

THE DHAMMAPADA

A NEW EDITION

EDITED BY

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PREFACE

The original edition of this text and study was made around 2002, though I didn't date it at the time. A slightly revised version was made in February, 2005 while preparing the .pdf version of the file to reflect my current thinking about the use of titles in Pāḷi. I also slightly revised the statistics in the study to bring them in line with the presentation in the Comparative Edition of the Dhammapada; and I once again revised the work in August/September, 2007 during the preparation of the Patna Dharmapada together with the Pāḷi parallels.

Ānandajoti Bhikkhu
September, 2007

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INTRODUCTION TO THE PROSODY OF THE DHAMMAPADA

1: THE TEXT

The text of the Dhammapada as presented here has been established through a comparison of the four standard printed editions:

BJT: Dhammapadapāḷi. Buddha Jayanti Tripitika Series, volume XXIV. Colombo 1960.

PTS: Dhammapada. Edited by O. von Hinüber and K. R. Norman. Pali Text Society, Oxford, 1994.

Thai: Dhammapadagāthā. The Royal Thai Edition, volume 25. Originally published 2469 (i.e 1915), reprinted Bangkok, 2500 (i.e 1956).

ChS: Dhammapadapāḷi. Chaṭṭha Sangāyana Edition, 1956, reprinted Rangoon 1972.

I have also consulted the following texts for comparison of the readings (but have not entered the variants in the notes):

The Dhammapada. A new edition by Sūriyagoḍa Sumanāgala Thera, Pali Text Society, London 1914.

The Dhammapada. Edited by Nārada Thera (4th Edition). 1993, reprinted Taiwan, 1999.

Dhammapadaṭṭhakathā. Edited by Kahave Siri Ratanasāra Thera & Mahagoḍa Siri Ñāṇissara Thera. Simon Hewavitarne Bequest vol V. 1919; vol XIII, 1922 (= parts I & 2), reprinted Colombo 1991(?)

For the prosody I have consulted:

WD: The Word of the Doctrine (Dhammapada). Translated with an introduction and notes by K. R. Norman. Pali Text Society, Oxford, 1997.¹

PM: Pali Metre. A. K. Warder. Pali Text Society, London, 1967.

¹ I would like to note here that throughout this work I have also had the opportunity to consult with Prof. Norman on various points to do with the establishment of the text, and he has always answered most courteously and promptly - I am very grateful to him for all the help he has given. The debt I owe to his written works, of course, should be evident on every page. References WD are always to the note to the verse concerned, unless otherwise stated.

When I started preparing the Dhammapada for the Sri Lanka Tripitaka Project, I really had no intention of re-establishing the text, but as the work progressed, and I grew more familiar with the Buddha Jayanti Tripitaka edition (BJT), it became clear that there were many problems in the text, including non-standard forms, Sanskritisation, and unmetrical readings. I therefore began a comparison of BJT with the other main editions and started entering the variant readings found therein. During the process of that work it became clear that none of the other texts were quite satisfactory either, and what had started out as a simple re-presentation of the text as it is found in the Sri Lankan tradition, has finished up requiring a complete re-appraisal of the text, especially from the point of view of its metre.

As with any verse text, of course, it is essential to understand the prosody that underlies the composition, otherwise the likelihood is that wrong readings will find their way into the text. This should not be understood as implying that every verse should be rigidly conformed to a standard metre. Indeed it is such unskilful editing that is one of the faults in the main editions available to us. To understand the prosody correctly, one must know not only what is its standard pattern, but also what amount of deviation is allowed from the norms that otherwise prevail. And to understand that we must let the texts themselves be our guide.

2: PRELIMINARIES

1: RESOLUTION

A normal feature of Pāli prosody is the resolution of one presumed heavy syllable into two light ones.¹ As I have explained elsewhere² there is an underlying rule regarding resolution which states that only the first two syllables in a word may be resolved (including words that appear as the second half of a compound, or after a prefix).³ With the help of this rule we are able to identify more accurately the underlying variation, especially in the Siloka prior lines.⁴ In the text as here established I count resolution 61 times. 58 of these comply with the rule outlined above, and there are only two examples where the rule may not hold, the first at 27a, where the line in question is the opposite of a line in the preceding verse - something which often disturbs the prosody; and at 137c.

¹ In this text syllables in resolution are normally coloured green and are underlined for the sake of identification.

² See my [Outline of the Metres in the Pāli Canon 1.15](#).

³ There is one exception to this, in that it appears from the texts themselves that *na*, when it precedes the word it modifies may form the first half of a resolved syllable. This is no doubt because of the close syntactic proximity of the negative with the word it is modifying. Examples of resolution including the negative can be seen in the text at 131d; 291d; 302f; 364d.

⁴ The general usefulness of this rule may be emphasized by noting that with its help we can certainly identify the variation involved in the following pādas: 8e; 14bd; 21a; 47a; 48a; 182a; 183a; 183b; 185a; 223d; 228a; 231d; 232d; 248a; 283c; 292a; 302a; 333c; 389a; 414a; 418a - whereas otherwise we would have no way of correctly identifying the variation.

As can be seen from the table below the syllable most liable to resolution is the 1st, and in the Tuṭṭhubha/Jagatī verses that occur in the Dhammapada it is the only resolution found (marked in red in the table - all the rest of the resolutions occur in Siloka lines).¹

Resolution

(total: 61 instances)

Syllables


- 1st: (26 instances): 8a; 20e; 40b; 51d; 52d; 73a; 99a; 108d; 125d; 126d; 140d; 153c; 172c; 173c; 183b; 185a; 227e; 271c; 302f; 307d; 328c; 346d; 347d; 382c; 411c.
 4th: (17 instances): 8e; 9b; 14bd; 74b; 131d; 185a; 223d; 228a; 231d; 232d; 233d; 248a; 291d; 302f; 333d; 364d; 414a.
 5th: (2 instances): 21a; 27a.
 6th: (11 instances): 47a; 48a; 181c; 182a; 183a; 275a; 283c; 292a; 302a; 333c; 418a.
 7th: (3 instances): 246c; 387c; 409c.
 doubtful: 27a

We may note here that resolution is found in two places within the same line in the following lines: 185a (1st & 5th); 302f (1st & 4th).


2: REPLACEMENT

The compliment to the rule of resolution is the rule of replacement, which states that when 2 presumed light syllables are replaced by a heavy one, it is always the first two syllables in a word that are presumed to be light.

In this edition of the Dhammapada there is replacement in line with the rule at 40c & 125c. As with resolution, the application of the rule of replacement can also help us to identify the underlying structure of the verse, in a way that has not been recognised before. The reading at 19d (together with its repetition at 20f) has a Tuṭṭhubha line with the following structure:



 Sa bhāgavā sāmāññassa hoti.

In discussing lines like this it has hitherto been thought that there is replacement of two short syllables in 6th & 7th position by one heavy one (as is, indeed, normally the case).² However if we accept the rule, we can see that it is in fact the 5th & 6th syllables that have been replaced, and the underlying structure of the break is: ,.

This shows once again how helpful the discovery of these rules has been to understanding the correct prosody of the texts.

¹ Because of the nature of the prosody we do not normally count resolution as occurring in the mattacchandās verses (Vetālīya/Opacchandāsaka).

² See Norman's comments in his notes to these verses in *The Word of the Doctrine*.

3: SARABHATTI

We must also include here the sarabhatti vowels (or epenthetic vowels) which have been written in the text, but which were not pronounced; these can sometimes look similar to resolution, but they can be easily identified as they nearly always involve two of the semi-vowels and/or the aspirate.¹ Sarabhatti is found in the following 49 places:

ar^ahati 9d, 10d, 230b
-ar^ahanto 98c
arⁱya- 79c, 190c
arⁱyaṃ 208b
arⁱyañ- 191c
arⁱyānaṃ 22d, 164b, 206a
issarⁱyaṃ 73c
kadarⁱyaṃ 223c
kadarⁱyā 177a
kayⁱrañ 313a,
kayⁱrati 292b
kayⁱrā 42a, 43a, 53b, 61c, 105c, 117ab, 118a, 159a, 281b, 330c
kayⁱrātha 25c, 117c, 118b, 211a
gar^ahito 30d
-carⁱyaṃ 61c, 155a, 156a, 312c
-carⁱyavā 267b
-carⁱyā 141a, 388b
payⁱrupāsati 64b, 65b
-parⁱyodapanam 183c
parⁱyodapeyya 88c
pah^areyya 389a
r^ahado 82a, 95c
vajⁱram 161d
virⁱyam 112d
vih^arantaṃ 8a

Note that occasionally in words that have sarabhatti vowels the vowel must have been pronounced and given its full value as in the following words, where it is necessary to count the vowel towards the metre:

arahataṃ 164a, 420c
ariyo 270ad
kayirātha 118c, 313a
viharantaṃ 7a
viharanti 98c
viharāma 197d, 198d, 199d

¹ Rarely we find other combinations; in this text *vajⁱram*, and elsewhere others like *n^ahāru*, *kⁱlesa*, etc. are found.

4: CHANGES IN WORD FORM

Because of the need to meet the requirements of the metre, which demands syllables of a specified length in certain places, to produce the rhythms which make up a verse, there are certain changes which take place in word form.¹ As can be seen from the following lists it is the lengthening of *i* > *ī*, especially at the end of a word, that is by far the most common change that occurs.

long *ī* at the end of a word (36 instances):

vuṭṭhī 13b; 14b
munī 49d
ramatī 99b; 116d
viḥḥatī 127c; 128c
khantī 184a
jayatī 193c; 212ab; 213ab; 214ab; 215ab; 216ab; 282a; 283b
sukhī 206d
nayatī 257b
āpajjatī 309b
gatī 310a
ratī 310b; 373b
palavatī 334c
sahatī 335a; 336a
chattīṃsatī 339a
sabbadhī 340a
bhāvayatī 350b
dhammaratī 354c
labhatī 374c
sucī 393d

long *ī* medially (14 instances):

-*vīriyaṃ* 7d; 8d
satīmato 24a; 91a
-i-*vīriyo* 112b
hirīnisedho 143a
vīriyena 144c
icchatī 162d
sukhī 177d
satīmatam 181d
tatīyam 309d
satīmā 328d
khantībalaṃ 399c
nandībhava- 413c

¹ It should be noted that in the lists that follow an attempt has been made to collect all the words that have been changed in the text *metra causi*. In the notes to the text itself there is no attempt to be comprehensive (which would only multiply the notes without good reason). These changes in word form are normally only discussed when there is need to explain why I have taken the reading in the text in preference to a variant reading.

other vowels lengthened medially (6 instances):

kasām 143d
ajjatanām 227b
-sārīro 352e
anūpalitto 353b
-sārīraṃ 400c
nirūpadhiṃ 418b

shortening of vowels (6 instances):

okata (from *okato*) 34b
va 138d; 139bc; 195b; 409a
attanaṃ 355d

consonants doubled unhistorically (6 instances):

suggatiṃ 18d; 319d
ppacessati 44d; 45d
kaṭukapphalaṃ 66d
-cchecchati 350d

consonant groups simplified (4 instances):

dukhena 83c
dukhā 186c; 203b; 302b

niggahīta dropped (12 instances):

kata' 74a
yesa' 92d
paṭivadeyyu' 133b
phuseyyu' 133d
lokasmi' 143b
macchāna' 182b
buddhāna' 184d; 185f
addhāna' 207b
devāna' 224d
vissāsa' 272c
vanasmi' 334d

3: THE METRES

There are 1733 lines in the Dhammapada, written in five metres, they are:

1. Siloka (Skt: Śloka¹) 1482 lines, 86%
2. Vetālīya (Vaitālīya) 94 lines, 5%
3. Opacchandasaka (Aupacchandasika) 11 lines, 0.5%
4. Tuṭṭhubha (Triṣṭubh) 120 lines, 7%
5. Jagatī (Jagatī) 26 lines, 2%

SILOKA

By far the most common metre in the canon, and in the Dhammapada in particular, is the Siloka which accounts for some 86% of the verses found in the collection.² The Siloka is an addhasamavutta syllabic metre, which means it has two dissimilar lines which make up a pādayuga; two pādayugas (or occasionally three) make a verse. There are normally 8 syllables to each half of the pādayuga (pair of lines).³

The Siloka has a pathyā (normal) structure and 7 variations. The normal structure can be described as follows: ⁴

☺☺☺☺|☺---☺||☺☺☺☺|☺---☺×

In the text as it has been established here there are pathyā lines in 82% of the Siloka pādayugas.⁵ Another way to emphasise how high this percentage is, would be to note that there are only 7 Siloka verses in the whole collection that do not have pathyā lines in them.⁶

7 variations occur in the first half of the pādayuga. They have the following structure (with the percentage of their occurrence⁷):

¹ Identified as Anuṭṭhubha (Śloka) by Norman in The Word of the Doctrine (against his normal practice of calling the metre Śloka). However the Anuṭṭhubha is a samavutta metre; the Siloka (or Śloka) is addhasamavutta, and they shouldn't be confused.

² I count only one verse (No 330) as being mixed. The following are Siloka verses (giving a total of 352 verses, or 741 pādayugas): 1-14, 21-23, 25-39, 41-43, 47-53, 55-79, 81-82, 85-93, 96-107, 109-124, 126, 129-140, 146-149, 152-176, 178, 181-183, 185-207, 209-220, 222-234, 239, 241-279, 282-283, 286-305, 307-308, 311-323, 327, 330, 332-333, 335-337, 339-340, 351-352, 355-361, 363-370, 372-387, 389, 391-423.

³ Occasionally we find 9 syllables if one is resolved; or, more rarely, 10 if 2 are resolved in the same half of the pādayuga - for the latter see 8a (1st & 6th); 185a (1st & 5th); 302f (1st & 4th).

⁴ In what follows ☺ = a light syllable; --- = a heavy one; ☺ = anceps, the syllable can be either light or heavy; ☺☺ = one light, or one heavy, or two light syllables.

⁵ For the references see the tables in the Index of Metres.

⁶ Nos 23, 69, 87, 183, 196, 274, 303.

⁷ Note that percentages are approximate only.

	1	2	3	4	5	6	7	8		
Anuṭṭhubha	☺☺	☺	☺	☺		☺	—	☺	☺	2%
navipulā	☺☺	—	☺	—		☺	☺	☺	☺	2%
bhavipulā	☺☺	—	☺	—		—	☺	☺	☺	3%
mavipulā	☺☺	—	☺	—		—,	—	—	☺	7%
ravipulā	☺☺	☺	☺	☺,		—	☺	—	☺	1%
savipulā	☺☺	☺	☺	☺		☺	☺	—	☺	3%
tavipulā	☺☺	—	☺	—		—	—	☺	☺	

There are also 8 lines that are irregular.¹

Verse no 150 is unusual because, as it stands, it is in Anuṭṭhubha metre, but whether we should count this as a separate metre, or as Siloka with 2 Anuṭṭhubha variations in the prior line is not sure.

It is well established that in the opening of the Siloka metre, 2 light syllables are normally avoided in 2nd and 3rd positions. That this is so can be simply proved by reference to the texts themselves, and noting that the number of times this opening appears is very much less than a random choice could possibly entail. Besides this though, we can also see that changes are regularly made to word forms in order to avoid the opening.

When we examine the Dhammapada itself we can see that changes have been made in the following words in order to avoid the unwanted opening: 13b, 14b (*vuṭṭhī*); 143a (*hirīnisedho*); 245a (*hirīmatā*); 269b (*munī*); 374c (*labhatī*); 399c (*khantībalaṃ*); 413c (*nandī*-). This pattern is repeated in any of the Siloka texts found in the canonical works.

However, on closer inspection we can see that there are a significant number of occasions in the Dhammapada when the pattern ☺☺☺| does in fact turn up in the opening, sometimes even when it would be easy to ‘correct’ the metre if the redactors had felt that it was wrong. Note that there are no ‘correcting’ variants at all recorded for the following lines, where this ‘wrong’ opening occurs: 3a; 4a; 68c; 99b; 148c; 265a; 268c; 363a; 375c; 420a; 421a. That is 11 times, and is more than the number of corrections m.c. that are listed above. Because of this I have not felt obliged to correct this opening when it occurs, if there is not good manuscript evidence for it, and have therefore let it stand at 1c; 2c; 121e; 140b; 382b; 415c. In all 6 instances there are metrically more correct readings found in the PTS edition, but they are for the most part based on the slim evidence of just 2 old Thai manuscripts, which can be shown to have a habit of ‘correcting’ the metre, when they felt it to be wrong.

¹ 27a; 116c; 218c; 222c; 260a; 266a; 274c; 315a. These are commented on in the text.

VETĀLĪYA & OPACCHANDASAKA

The most popular of the mattacchandas (measure) metres in the Dhammapada is the Vetālīya. Whereas the Siloka, Tuṭṭhubha & Jagatī¹ metres are syllabic metres, and organise their lines by counting the syllables, in the mattacchandas metres it is the total number of *measures* (mattā) to the line which is the determining factor. In Vetālīya the prior lines normally have 14 measures, and the posterior lines 16. With both the cadence is the same: $- \cup - \cup - \cup$. There are 105 lines in 30 verses in this metre, which is roughly 5.5% of the total number of verses.

There are only two verses in the Opacchandasaka metre, Nos 184 & 371, and some odd lines that turn up in what are otherwise Vetālīya verses.² This metre normally has 16 measures in the prior line, and 18 in the posterior. The cadence is similar to Vetālīya, with an extra, heavy, syllable in penultimate position: $- \cup - \cup - \cup -$.

The description of the openings is the same for both metres, so they will be treated together here.

In the prior lines the openings are:

$- - \cup \cup$ (sometimes syncopated to $- \cup - \cup$), 33 instances (= 52%).³

$\cup \cup - \cup \cup$ (sometimes syncopated to $\cup - \cup \cup \cup$) 17 instances (= 26%).⁴

In 4 places we find this opening $- \cup \cup -$ (179a; 235a; 348a; 388a); once $- \cup \cup \cup \cup$ (284a); once $\cup \cup \cup \cup -$ (95a); and once $- - - -$ (349c). In this text I count the following prior lines as irregular: 24c; 45c; 237c; 334c; 349a; 350c; 362a.⁵

In the posterior lines the openings are:

$- - - \cup \cup$ 24 instances (= 36%).⁶

$\cup \cup - - \cup \cup$ 24 instances (= 36%).⁷

In 2 places we find this opening $\cup \cup \cup \cup - \cup \cup$, which looks like a variation of the 2nd opening above (235b; 324d); once $- \cup \cup - \cup \cup$ (342d);⁸ and once $\cup - - \cup -$ (179b). There are 5 irregular lines: 236d; 240b; 324b; 343d; 362b.⁹

¹ The latter two are discussed below.

² 179a; 342d; 344a; 362d.

³ 15c; 16c; 17c; 18c; 24a; 44c; 45a; 80c; 145c; 179c; 180ac; 184a; 235c; 236ac; 238ac; 240c; 284a; 285ac; 324c; 341c; 342c; 343c; 344ac; 348c; 362c; 371ac; 388c.

⁴ 15a; 16a; 17a; 18a; 44a; 80a; 95c; 145a; 184c; 237a; 240a; 284c; 324a; 341a; 342a; 343a; 350a.

⁵ These are commented on in the notes to the text.

⁶ 15d; 16d; 17d; 18d; 45c; 80d; 95d; 145d; 180b; 184b; 235d; 236b; 237d; 238b; 284d; 285d; 334b; 341d; 344d; 348b; 350d; 362d; 371b; 388d.

⁷ 16b; 18b; 24b; 44bd; 45bd; 80b; 145b; 179d; 180d; 184d; 238d; 240d; 284b; 285b; 334d; 341b; 342b; 343b; 344b; 348d; 350b; 388b.

⁸ We should perhaps regard this as a syncopated variant of the second opening.

⁹ These are discussed in the notes to the text.

The first of the openings listed above seems to have a secondary form, with a heavy syllable where we would expect to find a light one, giving the form $- \cup - - \cup \cup$. This opening occurs with such frequency,¹ that there can be no doubt that the redactors felt that it was an acceptable variation. Various theories have been suggested to account for this variation,² but up till now none of them are really very satisfactory.³

It is perhaps worth noting here that in verse, the last syllable in the line is always counted as heavy, no matter what its real length is. We could perhaps suggest that this phenomena, which is known as *pādantagaru*, may well find its compliment here, where the first syllable sometimes has to be counted as light m.c., no matter what its true length is. We could perhaps call this phenomena *pādādilahu*, which would also be complimentary to the phenomena of *pādādigaru*, which is found in gaṇacchandās verses.

TUṬṬHUBHA & JAGATĪ

Tuṭṭhubha is a syllabic *samavutta* metre normally having 11 syllables to the line,⁴ and 4 lines to the verse. Approximately 7% of the verses in the Dhammapada are in this metre. The shape of the *Tuṭṭhubha* line can be defined thus: $\cup - \cup - | \cup \cup \cup | - \cup - \cup$.

Jagatī is similar but has an extra, light, syllable in penultimate position, giving a line which is defined thus: $\cup - \cup - | \cup \cup \cup | - \cup - \cup \cup$. 2% of the lines are in this metre.

The most common form of the opening is $\cup - \cup -$, but we also come across the Vedic opening $- - - -$ (142b); the syncopated opening $- - \cup \cup$ (144f; 281b); and once we find $- \cup - -$ (354a).

There are many forms to the break, but note that the sequence $- \cup \cup$ is very common, accounting for approximately 73% of the breaks, no matter where the caesura falls:

$, - \cup \cup$ 19b; 40ab; 46a; 54d; 83a; 94b; 108d; 127cd; 128cd; 141b; 142ad; 144d; 151ad; 208c; 221abd; 280b; 281c; 306c; 325bd; 326a; 328b; 329b; 331c; 338d; 345a; 346ad; 347b; 353a; 354bc; 390cd (41 lines = 29%).

