjaro.

[25 ≈ Aṅg Bk. 6.30 v. 3]

[—] — — — — || — — — — — navipulā  
 [a]pramāde<sup>53</sup> pramudino nipakā śīlasaṃvṛtā ||  
 — — — — — || — — — — — mavipulā  
 te ve kālena prācchanti<sup>54</sup> yattha prātto na śocati |

— — — — — || — — — — — navipulā  
 appamāde pamoditā nipakā śīlasaṃvutā,  
 — — — — — || — — — — —  
 te ve kālena paccenti yattha dukkham nirujjhati.

<sup>51</sup> This should be written *saṃcittam*.

<sup>52</sup> Scribal error, read: *paṇke*.

<sup>53</sup> The parallel (unrecorded in Cone's edition) helps us restore the meaning (and the metre) here; also in the next verse.

<sup>54</sup> I count *pr-* as not making position to give the pathyā cadence.



[26ab cf. Dhp 27; c-f ≈ Iti 37]

[—]—|—|—|—||—|—|—|—|—  
 [mā] **pramāde pramodetha na kāmaratisandhave ||**  
 —|—|—|—|—||—|—|[—]—|—|—  
**evaṃ viharan ātāpī śāntacitto 'nuddhato**<sup>55</sup> |  
 —|—|—|—|—||—|—|—|—|—  
**cetośamatham anuyutto dukkhassantakaro siyā ||**

—|—|—|—|—||—|—|—|—|— irregular  
 mā pamādam anuyuñjetha mā kāmaratisanthavaṃ  
 —|—|—|—|—||—|—|—|—|—  
 appamatto hi jhāyanto pappoti vipulāṃ sukhaṃ.

—|—|—|—|—||—|—|—|—|— mavipulā  
 evaṃvihārī ātāpī santavuttī anuddhato,  
 —|—|—|—|—||—|—|—|—|—  
 cetosamatham anuyutto khayaṃ dukkhassa pāpuṇe.

[27 ≈ Dhp 168, Lokavaggo]

—|—|—|—|—||—|—|—|—|—  
**uṭṭheyā**<sup>56</sup> **na pramajjeyā dhammaṃ sucaritaṃ care |**  
 —|—|—|—|—||—|—|—|—|—  
**dhammacārī [sukhaṃ] seti aśśim**<sup>57</sup> **loke paramhi ca ||**

—|—|—|—|—||—|—|—|—|—  
 uttiṭṭhe nappamajjeyya dhammaṃ sucaritaṃ care,  
 —|—|—|—|—||—|—|—|—|—  
 dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

[28 ≈ Dhp 24]

—|—|—|—|—||—|—|—|—|— Vaitāliya x 4  
**uṭṭhānavato satīmato śucikammassa niśāmmakāriṇo |**  
 —|—|—|—|—||—|—|—|—|—<sup>58</sup>  
**saṃmyatassa ca dhammajīvino apramattassa yaśo 'ssa vaddhati ||**

—|—|—|—|—||—|—|—|—|— Vetāliya x 4  
 uṭṭhānavato satīmato śucikammassa nisammakārino,  
 —|—|—|—|—||—|—|—|—|—  
 saññatassa ca dhammajīvino appamattassa yasobhivaḍḍhati.

<sup>55</sup> Although it creates an hiatus, we need to restore the akṣara *a-* here to correct the metre.

<sup>56</sup> The reading here would seem to confirm that *uttiṭṭhe* in the Pāli should be taken as an optative.

<sup>57</sup> This form is normally written *assim* in Patna, see 67d, 158d, 224d, 225d.

<sup>58</sup> In both the prior and posterior lines we need to count the opening syllable as light to correct the mātra count.

[29 ≈ Dhp 25]

-----|u-----||-----u-u|u-u-  
uṭṭhāṇenā 'pramādena saṃyyamena damena ca |  
-----|u-----||-----|u-u-  
dīpaṃ kay<sup>i</sup>rātha medhāvī yam ogho nāhipūrati ||

-----|u-----||-----u-u|u-u-  
uṭṭhānenappamādena saṃyyamena damena ca,  
-----|u-----||-----|u-u-  
dīpaṃ kay<sup>i</sup>rātha medhāvī yaṃ ogho nābhikīrati.

[30 ≈ Dhp 280, Maggavaggo]

-----|u,u|-----||u-u-,|-----u-u- Triṣṭubh x 4  
uṭṭhāṇakālamhi anuṭṭhihāno yuvā balī ālasiko upoko |  
-----|u,u|-----||-----|u,u|-----  
saṃsannasaṅkappamano kusīdo pramñāya māggaṃ alaso na yeti ||

-----|u,u|-----||u-u-,|-----u-u- Tuṭṭhubha x 2  
uṭṭhānakālamhi anuṭṭhahāno yuvā balī ālasiyaṃ upeto,  
-----|u,u|-----||-----|u,u|----- Tuṭṭhubha / Jagatī  
saṃsannasaṅkappamano kusīto paññāya maggaṃ alaso na vindati.

[31 ≈ Dhp 167, Lokavaggo]

-----|u-----||-----u-u|u-u-  
hīnaṃ dhammaṃ na seveyā pramādena na samvase |  
-----|u-----||u-u-----|u-u-  
micchadr̥ṣṭim na seveyā na siyā lokavaddhano ||

-----|u-----||-----u-u|u-u-  
hīnaṃ dhammaṃ na seveyya pamādena na samvase,  
-----|u-----||u-u-----|u-u-  
micchādīṭṭhim na seveyya na siyā lokavaḍḍhano.

[32 ≈ Dhp 259, Dhammaṭṭhavaggo]

bhavipulā  
 na tāvatā dhammadharo yāvatā bahu bhāṣati |  
 yo tu appam pi sottāna<sup>59</sup> dhammaṃ kāyena phassaye<sup>60</sup> |  
 sa ve dhammadharo hoti yo dhamme na pramajjati ||

bhavipulā  
 na tāvatā dhammadharo yāvatā bahu bhāṣati,  
 yo ca appam pi sutvāna dhammaṃ kāyena passati,  
 sa ve dhammadharo hoti yo dhammaṃ nappamajjati.

[33bcd ≈ Dhp 371bcd, Bhikkhuvaggo]

Aupacchandasaka x 4  
 dhammaṃ vicinātha apramattā<sup>61</sup> mā vo kāmaguṇā bhrameṃsu cittaṃ |  
 mā lohaguḍe gilāṃ pramatto kraṇḍe dukkham idan ti dayhamāno<sup>62</sup> ||

Vetālīya / Opacchandasaka  
 jhāya bhikkhu mā ca pāmado mā te kāmaguṇe bhamassu cittaṃ,  
 Opacchandasaka x 2  
 mā lohaguḷaṃ gilī pamatto mā kandi dukkham idan ti dayhamāno.

*Apramādavarggaḥ*  
*Appamādavaggo*

<sup>59</sup> This is the alternative form of the absolutive in Patna, ending *-ttāna*; cf. also *chettāna* 134c, 144c; *prahattāna* 159c; *śottāna* 275c.

<sup>60</sup> Evidently the Patna reading employing the optative is to be preferred here as the Pāli hardly makes sense.

<sup>61</sup> I can find no parallel to this line in the Pāli texts.

<sup>62</sup> The metre is problematic in the Pāli here, something that is overcome in Patna by making *mā* modify *kraṇḍe* alone.

### 3: Brāhmaṇa Brāhmaṇavaggo

[34 ≈ Dhp 383]

— — — — —| — — — — —|| — — — — —| — — — — —  
chinna sūtraṃ parākrāmma bhavaṃ praṇuda brāhmaṇa<sup>63</sup> |  
— — — — —| — — — — —|| — — — — —| — — — — —  
saṃkhārāṇāṃ khayāṃ ñāttā akathaso si brāhmaṇa ||

— — — — —| — — — — —|| — — — — —| — — — — —  
chinda sotaṃ parakkamma kāme panuda brāhmaṇa,  
— — — — —| — — — — —|| — — — — —| — — — — —  
saṃkhārāṇāṃ khayāṃ ñatvā akataññūsi brāhmaṇa.

[35acd ≈ Dhp 392acd]

— — — — —| — — — — —|| — — — — —| — — — — —  
yamhi dhammaṃ vijāneyā vṛddhamhi daharamhi vā |  
— — — — —| — — — — —|| — — — — —| — — — — —  
sakkacca<sup>64</sup> naṃ namasseyā aggihotraṃ va brāhmaṇo<sup>65</sup> ||

— — — — —| — — — — —|| — — — — —| — — — — —  
yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ,  
— — — — —| — — — — —|| — — — — —| — — — — —  
sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo.

[36abd ≈ Dhp 392abd]

— — — — —| — — — — —|| — — — — —| — — — — —  
yamhi dhammaṃ vijāneyā sammāsambuddhadesitaṃ |  
— — — — —| — — — — —|| — — — — —| — — — — —  
tam eva apacāyeyā aggihotraṃ va brāhmaṇo ||

— — — — —| — — — — —|| — — — — —| — — — — —  
yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ,  
— — — — —| — — — — —|| — — — — —| — — — — —  
sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo.

<sup>63</sup> Note that, as in the Pāḷi, *br-* in this word normally does not make position, see The Prosody of the Patna Dharmapada.

<sup>64</sup> This reading proves that *sakkaccaṃ* in the Pāḷi verse is in fact an absolutive with an unexpected niggaḥita at the end of the word.

<sup>65</sup> Cf. the next verse. It is hard to know whether the Pāḷi has conflated two verses here; or if Patna has expanded one into two.

[37ab ≈ Dhp 393ab]

na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo |  
 yo tu bāhati pāpāni aṇutthulāni sabbaśo ||  
 bāhanā eva pāpānāṃ brahmaṇo ti pravuccati<sup>66</sup> |

na jaṭāhi na gottena na jaccā hoti brāhmaṇo,  
 yamhi saccañ ca dhammo ca so sucī so va brāhmaṇo.

cf. Udānavarga, 33.8:

na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |  
 yas tu vāhayate pāpāny aṇusthulāni sarvaśaḥ |  
 vāhitatvāt tu pāpānāṃ brāhmaṇo vai nirucyate ||

[38 ≈ Dhp 401]

vārī pukkharapatte vā āragge-r-iva sāsavo ||  
 yo na lippatī kāmesu tam ahaṃ brūmi brāhmaṇaṃ |

vārī pokkharapatte va āragge-r-iva sāsapo,  
 yo na lippatī kāmesu tam ahaṃ brūmi brāhmaṇaṃ.

<sup>66</sup> Not through tangled hair, not through clan, not through birth is one a brāhmaṇa; but he who removes all wicked things, whether subtle or gross, because of the removal of (all) wicked things, he is called a brāhmaṇa. Although the sentiment is common enough, I can find no parallel to lines c-f in the Pāli texts.

[39 ≈ Dhp 387]

udayaṃ tapati ādicco    ratrim ābhāti candramā ||  
 sannaddho khattiyo tapati    jhāyīm tapati brāhmaṇo ||  
 atha sabbe ahorāṭṭe    buddho tapati tejasā ||

divā tapati ādicco    rattim ābhāti candimā,  
 sannaddho khattiyo tapati    jhāyī tapati brāhmaṇo,  
 atha sabbam ahorattim    buddho tapati tejasā.

[40 ≈ Dhp 385]

yassa pāram apāram vā    pārāpāram na vijjati |  
 vītajjaraṃ<sup>67</sup> viśamyuttaṃ    tam ahaṃ brūmi brāhmaṇaṃ ||

yassa pāraṃ apāraṃ vā    pārāpāraṃ na vijjati,  
 vītaddaraṃ viśamyuttaṃ    tam ahaṃ brūmi brāhmaṇaṃ.

[41 ≈ Dhp 384]

yadā dayesu dhammesu    pārāgū hoti brāhmaṇo |  
 athassa sabbe saṃyogā    atthaṃ gacchanti jānato ||

yadā dvayesu dhammesu    pārāgū hoti brāhmaṇo,  
 athassa sabbe saṃyogā    atthaṃ gacchanti jānato.

<sup>67</sup> It appears the double consonant *-jj-* ( also *-dd-* in Pāli) is to avoid two short syllables in 2nd and 3rd position of the prior line.

[42 ab cf. Iti 96 v.3ab; cd ≈ Sn 3.12 v. 26cd]

sa khu so khīṇasaṃyogo khīṇamānapunabbhavo |  
 samghāvasevī dhammaṭṭho saṃghaṃ na upeti vedagū ||

ye ca kho chinnasaṃsayā khīṇamānapunabbhavā  
 te ve pāraṃ gatā loke ye pattā āsavakkhayaṃ.

ārogyaṃ sammad aññāya āsavānaṃ parikkhaya,  
 saṅkhāya sevī dhammaṭṭho saṅkhaṃ na upeti vedagū.

[43 ≈ Dhp 408]

akakkaṣiṃ vinnapaṇiṃ girāṃ saccam udīraye |  
 tāya nābhiṣape kañci tam ahaṃ brūmi brāhmaṇaṃ ||

akakkasaṃ viññapaniṃ girāṃ saccam udīraye,  
 yāya nābhisaje kañci tam ahaṃ brūmi brāhmaṇaṃ.

[44 ≈ Dhp 404]

asaṃsaṭṭhaṃ gṛhaṭṭhehi anagārehi<sup>68</sup> cūbhayaṃ |  
 anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ,  
 anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ.

<sup>68</sup> This seems to be a scribal error for the intended *anāgārehi*.

[45 ≈ Dhp 391]

— — — — — || — — — — —  
yassa kāyena vācāya manasā nāsti dukkataṃ |  
— — — — — || — — — — —  
saṃvṛtaṃ trisu t̥ṭhāṇesu<sup>69</sup> tam ahaṃ brūmi brāhmaṇaṃ ||

— — — — — || — — — — —  
yassa kāyena vācāya manasā natthi dukkataṃ,  
— — — — — || — — — — —  
saṃvutaṃ tīhi t̥hānehi tam ahaṃ brūmi brāhmaṇaṃ.

[46 ≈ Dhp 389]

— — — — — || — — — — — navipulā  
mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo |  
— — — — — || — — — — —  
dhī brāhmaṇassa hantāraṃ ya ssa vā su na muccati ||

— — — — — || — — — — —  
na brāhmaṇassa paḥ<sup>a</sup>reyya nāssa muñcetha brāhmaṇo,  
— — — — — || — — — — —  
dhī brāhmaṇassa hantāraṃ tato dhī yassa muñcati.

[47 ≈ Dhp 294]

— — — — — || — — — — —  
mātaraṃ paṭhamaṃ hantā rājānaṃ do ca khattiye |  
— — — — — || — — — — —  
rāṣṭraṃ sānucaraṃ hantā anigho carati brāhmaṇo ||

— — — — — || — — — — —  
mātaraṃ pītaraṃ hantvā rājāno dve ca khattiye,  
— — — — — || — — — — —  
raṭṭhaṃ sānucaraṃ hantvā anigho yāti brāhmaṇo.

[48 ≈ Dhp 403]

— — — — — || — — — — — mavipulā  
gambhīrapraññaṃ medhāviṃ māggā 'māggassa kovidaṃ |  
— — — — — || — — — — —  
uttamāttham anuprāṭṭaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

— — — — — || — — — — — mavipulā  
gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidaṃ,  
— — — — — || — — — — —  
uttamatthaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.

<sup>69</sup> I count *t̥ṭh*- as not making position here to give the pathyā cadence, otherwise we have a malformed mavipulā.



[49 ≈ Dhp 386]

--uu|u---||uu--|u-u-  
jhāyīm virajam āsīnam katakiccaṃ anāsavaṃ ।  
-u--|u---||uu--|u-u-  
uttamāttham anuprāttam tam ahaṃ brūmi brāhmaṇam ॥

--uu|u---||uu--|u-u-  
jhāyīm virajam āsīnam katakiccaṃ anāsavaṃ  
-u--|u---||uu--|u-u-  
uttamattham anuppattam tam ahaṃ brūmi brāhmaṇam.

*Brāhmaṇavarggaḥ*  
*Brāhmaṇavaggo*

## 4: Bhikṣu Bhikkhuvaggo

[50 ≈ Dhp 361c-f]

--o-!o---||-o--!o-o-  
sabbattha saṁvaro sādhu sādhu sabbattha saṁvaro |  
--o-!o---||-o--!o-o-  
sabbattha saṁvṛto bhikkhū sabbadukkhā pramuccati<sup>70</sup> ||

--o-!o---||-o--!o-o-  
kāyena saṁvaro sādhu sādhu vācāya saṁvaro,  
oo--!o---||-o--!o-o-  
manasā saṁvaro sādhu sādhu sabbattha saṁvaro,  
--o-!o---||-o--!o-o-  
sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.

[51 ≈ Dhp 361]

--o-!o---||-o--!o-o-  
kāyena saṁvaro sādhu sādhu vācāya saṁvaro |  
oo--!o---||-o--!o-o-  
manasā pi saṁvaro sādhu sādhu sabbattha saṁvaro |  
--o-!o---||-o--!o-o-  
sabbattha saṁvṛto bhikkhū sabbadukkhā pramuccati ||

--o-!o---||-o--!o-o-  
kāyena saṁvaro sādhu sādhu vācāya saṁvaro,  
oo--!o---||-o--!o-o-  
manasā saṁvaro sādhu sādhu sabbattha saṁvaro,  
--o-!o---||-o--!o-o-  
sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.

<sup>70</sup> This verse looks like a variation of part of the next verse. There are no parallels to this variation in Ud-v or GDhp.

[52 ≈ Dhp 362]

— — — — —|— — — — —||— — — — —|— — — — — Vaitālīya x 2  
**hastasaṃyyato<sup>71</sup> pādasamyyato vācāsaṃyyato<sup>72</sup> saṃvṛtendriyo ||**  
 — — — — —|— — — — —||— — — — —|— — — — — Vaitālīya / Opacchandasaka  
**ajjhatarato samāhito eko saṃtuṣito tam āhu bhikkhū |**

— — — — —|— — — — —||— — — — —|— — — — — Vetālīya  
 hatthasaṃyatō pādasamyyato vācāya saṃyatō saṃyatuttamo,  
 — — — — —|— — — — —||— — — — —|— — — — — Vetālīya / Opacchandasaka  
 ajjhatarato samāhito eko santusito tam āhu bhikkhū.

[53 ≈ Dhp 378]

— — — — —|— — — — —||— — — — —|— — — — — ravipulā  
**śāntakāyo śāntacitto śāntavā susamāhito ||**  
 — — — — —|— — — — —||— — — — —|— — — — —  
**vāntalokāmiṣo bhikkhū upaśānto ti vuccati |**

— — — — —|— — — — —||— — — — —|— — — — — ravipulā  
 santakāyo santavāco santavā susamāhito  
 — — — — —|— — — — —||— — — — —|— — — — —  
 vantelokāmiso bhikkhu upasanto ti vuccati.

[54 ≈ Dhp 363]

— — — — —|— — — — —||— — — — —|— — — — —  
**yo mukhe<sup>73</sup> saṃyyato bhikkhū mantābhāṣī anuddhato ||**  
 — — — — —|— — — — —||— — — — —|— — — — —  
**atthaṃ dhammaṃ ca deṣeti madhuraṃ tassa bhāṣitaṃ |**

— — — — —|— — — — —||— — — — —|— — — — —  
 yo mukhasaṃyyato bhikkhu mantabhāṇī anuddhato,  
 — — — — —|— — — — —||— — — — —|— — — — —  
 atthaṃ dhammaṃ ca dīpeti madhuraṃ tassa bhāṣitaṃ.

<sup>71</sup> We need to scan both the first syllable and the end syllable as light m.c. (*hāstasaṃyyatō*) to give the normal opening.

<sup>72</sup> We need to scan the end syllable as light m.c. (*vācāsaṃyyatō*) to give the normal opening, this reading is then preferable metrically to the Pāli which is irregular.

<sup>73</sup> This reading avoids having short syllables in 2nd and 3rd position, as found in the Pāli.

[55 ≈ Dhp 365]

-----|-----||-----|-----  
saṃ lābhaṃ nātimaññeyā nā 'mñesaṃ prihayaṃ care ||  
-----|-----||-----|-----  
amñesaṃ prihayaṃ bhikkhū samādhin nādhigacchati |

-----|-----||-----|-----  
salābhaṃ nātimaññeyya nāññesaṃ pihayaṃ care,  
-----|-----||-----|-----  
aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati.

[56 ≈ Dhp 366]

-----|-----||-----|-----  
appalābho pi ce bhikkhū saṃ lābhaṃ nātimaññati ||  
-----|-----||-----|-----  
taṃ ve devā praśaṃsanti śuddhājīviṃ atandritaṃ ||

-----|-----||-----|-----  
appalābho pi ce bhikkhu salābhaṃ nātimaññati,  
-----|-----||-----|-----  
taṃ ve devā paśaṃsanti suddhājīviṃ atanditaṃ.

[57 ≈ Dhp 369]

-----|-----||-----|-----  
siñca bhikkhu imaṃ nāvāṃ sittā te laghu hehiti |  
-----|-----||-----|-----  
hettā rāgaṇ ca dosaṃ ca tato nibbāṇam ehisi ||

-----|-----||-----|-----  
siñca bhikkhu imaṃ nāvāṃ sittā te lahum essati,  
-----|-----||-----|-----  
chetvā rāgaṇ ca dosaṇ ca tato nibbānam ehisi.

[58a ≈ Ud-v 32.23]

-----|-----||-----|----- bhavipulā  
udāgracitto sumano adhibhūya priyā 'priyaṃ ||  
-----|-----||-----|----- navipulā  
tato prāmojjabahulo sato bhikkhū parivraje |

-----|-----||-----|----- bhavipulā  
udagracittaḥ sumanā hy abhibhūya priyāpriyam |  
-----|-----||-----|-----  
prāmodyabahulo bhikṣur duḥkhakṣayam avāpnuyāt ||

[59 a-d ≈ Dhp 368; ef cf. Dhp 23cd]

---|---,[---]---||---|---|--- mavipulā  
 mettāvīhārī bhikkhū<sup>74</sup> prasanno buddhaśāsane ||  
 ---|---|---||---|---|---  
 paṭivijjhi padaṃ śāntaṃ saṃkhāropaśamaṃ sukhaṃ |  
 ---|---|---||---|---|--- mavipulā  
 dṛṣṭe va dhamme nibbānaṃ yogacchemaṃ anuttaraṃ ||

---|---|---||---|---|--- mavipulā  
 mettāvīhārī yo bhikkhu pasanno buddhasāsane,  
 ---|---|---||---|---|---  
 adhigacche padaṃ santaṃ saṃkhārūpasamaṃ sukhaṃ.

---|---|---||---|---|--- mavipulā  
 phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

[60 ≈ Dhp 373]

---|---|---||---|---|---  
 suññā 'gāraṃ praviṣṭassa śāntacittassa bhikkhuṇo |  
 ---|---|---||---|---|---  
 amānuṣā ratī hoti sammaṃ dhammaṃ vipaśśato ||

---|---|---||---|---|---  
 suññāgāraṃ pavitṭhassa santacittassa bhikkhuno,  
 ---|---|---||---|---|---  
 amānuṣī ratī hoti sammā dhammaṃ vipassato.

[61 ≈ Dhp 374]

---|---|---||---|---|--- bhavipulā  
 yathā yathā sammasati khandhānāṃ udayavyayaṃ |  
 ---|---|---||---|---|---  
 labhate cittassa prāmojjaṃ<sup>75</sup> amatā hetāṃ vijānato ||

---|---|---||---|---|--- bhavipulā  
 yato yato sammasati khandhānaṃ udayabbayaṃ  
 ---|---|---||---|---|---  
 labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ.

<sup>74</sup> The metre is faulty, and we should read *yo* here as in the Pāli.

<sup>75</sup> I count *pr-* as not making position to give the pathyā cadence.

[62 ≈ Dhp 372]

— — — — — || — — — — —  
**nāsti jhānaṃ apramāṇassa<sup>76</sup> pramāṇaṃ nāsti ajhāyato |**  
 — — — — — || — — — — —  
**yamhi jhānaṃ ca pramāṇaṃ ca sa ve nibbāṇasantike ||**

— — — — — || — — — — —  
 natthi jhānaṃ apaṇṇassa paṇṇaṃ natthi ajhāyato,  
 — — — — — || — — — — —  
 yamhi jhānaṃ ca paṇṇaṃ ca sa ve nibbāṇasantike.

[63 ≈ Dhp 375]

— — — — — || — — — — — bhavipulā  
**tatthāyaṃ ādi<sup>77</sup> bhavati iha pramāṇassa bhikkhuṇo |**  
 — — — — — || — — — — — mavipulā  
**indriyagottī sāntoṣṭī prātimokkhe ca saṃvaro ||**

— — — — — || — — — — — navipulā  
 tatrāyaṃ ādi bhavati idha paṇṇassa bhikkhuṇo:  
 — — — — — || — — — — —  
 indriyagutti santuṭṭhī pātimokkhe ca saṃvaro.

[64a-e ≈ 376a-e; f ≈ Sn 1039d]

— — — — — || — — — — —  
**mitte bhajetha kallāṇe śuddhājīvī atandrito |**  
 — — — — — || — — — — —  
**paṭisandharavaṭṭi ssa ācārakušalo siyā |**  
 — — — — — || — — — — — navipulā  
**tato prāmojjabahulo sato bhikkhū parivraje ||**

— — — — — || — — — — —  
 mitte bhajassu kalyāṇe suddhājīve atandite,  
 — — — — — || — — — — —  
 paṭisanthāravuttassa ācārakušalo siyā,  
 — — — — — || — — — — — bhavipulā  
 tato pāmojjabahulo dukkhassantaṃ karissati.

— — — — — || — — — — —  
 sato bhikkhū paribbaje

*Bhikṣuvarggaḥ*  
*Bhikkhuvaggo*

<sup>76</sup> I count *-pr-* in this word and in *pramāṇa* in line c as not making position to give pathyā cadences. Otherwise we both times have ill-formed mavipulā lines.

<sup>77</sup> This is probably a scribal error for *ādi*.

## 5: Attha

[65 ≈ Dhp 331, Nāgavaggo]

---|---|---||---|---|--- Triṣṭubh x 4  
 atthesu jātesu sukhā sakhāyā puññaṃ sukhāṃ jīvitasamkhayamhi<sup>78</sup> |  
 ---|---|---||---|---|---  
 toṣṭī sukhā yā itarī[tarena] sabbassa pāpassa sukhāṃ prahāṇaṃ ||

---|---|---||---|---|--- Tuṭṭhubha x 4  
 atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītarena  
 ---|---|---||---|---|---  
 puññaṃ sukhāṃ jīvitasamkhayamhi sabbassa dukkhassa sukhāṃ pahāṇaṃ.

[66 ≈ Dhp 332, Nāgavaggo]

---|---|---||---|---|---  
 sukhā mātreatā loke tato petteatā sukhā<sup>79</sup> |  
 ---|---|---||---|---|---  
 śāmannatā sukhā loke tato brāhmannatā sukhā ||

---|---|---||---|---|---  
 sukhā matteyyatā loke atho petteyyatā sukhā,  
 ---|---|---||---|---|---  
 sukhā sāmañnatā loke atho brahmañnatā sukhā.

[67ab ≈ Dhp 333ab, Nāgavaggo]

---|---|---||---|---|---  
 sukhāṃ yāvaj jarā śīlaṃ sukhā śraddhā pratiṣṭhitā |  
 ---|---|---||---|---|---  
 sukhā attharasā vācā assim mānakkhayo sukho<sup>80</sup> ||

---|---|---||---|---|---  
 sukhāṃ yāva jarā sīlaṃ sukhā saddhā patiṭṭhitā.  
 ---|---|---||---|---|---  
 sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhāṃ.

<sup>78</sup> There is a reversal of lines b and c here in Patna and Pāli. These three verses (actually 2 1/2) are found in the same order at the end of the *Nāgavaggo* in the Pāli, where they seem to have hardly any connection with the theme of the chapter.

<sup>79</sup> Roth reads: *mātreyyatā ... petreyyatā* in this line, which is perhaps to be preferred.

<sup>80</sup> I can find no parallel to this line in the Pāli.

[68 ≈ Dhp 194, Buddhavaggo]

sukho buddhāna<sup>81</sup> uppādo sukhā dhammassa deśanā |  
 sukhā saṅghassa sāmaggī samaggrāṇaṁ tapo sukho ||

sukho buddhānam uppādo sukhā saddhammadesanā,  
 sukhā saṅghassa sāmaggī samaggānaṁ tapo sukho.

[69 ≈ Dhp 206, Sukhavaggo]

sukhaṁ daṁśanam ay<sup>i</sup>rāṇaṁ saṁvāso pi satāṁ sukho |  
 addaṁśanena<sup>82</sup> bālānaṁ nīccam eva sukhī siyā<sup>83</sup> ||

sāhu dassanam ar<sup>i</sup>yānaṁ sannivāso sadā sukho,  
 adassanena bālānaṁ nīccam eva sukhī siyā.

[70 ≈ Dhp 207, Sukhavaggo]

bālāsaṅgatacārī hi drīgham addhāna<sup>84</sup> śocati |  
 dukkho bālehi saṁvāso amittehi-r-iva<sup>85</sup> sabbadā |  
 dhīrā tu sukhasaṁvāsā ñātīnaṁ vā<sup>86</sup> samāgamo ||

bālāsaṅgatacārī hi dīgham addhāna' socati,  
 dukkho bālehi saṁvāso amitteneva sabbadā.  
 dhīro ca sukhasaṁvāso ñātīnaṁ va samāgamo.

<sup>81</sup> Scribal error, we should read *buddhānam* here.

<sup>82</sup> There is no reason for the doubling of the consonant *-dd-* here, and it is probably a scribal error, but it occurs again in *addaṁśanaṁ*, 73c, 134d.

<sup>83</sup> Again we have a sequence of three verses both in the Patna and in the Pāḷi, where they occur at the end of the *Sukhavaggo*.

<sup>84</sup> Understand *addhāna'*, with elipsis m.c.

<sup>85</sup> The metre is faulty in this opening, by following the Pāḷi we can restore it.

<sup>86</sup> Scribal error. To get a proper meaning here we need to read *va* (= *iva*) as in the Pāḷi.



[71 ≈ Dhp 208, Sukhavaggo]

---|---,---|---||---|---,---|--- Triṣṭubh x 2  
**tassā hi dhīraṃ<sup>87</sup> ca bahuśśutaṃ ca dhoreyaśīlavratamantam ayīraṃ |**  
 ---|---,---|---||---|---,---|--- Triṣṭubh / Jagatī  
**taṃ tārisaṃ sappuruṣaṃ sumedhaṃ sevetha nakkhattapathe va candramā ||**

tasmā hi,  
 ---|---,---|---||---|---,---|--- Tuṭṭhubha x 2  
 dhīraṃ ca paññaṃ ca bahussutaṃ ca dhorayhasīlaṃ vatavantam arīyaṃ,  
 ---|---,---|---||---|---,---|--- Tuṭṭhubha / Jagatī  
 taṃ tādīsaṃ sappurisaṃ sumedhaṃ bhajetha nakkhattapathaṃ va candimā.

[72 ≈ Dhp 212, Piyaavaggo]

---|---||---|---  
**piyāto jāyate dukkhaṃ priyā śokā priyā bhayaṃ |**  
 ---|---||---|---  
**piyāto vipramuttassa nāsti śokā kato bhayaṃ<sup>88</sup> ||**

---|---||---|---  
 piyato jāyatī soko piyato jāyatī bhayaṃ,  
 ---|---||---|---  
 piyato vippamuttassa natthi soko kuto bhayaṃ.

[73 ≈ Dhp 210, Piyaavaggo]

---|---||---|---  
**mā priyehi samāgaṃma apriyehi kadācanaṃ |**  
 ---|---||---|--- 9 syllables  
**priyassa<sup>89</sup> addamaṃsaṃ dukkhaṃ apriyassa ca daṃsaṃ ||**

---|---||---|---  
 mā piyehi samāgañchī appiyehi kudācanaṃ,  
 ---|---||---|---  
 piyānaṃ adassanaṃ dukkhaṃ appiyānaṃ ca dassanaṃ.

<sup>87</sup> It is hard to believe that the prose reading in the Pāli at the beginning of the verse has arisen accidentally, the Patna line must be a standardisation.

<sup>88</sup> The next three verses also appear together in the Pāli (but in a different order) at the beginning of the *Piyaavaggo*, just after the three verses from the *Sukhavaggo* above.

<sup>89</sup> This line has 9 syllables. We could correct the metre by reading *priyass'* here.

[74 ≈ Dhp 211, Piyavaggo]

---|---||---|---  
tassā priyaṃ na kay<sup>i</sup>rātha priyāvādo hi pāpako |  
---|---||---|---  
ggramthā tesam na vijjanti yesam nāsti priyāpriyaṃ ||

---|---||---|---  
tasmā piyaṃ na kay<sup>i</sup>rātha piyāpāyo hi pāpako,  
---|---||---|---  
ganthā tesam na vijjanti yesam natthi piyāppiyaṃ.

[75 ≈ Dhp 203, Sukhavaggo]

---|---||---|---  
chudhā parama rogāṇāṃ<sup>90</sup> saṅkhāraparamaṃ dukhaṃ<sup>91</sup> |  
---|---||---|---  
etaṃ ñāttā yathābhūtaṃ nibbānaparamaṃ sukhaṃ<sup>92</sup> ||

---|---||---|---  
jighacchā paramā rogā saṅkhāraparamā dukhā,  
---|---||---|---  
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.

