

The Dhammapada

A New Edition

Edited by Ānandajoti Bhikkhu

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Preface

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

Ānandajoti Bhikkhu
September, 2007

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Introduction to the Prosody of the Dhammapada

1. The Text

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

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

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

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

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

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

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

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

Dhammapadaṭṭhakathā. Edited by Kahave Siri Ratanasāra Thera & Mahagoḍa Siri Ñāṇissara Thera. Simon Hewavitarne

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Bequest vol V. 1919; vol XIII, 1922 (= parts I & 2), reprinted Colombo 1991(?)

For the prosody I have consulted:

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

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

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

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

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

2. Preliminaries

1: Resolution

A normal feature of Pāli prosody is the resolution of one presumed heavy syllable into two light ones.¹ As I have explained elsewhere² there is an underlying rule regarding resolution which states that only the first two syllables in a word may be resolved (including words that appear as the second half of a compound, or after a prefix).³ With the help of this rule we are able to identify more accurately the underlying variation, especially in the Siloka prior lines.⁴ In the text as here established I count resolution 61 times. 58

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

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

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

⁴ The general usefulness of this rule may be emphasized by noting that with its help we can certainly identify the variation involved in the following

of these comply with the rule outlined above, and there are only two examples where the rule may not hold, the first at 27a, where the line in question is the opposite of a line in the preceding verse - something which often disturbs the prosody; and at 137c.

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

Resolution	
Syllables	(total: 61 instances)
1st:	(26 instances): 8a; 20e; 40b; 51d; 52d; 73a; 99a; 108d; 125d; 126d; 140d; 153c; 172c; 173c; 183b; 185a; 227e; 271c; 302f; 307d; 328c; 346d; 347d; 382c; 411c.
4th:	(17 instances): 8e; 9b; 14bd; 74b; 131d; 185a; 223d; 228a; 231d; 232d; 233d; 248a; 291d; 302f; 333d; 364d; 414a.
5th:	(2 instances): 21a; 27a.
6th:	(11 instances): 47a; 48a; 181c; 182a; 183a; 275a; 283c; 292a; 302a; 333c; 418a.

pādas: 8e; 14bd; 21a; 47a; 48a; 182a; 183a; 183b; 185a; 223d; 228a; 231d; 232d; 248a; 283c; 292a; 302a; 333c; 389a; 414a; 418a - whereas otherwise we would have no way of correctly identifying the variation.

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

7th: (3 instances): 246c; 387c; 409c.
doubtful: 27a

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

2: Replacement

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

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

U-U-,!-!-U-
Sa bhāgavā sāmaññaṣṣa hoti.

In discussing lines like this it has hitherto been thought that there is replacement of two short syllables in 6th & 7th position by one heavy one (as is, indeed, normally the case).¹ However if we accept the rule, we can see that it is in fact the 5th & 6th syllables that have been replaced, and the underlying structure of the break is: ,UU-.

¹ See Norman's comments in his notes to these verses in *The Word of the Doctrine*.

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

3: Sarabhatti

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

ar^ahati 9d, 10d, 230b
-ar^ahanto 98c
arⁱya- 79c, 190c
arⁱyaṃ 208b
arⁱyañ- 191c
arⁱyānaṃ 22d, 164b, 206a
issarⁱyaṃ 73c
kadarⁱyaṃ 223c
kadarⁱyā 177a
kayⁱrañ 313a,
kayⁱrati 292b
kayⁱrā 42a, 43a, 53b, 61c, 105c, 117ab, 118a, 159a, 281b, 330c
kayⁱrātha 25c, 117c, 118b, 211a
gar^ahito 30d
-carⁱyaṃ 61c, 155a, 156a, 312c
-carⁱyavā 267b
-carⁱyā 141a, 388b
payⁱrupāsati 64b, 65b

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

-parⁱyodapanam 183c

parⁱyodapeyya 88c

pah^areyya 389a

r^ahado 82a, 95c

vajⁱram 161d

virⁱyam 112d

vih^arantam 8a

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

arahatam 164a, 420c

ariyo 270ad

kayirātha 118c, 313a

viharantam 7a

viharanti 98c

viharāma 197d, 198d, 199d

4: Changes in word form

Because of the need to meet the requirements of the metre, which demands syllables of a specified length in certain places, to produce the rhythms which make up a verse, there are certain changes which take place in word form.¹ As can be seen from the following lists it is

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

the lengthening of *i* > *ī*, especially at the end of a word, that is by far the most common change that occurs.

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

vuṭṭhī 13b; 14b

munī 49d

ramatī 99b; 116d

vijjatī 127c; 128c

khantī 184a

jayatī 193c; 212ab; 213ab; 214ab; 215ab; 216ab; 282a; 283b

sukhī 206d

nayatī 257b

āpajjatī 309b

gatī 310a

ratī 310b; 373b

palavatī 334c

sahatī 335a; 336a

chattimsatī 339a

sabbadhī 340a

bhāvayatī 350b

dhammaratī 354c

labhatī 374c

sucī 393d

long *ī* medially (14 instances):

-*vīriyam* 7d; 8d

satīmato 24a; 91a

-*vīriyo* 112b

hirīnisedho 143a

vīriyena 144c

icchatī 162d

sukhī 177d

satīmatam 181d

tatīyaṃ 309d

satīmā 328d

khantībalaṃ 399c

nandībhava- 413c

other vowels lengthened medially (6 instances):

kasām 143d

ajjatanām 227b

-sārīro 352e

anūpalitto 353b

-sārīraṃ 400c

nirūpadhiṃ 418b

shortening of vowels (6 instances):

okata (from *okato*) 34b

va 138d; 139bc; 195b; 409a

attanaṃ 355d

consonants doubled unhistorically (6 instances):

suggatiṃ 18d; 319d

ppacessati 44d; 45d

kaṭukapphalaṃ 66d

-cchecchati 350d

consonant groups simplified (4 instances):

dukhena 83c

dukhā 186c; 203b; 302b

niggahīta dropped (12 instances):

kata' 74a

yesa' 92d

paṭivadeyyu' 133b

phuseyyu' 133d

lokasmi' 143b

macchāna' 182b

buddhāna' 184d; 185f

addhāna' 207b

devāna' 224d

vissāsa' 272c

vanasmi' 334d

3. The Metres

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

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

Siloka

By far the most common metre in the canon, and in the Dhammapada in particular, is the Siloka which accounts for some

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

86% of the verses found in the collection.¹ The Siloka is an addhasamavutta syllabic metre, which means it has two dissimilar lines which make up a pādayuga; two pādayugas (or occasionally three) make a verse. There are normally 8 syllables to each half of the pādayuga (pair of lines).²

The Siloka has a pathyā (normal) structure and 7 variations. The normal structure can be described as follows:³

In the text as it has been established here there are pathyā lines in 82% of the Siloka pādayugas.⁴ Another way to emphasise how high this percentage is, would be to note that there are only 7 Siloka verses in the whole collection that do not have pathyā lines in them.⁵

7 variations occur in the first half of the pādayuga. They have the following structure (with the percentage of their occurrence⁶):

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

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

³ In what follows ◡ = a light syllable; ◡̣ = a heavy one; ◡̣̣ = anceps, the syllable can be either light or heavy; ◡̣̣̣ = one light, or one heavy, or two light syllables.

⁴ For the references see the tables in the Index of Metres.

⁵ Nos 23, 69, 87, 183, 196, 274, 303.

⁶ Note that percentages are approximate only.

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

There are also 8 lines that are irregular.¹

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

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

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

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

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

Vetālīya & Opacchandasaka

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

There are only two verses in the Opacchandasaka metre, Nos 184 & 371, and some odd lines that turn up in what are otherwise Vetālīya

¹ The latter two are discussed below.

verses.¹ This metre normally has 16 measures in the prior line, and 18 in the posterior. The cadence is similar to Vetālīya, with an extra, heavy, syllable in penultimate position: $- \cup - \cup - \underline{\cup}$.

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

In the prior lines the openings are:

$- - \cup \cup$ (sometimes syncopated to $- \cup - \cup$), 33 instances (= 52%).²
 $\cup \cup - \cup \cup$ (sometimes syncopated to $\cup - \cup \cup \cup$) 17 instances (= 26%).
³

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

In the posterior lines the openings are:

$- - - \cup \cup$ 24 instances (= 36%).⁵

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

In 2 places we find this opening $\cup \cup \cup \cup - \cup \cup$, which looks like a variation of the 2nd opening above (235b; 324d); once $- \cup \cup - \cup \cup$

¹ 179a; 342d; 344a; 362d.

² 15c; 16c; 17c; 18c; 24a; 44c; 45a; 80c; 145c; 179c; 180ac; 184a; 235c; 236ac; 238ac; 240c; 284a; 285ac; 324c; 341c; 342c; 343c; 344ac; 348c; 362c; 371ac; 388c.

³ 15a; 16a; 17a; 18a; 44a; 80a; 95c; 145a; 184c; 237a; 240a; 284c; 324a; 341a; 342a; 343a; 350a.

⁴ These are commented on in the notes to the text.

⁵ 15d; 16d; 17d; 18d; 45c; 80d; 95d; 145d; 180b; 184b; 235d; 236b; 237d; 238b; 284d; 285d; 334b; 341d; 344d; 348b; 350d; 362d; 371b; 388d.

⁶ 16b; 18b; 24b; 44bd; 45bd; 80b; 145b; 179d; 180d; 184d; 238d; 240d; 284b; 285b; 334d; 341b; 342b; 343b; 344b; 348d; 350b; 388b.

(342d);¹ and once ◡---◡- (179b). There are 5 irregular lines: 236d; 240b; 324b; 343d; 362b.²

The first of the openings listed above seems to have a secondary form, with a heavy syllable where we would expect to find a light one, giving the form -◡---◡◡ . This opening occurs with such frequency,³ that there can be no doubt that the redactors felt that it was an acceptable variation. Various theories have been suggested to account for this variation,⁴ but up till now none of them are really very satisfactory.⁵

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

¹ We should perhaps regard this as a syncopated variant of the second opening.

² These are discussed in the notes to the text.

³ 15b; 17b; 24d; 95b; 237b; 349b; 349d; 371d. The last two of the lines listed here are syncopated. Possibly 343d should be regarded as an example of this variation also, see the note to that verse.

⁴ See Warder, PM, pg 121ff. for an assessment of the various ideas put forward.

⁵ In *The Word of the Doctrine* Norman makes various suggestions on how we could regularise these lines to give a normal opening, but it is worthwhile pointing out here, that a number of the changes suggested there are unusual and that not one of the suggestions has any manuscript support for it.

Tuṭṭhubha & Jagatī

Tuṭṭhubha is a syllabic *samavutta* metre normally having 11 syllables to the line,¹ and 4 lines to the verse. Approximately 7% of the verses in the Dhammapada are in this metre. The shape of the *Tuṭṭhubha* line can be defined thus: ˘ – ˘ – | ˘ ˘ ˘ ˘ | – ˘ – ˘.

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

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

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

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

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

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

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

, – | – ◡ ◡ 208d; 328d; 338c; 345d (4 lines = 3%).

Other regular forms:

, ◡ ◡ ◡ 54b; 108c; 281b (3 lines = 2%).

◡, ◡ ◡ 20b; 84a; 94ad; 328a; 329a (6 lines = 4%).

, ◡ ◡ – 19a; 20a; 125d; 142b; 309b; 310d; 330c; 346b (8 lines = 6%).

, – ◡ – 46d; 83d; 84d; 177b; 326bc; 345b; 347d; 354a (9 lines = 6%).

–, ◡ – 354d (1 line = 1%).

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

–, ◡ ◡ – 306b (1 line = 1%).

–, – ◡ – 141c; 177a (2 lines = 1.5%).

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

– –, ◡ 144a; 221c; 281d.

There are 3 other occasions where we have a heavy 6th. They are
, – –, ◡ 144b; 353c. & , ◡ – ◡ 108b. In each case we should probably

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

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

correct the way we take the reading. See the notes in the text for a discussion.

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

—, — 40c; 125c.

, — — 19d, 20f.

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

Dhammapadam¹

Namo tassa Bhagavato Arahato Sammāsambuddhassa²

1. Yamakavaggo³

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

◡---|◡---||◡---|◡-◡- pathyā x 3
 manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
 ◡◡---|◡---||-◡◡-|◡-◡-
 manasā ce pasannena bhāsati⁵ vā karoti vā,
 ◡---◡|◡---||---◡◡|◡-◡-
 tato naṃ sukham-anveti chāyā va anapāyini⁶. [2]

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

² PTS omits this line.

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

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

⁵ PTS: *bhāsati*, cf. vs 1 above.

⁶ Thai: *anupāyini*.

— — — —| — — — —|| — — — —| — — — — navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
— — — —| — — — —|| — — — —| — — — — pathyā
ye ca taṃ¹ upanayhanti veraṃ tesaṃ na sammati. [3]

— — — —| — — — —|| — — — —| — — — — navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
— — — —| — — — —|| — — — —| — — — — pathyā
ye taṃ na upanayhanti² veraṃ tesūpasammati. [4]

— — — —| — — — —|| — — — —| — — — — pathyā x 2
na hi verena verāni sammantīdha kudācanaṃ,³
— — — —| — — — —|| — — — —| — — — —
averena ca sammanti, esa dhammo sanantano. [5]

— — — —| — — — —|| — — — —| — — — — pathyā x 2
pare ca na vijānanti mayam-ettha yamāmase,⁴
— — — —| — — — —|| — — — —| — — — —
ye ca tattha vijānanti tato sammanti medhagā. [6]

— — — —| — — — —|| — — — —| — — — — mavipulā
subhānupassīṃ viharantaṃ indriyesu asaṃvutaṃ,
— — — —| — — — —|| — — — —| — — — — pathyā
bhojanamhi amattaññuṃ,⁵ kusītaṃ hīnavīriyaṃ,
— — — —| — — — —|| — — — —| — — — — savipulā
taṃ ve pasahati⁶ māro vāto rukkhaṃ va dubbalaṃ. [7]

¹ BJT, PTS: *ye taṃ*.

² Thai: *ye taṃ nūpanayhanti*; ChS: *ye ca taṃ nupanayhanti*.

³ PTS: *sammant’ idha kudacana*.

⁴ Thai: *yamāmhase*.

⁵ PTS, ChS: *cāmattaññuṃ*.

⁶ PTS: *pasahati*.

uu-u-|-,-,-,-||-u-u|u-u- mavipulā
asubhānupassim vih^arantaṃ indriyesu susaṃvutaṃ,
-u-u|u-,-,-,-||-,-,-|u-u- pathyā
bhojanamhi ca mattaññuṃ, saddhaṃ āradbhavīriyaṃ,
-,-,-uu|u-,-,-||-,-,-|u-u- savipulā
taṃ ve nappasahati¹ māro vāto selaṃ va pabbataṃ. [8]

u-u-|-,-,-,-||-,-,-uu|u-u- mavipulā
anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,²
u-,-,-u|u-,-,-||u-,-,-|u-u- pathyā
apeto damasaccena na so kāsāvaṃ-ar^ahati. [9]

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

u-,-,-|uuu-||-,-,-,-|u-u- navipulā
asāre sāramatino sāre cāsāradassino,
-,-,-|u-,-,-||-,-,-,-|u-u- pathyā
te sāraṃ nādhigacchanti micchāsāṅkappagocarā. [11]

-,-,-|u-,-,-||u-,-,-u|u-u- pathyā x 2
sārañ-ca sārato ñatvā asārañ-ca asārato,
-,-,-u|u-,-,-||-,-,-,-|u-u-
te sāraṃ adhigacchanti sammāsāṅkappagocarā. [12]

¹ PTS: -pasahatī.

² ChS: paridahissati.

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

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

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

¹ BJT: *yathāgāraṃ*.

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

³ BJT: *yathāgāraṃ*.

⁴ ChS: *suchannaṃ*.

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

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

UU-UU|-U-U- Vetālīya x 4
idha modati pecca modati,
UU-UU|-U-U-
katapuñño ubhayattha modati,
--UU|-U-U-
so modati so pamodati
----UU|-U-U-
disvā kammavisuddhim¹-attano. [16]

UU-UU|-U-U- Vetālīya x 4
idha tappati pecca tappati,
-U-UU|-U-U-²
pāpakārī ubhayattha tappati,
--UU|-U-U-
“pāpaṃ mē katan”-ti tappati,
----UU|-U-U-
bhiyyo tappati duggatim gato. [17]

UU-UU|-U-U- Vetālīya x 4
idha nandati pecca nandati,
UU-UU|-U-U-
katapuñño ubhayattha nandati,
--UU|-U-U-
“puññaṃ mē katan”-ti nandati,
----UU|-U-U-
bhiyyo nandati suggatim gato. [18]

¹ BJT: *kammavisuddham*.

² Metre: This is an example of the variant opening discussed in the Introduction. We could also read *pāpakārī* m.c. which would give the syncopated opening -U-UUU.

┌─┌─┌,┌┌─┌─┌─┌ Tuṭṭhubha x 4
bahum-pi ce sahitam¹ bhāsamāno,
 ┌─┌─┌,┌─┌─┌─┌─┌
na takkarō hoti naro pamatto,
 ─┌─┌─┌─┌,┌┌─┌─┌─┌
gopō va gāvo gaṇayam paesaṃ,
 ┌─┌─┌,┌─┌─┌─┌─┌²
na bhāgavā sāmāññaṃ hoti. [19]

 ─┌─┌─┌,┌┌─┌─┌─┌ Tuṭṭhubha x 6
appam-pi ce sahitam³ bhāsamāno,
 ─┌─┌─┌─┌,┌┌─┌─┌─┌
dhammassa hoti anudhammacārī,
 ─┌─┌─┌─┌─┌,┌─┌─┌─┌─┌
rāgañ-ca dosañ-ca pahāya moham,
 ─┌─┌─┌─┌─┌,┌┌─┌─┌─┌
sammappajāno suvimuttacitto,
 ┌┌─┌─┌─┌─┌─┌,┌┌─┌─┌─┌─┌
anupādiyaṇo idha vā huraṃ vā,
 ┌─┌─┌─┌,┌─┌─┌─┌─┌─┌⁴
sa bhāgavā sāmāññaṃ hoti. [20]

*Yamakavaggo paṭhamo.*⁵

¹ ChS: *saṃhita*.