$- , \cup \cup$ 19c; 20de; 40d; 46b; 54ac; 83bc; 84b; 108a; 127ab; 128ab; 141ad; 144cd; 151c; 177c; 208b; 280d; 281a; 306ad; 309cd; 310c; 329c; 331b; 338ab; 345c; 390b; 326d (36 lines = 25%).

¹ 15b; 17b; 24d; 95b; 237b; 349b; 349d; 371d. The last two of the lines listed here are syncopated. Possibly 343d should be regarded as an example of this variation also, see the note to that verse.

² See Warder, PM, pg 121ff. for an assessment of the various ideas put forward.

³ In *The Word of the Doctrine* Norman makes various suggestions on how we could regularise these lines to give a normal opening, but it is worthwhile pointing out here, that a number of the changes suggested there are unusual and that not one of the suggestions has any manuscript support for it.

⁴ Sometimes, because of resolution, we find a Tuṭṭhubha line with 12 syllables: 20e; 40b; 108d; 125d; 328c; 346d; 347d. In each case the resolution is of the 1st syllable giving the opening:

$\cup \cup - \cup -$.

–◡,◡ 20c; 46c; 94c; 125ab; 142c; 144c; 151b; 177d; 208a; 280ac; 309a; 310ab; 325ac;
328c; 331ad; 346c; 347c; 353b; 353d; 390a (25 lines = 17%).
,–|–◡◡ 208d; 328d; 338c; 345d (4 lines = 3%).

Other regular forms:

,◡◡◡ 54b; 108c; 281b (3 lines = 2%).
◡,◡◡ 20b; 84a; 94ad; 328a; 329a (6 lines = 4%).
,◡◡– 19a; 20a; 125d; 142b; 309b; 310d; 330c; 346b (8 lines = 6%).
,–◡– 46d; 83d; 84d; 177b; 326bc; 345b; 347d; 354a (9 lines = 6%).
–,◡– 354d (1 line = 1%).

The extended form of the metre, pausing at the fifth and restarting from the same syllable, occurs in 3 places, showing the following forms:

–,◡◡– 306b (1 line = 1%).
–,–◡– 141c; 177a (2 lines = 1.5%).

Normally in the Tuṭṭhubha break there is a light syllable in 6th position and most scholars¹ have refused to countenance the possibility of a heavy syllable occurring in that position. However, as I have shown elsewhere,² in the early verses there is one pattern to the break which does have a heavy 6th which occurs so regularly that it must be regarded as an acceptable variation. In this edition of the Dhammapada we find the same break occurring in 3 places:

––,◡ 144a; 221c; 281d.

There are 3 other occasions where we have a heavy 6th. They are ,––◡ 144b; 353c. & ,◡–◡ 108b. In each case we should probably correct the way we take the reading. See the notes in the text for a discussion.

There are 4 places where the break has only 2 syllables owing to replacement occurring at the 6th (see above).

–,– 40c; 125c.
,–– 19d, 20f.

It should be noted that 347a is unusual in that there is nowhere we can easily count a break as occurring. The following lines, which are irregular, are commented on in the text: 84c, 329d; 330d.

¹ Helmer Smith simply ignores the break in the appendix on the metres in his edition of *Saddanīti* (pg 1151-1154). Warder (PM, pg 208) says that it ‘should perhaps always be corrected’.

² See my study of the metre in [Pārāyanavagga](#), also on this Website.

DHAMMAPADO¹

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA²

1: YAMAKAVAGGO³

ᵛ---|ᵛ---||ᵛ---|ᵛ-ᵛ- pathyā x 3
manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
ᵛ---|ᵛ---||ᵛ-ᵛ-|ᵛ-ᵛ-
manasā ce paduṭṭhena bhāsati⁴ vā karoti vā,
ᵛ---|ᵛ---||ᵛ-ᵛ-|ᵛ-ᵛ-
tato naṃ dukkham-anveti cakkhaṃ va vahato padaṃ. [1]

ᵛ---|ᵛ---||ᵛ---|ᵛ-ᵛ- pathyā x 3
manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
ᵛ---|ᵛ---||ᵛ-ᵛ-|ᵛ-ᵛ-
manasā ce pasannena bhāsati⁵ vā karoti vā,
ᵛ-ᵛ-|ᵛ---||ᵛ-ᵛ-|ᵛ-ᵛ-
tato naṃ sukham-anveti chāyā va anapāyinī.⁶ [2]

--ᵛ-|ᵛᵛᵛ-||ᵛᵛᵛ-|ᵛ-ᵛ- navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
ᵛ-ᵛ-|ᵛ---||ᵛ---|ᵛ-ᵛ- pathyā
ye ca taṃ⁷ upanayhanti veraṃ tesaṃ na sammati. [3]

--ᵛ-|ᵛᵛᵛ-||ᵛᵛᵛ-|ᵛ-ᵛ- navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
ᵛ-ᵛ-|ᵛ---||ᵛ---|ᵛ-ᵛ- pathyā
ye taṃ na upanayhanti⁸ veraṃ tesūpasammati. [4]

ᵛᵛ---|ᵛ---||ᵛ---ᵛ-ᵛ-ᵛ- pathyā x 2
na hi verena verāni sammantīdha kudācanaṃ,⁹
ᵛ-ᵛ-|ᵛ---||ᵛ-ᵛ-|ᵛ-ᵛ-
averena ca sammanti, esa dhammo sanantano. [5]

¹ BJT: *Suttantapiṭake Khuddakanikāyo (dutiyo gantho) Dhammapadapāḷi*; ChS: *Khuddakanikāye Dhammapadapāḷi*; Thai: *Suttantapiṭake Khuddakanikāyassa Dhammapadagāthā*.

² PTS omits this line.

³ PTS: *Yamakavagga*, and so for all the chapter titles from here on; Thai: *Dhammapadagāthāya paṭhamo Yamakavaggo*, and similarly for all the chapter titles from here on.

⁴ PTS: *bhāsati*, for a discussion of this reading here and in the next verse see the The Prosody of the Dhammapada.

⁵ PTS: *bhāsati*, cf. vs 1 above.

⁶ Thai: *anupāyinī*.

⁷ BJT, PTS: *ye taṃ*.

⁸ Thai: *ye taṃ nūpanayhanti*; ChS: *ye ca taṃ nupanayhanti*.

⁹ PTS: *sammant' idha kudacana*.

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 pare ca na vijānanti mayam-ettha yamāmase,¹
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ye ca tattha vijānanti tato sammanti medhagā. [6]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 subhānupassim viharantaṃ indriyesu asaṃvutaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 bhojanamhi amattaññuṃ,² kusītaṃ hīnavīriyaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ savipulā
 taṃ ve pasahati³ māro vāto rukkhamaṃ va dubbalaṃ. [7]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 asubhānupassim viharantaṃ indriyesu susaṃvutaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 bhojanamhi ca mattaññuṃ, saddhaṃ āradhavīriyaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ savipulā
 taṃ ve nappasahati⁴ māro vāto selaṃ va pabbataṃ. [8]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,⁵
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 apeto damasaccena na so kāsāvam-ar^ahati. [9]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yo ca vantakasāvassa sīlesu susamāhito,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 upeto damasaccena sa ve kāsāvam-ar^ahati. [10]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ navipulā
 asāre sāramatino sāre cāsāradassino,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 te sāraṃ nādhigacchanti micchāsaṅkappagocarā. [11]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 sāraṅ-ca sārato ñatvā asāraṅ-ca asārato,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 te sāraṃ adhigacchanti sammāsaṅkappagocarā. [12]

¹ Thai: *yamāmhase*.

² PTS, ChS: *cāmattaññuṃ*.

³ PTS: *pasahatī*.

⁴ PTS: *-pasahatī*.

⁵ ChS: *paridahissati*.

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 yathā agāraṃ¹ ducchannaṃ vuṭṭhī² samativijjhati,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati. [13]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 yathā agāraṃ³ succhannaṃ⁴ vuṭṭhī⁵ na samativijjhati,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati. [14]

˘˘˘˘|˘˘˘˘ Vetāliya x 4
 idha socati pecca socati,
 ˘˘˘˘|˘˘˘˘⁶
 pāpakārī ubhayattha socati,
 ˘˘˘˘|˘˘˘˘
 so socati so vihaññati
 ˘˘˘˘|˘˘˘˘
 disvā kammakiliṭṭham-attano. [15]

˘˘˘˘|˘˘˘˘ Vetāliya x 4
 idha modati pecca modati,
 ˘˘˘˘|˘˘˘˘
 katapuñño ubhayattha modati,
 ˘˘˘˘|˘˘˘˘
 so modati so pamodati
 ˘˘˘˘|˘˘˘˘
 disvā kammavisuddhim⁷-attano. [16]

˘˘˘˘|˘˘˘˘ Vetāliya x 4
 idha tappati pecca tappati,
 ˘˘˘˘|˘˘˘˘⁸
 pāpakārī ubhayattha tappati,
 ˘˘˘˘|˘˘˘˘
 “pāpaṃ mē katan”-ti tappati,
 ˘˘˘˘|˘˘˘˘
 bhiyyo tappati duggatiṃ gato. [17]

¹ BJT: *yathāgāraṃ*.

² BJT, PTS: *vuṭṭhī*. *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position. I may state again here that changes in word form are normally only discussed in these notes when there is need to explain why I have taken the reading in the text in preference to a variant reading.

³ BJT: *yathāgāraṃ*.

⁴ ChS: *suchannaṃ*.

⁵ BJT, PTS: *vuṭṭhī*. *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position.

⁶ Metre: This is an example of the variant opening discussed in the The Introduction to the Prosody. As Norman (WD) says we could also read *pāpakārī* m.c. which would give the syncopated opening ˘˘˘˘˘˘˘˘, but note that no manuscripts support the reading.

⁷ BJT: *kammavisuddham*.

⁸ Metre: This is an example of the variant opening discussed in the Introduction. We could also read *pāpakārī* m.c. which would give the syncopated opening ˘˘˘˘˘˘˘˘.

〰〰〰〰|〰〰〰 Vetālīya x 4
 idha nandati pecca nandati,
 〰〰〰〰〰〰|〰〰〰〰
 katapuñño ubhayattha nandati,
 〰〰〰〰|〰〰〰〰
 “puññaṃ me katan”-ti nandati,
 〰〰〰〰|〰〰〰〰
 bhiyyo nandati suggaṭṭiṃ gato. [18]

〰〰〰,|〰〰〰|〰〰〰 Tuṭṭhubha x 4
 bahum-pi ce sahitaṃ¹ bhāsamāno,
 〰〰〰,|〰〰〰|〰〰〰
 na takkaro hoti naro pamatto,
 〰〰〰|〰,〰〰〰|〰〰〰
 gopo va gāvo gaṇayaṃ paresaṃ,
 〰〰〰,|〰〰〰|〰〰〰²
 na bhāgavā sāmāññaṃsa hoti. [19]

〰〰〰,|〰〰〰|〰〰〰 Tuṭṭhubha x 6
 appam-pi ce sahitaṃ³ bhāsamāno,
 〰〰〰|〰,〰〰〰|〰〰〰
 dhammassa hoti anudhammacārī,
 〰〰〰|〰,〰〰〰|〰〰〰
 rāgañ-ca dosañ-ca pahāya mohaṃ,
 〰〰〰|〰,〰〰〰|〰〰〰
 sammappajāno suvimuttacitto,
 〰〰〰〰|〰〰〰|〰〰〰
 anupādiyāno idha vā huraṃ vā,
 〰〰〰,|〰〰〰|〰〰〰⁴
 sa bhāgavā sāmāññaṃsa hoti. [20]

*YAMAKAVAGGO PAṬHAMO.*⁵

¹ ChS: *saṃhita*.

² Metre: Two light syllables have been replaced by one heavy one at the 5th, see the Introduction to the Prosody for a discussion of this reading.

³ ChS: *saṃhita*.

⁴ Metre: Two light syllables have been replaced by one heavy one at the 5th.

⁵ ChS: *Yamakavaggo paṭhamo niṭṭhito*, and so for all the end titles from here on.

2: APPAMĀDAVAGGO¹

- - - - | u - - - - | - - - - | - - - - | bhavipulā
 appamādo amatapadaṃ,² pamādo maccuno padaṃ,
 - - - - | - - - - | - - - - | - - - - | pathyā
 appamattā na miyanti, ye pamattā yathā matā. [21]

- - - - | - - - - | - - - - | - - - - | pathyā x 2
 etaṃ visesato ñatvā appamādamhi paṇḍitā,
 - - - - | - - - - | - - - - | - - - - |
 appamāde pamodanti, ar'iyānaṃ gocare ratā. [22]

- - - - | - - - - | - - - - | - - - - | bhavipulā
 te jhāyino sātatikā, niccaṃ dalhaparakkamā,
 - - - - | - - - - | - - - - | - - - - | mavipulā
 phusanti dhīrā nibbānaṃ,³ yogakkhemaṃ anuttaraṃ. [23]

- - - - | - - - - | - - - - | - - - - | Vetāliya x 4
 uṭṭhānavato satīmato,⁴
 - - - - | - - - - | - - - - | - - - - |
 sucikammaṃ nisammakārino,
 - - - - | - - - - | - - - - | - - - - |⁵
 saññatassa ca⁶ dhammajīvino,
 - - - - | - - - - | - - - - | - - - - |⁷
 appamattassa yasobhivaḍḍhati. [24]

- - - - | - - - - | - - - - | - - - - | pathyā x 2
 uṭṭhānenappamādena saṃyamena damena ca,
 - - - - | - - - - | - - - - | - - - - |
 dīpaṃ kay'rātha medhāvī, yaṃ ogho nābhikīrati. [25]

- - - - | - - - - | - - - - | - - - - | pathyā x 2
 pamādam-anuyuñjanti bālā dummedhino janā,
 - - - - | - - - - | - - - - | - - - - |
 appamādañ-ca medhāvī dhanaṃ seṭṭhaṃ va rakkhati. [26]

¹ PTS: *Appamādavagga*; Thai: *Dhammapadagāthāya dutiyo Appamādavaggo*.

² Thai: *amataṃ padaṃ*.

³ BJT: *nibbānaṃ*, always this spelling.

⁴ BJT, Thai: *satimato*; -ī- in the text is m.c. to give the normal cadence.

⁵ Metre: we have to count the first syllable as light here to correct the metre.

⁶ ChS: omit *ca*.

⁷ Metre: For this variation in the opening see the Introduction.

- - - - | u - - - - || - - - - | u - - - - irregular ¹
 mā pamādam²-anuyuñjetha mā kāmaratisanthavaṃ,
 - - - - | u - - - - || - - - - | u - - - - pathyā
 appamatto hi jhāyanto pappoti vipulāṃ sukhaṃ. [27]

u - - - - | u - - - - || u - - - - | u - - - - pathyā x 3
 pamādaṃ appamādena yadā nudati paṇḍito,
 - - - - | u - - - - || u - - - - | u - - - -
 paññāpāsādam³-āruyha, asoko sokiniṃ pajam,
 - - - - | u - - - - || - - - - | u - - - -
 pabbataṭṭho va bhummaṭṭhe⁴ dhīro bāle avekkhati. [28]

- - - - | u - - - - || - - - - | u - - - - pathyā x 2
 appamatto pamattesu, suttesu bahujāgaro,
 u - - - - | u - - - - || - - - - | u - - - -
 abalassaṃ va sīghasso hitvā yāti sumedhaso. [29]

- - - - | u u u - || - - - - | u - - - - navipulā
 appamādena⁵ maghavā devānaṃ seṭṭhataṃ gato,
 - - - - | u - - - - || u - - - - | u - - - - pathyā
 appamādaṃ pasaṃsanti, pamādo gar^ahito sadā. [30]

- - - - | u - - - - || u - - - - | u - - - - pathyā x 2
 appamādarato bhikkhu, pamāde bhayadassivā,
 - - - - | u - - - - || u - - - - | u - - - -
 saṃyojanaṃ aṇuṃ-thūlaṃ ḍahaṃ aggīva gacchati. [31]

- - - - | u - - - - || u - - - - | u - - - - pathyā x 2
 appamādarato bhikkhu, pamāde bhayadassivā,
 u - - - - | u - - - - || - - - - | u - - - -
 abhabbo parihānāya,⁶ nibbānasseva⁷ santike. [32]

*APPAMĀDAVAGGO DUTIYO.*⁸

¹ Metre: this is one place in the Dhammapada where, if the rule of resolution holds, then the metre is wrong, as this is not a known variation. Alternatively (with Norman, WD, pg 68) we could count the 4th syllable as resolved, and we then have pathyā. It seems to me that the former is more likely, the prosody having been disturbed as this line is the opposite of 26a.

² Metre: we might have expected a reading *pamādam*, as the labial *-m* is incorrect by normal grammatical standards, and, contra Norman (WD) it doesn't help the metre, which still has to be considered irregular.

³ PTS: *paññāpāsādam*.

⁴ ChS: *bhūmaṭṭhe*.

⁵ Editor's note: Thai, *appādena*, printer's error.

⁶ BJT: *parihānāya*.

⁷ BJT: *nibbāna-*.

⁸ ChS: *Appamādavaggo dutiyo niṭṭhito*.

3: CITTAVAGGO¹

pathyā x 2
 phandanam capalam cittam dūrakkham² dunnivārayam,
 ujuṃ karoti medhāvī usukāro va tejanam. [33]

pathyā x 2
 vārijo va thale khitto oka-m-okata ubbhato,
 pariphandatidam cittam mārādheyyam pahātave. [34]

navipulā
 dunniggahassa lahuno yatthakāmanipātino,
 pathyā
 cittassa damatho sādhu, cittam dantam sukhāvaham. [35]

navipulā
 sududdasam sunipuṇam³ yatthakāmanipātinaṃ,
 pathyā
 cittam rakkhetha medhāvī, cittam guttam sukhāvaham. [36]

bhavipulā
 dūraṅgamam ekacaram asarīram guhāsayaṃ,
 pathyā
 ye cittam saññam-essanti mokkhanti mārabandhanā. [37]

pathyā x 2
 anavatthitacittassa saddhammam avijānato,
 pariplavapasādassa⁴ paññā na paripūrati. [38]

pathyā x 2
 anavassutacittassa anavāhatacetaso,
 puññapāpapahīnassa⁵ natthi jāgarato bhayaṃ. [39]

¹ PTS: *Cittavagga*; Thai: *Dhammapadagāthāya tatiyo Cittavaggo*.

² BJT, Thai: *durakkham*.

³ BJT: *sunipuṇam*.

⁴ BJT: *pariplavapasādassa*.

⁵ BJT: *-pahīnassa*.

--U--|--UU|--U-- Tuṭṭhubha x 3
 kumbhūpamaṃ kāyam-imam¹ veditvā,
 UU--U--|--UU|--U--
 nagarūpamaṃ cittaṃ-idaṃ ṭhapetvā,²
 --U--|--|--U--
 yodhetha māraṃ paññāvudhena,³
 U--U--|--UU|--U-- Jagatī
 jitañ-ca rakkhe anivesano⁴ siyā. [40]

UU--U|U---||UU--U|U--U pathyā x 2
 aciraṃ vatayaṃ kāyo paṭhaviṃ⁵ adhisessati,
 --U--|U---||U--U|U--U
 chuddho⁶ apetaṃ-ñāṇo niratthaṃ va kalīngaraṃ. [41]

U--U--|-----||-----U|U--U mavipulā
 diso disaṃ yantaṃ kay¹rā verī vā pana verinaṃ
 --UU|U---||--U--|U--U pathyā
 micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare. [42]

U---|U---||-----U|U--U pathyā x 2
 na taṃ mātā pitā kay¹rā aññe vā pi ca ñātakā
 --UU|U---||--U--|U--U
 sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare. [43]

*CITTAVAGGO TATIYO.*⁷

¹ Thai: *idaṃ*.

² Thai: *thaketvā* ?.

³ BJT: *paññāvudhena*. Metre: there is replacement of two light syllables by one heavy one at the 6th.

⁴ Thai: *anivesino*.

⁵ ChS: *pathaviṃ*.

⁶ Thai: *chuddo*.

⁷ ChS: *Cittavaggo tatiyo niṭṭhito*.

4: PUPPHAVAGGO¹

〰〰〰〰|〰〰〰 Vetālīya x 4
 kō imaṃ paṭhaviṃ² vicessati³
 〰〰〰〰|〰〰〰
 yamalokañ-ca imaṃ sadevakaṃ?
 〰〰〰|〰〰〰
 ko dhammapadaṃ sudesitaṃ,
 〰〰〰〰|〰〰〰
 kusalo puppham-iva ppassati?⁴ [44]

〰〰〰|〰〰〰 Vetālīya x 4
 sekho paṭhaviṃ⁵ vicessati⁶
 〰〰〰〰|〰〰〰
 yamalokañ-ca imaṃ sadevakaṃ.
 〰〰〰〰|〰〰〰⁷
 sekho dhammapadaṃ sudesitaṃ,
 〰〰〰〰|〰〰〰
 kusalo puppham-iva ppassati.⁸ [45]

〰〰〰,|〰〰|〰〰 Tuṭṭhubha x 4
 pheṇūpamaṃ kāyam-imaṃ viditvā,
 〰〰〰|,〰〰|〰〰
 marīcidhammaṃ abhisambudhāno,
 〰〰〰|〰,〰|〰〰
 chetvāna mārassa papupphakāni,
 〰〰〰,|〰〰|〰〰
 adassanaṃ maccurājassa gacche. [46]

〰〰〰|〰〰〰||〰〰〰|〰〰〰 pathyā x 2
 pupphāni heva pacinantam byāsattamanasaṃ⁹ naram,
 〰〰〰|〰〰〰||〰〰〰|〰〰〰
 suttam gāmaṃ mahogho va maccu ādāya gacchati. [47]

¹ PTS: *Pupphavagga*; Thai: *Dhammapadagāthāya catuttho Pupphavaggo*.

² ChS: *pathaviṃ*.

