

BUDDHANĪTI SAṄGAHO

CHOSEN BY

THE MOST VENERABLE

RERUKANE CANDAVIMALA MAHANĀHIMI

(FORMER MAHĀNĀYAKA OF THE SRI LANKAN SVEJIN NIKĀYA)

RE-EDITED BY

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PREFACE

**Sutvā Dhammaṃ vijānanti narā kalyāṇapāpakaṃ,
Api gāthā suṇitvāna Dhamme me ramate mano.**

from the Sutasomajātakaṃ

The following work is based on a book known under its Sinhala title as the Buddha Nīti Saṅgrahaya of Ven. Rerukane Candavimala, the former Mahānāyaka of the Swejin Nikāya in Sri Lanka, which is my ordination sect.

Ven. Rerukane Candavimala, who passed away in 1999 just short of his 100th birthday, was one of the foremost scholars in Sri Lanka in the 20th century, and his works, which cover the whole range of Buddhist studies, including Vinaya, Discourses, Abhidhamma and Meditation, are all still standard works of reference in the country.

Unfortunately his impact has been limited to the Sinhala speaking peoples, as only one of his many works (there are more than 30) has so far been translated into English: *Analysis of Perfections* (BPS, Kandy 2003), original title (*Paramatthaprakaranaya*).

I hope the present work, which has been a long-cherished project, will go some way to making his name better known in the English-speaking world, and it is offered as a small tribute to the Venerable Monk's life and work.

* * *

In preparing this volume for publication I have made a number of changes which seemed necessary during the course of my working on the text.

The most obvious of these is the division of the verses into chapters, whereas in the original they were organised into hundreds (*sataka*).¹ I feel this helps to identify the sections and makes it easier for people to access relevant material also. The chapters are each around 20 verses long, so another advantage is they become easy enough to read and digest a chapter at a time.

I have also added in a short synopsis of the story that forms the basis for the verses, as in many cases it was difficult or even impossible to make sense of the verse without it, especially when there were references to characters in the verses that appeared in the stories; and I have further pointed out the moral of the verses.²

In a few cases, where I felt that some verses contained matter that is offensive to our modern sensibilities, I have replaced them with verses which I deem to be more appropriate.³

¹ This original structure remains intact, and can be seen in the end-titles of each section, but I have de-emphasised it in favour of the chapter arrangement.

² This was also done in the original text, but I have not followed that schema here, preferring to summarise it myself.

³ This only effects the following verses: 228-230 (replaced with verses from the *Tesakuṇajātakaṃ*); 475-478 (replaced with verses from the *Vessantarajātakaṃ*) both from the infamous *Kuṇārajātakaṃ*.

It has proved necessary to re-establish the texts that were used. I was not intending to do this, but the fact of the matter is the original publication contains many mistakes in the printing, and in checking these it also became clear that there were many readings that could be adopted that would make better sense than the ones the text employed. I therefore eventually checked the text (*Text*) against the Sinhalese Buddha Jayanti (*BJT*) edition, the Burmese Chaṭṭha Saṅgāyana (*ChS*) and the Royal Thai (*Thai*) editions also.

I have also added in better references than were given in the original, where it would only say something like: *Samyutta Nikāya*; or *Dh. Malavagga*; or *30 Ni. Mahākapi Jā*; and so on. Here I give more exact references: *SN 1.1.76 Najīratissuttam*; *Dhp 246-7 Pañca-Upāsakavatthu* (the title coming from the commentary); *Jā 516 Mahākapijātakaṃ*. I have included some cross-references when they came to my notice, though I would have liked to have been more thorough about this.

I have divided the text into 3 editions so that readers can find the most appropriate one for their reading. The first is in Pāli-only, which shows the complete framework for the establishment of the text, including all the metrical information that helped in choosing the readings. I have also read in the text and am making it available as mp3 files, so that students can hear what the text and the metres sound like.

The Text and Translation edition on the other hand leaves out all the metrical information, and presents the text with the Pāli and the translation line by line, and gives a translation of the alternative readings, whenever they differed from the adopted text. This is useful for students, who want to gain access to the original language, but for whom a translation is still a necessary help.

The English-only edition is for those who simply want to read and understand the teachings that are contained in the verses, or are seeking advice on the best way of living their everyday lives.

I have included the Pāli in this edition, but I have deliberately avoided annotation here so that the message can be better conveyed, and also because this section is being published as audio .mp3 files, where annotation is superfluous. This edition is also available in .epub and .mobi formats for your eReader.

I have complemented the various editions by adding in various hyperlinked indexes that help access the material, and that are contained in the most relevant edition. There are also separate introductions to the different versions, giving extra and relevant information.

INTRODUCTION TO THE TEXT

TEXTS

The editions of the text that I employed when making this edition, along with their abbreviations, are as follows:

Text: Buddha Nīti Saṃgrahaya, edited by Rerukāne Candavimala Mahanāhimi; originally published 1952, reprinted Pokuṇavita, 2005.

BJT: Buddha Jayanti Tripitika Series, originally published from the 1950s - 1970s, repinted Colombo, 2005.

Thai: Royal Thai Edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

In the original edition there were 551 verses altogether, and I have maintained that number so that the editions can be easily compared, though as stated in the General Introduction, I have replaced some of the verses with a different selection.

All the verses are drawn from the Tipiṭaka, and as can be seen from the table below around 2/3rds of them are from the Jātaka:

Dīghanikāya (24 = 4%), all but one verse are drawn Sigālasutta DN 31
Majjhimanikāya (2 = 1%)
Saṃyuttanikāya (63 = 11%), all from Sagāthavagga
Aṅguttaranikāya (51 = 9%)
Dhammapada (53 = 9%)
Udāna (3 = < 1%)
Itivuttaka (4 = < 1%)
Suttanipāta (4 = < 1%)
Jātaka (348 = 63%)

There are some interesting omissions here, which include Theragāthā, Therīgāthā, Vimānavatthu, Petavatthu, Buddhavaṃsa, Cariyāpiṭaka, and also the Apadāna, which has the largest collection of verses in the Canon.

I do not propose to give a full analysis of this work, as it is a late collection of texts, and an analysis which ignores stratification in the Canon will add little to our present knowledge, but I will make a few notes on some matters which came to my attention while working on the text.

METRES

The main metre is Siloka, and of the 1,373 lines that are found in the present text, 916 are Siloka, and here I am counting a pādayuga as a line.¹ They are mainly of the pathyā

¹ If we count a Siloka as normally being four lines, then we have 2,289 lines of which 1,832 are Siloka.

variety, but with the following variations:

4 Anuṭṭhubha
29 navipulā
59 bhavipulā
72 mavipulā
20 ravipulā
33 savipulā
3 tavipulā

There are 337 lines in the Tuṭṭhubha metre, of which 23 (7%) show the Vedic opening; and there are 79 lines in the Jagatī metre.

Tuṭṭhubha and Jagatī are found mixed in the following 29 verses: 27, 30, 61, 83, 160, 175, 193, 194, 253, 264, 276, 296, 298, 323, 386, 402, 443, 457, 459, 460, showing just how common these mixed verses are.

The following 12 verses are Jagatī throughout: 161, 539, 540, 480-8; verses 517 and 542 have Jagatī lines mixed with Siloka lines.

There are also 29 lines in Vetālīya metre; and 18 in Opacchandasaka metre.

VARIANTS

While recording the variant readings, I have ignored differences that don't affect the sense or the metre, like replacement of the niggahīta with one of the nasals; and I have also written *-vy-* for *-by-*, wherever it is found, believing these differences to be trivial.

I have recorded another difference that may be considered fairly trivial; it makes no difference to the meaning or to the metre, but I have noted it as it does affect the orthography. These are the alternations that occur in the editions between the retroflexes and the dentals, which occur quite frequently: 5 *t/ṭ*; 8 *d/ḍ*; 11 *n/ṇ*; and 15 *l/ḷ*; so we find, for instance, that a line like this in the Sinhala editions (vs. 266b):¹

Aḍḍhā ceva daḷiddā ca sabbe maccuparāyaṇā.

is recorded in the Royal Thai Edition as:

Addhā ceva daliddā ca sabbe maccuparāyanā.

An interesting point here is that in the Royal Thai Edition of the Jātaka it is clear that the editors did not always understand the mattacchandas metres, and have occasionally sought to change them into the more familiar Siloka.

Compare for instance the following verse:²

Jā 384 Dhammadhajātakaṃ (vs 200 here):

¹ Also in the text adopted here.

² The adopted readings are found in all the editions, except that Text and BJT add *sammato* after *sādhu*, making it hypermetric.

--○○○○|○-○-- Opacchandasaka
 Vācāya sakhilō manoviduggo,
 ---○○-|○-○--
 Channo kūpāsayo va kaṇhasappo,
 -○○--○○|○-○--
 Dhammadhajo gāmanigamesu sādhu,
 ---○○-|○-○--
 Dujjāno purisena bālisena. [200]

which the Thai edition rewrites as:

--○○|○---||○-○○|○-○-
 Vācāya sakhilo hoti manopavidūggo siyā,
 ○---|---○-||-○---○|○-○- tavipulā with a hypermetric prior line
 Paṭicchanno kūpassayo kaṇhasappo va dhāmmaddhajo,
 -○○○|○---||-○---|---○- ravipulā with an irregular cadence
 Gāmanigamāsu sādhu sammato dujjāno ayam.

In the following case words have been placed in brackets by the Thai editors, indicating that they believe they are hypermetric, and should be excluded, which would then give an Anuṭṭhubha verse:

Jā 521 Tesakuṇajātakaṃ (vs. 537 here):

--○○|○-○-○- Vetāliya
 Paññā va sutaraṃ vinicchini,
 ---○○|○-○-○-
 Paññā kittisilokavaḍḍhani,
 ---○○|○-○-○-
 Paññāsaḥito nara idha
 ○○---|○-○-○-
 Api dukkhe sukhāni vindati.

which the Thai edition gives as:

--○○|○-○-○-||--(○○)○-|○-○-
 Paññā sutavinicchini paññā (kitti) silokavaḍḍhani
 ---○○-|○-○○||((○○))---○-|○-○-
 Paññāsaḥito nara idha (api) dukkhe sukhāni vindati.

I have given a complete list of the sources for the verses at the end of the text; and have added in a alphabetic line index of all the verses, to facilitate reference.

A complete recitation of the text can be found in the English section of this website, where I have given the Pāli along with the English translation.

singular/plural

Ānandajoti Bhikkhu
 February 2011

Sutvā Dhammaṃ vijānanti narā kalyāṇapāpakā,
Api gāthā suṇitvāna Dhamme me ramate mano.

BUDDHANĪTI SAṄGAHO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA

1: SĪLAVAGGO

JĀ 406 GANDHĀRAJĀTAKAṂ

---u|u---||uu---|u-u- pathyā¹
No ce assa sakā buddhi, vinayo vā susikkhito,²
u---u|u---||u-uu|u-u-
Vane andhamahimso³ va careyya bahuko jano. [1]

---uu|u---||---u|u-u-
Yasmā ca panidhekacce ācāramhi⁴ susikkhitā,
u-u-|uuu-||u-uu|u-u- navipulā
Tasmā vinītavinayā⁵ caranti susamāhitā. [2]

DN 14 MAHĀPADĀNASUTTAM⁶

u---|uuuu-||uu-uu|u-u- Anuṭṭhubha
Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,⁷
u-u-|u-u-||---|u-u- bhavipulā
Sacittaparīyodapanaṃ - etaṃ Buddhāna' Sāsanaṃ. [3]

JĀ 84 ATTHASSADVĀRAJĀTAKAṂ

---u-|-,uu|u-u- Tuṭṭhubha⁸
Ārogyam-icche, paramaṅ-ca lābhaṃ,
---u-|u-u|u-u-
Sīlaṅ-ca vuddhānumataṃ⁹ sutaṅ-ca,
---u-|u,u|u-u-
Dhammānuvattī ca alīnatā ca:
---u-|-,uu|u-u-
Atthassa dvārā¹⁰ pamukhā chaḷete. [4]

¹ All siloka lines should be presumed to be pathyā unless otherwise indicated.

² Text: *na vijjati*.

³ BJT: *andhamahiso*; variant spelling.

⁴ Text, ChS, Thai: *Āceramhi*; locative with instrumental sense?

⁵ Text, Thai: *Vinītaviniyā Dhīrā*; making the metre hypermetric by two syllables.

⁶ This verse also appears in Dhammapada, vs. 183 Buddhavaggo.

⁷ Thai: *kusalassūpasampadā*; sandhi form, probably to avoid having 9 syllables, but that is acceptable once we allow for resolution.

⁸ All 11-syllable lines should be presumed to be Tuṭṭhubha unless otherwise indicated.

⁹ Thai: *Buddhānumataṃ*.

¹⁰ *Dv-* does not make position.

AN 8.54 DĪGHAJĀṄUSUTTAMĪ

-----|-----||-----|-----
Uṭṭhātā kammadheyyesu, appamatto vidhānavā,
-----|-----||-----|----- Anuṭṭhubha
Samaṃ kappeti jīvikam̐ sambhataṃ anurakkhati, [5]

-----|-----||-----|-----
Saddho sīlena sampanno, vadaññū vītamaccharo,
-----|-----||-----|-----
Niccamaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ, [6]

-----|-----||-----|-----
Iccete aṭṭhadhammā ca saddhassa gharam-esino,
-----|-----||-----|-----
Akkhātā Saccanāmena, ubhayattha sukhāvahā. [7]

DN 31 SIGĀLASUTTAMĪ¹

-----|-----||-----|-----
Paṇḍito sīlasampanno jalam-aggīva² bhāsati,
-----|-----||-----|-----
Bhoge samharamānassa, bhamarasseva iriyato
-----|-----||-----|-----
Bhogā sannicayaṃ yanti, vammiko vupacīyati.³ [8]

-----|-----||-----|-----
Evaṃ bhoge samāhatvā,⁴ alam-atto kule gihī,
-----|-----||-----|-----
Catudhā vibhaje bhoge, sa ve mittāni ganthati: [9]

-----|-----||-----|----- mavipulā
Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye,
-----|-----||-----|-----
Catutthañ-ca nidhāpeyya, āpadāsu bhavissati. [10]

AN 5.58 LICCHAVIKUMĀRAKASUTTAMĪ

-----|-----||-----|----- bhavipulā
Mātāpitukiccakaro, puttadārahito sadā,
-----|-----||-----|-----
Anto janassa atthāya, yo⁵ cassa upajīvino.⁶ [11]

¹ ChS: *Sīngāla*-, throughout.

² ChS: *jalam*.

³ Thai: *vūpacīyati*; alternative sandhi.

⁴ Thai: *samāharitvā*; different form, same meaning.

⁵ ChS, Thai: *ye*; but a singular is needed for agreement.

⁶ Text, Thai: *anujīvino*; meaning is the same.

Sīlavaggo

U---|U---||U---|U---
Ubhinnam yeva¹ atthāya, vadaññū hoti sīlavā,
---|U---||U---|U---
Ñātīnam pubbapetanam, diṭṭhadhamme² ca jīvitam.³ [12]

UU---|U---||U---|U--- ravipulā
Samañanam brāhmaṇanam, devatānañ-ca Paṇḍito
---U|U---||---U|U---
Vittisañjanano hoti, Dhammena gharam-āvasam. [13]

---|U---||---U|U---
So karitvāna kalyāṇam, pujjo hoti pasamsiyo,
---|U---||U---|U---
Idheva⁴ nam pasamsanti, pecca Sagge pamodati.⁵ [14]

AN 4.61 PATTAKAMMASUTTAM

---|U---||U---|U---
Bhuttā bhogā bhatā⁶ bhaccā, vitiṇṇā āpadāsu me,
---|U---||U---|U---
Uddhaggā dakkhiṇā dinnā, atho pañcabalikatā,
---|U---||U---|U--- ravipulā
Upaṭṭhitā sīlavanto, saññatā brahmacārayo. [15]

U---|U---||U---|U--- mavipulā
Yad-attham bhogam iccheyya⁷ Paṇḍito Gharam-āvasam:
---|U---||U---|U---
'So me attho anuppatto katam ananutāpiyam.' [16]

---|U---||U---|U---
Etam anussaram macco, Ar¹yadhamme ṭhito naro,
---|U---||U---|U---
Idheva⁸ nam pasamsanti, pecca Sagge pamodati.⁹ [17]

DN 31 SIGĀLASUTTAM

---|U---||---U|U---
Paṇḍito sīlasampanno, saṅho ca paṭibhānavā,
---|U---||U---|U---
Nivātavutti atthaddho: tādiso labhate yasam. [18]

¹ ChS: *Ubhinnāñ-ceva*; meaning hardly changes.

² ChS, Thai: *diṭṭhe dhamme*; same meaning.

³ ChS: *jīvatam*; the meaning doesn't change, but the usual form is: *jivitam*.

⁴ BJT: *Idha ceva*.

⁵ BJT: *ca modati*; same meaning.

⁶ Thai: *bhaṭā*; this maybe the same word, with an alternative spelling, PED doesn't list it.

⁷ Thai: *bhogam*-; giving pathyā cadence.

⁸ BJT: *Idha ceva*.

⁹ BJT: *ca modati*; it gives the same meaning.

Sīlavaggo

---|---||---|--- navipulā
Uṭṭhānako analaso, āpadāsu na vedhati,
---|---||---|---
Acchinnavutti¹ medhāvī: tādiso labhate yasaṃ. [19]

---|---||---|--- bhavipulā
Saṅgāhako mittakaro, vadaññū vītamaccharo,
---|---||---|--- mavipulā
Netā vinetā anunetā: tādiso labhate yasaṃ. [20]

---|---||---|---
Dānañ-ca peyyavajjañ-ca,² atthacar¹yā ca yā idha,
---|---||---|---
Samānatā³ ca dhammesu, tattha tattha yathārahaṃ,
---|---||---|---
Ete kho saṅgahā loko⁴ rathassānī va yāyato. [21]

---|---||---|---
Ete ca saṅgahā nāssu, na Mātā puttakāraṇā
---|---||---|--- mavipulā
Labhetha mānaṃ pūjaṃ vā, Pitā vā puttakāraṇā. [22]

---|---||---|---
Yasmā ca saṅgahe⁵ ete samavekkhanti⁶ Paṇḍitā.
---|---||---|--- mavipulā
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te. [23]

DN 31 SIGĀLASUTTAM

---|---||---|---
Chandā dosā bhayā mohā, yo Dhammaṃ ativattati,
---|---||---|--- bhavipulā
Nihīyati tassa yaso,⁷ kāḷapakkhe⁸ va candimā. [24]

---|---||---|---
Chandā dosā bhayā mohā, yo Dhammaṃ nātivattati,
---|---||---|--- bhavipulā
Āpūراتi tassa yaso, sukkapakkhe va candimā. [25]

¹ Text, Thai: *Acchiddavutti*; same meaning.

² Thai: *piya*-; alternative spelling, same meaning.

³ Text, BJT, ChS: *Samānattatā*; giving a 9-syllable line.

⁴ ChS: *loke*.

⁵ ChS, Thai: *saṅgahā*.

⁶ ChS, Thai: *samapekkhanti*; same meaning.

⁷ ChS: *yaso tassa*; to give the pathyā cadence, but bhavipulā is common. Same in the next verse.

⁸ Text, BJT: *kāla*-; showing the *l/ḷ* alternation in the texts.

2: PĀPAVAGGO

SN 1.1.76 NAJĪRATISUTTAM

 - - - | -, - - - || - - - | - - - - 7 syllables
Cha lokasmiṃ¹ chiddāni yattha vittaṃ na tiṭṭhati:
 - - - | - - - || - - - | - - - -
Ālassaṃ ca² pamādo ca, anuṭṭhānaṃ³ asaṅṅamo,
 - - - | - - - || - - - | - - - -
Niddā tandī ca⁴ te chidde, sabbaso taṃ vivajjaye. [26]

DN 31 SIGĀLASUTTAM

 - - - | -, - - - || - - - | - - - - Jagatī
Ussūraseyyā paradārasevanā,
 - - - | -, - - - || - - - | - - - -
Verappasaṅgo⁵ ca anattatā ca,
 - - - | -, - - - || - - - | - - - -
Pāpā ca mittā, sukadarⁱyatā ca:
 - - - | -, - - - || - - - | - - - -
Ete cha ṭhānā purisaṃ⁶ dhamṣayanti. [27]

 - - - | - - - || - - - | - - - - bhavipulā
Pāpamitto pāpasakho, pāpa-ācāragocarō,⁷
 - - - | - - - || - - - | - - - -
Asmā lokā paramhā ca ubhayā dhamṣate naro. [28]

 - - - | -, - - - || - - - | - - - -
Akkhitthiyo vāruṇī naccagītāṃ,
 - - - | -, - - - || - - - | - - - -
Divā soppaṃ, pāricarⁱyā akāle,
 - - - | -, - - - || - - - | - - - -
Pāpā ca mittā, sukadarⁱyatā ca,
 - - - | -, - - - || - - - | - - - -
Ete cha ṭhānā purisaṃ dhamṣayanti. [29]

¹ Thai: *lokasmi*'; perhaps to try and give pathyā cadence, but the line is a syllable short anyway. We could easily read: *Cha lokasmiṃ va chiddāni*; to correct the metre.

² ChS, Thai: *Ālasyaṅ-ca*; same words different formations.

³ Thai: *anuṭṭhānam-*.

⁴ Text: *tanditi*; BJT: *tandi ca*.

⁵ ChS: *Verappasavo*.

⁶ We could read *posam*, m.c., but it would leave the 6th syllable heavy against the normal prosody, so better to take it as pausing and restarting from the 5th. Same in the identical line below.

⁷ Thai: *pāpā-acāragocarō*? I think this must be a mistake in the transcription.

Pāpavaggo

---|---|---
Akkhehi dibbanti, suraṃ¹ pivanti,
---|---|---
Yant' itthiyo pāṇasamā paresaṃ,
---|---|---
Nihīnasevī na ca vuddhasevī,²
---|---|--- Jagatī
Nihīyate³ kāḷapakkhe⁴ va candimā. [30]

---|---|--- Vetālīya (throughout)
Yo vāruṇi adhana⁵ akiñcana,⁶
---|---|---
Pipāso pivam papam gato,⁷
---|---|---
Udakam-iva iṇam vigāhati,
---|---|---
Akulam kāhati khippam-attano. [31]

---|---|---
Na divā sopasīlena,⁸ rattim-uṭṭhānadassinā,⁹
---|---|---
Niccamaṃ mattenā soṇḍena, sakkā āvasitum gharam. [32]

¹ Text, BJT: *surā*; but an accusative is needed here.

² Thai: *vuddhi-*; showing the *d/ḍ* alternation in the texts.

³ BJT: *Nihīyare*.

⁴ Text, BJT: *kāla-*; showing the *l/ḷ* alternation in the texts.

⁵ ChS: *vāruṇī addhana*; against the metre. Line a is a posterior line in prior position; and the following line is a prior line in posterior position.

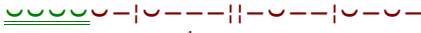
⁶ Thai: *abhicchanno*? I do not find this verb in the Dictionaries, but it would mean perhaps: [*He who drinks, is poor (and)*] *well-covered*?

⁷ Text, ChS: *papāgato*; Thai: *pipāso 'si atthapāgato*?


⁸ Text: *soppana-*? Thai: *suppa-*; perhaps these are variant spellings, but I do not find them listed. This is the Adjectival Instrumental, also found in the line below.

⁹ Text: *rattin-*? ChS: *-dessinā*.


JĀ 468 JANASANDHAJĀTAKAṂ




 Dasa khalu imāni¹ ṭhānāni, yāni pubbe akāritvā,²




 Sa pacchā anutappati,³ iccevāha⁴ Janasandho.⁵ [33]




 Aladdhā vittaṃ tappati⁶ pubbe asamudānitaṃ,




 ‘Na pubbe dhanam-esissaṃ,⁷ iti pacchānutappati. [34]




 ‘Sakyarūpaṃ pure santaṃ, mayā sippaṃ na sikkhitaṃ,



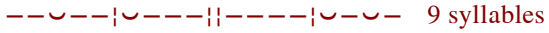
 Kicchā vutti asippassa,⁷ iti pacchānutappati. [35]




 ‘Kūṭavedī pure āsiṃ, piṣuṇo piṭṭhimaṃsiko,




 Caṇḍo ca pharusō cāsiṃ,⁸ iti pacchānutappati. [36]




 ‘Pāṇātipātī pure āsiṃ, luddo cāsiṃ⁹ anāriyo,



 Bhūtānaṃ nāpacāyissaṃ,¹⁰ iti pacchānutappati. [37]



 ‘Bahūsu vata santīsu anāpādāsu¹¹ itthisu,



 Paradāraṃ aseviṣsaṃ,¹² iti pacchānutappati. [38]

¹ Thai: *‘māni*; which somewhat improves the metre in the opening; but I think we need to understand: *Dasa kho imāni*; which would avoid light syllables in 2nd and 3rd positions.

² Text, ChS: *akaritvā*; which ruins the cadence.

³ Text, BJT, ChS: *pacchā-m-anutappati*; with a sandhi consonant, but the form looks decidedly odd.

⁴ BJT adds: *Rājā*; Thai: *iccāha Rājā*.

⁵ The cadence is incorrect here and the prior line is *Anuṭṭhubha*, this makes me think the original line was a reduplication of the cadence in the prior line, and that we should read: *iccāha Janasandho*; with this line being a prose explanation by the bhāṇaka, not a part of the verse.

⁶ BJT: *cittam tappati*? Thai: *vittam tappati*? Perhaps in both versions *tappati* is meant as m.c. for *tappati* to avoid the rare *tavipulā*, otherwise it doesn’t make good sense.

⁷ Text: *appasippassa*.

⁸ ChS: *cāpi*.

⁹ Text: *vā pi*; ChS, Thai: *cāpi*.

¹⁰ BJT: *nāvadāyissaṃ*.

¹¹ BJT: *anāpādāsu*? Thai: *anāpadāsu*? in both cases maybe printers’ errors.

¹² Thai: *āseviṣsaṃ*? I don’t understand the form here.

Pāpavaggo

ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
‘Bahumhi vata santamhi, annapāne upaṭṭhite,
ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
Na pubbe adadim¹ dānam,’ iti pacchānutappati. [39]

-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
‘Mātaram Pitarāñ-cāpi, jiṇṇake gatayobbane,²
ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
Pahusanto na posissam,’ iti pacchānutappati. [40]

-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
‘Ācar’yam-anusatthāram sabbakāmarasāharam,
ṽ-ṽ-ṽ|ṽ-ṽ-ṽ||ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-
Pitaram atimaññissam,’ iti pacchānutappati. [41]

ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-||-ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
‘Samaṇe brāhmaṇe cāpi sīlavante bahussute,
ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-||ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
Na pubbe pay¹rupāsissam,’ iti pacchānutappati. [42]

-ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-||-ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
‘Sādhu hoti tapo ciṇṇo, santo ca pay¹rupāsito,
ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-||ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
Na ca pubbe tapo ciṇṇo,’ iti pacchānutappati. [43]

-ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-||-ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
Yo ca etāni ṭhānāni, yoniso paṭipajjati,
ṽ-ṽ-ṽ|ṽ-ṽ-ṽ-||ṽ-ṽ-ṽ-|ṽ-ṽ-ṽ-
Karam purisakiccāni, sa pacchā nānutappati. [44]

¹ Thai: *adadam*; alternative spelling.

² Text, ChS: *jiṇṇakam gatayobbanam*; singular forms, which is also acceptable.

3: DHAMMAVAGGO

SN 1.10 ĀLAVAKASUTTAMĪ

Yassete¹ caturo dhammā saddhassa gharam-esino:
Saccam dhammo dhiti² cāgo, sa ve pecca na socati. [45]

JĀ 537 MAHĀSUTASOMAJĀTAKAMĪ

Sakid-eva Sutasoma³ sabbhi hoti samāgamo,
Sā nam saṅgati pāleti, nāsabbhi bahusaṅgamo. [46]

Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,
Sataṁ Saddhammam-aññāya - seyyo hoti, na pāpiyo. [47]

Jīranti ve Rājarathā sucittā,
Atho sarīram-pi jaram upeti,
Satañ-ca Dhammo na jaram upeti,
Santo have sabbhi pavedayanti. [48]

Nabhañ-ca⁴ dūre pathavī ca dūre,
Pāram samuddassa tad-āhu dūre,
Tato have dūrataram⁵ vadanti,
Satañ-ca Dhammam⁶ asatañ-ca Rāja. [49]

¹ Text: *Yassa te*.

² Text, BJT: *dhiti*; to give the pathyā cadence.

³ Thai: *Mahārāja*; an unusually different reading.

⁴ ChS, Thai: *Nabhañcam*? I don't understand this.

⁵ Text: *dūratarā*.

⁶ Text, ChS, Thai: *Dhammo*; it seems to me though that an accusative is needed.