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

³ ChS: *saṃhita*.

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

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

2. Appamādavaggo¹

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

— — — —| — — — —|| — — — —| — — — — pathyā x 2
etaṃ visesato ñatvā appamādamhi paṇḍitā,
— — — —| — — — —|| — — — —| — — — —
appamāde pamodanti, arīyānaṃ gocare ratā. [22]

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

— — — —| — — — — Vetālīya x 4
uṭṭhānavato satīmato,⁴
— — — —| — — — —
sucikammassa nisammakārino,
— — — —| — — — —⁵
saññatassa ca⁶ dhammajīvino,
— — — —| — — — —⁷
appamattassa yasobhivaḍḍhati. [24]

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

² Thai: *amataṃ padaṃ*.

³ BJT: *nibbānaṃ*, always this spelling.

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

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

⁶ ChS: omit *ca*.

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

-----|-----||-----|----- pathyā x 2
 uṭṭhānenappamādena saṃyamena damena ca,
 -----|-----||-----|-----
 dīpaṃ kay¹rātha medhāvī, yaṃ ogho nābhikīraṭi. [25]

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

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

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

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

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

³ PTS: *paññāpāsādam*.

⁴ ChS: *bhūmaṭṭhe*.


 pathyā x 2
 appamatto pamattesu, suttesu bahujāgaro,

 abalassam va sīghasso hitvā yāti sumedhaso. [29]

- ॐ - - - - - ॐ - - - - - ॐ - - - - - ॐ - - - - - navipulā
 appamādena¹ maghavā devānaṃ seṭṭhatam gato,
 - ॐ - - - - - ॐ - - - - - ॐ - - - - - ॐ - - - - - pathyā
 appamādam pasamsanti, pamādo gar^ahito sadā. [30]

appamādarato bhikkhu, pamāde bhayadassivā,
 saṃyojanam anum-thūlam daham aggīva gacchati. [31]

appamādarato bhikkhu, pamāde bhayadassivā,
 abhabbo parihānāya,² nibbānasseva³ santike. [32]

*Appamādavaggo dutiyo.*⁴

¹ Editor's note: Thai, *appādena*, printer's error.

² BJT: *parihānāya*.

³ BJT: *nibbāna*-.

⁴ ChS: *Appamādavaggo dutiyo nitthito*.

3. Cittavaggo¹

—○—○|○—○—||—○—○—○— pathyā x 2
phandanam capalam cittam dūrakkham² dunnivārayam,
○—○—|○—○—||○○—|○—○—
ujum karoti medhāvī usukāro va tejanam. [33]

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

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

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

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

○○—○|○—○—||—○—○|○—○— pathyā x 2
anavaṭṭhitacittassa saddhammam avijānato,
○○○|○—○—||—○○|○—○—
pariplavapasādassa¹ paññā na paripūrati. [38]

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

² BJT, Thai: *durakkham*.

³ BJT: *sunipunam*.

○○-○|○-----||○○-○|○-○- pathyā x 2
anavassutacittassa ananvāhatacetaso,
-○-○|○-----||-○-○|○-○-
puññapāpapaḥīnassa² natthi jāgarato bhayaṃ. [39]

--○-,|-○○|----- Tuṭṭhubha x 3
kumbhūpamaṃ kāyaṃ-imaṃ³ viditvā,
○○-○-,|-○○|-----
nagarūpamaṃ cittaṃ-idaṃ ṭhapetvā,⁴
--○-|-,-|-○-
yodhetha māraṃ paññāvudhena,⁵
○-○-|-,-○○|----- Jagatī
jitañ-ca rakkhe anivesano⁶ siyā. [40]

○○-○|○-----||○○-○|○-○- pathyā x 2
aciraṃ vatayaṃ kāyo paṭhaviṃ⁷ adhisessati,
--○-|○-----||○○-○|○-○-
chuddho⁸ apetaṃ nāṇo niratthaṃ va kaliṅgaraṃ. [41]

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

¹ BJT: *paripalavapasādassa*.

² BJT: *-pahīṇassa*.

³ Thai: *idaṃ*.

⁴ Thai: *thaketvā* ?.

⁵ BJT: *paññāyudhena*. Metre: there is replacement of two light syllables by one heavy one at the 6th.

⁶ Thai: *anivesino*.

⁷ ChS: *pathaviṃ*.

⁸ Thai: *chuḍḍo*.

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

*Cittavaggo tatiyo.*¹

¹ ChS: *Cittavaggo tatiyo niṭṭhito.*

4. Pupphavaggo¹

UU-UU!-U-U- Vetālīya x 4
kō imaṃ paṭhavim² vicessati³
 UU-UU!-U-U-
yamalokañ-ca imaṃ sadevakam?
 --UU!-U-U-
ko dhammapadam sudesitam,
 UU-UU!-U-U-
kusalo puppham-iva ppassati?⁴ [44]

 --UU!-U-U- Vetālīya x 4
sekho paṭhavim⁵ vicessati⁶
 UU-UU!-U-U-
yamalokañ-ca imaṃ sadevakam.
 --UU!-U-U-⁷
sekho dhammapadam sudesitam,
 UU-UU!-U-U-
kusalo puppham-iva ppassati.⁸ [45]

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

² ChS: *pathavim*.

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

⁴ BJT, Thai, ChS: *iva ppassati*.

⁵ ChS: *pathavim*.

⁶ PTS, Thai: *vijessati*.

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

⁸ BJT, Thai, ChS: *iva ppassati*.

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

---|---,---|--- pathyā x 2
pupphāni heva pacinantaṃ byāsattamanasaṃ¹ naraṃ,
---|---||---|---
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati. [47]

---|---,---|--- pathyā x 2
pupphāni heva pacinantaṃ byāsattamanasaṃ² naraṃ,
---|---||---|---
atittaṃ yeva kāmesu antako kurute vasaṃ. [48]

---|---||---|--- pathyā x 2
yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ³ aheṭṭhayaṃ
---|---||---|---
paḷeti rasam-ādāya, evaṃ gāme munī care. [49]

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

¹ PTS: *vyāsattamanasaṃ*.

² PTS: *vyāsattamanasaṃ*.

³ Thai: *vaṇṇavantaṃ*; ChS: *vaṇṇagandham*.

yathā pi rucirāṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,
 evaṃ subhāsitaṃ vācā aphalā hoti akubbato. [51]

yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,
evañ subhāsitaṃ vācā saphalā hoti pakubbato.¹ [52]

yathā pi puppharāsīmhā kayⁱrā mālāguṇe² bahū,
 evaṃ jātena maccena kattabbaṃ kusalaṃ bahuraṃ. [53]

ॐ-ॐ-।-ॐ-।-ॐ- Tuṭṭhubba x 3
 na pupphagandho paṭivātam-eti,
 ॐ-ॐ-।ॐॐ-।-ॐ-
 na candanaṃ tagaramallikā vā,³
 ॐ-ॐ-।-ॐ-।-ॐ-
 satañ-ca gandho paṭivātam-eti,
 ॐ-ॐ-।-ॐ-।-ॐ- Jagatī
 sabbā diṣā sappuriso pavāyati.⁴ [54]

candanaṃ tagaraṃ vā pi, uppalaṃ atha vassikī,
 etesaṃ gandhajātānaṃ sīlagandho anuttaro. [55]

¹ PTS: *sakubbato*; Thai: *sukubbato*; ChS: *kubbato*.

² Thai: *mālāguḷe*.

³ ChS: *omit vā*.

⁴ BJT, PTS: *pavāti*. See Brough pg 268.

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

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

○—|—|○—||—○—|○—○— pathyā x 2
yathā saṅkāradhānasmiṃ³ ujjhitasmiṃ mahāpathe,
○○—|○—||○○—|○—○—
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ. [58]

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

*Pupphavaggo catuttho.*⁴

¹ Thai, ChS: *yvāyaṃ*.

² ChS: *tagaracandanam*.

³ ChS: *saṅkāraṭhānasmiṃ*.

⁴ ChS: *Pupphavaggo catuttho niṭṭhito*.

5. Bālavaggo¹

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

---|---||---|--- pathyā x 2
caraṇ-ce nādhigaccheyya seyyaṃ sadisam-attano,
---|---||---|---
ekacarīyaṃ daḥhaṃ kayīrā, natthi bāle sahāyatā. [61]

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

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

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

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

² Thai: *bālāna*’.

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

⁴ PTS: *maññatī balyaṃ*.

〰〰〰|〰〰〰||〰〰〰|〰〰〰 pathyā x 2
 muhuttam-api ce viññū¹ paṇḍitaṃ pay¹rupāsati
 〰〰〰|〰〰〰||〰〰〰|〰〰〰
 khippaṃ dhammaṃ vijānāti, jivhā sūparasam yathā. [65]

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

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

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

〰〰〰|〰〰〰||〰〰〰|〰〰〰 savipulā x 2
 madhuvā maññati² bālo, yāva pāpaṃ na paccati,
 〰〰〰|〰〰〰||〰〰〰|〰〰〰
 yadā ca paccati³ pāpaṃ, atha bālo⁴ dukkhaṃ nigacchati. [69]

¹ BJT: *viññu*.

² PTS: *maññatī*; the readings in this line, and in line c in PTS are m.c. to produce the pathyā cadence, but the fifth variation (vipulā) is acceptable, and has the most manuscript support, so there is no need for a change in the normal word form.

³ PTS: *paccatī*.

⁴ Thai places *bālo* in brackets; ChS omits atha. Metre: as it stands there are two syllables too many in line d, the vv.ll.s arise from trying to regularize the metre. If this is a Vetālīya line as Norman (WD) suggests, then it is a very unusual shape (cf. 119d; 120d).

-----|-----||-----|----- pathyā x 2
māse māse kusaggena bālo bhuñjetha¹ bhojanam,
-----|-----||-----|-----
na so saṅkhātadhammānam kalam agghati² soḷasim. [70]

-----|-----||-----|----- pathyā x 2
na hi pāpaṁ kataṁ kammaṁ sajju khīraṁ va muccati,
-----|-----||-----|-----
dahantaṁ bālam-anveti bhasmacchanno³ va pāvako. [71]

-----|-----||-----|----- pathyā x 2
yāvad-eva anattāya ñattaṁ bālassa jāyati,
-----|-----||-----|-----
hanti bālassa sukkaṁsaṁ muddham⁴-assa vipātayaṁ. [72]

-----|-----||-----|----- pathyā x 2
asataṁ⁵ bhāvanam⁶-iccheyya, purekkhāraṇ-ca bhikkhusu,
-----|-----||-----|-----
āvāsesu ca issariyaṁ, pūjā parakulesu ca. [73]

-----|-----||-----|----- pathyā x 3
“mameva kata’ maññantu⁷ gihī pabbajitā ubho,
-----|-----||-----|-----
mameva ativasā⁸ assu kiccākicesu kismici”,
-----|-----||-----|-----
iti bālassa saṅkappo icchā māno ca vaḍḍhati. [74]

¹ ChS: *bhuñjeyya*.

² PTS: *nāgghati*.

³ PTS, Thai: *bhasmācchanno*.

⁴ Thai: *muddham*.

⁵ Thai, ChS: *asantaṁ*.

⁶ Thai: *bhāvam*-.

⁷ BJT: *kataṁ maññantū*; (*ū* is a printer’s error) in the text niggahīta is lost m.c. to give the pathyā cadence.

⁸ PTS, ChS: *mam’ evātivasā*.

--○--|○○--||-----|○--○-- bhavipulā
aññā hi lābhūpanisā, aññā nibbānagāminī,¹
--○--|○-----||--○--|○--○-- pathyā x 2
evam-etarṃ abhiññāya bhikkhu buddhassa sāvako
-----|○-----||○○○○|○--○--
sakkāraṃ nābhinandeyya, vivekam-anubrūhaye.² [75]

*Bālavaggo pañcamo.*³

¹ Editor's note: BJT, *nibbāna*-, against its usual spelling.

² Metre: note that *-br-* does not make position here, which is very unusual for *br* in medial position.

³ ChS: *Bālavaggo pañcamo niṭṭhito*.

6. Paṇḍitavaggo¹

— — — — — || — — — — — pathyā
nidhīnaṃ² va pavattāraṃ yaṃ passe vajjadassinaṃ,
— — — — — || — — — — — mavipulā
niggaḃhaviḃḃaṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
— — — — — || — — — — — pathyā
tādisaṃ bhajamānassa seyyo hoti na pāpiyo. [76]

— — — — — || — — — — — pathyā x 2
ovadeyyānusāseyya,³ asabbhā ca nivāraye,
— — — — — || — — — — —
sataṃ hi so piyo hoti, asataṃ hoti appiyo. [77]

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

— — — — — || — — — — — pathyā x 2
dhammapīti sukhaṃ seti, vipassannena⁴ cetasā,
— — — — — || — — — — —
ariyappavedite dhamme sadā ramati paṇḍito. [79]

— — — — — Vetālīya x 4
udakaṃ hi⁵ nayanti nettikā,
— — — — —
usukārā namayanti tejanaṃ,

¹ PTS: *Paṇḍitavagga*; Thai: *Dhammapadagāthāya chaṭṭho Paṇḍitavaggo*.

² BJT: *nidhinaṃ*.

³ BJT: *ovadeyyanusāseyya*.

⁴ PTS: *vipassannena*; (in WD Norman lists this as a misprint for *vippa-*).

⁵ Thai: *udakaṃ-hi*.

---UU|---UU-
dāruṃ namayanti tacchakā,
---UU|---UU-
attānaṃ damayanti paṇḍitā. [80]

---U-|-UU-||---UU| U--- bhavipulā
selo yathā ekaghano vātena na samīrati,
----|U----||UU---|U--- pathyā
evaṃ nindāpasamsāsu na samīñjanti¹ paṇḍitā. [81]

U---|-----||---U---|U--- mavipulā
yathā pi r^ahado gambhīro vipprasanno² anāvilo,
----|U----||---U---|U--- pathyā
evaṃ dhammāni sutvāna vipprasīdanti paṇḍitā. [82]

---U-,|-UU|---U--- Tuṭṭhubha x 4
sabbattha ve sappurisā vajanti,³
U---|-,UU|---U---
na kāmakāmā lapayanti santo,
U---|-,UU|---U---
sukhena phuṭṭhā atha vā dukhena,⁴
---U-,|-U-|-U---
noccāvacam⁵ paṇḍitā dassayanti. [83]

U---|U, UU|---U--- Tuṭṭhubha x 2
na attahetu na parassa hetu,
U---|-,UU|---U---
na puttam-icche na dhanam na raṭṭham,

¹ Thai: *sammiñjanti*.

² PTS: *vipasanno*.

³ BJT, ChS: *cajanti*. See Brough pg 245.

⁴ Thai: *dukkhena*; in the text the consonant cluster is simplified m.c. to give the normal cadence.

⁵ PTS, ChS: *na uccāvacam*.

na iccheyya adhammena samiddhim-attano,
sa sīlavā pañṇavā dhammiko siyā. [84]

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

ye ca kho sammad-akkhāte dhamme dhammānuvattino
te janā pāram-essanti, maccudheyyaṃ suduttaram. [86]

-----||-----ravipulā
 kaṇhaṃ dhammaṃ vippahāya sukkam bhāvētha paṇḍito,
 -----||-----mavipulā
 okā anokaṃ² āgama viveke yattha dūramam. [87]

tatrābhiratim-iccheyya hitvā kāme akiñcano,
 pariyodapeyya attānam cittaklesehi pandito. [88]

¹ Metre: the line is very poor metrically here, we could read *niccheyy'* *adhammena*, or better *niccheyyādharmmena*, as the Vedic opening — — — is found in early Pali verse.

² ChS: *anokam*.

-----|○-----||-----|○-○- pathyā x 2
yesaṃ sambodhi-aṅgesu¹ sammā cittaṃ subhāvitam,
--○○|○-----||○○--|○-○-
ādānapaṭinissagge anupādāya ye ratā,
--○-|○○-----||-----|○-○- savipulā
khīṇāsavā jutimanto² te loke parinibbutā. [89]

Paṇḍitavaggo chaṭṭho.³

¹ Thai, ChS: *sambodhiyaṅgesu*.

² PTS: *jutīmanto*.

³ ChS: *Paṇḍitavaggo chaṭṭho niṭṭhito*.

7. Arahantavaggo¹

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

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

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

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

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

² BJT: *sabbaganthappahīṇassa*.

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

⁴ Thai: *sanniccayo*.

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

⁶ PTS: *vimokkho*.

--o--|o,oo|--o-- Tuṭṭhubha x 3
 yassindriyāni samathaṃ gatāni,¹
 --o--|oo|--o--
 assā² yathā sārathinā sudantā,
 o--o--|o,oo|--o--
 pahīnamānassa³ anāsavassa,
 --o--|o,oo|--o-- Jagatī
 devā pi tassa pihayanti tādino. [94]

oooo--|o--o-- Vetālīya x 4
 paṭhavisamo⁴ no virujjhati,
 --o--oo|--o--o--⁵
 indakhīlūpamō⁶ tādi subbato,
 --oo|--o--o--
 r^ahaddo va apetakaddamo,
 --oo|--o--o--
 saṃsārā na bhavanti tādino. [95]

---o|o---||---|o--o-- pathyā x 2
 santaṃ tassa manam hoti, santā vācā ca kamma' ca,
 --o--|o---||oo--|o--o--
 sammad-aññāvimuttassa, upasantassa tādino. [96]

¹ Thai, ChS: *samathaṅgatāni*.

² ChS: omit *Assā*.

