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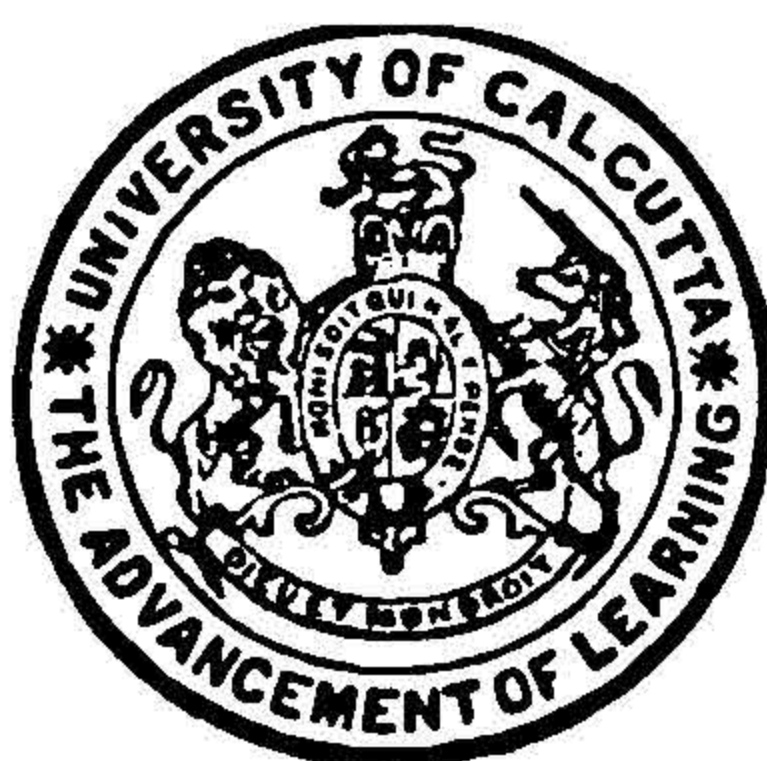
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VI

DHAMMAPADA

1. YAMAKAVAGGA

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭheṇa bhāsati vā karoti vā,
tato naṃ dukkham anveti cakkam va vahato padaṃ.
2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham anveti chāyā va anapāyini.
3. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”—
ye taṃ upanayhanti, veraṃ tesam na sammati.
4. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”—
ye taṃ na upanayhanti, veraṃ tesūpasammati.
5. Na hi verena verāni sammantīdha kudācanam,
Aveḇena ca sammanti ; esa dhammo sanantano.¹
6. Pare ca na vijānanti : “mayam ettha yamāmasē”;
ye ca tattha vijānanti, tato sammanti medhagā.
7. Subhānupassim viharantaṃ indriyesu asaṃvutaṃ
bhojanamhi c’ amattaññum kusītaṃ hīnaviriyam
taṃ ve pasahati Māro, vāto rukkham va dubbalaṃ.
8. Asubhānupassim viharantaṃ indriyesu susaṃvutaṃ
bhojanamhi ca mattaññum saddham āradhviriyam
taṃ [ve] na ppasahati Maro, vāto selaṃ va pabbataṃ.
9. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati
āpeto damasaccena, na so kāsāvaṃ arahati.

¹ *Porāṇā pakiti* in Asokan expression (Minor Rock Edict I). Cf. Pali *porāṇiyā pakati* in Fausbøll's *Jātaka*.

10. Yo ca vantakasāv' assa sīlesu susamāhito
upeto damasaccena, sa ve kāsāvam arahati.
11. Asāre sāramatino sāre cāsāradassino
te sāraṃ nādhigacchanti micchāsaṅkappagocarā.
12. Sāraṇ ca sārato ñatvā asāraṇ ca asārato,
te sāraṃ adhigacchanti sammāsaṅkappagocarā.
13. Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati,
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati.
14. Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati,
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati.
15. Idha socati, pecca socati, pāpakārī ubhayattha socati;
so socati, so vihaññati, disvā kammakiliṭṭham attano.
16. Idha modati, pecca modati, katapuñño ubhayattha modati;
so modati, so pamodati, disvā kammavisuddham² attano.
17. Idha tappati, pecca tappati, pāpakārī ubhayattha tappati;
“pāpam me katan” ti tappati, bhiyyo tappati duggatiṃ gato.
18. Idha nandati, pecca nandati, katapuñño ubhayattha nandati;
“puñnam me katan” ti nandati, bhiyyo nandati
suggatiṃ gato.
19. Bahum pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmāññassa hoti.
20. Appam pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhammacārī,
rāgaṇ ca dosaṇ ca pahāya moham
sammappajāno suvimuttacitto
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmāññassa hoti.

² Preferred to *kamma-visuddhim* for its uniformity with *kamma-kiliṭṭham* in verse 15.

2. APPAMĀDAVAGGA*

1. Appamādo amatapadaṃ,¹ pamādo maccuno padaṃ,
appamattā na miyanti, ye pamattā yathā matā.²
2. Etaṃ visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā.
3. Te jhāyino sātatikā niccaṃ dāḥaparakkamā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.
4. Uṭṭhānavato satimato sucikammassa nisammakārino
saññatassa ca dhammajīvino appamattassa yaso 'bhivaḍḍhati.
5. Uṭṭhānen' appamādena saññāmena damena vā
dīpaṃ kayrātha medhāvī yaṃ oghe nābhikīrati.
6. Pamādaṃ anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī dhaṇaṃ seṭṭhaṃ va³ rakkhati.
7. Mā pamādaṃ anuyuñjetha ; mā kāmaratisanthavaṃ ;
appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ.
8. Pamādaṃ appamādena yadā nudati paṇḍito,
paññāpāsādaṃ āruya asoko sokiniṃ paṇḍitaṃ
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.
9. Appamatto pamattesu suttesu bahujāgaro
abalassa va sīghasso hitvā yāti sumedhaso.
10. Appamādena Maghavā devānaṃ seṭṭhatam gato ;
appamādaṃ paṇḍitaṃ, pamādo garahito sadā.
11. Appamādarato bhikkhu pamāde bhayadassivā
saññojanaṃ anuṃ thūlaṃ dāhaṃ aggī va gacchati.
12. Appamādarato bhikkhu pamāde bhayadassivā
abhabbo parihānāya nibbānass' eva santike.

* For the bearing of this Vagga on the story of conversion of Asoka to Buddhism, see *Dīpavaṃsa* (VI, verses 52-53) ; *Mahāvāṃsa* (V, verse 68) ; *Samantapāsādikā* (Vol. I. p. 47).

¹ *Padam* has been used in the sense of *upāya*, *magga*.

² Cf. *Sanatsujātiyagītā*, I. 4 :

Pramādaṃ vai mṛtyum ahaṃ bravīmi,
sadā 'pramādaṃ amṛtatvaṃ bravīmi.

³ Cf. *Prakrit Dhammapada Apramadaraga*, which has *seṭhi va* (= Pali *seṭṭhi va*).

3. CITTAVAGGA

1. Phandanam capalam cittam dūrakkham dunnivārayam
ujum karoti medhāvi usukāro va tejanam.
2. Vārijo va thale khitto okamokato ubbhato
pariphandat' idam cittam Māradheyam pahātave.
3. Dunniggahassa lahuno yatthakāmanipātino
cittassa damatho sādhu, cittam dantam sukhāvaham.
4. Sududdasam sunipuṇam, yatthakāmanipātinam
cittam rakkeṭṭha medhāvi, cittam guttam sukhāvaham.
5. Dūraṅgamam ekacaram asarīram guhāsayaṃ
ye cittam saññamessanti, mikkhanti Mārabandhanā.
6. Anavatṭhitacittassa saddhammam avijānato
pariplavapasādassa paññā na paripūrati.
7. Anavassutacittassa ananvāhatacetaso
puññapāpapahīnassa n' atthi jāgarato bhayaṃ.
8. Kumbhūpamam kāyam imam veditvā
nagarūpamam cittam idam ṭhapetvā
yodheṭṭha¹ Māram paññāvudhena,
jitañ ca rakke, anivesano siyā.
- *9. Aciram vat' ayaṃ kāyo paṭhavim adhisessati
chuddho apeta viññāno nirattham va kaliṅgaram.
10. Diso disam yaṃ taṃ kayirā verī vā pana verinaṃ
micchāpaṇihitam cittam pāpiyo naṃ tato kare.
11. Na taṃ mātā pitā kayirā, aññe vāpi ca nātakā,
saṃmāpaṇihitam cittam pāpiyo naṃ tato kare.

¹ Variant : *Yojettha*.

* Note that the Prakrit counterpart of this verse does not occur in the Mind-group, where it is out of tune with the remaining gāthās, but it comes appropriately under "Decay" (see Prakrit Dhammapada, *Jaravaga*, v. 17).

4. PUPPHAVAGGA

1. Ko imaṃ paṭhaviṃ vijessati Yamalokaṃ ca imaṃ sadevakam ?¹
Ko dhammapadam sudesitaṃ kusalo puppham iva pacesati ?
2. Sekho paṭhaviṃ vijessati Yamalokaṃ ca imaṃ sadevakam,
sekho dhammapadam sudesitaṃ kusalo puppham iva pacesati.
3. Phenūpamaṃ kāyam imaṃ veditvā,
marīcidhammaṃ abhisambudhāno
chetvāna Mārassa papupphakāni,²
adassanaṃ Maccurājassa gacche.
4. Pupphāni h' eva³ pacinantāṃ vyāsattamanasaṃ⁴ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.
5. Pupphāni h' eva pacinantāṃ vyāsattamanasaṃ naraṃ
atittaṃ eva kāmesu antako kurute vasaṃ.
6. Yathā pi bhamaro puppham vaṇṇagandhaṃ aheṭhayaṃ
paleti rasam ādāya, evaṃ gāme munī care.
7. Na paresaṃ vilomāni, na paresaṃ katākatam
attano va avekkheyya katāni akatāni ca.
8. Yathāpi ruciraṃ puppham vaṇṇavantam agandhakaṃ,
evaṃ subhāsitaṃ vācā aphalā hoti akubbato.
9. Yathāpi ruciraṃ puppham vaṇṇavantam sagandhakaṃ,
evaṃ subhāsitaṃ vācā saphalā hoti sakubbato.
10. Yathāpi puppharāsīmhaṃ kayirā mālāguṇe bahū,
evaṃ jātena maccena kattabbaṃ kusalam bahum.
11. Na pupphagandho paṭivātam eti,
na candanaṃ tagaramallikā vā,
sataṃ ca gandho paṭivātam eti,
sabbā disā sappuriso pavāti.

¹ Variant : *vicesati*.

² Variant : *sapupphakāni*. Note its bearing on the later conception of Kāmadeva's *puṣpadhanu*.

³ Variant : *pupphān' eva*.

⁴ Variant : **mānasaṃ*.

12. Candanaṃ tagaraṃ vāpi uppalaṃ atha vassikī,
etesaṃ gandhajātānaṃ silagandho anuttaro.
13. Appamatto ayaṃ gandho yāyaṃ tagaracandani,
yo ca silavatam gandho vāti devesu uttamo.
14. Tesam sampannasīlānaṃ appamādavihāriṇaṃ
sammadaññā-vimuttānaṃ Māro maggaṃ na vindati.
- 15-16. Yathā saṅkāradhāna-smim ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ,
Evam saṅkārabhūtesu andhabhūte puthujjane
atirocati paññāya Sammāsambuddhasāvako.

5. BĀLAVAGGA

1. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.
2. Caraṇ ce nādhigaccheyya seyyaṃ sadisaṃ attano
ekacariyaṃ daḥaṃ kayrā, n' atthi bāle sahāyatā.
3. "Puttā m' atthi dhanam m' atthi" iti bālo vihaññati;
attā hi attano n' atthi, kuto puttā, kuto dhanam?
4. Yo bālo maññati bālyaṃ paṇḍito vāpi tena so,
bālo ca paṇḍitamānī sa ve bālo ti vuccati.¹
- 5-6. Yāvajīvam pi ce bālo paṇḍitaṃ payirupāsati,
na so dhammaṃ vijānāti dabbī sūparaṃ yathā.
Muhuttam api ce viññū paṇḍitaṃ payirupāsati,
khippaṃ dhammaṃ vijānāti, jivhā sūparaṃ yathā.²
7. Caranti bālā dummedhā amitten' eva attanā,
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalam.
8. Na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
yassa assumukho rodanī vipākaṃ paṭisevati.

¹ Cf. Divyāvadāna, p. 490.

² Cf. Mahābhārata X, 178.

9. Tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
yassa patīto sumano vipākaṃ paṭisevati.
10. Madhuvā maññati bālo yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha [bālo] dukkhaṃ nigacchati.
11. Māse māse kusaggena bālo bhuñjetha bhojanaṃ,
na so saṅkhātadhammānaṃ kalam agghati soḷasiṃ.
12. Na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
dahantaṃ bālam anveti bhasmacchanno va pāvako.
13. Yāvadeva anattāya ñattaṃ bālassa jāyati
hanti bālassa sukkaṃsaṃ muddhaṃ assa vipātayaṃ.
14. Asataṃ bhāvanam¹ iccheyya purekkhāraṇ ca bhikkhusu
āvāsesu ca issariyaṃ pūjā parakulesu ca.
15. “Mam’ eva kataṃ maññantu gihī pabbajitā ubho
mam’ evātivasā assu kiccākiccesu kismici”—
iti bālassa saṅkappo icchā māno ca vaḍḍhati.
16. Aññā hi lābhūpanisā,² aññā nibbānagāminī ;
evam etaṃ abhiññāya bhikkhu Buddhassa sāvako
sakkāraṃ nābhinandeyya, vivekam anubrūhaye.

}

6. PAṆḌITAVAGGA

1. Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ
niggaḃhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje ;
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.
2. Ovadeyyānusāseyya, asabbhā ca nivāraye ;
sataṃ hi so piyo hoti, asataṃ hoti appiyo.
3. Na bhaje pāpake mitte, na bhaje purisādhame ;
bhajetha mitte kalyāṇe, bhajetha purisuttame.

¹ Variants : *asantaḃbhāvanam*, *asataṃ bhāvan*’.

² *Upanisā* is the Pali form of Sk. *upanishat*, used in the sense of *panthā*, *paṭipadā*.

4. Dhammapīti sukhaṃ seti vip̐pasannena cetasā ;
ariyappavedite dhamme sadā ramati paṇḍito.
5. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanam,
dāruṃ namayanti tacchakā,
attānam damayanti paṇḍitā.
6. Selo yathā ekaghano vātena na samīrati,
evaṃ nindāpasamsāsu na samiñjanti paṇḍitā.
7. Yathāpi rahado gambhīro vip̐pasanno anāvilo,
evaṃ dhammāni sutvāna vip̐pasīdanti paṇḍitā.
8. Sabbattha ve sappurisā cajanti,¹ na kāmakāmā
lapayanti santo ;
sukhena phuṭṭhā athavā dukhena, n' uccāvacam
paṇḍitā dassayanti.
9. Na attahetu, na parassa hetu,
na puttam icche, na dhanam, na ratṭham,
nayicche adhammena samiddhim attano ;
sa sīlavā paññavā dhammiko siyā.
10. Appakā te manussesu ye janā pāragāmino,
athāyam itarā pajā tīram evānudhāvati.
11. Ye ca kho sammadakkhāte dhamme dhammānuvattino,
te janā pāram essanti maccudheyam suduttaram.
- 12-13. Kaṇham dhammam vip̐pahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma, viveke yattha dūramam,
Tatrābhiratim iccheyya ; hitvā kāme akiñcano
pariyodapeyya attānam cittaklesehi paṇḍito.
14. Yesam sambodhiyaṅgesu sammā cittam subhāvitam,
ādānapaṭinissagge anupādāya ye ratā,
khīṇāsavā jutimanto te loka parinibbutā.

