

# **Patna Dhammapada**

as transcribed by

## **Margaret Cone**



with

**Pāli Parallels, Commentary on the Metre, Notes and Indexes**

compiled by

## **Ānandajoti Bhikkhu**

# **Patna Dharmapada**

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**Margaret Cone**

(1989)

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## Note to the Digital 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* (ellipsis sign) in the original has been replaced with the normal ellipsis 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. *dr̥ṣṭā* (not *dr̥ṣṭā*).
- 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[nopūrvvam]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 Pāli 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 Pāli texts I have tried to include one from the Udānavarga, but even so (as in the Pāli 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 Pāli 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.

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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*.

### Abbreviations

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

**Iti** = Itivuttakapāli, BJT edition.

**Ud** = Udānapāli, BJT edition.

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

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

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

## [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 Saṅkṛtyāyana 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; El 1 (1882) p 308), dated by Kielhorn in El 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 (El 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 *dha* 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*, *ta* and *dha*, 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 *vijāneyā*, 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 drṣṭam tathā likhitam iti panhāro 'yam asmadīyah*.

## 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 recension, 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 up to 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
- Sagāthavagga, 78, 182, 183, 248, 249, 250, 251, 311, (332), (337), (369)
- Ānguttaranikāya, 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 Śokavarggah at 12 verses, and the longest the Kalyāṇivarggah, 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: **Jamavarggah**,<sup>5</sup> 13 verses (cf. 1: Yamakavaggo, 20 verses)
- 2: **Apramādavarggah**, 20 verses (cf. 2: Appamādavaggo, 12 verses)
- 3: **Brāhmaṇavarggah**, 16 verses (cf. 26: Brāhmaṇavaggo, 41 verses)
- 4: **Bhikṣuvarggah**, 15 verses (cf. 25: Bhikkhuvaggo, 23 verses)
- 5: **Atthavarggah**, 19 verses
- 6: **Śokavarggah**, 12 verses
- 7: **Kalyāṇīvarggah**, 25 verses
- 8: **Puṣpavarggah**, 16 verses (cf. 4: Pupphavaggo, 15 verses)
- 9: **Tahnavarggah**, 20 verses (cf. 24: Taṇhāvaggo, 26 verses)
- 10: **Malavarggah**, 17 verses (cf. 18: Malavaggo, 21 verses)
- 11: **Bālavarggah**, 21 verses (cf. 5: Bālavaggo, 16 verses)
- 12: **Daṇḍavarggah**, 21 verses (cf. 10: Daṇḍavaggo, 17 verses)
- 13: **Śaraṇavarggah**, 23 verses
- 14: **Khāntivarggah**, 22 verses
- 15: **Āsavavarggah**, 17 verses
- 16: **Vācāvarggah**, 28 verses
- 17: **Āttavarggah**, 21 verses (cf. 12: Attavaggo, 10 verses)
- 18: **Dadantīvarggah**, 15 verses
- 19: **Cittavarggah**, 18 verses (cf. 3: Cittavaggo, 12 verses)
- 20: **Māggavarggah**, 18 verses (cf. 20: Maggavaggo, 17 verses)
- 21: **Sahasravarggah**, 22 verses (cf. 8: Sahassavaggo, 16 verses)
- 22: **Uragavarggah**, 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 recensions. But even when the titles agree the contents may vary widely. For instance in Patna the Brāhmaṇavarggah has only 16 verses, while in the Pāli it is the longest by far with 41 verses; on the other hand the Pāli 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: Jamavarggah, 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 ≈ Āṅg Bk. 4. 17  
13 ≈ Āṅg Bk. 4. 18

- There are 10 good parallels from the Pāli Dhammapada collection as a whole, and one partial parallel.
- Only 8 of the 20 verses found in the Pāli 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 Pāli 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 Pāli Dhammapada in this chapter.
- All but one of the verses in the Pāli 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 Pāli counterpart.

**3: Brāhmaṇavarggah, 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 Pāli Dhammapada.
- This chapter is very much shorter than it is in the Pāli collection.
- All but one of the verses in this chapter also occur in the parallel chapter.

**4: Bhikṣuvarggah, 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 Pāli collection.
- And again all but one of the verses occur under the same rubric in the Pāli.

## 5: Atthavarggah, 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 ≈ Kosalasaṁyuttaṁ 2.3 v.1  
 79 ≈ Dhp 193, Buddhavaggo  
 80 ≈ Dhp 83, Pañditavaggo  
 81 ≈ Dhp 201, Sukhavaggo  
 82cd cf. Dhp 333cd, Nāgavaggo  
 83 ≈ Ud-v 30.23

- There are 15 parallels and two partial parallels from Pāli Dhp.
- Atthavarggah 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 Sukhavarggah, 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 Pāli texts, but a parallel is found in the Udānavarga.

## 6: Šokavarggah, 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, Pañditavaggo  
 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 Pāli recension. 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 Arihantavarggah.

## 7: Kalyāṇīvarggah, 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 ≈ Devaputtasamiyuttam, 3.2 v. 4  
 111 ≈ Devaputtasamiyuttam, 3.2 v. 5  
 112 ≈ Devaputtasamiyuttam, 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 Pāli, and *Kallān-* only appears in the first verse here.
- Other verses in the Patna collection, however, do mention *kallān-*, cf. 64, 303, 304, 305, 347.
- On the grounds of word collocation Pāpavarggah 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 Kāmavarggah.
- 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: Puṣpavarggah, 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 recensions, with all but one of the Pāli verses also occurring in this collection (verse 50 appears elsewhere in the Āttavarggah as a parallel to Patna verse 309), and only one verse occurs here that is not found in the parallel chapter.

**9: Tahnavarggah, 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 Pāli Dhp.
- This is again a good parallel to the Pāli collection, with 15 of the verses in the latter also occurring here.
- There is strong word collocation throughout the chapter.

**10: Malavaggah, 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 Pāli Dhp.
- The first 10 verses find parallels in the Pāli Malavaggo, but the rest are found elsewhere in the collection.
- As in the Pāli, 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 ≈ Brāhmaṇasamyuttam 1.3  
183 ≈ Sakkasamyuttam 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 Pāli Bālavaggo find parallels in this chapter.
- Notice that the five verses from the Itivuttaka collection occur in a different sequence in the Pāli collection.

**12: Dañavarggaḥ, 21 verses (≈ 10: Dañavaggo, 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, Pañditavaggo  
 206 ≈ Dhp 76, Pañditavaggo  
 207 ≈ Dhp 77, Pañditavaggo  
 208 ≈ Devatāsaṃyuttam 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. Saṅghabhedaakkhandakam, Nālāgiripesanam, vs. 1  
 214  
 215 ≈ Dhp 320, Nāgavaggo

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

### 13: Šaraṇavarggah, 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, Arahanlavaggo  
 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 Pāli Dhp.
- Only the first four verses mention *śaranya* or seem to have anything to do with that theme. The chapter appears to be quite miscellaneous in character.

## 14: Khāntivarggah, 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, Arahanlavaggo  
 246 ≈ Iti 27.2  
 247 ≈ Iti 27.3, 4  
 248ab cf. Jā 169 ab; cd ≈ Yakkhasamiyuttam 4 v. 3cd  
 249 ≈ Yakkhasamiyuttam 4 v. 3  
 250acd ≈ Yakkhasamiyuttam 4 v. 3; b cf. Dhp 301d, Pakiṇṇakavaggo  
 251acd ≈ Yakkhasamiyuttam 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 Kalyāṇīvarggah) 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: Āsavavarggah, 17 verses

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

- There are 11 parallels and two partial parallels from the Pāli 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: Vācāvarggah, 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, Dhammaṭṭhavaggo  
 289ab ≈ Dhp 261ab, cd ≈ Dhp 263cd, Dhammaṭṭhavaggo  
 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, praśāṁsito, praśāṁsanti, vākkarana-, saccām, bhāṣamāno, saccām bhaṇe, saccavādinām, muśāvādissa, dubbhāśitā, bhāṣeyā*).
- There is no parallel to 285 in any of the recensions 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 ≈ Kosalasamiyuttam 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, Pañditavaggo

- 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 Pāli Attavaggo are also found in the Āttavarggah.
- There is no parallel to verse 323.
- Word collocation on *ātta* has been the organising principle behind this chapter.

## 18: Dadantīvarggah, 15 verses

327 ≈ Dhp 249, Malavaggo  
 328 ≈ Dhp 250, Malavaggo  
 329a-d ≈ Dhp 144, Dañḍavaggo; ef ≈ Sn 2.9 v. 7cd  
 330  
 331 ≈ Dhp 303, Pakiṇṇakavaggo  
 332 cf. Devatāsaṁyuttam 4.6 v. 1  
 333 ≈ Dhp 97, Arahantavaggo  
 334 ≈ Dhp 182, Buddhavaggo  
 335 ≈ Dhp 38, Cittavaggo  
 336 ≈ Ud-v 31.25  
 337abd ≈ Brāhmaṇasaṁyuttam, 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 *Śraddhavarggah*, 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 recensions.
- Out of the last 6 verses, 5 are from outside the Dhammapada.

**19: Cittavarggah, 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, Pañditavaggo  
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 Pāli Dhammapada.
- The verse pairs 353 and 354, and 355 and 356 are variations on 351 and 352 that have arisen through keyword substituton.

**20: Māggavarggah, 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 ≈ Devatāsamiyuttam, 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 Pāli Dhammapada.
- There are no parallels for the verses 367 and 371 in any of the existing collections.

**21: Sahasravargah, 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 Pāli Dhammapada.
- The parallels from Udānavarga in this chapter are all variations on verses also found in the Pāli that have arisen through keyword substitution.

## 22: [Uragavarggah], 17 verses (≈ Uragasuttam, Sn 1.1 17 verses)

398 ≈ Sn 1.1 v.5  
 399 ≈ Ud-v 32.62, Bhikṣuvargah  
 400 ≈ Ud-v 32.63, Bhikṣuvargah  
 401 ≈ Ud-v 32.64, Bhikṣuvargah  
 402 ≈ Sn 1.1 v.1  
 403 ≈ Ud-v 32.65, Bhikṣuvargah  
 404 ≈ Sn 1.1 v.2  
 405 ≈ Ud-v 32.57, Bhikṣuvargah  
 406 ≈ Ud-v 32.58, Bhikṣuvargah  
 407 cf. Sn 1.1 v.2  
 408 ≈ Ud-v 32.59, Bhikṣuvargah  
 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 Pāli 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 Pāli 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 Pāli 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 recensions.

## The Prosody of the Patna Dharmapada

The prosody of the Patna Dharmapada is essentially the same as the prosody found in the Pāli recension 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 phenomenon 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>

- rati* 60c, 211b
- munī* 127d
- īva* 156b
- gatī* 211a
- sugatī* 213d
- khāntī* 239a
- ayiragarahī* 302c
- vatīhī* 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
- trītyam* 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]):

- soggatinī* 101d
- kaṭukapphalam* 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 Pāli and Patna texts here, because in the former many present tense verbs have their endings lengthened m.c. (e.g. *ramatī*, *vijjatī*, *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*, *vijjate*, *jayate*, *nayate*, *āpajjate*, *palavate*, *sahate*, *bhāvayate*, *labhate*.

*śiccheyā* 375c

consonant groups simplified (7 instances [4]):

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

*dukhena* 80c

-*dukhāmī* 144d

*dukhā* 145c

*dukhitamī* 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

*ayirakāntamī* 339d

*ayirapathesu* 120b

*ayirapraveditē* 348c

*ayiramī* 71b

*ayirā* 120b

*ayiro* 246d

*arahanto* 245c

*arihati* 94d, 95d, 287b

*ariyāñāmī* 15d, 69a, 314b, 315b

*ariyasaccāni* 218c

*ekacariyāmī* 313b

*essariyāmī* 178c

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

*kayirātha* 29c, 74a, 85d, 97c, 98c

*kileśhi* 264d

*naggacariyā* 195a

*paṭikayirātha* 109c

*prabhūtaratanā*, 119a

*payirāgate* 104c, 105c

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

*payirodametha* 264c  
*payirupāsati* 191b, 192b  
*rājariṣayo* 247b  
*vayiram* 307d  
*viharantam* 7a, 8a  
*sacittapariyodamanam* 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:

*arahatām* 314a, 315a,  
*kileśam* 3d  
*garaheyu* 285b  
*viharan* 26c,  
*viharamti* 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  
*tṭhāṇesu* 45c  
*tṭhāṇehi* 292c  
*tṭhānāni* 210a  
*ttānatā* 366d  
*pramīnavā* 317d  
*pramīnā* 62c  
*pramīnāya* 136c, 329f  
*pramīne* 205c  
*prakkhittā* 233c  
*pracinantam* 128a  
*prapuṣpakāni* 134c  
*prabhavanti* 84c  
*pramatta-* 137a  
*pravrajito* 239c  
*prahāya* 291c

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<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.

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

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

*anubrūhaye* 181d  
*apramñassa* 62a  
*aśraddho* 332b  
*ujum* 323c  
*vītajjaram* 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  
*pradhānam* 195c  
*prabhām* 247g  
*prānesu* 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:

*pramñassa* 63b  
*prānidhāya* 302d  
*praduṣṭena* 1c  
*pramajjati* 20b, 21b 32f  
*pramajjittā* 20a, 21a  
*pramajjeyā* 27a  
*pramuñcati* 133b  
*pravattāram* 206a  
*pravaddhamīti* 138c  
*pravuccati* 236d, 37f  
*praśāṁsito* 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 Pāli Dhammapada); and just as in the Pāli 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 Pāli 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%])
- navigulā** (22 pādayugas, 3% [2%])
- ravipulā** (9 pādayugas)
- savipulā** (6 pādayugas)
- Anuṣṭubh** (3 pādayugas)

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



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 positions, this is

<sup>9</sup> The reason for there being a higher percentage of Aupacchandasaka lines in Patna is because of the inclusion of the Uraga 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.

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:	˘˘˘˘˘  - - - x    ˘˘˘˘˘  ˘ - - x
navipulā:	˘˘˘˘˘  - - - x    ˘˘˘˘˘  ˘ - - x
ravipulā:	˘˘˘˘˘  - - - x    ˘˘˘˘˘  ˘ - - x
savipulā:	˘˘˘˘˘  - - - x    ˘˘˘˘˘  ˘ - - x

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:



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 **tāvipulā**, which has the following structure ˘˘˘˘˘| - - - x.

## 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:



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 Śloka 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:



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 Śloka (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%):

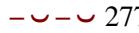
**— — — —** 28c, 52a, 100c, 162a, 362a — this is a variation of the opening listed above, where the 1st syllable has to be counted as light to fit the metre.

**— — —** 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

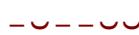
 413a, 414a — these two lines are irregular, being one mātra short

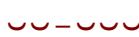
The most common posterior opening looks like this:

 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

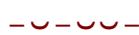
 3d, 4d, 33bd, 52bd, 78b, 100d, 101d, 119b, 120b, 137b, 148c, 150a, 151d, 161d, 162b, 213b, 214bd, 239b, 277b, 301bc, 362d, 363d, 411b, 414b (28 lines = 30%)

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 (**v a rṇ a c c h a n d a s**) 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:

$\underline{\text{u}}-\text{u}-|\underline{\text{u}}\underline{\text{u}}\underline{\text{u}}|-\text{u}-(\text{u})\times$

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

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

$|\text{u},\text{u}$  9a, 10ac, 30d, 65c, 71ab, 80b, 84ad, 114ad, 121ac, 134b, 143c, 156ab, 195ad, 210cd, 211cd, 246cd, 247a, 260abcd, 278a, 290c, 291de, 293c  
 $,|\text{u},\text{u}$  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  
 $|\text{u},\text{u}$  9c, 30a, 65ad, 84b, 85d, 89c, 115ab, 134c, 143d, 144c, 196c, 210a, 211ab, 238c, 291c  
 $,-\text{u},\text{u}$  9d, 71d, 156c, 247e, 278d

also with resolution:

$,|\text{u}\text{u}\text{u}\text{u}$  109c, 114b

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

$,|\text{u},\text{u}-$  109bd, 134d, 143b, 247d, 293b  
 $|\text{u},\text{u}-$  227b, 228b  
 $|\text{u},\text{u}$  84c, 89ad, 291b, 293d, 302d  
 $,|\text{u}\text{u}\text{u}$  278b  
 $,|\text{u},\text{u}-$  11c, 85a, 246b, 247b, 291a

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

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

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

[Dhammapadam]

**1: Jama<sup>16</sup>**  
Yamakavaggo

*siddhaṁ namaḥ sarvabuddhadharmmāryyasamghebhyaḥ  
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 nām dukham<sup>20</sup> anneti<sup>21</sup> cakram vā vahato padam ||**  
 —|—||—|—|—  
 manopubbaṅgamā dhammā manoseṣṭhā manomayā,  
 —|—||—|—|—  
 manasā ce paduṭṭhenā bhāṣati vā karoti vā,  
 —|—||—|—|—  
 tato nām dukkham anveti cakkam va vahato padam.

<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 *Dharmmapadamī*, 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: *manoseṣṭhā*, *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[nopūrvavā]gamā dhammā manośreṣṭhā manojavā |  
 manasā ca prasannena bhāṣate vā karoti vā |  
 tato nam sukham anneti cchāyā vā anapāyinī ||  
  
 manopubbaṅgamā dhammā manoseṭṭhā manomayā,  
 manasā ce pasannena bhāsatī vā karoti vā,  
 tato nam 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 vihamnyati<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 bhāṇkas.

<sup>24</sup> *vihamnyati* 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 *kiles-* 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.

[4ab ≈ Dhp 18ab; d ≈ Dhp 16d]

—○—○○|—○—○—||○○—○○|—○—○— Vaitālīya x 4  
**īha<sup>28</sup> nandati precca nandati katapuñño<sup>29</sup> ubhayattha nandati |**  
 —○—○|—○—○—||—○—○○|—○—○—  
**so nandati [ ]dati<sup>30</sup> dr̄ṣṭā kammavīsuddhim āttano<sup>31</sup> ||**

—○—○○|—○—○—||○○—○○|—○—○— Vetālīya x 4  
 idha nandati pecca nandati katapuñño ubhayattha nandati,  
 —○—○|—○—○—||—○—○○|—○—○—  
 so modati so pamodati disvā kammavisuddhim attano.

[5 ≈ Dhp 3]

—○—○—|○○○—||○○○—|—○—○— navipulā  
**ākrośi mam avadhi mam ajini mam ahāsi me<sup>32</sup> |**  
 —○—○|—○—○—||—○—○—|—○—○—  
**ye tāni upanahyanti veram tesam na śāmyati ||**

—○—○—|○○○—||○○○—|—○—○— navipulā  
 akkocchi mam avadhi mam ajini mam ahāsi me,  
 —○—○|—○—○—||—○—○—|—○—○—  
 ye ca tam upanayhanti veram tesam na sammati.

[6 ≈ Dhp 4]

—○—○—|○○○—||○○○—|—○—○— navipulā  
**ākro[śi mam] avadhi mam ajini mam ahāsi me |**  
 —○—○|—○—○—||—○—○—|—○—○— 9 syllables  
**ye tāni nōpanahyanti veram tesam upaśāmyati<sup>33</sup> ||**

—○—○—|○○○—||○○○—|—○—○— navipulā  
 akkocchi mam avadhi mam ajini mam ahāsi me,  
 —○—○|—○—○—||—○—○—|—○—○—  
 ye tam na upanayhanti veram tesūpasammati.

<sup>28</sup> *Iha* is the Sanskrit form of the word, which has developed to *idha* in Pāli.

<sup>29</sup> Patna normally writes the first consonant as anusvara in these forms. In the Pāli manuscripts the same convention normally prevails, but the custom in transcription is write it as the nasal of the class it belongs to.

<sup>30</sup> Roth: *so nandati s[o pramo]dati*; Shukla: *so nandati [so pramo]dati*. However, the reading cannot be reconstructed here with such certainty.

<sup>31</sup> This verse seems to combine Dhp 16 and 18, or it may be the Pāli has differentiated one verse into two. The Udānavarga and Gāndhārī recensions agree with Patna.

<sup>32</sup> The opening of the posterior line allows two shorts in 2nd and 3rd positions, which again seems to have been as acceptable to the bhāṇakas in the Patna tradition as it was to the Pāli bhāṇakas.

<sup>33</sup> There are 9 syllables in this line, which is avoided in the Pāli by dropping niggahīta and subsequent sandhi of the vowels.

[7 ≈ Dhp 7]

[8 ≈ Dhp 8]

असुभानुपाश्मि विहारंतम् इंद्रियेषु सुसम्वृतम् ॥  
 भोजनमहि का मात्रांशु सद्धमं अराद्धवीरियम् ॥  
 तम् वे ना प्रसाहते मारो वातो शेलम् वा पर्वताम् ॥  
  
 असुभानुपाश्मि विहारंतम् इंद्रियेषु सुसम्वृतम्,  
 भोजनमहि का मत्तांशु सद्धमं अराद्धवीरियम्,  
 तम् वे नप्पसाहति मारो वातो शेलम् वा पब्बताम्.

[9 ≈ Dhp 328, Nāgavaggo]

○○-|○,○○|-○-||--○-,|-○○|-○- Triṣṭubh x 4  
**sace labheyā<sup>34</sup> nipakam̄ sapramñam̄<sup>35</sup> sāddhimcaram̄ sādhuvihāradhīram̄ |**  
 ○○-|○,○○|-○-||--○-,|-○○|-○-  
**adhibhūya sabbāni pariśrav[āni] careyā<sup>36</sup> tenattamano satīmā ||**  
 ○○-|○,○○|-○-||--○-,|-○○|-○- Tuṭṭhubha x 4  
**sace labhetha nipakaṁ sahāyāṁ saddhimcaram̄ sādhuvihāridhīram̄,**  
 ○○-|○,○○|-○-||--○-,|-○○|-○-  
**abhibhuyya sabbāni parissayāni 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]

--०-,|-,००|-०--||--०-,|-००|-०-- Triṣṭubh x 4  
**no ce labheyā nipakam̄ sapramñam̄ sāddhimcaram̄ sādhuvihāradhīram̄ |**  
 --०-|-,००|-०--||--०-,|-०-|-०--  
**rājā va rāṣṭam̄ vijitam̄ prahāya eko ccare mātaṅgāranne va nāgo<sup>37</sup> ||**

--०-|०,००|-०--||--०-,|-००|-०-- Tuṭṭhubha x 4  
 no ce labhetha nipakam̄ sahāyam̄ saddhimcaram̄ sādhuvihāridhīram̄,  
 --०-|-,००|-०--||--०-,|-०-|-०-- irregular  
**rājā va raṭham̄ vijitam̄ pahāya eko care mātaṅgaraññe va nāgo.**

[11 ≈ Dhp 330]<sup>38</sup>

--००|०---||--०-|०--- pathyā x 2  
**ekassa caritam̄ śreyo nāsti bāle bitiyatā |**  
 --०-,००-|-०--||--०-,|-०-|-०-- Triṣṭubh x 2  
**eko ccare na ca pāpāni kay'rā appussuko<sup>39</sup> mātaṅgāranne va nāgo<sup>40</sup> ||**  
 --००|०---||--०-|०--- pathyā x 2  
 ekassa caritam̄ seyyo natthi bāle sahāyatā,  
 --०-,००-|-०--||--०-,|-०-|-०-- Tuṭṭhubha x 2  
 eko care na ca pāpāni kay'rā appossukko mātaṅgaraññe va nāgo.

[12 ≈ Aṅg Bk. 4. 17]

--०-०|०---||--०-०---  
**chandadoṣabhayā mohā yo dhammam̄ ativattati |**  
 --०-|-०-||०---|०--- bhavipulā  
**nīhīrate tassa yaśo kālapakkhe va candramā ||**  
 -----|०---||--०-०---  
 chandā dosā bhayā mohā yo dhammam̄ ativattati,  
 --०-०|०---||०---|०--- bhavipulā  
 nihīyati 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 dhammam nātivattati |**  
 -◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā  
**āpūrate tassa yaśo śuklapakkhe<sup>41</sup> va candramā ||**

- - - |◦---||---|◦-◦-  
 chandā dosā bhayā mohā yo dhammam nātivattati,  
 -◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā  
 āpūrati tassa yaso sukkapakkhe va cādimā.

*Jamavarggah<sup>42</sup>*  
*Yamakavaggo*

---

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

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

## 2: Apramāda Appamādavaggo

[14 ≈ Dhp 21]

- - - | u - - || - - - | u - bhavipulā  
**apramādo amatapadam** pramādo maccuno padam |  
- - - | - - - || - - - | u -  
**apramattā na mrīyanti**<sup>43</sup> ye pramattā yathā matā ||

- - - | u - - || - - - | u - bhavipulā  
appamādo amatapadam pamādo maccuno padam,  
- - - | - - - || - - - | u -  
appamattā na mīyanti ye pamattā yathā matā.

[15 ≈ Dhp 22]

- - - | - - - || - - - | u -  
**etam višeṣatam** nyāttā apramādamhi pañditā |  
- - - | - - - || - - - | u -  
**apramāde pramodanti** ayīrāṇām<sup>44</sup> gocare ratā ||

- - - | - - - || - - - | u -  
etam visesato īnatvā appamādamhi pañditā,  
- - - | - - - || - - - | u -  
appamāde pamodanti arīyāṇām gocare ratā.

[16 ≈ Dhp 23]

- - - | - - - || - - - | u - bhavipulā  
**te jhāyino sātatkā** niccam dṛḍhaparākramā |  
- - - | - - - || - - - | u - mavipulā  
**phusanti dhīrā nibbāṇam** yogacchēmām<sup>45</sup> anuttaram ||

- - - | - - - || - - - | u - bhavipulā  
te jhāyino sātatkā niccam daļhaparakkamā,  
- - - | - - - || - - - | u - mavipulā  
phusanti dhīrā nibbāṇam yogakkhemām anuttaram.

<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 *aryi-* >> *ayir-* which always occurs in this word in Patna; and that Patna retains the long -ā- vowel before anusvara, cf. also *medhāvīm* 206c; *aviñūm* 285c for instances of other vowels retaining length before anusvara.

<sup>45</sup> In Patna there is sometimes a development of -ks- 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 dhanañ set̄ham va rakkhati.

[18 ≈ Dhp 29]

—◦---|◦---||---◦◦|◦◦◦  
**apramatto pramattesu suttesu bahujāgaro |**  
 —◦---|◦---||---◦◦|◦◦◦  
**abalāśsam va sīghrāśśo hettā<sup>47</sup> yāti sumedhaso ||**

—◦---|◦---||---◦◦|◦◦◦  
 appamatto pamattesu suttesu bahujāgaro,  
 —◦---|◦---||---◦◦|◦◦◦  
 abalassam va sīghasso hitvā yāti sumedhaso.

[19 ≈ Dhp 28]

—◦---|◦---||◦◦◦|◦◦◦  
**pramādam apramādena yadā nudati pañđito |**  
 —---|◦---||◦---|◦◦◦  
**pramñāprāsādam āruhya aśoko śokiniṁ prajām |**  
 —---|◦---||---|◦◦◦  
**parvvataṭho va bhoma ṭhe<sup>48</sup> dhīro bāle avechhati ||**

—◦---|◦---||◦◦◦|◦◦◦  
 pamādam appamādena yadā nudati pañđito,  
 —---|◦---||◦---|◦◦◦  
 paññāpāsādam āruhya asoko sokiniṁ pajām,  
 —---|◦---||---|◦◦◦  
 pabbataṭho va bhummataṭhe 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 absolute in Patna, which has the ending *-ttā* (see also e.g. *vijettā* 247a; *chettā* 361c; *pramajjittā* 20a; *vidittā* 134a; *acarittā* 229a; *adhiṣṭhittā* 350b; *viśodhayittā* 410b; *nyāttā* 15a; *ñāttā* 34c; *pāttā* 348a).

<sup>48</sup> Read *bhomat̄he*.

[20 ≈ Dhp 172, Lokavaggo]

---|---||---|---  
**pūrvve cāpi pramajjittā yo pacchā na pramajjati |**  
 ---|---||---|---  
**so imām<sup>49</sup> lokam prabhāseti abhramutto va candramā ||**  
  
 ---|---||---|---  
 yo ca pubbe pamajjityā pacchā so nappamajjati,  
 ---|---||---|---  
 sō imām lokam pabhāseti 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 pamajjityā pacchā so nappamajjati  
 ---|---||---|---  
 sō imām lokam pabhāseti abbhā mutto va candimā.  
  
 ---|---||---|---  
 yo kāme parivajjeti sappasseva padā siro  
 ---|---||---|---  
 so imām<sup>50</sup> visattikām loke sato samativattati.

[22 ≈ Dhp 32]

---|---||---|--- savipulā  
**apramādagaru bhikkhū pramāde bhayadamśino |**  
 ---|---||---|---  
**abhabbo parihāṇāya nibbāṇasseeva santike ||**  
  
 ---|---||---|---  
 appamādarato bhikkhu pamāde bhayadassivā,  
 ---|---||---|---  
 abhabbo parihāṇāya nibbāṇasseeva santike.

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

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

[23 ≈ Dhp 31]

-◦-◦|◦◦-||◦-◦|◦◦- savipulā  
**apramādagaru bhikkhū pramāde bhayadamśino**  
 -◦-◦|◦◦-||◦-◦|◦◦-  
**samyojanam aṇutthūlam dahanī aggīva gacchati |**

-◦-◦|◦◦-||◦-◦|◦◦-  
 appamādarato bhikkhu pamāde bhayadassivā,  
 -◦-◦|◦◦-||◦-◦|◦◦-  
 samyojanam aṇum thūlam ḏahanī aggīva gacchati.

[24 ≈ Dhp 327, Nāgavaggo]

-◦-◦|◦◦-||◦-◦|◦◦-  
**apramādaratā hotha sam cittam<sup>51</sup> anurakkhatha ||**  
 -◦-◦|◦◦-||◦-◦|◦◦-  
**duggā uddharathattānam pake<sup>52</sup> sanno va kuñjaro |**

-◦-◦|◦◦-||◦-◦|◦◦-  
 appamādaratā hotha sacittam anurakkhatha,  
 -◦-◦|◦◦-||◦-◦|◦◦-  
 duggā uddharathattānam pañke sanno va kuñjaro.

[25 ≈ Aṅg Bk. 6.30 v. 3]

-◦-◦|◦◦-||◦-◦|◦◦- navipulā  
**apramāde pramudino nipakā śilasamvṛtā ||**  
 -◦-◦|◦◦-||◦-◦|◦◦- mavipulā  
**te ve kālena prācchanti<sup>53</sup> yattha prātto na śocati |**

-◦-◦|◦◦-||◦-◦|◦◦- navipulā  
 appamāde pamoditā nipakā sīlasamvutā,  
 -◦-◦|◦◦-||◦-◦|◦◦-  
 te ve kālena paccenti yattha dukkham nirujjhati.

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

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

<sup>53</sup> I count *pr-* as not making position to give the pathyā cadence.

[26ab cf. Dhp 27; c-e ≈ Iti 37; f ≈ Th 682d]

-○-|○---||○-○○|○-○-  
**apramāde pramodetha na kāmaratisandhave ||**  
 -○○|○---||○---|[○]-○-  
**evam viharan ātāpī sāntacitto 'nuddhato<sup>54</sup> |**  
 -○○|○○-||---○|○-○-  
**cetośamatham anuyutto dukkhassantakaro siyā ||**

-○-○|○○-||---○|○-○- irregular  
**mā pamādam anuyuñjetha mā kāmaratisanthavām**  
 -○-○|○---||---○|○-○-  
 appamatto hi jhāyanto pappoti vipulāṁ sukhaṁ.

-○-|---||---○|○-○- mavipulā  
**evaṁvihārī ātāpī santavuttī anuddhato,**  
 -○○|○○-||○---|○-○-  
**cetosamatham anuyutto khayāṁ dukkhassa pāpuṇe.**

-○-|---||---○|○-○- mavipulā  
 Kalyāṇamitto medhāvī, **dukkhassantakaro siyā.**

[27 ≈ Dhp 168, Lokavaggo]

-○-|---||---○|○-○- pathyā  
**uṭṭheya<sup>55</sup> na pramajjeyā dhammāṁ sūcaritāṁ care |**  
 -○-|---||---○|○-○-  
**dhammacārī [sukham] śeti aśsim<sup>56</sup> loke paramhi ca ||**

-○-|---||---○|○-○-  
 uttiṭṭhe nappamajjeyya dhammāṁ sūcaritāṁ care,  
 -○-|---||---○|○-○-  
 dhammacārī sukham seti asmiṁ loke paramhi ca.

[28 ≈ Dhp 24]

-○○|-○-○-||○-○-○○|-○-○- Vaitālīya x 4  
**uṭṭhānavato satīmato śūcikammassa niśāmmakāriṇo |**  
 -○○|-○-○-||○-○-○○|-○-○-<sup>57</sup>  
**samyyatassa ca dhammajīvino apramattassa yaśo 'ssa vaddhati ||**

-○○|-○-○-||○-○-○○|-○-○- Vetālīya x 4  
 uṭṭhānavato satīmato sucikammassa nisammakārino,

<sup>54</sup> Although it creates an hiatus, we need to restore the akṣara *a-* here to correct the metre.

<sup>55</sup> The reading here would seem to confirm that *uttiṭṭhe* in the Pāli should be taken as an optative.

<sup>56</sup> This form is normally written *assim* in Patna, see 67d, 158d, 224d, 225d.

<sup>57</sup> In both the prior and posterior lines we need to count the opening syllable as light to correct the mātra count.

—○—○○|—○—○—||—○—○○|—○—○—  
saññatassa ca dhammadīvino appamattassa yasobhivaḍḍhati.

[29 ≈ Dhp 25]

—-{-|---||--○-○|○-○-  
 utṭhānenā 'pramādena saṃyyamena damena ca |  
 —-{-|---||---|○-○-  
 dīpaṁ kay|rātha medhāvī yaṁ ogho nādhipūrati ||

—-{-|---||--○-○|○-○-  
 utṭhānenappamādena saṃyyamena damena ca,  
 —-{-|---||---|○-○-  
 dīpaṁ kay|rātha medhāvī yaṁ ogho nābhikīrati.

[30 ≈ Dhp 280, Maggavaggo]

—-○-|-○,○|-○-||○-○-,|-○○|-○- Triṣṭubh x 4  
 utṭhānakālamhi anuṭṭhīhāno yuvā balī ālasiko upoko |  
 —-○-|-○○|-○-||-○-|-,○○|-○-  
 saṃsannasaṅkappamano kusīdo pramñāya māggam alaso na yeti ||

—-○-|-○,○|-○-||○-○-,|-○○|-○- Tuṭṭhubha x 2  
 utṭhānakālamhi anuṭṭhāhāno yuvā balī ālasiyām upeto,  
 —-○-|-○,○|-○-||-○-|-,○○|-○- Tuṭṭhubha / Jagatī  
 saṃsannasaṅkappamano kusīto paññāya maggam alaso na vindati.

[31 ≈ Dhp 167, Lokavaggo]

—-{-|---||○-○-○|○-○-  
 hīnam dhammaṁ na seveyā pramādena na samvase |  
 —-{-|---||○-○-○|○-○-  
 micchadṛṣṭīm na seveyā na siyā lokavaddhano ||

—-{-|---||○-○-○|○-○-  
 hīnam dhammaṁ na seveyya pamādena na saṁvase,  
 —-{-|---||○-○-○|○-○-  
 micchādiṭṭhim na seveyya na siyā lokavaḍḍhano.