³ PTS, Thai: *vijessati*. Metre: here again the first syllable needs to be counted as light to correct the metre.

⁴ BJT, Thai, ChS: *iva ppassati*.

⁵ ChS: *pathaviṃ*.

⁶ PTS, Thai: *vijessati*.

⁷ Metre: note that this is a posterior line in place of a prior line, exchanged through metrical licence (cf. 237c).

⁸ BJT, Thai, ChS: *iva ppassati*.

⁹ PTS: *vyāsattamanasaṃ*.

---|---||---|--- pathyā x 2
pupphāni heva pacinantam byāsattamanasam¹ naram,
---|---||---|---
atittam yeva kāmesu antako kurute vasam. [48]

---|---||---|--- pathyā x 2
yathā pi bhamaro puppham vaṇṇagandham² aheṭṭhayam
---|---||---|---
paḷeti rasam-ādāya, evam gāme munī care. [49]

---|---||---|--- pathyā x 2
na paresam vilomāni, na paresam katākatam,
---|---||---|---
attano va avekkheyya katāni akatāni ca. [50]

---|---||---|--- pathyā x 2
yathā pi ruciram puppham vaṇṇavantam agandhakam,
---|---||---|---
evam subhāsītā vācā aphalā hoti akubbato. [51]

---|---||---|--- pathyā x 2
yathā pi ruciram puppham vaṇṇavantam sagandhakam,
---|---||---|---
evam subhāsītā vācā saphalā hoti pakubbato.³ [52]

---|---||---|--- pathyā x 2
yathā pi puppharāsīmhā kay¹rā mālāguṇe⁴ bahū,
---|---||---|---
evam jātena maccena kattabbam kusalam bahum. [53]

---|---||---|--- Tuṭṭhubha x 3
na pupphagandho paṭivātam-eti,
---|---||---|---
na candanam tagaramallikā vā,⁵
---|---||---|---
satañ-ca gandho paṭivātam-eti,
---|---||---|--- Jagatī
sabbā disā sappuriso pavāyati.⁶ [54]

---|---||---|--- pathyā x 2
candanam tagaram vā pi, uppalam atha vassikī,
---|---||---|---
etesam gandhajātānam sīlagandho anuttaro. [55]

¹ PTS: *vyāsattamanasam*.

² Thai: *vaṇṇavantam*; ChS: *vaṇṇagandham*.

³ PTS: *sakubbato*; Thai: *sukubbato*; ChS: *kubbato*.

⁴ Thai: *mālāguṇe*.

⁵ ChS: *omit vā*.

⁶ BJT, PTS: *pavāti*. See Brough pg 268.

— — — — | — — — — || — — — — | — — — — pathyā x 2
appamatto ayaṃ gandho yāyaṃ¹ tagaracandanī,²
— — — — | — — — — || — — — — | — — — —
yo ca sīlavataṃ gandho vāti devesu uttamo. [56]

— — — — | — — — — || — — — — | — — — — pathyā x 2
tesaṃ sampannasīlānaṃ appamādhavīhāriṇaṃ
— — — — | — — — — || — — — — | — — — —
sammad-aññāvimuttānaṃ, māro maggaṃ na vindati. [57]

— — — — | — — — — || — — — — | — — — — pathyā x 2
yathā saṅkāradhānasmim³ ujjhitasmim mahāpathe,
— — — — | — — — — || — — — — | — — — —
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ. [58]

— — — — | — — — — || — — — — | — — — — pathyā x 2
evaṃ saṅkārabhūtesu andhabhūte puthujjane,
— — — — | — — — — || — — — — | — — — —
atirocati paññāya sammāsambuddhasāvako. [59]

*PUPPHAVAGGO CATUTTHO.*⁴

¹ Thai, ChS: *yvāyaṃ*.

² ChS: *tagaracandanāṃ*.

³ ChS: *saṅkāraḥānasmim*.

⁴ ChS: *Pupphavaggo catuttho niṭṭhito*.

5: BĀLAVAGGO¹

----|----||----|---- pathyā
dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
----|----||----|---- mavipulā
dīgho bālānaṃ² saṃsāro saddhammaṃ avijānataṃ. [60]

----|----||----|---- pathyā x 2
caraṇ-ce nādhigaccheyya seyyaṃ sadisam-attano,
----|----||----|----
ekacar'yaṃ daḥhaṃ kay'rā, natthi bāle sahāyatā. [61]

----|----||----|---- pathyā x 2
“puttā matthi dhanam-matthi”³ iti bālo vihaññati,
----|----||----|----
attā hi attano natthi kuto puttā, kuto dhanam? [62]

----|----||----|---- savipulā
yo bālo maññati bālyaṃ,⁴ paṇḍito vā pi tena so,
----|----||----|---- savipulā
bālo ca paṇḍitamānī sa ve bālo ti vuccati. [63]

----|----||----|---- pathyā x 2
yāvajīvam-pi ce bālo paṇḍitaṃ pay'rupāsati
----|----||----|----
na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā. [64]

----|----||----|---- pathyā x 2
muhuttam-api ce viññū⁵ paṇḍitaṃ pay'rupāsati
----|----||----|----
khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā. [65]

----|----||----|---- mavipulā
caranti bālā dummedhā amitteneva attanā,
----|----||----|---- pathyā
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ. [66]

----|----||----|---- pathyā x 2
na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
----|----||----|----
yassa assumukho rodaṃ vipākaṃ paṭisevati. [67]

¹ PTS: *Bālavagga*; Thai: *Dhammapadagāthāya pañcama Bālavaggo*.

² Thai: *bālāna*'.

³ PTS: *dhanam m' atthi*; Thai: *dhanamatthi*.

⁴ PTS: *maññatī balyaṃ*.

⁵ BJT: *viññu*.

- 0 - - | 0 - - - || - - - - | 0 - 0 - pathyā
 tañ-ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
 - 0 - 0 - | - 0 - 0 - || 0 - - - | 0 - 0 - bhavipulā
 yassa patīto sumano vipākaṃ paṭisevati. [68]

0 0 - - | 0 0 - - || - 0 - - | 0 - 0 - savipulā x 2
 madhuvā maññati¹ bālo, yāva pāpaṃ na paccati,
 0 - 0 - | 0 0 - - || 0 0 - - - | 0 - 0 -
 yadā ca paccati² pāpaṃ, atha bālo³ dukkhaṃ nigacchati. [69]

- - - - | 0 - - - || - - - - | 0 - 0 - pathyā x 2
 māse māse kusaggena bālo bhuñjetha⁴ bhojanaṃ,
 0 - - - | 0 - - - || 0 - - - | 0 - 0 -
 na so sañkhātadhammānaṃ kalaṃ agghati⁵ soḷasiṃ. [70]

0 0 - - | 0 - - - || - 0 - - | 0 - 0 - pathyā x 2
 na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
 0 - - - | 0 - - - || - - - - | 0 - 0 -
 ḍahantaṃ bālam-anveti bhasmacchanno⁶ va pāvako. [71]

- 0 - 0 | 0 - - - || - - - - | 0 - 0 - pathyā x 2
 yāvad-eva anattāya ñattaṃ bālassa jāyati,
 - 0 - - | 0 - - - || - 0 - 0 | 0 - 0 -
 hanti bālassa sukkaṃsaṃ muddham⁷-assa vipātayaṃ. [72]

0 0 - - - | 0 0 - - - || 0 - - - | 0 - 0 - pathyā x 2
 asataṃ⁸ bhāvanam⁹-iccheyya, purekkhārañ-ca bhikkhusu,
 - - - - | 0 - - - || - - - - | 0 - 0 -
 āvāsesu ca issarīyaṃ, pūjā parakulesu ca. [73]

¹ PTS: *maññatī*; the readings in this line, and in line c in PTS are m.c. to produce the pathyā cadence, but the fifth variation (vipulā) is acceptable, and has the most manuscript support, so there is no need for a change in the normal word form.

² PTS: *paccatī*.

³ Thai places *bālo* in brackets; ChS omits *atha*. Metre: as it stands there are two syllables too many in line d, the vv.ll.s arise from trying to regularize the metre. If this is a Vetālīya line as Norman (WD) suggests, then it is a very unusual shape (cf. 119d; 120d).

⁴ ChS: *bhuñjeyya*.

⁵ PTS: *nāgghati*.

⁶ PTS, Thai: *bhasmācchanno*.

⁷ Thai: *muddhaṃ*.

⁸ Thai, ChS: *asantaṃ*.

⁹ Thai: *bhāvam-*.

˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā x 3
 “mameva kata’ maññantu¹ gihī pabbajitā ubho,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘
 mameva ativasā² assu kiccākicesu kismici”,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘
 iti bālassa saṅkappo icchā māno ca vaḍḍhati. [74]

˘˘˘|˘˘˘||˘˘˘|˘˘˘ bhavipulā
 aññā hi lābhūpanisā, aññā nibbānagāminī,³
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā x 2
 evam-etam abhiññāya bhikkhu buddhassa sāvako
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘
 sakkāraṃ nābhinandeyya, vivekam-anubrūhaye.⁴ [75]

BĀLAVAGGO PAÑCAMO.⁵

6: PAṄḌITAVAGGO⁶

˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā
 nidhīnaṃ⁷ va pavattāraṃ yaṃ passe vajjadassinam,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘ mavipulā
 niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā
 tādisaṃ bhajamānassa seyyo hoti na pāpiyo. [76]

˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā x 2
 ovadeyyānusāseyya,⁸ asabbhā ca nivāraye,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘
 sataṃ hi so piyo hoti, asataṃ hoti appiyo. [77]

˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā
 na bhaje pāpake mitte, na bhaje purisādhame,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘ mavipulā
 bhajetha mitte kalyāṇe, bhajetha purisuttame. [78]

˘˘˘|˘˘˘||˘˘˘|˘˘˘ pathyā x 2
 dhammapīti sukhaṃ seti, vippasannena⁹ cetasā,
 ˘˘˘|˘˘˘||˘˘˘|˘˘˘
 arīyappavedite dhamme sadā ramati paṇḍito. [79]

¹ BJT: *kataṃ maññantū*; (*ū* is a printer’s error) in the text niggahīta is lost m.c. to give the pathyā cadence.

² PTS, ChS: *mam’ evātivasā*.

³ Editor’s note: BJT, *nibbāna-*, against its usual spelling.

⁴ Metre: note that *-br-* does not make position here, which is very unusual for *br* in medial position.

⁵ ChS: *Bālavaggo pañcamo niṭṭhito*.

⁶ PTS: *Paṇḍitavagga*; Thai: *Dhammapadagāthāya chaṭṭho Paṇḍitavaggo*.

⁷ BJT: *nidhinaṃ*.

⁸ BJT: *ovadeyyanusāseyya*.

⁹ PTS: *vipasannena*; (in WD Norman lists this as a misprint for *vippa-*).

〰〰〰〰|〰〰〰 Vetālīya x 4
 udakaṃ hi¹ nayanti nettikā,
 〰〰〰〰〰〰|〰〰〰〰〰〰
 usukārā namayanti tejanaṃ,
 〰〰〰〰|〰〰〰〰〰〰
 dāruṃ namayanti tacchakā,
 〰〰〰〰〰〰|〰〰〰〰〰〰
 attānaṃ damayanti paṇḍitā. [80]

〰〰〰|〰〰〰||〰〰〰|〰〰〰 bhavipulā
 selo yathā ekaghano vātena na samīrati,
 〰〰〰|〰〰〰||〰〰〰|〰〰〰 pathyā
 evaṃ nindāpasamsāsu na samiñjanti² paṇḍitā. [81]

〰〰〰|〰〰〰||〰〰〰|〰〰〰 mavipulā
 yathā pi r^ahado gambhīro vipasanno³ anāvilo,
 〰〰〰|〰〰〰||〰〰〰|〰〰〰 pathyā
 evaṃ dhammāni sutvāna vipasīdanti paṇḍitā. [82]

〰〰〰,|〰〰〰|〰〰〰 Tuṭṭhubha x 4
 sabbattha ve sappurisā vajanti,⁴
 〰〰〰|〰,〰〰|〰〰〰
 na kāmakāmā lapayanti santo,
 〰〰〰|〰,〰〰|〰〰〰
 sukkena phutṭhā atha vā dukhena,⁵
 〰〰〰,|〰〰|〰〰〰
 noccāvacaṃ⁶ paṇḍitā dassayanti. [83]

〰〰〰|〰,〰〰|〰〰〰 Tuṭṭhubha x 2
 na attahetu na parassa hetu,
 〰〰〰|〰,〰〰|〰〰〰
 na puttam-icche na dhanaṃ na raṭṭhaṃ,
 〰〰〰〰〰〰〰〰|〰〰〰 Jagatī⁷
 na iccheyya adhammena samiddhim-attano,
 〰〰〰,|〰〰|〰〰〰 Jagatī
 sa sīlavā paññavā dhammiko siyā. [84]

〰〰〰|〰〰〰||〰〰〰|〰〰〰 pathyā
 appakā te manussesu ye janā pāragāmino,
 〰〰〰|〰〰〰||〰〰〰|〰〰〰 Anuṭṭhubha
 athāyaṃ itarā pajā tīram-evānudhāvati. [85]

¹ Thai: *udakañ-hi*.

² Thai: *sammiñjanti*.

³ PTS: *vipasanno*.

⁴ BJT, ChS: *cajanti*. See Brough pg 245.

⁵ Thai: *dukkhena*; in the text the consonant cluster is simplified m.c. to give the normal cadence.

⁶ PTS, ChS: *na uccāvacaṃ*.

⁷ Metre: the line is very poor metrically here, we could read *niccheyy' adhammena*, or better *niccheyyādhammena*, as the Vedic opening 〰〰〰 is found in early Pali verse.

---|---||---|--- pathyā x 2
 ye ca kho sammad-akkhāte dhamme dhammānuvattino
 ---|---||---|---
 te janā pāram-essanti, maccudheyyaṃ suduttaraṃ. [86]

----|---||----|--- ravipulā
 kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvettha paṇḍito,
 ---|---||---|--- mavipulā
 okā anokaṃ¹ āgama viveke yattha dūramaṃ. [87]

---|---||---|--- pathyā x 2
 tatrābhiratim-iccheyya hitvā kāme akiñcano,
 ---|---||---|---
 pariyodapeyya attānaṃ cittaklesehi paṇḍito. [88]

----|---||----|--- pathyā x 2
 yesaṃ sambodhi-aṅgesu² sammā cittaṃ subhāvitaṃ,
 ---|---||---|---
 ādānapaṭinissagge anupādāya ye ratā,
 ---|---||---|--- savipulā
 khīṇāsavā jutimanto³ te loke parinibbutā. [89]

*PAṆḌITAVAGGO CHAṬṬHO.*⁴

¹ ChS: *anokam*.

² Thai, ChS: *sambodhiyaṅgesu*.

³ PTS: *jutimanto*.

⁴ ChS: *Paṇḍitavaggo chaṭṭho niṭṭhito*.

7: ARAHANTAVAGGO¹

pathyā x 2
 gataddhino visokassa vippamuttassa sabbadhi,
 sabbaganthappahīnassa² pariḷāho na vijjati. [90]

pathyā x 2
 uyyuñjanti satīmanto,³ na nikete ramanti te,
 haṃsā va pallalaṃ hitvā okam-okam jahanti te. [91]

pathyā x 3
 yesaṃ sannicayo⁴ natthi, ye pariññātabhojanā,
 suññato animitto ca vimokkho yesa'⁵ gocaro,
 ākāse va sakuntānaṃ gati tesāṃ durannayā. [92]

pathyā x 3
 yassāsavā parikkhīṇā āhāre ca anissito,
 suññato animitto ca vimokkho⁶ yassa gocaro,
 ākāse va sakuntānaṃ padaṃ tassa durannayaṃ. [93]

Tuṭṭhubha x 3
 yassindriyāni samathaṃ gatāni,⁷
 assā⁸ yathā sārathinā sudantā,
 pahīnamānassa⁹ anāsavassa,
 Jagatī
 devā pi tassa pihayanti tādino. [94]

¹ PTS: *Arahantavagga*; Thai: *Dhammapadagāthāya sattamo Arahantavaggo*.

² BJT: *sabbaganthappahīnassa*.

³ BJT: *satimanto*; in the text *ī* is m.c. to give pathyā, which here has the support of most of the manuscripts.

⁴ Thai: *sanniccayo*.

⁵ PTS, ChS: *yesaṃ*; in the text *niggahīta* is lost m.c. to produce the normal Siloka cadence.

⁶ PTS: *vimokho*.

⁷ Thai, ChS: *samathaṅgatāni*.

⁸ ChS: omit *Assā*.

⁹ BJT: *pahīnamānassa*.

~~~~~|~|~|~| Vetālīya x 4  
 paṭhavisamo<sup>1</sup> no virujjhati,  
 ~~~~~|~|~|~|<sup>2</sup>  
 indakhilūpamō³ tādi subbato,
 ~~~~~|~|~|~|  
 r<sup>a</sup>hado va apetakaddamo,  
 ~~~~~|~|~|~|  
 saṃsārā na bhavanti tādino. [95]

~~~~~|~|~|~|:~~~~~|~|~|~| pathyā x 2  
 santam tassa manam hoti, santā vācā ca kamma ca,  
 ~~~~~|~|~|~|:~~~~~|~|~|~|  
 sammad-aññāvimuttassa, upasantassa tādino. [96]

~~~~~|~|~|~|:~~~~~|~|~|~| pathyā  
 assaddho akataññū ca sandhicchedo ca yo naro,  
 ~~~~~|~|~|~|:~~~~~|~|~|~| mavipulā  
 hatāvakāso vantāso sa ve uttamaporiso. [97]

~~~~~|~|~|~|:~~~~~|~|~|~| pathyā  
 gāme vā yadi vāraññe, ninne vā yadi vā thale,  
 ~~~~~|~|~|~|:~~~~~|~|~|~| savipulā  
 yatthar^ahanto⁴ viharanti tam bhūmiṃ rāmaṇeyyakam.⁵ [98]

~~~~~|~|~|~|:~~~~~|~|~|~| pathyā x 2<sup>6</sup>  
 ramaṇīyāni araññāni, yattha na ramatī jano,  
 ~~~~~|~|~|~|:~~~~~|~|~|~|  
 vītarāgā ramissanti,⁷ na te kāmagavesino. [99]

*ARAHANTAVAGGO SATTAMO.*⁸

¹ PTS, Thai: *paṭhavīsamo*; ChS: *pathavisamo*.

² Metre: this is an example of the variant opening discussed in the Introduction, but note we still must read *-ūpamō* to correct the metre here.

³ ChS: *indakhilupamo*; a reading produced to ‘correct’ the metre, but it is not needed as we can scan *-o* as light, and we then have an acceptable variation.

⁴ BJT: *yatthārahanto*; Thai, ChS: *yattha arahanto*.

⁵ Thai, ChS: *bhūmirāmaṇeyyakam*.

⁶ Metre: note that the 2nd and 3rd syllables are light again here.

⁷ Thai: *ramessanti*.

⁸ ChS: *Arahantavaggo sattamo niṭṭhito*.

8: SAHASSAVAGGO¹

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 saḥassam-āpi ce vācā anattḥapadasaṃhitā,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ekaṃ² atḥapadaṃ seyyo yaṃ sutvā upasammati. [100]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 saḥassam-āpi ce gāthā anattḥapadasaṃhitā,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati. [101]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yo ce³ gāthāsaṭṭhaṃ bhāse anattḥapadasaṃhitā⁴
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati. [102]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yo saḥassaṃ saḥassena saṅgāme mānuse jīne,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ekañ-ca jeyya attānaṃ⁵ sa ve saṅgāmajuttamo. [103]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 attā have jitaṃ seyyo yā cāyaṃ itarā pajā
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 attadantassa posassa, niccaṃ saññatacārino. [104]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 neva devo na gandhabbo, na māro saha brahmunā,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 jitaṃ apajitaṃ kayīrā tathārūpassa jantuno. [105]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 3
 māse māse saḥassena yo yajetha saṭṭhaṃ samaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 ekañ-ca bhāvitattānaṃ muhuttam-āpi pūjaye,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 sā yeva pūjanā seyyo⁶ yañ-ce vassasataṃ hutāṃ. [106]

¹ PTS: *Sahassavagga*; Thai: *Dhammapadagāthāya aṭṭhamo Sahassavaggo*.

² PTS: *ekam*.

³ PTS, Thai: *ca*.

⁴ Editor's note: BJT, *anattḥapadasaṃhitāṃ*, by mistake.

⁵ PTS, Thai, ChS: *jeyya-m-attānaṃ*.

⁶ BJT: *seyyā*.

- - - - | - - - - || - - - - | - - - - pathyā x 3
 yo ca vassasatam jantu aggiṃ paricare vane,
 - - - - | - - - - || - - - - | - - - -
 ekañ-ca bhāvitattānaṃ muhuttam-āpi pūjaye,
 - - - - | - - - - || - - - - | - - - -
 sā yeva pūjanā seyyo¹ yañ-ce vassasatam hutam. [107]

- - - - | - , - - - - | - - - - Tuṭṭhubha x 4
 yaṃ kiñci yiṭṭham ca hutam ca² loke,
 - - - - | - - - - | - - - - ³
 samvaccharam yajetha puññapekkho,⁴
 - - - - | - - - - | - - - -
 sabbam-pi⁵ tam na catubhāgam-eti,
 - - - - | - - - - | - - - -
 abhivādanā ujjugatesu⁶ seyyo.⁷ [108]

- - - - | - - - - || - - - - | - - - - pathyā
 abhivādanasīlissa niccam vaddhāpacāyino,⁸
 - - - - | - - - - || - - - - | - - - - mavipulā
 cattāro dhammā vadḍhanti: āyu vaṇṇo sukham balam. [109]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca vassasatam jīve dussīlo asamāhito,
 - - - - | - - - - || - - - - | - - - -
 ekāham jīvitam seyyo sīlavantassa jhāyino. [110]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca vassasatam jīve duppañño asamāhito,
 - - - - | - - - - || - - - - | - - - -
 ekāham jīvitam seyyo paññavantassa⁹ jhāyino. [111]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca¹⁰ vassasatam jīve kusīto hīnavīriyo,
 - - - - | - - - - || - - - - | - - - -
 ekāham jīvitam seyyo virⁱyam¹¹-ārabhato daḥam. [112]

¹ BJT: *seyyā*.