¹ Variant : vajanti.

7. ARAHANTAVAGGA

1. Gataddhino visokassa vip̐pamuttassa sabbadhi
sabbaganthappahīnassa pariḷāho na vijjati.
2. Uyyuñjanti satimanto, na nikete ramanti te,
haṃsā va pallalaṃ hitvā okamokaṃ jāhanti te.
3. Yesaṃ sannicayo n' atthi, ye pariññātabhojanā,
suññato animitto ca vimokkho¹ yesaṃ gocaro,
ākāse va sakuntānaṃ gati tesāṃ durannayā.
4. Yassāsavā parikkhīṇā, āhāre ca anissito,
suññato animitto ca vimokkho yassa gocaro,
ākāse va sakuntānaṃ padaṃ tassa durannayaṃ.
5. Yass' indriyāni samathaṃgatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino.
6. Paṭhavīsamo no virujjhati,
indakhilūpamo tādi subbato,
rahaḍo va apetakaddamo,
saṃsārā na bhavanti tādino.
7. Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca,
sammadaññā-vimuttassa upasantassa tādino.
8. Assaddho akataññū ca sandhicchedo ca yo naro
hatāvakāso vantaṃso sa ve uttamaṃporiso.
9. Gāme vā yadi vāraññe ninne vā yadivā thale
yatth' arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakam.
10. Ramaṇiyān' araññāni, yattha na ramati jano,
vitarāgā ramissanti,² na te kāmagavesino.

¹ Variant : vimokho.² Variant : ramesanti.

8. SAHASSAVAGGA*

1. Sahassam api ce vācā anattapadasaṃhitā,
ekam atthapadam seyyo yaṃ sutvā upasammati.
2. Sahassam api ce gathā anattapadasaṃhitā,
ekam gāthāpadam seyyo yaṃ sutvā upasammati.
3. Yo ca gāthāsataṃ bhāse anattapadasaṃhitā,
ekam gāthāpadam seyyo yaṃ sutvā upasammati.
4. Yo sahasam sahasena saṅgāme mānuse jine,
ekaṇ ca jeyya attānam sa ve saṅgāmajuttamo.
- 5-6. Attā have jitaṃ seyyo yā cāyaṃ itarā pajā ;
attadantassa posassa niccam saṃyatacārino
N' eva devo, na gandhabbo, na Māro saba Brahmaṇā,
jitaṃ apajitaṃ kayirā tathārūpassa jantuno.
7. Māse māse sahasena yo yajetha satam samam,
ekaṇ ca bhāvitattānam muhuttam api pūjaye—
sā yeva pūjanā seyyo yaṇ ce vassasataṃ hutam.
8. Yo ca vassasataṃ jantu aggim paricare vane,
ekaṇ ca bhāvitattānam muhuttam api pūjaye—
sā yeva pūjanā seyyo yaṇ ce vassasataṃ hutam.
9. Yaṃ kiñci yiṭṭham va¹ hutam va¹ loke
saṃvaccharam yajetha puñṇapekko,
sabbam pi tam na catubhāgam eti—
abhivādanā ujjugatesu seyyo.
- †10. Abhivādanasīlassa niccam vaddhāpacāyino
cattāro dhammā vaddhanti : āyu, vaṇṇo, sukham, balam.

* According to the Mahāvastu, the gāthās of Sahasravarga were uttered with reference to the Jāṭila leaders, each of whom had a thousand followers, all Vedic ascetics and fire-worshippers.

¹ Variant : ca.

† Cf. Manu II, 121 :

Abhivādanasīlasya nityam vṛddhopasevinah
catvāri tasya vṛddhante : āyur vidyā yaśo balam.

Jolly's edition has : vardhanta āyuh prajñā yaśo balam.

11. Yo ca vassasatam jīve dussīlo asamāhito,
ekāham jīvitam seyyo sīlavantassa jhāyino.
12. Yo ca vassasatam jīve duppañño asamāhito,
ekāham jīvitam seyyo paññāvantassa jhāyino.
13. Yo ca vassasatam jīve kusīto hīnaviriyo
ekāham jīvitam seyyo viriyam ārabhato daḥham.
14. Yo ca vassasatam jīve apassam udyayavyayam,
ekāham jīvitam seyyo passato udayavyayam.¹
15. Yo ca vassasatam jīve apassam amatam padaṃ,
ekāham jīvitam seyyo passato amatam padaṃ.
16. Yo ca vassasatam jīve apassam dhammam uttamam,
ekāham jīvitam seyyo passato dhammam uttamam.

9. PĀPAVAGGA

1. Abhittharetha kalyāṇe pāpā cittam nivāraye,
dandham hi karoto puññaṃ pāpasmim ramati mano.
2. Pāpañ ce puriso kayirā, na taṃ kayirā punappunam,
na tamhi chandam kayirātha, dukkho pāpassa uccayo.
3. Puññañ ce puriso kayirā, kayirāth' enam punappunam,
tamhi chandam kayirātha, sukho puññaṃ uccayo.
4. Pāpo pi passati bhaddram yāva pāpam na paccati,
yadā ca paccati pāpam [atha] pāpo pāpāni passati.
5. Bhaddro pi passati pāpam yāva bhaddram na paccati,
yadā ca paccati bhaddram [atha] bhaddro bhadrāni passati.
6. Māppamaññetha pāpassa "na man taṃ āgamissati",
udabindunipātena udakumbho pi pūراتي ;²
bālo pūراتي pāpassa thokathokam pi ācinam.
7. Māppamaññetha puññaṃ "na man taṃ āgamissati",
udabindu nipātena udakumbho pi pūراتي ;²
dhīro pūراتي puññaṃ thokathokam pi ācinam.

¹ Variant : udayabbayam.

² With this line cf : jalabindunipātena kramaśaḥ pūryate ghaṭaḥ (Peterson's *Hitopadeśa*, II. 11).

8. Vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano,
visaṃ jīvitukāmo va pāpāni parivajjaye.
9. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ ;
nābbaṇaṃ visaṃ anveti, n' atthi pāpaṃ akubbato.
10. Yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅganassa,
tam eva bālaṃ pacceṭi pāpaṃ,
sukhumo rajo paṭivātaṃ va khitto.
11. Gabbhaṃ eke upapajjanti, nirayaṃ pāpakammaṇo,
saggaṃ sugatino yanti, parinibbanti anāsava.
12. Na antalikkhe, na samuddamaṇṇhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatratṭhito muñceyya pāpakammā.
13. Na antalikkhe na samuddamaṇṇhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatratṭhitam nappasabhaṃ maccu.

10. DANDAVAGGA

1. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno ;
attānaṃ upamaṃ katvā na haṇeyya, na ghātaye.
2. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ ;
attānaṃ upamaṃ katvā na haṇeyya, na ghātaye.
3. Sukhākāmaṇi bhūtāni yo daṇḍena vihiṃsati,
attano sukhaṃ esāno, pecca na labhate sukhaṃ.
4. Sukhākāmaṇi bhūtāni yo daṇḍena na hiṃsati,
attano sukhaṃ esāno, pecca so labhate sukhaṃ.
5. Mā voca pharusam kañci vuttā paṭivadeyyu taṃ ;
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

6. Sace neresi attānaṃ kaṃso upahato yathā,
esa patto si nibbānaṃ, sārambho te na vijjati.
7. Yathā daṇḍena gopālo gāvo pāceti gocaraṃ,
evaṃ jarā ca maccu ca āyuraṃ pācenti paṇinaṃ.
8. Atha pāpāni kammāni karaṃ bālo na bujjhati,
sehi kammehi dummedho aggidaḍḍho va tappati.
- 9-12. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
dasannaṃ aññataraṃ tṭhānaṃ khippaṃ eva nigacchati :
Vedanaṃ pharusāṃ jāniṃ, sarīrassa ca bhedaṇaṃ,
garukaṃ vāpi ābādhaṃ, citta-kkhepaṃ va pāpūṇe ;
Rājato vā upasaggā¹ abbhakkhānaṃ va dāruṇaṃ,
parikkhayaṃ va ñātīnaṃ, bhogaṇaṃ va pabhaṅguraṃ,²
Athavā 'ssa³ agārāni aggi dahati pāvako,
kāyassa bhedaṃ duppañño nirayaṃ sopapajjati.
13. Na naggacariyā⁴ na jaṭā na paṇkā
nānāsakā thaṇḍilasāyikā vā
Rajo ca⁴ jallaṃ ukkuṭṭikappadhānaṃ
sodhenti maccaṃ avitṭṇakakaṅkhaṃ.
14. Alaṅkato ce pi samaṇaṃ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo, so samaṇo, sa bhikkhu.
15. Hirinisedho puriso koci lokasmi vijjati,
so nindaṃ appabodhati asso bhadro kasāmiṃva.
16. Asso yathā bhadro kasānivittṭho
ātāpino samvegino bhavātha ;
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā⁵
pahassatha⁶ dukkhaṃ idaṃ anappakaṃ.

¹ Variant : *upassaggāṃ*.

⁴ Variant : *rajora-*.

² Variant : *pabhaṅguṇaṃ*.

⁵ Variant : *paṭissatā*.

³ Variant : *atha v' assa*.

⁶ Variant : *jahissatha*.

17. Udakam hi nayanti nettikā,
 usukārā namayanti tejanam,
 dārum namayanti tacchakā,
 attānam damayanti subbatā.

11. JARĀVAGGA

1. Ko nu¹ hāso kim ānando niccam pajjalite sati !
 andhakārena onaddhā padīpam na gavesatha ?²
2. Passa cittakatam bimbam arukāyam samussitam
 āturam bahusaṅkappam, yassa n' atthi dhuvam t̥hiti.
3. Parijññam idam rūpam rogaṇiḍḍam³ pabhaṅguram⁴
 bhijjati pūtisandeho, maraṇantam hi jīvitam.
4. Yān' imāni apatthāni alāpūn' eva sārade
 kāpotakāni at̥thīni, tāni disvāna kā rati ?⁵
5. At̥thīnam nagaram katam, maṃsalohitalepanam,
 yattha jarā ca maccu ca māno makkho ca ohito.
6. Jiranti ve rājarathā sucittā,
 atho sarīram pi jaram upeti ;
 satañ ca dhammo na jaram upeti,
 santo have sabbhi pavedayanti.
7. Appassutāyam puriso balivaddo va jīrati ;
 maṃsāni tassa vadḍhanti, paññā tassa na vadḍhati.

¹ Variant : kin nu.

² Variant : gavessatha.

³ Variant : rogaṇiḍḍham.

⁴ Variant : pabhaṅguṇam.

⁵ In Prakrit each of the lines was developed into a verse. See Prakrit Dhammapadā, Jaravaga. The gāthās, thus developed, would read in Pali :

Yān' imāni apatthāni alāpūn' eva sārade
 saṅkhavaṇṇāni sīsāni tāni disvāna kā rati !
 Yān' imāni apatthāni vikkhittāni disādisam
 kāpotakāni at̥thīni tāni disvāna kā rati !

- 8-9. Anekajāṭisaṃsāraṃ sandhāvissaṃ anibbisam
 gahakāraṃ¹ gavesanto, dukkhā jāti punappunam.
 Gahakāra! diṭṭho si, puna gehaṃ na kāhasi ;
 sabbā te phāsukā bhaggā, gahakūṭam visaṅkhitam,
 visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā.
10. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam,
 jīṇakoṇcā va jhāyanti khīṇamacche va pallale.
11. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam,
 senti cāpātikhīṇā 'va purāṇāni anutthunam.

12. ATTAVAGGA

1. Attānañ ce piyaṃ jaññā, rakkheyya naṃ² surakkhitam,
 tiṇṇam aññataram yāmaṃ paṭijaggeyya paṇḍito.
2. Attānaṃ eva paṭhamam patirūpe nivesaye,
 ath' aññam anusāseyya, na kilisseyya paṇḍito.
3. Attānañ ce tathā kayirā yath' aññam anusāsati,
 sudanto vata dametha; attā hi kira duddamo.
4. Attā hi attano nātho, ko hi nātho paro siyā ?
 attanā hi sudantena nātham labhati dullabham.
5. Attanā va kataṃ pāpaṃ, attajaṃ attasambhavam,
 abhimanthati dummedham, vajiraṃ v' asmamayam³
 maṇim.
6. Yassa accantadussilyam māluvā sālam iv' otthatam⁴.
 karoti so tath' attānaṃ yathā naṃ icchatī diso.
7. Sukarāni asādhūni attano ahitāni ca,
 yaṃ ve hitāni ca sādhuṇi ca, taṃ ve paramadukkaram.

¹ Variant : gahakāraṃ.

² Variant : tam.

³ Variant : v' amhamayam.

⁴ Variant : otatam.

8. Yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvinam
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
phalāni kaṭṭhakass' eva attaghaññāya phallati.¹
9. Attanā va kataṃ pāpaṃ attanā saṅkilissati
attanā akataṃ pāpaṃ attanā va visujjhati ;
suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye.
10. Attadatthaṃ paratthena bahunāpi na hāpaye,
attadatthaṃ abhiññāya sadatthapasuto siyā.

13. LOKAVAGGA

1. Hīnaṃ dhammaṃ na seveyya, pamādena na samvase,
micchādiṭṭhiṃ na seveyya, na siyā lokavaddhano.²
2. Uttiṭṭhe, na ppamajjeyya, dhammaṃ sucariṭaṃ care ;
dhammacārī sukhaṃ seti asmim loke paramhi ca.
3. Dhammaṃ care sucariṭaṃ, na naṃ ducariṭaṃ care ;
dhammacārī sukaṃ seti asmim loke paramhi ca.
4. Yathā bubbulakaṃ passe, yathā passe marīcikaṃ,
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.
5. Ettha, passath' imaṃ lokaṃ cittaṃ rājarathūpamaṃ,
yattha bālā visīdanti ; n' atthi saṅgo vijānataṃ.
6. Yo ca pubbe pamajjitvā, pacchā so na ppamajjati,³
so imaṃ lokaṃ pabhāseti abbhā mutto va candimā.
7. Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,
so imaṃ lokaṃ pabhāseti, abbhā mutto va candimā.
8. Andhabhūto ayaṃ loko, tanuk' ettha vipassati ;
sakunto jālamutto va appo saggāya gacchati.

¹ Variant : *phalati*.

² Variant : *°vaddhano*.

³ Variant : *na pamajjati*.

9. Hamsādiccapathe yanti, akāse yanti iddhiyā,
nīyanti dhīrā lokambā jetvā Māraṃ savāhiṇiṃ.¹
10. Ekaṃ dhammaṃ atitassa musāvādissa jantuno
vitiṇṇaparalokassa n' atthi pāpaṃ akāriyaṃ.
11. Na ve kadariyā devalokaṃ vajanti,
bālā have na ppasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno,
ten' eva so hoti sukhī parattha.
12. Pathavyā ekarajjena saggassa gamanena vā
sabbalokādhīpaccena sotāpattiphalam varam.

14. BUDDHAVAGGA

1. Yassa jitaṃ nāvajīyati, jitaṃ assa no yāti koci loke,
tam Buddham anantagocaraṃ apadaṃ kena padena nessatha ?
2. Yassa jālinī visattikā taṇhā n' atthi kuhiñci netave,
tam Buddham anantagocaraṃ apadaṃ kena padena nessatha ?
3. Ye jhānapasutā dhīrā nekkhammūpasame ratā,
devāpi tesam pihenti sambuddhānaṃ satimataṃ.
4. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam,
kicchaṃ saddhammasavaṇam, kiccho Buddhānaṃ uppādo.²
5. Sabbapāpassa akaraṇam, kusalassa upasampadā,
sacittapariyodapanam, etam Buddhāna sāsanaṃ.
6. Khanti paramam tapo titikkhā, nibbānam paramam
vadanti Buddhā,
na hi pabbajito parūpaghātī, samaṇo hoti param viheṭṭhayanto.
7. Anupavādo anupaghāto pātimokkhe ca samvaro
mattaññutā ca bhattasmim pantaṃ³ ca sayanāsaṇam
adhicitte ca āyogo, etam Buddhāna sāsanaṃ.