[32 ≈ Dhp 259, Dhammaṭṭhavaggo]

०००|०००||०००|००० bhavipulā  
 na tāvatā dhammadharo yāvatā bahu bhāsatī |  
 ०००|०००||०००|०००  
 yo tu appam pi sottāna<sup>58</sup> dhammam kāyena phassaye<sup>59</sup> |  
 ०००|०००||०००|०००  
 sa ve dhammadharo hoti yo dhamme na pramajjati ||  
  
 ०००|०००||०००|००० bhavipulā  
 na tāvatā dhammadharo yāvatā bahu bhāsatī,  
 ०००|०००||०००|०००  
 yo ca appam pi sutvāna dhammam kāyena passati,  
 ०००|०००||०००|०००  
 sa ve dhammadharo hoti yo dhammam nappamajjati.

[33bcd ≈ Dhp 371bcd, Bhikkhuvaggo]

०००|०००||०००|०००|००० Aupacchandasaka x 4  
 dhammam vicinātha apramattā<sup>60</sup> mā vo kāmaguṇā bhramemisu cittaṁ |  
 ०००|०००||०००|०००  
 mā lohaguḍe gilaṁ pramatto kraṇḍe dukkham idan ti dayhamāno<sup>61</sup> ||  
  
 ०००|०००||०००|०००|००० Vetālīya / Opacchandasaka  
 jhāya bhikkhu mā ca pāmodo mā te kāmaguṇe bhamassu cittaṁ,  
 ०००|०००||०००|०००|००० Opacchandasaka x 2  
 mā lohaguḍam gilī pamatto mā kandi dukkham idan ti ḫayhamāno.

*Apramādavarggah*  
*Appamādavaggo*

<sup>58</sup> This is the alternative form of the absolute in Patna, ending *-ttāna*; cf. also *chettāna* 134c, 144c; *prahattāna* 159c; *sotāna* 275c.

<sup>59</sup> Evidently the Patna reading employing the optative is to be preferred here as the Pāli hardly makes sense.

<sup>60</sup> I can find no parallel to this line in the Pāli texts.

<sup>61</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 sūtram parākrāmma bhavaṁ praṇuda brāhmaṇa<sup>62</sup> |**  
 - - - | - - - || - - - | - - -  
**saṅkhārāṇām khayaṁ nāttā akathaso si brāhmaṇa ||**

- - - | - - - || - - - | - - -  
 chinda sotāṁ parakkamma kāme panuda brāhmaṇa,  
 - - - | - - - || - - - | - - -  
 saṅkhārānam khayaṁ nātvā akataññūsi brāhmaṇa.

[35acd ≈ Dhp 392acd]

- - - | - - - || - - - | - - -  
**yamhi dhammaṁ vijāneyā vriddhamhi daharamhi vā |**  
 - - - | - - - || - - - | - - -  
**sakkacca<sup>63</sup> nam namasseyā aggihotram va brāhmaṇo<sup>64</sup> ||**

- - - | - - - || - - - | - - -  
 yamhā dhammaṁ vijāneyya sammāsambuddhadesitam,  
 - - - | - - - || - - - | - - -  
 sakkaccaṁ tam namasseyya aggihuttam va brāhmaṇo.

[36abd ≈ Dhp 392abd]

- - - | - - - || - - - | - - -  
**yamhi dhammaṁ vijāneyā sammasaṁbuddhadeśitam |**  
 - - - | - - - || - - - | - - -  
**tam eva apacāyeyā aggihotram va brāhmaṇo ||**

- - - | - - - || - - - | - - -  
 yamhā dhammaṁ vijāneyya sammāsambuddhadesitam,  
 - - - | - - - || - - - | - - -  
 sakkaccaṁ tam namasseyya aggihuttam va brāhmaṇo.

<sup>62</sup> Note that, as in the Pāli, *br-* in this word normally does not make position, see The Prosody of the Patna Dharmapada.

<sup>63</sup> This reading proves that *sakkaccaṁ* in the Pāli verse is in fact an absolutive with an unexpected niggahīta at the end of the word.

<sup>64</sup> Cf. the next verse. It is hard to know whether the Pāli has conflated two verses here; or if Patna has expanded one into two.

[37ab ≈ Udānavarga, 33.8; ab cf. Dhp 393ab]

००-०|०---||०---|०-०-  
 na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo |  
 -०-०|०---||०---|०-०-  
 yo tu bāhati pāpāni aṇutthūlāni sabbaśo ||  
 -०---|०---||०-०|०-०-  
 bāhanā eva pāpānāṁ brahmaṇo ti pravuccati<sup>65</sup> |  
  
 ००-०|०---||०---|०-०-  
 na jaṭābhīr na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |  
 -०-०|०---||०---|०-०-  
 yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |  
 -०---|०---||०-०|०-०-  
 vāhitatvāt tu pāpānāṁ brāhmaṇo vai nirucyate ||

००-०|०---||०---|०-०-  
 na jaṭāhi na gottena na jaccā hoti brāhmaṇo,  
 -०-०|०---||०---|०-०-  
 yamhi saccāñ ca dhammo ca so sucī so va brāhmaṇo.

[38 ≈ Dhp 401]

-०-०|०---||०---०|०-०-  
 vārī pukkharapatte vā ārāgre-r-iva sāsavo ||  
 -०-०|०---||०---०|०-०-  
 yo na lippati kāmesu tam aham brūmi brāhmaṇam |  
  
 -०-०|०---||०---०|०-०-  
 vārī pokkharapatte va āragge-r-iva sāsapo,  
 -०-०|०---||०---०|०-०-  
 yo na lippati kāmesu tam aham brūmi brāhmaṇam.

---

<sup>65</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]

udayam̄ tapati ādicco rātrīm̄ ābhāti candramā ||  
 sannaddho khattiyo tapati jhāyim̄ tapati brāhmaṇo ||  
 atha sabbe ahorātte buddho tapati tejasā ||

divā tapati ādicco rattim̄ ābhāti candimā,  
 sannaddho khattiyo tapati jhāyī tapati brāhmaṇo,  
 atha sabbam ahorattim̄ buddho tapati tejasā.

[40 ≈ Dhp 385]

yassa pāram apāram vā pārāpāram na vijjati |  
 vītajjaram̄<sup>66</sup> visamyuttam̄ tam aham̄ brūmi brāhmaṇam̄ ||

yassa pāram apāram vā pārāpāram na vijjati,  
 vītaddaram̄ visamyuttam̄ tam aham̄ brūmi brāhmaṇam̄.

[41 ≈ Dhp 384]

yadā dayesu dhammesu pāragū hoti brāhmaṇo |  
 athassa sabbe saṃyogā attham̄ gacchanti jānato ||

yadā dvayesu dhammesu pāragū hoti brāhmaṇo,  
 athassa sabbe saṃyogā attham̄ gacchanti jānato.

---

<sup>66</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 khīṇasamīyogo khīṇamānapunabbhavo |  
 saīghāvasevī dhammaṭṭho saīgham na upeti vedagū ||

Anuṭṭhubha  
 ye ca kho chinnasamīsayā khīṇamānapunabbhavā  
 te ve pāram gatā loke ye pattā āsavakkhayam.

pathyā  
 ārogyam sammad aīñaya āsavānam parikkhayā,  
 saīkhāya sevī dhammaṭṭho saīkham na upeti vedagū.

[43 ≈ Dhp 408]

bhavipulā  
 akakkaśim vinnapanim girām saccam udīraye |  
 tāya nābhīṣape kamci tam aham brūmi brāhmaṇam ||

bhavipulā  
 akakkasam viññapanim girām saccam udīraye,  
 yāya nābhīṣaje kañci tam aham brūmi brāhmaṇam.

[44 ≈ Dhp 404]

asamīṣṭham gr̄haṭṭhehi anagārehi<sup>67</sup> cūbhayam |  
 anokasārim appiccham tam aham brūmi brāhmaṇam ||

asamīṣṭham gahaṭṭhehi anagārehi cūbhayam,  
 anokasārim appiccham tam aham brūmi brāhmaṇam.

---

<sup>67</sup> This seems to be a scribal error for the intended *anāgārehi*.

[45 ≈ Dhp 391]

-◦-|◦---||◦---|◦---  
**yassa kāyena vācāya manasā nāsti dukkataṁ |**  
 -◦-|◦---||◦---|◦---  
**samvṛtam trisu tṭhānesu<sup>68</sup> tam aham brūmi brāhmaṇam ||**

-◦-|◦---||◦---|◦---  
 yassa kāyena vācāya manasā natthi dukkataṁ,  
 -◦-|◦---||◦---|◦---  
 samvutam tīhi ṭhānehi tam aham brūmi brāhmaṇam.

[46 ≈ Dhp 389]

-◦-|◦---||◦---|◦--- navipulā  
**mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo |**  
 -◦-|◦---||◦---|◦---  
**dhī brāhmaṇassa hantāram ya ssa vā su na muccati ||**

-◦-|◦---||◦---|◦---  
 na brāhmaṇassa pah<sup>a</sup>reyya nāssa muñcetha brāhmaṇo,  
 -◦-|◦---||◦---|◦---  
 dhī brāhmaṇassa hantāram tato dhī yassa muñcati.

[47 ≈ Dhp 294]

-◦-|◦---||◦---|◦---  
**mātaram paṭhamam hantā rājānam do ca khattiye |**  
 -◦-|◦---||◦---|◦---  
**rāṣṭram sānucaram hantā anigho carati brāhmaṇo ||**

-◦-|◦---||◦---|◦---  
 mātaram pitaram hantvā rājāno dve ca khattiye,  
 -◦-|◦---||◦---|◦---  
 raṭṭham sānucaram hantvā anigho yāti brāhmaṇo.

[48 ≈ Dhp 403]

-◦-|-,---||◦---|◦--- mavipulā  
**gambhīrapramñam medhāvīm māggā 'māggassa kovidam |**  
 -◦-|◦---||◦---|◦---  
**uttamāttham anuprāttam tam aham brūmi brāhmaṇam ||**

-◦-|-,---||◦---|◦--- mavipulā  
 gambhīrapaññam medhāvīm maggāmaggassa kovidam,  
 -◦-|◦---||◦---|◦---  
 uttamāttham anuppattam tam aham brūmi brāhmaṇam.

---

<sup>68</sup> I count *tth-* as not making position here to give the pathyā cadence, otherwise we have a malformed mavipulā.

[49 ≈ Dhp 386]

- - - - | - - - - || - - - - | - - -  
jhāyim virajam āśinam katakiccam anāsavam |  
- - - - | - - - - || - - - - | - - -  
uttamattham anuprāttam tam aham brūmi brāhmaṇam ||

- - - - | - - - - || - - - - | - - -  
jhāyim virajam āśinam katakiccam anāsavam  
- - - - | - - - - || - - - - | - - -  
uttamattham anuppattam tam aham brūmi brāhmaṇam.

*Brāhmaṇavarggaḥ*  
*Brāhmaṇavaggo*

## 4: Bhikṣu Bhikkhuvaggo

[50 ≈ Dhp 361c-f]

—◦—|◦—||◦—|◦—  
**sabbattha samvāro sādhu sādhu sabbattha samvāro |**  
 —◦—|◦—||◦—|◦—  
**sabbattha samvṛto bhikkhū sabbadukkhā pramuccati<sup>69</sup> ||**

—◦—|◦—||◦—|◦—  
 kāyena samvāro sādhu sādhu vācāya samvāro,  
 ◦—|◦—||◦—|◦—  
 manasā samvāro sādhu sādhu sabbattha samvāro,  
 —◦—|◦—||◦—|◦—  
 sabbattha samvuto bhikkhu sabbadukkhā pamuccati.

[51 ≈ Dhp 361]

—◦—|◦—||◦—|◦—  
**kāyena samvāro sādhu sādhu vācāya samvāro |**  
 ◦—|◦—||◦—|◦—  
**manasā pi samvāro sādhu sādhu sabbattha samvāro |**  
 —◦—|◦—||◦—|◦—  
**sabbattha samvṛto bhikkhū sabbadukkhā pramuccati ||**

—◦—|◦—||◦—|◦—  
 kāyena samvāro sādhu sādhu vācāya samvāro,  
 ◦—|◦—||◦—|◦—  
 manasā samvāro sādhu sādhu sabbattha samvāro,  
 —◦—|◦—||◦—|◦—  
 sabbattha samvuto bhikkhu sabbadukkhā pamuccati.

---

<sup>69</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  
**hastasamīyato<sup>70</sup>** pādasamīyato vācāsamīyato<sup>71</sup> samvṛtendriyo ||  
 -○-○|-○-○-||---○|-○-○- Vaitālīya / Opacchandasaka  
**ajjhattarato samāhito eko saṁtuṣṭo tam āhu bhikkhum̄ |**

-○-○○|-○-○-||---○○○|-○-○- Vetālīya  
 hatthasamīyatō pādasamīyato vācāya samīyatō samīyatuttamo,  
 -○-○|-○-○-||---○○○|-○-○- Vetālīya / Opacchandasaka  
**ajjhattarato samāhito eko santusito tam āhu bhikkhum̄.**

[53 ≈ Dhp 378]

-○-○-|-○-○-||-○-○○|-○-○- ravipulā  
**śāntakāyo śāntacitto śāntavā susamāhito ||**  
 -○-○-|-○-○-||-○-○○|-○-○-  
**vāntalokāmiśo bhikkhū upaśānto ti vuccati |**

-○-○-|-○-○-||-○-○○|-○-○- ravipulā  
 santakāyo santavāco santavā susamāhito  
 -○-○-|-○-○○|-○-○-  
 vantalokāmiso bhikkhu upasanto ti vuccati.

[54 ≈ Dhp 363]

-○-○-|-○-○-||-○-○-|-○-○-  
**yo mukhe<sup>72</sup> samīyato bhikkhū mantabhāśī anuddhato ||**  
 -○-○-|-○-○-||-○-○-|-○-○-  
**atthaṁ dhammañ ca deśeti madhuram tassa bhāśitam |**

-○-○-|-○-○-||-○-○-|-○-○-  
 yo mukhasamīyato bhikkhu mantabhāśī anuddhato,  
 -○-○-|-○-○-||-○-○-|-○-○-  
 atthaṁ dhammañ ca dīpeti madhuraṁ tassa bhāśitam.

<sup>70</sup> We need to scan both the first syllable and the end syllable as light m.c. (*hastasamīyato*) to give the normal opening.

<sup>71</sup> We need to scan the end syllable as light m.c. (*vācāsamīyato*) to give the normal opening, this reading is then preferable metrically to the Pāli which is irregular.

<sup>72</sup> This reading avoids having short syllables in 2nd and 3rd position, as found in the Pāli.

[55 ≈ Dhp 365]

sam lābhām nātimamñeyā nā 'mñesam prihayam care ||  
 amñesam prihayam bhikkhū samādhin nādhigacchati |  
  
 salābhām nātimaññeyya nāññesam pihayam care,  
 aññesam pihayam bhikkhu samādhiṁ nādhigacchati.

[56 ≈ Dhp 366]

appalābho pi ce bhikkhū sam lābhām nātimamñati ||  
 tam ve devā praśamsanti śuddhājīvīm atandritam ||  
  
 appalābho pi ce bhikkhu salābhām nātimaññati,  
 tam ve devā pasamsanti suddhājīvīm atanditam.

[57 ≈ Dhp 369]

siñca bhikkhu imām nāvām sittā te laghu hehit |  
 hettā rāgañ ca dosam ca tato nibbānam ehisi ||  
  
 siñca bhikkhu imām nāvarām sittā te lahum essati,  
 chetvā rāgañ ca dosañ ca tato nibbānam ehisi.

[58a ≈ Ud-v 32.23; d ≈ Sn 1039d]

udāggacitto sumano adhibhūya priyā 'priyam ||  
 tato prāmojjabahulo sato bhikkhū parivraje |  
  
 udagracittah sumanā hy abhibhūya priyāpriyam |  
 prāmodyabahulo bhikṣur duḥkhakṣayam avāpnuyāt ||  
  
 sato bhikkhū paribbaje

[59 a-d ≈ Dhp 368; ef cf. Dhp 23cd]

- - - | - , [ - ] - - || - - - | - - - mavipulā  
**mettāvihārī bhikkhū<sup>73</sup>** prasanno buddhaśāsane ||  
 - - - | - - - || - - - | - - -  
**paṭivijjhī padam** śāntam samkhāropaśamaṁ sukham ||  
 - - - | - , - - - || - - - | - - - mavipulā  
**dṛṣṭe va dhamme nibbāṇam** yogacchemam anuttaram ||

- - - | - , - - - || - - - | - - - mavipulā  
 mettāvihārī yo bhikkhu pasanno buddhasāsane,  
 - - - | - - - || - - - | - - -  
 adhigacche padam santam sañkhārūpasamam sukham.

- - - | - , - - - || - - - | - - - mavipulā  
 phusanti dhīrā nibbāṇam yogakkhemam anuttaram.

[60 ≈ Dhp 373]

- - - | - - - || - - - | - - -  
**sumñā 'gāram praviṣṭassa** śāntacittassa bhikkhuṇo ||  
 - - - | - - - || - - - | - - -  
**amānuṣā ratī hoti** sammam dhammam vipaśato ||

- - - | - - - || - - - | - - -  
 suññāgāram paviṣṭhassa santacittassa bhikkhuno,  
 - - - | - - - || - - - | - - -  
 amānuṣī ratī hoti sammā dhammam vipassato.

[61 ≈ Dhp 374]

- - - | - - - || - - - | - - - bhavipulā  
**yathā yathā sammasati** khandhānām udayavyayam ||  
 - - - | - - - || - - - | - - -  
**labhate cittassa prāmojjam<sup>74</sup>** amatā hetam vijānato ||

- - - | - - - || - - - | - - - bhavipulā  
 yato yato sammasati khandhānām udayabbayam  
 - - - | - - - || - - - | - - -  
 labhatī pītipāmojjam amatā tam vijānataṁ.

<sup>73</sup> The metre is faulty, and we should read *yo* here as in the Pāli.

<sup>74</sup> I count *pr-* as not making position to give the pathyā cadence.

[62 ≈ Dhp 372]

-◦-◦|◦---||---◦|◦-◦-  
 nāsti jhānam apramñassa<sup>75</sup> pramñā nāsti ajhāyato |  
 -◦-◦|◦---||---◦|◦-◦-  
 yamhi jhānañ ca pramñā ca sa ve nibbāñasantike ||  
  
 -◦-◦|◦---||---◦|◦-◦-  
 natthi jhānam apaññassa paññā natthi ajhāyato,  
 -◦-◦|◦---||---◦|◦-◦-  
 yamhi jhānañ ca paññā ca sa ve nibbāñasantike.

[63 ≈ Dhp 375]

-◦-◦|◦---||◦---|◦-◦- bhavipulā  
 tatthāyam ādī<sup>76</sup> bhavati iha pramñassa bhikkhuṇo |  
 -◦-◦|◦---||◦---|◦-◦- mavipulā  
 indriyagottī sāntoṣṭī prātimokkhe ca saṁvaro ||  
  
 -◦-◦|◦---||◦---|◦-◦- navipulā  
 tatrāyam ādi bhavati idha paññassa bhikkhuno:  
 -◦-◦|◦---||◦---|◦-◦-  
 indriyagutti santuṭṭhī pātimokkhe ca saṁvaro.

[64a-e ≈ Dhp 376a-e; f ≈ Sn 1039d]

-◦-◦|◦---||---◦|◦-◦-  
 mitte bhajetha kallāne śuddhājīvī atandrito |  
 -◦-◦|◦---||---◦|◦-◦-  
 paṭisandharavaṭṭi ssa ācārakuśalo siyā |  
 -◦-◦|◦---||---◦|◦-◦- navipulā  
 tato pāmojjabahulo sato bhikkhū parivraje ||  
  
 -◦-◦|◦---||---◦|◦-◦-  
 mitte bhajassu kalyāne suddhājīve atandite,  
 -◦-◦|◦---||---◦|◦-◦-  
 patiṣanthāravuttassa ācārakusalo siyā,  
 -◦-◦|◦---||---◦|◦-◦- bhavipulā  
 tato pāmojjabahulo dukkhassantaṁ karissati.  
  
 -◦-◦|◦-◦-  
 sato bhikkhū paribbaje

*Bhikṣuvarggah*  
*Bhikkhuvaggo*

<sup>75</sup> I count *-pr-* in this word and in *pramñā* in line c as not making position to give pathyā cadences. Otherwise we both times have ill-formed mavipulā lines.

<sup>76</sup> This is probably a scribal error for *ādi*.

5: Attha

[65 ≈ Dhp 331, Nāgavaggo]

**atthesu jātesu sukhā sakhyā pumñam sukham jīvitasaṁkhayamhi<sup>77</sup> |**  
**toṣṭī sukhā yā itarī[tarena] sabbassa pāpassa sukham prahāṇam ||**

- - - | - , , | - - - || - - - | - , , | - - - Tuṭṭhubha x 4  
 atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītarena  
 - - - , | - - - | - - - || - - - | - , , | - - -  
 puññām sukham jīvitasaṅkhayamhi sabbassa dukkhassa sukham pahānam.

[66 ≈ Dhp 332, Nāgavaggo]

— — | — — || — — | — — —  
**sukhā mātreatā loke tato petteatā sukhā<sup>78</sup> |**  
— — | — — || — — | — — —  
**śāmannatā sukhā loke tato brāhmaṇnatā sukhā ||**

——|——||——|—  
 sukhā matteyyatā loke atho petteyyatā sukhā,  
——|——||——|—  
 sukhā sāmaññatā loke atho brahmaññatā sukhā

[67ab ≈ Dhp 333ab, Nāgavaggol]

sukham yāvaj jarā śīlam sukhā śraddhā pratiṣṭhitā |  
 sukhaṁ attharasā vācā assiṁ mānakkhayo sukho<sup>79</sup> ||

sukhaṁ yāva jarā sīlaṁ sukhā saddhā patiṭṭhitā.  
 sukho paññāya patilābho pāpānaṁ akaraṇaṁ sukhām.

<sup>77</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>78</sup> Roth reads: *mātreyyatā ... petreyyatā* in this line, which is perhaps to be preferred.

<sup>79</sup> I can find no parallel to this line in the Pāli.

[68 ≈ Dhp 194, Buddhavaggo]

sukho buddhāna<sup>80</sup> uppādo sukhā dhammassa deśanā |  
 sukha saṅghassa sāmaggrī samaggrāṇāṁ tapo sukho ||

sukho buddhānam uppādo sukhā saddhammadesanā,  
 sukha saṅghassa sāmaggrī samaggāṇāṁ tapo sukho.

[69 ≈ Dhp 206, Sukhavaggo]

sukham̄ daṁśanam aȳrāṇāṁ saṁvāso pi satāṁ sukho |  
 addaṁśanena<sup>81</sup> bālānāṁ niccam eva sukhī siyā<sup>82</sup> ||

sāhu dassanam ar̄yānam sannivāso sadā sukho,  
 adassanena bālānāṁ niccam eva sukhī siyā.

[70 ≈ Dhp 207, Sukhavaggo]

bālāsaṅgatacārī hi drīgham addhāna<sup>83</sup> śocati |  
 dukkho bālehi saṁvāso amittehi-r-iva<sup>84</sup> sabbadā |  
 dhīrā tu sukhasamvāsā nātīnam vā<sup>85</sup> samāgamo ||

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

<sup>80</sup> Scribal error, we should read *buddhānam* here.

<sup>81</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 *addaṁśanam*, 73c, 134d.

<sup>82</sup> Again we have a sequence of three verses both in the Patna and in the Pāli, where they occur at the end of the *Sukhavaggo*.

<sup>83</sup> Understand *addhāna'*, with elipsis m.c.

<sup>84</sup> The metre is faulty in this opening, by following the Pāli we can restore it.

<sup>85</sup> Scribal error. To get a proper meaning here we need to read *vā* (= *iva*) as in the Pāli.

[71 ≈ Dhp 208, Sukhavaggo]

--०-|-००|-०--||--०-|-००|-०-- Triṣṭubh x 2  
**tassā hi dhīram<sup>86</sup> ca bahuśutañ ca dhoreyaśilavrataṁtam aȳram |**  
 --०-,|-००|-०--||--०,-|-००|-०-- Triṣṭubh / Jagatī  
**tam tārisām sappuruṣām sumedham sevetha nakkhattapathē va candramā ||**

tasmā hi,  
 --०-|-०,०|-०--||--०-|-००|-०-- Tuṭṭhubha x 2  
**dhīrañ ca paññañ ca bahussutañ ca dhorayhasilām vatavantam ar̄yam,**  
 --०-,|-००|-०--||०००-|-००|-०-- Tuṭṭhubha / Jagatī  
**tam tādisām sappurisaṁ sumedham bhajetha nakkhattapathaṁ va candimā.**

[72 ≈ Dhp 212, Piyavaggo]

०---|०---||०---|०---  
**priyāto jāyate dukkham priyā śokā priyā bhayaṁ |**  
 ०---|०---||०---|०---  
**priyāto vipramuttassa nāsti śokā kato bhayaṁ<sup>87</sup> ||**  
  
 ००---|०---||००---|०---  
 piyato jāyatī soko piyato jāyatī bhayaṁ,  
 ००---|०---||०---|०---  
 piyato vippamuttassa natthi soko kuto bhayaṁ.

[73 ≈ Dhp 210, Piyavaggo]

-०-०|०---||-०-०|०---  
**mā priyehi samāgāmma apriyehi kadācanām |**  
 ००---|०---||-०-०|०--- 9 syllables  
**priyassa<sup>88</sup> addaṁśanām dukkham apriyassa ca damśanām ||**  
  
 -०-०|०---||-०-०|०---  
 mā piyehi samāgañchī appiyehi kudācanām,  
 ००---|०---||-०-०|०---  
 piyānām adassanām dukkham appiyānāñ ca dassanām.

<sup>86</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>87</sup> The next three verses also appear together in the Pāli (but in a different order) at the beginning of the *Piyavaggo*, just after the three verses from the *Sukhavaggo* above.

<sup>88</sup> This line has 9 syllables. We could correct the metre by reading *priyass'* here.

[74 ≈ Dhp 211, Piyavaggo]

--○-|○---||○---|○--  
**tassā priyam na kay'rātha priyāvādo hi pāpako |**  
 - - - |○---||---○|○--  
**gramthā tesam na vijjanti yesam nāsti priyāpriyam ||**

--○-|○---||○---|○--  
**tasmā piyam na kay'rātha piyāpāyo hi pāpako,**  
 - - - |○---||---○|○--  
**ganthā tesam na vijjanti yesam natthi piyāppiyam.**

[75 ≈ Dhp 203, Sukhavaggo]

○---|○---||---○|○--  
**chudhā parama rogāñām<sup>89</sup> saṅkhāraparamam dukham<sup>90</sup> |**  
 - - - |○---||---○|○--  
**etam nāttā yathābhūtam nibbāñaparamam sukham<sup>91</sup> ||**

○---|○---||---○|○--  
**jighacchā paramā rogā saṅkhāraparamā dukhā,**  
 - - - |○---||---○|○--  
**etam nātvā yathābhūtam nibbānam paramam sukham.**

[76 ≈ Dhp 204, Sukhavaggo]

○---|○---||---○|○--  
**āroggaparamā lābhā sāmtoṣṭiparamam dhanam |**  
 - - - |○---||---○|○--  
**viśśāsaparamā nātī nibbāñaparamam sukham ||**

○---|○---||---○|○--  
**ārogyaparamā lābhā santuṭṭhiparamam dhanam,**  
 - - - |○---||---○|○--  
**vissāsaparamā nātī nibbānam paramam sukham.**

<sup>89</sup> We should read this as a compound: *paramarogāñām*.

<sup>90</sup> -*kh*- is m.c. to give the normal cadence.

<sup>91</sup> The BJT edition of the Pāli, both here and below, also reads *nibbāñaparamam*, which gives a significantly different interpretation to this line.

[77 ≈ Dhp 290, Pakiṇṭnakavaggo]

—◦◦|◦---||---◦|◦◦—  
**māttāsukhāpariccāgā** paśše<sup>92</sup> ce vipulāṁ sukham |  
 ◦---|◦---||---◦|◦◦—  
**caje māttāsukham** dhīro sampassām vipulāṁ sukham ||

—◦◦|◦---||---◦|◦◦—  
 mattāsukhāpariccāgā passe ce vipulāṁ sukham,  
 ◦---|◦---||---◦|◦◦—  
 caje mattāsukham dhīro sampassam vipulāṁ sukham.

[78 ≈ Kosalasāmyuttam, 2.3 v.1]

◦◦◦|◦---||---◦|◦◦— Vaitālīya x 4  
**manujassa sadā satīmato** māttam jāniya laddhibhojane |  
 ◦◦◦|◦---||◦◦◦|◦◦—  
**tanukā** 'ssa bhavanti vedanā śanikam jīrati āyu pālayam ||

◦◦◦|◦---||---◦|◦◦— Vetālīya x 4  
 manujassa sadā satīmato mattam jānatō laddhabhojane,  
 ◦◦◦|◦---||◦◦◦|◦◦—  
 tanutassa<sup>93</sup> bhavanti vedanā sañikam jīrati āyu pālayam.

[79 ≈ Dhp 193, Buddhavaggo]

◦◦◦|◦---||◦---|◦◦—  
**dullabho puruṣājamño** na so sabbattha jāyati |  
 ◦---|◦---||◦---|◦◦—  
**yattha so jāyate vīro**<sup>94</sup> tam kulam sukham edhati ||

◦◦◦|◦---||◦---|◦◦—  
 dullabho purisājañño na so sabbattha jāyati,  
 ◦---|◦---||◦---|◦◦—  
 yattha so jāyatī dhīro tam kulam sukham edhati.

<sup>92</sup> It is characteristic of Patna that this word, and cognates always appear as *paśś-*. See *sampassām* in line d; see also *anupaśśin* 7a, 8a; *vipaśśato* 60d.

<sup>93</sup> There is a v.l. *tanukassa* in ChS.

<sup>94</sup> It may be the Pāli reading *dhīro* here has arisen from confusion of *v* with *dh* in the Brāhmi script.

[80 ≈ Dhp 83, Pañditavaggo]

--०-,|-००|-०--||०-०-|-००|-०-- Triṣṭubh x 4  
**sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo |**  
 ००-|-,-०|-०--||--०-,|-००|-०--  
**sukhena phuṭṭhā uttavā dukhena<sup>95</sup> noccāvacam sappuruṣā karonti ||**

--०-,|-००|-०--||०-०-|-००|-०-- Tuṭṭhubha x 4  
 sabbattha ve sappurisā vajanti na kāmakāmā lapayanti santo,  
 ००-|-,-०|-०--||--०-,|-०-|-०--  
 sukhena phuṭṭhā atha vā dukhena noccāvacam pañditā dassayanti.

[81 ≈ Dhp 201, Sukhavaggo]

०---|०००-||-|-०-||०-०- navipulā  
**jayaṁ verāṁ prasavati dukkham̄ seti parājito |**  
 ००-|०---||--००|०-०-  
**upaśānto sukham̄ seti hettā jayaparājayam̄ ||**

०---|०००-||--००|०-०- navipulā  
 jayaṁ verāṁ pasavati dukkham̄ seti parājito,  
 ००-|०---||--००|०-०-  
 upasanto sukham̄ seti hitvā jayaparājayam̄.

[82ab Udanavarga 30.24ab; cd Dhp 333cd, Nāgavaggo]

०---|-०--||०---०|०-०- ravipulā  
**sukhā najjo sūpatitthā sukho dhammadjito janō<sup>96</sup> |**  
 ०---०|०---||--००|०-०-  
**sukho śraddhapaṭīlābho<sup>97</sup> pāpassa akaraṇam̄ sukham̄ ||**

०---|-०--||०---०|०-०- ravipulā  
 sukhā nadī sūpatīrthā sukhām̄ dhammadjino jināḥ |  
 ०---|०---||-०-०|०-०-  
 prajñālābhah sukho nityam̄ asmimānakṣayah sukham ||

०---०|०---||०---०|०-०-  
 sukhām̄ yāva jarā sīlam̄ sukhā saddhā patiṭṭhitā,  
 ०---|००-||--००|०-०-  
 sukhā paññāya paṭīlābho pāpānam̄ akaraṇam̄ sukhām̄.

[83 ≈ Ud-v 30.23]

०---|-०--||०---०|०-०- ravipulā  
**sukham̄ draṣṭum̄ śīlavanto sukhām̄ draṣṭum̄ bahuśūtā |**  
 ०---०|०---||-०-०|०-०-

<sup>95</sup> -*kh*- is m.c. to give the normal cadence.

<sup>96</sup> I can find no parallel to this pādayuga in the Pāli.

<sup>97</sup> -*ī*- is m.c. to give the pathyā cadence, otherwise it is a scribal error and we have savipulā.

**ar<sup>a</sup>hanto<sup>98</sup> pi sukham̄ draṣṭum̄ vipramuttā niropadhi<sup>99</sup> ||**

—|—|—||—|—|—  
 Šīlavantah sukham̄ dr̄ṣṭum̄ sukham̄ dr̄ṣṭum̄ bahuśrutāḥ |  
 —|—|—||—|—|—  
 arhantaś ca sukham̄ dr̄ṣṭum̄ vipramuktapunarbhavāḥ ||

*Atthavarggah*

---

<sup>98</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>99</sup> There is no parallel to this verse in the Pāli, but the last line (as *vippamutto nirūpadhi*) occurs, see Iti 57 and Tha 516.

6: Šoka

[84 ≈ Ud 8.8]

—०—|—,०—|—०—||—०—|—०,—०|—०— Triṣṭubh x 4  
 ye keci śokā paridevitam vā dukkham va lokamhi anekarūpam |  
 —०—|—,०—|—०—||—०—|—०,—०|—०—  
 priyam paṭicca prabhavanti<sup>100</sup> ete priye asante na bhavanti ete ||

—०—|—,००|—०—॥—०—|—,०|—०— Tuṭṭhubha x 4  
 ye keci sokā paridevitā vā dukkhā ca lokasmim anekarūpā,<sup>10</sup>  
 ०—०—|०,००|—०—॥०—०—|—,००|—०—  
 piyam paticca pabhavanti ete piye asante na bhavanti ete.

[85 ≈ Ud 8.8]

- - - , | - - - | - - - || - - - , | - - - | - - - Triṣṭubh x 4  
**tassā hi te sukhino<sup>102</sup> vītaśokā yesam priyam nāsti kahimci loke |**  
 - - - | - , - - - | - - - || - - - | - , - | - - -  
**tassā aśokam virajam prātthayānā<sup>103</sup> priyam na kaȳrātha kahimci loke ||**

——,!——|——||——,!——|—— Tuṭṭhubha x 4  
 tasmā hi te sukhino vītasokā yesam piyam natthi kuhīnci loke,  
 ——|——|——||——|——|——  
 tasmā asokam virajam patthayāno piyam na kay'rātha kuhiñci loke.

[86 ≈ Dhp 90, Arahantavaggo]

○○-|○---||-○---|○○-  
**gataddhuno** viśokassa    **vipramuttassa** sabbahim  
- - -|○---||○○---|○○-  
**sabbaggrantaprahiṇassa**    **paridāhā** na vijjati ||  
○○-|○---||-○---|○○-

gataddhino visokassa vippamuttassa sabbadhi,  
 sabbaganthappahīnassa parilāho na vijjati.

<sup>100</sup> I count *pr-* as not making position here in line with its normal weight.

<sup>101</sup> This line has the caesura after the 6th (this occurs quite rarely, but many times the word break occurs after *lokasmīm* as here). We could read *lokahmi*, as in Patna, which would avoid the problematic syllable. We can note here that Patna never shows the -assimīm (-asminīm) form in the locative endings.

