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The Word of the Doctrine

(Dhammapada)

translated

with an introduction and notes

by

K.R. Norman

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ABBREVIATIONS

Editions of Dhammapada and commentary:

OvH/KRN	O. von Hinüber and K.R. Norman, PTS Oxford, 1994

The basis of OvH/KRN 1994 is V. Fausbøll, *The Dhammapada*, London 1900, with its metrical "corrections" removed, except where there is manuscript authority for them.

Ch	Chaṭṭhasaṅgāyana ed., Rangoon 1961 [1962]
C&P	J.R. Carter, & M. Palihawadana, 1987
Dhp-a	H.C. Norman, 1906–14
J	Buddha Jayanti Tripitaka Series, Vol XXIV, 1960
SST	PTS edition by Sūriyagoḍa Sumaṅgala Thera, 1914

Manuscripts:

A: no. 51, ca. AD 1500, verses 60–67: Dhp-a II 6,7–39,3

B: no. 52, AD 1582, verses 93–99, 412: Dhp-a II 173,3–208,4

C: no. 53, ca. AD 1500, verses 136–51, 233: Dhp-a III 61,11–122,16

D: no. 54, AD 1521, verses 203–22; 325: Dhp-a III 261,19–301,19

E: no. 55, early 16th century, verses 348–62, 397: Dhp-a IV 61,5–91,21

F: no. 56, ca. AD 1500, verses 412–23: Dhp-a IV 187,10–236,13*

H: manuscript written AD 1786 and kept at Vat Laṭṭhivan, Ban Tal/Hot (north Thailand), folios *ka–kaḥ*, *kha–khaḥ*, *ga–gu*; folio *khaṃ* containing verses 329d–343a is lost. The manuscript has been microfilmed by the Social Research Institute, University of Chiang Mai, no. 84.134.O1H. 043–043.

L: complete text (with gaps) written AD 1611 and kept at Vat Lai Hin: O. von Hinüber: *Die Pāli-Handschriften des Klosters Lai Hin bei Lampang*. VOHD, Supplementa (forthcoming), manuscript no. 50.

The "no." refers to the "Lai Hin Katalog" (quoted under "L")

Other Texts:

GDhp	(= Brough 1962)
PDhp	(= Cone 1989)
Udāna-v	(B = Bernhard 1965; N = Nakatani 1987)

The abbreviations of the titles of Pāli texts are those adopted by CPD

Translations:

EV I	Norman, 1969
EV II	Norman, 1971
GD I	Norman, 1982
GD II	Norman, 1992

Dictionaries & Concordances:

BHSD	F. Edgerton, 1954A
CDIAL	R.L. Turner, 1962
CPD	Critical Pāli Dictionary
DPPN	Dictionary of Pāli Proper Names (= G.P. Malalasekera, 1937–38)
MW	Sanskrit-English Dictionary (= M. Monier-Williams, 1899)
PED	PTS's Pali-English Dictionary
PSM	Pāia-sadda-mahaṇṇavo (= H.D.T. Sheth, 1963)
PTC	Pāḷi Tipiṭakaṃ Concordance

Grammars

BHSG	F. Edgerton, 1954B
Geiger	W. Geiger, 1994
Pischel	R. Pischel, 1900
Überbl	O. von Hinüber, 1986
Whitney	W.D. Whitney, 1889

Periodicals, Collections and Series:

AO	Acta Orientalia
BDCRI	Bulletin of the Deccan College Research Institute
BEI	Bulletin d'Études Indiennes
BSO(A)S	Bulletin of the School of Oriental (and African) Studies
BSR	Buddhist Studies Review
CP I –VI	KRN, Collected Papers I–VI
HOS	Harvard Oriental Series
IIJ	Indo-Iranian Journal
IL	Indian Linguistics
IT	Indologica Taurinensia
JA	Journal Asiatique
JBRS	Journal of the Bihar Research Society
JOI(B)	Journal of the Oriental Institute (Baroda)
JPTS	Journal of the Pali Text Society
JRAS	Journal of the Royal Asiatic Society
OLZ	Orientalistische Literaturzeitung
SBB	Sacred Books of the Buddhists
SBE	Sacred Books of the East
SP	OvH, Selected Papers
StII	Studien zur Indologie und Iranistik

General:

B^e	Burmese edition
BHS	Buddhist Hybrid Sanskrit
C^e	Sinhalese edition
E^e	European (romanised) edition
Brough	J. Brough, 1962
KRN	K.R. Norman
OvH	Oskar von Hinüber
Pkt	Prakrit
PTS	Pali Text Society
Rau	W. Rau, 1959
S^e	Siamese (Thai) edition
Skt	Sanskrit

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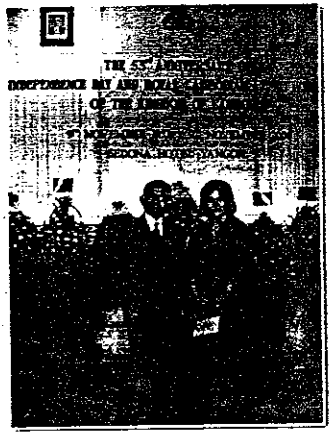
Yangon, February 28, 2007

Lay-man MAO VAN and Lay-woman THON SAMBO



PREFACE

The Dhammapada is perhaps the Buddhist text which has been translated into English more often than any other, and some may doubt the need for yet another translation, but the publication by the Pali Text Society of a new edition by Oskar von Hinüber and myself in 1994 (reprinted with corrections in 1995), replacing the 1914 edition, seemed to be an appropriate time to produce a new annotated translation replacing that made for the PTS in 1931 by Mrs Rhys Davids.

In making the edition, great attention was paid to metre, and the results of the analysis which was made are categorised in the section of the introduction entitled "Metres of the Dhammapada", and are included in the Notes. I have also included there, in as much detail as seemed necessary, the grammatical, syntactical and lexicographical information which I found of help when making the translation.

Over the years I have read many translations of the Dhammapada, in whole or in part, and since I see no sense in rejecting a good translation simply because someone else has already used it, my translation owes much, consciously or unconsciously, to my predecessors. They are too many to name, but I acknowledge a special debt to Radhakrishnan, whose edition and translation first introduced me, as a student, to the Dhammapada, and to Max Müller whose translation I compared with Radhakrishnan's at that time; to Carter and Palihawadana and to Kalupahana, whose translations I read attentively when I reviewed them; to John Brough's edition of the Gāndhārī Dharmapada; to students over the years with whom I have read the Gāndhārī Dharmapada; but most especially to Dr Margaret Cone for many discussions while she was working on her dissertation on the Patna Dharmapada and for the numerous suggestions she has made in the dissertation itself.

John Brough is reported as saying, when asked if he would produce a new translation of the Dhammapada for the PTS, that he could not, because "it was too difficult". I regret to say that I must agree with

him. My notes reveal how often I was quite unsure about the meaning of a verse.

On behalf of the Pali Text Society I should like to express thanks to Kyung-Jun Lee and Sun-Kyong Lee for their very generous contribution to the costs of publishing this translation.