³ BJT: *pahīṇamānassa*.

⁴ PTS, Thai: *paṭhaviśamo*; ChS: *pathavisamo*.

⁵ Metre: this is an example of the variant opening discussed in the Introduction, but note we still must read *-ūpamō* to correct the metre here.

⁶ ChS: *indakhilupamo*; a reading produced to 'correct' the metre, but it is not needed as we can scan *-o* as light, and we then have an acceptable variation.

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

---|C---||---|C-C- pathyā
gāme vā yadi vāraññe, ninne vā yadi vā thale,
---|C-C-||---|C-C- savipulā
yatthar^ahanto¹ viharanti taṃ bhūmiṃ rāmaṇeyyakam.² [98]

C-C---|C---||---C-C|C-C- pathyā x 2³
ramaṇīyāni araññāni, yattha na ramatī jano,
-C-|C---||C---C-C-
vītarāgā ramissanti,⁴ na te kāmagavesino. [99]

*Arahantavaggo sattamo.*⁵

¹ BJT: *yatthārahanto*; Thai, ChS: *yattha arahanto*.

² Thai, ChS: *bhūmirāmaṇeyyakam*.

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

⁴ Thai: *ramessanti*.

⁵ ChS: *Arahantavaggo sattamo niṭṭhito*.

8. Sahassavaggo¹

~~~~~|~~~~~||~~~~~|~~~~~ pathyā x 2  
sahassam-api ce vācā anattapadasaṃhitā,  
~~~~~|~~~~~||~~~~~|~~~~~  
ekam² atthapadaṃ seyyo yaṃ sutvā upasammati. [100]

~~~~~|~~~~~||~~~~~|~~~~~ pathyā x 2  
sahassam-api ce gāthā anattapadasaṃhitā,  
~~~~~|~~~~~||~~~~~|~~~~~  
ekam gāthapadaṃ seyyo yaṃ sutvā upasammati. [101]

~~~~~|~~~~~||~~~~~|~~~~~ pathyā x 2  
yo ce<sup>3</sup> gāthāsataṃ bhāse anattapadasaṃhitā<sup>4</sup>  
~~~~~|~~~~~||~~~~~|~~~~~  
ekam dhammapadaṃ seyyo yaṃ sutvā upasammati. [102]

~~~~~|~~~~~||~~~~~|~~~~~ pathyā x 2  
yo sahassam sahassena saṅgāme mānuse jine,  
~~~~~|~~~~~||~~~~~|~~~~~  
ekaṇ-ca jeyya attānaṃ⁵ sa ve saṅgāmajuttamo. [103]

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

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

² PTS: *ekam*.

³ PTS, Thai: *ca*.

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

⁵ PTS, Thai, ChS: *jeyya-m-attānaṃ*.

— — — — | — — — — || — — — — | — — — — pathyā x 2
neva devo na gandhabbo, na māro saha brahmunā,
— — — — | — — — — || — — — — | — — — —
jitaṃ apajitaṃ kay¹rā tathārūpassa jantuno. [105]

— — — — | — — — — || — — — — | — — — — pathyā x 3
māse māse sahasena yo yajetha sataṃ samaṃ,
— — — — | — — — — || — — — — | — — — —
ekaṇ-ca bhāvitattānaṃ muhuttam-api pūjaye,
— — — — | — — — — || — — — — | — — — —
sā yeva pūjanā seyyo¹ yaṇ-ce vassasataṃ hutāṃ. [106]

— — — — | — — — — || — — — — | — — — — pathyā x 3
yo ca vassasataṃ jantu aggiṃ paricare vane,
— — — — | — — — — || — — — — | — — — —
ekaṇ-ca bhāvitattānaṃ muhuttam-api pūjaye,
— — — — | — — — — || — — — — | — — — —
sā yeva pūjanā seyyo² yaṇ-ce vassasataṃ hutāṃ. [107]

— — — — | — — — — || — — — — | — — — — Tuṭṭhubha x 4
yaṃ kiñci yitṭhaṃ ca hutāṃ ca³ loke,
— — — — | — — — — || — — — — | — — — —⁴
saṃvaccharaṃ yajetha puñṇapekkho,⁵

¹ BJT: *seyyā*.

² BJT: *seyyā*.

³ BJT, Thai, ChS: *yitṭhaṃ va hutāṃ va*.

⁴ The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *yajētha* m.c.

⁵ PTS: *puñṇapekho*.

---,|---|---
sabbam-pi¹ taṃ na catubhāgam-eti,
---,|---|---
abhivādanā ujjugatesu² seyyo.³ [108]

---|---||---|--- pathyā
abhivādanasīlissa niccaṃ vaddhāpacāyino,⁴
---|---||---|--- mavipulā
cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ. [109]

---|---||---|--- pathyā x 2
yo ca vassasataṃ jīve dussīlo asamāhito,
---|---||---|---
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino. [110]

---|---||---|--- pathyā x 2
yo ca vassasataṃ jīve duppañño asamāhito,
---|---||---|---
ekāhaṃ jīvitaṃ seyyo paññavantassa⁵ jhāyino. [111]

---|---||---|--- pathyā x 2
yo ca⁶ vassasataṃ jīve kusīto hīnavīriyo,
---|---||---|---
ekāhaṃ jīvitaṃ seyyo viriyam⁷-ārabhato daḷhaṃ. [112]

¹ Thai: Sabbaṃ pi.

² Thai: *ujugatesu*.

³ BJT: *seyyā*.

⁴ Thai, ChS: *vaḍḍhāpacāyino*.

⁵ PTS: *paññāvantassa*.

⁶ BJT: *ce*.

⁷ ChS: *vīriyam*.

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

—○—○|○— —||○— —○|○— — pathyā x 2
yo ca³ vassasataṃ jīve apassaṃ amataṃ padaṃ,
— — — —|○— — —||—○—○|○— —
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ. [114]

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

*Sahassavaggo aṭṭhamo.*⁵

¹ BJT: *ce*.

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

³ BJT: *ce*.

⁴ BJT: *ce*.

⁵ ChS: *Sahassavaggo aṭṭhamo niṭṭhito*.

9. Pāpavaggo¹

○-○-|○- - - ||- - - -|○-○- pathyā
abhittharetha² kalyāṇe, pāpā cittaṃ nivāraye,
- - ○○|○- - - ||- - - -|○-○- pathyā
dandhaṃ hi karato³ puññaṃ pāpasmim ramatī mano. [116]

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

- - - ○|○- - - ||- - - -|○-○- pathyā
puññañ-ce puriso kayⁱrā, kayⁱrāthetaṃ⁴ punappunaṃ,
- ○- -|○- - - ||○- - -|○-○- savipulā
tamhi chandaṃ kayirātha, sukho puññassa uccayo. [118]

- - ○-|○○- - ||-○- -|○-○- savipulā
pāpo pi passati⁵ bhadraṃ yāva pāpaṃ na paccati,
○-○-|○○- - ||○○- - - -|○-○- pathyā
yadā ca paccati⁶ pāpaṃ atha pāpo⁷ pāpāni passati. [119]

¹ PTS: *Pāpavagga*; Thai: *Dhammapadagāthāya navamo Pāpavaggo*.

² BJT: *abhitvaretha*.

³ BJT, PTS, ChS: *karoto*.

⁴ PTS: *kayirāthenaṃ*; ChS: *kayirā naṃ*. Metre: note that the sarabhatti vowel *kayir-* is discounted 3 times in the last verse, and also in lines a & b here - but it has to be counted as a full vowel in line c to fit the metre.

⁵ PTS: *passatī*.

⁶ PTS: *paccatī*.

⁷ Thai places *pāpo* in brackets. Norman (WD) suggests that this is a Vetālīya line, but if that is so it has a very unusual shape to it which doesn't occur elsewhere in the Dhammapada (cf. 69d; 120d).

---|---||---|--- savipulā
bhadro pi passati¹ pāpaṃ yāva bhadraṃ na paccati,
---|---||---|--- pathyā
yadā ca paccati² bhadraṃ atha bhadro³ bhadraṇi passati. [120]

---|---||---|--- pathyā x 2
māppamaññetha⁴ pāpassa “na maṃ taṃ⁵ āgamissati”.
---|---||---|---
udabindunipātena udakumbho pi pūراتي,
---|---||---|--- mavipulā
pūراتي bālo⁶ pāpassa, thokathokam⁷-pi ācīnaṃ. [121]

---|---||---|--- pathyā x 3
māppamaññetha⁸ puññassa “na maṃ taṃ⁹ āgamissati”.
---|---||---|---
udabindunipātena udakumbho pi pūراتي,
---|---||---|---
dhīro pūراتي¹⁰ puññassa, thokathokam¹¹-pi ācīnaṃ. [122]

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

¹ PTS: *passatī*.

² PTS: *paccatī*.

³ Thai places *bhadro* in brackets.

⁴ BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.

⁵ Editor's note: BJT actually prints *mantam* here, but *maṃ taṃ* in the next verse. PTS, ChS: *man taṃ*; Thai: *mattam*.

⁶ PTS, ChS: *bālo pūراتي*.

⁷ Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.

⁸ BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.

⁹ PTS, ChS: *man taṃ*; Thai: *mattam*.

¹⁰ BJT: *pūراتي dhīro*; Thai: *āpūراتي dhīro*.

¹¹ Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.

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

---○-|-○,○|-○-○- Jagatī
yo appaduṭṭhassa narassa dussati,
---○-|-○,○|-○-○- Tuṭṭhubha x 3
suddhassa posassa anaṅgaṇassa,
○-○-|-,-|-○-○-
tam-eva bālaṃ pacceti pāpaṃ
○-○-○-,-|-○-○-|-○-○-
sukhumo rajo paṭivātaṃ va khitto. [125]

---○-|-○---||○-○-|-○-○- pathyā x 2
gabbham-ekepapajjanti¹ nirayaṃ pāpakammino,
---○-|-○---||○-○----○|-○-○-
saggaṃ sugatino yanti parinibbanti anāsavā. [126]

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

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

² Thai: *pavīsa*.

³ Thai: *yatraṭṭhito*.

⁴ PTS: *muñceyya*.

ᵀ-ᵀ-|-,-ᵀᵀ|-ᵀ-ᵀ-ᵀ- Tuṭṭhubha x 4
na antalikkhe, na samuddamajjhe,
 ᵀ-ᵀ-|-,-ᵀᵀ|-ᵀ-ᵀ-ᵀ-
na pabbatānaṃ vivaraṃ pavissa,¹
 ᵀ-ᵀ-ᵀ-,-|-ᵀᵀ|-ᵀ-ᵀ-ᵀ-
na vijjatī² so jagatippadeso
 -ᵀ-ᵀ-,-|-ᵀᵀ|-ᵀ-ᵀ-ᵀ-
yatthaṭṭhitaṃ nappasaheṭṭha³ maccu. [128]

*Pāpavaggo navamo.*⁴

¹ Thai: *pavīsa*.

² Editor's note: BJT actually prints *vijjati* here, but *vijjatī*, as is required by the metre, in the previous verse.

³ Thai: *yatraṭṭhitaṃ nappasaheyya*; ChS: *yatthaṭṭhitaṃ nappasaheyya*.

⁴ ChS: *Pāpavaggo navamo niṭṭhito*.

10. Daṇḍavaggo¹

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

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

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

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

---|---||---|--- pathyā
māvoca pharusāṃ kañci, vuttā paṭivadeyyu' taṃ,
---|---||---|--- bhavipulā
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu' taṃ. [133]

¹ PTS: *Daṇḍavagga*; Thai: *Dhammapadagāthāya dasamo Daṇḍavaggo*.

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

○---|○---||---○○○-○-○- pathyā x 2
sace neresi attānaṃ, kaṃso upahato yathā,
-○---|○---||---|○-○-
esa pattosi nibbānaṃ,¹ sārambho te na vijjati. [134]

○---|○---||---|○-○- pathyā
yathā daṇḍena gopālo gāvo pāceti² gocaraṃ,
---○|○-○-||---|○-○- Anuṭṭhubha
evaṃ jarā ca maccu ca āyuraṃ pācenti³ pāṇinaṃ. [135]

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

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

-○-○|○---||○---○|○-○- pathyā x 2
vedanaṃ pharusam jāniṃ, sarīrassa ca bhedanaṃ,
○○---|○---||---|○-○-
garukaṃ vā pi ābādhaṃ, cittakkhepaṃ va⁴ pāpuṇe, [138]

¹ BJT: *nibbānaṃ*.

² ChS: *pājeti*.

³ ChS: *pājenti*.

⁴ ChS: *cittakkhepaṇ-ca*.

- 0 - - - | 0 0 - - || - - - - | 0 - 0 - savipulā
 rājato vā¹ upasaggam,² abbhakkhānaṃ va³ dāruṇaṃ,
 0 - 0 - | 0 - - - || - - - 0 | 0 - 0 - pathyā
 parikkhayaṃ va⁴ nātīnaṃ,⁵ bhogānaṃ va⁶ pabhaṅguraṃ.⁷ [139]

0 0 - 0 | 0 - - - || - 0 0 0 | 0 - 0 - pathyā
 atha vāssa agārāni, aggi⁸ dahati pāvako.
 - - 0 - | - - - - || 0 0 - - 0 | 0 - 0 - mavipulā
 kāyassa bhedaṃ duppañño nirayaṃ so upapajjati.⁹ [140]

0 - 0 - | -, 0 0 | - 0 - - Tuṭṭhubha x 4
 na naggacarīyā na jaṭā na paṅkā,
 - - 0 -, | - 0 0 | - 0 - -
 nānāsakā¹⁰ thaṇḍilasāyikā vā,

¹ PTS: *va*.

² BJT, PTS: *upassaggam*; the variant reading recorded here is m.c. to produce the pathyā cadence, but savipulā is acceptable, so there is no need for a change in the normal word form.

³ ChS: *abbhakkhānañ-ca*.

⁴ ChS: *parikkhayañ-ca*.

⁵ PTS: *nātīnaṃ*.

⁶ ChS: *bhogānañ-ca*. Metre: we might have expected a reading *vā* here as the shortening of the vowel is not required m.c. It has probably arisen through imitation of *va* (< *vā*) in the previous lines.

⁷ PTS: *pabhaṅguraṃ*.

⁸ PTS: *aggi* - this reading corrects the metre by avoiding 2 light syllables in 2nd & 3rd positions, but it doesn't have good manuscript support.

⁹ PTS, ChS: *sopapajjati*.

¹⁰ BJT: *nānāsikā*.

--U--|-,--UU|--U--¹
 rājo ca jallam² ukkuṭṭikappadhānam,
 --U--|-,UU|--U--
 sodhenti maccam avitiṇṇakaṅkham. [141]

U--U-,|--UU|--U-- Tuṭṭhubha x 4
 alaṅkato ce pi samam careyya,
 -----,|UU|--U--
 santo danto niyato brahmacārī,³
 --U--|--U,|--U--
 sabbesu bhūtesu nidhāya daṇḍam,
 --U--|--UU|--U--
 so brāhmaṇo so samaṇo sa⁴ bhikkhu. [142]

U--U--|--UU--||--U--|U--U-- bhavipulā
 hirīnisedho⁵ puriso koci lokasmi⁶ vijjati,
 ----|U--U--||----|U--U-- Anuṭṭhubha
 yo nindam⁷ appabodhati⁸ asso bhadro kasām-iva.⁹ [143]

¹ Metre: this is the extended form of the Tuṭṭhubha metre, pausing at the fifth and re-starting from the same syllable.

² PTS: *rajo va jallam*; Thai, ChS: *rajo jallam*.

³ Metre: note the Vedic opening which is found quite frequently in early Pāli verse.

⁴ Metre: note that *sa* is read here m.c. for *so*, to produce the required cadence.

⁵ Thai: *hirinisedho*; *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position.

⁶ BJT: *lokasmin*; in the text niggahīta is lost m.c. to give the normal cadence.

⁷ Thai, ChS: *niddam*.

⁸ BJT, Thai: *apabodhati*; ChS: *apabodheti*.

⁹ PTS numbers this verse 143a. Note that the long *ā* in *kasām* is m.c. to produce the normal cadence.

---○-|--,○!-○--- Tuṭṭhubha x 2
asso yathā bhadro kasāniviṭṭho
---○-,!-○!-○-○ 1
ātāpino saṁveginō bhavātha.²
---○-,!-○○!-○-○- Jagatī x 4
saddhāya sīlena ca vīriyena³ ca,
○-○-○-,!-○○!-○-○-
samādhinā dhammavinicchayena ca,
---○-|--,○○!-○-○-
samppannavijjācaraṇā patissatā,
○-○○!-,○○!-○-○-
pahassatha⁴ dukkham-idaṁ anappakaṁ. [144]

○○-○○!-○-○- Vetālīya x 4
udakaṁ hi nayanti nettikā,
○○-○○!-○-○-
usukārā namayanti tejanāṁ,
---○○!-○-○-
dāruṁ namayanti tacchakā,
---○○!-○-○-
attānaṁ damayanti subbatā. [145]

Daṇḍavaggo dasamo.⁵

¹ The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *saṁvēgino* m.c.

² PTS numbers this part of the verse as 143b, and starts 144 from the next line.

³ PTS, Thai: *viriyena*; *ī* in the text is m.c. to give the normal cadence.

⁴ ChS: *jahissatha*.

⁵ ChS: *Daṇḍavaggo dasamo niṭṭhito*.

11. Jarāvaggo¹

— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — pathyā x 2
ko nu hāso kim-ānando niccaṃ pajjalite sati?

— ◡ — ◡ — ◡ — ◡ — || ◡ — ◡ — ◡ — ◡ —
andhakārena onaddhā padīpaṃ na gavesatha?² [146]

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

◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — pathyā x 2
parijijñam̐-idaṃ⁴ rūpaṃ rogaṇīlaṃ pabhaṅguraṃ,⁵
— ◡ — ◡ — ◡ — ◡ — || ◡ — ◡ — ◡ — ◡ — ⁶
bhijjati pūṭisandeho maraṇantaṃ hi jīvitaṃ. [148]

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

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

² BJT, PTS: *gavessatha*.