<sup>102</sup> Cone excludes *khi*, a repetition aksara here.

<sup>103</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]

- - - | - - - || - - - | - - -  
 yesāṁ sannicayo nāsti ye pariññatabhojanā<sup>104</sup> |  
 - - - | - - - || - - - | - - -  
 ākāse va śakuntānām padam tesām durannayām ||  
  
 - - - | - - - || - - - | - - -  
 yesāṁ sannicayo natthi ye pariñññatabhojanā,  
 - - - | - - - || - - - | - - -  
 suññato animitto ca vimokkho yesa' gocaro,  
 - - - | - - - || - - - | - - -  
 ākāse va sakuntānam gati tesāṁ durannayā.

[88 ≈ Dhp 96, Arahantavaggo]

- - - | - - - || - - - | - - -  
 sānto tassa mano hoti sāntā vācā ca kammu ca |  
 - - - | - - - || - - - | - - -  
 sammadamññāvimuttassa upaśāntassa tāyino ||  
  
 - - - | - - - || - - - | - - -  
 santaṁ tassa manaṁ hoti santā vācā ca kamma ca,  
 - - - | - - - || - - - | - - -  
 sammadaññāvimuttassa upasantassa tādino.

[89 ≈ Dhp 94, Arahantavaggo]

- - - | - , - - - | - - - || - - - , | - - - | - - - Triṣṭubh x 2  
 yassendriyāni samathaṁ gatāni aśā yathā sārathinā sudāntā |  
 - - - | - , - | - - - || - - - | - , - | - - - Triṣṭubh / Jagatī  
 prahīnamānassa anāsavassa devā pi tassa prihayanti<sup>105</sup> tāyino ||  
  
 - - - | - , - | - - - || - - - , | - - - | - - - Tuṭṭhubha x 2  
 yassindriyāni samathaṁ gatāni assā yathā sārathinā sudāntā,  
 - - - | - , - | - - - || - - - | - , - | - - - Tuṭṭhubha / Jagatī  
 pahīnamānassa anāsavassa devā pi tassa pihayanti tādino.

<sup>104</sup> The posterior line has two short syllables in 2nd and 3rd positions here; we should read: *parimñāta*- which avoids the problem.

<sup>105</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]

--०-०००-||--०-०००- नविपुला  
**dāntam nayanti samitīm dāntam rājābhīrūhati |**  
 -०-०००-||--०-०००-  
**dānto śreṣṭho manusyesu yo 'tivāde titikkhati<sup>106</sup> ||**

--०-०००-||--०-०००- नविपुला  
 dāntam nayanti samitīm dāntam rājābhīrūhati,  
 -०-०००-||--०-०००-  
 dānto seṭṭho manussesu yotivākyam titikkhati.

[91 ≈ Dhp 322, Nāgavaggo]

०००००-०००-||--०-०००-  
**varam assatarā dāntā ājāneyā ca sendhavā |**  
 -०-०००-०००-||--०-०००-  
**kuñjarā va mahānāgā āttā dānto tato varam ||**

०००००-०००-||--०-०००-  
 varam assatarā dāntā ājānīyā ca sindhavā  
 -०-०००-०००-||--०-०००-  
 kuñjarā ca mahānāgā attadanto tato varam.

[92cd ≈ Dhp 323cd, Nāgavaggo]

०००००-०००-||--०-०००-०००-  
**na hi tehi jānajātehi tām bhūmim abhisambhave<sup>107</sup> |**  
 -०-०००-०००-||--०-०००-  
**yathā 'ttanā sudāntena dānto dāntena gacchatī ||**

०००००-०००-||--०-०००-०००-  
 na hi etehi yānehi gaccheyya agatām disam,  
 -०-०००-०००-||--०-०००-  
 yathattanā sudantena dānto dāntena gacchatī.

[93 ≈ Dhp 81, Paṇḍitavaggo]

--०-०००-०००-०००- भविपुला  
**śelo yathā ekaghano vātena na samīrati |**  
 -०-०००-०००-०००-  
**evaṁ nindāpraśamsāsu na samīranti paṇḍitā ||**

--०-०००-०००-०००- भविपुला  
 śelo yathā ekaghano vātena na samīrati,  
 -०-०००-०००-०००-  
 evaṁ nindāprasaṁsāsu na samīranti paṇḍitā.

<sup>106</sup> This and the next two verses also occur in this sequence in the Pāli.

<sup>107</sup> I can find no parallel to this line in the Pāli texts.

[94 ≈ Dhp 9, Yamakavaggo]

—◦—|---||---◦|◦—◦— mavipulā  
 anikkaśāyo kāśāyam̄ yo vastam̄ paridhehitī<sup>108</sup> |  
 —◦—◦|◦—||◦—||◦—◦— apeto damasaccena na so kāśāyam ar̄hati ||

—◦—|---||---◦|◦—◦— mavipulā  
 anikkasāvo kāsāvam̄ yo vattham̄ paridahessati,  
 —◦—◦|◦—||◦—||◦—◦— apeto damasaccena na so kāsāvam ar̄hati.

[95 ≈ Dhp 10, Yamakavaggo]

—◦—◦|◦—||—◦—◦|◦—◦— yo tu vāntakaśāyassa sīlehi susamāhito |  
 —◦—◦|◦—||—◦—◦— upeto damasaccena sa ve kāśāyam ar̄hati ||

—◦—◦|◦—||—◦—◦|◦—◦— yo ca vantakasāvassa sīlesu susamāhito,  
 —◦—◦|◦—||—◦—◦— upeto damasaccena sa ve kāsāvam ar̄hati.

*Śokavarggah*

---

<sup>108</sup> This is the normal form of the future (3rd person singular) in Patna. Cf. *hehitī* 57b; *vijehitī* 131a; *prajehitī* 131d; *bhijjihitī* 259c; *abhiśehitī* 349b.

## 7: Kalyāṇī<sup>109</sup>

[96 ≈ Dhp 116, Pāpavaggo]

—◦—|◦—||—◦—|◦—  
**abhiṭṭaretha kallāṇe pāpā cittam nivāraye |**  
 —◦—|◦—||—◦—|◦—  
**dandham hi karato puññam pāpamhi ramate mano ||**

—◦—|◦—||—◦—|◦—  
**abhiṭṭaretha kalyāṇe pāpā cittam nivāraye,**  
 —◦—|◦—||—◦—|◦—  
**dandham hi karato puññam pāpasmiṁ ramaṭī mano.**

[97 ≈ Dhp 117, Pāpavaggo]

—◦—|◦—||—◦—|◦—  
**kaȳra<sup>110</sup> ce puruso pāpam na nam kaȳrā punappuno |**  
 —◦—|—||—◦—|◦— mavipulā  
**na tamhi chanda[m] kaȳrātha dukkho pāpassa sa[m]cayo ||**

—◦—|◦—||—◦—|◦—  
**pāpañ ce puriso kaȳrā na tam kaȳrā punappunaṁ,**  
 —◦—|—||—◦—|◦— mavipulā  
**na tamhi chandaṁ kaȳrātha dukkho pāpassa uccayo.**

[98 ≈ Dhp 118, Pāpavaggo]

—◦—|◦—||—◦—|◦—  
**kaȳra ce puruso pu[m]ñā[m] kaȳ[i]ra cena[m] punappuno |**  
 —◦—|—||—◦—|◦— mavipulā  
**tamh[i] eva chanda[m] kaȳrātha<sup>111</sup> sukho puññassa samcayo ||**

—◦—|◦—||—◦—|◦—  
**puññāñ ce puriso kaȳrā kaȳrāthetam punappunaṁ,**  
 —◦—|—||—◦—|◦— savipulā  
**tamhi chandaṁ kayirātha sukho puññassa uccayo.**

<sup>109</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>110</sup> Three times we have to ignore the svarabhakti vowel in this word and its cognate in this verse.

<sup>111</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>112</sup> 'poṣatho sadā |  
 — -- | -- - || --- | -- --  
 śuddhassa śucikammassa sadā sampajjate vratam ||

— -- | -- - || --- | -- --  
 suddhasseva sadā phaggū suddhassuposatho sadā,  
 — -- | -- - || --- | -- --  
 suddhassa sucikammassa sadā sampajjate vratam.

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

○○-- | -- - || -- -- | -- --  
 akataṁ dukkataṁ śreyo pacchā tapati dukkataṁ |  
 ○○-- | -- - || -- -- | -- -- Vaitālīya x 2  
 dukkataṁ me kataṁ ti śocati<sup>113</sup> bhūyo śocati doggatim gato ||

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

— -- | -- - || --- | -- -- Vetālīya x 2  
 pāpam mē katan ti tappati bhiyyo tappati duggatim gato.

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

○--○ | -- - || --- | -- --  
 katañ ca sukataṁ sādhu yam kattā nānutappati |  
 ○--○ | -- - || --- | -- -- Vaitālīya x 2  
 sukataṁ me<sup>114</sup> kataṁ ti nandati bhūyo nandati soggatiṁ gato ||

○--○ | -- - || --- | -- --  
 katañ ca sukataṁ seyyo yam katvā nānutappati.

— -- | -- - || --- | -- -- Vetālīya x 2  
 puññam mē katan ti nandati bhiyyo nandati suggatim gato.

<sup>112</sup> Read: *suddhasso*.

<sup>113</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>114</sup> I read *mē* here to give the normal opening.

[102 ≈ Dhp 119, Pāpavaggo]

--○-|○---||-○---|○---  
**pāpo pi paśśate bhadram** yāva pāpaṁ na paccati |  
 ○---|○---||○---|○---  
**yadā tu paccate pāpaṁ** atha pāpo pāpāni paśśati<sup>115</sup> ||

--○-|○---||-○---|○--- savipulā  
**pāpo pi passati bhadram** yāva pāpaṁ na paccati,  
 ○---|○---||○---|○--- savipulā  
**yadā ca paccati pāpaṁ** atha pāpo pāpāni passati.

[103 ≈ Dhp 120, Pāpavaggo]

--○-|○---||-○---|○---  
**bhadro pi paśśate pāpaṁ** yāva bhadram na paccati |  
 ○---|○---||○---|○---  
**yadā tu paccate bhadram** atha bhadro bhadrāṇi paśśati ||

--○-|○---||-○---|○--- savipulā  
**bhadro pi passati pāpaṁ** yāva bhadram na paccati,  
 ○---|○---||○---|○--- savipulā  
**yadā ca paccati bhadram** atha bhadro bhadrāṇi passati.

[104 cf. Dhp 119, Pāpavaggo]

--○-|○---||-○---|○---  
**pāpaṁ pi karato bhadram** yāva pāpaṁ na paccati |  
 ○---|○---||---|○---  
**atha pay'rāgate kāle** pāpo pāpāni paśśati<sup>116</sup> ||

--○-|○---||-○---|○--- savipulā  
**pāpo pi passati bhadram** yāva pāpaṁ na paccati,  
 ○---|○---||○---|○--- 10 syllables  
**yadā ca paccati pāpaṁ** atha pāpo pāpāni passati.

<sup>115</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 Vaitāliya line, but this opening is not normally seen in the Vaitāliya, and it seems better to take it as a hypermetric śloka. Similarly for the following verse.

<sup>116</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]

- - - | - - - || - - - | - - -  
**bhadrami pi karato pāpam** yāva bhadram na paccati |  
 - - - | - - - || - - - | - - -  
**atha pay'rāgate kāle bhadro bhadrāni paśsatī** ||  
  
 - - - | - - - || - - - | - - - savipulā  
 bhadro pi passati pāpam yāva bhadram na paccati,  
 - - - | - - - || - - - | - - - 10 syllables  
 yadā ca paccati bhadram atha bhadro bhadrāni passati.

[106 ≈ Dhp 124, Pāpavaggo]

- - - | - - - || - - - | - - -  
**pāṇimhi ce vraṇo nā 'ssa dhāreyā pāṇinā viṣam** |  
 - - - | - - - || - - - | - - -  
**nāvraṇe viṣam anneti nāsti pāpam akurvato** ||  
  
 - - - | - - - || - - - | - - -  
 pāṇimhi ce vaṇo nāssa hareyya pāṇinā visam,  
 - - - | - - - || - - - | - - -  
 nābbanām visam anveti natthi pāpam akubbato.

[107 ≈ Dhp 71, Bālavaggo]

- - - | - - - || - - - | - - -  
na hi pāpakaṁ kataṁ kammam sajjaṁ chīram va mucchati<sup>117</sup> |  
 - - - | - - - || - - - | - - -  
**dahantam bālam anneti bhassachanno va pāpako** ||  
  
 - - - | - - - || - - - | - - -  
 na hi pāpam kataṁ kammam sajju khīram va muccati,  
 - - - | - - - || - - - | - - -  
 ḍahantaṁ bālam anveti bhasmacchanno va pāvako.

---

<sup>117</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 pāpakam̄ kataṁ kammaṁ sajjaṁ śastam va kantati |  
 ~~~~~|~~~~~|~~~~~||~~~~~|~~~~~  
 maraṇo 'pēto hi jānāti yā gatī pāpakam̄muṇo<sup>118</sup> ||

~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 na hi pāpakṛtam̄ karma sadyaḥ śastram iva<sup>119</sup> kṛntati |  
 ~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~  
 sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām |  
 ~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~  
 paścāt tu kaṭukam̄ bhavati vipākam̄ pratiṣevataḥ ||

[109 ≈ Jā 466 v. 36]

~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~ Triṣṭubh x 4  
 anāgataṁ paṭikaȳrātha kiccam̄ mā vo kiccam̄ kiccakāle vyadheyā<sup>120</sup> |  
 ~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 tam̄ tārisam̄ paṭikatakiccakārim̄ na nām kiccam̄ kiccakāle vyadheti ||

~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~ Tuṭṭhubha x 4  
 anāgataṁ paṭikaȳrātha kiccam̄ mā mām̄ kiccam̄ kiccakāle vyadhesi,  
 ~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 tam̄ tādisam̄ paṭigatakiccakārim̄<sup>121</sup> na tam̄ kiccam̄ kiccakāle vyadheti.

[110 ≈ Devaputtasamyuttam̄, 3.2 v. 4]

~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 paṭikacceva tam̄ kaȳrā yam̄ nāyyā hitam āttano |  
 ~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 na sākaṭikamanti ssa mantam̄ dhīro parākrame<sup>122</sup> ||

~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 paṭigacceva<sup>123</sup> tam̄ kaȳrā yam̄ jaññā hitam attano,  
 ~~~~~|~~~~~|~~~~~|~~~~~||~~~~~|~~~~~|~~~~~|~~~~~  
 na sākaṭikacintāya mantā dhīro parakkame.

<sup>118</sup> I can find no parallel for this verse in the Pāli texts.

<sup>119</sup> We need to read *śastram̄ va* m.c.

<sup>120</sup> Both posterior lines in this verse (and in the Pāli parallel) show the Vedic opening with the heavy 3rd syllable.

<sup>121</sup> There is a v.l. *paṭikata-* in ChS.

<sup>122</sup> This and the next two verses occur in the same order in *Khemasuttam̄* of *Sagāthavaggo* (SN 103).

<sup>123</sup> There is a v.l. *patikacceva* in ChS.

[111 ≈ Devaputtasamyuttam, 3.2 v. 5]

yathā śākaṭiko māggamā samamā hettā mahāpatham |  
viśamamā māggamā āsājja akkhachinno tha<sup>124</sup> jhāyati ||

yathā sākaṭiko panthamā samaṁ hitvā mahāpatham,  
visamamā maggamā āruyha akkhacchinno va jhāyati.

[112 ≈ Devaputtasamyuttam, 3.2 v. 6]

evaṁ dhammā apakrāṁma adhaṁmam anuvattiya |  
bālo maccumukham prātto akkhachinno va jhāyati ||

evaṁ dhammā apakkamma adhammam anuvattiya,  
mando maccumukham patto akkhacchinno va jhāyati.

[113 ≈ Dhp 307, Nirayavaggo]

kāśāyakamīṭhā bahavo pāpadhammā asaṁyyatā |  
pāpā pāpehi kammehi nirayam te upapajjatha ||

kāśāvakanīṭhā bahavo pāpadhammā asañnatā,  
pāpā pāpehi kammehi nirayam te upapajjare.

---

<sup>124</sup> Read: *va*, as in the next verse.

[114 ≈ Dhp 306, Nirayavaggo<sup>125</sup>]

—०—|—००|—०—||—०—|—००|—०— Triṣṭubh x 4  
**abhūtavādī nirayam upeti yo cāpi kattā na karomī ti āha<sup>126</sup> |**  
 —०—,|—००|—०—||—०—|—००|—०—  
**ubho pi te precca samā bhavanti nihinakammā manujā paratra ||**

—०—|—००|—०—||—०—|—००|—०— Tuṭṭhubha x 4  
**abhūtavādī nirayam upeti yo vāpi katvā na karomī ti cāha,**  
 —०—,|—००|—०—||—०—|—००|—०—  
**ubho pi te pecca samā bhavanti nihinakammā manujā parattha.**

[115 ≈ Dhp 125, Pāpavaggo]

—०—|—००|—०—||—०—|—००|—०— Jagatī / Triṣṭubh  
**yo apraduṣṭassa naro praduṣyati śuddhassa poṣassa anaṅgaṇassa |**  
 —०—|—०—||—०—,|—०—|—०— Triṣṭubh x 2  
**tam eva bālam pracceti pāpam<sup>127</sup> sukhumo rajo paṭivātam va khitto ||**

—०—|—००|—०—||—०—|—००|—०— Jagatī / Tuṭṭhubha  
**yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa,**  
 —०—|—०—||—०—,|—०—|—०— Tuṭṭhubha x 2  
**tam eva bālam pacctei pāpam sukhumo rajo paṭivātam va khitto.**

[116 ≈ Dhp 123, Pāpavaggo]

—०—०|—०—||—०—|—०—  
**vāṇijo va bhayaṁ māggam appasāttho mahaddhano |**  
 —०—०|—०—||—०—|—०—  
**viśam jīvitukāmo va pāpāni parivajjaye ||**

—०—०|—०—||—०—|—०—  
**vāṇijo va bhayaṁ maggam appasattho mahaddhano,**  
 —०—०|—०—||—०—|—०—  
**visam jīvitukāmo va pāpāni parivajjaye.**

<sup>125</sup> One of the most famous verses in the Pāli canon, it also occurs at: Ud 4.8, It 48.1, and Sn 661.

<sup>126</sup> The posterior line (both here and in the Pāli) shows the extended form of the metre, pausing after the caesura, and restarting from the 5th syllable.

<sup>127</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, Pakinnakavaggo]

paradukkhopadhānena yo icche sukham āttano |  
 verasam̄saggasam̄saṭṭho dukkhā<sup>128</sup> na parimuccati ||

paradukkhūpadānena attano sukham icchatī,  
 verasam̄saggasam̄saṭṭho verā so na parimuccati.

[118]

○○○○|---○-||-○○○○○|-○○- Vaitālīya x 4  
**kuṇapassa pi gandhucchijjati**<sup>129</sup> u 'ddhukitassa<sup>130</sup> pi rāti accayā |  
 ○○○○|---○-||---|-○○○-  
**puruṣassa adhammacāriṇo annāhaṁ gandho na chijjati**<sup>131</sup> ||

[119]

yatha ggrahapatayo<sup>132</sup> prabhūtarat<sup>a</sup>nā āditte nagaramhi dahyamāne |  
 muttāmaniphaṭikarajataheto<sup>133</sup> vyāyamanti api nīharema kiṁci<sup>134</sup> ||

<sup>128</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>129</sup> We need to read the simplex -*chijjati* here to correct the metre.

<sup>130</sup> Cone indicates that this word may also be read: *-chitassa*. The avagraha is intrusive, read: *uddhukitassa*.

<sup>131</sup> There are no parallels to the last three verses in this chapter in any of the other recensions 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>132</sup> We have to read as the simplex *gahapatayo* to correct the metre.

<sup>133</sup> This line has resolution twice, at the beginning of the two words *-phaṭika-* and *-rajata-*; note that resolution in the cadence of the māṭrācchandas verses is very rare indeed.

<sup>134</sup> The opening of this line is syncopated.

[120]

○○○○○| -○○○-|| -○○○| -○○○- Aupacchandasaka x 4  
**tatha-r-iva** śamaṇā prabhūtapramñā aȳrā aȳrapathesu<sup>135</sup> sicchamānā |  
 -○○○○○| -○○○-|| -○○○| -○○○-  
 jātijarāmaraṇabhayāddittā dukkhāṭṭā<sup>136</sup> vyāyamanti api prāpuṇema śāntim<sup>137</sup>  
 ||

Kalyāṇīvarggah

<sup>135</sup> As *ayir-* normally has a svarabhakti vowel I read it here as well, though metrically it makes no difference.

<sup>136</sup> This line is very unmetrical as it stands. We should read: *jātimaraṇabhayaḍditā dukhāṭṭā*, understanding the first syllable as short to correct the metre.

**137** We need to count the first syllable as light to correct the metre again here.

## 8: Puṣpa Pupphavaggo

[121 ≈ Dhp 54]

—◦—|—◦|—◦—||—◦—,|—◦—|—◦— Triṣṭubh x 4  
**na puṣpagandho paṭivātam eti na candanam tagaram vālikam vā |**  
 —◦—|—◦|—◦—||—◦—,|—◦—|—◦—  
**satān tu gandho paṭivātam eti sabbā diśā sappuruṣo pravāti<sup>138</sup> ||**

—◦—|—◦|—◦—||—◦—,|—◦—|—◦— Tuṭṭhubha x 2  
**na pupphagandho paṭivātam eti na candanam tagaramallikā vā,**  
 —◦—|—◦|—◦—||—◦—,|—◦—|—◦— Tuṭṭhubha / Jagatī  
**satañ ca gandho paṭivātam eti sabbā disā sappuriso pavāyati.**

[122 ≈ Dhp 55]

—◦—|—◦—||—◦—|—◦—  
**candanam tagaram cāpi uppalam atha vāssikim |**  
 —◦—|—◦—||—◦—|—◦—  
**etesām gandhajātānām sīlagandho anuttaro ||**  
 —◦—|—◦—||—◦—|—◦—  
**candanam tagaram vā pi uppalam atha vassikī,**  
 —◦—|—◦—||—◦—|—◦—  
**etesam gandhajātānam sīlagandho anuttaro.**

[123 ≈ Dhp 56]

—◦—|—◦—||—◦—|—◦—  
**appāmātro<sup>139</sup> ayam gamdhō yoyam<sup>140</sup> tagaracandane |**  
 —◦—|—◦—||—◦—|—◦—  
**yo tu sīlavatām gandho vāti devesu uttamo ||**  
 —◦—|—◦—||—◦—|—◦—  
**appamatto ayam gandho yāyam tagaracandanī,**  
 —◦—|—◦—||—◦—|—◦—  
**yo ca sīlavatām gandho vāti devesu uttamo.**

<sup>138</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 recension.

<sup>139</sup> Read: *appamātro*, scribal error.

<sup>140</sup> This reading confirms that we should take the Pāli *yāyam* to be analysed: *yo ayam*, with *yo* agreeing with *gandho*.

[124 ≈ Dhp 57]

-----{u---||---o|o---  
tesāṁ sampannaśīlānāṁ apramādavihāriṇāṁ |  
-----{u---||---o|o---  
sammadamñāvīmuttānāṁ māro māggam na viñḍati<sup>141</sup> ||

-----{u---||---o|o---  
tesāṁ sampannaśīlānāṁ appamādavihārināṁ  
-----{u---||---o|o---  
sammadaññāvīmuttānāṁ māro maggam na vindati.

[125 ≈ Dhp 51]

o---o|u---||---o|o---  
yathā pi rucirām puṣpam vannavantām agandhakām |  
-----{u---||u---|o---  
evāṁ subhāśitā vācā aphalā hoti akurvato ||

o---o|u---||---o|o---  
yathā pi rucirām puppham vaṇṇavantām agandhakām,  
-----{u---||u---|o---  
evaṁ subhāśitā vācā aphalā hoti akubbato.

[126 ≈ Dhp 52]

o---o|u---||---o|o---  
yathā pi rucirām puṣpam vannavantām sagandhakām |  
-----{u---||u---|o---  
evāṁ subhāśitā vācā saphalā hoti kurvvato<sup>142</sup> ||

o---o|u---||---o|o---  
yathā pi rucirām puppham vaṇṇavantām sagandhakām,  
-----{u---||u---|o---  
evaṁ subhāśitā vācā saphalā hoti pakubbato.

<sup>141</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 recensions. The connection is collocation on *śīla* and *aprāmāda*, which occur in the previous verse.

<sup>142</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 ahedayaṁ |  
pradeti rasam ādāya evam ggrāme munī<sup>143</sup> care ||

yathā pi bhamaro puppham vaṇṇagandham aheṭhayam  
paleti rasam ādāya evam gāme munī care.

[128 ≈ Dhp 47]

puṣpāni heva pracinantam<sup>144</sup> vyāsattamanasam naram |  
suttam ggrāmaṁ mahogho vā<sup>145</sup> maccu-r-ādāya gacchati ||

pupphāni heva pacinantaṁ byāsattamanasam naram,  
suttam gāmaṁ mahogho va maccu ādāya gacchati.

[129 ≈ Dhp 48]

puṣpāni heva pracinantam vyāsattamanasam naram |  
asampunnesu<sup>146</sup> kāmesu antako kurute vase ||

pupphāni heva pacinantaṁ byāsattamanasam naram,  
atittam yeva kāmesu antako kurute vasam.

<sup>143</sup> -*ī* is m.c. to give the normal cadence.

<sup>144</sup> I count *pr-* here and in the next verse as not making position to give (with resolution) the pathyā cadence.

<sup>145</sup> Read *va* (= *iva*).

<sup>146</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 puśparāśimhā kayīrā mālāguṇe bahū |  
evam jātēna māccena kātavvam kuśalam bahum |

yathā pi puppharāśimhā kayīrā mālāguṇe bahū,  
evam jātēna maccena kattabbam kusalam bahum.

[131 ≈ Dhp 44]

Vaitālīya x 4  
ko<sup>147</sup> imam paṭhavim vijehiti yamalokam va imam sadevakam |  
ko dhammapade<sup>148</sup> sudeśite kuśalo puṣpam iva prajehiti<sup>149</sup> |

Vetālīya x 4  
kō imam paṭhavim vicesatti yamalokañ ca imam sadevakam?  
ko dhammapadam sudesitam kusalo puppham ivappacessati?

[132 ≈ Dhp 45]

Vaitālīya x 4  
śekho<sup>150</sup> paṭhavim vijehiti yamalokam va imam sadevakam |  
so dhammapade sudeśite kuśalo puṣpam iva prajehiti ||

Vetālīya x 4  
sekho paṭhavim vicesatti yamalokañ ca imam sadevakam.  
sekho dhammapadam sudesitam kusalo puppham ivappacessati.

<sup>147</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 recensions.

<sup>148</sup> Notice the spelling here, which goes against the name of the collection given at the end of the work: *dharmaṇapad-*.

<sup>149</sup> Note that *pr-* here and in the verse below is counted as making position to give the normal cadence.

<sup>150</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]

-◦-◦|◦---||-◦-◦|◦-◦-  
vāssikī-r-iva puṣpāṇi mañcakāni<sup>151</sup> pramuñcati |  
-◦-◦|◦---||-◦-◦|◦-◦-  
evaṁ rāgañ ca doṣañ ca vippamuñcatha bhikkhavo ||

-◦-◦|◦---||-◦-◦|◦-◦-  
vassikā viya pupphāni maddavāni pamuñcati,  
-◦-◦|◦---||-◦-◦|◦-◦-  
evaṁ rāgañ ca doṣañ ca vippamuñcetha bhikkhavo.

[134 ≈ Dhp 46]

-◦-◦,|-◦◦|-◦-||◦-◦-|-,◦◦|-◦- Triṣṭubh x 4  
phenopamāṁ lokam imāṁ vidittā marīcidhammaṁ abhisambudhānāṁ |  
-◦-◦|-◦,◦|-◦-||◦-◦-|-,◦-◦|-◦-  
chettāna mārassa prapuṣpakāni<sup>152</sup> addamśanāṁ maccurājassa gacche ||

-◦-◦,|-◦◦|-◦-||◦-◦-|-,◦◦|-◦- Tuṭṭhubha x 4  
pheṇūpamāṁ kāyam imāṁ viditvā marīcidhammaṁ abhisambudhāno,  
-◦-◦|-◦,◦|-◦-||◦-◦-|-,◦-◦|-◦-  
chetvāna mārassa papupphakāni adassanāṁ maccurājassa gacche.

[135 ≈ Dhp 58]

◦---|◦---||-◦-◦|◦-◦-  
yathā saṅkārakūṭamhi<sup>153</sup> ujjhitamhi mahāpathe |  
◦---|◦---||◦-◦-|◦-◦-  
padumāṁ ubbhidaṁ assa śucigandham manoramām<sup>154</sup> ||

◦---|◦---||-◦-◦|◦-◦-  
yathā saṅkāradhānasmiṁ ujjhitasmiṁ mahāpathe,  
◦---|◦---||◦-◦-|◦-◦-  
padumāṁ tattha jāyetha sucigandham manoramām.

<sup>151</sup> It's hard to see what *mañcakāni* can mean here, and this is presumably a scribal error.

<sup>152</sup> Reading *pr-* as failing to make position here to avoid a heavy 6th syllable.

<sup>153</sup> The reading in Patna here, meaning a heap of rubbish, seems preferable to the Pāli which is difficult of interpretation. DhpA: *saṅkāraṭṭhānasmiṁ*, which doesn't help much.

<sup>154</sup> These last two verses also close the Pāli chapter.

[136 ≈ Dhp 59]

---|---||---|---  
 evam saṅkārabhūtesu andhabhūte pṛthujjane<sup>155</sup> |  
 ---|---||---|--- mavipulā  
 atirocanti pramñāya<sup>156</sup> saṁmāsabuddhasāvakā<sup>157</sup> ||  
  
 ---|---||---|---  
 evam saṅkārabhūtesu andhabhūte puthujjane,  
 ---|---||---|---  
 atirocati paññāya sammāsambuddhasāvako.

*Puṣpavarggah*  
*Pupphavaggo*

---

<sup>155</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 Pāli), confirms that the plural in *-bhutesu* is the correct number.

<sup>156</sup> I count *pr-* as not making position to give the pathyā cadence, otherwise we have an ill-formed *mavipulā*.

<sup>157</sup> Scribal error, read *-sam buddha-*.

## 9: Tahna Taṇhāvaggo

[137 ≈ Dhp 334]

—○—○—|—○—○—||—○—○—|—○—○— Vaitālīya x 4  
**manujassa pramattacāriṇo<sup>158</sup>** tahnā vaddhati mālutā iva |  
 —○—○—|—○—○—||—○—○—|—○—○—  
**sā pṛāplavate hurāhurām** phalameśī va vanamhi vānnaro<sup>159</sup> ||

—○—○—|—○—○—||—○—○—|—○—○— Vetālīya x 4  
 manujassa pamattacārino taṇhā vadḍhati māluvā viya,  
 —○—○—|—○—○—||—○—○—|—○—○—  
 so palavatī hurāhurām phalam icchām va vanasmi<sup>160</sup> vānaro.

[138 ≈ Dhp 335]

——○|——○—||——○—|—○—○—  
**yam cesā sahate jammī** tahnā loke duraccayā |  
 ——○|——○—||——○—|—○—○—  
**śokā tassa pravaddhamti** ovaṭṭhā beruṇā iva ||  
 ——○|——○—||——○—|—○—○—  
 yam esā sahatī jammī taṇhā loke visattikā  
 ——○|——○—||——○—|—○—○—  
 sokā tassa pavadḍhanti abhivatṭham va bīraṇām.

[139 ≈ Dhp 336]

——○|——○—||——○—|—○—○—  
**yo cetām sahate jaṁmim** tahnām loke duraccayām |  
 ——○|——○—||——○—|—○—○—  
**śokā tassa vivatṭanti<sup>161</sup>** udabindū va pukkhare ||  
 ——○|——○—||——○—|—○—○—  
 yo cetām sahatī jammim tanhām loke duraccayām  
 ——○|——○—||——○—|—○—○— savipulā  
 sokā tamhā papatanti udabindu va pokkharā.

<sup>158</sup> I count *pr-* as not making position here to give the normal opening.

<sup>159</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 (Mālūnikaputta's verses).

<sup>160</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>161</sup> The verb in Patna here doesn't seem very appropriate.

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

- - - | - - - || - - - | - - -  
**tam̄ vo vademi bhadram̄ vo yāvam̄t-ittha samāgatā |**  
 - - - | - - - || - - - | - - - bhavipulā  
**tahnām̄ samūlām̄ khaṇatha uṣīrātthī va beruṇim̄ |**  
 - - - | - - - || - - - | - - -  
**tahnāya khatamūlāya nāsti śokā kato bhayam̄ ||**  
  
 - - - | - - - || - - - | - - -  
 tam̄ vo vadāmi bhaddam̄ vo yāvantettha samāgatā,  
 - - - | - - - || - - - | - - - bhavipulā  
**taṇhāya mūlam̄ khaṇatha uṣīrattho va bīraṇam̄,**  
 - - - | - - - || - - - | - - -  
 mā vo naṭam̄ va soto va māro bhañji punappunam̄.

- - - | - - - || - - - | - - -  
 taṇhāya jāyatī soko taṇhāya jāyatī bhayam̄,  
 - - - | - - - || - - - | - - -  
**taṇhāya vippamuttassa natthi soko kuto bhayam̄.**

[141 ≈ Iti 15.1]

- - - | - - - || - - - | - - - bhavipulā  
**tahnabitiyo<sup>162</sup> puruṣo drīgham addhāna<sup>163</sup> saṁsari |**  
 - - - | - - - || - - - | - - -  
**etthabhāvaññathābhāvam̄ tattha tattha punappuno<sup>164</sup> ||**  
  
 - - - | - - - || - - - | - - - bhavipulā  
 taṇhādutiyo puriso dīgham addhāna' saṁsaram̄,  
 - - - | - - - || - - - | - - -  
**itthabhāvaññathābhāvam̄ saṁsāram nātivattati.**

[142 ≈ Iti 15.2]

- - - | - - - || - - - | - - -  
**etam ādīnavam̄ nyāttā tahnā dukkhassa saṁbhavam̄ |**  
 - - - | - - - || - - - | - - -  
**vītatahno anādāno sato bhikkhū parivraje ||**  
  
 - - - | - - - || - - - | - - -  
 evam ādīnavam̄ nātvā taṇham̄ dukkhassa saṁbhavam̄,  
 - - - | - - - || - - - | - - -  
**vītatahno anādāno sato bhikkhu paribbaje.**

<sup>162</sup> The opening has light syllables in 2nd and 3rd positions. Although this is sometimes tolerated, it may be better to read: *tahnabitiyo*.

<sup>163</sup> Anusvāra has been lost here m.c. to give the normal cadence.

<sup>164</sup> I can find no exact parallel to line d in the Pāli texts.