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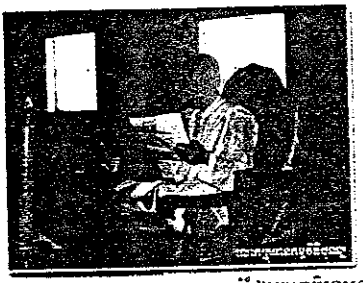
The Word of the Doctrine

គម្ពីរព្រះត្រៃបិដកភាសាអង់គ្លេសនេះជាឯកឯណាន

ព្រះរាជស្នាព្រះហស្តដ៏មានតម្លៃកាត់ថ្លៃមិនបានរបស់សម្តេចព្រះមហាសុមេធាធិបតី ជួន ណាត ចំពោះព្រះពុទ្ធសាសនា គឺ: ព្រះត្រៃបិដក និង ព្រះធម្មប្រែជាភាសាខ្មែរ ឯចំពោះអក្សរសាស្ត្រខ្មែរគឺវចនានុក្រមខ្មែរ និង នាគមប្រជុំអក្សរសាស្ត្រខ្មែរភាមវិទ្យុជាតិ ។



លោកគ្រូធម្មាចារ្យ ម៉ុត សាវឌ្ឍ សំដែងព្រះធម្មិទេសនាឈរលើតម្លើ ព្រះត្រៃបិដក ប៉ាគីពុទ្ធបរិស័ទ និង យើងខ្ញុំ ឱ្យប្រតិបត្តិព្រះធម្មិបានតាមតែលប្រសើរម្យើង និង ជួយព្រះពុទ្ធសាសនា ឱ្យបានរុងរឿង នៅកម្ពុជា ដោយជួយជាវ និងជំរុញការខិតខំអានព្រះត្រៃបិដក នៅវត្ត និងនៅផ្ទះ ។

របស់ ឧបាសក ម៉ៅ ទ័ន ទីប្រឹក្សាស្ថានទូតកម្ពុជា ប្រចាំសហភាពមីយ៉ាន់ម៉ា និង ឧបាសិកា ជន់ សំបូ ម្ចាស់ទាំងបុត្តធីតា : ម៉ៅ សំបូត្ត ម៉ៅ បុនីតត្ត ម៉ៅ សំបូន្ធ ម៉ៅ សោភារត្ត ម៉ៅ ឫទ្ធីកញ្ញា ម៉ៅ បវរបញ្ញា (ហៅ:សារ:ពេជ្ជ) និង ក្មួនប្រុសារ ១

មហាកុសលធម្មទាននៃព្រះត្រៃបិដកនេះ យើងខ្ញុំសូមឧទ្ទិសថ្វាយចំពោះ "ព្រះពុទ្ធសាសនា" និង សម្តេចព្រះសង្ឃរាជ ជួន ណាត និងឧទ្ទិសជូនលោកគ្រូធម្មាចារ្យ ម៉ុត សាវឌ្ឍ ចំពោះលោកអ្នកមានគុណអនន្តទាំងពីរគឺមាតាបិតាទាំងសងខាងគឺ:លោកជ្ដីពុក ម៉ៅ ស៊ីន និងអ្នកម្ដាយ សាន ១ សេន លោកជ្ដីពុក ជន ហ៊ីអ្នកម្ដាយ ឆុយ ម៉ុម ជីតាជីដូន ជីតាទួតជីដូនទួត ជ្ដីពុកធំម្ដាយធំ ពូមីង បងបួនប្រុសស្ត្រីមានបង ជន ហ៊ីន(ហៅ ជ័ា) ប្អូន ម៉ៅ ឌ៉ាត និងញាតិទាំងសម្ពាងដទៃទៀតក្នុងសង្សារវដ្ដ ចំពោះជីតាចិញ្ចឹម ហាស ស៊ីម និងម្ដាយធម៌ ហាម ជ្ដីពុកធម៌ តាម ហ្ស និងមិត្ដភក្ដីមានវេជ្ជបណ្ឌិត អ៊ាង គឹមឆ្ងុន និងពុទ្ធសាសនិកជនទូទាំងពិភពលោក ជាពិសេសពុទ្ធបរិស័ទដែលផ្ទៀងផ្ទាត់ព្រះធម្ម ពីព្រះនិព្ធានដើមនៃព្រះពុទ្ធបរមគ្រូ ដែលមានចែងទុកនៅក្នុងព្រះត្រៃបិដក ។

ទីក្រុងយ៉ាងហ្គុន ថ្ងៃទី ២៨ ខែកុម្ភៈ ឆ្នាំ ២០០ ...

ឧបាសក ម៉ៅ ទ័ន និង ឧបាសិកា ជន់ សំ...

INTRODUCTION

I. THE DHAMMAPADA GENRE

§ 1. The Pāli Dhammapada is perhaps the best known of all Buddhist texts. We know, however, of other examples of this type of collection or anthology, which we might describe as the Dharmapada genre of literature, belonging to other schools of Buddhism, and it is likely that a text of this type was included in the canons of all the Hīnayāna schools of Buddhism.

§ 2. Winternitz suggested (1933, II, pp. 83–84) that, since more than a half of all the verses of the Dhammapada have also been traced in other texts of the Pāli canon, there was scarcely any doubt that, generally speaking, the compiler of the anthology took them from the setting in which we still find them today. He did, however, note that the collection has come to include some sayings which were originally not Buddhist at all, but rather drawn from that inexhaustible source of Indian gnomic wisdom, from which they also found their way into Manu's law book, into the Mahābhārata, the texts of the Jains, and into narrative works such as the Pañcatantra. Since Winternitz wrote, investigations have suggested that in many cases the Dhammapada did not borrow from elsewhere in the canon, but that in the canon as a whole borrowing took place from a store of verses which in all probability pre-dates the canon in its present form. Although we talk about Dharmapada literature, the Pāli parallels of verses in the other Dharmapada texts are sometimes to be found, not in the Dhammapada, but in the Suttanipāta, or the Saṃyutta-nikāya, or the Jātaka, or occasionally in other canonical texts.

§ 3. We can be certain that all versions we have of the Dharmapada/Dhammapada are translations from earlier versions, all going back ultimately to the basic store of Dharmapada verses, which Brough called "a body of floating verses". Even if we could date the versions which we have, we should be dating only the translation from an earlier version. Many of the verses in the store had no specific Buddhist flavour, which explains why parallel

versions are found in both Jain and Brahmanical texts. The Buddhists began to add to and draw upon this store at the time of the Buddha, although it is very likely that additions from other sources were also made to the corpus after that time. If we look at any one of this group of texts we will find that each one of them has some features which might reasonably be surmised to be old, and yet at the same time each one has features which are manifestly incorrect or late.

§ 4. The relationship between the various Buddhist Dharmapada texts is very complicated, with patterns of equivalence between them varying from verse to verse, and sometimes even from pāda to pāda. The fact that any two or more of them agree in some feature tells us only that in some way, in the history of the texts, they were dependent upon a common source for that particular feature. The number of verses each redactor selected, the number of vargas into which they were sorted and the way in which the verses were apportioned to each varga, give us no information whatsoever about the date at which each selection was made.

II. PARALLEL VERSIONS

§ 5. Beside the Theravādin version in Pāli (OvH/KRN, 1994), we have a version in the Gāndhārī Prakrit (Brough, 1962), which has on good grounds been assigned to the Dharmaguptakas. There is a version in a highly Sanskitised Prakrit, the so-called Patna Dharmapada (Shukla, 1979; Roth, 1980; Cone, 1989), which may belong to the Mahāsāṅghikas, and there are several closely related versions of the Udāna-varga in Buddhist Hybrid Sanskrit, probably belonging to the Sarvāstivādins or Mūlasarvāstivādins. Bernhard (1965) sometimes prints two versions side by side when they are irreconcilable. If we compare Nakatani's edition (1987) with Bernhard's we sometimes find evidence of yet another tradition. Brough noted several places where the Tibetan translation of the Udāna-varga seems to follow yet another tradition.

§ 6. There are also portions of Dharmapada material in the Mahāvastu, which belongs to the Lokottaravādin Mahāsāṅghikas. The Sahasra-varga is quoted by name (*bhagavāṃ Dharmapadeṣu Sahasravargaṃ bhāṣati*, Mvu III 434,12) at the beginning of the verses at Mvu III 434–36, and is probably complete. The verses at Mvu III 421–23 are not specifically ascribed to the Dharmapada but from their content they are almost certainly a Bhikṣu-varga, which is possibly not complete. Individual stanzas are cited (*Dharmapade* or *Dharmapadeṣu*) at II 212,18, III 91,18 and 156,15.

III. THE ARRANGEMENT OF THE VERSES

§ 7. In all the versions of the Dharmapada genre, we find the same pattern of named vargas consisting, for the most part, of verses appropriate to the title of each varga. Although they clearly go back to a common body of verses, each text contains verses not found in the other versions. These may be taken from the common fund, and their absence may be due simply to editorial choice, or they may be imported from a source known only to the individual editor or his successor, or they may be the invention of the editor or of someone later in the train of transmisson. It has been suggested, for example, that 109 was inserted in its position merely to provide an introduction to 110–15. It is found in that position only in Dhammapada.

§ 8. Despite the resemblances, it is easy to show that not one of these anthologies is directly dependent upon any other. Some verses in the Patna Dharmapada are so similar in form to verses in the Dhammapada that it is tempting to think that the former is simply a more Sanskritised version of the latter, but the nature of the language, and the number of the vargas and the distribution of the verses in the vargas shows clearly that this is not so. When we compare the Dharmapadas belonging to the various traditions, we find that no two versions agree for more than a few verses, at most, at a time, although clearly all versions had access to the same basic store of material.