SN 1.3.20 DUTIYA-APUTTAKASUTTAMĀ

---,|---|---
 Dhaññaṃ dhanam rajatam jātarūpaṃ,
 ---,|---|---
 Pariggahañ-cāpi¹ yad-atthi kiñci,
 ---|---||---|---
 Dāsā kammakarā pessā, ye cassa anujīvino.
 ---|---||---|---
 Sabbam n' ādāya gantabbaṃ, sabbam nikkhippagāminam.² [50]

---|---||---|---
 Yañ-ca karoti kāyena, vācāya udacetasā,
 ---|---||---|---
 Tañ-hi tassa sakaṃ hoti, tañ-ca ādāya gacchati,
 ---|---||---|---
 Tañ-cassa anugaṃ hoti, chāyā va anapāyinī. [51]

---|---||---|---
 Tasmā kareyya kalyāṇam, nicayam samparāyikam,
 ---|---||---|---
 Puññāni paralokasmiṃ patiṭṭhā honti paṇinam. [52]

JĀ 537 MAHĀSUTASOMAJĀTAKAMĀ

---,|---|---
 Dhanam caje yo pana aṅghetu,³
 ---,|---|---
 Aṅgam caje jīvitam rakkhamāno;
 ---,|---|---
 Aṅgam dhanam jīvitañ-cāpi sabbam,
 ---,|---|---
 Caje naro Dhammam-anussaranto. [53]

JĀ 510 AYOCHARAJĀTAKAMĀ⁴

---,|---|---
 Dhammo have rakkhati Dhammacāriṃ,
 ---|---,||---|---
 Dhammo suciṇṇo sukham-āvahāti,
 ---|---,||---|---
 Esānisaṃso Dhamme suciṇṇe,⁵
 ---,|---|---
 Na duggatim gacchati Dhammacārī. [54]

¹ ChS, Thai: *Pariggaham vāpi*.

² Text: *-gāmiyam*; Thai: *nikkhīpa-*.

³ ChS, Thai: *Caje dhanam aṅghavarassa hetu?*

⁴ This verse also appears in Mahādhammapālajātakam (Jā 447), and as the first of Dhammikātthera's verses in the Theragāthā, where the following verse occurs also.

⁵ There has been replacement of two light by one heavy syllable in the break.

Na hi Dhammo adhammo ca ubho samavipākino,
Adhammo Nirayaṃ neti, Dhammo pāpeti Suggatiṃ. [55]

SN 1.1.48 JETAVANASUTTAM

Kammaṃ vijjā¹ ca dhammo ca, sīlaṃ jīvitam-uttamaṃ,
Etena maccā sujjhanti, na gottena dhanena vā. [56]

JĀ 458 UDAYAJĀTAKAM

Vācaṃ manañ-ca pañidhāya sammā,
Kāyena pāpāni akubbamāno,
Bahunnapānaṃ² gharam-āvasanto,
Saddho mudū saṃvibhāgī vadaññū,
Saṅgāhako sakhilo saṅhavāco -
Etthaṭṭhito³ paralokaṃ na bhāye. [57]

JĀ 57 VĀNARINDAJĀTAKAM

Yassete caturo dhammā, Vānarinda, yathā tava:
Saccaṃ dhammo dhiti⁴ cāgo, diṭṭhaṃ so ativattati. [58]

JĀ 58 TAYODHAMMAJĀTAKAM

Yassete ca⁵ tayo dhammā, Vānarinda yathā tava:
Dakkhiyaṃ sūriyaṃ paññā,⁶ diṭṭhaṃ so ativattati. [59]

¹ Text: *Kammavijjā*.

² Text, BJT: *Bavhanna-*; presumably in the same meaning.

³ Text, Thai: *Ettatṭhito*, against the expected gemination and the normal opening of the metre.

⁴ BJT: *dhiti*; which gives the pathyā cadence.

⁵ Text and BJT both: *yassa ete*, despite the previous verse.

⁶ Text, BJT: *paññam*; the Comm. explains *dakkhiyaṃ* by *dakkhabhāvo*, and *sūriyaṃ* by *sūrabhāvo*; and says: *paññā ti paññāpadaṭṭhānāya upāyapaññāyetam nāmaṃ*.

JĀ 92 MAHĀSĀRAJĀTAKAM

-----|-----||-----|-----
Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalaṃ;
-----|-----||-----|-----
Piyāñ-ca¹ annapānamhi, atthe jāte ca Paṇḍitaṃ. [60]

SN 1.1.33 SĀDHUSUTTAM

-----|-----||-----|----- Jagatī
Yo pāṇabhūtāni² aheṭṭhayaṃ caraṃ,
-----|-----||-----|-----
Parūpavādā na karoti³ pāpaṃ,
-----|-----||-----|-----
Bhīruṃ pasaṃsanti, na⁴ tattha sūraṃ,
-----|-----||-----|-----
Bhayā hi santo na karonti pāpaṃ. [61]

DHP 193 ĀNANDATHERAPAÑHAVATTHU

-----|-----||-----|-----
Dullabho Purisājaṇṇo, na so sabbattha jāyati,
-----|-----||-----|-----
Yattha so jāyate⁵ Dhīro, taṃ kulam sukham-edhati. [62]

¹ Text: *Piye ca*; plural form.

² Text, BJT: *pāṇabhūtesu*.

³ Text, BJT, ChS: *karonti*; plural form, where a singular is needed.

⁴ Thai: *na hi*; we would then need to understand it as extended, with a pause and restart at the 5th syllable.

⁵ ChS: *jāyati*; in which case we have savipulā; Thai: *jāyatī*.

4: SUKHAVAGGO

DHP 331-3 MĀRAVATTHU

Atthamhi jātamhi sukhā sahāyā,
Tuṭṭhī sukhā yā itarītarena,
Puññaṃ sukhaṃ jīvitasaṅkhayamhi,
Sabbassa dukkhassa sukhaṃ pahāṇaṃ. [63]

Sukhā matteyyatā loke, atho petteyyatā sukhā,
Sukhā sāmāññatā loke, atho brahmaññatā sukhā. [64]

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patitṭhitā,
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ¹ sukhaṃ. [65]

DHP 194 SAMBAHULABHIKKHUVATTHU

Sukho Buddhānaṃ²-uppādo, sukhā Saddhammadesanā,
Sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho. [66]

DHP 290 ATTANOPUBBAKAMMAVATTHU

Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,
Caje mattāsukhaṃ Dhīro, sampassaṃ vipulaṃ sukhaṃ. [67]

DHP 204 PASENADIKOSALAVATTHU

Ārogyaparamā lābhā, santuṭṭhi³ paramaṃ dhanam,
Vissāsa⁴ paramā ñāti, Nibbānaṃ paramaṃ sukhaṃ. [68]

¹ Text: *pāpassākaraṇaṃ*; singular form in sandhi.

² Thai: *Buddhānaṃ*; in which case we have mavipulā.

³ Thai: *santuṭṭhī*; I can't see the reason for the lengthening.

⁴ ChS, Thai: *Vissāsa-*.

SN 1.1.73 VITTASUTTAM¹

---|---,---|---
Saddhīdha vittaṃ purisassa seṭṭhaṃ,
---|---,---|---
Dhammo suciṇṇo sukham-āvahāti,²
---|---,---|---
Saccam have sādutaram rasānam,
----|---|--- Vedic opening
Paññājīvim³ jīvitam-āhu seṭṭhaṃ [69]

DHP 182 ERAKAPATTANĀGARĀJAVATTHU

---|---,---|---
Kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitam,
----|---|--- navipulā
Kicchaṃ Saddhammasavanaṃ,⁴ kiccho Buddhānam-uppādo.⁵ [70]

SN 1.1.51 JARĀSUTTAM

---|---,---|---
Silaṃ yāva jarā sādhu, saddhā sādhu patitṭhitā,
---|---,---|--- bhavipulā
Paññā narānam ratanam, puññaṃ corehi dūharam. [71]

DHP 223 UTTARĀ-UPĀSIKĀVATTHU

---|---,---|---
Akkodhena jine kodham, asādhum sādhunā jine,
---|---,---|--- mavipulā
Jine kadam⁶ yam dānena, saccenālikavādinam.⁶ [72]

¹ This verse also occurs in Ālavakasuttaṃ, Sn 1.10.

² ChS: *sukham-āvahati*; the long vowel in the text is m.c. to perfect the cadence.

³ Thai: *Paññājīvī*.

⁴ Thai: *-ss-*; giving *bhavipulā*.

⁵ The cadence in the posterior line is faulty. Maybe we should read: *-uppādo*, or perhaps understand it as a prior line in posterior position.

⁶ Text: *saccena alikavādinam*; the form in the text arises from sandhi.

DHP 354 SAKKAPAÑHAVATTHU

- 0 - - , | - 0 - | - 0 - - irregular
 Sabbadānaṃ¹ Dhammadānaṃ jināti,
 - - 0 - , | - 0 0 | - 0 - -
 Sabbaṃ rasaṃ² Dhammaraso jināti,
 - - 0 - , | - 0 0 | - 0 - -
 Sabbaṃ ratiṃ³ Dhammaratiṃ⁴ jināti,
 - - 0 - , | - 0 - | - 0 - -
 Taṇhakkhayo sabbadukkhaṃ jināti. [73]

JĀ 537 MAHĀSUTASOMAJĀTAKAṀ

0 - - - , | - 0 - | - 0 - - Vedic opening
 Na so Rājā yo ajeyyaṃ jināti,
 0 - 0 - , | - 0 - | - 0 - -
 Na so sakhā yo sakhāraṃ jināti,
 0 - - - | - , 0 0 | - 0 - - Vedic opening
 Na sā bhar¹yā yā patino vibheti,⁵
 0 - - - , | - 0 0 | - 0 - - Vedic opening
 Na te puttā ye na bharanti jīṇṇaṃ. [74]

0 - 0 - , | - 0 0 | - 0 - -
 Na sā sabhā yattha na santi santo,
 - - - - , | - 0 0 | - 0 - - Vedic opening
 Na te santo⁶ ye na bhaṇanti⁷ Dhammaṃ;
 - - 0 - | - 0 , 0 | - 0 - -
 Rāgañ-ca dosaṅ-ca pahāya moham,
 - - 0 - | - 0 , 0 | - 0 - -
 Dhammaṃ bhaṇanto⁸ va bhavanti santo. [75]

DHP 251 PAÑCA-UPĀSAKAVATTHU

- 0 - 0 | 0 - - - || - 0 - 0 | 0 - 0 -
 Natthi rāgasamo aggī, natthi dosasamo gaho,
 - 0 - 0 | 0 - - - || - 0 - - | 0 - 0 -
 Natthi mohasamaṃ jālaṃ, natthi taṇhāsamaṃ nadī. [76]

¹ We should read *sabbaṃ dānaṃ*, which would give the Vedic opening.

² ChS: *Sabbarasaṃ*; against the metre in the opening.

³ ChS: *Sabbaratiṃ*; against the metre in the opening.

⁴ BJT, Thai: *Dhammaratī*.

⁵ ChS, Thai: *patino na vibheti*; (cf. the following line for the use of the double negative); the reading is against the metre.

⁶ BJT: *Santo na te*; probably a scribal correction to avoid the Vedic opening.

⁷ Text, BJT: *bhananti*; similarly below, showing the *n/ṇ* alternation in the texts.

⁸ ChS, Thai: *bhaṇantā*.

SN 1.3.2 PURISASUTTAM

-----|-----||-----|-----
Lobho doso ca moho ca, purisaṃ pāpacetasam,
-----|-----||-----|-----
Hiṃsanti attasambhūtā, tacasāraṃ va samphalaṃ.¹ [77]

DHP 60 AÑÑATARAPURISAVATTHU

-----|-----||-----|-----
Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
-----|-----||-----|----- mavipulā
Dīgho bālānaṃ² saṃsāro Saddhammaṃ avijānataṃ. [78]

DHP 155 MAHĀDHANASEṬṬHIPUTTAVATTHU

-----|-----||-----|----- ravipulā
Acaritvā brahmacarīyaṃ, aladdhā yobbane dhanam,
-----|-----||-----|-----
Jiṇṇakoñcā ca³ jhāyanti khīṇamacche va pallale. [79]

¹ Thai: *sapphalam*.

² Thai: *bālāna*’; to give pathyā, when mavipulā is common.

³ ChS, Thai: *va*.

5: ATTHAVAGGO

JĀ 342 VĀNARAJĀTAKAṀ

Yo ca uppatitaṃ atthaṃ na khippam-anubujjhati,¹
Amittavasam-anveti, pacchā ca² anutappati. [80]

Yo ca uppatitaṃ atthaṃ khippam-eva nibodhati,
Muccate³ sattusambādhā, na ca pacchānutappati. [81]

JĀ 370 PALĀSAJĀTAKAṀ

Na tassa vuddhi⁴ kusalappasatthā,
Yo vaḍḍhamāno ghasate paṭiṭṭhaṃ;
Tassūparodhaṃ parisaṅkamāno,
Patārayī mūlavadhāya Dhīro. [82]

JĀ 218 KŪṬAVĀNIJĀTAKAṀ

Saṭhassa sāṭheyyam-idaṃ sucintitaṃ,
Paccoḍḍitaṃ paṭikūṭassa kūṭaṃ,
Phālaṃ ce adeyyuṃ⁵ mūsikā,
Kasmā kumāraṃ⁶ kulalā no bhareyyuṃ?⁷ [83]

¹ Text: *khippam-eva na bujjhati*; same meaning.

² Text: *sa pacchā*.

³ BJT: *Muccete*.

⁴ ChS, Thai: *vuddhi*; showing the *d/ḍ* alternation found in the texts.

⁵ ChS, Thai: *Phālañ-ce khadeyyuṃ*.

⁶ Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys*.

⁷ Text, BJT, Thai: *hareyyuṃ?*

Atthavaggo

---|--- Opacchandasaka
Kūṭassa hi santi kūṭakūṭā,
---|---
Bhavati cāpi¹ nikatino² nikatyā,
---|---
Dehi puttanaṭṭhaphālanatṭhassa³ phālaṃ,
---|---
Mā te puttam-ahāsi⁴ phālanatṭho.⁵ [84]

JĀ 189 SĪHACAMMAJĀTAKAṀ

---|---,---||---|--- mavipulā
Ciram-pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ,
---|---,---||---|---
Pāruto sīhacammaena, ravamāno va dūsayaī. [85]

JĀ 426 DĪPIJĀTAKAṀ

---|---,---||---|---
Neva duṭṭhe nayo atthi na dhammo na subhāsitaṃ,
---|---,---||---|--- mavipulā
Nikkamaṃ⁶ duṭṭhe yuñjetha, so ca sabbhi⁷ na rañjati.⁸ [86]

JĀ 223 PUṬABHATTAJĀTAKAṀ

---|---,---|---
Namo⁹ namantassa, bhaje bhajantaṃ,
---|---,---|---
Kiccānukubbassa kareyya kiccaṃ,
---|---,---|---
Nānatthakāmassa kareyya atthaṃ,
---|---,---|---
Asambhajantam-pi na sambhajeyya. [87]

¹ Thai: *paro*.

² Text: *nakatino*, a printer's error.

³ Text: *-naṭṭhaphālassa*.

⁴ Text: *putte ahāsi*, plural, but in the story only one child had been taken.

⁵ Text: *naṭṭhaphālo*.

⁶ Text: *Nikkhamaṃ*.

⁷ ChS: *sabbhiṃ*.

⁸ BJT: *yujjetha ... rajjati*; alternative spellings.

⁹ ChS, Thai: *Name*.

˘-˘-˘-|-,˘˘|˘-˘-˘-
 Caje cajantam vanatham¹ na kay¹rā,
 ˘-˘-˘-|˘-,˘|˘-˘-˘-
 Apetacittena na sambhajeyya.
 ˘-˘-˘-|,˘-˘˘|˘-˘-˘-
 Dvijo² dumañ khīṇaphalan-ti³ ñatvā,
 ˘-˘-˘-|˘-,˘|˘-˘-˘-
 Aññañ samekkheyya⁴ mahā hi loko. [88]

JĀ 539 MAHĀJANAKAJĀTAKAM⁵

˘-˘-˘-|˘˘˘˘-||˘-˘-˘|˘-˘-˘- navipulā
 Acintitam-pi bhavati, cintitam-pi vinassati,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘|˘-˘-˘-
 Na hi cintāmayā bhogā itthiyā purisassa vā. [89]

JĀ 164 GIJJHAJĀTAKAM

˘-˘-˘-˘-|˘˘˘˘-||˘-˘-˘-˘|˘-˘-˘- 9 syllables
 “Kin-nu⁶ gijjho yojanasatam kuṇapāni avekkhati,
 ˘-˘-˘-˘-|˘-˘-˘-˘-||˘-˘-˘-˘|˘-˘-˘-
 Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujjhasi?” [90]

˘-˘-˘-˘-|˘-˘-˘-˘-||˘-˘-˘-˘|˘-˘-˘-
 “Yadā parābhavo hoti poso jīvitasāṅkhaye,
 ˘-˘-˘-˘-|˘-˘-˘-˘-||˘-˘-˘-˘|˘-˘-˘-
 Atha jālañ-ca pāsañ-ca āsajjā pi na bujjhati.” [91]

JĀ 100 ASĀTARŪPAJĀTAKAM⁷

˘-˘-˘-˘-|˘-˘-˘-˘-˘-||˘-˘-˘-˘-˘-˘-
 Asātam satarūpena, piyarūpena appiyam,
 ˘-˘-˘-˘-|˘-˘-˘-˘-˘-||˘-˘-˘-˘-˘-˘-
 Dukkham sukhasa rūpena, pamattam-ativattati. [92]

JĀ 126 ASILAKKHAṆAJĀTAKAM

˘-˘-˘-˘-|˘-˘-˘-˘-˘-||˘-˘-˘-˘-˘-˘-
 Tad⁸-ev’ ekassa kalyāṇam, tad-ev’ ekassa pāpakam,
 ˘-˘-˘-˘-|˘-˘-˘-˘-˘-||˘-˘-˘-˘-˘-˘-
 Tasmā sabbam na kalyāṇam, sabbam cāpi⁹ na pāpakam. [93]

¹ BJT: *vanatham*; showing the *n/ṇ* alternation found in the texts.

² BJT, ChS, Thai: *Dijo*; alternative form.

³ Thai: *phalam va*.

⁴ Text: *samikkheyya*; I cannot find this form in the Dictionaries.

⁵ This verse also occurs in Jā 483, Sarabhamigajātakaṃ.

⁶ ChS, Thai: *Yam nu*.

⁷ This verse also occurs at Udāna 2.8.

⁸ Thai: *Tath’*; in the next line also.

⁹ ChS, Thai: *vāpi*.

JĀ 97 NĀMASIDDHIJĀTAKAṂ

— — — — — || — — — — —
Jīvakañ-ca matañ disvā, Dhanapāliñ-ca duggatañ,
— — — — — || — — — — —
Panthakañ-ca vane mūlhañ, Pāpako puna-r-āgato.¹ [94]

JĀ 207 ASSAKAJĀTAKAṂ

— — — — — || — — — — —
Navena sukhadukkkena porāṇaṃ apithīyati,²
— — — — — || — — — — —
Tasmā Assakaraññā va kīṭo piyataro mamañ.³ [95]

SN 1.11 VIJAYASUTTAṂ

— — — — — || — — — — — bhavipulā
Dipādako⁴ yañ asuci duggandho parihīrati,⁵
— — — — — || — — — — — savipulā
Nānākuṇapaparipūro, vissavanto tato tato. [96]

— — — — — || — — — — —
Etādisena kāyena yo maññe unnametave?⁶
— — — — — || — — — — —
Parañ vā avajāneyya? Kim-aññatra adassanā. [97]

DHP 129 CHABBAGGIYABHIKKHUVATTHU

— — — — — || — — — — —
Sabbe tasanti daṇḍassa, sabbe bhāyanti Maccuno,
— — — — — || — — — — —
Attānañ upamañ katvā, na haneyya na ghātaye. [98]

DHP 131 SAMBAHULAKUMĀRAKAVATTHU⁷

— — — — — || — — — — —
Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
— — — — — || — — — — —
Attano sukham-esāno, pecca so na labhate sukhañ. [99]

¹ Text: *puna-r-āgami*; same meaning.

² Text: *porāṇā ti pithīyati*; ChS: *apidhīyati*; same meaning; Thai: *apithiyyati*; alternative spelling.

³ Text: *mama*; different form, same meaning.

⁴ ChS: *Dvi-*; alternative spelling.

⁵ ChS: *pariharati*; the textual reading is passive, which seems to give slightly better sense.

⁶ ChS, Thai: *uṇṇam-*; showing the *n/ṇ* alternation found in the texts.

⁷ Dhp 131 = Udāna 2.3.

JĀ 362 SĪLAVĪMAṂSAJĀTAKAṂ¹

-----|v-----||-v-v|v-v-
Mogho jāti² ca vaṇṇā ca,³ sīlam-eva kiruttamaṁ,
-----|v-----||v-----|v-v-
Sīlena anupetassa, sutenattho na vijjati. [100]

PAṬHAMAMĀ SĀTAKAM

¹ Text: *-vimāṁsana-*; same meaning.

² BJT: *jāti*; where a plural is appropriate.

³ ChS, Thai: *Moghā jāti ca vaṇṇo ca*.

6: MITTAVAGGO

JĀ 533 CŪLAHĀMSAJĀTAKĀM

---u|u---||---u|u---
Evam mittavataṃ atthā sabbe honti padakkhiṇā,
---u|u---||---u|u--- savipulā
Hamsā yathā Dhataratthā, ñātisaṅgham-upāgamuṃ. [101]

JĀ 121 KUSANĀḶIJĀTAKĀM

u---|-,uu|---
Kare sarikkho, atha vā pi seṭṭho,
u---|-,uu|---
Nihīnako vā pi, kareyya mitto,¹
u---,|uu|--- Vedic opening
Kareyyuṃ te² vvasane uttamatthaṃ,
u---,|uu|---
Yathā ahaṃ KusanāḶi³ rucāyaṃ. [102]

JĀ 157 GUṆAJĀTAKĀM

uu---|u---||---u|u---
Api ce pi⁴ dubbalo mitto mittadhammesu tiṭṭhati,
---u|u---||---u|u---
So⁵ ñātako ca bandhū⁶ ca, so mitto so ca me sakhā,
---u|u---||---u|u---
Dāṭṭhīni mātimaññittho,⁷ sigālo⁸ mama pāṇado! [103]

¹ BJT, ChS, Thai: *eko*; the point would seem to be lost with this reading.

² ChS, Thai: *Kareyyum-ete*; this doesn't improve the metre.

³ Text, ChS, Thai: *-nāli*; the long vowel is needed for the cadence.

⁴ Text omits: *pi*.

⁵ Text *Yo*, but the sense requires *so*.

⁶ ChS, Thai: *bandhu*; giving the Anuṭṭhubha variation.

⁷ Thai: *mātimaññivho*; this looks like a perfect form, but the prohibitive is normally constructed with the aorist.

⁸ Text, ChS: *siṅgālo*; alternative spelling.

JĀ 83 KĀLAKAṆṆIJĀTAKAṀ

---U-,|---U|---U---
 Mitto have sattapadena hoti,
 U---U-,|---U|---U---¹
 Sahāyo pana dvādasakena hoti,
 ---U-|---U,|---U---
 Māsaddhamāsenā² ca ñāti hoti,
 U---U-,|---U|---U---
 Tat-uttariṃ attasamo pi hoti. [104]

JĀ 473 MITTĀMITTAJĀTAKAṀ

U---U|U---U||U---U|U---U---
 Na naṃ umhayate disvā, na ca naṃ paṭinandati,
 ---U-|U---U||U---U|U---U---
 Cakkhūni cassa³ na dadāti, paṭilomañ-ca vattati. [105]

U---U|U---U||---U|U---U--- navipulā
 Amitte tassa bhajati, mitte tassa na sevati,
 ---U-|U---U||---U|U---U---
 Vaṇṇakāme nivāreti, akkosante pasamsati. [106]

---U-|U---U||---U|U---U---
 Guyhañ-ca tassa nakkhāti, tassa guyhaṃ na gūhati,
 ---U|U---U||---U|U---U---
 Kammaṃ tassa na vaṇṇeti, paññassa nappasamsati. [107]

U---U|U---U||U---U|U---U--- savipulā
 Abhave nandati tassa, bhave tassa na nandati,
 ---U-|U---U||---U|U---U---
 Accheraṃ⁴ bhojanaṃ laddhā tassa nuppajjate sati,⁵
 U---U|U---U||U---U|U---U--- Anuṭṭhubha
 Tato naṃ nānukampati, aho!⁶ so pi labhey' ito.⁷ [108]

---U-|U---U||U---U|U---U---
 Iccete soḷasākārā amittasmiṃ patiṭṭhitā,
 ---U-|---U||---U|U---U--- mavipulā
 Ye hi amittaṃ jāneyya disvā sutvā ca Paṇḍito. [109]

¹ Metrically the opening is incorrect here; perhaps we could understand the 2nd vowel as short and allow for resolution; this sometimes happens in Mattacchandās verses, but I have not seen it in Tuṭṭhubha before.

² Text, ChS, Thai: *-aḍḍha-*; showing the *d/ḍ* alternation found in the texts.

³ Thai: *Cakkhūni 'ssa*; same meaning.

⁴ BJT, Thai: *Acchar'yam*; also below, in which case we would have to see an epenthetic vowel.

⁵ Text splits this line off from the next, but they belong together so I have redivided the lines.

⁶ Thai: *ahā*; *he says [he will gain from having no compassion for you]*.

⁷ Text: *labhey'yo*; also below, alternative sandhi; Comm: *Labhey'yo ti labhey'yo ito*.

Mittavaggo

᳚---|᳚᳚᳚-||-᳚-᳚|᳚-᳚- navipulā
Pavutthaṃ cassa¹ sarati, āgataṃ abhinandati,
᳚---|᳚---||-᳚᳚᳚|᳚-᳚-
Tato kelāyito² hoti vācāya paṭinandati. [110]

----|᳚᳚᳚-||᳚----᳚|᳚-᳚- navipulā
Mitte tasseva bhajati, amitte tassa na sevati,³
----|᳚---||-᳚-᳚|᳚-᳚-
Akkosante nivāreti, vaṇṇakāme pasamsati. [111]

---᳚|᳚---||-᳚-᳚|᳚-᳚-
Guyhañ-ca tassa akkhāti, tassa guyhañ-ca gūhati,
---᳚|᳚---||-᳚-᳚|᳚-᳚-
Kammañ-ca tassa vaṇṇeti, paññaṃ tassa⁴ pasamsati. [112]

᳚-᳚-|᳚᳚᳚-||᳚᳚---᳚|᳚-᳚- savipulā
Bhave ca nandati tassa, abhave tassa na nandati,
----|᳚---||-᳚-᳚|᳚-᳚-
Accheraṃ⁵ bhojanaṃ laddhā tassa uppajjate sati.
᳚-᳚-᳚|᳚-᳚-||᳚-᳚-᳚|᳚-᳚- Anuṭṭhubha
Tato naṃ anukampati, aho! so pi labheyy' ito.⁶ [113]

----|᳚---||-᳚-᳚|᳚-᳚-
Iccete soḷasākārā mittasmim suppatiṭṭhitā,
-᳚-᳚|᳚---||-᳚-᳚|᳚-᳚-
Ye hi mittañ-ca jāneyya, disvā sutvā ca Paṇḍito. [114]

DN 31 SIGĀLASUTTAM

-᳚-᳚-᳚|᳚---||-᳚-᳚|᳚-᳚-
Aññadatthuharo mitto, yo ca mitto vacīparo,⁷
᳚-᳚-᳚|᳚---||᳚-᳚-᳚|᳚-᳚-
Anuppiyañ-ca yo āha,⁸ apāyesu ca yo sakhā: [115]

---᳚-|᳚-,-||᳚᳚---᳚|᳚-᳚- mavipulā
Ete amitte cattāro, iti viññāya Paṇḍito,
-᳚-᳚-᳚|᳚---||-᳚-᳚᳚|᳚-᳚-
Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā. [116]

¹ ChS: *tassa*.

² Thai: *kelāyiko*.

³ The posterior line has 9 syllables, being the reverse of the line 106b above.

⁴ Thai: *paññaṃ-assa*?

⁵ Text: *accheriyam*, but *accheraṃ* above.

⁶ Thai: *pahāsopi labheyy' ito*? Is this to be parsed *p' ahā so pi*? In which case we have *api* twice in one line.

⁷ Thai: *vacīparamo*; different form, same meaning.

⁸ Thai: *āhu*; plural form, which also gives good meaning.