[143 ≈ Dhp 345]

—◦—,|—◦◦|—◦—||—◦—,|—◦—|—◦— Triṣṭubh x 4  
**na tam dṛḍham bandhanam āhu dhīrā yad āyasam dārujam babbajam vā |**  
 —◦—|—◦◦|—◦—||—◦—|—◦—  
**sārattarattā maṇikuṇḍalesu putresu dāresu ca yā apekhā ||**

—◦—,|—◦◦|—◦—||—◦—,|—◦—|—◦— Tuṭṭhubha x 4  
**na tam daļham bandhanam āhu dhīrā yad āyasam dārujam pabbajañ ca,**  
 —◦—|—◦◦|—◦—||—◦—,|—◦—|—◦—  
**sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekhā.**

[144 ≈ Dhp 346]

—◦—,|—◦◦|—◦—||—◦—,|—◦—|—◦— Triṣṭubh x 4  
**etam dṛḍham bandhanam āhu dhīrā ohārimam sukhumam dupramuñcam |**  
 —◦—|—◦◦|—◦—||—◦—,|—◦—|—◦—  
**etappi chettāna vrajanti<sup>165</sup> santo anapekhino sabbadukham<sup>166</sup> prahāya ||**

—◦—,|—◦◦|—◦—||—◦—,|—◦—|—◦— Tuṭṭhubha x 4  
**etam daļham bandhanam āhu dhīrā ohārinam sithilam duppamuñcam,**  
 —◦—|—◦◦|—◦—||—◦—,|—◦—|—◦—  
**etam pi chetvāna paribbjanti anapekkhino kāmasukham pahāya.**

[145 ≈ Dhp 186, Buddhavaggo]

—◦—|—◦—||—◦—|—◦—  
**na kāhāpanavāsenā ttrettī kāmesu vijjati |**  
 —◦—|—◦—||—◦—|—◦—  
**appāssādā dukhā<sup>167</sup> kāmā iti viññāya pañđito<sup>168</sup> ||**

—◦—|—◦—||—◦—|—◦—  
**na kahāpanavassena titti kāmesu vijjati,**  
 —◦—|—◦—||—◦—|—◦—  
**appassādā dukhā kāmā iti viññāya pañđito,**

<sup>165</sup> I count *vr-* as not making position here, which is necessary to avoid the heavy sixth syllable.

<sup>166</sup> *-kh-* is m.c. to avoid a heavy 6th syllable.

<sup>167</sup> *-kh-* is m.c. to give the pathyā cadence.

<sup>168</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 nādhigacchatī ||  
 —◦—|◦—||◦—|◦—  
 tañhakkhayarato hoti sammāsaṁbuddhasāvako<sup>169</sup> ||

—◦—|◦—||◦—|◦—  
 api dibbesu kāmesu ratim so nādhigacchatī.  
 —◦—|◦—||◦—|◦—  
 tañhakkhayarato hoti sammāsaṁbuddhasāvako.

[147 ≈ Dhp 352]

—◦—|◦—||◦—|◦—  
 vītatañho anādāno niruttīpadakovido |  
 —◦—|◦—||◦—|◦— 9 syllables  
 akkharāñām sannipātena<sup>170</sup> ñāyyā<sup>171</sup> pūrvvāparāni so |  
 —◦—|◦—||◦—|◦—  
 sa ve antimaśārīro<sup>172</sup> mahāpramño ti vuccati<sup>173</sup> ||

—◦—|◦—||◦—|◦—  
 vītatañho anādāno niruttīpadakovido,  
 —◦—|◦—||◦—|◦— ravipulā  
 akkharāñām sannipātam jaññā pubbaparāni ca,  
 —◦—|◦—||◦—|◦—  
 sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati.

<sup>169</sup> Read: *sammā*, as elsewhere.

<sup>170</sup> This line has 9 syllables, with no easy way to correct the metre, unless we follow the Pāli and write *sannipātām*.

<sup>171</sup> Cone indicates that this word may also be read: *ññāyyā*

<sup>172</sup> -ā- is m.c. to give the pathyā cadence.

<sup>173</sup> The reading here confirms that *mahāpuriso* in the Pāli 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>174</sup> bhavanti jantuno |**  
 —○—○|—○—○—||—○—○○|—○—○—  
**ye sātasitā sukheśino te ve jātijaropagā narā ||**

—○—○○|—○—○—||—○—○○|—○—○— Vetālīya x 4  
 saritāni sinehitāni ca sōmanassāni bhavanti jantuno,  
 —○—○|—○—○—||—○—○○|—○—○—  
 te sātasitā sukhesino te ve jātijarūpagā narā.

[149 ≈ Dhp 342]

—○—○|—○—○—||—○—○○|—○—○— Vaitālīya x 2  
**tahnāya purekkhaṭā prajā parisappanti śaśo va bādhito |**  
 ——|—○—○—||—○—○○|—○—○— Aupacchandasaka x 2  
**te samjotanasaṅgasattā<sup>175</sup> gabbham upenti punappuno cirām pi ||**

—○—○○|—○—○—||—○—○○|—○—○— Vetālīya x 2  
 tasiṇāya purakkhatā pajā parisappanti saso va bādhito,  
 —○—○|—○—○—||—○—○○|—○—○— Vetālīya / Opacchandasaka  
 saṁyojanasaṅgasattakā dukkham upenti punappunam cirāya.

[150 ≈ Dhp 348]

—○—|—○—○—||—○—○○|—○—○— Vaitālīya x 4  
**muñca pure muñca pacchato majjhe muñca bhavassa pāragū |**  
 —○—|—○—○—||—○—○○|—○—○—  
**sabbattha vimuttamānaso na puno jātijarām upehisi ||**

—○—|—○—○—||—○—○○|—○—○— Vetālīya x 4  
 muñca pure muñca pacchato majjhe muñca bhavassa pāragū,  
 —○—|—○—○—||—○—○○|—○—○—  
 sabbattha vimuttamānaso na punam jātijaram upehisi.

<sup>174</sup> This is the variant opening which sometimes appears in the Vaitālīya lines.

<sup>175</sup> Written in the text as *saṁjotanasaṅgasasāṅgasattā*, which is a case of haplography, even though Cone doesn't mark it as such. We need to read: *saṁjotā* to correct the metre here, which differs from the Pāli in this line.

[151 ≈ Dhp 344]

--○○|-○○---||○○---○○|-○○- Aupacchandasaka / Vaitālīya  
**yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati |**  
 --○○|-○○---||---○○|-○○- Vaitālīya x 2  
**tām puggalam etha paśsatha mutto bandhanam eva dhāvati ||**

--○○|-○○---||○○---○○|-○○- Opacchandasaka / Vetālīya  
**yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati**  
 --○○|-○○---||---○○|-○○- Vetālīya x 2  
**tām puggalam etha passatha mutto bandhanam eva dhāvati.**

[152 ≈ Dhp 356]

○○---|○---||-○---|○○-  
**ttriṇadośāni khetrāṇi rāgadośā ayām prajā |**  
 --○-|○---||---○○|-○○-  
**tassā hi vītarāgesu dinnām hoti mahapphalam<sup>176</sup> ||**

○○---|○---||-○---|○○-  
**tiṇadosāni khettāni rāgadosā ayām pajā,**  
 --○-|○---||---○○|-○○-  
**tasmā hi vītarāgesu dinnām hoti mahapphalam.**

[153 ≈ Dhp 357]

○○---|○---||-○---|○○-  
**ttriṇadośāni khetrāṇi doṣadośā ayām prajā |**  
 --○-|○---||---○○|-○○-  
**tassā hi vītadošesu dinnām hoti mahapphalam ||**

○○---|○---||-○---|○○-  
**tiṇadosāni khettāni dosadosā ayām pajā,**  
 --○-|○---||---○○|-○○-  
**tasmā hi vītadošesu dinnām hoti mahapphalam.**

[154 ≈ Dhp 358]

○○---|○---||-○---|○○-  
**ttriṇadośāni khetrāṇi mohadośā ayām prajā |**  
 --○-|○---||---○○|-○○-  
**tassā hi vītamohesu dinnām hoti mahapphalam ||**

○○---|○---||-○---|○○-  
**tiṇadosāni khettāni mohadosā ayām pajā,**  
 --○-|○---||---○○|-○○-  
**tasmā hi vītamohesu dinnām hoti mahapphalam.**

---

<sup>176</sup> This and the next two verses occur in the same order at the end of the Pāli *Tanhāvaggo*.

[155 ≈ Dhp 99, Arahantavaggo]

ramaṇīyam̄ vatā 'raṇṇam̄ yamhiṁ na ramate jano |  
 vītarāgāttha ramisanti<sup>177</sup> nāmñē kāmagaveśino ||

ramaṇīyāni araññāni yattha na ramatī jano,  
 vītarāgā ramissanti na te kāmagavesino.

[156 ≈ Dhp 338]

yathā pi mūle anupadrute dṛḍhe chinno pi rukkho punar-īva<sup>178</sup> jāyati |  
 em eva tahnānuśaye anūhate nivvattate dukkham idam punappuno ||

yathā pi mūle anupaddave dālhe chinno pi rukkho punar eva rūhati,  
 evam pi tanhānusaye anūhate nibbattatī dukkham idam punappunam.

*Tahnāvarggaḥ*  
*Tanhāvaggo*

<sup>177</sup> This does not appear to be the correct form for the verb, and we need a reading similar to the Pāli to make sense.

<sup>178</sup> We have to count ī- here as m.c., but it maybe better to read *eva* with the Pāli verse.

## 10: Mala Malavaggo

[157 ≈ Dhp 241]

— — — | — — — || — — — | — — —  
**asajjhāyamalā vedā anuṭṭhāṇamalā gharā |**  
 — — — | — — — || — — — | — — —  
**malo vaṇṇassa kosajjamī pramādo rakkhatām malo<sup>179</sup> ||**

— — — | — — — || — — — | — — —  
 asajjhāyamalā mantā anuṭṭhāṇamalā gharā,  
 — — — | — — — || — — — | — — —  
**malam vaṇṇassa kosajjamī pamādo rakkhato malam.**

[158 ≈ Dhp 242]

— — — | — — — || — — — | — — — 9 syllables  
**malo istiyē<sup>180</sup> duccaritām maccherām dadatām malo |**  
 — — — | — — — || — — — | — — —  
**malo pāpāni kāmmāni assiṁ loke paramhi ca ||**

— — — | — — — || — — — | — — — bhavipulā  
 malitthiyā duccaritām maccherām dadato malam,  
 — — — | — — — || — — — | — — —  
**malā ve pāpakā dhammā asmiṁ loke paramhi ca.**

[159 ≈ Dhp 243]

— — — | — — — || — — — | — — —  
**tato malataram brūmi avijjā maraṇam malam |**  
 — — — | — — — || — — — | — — —  
**ete male prahattāna nīmmalā caratha bhikkhavo ||**

— — — | — — — || — — — | — — — navipulā  
 tato malā malataram avijjā paramam malam,  
 — — — | — — — || — — — | — — — pathyā  
**etam malam pahatvāna nimmalā hotha bhikkhavo.**

<sup>179</sup> This and the next two verses occur in the same order in the Dhammapada.

<sup>180</sup> This line has 9 syllables, we need to read *malo 'stiyē* m.c. to give a normal opening.

[160 ≈ Dhp 240]

—○—○○|—○—○—||—○—○○|—○—○— Vaitālīya x 4  
 ayasā tu malo samuṭṭhito tato<sup>181</sup> uṭṭhāya tam eva khādati |  
 —○—○|—○—○—||—○—○○|—○—○—  
 em eva vidhūnacāriyam<sup>182</sup> sakāni kāmmāṇi<sup>183</sup> nayanti doggatim ||

—○—○○|—○—○—||—○—○○|—○—○— Vetālīya x 4  
 ayasā va malaṁ samuṭṭhitam tadauṭṭhāya tam eva khādati,  
 —○—○|—○—○—||—○—○○|—○—○—  
 evam atidhonacārinam sakakammāni nayanti duggatim.

[161 ≈ Dhp 235]

—○—○—|—○—○—||—○—○○—○—|—○—○— Vaitālīya x 4  
 pāṇḍupalāśo ca dāni si yamapuruṣā pi ca te upaṭṭhitā |  
 —○—○|—○—○—||—○—○○|—○—○—  
 uyyogamukhe ca tiṭṭhasi pātheyam pi ca te na vijjati ||

—○—○—|—○—○—||—○—○○—○—|—○—○— Vetālīya x 4  
 paṇḍupalāśo va dāni si yamapurisā pi ca tam upaṭṭhitā,  
 —○—○|—○—○—||—○—○○|—○—○—  
 uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.

[162b cf. Dhp 239cd; cd ≈ Dhp 236cd]

—○—○○|—○—○—||—○—○○|—○—○— Vaitālīya x 4  
 uyyamassa<sup>184</sup> ghaṭṭassa āttanā kāmmāro rajataṁ va niddhame |  
 —○—○|—○—○—||—○—○○|—○—○— [—]  
 niddhāntamalo anaṅgano bitiyam<sup>185</sup> ariyahūmim esi<sup>186</sup> ||

—○—○—|—○—○—||—○—○|—○—○— pathyā Śloka  
 kāmmāro rajatasseva niddhame malam attano.

—○—○|—○—○—||—○—○○|—○—○— Vetālīya x 2  
 niddhāntamalo anaṅgano dibbaṁ ariyahūmim ehisi.

<sup>181</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>182</sup> -ū- is m.c. to give the normal cadence.

<sup>183</sup> We need to read *sakakāmmāṇi* to correct the metre. Cf. the Pāli verse.

<sup>184</sup> We need to read the initial syllable as light to correct the metre.

<sup>185</sup> Cone places what is presumably an alternative reading *vitiyam* in brackets. There is no discussion of the reading.

<sup>186</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]

—{---|---||---|---|---  
**anupūrvvena medhāvī thokathokam khaṇe khaṇe |**  
 ---|---||---|---|---  
**kammāro rajatasseva niddhame malam āttano ||**

—{---|---||---|---|---  
 anupubbena medhāvī thokathokam khaṇe khaṇe,  
 ---|---||---|---|---  
 kammāro rajatasseva niddhame malam attano.

[164 ≈ Dhp 244]

—{---|---||---|---|---  
**sujīvam ahirikena<sup>187</sup> saṅkiliṣṭan tu jīvati |**  
 ---|---||---|---|---  
**prakkhaṇḍinā pragabbheṇa kākaśureṇa dhansinā<sup>188</sup> ||**

—{---|---||---|---|--- savipulā  
 sujīvam ahirikena kākasurena dhamśinā,  
 ---|---||---|---|---  
 pakkhandinā pagabbhena saṅkiliṭṭhena jīvitam.

[165 ≈ Dhp 245]

—{---|---||---|---|---  
**hirīmatā<sup>189</sup> tu dujjīvam niccam śucigaveṣīṇā |**  
 ---|---||---|---|---  
**alīnenāpragabbheṇa śuddhājīvena paśsatā ||**

—{---|---||---|---|---  
 hirīmatā ca dujjīvam niccam sucigavesinā,  
 ---|---||---|---|---  
 alīnenāpagabbhena suddhājīvena passatā.

<sup>187</sup> -ī- is m.c to give the pathyā cadence.

<sup>188</sup> Notice how lines b and d in Patna and Pāli are inverted.

<sup>189</sup> -ī- is m.c to avoid two light syllables in 2nd and 3rd positions.

[166 ≈ Dhp 252]

०---|---||---०|---०- mavipulā  
 supaśśām vajjam<sup>190</sup> amñesam āttano puna duddaśam |  
 ०---०|---||---०|---०-  
 paresām iha vajjāni uppunāti yathā busam |  
 ०---०|---||---०|---०-  
 āttano puna chādeti kalim va kṛtavām śaṭho ||  
  
 ०---|---||---०|---०-  
 sudassam vajjam aññesam attano pana duddasam,  
 ०---०|---||---०|---०-  
 paresam hi sō vajjāni opunāti yathā bhusam,  
 ०---०|---||---०|---०-  
 attano pana chādeti kalim va kitavā saṭho.

[167 ≈ Dhp 163, Attavaggo]

००-०|---||---०|---०-  
 sukarāṇi asādhūni āttano ahitāni ca |  
 ०---०|---||---०|---०-  
 yām ve hitām ca sādhuñ ca tam ve paramadukkaram ||  
  
 ००-०|---||---०|---०-  
 sukarāṇi asādhūni attano ahitāni ca,  
 ०---०|---||---०|---०-  
 yām ve hitāñ ca sādhuñ ca tam ve paramadukkaram.

[168ab ≈ Dhp 163ab, Attavaggo]

००-०|---||---०|---०-  
 sukarāṇi asādhūni āttano ahitāni ca |  
 ०---०|---||---०|---०-  
 yāni hitāni sādhūni tāni kurvvanti paṇḍitā<sup>191</sup> ||  
  
 ००-०|---||---०|---०-  
 sukarāṇi asādhūni attano ahitāni ca  
 ०---०|---||---०|---०-  
 yām ve hitāñ ca sādhuñ ca tam ve paramadukkaram.

<sup>190</sup> We should probably read *vajjam* to give the pathyā cadence as in the Pāli.

<sup>191</sup> I can find no parallel to line d in the Pāli texts.

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

—{—,---||—{—|{— mavipulā  
**alajjitavve lajjanti lajjitavve na lajjatha |**  
 —{—|{—||—{—|{—  
**abhaye bhayadamśāvī bhaye cābhayadamśino |**  
 —{—|{—||—{—|{—  
**micchadṛṣṭisamādānā sattā gacchanti doggatim ||**

—{—,---||—{—|{— mavipulā  
 alajjitatāye lajjanti lajjitatāye na lajjare,  
 —{—|{—||—{—|{— pathyā  
 micchādiṭhisamādānā sattā gacchanti duggatim.

—{—|{—||{—|{— Anuṭhubha  
 abhaye bhayadassino bhaye cābhayadassino,  
 —{—|{—||—{—|{—  
 micchādiṭhisamādānā sattā gacchanti duggatim.

[170 ≈ Dhp 318, Nirayavaggo]

—{—|{—||—{—|{— navipulā  
**avajje vajjamatino vajje cāvajjasamñino |**  
 —{—|{—||—{—|{—  
**micchadṛṣṭisamādānā sattā gacchanti doggatim ||**

—{—|{—||—{—|{— navipulā  
 avajje vajjamatino vajje cāvajjadassino,  
 —{—|{—||—{—|{—  
 micchādiṭhisamādānā sattā gacchanti duggatim.

[171 ≈ Dhp 11, Yamakavaggo]

—{—|{—||—{—|{— navipulā  
**asāre sāramatino sāre cā 'sārasamñino |**  
 —{—|{—||—{—|{—  
**te sāran nādhigacchanti micchasaṅkappagocarā ||**

—{—|{—||—{—|{— navipulā  
 asāre sāramatino sāre cāsāradassino,  
 —{—|{—||—{—|{—  
 te sāraṁ nādhigacchanti micchāsaṅkappagocarā.

[172 ≈ Dhp 12, Yamakavaggo]

- - - { - - - || - - - { - - -  
**sārañ ca sārato ññāttā asārañ ca asārato |**  
 - - - { - - - || - - - { - - -  
**te sāram adhigacchanti sammasamkappagocarā ||**  
  
 - - - { - - - || - - - { - - -  
 sārañ ca sārato ñatvā asārañ ca asārato,  
 - - - { - - - || - - - { - - -  
**te sāram adhigacchanti sammāsaṅkappagocarā.**

[173 ≈ Dhp 209, Piyavaggo]

- - - { - - - || - - - { - - -  
**ayoge yuñjyāttānam yogamhi ca ayumjiya |**  
 - - - { - - - || - - - { - - -  
**attham hettā priyagrāhī pṛhayantatthānuyoginām ||**  
  
 - - - { - - - || - - - { - - -  
 ayoge yuñjam attānam yogasmiñ ca ayojayam,  
 - - - { - - - || - - - { - - -  
 attham hitvā piyaggāhī pihetattānuyoginam.

*Malavarggah*  
*Malavaggo*

## 11: Bāla

### Bālavaggo

[174 ≈ Dhp 66]

—|—,---||—|—|— mavipulā / 9 syllables  
**caranti bālā dummedhā amitteṇa-r-iva āttanā<sup>192</sup> |**  
 —|—,---||—|—|—  
**karontā pāpakaṁ kammaṁ yaṁ hoti kaṭukapphalam<sup>193</sup> ||**

—|—,---||—|—|— mavipulā  
 caranti bālā dummedhā amitteneva attanā,  
 —|—,---||—|—|—  
 karontā pāpakaṁ kammaṁ yaṁ hoti kaṭukapphalam.

[175 ≈ Dhp 67]

—|—,---||—|—|—  
**kathañ ca tam kare kāmmaṁ yaṁ kattā anutappati |**  
 —|—,---||—|—|—  
**yassa amśumukho rodam vipākaṁ paṭisevati ||**

—|—,---||—|—|—  
 na tam kammaṁ kataṁ sādhu yaṁ katvā anutappati,  
 —|—,---||—|—|—  
 yassa assumukho rodam vipākaṁ paṭisevati.

[176 ≈ Dhp 68]

—|—,---||—|—|—  
**tam ca kāmmaṁ kataṁ sādhu yaṁ kattā nānutappati |**  
 —|—,---||—|—|— bhavipulā  
**yassa pratīto<sup>194</sup> sumano vipākaṁ paṭisevati ||**

—|—,---||—|—|—  
 tañ ca kammaṁ kataṁ sādhu yaṁ katvā nānutappati,  
 —|—,---||—|—|— bhavipulā  
 yassa patīto sumano vipākaṁ paṭisevati.

<sup>192</sup> This line has 9 syllables, we should no doubt read *amitteneva* as in the Pāli to correct the metre.

<sup>193</sup> *-pph-* here is m.c. to give the normal cadence.

<sup>194</sup> I count *pr-* here as making position to avoid 2 light syllables in 2nd and 3rd positions.

[177 ≈ Dhp 72]

—◦—◦{◦—◦||—◦—|◦—◦—  
**yāvad eva anatthāya**   ñāttam bālassa jāyati |  
 —◦—|◦—◦||—◦—|◦—◦—  
**hanti bālassa** śukrānggam (?) muddham assa nipātaye ||

—◦—◦{◦—◦||—◦—|◦—◦—  
 yāvad eva anatthāya   ñāttam bālassa jāyati,  
 —◦—|◦—◦||—◦—|◦—◦—  
 hanti bālassa sukkamīsaṁ muddham assa vipātayam.

[178 ≈ Dhp 73]

◦◦—◦{◦—◦||—◦—|◦—◦—  
**asatām bhāvanam icchanti**   purekkhārañ ca bhikkhusu |  
 —◦—|◦—◦||—◦—|◦—◦—  
**āvāsesu** ca essar<sup>i</sup>yam pūjām parakulesu ca ||

◦◦—◦{◦—◦||—◦—|◦—◦—  
 asataṁ bhāvanam iccheyya   purekkhārañ ca bhikkhusu,  
 —◦—|◦—◦||—◦—|◦—◦—  
 āvāsesu ca issar<sup>i</sup>yam pūjā parakulesu ca.

[179 ≈ Dhp 74a-d]

◦—◦◦{◦—◦||—◦—|◦—◦—  
**mameva katamannentu**   grīhī pravrajitā ca ye |  
 —◦—|◦—◦||—◦—|◦—◦—  
**na me pratibalā assa**   kiccā 'kiccesu kesuci<sup>195</sup> ||

◦—◦◦{◦—◦||—◦—|◦—◦—  
 mameva kataññantu   gihī pabbajitā ubho,  
 —◦—◦◦{◦—◦||—◦—|◦—◦—  
 mameva ativasā assu   kiccākiccesu kismici,  
 —◦—|◦—◦||—◦—|◦—◦—  
 iti bālassa sañkappo   icchā māno ca vadhati.

---

<sup>195</sup> The parallels to this and the next two verses occur in this sequence at the end of the Pāli *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 |  
 —|---|---||---|---|---— bhavipulā  
 amñā hi lābhopaniśā amñā nibbāṇagāminī ||

—{---|---||---|---|---—  
 iti bālassa saṅkappo icchā māno ca vadḍhati.  
 —|---|---||---|---|---— bhavipulā  
 aññā hi lābhūpanisā aññā nibbāṇagāminī.

[181 ≈ Dhp 75 c-f]

—{---|---||---|---|---—  
 evam etam yathābhūtam paśsam buddhassa sāvako |  
 ---|---||---|---|---—  
 sakkāram nābhinandeyā vivekam anubrūhaye<sup>196</sup> ||

—{---|---||---|---|---—  
 evam etam abhiññāya bhikkhu buddhassa sāvako  
 ---|---||---|---|---—  
 sakkāram nābhinandeyya vivekam anubrūhaye.

[182 ≈ Brāhmaṇasamyuttam, 1.3]

—{---|---||---|---|---—  
 jayam ve manyate bālo vācāya paruṣam<sup>197</sup> bhaṇam |  
 ---|---||---|---|---—  
 satām hesa jayo hoti yā titikkhā vijānato ||

—{---|---||---|---|---—  
 jayam ve maññate bālo vācāya pharusam bhaṇam |  
 ---|---||---|---|---—  
 jayañ cevassa tam hoti yā titikkhā vijānato ||

---

<sup>196</sup> Note that *-br-* does not make position here, which is very unusual for *br* in medial position.

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

[183 ≈ Sakkasamyuttam, 1.4 v. 8]

abalam̄ tassa balaṁ hoti yassa bālabalaṁ balaṁ |  
balassa dhammaguttassa paṭivattā na vijjati ||

abalan tam̄<sup>198</sup> balaṁ āhu yassa bālabalaṁ balaṁ |  
balassa dhammaguttassa paṭivattā na vijjati ||

[184 ≈ Dhp 63]

yo bālo bālamānī<sup>199</sup> paṇḍito cāpi tattha so |  
bālo tu paṇḍitamānī sa ve bālo ti vuccati ||

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

[185 ≈ Dhp 60]

drīghā assupato rātrī drīgham̄ sāntassa yojanam̄ |  
drīgho bālānā saṁsāro saddhammam̄ avijānatām̄ ||

dīghā jāgarato ratti dīgham̄ santassa yojanam̄,  
dīgho bālānam̄ saṁsāro saddhammaṁ avijānataṁ.

<sup>198</sup> There is a v.l. *abalan tassa* in ChS.

<sup>199</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 pūtiṁ vāyanti evam bālopasevanā ||**

-◦-◦-|◦-◦-||-◦-◦|◦-◦-  
**pūtimacchām kusaggena yo naro upanayhati,**  
 ◦-◦-|◦-◦-||-◦-◦|◦-◦-  
**kusā pi pūti vāyanti evam bālūpasevanā.**

[187 ≈ Iti 76.6]

◦-◦-◦|◦-◦-||-◦-◦|◦-◦-  
**tagarañ ca palāśamhi yo naro upanahyati |**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**pattam pi surabhim vāti evam dhīropasevanā ||**

◦-◦-◦|◦-◦-||-◦-◦|◦-◦-  
**tagarañ ca palāsena yo naro upanayhati,**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**pattā pi surabhi vāyanti evam dhīrūpasevanā.**

[188 ≈ Iti 76.2]

◦-◦-◦|◦-◦-||-◦-◦|◦-◦-  
**akaronto pi ce pāpam karonte upasevati |**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**śaṅkiyo hoti pāpamhi avaṇṇo cāssa rūhati ||**

◦-◦-◦|◦-◦-||-◦-◦|◦-◦-  
**akaronto pi ce pāpaṁ karontam upasevati,**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**saṅkiyo hoti pāpasmim avaṇṇo cassa rūhati.**

[189 ≈ Iti 76.4]

-◦-◦-|◦-◦-||-◦-◦|◦-◦- ravipulā  
**sevamāno sevamāne samputṭho samphusam pare |**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**śaro litto kalāpe vā alitte upalimpati |**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**upalepabhaya dhīro neva pāpasakhā siyā ||**

-◦-◦-|◦-◦-||-◦-◦|◦-◦- ravipulā  
**sevamāno sevamānam samputṭho samphusam param,**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**saro diddho kalāpam va alittam upalimpati,**  
 -◦-◦|◦-◦-||-◦-◦|◦-◦-  
**upalepabhaya dhīro neva pāpasakhā siyā.**

[190 ≈ Iti 76.7 a-d]

—◦◦|◦---||---|◦◦—  
**tassā phalapuṭas**seva ñāyyā sampākam āttano |  
 —◦—|◦---||---|◦◦—  
**asanto n**opaseveyā santo seveya<sup>200</sup> paṇḍito ||

—◦◦|◦---||---|◦◦—  
 tasmā patti<sup>200</sup>pūṭasseva ñatvā sampākam attano,  
 —◦—|◦---||---|◦◦—  
 asante nōpaseveyya sante seveyya paṇḍito.  
 —◦◦|◦---||---|◦◦—  
 asanto nirayam nenti santo pāpenti suggatiṁ.

[191 ≈ Dhp 64]

—◦—|◦---||---|◦◦—  
**yāvaj jīvam** pi ce bālo paṇḍite pay<sup>i</sup>rupāsati |  
 —◦—|◦---||---|◦◦—  
**neva dhammam** vijānāti dravvī sūparasān iva ||

—◦—|◦---||---|◦◦—  
 yāvajīvam pi ce bālo paṇḍitam pay<sup>i</sup>rupāsati  
 —◦—|◦---||---|◦◦—  
 na so dhammam vijānāti dabbī sūparasam yathā.

[192 ≈ Dhp 65]

—◦◦|◦---||---|◦◦—  
**muhuttam** api ce pramño paṇḍite pay<sup>i</sup>rupāsati |  
 —◦—|◦---||---|◦◦—  
**khipram** dhammam vijānāti jivhā sūparasān iva ||

—◦◦|◦---||---|◦◦—  
 muhuttam api ce viññū paṇḍitam pay<sup>i</sup>rupāsati  
 —◦—|◦---||---|◦◦—  
 khippam dhammam vijānāti jivhā sūparasam yathā.

---

<sup>200</sup> -ă is m.c. to give the normal cadence.

[193 ≈ Dhp 121, Pāpavaggo]

- - - | - - - || - - - | - - -  
**nāppamī pāpassa māmīneyā na me tam āgamiṣyati |**  
 - - - | - - - || - - - | - - -  
**udabindunipātena udakumbho pi pūrati ||**  
 - - - | - , - - - || - - - | - - - mavipulā  
**pūrate bālo pāpassa thokathokam pi ācinam |**  
  
 - - - | - - - || - - - | - - -  
**māppamaññetha pāpassa na mām tam āgamissati.**  
 - - - | - - - || - - - | - - -  
**udabindunipātena udakumbho pi pūrati,**  
 - - - | - , - - - || - - - | - - - mavipulā  
**pūrati bālo pāpassa thokathokam pi ācinam.**

[194 ≈ Dhp 122, Pāpavaggo]

- - - | - - - || - - - | - - -  
**nāppamī pumñassa manyeyā na me tam āgamiṣyati ||**  
 - - - | - - - || - - - | - - -  
**udabindunipātena udakumbho pi pūrati |**  
 - - - | - , - - - || - - - | - - - mavipulā  
**pūrate pramño pumñassa thokathokam pi ācinam ||**  
  
 - - - | - - - || - - - | - - -  
**māppamaññetha puññassa na mām tam āgamissati.**  
 - - - | - - - || - - - | - - -  
**udabindunipātena udakumbho pi pūrati,**  
 - - - | - - - || - - - | - - -  
**dhīro pūrati puññassa thokathokam pi ācinaṁ.**

*Bālavarggaḥ*  
*Bālavaggo*

## 12: Daṇḍa

### Daṇḍavaggo

**[195 ≈ Dhp 141]**

—◦—|—◦|—◦—||—◦—,|—◦|—◦— Triṣṭubh x 4  
 na naggacariyā na jaṭā na pañko nānāśanam tthanḍilaśāyikā<sup>201</sup> vā |  
 —◦—,|—◦|—◦—||—◦—|—◦|—◦—  
 rajocelam ukkuṭukapradhānam<sup>202</sup> śodhenti māccam avitiṇṇakamchaṁ ||

—◦—|—◦|—◦—||—◦—,|—◦|—◦— Tuṭṭhubha x 4  
 na naggacariyā na jaṭā na pañkā nānāsakā thanḍilasāyikā vā,  
 —◦—|—◦|—◦—||—◦—|—◦|—◦—  
 rājo ca jallam ukkuṭikappadhānam sodhenti maccam avitiṇṇakaṅkham.

**[196 ≈ Dhp 142]**

—◦—,|—◦|—◦—||—◦—,|—◦|—◦— Triṣṭubh x 4  
 alaṅkato cāpi samam careyā dānto śānto niyato dhammacārī<sup>203</sup> |  
 —◦—|—◦|—◦—||—◦—,|—◦|—◦—  
 sabbesu prāñesu<sup>204</sup> nidhāya daṇḍam so brāhmaṇo so śamaṇo sa<sup>205</sup> bhikkhū ||

—◦—,|—◦|—◦—||—◦—,|—◦|—◦— Tuṭṭhubha x 4  
 alaṅkato ce pi samam careyya santo danto niyato brahmacārī,  
 —◦—|—◦|—◦—||—◦—,|—◦|—◦—  
 sabbesu bhūtesu nidhāya daṇḍam so brāhmaṇo so śamaṇo sa bhikkhu.

**[197 ≈ Dhp 133]**

—◦—|—◦—||—◦|—◦—  
 mā vade paruṣam kañci vuttā paṭivadeyu<sup>206</sup> tam |  
 —◦—|—◦—||—◦|—◦— bhavipulā  
 dukkhā hi sārambhakathā paṭidāṇḍā phuseyu tam ||

—◦—|—◦—||—◦|—◦—  
 māvoca pharusam kañci vuttā paṭivadeyyu' tam,  
 —◦—|—◦—||—◦|—◦— bhavipulā  
 dukkhā hi sārambhakathā paṭidāṇḍā phuseyyu' tam.

<sup>201</sup> We need to read *tthanḍila*- here to avoid the heavy 6th syllable, the reading *-i-* is most probably a scribal error.

<sup>202</sup> I count *pr-* as making position here to give the normal cadence.

<sup>203</sup> As in the Pāli, this line has the Vedic opening; for more on this opening see The Prosody of the Dhammapada.

<sup>204</sup> I count *pr-* as not making position here to give the normal opening.

<sup>205</sup> *sa* here is m.c. for *so*, to produce the normal cadence.

<sup>206</sup> It appears the regular form for the 3rd person plural optative must have been *-eyumi*, though it is not recorded in Patna, therefore anusvāra must have been lost here and in *phuseyu* below m.c. Cf. the Pāli verse.

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

sace iresi āttānam̄ kam̄so upahato-r-iva |  
jātimaraṇasāmsāram<sup>207</sup> ciram̄ praccanubhohisi ||

sace neresi attānam̄ kam̄so upahato yathā,  
esa pattosi nibbānam̄ sārambho te na vijjati.

avijjānivuto poso saddhammam̄ aparādhiko,  
jātimaraṇasāmsāram̄ ciram̄ paccanubhossati.

[199 ≈ Dhp 134]

na ce iresi āttānam̄ kam̄so anupahato-r-iva<sup>208</sup> |  
esa prātto si nibbānam̄ sārambha te na vijjati ||

sace neresi attānam̄ kam̄so upahato yathā,  
esa pattosi nibbānam̄ sārambho te na vijjati.

[200 ≈ Dhp 135]

yathā daṇḍena gopālo gāvo pājeti<sup>209</sup> gocaram̄ |  
evaṁ jarā ca maccū<sup>210</sup> ca prāṇinām̄ adhivattati ||

yathā daṇḍena gopālo gāvo pāceti gocaram̄,  
evaṁ jarā ca maccu ca āyūm̄ pācenti pāṇinām̄.

<sup>207</sup> There are light syllables in 2nd and 3rd positions here, if the bhānakas in either tradition had thought it necessary, they could easily have reaired the metre by reading *jāti-*.

<sup>208</sup> This is a funny sentiment, quite the opposite of the Pāli: *if, like an unbroken bell, you do not make a sound!*

<sup>209</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>210</sup> -ū is m.c. to give the pathyā cadence.