¹ Variant : *savāhanaṃ*.

² Variants : *uppado*, *ubbhavo*.

³ Variant : *panthaṇ*.

- 8-9. Na kahāpaṇavassena titti kāmesu vijjati ;
 “appassādā dukkhā kāmā” iti viññāya paṇḍito
 Api dibbesu kāmesu ratim so nādhigacchati,
 taṇhakkhayarato hoti Sammāsambuddhasāvako.
- 10-14. Bahum ve saraṇam yanti pabbatāni vanāni ca,
 ārama-rukkha-cetiyaṇi manussā bhayatajjitā.
 N’ etaṃ kho saraṇam khemaṃ, n’ etaṃ saraṇam uttamaṃ,
 n’ etaṃ saraṇam āgamaṃ, sabbadukkhā pamuccati.
 Yo ca Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇam gato,
 cattāri ariyasaccāni sammapaññāya passati :
 Dukkhaṃ, dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ,
 ariyaṃ c’ atṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminam,—
 Etaṃ kho saraṇam khemaṃ, etaṃ saraṇam uttamaṃ,
 etaṃ saraṇam āgamaṃ sabbadukkhā pamuccati.
15. Dullabho purisājaṇṇo, na so sabbattha jāyati ;
 yattha so jāyati dhiro taṃ kulam sukham edhati.
- 16-17. Pūjārahe pūjayato Buddhe yadi va sāvake
 papañcasamatikkante tiṇṇasokapariddave,
 Te tādise pūjayato nibbute akuto bhaye,
 na sakkā puññaṃ saṅkhātum im’ ettam api kenaci.

15. SUKHAVAGGA

1. Susukhaṃ vata jīvāma verinesu averino,
 verinesu manussesu viharāma averino.
2. Susukhaṃ vata jīvāma āturesu anāturā,
 āturesu manussesu viharāma anāturā.
3. Susukhaṃ vata jīvāma ussukesu anussukā,
 ussukesu manussesu viharāma anussukā.
4. Susukhaṃ vata jīvāma yesaṃ no n’ atthi kiñcanaṃ,
 pītibhakkhā bhavissāma devā ābhassarā yathā.

5. Jayam veram pasavati, dukkham seti parājito,
upasanto sukham seti hitvā jayaparājayam.
6. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparam sukham.
7. Jighacchā paramā rogā, saṅkhārā paramā dukkhā,
etam ñatvā yathābhūtam nibbānam paramam sukham.
8. Ārogya paramā¹ labhā, santuṭṭhi paramam dhanam,
vissāsa paramā² ñāti, nibbānam paramam sukham.
9. Pavivekarasam pītvā, rasam upasamassa ca,
niddaro hoti nippāpo dhammapītirasam pivam.
10. Sāhu³ dassanam ariyānam, sannivāso sadā sukho,
adassanena bālānam niccam eva sukhī siyā.
11. Bālaṅgatacārī hi dīgham addhāna socati,
dukkho bālehi samvāso amitten' eva sabbadā,
dhīro ca sukhasamvāso ñātinam va samāgamo.
12. [Tasmā hi] dhīrañ ca paññañ ca bahussutañ ca
dhorayhasilam vatavantam ariyam,
tam tādīsam sappurīsam sumedham
bhajetha nakkhattapatham va candimā.

16. PIYAVAGGA

1. Ayoge yuñjam attānam yogasmiñ ca ayojayam,
attham hitvā piyaggāhī pihet' attānuyoginam.
- 2-3. Mā piyehi samāgañchi, appiyehi kudācanam,
piyānam adassanam⁴ dukkham appiyānañ ca dassanam,

¹ Variant : ārogyā paramā.

² Variant : viśvāsa paramā.

³ Variant : Sādhu.

⁴ Variant : piyān' adassanam.

Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako ;
 ganthā tesam na vijjanti yesam n' atthi piyappiyaṃ.

4. piyato jāyati soko, piyato jāyati bhayaṃ,
 piyato vippamuttassa n' atthi soko—kuto bhayaṃ ?
5. Pemato jāyati soko, pemato jāyati bhayaṃ,
 pemato vippamuttassa n' atthi soko—kuto bhayaṃ ?
6. Ratiyā jāyati soko, ratiyā jāyati bhayaṃ,
 ratiyā vippamuttassa n' atthi soko—kuto bhayaṃ ?
7. Kāmato jāyati soko, kāmato jāyati bhayaṃ,
 kāmato vippamuttassa n' atthi soko—kuto bhayaṃ ?
8. Taṇhāya jāyati soko, taṇhāya jāyati bhayaṃ,
 taṇhāya vippamuttassa n' atthi soko—kuto bhayaṃ ?
9. Sīladassanasampannaṃ dhammaṭṭhaṃ saccavedinaṃ¹
 attano kamma kubbānaṃ taṃ jano kurute piyaṃ.
10. Chandajāto anakkhāte manasā ca phuto siyā,
 kāmesu ca appaṭibaddhacitto 'uddhamso' ti vuccati.
- 11-12. Cirappavāsīṃ purisaṃ dūrato sotthim āgataṃ
 ñātimittā suhajjā ca abhinandanti āgataṃ ;
 Tath' eva katapuññaṃ pi asmā lokā paraṃ gataṃ
 puññaṇi paṭigaṇhanti, piyaṃ ñātīva āgataṃ.

17. KODHAVAGGA

1. Kodhaṃ jahe, vippajaheyya mānaṃ,
 saññojanaṃ sabbam atikkameyya ;
 taṃ nāmarūpasmim asajjamānaṃ
 akiñcanaṃ nānupatanti dukkhā.

¹ Variant : *saccavādinam*.

2. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
tam ahaṃ sārathim brūmi, rasmiggāho 'taro jano.
3. Akkodhena jine kodhaṃ, asādhūṃ sādhunā jine,
jine kadariyaṃ dānena, saccenālikavādinam.
4. Saccam bhaṇe, na kujjheyya, dajjā appam¹ pi yācito,
etehi tīhi tḥānehi gacche devāna santike.
5. Ahimsakā ye munayo, niccam kāyena saṃvutā,
te yanti accutaṃ tḥānam, yattha gantvā na socare.
6. Sadā jāgaramānānam, ahorattānusikkhinam²
nibbānamadhimuttānam atthaṃ gacchanti āsavā.
- 7-8. Porāṇam etaṃ, Atula ! n' etaṃ ajjatanām iva :
nindanti tuṇhim āsīnam, nindanti bahubhāṇinam,
mitabhāṇinam pi nindanti ; n' atthi loke anindito.
Na cāhu na ca bhavissati³ na c' etarahi vijjati,
ekantaṃ nindito poso, ekantaṃ vā pasamsito.
- 9-10. Yañ ce viññū pasamsanti anuvicca suve suve
acchiddavuttiṃ medhāvim paññāsīlasamāhitam
Nekkham⁴ jambonadasseva ko taṃ ninditum arahati ?
devā pi naṃ pasamsanti, Brahmunā pi pasamsito.
11. Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā,
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care.
12. Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā.
vacīduccaritaṃ hitvā vācāya sucaritaṃ care.
13. Manopakopaṃ rakkheyya, manasā saṃvuto siyā,
manoduccaritaṃ hitvā manasā sucaritaṃ care.
14. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā,
manasā saṃvutā dhīrā, te ve supariṣamvutā.

¹ Variant : dajjā 'ppasmim pi, dajjāappasmim.

² Variant : sikkhatam.

³ Variant : hessati.

⁴ Variant : nikkham.

18. MALAVAGGA

- 1-2. Paṇḍupalāso va 'dāni 'si, Yamapurisā pi ca tam¹ upatṭhitā.
 uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.
 So karohi dīpam attano, khippam vāyama, paṇḍito bhava,
 niddhantamalo anaṅgano dibbam ariyabhūmim ehisi².
- 3-4. Upanītavayo ca³ 'dāni 'si, sampayāto 'si Yamassa santike,
 vāso pi ca te n' atthi antarā,⁴ pātheyyam pi ca te na vijjati.
 So karohi dīpam attano, khippam vāyama, paṇḍito bhava,
 niddhantamalo anaṅgano, na puna jāti-jaram upehisi.
5. Anupubbena medhāvī thokathokam⁵ khaṇe khaṇe
 kammāro rajatass' eva niddhame malam attano.
6. Āyasā va malam samuṭṭhitam,⁶ tadutṭhāya tam eva khādati,
 evam atidhonacārinam sakakammāni⁷ nayanti duggatim.
7. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
 malam vaṇṇassa kosajjam, pamādo rakkhato malam.
8. Mal' itthiyā duccaritam, maccheram dadato malam,
 malā ve pāpakā dhammā asmiṃ loka paramhi ca.
9. Tato malā malataram avijjā paramam malam,
 etam malam pahatvāna, nimmalā hotha bhikkhavo.
10. Sujīvam ahirikenā kākasūrena dhamsinā
 pakkhandinā pagabbhena saṅkiliṭṭhena jīvitam.
11. Hirīmatā ca dujjīvam niccam sucigavesinā
 alīnen' appagabbhena suddhājīvena passatā.
- 12-13. Yo paṇam atipātetī,⁸ musāvādañ ca bhāsati,
 loka adinnaṃ ādiyati, paradārañ ca gacchati,
 Surāmerayapānañ ca yo naro anuyuñjati,
 idh' eva-m-eso lokasmiṃ mūlam khaṇati attano.

¹ Variant : *te*.² Variant : *upehisi*.³ Variant : *va*.⁴ Variant : *antare*.⁵ Variant : *thokam thokam*.⁶ Variant : *samuṭṭhāya*.⁷ Variant : *sāni kammāni*.⁸ Variant : *atimāpeti*.

14. Evam bhō purisa jānāhi : pāpadhāmmā asaññatā,
mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ.
15. Dadāti ve yathāsaddhaṃ, yathāpasādanam jano,
tattha yo maṅku bhavati paresam pānabhojane,
na so divā vā rattim vā samādhim adhigacchati.
16. Yassa c' etam samucchinnam, mūlaghaccaṃ samūhatam,
sa ve divā vā rattim vā samādhim adhigacchati.
17. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamam jālam, n' atthi taṇhāsamā nadī.
18. Sudassam vajjam aññesaṃ, attano pana duddasaṃ,
paresam hi so vajjāni opunāti yathā bhusam,
attano pana chādeti kalim va kitavā saṭho.
19. Paravajjānupassissa niccam ujjhānasaññino,
āsavā tassa vaddhanti, āra so āsavakkhayā.
- 20-21. Ākāse ca padaṃ¹ n' atthi, samaṇo n' atthi bāhire;²
papañcābhiratā pajā, nippapañcā Tathāgatā.
Ākāse ca padaṃ n' atthi, samaṇo n' atthi bāhire,
saṅkhārā sassatā n' atthi, n' atthi Buddhānam iñjitam.

19. DHAMMATTHAVAGGA

- 1-2. Na tena hoti dhammatṭho yen' attham sahasā³ naye,
yo ca attham anattañ ca ubho niccheyya paṇḍito.
Asāhasena dhammena samena nayati pare,
dhammassa gutto, medhāvī dhammatṭho ti pavuccati.
3. Na tena paṇḍito hoti yāvatā babu bhāsati,
khemī averī abhayo paṇḍito ti pavuccati.

¹ Variant : ākāse padaṃ. Also ākāse va padaṃ.

² Variant : bāhiro.

³ Variant : sāhasā.

4. Na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appam pi sutvāna dhammaṃ kāyena passati,
sa ve dhammadharo hoti yo dhammaṃ na ppamajjati.
- 5-6. Na tena thero so hoti¹ yen' assa phalitaṃ siro,
paripakko vayo tassa moghajinno ti vuccati.
Yamhi saccaṇ ca dhammo ca ahimsā saññaṃ damo;
sa ve vantamalo dhīro thaviro² ti pavuccati.
- 7-8. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho ;
Yassa c' etaṃ samucchinnam, mūlaghaccaṃ samūhatam,
sa vantadoso medhāvī sādhurūpo ti vuccati.
- 9-10. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇam,
icchālobhasamāpanno samaṇo kiṃ bhavissati ?
Yo ca sameti pāpāni anumthulāni sabbaso,
samitattā hi pāpānam samaṇo ti pavuccati.
- 11-12. Na tena bhikkhu so hoti³ yāvatā bhikkhate pare,
vissam dhammaṃ samādāya bhikkhu hoti na tāvatā.
Yo 'dha puññaṇ ca pāpaṇ ca bāhetvā brahmacariyavā⁴
saṅkhāya loka carati, sa ve bhikkhū ti vuccati.
- 13-14. Na monena muni hoti mūlharūpo aviddasu,
yo ca tulaṃ va paggayha varam ādāya paṇḍito.
Pāpāni parivajjeti sa muni, tena so muni,
yo munāti ubho loka, muni tena pavuccati.
15. Na tena ariyo hoti yena pāpāni himsati,
ahimsā sabbapāṇānam ariyo ti pavuccati.
- 16-17. Na sīlabbatamattena bāhusaccena vā puna,
athavā samādhilābhena, vivicca⁵-sayanena vā,
Phusāmi nekkhammasukham aputhujjanasevitam ;
bhikkhu vissāsa⁶ māpādi appatto āsavakkhayaṃ.

¹ Variant : *bhavati* in lieu of *so hoti*.

² Variant : *thero*. To retain *thero*, one must read *thero iti metri causa*.

³ Variant : *bhavati* for *so hoti*.

⁴ Variant : *brahmacariyavā*.

⁵ Variant : *vivitta-*.

⁶ Instead of *vissāsam*, *metri causa*.

20. MAGGAVAGGA

- 1-4. Maggān' atṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ¹ ca cakkhumā,
Eso va² maggo, n' atth' añño dassanassa visuddhiyā;
etaṃ hi tumhe paṭipajjatha, Mārass' etaṃ pamohanaṃ.
Etaṃ hi tumhe paṭipannā dukkhass' antaṃ karissatha;
akkhāto ve mayā maggo aññāya sallasanthanaṃ.
Tumhehi kiccaṃ ātappaṃ, akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā.
- 5-7. "Sabbe saṅkhārā aniccā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
"Sabbe saṅkhārā dukkhā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
"Sabbe dhammā anattā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
8. Uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī ālasiyam upeto,
saṃsannasaṅkappamano kusīto,
paññāya maggaṃ alaso na vindati.
9. Vācānurakkhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā,
ete tayo kamma pathe visodhaye
ārādhaye maggaṃ isippaveditaṃ.
10. Yogā ve jāyati bhūrī, ayogā bhūrisaṅkhayo,
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca
tath' attānaṃ niveseyya yathā bhūrī pavaḍḍhati.
11. Vanā chindatha, mā rukkhaṃ, vanato jāyati bhayaṃ,
chetvā vanā vanathañ ca nibbanā hotha bhikkhavo.

¹ Variant : *dvīpadānañ*.² Variant : *es' eva*.