Mittavaggo

U-pa-kā-ro ca yo mit-to, yo ca mit-to suk-he duk-he,¹
At-tha-kk-hā-yī ca yo mit-to, yo ca mit-tā-nu-ka-m-pa-ko: [117]

E-te pi mit-te cat-tā-ro, iti viññā-ya Paṇḍi-to,
Sak-kac-caṃ pay¹-rupā-se-yya, Mātā put-taṃ va or-a-saṃ. [118]

AN 7.36 PAṬHAMAMITTASUTTAM

Du-d-da-daṃ da-dā-ti² mit-taṃ,³ duk-ka-raṃ vā-pi⁴ kub-ba-ti,
A-tho pi-s-sa du-rut-tā-ni, kha-ma-ti duk-kha-mā-ni pi.⁵ [119]

Guy-haṅ-ca tas-sa⁶ ak-khā-ti, guy-has-sa pa-ri-gū-ha-ti,
Ā-pa-dā-su na ja-ha-ti,⁷ khī-ṇe-na nā-ti-maṅ-ṇa-ti. [120]

Ya-smiṃ⁸ e-tā-ni ṭhā-nā-ni saṃ-vi-ji-jan-ti-dha pu-gga-le:
So mit-to mit-ta-kā-me-hi, bhaj-i-ta-bbo ta-thā-vid-do. [121]

AN 7.37 DUTIYAMITTASUTTAM

Pi-yo ca ga-ru⁹ bhā-va-ni-yo, vat-tā ca va-ca-na-kk-ha-mo,
Gam-bhī-raṅ-ca ka-thaṃ kat-tā, no caṭṭhā-ne ni-yo-ja-ye.¹⁰ [122]

¹ ChS: *sukhe dukhe ca yo sakhā*; Thai: *ca yo sukhadukkho ca yo sakhā*; with more or less the same meaning.

² Thai: *dadati*?

³ ChS: *mitto*; masculine, the word occurs with both masc. and neut. forms; BJT: *vittam*; Thai: *cittam*?

⁴ ChS, Thai: *dukkaraṅ-cāpi*.

⁵ Text: *dukkhayāni pi*? ChS: *ca*.

⁶ BJT: *cassa*; but the 2nd person pronoun makes more sense here; Thai: *guyham-assa ca*.

⁷ ChS, Thai: *jahāti*; same word, both forms occur.

⁸ ChS: *Yamhi*; another form of the locative.

⁹ We can understand *garu* as resolved syllables, or exclude *ca* to correct the opening.

¹⁰ ChS: *niyojako*; I cannot find this form in the Dictionaries; it would mean: *he is not one who urges [the impossible]*.

Mittavaggo

— — — — | — — — — || — — — — | — — — —
Yasmim¹ etāni ṭhānāni samvijjantīdha puggale:
— — — — | — — — — || — — — — | — — — —
So mitto mittakāmena, atthakāmānukampako.²
— — — — | — — — — || — — — — | — — — —
Api nāsiyamānena, bhajitabbo tathāvidho.¶[123]

SN 1.1.53 MITTASUTTAM

— — — — | — — — — || — — — — | — — — —
Satto pavasato³ mittam, Mātā mittam sake ghare,
— — — — | — — — — || — — — — | — — — —
Sahāyo atthajātassa hoti mittam punappunam.
— — — — | — — — — || — — — — | — — — —
Sayamkatāni puññāni tam mittam samparāyikam. [124]

¹ Text, ChS: *Yamhi*; alternative form of the locative.

² ChS: *atthakāmānukampato*.

³ Thai: *pasavato*? Maybe this is a transcription error.

7: DUBBHAVAGGO

JĀ 493 MAHĀVĀṄIJĀTAKAṀ¹

— — — — | — — — — || — — — — | — — — —
Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā,
— — — — | — — — — || — — — — | — — — — mavipulā
Na tassa sākhaṃ bhañjeyya mittadubbho hi pāpako. [125]

JĀ 516 MAHĀKAPIJĀTAKAṀ

— — — — | — — — — || — — — — | — — — — bhavipulā
Kuṭṭhī kilāsī bhavati yo mittānaṃ idhaddubhi,²
— — — — | — — — — || — — — — | — — — — mavipulā
Kāyassa bhedā mittaddu³ Nirayaṃ so upapajjati.⁴ [126]

JĀ 538 MŪGAPAKKHAJĀTAKAṀ

— — — — | — — — — || — — — — | — — — — bhavipulā
Pahūtabhakkho bhavati, vippavuttho sakā⁵ gharā,
— — — — | — — — — || — — — — | — — — —
Bahū naṃ upajīvanti, yo mittānaṃ na dūbhati.⁶ [127]

— — — — | — — — — || — — — — | — — — —
Yaṃ yaṃ janapadaṃ yāti, nigame Rājadhāniyo,
— — — — | — — — — || — — — — | — — — —
Sabbattha pūjito hoti, yo mittānaṃ na dūbhati. [128]

— — — — | — — — — || — — — — | — — — — savipulā
Nāssa corā pasahanti,⁷ nātimaññeti khattiyo,⁸
— — — — | — — — — || — — — — | — — — — bhavipulā
Sabbe amitte tarati, yo mittānaṃ na dūbhati. [129]

— — — — | — — — — || — — — — | — — — —
Akkuddho sagharaṃ eti, sabhāya⁹ paṭinandito,
— — — — | — — — — || — — — — | — — — —
Ñātīnaṃ uttamo hoti, yo mittānaṃ na dūbhati. [130]

¹ This verse also occurs at Jā 528, Mahābodhijātakaṃ.

² ChS, Thai: *mittānidha dubbhati*.

³ Thai: *mittadubbhī*; against the metre.

⁴ ChS: *sopapajjati*; probably not understanding the resolution; the reading is aiming to correct the metre.

⁵ ChS, Thai: *vippavuttho sakam*.

⁶ ChS, Thai: *dubbhati*; throughout, alternative spelling.

⁷ ChS, Thai: *pāsahanti*; to avoid savipulā and give the pathyā cadence.

⁸ ChS, Thai: *nātimaññanti khattiyā*; plural forms.

⁹ ChS, Thai: *sabhāyam*; alternative form of the locative.

Dubbhavaggo

-----|-----||-----|-----
Sakkatvā sakkato hoti, garu hoti sagāravo,
-----|-----||-----|-----
Vaṇṇakittibhato hoti, yo mittānaṃ na dūbhati. [131]

-----|-----||-----|-----
Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,
-----|-----||-----|-----
Yaso kittiṅ-ca pappoti, yo mittānaṃ na dūbhati. [132]

-----|-----||-----|----- bhavipulā
Aggi yathā pajjalati, devatā va virocati,
-----|-----||-----|-----
Siriyaṃ ajahito hoti, yo mittānaṃ na dūbhati. [133]

-----|-----||-----|-----
Gāvo tassa pajāyanti, khetto vuttaṃ virūhati,
-----|-----||-----|-----
Puttānaṃ¹ phalam-asnāti, yo mittānaṃ na dūbhati. [134]

-----|-----||-----|-----
Darito pabbatāto vā, rukkhato patito naro,
-----|-----||-----|----- bhavipulā
Cuto paṭiṭṭhaṃ labhati, yo mittānaṃ na dūbhati. [135]

-----|-----||-----|-----
Virūḷhamūlasantānaṃ, nigrodham-iva māluto,
-----|-----||-----|----- savipulā
Amittā nappasahanti² yo mittānaṃ na dūbhati. [136]

JĀ 302 MAHĀ-ASSĀROHAJĀTAKAṃ³

-----|-----||-----|-----
Adeyyesu dadaṃ dānaṃ, deyyesu nappavecchati,
-----|-----||-----|-----
Āpāsu vyasanaṃ patto sahāyaṃ nādhigacchati. [137]

-----|-----||-----|-----
Nādeyyesu dadaṃ⁴ dānaṃ, deyyesu yo pavecchati,
-----|-----||-----|-----
Āpāsu vyasanaṃ patto sahāyam-adhigacchati. [138]

¹ ChS, Thai: *Vuttānaṃ*.

² ChS, Thai: *nappasāhanti*; to avoid savipulā and give the pathyā cadence.

³ See also below 175, 176, which complete the verses found in this Jātaka.

⁴ Thai: *Adeyyesu adadaṃ*; meaning is the same, but the metre is difficult: with resolution we get mavipulā, but with the break in the wrong place.

JĀ 528 MAHĀBODHIJĀTAKAṀ

---|---||---|---
Accābhikkhaṇasaṃsaggā asamosaraṇena ca,
---|---,---||---|--- mavipulā
Etena mittā jīranti - akāle yācanāya ca. [139]

---|---||---|---
Tasmā nābhikkhaṇaṃ gacche, na ca gacche cirāciraṃ,
---|---,---||---|--- mavipulā
Kālena yācaṃ yāceyya, evaṃ mittā na jīyare,
---|---||---|---
Aticiraṃ nivāsenā piyo bhavati appiyo. [140]

8: VACANAVAGGO

JĀ 361 VAṆṆĀROHAJĀTAKAṀ

— — — — | — — — — || — — — — | — — — — savipulā
Yo paresaṃ vacanāni saddahetha¹ yathātathaṃ,
— — — — | — — — — || — — — — | — — — —
Khippaṃ bhijjetha mittasmiṃ, verañ-ca pasave bahum. [141]

— — — — | — — — — || — — — — | — — — — Vedic opening
Na so mitto yo sadā appamatto,
— — — — | — — — — || — — — — | — — — — Vedic opening
Bhedāsaṅkī randham-evānupassī,
— — — — | — — — — || — — — — | — — — —
Yasmiñ-ca seti urasīva putto,
— — — — | — — — — || — — — — | — — — — Vedic opening
Sa ve mitto so² abhejjo parehi. [142]

JĀ 312 KASSAPAMANDIYAJĀTAKAṀ

— — — — | — — — — || — — — — | — — — — mavipulā
Sace pi santo vivadanti, khippaṃ sandhīyare³ puna,
— — — — | — — — — || — — — — | — — — —
Bālā pattā va bhijjanti, na te samatham-ajjhagū, [143]
— — — — | — — — — || — — — — | — — — —
Ete bhiyyo samāyanti sandhi tesam na jīrati.

— — — — | — — — — || — — — — | — — — — mavipulā
Yo cādhipannaṃ jānāti, yo ca jānāti desanaṃ, [144]

— — — — | — — — — || — — — — | — — — — navipulā
Eso hi uttaritaro bhāravaho dhurandharo,⁴
— — — — | — — — — || — — — — | — — — —
Yo paresādhipannānaṃ sayam sandhātum-ar^ahati. [145]

¹ ChS: *saddaheyya*; different form of the optative.

² ChS, Thai: *yo*.

³ Thai: *sandhiyare*; alternative spelling? We might have expected: *sandhiyyare*.

⁴ Text: *dhuraddharo*; in which case the gemination would be m.c.

JĀ 131 ASAMPADĀNAJĀTAKAṀ

Asampadānenitarītarassa,
Bālassa mittāni kalībhavanti,
Tasmā harāmi bhusaṁ¹ aḍḍhamānaṁ,
Mā me mitti² jīyittha³ sassatāya.⁴ [146]

DHP 78 CHANNATTHEAVATTHU

Na bhaje pāpake mitte, na bhaje purisādhame,
Bhajetha mitte kalyāṇe, bhajetha purisuttame. [147]

JĀ 528 MAHĀBODHIJĀTAKAṀ

Vītasaddhaṁ na seveyya, udapānaṁ va nodakaṁ,
Sace pi naṁ anukhaṇe, vārikaddamagandhikaṁ. [148]

Pasannam-eva seveyya, appasannaṁ vivajjaye,
Pasannaṁ pay¹rupāseyya, rahadaṁ vodakatthiko.⁵ [149]

Bhaje bhajantaṁ purisaṁ, abhajantaṁ na bhajjaye,⁶
Asappurisadhammo so yo bhajantaṁ na bhajjati. [150]

Yo bhajantaṁ na bhajati, sevamānaṁ na sevati,
Sa ve manussapāpiṭṭho, migo sākhasito yathā. [151]

¹ Text, BJT: *bhūsaṁ*; but it appears the word has a short vowel.

² We should probably read *mittī*, m.c. and accept the Vedic opening.

³ Thai: *bhijittha*.

⁴ BJT, ChS, Thai: *sassatāyam*; that would appear to be a wrong form for the feminine though.

⁵ Text, ChS, Thai: *vudakatthiko*; alternative sandhi [= *va* + *udaka*-].

⁶ The reduplication of the *-jj-* in this word and in line d is m.c., both being from the verb *bhajati*.

JĀ 476 JAVANAHAṂSAJĀTAKAṂ

---|---||---|---
 Suvijānaṃ sigālānaṃ¹ sakuntānañ-ca² vassitaṃ,
 ---|---||---|---
 Manussavassitaṃ Rāja dubbijānataraṃ tato. [152]

---|---||---|--- savipulā
 Api ce maññati³ poso: Ñāti mitto sakhā ti vā,
 ---|---||---|---
 Yo pubbe sumano hutvā, pacchā sampajjate diso. [153]

---|---||---|--- navipulā
 Yasmimṃ mano nivasati avidūre sahāpi so,
 ---|---||---|---
 Santike pi hi so dūre yasmimṃ⁴ vivasate⁵ mano. [154]

---|---||---|---
 Anto pi so⁶ hoti pasannacitto,
 ---|---||---|---
 Pāraṃ samuddassa pasannacitto;
 ---|---||---|---
 Anto pi so⁷ hoti paduṭṭhacitto,
 ---|---||---|---
 Pāraṃ samuddassa paduṭṭhacitto. [155]

JĀ 349 SANDHIBHEDAJĀTAKAṂ

---|---||---|---
 Neva itthīsu sāmaññaṃ nāpi⁸ bhakkhesu, Sārathī,⁹
 ---|---||---|---
 Athassa sandhibhedassa passa yāva sucintitaṃ. [156]

---|---||---|---
 Asi tikkho va maṃsamhi, pesuññaṃ parivattati,
 ---|---||---|---
 Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migādhamā. [157]

¹ Text: *sigālānaṃ*, printer's error; ChS: *siṅgālānaṃ*; alternative spelling.

² ChS, Thai: *sakuṇānañ-ca*; different word, but same meaning.

³ ChS, Thai: *maññati*; giving pathyā cadence, but savipulā is acceptable in the early texts.

⁴ Text, BJT, Thai: *yasmā*, which doesn't give the needed locative meaning.

⁵ ChS: *nāvisate*?

⁶ Thai: *ce*; but compare below.

⁷ BJT: *yo*.

⁸ BJT: *na pi*.

⁹ ChS, Thai: *Sārathi*; also below, alternative spelling.

Vacnavaggo

Imaṃ so sayanaṃ seti, sa-y-imaṃ¹ passasi, Sārathī,
Yo vācaṃ sandhibhedassa piṣuṇassa² nibodhati. [158]

Te janā sukham-edhanti, narā Saggatā-r-iva,
Ye³ vācaṃ sandhibhedassa nāvabodhanti,⁴ Sārathī. [159]

¹ BJT, ChS: *ya-y-imaṃ*; Thai: *yam-imaṃ*.

² BJT: *piṣunassa*; showing the *n/ṇ* alternation in the texts.

³ BJT: *Yo*; where a plural is needed for agreement with the verb.

⁴ Text, BJT: *nāvabodhenti*; causative form, which seems out of place here.

9: KATAÑÑUTĀVAGGO

JĀ 429 MAHĀSUKAJĀTAKAṀ

ṽ-ṽ-|-,ṽ,ṽ|-ṽ-ṽ-
“Dumo yadā hoti phalūpapanno
---ṽ-,|ṽṽ-|-ṽ-ṽ-
Bhuñjanti naṃ vihaḅā¹ sampatantā.
---ṽ-|-,ṽ,ṽ|-ṽ-ṽ- Jagatī
Khīṇan-ti ñatvāna dumaṃ phalaccaye,
ṽ-ṽ-|-,ṽ,ṽ|-ṽ-ṽ- Jagatī
Disodisaṃ yanti tato vihaṅgamā. [160]

ṽṽ-ṽ-|-,ṽṽ-|-ṽ-ṽ- Jagatī (throughout)
Cara cārikaṃ Lohitatuṅḁa mā mari,²
---ṽṽ-,|ṽṽ-|-ṽ-ṽ-
Kiṃ tvaṃ suva³ sukkhadumamhi jhāyasi?
ṽ-ṽ-|-,ṽ,ṽ|-ṽ-ṽ-
Tad-iṅgha maṃ⁴ brūhi, Vasantasannibha,
---ṽṽ-,|ṽṽ-|-ṽ-ṽ-
Kasmā suva sukkhadumaṃ na riñcasi?” [161]

---ṽ-|-,ṽ-|-ṽ-ṽ-
“Ye ve sakhīnaṃ sakhāro bhavanti,
---ṽ-,|ṽṽ-|-ṽ-ṽ-
Pāṇaccaye⁵ dukkhasukhesu⁶ Haṃsa,
---ṽ-|-,ṽ,ṽ|-ṽ-ṽ-
Khīṇaṃ akhīṇan-ti na taṃ jahanti,
---ṽ-,|ṽṽ-|-ṽ-ṽ-
Santo sataṃ Dhammam-anussarantā. [162]

---ṽ-,|ṽṽ-|-ṽ-ṽ-
Sohaṃ sataṃ aññatarosmi Haṃsa,
---ṽ-|-,ṽ,ṽ|-ṽ-ṽ-
Ñātī ca me hoti sakhā ca rukkho.
---ṽ-,|ṽ-|-ṽ-ṽ-
Taṃ nussahe⁷ jīvikattho pahātuṃ,
---ṽ-|-,ṽ,ṽ|-ṽ-ṽ-
Khīṇan-ti ñatvāna, na hesa⁸ Dhammo.” [163]

¹ Thai: *vihaṅgamā*; same meaning, but against the metre.

² BJT: *mā cari*?

³ Both here and below we need to read *suva* to correct the opening.

⁴ Thai omits: *maṃ*; against the metre.

⁵ Thai: *Pāṇāccaye*; against the two-morae rule.

⁶ Text: *sukhadukkhesu*; same meaning.

⁷ Text: *nussehe*; but correct reading = *na* + *ussahe*.

⁸ Thai: *esa*.

JĀ 430 CULLASUKAJĀTAKAṂ¹

- - - - | u - - - - || - - - - | - - - - - ravipulā
 “Santi rukkḥā haritapattā, dumā nekaphalā bahū,
 - - - - | - - - - || - - - - | - - - - - mavipulā
 Kasmā nu sukkhe koḷāpe suvassa² nirato mano?” [164]

- - - - | - - - - || - - - - | - - - - -
 “Phalassa upabhuñjimbhā nekavassagaṇe bahū,
 - - - - | - - - - || - - - - | - - - - -
 Aphalam-pi viditvāna sāva metti³ yathā pure.” [165]

- - - - | - - - - || - - - - | - - - - - mavipulā
 “Sukkhañ-ca rukkhaṃ koḷāpaṃ,⁴ opattam-aphalam dumam,
 - - - - | - - - - || - - - - | - - - - -
 Ohāya sakuṇā yanti, kiṃ dosaṃ passase⁵ dija?” [166]

- - - - | - - - - || - - - - | - - - - - ravipulā
 “Ye phalattḥā sambhajanti, aphalo ti jahanti naṃ,
 - - - - | - - - - || - - - - | - - - - - mavipulā
 Attatthapaññā dummedhā, te honti pakkhapātino.” [167]

JĀ 44 MAKASAJĀTAKAṂ

- - - - | - - - - || - - - - | - - - - -
 Seyyo amitto matiyā upeto
 - - - - | - - - - || - - - - | - - - - -
 Na tveva mitto mativippahīno,
u - - - - | - - - - || - - - - | - - - - -
 Makasaṃ vadhissan-ti hi eḷamūgo⁶
 - - - - | - - - - || - - - - | - - - - -
 Putto pitū⁷ abbhidā uttamaṅgaṃ. [168]

¹ Text: *Mūla*-.

² BJT: *sukassa*; same meaning.

³ Thai: *mitti*; same meaning.

⁴ Thai: *rukkḥakoḷāpaṃ*; compound form of the words.

⁵ Thai: *maññase*.

⁶ Thai: *elamūgo*.

⁷ ChS: *pitū*; the long vowel is m.c. to complete the opening.

JĀ 522 SARABHAṄGAJĀTAKAṂ

---○-|-,○○-|-○---
Yo ve kataññū katavedi Dhīro,
---○-|-,○○-|-○---
Kalyāṇamitto daḥhabhattī¹ ca hoti,²
○○-○-|-○,○-|-○---
Dukhitassa³ sakkacca karoti kiccaṃ,
○-○-,|-○○-|-○---
Tathāvidhaṃ Sappurisaṃ vadanti. [169]

SN 1.11.11 VATAPADASUTTAṂ

---○|○---||○---|○-○-
Mātāpettibharaṃ jantaṃ, kule jeṭṭhāpacāyinaṃ,
---○|○---||○---|○-○-
Saṇhaṃ sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ, [170]
---○|○---||---|○-○-
Maccheravinaye yuttaṃ, saccaṃ, kothābhibhuṃ naraṃ:
---|-○-||-○-○|○-○- ravipulā
Taṃ ve Devā Tāvatiṃsā āhu Sappuriso iti. [171]

JĀ 72 SĪLAVANĀGARĀJĀTAKAṂ

○○-|-○---||---○○|○-○-
Akataññussa posassa niccaṃ vivaradassino,
---○|○---||-○-○|○-○-
Sabbañ-ce pathaviṃ⁴ dajjā, neva naṃ abhirādhaye. [172]

JĀ 73 SACCAṂKIRAJĀTAKAṂ

---○-|○---||○---|○-○-
Saccaṃ kir-evam-āhaṃsu narā ekacciyā idha:
---○|○---||---|○-○-
Kaṭṭhaṃ niplavitaṃ⁵ seyyo na tvevekacciyo naro. [173]

¹ ChS, Thai: *bhatti*; against the cadence.

² Pausing and restarting the break at the 5th.

³ Text, Thai: *Dukkhitassa*, the simplified consonant is needed m.c. to allow for resolution.

⁴ Thai: *paṭhavim*; showing the *t/ṭ* alternation found in the texts.

⁵ Thai: *niphavitaṃ*; I do not find this form listed in the Dictionaries.

JĀ 150 SAÑJĪVAJĀTAKAṀ

---|---||---|---
 Asantaṃ yo pagaṇhāti,¹ asantañ-cūpasevati,²
 ---|---||---|--- bhavipulā
 Tam-eva ghāsaṃ kurute, vyaggho Sañjīvako yathā. [174]

JĀ 302 MAHĀ-ASSĀROHAJĀTAKAṀ³

---|---||---|--- Jagatī
 Saṃyogasambhogavisesadassanaṃ
 ---|---||---|--- Jagatī
 Anarⁱyadhammesu saṭhesu nassati,
 ---|---||---|---
 Katañ-ca Arⁱyesu ca añjasesu,⁴
 ---|---||---|--- Jagatī
 Mahapphalaṃ⁵ hoti aṇum-pi tādisu. [175]

---|---||---|---
 Yo pubbe katakalyāṇo, akā loke sudukkaraṃ,
 ---|---||---|---
 Pacchā kayⁱrā na vā kayⁱrā, accantaṃ pūjanāraho. [176]

JĀ 445 NIGRODHĀJĀTAKAṀ⁶

---|---||---|---
 Yathā pi⁷ bījam-aggimhi⁸ ḍayhati na virūhati,
 ---|---||---|---
 Evaṃ kataṃ asappurise nassatī⁹ na virūhati. [177]

---|---||---|---¹⁰
 Kataññumhi ca posamhi, sīlavante arⁱyavuttine,
 ---|---||---|---
 Sukhette viya bījāni, kataṃ tamhi na nassati. [178]

¹ Text, ChS, Thai: *paggaṇhāti*; which would give mavipulā, but with the word-break at the wrong position.

² Text: *asantam-upasevati*.

³ See above 137, 138, for the first two of the verses in this Jātaka.

⁴ BJT: *añjasesu ca*; which is unnecessary in a line which already has two cupolas; ChS: *ajjavesu*.

⁵ Text: *Mahapphalo*; but *phala* is normally neuter.

⁶ These verses are quoted in the commentary to the previous Jātaka.

⁷ Text omits, but it is needed for the metre.

⁸ BJT: *bījam aggismim*; Thai: *vījam aggismim*; same meaning, but the variation is then mavipulā.

⁹ BJT, Thai: *nassati*; better form, but the metre normally avoids light syllables in 2nd and 3rd positions.

¹⁰ There are 9 syllables in the posterior line.

JĀ 90 AKATAÑÑUJĀTAKAṀ

---U|U---||U---|U--
 Yo pubbe katakalyāṇo katattho nāvabujjhati,
 ---U|U---||U---|U--
 Pacchā kicce samuppanne kattāraṃ nādhigacchati. [179]

JĀ 409 DAḤHADHAMMAJĀTAKAṀ¹

---U|U---||U---|U--
 Yo pubbe katakalyāṇo katattho nāvabujjhati,
 ---U|U---||U---|U--
 Atthā tassa palujjanti, ye honti abhipatthitā. [180]

---U|U---||U---|U--
 Yo pubbe katakalyāṇo katattho-m-anubujjhati,²
 ---U|U---||U---|U-- Anuṭṭhubha
 Atthā tassa pavaḍḍhanti,³ ye honti abhipatthitā. [181]

AN 3.26 SEVITABBASUTTAṀ

UUUUU---|U--U--- Opacchandasaka
 Nihiyati⁴ puriso nihīnasevī,
 UU---UU---|U--U---
 Na ca hāyetha kadāci tulyasevī,
 ---UU---|U--U---
 Setṭham-upanamam udeti khippam,
 ---UU---|U--U---
 Tasmā attanō⁵ uttarim bhajetha. [182]

JĀ 308 JAVASAKUṆAJĀTAKAṀ

UUU|U---||U---|U--
 Akataññum-akattāraṃ, katass' appaṭikāraṃ,⁶
 ---U|U---||U---|U--
 Yasmiṃ kataññutā natthi, niratthā tassa sevanā. [183]

¹ Text: *Dalha-*; showing the *l/ḷ* alternation found in the texts.

² Text: *katattham-anubujjhati*. In the text there is an unusual sandhi consonant, which doesn't normally occur after long vowels; I would prefer to leave it out, and read: *katattho anubujjhati*.

³ Text: *pavaḍḍhati*; singular where plural is required.

⁴ Text, BJT, ChS, Thai all read: *nihīyati*, which is the correct form, but against the metre, which requires a light syllable here.

⁵ Text: *tasmāttano*, breaking the 2 morae rule and spoiling the metre.

⁶ BJT, ChS, Thai: *katassa appaṭikāraṃ*; against the metre.

Kataññūtāvaggo

—U—U|U—U—||—U—U—|U—U—
Yassa¹ sammukhaciññena mittadhammo na labbhati,
UU—U|U—U—||UU—U—|U—U—
Anusūyam²-anakkosaṃ, saṇikaṃ tamhā apakkame. [184]

¹ Thai: *Yattha*; I would have expected a variant with an ablative *tasmā* which is what is required by the sense.

² Thai: *Anussūyam*; although the gemination might have been expected (being equivalent to *anuśr-*), the form is not listed by any of the Dictionaries, which give *anusūyati* as the verbal form.

10: PAṬHAMASEVANAVAGGO

JĀ 435 HALIDDIRĀGAJĀTAKAM

-----||-----
Yo te vissasate,¹ Tāta, vissāsañ-ca khomeyya te,
-----||-----
Sussūsī ca titikkhī ca, taṃ bhajehi ito gato. [185]

-----||-----
Yassa kāyena vācāya, manasā natthi dukkataṃ,²
-----||-----
Urasīva patiṭṭhāya, taṃ bhajehi ito gato. [186]

-----||----- navipulā
Yo ca Dhammena carati, caranto pi na maññati,
-----||----- mavipulā
Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato. [187]

-----||-----
Haliddirāgaṃ³ kapiccitaṃ, purisaṃ rāgavirāginaṃ,
-----||-----
Tādisaṃ Tāta mā sevi, nimmanussam-pi ce siyā. [188]

-----||----- navipulā
Āsīvisaṃ va kupitaṃ,⁴ mīḷhalittaṃ⁵ mahāpathaṃ,
-----||-----
Ārakā parivajjehi, yānīva visamaṃ pathaṃ. [189]

-----||-----
Anatthā, Tāta, vaḍḍhanti, bālaṃ accupasevato,⁶
-----||-----
Māssu bālena saṅgañchi,⁷ amitteneva sabbadā. [190]

-----||-----
Taṃ tāhaṃ, Tāta, yācāmi, karassu vacanaṃ mama:
-----||-----
Māssu bālena saṅgañchi, dukkho bālehi saṅgamo. [191]

¹ Text: *vissasaye*; Thai: *Yo taṃ vissāsaye*.

² Text, ChS, Thai: *dukkataṃ*; showing the *t/ṭ* alternation found in the texts.

³ Text, BJT: *Haliddi-*; showing the *l/ḷ* alternation in the texts.

⁴ Thai: *kuppitaṃ*; which would give the Anuṭṭhubha variation.

⁵ Text, BJT, Thai: *mīḷha-*.

⁶ Thai: *accūpasevato*; alternative sandhi.

⁷ Text, ChS, Thai: *saṅgacchi*; alternative spelling, also below.