² BJT, Thai, ChS: *yiṭṭham va hutam va*.

³ The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *yajētha* m.c.

⁴ PTS: *puññapekko*.

⁵ Thai: *Sabbam pi*.

⁶ Thai: *ujjatesu*.

⁷ BJT: *seyyā*.

⁸ Thai, ChS: *vuddhāpacāyino*.

⁹ PTS: *paññavantassa*.

¹⁰ BJT: *ce*.

¹¹ ChS: *vīriyam*.

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca¹ vassasataṃ jīve apassaṃ udayabbayaṃ,²
 - - - - | - - - - || - - - - | - - - -
 ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ. [113]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca³ vassasataṃ jīve apassaṃ amatataṃ padaṃ,
 - - - - | - - - - || - - - - | - - - -
 ekāhaṃ jīvitaṃ seyyo passato amatataṃ padaṃ. [114]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yo ca⁴ vassasataṃ jīve apassaṃ dhammam-uttamaṃ,
 - - - - | - - - - || - - - - | - - - -
 ekāhaṃ jīvitaṃ seyyo passato dhammam-uttamaṃ. [115]

*SAHASSAVAGGO AṬṬHAMO.*⁵

9: PĀPAVAGGO⁶

- - - - | - - - - || - - - - | - - - - pathyā
 abhittharetha⁷ kalyāṇe, pāpā cittaṃ nivāraye,
 - - - - | - - - - || - - - - | - - - - pathyā
 dandhaṃ hi karato⁸ puññaṃ pāpasmimṃ ramatī mano. [116]

- - - - | - - - - || - - - - | - - - - pathyā
 pāpañ-ce puriso kay¹rā, na taṃ kay¹rā punappunaṃ,
 - - - - | - - - - || - - - - | - - - - mavipulā
 na tamhi chandaṃ kay¹rātha, dukkho pāpassa uccayo. [117]

- - - - | - - - - || - - - - | - - - - pathyā
 puññañ-ce puriso kay¹rā, kay¹rāthetaṃ⁹ punappunaṃ,
 - - - - | - - - - || - - - - | - - - - savipulā
 tamhi chandaṃ kayirātha, sukho puññassa uccayo. [118]

¹ BJT: *ce*.

² BJT, PTS: *udayavyayaṃ*, and in the next line.

³ BJT: *ce*.

⁴ BJT: *ce*.

⁵ ChS: *Sahassavaggo aṭṭhamo niṭṭhito*.

⁶ PTS: *Pāpavagga*; Thai: *Dhammapadagāthāya navamo Pāpavaggo*.

⁷ BJT: *abhitvaretha*.

⁸ BJT, PTS, ChS: *karoto*.

⁹ PTS: *kayirāthenaṃ*; ChS: *kayirā naṃ*. Metre: note that the sarabhatti vowel *kayir-* is discounted 3 times in the last verse, and also in lines a & b here - but it has to be counted as a full vowel in line c to fit the metre.

---|---||---|--- savipulā
 pāpo pi passati¹ bhadrāṃ yāva pāpaṃ na paccati,
 ---|---||---|--- pathyā
 yadā ca paccati² pāpaṃ atha pāpo³ pāpāni passati. [119]

---|---||---|--- savipulā
 bhadro pi passati⁴ pāpaṃ yāva bhadrāṃ na paccati,
 ---|---||---|--- pathyā
 yadā ca paccati⁵ bhadrāṃ atha bhadro⁶ bhadrāni passati. [120]

---|---||---|--- pathyā x 2
 māppamaññetha⁷ pāpassa “na maṃ taṃ⁸ āgamissati”.
 ---|---||---|---
 udabindunipātena udakumbho pi pūrati,
 ---|---||---|--- mavipulā
 pūrati bālo⁹ pāpassa, thokathokam¹⁰-pi ācinaṃ. [121]

---|---||---|--- pathyā x 3
 māppamaññetha¹¹ puññassa “na maṃ taṃ¹² āgamissati”.
 ---|---||---|---
 udabindunipātena udakumbho pi pūrati,
 ---|---||---|---
 dhīro pūrati¹³ puññassa, thokathokam¹⁴-pi ācinaṃ. [122]

---|---||---|--- pathyā x 2
 vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano,
 ---|---||---|---
 visaṃ jīvitukāmo va, pāpāni parivajjaye. [123]

---|---||---|--- pathyā x 2
 pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṃ,
 ---|---||---|---
 nābbaṇaṃ visaṃ-anveti, natthi pāpaṃ akubbato. [124]

¹ PTS: *passatī*.

² PTS: *paccatī*.

³ Thai places *pāpo* in brackets. Norman (WD) suggests that this is a Vetāliya line, but if that is so it has a very unusual shape to it which doesn't occur elsewhere in the Dhammapada (cf. 69d; 120d).

⁴ PTS: *passatī*.

⁵ PTS: *paccatī*.

⁶ Thai places *bhadro* in brackets.

⁷ BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.

⁸ Editor's note: BJT actually prints *mantam* here, but *maṃ taṃ* in the next verse. PTS, ChS: *man taṃ*; Thai: *mattam*.

⁹ PTS, ChS: *pūrati bālo*.

¹⁰ Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.

¹¹ BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.

¹² PTS, ChS: *man taṃ*; Thai: *mattam*.

¹³ BJT: *pūrati dhīro*; Thai: *āpūrati dhīro*.

¹⁴ Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.

--o--|o,oo--o-- Jagatī
 yo appadutṭhassa narassa dussati,
 --o--|o,oo--o-- Tuṭṭhubha x 3
 suddhassa posassa anaṅgaṇassa,
 o--o--|,--o--
 tam-eva bālaṃ pacceci pāpaṃ
oo--o--|oo--o--
 sukhumo rajo paṭivātaṃ va khitto. [125]

--o--|o--o--||oo--o--o-- pathyā x 2
 gabbham-ekapajjanti¹ nirayaṃ pāpakammino,
 --oo|o--o--||oo--o--o--
 saggamaṃ sugatino yanti parinibbanti anāsavā. [126]

o--o--|,oo|o--o-- Tuṭṭhubha x 4
 na antalikkhe, na samuddamajjhe,
 o--o--|,oo|o--o--
 na pabbatānaṃ vivaraṃ pavissa,²
 o--o--|,oo|o--o--
 na vijjati so jagatippadeso
 --o--|,--o--|o--o--
 yatthaṭṭhito³ mucceyya⁴ pāpakammā. [127]

o--o--|,oo|o--o-- Tuṭṭhubha x 4
 na antalikkhe, na samuddamajjhe,
 o--o--|,oo|o--o--
 na pabbatānaṃ vivaraṃ pavissa,⁵
 o--o--|,oo|o--o--
 na vijjati⁶ so jagatippadeso
 --o--|,--o--|o--o--
 yatthaṭṭhitaṃ nappasahetha⁷ maccu. [128]

*PĀPAVAGGO NAVAMO.*⁸

¹ PTS: *eke upapajjanti*; ChS: *eke uppajjanti*.

² Thai: *pavīsa*.

³ Thai: *yatraṭṭhito*.

⁴ PTS: *muñceyya*.

⁵ Thai: *pavīsa*.

⁶ Editor's note: BJT actually prints *vijjati* here, but *vijjati*, as is required by the metre, in the previous verse.

⁷ Thai: *yatraṭṭhitaṃ nappasaheyya*; ChS: *yatthaṭṭhitaṃ nappasaheyya*.

⁸ ChS: *Pāpavaggo navamo niṭṭhito*.

10: DAṄḌAVAGGO¹

---|---||---|--- pathyā x 2
 sabbe tasanti daṅḍassa, sabbe bhāyanti maccuno,
 ---|---||---|---
 attānaṃ upamaṃ katvā, na haneyya na ghātaye. [129]

---|---||---|--- pathyā x 2
 sabbe tasanti daṅḍassa, sabbesaṃ jīvitaṃ piyaṃ,
 ---|---||---|---
 attānaṃ upamaṃ katvā, na haneyya na ghātaye. [130]

---|---||---|--- pathyā x 2
 sukhakāmāni bhūtāni yo daṅḍena vihiṃsati,
 ---|---||---|---²
 attano sukham-esāno pecca so na labhate sukhaṃ. [131]

---|---||---|--- pathyā x 2
 sukhakāmāni bhūtāni yo daṅḍena na hiṃsati,
 ---|---||---|---
 attano sukham-esāno pecca so labhate sukhaṃ. [132]

---|---||---|--- pathyā
 māvo ca pharusāṃ kañci, vuttā paṭivadeyyu' taṃ,
 ---|---||---|--- bhavipulā
 dukkhā hi sārambhakathā, paṭidaṅḍā phuseyyu' taṃ. [133]

---|---||---|--- pathyā x 2
 sace neresi attānaṃ, kaṃso upahato yathā,
 ---|---||---|---
 esa pattosi nibbānaṃ,³ sārambho te na vijjati. [134]

---|---||---|--- pathyā
 yathā daṅḍena gopālo gāvo pāceti⁴ gocaraṃ,
 ---|---||---|--- Anuṭṭhubha
 evaṃ jarā ca maccu ca āyuṃ pācenti⁵ pāṇinaṃ. [135]

---|---||---|--- pathyā x 2
 atha pāpāni kammāni karaṃ bālo na bujjhati,
 ---|---||---|---
 sehi kammehi dummedho aggidaḍḍho va tappati. [136]

¹ PTS: *Daṅḍavagga*; Thai: *Dhammapadagāthāya dasamo Daṅḍavaggo*.

² Metre: note that the resolution at the 4th here is unusual in that we have to take the negative as the first syllable in the resolution; it appears that the negative is so closely attached syntactically to the word it modifies that it is sometimes taken as though it were part of the following word prosodically.

³ BJT: *nibbānaṃ*.

⁴ ChS: *pājeti*.

⁵ ChS: *pājenti*.

---|---||---|--- pathyā
yo daṇḍena adaṇḍesu appadutṭhesu dussati
---|---||---|--- 9 syllables
dasannam-aññataraṃ ṭhānaṃ khippam-eva nigacchati: [137]

---|---||---|--- pathyā x 2
vedanaṃ pharusam jāniṃ, sarīrassa ca bhedaṃ,
---|---||---|---
garukaṃ vā pi ābādhaṃ, cittakkhepaṃ va¹ pāpuṇe, [138]

---|---||---|--- savipulā
rājato vā² upasaggaṃ,³ abbhakkhānaṃ va⁴ dāruṇaṃ,
---|---||---|--- pathyā
parikkhayaṃ va⁵ ñātinaṃ,⁶ bhogaṇaṃ va⁷ pabhaṅguraṃ.⁸ [139]

---|---||---|--- pathyā
atha vāssa agārāni, aggi⁹ ḍahati pāvako.
---|---||---|--- mavipulā
kāyassa bhedaṃ duppañño nirayaṃ so upapajjati.¹⁰ [140]

---|---,---|--- Tuṭṭhubha x 4
na naggacarīyā na jaṭā na paṅkā,
---|---,---|---
nānāsakā¹¹ thaṇḍilasāyikā vā,
---|---,---|---¹²
rājo ca jallaṃ¹³ ukkuṭikappadhānaṃ,
---|---,---|---
sodhenti maccaṃ avitiṇṇakaṅkhaṃ. [141]

¹ ChS: *cittakkhepañ-ca*.

² PTS: *va*.

³ BJT, PTS: *upassaggaṃ*; the variant reading recorded here is m.c. to produce the pathyā cadence, but savipulā is acceptable, so there is no need for a change in the normal word form.

⁴ ChS: *abbhakkhānañ-ca*.

⁵ ChS: *parikkhayañ-ca*.

⁶ PTS: *ñātinaṃ*.

⁷ ChS: *bhogaṇaṃ-ca*. Metre: we might have expected a reading *vā* here as the shortening of the vowel is not required m.c. It has probably arisen through imitation of *va* (< *vā*) in the previous lines.

⁸ PTS: *pabhaṅguṇaṃ*.

⁹ PTS: *aggi* - this reading corrects the metre by avoiding 2 light syllables in 2nd & 3rd positions, but it doesn't have good manuscript support.

¹⁰ PTS, ChS: *sopapajjati*.

¹¹ BJT: *nānāsikā*.

¹² Metre: this is the extended form of the Tuṭṭhubha metre, pausing at the fifth and re-starting from the same syllable.

¹³ PTS: *rajo va jallaṃ*; Thai, ChS: *rajo jallaṃ*.

u-u-,|-uu|-u-- Tuṭṭhubha x 4
 alaṅkato ce pi samaṃ careyya,
 ----,|uu|-u--
 santo danto niyato brahmacārī,¹
 --u-|-u,u|-u--
 sabbesu bhūtesu nidhāya daṇḍaṃ,
 --u-|-uu|-u--
 so brāhmaṇo so samaṇo sa² bhikkhu. [142]

u-u-|-uu-||-u--|u-u- bhavipulā
 hirīnisedho³ puriso koci lokasmi'⁴ vijjati,
 ----|u-u-||----|u-u- Anuṭṭhubha
 yo nindaṃ⁵ appabodhati⁶ asso bhadro kasām-iva.⁷ [143]

--u-|--,u|-u-- Tuṭṭhubha x 2
 asso yathā bhadro kasāniviṭṭho
 --u-|---u|-u-u⁸
 ātāpino saṃvegiṇo bhavātha.⁹
 --u-|-uu|-u-u- Jagatī x 4
 saddhāya sīlena ca vīriyena¹⁰ ca,
 u-u-|-uu|-u-u-
 samādhinā dhammavinicchayena ca,
 --u-|--,uu|-u-u-
 sampannavijjācaraṇā patissatā,
 u-u-|--,uu|-u-u-
 pahassatha¹¹ dukkham-idaṃ anappakaṃ. [144]

u-u-u-|-u-u- Vetālīya x 4
 udakaṃ hi nayanti nettikā,
 u-u-u-|-u-u-
 usukārā namayanti tejanaṃ,
 --u-|-u-u-
 dāruṃ namayanti tacchakā,
 ----u-|-u-u-
 attānaṃ damayanti subbatā. [145]

*DAṆḌAVAGGO DASAMO.*¹²

¹ Metre: note the Vedic opening which is found quite frequently in early Pāli verse.

² Metre: note that *sa* is read here m.c. for *so*, to produce the required cadence.

³ Thai: *hirinisedho*; *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position.

⁴ BJT: *lokasmiṃ*; in the text *niggahīta* is lost m.c. to give the normal cadence.

⁵ Thai, ChS: *niddaṃ*.

⁶ BJT, Thai: *apabodhati*; ChS: *apabodheti*.

⁷ PTS numbers this verse 143a. Note that the long *ā* in *kasām* is m.c. to produce the normal cadence.

⁸ The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *saṃvęgiṇo* m.c.

⁹ PTS numbers this part of the verse as 143b, and starts 144 from the next line.

¹⁰ PTS, Thai: *viriyena*; *ī* in the text is m.c. to give the normal cadence.

¹¹ ChS: *jahissatha*.

¹² ChS: *Daṇḍavaggo dasamo niṭṭhito*.

11: JARĀVAGGO¹

— — — | — — — || — — — | — — — pathyā x 2
 ko nu hāso kim-ānando niccaṃ pajjalite sati?
 — — — | — — — || — — — | — — —
 andhakārena onaddhā padīpaṃ na gavesatha?² [146]

— — — | — — — || — — — | — — — pathyā x 2
 passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
 — — — | — — — || — — — | — — —
 āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti.³ [147]

— — — | — — — || — — — | — — — pathyā x 2
 pariṇṇam-idaṃ⁴ rūpaṃ rogañīlaṃ pabhaṅguraṃ,⁵
 — — — | — — — || — — — | — — —⁶
 bhijjati pūtisandeho maraṇantaṃ hi jīvitaṃ. [148]

— — — | — — — || — — — | — — — pathyā x 2
 yānimāni apatthāni alāpūneva⁷ sārade,
 — — — | — — — || — — — | — — —
 kāpotakāni aṭṭhīni tāni disvāna kā rati? [149]

— — — | — — — Anuṭṭhubha x 4
 aṭṭhīnaṃ nagaraṃ kataṃ
 — — — | — — —
 maṃsalohitalepanaṃ,
 — — — | — — —
 yattha jarā ca maccu ca
 — — — | — — —⁸
 māno makkho ca ohito. [150]

— — — | — — — | — — — Tuṭṭhubha x 4
 jīranti ve rājarathā sucittā,
 — — — | — — — | — — —
 atho sarīram-pi jaraṃ upeti.
 — — — | — — — | — — —
 satañ-ca dhammo na jaraṃ upeti,
 — — — | — — — | — — —
 santo have sabbhi pavedayanti. [151]

¹ PTS: *Jarāvagga*; Thai: *Dhammapadagāthāya ekādasamo Jarāvaggo*.

² BJT, PTS: *gavessatha*.

³ Thai: *dhuvaṇ-ṭhiti*.

⁴ PTS: *pariṇṇam idaṃ*.

⁵ BJT: *roganiddham pabhaṅguraṃ*; PTS: *roganiddham pabhaṅguṇaṃ*; Thai: *roganiddham pabhaṅguṇaṃ*.

⁶ Metre: the 2nd and 3rd syllables of the prior line are light again in this line.

⁷ ChS: *alābūneva*.

⁸ Metre: this is a rare example of a samavutta Anuṭṭhubha verse.

--o--|---o--||oo--|o--o-- bhavipulā
 appassutāyaṃ puriso balivaddo¹ va jīrati,
 --o--|o---||---o|o--o-- pathyā
 maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati. [152]

o--o--|o---||---o|o--o-- pathyā x 2
 anakajātisaṃsāraṃ sandhāvissaṃ anibbisāṃ
oo--o--|o---||---o|o--o--
 gahakāraṃ gavesanto: dukkhā jāti punappaṇaṃ. [153]

oo--o|o---||oo--|o--o-- pathyā x 3
 gahakāraṃ diṭṭhosi! puna gehaṃ na kāhasi:
 ---o|o---||oo--|o--o--
 sabbā te² phāsukā bhaggā, gahakūṭaṃ visaṅkhitāṃ,³
 o--o--|o---||---o|o--o--
 visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā. [154]

oo--|o---||o---|o--o-- ravipulā
 acaritvā brahmacarīyaṃ aladdhā yobbane dhanāṃ
 ---o|o---||o---|o--o-- pathyā
 jīṇakoṇḍā va jhāyanti khīṇamacche va pallale. [155]

oo--|o---||o---|o--o-- ravipulā
 acaritvā brahmacarīyaṃ aladdhā yobbane dhanāṃ
 ---o|o---||o---|o--o-- pathyā
 senti cāpātikhittā⁴ va purāṇāni anuttunaṃ. [156]

*JARĀVAGGO EKĀDASAMO.*⁵

¹ ChS: *balibaddo*.

² PTS: *ete*.

³ Thai, ChS: *visaṅkhatāṃ*.

⁴ Thai, ChS: *cāpātikhīṇā*.

⁵ ChS: *Jarāvaggo ekādasamo niṭṭhito*.

12: ATTAVAGGO¹

-----|v-----||-----|v----- pathyā x 2
 attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitam
 -----|v-----||-----|v-----
 tiṇṇam-aññataram² yāmaṃ paṭijaggeyya paṇḍito. [157]

-----|v-----||-----|v----- navipulā
 attānam-eva paṭhamaṃ patirūpe³ nivesaye,
 -----|v-----||-----|v----- pathyā
 athaññam-anusāseyya na kilisseyya paṇḍito. [158]

-----|v-----||-----|v----- pathyā
 attānañ-ce tathā kay¹rā yathaññam-anusāsati,
 -----|v-----||-----|v----- savipulā
 sudanto vata dametha,⁴ attā hi kira duddamo. [159]

-----|v-----||-----|v----- pathyā x 2
 attā hi attano nātho ko hi nātho paro siyā?
 -----|v-----||-----|v-----
 attanā va sudantena nātham labhati dullabham. [160]

-----|v-----||-----|v----- pathyā x 2
 attanā va⁵ kataṃ pāpaṃ attajaṃ attasambhavaṃ,
 -----|v-----||-----|v-----
 abhimatthati dummedham vaj¹raṃ vasmamayaṃ⁶ maṇiṃ. [161]

-----|v-----||-----|v----- pathyā x 2
 yassa accantadussīlyam māluvā sālam-ivotataṃ⁷
 -----|v-----||-----|v-----
 karoti so tathattānaṃ yathā naṃ icchatī diso. [162]

-----|v-----||-----|v----- pathyā x 2
 sukarāni asādhūni attano ahitāni ca,
 -----|v-----||-----|v-----
 yaṃ ve hitañ-ca sādhuñ-ca⁸ taṃ ve paramadukkaram. [163]

¹ PTS: *Attavagga*; Thai: *Dhammapadagāthāya dvādasamo Attavaggo*.

² PTS, ChS: *tiṇṇaṃ aññataram*.

³ Thai: *paṭirūpe*.

⁴ BJT, Thai: *dammetha*.

⁵ ChS: *attanā hi*.

⁶ PTS: *v' amhamayaṃ*; Thai: *vamhayaṃ*.

⁷ Thai, ChS: *sālamivotthataṃ*. Metre: there are 9 syllables in line b.

⁸ Editor's note: BJT, *hitāñ-ca sādhuṃ ca*.