12. Yāvaṃ [hi] vanatho na chijjati anumatto pi narassa nārisu,
paṭibaddhamano va tāva so, vaccho khīrapako¹ va mātari.
13. Uchchinda sineham attano, kumudaṃ sārādikaṃ va pāṇinā,
santimaggam eva brūhaya—nibbānaṃ Sugatena desitaṃ.
14. “Idha vassaṃ vasissāmi idha hemantagimhisu”—
iti bālo vicinteti, antarāyaṃ na bujjhati.
15. Taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
suttaṃ gāmaṃ mahogho va Maccu ādāya gacchati.
- 16-17. Na santi puttā tāṇāya na pitā nāpi² bandhavā,
Antakenādhīpannassa n’ atthi ñātīsu tāṇatā.
Etam atthavasam ñatvā paṇḍito sīlasamvuto
nibbānagamaṇaṃ maggaṃ khippaṃ eva visodhaye.

21. PAKIṆṆAKAVAGGA

1. Mattāsukha-pariccāgā passe ce vipulaṃ sukhaṃ,
caje mattā-sukhaṃ dhīro sampassaṃ vipulaṃ sukhaṃ.
2. Paradukkhuppādanena³ attano sukhaṃ icchati,
verasaṃsaggasaṃsaṭṭho verā so na pamuccati.⁴
- 3-4. Yaṃ hi kiccaṃ apaviddhaṃ akiccaṃ pana kayirati,
unnalānaṃ⁵ pamattānaṃ tesam vaddhanti āsavā.
Yesañ ca susamāraddhā niccaṃ kāyagatā sati,
akiccaṃ te na sevanti kicce sātaccakārino,
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.
- 5-6. Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye,
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo.

¹ Variant : *khīrapāno*.

² Variant : *n’ api*.

³ Variant : **ūpadhānena*, **uppadānena*. The reading is adopted as a mean between the two variants, and it gives a better sense.

⁴ Variant : *parimuccati*.

⁵ Variant : *unnaḷānaṃ*.

Mātaram pitaram hantvā rājāno dve ca sotthiye,
veyyagghapañcamam hantvā anigho yāti brāhmaṇo.

- 7-12. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccam Buddhagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccam Dhammagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccam Saṃghagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccam kāyagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca ahimsāya rato mano.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca bhāvanāya rato mano.
13. Duppabajjam durabhiramam, dūrāvāsā gharā dukhā,
dukkho 'samānasamvāso, dukkhānupatit' addhagū ;
tasmā na c' addhagū siyā, na ca dukkhānupatito siyā.
14. Saddho, sīlena sampanno, yasobhogasamappito,
yam yam padesam bhajati, tattha tatth' eva pūjito.
15. Dūre santo pakāsentī Himavanto va pabbato,
asant' ettha na dissanti ratti-khittā yathā sarā.
16. Ekāsanam ekaseyyam eko caram atandito,
eko damayam attānam vanante ramito¹ siyā.

22. NIRAYAVAGGA

1. Abhūtvādī nirayam upeti, yo vāpi katvā "na karomi" c' āha,
ubho pi te pecca samā bhavanti nihīnakammā manujā parattha.
2. Kāsāvakaṇṭhā bahavo pāpadhammā asaṇṇatā
pāpā pāpehi kammehi nirayam te upapajjare.

¹ Variant : ramako.

3. Seyyo ayogulo bhutto tatto aggisikhūpamo,
yañ ce bhuñjeyya dussilo raṭṭhapiṇḍaṃ asaṇṇato.
- 4-5. Cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī :
apuññalābhaṃ, na-nikāmaseyyaṃ, nindaṃ tatiyaṃ, nirayaṃ
catutthaṃ.
Apuññalābho ca gati ca pāpikā, bhīssa bhītāya rati ca
thokikā,
rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paradāraṃ
na seve.
6. Kuso yathā duggabito hatthaṃ evānukantati,
sāmaññaṃ dupparāmaṭṭhaṃ nirayāy' upakaḍḍhati.
7. Yaṃ kiñci sithilaṃ¹ kammaṃ saṅkiliṭṭhañ ca yaṃ vataṃ,
saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.
8. Kayirā ce kayirāth' enaṃ, daḥhaṃ enaṃ parakkame,
sithilo² hi paribbājo bhiyyo ākirate rajaṃ.
9. Akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ,
katañ ca sukataṃ seyyo, yaṃ katvā nānutappati.
10. Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
evaṃ gopetha attānaṃ, khaṇo ve mā upaccagā,
khaṇātītā hi socanti nirayamhi samappitā.
- 11-14. Alajjitāye lajjanti, lajjitāye na lajjare,
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.
Abhaye bhayadassino bhaye cābhayadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.
Avajje vajjamatino, vajje cāvajjadassino,
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.
Vajjañ ca vajjato ñatvā avajjañ ca avajjato,
sammādiṭṭhisamādānā sattā gacchanti suggaṭtiṃ.

¹ Variant : saṭhilaṃ.

² Variant : saṭhilo.

23. NĀGAVAGGA

1. Ahaṃ, nāgo va saṅgāme cāpāto¹ patitaṃ saraṃ,
ativākyam titikkhissam—dussilo hi bahujjano.
2. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,
danto seṭṭho manussesu, yo 'tivākyam titikkhati.
3. Varam assatarā dantā, ājāniyā ca sindhavā,
kuñjarā ca mahānāgā, attadanto tato varam.
4. Na hi etehi yānehi gaccheyya agataṃ disaṃ
yathā 'ttanā² sudantena danto dantena gacchati.
5. Dhanapālako nāma kuñjaro
kaṭukappabhedano³ dunnivārayo
baddho kabalam na bhuñjati,
sumarati nāgavanassa kuñjaro.
6. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunam gabbham upeti mando.
7. Idam pure cittam acāri cārikam⁴
yen' icchakam yatthakāmam yathāsukham,
tadajj' aham niggahessāmi⁵ yoniso
hatthippabhinnaṃ viya aṅkusaggaho.
8. Appamādaratā hotha, sacittaṃ anurakkhatha,
duggā uddharath' attānam paṅke satto 'va⁶ kuñjaro.
9. Sace labbetha nipakam sahāyam
saddhimcaram sādhuvihāridhīram,
abhibhuyya sabbāni parissayāni,
careyya ten' attamano satimā.

¹ Variant : cāpato.² Variant : yath' attanā.³ Variant : kaṭukabhedano.⁴ Variant : cāritaṃ.⁵ Variant : niggahi°.⁶ Variant : sanno va.

10. No ce labhetha nipakam sahāyam
saddhimcaram sādhuvihāridhīram,
rājā va raṭṭham vijitam pahāya
eko care mātaṅg' araṇṇe va nāgo.
11. Ekassa caritam seyyo, n' atthi bāle sahāyatā,
eko care, na ca pāpāni kayirā, appossukko
mātaṅg' araṇṇe va nāgo.
12. Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puñṇam sukham jīvitasāṅkhayamhi,
sabbassa dukkhassa sukham pahānam.
13. Sukhā matteyyatā¹ loke, atho petteyyatā sukhā,
sukhā sāmāṇṇatā loke, atho brahmaṇṇatā sukhā.
14. Sukham yāva jarā sīlam, sukhā saddhā patitṭhitā,
Sukho pañṇā-² paṭilābho, pāpānam akaraṇam sukham.

24. TANHĀVAGGA

1. Manujassa pamattacārino
taṇhā vadḍhati māluvā viya,
so palavati³ hurāhuram
phalam iccham va vanasmi⁴ vānaro.
2. Yam esā sahati⁵ jammī taṇhā loke visattikā,
sokā tassa pavaḍḍhanti abhivaṭṭam⁶ va bīraṇam.
3. Yo c' etam sahati jammim taṇham loke duraccayam,
sokā tambā papatanti udabindu va pokkharā.
4. Tam vo vadāmi bhaddam vo yāvant' ettha samāgatā,
taṇhāya mūlam khaṇatha usīrattho va bīraṇam,
mā vo naḷam va⁷ soto va Māro bhañji punappunam.

¹ Variant : *metteyyatā*.

⁵ Variant : *sahate*.

² Variant : *pañṇāya*.

⁶ Variant : *abhivaḍḍham, abhivutṭham*.

³ Variant : *plavati, palaveti*.

⁷ Variant : *vo*.

⁴ Variant : *vanamhi*.

5. Yathāpi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunam.
- 6-7. Yassa chattimsatī sotā manāpassavaṇā bhusā
vāhā vahanti duddiṭṭhim¹ saṅkappā rāganissitā,
Savanti sabbadhi sotā, latā ubbhijja³ tiṭṭhati,
tañ ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha.
8. Saritāni sinehitāni ca somanassāni bhavanti³ jantuno,
te sātasiṭā sukhesino, te ve jātijarūpagā narā.
9. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saññojanasaṅgasattakā
dukkham upenti punappunam cirāya.
10. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇam vinodaye,
bhikkhu ākaṅkhī virāgam attano.
11. Ye nibbanatho vanādhimutto
vanamutto vanam eva dhāvati,
taṃ puggalam eva passatha—
mutto bandhanam eva dhāvati.
- 12-13. Na taṃ daḷham bandhanam āhu dhīrā
yadāyasam dārujam babbajañ ca ;
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā—
Etaṃ daḷham bandhanam āhu dhīrā,
ohārinam sithilaṃ duppamuñcam ;
etaṃ pi chetvāna paribbajanti
anapekhino sabbadukkham pahāya.
14. Ye rāgarattānupatanti sotaṃ
sayañkatam makkatāko va jālam,
etaṃ pi chetvāna vajanti dhīrā
anapekkhino sabbadukkham pahāya.

¹ Variant : *-am. ² Variant : sabbadā. ³ Variant : uppajja.

15. Muñca pure, muñca pacchato, majjhe muñca bhavassa pārāgū,
sabbattha vimuttamānaso na puna jātijaram upehisi.
- 16-17. Vitakkapamathitassa jantuno, tibbarāgassa subhānupassino,
bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ karoti bandhanam.
Vitakkūpasame ca yo rato, asubham bhāvayati sadā sato,
esa kho vyantikāhiti, esa-ccheccati Mārabandhanam.
18. Niṭṭhaṅgato asantāsī vītataṇho anaṅgaṇo
acchiddi¹ bhavasallāni, antimo 'yaṃ samussayo.
19. Vītataṇho anādāno niruttipadakovidō
akkharānam sannipātaṃ jaññā pubbāparāni² ca,
sa ve antimasārīro mahāpañño [mahāpuriso] ti vuccati.
20. Sabbābhibhū sabbavidū 'ham asmi, sabbesu dhammesu
anupalitto,
sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kam
uddiseyyam ?
21. Sabbadānam dhammadānam jināti,
sabbam rasam dhammaraso jināti.
sabbam ratim dhammarati jināti.
taṇhakkhaya sabbadukkham jināti.
22. Hananti bhogā dummedham no ve³ pārāgavesino,
bhogataṇhāya dummedho hanti aññe va⁴ attanam.⁵
- 23-26. Tiṇadosāni khetṭāni, rāgadosā ayam pajā ;
tasmā hi vītarāgesu dinnam hoti mahapphalam.
Tiṇadosāni khetṭāni, dosadosā ayam pajā ;
tasmā hi vītadosesu dinnam hoti mahapphalam.
Tiṇadosāni khetṭāni, mohadosā ayam pajā ;
tasmā hi vītamohesu dinnam hoti mahapphalam.
Tiṇadosāni khetṭāni, icchādosā ayam pajā,
tasmā hi vigaticchesu dinnam hoti mahapphalam.

¹ Variant : *acchidda*.

² Variant : *pubbaparāni*.

³ Variant : *ce*.

⁴ Variant : *ca*.

⁵ Variant : *attano*.

25. BHIKKHUVAGGA

- 1-2. Cakkhunā saṃvaro sādhu, sādhu soteṇa saṃvaro,
ghāṇeṇa saṃvaro sādhu, sādhu jivhāya saṃvaro.
Kāyeṇa saṃvaro sādhu, sādhu vācāya saṃvaro,
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro ;
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.
3. Hatthasaññato pādasaññato vācāya saññato saññatuttamo,
ajjhattarato, samāhito, eko, santusito, tam āhu bhikkhuṃ.
4. Yo mukhasaññato bhikkhu mantabhāṇī¹ anuddhato
atthaṃ dhammaṃ ca dīpeti madhuram tassa bhāsitaṃ.
5. Dhammārāmo, dhammarato, dhammaṃ anuvicintayaṃ,
dhammaṃ anussaraṃ, bhikkhu saddhammā na parihāyati.
6. Salābham nātimaññeyya, nāññesaṃ pihayaṃ care,
aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati.
7. Appalābho pi ce bhikkhu salābham nātimaññati,
taṃ ve devā pasamsanti suddhājīvaṃ atanditaṃ.
8. Sabbaso nāmarūpasmim yassa n' atthi mamāyitaṃ,
asatā ca na socati, sa ve bhikkhū ti vuccati.
9. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.
10. Siṅca bhikkhu imaṃ nāvaṃ, sittā te lahum essati,
chetvā rāgaṃ ca dosaṃ ca tato nibbānam ehisi.
11. Pañca chinde, pañca jahe, pañca vuttaribhāvaye ;²
pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati.
12. Jhāya, bhikkhu, mā ca pamādo,
mā te kāmagaṇe bhamassu³ cittaṃ ;
mā lohagaṇaṃ gili pamatto,
mā kandi dukkhaṃ idan ti dayhamāno.

¹ Variant : *mattabhāṇī*.

² Variant : *c' ullari bhāvaye*.

³ Variant : *bhavaṣṣu*.

13. N' atthi jhānaṃ apaññassa, paññā n' atthi ajhāyato,
yamhi jhānañ ca paññā ca, sa ve nibbānasantike.
14. Suññāgāraṃ pavitṭhassa santacittassa bhikkhuno
amānusi rati hoti sammā dhammaṃ vipassato.
15. Yato yato sammasati khandhānaṃ udayabbayaṃ²,
labhati pītipāmojjaṃ amataṃ taṃ vijānataṃ.
16. Tatrāyaṃ ādi bhavati idha paññassa bhikkhuno,
indriyagutti³ santuṭṭhi pātimokkhe ca saṃvaro,
mitte bhajassu kalyāṇe suddhājīve atandite.
17. Paṭisanthāravutt' assa,⁴ ācāra kusalo siyā,
tato pāmojjabahulo dukkhass' antaṃ karissati⁵.
18. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgañ ca dosañ ca vippamuñcetha bhikkhavo.
19. Santakāyo santavāco santavā susamāhito
vantalo kāmiso bhikkhu upasanto ti vuccati.
20. Attanā coday' attānaṃ, paṭimāse 'ttaṃ⁶ attanā,
so attagutto satimā sukhaṃ bhikkhu vihāhisi.
21. Attā hi attano nātho, attā hi attano gati,
tasmā saññamay' attānaṃ, assaṃ bhadraṃ va vāṇijo.
22. Pāmojjabahulo bhikkhu pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.
23. Yo have daharo bhikkhu yuñjati Buddhasāsane,
so' maṃ⁷ lokaṃ pabhāseti abbhā mutto va candimā.

¹ Variant : paññāñ.

² Variant : °vyayaṃ.

³ Variant : °gutto.

⁴ Variant : °tṭyassa.

⁵ Variant : °ssasi.

⁶ Variant : attam.

⁷ Variant : imam.