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

yathā dañḍena gopālo gāvo rakṣati sāminām |  
 evam rakkhatha<sup>211</sup> āttānam khaṇo vo mā upaccagū |  
 khaṇatītā hi śocanti nirayamhi samappitā ||  
  
 yathā dañḍena gopālo gāvo pāceti gocaram,  
  
 nagaram yathā paccantam guttam santarabāhiram,  
 evam gopetha attānam khaṇo vo mā upaccagā,  
 khaṇatītā hi socanti nirayamhi samappitā.<sup>212</sup>

[202 ≈ Dhp 130]

sabbe trasanti dañḍānām sabbesam jīvitam priyam |  
 āttānam upamam kattā neva hamyyā na ghātaye<sup>213</sup> ||  
  
 sabbe tasanti dañḍassa sabbesam jīvitam piyam,  
 attānam upamam katvā na haneyya na ghātaye.

<sup>211</sup> Note that in line b we have the Saṅskritic 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>212</sup> This verse occurs in full as a parallel to 234 below.

<sup>213</sup> The parallels to this and the next two verses occur in the same order in the Pāli.

[203 ≈ Dhp 131]

—{—|—{—||—{—|—{—  
**sukhakāmāni bhūtāni yo dañdena vihimsati |**  
 —{—|—{—||—{—|—{—  
**āttano sukham esāno precca so na labhate<sup>214</sup> sukham ||**

—{—|—{—||—{—|—{—  
**sukhakāmāni bhūtāni yo dañdena vihimsati,**  
 —{—|—{—||—{—|—{—  
**attano sukham esāno pecca so na labhate sukham.**

[204 ≈ Dhp 132]

—{—|—{—||—{—|—{—  
**sukhakāmāni bhūtāni yo dañdena na vihimsati<sup>215</sup> |**  
 —{—|—{—||—{—|—{—  
**āttano sukham esāno precca so labhate sukham ||**

—{—|—{—||—{—|—{—  
**sukhakāmāni bhūtāni yo dañdena na himsati,**  
 —{—|—{—||—{—|—{—  
**attano sukham esāno pecca so labhate sukham.**

---

<sup>214</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>215</sup> We need to read *himsati* here to correct the metre and in line with the parallel. Probably a scribal error.

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

na bhajetha pāpake mitre na bhajetha<sup>216</sup> puruṣā 'dhame |  
 na bhajetha pramīne<sup>217</sup> medhāvī bhajetha puruṣottame |  
 tārise bhajamānassa śreyo hoti na pāpiyo ||

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

nidhīnam va pavattāram yam passe vajjadassinaṁ,  
 niggayavādim medhāvīm tādisam pañditam bhaje,  
 tādisam bhajamānassa seyyo hoti na pāpiyo.

[206 ≈ Dhp 76, Pañditavaggo]

nidhino va pravattāram yam paśše vajjadamśinam |  
 nigrhyavādiṁ medhāvīṁ tārisam puruṣam bhaje |  
 tārisam bhajamānassa śreyo hoti na pāpiyo ||

nidhīnam va pavattāram yam passe vajjadassinaṁ,  
 niggayavādiṁ medhāvīṁ tādisam pañditaṁ bhaje,  
 tādisam bhajamānassa seyyo hoti na pāpiyo.

<sup>216</sup> We have to count the negative as forming part of the resolution twice in this pādayuga. Cf. 203 above.

<sup>217</sup> Cone places what is presumably an alternative reading *pramīna-* 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, Pañditavaggo]

-◦-◦-◦|◦-◦-||◦-◦-|◦-◦- 9 syllables  
**ovadeyā anuśāseyā<sup>218</sup>** asabbhāto nivāraye |  
 ◦-◦-|◦-◦-||◦-◦-|◦-◦-  
**satām hetam priyam hoti asatām hoti apriyam ||**  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ovadeyyānusāseyya asabbhā ca nivāraye,  
 ◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 satām hi so piyo hoti asatām hoti appiyo.

[208 ≈ Devatāsaṃyuttaṃ, 4.2 v. 7]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
**tassā satāñ ca asatāñ ca nānā hoti ito gatī |**  
 ◦-◦-|◦-◦-||◦-◦-|◦-◦-  
**asanto nirayam yānti santo saggaparāyanā<sup>219</sup> ||**  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 tasmā satañ ca asatañ ca nānā hoti ito gati,  
 ◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 asanto nirayam yanti santo saggaparāyanā.

[209 ≈ Dhp 152, Jarāvaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā / 9 syllables  
**appaśuto ayam<sup>220</sup> puruso balivaddo va jīrati<sup>221</sup> |**  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
**māmsāni tassa vaddhanti pramñā tassa na vaddhati ||**  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā  
 appassutāyam puriso balivaddo va jīrati,  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 māmsāni tassa vadḍhanti paññā tassa na vadḍhati.

<sup>218</sup> This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *ovadeyānuśāseyā*.

<sup>219</sup> The parallel to this verse in the Pāli is attributed to a devatā in Sagāthavagga.

<sup>220</sup> This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *appaśuto 'yam*.

<sup>221</sup> Cone indicates the word may also be read: *jīrati*. 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]

--०-|-०,०|-०--||--०-,००-|-०-- Triṣṭubh x 4  
**cattāri ṭhānāni<sup>222</sup> naro pramatto āpajjate paradāropasevī |**  
 --०-|-०,००|-०--||--०-|-०,००|-०--  
**apuññalābhām anikāmaśeyam nindam tritīyam<sup>223</sup> nirayam catuttham ||**

--०-|-०,०|-०--||--०-,००-|-०-- Tuṭṭhubha x 4  
 cattāri ṭhānāni naro pamatto āpajjatī paradārūpasevī,  
 --०-|-०,००|-०--||--०-|-०,००|-०--  
 apuññalābhām na nikāmaseyyam nindam tatīyam nirayam catuttham.

[211a-c ≈ Dhp 310a-c, Nirayavaggo; for line d cf. Jā 457, 470, 488, etc.]

--०-|-०,०|-०--||--०-|-०,०|-०-- Jagatī x 2  
**apuññalābho ca gatī<sup>224</sup> ca pāpiko bhītassa bhītāya ratī pi appikā |**  
 --०-|-०,००|-०--||--०-|-०,००|-०-- Triṣṭubh x 2  
**rājā ca daṇḍam garukam prañeti kāyassa bhedā nirayam upeti ||**

--०-|-०,०|-०--||--०-|-०,०|-०-- Jagatī x 2  
 apuññalābho ca gatī ca pāpikā bhītassa bhītāya ratī ca thokikā,  
 --०-|-०,००|-०--||--०-,००-|-०-- Tuṭṭhubha x 2  
 rājā ca daṇḍam garukam pañeti tasmā naro paradāram na seve.

--०-|-०,०|-०-- Tuṭṭhubha  
 kāyassa bhedā nirayam vajanti.

[212]

--००|०---||--०--०|०-- 9 syllables  
**samyyatā sugatim yānti doggatim yānti asamyyatā<sup>225</sup> |**  
 --०--०---||००--०|०--  
**mā ssu viśśāsam āpādi<sup>226</sup> iti vindu samām care<sup>227</sup> ||**

<sup>222</sup> Reading *ṭh-* as not making position to give the normal opening.

<sup>223</sup> -ī- is m.c. to give the normal opening.

<sup>224</sup> -ī- here and in *ratī* in the next line are m.c. to give the normal cadence.

<sup>225</sup> This line has 9 syllables, we could read *doggatim yānt' asamyyatā* to correct the metre.

<sup>226</sup> We should read this as *viśśāsa' māpādi*, with anusvāra lost m.c. cf. 272c.

<sup>227</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]

—◦◦|—◦◦—||—◦◦|—◦◦— Vaitālīya x 4  
**mā kuñjara nāgam āsida dukkho kuñjara nāgamāṁsado |**  
 ◦◦◦|—◦◦—||◦◦◦—||—◦◦—  
**na hi nāgahatassa kuñjara sugatī<sup>228</sup> hoti ito param yato ||**

—◦◦|—◦◦—||—[◦]|—◦◦|—◦◦— Vetālīya x 4  
**mā kuñjara nāgam āsado dukkham hi<sup>229</sup> kuñjara nāgam āsado,**  
 ◦◦◦|—◦◦—||◦◦◦—||—◦◦—  
**na hi nāgahatassa kuñjara sugatī<sup>230</sup> hoti ito param yato.**

[214]

◦◦◦|—◦◦—||—◦◦|—◦◦— Vaitālīya x 4  
**giriduggavicāriṇam yathā sīhaṁ parvvatapaṭṭhigocaram |**  
 ◦◦◦|—◦◦—||—◦◦|—◦◦—  
**naravīram apetabheravaṁ mā himsittha anomaniṇram<sup>231</sup> ||**

[215 ≈ Dhp 320, Nāgavaggo]

—◦—|—◦—||—◦◦|—◦◦—  
**aham nāgo va saṅgrāme cāpātipatite sare |**  
 —◦—|—◦—||—◦◦|—◦◦—  
**atīvāde titikkhāmi duśśilo hi bahujano<sup>232</sup> ||**

—◦—|—◦—||—◦◦|—◦◦—  
 aham nāgo va saṅgāme cāpāto patitam saram  
 —◦—|—◦—||—◦◦|—◦◦—  
 ativākyam titikkhissam duśśilo hi bahujano.

*Danḍavarggaḥ*  
*Dandavaggo*

<sup>228</sup> -ī is m.c. to give the normal opening.

<sup>229</sup> We need to exclude *hi* m.c.

<sup>230</sup> We need to read *sugatī* m.c.

<sup>231</sup> I can find no parallel to this verse in the Pāli texts, or in any of the other parallels.

<sup>232</sup> We need to read *bahujano* (unhistorically) here to correct the metre.

## 13: Śaraṇa

[216 ≈ Dhp 188, Buddhavaggo]

— — — | — — — || — — — | — — —  
**bahū ve śaraṇām yānti parvvate ca vanāni ca |**  
 — — — | — — — || — — — | — — —  
**vastūni rukkhacittāni manuṣyā bhayatajjitā<sup>233</sup> ||**

— — — | — — — || — — — | — — —  
 bahum ve saraṇam yanti pabbatāni vanāni ca,  
 — — — | — — — || — — — | — — —  
 ārāmarukkhacetyāni manussā bhayatajjitā.

[217 ≈ Dhp 189, Buddhavaggo]

— — — | — — — || — — — | — — —  
**na etam śaraṇām khemmām na etam śaraṇām<sup>234</sup> uttamām |**  
 — — — | — — — || — — — | — — —  
**etam<sup>235</sup> śaraṇām āgāmma sabbadukkhā pramuccati ||**

— — — | — — — || — — — | — — —  
 netam kho saraṇām khemām netam saraṇām uttamām,  
 — — — | — — — || — — — | — — —  
 netam saraṇām āgāmma sabbadukkhā pamuccati.

[218 ≈ Dhp 190, Buddhavaggo]

— — — | — — — || — — — | — — —  
**yo tu buddhañ ca dhammañ ca saṅghām<sup>236</sup> ca śaraṇām gato |**  
 — — [ ] — | — — — || — — — | — — —  
**cattāri ca<sup>237</sup> arīyasaccāni yathābhūtāni paśāti ||**

— — — | — — — || — — — | — — —  
 yo ca buddhañ ca dhammañ ca saṅghāñ ca saraṇām gato,  
 — — — | — — — || — — — | — — —  
 cattāri arīyasaccāni sammapaññāya passati:

[219 ≈ Dhp 192, Buddhavaggo]

<sup>233</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: *dukkham, dukkhasamuppādām, dukkhassa ca atikkamām, arīyañ-caṭṭhaṅgikām maggam dukkhūpasamagāminām*.

<sup>234</sup> I count resolusion 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>235</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>236</sup> Scribal error, read: *saṅgham*.

<sup>237</sup> We need to exclude *ca* m.c.

—-॒|—-॥—॒॒|—॒—  
**etam ve śaraṇam khemmam etam śaraṇam uttamam |**  
 —॒॒|—-॥—॒—|—॒—  
**etam śaraṇam āgamma sabbadukkhā pramuccati ||**

—-॒|—-॥—॒॒|—॒—  
**etam kho saraṇam khemaṁ etam saraṇam uttamaṁ,**  
 —॒॒|—-॥—॒—|—॒—  
**etam saraṇam āgamma sabbadukkhā pamuccati.**

[220 ≈ Jā 334.1]

—-॒|—-॥—॒॒|—॒—  
**gavāṁ ce taramāṇānāṁ jihmaṁ gacchati puṅgavo |**  
 —-|-,-||—॒॒|—॒— mavipulā  
**sabbā tā jihmāṁ gacchamti nette jihmagate sati ||**

—-॒|—-॥—॒॒|—॒—  
**gavañ-ce taramāṇānam jimhaṁ gacchati puṅgavo,**  
 —-|-,-||—॒॒|—॒— mavipulā  
**sabbā tā jimhaṁ gacchanti nette jimhaṁ gate sati.**

[221 ≈ Jā 334.2 a-d]

—-॒|—-॥—-—|—॒—  
**evāṁ eva manusyesu yo hoti śreṣṭhasammato |**  
 —॒—|-,-||—॒॒|—॒— bhavipulā  
**sa ce adhammām carati prāg eva itarā prajā ||**

—॒—॒|—-॥—॒—|—॒—  
**evam-eva manussesu yo hoti setṭhasammato,**  
 —॒—|-,-||—॒॒|—॒— bhavipulā  
**so ce adhammām carati pageva itarā pajā.**  
 —-|-,-||—॒॒|—॒—  
**sabbam rāṭṭham dukham seti rājā ce hoti adhammiko.**

[222 ≈ Jā 334.3]

—-॒|—-॥—॒॒|—॒—  
**gavāṁ ce taramāṇānāṁ ujjum gacchati puṅgavo |**  
 —-|-,-||—॒॒|—॒— mavipulā  
**sabbā tā ujjum gacchamti nette ujjugate sati ||**

—-॒|—-॥—॒॒|—॒—  
**gavañ-ce taramāṇānam ujjum gacchati puṅgavo,**  
 —-|-,-||—॒॒|—॒—  
**sabbā tā ujjum gacchanti nette ujjugate sati.**

[223 ≈ Jā 334.4 a-d]

—-—|—-—||—-—|—-—  
**evām eva manusyesu yo hoti śreṣṭhasammato |**  
 ——|—-—||—-—|—-— bhavipulā  
**sa ce va dhammam carati prāg eva itarā prajā ||**

—-—|—-—||—-—|—-—  
 evam-eva manussesu yo hoti set̄hasammato,  
 ——|—-—||—-—|—-— bhavipulā  
**so ce pi dhammam carati pageva itarā pajā.**  
 ——|—-—||—-—|—-—  
 sabbam rat̄ham sukham seti rājā ce hoti dhammiko.

[224 ≈ Dhp 169, Lokavaggo]

—-—|—-—||—-—|—-— navipulā  
**dhammam care sucaritam na nam duccaritam care |**  
 ——|—-—||—-—|—-—  
**dhammacārī sukham seti assim loke paramhi ca ||**  
 —-—|—-—||—-—|—-— navipulā  
 dhammam care sucaritam na nam duccaritam care,  
 ——|—-—||—-—|—-—  
 dhammacārī sukham seti asmiṁ loke paramhi ca.

[225 cf. Dhp 169, Lokavaggo]

—-—|—-—||—-—|—-— navipulā  
**dhammam care sucaritam na nam duccaritam care |**  
 ——|—-—||—-—|—-—  
**brahmacārī<sup>238</sup> sukham seti assim loke paramhi ca ||**  
 —-—|—-—||—-—|—-— navipulā  
 dhammam care sucaritam na nam duccaritam care,  
 ——|—-—||—-—|—-—  
 dhammacārī sukham seti asmiṁ loke paramhi ca.

---

<sup>238</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 dhāmmām anuvicintayām |**  
 —-|-—-||—-—|—-  
**dhammām anussaram bhikkhū dhāmmā na pariḥāyati ||**

—-|-—-||—-—|—- bhavipulā  
 dhāmmārāmo dhammarato dhāmmām anuvicintayām,  
 —-|-—-||—-—|—-  
 dhāmmām anussaram bhikkhu saddhāmmā na pariḥāyati.

[227 ≈ Tha 303]

—-—,|-—-|-—-||—-—|—,—|—- Triṣṭubh x 4  
**dhammo have rakkhati dhammacārī dhāmmo sucinno sukhāya dahāti<sup>239</sup> |**  
 —-—|—,-—|—-||—-—,|—-—|—-  
**esānuśāmso dhamme sucinne<sup>240</sup> na doggatim gacchati dhammacārī ||**

—-—,|-—-|-—-||—-—|—,—|—- Tuṭṭhubha x 4  
 dhammo have rakkhati dhammacārim dhāmmo suciṇño sukham āvahāti  
 —-—|—,-—|—-||—-—,|—-—|—-  
 esānisamso dhamme suciṇne na duggatim gacchati dhammacārī

[228 cf. Tha 303]

—-—,|-—-|-—-||—-—|—,—|—- Triṣṭubh x 4  
**dhammo have rakkhati brahmacārī dhāmmo sucinno sukhāya dahāti |**  
 —-—|—,-—|—-||—-—,|—-—|—-  
**esā 'nuśāmso dhamme sucinne na doggatim gacchati<sup>241</sup> brahmacārī ||**

—-—,|-—-|-—-||—-—|—,—|—- Tuṭṭhubha x 4  
 dhammo have rakkhati dhammacārim dhāmmo suciṇño sukham āvahāti  
 —-—|—,-—|—-||—-—,|—-—|—-  
 esānisamso dhamme suciṇne na duggatim gacchati dhammacārī

<sup>239</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>240</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>241</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 brahmaceram̄ aladdhā yovvane dhanam̄ |**  
 -○---|○---||-○---|○---  
**jinnakromoñcā va jhāyamti jhīnamacche va pallare ||**

○○---|-○---||○---|○--- ravipulā  
 acaritvā brahmacariyam̄ aladdhā yobbane dhanam̄  
 -○---|○---||-○---|○---  
 jiññakoñcā va jhāyanti khīñamacche va pallale.

[230 ≈ Dhp 156, Jarāvaggo]

○○---|-○---||○---|○--- ravipulā  
**acarittā brahmaceram̄ aladdhā yovvane dhanam̄ |**  
 -○---|○---||-○---|○---  
**senti cāpādhikinno vā porāñāni a 'nutthunam̄<sup>242</sup> ||**

○○---|-○---||○---|○--- ravipulā  
 acaritvā brahmacariyam̄ aladdhā yobbane dhanam̄  
 -○---|○---||-○---|○---  
 senti cāpātikhittā va purāñāni anutthunaṁ.

[231 ≈ Dhp 91, Arahantavaggo]

-○---|○---||○---|○---  
**ujjujjanti satīmanto<sup>243</sup> na nikete ramamti te |**  
 -○---|○---||-○---|○---  
**hamśā va pallaram̄ hettā okam okam jahamti te ||**

-○---|○---||○---|○---  
 uyyuñjanti satīmanto na nikete ramanti te,  
 -○---|○---||-○---|○---  
 haṁśā va pallalam̄ hitvā okam okam jahanti te.

<sup>242</sup> Avagraha has been written in this word by mistake, read: *anuttunam̄*.

<sup>243</sup> -*ñ*- is m.c. to give the pathyā cadence.

[232 ≈ Dhp 175, Lokavaggo]

- - - | - - - || - - - | - - - bhavipulā / 9 syllables  
**hamśā va ādiccapathe vehāyasam̄ yānti iddhiyā<sup>244</sup> |**  
 - - - | - , - - - || - - - | - - - mavipulā  
**niyyānti dhīrā lokamhi mārasenaṁ pramaddiya ||**

- - - | - - - || - - - | - - -  
 hamśādiccapathe yanti ākāse yanti iddhiyā,  
 - - - | - , - - - || - - - | - - - mavipulā  
 nīyanti dhīrā lokamhā jetvā māraṁ savāhanam̄.

[233 ≈ Dhp 146, Jarāvaggo]

- - - | - - - || - - - | - - -  
**kin nu hāśo kim ānando niccaṁ prajjalite sati |**  
 - - - | - , - - - || - - - | - - -  
**andhakāramhi prakkhittā<sup>245</sup> pradīpaṁ na gaveṣatha ||**

- - - | - - - || - - - | - - -  
 ko nu hāśo kim ānando niccaṁ pajjalite sati?  
 - - - | - - - || - - - | - - -  
 andhakārena onaddhā padīpaṁ na gavesatha?

[234 ≈ Dhp 315, Nirayavaggo]

- - - | - - - || - - - | - - - bhavipulā  
**praccam̄timam̄ vā nagaram̄ guttam̄ sāntarabāhiram̄ |**  
 - - - | - - - || - - - | - - -  
**evam̄ rakkhatha āttānam̄ khaṇo vo mā upaccagū |**  
 - - - | - - - || - - - | - - -  
**khaṇātītā hi śocānti nirayamhi samappitā ||**

- - - | - , - - - || - - - | - - - mavipulā  
 nagaram̄ yathā paccantaṁ guttam̄ sāntarabāhiram̄,  
 - - - | - - - || - - - | - - -  
 evam̄ gopetha attānam̄ khaṇo vo mā upaccagā,  
 - - - | - - - || - - - | - - -  
 khaṇātītā hi socanti nirayamhi samappitā.

<sup>244</sup> The posterior line has 9 syllables, a reading *ākāśe* (cf. the Paṭi) would correct the metre.

<sup>245</sup> I count *pr-* here as making position to give the pathyā cadence.

[235 ≈ Dhp 264, Dhammatthavaggo]

na muñḍabhbāvā śamaṇo avrato alikam bhaṇam  
 icchālobhasamāpanno śamaṇo kim bhaviṣyati ||  
bhavipulā

- - - | - - - || - - - | - - - navipulā  
 na muñdakena samaṇo abbato alikam bhaṇam  
 - - - | - - - || - - - | - - -  
 icchālobhasamāpanno samaṇo kim bhavissati?

[236 ≈ Dhp 265, Dhammatthavaggo]

yo tu śameti pāpāni aṇutthūlāni sabbaśo |  
 śamaṇā eva pāpānām Śamaṇo ti pravuccati ||

yo ca sameti pāpāni aṇum thūlāni sabbaso,  
 samitattā hi pāpānam samaṇo ti pavuccati.

[237 ≈ Dhp 339, Tanhāvaggol]

—○—|○—○—||—○—○—|○—○—  
**yassa chatrīśatim sotā mānāphassamayā bhriśā |**  
—○—|○—○—||—○—○—|○—○—  
**vāhā vahanti dudriṣṭim saṁkappā ggredhaniśītā |**

- - - | - - - || - - - | - - -  
 yassa chattiṁsatī sotā manāpāssavaṇā bhusā,  
 - - - | - - - || - - - | - - -  
 vāhā vahanti dudditthim̄ saṅkappā rāganissitā.

[238 ≈ Dhp 221, Kodhavaggio]

- - -,-|---|---|---||---,-,|-|---|--- Triṣṭubh x 4  
**kro**dhaṁ jahe viprajaheya<sup>246</sup> mānam samyojanam sabbam atikrameyā |  
 - - -,-|---|---|---||---,-,|-|---|---  
**tam** nāmarūpamhi asajjamānam akiṁcanam nānupatanti dukkhā ||

- - ○ -, | - ○ ○ | - ○ - - || - - ○ -, | - ○ ○ | - ○ - - Tuṭṭhubha x 4  
 kodham jahe vippajaheyya mānam samyojanam sabbam atikkameyya  
 - - ○ - - , ○ | - ○ - - || ○ - - , | - ○ ○ | - ○ - -  
 tam nāmarūpasmīm asajjamānam akiñcanam nānupatanti dukkhā.

## *Saranavarggah*

<sup>246</sup> -ă is m.c. < -ā to give the normal cadence.

## 14: Khānti

[239 ≈ Dhp 184, Buddhavaggo]

--○○|---○---||---○○|---○--- Aupacchandasaka x 4  
**khāntī<sup>247</sup>** paramām tapo titikkhā nibbānaṁ paramām vadanti buddhā |  
 ○○○○|---○---||○○○○○|---○---  
**na hi pravrajito<sup>248</sup>** paropaghātī śamaṇo hoti pare vihesayāno ||

--○○|---○---||---○○|---○--- Opacchandasaka x 4  
 khantī paramam tapo titikkhā nibbānam paramam vadanti buddhā.  
 ○○○○|---○---||○○○○○|---○---  
**na hi pabbajito** parūpaghātī samaṇo hoti param viheṭhayanto.

[240 ≈ Dhp 225, Kodhavaggo]

○○○|---○---||---○○|---○--- bhavipulā  
**ahimsakā ye munayo niccam kāyena samvṛtā |**  
 ○○○|---○---||---○○|---○---  
**te yānti accutam tṭhānaṁ yattha gantā na śocati<sup>249</sup> ||**

○○○|---○---||---○○|---○--- bhavipulā  
 ahimsakā ye munayo niccam kāyena samvutā,  
 ○○○|---○---||---○○|---○---  
**te yanti accutam ṭhānam yattha gantvā na socare.**

[241 ≈ Dhp 300, Pakiṇṇakavaggo]

○○○|---○---||---○○|---○---  
**suprabuddham prabujjhanti sadā gotamasāvakā |**  
 ○○○|---○---||---○○|---○---  
**yesām divā ca rātto ca ahimsāya rato mano ||**

○○○|---○---||---○○|---○---  
 suppabuddham pabujjhanti sadā gotamasāvakā,  
 ○○○|---○---||---○○|---○---  
**yesam divā ca ratto ca ahimsāya rato mano.**

<sup>247</sup> -ī is m.c. to give a normal opening.

<sup>248</sup> I count *pr-* as not making position to give a normal opening.

<sup>249</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]

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**suprabuddham prabujjhanti sadā gotamasāvakā |**  
-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yesāṁ divā ca rātto ca bhāvanāya rato mano ||**

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**suppabuddham pabujjhanti sadā gotamasāvakā**  
-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yesāṁ divā ca ratto ca bhāvanāya rato mano.**

[243 ≈ Dhp 299, Pakiṇṇakavaggo]

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**suprabuddham prabujjhanti sadā gotamasāvakā |**  
-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yesāṁ divā ca rātto ca niccam kāyagatā satī ||**

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**suppabuddham pabujjhanti sadā gotamasāvakā,**  
-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yesāṁ divā ca ratto ca niccam kāyagatā sati.**

[244 ≈ Dhp 181, Buddhavaggo]

-◦-◦|◦-◦-||◦-◦-◦|◦-◦-  
**ye jhānaprasutā dhīrā nekkhammo 'paśame ratā |**  
-◦-◦|-,◦-||◦-◦-◦|◦-◦- mavipulā  
**devā pi tesāṁ prihayanti sambuddhānāṁ satīmatām<sup>250</sup> ||**

-◦-◦|◦-◦-||◦-◦-◦|◦-◦-  
**ye jhānapasutā dhīrā nekkhammūpasame ratā,**  
-◦-◦|-,◦-||◦-◦-◦|◦-◦- mavipulā  
**devā pi tesāṁ pihayanti sambuddhānāṁ satīmatām.**

[245 ≈ Dhp 98, Arahantavaggo]

-◦-◦|◦-◦-||◦-◦-◦|◦-◦-  
**aranne yadi vā ggrāme ninne vā yadi vā thale |**  
-◦-◦|◦-◦-||◦-◦-◦|◦-◦- savipulā / 9 syllables  
**yattha ar<sup>a</sup>hanto viharānti<sup>251</sup> tam bhomām rāmaṇīyakam ||**

-◦-◦|◦-◦-||◦-◦-◦|◦-◦-  
**gāme vā yadi vāraññe ninne vā yadi vā thale,**  
-◦-◦|◦-◦-||◦-◦-◦|◦-◦- savipulā  
**yatthar<sup>a</sup>hanto viharanti tam bhūmīm rāmaṇeyyakam.**

<sup>250</sup> -τ is m.c. to give the normal cadence.

<sup>251</sup> This line has 9 syllables. We could read *yatthārahanto* to correct the metre.

[246 ≈ Iti 27.2]

--०-,|-००|-०--||--०-,|००-|-०-- Triṣṭubh x 4  
**ekam pi ce prāṇam aduṣṭacitto mettāyate kuśalī tena hoti |**  
 --०-|-००|-०--||०--|-००|-०--  
**sabbe ca prāṇe<sup>252</sup> manasā 'nukampī prabhūtam aȳro prakaroti puññam ||**

--०-,|-००|-०--||--००,|००-|-०० Tuṭṭhubha x 4  
**ekam pi ce pāṇam aduṭṭhacitto mettāyati<sup>253</sup> kusalo tena hoti,**  
 --०-|-००|-०--||०--|-००|-०--  
**sabbe ca pāṇe manasānukampam pahūtam ar̄yo pakaroti puññam.**

[247 ≈ Iti 27.3, 4]

--०-|-००|-०--||--०-,|००-|-००- Triṣṭubh / Jagatī  
**ye sattaśaṇḍām paṭhavim vijettā rājar̄sayo yajamānā 'nupar̄iyagu |**  
 -०--००--||---,|-०-|-००- irregular / Jagatī  
**aśśamedham puruṣamedham<sup>254</sup> sammaprāsam<sup>255</sup> vāyupeyam nirāggadām |**  
 --०,-|-००|-०--||०--,-|-००|-००- Triṣṭubh / Jagatī  
**mettassa cittassa subhāvitassa kalām pi te nānubhavanti soḍāsim |**  
 --०-,-|-००|-०-- Triṣṭubh  
**candaprabhām<sup>256</sup> tāragaṇā va sabbe ||**

--०-|-००|-०--||--०-,|००-|-००- Tuṭṭhubha / Jagatī  
**ye sattasaṇḍām paṭhavim vijetvā rājīsayo yajamānānupar̄iyagā,**  
 -०--००--||---,|-०-|-००- irregular / Jagatī  
**assamedhā purisamedham sammāpāsaṁ vājapeyyam niraggalaṁ.**  
 --०,-|-००|-०--||०--,-|-००|-००- Tuṭṭhubha / Jagatī  
**mettassa cittassa subhāvitassa kalam pi te nānubhavanti soḷasim,**  
 --०-,-|-००|-०-- Tuṭṭhubha  
**candappabhā tāragaṇā va sabbe.**

<sup>252</sup> I count *pr-* as not making position to give a normal opening.

<sup>253</sup> Read -*ṭ* to correct the metre.

<sup>254</sup> I cannot see how we can make this scan satisfactorily, but the reading here is confirmed by the Pāli verse.

<sup>255</sup> Cone places this word at the end of the previous line. This line shows the Vedic opening.

<sup>256</sup> I count *pr-* here as making position to give the normal opening.

[248ab cf. Jā 169ab; cd ≈ Yakkhasamiyuttam, 4 v. 3cd]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yo 'tha metteṇa cittena sabbe prāṇe nukampati<sup>257</sup> |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam se sabbabhūtesu veram tassa na kenaci ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yo ve mettena cittena sabbalokānukampati,  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā  
 uddham adho ca tiryañ-ca, appamāñena sabbaso.

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yassa sabbam ahorattam ahimsāya rato mano,  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam so sabbabhūtesu veram tassa na kenaci.

[249 ≈ Yakkhasamiyuttam, 4 v. 3]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yassa sabbe ahorätte ahimsāya rato mano |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam se sabbabhūtesu veram tassa na kenaci ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yassa sabbam ahorattam ahimsāya rato mano,<sup>258</sup>  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam so sabbabhūtesu veram tassa na kenaci.

[250acd ≈ Yakkhasamiyuttam, 4.3; b cf. Dhp 301d, Pakinnakavaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yassa sabbe ahorätte bhāvanāya rato mano |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam se sabbabhūtesu veram tassa na kenaci ||

-◦-◦-|◦-◦-  
 yassa sabbam ahorattam  
 -◦-◦-|◦-◦-  
 bhāvanāya rato mano.

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 mettam so sabbabhūtesu veram tassa na kenaci.

<sup>257</sup> Read avagraha at the beginning of this word: scribal error.

<sup>258</sup> This line also = Dhp 300d, *Pakinnakavaggo*.

[251acd ≈ Yakkhasamyuttam, 4.3; b cf. Dhp 299d, Pakiṇṇakavaggo]

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yassa sabbe ahorātta** niccam kāyagatā satī |  
 -◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**mettam se sabbabhūtesu** veram tassa na kenaci ||

-◦-◦-|◦-◦-  
 yassa sabbam ahorattam

-◦-◦-|◦-◦-  
 niccam kāyagatā sati.

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 mettam so sabbabhūtesu veram tassa na kenaci.

[252 ≈ Iti 27.5]

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**yo na hanti na ghāteti** na jināti na jāpaye |  
 -◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**mettam se sabbabhūtesu** veram tassa na kenaci ||

-◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 yo na hanti na ghāteti na jināti na jāpaye,  
 -◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 mettam so sabbabhūtesu veram tassa na kenaci.

[253 ≈ Dhp 5, Yamakavaggo]

◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**na hi vereṇa verāṇi** śāmantīha kadācanam |  
 ◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**averena tu śāmaṇti** esa dhammo sanātano ||

◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 na hi verena verāṇi sammantīdha kudācanam,  
 ◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 averena ca sammanti esa dhammo sanantano.

[254 ≈ Dhp 6, Yamakavaggo]

◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**pare ca na vijānamti** vayam ettha jayāmatha |  
 ◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
**ye ca tattha vijānamti** tato śāmmamti medhakā ||

◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 pare ca na vijānanti mayam ettha yamāmase,  
 ◦-◦-|◦-◦-||◦-◦-◦|◦-◦-  
 ye ca tattha vijānanti tato sammanti medhagā.

[255 ≈ Dhp 197, Sukhavaggo]

○○-○|○---||-○-○|○-○-  
**susukham̄ vata jīvāmo veriñesu averiño |**  
 -○-○|○---||○○-○|○-○-  
**veriñesu manusyesu viharāma averiño ||**

○○-○|○---||-○-○|○-○-  
 susukham̄ vata jīvāma verinesu averino,  
 -○-○|○---||○○-○|○-○-  
 verinesu manussesu viharāma averino.

[256 ≈ Dhp 199, Sukhavaggo]

○○-○|○---||-○-○|○-○-  
**susukham̄ vata jīvāmo ussukesu anussukā |**  
 -○-○|○---||○○-○|○-○-  
**ussukesu manusyesu viharāma anussukā |**

○○-○|○---||-○-○|○-○-  
 susukham̄ vata jīvāma ussukesu anussukā  
 -○-○|○---||○○-○|○-○-  
 ussukesu manussesu viharāma anussukā.

[257ab ≈ Dhp 200ab, Sukhavaggo]

○○-○|○---||----|○-○-  
**susukham̄ vata jīvāmo yesam̄ no nāsti kiñcanam̄ |**  
 ○○-○|○---||○○-○|○-○- 9 syllables  
**sakiñcanesu manusyesu viharāma akimcanā<sup>259</sup> ||**

○○-○|○---||----|○-○-  
 susukham̄ vata jīvāma yesam̄ no natthi kiñcanam̄,  
 -○-○|○---||----|○-○-  
 pītibhakkā bhavissāma devā ābhassarā yathā.

[258 ≈ Dhp 170, Lokavaggo]

○---○|○---||○---|○-○-  
**yathā bubbudakām̄ paśse yathā paśse marīcikām̄ |**  
 -○-○|○---||-○-○|○-○-  
**evam̄ lokām̄ avechhānam̄ maccurājā na paśsati ||**

○---○|○---||○---|○-○-  
 yathā bubbudakām̄ passe yathā passe marīcikām̄,  
 -○-○|○---||-○-○|○-○-  
 evam̄ lokām̄ avekkhantām̄ maccurājā na passati.

