

PATNA DHARMAPADA

AS TRANSCRIBED BY

MARGARET CONE

(1989)

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WITH

**PĀḲI PARALLELS
METRICAL COMMENTARY
NOTES AND INDEXES**

COMPILED BY

ĀNANDAJOTI BHIKKHU

(2007)

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NOTE TO THE ELECTRONIC EDITION

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

- The use of the *avagraha* (elipsis sign) in the original has been replaced with the normal elipsis marker ' ' the ITM_TMS font doesn't contain the *avagraha* sign so I can't give an example.
- The vowel *r* sign in Sanskrit is written with a ring underneath not with a dot e.g. *drṣṭā* (not *drṣṭā*).
- Line breaks in the original manuscript, which were noted in the text by the first *akṣara* being written in bold type, have been omitted.
- Uncertain readings are marked with red coloured text, as well as being placed in brackets, e.g. *ma[nopūrvvaṃ]gamā*.
- Some readings, which are not visible in the photographs that Cone was working from, have been supplied either from Roth's reconstruction in his edition, or by myself. They are placed in square brackets and marked with green coloured text, e.g. *bhojanamhi ca mā[ttraṃñū sa]ddhaṃ*.
- 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,¹ a first line index, and an index to the metres.

ABBREVIATIONS

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

Iti = Itivuttakapāḷi, BJT edition.

Ud = Udānapāḷi, BJT edition.

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

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

Ud-v = Udānavarga, edited by Franz Bernhard.

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

[MARGARET CONE'S ORIGINAL INTRODUCTION]

PART I: TEXT

THE MANUSCRIPT

In the Journal of the Bihar and Orissa Research Society 21(1935) pp 21ff., Rāhula 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; EI 1 (1882) p 308), dated by Kielhorn in EI 1 to the end of the eleventh century AD; and the Cambridge MSS Add.1699, 1-2 (Table VI, column X) dated 1198-9 AD. To these can be added the Gayā Inscription mentioning Govindapāla (EI 35 (1963-4) p 238) dated 1175-6 AD. All three texts are in Sanskrit, and so contain for the most part different conjunct consonants from Patna.

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

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

The Cambridge MSS Add.1699, 1-2 are in a more flamboyant hand, but basically the signs are very similar to Patna. In this case the similarity includes *ku* and *visarga*, but initial *i-* differs somewhat. The symbols used to number the leaves of Patna resemble closely those used in Cambridge MS Add.1699, 2.

The same type of script is used in the MS of the Bhikṣuṇī Vinaya (Bhī Vin) of the Mahasaṅghikalokottaravādins, also photographed in Tibet by Saṅkr̥tyāyana, 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 *tha* 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 asmadyaḥ*.

STUDIES

A COMPARISON OF THE PĀLI AND PATNA COLLECTIONS

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

As we will see in the detailed listings below there are good parallels to 285 of the verses in the Pāli collection (69%), and partial parallels to a further 34 (which would push the percentage upto 77%).² 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%).³ These include:

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

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

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

² I have only included in this list those that have at least 2 lines parallel.

³ 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.

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

Studies

- 1: **Jamavarggaḥ**,⁵ 13 verses (cf. 1: Yamakavaggo, 20 verses)
- 2: **Apramādavarggaḥ**, 20 verses (cf. 2: Appamādavaggo, 12 verses)
- 3: **Brāhmaṇavarggaḥ**, 16 verses (cf. 26: Brāhmaṇavaggo, 41 verses)
- 4: **Bhikṣuvarggaḥ**, 15 verses (cf. 25: Bhikkhuvaggo, 23 verses)
- 5: **Atthavarggaḥ**, 19 verses
- 6: **Śokavarggaḥ**, 12 verses
- 7: **Kalyāṇivarggaḥ**, 25 verses
- 8: **Puṣpavarggaḥ**, 16 verses (cf. 4: Pupphavaggo, 15 verses)
- 9: **Taṇhavarggaḥ**, 20 verses (cf. 24: Taṇhāvaggo, 26 verses)
- 10: **Malavarggaḥ**, 17 verses (cf. 18: Malavaggo, 21 verses)
- 11: **Bālavarggaḥ**, 21 verses (cf. 5: Bālavaggo, 16 verses)
- 12: **Daṇḍavarggaḥ**, 21 verses (cf. 10: Daṇḍavaggo, 17 verses)
- 13: **Śaraṇavarggaḥ**, 23 verses
- 14: **Khāntivarggaḥ**, 22 verses
- 15: **Āsavavarggaḥ**, 17 verses
- 16: **Vācāvarggaḥ**, 28 verses
- 17: **Āttavarggaḥ**, 21 verses (cf. 12: Attavaggo, 10 verses)
- 18: **Dadantivarggaḥ**, 15 verses
- 19: **Cittavarggaḥ**, 18 verses (cf. 3: Cittavaggo, 12 verses)
- 20: **Māggavarggaḥ**, 18 verses (cf. 20: Maggavaggo, 17 verses)
- 21: **Sahasravarggaḥ**, 22 verses (cf. 8: Sahassavaggo, 16 verses)
- 22: **Uragavarggaḥ**, 17 verses (cf. Uragasuttaṃ, Sn 1.1 17 verses)

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

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

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

Studies

1: JAMAVARGGAḤ, 13 VERSES, (= 1: YAMAKAVAGGO, 20 VERSES)

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

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

2: APRAMĀDAVARGGAḤ, 20 VERSES (= 2: APPAMĀDAVAGGO, 12 VERSES)

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

Studies

32 = Dhp 259, Dhammatthavaggo
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: BRĀHMAṆAVARGGAḤ, 16 VERSES (= 26: BRĀHMAṆAVAGGO, 41 VERSES)

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

- There are 12 parallels and 3 partial parallels from 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: BHIKṢUVARGGAḤ, 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

Studies

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: ATTHAVARGGAḤ, 19 VERSES

65 = Dhp 331, Nāgavaggo

66 = Dhp 332, Nāgavaggo

67ab = Dhp 333ab, Nāgavaggo

68 = Dhp 194, Buddhavaggo

69 = Dhp 206, Sukhavaggo

70 = Dhp 207, Sukhavaggo

71 = Dhp 208, Sukhavaggo

72 = Dhp 212, Piyavaggo

73 = Dhp 210, Piyavaggo

74 = Dhp 211, Piyavaggo

75 = Dhp 203, Sukhavaggo

76 = Dhp 204, Sukhavaggo

77 = Dhp 290, Pakiṇṇakavaggo

78 = Kosalasamyuttaṃ 2.3 v.1

79 = Dhp 193, Buddhavaggo

80 = Dhp 83, Paṇḍitavaggo

81 = Dhp 201, Sukhavaggo

82cd cf. Dhp 333cd, Nāgavaggo

83 = Ud-v 30.23

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

6: ŚOKAVARGGAḤ, 12 VERSES

84 = Ud 8.8

85 = Ud 8.8

86 = Dhp 90, Arahantavaggo

87 = Dhp 92ab-ef, Arahantavaggo

88 = Dhp 96, Arahantavaggo

89 = Dhp 94, Arahantavaggo

90 = Dhp 321, Nāgavaggo

91 = Dhp 322, Nāgavaggo

92cd = Dhp 323cd, Nāgavaggo

Studies

93 = Dhp 81, Paṇḍitavaggo
94 = Dhp 9, Yamakavaggo
95 = Dhp 10, Yamakavaggo

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

7: KALYĀNĪVARGGAḤ, 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 = Devaputtasamyuttaṃ, 3.2 v. 4
111 = Devaputtasamyuttaṃ, 3.2 v. 5
112 = Devaputtasamyuttaṃ, 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 *Kallāṇ-* only appears in the first verse here.
- Other verses in the Patna collection, however, do mention *kallāṇ-*, cf. 64, 303, 304, 305, 347.
- On the grounds of word collocation Pāpavarggaḥ might have been a better title, as that word occurs in 96, 97, 102, 103, 104, 105, 106, 107, 108, 113, 115, and 116.

Studies

- If it was named after its theme we might have expected it to be called *Kaṃmavarggaḥ*.
- 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: PUŠPAVARGGAḤ, 16 VERSES (= 4: PUPPHAVAGGO, 15 VERSES)

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

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

9: TAṆHAVARGGAḤ, 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

Studies

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: MALAVARGGAḤ, 17 VERSES (= 18: MALAVAGGO, 21 VERSES)

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

- There are 14 parallels and three partial parallels from 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, saṅkiliṣṭa, 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

Studies

- 182 = Brāhmaṇasaṃyuttaṃ 1.3
- 183 = Sakkasaṃyuttaṃ 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: DAṄḌAVARGGAḤ, 21 VERSES (= 10: DAṄḌAVAGGO, 17 VERSES)

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

- There are 13 parallels and four partial parallels from the 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: ŚARAṆAVARGGAḤ, 23 VERSES

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

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

14: KHĀNTIVARGGAḤ, 22 VERSES

- 239 = Dhp 184, Buddhavaggo
240 = Dhp 225, Kodhavaggo
241 = Dhp 300, Pakiṇṇakavaggo
242 = Dhp 301, Pakiṇṇakavaggo
243 = Dhp 299, Pakiṇṇakavaggo
244 = Dhp 181, Buddhavaggo
245 = Dhp 98, Arahantavaggo
246 = Iti 27.2
247 = Iti 27.3, 4
248ab cf. Jā 169 ab; cd = Yakkhasaṃyuttaṃ 4 v. 3cd
249 = Yakkhasaṃyuttaṃ 4 v. 3
250acd = Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 301d, Pakiṇṇakavaggo
251acd = Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 299d, Pakiṇṇakavaggo
252 = Iti 27.5
253 = Dhp 5, Yamakavaggo
254 = Dhp 6, Yamakavaggo

Studies

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 Kalyāṇivarggaḥ) appears to have taken its name from the keyword in the first line, and the rest of the verses are only vaguely related to the theme.

15: ĀSAVAVARGGAḤ, 17 VERSES

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

- There are 11 parallels and two partial parallels from the 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: VĀCĀVARGGAḤ, 28 VERSES

278 = Dhp 281, Maggavaggo
279 = Dhp 231, Kodhavaggo
280 = Dhp 232, Kodhavaggo
281 = Dhp 233, Kodhavaggo
282 = Dhp 234, Kodhavaggo
283 = Dhp 227, Kodhavaggo
284 = Dhp 228, Kodhavaggo
285

Studies

286 = Dhp 229, Kodhavaggo
287 = Dhp 230, Kodhavaggo
288 = Dhp 262, Dhammatṭhavaggo
289ab = Dhp 261ab, cd = Dhp 263cd, Dhammatṭhavaggo
290 = Dhp 19, Yamakavaggo
291 = Dhp 20, Yamakavaggo
292 = Dhp 224, Kodhavaggo
293 = Dhp 177, Lokavaggo
294 = Dhp 217, Piyavaggo
295 = Dhp 308, Nirayavaggo
296 = Dhp 311, Nirayavaggo
297 = Dhp 176, Lokavaggo
298 = Jā 331.2
299 = Sn 3.10 v.1
300 = Sn 3.10 v.2
301 = Sn 3.10 v.3
302 = Sn 3.10 v.4
303 cf. Jā 88
304 cf. Jā 88
305ab cf. Jā 88ab

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

17: ĀTTAVARGGAḤ, 21 VERSES (= 12: ATTAVAGGO, 10 VERSES)

306 = Dhp 162
307 = Dhp 161
308 = Dhp 165
309 = Dhp 50, Pupphavaggo
310abc cf. Dhp 50, Pupphavaggo; d = Jā 475 v. 2b
311 = Kosalasamyuttaṃ 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

Studies

324 = Dhp 379, Bhikkhuvaggo
325 = Dhp 166
326 = Dhp 84, Paṇḍitavaggo

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

18: DADANTĪVARGGAḤ, 15 VERSES

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

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

19: CITTAVARGGAḤ, 18 VERSES (= 3: CITTAVAGGO, 12 VERSES)

342 = Dhp 33
343 = Dhp 34
344 = Dhp 37
345 = Dhp 35
346 = Dhp 36
347 = Dhp 39
348 = Dhp 79, Paṇḍitavaggo
349 = Dhp 41
350 = Dhp 40

Studies

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 substitution.

20: MĀGGAVARGGAḤ, 18 VERSES (= 20: MAGGAVAGGO, 17 VERSES)

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

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

21: SAHASRAVARGGAḤ, 22 VERSES (= 8: SAHASSAVAGGO, 16 VERSES)

376 = Dhp 100
377 = Dhp 102
378 = Dhp 103
379 = Dhp 106
380 = Dhp 107
381 = Dhp 108
382 = Ud-v 24.21
383 = Ud-v 24.22
384 = Ud-v 24.23
385ab = Dhp 106ab; cd = Dhp 70cd, Bālavaggo

Studies

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: [URAGAVARGGAḤ], 17 VERSES (= URAGASUTTAM, SN 1.1 17 VERSES)

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

- This chapter is not found in the 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 Uruga Verses elsewhere on this website).
- Note that the name of this chapter is not found in the manuscript, and has been employed by Cone following Roth's suggestion.

A FURTHER CONSIDERATION

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

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

THE PROSODY OF THE PATNA DHARMAPADA

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

1: PRELIMINARIES

RESOLUTION

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

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

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

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

REPLACEMENT

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

CHANGES IN WORD FORM

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

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

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

long ī medially (13 instances [14]):

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

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

-śārīro 147e
appāmāto 301a

consonants doubled unhistorically (3 instances [6]):

soggatiṅ 101d
kaṭukapphalaṃ 174d
akkuśalā 414b

shortening of vowels (6 instances [6]):

bhuñjeyā 295c
mucceyā 303b, 304b, 305b

⁶ 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*.

paṭijāggreyā 312d
śiccheyā 375c

consonant groups simplified (7 instances [4]):

dukham 1e, 75b, 273c⁷
dukkena 80c
-dukhaṃ 144d
dukhā 145c
dukhitaṃ 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
ayirakāntaṃ 339d
ayirapathesu 120b
ayirapravedite 348c
ayiraṃ 71b
ayirā 120b
ayiro 246d
arahanto 245c
arihati 94d, 95d, 287b
ariyāṇāṃ 15d, 69a, 314b, 315b
ariyasaccāni 218c
ekacariyāṃ 313b
essariyaṃ 178c
kayirā 11c, 97ab, 98ab, 110a, 130b, 318a, 320c
kayirātha 29c, 74a, 85d, 97c, 98c
kileśehi 264d
naggacariyā 195a

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

paṭikayirātha 109c
prabhūtaratanā, 119a
payirāgate 104c, 105c
payirodametha 264c
payirupāsati 191b, 192b
rājariṣayo 247b
vayiraṃ 307d
viharantaṃ 7a, 8a
sacittapariyodamaṃ 357c

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

arahatāṃ 314a, 315a,
kileśam 3d
garaheyu 285b
viharan 26c,
viharaṃti 245c
viharāma 255d, 256d, 257d

CONJUNCTS NOT MAKING POSITION

In Pāli words do not normally begin with a conjunct consonant,⁸ 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:

krodhaṃ 402a
cchiḥjati 362a
ṭṭhānesu 45c
ṭṭhāṇehi 292c
ṭṭhānāni 210a
tiāṇatā 366d
praṃñāvā 317d
praṃñā 62c
praṃñāya 136c, 329f
praṃñe 205c
prakkhittā 233c
pracinantaṃ 128a
prapuṣpakāni 134c

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

Studies

prabhavanti 84c
pramatta- 137a
pravrajito 239c
prahāya 291c
prācchanti 25c
prāṇe 246c
prāmojjaṃ 61c
precca 3a, 4a
preccasārī 411a, 412a
byūhaya 363c
brahmuṇā 320b
brāhmaṇ- 34bd, 35d, 36d, 37b, 38d, 39d, 40d, 41b, 43d, 44d, 45d, 46b, 47d, 48d, 49d
mrīyanti 14c
vrajanti 144c
śreyo 381d
sapraṃñāṃ 9a, 10a

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

anubrūhaye 181d
apraṃñassa 62a
aśraddho 332b
ujjuṃ 323c
vītajjaraṃ 40c

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

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

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

praṃñassa 63b
praṇidhāya 302d
praduṣṭena 1c
pramajjati 20b, 21b 32f
pramajjittā 20a, 21a
pramajjeyā 27a
pramuñcati 133b
pravattāraṃ 206a

pravaddhamti 138c
pravuccati 236d, 37f
praśamsito 287d
prasannena 2c
prasahate 8e
prahare 46a
prātto 25d, 199c
priyā 'priyaṃ 58b
priyāpriyaṃ 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. **Aupacchandāsaka** (88 lines = 5% [0.5%])⁹
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%])
navipulā (22 pādayugas, 3% [2%])
ravipulā (9 pādayugas)
savipulā (6 pādayugas)
Anuṣṭubh (3 pādayugas)

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

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

ॐ उ॒उ॒उ॒| उ॒- - X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X

As in all the Śloka lines the opening syllable of both the prior and the posterior lines may be a light syllable or a heavy syllable or occasionally two light syllables, when a heavy syllable is presumed resolved.¹⁰ 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 by no means always adhered to.¹¹ 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:

ॐ उ॒उ॒उ॒| - , - - X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X

Many times (though not invariably) we find the opening of the prior line looks like this: -- उ॒- |, 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: ॐ उ॒उ॒उ॒| - उ॒ उ॒ X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X
 navipulā: ॐ उ॒उ॒उ॒| उ॒ उ॒ उ॒ X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X
 ravipulā: ॐ उ॒उ॒उ॒| - उ॒- X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X
 savipulā: ॐ उ॒उ॒उ॒| उ॒ उ॒- X || ॐ उ॒उ॒उ॒| उ॒- उ॒ X

¹⁰ 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.

¹¹ 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.

Studies

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:

ॐॐॐॐ|ॐ-ॐX||ॐॐॐॐ|ॐ-ॐX

That is, the prior line and the posterior line show the same structure.¹²

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.

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,¹³ 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 Aupacchandāsaka.

The basic form of the **Vaitālīya** line is as follows:

ॐॐॐॐ|ॐ-ॐX
ॐॐॐॐॐ|ॐ-ॐX

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.¹⁴ 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 **Aupacchandāsaka** metre, so that the structure is defined like this:

ॐॐॐॐ|ॐ-ॐ-ॐX
ॐॐॐॐॐ|ॐ-ॐ-ॐX

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.

¹² In the Śloka variations there is one other that is tolerated occasionally in the Pāli Canonical texts, but which doesn't appear here, that is the **tavipulā**, which has the following structure ॐॐॐॐ|--ॐX.

¹³ In Indian prosody a light syllable (ॐ) is counted as one mātra and a heavy one (—) as two.

¹⁴ Sometimes syncope alters this structure, but not in a haphazard way, but always respecting the underlying structure of the line.

Studies

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

◡ — ◡ ◡ ◡ ◡ 119a — the 2nd syllable is probably to be counted as light

— ◡ — ◡ 277a, 300a, 363c — this is a syncopated form

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

The most common posterior opening looks like this:

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

the following three are variations on this line:

◡ ◡ ◡ ◡ — ◡ ◡ 161b — with 3rd syllable resolved

— ◡ — — ◡ ◡ 28d, 148b — with pādādiguru

◡ ◡ — ◡ ◡ ◡ 162d — with light 4th syllable

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

others (10 lines)

— ◡ ◡ — ◡ ◡ 3b, 118b, 149c, 301e, 412b

— — — — 101b, 118b

— ◡ — ◡ ◡ ◡ 119d — with syncopation

— ◡ — ◡ ◡ — 120d — with pādādilaghu and syncopation

◡ — ◡ — — ◡ ◡ 160d — irregular with 10 syllables and syncopation

TRIṢṬUBH & JAGATĪ

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

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

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

Pure Jagatī: 156, 278

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

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

The outline of these metres is as follows:

⌞-⌞-|⌞⌞⌞-|⌞-⌞(⌞)×

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

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

|-,⌞⌞ 9a, 10ac, 30d, 65c, 71ab, 80b, 84ad, 114ad, 121ac, 134b, 143c, 156ab, 195ad, 210cd, 211cd, 246cd, 247a, 260abcd, 278a, 290c, 291de, 293c

,|-,⌞⌞ 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

|-,⌞,⌞ 9c, 30a, 65ad, 84b, 85d, 89c, 115ab, 134c, 143d, 144c, 196c, 210a, 211ab, 238c, 291c

,-|-,⌞⌞ 9d, 71d, 156c, 247e, 278d

also with resolution:

,|⌞⌞⌞⌞ 109c, 114b

Studies

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

,|—◡— 109bd, 134d, 143b, 247d, 293b
|—,◡— 227b, 228b

|◡,◡◡ 84c, 89ad, 291b, 293d, 302d
,|◡◡◡ 278b
,|◡◡— 11c, 85a, 246b, 247b, 291a

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

|—,— 115c, 227c, 228c — replacement of two presumed light syllables by one heavy at the 6th
,|— 290d, 291f — replacement of two presumed light syllables by one heavy at the 5th

|—,◡◡— 85c — pausing at the 5th and restarting from the same position
|—,—◡— 293a — pausing at the 5th and restarting from the same position
|—,—◡ 80c — pausing at the 5th and restarting from the same position, with the 6th replaced
,|——◡ 195b — having an irregular heavy 6th syllable
,|— — 10d, 11d — very irregular lines
247c — a malformed line

Studies

[DHAMMAPADO]¹⁵

[DHAMMAPADO]

1: JAMA¹⁶

YAMAKAVAGGO

SIDDHAM NAMAḤ SARVVABUDDHADHARMMĀRYASAMGHEBHYAḤ
NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA

[1 = Dhp 1]

manopūrvvaṅgamā¹⁸ dhammā pathyā Śloka¹⁷ manośreṣṭhā manojavā |
manasā ca praduṣṭena bhāṣate¹⁹ vā karoti vā |
tato naṃ dukham²⁰ anneti²¹ cakram vā vahato padaṃ ||

manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāṣati vā karoti vā,
tato naṃ dukkham anveti cakkam va vahato padaṃ.

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

¹⁶ 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.

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

¹⁸ -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-.

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

²⁰ 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.

²¹ *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[nopūrvam]gamā dhammā manośreṣṭhā manojavā |
manasā ca prasannena bhāṣate vā karoti vā |
tato naṃ sukham anneti cchāyā vā anapāyinī ||

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

[3 = Dhp 15]

iha śocati precca²² śocati pāpakam[mo ubhaya]ttha śocati²³ |
so śocati so vihaṃnyati²⁴ dṛṣṭā²⁵ kammakileśam²⁶ āttano²⁷ ||

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

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

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

²⁴ *vihaṃnyati* is the passive of *vihanati*.

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

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

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

[7 = Dhp 7]

˘˘˘-|-,---||-˘˘˘|˘˘˘- mavipulā
 śubhā 'nupaśśiṃ vih^arantaṃ indriyesu asaṃvṛtaṃ |
 ˘˘˘|˘˘˘-||˘˘˘-|˘˘˘-
 [bhojana]mhi amāttaññū kuśīdaṃ hīnavīriyaṃ ||
 ---˘˘˘|˘˘˘-||---|˘˘˘-
 taṃ ve prasahate māro vāto rukkham va dubbalaṃ |

˘˘˘-|-,---||-˘˘˘|˘˘˘- mavipulā
 subhānupassīṃ vih^arantaṃ indriyesu asaṃvutaṃ,
 ˘˘˘|˘˘˘-||˘˘˘-|˘˘˘-
 bhojanamhi amattaññuṃ kusītaṃ hīnavīriyaṃ,
 ---˘˘˘|˘˘˘-||---|˘˘˘- savipulā
 taṃ ve pasahati māro vāto rukkham va dubbalaṃ.

[8 = Dhp 8]

˘˘˘-|-,---||-˘˘˘|˘˘˘- mavipulā
 aśubhānupaśśiṃ vih^arantaṃ indriyeṣu susaṃvṛtaṃ ||
 ˘˘˘|˘˘˘-||˘˘˘-|˘˘˘-
 bhojanamhi ca mā[ttra]ññū sa]ddhaṃ āradhaviṛiyaṃ |
 ---˘˘˘|˘˘˘-||---|˘˘˘-
 taṃ ve na prasahate māro vāto śelaṃ va parvvataṃ ||

˘˘˘-|-,---||-˘˘˘|˘˘˘- mavipulā
 asubhānupassīṃ vih^arantaṃ indriyesu susaṃvutaṃ,
 ˘˘˘|˘˘˘-||---|˘˘˘-
 bhojanamhi ca mattaññuṃ saddhaṃ āradhaviṛiyaṃ,
 ---˘˘˘|˘˘˘-||---|˘˘˘- savipulā
 taṃ ve nappasahati māro vāto selaṃ va pabbataṃ.

[9 = Dhp 328, Nāgavaggo]

˘˘˘-|-,˘˘˘|˘˘˘-||---˘˘˘,|˘˘˘|˘˘˘- Triṣṭubh x 4
 sace labheyā³⁴ nipakaṃ sapraññaṃ³⁵ sādhiṃcaram sādhuviḥāradhīraṃ |
 ˘˘˘-|˘˘˘-|˘˘˘|˘˘˘-||˘˘˘-|˘˘˘|˘˘˘-
 abhibhūya sabbāṇi pariśrav[āṇi] careyā³⁶ tenāttamano satīmā ||

˘˘˘-|˘˘˘,˘˘˘|˘˘˘-||---˘˘˘,|˘˘˘|˘˘˘- Tuṭṭhubha x 4
 sace labhetha nipakaṃ sahāyaṃ saddhiṃcaram sādhuviḥāridhīraṃ,
 ˘˘˘-|˘˘˘-|˘˘˘|˘˘˘-||˘˘˘-|˘˘˘|˘˘˘-
 abhibhuyya sabbāṇi parissayāni careyya tenattamano satīmā.

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

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

³⁶ Read *careya* to correct the metre.

[10 = Dhp 329, Nāgavaggo]

---o-,|-,oo|-o---||---o-,|---oo|-o--- Triṣṭubh x 4
no ce labheyā nipakaṃ sapraṃñāṃ sādhiṃcaraṃ sādhuvihāradhīraṃ |
 ---o-,|-,oo|-o---||---o-,|---o---|---o---
rājā va rāṣṭhaṃ vijitaṃ prahāya eko ccare mātaṃgāranne va nāgo³⁷ ||

---o-|o,oo|-o---||---o-,|---oo|-o--- Tuṭṭhubha x 4
 no ce labhetha nipakaṃ sahāyaṃ saddhiṃcaraṃ sādhuvihāridhīraṃ,
 ---o-|-,oo|-o---||---o-,|---o---|---o--- irregular
 rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātaṃgarañṇe va nāgo.