§ 9. There is no total agreement about varga names. There appears to be no consistency in the ordering of the vargas, or of the verses in the vargas. Brough suggested that there was some significance in the fact that the Brāhmaṇa-varga is the first in the Gāndhārī Dharmapada, but the last (of 26 vaggas) in the Dhammapada and (of 33) in the Udānavarga. He made his suggestion before the publication of the Patna Dharmapada, where it is third (of 22), which would seem to indicate that the section had no particular significance for the composer of that collection.

§ 10. There are 423 verses in the Dhammapada, arranged in 26 vaggas, according to their subject matter, although a verse may sometimes seem appropriate to more than one varga, so that it appears twice. So 80 appears in the Paṇḍita-vagga, but reappears as 145 in the Daṇḍa-vagga. In the Puppha-vagga (44–59) each verse contains either the word *puppha* or the name of a specific flower, except for 50 and 57, as Rau points out. Sometimes it is possible to see why such anomalous insertions have occurred. We can surmise that 57 was inserted because *sampannasīlānaṃ* seemed appropriate in view of *sīlavataṃ gandho* in 56, in just the same way as 58 and 59 make a pair, with *yathā saṅkāradhānasmiṃ* in 58 parallel to *evaṃ saṅkārabhūtesu* in 59.

§ 11. Similarly, every verse in the Brāhmaṇa-vagga (383–423) contains the word *brāhmaṇa* (very frequently in the refrain *tam ahaṃ brūmi brāhmaṇaṃ*), except for 394. This undoubtedly was inserted after 393 because, like 393, it contained the word *jaṭāhi* and in its rejection of non-Buddhist ascetic practices it seemed to echo the condemnation of the idea that a *brāhmaṇa* was such because of the caste he was born into.

§ 12. In the same way, in the Nāga-vagga (320–33), we find not necessarily the word *nāga*, but nevertheless some other word for "elephant" in every verse, except 321 323 325 328 331 332 333. We can see that sometimes a verse is included because it makes a pair with another verse which is appropriate, e.g. 321 and 323 are included because of the word *danta* which they have in common with 322. There seems no reason for 325, as Rau points out, except

for the fact that it is concerned with a large animal. It is interesting to note the relationship between 328–33, and the train of associations which explains to some extent why they are in the Nāga-vagga. There is no mention of *nāga* in 328, but it forms a pair with 329, where *nāga* is mentioned. Pāda d of 330 matches pāda d of 329. In 328–30 there are references to *sahāya(tā)*, which leads on to 331, which includes *sahāya*, but not *nāga*. It also includes a reference to *sukha*, which leads to 332 and 333, neither of which refer to *nāga*.

IV. THE COMMENTARY

§ 13. There is a commentary, which is said to have been written at the request of a thera named Kumārakassapa, and to be based upon commentarial material in the language of the island. At the end of the work it is said that it was composed by Buddhaghosa while residing in a residence built by king Sirikūṭa. Doubt has been cast upon this ascription because the style of the commentary is so different from Buddhaghosa's other cties, but it is possible that Buddhaghosa collected together a number of traditional stories and his role was rather that of an editor.

§ 14. Each verse, or group of verses, is ascribed to the Buddha, and the commentary includes a narrative portion explaining the circumstances in which the verses were uttered. The information given in the story is frequently helpful in understanding the verses. Sometimes the story is based upon an event which is mentioned elsewhere in the canon, e.g. the story which accompanies 266, although some additional details are given. The source of many of the stories is unknown, and we cannot tell if they represent the genuine background to the utterance, or whether they have been manufactured at a later date to suit the circumstances. All the stories end with the Buddha uttering the verse or verses and, since the authorship of those verses which are also found in non-Buddhist sources must be uncertain, the circumstances narrated in the stories must also be uncertain. As in the case of the Jātaka stories, it would appear that occasionally a verse has been married to a story because of a supposed connection which may not be there. In other cases the

verse is of such general application that it could have been uttered in any circumstances.

§ 15. There is also a grammatical section explaining the meaning of the words of the verse(s). I quote extensively from this portion of the commentary, to explain why I translate in the way I do, although it is clear that the commentary or the tradition it was following did not understand the construction of some verses, e.g. 42, or some grammatical forms, e.g. *pahātave* 34, or the meaning of some words, e.g. *loka-vaḍḍhana* 167, *mattā* 290, *veyyaggha* 295, *paribbāja* 313.

§ 16. Some readers of my earlier translations have regretted the fact that I have also quoted copiously from the commentaries there, without giving any translation. The need to do so in the case of the commentarial portions of the *Dhammapada-aṭṭhakathā* has now been met in an exemplary manner by C&P, whose work complements the translation of the stories by Burlingame.

V. THE TRANSLATION

§ 17. This translation is based upon OvH/KRN, except where otherwise indicated, even where a comparison with other versions of the text in Prakrit and Sanskrit suggests that the Pāli tradition has misunderstood or changed the text in some places, e.g. 26d 369b. In such cases I have discussed the alternative versions in the notes, and have tried to explain why the Pāli tradition shows variations. Very occasionally, however, where I think the Pāli tradition is incorrect, I have translated what I think is the correct reading, e.g. 259d. I have discussed such points in the notes.

§ 18. The notes and the frequent quotations from the commentary they contain are intended to be a guide to the way in which I arrived at my translation. Where I differ from the commentary's explanation, I give my reasons for doing so. I have made frequent references to parallel versions where those texts help to throw light upon the meaning of Dhammapada. I have not tried to give a reconstruction of

the "original" form of the Dhammapada — fascinating though that would be.

VI. THE TITLE OF THE TRANSLATION

§ 19. I think it is important, in order to avoid confusing potential readers, to have different titles for a text and for its translation. The word *dhammapada*, like Sanskrit *dharmapada* (see BHSD, s.v. *dharmapada*) is used in two ways: as the title of a text and in the sense of "religious doctrine". I assume that the title has the same meaning as the occurrences of the word in the text itself; *dhammapadaṃ sudesitaṃ* 44–45 and *ekaṃ dhammapadaṃ seyyo* 102. Kalupahana entitles his version "A Path of Righteousness", doubtless relying on 44–45 where he translates *dhammapadaṃ sudesitaṃ* as "the well-taught path of righteousness", presumably taking *pada* in the sense of *patha*, although in the notes (p. 164) he includes a reference to "the well-taught verses of the doctrine", and he translates *ekaṃ dhammapadaṃ* in 102 as "one statement of the doctrine" (p. 12)

§ 20. If we accepted the meaning "path" for *pada*, then we could translate "the path of the doctrine". If we prefer "place" for *pada*, then we can translate "the place of the doctrine". I prefer the equation with 44–45, and follow the translation I give there and in 102. I have therefore entitled the translation "The Word of the Doctrine" (abbreviated as WD).

VII. THE METRES OF DHAMMAPADA

§ 21. The following metres are found in Dhp:

Triṣṭubh: 19 20 46 54 83 108 127 128 141 142 143B 151 177 221 306 309 325 328 329 331 345 346 347 353 354

Jagatī: 144 326 338

Vaitālīya: 15 16 17 18 24 44 45 80 95 145 180 235 236 237 238 240 284 285 324 334 341 343 348 349 350 388

Aupacchandasaka: 184

Anuṣṭubh (*Śloka*): the remainder

Mixed metres:
Triṣṭubh (listed pādas)/*Jagatī*: 40abc 84ab 94abc 125bcd 208ac 280abc 281b 310cd 390abd
Triṣṭubh (listed pādas)/*Anuṣṭubh* (*Śloka*) 218c 330cd
Vaitālīya (listed pādas)/*Aupacchandasaka*: 179acd 342abc 344bcd 362abc 371a
Vaitālīya (listed pādas)/*Anuṣṭubh* (*Śloka*): 69d 119d 120d

§ 22. The following analyses are based upon the readings in OvH/KRN, and represent an attempt to define the metre of each pāda. An asterisk (*) signifies that an alternative reading is suggested in the notes. Many pādas can be scanned in two or more ways, but I have listed such pādas under one category only. Decisions have been made quite subjectively, and there are certain to be mistakes, particularly in the case of pādas where emendations produce a different metre. I have discussed these alternatives in the notes. I have been quite arbitrary in determining the position of the caesura in doubtful cases in *Triṣṭubh* and *Jagatī* pādas. Resolved syllables are ignored in these analyses, but lists of such syllables are added in the case of *Triṣṭubh*, *Jagatī* and *Anuṣṭubh* (*Śloka*) pādas. The question of svarabhakti vowels is discussed at the end of the introduction (§ 40).