---

<sup>259</sup> There appears to be no parallel to this pādayuga in the Pāli texts.

[259 ≈ Dhp 148, Jarāvaggo]

parijinnam idam rūpam roganīḍam prabhaṅguram |  
 bhijjīhitī<sup>260</sup> pūtisamdeho marañattam hi jīvitam ||

parijinñam idam rūpam roganīḍam pabhaṅguram,  
 bhijjati pūtisandeho marañantam hi jīvitam.

[260a ≈ Tha 73a; d cf. Sn. 44c]

jihmām ca driṣṭā dukhitam<sup>261</sup> ca vyādhitam pretañ ca driṣṭā na cirassa mānavo |  
 samvego tīppe (?) vipulo (?) ajāyatha acchechchi dhīro gr̄hibandhanāni<sup>262</sup> ||

jiṇṇañ ca disvā dukhitañ ca byādhitam matañ ca disvā gatam āyusañkhayam

chetvāna vīro<sup>263</sup> gihibandhanāni eko care kaggavisānakappo.

*Khāntivarggaḥ*

<sup>260</sup> Text reads: *bhijjīhitī<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 Pāli commentary also explains *bhijjati* as a future (paraphrasing with *bhijjissati*).

<sup>261</sup> -*kh*- is m.c. to avoid a heavy 6th syllable.

<sup>262</sup> I cannot a parallel for lines b & c in the Pāli texts.

<sup>263</sup> There is a v.l. *dhīro* is the Burmese manuscripts.

## 15: Āsava

[261 ≈ Dhp 85, Pañditavaggo]

-+---|+---||+---|+---  
**appakā te manusyesu ye janā pāragāmino |**  
 +---|+---||+---|+--- Anuṣṭubh  
**athāyam itarā prajā tīram evānudhāvati<sup>264</sup> ||**

-+---|+---||+---|+---  
**appakā te manussesu ye janā pāragāmino,**  
 +---|+---||+---|+--- Anuṣṭhubha  
**athāyam itarā pajā tīram evānudhāvati.**

[262 ≈ Dhp 86, Pañditavaggo]

-+---|+---||+---|+---  
**ye ca kho sammadākkhāte dhamme dhammānuvattino |**  
 -+---|+---||+---|+---  
**te janā pāram ehiṁti maccudheyam suduttaram ||**

-+---|+---||+---|+---  
**ye ca kho sammadakkhāte dhamme dhammānuvattino**  
 -+---|+---||+---|+---  
**te janā pāram essanti maccudheyayam suduttaram.**

[263 ≈ Dhp 87, Pañditavaggo]

-+---|-+---||+---|+--- ravipulā  
**kihne dhamme viprahāya<sup>265</sup> śukre bhāvetha pañditā |**  
 -+---|-+---||+---|+---  
**okā anokam āgāmma viveko yattha dūramam ||**

-+---|-+---||+---|+--- ravipulā  
 kaṇham dhammam vippahāya sukkaṁ bhāvetha pañdito,  
 -+---|-+---||+---|+--- mavipulā  
**okā anokaṁ āgamma viveke yattha dūramaṁ.**

<sup>264</sup> This and the next 4 verses occur in this sequence at the end of the Pāli Pañditavaggo.

<sup>265</sup> I count *pr-* as making position to give *ravipulā*, otherwise we have *savipulā*.

[264 ≈ Dhp 88, Pañditavaggo]

- - - | - - - || - - - | - - -  
**tatthābhiritim eṣāṇā hettā kāme akiṁcanā |**  
 - - - | - - - || - - - | - - -  
**paȳrodametha āttānam cittaṁ k̄leṣhi<sup>266</sup> sabbaśo ||**  
  
 - - - | - - - || - - - | - - -  
 tatrābhiritim iccheyya hitvā kāme akiñcano,  
 - - - | - - - || - - - | - - -  
 pariyodapeyya attānam cittaklesehi pañđito.

[265 ≈ Dhp 89, Pañditavaggo]

- - - | - - - || - - - | - - -  
**yassa saṁbodhiaṅgehi samāṁ cittaṁ subhāvitam |**  
 - - - | - - - || - - - | - - -  
**āttānapaṭinissagge anupādāya ye ratā |**  
 - - - | - - - || - - - | - - -  
**khīnāsavā jutīmanto<sup>267</sup> te loke parinivṛtā<sup>268</sup> ||**  
  
 - - - | - - - || - - - | - - -  
 yesam sambodhiaṅgesu sammā cittaṁ subhāvitam,  
 - - - | - - - || - - - | - - -  
 ādānapaṭinissagge anupādāya ye ratā,  
 - - - | - - - || - - - | - - - savipulā  
 khīnāsavā jutimanto te loke parinibbutā.

[266 ≈ Dhp 292, Pakiṇṇakavaggo]

- - - | - - - || - - - | - - -  
**yad<ā>hi<sup>269</sup> kiccām tad apaviddham akiccaṁ puna kīrati |**  
 - - - | - - - || - - - | - - -  
**unnaddhānām pramattānām tesam vaddhamti āsavā ||**  
  
 - - - | - - - || - - - | - - -  
 yam hi kiccām tad apaviddham akiccaṁ pana kaȳrati,  
 - - - | - - - || - - - | - - -  
 unnalānām pamattānām tesam vadḍhamti āsavā.

<sup>266</sup> We have to ignore the svarabhakti vowel here. Note that the Pāli has excluded the vowel altogether and writes the Sanskritic *kl-*.

<sup>267</sup> -*ī*- is m.c. to give the pathyā cadence.

<sup>268</sup> Cone has the following note here: *The MS is unclear, but appears more like -nivṛtā than nivvṛtā.* 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>269</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]

- - - | - - - || - - - | - - -  
 yesañ ca susamāraddhā niccamā kāyagatā satī |  
 - - - | - - - || - - - | - - -  
 akiccamā te na sevanti kicce sātaccakāriṇo |  
 - - - | - - - || - - - | - - -  
 satānām samprajānānām tesam khīyamti āsavā ||

- - - | - - - || - - - | - - -  
 yesañ ca susamāraddhā niccamā kāyagatā sati,  
 - - - | - - - || - - - | - - -  
 akiccamā te na sevanti kicce sātaccakārino,  
 - - - | - - - || - - - | - - -  
 satānām sampajānānām atthām gacchanti āsavā.

[268 ≈ Dhp 253, Malavaggo]

- - - | - - - || - - - | - - -  
 paravajjānupaśśinām<sup>270</sup> niccamā ojjhāyasamñinā |  
 - - - | - , - - - || - - - | - - - mavipulā  
 āsavā tesam vaddhanti ārā te āsavakkhayā ||

- - - | - - - || - - - | - - -  
 paravajjānupassissa niccamā ujjhānasāññino  
 - - - | - - - || - - - | - - -  
 āsavā tassa vaddhanti ārā so āsavakkhayā.

[269bcd ≈ Dhp 226bcd, Kodhavaggo]

- - - | - - - || - - - | - - - mavipulā  
 jāgarikām anuyuttānām<sup>271</sup> ahorāttānuśikkhiṇām |  
 - - - | - - - || - - - | - - -  
 nibbāñe adhimuttānām atthām gacchamti āsavā ||

- - - | - - - || - - - | - - -  
 sadā jāgaramānānam ahorattānusikkhinām,  
 - - - | - - - || - - - | - - -  
 nibbānām adhimuttānām atthām gacchanti āsavā.

<sup>270</sup> -ī- is m.c. to give the pathyā cadence.

<sup>271</sup> I can find no parallel to this line in the Pāli texts.

[270 ≈ Dhp 93, Arahantavaggo]

yesā 'savā parikkhīnā āhāre ca anisśitā |  
 śumñatā ānimitto ca vimogho yesa<sup>272</sup> gocaro |  
 ākāse va śakuntānām padam tesam durannayaṁ |

yassāsavā parikkhīnā āhāre ca anissito,  
 suññato animitto ca vimokkho yassa gocaro,  
 ākāse va sakuntānam padam tassa durannayaṁ.

[271 ≈ Dhp 271, Dhammaṭṭhavaggo]

na hi śilavrateneva bāhuśoccena vā puna |  
 atha vā samādhilābhena vivittaśayanena vā ||

na sīlabbatamattena bāhusaccena vā pana,  
 atha vā samādhilābhena vivittasayanena vā,

[272 ≈ Dhp 272, Dhammaṭṭhavaggo]

phusāma nekkhammasukham apr̄thujjanasevitam |  
 bhikkhū viśsāsamāpādi<sup>273</sup> aprāpyāsavakkhayam<sup>274</sup> ||

phusāmi nekkhammasukham aputhujjanasevitam,  
 bhikkhu vissāsa' māpādi appatto āsavakkhayam.

<sup>272</sup> Ansvāra has been lost here m.c.

<sup>273</sup> Text reads: *vi<ssa>śśāsamāpādi*. There is no discussion of the reading. We should divide *viśsāsa' māpādi*, with loss of anusvāra m.c.

<sup>274</sup> This line is one syllable short, we should read *aprāpya asavakkhayam* as at 397b.

[273 ≈ Ud-v 4.13]

—◦—{◦——||—{◦—◦— 6 syllables  
 nāyam̄ pramajjituṁ kālo ’prāpyāsa vakkhayam̄<sup>275</sup> |  
 —◦—{◦——||——{◦—◦—  
 pramattam̄ dukham̄<sup>276</sup> anneti sīhaṁ vā mṛgamātikā |  
 —◦—{◦——||——{◦—◦—  
 nāyam̄ pramādakālaḥ syād aprāpte hy āsravakṣaye |  
 —◦—{◦——||——{◦—◦—  
 māraḥ pramattam anveti simhaṁ vā mṛgramātṛkā ||

[274 ≈ Dhp 126, Pāpavaggo]

—◦—{——||◦——|◦—◦— irregular  
 gabbham̄ eke okrammanti<sup>277</sup> nirayam̄ pāpakaṁmupo |  
 —◦—{◦——||—{◦——|◦—◦—  
 saggaṁ sugatino yānti parinivvānti anāsavā ||  
 —◦—{◦——||◦——|◦—◦—  
 gabbham̄ eke papajjanti nirayaṁ pāpakaṁmino,  
 —◦—{◦——||—{◦——|◦—◦—  
 saggaṁ sugatino yanti parinibbanti anāsavā.

[275 ≈ Dhp 82, Pañditavaggo]

—◦—{◦——||—{◦——|◦—◦—  
 yathā hrado ’ssa gambhīro viprasanno anāvilo |  
 ——{——||—{◦——|◦—◦—  
 evam̄ dhammāni śottāna viprasīdaṁti pañditā ||  
 —◦—{——||—{◦——|◦—◦— mavipulā  
 yathā pi rāhadō gambhīro vippasanno anāvilo,  
 ——{——||—{◦——|◦—◦—  
 evam̄ dhammāni sutvāna vippasīdanti pañditā.

<sup>275</sup> This line is two syllables short, we should read *aprāpya asavakkhayam̄* as at 397b, cf. the previous verse, and see how the Udānavarga verse has overcome the problem of ellipsis.

<sup>276</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>277</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 jitam nā 'ppajīyati<sup>278</sup> jitam assā na upeti antako |  
 -◦◦-|-◦◦-|◦◦-◦◦|-◦◦-  
**tam buddham anomaniagramam apadām kena padena nehisi ||**

-◦◦-|-◦◦-|◦◦-◦◦|-◦◦- Vetālīya / Opacchandasaka  
 yassa jitam nāvajīyati jitam assa no yāti koci loke,  
 -◦◦-|-◦◦-|◦◦-◦◦|-◦◦- Vetālīya x 2  
**tam buddham anantagocaram apadām kena padena nessatha?**

[277 ≈ Dhp 180, Buddhavaggo]

-◦◦-|-◦◦-|−−◦◦|-◦◦- Vaitālīya x 4  
 yassa jālinī visattikā tahnā nāsti kahim ci netaye |  
 -◦◦-|-◦◦-|◦◦-◦◦|-◦◦-  
**tam buddham anantagocaram apadām kena padena nehisi ||**

-◦◦-|-◦◦-|−−◦◦|-◦◦- Vetālīya x 4  
 yassa jālinī visattikā tañhā natthi kuhiñci netave,  
 -◦◦-|-◦◦-|◦◦-◦◦|-◦◦-  
**tam buddham anantagocaram apadām kena padena nessatha?**

*Āsavavarggah*

---

<sup>278</sup> I count *-jj-* as not making position here to give the normal cadence, cf. 323c.

16: Vācā

[278 ≈ Dhp 281, Maggavaggol]

--०-|-,००|-०००-||--०-,!०००|-०००- Jagatī x 4  
**vācānurakkhī manasā susamvṛto kāyena yo akuśalam na sevati |**  
 --०-,|-००|-०००-||--०,-|-००|-०००-  
**ete ttayo<sup>279</sup> kammapathe viśodhiya prāppoja so śāntipadām anuttaram<sup>280</sup> ||**

-- -|-,-,,-|---||--,,|---|- -- Jagatī / Tuṭṭhabha  
 vācānurakkhī manasā susamvuto kāyena ca akusalām na kayirā,  
 -- -|---,|- ---|---||---|- --,,-|--- Jagatī x 2  
 ete tayo kammapathe visodhaye ārādhaye maggamā isippaveditām.

[279 ≈ Dhp 231, Kodhavaggol]

--०-|-,-,-||--०-|०-०- mavipulā  
**kāyapradoṣam** rakkheyā kāyena saṁvṛto siyā |  
--०-०|०-,-||--०-०-  
**kāyaduccaritam** hettā kāyena sucaritam care<sup>281</sup> ||

-- -|-, - -||-- -|--- māvipulā  
 kāyappakopāṁ rakkheyā kāyena saṁvuto siyā,  
 - - -|---||- - -|---  
 kāyaduccaritāṁ hitvā kāyena sucaritāṁ care.

[280 ≈ Dhp 232, Kodhavaggol]

——०|—,---॥—०|०—०— mavipulā  
**vācāpradoṣam** rakkheyā **vācāya** saṁvṛto siyā ||  
 ——०|०—०॥—०|०—०—  
**vācāducaritam** hettā **vācāya** sucaritam care ||

<sup>279</sup> Cone indicates the word may also be read: *trayo*.

<sup>280</sup> I can find no parallel to this line in the Pāli texts.

<sup>281</sup> This and the next 3 verses occur in the same order at the end of the Pāli *Kodhyaggo*.

[281 ≈ Dhp 233, Kodhavaggo]

—◦—|—,---||◦◦—|◦—◦— mavipulā  
**manapradoṣam rakkheyā manasā saṁvṛto siyā |**  
 —◦—|◦—◦—||◦◦—◦◦|◦—◦—  
**manoduccaritām hettā manasā sūcaritām care ||**

—◦—|----||◦◦—|◦—◦— mavipulā  
 manopakopam rakkheyya manasā saṁvuto siyā,  
 —◦—|◦—◦—||◦◦—◦◦|◦—◦— pathyā  
 manoduccaritām hitvā manasā sūcaritām care.

[282 ≈ Dhp 234, Kodhavaggo]

—◦—|◦—◦—||—◦—|◦—◦—  
**kāyena saṁvṛtā dhīrā vācāya utta cetasā |**  
 —◦—|◦—◦—||—◦—|◦—◦—  
**sabbattha saṁvṛtā dhīrā te ve suparisamvṛtā ||**

—◦—|◦—◦—||◦—◦—|◦—◦—  
 kāyena saṁvutā dhīrā atho vācāya saṁvutā,  
 —◦—|◦—◦—||—◦—|◦—◦—  
 manasā saṁvutā dhīrā te ve suparisaṁvutā.

[283 ≈ Dhp 227, Kodhavaggo]

—◦—|—,---||◦—◦—|◦—◦— mavipulā  
**porāṇam etam ādhora na etam ahunā-r-iva |**  
 —◦—|◦—◦—||—◦—|◦—◦—  
**nindanti tohnim āśinam nindanti mitabhāṇikam |**  
◦◦—◦—|◦—◦—||—◦—|◦—◦—  
**bahubhāṇikam pi nindanti<sup>282</sup> nāsti loke anindito ||**

—◦—|—◦—||—◦—|◦—◦— bhavipulā  
 porāṇam etam atula netam ajjatanām iva,  
 —◦—|◦—◦—||—◦—|◦—◦—  
 nindanti tuṇhim āśinam nindanti bahubhāṇinam,  
◦◦—◦—|◦—◦—||—◦—|◦—◦—  
 mitabhāṇinam pi nindanti natthi loke anindito.

---

<sup>282</sup> Lines d and e are in reverse order in the Pāli verse.

[284 ≈ Dhp 228, Kodhavaggo]

—◦◦◦◦|◦◦◦—||◦◦◦◦|◦◦◦— Anuṣṭhubh  
 na cābhu na ca bhaviṣyati na cetarahi vijjati |  
 —◦◦—|◦◦◦—||◦◦◦— ekāntanindito poṣo ekāntam vā praśamsito ||

—◦◦◦◦|◦◦◦—||◦◦◦◦|◦◦◦— Anuṣṭhubha  
 na cāhu na ca bhavissati na cetarahi vijjati  
 —◦◦—|◦◦◦—||◦◦◦— ekantam nindito poso ekantam vā pasamsito.

[285]

—◦◦—|◦◦◦—||◦◦◦◦|◦◦◦—  
 yañ ca bālā adhammaṭṭhaṁ pūjeyu garaheyu<sup>283</sup> vā |  
 —◦◦—|◦◦◦—||◦◦◦— aviñūm<sup>284</sup> avibhāvāya na tam atthāya kāyaci<sup>285</sup> ||

[286 ≈ Dhp 229, Kodhavaggo]

—◦◦—|◦◦◦—||◦◦◦◦|◦◦◦—  
 yaṁ ca viñū<sup>286</sup> praśamsanti anuvicca suve suve |  
 —◦◦—|◦◦◦—||◦◦◦— mavipulā  
 acchidravattim medhāvīm pramñāśilasamāhitam ||

—◦◦—|◦◦◦—||◦◦◦◦|◦◦◦—  
 yañ ce viññū pasamsanti anuvicca suve suve,  
 —◦◦—|◦◦◦—||◦◦◦— mavipulā  
 acchiddavuttim medhāvīm paññāśilasamāhitaṁ,

[287 ≈ Dhp 230, Kodhavaggo]

—◦◦—|◦◦◦—||◦◦◦◦|◦◦◦—  
 nikkham jāmbūnadasseva ko tam ninditum ar̄hati |  
 —◦◦—|◦◦◦—||◦◦◦◦|◦◦◦— devā pi nam praśansanti brahmunā pi praśamsito ||

—◦◦—|◦◦◦—||◦◦◦◦|◦◦◦—  
 nekkham jambonadasseva ko tam ninditum ar̄hati?  
 —◦◦—|◦◦◦—||◦◦◦◦|◦◦◦— devā pi nam pasamsanti brahmunā pi pasamsito.

<sup>283</sup> I believe this = *pūjeyum garaheyum*, with anusvāra lost m.c., though it is not necessary in the first word.

<sup>284</sup> Scribal error, read: *avimñūm*.

<sup>285</sup> I can find no parallel to this verse in the Pāli texts, or in any of the parallels.

<sup>286</sup> Scribal error, read: *viññū*.

[288 ≈ Dhp 262, Dhammatthavaggo]

—○—○—|○—○—||—○—○—|○—○—  
 na vākkaraṇamattēṇa<sup>287</sup> vannapukkhalatāya vā |  
 —○—○—|○—○—||—○—○—|○—○—  
 sādhurūpī naro hoti iissukī maccharī saṭho ||

—○—○—|○—○—||—○—○—|○—○—  
 na vākkaraṇamattēna vanṇapokkharatāya vā  
 —○—○—|○—○—||—○—○—|○—○—  
 sādhurūpo naro hoti issukī maccharī saṭho.

[289ab ≈ Dhp 261ab, cd ≈ Dhp 263cd, Dhammatthavaggo]

—○—○—|○—○—||○—○—|○—○—  
 yamhi saccaṁ ca dhammo ca viratī samyyamo damo |  
 —○—○—|○—○—||○—○—|○—○— mavipulā  
 sa vāntadoṣo medhāvī sādhurūpī ti vuccati ||

—○—○—|○—○—||○—○—|○—○—  
 yamhi saccañ ca dhammo ca ahimsā samyamo damo,  
 —○—○—|○—○—||○—○—|○—○—  
 sa ve vantamalo dhīro therō iti pavuccati.

—○—○—|○—○—||○—○—|○—○— pathyā  
 yassa cetāṁ samucchinnamā mūlaghaccām samūhataṁ  
 —○—○—|○—○—||○—○—|○—○— mavipulā  
 sa vantadoso medhāvī sādhurūpo ti vuccati.

[290 ≈ Dhp 19, Yamakavaggo]

—○—○—|○—○—||○—○—|○—○—, —○—○—|○—○— Triṣṭubh x 4  
 bahum pi ce sahitām bhāsamāno na takkaro hoti naro pramatto |  
 —○—○—|—,○—○—|○—○—||○—○—, —○—○—  
 gopo va gāvo gaṇayām paresām na bhāgavā sāmaṇḍassā<sup>288</sup> hoti ||

—○—○—|○—○—||○—○—|○—○—, —○—○— Tuṭṭhubha x 4  
 bahum pi ce sahitām bhāsamāno na takkaro hoti naro pamatto,  
 —○—○—|—,○—○—|○—○—||○—○—, —○—○—  
 gopo va gāvo gaṇayām paresām na bhāgavā sāmaṇḍassā hoti.

<sup>287</sup> Cone indicates that this word may also be read: -matrena.

<sup>288</sup> This word is written as *śāmann-* in the next verse, also cf. *śāmannamī*, 296c; and *śāmannatā*, 66c. Two light syllables have been replaced by one heavy one at the 5th.

[291 ≈ Dhp 20, Yamakavaggo]

--०-,००-|-०--||--०-|०,००|-०--- Triṣṭubh x 6  
**appam pi ce sahitam bhāśamāno dhammassa hoti anudhammadacārī |**  
--०-|-०,०|-०--||०--०-|-०,००|-०---  
**rāgam ca dośam ca prahāya<sup>289</sup> moham vimuttacitto akhilo akamcho |**  
००-०-|-०,००|-०--||०--०,-|-०---  
**anupādiyāno iha vā hure vā sa bhāgavā śāmannaḥ hoti<sup>290</sup> ||**

--०-,००-|-०--||--०-|०,००|-०--- Tuṭṭhubha x 6  
appam pi ce sahitam bhāśamāno dhammassa hoti anudhammadacārī,  
--०-|-०,०|-०--||--०-|-०,००|-०---  
rāgañ ca dosañ ca pahāya mohañ sammappajāno suvimuttacitto,  
००-०-|-०,००|-०--||०--०,-|-०---  
anupādiyāno idha vā huram vā sa bhāgavā sāmaññassa hoti.

[292 ≈ Dhp 224, Kodhavaggo]

--०-|-०--||--०-|०--  
**saccam bhaṇe na kujjhēyā<sup>291</sup> deyā appā pi yācito |**  
---०|-०--||--०-|०--  
**etehi ttihi ṭhānehi<sup>292</sup> gacche devāna<sup>293</sup> santike ||**  
--०-|-०--||--०-|०--  
saccam bhanē na kujjhēyya dajjāppasmim pi yācito,  
--०-|-०--||--०-|०--  
etehi tīhi ṭhānehi gacche devāna' santike.

[293 ≈ Dhp 177, Lokavaggo]

०-०-|-,-०-|-०--||--०-,००-|-०--- Triṣṭubh x 4  
**na ve kadāryyā devalokam vrajanti<sup>294</sup> bālā hi bhe<sup>295</sup> na praśāṁsanti dānam |**  
---०-|-,-०-|-०--||--०-,०-|-०---  
**dhīro tu dānam anumodamāno teneva so devalokam pareti ||**  
०-०-|-,-०-|-०--||--०-,०-|-०--- Tuṭṭhubha x 4  
na ve kadāryyā devalokam vajanti bālā have nappasaṁsanti dānam,  
---०-|-,-०-|-०--||--०-,०-|-०---  
dhīro ca dānam anumodamāno teneva so hoti sukhī parattha.

<sup>289</sup> I count *pr-* as not making position here to avoid the heavy 6th syllable.

<sup>290</sup> Two light syllables have been replaced by one heavy one at the 5th, cf. the previous verse.

<sup>291</sup> Cone indicates that this word may also be read: *krujjheyā*.

<sup>292</sup> I count *ṭh-* as not making position here. Otherwise we have a malformed mavipulā.

<sup>293</sup> Anusvāra has been lost m.c. here.

<sup>294</sup> This is an example of the extended Triṣṭubh, pausing at the fifth and re-starting from the same syllable.

<sup>295</sup> Cone indicates that this word may also be read: *te*.

[294 ≈ Dhp 217, Piyavaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ūlāvantam śucim daccham dhammaṭham saccavādinam |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ātano kārakam śantam tam jano kurute priyam ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ūlādassanasampannam dhammaṭham saccavedinam  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 attano kamma kubbānam tam jano kurute piyam.

[295 ≈ Dhp 308, Nirayavaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ūreyo ayoguḍā bhuttā tattā aggiśikhopamā |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yam ca bhuñjeya<sup>296</sup> duśśilo rāṭhapiṇḍam asamyyato ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 seyyo ayoguḍo bhutto tatto aggisikhūpamo,  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 yañ ce bhuñjeyya duśśilo rāṭhapiṇḍam asaññato.

[296 ≈ Dhp 311, Nirayavaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦- ravipulā  
 kuśo yathā duggṛhitō hastam evānukamtati |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ūāmannam dupparāmāṭham nirayāya upakaṭṭati ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦- bhavipulā  
 kuso yathā duggahito hattham evānukantati,  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ūāmaññam dupparāmāṭham nirayāyupakaḍḍhati.

[297 ≈ Dhp 176, Lokavaggo]

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ekadhammam atītassa muṣāvādissa jamtuno |  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 vitinnaparalokassa nāsti pāpam akāriyam<sup>297</sup> ||

-◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 ekam dhammam atītassa musāvādissa jantuno  
 -◦-◦-|◦-◦-||◦-◦-|◦-◦-  
 vitiṇṇaparalokassa natthi pāpam akāriyam.

<sup>296</sup> -*ā* is m.c. to give the normal cadence

<sup>297</sup> -*ā*- is m.c. to give the normal cadence.

[298 ≈ Jā 331.2]

navipulā  
 na hi śastam sunisitam viśam hālāhalam tathā |  
 evam khipram atipāteti vācā dubbhāsitā yathā ||

navipulā  
 na hi sattham sunisitam visam halāhalam iva,  
 evam nikaṭhe pāteti vācā dubbhāsitā yathā.

[299 ≈ Sn 3.10 v.1]

puruṣassa jāyamānassa kuṭhārī jāyate mukhe |  
 yāya chindati āttānam vācam dubbhāsitam bhaṇam<sup>298</sup> ||

purisassa hi jātassa kuṭhāri jāyate mukhe.  
 yāya chindati attānam bālo dubbhāsitam bhaṇam.

[300 ≈ Sn 3.10 v.2]

Vaitālīya x 4  
 yo hi nindiyē praśamsati uttavā nindati yo praśamsiye<sup>299</sup> |  
 vicināti mukhena so kalim kalinā tena sukham na vindati ||

Vetālīya x 4  
 yo nindiyam pasamsati<sup>300</sup> tam vā nindati yo pasamsiyo,  
 vicināti mukhena so kalim kalinā tena sukham na vindati.

<sup>298</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>299</sup> This line shows the variant opening in which the first syllable has to be counted as light to fit the metre.

<sup>300</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]

---|---||---||---|--- Vaitāliya x 5  
**appāmātto ayam kalī yo akkhehi dhanām parājaye |**  
 ||---||---  
**sabbassāpi sahāpi āttanā<sup>301</sup>**  
 ---|---||---||---|---  
**ayam eva mahataro<sup>302</sup> kalī yo sugatesu manām pradūṣaye ||**

---|---||---||---|--- Vetāliya x 5  
 appamatto ayam kali<sup>303</sup> yo akkhesu dhanaparājayo,<sup>304</sup>  
 ||---||---  
**sabbassāpi sahāpi attanā**  
 ---|---||---||---|---  
 ayam eva mahantaro kali yo sugatesu manām padosaye.

[302 ≈ Sn 3.10 v.4]

---|---,---|---||---,---|--- Triśubh x 2  
**śatām sahasrāṇī nirabbudānām chatrīśatim pāñca ca abbudāni |**  
 ---|---,---|---||---,---|--- Triśubh / Jagatī  
**yam aȳragarāhī<sup>305</sup> nirayaṁ upeti vācaṁ manām ca praṇidhāya pāpikām ||**  
 ---|---,---|---||---,---|--- Tuṭṭhubha x 2  
 satām sahassānam<sup>306</sup> nirabbudānām chattimsati<sup>307</sup> pañca ca abbudāni .  
 ---|---,---|---||---,---|--- Tuṭṭhubha / Jagatī  
 yam ar̄yagarāhī nirayaṁ upeti vācaṁ manañ ca paṇidhāya pāpakaṁ.

<sup>301</sup> This is a secondary posterior line, where we would expect a prior line.

<sup>302</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>303</sup> The opening is again one syllable short,

<sup>304</sup> The cadence is wrong here, we can correct it by reading *dhanām parājayo*. Cf. Patna.

<sup>305</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>306</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>307</sup> We need to read -*sati* here to give the normal opening.

[303 cf. Jā 88]

—◦—{◦—–||—◦—|◦—  
**kallāṇim eva bhāṣeyā na 'ssa mucceya pāpikā |**  
 ——|◦—–||—◦—|◦—  
**mokkho kallāṇiye śreyo muttā tapati pāpikāṁ ||**

—◦—{◦—–||—◦—|◦—  
**kalyāṇim eva muñceyya na hi muñceyya pāpikāṁ,**  
 ——|◦—–||—◦—|◦—  
**mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṁ**

[304 cf. Jā 88]

—◦—{◦—–||—◦—|◦—  
**kallāṇim eva seveyā na 'ssa mucceya pāpikā |**  
 ——|◦—–||—◦—|◦—  
**mokkho kallāṇiye śreyo muttā tapati pāpikāṁ ||**

—◦—{◦—–||—◦—|◦—  
**kalyāṇim eva muñceyya na hi muñceyya pāpikāṁ,**  
 ——|◦—–||—◦—|◦—  
**mokkho kalyāṇiyā sādhu mutvā tapati pāpikāṁ**

[305ab cf. Jā 88ab]

——{|—,—||—◦—|◦— mavipulā  
**vācam bhāṣeyā kallāṇim na 'ssa mucceya pāpikā<sup>308</sup> |**  
 ——|◦—–||—◦—|◦—  
**jātam krodham nivāreyā so biṣabbhi nirujjhati<sup>309</sup> ||**

—◦—{◦—–||—◦—|◦—  
**kalyāṇim eva muñceyya na hi muñceyya pāpikāṁ,**  
 ——|◦—–||—◦—|◦—  
**mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṁ**

*Vācāvarggah*

<sup>308</sup> Cone indicates that this word may also be read: *pāpikāṁ*.

<sup>309</sup> I can find no parallel to this pādayuga in the Pāṭī texts.

## 17: Ātta Attavaggo

[306 ≈ Dhp 162]

—○—|○—||○—○|○— 9 syllables  
**yassa accantadośillam̄ malutā sālam ivo 'tatā<sup>310</sup> |**  
 —○—|○—||○—○|○—  
**karoti so tathāttānam̄ yathā nam̄ biṣam icchatī ||**

—○—|○—||—○—○|○—  
 yassa accantadussīlyam̄ māluvā sālam ivotatām̄  
 —○—|○—||—○—○|○—  
 karoti so tathattānam̄ yathā nam̄ icchatī diso.

[307 ≈ Dhp 161]

—○—○|○—||—○—○|○—  
**āttanā hi kataṁ pāpaṁ āttajam̄ āttasambhavam̄ |**  
 —○—○|○—||—○—○|○— 9 syllables  
**anumāndhati dummedham̄ vaȳram̄ vā ahmamayam̄ maṇim̄<sup>311</sup> ||**

—○—○|○—||—○—○|○—  
 attanā va<sup>312</sup> kataṁ pāpaṁ attajam̄ attasambhavam̄,  
 —○—○|○—||—○—○|○—  
 abhimatthati dummedham̄ vaj̄ram̄ vasmamayam̄ maṇim̄.

[308 ≈ Dhp 165]

—○—○|○—||—○—○|○—  
**āttanā hi kataṁ pāpaṁ āttanā saṅkiliśati |**  
 —○—○|○—||—○—○|○—  
**āttanā akataṁ pāpaṁ āttanā ye viśujjhati |**  
 —○—|—,---||—○—○|○— mavipulā  
**śoddhī aśoddhī praccattam̄ nāñno aññam̄ viśodhaye ||**

—○—○|○—||—○—○|○—  
 attanā va kataṁ pāpaṁ attanā saṅkilissati,  
 —○—○|○—||—○—○|○—  
 attanā akataṁ pāpaṁ attanā va visujjhati,  
 —○—|—,---||—○—○|○— mavipulā  
 suddhī asuddhī paccattam̄ nāñno aññam̄ visodhaye.

<sup>310</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>311</sup> This line has 9 syllables. We should no doubt read *vāhmamayam̄*, which would then give an acceptable pāda.

<sup>312</sup> There is a v.l. in ChS which reads: *attanā hi*.

[309 ≈ Dhp 50, Pupphavaggo]

---|---||---|---  
**na paresam̄ vilomāni na paresam̄ katā 'kataṁ |**  
 ---|---||---|---  
**āttanā ye aveccheyā katāni akatāni ca ||**

---|---||---|---  
**na paresam̄ vilomāni na paresam̄ katākataṁ,**  
 ---|---||---|---  
**attano va avekkheyā katāni akatāni ca.**

[310abc cf. Dhp 50, Pupphavaggo; d ≈ Jā 475 v. 2b]

---|---||---|---  
**na paresam̄ vilomāni na paresam̄ samāsamam̄ |**  
 ---|---||---|---  
**āttanā ye aveccheyā samāni viśamāni ca ||**

---|---||---|---  
**na paresam̄ vilomāni na paresam̄ katākataṁ,**  
 ---|---||---|---  
**attano va avekkheyā katāni akatāni ca.**

||---|---  
**samāni visamāni ca**

[311 ab ≈ Dhp 157ab; cd ≈ Kosalasamyuttam, 1.4 vs. 1cd]

---|---||---|---  
**āttānañ ce priyam̄ nāyyā rakkheyā nam̄ surakkhitam̄ |**  
 ---|---||---|---  
**na etam̄ sulabham̄ hoti sukham̄ dukkatakāriṇam̄ ||**

---|---||---|---  
**attānañ ce piyam̄ jaññā rakkheyya nam̄ surakkhitam̄**  
 ---|---||---|---  
**tiṇam̄ aññataram̄ yāmam̄ paṭijaggeyya pañđito.**

---|---||---|---  
**attānam̄ ce piyam̄ jaññā na nam̄ pāpena saṁjuye**  
 ---|---||---|---  
**na hi tam̄ sulabham̄ hoti sukham̄ dukkatakārinā.**

[312 ≈ Dhp 157]

—-{-|---||---|---|---  
**āttānam ce priyam nāyyā rakkheyā nām surakkhitām |**  
 -○○○|-,---||○○---|○--- 9 syllables  
**ttiṇam añataram yāmānam<sup>313</sup> paṭijāggreya<sup>314</sup> paṇḍito ||**

—-{-|---||---|---|---  
 attānañ ce piyam jaññā rakkheyya nañ surakkhitam  
 -○-○|○---||○---|○---  
 tiṇam aññataram yāmam paṭijaggeyya paṇḍito.