--o--|ooo--||----|o--o-- navipulā
 yo sāsanaṃ arahataṃ arⁱyānaṃ dhammajīvināṃ,
 o--o|o--o--||----|o--o-- pathyā
 paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
 o--o|o--o--||----|o--o--
 phalāni kaṭṭhakasseva attaghaññāya¹ phallati. [164]

--o--o|o--o--||----|o--o-- pathyā x 2
 attanā va² kataṃ pāpaṃ, attanā saṅkilissati,
 o--o|o--o--||----|o--o--
 attanā akataṃ pāpaṃ, attanā va visujjhati,
 --o--|----||----|o--o-- mavipulā
 suddhī asuddhī³ paccattaṃ, nāñño aññaṃ⁴ visodhaye. [165]

--o--o|o--o--||o--o|o--o-- pathyā x 2
 atta-d-atthaṃ paratthena bahunā pi na hāpaye,
 o--o|o--o--||o--o|o--o--
 atta-d-attham-abhiññāya sa-d-atthapasuto siyā. [166]

*ATTAVAGGO DVĀDASAMO.*⁵

13: LOKAVAGGO⁶

----|o--o--||o--o|o--o-- pathyā x 2
 hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase,
 ----|o--o--||o--o|o--o--
 micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.⁷ [167]

----|o--o--||o--o|o--o-- pathyā x 2
 uttiṭṭhe nappamajjeyya, dhammaṃ sucariṭaṃ care,
 o--o|o--o--||----|o--o--
 dhammacārī⁸ sukhaṃ seti asmiṃ loke paramhi ca. [168]

--o--|ooo--||o--o|o--o-- navipulā
 dhammaṃ care sucariṭaṃ, na naṃ ducariṭaṃ care,
 o--o|o--o--||----|o--o-- pathyā
 dhammacārī sukhaṃ seti asmiṃ loke paramhi ca. [169]

¹ ChS: *attaghātāya*.

² ChS: *attanā hi*.

³ BJT, Thai: *suddhi asuddhī*; ChS: *suddhī asuddhi*.

⁴ BJT: *nāññam-añño*.

⁵ ChS: *Attavaggo dvādasamo niṭṭhito*.

⁶ PTS: *Lokavagga*; Thai: *Dhammapadagāthāya terasamo Lokavaggo*.

⁷ BJT: *lokavaddhano*.

⁸ Editor's note: BJT, *dhammacāri*, but cf. the next verse.

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yathā bubbulakaṃ¹ passe, yathā passe marīcikaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 evaṃ lokaṃ avekkhantaṃ maccurājā na passati. [170]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 yattha bālā viśīdanti, natthi saṅgo vijānataṃ. [171]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yo ca pubbe pamajjitvā pacchā so nappamajjati,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 sō imaṃ² lokaṃ pabhāseti abbhā mutto va candimā. [172]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,³
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 sō imaṃ⁴ lokaṃ pabhāseti abbhā mutto va candimā. [173]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 andhabhūto ayaṃ loko, tanukettha vipassati,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 sakunto⁵ jālamutto va appo saggāya gacchati. [174]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 haṃsādiccapathe⁶ yanti, ākāse yanti iddhiyā,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 nīyanti⁷ dhīrā lokamhā jetvā māraṃ savāhanaṃ.⁸ [175]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 ekaṃ dhammaṃ atītassa musāvādissa jantuno⁹
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 vitiṇṇaparalokassa natthi pāpaṃ akāriyaṃ. [176]

¹ Thai, ChS: *pubbuḷakaṃ*.

² PTS, ChS: *somaṃ*. This reading looks very much like a correction to the metre, and the *lectio difficilior* is to be preferred both here and below.

³ ChS: *pidhīyati*.

⁴ PTS, ChS: *somaṃ*.

⁵ ChS: *sakuṇo*.

⁶ Thai: *haṃsā ādiccapathe*.

⁷ BJT: *niyyanti*.

⁸ BJT, ChS: *savāhiniṃ*; PTS: *savāhaniṃ*.

⁹ Editor's note: BJT, *jantūno*, printer's error.

- - - - | - , - - - - | - - - - Tuṭṭhubha x 4¹
 na ve kadarīyā devalokaṃ vajanti,
 - - - - , | - - - - | - - - -
 bālā have nappasaṃsanti dānaṃ,
 - - - - | - , - - - - | - - - -
 dhīro ca dānaṃ anumodamāno,
 - - - - | - - - - | - - - -
 teneva so hoti sukhī² parattha. [177]

- - - - | - - - - | - - - - | - - - - pathyā x 2
 pathavyā³ ekarajjena saggassa gamanena vā
 - - - - | - - - - | - - - - | - - - -
 sabbalokādhīpaccena sotāpattiphalaṃ varam. [178]

*LOKAVAGGO TERASAMO.*⁴

14: BUDDHAVAGGO⁵

- - - - | - - - - Vetālīya
 yassa jitaṃ nāvajīyati,
 - - - - | - - - - Opacchandasaka
 jitaṃ assa⁶ no yāti koci loke,
 - - - - | - - - - Vetālīya x 2
 tam-buddham⁷-anantagocaraṃ
 - - - - | - - - -
 apadaṃ kena padena nessatha? [179]

- - - - | - - - - Vetālīya x 4
 yassa jālinī visattikā,
 - - - - | - - - -
 taṇhā natthi kuhiñci netave,
 - - - - | - - - -
 tam-buddham⁸-anantagocaraṃ
 - - - - | - - - -
 apadaṃ kena padena nessatha? [180]

- - - - | - - - - | - - - - | - - - - pathyā
 ye jhānapasutā dhīrā nekkhammūpasame ratā,
 - - - - | - - - - | - - - - | - - - - mavipulā
 devā pi tesam pihayanti, sambuddhānaṃ satīmataṃ. [181]

¹ Metre: another example of the extended Tuṭṭhubha, pausing at the fifth and re-starting from the same syllable.

² Editor's note: BJT, *sūkhī*, printer's error; in the text *ī* is m.c. to give the normal cadence.

³ ChS: *pathabyā*.

⁴ ChS: *Lokavaggo terasamo niṭṭhito*.

⁵ PTS: *Buddhavagga*; Thai: *Dhammapadagāthāya cuddasamo Buddhavaggo*.

⁶ BJT, Thai: *jitam-assa*.

⁷ Thai: *taṃ buddhaṃ*.

⁸ Thai: *taṃ buddhaṃ*.

pathyā x 2
 bahuṃ¹ ve saraṇaṃ yanti, pabbatāni vanāni ca,
 ārāmarukkhacetyāni, manussā bhayatajjitā. [188]

pathyā x 2
 netamaṃ kho saraṇaṃ khemaṃ, netamaṃ saraṇaṃ-uttamaṃ,
 netamaṃ saraṇaṃ-āgamma² sabbadukkhā pamuccati. [189]

pathyā x 2
 yo ca buddhañ-ca dhammañ-ca saṅghañ-ca saraṇaṃ gato,
 cattāri arīyasaccāni sammappaññāya³ passati: [190]

pathyā x 2
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
 arīyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāmiṇaṃ. [191]

pathyā x 2
 etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ,
 etaṃ saraṇaṃ-āgamma⁴ sabbadukkhā pamuccati. [192]

pathyā x 2
 dullabho purisājañño, na so sabbattha jāyati,
 yattha so jāyatī⁵ dhīro taṃ kulaṃ⁶ sukham-edhati. [193]

pathyā x 2
 sukho buddhānaṃ⁷-uppādo, sukhaṃ saddhammadesanā,
 sukhaṃ saṅghassa sāmaggī,⁸ samaggānaṃ tapo sukho. [194]

bhavipulā
 pūjārahe pūjayato, buddhe yadi va sāvake,
 pathyā
 papañcasamatikkante, tiṇṇasokapariddave. [195]

¹ BJT: *bahū*.

² PTS: *saraṇaṃ āgamma*, also in 192 below.

³ PTS: *sammappaññāya*.

⁴ PTS: *saraṇaṃ āgamma*.

⁵ BJT, ChS: *jāyati*; in the text *ī* is m.c. to give the pathyā cadence.

⁶ Editor's note: BJT, *kūlaṃ*, printer's error.

⁷ BJT, PTS, Thai: *buddhānaṃ*.

⁸ BJT: *sāmaggī*.

--o-|-oo-||-oo|oo- bhavipulā
 te tādise pūjayato, nibbute akutobhaye,
 o---|----||o-oo|oo- mavipulā
 na sakkā puññaṃ saṅkhātuṃ imettam-api kenaci. [196]

*BUDDHAVAGGO CUDDASAMO.*¹

*PAṬHAMAKABHĀNAVĀRAM.*²

15: SUKHAVAGGO³

oo-|o---||-oo|oo- pathyā x 2
 susukhaṃ vata jīvāma verinesu averino,
 oo-|o---||o-oo|oo-
 verinesu manussesu viharāma averino. [197]

oo-|o---||-oo|oo- pathyā x 2
 susukhaṃ vata jīvāma āturesu anāturā,
 oo-|o---||o-oo|oo-
 āturesu manussesu viharāma anāturā. [198]

oo-|o---||-oo|oo- pathyā x 2
 susukhaṃ vata jīvāma ussukesu⁴ anussukā
 oo-|o---||o-oo|oo-
 ussukesu manussesu viharāma anussukā. [199]

oo-|o---||----|oo- pathyā x 2
 susukhaṃ vata jīvāma yesaṃ⁵ no natthi kiñcanaṃ,
 o---|o---||----|oo-
 pītibhakkhā bhavissāma devā ābhassarā yathā. [200]

o---|ooo-||----|oo- navipulā
 jayaṃ veraṃ pasavati dukkhaṃ seti parājito,
 o---|o---||----|oo- pathyā
 upasanto sukhaṃ seti hitvā jayaparājayaṃ. [201]

oo-|o---||-oo|oo- pathyā x 2
 natthi rāgasamo aggi, natthi dosasamo kali,
 oo-|o---||-oo|oo-
 natthi khandhasamā⁶ dukkhā, natthi santiparaṃ sukhaṃ. [202]

¹ Editor's note: BJT, *cuddasamo Buddhavaggo*, against its normal practice of putting the name first. ChS: *Buddhavaggo cuddasamo niṭṭhito*.

² ChS: omits this end title.

³ PTS: *Sukhavagga*; Thai: *Dhammapadaḡāthāya paṇṇarasamo Sukhavaggo*.

⁴ Editor's note: BJT, *ussūkesu*, printer's error.

⁵ PTS, Thai: *yesan*.

⁶ PTS, Thai: *khandhādisā*.

pathyā x 2
 jighacchā paramā rogā, saṅkhāraparamā dukhā,¹
 etam ñatvā yathābhūtaṃ nibbānaṃ paramaṃ² sukhaṃ. [203]

pathyā x 2
 ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanam,
 viśāsaparamā ñātī, nibbānaṃ paramaṃ³ sukhaṃ. [204]

pathyā x 2
 pavivekarasaṃ pitvā,⁴ rasaṃ upasamassa ca,
 niddaro hoti nippāpo, dhammapīṭirasaṃ pivaṃ.⁵ [205]

pathyā x 2
 sāhu⁶ dassanam-arīyānaṃ, sannivāso sadā sukho,
 adassanena bālānaṃ niccam-eva sukhī siyā. [206]

pathyā x 3
 bālasaṅgatacārī hi dīgham-addhāna' socati,
 dukkho bālehi saṃvāso amitteneva sabbadā.
 dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo. [207]

tasmā hi,
 Tuṭṭhubha x 3
 dhīrañ-ca paññañ-ca bahussutañ-ca,
 dhorayhasīlaṃ vatavantam-arīyaṃ,⁷
 taṃ tādisaṃ sappurisaṃ sumedhaṃ,
 Jagatī
 bhajetha nakkhattapathaṃ va candimā. [208]

*SUKHAVAGGO PAÑÑARASAMO.*⁸

¹ PTS: *saṅkhārā paramā dukhā*; Thai: *saṅkhārā paramā dukkhā*; in the text the consonant cluster has been simplified m.c. to give the normal cadence.

² BJT: *nibbāṇaparamaṃ*.

³ BJT: *nibbāṇaparamaṃ*.

⁴ PTS: *pītvā*.

⁵ BJT: *pibaṃ*.

⁶ PTS: *sādhu*.

⁷ BJT, PTS: *āriyaṃ*.

⁸ Editor's note: BJT, *Paññarasamo sukhavaggo*, against its normal practice of putting the name first. PTS: *Sukhavaggo pannarasamo*; ChS: *Sukhavaggo pannarasamo niṭṭhito*.

16: PIYAVAGGO¹

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘- pathyā x 2
 ayoge yuñjam-attānaṃ,² yogasmiñ-ca ayojayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ. [209]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā
 mā piyehi samāgañchī³ appiyehi kudācanaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- 9 syllables
 piyānaṃ adassanaṃ dukkhaṃ, appiyānañ-ca dassanaṃ. [210]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 tasmā piyaṃ na kay¹rātha, piyāpāyo hi pāpako,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 ganthā tesam na vijjanti yesaṃ natthi piyāppiyaṃ. [211]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 piyato jāyatī soko, piyato jāyatī bhayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 piyato vippamuttassa natthi soko kuto bhayaṃ. [212]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 pemato jāyatī soko, pemato jāyatī bhayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 pemato vippamuttassa natthi soko kuto bhayaṃ. [213]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 ratiyā vippamuttassa natthi soko kuto bhayaṃ. [214]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 kāmato jāyatī soko, kāmato jāyatī bhayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 kāmato vippamuttassa natthi soko kuto bhayaṃ. [215]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 taṇhāya vippamuttassa natthi soko kuto bhayaṃ. [216]

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘- pathyā x 2
 sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ⁴
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-
 attano kamma kubbānaṃ, taṃ jano⁵ kurute piyaṃ. [217]

¹ PTS: *Piyavagga*; Thai: *Dhammapadagāthāya soḷasamo Piyavaggo*.

² PTS: *yuñjaṃ attānaṃ*.

³ PTS, ChS: *samāgañchi*.

⁴ PTS, Thai: *saccavādināṃ*.

⁵ Thai: *tañjano*.

- 0 - - - | 0 - - - - || 0 0 - 0 | 0 - 0 - pathyā
 chandajāto anakkhāte, manasā ca phuṭo¹ siyā,
 - - 0 0 - 0 0 - 0 - - - || - - - - | 0 - 0 - irregular²
 kāmesu ca appaṭibaddhacitto,³ uddhamṣoto ti vuccati. [218]

0 - 0 - | - 0 0 - || - 0 - - | 0 - 0 - bhavipulā
 cirappavāsīṃ purisaṃ dūrato sotthim-āgataṃ,
 - 0 - - | 0 - - - || 0 0 - - | 0 - 0 - pathyā
 ñātimitṭā suhajjā ca abhinandanti āgataṃ. [219]

0 - 0 0 | 0 - - - || - - - - | 0 - 0 - pathyā x 2
 tatheva katapuññam-pi asmā lokā paraṃ gataṃ,
 - - 0 0 | 0 - - - || 0 - - - | 0 - 0 -
 puññāni paṭigaṇhanti⁴ piyaṃ ñātīva āgataṃ. [220]

*PIYAVAGGO SOḶASAMO.*⁵

¹ Thai: *phuṭho*.

² Metre: line c, as it stands, does not fit into any metre, if we read *cā* m.c. it gives a Tuṭṭhubha line - but as that would make the 3rd line Tuṭṭhubha in what is otherwise a Siloka verse the solution does not seem very satisfactory.

³ Thai: *kāme ca appaṭibaddhacitto*.

⁴ BJT: *patigaṇhanti*.

⁵ Editor's note: BJT, *SoḶasamo piyavaggo*, against its normal practice of putting the name first; ChS: *Piyavaggo soḶasamo niṭṭhito*.

17: KODHAVAGGO¹

---|---|---|--- Tuṭṭhubha x 4
 kodhaṃ jahe vippajaheyya mānaṃ
 ---|---|---|---
 saṃyojanaṃ sabbam-atikkameyya
 ---|---|---|---
 taṃ² nāmarūpasmiṃ³ asajjamānaṃ
 ---|---|---|---
 akiñcanaṃ nānupatanti dukkhā. [221]

---|---|---|--- pathyā (x 2)
 yo ve uppattitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
 ---|---|---|---⁴
 tam-aḥaṃ sārathim brūmi rasmiggāho itaro jano. [222]

---|---|---|--- pathyā
 akkodhena jine kodhaṃ, asādhuṃ sādhuṇā jine,
 ---|---|---|--- mavipulā
 jine kadarīyaṃ dānena, saccena alikavādinam.⁵ [223]

---|---|---|--- pathyā x 2
 saccam bhaṇe na kujjheyya, dajjāppasmim-pi yācito,⁶
 ---|---|---|---
 etehi tīhi ṭhānehi gacche devāna' santike. [224]

---|---|---|--- bhavipulā
 ahiṃsakā ye munayo, niccam kāyena saṃvutā,
 ---|---|---|--- pathyā
 te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare. [225]

---|---|---|--- pathyā x 2
 sadā jāgaramānānaṃ ahorattānusikkhinaṃ,
 ---|---|---|---
 nibbānaṃ⁷ adhimuttānaṃ, atthaṃ gacchanti āsavā. [226]

---|---|---|--- bhavipulā
 porāṇam-etaṃ atula netam ajjatanām-iva,
 ---|---|---|--- pathyā x 2
 nindanti tuṇhim-āsīnaṃ,⁸ nindanti bahubhāṇinaṃ,
 ---|---|---|---
 mitabhāṇinaṃ-pi⁹ nindanti, natthi loke anindito. [227]

¹ PTS: *Kodhavagga*; Thai: *Dhammapadagāthāya sattarasamo Kodhavaggo*.

² Thai: Tan.

³ PTS, ChS: *-rūpasim*.

⁴ Metre: line d has 9 syllables, we could correct it by reading 'taro m.c.

⁵ PTS, ChS: *saccenālikavādinam*.

⁶ PTS, Thai: *dajjā appasmi yācito*; ChS: *dajjā appampi yācito*.

⁷ BJT: *nibbānaṃ*.

⁸ PTS: *tuṇhim āsīnaṃ*.

⁹ BJT, Thai, ChS: *mitabhāṇampi*.

18: MALAVAGGO¹

—○○—|—○○— Vetāliya x 4
 paṇḍupalāso va dānisi,
 ○○○—○○|—○○—
 yamaṇḍurisa pi ca taṃ² upaṭṭhitā,
 —○○—|—○○—
 uyyogamukhe ca tiṭṭhasi,
 —○○—|—○○—
 pātheyyam-pi ca te na vijjati. [235]

—○○—|—○○— Vetāliya x 4
 so karohi dīpam-attano,
 —○○—|—○○—
 khippaṃ vāyama paṇḍito bhava,
 —○○—|—○○—
 niddhantamalo anaṅgaṇo,
 —○○—|—○○—
 dibbaṃ ariyabhūmim-ehisi.³ [236]

○○—○○|—○○— Vetāliya x 4
 upanītavayo ca dānisi,
 —○○—|—○○—
 sampayātosī yamassa santike,⁴
 —○○—|—○○—
 vāso pi ca te⁵ natthi antarā,
 —○○—|—○○—
 pātheyyam-pi ca te na vijjati. [237]

—○○—|—○○— Vetāliya x 4
 so karohi dīpam-attano,
 —○○—|—○○—
 khippaṃ vāyama paṇḍito bhava,
 —○○—|—○○—
 niddhantamalo anaṅgaṇo,
 ○○○—○○|—○○—
 na punaṃ⁶ jātijaraṃ upehisi. [238]

¹ PTS: *Malavagga*; Thai: *Dhammapadagāthāya aṭṭharasamo Malavaggo*.

² ChS: *te*.

³ ChS: *ariyabhūmim upehisi*; Metre: the opening of this line is one mattā too short. Norman (WD) suggests reading *āriya-* (—○○).

⁴ Thai: *santikam*. Metre: for this variation see the Introduction to the Prosody.

⁵ ChS: *vāso te*. The Burmese edition has adopted this reading to regularize the metre. Norman (WD) suggests we read *vāsō pi ca tē*, which would have the same effect, but note that the shape of the variation would be unusual again here, which must count against it. However this is probably simply a posterior line used in prior position by way of metrical license, and no ‘correction’ is needed (cf. 45c).

⁶ BJT, Thai: *puna*.

〰---|〰---||〰---|〰-〰 pathyā x 2
 anupubbenā medhāvī thokathokaṃ¹ khaṇe khaṇe,
 ---〰|〰---||〰-〰|〰-〰
 kammāro rajatasseva niddhame malam-attano. [239]

〰-〰-〰|〰-〰-〰 Vetālīya x 4
 ayasā va malaṃ samuṭṭhitam,
 〰-〰-〰|〰-〰-〰²
 taduṭṭhāya tam-eva khādāti,
 ---〰|〰-〰-〰
 evaṃ atidhonacāriṇaṃ
 〰-〰-〰-〰|〰-〰-〰
 sakakammāni³ nayanti duggatiṃ. [240]

〰-〰-〰|〰---||〰-〰-〰|〰-〰 pathyā x 2
 asajjhāyamalā mantā, anuṭṭhānamalā gharā,
 〰---|〰---||〰---|〰-〰
 malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ. [241]

〰-〰-〰|〰-〰-〰||---〰|〰-〰-〰 bhavipulā
 malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ,
 〰---|〰---||---|〰-〰 pathyā
 malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

〰-〰-〰|〰-〰-〰||〰-〰-〰|〰-〰-〰 navipulā
 tato malā malataraṃ, avijjā paramaṃ malaṃ,
 ---〰|〰---||〰-〰-〰|〰-〰 pathyā
 etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo. [243]

〰-〰-〰|〰-〰-〰||〰-〰-〰|〰-〰-〰 savipulā
 sujīvaṃ ahirikena⁴ kākasūrena dhaṃsinā,
 ---〰|〰---||〰-〰-〰|〰-〰 pathyā
 pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṃ. [244]

〰-〰-〰|〰---||---〰|〰-〰-〰 pathyā x 2
 hirīmatā⁵ ca dujjīvaṃ, niccaṃ sucigavesinā,
 〰---|〰---||---|〰-〰-〰
 alīnenāpagabbhena,⁶ suddhājīvena passatā. [245]

---〰|〰---||〰---|〰-〰-〰 pathyā
 yo pāṇam-atipātetī,⁷ musāvādañ-ca bhāsati,
 ---〰|---〰-||〰-〰-〰|〰-〰-〰 mavipulā
 loke adinnaṃ ādiyati, paradārañ-ca gacchati, [246]

¹ Thai, ChS: *thokaṃ thokaṃ*.