§ 23. *Triṣṭubh* pādas:

(a) Openings:

- - - -	19abd 20f 46bd 54abc 83bc 84ab 94c 125c 127abc 128abc 141ac 142a 151bc 177a 221d 280b 306acd 309c 325cd 328ad 345ab 347b 353d 390abd
- - - -	19c 20abcde 40abc 46ac 54d 83a 94ab 108abcd 125bd 127d 128d 141bd 142cd 143Bab 151ad 177bcd 208ac 221abc 280ac 306b 309abd 325ab 328bc 329abcd 330c 331abcd 345cd 346abcd 347acd 353abc 354bcd
[-] - - - -	83d*
- - - -	142b 330d*

– – – –	218c* 281b*
– – – –	354a

(b) Breaks:

, – – –	19a 20a 125d 142b 309b 330c 346b
– – , –	19b 20c 40ab 46ac 94ac 108a 125b 142ac 151b 208a 221c 280a 306c 309a 325c 328c 331ad 345d 346c 347c 353bd
– , – –	19c 20de 46b 54ac 83bc 84b 127abc 128abc 141ad 142d 151c 177c 306abd 309cd 329c 345c 390b
, – –	19d 20f
– , – –	20b 84a 108c 328a 329a
, – – –	40ab 54d 83a 94b 108d 128d 141b 142d 151ad 177bd 208c 218c 221abd 280b 325abd 328bd 329b 331bc 345a 346ad 347b 353a 354bc 390ad
– , –	40c 125c
, – – –	46d 83d 345b 347d* 354ad*
, – – –	54b 281b
, – – –	108b
, – – –	127d
– , [–] – –	141c
– – , –	143Ba
, – – –	143Bb 353c
– , [–] – –	177a
– – –	280c 347a
– [–] , – –	329d 330d
– – – ,	345d

(c) Cadences:

– – – *	all

(d) (i) **Resolution.** Long syllables are resolved in the following pādas:—

First syllable: 20e 40b 108d 125d 328c 346d 347d

(ii) **Redundant syllables.** There are redundant syllables in the following pādas:—

First syllable: 83d*
Fifth syllable: 141c 177a 329d 330d

(iii) Replacement. There is the replacement of short 6th and 7th syllables by a long syllable in the following pādas:—

19d 20f 40c 125c

§ 24. *Jagatī* pādas:

(a) Openings:

⏑ ⏑ ⏑ ⏑	40d 84d 144b 208d 310a 326ac 338a 390c
[⏑] – – [⏑] ⏑ ⏑	84c
– – – –	94d 125a 144ac 208b 280d 281acd 310b 326bd 338bc
– – – –	144d* 338d*

(b) Breaks:

– , ⏑ ⏑	40d 208b 280d 281a 338ab
– ⏑ , ⏑	84c 125a 144ad 281d 310ab 326a 338d
, – ⏑ ⏑	84d
⏑ , ⏑ ⏑	94d
, – ⏑ ⏑	144b 281c 390c
– ⏑ ⏑	144c 208d 338c
, – ⏑ ⏑	326bc
– ⏑ ⏑ ,	326d

(c) Cadences:

⏑ ⏑ – – –	144a*
– ⏑ – – –	the rest

(d) Redundant syllables. There are redundant syllables in the following pādas:—

First syllable: 84c*
Third syllable: 84c*

§ 25. *Vaitālīya* pādas:

(a) Openings:

(i) Prior padas:

- - - - - 15a 16a 17a 18a 80a 95c 145a 237a 240a 284c 334a 341a 342a 343a
- - - - 15c 16c 24a 44c 45a 80c 145c 179c 180c 235c 236c 238c 240c 285a 324c 341c 342c 343c 344c 348c 362c 388c
- - - - 17c* 18c*
- - - - - 24c* 44a
- - - - - 45c*
- - - - - 95a* 324a*
- - - - 179a 235a 348a 388a
- - - - 180a 236a 238a 285c 371a
- - - - - 237c*
- - - - - 284a*
- - - - 334c*
- - - - - - 349a*
- - - 349c
- - - - - 350a*
- - - 350c*
- - - - - 362a*

(ii) Posterior padas

- - - - - - 15b* 17b* 24d* 237b* 341b* 343d*
- - - - - 15d 16d 17d 18d 80d 95d 145d 235d 236b 237d 238b 284d 285d 334b 341d 344d 348b 350d 388d
- - - - - 69d 119d 120d
- - - - - - 80b 145b 179d 180d 238d 240d 343b 350b
- - - - - - 95b*
- - - - - - - 235b 324d
- - - - - 236d*
- - - - - 240b
- - - - - - 324b*
- - - - - - 349b
- - - - - - 349d*
- - - - - - 362b*

(b) Cadences:

- - - - - * all

(c) Syncopation. There are syncopated openings in the following pādas:

15b* 17b* 179b 180a 236a 238a 285c 349a*d* 350a*c* 371a

§ 26. *Aupacchandasaka* pādas:

(a) Openings:

(i) Prior Pādas

- - - - 184a 344a 371c
- - - - - 184c

(ii) Posterior pādas

- - - - - 179b
- - - - - 184b 362d 371b
- - - - - - 184d
- - - - - - 342d
- - - - - - 371d*

(b) Cadences

- - - - - * all

(c) Syncopation. There is a syncopated opening in the following pāda:

179b

§ 27. *Anuṣṭubh* (*Śloka*) pādas:

(a) Openings: Short second and third syllables are found in the following pādas:

13b* 14b* 148c* 363a 420a

(b) Cadences.

(i) Prior: there is the cadence - - - with no caesura after the fifth syllable in 7c

(ii) Posterior: There is the cadence - - - - in 92c.

There is the prior cadence - - - - in 182d*

(c) (i) **Resolution.** There are resolved syllables in the following pādas:

First syllable: 8a 51d 52d 73a 99a 126d 153c 183b 185a 227e 271c 302f 307d 379b 411c

Third syllable: 210c*

Fourth syllable: 8e 9b 14bd 27a 131d 228a 231d 232d 233d 248a 302f 333d 364d 414a

Sixth syllable: 7a 8a 47a 48a 181c 182a 183a 185a 274c 275a 302a 333c 389a 418a

Seventh syllable: 246c 387c 409c

Doubtful: 21a

(ii) **Redundant syllables.** There are redundant syllables in the following pādas:

Nine syllable pādas: 126a* 137c* 154c* 162b 210c* 222d 274c (after resolution assumed) 277a 291b*

Ten syllable pāda: 274c

Thirteen syllable pāda: 352f

(iii) **Omitted syllables.** The following pādas have less than eight syllables:

Seven syllable pādas: 3c* 260a* 261d* 266a*

A number of pādas listed as showing resolution of syllables other than the first or sixth are probably to be regarded as hyper-metric. Some of these hyper-metric pādas result from faulty readings. Others can be normalised by contraction or by elision. Some seem to be genuinely hyper-metric.

VIII. METRICAL LICENCE

§ 28. Many verses scan only because of certain changes which have been introduced into them *metri causa*. Such changes usually involve the writing of a long syllable for a short, or vice versa, but other forms of metrical licence are also employed. More verses could be regularised if the necessary changes were made m.c. The following lists are examples of the changes which occur in

OvH/KRN, and suggest places where similar changes could be made to improve the metre.