[11 = Dhp 330]³⁸

---oo|o---||---o---|o---o--- pathyā x 2
ekassa caritaṃ śreyo nāsti bāle bitīyatā |
 ---o-,|oo-|-o---||---o-,|---o---|---o--- Triṣṭubh x 2
eko ccare na ca pāpāni kay'rā appussuko³⁹ mātaṃgāranne va nāgo⁴⁰ ||

---oo|o---||---o---|o--- pathyā x 2
 ekassa caritaṃ seyyo natthi bāle sahāyatā,
 ---o-,|oo-|-o---||---o-,|---o---|---o--- Tuṭṭhubha x 2
 eko care na ca pāpāni kay'rā appossukko mātaṃgarañṇe va nāgo.

[12 = Aṅg Bk. 4. 17]

---oo|o---||---oo|o---o---
chandadoṣabhayā mohā yo dhammaṃ ativattati |
 ---o-|-oo-||---o---|o---o--- bhavipulā
nīhīrate tassa yaśo kālāpakkhe va candramā ||

---o-|o---||---oo|o---o---
 chandā dosā bhayā mohā yo dhammaṃ ativattati,
 ---oo|o---||---o---|o---o--- bhavipulā
 nihīyati tassa yaso kālāpakkhe va candimā.

³⁷ 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.

³⁸ 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 ... mātaṃgāranne va nāgo*.

³⁹ Patna avoids the Vedic opening found in the Pāli by simplifying *-kk-* to *-k-*.

⁴⁰ The posterior line is very irregular.

[13 = Aṅg Bk. 4. 18]

—o—o|o—o—||—o—o—|o—o—
chandadoṣabhayā mohā yo dhammaṃ nātivattati |
—o—o|—o—o—||—o—o—|o—o— bhavipulā
āpūrate tassa yaśo śuklapakkhe⁴¹ va candramā ||

—o—o|o—o—||—o—o—|o—o—
chandā doṣā bhayā mohā yo dhammaṃ nātivattati,
—o—o|—o—o—||—o—o—|o—o— bhavipulā
āpūrati tassa yaso sukkapakkhe va candimā.

*JAMAVARGGAH*⁴²
YAMAKAVAGGO

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

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

2: APRAMĀDA
APPAMĀDAVAGGO

[14 = Dhp 21]

---|uuuu---||---|u--- bhavipulā
apramādo amatapadaṃ pramādo maccuno padaṃ |
---|u---||---|u---
apramattā na mrīyanti⁴³ ye pramattā yathā matā ||

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

[15 = Dhp 22]

---|u---||---|u---
etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā |
---|u---||---|u---
apramāde pramodanti arīrāṇaṃ⁴⁴ gocare ratā ||

---|u---||---|u---
etaṃ visesato ñatvā appamādamhi paṇḍitā,
---|u---||---|u---
apramāde pamodanti arīyānaṃ gocare ratā.

[16 = Dhp 23]

---|uuu---||---uuu|u--- bhavipulā
te jhāyino sātatikā niccaṃ dḍhaparākramā |
u---|---||---|u--- mavipulā
phusanti dhīrā nibbānaṃ yogacchemaṃ⁴⁵ anuttaraṃ ||

---|uuu---||---uuu|u--- bhavipulā
te jhāyino sātatikā niccaṃ daḥparakkamā,
u---|---||---|u--- mavipulā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

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

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

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

[17 = Dhp 26]

pramādam anuyuñjanti bālā dummedhino janā |
apramādan tu⁴⁶ medhāvī dhanam śreṣṭham va rakkhati ||

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

[18 = Dhp 29]

apramatto pamattesu suttesu bahujāgaro |
abalāśsam va sīghrāśso hettā⁴⁷ yāti sumedhaso ||

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

[19 = Dhp 28]

pramādam apramādena yadā nudati paṇḍito |
praññāpāsādam āruyha asoko sokiniṃ prajāṃ |
parvataṭṭho va bhoma 'ṭṭhe⁴⁸ dhīro bāle avecchati ||

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

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

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

⁴⁸ Read *bhomaṭṭhe*.

[20 = Dhp 172, Lokavaggo]

-----||-----
pūrvve cāpi pramajjittā yo pacchā na pramajjati |
so imaṃ⁴⁹ lokam prabhāseti abhramutto va candramā ||

-----||-----
yo ca pubbe pamajjitvā pacchā so nappamajjati,
so imaṃ 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 imāṃ visattikāṃ loke sato samativattati ||

-----||-----
yo ca pubbe pamajjitvā pacchā so nappamajjati
so imaṃ lokam pabhāseti abbhā mutto va candimā.

-----||-----
yo kāme parivajjeti sappasseva padā siro
so imaṃ⁵⁰ visattikāṃ loke sato samativattati.

[22 = Dhp 32]

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

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

⁴⁹ I read *so imaṃ* here and in the following verses to allow for resolution, which gives an acceptable opening.

⁵⁰ The reading found in BJT is *somaṃ*, which I believe is a scribal correction. There is a v.l. listed there *so imaṃ* which I prefer to take as it agrees with the lines above.

[23 = Dhp 31]

— — — — — | — — — — — | — — — — — savipulā
apramādagaru bhikkhū pramāde bhayaḍaṃśino
— — — — — | — — — — — | — — — — —
saṃyojanam aṇutthūlaṃ daḥaṃ aggīva gacchati |

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

[24 = Dhp 327, Nāgavaggo]

— — — — — | — — — — — | — — — — —
apramādaratā hotha saṃ cittaṃ⁵¹ anurakkhatha ||
— — — — — | — — — — — | — — — — —
duggā uddharathāttānaṃ paṅke⁵² sanno va kuñjaro |

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

[25 = Aṅg Bk. 6.30 v. 3]

[—] — — — — | — — — — — | — — — — — navipulā
[a]pramāde⁵³ pramudino nipakā śīlasaṃvṛtā ||
— — — — — | — — — — — | — — — — — mavipulā
te ve kālena prācchanti⁵⁴ yattha prātto na śocati |

— — — — — | — — — — — | — — — — — navipulā
appamāde pamoditā nipakā sīlasaṃvutā,
— — — — — | — — — — — | — — — — —
te ve kālena paccanti yattha dukkhaṃ nirujjhati.

⁵¹ This should be written *saṃcittaṃ*.

⁵² Scribal error, read: *paṅke*.

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

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

[26ab cf. Dhp 27; c-f = Iti 37]

[mā] pramāde pramodetha na kāmaratisandhave ||
 evaṃ viharan ātāpī śāntacitto 'nuddhato⁵⁵ |
 cetośamatham anuyutto dukkhassantakaro siyā ||

mā pamādam anuyuñjetha mā kāmaratisanthavaṃ
 appamatto hi jhāyanto pappoti vipulāṃ sukhaṃ.

evaṃvihārī ātāpī santavuttī anuddhato,
 cetosamatham anuyutto khayaṃ dukkhassa pāpuṇe.

[27 = Dhp 168, Lokavaggo]

uṭṭheyā⁵⁶ na pramajjeyā dhammaṃ sucariṭaṃ care |
 dhammacārī [sukhaṃ] śeti aśsiṃ⁵⁷ loke paramhi ca ||

uttiṭṭhe nappamajjeyya dhammaṃ sucariṭaṃ care,
 dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

[28 = Dhp 24]

uṭṭhānavato satīmato śucikammassa niśāmmakāriṇo |
 saṃyyatassa ca dhammajīvino apramattassa yaśo 'ssa vaddhati ||

uṭṭhānavato satīmato sucikammassa nisammakārino,
 saññatassa ca dhammajīvino appamattassa yasobhivaḍḍhati.

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

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

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

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

[29 = Dhp 25]

-----|-----||-----|-----
uṭṭhāṇenā 'pramādena saṃyyamena damena ca |
-----|-----||-----|-----
dīpaṃ kay'rātha medhāvī yam ogho nādhipūrati ||

-----|-----||-----|-----
uṭṭhānenappamādena saṃyamena damena ca,
-----|-----||-----|-----
dīpaṃ kay'rātha medhāvī yaṃ ogho nābhikīrati.

[30 = Dhp 280, Maggavaggo]

---|---|---|---||---|---|---|--- Triṣṭubh x 4
uṭṭhāṇakālamhi anuṭṭhihāno yuvā balī ālasiko upoko |
---|---|---|---||---|---|---|---
saṃsannasaṃkappamano kusīdo praṃñāya māggaṃ alaso na yeti ||

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

[31 = Dhp 167, Lokavaggo]

-----|-----||-----|-----
hīnaṃ dhammaṃ na seveyā pramādena na samvase |
-----|-----||-----|-----
micchadṛṣṭiṃ na seveyā na siyā lokavaddhano ||

-----|-----||-----|-----
hīnaṃ dhammaṃ na seveyya pamādena na saṃvase,
-----|-----||-----|-----
micchādīṭṭhiṃ na seveyya na siyā lokavaḍḍhano.

[32 = Dhp 259, Dhammaṭṭhavaggo]

na tāvatā dhammadharo yāvatā bahu bhāṣati |
yo tu appam pi sottāna⁵⁹ dhammaṃ kāyena phassaye⁶⁰ |
sa ve dhammadharo hoti yo dhamme na pramajjati ||

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

[33bcd = Dhp 371bcd, Bhikkhuvaggo]

dhammaṃ vicinātha apramattā⁶¹ mā vo kāmaguṇā bhramessu cittaṃ |
mā lohaguḍe gilam pramatto kraṇḍe dukkham idan ti dayhamāno⁶² ||

jhāya bhikkhu mā ca pāmado mā te kāmaguṇe bhamassu cittaṃ,
mā lohaguḷam gilī pamatto mā kandi dukkham idan ti dayhamāno.

APRAMĀDAVARGGAḤ

APPAMĀDAVAGGO

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

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

⁶¹ I can find no parallel to this line in the Pāli texts.

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

3: BRĀHMAṆA
BRĀHMAṆAVAGGO

[34 = Dhp 383]

chinna sūtraṃ parākrāmma bhavaṃ praṇuda brāhmaṇa⁶³ |
saṃkhārāṇaṃ khayaṃ ñāttā akathaso si brāhmaṇa ||

chinda sotaṃ parakkamma kāme panuda brāhmaṇa,
saṃkhārāṇaṃ khayaṃ ñatvā akataññūsi brāhmaṇa.

[35acd = Dhp 392acd]

yamhi dhammaṃ vijāneyā vṛddhamhi daharamhi vā |
sakkacca⁶⁴ naṃ namasseyā aggihotraṃ va brāhmaṇo⁶⁵ ||

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

[36abd = Dhp 392abd]

yamhi dhammaṃ vijāneyā sammasaṃbuddhadesitaṃ |
tam eva apacāyeyā aggihotraṃ va brāhmaṇo ||

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

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

⁶⁴ This reading proves that *sakkaccaṃ* in the Pāli verse is in fact an absolutive with an unexpected *niggahīta* at the end of the word.

⁶⁵ 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 = Dhp 393ab]

na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo |
yo tu bāhati pāpāni aṇutthulāni sabbaśo ||
bāhanā eva pāpānāṃ brahmaṇo ti pravuccati⁶⁶ |

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

cf. Udānavarga, 33.8:

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

[38 = Dhp 401]

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

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

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

[39 = Dhp 387]

udayaṃ tapati ādicco ratrim ābhāti candramā ||
sannaddho khattiyo tapati jhāyiṃ tapati brāhmaṇo ||
atha sabbe ahorātte buddho tapati tejasā ||

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

[40 = Dhp 385]

yassa pāram apāram vā pārāpāraṃ na vijjati |
vītajjaraṃ⁶⁷ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

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

[41 = Dhp 384]

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

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

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

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

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

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

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

[43 = Dhp 408]

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

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

[44 = Dhp 404]

asaṃsaṭṭhaṃ gṛhaṭṭhehi anagārehi⁶⁸ cūbhayaṃ |
anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

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

⁶⁸ This seems to be a scribal error for the intended *anāgārehi*.

[45 = Dhp 391]

— — — — | — — — — || — — — — | — — — —
yassa kāyena vācāya manasā nāsti dukkataṃ |
— — — — | — — — — || — — — — | — — — —
saṃvṛtaṃ trisu t̥ṭhānesu⁶⁹ tam ahaṃ brūmi brāhmaṇaṃ ||

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

[46 = Dhp 389]

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

— — — — | — — — — || — — — — | — — — —
na brāhmaṇassa pah^areyya nāssa muñcetha brāhmaṇo,
— — — — | — — — — || — — — — | — — — —
dhī brāhmaṇassa hantāraṃ tato dhī yassa muñcati.

[47 = Dhp 294]

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

— — — — | — — — — || — — — — | — — — —
mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye,
— — — — | — — — — || — — — — | — — — —
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo.

[48 = Dhp 403]

— — — — | — — — — || — — — — | — — — — mavipulā
gambhīrapraññaṃ medhāviṃ māggā 'māggassa kovidaṃ |
— — — — | — — — — || — — — — | — — — —
uttamāttam anuprāttam tam ahaṃ brūmi brāhmaṇaṃ ||

— — — — | — — — — || — — — — | — — — — mavipulā
gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidaṃ,
— — — — | — — — — || — — — — | — — — —
uttamattham anupattam tam ahaṃ brūmi brāhmaṇaṃ.

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

[49 = Dhp 386]

---oo|o---||oo---|o--o--
jhāyim virajam āsīnaṃ katakiccaṃ anāsavaṃ |
---oo|o---||oo---|o--o--
uttamātthaṃ anuprāttaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

---oo|o---||oo---|o--o--
jhāyim virajam āsīnaṃ katakiccaṃ anāsavaṃ
---oo|o---||oo---|o--o--
uttamatthaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.

BRĀHMAṆAVARGGAḤ
BRĀHMAṆAVAGGO

4: BHIKṢU
BHIKKHUVAGGO

[50 = Dhp 361c-f]

---o-|o---||-o---|o-o-
sabbattha saṃvaro sādhu sādhu sabbattha saṃvaro |
---o-|o---||-o---|o-o-
sabbattha saṃvṛto bhikkhū sabbadukkhā pramuccati⁷⁰ ||

---o-|o---||-o---|o-o-
kāyena saṃvaro sādhu sādhu vācāya saṃvaro,
oo---|o---||-o---|o-o-
manasā saṃvaro sādhu sādhu sabbattha saṃvaro,
---o-|o---||-o---|o-o-
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.

[51 = Dhp 361]

---o-|o---||-o---|o-o-
kāyena saṃvaro sādhu sādhu vācāya saṃvaro |
oo---|o---||-o---|o-o-
manasā pi saṃvaro sādhu sādhu sabbattha saṃvaro |
---o-|o---||-o---|o-o-
sabbattha saṃvṛto bhikkhū sabbadukkhā pramuccati ||

---o-|o---||-o---|o-o-
kāyena saṃvaro sādhu sādhu vācāya saṃvaro,
oo---|o---||-o---|o-o-
manasā saṃvaro sādhu sādhu sabbattha saṃvaro,
---o-|o---||-o---|o-o-
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.

⁷⁰ 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]

---|---||---|--- Vaitāliya x 2
hastasamyyato⁷¹ pādasamyyato vācāsamyyato⁷² samvṛtendriyo ||
---|---||---|--- Vaitāliya / Opacchandasaka
ajjhatarato samāhito eko samtuṣito tam āhu bhikkhuṃ |

---|---||---|--- Vetāliya
hatthasamyyatō pādasamyyato vācāya samyyatō samyatuttamo,
---|---||---|--- Vetāliya / Opacchandasaka
ajjhatarato samāhito eko santusito tam āhu bhikkhuṃ.

[53 = Dhp 378]

---|---||---|--- ravipulā
śāntakāyo śāntacitto śāntavā susamāhito ||
---|---||---|---
vāntalokāmiṣo bhikkhū upasānto ti vuccati |

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

[54 = Dhp 363]

---|---||---|---
yo mukhe⁷³ samyyato bhikkhū mantābhāṣī anuddhato ||
---|---||---|---
atthaṃ dhammañ ca deṣeti madhuraṃ tassa bhāṣitaṃ |

---|---||---|---
yo mukhasamyyato bhikkhu mantabhāṇī anuddhato,
---|---||---|---
atthaṃ dhammañ ca dīpeti madhuraṃ tassa bhāṣitaṃ.

⁷¹ We need to scan both the first syllable and the end syllable as light m.c. (*hāstasamyyatō*) to give the normal opening.

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

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

[55 = Dhp 365]

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

-----|-----||-----|-----
salābhaṃ nātimaññeyya nāñnesaṃ pihayaṃ care,
-----|-----||-----|-----
añnesaṃ pihayaṃ bhikkhu samāधिṃ nādhigacchati.

[56 = Dhp 366]

-----|-----||-----|-----
appalābho pi ce bhikkhū saṃ lābhaṃ nātimaññati ||
-----|-----||-----|-----
taṃ ve devā praśamsanti sūddhājīviṃ atandritaṃ ||

-----|-----||-----|-----
appalābho pi ce bhikkhu salābhaṃ nātimaññati,
-----|-----||-----|-----
taṃ ve devā pasamsanti sūddhājīviṃ atanditaṃ.

[57 = Dhp 369]

-----|-----||-----|-----
siñca bhikkhu imāṃ nāvāṃ sittā te laghu hehiti |
-----|-----||-----|-----
hettā rāgañ ca dosaṃ ca tato nibbāṇam ehisi ||

-----|-----||-----|-----
siñca bhikkhu imaṃ nāvaṃ sittā te lahum essati,
-----|-----||-----|-----
chetvā rāgañ ca dosañ ca tato nibbāṇam ehisi.

[58a = Ud-v 32.23]

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

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

[62 = Dhp 372]

---|---||---|---
nāsti jhānam apraṁṇassa⁷⁶ praṁṇā nāsti ajhāyato |
---|---||---|---
yamhi jhānañ ca praṁṇā ca sa ve nibbānasantike ||

---|---||---|---
natthi jhānaṃ apañṇassa pañṇā natthi ajhāyato,
---|---||---|---
yamhi jhānañ ca pañṇā ca sa ve nibbānasantike.

[63 = Dhp 375]

---|---||---|--- bhavipulā
tattāyam ādi⁷⁷ bhavati iha praṁṇassa bhikkhuṇo |
---|---||---|--- mavipulā
indriyagottī sāntoṣṭī prātimokkhe ca saṃvaro ||

---|---||---|--- navipulā
tatrāyam ādi bhavati idha pañṇassa bhikkhuno:
---|---||---|---
indriyagutti santuṭṭhī pātimokkhe ca saṃvaro.

[64a-e = 376a-e; f = Sn 1039d]

---|---||---|---
mitte bhajetha kallāṇe śuddhājīvī atandrito |
---|---||---|---
paṭisandharavaṭṭi ssa ācārakušalo siyā |
---|---||---|--- navipulā
tato pāmojjabahulo sato bhikkhū parivraje ||

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

---|---||---|---
sato bhikkhū paribbaje

BHIKṢUVARGGAḤ
BHIKKHUVAGGO

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

⁷⁷ This is probably a scribal error for *ādi*.

5: ATTHA

[65 = Dhp 331, Nāgavaggo]

---|---,|---||---,|---|--- Triṣṭubh x 4
atthesu jātesu sukhā sakhāyā puññaṃ sukhaṃ jīvitasamkhayamhi⁷⁸ |
---|---,|---||---|---,|---|---
toṣṭī sukhā yā itarī[tarena] sabbassa pāpassa sukhaṃ prahāṇaṃ ||

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

[66 = Dhp 332, Nāgavaggo]

---|---||---|---
sukhā mātreatā loke tato petteatā sukhā⁷⁹ |
---|---||---|---
sāmannaṭā sukhā loke tato brāhmannatā sukhā ||

---|---||---|---
sukhā matteyyatā loke atho petteyyatā sukhā,
---|---||---|---
sukhā sāmāññatā loke atho brahmaññatā sukhā.

[67ab = Dhp 333ab, Nāgavaggo]

---|---||---|---
sukhaṃ yāvaj jarā sīlaṃ sukhā śraddhā pratiṣṭhitā |
---|---||---|---
sukhā attharasā vācā assiṃ mānakkhaya sukho⁸⁰ ||

---|---||---|---
sukhaṃ yāva jarā sīlaṃ sukhā saddhā patitṭhitā.
---|---||---|---
sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhaṃ.

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

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

⁸⁰ I can find no parallel to this line in the Pāḷi.

[68 = Dhp 194, Buddhavaggo]

u---|u---||u---|u--
sukho buddhāna⁸¹ uppādo sukhā dhammassa deśanā |
u---|u---||u---|u--
sukhā saṅghassa sāmaggī samaggrāṇaṃ tapo sukho ||

u---|u---||u---|u--
sukho buddhānam uppādo sukhā saddhammadesanā,
u---|u---||u---|u--
sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho.

[69 = Dhp 206, Sukhavaggo]

u---|u---||---u|u--
sukhaṃ daṃśanam ay'rāṇaṃ saṃvāso pi satāṃ sukho |
---u|u---||---u|u--
addaṃśanena⁸² bālānaṃ niccam eva sukhī siyā⁸³ ||

---u|u---||---u|u--
sāhu dassanam ar'yānaṃ sannivāso sadā sukho,
---u|u---||---u|u--
adassanena bālānaṃ niccam eva sukhī siyā.

[70 = Dhp 207, Sukhavaggo]

---u|u---||---u|u--
bālāsaṅgatacārī hi drīgham addhāna⁸⁴ śocati |
---u|u---||u---u|u--
dukkho bālehi saṃvāso amittehi-r-iva⁸⁵ sabbadā |
---u|u---||---u|u--
dhīrā tu sukhasaṃvāsā ñātīnaṃ vā⁸⁶ samāgamo ||

---u|u---||---u|u--
bālāsaṅgatacārī hi dīgham addhāna' socati,
---u|u---||u---u|u--
dukkho bālehi saṃvāso amitteneva sabbadā.
---u|u---||---u|u--
dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo.

⁸¹ Scribal error, we should read *buddhānam* here.

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

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

⁸⁴ Understand *addhāna'*, with elipsis m.c.

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

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

[71 = Dhp 208, Sukhavaggo]

---|,---||---|,---|--- Triṣṭubh x 2
tassā hi dhīraṃ⁸⁷ ca bahuśsutañ ca dhoreyaśīlavrataṃ ayāraṃ |
---|,---||---|,---|--- Triṣṭubh / Jagatī
taṃ tārīsaṃ sappuruṣaṃ sumedhaṃ sevetha nakkhattapathē va candramā ||

tasmā hi,

---|,---||---|,---|--- Tuṭṭhubha x 2
dhīraṃ ca paññañ ca bahussutañ ca dhorayhasīlaṃ vatavantaṃ arīyaṃ,
---|,---||---|,---|--- Tuṭṭhubha / Jagatī
taṃ tādīsaṃ sappurīsaṃ sumedhaṃ bhajetha nakkhattapathaṃ va candimā.

[72 = Dhp 212, Piyavaggo]

---|,---||---|,---|---
priyāto jāyate dukkhaṃ priyā śokā priyā bhayaṃ |
---|,---||---|,---|---
priyāto vipramuttassa nāsti śokā kato bhayaṃ⁸⁸ ||

---|,---||---|,---|---
piyato jāyatī soko piyato jāyatī bhayaṃ,
---|,---||---|,---|---
piyato vipramuttassa natthi soko kato bhayaṃ.

[73 = Dhp 210, Piyavaggo]

---|,---||---|,---|---
mā priyehi samāgaṃma apriyehi kadācanaṃ |
---|,---||---|,---|--- 9 syllables
priyassa⁸⁹ addaṃsaṃ dukkhaṃ apriyassa ca daṃsaṃ ||

---|,---||---|,---|---
mā piyehi samāgañchī appiyehi kudācanaṃ,
---|,---||---|,---|---
piyānaṃ adassaṃ dukkhaṃ appiyānañ ca dassaṃ.

⁸⁷ 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.

⁸⁸ 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.

⁸⁹ This line has 9 syllables. We could correct the metre by reading *priyassa* here.

[74 = Dhp 211, Piyavaggo]

---|---||---|---
tassā piyaṃ na kay¹rātha priyāvādo hi pāpako |
---|---||---|---
ggaṃthā tesāṃ na vijjanti yesāṃ nāsti piyāpriyaṃ ||

---|---||---|---
tasmā piyaṃ na kay¹rātha piyāpāyo hi pāpako,
---|---||---|---
ganthā tesāṃ na vijjanti yesāṃ natthi piyāppiyaṃ.

[75 = Dhp 203, Sukhavaggo]

---|---||---|---
chudhā parama rogaṇāṃ⁹⁰ saṃkhāraparamaṃ dukhaṃ⁹¹ |
---|---||---|---
etaṃ ñāttā yathābhūtaṃ nibbānaparamaṃ sukhaṃ⁹² ||

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

[76 = Dhp 204, Sukhavaggo]

---|---||---|---
ārogyaparamā lābhā sāṃtoṣṭhiparamaṃ dhaṇaṃ |
---|---||---|---
viśāsaparamā ñātī nibbānaparamaṃ sukhaṃ ||

---|---||---|---
ārogyaparamā lābhā santuṭṭhiparamaṃ dhaṇaṃ,
---|---||---|---
viśāsaparamā ñātī nibbānaṃ paramaṃ sukhaṃ.

⁹⁰ We should read this as a compound: *paramarogaṇāṃ*.

⁹¹ *-kh-* is m.c. to give the normal cadence.

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

[77 = Dhp 290, Pakiṇṇakavaggo]

---u|u---||---u|u---
māttāsukhapariccāgā paśśe⁹³ ce vipulāṃ sukhaṃ |
u---|u---||---u|u---
caje māttāsukhaṃ dhīro saṃpaśsaṃ vipulāṃ sukhaṃ ||

---u|u---||---u|u---
māttāsukhapariccāgā passe ce vipulāṃ sukhaṃ,
u---|u---||---u|u---
caje māttāsukhaṃ dhīro sampassaṃ vipulāṃ sukhaṃ.

[78 = Kosalasamyuttam, 2.3 v.1]

uu---|u---||---uu|u--- Vaitāliya x 4
manujassa sadā satīmato māttam jāniya laddhibhojane |
uu---|u---||uu---uu|u---
tanukā 'ssa bhavanti vedanā śanikaṃ jīrati āyu pālayaṃ ||

uu---|u---||---uu|u--- Vetāliya x 4
manujassa sadā satīmato māttam jānatō laddhabhojane,
uu---|u---||uu---uu|u---
tanutassa⁹⁴ bhavanti vedanā saṇikaṃ jīrati āyu pālayaṃ.

[79 = Dhp 193, Buddhavaggo]

---u|u---||u---|u---
dullabho puruṣājaṃṇo na so sabbattha jāyati |
u---|u---||u---|u---
yattha so jāyate vīro⁹⁵ taṃ kulaṃ sukhaṃ edhati ||

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

⁹³ It is characteristic of Patna that this word, and cognates always appear as *paśś-*. See *saṃpaśsaṃ* in line d; see also *anupaśśiṃ* 7a, 8a; *vipaśśato* 60d.

⁹⁴ There is a v.l. *tanukassa* in ChS.