JĀ 161 INDASAMĀNAGOTTAJĀTAKĀM

Na santhavaṃ kāpurisena kay¹rā,
 Ar¹yo anar¹yena¹ pajānam-atthaṃ.
 Cirānuvuttho² pi karoti pāpaṃ,
 Gajo yathā Indasamānagottaṃ. [192]

Yaṃ tveva³ jaññā: Sadiso maman-ti,
 Sīlena paññāya sutena cāpi,
 Teneva mettīm kayirātha saddhīm,
 Sukhāvaho⁴ Sappurisena saṅgamo. [193]

JĀ 162 SANTHAVAJĀTAKĀM

Na santhavasmā paramatthi pāpiyo
 Yo santhavo kāpurisena hoti.
 Santappito sappinā pāyasena⁵
 Kicchākataṃ paṇṇakuṭīm adaḍḍhahi.⁶ [194]

Na santhavasmā paramatthi seyyo
 Yo santhavo Sappurisena hoti,
 Sīhassā vyagghassa⁷ ca dīpino ca
 Sāmā mukhaṃ lehati⁸ santhavena. [195]

¹ BJT: *hi ariyena; Ariyonariyena*; different sandhi, same meaning as text.

² Thai: *-vuṭṭho*.

³ Thai: *Yad-eva*.

⁴ Text: *Sukhā have*; ChS, Thai: *Sukho have*.

⁵ Thai: *pāyāsena*; against the normal spelling and the metre.

⁶ ChS: *adayhi*; same meaning, but Tuṭṭhubba metre.

⁷ Counting *vy-* here as not making position, to give the normal opening.

⁸ Text, BJT: *lepatti*; a causative form, which seems inappropriate here.

JĀ 141 GODHAJĀTAKAṀ

Na pāpajanasamsevī accantaṃ¹ sukham-edhati,
Godhā kulam kakaṇṭhā² va kalim pāpeti attānaṃ.³ [196]

ITI 76 SUKHAPATTHANĀSUTTAṀ

Akaronto pi ce pāpaṃ karontam-upasevati,
Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati. [197]

SN 1.3.11 SATTAJAṬILASUTTAṀ

Na vaṇṇarūpena naro sujāno,
Na vissase ittaradassanena,
Susaññatānañ-hi viyañjanena
Asaññatā lokam-imaṃ caranti. [198]

Patirūpako mattikā kuṇḍalo⁴ va,
Lohaḍḍhamāso⁵ va suvaṇṇachanno,
Caranti eke⁶ parivārachannā,
Anto asuddhā, bahi sobhamānā. [199]

¹ BJT, ChS, Thai: *accanta-*; compound form.

² Text, BJT: *kakaṇṭho*.

³ We need to read *attanaṃ* (or perhaps *attano*) to give the normal cadence.

⁴ Thai: *mattikakuṇḍalo*; compounded formation.

⁵ Thai: *Lohaddha*; showing the *d/ḍ* alternation found in the texts.

⁶ ChS, Thai: *loke*.

JĀ 384 DHAMMADHAJĀTAKAṀ

--UUUU|U--U-- Opacchandasaka
Vācāya sakhilō manoviduggo,
-----|U--U--
Channo kūpāsayo¹ va kaṇhasappo,
--UUUU|U--U--
Dhammadhajo gāmanigamesu sādhu,²
-----|U--U--
Dujjāno purisena bālisena.³ [200]

DUTIYĀṀ SATAKAṀ

¹ = *kūpa + āsayo*.

² Text, BJT add: *sammato*, against the metre.

³ Thai seems not to understand the metre and has rewritten this verse as Siloka, cf. 537 below, and see the Introduction.

11: DUTIYASEVANAVAGGO

JĀ 503 SATTIGUMBAJĀTAKAṀ

navipulā
Yam̐ yam̐ hi Rāja bhajati, santam̐¹ vā yadi vā asam̐,
Sīlavantam̐ visīlam̐ vā, vasam̐ tasseva gacchati. [201]

Yādīsam̐ kurute mittam̐, yādīsañ-cūpasevati,²
So pi tādīsako hoti, sahavāso hi³ tādīso. [202]

ravipulā
Sevamāno sevamānam̐, samphuṭṭho samphusam̐ param̐,
Saro diddho⁴ kalāpaṃ va alittam-upalimpati,⁵
Upalepabhayā⁶ Dhīro neva pāpasakhā siyā. [203]

Pūtimacchaṃ kusaggena yo naro upanayhati
Kusāpi pūti vāyanti, evaṃ bālūpasevanā. [204]

Tagaram̐ va⁷ palāsenā yo naro upanayhati
Pattā pi surabhi⁸ vāyanti, evaṃ Dhīrūpasevanā. [205]

¹ BJT: *sataṃ*; apparently in the same meaning.

² Text: *cupa-*; different sandhi. This and the next four verses are also found in Itivuttaka 76.

³ Thai: *pi*.

⁴ Thai: *duṭṭho*?

⁵ BJT: *ālittam-*; it would give the meaning: *[As a poisoned arrow (soon) defiles] a besmeared [quiver]*; which doesn't seem right.

⁶ Thai: *Upalimpa-*; same meaning.

⁷ Text: *Tarañ-ca*; BJT, ChS: *Tagarañ-ca*; but a word indicating a simile is suitable here.

⁸ Thai: *surabhī*; giving *mavipulā*, but there is no reason for the lengthening of the vowel.

Dutiyasevanavaggo

-----||-----|-----
Tasmā pattapuṭasseva¹ ñatvā sampākam-attano.
-----||-----|-----
Asante nopaseveyya,² santo³ seveyya paṇḍito,
-----||-----|-----
Asanto Nirayaṃ nenti, santo pāpenti Suggatiṃ. [206]

DHP 206 SAKKAVATTHU

-----||-----|-----
Sāhu dassanam-Ar¹yānaṃ, sannivāso sadā sukho,
-----||-----|-----
Adassanena bālānaṃ⁴ niccam-eva sukhī siyā. [207]

SN 1.1.31 SABBHISUTTAM

-----||-----|-----
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
-----||-----|-----
Sataṃ Saddhammam-aññāya, seyyo hoti na pāpiyo. [208]

-----||-----|-----
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
-----||-----|-----
Sataṃ Saddhammam-aññāya, paññā labbhati⁵ - nāññato. [209]

-----||-----|-----
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
-----||-----|-----
Sataṃ Saddhammam-aññāya, sokamajjhe na socati. [210]

-----||-----|-----
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
-----||-----|-----
Sataṃ Saddhammam-aññāya, ñātimajjhe virocati. [211]

-----||-----|-----
Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
-----||-----|-----
Sataṃ Saddhammam-aññāya, sattā gacchanti Suggatiṃ. [212]

¹ Thai: *palāsa-*; same meaning, but it is against the metre.

² Thai: *nūpaseveyya*; different sandhi.

³ Text, BJT, ChS: *sante*; plural against *paṇḍito* singular. *Santo* here is a singular part participle from *sammati*; in the next line it is a plural nominative from base *sant*, a present participle of *atthi*.

⁴ Text: *bālassa*; singular form.

⁵ Thai: *paññam labhati*.

Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
 Sataṃ Saddhammam-aññāya, sattā tiṭṭhanti sātataṃ.¹ [213]

Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
 Sataṃ Saddhammam-aññāya, sabbadukkhā pamuccati. [214]

JĀ 428 KOSAMBIJĀTAKAṂ²

Sace labhetha nipakaṃ saḥāyaṃ
 Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
 Abhibhuyya sabbāni parissayāni,
 Careyya tenattamano satīmā.³ [215]

No ce labhetha nipakaṃ saḥāyaṃ
 Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
 Rājā va raṭṭhaṃ vijitaṃ pahāya,
 Eko care mātaṅgaraññe va nāgo. [216]

Ekassa caritaṃ seyyo, natthi bāle saḥāyatā,
 Eko care na ca pāpāni kayīrā,
 Apposukko mātaṅgaraññe va nāgo. [217]

DHP 61 MAHĀKASSAPATTHERASADDHIVIHĀRIKAVATTHU

Caraṅ-ce nādhigaccheyya seyyaṃ sadisam-attano,
 Ekacarīyaṃ daḷhaṃ kayīrā: natthi bāle saḥāyatā. [218]

¹ Long *-ā-* in *sātataṃ* is m.c. to fit the cadence.

² BJT: *Kosambha-*; these verses also occur at MN 128, Dhp 328-330, Sn 3, etc.

³ Thai: *satimā*; long *-ī-* is m.c. to fit the cadence.

12: VISSĀSAVAGGO

JĀ 68 SĀKETAJĀTAKAṀ

---|---||---|--- navipulā
Yasmim mano nivisati,¹ cittaṃ cāpi pasīdati,
---|---||---|---
Adiṭṭhapubbake pose, kāmaṃ tasmim-pi vissase. [219]

JĀ 93 VISSĀSABHOJANAJĀTAKAṀ

---|---||---|---
Na vissase avissatthe, vissatthe pi na vissase,
---|---||---|---
Vissāsā bhayam-anveti sīham² va migamātukā. [220]

JĀ 448 KUKKUṬAJĀTAKAṀ

---|---||---|---
Nāsmase katapāpamhi, nāsmase alikavādine,
---|---||---|---
Nāsmas' attatthapaññamhi,³ atisante pi nāsmase. [221]

---|---||---|--- bhavipulā
Bhavanti heke purisā gopipāsikajātikā,
---|---||---|--- mavipulā
Ghasanti maññe mittāni, vācāya na ca kammunā. [222]

---|---||---|--- ravipulā
Sukkhañjalī paggahītā,⁴ vācāya paḷiguṇṭhitā,⁵
---|---||---|--- mavipulā
Manussapheggū nāsīde,⁶ yasmim natthi kataññutā. [223]

---|---||---|---
Na hi aññaññacittānaṃ⁷ itthīnaṃ purisāna' vā
---|---||---|--- mavipulā
Nānā ca katvā⁸ saṃsaggam tādisam-pi ca nāsmase.⁹ [224]

¹ Thai: *nivīsati*; giving the Anuṭṭhubha variation.

² Text: *sīhā*; plural, where a singular is needed.

³ Text: *Nāsmase atthattapaññamhi*, I can't make sense of this; ChS, Thai: *Nāsmase atthattapaññamhi*; which gives 9 syllables.

⁴ Text, ChS, Thai: *Sukkhañjalipaggahitā*; same meaning, bhavipulā.

⁵ Thai: *paḷiguṇṭhitā*; showing the *l/ḷ* alternation in the texts.

⁶ Thai: *nāsīde*; possibly a transcription error.

⁷ Thai: *aññañña-*; this could also be a transcription error, otherwise I cannot explain it.

⁸ ChS, Thai: *Nānāvikatvā*.

⁹ Thai: *tādisam-pi na vissase*. Similarly twice more below.

- - - - | - , - - - - || - - - - | - - - - mavipulā
 Anar¹yakammaṃ¹ okkantaṃ,² athetaṃ³ sabbaghātināṃ,
 - - - - | - - - - || - - - - | - - - -
 Nisitaṃ va paṭicchannaṃ, tādisam-pi ca⁴ nāsmase. [225]

- - - - | - - - - || - - - - | - - - -
 Mittarūpenidhekacce⁵ sākhallena⁶ acetasā,
 - - - - | - - - - || - - - - | - - - -
 Vividhehi upāyehi,⁷ tādisam-pi ca⁸ nāsmase. [226]

- - - - | - - - - || - - - - | - - - -
 Āmisaṃ vā dhanaṃ vā pi yattha passati tādiso,
 - - - - | - - - - || - - - - | - - - -
 Dubbhiṃ⁹ karoti dummedho tañ-ca hantvāna, gacchati. [227]

JĀ 521 TESAKUṆAJĀTAKAṀ

- - - - | - - - - || - - - - | - - - -
 Yo ca taṃ Tāta rakkheyya, dhanaṃ yañ-ceva te siyā,
 - - - - | - , - - - - || - - - - | - - - - mavipulā
 Sūto va rathaṃ saṅgaṇhe, so te kiccāni kāraye. [228]

- - - - | - - - - || - - - - | - - - - bhavipulā
 Susaṅgahitantaṃ¹⁰ sayāṃ vittaṃ avekkhiya,
 - - - - | - - - - || - - - - | - - - -
 Nidhiñ-ca iṇadānañ-ca na kare parapattiyā. [229]

- - - - | - - - - || - - - - | - - - -
 Sayāṃ āyāṃ vāyāṃ jaññā, sayāṃ jaññā katākataṃ,
 - - - - | - - - - || - - - - | - - - - Anuṭṭhubha
 Niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhārahaṃ.¹¹ [230]

¹ ChS: *kammam*-; giving the pathyā cadence.

² Thai: *Anariyakammaukkantaṃ*; an extraordinary Sanskritisation I've never seen in a Pāli text before.

³ Thai: *atthetaṃ*; it seems both forms exist.

⁴ Text omits, but it is needed to complete the metre.

⁵ Thai: *Mittavasēnidhekacce*.

⁶ ChS, Thai: *sākhalyena*; alternative spelling.

⁷ Text, ChS, Thai: *upāyan-ti*.

⁸ BJT omits: *ca*.

⁹ Text, BJT, ChS: *Dubbhiṃ*; but this form appears to be wrong.

¹⁰ Text: *-saṅgahīta-*; but the lengthening is not needed m.c.

¹¹ These three verses replace three others from the Kuṇālaṅgajātakaṃ (Jā 536), which I judge to be offensive.

JĀ 508 PAÑCAPAÑĪITAJĀTAKAM¹

---|---|---|--- Opacchandasaka
 Guyhassa hi guyham-eva sādhu,
 ---|---|---|---
 Na hi guyhassa pasattham-āvikammaṃ,
 ---|---|---|---
 Anipphādāya² saheyya Dhīro,
 ---|---|---|---
 Nipphannatho³ yathāsukhaṃ bhaṇeyya. [231]

---|---|---|---
 Na guyham-atthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ,
 ---|---|---|---
 Na hi pātukato sādhu guyho attho pajānatā. [232]

---|---|---|---
 Thiyaṃ guyhaṃ na saṃseyya amittassa ca Paṇḍito,
 ---|---|---|---
 Yo cāmisena saṃhīro, hadayattheno ca yo naro. [233]

---|---|---|---
 Guyham-attham-asambuddhaṃ sambodhayati yo naro,
 ---|---|---|---
 Mantabhedabhayaṃ tassa dāsabhūto titikkhati. [234]

---|---|---|---
 Yāvanto purissatthaṃ guyhaṃ jānanti mantinaṃ,
 ---|---|---|---
 Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.⁴ [235]

---|---|---|---
 Vivicca bhāseyya divā rahassaṃ,
 ---|---|---|---
 Rattiṃ giraṃ nātivelam̃ pamañce,
 ---|---|---|---
 Upassutikā⁵ hi suṇanti mantaṃ,
 ---|---|---|--- Vedic opening
 Tasmā manto khippam-upeti bhedaṃ. [236]

¹ Text: *Ummaggajātakaṃ*; wrong identification; BJT: *Pañcapañḍitapañho*, and in the end-title: *Pañcapañḍitapañhom̃*?

² ChS: *Anipphannatā*; Thai: *Anipphannatāya*; against the metre.

³ ChS: *Nipphanno va*; Thai: *Nipphannattho va*; against the metre.

⁴ = *vissajje*, -j- is m.c. to fit the cadence.

⁵ All texts: *Upassutikā*, but the long vowel is needed for the normal opening.

13: YĀCANAVAGGO

JĀ 253 MAṄIKANṬHAJĀTAKAṂ

ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-
“Mamannapānaṃ vipulaṃ uḷāraṃ
-ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-
Uppajjatim¹ assa maṇissa hetu.”
-ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-
“Taṃ te na dassaṃ atiyācako ’si,
ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-
Na cāpi te assamaṃ² āgamissaṃ. [237]

ᵛ-ᵛ-ᵛ-|ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-
Susū yathā sakkharadhotapāṇī,
-ᵛ-ᵛ-ᵛ-|ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Tāsesi maṃ selaṃ yācamāno,
-ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-
Taṃ te na dassaṃ atiyācako ’si,
ᵛ-ᵛ-ᵛ-|-,ᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-
Na cāpi te assamaṃ āgamissaṃ.”³ [238]

ᵛ-ᵛ-ᵛ-ᵛ-|-,ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ- Vedic opening
Na taṃ yāce yassa piyaṃ jigimse,⁴
-ᵛ-ᵛ-ᵛ-ᵛ-|ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Desso hoti⁵ atiyācanāya.
-ᵛ-ᵛ-ᵛ-ᵛ-|ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Nāgo maṇim yācito brāhmaṇena,
ᵛ-ᵛ-ᵛ-ᵛ-|ᵛᵛᵛ|ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Adassanaṃ yeva tad-ajjhagāmā.⁶ [239]

JĀ 323 BRAHMADATTAJĀTAKAṂ

ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-||ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Dvayaṃ yācanaḥ, Rāja Brahmadata, nigacchati
ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-||ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-ᵛ-
Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācanā. [240]

¹ Text: *Uppajjatim-*; which spoils the opening; BJT, ChS, Thai: *Uppajjatī-m-assa*; which is an unusual and unnecessary sandhi. The metre is easily corrected by reading the *niggahīta*, which is what has been adopted here.

² Text, ChS, Thai: *assamam*.

³ Text: *assamaṃ*, contrary to the preceding verse.

⁴ ChS: *jigīse*; alternate spelling.

⁵ We could read *Desso pi hoti* to correct the opening.

⁶ All texts: *ajjhagāmā*, which is against the normal cadence; easily corrected by lengthening the vowel.

◡---|◡---||---◡|◡-◡-
 “Na ve yācanti sappaññā, Dhīro¹ veditum-ar^ahati,
 ---◡-|-,---||---||◡-◡-
 Uddissa Arⁱyā tiṭṭhanti, esā Arⁱyāna’ yācanā.” [248]

JĀ 478 DŪTAJĀTAKAṀ

◡---|-,---||---||◡-◡- mavipulā
 Sace te dukkham² uppajje, Kāsīnaṃ Raṭṭhavaḍḍhana,
 ---|◡---||---||◡-◡-
 Mā kho no³ tassa akkhāhi yo taṃ dukkhā na mocaye. [249]

---◡-|◡---||---◡|◡-◡-
 Yo tassa dukkhajātassa ekantam-api bhāgato⁴
 ---◡-|◡---||---◡|◡-◡-
 Vipamoceyya Dhammena: kāmaṃ tassa pavedaye.⁵ [250]

---◡-,|◡◡|---
 Yo attano dukkham-anānupuṭṭho,
 ◡-◡-,|◡◡|---
 Pavedaye jantū⁶ akālarūpe,
 ---◡-,|◡◡|---
 Ānandino⁷ tassa bhavantyamittā,⁸
 ◡-◡-,|◡-|---
 Hitesino tassa dukkhī⁹ bhavanti. [251]

---◡-|◡,◡|---
 Kālañ-ca ñatvāna tathāvidhassa,
 ---◡-,|◡◡|---
 Medhāvinam¹⁰ ekamanam viditvā,
 ---◡-|◡,◡|---
 Akkheyya tippāni¹¹ parassa Dhīro,
 ---◡-,|◡◡|---
 Saṇham giram atthavatiṃ pamuñce. [252]

¹ ChS, Thai add: *ca*; against the metre.

² ChS, Thai: *dukkham-*; giving the pathyā cadence.

³ ChS, Thai: *nam*.

⁴ Text: *bhāgaso*; ChS, Thai: *ekaṅgam-api bhāgaso*.

⁵ ChS, Thai: *pavedaya*.

⁶ *ũ* is m.c. to avoid the long 6th syllable.

⁷ Thai: *Anandino tassa bhavanti mittā*.

⁸ BJT: *bhavant’ amittā*; ChS: *bhavanti ’mittā*; different ways of forming the sandhi.

⁹ Text, BJT, ChS: *dukhī*; but there is no reason for the simplification of the consonant cluster.

¹⁰ ChS: *Medhāvīnam*; unnecessary lengthening, giving the Vedic opening.

¹¹ Text, BJT, ChS: *tibbāni*; the same word with a different form. Cf. the next verse.

Yācanavaggo

U-U-|-,UU|-U-U- Jagatī

Sace ca jaññā avisayham-attano:

---U,|-UU|-U--- irregular opening

“Nāyam nīti mayha’¹ sukhāgamāya,”

---U-|-U,U|-U---

Eko pi tippāni² saheyya Dhīro,

---U-|-UU|-U---

Saccam hirottappam-apekkhamāno. [253]

¹ ChS, Thai: *Na te hi mayham*.

² Text: *tippā ti*.

14: NINDAVAGGO

AN 8.5 PAṬHAMALOKADHAMMASUTTAṀ

---|-,||---
Lābho alābho ayaso yaso¹ ca,
---|-,||---
Nindā pasamsā ca sukhañ-ca dukkhañ:²
---|-,||---
Ete aniccā manujesu dhammā,
---|-,||---
Asassatā vipariṇāmadhammā.³ [254]

DHP 227-8 ATULA-UPĀSAKAVATTHU

---|-,||--- bhavipulā
Porāṇam-etañ, Atula, netañ ajjatanām-iva:
---|-,||---
Nindanti tuṇhim-āsīnañ, nindanti bahubhāṇinañ,
---|-,||---
Mitabhāṇim-pi nindanti, natthi loke anindito. [255]

---|-,||--- Anuṭṭhubha
Na cāhu na ca⁴ bhavissati, na cetarahi vijjati
---|-,||---
Ekantañ nindito poso, ekantañ vā pasamsito. [256]

DHP 81 LAKUṆṬAKABHADDIYATHTHERAVATTHU

---|-,||--- bhavipulā
Selo yathā ekaghano vātena na samīrati,
---|-,||---
Evañ nindāpasamsāsu na samiñjanti⁵ Paṇḍitā. [257]

¹ ChS, Thai: *ca yasāyaso*; same meaning.

² ChS, Thai: *sukhañ dukhañ-ca*.

³ Text, BJT, ChS: *-pp-*; but gemination is not expected here, nor is it needed by the metre.

⁴ We can either understand *na ca* as resolved syllables; or better exclude *na* m.c., as it is not needed grammatically.

⁵ Thai: *sammiñjanti*; both spellings are found.

UD 3.3 YASOJASUTTAMĪ

- 0 0 - - | 0 - 0 - Vetāliya
 Yassa jito kāmakaṇṭako,
 - - - 0 0 - | 0 - 0 - - Opacchandasaka (x 3)
 Akkoso ca vadho ca bandhanañ-ca,
 - 0 - 0 - | 0 - 0 - -
 Pabbato va¹ so ṭhito anejo,
 0 0 - - 0 0 - | 0 - 0 - -
 Sukhadukkhesu na vedhatī² sa bhikkhu. [258]

AN 5.48 ALABBHANĪYAṬHĀNASUTTAMĪ

0 - 0 - | 0, 0 0 | - 0 - -
 Na socanāya paridevanāya,³
 - - - 0 - | - , 0 0 | - 0 - -
 Atthodha laddhā⁴ api appako pi.
 - - - 0 - | - , 0 0 | - 0 - -
 Socantam-enaṃ dukhitā⁵ viditvā,
 - - - 0 - | - 0 0 | - 0 - -
 Paccatthikā attamanā bhavanti. [259]

0 - 0 - , | - 0 - | - 0 - -
 Yato ca kho Paṇḍito āpadāsu,
 0 - 0 - , | - 0 0 | - 0 - -
 Na vedhatī⁶ atthavinicchayaññū,
 - - - 0 - | 0, 0 0 | - 0 - -
 Paccatthikāssa dukhitā⁷ bhavanti,
 - - - 0 - , | 0 0 - | - 0 - -
 Disvā mukhaṃ avikāraṃ purāṇaṃ. [260]

- - - 0 - | - 0, 0 | - 0 - -
 Jappena mantena subhāsitena,
 0 - 0 - | - 0, 0 | - 0 - -
 Anuppadānena paveṇiyā vā,
 0 - 0 - | - 0, 0 | - 0 - -
 Yathā yathā yattha labhetha atthaṃ,
 0 - 0 - | - 0, 0 | - 0 - -
 Tathā tathā tattha parakkameyya. [261]

¹ Text, BJT: *Pabbato viya*.

² Text, BJT both read: *vedhati*, which spoils the cadence.

³ Thai: *na paridevanāya*; in which case we would have to understand it as being the extended metre, pausing and restarting at the 5th.

⁴ Text, BJT: *Attho ca labbho*; Thai: *Attho idha labbhati*; against the metre.

⁵ Text: *Dukkhitaṃ*, but normally a heavy syllable at the 6th in the break is avoided.

⁶ Again text writes *vedhati*, against the metre; as does Thai.

⁷ Thai: *dukkhitā*; giving a heavy 6th syllable, which is normally avoided.

˘-˘-˘-|˘-˘,˘|˘-˘-˘-
 Sace pajāneyya: alabbhaneyyo
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘- Vedic opening
 Mayā vā¹ aññena vā esa attho.
 ˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Asocamāno adhvāsāyeyya,
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘-
 Kammaṃ daḥhaṃ² kinti karomi dāni. [262]

JĀ 351 MAṆIKUṆḌALAJĀTAKAṀ

˘-˘-˘-|˘,˘˘|˘-˘-˘-
 Pubbeva maccaṃ vijahanti bhogā,
 ˘-˘-˘-|˘-˘-˘|˘-˘-˘- Vedic opening
 Macco vā te pubbataraṃ jahāti.
 ˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Asassatā bhogino, Kāmakāmi,³
 ˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Tasmā na socāmaṃ⁴ ahaṃ sokakāle. [263]

˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Udeti āpūrati veti cando,⁴
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘-˘- Jagatī
 Atthaṃ tapetvāna⁵ paleti sūriyo.
 ˘˘˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Viditā⁶ mayā sattuka lokadhammā,
 ˘-˘-˘-|˘-˘-˘|˘-˘-˘-
 Tasmā na socāmaṃ⁷ ahaṃ sokakāle. [264]

JĀ 461 DASARATHAJĀTAKAṀ

˘-˘-˘-|˘,˘-˘-˘||˘-˘-˘|˘-˘-˘- mavipulā
 Yaṃ na sakkā naṃ pāletuṃ⁷ posena lapataṃ bahuṃ,⁸
 ˘-˘-˘-|˘,˘-˘-˘||˘-˘-˘|˘-˘-˘- mavipulā
 Sa kissa Viññū medhāvī attānam-upatāpaye? [265]

¹ Text, BJT, ChS: *va*; to give the normal opening, but the Vedic opening is acceptable.

² *-lh-* does not make position here.

³ BJT: *Kāmakāmi*; alternative spelling for the vocative.

⁴ Thai: *Udeti pūreti khīyati cando*; the word is different but the meaning is the same.

⁵ Thai: *Atthaṅgametvāna*.

⁶ Thai: *Vijitā*.

⁷ Text, BJT: *Yaṃ na sakkā pāletuṃ*; which is short on syllables and meaning; ChS: *nipāletuṃ*; this corrects the metre, but I do not find *nipāleti* listed, so it probably a scribal correction.

⁸ BJT: *lapatā bahu*.

Nindavaggo

---o-|-,----||---o-|o-o- mavipulā
Eko va macco¹ acceti, eko va jāyate kule,
---oo|o---||---o-|o-o-
Saṃyogaparamā tveva sambhogā sabbapāṇinaṃ. [272]

---o-|-o,o|-o---
Tasmā hi dhīrassa bahussutassa,
---o-|-oo|-o---
Sampassato lokam-imaṃ parañ-ca,
---o-|-,oo|-o---
Aññāya Dhammaṃ hadayaṃ manañ-ca,
---o-|-o,o|-o---
Sokā mahantā pi na tāpayanti. [273]

¹ ChS: *Macco eko va*.

15: KAMMAVAGGO

DHP 127 SUPPABUDDHASAKYAVATTHU

Na antalikkhe, na samuddamajjhe,
Na pabbatānaṃ vivaraṃ pavissa:¹
Na vijjatī² so jagatippadeso,
Yatthaṭṭhito³ muccēyya⁴ pāpakammā. [274]

SN 1.3.15 DUTIYASAṄGĀMASUTTAM

Hantā labhati⁵ hantāraṃ, jetāraṃ labhate⁶ jayaṃ,
Akkosako ca akkosam, rosetāraṃ-ca rosako,
Atha kammavivaṭṭena, so vilutto vilumpati. [275]

DHP 125 KOKASUNAKHALUDDAKAVATTHU

So⁷ appaduṭṭhassa narassa dussati,
Suddhassa posassa anaṅgaṇassa,
Tam-eva bālaṃ pacceti⁸ pāpaṃ,
Sukhumo rajo paṭivātaṃ va khitto. [276]

¹ Thai: *pavīsam*; an unusual formation I do not find in the Dictionaries.

² -ī is m.c.

³ Thai: *Yatraṭṭhito*; alternative form.

⁴ I count the middle vowel as light to avoid the heavy 6th syllable, which is against the normal prosody of the texts.

⁵ Text, Thai: *Labhati hantā*; giving two light syllables in 2nd and 3rd position, which is normally avoided, and mavipulā.