§ 29. **The unhistoric doubling of consonants.** Examples of this are found in the following pādas:

(a) *Vaitālīya/Aupacchandasaka* pādas:
suggatiṃ 18d

(b) *Anuṣṭubh* (*Śloka*) pādas:
-pphalaṃ 66d
upassaggaṃ 139a
anibbisaṃ 153b
suggatiṃ 319d

§ 30. **The restoration of doubled consonants in initial position.** Examples are found in the following pādas:

(a) *Vaitālīya/Aupacchandasaka* pādas:
ppacessati 44d 45d
cchecchati 350d

§31. **The lengthening of vowels.** The metre is frequently corrected by lengthening a vowel which is normally short. Examples are found in the following pādas:

(a) *Triṣṭubh/Jagatī* pādas:
vijjatī 127c 128c
āpajjatī 309b
tatīyaṃ 309d (?)
gatī 310a
ratī 310b
satīmā 328d
anūpalitto 353b
-ratī 354c

(b) *Vaitālīya/Aupacchandasaka* pādas:
satīmato 24a

khantī 184a
palavatī 334c
bhāvayatī 350b

(c) *Anuṣṭubh* (*Śloka*) pādas:
bhāsatī 1d 2d
-ppasahatī 8e
munī 49d 268a 269b
maññatī 63a 69a
paccatī 69c 119c 120c
jutīmanto 89e
satīmanto 91a
ramatī 99b 116d
passatī 119a 120a
aggī 140b
hirī- 143Aa
kasām 143Ad
icchatī 162d
satīmataṃ 181d
jāyatī 193c 212ab 213ab 214ab 215ab 216ab 283b
ajjatanām 227b
ahirīkena 244a
hirīmatā 245a
nayatī 257b
nibbindatī 277c 278c 279c
sahatī 335a 336a
chattiṃsatī 339a
-sārīro 352e
ratī 373c
labhatī 374c
khantī- 399c
-sārīraṃ 400c
nandī- 413c
kāmā- 415c
nirūpadhiṃ 418b

§ 32. The metre can sometimes be corrected by lengthening vowels:

(a) *Triṣṭubh/Jagatī* pādas:
-hetū 84a
vīriyena 144a
pahassathā 144d
cā 218c 281b
nibbattatī 338d

(b) *Vaitālīya/Aupacchandasaka* pādas:
āriya- 236d
pālavatī 334c

(c) *Anuṣṭubh* (*Śloka*) pādas:
vuṭṭhī 13b 14b
bhijjatī 148c
jāyatī 282a

§ 33. The simplification of consonant groups. Examples of this are found in the following pādas:

(a) *Triṣṭubh/Jagatī* pādas:
dukhena 83c
c' for *cc'* 306b

(b) *Anuṣṭubh* (*Śloka*) pādas:
dukhā 186c 203b 302b

The metre is improved if groups are simplified in the following pādas:

(a) *Triṣṭubh/Jagatī* pādas:
appossu[*k*]*ko* 330d
-du[*k*]*khaṃ* 347d 354d
-[*k*]*khayé* 353c

(b) *Vaitālīya/Aupacchandasaka* pādas:
-sa[*ñ*]*ñatassa* 24c
a[*p*]*pamattassa* 24d
-sa[*ñ*]*ñato* 362a

sa[ñ]ñato 362b
du[k]kham 371d

§ 34. **Shortening of vowels.** The metre is frequently corrected by shortening a vowel which is naturally long. Examples of this are found in the following pādas:

(a) *Triṣṭubh/Jagatī* pādas:
va for *vā* 141c

(b) *Anuṣṭubh* (*Śloka*) pādas:
va for *vā* 138d 139abcd 195b 409a
pāṇinam 135d
attanam 355d

The metre can be corrected by shortening vowels:

(a) *Vaitālīya/Aupacchandasaka* pādas:
mĕ 17c 18c
-samŏ 95a
-khīlūpamŏ 95b
vāsŏ 237c
tĕ 237c
-pālakŏ 324a
-pabhedanŏ 324b
sŏmanassāni 341b
khŏ 349d
-ūpasame 350a
-saññatŏ 362a
saññatŏ 362b
kandī 371d

(b) *Anuṣṭubh* (*Śloka*) pādas:
uppādo 182d

§ 35. The shortening of nasalised vowels. In a number of words a nasalised vowel is to be scanned as short. This is shown in the text by the omission of anusvāra, although this is, of course, no guide to the actual pronunciation of a short nasalised vowel.

(i) examples of the loss of final *-ṃ*:

(a) *Vaitālīya/Aupacchandasaka* pādas:
ākaṃkha 343d
vanasmi 334d

(b) *Anuṣṭubh* (*Śloka*) pādas:
paṭivadeyyu 133b
phuseyyu 133d
lokasmi 143Ab
maccāna 182b
buddhāna 183d 185d
addhāna 207b
appasmi 224b
devāna 224d

(ii) The metre is improved if *-ṃ* is omitted in:

(a) *Vaitālīya/Aupacchandasaka* pādas:
yāva[*ṃ*] 284a

(b) *Anuṣṭubh* (*Śloka*) pādas:
yesa[*ṃ*] 92c

(iii) The metre is improved if *-m-* is omitted in:

(a) *Vaitālīya/Aupacchandasaka* pādas:
sa[*m*]*payāto* 237b

(iv) Sometimes a vowel is shortened by changing *-ṃ* to *-m* before a vowel:

(a) *Anuṣṭubh* (*Śloka*) pādas:
pamādam 27a

(v) The metre is improved if *-ṃ* is changed to *-m* before a vowel:

(a) *Anuṣṭubh* (*Śloka*) pādas:
buddhānaṃ (> *-am*) 194a
piyānaṃ (> *-am*) 210c

§ 36. Removal of syllables. Hyper-metric pādas can sometimes be improved by the removal of a syllable:

(a) *Triṣṭubh/Jagatī* pādas:
n[*a*] 83d 84c
icche[*yya*] 84c

(b) *Vaitālīya/Aupacchandasaka* pādas:
-[*pa*]*mathitassa* 349a
[*mā*] 371d

§ 37. Exceptions to the two-morae rule. In a number of places a long vowel is found before a double consonant or consonant group, in a way which goes against the normal pattern of Middle Indo-Aryan. They are possibly the result of Sanskritisation, e.g.

nāgghati 70d
bhasmācchanno 71d
māppa- 121a 122a
nāssa 124a 389b
nābbaṇaṃ 124c
-dussīlyaṃ 162a
nāñño 165f
ārogya 204a
pītvā 205a
piyāppiyaṃ 211d
vākkaraṇa- 262a
(*a*)*tivākyaṃ* 320c 321d
(*yathāttanā* 323c)
nāññesaṃ 365b

IX. ORTHOGRAPHY AND PHONOLOGY

§ 38. **Consonant groups not making position in initial position.** In general the language of Dhp follows the usual rule that a naurally short vowel is scanned as long if it is followed by a consonant group, but there are exceptions to this, where certain groups seem not to make position, i.e. a short vowel before them is still to be scanned as short.

(a) *br* : in positions where we should expect a short vowel before *br*, the position is:

Brahmunā does not make position in 105b

brāhmaṇa does not in 294d 295d 383bd 384b 385d 386d 387d 388a 389b 391d 392d 393bd 396f 397d–413d 414f 415d–422d 423f

brūhaya does not in 285c (nor does *anubrūhaye* in 75f)

(b) The other occurrences of conjunct consonants after short vowels are in positions where the metre is not fixed.

§ 39. Consonant groups. A number of consonant groups occur which go against the normal pattern of Middle Indo-Aryan. They possibly represent the result of Sanskritisation, e.g.

anveti 1e 2e 71c 124c
vyāsatta- 47b 48b
balyaṃ 63a
bhasmācchanno 71d
kismici 74d
-klesehi 88d
-vyayaṃ 113bd 374b
bhadra 119a 120abcd 143Ad 143Ba
-asmi(ṃ) (loc. sg.) 143Ab 221c 224b 247c 367a 395c
-dussīlyaṃ 162a
asmiṃ 168d 169d 242d 410b
pathavyā 178a
-cetyāni 188c
ārogya- 204a

rasmi- 222d
byāsatta- 287b
(a)tivākyaṃ **320c** 321d
vyanti- 350c
asmi 353a
tasmā 357c **380c**
kalyāṇe 375f

§ 40. *Svarabhakti* vowels. In many words a vowel which can be shown on historic grounds to be epenthetic, evolved to resolve a consonant group, must be disregarded for the purpose of scansion. In most cases this probably results from the fact that the epenthetic vowel had not yet been developed at the time the verse was composed. In the case of ***sukhumo*** (125d) the phenomenon is probably that of the resolution of a long syllable rather than the disregard of a *svarabhakti* vowel, since resolution at the beginning of a *Triṣṭubh* pāda is common. If a *svarabhakti* vowel occurs in a *Vaitālīya* or *Aupacchandasaka* pāda in a position where either ⏑ or ⏑⏑ is possible, it is impossible to decide whether the vowel should be disregarded or not.