26. BRĀHMANAVAGGA

1. Chinda sotam, parakkamma, kāme panuda brāhmaṇa,
saṅkhārānaṃ khayam ñatvā akataññū 'si brāhmaṇa.
2. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
ath' assa sabbe saṃyogā attham gacchanti jānato.
3. Yassa pāram apāram vā pārāpāram na vijjati,
vītaddaram, viṣaṃyuttam, tam aham brūmi brāhmaṇam.
4. Jhāyim virajam āsīnam katakiccam anāsavam,
uttamattham anuppattam, tam aham brūmi brāhmaṇam.
5. Divā tapati ādicco, rattim ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam ahorattam Buddho tapati tejasā.
6. Bāhitapāpo ti brāhmaṇo, samacariyā samaṇo ti vuccati,
pabbājayam attano malam, tasmā pabbajito ti vuccati.
7. Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāram, tato dhī y' assa muñcati.
8. Na brāhmaṇass' etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammati-m-eva dukkham.
9. Yassa kāyena vācāya manasā n' atthi dukkatam,¹
saṃvutam tīhi tṭhānehi, tam aham brūmi brāhmaṇam.
10. Yamhā dhammam vijāneyya sammāsambuddhadesitam,
sakkaccam tam namasseyya aggihuttam va brāhmaṇo.
11. Na jaṭāhi na gottehi² na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca, so sucī,³ so ca brāhmaṇo.
12. Kim te jaṭāhi dummedha kim te ajinasāṭiyā,
abbhantaran te gahanam bāhiram parimajjasi !

¹ Variant : dukkaṭam.² Variant : gottena.³ Variant : sukhi.

13. Paṃsukūladharaṃ jantum kisaṃ dhamanisanthataṃ,
ekaṃ vanasmim jhāyantaṃ, tam ahaṃ brūmi brāhmaṇaṃ.
14. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti, sa ce¹ hoti sakiñcāno,
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.
15. Sabbasaṃyojanaṃ chetvā yo ve na paritassati,
saṅgātigaṃ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
16. Chetvā nandiṃ varattañ ca, sandāmaṃ² sahanukkamaṃ,
ukkhittapaḷighaṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.
17. Akkosam vadhābandhañ ca aduṭṭho yo titikkhati,
khaṇṭibalaṃ balānikaṃ tam ahaṃ brūmi brāhmaṇaṃ.
18. Akkodhanaṃ vatavantaṃ sīlavantaṃ anussutaṃ,
dantaṃ antimasārīraṃ tam ahaṃ brūmi brāhmaṇaṃ.
19. Vāri pokkharapatte va āragge-r-iva sāsapo,
yo na lippati kāmesu, tam ahaṃ brūmi brāhmaṇaṃ.
20. Yo dukkhassa pajānāti idh' eva khayam attano,
pannabhāraṃ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
21. Gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidam
uttamatthaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.
22. Asaṃsatṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ
anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ.
23. Nidhāya daṇḍam bhūtesu tasesu thāvaresu ca,
yo na hanti na ghāteti, tam ahaṃ brūmi brāhmaṇaṃ.
24. Aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
sādānesu anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.
25. Yassa rāgo ca doso ca māno makkho ca pātito
sāsapo-r-iva āraggā, tam ahaṃ brūmi brāhmaṇaṃ.

¹ Variant : *ve*.

² Variant : *sandānaṃ*.

26. Akakkasaṃ viññāpaniṃ giraṃ saccam udīraye,
yāya nābhisaṃ kiñci,¹ tam ahaṃ brūmi brāhmaṇaṃ.
27. Yo 'dha dīghaṃ vā rassaṃ vā aṇuṃ thūlaṃ subhāsubhaṃ
loke adinnaṃ nādiyati, tam ahaṃ brūmi brāhmaṇaṃ.
28. Āsā yassa na vijjanti asmim loke paramhi ca,
nirāsayaṃ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
29. Yassālayā na vijjanti aññāya akathaṃkathī,
amatogadhaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.
30. Yo 'dha puññaṃ ca pāpaṃ ca ubho saṅgaṃ upaccagā,
asokaṃ virajaṃ suddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.
31. Candaṃ va vimalaṃ suddhaṃ vipprasannaṃ anāvilam
nandībhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.
32. Yo' maṃ² paṭipathaṃ duggaṃ saṃsāraṃ mohaṃ accagā,
tiṇṇo pāragato jhāyī anejo akathaṃkathī,
anupādāya nibbuto, tam ahaṃ brūmi brāhmaṇaṃ.
33. Yo' dha kāme pahatvāna anāgāro paribbaje,
kāmaḥbhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.
34. Yo 'dha taṇhaṃ pahatvāna anāgāro paribbaje,
taṇhābhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.
35. Hitvā mānusaṃ yogaṃ dīghaṃ yogaṃ upaccagā,
sabbayogaviṣaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.
36. Hitvā ratiṃ ca aratiṃ ca sītībhūtaṃ nirūpadhiṃ
sabbalokābhibhuṃ vīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.
37. Cutiṃ yo vedi sattānaṃ upapattiṃ ca sabbaso,
asattaṃ sugataṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.
38. Yassa gati na jānanti devā gandhabbamānusaṃ,
khīṇāsavaṃ arahantaṃ tam ahaṃ brūmi brāhmaṇaṃ.

¹ Variant : kiñci.

² Variant : imaṃ.

39. Yassa pure ca pacchā ca majjhe ca n' atthi kiñcanam, .
akiñcanam anādānam tam aham brūmi brāhmaṇam.
40. Usabham pavaram vīram mahesiṃ vijitāvinam
anejam nhātakam buddham tam aham brūmi brāhmaṇam.
41. Pubbenivāsam yo vedi saggāpāyaṇ ca passati,
atho jātikkhayam patto, abhiññāvosito muni,
sabbavositavosānam tam aham brūmi brāhmaṇam.

VII

PRAKRIT DHAMMAPADA*

1. MAGA-VAGA

1. Ujuo namo so magu abhaya namu sa diśa
radho akuyaṇo namu dhamatrakehi sahado.
2. Hiri tasa avaramu svadisa parivarana
dhamahu saradhi bromi samedithipurejavu.
3. Yasa etadiśa yaṇa gebiparvaitasa va
sa vi ediṇa yaṇena nivaṇaseva sadie.

Cf. *Samyutta-Nikāya*, Part I, p. 33 (*Accharā* verses).
Also see p. 150 of this book.

2. APRAMADA-VAGA

1. Utiṭhe na pramajea dhamu sucarita cari
dhamacari suhu śeati asmi loki parasa yi.

Cf. *Dhammapada*, Lokavagga, v. 2. For the idea, see also
Uṭṭhānasutta (Suttanipāta, II, No 10), *Theragāthā*, v. 411 ; *Kaṭhopa-*
nishad, I, 3.14 ; *Taittirīya Āraṇyaka*, I, 27.2.

2. Uṭhanena apramadena sañāmena damena ca
divu karoti medhavi ya jara nabhimardati.

Cf. *Dhammapada*, Appamāda-vagga, v. 5; *Udānavarga*,¹ ch. iv, v. 5; see also *Theragāthā*, v. 412.

3. Uṭhanamato smatimato suyikamasa niśamacarino
sañātasa hi dhamajivino apramatasa yaśidha vadhati.

Cf. *Dhammapada*, Appamāda-v., v. 4; *Udānavarga*, ch. iv, v. 6.

4. Uṭhanaalasa anuṭhahato yoi bali alasieuvito
sañsanasaḡapamano smatima prañai maga alasu na vinati.

Cf. *Dhammapada*, Magga-v., v. 8; *Udānavarga*, ch. xxxi, v. 32.

5. Na tavata dhamadharo yavata baho bhaṣati;
yo tu apa bi ṣutvana dhamu kaena phaṣai,
sa ho dhamadharo bhoti yo dhamu na pramajati.

Cf. *Dhammapada*, Dhammaṭṭha-v., v. 4.

6. Apramada amatapada pramadu macuno pada
apramata na miyati ye pramata yadha mutu.

Cf. *Dhammapada*, Appamāda-v., v. 1 = Fausbøll's *Jātaka*, V. p. 99 = *Dīpavaṃsa*, p. 46. Cf. *Udānavarga*, ch. iv, v. 1.

7. Eta viśeṣadha ñatva apramadasa panito
apramadi pramodia ariana goyari rato.

Cf. *Dhammapada*, Appamāda-v., v. 2; *Udānavarga*, ch. iv, v. 2.

8. Pramada anuyujati bala drumedhino jana
apramada tu medhavi dhana śeṭhi va rachati.

Cf. *Dhammapada*, Appamāda-v., v. 6 = *Saṃyutta*, I, p. 25 = *Theragāthā*, v. 883. Cf. *Udānavarga*, ch. iv, v. 10.

9. Apramatu pramateṣu suteṣu bahojagaru
avalaśa va bhadraśu hitva yati sumedhasu.

Cf. *Dhammapada*, Appamāda-v., v. 9.

10. Pramada apramadena yada nudati panitu
prañaprasada aruyu aśoka śoino jana
pravataṭho va bbumaṭha dhiru bala avechiti.

Cf. *Dhammapada*, Appamāda-v., v. 8 = *Vinaya I*, p. 6 = *Milinda*, p. 387; *Udānavarga*, ch. iv., v. 4.

¹ Rockhill's English translation from the Tibetan (Trübner's Oriental Series).

11. Apramadena Makabha devana samidhi gatu
apramada praśajhati pramadu garahitu sada.

Cf. *Dhammapada*, Appamāda-v., v. 10.

12. Hina dhama na sevea pramadena na savasi
micchadiṭṭhi na royea na sia lokavādhano.

Cf. *Dhammapada*, Loka-v., v. 1.

13. Yo tu puvi pramajati pacha su na pramajati,
so ita loku ohaseti abha muto va suriu.

Cf. *Dhammapada*, Loka-v., v. 6 = *Majjhima*, II, p. 105 = *Theragāthā*, v. 871. Cf. *Udānavarga*, ch. xvi, v. 5.

14. Arahadha nikhamadha yujatha budhaśāsane
dhunatha macuno sena nalagara ba kuṇjaru.

Cf. *Theragāthā*, vv. 256, 1147 = *Samyutta*, I, pp. 156-7 :—

Ārabbhattha nikkhamatha yuñjatha buddhasāsane
dhunātha maccuno senaṃ naḷāgāraṃ va kuñjaro.

Cf. *Divyāvadāna*, pp. 68, 138 :—

Ārabhadhvaṃ niṣkramata yujyadhvaṃ buddhasāsane,
dhunīta mṛtyunaḥ saṇyaṃ naḷāgāraṃ ivā kuñjaraḥ.

Cf. *Udānavarga*, ch. iv, v. 34.

15. Apramata smatimata suśīla bhotu bhichavi
susamahitasagapa sacita anurachadha.

Cf. *Dīgha*, II, p. 120 :—

Appamattā satimanto suśīlā botha bhikkhavo,
susamāhitasāṅkappā sacittaṃ anurakkhatha.

Cf. *Udānavarga*, ch. iv, v. 33.

16. Yo imasa dhamavinau apramatu vihaṣiti
prahai jātisaṇsara dukhusata kariṣati.

Cf. *Dīgha*, II, p. 121 = *Samyutta*, I, p. 157 = *Therag.*, v. 257 :—

Yo imasmiṃ dhammavinaye appamatto vihessati
pahāya jātisaṃsāraṃ dukkhaṃ antaṃ kariṣeati.

Cf. *Divyāvadāna*, p. 68 :—

Yo hyesmin dharmavinaye apramattas carisyati
prahāya jātisaṃsāraṃ duḥkhasyāntaṃ kariṣyati.

Cf. *Udānav.*, ch. iv, v. 35.

17. Ta yu vadami bhadrañu yavatetha samakata
apramadarata bhodha sadhami supravediti.

There is no Pali counterpart of this verse. It is made up of three sets of expressions, which can be traced to Pali :

- (1) *Taṃ vo vadāmi bhaddaṃ vo yāvant' ettha samāgatā* (*Dhammapada*, *Taṇhā-v.*, v. 4; *Jāt.*, III, p. 387, l. 21)—for the first line;
(2) *appamādaratā hotha* (*Dhammap.*, *Nāga-v.*, v. 8)—for the third foot;
(3) *saddhamme suppavedite* (*Itivuttaka*, p. 78)—for the fourth foot.

18. Pramada parivajetva apramadarata sada
bhavetha kuśala dhama yokachemasa prataa.

This verse cannot be traced in the Pali canon, although the parts are familiar.

- 19-20. Apramadi pramodia ma gami ratisabhamu
apramato hi jhayatu viśeṣa adhikachati.
Apramadi pramodia ma gami ratisabhamu
apramato hi jhayatu chaya dukhasa pramuni.

The exact counterparts of vv. 19 and 20 cannot be traced. But cf. *Dhammap.*, *Appamāda-v.*, v. 7 = *Majjhima*, II, p. 105 = *Samyutta*, I, p. 25 = *Therag.*, v. 884; cf. *Udānav.*, ch. iv, vv. 8, 11.

21. Apramadarata bhodha khano yu ma uvacai
khanatita hi śoyati niraesu samapita.

The exact Pali parallel is wanting, but the parts can be traced, e.g.—

- (1) *appamādaratā hotha* (*Dhammap.*, *Nāga-v.*, v. 8); for the first foot;
(2) *khaṇo ve mā upaccagā, Khaṇātītā hi socanti nirayamhi samapitā* (*Dhammap.*, *Niraya-v.*, v. 10); *Therag.*, v. 403; see also *Suttanipāta*, v. 333 and *Therag.*, v. 1005)—for the rest of the verse.

22. Apramadarata bhodha sadhami supravedite
drugha udhvaradha atmana pagasana va kuñaru.

Cf. *Dhammapada*, *Nāga-v.*, v. 8. Cf. *Udānavarga*, ch. iv, v. 26. With 'sadhami supravedite', cf. 'saddhamme suppavedatha' (*Itivuttaka*, p. 78).

23. Nai kalu pramadasa aprati asavachaye
pramata dubu amoti siha ba muyamatia.

The exact parallel has not been met with in Pali so far. With 'aprati asavachaye', cf. 'appatto āsavakkhayaṃ' (*Dhammap.*, *Dhammatṭha-v.*, v. 17); with 'siha ba muyamatia', cf. 'sīhaṃ va migamātukā' (*Jātaka*, I, p. 389). Cf. *Udānavarga*, ch. iv, v. 12.

24. Nai pramadasamayu aprati asavachayi
apramato hi jhayatu pranoti paramu sukhu.

The exact parallel has not been met with in Pali. For the second line, see *Majjh.*, II, p. 105; *Therag.*, v. 884; *Dhammapada*, Appamāda-v., v.7.

3. SAHASA-VAGA

1. Yo sahasa sahasani sagami manuṣa jini
ekaji jini atmana so ho sagamu utamu.

Cf. *Dhammapada*, Sahassa-v., v. 4. Cf. *Udānavarga*, ch. xxiii, v. 3. Cf. also *Mahāvastu*, Sahasravarga, v. 8. :—

Yo śatāni sahasrāṇaṃ saṃgrāme manuṣā jaye
yo caikaṃ jaye ātmānaṃ sa vai saṃgrāmajit varāḥ.

2. Sahasa bi ya gaśana anathapadasahita
eka vayapada ṣebha ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 1. Cf. *Fa-kheu-pi-u*,¹ sec. xvi, p. 104. Cf. *Mahāvastu*, Sahasravarga, v. 1 :—

Sahasram api vācānāṃ anarthapadasaṃhitā
ekā arthavati śreyā yāṃ śrutvā upaśāmyati.

3. Sahasa bi ya gadhana anathapadsahita
eka gadhapada ṣeho ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 2. Cf. *Mahāvastu*, Sahasravarga, v. 2 :—

Sahasram api gāthānāṃ anarthapadasaṃhitā
ekā arthavati śreyā yāṃ śrutvā upaśāmyati.

4. Yo ja gadhaśata bhaṣe anathapadasahita
eka gadhapada ṣeho ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 3. Cf. *Fa-kheu-pi-u*, sec. xvi, p. 104. Cf. *Udānav.*, ch. xxiv, v. 2. See also *Jātaka*, IV, p. 175.

¹ Samuel Beal's English translation of the Chinese *Dhammapada* (Trübner's Oriental Series, pocket edition).