² Metre: we need to count the first syllable as heavy (pādādigaru) here to complete the mattā count.

³ Thai, ChS: *sāni kammāni*.

⁴ PTS: *ahirikena*.

⁵ BJT, Thai: *hirimatā*.

⁶ PTS: *alīnen' appagabbhena*.

⁷ PTS: *pāṇaṃ atimātetī*; Thai: *pāṇam-atipāpetī*.

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 surāmerayapānañ-ca yo naro anuyuñjati,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 idheva-m-eso¹ lokasmiṃ mūlaṃ khanati² attano. [247]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 evaṃ bho³ purisa jānāhi pāpadhammā asaññatā.
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ. [248]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 dadāti⁴ ve yathāsaddhaṃ yathāpasādanaṃ jano,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ navipulā
 tattha yo mañku bhavati⁵ paresaṃ pānabhojane
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 na so divā vā rattiṃ vā samādhim⁶ adhigacchati. [249]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā
 yassa cetam samucchinnaṃ mūlaghaccaṃ samūhataṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ mavipulā
 sa ve divā vā rattiṃ vā samādhim⁷ adhigacchati. [250]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 natthi rāgasamo aggi, natthi dosasamo gaho,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī. [251]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 3
 sudassaṃ vajjam-aññesaṃ, attano pana duddasaṃ,
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 paresaṃ hi so vajjāni opunāti⁸ yathā bhusaṃ,⁹
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 attano pana chādeti kalim va kitavā saṭho. [252]

˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘ pathyā x 2
 paravajjānupassissa niccaṃ ujjhānasaññino
 ˘˘˘˘|˘˘˘˘||˘˘˘˘|˘˘˘˘
 āsavā tassa vaḍḍhanti, ārā so āsavakkhayā. [253]

¹ BJT, Thai: *idheva peso*.

² BJT, ChS: *khaṇati*.

³ BJT: *evam-bho*.

⁴ PTS: *dadanti*.

⁵ BJT: *tattha ve mañku yo hoti*; Thai: *tattha yo mañkuto hoti*.

⁶ ChS: *samādhim*.

⁷ ChS: *samādhim*.

⁸ BJT: *opunāti*.

⁹ Editor's note: BJT, *bhūsaṃ*, printer's error.

----|-----||-----|----- pathyā
 ākāse va padaṃ¹ natthi, samaṇo natthi bāhire,²
 -----|-----||-----|----- Anuṭṭhubha
 papañcābhiratā pajā, nippapañcā tathāgatā. [254]

----|-----||-----|----- pathyā x 2
 ākāse va padaṃ³ natthi, samaṇo natthi bāhire,⁴
 -----|-----||-----|-----
 saṅkhārā sassatā natthi, natthi buddhānam-iñjitaṃ.⁵ [255]

*MALAVAGGO AṬṬHĀRASAMO.*⁶

19: DHAMMAṬṬHAVAGGO⁷

-----|-----||-----|----- pathyā x 2
 na tena hoti dhammaṭṭho yenatthaṃ sahasā⁸ naye,
 -----|-----||-----|-----
 yo ca atthaṃ anattañ-ca ubho niccheyya paṇḍito, [256]

-----|-----||-----|----- pathyā
 asāhasena dhammena samena nayatī pare,
 -----|-----||-----|----- mavipulā
 dhammassa gutto medhāvī dhammaṭṭho ti pavuccati. [257]

-----|-----||-----|----- pathyā
 na tena paṇḍito hoti yāvatā bahu bhāsati,
 -----|-----||-----|----- bhavipulā
 khemī averī abhayo paṇḍito ti pavuccati. [258]

-----|-----||-----|----- bhavipulā
 na tāvatā dhammadharo yāvatā bahu bhāsati,
 -----|-----||-----|----- pathyā x 2
 yo ca appam-pi sutvāna dhammaṃ kāyena passati,
 -----|-----||-----|-----
 sa ve dhammadharo hoti yo dhammaṃ nappamajjati. [259]

¹ BJT: *ākāse padaṃ*; PTS: *ākāse ca padaṃ*.

² PTS, Thai: *bāhiro*.

³ BJT: *ākāse padaṃ*; PTS: *ākāse ca padaṃ*.

⁴ PTS: *bāhiro*.

⁵ BJT: *buddhānaṃ iñjitaṃ*.

⁶ ChS: *Malavaggo aṭṭhārasamo niṭṭhito*.

⁷ PTS: *Dhammaṭṭhavagga*; Thai: *Dhammapadagāthāya ekūnavīsatiṃ Dhammaṭṭhavaggo*.

⁸ ChS: *sāhasā*.

˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- irregular
 na tena therō¹ hoti yenassa palitaṃ² siro,
 ˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā
 paripakko vayo tassa moghajiṇṇo ti vuccati. [260]

-˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā x 2
 yamhi saccañ-ca dhammo ca ahiṃsā saṃyamo damo,
 ˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘-
 sa ve vantamalo dhīro therō iti³ pavuccati. [261]

˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā x 2
 na vākkaraṇamattena vaṇṇapokkharatāya vā
 -˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘-
 sādthurūpo naro hoti issukī maccharī saṭho. [262]

-˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā
 yassa cetam samucchinnaṃ mūlaghaccaṃ samūhataṃ
 ˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- mavipulā
 sa vantadoso medhāvī sādthurūpo ti vuccati. [263]

˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- navipulā
 na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
 -˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā
 icchālobhasamāpanno samaṇo kiṃ bhavissati? [264]

-˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā x 2
 yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso,
 ˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘-
 samitattā hi pāpānaṃ samaṇo ti pavuccati. [265]

˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- irregular
 na tena bhikkhu⁴ hoti yāvatā bhikkhate pare,
 -˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā
 vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā. [266]

-˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā
 yodha puññañ-ca pāpañ-ca bāhetvā brahmacarīyavā,
 -˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- bhavipulā
 saṅkhāya loke carati, sa ce bhikkhū ti vuccati. [267]

˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘- pathyā x 2
 na monena muni⁵ hoti mūlharūpo aviddasu,
 -˘-˘-˘-˘-˘-||-˘-˘-˘-˘-˘-⁶
 yo ca tulaṃ va paggayha varam-ādāya paṇḍito, [268]

¹ ChS: *na tena therō so hoti*. cf. 266a below. See Brough pg 239. We could read *bhavati* to give bhavipulā.

² PTS: *phalitaṃ*.

³ PTS: *thero ti*; Thai: *so therō ti*.

⁴ BJT: *bhikkhū hoti* (*ū* is a printer's error).

⁵ BJT, Thai: *muni*; in the text *ī* is m.c. to give the pathyā cadence.

⁶ Metre: note the light 2nd & 3rd syllables in the prior line.

---|---||---|--- pathyā x 2
pāpāni parivajjeti, sa muni¹ tena so muni,
---|---||---|---
yo munāti ubho loke muni² tena pavuccati. [269]

---|---||---|--- pathyā x 2
na tena ariyo hoti yena pāṇāni hiṃsati,
---|---||---|---³
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati. [270]

---|---||---|--- pathyā x 2
na sīlabbatamattena, bāhusaccena vā pana,
---|---||---|---
atha vā samādhilābhena, vivittasayanena⁴ vā, [271]

---|---||---|--- bhavipulā
phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ,
---|---||---|--- pathyā
bhikkhu vissāsa' māpādi⁵ appatto āsavakkhayaṃ. [272]

*DHAMMAṬṬHAVAGGO EKŪNAVĪSATIMO.*⁶

¹ Thai: *muni*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.

² PTS: *munī*, PTS probably accepts this reading because of *munī* in line b; but it is not needed by the metre here.

³ Metre: note that twice in this verse we have to scan the sarabhatti vowel in *ariya* as having its full value.

⁴ BJT, PTS, Thai: *vivicca*-. See Brough pg 191.

⁵ BJT: *vissāsaṃ māpādi*; in the text *niggahīta* is lost m.c. to give the normal cadence.

⁶ ChS: *Dhammaṭṭhavaggo ekūnavīsatiso niṭṭhito*.

20: MAGGAVAGGO¹

-----|-----||-----|----- pathyā
maggānattṅhaṅgiko seṭṭho, saccānaṃ caturo padā,
-----|-----||-----|----- mavipulā
virāgo seṭṭho dhammānaṃ, dipadānañ-ca² cakkhumā. [273]

-----|-----||-----|----- mavipulā
eso va³ maggo natthañño dassanassa visuddhiyā,
-----|-----||-----|----- irregular⁴
etaṃ hi tumhe paṭipajjatha, mārassetam pamohanaṃ. [274]

-----|-----||-----|----- mavipulā
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
-----|-----||-----|----- pathyā
akkhāto ve⁵ mayā maggo aññāya sallasanthanaṃ.⁶ [275]

-----|-----||-----|----- mavipulā
tumhehi kiccaṃ⁷ ātappaṃ akkhātāro tathāgatā,
-----|-----||-----|----- pathyā
paṭipannā pamokkhanti jhāyino mārabandhanā. [276]

-----|-----||-----|----- 9 syllables
“sabbe saṅkhārā aniccā” ti, yadā paññāya passati,
-----|-----||-----|----- pathyā
atha nibbindatī⁸ dukkhe - esa maggo visuddhiyā. [277]

-----|-----||-----|----- mavipulā
“sabbe saṅkhārā dukkhā” ti, yadā paññāya passati,
-----|-----||-----|----- pathyā
atha nibbindatī⁹ dukkhe - esa maggo visuddhiyā. [278]

-----|-----||-----|----- pathyā x 2
“sabbe dhammā anattā” ti, yadā paññāya passati,
-----|-----||-----|-----
atha nibbindatī¹⁰ dukkhe - esa maggo visuddhiyā. [279]

¹ PTS: *Maggavagga*; Thai: *Dhammapadagāthāya vīsatiṃ Maggavaggo*.

² BJT, ChS: *dvipadānañ ca*.

³ PTS, Thai: *es’ eva*.

⁴ Metre: as it stands line c has 10 syllables.

⁵ Thai, ChS: *vo*.

⁶ PTS, Thai: *sallasatthanaṃ*; ChS: *sallakantanaṃ*.

⁷ ChS: *kiccam*.

⁸ BJT, Thai, ChS: *nibbindati*.

⁹ BJT, Thai, ChS: *nibbindati*.

¹⁰ BJT, Thai, ChS: *nibbindati*.

---|---|---|--- Vetāliya x 4
 ucchinda sineham-attano,
 ---|---|---|---
 kumudaṃ sārādikaṃ va pāṇinā¹
 ---|---|---|---
 santimaggaṃ-eva brūhaya
 ---|---|---|---
 nibbānaṃ² sugatena desitaṃ. [285]

---|---|---|--- pathyā x 2
 “idha vassaṃ vasissāmi, idha hemantagimhisu”,
 ---|---|---|---
 iti bālo vicinteti antarāyaṃ na bujjhati. [286]

---|---|---|--- pathyā x 2
 taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
 ---|---|---|---
 suttaṃ gāmaṃ mahogho va maccu ādāya gacchati. [287]

---|---|---|--- mavipulā
 na santi puttā tāṇāya, na pitā na pi bandhavā,
 ---|---|---|--- pathyā
 antakenādhipannassa, natthi ñātisu³ tāṇatā. [288]

---|---|---|--- pathyā x 2
 etaṃ-atthavasāṃ ñatvā, paṇḍito sīlasaṃvuto,
 ---|---|---|---
 nibbānagamaṇaṃ⁴ maggaṃ khippaṃ-eva visodhaye. [289]

*MAGGAVAGGO VĪSATIMO.*⁵

21: PAKIṆṆAKAVAGGO⁶

---|---|---|--- pathyā x 2
 mattāsukhapariccāgā passe ce vipulāṃ sukhaṃ,
 ---|---|---|---
 caje mattāsukhaṃ dhīro sampassaṃ vipulāṃ sukhaṃ. [290]

¹ ChS: omit *pāṇinā*.

² BJT: *nibbāṇaṃ*.

³ PTS, ChS: *ñātīsu*.

⁴ BJT: *nibbāṇa-*.

⁵ ChS: *Maggavaggo vīsatiso niṭṭhito*.

⁶ PTS: *Pakiṇṇakavagga*; Thai: *Dhammapadagāthāya ekavīsatiso Pakiṇṇakavaggo*.

paradukkhūpadānena attano¹ sukham-icchati,
 verasaṃsaggasaṃsattho verā so na parimuccati.² [291]

yaṃ hi kiccaṃ tad-apaviddhaṃ,³ akiccaṃ pana kayīrati,
 unnaḷānaṃ⁴ pamattānaṃ tesam vaḍḍhanti āsavā. [292]

yesañ-ca susamāradhā niccaṃ kāyagatā sati,
 akiccaṃ te na sevanti kicce sātaccakārino,
 satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā. [293]

mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye,
 ratṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo. [294]

mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye,⁵
 veyyagghapañcamam⁶ hantvā, anīgho yāti brāhmaṇo. [295]

suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
 yesaṃ divā ca ratto ca niccaṃ buddhagatā sati. [296]

suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
 yesaṃ divā ca ratto ca niccaṃ dhammagatā sati. [297]

suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
 yesaṃ divā ca ratto ca niccaṃ saṅghagatā sati. [298]

¹ PTS, Thai: *-dhānena yo attano*.

² PTS: *pamuccati*. Metre: note that this is another case where the negative, being so close syntactically to the word it modifies, is used as the first syllable of a resolution.

³ PTS, ChS: *kiccaṃ apaviddhaṃ* (omit *tad*).

⁴ PTS, ChS: *unnaḷānaṃ*.

⁵ BJT: *sottiye*.

⁶ ChS: *veyaggha-*.

---|---||---|--- pathyā x 2
 suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
 ---|---||---|---
 yesaṃ divā ca ratto ca niccaṃ kāyagatā sati. [299]

---|---||---|--- pathyā x 2
 suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
 ---|---||---|---
 yesaṃ divā ca ratto ca ahiṃsāya rato mano. [300]

---|---||---|--- pathyā x 2
 suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ
 ---|---||---|---
 yesaṃ divā ca ratto ca bhāvanāya rato mano. [301]

---|---||---|--- Anuṭṭhubha¹
 duppabbajjaṃ durabhiraṃsaṃ, durāvāsā gharā dukhā,²
 ---|---||---|--- pathyā
 dukkhasamānasamvāso, dukkhānupatitaddhagū,
 ---|---||---|--- Anuṭṭhubha³
 tasmā na caddhagū siyā na ca dukkhānupatito⁴ siyā. [302]

---|---||---|--- pathyā
 saddho sīlena sampanno yasobhogasamappito,
 ---|---||---|--- bhavipulā
 yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito. [303]

---|---||---|--- pathyā x 2
 dūre santo pakāsentī⁵ himavanto va pabbato,
 ---|---||---|---
 asantettha na dissanti rattiṃ khittā⁶ yathā sarā. [304]

---|---||---|--- ravipulā
 ekāsaṇaṃ ekaseyyaṃ eko caram-atandito
 ---|---||---|--- pathyā
 eko damayaṃ-attānaṃ vanante ramito siyā. [305]

PAKIṆṆAKAVAGGO EKAVĪSATIMO.⁷

¹ Metre: the rule of resolution would allow resolution to be counted at the 5th or the 6th in line a - I mark it at the 6th as the resolution of prefixes is very common. If we take it at the 5th, the variation would be bhavipulā.

² Thai: *dukkhā*; *dukhā* in the text is m.c. to give the normal cadence.

³ Metre: to get a correct reading metrically we have to count *na ca* as resolution at the 1st. I do not know of a parallel for this elsewhere, but it seems we are obliged to take the reading to get a good meaning for this line.

⁴ BJT, Thai: *dukkhānupatito*.

⁵ BJT: *pakāsanti*.

⁶ PTS, Thai: *rattikhittā*.

⁷ Editor's note: BJT, *ekavīsatiso Pakiṇṇakavaggo*, against its normal practice of putting the name; ChS: *Pakiṇṇakavaggo ekavīsatiso niṭṭhito*.

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- bhavipulā
 kuso yathā duggahito¹ hattham-evānukantati,²
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā
 sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.³ [311]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā
 yaṃ kiñci sithilaṃ⁴ kammaṃ, saṅkiliṭṭhañ-ca yaṃ vataṃ,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- ravipulā
 saṅkassaraṃ brahmacarīyaṃ, na taṃ hoti mahapphalaṃ. [312]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā x 2
 kayīrañ-ce⁵ kayirāthenaṃ⁶ daḷham-enaṃ parakkame,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ-
 saṭhilo⁷ hi paribbājo bhiyyo ākirate rajaṃ. [313]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā x 2
 akataṃ dukkataṃ seyyo, pacchā tapati⁸ dukkataṃ,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ-
 katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati. [314]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- mavipulā
 nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā x 2
 evaṃ gopetha attānaṃ, khaṇo vo⁹ mā upaccagā,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ-
 khaṇātītā hi socanti nirayamhi samappitā. [315]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- mavipulā
 alajjitāye lajjanti, lajjitāye na lajjare,
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā
 micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [316]

ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- Anuṭṭhubha
 abhaye bhayadassino, bhaye cābhayadassino,¹⁰
 ॐॐ-|ॐॐ-||ॐॐ-|ॐॐ- pathyā
 micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [317]

¹ PTS: *duggahīto*.

² PTS: *hatthaṃ evānukantati*.

³ Thai: *nirayāyūpakaḍḍhati*.

⁴ PTS: *saṭhilaṃ*.

⁵ BJT, ChS: *kayirā ce*.

⁶ Thai: *kayirathenaṃ*.

⁷ Thai, ChS: *sithilo*.

⁸ Thai, ChS: *tappati*.

⁹ PTS: *ve*.

¹⁰ Thai: *ca abhayadassino*.

˘---|˘˘˘-||---|˘˘- navipulā
 avajje vajjamatino, vajje cāvajjadassino,¹
 ---˘|˘---||---|˘˘- pathyā
 micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [318]

---˘|˘---||˘---˘˘˘- pathyā x 2
 vajjañ-ca vajjato ñatvā, avajjañ-ca avajjato,
 ---˘|˘---||---|˘˘-
 sammādiṭṭhisamādānā, sattā gacchanti suggatiṃ. [319]

*NIRAYAVAGGO DVĀVĪSATIMO.*²

23: NĀGAVAGGO³

˘---|˘---||---˘˘˘- pathyā x 2
 ahaṃ nāgo va saṅgāme cāpāto⁴ patitaṃ saraṃ
 ˘---|˘---||---˘˘˘-
 ativākyam titikkhissam, dussīlo hi bahujjano. [320]

---˘|˘˘˘-||---|˘˘- navipulā
 dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati,
 ---|˘---||˘---|˘˘- pathyā
 danto seṭṭho manussesu yotivākyam titikkhati. [321]

˘˘˘˘|˘---||---|˘˘- pathyā x 2
 varam-assatarā dantā ājānīyā ca sindhavā
 ˘˘˘˘|˘---||˘---|˘˘-
 kuñjarā ca mahānāgā, attadanto tato varam. [322]

˘˘---|˘---||---˘˘˘- pathyā x 2
 na hi etehi yānehi gaccheyya agataṃ disaṃ,
 ˘˘˘˘|˘---||---|˘˘-
 yathattanā⁵ sudantena, danto dantena gacchati. [323]

¹ Thai: *ca avajjadassino*.

² PTS: *dvāvīsatiṃ*; ChS: *Nirayavaggo dvāvīsatiṃ niṭṭhito*.

³ PTS: *Nāgavagga*; Thai: *Dhammapadagāthāya tevīsatiṃ Nāgavaggo*.

⁴ ChS: *cāpato*.

⁵ BJT, Thai, ChS: *yathāttanā*.

〰〰〰〰|〰〰〰〰 Vetālīya x 4
 dhanapālako¹ nāma kuñjaro
 〰〰〰〰〰〰|〰〰〰〰 irregular²
 kaṭukappabhedano³ dunnivārayo,
 〰〰〰〰|〰〰〰〰
 baddho kabalam⁴ na bhuñjati,
 〰〰〰〰〰〰|〰〰〰〰
 sumarati nāgavanassa kuñjaro. [324]

〰〰〰〰|〰〰,〰〰|〰〰〰〰 Tuṭṭhubha x 4
 middhī yadā hoti mahagghaso ca,
 〰〰〰〰,|〰〰〰|〰〰〰〰
 niddāyitā samparivattasāyī,
 〰〰〰〰|〰〰,〰〰|〰〰〰〰
 mahāvarāho va nivāpapaṭṭho,
 〰〰〰〰,|〰〰〰|〰〰〰〰
 punappunaṃ gabbham-upeti mando. [325]

〰〰〰〰,|〰〰〰|〰〰〰〰 Jagatī x 4
 idaṃ pure cittam-acāri cārikam
 〰〰〰〰,|〰〰〰|〰〰〰〰
 yenicchakam yatthakāmaṃ yathāsukham,
 〰〰〰〰,|〰〰〰|〰〰〰〰
 tad-ajjaham niggaḥessāmi yoniso,
 〰〰〰〰|〰,〰〰〰|〰〰〰〰
 hatthim-pabhinnaṃ⁵ viya añkusaggaho. [326]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā x 2
 appamādaratā hotha sacittam-anurakkhatha,
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰
 duggā uddharathattānaṃ pañke sanno va kuñjaro. [328]

〰〰〰〰|〰,〰〰〰|〰〰〰〰 Tuṭṭhubha x 4
 sace labhetha nipakam sahāyaṃ
 〰〰〰〰,|〰〰〰|〰〰〰〰
 saddhiṃcaram sādhuviḥārīdhīraṃ,
 〰〰〰〰〰〰|〰〰,〰〰|〰〰〰〰
 abhibhuyya sabbāni parissayāni
 〰〰〰〰,|〰〰〰|〰〰〰〰
 careyya tenattamano satīmā. [327]

¹ ChS: *dhanapālo*.