⁶ The middle voice: *labhate* is used here m.c. to give the right measure in the cadence.

⁷ All texts read: *Yo*; but the sense requires *so*, therefore I have amended it.

⁸ Two light syllables have been replaced at the 6th syllable by one heavy one.

DHP 137-140 MAHĀMOGGALLĀNATATHERAVATTHU

---|---||---|---
 Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
 ---|---||---|--- 9 syllables
 Dasannam-aññataram̐ ṭhānam̐ khippam-eva nigacchati: [277]

---|---||---|---
 Vedanam̐ pharusam̐, jānim̐, sarīrassa ca bhedanam̐,
 ---|---||---|---
 Garukam̐ vāpi ābādham̐, cittakkhepam̐ va¹ pāpuṇe, [278]

---|---||---|---
 Rājato vā upassaggam̐, abbhakkhānam̐ va dāruṇam̐.
 ---|---||---|---
 Parikkhayam̐ va ñātīnam̐, bhogānam̐ va pabhaṅguram̐,² [279]

---|---||---|---
 Atha vāssa³ agārāni aggi⁴ ḍahati pāvako,
 ---|---||---|---
 Kāyassa bheda duppañño Nirayam̐ so upapajjati.⁵ [280]

DHP 121 ASAÑÑATAPARIKKHĀRABHIKKHUVATTHU

---|---||---|---
 Māpamaññetha⁶ pāpassa: Na mam̐ tam̐⁷ āgamissati,
 ---|---||---|---
 Udabindunipātena udakumbho pi pūrati,
 ---|---||---|---
 Bālo pūrati⁸ pāpassa, thokam̐ thokam-pi⁹ ācinam̐. [281]

¹ Text, ChS: *ca*; same variation occurs in lines b, c & d in the next verse. I take it *va* is short for *vā*, m.c.

² Thai: *pabhaṅṅam̐*; alternative spelling.

³ Text: *cassa*.

⁴ One would expect a reading: *aggi*, to avoid two light syllables in 2nd and 3rd positions.

⁵ ChS: *sopapajjati*; sandhi form of the words, probably a correction to avoid a 9-syllable line, but we can understand resolution at the first.

⁶ ChS, Thai: *Māvamaññetha*; alternative spelling.

⁷ Thai: *mattam̐*?

⁸ Text, BJT: *Pūrati bālo*; giving light syllables in 2nd and 3rd positions, which is normally avoided; Thai: *Āpūrati bālo*; which makes a 9-syllable line.

⁹ BJT: *thokathokam-pi*; compounding the words, but with the same meaning.

DHP 69 UPPALAVAṄṄATATHERĪVATTHU

˘˘---|˘˘---||-˘˘---|˘˘˘- savipulā
 Madhuvā¹ maññati² bālo, yāva pāpaṃ na paccati,
 ˘˘---|˘˘---||-˘˘---|˘˘˘- savipulā
 Yadā ca paccati pāpaṃ, bālo³ dukkhaṃ nigacchati. [282]

DHP 71 AHIPETA VATTHU

˘˘---|˘˘---||-˘˘---|˘˘˘-
 Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃ va muccati,
 ˘˘---|˘˘---||-˘˘---|˘˘˘-
 Ḍahantaṃ bālam-anveti, bhasmacchanno⁴ va pāvako. [283]

DHP 123 MAHĀDHANAVĀṄṄIJAVATTHU

-˘˘˘|˘˘---||-˘˘---|˘˘˘-
 Vāṇijo va bhayaṃ maggaṃ, appasattho⁵ mahaddhano,
 ˘˘---|˘˘---||-˘˘---|˘˘˘-
 Visaṃ jīvitukāmo va, pāpāni parivajjaye. [284]

SN 1.2.22 KHEMASUTTAM

˘˘˘-|-,---||˘˘---|˘˘˘- mavipulā
 Caranti bālā dummedhā amitteneva attanā,
 ˘˘---|˘˘---||-˘˘---|˘˘˘-
 Karontā⁶ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ. [285]

˘˘---|˘˘---||-˘˘---|˘˘˘-
 Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
 -˘˘˘|˘˘---||˘˘---|˘˘˘-
 Yassa assumukho rodaṃ vipākaṃ paṭisevati. [286]

-˘˘---|˘˘---||-˘˘---|˘˘˘-
 Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,
 -˘˘˘-|˘˘---||˘˘---|˘˘˘- bhavipulā
 Yassa paṭito⁷ sumano vipākaṃ paṭisevati. [287]

¹ Comm: *bālassa hi pāpaṃ akusalakammaṃ karontassa taṃ kammaṃ madhu viya madhurarasaṃ viya iṭṭhaṃ kantaṃ manāpaṃ viya upaṭṭhāti. Iti naṃ so madhuṃ va maññati*; from this it seems to me we should expect the form *madhūva* = *madhu* + *iva*, in the text.

² Thai: *maññatī*; to give pathyā, when savipulā is acceptable in the early texts.

³ Text, BJT, Thai: *atha bālo*; which is hypermetric. Thai places *bālo* in brackets.

⁴ Thai: *bhasmācchanno*; I do not understand this form, the compound = *bhasma* + *channo*.

⁵ Text, BJT: *appasattho*.

⁶ Thai: *Karonti*.

⁷ Thai: *patito*?

Kammavaggo

Paṭikacceva taṃ kay¹rā, yaṃ jaññā hitam-attano,
Na sākaṭikacintāya Mantā Dhīro parakkame.¹ [288]

Yathā sākaṭiko mattaṃ² samaṃ hitvā mahāpathaṃ,
Visamaṃ maggam-āruya, akkhacchinno 'vajhāyati,³ [289]

Evaṃ Dhammā apakkamma, adhammam-anuvattiya,
Mando Maccumukhaṃ patto, akkhacchinno va jhāyati. [290]

DHP 246-7 PAÑCA-UPĀSAKAVATTHU

Yo paṇam-atipāteṭi, musāvādañ-ca bhāsati,
Loke adinnaṃ⁴ ādiyati,⁵ paradārañ-ca gacchati, [291]

Surāmerayapānañ-ca yo naro anuyuñjati,
Idhevaṃ-eso⁶ lokasmiṃ, mūlaṃ khaṇati⁷ attano. [292]

DHP 16 DHAMMIKA-UPĀSAKAVATTHU

Idha modati, pecca modati,
Katapuñño ubhayattha modati,
So modati, so pamodati,
Disvā kammavisuddhim-attano. [293]

¹ Thai: *parakkamo*.

² BJT: *pantham*; ChS: *maṭṭham*; *pasattham*? The reading is also against the metre.

³ The comm. parses it so: *akkhacchinno avajhāyati*; whereas below it has: *akkhacchinno viya*.

⁴ ChS: *adinnam*-; which gives pathyā.

⁵ We should read *ādeti*.

⁶ BJT: *Idheva poso*.

⁷ Thai: *khanati*; showing the *n/ṇ* alternation in the texts.

SN 1.3.4 PIYASUTTAM

-----|-----||-----|-----
Attānañ-ce piyaṃ jaññā na naṃ pāpena saṃyuje,
-----|-----||-----|-----
Na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakarinā.¹ [294]

JĀ 382 SIRIKĀLAKAṆṆIJĀTAKAM

-----|-----||-----|-----
Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā,
-----|-----||-----|-----
Na hi lakkhiṃ alakkhiṃ vā añño aññassa kāraḷo. [295]

JĀ 537 MAHĀSUTASOMAJĀTAKAM

-----|-----||-----|-----
Yo ve Piyaṃ me ti piyānurakkhī,
-----|-----||-----|----- Jagatī
Attam niraṃkacca,² piyāni sevati,
-----|-----||-----|-----
Soṇḍo va pitvā visamissapānaṃ,³
-----|-----||-----|-----
Teneva so hoti dukkhī⁴ parattha. [296]

-----|-----||-----|-----
Yo cīdha saṅkhāya piyāni hitvā,
-----|-----||-----|-----
Kicchena pi sevati Ariyadhammaṃ,⁵
-----|-----||-----|-----
Dukhito⁶ va pitvāna yathosadhāni,
-----|-----||-----|-----
Teneva so hoti sukhī parattha. [297]

¹ Text, ChS, Thai: *dukkata-*; showing the *t/ṭ* alternation in the texts.

² BJT: *niraṃ katvā*; which would give a heavy 6th syllable, which is normally avoided.

³ BJT: *Soṇḍo va pitvāna visassaphālaṃ?*

⁴ BJT: *dukhī*; but the simplification of the consonant cluster is not needed m.c.

⁵ Text, ChS, Thai: *Ariyadhamme*; plural form.

⁶ Text, BJT, Thai: *Dukkhito*, which doesn't allow for the necessary resolution of the first two syllables.

JĀ 386 KHARAPUTTAJĀTAKAṀ

U-U-|U,U-|U-U- Jagatī
Na ve¹ Piyāṃ me ti Janinda tādiso,
-U-|U-|U-|U-U- irregular
Attāṃ niraṅkatvā piyāni sevati.
-U-|U-|U-|U-
Attā va seyyo: paramā va² seyyo?
-U-|U-|U-|U-
Labbhā piyā ocitatthena pacchā. [298]

DHP 163 SAṄGHABHEDAPARISAKKANAVATTHU

U-U-U|U-U-U-||-U-U-U|U-U-U-
Sukarāni asādhūni, attano ahitāni ca,
-U-|U-U-U-||-U-U-U|U-U-U-
Yaṃ ve hitaṅ-ca sādhuṅ-ca taṃ ve paramadukkaraṃ. [299]

UD 5.8 ĀNANDASUTTAMĀ

U-U-|U-U-U-||-U-U-|U-U-U-
Sukaraṃ sādhunā sādhu, sādhu pāpena dukkaraṃ.
-U-|U-U-U-||-U-U-|U-U-U- navipulā
Pāpaṃ pāpena sukaraṃ, pāpaṃ-ar'yehi dukkaraṃ. [300]

TATIYAMĀ SATAKAMĀ

¹ Thai omits: *ve*; against the metre.

² ChS: *ca*.

16: VĀYĀMAVAGGO

JĀ 539 MAHĀJANAKAJĀTAKAM¹

navipulā
Vāyametheva² Puriso, na nibbindeyya Paṇḍito,
mavipulā
Passāmi vohaṃ attānaṃ yathā iccham³ tathā⁴ ahu. [301]

navipulā
Vāyametheva Puriso, na nibbindeyya Paṇḍito,
mavipulā
Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ. [302]

Dukkhūpanīto pi Naro Sapañño,
Āsaṃ na chindeyya sukhāgamāya,
Bahū hi phassā ahitā hitā ca,
Avitakkītā Maccum-upabbajanti. [303]

SN 1.2.8 TĀYANASUTTAM⁵

Kay¹rā ce kayirāthenaṃ, daḷham-enaṃ parakkame,
Sithilo⁶ hi paribbājo bhiyyo ākirate rajaṃ. [304]

Akataṃ dukkataṃ⁷ seyyo, pacchā tappati⁸ dukkataṃ,
Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati. [305]

¹ These verses also occur in Jā 483 Sarabhamigajātakaṃ.

² Comm to Jā 52: *Vāyāmaṃ karoth' eva*.

³ ChS, Thai: *icchim*; I can't find this form in the Dictionaries.

⁴ Text: *icchatathā*.

⁵ These two verses = DhP 313-314.

⁶ Text: *sīthīlo*.

⁷ Text, ChS, Thai: *dukkatam*; showing the *t/ṭ* alternation found in the texts, also in the next line.

⁸ Text, BJT, ChS: *tappati*.

MN 131¹ BHADDEKARATTASUTTAMĪ

---|---||---|---|
 Ajjeva kiccama-ātappaṃ,² ko jaññā? maraṇaṃ suve,
 ---|---||---|---|
 Na hi no saṅgamaṃ tena mahāsenena Maccunā. [306]

ITI 78 DHĀTUSOSANDANASUTTAMĪ

---|---||---|---|
 Parittaṃ dārum-āruya yathā sīde mahaṇṇave,
 ---|---||---|---|
 Evaṃ kusītaṃ-āgamma sādhujīvī pi sīdati,
 ---|---||---|---|
 Tasmā taṃ parivajjeyya kusītaṃ hīnavīriyaṃ. [307]

JĀ 71 VARAṆAJĀTAKAMĪ

---|---||---|---|
 Yo pubbe karaṇīyāni, pacchā so kātuma-icchati,
 ---|---||---|---|
 Varuṇakaṭṭhabhaṅgo³ va, sa pacchā anutappati.⁴ [308]

DN 31 SIGĀLASUTTAMĪ

---|---||---|---| savipulā
 Atisītaṃ ati-uṇhaṃ, atisāyama-idaṃ ahu,
 ---|---||---|---|
 Iti vissaṭṭhakammante, atthā accenti, māṇave. [309]

---|---||---|---|
 Yodha⁵ sītaṃ-ca uṇhaṃ-ca tiṇā bhiyyo na maññati,
 ---|---||---|---|
 Karaṃ purisakiccāni, sa pacchā⁶ na vihāyati.⁷ [310]

JĀ 49 NAKKHATTAJĀTAKAMĪ

---|---||---|---|
 Nakkhattaṃ paṭimānentaṃ attho bālaṃ upaccagā,
 ---|---||---|---|
 Attho atthassa nakkhattaṃ, kiṃ karissanti tārakā? [311]

¹ Text wrongly attributes this gāthā to the Maggavagga of the Dhammapada. It is quoted in the Dhammapadaṭṭhakathā, but it is from Majjhimanikāya.

² Text, BJT: *kiccama ātappaṃ*.

³ Thai: *Varuṇakaṭṭham bhaṅgo*; splitting the compound.

⁴ Text, BJT, ChS: *pacchā-m-anutappati*; with the sandhi consonant, but hiatus is acceptable in Pāli.

⁵ ChS: *Yo ca*; this is a common variation found in the texts.

⁶ ChS: *sukhaṃ*; Thai: *so sukha*.

⁷ Text: *nānutappati*.

JĀ 4 CULLASEṬṬHIJĀTAKAṀ

Appakena pi¹ medhāvī pābhatena² Vicakkhaṇo,
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃ va sandhamāṃ. [312]

JĀ 284 SIRIJĀTAKAṀ

Yam̐ ussukā³ saṅgharanti alakkhikā bahuṃ dhanam̐,
Sippavanto asippā ca,⁴ lakkhī va⁵ tāni bhuñjare.⁶ [313]

Sabbattha katapuññassa, aticcaññeva pāṇino,
Uppajjanti bahū bhogā, appanāyatanesu pi.⁷ [314]

JĀ 152 SIGĀLAJĀTAKAṀ

Asamekkhitakammantaṃ turitābhiniṇṇāpātinaṃ,
Tāni⁸ kammāni tappenti,⁹ uṇhaṃ vajjhohitaṃ¹⁰ mukhe. [315]

JĀ 505 SOMANASSAJĀTAKAṀ

Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ,
Bhesajjasseva¹¹ vebhaṅgo, vipāko hoti pāpako. [316]

Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ,
Bhesajjasseva sampatti, vipāko hoti bhadrako. [317]

¹ Text: *Appakenāpi*; reading *api* instead of *pi*.

² Thai: *pābhatena*; I do not find this variant in the Dictionaries.

³ Thai: *ussukkā*; alternative spelling.

⁴ Thai: *vā*.

⁵ ChS: *lakkhi vā*; BJT: *vā*; Thai: *lakkhikā*.

⁶ Text, BJT, ChS: *bhuñjati*; singular form where a plural is required.

⁷ Text, Thai: *api nāyatanesu pi*?? We do not find *api* applied twice to the same word normally, even in verse.

⁸ Text, BJT, ChS: *Sāni*?

⁹ *Tappati* is being used here in the sense of *anutappati*.

¹⁰ Parse: *va + ajjhohitaṃ*.

¹¹ BJT: *Bhesajjasseva*? here and below; = *Bhesajjassa + iva*.

17: DHANAVAGGO

JĀ 322 DADDABHAJĀTAKAṀ

Beluvaṃ¹ patitaṃ sutvā daddabhan-ti² saso javi,
Sasassa³ vacanaṃ sutvā santattā migavāhini. [318]

Appatvā padaviññāṇaṃ, paraghosānusārino,
Panādaparamā⁴ bālā te honti parapattiyā. [319]

Ye ca sīlena sampannā, paññāyūpasame⁵ ratā,
Ārakā viratā dhīrā, na honti parapattiyā. [320]

JĀ 204 VĪRAKAJĀTAKAṀ

Udakathalacarassa pakkhino,
Niccaṃ āmakamacchabhujino:
Tassānukaraṃ Savitṭhako
Sevāle paḷiguṇṭhito⁶ mato. [321]

JĀ 335 JAMBUKAJĀTAKAṀ

Asīho sīhamānena, yo attānaṃ vikubbati,
Koṭṭhū va⁷ gajam-āsajja, seti bhūmyā anutthunaṃ. [322]

¹ Thai: *Veluvaṃ*; showing the *l/ḷ* alternation found in the texts.

² ChS, Thai: *duddubhan-ti*; I do not find this form given in the Dictionaries.

³ Text: *Sakassa*.

⁴ Thai: *Pamāda-*.

⁵ BJT: *-upasame*.

⁶ Thai: *Sevāle hi pali-*; *hi* is intrusive and spoils the opening; with *pali*; showing the *l/ḷ* alternation in the texts.

⁷ Text: *Koṭṭhu va*; BJT: *Kuṭṭhūva*; Thai: *Kutthu va*; but the word appears to be *koṭṭhu* or *kotthu*.

˘-˘-˘-,|˘-˘˘|˘-˘-˘-
 Yasassino uttamapuggalassa,
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘-
 Sañjātakhandhassa mahabbalassa,
 ˘˘˘-˘-˘-,|˘-˘˘|˘-˘-˘-
 Asamekkhiyā¹ thāmabalūpapattim,²
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘-˘- Jagatī
 Sa seti nāgena hato va³ jambuko. [323]

˘-˘-˘-|˘-,˘˘|˘-˘-˘-
 Yo cīdha kammaṃ kurute pamāya,
 ˘-˘-˘-,|˘-˘˘|˘-˘-˘-
 Thāmabbalaṃ⁴ attani saṃviditvā,
 ˘-˘-˘-|˘-˘,˘|˘-˘-˘-˘-
 Jappena mantena subhāsitena,
 ˘-˘-˘-|˘-,˘˘|˘-˘-˘-˘-
 Parikkhavā so vipulaṃ jināti. [324]

JĀ 345 GAJAKUMBHAJĀTAKAṀ

˘-˘-˘-|˘-˘˘-||˘˘˘-|˘-˘-˘- bhavipulā
 Yo dandhakāle tarati, taraṇīye ca dandhati,
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-˘-˘-˘-
 Sukkhapaṇṇaṃ va akkamma, atthaṃ bhañjati attano. [325]

˘-˘-˘-|˘-,˘-˘-||˘˘˘-|˘-˘-˘- mavipulā
 Yo dandhakāle dandheti, taraṇīye ca tārayi,
 ˘-˘-˘-|˘-˘˘-||˘-˘-˘-˘-˘-˘- bhavipulā
 Sasīva rattim vibhajaṃ, tassattho paripūrati. [326]

JĀ 183 VĀLODAKAJĀTAKAṀ⁵

˘-˘-˘-,|˘-˘˘|˘-˘-˘-
 Vālodakaṃ⁶ apparasaṃ nihīnaṃ,
 ˘-˘-˘-,|˘-˘˘|˘-˘-˘-
 Pitvā mado jāyati gadrabhānaṃ.
 ˘-˘-˘-|˘-˘˘,|˘-˘-˘-
 Imañ-ca pitvāna rasaṃ paṇītaṃ
 ˘-˘-˘-|˘-˘˘,|˘-˘-˘-
 Mado na sañjāyati sindhavānaṃ. [327]

¹ Text, Thai: *Asamekkhiya*, the long vowel is needed at the end of the word to give the regular opening.

² Thai: *kāma*-?

³ ChS, Thai: *hatoyam*; we would appear to need a comparison word here.

⁴ Text, BJT, Thai: *Thāmabalaṃ*; *-bb-* is m.c., not gemination.

⁵ BJT: *Vālodaka*-; similarly in the verse; showing the *l/ḷ* variation in the texts.

⁶ Text: *Vālodakaṃ* here, but *Vālodaka*- in the title; showing the *l/ḷ* alternation in the texts.

JĀ 48 VEDABBHAJĀTAKAṀ

Anupāyena yo atthaṃ icchati so vihaññati,
 Cetā haniṃsu Vedabbhaṃ,¹ sabbe te² vyaśanam-ajjhagū.³ [332]

JĀ 39 NANDAJĀTAKAṀ

Maññe sovaṇṇayo rāsi, soṇṇamālā⁴ ca Nandako
 Yattha dāso āmajāto ṭhito thullāni gajjati! [333]

SN 1.3.19 PAṬHAMA-APUTTAKASUTTAṀ

Amanussaṭṭhāne udakaṃ va sītāṃ⁵
 Tad-apeyyamānaṃ parisosameti,⁶
 Evaṃ dhaṇaṃ kāpuriso labhitvā
 Nevattanā bhuñjati⁷ no dadāti. [334]

Dhīro ca viññū adhiḡamma bhoge,
 Yo bhuñjati⁸ kiccakaro ca hoti,
 So ñātisaṅghaṃ nisabho bharitvā,
 Anindito Saggam-upeti ṭhānaṃ. [335]

¹ Thai: *Vedabbam*.

² The posterior line is 9 syllables, it could be corrected by excluding *te*, without hurting the meaning.

³ Thai: *ajjhagum*; another form of the aorist.

⁴ Text, BJT: *sovaṇṇamālā*; giving a 9-syllable line. *Soṇṇa* has the same meaning.

⁵ Thai: *vasitam*?

⁶ No help from the commentary here, but this must = *parisoseti*, perhaps with the extra syllable m.c. The word doesn't occur anywhere else. Thai: *puriso sameti*?

⁷ Thai: *paribhuñjati*; which would be hypermetric by 2 syllables.

⁸ Text, ChS: *So bhuñjati*; BJT: *yo bhuñjati*; but the long vowel is needed m.c. to give the correct opening; Thai: *So paribhuñjati*; very much against the metre.

JĀ 390 MAYHAKAJĀTAKAṀ

˘˘---|˘˘---||˘˘-˘|˘-˘-
 Sakuṇo Mayhako nāma, girisānudarīcaro,
 ---˘|˘˘---||---|˘-˘-
 Pakkaṁ pipphalim-āruyha, Mayhaṁ mayhan!-ti¹ kandati. [336]

---˘|˘˘---||˘˘---|˘-˘-
 Tassevaṁ vilapantassa dijasaṅghā samāgatā,
 ---˘|˘˘---||˘˘---|˘-˘-
 Bhutvāna pipphalim yanti, vilapatveva so dijo. [337]

-˘-˘|˘˘---||-˘---|˘-˘-
 Evam-eva idhekacco, saṅgharivā bahuṁ dhanam,
 ---˘|˘˘---||˘˘---|˘-˘-
 Nevattano na ñātīnam yathodhim² paṭipajjati. [338]

˘˘---|˘˘---||˘˘-˘|˘-˘-
 Na so acchādanam bhattam na mālam na vilepanam
 ˘˘-˘|˘˘---||˘˘---|˘-˘-
 Anubhoti³ sakiṁ kiñci, na saṅghāti ñātake. [339]

---˘|˘˘---||-˘---|˘-˘-
 Tassevaṁ vilapantassa, Mayhaṁ mayhan!-ti rakkhato,
 ---˘|˘˘---||---|˘-˘-
 Rājāno atha vā corā, dāyādā ye ca⁴ appiyā,
 ˘˘---|˘˘---||˘˘---|˘-˘-
 Dhanam-ādāya gacchanti, vilapatveva⁵ so naro. [340]

---˘|˘˘---||---˘|˘-˘- savipulā
 Dhīro⁶ bhoge adhigamma, saṅghāti ca ñātake,
 -˘-˘|˘˘---||-˘---|˘-˘- mavipulā
 Tena so kittim pappoti, pecca Sagge pamodati.⁷ [341]

¹ Text: *Mayha-mayhā*; same below.

² The text is obscure here, and what the second part of the compound is in *yathodhim* I cannot see. Comm: *yo yo koṭṭhāso dātabbo, tam tam na deti*.

³ Thai: *Nānubhoti*; it would give the same meaning. In the text the negative sense is carried over from the previous line.

⁴ ChS: *va*.

⁵ BJT: *vilapitveva*; the form is uncertain as it is rare, and both forms are found; Thai: *vilapateva*.

⁶ Text, BJT add: *ca*; we would then need to understand resolution at the 6th syllable.

⁷ Text, BJT: *ca modati*; it gives the same meaning.

18: VASANAVAGGO

JĀ 103 VERĪJĀTAKAṀ

navipulā
Yattha verī nivisati,¹ na vase tattha Paṇḍito,
Ekarattaṃ dvirattaṃ² vā dukkhaṃ vasati verisu. [344]

JĀ 379 NERUJĀTAKAṀ

bhavipulā
Amānanā yattha siyā santānaṃ vā vimānanā,
Hīnasammānanā vā pi, na tattha vasatiṃ³ vase. [345]

Yatthālaso⁴ ca dakkho ca, sūro bhīru ca pūjīyā,
ravipulā
Na tattha santo vasanti,⁵ avisesakare nare.⁶ [346]

JĀ 178 KACCĦAPAJĀTAKAṀ

Janittaṃ me bhavittaṃ me,⁷ iti paṅke avassayiṃ,
bhavipulā
Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā. [347]

Anuṭṭhubha
Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:
Gāme vā yadi vāraṇṇe, sukhaṃ yatrādhigacchati, [348]

Taṃ janittaṃ bhavittaṃ-ca purisassa pajānato
ravipulā
Yamhi jīve tamhi⁸ gacche, na nicketahato siyā. [349]

¹ Thai: *verim nivimsati*.

² ChS: *di-*.

³ Thai: *vasati*; I take the accusative reading, but a locative: *vasate* is to be expected here.

⁴ Thai: *Yattha alaso*; we would need to understand resolution at the 3rd syllable.

⁵ Text, BJT: *nivasanti*; giving a 9-syllable line.

⁶ BJT, Thai: *nage*.

⁷ Thai: *Janitam me bhavitam me*; similarly below.

⁸ Thai: *Yahim jive tahim*; same meaning.

JĀ 304 DADDARAJĀTAKAṀ

◡---|---◡-||---◡◡|◡-◡- bhavipulā
 Sakā raṭṭhā pabbājito,¹ aññaṃ janapadaṃ gato,
 ◡---|---,---||◡---|◡-◡- mavipulā
 Mahantaṃ koṭṭhaṃ kay'rātha duruttānaṃ nidhetave. [350]

---◡|◡---||---◡◡|◡-◡-
 Yattha posaṃ na jānanti, jātiyā vinayena vā,
 ◡-◡-|---,---||◡---|◡-◡- mavipulā
 Na tattha mānaṃ kay'rātha, vasam²-aññātake jane. [351]

◡-◡-|---◡-||---◡◡|◡-◡- bhavipulā
 Videsavāsaṃ vasato, jātavedasamena pi,
 ◡-◡-|◡---||◡---|◡-◡-
 Khamitabbaṃ sapaññaṃ, api dāsassa tajjitaṃ. [352]

JĀ 168 SAKUṆAGGHIJĀTAKAṀ

---◡◡-|◡---||---◡◡|◡-◡- savipulā
 Seno balasā patamāno lāpaṃ gocarathāyinaṃ,³
 ◡-◡-|---,---||◡---|◡-◡- mavipulā
 Sahasā ajjhappatto va,⁴ maraṇaṃ tenupāgami. [353]

---◡-|◡---||---◡---|◡-◡-
 Sohaṃ nayena sampanno, pettike gocare rato,
 ◡-◡-|◡---||---◡---|◡-◡-
 Apetasattu modāmi, sampassaṃ⁵ attham-attano. [354]

JĀ 32 NACCAJĀTAKAṀ

◡-◡-|---,◡◡|◡-◡-
 Rudaṃ manuññaṃ rucirā⁶ ca piṭṭhi,
 ---◡-|---◡◡|◡-◡-
 Veḷur'yavaṇṇūpanibhā⁷ ca gīvā.
 [◡]-◡-|---,◡◡|◡-◡-
 Vyāmamattāni⁸ ca pekhuaṇi:
 ---◡-,|---◡-|◡-◡-
 Naccena te dhītaraṃ no dadāmi. [355]

¹ Text, BJT: *pabbajito*; as though on their own account; however, they were sent forth.

² Thai: *vasam*.

³ Text, BJT: *lāpagocara-*; compounding the words; Thai: *-ṭṭh-*.

⁴ Text, BJT omit: *va*, leaving a 7-syllable line.

⁵ There is confusion in BJT here, and it actually reads: *modā sampassaṃ mi*.

⁶ BJT: *ruciyā*; but an adjective is needed.

⁷ Text, BJT: *-vaṇṇūpanibhā*; Thai: *-vaṇṇūpaṭibhā*?