- 5-7. Masamasi sahasina yo yaea śatena ca
neva Budhi prasadasa kala aveti ṣoḍaśa.
Masamase sahasena yo yaea śatina ca
neva Dhami prasadasa kala aveti ṣoḍaśa.
Masamase sahasina yo yaea śatena ca
neva Saghi prasadasa kala aveti ṣoḍaśa.

Cf. *Fa-kheu-pi-u*, sec. xvi, p. 105. Cf. *Udānav.*, ch. xxiv, vv. 26-28. Cf. *Mahāvastu*, Sahasravarga, vv. 4-6 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Buddhē prasādasya kalāṃ arghati ṣoḍaśīm.

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Dharma prasādasya kalāṃ arghati ṣoḍaśīm.

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Saṃghe prasādasya kalāṃ arghati ṣoḍaśīm.

8. Masamasi sahasena yo yaea śatena ca
neva saghasadhameṣu kala aveti ṣoḍaśa.

Cf. *Dhammap.*, Bāla-v., v. 11 (last half) = *Mahāvastu*, Sahasravarga, v. 14 (last half). Cf. *Udānav.*, ch. xxiv, v. 33. Cf. *Mahāvastu*, Sahasravarga, v. 8 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so svākhyātadharmāṇāṃ kalāṃ arghati ṣoḍaśīm

9. Masamase sahasena yo yaea śatena ca
neva sabanaśīleṣu kala aveti ṣoḍaśa.

Cf. *Mahāvastu*, Sahasravarga, v. 7 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
so va sampannaśīlāṇāṃ kalāṃ nārghati ṣoḍaśīm.

10. Masamase sahasena yo yaea śatena ca
ekapananuabisa kala naveti ṣoḍaśa.

Cf. *Fa-kheu-pi-u*, sec. vii, p. 17. Cf. *Udānav.*, ch. xxiv, vv. 29-31. Cf. *Manu*, V. 53 :—

Varṣe varṣe 'śvamedhena yo yajeta śataṃ samāḥ
māṃsāni ca na khādedyastayoḥ puṇyaphalaṃ samam.

11. Ya ja vaṣaśata jivi kusidhu hinaviyava
muhutu jivita ṣebha virya arahato dṛḍha.

Cf. *Dhammap.*, *Saḥassa-v.*, v. 13. Cf. *Udānav.*, ch. xxiv, v. 4.
Cf. *Mahāvastu*, *Sahasravarga*, v. 19 :—

Yo ca varṣaśataṃ jīve kuśīdo hīnavīryavān
ekāhaṃ jīvitam śreya vīryam ārambhato dṛḍham.

12. Ya ji vaṣaśato jivi apaśu udakavaya
muhuta jivita ṣebha paśato udakavaya.

Cf. *Dhammap.*, *Saḥassa-v.*, v. 14. Cf. *Udānav.*, ch. xxiv, v. 6.
Cf. *Mahāvastu*, *Sahasravarga*, v. 23 :—

Yo ca varṣaśataṃ jīve apaśyam udayavyayaṃ
ekāhaṃ jīvitam śreya paśyato udayavyayaṃ.

13. Ya ja vaṣaśata jivi apaśu dhamu utamu
muhuta jivita ṣebhu paśatu dhamu utamu.

Cf. *Dhammap.*, *Saḥassa-v.*, v. 16. Cf. *Udānav.*, ch. xxiv, v. 10.
Cf. *Mahāvastu*, *Sahasravarga*, v. 24 :—

Yo ca varṣaśataṃ jīve apaśyam dharmam uttamaṃ
ekāhaṃ jīvitam śreya paśyato dharmam uttamaṃ.

- 14-15. Ya ja vaṣaśata jatu agi pariyare vane
chirena sapitelena divaratra atadrito,
Eka ji bhavitatmana muhuta viva puae
sameva puyana ṣebha ya ji vaṣaśata hotu.

Cf. *Dhammap.*, *Saḥassa-v.*, v. 8. Cf. *Udānav.*, ch. xxiv, v. 17.
Cf. *Mahāvastu*, *Sahasravarga*, vv. 15-16 :—

Yo ca varṣaśataṃ jīve agniparicaraṃ caret
patrāhāro chavāvāsī karonto vividham tapaṃ,
yo caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet
sā ekapūjanā śreya na ca varṣaśataṃ hutam.

16. Ya keja yaṭha va hotu va loke
savachara yaea puṇapekho
sarva vi ta na caubhakameti
ahivadana ujukateṣu ṣiho.

Cf. *Dhammap.*, *Saḥassa-v.*, v. 9. Cf. *Fa-kheu-pi-u*, sec. xvi, p. 108.
Cf. *Udānav.*, ch. xxiv, v. 34. Cf. *Mahāvastu*, *Sahasravarga*, v. 17 :—

Yat kiṃcid iṣṭam ca hutam ca loke
samvatsaram yajati puṇyaprekṣo,
sarvaṃ pi tam na caturbhāgam eti
abhivādanaṃ ujjugateṣu śreyam.

VIII

SAMYUTTA-NIKĀYA

1. ACCENTI

1. Accenti kālā tarayanti rattiyo,
vayoguṇā anupubbam jahanti ;
etaṃ bhayaṃ maraṇe pekkhamāno
puññāni kayirātha sukhāvahāni.
2. Accenti kālā tarayanti rattiyo,
vayoguṇā anupubbam jahanti ;
etaṃ bhayaṃ maraṇe pekkhamāno
lokāmisam pajahe santipekkho.

2. KUṬIKĀ

1. Kacci te kuṭikā n' atthi, kacci n' atthi kulāvakā,
kacci santānakā n' atthi, kacci mutto 'si bandhanā ?
2. Taggha me kuṭikā n' atthi, taggha n' atthi kulāvakā,
taggha santānakā n' atthi, taggha mutto 'mhi bandhanā.
3. Kin tāhaṃ kuṭikaṃ brūmi, kin te brūmi kulāvakaṃ,
kin te santānakaṃ brūmi, kin tāhaṃ brūmi bandhanaṃ ?
4. Mātaraṃ kuṭikaṃ brūsi, bhariyaṃ brūsi kulāvakaṃ,
putte santānake brūsi, taṇhaṃ me brūsi bandhanaṃ.
5. Sāhu te kuṭikā n' atthi, sāhu n' atthi kulāvakā,
sāhu santānakā n' atthi, sāhu mutto 'si bandhanā.

3. JATĀ

1. Antojaṭā bahijaṭā jaṭāya jaṭitā pajā,
taṃ taṃ Gotama pucchāmi : ko imaṃ vijāṭaye jaṭan ti ?
2. Sīle patitṭhāya naro sapañño cittaṃ paññaṃ ca bhāvayaṃ,
ātāpī nipako bhikkhu so imaṃ vijāṭaye jaṭaṃ.
- 3-4. Yesaṃ rāgo ca doso ca avijjā ca virājitā
khīṇāsavā arahanto tesam vijāṭitā jaṭā.
Yattha nāmaṃ ca rūpaṃ ca asesam uparujjhati
paṭighaṃ rūpasāññaṃ ca ettha sā chijjate jaṭā ti.

4. ACCHARĀ

1. Accharāgaṇasaṅghuṭṭham pisācagaṇasevitam
vanan-tam mohanam nāma katham yātrā bhavissati ?
2. Ujuko nāma so maggo, abhayā nāma sā disā,
ratho akujano nāma dhammacakkehi saṃyuto.
3. Hirī tassa apālambo, saty-assa parivāraṇam,
dhammāham sārathim brūmi sammādiṭṭhi purejavam.
4. Yassa etādisaṃ yānam itthiyā purisassa vā
sa ve etena yānena nibbānass' eva santike.

5. VANAROPA

1. Kesam divā ca ratto ca sadā puññaṃ pavaddhati,
dhammatṭhā sīlasampannā ke janā saggaṃmino ti ?
- 2-3. Ārāmaropā vanaropā ye janā setukārakā,
papaṃ ca udapānaṃ ca ye dadanti upassayaṃ,
tesam divā ca ratto ca sadā puññaṃ pavaddhati,
dhammatṭhā sīlasampannā te janā saggaṃmino ti.

6. KAVI

1. Kimsu nidānaṃ gāthānaṃ, kimsu tāsāṃ viyañjanaṃ,
kimsu sannissitā gāthā, kimsu gāthānaṃ āsāyo ti ?
2. Chando nidānaṃ gāthānaṃ, akkharā tāsāṃ viyañjanaṃ,
nāmasannissitā gāthā, kavi gāthānaṃ āsāyo ti.

7. UPACĀLĀ

1. Tāvatiṃsā ca Yāmā ca Tusitā cāpi devatā,
Nimmānaratino devā ye devā Vasavattino,
tattha cittaṃ paṇidhehi, ratim paccanubhossasi.
2. Tāvatiṃsā ca Yāmā ca Tusitā cāpi devatā,
Nimmānaratino devā ye devā Vasavattino,
kāma-bandhanabaddhā te, enti Māravasāṃ puna.
- 3-4. Sabbo ādīpito loko, sabbo loko padhūpito,
sabbo pajjalito loko, sabbo loko pakampito ;
Akampitam acalitaṃ aputhujjanasevitaṃ
agati yattha Mārassa tattha me nirato mano.

8. SISUPACĀLĀ

1. Kim nu uddissa muṇḍāsi, samaṇī viya dissasi,
na ca rocesi pāsāṇḍaṃ, kim-iva carasi momuhā ti ?
2. Ito bahiddhā pāsāṇḍā diṭṭhīsu pasīdanti ye,
na tesāṃ dhammaṃ rocemi, na te dhammassa kovidā.
- 3-4. Atthi Sakyakule jāto Buddho appaṭipuggalo
sabbābhibhū Māranudo sabbatthaṃ aparājito
sabbakammakkhayaṃ patto vimutto upadhisāṅkhayo,
so mayhaṃ Bhagavā satthā, tassa rocemi sāsanaṃ ti.

9. SELĀ

1. Nayidam attakatam bimbam, nayidam parakatam agham,
hetum paṭicca sambhūtam, hetubhaṅgā nirujjhati.
- 2-3. Yathā aññataram bījam khette vuttam virūhati
pathavīrasañ cāgama sinehā ca tadūbhayaṃ,
Evaṃ khandhā ca dhātuyo cha ca āyatanā ime
hetum paṭicca sambhūtā hetubhaṅgā nirujjhare.

10. VAJIRĀ

1. Kenāyaṃ pakato satto, kuvaṃ sattassa kāraṇaṃ,
kuvaṃ satto samuppanno, kuvaṃ satto nirujjhatī ti ?
2. Kinna satto ti pacesi, Māraddiṭṭhigataṃ nu te,
suddhasaṅkhārapuñño 'yaṃ nayidha sattūpalabbhati.
3. Yathā hi aṅgasambhārā hoti saddo ratho iti,
evaṃ khandhesu santesu hoti satto ti sammuti.
4. Dukkhaṃ eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca,
nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī ti.

11. VAṆḌISA

1. Kāveyyamattā vicarimha pubbe gāma gāmaṃ purā puram,
ath' addasāma Sambuddhaṃ, saddhā no udapajjatha.
2. So me dhammaṃ adesesi khandhe āyatanāni dhātuyo ca,
tassāhaṃ dhammaṃ sutvāna pabbajim anagāriyaṃ.
3. Bahunnaṃ vata atthāya bodhim ajjhagamā Muni
bhikkhūnaṃ bhikkhunīnaṃ ca ye niyāmagataddasā.

4. Svāgatam vata me āsi mama Buddhassa santike,
tisso vijjā anuppattā katam Buddhassa sāsanaṃ.
5. Pubbenivāsaṃ jānāmi, dibbacakkhum visodhitam,
tevijjo iddhippatto 'mhi cetopariyāyakovido.

12. ĀLAVAM

1. Kimsūdha vittam purisassa seṭṭham,
kimsu suciṇṇam sukham āvahāti,
kimsu have sādutaram rasānaṃ,
kathamjīviṃ jīvitam āhu seṭṭhan ti ?
2. Saddhidha vittam purisassa seṭṭham,
dhammo suciṇṇo sukham āvahāti,
saccam have sādutaram rasānaṃ,
paññājīviṃ jīvitam āhu seṭṭhan ti.
3. Katham su tarati ogham, katham su tarati aṇṇavam,
katham su dukkham acceti, katham su parisujjhatī ti ?
4. Saddhāya tarati ogham, appamādena aṇṇavam,
viriyena dukkham acceti, paññāya parisujjhati.
5. Katham su labhate paññaṃ, katham su vindate dhanam,
katham su kittim pappoti, katham mittāni ganthati,
asmā lokā param lokam katham pecca na socatī ti ?
6. Saddahāno arahataṃ dhammam nibbānapattiyā
sussūsā labhate paññaṃ appamatto vicakkhaṇo.
7. Paṭirūpakārī dhuravā utṭhātā vindate dhanam,
saccena kittim pappoti dadam mittāni ganthati,
asmā lokā param lokam evam pecca na socati.
8. Yass' ete caturo dhammā saddhassa gharam esino,
saccam damo dhiti cāgo, sa ve pecca na socati,
asmā lokā param lokam evam pecca na socati.

9. Ingha aññe pi pucchassa puthu-samaṇabrāhmaṇe
yadi saccā damā cāgā khantya bhiyyo 'dha vijjatī ti.
10. Kathaṃ nu dāni puccheyyaṃ puthu-samaṇabrāhmaṇe,
yo 'haṃ ajja pajānāmi yo attho samparāyiko ?
11. Atthāya vata me Buddhō vāsāyālavim āgato,
yo 'haṃ ajja pajānāmi yattha dinnam mahapphalaṃ
12. So ahaṃ vicarissāmi gāmā gāmaṃ purā purāṃ
namassamāno Sambuddhaṃ dhaminassa ca sudhammatan ti.

13. AGAYHA

1. Rūpā saddā gandhā rasā phassā dhammā ca kevalā
iṭṭhā kantā manāpā ca yāvatatthī ti vuccati.
2. Sadevakassa lokassa ete vo sukhasammatā,
yattha c'ete nirujjhanti taṃ tesāṃ dukkhasammatāṃ.
3. Sukhaṃ diṭṭhaṃ ariyehi sakkā yassa nirodhanāṃ,
paccanīkaṃ idaṃ hoti sabbalokena dassanaṃ.
4. Yam pare sukhato āhu tad ariyā āhu dukkhato,
yam pare dukkhato āhu tad ariyā sukhato vidū.
5. Phassadhammaṃ durājānaṃ sammulh' ettha aviddasu
nivutānaṃ tamo hoti andhakāro apassataṃ.
6. Satañca vivaṭaṃ hoti āloko passataṃ idha,
santikena vijānanti mahādharmassa kovidā.
7. Bhavarāgaparetehi bhavasotānusāribhi
Māradheyyānupannehi nāyaṃ dhammo susambuddho.
8. Ko nu aññatra-m-ariyehi padaṃ sambuddham arahati,
yam padaṃ sammadaññāya parinibbanti anāsavā !

14. VEDANĀ

1. Na vedanam vediyati sapañño
sukham pi dukkham pi bahussuto pi,
ayam ca dhīrassa puthujjanena
mahā viseso kusalassa hoti.
2. Saṅkhātadhammassa bahussutassa
sampassato lokam imam parañ ca
iṭṭhassa dhammā na mathenti cittam,
aniṭṭhato no paṭighātam eti.
3. Tassānurodhā athavā virodhā
vidhūpitā atthagatā na santi,
padam ca ñatvā virajam asokam
sammā pajānāti bhavassa pārāgū.