[76 ≈ Dhp 204, Sukhavaggo]

---|---||---|---  
ārogyaparamā lābhā sāntoṣṭīparamaṃ dhanam |  
---|---||---|---  
viśāsaparamā ñātī nibbānaparamaṃ sukhaṃ ||

---|---||---|---  
ārogyaparamā lābhā santuṭṭhiparamaṃ dhanam,  
---|---||---|---  
vissāsaparamā ñātī nibbānaṃ paramaṃ sukhaṃ.

<sup>90</sup> We should read this as a compound: *paramarogāṇāṃ*.

<sup>91</sup> *-kh-* is m.c. to give the normal cadence.

<sup>92</sup> The BJT edition of the Pāḷi, both here and below, also reads *nibbānaparamaṃ*, which gives a significantly different interpretation to this line.

[77 ≈ Dhp 290, Pakiṇṇakavaggo]

---u|u---||---u|u---  
māttāsukhapariccāgā paśse<sup>93</sup> ce vipulām sukham |  
u---|u---||---u|u---  
caje māttāsukham dhīro sampāśsam vipulām sukham ||

---u|u---||---u|u---  
mattāsukhapariccāgā passe ce vipulām sukham,  
u---|u---||---u|u---  
caje mattāsukham dhīro sampassam vipulām sukham.

[78 ≈ Kosalasamyuttaṃ, 2.3 v.1]

uu---u|u---||---uu|u--- Vaitālīya x 4  
manujassa sadā satīmato māttaṃ jāniya laddhibhojane |  
uu---u|u---||uu---u|u---  
tanukā 'ssa bhavanti vedanā śanikaṃ jīrati āyu pālayam ||

uu---u|u---||---uu|u--- Vetālīya x 4  
manujassa sadā satīmato mattaṃ jānatō laddhabhojane,  
uu---u|u---||uu---u|u---  
tanutassa<sup>94</sup> bhavanti vedanā saṇikaṃ jīrati āyu pālayam.

[79 ≈ Dhp 193, Buddhavaggo]

---u|u---||u---|u---  
dullabho puruṣājāṇño na so sabbattha jāyati |  
---u|u---||u---|u---  
yattha so jāyate vīro<sup>95</sup> taṃ kulaṃ sukham edhati ||

---u|u---||u---|u---  
dullabho purisājāṇño na so sabbattha jāyati,  
---u|u---||u---|u---  
yattha so jāyatī dhīro taṃ kulaṃ sukham edhati.

<sup>93</sup> It is characteristic of Patna that this word, and cognates always appear as *paśś-*. See *sampāśsam* in line d; see also *anupaśśim* 7a, 8a; *vipaśśato* 60d.

<sup>94</sup> There is a v.l. *tanukassa* in ChS.

<sup>95</sup> It may be the Pāli reading *dhīro* here has arisen from confusion of *v* with *dh* in the Brāhmi script.

[80 ≈ Dhp 83, Paṇḍitavaggo]

---,|---||---,|--- Triṣṭubh x 4  
**sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo |**  
 ---,|---||---,|---  
**sukhena phuṭṭhā uttavā dukhena<sup>96</sup> noccāvacaṃ sappuruṣā karonti ||**

---,|---||---,|--- Tuṭṭhubha x 4  
 sabbattha ve sappurisā vajanti na kāmakāmā lapayanti santo,  
 ---,|---||---,|---  
 sukhena phuṭṭhā atha vā dukhena noccāvacaṃ paṇḍitā dassayanti.

[81 ≈ Dhp 201, Sukhavaggo]

---|---||---||--- navipulā  
**jayam veram prasavati dukkham seti parājito |**  
 ---|---||---||---  
**upaśānto sukham seti hettā jayaparājayam ||**

---|---||---||--- navipulā  
 jayam veram pasavati dukkham seti parājito,  
 ---|---||---||---  
 upasanto sukham seti hitvā jayaparājayam.

[82cd cf. Dhp 333cd, Nāgavaggo]

---|---||---||--- ravipulā  
**sukhā najjo sūpatitthā sukho dhammajito jano<sup>97</sup> |**  
 ---|---||---||---  
**sukho śraddhapaṭilābho<sup>98</sup> pāpassa akaraṇam sukham ||**

---||---||---||---  
 sukham yāva jarā sīlam sukha saddhā patiṭṭhitā,  
 ---||---||---||---  
 sukho paññāya paṭilābho pāpānam akaraṇam sukham.

*for ab cf. Udānavarga 30.24ab:*

---|---||---||--- ravipulā  
**sukhā nadī sūpatīrthā sukham dharmajino jinaḥ |**  
 ---|---||---||---  
*prajñālābhah sukho nityam asmimānakṣayaḥ sukham ||*

<sup>96</sup> -kh- is m.c. to give the normal cadence.

<sup>97</sup> I can find no parallel to this pādayuga in the Pāli.

<sup>98</sup> -ī- is m.c. to give the pathyā cadence, otherwise it is a scribal error and we have savipulā.

[83 ≈ Ud-v 30.23]

    - - - - | - - - - || - - - - | - - - -   ravipulā  
sukhaṃ draṣṭuṃ śīlavanto   sukhaṃ draṣṭuṃ bahuśśutā |  
    - - - - | - - - - || - - - - | - - - -  
ar<sup>a</sup>hanto<sup>99</sup> pi sukhaṃ draṣṭuṃ   vipramuttā niropadhī<sup>100</sup> ||

    - - - - | - - - - || - - - - | - - - -  
śīlavantaḥ sukhaṃ dṛṣṭuṃ   sukhaṃ dṛṣṭuṃ bahuśrutāḥ |  
    - - - - | - - - - || - - - - | - - - -  
arhantaś ca sukhaṃ dṛṣṭuṃ   vipramuktapunarbhavāḥ ||

*Atthavarggaḥ*

---

<sup>99</sup> As *arah*- words normally contain svarabhakti vowels, I read it as such here, though we could also understand the first two syllables as resolved.

<sup>100</sup> There is no parallel to this verse in the Pāḷi, but the last line (as *vippamutto nirūpadhī*) occurs, see Iti 57 and Tha 516.

## 6: Śoka

[84 ≈ Ud 8.8]

ye keci śokā paridevitāṃ vā dukkhaṃ va lokamhi anekarūpaṃ |  
priyaṃ paṭicca prabhavanti<sup>101</sup> ete priye asante na bhavanti ete ||

ye keci sokā paridevitā vā dukkhā ca lokasmim anekarūpā,<sup>102</sup>  
piyaṃ paṭicca pabhavanti ete piye asante na bhavanti ete.

[85 ≈ Ud 8.8]

tassā hi te sukhino<sup>103</sup> vītasokā yesaṃ priyaṃ nāsti kahiṃci loke |  
tassā asokaṃ virajaṃ prāthayānā<sup>104</sup> priyaṃ na kayīrātha kahiṃci loke ||

tasmā hi te sukhino vītasokā yesaṃ piyaṃ natthi kuhiṃci loke,  
tasmā asokaṃ virajaṃ patthayāno piyaṃ na kayīrātha kuhiṃci loke.

[86 ≈ Dhp 90, Arahantavaggo]

gataddhuno viśokassa vipramuttassa sabbahiṃ |  
sabbaggranthaprahīṇassa paridāhā na vijjati ||

gataddhino visokassa vipṇamuttassa sabbadhi,  
sabbaganthappahīṇassa pariḷāho na vijjati.

<sup>101</sup> I count *pr-* as not making position here in line with its normal weight.

<sup>102</sup> This line has the caesura after the 6th (this occurs quite rarely, but many times the word break occurs after *lokasmim* as here). We could read *lokahmi*, as in Patna, which would avoid the problematic syllable. We can note here that Patna never shows the -assim (-asmim) form in the locative endings.

<sup>103</sup> Cone excludes *khi*, a repetition akṣara here.

<sup>104</sup> This is the extended form of the metre, pausing at the 5th and restarting again from the same syllable.

[87 ≈ Dhp 92ab-ef, Arahantavaggo]

yesāṃ sannicayo nāsti ye pariñātabhojanā<sup>105</sup> |  
 ākāse va śakuntānāṃ padam tesāṃ durannayam ||

yesam sannicayo natthi ye pariññātabhojanā,  
 suññato animitto ca vimokkho yesa' gocaro,  
 ākāse va sakuntānaṃ gati tesam durannayā.

[88 ≈ Dhp 96, Arahantavaggo]

śānto tassa mano hoti śāntā vācā ca kammu ca |  
 saṃmadamñāvimuttassa upaśāntassa tāyino ||

santaṃ tassa manaṃ hoti santā vācā ca kamma ca,  
 sammadaññāvimuttassa upasantassa tādino.

[89 ≈ Dhp 94, Arahantavaggo]

yassendriyāṇi samatham gatāni aśśā yathā sārathinā sudāntā |  
 prahīnamānassa anāsavassa devā pi tassa prihayanti<sup>106</sup> tāyino ||

yassindriyāṇi samatham gatāni assā yathā sārathinā sudantā,  
 pahīnamānassa anāsavassa devā pi tassa pihayanti tādino.

<sup>105</sup> The posterior line has two short syllables in 2nd and 3rd positions here; we should read: *parimñāta*- which avoids the problem.

<sup>106</sup> There is a mark in this word which in private correspondence Cone said she thought had no semantic value. I count *pr*- as not making position to avoid a heavy syllable in 6th position.

[90 ≈ Dhp 321, Nāgavaggo]

navipulā  
**dāntaṃ nayanti samitiṃ dāntaṃ rājābhirūhati |**  
**dānto śreṣṭho maṇuṣyesu yo 'tivāde titikkhati<sup>107</sup> ||**

navipulā  
 dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati,  
 danto seṭṭho manussesu yotivākyam titikkhati.

[91 ≈ Dhp 322, Nāgavaggo]

**varam assatarā dāntā ājāneyā ca sendhavā |**  
**kuñjarā va mahānāgā āttā dānto tato varam ||**

varam assatarā dantā ājānīyā ca sindhavā  
 kuñjarā ca mahānāgā attadanto tato varam.

[92cd ≈ Dhp 323cd, Nāgavaggo]

**na hi tehi jānājātehi tāṃ bhūmim abhisambhave<sup>108</sup> |**  
**yathā 'ttanā sudāntena dānto dāntena gacchati ||**

na hi etehi yānehi gaccheyya agataṃ disaṃ,  
 yathattanā sudantena danto dantena gacchati.

[93 ≈ Dhp 81, Paṇḍitavaggo]

**śelo yathā ekaghano vātena na samīrati |**  
**evaṃ nindāpraśaṃsāsu na samīranti paṇḍitā ||**

selo yathā ekaghano vātena na samīrati,  
 evaṃ nindāpasamśāsu na samīñjanti paṇḍitā.

<sup>107</sup> This and the next two verses also occur in this sequence in the Pāḷi.

<sup>108</sup> I can find no parallel to this line in the Pāḷi texts.



[94 ≈ Dhp 9, Yamakavaggo]

anikkaṣāyo kāṣāyaṃ yo vastaṃ paridhehiti<sup>109</sup> |  
apeto damasaccena na so kāṣāyaṃ ar<sup>h</sup>ati ||

anikkasāvo kāṣāvaṃ yo vatthaṃ paridahessati,  
apeto damasaccena na so kāṣāvaṃ ar<sup>a</sup>hati.

[95 ≈ Dhp 10, Yamakavaggo]

yo tu vāntakaṣāyassa śīlehi susamāhito |  
upeto damasaccena sa ve kāṣāyaṃ ar<sup>h</sup>ati ||

yo ca vāntakasāvassa sīlesu susamāhito,  
upeto damasaccena sa ve kāṣāvaṃ ar<sup>a</sup>hati.

*Śokavarggaḥ*

<sup>109</sup> This is the normal form of the future (3rd person singular) in Patna. Cf. *hehiti* 57b; *vijehiti* 131a; *prajehiti* 131d; *bhijjīhiti* 259c; *abhiṣehiti* 349b.

## 7: Kalyāṇī<sup>110</sup>

[96 ≈ Dhp 116, Pāpavaggo]

abhittaretha kallāṇe pāpā cittaṃ nivāraye |  
dandhaṃ hi karato puññaṃ pāpamhi ramate mano ||

abhittharetha kalyāṇe pāpā cittaṃ nivāraye,  
dandhaṃ hi karato puññaṃ pāpasmiṃ ramatī mano.

[97 ≈ Dhp 117, Pāpavaggo]

kay<sup>i</sup>ra<sup>111</sup> ce puruṣo pāpaṃ na naṃ kay<sup>i</sup>rā punappuno |  
na tamhi chanda[m̃] kay<sup>i</sup>rātha dukkho pāpassa sa[m̃]cayo ||

pāpaṃ ce puriso kay<sup>i</sup>rā na taṃ kay<sup>i</sup>rā punappunaṃ,  
na tamhi chandaṃ kay<sup>i</sup>rātha dukkho pāpassa uccayo.

[98 ≈ Dhp 118, Pāpavaggo]

kay<sup>i</sup>ra ce puruṣo pu[m̃]ña[m̃] kay<sup>i</sup>ra cena[m̃] punappuno |  
tamh[i] eva chanda[m̃] kay<sup>i</sup>rātha<sup>112</sup> sukho puññaṃsa saṃcayo ||

puññaṃ ce puriso kay<sup>i</sup>rā kay<sup>i</sup>rāthetaṃ punappunaṃ,  
tamhi chandaṃ kayirātha sukho puññaṃsa uccayo.

<sup>110</sup> In the title the word is spelt *kaly-*, but in the verses themselves it is always spelt *kall-*. This is the longest chapter in the Patna collection.

<sup>111</sup> Three times we have to ignore the svarabhakti vowel in this word and its cognate in this verse.

<sup>112</sup> The metre in this line is incorrect, we could read *tamheva*, which would give mavipulā, and as the supposed *-i* is not visible this may be the correct reading.

[99 ≈ MN 7 vs. 3]

-----|-----||-----|-----  
 śuddhasseva sadā phaggū suddasso<sup>113</sup> poṣatho sadā |  
 -----|-----||-----|-----  
 śuddhassa śucikamassa sadā sampajjate vratam ||

-----|-----||-----|-----  
 suddhasseva sadā phaggu suddhassuposatho sadā,  
 -----|-----||-----|-----  
 suddhassa sucikamassa sadā sampajjate vatam.

[100ab ≈ Dhp 314ab, Nirayavaggo; cd cf. 17cd, Yamakavaggo]

-----|-----||-----|-----  
 akataṁ dukkataṁ śreyo pacchā tapati dukkataṁ |  
 -----|-----||-----|----- Vaitālīya x 2  
 dukkataṁ me kataṁ ti śocati<sup>114</sup> bhūyo śocati doggatiṁ gato ||

-----|-----||-----|-----  
 akataṁ dukkataṁ seyyo pacchā tapati dukkataṁ.

-----|-----||-----|----- Vetālīya x 2  
 pāpaṁ me katan ti tappati bhiyyo tappati duggatiṁ gato.

[101ab ≈ Dhp 314cd, Nirayavaggo; cd cf. 18cd, Yamakavaggo]

-----|-----||-----|-----  
 kataṁ ca sukataṁ sādhu yaṁ kattā nānutappati |  
 -----|-----||-----|----- Vaitālīya x 2  
 sukataṁ me<sup>115</sup> kataṁ ti nandati bhūyo nandati soggatiṁ gato ||

-----|-----||-----|-----  
 kataṁ ca sukataṁ seyyo yaṁ katvā nānutappati.

-----|-----||-----|----- Vetālīya x 2  
 puññaṁ me katan ti nandati bhiyyo nandati suggatiṁ gato.

<sup>113</sup> Read: *suddhasso*.

<sup>114</sup> This line shows the variant opening discussed in The Prosody of the Dhammapada. Even so we must read *mē* to fully correct the metre (also in the next verse).

<sup>115</sup> I read *mē* here to give the normal opening.

[102 ≈ Dhp 119, Pāpavaggo]

--o--|o-----||--o--|o--o--  
**pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati |**  
 o--o--|o-----||oo-----|o--o--  
**yadā tu paccate pāpaṃ atha pāpo pāpāni paśśati<sup>116</sup> ||**

--o--|oo-----||--o--|o--o-- savipulā  
 pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,  
 o--o--|oo-----||oo-----|o--o-- savipulā  
 yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

[103 ≈ Dhp 120, Pāpavaggo]

--o--|o-----||--o--|o--o--  
**bhadro pi paśśate pāpaṃ yāva bhadraṃ na paccati |**  
 o--o--|o-----||oo-----|o--o--  
**yadā tu paccate bhadraṃ atha bhadro bhadraṇi paśśati ||**

--o--|oo-----||--o--|o--o-- savipulā  
 bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,  
 o--o--|oo-----||oo-----|o--o-- savipulā  
 yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.

[104 cf. Dhp 119, Pāpavaggo]

--oo|o-----||--o--|o--o--  
**pāpaṃ pi karato bhadraṃ yāva pāpaṃ na paccati |**  
 o--o--|o-----||-----|o--o--  
**atha pay<sup>i</sup>rāgate kāle pāpo pāpāni paśśati<sup>117</sup> ||**

--o--|oo-----||--o--|o--o-- savipulā  
 pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,  
 o--o--|oo-----||oo-----|o--o-- 10 syllables  
 yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

<sup>116</sup> This line (which is confirmed by the Pāli reading) is hypermetric by 2 syllables. Norman, in his comment in Word of the Doctrine to the parallel to this verse, suggests it may be a Vaitālīya line, but this opening is not normally seen in the Vaitālīya, and it seems better to take it as a hypermetric śloka. Similarly for the following verse.

<sup>117</sup> This verse and the next, which do not have proper parallels in the Pāli, look like attempts to rewrite the metrically unsatisfactory verses which precede.

[105 cf. Dhp 120, Pāpavaggo]

--uu|u----||--u--|u--u--  
bhadraṃ pi karato pāpaṃ yāva bhadraṃ na paccati |  
uu--|u----||----|u--u--  
atha pay<sup>i</sup>rāgate kāle bhadro bhadrāṇi paśśati ||

--u--|uu----||--u--|u--u-- savipulā  
bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,  
u--u--|uu----||uu----|u--u-- 10 syllables  
yadā ca paccati bhadraṃ atha bhadro bhadrāṇi passati.

[106 ≈ Dhp 124, Pāpavaggo]

--u--|u----||----|u--u--  
pāṇimhi ce vraṇo nā 'ssa dhāreyā pāṇinā viṣaṃ |  
--u--|u----||--u--|u--u--  
nāvraṇe viṣaṃ anneti nāsti pāpaṃ akurvvato ||

--u--|u----||u--u--|u--u--  
pāṇimhi ce vaṇo nāssa hareyya pāṇinā viṣaṃ,  
--u--|u----||--u--|u--u--  
nābbaṇaṃ viṣaṃ anveti natthi pāpaṃ akubbato.

[107 ≈ Dhp 71, Bālavaggo]

uu--u--|u----||----|u--u--  
na hi pāpakaṃ kataṃ kammaṃ sajjaṃ chīraṃ va mucchatī<sup>118</sup> |  
u----|u----||--u--|u--u--  
dahantaṃ bālaṃ anneti bhassachanno va pāpako ||

uu--|u----||--u--|u--u--  
na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,  
u----|u----||----|u--u--  
ḍahantaṃ bālaṃ anveti bhasmacchanno va pāvako.

<sup>118</sup> This reading is preferable to the Pāli *muccati*, which hardly makes sense. Even DhpA paraphrases with *pariṇamati*.

[108 ≈ Ud-v 9.18a-d]

na hi pāpakam katam kammam sajjam śastam va kantati |  
 maraṇo 'peto hi jānāti yā gatī pāpakammuṇo<sup>119</sup> ||

na hi pāpakṛtaṁ karma sadyaḥ śaṣṭram iva<sup>120</sup> kṛntati |  
 sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām |  
 paścāt tu kaṭukaṁ bhavati vipākaṁ pratiṣevataḥ ||

[109 ≈ Jā 466 v. 36]

anāgataṁ paṭikayīrātha kiccaṁ mā vo kiccaṁ kiccakāle vyadheyā<sup>121</sup> |  
 taṁ tārisaṁ paṭikatakiccakāriṁ na naṁ kiccaṁ kiccakāle vyadheti ||

anāgataṁ paṭikayīrātha kiccaṁ mā maṁ kiccaṁ kiccakāle vyadhesi,  
 taṁ tādisaṁ paṭigatakiccakāriṁ<sup>122</sup> na taṁ kiccaṁ kiccakāle vyadheti.

[110 ≈ Devaputtasaṁyuttaṁ, 3.2 v. 4]

paṭikacceva taṁ kayīrā yaṁ nāyyā hitam āttano |  
 na śakaṭikamanti ssa mantam dhīro parākrame<sup>123</sup> ||

paṭigacceva<sup>124</sup> taṁ kayīrā yaṁ jaññā hitam attano,  
 na sākaṭikacintāya mantā dhīro parakkame.

<sup>119</sup> I can find no parallel for this verse in the Pāli texts.

<sup>120</sup> We need to read *śaṣṭram va* m.c.

<sup>121</sup> Both posterior lines in this verse (and in the Pāli parallel) show the Vedic opening with the heavy 3rd syllable.

<sup>122</sup> There is a v.l. *paṭikata-* in ChS.

<sup>123</sup> This and the next two verses occur in the same order in *Khemasuttaṁ* of *Sagāthavaggo* (SN 103).

<sup>124</sup> There is a v.l. *patikacceva* in ChS.

[111 ≈ Devaputtasamyuttam, 3.2 v. 5]

U---U|U---||U---|U---  
yathā sākaṭiko māggaṃ samaṃ hettā mahāpathaṃ |  
U---U|U---||U---|U---  
viṣamaṃ māggaṃ āsājja akkhacinno tha<sup>125</sup> jhāyati ||

U---U|U---||U---|U---  
yathā sākaṭiko panthaṃ samaṃ hitvā mahāpathaṃ,  
U---U|U---||U---|U---  
visamaṃ maggaṃ āruya akkhacinno va jhāyati.

[112 ≈ Devaputtasamyuttam, 3.2 v. 6]

----|U---||U---|U---  
evaṃ dhammā apakrāṃma adhammam anuvattiya |  
----U|U---||U---|U---  
bālo maccumukhaṃ prātto akkhacinno va jhāyati ||

----|U---||U---|U---  
evaṃ dhammā apakkamma adhammam anuvattiya,  
----U|U---||U---|U---  
mando maccumukhaṃ patto akkhacinno va jhāyati.

[113 ≈ Dhp 307, Nirayavaggo]

--U-|-UU-||-U---|U--- bhavipulā  
kāṣāyakaṇṭhā bahavo pāpadhammā asaṃyyatā |  
----|U---||UU---U|U---  
pāpā pāpehi kaṃmehi nirayaṃ te upapajjatha ||

--U-|-UU-||-U---|U--- bhavipulā  
kāṣāvakaṇṭhā bahavo pāpadhammā asaṇṇatā,  
----|U---||UU---U|U---  
pāpā pāpehi kammehi nirayaṃ te upapajjare.

<sup>125</sup> Read: *va*, as in the next verse.

[114 ≈ Dhp 306, Nirayavaggo<sup>126</sup>]

〰〰〰-|-,,〰〰-〰〰〰-||-〰〰-|-,,〰〰-|-〰〰〰 Triṣṭubh x 4  
**abhūtavādī nirayaṃ upeti yo cāpi kattā na karomī ti āha<sup>127</sup> |**  
 〰〰〰-|,-〰〰-〰〰〰-||〰〰-|-,,〰〰-|-〰〰〰  
**ubho pi te precca samā bhavanti nihīnakaṃmā manuḍā paratra ||**

〰〰〰-|-,,〰〰-〰〰〰-||-〰〰-|-,,〰〰-|-〰〰〰 Tuṭṭhubha x 4  
 abhūtavādī nirayaṃ upeti yo vāpi katvā na karomī ti cāha,  
 〰〰〰-|,-〰〰-〰〰〰-||〰〰-|-,,〰〰-|-〰〰〰  
 ubho pi te pecca samā bhavanti nihīnakammā manuḍā parattha.

[115 ≈ Dhp 125, Pāpavaggo]

--〰〰-|-,,〰〰-〰〰〰-||-〰〰-|-,,〰〰-|-〰〰〰 Jagatī / Triṣṭubh  
**yo apraduṣṭassa naro praduṣyati śuddhassa poṣassa anaṅgaṇassa |**  
 〰〰〰-|-,,-|-〰〰〰-||〰〰〰-|-,,〰〰-|-〰〰〰 Triṣṭubh x 2  
**tam eva bālaṃ pracceti pāpaṃ<sup>128</sup> sukhumo rajo paṭivātaṃ va khitto ||**

--〰〰-|-,,〰〰-〰〰〰-||-〰〰-|-,,〰〰-|-〰〰〰 Jagatī / Tuṭṭhubha  
 yo appaduṭṭhassa narassa dussati suddhassa poṣassa anaṅgaṇassa,  
 〰〰〰-|-,,-|-〰〰〰-||〰〰〰-|-,,〰〰-|-〰〰〰 Tuṭṭhubha x 2  
 tam eva bālaṃ pacceti pāpaṃ sukhumo rajo paṭivātaṃ va khitto.

[116 ≈ Dhp 123, Pāpavaggo]

〰〰〰〰-||-〰〰-|-〰〰〰  
**vāṇijo va bhayaṃ māggaṃ appasāttho mahaddhano |**  
 〰〰〰〰-||-〰〰〰-|-〰〰〰  
**viṣaṃ jīvitukāmo va pāpāni parivajjaye ||**

〰〰〰〰-||-〰〰-|-〰〰〰  
 vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano,  
 〰〰〰〰-||-〰〰〰-|-〰〰〰  
 viṣaṃ jīvitukāmo va pāpāni parivajjaye.

<sup>126</sup> One of the most famous verses in the Pāḷi canon, it also occurs at: Ud 4.8, It 48.1, and Sn 661.

<sup>127</sup> The posterior line (both here and in the Pāḷi) shows the extended form of the metre, pausing after the caesura, and restarting from the 5th syllable.

<sup>128</sup> Line c shows replacement of two short syllables by one long one, which is an occasional variation in the Triṣṭubh/Jagatī line.



[117 ≈ Dhp 291, Pakiṇṇakavaggo]

paradukkhopadhānena yo icche sukham āttano |  
verasaṃsaggasaṃsaṭṭho dukkhā<sup>129</sup> na parimuccati ||

paradukkhūpadānena attano sukham icchati,  
verasaṃsaggasaṃsaṭṭho verā so na parimuccati.

[118]

kuṇapassa pi gandhucchijjati<sup>130</sup> u 'ddhukitassa<sup>131</sup> pi rāti accayā |  
puruṣassa adhammacāriṇo annāhaṃ gandho na chijjati<sup>132</sup> ||

[119]

yatha ggrahapatayo<sup>133</sup> prabhūtarat<sup>a</sup>nā āditte nagaramhi dahyamāne |  
muttāmaṇiṭṭhakarajataheto<sup>134</sup> vyāyamanti api nīharema kimci<sup>135</sup> ||

<sup>129</sup> It seems to me that *dukkhā* in Patna here gives a better meaning than *verā* in the Pāli: *whoever is closely associated with hatred is not freed from suffering* (rather than: ...*from hatred*, which is tautological).

<sup>130</sup> We need to read the simplex *-chijjati* here to correct the metre.

<sup>131</sup> Cone indicates that this word may also be read: *-chitassa*. The avagraha is intrusive, read: *uddhukitassa*

<sup>132</sup> There are no parallels to the last three verses in this chapter in any of the other rescensions and one suspects that they are late additions to the collection. When we see the corrections that have to be made to the metre it is clear that they were originally Prākṛt verses that have been rather clumsily Sanskritised.

<sup>133</sup> We have to read as the simplex *gahapatayo* to correct the metre.

<sup>134</sup> This line has resolution twice, at the beginning of the two words *-phaṭika-* and *-rajata-*; note that resolution in the cadence of the mātrācchandas verses is very rare indeed.

<sup>135</sup> The opening of this line is syncopated.

**[120]**

tatha-r-iva śamaṇā prabhūtapramāṇā ayīrā ayīrapathesu<sup>136</sup> sicchamānā |  
jātijarāmarañabhayaḍḍittā dukkhāṭṭā<sup>137</sup> vyāyamanti api prāpuṇema  
śāntim<sup>138</sup> ||

*Kalyāṇīvarggaḥ*

<sup>136</sup> As *ayir-* normally has a svarabhakti vowel I read it here as well, though metrically it makes no difference.

<sup>137</sup> This line is very unmetrical as it stands. We should read: *jātimaraṇabhayādditā dukhāṭṭā*, understanding the first syllable as short to correct the metre.

<sup>138</sup> We need to count the first syllable as light to correct the metre again here.

## 8: Puṣpa Pupphavaggo

[121 ≈ Dhp 54]

na puṣpagandho paṭivātam eti    na candanaṃ tagaraṃ vāhlikaṃ vā |  
satāṇ tu gandho paṭivātam eti    sabbā diṣā sappuruṣo pravāti<sup>139</sup> ||

na pupphagandho paṭivātam eti    na candanaṃ tagaramallikā vā,  
sataṇ ca gandho paṭivātam eti    sabbā diṣā sappuriso pavāyati.

[122 ≈ Dhp 55]

candanaṃ tagaraṃ cāpi    uppalaṃ atha vāśśikiṃ |  
etesāṃ gandhajātānaṃ    śīlagandho anuttaro ||

candanaṃ tagaraṃ vā pi    uppalaṃ atha vassikī,  
etesāṃ gandhajātānaṃ    śīlagandho anuttaro.

[123 ≈ Dhp 56]

appāmātro<sup>140</sup> ayaṃ gaṇdho    yoyaṃ<sup>141</sup> tagaracandane |  
yo tu śīlavatāṃ gandho    vāti devesu uttamo ||

appamatto ayaṃ gaṇdho    yāyaṃ tagaracandanī,  
yo ca śīlavataṃ gandho    vāti devesu uttamo.

<sup>139</sup> The Pāli reading seems preferable here, see Brough's comments (GDhp, p. 268) on the Gāndhārī version of this verse. The first four verses in this chapter occur in the same order in the Pāli rescension.

<sup>140</sup> Read: *appamātro*, scribal error.

<sup>141</sup> This reading confirms that we should take the Pāli *yāyaṃ* to be analysed: *yo ayaṃ*, with *yo* agreeing with *gaṇdho*.

[124 ~ Dhp 57]

----|U---||-U-U|U-U-  
**tesāṃ sampannaśīlānāṃ apramādavihāriṇāṃ |**  
 ---|U---||-----|U-U-  
**sammadaññāvimuttānāṃ māro māggaṃ na viṇḍati<sup>142</sup> ||**

----|U---||-U-U|U-U-  
 tesāṃ sampannaśīlānāṃ appamādavihāriṇāṃ  
 ---|U---||-----|U-U-  
 sammadaññāvimuttānāṃ māro maggaṃ na vindati.

[125 ~ Dhp 51]

U-UU|U---||-U---|U-U-  
**yathā pi ruciraṃ puṣpaṃ vannaṇantaṃ agandhakaṃ |**  
 ---U-U---||UU---U|U-U-  
**evaṃ subhāsitā vācā aphalā hoti akurvvato ||**

U-UU|U---||-U---|U-U-  
 yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,  
 ---U-U---||UU---U|U-U-  
 evaṃ subhāsitā vācā aphalā hoti akubbato.

[126 ~ Dhp 52]

U-UU|U---||-U---|U-U-  
**yathā pi ruciraṃ puṣpaṃ vannaṇantaṃ sagandhakaṃ |**  
 ---U-U---||UU---|U-U-  
**evaṃ subhāsitā vācā saphalā hoti kurvvato<sup>143</sup> ||**

U-UU|U---||-U---|U-U-  
 yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,  
 ---U-U---||UU---U|U-U-  
 evaṃ subhāsitā vācā saphalā hoti pakubbato.

<sup>142</sup> There is no mention of flowers in this verse, so we must understand that these four verses formed a group in the old tradition which underlies the two rescensions. The connection is collocation on *śīla* and *apramāda*, which occur in the previous verse.

<sup>143</sup> Ud-v. and GDhp agree with Patna in reading the verb without a prefix, and we should probably restore the Pāli to read *kubbato*.

[127 ≈ Dhp 49]

yathā pi bhramaro puṣpā vannagandham aheḍayaṃ |  
 praḍeti rasam ādāya evaṃ ggrāme munī<sup>144</sup> care ||

yathā pi bhamaro pupphaṃ vaṇṇagandham aheṭhayaṃ  
 paḷeti rasam ādāya evaṃ gāme munī care.

[128 ≈ Dhp 47]

puṣpāṇi heva pracinantaṃ<sup>145</sup> vyāsattamanasaṃ naraṃ |  
 suttaṃ ggrāmaṃ mahogho vā<sup>146</sup> maccu-r-ādāya gacchati ||

pupphāṇi heva pacinantaṃ byāsattamanasaṃ naraṃ,  
 suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

[129 ≈ Dhp 48]

puṣpāṇi heva pracinantaṃ vyāsattamanasaṃ naraṃ |  
 asaṃpunnesu<sup>147</sup> kāmesu antako kurute vaṣe ||

pupphāṇi heva pacinantaṃ byāsattamanasaṃ naraṃ,  
 atittāṃ yeva kāmesu antako kurute vasaṃ.

<sup>144</sup> -ī is m.c. to give the normal cadence.

<sup>145</sup> I count *pr*- here and in the next verse as not making position to give (with resolution) the pathyā cadence.

<sup>146</sup> Read *va* (= *iva*).

<sup>147</sup> There are two marks in this word which in private correspondence Cone said she thought had no semantic value.