² Metre: this line is hypermetric by two mattā (or by one mattā if we understand *-pabhedanō* m.c.); the vv.lls here are an attempt to repair the metre, the PTS reading is based on just one of the old Thai manuscripts (and assumes the light *-o*). The ChS reading looks very much like one of the frequent scribal ‘corrections’ introduced into that edition.

³ PTS: *kaṭukapabhedano*; ChS: *kaṭukabhedano*.

⁴ ChS: *kabaḷam*.

⁵ Thai, ChS: *hatthippabhinnaṃ*.

--o--|o,oo|--o-- Tuṭṭhubha
 no ce labhetha nipakaṃ saḥāyaṃ
 --o--|o,oo|--o--
 saddhiṃcaram sādhuviḥārīdhīram,
 --o--|o,oo|--o--
 rājā va raṭṭhaṃ vijitaṃ pahāya
 --o--|o,oo|--o-- irregular ¹
 eko care mātaṅgaraññe va nāgo. [329]

--oo|o----||o--|o-- pathyā
 ekassa caritaṃ seyyo natthi bāle saḥāyatā,
 --o--|o,oo|--o-- Tuṭṭhubha
 eko care na ca pāpāni kay¹rā,
 ----|o,oo|--o-- irregular ²
 apposukko mātaṅgaraññe va nāgo. [330]

--o--|o,oo|--o-- Tuṭṭhubha x 4
 atthamhi jātamhi sukhā saḥāyā
 --o--|o,oo|--o--
 tuṭṭhī sukhā yā itarītarena
 --o--|o,oo|--o--
 puññaṃ sukhaṃ jīvitasāṅkhayamhi
 --o--|o,oo|--o--
 sabbassa dukkhassa sukhaṃ pahāṇaṃ. [331]

o----|o----||o----|o-- pathyā x 2
 sukhā matteyyatā loke, atho petteyyatā sukhā,
 o----|o----||o----|o--
 sukhā sāmāññatā loke, atho brahmaññatā sukhā. [332]

o--o|o----||o----|o-- pathyā x 2
 sukhaṃ yāva jarā sīlam,³ sukhā saddhā patiṭṭhitā,
 o----|ooo--||--oo|o--
 sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [333]

*NĀGAVAGGO TEVĪSATIMO.*⁴

¹ Metre: 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.

² Metre: as in the previous verse this line is irregular by normal standards. Note that it also has the Vedic opening.

³ PTS: *sīlam*, printer's error.

⁴ ChS: *Nāgavaggo tevīsatiṃ niṭṭhito*.

24: TAṄHĀVAGGO¹

〰〰〰〰|〰〰〰〰 Vetālīya x 4
 manujassa pamattacārino
 〰〰〰〰|〰〰〰〰
 taṅhā vaḍḍhati māluvā viya,
 〰〰〰〰|〰〰〰〰²
 so palavatī³ hurāhuram
 〰〰〰〰|〰〰〰〰
 phalam-icchaṃ va vanasmi⁴ vānaro. [334]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā x 2
 yaṃ esā sahati⁵ jammī taṅhā loke visattikā
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰
 sokā tassa pavaḍḍhanti abhivaṭṭham va bīraṇam. [335]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā
 yo cetam sahati⁶ jammim taṅham loke duraccayaṃ
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 savipulā
 sokā tamhā papatanti udabindu va⁷ pokkharā. [336]

〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā
 tam vo vadāmi bhaddam vo, yāvantettha samāgatā,
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 bhavipulā
 taṅhāya mūlam khaṇatha⁸ usīrattho va bīraṇam,
 〰〰〰〰|〰〰〰〰||〰〰〰〰|〰〰〰〰 pathyā
 mā vo naḷam⁹ va soto va māro bhañji punappunaṃ. [337]

〰〰〰〰|〰〰〰〰|〰〰〰〰 Jagatī x 4
 yathā pi mūle anupaddave daḷhe
 〰〰〰〰|〰〰〰〰|〰〰〰〰
 chinno pi rukkho punar-eva rūhati,
 〰〰〰〰|〰〰〰〰|〰〰〰〰
 evam-pi taṅhānusaye anūhate
 〰〰〰〰|〰〰〰〰|〰〰〰〰
 nibbattatī¹⁰ dukkham-idaṃ punappunaṃ. [338]

¹ PTS: *Taṅhāvagga*; Thai: *Dhammapadagāthāya catuvīsatiso Taṅhāvaggo*.

² Metre: this line is short by one mattā.

³ BJT, ChS: *plavati*.

⁴ BJT, Thai: *vanasmim*; in the text niggahīta is lost m.c. to give the normal cadence. Reading *vanamhi* would also correct the metre.

⁵ ChS: *sahate*.

⁶ ChS: *sahate*.

⁷ BJT: *udabindūva*.

⁸ PTS: *khanatha*.

⁹ BJT: *naḷam*.

¹⁰ BJT, PTS, Thai: *nibbattati*; in the text *ī* is m.c. to give the normal opening.

— — — — | — — — — || — — — — | — — — — pathyā x 2
yassa chattimsati¹ sotā manāpassavanā bhusā,²
— — — — | — — — — || — — — — | — — — —
vāhā³ vahanti duddiṭṭham⁴ saṅkappā rāganissitā. [339]

— — — — | — — — — || — — — — | — — — — pathyā x 2
savanti sabbadhī⁵ sotā latā ubbhijja⁶ tiṭṭhati
— — — — | — — — — || — — — — | — — — —
tañ-ca disvā latam jātam mūlam paññāya chindatha. [340]

— — — — | — — — — Vetāliya x 4
saritāni sinehitāni ca
— — — — | — — — —⁷
sōmanassāni bhavanti jantuno,
— — — — | — — — —
te sātasiṭā sukhesino,
— — — — | — — — —
te ve jātijarūpagā narā. [341]

— — — — | — — — — Vetāliya x 3
tasiṇāya purakkhatā pajā
— — — — | — — — —
parisappanti saso va bādhitō,⁸
— — — — | — — — —
saṃyojanasaṅgasattakā⁹
— — — — | — — — — Opacchandasaka
dukkham-upenti punappunam cirāya. [342]

¹ BJT, ChS: *chattimsati*; in the text *ī* is m.c. to give the pathyā cadence.

² Editor's note: BJT, *bhūsā*, printer's error.

³ Thai: *vahā*; ChS: *māhā*.

⁴ PTS: *duddiṭṭham*.

⁵ BJT, Thai: *sabbadhi*; PTS: *sabbadā*; in the text *ī* is m.c. to give the pathyā cadence.

⁶ ChS: *uppajja*.

⁷ Metre: scanning -o- as light m.c. However the variation — — — — | — — — — does exist, see the Introduction to the Prosody.

⁸ ChS: *bandhito*.

⁹ BJT, Thai: *saññojanasaṅgasattā*.

〰〰〰〰|〰〰〰 Vetālīya x 4
 tasiṇāya purakkhatā pajā
 〰〰〰〰|〰〰〰
 parisappanti saso va bādhitō,¹
 〰〰〰|〰〰〰
 tasmā tasiṇaṃ vinodaye
 〰〰〰〰|〰〰〰²
 bhikkhu ākaṅkha³ virāgam-attano. [343]

〰〰〰|〰〰〰 Opacchandāsaka
 yo nibbanatho vanādhimutto
 〰〰〰〰|〰〰〰 Vetālīya x 3
 vanamutto vanam-eva dhāvati
 〰〰〰|〰〰〰
 taṃ puggalam-etha⁴ passatha
 〰〰〰〰|〰〰〰
 mutto bandhanam-eva dhāvati. [344]

〰〰〰,|〰〰|〰〰 Tuṭṭhubha x 4
 na taṃ daḷhaṃ bandhanam-āhu dhīrā,
 〰〰〰,|〰〰|〰〰
 yad-āyaṣaṃ dārujaṃ⁵ pabbajañ-ca,⁶
 〰〰〰|,〰〰|〰〰
 sārattarattā maṇikuṇḍalesu
 〰〰〰,|〰〰|〰〰
 puttesu dāresu ca yā apekhā,⁷ [345]

〰〰〰,|〰〰|〰〰 Tuṭṭhubha x 4
 etaṃ daḷhaṃ bandhanam-āhu dhīrā,
 〰〰〰,|〰〰|〰〰
 ohāriṇaṃ sithilaṃ duppamuñcaṃ,
 〰〰〰|,〰〰|〰〰
 etaṃ⁸-pi chetvāna paribbajanti
 〰〰〰〰,|〰〰|〰〰
 anapekkhino kāmasukhaṃ pahāya. [346]

¹ ChS: *bandhito*.

² Metre: the vv.lls show how much confusion this line has caused, however to correct the metre we only need to read *ākaṅkhi*, and count the line as one of the variant openings (〰〰〰〰) discussed in the Introduction to the Prosody.

³ BJT: *ākaṅkhī*; Thai: *ākaṅkhaṃ*; ChS omits bhikkhu and reads *ākaṅkhanta*, which is an attempt to ‘correct’ the metre, but this variation occurs many times, see the Introduction to the Prosody.

⁴ PTS, Thai: *puggalam eva*.

⁵ ChS: *dāruja*.

⁶ BJT: *babbajañ ca*.

⁷ Thai, ChS: *apekkhā*.

⁸ Thai: *Etaṃ*.

---|---|--- Tuṭṭhubha x 4
 ye rāgarattānupatanti sotam
 ---|---|---
 sayamkamaṃ makkaṭako va jālam,
 ---|---|---
 etam-pi chetvāna vajanti dhīrā,
 ---|---|---
 anapekkhino¹ sabbadukkham pahāya. [347]

---|---|--- Vetāliya x 4
 muñca pure muñca pacchato,
 ---|---|---
 majjhe muñca bhavassa pāragū,
 ---|---|---
 sabbattha vimuttamānaso
 ---|---|---
 na punaṃ² jātijaram upehisi. [348]

---|---|--- Vetāliya x 4
 vitakkapamathitassa³ jantuno
 ---|---|---
 tibbarāgassa subhānupassino
 ---|---|---
 bhiyyo taṇhā pavaḍḍhati,
 ---|---|---
 esa kho daḷham karoti bandhanaṃ. [349]

---|---|--- Vetāliya x 4
 vitakkupasame⁶ ca yo rato
 ---|---|---
 asubham bhāvayatī⁷ sadā sato,
 ---|---|---
 esa kho vyantikāhiti,⁹
 ---|---|---
 esacchecchati¹⁰ mārabandhanaṃ. [350]

¹ PTS: *anapekhino*.

² BJT, Thai: *puna*.

³ ChS: *vitakkamathitassa*; Metre: we should probably read *vitak[k]apamathitassa* m.c. Norman (WD) suggests taking the v.l. from ChS, but this looks like one of the frequent scribal ‘corrections’ in that edition, and cannot be relied on as representing any genuine manuscript tradition.

⁴ Metre: for this variation see the Introduction to the Prosody.

⁵ Metre: this is a syncopated version of the variation that is discussed in the Introduction to the Prosody. Norman (WD) suggests reading *khō*, but this is unnecessary.

⁶ PTS, Thai, ChS: *vitakkūpasame*.

⁷ BJT: *bhāvayati*; ChS: *bhāvayate*; in the text *ī* is m.c. to give the normal cadence.

⁸ Metre: the metre is one mattā short in the opening, we really need to re-instate the sarabhatti vowel and read *viyanti-* (---) as Norman (WD, following Fausboll) suggests.

⁹ ChS: *byanti-*.

¹⁰ BJT, ChS: *esa checchati*; the unhistoric doubling of the initial consonant is m.c. to produce the correct mattā count.

---|---||---|--- pathyā x 2
 niṭṭhaṃ gato asantāsī, vītataṅho anaṅgaṇo,
 ---|---||---|---
 acchindi¹ bhavasallāni, antimoyaṃ samussayo. [351]

---|---||---|--- pathyā
 vītataṅho anādāno, niruttipadakovido,
 ---|---||---|--- ravipulā
 akkharānaṃ sannipātaṃ jaññā pubbaparāni² ca,
 ---|---||---(---)|--- pathyā
 sa ve antimasārīro mahāpañño (mahāpuriso)³ ti vuccati. [352]

---,|---|--- Tuṭṭhubha x 4
 sabbābhibhū sabbavidūham-asmī,
 ---|---,|---
 sabbesu dhammesu anūpalitto,
 ---,|---|---
 sabbañjaho taṅhakkhaye⁴ vimutto,
 ---|---,|---
 sayam abhiññāya kam-uddiseyyam. [353]

---,|---|--- Tuṭṭhubha x 4⁵
 sabbadānaṃ dhammadānaṃ jināti,
 ---,|---|---
 sabbaṃ rasaṃ⁶ dhammaraso jināti,
 ---,|---|---
 sabbaṃ ratiṃ⁷ dhammarati⁸ jināti,
 ---|---,|---
 taṅhakkhayo sabbadukkhaṃ jināti. [354]

---|---||---|--- mavipulā
 hananti bhogā dummedhaṃ, no ve⁹ pāragavesino,
 ---|---||---|--- pathyā
 bhogataṅhāya dummedho hanti aññe va attanaṃ.¹⁰ [355]

¹ PTS: *acchidda*.

² PTS, ChS: *pubbāparāni*.

³ Editor's note: I have placed *mahāpuriso* in brackets believing this has come in from the commentary; if we exclude it we have a normal Siloka line.

⁴ Metre: this is an unusual form of the break, having a heavy 6th, but without the caesura which normally follows it. We should probably read *taṅhakkhaye* to correct the metre.

⁵ Metre: We should read *sabbaṃ dānaṃ*, which gives the Vedic opening ---, which is acceptable.

⁶ ChS: *sabbarasaṃ*.

⁷ ChS: *sabbaratiṃ*.

⁸ ChS: *-rati*.

⁹ PTS: *ce*; ChS: *ca*.

¹⁰ BJT, ChS: *attanā*.

ṡṡ---|ṡṡ---||-ṡṡ---|ṡṡṡ- pathyā x 2
 tiṅadosāni khettāni, rāgadosā ayam pajā,
 ---ṡṡ-|ṡṡ---||---ṡṡṡ-
 tasmā hi vītarāgesu, dīnnaṃ hoti mahapphalaṃ. [356]

ṡṡ---|ṡṡ---||-ṡṡ---|ṡṡṡ- pathyā x 2
 tiṅadosāni khettāni, dosadosā ayam pajā,
 ---ṡṡ-|ṡṡ---||---ṡṡṡ-
 tasmā hi vītadosesu, dīnnaṃ hoti mahapphalaṃ. [357]

ṡṡ---|ṡṡ---||-ṡṡ---|ṡṡṡ- pathyā x 2
 tiṅadosāni khettāni, mohadosā ayam pajā,
 ---ṡṡ-|ṡṡ---||---ṡṡṡ-
 tasmā hi vītamohesu, dīnnaṃ hoti mahapphalaṃ. [358]

ṡṡ---|ṡṡ---||---ṡṡ---|ṡṡṡ- pathyā x 2
 tiṅadosāni khettāni, icchādosā ayam pajā,
 ---ṡṡṡ-|ṡṡ---||---ṡṡṡ-
 tasmā hi vigaticchesu, dīnnaṃ hoti mahapphalaṃ.¹ [359]

*TAṆHĀVAGGO CATUVĪSATIMO.*²

25: BHIKKHUVAGGO³

---ṡṡ-|ṡṡ---||-ṡṡ---|ṡṡṡ- pathyā x 2
 cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
 ---ṡṡ-|ṡṡ---||-ṡṡ---|ṡṡṡ-
 ghāṇena⁴ saṃvaro sādhu, sādhu jivhāya saṃvaro. [360]

---ṡṡ-|ṡṡ---||-ṡṡ---|ṡṡṡ- pathyā x3
 kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
 ṡṡ---|ṡṡ---||-ṡṡ---|ṡṡṡ-
 manasā saṃvaro sādhu, sādhu sabbattha saṃvaro,
 ---ṡṡ-|ṡṡ---||-ṡṡ---|ṡṡṡ-
 sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati. [361]

¹ ChS places this verse in brackets, and then includes another verse (but still within the number 359) which replaces *icchā-* with *taṅhā-*. The other editions show no knowledge of this reading.

² ChS: *Taṅhāvaggo catuvīsatiso niṭṭhito*.

³ PTS: *Bhikkhuvagga*; Thai: *Dhammapadagāthāya pañcavīsatiso Bhikkhuvaggo*.

⁴ Thai, ChS: *ghānena*.

- - - - | - - - - Vetāliya x3 ¹
 hatthasaṃyatō pādasam̐yato,
 - - - - | - - - - irregular ²
 vācāya sam̐yatō sam̐yatuttamo,³
 - - - - | - - - -
 ajjhattarato samāhito,
 - - - - | - - - - Opacchandasaka
 eko santusito tam-āhu bhikkhuṃ.⁴ [362]

- - - - | - - - - || - - - - | - - - - pathyā x 2 ⁵
 yo mukhasam̐yato bhikkhu, mantabhāṇī anuddhato,
 - - - - | - - - - || - - - - | - - - -
 atthaṃ dhammañ-ca dīpeti madhuraṃ tassa bhāsitaṃ. [363]

- - - - | - - - - || - - - - | - - - - bhavipulā
 dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ,
 - - - - | - - - - || - - - - | - - - - pathyā ⁶
 dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati. [364]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,⁷
 - - - - | - - - - || - - - - | - - - -
 aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati. [365]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 appalābho pi ce bhikkhu salābhaṃ nātimaññati,
 - - - - | - - - - || - - - - | - - - -
 taṃ ve devā paṃsanti suddhājīviṃ atanditaṃ. [366]

- - - - | - - - - || - - - - | - - - - pathyā
 sabbaso nāmarūpasmim̐ yassa natthi mamāyitaṃ,
 - - - - | - - - - || - - - - | - - - - Anuṭṭhubha
 asatā ca na socati, sa ve bhikkhū ti vuccati. [367]

- - - - | - - - - || - - - - | - - - - mavipulā
 mettāvihārī yo bhikkhu,⁸ pasanno buddhasāsane,
 - - - - | - - - - || - - - - | - - - - pathyā
 adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [368]

¹ Metre: in this line we need to scan the first syllable as light m.c.

² This is possibly one of the variations discussed in the Introduction, but we would still have to scan the last syllable in sam̐yato as light m.c. It maybe we should read *vācāsam̐yatō* here instead.

³ Thai: *saññatattamo*.

⁴ Thai: *bhikkhu*.

⁵ Metre: note the light syllables in 2nd & 3rd positions.

⁶ Metre: again the negative in front of the word it modifies forms the first part of a resolution here.

⁷ Thai: *pihayañ-care*.

⁸ Editor's note: BJT, *bhikkhū*, printer's error.

— — — — — pathyā x 2
 siñca bhikkhu imaṃ nāvaṃ, sittā te lahum-essati,
 — — — — —
 chetvā rāgañ-ca¹ dosañ-ca, tato nibbānam²-ehisi. [369]

— — — — — bhavipulā
 pañca chinde pañca jahe, pañca cuttaribhāvaye,³
 — — — — — pathyā
 pañca saṅgātigo bhikkhu oghatiṇṇo ti vuccati. [370]

— — — — — Vetālīya
 jhāya bhikkhu mā ca pāmado,⁴
 — — — — — Opacchandasaka x 3
 mā te kāmaguṇe bhamassu⁵ cittaṃ,
 — — — — —
 mā lohaguḷaṃ gilī pamatto,
 — — — — —⁶
 mā kandi dukkham-idan-ti ḍayhamāno. [371]

— — — — — pathyā x 2
 natthi jhānaṃ apaññassa, paññā natthi ajhāyato,
 — — — — —
 yamhi jhānañ-ca paññā ca sa ve nibbānasantike.⁷ [372]

— — — — — pathyā x 2
 suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno,
 — — — — —
 amānusī rati⁸ hoti sammā dhammaṃ vipassato. [373]

— — — — — bhavipulā
 yato yato sammasati khandhānaṃ udayabbayaṃ⁹
 — — — — — pathyā
 labhati¹⁰ pītipāmojjaṃ, amataṃ taṃ vijānataṃ. [374]

— — — — — navipulā
 tatrāyam-ādi bhavati idha paññassa bhikkhuno:
 — — — — — pathyā
 indriyagutti¹¹ santuṭṭhī pātimokkhe ca saṃvaro. [375]

¹ BJT: *rāgaṃ* (omit *ca*).

² BJT: *nibbāṇam*.

³ PTS: *vuttaribhāvaye*.

⁴ ChS: *mā pamādo*; on this reading see Brough, pg 194.

⁵ ChS: *ramessu*.

⁶ Metre: another example of the variant opening, again with the syncopated opening. As Norman (WD) suggests, another way to correct the metre would be to read *duk[k]ham* m.c., but there is no support for this from the texts.

⁷ BJT: *nibbāṇa-*.

⁸ BJT, ChS: *rati*; in the text *ī* is m.c. to give the pathyā cadence.

⁹ PTS: *udayavyayaṃ*.

¹⁰ BJT: *labhati*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.

¹¹ PTS: *indriyaguttī*.