15. ĀKĀSAM

- 1-3. Yathā pi vātā ākāse vāyanti vividhā puthu,
puratthimā pacchimā cāpi uttarā atha dakkhiṇā,
Sarajā arajā vā pi sītā uṇhā ca ekadā,
adhimattā parittā ca puthu vāyanti mālutā,
Tath' ev' imasmim pi kāyasmim samuppajjati vedanā,
sukhadukkhasamuppatti adukkhamasukhā ca yā.
4. Yato ca bhikkhu ātāpi sampajāno nirūpadhi,
tato so vedanā sabbā parijānāti paṇḍito.
5. So vedanā pariññāya diṭṭhe dhamme anāsavo
kāyassa bheda dhammaṭṭho saṅkhyam nopeti vedagū.

NOTES

I

MAJJHIMA-NIKĀYA

1. BHAYABHERAVA-SUTTA [No 4].—Translated by NEUMANN (*Die Reden Gotama-Buddhas*); SILACARA (*The First Fifty Discourses from the collection of the medium-length discourses of Gotama the Buddha*); LORD CHALMERS (*Further Dialogues of the Buddha*).—*Bhayabherava* = 'braving fear' (Chalmers), 'dreaded horror' (Barua); it is but a synonym of *lomahamsa*. The Sutta contains Buddha's vivid reminiscences of his terrible experience as a lonely ascetic dweller in a dense forest, the Prāgbodhi hill of Hwen Thsang. See BARUA, *Gayā and Buddha-Gayā*, Bk. I, pp. 158-62). For a Jaina parallel, compare *Ohāṇa-Suya* (Āyaramga-Sutta, S.B.E., Jaina-Sūtras, Part I). For the general meaning of *maga* (animals) and *mora* (birds), see Buddhaghosa's *Papañcasūdanī*.

2. DHAMMACETIYA-SUTTA [No. 89].—Translations: NEUMANN, LORD CHALMERS. The subject is illustrated in the Bharhut sculpture. For a later version of the episode of Pasenadi's last interview with Buddha, read *Bhaddasāla Jātaka* [No. 465], *Paccuppanna-vatthu*, or the piece DEATH OF KING PASENADI in the Matriculation Pali Selections. *Naṅgaraka* was a Kosalan town just 3 yojanas to the south of the Sākya nigama called Uḷumpa or Medalumpa. For the contemporaneity of Buddha and Pasenadi, note the statement—"Bhagavā pi Kosalako, aham pi Kosalako. Bhagavā pi āsītiko, aham pi āsītiko" (p. 13, ll. 28-29). The Sutta throws the contrast between the royal position and the Buddha-position into bold relief. Note how it sets forth the extent of the royal power. Note also the names Isidatta and Purāṇa, two distinguished architects (*thapatayo*) in the service of the king of Kosala.

3. BHADDEKARATTA-SUTTA [No. 131].—Translations: NEUMANN, LORD CHALMERS. It offers a canonical exposition exemplifying Mahākaccāyana's unsurpassed ability to explain in detail what was formulated in brief by Buddha. Thus the Sutta stands out as a typical commentary, a *niddesa* or *vibhaṅga*, embedded in the canon itself.

4. AGGI-VACCHAGOTTA [No. 72].—Translations: NEUMANN, SILACARA, LORD CHALMERS. It sets forth the points which were considered by the

Brahmanical thinkers as 'ultimate questions'. With Buddha these were but *ṭhapaniya-pañhas*, questions which he would shelve, not because he discouraged speculative thought but because in admitting them as problems he would endanger his own position as a thinker. The epithet *Aggi* is prefixed to the name of Vacchagotta for distinguishing him from his other namesakes.

5. GAṆAKA-MOGGALLĀNA [No. 107].—Translations: NEUMANN, LORD CHALMERS. Moggallāna is introduced as a Brahmin mathematician, one whose business was 'counting' (*gaṇanā*). Brahmanism was, according to his interpretation, a graduated system of learning and training—*anupubba-sikkhā*, *anupubba-kiriyā*, *anupubba-paṭipadā*. The enquiry pressed is—if Buddha's teaching could be so construed. The reply given is in the affirmative.

6. AṅGULIMĀLA [No. 86].—Translations: NEUMANN, LORD CHALMERS. For the gāthās of Aṅgulimāla Thera, see *Theragāthā* and MRS. RHYS DAVIDS, *The Psalms of the Brethren*. Note why Aṅgulimāla was called by that name. The Sutta gives quite a realistic description of the outlaw and hardened high-way robber. One is almost tempted to take him to be a religious fanatic and the forerunner of Kāpālikas of later times. Observe how his conversion heightened the reputation of Buddha as a *purisadammasārathi*.

7. ĀNANDA AND SANDAKA [No. 76].—Translations: NEUMANN, SILACARA, LORD CHALMERS. The interest of the Sutta lies in Ānanda's criticism of the views of the Six Tittthiyas, which are set forth also in the Sāmañña-phala-Sutta. The Ājīvikas or followers of Makkhali Gosāla appear to have been the main target of attack: "*Ājivakā puttamattāya puttā.*" See RHYS DAVIDS, *Dialogues of the Buddha*, Vol. II, Part I; BARUA, *History of Pre-Buddhistic Indian Philosophy*, Part III; and B. C. LAW, *Historical Gleanings*.

II

MILINDA-PAÑHA

[Translated by RHYS DAVIDS for S. B. E.: *The Questions of King Milinda*, Parts I and II with Introductions. Read also MRS. RHYS DAVIDS' *Milinda Questions* and B. C. LAW'S *History of Pali Literature*, Vol. II, pp. 371 foll.]

1. CITY OF SĀGALA [Bāhirakathā].—For the identification of Sāgala, see RHYS DAVIDS, *The Questions*, Part I, Introduction; H. C. RAYCHAUDHURI, *Political History of Ancient India*; and B. C. LAW, *Geography of Early Buddhism*.

2. PRE-NATAL MERITS OF MILINDA AND NĀGASENA [Bāhirakathā].—Note two prophecies, one suggesting the date of composition of the *Kathāvatthu* and the other that of the *Milinda-Pañha*.

3. MILINDA'S THIRST FOR KNOWLEDGE [Bāhirakathā].—Here we have an enumeration of nineteen branches of learning for a prince's education in ancient India. As for the Hindu systems of philosophy, it is noteworthy that the text ignores the two Mīmāṃsās and speaks only of Sāṅkhya, Yoga, Nyāya (Nīti) and Vaiśeṣika. The episode about the *cha Satthāro* betrays a literary plagiarism of the opening section of the *Sāmaññaphala-Sutta* and is an anachronism. The views of Makkhali Gosāla and Pūraṇa Kassapa, as stated in it, seem to be altogether fictitious, not to say, misrepresented.

4. FORECAST OF NĀGASENA'S BIRTH [Bāhirakathā].—*Sāgala* finds mention as an important centre of Buddbism. The location of Rakkhitala in the Himalayan region is not as yet ascertained.

5. EARLY LIFE AND EDUCATION OF NĀGASENA [Bāhirakathā].—The details of Brahmanical education are important. For the list of subjects, see *Ambaṭṭha-Sutta* (Dīgha I) and Buddhaghosa's commentary on the same.

6. CONVERSION AND TRAINING OF NĀGASENA [Bāhirakathā].—*Kajāṅgala*, the native village of Nāgasena was a Brahmin locality in the neighbourhood of the Vattaniya Retreat of Rakkhitala. The Retreat was a notable centre for the study of the Abhidhamma-Piṭaka under Assagutta, while the Asokārāma of Pāṭaliputra was famous for the general study of Buddhavacana or Tipiṭaka.

7. MILINDA AND ĀYUPĀLA [Bāhirakathā].—The Saṅkheyya Pariveṇa must have been a Buddhist monastic institution in or about Sāgala. Āyupāla was no match for an able disputant like Milinda.

8. MEETING OF MILINDA AND NĀGASENA [Bāhirakathā].—At last Nāgasena enters the arena to try his strength with Milinda, a weaker rival. The scene of the meeting is dramatic. Note the importance of the terms *tepiṭaka*, *pañcanekāyikā* and *catunekāyikā* (p. 53, ll. 34-5). For the Indianisation of Greek personal names into *Milinda*, *Devamantiya*, *Anantakāya* and so on, see RHYS DAVIDS, *The Questions of King Milinda*, Introd. Cf. Asokan spellings of Greek names in Rock Edict XIII (different versions).

9-13. SADDHĀ—PAÑÑĀ [Milinda-P., pp. 34-39].—The characterization of each of the five moral faculties and powers is too clear to need any comment.

14. SUPINA [Milinda-P., pp. 297-301].—For a modern commentary on the Buddhist theory of dreams, see SHWE ZAN AUNG, *Compendium of Buddhist Philosophy*, Introductory Essay.

15. NIBBĀNA [Milinda-P., pp. 315-328].—For the Buddhist conception of Nibbāna, see CHILDERS, *Dictionary of the Pali Language*, sub voce *Nibbāna*; N. DUTT, *Some Aspects of Mahāyāna Buddhism in relation to Hīnayāna*. The Milinda gives a rather popular exposition of the subject.

III

ATTHAKATHĀ

1. UDENA AND VĀSULADATTĀ [Dhammapada-Atthakathā, Udenavatthu, pp. 191-99].—Translated into English by BURLINGAME, *Buddhist Legends* (Harvard Oriental Series). For Candapajjota, King of Avantī, and Udena, King of Vatsa, see RHYS DAVIDS, *Buddhist India*, Chapter I; WINTERNITZ, *History of Indian Literature* (English translation, Calcutta University publication, Vol. II, p. 194).

2. MARRIAGE OF VISĀKHĀ [Dhammapada-Atthakathā, Visākhāya Vatthu, pp. 385-98].—Translation: BURLINGAME, *Buddhist Legends*. For the part played by Visākhā in Buddhism, see *Vinaya Texts* (S. B. E.); B. C. LAW, *Women in Buddhism*, HORNER, *Women under primitive Buddhism*; and BURLINGAME, *Buddhist Legends*. Note the importance of the Banker for the king's rule in ancient India and the bearing of the story on old Indian Society, especially, aristocracy.

3. PORĀṆA-VAJJIDHAMMA [Sumaṅgala-vilāsini, II, p. 519].—The extract throws light on the judicial system of the Vajjis. See RHYS DAVIDS, *Buddhist India*, Chapter II. For detailed information about the Vajjis, see B. C. LAW, *Some Kṣatriya Tribes in Ancient India* and R. C. MAJUMDAR, *Corporate Life in Ancient India* (Political Corporations). Note the gradation of the judiciary. The underlying principle of criminal justice in ancient India, especially as borne out by this extract, was the same as that of modern British law: innocence of the accused till he is proved guilty. The term *aṭṭhakulikā* does not imply a system of trial by jury; it seems

rather to mean a tribune composed of representatives of the eight clans who formed the Vajjian confederacy. According to the Jaina *Kalpasūtra*, the Vajji or Licchavi confederacy was composed of nine clans. But the term *aṭṭhakulikā* distinctly proves that, according to Buddhist information it was composed of eight clans and not of nine.

4. QUARREL BETWEEN AJĀTASATTU AND THE VAJJIS [Sumaṅgala-vilāsinī, II, pp. 516-17, 522-24].—This piece explains the real cause of quarrel between Ajātasattu and the Vajji-Licchavis. Note that they are called a *gaṇa*, which is just another term for *saṅgha*. For detailed information about the Vajjis and their quarrel with Ajātasattu, see B. C. LAW, *Some Kṣatriya Tribes in Ancient India*.

5. ASANDHIMITTĀ AND KARAVĪKĀ [Sumaṅgala-vilāsinī, II, p. 453].—B. M. Barua thinks that the interest of the legend lies in a lurking suggestion about the identity of Asandhimittā with Kāluvākī, mentioned in the Queen's Edict as the second queen of Asoka. See *Indian Culture*, July, 1934, pp. 122-3. For Asandhimittā, see *Mahāvamsa*, Chap. V and Buddhaghosa's *Samantapāsādikā*, Introduction.

6. ENSHRINEMENT OF BUDDHA'S RELICS [Sumaṅgala-vilāsinī, pp. 611-15].—Buddhaghosa gives a rather exaggerated account of the *stūpa* built by Ajātasattu. It would seem that his description is very much influenced by the Ceylonese account of the Mahācetiya of the Mahāvihāra of Ceylon. Note that, according to Pali tradition, *Piyadāso* (= *Piyadasso* = *Piyadasi* of the inscriptions) was the name of Asoka before his consecration, while *Asoka* was the name assumed by him after his consecration. See S. N. MITRA, *Identity of Piyadasi and Asoka* (*Indian Culture*, July, 1934, pp. 120-1). The *Dīpavaṃsa* also speaks of Asoka as *Piyadassi* (VI. 14, 24) and *Piyadassana* (VI. 1, 2 ; XV. 88 foll. ; XVI. 5).

IV

PAÑCATANTRA

[Translated by BENFEY in 2 vols. Another translation is published from Trichinopoly, 1887. Translated into German by FRITZE, Leipsig, 1884. For a comparative study of the Sanskrit Fairy Tales and Fables and the Buddhist Jātakas, read MACDONELL, *A History of Sanskrit Literature*, Ch. XIV; WINTERNITZ, *A History of Indian Literature*, Vol. II, pp. 119 foll.; and RHYS DAVIDS, *Buddhist Birth-stories*, Introduction.]

1. THE TORTOISE AND THE GEESE [I. 13].—Compare *Kacchapa-Jātaka* (Fausböll, No. 215), which is also called *Bahubhāṇi-Jātaka* in *Dhammapada-Atṭhakathā* (q. v. on verse 363).

2. THE SPARROWS AND THE ROGUISH ELEPHANT [I. 15].—Compare *Laṭukika-Jātaka* (Fausböll, No. 357), which is illustrated in the Bharhut sculpture.

3. THE MONKEY AND THE SPARROWS [I. 18].—The story occurs again as No. 12 in *Pañcatantra*, IV. Compare *Kuṭidūsaka-Jātaka* (Fausböll, No. 321).

4. THE PIGEONS AND THE FOWLER [II. 1].—Compare *Sammodamāna-Jātaka* (Fausböll, No. 33), which is illustrated in the Bharhut sculpture.

5. THE BRAHMIN AND THE SWINDLERS [III. 3].—Note that the animal carried by the Brahmin for sacrifice is mentioned simply as *paśu*, a generic term.

6. THE ASS IN THE TIGER'S SKIN [IV. 5].—Compare *Sihacamma-Jātaka* (Fausböll, No. 189).

7. THE BARBER AND THE KṢAPAṆAKAS [V. 1].—The Kṣapaṇakas were naked ascetics, Jaina or Ājīvika, here confounded with the Buddhists, who were not unclothed.

8. THE GREEDY MONKEY [V. 10].—The story speaks of Śālihotra as an ancient Indian expert in the treatment of horses. Note the efficacy of the fat of monkey applied to the body of a horse as a healing balm for inflammation caused by burning.

V

EDICTS OF ASOKA

[Edited with estampages, translation and critical notes by E. HULTZSCH under the title *Inscriptions of Asoka* in *Corpus Inscriptionum Indicarum*, Vol. I, New Series. Translated with notes in VINCENT A. SMITH'S *Asoka*, 3rd edition; D. R. BHANDARKAR'S *Asoka*, 2nd edition, and R. K. MOOKERJI'S *Asoka*.]

1. ROCK EDICT I.—Only four versions have been set out here. The language of the Girnar version represents a Western Indian variety of the

Prakrit of Asoka's time, the phonetic system and grammatical forms of which are very much akin to those of Pali. The Shahbazgarhi text presents a North-West Indian variety, similar to the language of the Prakrit Dhammapada, which betrays, among other traces, an influence of the phonetic system of the Iranian dialect. The Kalsi and Jaugada texts, on the other hand, exhibit a distinct type of Eastern dialect which is characterised by the elements of old Māgadhi. Note that *pā* for *vā* in Girnar *ārabhitpā* is an Iranian characteristic. For the identity of *Piyadasi* and *Asoka*, see S. N. MITRA'S Note in *Indian Culture*, No. 1, pp. 120-1. See also *Dīpavaṃsa*, Ch. VI. 14. 24.