[130 ≈ Dhp 53]

yathā pi puṣparāśimhā kay<sup>i</sup>rā mālāguṇe bahū |  
 evaṃ jātena māccena kātavvaṃ kuśalaṃ bahum̐ |

yathā pi puppharāśimhā kay<sup>i</sup>rā mālāguṇe bahū,  
 evaṃ jātena maccena kattabbaṃ kusalaṃ bahum̐.

[131 ≈ Dhp 44]

ko<sup>148</sup> imaṃ paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ |  
 ko dhammapade<sup>149</sup> sudeṣite kuśalo puṣpam̐ iva prajehiti<sup>150</sup> |

kō imaṃ paṭhaviṃ vicessati yamaloḥaṇ ca imaṃ sadevakaṃ?  
 ko dhammapadaṃ sudesitaṃ kusalo puppham̐ ivappacessati?

[132 ≈ Dhp 45]

śekho<sup>151</sup> paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ |  
 so dhammapade sudeṣite kuśalo puṣpam̐ iva prajehiti ||

sekho paṭhaviṃ vicessati yamaloḥaṇ ca imaṃ sadevakaṃ.  
 sekho dhammapadaṃ sudesitaṃ kusalo puppham̐ ivappacessati.

<sup>148</sup> The first syllable here needs to be counted as light to fit the metre. This is common in both the Patna and the Pāli rescensions.

<sup>149</sup> Notice the spelling here, which goes against the name of the collection given at the end of the work: *dharmmapad*-.

<sup>150</sup> Note that *pr*- here and in the verse below is counted as making position to give the normal cadence.

<sup>151</sup> There are also two marks in this word which in private correspondence Cone said she thought had no semantic value.

[133 ≈ Dhp 377, Bhikkhuvaggo]

— — — — — || — — — — —  
**vāśśikī-r-iva puṣpāṇi mañcakāni<sup>152</sup> pramuñcati |**  
 — — — — — || — — — — —  
**evaṃ rāgañ ca doṣaṃ ca vipramuñcatha bhikkhavo ||**

— — — — — || — — — — —  
 vassikā viya pupphāni maddavāni pamuñcati,  
 — — — — — || — — — — —  
 evaṃ rāgañ ca doṣaṃ ca vipramuñcetha bhikkhavo.

[134 ≈ Dhp 46]

— — — — — || — — — — — Triṣṭubh x 4  
**phenopamaṃ lokam imaṃ vidittā marīcidhammaṃ abhisambudhānāṃ |**  
 — — — — — || — — — — —  
**chettāna mārassa prapuṣpakāni<sup>153</sup> addamśanaṃ maccurājassa gacche ||**

— — — — — || — — — — — Tuṭṭhubha x 4  
 pheṇūpamaṃ kāyam imaṃ viditvā marīcidhammaṃ abhisambudhāno,  
 — — — — — || — — — — —  
 chetvāna mārassa papupphakāni adassanaṃ maccurājassa gacche.

[135 ≈ Dhp 58]

— — — — — || — — — — —  
**yathā saṅkārakūṭamhi<sup>154</sup> ujjhitamhi mahāpathe |**  
 — — — — — || — — — — —  
**padumaṃ ubbhidaṃ assa śucigandhaṃ manoramaṃ<sup>155</sup> ||**

— — — — — || — — — — —  
 yathā saṅkāradhānasmim ujjhitasmim mahāpathe,  
 — — — — — || — — — — —  
 padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ.

<sup>152</sup> It's hard to see what *mañcakāni* can mean here, and this is presumably a scribal error.

<sup>153</sup> Reading *pr-* as failing to make position here to avoid a heavy 6th syllable.

<sup>154</sup> The reading in Patna here, meaning a heap of rubbish, seems preferable to the Pāli which is difficult of interpretation. DhpA: *saṅkāraṭṭhānasmim*, which doesn't help much.

<sup>155</sup> These last two verses also close the Pāli chapter.

[136 ≈ Dhp 59]

-----|v-----||-----|v-v-  
evaṃ saṅkārabhūtesu andhabhūte pṛthujjane<sup>156</sup> |  
vv-----|v-----||-----|v-v- mavipulā  
atirocanti pramñāya<sup>157</sup> sammāsabuddhasāvaka<sup>158</sup> ||

-----|v-----||-----|v-v-  
evaṃ saṅkārabhūtesu andhabhūte puthujjane,  
vv-vv|v-----||-----|v-v-  
atirocati paññāya sammāsambuddhasāvako.

*Puṣpavarggaḥ*  
*Pupphavaggo*

---

<sup>156</sup> We should presumably understand the forms here ending in *-e* as truncated in order to fit the metre. The plural form in the last line (not in the Pāḷi), confirms that the plural in *-bhutesu* is the correct number.

<sup>157</sup> I count *pr-* as not making position to give the pathyā cadence, otherwise we have an ill-formed mavipulā.

<sup>158</sup> Scribal error, read *-saṁbuddha-*.



## 9: Tahna Taṇhāvaggo

[137 ≈ Dhṛp 334]

manujassa pramattacāriṇo<sup>159</sup> tahnā vaddhati mālutā iva |  
sā prāplavate hurāhuram̐ phalameṣī va vanamhi vānnaro<sup>160</sup> ||

manujassa pamattacārino taṇhā vaḍḍhati māluvā viya,  
so palavatī hurāhuram̐ phalam iccham̐ va vanasmi<sup>161</sup> vānaro.

[138 ≈ Dhṛp 335]

yaṁ cesā sahate jam̐mī tahnā loke duraccayā |  
śokā tassa pravaddham̐ti ovaṭṭhā beruṇā iva ||

yaṁ esā sahatī jam̐mī taṇhā loke visattikā  
sokā tassa pavaddhanti abhivaṭṭham̐ va bīraṇam̐.

[139 ≈ Dhṛp 336]

yo cetām sahate jam̐mim̐ tahnām̐ loke duraccayām̐ |  
śokā tassa vivaṭṭanti<sup>162</sup> udabindū va pukkhare ||

yo cetam̐ sahatī jam̐mim̐ taṇham̐ loke duraccayam̐  
sokā tamhā papatanti udabindu va pokkharā.

<sup>159</sup> I count *pr-* as not making position here to give the normal opening.

<sup>160</sup> The first four verses (with a different last line in the fourth verse) also occur in this sequence in both Dhammapada, and in the Theragāthā, vv. 399 - 402 (Māluṅkaputta's verses).

<sup>161</sup> In the text niggahīta is lost m.c. to give the normal cadence, it would have been better to read *vanamhi* as in Patna.

<sup>162</sup> The verb in Patna here doesn't seem very appropriate.

[140 a-d ≈ Dhp 337a-d; for ef cf. 216cd]

--u-|u---||---u|u-u-  
**taṃ vo vademi bhadraṃ vo yāvaṃt-ittha samāgatā |**  
 --u-|u-u-||---u|u-u- bhavipulā  
**tahnāṃ samūlāṃ khaṇatha uṣīratthī va beruṇim |**  
 --u-|u---||---u|u-u-  
**tahnāya khatamūlāya nāsti śokā kato bhayaṃ ||**

--u-|u---||---u|u-u-  
 taṃ vo vadāmi bhaddaṃ vo yāvantettha samāgatā,  
 --u-|u-u-||---u|u-u- bhavipulā  
 taṇhāya mūlaṃ khaṇatha uṣīrattho va bīraṇaṃ,  
 --u-|u---||---u|u-u-  
 mā vo naḷaṃ va soto va māro bhañji punappunaṃ.

--u-|u---||---u|u-u-  
 taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ,  
 --u-|u---||---u|u-u-  
 taṇhāya vipamuttassa natthi soko kuto bhayaṃ.

[141 ≈ Iti 15.1]

--u-|u-u-||---u|u-u- bhavipulā  
**tahnabītiyo<sup>163</sup> puruṣo drīgham addhāna<sup>164</sup> saṃsari |**  
 --u-|u---||---u|u-u-  
**etthabhāvaṃñathābhāvaṃ tattha tattha punappuno<sup>165</sup> ||**

--u-|u-u-||---u|u-u- bhavipulā  
 taṇhādutiyo puriso dīgham addhāna' saṃsaraṃ,  
 --u-|u---||---u|u-u-  
 itthabhāvaṃñathābhāvaṃ saṃsāraṃ nātivattati.

[142 ≈ Iti 15.2]

--u-|u---||---u|u-u-  
**etam ādīnavaṃ nyāttā tahnā dukkhassa saṃbhavaṃ |**  
 --u-|u---||---u|u-u-  
**vītataho anādāno sato bhikkhū parivraje ||**

--u-|u---||---u|u-u-  
 evam ādīnavaṃ ñatvā taṇhaṃ dukkhassa saṃbhavaṃ,  
 --u-|u---||---u|u-u-  
 vītataṇho anādāno sato bhikkhu paribbaje.

<sup>163</sup> The opening has light syllables in 2nd and 3rd positions. Although this is sometimes tolerated, it may be better to read: *tahnābītiyo*.

<sup>164</sup> Anusvāra has been lost here m.c. to give the normal cadence.

<sup>165</sup> I can find no exact parallel to line d in the Pāli texts.

[143 ≈ Dhp 345]

na taṃ dṛḍhaṃ bandhanam āhu dhīrā yad āyaśaṃ dārujaṃ babbajaṃ vā |  
sārattarattā maṇikuṇḍalesu putresu dāresu ca yā apekḥā ||

na taṃ daḷhaṃ bandhanam āhu dhīrā yad āyaśaṃ dārujaṃ pabbajaṃ ca,  
sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekḥā.

[144 ≈ Dhp 346]

etaṃ dṛḍhaṃ bandhanam āhu dhīrā ohāriṃsaṃ sukhumaṃ dupramuñcaṃ |  
etappi chettāna vrajanti<sup>166</sup> santo anapekḥino sabbadukhaṃ<sup>167</sup> prahāya ||

etaṃ daḷhaṃ bandhanam āhu dhīrā ohāriṃsaṃ sithilaṃ duppamuñcaṃ,  
etaṃ pi chetvāna paribbajanti anapekkhino kāmasukhaṃ pahāya.

[145 ≈ Dhp 186, Buddhavaggo]

na kāhapaṇavāsena ttrettī kāmesu vijjati |  
appāssādā dukhā<sup>168</sup> kāmā iti viṃṇāya paṇḍito<sup>169</sup> ||

na kahāpaṇavassena titti kāmesu vijjati,  
appassādā dukhā kāmā iti viṇṇāya paṇḍito,

<sup>166</sup> I count *vr-* as not making position here, which is necessary to avoid the heavy sixth syllable.

<sup>167</sup> *-kh-* is m.c. to avoid a heavy 6th syllable.

<sup>168</sup> *-kh-* is m.c. to give the pathyā cadence.

<sup>169</sup> This line is missing in the printed edition. The missing text has been kindly supplied to me by Prof. K.R. Norman. These verses are very unusual syntactically in the old texts as the subject of the second verse occurs at the end of the first, which is rarely seen.

[146 ≈ Dhp 187, Buddhavaggo]

api divvesu kāmesu ratim so nādhigacchati ||  
 taṇhakkhayarato hoti saṃmasambuddhasāvako<sup>170</sup> ||

api dibbesu kāmesu ratim so nādhigacchati.  
 taṇhakkhayarato hoti sammāsambuddhasāvako.

[147 ≈ Dhp 352]

vītataṇho anādāno niruttīpadakovido |  
 akkharāṇaṃ sannipātena<sup>171</sup> ñāyyā<sup>172</sup> pūrvvāparāṇi so |  
 sa ve antimaśārīro<sup>173</sup> mahāpramāṇo ti vuccati<sup>174</sup> ||

vītataṇho anādāno niruttipadakovido,  
 akkharāṇaṃ sannipātaṃ jaññā pubbaparāṇi ca,  
 sa ve antimasārīro mahāpaṇṇo (mahāpuriso) ti vuccati.

<sup>170</sup> Read: *sammā*, as elsewhere.

<sup>171</sup> This line has 9 syllables, with no easy way to correct the metre, unless we follow the Pāḷi and write *sannipātāṇi*.

<sup>172</sup> Cone indicates that this word may also be read: *ññāyyā*

<sup>173</sup> -ā- is m.c. to give the pathyā cadence.

<sup>174</sup> The reading here confirms that *mahāpuriso* in the Pāḷi is an addition to the text. It has probably come in from the commentary on the verse.

[148 ≈ Dhp 341]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vaitālīya x 4  
**saritāni sinehitāni ca somanassāni<sup>175</sup> bhavanti jantuno |**  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰(〰〰)  
**ye sātasiṭā sukheṣiṇo te ve jātījaropagā<sup>176</sup> ||**

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya x 4  
 saritāni sinehitāni ca sōmanassāni bhavanti jantuno,  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 te sātasiṭā sukhesino te ve jātījarūpagā narā.

[149 ≈ Dhp 342]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vaitālīya x 2  
**tahnāya purekkhaṭṭā prajā parisappanti śāso va bādhito |**  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Aupacchandasaka x 2  
**te saṃjotanasaṅgasattā<sup>177</sup> gabbham upenti punappuno ciram pi ||**

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya x 2  
 tasiṇāya purakkhatā pajā parisappanti saso va bādhito,  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya / Opacchandasaka  
 saṃyojanasaṅgasattakā dukkham upenti punappunam cirāya.

[150 ≈ Dhp 348]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vaitālīya x 4  
**muñca pure muñca pacchato majjhe muñca bhavassa pārāgū |**  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
**sabbattha vimuttamānaso na puno jātījarām upehisi ||**

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya x 4  
 muñca pure muñca pacchato majjhe muñca bhavassa pārāgū,  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 sabbattha vimuttamānaso na punam jātījaram upehisi.

<sup>175</sup> This is the variant opening which sometimes appears in the Vaitālīya lines.

<sup>176</sup> To complete the sense and the metre we need to read *narā* at the end of this line as in the Pāli.

<sup>177</sup> Written in the text as *saṃjotanasaṅgasattā*, which is a case of haplography, even though Cone doesn't mark it as such. We need to read: *saṃjotā-* to correct the metre here, which differs from the Pāli in this line.

[151 ≈ Dhp 344]

--uu|---u---||uu---uu|---u--- Aupacchandasaka / Vaitāliya  
**yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati |**  
 --uu|---u---||---uu|---u--- Vaitāliya x 2  
**taṃ puggalam etha paśśatha mutto bandhanam eva dhāvati ||**

--uu|---u---||uu---uu|---u--- Opacchandasaka / Vetāliya  
 yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati  
 --uu|---u---||---uu|---u--- Vetāliya x 2  
 taṃ puggalam etha passatha mutto bandhanam eva dhāvati.

[152 ≈ Dhp 356]

uu---|u---||---u---|u---  
**ttriṇadoṣāṇi khettrāṇi rāgadoṣā ayaṃ prajā |**  
 --u---|u---||---u---|u---  
**tassā hi vītarāgesu dinnam hoti mahapphalaṃ<sup>178</sup> ||**

uu---|u---||---u---|u---  
 tiṇadosāṇi khetāṇi rāgadosā ayaṃ pajā,  
 --u---|u---||---u---|u---  
 tasmā hi vītarāgesu dinnam hoti mahapphalaṃ.

[153 ≈ Dhp 357]

uu---|u---||---u---|u---  
**ttriṇadoṣāṇi khettrāṇi doṣadoṣā ayaṃ prajā |**  
 --u---|u---||---u---|u---  
**tassā hi vītadoṣesu dinnam hoti mahapphalaṃ ||**

uu---|u---||---u---|u---  
 tiṇadosāṇi khetāṇi dosadosā ayaṃ pajā,  
 --u---|u---||---u---|u---  
 tasmā hi vītadosesu dinnam hoti mahapphalaṃ.

[154 ≈ Dhp 358]

uu---|u---||---u---|u---  
**ttriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ prajā |**  
 --u---|u---||---u---|u---  
**tassā hi vītamohesu dinnam hoti mahapphalaṃ ||**

uu---|u---||---u---|u---  
 tiṇadosāṇi khetāṇi mohadosā ayaṃ pajā,  
 --u---|u---||---u---|u---  
 tasmā hi vītamohesu dinnam hoti mahapphalaṃ.

<sup>178</sup> This and the next two verses occur in the same order at the end of the Pāli *Taṇhāvaggo*.

[155 ≈ Dhp 99, Arahantavaggo]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 ramaṇīyaṃ vatā 'raṇṇaṃ yamhiṃ na ramate jano |  
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 vītarāgāttha raṃsanti<sup>179</sup> nāṃṇe kāmagaveṣiṇo ||

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 ramaṇīyāni araṇṇāni yattha na ramatī jano,  
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 vītarāgā ramissanti na te kāmagavesino.

[156 ≈ Dhp 338]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī x 4  
 yathā pi mūle anupadrute dḍhe chinno pi rukkho punar-īva<sup>180</sup> jāyati |  
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 em eva tahnānuśaye anūhate nivvattate dukkham idaṃ punappuno ||

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī x 4  
 yathā pi mūle anupaddave daḥhe chinno pi rukkho punar eva rūhati,  
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-  
 evam pi taṇhānusaye anūhate nibbattatī dukkham idaṃ punappunaṃ.

*Tahnavarggaḥ*  
*Taṇhāvaggo*

<sup>179</sup> This does not appear to be the correct form for the verb, and we need a reading similar to the Pāḷi to make sense.

<sup>180</sup> We have to count *ī*- here as m.c., but it maybe better to read *eva* with the Pāḷi verse.

## 10: Mala Malavaggo

[157 ≈ Dhp 241]

asajjhāyamalā vedā anuṭṭhāṇamalā gharā |  
malo vaṇṇassa kosajjaṃ pramādo rakkhatāṃ malo<sup>181</sup> ||

asajjhāyamalā mantā anuṭṭhāṇamalā gharā,  
malāṃ vaṇṇassa kosajjaṃ pamādo rakkhato malāṃ.

[158 ≈ Dhp 242]

malo istiye<sup>182</sup> duccaritaṃ maccheraṃ dadatāṃ malo |  
malo pāpāni kaṃmāṇi assiṃ loke paramhi ca ||

malitthiyā duccaritaṃ maccheraṃ dadato malāṃ,  
malā ve pāpakā dhammā asmiṃ loke paramhi ca.

[159 ≈ Dhp 243]

tato malataraṃ brūmi aviṇṇā maraṇaṃ malāṃ |  
ete male prahattāna nimmalā caratha bhikkhavo ||

tato malā malataraṃ aviṇṇā paramaṃ malāṃ,  
etaṃ malāṃ pahatvāna nimmalā hotha bhikkhavo.

<sup>181</sup> This and the next two verses occur in the same order in the Dhammapada.

<sup>182</sup> This line has 9 syllables, we need to read *malo* 'stīye m.c. to give a normal opening.



[160 ≈ Dhp 240]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vaitālīya x 4  
 ayaṣā tu malo samuṭṭhito tato<sup>183</sup> uṭṭhāya tam eva khādati |  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 em eva vidhūnacāriyaṃ<sup>184</sup> sakāni kaṃmāṇi<sup>185</sup> nayanti doggaṭiṃ ||

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya x 4  
 ayaṣā va malaṃ samuṭṭhitaṃ taduṭṭhāya tam eva khādati,  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 evaṃ atidhonacāriṇaṃ sakakammāni nayanti duggaṭiṃ.

[161 ≈ Dhp 235]

〰〰〰〰|〰〰〰〰||〰〰〰〰〰〰|〰〰〰〰 Vaitālīya x 4  
 paṇḍupalāso ca dāni si yamapuruṣā pi ca te upaṭṭhitā |  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 uyyogamukhe ca tiṭṭhasi pātheyaṃ pi ca te na vijjati ||

〰〰〰〰|〰〰〰〰||〰〰〰〰〰〰|〰〰〰〰 Vetālīya x 4  
 paṇḍupalāso va dānisi yamapurisā pi ca taṃ upaṭṭhitā,  
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰  
 uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.

[162b cf. Dhp 239cd; cd ≈ Dhp 236cd]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vaitālīya x 4  
 uyyamassa<sup>186</sup> ghaṭassa āttanā kaṃmāro rajataṃ va niddhame |  
 〰〰〰〰|〰〰〰〰||〰〰〰〰〰〰|〰〰〔 〕  
 niddhāntamalo anaṅgano bitiyaṃ<sup>187</sup> ariyabhūmim esi<sup>188</sup> ||

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā Śloka  
 kammāro rajatasseva niddhame malam attano.

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 Vetālīya x 2  
 niddhantamalo anaṅgaṇo dibbaṃ ariyabhūmim ehisi.

<sup>183</sup> I count the end syllable as light to give the normal opening, cf. the Pāli verse where the first syllable has to be counted as heavy to complete the syllabic count.

<sup>184</sup> -ū- is m.c. to give the normal cadence.

<sup>185</sup> We need to read *sakakammāṇi* to correct the metre. Cf. the Pāli verse.

<sup>186</sup> We need to read the initial syllable as light to correct the metre.

<sup>187</sup> Cone places what is presumably an alternative reading *vitiyaṃ* in brackets. There is no discussion of the reading.

<sup>188</sup> The metre is very poor in this line. I believe a syllable has dropped out of the last word, and we should read *ehisi* (cf. 57 above). But even then we still need to read *āriya-* to correct the metre.

[163 ≈ Dhp 239]

anupūrvveṇa medhāvī thokathokaṃ khaṇe khaṇe |  
kammāro rajatasseva niddhame malam āttano ||

anupubbenā medhāvī thokathokaṃ khaṇe khaṇe,  
kammāro rajatasseva niddhame malam attano.

[164 ≈ Dhp 244]

sujīvaṃ ahirīkena<sup>189</sup> saṅkiliṣṭhaṃ tu jīvati |  
prakkhaṇḍinā pragabbheṇa kākaśūreṇa dhansinā<sup>190</sup> ||

sujīvaṃ ahirīkena kākāśūreṇa dhamśinā,  
prakkhandinā pagabbhena saṅkiliṭṭhena jīvitaṃ.

[165 ≈ Dhp 245]

hirīmatā<sup>191</sup> tu dujjīvaṃ niccaṃ śucigaveṣiṇā |  
alīnenāpragabbheṇa śuddhājīvena paśsatā ||

hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā,  
alīnenāpagabbhena suddhājīvena passatā.

<sup>189</sup> -ī- is m.c to give the pathyā cadence.

<sup>190</sup> Notice how lines b and d in Patna and Pāli are inverted.

<sup>191</sup> -ī- is m.c to avoid two light syllables in 2nd and 3rd positions.

[166 ≈ Dhp 252]

supaśśaṃ vajjaṃ<sup>192</sup> amñesaṃ āttano puna duddaśaṃ |  
 paresāṃ iha vajjāni uppunāti yathā busaṃ |  
 āttano puna chādeti kalim va kṛtavāṃ śaṭho ||

sudassaṃ vajjam aññesaṃ attano pana duddasaṃ,  
 paresaṃ hi so vajjāni opunāti yathā bhusaṃ,  
 attano pana chādeti kalim va kitavā saṭho.

[167 ≈ Dhp 163, Attavaggo]

sukarāṇi asādhūni āttano ahitāni ca |  
 yaṃ ve hitaṃ ca sādhuṃ ca taṃ ve paramadukkaraṃ ||

sukarāṇi asādhūni attano ahitāni ca,  
 yaṃ ve hitaṃ ca sādhuṃ ca taṃ ve paramadukkaraṃ.

[168ab ≈ Dhp 163ab, Attavaggo]

sukarāṇi asādhūni āttano ahitāni ca |  
 yāni hitāni sādhuṃ tāni kurvanti paṇḍitā<sup>193</sup> ||

sukarāṇi asādhūni attano ahitāni ca  
 yaṃ ve hitaṃ ca sādhuṃ ca taṃ ve paramadukkaraṃ.

<sup>192</sup> We should probably read *vajjam* to give the pathyā cadence as in the Pāli.

<sup>193</sup> I can find no parallel to line d in the Pāli texts.

[169 ab ≈ Dhp 316 ab; c-f ≈ 317, Nirayavaggo]

avajjitaṃ,---||---|--- mavipulā  
alajjitavve lajjanti lajjitavve na lajjatha |  
avajjitaṃ,---||---|---  
abhaye bhayadaṃśāvī bhaye cābhayadaṃśino |  
avajjitaṃ,---||---|---  
micchadr̥ṣṭisamādānā sattā gacchanti doggaṭṭim ||

avajjitaṃ,---||---|--- mavipulā  
alajjitāye lajjanti lajjitāye na lajjare,  
Anuṭṭhubha  
abhaye bhayadassino bhaye cābhayadassino,  
---||---|---  
micchādīṭṭhisamādānā sattā gacchanti duggaṭṭim.

[170 ≈ Dhp 318, Nirayavaggo]

avajjitaṃ,---||---|--- navipulā  
avajje vajjamatino vajje cāvajjasamñino |  
avajjitaṃ,---||---|---  
micchadr̥ṣṭisamādānā sattā gacchanti doggaṭṭim ||

avajjitaṃ,---||---|--- navipulā  
avajje vajjamatino vajje cāvajjadassino,  
---||---|---  
micchādīṭṭhisamādānā sattā gacchanti duggaṭṭim.

[171 ≈ Dhp 11, Yamakavaggo]

avajjitaṃ,---||---|--- navipulā  
asāre sāramatino sāre cā 'sārasamñino |  
---||---|---  
te sāraṇā nādhigacchanti micchasaṅkappagocarā ||

avajjitaṃ,---||---|--- navipulā  
asāre sāramatino sāre cāsāradassino,  
---||---|---  
te sāraṇā nādhigacchanti micchāsaṅkappagocarā.

[172 ≈ Dhp 12, Yamakavaggo]

--o--|o-----||o--o|o--o--  
sāraṇ ca sārato ññāttā asāraṇ ca asārato |  
--o--|o-----||o--o|o--o--  
te sāram adhigacchanti sammasaṃkappagocarā ||

--o--|o-----||o--o|o--o--  
sāraṇ ca sārato ñatvā asāraṇ ca asārato,  
--o--|o-----||o--o|o--o--  
te sāram adhigacchanti sammāsaṃkappagocarā.

[173 ≈ Dhp 209, Piyavaggo]

o-----|o-----||-----o|o--o--  
ayoge yuñjiyāttānaṃ yogamhi ca ayumjiya |  
-----|o-----||oo-----|o--o--  
atthaṃ hettā priyaggrāhī pṛhayantatthānuyogināṃ ||

o-----|o-----||-----o|o--o--  
ayoge yuñjam attānaṃ yogasmiṇ ca ayojayam,  
-----|o-----||o-----|o--o--  
atthaṃ hitvā piyaggāhī pihetattānuyoginam.

*Malavarggaḥ*  
*Malavaggo*

## 11: Bāla Bālavaggo

[174 ≈ Dhp 66]

U-U-|-,---||U---UU|U-U- mavipulā / 9 syllables  
**caranti bālā dummedhā amitteṇa-r-iva āttanā<sup>194</sup> |**  
U---|U---||---UU|U-U-  
**karontā pāpakam kammaṃ yaṃ hoti kaṭukapphalam<sup>195</sup> ||**

U-U-|-,---||U---|U-U- mavipulā  
caranti bālā dummedhā amitteneva attanā,  
U---|U---||---UU|U-U-  
karontā pāpakam kammaṃ yaṃ hoti kaṭukapphalam.

[175 ≈ Dhp 67]

U-U-|U---||---UU|U-U-  
**kathaṃ ca taṃ kare kammaṃ yaṃ kattā anutappati |**  
-U-U|U---||---UU|U-U-  
**yassa aṃsumukho rodam vipākam paṭisevati ||**

U---|U---||---UU|U-U-  
na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,  
-U-U|U---||---UU|U-U-  
yassa assumukho rodam vipākam paṭisevati.

[176 ≈ Dhp 68]

-U---|U---||---UU|U-U-  
**taṃ ca kammaṃ kataṃ sādhu yaṃ kattā nānutappati |**  
--U-|-UU-||U---UU|U-U- bhavipulā  
**yassa pratīto<sup>196</sup> sumano vipākam paṭisevati ||**

-U---|U---||---UU|U-U-  
taṃ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,  
-UU-|-UU-||U---UU|U-U- bhavipulā  
yassa patīto sumano vipākam paṭisevati.

<sup>194</sup> This line has 9 syllables, we should no doubt read *amitteneva* as in the Pāli to correct the metre.

<sup>195</sup> -*pph*- here is m.c. to give the normal cadence.

<sup>196</sup> I count *pr*- here as making position to avoid 2 light syllables in 2nd and 3rd positions.

[177 ≈ Dhp 72]

— — — — — || — — — — —  
**yāvad eva anattāya ñāttam bālassa jāyati |**  
 — — — — — || — — — — —  
**hanti bālassa śukrāṅgaṃ (?) muddham assa nipātaye ||**

— — — — — || — — — — —  
 yāvad eva anattāya ñattam bālassa jāyati,  
 — — — — — || — — — — —  
 hanti bālassa sukkaṃsaṃ muddham assa vipātayaṃ.

[178 ≈ Dhp 73]

— — — — — || — — — — —  
**asatāṃ bhāvanam icchanti purekkhāraṇ ca bhikkhusu |**  
 — — — — — || — — — — —  
**āvāsesu ca essarīyaṃ pūjāṃ parakulesu ca ||**

— — — — — || — — — — —  
 asatāṃ bhāvanam iccheyya purekkhāraṇ ca bhikkhusu,  
 — — — — — || — — — — —  
 āvāsesu ca issarīyaṃ pūjā parakulesu ca.

[179 ≈ Dhp 74a-d]

— — — — — || — — — — —  
**mameva katamannentu gṛhī pravrajitā ca ye |**  
 — — — — — || — — — — —  
**na me pratibalā assa kiccā 'kiccesu kesuci<sup>197</sup> ||**

— — — — — || — — — — —  
 mameva kata' maññantu gihī pabbajitā ubho,  
 — — — — — || — — — — —  
 mameva ativasā assu kiccākiccesu kismici,  
 — — — — — || — — — — —  
 iti bālassa saṅkappo icchā māno ca vaḍḍhati.

<sup>197</sup> The parallels to this and the next two verses occur in this sequence at the end of the Pāḷi *Bālavaggo*; but there they appear as two verses, not three, and given the content this would seem to be a preferable arrangement.

[180 ≈ Dhp 74 ef, 75 ab]

iti bālassa saṅkappo icchāmāno ca vaddhati |  
amñā hi lābhopaniṣā amñā nibbāṇagāminī ||

iti bālassa saṅkappo icchā māno ca vaḍḍhati.  
aññā hi lābhūpanisā aññā nibbānagāminī.

[181 ≈ Dhp 75 c-f]

evam etaṃ yathābhūtaṃ paśśaṃ buddhassa sāvako |  
sakkāraṃ nābhinandeyā vivekam anubrūhaye<sup>198</sup> ||

evam etaṃ abhiññāya bhikkhu buddhassa sāvako  
sakkāraṃ nābhinandeyya vivekam anubrūhaye.

[182 ≈ Brāhmaṇasaṃyuttaṃ, 1.3]

jayaṃ ve manyate bālo vācāya paruṣaṃ<sup>199</sup> bhaṇaṃ |  
satāṃ hesa jayo hoti yā titikkhā vijānato ||

jayaṃ ve maññate bālo vācāya pharusaṃ bhaṇaṃ |  
jayaṃ cevassa taṃ hoti yā titikkhā vijānato ||

<sup>198</sup> Note that *-br-* does not make position here, which is very unusual for *br* in medial position.

<sup>199</sup> For this spelling cf. 197 below.



[183 ≈ Sakkasaṃyuttam, 1.4 v. 8]

abalam̐ tassa balam̐ hoti yassa bālabalam̐ balam̐ |  
balassa dhammaguttassa paṭivattā na vijjati ||

abalan tam̐<sup>200</sup> balam̐ āhu yassa bālabalam̐ balam̐ |  
balassa dhammaguttassa paṭivattā na vijjati ||

[184 ≈ Dhp 63]

yo bālo bālamānī<sup>201</sup> paṇḍito cāpi tattha so |  
bālo tu paṇḍitamānī sa ve bālo ti vuccati ||

yo bālo maññati bālyam̐ paṇḍito vā pi tena so,  
bālo ca paṇḍitamānī sa ve bālo ti vuccati. [63]

[185 ≈ Dhp 60]

drīghā assupato rātrī drīgham̐ śāntassa yojanam̐ |  
drīgho bālānā saṃsāro saddhammam̐ avijānatām̐ ||

dīghā jāgarato ratti dīgham̐ santassa yojanam̐,  
dīgho bālānam̐ saṃsāro saddhammam̐ avijānatām̐.

<sup>200</sup> There is a v.l. *abalan tassa* in ChS.

<sup>201</sup> This line has only 7 syllables, we could repair the metre and give pathyā cadence by reading *bālamānī hi*, with *hi* as emphatic: that fool who thinks he is indeed a fool.

[186 ~ Iti 76.5]

— — — — — || — — — — —  
pūtimacche kuśāggreṇa yo naro upanahyati |  
— — — — — || — — — — — mavipulā  
kuśā pi pūtim vāyanti evaṃ bālōpasevanā ||

— — — — — || — — — — —  
pūtimacchaṃ kusaggena yo naro upanayhati,  
— — — — — || — — — — —  
kuśā pi pūti vāyanti evaṃ bālūpasevanā.

[187 ~ Iti 76.6]

— — — — — || — — — — —  
tagaraṇ ca palāśamhi yo naro upanahyati |  
— — — — — || — — — — —  
pattam pi surabhiṃ vāti evaṃ dhīropasevanā ||

— — — — — || — — — — —  
tagaraṇ ca palāśena yo naro upanayhati,  
— — — — — || — — — — —  
pattā pi surabhi vāyanti evaṃ dhīrūpasevanā.