(a) *Triṣṭubh* pādas:
-cariyā 141a
kadariyā 177a
kayirā 281b **330c**

(b) *Anuṣṭubh* (*Śloka*) pādas:
arahati 9d 10d **230b**
ariya 22d 79c **164b** 190c 191c 206a
kayirātha 25c **117c** 118b 211a
garahita 30d
kayirā 42a 43a **53b** 61c 105c 117ab 118a 159a
-cariya 61c
payirupāsati 64b **65b**
issariya 73c
rahada 82a
pariyodapeyya **88c**
arahanto 98c

viriya 112d
vajira 161d
pariyodapana 183c
kadariya 223c
kayirati 292b
kayira 313a

The metre can be improved by inserting a *svarabhakti* vowel:

(b) *Vaitālīya/Aupacchandasaka* pādas:
viyanti- 350c

THE WORD OF THE DOCTRINE

I. THE PAIRS (Yamaka)

1. Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox.

2. Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with a pure mind, from that happiness follows him, like a shadow not going away.

3. "He abused me, he struck me, he overcame me, he robbed me". Of those who wrap themselves up in it hatred is not quenched.

4. "He abused me, he struck me, he overcame me, he robbed me". Of those who do not wrap themselves up in it hatred is quenched.

5. For not by hatred are hatreds ever quenched here, but they are quenched by non-hatred. This is the ancient rule.

6. Others too do not know that we should restrain ourselves here, but those who have knowledge in this respect, thereby their quarrels cease.

7. Contemplating pleasant things, living uncontrolled in his senses, and not knowing moderation in eating, slack, lacking in energy, him indeed Māra overcomes, as the wind overcomes a weak tree.

8. Contemplating unpleasant things, living well controlled in his senses, and knowing moderation in eating, having faith, putting forth energy, him indeed Māra does not overcome, as the wind does not overcome a rocky mountain.

9. The impure person who will put on a yellow robe, without self-control and truth, he is not worthy of the yellow robe.

10. But whoever would be devoid of impurity, well concentrated in virtues, possessed of self-control and truth, he indeed is worthy of the yellow robe.

11. Those who think there is essence in non-essence, and see non-essence in essence, they do not attain the essence, having false thoughts as their realm.

12. But those who know essence as essence, and non-essence as non-essence, they attain the essence, having right thoughts as their realm.

13. Just as rain penetrates a badly thatched house, so passion penetrates an undeveloped mind.

14. Just as rain does not penetrate a well thatched house, so passion does not penetrate a well developed mind.

15. Here he grieves, having passed away he grieves; the evil-doer grieves in both places. He grieves, he is tormented, seeing his own defiled action.

16. Here he rejoices, having passed away he rejoices; the one who has done merit rejoices in both places. He rejoices, he exults seeing the purity of his own action.

17. Here he suffers, having passed away he suffers; the evil-doer suffers in both places. He suffers, (thinking) "I have done evil"; he suffers all the more gone to a bad rebirth.

18. Here he delights, having passed away he delights; the one who has done merit rejoices in both places. He delights (thinking) "I have done merit"; he rejoices all the more gone to a good rebirth.

19. Although reciting a large number of scriptural texts, if being careless he does not act accordingly, like a cowherd counting the cows of others, he has no share in the ascetic's life.

20. Although reciting a small number of scriptural texts, if he acts righteously in accordance with the doctrine, abandoning passion and hatred and delusion, knowing rightly, with mind well released, not grasping in this world or the next, he has a share in the ascetic's life.

II. CAREFULNESS (Appamāda)

21. Carefulness is the place of the death-free; carelessness is the place of death. The careful do not die; the careless are as though (already) dead.

22. Learned men, knowing this especially in respect of carefulness, rejoice in carefulness, delighting in the realm of the noble ones.

23. Meditating, persevering, constantly making a firm effort, those wise ones attain nibbāna, supreme rest from exertion.

24. Of one who exerts himself, is mindful, does pure deeds, acts considerately, is restrained, lives according to the law, is careful, the fame increases.

25. By exertion, by carefulness, by restraint and self-control, a wise man would make an island, which a flood does not overwhelm.

26. Fools, stupid people, apply themselves to carelessness; but a wise man guards his carefulness as his best treasure.

27. You should not apply yourselves to carelessness, nor to acquaintance with delight in sensual pleasures. For being careful (and) meditating one obtains great happiness.

28. When the learned man thrusts away carelessness by carefulness, climbing on to the palace of knowledge, he gazes griefless on the grieving people. The wise man gazes down on fools as one standing on a mountain gazes down on those standing on the ground (below).

29. Careful among the careless, wide awake among those asleep, the wise man goes leaving (them) behind, as a swift horse leaves behind a weak horse.

30. By carefulness Maghavā (Indra) went to supremacy among the gods. They praise carefulness. Carelessness is always blamed.

31. A bhikkhu who delights in carefulness, who sees danger in carelessness, goes about like a fire consuming his fetter, small or large.

32. A bhikkhu who delights in carefulness, who sees danger in carelessness, cannot fall away but is indeed near to nibbāna.

III. THOUGHT (Citta)

33. The wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to restrain, just as a fletcher makes an arrow straight.

34. Like a fish taken from its watery home and thrown on the ground, this thought quivers all over in order to escape the dominion of Māra.

35. Good is the taming of thought which is hard to grasp, light, alighting where it will. Tamed thought is the bringer of happiness.

36. A wise man should guard his thought, which is difficult to see, extremely subtle, alighting where it will. Guarded thought is the bringer of happiness.

37. Those who will restrain their thought, which travels far, alone, incorporeal, lying in the cave (of the heart), will be freed from Māra's fetter.

38. The wisdom of one whose thought is unsteady, who does not know the true doctrine, whose serenity of mind is troubled, is not perfected.

39. There is no fear for one whose thought is untroubled (by faults), whose thought is unagitated, who is freed from good and evil, who is awake.

40. Knowing that this body is (fragile) like a jar, making this thought (firm) like a city, one should fight Māra with the weapon of wisdom, and one should guard what has been conquered; one should take no rest.

41. Before long, alas, this body will lie on the earth, rejected, without consciousness, like a useless log of wood.

42. Whatever an enemy may do to an enemy or, again, whatever a hater may do to a hater, a wrongly directed mind would do worse than that to him.

43. A mother or father or any other relative would not do that (good); a rightly directed mind would do better than that to him.

IV. FLOWERS (Puppha)

44. Who will conquer this earth and this world of Yama with its gods ? Who will gather the well-taught word of the doctrine, as a skilful man gathers a flower ?

45. The learner will conquer the earth and this world of Yama with its gods. The learner will gather the well-taught word of the doctrine, as a skilful man gathers a flower.

46. Knowing that this body is like foam, knowing that it has the nature of a mirage, cutting off the flowery blossoms of Māra, one should go where the king of death cannot see him.

47. Death carries away a man even as he is gathering flowers, while his mind is distracted, just as a great flood carries away a sleeping village.

48. Death overpowers a man even as he is gathering flowers, while his mind is distracted, not having had his fill of sensual pleasures.

49. As a bee takes nectar and goes away without hurting the colour or the smell of a flower, so should a sage wander in a village.

50. One should not have regard for the bad deeds of others, nor the things done and left undone by others, but only for the things done and left undone by oneself.

51. Like a beautiful flower, full of colour but without scent, so is a well-spoken utterance fruitless for one who does not act.

52. Like a beautiful flower, full of colour and scent, so is a well-spoken utterance fruitful for one who acts.

53. Just as one might make many kinds of garlands from a heap of flowers, so much good is to be done by a mortal when born.

54. The smell of flowers does not go against the wind, nor (the smell of) jasmine nor incense nor sandalwood, but the smell of the good does go against the wind. A good man perfumes all directions.

55. Sandalwood or incense, lotus or jasmine, among these kinds of perfume, the perfume of virtue is supreme.

56. Of limited extent is this perfume, which is (of) incense and sandalwood; but the perfume of virtuous men blows among the gods as best.