⁸ We need to read *Vⁱyāma-*, with the sarabhatti vowel making position.

JĀ 59 BHERIVĀDAJĀTAKĀM

◡◡◡-|◡◡◡-||◡◡◡-|◡◡◡- bhavipulā
Dhame dhame nātidhame, atidhantaṃ hi pāpakam,
◡◡◡|◡◡◡-||◡◡◡-|◡◡◡-
Dhantena hi¹ sataṃ laddham, atidhantena nāsitaṃ. [356]

JĀ 116 DUBBACAJĀTAKĀM

◡◡◡◡◡|◡◡◡-||◡◡◡-|◡◡◡-
Atikaram-akar' Ācarⁱya, mayham-petaṃ² na rucati,
◡◡◡-|◡◡◡-||◡◡◡|◡◡◡-
Catutthe laṅghayitvāna,³ pañca-m-āyasi⁴ āvuto. [357]

¹ Thai: *Dhamantena*; present participle.

² Text, BJT: *mayhapetaṃ*.

³ Thai: *liṅghayitvāna*; I don't find this spelling in the Dictionaries.

⁴ Text, BJT read: *pañcamī yasmim*, but the cadence is wrong here, it could be corrected by reading *yamhi*, an alternative form of the locative.

19: BHĀSANAVAGGO

JĀ 98 KŪṬAVĀṆĪJĀTAKAM¹

— — — — | — — — — || — — — — | — — — —
Sādhu kho² Paṇḍito nāma, na tveva Atipaṇḍito,
— — — — | — — — — || — — — — | — — — —
Atipaṇḍitena puttana, manamhi upakūḷito.³ [358]

JĀ 331 KOKĀLIKAJĀTAKAM

— — — — | — — — — || — — — — | — — — —
Yo ve kāle asampatte, ativelam̐ pabhāsati,
— — — — | — — — — || — — — — | — — — —
Evaṃ so nihato seti, kokilāyi va⁴ atrajo. [359]

— — — — | — — — — || — — — — | — — — — navipulā
Na hi sattham̐ sunisitam̐, visam̐ halāhalām-iva,⁵
— — — — | — — — — || — — — — | — — — — mavipulā
Evaṃ nikaṭṭhe⁶ pāṭeti vācā dubbhāsītā yathā. [360]

— — — — | — — — — || — — — — | — — — —
Tasmā kāle akāle vā⁷ vācam̐ rakkheyya Paṇḍito,
— — — — | — — — — || — — — — | — — — —
Nātivelam̐ pabhāseyya, apī attasamamhi vā. [361]

— — — — | — — — — || — — — — | — — — —
Yo ca kāle mitam̐ bhāse matipubbo Vicakkhaṇo,
— — — — | — — — — || — — — — | — — — — bhavipulā
Sabbe amitte tarati,⁸ Supaṇṇo uragam̐ iva.⁹ [362]

¹ Text: *-vānija-*, but elsewhere it is spelt with the retroflex *-ṇ-*.

² Text: *Sādhuko*.

³ Text, BJT: *upakūḷito*; the reading is not sure, but according to PED the verb in Sanskrit is $\sqrt{kūḍ}$; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] *boiled*; taking it from *kuṭṭhita*.

⁴ Thai: *kokilāyeva*; different sandhi.

⁵ Thai: *halāhalam-m-iva*; I don't understand this form, a similar one occurs below in the variants for *uragam̐ iva*; I believe the correct reading here should be: *halāhalam̐ iva*.

⁶ Thai: *nikaḍṭhe*; this may be a variant spelling.

⁷ Thai: *ca*.

⁸ BJT, ChS, Thai: *ādeti*.

⁹ Text, Thai: *uragam-m-iva*.

SN 1.6.9 TUDUBRAHMASUTTAM

U-U-U|U---||U---|U-U-
Purisassa hi jātassa, kuṭhārī¹ jāyate mukhe,
-U-U|U---||---|U-U-
Yāya chindati attānaṃ bālo, dubbhāsitaṃ bhaṇaṃ. [363]

---|U-U- Vetālīya (throughout)
Yo nindīyaṃ² pasaṃsati,
---U|U-U-
Taṃ vā nindati yo pasaṃsiyo,
U-U-U|U-U-
Vicināti mukhena so kaliṃ,
U-U-U|U-U-
Kalinā tena sukhaṃ na vindati. [364]

SN 1.8.5 SUBHĀSITASUTTAM

U-U-|,---|U-U-
Subhāsitaṃ uttamam-āhu santo,
---U|---|U-U- irregular
Dhammaṃ bhaṇe nādhammaṃ - taṃ dutiyaṃ,³
U-U-|,---|U-U- irregular
Piyam bhaṇe nāppiyam - taṃ tatiyam,
---U|,---|U-U-
Saccam bhaṇe nālikam - taṃ catuttham. [365]

U-U-|,---||---|U-U- mavipulā
Tam-eva vācam bhāseyya yāyattānaṃ na tāpaye,
U-U-U|U---||---|U-U-
Pare ca na vihimseyya - sā ve vācā subhāsitā. [366]

JĀ 88 SĀRAMBHAJĀTAKAM

---U|U---||U-U-|U-U-
Kalyāṇim-eva muñceyya, na hi muñceyya pāpikam,
---|U---||---U|U-U-
Mokkho kalyāṇiyā sādhu, mutvā tappati⁴ pāpikam. [367]

¹ BJT: *kuṭhārī*; Thai: *kudhārī*.

² Text, ChS, Thai: *nindiyam*, but the long vowel is needed in the opening.

³ The cadence is wrong here, we could read *dutiyam* to correct the metre, and *tatiyam* in the next line.

⁴ Text, BJT: *tapati*; but this gives the wrong meaning: [*but after speaking wickedly*] *he shines*? Evidently even if we write *tapati*, we must interpret it as *tappati*.

JĀ 537 MAHĀSUTASOMAJĀTAKAṀ

---|---|---
Ye kecime atthi rasā Pathavyā,
----|---|--- Vedic opening
Saccam̐ tesam̐ sādhutaram̐ rasānam̐,
---|---|---
Sacce ʘhitā samaṇabrāhmaṇā ca,
---|---|---
Taranti jātimaraṇassa pāram̐. [368]

SN 1.8.5 SUBHĀSITASUTTAM̐

---|---||---|---
Saccam̐ ve amatā vācā, esa Dhammo sanantano,
---|---||---|---
Sacce atthe ca Dhamme ca, āhu santo patitʘhitā. [369]

JĀ 320 SUCCAJĀTAKAṀ¹

---|---||---|--- bhavipulā
Yaṁ hi kay¹rā taṁ hi vade, yaṁ na kay¹rā na taṁ vade,
---|---||---|--- ravipulā
Akarontam̐ bhāsamānam̐ parijānanti Paṇḍitā. [370]

JĀ 499 SIVIJĀTAKAṀ

---|---||---|---
Yo ve Dassan-ti vatvāna, adāne kurute mano,
---|---||---|---
Bhūmyā² so patitam̐ pāsam̐ gīvāyam̐ paṭimuñcati. [371]

---|---||---|---
Yo ve Dassan-ti vatvāna, adāne kurute mano,
---|---||---|---
Pāpā pāpataro hoti, sampatto Yamasādhanam̐. [372]

JĀ 422 CETIJĀTAKAṀ

---|---||---|---
Aḷikam̐ bhāsamānassa apakkamanti devatā,
---|---||---|---
Pūtikañ-ca mukham̐ vā ti, sakaṭṭhānā ca dhamsati,
---|---||---|---
Yo jānam̐ pucchito pañham̐ aññathā nam̐ viyākare. [373]

¹ Text: *Suvajja*-.

² ChS, Thai: *Bhūmyam̐*.

-----|UU---||-----|U--U- savipulā
Akāle vassati¹ tassa, kāle tassa na vassati,
-----|U---||-U--|U--U-
Yo jānaṃ pucchito pañhaṃ aññathā naṃ viyākare. [374]

-----|U---||UU---|U--U-
Jivhā tassa dvidhā hoti, uragasseva² Disampati,
-----|U---||-U--|U--U-
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare. [375]

-----|UUU-||-----|U--U- navipulā
Jivhā tassa na bhavati, macchasseva Disampati,
-----|U---||-U--|U--U-
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare. [376]

U--U-|U---||UU---|U--U-
Thiyo na³ tassa jāyanti, na pumā jāyare kule,
-----|U---||-U--|U--U-
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare. [377]

-----|UUU-||-U--|U--U- savipulā
Puttā tassa na bhavanti, pakkamanti disodisaṃ,
-----|U---||-U--|U--U-
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare. [378]

DHP 176 CIÑCAMĀṄAVIKĀVATTHU

-----|U---||U---|U--U-
Ekaṃ dhammaṃ atītassa, musāvādissa jantuno,
U--U|U---||-U--|U--U-
Vitiṅṅaparalokassa, natthi pāpaṃ akāriyaṃ. [379]

¹ ChS, Thai: *vassatī*; to produce the pathyā cadence, but savipulā is acceptable.

² = *uragassa* + *iva*.

³ All texts: *va*; I believe this is the correct reading, but it gives an unacceptable meaning, so I have changed it to the negative, which correlates exactly with what is said below anyway: *To him there will be no children.*

20: VAJJAVAGGO

SN 1.1.35 UJJHĀNASANĪSUTTAM

---|---||---|---
“Kassaccayā na vijjanti, kassa natthi apāgataṃ,¹
---|---||---|---
Ko na² sammoham-āpādi, ko ’dha³ Dhīro sadā sato?” [380]

---|---||---|---
“Tathāgatassa Buddhassa, sabbabhūtānukampino,
---|---||---|---
Tassaccayā na vijjanti, tassa natthi apāgataṃ,
---|---||---|---
So na sammoham-āpādi, so ’dha⁴ Dhīro sadā sato.” [381]

JĀ 392 BHISAPUPPHAJĀTAKAM

---|---||---|---
Anaññaṇassa posassa, niccaṃ sucigavesino,
---|---||---|--- mavipulā
Vāḷaggamattaṃ pāpassa⁵ abbhāmatataṃ va khāyati. [382]

DHP 252 MEṄḌAKASEṬṬHIVATTHU

---|---||---|---
Sudassaṃ vajjam-⁶aññesaṃ, attano pana duddasaṃ,
---|---||---|--- mavipulā
Paresaṃ hi so vajjāni opuṇāti⁷ yathā bhusaṃ,
---|---||---|---
Attano pana chādeti, kalim va kitavā saṭho. [383]

DHP 253 UJJHĀNASANĪTHERAVATTHU

---|---||---|---
Paravajjānupassissa, niccaṃ ujjhānasaññino,
---|---||---|---
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā. [384]

¹ = *apagataṃ*; long *-ā-* here is m.c. to fit the cadence; Thai: *apāhatam*? Same below.

² BJT omits *na*, but includes it in the repetition, and it is needed both for good sense and the metre.

³ Text, BJT, ChS: *ko vā*.

⁴ ChS: *so va*.

⁵ Thai: *Vāḷaggamattapāpassa*; alternative spelling of *Vāḷa*, showing the *l/ḷ* alternation in the texts; and the words have been compounded. Meaning is unchanged.

⁶ Text: *vajjam*; giving *mavipulā*.

⁷ ChS, Thai: *opuṇāti*; showing the *n/ṇ* alternation in the texts.

DHP 50 PĀVEYYAKĀJĪVAKAVATTHU

Na paresaṃ vilomāni, na paresaṃ katākataṃ
Attano va avekkheyya, katāni akatāni ca. [385]

JĀ 522 SARABHAṄGAJĀTAKAṂ

Jagatī
Kodhaṃ vadhitvā na kadāci socati,
Makkhappahānaṃ isayo vaṇṇayanti,¹
Sabbesaṃ vuttaṃ pharusāṃ khametha,
Etaṃ khantiṃ uttamam-āhu santo. [386]

Bhayā hi seṭṭhassa vaco khametha,
Sārambhahetu² pana sādissassa,
Yo cīdha³ hīnassa vaco khametha,
Etaṃ khantiṃ uttamam-āhu santo. [387]

Kathaṃ vijaññā catu-m-attharūpaṃ⁴
Seṭṭhaṃ sarikkhaṃ atha vā pi hīnaṃ?
Virūparūpena caranti santo,
Tasmā hi sabbesavaco⁵ khametha. [388]

¹ There is a pause and restart at the 5th syllable in this line.

² Text: *-hetū*; but lengthening in not needed m.c.

³ BJT: *cidha*; against the metre of the opening.

⁴ ChS: *catupattharūpaṃ*? Comm: *catūhi iriyāpathehi paṭicchannasabhāvaṃ*.

⁵ ChS: *sabbesaṃ vaco*; giving a heavy syllable in 6th position against the normal form of the metre.

Na hetam-atthaṃ mahatī¹ pi senā
 Sarājikā yujjhamānā labhetha,
 Yaṃ khantimā Sappuriso labhetha,
 Khantī² balassūpasamanti verā. [389]

SN 1.11.4 VEPACITTISUTTAM

“Bhayā nu Maghavā³ Sakka, dubbalyā no⁴ titikkhasi,
 Suṇanto pharusam vācam sammukhā Vepacittino?” ti [390]

“Nāhaṃ bhayā na dubbalyā khamāmi Vepacittino,
 Kathañhi mādiso Viññū bālena paṭisaṃyuje⁵ ti [391]

“Bhiyyo bālā pabhijjeyyūṃ no cassa paṭisedhako,
 Tasmā bhusena daṇḍena Dhīro bālaṃ nisedhaye.” ti [392]

“Etad-eva ahaṃ maññe bālassa paṭisedhanaṃ:
 Paraṃ saṅkupitaṃ ñatvā, yo⁵ sato upasammatī.” ti [393]

“Etad-eva titikkhāya, vajjaṃ passāmi, Vāsava,
 Yadā naṃ maññati bālo: Bhayā myāyaṃ titikkhati,
 Ajjhāruhati dummedho, go va bhiyyo⁶ palāyinan.”-ti [394]

“Kāmaṃ maññatu⁷ vā mā vā: Bhayā myāyaṃ titikkhati,
 Sad-atthaparamā atthā, khantiyā bhiyyo na vijjati. [395]

¹ -ī is m.c.

² Text, Thai: *Khanti-*, against the metre.

³ BJT: *mathavā*? I don’t know what this would mean, but Maghavā is another name for Sakka, and makes good sense. It is also the reading followed in the Burmese and Thai texts.

⁴ Thai: *dubbalyena*; same meaning.

⁵ We need to read: *so* here for good sense, but the texts all write *yo*.

⁶ Text: *bhīyyo*, against the 2-morae rule. Here and below.

⁷ Text: *mañña*, against the metre.

Vajjavaggo

—U—U|U—U—||—U—U|U—U—
Yo have balavā santo, dubbalassa titikkhati,
U—U—|U—U—||—U—U|U—U—
Tam-āhu paramaṃ khantiṃ: niccaṃ khamati dubbalo. [396]

UU—|U—U—||—U—U|U—U—
Abalan-taṃ balaṃ āhu, yassa bālabalaṃ balaṃ,
U—U—|U—U—||—U—U|U—U—
Balassa Dhammaguttassa, paṭivattā na vijjati. [397]

—U—U|U—U—||—U—U|U—U— Anuṭṭhubha
Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati,
—U—U|U—U—||—U—U|U—U—
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeta dujjayaṃ. [398]

U—U—|—U—U—||—U—U|U—U— bhavipulā
Ubhinnam-atthaṃ carati attano ca parassa ca,
U—U—|U—U—||—U—U|U—U—
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati. [399]

U—U—|—U—U—||—U—U|U—U— mavipulā
Ubhinnam tikicchantānaṃ¹ attano ca parassa ca.
U—U—|U—U—||—U—U|U—U—
Janā maññanti: Bālo ti, ye Dhammassa akovidā.” ti [400]

CATUTTHAṀ SATAKAMĀ

¹ The word-break is misplaced at the 3rd syllable here; it normally occurs at the 5th.

21: KĀMAVAGGO

JĀ 136 SUVAṆṆAHAṂSAJĀTAKAṂ

-----|v-----||vv-----|v-v-
Yaṁ laddhaṁ tena tuṭṭhabbaṁ, atilobho hi pāpako,
-----|v-----||v-----|v-v-
Haṁsarājaṁ gahetvāna, suvaṇṇā parihāyatha.¹ [401]

JĀ 228 KĀMANĪTAJĀTAKAṂ

-----|v,v|-----
Kaṇhāhi datṭhassa² karonti heke,
vv-----|v,v|----- Jagatī
Amanussavaddhassa³ karonti Paṇḍitā.
-----|v,v|-----
Na kāmanītassa karoti koci,
-----|v,v|-----
Okkantasukkassa hi kā tikicchā? [402]

DHP 216 AÑÑĀTARABRĀHMAṆAVATTHU

-----|v-----||-----|v-v-
Taṇhāya jāyatī soko, taṇhāya jāyatī⁴ bhayaṁ,
-----|v-----||-----|v-v-
Taṇhāya vippamuttassa natthi soko, kuto bhayaṁ? [403]

JĀ 467 KĀMAJĀTAKAṂ

-----|v-----||-----|v-v-
Kāmaṁ kāmayamānassa tassa ce taṁ samijjhati
-----|v-----||-----|v-v-
Addhā pītimano hoti, laddhā macco yad-icchati.⁵ [404]

-----|v-----||-----|v-v-
Kāmaṁ kāmayamānassa tassa ce taṁ samijjhati,
-----|v-----||-----|v-v-
Tato naṁ aparaṁ kāme, ghamme⁶ taṇhaṁ va vindati. [405]

¹ Thai: *parihāyati*.

² Text: *Taṇhāhidatṭhassa*, BJT as above. Flora & Fauna: *Kaṇhasappa*, sometimes *Kālasappa*, meaning *black snake* both terms are more descriptions than actual names and refer to the king cobra *ophiophagus hannah*.

³ ChS: *-paviṭṭhassa*; same meaning, but the opening is ruined; Thai: *-viṭṭhassa*.

⁴ Text: *jāyati*, in both lines, but metrically the long *-ī* (or: *jāyate*) is needed in the posterior, and is preferable in the prior line.

⁵ This verse is the same as the first verse of Kāmasutta in Suttanipāta (4.1). As the text refers to eight verses and there are now nine, it was quite possibly added later owing to the coincidence of the first line with the following verse.

⁶ ChS: *dhamme?* [*just as thirst is found*] *is things?* or *in the Dhamma?*

Kānavaggo

U-U-|U---||-U-|U-U-
Gavaṃ va siṅgino siṅgaṃ vaḍḍhamānassa vaḍḍhati,
---|U---||---UU|U-U-
Evaṃ mandassa posassa bālassa avijānato
---|U---||-U-|U-U-
Bhiyyo taṇhā pipāsā ca vaḍḍhamānassa vaḍḍhati. [406]

U---|UUU-||U---|U-U- navipulā
Pathavyā sāliyavakaṃ, gavassaṃ¹ dāsaporisaṃ,
---|U---||UU-|U-U-
Datvā pi² nālam-ekassa, iti vidvā,³ samaṃ care. [407]

---|U,U|U---
Rājā pasayha pathaviṃ vijitvā
U-U-|-,UU|U---
Sasāgarantaṃ mahim-āvasanto,
---|U,U|U---
Oraṃ samuddassa atittarūpo,
---|U,U|U---
Pāraṃ samuddassa pi patthaye 'tha.⁴ [408]

---|U---||UU-|U-U-
Yāva anussaraṃ kāme manasā, titti nājjhagā,
U-U-|UU|U---
Tato nivattā paṭikamma disvā,
---|-,|U---⁵
Te ve tittā⁶ ye paññāya tittā. [409]

---|U---||U---|U-U-
Paññāya tittinaṃ⁷ seṭṭhaṃ, na so kāmehi tappati,
---|UU-||---UU|U-U- bhavipulā
Paññāya tittaṃ purisaṃ, taṇhā na kurute vasaṃ. [410]

UU-|U---||---U|U-U-
Apacinetheva kāmāni⁸ appicchassa, alolupo,
U-U-|UU-||U---|U-U- bhavipulā
Samuddamatto puriso, na so kāmehi tappati. [411]

¹ BJT, Thai: *gavāssaṃ*; against the 2-morae rule.

² ChS: *ca*.

³ Thai: *viddhā*?

⁴ Thai: *patthaye va*.

⁵ Two light syllables have been replaced at the 6th by one heavy one.

⁶ ChS: *sutittā*; no doubt this is an attempt to repair the metre, but we still have a long 6th syllable, so it doesn't quite do the job intended.

⁷ Thai: *tittīnaṃ*; which doesn't give a recognisable variation.

⁸ Text, ChS: *kāmānaṃ*.

Rathakāro va cammassa parikantaṃ upāhanaṃ,
 Yam̐ yam̐ cajati¹ kāmānaṃ taṃ taṃ sampajjate sukhaṃ.
 Sabbañ-ce² sukham-iccheyya, sabbe kāme³ pariccaje. [412]

JĀ 14 VĀTAMIGAJĀTAKAṀ

Na kiratthi⁴ rasehi pāpiyo,
 Āvāsehi va⁵ santhavehi vā.
 Vātamiḡam̐ gehanissitaṃ,⁶
 Vasam-ānesi rasehi Sañjāyo. [413]

JĀ 346 KESAVAJĀTAKAṀ

Sādum̐ vā yadi vāsādum̐,⁷ appaṃ vā yadi vā bahuṃ,
 Vissattho yattha bhuñjeyya, vissāsaparamā rasā. [414]

SN 1.3.13 DOṄAPĀKASUTTAṀ

Manujassa sadā satīmato,⁸
 Mattaṃ⁹ jānato¹⁰ laddhabhojane,
 Tanukassa¹¹ bhavanti vedanā,
 Saṇikaṃ jīrati, āyupālayaṃ.¹² [415]

¹ Thai: *jahati*; different verb, but same meaning.

² BJT: *Sabbeñ-ce*; printer's error.

³ Text: *sabbakāme*; same meaning.

⁴ Text: *kiratthī*, against the metre.

⁵ BJT: *Āvasehi va*; Text, Thai: *vā*, against the metre; *va* is for *vā* m.c.

⁶ ChS, Thai: *gahana-*; same meaning, but against the metre.

⁷ BJT: *Asādum̐ yadi vā sādum̐*; same meaning; Thai: *sādhum̐ vā yadi vāsādhum̐*.

⁸ Text, Thai: *satimato*, against the metre; *-ī-* is m.c.

⁹ Text: *Vattaṃ*, but translation indicates *mattaṃ*.

¹⁰ The last syllable must be read as light to meet the needs of the metre.

¹¹ Text, BJT: *Tanu tassa*.

¹² Text: *āyumuṃ pālayaṃ*, spoiling the cadence.

SN 1.1.10 ARAÑÑASUTTAM

ṽ---ṽ|ṽ---||---|ṽ-ṽ-
“Araññe viharantānaṃ, santānaṃ brahmacāriṇaṃ,
ṽṽ---|ṽ---||-ṽ-|ṽ-ṽ-
Ekabhattaṃ¹ bhuñjamānānaṃ, kena vaṇṇo pasīdatī?” ti [416]

ṽ---|ṽ---||-ṽ-|ṽ-ṽ-
“Atītaṃ nānusocanti, nappajappanti ’nāgataṃ,
---|ṽ---||-ṽ-|ṽ-ṽ-
Paccuppanna yāpentī, tena vaṇṇo pasīdati. [417]

ṽ-ṽ-|ṽ---||ṽ---|ṽ-ṽ-
Anāgatappajappāya, atītaṃ nānusocanā,
---|ṽ-|,---||ṽ-ṽṽ|ṽ-ṽ- mavipulā
Etena bālā sussanti, naḷo va harito luto.” ti [418]

¹ Counting the first vowel as light to allow for resolution.

22: KODHAVAGGO

SN 1.7.1 DHANAÑJĀNĪSUTTAM

-----|v-----||-----|v-v-
Kodham jhatvā¹ sukham seti, kodham jhatvā na socati,
-----|v-----||v-v-----|v-v-
Kodhassa visamūlassa madhuraggassa, brāhmaṇa,²
v-----|v-----||v-----|v-v-
Vadham Arīyā pasamsanti, tam hi jhatvā na socati. [419]

JĀ 443 CULLABODHIJĀTAKAM

-----|v-----||-----|v-v-
Kaṭṭhasmiṃ matthamānasmim pāvako nāma jāyati,
v-v-|-----||-----|v-v- bhavipulā
Tam-eva kaṭṭham ḍahati³ yasmā so jāyate gini. [420]

-----|v-----||-----|v-v-
Evaṃ mandassa posassa bālassa avijānato,
-----|v-----||-----|v-v-
Sārambhā jāyate kodho, so pi teneva ḍayhati. [421]

-----|v-----||-----|v-v-
Aggīva tiṇakaṭṭhasmiṃ kodho yassa pavaḍḍhati,
v-v-|-----||-----|v-v- bhavipulā
Nihīyati tassa yaso, kālapakkhe⁴ va candimā. [422]

v-----|v-----||-----|v-v-
Anijjho⁵ dhūmaketūva,⁶ kodho yassūpasammati,
-----|v-----||-----|v-v- bhavipulā
Āpūrati tassa yaso, sukkapakkhe va candimā. [423]

AN 7.64 KODHANASUTTAM

-----|v-----||-----|v-v-
Kodhasammadasammatto, āyasakyaṃ⁷ nigacchati,
-----|v-----||v-v-----|v-v-
Ñātimittā suhajjā ca parivajjenti⁸ kodhanam. [424]

¹ ChS: *chetvā*, throughout; Thai *ghatvā*, throughout.

² ChS, Thai: *devate*; divine one.

³ Text, Thai: *dahati*; showing the *d/d̄* alternation in the texts.

⁴ Text: *kālapakkhe*; showing the *l/l̄* alternation in the texts.

⁵ Text: *Anijjhano*; ChS: *Anedho*; Thai: *Anindo*?

⁶ Text, BJT: *dhuma-*; but the expected spelling is with long *-ū-*, and there's no metrical reason for shortening.

⁷ Thai: *āyasakkham*; Comm. paraphrases with *āyasabhāvam*.

⁸ Text, BJT, ChS: *parivajjanti*; but the verb is *parivajjeti*.

Kodhavaggo

U---U|U---||---|U---
Anatthajanano kodho, kodho cittappakopano,¹
U---U|U---||---|U---
Bhayam-antarato jātaṃ taṃ jano nāvabujjhati. [425]

---|U---||---|U---
Kuddho atthaṃ na jānāti, kuddho Dhammaṃ na passati,
---|U---||---|U---
Andhantamaṃ² tadā hoti, yaṃ kodho sahate naraṃ. [426]

JĀ 400 DABBHAPUPPHAJĀTAKAṀ

U---U|U---||U---U|U---
Vivādena kisā honti, vivādena dhanakkhayā,
---|U---||---|U---
Jīnā³ uddā vivādena - bhuñja Māyāvi rohitam. [427]

---U---|U---||U---|U---
Evam-eva manussesu vivādo yattha jāyati
---U---|U---||---|U---
Dhammatthaṃ paṭidhāvanti, so hi nesaṃ vināyako,
U---U|U---||---|U---
Dhanā pi tattha jīyanti, Rājakoso pavaḍḍhati. [428]

DHP 201 KOSALARAÑÑO PARĀJAYAVATTHU

U---|UUU-||---U|U--- navipulā
Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
U---|U---||---U|U---
Upasanto sukhaṃ seti, hitvā jayaparājayaṃ. [429]

JĀ 451 CAKKAVĀKAJĀTAKAṀ

---U---|U---||UU---|U---
Yo na hanti na ghātetī, na jināti na jāpaye,
---|U---||---U|U---
Mettaṃ so sabbabhūtesu, veraṃ tassa na kenaci. [430]

DHP 5 KĀḶAYAKKHINĪVATTHU

U---|U---||---U|U---
Na hi verena verāni sammantīdha⁴ kudācanaṃ,
U---U|U---||---|U---
Averena ca sammanti, esa Dhammo sanantano. [431]

¹ Text: -p-; but gemination is expected here.

² Text: *Andhatamaṃ*.

³ Text, Thai: *Jinā*.

⁴ Text: *sammantidha*; the long vowel is expected though, through sandhi.

DHP 291 KUKKUṬA-AṄḌAKHĀDIKĀVATTHU

Paradukkhūpadānena¹ attano² sukham-icchati,
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.³ [432]

DHP 130 CHABBAGGIYABHIKKHUVATTHU

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ,
Attānaṃ upamaṃ katvā, na haneyya na ghātaye. [433]

JĀ 33 SAMMODAMĀNAJĀTAKAṂ

Sammodamānā gacchanti jālam-ādāya pakkhino,
Yadā te vivadissanti tadā ehinti me vasaṃ. [434]

¹ Thai: *Paradukkhūpadhānena?*

² Thai: *yo attano*; producing a 9-syllable line.