[188 ~ Iti 76.2]

— — — — — || — — — — —  
akaronto pi ce pāpaṃ karonte upasevati |  
— — — — — || — — — — —  
śaṅkiyo hoti pāpamhi avaṇṇo cāssa rūhati ||

— — — — — || — — — — —  
akaronto pi ce pāpaṃ karontam upasevati,  
— — — — — || — — — — —  
saṅkiyo hoti pāpasmim avaṇṇo cassa rūhati.

[189 ~ Iti 76.4]

— — — — — || — — — — — ravipulā  
sevamāno sevamāne saṃpuṭṭho saṃphusaṃ pare |  
— — — — — || — — — — —  
śaro litto kalāpe vā alitte upalimpati |  
— — — — — || — — — — —  
upalepabhayā dhīro neva pāpasakhā siyā ||

— — — — — || — — — — — ravipulā  
sevamāno sevamānaṃ saṃphuṭṭho saṃphusaṃ paraṃ,  
— — — — — || — — — — —  
saro diddho kalāpaṃ va alittam upalimpati,  
— — — — — || — — — — —  
upalepabhayā dhīro neva pāpasakhā siyā.

[190 ≈ Iti 76.7 a-d]

---|---||---|---  
tassā phalapuṭasseva ñāyyā sampākam āttano |  
---|---||---|---  
asanto nopaseveyā santo seveya<sup>202</sup> paṇḍito ||

---|---||---|---  
tasmā pattapuṭasseva ñātvā sampākam attano,  
---|---||---|---  
asante nopaseveyya sante seveyya paṇḍito.  
---|---||---|---  
asanto nirayaṃ nenti santo pāpenti suggaṭiṃ.

[191 ≈ Dhp 64]

---|---||---|---  
yāvaj jīvaṃ pi ce bālo paṇḍite pay<sup>i</sup>rupāsati |  
---|---||---|---  
neva dhammaṃ vijānāti dravvī sūparasān iva ||

---|---||---|---  
yāvajjīvaṃ pi ce bālo paṇḍitaṃ pay<sup>i</sup>rupāsati  
---|---||---|---  
na so dhammaṃ vijānāti dabbī sūparasāṃ yathā.

[192 ≈ Dhp 65]

---|---||---|---  
muhuttam api ce pramāṇo paṇḍite pay<sup>i</sup>rupāsati |  
---|---||---|---  
khipraṃ dhammaṃ vijānāti jivhā sūparasān iva ||

---|---||---|---  
muhuttam api ce viññū paṇḍitaṃ pay<sup>i</sup>rupāsati  
---|---||---|---  
khippaṃ dhammaṃ vijānāti jivhā sūparasāṃ yathā.

---

<sup>202</sup> -ā is m.c. to give the normal cadence.

[193 ≈ Dhp 121, Pāpavaggo]

-----|-----||-----|-----  
nāppaṃ pāpassa maññeyā na me taṃ āgamiṣyati |  
-----|-----||-----|-----  
udabindunipātena udakumbho pi pūrati ||  
-----|-----||-----|----- mavipulā  
pūrate bālo pāpassa thokathokaṃ pi ācinaṃ |

-----|-----||-----|-----  
māppamaññetha pāpassa na maṃ taṃ āgamissati.  
-----|-----||-----|-----  
udabindunipātena udakumbho pi pūrati,  
-----|-----||-----|----- mavipulā  
pūrati bālo pāpassa thokathokam pi ācinaṃ.

[194 ≈ Dhp 122, Pāpavaggo]

-----|-----||-----|-----  
nāppaṃ puññassa manyeyā na me taṃ āgamiṣyati ||  
-----|-----||-----|-----  
udabindunipātena udakumbho pi pūrati |  
-----|-----||-----|----- mavipulā  
pūrate praṇño puññassa thokathokaṃ pi ācinaṃ ||

-----|-----||-----|-----  
māppamaññetha puññassa na maṃ taṃ āgamissati.  
-----|-----||-----|-----  
udabindunipātena udakumbho pi pūrati,  
-----|-----||-----|-----  
dhīro pūrati puññassa thokathokam pi ācinaṃ.

*Bālavarggaḥ*  
*Bālavaggo*

## 12: Daṇḍa Daṇḍavaggo

[195 ≈ Dhp 141]

na naggacar<sup>1</sup>yā na jaṭā na paṁko nānāśanaṁ tthaṇḍilaśāyikā<sup>203</sup> vā |  
rajoceleṁ ukkuṭukapradhānaṁ<sup>204</sup> śodhenti māccaṁ avitiṇṇakaṁchaṁ ||

na naggacar<sup>1</sup>yā na jaṭā na paṁkā nānāśakā thaṇḍilasāyikā vā,  
rājo ca jallaṁ ukkuṭikappadhānaṁ sodhenti maccaṁ avitiṇṇakaṁkhaṁ.

[196 ≈ Dhp 142]

alaṁkato cāpi samaṁ careyā dānto śānto niyato dhammacārī<sup>205</sup> |  
sabbesu prāṇesu<sup>206</sup> nidhāya daṇḍaṁ so brāhmaṇo so śamaṇo sa<sup>207</sup> bhikkhū ||

alaṁkato ce pi samaṁ careyya santo danto niyato brahmacārī,  
sabbesu bhūtesu nidhāya daṇḍaṁ so brāhmaṇo so samaṇo sa bhikkhu.

[197 ≈ Dhp 133]

mā vade paruṣaṁ kañci vuttā paṭivadeyu<sup>208</sup> taṁ |  
dukkhā hi sārambhakathā paṭidaṇḍā phuseyu taṁ ||

māvoca pharusāṁ kañci vuttā paṭivadeyyu' taṁ,  
dukkhā hi sārambhakathā paṭidaṇḍā phuseyyu' taṁ.

<sup>203</sup> We need to read *tthaṇḍila-* here to avoid the heavy 6th syllable, the reading *-ṭ-* is most probably a scribal error.

<sup>204</sup> I count *pr-* as making position here to give the normal cadence.

<sup>205</sup> As in the Pāḷi, this line has the Vedic opening; for more on this opening see The Prosody of the Dhammapada.

<sup>206</sup> I count *pr-* as not making position here to give the normal opening.

<sup>207</sup> *sa* here is m.c. for *so*, to produce the normal cadence.

<sup>208</sup> It appears the regular form for the 3rd person plural optative must have been *-eyuṁ*, though it is not recorded in Patna, therefore anusvāra must have been lost here and in *phuseyu* below m.c. Cf. the Pāḷi verse.

[198ab cf. Dhp 134ab; cd ≈ Aṅg Bk. 8. 3.9 v.6cd]

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 sace iresi āttānaṃ kaṃso upahato-r-iva |  
 〰-〰-〰-〰-||-〰-〰-〰-〰-  
 jātimaraṇasaṃsāraṃ<sup>209</sup> ciraṃ praccanubhohisi ||

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 sace neresi attānaṃ kaṃso upahato yathā,  
 〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 esa pattosi nibbānaṃ sārambho te na vijjati.

〰-〰-〰-〰-||-〰-〰-〰-〰-  
 avijjānivuto poso saddhammaṃ aparādhiko,  
 〰-〰-〰-〰-||-〰-〰-〰-〰-  
 jātimaraṇasaṃsāraṃ ciraṃ paccanubhossati.

[199 ≈ Dhp 134]

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 na ce iresi āttānaṃ kaṃso anupahato-r-iva<sup>210</sup> |  
 〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 esa prātto si nibbānaṃ sārambhā te na vijjati ||

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 sace neresi attānaṃ kaṃso upahato yathā,  
 〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 esa pattosi nibbānaṃ sārambho te na vijjati.

[200 ≈ Dhp 135]

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 yathā daṇḍena gopālo gāvo pājeti<sup>211</sup> gocaraṃ |  
 〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 evaṃ jarā ca maccū<sup>212</sup> ca prāṇināṃ adhivattati ||

〰-〰-|〰-〰-||-〰-〰-〰-〰-  
 yathā daṇḍena gopālo gāvo pāceti gocaraṃ,  
 〰-〰-|〰-〰-||-〰-〰-〰-〰- Anuṭṭhubha  
 evaṃ jarā ca maccu ca āyuraṃ pācenti pāṇinaṃ.

<sup>209</sup> There are light syllables in 2nd and 3rd positions here, if the bhāṇakas in either tradition had thought it necessary, they could easily have reaired the metre by reading *jāṭi*-.

<sup>210</sup> This is a funny sentiment, quite the opposite of the Pāli: *if, like an unbroken bell, you do not make a sound!*

<sup>211</sup> Cone indicates that this word may also be read: *prājeti*, which might be preferable. There is a variant reading to the parallel in the Pāli Burmese tradition that also reads *pājeti*.

<sup>212</sup> -ū is m.c. to give the pathyā cadence.

[201a ≈ Dhp 135a; c-f ≈ Dhp 315c-f, Nirayavaggo]

yathā daṇḍena gopālo gāvo rakṣati sāmīnām |  
 evaṃ rakkhatha<sup>213</sup> āttānaṃ khaṇo vo mā upaccagū |  
 khaṇātītā hi śocanti nirayamhi samappitā ||

yathā daṇḍena gopālo gāvo pāceti gocaraṃ,  
 nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,  
 evaṃ gopetha attānaṃ khaṇo vo mā upaccagā,  
 khaṇātītā hi socanti nirayamhi samappitā.<sup>214</sup>

[202 ≈ Dhp 130]

sabbe trasanti daṇḍānām sabbesaṃ jīvitam priyam |  
 āttānaṃ upamaṃ kattā neva haṃyyā na ghātaye<sup>215</sup> ||  
 sabbe tasanti daṇḍassa sabbesaṃ jīvitam piyam,  
 attānaṃ upamaṃ katvā na haneyya na ghātaye.

<sup>213</sup> Note that in line b we have the Saṃskritic spelling *rakṣ-*, whereas here and elsewhere the spelling is *rakkh-* (cf. 17d, 157d, 227a, 228a, 234c, 279a, 280a, 281a, 311b, 312b, 346c, 350d; and see also *anurakkh-* 24b, 278a; *surakkh-* 311b, 312b; *durakkh-* 342b).

<sup>214</sup> This verse occurs in full as a parallel to 234 below.

<sup>215</sup> The parallels to this and the next two verses occur in the same order in the Pāli.

[203 ≈ Dhp 131]

sukha<sup>u</sup>kā<sup>u</sup>mā<sup>u</sup>ni bhū<sup>u</sup>tā<sup>u</sup>ni    yo daṇḍe<sup>u</sup>na vihi<sup>u</sup>ṃsa<sup>u</sup>ti |  
 ā<sup>u</sup>ttano su<sup>u</sup>kha<sup>u</sup>m e<sup>u</sup>ṣā<sup>u</sup>ṇo    pre<sup>u</sup>cca so na lab<sup>u</sup>hate<sup>216</sup> su<sup>u</sup>kha<sup>u</sup>m ||

sukha<sup>u</sup>kā<sup>u</sup>mā<sup>u</sup>ni bhū<sup>u</sup>tā<sup>u</sup>ni    yo daṇḍe<sup>u</sup>na vihi<sup>u</sup>ṃsa<sup>u</sup>ti,  
 attano su<sup>u</sup>kha<sup>u</sup>m e<sup>u</sup>sā<sup>u</sup>ṇo    pe<sup>u</sup>cca so na lab<sup>u</sup>hate su<sup>u</sup>kha<sup>u</sup>m.

[204 ≈ Dhp 132]

sukha<sup>u</sup>kā<sup>u</sup>mā<sup>u</sup>ni bhū<sup>u</sup>tā<sup>u</sup>ni    yo daṇḍe<sup>u</sup>na na vihi<sup>u</sup>ṃsa<sup>u</sup>ti<sup>217</sup> |  
 ā<sup>u</sup>ttano su<sup>u</sup>kha<sup>u</sup>m e<sup>u</sup>ṣā<sup>u</sup>ṇo    pre<sup>u</sup>cca so lab<sup>u</sup>hate su<sup>u</sup>kha<sup>u</sup>m ||

sukha<sup>u</sup>kā<sup>u</sup>mā<sup>u</sup>ni bhū<sup>u</sup>tā<sup>u</sup>ni    yo daṇḍe<sup>u</sup>na na hi<sup>u</sup>ṃsa<sup>u</sup>ti,  
 attano su<sup>u</sup>kha<sup>u</sup>m e<sup>u</sup>sā<sup>u</sup>ṇo    pe<sup>u</sup>cca so lab<sup>u</sup>hate su<sup>u</sup>kha<sup>u</sup>m.

<sup>216</sup> The resolution here is on *na la-*, which shows how close the negative is associated syntactically with the word that follows, and as far as I have seen two-word resolution only occurs with the preceding negative.

<sup>217</sup> We need to read *hiṃsa* here to correct the metre and in line with the parallel. Probably a scribal error.



[205a-d ≈ Dhp 78; ef ≈ Dhp 76ef, Paṇḍitavaggo]

na bhajetha pāpake mitre    na bhajetha<sup>218</sup> puruṣā 'dhame |  
 bhajetha pramñe<sup>219</sup> medhāvī    bhajetha puruṣottame |  
 tārise bhajamānassa    śreyo hoti na pāpiyo ||

na bhaje pāpake mitte    na bhaje purisādhame,  
 bhajetha mitte kalyāṇe    bhajetha purisuttame.

nidhīnaṃ va pavattāraṃ    yaṃ passe vajjadassināṃ,  
 nigghayhavādiṃ medhāvīṃ    tādisaṃ paṇḍitaṃ bhaje,  
 tādisaṃ bhajamānassa    seyyo hoti na pāpiyo.

[206 ≈ Dhp 76, Paṇḍitavaggo]

nidhino va pravattāraṃ    yaṃ paśse vajjadaṃśīnaṃ |  
 nigghayavādiṃ medhāvīṃ    tārisaṃ puruṣaṃ bhaje |  
 tārisaṃ bhajamānassa    śreyo hoti na pāpiyo ||

nidhīnaṃ va pavattāraṃ    yaṃ passe vajjadassināṃ,  
 nigghayhavādiṃ medhāvīṃ    tādisaṃ paṇḍitaṃ bhaje,  
 tādisaṃ bhajamānassa    seyyo hoti na pāpiyo.

<sup>218</sup> We have to count the negative as forming part of the resolution twice in this pādayuga. Cf. 203 above.

<sup>219</sup> Cone places what is presumably an alternative reading *pramñā*- in brackets. There is no discussion of the reading. I take *pr*- as not making position to give the normal mavipulā opening.

[207 ≈ Dhp 77, Paṇḍitavaggo]

— — — — — 9 syllables  
 ovadeyā anuśāseyā<sup>220</sup> asabbhāto nivāraye |  
 satām hetām priyam hoti asatām hoti apriyam ||

— — — — —  
 ovadeyyānusāseyya asabbhā ca nivāraye,  
 satām hi so piyo hoti asatām hoti appiyo.

[208 ≈ Devatāsamyuttaṃ, 4.2 v. 7]

— — — — —  
 tassā satāñ ca asatāñ ca nānā hoti ito gatī |  
 asanto nirayaṃ yānti santo saggaparāyaṇā<sup>221</sup> ||

— — — — —  
 tasmā satañ ca asatañ ca nānā hoti ito gati,  
 asanto nirayaṃ yanti santo saggaparāyaṇā.

[209 ≈ Dhp 152, Jarāvaggo]

— — — — — bhavipulā / 9 syllables  
 appaśśuto ayaṃ<sup>222</sup> puruṣo balivaddo va jīrati<sup>223</sup> |  
 māmsāni tassa vaddhanti pramñā tassa na vaddhati ||

— — — — — bhavipulā  
 appassutāyaṃ puriso balivaddo va jīrati,  
 māmsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati.

<sup>220</sup> This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *ovadeyānuśāseyā*.

<sup>221</sup> The parallel to this verse in the Pāli is attributed to a devatā in Sagāthavagga.

<sup>222</sup> This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *appaśśuto 'yaṃ*.

<sup>223</sup> Cone indicates the word may also be read: *jjīrati*. If that reading was correct I feel we would have to take it as a scribal error as it would ruin the cadence.

[210 ≈ Dhp 309, Nirayavaggo]

---|---,|---||---,|---|--- Triṣṭubh x 4  
**cattāri t̥hānāni<sup>224</sup> naro pramatto āpajjate paradāropasevī |**  
 ---|---,|---||---,|---|---  
**apuññalābhaṃ anikāmaśeṃyaṃ nindaṃ tritīyaṃ<sup>225</sup> nirayaṃ catutthaṃ ||**

---|---,|---||---,|---|--- Tuṭṭhubha x 4  
 cattāri t̥hānāni naro pamatto āpajjatī paradārūpasevī,  
 ---|---,|---||---,|---|---  
 apuññalābhaṃ na nikāmaśeṃyaṃ nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

[211a-c ≈ Dhp 310a-c, Nirayavaggo; for line d cf. Jā 457, 470, 488, etc.]

---|---,|---||---,|---|--- Jagatī x 2  
**apuññalābho ca gatī<sup>226</sup> ca pāpiko bhītassa bhītāya ratī pi appikā |**  
 ---|---,|---||---,|---|--- Triṣṭubh x 2  
**rājā ca daṇḍaṃ garukaṃ praṇeti kāyassa bhedā nirayaṃ upeti ||**

---|---,|---||---,|---|--- Jagatī x 2  
 apuññalābho ca gatī ca pāpikā bhītassa bhītāya ratī ca thokikā,  
 ---|---,|---||---,|---|--- Tuṭṭhubha x 2  
 rājā ca daṇḍaṃ garukaṃ paṇeti tasmā naro paradāraṃ na seve.

---|---||--- Tuṭṭhubha  
 kāyassa bhedā nirayaṃ vajanti.

[212 d ≈ Jā 467.4 d]

---|---||---,|---|--- 9 syllables  
**saṃyyatā sugatīṃ yānti doggaṭīṃ yānti asaṃyyatā<sup>227</sup> |**  
 ---|---||---,|---|---  
**mā ssu viśśāsaṃ āpādi<sup>228</sup> iti vindu samaṃ care<sup>229</sup> ||**

---|---|---  
 iti vidvā samañ-care.

<sup>224</sup> Reading *t̥h-* as not making position to give the normal opening.

<sup>225</sup> *-ī-* is m.c. to give the normal opening.

<sup>226</sup> *-ī* here and in *ratī* in the next line are m.c. to give the normal cadence.

<sup>227</sup> This line has 9 syllables, we could read *doggaṭīṃ yānt' asaṃyyatā* to correct the metre.

<sup>228</sup> We should read this as *viśśāsa' māvādi*, with anusvāra lost m.c. cf. 272c.

<sup>229</sup> I can find no parallel to the first 3 lines of this verse in the Pāli texts.

[213 ≈ Vin. Cv. Saṅghabhedakakkhandakam, Nālāgiripesanam, vs. 1]

--uu|-u-u-||--uu|-u-u- Vaitālīya x 4  
**mā kuñjara nāgam āsida dukkho kuñjara nāgamaṃsado |**  
 uu--uu|-u-u-||uu--uu|-u-u-  
**na hi nāgahatassa kuñjara sugatī<sup>230</sup> hoti ito param yato ||**

--uu|-u-u-||--[u]-uu|-u-u- Vetālīya x 4  
 mā kuñjara nāgam āsado dukkham hi<sup>231</sup> kuñjara nāgam āsado,  
 uu--uu|-u-u-||uu--uu|-u-u-  
 na hi nāgahatassa kuñjara sugatī<sup>232</sup> hoti ito param yato.

[214]

uu--uu|-u-u-||--uu|-u-u- Vaitālīya x 4  
**giriduggavicāriṇaṃ yathā sīhaṃ parvvatapaṭṭhigocaraṃ |**  
 uu--uu|-u-u-||--uu|-u-u-  
**naravīram apetaḥheravaṃ mā himsīttha anomanikramaṃ<sup>233</sup> ||**

[215 ≈ Dhp 320, Nāgavaggo]

u---|u---||--uu|u-u-  
**ahaṃ nāgo va saṃggrāme cāpātīpatite sare |**  
 u---|u---||--uu|uu-  
**atīvāde titikkhāmi duśśīlo hi bahujaṇo<sup>234</sup> ||**

u---|u---||--uu|u-u-  
 ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ  
 uu---|u---||--uu|u-u-  
 ativākyam titikkhissam dussīlo hi bahujjano.

*Daṇḍavarggaḥ*  
*Daṇḍavaggo*

<sup>230</sup> -ī is m.c. to give the normal opening.

<sup>231</sup> We need to exclude *hi* m.c.

<sup>232</sup> We need to read *sugatī* m.c.

<sup>233</sup> I can find no parallel to this verse in the Pāli texts, or in any of the other parallels.

<sup>234</sup> We need to read *bahujjano* (unhistorically) here to correct the metre.

### 13: Śaraṇa

[216 ≈ Dhp 188, Buddhavaggo]

bahū ve śaraṇaṃ yānti parvate ca vanāni ca |  
 vastūni rukkhacittāṇi manuṣyā bhayatajjitā<sup>235</sup> ||

bahum ve saraṇaṃ yanti pabbatāni vanāni ca,  
 ārāmarukkhacetyāni manussā bhayatajjitā.

[217 ≈ Dhp 189, Buddhavaggo]

na etaṃ śaraṇaṃ khemaṃ na etaṃ śaraṇaṃ<sup>236</sup> uttamaṃ |  
 etaṃ<sup>237</sup> śaraṇaṃ āgaṃma sabbadukkhā pramuccati ||

netaṃ kho saraṇaṃ khemaṃ netaṃ saraṇaṃ uttamaṃ,  
 netaṃ saraṇaṃ āgamma sabbadukkhā pamuccati.

[218 ≈ Dhp 190, Buddhavaggo]

yo tu buddhaṃ ca dhammaṃ ca saṅghaṃ<sup>238</sup> ca śaraṇaṃ gato |  
 cattāri ca<sup>239</sup> arīyasaccāni yathābhūtāni paśśati ||

yo ca buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gato,  
 cattāri arīyasaccāni sammappaññāya passati:

<sup>235</sup> These opening four verses occur also in the Pāli *Buddhavaggo*. Verse 191 in the Pāli, which is a summary of the Four Truths, is not found here. In Pāli it reads: *dukkhaṃ, dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ, ariyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminam*.

<sup>236</sup> I count resolution at the 4th here, but we could equally as well read *netam* as in the Pāli verse, which would then give a normal opening without the need for resolution.

<sup>237</sup> We need to read *netam* to correct the sense, otherwise the meaning is: *that is not a safe refuge, that is not the ultimate refuge, having come to that refuge one is freed from all suffering!*

<sup>238</sup> Scribal error, read: *saṅghaṃ*.

<sup>239</sup> We need to exclude *ca* m.c.

[219 ≈ Dhp 192, Buddhavaggo]

etam ve saraṇaṃ khemmaṃ etam saraṇaṃ uttamaṃ |  
etam saraṇaṃ āgamaṃ sabbaḍakkhā pramuccati ||

etam kho saraṇaṃ khemaṃ etam saraṇaṃ uttamaṃ,  
etam saraṇaṃ āgamaṃ sabbaḍakkhā pamuccati.

[220 ≈ Jā 334.1]

gavaṃ ce taramāṇānaṃ jhmaṃ gacchati puṅgavo |  
sabbā tā jhmaṃ gacchanti nette jhmagate sati ||

gavañ-ce taramāṇānaṃ jimhaṃ gacchati puṅgavo,  
sabbā tā jimhaṃ gacchanti nette jimhaṃ gate sati.

[221 ≈ Jā 334.2 a-d]

evāṃ eva manuṣyesu yo hoti śreṣṭhasammato |  
sa ce adhammaṃ carati prāg eva itarā prajā ||

evam-eva manussesu yo hoti seṭṭhasammato,  
so ce adhammaṃ carati pageva itarā pajā.  
sabbam raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko.

[222 ≈ Jā 334.3]

gavaṃ ce taramāṇānaṃ ujjum gacchati puṅgavo |  
sabbā tā ujjum gacchanti nette ujjugate sati ||

gavañ-ce taramāṇānaṃ ujum gacchati puṅgavo,  
sabbā tā ujum gacchanti nette ujugate sati.

[223 ≈ Jā 334.4 a-d]

evām eva manuṣyesu yo hoti śreṣṭhasaṃmato |  
 sa ce va dhammaṃ carati prāḡ eva itarā prajā ||

evam-eva manussesu yo hoti seṭṭhasaṃmato,  
 so ce pi dhammaṃ carati pageva itarā pajā.  
 sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko.

[224 ≈ Dhp 169, Lokavaggo]

dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care |  
 dhammacārī sukhaṃ śeti assim loke paramhi ca ||

dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care,  
 dhammacārī sukhaṃ seti asmim loke paramhi ca.

[225 cf. Dhp 169, Lokavaggo]

dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care |  
 brahmacārī<sup>240</sup> sukhaṃ śeti assim loke paramhi ca ||

dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care,  
 dhammacārī sukhaṃ seti asmim loke paramhi ca.

<sup>240</sup> The only difference between this and the last verse is the exchange of *dhamma*- for *brahma*- here; for a similar exchange giving rise to a new verse, cf. 227 and 228 below.

[226 ≈ Dhp 364, Bhikkhuvaggo]

----|---||---|--- bhavipulā  
**dhammārāmo dhammarato dhammaṃ anuvicintayaṃ |**  
 ---|---||---|---  
**dhammaṃ anussaraṃ bhikkhū dhammā na parihāyati ||**

----|---||---|--- bhavipulā  
 dhammārāmo dhammarato dhammaṃ anuvicintayaṃ,  
 ---|---||---|---  
 dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati.

[227 ≈ Tha 303]

---|---||---|--- Triṣṭubh x 4  
**dhammo have rakkhati dhammacārī dhammo sucinno sukhāya dahāti<sup>241</sup> |**  
 ---|---||---|---  
**esānuśaṃso dhamme sucinne<sup>242</sup> na doggaṭiṃ gacchati dhammacārī ||**

---|---||---|--- Tuṭṭhubha x 4  
 dhammo have rakkhati dhammacāriṃ dhammo suciṇṇo sukham āvahāti  
 ---|---||---|---  
 esānisaṃso dhamme suciṇṇe na duggaṭiṃ gacchati dhammacārī

[228 cf. Tha 303]

---|---||---|--- Triṣṭubh x 4  
**dhammo have rakkhati brahmacārī dhammo sucinno sukhāya dahāti |**  
 ---|---||---|---  
**esā 'nuśaṃso dhamme sucinne na doggaṭiṃ gacchati<sup>243</sup> brahmacārī ||**

---|---||---|--- Tuṭṭhubha x 4  
 dhammo have rakkhati dhammacāriṃ dhammo suciṇṇo sukham āvahāti  
 ---|---||---|---  
 esānisaṃso dhamme suciṇṇe na duggaṭiṃ gacchati dhammacārī

<sup>241</sup> The metre in the cadence is very wrong here and there is either a scribal error, or a fault of the transmission of the verse.

<sup>242</sup> Replacement of two light syllables by one heavy one has taken place at the 6th here. The Pāli verse has the same phenomenon.

<sup>243</sup> Text reads: *gaccha<ccha>ti*. Cone's note reads: *ccha* is repeated by mistake at the beginning of the line, 13 A ii.



[229 ≈ Dhp 155, Jarāvaggo]

    - - - - | - - - - || - - - - | - - - -   ravipulā  
acarittā brahmaceraṃ   aladdhā yovvane dhanam |  
    - - - - | - - - - || - - - - | - - - -  
jinnakromcā va jhāyaṃti   jhīnamacche va pallare ||

    - - - - | - - - - || - - - - | - - - -   ravipulā  
acaritvā brahmacarīyaṃ   aladdhā yobbane dhanam  
    - - - - | - - - - || - - - - | - - - -  
jiṇṇakoṇcā va jhāyanti   khīnamacche va pallale.

[230 ≈ Dhp 156, Jarāvaggo]

    - - - - | - - - - || - - - - | - - - -   ravipulā  
acarittā brahmaceraṃ   aladdhā yovvane dhanam |  
    - - - - | - - - - || - - - - | - - - -  
śenti cāpādhikinno vā   porāṇāni a 'nutthunam<sup>244</sup> ||

    - - - - | - - - - || - - - - | - - - -   ravipulā  
acaritvā brahmacarīyaṃ   aladdhā yobbane dhanam  
    - - - - | - - - - || - - - - | - - - -  
senti cāpātikhittā va   purāṇāni anutthunam.

[231 ≈ Dhp 91, Arahantavaggo]

    - - - - | - - - - || - - - - | - - - -  
ujjujjanti satīmanto<sup>245</sup>   na nikete ramanti te |  
    - - - - | - - - - || - - - - | - - - -  
haṃsā va pallaraṃ hettā   okam okam jahanti te ||

    - - - - | - - - - || - - - - | - - - -  
uyyuñjanti satīmanto   na nikete ramanti te,  
    - - - - | - - - - || - - - - | - - - -  
haṃsā va pallalaṃ hitvā   okam okam jahanti te.

<sup>244</sup> Avagraha has been written in this word by mistake, read: *anutthunam*.

<sup>245</sup> -ī- is m.c. to give the pathyā cadence.

[232 ≈ Dhp 175, Lokavaggo]

---|---||---|--- bhavipulā / 9 syllables  
**haṃsā va ādiccapathe vehāyaṣaṃ yānti iddhiyā<sup>246</sup> |**  
 ---|---||---|--- mavipulā  
**niyyānti dhīrā lokamhi mārasenaṃ pramaddiya ||**

---|---||---|---  
 haṃsādiccapathe yanti ākāse yanti iddhiyā,  
 ---|---||---|--- mavipulā  
 nīyanti dhīrā lokamhā jetvā māraṃ savāhanaṃ.

[233 ≈ Dhp 146, Jarāvaggo]

---|---||---|---  
**kin nu hāso kim ānando niccaṃ prajjalite sati |**  
 ---|---||---|---  
**andhakāramhi prakkhittā<sup>247</sup> pradīpaṃ na gaveṣatha ||**

---|---||---|---  
 ko nu hāso kim ānando niccaṃ pajjalite sati?  
 ---|---||---|---  
 andhakārena onaddhā padīpaṃ na gavesatha?

[234 ≈ Dhp 315, Nirayavaggo]

---|---||---|--- bhavipulā  
**praccaṃtīmaṃ vā nagaraṃ guttaṃ sāntarabāhiraṃ |**  
 ---|---||---|---  
**evaṃ rakkhatha āttānaṃ khaṇo vo mā upaccagū |**  
 ---|---||---|---  
**khaṇātītā hi śocaṃti nirayamhi samappitā ||**

---|---||---|--- mavipulā  
 nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,  
 ---|---||---|---  
 evaṃ gopetha attānaṃ khaṇo vo mā upaccagā,  
 ---|---||---|---  
 khaṇātītā hi socanti nirayamhi samappitā.

□□

<sup>246</sup> The posterior line has 9 syllables, a reading *ākāse* (cf. the Pāli) would correct the metre.

<sup>247</sup> I count *pr-* here as making position to give the pathyā cadence.

[235 ≈ Dhp 264, Dhammaṭṭhavaggo]

na muṇḍabhāvā śamaṇo avrato alikaṃ bhaṇaṃ |  
icchālobhasamāpanno śamaṇo kiṃ bhaviṣyati ||

na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ  
icchālobhasamāpanno samaṇo kiṃ bhavissati?

[236 ≈ Dhp 265, Dhammaṭṭhavaggo]

yo tu śameti pāpāni aṇutthulāni sabbaśo |  
śamaṇa eva pāpānāṃ śamaṇo ti pravuccati ||

yo ca sameti pāpāni aṇuṃ thulāni sabbaso,  
samitattā hi pāpānaṃ samaṇo ti pavuccati.

[237 ≈ Dhp 339, Taṇhāvaggo]

yassa chattrīśatiṃ sotā mānāphassamayā bhriśā |  
vāhā vahanti dudriṣṭiṃ saṅkappā ggredhaniśsitā ||

yassa chattiṃsatī sotā manāpassavanā bhusā,  
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.

[238 ≈ Dhp 221, Kodhavaggo]

krodhaṃ jahe viprajaheya<sup>248</sup> mānaṃ saṃyojanaṃ sabbam atikrameyā |  
taṃ nāmarūpamhi asajjamānaṃ akiṃcanaṃ nānupatanti dukkhā ||

kodhaṃ jahe vipphaheyya mānaṃ saṃyojanaṃ sabbam atikkameyya  
taṃ nāmarūpasmim asajjamānaṃ akiṃcanaṃ nānupatanti dukkhā.

*Śaraṇavarggaḥ*

<sup>248</sup> -ā is m.c. < -ā to give the normal cadence.

## 14: Khānti

[239 ≈ Dhp 184, Buddhavaggo]

--○○|--○○--||--○○|--○○--    Aupacchandasaka x 4  
khānti<sup>249</sup> paramaṃ tapo titikkhā   nibbāṇaṃ paramaṃ vadanti buddhā |  
○○--○○|--○○--||○○--○○|--○○--  
na hi pravrajito<sup>250</sup> paropaghātī   samaṇo hoti pare vihesayāno ||

--○○|--○○--||--○○|--○○--    Opacchandasaka x 4  
khantī paramaṃ tapo titikkhā   nibbāṇaṃ paramaṃ vadanti buddhā.  
○○--○○|--○○--||○○--○○|--○○--  
na hi pabbajito parūpaghātī   samaṇo hoti paraṃ viheṭṭhayanto.