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

[80 = Dhp 83, Paṇḍitavaggo]

---,|---||---||---,||--- Triṣṭubh x 4
sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo |
---,|---||---||---,||---
sukhena phuṭṭhā uttavā dukhena⁹⁶ noccāvacaṃ sappuruṣā karonti ||

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

[81 = Dhp 201, Sukhavaggo]

---||---||---||--- navipulā
jayaṃ veraṃ prasavati dukkhaṃ śeti parājito |
---||---||---
upaśānto sukhaṃ śeti hettā jayaparājayaṃ ||

---||---||--- navipulā
jayaṃ veraṃ pasavati dukkhaṃ seti parājito,
---||---||---
upasanto sukhaṃ seti hitvā jayaparājayaṃ.

[82cd cf. Dhp 333cd, Nāgavaggo]

---||---||--- ravipulā
sukhā najjo sūpatitthā sukho dhammajito jano⁹⁷ |
---||---||---
sukho śraddhapaṭilābho⁹⁸ pāpassa akaraṇaṃ sukhaṃ ||

---||---||---
sukhaṃ yāva jarā sīlaṃ sukhaṃ saddhā patitṭhitā,
---||---||---
sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhaṃ.

for ab cf. Udānavarga 30.24ab:

---||---||--- ravipulā
sukhā nadī sūpatīrthā sukhaṃ dharmajino jinaḥ |
---||---||---
prajñālābhaḥ sukho nityam asmimānakṣayaḥ sukham ||

⁹⁶ -*kh*- is m.c. to give the normal cadence.

⁹⁷ I can find no parallel to this pādayuga in the Pāḷi.

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

[83 = Ud-v 30.23]

 - - - - | - - - - | - - - - | - - - - ravipulā
sukhaṃ draṣṭuṃ śīlavanto sukhaṃ draṣṭuṃ bahuśśutā |
 - - - - | - - - - | - - - - | - - - -
ar^ahanto⁹⁹ pi sukhaṃ draṣṭuṃ vipramuttā niropadhī¹⁰⁰ ||

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

ATTHAVARGGAḤ

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

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

6: ŚOKA

[84 = Ud 8.8]

---|-,|,||---||---|-,|,|--- Triṣṭubh x 4
 ye keci śokā paridevitaṃ vā dukkhaṃ va lokamhi anekarūpaṃ |
 ---|-,|,||---||---|-,|,|---
 priyaṃ paṭicca prabhavanti¹⁰¹ ete piye asante na bhavanti ete ||

---|-,|,||---||---|-,|,|--- Tuṭṭhubha x 4
 ye keci sokā paridevitā vā dukkhā ca lokasmiṃ anekarūpā,¹⁰²
 ---|-,|,||---||---|-,|,|---
 piyaṃ paṭicca pabhavanti ete piye asante na bhavanti ete.

[85 = Ud 8.8]

---|-,|,||---||---|-,|,|--- Triṣṭubh x 4
 tassā hi te sukhino¹⁰³ vītaśokā yesaṃ priyaṃ nāsti kaḥiṃci loke |
 ---|-,|,||---||---|-,|,|---
 tassā aśokaṃ virajaṃ prāthayānā¹⁰⁴ priyaṃ na kay'rātha kaḥiṃci loke ||

---|-,|,||---||---|-,|,|--- Tuṭṭhubha x 4
 tasmā hi te sukhino vītasokā yesaṃ piyaṃ natthi kuhiñci loke,
 ---|-,|,||---||---|-,|,|---
 tasmā asokaṃ virajaṃ patthayāno piyaṃ na kay'rātha kuhiñci loke.

[86 = Dhp 90, Arahantavaggo]

---|-,|,||---||---|-,|,|---
 gataddhuno viśokassa vipramuttassa sabbahiṃ |
 ---|-,|,||---||---|-,|,|---
 sabbaggrantaprahīṇassa paridāhā na vijjati ||

---|-,|,||---||---|-,|,|---
 gataddhino visokassa vippamuttassa sabbadhi,
 ---|-,|,||---||---|-,|,|---
 sabbaganthappahīṇassa pariḷāho na vijjati.

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

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

¹⁰³ Cone excludes *khi*, a repetition akṣara here.

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

[87 = Dhp 92ab-ef, Arahantavaggo]

yesāṃ sannaicayo nāsti ye pariñātabhojanā¹⁰⁵ |
ākāse va śakuntānaṃ padaṃ tesāṃ durannayaṃ ||

yesaṃ sannaicayo natthi ye pariññātabhojanā,
suññato animitto ca vimokkho yesa' gocaro,
ākāse va sakuntānaṃ gati tesāṃ durannayā.

[88 = Dhp 96, Arahantavaggo]

śānto tassa mano hoti śāntā vācā ca kaṃmu ca |
saṃmadaṃñāvimuttassa upaśāntassa tāyino ||

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

[89 = Dhp 94, Arahantavaggo]

yassendriyāṇi samathaṃ gatāni aśśā yathā sārathinā sudāntā |
prahīnamānassa anāsavassa devā pi tassa prihayanti¹⁰⁶ tāyino ||

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

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

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

[90 = Dhp 321, Nāgavaggo]

navipulā
dāntaṃ nayanti samitiṃ dāntaṃ rājābhirūhati |
dānto śreṣṭho maṇuṣyesu yo 'tivāde titikkhati¹⁰⁷ ||

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

[91 = Dhp 322, Nāgavaggo]

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

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

[92cd = Dhp 323cd, Nāgavaggo]

tāṃ bhūmim abhisamḃhave¹⁰⁸ |
na hi tehi jānātehi tāṃ bhūmim abhisamḃhave¹⁰⁸ |
yathā 'ttanā sudāntena dānto dāntena gacchati ||

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

[93 = Dhp 81, Paṇḍitavaggo]

bhavipulā
śelo yathā ekaghano vātena na samīrati |
evaṃ nindāpraśamsāsu na samīranti paṇḍitā ||

bhavipulā
selo yathā ekaghano vātena na samīrati,
evaṃ nindāpasamsāsu na samīñjanti paṇḍitā.

¹⁰⁷ This and the next two verses also occur in this sequence in the Pāli.

¹⁰⁸ I can find no parallel to this line in the Pāli texts.

[94 = Dhp 9, Yamakavaggo]

anikkaṣāyo kāṣāyaṃ yo vastaṃ paridhehiti¹⁰⁹ |
apeto damasaccena na so kāṣāyam ar^hhati ||

anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,
apeto damasaccena na so kāsāvam ar^ahati.

[95 = Dhp 10, Yamakavaggo]

yo tu vāntakaṣāyassa śīlehi susamāhito |
upeto damasaccena sa ve kāṣāyam ar^hhati ||

yo ca vantakasāvassa sīlesu susamāhito,
upeto damasaccena sa ve kāsāvam ar^ahati.

ŚOKAVARGGAḤ

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

7: KALYĀṆĪ¹¹⁰

[96 = Dhp 116, Pāpavaggo]

abhittharetha kallāṇe pāpā cittaṃ nivāraye |
daṃdhaṃ hi karato puṇṇaṃ pāpamhi ramate mano ||

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

[97 = Dhp 117, Pāpavaggo]

kay¹ra¹¹¹ ce puruṣo pāpaṃ na naṃ kay¹rā punappuno |
na tamhi chanda[m] kay¹rātha dukkho pāpassa sa[m]cayo ||

pāpaṃ ce puriso kay¹rā na taṃ kay¹rā punappunaṃ,
na tamhi chandaṃ kay¹rātha dukkho pāpassa uccayo.

[98 = Dhp 118, Pāpavaggo]

kay¹ra ce puruṣo pu[m]ṇṇa[m] kay¹ra cena[m] punappuno |
tamh[i] eva chanda[m] kay¹rātha¹¹² sukho puṇṇassa saṃcayo ||

puṇṇaṃ ce puriso kay¹rā kay¹rāthetaṃ punappunaṃ,
tamhi chandaṃ kay¹rātha sukho puṇṇassa uccayo.

¹¹⁰ 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.

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

¹¹² 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 suddasso¹¹³ 'poṣatho sadā |
-----||-----
śuddhassa śucikammaṣa sadā sampajjate vataṃ ||

-----||-----
suddhasseva sadā phaggu suddhassuposatho sadā,
-----||-----
suddhassa sucikammaṣa sadā sampajjate vataṃ.

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

-----||-----
akataṃ dukkataṃ śreyo pacchā tapati dukkataṃ |
-----||----- Vaitāliya x 2
dukkataṃ me kataṃ ti śocati¹¹⁴ bhūyo śocati doggaṭṭiṃ gato ||

-----||-----
akataṃ dukkataṃ seyyo pacchā tapati dukkataṃ.

-----||----- Vetāliya x 2
pāpaṃ me katan ti tappati bhiyyo tappati duggaṭṭiṃ gato.

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

-----||-----
katañ ca sukataṃ sādhu yaṃ kattā nānutappati |
-----||----- Vaitāliya x 2
sukataṃ me¹¹⁵ kataṃ ti nandati bhūyo nandati soggaṭṭiṃ gato ||

-----||-----
katañ ca sukataṃ seyyo yaṃ katvā nānutappati.

-----||----- Vetāliya x 2
puññaṃ me katan ti nandati bhiyyo nandati suggaṭṭiṃ gato.

¹¹³ Read: *suddhasso*.

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

¹¹⁵ I read *mě* here to give the normal opening.

[102 = Dhp 119, Pāpavaggo]

---o-|o---||---o-|o---
pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati |
o---|o---||o---|o---
yadā tu paccate pāpaṃ atha pāpo pāpāni paśśati¹¹⁶ ||

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

[103 = Dhp 120, Pāpavaggo]

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

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

[104 cf. Dhp 119, Pāpavaggo]

---oo|o---||---o-|o---
pāpaṃ pi karato bhadraṃ yāva pāpaṃ na paccati |
o---|o---||---o-|o---
atha pay¹rāgate kāle pāpo pāpāni paśśati¹¹⁷ ||

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

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

¹¹⁷ 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]

---o|o---||---o|o---
bhadraṃ pi karato pāpaṃ yāva bhadraṃ na paccati |
o---|o---||---o|o---
atha pay¹rāgate kāle bhadro bhadraṇi paśśati ||

---o|o---||---o|o--- savipulā
bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
o---|o---||---o|o--- 10 syllables
yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.

[106 = Dhp 124, Pāpavaggo]

---o|o---||---o|o---
pāṇimhi ce vraṇo nā 'ssa dhāreyā pāṇinā viṣaṃ |
o---|o---||---o|o---
nāvraṇe viṣaṃ anneti nāsti pāpaṃ akurvato ||

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

[107 = Dhp 71, Bālavaggo]

oo---o|o---||---o|o---
na hi pāpakaṃ kataṃ kammaṃ sajjaṃ chīraṃ va mucchati¹¹⁸ |
o---|o---||---o|o---
dahantaṃ bālam anneti bhassachanno va pāpako ||

o---|o---||---o|o---
na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
o---|o---||---o|o---
ḍahantaṃ bālam anveti bhasmacchanno va pāvako.

¹¹⁸ This reading is preferable to the Pāli *muccati*, which hardly makes sense. Even DhpaA paraphrases with *pariṇamati*.

[108 = Ud-v 9.18a-d]

na hi pāpakaṃ kataṃ kammaṃ sajjamaṃ śastam va kantati |
 maraṇo 'peto hi jānāti yā gatī pāpakaṃmuṇo¹¹⁹ ||

na hi pāpakṛtaṃ karma sadyaḥ śastram iva¹²⁰ kṛntati |
 sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām |
 paścāt tu kaṭukaṃ bhavati vipākaṃ pratiṣevataḥ ||

[109 = Jā 466 v. 36]

anāgataṃ paṭikayārātha kiccaṃ mā vo kiccaṃ kiccakāle vyadheyā¹²¹ |
 taṃ tārisaṃ paṭikatakiccakāriṃ na naṃ kiccaṃ kiccakāle vyadheti ||

anāgataṃ paṭikayārātha kiccaṃ mā maṃ kiccaṃ kiccakāle vyadhesi,
 taṃ tādisaṃ paṭigatakiccakāriṃ¹²² na taṃ kiccaṃ kiccakāle vyadheti.

[110 = Devaputtasaṃyuttaṃ, 3.2 v. 4]

paṭikacceva taṃ kayārā yaṃ nāyyā hitam āttano |
 na śākaṭikamanti ssa mantamaṃ dhīro parākrame¹²³ ||

paṭigacceva¹²⁴ taṃ kayārā yaṃ jaññā hitam attano,
 na sākaṭikacintāya mantā dhīro parakkame.

¹¹⁹ I can find no parallel for this verse in the Pāḷi texts.

¹²⁰ We need to read *śastram va* m.c.

¹²¹ Both posterior lines in this verse (and in the Pāḷi parallel) show the Vedic opening with the heavy 3rd syllable.

¹²² There is a v.l. *paṭikata-* in ChS.

¹²³ This and the next two verses occur in the same order in *Khemasuttaṃ* of *Sagāthavaggo* (SN 103).

¹²⁴ There is a v.l. *patikacceva* in ChS.

[111 = Devaputtasamyuttam, 3.2 v. 5]

U---U|U---||U---|U---
yathā sākaṭiko māggaṃ samaṃ hettā mahāpathaṃ |
U---U|U---||U---|U---
viṣamaṃ māggaṃ āsājja akkhacinno tha¹²⁵ jhāyati ||

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

[112 = Devaputtasamyuttam, 3.2 v. 6]

----|U---||U---|U---
evaṃ dhammā apakrāmma adhammam anuvattiya |
----|U---||U---|U---
bālo maccumukhaṃ prāto akkhacinno va jhāyati ||

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

[113 = Dhp 307, Nirayavaggo]

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

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

¹²⁵ Read: *va*, as in the next verse.

[114 = Dhp 306, Nirayavaggo¹²⁶]

˘-˘-˘-|-,˘˘|˘-˘-||-˘-˘-|-,˘˘|˘-˘-˘- Triṣṭubh x 4
abhūtavādī nirayaṃ upeti yo cāpi kattā na karomī ti āha¹²⁷ |
 ˘-˘-˘-,|˘˘|˘-˘-||˘-˘-|-,˘˘|˘-˘-˘-
ubho pi te precca samā bhavanti nihīnakaṃmā manujā paratra ||

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

[115 = Dhp 125, Pāpavaggo]

-˘-˘-|˘-˘,˘|˘-˘-˘-||-˘-˘-|˘-˘,˘|˘-˘-˘- Jagatī / Triṣṭubh
yo apraduṣṭassa naro praduṣyati śuddhassa poṣassa anaṃgaṇassa |
 ˘-˘-˘-|-,|˘-˘-||˘˘-˘-,|˘˘|˘-˘-˘- Triṣṭubh x 2
tam eva bālaṃ pracceti pāpaṃ¹²⁸ sukhumo rajo paṭivātaṃ va khitto ||

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

[116 = Dhp 123, Pāpavaggo]

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

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

¹²⁶ One of the most famous verses in the Pāli canon, it also occurs at: Ud 4.8, It 48.1, and Sn 661.

¹²⁷ 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.

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

[117 = Dhp 291, Pakiṇṇakavaggo]

paradukkhopadhānena yo icche sukham āttano |
verasaṃsaggasaṃsaṭṭho dukkhā¹²⁹ na parimuccati ||

paradukkhūpadānena attano sukham icchati,
verasaṃsaggasaṃsaṭṭho verā so na parimuccati.

[118]

kuṇapassa pi gandhucchijjati¹³⁰ u 'ddhukitassa¹³¹ pi rāti accayā |
puruṣassa adhammacāriṇo annāhaṃ gandho na chijjati¹³² ||

[119]

yatha ggrahapatayo¹³³ prabhūtarat^anā āḍitte nagaramhi dahyamāne |
muttāmaṇiphaṭikarajataheto¹³⁴ vyāyamanti api nīharema kiṃci¹³⁵ ||

¹²⁹ 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).

¹³⁰ We need to read the simplex *-chijjati* here to correct the metre.

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

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

¹³³ We have to read as the simplex *ggrahapatayo* to correct the metre.

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

¹³⁵ The opening of this line is syncopated.

[120]

○○○○○|○○○--||--○○|○○○-- Aupacchandasaka x 4
tatha-r-iva śamaṇā prabhūtapraṃñā ay¹rā ay¹rapathesu¹³⁶ sicchamānā |
○○○○○|-----||○○○|○○○--
jātijarāmarañabhayāddittā dukkhāṭṭā¹³⁷ vyāyamanti api prāpuṇema
śāntiṃ¹³⁸ ||

KALYĀṆĪVARGGAḤ

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

¹³⁷ This line is very unmetrical as it stands. We should read: *jātimaraṇabhayāddittā dukkhāṭṭā*, understanding the first syllable as short to correct the metre.

¹³⁸ We need to count the first syllable as light to correct the metre again here.

8: PUṢPA
PUPPHAVAGGO

[121 = Dhp 54]

na puṣpagandho paṭivātam eti na candanaṃ tagaraṃ vāhlikaṃ vā |
satān tu gandho paṭivātam eti sabbā disā sappuruṣo pravāti¹³⁹ ||

na pupphagandho paṭivātam eti na candanaṃ tagaramallikā vā,
satañ ca gandho paṭivātam eti sabbā disā sappuriso pavāyati.

[122 = Dhp 55]

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

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

[123 = Dhp 56]

appāmātro¹⁴⁰ ayaṃ gaṃdho yoyaṃ¹⁴¹ tagaracandane |
yo tu sīlavatāṃ gandho vāti devesu uttamo ||

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

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

¹⁴⁰ Read: *appamātro*, scribal error.

¹⁴¹ This reading confirms that we should take the Pāli *yāyaṃ* to be analysed: *yo ayaṃ*, with *yo* agreeing with *gandho*.

[124 = Dhp 57]

-----|-----||-----|-----
tesāṃ sampannaśīlānaṃ apramādavihāriṇāṃ |
-----|-----||-----|-----
sammadaṃñāvimuttānaṃ māro māggaṃ na viṇḍati¹⁴² ||

-----|-----||-----|-----
tesaṃ sampannasīlānaṃ appamādavihāriṇaṃ
-----|-----||-----|-----
sammadaññāvimuttānaṃ māro maggaṃ na vindati.

[125 = Dhp 51]

-----|-----||-----|-----
yathā pi ruciraṃ puṣpaṃ vannaṃvantaṃ agandhakaṃ |
-----|-----||-----|-----
evaṃ subhāsitā vācā aphaḷā hoti akurvvato ||

-----|-----||-----|-----
yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,
-----|-----||-----|-----
evaṃ subhāsitā vācā aphaḷā hoti akubbato.

[126 = Dhp 52]

-----|-----||-----|-----
yathā pi ruciraṃ puṣpaṃ vannaṃvantaṃ saḡandhakaṃ |
-----|-----||-----|-----
evaṃ subhāsitā vācā saphaḷā hoti kurvvato¹⁴³ ||

-----|-----||-----|-----
yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ saḡandhakaṃ,
-----|-----||-----|-----
evaṃ subhāsitā vācā saphaḷā hoti pakubbato.

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

¹⁴³ 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]

u---u|u---||---u|u---
yathā pi bhramaro puṣpā vannagandham aheḍayaṃ |
u---u|u---||---u|u---
praḍeti rasam ādāya evaṃ ggrāme muni¹⁴⁴ care ||

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

[128 = Dhp 47]

---u|uu---||---u|u---
puṣpāṇi heva pracinantam¹⁴⁵ vyāsattamanasaṃ naram |
---u|u---||---u|u---
suttam ggrāmaṃ mahogho vā¹⁴⁶ maccu-r-ādāya gacchati ||

---u|uu---||---u|u---
pupphāni heva pacinantam byāsattamanasaṃ naram,
---u|u---||---u|u---
suttam gāmaṃ mahogho va maccu ādāya gacchati.

[129 = Dhp 48]

---u|uu---||---u|u---
puṣpāṇi heva pracinantam vyāsattamanasaṃ naram |
u---u|u---||---u|u---
asaṃpunnesu¹⁴⁷ kāmesu antako kurute vaṣe ||

---u|uu---||---u|u---
pupphāni heva pacinantam byāsattamanasaṃ naram,
u---u|u---||---u|u---
atittam yeva kāmesu antako kurute vaṣam.

¹⁴⁴ -ī is m.c. to give the normal cadence.

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

¹⁴⁶ Read *va* (= *iva*).

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

[130 = Dhp 53]

u-u-|u---||---|u-u-
yathā pi puṣparāsīmhā kay¹rā mālāguṇe bahū |
---|u---||---|u-u-
evaṃ jātena māccena kātavvaṃ kuśalaṃ baḥuṃ |

u-u-|u---||---|u-u-
yathā pi puppharāsīmhā kay¹rā mālāguṇe bahū,
---|u---||---|u-u-
evaṃ jātena maccena kattabbaṃ kusalaṃ baḥuṃ.

[131 = Dhp 44]

---u-|u-u-||u---u-|u-u- Vaitālīya x 4
ko¹⁴⁸ imaṃ paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ |
---u-|u-u-||u---u-|u-u-
ko dhammapade¹⁴⁹ sudeṣite kuśalo puṣpam iva prajehiti¹⁵⁰ |

---u-|u-u-||u---u-|u-u- Vetālīya x 4
kō imaṃ paṭhaviṃ vicessati yamalokañ ca imaṃ sadevakaṃ?
---u-|u-u-||u---u-|u-u-
ko dhammapadaṃ sudesitaṃ kusalo puppham ivappacessati?

[132 = Dhp 45]

---u-|u-u-||u---u-|u-u- Vaitālīya x 4
śekho¹⁵¹ paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ |
---u-|u-u-||u---u-|u-u-
so dhammapade sudeṣite kuśalo puṣpam iva prajehiti ||

---u-|u-u-||u---u-|u-u- Vetālīya x 4
sekho paṭhaviṃ vicessati yamalokañ ca imaṃ sadevakaṃ.
---u-|u-u-||u---u-|u-u-
sekho dhammapadaṃ sudesitaṃ kusalo puppham ivappacessati.

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

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

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

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

[133 = Dhp 377, Bhikkhuvaggo]

—U—U|U—U—||—U—U|U—U—
vāśīkī-r-iva puṣpāṇi mañcakāni¹⁵² pramuñcati |
----|U—U—||—U—U|U—U—
evaṃ rāgañ ca doṣañ ca vipramuñcatha bhikkhavo ||

—U—U|U—U—||—U—U|U—U—
vassikā viya pupphāni maddavāni pamuñcati,
----|U—U—||—U—U|U—U—
evaṃ rāgañ ca doṣañ ca vippamuñcetha bhikkhavo.

[134 = Dhp 46]

---U—,|---U|U—U—||U—U—|---,UU|U—U— Triṣṭubh x 4
phenopamaṃ lokam imaṃ vidittā marīcidhammaṃ abhisambudhānāṃ |
---U—|---U,|U—U—||---U—,|U—U|U—U—
chettāna mārassa prapuṣpakāni¹⁵³ addamaṣanaṃ maccurājassa gacche ||

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

[135 = Dhp 58]

U—U—|U—U—||—U—U|U—U—
yathā saṅkārakūṭamhi¹⁵⁴ ujjhitamhi mahāpathe |
U—U—|U—U—||U—U—|U—U—
padumaṃ ubbhidaṃ assa śucigandhaṃ manoramaṃ¹⁵⁵ ||

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

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

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

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

¹⁵⁵ These last two verses also close the Pāli chapter.

[136 = Dhp 59]

-----|o-----||-----|o-----
evaṃ saṅkārahūtesu andhabhūte pṛthujjane¹⁵⁶ |
o-----|o-----||-----|o----- mavipulā
atirocanti praññāya¹⁵⁷ saṃmāsabuddhasāvaka¹⁵⁸ ||

-----|o-----||-----|o-----
evaṃ saṅkārahūtesu andhabhūte puthujjane,
o-----|o-----||-----|o-----
atirocati paññāya sammāsambuddhasāvako.

PUṢPAVARGGAḤ
PUPPHAVAGGO

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

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

¹⁵⁸ Scribal error, read *-saṃbuddha-*.

9: TAṆHA
TAṆHĀVAGGO

[137 = Dhp 334]

manujassa pramattacāriṇo¹⁵⁹ tahnā vaddhati mālutā iva |
sā prāplavate hurāhuraṃ phalameṣī va vanamhi vānnaro¹⁶⁰ ||

manujassa pamattacārino taṇhā vaḍḍhati māluvā viya,
so palavatī hurāhuraṃ phalam icchaṃ va vanasmi¹⁶¹ vānaro.

[138 = Dhp 335]

yaṃ cesā sahate jaṃmī tahnā loke duraccayā |
śokā tassa pravaddhamti ovaṭṭhā beruṇā iva ||

yaṃ esā sahatī jammī taṇhā loke visattikā
sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ.

[139 = Dhp 336]

yo cetāṃ sahate jaṃmiṃ tahnāṃ loke duraccayāṃ |
śokā tassa vivaṭṭanti¹⁶² udabindū va pukkhare ||

yo cetaṃ sahatī jammim taṇhaṃ loke duraccayaṃ
sokā tamhā papatanti udabindu va pokkharā.

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

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

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

¹⁶² The verb in Patna here doesn't seem very appropriate.

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

---o-|o---||---o|o---
taṃ vo vademi bhadraṃ vo yāvaṃt-ittha samāgatā |
 ---o-|o---||---o|o--- bhavipulā
tahnāṃ samūlāṃ khaṇatha uṣīrāthhī va beruṇiṃ |
 ---o-|o---||---o|o---
tahnāya khatamūlāya nāsti śokā kato bhayaṃ ||

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

---o-|o---||---o|o---
 taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ,
 ---o-|o---||---o|o---
 taṇhāya vippamuttassa natthi soko kuto bhayaṃ.

[141 = Iti 15.1]

---o-|o---||---o|o--- bhavipulā
tahnabitiyo¹⁶³ puruṣo drīgham addhāna¹⁶⁴ saṃsari |
 ---o-|o---||---o|o---
etthabhāvaṃñathābhāvaṃ tattha tattha punappuno¹⁶⁵ ||

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

[142 = Iti 15.2]

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

---o-|o---||---o|o---
 evam ādīnavaṃ ñatvā taṇhaṃ dukkhassa saṃbhavaṃ,
 ---o-|o---||---o|o---
 vītataho anādāno sato bhikkhu paribbaje.

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

¹⁶⁴ Anusvāra has been lost here m.c. to give the normal cadence.

¹⁶⁵ I can find no exact parallel to line d in the Pāli texts.

[143 = Dhp 345]

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

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

[144 = Dhp 346]

etaṃ dṛḍhaṃ bandhanam āhu dhīrā ohāriṃsaṃ sukhumaṃ duppamuñcaṃ |
etappi chettāna vrajanti¹⁶⁶ santo anapekhino sabbadukhaṃ¹⁶⁷ prahāya ||

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

[145 = Dhp 186, Buddhavaggo]

na kāhāpaṇavāsena ttrettī kāmesu vijjati |
appāssādā dukhā¹⁶⁸ kāmā itī viṃñāya paṇḍito¹⁶⁹ ||

na kahāpaṇavassena titti kāmesu vijjati,
appassādā dukhā kāmā itī viññāya paṇḍito,

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

¹⁶⁷ *-kh-* is m.c. to avoid a heavy 6th syllable.