³ We might have expected the last line to read: *dukkhaṃ so na parimuccati; she is not free from suffering*, as in parallel versions of the verse. The resolution here occurs with the negative as the first syllable. We could also simply drop *so*, as it is unnecessary for the meaning.

23: BĀLAVAGGO

DHP 64 UDĀYITHTERAVATTHU

Yāvajīvam-pi ce bālo Paṇḍitaṃ pay¹rupāsati,
Na so Dhammaṃ vijānāti, dabbī sūparasaṃ yathā. [435]

DHP 63 GAṆṬHIBHEDAKACORAVATTHU

Yo bālo maññati¹ bālyaṃ, Paṇḍito vāpi tena so,
Bālo ca paṇḍitamānī,² sa ve bālo ti vuccati. [436]

DHP 72 SAṬṬHIKŪṬASAHASSAPETAVATTHU

Yāvad-eva anattāya ñattaṃ bālassa jāyati,
Hanti bālassa sukkaṃsaṃ, muddham-assa³ vipātayaṃ. [437]

JĀ 122 DUMMEDHAJĀTAKAṀ

Yasaṃ laddhāna' dummedho, anattamaṃ carati attano,
Attano ca paresaṃ-ca hiṃsāya paṭipajjati. [438]

JĀ 46 ĀRĀMADŪSAKAJĀTAKAṀ

Na ve anattakusalena atthacar¹yā sukhāvahā,
Hāpeti attham² dummedho, kapi ārāmiko yathā. [439]

JĀ 45 ROHIṆIJĀTAKAṀ

Seyyo amitto medhāvī yañ-ce bālānukampako,
Passa Rohiṇikaṃ jammim, Mātaraṃ hantvāna, socati.⁴ [440]

¹ Thai: *maññati*; to give pathyā, but savipulā is found in the early texts.

² Text: *paṇḍitamāni*; but the correct spelling is with the long vowel.

³ Thai: *muddham assa*.

⁴ The posterior line has 9 syllables.

JĀ 480 AKITTIJĀTAKAṀ

---|---||---|--- bhavipulā
 Bālaṃ na passe na suṇe, na ca bālena saṃvase,
 ---|---||---|---
 Bālen' allāpasallāpaṃ¹ na kare, na ca rocaḃe. [441]

---|---||---|---
 Anayaṃ nayati dummedho, adhurāya² niyuñjati,
 ---|---||---|---
 Dunnayo seyyaso hoti, sammā vutto pakuppati,
 ---|---||---|---
 Vinayaṃ so na jānāti, sādhu tassa adassanaṃ. [442]

JĀ 522 SARABHAṄGAJĀTAKAṀ

---|---||---|--- Jagatī
 Gambhīrapañhaṃ manasā vicintayaṃ,³
 ---|---||---|---
 Nāccāhitaṃ⁴ kamma⁵ karoti luddaṃ,
 ---|---||---|--- Jagatī
 Kālāgataṃ atthapadaṃ na riñcati:
 ---|---||---|---
 Tathāvidhaṃ pañnavantaṃ, vadanti. [443]

SN 3.11 NĀLAKASUTTAM⁶

---|---||---|--- bhavipulā
 Yad-ūnakaṃ taṃ saṇati,⁷ yaṃ pūraṃ⁸ santam-eva taṃ,
 ---|---||---|---
 Aḍḍhakumbhūpamo bālo, rahado pūro va Paṇḍito. [444]

¹ Text: *Bālena allāpasallāpaṃ*; which is hypermetric.

² ChS: *adhurāyaṃ*; alternative form of the locative.

³ ChS, Thai: *manasābhicintayaṃ*; meaning would be the same, but I do not find a verb form *abhicinteti* in the Dictionaries.

⁴ Thai: *Naccāhitaṃ*.

⁵ Ellipsis is to avoid the heavy 6th syllable.

⁶ Text: *Kālaka-*, by mistake.

⁷ Text, Thai: *sanati*; showing the *n/ṇ* alternation in the texts.

⁸ BJT: *puram*; printer's error.

JĀ 202 KEḶISĪLAJĀTAKAṂ¹

-----|v-----||-----|v-----
Haṃsā koñcā mayūrā ca, hatthiyo² pasadā migā,
-----|v-----||-----|v-----
Sabbe sīhassa bhāyanti, natthi kāyasmi³ tulyatā. [445]

-----|v-----||-----|v-----
Evam-eva manussesu daharo ce pi paññavā,
-----|v-----||-----|v-----
So hi tattha mahā hoti, neva bālo sarīravā. [446]

JĀ 522 SARABHAṄGAJĀTAKAṂ

-----|v-----||-----|v-----
Paññā hi seṭṭhā kusalā vadanti,
-----|v-----||-----|v-----
Nakkhattarājā-r-iva tārakānaṃ,
-----|v-----||-----|v-----
Sīlaṃ sirim⁴ cāpi satañ-ca Dhammo,
-----|v-----||-----|v-----
Anvāyikā paññavato bhavanti. [447]

¹ Text: *Keli-*; showing the *l/ḷ* alternation in the texts.

² Text, ChS: *hatthayo*.

³ Text, BJT: *kāyasmim*; we could also read *kāyamhi* m.c. with the same meaning.

⁴ ChS, Thai: *sīrī*?

24: CITTAVAGGO

SN 1.1.62 CITTASUTTAM

---|---||---|--- savipulā
Cittena nīyati loko, cittena parikassati,¹
---|---||---|---
Cittassa ekadhammassa sabbe va vasam-anvagū.² [448]

DHP 42 NANDAGOPĀLAKAVATTHU

---|---,---||---|--- mavipulā
Diso disaṃ yan-taṃ³ kay'rā, verī vā pana verinaṃ,
---|---||---|---
Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare. [449]

DHP 43 SOREYYATTHERAVATTHU

---|---||---|---
Na taṃ Mātā Pitā kay'rā aññe vā pi ca ñātakā,
---|---||---|---
Sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare. [450]

JĀ 185 ANABHIRATIJĀTAKAM

---|---,|---|--- Tuṭṭhubha⁴
Yathodake āvile appasanne,
---|---,|---|--- hypermetric
Na passatī⁵ sippisambukaṃ macchagumbaṃ,⁶
---|--- irregular
Evaṃ āvile hi⁷ citte,
---|---,|---|---
Na passatī attadatthaṃ paratthaṃ. [451]

¹ Thai: *parikissati*; passive form, same meaning.

² Text: *anvagu*.

³ Text, ChS: *yaṃ taṃ*.

⁴ The metre is Tuṭṭhubha with a very irregular 3rd line in both verses.

⁵ All texts read: *passati* throughout, but the long vowel is required by the metre.

⁶ Text: *sippisambukamacchagumbaṃ*; ChS, Thai: *sippikasambukañ-ca sakkharaṃ vālukaṃ macchagumbaṃ*; although the first line is then good metrically, the second is not metrical at all. Same readings come just below. We need to exclude: *sippi-* to correct the metre.

⁷ ChS, Thai: *āvilam-hi citte*; similarly below.

Yathodake acche vippasanne,¹
Yo passatī sippi ca macchagumbaṃ,²
Evaṃ anāvile hi citte,
So passatī attadatthaṃ paratthaṃ. [452]

UD 4.4 JUṄHASUTTAṀ

Yassa selūpamaṃ cittaṃ, ʘhitaṃ nānupakampati,
Virattaṃ rajanīyesu, kopaneyye na kuppati,
Yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkham-essati. [453]

JĀ 118 VAṬṬAKAJĀTAKAṀ

Nācintayanto puriso visesam-adhigacchati,
Cintitassa phalaṃ passa: muttosmi' vadhabandhanā.³ [454]

JĀ 6 DEVADHAMMAJĀTAKAṀ

Hiri-ottappasampannā, sukkadhammasamāhitā,
Santo Sappurisā loke devadhammā ti vuccare. [455]

JĀ 423 INDRIYAJĀTAKAṀ

Dakkhaṃ gahapatiṃ⁴ sādhu, saṃvibhajjañ-ca bhojanaṃ,
Ahāso atthalābhesu, atthavyāpatti avyatho. [456]

¹ The break is incorrect here, with no easy way to fix it.

² BJT: In the text, *-i* is m.c. I would still prefer to read *sippikā*.

³ Text: *Mārabandhanā*.

⁴ Text, Thai: *gahapatam*; ChS: *gahapatī*. There is also a variant reading found in many editions: *dukkhaṃ gahapatiṃ sādhu*, but I fail to make sense of this: *good is the householder's suffering?*

JĀ 545 VIDHURAJĀTAKAṀ

--U-|-U,U|-U-U- Jagatī
 “Yātānuyāyī ca bhavāhi, māṇava,¹
 --U-|-U,U|-U-U-
 Allañ-ca² pāṇim parivajjayassu.
 --U-|-U,U|-U-U-
 Mā cassu mittesu kadāci dubbhi,³
 --U-|-U,U|-U-U- irregular opening
 Mā ca vasam̐ asatīnam̐ nigacche.”⁴ [457]

U-U-|-U,U|-U-U-
 “Katham̐ nu yātam̐ anuyāyī⁵ hoti?
 --U-|-U,U|-U-U-
 Allañ-ca pāṇim̐ dahate katham̐ so?
 U-U-|-U,U|-U-U-
 Asatī ca kā, ko pana mittadubbho,
 --U-|-U,U|-U-U-
 Akkhāhi me pucchito etam-attham̐.” [458]

U-U-|-U,U|-U-U-
 “Asanthutam̐ no pi ca diṭṭhapubbam̐,⁶
 --U-|-U,U|-U-U-
 Yo āsanenāpi nimantayeyya,
 --U-|-U,U|-U-U-
 Tasseva attham̐ puriso kareyya,
 --U-|-U,U|-U-U- Jagatī
 Yātānuyāyī ti tam-āhu Paṇḍitā. [459]

--U-|-U,U|-U-U-
 Yassekarattim-pi ghare vaseyya,
 --U-|-U,U|-U-U-
 Yatthannapānam̐ puriso labhetha,⁷
 U-U-|-U,U|-U-U- Jagatī
 Na tassa pāpam̐ manasā pi cetaye,⁸
 U-U-|-U,U|-U-U-
 Adubbhapāṇim̐⁹ dahate mittadubbho.¹⁰ [460]

¹ Text: *mānava*; showing the *n/ṇ* alternation in the texts.

² BJT: *Addaṅ-ca*; same throughout.

³ BJT: *dūbhi*; but spelt: *dubbhi* elsewhere. ChS, Thai: *dubbhī*; but there appears to be no reason for the lengthening.

⁴ Text: *gacche*, which ruins the cadence.

⁵ ChS, Thai: *anuyāyī*; unnecessary lengthening, which ruins the cadence. Same below.

⁶ BJT: *va diṭṭhipubbam̐*.

⁷ ChS, Thai: *labheyya*; alternative form of the optative.

⁸ ChS, Thai: *cintaye*; same meaning.

⁹ BJT: *Addaṅ-ca pāṇim̐*; ChS, Thai: *Adubbhī pāṇim̐*.

¹⁰ The line pauses at the 5th and restarts from the same position.

---|-,||-|---
 Puṇṇam-pi cemaṃ¹ pathaviṃ dhanena,
 ---|-,||-|---
 Dajjitthiyā puriso sammatāya,
 ---|-,||-|---
 Laddhā khaṇaṃ atimaññeyya tam-pi,
 ---|-,||-|---
 Tāsaṃ vasaṃ asatīnaṃ na gacche. [461]

----|-,||-|--- Vedic opening
 Evaṃ kho yātaṃ anuyāyi hoti,
 ---|-,||-|---
 Allañ-ca paṇiṃ dahate punevaṃ,
 ---|-,||-|---
 Asatī ca sā, so pana mittadubbho.
 ---|-,||-|---
 So Dhammiko² hoti pahass³ adhammaṃ.” [462]

JĀ 332 RATHALAṬṬHIJĀTAKAṀ

---|-,||-|---
 Alaso gihī kāmabhogī na sādhu,
 ---|-,||-|---
 Asaññato pabbajito na sādhu,
 ---|-,||-|---
 Rājā na sādhu anisammakārī,
 ---|-,||-|---
 Yo paṇḍito kodhano taṃ na sādhu. [463]

JĀ 431 HĀRITAJĀTAKAṀ

----|,|----||----|,|----
 Cattārome, Mahārāja, loke atibalā bhusā,
 ----|,|----||----|,|----
 Rāgo doso mado moho, yattha paññā na gādhati. [464]

---|-,||-|---
 Medhāvinam-pi hiṃsanti Isiṃ Dhammaguṇe⁴ rataṃ
 ---|-,||-|---
 Vitakkā pāpakā, Rāja, subhā rāgūpasamhitā.⁵ [465]

¹ Text, BJT: *cetaṃ*; wrong gender.

² Text, BJT: *Dhammiyo*?

³ Text, BJT: *pahassu*; Thai: *jahassu*; same meaning, but elipsis is required to fit the cadence.

⁴ Thai: *IsiDhammaguṇe*; compound form.

⁵ Text: *-u-*; different way of forming the sandhi.

JĀ 107 SĀLITTAKAJĀTAKAṂ

-u--|u---||uu-u|u-u-

Sādhū kho sippakaṃ¹ nāma, api yādisa' kīdisaṃ,

-u--|u---||---|u-u-

Passa khañjappahārena - laddhā gāmā catuddisā.² [466]

¹ Text: *sippatam*; printer's error?

² Text: *catuddisam*.

25: ITTHIVAGGO

JĀ 108 BĀHIYAJĀTAKAṂ

---|---||---|---
Sikkheyya sikkhitabbāni, santi sacchandino¹ janā.
---|---||---|---
Bāhiyā hi suhannena,² Rājānam-abhirādhayi. [467]

JĀ 489 SURUCIJĀTAKAṂ

---|---||---|---
Itthiyo jīvalokasmim yā honti³ samacārinī.
---|---||---|--- bhavipulā
Medhāvini sīlavatī, sassudevā patibbatā. [468]

---|---||---|---
Tādisāya sumedhāya, sucikammāya nāriyā,
---|---||---|---
Devā dassanam-āyanti mānusiya amānusa. [469]

JĀ 547 VESSANTARAJĀTAKAṂ⁴

---|---||---|--- navipulā
Naggā nadī anudakā,⁵ naggam⁶ raṭṭham Arājakam,
---|---||---|---
Itthipi⁷ vidhavā naggā, yassāpi dasabhātaro. [470]

---|---||---|---
Dhajo Rathassa paññānam, dhūmo paññānam-aggino,
---|---||---|---
Rājā Rathassa paññānam, bhattā paññānam-itthiyā. [471]

---|---||---|---
Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā,⁸
---|---||---|---
Tam ve devā pasāmsanti, dukkaram hi karoti sā. [472]

¹ ChS, Thai: *tacchandino*.

² Text: *subhannena*; whereas the word appears to be *su* + *hanna*.

³ ChS: *hoti*? Singular where a plural is needed.

⁴ BJT: *Mahāvessantarajātakaṁ*.

⁵ ChS, Thai: *anudakā*; I can see no reason for the lengthening of the vowel here. It gives the Anuṭṭhubha variation.

⁶ BJT: *naggā*; but this is not in agreement.

⁷ Text, BJT: *Itthi pi*; giving light syllables in 2nd and 3rd positions which is normally avoided.

⁸ ChS, Thai: *kittimā*; but a nominative is required.

Itthivaggo

—U—U|U—U—||U—U—|U—U—
Sāmikaṃ anubandhissam̐, sadā kāsāyavāsini,
U—U—|U—U—||—U—U|U—U—
Pathavyāpi abhijjantyā vedhavyam̐ kaṭukitthiyā.¹ [473]

U—U—|—U—U—||UU—U|U—U— bhavipulā
Katham̐ nu tāsam̐ hadayam̐ sukharā vata itthiyo,
—U—U—|—U—U—||UU—U|U—U— ravipulā
Yā sāmike dukkhitamhi, sukham-icchanti attano? [474]

—U—U—|U—U—||U—U—|U—U—
Nikkhamante Mahārāje Sivīnam̐ Raṭṭhavaḍḍhane,
UU—U|U—U—||—U—U|U—U—
Tam-aham̐ anubandhissam̐, sabbakāmadado hi me. [475]

AN 5.33 UGGAHASUTTAM̐²

—UU—|U—U—||—U—U—|U—U— Anuṭṭhubha
Yo nam̐ bharati sabbadā, niccam̐ ātāpi ussuko,
—UU—|U—U—||—U—U—|U—U—
Sabbakāmaharam̐ posam̐: bhattāram̐ nātimaññati. [476]

U—U—|U—U—||—U—U—|U—U—
Na cāpi sotthi bhattāram̐ icchācārena³ rosaye.
—UU—|U—U—||UU—U|U—U—
Bhattū⁴ ca garuno sabbe paṭipūjeti Paṇḍitā. [477]

—U—U—|UU—U—||—U—U—|U—U— navipulā
Uṭṭhāyikā⁵ analasā, saṅgahītaparijjanā,⁶
—U—U—|—U—U—||—U—U—|U—U— bhavipulā
Bhattū manāpam̐⁷ carati, sambhatam̐ anurakkhati. [478]

—U—U—|U—U—||—U—U—|U—U—
Yā evam̐ vattatī nārī, bhattuchandavasānugā,⁸
—U—U—|U—U—||—U—U—|U—U—
Manāpā nāma te devā, yattha sā upapajjati. [479]

¹ BJT has a very different reading here: *Pathavyāpi abhejjantyā nicche Vessantaram̐ vīnā, Vedhabbam̐ kaṭukam̐ loke gacchañ-ñeva Rathesabha.*

² These four verses replace four others from Kuṇārajātakam̐ (Jā 536) which I judge to be offensive.

³ Text, Thai: *issācārena.*

⁴ Thai: *Bhattu*; giving short syllables in 2nd and 3rd positions which is normally avoided.

⁵ Text, BJT, ChS: *Uṭṭhāhikā.*

⁶ Text, ChS: *saṅgahita-*; giving short syllables in 2nd and 3rd positions which is normally avoided.

⁷ BJT: *manāpā.*

⁸ BJT: *-cch-*; but gemination is not expected here, and not needed for the metre either.

AN 7.63 SATTABHARIYĀSUTTAM

˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Paduṭṭhacittā ahitānukampinī,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Aññesu rattā atimaññate patim,
 ˘-˘-˘-|˘-,˘|˘-˘-˘-˘- Jagatī
 Dhanena kītassa, vadhāya ussukā,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Yā evarūpā purisassa bhariyā:
 ˘˘-˘-˘-|˘-,˘|˘-˘-˘-˘- Jagatī
 Vadhakā¹ ca bharīyā² ti ca sā pavuccati. [480]

-˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Yam itthiyā vindati sāmiko dhanam,
 -˘-˘-˘-|˘-,˘|˘-˘-˘-˘- Jagatī
 Sippam vaṇijjañ-ca kasim³ adiṭṭhaham,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Appam-pi tasmā⁴ apahātum-icchati,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Yā evarūpā purisassa bhariyā:
 -˘-˘-˘-|˘-,˘|˘-˘-˘-˘- Jagatī
 Corī⁵ ca bharīyā ti ca sā pavuccati. [481]

˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Akammakāmā alasā mahagghasā,⁶
 ˘˘-˘-˘-|˘-,˘|˘-˘-˘-˘-
 Pharusā ca caṇḍī,⁷ duruttavādinī,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Uṭṭhāyakānam abhibhuyya vattati,
 -˘-˘-˘-|-,˘˘|˘-˘-˘-˘- Jagatī
 Yā evarūpā purisassa bhariyā:
 -˘-˘-˘-|˘-,˘|˘-˘-˘-˘- Jagatī
 Ayyā ca bharīyā ti ca sā pavuccati. [482]

¹ ChS: *Vadhā*.

² I count the *-i-* in this word as epenthetic, although in the previous line it has to be counted as having its full value.

³ Thai: *kasim-*; against the cadence.

⁴ ChS: *tassa*.

⁵ Thai: *Corā*; but below *corī*.

⁶ Text: *mahagghayā*.

⁷ BJT: *Pharusā caṇḍī ca*; which ruins the opening; Thai: *Pharusā ca caṇḍī ca*; where we would need to understand the extended metre, pausing and restarting at the 5th syllable.

Itthivaggo

--o-|-o,o|-o-o- Jagatī
Yā sabbadā hoti hitānukampinī,
--o-|-o,o|-o-o- Jagatī
Mātā va puttāṃ anurakkhate patim,
o-o-|,-oo|-o-o- Jagatī
Tato dhanāṃ sambhatam-assa rakkhati,
--o-|-o,o|-o-o- Jagatī
Yā evarūpā purisassa bhariyā:
--o-|-o,o|-o-o- Jagatī
Mātā ca bhariyā ti ca sā pavuccati. [483]

o-o-|-o,o|-o-o-
Yathā pi jetthā bhaginī kaniṭṭhā,¹
o-o-|-o,o|-o-o- Jagatī
Sagāravā hoti sakamhi sāmike,
o-o-|,-oo|-o-o- Jagatī
Hirīmanā bhattuvāsānuvattinī,
--o-|-o,o|-o-o- Jagatī
Yā evarūpā purisassa bhariyā:
oo-|-o,o|-o-o- Jagatī
Bhaginī ca bhariyā ti ca sā pavuccati. [484]

--o-|-o,o|-o-o- Jagatī
Yā cīdha disvāna patim pamodati,
o-o-|-o,o|-o-o- Jagatī
Sakhī sakhāraṃ va cirassam-āgataṃ,
--o-|,-oo|-o-o- Jagatī
Koleyyakā sīlavatī patibbatā,
--o-|-o,o|-o-o- Jagatī
Yā evarūpā purisassa bhariyā:
o-o-|-o,o|-o-o- Jagatī
Sakhī ca bhariyā ti ca sā pavuccati. [485]

--o-|-o,o|-o-o- Jagatī
Akkuddhasantā vadhadaṇḍatajjitā,
o-o-|-o,o|-o-o- Jagatī
Aduṭṭhacittā,² patino titikkhati,
--o-|,-oo|-o-o- Jagatī
Akkodhanā bhattuvāsānuvattinī,
--o-|-o,o|-o-o- Jagatī
Yā evarūpā purisassa bhariyā:
--o-|-o,o|-o-o- Jagatī
Dāsī ca bhariyā ti ca sā pavuccati. [486]

¹ ChS: *kaniṭṭhakā*; in which case we have a Jagatī line.

² Thai: *Aduṭṭhacittā*.

Itthivaggo

---|-,||-|--- Jagatī
Yā cīdha bhar¹yā vadhakā ti vuccati,
---|-,||-|--- Jagatī
Corī ca ayyā ti ca yā pavuccati,
---|-,||-|--- Jagatī
Dussīlarūpā pharusā anādarā,
---|-,||-|--- Jagatī
Kāyassa bheda Nirayaṃ vajanti tā.¹ [487]

---|-,||-|---
Yā cīdha Mātā bhaginī sakhī ca,²
---|-,||-|--- Jagatī
Dāsī ca bhar¹yā ti ca sā pavuccati,
---|-,||-|--- Jagatī
Sīle ʒhitā³ nācirarattasamvutā,
---|-,||-|--- Jagatī
Kāyassa bheda Sugatiṃ vajanti tā. [488]

AN 4.53 PAṬHAMASAMVĀSASUTTAM

---|-,||-|---
Ubho ca honti dussīlā, kadam¹yā paribhāsakā,
---|-,||-|--- navipulā
Te honti jānipatayo chavā samvāsam-āgatā. [489]

---|-,||-|---
Sāmiko hoti dussīlo, kadam¹yō paribhāsako,
---|-,||-|---
Bhar¹yā sīlavatī hoti, vadaññū vītamaccharā,
---|-,||-|--- bhavipulā
Sāpi devī samvasati, chavena patinā saha. [490]

---|-,||-|---
Sāmiko sīlavā hoti, vadaññū vītamaccharo,
---|-,||-|---
Bhar¹yā⁴ hoti dussīlā, kadam¹yā paribhāsikā,
---|-,||-|--- bhavipulā
Sāpi chavā samvasati, devena patinā saha. [491]

---|-,||-|---
Ubho saddhā vadaññū ca, saññatā⁵ Dhammajjivino,
---|-,||-|--- navipulā
Te honti jānipatayo aññam-aññam piyamvadā. [492]

¹ Text omits: *tā*; giving a Tuṭṭhubhā line; same in the next verse below.

² ChS: *sakhī ti ca*; giving a jagatī line, meaning is hardly changed.

³ ChS, Thai: *ʒhitattā cirarattasamvutā*.

⁴ *Bhar¹yā* must be counted as three syllables despite so many occasions where it counts as two. Another way to correct the metre would be to read *bhavati* rather than *hoti*.

⁵ Text: *saññātā*.

Itthivaggo

---|---||---|---
Attḥāsaṃ pacurā honti, phāsakaṃ¹ upajāyati,
---|---||---|---
Amittā dummanā honti ubhinnaṃ samasīlinaṃ. [493]

---|---||---|---
Idha Dhammaṃ caritvāna, samasīlabbatā ubho,
---|---||---|---
Nandino devalokasmiṃ² modanti kāmakāmino. [494]

JĀ 545 VIDHURAJĀTAKAṀ

---|---||---|---
Na sādḥāraṇadārassa, na bhuñje sādum-ekako,³
---|---||---|--- bhavipulā
Na seve lokāyatikaṃ netam paññāya vaddhanaṃ.⁴ [495]

---|---||---|---
Sīlavā vattasampanno, appamatto vicakkhaṇo,
---|---||---|---
Nivātavutti atthaddho, surato sakhilo mudu. [496]

---|---||---|---
Saṅghetā ca mittānaṃ, saṃvibhāgī vidhānavā,
---|---||---|---
Tappeyya annapānena sadā samaṇabrāhmaṇe. [497]

---|---||---|---
Dhammakāmo sutādhāro, bhaveyya paripucchako,
---|---||---|---
Sakkaccaṃ pay¹rupāseyya sīlavante bahussute. [498]

---|---||---|---
Gharam-āvasamānassa gahaṭṭhassa sakaṃ gharaṃ,
---|---||---|---
Khemā vutti siyā evaṃ, evaṃ nu assa saṅgaho. [499]

---|---||---|---
Avyāpajjhā⁵ siyā evaṃ, saccavādī ca māṇavo,
---|---||---|---
Asmā lokā paraṃ lokaṃ, evaṃ pecca na socati. [500]

PAÑCAMAṀ SATAKAṀ

¹ Text, BJT: *phāsattham*.

² Text: *devalokamhi*; alternative form of the locative.

³ BJT: *ekato*.

⁴ ChS, Thai: *vaddḥhanaṃ*; showing the *d/d* alternation in the texts.

⁵ BJT: *Avyāpajjho*; ChS, Thai: *Abyābajjham*; the spelling and derivation of this word is unsure.

26: PUTTAVAGGO

AN 3.31 SABRAHMAKASUTTAM

---|---||---|---
'Brahmā' ti Mātāpitaro, 'pubbācar¹yā' ti vuccare,
---|---||---|---
Āhuneyyā¹ ca puttānaṃ pajāya anukampakā. [501]

---|---||---|---
Tasmā hi ne namasseyya sakkareyyātha² Paṇḍito
---|---||---|---
Annena atha pānena vatthena; sayanena ca,
---|---||---|--- ravipulā
Ucchādanena nhāpanena, pādānaṃ dhovanena ca. [502]

---|---||---|---
Tāya nam³ paricar¹yāya Mātāpitusu⁴ Paṇḍito,⁵
---|---||---|---
Idheva⁶ nam³ pasaṃsanti, pecca Sagge pamodati.⁷ [503]

ITI 74 PUTTASUTTAM

---|---||---|--- savipulā
Atijātaṃ anujātaṃ puttam-icchanti Paṇḍitā,
---|---||---|---
Avajātaṃ na icchanti, so hoti kulagandhano, [504]

---|---||---|--- mavipulā
Ete kho puttā lokasmiṃ; ye⁸ bhavanti upāsakā
---|---||---|---
Saddhā sīlena sampannā, vadaññū vītamaccharā,
---|---||---|---
Cando va abbhanā mutto⁹ parisāsu virocare. [505]

¹ ChS, Thai: *Āhuneyyā*; showing the *n/ṇ* alternation in the texts.

² Text, BJT: *sakkareyyatha*; alternative sandhi; ChS: *sakkareyya ca*.

³ Thai omits: *Tāya nam*; leaving an unmetrical line.

⁴ ChS: *Mātāpitūsu*; showing the *ulū* alternation in the locative.

⁵ BJT: *Paṇḍitā*; but a singular is more suitable.

⁶ BJT: *Idha ceva*.

⁷ BJT: *ca modati*; it gives the same meaning.

⁸ Text: *yo*; singular, where a plural is needed; Thai: *Ye ca*.

⁹ BJT, ChS, Thai read: *cando abbhaganā mutto*; but it seems to me that a word for *like* is required by the sense.