57. Of those who are possessed of virtue, live without carelessness, and are freed by proper knowledge, Māra does not find the way.

58. Just as on a heap of rubbish thrown on the high road, a lotus might grow there with sweet smell, delighting the mind,

59. similarly among common people who are blind and like rubbish, the disciple of the fully awakened one shines forth by reason of his wisdom.

V. THE FOOL (Bāla)

60. Long is the night for one who is awake. Long is a yojana for one who is weary. Long is journeying-on for fools who do not know the true doctrine.

61. If when wandering one does not meet one's better or one's equal, one should certainly make a solitary journey. There is no companionship with fools.

62. (Thinking) "I have sons, I have wealth , the fool is tormented. He has indeed no self of his own, how much less sons ? How much less wealth ?

63. Whatever fool realises his folly, he is on that account a learned man indeed. But a fool thinking he is learned, he indeed is called "fool".

64. Even if a fool associates with a learned man all his life, he does not know the doctrine, just as a spoon does not know the taste of soup.

65. If a wise man associates with a learned man even for a moment, he quickly knows the doctrine, just as the tongue knows the taste of soup.

66. Stupid fools wander about with a self which is like an enemy, doing evil action which has bitter fruit.

67. That deed when done is not good which one regrets when one has done it, the result of which one experiences weeping with tearful face.

68. But that deed when done is good which one does not regret when one has done it, the result of which one experiences pleased and happy.

69. A fool thinks it is like honey, as long as evil does not mature. But when evil matures, then the fool goes to misery.

70. A fool might eat his food month by month with the tip of kusa grass; he is not worth one sixteenth part of those who have perfected the doctrine.

71. For an evil deed when done does not curdle the same day, as milk does. Burning like fire covered in ashes, it follows the fool.

72. A reputation for skill arises for a fool merely to his disadvantage; it destroys the fool's good share (of merit), splitting his head.

73. He might wish for respect from bad people, and pre-eminence among bhikkhus, and authority in dwelling places, and honours among the families of others.

74. "Let both householders and wanderers know that this was done by me. Let them be under my control alone in anything concerning what is to be done and not done." Such is the fool's thought. His desire and his pride increase.

75. There is one means for getting gain, another means for going to nibbāna. Thus having learned this, let the bhikkhu, the follower of the Buddha, not rejoice in honour. Let him practise seclusion.

VI. THE LEARNED MAN (Paṇḍita)

76. If one should see one who sees faults and speaks rebukingly, wise, one should follow such a learned man as one would the reporter of treasures. For one following such a one it becomes better, not worse.

77. He would advise, he would admonish, he would restrain from the impure. He becomes beloved of the good; he becomes unbeloved of the bad.

78. One should not associate with evil friends; one should not associate with the lowest of men. One should associate with good friends; one should associate with the best of men.

79. He who drinks of the doctrine sleeps happily, with a clear mind. The learned man always rejoices in the doctrine taught by the noble ones.

80. Truly canal-makers lead water; fletchers bend the arrow (straight); carpenters bend wood; learned men tame the self.

81. As a solid rock is not moved by the wind, so learned men are not moved amid praise and blame.

82. Just as a deep pool is calm and clear, so, hearing the teachings, learned men are calm.

83. Good men indeed go everywhere. The good do not boast from desire for sensual pleasures. Touched by happiness or misery, learned men do not show variation.

84. Who neither for his own sake nor for the sake of another would wish for a son, or wealth, or a kingdom, nor would wish prosperity for himself by unlawful means, he would be virtuous, wise and lawful.

85. Few are those persons among men who go to the far shore. But those other people only run along the bank.

86. But those people who, when the doctrine has been properly preached, follow the doctrine, will go to the far shore. The dominion of death is very hard to cross over.

87. Leaving the black (= bad) characteristics, a learned man should develop the bright (= good) (characteristics), coming from his home to the homeless state, in seclusion where it is hard to find enjoyment.

88. There he should seek enjoyment, leaving sensual pleasures, having nothing. The learned man should cleanse himself from all defilements of the mind.

89. Of whom the mind is properly developed in the elements of enlightenment, who delight in the abandonment of attachment without clinging, they with āsavas extinguished, full of brightness, have gained nibbāna in the world.

VII. THE ARAHANT (Arahanta)

90. For one who has completed his journey, is without sorrow, is freed in very way, has left behind every fetter, there is no suffering.

91. The mindful exert themselves. They do not delight in a house. Like geese leaving a pool, they leave their various homes.

92. Of whom there is no accumulation, who have knowledge of (and have renounced) food, whose realm is empty and unconditioned release, their going is hard to follow, like that of birds in the sky.

93. Whose āsavas are destroyed, and who is not dependent upon food, whose realm is empty and unconditioned release, his track is hard to follow, like that of birds in the sky.

94. Whose senses have gone to rest, like horses well tamed by a charioteer, who has abandoned pride and has no āsavas, him, being of such a kind, even the gods envy.

95. Like the earth he is not hostile, he is like a locking post, venerable, with good vows, like a pool without mud. For one of such a kind there are no journeyings-on.

96. Of him properly released by knowledge, calm, of such a kind, the mind is calm, the voice is calm and also the deed.

97. The man who is without desire (without faith), knows the uncreated (is ungrateful), cuts off rebirth (is a housebreaker), who has got rid of occasions (for quarrels or rebirth) (has destroyed his opportunity), has abandoned desire (is an eater of vomit, i.e. what has been abandoned by others), is the best person (is one of extreme audacity).

98. Whether in a village or in a forest, whether on low land or on high ground, wherever arahants live, that is a delightful place.

99. Forests are delightful. Where ordinary people do not delight, those devoid of passion will delight. They do not seek sensual pleasures.

VIII. THOUSANDS (Sahassa)

100. If there were a thousand utterances made up of meaningless words, better is one word of meaning, which hearing one becomes calm.

101. If there were a thousand verses made up of meaningless words, better is one word of a verse, which hearing one becomes calm.

102. And if anyone were to speak one hundred verses made up of meaningless words, better is one word of the doctrine, which hearing one becomes calm.

103. If a man were to conquer in battle a thousand times a thousand men, but conquer one, himself, he indeed is the best conqueror in battle.

104. The self as a conquest is indeed better than these other people (as a conquest) for a man who has tamed himself, who constantly wanders self-controlled.

105. Not a god nor a gandhabba, nor Māra with Brahmā, could make conquest into defeat for a person of such a kind.

106. If anyone were to sacrifice with a thousand month by month for a hundred years, but were to honour even for a moment someone with developed self — that very homage would be better than sacrificing for a hundred years.

107. And if any person were to attend the fire for a hundred years in the forest, but were to honour even for a moment someone with developed self — that very homage would be better than sacrificing for a hundred years.

108. If a man were to sacrifice in this world any sacrifice or offering for a year, looking for merit, all that does not come to a quarter (of the better offering). Respectful salutation to the righteous is a better thing.

109. To him who practises respectful salutation, constantly respecting his elders, four things increase: — age, beauty, happiness, strength.

110. And if anyone were to live for one hundred years, wicked and unconcentrated, living for one day would be better for him being virtuous and meditating.

111. And if anyone were to live for one hundred years, ignorant and unconcentrated, living for one day would be better for him having knowledge and meditating.

112. And if anyone were to live for one hundred years, lazy and lacking in energy, living for one day would be better for him strenuously putting forth energy.

113. And if anyone were to live one hundred years, not seeing arising and passing away, living for one day would be better for him seeing arising and passing away.

114. And if anyone were to live for one hundred years, not seeing the place which is death-free, living for one day would be better for him seeing the place which is death-free.

115. And if anyone were to live one hundred years, not seeing the highest doctrine, living for one day would better for him seeing the highest doctrine.

IX. EVIL (Pāpa)

116. One should make haste in doing good; one should restrain one's thought from evil. For of one performing merit slowly the mind delights in evil.

117. If a man were to do evil, he should not do it again and again. He should not set his heart on it. The accumulation of misery is sorrowful.

118. If a man were to do good, he should do it again and again. He should set his heart on it. The accumulation of good is happy.

119. Even an evil person sees good as long as his evil does not mature. But when his evil matures the evil person sees evil.