³ Thai: *dhuvaṇ-ṭhiti*.

⁴ PTS: *parijijñam̐ idaṃ*.

⁵ BJT: *rogaṇīḍḍham̐ pabhaṅguraṃ*; PTS: *rogaṇīḍḍam̐ pabhaṅguṇam̐*; Thai: *rogaṇiddham̐ pabhaṅguṇam̐*.

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

⁷ ChS: *alābūneva*.

---υ!υ-υ- Anuṭṭhubha x 4
aṭṭhīnaṃ nagaraṃ kataṃ

-υ-υ!υ-υ-
maṃsalohitalepanaṃ,

-υυ-!υ-υ-
yattha jarā ca maccu ca

----!υ-υ- ¹
māno makkho ca ohito. [150]

--υ-,!-υυ!-υ-- Tuṭṭhubha x 4
jīranti ve rājarathā sucittā,

υ-υ-!-υ,υ!-υ--
atho sarīraṃ-pi jaraṃ upeti.

υ-υ-!-,υυ!-υ--
satañ-ca dhammo na jaraṃ upeti,

--υ-,!-υυ!-υ--
santo have sabbhi pavedayanti. [151]

--υ-!-υυ-||υυ--!υ-υ- bhavipulā
appassutāyaṃ puriso balivaddo² va jīrati,

--υ-!υ---||---υ!υ-υ- pathyā
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati. [152]

υ-υ-!υ---||---!υ-υ- pathyā x 2
anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ

υυ-υ-!υ---||---υ!υ-υ-
gahakāraṃ gavesanto: dukkhā jāti punappunaṃ. [153]

¹ Metre: this is a rare example of a samavutta Anuṭṭhubha verse.

² ChS: *balibaddo*.

○○-○|○-----||○○--|○-○- pathyā x 3
gahakāra¹ka diṭṭhosi! puna ge²haṃ na kāhasi:
-----|○-----||○○--|○-○-
sabbā te¹ phāsukā bhaggā, gahakūṭaṃ vi²saṅkhi²taṃ,
○○-○|○-----||-----○|○-○-
vi²saṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā. [154]

○○--|○-○-||○○--|○-○- ravipulā
acaritvā brahmacariyaṃ aladdhā yobbane dhanam
-○---|○-----||-○---|○-○- pathyā
jiṇṇakoṇcā va jhāyanti khīṇamacche va pallale. [155]

○○--|○-○-||○○--|○-○- ravipulā
acaritvā brahmacariyaṃ aladdhā yobbane dhanam
-○---|○-----||○○-○|○-○- pathyā
senti cāpātikhittā³ va purāṇāni anutthunaṃ. [156]

*Jarāvaggo ekādasamo.*⁴

¹ PTS: *ete*.

² Thai, ChS: *visaṅkhatam*.

³ Thai, ChS: *cāpātikhīṇā*.

⁴ ChS: *Jarāvaggo ekādasamo niṭṭhito*.

12. Attavaggo¹

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

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

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

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

-----|-----||-----|----- pathyā x 2
attanā va⁵ kataṃ pāpaṃ attajaṃ attasambhavam,
-----|-----||-----|-----
abhimatthati dummedham vaj¹ram vasmamayam⁶ maṇim. [161]

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

² PTS, ChS: *tiṇṇam aññataram*.

³ Thai: *paṭirūpe*.

⁴ BJT, Thai: *dammetha*.

⁵ ChS: *attanā hi*.

⁶ PTS: *v' amhamayam*; Thai: *vamhayam*.

— — — — —| — — — — —|| — — — — —| — — — — — pathyā x 2
yassa accantadussīlyaṃ māluvā sālām-ivotataṃ¹
— — — — —| — — — — —|| — — — — —| — — — — —
karoti so tathattānaṃ yathā naṃ icchatī diso. [162]

— — — — —| — — — — —|| — — — — —| — — — — — pathyā x 2
sukarāṇi asādhūni attano ahitāni ca,
— — — — —| — — — — —|| — — — — —| — — — — —
yaṃ ve hitaṇ-ca sādhuṇ-ca² taṃ ve paramadukkaraṃ. [163]

— — — — —| — — — — —|| — — — — —| — — — — — navipulā
yo sāsanaṃ arahataṃ arīyaṇaṃ dhammajīvaṇaṃ,
— — — — —| — — — — —|| — — — — —| — — — — — pathyā
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
— — — — —| — — — — —|| — — — — —| — — — — —
phalāni kaṭṭhakasseva attaghaṇṇāya³ phallati. [164]

— — — — —| — — — — —|| — — — — —| — — — — — pathyā x 2
attanā va⁴ kataṃ pāpaṃ, attanā saṅkilissati,
— — — — —| — — — — —|| — — — — —| — — — — —
attanā akataṃ pāpaṃ, attanā va visujjhati,
— — — — —| — — — — —|| — — — — —| — — — — — mavipulā
suddhī asuddhī⁵ paccattaṃ, nāṇṇo aññaṃ⁶ visodhaye. [165]

¹ Thai, ChS: *sālamivotthatam*. Metre: there are 9 syllables in line b.

² Editor's note: BJT, *hitaṇ-ca sādhuṇ ca*.

³ ChS: *attaghātāya*.

⁴ ChS: *attanā hi*.

⁵ BJT, Thai: *suddhi asuddhī*; ChS: *suddhī asuddhi*.

⁶ BJT: *nāṇṇam-añño*.

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

*Attavaggo dvādasamo.*¹

¹ ChS: *Attavaggo dvādasamo niṭṭhito.*

13. Lokavaggo¹

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

-----|-----||-----|----- pathyā x 2
uttiṭṭhe nappamajjeyya, dhammaṃ sucariṭaṃ care,
-----|-----||-----|-----
dhammacārī³ sukhaṃ seti asmiṃ loke paramhi ca. [168]

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

-----|-----||-----|----- pathyā x 2
yathā bubbulakaṃ⁴ passe, yathā passe marīcikaṃ,
-----|-----||-----|-----
evaṃ lokaṃ avekkhantaṃ maccurājā na passati. [170]

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

¹ PTS: *Lokavagga*; Thai: *Dhammapadagāthāya terasamo Lokavaggo*.

² BJT: *lokavaddhano*.

³ Editor's note: BJT, *dhammacārī*, but cf. the next verse.

⁴ Thai, ChS: *pubbulakaṃ*.

—○—○—○—○—||—○—○—○—○— pathyā x 2
yo ca pubbe pamajjivā pacchā so nappamajjati,
—○—○—○—○—||—○—○—○—○—
so imam¹ lokam pabhāseti abbhā mutto va candimā. [172]

—○—○—○—○—||—○—○—○—○— pathyā x 2
yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,²
—○—○—○—○—||—○—○—○—○—
so imam³ lokam pabhāseti abbhā mutto va candimā. [173]

—○—○—○—○—||—○—○—○—○— pathyā x 2
andhabhūto yaṃ loko, tanukettha vipassati,
—○—○—○—○—||—○—○—○—○—
sakunto⁴ jālamutto va appo saggāya gacchati. [174]

—○—○—○—○—||—○—○—○—○— pathyā
haṃsādiccapathe⁵ yanti, ākāse yanti iddhiyā,
—○—○—○—○—||—○—○—○—○— mavipulā
niyyanti⁶ dhīrā lokamhā jetvā mārāṃ savāhanam.⁷ [175]

—○—○—○—○—||—○—○—○—○— pathyā x 2
ekaṃ dhammaṃ atītassa musāvādissa jantuno⁸
—○—○—○—○—||—○—○—○—○—
vitiṇṇaparalokassa natthi pāpaṃ akāriyam. [176]

¹ PTS, ChS: *somaṃ*. This reading looks very much like a correction to the metre, and the *lectio difficilior* is to be preferred both here and below.

² ChS: *pidhīyati*.

³ PTS, ChS: *somaṃ*.

⁴ ChS: *sakuṇo*.

⁵ Thai: *haṃsā ādiccapathe*.

⁶ BJT: *niyyanti*.

⁷ BJT, ChS: *savāhinim*; PTS: *savāhanim*.

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

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

U---|U---||--UU|U-U- pathyā x 2
pathavyā³ ekarajjena saggassa gamanena vā
-U---|U---||--U|U-U-
sabbalokādhipaccena sotāpattiphalam varam. [178]

*Lokavaggo terasamo.*⁴

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

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

³ ChS: *pathabyā*.

⁴ ChS: *Lokavaggo terasamo niṭṭhito*.

14. Buddhavaggo¹

—○○—|—○—○— Vetālīya
yassa jitaṃ nāvajīyati,
○○—○—|—○—○— Opacchandasaka
jitaṃ assa² no yāti koci loke,
—○○|—○—○— Vetālīya x 2
tam-buddham³-anantagocaraṃ
○○—○○|—○—○—
apadaṃ kena padena nessatha? [179]

—○—○|—○—○— Vetālīya x 4
yassa jālinī visattikā,
—○○○|—○—○—
taṇhā natthi kuhiñci netave,
—○○|—○—○—
tam-buddham⁴-anantagocaraṃ
○○—○○|—○—○—
apadaṃ kena padena nessatha? [180]

—○○○|○—○—||—○○|○—○— pathyā
ye jhānapasutā dhīrā nekkhammūpasame ratā,
—○—|—○○—||—○○—|○—○— mavipulā
devā pi tesaṃ pihayanti, sambuddhānaṃ satīmataṃ. [181]

¹ PTS: *Buddhavagga*; Thai: *Dhammapadagāthāya cuddasamo Buddhavaggo*.

² BJT, Thai: *jitam-assa*.

³ Thai: *taṃ buddham*.

⁴ Thai: *taṃ buddham*.

--○--|○○○--||-----|○-○- pathyā
kiccho manussapaṭilābho, kicchaṃ maccāna'¹ jīvitam,
-----|○○○-||-----|○-○- navipulā²
kicchaṃ saddhammasavanaṃ,³ kiccho buddhānaṃ⁴ uppādo. [182]

-○--|○○○-||○○-○○|○-○- Anuṭṭhubha
sabbapāpassa akaraṇaṃ, kusalassa upasampadā,⁵
○-○-|○○-||-----|○-○- bhavipulā
sacittapar'yodapanam - etaṃ buddhāna' sāsanam. [183]

---○|○-○- Opacchandasaka x 4
khanṭī paramaṃ tapo titikkhā,⁶
---○○|○-○-
nibbānaṃ⁷ paramaṃ vadanti buddhā.
○○○○|○-○-
na hi pabbajito parūpaghātī,
○○-○○|○-○-
samaṇo⁸ hoti paraṃ viheṭṭhayanto. [184]

¹ BJT: *macchāna*; in the text niggahīta is lost m.c. to give the normal cadence.

² Metre: the cadence is incorrect in this line - as Norman (WD) says, it may be this was originally a prior line (showing pathyā structure) which has been taken over.

³ Thai, ChS: *saddhammassavanaṃ*.

⁴ BJT: *buddhānaṃ*.

⁵ Thai: *kusalassūpasampadā*.

⁶ Thai: *tīikkhā*, printer's error.

⁷ BJT: *nibbānaṃ*.

⁸ ChS: *na samaṇo*.

UUUU---|UUUU---||---|U---U- ravipulā
 anupavādo anupaghāto,¹ pātimokkhe ca saṁvaro,
 ---U-|U---||---UU|U---U- pathyā x 2
 mattaññutā ca bhattasmiṁ, pantañ-ca sayanāsanam,
 UU---|U---||---|U---U-
 adhicitte ca āyogo - etaṁ buddhāna' sāsanaṁ. [185]

UU---U|U---||---U---|U---U- pathyā x 2
 na kahāpaṇavassena titti kāmesu vijjati,
 ---U-|U---||UU---|U---U-
 “appassādā dukhā² kāmā” iti viññāya paṇḍito, [186]

UU---|U---||U---|U---U- pathyā x 2
 api dibbesu kāmesu ratim so nādhigacchati.
 ---UU|U---||---U---U-
 taṇhakkhayaṛato hoti sammāsambuddhasāvako. [187]

U---U|U---||---U---U|U---U- pathyā x 2
 bahum³ ve saraṇam yanti, pabbatāni vanāni ca,
 ---U-|U---||U---U|U---U-
 ārāmarukkhacetyāni, manussā bhayatajjitā. [188]

---U|U---||---UU|U---U- pathyā x 2
 netaṁ kho saraṇam khemaṁ, netaṁ saraṇam-uttamaṁ,
 ---UU|U---||---U---|U---U-
 netaṁ saraṇam-āgamma⁴ sabbadukkhā pamuccati. [189]

¹ BJT, Thai, ChS: *anūpavādo anūpaghāto*. It should be noted that the PTS readings (which I have accepted here) are based on the old Thai manuscripts only, but the reading *anū* in the other editions has probably arisen through imitation of *parūpaghātī* in the previous verse. If *anū*- is the correct reading then we have to accept the fact that the metre is very wrong indeed, giving a 10 syllable line.

² Thai: *dukkhā*; in the text the consonant cluster is simplified m.c. to produce the pathyā cadence.

³ BJT: *bahū*.

⁴ PTS: *saraṇam āgamma*, also in 192 below.

— ◡ — ◡ — ◡ — ◡ — || — ◡ ◡ ◡ ◡ — ◡ — ◡ — pathyā x 2
yo ca buddhañ-ca dhammañ-ca saṅghañ-ca saraṇaṃ gato,
— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ —
cattāri arīyasaccāni sammappaññāya¹ passati: [190]

— ◡ — ◡ — ◡ — ◡ — || — ◡ ◡ ◡ ◡ — ◡ — ◡ — pathyā x 2
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
— ◡ — ◡ — ◡ — ◡ — || — ◡ ◡ ◡ ◡ — ◡ — ◡ —
arīyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ. [191]

— ◡ — ◡ — ◡ — ◡ — || — ◡ ◡ ◡ ◡ — ◡ — ◡ — pathyā x 2
etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ,
— ◡ ◡ ◡ ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ —
etaṃ saraṇaṃ-āgama² sabbadukkhā pamuccati. [192]

— ◡ — ◡ ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ — pathyā x 2
dullabho purisājañño, na so sabbattha jāyati,
— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ —
yattha so jāyati³ dhīro taṃ kulāṃ⁴ sukham-edhati. [193]

◡ — ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ — pathyā x 2
sukho buddhānaṃ⁵-uppādo, sukhā saddhammadesanā,
◡ — ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ —
sukhā saṅghassa sāmaggī,⁶ samaggānaṃ tapo sukho. [194]

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

¹ PTS: *sammappaññāya*.

² PTS: *saraṇaṃ āgama*.

³ BJT, ChS: *jāyati*; in the text *ī* is m.c. to give the pathyā cadence.

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

⁵ BJT, PTS, Thai: *buddhānaṃ*.

⁶ BJT: *sāmaggi*.

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

*Buddhavaggo cuddasamo.*¹

*Paṭhamakabhāṇavāraṃ.*²

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

² ChS: omits this end title.

15. Sukhavaggo¹

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

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

○○-○|○-----||-○-○|○-○- pathyā x 2
susukhaṃ vata jīvāma ussukesu² anussukā
-○-○|○-----||○○-○|○-○-
ussukesu manussesu viharāma anussukā. [199]

○○-○|○-----||-----|○-○- pathyā x 2
susukhaṃ vata jīvāma yesaṃ³ no natthi kiñcanaṃ,
-○---|○-----||-----|○-○-
pītibhakkhā bhavissāma devā ābhassarā yathā. [200]

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

-○-○|○-----||-○-○|○-○- pathyā x 2
natthi rāgasamo aggi, natthi dosasamo kali,
-○-○|○-----||-○-○|○-○-
natthi khandhasamā¹ dukkhā, natthi santiparaṃ sukhaṃ. [202]

¹ PTS: *Sukhavagga*; Thai: *Dhammapadagāthāya paṇṇarasamo Sukhavaggo*.

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

³ PTS, Thai: *yesan*.

— — — — — || — — — — — pathyā x 2
jighacchā paramā rogā, saṅkhāraparamā dukhā,²
— — — — — || — — — — —
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ³ sukhaṃ. [203]

— — — — — || — — — — — pathyā x 2
ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanam,
— — — — — || — — — — —
vissāsaparamā ñātī, nibbānaṃ paramaṃ⁴ sukhaṃ. [204]

— — — — — || — — — — — pathyā x 2
pavivekarasaṃ pitvā,⁵ rasaṃ upasamassa ca,
— — — — — || — — — — —
niddaro hoti nippāpo, dhammapīṭirasaṃ pivaṃ.⁶ [205]

— — — — — || — — — — — pathyā x 2
sāhu⁷ dassanam-arīyānaṃ, sannivāso sadā sukho,
— — — — — || — — — — —
adassanena bālānaṃ niccam-eva sukhī siyā. [206]

¹ PTS, Thai: *khandhādisā*.

² PTS: *saṅkhārā paramā dukhā*; Thai: *saṅkhārā paramā dukkhā*; in the text the consonant cluster has been simplified m.c. to give the normal cadence.

³ BJT: *nibbāṇaparamaṃ*.

⁴ BJT: *nibbāṇaparamaṃ*.

⁵ PTS: *pītvā*.

⁶ BJT: *pibaṃ*.

⁷ PTS: *sādhū*.

— — — — — || — — — — — pathyā x 3
bālasaṅgatacārī hi dīgham-addhāna' socati,
— — — — — || — — — — —
dukkho bālehi saṁvāso amitteneva sabbadā.
— — — — — || — — — — —
dhīro ca sukhasaṁvāso ñātīnaṁ va samāgamo. [207]

tasmā hi,
— — — — — Tuṭṭhubha x 3
dhīrañ-ca paññañ-ca bahussutañ-ca,
— — — — —
dhorayhasīlaṁ vatavantam-ariyaṁ,¹
— — — — —
taṁ tādisaṁ sappurisaṁ sumedhaṁ,
— — — — — Jagatī
bhajetha nakkhattapathaṁ va candimā. [208]

Sukhavaggo paṇṇarasamo.²

¹ BJT, PTS: *āriyaṁ*.