AN 5.39 PUTTASUTTAMĀ

— — — | — — — | — — — | — — —
 Pañca ṭhānāni¹ sampassam̐ puttam̐ icchanti Paṇḍitā:
 — — — | — — — | — — — | — — — Anuṭṭhubha
 Bhatō² vā no bharissati,³ kiccam̐ vā no karissati, [506]

— — — | — — — | — — — | — — —
 Kulavaṃso ciraṃ tiṭṭhe,⁴ dāyajjam̐ paṭipajjati,
 — — — | — — — | — — — | — — —
 Atha vā pana petānam̐ dakkhiṇam̐ anupadassati.⁵ [507]

— — — | — — — | — — — | — — —
 Ṭhānānetāni sampassam̐ puttam̐⁶ icchanti Paṇḍitā,
 — — — | — — — | — — — | — — — bhavipulā
 Tasmā santo Sappurisā kataññū katavedino, [508]

— — — | — — — | — — — | — — — bhavipulā
 Bharanti Mātāpitaro, pubbe katam-anussaram̐,
 — — — | — — — | — — — | — — — mavipulā
 Karonti nesam̐ kiccāni, yathā tam̐ pubbakārinam̐. [509]

— — — | — — — | — — — | — — — mavipulā
 Ovādakārī bhataposī, kulavaṃsam̐ ahāpayam̐,
 — — — | — — — | — — — | — — —
 Saddho sīlena sampanno, putto hoti pasamsiyo. [510]

JĀ 532 SOṆANANDAJĀTAKAMĀ

— — — | — — — | — — — | — — —
 Mātāpitā ca Bhātā ca Bhaginī nātibandhavā,
 — — — | — — — | — — — | — — —
 Sabbe jeṭṭhassa te bhārā, evam̐ jānāhi Bhātara.⁷ [511]

¹ Thai: *Pañcaṭṭhānāni*.

² Text: *Bhātā*.

³ Text, BJT: *bharissanti*; plural where a singular is required.

⁴ Text, BJT: *ṭhassati*.

⁵ ChS: *anupadassati*; which would prevent resolution and make the metre hypermetric; Thai: *dakkhiṇamnupadassati*; an impossible form in Pāli, so it may be a transcription error.

⁶ Text: *puttam-*.

⁷ ChS, Thai: *Bhāradha*.

27: OVĀDAVAGGO

JĀ 537 MAHĀSUTASOMAJĀTAKĀM

Yasmā¹ hi Dhammaṃ puriso vijaññā
Ye cassa kaṅkhaṃ vinayanti santo,
Taṃ hissa dīpañ-ca parāyaṇaṃ-ca,
Na tena mittiṃ jirayetha Pañño. [512]

JĀ 474 AMBAJĀTAKĀM

Eraṇḍā Pucimandā vā, atha vā Pāḷibhaddakā,²
Madhuṃ madhutthiko vinde, so hi tassa dumuttamo. [513]

Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā,
Yasmā Dhammaṃ³ vijāneyya, so hi tassa⁴ naruttamo. [514]

DHP 76 RĀDHATTHERAVATTHU

Nidhīnaṃ⁵ va pavattāraṃ, yaṃ passe vajjadassinaṃ,
Niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo. [515]

DHP 77 ASSAJIPUNABBASUKAVATTHU

Ovadeyyānusāseyya, asabbhā ca nivāraye,
Sataṃ hi so piyo hoti, asataṃ hoti appiyo. [516]

¹ Text, BJT: *Yassā*.

² Thai: *Pāli-*; showing the *l/ḷ* variation in the texts.

³ BJT: *Dhammā*; plural form?

⁴ Text: *nassa*; another pronoun, but with the same meaning.

⁵ BJT: *Nidhinam*; both spellings are found; showing the *i/ī* alternation in the genitive.

JĀ 334 RĀJOVĀDAJĀTAKĀM

◡---◡|◡---||---◡|◡---
 Gavaṃ ce taramānānaṃ jīmaṃ gacchati puṅgavo,
 ---,|---||---|◡--- māvīpulā
 Sabbā gāvī jīmaṃ yanti,¹ nette jīmaṃ gate sati. [523]

---◡|◡---||---◡|◡---
 Evam-eva manussesu, yo hoti seṭṭhasammato,
 ---|---||---◡|◡--- bhavīpulā
 So ce adhammaṃ carati, pageva itarā pajā,
 ---|◡---||---◡|◡---
 Sabbaṃ raṭṭhaṃ dukhaṃ² seti, Rājā ce³ hoti adhammiko.⁴ [524]

◡---◡|◡---||◡---◡|◡---
 Gavaṃ ce taramānānaṃ ujum gacchati puṅgavo,
 ---|◡---||---◡|◡---
 Sabbā gāvī ujum yanti,⁵ nette ujum⁶ gate sati. [525]

---◡|◡---||---◡|◡---
 Evam-eva manussesu, yo hoti seṭṭhasammato,
 ---|---||---◡|◡--- bhavīpulā
 So ce pi⁷ Dhammaṃ carati, pageva itarā pajā,
 ---|◡---||---◡|◡---
 Sabbaṃ raṭṭhaṃ sukhaṃ seti, Rājā ce hoti Dhammiko. [526]

JĀ 472 MAHĀPADUMAJĀTAKĀM

◡---◡|◡---||◡---◡|◡---
 Na diṭṭhā⁸ parato dosaṃ aṇumhūlāni sabbaso,
 ---◡|◡---||---◡|◡---
 Issaro na⁹ paṇaye daṇḍaṃ, sāmaṃ appaṭivekkhiya. [527]

---◡|◡---||---◡|◡---
 Yo¹⁰ ca appaṭivekkhitvā, daṇḍaṃ kubbati Khattiyo,
 ---|---||---◡|◡--- bhavīpulā
 Sakaṅṭakaṃ so gilati jaccandho va samakkhikaṃ. [528]

¹ BJT, ChS: *Sabbā tā jīmaṃ gacchanti*.

² Text, Thai: *dukkhaṃ*; giving a māvīpulā line, but with the break in the wrong place.

³ Text: *ve*, printer's error.

⁴ The posterior line is irregular with 9 syllables; a better reading would be: *Rājā sace adhammiko*.

⁵ Text: *Sabbā tā ujum gacchanti*.

⁶ Text, BJT: *uju*.

⁷ ChS: *sace*.

⁸ BJT, Thai: *Nādiṭṭhā*? ChS: *Nādaṭṭhā*; both readings would reverse the meaning.

⁹ ChS, Thai omit: *na*; reversing the meaning in an inappropriate way.

¹⁰ Text, BJT: *So*.

Ovādavaggo

 - - - | - - - | - - - | - - - bhavipulā
Adaṇḍiyaṃ daṇḍayati,¹ daṇḍiyañ-ca adaṇḍiyaṃ,
 - - - | - - - | - - - | - - -
Andho va visamaṃ maggaṃ, na jānāti samāsamaṃ. [529]

 - - - | - - - | - - - | - - -
Yo ca etāni ṭhānāni aṇuṃthulāni sabbaso,
 - - - | - - - | - - - | - - -
Sudiṭṭhaṃ cānusāseyya,² sa ve vohārikuttamo.³ [530]

 - - - | - - - | - - - | - - -
Nekantamudunā sakkā, ekantatikhiṇena vā,
 - - - | - - - | - - - | - - - ravipulā
Attāṃ mahante⁴ ṭhapetuṃ,⁵ tasmā ubhayam-ācare. [531]

 - - - | - - - | - - - | - - - savipulā
Paribhūto mudu hoti, atitikkho ca veravā,
 - - - | - - - | - - - | - - -
Etañ-ca ubhayaṃ ñatvā, anumajjhaṃ samācare. [532]

¹ Thai: *daṇḍiyati*; alternative spelling.

² ChS, Thai: *Sudiṭṭham-anu-*.

³ BJT, ChS, Thai: *vohāritum-ar^ahati*; it would mean: [*he is surely*] *worthy to judge*; but we would then have to assume lengthening of the vowel m.c.

⁴ Thai: *mahatte*; same meaning.

⁵ BJT, Thai: *ṭhāpetuṃ*; with lengthening of the vowel m.c. to give the pathyā cadence, though ravipulā is common enough.

28: APPAMĀDAVAGGO

JĀ 521¹ TESAKUṆAJĀTAKAM

U---U|U---||UU---|U--U-
Balaṃ pañcavidhaṃ loke purisasmim mahaggate,
---U|U---||UU---|U--U-
Tattha bāhubalaṃ nāma carimaṃ vuccate balaṃ, [533]

---U|U---||UU---|U--U-
Bhogabalañ-ca, dīghāvu, dutiyaṃ vuccate balaṃ,
---UU|U---||UU---|U--U- 9 syllables
Amaccabalañ-ca dīghāvu,² tatiyaṃ vuccate balaṃ. [534]

UU---|U---||---U---|U--U-
Abhijaccabalaṃ ce va, taṃ catutthaṃ asaṃsayam,
---U---|U---||UU---|U--U-
Yāni cetāni³ sabbāni adhigaṇhāti⁴ Paṇḍito. [535]

---U---|UU---||---U---|U--U- savipulā
Taṃ balānaṃ balasetṭhaṃ⁵ aggam paññābalaṃ varam;⁶
---U---|U---||---U---|U--U-
Paññābalenupatthaddho, atthaṃ vindati Paṇḍito. [536]

---UU|---UU- Vetālīya
Paññā va⁷ sutam vinicchini,
---UU|---UU-
Paññā kittisilokavaḍḍhani,⁸
---UU|---UU-
Paññāsaḥito⁹ naro idha
UU---|---UU-
Api¹⁰ dukkhe¹¹ sukhāni vindati. [537]

¹ This credit missing in text.

² The line is hypermetric, it could be corrected by dropping *ca*.

³ Text, BJT: *etāni*.

⁴ Thai: *-gg-*; alternative spelling.

⁵ ChS, Thai: *balaṃ seṭṭhaṃ*; which gives pathyā cadence, but savipulā is acceptable to the early texts.

⁶ ChS: *paññābam balaṃ*? this looks like a mistake as there is no proper meaning and the line is a syllable short.

⁷ Text, BJT omit: *va*.

⁸ Thai writes these two lines thus: *Paññā sutavinicchini paññā (kitti) silokavaḍḍhani*; we can see from this it doesn't understand the Vetālīya metre, and is trying to force it into a Siloka shape, cf. 199 above. Same with the lines below.

⁹ Text: *Paññāya saḥito*; against the metre.

¹⁰ Thai excludes: *Api*; trying to make the line Siloka.

¹¹ BJT adds: *pi*; as it stands this is a prior line in a posterior position.

SN 1.3.1 DAHARASUTTAMĀ

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ- ravipulā
 Bhujāṅgamaṃ pāvakañ-ca, Khattiyañ-ca yasassinam,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ-
 Bhikkhuñ-ca sīlasampannaṃ: sammad-eva samācare. [538]

AN 5.34 SĪHASENĀPATISUTTAMĀ

ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Dadaṃ piyo hoti, bhajanti naṃ bahū,¹
 ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Kittiñ-ca pappoti yaso hi vaḍḍhati,
 ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Amaṅkubhūto parisam vigāhati,
 ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Visārado hoti naro amaccharī. [539]

ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Tasmā hi dānāni dadanti Paṇḍitā,
 ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Vineyya maccheramalaṃ, sukhesino,
 ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Te dīgharattaṃ Tidive patiṭṭhitā,
 ॐ-ॐ-|ॐ-ॐ|ॐ-ॐ- Jagatī with an irregular opening
 Devānaṃ saḥavyagatā ramanti te.² [540]

SN 1.1.32 MACCHARISUTTAMĀ

ॐ-ॐ-|ॐ,ॐ|ॐ-ॐ- Jagatī
 Yasseva bhīto na dadāti maccharī,
 ॐ-ॐ-|ॐ-ॐ- posterior siloka line
 tad-evādadato bhayaṃ,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ-
 Jighacchā ca pipāsā ca, yassa bhāyati maccharī,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ- bhavipulā
 Tam-eva bālaṃ phusati asmiṃ loke paramhi ca. [541]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ-
 Appasmeke paveccanti, bahuneke na dicchare,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ|ॐ-ॐ-
 Appasmā dakkhiṇā dinnā, saḥassena samaṃ mitā. [542]

¹ Text: *bahū*.

² The metre in this line appears to be corrupt, and the versions attempt to find some way to correct it. Text reads *saḥavyaṃ* which leaves an irregular line; BJT reads: *Devānaṃ saḥavyataṃ gatā ramanti*; The meaning doesn't change.

MN 98 VĀSEṬṬHASUTTAM

Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo.¹
 Kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo.² [543]

Kassako kammanā hoti, sippiko hoti kammanā,
 Vāṇijo³ kammanā hoti, pessiko⁴ hoti kammanā, [544]

Coro pi kammanā hoti, yodhājīvo pi kammanā,
 Yājako kammanā hoti, Rājāpi hoti kammanā. [545]

Evam-etaṃ yathābhūtaṃ, kammaṃ passanti Paṇḍitā,
 Paṭiccasamuppādasā,⁵ kammavipākakovidā. [546]

Kammanā vattate⁶ loko, kammanā vattate⁷ pajā,
 Kammanibandhanā sattā, rathassāṇīva yāyato. [547]

SN 1.3.17 APPAMĀDASUTTAM

Āyuraṃ arogiyaṃ vaṇṇaṃ, Saggamaṃ uccākulīnataṃ,
 Ratiyo: patthayantena uḷārā aparāparā,⁸ [548]

Appamādaṃ pasaṃsanti puñṇakiriyāsu Paṇḍitā,
 Appamatto ubho atthe adhigaṇhāti⁹ Paṇḍito: [549]

¹ Both this and the line d have 9 syllables. Thai only reads: *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo*.

² Thai: *Kammunā vasalo hoti, kammunā hoti brāhmaṇo*. Thai always reads: *kammunā* in these verses.

³ Thai: *Vāṇijjo*; I do not find this form in the Dictionaries.

⁴ Text, ChS: *pessako*.

⁵ ChS: *dassā*.

⁶ ChS, Thai: *vattati*; same meaning.

⁷ BJT, ChS, Thai: *vattati*; but the long vowel is needed for the cadence.

⁸ Text: *aparāpare*.

⁹ Text, Thai: *-gg-*.

Appamādavaggo

-----|-----||-----|-----
Diṭṭhe dhamme ca yo attho,¹ yo cattho samparāyiko,
-----|-----||-----|-----
Atthābhisamayā dhīro Paṇḍito ti pavuccati. [550]

DHP 21 SĀMAVATĪVATTHU

-----|-----||-----|----- bhavipulā
Appamādo amatapadam,² pamādo maccuno padam,
-----|-----||-----|-----
Appamattā na mīyanti, ye pamattā yathā matā. [551]

*UTTARAPAṆṆĀSAKAM*³
BUDDHANĪTI SAṄGAHO NIṬṬHITO

¹ Text: *Diṭṭhe va dhamme yo cattho*.

² Thai: *amatam padam*; giving the very rare tavipulā.

³ There are in fact 51 verses above, “50” being used as a round term by the editor.

SOURCE OF THE VERSES

DĪGHANIKĀYO (24 = 4%)

DN 14	Mahāpadānasuttaṃ	= vs. 3
DN 31	Sigālasuttaṃ	= vs. 24-25
DN 31	" "	= vs. 27-32
DN 31	" "	= vs. 309-310
DN 31	" "	= vs. 115-118
DN 31	" "	= vs. 8-10
DN 31	" "	= vs. 18-23

MAJJHIMANIKĀYO (6 = 1%)

MN 98	Vāseṭṭhasuttaṃ	= vs. 543-547
MN 131	Bhaddekarattasuttaṃ	= vs. 306

SAMĪUTTANIKĀYO (63 = 11%)

SN 1.1.10	Devatāsaṃyuttaṃ	= vs. 416-418
SN 1.1.31	" "	= vs. 208-214
SN 1.1.32	" "	= vs. 541-542
SN 1.1.33	" "	= vs. 61
SN 1.1.35	" "	= vs. 380-381
SN 1.1.48	" "	= vs. 56
SN 1.1.51	" "	= vs. 71
SN 1.1.53	" "	= vs. 124
SN 1.1.62	" "	= vs. 448
SN 1.1.73	" "	= vs. 69
SN 1.1.76	" "	= vs. 26
SN 1.2.8	Devaputtasaṃyuttaṃ	= vs. 304-305
SN 1.2.22	" "	= vs. 285-290
SN 1.3.1	Kosalasaṃyuttaṃ	= vs. 538
SN 1.3.2	" "	= vs. 77
SN 1.3.4	" "	= vs. 294
SN 1.3.11	" "	= vs. 198-199
SN 1.3.13	" "	= vs. 415
SN 1.3.15	" "	= vs. 275
SN 1.3.17	" "	= vs. 548-550
SN 1.3.19	" "	= vs. 334-335
SN 1.3.20	" "	= vs. 50-52
SN 1.6.9	Brahmāsaṃyuttaṃ	= vs. 363-364
SN 1.7.1	Brāhmaṇasaṃyuttaṃ	= vs. 419
SN 1.8.5	Vaṅgīsaṃyuttaṃ	= vs. 365-366
SN 1.8.5	" "	= vs. 369
SN 1.11.4	Sakkasaṃyuttaṃ	= vs. 390-400
SN 1.11.11	" "	= vs. 170-171

Source of the Verses

AṄGUTTARANIKĀYO (51 = 9%)

AN 3.26 (& 27)	Tikanipāta	= vs. 182
AN 3.31	" "	= vs. 501-503
AN 4.53	Catukkanipāta	= vs. 489-494
AN 4.61	" "	= vs. 15-17
AN 5.33	Pañcakanipāta	= vs. 476-479
AN 5.34	" "	= vs. 539-540
AN 5.39	" "	= vs. 506-510
AN 5.48	" "	= vs. 259-262
AN 5.58	" "	= vs. 11-14
AN 7.5	Sattakanipāta	= vs. 342-343
AN 7.36	" "	= vs. 119-121
AN 7.37	" "	= vs. 122-123
AN 7.63	" "	= vs. 480-488
AN 7.64	" "	= vs. 424-426
AN 8.5	Aṭṭhakanipāta	= vs. 254
AN 8.54	" "	= vs. 5-7

DHAMMAPADO (53 = 9%)

Dhp 5	Yamakavaggo	= vs. 431
Dhp 16	Yamakavaggo	= vs. 293
Dhp 21	Appamādavaggo	= vs. 551
Dhp 42	Cittavaggo	= vs. 449
Dhp 43	Cittavaggo	= vs. 450
Dhp 50	Pupphavaggo	= vs. 385
Dhp 60	Bālavaggo	= vs. 78
Dhp 61	" "	= vs. 218
Dhp 63	" "	= vs. 436
Dhp 64	" "	= vs. 435
Dhp 69	" "	= vs. 282
Dhp 71	" "	= vs. 283
Dhp 72	" "	= vs. 437
Dhp 76	Paṇḍitavaggo	= vs. 515
Dhp 77	Paṇḍitavaggo	= vs. 516
Dhp 78	" "	= vs. 147
Dhp 81	" "	= vs. 257
Dhp 121	Pāpavaggo	= vs. 281
Dhp 123	" "	= vs. 284
Dhp 125	" "	= vs. 276
Dhp 127	" "	= vs. 274
Dhp 129	Daṇḍavaggo	= vs. 98
Dhp 130	" "	= vs. 433
Dhp 131	Daṇḍavaggo	= vs. 99
Dhp 137-140	" "	= vs. 277-280
Dhp 155	Jarāvaggo	= vs. 79
Dhp 158	Attavaggo	= vs. 521
Dhp 163	" "	= vs. 299
Dhp 176	Lokavaggo	= vs. 379
Dhp 182	Buddhavaggo	= vs. 70
Dhp 193	" "	= vs. 62
Dhp 194	" "	= vs. 66

Source of the Verses

Dhp 201	Sukhavaggo	= vs. 429
Dhp 204	" "	= vs. 68
Dhp 206	" "	= vs. 207
Dhp 216	Piyavaggo	= vs. 403
Dhp 223	Kodhavaggo	= vs. 72
Dhp 227-8	" "	= vs. 255-256
Dhp 246-7	Malavaggo	= vs. 291-292
Dhp 251	" "	= vs. 76
Dhp 252	" "	= vs. 383
Dhp 253	" "	= vs. 384
Dhp 290	Pakiṇṇakavaggo	= vs. 67
Dhp 291	" "	= vs. 432
Dhp 331-3	Nāgavaggo	= vs. 63-65
Dhp 354	Taṇhāvaggo	= vs. 73

UDĀNAMĀ (3 = < 1%)

Ud 3.3	Yasojasuttaṃ	= vs. 258
Ud 4.4	Juṇhasuttaṃ	= vs. 453
Ud 5.8	Ānandasuttaṃ	= vs. 300

ITIVUTTAKAMĀ (4 = < 1%)

Iti 74	Puttasuttaṃ	= vs. 504-505
Iti 76	Sukhapatthanāsuttaṃ	= vs. 197
Iti 78	Dhātusaṃsandanasuttaṃ	= vs. 307

SUTTANIPĀTO (4 = < 1%)

Sn 1.10	Ālavakasuttaṃ	= vs. 45
Sn 1.11	Vijayasuttaṃ	= vs. 96-97
Sn 3.11	Nālakasuttaṃ	= vs. 444

JĀTAKAMĀ (348 = 63%)

Jā 4	Cullaseṭṭhijātakaṃ	= vs. 312
Jā 6	Devadhammajātakaṃ	= vs. 455
Jā 14	Vātamigajātakaṃ	= vs. 413
Jā 32	Naccajātakaṃ	= vs. 355
Jā 33	Sammodamānajātakaṃ	= vs. 434
Jā 37	Tittirajātakaṃ	= vs. 522
Jā 39	Nandajātakaṃ	= vs. 333
Jā 43	Veḷukajātakaṃ	= vs. 517
Jā 44	Makasajātakaṃ	= vs. 168
Jā 45	Rohiṇijātakaṃ	= vs. 440
Jā 46	Ārāmadūsakajātakaṃ	= vs. 439
Jā 48	Vedabbhajātakaṃ	= vs. 332
Jā 49	Nakkhattajātakaṃ	= vs. 311
Jā 57	Vānarindajātakaṃ	= vs. 58
Jā 58	Tayodhammajātakaṃ	= vs. 59
Jā 59	Bherivādajātakaṃ	= vs. 356
Jā 68	Sāketajātakaṃ	= vs. 219
Jā 71	Varaṇajātakaṃ	= vs. 308

Source of the Verses

Jā 72	Silavanāgarājajātakaṃ	= vs. 172
Jā 73	Saccamkirajātakaṃ	= vs. 173
Jā 83	Kālakaññijātakaṃ	= vs. 104
Jā 84	Atthassadvārajātakaṃ	= vs. 4
Jā 88	Sārambhajātakaṃ	= vs. 367
Jā 90	Akataññujātakaṃ	= vs. 179
Jā 92	Mahāsārajātakaṃ	= vs. 60
Jā 93	Vissāsabhojanajātakaṃ	= vs. 220
Jā 97	Nāmasiddhijātakaṃ	= vs. 94
Jā 98	Kūṭavāñijajātakaṃ	= vs. 358
Jā 100	Asātarūpajātakaṃ	= vs. 92
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Jā 108	Bāhiyajātakaṃ	= vs. 467
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Jā 118	Vaṭṭakajātakaṃ	= vs. 454
Jā 121	Kusanāḷijātakaṃ	= vs. 102
Jā 122	Dummedhajātakaṃ	= vs. 438
Jā 126	Asilakkhaṇajātakaṃ	= vs. 93
Jā 131	Asampadānajātakaṃ	= vs. 146
Jā 136	Suvaṇṇahaṃsajātakaṃ	= vs. 401
Jā 141	Godhajātakaṃ	= vs. 196
Jā 150	Sañjīvakajātakaṃ	= vs. 174
Jā 152	Sigāljajātakaṃ	= vs. 315
Jā 157	Guṇajātakaṃ	= vs. 103
Jā 161	Indasamānajātakaṃ	= vs. 192-193
Jā 162	Santhavajātakaṃ	= vs. 194-195
Jā 164	Gijjhajātakaṃ	= vs. 90-91
Jā 168	Sakuṇagghijātakaṃ	= vs. 353-354
Jā 178	Kacchapajātakaṃ	= vs. 347-349
Jā 183	Vālodakajātakaṃ	= vs. 327-328
Jā 185	Anabhiratijātakaṃ	= vs. 451-452
Jā 189	Sihacammajātakaṃ	= vs. 85
Jā 196	Vālassajātakaṃ	= vs. 518-519
Jā 202	Kelisīlajātakaṃ	= vs. 445-446
Jā 204	Virakajātakaṃ	= vs. 321
Jā 207	Assakajātakaṃ	= vs. 95
Jā 218	Kūṭavāñijajātakaṃ	= vs. 83-84
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Jā 228	Kāmanītajātakaṃ	= vs. 402
Jā 253	Maṇikaṇṭhajātakaṃ	= vs. 237-239
Jā 284	Sirijātakaṃ	= vs. 313-314
Jā 291	Bhadragaṭajātakaṃ	= vs. 329-331
Jā 302	Mahā-assārohajātakaṃ	= vs. 137-138
Jā 302	" "	= vs. 175-176
Jā 304	Daddarajātakaṃ	= vs. 350-352
Jā 308	Javasakuṇajātakaṃ	= vs. 183-184
Jā 312	Kassapamandiyajātakaṃ	= vs. 143-145
Jā 320	Suvaccajātakaṃ	= vs. 370
Jā 322	Daddabhajātakaṃ	= vs. 318-320
Jā 323	Brahmadattajātakaṃ	= vs. 240-242
Jā 331	Kokālikajātakaṃ	= vs. 359-362
Jā 332	Rathalattijātakaṃ	= vs. 463

Source of the Verses

Jā 334	Rājovādajātakam	= vs. 523-526
Jā 335	Jambukajātakam	= vs. 322-324
Jā 342	Vānarajātakam	= vs. 80-81
Jā 345	Gajakumbhajātakam	= vs. 325-326
Jā 346	Kesavajātakam	= vs. 414
Jā 349	Sandhibhedajātakam	= vs. 156-159
Jā 351	Maṇikuṇḍalajātakam	= vs. 263-264
Jā 361	Vaṇṇārohajātakam	= vs. 141-142
Jā 362	Sīlavīmaṃsanajātakam	= vs. 100
Jā 370	Palāsajātakam	= vs. 82
Jā 376	Ācariyajātakam	= vs. 520
Jā 379	Nerujātakam	= vs. 345-346
Jā 382	Sirikālakaṇṇijātakam	= vs. 295
Jā 384	Dhammadhajātakam	= vs. 200
Jā 386	Kharaputtajātakam	= vs. 298
Jā 390	Mayhakajātakam	= vs. 336-341
Jā 392	Bhisapupphajātakam	= vs. 382
Jā 400	Dabbhapupphajātakam	= vs. 427-428
Jā 403	Aṭṭhisenajātakam	= vs. 243-248
Jā 406	Gandhārajātakam	= vs. 1-2
Jā 409	Daḷhadhammajātakam	= vs. 180-181
Jā 422	Cetiyajātakam	= vs. 373-378
Jā 423	Indriyajātakam	= vs. 456
Jā 426	Dīpijātakam	= vs. 86
Jā 428	Kosambhijātakam	= vs. 215-217
Jā 429	Mahāsukajātakam	= vs. 160-163
Jā 430	Cullasukajātakam	= vs. 164-167
Jā 431	Hāritajātakam	= vs. 464-465
Jā 435	Haliddirāgajātakam	= vs. 185-191
Jā 443	Cullabodhijātakam	= vs. 420-423
Jā 445	Nigrodhajātakam	= vs. 177-178
Jā 448	Kukkuṭajātakam	= vs. 221-227
Jā 451	Cakkavākajātakam	= vs. 430
Jā 458	Udayajātakam	= vs. 57
Jā 461	Dasarathajātakam	= vs. 265-273
Jā 467	Kāmajātakam	= vs. 404-412
Jā 468	Janasandhajātakam	= vs. 33-44
Jā 472	Mahāpadumajātakam	= vs. 527-532
Jā 473	Mittāmittajātakam	= vs. 105-114
Jā 474	Ambajātakam	= vs. 513-514
Jā 476	Javanahaṃsajātakam	= vs. 152-155
Jā 478	Dūtajātakam	= vs. 249-253
Jā 480	Akittijātakam	= vs. 441-442
Jā 489	Surucijātakam	= vs. 468-469
Jā 493	Mahāvāṇijajātakam	= vs. 125
Jā 499	Sivijātakam	= vs. 371-372
Jā 503	Sattigumbajātakam	= vs. 201-206
Jā 505	Somanassajātakam	= vs. 316-317
Jā 508	Ummaggajātakam	= vs. 231-236
Jā 510	Ayogharajātakam	= vs. 54-55
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Source of the Verses

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Jā 522	" "	= vs. 443
Jā 522	" "	= vs. 169
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Jā 537	" "	= vs. 53
Jā 537	" "	= vs. 512
Jā 537	" "	= vs. 74-75
Jā 538	Mūgapakkhajātakaṃ	= vs. 127-136
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