[313 ≈ Dhp 305, Pakiṇṇakavaggo]

—-○-|-○---||-○---|---|--- ravipulā  
**ekāsanām ekaśeyam ekacarīyām atandrito |**  
 -○-○|○---||○---|○---  
**eko ramayam āttānam vanānte ramitā siyā ||**

—-○-|-○---||-○○|○---|--- ravipulā  
 ekāsanām ekaseyyam eko caram atandito  
 -○-○|○---||○---|○---  
 eko damayam attānam vanante ramito siyā.

---

<sup>313</sup> There are 9 syllables in this line, and the 2nd and 3rd are light which is normally avoided. If *añā-* is not a mistake then we could take the syllable as resolved - but we would only gain a malformed mavipulā.

<sup>314</sup> -ă is m.c. to give the normal cadence.

[314 a-d ≈ Dhp 164 a-d; ef ≈ Dhp 162 ef]

—◦—{◦◦◦—||—◦—|◦◦— navipulā  
 yo śāsanam arahatām<sup>315</sup> aȳrāṇām dhammajīvinām |  
 ◦—◦|◦—||—◦—|◦◦—  
 paṭikrośati dummedho dr̄ṣṭim niśśaya pāpikām |  
 ◦—◦—|◦—||◦—◦|◦◦—  
 karoti so tathattānam yathā nam biṣam icchatī<sup>316</sup> ||

—◦—{◦◦◦—||—◦—|◦◦— navipulā  
 yo sāsanam arahataṁ ar̄yānam dhammajīvinam,  
 ◦—◦|◦—||—◦—|◦◦—  
 paṭikkosati dummedho diṭṭhim nissāya pāpikam,  
 ◦—◦—|◦—||◦—◦|◦◦—  
 phalāni kaṭṭhakasseva attaghaññāya phallati.

—◦—|◦—||—◦—◦|◦◦—  
 yassa accantadussīlyam māluvā sālamivotatam  
 ◦—◦—|◦—||◦—◦|◦◦—  
 karoti so tathattānam yathā nam icchatī diso.

[315 ≈ Dhp 164]

—◦—{◦◦◦—||—◦—|◦◦— navipulā  
 yo śāsanam arahatām aȳrāṇām dhammajīvinām |  
 ◦—◦|◦—||—◦—|◦◦—  
 paṭikrośati dummedho dr̄ṣṭim niśśaya<sup>317</sup> pāpikām |  
 ◦—◦—|◦—||◦—◦|◦◦—  
 phalāni kaṭṭhakasseva āttaghannāya phallati ||

—◦—{◦◦◦—||—◦—|◦◦— navipulā  
 yo sāsanam arahataṁ ar̄yānam dhammajīvinam,  
 ◦—◦|◦—||—◦—|◦◦—  
 paṭikkosati dummedho diṭṭhim nissāya pāpikam,  
 ◦—◦—|◦—||◦—◦|◦◦—  
 phalāni kaṭṭhakasseva attaghaññāya phallati.

<sup>315</sup> We have to count the svarabhakti vowel towards the metre here, also in the next verse.

<sup>316</sup> This appears to be a patchwork verse, the verses from which the lines are extracted occur in full at 306 and 315.

<sup>317</sup> Scribal error, cf. 314d above and read *niśśaya* here.

[316 ac ≈ Dhp 158 ac]

--०-०००-॥०००००-०००- नविपुला  
 āत्तानम् एव पाठमाम् अथे धम्मे निवेशये ।  
 ०००००००-०००००-०००-  
 अथान्नम् अनुशासेया एवम् होहि यथाह अहम् ॥

--०-०००-०००००००-०००- नविपुला  
 अत्तानम् एव पाठमाम् पतिरुपे निवेशये,  
 ००००००००००००-०००-  
 अथान्नम् अनुशासेया ना किल्सेया पांडितो.

[317 ≈ Dhp 158]

--०-०००-०००००००-०००- नविपुला  
 āत्तानम् एव पाठमाम् पातिरुपे नियोजये ।  
 ००००००००००००-०००-  
 अथान्नम् अनुशासनो ना किल्सति प्रम्णवा<sup>318</sup> ॥

--०-०००-०००००००-०००- नविपुला  
 अत्तानम् एव पाठमाम् पतिरुपे निवेशये,  
 ००००००००००००-०००-  
 अथान्नम् अनुशासेया ना किल्सेया पांडितो.

[318 ≈ Dhp 159]

-००००००००००००-  
 अत्तानाये तथाकायरायथान्नम् अनुशासये ।  
 ००००००००००००-०००- सविपुला  
 अदान्तो वतादमेयाअत्ताहिकिरादुद्दमो ॥

-००००००००००००-  
 अत्तानाचेतथाकायरायथान्नम् अनुशासति,  
 ००००००००००००-०००- सविपुला  
 सुदान्तो वतादमेथाअत्ताहिकिरादुद्दमो.

[319 ≈ Dhp 104, Sahassavaggo]

-००००००००००००-  
 अत्ताहिभेवरामदान्तोयाच्छायमितराप्रजा ।  
 ००००००००००००-०००-  
 अत्तदान्तस्तोपासासदासम्ययात्तारिणो ॥

-००००००००००००-  
 अत्ताहैजितामसेयोयाकायमितरापाजा  
 ००००००००००००-०००-  
 अत्तदान्तस्तोपासानिकामसान्नात्तारिणो.

<sup>318</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 brahmūñā |  
 ○—○—|○—○—||○—○—○|○—○—  
 jitam apajitam kayirā tattharūpassa jantuno ||

—○—|○—○—||○—○—○|○—○—  
 neva devo na gandhabbo na māro saha brahmunā,  
 ○—○—|○—○—||○—○—○|○—○—  
 jitam apajitam kayirā tathārūpassa jantuno.

[321 ≈ Dhp 160]

—○—|○—○—||○—○—○|○—○—  
 āttā hi āttano nātho ko hi nātho paro siyā |  
 ○—○—|○—○—||○—○—○|○—○—  
 āttanā hi sucinnena nātham labhati dullabham ||

—○—|○—○—||○—○—○|○—○—  
 attā hi attano nātho ko hi nātho paro siyā?  
 ○—○—|○—○—||○—○—○|○—○—  
 attanā va sudantena nātham labhati dullabham.

[322 ≈ Dhp 380, Bhikkhuvaggo]

—○—|○—○—||○—○—○|○—○—  
 āttā hi āttano nātho āttā hi āttano gatī |  
 ○—○—|○—○—||○—○—○|○—○—  
 tassā samyyamayā 'ttānam aśsam bhadram va vāñijo ||

—○—|○—○—||○—○—○|○—○—  
 attā hi attano nātho attā hi attano gati,  
 ○—○—|○—○—||○—○—○|○—○—  
 tasmā samyyamayattānam assam bhadram va vāñijo.

[323]

—○—|○—○—||○—○—○|○—○— navipulā  
 āttānam eva damaye aśasugatiyā<sup>319</sup> sadā |  
 ○—○—|○—○—||○—○—○|○—○—  
 dharma śāmma ujjum hohi<sup>320</sup> tato akuṭilo bhava ||

—○—|○—○—||○—○—○|○—○—  
 tato dānto sukhī hohi anupādāya nivṛto<sup>321</sup> |

<sup>319</sup> This opening has light syllables in 2nd and 3rd positions.

<sup>320</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 ’ttānam̄ parimaśāttānam̄ āttanā |  
 —◦—|—◦—||—◦—|◦— bhavipulā  
 so ātagutto satimā sukham̄ bhikkhū vihāhisī |

—◦—|◦—|—||◦◦—|◦—|◦—  
 attanā codayattānam̄ paṭimāsettam attanā,  
 —◦—|—◦—||—◦—|◦— bhavipulā  
 so attagutto satimā sukham̄ bhikkhu vihāhisī.

[325 ≈ Dhp 166]

—◦—|◦—|—||◦◦—|◦—|◦—  
 āttadāttham̄ parātthena bahunā pi na hāpaye |  
 —◦—|◦—|—||◦◦—|◦—|◦—  
 āttadāttham̄ param̄ nāttā sadātthaparamo siyā ||

—◦—|◦—|—||◦◦—|◦—|◦—  
 attadattham̄ paratthena bahunā pi na hāpaye,  
 —◦—|◦—|—||◦◦—|◦—|◦—  
 attadattham abhiññāya sadatthapasuto siyā.

[326 ≈ Dhp 84, Paṇḍitavaggo]

—◦—|—,◦|—|—||—◦—|—,◦|—|— Triṣṭubh x 2  
 nevāttaheto na parassa heto na saggam icche na dhanam̄ na rāṣṭam̄ |  
 —◦—|—,◦|—|—||—◦—,|—◦—|—|— Jagatī x 2  
 necche adhammeṇa samṛddhim̄ āttano so sīlavā pramñavā dhāmmiko siyā ||

—◦—|◦,◦|—|—||—◦—|—,◦|—|— Tuṭṭhubha x 2  
 na attahetu na parassa hetu na puttam icche na dhanaṁ na rat̄ham̄,  
 —◦—|—,◦|—|—||—◦—,|—◦—|—|— Jagatī x 2  
 na iccheyya adhammena samiddhim attano<sup>321</sup> sa sīlavā paññavā dhammiko siyā.

*Āttavarggah*  
*Attavaggo*

<sup>321</sup> I can find no parallel to this verse in the other recensions. In the last line we need to read *nivvṛto* m.c. Cf. 265f.

<sup>322</sup> This line is very poor metrically here, we could read *niccheyy' adhammena*, or better *niccheyyādhammena*, as the Vedic opening — — — is found in early Pali verse.

## 18: Dadantī

[327 ≈ Dhp 249, Malavaggo]

dadanti ve yathāśraddham yathāprasadanam janā |  
tattha yo duṁmano hoti paresam pānabhojane |  
na so divā ca rātto ca samādhim adhigacchati ||

dadāti<sup>323</sup> ve yathāsaddham yathāpasādanam janō,  
tattha yo mañku bhavati paresam pānabhojane  
na so divā vā rattim vā samādhim adhigacchati.

[328 ≈ Dhp 250, Malavaggo]

yassa cetam samucchinnam mūlo 'gghaccam samūhatam |  
sa ve divā ca rātto ca samādhim adhigacchati ||

yassa cetam samucchinnam mūlaghaccaṁ samūhataṁ,  
sa ve divā vā rattim vā samādhim adhigacchati.

---

<sup>323</sup> PTS reads *dadanti* here.

[329 a-d ≈ Dhp 144 , Daṇḍavaggo; ef ≈ Sn 2.9 v. 7cd]

- - - | - , , | - - - || - - - , ! - - | - - - Triṣṭubh x 2  
**aśśo va bhadro kaśāya puṭṭho**<sup>324</sup> ātāpino saviṁgaṇo carāṇo |  
 - - - , - | - - - | - - - - || - - - , ! - - - | - - - Jagatī x 4  
**śraddhāya śilena ca vīriyeṇa ca samādhinā dhammavipaśśanāya ca |**  
 - - - | - , , | - - - - || - - - | - , , | - - -  
**te khāntisoracchasamādhisamāṇthitā śutassa pramīṇāya**<sup>325</sup> ca sāram ajjhagū ||

- - - | - , - | - - - || - - - , | - - | - - Tuṭṭhubha x 2  
 asso yathā bhadro kasānivittho ātāpino saṁvegino bhavātha.  
 - - - | - - - | - - - - || - - - , | - - | - - - Jagatī x 4  
 saddhāya sīlena ca vīriyena ca samādhinā dhammavinicchayena ca,  
 - - - | - , - | - - - - || - - - , | - , - | - - -  
 sampannavijjācaraṇā patissatā pahassatha dukkham idam anappakam.

— — — | — — | — — — | — — — | — — — Jagatī x 2  
 te santisoraccasamādhisan̄thitā sutassa paññāya ca sāram ajjhagū ||

[330 ≈ Ud-v 10.9]

yo dṛiṣṭe<sup>326</sup> dhamme labhati śraddhāṁ pramñām anuttarām |  
 sa ve mahaddhano loke moham amñām bahum dhanam<sup>327</sup> ||

—०—|—०—||—०—|—०— bhavipulā  
yo jīvaloke labhate śraddhām prajñām ca pāṇḍitāḥ |

tad dhi tasya dhanam śreṣṭham hīnam asyetarad dhanam ||

[331 ≈ Dhp 303, Pakinnakavaggo]

śraddho sīlena saṁpanno yaśabhogasamāhito |  
 yām yām so bhajate deśām tattha tattheva pūjīyo ||

<sup>324</sup> The break is one syllable short in this line, reading *yathā* as in the Pāli verse would repair the metre.

<sup>325</sup> I count *pr-* as not making position here to give the normal opening

<sup>326</sup> Written *dryst* elsewhere, cf. 3, 4, 31, 59, 169, 170, 314, 315, and the colophon. It appears the manuscript reads *ya tha driste*, with *tha* crossed out.

<sup>327</sup> I can find no parallel to this verse in the other recensions, but line c occurs verbatim at Āng. Bk. 7, Sutta 7, v. 2c.

saddho sīlena sampanno yasobhogasamappito,  
—◦—{—◦◦—॥—◦◦—|◦◦— bhavipulā  
yam̄ yam̄ padesaṁ bhajati tattha tattheva pūjito.

[332 cf. Devatāsamiyuttam, 4.6 v. 1]

--○○|---○○|---||○---|-,○-|-○--- Triṣṭubh x 4  
 śraddhābitiyam<sup>328</sup> puruṣam carantam na nam labheyā aśraddho<sup>329</sup> va cāro |  
 ○---|-,○|-○---||---○---|-,○-|-○---  
 yaśo ca kittī ca tato nam eti saggam ca gacche śarīram prahāya ||

--○○|-,○○|-○---||---|-○---|○---|○--- Tuṭṭhubha x 4  
 saddhā dutiyā purisassa hoti no ce assaddhiyam avatiṭṭhati  
 ○---|-,○-|-○---||---,-,|-○---|-○---  
 yaso ca kittī ca tatvassa hoti saggañ ca so gacchati sarīram pahāya.

[333 ≈ Dhp 97, Arahantavaggo]

---○|○---||---|-○---  
 aśraddho akataññū ca sañdhicchedo ca yo naro |  
 ○---|-,---||○---|○--- mavipulā  
 hatāvakāśo vāntāśo sa ve uttimaporuṣo ||

---○|○---||---|-○---  
 assaddho akataññū ca sandhicchedo ca yo naro,  
 ○---|-,---||○---|○--- mavipulā  
 hatāvakāśo vantāśo sa ve uttamaporiso.

[334 ≈ Dhp 182, Buddhavaggo]

----|○---||---|-○---  
 kiccho buddhāna<sup>330</sup> uppādo kicchā dhammassa deśanā |  
 ----|○---||---|-○---  
 kiccho śraddhapaṭilābho<sup>331</sup> kiccham māccāna<sup>332</sup> jīvitam ||

---○-|○○○---||---|-○---  
 kiccho manussapaṭilābho kiccham macchāna' jīvitam,  
 ----|○○○---||---|-○--- navipulā  
 kiccham saddhammasavanam kiccho buddhānam uppādo.<sup>333</sup>

<sup>328</sup> We should read *-bitiyam* here m.c. to give the normal opening.

<sup>329</sup> I count *-śr-* as not making position to avoid the heavy 6th syllable.

<sup>330</sup> I can see no reason why *-m* has been lost here, unless it is a scribal error.

<sup>331</sup> *-ī-* is m.c. to give the pathyā cadence.

<sup>332</sup> Anusvāra is lost here m.c. to give the pathyā cadence.

<sup>333</sup> The cadence is wrong here, and it may be it was originally a prior line, as in Patna, which has been moved to posterior position.

[335 ≈ Dhp 38, Cittavaggo]

—○—○|○---||---○○|○—○—  
**anavaṭṭhitacittassa saddhammam avijānato |**  
 —○—○|○---||---○○|○—○—  
**pāriplavaprasādassa pramñā na paripūrati ||**

—○—○|○---||---○○|○—○—  
**anavaṭṭhitacittassa saddhammam avijānato,**  
 —○—○|○---||---○○|○—○—  
**pariplavaprasādassa paññā na paripūrati.**

[336 ≈ Ud-v 31.25]

—○—○|○---||---○○|○—○—  
**nāprasannacittena<sup>334</sup> duṣṭena kūpitena vā |**  
 —○—○|○---||---○○|○—○—  
**śakkam ājānitum dhammo sārambhabahulena vā ||**

—○—○|○---||---○○|○—○—  
**nāprasannena cittena duṣṭena kṣubhitena vā |**  
 —○—○|○---||---○○|○—○—  
**dhammo hi śakyam ājñātum sārambhabahulena vā //**

[337abd ≈ Brāhmaṇasamyuttam, 2.6 v. 2abd]

—○—○|○---||---○○|○—○—  
**yo tu vinīya sārambham aprasādaṁ ca cetaso |**  
 —○—○|○---||---○○|○—○— bhavipulā  
**prasannacitto sumano sa ve nyāyyā subhāśitam ||**

—○—○|○---||---○○|○—○—  
**yo ca vineyya sārambham appasādañ ca cetaso,**  
 —○—○|○---||---○○|○—○—  
**āghātam paṭinissajja sa ve jaññā subhāśitam**

[338bcd ≈ Dhp 178bad, Lokavaggo]

—○—○|○---||---○○|○—○—  
**manuṣyapaṭilābhena saggānām gamanena ca |**  
 —○—○|○---||---○○|○—○—  
**pr̥thivyām ekarājjena sotāpattiphalam varam ||**

—○—○|○---||---○○|○—○—  
**pathavyā ekarajjena saggassa gamanena vā,**  
 —○—○|○---||---○○|○—○—  
**sabbalokādhipaccena sotāpattiphalam varam.**

---

<sup>334</sup> The opening is one syllable short here, we could correct it by reading *na aprasanna-*.

[339 ≈ Tha 507]

— - - | - - - || - - - | - - - Anuṣṭubh  
**yassa śraddhā tathāgate acalā supratiṣṭhitā |**  
 - - - | - - - || - - - | - - -  
**śilañ ca yassa kallānam aȳrakāntam praśāmsiyam ||**

— - - | - - - || - - - | - - - Anuṭṭhubha  
 yassa saddhā tathāgate acalā supatiṭṭhitā,  
 - - - | - - - || - - - | - - -  
 sīlam ca yassa kalyānam ar̄yakantam pasāmsitam.

[340 ≈ Tha 508]

— - - | - , - - - || - - - | - - - mavipulā / 9 syllables  
**sāṅghe prasādo yassa asti<sup>335</sup> ujjubhūtañ ca dāmśanam |**  
 — - - | - - - || - - - | - - - savipulā  
**adaridro ti tam<sup>336</sup> āhu amogham tassa jīvitam ||**

— - - | - , - - - || - - - | - - - mavipulā  
 saṅghe pasādo yassathi ujjubhūtañ ca dassanam,  
 — - - | - - - || - - - | - - -  
 adaliddo ti tam āhu amogham tassa jīvitam.

[341 ≈ Tha 509]

— - - | - - - || - - - | - - -  
**tassā śraddhañ ca sīlam ca prasādam dhammadamśane |**  
 — - - | - - - || - - - | - - -  
**anuyuñjeya medhāvī saram buddhāna<sup>337</sup> sāsanam ||**

— - - | - - - || - - - | - - -  
 tasmā saddham ca sīlam ca pasādam dhammadassanam,  
 — - - | - - - || - - - | - - -  
 anuyuñjetha medhāvī saram buddhāna' sāsanam.

*Dadantīvarggah*

<sup>335</sup> This line has 9 syllables. We should read *yassāsti* here to give mavipulā, cf. the Pāli.

<sup>336</sup> Reading *tam* as in the Pāli would give pathyā, which is preferable.

<sup>337</sup> Anusvāra has been lost here m.c. to give the normal cadence.

## 19: Citta Cittavaggo

[342 ≈ Dhp 33]

—◦—◦|—◦—||—◦—|—◦—  
**phandanaṁ capalaṁ cittam̄ durakkhaṁ dunnivārayam̄ |**  
 —◦—◦|—◦—||—◦—|—◦—  
**ujjuṁ karoti medhāvī uṣukāro va tejanā<sup>338</sup> ||**

—◦—◦|—◦—||—◦—|—◦—  
**phandanaṁ capalaṁ cittam̄ dūrakkhaṁ dunnivārayam̄,**  
 —◦—◦|—◦—||—◦—|—◦—  
**ujjuṁ karoti medhāvī usukāro va tejanam̄.**

[343 ≈ Dhp 34]

—◦—◦|—◦—||—◦—|—◦—  
**vārijo va thale khitto okamokātu ubbhato |**  
 —◦—◦|—◦—||—◦—|—◦—  
**pariphandatimam̄ cittam̄ māradheyam̄ prahātaye ||**

—◦—◦|—◦—||—◦—|—◦—  
**vārijo va thale khitto okam okata ubbhato,**  
 —◦—◦|—◦—||—◦—|—◦—  
**pariphandatidam̄ cittam̄ māradheyyam̄ pahātave.**

[344 ≈ Dhp 37]

—◦—|—◦—||—◦—|—◦— bhavipulā  
**dūraṅgamam̄ ekacaram̄ aśarīram̄ guhāśayam̄ |**  
 ——|—◦—||—◦—|—◦—  
**ye cittam̄ saṃyamehinti mokkhamite mārabam̄dhanā ||**

—◦—|—◦—||—◦—|—◦— bhavipulā  
**dūraṅgamam̄ ekacaram̄ asarīram̄ guhāśayam̄,**  
 ——|—◦—||—◦—|—◦—  
**ye cittam̄ saññam essanti mokkhanti mārabandhanā.**

---

<sup>338</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  
 dunniggahassa lahuno **yatthakāmanipātino**,  
 - - - | - - - || - - - | - - -  
**cittassa damatho sādhu** **cittam dantam sukhāvaham.**

[346 ≈ Dhp 36]

- - - | - - - || - - - | - - - navipulā  
**sududdaśam sunipuṇam** **yatthakāmanipātinam** |  
 - - - | - - - || - - - | - - -  
**cittam rakkheya medhāvī** **tad< a>hi guttam sukhāvaham** ||

- - - | - - - || - - - | - - - navipulā  
 sududdasam sunipuṇam **yatthakāmanipātinam**,  
 - - - | - - - || - - - | - - -  
**cittam rakkhetha medhāvī** **cittam guttam sukhāvaham.**

[347 ≈ Dhp 39]

- - - | - - - || - - - | - - -  
**anaprāśrayamāṇassa** **anavāhatacetaso** |  
 - - - | - - - || - - - | - - -  
**hettā kallānapāpāni** **nāsti jāgarato bhayam** ||

- - - | - - - || - - - | - - -  
 anavassutacittassa **anavāhatacetaso**,  
 - - - | - - - || - - - | - - -  
**puññapāpahīnassa** **natthi jāgarato bhayam.**

[348 ≈ Dhp 79, Pañditavaggo]

- - - | - - - || - - - | - - -  
**dhammaprītirasam pāttā** **viprasannena cetasā** |  
 - - - | - - - || - - - | - - -  
**ayirapravedite dhamme** **sadā ramati pañđito** ||

- - - | - - - || - - - | - - -  
 dhammaprīti sukham seti **vippasannena cetasā**,  
 - - - | - - - || - - - | - - -  
**ariyappavedite dhamme** **sadā ramati pañđito.**

[349 ≈ Dhp 41]

acirā vata ayam kāyo paṭhavim abhiśehiti |  
chūdo apetavimnyāṇo nirāttham vā kaṭīngaram ||

aciram vatayam kāyo paṭhavim adhisessati,  
chuddho apetaviññāṇo nirattham va kaliṅgaram.

[350 ≈ Dhp 40]

kum̄bhopamam kāyam imam̄ vidittā nagaropamam̄ cittam adhiṣṭhīttā |  
yodheya māram̄ pramñāyudhena<sup>339</sup> jitam̄ ca rakkhe aniveśano siyā ||

kumbhūpamam kāyam imam̄ viditvā nagarūpamam̄ cittam idam̄ ṭhapetvā,  
yodhetha māram̄ paññāvudhena jitañ ca rakkhe anivesano siyā.

[351 ≈ Dhp 13, Yamakavaggo]

yathā agāram̄ ducchannam̄ vaṭṭhī<sup>340</sup> samitivijjhati |  
evam̄ abhāvitam̄ cittam̄ rāgo samitivijjhati ||

yathā agāram̄ ducchannam̄ vuṭṭhī samativijjhati,  
evam̄ abhāvitam̄ cittam̄ rāgo samativijjhati.

<sup>339</sup> There is replacement of two light syllables by one heavy one at the 6th.

<sup>340</sup> -ṭ 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 agāram succhannam̄ vaṭṭhī na samitivijjhati |**  
 -○-|○---||-○-○-○-  
**evam̄ subhāvitam̄ cittam̄ rāgo na samitivijjhati ||**

○-○-|-,-,-||-○-○-○- mavipulā  
 yathā agāram̄ succhannam̄ vuṭṭhī na samativijjhati,  
 -○-|○---||-○-○-○-  
 evam̄ subhāvitam̄ cittam̄ rāgo na samativijjhati.

[353 cf. Ud-v 31.12]

○-○-|---||-○-○-○- mavipulā  
**yathā agāram̄ ducchannam̄ vaṭṭhī samitivijjhati |**  
 -○-|○---||-○-○-○-  
**evam̄ abhāvitam̄ cittam̄ doṣo samitivijjhati<sup>341</sup> ||**

○-○-|-,-,-||-○-○-○- mavipulā  
 yathā hy agāram̄ ducchannam̄ vr̄ṣṭih̄ samatibhindati |  
 -○-|○---||-○-○-○-  
 evam̄ hy abhāvitam̄ cittam̄ dveṣah̄ samatibhindati ||

[354 cf. Ud-v 31.18]

○-○-|-,-,-||-○-○-○- mavipulā  
**yathā agāram̄ succhannam̄ vaṭṭhī na samitivijjhati |**  
 -○-|○---||-○-○-○-  
**evam̄ subhāvitam̄ cittam̄ doṣo na samitivijjhati ||**

○-○-|-,-,-||-○-○-○- mavipulā  
 yathā hy agāram̄ succhannam̄ vr̄ṣṭir̄ na vyatibhindati |  
 -○-|○---||-○-○-○-  
 evam̄ subhāvitam̄ cittam̄ dveṣo na vyatibhindati ||

[355 cf. Ud-v 31.13]

○-○-|---||-○-○-○- mavipulā  
**yathā agāram̄ ducchannam̄ vaṭṭhī samitivijjhati |**  
 -○-|○---||-○-○-○-  
**evam̄ abhāvitam̄ cittam̄ moho samitivijjhati ||**

○-○-|-,-,-||-○-○-○- mavipulā  
 yathā hy agāram̄ ducchannam̄ vr̄ṣṭih̄ samatibhindati |  
 -○-|○---||-○-○-○-  
 evam̄ hy abhāvitam̄ cittam̄ mohaḥ samatibhindati ||

---

<sup>341</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]

—◦—|—,---||—◦—|—◦—  
 yathā agāraṁ succhannam̄    vaṭṭhī na samitivijjhati |  
 —◦—|—,---||—◦—|—◦—  
 evam̄ subhāvitam̄ cittam̄    moho na samitivijjhati ||

—◦—|—,---||—,---|—◦— mavipulā  
 yathā hy agāraṁ succhannam̄    vr̄ṣṭir na vyatibhindati |  
 —◦—|—,---||—,---|—◦—  
 evam̄ subhāvitam̄ cittam̄    moho na vyatibhindati ||

[357 ≈ Dhp 183, Buddhavaggo]

—◦—|—◦—|—||—◦—|—◦— Anuṣṭubh  
 sabbapāpassa akaraṇam̄    kuśalassa apasampadā |  
 —◦—|—◦—|—||—◦—|—◦— bhavipulā  
 sacittapariyodamanam̄    etam̄ buddhāna<sup>342</sup> śāsanam̄ ||

—◦—|—◦—|—||—◦—|—◦— Anuṭṭhubha  
 sabbapāpassa akaraṇam̄    kusalassa upasampadā,  
 —◦—|—◦—|—||—◦—|—◦— bhavipulā  
 sacittapariyodapanam̄    etam̄ buddhāna' śāsanam̄.

*Cittavarggah*  
*Cittavaggo*

---

<sup>342</sup> Anusvāra is lost here m.c. to give the normal cadence.

## 20: Māgga Maggavaggo

[358 ≈ Dhp 273]

-----|-----||-----|-----  
**māggānaṣṭamīgiko<sup>343</sup>** śreṣṭho saccānām caturo padā |  
 -----|-,-,-||-----|----- mavipulā  
**virāgo** śreṣṭho dhammāñām dupadānām ca cakkhumā<sup>344</sup> ||

-----|-----||-----|-----  
 maggānaṭhaṅgiko seṭho saccānām caturo padā,  
 -----|-,-,-||-----|----- mavipulā  
 virāgo seṭho dhammāñām dipadānañ ca cakkhumā.

[359 ≈ Dhp 275cd and 276]

-----|-----||-----|-----  
**ākkhāto** vo mayā māggo amñāye śallasamśano |  
 -----|-----||-----|-----  
**tubbhehi** kiccam ātappam akkhātāro tathāgatā |  
 -----|-----||-----|-----  
**paṭipannā** pramokkhanti jhāyino mārabaṁdhanā ||

---|---||-----|----- mavipulā  
 etam hi tumhe paṭipannā dukkhassantam karissatha,  
 -----|-----||-----|-----  
 akkhāto ve mayā maggo aññāya sallasanthanam.

---|---||-----|----- mavipulā  
 tumhehi kiccam ātappam akkhātāro tathāgatā,  
 -----|-----||-----|-----  
 paṭipannā pamokkhanti jhāyino mārabandhanā.

<sup>343</sup> This compound = *māggānām aṣṭamīgiko* (*of paths* [gen.] *the eightfold* [is best]).

<sup>344</sup> This verse also opens the Pāli *Maggavaggo*.

[360 ≈ Dhp 274 and 275ab]

- - - | - , - - - || - - - | - - - mavipulā  
**eseva māggo nāstam̄ 'nō<sup>345</sup> dāmśanassa viśuddhiye |**  
 - - - | - - - || - - - | - - -  
**tam̄ māggam̄ paṭipajjahvo mārasse 'sā pramohanī |**  
 - - - | - , - - - || - - - | - - - 9 syllables  
**etāhi tubbhe paṭipannā dukkhassa antam̄ kariṣyatha<sup>346</sup> ||**

eso va maggo natthañño dassanassa visuddhiyā,  
 etam hi tumhe paṭipajjatha mārassetaṁ pamohanam. irregular (10 syllables)

—०—|-, ०—||---|०—०— mavipulā  
 etaṁ hi tumhe paṭipannā dukkhassantam karissatha,  
 ——|०—||---|०—०—  
 akkhāto ve mayā maggo aññaya sallasanthanam.

[361 ≈ Dhp 283]

vanām chindatha mā rukkhe vanāto jāyate bhayam |  
 chettā vanañ ca vanadhañ ca nibbanena gamiśatha ||

vanam̄ chindatha mā rukkham̄ vanato jāyatī bhayaṁ,  
 chetvā vanañ ca vanathañ ca nibbanā hotha bhikkhavo.

[362 ≈ Dhp 284]

-○-○-○-|○-○-○-||○-○-○-○-○-○- Vaitālīya x 4  
**yāvatā vanadho na cchijjati<sup>347</sup>** aṇumātto pi narassa nātisu |  
 ○-○-○-|○-○-○-||○-○-○-○-○-○-  
**patibaddhamano hi tattha so vaccho cchiravako va mātari<sup>348</sup>** ||

-○○○○|-○-○-||○○-○○|-○-○- Vetālīya x 4  
 yāva hi vanatho na chijjati anumatto pi narassa nārisu  
 ○○-○○|-○-○-||-○-○○|-○-○-  
 patibaddhamano va tāva so vaccho khīrapako va mātari.

<sup>345</sup> Read: *nāstamño*, scribal error.

<sup>346</sup> This line has 9 syllables, it can be corrected by reading *dukkhassāntam*, cf. the Pāli verse.

<sup>347</sup> I count *cch-* as not making position here to give the normal cadence. The opening of this line has one mattā too many, we would need to read *vāyatā* to correct the metre.

<sup>348</sup> This and the next 4 verses appear in the same sequence in the Pāli *Maggavaggo*.

[363 ≈ Dhp 285]

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Vaitāliya x 4  
 ucchinna sineham āttano kumudam sāradikam va pāṇinā |  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
 sāntimāggam eva byūhaya<sup>349</sup> nibbāṇam sugatena deśitam ||

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Vetāliya x 4  
 ucchinda sineham attano kumudam sāradikam va pāṇinā  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
 santimaggam eva brūhaya nibbāṇam sugatena desitam.

[364 ≈ Dhp 286]

◦—|◦—||◦—|◦—  
 idam vaśśā kariṣyāmi idam hemarīna grhmasu |  
 ◦—|◦—||◦—|◦—  
 iti bālo vicinteti antarāyam na bujjhati ||

◦—|◦—||◦—|◦—  
 idha vassam vasissāmi idha hemantagimhisu,  
 ◦—|◦—||◦—|◦—  
 iti bālo vicinteti antarāyam na bujjhati.

[365 ≈ Dhp 287]

—◦◦|◦—||—◦◦|◦—  
 tam puttapaśusammattam vyāsattamanasam naram |  
 —◦◦|◦—||—◦◦|◦—  
 suttam ggrāmam mahogho vā maccu-r-ādāya gacchati ||

—◦◦|◦—||—◦◦|◦—  
 tam puttatasusammattam byāsattamanasam naram,  
 —◦◦|◦—||—◦◦|◦—  
 suttam gāmam mahogho va maccu ādāya gacchati.

[366 ≈ Dhp 288]

◦—|—,---||◦—|◦— mavipulā  
 na santi puttā ttāṇaya na pitā no pi bhātaro |  
 —◦◦|◦—||—◦◦|◦—  
 antakenā 'dhibhūtassa nāsti nātīsu ttāṇatā<sup>350</sup> ||

◦—|—,---||◦—|◦— mavipulā  
 na santi puttā tāṇaya na pitā na pi bandhavā,  
 —◦◦|◦—||—◦◦|◦—  
 antakenādhipannassa natthi nātīsu tāṇatā.

<sup>349</sup> I count *by-* as not making position here to give the normal cadence.

<sup>350</sup> I count *tt-* as not making position here to give the normal cadence.

[367]

—◦—{◦——||◦◦◦—{◦—◦—  
**krandatām eva nātīnam vilapatām cevam ekato |**  
 —◦—{◦——||◦◦—{◦—◦—  
**janā antarahīyamti asakāmā jahamti nam<sup>351</sup> ||**

[368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b]

—◦◦◦{◦——||—◦—{◦—◦—  
**etam vidiya medhāvī pramñavā vītamaccharī |**  
 —◦◦◦{◦——||—◦—{◦—◦—  
**tām saggagamanām māggam niccam eva viśodhaye |**  
  
 —◦◦◦{◦——||—◦—{◦—◦—  
 etam athavasām nātvā pañdito sīlasamvuto,  
 —◦◦◦{◦——||—◦—{◦—◦—  
 nibbānagamanām maggam khippam eva visodhaye.

||◦——|◦—◦—  
 vadaññū vītamaccharā.