[240 ≈ Dhp 225, Kodhavaggo]

○○--|--○○--||--○○|--○○--    bhavipulā  
ahiṃsakā ye munayo   niccaṃ kāyena saṃvṛtā |  
--○○|--○○--||--○○|--○○--  
te yānti accutaṃ ṭṭhānaṃ   yattha gantā na śocati<sup>251</sup> ||

○○--|--○○--||--○○|--○○--    bhavipulā  
ahiṃsakā ye munayo   niccaṃ kāyena saṃvutā,  
--○○|--○○--||--○○|--○○--  
te yanti accutaṃ ṭṭhānaṃ   yattha gantvā na socare.

[241 ≈ Dhp 300, Pakiṇṇakavaggo]

--○○--|--○○--||○○--○○|--○○--  
suprabuddhaṃ prabujjhanti   sadā gotamasāvakaḥ |  
--○○--|--○○--||○○--○○|--○○--  
yesāṃ divā ca rāto ca   ahiṃsāya rato mano ||

--○○--|--○○--||○○--○○|--○○--  
suppabuddhaṃ pabujjhanti   sadā gotamasāvakaḥ,  
--○○--|--○○--||○○--○○|--○○--  
yesāṃ divā ca rāto ca   ahiṃsāya rato mano.

<sup>249</sup> -ī is m.c. to give a normal opening.

<sup>250</sup> I count *pr-* as not making position to give a normal opening.

<sup>251</sup> The plural *socare* in the Pāli verse is paralleled by the singular *śocati* in Patna, which is not so appropriate.

[242 ≈ Dhp 301, Pakiṇṇakavaggo]

suprabuddhaṃ prabujjhanti sadā gotamasāvakaḥ |  
yesāṃ divā ca rāto ca bhāvanāya rato mano ||

suppabuddhaṃ pabujjhanti sadā gotamasāvaka  
yesāṃ divā ca rāto ca bhāvanāya rato mano.

[243 ≈ Dhp 299, Pakiṇṇakavaggo]

suprabuddhaṃ prabujjhanti sadā gotamasāvakaḥ |  
yesāṃ divā ca rāto ca niccaṃ kāyagatā satī ||

suppabuddhaṃ pabujjhanti sadā gotamasāvaka,  
yesāṃ divā ca rāto ca niccaṃ kāyagatā sati.

[244 ≈ Dhp 181, Buddhavaggo]

ye jhānaprasutā dhīrā nekkhammo 'paśame ratā |  
devā pi tesāṃ prihayanti sambuddhānāṃ satīmatāṃ<sup>252</sup> ||

ye jhānapasutā dhīrā nekkhammūpasame ratā,  
devā pi tesāṃ pihayanti sambuddhānaṃ satīmataṃ.

[245 ≈ Dhp 98, Arahantavaggo]

aranne yadi vā ggrāme ninne vā yadi vā thale |  
yattha ar<sup>a</sup>hanto viharanti<sup>253</sup> taṃ bhomaṃ rāmaṇīyakaṃ ||

gāme vā yadi vāraṇṇīe ninne vā yadi vā thale,  
yatthar<sup>a</sup>hanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ.

<sup>252</sup> -ī- is m.c. to give the normal cadence.

<sup>253</sup> This line has 9 syllables. We could read *yatthārahanto* to correct the metre.

[246 ≈ Iti 27.2]

---,|,---||---,|--- Triṣṭubh x 4  
 ekaṁ pi ce prāṇam aduṣṭacitto mettāyate kuśalī tena hoti |  
 ---,|,---||---,|---  
 sabbe ca prāṇe<sup>254</sup> manasā 'nukaṁpī prabhūtam ay'ro prakaroti puṁṇaṁ ||

---,|,---||---,|--- Tuṭṭhubha x 4  
 ekaṁ pi ce pāṇam aduṭṭhacitto mettāyati<sup>255</sup> kusalo tena hoti,  
 ---,|,---||---,|---  
 sabbe ca pāṇe manasānukampaṁ pahūtam ar'yo pakaroti puṁṇaṁ.

[247 ≈ Iti 27.3, 4]

---,|,---||---,|--- Triṣṭubh / Jagatī  
 ye sattaśaṇḍāṁ paṭhaviṁ vijettā rājar'ṣayo yajamānā 'nupar'yagu |  
 ---||---,|--- irregular / Jagatī  
 aśśamedhaṁ puruṣamedhaṁ<sup>256</sup> saṁmaprāsaṁ<sup>257</sup> vāyupeyaṁ nirāggaḍaṁ |  
 ---,|,---||---,|--- Triṣṭubh / Jagatī  
 mettassa cittassa subhāvitassa kalāṁ pi te nānubhavanti soḍaśiṁ |  
 ---,|,--- Triṣṭubh  
 candaprabhāṁ<sup>258</sup> tāragaṇā va sabbe ||

---,|,---||---,|--- Tuṭṭhubha / Jagatī  
 ye sattaśaṇḍāṁ paṭhaviṁ vijetvā rājīsayo yajamānānupar'yagā,  
 ---||---,|--- irregular / Jagatī  
 assamedhā purisamedhaṁ sammāpāsaṁ vājapeyyaṁ niraggalaṁ.  
 ---,|,---||---,|--- Tuṭṭhubha / Jagatī  
 mettassa cittassa subhāvitassa kalam pi te nānubhavanti soḷaśiṁ,  
 ---,|,--- Tuṭṭhubha  
 candappabhā tāragaṇā va sabbe.

<sup>254</sup> I count *pr-* as not making position to give a normal opening.

<sup>255</sup> Read *-ī* to correct the metre.

<sup>256</sup> I cannot see how we can make this scan satisfactorily, but the reading here is confirmed by the Pāṭi verse.

<sup>257</sup> Cone places this word at the end of the previous line. This line shows the Vedic opening.

<sup>258</sup> I count *pr-* here as making position to give the normal opening.

[248ab cf. Jā 169ab; cd ≈ Yakkhasamyuttaṃ, 4 v. 3cd]

yo 'tha metteṇa cittaṇa sabbe prāṇe nukampati<sup>259</sup> |  
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yo ve metteṇa cittaṇa sabbalokānukampati,  
uddhaṃ adho ca tir'yañ-ca, appamāṇena sabbaso.

yassa sabbam ahorattaṃ ahimsāya rato mano,  
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[249 ≈ Yakkhasamyuttaṃ, 4 v. 3]

yassa sabbe ahorātte ahimsāya rato mano |  
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yassa sabbam ahorattaṃ ahimsāya rato mano,<sup>260</sup>  
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[250acd ≈ Yakkhasamyuttaṃ, 4.3; b cf. Dhp 301d, Pakiṇṇakavaggo]

yassa sabbe ahorātte bhāvanāya rato mano |  
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yassa sabbam ahorattaṃ

bhāvanāya rato mano.

mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

<sup>259</sup> Read avagraha at the beginning of this word: scribal error.

<sup>260</sup> This line also = Dhp 300d, *Pakiṇṇakavaggo*.

[251acd ≈ Yakkhasamyuttaṃ, 4.3; b cf. Dhp 299d, Pakiṇṇakavaggo]

— — — — —| — — — — —|| — — — — —| — — — — —  
yassa sabbe ahorāṭṭe    niccaṃ kāyagatā satī |  
— — — — —| — — — — —|| — — — — —| — — — — —  
mettaṃ se sabbabhūtesu    veraṃ tassa na kenaci ||

— — — — —| — — — — —  
yassa sabbam ahorattam

— — — — —| — — — — —  
niccaṃ kāyagatā sati.

— — — — —| — — — — —|| — — — — —| — — — — —  
mettaṃ so sabbabhūtesu    veraṃ tassa na kenaci.

[252 ≈ Iti 27.5]

— — — — —| — — — — —|| — — — — —| — — — — —  
yo na hanti na ghāṭeti    na jināti na jāpaye |  
— — — — —| — — — — —|| — — — — —| — — — — —  
mettaṃ se sabbabhūtesu    veraṃ tassa na kenaci ||

— — — — —| — — — — —|| — — — — —| — — — — —  
yo na hanti na ghāṭeti    na jināti na jāpaye,  
— — — — —| — — — — —|| — — — — —| — — — — —  
mettaṃ so sabbabhūtesu    veraṃ tassa na kenaci.

[253 ≈ Dhp 5, Yamakavaggo]

— — — — —| — — — — —|| — — — — —| — — — — —  
na hi vereṇa verāṇi    śāmantīha kadācanaṃ |  
— — — — —| — — — — —|| — — — — —| — — — — —  
avereṇa tu śāmaṃti    esa dhammo sanātano ||

— — — — —| — — — — —|| — — — — —| — — — — —  
na hi verena verāṇi    sammantīdha kudācanaṃ,  
— — — — —| — — — — —|| — — — — —| — — — — —  
avarena ca sammanti    esa dhammo sanantano.

[254 ≈ Dhp 6, Yamakavaggo]

— — — — —| — — — — —|| — — — — —| — — — — —  
pare ca na vijānaṃti    vayam ettha jayāmatha |  
— — — — —| — — — — —|| — — — — —| — — — — —  
ye ca tattha vijānaṃti    tato śāmmaṃti medhakā ||

— — — — —| — — — — —|| — — — — —| — — — — —  
pare ca na vijānanti    mayam ettha yamāmase,  
— — — — —| — — — — —|| — — — — —| — — — — —  
ye ca tattha vijānanti    tato sammanti medhagā.



[255 ≈ Dhp 197, Sukhavaggo]

uu-uu|u----||-uu-uu|u-uu-  
susukhaṃ vata jīvāmo verīṇesu averiṇo |  
-uu-uu|u----||-uu-uu|u-uu-  
verīṇesu manuṣyesu viharāma averiṇo ||

uu-uu|u----||-uu-uu|u-uu-  
susukhaṃ vata jīvāma verīṇesu averino,  
-uu-uu|u----||-uu-uu|u-uu-  
verīṇesu manussesu viharāma averino.

[256 ≈ Dhp 199, Sukhavaggo]

uu-uu|u----||-uu-uu|u-uu-  
susukhaṃ vata jīvāmo ussukesu anussukā |  
-uu-uu|u----||-uu-uu|u-uu-  
ussukesu manuṣyesu viharāma anussukā |

uu-uu|u----||-uu-uu|u-uu-  
susukhaṃ vata jīvāma ussukesu anussukā  
-uu-uu|u----||-uu-uu|u-uu-  
ussukesu manussesu viharāma anussukā.

[257ab ≈ Dhp 200ab, Sukhavaggo]

uu-uu|u----||-----|u-uu-  
susukhaṃ vata jīvāmo yesaṃ no nāsti kiṃcanaṃ |  
uu-uu-uu|u----||-uu-uu|u-uu- 9 syllables  
sakiñcanesu manuṣyesu viharāma akiñcanā<sup>261</sup> ||

uu-uu|u----||-----|u-uu-  
susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ,  
-uu-uu|u----||-----|u-uu-  
pītibhakkhā bhaviṣṣāma devā ābhassarā yathā.

[258 ≈ Dhp 170, Lokavaggo]

uu-uu|u----||-uu-uu|u-uu-  
yathā bubbudakaṃ paśse yathā paśse marīcikaṃ |  
-----|u----||-uu-uu|u-uu-  
evaṃ lokaṃ aveccānam maccurājā na paśṣati ||

uu-uu|u----||-uu-uu|u-uu-  
yathā bubbulakaṃ passe yathā passe marīcikaṃ,  
-----|u----||-uu-uu|u-uu-  
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.

<sup>261</sup> There appears to be no parallel to this pādayuga in the Pāli texts.

[259 ≈ Dhp 148, Jarāvaggo]

〰-〰-〰-〰-〰-〰-〰-〰-〰-〰-  
 pariḥinnam idaṃ rūpaṃ rogaṇīḍaṃ prabhaṅguraṃ |  
 〰-〰-〰-〰-〰-〰-〰-〰-〰-〰- 9 syllables  
 bhijjīḥhiti<sup>262</sup> pūṭisaṃdeho maraṇāṭṭaṃ hi jīvitam ||

〰-〰-〰-〰-〰-〰-〰-〰-〰-〰-  
 pariḥṇṇam idaṃ rūpaṃ rogaṇīḷaṃ pabhaṅguraṃ,  
 〰-〰-〰-〰-〰-〰-〰-〰-〰-〰-  
 bhijjati pūṭisaṃdeho maraṇantaṃ hi jīvitam.

[260a ≈ Tha 73a; d cf. Sn. 44c]

〰-〰-〰-〰-,〰〰-〰-〰-〰-〰-〰-〰-〰-〰- Jagatī x 2  
 jīhmaṃ ca dṛiṣṭā dukhitaṃ<sup>263</sup> ca vyādhitaṃ pretaṃ ca dṛiṣṭā na cirassa  
 māṇavo |  
 〰-〰-〰-〰-,〰〰-〰-〰-〰-〰-〰-〰-〰-〰- Jagatī / Triṣṭubh  
 saṃvego tīppe (?) vipulo (?) ajāyatha accheccchi dhīro gṛhibandhanāni<sup>264</sup> ||

〰-〰-〰-〰-,〰〰-〰-〰-〰-〰-〰-〰-〰-〰- Jagatī x 2  
 jīṇṇaṃ ca disvā dukhitaṃ ca byādhitaṃ mataṃ ca disvā gatam āyusaṅkhayaṃ

〰-〰-〰-〰-〰〰-〰-〰-〰-〰-〰-〰-〰-〰- Tuṭṭhubha x 2  
 chetvāna vīro<sup>265</sup> gihibandhanāni eko care kaggavisānakappo.

*Khāntivarggaḥ*

<sup>262</sup> Text reads: *bhijjīḥhiti<ti>*. A note which I believe is Cone's reads: *ti* has been repeated by mistake in the MS. This line has 9 syllables. Probably the reading has arisen because the redactor(s) felt the need to make clear that the word is a future form. The Pāḷi commentary also explains *bhijjati* as a future (paraphrasing with *bhijjissati*).

<sup>263</sup> *-kh-* is m.c. to avoid a heavy 6th syllable.

<sup>264</sup> I cannot a parallel for lines b & c in the Pāḷi texts.

<sup>265</sup> There is a v.l. *dhīro* is the Burmese manuscripts.

## 15: Āsava

[261 ≈ Dhp 85, Paṇḍitavaggo]

— — — — | — — — — || — — — — | — — — —  
appakā te manuṣyesu ye janā pāragāmino |  
— — — — | — — — — || — — — — | — — — — Anuṣṭubh  
athāyaṃ itarā prajā tīraṃ evānudhāvati<sup>266</sup> ||

— — — — | — — — — || — — — — | — — — —  
appakā te manussesu ye janā pāragāmino,  
— — — — | — — — — || — — — — | — — — — Anuṭṭhubha  
athāyaṃ itarā pajā tīraṃ evānudhāvati.

[262 ≈ Dhp 86, Paṇḍitavaggo]

— — — — | — — — — || — — — — | — — — —  
ye ca kho saṃmadākkhāte dhamme dhammānuvattino |  
— — — — | — — — — || — — — — | — — — —  
te janā pāraṃ ehiṃti maccudheyaṃ suduttaraṃ ||

— — — — | — — — — || — — — — | — — — —  
ye ca kho sammadakkhāte dhamme dhammānuvattino  
— — — — | — — — — || — — — — | — — — —  
te janā pāraṃ essanti maccudheyyaṃ suduttaraṃ.

[263 ≈ Dhp 87, Paṇḍitavaggo]

— — — — | — — — — || — — — — | — — — — ravipulā  
kihne dhamme viprahāya<sup>267</sup> śukre bhāvētha paṇḍitā |  
— — — — | — — — — || — — — — | — — — —  
okā anokaṃ āgaṃma viveko yattha dūraṃ ||

— — — — | — — — — || — — — — | — — — — ravipulā  
kaṇhaṃ dhammaṃ viprahāya sukkaṃ bhāvētha paṇḍito,  
— — — — | — — — — || — — — — | — — — — mavipulā  
okā anokaṃ āgamma viveke yattha dūraṃ.

<sup>266</sup> This and the next 4 verses occur in this sequence at the end of the Pāli Paṇḍitavaggo.

<sup>267</sup> I count *pr-* as making position to give ravipulā, otherwise we have savipulā.

[264 ~ Dhp 88, Paṇḍitavaggo]

---|---||---|---  
 tatthābhiratim eṣāṇā hettā kāme akimcānā |  
 ---|---||---|---  
 pay<sup>i</sup>rodametha āttānaṃ cittaṃ k<sup>i</sup>leṣehi<sup>268</sup> sabbaṣo ||

---|---||---|---  
 tatrābhiratim iccheyya hitvā kāme akiñcano,  
 ---|---||---|---  
 par<sup>i</sup>yodapeyya attānaṃ cittakleṣehi paṇḍito.

[265 ~ Dhp 89, Paṇḍitavaggo]

---|---||---|---  
 yassa sambodhiaṅgehi samaṃ cittaṃ subhāvitāṃ |  
 ---|---||---|---  
 āttānapaṭinissagge anupādāya ye ratā |  
 ---|---||---|---  
 khīṇāsavā jutimanto<sup>269</sup> te loke parinivṛtā<sup>270</sup> ||

---|---||---|---  
 yesaṃ sambodhiaṅgesu sammā cittaṃ subhāvitāṃ,  
 ---|---||---|---  
 ādānapaṭinissagge anupādāya ye ratā,  
 ---|---||---|--- savipulā  
 khīṇāsavā jutimanto te loke parinibbutā.

[266 ~ Dhp 292, Pakiṇṇakavaggo]

---|---||---|---  
 yad<a>hi<sup>271</sup> kiccaṃ tad apaviddhaṃ akiccaṃ puna kīrati |  
 ---|---||---|---  
 unnaddhānāṃ pramattānāṃ tesāṃ vaddhamti āsavā ||

---|---||---|---  
 yaṃ hi kiccaṃ tad apaviddhaṃ akiccaṃ pana kay<sup>i</sup>rati,  
 ---|---||---|---  
 unnalānaṃ pamattānaṃ tesāṃ vadḍhanti āsavā.

<sup>268</sup> We have to ignore the svarabhakti vowel here. Note that the Pāli has excluded the vowel altogether and writes the Sanskrit *kl*-.

<sup>269</sup> -ī- is m.c. to give the pathyā cadence.

<sup>270</sup> Cone has the following note here: *The MS is unclear, but appears more like -nivṛtā than nivṛtā*. However, the latter reading seems to be guaranteed by the metre which needs a heavy syllable here to give the normal cadence. If the former reading is correct it is a scribal error.

<sup>271</sup> Cone has a note: *The scribe does not appear to use a virāma*. The words occur together only in one other place, at 346, and there it is again spelt *yadahi* (i.e. without virāma).

[267 ≈ Dhp 293, Pakiṇṇakavaggo]

yesaṃ ca susamāradhā niccaṃ kāyagatā satī |  
 akiccaṃ te na sevanti kicca sātaccakāriṇo |  
 satānāṃ sampajānānāṃ tesāṃ khīyaṃti āsavā ||

yesaṃ ca susamāradhā niccaṃ kāyagatā satī,  
 akiccaṃ te na sevanti kicca sātaccakārino,  
 satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.

[268 ≈ Dhp 253, Malavaggo]

paravajjānupaśśīnāṃ<sup>272</sup> niccaṃ ojjhāyasamññinā |  
 āsavā tesāṃ vaddhanti ārā te āsavakkhayā ||

paravajjānupassissa niccaṃ ujjhānasaññino  
 āsavā tassa vaḍḍhanti ārā so āsavakkhayā.

[269bcd ≈ Dhp 226bcd, Kodhavaggo]

jāgarikāṃ anuyuttānāṃ<sup>273</sup> ahorāttānuśikkhiṇāṃ |  
 nibbāṇe adhimuttānāṃ atthaṃ gacchaṃti āsavā ||

sadā jāgaramānānaṃ ahorattānusikkhiṇaṃ,  
 nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā.

<sup>272</sup> -ī- is m.c. to give the pathyā cadence.

<sup>273</sup> I can find no parallel to this line in the Pāli texts.

[270 ≈ Dhp 93, Arahantavaggo]

yesā 'savā parikkhīṇā āhāre ca anīśītā |  
 śumñatā ānimitto ca vimogho yesa<sup>274</sup> gocaro |  
 ākāse va śakuntānaṃ padaṃ tesāṃ durannayaṃ |

yassāsavā parikkhīṇā āhāre ca anissito,  
 suññato animitto ca vimokkho yassa gocaro,  
 ākāse va sakuntānaṃ padaṃ tassa durannayaṃ.

[271 ≈ Dhp 271, Dhammaṭṭhavaggo]

na hi śīlavrateneva bāhuśoccena vā puna |  
 atha vā samādhilābhena vivittaśayanena vā ||

na sīlabbatamattena bāhusaccena vā pana,  
 atha vā samādhilābhena vivittasayanena vā,

[272 ≈ Dhp 272, Dhammaṭṭhavaggo]

phusāma nekkhammasukhaṃ apṛthujjanasevitaṃ |  
 bhikkhū viśśāsamāpādi<sup>275</sup> aprāpyāsavakkhayaṃ<sup>276</sup> ||

phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ,  
 bhikkhu viśśāsa' māpādi appatto āsavakkhayaṃ.

<sup>274</sup> Ansvāra has been lost here m.c.

<sup>275</sup> Text reads: *vi<ssa>śśāsamāpādi*. There is no discussion of the reading. We should divide *viśśāsa' māpādi*, with loss of anusvāra m.c.

<sup>276</sup> This line is one syllable short, we should read *aprāpya asavakkhayaṃ* as at 397b.

[273 ≈ Ud-v 4.13]

--U--|U-----||--|U--U-- 6 syllables  
**nāyaṃ pramajjitum kālo 'prāpyāsavakkhayam<sup>277</sup> |**  
 U--U|U-----||--|U--U--  
**pramattaṃ dukham<sup>278</sup> anneti sīhaṃ vā mṛgamātikā |**

--U--|U-----||-----|U--U--  
*nāyaṃ pramāḍakālaḥ syād aprāpte hy āsravaḥsaye |*  
 --U--|U-----||-----|U--U--  
*māraḥ pramattam anveti siṃhaṃ vā mṛgramātrkā ||*

[274 ≈ Dhp 126, Pāpavaggo]

--U--|-----||UU--|U--U-- irregular  
**gabbham eke okraṃmanti<sup>279</sup> nirayaṃ pāpakaṃmuṇo |**  
 --UU|U-----||UU--|U--U--  
**saggaṃ sugatino yānti parinivvānti anāsavā ||**

--U--|U-----||UU--|U--U--  
*gabbham ekepapajjanti nirayaṃ pāpakammino,*  
 --UU|U-----||UU--|U--U--  
*saggaṃ sugatino yanti parinibbanti anāsavā.*

[275 ≈ Dhp 82, Paṇḍitavaggo]

UU--|U-----||--U--|U--U--  
**yathā hrado 'ssa gambhīro viprasanno anāvilo |**  
 -----|U-----||--U--|U--U--  
**evaṃ dhammāṇi śottāna viprasīdanti paṇḍitā ||**

UU--|-----||--U--|U--U-- mavipulā  
*yathā pi r<sup>a</sup>hado gambhīro vippasanno anāvilo,*  
 -----|U-----||--U--|U--U--  
*evaṃ dhammāṇi sutvāna vippasīdanti paṇḍitā.*

<sup>277</sup> This line is two syllables short, we should read *aprāpya asavakkhayam* as at 397b, cf. the previous verse, and see how the Udānavarga verse has overcome the problem of ellipsis.

<sup>278</sup> There is no metrical reason for the simplification of *-kkh-* to *-kh-* here, cf. the 1st verse also, where the same inexplicable phenonema occurs.

<sup>279</sup> If this was *mavipulā* we would expect a break after the fifth syllable, and perhaps a light syllable in 3rd position, both of which are missing here, therefore I classify it as irregular.

[276 ≈ Dhp 179, Buddhavaggo]

— — — — —|— — — — —|| — — — — —|— — — — — Vaitālīya x 4  
yassa jitaṃ nā 'ppajjīyati<sup>280</sup> jitaṃ assā na upeti antako |  
— — — — —|— — — — —|| — — — — —|— — — — —  
taṃ buddham anomanikramaṃ apadaṃ kena padena nehisi ||

— — — — —|— — — — —|| — — — — —|— — — — — Vetālīya / Opacchandasaka  
yassa jitaṃ nāvajīyati jitaṃ assa no yāti koci loke,  
— — — — —|— — — — —|| — — — — —|— — — — — Vetālīya x 2  
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

[277 ≈ Dhp 180, Buddhavaggo]

— — — — —|— — — — —|| — — — — —|— — — — — Vaitālīya x 4  
yassa jālinī visattikā tahnā nāsti kahiṃ ci netaye |  
— — — — —|— — — — —|| — — — — —|— — — — —  
taṃ buddham anantagocaraṃ apadaṃ kena padena nehisi ||

— — — — —|— — — — —|| — — — — —|— — — — — Vetālīya x 4  
yassa jālinī visattikā taṇhā natthi kuhiñci netave,  
— — — — —|— — — — —|| — — — — —|— — — — —  
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

*Āsavavarggaḥ*

<sup>280</sup> I count -jj- as not making position here to give the normal cadence, cf. 323c.



## 16: Vācā

[278 ≈ Dhp 281, Maggavaggo]

---○-|-,-○○-|---○-||---○-,|○○○-|---○- Jagatī x 4  
vācānurakkhī manasā susaṁvṛto kāyena yo akuśalaṁ na sevati |  
---○-,|---○-|---○-||---○-,|-|---○-|---○-  
ete ttayo<sup>281</sup> kammaṁpathe viśodhiya prāṇojja so śāntipadaṁ anuttaraṁ<sup>282</sup> ||

---○-|-,-○○-|---○-||---○○-,|○○○-|---○- Jagatī / Tuṭṭhubha  
vācānurakkhī manasā susaṁvuto kāyena ca akusalaṁ na kayīrā,  
---○-,|---○-|---○-||---○-|-|---○-|---○- Jagatī x 2  
ete tayo kammaṁpathe viśodhaye ārādhaye maggaṁ isippaveditaṁ.

[279 ≈ Dhp 231, Kodhavaggo]

---○-|-,----||---○-|---○- mavipulā  
kāyapraḍoṣaṁ rakkheyā kāyena saṁvṛto siyā |  
---○-|---○-||---○-|---○-  
kāyaduccaritaṁ hettā kāyena sucaritaṁ care<sup>283</sup> ||

---○-|-,----||---○-|---○- mavipulā  
kāyappakopaṁ rakkheyya kāyena saṁvuto siyā,  
---○-|---○-||---○-|---○-  
kāyaduccaritaṁ hitvā kāyena sucaritaṁ care.

[280 ≈ Dhp 232, Kodhavaggo]

---○-|-,----||---○-|---○- mavipulā  
vācāpradoṣaṁ rakkheyā vācāya saṁvṛto siyā |  
---○-|---○-||---○-|---○-  
vācāduccaritaṁ hettā vācāya sucaritaṁ care ||

---○-|-,----||---○-|---○- mavipulā  
vacīpakopaṁ rakkheyya vācāya saṁvuto siyā,  
---○-|---○-||---○-|---○-  
vacīduccaritaṁ hitvā vācāya sucaritaṁ care.

<sup>281</sup> Cone indicates the word may also be read: *trayo*.

<sup>282</sup> I can find no parallel to this line in the Pāli texts.

<sup>283</sup> This and the next 3 verses occur in the same order at the end of the Pāli *Kodhivaggo*.

[281 ≈ Dhp 233, Kodhavaggo]

manopadoṣaṃ rakkheyā manasā saṃvṛto siyā |  
manoduccaritaṃ hettā manasā sucaritaṃ care ||

manopakopaṃ rakkheyya manasā saṃvuto siyā,  
manoduccaritaṃ hitvā manasā sucaritaṃ care.

[282 ≈ Dhp 234, Kodhavaggo]

kāyena saṃvṛtā dhīrā vācāya utta cetasā |  
sabbattha saṃvṛtā dhīrā te ve supariṣaṃvṛtā ||

kāyena saṃvutā dhīrā atho vācāya saṃvutā,  
manasā saṃvutā dhīrā te ve supariṣaṃvutā.

[283 ≈ Dhp 227, Kodhavaggo]

porāṇaṃ etaṃ ādhora na etaṃ ahunā-r-iva |  
nindanti tohniṃ āsīnaṃ nindanti mitabhāṇikaṃ |  
bahubhāṇikaṃ pi nindanti<sup>284</sup> nāsti loke anindito ||

porāṇaṃ etaṃ atula netaṃ ajjatanāṃ iva,  
nindanti tuṇhiṃ āsīnaṃ nindanti bahubhāṇinaṃ,  
mitabhāṇinaṃ pi nindanti natthi loke anindito.

<sup>284</sup> Lines d and e are in reverse order in the Pāli verse.



[288 ≈ Dhp 262, Dhammaṭṭhavaggo]

na vākkaraṇamātteṇa<sup>289</sup> vannaṇapukkhalatāya vā |  
sādhurūpī naro hoti issukī maccharī śaṭho ||

na vākkaraṇamattena vaṇṇapokkharatāya vā  
sādhurūpo naro hoti issukī maccharī saṭho.

[289ab ≈ Dhp 261ab, cd ≈ Dhp 263cd, Dhammaṭṭhavaggo]

yamhi saccaṃ ca dhammo ca viratī saṃyyamo damo |  
sa vāntadoṣo medhāvī sādhurūpī ti vuccati ||

yamhi saccaṃ ca dhammo ca ahiṃsā saṃyyamo damo,  
sa ve vantamalo dhīro therō iti pavuccati.

yassa cetam samucchinnam mūlaghaccaṃ samūhataṃ  
sa vantadoso medhāvī sādhurūpo ti vuccati.

[290 ≈ Dhp 19, Yamakavaggo]

bahum pi ce sahitaṃ bhāṣamāno na takkaro hoti naro pramatto |  
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā śāmaṇṇassa<sup>290</sup> hoti ||

bahum pi ce sahitaṃ bhāṣamāno na takkaro hoti naro pamatto,  
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā sāmañṇassa hoti.

<sup>289</sup> Cone indicates that this word may also be read: *-matreṇa*.

<sup>290</sup> This word is written as *śāmann-* in the next verse, also cf. *śāmannam*, 296c; and *śāmannatā*, 66c. Two light syllables have been replaced by one heavy one at the 5th.

[291 ≈ Dhp 20, Yamakavaggo]

---U-|,UU-|-U---||---U-|,UU-|-U--- Triṣṭubh x 6  
 appaṃ pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī |  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 rāgaṃ ca doṣaṃ ca prahāya<sup>291</sup> mohaṃ vimuttacitto akhilo akaṃcho |  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 anupādiyāno iha vā hure vā sa bhāgavā sāmānassa hoti<sup>292</sup> ||

---U-|,UU-|-U---||---U-|,UU-|-U--- Tuṭṭhubha x 6  
 appaṃ pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī,  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 rāgaṃ ca dosaṃ ca pahāya mohaṃ sammappajāno suvimuttacitto,  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 anupādiyāno idha vā hurāṃ vā sa bhāgavā sāmāññassa hoti.

[292 ≈ Dhp 224, Kodhavaggo]

---U-|-U---||---U-|-U-  
 saccaṃ bhaṇe na kujjheyā<sup>293</sup> deyā appā pi yācito |  
 ---U-|-U---||---U-|-U-  
 etehi ttihi tṭhānehi<sup>294</sup> gacche devāna<sup>295</sup> santike ||

---U-|-U---||---U-|-U-  
 saccaṃ bhaṇe na kujjheyā dajjāppasmim pi yācito,  
 ---U-|-U---||---U-|-U-  
 etehi ttihi tṭhānehi gacche devāna' santike.

[293 ≈ Dhp 177, Lokavaggo]

U-|-U-|-U-|-U-|-U---||---U-|,UU-|-U--- Triṣṭubh x 4  
 na ve kadāryyā devalokaṃ vrajanti<sup>296</sup> bālā hi bhe<sup>297</sup> na praśaṃsanti dānaṃ |  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 dhīro tu dānaṃ anumodamāno teneva so devalokaṃ pareti ||

U-|-U-|-U-|-U-|-U---||---U-|,U-|-U-|-U--- Tuṭṭhubha x 4  
 na ve kadar<sup>i</sup>yā devalokaṃ vajanti bālā have nappasaṃsanti dānaṃ,  
 ---U-|-U,|U-|-U---||---U-|-U,|U-|-U---  
 dhīro ca dānaṃ anumodamāno teneva so hoti sukhī parattha.

<sup>291</sup> I count *pr*- as not making position here to avoid the heavy 6th syllable.

<sup>292</sup> Two light syllables have been replaced by one heavy one at the 5th, cf. the previous verse.

<sup>293</sup> Cone indicates that this word may also be read: *krujjheyā*.

<sup>294</sup> I count *tṭh*- as not making position here. Otherwise we have a malformed mavipulā.

<sup>295</sup> Anusvāra has been lost m.c. here.

<sup>296</sup> This is an example of the extended Triṣṭubh, pausing at the fifth and re-starting from the same syllable.

<sup>297</sup> Cone indicates that this word may also be read: *te*.

[294 ≈ Dhp 217, Piyavaggo]

— — — — —||— — — — —||— — — — —  
 śīlavantaṃ śuciṃ **dacchaṃ** dhammaṭṭhaṃ saccavādināṃ |  
 — — — — —||— — — — —||— — — — —  
 āttano kāraṇaṃ śāntaṃ **taṃ** jano kurute piyaṃ ||

— — — — —||— — — — —||— — — — —  
 sīladassanasampannaṃ dhammaṭṭhaṃ saccavedināṃ  
 — — — — —||— — — — —||— — — — —  
 attano kamma kubbānaṃ **taṃ** jano kurute piyaṃ.