¹⁶⁸ *-kh-* is m.c. to give the pathyā cadence.

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

[146 = Dhp 187, Buddhavaggo]

api divvesu kāmesu ratim so nādhigacchati ||
 tahnakkhayarato hoti saṃmasaṃbuddhasāvako¹⁷⁰ ||

api dibbesu kāmesu ratim so nādhigacchati.
 taṇhakkhayarato hoti sammāsambuddhasāvako.

[147 = Dhp 352]

vītataṇho anādāno niruttipadakovido |
 akkharāṇaṃ sannipātena¹⁷¹ ñāyyā¹⁷² pūrvvāparāṇi so |
 sa ve antimaśārīro¹⁷³ mahāpraṇño ti vuccati¹⁷⁴ ||

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

[148 = Dhp 341]

saritāni sinehitāni ca somanassāni¹⁷⁵ bhavanti jantuno |
 ye sātasiṭā sukheṣiṇo te ve jātijaropagā¹⁷⁶ ||

saritāni sinehitāni ca sōmanassāni bhavanti jantuno,
 te sātasiṭā sukhesino te ve jātijarūpagā narā.

¹⁷⁰ Read: *sammā*, as elsewhere.

¹⁷¹ This line has 9 syllables, with no easy way to correct the metre, unless we follow the Pāli and write *sannipātāṃ*.

¹⁷² Cone indicates that this word may also be read: *ññāyyā*

¹⁷³ -ā- is m.c. to give the pathyā cadence.

¹⁷⁴ 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.

¹⁷⁵ This is the variant opening which sometimes appears in the Vaitālīya lines.

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

[149 = Dhp 342]

---oo|---oo---||oo---oo|---oo--- Vaitāliya x 2
tahnāya purekkhaṭā prajā parisappanti śaśo va bādhito |
---|oo---oo---||oo---oo|---oo--- Aupacchandasaka x 2
te saṃjotanasaṅgasattā¹⁷⁷ gabham upenti punappuno ciram pi ||

oo---oo|---oo---||oo---oo|---oo--- Vetāliya x 2
tasiṇāya purakkhatā pajā parisappanti saso va bādhito,
---oo|---oo---||oo---oo|---oo--- Vetāliya / Opacchandasaka
saṃyojanasaṅgasattakā dukkham upenti punappunaṃ cirāya.

[150 = Dhp 348]

---oo|---oo---||---oo|---oo--- Vaitāliya x 4
muñca pure muñca pacchato majjhe muñca bhavassa pāragū |
---oo|---oo---||oo---oo|---oo---
sabbattha vimuttamānaso na puno jātijarām upehisi ||

---oo|---oo---||---oo|---oo--- Vetāliya x 4
muñca pure muñca pacchato majjhe muñca bhavassa pāragū,
---oo|---oo---||oo---oo|---oo---
sabbattha vimuttamānaso na punaṃ jātijaraṃ upehisi.

[151 = Dhp 344]

---oo|---oo---||oo---oo|---oo--- Aupacchandasaka / Vaitāliya
yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati |
---oo|---oo---||---oo|---oo--- Vaitāliya x 2
taṃ puggalam etha paśātha mutto bandhanam eva dhāvati ||

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

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

[152 = Dhp 356]

ṭṭriṇadoṣāṇi khettrāṇi rāgadoṣā ayaṃ prajā |
tassā hi vītarāgesu dinnam hoti mahapphalaṃ¹⁷⁸ ||

tiṇadosāni khettāni rāgadoṣā ayaṃ pajā,
tasmā hi vītarāgesu dinnam hoti mahapphalaṃ.

[153 = Dhp 357]

ṭṭriṇadoṣāṇi khettrāṇi doṣadoṣā ayaṃ prajā |
tassā hi vītadoṣesu dinnam hoti mahapphalaṃ ||

tiṇadosāni khettāni dosadosā ayaṃ pajā,
tasmā hi vītadoṣesu dinnam hoti mahapphalaṃ.

[154 = Dhp 358]

ṭṭriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ prajā |
tassā hi vītamohesu dinnam hoti mahapphalaṃ ||

tiṇadosāni khettāni mohadosā ayaṃ pajā,
tasmā hi vītamohesu dinnam hoti mahapphalaṃ.

¹⁷⁸ This and the next two verses occur in the same order at the end of the Pāḷi *Taṇhāvaggo*.

[155 = Dhp 99, Arahantavaggo]

ramañīyaṃ vatā 'raṇṇaṃ yamhiṃ na ramate jano |
vītarāgāttha raṃsanti¹⁷⁹ nāmñe kāmagaveṣiṇo ||

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

[156 = Dhp 338]

yathā pi mūle anupadrute dṛḍhe chinno pi rukkho punar-īva¹⁸⁰ jāyati |
em eva tahnānuśaye anūhate nivvattate dukkham idaṃ punappuno ||

yathā pi mūle anupaddave daḷhe chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate nibbattatī dukkham idaṃ punappunaṃ.

TAHNAVARGGAḤ
TAÑHĀVAGGO

¹⁷⁹ This does not appear to be the correct form for the verb, and we need a reading similar to the Pāli to make sense.

¹⁸⁰ 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]

asajjhāyamaḷā vedā anuṭṭhāṇamaḷā gharā |
malo vaṇṇassa kosajjaṃ pramādo rakkhatāṃ malo¹⁸¹ ||

asajjhāyamaḷā mantā anuṭṭhāṇamaḷā gharā,
malaṃ vaṇṇassa kosajjaṃ pamādo rakkhato malaṃ.

[158 = Dhp 242]

malo istiye¹⁸² duccharitaṃ maccheraṃ dadatāṃ malo |
malo pāpāni kaṃmāṇi assiṃ loke paramhi ca ||

malitthiyā duccharitaṃ maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke paramhi ca.

[159 = Dhp 243]

tato malataraṃ brūmi avijjā maraṇaṃ malaṃ |
ete male prahattāna niṃmalā caratha bhikkhavo ||

tato malā malataraṃ avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo.

¹⁸¹ This and the next two verses occur in the same order in the Dhammapada.

¹⁸² This line has 9 syllables, we need to read *malo 'stiye* m.c. to give a normal opening.

[160 = Dhp 240]

0000|000-||00000|000- Vaitālīya x 4
 ayasā tu malo samuṭṭhito tato¹⁸³ uṭṭhāya tam eva khādati |
 000|000-||00000|000-
 em eva vidhūnacāriyaṃ¹⁸⁴ sakāni kaṃmāṇi¹⁸⁵ nayanti doggaṭiṃ ||

0000|000-||00000|000- Vetālīya x 4
 ayasā va malaṃ samuṭṭhitaṃ taduṭṭhāya tam eva khādati,
 000|000-||00000|000-
 evaṃ atidhōnacāriṇaṃ sakakammāni nayanti duggaṭiṃ.

[161 = Dhp 235]

000-|000-||000000|000- Vaitālīya x 4
 paṇḍupalāso ca dāni si yamapuraṣā pi ca te upaṭṭhitā |
 000|000-||00000|000-
 uyyogamukhe ca tiṭṭhasi pātheyaṃ pi ca te na vijjati ||

000-|000-||000000|000- Vetālīya x 4
 paṇḍupalāso va dānisi yamapurisā pi ca taṃ upaṭṭhitā,
 000|000-||00000|000-
 uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.

[162b cf. Dhp 239cd; cd = Dhp 236cd]

0000|000-||00000|000- Vaitālīya x 4
 uyyamassa¹⁸⁶ ghaṭassa āttanā kaṃmāro rajataṃ va niddhame |
 000|000-||00000|000-
 niddhāntamalo anaṅgano bitiyaṃ¹⁸⁷ ariyabhūmim esi¹⁸⁸ ||

000|000-||00000|000- pathyā Śloka
 kammāro rajatasseva niddhame malam attano.

000|000-||00000|000- Vetālīya x 2
 niddhantamalo anaṅgaṇo dibbaṃ ariyabhūmim ehisi.

¹⁸³ 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.

¹⁸⁴ -ū- is m.c. to give the normal cadence.

¹⁸⁵ We need to read *sakakammāni* to correct the metre. Cf. the Pāli verse.

¹⁸⁶ We need to read the initial syllable as light to correct the metre.

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

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

[163 = Dhp 239]

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

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

[164 = Dhp 244]

sujīvaṃ ahirīkena¹⁸⁹ saṃkiliṣṭan tu jīvati |
prakkhaṇḍinā pragabbheṇa kākaśūreṇa dhansinā¹⁹⁰ ||

sujīvaṃ ahirīkena kākaśūreṇa dhansinā,
prakkhandinā pagabbhena saṅkiliṭṭhena jīvitam.

[165 = Dhp 245]

hirīmatā¹⁹¹ tu dujjīvaṃ niccaṃ śucigaveṣiṇā |
alīnenāpragabbheṇa śuddhājīvena paśsatā ||

hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā,
alīnenāpagabbhena suddhājīvena passatā.

¹⁸⁹ -ṭ- is m.c to give the pathyā cadence.

¹⁹⁰ Notice how lines b and d in Patna and Pāli are inverted.

¹⁹¹ -ṭ- is m.c to avoid two light syllables in 2nd and 3rd positions.

[166 = Dhp 252]

supaśśaṃ vajjaṃ¹⁹² aññesaṃ āttano puna duddaśaṃ |
paresāṃ iha vajjāni uppunāti yathā busaṃ |
āttano puna chādeti kalim va kṛtavāṃ śaṭho ||

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

[167 = Dhp 163, Attavaggo]

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

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

[168ab = Dhp 163ab, Attavaggo]

sukarāṇi asādhūni āttano ahitāni ca |
yāni hitāni sādhūni tāni kurvvanti paṇḍitā¹⁹³ ||

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

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

¹⁹³ I can find no parallel to line d in the Pāli texts.

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

ᳵ-ᳵ-|-,---||-ᳵ-|ᳵ-ᳵ- mavipulā
alajjitavve lajjanti lajjitavve na lajjatha |
ᳵ-ᳵ-|ᳵ----||ᳵ-ᳵ-|ᳵ-ᳵ-
abhaye bhayadaṃśāvī bhaye cābhayadaṃśino |
-ᳵ-ᳵ-|ᳵ----||---|ᳵ-ᳵ-
micchadṛṣṭisamādānā sattā gacchanti doggaṭṭiṃ ||

ᳵ-ᳵ-|-,---||-ᳵ-|ᳵ-ᳵ- mavipulā
alajjitāye lajjanti lajjitāye na lajcare,

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ- Anuṭṭhubha
abhaye bhayadassino bhaye cābhayadassino,
---ᳵ-|ᳵ----||---|ᳵ-ᳵ-
micchādīṭṭhisamādānā sattā gacchanti duggaṭṭiṃ.

[170 = Dhp 318, Nirayavaggo]

ᳵ----|ᳵᳵᳵ-||---|ᳵ-ᳵ- navipulā
avajje vajjamatino vajje cāvajjasamñino |
-ᳵ-ᳵ-|ᳵ----||---|ᳵ-ᳵ-
micchadṛṣṭisamādānā sattā gacchanti doggaṭṭiṃ ||

ᳵ----|ᳵᳵᳵ-||---|ᳵ-ᳵ- navipulā
avajje vajjamatino vajje cāvajjadassino,
---ᳵ-|ᳵ----||---|ᳵ-ᳵ-
micchādīṭṭhisamādānā sattā gacchanti duggaṭṭiṃ.

[171 = Dhp 11, Yamakavaggo]

ᳵ----|ᳵᳵᳵ-||---|ᳵ-ᳵ- navipulā
asāre sāramatino sāre cā 'sārasamñino |
---|ᳵ----||-ᳵ-ᳵ-|ᳵ-ᳵ-
te sāran nādhigacchanti micchasaṃkappagocarā ||

ᳵ----|ᳵᳵᳵ-||---|ᳵ-ᳵ- navipulā
asāre sāramatino sāre cāsāradassino,
---|ᳵ----||---|ᳵ-ᳵ-
te sāraṃ nādhigacchanti micchāsaṃkappagocarā.

[172 = Dhp 12, Yamakavaggo]

---|---||---|---
sāraṇ ca sārato ññāttā asāraṇ ca asārato |
---|---||---|---
te sāraṃ adhigacchanti saṃmasaṃkappagocarā ||

---|---||---|---
sāraṇ ca sārato ñatvā asāraṇ ca asārato,
---|---||---|---
te sāraṃ adhigacchanti sammāsankappagocarā.

[173 = Dhp 209, Piyavaggo]

---|---||---|---
ayoge yuñjīyāttānaṃ yogamhi ca ayuṃjīya |
---|---||---|---
atthaṃ hettā priyagrāhī pṛhayantatthānuyogināṃ ||

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

MALAVARGGAḤ
MALAVAGGO

11: BĀLA
BĀLAVAGGO

[174 = Dhp 66]

ᳵ-ᳵ-|-,---||ᳵ---ᳵᳵ|ᳵ-ᳵ- mavipulā / 9 syllables
caranti bālā dummedhā amitteṇa-r-iva āttanā¹⁹⁴ |
ᳵ---|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ¹⁹⁵ ||

ᳵ-ᳵ-|-,---||ᳵ---|ᳵ-ᳵ- mavipulā
caranti bālā dummedhā amitteneva attanā,
ᳵ---|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

[175 = Dhp 67]

ᳵ-ᳵ-|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
kathaṃ ca taṃ kare kaṃmaṃ yaṃ kattā anutappati |
ᳵ-ᳵ-|ᳵ---||ᳵ---ᳵᳵ|ᳵ-ᳵ-
yassa aṃśumukho rodaṃ vipākaṃ paṭisevati ||

ᳵ---|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
ᳵ-ᳵ-|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
yassa assumukho rodaṃ vipākaṃ paṭisevati.

[176 = Dhp 68]

ᳵ---|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
taṃ ca kaṃmaṃ kataṃ sādhu yaṃ kattā nānutappati |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ---ᳵᳵ|ᳵ-ᳵ- bhavipulā
yassa pratīto¹⁹⁶ sumano vipākaṃ paṭisevati ||

ᳵ---|ᳵ---||---ᳵᳵ|ᳵ-ᳵ-
taṃ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ---ᳵᳵ|ᳵ-ᳵ- bhavipulā
yassa paṭīto sumano vipākaṃ paṭisevati.

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

¹⁹⁵ *-pph-* here is m.c. to give the normal cadence.

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

[177 = Dhp 72]

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

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

[178 = Dhp 73]

— — — — — || — — — — —
asatāṃ bhāvanam icchanti purekkhāraṇā ca bhikkhusu |
— — — — — || — — — — —
āvāsesu ca issarīyaṃ pūjāṃ parakulesu ca ||

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

[179 = Dhp 74a-d]

— — — — — || — — — — —
mameva katamānentu gṛhī pravrajitā ca ye |
— — — — — || — — — — —
na me pratibalā assa kiccā 'kiccesu kesuci¹⁹⁷ ||

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

¹⁹⁷ 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
aññā hi lābhopaniṣā aññā nibbāṇagāminī ||

iti bālassa saṅkappo icchā māno ca vaḍḍhati.
bhavipulā
aññā hi lābhūpanisā aññā nibbāṇagāminī.

[181 = Dhp 75 c-f]

evam etaṃ yathābhūtaṃ paśsaṃ buddhassa sāvako |
sakkāraṃ nābhinandeyā vivekam anubrūhaye¹⁹⁸ ||

evam etaṃ abhiññāya bhikkhu buddhassa sāvako
sakkāraṃ nābhinandeyya vivekam anubrūhaye.

[182 = Brāhmaṇasaṃyuttaṃ, 1.3]

jayaṃ ve manyate bālo vācāya paruṣaṃ¹⁹⁹ bhaṇaṃ |
satāṃ hesa jayo hoti yā titikkhā vijānato ||

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

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

¹⁹⁹ For this spelling cf. 197 below.

[183 = Sakkasamyuttam, 1.4 v. 8]

abalaṃ tassa balaṃ hoti yassa bālabalaṃ balaṃ |
balassa dhammaguttassa paṭivattā na vijjati ||

abalan taṃ²⁰⁰ balaṃ āhu yassa bālabalaṃ balaṃ |
balassa dhammaguttassa paṭivattā na vijjati ||

[184 = Dhp 63]

yo bālo bālamānī²⁰¹ paṇḍito cāpi tattha so |
bālo tu paṇḍitamānī sa ve bālo ti vuccati ||

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

[185 = Dhp 60]

drīghā assupato rātrī drīghaṃ śāntassa yojanaṃ |
drīgho bālānā saṃsāro saddhammam avijānatāṃ ||

dīghā jāgarato ratti dīghaṃ santassa yojanaṃ,
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.

[186 = Iti 76.5]

pūtimacche kuśāgreṇa yo naro upanahyati |
kuśā pi pūtiṃ vāyanti evaṃ bālopasevanā ||

pūtimacchaṃ kusaggena yo naro upanayhati,
kusā pi pūti vāyanti evaṃ bālūpasevanā.

²⁰⁰ There is a v.l. *abalan tassa* in ChS.

²⁰¹ 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.

[187 = Iti 76.6]

ṭaḡaraṅ ca paḷāśamhi yo nara upanahyati |
pattam pi surabhiṃ vāti evaṃ dhīropasevanā ||

ṭaḡaraṅ ca paḷāśena yo nara upanayhati,
pattā pi surabhi vāyanti evaṃ dhīrūpasevanā.

[188 = Iti 76.2]

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

akaronto pi ce pāpaṃ karontam upasevati,
śaṅkiyo hoti pāpasmim avaṇṇo cassa rūhati.

[189 = Iti 76.4]

sevamāno sevamāne samphuṭṭho samphusaṃ pare |
śaro litto kalāpe vā alitte upalimpati |
upalepabhayā dhīro neva pāpasakhā siyā ||

sevamāno sevamānaṃ samphuṭṭho samphusaṃ paraṃ,
saro diddho kalāpaṃ va alittam upalimpati,
upalepabhayā dhīro neva pāpasakhā siyā.

[190 = Iti 76.7 a-d]

---o|o---||---o|o---
tassā phalapuṭasseva ñāyyā sampākam āttano |
o---|o---||---o|o---
asanto nopaseveyā santo seveya²⁰² paṇḍito ||

---o|o---||---o|o---
tasmā pattapuṭasseva ñatvā sampākam attano,
o---|o---||---o|o---
asante nopaseveyya sante seveyya paṇḍito.
o---|o---||---o|o---
asanto nirayaṃ nenti santo pāpentī suggaṭiṃ.

[191 = Dhp 64]

---o|o---||---o|o---
yāvaj jīvaṃ pi ce bālo paṇḍite pay¹rupāsati |
o---|o---||---o|o---
neva dhammaṃ vijānāti dravvī sūparasān iva ||

o---|o---||---o|o---
yāvajīvam pi ce bālo paṇḍitaṃ pay¹rupāsati
o---|o---||---o|o---
na so dhammaṃ vijānāti dabbī sūparaṃ yathā.

[192 = Dhp 65]

o---|o---||---o|o---
muhuttam api ce praṇño paṇḍite pay¹rupāsati |
---o|o---||---o|o---
khippaṃ dhammaṃ vijānāti jivhā sūparasān iva ||

o---|o---||---o|o---
muhuttam api ce viññū paṇḍitaṃ pay¹rupāsati
---o|o---||---o|o---
khippaṃ dhammaṃ vijānāti jivhā sūparaṃ yathā.

²⁰² -*ā* is m.c. to give the normal cadence.

[193 = Dhp 121, Pāpavaggo]

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

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

[194 = Dhp 122, Pāpavaggo]

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

-----|-----||-----|-----
māppamaññetha puṃñassa na maṃ taṃ āgamissati.
-----|-----||-----|-----
udabindunipātena udakumbho pi pūrati,
-----|-----||-----|-----
dhīro pūrati puṃñassa thokathokaṃ pi ācinaṃ.

BĀLAVARGGAḤ
BĀLAVAGGO

12: DAṄḌA
DAṄḌAVAGGO

[195 = Dhp 141]

na naggacar'yā na jaṭā na paṅko nānāśanaṃ tthaṅḍīlaśāyikā²⁰³ vā |
rajo celamaṃ ukkuṭukapradhānaṃ²⁰⁴ śodhenti māccaṃ avitiṅṅakaṃchaṃ ||

na naggacar'yā na jaṭā na paṅkā nānāśakā thaṅḍīlasāyikā vā,
rājo ca jallamaṃ ukkuṭikappadhānaṃ sodhenti maccaṃ avitiṅṅakaṅkhaṃ.

[196 = Dhp 142]

alaṅkato cāpi samaṃ careyā dānto śānto niyato dhammacārī²⁰⁵ |
sabbesu prāṇesu²⁰⁶ nidhāya daṅḍamaṃ so brāhmaṇo so śamaṇo sa²⁰⁷ bhikkhū ||

alaṅkato ce pi samaṃ careyya santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṅḍamaṃ so brāhmaṇo so samaṇo sa bhikkhu.

[197 = Dhp 133]

mā vade paraṣamaṃ kaṃci vuttā paṭivadeyu²⁰⁸ taṃ |
dukkhā hi sārambhakathā paṭidaṅḍā phuseyu taṃ ||

māvoca pharusamaṃ kañci vuttā paṭivadeyyu' taṃ,
dukkhā hi sārambhakathā paṭidaṅḍā phuseyyu' taṃ.

²⁰³ We need to read *tthaṅḍīla-* here to avoid the heavy 6th syllable, the reading *-ī-* is most probably a scribal error.

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

²⁰⁵ As in the Pāli, this line has the Vedic opening; for more on this opening see The Prosody of the Dhammapada.

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

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

²⁰⁸ It appears the regular form for the 3rd person plural optative must have been *-eyuṃ*, 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 = Aṅg Bk. 8. 3.9 v.6cd]

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-
 sace iresi āttānaṃ kaṃso upahato-r-iva |
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 jātimaraṇasaṃsāraṃ²⁰⁹ ciraṃ praccanubhohisi ||

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

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

[199 = Dhp 134]

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-
 na ce iresi āttānaṃ kaṃso anupahato-r-iva²¹⁰ |
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-
 esa prātto si nibbānaṃ sārambhā te na vijjati ||

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

[200 = Dhp 135]

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-
 yathā daṇḍena gopālo gāvo pājeti²¹¹ gocaraṃ |
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-
 evaṃ jarā ca maccū²¹² ca prāṇināṃ adhivattati ||

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

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

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

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

²¹² -ū is m.c. to give the pathyā cadence.

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

ॐ---|ॐ---||---ॐ|ॐ---
 yathā daṇḍena gopālo gāvo rakṣati sāmīnāṃ |
 ---ॐ|ॐ---||---ॐ|ॐ---
 evaṃ rakkhatha²¹³ āttānaṃ khaṇo vo mā upaccagū |
 ॐ---|ॐ---||ॐ---ॐ|ॐ---
 khaṇātītā hi śocanti nirayamhi samappitā ||

ॐ---|ॐ---||---ॐ|ॐ---
 yathā daṇḍena gopālo gāvo pāceti gocaraṃ,

 ॐ---ॐ|---,---||---ॐ|ॐ--- mavipulā
 nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
 ---ॐ|ॐ---||---ॐ|ॐ---
 evaṃ gopetha attānaṃ khaṇo vo mā upaccagā,
 ॐ---|ॐ---||ॐ---ॐ|ॐ---
 khaṇātītā hi socanti nirayamhi samappitā.²¹⁴

[202 = Dhp 130]

---ॐ|ॐ---||---ॐ|ॐ---
 sabbe trasanti daṇḍānāṃ sabbesaṃ jīvitāṃ priyaṃ |
 ---ॐ|ॐ---||---ॐ|ॐ---
 āttānaṃ upamaṃ kattā neva haṃyyā na ghātaye²¹⁵ ||

---ॐ|ॐ---||---ॐ|ॐ---
 sabbe tasanti daṇḍassa sabbesaṃ jīvitāṃ piyaṃ,
 ---ॐ|ॐ---||---ॐ|ॐ---
 attānaṃ upamaṃ katvā na haneyya na ghātaye.

[203 = Dhp 131]

ॐ---|ॐ---||---ॐ|ॐ---
 sukhakāmāni bhūtāni yo daṇḍena vihiṃsati |
 ---ॐ|ॐ---||---ॐ|ॐ---
 āttano sukham eṣāṇo precca so na labhate²¹⁶ sukhaṃ ||

ॐ---|ॐ---||---ॐ|ॐ---
 sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
 ---ॐ|ॐ---||---ॐ|ॐ---
 attano sukham eṣāṇo pecca so na labhate sukhaṃ.

²¹³ 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).

²¹⁴ This verse occurs in full as a parallel to 234 below.

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

²¹⁶ 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.

[204 = Dhp 132]

sukhakāmāni bhūtāni yo daṇḍena na vihiṃsati²¹⁷ |
āttano sukham eṣāṇo precca so labhate sukhaṃ ||

sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
attano sukham esāno pecca so labhate sukhaṃ.

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

na bhajetha pāpake mitre na bhajetha²¹⁸ puruṣā 'dhame |
bhajetha praṃñe²¹⁹ medhāvī bhajetha puruṣottame |
tārise bhajamānassa śreyo hoti na pāpiyo ||

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

nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

²¹⁷ We need to read *hiṃsati* here to correct the metre and in line with the parallel. Probably a scribal error.

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

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

[206 = Dhp 76, Paṇḍitavaggo]

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
nidhino va pravattāraṃ yaṃ paśse vajjadaṃsinaṃ |
ū-ū-ū-|-,---||-ū-ū-ū-|ū-ū-ū- mavipulā
nigṛhyavādiṃ medhāvīṃ tārisaṃ puruṣaṃ bhaje |
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
tārisaṃ bhajamānassa śreyo hoti na pāpiyo ||

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
ū-ū-ū-|-,---||-ū-ū-ū-|ū-ū-ū- mavipulā
niggayhavādiṃ medhāvīṃ tādisaṃ paṇḍitaṃ bhaje,
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

[207 = Dhp 77, Paṇḍitavaggo]

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū- 9 syllables
ovadeyā anuśāseyā²²⁰ asabbhāto nivāraye |
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
satāṃ hetāṃ priyaṃ hoti asatāṃ hoti apriyaṃ ||

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
ovadeyyānusāseyya asabbhā ca nivāraye,
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
satāṃ hi so piyo hoti asatāṃ hoti appiyo.

[208 = Devatāsaṃyuttaṃ, 4.2 v. 7]

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
tassā satāñ ca asatāñ ca nānā hoti ito gatī |
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
asanto nirayaṃ yānti santo saggaparāyaṇā²²¹ ||

ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
tasmā satañ ca asatañ ca nānā hoti ito gati,
ū-ū-ū-|ū-ū-ū-||-ū-ū-ū-|ū-ū-ū-
asanto nirayaṃ yanti santo saggaparāyanā.