² Editor's note: BJT, *Paṇṇarasamo sukhavaggo*, against its normal practice of putting the name first. PTS: *Sukhavaggo pannarasamo*; ChS: *Sukhavaggo pannarasamo niṭṭhito*.

16. Piyavaggo¹

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

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

○-○-○-|○-○-○-||-○-○-○-|○-○-○- pathyā x 2
tasmā piyaṃ na kay'rātha, piyāpāyo hi pāpako,
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
ganthā tesāṃ na vijjanti yesāṃ natthi piyāppiyaṃ. [211]

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

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

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

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

² PTS: *yuñjam attānaṃ*.

³ PTS, ChS: *samāgañchi*.

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

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

— — — — — || — — — — — pathyā x 2
sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ¹
— — — — — || — — — — —
attano kamma' kubbānaṃ, taṃ jano² kurute piyaṃ. [217]

— — — — — || — — — — — pathyā
chandaajāto anakkhāte, manasā ca phuṭho³ siyā,
— — — — — || — — — — — irregular⁴
kāmesu ca appaṭibaddhacitto,⁵ uddhamasoto ti vuccati. [218]

— — — — — || — — — — — bhavipulā
cirappavāsiṃ purisaṃ dūrato sotthim-āgataṃ,
— — — — — || — — — — — pathyā
ñātimittā suhajjā ca abhinandanti āgataṃ. [219]

¹ PTS, Thai: *saccavādināṃ*.

² Thai: *tañjano*.

³ Thai: *phuṭho*.

⁴ Metre: line c, as it stands, does not fit into any metre, if we read *cā* m.c. it gives a Tuṭṭhubha line - but as that would make the 3rd line Tuṭṭhubha in what is otherwise a Siloka verse the solution does not seem very satisfactory.

⁵ Thai: *kāme ca apaṭibaddhacitto*.

U-UU|U----||-----|U-U- pathyā x 2
tatheva katapuññam-pi asmā lokā param gataṃ,
--UU|U----||U----|U-U-
puññāni paṭigaṇhanti¹ piyaṃ ñātīva āgataṃ. [220]

*Piyavaggo soḷasamo.*²

¹ BJT: *patigaṇhanti*.

² Editor's note: BJT, *Soḷasamo piyavaggo*, against its normal practice of putting the name first; ChS: *Piyavaggo soḷasamo niṭṭhito*.

17. Kodhavaggo¹

---○-,|-○○|-○-- Tuṭṭhubha x 4
kodhaṃ jahe vippajaheyya mānaṃ
---○-,|-○○|-○--
saṃyojanaṃ sabbam-atikkameyya
---○-|--,|○|-○--
taṃ² nāmarūpasmim³ asajjamānaṃ
○-○-,|-○○|-○--
akiñcanaṃ nānupatanti dukkhā. [221]

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

---○|○---||○---|○-○- pathyā
akkodhena jine kodhaṃ, asādhum sādhunā jine,
○-○-|-|-----||---○○|○-○- mavipulā
jine kadam⁵ dānena, saccena alikavādinam.⁵ [223]

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

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

² Thai: Tan.

³ PTS, ChS: *-rūpasmim*.

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

⁵ PTS, ChS: *saccenālikavādinam*.

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

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

○- -○|○- - -||○- - -|○-○- pathyā x 2
sadā jāgaramānānaṃ ahorattānusikkhinaṃ,
- - -○|○- - -||-----|○-○-
nibbānaṃ¹ adhimuttānaṃ, atthaṃ gacchanti āsavā. [226]

- -○-|-○-○-||-----○|○-○- bhavipulā
porāṇam-etaṃ atula netaṃ ajjatanāma-iva,
- -○-|○- - -||- -○-○|○-○- pathyā x 2
nindanti tuṇhim-āsīnaṃ,² nindanti bahubhāṇinaṃ,
○○-○-|-○- - -||- -○- -|○-○-
mitabhāṇinaṃ-pi³ nindanti, natthi loke anindito. [227]

○-○-○○|○-○-||○-○-○|○-○- Anuṭṭhubha
na cāhu na ca bhavissati na cetaṛahi vijjati
- - - -|○- - -||- - - -|○-○- pathyā
ekantaṃ nindito poso ekantaṃ vā pasaṃsito. [228]

- - - -|○- - -||○○-○|○-○- pathyā
yañ-ce viññū pasaṃsanti, anuvicca suve suve,
- -○-|- - - -||- - -○|○-○- mavipulā
acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitaṃ, [229]

- - - -|○- - -||- - -○|○-○- pathyā x 2
nekkhaṃ⁴ jambonadasseva, ko taṃ ninditum-ar^ahati?
- -○-|○- - -||-○-○|○-○-
devā pi naṃ pasaṃsanti, brahmunā pi pasaṃsito. [230]

¹ BJT: *nibbāṇaṃ*.

² PTS: *tuṇhiṃ āsīnaṃ*.

³ BJT, Thai, ChS: *mitabhāṇampi*.

⁴ ChS: *nikkhaṃ*.

---|-----||---|--- mavipulā
kāyappakopam rakkheyya, kāyena¹ saṁvuto siyā,
---|-----||---|--- pathyā
kāyaduccaritam hitvā kāyena sucaritam care. [231]

---|-----||---|--- mavipulā
vācīpakopam rakkheyya, vācāya saṁvuto siyā,
---|-----||---|--- pathyā
vācīduccaritam hitvā vācāya sucaritam care. [232]

---|-----||---|--- mavipulā
manopakopam rakkheyya, manasā saṁvuto siyā,
---|-----||---|--- pathyā
manoduccaritam hitvā manasā sucaritam care. [233]

---|-----||---|--- pathyā x 2
kāyena saṁvutā dhīrā, atho vācāya saṁvutā,
---|-----||---|---
manasā saṁvutā dhīrā, te ve suparisamvutā. [234]

*Kodhavaggo sattarasamo.*²

¹ Thai: *kāyana*, printer's error - correctly printed in the next line.

² Editor's note: BJT, *Sattarasamo kodhavaggo*, against its normal practice of putting the name first; ChS: *Kodhavaggo sattarasamo niṭṭhito*.

18. Malavaggo¹

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

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

— — — — —|— — — — — Vetālīya x 4
upanītavayo ca dānisi,
— — — — —|— — — — —
sampayātosī yamassa santike,⁴

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

² ChS: *te*.

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

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

---UU-|-U-U-
vāso pi ca te¹ natthi antarā,
----UU|-U-U-
pātheyyam-pi ca te na vijjati. [237]

-U-U-|-U-U- Vetālīya x 4
so karohi dīpam-attano,
----UU|-U-U-
khippaṃ vāyama paṇḍito bhava,
--UU|-U-U-
niddhantamalo anaṅgaṇo,
UU----|-U-U-
na punaṃ² jātijaraṃ upehisi. [238]

UU--|-U---||-U--|-U-U- pathyā x 2
anupubbena medhāvī thokathokaṃ³ khaṇe khaṇe,
---U|-U---||-U-U|-U-U-
kammāro rajatasseva niddhame malam-attano. [239]

UU-UU|-U-U- Vetālīya x 4
ayasā va malaṃ samuṭṭhitaṃ,
U---UU|-U-U- 4
taduṭṭhāya tam-eva khādati,

¹ ChS: *vāso te*. The Burmese edition has adopted this reading to regularize the metre. Norman (WD) suggests we read *vāsō pi ca tē*, which would have the same effect, but note that the shape of the variation would be unusual again here, which must count against it. However this is probably simply a posterior line used in prior position by way of metrical license, and no ‘correction’ is needed (cf. 45c).

² BJT, Thai: *puna*.

³ Thai, ChS: *thokaṃ thokaṃ*.

⁴ Metre: we need to count the first syllable as heavy (pādādigaru) here to complete the mattā count.

---UU!-U-U-

evaṃ atidhonacāriṇaṃ

UU---UU!-U-U-

sakakammāni¹ nayanti duggatiṃ. [240]

U---U!U---||U---U!U-U- pathyā x 2

asajjhāyamaḷā mantā, anuṭṭhānamalā gharā,

U---U!U---||U---U!U-U-

malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ. [241]

U-U-!-UU-||---U!U-U- bhavipulā

malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ,

U---U!U---||---U!U-U- pathyā

malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

U-U-!UUU-||U---U!U-U- navipulā

tato malā malataraṃ, avijjā paramaṃ malaṃ,

--U-!U---||-U-!U-U- pathyā

etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo. [243]

U---U!UU-||-U-!U-U- savipulā

suḷḷaṃ ahirikena² kākasūrena dhamśinā,

--U-!U---||-U-!U-U- pathyā

pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṃ. [244]

U-U-!U---||---UU!U-U- pathyā x 2

hirīmatā³ ca dujjīvaṃ, niccaṃ sucigavesinā,

U---U!U---||---U!U-U-

alīnenāpagabbhena,⁴ suddhājīvena passatā. [245]

¹ Thai, ChS: *sāni kammāni*.

² PTS: *ahirīkena*.

³ BJT, Thai: *hirimatā*.

⁴ PTS: *alīnen' appagabbhena*.

---|---||---|--- pathyā
yo pāṇam-atipāṭeti,¹ musāvādañ-ca bhāsati,
---|---||---|--- mavipulā
loke adinnaṃ ādiyati, paradārañ-ca gacchati, [246]

---|---||---|--- pathyā
surāmerayapānañ-ca yo naro anuyuñjati,
---|---||---|--- mavipulā
idhevam-eso² lokasmiṃ mūlaṃ khanati³ attano. [247]

---||---|---|--- pathyā x 2
evam bho⁴ purisa jānāhi pāpadhammā asaññatā.
---|---||---|---
mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayum. [248]

---|---||---|--- pathyā
dadāti⁵ ve yathāsaddhaṃ yathāpasādanaṃ jano,
---|---||---|--- navipulā
tатtha yo maṅku bhavati⁶ paresaṃ pānabhojane
---|---||---|--- mavipulā
na so divā vā rattim vā samādhim⁷ adhigacchati. [249]

---|---||---|--- pathyā
yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ,
---|---||---|--- mavipulā
sa ve divā vā rattim vā samādhim⁸ adhigacchati. [250]

¹ PTS: *pāṇaṃ atimāṭeti*; Thai: *pāṇam-atipāpeti*.

² BJT: *idheva poso*.

³ BJT, ChS: *khaṇati*.

⁴ BJT: *evam-bho*.

⁵ PTS: *dadanti*.

⁶ BJT: *tattha ve maṅku yo hoti*; Thai: *tattha yo maṅkuto hoti*.

⁷ ChS: *samādhim*.

⁸ ChS: *samādhim*.

—○—○|○— —||—○—○|○—○— pathyā x 2
natthi rāgasamo aggi, natthi dosasamo gaho,
—○—○|○— —||—○—|○—○—
natthi mohasamañ jālañ, natthi taṇhāsamā nadī. [251]

○— —|○— —||—○—○|○—○— pathyā x 3
sudassañ vajjam-aññesañ, attano pana duddasañ,
○— —○|○— —||—○—○|○—○—
paresaṃ hi sō vajjāni opunāti¹ yathā bhusaṃ,²
—○—○|○— —||○—○|○—○—
attano pana chādeti kalim va kitavā saṭho. [252]

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

— — —○|○— —||○○—|○—○— pathyā
ākāse va padaṃ³ natthi, samaṇo natthi bāhire,⁴
○— —○|○—○—||—○—|○—○— Anuṭṭhubha
papañcābhiratā pajā, nippapañcā tathāgatā. [254]

¹ BJT: *opuṇāti*.

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

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

⁴ PTS, Thai: *bāhiro*.

---|---||---|--- pathyā x 2
ākāse va padam¹ natthi, samaṇo natthi bāhire,²
---|---||---|---
saṅkhārā sassatā natthi, natthi buddhānam-iñjitaṃ.³ [255]

*Malavaggo aṭṭhārasamo.*⁴

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

² PTS: *bāhiro*.

³ BJT: *buddhānam iñjitaṃ*.

⁴ ChS: *Malavaggo aṭṭhārasamo niṭṭhito*.

19. Dhammaṭṭhavaggo¹

○-○-|○-○-||-○-○-○- pathyā x 2
na tena hoti dhammaṭṭho yenatthaṃ sahasā² naye,
-○-○-|○-○-||-○-○-○-
yo ca atthaṃ anattañ-ca ubho niccheyya paṇḍito, [256]

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

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

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

○-○-○-||-○-○-○- irregular
na tena thero³ hoti yenassa palitaṃ⁴ siro,
○-○-|○-○-||-○-○-○- pathyā
paripakko vayo tassa moghajiṇṇo ti vuccati. [260]

¹ PTS: *Dhammaṭṭhavagga*; Thai: *Dhammapadagāthāya ekūnavīsatisimo Dhammaṭṭhavaggo*.

² ChS: *sāhasā*.

³ ChS: *na tena thero so hoti*. cf. 266a below. See Brough pg 239. We could read *bhavati* to give bhavipulā.

⁴ PTS: *phalitaṃ*.

- ॐ - - ॐ - - - || - - - ॐ - - - pathyā x 2
 yamhi saccañ-ca dhammo ca ahimsā saṃyamo damo,
 ॐ - - ॐ ॐ - - - || - - - ॐ ॐ - - -
 sa ve vantamalo dhīro thero iti¹ pavuccati. [261]

na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī satho. [262]

- ॐ - - ॐ - - - || - ॐ - - ॐ - ॐ - pathyā
 yassa cetam samucchinnam mūlaghaccaṃ samūhatam
 ॐ - ॐ - ॐ - - - || - ॐ - - ॐ - ॐ - mavipulā
 sa vantadoso medhāvī sādhurūpo ti vuccati. [263]

na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
icchālobhasamāpanno samano kiṃ bhaviṣṣati? [264]

yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso,
samitattā hi pāpānaṃ samano ti pavuccati. [265]

- - - - - || - - - - - irregular
 na tena bhikkhu² hoti yāvatā bhikkhate pare,
 - - - - - || - - - - - pathyā
 viṣaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā. [266]

¹ PTS: *thero ti*; Thai: *so thero ti*.

² BJT: *bhikkhū hoti* (*ū* is a printer's error).

- 0 - - - | 0 - - - || - - - - | 0 - 0 - pathyā
 yodha puññañ-ca pāpañ-ca bāhetvā brahmacarīyavā,
 - - 0 - | - 0 0 - || 0 - - - | 0 - 0 - bhavipulā
 sañkhāya loke carati, sa ce bhikkhū ti vuccati. [267]

0 - - 0 | 0 - - - || - 0 - - | 0 - 0 - pathyā x 2
 na monena muni¹ hoti mūlharūpo aviddasu,
 - 0 0 - | 0 - - - || 0 0 - - | 0 - 0 - ²
 yo ca tulaṃ va paggayha varam-ādāya paṇḍito, [268]

- - 0 0 | 0 - - - || 0 0 - - | 0 - 0 - pathyā x 2
 pāpāni parivajjeti, sa muni³ tena so muni,
 - 0 - 0 | 0 - - - || 0 0 - 0 | 0 - 0 -
 yo munāti ubho loke muni⁴ tena pavuccati. [269]

0 - 0 0 | 0 - - - || - 0 - - | 0 - 0 - pathyā x 2
 na tena ariyo hoti yena pāṇāni hiṃsati,
 0 - - - | 0 - - - || 0 0 - 0 | 0 - 0 0 ⁵
 ahimsā sabbapāṇānaṃ ariyo ti pavuccati. [270]

0 - - 0 | 0 - - - || - 0 - - | 0 - 0 - pathyā x 2
 na sīlabbatamattena, bāhusaccena vā pana,
 0 0 - 0 - | 0 - - - || 0 - 0 0 | 0 - 0 -
 atha vā samādhilābhena, vivittasayanena⁶ vā, [271]

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

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

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

⁴ PTS: *muni*, PTS probably accepts this reading because of *muni* in line b; but it is not needed by the metre here.

⁵ Metre: note that twice in this verse we have to scan the sarabhatti vowel in *ariya* as having its full value.

⁶ BJT, PTS, Thai: *vivicca*-. See Brough pg 191.

ᵁ-ᵁ-|-ᵁᵁ-||ᵁᵁ-ᵁ|ᵁ-ᵁ- bhavipulā
phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ,
-ᵁ-|-|-|-|-|||-|-|-|ᵁ-ᵁ- pathyā
bhikkhu vissāsa' māpādi¹ appatto āsavakkhayaṃ. [272]

*Dhammaṭṭhavaggo ekūnavīsatisimo.*²

¹ BJT: *vissāsaṃ māpādi*; in the text niggahīta is lost m.c. to give the normal cadence.

² ChS: *Dhammaṭṭhavaggo ekūnavīsatisimo niṭṭhito*.

20. Maggavaggo¹

----|◡----||----◡◡◡- pathyā
maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
◡----|----||◡◡----|◡◡- mavipulā
virāgo seṭṭho dhammānaṃ, dipadānaṃ-ca² cakkhumā. [273]

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

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

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

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

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

² BJT, ChS: *dvipadānaṃ ca*.

³ PTS, Thai: *es' eva*.

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

⁵ Thai, ChS: *vo*.

⁶ PTS, Thai: *sallasatthanam*; ChS: *sallakantanam*.

⁷ ChS: *kiccam*.

⁸ BJT, Thai, ChS: *nibbindati*.