---|---||---|--- pathyā x 2
 mitte bhajassu kalyāṇe suddhājīve atandite,¹
 ---|---||---|---
 paṭisanthāravuttassa,² ācāraḥkusalō siyā,
 ---|---||---|--- bhavipulā
 tato pāmojjabahulo dukkhassantaṃ karissati.³ [376]

---|---||---|--- pathyā x 2
 vassikā viya pupphāni⁴ maddavāni pamuñcati,
 ---|---||---|---
 evaṃ rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]

---|---||---|--- ravipulā
 santakāyo santavāco santavā⁵ susamāhito
 ---|---||---|--- pathyā
 vantalokāmisō bhikkhu upasanto ti vuccati. [378]

---|---||---|--- pathyā
 attanā codayattānaṃ, paṭimāsettamaṃ-attanā,⁶
 ---|---||---|--- bhavipulā
 so attagutto satimā sukhaṃ bhikkhu vihāhisi. [379]

---|---||---|--- pathyā x 2
 attā hi attano nātho,⁷ attā hi attano gati,
 ---|---||---|---
 tasmā saṃyamayattānaṃ⁸ assaṃ bhadrāṃ va vāṇijo. [380]

---|---||---|--- pathyā x 2
 pāmojjabahulo bhikkhu, pasanno buddhasāsane,
 ---|---||---|---
 adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [381]

---|---||---|--- pathyā x 2
 yo have daharo bhikkhu yuñjati⁹ buddhasāsane,
 ---|---||---|---
 so imaṃ¹⁰ lokaṃ pabhāseti abbhā mutto va candimā. [382]

BHĪKKHUVAGGO PAÑCAVĪSATIMO.¹¹

¹ Editor's note: PTS takes this line with the previous verse.

² BJT, Thai: *paṭisanthāravuttyassa*; ChS: *paṭisanthāravutyassa*.

³ BJT: *karissasi*.

⁴ Thai: *puppaphāni*, printer's error.

⁵ Thai: *santamano*.

⁶ PTS: *paṭimāse attamaṃ attanā*; Thai: *paṭimaṃsetam-*; ChS: *paṭimaṃsetha attanā*.

⁷ ChS adds a line in here in brackets, which is found in none of the other editions: (*ko hi nātho paro siyā*).

⁸ PTS: *saññāmay' attānaṃ*; Thai: *saññama attānaṃ*; ChS: *saṃyamamattānaṃ*.

⁹ PTS: *yuñjate*; this reading is taken to avoid the light 2nd & 3rd syllables, but it is based on just one of the old Thai manuscripts.

¹⁰ PTS, ChS: *somaṃ*.

¹¹ ChS: *Bhikkhuvaggo pañcavīsatiso niṭṭhito*.

26: BRĀHMAṄAVAGGO¹

— — — | — — — || — — — | — — — pathyā x 2
 chinda sotam parakkamma, kāme panuda² brāhmaṇa,
 — — — | — — — || — — — | — — —
 saṅkhārānaṃ khayam ñatvā, akataññūsi brāhmaṇa. [383]

— — — | — — — || — — — | — — — pathyā
 yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
 — — — | — — — || — — — | — — — mavipulā
 athassa sabbe saṃyogā atthaṃ gacchanti jānato. [384]

— — — | — — — || — — — | — — — pathyā x 2
 yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
 — — — | — — — || — — — | — — —
 vītaddaraṃ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [385]

— — — | — — — || — — — | — — — pathyā x 2
 jhāyim virajam-āsīnaṃ katakiccaṃ³ anāsavaṃ
 — — — | — — — || — — — | — — —
 uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [386]

— — — | — — — || — — — | — — — pathyā x 3
 divā tapati ādicco, rattim ābhāti⁴ candimā,
 — — — | — — — || — — — | — — —
 sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
 — — — | — — — || — — — | — — —
 atha sabbam-ahorattim buddho tapati tejasā. [387]

— — — | — — — Vetālīya x 4
 bāhitapāpo ti brāhmaṇo,
 — — — | — — —
 samacarīyā samaṇo ti vuccati,
 — — — | — — —
 pabbājayam-attano⁵ malaṃ,
 — — — | — — —
 tasmā pabbajito ti vuccati. [388]

— — — | — — — || — — — | — — — pathyā x 2
 na brāhmaṇassa pah^areyya, nāssa muñcetha brāhmaṇo,
 — — — | — — — || — — — | — — —
 dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati. [389]

¹ PTS: *Brāhmaṇavagga*; Thai: *Dhammapadagāthāya chabbīsatiso Brāhmaṇavaggo*.

² Thai: *panūda*.

³ ChS: *katakiccam*.

⁴ Thai, ChS: *rattim-ābhāti*.

⁵ BJT: *pabbājayattano*.

˘-˘-˘-|˘-˘,˘|˘-˘-˘-˘ Tuṭṭhubha x 2
 na brāhmaṇassetad-akiñci seyyo,
 ˘-˘-˘-|˘-˘,˘˘|˘-˘-˘-˘
 yadā nisedho manaso piyehi,
 ˘-˘-˘-,|˘-˘˘|˘-˘-˘-˘ Jagatī
 yato yato hiṃsamano nivattati,
 ˘-˘-˘-,|˘-˘˘|˘-˘-˘-˘ Tuṭṭhubha
 tato tato sammati-m-eva dukkhaṃ. [390]

-˘-˘-˘-|˘-˘-˘-˘||˘˘-˘-˘-˘-˘-˘ pathyā x 2
 yassa kāyena vācāya, manasā natthi dukkataṃ,¹
 -˘-˘-˘-|˘-˘-˘-˘||˘˘-˘-˘-˘-˘-˘
 saṃvutaṃ tīhi thānehi, tam-ahaṃ brūmi brāhmaṇaṃ. [391]

-˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘-˘-˘-˘ pathyā x 2
 yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ,
 -˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘-˘-˘-˘
 sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo. [392]

˘˘-˘-˘|˘-˘-˘-˘||˘-˘-˘-˘-˘-˘ pathyā x 2
 na jaṭāhi na gottena,² na jaccā hoti brāhmaṇo,
 -˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘-˘-˘-˘
 yamhi saccañ-ca dhammo ca so sucī so va³ brāhmaṇo. [393]

-˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘˘|˘-˘-˘-˘ pathyā
 kiṃ te⁴ jaṭāhi dummedha kiṃ te ajinasāṭiyā,
 -˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘˘|˘-˘-˘-˘ bhavipulā
 abbhantaraṃ te⁵ gahaṇaṃ⁶ bāhiraṃ parimajjasi. [394]

-˘-˘-˘|˘-˘-˘-˘||˘-˘-˘˘|˘-˘-˘-˘ pathyā
 paṃsukūladharaṃ jantūṃ,⁷ kiṃ saṃ dhamaṇisaṇthataṃ,
 -˘-˘-˘-|˘-˘-˘-˘||˘˘-˘-˘-˘-˘-˘ mavipulā
 ekaṃ vanasmiṃ jhāyantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [395]

˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘-˘-˘-˘ pathyā x 3
 na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
 -˘-˘-˘-|˘-˘-˘-˘||˘-˘-˘˘|˘-˘-˘-˘
 bhovādī⁸ nāma so hoti sace⁹ hoti sakiñcano,
 ˘-˘-˘-|˘-˘-˘-˘||˘˘-˘-˘-˘-˘-˘
 akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [396]

¹ ChS: *dukkataṃ*.

² Thai: *gottehi*.

³ Thai, ChS: *ca*.

⁴ Thai: *kin-te*, and in the next line.

⁵ Thai: *abbhantaran-te*.

⁶ BJT, Thai: *gahaṇaṃ*.

⁷ Editor's note: BJT, *jantūṃ*, printer's error.

⁸ PTS, ChS: *bhovādi*.

⁹ PTS, Thai: *sa ve*; see Brough 183.

— — — — | — — — — || — — — — | — — — — pathyā x 2
sabbasaṃyojanaṃ chetvā yo ve na paritassati,
— — — — | — — — — || — — — — | — — — —
saṅgātigamaṃ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [397]

— — — — | — — — — || — — — — | — — — — pathyā x 2
chetvā naddhiṃ¹ varattañ-ca, sandāmaṃ sahanukkamaṃ,
— — — — | — — — — || — — — — | — — — —
ukkhittapaliḥamaṃ² buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [398]

— — — — | — — — — || — — — — | — — — — pathyā x 2
akkosaṃ vadhabandhañ-ca, aduṭṭho yo titikkhati,
— — — — | — — — — || — — — — | — — — —
khantībalaṃ³ balānīkaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [399]

— — — — | — — — — || — — — — | — — — — savipulā
akkodhanaṃ vatavantaṃ, sīlavantaṃ anussutaṃ,⁴
— — — — | — — — — || — — — — | — — — — pathyā
dantaṃ antimasārīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [400]

— — — — | — — — — || — — — — | — — — — pathyā x 2
vāri pokkharapatte va, āragge-r-iva sāsapo,
— — — — | — — — — || — — — — | — — — —
yo na lippati⁵ kāmesu, tam-ahaṃ brūmi brāhmaṇaṃ. [401]

— — — — | — — — — || — — — — | — — — — pathyā x 2
yo dukkhassa pajānāti idheva khayam-attano,
— — — — | — — — — || — — — — | — — — —
pannabhāraṃ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [402]

— — — — | — — — — || — — — — | — — — — mavipulā
gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidamaṃ,
— — — — | — — — — || — — — — | — — — — pathyā
uttamatthaṃ⁶ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [403]

— — — — | — — — — || — — — — | — — — — pathyā
asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ,
— — — — | — — — — || — — — — | — — — — mavipulā
anokasāriṃ⁷ appiccaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [404]

¹ PTS: *nandhiṃ*.

² PTS: *paḷiḥamaṃ*.

³ BJT, Thai: *khantibalaṃ*; in the text *ī* is m.c. to give avoid 2 light syllables in 2nd & 3rd positions.

⁴ ChS: *anussadaṃ*.

⁵ ChS: *limpati*.

⁶ ChS: *uttamattham*.

⁷ ChS: *anokasārim*.

- - - - | - - - - || - - - - | - - - - mavipulā
 nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca,
 - - - - | - - - - || - - - - | - - - - pathyā
 yo na hanti na ghātetī, tam-ahaṃ brūmi brāhmaṇaṃ. [405]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ,
 - - - - | - - - - || - - - - | - - - -
 sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [406]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yassa rāgo ca doso ca māno makkho ca pātito,
 - - - - | - - - - || - - - - | - - - -
 sāsapo-r-iva āraggā, tam-ahaṃ brūmi brāhmaṇaṃ. [407]

- - - - | - - - - || - - - - | - - - - bhavipulā
 akakkasaṃ viññāpaniṃ¹ giraṃ saccam² udīraye,
 - - - - | - - - - || - - - - | - - - - pathyā
 yāya nābhisaṃ kañci, tam-ahaṃ brūmi brāhmaṇaṃ. [408]

- - - - | - - - - || - - - - | - - - - pathyā
 yodha dīghaṃ va³ rassaṃ vā aṇuṃ-thūlaṃ subhāsubhaṃ
 - - - - | - - - - || - - - - | - - - - mavipulā
 loke adinnaṃ nādiyati,⁴ tam-ahaṃ brūmi brāhmaṇaṃ. [409]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 āsā yassa na vijjanti asmiṃ loke paramhi ca,
 - - - - | - - - - || - - - - | - - - -
 nirāsayaṃ⁵ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [410]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yassālayā na vijjanti, aññāya akathaṅkathī,
 - - - - | - - - - || - - - - | - - - -
 amatogadhaṃ⁶ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [411]

- - - - | - - - - || - - - - | - - - - pathyā x 2
 yodha puññaṅ-ca pāpaṅ-ca ubho saṅgaṃ⁷ upaccagā,
 - - - - | - - - - || - - - - | - - - -
 asokaṃ virajaṃ suddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [412]

¹ PTS, Thai, ChS: *viññāpaniṃ*. See Brough p. 184.

² ChS: *saccam*.

³ Thai: *vā*; in the text *va* (<*vā*) is m.c. to give the pathyā cadence.

⁴ PTS: *nādiyate*.

⁵ ChS: *nirāsasaṃ*.

⁶ ChS: *amatogadham*.

⁷ ChS: *saṅgam*.

---|---||---|--- pathyā x 2
candaṃ va vimalaṃ suddhaṃ, vip̄pasannaṃ-anāvilaṃ
---|---||---|---
nandībhavaparikkhīṇaṃ,¹ tam-ahaṃ brūmi brāhmaṇaṃ. [413]

---|---||---|--- pathyā x 2
yo imaṃ² palipathaṃ³ duggaṃ saṃsāraṃ moham-accagā,
---|---||---|---
tiṇṇo pāragato jhāyī anejo akathaṅkathī,
---|---||---|--- Anuṭṭhubha
anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇaṃ. [414]

---|---||---|--- pathyā x 2
yodha kāme pahatvāna⁴ anāgāro paribbaje
---|---||---|---
kāmaḥbhavaparikkhīṇaṃ,⁵ tam-ahaṃ brūmi brāhmaṇaṃ. [415]

---|---||---|--- pathyā x 2
yodha taṇhaṃ pahatvāna,⁶ anāgāro paribbaje,
---|---||---|---
taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [416]

---|---||---|--- pathyā x 2
hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā,
---|---||---|---
sabbayogavisam̄yuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [417]

---|---||---|--- pathyā x 2
hitvā ratiṅ-ca aratiṅ-ca, sītibhūtaṃ nirūpadhiṃ,
---|---||---|---
sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [418]

---|---||---|--- pathyā x 2
cutiṃ yo vedi sattānaṃ upapattiṅ-ca sabbaso,
---|---||---|---
asattaṃ sugataṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [419]

---|---||---|--- pathyā
yassa gatiṃ na jānanti, devā gandhabbamānusa,
---|---||---|--- savipulā
khīṇāsavaṃ arahantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [420]

¹ Thai: *nandi-*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.

² ChS: *yomaṃ* - an unnecessary metrical ‘correction’.

³ BJT: *paḷipathaṃ*.

⁴ BJT: *pahātvāna*.

⁵ PTS: *kāmābhava-*; PTS takes this reading to avoid the opening $\underline{\underline{u}}\underline{\underline{u}}\underline{\underline{u}}$, but it occurs many times elsewhere, see the Introduction to the Prosody. Here there is not good manuscript support for the reading.

⁶ BJT: *pahātvāna*.

—○○—|○—||—○○—|○○— pathyā x 2
yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ,
○○—|○—||○○—|○○—
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [421]

○○—|○—||○○—|○○— pathyā x 2
usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ,
○○—|○—||○○—|○○—
anejaṃ nhātaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [422]

—○○—|—||—||—|○○— mavipulā
pubbenivāsaṃ yo vedī,¹ saggāpāyañ-ca passati,
○○—|○—||○○—|○○— pathyā x 2
atho jātikkhayaṃ patto, abhiññāvoso muni,
—○○—|○—||○○—|○○—
sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [423]

BRĀHMAṆAVAGGO CHABBĪSATIMO.²

¹ Thai, ChS: *vedi*.

² ChS: *Brāhmaṇavaggo chabbīsatiso niṭṭhito*; Thai: *Brāhmaṇaggo*, printer's error.

Vagguddānaṃ:¹

Yamakappamādo² Cittam, Pupphaṃ Bālena Paṇḍito,³
Arahanto⁴ Sahassena, Pāpaṃ Daṇḍena⁵ te dasa. [1]

Jarā Attā ca Loko ca, Buddhaṃ⁶ Sukhaṃ Piyena⁷ ca,
Kodho Malañ-ca Dhammaṭṭho,⁸ Maggavaggena vīsati. [2]

Pakiṇṇaṃ Nirayo⁹ Nāgo, Taṇhā¹⁰ Bhikkhu ca Brāhmaṇo,
ete chabbīsati¹¹ vaggā, desitādiccabandhunā. [3]

Gāthuddānaṃ:¹²

Yamake vīsati¹³ gāthā, Appamādamhi dvādasa,
ekādasa¹⁴ Cittavagge, Pupphavaggamhi soḷasa. [1]

Bāle ca soḷasa¹⁵ gāthā, Paṇḍitamhi catuddasa,
Arahante dasā¹⁶ gāthā, Sahasse honti soḷasa. [2]

¹ PTS: omitted in PTS; Thai: *Dhammapadagāthāya uddānaṃ*; ChS has the following in brackets, not found in the other editions: (*ettāvatā sabbapaṭṭhame Yamakavagge cuddasa vatthūni, Appamādavagge nava, Cittavagge nava, Pupphavagge dvādasa, Bālavagge pannarasa, Paṇḍitavagge ekādasa, Arahantavagge dasa, Sahassavagge cuddasa, Pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, Buddhavagge nava, Sukhavagge aṭṭha, Piyavagge nava, Kodhavagge aṭṭha, Malavagge dvādasa, Dhammaṭṭhavagge dasa, Maggavagge dvādasa, Pakiṇṇakavagge nava, Nirayavagge nava, Nāgavagge aṭṭha, Taṇhāvagge dvādasa, Bhikkhuvagge dvādasa, Brāhmaṇavagge cattālīsati pañcādhikāni tīṇi vatthusatāni.*

satevīsacatussatā, catusaccavibhāvinā;

satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti).

This is followed by the heading: *Dhammapade vaggānamuddānaṃ*.

² PTS, Thai: *Yamakaṃ Appamādaṃ*; Thai actually prints *Appamadaṃ*, a printer's error.

³ PTS, Thai: *Paṇḍitaṃ*.

⁴ PTS, Thai: *Arahantaṃ*.

⁵ BJT: *Pāpadaṇḍena*.

⁶ BJT: *Buddho*.

⁷ BJT: *Sukhapiyena*.

⁸ PTS, Thai: *Kodhaṃ Malañ-ca Dhammaṭṭhaṃ*.

⁹ PTS, Thai: *Nirayaṃ*.

¹⁰ PTS, Thai: *Taṇhaṃ*.

¹¹ BJT, ChS: *chabbīsati*.

¹² PTS omits this and the following verses. Thai omits this heading. ChS: *Gāthānamuddānaṃ*.

¹³ BJT, ChS: *vīsati*.

¹⁴ Thai: *Ekādasā*.

¹⁵ Thai: *sattarasā* !

¹⁶ BJT, ChS: *dasa*.

terasā¹ Pāpavaggamhi, Daṇḍamhi dasa satta ca,
ekādasā² Jarāvagge, Attavagge bhava dasa.³ [3]

dvādasā⁴ Lokavaggamhi, Buddhhe caṭṭhārasā⁵ bhava,⁶
Sukhe ca Piyavagge ca, gāthāyo honti dvādasā. [4]

cuddasā⁷ Kodhavaggamhi, Malavagge kavīsati,
sattarasa ca Dhammaṭṭhe, Maggavagge tatheva ca.⁸ [5]

Pakiṇṇe soḷasa gāthā, Niraye nāge catuddasa,⁹
chabbīsati¹⁰ Taṇhāvaggamhi, tevīsa Bhikkhuvaggikā.¹¹ [6]

cattālīsekagāthāyo,¹² Brāhmaṇe vaggam-uttame,
gāthāsātāni cattāri, tevīsa ca punāpare,
Dhammapade nipātamhi desitādiccabandhunā ti.¹³ [7]

*DHAMMAPADAṀ NIṬṬHITAṀ.*¹⁴

¹ BJT, ChS: *Terasa*.

² Thai: *Ekādasā*.

³ Thai: *attavaggamhi dvādasā* !

⁴ BJT, ChS: *Dvādasā*.

⁵ Editor's note: BJT, *caṭṭhārasa*, printer's error.

⁶ Thai: *Buddhavaggamhi soḷasa* ! ChS: *Buddhavaggamhi ṭhārasa*.

⁷ BJT, ChS: *Cuddasa*.

⁸ Thai: *Maggavaggamhi soḷasa* ! ChS: *Maggavagge sattarasa*.

⁹ Thai: *cuddasa*; ChS: *ca cuddasa*.

¹⁰ Thai: *dvāvīsa*; ChS: *chabbīsa*.

¹¹ Thai: *Bhikkhuvaggakā*.

¹² Thai: *Cattālīsa ca gāthāyo*; ChS: *Ekatālīsagāthāyo*.

¹³ Thai omits *ti*.

¹⁴ BJT: *Dhammapadapāli niṭṭhitā*.

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- yodha taṇhaṃ pahatvāna, anāgāro paribbaje, 416.
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- irregular: (8 pādayugas): 27a; 210c; 218c; 222c; 260a; 266a; 274c.

Mattacchandas

(= 8% of the verses)

- Vetālīya: (117 pādas): 15abcd; 16abcd; 17abcd; 18abcd; 24abcd; 44abcd; 45abcd; 80abcd; 95abcd; 145abcd; 179acd; 180abcd; 235abcd; 236abcd; 237abcd; 238abcd; 240abcd; 284abcd; 285abcd; 324abcd; 334abcd; 341abcd; 342abc; 343abcd; 344bcd; 348abcd; 349abcd; 350abcd; 362abc; 371a; 388abcd.
- Opacchandasaka: (11 pādas): 179a; 184abcd; 342d; 344a; 362d; 371bcd.

Other Syllabic Metres

(= 9 % of the verses)

- Tuṭṭhubha: (122 pādas): 19abcd; 20abcdef; 40abc; 46abcd; 54abc; 83abcd; 84ab; 94abc; 108abcd; 125bcd; 127abcd; 128abcd; 141abcd; 142abcd; 144ab; 151abcd; 177abcd; 208abc; 221abcd; 280abc; 281b; 306abcd; 309abcd; 310cd; 325abcd; 328abcd; 329abc; 330c; 331abcd; 345abcd; 346abcd; 347abcd; 353abcd; 354abcd; 390abd.
- Jagatī: (26 pādas): 40d; 54d; 84cd; 94d; 125a; 144cdef; 208d; 280d; 281acd; 310ab; 326abcd; 338abcd; 390c.
- irregular: 84c; 329d; 330d;