²²⁰ This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *ovadeyānuśāseyā*.

²²¹ The parallel to this verse in the Pāli is attributed to a devatā in Sagāthavagga.

[209 = Dhp 152, Jarāvaggo]

---u-u-|---u-||uu---|u-u- bhavipulā / 9 syllables
appaśūto ayaṃ²²² puruṣo balivaddo va jīrati²²³ |
 ---u-|u---||---u|u-u-
māṃsāni tassa vaddhanti praṃñā tassa na vaddhati ||

---u-|---u-||uu---|u-u- bhavipulā
 appassutāyaṃ puriso balivaddo va jīrati,
 ---u-|u---||---u|u-u-
 maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati.

[210 = Dhp 309, Nirayavaggo]

---u-|---u, u|---u-||---u-,|uu-|---u- Triṣṭubh x 4
cattāri tṭhānāni²²⁴ naro pramatto āpajjate paradāropasevī |
 u-u-|---,uu|---u-||---u-|---,uu|---u-
apuññalābhaṃ anikāmaśeyyaṃ nindaṃ tritīyaṃ²²⁵ nirayaṃ catutthaṃ ||

---u-|---u, u|---u-||---u-,|uu-|---u- Tuṭṭhubha x 4
 cattāri tṭhānāni naro pamatto āpajjatī paradārūpasevī,
 u-u-|---,uu|---u-||---u-|---,uu|---u-
 apuññalābhaṃ na nikāmaśeyyaṃ nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

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

u-u-|---u, u|---u-||---u-|---u, u|---u- Jagatī x 2
apuññalābho ca gatī²²⁶ ca pāpiko bhītassa bhītāya ratī pi appikā |
 ---u-|---,uu|---u-||---u-|---,uu|---u- Triṣṭubh x 2
rājā ca daṇḍaṃ garukaṃ paṇeti kāyassa bhedaṃ nirayaṃ upeti ||

u-u-|---u, u|---u-||---u-|---u, u|---u- Jagatī x 2
 apuññalābho ca gatī ca pāpikā bhītassa bhītāya ratī ca thokikā,
 ---u-|---,uu|---u-||---u-,|uu-|---u- Tuṭṭhubha x 2
 rājā ca daṇḍaṃ garukaṃ paṇeti tasmā naro paradāraṃ na seve.

---u-|---u|---u- Tuṭṭhubha
 kāyassa bhedaṃ nirayaṃ vajanti.

²²² This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *appaśūto 'yaṃ*.

²²³ Cone indicates the word may also be read: *jjīrati*. If that reading was correct I feel we would have to take it as a scribal error as it would ruin the cadence.

²²⁴ Reading *tṭh-* as not making position to give the normal opening.

²²⁵ *-ī-* is m.c. to give the normal opening.

²²⁶ *-ī* here and in *ratī* in the next line are m.c. to give the normal cadence.

[215 = Dhp 320, Nāgavaggo]

u---|u---||---u|u-u-
ahaṃ nāgo va saṃgrāme cāpātipatite sare |
u---|u---||---u|u-u-
atīvāde titikkhāmi duśīlo hi bahujano²³⁴ ||

u---|u---||---u|u-u-
ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ
u---|u---||---u|u-u-
ativākyam titikkhissam dussīlo hi bahujjano.

DAṆḌAVARGGAḤ
DAṆḌAVAGGO

²³⁴ We need to read *bahujjano* (unhistorically) here to correct the metre.

13: ŚARAṆA

[216 = Dhp 188, Buddhavaggo]

bahū ve śaraṇaṃ yānti parvate ca vanāni ca |
vastūni rukkacittāṇi maṇuṣyā bhayatajjitā²³⁵ ||

bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca,
ārāmarukkacetyāni maṇussā bhayatajjitā.

[217 = Dhp 189, Buddhavaggo]

na etaṃ śaraṇaṃ khemaṃ na etaṃ śaraṇaṃ²³⁶ uttamaṃ |
etaṃ²³⁷ śaraṇaṃ āgaṃma sabbadukkhā pramuccati ||

netam kho saraṇaṃ khemaṃ netam saraṇaṃ uttamaṃ,
netam saraṇaṃ āgamma sabbadukkhā pamuccati.

[218 = Dhp 190, Buddhavaggo]

yo tu buddhañ ca dhammañ ca saḅhaṃ²³⁸ ca śaraṇaṃ gato |
cattāri ca²³⁹ arīyasaccāni yathābhūtāni paśśati ||

yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato,
cattāri arīyasaccāni sammappaññāya passati:

²³⁵ These opening four verses occur also in the Pāli *Buddhavaggo*. Verse 191 in the Pāli, which is a summary of the Four Truths, is not found here. In Pāli it reads: *dukkhaṃ, dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ, ariyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminam*.

²³⁶ I count resolution at the 4th here, but we could equally as well read *netam* as in the Pāli verse, which would then give a normal opening without the need for resolution.

²³⁷ 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!*

²³⁸ Scribal error, read: *saḅhaṃ*.

²³⁹ We need to exclude *ca* m.c.

[219 = Dhp 192, Buddhavaggo]

-----||-----
etaṃ ve śaraṇaṃ khemaṃ etaṃ śaraṇaṃ uttamaṃ |
-----||-----
etaṃ śaraṇaṃ āgamma sabbadukkhā pramuccati ||

-----||-----
etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇaṃ uttamaṃ,
-----||-----
etaṃ saraṇaṃ āgamma sabbadukkhā pamuccati.

[220 = Jā 334.1]

-----||-----
gavaṃ ce taramāṇānaṃ jhmaṃ gacchati puṅgavo |
-----||----- māvīpulā
sabbā tā jhmaṃ gacchanti nette jhmagate sati ||

-----||-----
gavañ-ce taramāṇānaṃ jimhaṃ gacchati puṅgavo,
-----||----- māvīpulā
sabbā tā jimhaṃ gacchanti nette jimhaṃ gate sati.

[221 = Jā 334.2 a-d]

-----||-----
evāṃ eva maṇuṣyesu yo hoti śreṣṭhasaṃmato |
-----||----- bhavīpulā
sa ce adhammaṃ carati prāg eva itarā prajā ||

-----||-----
evam-eva maṇussesu yo hoti seṭṭhasaṃmato,
-----||----- bhavīpulā
so ce adhammaṃ carati pageva itarā pajā.
-----||-----
sabbam raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko.

[222 = Jā 334.3]

-----||-----
gavaṃ ce taramāṇānaṃ ujjuṃ gacchati puṅgavo |
-----||----- māvīpulā
sabbā tā ujjuṃ gacchanti nette ujjugate sati ||

-----||-----
gavañ-ce taramāṇānaṃ ujjuṃ gacchati puṅgavo,
-----||-----
sabbā tā ujjuṃ gacchanti nette ujjugate sati.

[223 = Jā 334.4 a-d]

---|---||---|---
evām eva manuṣyesu yo hoti śreṣṭhasaṃmato |
---|---||---|--- bhavipulā
sa ce va dhammaṃ carati prāg eva itarā prajā ||

---|---||---|---
evam-eva manussesu yo hoti setṭhasammato,
---|---||---|--- bhavipulā
so ce pi dhammaṃ carati pageva itarā pajā.
---|---||---|---
sabbam ratṭham sukham seti rājā ce hoti dhammiko.

[224 = Dhp 169, Lokavaggo]

---|---||---|--- navipulā
dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care |
---|---||---|---
dhammacārī sukhaṃ śeti assiṃ loke paramhi ca ||

---|---||---|--- navipulā
dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care,
---|---||---|---
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

[225 cf. Dhp 169, Lokavaggo]

---|---||---|--- navipulā
dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care |
---|---||---|---
brahmacārī²⁴⁰ sukhaṃ śeti assiṃ loke paramhi ca ||

---|---||---|--- navipulā
dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care,
---|---||---|---
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

²⁴⁰ 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.

[229 = Dhp 155, Jarāvaggo]

 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ- ravipulā
acarittā brahmaceram̐ aladdhā yovvane dhanam̐ |
 ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
jinnakrom̐cā va jhāyaṃti jhīnamacche va pallare ||

 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ- ravipulā
acaritvā brahmacarīyam̐ aladdhā yobbane dhanam̐
 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.

[230 = Dhp 156, Jarāvaggo]

 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ- ravipulā
acarittā brahmaceram̐ aladdhā yovvane dhanam̐ |
 ᵁᵁ---|ᵁᵁ---||---|ᵁᵁᵁ-
śenti cāpādhikinno vā porāṇāni a ’nutthunam̐²⁴⁴ ||

 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ- ravipulā
acaritvā brahmacarīyam̐ aladdhā yobbane dhanam̐
 ᵁᵁ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
senti cāpātikhittā va purāṇāni anutthunam̐.

[231 = Dhp 91, Arahantavaggo]

 ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
ujjujjanti satīmanto²⁴⁵ na nikete ramam̐ti te |
 ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
haṃsā va pallaram̐ hettā okam̐ okam̐ jaham̐ti te ||

 ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
uyyuñjanti satīmanto na nikete ramanti te,
 ---|ᵁᵁ---||ᵁᵁ---|ᵁᵁᵁ-
haṃsā va pallalam̐ hitvā okam̐ okam̐ jahanti te.

²⁴⁴ Avagraha has been written in this word by mistake, read: *anutthunam̐*.

²⁴⁵ -ī- is m.c. to give the pathyā cadence.

[235 = Dhp 264, Dhammaṭṭhavaggo]

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ- bhavipulā
na muṇḍabhāvā śamaṇo avrato alikaṃ bhaṇaṃ |
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
icchālobhasamāpanno śamaṇo kiṃ bhaviṣyati ||

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ- navipulā
na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
icchālobhasamāpanno samaṇo kiṃ bhavissati?

[236 = Dhp 265, Dhammaṭṭhavaggo]

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
yo tu śameti pāpāni aṇutthūlāni sabbaśo |
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
śamaṇā eva pāpānāṃ śamaṇo ti pravuccati ||

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
yo ca sameti pāpāni aṇuṃ thūlāni sabbaso,
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
samitattā hi pāpānaṃ samaṇo ti pavuccati.

[237 = Dhp 339, Taṇhāvaggo]

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
yassa chattrīsatī sotā mānāphassamayā bhriśā |
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
vāhā vahanti dudriṣṭiṃ saṃkappā ggedhaniśsitā ||

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
yassa chattīsatī sotā manāpassavanā bhusā,
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.

[238 = Dhp 221, Kodhavaggo]

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ- Triṣṭubh x 4
krodhaṃ jahe viprajaheya²⁴⁸ mānaṃ saṃyojanaṃ sabbam atikrameyā |
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
taṃ nāmarūpamhi asajjamānaṃ akiṃcanaṃ nānupatanti dukkhā ||

ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ- Tuṭṭhubha x 4
kodhaṃ jahe vippajaheyya mānaṃ saṃyojanaṃ sabbam atikkameyya
ṽ-ṽ-|ṽ-ṽ-||ṽ-ṽ-|ṽ-ṽ-
taṃ nāmarūpasmim asajjamānaṃ akiñcanaṃ nānupatanti dukkhā.

ŚARĀNAVARGGAH

²⁴⁸ -ā is m.c. < -ā to give the normal cadence.

14: KHĀNTI

[239 = Dhp 184, Buddhavaggo]

---|---||---|--- Aupacchandasaka x 4
khāntī²⁴⁹ paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā |
---|---||---|---
na hi pravrajito²⁵⁰ paropaghātī samaṇo hoti pare vihesayāno ||

---|---||---|--- Opacchandasaka x 4
khantī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā.
---|---||---|---
na hi pabbajito parūpaghātī samaṇo hoti paraṃ viheṭhayanto.

[240 = Dhp 225, Kodhavaggo]

---|---||---|--- bhavipulā
ahiṃsakā ye munayo niccaṃ kāyena saṃvṛtā |
---|---||---|---
te yānti accutaṃ ṭṭhānaṃ yattha gantā na śocati²⁵¹ ||

---|---||---|--- bhavipulā
ahiṃsakā ye munayo niccaṃ kāyena saṃvutā,
---|---||---|---
te yanti accutaṃ ṭhānaṃ yattha gantvā na socare.

[241 = Dhp 300, Pakiṇṇakavaggo]

---|---||---|---
suprabuddhaṃ prabujjhanti sadā gotamasāvakaṃ |
---|---||---|---
yesāṃ divā ca rāto ca ahiṃsāya rato mano ||

---|---||---|---
suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
---|---||---|---
yesaṃ divā ca rāto ca ahiṃsāya rato mano.

²⁴⁹ -ī is m.c. to give a normal opening.

²⁵⁰ I count *pr-* as not making position to give a normal opening.

²⁵¹ The plural *socare* in the Pāḷi verse is paralleled by the singular *śocati* in Patna, which is not so appropriate.

[242 = Dhp 301, Pakiṇṇakavaggo]

suprabuddhaṃ prabujjhanti sadā gotamasāvakaḥ |
yesāṃ divā ca rāto ca bhāvanāya rato mano ||

suppabuddhaṃ pabujjhanti sadā gotamasāvakaḥ
yesaṃ divā ca rāto ca bhāvanāya rato mano.

[243 = Dhp 299, Pakiṇṇakavaggo]

suprabuddhaṃ prabujjhanti sadā gotamasāvakaḥ |
yesāṃ divā ca rāto ca niccaṃ kāyagatā satī ||

suppabuddhaṃ pabujjhanti sadā gotamasāvakaḥ,
yesaṃ divā ca rāto ca niccaṃ kāyagatā sati.

[244 = Dhp 181, Buddhavaggo]

ye jhānaprasutā dhīrā nekkhammo 'paśame ratā |
devā pi tesāṃ prihayanti sambuddhānaṃ satīmatāṃ²⁵² ||

ye jhānapasutā dhīrā nekkhammūpasame ratā,
devā pi tesāṃ pihayanti sambuddhānaṃ satīmataṃ.

[245 = Dhp 98, Arahantavaggo]

aranne yadi vā ggrāme ninne vā yadi vā thale |
yattha ar^ahanto viharanti²⁵³ taṃ bhomaṃ rāmaṇīyakaṃ ||

gāme vā yadi vāraṇṇe ninne vā yadi vā thale,
yatthar^ahanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ.

²⁵² -ī- is m.c. to give the normal cadence.

²⁵³ This line has 9 syllables. We could read *yathārahanto* to correct the metre.

[246 = Iti 27.2]

---,|---||---,|---|--- Triṣṭubh x 4
ekam pi ce prāṇam aduṣṭacitto mettāyate kuśalī tena hoti |
 ---,|---||---,|---|---
sabbe ca prāṇe²⁵⁴ manasā 'nukampī prabhūtam ay'ro prakaroti puṇṇam ||

---,|---||---,|---|--- Tuṭṭhubha x 4
 ekam pi ce pāṇam aduṭṭhacitto mettāyati²⁵⁵ kusalo tena hoti,
 ---,|---||---,|---|---
 sabbe ca pāṇe manasānukampaṃ pahūtam ar'yo pakaroti puṇṇam.

[247 = Iti 27.3, 4]

---,|---||---,|---|--- Triṣṭubh / Jagatī
ye sattaśaṇḍam paṭhaviṃ vijettā rājar'ṣayo yajamānā 'nupar'yagu |
 ---,|---||---,|---|--- irregular / Jagatī
aśśamedham puruṣamedham²⁵⁶ saṃmaprāsam²⁵⁷ vāyupeyam nirāggaḍam |
 ---,|---||---,|---|--- Triṣṭubh / Jagatī
mettassa cittassa subhāvitassa kalām pi te nānubhavanti soḍaśiṃ |
 ---,|---||--- Triṣṭubh
candaprabhām²⁵⁸ tāragaṇā va sabbe ||

---,|---||---,|---|--- Tuṭṭhubha / Jagatī
 ye sattaśaṇḍam paṭhaviṃ vijetvā rājīsayo yajamānānupar'yagā,
 ---,|---||---,|---|--- irregular / Jagatī
 assamedhā purisamedham sammāpāsam vājapeyyam niraggalam.
 ---,|---||---,|---|--- Tuṭṭhubha / Jagatī
 mettassa cittassa subhāvitassa kalam pi te nānubhavanti soḷasiṃ,
 ---,|---||--- Tuṭṭhubha
 candappabhā tāragaṇā va sabbe.

²⁵⁴ I count *pr-* as not making position to give a normal opening.

²⁵⁵ Read *-ī* to correct the metre.

²⁵⁶ I cannot see how we can make this scan satisfactorily, but the reading here is confirmed by the Pāli verse.

²⁵⁷ Cone places this word at the end of the previous line. This line shows the Vedic opening.

²⁵⁸ I count *pr-* here as making position to give the normal opening.

[248ab cf. Jā 169ab; cd = Yakkhasaṃyuttaṃ, 4 v. 3cd]

yo 'tha metteṇa cittena sabbe prāṇe nukampati²⁵⁹ |
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yo ve mettena cittena sabbalokānukampati,
bhavipulā
uddhaṃ adho ca tirīyañ-ca, appamāṇena sabbaso.

yassa sabbam ahorattaṃ ahiṃsāya rato mano,
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[249 = Yakkhasaṃyuttaṃ, 4 v. 3]

yassa sabbe ahorātte ahiṃsāya rato mano |
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yassa sabbam ahorattaṃ ahiṃsāya rato mano,²⁶⁰
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[250acd = Yakkhasaṃyuttaṃ, 4.3; b cf. Dhṃ 301d, Pakiṇṇakavaggo]

yassa sabbe ahorātte bhāvanāya rato mano |
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

yassa sabbam ahorattaṃ

bhāvanāya rato mano.

mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

²⁵⁹ Read avagraha at the beginning of this word: scribal error.

²⁶⁰ This line also = Dhṃ 300d, *Pakiṇṇakavaggo*.

[251acd = Yakkhasaṃyuttaṃ, 4.3; b cf. Dhp 299d, Pakiṇṇakavaggo]

—U—|U—||—U—U—
yassa sabbe ahorāṭṭe niccaṃ kāyagatā satī |
—U—|U—||—U—U—
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

—U—U—
yassa sabbam ahorattaṃ

—U—U—
niccaṃ kāyagatā sati.

—U—|U—||—U—U—
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[252 = Iti 27.5]

—U—U—|U—||U—U—U—
yo na hanti na ghāteti na jināti na jāpaye |
—U—|U—||—U—U—
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

—U—U—|U—||U—U—U—
yo na hanti na ghāteti na jināti na jāpaye,
—U—|U—||—U—U—
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[253 = Dhp 5, Yamakavaggo]

U—|U—||—U—U—
na hi vereṇa verāṇi śāmantīha kadācanaṃ |
U—U—|U—||—U—U—
avereṇa tu śāmaṃti esa dhammo sanātano ||

U—|U—||—U—U—
na hi verena verāṇi sammantīdha kudācanaṃ,
U—U—|U—||—U—U—
avereṇa ca sammanti esa dhammo sanantano.

[254 = Dhp 6, Yamakavaggo]

U—U—|U—||U—U—U—
pare ca na vijānaṃti vayam ettha jayāmatha |
—U—U—|U—||—U—U—
ye ca tattha vijānaṃti tato śāmaṃti medhakā ||

U—U—|U—||U—U—U—
pare ca na vijānanti mayam ettha yamāmase,
—U—U—|U—||—U—U—
ye ca tattha vijānanti tato sammanti medhagā.

[255 = Dhp 197, Sukhavaggo]

u-u-u|u-----||-u-u|u-u-u-
susukhaṃ vata jīvāmo verīṇesu averiṇo |
-u-u|u-----||u-u-u|u-u-u-
verīṇesu maṇuṣyesu viharāma averiṇo ||

u-u-u|u-----||-u-u|u-u-u-
susukhaṃ vata jīvāma verīṇesu averino,
-u-u|u-----||u-u-u|u-u-u-
verīṇesu maṇussesu viharāma averino.

[256 = Dhp 199, Sukhavaggo]

u-u-u|u-----||-u-u|u-u-u-
susukhaṃ vata jīvāmo ussukesu anussukā |
-u-u|u-----||u-u-u|u-u-u-
ussukesu maṇuṣyesu viharāma anussukā |

u-u-u|u-----||-u-u|u-u-u-
susukhaṃ vata jīvāma ussukesu anussukā
-u-u|u-----||u-u-u|u-u-u-
ussukesu maṇussesu viharāma anussukā.

[257ab = Dhp 200ab, Sukhavaggo]

u-u-u|u-----||-----|u-u-u-
susukhaṃ vata jīvāmo yesaṃ no nāsti kiṃcanaṃ |
u-u-u|u-----||u-u-u|u-u-u- 9 syllables
sakiñcaṇesu maṇuṣyesu viharāma akiñcaṇā²⁶¹ ||

u-u-u|u-----||-----|u-u-u-
susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ,
-u-u|u-----||-----|u-u-u-
pītibhakkhā bhavissāma devā ābhassarā yathā.

[258 = Dhp 170, Lokavaggo]

u-u-u|u-----||u-----|u-u-u-
yathā bubbudakaṃ paśse yathā paśse marīcikaṃ |
-----|u-----||u-----|u-u-u-
evaṃ lokaṃ avecchānam maccurājā na paśṣati ||

u-u-u|u-----||u-----|u-u-u-
yathā bubbudakaṃ passe yathā passe marīcikaṃ,
-----|u-----||u-----|u-u-u-
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.

²⁶¹ There appears to be no parallel to this pādayuga in the Pāli texts.

[259 = Dhp 148, Jarāvaggo]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 pariḥinnam idaṃ rūpaṃ rogañiḍaṃ praḥhaṅguraṃ |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- 9 syllables
 bhijjīhiti²⁶² pūṭisaṃdeho maraṇāṭṭaṃ hi jīvitaṃ ||

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 pariḥiṇṇam idaṃ rūpaṃ rogañiḷaṃ paḥhaṅguraṃ,
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 bhijjati pūṭisaṃdeho maraṇantaṃ hi jīvitaṃ.

[260a = Tha 73a; d cf. Sn. 44c]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī x 2
 jīhmaṃ ca dṛiṣṭā dukhitaṃ²⁶³ ca vyādhitāṃ pretañ ca dṛiṣṭā na cirassa
 māṇavo |

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī / Triṣṭubh
 saṃvego tīppe (?) vipulo (?) ajāyatha accheccchi dhīro gṛhibandhanāni²⁶⁴ ||

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī x 2
 jīṇṇaṃ ca disvā dukhitaṃ ca byādhitāṃ matañ ca disvā gataṃ āyusaṅkhayaṃ

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Tuṭṭhubha x 2
 chetvāna vīro²⁶⁵ gihibandhanāni eko care kaggavisānakappo.

KHĀNTIVARGGAḤ

²⁶² Text reads: *bhijjīhiti<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*).

²⁶³ *-kh-* is m.c. to avoid a heavy 6th syllable.

²⁶⁴ I cannot find a parallel for lines b & c in the Pāli texts.

²⁶⁵ There is a v.l. *dhīro* in the Burmese manuscripts.

[264 = Dhp 88, Paṇḍitavaggo]

---o|o---||---o|o---
tatthābhiratim eṣāṇā hettā kāme akimcanā |
---o|o---||---o|o---
pay¹rodametha āttānaṃ cittaṃ k^lleṣehi²⁶⁸ sabbaśo ||

---o|o---||---o|o---
tatrābhiratim iccheyya hitvā kāme akiñcano,
---o|o---||---o|o---
par¹yodapeyya attānaṃ cittakleṣehi paṇḍito.

[265 = Dhp 89, Paṇḍitavaggo]

---o|o---||---o|o---
yassa saṃbodhiṃgehi samaṃ cittaṃ subhāviṃ |
---o|o---||---o|o---
āttānapaṭinissagge anupādāya ye ratā |
---o|o---||---o|o---
khīṇāsavā jutīmanto²⁶⁹ te loke parinivṛtā²⁷⁰ ||

---o|o---||---o|o---
yesaṃ saṃbodhiṅgesu sammā cittaṃ subhāviṃ,
---o|o---||---o|o---
ādānapaṭinissagge anupādāya ye ratā,
---o|o---||---o|o--- savipulā
khīṇāsavā jutimanto te loke parinibbutā.

[266 = Dhp 292, Pakiṇṇakavaggo]

---o|o---||---o|o---
yad<a>hi²⁷¹ kiccaṃ tad apaviddhaṃ akiccaṃ puna kīrati |
---o|o---||---o|o---
unnaddhānāṃ pramattānāṃ tesāṃ vaddhaṃti āsavā ||

---o|o---||---o|o---
yaṃ hi kiccaṃ tad apaviddhaṃ akiccaṃ pana kay¹rati,
---o|o---||---o|o---
unnalānaṃ pamattānaṃ tesāṃ vadḍhanti āsavā.

²⁶⁸ We have to ignore the svarabhakti vowel here. Note that the Pāli has excluded the vowel altogether and writes the Sanskritic *kl-*.

²⁶⁹ *-ī-* is m.c. to give the pathyā cadence.

²⁷⁰ Cone has the following note here: *The MS is unclear, but appears more like -nivṛtā than nivṛtā.* However, the latter reading seems to be guaranteed by the metre which needs a heavy syllable here to give the normal cadence. If the former reading is correct it is a scribal error.

²⁷¹ 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]

--o-o|o----||-----o-o-o-
yesaṃ ca susamāradhā niccaṃ kāyagatā satī |
o----|o----||-----o-o-o-
akiccaṃ te na sevaṃti kicca sātaccakāriṇo |
o----|o----||-----o-o-o-
satānāṃ samprajānānāṃ tesāṃ khīyaṃti āsavā ||

--o-o|o----||-----o-o-o-
yesañ ca susamāradhā niccaṃ kāyagatā sati,
o----|o----||-----o-o-o-
akiccaṃ te na sevanti kicca sātaccakārino,
o----|o----||-----o-o-o-
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.

[268 = Dhp 253, Malavaggo]

o-o--|o----||-----o-o-o-
paravajjānupaśśīnāṃ²⁷² niccaṃ ojjhāyasaṃñinā |
o----|o----||-----o-o-o- mavipulā
āsavā tesāṃ vaddhanti ārā te āsavakkhayā ||

o-o--|o----||-----o-o-o-
paravajjānupassissa niccaṃ ujjhānasaññino
o----|o----||-----o-o-o-
āsavā tassa vaddhanti ārā so āsavakkhayā.

[269bcd = Dhp 226bcd, Kodhavaggo]

o-o--|o-o-||-----o-o-o- mavipulā
jāgarikāṃ anuyuttānāṃ²⁷³ ahorāttānuśikkhiṇāṃ |
o----|o----||-----o-o-o-
nibbāṇe adhimuttānāṃ atthaṃ gacchaṃti āsavā ||

o-o--|o-o-||-----o-o-o-
sadā jāgaramānānaṃ ahorāttānusikkhinaṃ,
o----|o----||-----o-o-o-
nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā.