[295 ≈ Dhp 308, Nirayavaggo]

— — — — —||— — — — —||— — — — —  
 śreyo ayoguḍā bhuttā **tattā** aggisiḥhopamā |  
 — — — — —||— — — — —||— — — — —  
 yaṃ ca bhuñjeya<sup>298</sup> **duśśīlo** rāṣṭrapīṇḍaṃ asaṃmyato ||

— — — — —||— — — — —||— — — — —  
 seyyo ayoguḷo bhutto **tatto** aggisikhūpamo,  
 — — — — —||— — — — —||— — — — —  
 yaṃ ce bhuñjeyya **dussīlo** rāṭṭhapiṇḍaṃ asaṇṇato.

[296 ≈ Dhp 311, Nirayavaggo]

— — — — —||— — — — —||— — — — — **ravipulā**  
**kuśo** yathā duggṛhīto **hastam** evānukaṃtati |  
 — — — — —||— — — — —||— — — — —  
**śāmannaṃ** dupparāmaṭṭhaṃ **nirayāya** upakaṭṭati ||

— — — — —||— — — — —||— — — — — **bhavipulā**  
 kuso yathā duggahito **hattham** evānukantati,  
 — — — — —||— — — — —||— — — — —  
 sāmaññaṃ dupparāmaṭṭhaṃ **nirayāyupakaḍḍhati**.

[297 ≈ Dhp 176, Lokavaggo]

— — — — —||— — — — —||— — — — —  
**ekadhammam** atītassa **muṣāvādissa** jaṃtuno |  
 — — — — —||— — — — —||— — — — —  
**vitinna**paralokassa **nāsti** pāpaṃ akāriyaṃ<sup>299</sup> ||

— — — — —||— — — — —||— — — — —  
 ekaṃ dhammaṃ atītassa **musāvādissa** jantuno  
 — — — — —||— — — — —||— — — — —  
 vitiṇṇaparalokassa **natthi** pāpaṃ akāriyaṃ.

<sup>298</sup> -ā is m.c. to give the normal cadence

<sup>299</sup> -ā- is m.c. to give the normal cadence.

[298 ≈ Jā 331.2]

na hi śastam suniśitam viṣam hālāhalaṁ tathā |  
evam khipram atipātetī vācā dubbhāṣitā yathā ||

na hi sattham sunisitam viṣam hālāhalaṁ iva,  
evam nikaṭṭhe pātetī vācā dubbhāṣitā yathā.

[299 ≈ Sn 3.10 v.1]

puruṣassa jāyamānassa kuṭhārī jāyate mukhe |  
yāya chindati āttānaṁ vācam dubbhāṣitam bhaṇam<sup>300</sup> ||

purisassa hi jātassa kuṭhārī jāyate mukhe.  
yāya chindati attānaṁ bālo dubbhāṣitam bhaṇam.

[300 ≈ Sn 3.10 v.2]

yo hi nindiye praśamsati uttavā nindati yo praśamsiye<sup>301</sup> |  
vicināti mukhena so kalim kalinā tena sukham na vindati ||

yo nindiyam pasamsati<sup>302</sup> tam vā nindati yo pasamsiyo,  
vicināti mukhena so kalim kalinā tena sukham na vindati.

<sup>300</sup> This and the next 3 verses are found in this sequence at the beginning of the verse section of Kokālikasuttam, Sn. 3.10, vv. 1-4.

<sup>301</sup> This line shows the variant opening in which the first syllable has to be counted as light to fit the metre.

<sup>302</sup> The opening is one syllable short, we could correct it by reading *nindīyam*, or by reading *yo hi* as in Patna.

[301 ≈ Sn 3.10 v.3]

---|---||---||--- Vaitālīya x 5  
**appāmāṭṭo ayaṃ kalī yo akkhehi dhanam parājaye |**  
 ||---||---||---  
**sabbassam pi sahāpi āttanā<sup>303</sup>**  
 ||---||---||---  
**ayam eva mahataro<sup>304</sup> kalī yo sugatesu manam pradūṣaye ||**

---|---||---||--- Vetālīya x 5  
 appamatto ayaṃ kalī<sup>305</sup> yo akkhesu dhanaparājayo,<sup>306</sup>  
 ||---||---||---  
 sabbassāpi sahāpi attanā  
 ||---||---||---  
 ayam eva mahantaro kali yo sugatesu manam padosaye.

[302 ≈ Sn 3.10 v.4]

---|---||---||--- Triṣṭubh x 2  
**śataṃ sahasrāṇi nirabbudānāṃ chattriṣaṭiṃ pañca ca abbudāni |**  
 ---|---||---||--- Triṣṭubh / Jagatī  
**yam ar<sup>i</sup>ragar<sup>a</sup>hī<sup>307</sup> nirayaṃ upeti vācam manam ca praṇidhāya pāpikāṃ ||**

---|---||---||--- Tutthubha x 2  
 sataṃ sahasānāṃ<sup>308</sup> nirabbudānāṃ chattimsati<sup>309</sup> pañca ca abbudāni .  
 ---|---||---||--- Tutthubha / Jagatī  
 yam ar<sup>i</sup>yagar<sup>a</sup>hī nirayaṃ upeti vācam manañ ca paṇidhāya pāpakam.

<sup>303</sup> This is a secondary posterior line, where we would expect a prior line.

<sup>304</sup> Cone indicates that this word may also be read: *mahattaro*. This would seem to be preferable as it would give the normal cadence.

<sup>305</sup> The opening is again one syllable short,

<sup>306</sup> The cadence is wrong here, we can correct it by reading *dhanam parājayo*. Cf. Patna.

<sup>307</sup> We have to ignore the svarabhakti twice in this compound to produce the normal opening; -ī is m.c. to give the break ---.

<sup>308</sup> This break is unusual in that it has a heavy 6th syllable, but it does occur in this form in the early texts as I have shown in my study of the *Pārāyanavaggo* (it also occurs 3 times in Dhammapada: 144a; 221c; 281d).

<sup>309</sup> We need to read -*satī* here to give the normal opening.



[303 cf. Jā 88]

---|---||---|---  
kallāṇim eva bhāṣeyā na 'ssa mucceya pāpikā |  
---|---||---|---  
mokkho kallāṇiye śreyo muttā tapati pāpikāṃ ||

---|---||---|---  
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,  
---|---||---|---  
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

[304 cf. Jā 88]

---|---||---|---  
kallāṇim eva seveyā na 'ssa mucceya pāpikā |  
---|---||---|---  
mokkho kallāṇiye śreyo muttā tapati pāpikāṃ ||

---|---||---|---  
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,  
---|---||---|---  
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

[305ab cf. Jā 88ab]

---|---||---|--- mavipulā  
vācam bhāṣeyā kallāṇim na 'ssa mucceya pāpikā<sup>310</sup> |  
---|---||---|---  
jātaṃ krodhaṃ nivāreyā so biṣabbhi nirujjhati<sup>311</sup> ||

---|---||---|---  
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,  
---|---||---|---  
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

*Vācāvarggaḥ*

<sup>310</sup> Cone indicates that this word may also be read: *pāpikāṃ*.

<sup>311</sup> I can find no parallel to this pādayuga in the Pāli texts.

## 17: Ātta Attavaggo

[306 ≈ Dhp 162]

— — — — —| — — — — —|| — — — — —| — — — — — 9 syllables  
yassa accantadośīllam malutā sālam ivo 'tatā<sup>312</sup> |  
— — — — —| — — — — —|| — — — — —| — — — — —  
karoti so tathāttānam yathā nam biṣam icchati ||

— — — — —| — — — — —|| — — — — —| — — — — —  
yassa accantadussīlyam māluvā sālam ivotatam  
— — — — —| — — — — —|| — — — — —| — — — — —  
karoti so tathattānam yathā nam icchatī diso.

[307 ≈ Dhp 161]

— — — — —| — — — — —|| — — — — —| — — — — —  
āttanā hi kataṃ pāpaṃ āttajam āttasambhavam |  
— — — — —| — — — — —|| — — — — —| — — — — — 9 syllables  
anumāmdhati dummedham vaj<sup>i</sup>ram vā ahmamayaṃ maṇim<sup>313</sup> ||

— — — — —| — — — — —|| — — — — —| — — — — —  
attanā va<sup>314</sup> kataṃ pāpaṃ attajam attasambhavam,  
— — — — —| — — — — —|| — — — — —| — — — — —  
abhimatthati dummedham vaj<sup>i</sup>ram vasmamayaṃ maṇim.

[308 ≈ Dhp 165]

— — — — —| — — — — —|| — — — — —| — — — — —  
āttanā hi kataṃ pāpaṃ āttanā saṅkiliśati |  
— — — — —| — — — — —|| — — — — —| — — — — —  
āttanā akataṃ pāpaṃ āttanā ye viśujjhati |  
— — — — —| — — — — —|| — — — — —| — — — — — mavipulā  
śoddhī aśoddhī praccattam nāṃṇo aññaṃ viśodhaye ||

— — — — —| — — — — —|| — — — — —| — — — — —  
attanā va kataṃ pāpaṃ attanā saṅkilissati,  
— — — — —| — — — — —|| — — — — —| — — — — —  
attanā akataṃ pāpaṃ attanā va viśujjhati,  
— — — — —| — — — — —|| — — — — —| — — — — — mavipulā  
suddhī asuddhī paccattam nāṃṇo aññaṃ viśodhaye.

<sup>312</sup> There are 9 syllables in this line. It seems *malutā* is a scribal mistake for *mālutā* (cf. 137b) so resolution is not possible.

<sup>313</sup> This line has 9 syllables. We should no doubt read *vāhmamayaṃ*, which would then give an acceptable pāda.

<sup>314</sup> There is a v.l. in ChS which reads: *attanā hi*.

[309 ≈ Dhp 50, Pupphavaggo]

na paresaṃ vilomāni    na paresaṃ katā 'kataṃ |  
āttanā ye aveccheyā    katāni akatāni ca ||

na paresaṃ vilomāni    na paresaṃ katākataṃ,  
attano va avekkheyya    katāni akatāni ca.

[310abc cf. Dhp 50, Pupphavaggo; d ≈ Jā 475 v. 2b]

na paresaṃ vilomāni    na paresaṃ samāsamaṃ |  
āttanā ye aveccheyā    samāni viṣamāni ca ||

na paresaṃ vilomāni    na paresaṃ katākataṃ,  
attano va avekkheyya    katāni akatāni ca.

samāni viṣamāni ca

[311 ≈ Kosalasamyuttam, 1.4 vs. 1]

āttānañ ce priyaṃ ñāyyā    rakkheyā naṃ surakkhitaṃ |  
na etaṃ sulabhaṃ hoti    sukhaṃ dukkatakārīṇaṃ ||

attānaṃ ce piyaṃ jaññā    na naṃ pāpena saṃjuye  
na hi taṃ sulabhaṃ hoti    sukhaṃ dukkatakārīnā.

[312 ≈ Dhp 157]

----|U----||----|U--U--  
 āttānaṃ ce priyaṃ ñāyyā rakkheyā naṃ surakkhitaṃ |  
 -----|,----||UU--|U--U-- 9 syllables  
 ttiṇṇaṃ aṇṇataraṃ yāmaṇaṃ<sup>315</sup> paṭijāggreya<sup>316</sup> paṇḍito ||

----|U----||----|U--U--  
 attānaṃ ce piyaṃ jaṇṇā rakkheyya naṃ surakkhitaṃ  
 -----|,----||UU--|U--U--  
 tiṇṇaṃ aṇṇataraṃ yāmaṇaṃ paṭijaggeyya paṇḍito.

[313 ≈ Dhp 305, Pakiṇṇakavaggo]

--U--|U----||--U--|U--U-- ravipulā  
 ekāsaṇaṃ ekaṣeṇaṃ ekacar'yaṃ atandrito |  
 -----|,----||UU--|U--U--  
 eko ramayaṃ āttānaṃ vanānte ramitā siyā ||

--U--|U----||--UU|U--U-- ravipulā  
 ekāsaṇaṃ ekaseyyaṃ eko caram atandito  
 -----|,----||UU--|U--U--  
 eko damayaṃ attānaṃ vanante ramito siyā.

<sup>315</sup> There are 9 syllables in this line, and the 2nd and 3rd are light which is normally avoided. If *aṇṇa-* is not a mistake then we could take the syllable as resolved - but we would only gain a malformed mavipulā.

<sup>316</sup> -*ā* is m.c. to give the normal cadence.

[314 a-d ≈ Dhp 164 a-d; ef ≈ Dhp 162 ef]

--U--|UUU--||---|U--U-- navipulā  
 yo śāsanam arahatām<sup>317</sup> ay'rāṇām dhammajīvinām |  
 U--U|U---||---|U--U--  
 paṭikrośati dummedho drṣṭim niśśāya pāpikām |  
 U--U|U---||---U|U--U--  
 karoti so tathāttānam yathā nam biṣam icchatī<sup>318</sup> ||

--U--|UUU--||---|U--U-- navipulā  
 yo sāsanaṃ arahataṃ ar'yānaṃ dhammajīvinam,  
 U--U|U---||---|U--U--  
 paṭikkosati dummedho diṭṭhim nissāya pāpikaṃ,  
 U--U|U---||---U|U--U--  
 phalāni kaṭṭhakkasseva attaghaññāya phallati.

U--U|U---||---U|U--U--  
 yassa accantadussīlyam māluvā sālamivotatam  
 U--U|U---||---|U--U--  
 karoti so tathattānam yathā nam icchatī diso.

[315 ≈ Dhp 164]

--U--|UUU--||---|U--U-- navipulā  
 yo śāsanam arahatām ay'rāṇām dhammajīvinām |  
 U--U|U---||---U|U--U--  
 paṭikrośati dummedho drṣṭim niśśāya<sup>319</sup> pāpikām |  
 U--U|U---||---U|U--U--  
 phalāni kaṭṭhakkasseva āttaghannāya phallati ||

--U--|UUU--||---|U--U-- navipulā  
 yo sāsanaṃ arahataṃ ar'yānaṃ dhammajīvinam,  
 U--U|U---||---|U--U--  
 paṭikkosati dummedho diṭṭhim nissāya pāpikaṃ,  
 U--U|U---||---U|U--U--  
 phalāni kaṭṭhakkasseva attaghaññāya phallati.

<sup>317</sup> We have to count the svarabhakti vowel towards the metre here, also in the next verse.

<sup>318</sup> This appears to be a patchwork verse, the verses from which the lines are extracted occur in full at 306 and 315.

<sup>319</sup> Scribal error, cf. 314d above and read *niśśāya* here.

[316 ac ≈ Dhp 158 ac]

navipulā  
 āttānam eva paṭhamam atthe dhamme niveśaye |  
 athāmñam anuśāseyā evam hohi yathā aham ||

navipulā  
 attānam eva paṭhamam patirūpe nivesaye,  
 athaāñnam anusāseyya na kilisseyya paṇḍito.

[317 ≈ Dhp 158]

navipulā  
 āttānam eva paṭhamam paṭirūpe niyojaye |  
 athāmñam anuśāsanto na kiliśṣati pramñavā<sup>320</sup> ||

navipulā  
 attānam eva paṭhamam patirūpe nivesaye,  
 athaāñnam anusāseyya na kilisseyya paṇḍito.

[318 ≈ Dhp 159]

savipulā  
 āttanā ye tathā kay<sup>i</sup>rā yathāmñam anuśāsaye |  
 adānto vata dameyā āttā hi kira duddamo ||

savipulā  
 attānañ ce tathā kay<sup>i</sup>rā yathaāñnam anusāsati,  
 sudanto vata dametha attā hi kira duddamo.

[319 ≈ Dhp 104, Sahassavaggo]

āttā hi bhe varam dānto yacchāyam itarā prajā |  
 āttadāntassa poṣassa sadā saṃyatacārīṇo ||

attā have jitaṃ seyyo yā cāyaṃ itarā pajā  
 attadantassa posassa niccaṃ saññatacārino.

<sup>320</sup> I count *pr-* as not making position here to give the normal cadence.

[320 ≈ Dhp 105, Sahassavaggo]

neva devā na gandhabbā na māro saha brahmuṇā |  
jitaṃ apajitaṃ kayīrā tattharūpassa jantuno ||

neva devo na gandhabbo na māro saha brahmunā,  
jitaṃ apajitaṃ kayīrā tathārūpassa jantuno.

[321 ≈ Dhp 160]

āttā hi āttano nātho ko hi nātho paro siyā |  
āttanā hi sucinnena nāthaṃ labhati dullabhaṃ ||

attā hi attano nātho ko hi nātho paro siyā?  
attanā va sudantena nāthaṃ labhati dullabhaṃ.

[322 ≈ Dhp 380, Bhikkhuvaggo]

āttā hi āttano nātho āttā hi āttano gatī |  
tassā saṃyyamayā 'ttānaṃ aśsaṃ bhadraṃ va vāṇijo ||

attā hi attano nātho attā hi attano gati,  
tasmā saṃyyamayattānaṃ assaṃ bhadraṃ va vāṇijo.

[323]

āttānaṃ eva damaye aśsasugatiyā<sup>321</sup> sadā |  
damma śaṃma ujjuṃ hohi<sup>322</sup> tato akuṭilo bhava ||  
tato dānto sukhī hohi anupādāya nivṛto<sup>323</sup> |

<sup>321</sup> This opening has light syllables in 2nd and 3rd positions.

<sup>322</sup> I take *-jj-* as not making position here to give the pathyā cadence, otherwise we have a malformed mavipulā, cf. 276a. Cone indicates that *hohi* may also be read *hoti*, both here and in the next line.

[324 ≈ Dhp 379, Bhikkhuvaggo]

āttanā codayā 'ttānaṃ parimaśāttānam āttanā |  
 so āttagutto satimā sukhaṃ bhikkhū vihāhisi |

attanā codayattānaṃ paṭimāsettā attanā,  
 so attagutto satimā sukhaṃ bhikkhu vihāhisi.

[325 ≈ Dhp 166]

āttadātthaṃ parātthena bahunā pi na hāpaye |  
 āttadātthaṃ paraṃ ñāttā sadātthaparamo siyā ||

attadatthaṃ paratthena bahunā pi na hāpaye,  
 attadattham abhiññāya sadatthapasuto siyā.

[326 ≈ Dhp 84, Paṇḍitavaggo]

nevāttaheto na parassa heto na saggam icche na dhanāṃ na rāṣṭam |  
 necche adhammeṇa samṛddhim āttano so śīlavā praññavā dhāmmiko siyā ||

na attahetu na parassa hetu na puttam icche na dhanāṃ na raṭṭhaṃ,  
 na iccheyya adhammena samiddhim attano<sup>324</sup> sa sīlavā paññavā dhammiko siyā.

Āttavarggaḥ  
 Attavaggo

<sup>323</sup> I can find no parallel to this verse in the other rescensions. In the last line we need to read *nivvṛto* m.c. Cf. 265f.

<sup>324</sup> This line is very poor metrically here, we could read *niccheyya' adhammena*, or better *niccheyyādhammena*, as the Vedic opening ---- is found in early Pali verse.



## 18: Dadantī

[327 ≈ Dhp 249, Malavaggo]

dadanti ve yathāśraddham yathāprasādanam janā |  
tattha yo dummano hoti paresam pānabhojane |  
na so divā ca rāto ca samādhim adhigacchati ||

dadāti<sup>325</sup> ve yathāsaddham yathāpasādanam jano,  
tattha yo maṅku bhavati paresam pānabhojane  
na so divā vā rattim vā samādhim adhigacchati.

[328 ≈ Dhp 250, Malavaggo]

yassa cetam samucchinnaṃ mūlo 'gghaccaṃ samūhataṃ |  
sa ve divā ca rāto ca samādhim adhigacchati ||

yassa cetam samucchinnaṃ mūlaghaccaṃ samūhataṃ,  
sa ve divā vā rattim vā samādhim adhigacchati.

<sup>325</sup> PTS reads *dadanti* here.

[329 a-d ≈ Dhp 144 , Daṇḍavaggo; ef ≈ Sn 2.9 v. 7cd]

---|---,|---||---,|---|--- Triṣṭubh x 2  
**aśśo va bhadro kaṣāya puṭṭho<sup>326</sup> ātāpino saviṃgaṇo carāṇo |**  
 ---,|---|---||---,|---|--- Jagatī x 4  
**śraddhāya sīlena ca vīriyeṇa ca samādhinā dhammavipaśśanāya ca |**  
 ---|---,|---||---|---,|---|---  
**te khāntisoracchasamādhisaṃṭhitā śutassa praṃñāya<sup>327</sup> ca sāram ajjhagū ||**

---|---,|---||---,|---|--- Tuṭṭhubha x 2  
 asso yathā bhadro kasāniviṭṭho ātāpino saṃvegino bhavātha.  
 ---,|---|---||---,|---|--- Jagatī x 4  
 saddhāya sīlena ca vīriyena ca samādhinā dhammavinicchayena ca,  
 ---|---,|---||---|---,|---|---  
 sampannavijjācaraṇā patissatā pahassatha dukkham idaṃ anappakam.

---|---|---||---|---|--- Jagatī x 2  
 te santisoraccasamādhisaṃṭhitā sutassa paññāya ca sāram ajjhagū ||

[330]

---|---||---|---|--- bhavipulā  
**yo driṣṭe<sup>328</sup> dhamme labhati śraddhāṃ praṃñāṃ anuttarāṃ |**  
 ---|---||---|---|---  
**sa ve mahaddhano loke moham aṃñāṃ bahuṃ dhanam<sup>329</sup> ||**

[331 ≈ Dhp 303, Pakiṇṇakavaggo]

---|---||---|---|---  
**śraddho sīlena sampanno yaśabhogasamāhito |**  
 ---|---||---|---|---  
**yam yaṃ so bhajate deśam tattha tattheva pūjiyo ||**  
 ---|---||---|---|---  
 saddho sīlena sampanno yasobhogasamappito,  
 ---|---||---|---|--- bhavipulā  
 yaṃ yaṃ padesam bhajati tattha tattheva pūjito.

<sup>326</sup> The break is one syllable short in this line, reading *yathā* as in the Pāli verse would repair the metre.

<sup>327</sup> I count *pr-* as not making position here to give the normal opening.

<sup>328</sup> Written *dṛṣṭ-* elsewhere, cf. 3, 4, 31, 59, 169, 170, 314, 315, and the colophon. It appears the manuscript reads *ya tha dṛiṣṭe*, with *tha* crossed out.

<sup>329</sup> I can find no parallel to this verse in the other rescensions, but line c occurs verbatim at Aṅg. Bk. 7, Sutta 7, v. 2c.



[335 ≈ Dhp 38, Cittavaggo]

anavaṭṭhitacittassa saddhammam avijānato |  
pariplavaprasādassa praññā na paripūrati ||

anavaṭṭhitacittassa saddhammaṃ avijānato,  
pariplavapasādassa paññā na paripūrati.

[336 ≈ Ud-v 31.25]

nāprasannacittena<sup>336</sup> duṣṭena kupitena vā |  
śakkam ājānituṃ dhammo sārāmbhabahulena vā ||

nāprasannena cittena duṣṭena kṣubhitena vā |  
dhammo hi śakyam ājñātuṃ saṃrambhabahulena vā ||

[337abd ≈ Brāhmaṇasaṃyuttam, 2.6 v. 2abd]

yo tu vinīya sārāmbhaṃ aprasādaṃ ca cetaso |  
prasannacitto sumano sa ve nyāyyā subhāṣitaṃ ||

yo ca vineyya sārāmbhaṃ appasādaṃ ca cetaso,  
āghātaṃ paṭinissajja sa ve jaññā subhāṣitaṃ

[338bcd ≈ Dhp 178bad, Lokavaggo]

manuṣyapaṭilābhena saggānāṃ gamanena ca |  
pṛthivyāṃ ekarājjena sotāpattiphalaṃ varaṃ ||

pathavyā ekarājjena saggassa gamanena vā,  
sabbalokādhīpaccena sotāpattiphalaṃ varaṃ.

<sup>336</sup> The opening is one syllable short here, we could correct it by reading *na aprasanna-*.

[339 ≈ Tha 507]

-----|u-u-||u-u-|u-u- Anuṣṭubh  
yassa śraddhā tathāgate acalā supraṭiṣṭhitā |  
-----|u-u-||u-u-|u-u-  
śīlaṃ ca yassa kallāṇaṃ ay<sup>i</sup>rakāntaṃ praśamsiyaṃ ||

-----|u-u-||u-u-|u-u- Anuṭṭhubha  
yassa saddhā tathāgate acalā supaṭiṭṭhitā,  
-----|u-u-||u-u-|u-u-  
sīlaṃ ca yassa kalyāṇaṃ ar<sup>i</sup>yakantaṃ pasamsitaṃ.

[340 ≈ Tha 508]

-----|-,---||u-u-|u-u- mavipulā / 9 syllables  
saṅghe prasādo yassa asti<sup>337</sup> ujjubhūtaṃ ca daṃśanaṃ |  
-----|u-u-||u-u-|u-u- savipulā  
adaridro ti taṃ<sup>338</sup> āhu amoghaṃ tassa jīvitaṃ ||

-----|-,---||u-u-|u-u- mavipulā  
saṅghe pasādo yassatthi ujjubhūtaṃ ca dassanaṃ,  
-----|u-u-||u-u-|u-u-  
adaḷiddo ti taṃ āhu amoghaṃ tassa jīvitaṃ.

[341 ≈ Tha 509]

-----|u-u-||u-u-|u-u-  
tassā śraddhaṃ ca śīlaṃ ca prasādaṃ dhammadamaṃsane |  
-----|u-u-||u-u-|u-u-  
anuyuñjeya medhāvī saraṃ buddhāna<sup>339</sup> śāsanaṃ ||

-----|u-u-||u-u-|u-u-  
tasmā saddhaṃ ca sīlaṃ ca pasādaṃ dhammadassanaṃ,  
-----|u-u-||u-u-|u-u-  
anuyuñjetha medhāvī saraṃ buddhāna' sāsanaṃ.

*Dadantīvarggaḥ*

<sup>337</sup> This line has 9 syllables. We should read *yassāsti* here to give mavipulā, cf. the Pāli.

<sup>338</sup> Reading *taṃ* as in the Pāli would give pathyā, which is preferable.

<sup>339</sup> Anusvāra has been lost here m.c. to give the normal cadence.

## 19: Citta Cittavaggo

[342 ≈ Dhp 33]

phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ |  
ujjuṃ karoti medhāvī uṣukāro va tejanā<sup>340</sup> ||

phandanaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ,  
ujuṃ karoti medhāvī usukāro va tejanaṃ.

[343 ≈ Dhp 34]

vārijo va thale khitto okamokātu ubbhato |  
pariphandatimaṃ cittaṃ mārādheyaṃ prahātaye ||

vārijo va thale khitto okam okata ubbhato,  
pariphandatidaṃ cittaṃ mārādheyyaṃ pahātave.

[344 ≈ Dhp 37]

dūraṅgamaṃ ekacaraṃ aśarīraṃ guhāsayaṃ |  
ye cittaṃ saṃyyamehinti mokkhaṃte mārabaṃdhanā ||

dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ,  
ye cittaṃ saññaṃ essanti mokkhanti mārabandhanā.

<sup>340</sup> The parallels to this and the next verse also open the Pāli *Cittavaggo*.

[345 ≈ Dhp 35]

---|---||---|--- navipulā  
dunniggrahassa laghuno yatthakāmanipātino |  
---|---||---|---  
cittassa damatho sādhu cittam dāntam sukhāvaham ||

---|---||---|--- navipulā  
dunniggrahassa lahuno yatthakāmanipātino,  
---|---||---|---  
cittassa damatho sādhu cittam dantam sukhāvaham.

[346 ≈ Dhp 36]

---|---||---|--- navipulā  
sududdasam sunipuṇam yatthakāmanipātinam |  
---|---||---|---  
cittam rakkheya medhāvī tad<a>hi guttam sukhāvaham ||

---|---||---|--- navipulā  
sududdasam sunipuṇam yatthakāmanipātinam,  
---|---||---|---  
cittam rakkhetha medhāvī cittam guttam sukhāvaham.

[347 ≈ Dhp 39]

---|---||---|---  
anaprāśrayamāṇassa ananvāhatacetaso |  
---|---||---|---  
hettā kallāṇapāpāni nāsti jāgarato bhayam ||

---|---||---|---  
anavassutacittassa ananvāhatacetaso,  
---|---||---|---  
puññapāpapahīnassa natthi jāgarato bhayam.

[348 ≈ Dhp 79, Paṇḍitavaggo]

---|---||---|---  
dhammaprītirasam pāttā viprasannena cetasā |  
---|---||---|---  
ar<sup>i</sup>yapavedite dhamme sadā ramati paṇḍito ||

---|---||---|---  
dhammapīti sukham seti vipprasannena cetasā,  
---|---||---|---  
ar<sup>i</sup>yapavedite dhamme sadā ramati paṇḍito.

[349 ≈ Dhp 41]

acirā vata ayam kāyo paṭhavim abhiśehiti |  
chuddho apeta vimnyāṇo nirāttham vā kaṭim garam ||

aciram vatayam kāyo paṭhavim adhisessati,  
chuddho apeta viññāṇo nirattham va kaliṅgaram.

[350 ≈ Dhp 40]

kumbhopamaṃ kāyam imaṃ vidittā nagaropamaṃ cittam adhiṣṭhihittā |  
yodheya māraṃ praññāyudhena<sup>341</sup> jitaṃ ca rakkhe aniveśano siyā ||

kumbhūpamaṃ kāyam imaṃ viditvā nagarūpamaṃ cittam idaṃ ṭhapetvā,  
yodhetha māraṃ paññāvudhena jitaṃ ca rakkhe anivesano siyā.

[351 ≈ Dhp 13, Yamakavaggo]

yathā agāraṃ ducchannaṃ vaṭṭhī<sup>342</sup> samativijjhati |  
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati ||

yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati,  
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati.

<sup>341</sup> There is replacement of two light syllables by one heavy one at the 6th.

<sup>342</sup> -ī in the text is m.c. to avoid 2 light syllables in 2nd and 3rd position. Also in the following verses.



[352 ≈ Dhp 14, Yamakavaggo]

〰-〰-|-,---||--〰〰|〰-〰- mavipulā  
 yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ subhāvitāṃ cittaṃ rāgo na samitivijjhati ||

〰-〰-|-,---||--〰〰|〰-〰- mavipulā  
 yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati,  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ subhāvitāṃ cittaṃ rāgo na samativijjhati.

[353 cf. Ud-v 31.12]

〰-〰-|-----||--〰〰|〰-〰- mavipulā  
 yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ abhāvitāṃ cittaṃ doṣo samitivijjhati<sup>343</sup> ||

〰-〰-|-,---||--〰〰|〰-〰- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ hy abhāvitāṃ cittaṃ dveṣaḥ samatibhindati ||

[354 cf. Ud-v 31.18]

〰-〰-|-,---||--〰〰|〰-〰-  
 yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ subhāvitāṃ cittaṃ doṣo na samitivijjhati ||

〰-〰-|-,---||--〰〰|〰-〰- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ subhāvitāṃ cittaṃ dveṣo na vyatibhindati ||

[355 cf. Ud-v 31.13]

〰-〰-|-----||--〰〰|〰-〰- mavipulā  
 yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ abhāvitāṃ cittaṃ moho samitivijjhati ||

〰-〰-|-,---||--〰〰|〰-〰- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---〰-|〰---||--〰〰|〰-〰-  
 evaṃ hy abhāvitāṃ cittaṃ mohaḥ samatibhindati ||

<sup>343</sup> This and the next 3 verses are variations on the preceding pair, which have arisen through the substitution series: *rāga*, *doṣa*, *moha*.

[356 cf. Ud-v 31.19]

U-U-|-,---||--UUU|U-U-  
yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |  
---U-|U---||--UUU|U-U-  
evaṃ subhāvitāṃ cittaṃ moho na samitivijjhati ||

U-U-|-,---||---U|U-U- mavipulā  
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
---U-|U---||---U|U-U-  
evaṃ subhāvitāṃ cittaṃ moho na vyatibhindati ||

[357 ≈ Dhp 183, Buddhavaggo]

---|UUU-||UU-|U-U- Anuṣṭubh  
sabbapāpassa akaraṇaṃ kuśalassa apasāmpadā |  
U-U-|U-||---|U-U- bhavipulā  
sacittapar<sup>i</sup>yodamaṇaṃ etaṃ buddhāna<sup>344</sup> śāsaṇaṃ ||

---|UUU-||UU-|U-U- Anuṭṭhubha  
sabbapāpassa akaraṇaṃ kuśalassa upasāmpadā,  
U-U-|U-||---|U-U- bhavipulā  
sacittapar<sup>i</sup>yodapaṇaṃ etaṃ buddhāna' sāsanaṃ.

*Cittavarggaḥ*  
*Cittavaggo*

<sup>344</sup> Anusvāra is lost here m.c. to give the normal cadence.

## 20: Māgga Maggavaggo

[358 ≈ Dhp 273]

-----|-----||-----|-----  
māggānaṣṭaṃgiko<sup>345</sup> śreṣṭho saccānāṃ caturo padā |  
-----|-----||-----|----- mavipulā  
virāgo śreṣṭho dhammāṇāṃ dupadānāṃ ca cakkhumā<sup>346</sup> ||

-----|-----||-----|-----  
maggānaṭṭhaṅgiko seṭṭho saccānāṃ caturo padā,  
-----|-----||-----|----- mavipulā  
virāgo seṭṭho dhammāṇāṃ dipadānaṃ ca cakkhumā.