[369ab ≈ Devatāsamayuttam, 5.8 v. 3; cd cf. Dhp 289cd]

—◦—{◦——||—◦—{◦—◦—  
**tassā hi pañdito poṣo sampassām attham āttano |**  
 —◦◦◦{[◦]——||—◦—{◦—◦—  
**tām saggaganām<sup>352</sup> māggam niccam eva viśodhaye ||**  
  
 —◦—{◦——||—◦—{◦—◦—  
 tasmā hi pañdito poso sampassām attham attano,  
 —◦◦◦{——||—◦—{◦—◦—  
 yoniso vicine dhammam evam tattha visujjhati.  
  
 —◦◦◦{◦——||—◦—{◦—◦—  
 etam athavasām nātvā pañdito sīlasamvuto,  
 —◦◦◦{◦——||—◦—{◦—◦—  
 nibbānagamanām maggam khippam eva visodhaye.

<sup>351</sup> I can find no parallel to this verse in the Pāli texts, or in the other parallels.

<sup>352</sup> Scribal error, read: *saggagamanām*.

[370acd ≈ Āṅg Bk. 8. 5. 9 v.2acd]

-----|-----||----|-----  
**śraddho sīlena sampanno pramñavā susamāhito |**  
-----|-----||----|----- 9 syllables  
**niccam māggam viśodheti sacchayanam sāmparāyikam<sup>353</sup> ||**

-----|-----||-----|-----  
**saddhā sīlena sampannā vadaññū vītamaccharā,**  
-----|-----||-----|-----  
**niccam maggam visodheti sotthānam samparāyikam.**

[371]

-----|-----||----|-----  
**śraddho sīlena sampanno pramñavā susamāhito |**  
-----|-----||----|-----  
**ramate māggam āsevam ajjhattopasame rato<sup>354</sup> ||**

[372a ≈ Āṅg Bk. 8. 5. 9 v.2a; cd ≈ Dhp 31cd, Appamādavaggo]

-----|-----||----|-----  
**śraddho sīlena sampamno pramñavāgarato sadā |**  
-----|-----||----|-----  
**saṁyojanam aṇutthūlam dham aggī va gacchati |**  
-----|-----||----|-----  
**mānamakkhe va pāpake<sup>355</sup> ||**

-----|-----||-----|-----  
**saddhā sīlena sampannā vadaññū vītamaccharā,**  
-----|-----||----|-----  
**appamādarato bhikkhu pamāde bhayadassivā,**  
-----|-----||----|-----  
**saṁyojanam aṇumthūlam ḏham aggīva gacchati.**

<sup>353</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>354</sup> I can find no parallel to this verse in the Pāli texts, or in the other parallels, but for line a cf. the last verse.

<sup>355</sup> I can find no good parallel to this line in the Pāli texts.

[373 ≈ Dhp 277]

०---|०---||०---|०---  
 aniccā sabbasamkhārā yato pramñāya paśsati |  
 ०---|०---||०---|०---  
 atha nivvāñdate dukkhā esa māggo viśuddhiye ||  
  
 ०---|०---||०---|०---  
 sabbe sañkhārā aniccā ti yadā paññāya passati,  
 ०---|०---||०---|०---  
 atha nibbindatī dukkhe esa maggo visuddhiyā.

[374 ≈ Dhp 279]

०---|०---||०---|०---  
 sabbadhammā anattā ti yato pramñāya paśsati |  
 ०---|०---||०---|०---  
 atha nivvāñdate dukkhā esa māggo viśuddhiye ||  
  
 ०---|०---||०---|०---  
 sabbe dhammā anattā ti yadā paññāya passati,  
 ०---|०---||०---|०---  
 atha nibbindatī dukkhe esa maggo visuddhiyā.

[375 ≈ Dhp 282]

०---|०---||०---|०--- mavipulā  
 yogā hi bhūrī sambhavati<sup>356</sup> ayogā bhūrisamkhayo |  
 ०---|०---||०---|०---  
 etam jethāpatham īttā bhavāya vibhavāya ca |  
 ०---|०---||०---|०---  
 tathā śiccheya<sup>357</sup> medhāvī yathā bhūrī pravaddhati ||  
  
 ०---|०---||०---|०---  
 yogā ve jāyatī bhūri ayogā bhūrisañkhayo,  
 ०---|०---||०---|०---  
 etam dvedhāpatham īnatvā bhavāya vibhavāya ca,  
 ०---|०---||०---|०---  
 tathattānāṁ niveseyya yathā bhūri pavaḍḍhati.

*Māggavarggaḥ*  
*Maggavaggo*

<sup>356</sup> We no doubt need to read *sambhoti* here, see the Description of the Metres of the Udānavarga elsewhere on this website.

<sup>357</sup> -ă is m.c. to give the pathyā cadence.

## 21: Sahasra Sahassavaggo

[376 ≈ Dhp 100]

—◦◦◦|◦—◦||◦◦◦|◦◦—  
sahasram api ce vācā anatthapadasāhitā |  
—◦◦|◦—◦||◦◦◦|◦◦—  
ekam̄ atthapadam̄ śreyo yam̄ śottā upaśāmmati ||

—◦◦◦|◦—◦||◦◦◦|◦◦—  
sahassam̄ api ce vācā anatthapadasaṁhitā,  
—◦◦|◦—◦||◦◦◦|◦◦—  
ekam̄ atthapadam̄ seyyo yam̄ sutvā upasammati.

[377 ≈ Dhp 102]

—◦—|◦—◦||◦◦◦|◦◦—  
yo ca gāthāśatam̄ bhāṣe anatthapadasāhitam̄ |  
—◦◦|◦—◦||◦◦◦|◦◦—  
ekam̄ dhammapadam̄<sup>358</sup> śreyo yam̄ śottā upaśāmmati ||

—◦—|◦—◦||◦◦◦|◦◦—  
yo ce gāthāśataṁ bhāṣe anatthapadasaṁhitā  
—◦◦|◦—◦||◦◦◦|◦◦—  
ekam̄ dhammapadam̄ seyyo yam̄ sutvā upasammati.

[378 ≈ Dhp 103]

—◦—|◦—◦||◦—◦|◦◦—  
yo sahasraṁ sahasrāṇam̄ saṁggrāme mānuṣe jine |  
—◦◦|◦—◦||◦—◦|◦◦—  
ekam̄ ca paṁnam̄ āttānam̄ sa ve saṁggrāmamuttamo ||

—◦—|◦—◦||◦—◦|◦◦—  
yo sahassam̄ sahassena saṅgāme mānuse jine,  
—◦◦|◦—◦||◦—◦|◦◦—  
ekañ ca jeyya attānam̄ sa ve saṅgāmajuttamo.

---

<sup>358</sup> Scribal error: read: *dhammapadam̄*

[379 ≈ Dhp 106]

—-|---||---|---  
**māse māse sahasreṇa yo yajeya śatam samā |**  
 ---|---||---|---  
**ekañ ca bhāvitattānam<sup>359</sup> muhuttam api pūjaye |**  
 ---|---||---|---  
**sā eva pūjanā śreyo yac cha vaśśāsatam hutam ||**

—-|---||---|---  
**māse māse sahassena yo yajetha satam samam,**  
 ---|---||---|---  
**ekañ ca bhāvitattānam muhuttam api pūjaye,**  
 ---|---||---|---  
**sā yeva pūjanā seyyo yañ ce vassasatam hutam.**

[380 ≈ Dhp 107]

—|---||---|---  
**yo ca vaśśāsatam jantū aggim paricare vane |**  
 ---|---||---|---  
**ekañ ca bhāvitattānam muhuttam api pūjaye |**  
 ---|---||---|---  
**sā eva pūjanā śreyo yac cha vaśśāsatam hutam ||**

—|---||---|---  
**yo ca vassasatam jantu aggim paricare vane,**  
 ---|---||---|---  
**ekañ ca bhāvitattānam muhuttam api pūjaye,**  
 ---|---||---|---  
**sā yeva pūjanā seyyo yañ ce vassasatam hutam.**

[381 ≈ Dhp 108]

—|---,|---||---,|---,|--- Triṣṭubh x 4  
**yam kiñci yaṣṭam va hutam va loke saṁvatsaram yajate puññapekhī |**  
 ---,|---,|---||---,|---,|---  
**sabbam pi tam na catubbhāgam eti abhivādanā ujjugatesu śreyo<sup>360</sup> ||**

—|---,|---||---,|---,|--- Tuṭṭhubha x 4  
**yam kiñci yiṭham ca hutam ca loke saṁvaccharam yajetha puññapekkho,**  
 ---,|---,|---||---,|---,|---  
**sabbam pi tam na catubhāgam eti abhivādanā ujjugatesu<sup>361</sup> seyyo.**

<sup>359</sup> Text reads: *bhāvi<tt>tāttānam*. There is no discussion of the reading.

<sup>360</sup> I count *śr-* as not making position here to give the normal cadence.

<sup>361</sup> *Uju-* is m.c. here to give the bhagāna break (—◦◦).

[382 ≈ Ud-v 24.21]

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeya śatam samā |**  
 —-|—-||—-|—  
**na tam buddhe prasādassa kalām agghati ṣoḍaśīm ||**

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeta samāśatam |**  
 —-|—-||—-|—  
**na tad buddhe prasādasya kalām arghati ṣoḍaśīm ||**

[383 ≈ Ud-v 24.22]

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeya śatam samā |**  
 —-|—-||—-|—  
**na tam dhamme prasādassa kalām agghati ṣoḍaśīm ||**

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeta samāśatam |**  
 —-|—-||—-|—  
**na tad dharme prasādasya kalām arghati ṣoḍaśīm ||**

[384 ≈ Ud-v 24.23]

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeya śatam samā |**  
 —-|—-||—-|—  
**na tam saṅghe prasādassa kalām agghati ṣoḍaśīm ||**

—-|—-||—-|—  
**māse māse sahasreṇa yo yajeta samāśatam |**  
 —-|—-||—-|—  
**na tat saṅghe prasādasya kalām arghati ṣoḍaśīm ||**

[385ab ≈ Dhp 106ab; cd ≈ Dhp 70cd, Bālavaggo]

—|—|—||—|—|—|—  
**māse māse sahasreṇa yo yajeya śatam samā |**  
 —|—|—||—|—|—|—  
**na tam sākhātadhammāṇāṁ kalāṁ agghati ṣoḍaśīṁ ||**

—|—|—||—|—|—|—  
 māse māse sahassena yo yajetha sataṁ samam,  
 —|—|—||—|—|—|—  
 ekañ ca bhāvitattānam muhuttam api pūjaye,  
 —|—|—||—|—|—|—  
 sā yeva pūjanā seyyo yañ ce vassasatam hutam.

—|—|—||—|—|—|—  
 māse māse kusaggena bālo bhuñjetha bhojanam,  
 —|—|—||—|—|—|—  
**na so saṅkhātadhammānaṁ kalaṁ agghati soḷasiṁ.**

[386 ≈ Ud-v 24.17]

—|—|—||—|—|—|—  
**māse māse kuśāggreṇa bālo bhuñjeya bhojanam |**  
 —|—|—||—|—|—|—  
**na tam buddhe prasādassa kalāṁ agghati ṣoḍaśīṁ ||**

—|—|—||—|—|—|—  
 māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |  
 —|—|—||—|—|—|—  
 na tad buddhe prasādasya kalāṁ arghati ṣoḍaśīṁ ||

[387 ≈ Ud-v 24.18]

—|—|—||—|—|—|—  
**māse māse kuśāggreṇa bālo bhuñjeya bhojanam |**  
 —|—|—||—|—|—|—  
**na tam dhamme prasādassa kalāṁ agghati ṣoḍaśīṁ ||**

—|—|—||—|—|—|—  
 māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |  
 —|—|—||—|—|—|—  
 na tad dharme prasādasya kalāṁ arghati ṣoḍaśīm ||

[388 ≈ Ud-v 24.19]

—|—|—||—|—|—|—  
**māse māse kuśāggreṇa bālo bhuñjeya bhojanam |**  
 —|—|—||—|—|—|—  
**na tam samghe prasādassa kalām agghati ṣoḍaśim ||**

—|—|—||—|—|—|—  
**māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |**  
 —|—|—||—|—|—|—  
**na tat samghe prasādasya kalām arghati ṣoḍaśim ||**

[389 ≈ Dhp 70, Bālavaggo]

—|—|—||—|—|—|—  
**māse māse kuśāggreṇa bālo bhuñjeya bhojanam |**  
 —|—|—||—|—|—|—  
**na tam sākkhātadhaṁmāṇam kalām agghati ṣoḍaśim ||**

—|—|—||—|—|—|—  
**māse māse kusaggena bālo bhuñjetha bhojanam,**  
 —|—|—||—|—|—|—  
**na so saṅkhātadhammāṇam kalam agghati soḷasiṁ.**

[390 ≈ Dhp 110]

—|—|—||—|—|—|—  
**yo ca vaśśāsatam jīve duśśilo asamāhito |**  
 —|—|—||—|—|—|—  
**ekāham jīvitam śreyo śilavantassa jhāyato<sup>362</sup> ||**

—|—|—||—|—|—|—  
**yo ca vassasataṁ jīve duśśilo asamāhito,**  
 —|—|—||—|—|—|—  
**ekāham jīvitam seyyo śilavantassa jhāyino.**

[391 ≈ Dhp 111]

—|—|—||—|—|—|—  
**yo ca vaśśāsatam jīve dupramño asamāhito |**  
 —|—|—||—|—|—|—  
**ekāham jīvitam śreyo pramñavantassa jhāyato ||**

—|—|—||—|—|—|—  
**yo ca vassasataṁ jīve duppañño asamāhito,**  
 —|—|—||—|—|—|—  
**ekāham jīvitam seyyo paññavantassa jhāyino.**

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<sup>362</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 vaśśāsatam jīve kusīdo hīnavīriyo |  
 ----|◦---||◦-◦-|◦-◦-  
 ekāham jīvitam śreyo vīryyam ārabhato drḍam<sup>363</sup> ||

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vassasatam jīve kusīto hīnavīriyo,  
 ----|◦---||◦-◦-|◦-◦-  
 ekāham jīvitam seyyo vir̄yam ārabhato daḥham.

[393 ≈ Dhp 113]

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vaśśāsatam jīve apaśśam udāyavyayam |  
 ----|◦---||◦-◦-|◦-◦-  
 ekāham jīvitam śreyo paśśato udāyavyayam ||

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vassasatam jīve apassam udāyabbayaṁ,  
 ----|◦---||◦-◦-|◦-◦-  
 ekāhaṁ jīvitam seyyo passato udāyabbayaṁ.

[394 ≈ Dhp 115]

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vaśśāsatam jīve apaśśam dhammam uttamam |  
 ----|◦---||◦-◦-|◦-◦-  
 eka 'ham jīvitam śreyo paśśato dhammam uttamam ||

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vassasatam jīve apassam dhammam uttamam,  
 ----|◦---||◦-◦-|◦-◦-  
 ekāham jīvitam seyyo passato dhammam uttamam.

[395 ≈ Dhp 114]

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vaśśasatam jīve apaśśam amataṁ padam |  
 ----|◦---||◦-◦-|◦-◦-  
 eka 'ham jīvitam śreyo paśśato amataṁ padam ||

-◦-◦|◦---||◦---|◦-◦-  
 yo ca vassasatam jīve apassam amataṁ padam,  
 ----|◦---||◦-◦-|◦-◦-  
 ekāham jīvitam seyyo passato amataṁ padam.

---

<sup>363</sup> Written *drḍh-* elsewhere, cf. 16, 143, 144, 156.

[396ac ≈ Dhp 110ac]

-◦-◦|◦---||---|◦-◦-  
 yo ca vaśśasataṁ jīve saddhamme apratiṣṭhito |  
 ----|◦---||◦-◦|◦-◦-  
 ekā 'ham jīvitam śreyo sadhammam<sup>364</sup> iha vijānato ||

-◦-◦|◦---||---|◦-◦-  
 yo ca vassasataṁ jīve dussīlo asamāhito,  
 ----|◦---||◦-◦|◦-◦-  
 ekāham jīvitam seyyo sīlavantassa jhāyino.

[397 ≈ Ud-v 24.8]

-◦-◦|◦---||---|◦-◦-  
 yo ca vaśśasataṁ jīve aprāpya āsavakkhayam |  
 ----|◦---||◦-◦|◦-◦-  
 ekā 'ham jīvitam śreyo prāpyato āsavakkhayam ||

-◦-◦|◦---||◦-◦|◦-◦-  
 yac ca varṣaśatam jīved apaśyaṇṇ āsravakṣayam |  
 ----|◦---||◦-◦|◦-◦-  
 ekāhaṁ jīvitam śreyah paśyato hy āsravakṣayam ||

*Sahasravarggah*  
*Sahassavaggo*

---

<sup>364</sup> We should read: *saddhammam*, cf. e.g. line b above.

[22: Urāga]  
[Urāgasuttam, Sn 1.1]

[398 ≈ Sn 1.1 v.5]

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Aupacchandasaka x 4  
 yo nā ’jjhagamī bhavesu sāram vicinām puṣpam iva<sup>365</sup> udumbaresu |  
 —◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇim ||

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Opacchandasaka x 4  
 yo nājjhagamā bhavesu sāram vicinām puppham iva udumbaresu,  
 —◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 so bhikkhu jahāti orapāram urago jiṇṇam iva tacām<sup>366</sup> purāṇam.

[399 ≈ Ud-v 32.62, Bhikṣuvargah]

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Aupacchandasaka x 4  
 yo uppatitam vineti rāgam visaṭam sappaviṣam va oṣadhīhi |  
 —◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇim<sup>367</sup> ||

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Aupacchandasaka x 4  
 yas tūtpatitam nihanti rāgam visṛtam sarpaviṣam yathauṣadhenā |  
 ◦◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacām purāṇam ||

[400 ≈ Ud-v 32.63, Bhikṣuvargah]

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Aupacchandasaka x 4  
 yo uppatitam vineti doṣam visaṭam sappaviṣam va oṣadhīhi |  
 —◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇim ||

—◦◦|—◦◦—||◦◦—◦◦|◦◦— — Aupacchandasaka x 4  
 yas tūtpatitam nihanti dveṣam visṛtam sarpaviṣam yathauṣadhenā |  
 ◦◦◦|—◦◦—||◦◦—◦◦|◦◦— —  
 sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacām purāṇam ||

<sup>365</sup> We need to read *ivā* here to correct the metre (same in the Pāli verse).

<sup>366</sup> We need to read *tvacām* here and throughout to give the normal cadence.

<sup>367</sup> This and the next 4 verses have arisen through keyword substitution: *rāgam*, *doṣam*, *moham*, *krodham*, *mānam*; the same substitution series occurs again immediately after this one.

[401 ≈ Ud-v 32.64, Bhikṣuvargah]

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
**yo uppatitam vineti moham visaṭam sappaviṣam va oṣadhiḥi |**  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
 yas tūtpatitam nihanti moham visṛtam sarpaviṣam yathauṣadhena |  
 ००००|०००--००००|०००--  
**sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacām purāṇam ||**

[402 ≈ Sn 1.1 v.1]

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
**yo uppatitam vineti krodhaṁ<sup>368</sup> visaṭam sappaviṣam va oṣadhiḥi |**  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

--००|०००--||०००--००|०००-- Opacchandasaka x 4  
 yo uppatitam vineti kodhaṁ visataṁ sappavisam̄ va osadhehi,  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jīṇam iva tacām purāṇam.**

[403 ≈ Ud-v 32.65, Bhikṣuvargah]

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
**yo uppatitam vineti mānam visaṭam sappaviṣam va oṣadhiḥi |**  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
 yas tūtpatitam nihanti mānam visṛtam sarpaviṣam yathauṣadhena |  
 ००००|०००--००००|०००--  
**sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacām purāṇam ||**

[404 ≈ Sn 1.1 v.2]

--००|०००--||०००--००|०००-- Aupacchandasaka x 4  
**yo rāgam udicchiyā aśeṣam bisapuṣpam̄ va sareruhām vigāhya |**  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm<sup>369</sup> ||**

--००|०००--||०००--००|०००-- Opacchandasaka x 4  
 yo rāgam udacchidā asesam̄ bhisapuppham̄ va saroruhaṁ vigayha,  
 --००|०००--||०००--००|०००--  
**so bhikkhu jahāti orapāram urago jīṇam iva tacām purāṇam.**

<sup>368</sup> I count *kr-* as not making position here to give the normal cadence.

<sup>369</sup> This is again a series that has arisen through keyword substitution.

[405 ≈ Ud-v 32.57, Bhikṣuvargah]

--००|०००--||०००००|०००-- Aupacchandasaka x 4  
**yo doṣam udicchiyā aśeṣam bisapuṣpam va sareruhāṁ vigāhya |**  
--००|०००--||०००००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacāṁ purāṇīm ||**

--००|०००--||०००००००|०००-- Aupacchandasaka x 4  
yo dveṣam udācchinatty aśeṣam bisapuṣpam iva jaleruhāṁ vigāhya |  
०००००|०००--||०००००००|०००--  
sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacāṁ purāṇam ||

[406 ≈ Ud-v 32.58, Bhikṣuvargah]

--००|०००--||००००००|०००-- Aupacchandasaka x 4  
**yo moham udicchiyā aśeṣam bisapuṣpam va sareruhāṁ vigāhya |**  
--००|०००--||००००००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacāṁ purāṇīm ||**

--००|०००--||०००००००|०००-- Aupacchandasaka x 4  
yo moham udācchinatty aśeṣam bisapuṣpam iva jaleruhāṁ vigāhya |  
०००००|०००--||०००००००|०००--  
sa tu bhikṣur idam jahāty apāram hy urago jīrṇam iva tvacāṁ purāṇam ||

[407 cf. Sn 1.1 v.2]

--००|०००--||००००००|०००-- Aupacchandasaka x 4  
**yo krodham udicchiyā aśeṣam bisapuṣpam va sareruhāṁ vigāhya |**  
--००|०००--||००००००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacāṁ purāṇīm ||**

--००|०००--||००००००|०००-- Opacchandasaka x 4  
yo rāgam udacchidā asesam bhisapuppham va saroruhaṁ vigayha,  
--००|०००--||००००००|०००--  
so bhikkhu jahāti orapāram urago jīṇam iva tacāṁ purāṇam.

[408 ≈ Ud-v 32.59, Bhikṣuvargah]

--००|०००--||००००००|०००-- Aupacchandasaka x 4  
**yo mānam udicchiyā aśeṣam bisapuṣpam va sareruhāṁ vigāhya |**  
--००|०००--||००००००|०००--  
**so bhikkhu jahāti orapāram urago jinnam iva ttacāṁ purāṇīm ||**

--००|०००--||०००००००|०००-- Aupacchandasaka x 4  
yo mānam udācchinatty aśeṣam bisapuṣpam iva jaleruhāṁ vigāhya |  
०००००|०००--||००००००००|०००--  
sa tu bhiक्षur idam jahāty apāram hy urago jīrṇam iva tvacāṁ purāṇam ||

[409acd ≈ Sn 1.1 v.2acd]

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yo rāgam udicchiyā aśeṣam̄ kuśa saṃgāni va chetta bandhanāni<sup>370</sup> |**  
 —◦◦|—◦◦—||◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jinnam iva ttacām̄ purāṇim̄ ||**

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yo rāgam udacchidā asesam̄ bhisapuppham̄ va saroruhaṇ vigayha,**  
 —◦◦|—◦◦—||◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jiṇṇam iva tacām̄ purāṇam̄.**

[410 ≈ Sn 1.1 v.3]

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yo taṇham udacchidā asesam̄ saritām̄ sīgharayām̄ viśodhayittā |**  
 —◦◦|—◦◦—||◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jinnam iva ttacām̄ purāṇim̄ ||**

—◦◦|—◦◦—||◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yo taṇham udacchidā asesam̄ saritām̄ sīghasaram̄ visosayitvā,**  
 —◦◦|—◦◦—||◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jiṇṇam iva tacām̄ purāṇam̄.**

[411 ≈ Sn 1.1 v.8]

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yo nā ’ccasarī<sup>371</sup> na preccasārī<sup>372</sup> sabbam̄ vītasarī imām̄ prapañcam̄ |**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jinnam iva ttacām̄ purāṇim̄ ||**

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yo nāccasārī na paccasārī sabbam̄ accagamā imām̄ papañcam̄,**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram̄ urago jiṇṇam iva tacām̄ purāṇam̄.**

<sup>370</sup> Cone indicates that the sentence may also be read: *kramasaṃgāni va chetu bandhanāni*.

<sup>371</sup> *-sārī* here and in the next verse is m.c. to give the correct mātrā count in the opening.

<sup>372</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]

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yo nā ’ccasārī na preccasārī sabbam idam vitadham ti moṣadhammamī |**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yo nāccasārī na paccasārī sabbam vitatham idan ti ñatva loke,**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jiñṇam iva tacām purāṇam.**

[413 ≈ Sn 1.1 v.16]

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yassa vanathā<sup>373</sup> na saṁti keci vinibandhāya bhavāya hetukappā |**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā,**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jiñṇam iva tacām purāṇam.**

[414a ≈ Sn 1.1 v.15a; bcd ≈ Sn 1.1 v.14bcd]

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Aupacchandasaka x 4  
**yassa jarathā<sup>374</sup> na santi keci mūlā akkuśalā<sup>375</sup> samūhatā ’ssa |**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jinnam iva ttacām purāṇīm ||**

—◦◦|—◦◦—||—◦◦—◦◦|—◦◦— Opacchandasaka x 4  
**yassa darathajā na santi keci oram āgamanāya paccayāse,**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**yassānusayā na santi keci mūlā ca akusalā samūhatāse,**  
 —◦◦|—◦◦—||—◦◦—◦◦|—◦◦—  
**so bhikkhu jahāti orapāram urago jiñṇam iva tacām purāṇam.**

*[Uragavarggaḥ]  
 [Uragasuttam]*

<sup>373</sup> The opening is short here by one mātra; maybe we should read: *vanathajā* as in the Pāli.

<sup>374</sup> The opening is short again here by one mātra; maybe we should read: *jarathajā*, cf. the Pāli verse.

<sup>375</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>376</sup> ||  
yathā dṛṣṭam tathā likhitam iti parihāroyam asmadīyah ||  
śubham astu sarvvasatvānānam ||

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<sup>376</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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 [mā] pramāde pramodetha na kāmaratisandhave [26]  
 mā priyehi samāgām̄ma apriyehi kadācanam̄ [73]  
 mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo [46]  
 mā vade paruṣam̄ kaṁci vuttā paṭivadeyu tam̄ [197]  
 māggānaṣṭam̄giko śreṣṭho saccānām̄ caturo padā [358]  
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 māttāsukhariccāgā paśse ce vipulām̄ sukhām̄ [77]  
 māse māse kuśāggreṇa bālo bhuñjeya bhojanam̄ [386]  
 māse māse kuśāggreṇa bālo bhuñjeya bhojanam̄ [387]

māse māse kuśāggreṇa bālo bhuñjeya bhojanam [388]  
 māse māse kuśāggreṇa bālo bhuñjeya bhojanam [389]  
 māse māse sahasreṇa yo yajeya śatam samā [379]  
 māse māse sahasreṇa yo yajeya śatam samā [382]  
 māse māse sahasreṇa yo yajeya śatam samā [383]  
 māse māse sahasreṇa yo yajeya śatam samā [384]  
 māse māse sahasreṇa yo yajeya śatam samā [385]  
 mitte bhajetha kallāne suddhājīvī atandrito [64]  
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 muhuttam api ce pramño pañdite payirupāsati [192]  
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 yaṁ kiñci yaṣṭam va hutam̄ va loke saṁvatsaram̄ yajate puriñapekhī [381]  
 yaṁ ca viñū praśāṁsanti anuvicca suve suve [286]  
 yaṁ cesā sahate jaṁmī tahnā loke duraccayā [138]  
 yañ ca bālā adhammaṭham pūjeyu garaheyu vā [285]  
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 yathā agāraṁ ducchannam̄ vatthī samitivijjhati [353]  
 yathā agāraṁ ducchannam̄ vatthī samitivijjhati [355]  
 yathā agāraṁ succhannam̄ vatthī na samitivijjhati [352]  
 yathā agāraṁ succhannam̄ vatthī na samitivijjhati [354]  
 yathā agāraṁ succhannam̄ vatthī na samitivijjhati [356]  
 yathā dañdena gopālo gāvo pājeti gocaram̄ [200]  
 yathā dañdena gopālo gāvo rakṣati sāminām̄ [201]  
 yathā pi puṣparāśimhā kayirā mālāguṇe bahū [130]  
 yathā pi bhramaro puṣpā vannagandham ahedayam̄ [127]  
 yathā pi mūle anupadrute dṛḍhe chinno pi rukkho punar-īva jāyati [156]  
 yathā pi ruciram̄ puṣpam̄ vannavantam̄ agandhakam̄ [125]  
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 yathā hrado 'ssa gaṁbhīro vīprasanno anāvilo [275]  
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 yāvad eva anatthāya nāttam bālassa jāyati [177]  
 ye keci śokā paridevitam vā dukkham va lokamhi anekarūpam [84]  
 ye ca kho sammadākkhāte dhamme dhammānuvattino [262]  
 ye jhānaprasutā dhīrā nekkhammo 'paśame ratā [244]  
 ye sattaśaṇḍam paṭhavim vijettā rājariṣayo yajamānā 'nupariyagu [247]  
 yesām ca susamāraddhā niccaṁ kāyagatā satī [267]  
 yesā 'savā parikkhīṇā āhāre ca anissitā [270]  
 yesām sannicayo nāsti ye pariṇātabhojanā [87]  
 yo apraduṣṭassa naro praduṣyati śuddhassa poṣassa anaṅgaṇassa [115]  
 yo uppatitam vineti krodham visatam 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 aśeṣam bisapuṣpam va sareruhām vigāhya [407]  
 yo ca gāthāśataṁ bhāṣe anatthapadasāhitam [377]  
 yo ca vaśśāśataṁ jantū aggim paricare vane [380]  
 yo ca vaśśāśataṁ jīve apaśśam udayavyayaṁ [393]  
 yo ca vaśśāśataṁ jīve apaśśam dhammam uttamam [394]  
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 yo ca vaśśāśataṁ jīve saddhamme apratiṣṭhito [396]  
 yo cetām sahate jaṁmiṁ tahnām loke duraccayām [139]  
 yo tahnām udicchiyā aśeṣam saritām sīgharayām viśodhayittā [410]  
 yo tu buddhañ ca dhammañ ca sagham ca śaraṇam gato [218]  
 yo tu vāntakaśāyassa sīlehi susamāhito [95]  
 yo tu vinīya sārambhām aprasādaṁ ca cetaso [337]  
 yo tu śameti pāpāni aṇutthūlāni sabbaśo [236]  
 yo 'tha metteṇa cittena sabbe prāṇe nukampati [248]  
 yo doṣam udicchiyā aśeṣam bisapuṣpam va sareruhām vigāhya [405]  
 yo driṣṭe dhamme labhati śraddhām pramñām anuttarām [330]  
 yo na hanti na ghāteti na jināti na jāpaye [252]  
 yo nā 'ccasarī na preccasārī sabbam vītarām imām prapañcaṁ [411]  
 yo nā 'ccasarī na preccasārī sabbam idam vitadham ti moṣadhammarām [412]  
 yo nā 'jjhagamī bhavesu sāram vicinām puṣpam iva udumbaresu [398]  
 yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati [151]  
 yo bālo bālamānī pañdito cāpi tattha so [184]  
 yo mānam udicchiyā aśeṣam bisapuṣpam va sareruhām vigāhya [408]  
 yo mukhe samyyato bhikkhū mantābhāṣī anuddhato [54]

yo moham udicchiyā aśeṣam̄ bisapuṣpam̄ va sareruham̄ vigāhya [406]  
 yo rāgam udicchiyā aśeṣam̄ bisapuṣpam̄ va sareruham̄ vigāhya [404]  
 yo rāgam udicchiyā aśeṣam̄ kuśa saṃgāni va chetta bandhanāni [409]  
 yo śāsanam̄ arahatām̄ ayirāṇām̄ dhammadīvinām̄ [314]  
 yo śāsanam̄ arahatām̄ ayirāṇām̄ dhammadīvinām̄ [315]  
 yo sahasram̄ sahasrāṇām̄ saṃggrāme mānuṣe jine [378]  
 yo hi nindye praśāmsati uttavā nindati yo praśāmsiye [300]  
 yogā hi bhūrī saṃbhavati ayogā bhūrisaṃkhayo [375]  
 ramaṇīyam̄ vatā 'raṇṇam̄ yamhiṁ na ramate jano [155]  
 vanam̄ chindatha mā rukkhe vanāto jāyate bhayam̄ [361]  
 varam̄ assatarā dāntā ājāneyā ca sendhavā [91]  
 vācam̄ bhāṣeyā kallāṇim̄ na 'ssa mucceya pāpikā [305]  
 vācānurakkhī manasā susam̄vṛto kāyena yo akuśalam̄ na sevati [278]  
 vācāpradoṣam̄ rakkheyā vācāya sam̄vṛto siyā [280]  
 vānijo va bhayaṁ māggam̄ appasāttho mahaddhano [116]  
 vārijo va thale khitto okamokātu ubbhato [343]  
 vārī pukkharapatte vā ārāgre-r-iva sāsavo [38]  
 vāssikī-r-iva puṣpāṇi mañcakāni pramuñcati [133]  
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 śāntakāyo śāntacitto śāntavā susamāhito [53]  
 śānto tassa mano hoti śāntā vācā ca kaiñmu ca [88]  
 śīlavantam̄ śuciṁ daccham̄ dhammaṭṭham̄ saccavādinam̄ [294]  
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 śubhā 'nupaśśim̄ viharantam̄ indriyesu asam̄vṛtaṁ [7]  
 śekho paṭhavim̄ vijehiti yamalokam̄ va imam̄ sadevakam̄ [132]  
 śelo yathā ekaghano vātena na samīrati [93]  
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 śraddho śīlena saṃpamno pramñāvāgarato sadā [372]  
 śraddho śīlena saṃpanno pramñāvā susamāhito [370]  
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 śraddho śīlena saṃpanno yaśabhogasamāhito [331]  
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 sa khu so khīṇasamīyogo khīṇamānapunabbhavo [42]  
 sam̄ lābhām̄ nātimām̄neyā nā 'mñesam̄ prihayam̄ care [55]  
 saṃghe prasādo yassa asti ujjubhūtañ ca damśanam̄ [340]  
 samyyatā sugatim̄ yānti doggatim̄ yānti asamyyatā [212]  
 sace iresi āttānam̄ kaṁso upahato-r-iva [198]  
 sace labheyā nipakam̄ sapramñam̄ sāddhimcaram̄ sādhuvihāradhīram̄ [9]  
 saccam̄ bhaṇe na kujjhneyā deyā appā pi yācito [292]  
 sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo [80]  
 sabbattha saṃvaro sādhu sādhu sabbattha saṃvaro [50]  
 sabbadhaṁmā anāttā ti yato pramñāya paśsatī [374]  
 sabbapañpassa akaraṇam̄ kuśalassa apasāmpadā [357]  
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 sukarāṇī asādhūni āttano ahitāni ca [168]  
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 sukhakāmāni bhūtāni yo daṇḍena na vihiṁsatī [204]  
 sukhā najjo sūpatitthā sukho dhammadjito janō [82]  
 sukhā mātreatā loke tato petteatā sukhā [66]  
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 suprabuddhaṁ̄ prabujjhanti sadā gotamasāvakā [242]  
 suprabuddhaṁ̄ prabujjhanti sadā gotamasāvakā [243]  
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### Mātrācchandas

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- 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.

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- 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.
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