²⁷² -ī- is m.c. to give the pathyā cadence.

²⁷³ I can find no parallel to this line in the Pāli texts.

[270 = Dhp 93, Arahantavaggo]

yesā 'savā parikkhīṇā āhāre ca anissitā |
suṃñatā ānimitto ca vimogho yesa²⁷⁴ gocaro |
ākāse va śakuntānaṃ padaṃ tesam durannayaṃ |

yassāsavā parikkhīṇā āhāre ca anissito,
suññato animitto ca vimokkho yassa gocaro,
ākāse va sakuntānaṃ padaṃ tassa durannayaṃ.

[271 = Dhp 271, Dhammaṭṭhavaggo]

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

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

[272 = Dhp 272, Dhammaṭṭhavaggo]

phusāma nekkhammasukhaṃ apṛthujjanasevitaṃ |
bhikkhū viśśāsamāpādi²⁷⁵ aprāpyāsavakkhayaṃ²⁷⁶ ||

phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ,
bhikkhu viśśāsa' māpādi appatto āsavakkhayaṃ.

²⁷⁴ Ansvāra has been lost here m.c.

²⁷⁵ Text reads: *vi<ssa>śśāsamāpādi*. There is no discussion of the reading. We should divide *viśśāsa' māpādi*, with loss of anusvāra m.c.

²⁷⁶ This line is one syllable short, we should read *aprāpya asavakkhayaṃ* as at 397b.

[273 = Ud-v 4.13]

---|---||---|--- 6 syllables
nāyaṃ pramajjituṃ kālo 'prāpyāsavakkhayaṃ²⁷⁷ |
 ---|---||---|---
pramattaṃ dukham²⁷⁸ anneti sīhaṃ vā mṛgamātikā |

---|---||---|---
nāyaṃ pramādakālaḥ syād aprāpte hy āsravaḥsaye |
 ---|---||---|---
māraḥ pramattam anveti sīhaṃ vā mṛgramātrkā ||

[274 = Dhp 126, Pāpavaggo]

---|---||---|--- irregular
gabbham eke okraṃmanti²⁷⁹ nirayaṃ pāpakaṃmuṇo |
 ---|---||---|---
saggaṃ sugatino yānti parinivvānti anāsavā ||

---|---||---|---
gabbham ekepapajjanti nirayaṃ pāpakammino,
 ---|---||---|---
saggaṃ sugatino yanti parinibbanti anāsavā.

[275 = Dhp 82, Paṇḍitavaggo]

---|---||---|---
yathā hrado 'ssa gaṃbhīro viprasanno anāvilo |
 ---|---||---|---
evaṃ dhammāṇi śottāna viprasīdaṃti paṇḍitā ||

---|---||---|--- mavipulā
yathā pi r^ahado gambhīro vipprasanno anāvilo,
 ---|---||---|---
evaṃ dhammāṇi sutvāna vipprasīdanti paṇḍitā.

²⁷⁷ This line is two syllables short, we should read *aprāpya asavakkhayaṃ* as at 397b, cf. the previous verse, and see how the Udānavarga verse has overcome the problem of ellipsis.

²⁷⁸ There is no metrical reason for the simplification of *-kkh-* to *-kh-* here, cf. the 1st verse also, where the same inexplicable phenonema occurs.

²⁷⁹ 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]

---|---||---|--- Vaitāliya x 4
yassa jitaṃ nā 'ppajjīyati²⁸⁰ jitaṃ assā na upeti antako |
---|---||---|---
taṃ buddham anomanikramaṃ apadaṃ kena padena nehisi ||

---|---||---|--- Vetāliya / Opacchandasaka
yassa jitaṃ nāvajīyati jitaṃ assa no yāti koci loke,
---|---||---|--- Vetāliya x 2
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

[277 = Dhp 180, Buddhavaggo]

---|---||---|--- Vaitāliya x 4
yassa jālinī visattikā taṇhā nāsti kahiṃ ci netaye |
---|---||---|---
taṃ buddham anantagocaraṃ apadaṃ kena padena nehisi ||

---|---||---|--- Vetāliya x 4
yassa jālinī visattikā taṇhā natthi kahiñci netave,
---|---||---|---
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

ĀSAVAVARGGAḤ

²⁸⁰ I count -jj- as not making position here to give the normal cadence, cf. 323c.

[281 = Dhp 233, Kodhavaggo]

manapradoṣaṃ rakkheyā manasā saṃvṛto siyā |
manoduccaritaṃ hettā manasā sucaritaṃ care ||

manopakopaṃ rakkheyya manasā saṃvuto siyā,
manoduccaritaṃ hitvā manasā sucaritaṃ care.

[282 = Dhp 234, Kodhavaggo]

kāyena saṃvṛtā dhīrā vācāya utta cetasā |
sabbattha saṃvṛtā dhīrā te ve suparisavṛtā ||

kāyena saṃvutā dhīrā atho vācāya saṃvutā,
manasā saṃvutā dhīrā te ve suparisavṛtā.

[283 = Dhp 227, Kodhavaggo]

porāṇaṃ etaṃ ādhora na etaṃ ahunā-r-iva |
nindanti tohṇim āsīnaṃ nindanti mitabhāṇikaṃ |
bahubhāṇikaṃ pi nindanti²⁸⁴ nāsti loke anindito ||

porāṇaṃ etaṃ atula netāṃ ajjatanāṃ iva,
nindanti tuṇhim āsīnaṃ nindanti bahubhāṇinaṃ,
mitabhāṇinaṃ pi nindanti natthi loke anindito.

²⁸⁴ Lines d and e are in reverse order in the Pāli verse.

[284 = Dhp 228, Kodhavaggo]

U-U-U-U|U-U-U-||U-U-U|U-U-U- Anuṭṭhubh
na cābhu na ca bhaviṣyati na cetaṛahi vijjati |
- - - -|U-U-U-||- - - -|U-U-U-
ekāntanindito poṣo ekāntaṃ vā praśamsito ||

U-U-U-U|U-U-U-||U-U-U|U-U-U- Anuṭṭhubha
na cāhu na ca bhavissati na cetaṛahi vijjati
- - - -|U-U-U-||- - - -|U-U-U-
ekantaṃ nindito poṣo ekantaṃ vā pasamsito.

[285]

- - - -|U-U-U-||- - - -|U-U-U-
yañ ca bālā adhammaṭṭhaṃ pūjeyu garaheyu²⁸⁵ vā |
U-U-U|U-U-U-||U-U-U|U-U-U-
aviññuṃ²⁸⁶ avibhāvāya na taṃ atthāya kāyaci²⁸⁷ ||

[286 = Dhp 229, Kodhavaggo]

- - - -|U-U-U-||U-U-U|U-U-U-
yaṃ ca viññu²⁸⁸ praśamsanti anuvicca suve suve |
- - - -|-,---||- - - -|U-U-U- mavipulā
acchidravattiṃ medhāviṃ praṃñāsīlasamāhitaṃ ||

- - - -|U-U-U-||U-U-U|U-U-U-
yañ ce viññū pasamsanti anuvicca suve suve,
- - - -|-,---||- - - -|U-U-U- mavipulā
acchiddavuttiṃ medhāviṃ paññāsīlasamāhitaṃ,

[287 = Dhp 230, Kodhavaggo]

- - - -|U-U-U-||- - - -|U-U-U-
nikkhaṃ jāmbūnadasseva ko taṃ ninditum ar^hati |
- - - -|U-U-U-||- - - -|U-U-U-
devā pi naṃ praśamsanti brahmuṇā pi praśamsito ||

- - - -|U-U-U-||- - - -|U-U-U-
nekkhaṃ jambonadasseva ko taṃ ninditum ar^ahati?
- - - -|U-U-U-||- - - -|U-U-U-
devā pi naṃ pasamsanti brahmunā pi pasamsito.

²⁸⁵ I believe this = *pūjeyuṃ garaheyuṃ*, with anusvāra lost m.c., though it is not necessary in the first word.

²⁸⁶ Scribal error, read: *aviññūṃ*.

²⁸⁷ I can find no parallel to this verse in the Pāli texts, or in any of the parallels.

²⁸⁸ Scribal error, read: *viññū*.

[288 = Dhp 262, Dhammaṭṭhavaggo]

na vākkaraṇamātteṇa²⁸⁹ vannapukkhalatāya vā |
sādhurūpī naro hoti issukī maccharī śaṭho ||

na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho.

[289ab = Dhp 261ab, cd = Dhp 263cd, Dhammaṭṭhavaggo]

yamhi saccaṃ ca dhammo ca viratī saṃyamo damo |
sa vāntadoṣo medhāvī sādhurūpī ti vuccati ||

yamhi saccañ ca dhammo ca ahiṃsā saṃyamo damo,
sa ve vantamalo dhīro thero iti pavuccati.

yassa cetam samucchinnam mūlaghaccaṃ samūhatam
sa vantadoso medhāvī sādhurūpo ti vuccati.

[290 = Dhp 19, Yamakavaggo]

bahum pi ce sahitaṃ bhāsamāno na takkaro hoti naro pramatto |
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā sāmāṇṇassa²⁹⁰ hoti ||

bahum pi ce sahitaṃ bhāsamāno na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā sāmāñṇassa hoti.

²⁸⁹ Cone indicates that this word may also be read: *-matreṇa*.

²⁹⁰ This word is written as *śāmān-* in the next verse, also cf. *śāmannaṃ*, 296c; and *śāmānatā*, 66c. Two light syllables have been replaced by one heavy one at the 5th.

[291 = Dhp 20, Yamakavaggo]

---o-,|oo-|-o---||---o-,|oo-|-o--- Triṣṭubh x 6
appaṃ pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī |
 ---o-,|oo-|-o---||---o-,|oo-|-o---
rāgaṃ ca doṣaṃ ca prahāya²⁹¹ mohaṃ vimuttacitto akhilo akaṃcho |
 oo-|-o-,|oo-|-o---||oo-|-o-,|---o---
anupādiyāno iha vā hure vā sa bhāgavā sāmānassa hoti²⁹² ||

---o-,|oo-|-o---||---o-,|oo-|-o--- Tuṭṭhubha x 6
 appam pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī,
 ---o-,|oo-|-o---||---o-,|oo-|-o---
 rāgañ ca dosañ ca pahāya mohaṃ sammappajāno suvimuttacitto,
 oo-|-o-,|oo-|-o---||oo-|-o-,|---o---
 anupādiyāno idha vā huram vā sa bhāgavā sāmāññassa hoti.

[292 = Dhp 224, Kodhavaggo]

---o-|o---||---o-|o---
saccaṃ bhaṇe na kujjheyā²⁹³ deyā appā pi yācito |
 ---o-|o---||---o-|o---
etehi ttihi tṭhānehi²⁹⁴ gacche devāna²⁹⁵ santike ||

---o-|o---||---o-|o---
 saccaṃ bhaṇe na kujjheyya dajjāppasmim pi yācito,
 ---o-|o---||---o-|o---
 etehi tīhi tṭhānehi gacche devāna' santike.

[293 = Dhp 177, Lokavaggo]

oo-|-o-,|oo-|-o---||---o-,|oo-|-o--- Triṣṭubh x 4
na ve kadāryyā devalokaṃ vrajanti²⁹⁶ bālā hi bhe²⁹⁷ na praśaṃsanti dānaṃ |
 ---o-|-o-,|oo-|-o---||---o-,|oo-|-o---
dhīro tu dānaṃ anumodamāno teneva so devalokaṃ pareti ||

oo-|-o-,|oo-|-o---||---o-,|oo-|-o--- Tuṭṭhubha x 4
 na ve kadayyā devalokaṃ vajanti bālā have nappasaṃsanti dānaṃ,
 ---o-|-o-,|oo-|-o---||---o-,|oo-|-o---
 dhīro ca dānaṃ anumodamāno teneva so hoti sukhī parattha.

²⁹¹ I count *pr-* as not making position here to avoid the heavy 6th syllable.

²⁹² Two light syllables have been replaced by one heavy one at the 5th, cf. the previous verse.

²⁹³ Cone indicates that this word may also be read: *krujjheyā*.

²⁹⁴ I count *tṭh-* as not making position here. Otherwise we have a malformed mavipulā.

²⁹⁵ Anusvāra has been lost m.c. here.

²⁹⁶ This is an example of the extended Triṣṭubh, pausing at the fifth and re-starting from the same syllable.

²⁹⁷ Cone indicates that this word may also be read: *te*.

[294 = Dhp 217, Piyavaggo]

— — — | — — — | — — — | — — —
śīlavantaṃ śuciṃ dacchaṃ dhammaṭṭhaṃ saccavādiṇaṃ |
— — — | — — — | — — — | — — —
āttano kāraṇaṃ śantaṃ taṃ jano kurute priyaṃ ||

— — — | — — — | — — — | — — —
sīladassanasampannaṃ dhammaṭṭhaṃ saccavediṇaṃ
— — — | — — — | — — — | — — —
attano kamma kubbānaṃ taṃ jano kurute piyaṃ.

[295 = Dhp 308, Nirayavaggo]

— — — | — — — | — — — | — — —
śreyo ayoguḍā bhuttā tattā aggīśikhopamā |
— — — | — — — | — — — | — — —
yaṃ ca bhuñjeya²⁹⁸ duśīlo rāṣṭraṇḍaṃ asaṃyato ||

— — — | — — — | — — — | — — —
seyyo ayoguḷo bhutto tatto aggisikhūpamo,
— — — | — — — | — — — | — — —
yañ ce bhuñjeyya duśīlo raṭṭhaṇḍaṃ asaññato.

[296 = Dhp 311, Nirayavaggo]

— — — | — — — | — — — | — — — ravipulā
kuśo yathā duggṛhīto hastam evānukaṃtati |
— — — | — — — | — — — | — — —
sāmannaṃ dupparāmaṭṭhaṃ nirayāya upakaṭṭati ||

— — — | — — — | — — — | — — — bhavipulā
kuso yathā duggahito hattham evānukantati,
— — — | — — — | — — — | — — —
sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.

[297 = Dhp 176, Lokavaggo]

— — — | — — — | — — — | — — —
ekadhammam atītassa muṣāvādissa jaṃtuno |
— — — | — — — | — — — | — — —
vitinnaparalokassa nāsti pāpaṃ akāriyaṃ²⁹⁹ ||

— — — | — — — | — — — | — — —
ekaṃ dhammaṃ atītassa musāvādissa jantuno
— — — | — — — | — — — | — — —
vitiṇṇaparalokassa natthi pāpaṃ akāriyaṃ.

²⁹⁸ -ā̃ is m.c. to give the normal cadence

²⁹⁹ -ā- is m.c. to give the normal cadence.

[298 = Jā 331.2]

na hi śastaṃ suniśitaṃ viṣaṃ hālāhalaṃ tathā |
evaṃ khipraṃ atipātetī vācā dubbhāṣitā yathā ||

na hi satthaṃ sunisitaṃ viṣaṃ halāhalaṃ iva,
evaṃ nikaṭṭhe pātetī vācā dubbhāṣitā yathā.

[299 = Sn 3.10 v.1]

puruṣassa jāyamānassa kuṭhārī jāyate mukhe |
yāya chindati āttānaṃ vācaṃ dubbhāṣitaṃ bhaṇaṃ³⁰⁰ ||

purisassa hi jātassa kuṭhārī jāyate mukhe.
yāya chindati attānaṃ bālo dubbhāṣitaṃ bhaṇaṃ.

[300 = Sn 3.10 v.2]

yo hi nindīye praśaṃsati uttavā nindati yo praśaṃsiye³⁰¹ |
vicināti mukhena so kaliṃ kalinā tena sukhaṃ na vindati ||

yo nindīyaṃ pasaṃsati³⁰² taṃ vā nindati yo pasaṃsiyo,
vicināti mukhena so kaliṃ kalinā tena sukhaṃ na vindati.

³⁰⁰ This and the next 3 verses are found in this sequence at the beginning of the verse section of Kokālikasuttaṃ, Sn. 3.10, vv. 1-4.

³⁰¹ This line shows the variant opening in which the first syllable has to be counted as light to fit the metre.

³⁰² The opening is one syllable short, we could correct it by reading *nindīyaṃ*, or by reading *yo hi* as in Patna.

[301 = Sn 3.10 v.3]

---|-u-u-||---uu|-u-u- Vaitāliya x 5
appāmātto ayam kalī yo akkhehi dhanam parājaye |
 ||---uu|-u-u-
sabbassam pi sahāpi āttanā³⁰³
 uu-uu|-u-u-||---uu|-u-u-
ayam eva mahataro³⁰⁴ kalī yo sugatesu manam pradūṣaye ||

u-|-u-u-||---uu|-u-u- Vetāliya x 5
 appamatto ayam kali³⁰⁵ yo akkhesu dhanaparājayo,³⁰⁶
 ||---uu|-u-u-
 sabbassāpi sahāpi attanā
 uu-uu|-u-u-||---uu|-u-u-
 ayam eva mahantaro kali yo sugatesu manam padosaye.

[302 = Sn 3.10 v.4]

u-u-|-u,u|-u-||---u-,|-u-|-u- Triṣṭubh x 2
śatam sahasrāṇi nirabbudānaṃ chattrīsatiṃ pañca ca abbudāni |
 -u-|-u,u|-u-||---u-,|-u-|-u- Triṣṭubh / Jagatī
yam arⁱyagar^ahī³⁰⁷ nirayam upeti vācam manam ca paṇidhāya pāpikāṃ ||

u-u-|-u,u|-u-||---u-,|-u-|-u- Tuṭṭhubha x 2
 satam sahasānaṃ³⁰⁸ nirabbudānaṃ chatṭimsati³⁰⁹ pañca ca abbudāni .
 u-u-|-u,u|-u-||---u-,|-u-|-u- Tuṭṭhubha / Jagatī
 yam arⁱyagar^ahī nirayam upeti vācam manañ ca paṇidhāya pāpakam.

³⁰³ This is a secondary posterior line, where we would expect a prior line.

³⁰⁴ Cone indicates that this word may also be read: *mahattaro*. This would seem to be preferable as it would give the normal cadence.

³⁰⁵ The opening is again one syllable short,

³⁰⁶ The cadence is wrong here, we can correct it by reading *dhanam parājayo*. Cf. Patna.

³⁰⁷ We have to ignore the svarabhakti twice in this compound to produce the normal opening; *-ī* is m.c. to give the break *-uu*.

³⁰⁸ 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).

³⁰⁹ We need to read *-satī* here to give the normal opening.

[303 cf. Jā 88]

---|---||---|---
kallāṇim eva bhāṣeyā na 'ssa mucceya pāpikā |
----|---||----|---
mokkho kallāṇiye śreyo muttā tapati pāpikāṃ ||

---|---||---|---
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,
----|---||----|---
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

[304 cf. Jā 88]

---|---||---|---
kallāṇim eva seveyā na 'ssa mucceya pāpikā |
----|---||----|---
mokkho kallāṇiye śreyo muttā tapati pāpikāṃ ||

---|---||---|---
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,
----|---||----|---
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

[305ab cf. Jā 88ab]

----|,---||---|--- mavipulā
vācaṃ bhāṣeyā kallāṇim na 'ssa mucceya pāpikā³¹⁰ |
----|---||----|---
jātaṃ krodhaṃ nivāreyā so biṣabbhi nirujjhati³¹¹ ||

---|---||---|---
kalyāṇim eva muñceyya na hi muñceyya pāpikāṃ,
----|---||----|---
mokkho kalyāṇiyā sādhu mutvā tappati pāpikāṃ

VĀCĀVARGGAḤ

³¹⁰ Cone indicates that this word may also be read: *pāpikāṃ*.

³¹¹ I can find no parallel to this pādayuga in the Pāḷi texts.

17: ĀTTA
ATTAVAGGO

[306 = Dhp 162]

— — — | — — — | — — — | — — — | — — — | 9 syllables
yassa accantadośīllam malutā sālam ivo 'tatā³¹² |
— — — | — — — | — — — | — — — |
karoti so tathāttānam yathā nam biṣam icchati ||

— — — | — — — | — — — | — — — | — — — |
yassa accantadussīlyam māluvā sālam ivotatam
— — — | — — — | — — — | — — — |
karoti so tathattānam yathā nam icchatī diso.

[307 = Dhp 161]

— — — | — — — | — — — | — — — | — — — |
āttanā hi kataṃ pāpaṃ āttajaṃ āttasaṃbhavaṃ |
— — — | — — — | — — — | — — — | — — — | 9 syllables
anumaṃdhati dummedhaṃ vaj'raṃ vā ahmamayaṃ maṇiṃ³¹³ ||

— — — | — — — | — — — | — — — | — — — |
attanā va³¹⁴ kataṃ pāpaṃ attajaṃ attasambhavaṃ,
— — — | — — — | — — — | — — — |
abhimatthati dummedhaṃ vaj'raṃ vasmamayaṃ maṇiṃ.

[308 = Dhp 165]

— — — | — — — | — — — | — — — | — — — |
āttanā hi kataṃ pāpaṃ āttanā saṅkiliśati |
— — — | — — — | — — — | — — — | — — — |
āttanā akataṃ pāpaṃ āttanā ye viśujjhati |
— — — | — — — | — — — | — — — | — — — | mavipulā
śoddhī aśoddhī praccattam nāñño aññaṃ visodhaye ||

— — — | — — — | — — — | — — — | — — — |
attanā va kataṃ pāpaṃ attanā saṅkilissati,
— — — | — — — | — — — | — — — | — — — |
attanā akataṃ pāpaṃ attanā va visujjhati,
— — — | — — — | — — — | — — — | — — — | mavipulā
suddhī asuddhī paccattam nāñño aññaṃ visodhaye.

³¹² There are 9 syllables in this line. It seems *malutā* is a scribal mistake for *mālutā* (cf. 137b) so resolution is not possible.

³¹³ This line has 9 syllables. We should no doubt read *vāhmamayaṃ*, which would then give an acceptable pāda.

³¹⁴ There is a v.l. in ChS which reads: *attanā hi*.

[309 = Dhp 50, Pupphavaggo]

na paresaṃ vilomāni na paresaṃ katā 'kataṃ |
āttanā ye aveccheyā katāni akatāni ca ||

na paresaṃ vilomāni na paresaṃ katākataṃ,
attano va avekkheyya katāni akatāni ca.

[310abc cf. Dhp 50, Pupphavaggo; d = Jā 475 v. 2b]

na paresaṃ vilomāni na paresaṃ samāsamaṃ |
āttanā ye aveccheyā samāni viṣamāni ca ||

na paresaṃ vilomāni na paresaṃ katākataṃ,
attano va avekkheyya katāni akatāni ca.

samāni visamāni ca

[311 = Kosalasamyuttaṃ, 1.4 vs. 1]

āttānañ ce piyaṃ ñāyyā rakkheyā naṃ surakkhitaṃ |
na etaṃ sulabhaṃ hoti sukhaṃ dukkatakāriṇāṃ ||

attānaṃ ce piyaṃ jaññā na naṃ pāpena saṃjuye
na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakāriṇā.

[312 = Dhp 157]

-----|o-----||-----|o-o-
āttānaṃ ce priyaṃ ñāyyā rakkheyā naṃ surakkhitaṃ |
-----|o-----||-----|o-o- 9 syllables
ttiṇṇaṃ añātaraṃ yāmānaṃ³¹⁵ paṭijāggreya³¹⁶ paṇḍito ||

-----|o-----||-----|o-o-
attānañ ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ
-----|o-----||-----|o-o-
tiṇṇaṃ aññātaraṃ yāmaṃ paṭijaggeyya paṇḍito.

[313 = Dhp 305, Pakiṇṇakavaggo]

---o-|o-----||---o-|o-o- ravipulā
ekāsaṇaṃ ekaśeyaṃ ekacar'yāṃ atandrito |
---o-|o-----||---o-|o-o-
eko ramayaṃ āttānaṃ vanānte ramitā siyā ||

---o-|o-----||---o-|o-o- ravipulā
ekāsaṇaṃ ekaseyyaṃ eko caram atandito
---o-|o-----||---o-|o-o-
eko damayaṃ attānaṃ vanante ramito siyā.

³¹⁵ 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.

³¹⁶ -*ā* is m.c. to give the normal cadence.

[314 a-d = Dhp 164 a-d; ef = Dhp 162 ef]

---|---||---|--- navipulā
 yo śāsanam arahatā³¹⁷ ay¹rāṇam dhammajīvinam |
 ---|---||---|---
 paṭikrośati dummedho dṛṣṭim niśśāya pāpikam |
 ---|---||---|---
 karoti so tathāttānam yathā nam biṣam icchatī³¹⁸ ||

---|---||---|--- navipulā
 yo sāsanaṃ arahataṃ ar¹yānaṃ dhammajīvinaṃ,
 ---|---||---|---
 paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
 ---|---||---|---
 phalāni kaṭṭhakkasseva attaghaññāya phallati.

---|---||---|---
 yassa accantadussīlyam māluvā sālami votataṃ
 ---|---||---|---
 karoti so tathattānaṃ yathā nam icchatī diso.

[315 = Dhp 164]

---|---||---|--- navipulā
 yo śāsanam arahatāṃ ay¹rāṇam dhammajīvinam |
 ---|---||---|---
 paṭikrośati dummedho dṛṣṭim niśśaya³¹⁹ pāpikam |
 ---|---||---|---
 phalāni kaṭṭhakkasseva āttaghannāya phallati ||

---|---||---|--- navipulā
 yo sāsanaṃ arahataṃ ar¹yānaṃ dhammajīvinaṃ,
 ---|---||---|---
 paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
 ---|---||---|---
 phalāni kaṭṭhakkasseva attaghaññāya phallati.

³¹⁷ We have to count the svarabhakti vowel towards the metre here, also in the next verse.

³¹⁸ This appears to be a patchwork verse, the verses from which the lines are extracted occur in full at 306 and 315.

³¹⁹ Scribal error, cf. 314d above and read *niśśāya* here.

[316 ac = Dhp 158 ac]

---|---||---|--- navipulā
āttānam eva paṭhamam atthe dhamme niveśaye |
---|---||---|---
athāññam anuśāseyā evam hohi yathā aham ||

---|---||---|--- navipulā
attānam eva paṭhamam patirūpe nivesaye,
---|---||---|---
athaññam anusāseyya na kilisseyya paṇḍito.

[317 = Dhp 158]

---|---||---|--- navipulā
āttānam eva paṭhamam paṭirūpe niyojaye |
---|---||---|---
athāññam anuśāsanto na kiliśati pramñāvā³²⁰ ||

---|---||---|--- navipulā
attānam eva paṭhamam patirūpe nivesaye,
---|---||---|---
athaññam anusāseyya na kilisseyya paṇḍito.

[318 = Dhp 159]

---|---||---|---
āttānā ye tathā kay¹rā yathāññam anuśāsaye |
---|---||---|--- savipulā
adānto vata dameyā āttā hi kira duddamo ||

---|---||---|---
attānañ ce tathā kay¹rā yathaññam anusāsati,
---|---||---|--- savipulā
sudanto vata dametha attā hi kira duddamo.