[359 ≈ Dhp 275cd and 276]

-----|-----||-----|-----  
ākkhāto vo mayā māggo aññāye śallasamāsano |  
-----|-----||-----|-----  
tubbhehi kiccāṃ ātappaṃ akkhātāro tathāgatā |  
-----|-----||-----|-----  
paṭipannā pramokkhanti jhāyino mārabaṃdhanā ||

-----|-----||-----|----- mavipulā  
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,  
-----|-----||-----|-----  
akkhāto ve mayā maggo aññāya sallasanthanāṃ.

-----|-----||-----|----- mavipulā  
tumhehi kiccāṃ ātappaṃ akkhātāro tathāgatā,  
-----|-----||-----|-----  
paṭipannā pamokkhanti jhāyino mārabandhanā.

<sup>345</sup> This compound = *māggānāṃ aṣṭaṃgiko* (of paths [gen.] the eightfold [is best]).

<sup>346</sup> This verse also opens the Pāli *Maggavaggo*.



[363 ≈ Dhp 285]

--uu|---||uu---uu|--- Vaitālīya x 4  
**ucchinna sineham āttano kumudaṃ śāradikaṃ va pāṇinā |**  
 --uu|---||---uu|---  
**śāntimāggam eva byūhaya<sup>351</sup> nibbāṇaṃ sugatena deśitaṃ ||**

--uu|---||uu---uu|--- Vetālīya x 4  
 ucchinda sineham attano kumudaṃ sārādikaṃ va pāṇinā  
 --uu|---||---uu|---  
 santimaggam eva brūhaya nibbāṇaṃ sugatena desitaṃ.

[364 ≈ Dhp 286]

u---|u---||u---|u---  
**idaṃ vaśśā kariṣyāmi idaṃ hemaṇṇa gṛhmasu |**  
 u---|u---||u---|u---  
**iti bālo vicinteti antarāyaṃ na bujjhati ||**

u---|u---||u---|u---  
 idha vassaṃ vasissāmi idha hemantagimhisu,  
 u---|u---||u---|u---  
 iti bālo vicinteti antarāyaṃ na bujjhati.

[365 ≈ Dhp 287]

--uu|u---||---uu|u---  
**taṃ puttapaśusaṃmattaṃ vyāsattamanasaṃ naraṃ |**  
 ----|u---||u---|u---  
**suttaṃ ggrāmaṃ mahogho vā maccu-r-ādāya gacchati ||**

--uu|u---||---uu|u---  
 taṃ puttapaśusaṃmattaṃ byāsattamanasaṃ naraṃ,  
 ----|u---||u---|u---  
 suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

[366 ≈ Dhp 288]

u-u-|-,---||uu---|u-u- mavipulā  
**na santi puttā ttāṇāya na pitā no pi bhātaro |**  
 -u---|u---||---u---|u---  
**antakenā 'dhibhūtassa nāsti ñātisu ttāṇatā<sup>352</sup> ||**

u-u-|-,---||uu-u|u-u- mavipulā  
 na santi puttā tāṇāya na pitā na pi bandhavā,  
 -u---|u---||-u-u|u-u-  
 antakenādhīpanassa natthi ñātisu tāṇatā.

<sup>351</sup> I count *by-* as not making position here to give the normal cadence.

<sup>352</sup> I count *tt-* as not making position here to give the normal cadence.

[367]

krandatām eva ñātīnaṃ vilapatām cevam ekato |  
janā antarahīyaṃti asakāmā jahamti nam<sup>353</sup> ||

[368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b]

etaṃ vidiya medhāvī pramñāṇā vītamaccharī |  
taṃ saggagamaṇaṃ māggaṃ niccam eva viśodhaye |  
etaṃ atthavaṣaṇaṃ ñatvā paṇḍito sīlasaṃvuto,  
nibbānagamaṇaṃ maggaṃ khippam eva visodhaye.

vadaññū vītamaccharā.

[369ab ≈ Devatāsaṃyuttaṃ, 5.8 v. 3; cd cf. Dhp 289cd]

tassā hi paṇḍito poṣo saṃpaśsaṃ attham āttano |  
taṃ saggaganaṃ<sup>354</sup> māggaṃ niccam eva viśodhaye ||

tasmā hi paṇḍito poṣo sampassaṃ attham attano,  
yoniso vicine dhammaṃ evaṃ tattha visujjhati.

etaṃ atthavaṣaṇaṃ ñatvā paṇḍito sīlasaṃvuto,  
nibbānagamaṇaṃ maggaṃ khippam eva visodhaye.

<sup>353</sup> I can find no parallel to this verse in the Pāli texts, or in the other parallels.

<sup>354</sup> Scribal error, read: *saggagamaṇaṃ*.

[370acd ≈ Aṅg Bk. 8. 5. 9 v.2acd]

-----|v-----||-----v|v-----  
**śraddho śīlena saṃpanno pramñāvā susamāhito |**  
 -----|v-----||-----v|v----- 9 syllables  
**niccaṃ māggaṃ viśodheti sacchayanam sāmparāyikaṃ<sup>355</sup> ||**

-----|v-----||-----v|v-----  
 saddhā sīlena sampannā vadaññū vītamaccharā,  
 -----|v-----||-----v|v-----  
 niccaṃ maggaṃ visodheti sotthānam samparāyikaṃ.

[371]

-----|v-----||-----v|v-----  
**śraddho śīlena saṃpanno pramñāvā susamāhito |**  
 vv-----|v-----||-----v|v-----  
**ramate māggaṃ āsevaṃ ajjhattopasame rato<sup>356</sup> ||**

[372a ≈ Aṅg Bk. 8. 5. 9 v.2a; cd ≈ Dhp 31cd, Appamādavaggo]

-----|v-----||-----v|v-----  
**śraddho śīlena saṃpanno pramñāvāgarato sadā |**  
 -----vv|v-----||-----v|v-----  
**saṃyojanam aṇutthūlaṃ daham aggī va gacchati |**  
 ||-----v|v-----  
**mānamakkhe va pāpake<sup>357</sup> ||**

-----|v-----||-----v|v-----  
 saddhā sīlena sampannā vadaññū vītamaccharā,  
 -----vv|v-----||-----v|v-----  
 appamādarato bhikkhu pamāde bhayadassivā,  
 -----vv|v-----||-----v|v-----  
 saṃyojanam aṇumthūlaṃ ḍaḥam aggīva gacchati.

<sup>355</sup> This line has 9 syllables, and that there are two light syllables in 2nd and 3rd positions. I do not count those syllables as resolved as that would go against the rule of resolution.

<sup>356</sup> I can find no parallel to this verse in the Pāḷi texts, or in the other parallels, but for line a cf. the last verse.

<sup>357</sup> I can find no good parallel to this line in the Pāḷi texts.

[373 ≈ Dhp 277]

aniccā sabbasaṃkhārā yato pramāṇāya paśśati |  
atha nivvaṇḍate dukkhā esa māggo viśuddhiye ||

sabbe saṅkhārā aniccā ti yadā paṇṇāya passati,  
atha nibbindatī dukkhe esa maggo viśuddhiyā.

[374 ≈ Dhp 279]

sabbadhammā anāttā ti yato pramāṇāya paśśati |  
atha nivvaṇḍate dukkhā esa māggo viśuddhiye ||

sabbe dhammā anattā ti yadā paṇṇāya passati,  
atha nibbindatī dukkhe esa maggo viśuddhiyā.

[375 ≈ Dhp 282]

yogā hi bhūrī saṃbhavati<sup>358</sup> ayogā bhūrisaṃkhayo |  
etaṃ jethāpathaṃ nāttā bhavāya vibhavāya ca |  
tathā śiccheya<sup>359</sup> medhāvī yathā bhūrī pravaddhati ||

yogā ve jāyatī bhūrī ayogā bhūrisaṃkhayo,  
etaṃ dvedhāpathaṃ nātvā bhavāya vibhavāya ca,  
tathattānaṃ niveseyya yathā bhūrī pavaḍḍhati.

*Māggavarggaḥ*  
*Maggavaggo*

<sup>358</sup> We no doubt need to read *saṃbhoti* here, see the [Description of the Metres](#) of the Udānavarga elsewhere on this website.

<sup>359</sup> -ā is m.c. to give the pathyā cadence.



## 21: Sahasra Sahassavaggo

[376 ≈ Dhp 100]

— — — — —||— — — — —  
sahasram api ce vācā anattapadasāhitā |  
— — — — —||— — — — —  
ekam atthapadam śreyo yaṁ śottā upasāmmati ||

— — — — —||— — — — —  
sahassam api ce vācā anattapadasamhitā,  
— — — — —||— — — — —  
ekam atthapadam seyyo yaṁ sutvā upasammati.

[377 ≈ Dhp 102]

— — — — —||— — — — —  
yo ca gāthāsataṁ bhāṣe anattapadasāhitam |  
— — — — —||— — — — —  
ekam dhammapadam<sup>360</sup> śreyo yaṁ śottā upasāmmati ||

— — — — —||— — — — —  
yo ce gāthāsataṁ bhāṣe anattapadasamhitā  
— — — — —||— — — — —  
ekam dhammapadam seyyo yaṁ sutvā upasammati.

[378 ≈ Dhp 103]

— — — — —||— — — — —  
yo sahasram sahasrāṇāṁ saṅggrāme mānuṣe jine |  
— — — — —||— — — — —  
ekam ca pañnam āttānam sa ve saṅggrāmamuttamo ||

— — — — —||— — — — —  
yo sahasram sahaskena saṅgāme mānuse jine,  
— — — — —||— — — — —  
ekam ca jeyya attānam sa ve saṅgāmajuttamo.

<sup>360</sup> Scribal error: read: *dhammapadam*

[379 ≈ Dhp 106]

-----|-----||-----|-----  
**māse māse sahasreṇa   yo yajeya śataṃ samā |**  
 -----|-----||-----|-----  
**ekaṃ ca bhāvitāttānaṃ<sup>361</sup>   muhuttam api pūjaye |**  
 -----|-----||-----|-----  
**sā eva pūjanā śreyo   yac cha vaśśaśataṃ hutam ||**

-----|-----||-----|-----  
 māse māse sahasseṇa   yo yajetha satam samam,  
 -----|-----||-----|-----  
 ekaṃ ca bhāvitāttānaṃ   muhuttam api pūjaye,  
 -----|-----||-----|-----  
 sā yeva pūjanā seyyo   yañ ce vassasataṃ hutam.

[380 ≈ Dhp 107]

-----|-----||-----|-----  
**yo ca vaśśaśataṃ jantū   aggim paricare vane |**  
 -----|-----||-----|-----  
**ekaṃ ca bhāvitāttānaṃ   muhuttam api pūjaye |**  
 -----|-----||-----|-----  
**sā eva pūjanā śreyo   yac cha vaśśaśataṃ hutam ||**

-----|-----||-----|-----  
 yo ca vassasataṃ jantu   aggim paricare vane,  
 -----|-----||-----|-----  
 ekaṃ ca bhāvitāttānaṃ   muhuttam api pūjaye,  
 -----|-----||-----|-----  
 sā yeva pūjanā seyyo   yañ ce vassasataṃ hutam.

[381 ≈ Dhp 108]

-----|-----||-----|-----   Triṣṭubh x 4  
**yaṃ kiñci yaṣṭaṃ va hutam va loke   saṃvatsaram yajate puṇṇapekhī |**  
 -----|-----||-----|-----  
**sabbam pi taṃ na catubbhāgam eti   abhivādanā ujjugatesu śreyo<sup>362</sup> ||**

-----|-----||-----|-----   Tuṭṭhubha x 4  
 yaṃ kiñci yitṭhaṃ ca hutam ca loke   saṃvaccharaṃ yajetha puṇṇapekkho,  
 -----|-----||-----|-----  
 sabbam pi taṃ na catubbhāgam eti   abhivādanā ujjugatesu<sup>363</sup> seyyo.

<sup>361</sup> Text reads: *bhāvi<tta>tāttānaṃ*. There is no discussion of the reading.

<sup>362</sup> I count *śr-* as not making position here to give the normal cadence.

<sup>363</sup> *Ujju-* is m.c. here to give the bhagaṇa break (—|—|—).

[382 ≈ Ud-v 24.21]

-----|-----||-----  
māse māse sahasreṇa   yo yajeya śataṃ samā |  
-----|-----||-----  
na taṃ buddhe prasādassa   kalām agghati ṣoḍaśim ||

-----|-----||-----  
māse māse sahasreṇa   yo yajeta samāśatam |  
-----|-----||-----  
na tad buddhe prasādasya   kalām arghati ṣoḍaśim ||

[383 ≈ Ud-v 24.22]

-----|-----||-----  
māse māse sahasreṇa   yo yajeya śataṃ samā |  
-----|-----||-----  
na taṃ dhamme prasādassa   kalām agghati ṣoḍaśim ||

-----|-----||-----  
māse māse sahasreṇa   yo yajeta samāśatam |  
-----|-----||-----  
na tad dharme prasādasya   kalām arghati ṣoḍaśim ||

[384 ≈ Ud-v 24.23]

-----|-----||-----  
māse māse sahasreṇa   yo yajeya śataṃ samā |  
-----|-----||-----  
na taṃ saṃghe prasādassa   kalām agghati ṣoḍaśim ||

-----|-----||-----  
māse māse sahasreṇa   yo yajeta samāśatam |  
-----|-----||-----  
na tat saṃghe prasādasya   kalām arghati ṣoḍaśim ||

[385ab ≈ Dhp 106ab; cd ≈ Dhp 70cd, Bālavaggo]

-----|-----||-----|-----  
māse māse sahasreṇa   yo yajeya śataṃ samā |  
-----|-----||-----|-----  
na taṃ sākḥātadhammāṇāṃ   kalām agghati ṣoḍaśim ||

-----|-----||-----|-----  
māse māse sahasseṇa   yo yajetha sataṃ samam,  
-----|-----||-----|-----  
ekaṃ ca bhāvitattānaṃ   muhuttam api pūjaye,  
-----|-----||-----|-----  
sā yeva pūjanā seyyo   yaṃ ce vassasataṃ hutam.

-----|-----||-----|-----  
māse māse kusaggena   bālo bhuñjetha bhojanaṃ,  
-----|-----||-----|-----  
na so saṅkhātadhammāṇāṃ   kalām agghati soḷasim.

[386 ≈ Ud-v 24.17]

-----|-----||-----|-----  
māse māse kuśāgreṇa   bālo bhuñjeya bhojanaṃ |  
-----|-----||-----|-----  
na taṃ buddhe prasādassa   kalām agghati ṣoḍaśim ||

-----|-----||-----|-----  
māse māse kuśāgreṇa   yo hi bhuñjīta bhojanam |  
-----|-----||-----|-----  
na tad *buddhe* prasādasya   kalām arghati ṣoḍaśim ||

[387 ≈ Ud-v 24.18]

-----|-----||-----|-----  
māse māse kuśāgreṇa   bālo bhuñjeya bhojanaṃ |  
-----|-----||-----|-----  
na taṃ dhamme prasādassa   kalām agghati ṣoḍaśim ||

-----|-----||-----|-----  
māse māse kuśāgreṇa   yo hi bhuñjīta bhojanam |  
-----|-----||-----|-----  
na tad *dharme* prasādasya   kalām arghati ṣoḍaśim ||

[388 ≈ Ud-v 24.19]

-----|-----||-----|-----  
**māse māse kuśāgreṇa bālo bhuñjeya bhojanam |**  
 -----|-----||-----|-----  
**na taṃ saṃghe prasādassa kalām agghati ṣoḍaśim ||**

-----|-----||-----|-----  
*māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |*  
 -----|-----||-----|-----  
*na tat saṃghe prasādasya kalām arghati ṣoḍaśim ||*

[389 ≈ Dhp 70, Bālavaggo]

-----|-----||-----|-----  
**māse māse kuśāgreṇa bālo bhuñjeya bhojanam |**  
 -----|-----||-----|-----  
**na taṃ sākkhātadhammāṇāṃ kalām agghati ṣoḍaśim ||**

-----|-----||-----|-----  
*māse māse kusaggena bālo bhuñjetha bhojanam,*  
 -----|-----||-----|-----  
*na so saṅkhātadhammāṇāṃ kalām agghati ṣoḍaśim.*

[390 ≈ Dhp 110]

-----|-----||-----|-----  
**yo ca vaśśaśataṃ jīve duśśīlo asamāhito |**  
 -----|-----||-----|-----  
**ekāhaṃ jīvitam śreyo sīlavantassa jhāyato<sup>364</sup> ||**

-----|-----||-----|-----  
*yo ca vassasataṃ jīve dussīlo asamāhito,*  
 -----|-----||-----|-----  
*ekāhaṃ jīvitam seygo sīlavantassa jhāyino.*

[391 ≈ Dhp 111]

-----|-----||-----|-----  
**yo ca vaśśaśataṃ jīve duppañño asamāhito |**  
 -----|-----||-----|-----  
**ekāhaṃ jīvitam śreyo paññavantassa jhāyato ||**

-----|-----||-----|-----  
*yo ca vassasataṃ jīve duppañño asamāhito,*  
 -----|-----||-----|-----  
*ekāhaṃ jīvitam seygo paññavantassa jhāyino.*

<sup>364</sup> This and the next 5 verses occur together at the end of the Pāli *Sahassavaggo*, in the same order except for the last two verses which are reversed.

[392 ≈ Dhp 112]

yo ca vaśśaśataṃ jīve kuśīdo hīnavīriyo |  
ekāhaṃ jīvitaṃ śreyo vīriyam ārabhato dṛḍhaṃ<sup>365</sup> ||

yo ca vassasataṃ jīve kuśīto hīnavīriyo,  
ekāhaṃ jīvitaṃ seyyo vīriyam ārabhato daḥhaṃ.

[393 ≈ Dhp 113]

yo ca vaśśaśataṃ jīve apaśśaṃ udayavyayaṃ |  
ekāhaṃ jīvitaṃ śreyo paśśato udayavyayaṃ ||

yo ca vassasataṃ jīve apassaṃ udayabbayaṃ,  
ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ.

[394 ≈ Dhp 115]

yo ca vaśśaśataṃ jīve apaśśaṃ dhammam uttamaṃ |  
ekā 'haṃ jīvitaṃ śreyo paśśato dhammam uttamaṃ ||

yo ca vassasataṃ jīve apassaṃ dhammam uttamaṃ,  
ekāhaṃ jīvitaṃ seyyo passato dhammam uttamaṃ.

[395 ≈ Dhp 114]

yo ca vaśśasataṃ jīve apaśśaṃ amataṃ padaṃ |  
ekā 'haṃ jīvitaṃ śreyo paśśato amataṃ padaṃ ||

yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ,  
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.

<sup>365</sup> Written *dṛḍh*- elsewhere, cf. 16, 143, 144, 156.

[396ac ≈ Dhp 110ac]

yo ca vaśśasataṃ jīve saddhamme apratiṣṭhito |  
ekā 'haṃ jīvitāṃ śreyo sadhammam<sup>366</sup> iha vijānato ||

yo ca vassasataṃ jīve dussīlo asamāhito,  
ekāhaṃ jīvitāṃ seyyo sīlavantassa jhāyino.

[397 ≈ Ud-v 24.8]

yo ca vaśśasataṃ jīve aprāpya āsavakkhayaṃ |  
ekā 'haṃ jīvitāṃ śreyo prāpyato āsavakkhayaṃ ||

yac ca varṣasataṃ jīved apaśyann āsravakṣayaṃ |  
ekāhaṃ jīvitāṃ śreyaḥ paśyato hy āsravakṣayaṃ ||

*Sahasravarggaḥ*  
*Sahassavaggo*

<sup>366</sup> We should read: *saddhammam*, cf. e.g. line b above.

[22: Uraga]  
[Uragasuttaṃ, Sn 1.1]

[398 ≈ Sn 1.1 v.5]

---uu|---u---||uu---uu|uu---u--- Aupacchandasaka x 4  
yo nā 'jjhagamī bhavesu sāraṃ vicinaṃ puṣpam iva<sup>367</sup> udumbaresu |  
---uu|---u---||uu---uu|uu---u---  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---uu|---u---||uu---uu|uu---u--- Opacchandasaka x 4  
yo nājjhagamā bhavesu sāraṃ vicinaṃ puppham iva udumbaresu,  
---uu|---u---||uu---uu|uu---u---  
so bhikkhu jahāti orapāraṃ urago jinṇam iva tacam<sup>368</sup> purāṇaṃ.

[399 ≈ Ud-v 32.62, Bhikṣuvargaḥ]

---uu|---u---||uu---uu|uu---u--- Aupacchandasaka x 4  
yo uppatitaṃ vineti rāgaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
---uu|---u---||uu---uu|uu---u---  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ<sup>369</sup> ||

---uu|---u---||uu---uu|uu---u--- Aupacchandasaka x 4  
yas tūtpatitaṃ nihanti rāgaṃ viṣṭaṃ sarpaviṣaṃ yathauṣadhena |  
uu---uu|---u---||uu---uu|uu---u---  
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīṇṇam iva tvacaṃ purāṇaṃ ||

[400 ≈ Ud-v 32.63, Bhikṣuvargaḥ]

---uu|---u---||uu---uu|uu---u--- Aupacchandasaka x 4  
yo uppatitaṃ vineti doṣaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
---uu|---u---||uu---uu|uu---u---  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---uu|---u---||uu---uu|uu---u--- Aupacchandasaka x 4  
yas tūtpatitaṃ nihanti dveṣaṃ viṣṭaṃ sarpaviṣaṃ yathauṣadhena |  
uu---uu|---u---||uu---uu|uu---u---  
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīṇṇam iva tvacaṃ purāṇaṃ ||

<sup>367</sup> We need to read *ivā* here to correct the metre (same in the Pāli verse).

<sup>368</sup> We need to read *tvacaṃ* here and throughout to give the normal cadence.

<sup>369</sup> This and the next 4 verses have arisen through keyword substitution: *rāgaṃ*, *doṣaṃ*, *mohaṃ*, *krodhaṃ*, *mānaṃ*; the same substitution series occurs again immediately after this one.



[401 ≈ Ud-v 32.64, Bhikṣuvargaḥ]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yo uppatitaṃ vineti moham̐ visaṭam̐ sappaviṣam̐ va oṣadhīhi |  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yas tūtpatitaṃ nihanti moham̐ viṣṭam̐ sarpaviṣam̐ yathauṣadhena |  
 uu--uu|-u-u- uu--uu|-u-u-  
 sa tu bhikṣur idam̐ jahāty apāram̐ hy urago jīṛṇam̐ iva tvacam̐ purāṇam̐ ||

[402 ≈ Sn 1.1 v.1]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yo uppatitaṃ vineti krodham̐<sup>370</sup> visaṭam̐ sappaviṣam̐ va oṣadhīhi |  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

--uu|-u-u-||uu--uu|-u-u- Opacchandasaka x 4  
 yo uppatitaṃ vineti kodham̐ visataṃ sappaviṣam̐ va osadhehi,  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jīṇṇam̐ iva tacam̐ purāṇam̐.

[403 ≈ Ud-v 32.65, Bhikṣuvargaḥ]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yo uppatitaṃ vineti mānam̐ visaṭam̐ sappaviṣam̐ va oṣadhīhi |  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yas tūtpatitaṃ nihanti mānam̐ viṣṭam̐ sarpaviṣam̐ yathauṣadhena |  
 uu--uu|-u-u-||uu--uu|-u-u-  
 sa tu bhikṣur idam̐ jahāty apāram̐ hy urago jīṛṇam̐ iva tvacam̐ purāṇam̐ ||

[404 ≈ Sn 1.1 v.2]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
 yo rāgam̐ udicchiyā aśeṣam̐ bisapuṣṣam̐ va sareruham̐ vigāhya |  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐<sup>371</sup> ||

--uu|-u-u-||uu--uu|-u-u- Opacchandasaka x 4  
 yo rāgam̐ udacchidā asesam̐ bhisapuppham̐ va saroruham̐ vigayha,  
 --uu|-u-u-||uu--uu|-u-u-  
 so bhikkhu jahāti orapāram̐ urago jīṇṇam̐ iva tacam̐ purāṇam̐.

<sup>370</sup> I count *kr-* as not making position here to give the normal cadence.

<sup>371</sup> This is again a series that has arisen through keyword substitution.

[405 ≈ Ud-v 32.57, Bhikṣuvargaḥ]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo doṣaṃ udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |  
--uu|-u-u-||uu--uu|-u-u-  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇim ||

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo dveṣaṃ udācchinattī aśeṣaṃ bisapuṣpaṃ iva jaleruhaṃ vigāhya |  
uu--uu|-u-u-||uu--uu|-u-u-  
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīṇṇam iva tvacaṃ purāṇam ||

[406 ≈ Ud-v 32.58, Bhikṣuvargaḥ]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo moham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |  
--uu|-u-u-||uu--uu|-u-u-  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇim ||

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo moham udācchinattī aśeṣaṃ bisapuṣpaṃ iva jaleruhaṃ vigāhya |  
uu--uu|-u-u-||uu--uu|-u-u-  
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīṇṇam iva tvacaṃ purāṇam ||

[407 cf. Sn 1.1 v.2]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo krodham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |  
--uu|-u-u-||uu--uu|-u-u-  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇim ||

--uu|-u-u-||uu--uu|-u-u- Opacchandasaka x 4  
yo rāgaṃ udacchidā asesam bhisapupphaṃ va saroruhaṃ vigāhya,  
--uu|-u-u-||uu--uu|-u-u-  
so bhikkhu jahāti orapāraṃ urago jīṇṇam iva tacāṃ purāṇam.

[408 ≈ Ud-v 32.59, Bhikṣuvargaḥ]

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo mānam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |  
--uu|-u-u-||uu--uu|-u-u-  
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇim ||

--uu|-u-u-||uu--uu|-u-u- Aupacchandasaka x 4  
yo mānam udācchinattī aśeṣaṃ bisapuṣpaṃ iva jaleruhaṃ vigāhya |  
uu--uu|-u-u-||uu--uu|-u-u-  
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīṇṇam iva tvacaṃ purāṇam ||

[409acd ≈ Sn 1.1 v.2acd]

--uu|--u--u--||uu--uu|--u--u-- Aupacchandasaka x 4  
 yo rāgam udicchiyā aśeṣaṃ kuśa saṃgāni va chetta bandhanāni<sup>372</sup> |  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

--uu|--u--u--||uu--uu|--u--u-- Opacchandasaka x 4  
 yo rāgam udacchidā asesam bhisapupphaṃ va saroruhaṃ vigayha,  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

[410 ≈ Sn 1.1 v.3]

--uu|--u--u--||uu--uu|--u--u-- Aupacchandasaka x 4  
 yo tahnam udicchiyā aśeṣaṃ saritaṃ sīgharayāṃ viśodhayittā |  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

--uu|--u--u--||uu--uu|--u--u-- Opacchandasaka x 4  
 yo taṇham udacchidā asesam saritaṃ sīghasaram visosayitvā,  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

[411 ≈ Sn 1.1 v.8]

--uu|--u--u--||--uu|--u--u-- Aupacchandasaka x 4  
 yo nā 'ccasārī<sup>373</sup> na preccasārī<sup>374</sup> sabbaṃ vītasārī imaṃ prapañcaṃ |  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

--u--|--u--u--||--uu|--u--u-- Opacchandasaka x 4  
 yo nāccasārī na paccasārī sabbaṃ accagamā imaṃ papañcaṃ,  
 --uu|--u--u--||uu--uu|--u--u--  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

<sup>372</sup> Cone indicates that the sentence may also be read: *kramasaṃgāni va chetu bandhanāni*.

<sup>373</sup> -sārī here and in the next verse is m.c. to give the correct mātrā count in the opening.

<sup>374</sup> I count *pr-* as not making position here, and in the next verse, to give the normal cadence.

[412 ≈ Sn 1.1 v.9]

---UU|---U---||---UUUU|---U--- Aupacchandasaka x 4  
 yo nā 'ccasārī na preccasārī sabbam idaṃ vitadhaṃ ti moṣadhammaṃ |  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---U|---U---||---UUUU|---U--- Opacchandasaka x 4  
 yo nāccasārī na paccasārī sabbam vitatham idan ti ṇatva loke,  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇaṃ.

[413 ≈ Sn 1.1 v.16]

---UUU|---U---||---UUUU|---U--- Aupacchandasaka x 4  
 yassa vanathā<sup>375</sup> na santi keci vinibandhāya bhavāya hetukappā |  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---UUUU|---U---||---UUUU|---U--- Opacchandasaka x 4  
 yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā,  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇaṃ.

[414a ≈ Sn 1.1 v.15a; bcd ≈ Sn 1.1 v.14bcd]

---UUU|---U---||---UUUU|---U--- Aupacchandasaka x 4  
 yassa jarathā<sup>376</sup> na santi keci mūlā akkuśalā<sup>377</sup> samūhatā 'ssa |  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---UUUU|---U---||---UUUU|---U--- Opacchandasaka x 4  
 yassa darathajā na santi keci oraṃ āgamanāya paccayāse,

---UU|---U---||---UUUU|---U---  
 yassānusayā na santi keci mūlā ca akusalā samūhatāse,  
 ---UU|---U---||---UUUU|---U---  
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇaṃ.

[Uragavarggaḥ]  
 [Uragasuttaṃ]

<sup>375</sup> The opening is short here by one mātra; maybe we should read: *vanathajā* as in the Pāli.

<sup>376</sup> The opening is short again here by one mātra; maybe we should read: *jarathajā*, cf. the Pāli verse.

<sup>377</sup> The gemination *-kk-* here is unhistorical and has arisen m.c. to give the necessary mātrā count in the opening.

samāptā dharmmapadā amṛtapadāni gāthāśatāni pañca dve ca gāthe<sup>378</sup> ॥  
yathā dṛṣṭam tathā likhitam iti parihāroyam asmadīyaḥ ॥  
śubham astu sarvvasatvānānam ॥

---

<sup>378</sup> It states here that the collection consists of 502 verses. This would seem to indicate that the collection we have now is deficient by 84 verses. As there is no uddāna to the collection it is impossible to know whether the extra verses were found in further chapters, or within the existing collection.