-----|-----||-----|----- mavipulā
“sabbe saṅkhārā dukkhā” ti, yadā paññāya passati,
-----|-----||-----|----- pathyā
atha nibbindatī¹ dukkhe - esa maggo visuddhiyā. [278]

-----|-----||-----|----- pathyā x 2
“sabbe dhammā anattā” ti, yadā paññāya passati,
-----|-----||-----|-----
atha nibbindatī² dukkhe - esa maggo visuddhiyā. [279]

-----|-----,-----|----- Tuṭṭhubha x 3
uṭṭhānakālamhi anuṭṭhahāno,
-----,-----|-----
yuvā balī ālasiyaṃ upeto,
-----|-----,-----
saṃsannasaṅkappamano kusīto,
-----|-----,----- Jagatī
paññāya maggaṃ alaso na vindati. [280]

-----|-----,-----|----- Jagatī
vācānurakkhī manasā susaṃvuto,
-----,-----|----- Tuṭṭhubha
kāyena ca akusalaṃ na kayirā,³
-----,-----|----- Jagatī x 2
ete tayo kamma pathe visodhaye,
-----|-----,-----
ārādhaye maggaṃ⁴ isippaveditaṃ. [281]

¹ BJT, Thai, ChS: *nibbindati*.

² BJT, Thai, ChS: *nibbindati*.

³ ChS: *kāyena ca nākusalaṃ kayirā*, this reading is probably an attempt to repair the metre, but it doesn't achieve its aim. We should read *cā* m.c.

⁴ PTS, ChS: *maggaṃ*.

-----|-----||-----|----- pathyā (x 3)
yogā ve jāyatī¹ bhūri,² ayogā bhūrisaṅkhayo,
-----|-----||-----|-----
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,
-----|-----||-----|-----
tathattānaṃ³ niveseyya yathā bhūri⁴ pavaḍḍhati. [282]

-----|-----||-----|----- pathyā x 2
vanaṃ chindatha mā rukkhaṃ, vanato jāyatī⁵ bhayaṃ,
-----|-----||-----|-----
chetvā vanañ-ca⁶ vanathañ-ca, nibbanā hotha bhikkhavo. [283]

-----|----- Vetālīya x 4
yāva hi⁷ vanatho na chijjati
-----|-----
aṇumatto⁸ pi narassa nārisu
-----|-----
paṭibaddhamano va tāva so,
-----|-----
vaccho khīrapako va mātari. [284]

-----|----- Vetālīya x 4
ucchinda sineham-attano,
-----|-----
kumudaṃ sārādikaṃ va pāṇinā⁹

¹ BJT, PTS: *jāyati*.

² PTS, Thai: *bhūri*.

³ ChS: *tathāttānaṃ*.

⁴ PTS: *bhūri*.

⁵ ChS: *jāyate*.

⁶ PTS: *vanaṃ* (omit *ca*).

⁷ BJT *yavam*, omit *hi*; PTS, Thai: *yāvam hi*.

⁸ BJT: *anumatto*.

⁹ ChS: omit *pāṇinā*.

—○—○|—○—○—

santimaggam-eva brūhaya

—○—○|—○—○—

nibbānaṃ¹ sugatena desitaṃ. [285]

○○—|○—○—||○○—|○—○— pathyā x 2

“idha vassaṃ vasissāmi, idha hemantagimhisu”,

○○—|○—○—||—○—|○—○—

iti bālo vicinteti antarāyaṃ na bujjhati. [286]

—○○|○—○—||—○○|○—○— pathyā x 2

taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,

—○—|○—○—||—○—|○—○—

suttaṃ gāmaṃ mahogho va maccu ādāya gacchati. [287]

○—○—|—○—||○○—○|○—○— mavipulā

na santi puttā tāṇāya, na pitā na pi bandhavā,

—○—|○—○—||—○—○|○—○— pathyā

antakenāhipannassa, natthi ñātisu² tāṇatā. [288]

—○—○|○—○—||—○—|○—○— pathyā x 2

etaṃ-atthavaṣaṃ ñatvā, paṇḍito sīlasaṃvuto,

—○○|○—○—||—○—○|○—○—

nibbānagamaṇaṃ³ maggaṃ khippam-eva visodhaye. [289]

*Maggavaggo vīsatiso.*⁴

¹ BJT: *nibbāṇaṃ*.

² PTS, ChS: *ñātīsu*.

³ BJT: *nibbāṇa-*.

⁴ ChS: *Maggavaggo vīsatiso niṭṭhito*.

21. Pakiṇṇakavaggo¹

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

---|---||---|--- pathyā x 2
paradukkhūpadānena attano² sukhāṃ-icchatī,
---|---||---|---
verasaṃsaggasaṃsaṭṭho verā so na parimuccati.³ [291]

---|---||---|--- pathyā x 2
yaṃ hi kiccaṃ tad-apaviddhaṃ,⁴ akiccaṃ pana kayⁱrati,
---|---||---|---
unnaḷānaṃ⁵ pamattānaṃ tesāṃ vaḍḍhanti āsavā. [292]

---|---||---|--- pathyā x 3
yesañ-ca susamāraddhā niccaṃ kāyagatā sati,
---|---||---|---
akiccaṃ te na sevanti kicce sātaccakārino,
---|---||---|---
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā. [293]

¹ PTS: *Pakiṇṇakavagga*; Thai: *Dhammapadagāthāya ekavīsatiṃ Pakiṇṇakavaggo*.

² PTS, Thai: *-dhānena yo attano*.

³ PTS: *pamuccati*. Metre: note that this is another case where the negative, being so close syntactically to the word it modifies, is used as the first syllable of a resolution.

⁴ PTS, ChS: *kiccaṃ apaviddhaṃ* (omit *tad*).

⁵ PTS, ChS: *unnaḷānaṃ*.

—○—○|○— —||— — —|○—○— pathyā x 2
mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye,
— — —○|○— —||— — —|○—○—
raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo. [294]

—○—○|○— —||— — —|○—○— pathyā x 2
mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye,¹
— — —○|○— —||— — —|○—○—
veyyagghapañcamā² hantvā, anīgho yāti brāhmaṇo. [295]

—○— —|○— — —||— — —○|○—○— pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
— — —○|○— — —||— — —○|○—○—
yesaṃ divā ca ratto ca niccaṃ buddhagatā sati. [296]

—○— —|○— — —||— — —○|○—○— pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
— — —○|○— — —||— — —○|○—○—
yesaṃ divā ca ratto ca niccaṃ dhammagatā sati. [297]

—○— —|○— — —||— — —○|○—○— pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ,
— — —○|○— — —||— — —○|○—○—
yesaṃ divā ca ratto ca niccaṃ saṅhagatā sati. [298]

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

¹ BJT: *sottiye*.

² ChS: *veyaggha*-.

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

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

---|---||---|--- Anuṭṭhubha ¹
duppabbajjaṃ durabhiraṃ, durāvāsā gharā dukhā,²
---|---||---|--- pathyā
dukkhosamānasaṃvāso, dukkhānupatitaddhagū,
---|---||---|--- Anuṭṭhubha ³
tasmā na caddhagū siyā na ca dukkhānupatito⁴ siyā. [302]

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

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

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

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

⁴ BJT, Thai: *dukkhānupatito*.

-----|-----||-----|----- pathyā x 2
dūre santo pakāśenti¹ himavanto va pabbato,
-----|-----||-----|-----
asantettha na dissanti rattim khittā² yathā sarā. [304]

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

*Pakiṇṇakavaggo ekavīsatimo.*³

¹ BJT: *pakāśanti*.

² PTS, Thai: *rattikhittā*.

³ Editor's note: BJT, *ekavīsatimo Pakiṇṇakavaggo*, against its normal practice of putting the name; ChS: *Pakiṇṇakavaggo ekavīsatimo niṭṭhito*.

22. Nirayavaggo¹

— — — — | —, — — — — | — — — — — Tuṭṭhubha x 4
abhūtavādī nirayaṃ upeti,

— — — — | —, — — — — | — — — — — Extended
yo vāpi² katvā na karomī ti³ cāha,

— — — —, | — — — — | — — — — —
ubho pi te pecca samā bhavanti,

— — — — | —, — — — — | — — — — —
nihīnakammā manujā parattha. [306]

— — — — | — — — — || — — — — | — — — — — bhavipulā
kāśāvakaṇṭhā bahavo pāpadhammā asaṇṇatā,

— — — — | — — — — || — — — — | — — — — — pathyā
pāpā pāpehi kammehi nirayaṃ te upapajjare. [307]

— — — — | — — — — || — — — — | — — — — — pathyā x 2
seyyo ayoguḷo bhutto tatto aggisikhūpamo,

— — — — | — — — — || — — — — | — — — — —
yañ-ce bhuñjeyya⁴ dussīlo raṭṭhapiṇḍam⁵ asaṇṇato. [308]

— — — — | — — — —, | — — — — | — — — — — Tuṭṭhubha x 4
cattāri ṭhānāni naro pamatto

— — — —, | — — — — | — — — — —
āpajjati⁶ paradārūpasevī,

¹ PTS: *Nirayavagga*; Thai: *Dhammapadagāthāya dvāvīsatiṃ Nirayavaggo*.

² BJT, Thai: *cāpi*.

³ PTS, ChS: omit *ti* - this reading is taken to regularise the metre, but as it stands the line is an example of the extended form of the Tuṭṭhubha.

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

⁵ ChS: *piṇḍam*.

⁶ BJT, ChS: *āpajjati*; in the text *ī* is m.c. to give the normal opening.

〰〰〰-|-,〰〰-|〰〰-
 apuññālābhaṃ na nikāmaseyyaṃ,
 〰〰〰-|-,〰〰-|〰〰-
 nindaṃ tatīyaṃ¹ nirayaṃ catutthaṃ. [309]

〰〰〰-|-〰,〰-|〰〰〰- Jagatī x 2
 apuññālābho ca gatī ca pāpikā,
 〰〰〰-|-〰,〰-|〰〰〰-
 bhītassa bhītāya ratī ca thokikā,
 〰〰〰-|-,〰〰-|〰〰- Tuṭṭhubha x 2
 rājā ca daṇḍaṃ garukaṃ paṇeti -
 〰〰〰-,|〰〰-|〰〰-
 tasmā naro paradāraṃ na seve. [310]

〰〰〰-|〰〰-||〰〰-|〰〰〰- bhavipulā
 kuso yathā duggahito² hattham-evānukantati,³
 〰〰〰-|〰〰-||〰〰〰-|〰〰〰- pathyā
 sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.⁴ [311]

〰〰〰|〰〰〰-||〰〰-|〰〰〰- pathyā
 yaṃ kiñci sithilaṃ⁵ kammaṃ, saṅkiliṭṭhañ-ca yaṃ vataṃ,
 〰〰〰-|〰〰-||〰〰〰-|〰〰〰- ravipulā
 saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ. [312]

〰〰〰〰|〰〰〰-||〰〰〰-|〰〰〰- pathyā x 2
 kayi¹rañ-ce⁶ kayirāthenaṃ⁷ daḷham-enaṃ parakkame,
 〰〰〰〰|〰〰〰-||〰〰〰〰|〰〰〰-
 saṭṭhilo¹ hi pariḍbājo bhiyyo ākirate rajaṃ. [313]

¹ BJT, Thai: *tatiyaṃ*; in the text *ī* is m.c. to give the normal opening.

² PTS: *duggahīto*.

³ PTS: *hatthaṃ evānukantati*.

⁴ Thai: *nirayāyupakaḍḍhati*.

⁵ PTS: *saṭṭhilaṃ*.

⁶ BJT, ChS: *kayirā ce*.

⁷ Thai: *kayirathenaṃ*.

○○---|○---||---○○|○-○- pathyā x 2
akataṃ dukkataṃ seyyo, pacchā tapati² dukkataṃ,
○-○○|○---||---|○-○-
katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati. [314]

○○-○|----||---○|○-○- mavipulā
nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
----|○---||○---|○-○- pathyā x 2
evaṃ gopetha attānaṃ, khaṇo vo³ mā upaccagā,
○---|○---||○○-○|○-○-
khaṇātītā hi socanti nirayamhi samappitā. [315]

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

○○-○|○-○-||○---○|○-○- Anuṭṭhubha
abhaye bhayadassino, bhaye cābhayadassino,⁴
----○|○---||---|○-○- pathyā
micchādiṭṭhisamādānā, sattā gacchanti duggatim. [317]

○---|○○○-||---|○-○- navipulā
avajje vajjamatino, vajje cāvajjadassino,⁵
----○|○---||---|○-○- pathyā
micchādiṭṭhisamādānā, sattā gacchanti duggatim. [318]

¹ Thai, ChS: *sithilo*.

² Thai, ChS: *tappati*.

³ PTS: *ve*.

⁴ Thai: *ca abhayadassino*.

⁵ Thai: *ca avajjadassino*.

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

*Nirayavaggo dvāvīsatiṃ.*¹

¹ PTS: *dvāvīsatiṃ*; ChS: *Nirayavaggo dvāvīsatiṃ niṭṭhito*.

23. Nāgavaggo¹

— — — —| — — — —|| — — — —| — — — — pathyā x 2
ahaṃ nāgo va saṅgāme cāpato² patitaṃ saraṃ

— — — —| — — — —|| — — — —| — — — —
ativākyam titikkhissam, dussīlo hi bahujjano. [320]

— — — —| — — — —|| — — — —| — — — — navipulā
dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati,
— — — —| — — — —|| — — — —| — — — — pathyā
danto setṭho manussesu yotivākyam titikkhati. [321]

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

— — — —| — — — —|| — — — —| — — — — pathyā x 2
na hi etehi yānehi gaccheyya agataṃ disaṃ,
— — — —| — — — —|| — — — —| — — — —
yathattana³ sudantena, danto dantena gacchati. [323]

— — — —| — — — — Vetālīya x 4
dhanapālako⁴ nāma kuñjaro
— — — —| — — — — irregular⁵
kaṭukappabhedano¹ dunnivārayo,

¹ PTS: *Nāgavagga*; Thai: *Dhammapadagāthāya tevīsatiso Nāgavaggo*.

² ChS: *cāpato*.

³ BJT, Thai, ChS: *yathāttana*.

⁴ ChS: *dhanapālo*.

⁵ Metre: this line is hypermetric by two mattā (or by one mattā if we understand *-pabhedano* m.c.); the vv.lls here are an attempt to repair the metre, the PTS reading is based on just one of the old Thai manuscripts (and assumes the light *-o*). The ChS reading looks very much like one of the frequent scribal ‘corrections’ introduced into that edition.

---||---
baddho kabalaṃ² na bhuñjati,
----||---
sumarati nāgavanassa kuñjaro. [324]

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

---,||--- Jagatī x 4
idaṃ pure cittam-acāri cārikaṃ
---,||---
yenicchakaṃ yatthakāmaṃ yathāsukhaṃ,
---,||---
tad-ajjahaṃ niggaheṣṣāmi yoniso,
---||---,||---
hatthim-pabhinnāṃ³ viya añkusaggaho. [326]

---||---||--- pathyā x 2
appamādaratā hotha sacittam-anurakkhatha,
---||---
duggā uddharathattānaṃ pañke sanno va kuñjaro. [327]

¹ PTS: *kaṭukapabhedano*; ChS: *kaṭukabhedano*.

² ChS: *kabalaṃ*.

³ Thai, ChS: *hatthippabhinnāṃ*.

○-○-|○,○○|-○-- Tuṭṭhubha x 4
sace labhetha nipakaṃ sahāyaṃ
 --○-,|-○○|-○--
saddhimcaram sādhuviḥārīdhīraṃ,
 ○○-○-|-○,○|-○--
abhibhuyya sabbāni parissayāni
 ○-○-,|-○○|-○--
careyya tenattamano satīmā. [328]

 --○-|○,○○|-○-- Tuṭṭhubha
no ce labhetha nipakaṃ sahāyaṃ
 --○-,|-○○|-○--
saddhimcaram sādhuviḥārīdhīraṃ,
 --○-|-○,○○|-○--
rājā va raṭṭhaṃ vijitaṃ pahāya
 --○-,|-○-○-|-○-- irregular ¹
eko care mātaṅgaraññe va nāgo. [329]

 --○○|○---||-○---|○-- pathyā
ekassa caritaṃ seyyo natthi bāle sahāyatā,
 --○-,|○○-|-○-- Tuṭṭhubha
eko care na ca pāpāni kay¹rā,
 ----,|-○-○-|-○-- irregular ²
appossukko mātaṅgaraññe va nāgo. [330]

 --○-|-○,○|-○-- Tuṭṭhubha x 4
atthamhi jātamhi sukhā sahāyā
 --○-|-○,○○|-○--
tuṭṭhī sukhā yā itarītarena

¹ Metre: this line is irregular, and cannot be taken as the extended form of the metre that sometimes turns up, as there is no caesura after the 5th.

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

--o--|--oo|--o--

puññaṃ sukhaṃ jīvitasaṅkhayamhi

--o--|--o,o|--o--

sabbassa dukkhassa sukhaṃ pahāṇaṃ. [331]

o---|o---||o---|o--o-- pathyā x 2

sukhā matteyyatā loke, atho petteyyatā sukhā,

o---|o---||o---|o--o--

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]

o---o|o---||o---|o--o-- pathyā x 2

sukhaṃ yāva jarā sīlaṃ,¹ sukhā saddhā patiṭṭhitā,

o---|ooo---||---|oo|o--o--

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [333]

*Nāgavaggo tevīsatimo.*²

¹ PTS: *sīlam*, printer's error.

² ChS: *Nāgavaggo tevīsatimo niṭṭhito*.

24. Taṇhāvaggo¹

UU-UU|U-U- Vetālīya x 4
manujassa pamattacārino
---UU|U-U-
taṇhā vaḍḍhati māluvā viya,
-UUU|U-U-²
so palavati³ hurāhuraṃ
UU-UU|U-U-
phalam-icchaṃ va vanasmi⁴ vānaro. [334]

---U|U---||---U-U- pathyā x 2
yaṃ esā sahati⁵ jammī taṇhā loke visattikā
---U|U---||UU--|U-U-
sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ. [335]

---U|U---||---U-U- pathyā
yo cetaṃ sahati⁶ jammiṃ taṇhaṃ loke duraccayaṃ
---|UU---||UU--|U-U- savipulā
sokā tamhā papatanti udabindu va⁷ pokkharā. [336]

¹ PTS: *Taṇhāvagga*; Thai: *Dhammapadagāthāya catuvīsatiṃ Taṇhāvaggo*.