[319 = Dhp 104, Sahassavaggo]

---|---||---|---
āttā hi bhe varam dānto yacchāyam itarā prajā |
---|---||---|---
āttadāntassa poṣassa sadā saṃyyatacāriṇo ||

---|---||---|---
attā have jitaṃ seyyo yā cāyaṃ itarā pajā
---|---||---|---
attadantassa posassa niccaṃ saññatacāriṇo.

³²⁰ I count *pr-* as not making position here to give the normal cadence.

[320 = Dhp 105, Sahassavaggo]

neva devā na gandhabbā na māro saha brahmuṇā |
jitaṃ apajitaṃ kayārā tattharūpassa jantuno ||

neva devo na gandhabbo na māro saha brahmunā,
jitaṃ apajitaṃ kayārā tathārūpassa jantuno.

[321 = Dhp 160]

āttā hi āttano nātho ko hi nātho paro siyā |
āttanā hi sucinnena nāthaṃ labhati dullabhaṃ ||

attā hi attano nātho ko hi nātho paro siyā?
attanā va sudantena nāthaṃ labhati dullabhaṃ.

[322 = Dhp 380, Bhikkhuvaggo]

āttā hi āttano nātho āttā hi āttano gatī |
tassā saṃyamamayā 'ttānaṃ aśsaṃ bhadrāṃ va vāṇijo ||

attā hi attano nātho attā hi attano gati,
tasmā saṃyamamayattānaṃ assaṃ bhadrāṃ va vāṇijo.

[323]

āttānam eva damaye aśśasugatiyā³²¹ sadā |
damma śamma ujjuṃ hohi³²² tato akuṭṭilo bhava ||
tato dānto sukhi hohi anupādāya nivṛto³²³ |

³²¹ This opening has light syllables in 2nd and 3rd positions.

³²² 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.

³²³ I can find no parallel to this verse in the other rescensions. In the last line we need to read *nivvṛto* m.c. Cf. 265f.

[324 = Dhp 379, Bhikkhuvaggo]

— — — — | — — — — || — — — — | — — — —
āttanā codayā 'ttānaṃ parimaśāttānam āttanā |
— — — — | — — — — || — — — — | — — — — bhavipulā
so āttagutto satimā sukhaṃ bhikkhū vihāhisi |

— — — — | — — — — || — — — — | — — — —
attanā codayattānaṃ paṭimāsettam attanā,
— — — — | — — — — || — — — — | — — — — bhavipulā
so attagutto satimā sukhaṃ bhikkhu vihāhisi.

[325 = Dhp 166]

— — — — | — — — — || — — — — | — — — —
āttadātthaṃ parātthena bahunā pi na hāpaye |
— — — — | — — — — || — — — — | — — — —
āttadātthaṃ paraṃ ñāttā sadātthaparamo siyā ||

— — — — | — — — — || — — — — | — — — —
attadatthaṃ paratthena bahunā pi na hāpaye,
— — — — | — — — — || — — — — | — — — —
attadattham abhiññāya sadatthapasuto siyā.

[326 = Dhp 84, Paṇḍitavaggo]

— — — — | — — — — || — — — — | — — — — Triṣṭubh x 2
nevāttaheto na parassa heto na saggam icche na dhanam na rāṣṭam |
— — — — | — — — — || — — — — | — — — — Jagatī x 2
necche adhammeṇa samṛddhim āttano so śīlavā praññavā dhāmmiko siyā ||

— — — — | — — — — || — — — — | — — — — Tuṭṭhubha x 2
na attahetu na parassa hetu na puttam icche na dhanam na raṭṭham,
— — — — | — — — — || — — — — | — — — — Jagatī x 2
na iccheyya adhammena samiddhim attano³²⁴ sa śīlavā paññavā dhammiko siyā.

ĀTTAVARGGAḤ
ATTAVAGGO

³²⁴ 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 yathāsraddhaṃ yathāprasādanaṃ janā |
tattha yo duṃmano hoti paresaṃ pānabhojane |
na so divā ca rāto ca samādhim adhigacchati ||

dadāti³²⁵ ve yathāsaddhaṃ yathāpasādanaṃ jano,
navipulā
tattha yo maṅku bhavati paresaṃ pānabhojane
mavipulā
na so divā vā rattiṃ vā samādhim adhigacchati.

[328 = Dhp 250, Malavaggo]

yassa cetam samucchinnaṃ mūlo 'gghaccaṃ samūhataṃ |
sa ve divā ca rāto ca samādhim adhigacchati ||

yassa cetam samucchinnaṃ mūlaghaccaṃ samūhataṃ,
mavipulā
sa ve divā vā rattiṃ vā samādhim adhigacchati.

³²⁵ PTS reads *dadanti* here.

[329 a-d = Dhp 144 , Daṇḍavaggo; ef = Sn 2.9 v. 7cd]

---o-|-,-,oo|-o---||---o-,-|o-o|-o--- Triṣṭubh x 2
aśśo va bhadro kaṣāya puṭṭho³²⁶ ātāpino saviṅgaṇo carāṇo |
 ---o-|-o-o|-o-o-||o-o-,-|o-o|-o-o- Jagatī x 4
śraddhāya sīlena ca vīriyeṇa ca samādhinā dhammavipaśśanāya ca |
 ---o-|-o,oo|-o-o-||o-o-|-o,oo|-o-o-
te khāntisoracchasamādhisaṅṭhitā śutassa praṃñāya³²⁷ ca sāram ajjhagū ||

---o-|-,-,oo|-o---||---o-,-|---o|-o-o- Tuṭṭhubha x 2
 asso yathā bhadro kasāniviṭṭho ātāpino saṃvegiṇo bhavātha.
 ---o-|-o-o|-o-o-||o-o-,-|o-o|-o-o- Jagatī x 4
 saddhāya sīlena ca vīriyena ca samādhinā dhammavinicchayena ca,
 ---o-|-,-,oo|-o-o-||o-o-|-o,oo|-o-o-
 sampannavijjācaraṇā patissatā pahassatha dukkham idaṃ anappakaṃ.

---o-|-o-o|-o-o-||o-o-|-o-o|-o-o- Jagatī x 2
 te santisoraccasamādhisaṅṭhitā sutassa paññāya ca sāram ajjhagū ||

[330]

----|-o-o-||----|o-o- bhavipulā
yo driṣṭe³²⁸ dhamme labhati śraddhāṃ praṃñāṃ anuttarāṃ |
 o-o-|-o---||o---|o-o-
sa ve mahaddhano loke moham aṃñāṃ bahuṃ dhanam³²⁹ ||

[331 = Dhp 303, Pakiṇṇakavaggo]

----|o---||o-o-o|o-o-
śraddho sīlena saṃpanno yaśabhogasamāhito |
 ---o|o---||o---|o-o-
yaṃ yaṃ so bhajate deśaṃ tattha tattheva pūjiyo ||

----|o---||o-o-o|o-o-
 saddho sīlena sampanno yasobhogasamappito,
 ---o-|-o-o-||o---|o-o- bhavipulā
 yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito.

³²⁶ The break is one syllable short in this line, reading *yathā* as in the Pāli verse would repair the metre.

³²⁷ I count *pr-* as not making position here to give the normal opening.

³²⁸ Written *dṛṣṭ-* elsewhere, cf. 3, 4, 31, 59, 169, 170, 314, 315, and the colophon. It appears the manuscript reads *ya tha driṣṭe*, with *tha* crossed out.

³²⁹ I can find no parallel to this verse in the other rescensions, but line c occurs verbatim at Aṅg. Bk. 7, Sutta 7, v. 2c.

[335 = Dhp 38, Cittavaggo]

anavaṭṭhitacittassa saddhammam avijānato |
pariplavaprasādassa praññā na paripūrati ||

anavaṭṭhitacittassa saddhammaṃ avijānato,
pariplavapasādassa paññā na paripūrati.

[336 = Ud-v 31.25]

nāprasannacittena³³⁶ duṣṭena kupitena vā |
śakkam ājānituṃ dhammo sāraṃbhabahulena vā ||

nāprasannena cittena duṣṭena kṣubhitena vā |
dhammo hi śakyam ājñātuṃ saṃrambhabahulena vā ||

[337abd = Brāhmaṇasaṃyuttaṃ, 2.6 v. 2abd]

yo tu vinīya sāraṃbhaṃ aprasādaṃ ca cetaso |
prasannacitto sumano sa ve nyāyyā subhāṣitaṃ ||

yo ca vineyya sāraṃbhaṃ appasādañ ca cetaso,
āghātaṃ paṭinissajja sa ve jaññā subhāṣitaṃ

[338bcd = Dhp 178bad, Lokavaggo]

manuṣyapaṭilābhena saggānāṃ gamanena ca |
pṛthivyām ekarājgena sotāpattiphalaṃ varaṃ ||

pathavyā ekarājgena saggassa gamanena vā,
sabbalokādhipaccena sotāpattiphalaṃ varaṃ.

³³⁶ The opening is one syllable short here, we could correct it by reading *na aprasanna-*.

[339 = Tha 507]

-----|u-u-||uu-|u-u- Anuṣṭubh
yassa śraddhā tathāgate acalā supraṭiṣṭhitā |
-----|u-u-||uu-|u-u-
śīlañ ca yassa kallāṇaṃ ay¹rakāntaṃ praśaṃsiyaṃ ||

-----|u-u-||uu-|u-u- Anuṭṭhubha
yassa saddhā tathāgate acalā supatiṭṭhitā,
-----|u-u-||uu-|u-u-
sīlaṃ ca yassa kalyāṇaṃ ar¹yakantaṃ pasāṃsitaṃ.

[340 = Tha 508]

-----|-,u-||uu-|u-u- mavipulā / 9 syllables
saṃghe prasādo yassa asti³³⁷ ujjubhūtañ ca daṃśanaṃ |
-----|u-u-||uu-|u-u- savipulā
adaridro ti taṃ³³⁸ āhu amoghaṃ tassa jīvitaṃ ||

-----|-,u-||uu-|u-u- mavipulā
saṅghe pasādo yassatthi ujjubhūtañ ca dassanaṃ,
-----|u-u-||uu-|u-u-
adaḷiddo ti taṃ āhu amoghaṃ tassa jīvitaṃ.

[341 = Tha 509]

-----|u-||uu-|u-u-
tassā śraddhañ ca śīlaṃ ca prasādaṃ dhammadaṃśane |
-----|u-||uu-|u-u-
anuyuñjeya medhāvī saraṃ buddhāna³³⁹ śāsanaṃ ||

-----|u-||uu-|u-u-
tasmā saddhaṃ ca sīlaṃ ca pasādaṃ dhammadassanaṃ,
-----|u-||uu-|u-u-
anuyuñjetha medhāvī saraṃ buddhāna' sāsanaṃ.

DADANTĪVARGGAḤ

³³⁷ This line has 9 syllables. We should read *yassāsti* here to give mavipulā, cf. the Pāli.

³³⁸ Reading *taṃ* as in the Pāli would give pathyā, which is preferable.

³³⁹ Anusvāra has been lost here m.c. to give the normal cadence.

19: CITTA
CITTAVAGGO

[342 = Dhp 33]

— 0 — 0 | 0 — — — || 0 — — — | 0 — 0 —
phandaṇaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ |
— 0 — 0 | 0 — — — || 0 — — — | 0 — 0 —
ujjuṃ karoti medhāvī uṣukāro va tejanā³⁴⁰ ||

— 0 — 0 | 0 — — — || — — — — | 0 — 0 —
phandaṇaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ,
0 — 0 — | 0 — — — || 0 — — — | 0 — 0 —
ujuṃ karoti medhāvī usukāro va tejanaṃ.

[343 = Dhp 34]

— 0 — 0 | 0 — — — || 0 — — — | 0 — 0 —
vārijo va thale khitto okamokātu ubbhato |
0 — 0 — | 0 — — — || 0 — — — | 0 — 0 —
pariṇandatiṃ cittaṃ māradheyaṃ prahātaye ||

— 0 — 0 | 0 — — — || 0 — 0 — | 0 — 0 —
vārijo va thale khitto okam okata ubbhato,
0 — 0 — | 0 — — — || 0 — — — | 0 — 0 —
pariṇandatiṃ cittaṃ māradheyyaṃ pahātave.

[344 = Dhp 37]

— 0 — 0 | 0 — 0 — || 0 — — — | 0 — 0 — bhavipulā
dūraṅgamaṃ ekacaraṃ aśarīraṃ guhāsayaṃ |
— — — | 0 — — — || — — — — | 0 — 0 —
ye cittaṃ saṃmyamehinti mokkhaṃte māraḃaṃdhanā ||

— 0 — 0 | 0 — 0 — || 0 — — — | 0 — 0 — bhavipulā
dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ,
— — — | 0 — — — || — — — — | 0 — 0 —
ye cittaṃ saññaṃ essanti mokkhanti māraḃandhanā.

³⁴⁰ The parallels to this and the next verse also open the Pāli *Cittavaggo*.

[345 = Dhp 35]

navipulā
dunniggrahassa laghuno yatthakāmanipātino |
cittassa damatho sādhu cittaṃ dāntaṃ sukhāvahaṃ ||

navipulā
dunniggrahassa laghuno yatthakāmanipātino,
cittassa damatho sādhu cittaṃ dantaṃ sukhāvahaṃ.

[346 = Dhp 36]

navipulā
sududdaśaṃ sunipuṇaṃ yatthakāmanipātinaṃ |
cittaṃ rakkheya medhāvī tad<a>hi guttaṃ sukhāvahaṃ ||

navipulā
sududdaśaṃ sunipuṇaṃ yatthakāmanipātinaṃ,
cittaṃ rakkhetha medhāvī cittaṃ guttaṃ sukhāvahaṃ.

[347 = Dhp 39]

ananvāhatacetaso |
hettā kallāṇapāpāni nāsti jāgarato bhayaṃ ||

ananvāhatacetaso,
puññapāpapahīnassa natthi jāgarato bhayaṃ.

[348 = Dhp 79, Paṇḍitavaggo]

viprasannena cetasā |
ay¹rapavedite dhamme sadā ramati paṇḍito ||

viprasannena cetasā,
ar¹yappavedite dhamme sadā ramati paṇḍito.

[349 = Dhp 41]

acirā vata ayaṃ kāyo paṭhaviṃ abhiśehiti |
chūḍo apetaviṃnyāṇo nirātthaṃ vā kaṭiṃgaram ॥

aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati,
chuddho apetaviññāṇo niratthaṃ va kaliṅgaram.

[350 = Dhp 40]

kumbhopamaṃ kāyam imaṃ vidittā nagaropamaṃ cittam adhiṣṭhihittā |
yodheya māraṃ praññāyudhena³⁴¹ jitaṃ ca rakkhe aniveśano siyā ॥

kumbhūpamaṃ kāyam imaṃ viditvā nagarūpamaṃ cittam idaṃ ṭhapetvā,
yodhetha māraṃ paññāvudhena jitañ ca rakkhe anivesano siyā.

[351 = Dhp 13, Yamakavaggo]

yathā agāraṃ ducchannaṃ vaṭṭhī³⁴² samativijjhati |
evaṃ abhāviṃ cittaṃ rāgo samativijjhati ॥

yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati,
evaṃ abhāviṃ cittaṃ rāgo samativijjhati.

[352 = Dhp 14, Yamakavaggo]

yathā agāraṃ succhannaṃ vaṭṭhī na samativijjhati |
evaṃ subhāviṃ cittaṃ rāgo na samativijjhati ॥

yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati,
evaṃ subhāviṃ cittaṃ rāgo na samativijjhati.

³⁴¹ There is replacement of two light syllables by one heavy one at the 6th.

³⁴² -ī in the text is m.c. to avoid 2 light syllables in 2nd and 3rd position. Also in the following verses.

[353 cf. Ud-v 31.12]

ᳵᳵ-|----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ abhāvitaṃ cittaṃ doṣo samitivijjhati³⁴³ ||

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ hy abhāvitaṃ cittaṃ dveṣaḥ samatibhindati ||

[354 cf. Ud-v 31.18]

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ-
yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ subhāvitaṃ cittaṃ doṣo na samitivijjhati ||

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ subhāvitaṃ cittaṃ dveṣo na vyatibhindati ||

[355 cf. Ud-v 31.13]

ᳵᳵ-|----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ abhāvitaṃ cittaṃ moho samitivijjhati ||

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ hy abhāvitaṃ cittaṃ mohaḥ samatibhindati ||

[356 cf. Ud-v 31.19]

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ-
yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ subhāvitaṃ cittaṃ moho na samitivijjhati ||

ᳵᳵ-|-,----||--ᳵᳵᳵᳵᳵᳵ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
----|ᳵᳵ----||--ᳵᳵᳵᳵᳵᳵ-
evaṃ subhāvitaṃ cittaṃ moho na vyatibhindati ||

³⁴³ This and the next 3 verses are variations on the preceding pair, which have arisen through the substitution series: *rāga*, *doṣa*, *moha*.

[357 = Dhp 183, Buddhavaggo]

— 0 — | 0 0 0 — || 0 0 — 0 0 | 0 — 0 — Anuṣṭubh
sabbapāpassa akaraṇaṃ kuśalassa apasaṃpadā |
0 — 0 — | — 0 0 — || — — — — | 0 — 0 — bhavipulā
sacittapar'yodamaṇaṃ etaṃ buddhāna³⁴⁴ śāsaṇaṃ ||

— 0 — | 0 0 0 — || 0 0 — 0 0 | 0 — 0 — Anuṭṭhubha
sabbapāpassa akaraṇaṃ kuśalassa upasaṃpadā,
0 — 0 — | — 0 0 — || — — — — | 0 — 0 — bhavipulā
sacittapar'yodapanāṃ etaṃ buddhāna' śāsaṇaṃ.

CITTA VARGGAḤ
CITTA VAGGO

³⁴⁴ Anusvāra is lost here m.c. to give the normal cadence.

20: MĀGGA
MAGGAVAGGO

[358 = Dhp 273]

-----|-----||-----|-----
māggānaṣṭaṅgiko³⁴⁵ śreṣṭho saccānāṃ caturo padā |
-----|-----||-----|----- mavipulā
virāgo śreṣṭho dhammānāṃ dupadānāṃ ca cakkhumā³⁴⁶ ||

-----|-----||-----|-----
maggānaṭṭhaṅgiko seṭṭho saccānaṃ caturo padā,
-----|-----||-----|----- mavipulā
virāgo seṭṭho dhammānaṃ dipadānaṃ ca cakkhumā.

[359 = Dhp 275cd and 276]

-----|-----||-----|-----
ākkhāto vo mayā māggo aññāye śallasamaṃsano |
-----|-----||-----|-----
tubbhehi kiccaṃ ātappaṃ akkhātāro tathāgatā |
-----|-----||-----|-----
paṭipannā pramokkhanti jhāyino mārabaṃdhanā ||

-----|-----||-----|----- mavipulā
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
-----|-----||-----|-----
akkhāto ve mayā maggo aññāya sallasanthaṃ.

-----|-----||-----|----- mavipulā
tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā,
-----|-----||-----|-----
paṭipannā pamokkhanti jhāyino mārabandhanā.

³⁴⁵ This compound = *māggānāṃ aṣṭaṅgiko* (of paths [gen.] the eightfold [is best]).

³⁴⁶ This verse also opens the Pāli *Maggavaggo*.

[363 = Dhp 285]

---|---||---|--- Vaitāliya x 4
ucchinna sineham āttano kumudaṃ śāradikaṃ va pāṇinā |
---|---||---|---
śāntimāggam eva byūhaya³⁵¹ nibbāṇaṃ sugatena deśitaṃ ||

---|---||---|--- Vetāliya x 4
ucchinda sineham attano kumudaṃ sārādikaṃ va pāṇinā
---|---||---|---
santimaggam eva brūhaya nibbāṇaṃ sugatena desitaṃ.

[364 = Dhp 286]

---|---||---|---
idaṃ vaśśā kariṣyāmi idaṃ hemaṇṇa gṛhmasu |
---|---||---|---
iti bālo vicinteti antarāyaṃ na bujjhati ||

---|---||---|---
idha vassaṃ vasissāmi idha hemantagimhisu,
---|---||---|---
iti bālo vicinteti antarāyaṃ na bujjhati.

[365 = Dhp 287]

---|---||---|---
taṃ puttapaśusaṃmattaṃ vyāsattamanasaṃ naraṃ |
---|---||---|---
suttaṃ ggrāmaṃ mahogho vā maccu-r-ādāya gacchati ||

---|---||---|---
taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
---|---||---|---
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

[366 = Dhp 288]

---|---||---|--- mavipulā
na santi puttā ttāṇāya na pitā no pi bhātaro |
---|---||---|---
antakenā 'dhibhūtassa nāsti ñātisu ttāṇatā³⁵² ||

---|---||---|--- mavipulā
na santi puttā tāṇāya na pitā na pi bandhavā,
---|---||---|---
antakenādhīpanassa natthi ñātisu tāṇatā.

³⁵¹ I count *by-* as not making position here to give the normal cadence.

³⁵² I count *tt-* as not making position here to give the normal cadence.

[367]

krandatām eva ñātīnaṃ vilapatāṃ cevam ekato |
janā antarahīyaṃti asakāmā jahamti naṃ³⁵³ ||

[368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b]

etaṃ vidiya medhāvī praṃñavā vītamaccharī |
taṃ saggagamaṇaṃ māggaṃ niccam eva viśodhaye |

etaṃ atthavasam ñatvā paṇḍito sīlasamvuto,
nibbānagamaṇaṃ maggaṃ khippam eva visodhaye.

vadaññū vītamaccharā.

[369ab = Devatāsaṃyuttaṃ, 5.8 v. 3; cd cf. Dhp 289cd]

tassā hi paṇḍito poṣo saṃpaśsaṃ attham āttano |
taṃ saggaganam³⁵⁴ māggaṃ niccam eva viśodhaye ||

tasmā hi paṇḍito poṣo sampassaṃ attham attano,
yoniso vicine dhammaṃ evaṃ tattha visujjhati.

etaṃ atthavasam ñatvā paṇḍito sīlasamvuto,
nibbānagamaṇaṃ maggaṃ khippam eva visodhaye.

³⁵³ I can find no parallel to this verse in the Pāli texts, or in the other parallels.

³⁵⁴ Scribal error, read: *saggagamaṇaṃ*.

[370acd = Aṅg Bk. 8. 5. 9 v.2acd]

-----|-----||-----|-----
śraddho śīlena saṃpanno praṃñavā susamāhito |
-----|-----||-----|----- 9 syllables
niccaṃ māggaṃ viśodheti sacchayanaṃ sāmparāyikaṃ³⁵⁵ ||

-----|-----||-----|-----
saddhā sīlena saṃpannā vadaññū vītamaccharā,
-----|-----||-----|-----
niccaṃ maggaṃ visodheti sothānaṃ saṃparāyikaṃ.

[371]

-----|-----||-----|-----
śraddho śīlena saṃpanno praṃñavā susamāhito |
-----|-----||-----|-----
ramate māggaṃ āsevaṃ ajjhattopasame rato³⁵⁶ ||

[372a = Aṅg Bk. 8. 5. 9 v.2a; cd = Dhp 31cd, Appamādavaggo]

-----|-----||-----|-----
śraddho śīlena saṃpanno praṃñāvāgarato sadā |
-----|-----||-----|-----
saṃyojanam aṇutthūlaṃ daham aggī va gacchati |
||-----|-----
mānamakkhe va pāpake³⁵⁷ ||

-----|-----||-----|-----
saddhā sīlena saṃpannā vadaññū vītamaccharā,
-----|-----||-----|-----
appamādarato bhikkhu pamāde bhayadassivā,
-----|-----||-----|-----
saṃyojanam aṇutthūlaṃ ḍahaṃ aggīva gacchati.

³⁵⁵ 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.

³⁵⁶ I can find no parallel to this verse in the Pāḷi texts, or in the other parallels, but for line a cf. the last verse.

³⁵⁷ I can find no good parallel to this line in the Pāḷi texts.

[373 = Dhp 277]

aniccā sabbasaṅkhārā yato praṃñāya paśśati |
atha nivvaṇḍate dukkhā esa māggo viśuddhiye ||

sabbe saṅkhārā aniccā ti yadā paññāya passati,
atha nibbindatī dukkhe esa maggo visuddhiyā.

[374 = Dhp 279]

sabbadhammā anattā ti yato praṃñāya paśśati |
atha nivvaṇḍate dukkhā esa māggo viśuddhiye ||

sabbe dhammā anattā ti yadā paññāya passati,
atha nibbindatī dukkhe esa maggo visuddhiyā.

[375 = Dhp 282]

yogā hi bhūrī saṃbhavati³⁵⁸ ayogā bhūrisaṅkhayo |
etaṃ jethāpathaṃ ñāttā bhavāya vibhavāya ca |
tathā śiccheya³⁵⁹ medhāvī yathā bhūrī pravaddhati ||

yogā ve jāyatī bhūrī ayogā bhūrisaṅkhayo,
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,
tathattānaṃ niveseyya yathā bhūrī pavaḍḍhati.

MĀGGAVARGGAḤ
MAGGAVAGGO

³⁵⁸ We no doubt need to read *saṃbhoti* here, see the [Description of the Metres](#) of the Udānavarga elsewhere on this website.

³⁵⁹ -*ā* is m.c. to give the pathyā cadence.

**21: SAHASRA
SAHASSAVAGGO**

[376 = Dhp 100]

o--oo|o----||o--oo|o--o--
sahasram api ce vācā anathapadasāhitā |
----o|o----||----o|o--o--
ekam atthapadam sreyo yaṃ sōttā upasāmmati ||

o--oo|o----||o--oo|o--o--
sahassam api ce vācā anathapadasaṃhitā,
----o|o----||----o|o--o--
ekam atthapadam seyyo yaṃ sutvā upasammati.

[377 = Dhp 102]

--o--|o----||o--oo|o--o--
yo ca gāthāsataṃ bhāse anathapadasāhitaṃ |
----o|o----||----o|o--o--
ekam dhamapadam³⁶⁰ sreyo yaṃ sōttā upasāmmati ||

--o--|o----||o--oo|o--o--
yo ce gāthāsataṃ bhāse anathapadasaṃhitā
----o|o----||----o|o--o--
ekam dhammapadam seyyo yaṃ sutvā upasammati.

[378 = Dhp 103]

--o--|o----||----o|o--o--
yo sahasram sahasrāṇaṃ saṃgrāme mānuṣe jine |
----o|o----||o--oo|o--o--
ekam ca paṇṇam āttānaṃ sa ve saṃgrāmamuttamo ||

--o--|o----||----o|o--o--
yo sahasam sahasena saṅgāme mānuse jine,
----o|o----||o--oo|o--o--
ekaṇ ca jeyya attānaṃ sa ve saṅgāmajuttamo.