The edict does not seem to advocate vegetarianism as an ideal. It deprecates the slaughter of animals for sacrificial purpose. It speaks of two kinds of *samāja* or 'social entertainment', some of which are faulty and some of which are admittedly good (*sādhumatā*). It does not explain why the king found it difficult to do away with the daily killing of two peafowls and one deer when he had succeeded in stopping the killing of many hundred thousands of animals for the purpose of royal dishes. Both *maga* and *mora* may, after Buddhaghosa, be taken in a general sense, the former to denote all quadrupeds and the latter all birds.

2. PILLAR EDICT I.—The text is almost the same in all the versions and it seems to typify the Eastern dialect of the third century B.C.

3. BHĀBRŪ EDICT.—It also goes by the name of Second Bairāt or Calcutta-Bairāt. The block of stone which bears this inscription is preserved in Calcutta by the Asiatic Society of Bengal. It is typically a Buddhist edict, conclusively proving the Buddhist faith of Asoka. For details of identification of the seven tracts referred to in this edict, see the collected references in B. C. LAW'S *History of Pali Literature*, Vol. II, Appendix B, and for the importance of the Edict, see *Indian Culture*. No. 1, pp. 130-3.

VI

DHAMMAPADA

[See the list of English translations in B. C. LAW'S *History of Pali Literature*, Vol. I and WINTERNITZ'S *A History of Indian Literature*, Vol. II. An account of all the earlier recensions with their chronology will be found in BARUA AND MITRA'S *Prakrit Dhammapada*, Introduction (Calcutta University publication). The Sanskrit *Dharmasamuccaya* is the latest

known copy of the Dhammapada, of which an account is published in the *Indian Historical Quarterly*, 1925. A new topical grouping of the gāthās of the Dhammapada is attempted in the Matriculation Pali Selections of the Calcutta University.]

1. YAMAKAVAGGA.—It is called *Yugavarga* in the *Udānavarga* (see Rockhill's translation). *Yamaka* or 'Twin' means that in this group two aspects of an idea are contrasted either in two separate gāthās or in two lines of one and the same gāthā. There are gāthās also in other groups in which two aspects of an idea are contrasted. Note that *sahitaṃ* is the same word as *saṃhitāṃ*, accusative form of *saṃhitā*, meaning a Vedic collection, a Vedic text; also that the simile *gopo va gāvo gaṇayaṃ* has a direct bearing on the life of a village cowherd whose duty it was to tend the cattle of the whole village on a common pasture.

2. APPAMĀDAVAGGA.—This group of verses has a legendary importance. It is said that the recital of the gāthās of this Vagga by Nigrodhasāmaṇera made a deep impression on the receptive mind of Asoka and led ultimately to his conversion to Buddhism. There is little doubt that *appamāda* or *uṭṭhāna* is the keynote of Asoka's *Dhamma*. Among the Gītās, the Sanatsujātīya alone inculcates the principle of *Apramāda*.

3. CITTAVAGGA.—It contains a popular conception of MIND. The stanza *aciraṃ vat' ayaṃ kāyo* etc. is quite out of place here, and it is rightly included in the *Jarāvagga* of the Prakrit Dhammapada. The word *dūraṅgama* has at its back the Upanishad expression 'dūre vrajati', *ekacaraṃ* has 'ekah carati', and *guhāsayam* has 'nibito guhāyām'.

4. PUPPHAVAGGA.—The simile of the flower is the burden of the stanzas in this group. The gāthā—*sekho dhammapadam sudesitaṃ kusalo pupphamiva paccassati* holds the key to the appreciation of the real beauty of the Dhammapada as an anthology. Note that in the expression *Mārassa papupphakāni* one has a clear anticipation of the later poetical conception of the *puṣpaśara* of Kāma, the Indian Cupid.

5. BĀLAVAGGA.—Note that *upanisā* in verse 16 is the same word as Sk. *Upaniṣat*, which frequently occurs in the Upanishads in the sense of *ādeśa* (command), *upadeśa* (instruction), and *rahasya* (secret). In the Pali context—*aññā hi lābhūpanisā*, 'secret' is perhaps a better rendering of *upanisā* than 'way' or 'means': 'The secret of gain is one thing, the secret of Nibbāna another'.

6. PAṆḌITAVAGGA.—For the verse—*Selo yathā ckaghano* etc., cf. *Maṅgala-sutta*: *phuṭṭhassa lokadhammehi cittaṃ yassa na kampati*, and

Ratana-sutta: *Yathindakhīlo paṭhavim sito siyā catubbhi vātebhi asampakampiyo*. See how verse 10—*appakā te manussesu* etc., has been explained in the Milindapañha, under SADDHĀ (*ante*, p.57. ll. 4-7).

7. ARAHANTAVAGGA.—*Arhat* is the fit epithet of a Jina as well as of a Buddha, and in the phraseology of Jainism and Buddhism it means the Elect, i.e., the person who is supremely worthy of respect. But in Ardha-Māgadhī we have also the spelling *arihanta*, suggesting a different derivation of the word, 'one who has destroyed all his internal enemies'. In Jainism, the epithet has nowhere been applied in the case of a disciple, while in Buddhism it occurs also as an epithet of a disciple who has attained to the last stage of sanctification.

8. SAHASSAVAGGA.—The gāthās of this group are traditionally associated with the three Jāṭila leaders of Gayā, each with a thousand followers. By addressing these gāthās Buddha could make an appeal to them and convert them to the new faith.

9. PĀPAVAGGA.—Note that line 1 of verse 8—*vāṇijo va bhayaṃ maggaṃ* etc., clearly bears out that the journey or voyage of merchants was not safe, and that to overcome dangers the merchants were armed.

10. DAṆḌAVAGGA.—In verses 13-14, the point emphasized is that the saintliness of a person is not to be determined by the garb in which he appears or even by external practices. It is the internal purity and tranquillity which determines the holiness of a man.

11. JARĀVAGGA.—In verse 6, the term *rājarathā sucittā* (painted royal chariots) symbolises the whole royal state. For the real import of the verse, see the explanation offered in BARUA AND MITRA'S *Prakrit Dhammapada*, Jaravaga. Note that the two verses 8-9 furnish us with a very fine specimen of *udāna* or inspired utterance of Buddha. According to the Dhammapada-Commentary, the *gahakāraka* is no other than *Taṇhā*, the builder (*vaḍḍhaki*) of the tabernacle.

12. ATTAVAGGA.—All the reflections in this group tend to heighten the importance of self-culture and self-reliance as the real means of emancipation. The gāthās are an answer to those who incline to interpret Buddhism as a religion which denies not only the existence of soul (the percipient) but also that of self (the biological entity).

13. LOKAVAGGA.—In verse 8—*andhabhūto ayaṃ loko* etc., *andha* is a twin term for *tama* (darkness); cf. *andha-tamaṃ tattha na candasūriyā*, or the Upanishad expression: *andhaṃ tamaḥ praviṣanti*.

14. BUDDHAVAGGA.—Verses 8-9 are traditionally known to have been an outcome of moralisation on the earthly career of king Mandhātā. For the meaning of *rukkha-cetyāni*, see B. C. LAW's *Geography of Early Buddhism*, Appendix, and B. M. BARUA's note on 'The National Shrines of the Vṛjis' in *Indian Culture*, No. 1, pp. 124-6.

15. SUKHAVAGGA.—In the Prakrit Dhammapada this Vagga is placed immediately after the Jarāvagga, to which it is a fitting sequel.

16. PIYAVAGGA.—Note that *piya*, *pema*, *kāma* and *taṇhā* occur as a set of synonyms. The simile in verse 11 indicates that the social sentiment of men is in certain respects the same in all ages.

17. KODHAVAGGA.—*Atula* in verse 7 is a personal name. *Porāṇa* or *Purāṇa* is another term for *sassata* or *sanantana dhamma*,—the eternal law, the old experience.

18. MALAVAGGA.—The first four verses, which speak of *Yamapurisā* ('messengers of Death'), *vāsa* ('halting place') and *pātheyya* ('passage'),—present, in brief, an anthropomorphic conception of man's journey hereafter into the kingdom of Death. As for the dictum *samaṇo n' atthi bāhire*, cf. *Dīgha-Nikāya* Vol. II—*Mahāparinibbānasuttanta*, Ch. V: *ito bahiddhā samaṇo pi n' atthi*, 'there is no recluse outside this pale'. Does it not seem to savour of sectarianism?

19. DHAMMATṬHAVAGGA.—*Dhammatṭha* is the Pali form of Sk. *Dharmastha*. In the *Arthaśāstra*, *Dharmastha* figures as a royal officer connected with the administration of law and justice. Here, as represented in this Vagga, a *dhammatṭha* appears to have been a *paṇḍita* (connected, perhaps, with the royal court). He is probably the same royal officer who is called *attha-dhammānusāsako amacco* or *mahāmatto* in the *Jātakas*. His function was probably to interpret the text of the law.

20. MAGGAVAGGA.—See notes in the Prakrit Dhammapada, Magavaga.

21. PAKIṆṆAKAVAGGA.—Read the Dhammapada-Commentary for the allegorical meaning of the terms *mātaraṃ*, *pitaraṃ*, *dve khattiye*, *sānucaraṃ raṭṭhaṃ*, *dve sotthiye* and *veyyaggha* in verses 5-6.

22. NIRAYAVAGGA.—Note that the expression *acyyo ayoguḷo bhutto tatto aggisikhūpamo* (verse 3) alludes to an Indian form of ordeal applied to test the innocence of the accused, or as a means of atonement for a sin already committed.

23. NĀGAVAGGA.—With *eko care mātaṅg' arraṇṇe va nāgo* in verse 10, compare *eko care khaggavisāṇakappo*, the burden of the gāthās of the *Khaggavisāṇa-sutta* in the *Sutta-nipāta*. Note the poetic excellence and pathos of the gāthās.

24. TAṆHĀVAGGA.—Consult the commentary for the technical meaning of *chattimsati sotā* in verse 6. Note also the bearing of verse 19 on the science of language and grammar.

25. BHIKKHUVAGGA.—For explanations of the term *pañca* in verse 10, see the commentary.

26. BRĀHMAṆAVAGGA.—Half the number of verses of this vagga can be traced in the *Vāseṭṭha-sutta* (*Sutta-nipāta*) and in the *Majjhima-Nikāya*. The reasons for the opinion *na cāhaṃ brāhmaṇaṃ brūmi yoniyaṃ matti-sambhavaṃ* are elaborately stated in the *Vāseṭṭha-sutta*.

VII

PRAKRIT DHAMMAPADA

[A birch-bark manuscript of the Prakrit Dhammapada in Kharoṣṭhī characters was discovered in 1892 by the French traveller M. DUTREUIL DE RHINS among the ruins of the Gośrṅga-vihāra of Khotan and its contents were first made known by M. SENART in 1897. The critical edition of the text prepared by Barua and Mitra is based upon Senart's publication. The language of this Dhammapada is the same as that of the Shahbazgarhi and Mansehra copies of Asoka's Rock Edicts. The *Prakrit Dhammapada* by BARUA AND MITRA (Calcutta University publication) contains exhaustive notes on the extracts.]

VIII

SAMYUTTA-NIKĀYA

[Translated into English by Mrs. RHYS DAVIDS under the title *Kindred Sayings*. The collection is called *Samyuttaka* in the *Peṭakopadesa*.]

1. ACCENTI [I. p. 3].—The title is the catchword of the poem.

2. KUTIKĀ [I. p. 8].—The allegorical meaning of *kuṭikā*, *kulāvakā*, *santānakā* and *bandhana* is set forth in verse 4.

3. JAṬĀ [I. p. 13].—Buddhaghosa's *Visuddhimagga* is nothing but a comprehensive commentary on the first two stanzas. See the explanation of the two stanzas in the opening section of the *Visuddhimagga*. See also PE MAUNG TIN'S *Path of Purity*, Part I.

4. ACCHARĀ [I. p. 33].—The stanzas are fully explained in BARUA AND MITRA'S *Prakrit Dhammapada*, Magavaga.

5. VANAROPA [I. p. 33].—The poem proclaims the merit of such public works as the laying out of pleasaunces, the planting of shady trees, the construction of bridges, the maintenance of drinking places, and the arrangement for water-supplies. Note that *udapāna*, as explained by Buddhaghosa, is a general term for wells, tanks and the like. The bearing of the poems on Asoka's Dhamma has been discussed in D. R. BHANDARKAR'S *Asoka*.

6. KAVI [I. p. 38].—Note the bearing the poem has on Indian Poetics.

7. UPACĀLĀ [I. p. 133].—These verses are also to be found, with a slight variation, in the Therīgāthā under SĪSUPACĀLĀ (see verses 197-200).

8. SĪSUPACĀLĀ [I. p. 133].—These verses occur with a little variation in the Therīgāthā under CĀLĀ (see verses 183-185). Here again we come across the phrase *ito bahiddhā* ('outside the pale of Buddhism'). Note that the term *pāsaṇḍā* is used in the edicts of Asoka in the sense of *nikāyā*, 'sects', 'denominations'. The variants met with in Asoka's inscriptions suggest that the word is a Prakrit form of Sk. *pārṣada* (= Pali *parisā*).

9. SELĀ [I. p. 134].—These verses are different from those attributed to SELĀ in the Therīgāthā. The poem explains the nature of the Buddhist law of causation. The phenomena are not sought to be explained by any efficient cause but by *paccaya-sāmaggi* or *samavāya*. The seed alone, for instance, is not enough to account for the germination. The nourishment from the soil (*paṭhavi-rasa*) is another important factor to be taken into consideration.

10. VAJIRĀ [I. p. 135].—This Therī does not figure in the Therīgāthā. The poem repudiates *puggalavāda*. See how the import of verse 3 is brought out in the Milinda-pañha (the First Controversy).

11. VAṄĠĪSA [I. p. 196].—The stanzas occur with certain variations in Vaṅgīsa's psalms in the Theragāthā (see verses 1253-57, 1261-62). The name of Vaṅgīsa has nothing to do with the Vaṅga-janapada. It is the same word as *vāḡīśa*, 'lord of speech', 'talented composer'. Vaṅgīsa ranked foremost among the extemporisers (*paṭibhāṇavā*). The *Subhāsita-sutta* in the Sutta-nipāta offers a good demonstration of his poetical talent.

12. ĀḶAVAM [I. pp. 214-15].—The poem inculcates the importance of *saddhā* as the first principle of progressive life. See prose elaboration of the idea in the Milinda piece on SADDHĀ. Note that here, precisely as in the Vānarinda-Jātaka, *sacca*, *dama*, *dhiti* and *cāga* are emphasized as the four cardinal principles by which a man of the world can fortify himself. The Jātaka, however, has *dhamma* for *dama*.

13. AGAYHA [IV. pp. 127-28].—This and the next two pieces present some of the ideas common to the Dhammapada with a deeper appeal.

14. VEDANĀ [IV. p. 210].—Note the terse but meaningful expression of this poem.

15. ĀKĀSAM [IV. p. 218].—In the Milinda-pañha, the term *vedagū* stands for the 'ego' or 'percipient'. Here it means 'one replete in knowledge'. Buddhaghosa explains *saṅkhyam nopeti* as meaning: *ratto duṭṭho mūḷho ti na upeti khīṇāsavo nāma hoti ti*. The comment is not clear. The phrase simply means: 'he does not come within comprehension, i.e., he cannot be characterised in terms of common understanding'.

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