² Metre: this line is short by one mattā.

³ BJT, ChS: *plavati*.

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

⁵ ChS: *sahate*.

⁶ ChS: *sahate*.

⁷ BJT: *udabindūva*.

--o--|o---||---o|o--o-- pathyā
taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā,
--o--|---o--||o---|o--o-- bhavipulā
taṇhāya mūlaṃ khaṇatha¹ usīrattho va bīraṇaṃ,
--o--|o---||---o|o--o-- pathyā
mā vo naḷaṃ² va soto va māro bhañji punappunaṃ. [337]

o--o--|-,oo|---o--o-- Jagatī x 4
yathā pi mūle anupaddave daḷhe
--o--|-,oo|---o--o--
chinno pi rukkho punar-eva rūhati,
--o-,|---oo|---o--o--
evam-pi taṇhānusaye anūhate
--o--|,|---oo|---o--o--
nibbattatī³ dukkham-idaṃ punappunaṃ. [338]

--o--|o---||o---o|o--o-- pathyā x 2
yassa chattimsatī⁴ sotā manāpassavanā bhusā,⁵
--o--|o---||---|o--o--
vāhā⁶ vahanti duddiṭṭhiṃ⁷ saṅkappā rāganissitā. [339]

¹ PTS: *khanatha*.

² BJT: *nalāṃ*.

³ BJT, PTS, Thai: *nibbattati*; in the text *ī* is m.c. to give the normal opening.

⁴ BJT, ChS: *chattimsati*; in the text *ī* is m.c. to give the pathyā cadence.

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

⁶ Thai: *vahā*; ChS: *māhā*.

⁷ PTS: *duddiṭṭham*.

— — — — —| — — — — —| — — — — — pathyā x 2
savanti sabbadhī¹ sotā latā ubbhijja² tiṭṭhati

— — — — —| — — — — —| — — — — —
tañ-ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha. [340]

— — — — —| — — — — — Vetālīya x 4
saritāni sinehitāni ca

— — — — —| — — — — —³
sōmanassāni bhavanti jantuno,

— — — — —| — — — — —
te sātasiṭā sukhesino,

— — — — —| — — — — —
te ve jātijarūpagā narā. [341]

— — — — —| — — — — — Vetālīya x 3
tasiṇāya purakkhatā pajā

— — — — —| — — — — —
parisappanti saso va bādhito,⁴

— — — — —| — — — — —
saṃyojanasaṅgasattakā⁵
— — — — —| — — — — — Opacchandasaka
dukkham-upenti punappunam cirāya. [342]

— — — — —| — — — — — Vetālīya x 4
tasiṇāya purakkhatā pajā

— — — — —| — — — — —
parisappanti saso va bādhito,⁶

¹ BJT, Thai: *sabbadhi*; PTS: *sabbadā*; in the text ī is m.c. to give the pathyā cadence.

² ChS: *uppajja*.

³ Metre: scanning -o- as light m.c. However the variation — — — — — does exist, see the Introduction to the Prosody.

⁴ ChS: *bandhito*.

⁵ BJT, Thai: *saññojanasaṅgasattā*.

⁶ ChS: *bandhito*.

---UU!-U-U-
 tasmā tasiṇaṃ vinodaye
 -U---UU!-U-U- ¹
 bhikkhu ākaṅkha'² virāgam-attano. [343]

---UU!-U-U--- Opacchandasaka
 yo nibbanatho vanādhimutto
 UU---UU!-U-U- Vetālīya x 3
 vanamutto vanam-eva dhāvati
 ---UU!-U-U-
 taṃ puggalam-etha³ passatha
 ---UU!-U-U-
 mutto bandhanam-eva dhāvati. [344]

U-U-,!-UU!-U--- Tuṭṭhubha x 4
 na taṃ daḷhaṃ bandhanam-āhu dhīrā,
 U-U-,!-U-!-U---
 yad-āyasaṃ dārujaṃ⁴ pabbajañ-ca,⁵
 --U-!-,UU!-U---
 sārattarattā maṇikuṇḍalesu
 --U-,!-UU!-U---
 puttesu dāresu ca yā apekḥā,⁶ [345]

¹ Metre: the vv.lls show how much confusion this line has caused, however to correct the metre we only need to read *ākaṅkhi*, and count the line as one of the variant openings (-U---UU) discussed in the Introduction to the Prosody.

² BJT: *ākaṅkhī*; Thai: *ākaṅkham*; ChS omits bhikkhu and reads *ākaṅkhanta*, which is an attempt to 'correct' the metre, but this variation occurs many times, see the Introduction to the Prosody.

³ PTS, Thai: *puggalam eva*.

⁴ ChS: *dāruja*.

⁵ BJT: *babbajañ ca*.

⁶ Thai, ChS: *apekkhā*.

---,|---|--- Tuṭṭhubha x 4
etaṃ daḷhaṃ bandhanam-āhu dhīrā,
---,|---|---
ohāriṇaṃ sithilaṃ duppamuñcaṃ,
---|---,|---
etaṃ¹-pi chetvāna paribbajanti
---,|---|---
anapekkhino kāmasukhaṃ pahāya. [346]

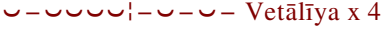
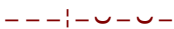
---|---|--- Tuṭṭhubha x 4
ye rāgarattānupatanti sotaṃ
---,|---|---
sayamkataṃ makkaṭako va jālaṃ,
---|---,|---
etaṃ-pi chetvāna vajanti dhīrā,
---,|---|---
anapekkhino² sabbadukkaṃ pahāya. [347]

---|---|--- Vetālīya x 4
muñca pure muñca pacchato,
---|---|---
majjhe muñca bhavassa pārāgū,
---|---|---
sabbattha vimuttamānaso
---|---|---
na punaṃ³ jātijaraṃ upehisi. [348]

¹ Thai: *Etam*.

² PTS: *anapekhino*.

³ BJT, Thai: *puna*.

 Vetālīya x 4
 vitakkapamathitassa¹ jantuno
 ²
 tibbarāgassa subhānupassino
 ³
 bhiyyo taṇhā pavaḍḍhati,
 esa kho daḷhaṃ karoti bandhanam. [349]

 Vetālīya x 4
 vitakkupasame⁴ ca yo rato
 ⁵
 asubham bhāvayati⁵ sadā sato,
 ⁶
 esa kho vyantikāhiti,⁷
 ⁸
 esacchecchati⁸ mārabandhanam. [350]

¹ ChS: *vitakkamathitassa*; Metre: we should probably read *vitak[k]apamathitassa* m.c. Norman (WD) suggests taking the v.l. from ChS, but this looks like one of the frequent scribal ‘corrections’ in that edition, and cannot be relied on as representing any genuine manuscript tradition.

² Metre: for this variation see the Introduction to the Prosody.

³ Metre: this is a syncopated version of the variation that is discussed in the Introduction to the Prosody. Norman (WD) suggests reading *khō*, but this is unnecessary.

⁴ PTS, Thai, ChS: *vitakkūpasame*.

⁵ BJT: *bhāvayati*; ChS: *bhāvayate*; in the text *ī* is m.c. to give the normal cadence.

⁶ Metre: the metre is one mattā short in the opening, we really need to re-instate the sarabhatti vowel and read *viyanti-* (◡–◡) as Norman (WD, following Fausboll) suggests.

⁷ ChS: *byanti-*.

⁸ BJT, ChS: *esa checchati*; the unhistoric doubling of the initial consonant is m.c. to produce the correct mattā count.

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

--○--|○---||○○○○|○--○ pathyā
vītataṇho anādāno, niruttipadakovidō,
--○--|○---||---○|○--○ ravipulā
akkharānaṃ sannipātaṃ jaññā pubbaparāni² ca,
○---○|○---||○---(○○○○)|○--○ pathyā
sa ve antimasārīro mahāpaṇño (mahāpuriso)³ ti vuccati. [352]

--○--,|○○|○-- Tuṭṭhubha x 4
sabbābhibhū sabbavidūham-asmi,
--○--|○,○|○--
sabbesu dhammesu anūpalitto,
--○--,|--○|○--
sabbañjaho taṇhakkhaye⁴ vimutto,
○○○--|○,○|○--
sayāṃ abhiññāya kam-uddiseyyaṃ. [353]

¹ PTS: *acchidda*.

² PTS, ChS: *pubbāparāni*.

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

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

— — — — —, | — — — — — Tuṭṭhubha x 4 ¹
sabbadānaṃ dhammadānaṃ jināti,
— — — — —, | — — — — —
sabbaṃ rasaṃ² dhammaraso jināti,
— — — — —, | — — — — —
sabbaṃ ratim³ dhammaratī⁴ jināti,
— — — — —, | — — — — —
taṇhakkhayo sabbadukkhaṃ jināti. [354]

— — — — —, | — — — — — || — — — — — mavipulā
hananti bhogā dummedhaṃ, no ve⁵ pāragavesino,
— — — — —, | — — — — — || — — — — — pathyā
bhogataṇhāya dummedho hanti aññe va attanaṃ.⁶ [355]

— — — — —, | — — — — — || — — — — — pathyā x 2
tiṇadosāni khattāni, rāgadosā ayaṃ pajā,
— — — — —, | — — — — — || — — — — —
tasmā hi vītārāgesu, dinnāṃ hoti mahapphalaṃ. [356]

— — — — —, | — — — — — || — — — — — pathyā x 2
tiṇadosāni khattāni, dosadosā ayaṃ pajā,
— — — — —, | — — — — — || — — — — —
tasmā hi vītadosesu, dinnāṃ hoti mahapphalaṃ. [357]

¹ Metre: We should read *sabbaṃ dānaṃ*, which gives the Vedic opening
— — — — —, which is acceptable.

² ChS: *sabbarasaṃ*.

³ ChS: *sabbaratim*.

⁴ ChS: *-rati*.

⁵ PTS: *ce*; ChS: *ca*.

⁶ BJT, ChS: *attanā*.

UU---|U---||-U---|U-U- pathyā x 2
tiṇadosāni khetṭāni, mohadosā ayaṃ pajā,
--U-|U---||---U|U-U-
tasmā hi vītamohesu, dinnam hoti mahapphalam. [358]

UU---|U---||---|U-U- pathyā x 2
tiṇadosāni khetṭāni, icchādosā ayaṃ pajā,
--UU|U---||---U|U-U-
tasmā hi vīgaticchesu, dinnam hoti mahapphalam.¹ [359]

*Taṇhāvaggo catuvīsatisimo.*²

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

² ChS: *Taṇhāvaggo catuvīsatisimo nīṭṭhito*.

25. Bhikkhuvaggo¹

— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ — pathyā x 2
kakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ —
ghāṇena² saṃvaro sādhu, sādhu jivhāya saṃvaro. [360]

— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ — pathyā x 3
kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
◡ ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ —
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro,
— ◡ — ◡ — ◡ — ◡ — || — ◡ — ◡ — ◡ — ◡ —
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati. [361]

— ◡ — ◡ ◡ ◡ — ◡ — ◡ — ◡ — Vetālīya x 3³
hatthasaṃyatō pādasamīyato,
— ◡ — ◡ — ◡ ◡ ◡ — ◡ — ◡ — ◡ — irreg ular⁴
vācāya saṃyatō saṃyatuttamo,⁵
— ◡ — ◡ ◡ ◡ — ◡ — ◡ — ◡ —
ajjhatarato samāhito,
— ◡ — ◡ ◡ ◡ — ◡ — ◡ — ◡ — Opacchandasaka
eko santusito tam-āhu bhikkhum.⁶ [362]

¹ PTS: *Bhikkhuvagga*; Thai: *Dhammapadagāthāya pañcavīsatiṃ Bhikkhuvaggo*.

² Thai, ChS: *ghāṇena*.

³ Metre: in this line we need to scan the first syllable as light m.c.

⁴ This is possibly one of the variations discussed in the Introduction, but we would still have to scan the last syllable in saṃyatō as light m.c. It maybe we should read *vācāsaṃyatō* here instead.

⁵ Thai: *saññatattamo*.

⁶ Thai: *bhikkhu*.

— — — — — || — — — — — pathyā x 2 ¹
yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato,
— — — — — || — — — — —
atthaṃ dhammañ-ca dīpeti madhuraṃ tassa bhāsitaṃ. [363]

— — — — — || — — — — — bhavipulā
dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ,
— — — — — || — — — — — pathyā ²
dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati. [364]

— — — — — || — — — — — pathyā x 2
salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,³
— — — — — || — — — — —
aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati. [365]

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

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

— — — — — || — — — — — mavipulā
mettāvihārī yo bhikkhu,⁴ pasanno buddhasāsane,
— — — — — || — — — — — pathyā
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [368]

¹ Metre: note the light syllables in 2nd & 3rd positions.

² Metre: again the negative in front of the word it modifies forms the first part of a resolution here.

³ Thai: *pihayañ-care*.

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

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

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

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

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

¹ BJT: *rāgaṃ* (omit *ca*).

² BJT: *nibbāṇam*.

³ PTS: *vuttaribhāvaye*.

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

⁵ ChS: *ramesu*.

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

⁷ BJT: *nibbāṇa-*.

-----|-----||-----|----- pathyā x 2
suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno,
-----|-----||-----|-----
amānusī ratī¹ hoti sammā dhammaṃ vipassato. [373]

-----|-----||-----|----- bhavipulā
yato yato sammasati khandhānaṃ udayabbayaṃ²
-----|-----||-----|----- pathyā
labhatī³ pītipāmojjaṃ, amataṃ taṃ vijānataṃ. [374]

-----|-----||-----|----- navipulā
tatrāyam-ādi bhavati idha paññassa bhikkhuno:
-----|-----||-----|----- pathyā
indriyaguttī⁴ santuṭṭhī pātimokkhe ca saṃvaro. [375]

-----|-----||-----|----- pathyā x 2
mitte bhajassu kalyāṇe suddhājīve atandite,⁵
-----|-----||-----|-----
paṭisanthāravuttassa,⁶ ācārakusalo siyā,
-----|-----||-----|----- bhavipulā
tato pāmojjabahulo dukkhassantaṃ karissati.⁷ [376]

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

² PTS: *udavyayaṃ*.

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

⁴ PTS: *indriyaguttī*.

⁵ Editor's note: PTS takes this line with the previous verse.

⁶ BJT, Thai: *paṭisanthāravuttyassa*; ChS: *paṭisanthāravutyassa*.

⁷ BJT: *karissasi*.

— — — — — || — — — — — pathyā x 2
vassikā viya pupphāni¹ maddavāni pamuñcati,
— — — — — || — — — — —
evaṃ rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]

— — — — — || — — — — — ravipulā
santakāyo santavāco santavā² susamāhito
— — — — — || — — — — — pathyā
vantalokāmiso bhikkhu upasanto ti vuccati. [378]

— — — — — || — — — — — pathyā
attanā codayattānaṃ, paṭimāsettam-attanā,³
— — — — — || — — — — — bhavipulā
so attagutto satimā sukhaṃ bhikkhu vihāhisi. [379]

— — — — — || — — — — — pathyā x 2
attā hi attano nātho,⁴ attā hi attano gati,
— — — — — || — — — — —
tasmā saṃyamamayattānaṃ⁵ assaṃ bhadraṃ va vāṇijo. [380]

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

¹ Thai: *puppaphāni*, printer's error.

² Thai: *santamano*.

³ PTS: *paṭimāse attam attanā*; Thai: *paṭimamsetam* - ; ChS: *paṭimamsetha attanā*.

⁴ ChS adds a line in here in brackets, which is found in none of the other editions: (*ko hi nātho paro siyā*).

⁵ PTS: *saññāmay' attānaṃ*; Thai: *saññāma attānaṃ*; ChS: *saṃyamamattānaṃ*.

—o—o|o— —||—oo—|o—o— pathyā x 2
yo have daharo bhikkhu yuñjati¹ buddhasāsane,
oo— —|o— —||— —|o—o—
sō imam² lokam pabhāseti abbhā mutto va candimā. [382]

*Bhikkhuvaggo pañcavīsatiso.*³

¹ PTS: *yuñjate*; this reading is taken to avoid the light 2nd & 3rd syllables, but it is based on just one of the old Thai manuscripts.

² PTS, ChS: *somañ*.

³ ChS: *Bhikkhuvaggo pañcavīsatiso niṭṭhito*.

26. Brāhmaṇavaggo¹

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

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

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

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

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

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

² Thai: *panūda*.

³ ChS: *katakiccam*.

⁴ Thai, ChS: *rattim-ābhāti*.

— — — — | — — — — Vetāliya x 4
bāhitapāpo ti brāhmaṇo,
— — — — | — — — —
samacarⁱyā samaṇo ti vuccati,
— — — — | — — — —
pabbājayam-attano¹ malaṃ,
— — — — | — — — —
tasmā pabbajito ti vuccati. [388]

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

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

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

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

¹ BJT: *pabbājayattano*.

² ChS: *dukkataṃ*.

○○-○|○----||○----|○-○- pathyā x 2
na jaṭāhi na gottena,¹ na jaccā hoti brāhmaṇo,
--○--|○----||--○--|○-○-
yamhi saccañ-ca dhammo ca so sucī so va² brāhmaṇo. [393]

--○-|○----||--○○|○-○- pathyā
kiṃ te³ jaṭāhi dummedha kiṃ te ajīnasāṭiyā,
--○-|○-○-||--○-|○-○- bhavipulā
abbhantaraṃ te⁴ gahanaṃ⁵ bāhiraṃ parimajjasi. [394]

--○-|○----||○-○○|○-○- pathyā
paṃsukūladharaṃ jantūṃ,⁶ kisaṃ dhamanisanthataṃ,
--○-|-----||○○--|○-○- mavipulā
ekaṃ vanasmiṃ jhāyantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [395]

○----|○----||--○--|○-○- pathyā x 3
na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
----|○----||○--○|○-○-
bhovādi⁷ nāma so hoti sace⁸ hoti sakiñcano,
○-○-|○----||○○--|○-○-
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [396]

¹ Thai: *gottehi*.