³⁶⁰ Scribal error: read: *dhammapadam*

[379 = Dhp 106]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeya śataṃ samā |
 -----|-----||-----|-----
ekañ ca bhāvitāttānaṃ³⁶¹ muhuttam api pūjaye |
 -----|-----||-----|-----
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutam ||

-----|-----||-----|-----
 māse māse sahasseṇa yo yajetha satam samam,
 -----|-----||-----|-----
 ekañ ca bhāvitattānaṃ muhuttam api pūjaye,
 -----|-----||-----|-----
 sā yeva pūjanā seyyo yañ ce vassasataṃ hutam.

[380 = Dhp 107]

-----|-----||-----|-----
yo ca vaśśaśataṃ jantū aggiṃ paricare vane |
 -----|-----||-----|-----
ekañ ca bhāvitāttānaṃ muhuttam api pūjaye |
 -----|-----||-----|-----
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutam ||

-----|-----||-----|-----
 yo ca vassasataṃ jantu aggiṃ paricare vane,
 -----|-----||-----|-----
 ekañ ca bhāvitattānaṃ muhuttam api pūjaye,
 -----|-----||-----|-----
 sā yeva pūjanā seyyo yañ ce vassasataṃ hutam.

[381 = Dhp 108]

-----|-----||-----|----- Triṣṭubh x 4
yaṃ kiñci yaṣṭaṃ va hutam va loke saṃvatsaram yajate puñṇapekhī |
 -----|-----||-----|-----
sabbam pi taṃ na catubbhāgam eti abhivādanā ujjugatesu śreyo³⁶² ||

-----|-----||-----|----- Tuṭṭhubha x 4
 yaṃ kiñci yiṭṭhaṃ ca hutam ca loke saṃvaccharaṃ yajetha puñṇapekkho,
 -----|-----||-----|-----
 sabbam pi taṃ na catubbhāgam eti abhivādanā ujjugatesu³⁶³ seyyo.

³⁶¹ Text reads: *bhāvi<tta>tāttānaṃ*. There is no discussion of the reading.

³⁶² I count *śr-* as not making position here to give the normal cadence.

³⁶³ *Ujju-* is m.c. here to give the bhagaṇa break (—|—|—).

[382 = Ud-v 24.21]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeya śataṃ samā |
-----|-----||-----|-----
na taṃ buddhe prasādassa kalām agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tad buddhe prasādasya kalām arghati ṣoḍaśiṃ ||

[383 = Ud-v 24.22]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeya śataṃ samā |
-----|-----||-----|-----
na taṃ dhamme prasādassa kalām agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tad dharme prasādasya kalām arghati ṣoḍaśiṃ ||

[384 = Ud-v 24.23]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeya śataṃ samā |
-----|-----||-----|-----
na taṃ saṃghe prasādassa kalām agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tat saṃghe prasādasya kalām arghati ṣoḍaśiṃ ||

[385ab = Dhp 106ab; cd = Dhp 70cd, Bālavaggo]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeya śataṃ samā |
-----|-----||-----|-----
na taṃ sākhātadhammānaṃ kalāṃ agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse sahasseṇa yo yajetha satam samaṃ,
-----|-----||-----|-----
ekaṅ ca bhāvitattānaṃ muhuttam api pūjaye,
-----|-----||-----|-----
sā yeva pūjanā seyyo yaṅ ce vassasataṃ hutam.

-----|-----||-----|-----
māse māse kusaggena bālo bhuñjetha bhojanaṃ,
-----|-----||-----|-----
na so saṅkhātadhammānaṃ kalāṃ agghati soḷasiṃ.

[386 = Ud-v 24.17]

-----|-----||-----|-----
māse māse kuśāgreṇa bālo bhuñjeya bhojanaṃ |
-----|-----||-----|-----
na taṃ buddhe prasādassa kalāṃ agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tad *buddhe* prasādasya kalāṃ arghati ṣoḍaśiṃ ||

[387 = Ud-v 24.18]

-----|-----||-----|-----
māse māse kuśāgreṇa bālo bhuñjeya bhojanaṃ |
-----|-----||-----|-----
na taṃ dhamme prasādassa kalāṃ agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tad *dharме* prasādasya kalāṃ arghati ṣoḍaśiṃ ||

[388 = Ud-v 24.19]

-----|-----||-----|-----
māse māse kuśāgreṇa bālo bhuñjeya bhojanaṃ |
-----|-----||-----|-----
na taṃ saṃghe prasādassa kalām agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tat saṃghe prasādasya kalām arghati ṣoḍaśiṃ ||

[389 = Dhp 70, Bālavaggo]

-----|-----||-----|-----
māse māse kuśāgreṇa bālo bhuñjeya bhojanaṃ |
-----|-----||-----|-----
na taṃ sākkhātadhammāṇaṃ kalām agghati ṣoḍaśiṃ ||

-----|-----||-----|-----
māse māse kusaggena bālo bhuñjetha bhojanaṃ,
-----|-----||-----|-----
na so saṅkhātadhammāṇaṃ kalam agghati soḷasiṃ.

[390 = Dhp 110]

-----|-----||-----|-----
yo ca vaśśasataṃ jīve duśśīlo asamāhito |
-----|-----||-----|-----
ekāhaṃ jīvitaṃ śreyo śīlavantassa jhāyato³⁶⁴ ||

-----|-----||-----|-----
yo ca vassasataṃ jīve dussīlo asamāhito,
-----|-----||-----|-----
ekāhaṃ jīvitaṃ seyyo śīlavantassa jhāyino.

[391 = Dhp 111]

-----|-----||-----|-----
yo ca vaśśasataṃ jīve duppaṇṇo asamāhito |
-----|-----||-----|-----
ekāhaṃ jīvitaṃ śreyo paṇṇavantassa jhāyato ||

-----|-----||-----|-----
yo ca vassasataṃ jīve duppaṇṇo asamāhito,
-----|-----||-----|-----
ekāhaṃ jīvitaṃ seyyo paṇṇavantassa jhāyino.

³⁶⁴ This and the next 5 verses occur together at the end of the Pāḷi *Sahassavaggo*, in the same order except for the last two verses which are reversed.

[392 = Dhp 112]

yo ca vaśśasataṃ jīve kusīdo hīnavīriyo |
ekāhaṃ jīvitaṃ śreyo vīryyam ārabhato dṛḍhaṃ³⁶⁵ ||

yo ca vassasataṃ jīve kusīto hīnavīriyo,
ekāhaṃ jīvitaṃ seyyo viriyam ārabhato daḷhaṃ.

[393 = Dhp 113]

yo ca vaśśasataṃ jīve apaśśaṃ udayavyayaṃ |
ekāhaṃ jīvitaṃ śreyo paśśato udayavyayaṃ ||

yo ca vassasataṃ jīve apassaṃ udayabbayaṃ,
ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ.

[394 = Dhp 115]

yo ca vaśśasataṃ jīve apaśśaṃ dhammam uttamaṃ |
ekā haṃ jīvitaṃ śreyo paśśato dhammam uttamaṃ ||

yo ca vassasataṃ jīve apassaṃ dhammam uttamaṃ,
ekāhaṃ jīvitaṃ seyyo passato dhammam uttamaṃ.

[395 = Dhp 114]

yo ca vaśśasataṃ jīve apaśśaṃ amataṃ padaṃ |
ekā haṃ jīvitaṃ śreyo paśśato amataṃ padaṃ ||

yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ,
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.

³⁶⁵ Written *dṛdh-* elsewhere, cf. 16, 143, 144, 156.

[396ac = Dhp 110ac]

yo ca vaśśasataṃ jīve saddhamme apratiṣṭhito |
ekā 'haṃ jīvitaṃ śreyo sadhammam³⁶⁶ iha vijānato ||

yo ca vassasataṃ jīve dussīlo asamāhito,
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino.

[397 = Ud-v 24.8]

yo ca vaśśasataṃ jīve aprāpya āsavakkhayaṃ |
ekā 'haṃ jīvitaṃ śreyo prāpyato āsavakkhayaṃ ||

yac ca varṣasataṃ jīved apaśyann āsraṇakṣayaṃ |
ekāhaṃ jīvitaṃ śreyaḥ paśyato hy āsraṇakṣayaṃ ||

SAHASRAVARGGAḤ
SAHASSAVAGGO

³⁶⁶ We should read: *saddhammam*, cf. e.g. line b above.

[22: URAGA]
[URAGASUTTAM, SN 1.1]

[398 = Sn 1.1 v.5]

---oo|---o---||oo---oo|oo---
yo nā 'jjhagamī bhavesu sāraṃ vicinaṃ puṣpam iva³⁶⁷ udumbaresu |
---oo|---o---||oo---oo|oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|oo--- Opacchandasaka x 4
yo nājjhagamā bhavesu sāraṃ vicinaṃ puppham iva udumbaresu,
---oo|---o---||oo---oo|oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva tacam³⁶⁸ purāṇaṃ.

[399 = Ud-v 32.62, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|oo--- Aupacchandasaka x 4
yo uppatitaṃ vineti rāgaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |
---oo|---o---||oo---oo|oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ³⁶⁹ ||

---oo|---o---||oo---oo|oo--- Aupacchandasaka x 4
yas tūtpatitaṃ nihanti rāgaṃ visṛtaṃ sarpaviṣaṃ yathauṣadhena |
oo---oo|---o---||oo---oo|oo---
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[400 = Ud-v 32.63, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|oo--- Aupacchandasaka x 4
yo uppatitaṃ vineti doṣaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |
---oo|---o---||oo---oo|oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|oo--- Aupacchandasaka x 4
yas tūtpatitaṃ nihanti dveṣaṃ visṛtaṃ sarpaviṣaṃ yathauṣadhena |
oo---oo|---o---||oo---oo|oo---
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

³⁶⁷ We need to read *ivā* here to correct the metre (same in the Pāḷi verse).

³⁶⁸ We need to read *tvacaṃ* here and throughout to give the normal cadence.

³⁶⁹ This and the next 4 verses have arisen through keyword substitution: *rāgaṃ, doṣaṃ, mohaṃ, krodhaṃ, mānaṃ*; the same substitution series occurs again immediately after this one.

[401 = Ud-v 32.64, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo uppatitaṃ vineti moham̐ visaṭam̐ sappaviṣam̐ va oṣadhīhi |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yas tūtpatitaṃ nihanti moham̐ visṛtam̐ sarpaviṣam̐ yathauṣadhena |
oo---oo|---o--- oo---oo|---o---
sa tu bhikṣur̐ idaṃ jahāty apāram̐ hy urago jīrṇam̐ iva tvacam̐ purāṇam̐ ||

[402 = Sn 1.1 v.1]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo uppatitaṃ vineti krodham̐³⁷⁰ visaṭam̐ sappaviṣam̐ va oṣadhīhi |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

---oo|---o---||oo---oo|---o--- Opacchandasaka x 4
yo uppatitaṃ vineti kodham̐ visatam̐ sappavisam̐ va osadhehi,
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jīṇam̐ iva tacam̐ purāṇam̐.

[403 = Ud-v 32.65, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo uppatitaṃ vineti mānam̐ visaṭam̐ sappaviṣam̐ va oṣadhīhi |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐ ||

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yas tūtpatitaṃ nihanti mānam̐ visṛtam̐ sarpaviṣam̐ yathauṣadhena |
oo---oo|---o---||oo---oo|---o---
sa tu bhikṣur̐ idaṃ jahāty apāram̐ hy urago jīrṇam̐ iva tvacam̐ purāṇam̐ ||

[404 = Sn 1.1 v.2]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo rāgam̐ udicchiyā aśeṣam̐ bisapuṣam̐ va sareruham̐ vigāhya |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jinnam̐ iva ttacām̐ purāṇim̐³⁷¹ ||

---oo|---o---||oo---oo|---o--- Opacchandasaka x 4
yo rāgam̐ udacchidā asesam̐ bhisapuppham̐ va saroruham̐ vigayha,
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāram̐ urago jīṇam̐ iva tacam̐ purāṇam̐.

³⁷⁰ I count *kr-* as not making position here to give the normal cadence.

³⁷¹ This is again a series that has arisen through keyword substitution.

[405 = Ud-v 32.57, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo doṣam udicchiyā aśeṣam bisapuṣpaṃ va sareruham vigāhya |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo dveṣam udācchinatty aśeṣam bisapuṣpaṃ iva jaleruham vigāhya |
oo---oo|---o---||oo---oo|---o---
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[406 = Ud-v 32.58, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo moham udicchiyā aśeṣam bisapuṣpaṃ va sareruham vigāhya |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo moham udācchinatty aśeṣam bisapuṣpaṃ iva jaleruham vigāhya |
oo---oo|---o---||oo---oo|---o---
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[407 cf. Sn 1.1 v.2]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo krodham udicchiyā aśeṣam bisapuṣpaṃ va sareruham vigāhya |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|---o--- Opacchandasaka x 4
yo rāgam udacchidā asesam bhisapupphaṃ va saroruham vigayha,
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāraṃ urago jīṇam iva tacaṃ purāṇam.

[408 = Ud-v 32.59, Bhikṣuvargaḥ]

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo mānam udicchiyā aśeṣam bisapuṣpaṃ va sareruham vigāhya |
---oo|---o---||oo---oo|---o---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---o---||oo---oo|---o--- Aupacchandasaka x 4
yo mānam udācchinatty aśeṣam bisapuṣpaṃ iva jaleruham vigāhya |
oo---oo|---o---||oo---oo|---o---
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[409acd = Sn 1.1 v.2acd]

---oo|---oo---||oo---oo|---oo--- Aupacchandasaka x 4
yo rāgam udicchiyā aśeṣaṃ kuśa saṃgāni va chetta bandhanāni³⁷² |
 ---oo|---oo---||oo---oo|---oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---oo---||oo---oo|---oo--- Opacchandasaka x 4
 yo rāgam udacchidā asesam bhisapupphaṃ va saroruhaṃ vigayha,
 ---oo|---oo---||oo---oo|---oo---
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

[410 = Sn 1.1 v.3]

---oo|---oo---||oo---oo|---oo--- Aupacchandasaka x 4
yo tahnam udicchiyā aśeṣaṃ saritāṃ śīgharayāṃ viśodhayittā |
 ---oo|---oo---||oo---oo|---oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---oo---||oo---oo|---oo--- Opacchandasaka x 4
 yo taṇham udacchidā asesam saritam sīghasaram visosayitvā,
 ---oo|---oo---||oo---oo|---oo---
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

[411 = Sn 1.1 v.8]

---oo|---oo---||---oo|---oo--- Aupacchandasaka x 4
yo nā 'ccasārī³⁷³ **na preccasārī**³⁷⁴ **sabbaṃ vītasārī imaṃ prapañcaṃ |**
 ---oo|---oo---||oo---oo|---oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---oo---||---oo|---oo--- Opacchandasaka x 4
 yo nāccasārī na paccasārī sabbaṃ accagamā imaṃ papañcaṃ,
 ---oo|---oo---||oo---oo|---oo---
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

[412 = Sn 1.1 v.9]

---oo|---oo---||oo---oo|---oo--- Aupacchandasaka x 4
yo nā 'ccasārī na preccasārī sabbaṃ idaṃ vitadhaṃ ti moṣadhammaṃ |
 ---oo|---oo---||oo---oo|---oo---
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

---oo|---oo---||---oo|---oo--- Opacchandasaka x 4
 yo nāccasārī na paccasārī sabbaṃ vitatham idan ti ñatva loke,
 ---oo|---oo---||oo---oo|---oo---
 so bhikkhu jahāti orapāraṃ urago jinnam iva tacam purāṇam.

³⁷² Cone indicates that the sentence may also be read: *kramasaṃgāni va chetu bandhanāni*.

³⁷³ -sārī here and in the next verse is m.c. to give the correct mātrā count in the opening.

³⁷⁴ I count *pr-* as not making position here, and in the next verse, to give the normal cadence.

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neva devā na gandhabbā na māro saha brahmuṇā [320]
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pūrvve cāpi pramajjittā yo pacchā na pramajjati [21]
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pramādaṃ apramādena yadā nudati paṇḍito [19]
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phuṣāma nekkhaṃmasukhaṃ aprthujjanasevitaṃ [272]
phenopamaṃ lokam imaṃ vidittā marīcidhammaṃ abhisambudhānāṃ [134]
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bahū ve śaraṇaṃ yānti parvate ca vanāni ca [216]
bālāsaṅgatacārī hi drīghaṃ addhāna śocati [70]
bhadrāṃ pi karato pāpaṃ yāva bhadrāṃ na paccati [105]
bhadro pi paśṣate pāpaṃ yāva bhadrāṃ na paccati [103]
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manapradoṣaṃ rakkheyā manasā saṃvṛto siyā [281]
manujassa pramattacāriṇo tahnā vaddhati māluta iva [137]
manujassa sadā satīmato māttaṃ jāniya laddhibhojane [78]
manuṣyapaṭilābhena saggānāṃ gamanena ca [338]
manopūrvvaṃgamā dhammā manośreṣṭhā manojavā [1]
mameva katamānentu grhī pravrajitā ca ye [179]
malo istiye duccharitaṃ maccheraṃ dadatāṃ malo [158]
mā kuñjara nāgam āsida dukkho kuñjara nāgamāṃsado [213]
[mā] pramāde pramodetha na kāmaratisandhave [26]
mā priyehi samāgaṃma apriyehi kadācanaṃ [73]
mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo [46]
mā vade parusaṃ kaṃci vuttā paṭivadēyu taṃ [197]

māggānaṣṭaṅgiko śreṣṭho saccānāṃ caturo padā [358]
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 māse māse kuśāggreṇa bālo bhuñjeya bhojanaṃ [389]
 māse māse sahasreṇa yo yajeya śataṃ samā [379]
 māse māse sahasreṇa yo yajeya śataṃ samā [382]
 māse māse sahasreṇa yo yajeya śataṃ samā [383]
 māse māse sahasreṇa yo yajeya śataṃ samā [384]
 māse māse sahasreṇa yo yajeya śataṃ samā [385]
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 muñca pure muñca pacchato majjhe muñca bhavassa pāragū [150]
 muhuttam api ce praṃño paṇḍite payirupāsati [192]
 mettāvihārī bhikkhū prasanno buddhaśāsane [59]
 yaṃ kiñci yaṣṭaṃ va hutāṃ va loke saṃvatsaraṃ yajate puṃṇapekhī [381]
 yaṃ ca viñū praśamsanti anuvicca suve suve [286]
 yaṃ cesā sahate jaṃmī tahnā loke duraccayā [138]
 yañ ca bālā adhaṃmaṭṭhaṃ pūjeyu garaheyu vā [285]
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 yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati [353]
 yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati [355]
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 yathā daṇḍena gopālo gāvo pājeti gocaraṃ [200]
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 yad<a>hi kiccaṃ tad apaviddham akiccaṃ puna kīrati [266]
 yadā dayesu dhammesu pāragū hoti brāhmaṇo [41]
 yamhi dhammaṃ vijāneyā vṛddhamhi daharamhi vā [35]
 yamhi dhammaṃ vijāneyā sammasambuddhadeśitaṃ [36]
 yamhi saccaṃ ca dhammo ca viratī saṃyyamo damo [289]
 yassa accantadośīllaṃ malutā sālam ivo 'tatā [306]
 yassa kāyena vācāya manasā nāsti dukkataṃ [45]
 yassa cetāṃ samucchinnaṃ mūlo 'gghaccaṃ samūhataṃ [328]
 yassa chattrīsatiṃ sotā mānāphassamayā bhriśā [237]

- yassa jarathā na santi keci mūlā akkuśalā samūhatā 'ssa [414]
yassa jālinī visattikā tahnā nāsti kahiṃ ci netaye [277]
yassa jitaṃ nā 'ppajjīyati jitaṃ assā na upeti antako [276]
yassa pāram apāram vā pārāpāraṃ na vijjati [40]
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yassa śraddhā tathāgate acalā supratisthitā [339]
yassa saṃbodhiaṃgehi samaṃ cittaṃ subhāvitaṃ [265]
yassa sabbe ahorātte ahiṃsāya rato mano [249]
yassa sabbe ahorātte niccaṃ kāyagatā satī [251]
yassa sabbe ahorātte bhāvanāya rato mano [250]
yassendriyāṇi samathaṃ gatāni aśśā yathā sārathinā sudāntā [89]
yāvaj jīvaṃ pi ce bālo paṇḍite payirupāsati [191]
yāvataṃ vanadho na cchijjati aṇumātto pi narassa ñātisu [362]
yāvad eva anattāya ñāttam bālassa jāyati [177]
ye keci śokā paridevitaṃ vā dukkhaṃ va lokamhi anekarūpaṃ [84]
ye ca kho saṃmadākkhāte dhamme dhammānuttarino [262]
ye jhānaprasutā dhīrā nekkhammo 'paśame ratā [244]
ye sattaśaṇḍāṃ pathaviṃ vijettā rājarīṣayo yajamānā 'nupariyagu [247]
yesaṃ ca susamāradhā niccaṃ kāyagatā satī [267]
yesā 'savā parikkhīṇā āhāre ca anīśītā [270]
yesaṃ sannicayo nāsti ye pariñātabhojanā [87]
yo apraduṣṭassa naro pradusyati śuddhassa poṣassa anamaṅgaṇassa [115]
yo uppatitaṃ vineti krodhaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi [402]
yo uppatitaṃ vineti doṣaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi [400]
yo uppatitaṃ vineti mānaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi [403]
yo uppatitaṃ vineti mohamaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi [401]
yo uppatitaṃ vineti rāgaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi [399]
yo krodham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruham vigāhya [407]
yo ca gāthāsatama bhāṣe anattapadasāhitaṃ [377]
yo ca vaśśasatama jantū aggimaṃ paricare vane [380]
yo ca vaśśasatama jīve apaśśamaṃ udayavyayaṃ [393]
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yo ca vaśśasatama jīve aprāpya āsavakkhayaṃ [397]
yo ca vaśśasatama jīve saddhamme apratiṣṭhito [396]
yo cetamaṃ sahate jammaṃ tahnāṃ loke duraccayaṃ [139]
yo tahnāṃ udicchiyā aśeṣaṃ saritamaṃ śīgharayamaṃ viśodhayittā [410]
yo tu buddhaṃ ca dhammaṃ ca sagmaṃ ca śaraṇamaṃ gato [218]
yo tu vāntakaṣāyassa śīlehi susamāhito [95]
yo tu vinīya sarambamaṃ aprasādaṃ ca cetaso [337]
yo tu śameti pāpāni aṇuttulāni sabbaśo [236]
yo 'tha metteṇa cittena sabbe prāṇe nukampati [248]
yo doṣamaṃ udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruham vigāhya [405]
yo dṛiṣṭe dhamme labhati śraddhamaṃ pramaṇamaṃ anuttaramaṃ [330]
yo na hanti na ghātetī na jināti na jāpaye [252]

- yo nā 'ccasarī na preccasārī sabbam vītasarī imaṃ prapañcaṃ [411]
yo nā 'ccasarī na preccasārī sabbam idaṃ vitadhaṃ ti moṣadhammaṃ [412]
yo nā 'jjhagamī bhavesu sāraṃ vicinaṃ puṣpam iva udumbaresu [398]
yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati [151]
yo bālo bālamānī paṇḍito cāpi tattha so [184]
yo mānam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya [408]
yo mukhe saṃyyato bhikkhū mantābhāṣī anuddhato [54]
yo moham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya [406]
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vanam chindatha mā rukkhe vanāto jāyate bhayaṃ [361]
varam assatarā dāntā ājāneyā ca sendhavā [91]
vācam bhāṣeyā kallāṇiṃ na 'ssa mucceya pāpikā [305]
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vācāpradoṣam rakkheyā vācāya saṃvṛto siyā [280]
vāṇijo va bhayaṃ māggam appasāttho mahaddhano [116]
vārijo va thale khitto okamokātu ubbhato [343]
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saṃ lābham nātimamñeyā nā 'mñesaṃ prihayam care [55]
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 siṅca bhikkhu imāṃ nāvāṃ sittā te laghu hehiti [57]
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 sukarāṇi asādhūni āttano ahitāni ca [167]
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 suprabuddhaṃ prabujjhanti sadā gotamasāvaka [242]
 suprabuddhaṃ prabujjhanti sadā gotamasāvaka [243]
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- navipulā: (22 pādayugas): 5a, 6a, 25a, 46a, 58c, 64e, 81a, 90a, 170a, 171a, 224a, 225a, 232c, 244c, 298a, 314a, 315a, 316a, 317a, 323a, 345a, 346a.
- bhavipulā: (30 pādayugas): 12c, 13c, 14a, 16a, 32a, 43a, 58a, 61a, 63a, 93a, 113a, 140c, 141a, 176c, 180c, 197c, 209a, 221c, 223c, 226a, 232a, 234a, 235a, 240a, 272a, 324c, 330a, 337c, 344a, 357c.

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- mavipulā: (44 pādayugas): 7a, 8a, 16c, 25c, 41c, 42c, 48a, 59a, 63c, 94a, 97c, 98c, 136c, 166a, 169a, 174a, 185c, 186c, 193e, 194e, 205c, 206c, 220c, 222c, 268c, 269a, 279a, 280a, 281a, 283a, 286c, 289c, 305a, 308e, 333c, 340a, 351a, 352a, 353a, 355a, 375a, 358c, 360a, 366a.
ravipulā: (9 pādayugas): 53a, 82a, 83a, 189a, 229a, 230a, 263a, 296a, 313a.
savipulā: (6 pādayugas): 22a, 23a, 184c, 245c, 318c, 340c.
tavipulā:
Anuṣṭubh: (4 pādayugas): 261c, 284a, 339a, 357a.
irregular: (1 pādayuga): 274a.

Mātrācchandās

(= 11% of the verses [8%])

- Vaitālīya: (96 pādas): 3abcd, 4abcd, 28abcd, 52abc, 78abcd, 100cd, 101cd, 118abcd, 131abcd, 132abcd, 137abcd, 148abcd, 149ab, 150abcd, 151bcd, 160abcd, 161abcd, 162abcd, 213abcd, 214abcd, 276abcd, 277abcd, 300abcd, 301abcd, 362abcd, 363abcd.
Aupacchandāsaka: (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.

Varṇacchandās

(= 9 % of the verses [9%])

- Triṣṭubh: (129 pādas): 9abcd, 10abcd, 11cd, 30abcd, 65abcd, 71abc, 80abcd, 84abcd, 85abcd, 89abc, 109abcd, 114abcd, 115bcd, 121abcd, 134abcd, 143abcd, 144abcd, 195abcd, 196abcd, 210abcd, 211cd, 227abcd, 228abcd, 238abcd, 246abcd, 247aeg, 260d, 290abcd, 291abcdef, 293abcd, 302abc, 326ab, 329ab, 332abcd, 350abc, 381abcd.
Jagatī: (28 pādas): 71d, 89d, 115a, 156abcd, 211ab, 247bdf, 260abc, 278abcd, 302d, 326cd, 329cdef, 351d.