## Indexes

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       CA    CHA    JA    JHA    ÑA  
       ṬA    ṬHA    ḌA    ḌHA  
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 ākrośi maṃ avadhi maṃ ajini maṃ ahāsi me [5]  
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 iha śocati precca śocati pāpakam[mo ubhaya]ttha śocati [3]  
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 ujjujjanti satīmanto na nikete ramaṃti te [231]  
 uṭṭhānakālamhi anuṭṭhihāno yuvā balī ālasiko upoko [30]  
 uṭṭhānavato satīmanto śucikammassa niśāmmakāriṇo [28]  
 uṭṭhānenā 'pramādena saṃmyamena damena ca [29]  
 uṭṭheyā na pramajjeyā dhammaṃ sucariṇaṃ care [27]  
 udayam tapati ādicco ratrim ābhāti candramā [39]  
 udāggracitto sumano adhibhūya priyā 'priyam [58]  
 uyyamassa ghaṭassa āttanā kaṃmāro rajataṃ va niddhame [162]  
 ekaṃ pi ce prāṇam aduṣṭacitto mettāyate kuśalī tena hoti [246]  
 ekadhammam atītassa muṣāvādissa jaṃtuno [297]  
 ekassa caritaṃ śreyo nāsti bāle bitiyatā [11]  
 ekāsanam ekaśeyam ekacariyam atandrito [313]  
 etaṃ dṛḍham bandhanam āhu dhīrā ohārimam sukhamaṃ dupramuñcam [144]  
 etaṃ vidiya medhāvī pramāṇavā vītamaccharī [368]  
 etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā [15]  
 etaṃ ve śaraṇam khemmam etaṃ śaraṇam uttamam [219]  
 etaṃ ādīnavam nyāttā tahnā dukkhassa sambhavam [142]  
 evam dhammā apakrāmma adhammam anuvattiya [112]  
 evam saṃkārabhūtesu andhabhūte pṛthujane [136]  
 evam etaṃ yathābhūtam paśsam buddhassa sāvako [181]  
 evam eva manussesu yo hoti śreṣṭhasammatto [221]  
 evam eva manussesu yo hoti śreṣṭhasammatto [223]  
 eseva māggo nāstaṃ 'ño dāmaṇassa viśuddhiye [360]  
 ovadeyā anuśāseyā asabbhāto nivāraye [207]  
 kataṃ ca sukataṃ sādhu yaṃ kattā nānutappati [101]  
 kathaṃ ca taṃ kare kammam yaṃ kattā anutappati [175]  
 kayira ce puruṣo pāpaṃ na naṃ kayirā punappuno [97]  
 kayira ce puruṣo pu[m]ṇā[m] kay[i]ra cena[m] punappuno [98]

kallāṇim eva bhāṣeyā na 'ssa mucceya pāpikā [303]  
 kallāṇim eva seveyā na 'ssa mucceya pāpikā [304]  
 kāyapradoṣaṃ rakkheyā kāyena saṃvṛto siyā [279]  
 kāyena saṃvṛtā dhīrā vācāya utta cetasā [282]  
 kāyena samvaro sādhu sādhu vācāya saṃvaro [51]  
 kāṣāyakamṭhā bahavo pāpadhammā asaṃyyatā [113]  
 kiccho buddhāna uppādo kicchā dhammassa deśanā [334]  
 kin nu hāso kim ānando niccaṃ prajjalite sati [233]  
 kihne dhamme viprahāya śukre bhāvētha paṇḍitā [263]  
 kuṃbhopamaṃ kāyaṃ imaṃ vidittā nagaropamaṃ cittam adhiṣṭhihittā [350]  
 kuṇapassa pi gandhucchijjati u 'ddhukitassa pi rāti accayā [118]  
 kuṣo yathā dugghāto hastam evānukaṃtati [296]  
 ko imaṃ paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ [131]  
 krandatāṃ eva nātānaṃ vilapatāṃ cevam ekato [367]  
 krodhaṃ jahe viprajaheya mānaṃ saṃyojanaṃ sabbam atikrameyā [238]  
 khāntī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā [239]  
 gataddhuno viśokassa vipramuttassa sabbahiṃ [86]  
 gabbham eke okraṃmanti nirayaṃ pāpakaṃmuṇo [274]  
 gambhīrapraṃñāṃ medhāviṃ māggā 'māggassa kovidaṃ [48]  
 gavāṃ ce taramāṇānaṃ ujjum gacchati puṇḍavo [222]  
 gavāṃ ce taramāṇānaṃ jihmaṃ gacchati puṇḍavo [220]  
 giriduggavicāriṇaṃ yathā sīhaṃ parvvatapaṭṭhigocaraṃ [214]  
 cattāri tṭhānāni naro pramatto āpajjate parādāropasevī [210]  
 candanaṃ tagaraṃ cāpi uppalaṃ atha vāsīkikā [122]  
 caranti bālā dummedhā amitteṇa-r-iva āttanā [174]  
 chandadoṣabhayā mohā yo dhammaṃ ativattati [12]  
 chandadoṣabhayā mohā yo dhammaṃ nātivattati [13]  
 chinna sūtraṃ parākṛāmma bhavaṃ praṇuda brāhmaṇa [34]  
 chudhā parama rogāṇāṃ saṃkhāraparamaṃ dukhaṃ [75]  
 jayaṃ ve manyate bālo vācāya paruṣaṃ bhaṇaṃ [182]  
 jayaṃ veraṃ prasavati dukkhaṃ ṣeti parājito [81]  
 jāgarikāṃ anuyuttānaṃ ahorāttānuśikkhiṇāṃ [269]  
 jihmaṃ ca dṛiṣṭā dukhitaṃ ca vyādhitaṃ pretaṃ ca dṛiṣṭā na cirassa mānava | [260]  
 jhāyīṃ virajaṃ āsīnaṃ katakiccaṃ anāsavaṃ [49]  
 taṃ ca kaṃmaṃ kataṃ sādhu yaṃ kattā nānutappati [176]  
 taṃ puttapaśusaṃmattaṃ vyāsattamanasaṃ naraṃ [365]  
 taṃ vo vademi bhadraṃ vo yāvaṃt-ittha samāgatā [140]  
 tagaraṃ ca palāśamhi yo naro upanahyati [187]  
 tato malataraṃ brūmi avijjā maraṇaṃ malaṃ [159]  
 tatthābhiratim eṣāṇā hettā kāme akimcanā [264]  
 tatthāyaṃ ādī bhavati iha praṃñassa bhikkhuṇo [63]  
 tatha-r-iva śamaṇa prabhūtapraṃñā ayirā ayirapathesu sicchamānā [120]  
 tassā priyaṃ na kayirātha priyāvādo hi pāpako [74]  
 tassā phalapuṭasseva nāyyā saṃpākam āttano [190]  
 tassā śraddhaṃ ca śīlaṃ ca prasādaṃ dhammadamśane [341]  
 tassā satāṃ ca asatāṃ ca nānā hoti ito gatī [208]  
 tassā hi te sukhino vītasokā yesaṃ priyaṃ nāsti kaḥimci loke [85]  
 tassā hi dhīraṃ ca bahuśūtaṃ ca dhoreyaśīlavratamantam ayiraṃ [71]  
 tassā hi paṇḍito poṣo saṃpaśsaṃ attham āttano [369]

tahnabitiyo puruṣo drīgham addhāna saṃsari [141]  
 tahnāya purekkhaṭā prajā parisappanti śāso va bādhito [149]  
 te jhāyino sātatikā niccam dṛḍhaparākramā [16]  
 tesāṃ sampannaśīlānāṃ apramādavihāriṇāṃ [124]  
 ttriṇadoṣāṇi khettrāṇi rāgadoṣā ayaṃ prajā [152]  
 ttriṇadoṣāṇi khettrāṇi doṣadoṣā ayaṃ prajā [153]  
 ttriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ prajā [154]  
 dadanti ve yathāśraddham yathāprasādanam janā [327]  
 dāntam nayanti samitiṃ dāntam rājābhirūhati [90]  
 dunniggrahassa laghuno yatthakāmanipātino [345]  
 dullabho puruṣajamño na so sabbattha jāyati [79]  
 dūramgamam ekacaram aśarīram guhāsayaṃ [344]  
 drīghā assupato rātrī drīgham śāntassa yojanam [185]  
 dhammam care sucaritam na nam duccharitam care [224]  
 dhammam care sucaritam na nam duccharitam care [225]  
 dhammārāmo dhammarato dhammam anuvicintayaṃ [226]  
 dhammam vicinātha apramattā mā vo kāmaguṇā bhrameṃsu cittam [33]  
 dhammaprītirasam pāttā viprasannena cetasa [348]  
 dhammo have rakkhati dhammacārī dhammo sucinno sukhāya dahāti [227]  
 dhammo have rakkhati brahmacārī dhammo sucinno sukhāya dahāti [228]  
 na etaṃ śaraṇam khemmam na etaṃ śaraṇam uttamaṃ [217]  
 na kāhapaṇavāsena ttretti kāmesu vijjati [145]  
 na cābhu na ca bhaviṣyati na cetaṛaḥi vijjati [284]  
 na ce iresi āttānam kaṃso anupahato-r-iva [199]  
 na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo [37]  
 na taṃ dṛḍham bandhanam āhu dhīrā yad āyasaṃ dārujam babbajam vā [143]  
 na tāvatā dhammadharo yāvatā bahu bhāṣati [32]  
 na naggacariyā na jaṭa na paṃko nānāśanam tthaṇḍīlaśāyikā vā [195]  
 na paresam vilomāni na paresam katā 'kataṃ [309]  
 na paresam vilomāni na paresam samāsamaṃ [310]  
 na puṣpagandho paṭivātam eti na candanam tagaram vāhlikam vā [121]  
 na bhajetha pāpake mitre na bhajetha puruṣā 'dhame [205]  
 na muṇḍabhāvā samaṇo avrato alikaṃ bhaṇam [235]  
 na vākkaraṇamātteṇa vannapukkhalatāya vā [288]  
 na ve kadāryyā devalokaṃ vrajanti bālā hi bhe na praśamsanti dānam [293]  
 na santi puttā ttāṇāya na pitā no pi bhātaro [366]  
 na hi tehi jānātehi tām bhūmim abhisambhave [92]  
 na hi pāpakaṃ kataṃ kammaṃ sajjaṃ chīraṃ va mucchati [107]  
 na hi pāpakaṃ kataṃ kammaṃ sajjaṃ śastam va kantati [108]  
 na hi vereṇa verāṇi sāmantiha kadācanam [253]  
 na hi śastam suniśitam viṣam hālāhalaṃ tathā [298]  
 na hi śīlavrateneva bāhuśoccena vā puna [271]  
 nāppam pāpassa maṃṇeyā na me taṃ āgamiṣyati [193]  
 nāppam puṃṇassa manyeyā na me taṃ āgamiṣyati [194]  
 nāprasannacittena duṣṭena kupitena vā [336]  
 nāyam pramajjitum kālo 'prāpyāsavakkhayaṃ [273]  
 nāsti jhānam apramāṇassa pramāṇā nāsti ajhāyato [62]  
 nikkham jāmbūnadasseva ko taṃ ninditum arihati [287]  
 nidhino va pravattāram yaṃ paśse vajjadaṃśinaṃ [206]

neva devā na gandhabbā na māro saha brahmuṇā [320]  
 nevāttaheto na parassa heto na saggam icche na dhanam na rāṣṭam [326]  
 no ce labheyā nipakam sapramāṇam sāddhimcaram sādhuvihāradhīram [10]  
 paṭikacceva tam kayirā yaṁ nāyyā hitam āttano [110]  
 paradukkhopadhānena yo icche sukham āttano [117]  
 paravajjānupaśśinām niccam ojjhāyasamñinā [268]  
 pariinnam idam rūpam rogañidam prabhaṁguraṁ [259]  
 pare ca na vijānamti vayam ettha jayāmatha [254]  
 pāṇimhi ce vraṇo nā'ssa dhāreyā pāṇinā viṣam [106]  
 pāṇḍupalāso ca dāni si yamapuruṣā pi ca te upaṭṭhitā [161]  
 pāpam pi karato bhadram yāva pāpam na paccati [104]  
 pāpo pi paśṣate bhadram yāva pāpam na paccati [102]  
 puruṣassa jāyamānassa kuṭhārī jāyate mukhe [299]  
 puṣpāṇi heva pracinantaṁ vyāsattamanasaṁ naram [128]  
 puṣpāṇi heva pracinantaṁ vyāsattamanasaṁ naram [129]  
 pūtimacche kuśāggreṇa yo naro upanahyati [186]  
 pūrvve cāpi pramajjittā yo pacchā na pramajjati [20]  
 pūrvve cāpi pramajjittā yo pacchā na pramajjati [21]  
 porāṇam etaṁ ādhora na etaṁ ahunā-r-iva [283]  
 praccamtimam vā nagaram guttam sāntarabāhiram [234]  
 pramādam anuyuñjanti bālā dummedhino janā [17]  
 pramādam apramādena yadā nudati paṇḍito [19]  
 priyāto jāyate dukkham priyā śokā priyā bhayaṁ [72]  
 phandanaṁ capalam cittam durakkham dunnivārayaṁ [342]  
 phusāma nekkhammasukham apṛthujjanasevitaṁ [272]  
 phenopamaṁ lokam imaṁ vidittā marīcidhammaṁ abhisambudhānām [134]  
 bahuṁ pi ce sahitaṁ bhāṣamāno na takkaro hoti naro pramatto [290]  
 bahū ve śaraṇam yānti parvate ca vanāni ca [216]  
 bālāsaṅgatacārī hi drīgham addhāna śocati [70]  
 bhadram pi karato pāpam yāva bhadram na paccati [105]  
 bhadro pi paśṣate pāpam yāva bhadram na paccati [103]  
 ma[nopūrvvaṁ]gamā dhammā manośreṣṭhā manojavā [2]  
 manapradoṣam rakkheyā manasā samvṛto siyā [281]  
 manuḥassa pramattacāriṇo tahnā vaddhati māluta iva [137]  
 manuḥassa sadā satīmato māttaṁ jāniya laddhibhojane [78]  
 manuṣyapaṭilābhena saggānām gamanena ca [338]  
 manopūrvvaṁgamā dhammā manośreṣṭhā manojavā [1]  
 mameva katamannentu grhī pravrajitā ca ye [179]  
 malo istiye duccharitaṁ maccheraṁ dadatāṁ malo [158]  
 mā kuñjara nāgam āsida dukkho kuñjara nāgamaṁsado [213]  
 [mā] pramāde pramodetha na kāmaratisandhave [26]  
 mā priyehi samāgaṁma apriyehi kadācanaṁ [73]  
 mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo [46]  
 mā vade paruṣam kaṁci vuttā paṭivadeyu tam [197]  
 māggānaṣṭaṁgiko śreṣṭho saccānām caturo padā [358]  
 mātaram paṭhamam hantā rājānam do ca khattiye [47]  
 mātāsukhapariccāgā paśṣe ce vipulām sukham [77]  
 māse māse kuśāggreṇa bālo bhuñjeya bhojanaṁ [386]  
 māse māse kuśāggreṇa bālo bhuñjeya bhojanaṁ [387]



|                                   |                                                 |
|-----------------------------------|-------------------------------------------------|
| māse māse kuśāggreṇa              | bālo bhuñjeya bhojanaṃ [388]                    |
| māse māse kuśāggreṇa              | bālo bhuñjeya bhojanaṃ [389]                    |
| māse māse sahasreṇa               | yo yajeya śataṃ samā [379]                      |
| māse māse sahasreṇa               | yo yajeya śataṃ samā [382]                      |
| māse māse sahasreṇa               | yo yajeya śataṃ samā [383]                      |
| māse māse sahasreṇa               | yo yajeya śataṃ samā [384]                      |
| māse māse sahasreṇa               | yo yajeya śataṃ samā [385]                      |
| mitte bhajetha kallāṇe            | śuddhājīvī atandrito [64]                       |
| muñca pure muñca pacchato         | majjhe muñca bhavassa pārāgū [150]              |
| muhuttam api ce pramāṇo           | paṇḍite payirupāsati [192]                      |
| mettāvihārī bhikkhū               | prasanno buddhaśāsane [59]                      |
| yaṃ kiñci yaṣṭaṃ va hutaṃ va loke | saṃvatsaraṃ yajate puṃṇapekhī [381]             |
| yaṃ ca viñū                       | praśāmsanti anuvicca suve suve [286]            |
| yaṃ cesā sahate jaṃmī             | tahnā loke duraccayā [138]                      |
| yañ ca bālā adhammaṭṭhaṃ          | pūjeyu garaheyu vā [285]                        |
| yatha ggrahapatayo                | prabhūtaratanā āditte nagaramhi dahyamāne [119] |
| yathā agāraṃ ducchannaṃ           | vaṭṭhī samitivijjhati [351]                     |
| yathā agāraṃ ducchannaṃ           | vaṭṭhī samitivijjhati [353]                     |
| yathā agāraṃ ducchannaṃ           | vaṭṭhī samitivijjhati [355]                     |
| yathā agāraṃ succhannaṃ           | vaṭṭhī na samitivijjhati [352]                  |
| yathā agāraṃ succhannaṃ           | vaṭṭhī na samitivijjhati [354]                  |
| yathā agāraṃ succhannaṃ           | vaṭṭhī na samitivijjhati [356]                  |
| yathā daṇḍena gopālo              | gāvo pājeti gocaraṃ [200]                       |
| yathā daṇḍena gopālo              | gāvo rakṣati sāmīnāṃ [201]                      |
| yathā pi puṣparāśimhā             | kayirā mālāguṇe bahū [130]                      |
| yathā pi bhramaro puṣpā           | vannagandham aheḍayaṃ [127]                     |
| yathā pi mūle anupadrute          | drḍhe chinno pi rukkho punar-iva jāyati [156]   |
| yathā pi ruciraṃ puṣpaṃ           | vannavantaṃ agandhakaṃ [125]                    |
| yathā pi ruciraṃ puṣpaṃ           | vannavantaṃ sagaṃdhakaṃ [126]                   |
| yathā bubbudakaṃ paśse            | yathā paśse marīcikaṃ [258]                     |
| yathā yathā sammasati             | khandhānāṃ udayavyayaṃ [61]                     |
| yathā śākaṭiko māggaṃ             | samaṃ hettā mahāpathaṃ [111]                    |
| yathā saṃkāraṃkūṭamhi             | ujjhitamhi mahāpathe [135]                      |
| yathā hrado 'ssa gaṃbhīro         | viprasanno anāvilo [275]                        |
| yad<a>hi kiccaṃ tad apaviddhaṃ    | akiccaṃ puna kīrati [266]                       |
| yadā dayesu dhammesu              | pārāgū hoti brāhmaṇo [41]                       |
| yamhi dhammaṃ vijāneyā            | vṛddhamhi daharamhi vā [35]                     |
| yamhi dhammaṃ vijāneyā            | sammasambuddhadeśitaṃ [36]                      |
| yamhi saccaṃ ca dhammo ca         | vīratī saṃyyamo damo [289]                      |
| yassa accantadośsillaṃ            | malutā sālam ivo 'tatā [306]                    |
| yassa kāyena vācāya               | manasā nāsti dukkataṃ [45]                      |
| yassa cetāṃ samucchinnaṃ          | mūlo 'gghaccaṃ samūhataṃ [328]                  |
| yassa chattrīsaṭim sotā           | mānāphassamayā bhriṣā [237]                     |
| yassa jarathā na santi keci       | mūlā akkuśalā samūhatā 'ssa [414]               |
| yassa jālinī visattikā            | tahnā nāsti kaḥim ci netaye [277]               |
| yassa jitaṃ nā 'ppajjīyati        | jitaṃ assā na upeti antako [276]                |
| yassa pārāṃ apārāṃ vā             | pārāpārāṃ na vijjati [40]                       |
| yassa vanathā na saṃti keci       | vinibamdhāya bhavāya hetukappā [413]            |
| yassa śraddhā tathāgate           | acalā supratīṣṭhitā [339]                       |



yassa sambodhiamegehi samam cittam subhavitam [265]  
 yassa sabbe ahoratte ahimsaya rato mano [249]  
 yassa sabbe ahoratte niccam kayagata satī [251]  
 yassa sabbe ahoratte bhavanaya rato mano [250]  
 yassendriyani samatham gatani assa yatha sarathina sudanta [89]  
 yavaj jivam pi ce bālo paṇḍite payirupāsati [191]  
 yavatā vanadho na cchijjati aṇumatto pi narassa nātisu [362]  
 yavad eva anattaya nāttam bālassa jāyati [177]  
 ye keci śokā paridevitam vā dukkham va lokamhi anekarūpam [84]  
 ye ca kho sammadakkhāte dhamme dhammānuvattino [262]  
 ye jhānaprasutā dhīrā nekkhammo pasame ratā [244]  
 ye sattaṇḍam paṭhavim vijettā rājarisayo yajamānā nupariyagu [247]  
 yesam ca susamāradhā niccam kayagata satī [267]  
 yesā savā parikkhīnā āhāre ca anissitā [270]  
 yesam sannicayo nāsti ye pariṇātabhojanā [87]  
 yo apraduṭṭassa naro pradusyati suddhassa poṣassa anamaṇassa [115]  
 yo uppatitam vineti krodham visaṭam sappaviṣam va oṣadhīhi [402]  
 yo uppatitam vineti doṣam visaṭam sappaviṣam va oṣadhīhi [400]  
 yo uppatitam vineti mānam visaṭam sappaviṣam va oṣadhīhi [403]  
 yo uppatitam vineti moham visaṭam sappaviṣam va oṣadhīhi [401]  
 yo uppatitam vineti rāgam visaṭam sappaviṣam va oṣadhīhi [399]  
 yo krodham udicchiyā aṣeṣam bisapuṣam va sareruham vigāhya [407]  
 yo ca gāthāsataṃ bhāse anattapadasāhitaṃ [377]  
 yo ca vaṣṣāsataṃ jantū aggim paricare vane [380]  
 yo ca vaṣṣāsataṃ jīve apaṣsam udayavyayam [393]  
 yo ca vaṣṣāsataṃ jīve apaṣsam dhammam uttamaṃ [394]  
 yo ca vaṣṣāsataṃ jīve kusīdo hīnavīriyo [392]  
 yo ca vaṣṣāsataṃ jīve duṣṣilo asamāhito [390]  
 yo ca vaṣṣāsataṃ jīve dupramāṇo asamāhito [391]  
 yo ca vaṣṣāsataṃ jīve apaṣsam amataṃ padaṃ [395]  
 yo ca vaṣṣāsataṃ jīve aprāpya āsavakkhayam [397]  
 yo ca vaṣṣāsataṃ jīve saddhamme apratiṭṭhito [396]  
 yo cetam sahate jamim tahnām loka duraccayam [139]  
 yo tahnām udicchiyā aṣeṣam saritam śīgharayam viśodhayittā [410]  
 yo tu buddhañ ca dhammañ ca sagham ca śaraṇam gato [218]  
 yo tu vāntakaṣāyassa śīlehi susamāhito [95]  
 yo tu vinīya sarambham aprasadam ca cetaso [337]  
 yo tu śameti pāpāni aṇutthulāni sabbaśo [236]  
 yo tha metteṇa cittena sabbe prāṇe nukampati [248]  
 yo doṣam udicchiyā aṣeṣam bisapuṣam va sareruham vigāhya [405]  
 yo dṛiṣṭe dhamme labhati śraddhām pramāṇam anuttarām [330]  
 yo na hanti na ghātetī na jināti na jāpaye [252]  
 yo nā ccasarī na preccasārī sabbam vītasarī imam prapañcam [411]  
 yo nā ccasarī na preccasārī sabbam idam vitadham ti moṣadhammam [412]  
 yo nā jhagamī bhavesu saram vicinam puṣpam iva udumbaresu [398]  
 yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati [151]  
 yo bālo bālamānī paṇḍito cāpi tattha so [184]  
 yo mānam udicchiyā aṣeṣam bisapuṣam va sareruham vigāhya [408]  
 yo mukhe samyyato bhikkhū mantābhāṣī anuddhato [54]

yo moham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya [406]  
 yo rāgam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya [404]  
 yo rāgam udicchiyā aśeṣaṃ kuśa saṃgāni va chetta bandhanāni [409]  
 yo śāsaṇaṃ arahatāṃ ayirāṇāṃ dhammajīvināṃ [314]  
 yo śāsaṇaṃ arahatāṃ ayirāṇāṃ dhammajīvināṃ [315]  
 yo sahasraṃ sahasrāṇāṃ saṃgrāme mānuṣe jine [378]  
 yo hi nindiye praśaṃsati uttavā nindati yo praśaṃsiye [300]  
 yogā hi bhūrī sambhavati ayogā bhūrisaṃkhayo [375]  
 ramaṇīyaṃ vatā 'raṇṇaṃ yamhiṃ na ramate jano [155]  
 vanaṃ chindatha mā rukkhe vanāto jāyate bhayaṃ [361]  
 varam assatarā dāntā ājāneyā ca sendhavā [91]  
 vācaṃ bhāṣeyā kallāṇiṃ na 'ssa mucceya pāpikā [305]  
 vācānurakkhī manasā saṃvṛto kāyena yo akuśalaṃ na sevati [278]  
 vācāpradoṣaṃ rakkheyā vācāya saṃvṛto siyā [280]  
 vāṇijo va bhayaṃ māggaṃ appasāttho mahaddhano [116]  
 vārijo va thale khitto okamokātu ubbhato [343]  
 vārī pukkharapatte vā ārāgre-r-iva sāsavo [38]  
 vāśśikī-r-iva puṣpāṇi mañcakāni pramuñcati [133]  
 vītatahno anādāno niruttīpadakovido [147]  
 śataṃ sahasraṇi nirabbudānaṃ chattriśatiṃ paṃca ca abbudāni [302]  
 śāntakāyo śāntacitto śāntavā susamāhito [53]  
 śānto tassa mano hoti śāntā vācā ca kaṃmu ca [88]  
 śīlavantaṃ śuciṃ dacchaṃ dhammaṭṭhaṃ saccavādināṃ [294]  
 śuddhasseva sadā phaggū suddasso 'poṣatho sadā [99]  
 śubhā 'nupaśsiṃ viharantaṃ indriyesu asaṃvṛtaṃ [7]  
 śekho paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ [132]  
 śelo yathā ekaghano vātena na samīrati [93]  
 śraddhābitiyaṃ puruṣaṃ carantaṃ na naṃ labheyā aśraddho va cāro [332]  
 śraddho śīlena saṃpaṃno praṃñāvāgarato sadā [372]  
 śraddho śīlena saṃpanno praṃñāvā susamāhito [370]  
 śraddho śīlena saṃpanno praṃñāvā susamāhito [371]  
 śraddho śīlena saṃpanno yaśabhogasamāhito [331]  
 śreyo ayogudā bhuttā tattā aggiśikhopamā [295]  
 sa khu so khīṇasaṃyogo khīṇamānapunabbhavo [42]  
 saṃ lābhaṃ nātimaṃñeyā nā 'mñesaṃ prihayaṃ care [55]  
 saṃghe prasādo yassa asti ujjubhūtaṃ ca daṃśanaṃ [340]  
 saṃyyatā sugatiṃ yānti doggatiṃ yānti asaṃyyatā [212]  
 sace iresi āttānaṃ kaṃso upahato-r-iva [198]  
 sace labheyā nipakaṃ sapraṃñāṃ sādhammācāraṃ sādhuvihāradhīraṃ [9]  
 saccaṃ bhaṇe na kujjheyā deyā appā pi yācito [292]  
 sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo [80]  
 sabbattha saṃvaro sādhu sādhu sabbattha saṃvaro [50]  
 sabbadhammā anāttā ti yato praṃñāya paśṣati [374]  
 sabbapāpassa akaraṇaṃ kuśalassa apasaṃpadā [357]  
 sabbe trasanti daṇḍānāṃ sabbesaṃ jīvitaṃ priyaṃ [202]  
 saritāni sinehitāni ca somanassāni bhavanti jantuno [148]  
 sahasraṃ api ce vācā anattapadasāhitā [376]  
 sāraṇ ca sārato ññāttā asāraṇ ca asārato [172]  
 siṃha bhikkhu imaṃ nāvāṃ sittā te laghu hehiti [57]

- suṃhā 'gāraṃ praviṣṭassa śāntacittassa bhikkhuṇo [60]  
 sukarāṇi asādhūni āttano ahitāni ca [167]  
 sukarāṇi asādhūni āttano ahitāni ca [168]  
 sukhaṃ daṃśanam ayirāṇāṃ saṃvāso pi satāṃ sukho [69]  
 sukhaṃ draṣṭuṃ śīlavanto sukhaṃ draṣṭuṃ bahuśśutā [83]  
 sukhaṃ yāvaj jarā śīlaṃ sukhā śraddhā pratiṣṭhitā [67]  
 sukhakāmāni bhūtāni yo daṇḍena vihiṃsati [203]  
 sukhakāmāni bhūtāni yo daṇḍena na vihiṃsati [204]  
 sukhā najjo sūpatitthā sukho dhammajito jano [82]  
 sukhā mātreatā loka tato petteatā sukhā [66]  
 sukho buddhāna uppādo sukhā dhammassa deśanā [68]  
 sujīvaṃ ahirīkena saṃkiliṣṭaṃ tu jīvati [164]  
 sududdaśaṃ sunipuṇaṃ yatthakāmanipātinaṃ [346]  
 supaśśaṃ vajjaṃ aṃñesaṃ āttano puna duddaśaṃ [166]  
 suprabuddhaṃ prabujjhanti sadā gotamasāvakā [241]  
 suprabuddhaṃ prabujjhanti sadā gotamasāvakā [242]  
 suprabuddhaṃ prabujjhanti sadā gotamasāvakā [243]  
 susukhaṃ vata jīvāmo ussukesu anussukā [256]  
 susukhaṃ vata jīvāmo yesaṃ no nāsti kiṃcanaṃ [257]  
 susukhaṃ vata jīvāmo veriṇesu averiṇo [255]  
 sevamāno sevamāne saṃpuṭṭho saṃphusaṃ pare [189]  
 haṃsā va ādiccapathe vehāyasaṃ yānti iddhiyā [232]  
 hastasaṃyyato pādasāṃyyato vācāsaṃyyato saṃvṛtendriyo [52]  
 hirīmatā tu dujjīvaṃ niccaṃ śucigaveṣiṇā [165]  
 hīnaṃ dhammaṃ na seveyā pramādena na samvase [31]

## Index of the Metres

### Śloka

(≈ 83% of the verses [82%])

Pathyā: **(580 pādayugas):** 1ace, 2ace, 5c, 6c, 7ce, 8ce, 11a, 12a, 13a, 14c, 15ac, 17ac, 18ac, 19ace, 20ac, 21ac, 22c, 23a, 24ac, 26ace, 27ac, 29ac, 31ac, 32ce, 34ac, 35ac, 36ac, 37ace, 38ac, 39ace, 40ac, 41a, 42a, 43c, 44ac, 45ac, 46c, 47ac, 48c, 49ac, 50ac, 51ace, 53c, 54ac, 55ac, 56ac, 57ac, 59c, 60ac, 61c, 62ac, 64ac, 66ac, 67ac, 68ac, 69ac, 70ace, 72ac, 73ac, 74ac, 75ac, 76ac, 77ac, 79ac, 81c, 82c, 83c, 86ac, 87ac, 88ac, 90c, 91ac, 92ac, 93c, 94c, 95ac, 96ac, 97a, 99ac, 100a, 101a, 102ac, 103ac, 104ac, 105ac, 106ac, 107ac, 108ac, 110ac, 111ac, 112ac, 113c, 116ac, 117ac, 122ac, 123ac, 124ac, 125ac, 126ac, 127ac, 128ac, 129ac, 130ac, 133ac, 135ac, 136a, 138ac, 139ac, 140ae, 141c, 142ac, 145ac, 146ac, 147ace, 152ac, 153ac, 154ac, 155ac, 157ac, 158ac, 159ac, 163ac, 164ac, 165ac, 166ce, 167ac, 168ac, 169ce, 170c, 171c, 172ac, 173ac, 174c, 175ac, 176a, 177ac, 178ac, 179ac, 180a, 181ac, 182ac, 183ac, 185a, 186c, 187ac, 188ac, 189ce, 190ac, 191ac, 192ac, 193ac, 194ac, 197a, 198ac, 199ac, 200ac, 201ace, 202ac, 203ac, 204ac, 205ae, 206ae, 207ac, 208ac, 209c, 212ac, 215ac, 216ac, 217ac, 218ac, 219ac, 220a, 221a, 222a, 223a, 224c, 225c, 226c, 229c, 230c, 231ac, 233ac, 234ce, 235c, 236ac, 237ac, 240c, 241ac, 242ac, 243ac, 244a, 245a, 248ac, 249ac, 250ac, 251ac, 252ac, 253ac, 254ac, 255ac, 256ac, 257ac, 258ac, 259ac, 261a, 262ac, 263c, 264ac, 265ace, 266ac, 267ace, 268a, 269c, 270ace, 271ac, 272c, 273ac, 274c, 275ac, 279c, 280c, 281c, 282ac, 283ce, 284c, 285ac, 286a, 287ac, 288ac, 289a, 292ac, 294ac, 295ac, 296c, 297ac, 298c, 299ac, 303ac, 304ac, 305c, 306ac, 307ac, 308ac, 309ac, 310ac, 311ac, 312ac, 313c, 314ce, 315ce, 316c, 317c, 318a, 319ac, 320ac, 321ac, 322ac, 323ce, 324a, 325ac, 327ace, 328ac, 330c, 331ac, 333a, 334ac, 335ac, 336ac, 337a, 338ac, 339c, 341ac, 342ac, 343ac, 344c, 345c, 346c, 347ac, 348ac, 349ac, 351c, 352c, 353c, 354ac, 355c, 356ac, 358a, 359ace, 360ce, 361ac, 364ac, 365ac, 366c, 367ac, 368ac, 369ac, 370ac, 371ac, 372ac, 373ac, 374ac, 375ce, 376ac, 377ac, 378ac, 379ace, 380ace, 382ac, 383ac, 384ac, 385ac, 386ac, 387ac, 388ac, 389ac, 390ac, 391ac, 392ac, 393ac, 394ac, 395ac, 396ac, 397ac.

navipulā: **(22 pādayugas):** 5a, 6a, 25a, 46a, 58c, 64e, 81a, 90a, 170a, 171a, 224a, 225a, 232c, 244c, 298a, 314a, 315a, 316a, 317a, 323a, 345a, 346a.

bhavipulā: **(30 pādayugas):** 12c, 13c, 14a, 16a, 32a, 43a, 58a, 61a, 63a, 93a, 113a, 140c, 141a, 176c, 180c, 197c, 209a, 221c, 223c, 226a, 232a, 234a, 235a, 240a, 272a, 324c, 330a, 337c, 344a, 357c.

- mavipulā: (44 pādayugas): 7a, 8a, 16c, 25c, 41c, 42c, 48a, 59a, 63c, 94a, 97c, 98c, 136c, 166a, 169a, 174a, 185c, 186c, 193e, 194e, 205c, 206c, 220c, 222c, 268c, 269a, 279a, 280a, 281a, 283a, 286c, 289c, 305a, 308e, 333c, 340a, 351a, 352a, 353a, 355a, 375a, 358c, 360a, 366a.
- ravipulā: (9 pādayugas): 53a, 82a, 83a, 189a, 229a, 230a, 263a, 296a, 313a.
- savipulā: (6 pādayugas): 22a, 23a, 184c, 245c, 318c, 340c.
- tavipulā:
- Anuṣṭubh: (4 pādayugas): 261c, 284a, 339a, 357a.
- irregular: (1 pādayuga): 274a.

### Mātrācchandas

(≈ 11% of the verses [8%])

- Vaitālīya: (96 pādas): 3abcd, 4abcd, 28abcd, 52abc, 78abcd, 100cd, 101cd, 118abcd, 131abcd, 132abcd, 137abcd, 148abcd, 149ab, 150abcd, 151bcd, 160abcd, 161abcd, 162abcd, 213abcd, 214abcd, 276abcd, 277abcd, 300abcd, 301abcd, 362abcd, 363abcd.
- Aupacchandasaka: (88 pādas): 33abcd, 52d, 119abcd, 120abcd, 149cd, 151a, 239abcd, 398abcd, 399abcd, 400abcd, 401abcd, 402abcd, 403abcd, 404abcd, 405abcd, 406abcd, 407abcd, 408abcd, 409abcd, 410abcd, 411abcd, 412abcd, 413abcd, 414abcd.

### Varṇacchandas

(≈ 9 % of the verses [9%])

- Triṣṭubh: (129 pādas): 9abcd, 10abcd, 11cd, 30abcd, 65abcd, 71abc, 80abcd, 84abcd, 85abcd, 89abc, 109abcd, 114abcd, 115bcd, 121abcd, 134abcd, 143abcd, 144abcd, 195abcd, 196abcd, 210abcd, 211cd, 227abcd, 228abcd, 238abcd, 246abcd, 247aeg, 260d, 290abcd, 291abcdef, 293abcd, 302abc, 326ab, 329ab, 332abcd, 350abc, 381abcd.
- Jagatī: (28 pādas): 71d, 89d, 115a, 156abcd, 211ab, 247bdf, 260abc, 278abcd, 302d, 326cd, 329cdef, 351d.