² Thai, ChS: *ca*.

³ Thai: *kin-te*, and in the next line.

⁴ Thai: *abbhantaran-te*.

⁵ BJT, Thai: *gahanaṃ*.

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

⁷ PTS, ChS: *bhovādi*.

⁸ PTS, Thai: *sa ve*; see Brough 183.

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

— — — —| — — — —|| — — — —| — — — — pathyā x 2
chetvā naddhiṃ¹ varattañ-ca, sandāmaṃ sahanukkamaṃ,
— — — —| — — — —|| — — — —| — — — —
ukkhittapaliḡhaṃ² buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [398]

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

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

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

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

¹ PTS: *nandhiṃ*.

² PTS: *paḷighaṃ*.

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

⁴ ChS: *anussadaṃ*.

⁵ ChS: *limpati*.

---|-----||---|--- mavipulā
gambhīrapaññaṃ medhāviṃ, maggāmagassa kovidam,
---|---||---|--- pathyā
uttamattham¹ anuppattam, tam-aham brūmi brāhmaṇam. [403]

---|---||---|--- pathyā
asaṃsatṭham gahaṭṭhehi, anāgārehi cūbhayaṃ,
---|---||---|--- mavipulā
anokasārim² appiccam, tam-aham brūmi brāhmaṇam. [404]

---|---||---|--- mavipulā
nidhāya daṇḍam bhūtesu tasesu thāvaresu ca,
---|---||---|--- pathyā
yo na hanti na ghātetī, tam-aham brūmi brāhmaṇam. [405]

---|---||---|--- pathyā x 2
aviruddham viruddhesu, attadaṇḍesu nibbutam,
---|---||---|---
sādānesu anādānam, tam-aham brūmi brāhmaṇam. [406]

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

---|---||---|--- bhavipulā
akakkasaṃ viññapanim³ giram saccam⁴ udīraye,
---|---||---|--- pathyā
yāya nābhisaje kañci, tam-aham brūmi brāhmaṇam. [408]

¹ ChS: *uttamattham*.

² ChS: *anokasārim*.

³ PTS, Thai, ChS: *viññāpanim*. See Brough p. 184.

⁴ ChS: *saccam*.

— — — — —| — — — — —| — — — — —| — — — — — pathyā
yodha dīghaṃ va¹ rassaṃ vā aṇuṃ-thūlaṃ subhāsubhaṃ
— — — — —| — — — — —| — — — — —| — — — — — mavipulā
loke adinnaṃ nādiyati,² tam-ahaṃ brūmi brāhmaṇaṃ. [409]

— — — — —| — — — — —| — — — — —| — — — — — pathyā x 2
āsā yassa na vijjanti asmim loke paramhi ca,
— — — — —| — — — — —| — — — — —| — — — — —
nirāsayaṃ³ visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [410]

— — — — —| — — — — —| — — — — —| — — — — — pathyā x 2
yassālayā na vijjanti, aññāya akathaṅkathī,
— — — — —| — — — — —| — — — — —| — — — — —
amatogadhaṃ⁴ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [411]

— — — — —| — — — — —| — — — — —| — — — — — pathyā x 2
yodha puññaṅ-ca pāpaṅ-ca ubho saṅgaṃ⁵ upaccagā,
— — — — —| — — — — —| — — — — —| — — — — —
asokaṃ virajaṃ suddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [412]

— — — — —| — — — — —| — — — — —| — — — — — pathyā x 2
candaṃ va vimalaṃ suddhaṃ, vipprasannaṃ-anāvilaṃ
— — — — —| — — — — —| — — — — —| — — — — —
nandībhavaparikkhīṇaṃ,⁶ tam-ahaṃ brūmi brāhmaṇaṃ. [413]

¹ Thai: *vā*; in the text *va* (<*vā*) is m.c. to give the pathyā cadence.

² PTS: *nādiyate*.

³ ChS: *nirāsasaṃ*.

⁴ ChS: *amatogadham*.

⁵ ChS: *saṅgam*.

⁶ Thai: *nandi*-; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.

- - - - - u - - - - - || - - - - - | - - - - - pathyā x 2
 yo imaṃ¹ palipathaṃ² duggaṃ saṃsāraṃ moham-accagā,
 - - - - - u - - - - - || - - - - - | - - - - -
 tiṇṇo pāragato jhāyī anejo akathaṅkathī,
 - - - - - | - - - - - || - - - - - | - - - - - Anuṭṭhubha
 anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇaṃ. [414]

- - - - - | - - - - - || - - - - - | - - - - - pathyā x 2
 yodha kāme pahatvāna³ anāgāro paribbaje
 - - - - - u - - - - - || - - - - - | - - - - -
 kāmabhavaparikkhīṇaṃ,⁴ tam-ahaṃ brūmi brāhmaṇaṃ. [415]

- - - - - | - - - - - || - - - - - | - - - - - pathyā x 2
 yodha taṇhaṃ pahatvāna,⁵ anāgāro paribbaje,
 - - - - - u - - - - - || - - - - - | - - - - -
 taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [416]

- - - - - u - - - - - || - - - - - | - - - - - pathyā x 2
 hitvā mānusaṃsaṃ yogaṃ, dīpaṃ yogaṃ upaccagā,
 - - - - - u - - - - - || - - - - - | - - - - -
 sabbayogavisamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [417]

- - - - - | - - - - - u - - - - - || - - - - - | - - - - - pathyā x 2
 hitvā ratiṇ-ca aratiṇ-ca, sītībhūtaṃ nirūpadhiṃ,
 - - - - - | - - - - - || - - - - - | - - - - -
 sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [418]

¹ ChS: *yomaṃ* - an unnecessary metrical 'correction'.

² BJT: *paḷipathaṃ*.

³ BJT: *pahātvāna*.

⁴ PTS: *kāmābhava*-; PTS takes this reading to avoid the opening u u u u, but it occurs many times elsewhere, see the Introduction to the Prosody. Here there is not good manuscript support for the reading.

⁵ BJT: *pahātvāna*.

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

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

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

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

~~~~~|~~~~~||~~~~~|~~~ mavipulā  
pubbenivāsaṃ yo vedī,<sup>1</sup> saggāpāyaṇ-ca passati,  
~~~~~|~~~~~||~~~~~|~~~ pathyā x 2  
atho jātikkhayaṃ patto, abhiññāvosito muni,
~~~~~|~~~~~||~~~~~|~~~  
sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [423]

*Brāhmaṇavaggo chabbīsatiṃ.*<sup>2</sup>

---

<sup>1</sup> Thai, ChS: *vedi*.

<sup>2</sup> ChS: *Brāhmaṇavaggo chabbīsatiṃ niṭṭhito*; Thai: *Brāhmaṇaggo*, printer's error.

Vagguddānaṃ.<sup>1</sup>

Yamakappamādo<sup>2</sup> Cittam, Puppham Bālena Paṇḍito,<sup>3</sup>  
Arahanto<sup>4</sup> Sahassena, Pāpam Daṇḍena<sup>5</sup> te dasa. [1]

Jarā Attā ca Loko ca, Buddhā<sup>6</sup> Sukham Piyena<sup>7</sup> ca,  
Kodho Malañ-ca Dhammaṭṭho,<sup>8</sup> Maggavaggena vīsati. [2]

Pakiṇṇam Nirayo<sup>9</sup> Nāgo, Taṇhā<sup>10</sup> Bhikkhu ca Brāhmaṇo,  
ete chabbīsati<sup>11</sup> vaggā, desitādiccabandhunā. [3]

---

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

*satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti).*

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

<sup>2</sup> PTS, Thai: *Yamakam Appamādam*; Thai actually prints *Appamadam*, a printer's error.

<sup>3</sup> PTS, Thai: *Paṇḍitam*.

<sup>4</sup> PTS, Thai: *Arahantam*.

<sup>5</sup> BJT: *Pāpadaṇḍena*.

<sup>6</sup> BJT: *Buddho*.

<sup>7</sup> BJT: *Sukhapiyena*.

<sup>8</sup> PTS, Thai: *Kodham Malañ-ca Dhammaṭṭham*.

<sup>9</sup> PTS, Thai: *Nirayam*.

<sup>10</sup> PTS, Thai: *Taṇham*.

<sup>11</sup> BJT, ChS: *chabbīsati*.

Gāthuddānaṃ:<sup>1</sup>

Yamake vīsati<sup>2</sup> gāthā, Appamādamhi dvādasa,  
ekādasā<sup>3</sup> Cittavagge, Pupphavaggamhi soḷasa. [1]

Bāle ca soḷasa<sup>4</sup> gāthā, Paṇḍitamhi catuddasa,  
Arahante dasā<sup>5</sup> gāthā, Sahasse honti soḷasa. [2]

terasā<sup>6</sup> Pāpavaggamhi, Daṇḍamhi dasa satta ca,  
ekādasā<sup>7</sup> Jarāvagge, Attavagge bhava dasa.<sup>8</sup> [3]

dvādasa<sup>9</sup> Lokavaggamhi, Buddhe caṭṭhārasā<sup>10</sup> bhava,<sup>11</sup>  
Sukhe ca Piyavagge ca, gāthāyo honti dvādasa. [4]

cuddasā<sup>12</sup> Kodhavaggamhi, Malavagge kavīsati,  
sattarasa ca Dhammaṭṭhe, Maggavagge tatheva ca.<sup>13</sup> [5]

---

<sup>1</sup> PTS omits this and the following verses. Thai omits this heading. ChS:  
*Gāthānamuddānaṃ.*

<sup>2</sup> BJT, ChS: *vīsati*.

<sup>3</sup> Thai: *Ekādasā*.

<sup>4</sup> Thai: *sattarasā* !

<sup>5</sup> BJT, ChS: *dasa*.

<sup>6</sup> BJT, ChS: *Terasa*.

<sup>7</sup> Thai: *Ekādasā*.

<sup>8</sup> Thai: *attavaggamhi dvādasa* !

<sup>9</sup> BJT, ChS: *Dvādasa*.

<sup>10</sup> Editor's note: BJT, *caṭṭhārasa*, printer's error.

<sup>11</sup> Thai: *Buddhavaggamhi soḷasa* ! ChS: *Buddhavaggamhi ṭhārasa*.

<sup>12</sup> BJT, ChS: *Cuddasa*.

<sup>13</sup> Thai: *Maggavaggamhi soḷasa* ! ChS: *Maggavagge sattarasa*.

Pakiṇṇe soḷasa gāthā, Niraye nāge catuddasa,<sup>1</sup>  
chabbīsati<sup>2</sup> Taṇhāvaggamhi, tevīsa Bhikkhuvaggikā.<sup>3</sup> [6]

cattālīsekagāthāyo,<sup>4</sup> Brāhmaṇe vaggam-uttame,  
gāthāsātāni cattāri, tevīsa ca punāpare,  
Dhammapade nipātamhi desitādiccabandhunā ti.<sup>5</sup> [7]

*Dhammapadam niṭṭhitam.*<sup>6</sup>

---

<sup>1</sup> Thai: *cuddasa*; ChS: *ca cuddasa*.

<sup>2</sup> Thai: *dvāvīsa*; ChS: *chabbīsa*.

<sup>3</sup> Thai: *Bhikkhuvaggakā*.

<sup>4</sup> Thai: *Cattālīsa ca gāthāyo*; ChS: *Ekatālīsagāthāyo*.

<sup>5</sup> Thai omits ti.

<sup>6</sup> BJT: *Dhammapadapāḷi niṭṭhitā*.

## Dhammapada Indexes

### Dhammapada Complete Word Index

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(= 83% of the verses)

Pathyā: (603 pādāyugas): 1ace; 2ace; 3c; 4c; 5ac; 6ac; 7c;  
8c; 9c; 10ac; 11c; 12ac; 13c; 14c; 21c; 22ac; 25ac;  
26ac; 27c; 28ace; 29ac; 30c; 31ac; 32ac; 33ac; 34ac;  
35c; 36c; 37c; 38ac; 39ac; 41ac; 42c; 43ac; 47ac;  
48ac; 49ac; 50ac; 51ac; 52ac; 53ac; 55ac; 56ac;  
57ac; 58ac; 59ac; 60a; 61ac; 62ac; 64ac; 65ac; 66c;  
67ac; 68a; 70ac; 71ac; 72ac; 73ac; 74ace; 75ce;  
76ae; 77ac; 78a; 79ac; 81c; 82c; 85a; 86ac; 88ac;  
89ac; 90ac; 91ac; 92ace; 93ace; 96ac; 97a; 98a;  
99ac; 100ac; 101ac; 102ac; 103ac; 104ac; 105ac;  
106ace; 107ace; 109a; 110ac; 111ac; 112ac; 113ac;  
114ac; 115ac; 116ac; 117a; 118a; 119c; 120c; 121ac;  
122ace; 123ac; 124ac; 126ac; 129ac; 130ac;  
131ac; 132ac; 133a; 134ac; 135a; 136ac; 137a;  
138ac; 139c; 140a; 146ac; 147ac; 148ac; 149ac;  
152c; 153ac; 154ace; 155c; 156c; 157ac; 158c; 159a;  
160ac; 161ac; 162ac; 163ac; 164ce; 165ac; 166ac;  
167ac; 168ac; 169c; 170ac; 171ac; 172ac; 173ac;  
174ac; 175a; 176ac; 178ac; 181a; 182a; 185ce;  
186ac; 187ac; 188ac; 189ac; 190ac; 191ac; 192ac;  
193ac; 194ac; 195c; 197ac; 198ac; 199ac; 200ac;  
201c; 202ac; 203ac; 204ac; 205ac; 206ac; 207ace;  
209ac; 210a; 211ac; 212ac; 213ac; 214ac; 215ac;  
216ac; 217ac; 218a; 219c; 220ac; 222ac; 223a;  
224ac; 225c; 226ac; 227ce; 228c; 229a; 230ac; 231c;  
232c; 233c; 234ac; 239ac; 241ac; 242c; 243c; 244c;  
245ac; 246a; 247a; 248ac; 249a; 250a; 251ac;

252ace; 253ac; 254a; 255ac; 256ac; 257a; 258a;  
259ce; 260c; 261ac; 262ac; 263a; 264c; 265ac; 266c;  
267a; 268ac; 269ac; 270ac; 271ac; 272c; 273a; 275c;  
276c; 277c; 278c; 279ac; 282ace; 283ac; 286ac;  
287ac; 288c; 289ac; 290ac; 291ac; 292ac; 293ace;  
294ac; 295ac; 296ac; 297ac; 298ac; 299ac; 300ac;  
301ac; 302c; 304ac; 305c; 307c; 308ac; 311c; 312a;  
313ac; 314ac; 315ce; 316c; 317c; 318c; 319ac;  
320ac; 321c; 322ac; 323ac; 327ac; 330a; 332ac;  
333ac; 335ac; 336a; 337ae; 339ac; 340ac; 351ac;  
352ae; 355c; 356ac; 357ac; 358ac; 359ac; 360ac;  
361ace; 363ac; 364c; 365ac; 366ac; 367a; 368c;  
369ac; 370c; 372ac; 373ac; 374c; 375c; 376ac;  
377ac; 378c; 379a; 380ac; 381ac; 382ac; 383ac;  
384a; 385ac; 386ac; 387ace; 389ac; 391ac; 392ac;  
393ac; 394a; 395a; 396ace; 397ac; 398ac; 399ac;  
400c; 401ac; 402ac; 403c; 404a; 405c; 406ac; 407ac;  
408c; 409c; 410ac; 411ac; 412ac; 413ac; 414ac;  
415ac; 416ac; 417ac; 418ac; 419ac; 420a; 421ac;  
422ac; 423ce.

navipulā: (17 pādayugas): 3a; 4a; 11a; 30a; 35a; 36a; 158a;  
164a; 169a; 182c; 201a; 243a; 249c; 264a; 318a;  
321a; 375a.

bhavipulā: (31 pādayugas): 21a; 23a; 37a; 68c; 75a; 81a; 133c;  
143c; 152a; 183c; 195a; 196a; 219a; 225a; 227a;  
242a; 258c; 259a; 267c; 272a; 303c; 307a; 311a;  
337c; 364a; 370a; 374a; 376e; 379c; 394c; 408a.

mavipulā: (50 pādayugas): 7a; 8a; 9a; 13a; 14a; 23c; 42a; 60c;  
66a; 76c; 78c; 82a; 87c; 97c; 109c; 117c; 121e; 140c;  
165e; 175c; 181c; 196c; 226c; 229c; 231a; 232a;  
233a; 246c; 247c; 249e; 250c; 257c; 263c; 273c;  
274a; 275a; 276a; 278a; 288a; 315a; 316a; 355a;

- 368a; 384c; 395c; 403a; 404c; 405a; 409c; 423a.
- ravipulā: (8 pādayugas): 87a; 155a; 156a; 185a; 305a; 312c;  
352c; 378a.
- savipulā: (16 pādayugas): 7e; 8e; 63ac; 69ac; 89e; 98c; 118c;  
119a; 120a; 139a; 159c; 244a; 336c; 400a; 420c.
- tavipulā:
- Anuṭṭhubha: (13 pādayugas): 85c; 135c; 143c; 150ac; 183a; 228a;  
254c; 302ae; 317a; 367c; 414e.
- irregular: (8 pādayugas): 27a; 210c; 218c; 222c; 260a; 266a;  
274c.

### **Mattacchandas**

(= 8% of the verses)

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

### Other Syllabic Metres

(= 9 % of the verses)

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