120. Even a good person sees evil as long as his good does not mature. But when his good matures the good person sees good.

121. One should not think little of evil, thinking "That will not come to me". Even a waterpot is filled by the falling of drops of water. A foolish man is filled with evil, even practising it little by little.

122. One should not think little of merit, thinking "That will not come to me". Even a waterpot is filled by the falling of drops of water. A wise man is filled with merit, even practising it little by little.

123. As a merchant with a small caravan and much wealth would avoid a dangerous road, as one desirous of life would avoid poison, so one should avoid evils.

124. If there were no wound on one's hand, one could pick up poison with one's hand. Poison does not enter one who has no wound. There is no evil for one who does not do (evil).

125. Whoever does harm to an innocent man, a pure man who is without blemish, evil comes back to that very fool like fine dust thrown against the wind.

126. Some are reborn in a (human) womb; evil doers are reborn in hell; those with a good rebirth go to heaven; those without āsavas gain nibbāna.

127. Not in the sky, not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing one might be freed from evil action.

128. Not in the sky, not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing death would not overcome one.

X. VIOLENCE (Daṇḍa)

129. All tremble at violence; all fear death. Comparing (others) with oneself, one should not kill or cause to kill.

130. All tremble at violence; to all life is dear. Comparing (others) with oneself, one should not kill or cause to kill.

131. Whoever injures with violence creatures desiring happiness, seeking his own happiness he does not gain happiness when he has passed away.

132. Whoever does not injure with violence creatures desiring happiness, seeking his own happiness he gains happiness when he has passed away.

133. Do not say anything harsh to anyone. Those spoken to would answer you back. For arrogant talk is painful. Retaliation(s) would assail you.

134. If you do not make yourself utter a sound, like a broken gong, you have attained nibbāna. Arrogance is not found in you.

135. Just as a cowherd with a stick drives the cows to pasture, so old age and death bring the life of creatures to an end.

136. But a fool doing evil deeds does not know (this). The stupid man is burned by his own deeds, like one burned by fire.

137. Whoever does harm with violence to non-violent innocent people, goes very soon indeed to one of the ten states:

138. He may arrive at harsh suffering, loss, or breaking of the body, or severe illness, or anxiety of mind,

139. or trouble from the king, or a dreadful accusation, or the loss of relatives, or the destruction of wealth,

140. or purifying fire burns down his houses. After the break-up of the body, the fool is reborn in hell.

141. Not nakedness, nor matted hair, nor mud, nor fasting, nor lying on the ground, nor dust and dirt, nor exertion in a squatting position purify a mortal who has not passed beyond doubt.

142. If although adorned (with fine clothes) he practices equanimity, is calm, controlled, restrained, living the holy life, having laid aside violence with regard to all living creatures, he is a brahman, an ascetic, a bhikkhu.

143A. Is a man restrained by modesty found anywhere in the world, who thinks little of censure, as a well-bred horse thinks little of the whip ?

143B. Like a well-bred horse touched by the whip, be eager and swift.

144. By faith, and by virtuous conduct, and by energy, by concentration, and by discernment of the doctrine, endowed with knowledge and good conduct, mindful, you will abandon this not-insignificant suffering.

145. Truly canal-makers lead water; fletchers bend the arrow (straight); carpenters bend wood; men of good vows tame the self.

XI. OLD AGE (Jarā)

146. What is this laughter, why is there joy when (the world) is constantly burning? When bound by darkness do you not seek a lamp?

147. See the painted image, a heap of sores, a compounded body, diseased, with many (bad) thoughts, of which there is no permanent stability.

148. This body is worn out, a nest of diseases and very frail. This heap of corruption will break to pieces, for life has death as its end.

149. What delight is there seeing these white bones, which are scattered like gourds in autumn?

150. A city is made of bones, with a plaster of flesh and blood, wherein old age and death and pride and hypocrisy are deposited.

151. The decorated chariots of kings grow old indeed, and the body too comes to old age; but the doctrine of the good does not comes to old age. The good indeed teach it to the good.

152. This man of little learning grows old like an ox. His flesh increases; his knowledge does not increase.

153. I have run through the journeying-on of numerous births, without respite, seeking the house-maker; birth again and again is painful.

154. O house-maker, you are seen. You will not make the house again. All these rafters are broken, the house-ridge is destroyed. The mind, set on the destruction (of material things), has attained the termination of the cravings.

155. Those who have not lived the holy life, who have not acquired wealth in youth, pine away like old herons in a lake without fish.

156. Those who have not lived the holy life, who have not acquired wealth in youth, lie like (arrows) scattered from a bow, sighing after things of the past.

XII. THE SELF (Atta)

157. If one knew the self to be dear, one would guard it well. A learned man would stay awake for one of the three watches.

158. One should first establish oneself in what is proper, then one should advise another. (Doing this) a learned man would not be defiled.

159. If a man should so do to himself as he advises another, then well tamed indeed he would tame, for the self they say is hard to tame.

160. The self indeed is the lord of self; who else indeed could be lord ? By the self indeed, when well tamed, one obtains a lord who is hard to obtain.

161. By the self alone is evil done; it is born of self, has its origin in self. It crushes the stupid one as diamond crushes a jewel made of stone.

162. He whose excessive bad conduct is spread out (over him), like a māluvā creeper spread out over a sāl tree, does to himself just as his enemy wishes to do to him.

163. Evil deeds, and those harmful to oneself, are easily done. What indeed is both beneficial and good, that indeed is very difficult to do.

164. The foolish man who, following a wrong view, scoffs at the teaching of the arahants, the noble ones who live in accordance with the law, bears fruit to his own destruction, like the fruits of the bamboo.

165. By the self alone is evil done; by the self is one defiled. By the self is evil not done; by the self alone is one purified. Purity and impurity concern the individual. One man may not purify another.

166. One should never give up one's own interests for another's interests, even if great. Knowing one's own interests, one should be intent upon one's own interests.

XIII. THE WORLD (Loka)

167. One should not follow an inferior practice. One should not dwell with carelessness. One should not follow a wrong view. One should not be worldly.

168. One should exert oneself; one should not be careless. One should practise the doctrine well. He who practises the doctrine sleeps happily in this world and the next.

169. One should practise the doctrine well; one should not practise it badly. He who practises the doctrine sleeps happily in this world and the next.

170. One should see it as a bubble; one should see it as a mirage. The king of death does not see one regarding the world in this way.

171. Come, see this world like a king's painted chariot. Where fools sink down, there is no attachment for those who know.

172. But whoever formerly being careless afterwards is not careless, he illuminates this world like the moon freed from a cloud.

173. Whose evil deed when done is covered up by a good one, he illuminates this world like the moon released from a cloud.

174. This world has become blind; few see here. A few go to heaven like a bird released from a net.

175. The geese go on the path of the sun. They go through the sky by their supernormal power. The wise go forth from the world, having conquered Māra and his army.

176. There is no evil which cannot be done by a creature who has transgressed the unique law, speaks falsely, has abandoned the other world.

177. The miserly ones certainly do not go to the world of the gods. Fools indeed do not praise giving. But a wise man, rejoicing in giving, for that very reason is happy in the next world.

178. The fruit of the attainment of the stream is better than sole sovereignty on earth, or going to heaven, (or) lordship over the whole world.

XIV. AWAKENED (Buddha)

179. Whose conquest is not lost, whose conquest does not go anywhere in the world, him awakened, with endless realm, leaving no track, by what track will you lead him ?

180. Of whom there is no attachment with a net (or) craving to lead him anywhere, him awakened, with endless realm, leaving no track, by what track will you lead him ?

181. Even the gods envy those awakened and mindful ones who are intent on meditation, wise, delighting in the peace of the absence of desire.

182. It is difficult to obtain birth as a man; difficult is the life of mortals; difficult is the hearing of the true doctrine; difficult is the arising of the awakened ones.

183. The avoidance of all evil; the undertaking of good; the cleansing of one's mind; this is the teaching of the awakened ones.

184. Patience (and) forbearance are the highest austerity. The awakened ones say nibbāna is the highest. One is certainly not a wanderer if one injures others; one is not an ascetic if one harms another.

185. Not abusing, not injuring, and restraint under the rules of discipline, and knowing moderation in eating, and secluded lodgings, and exertion in respect of higher thought, this is the teaching of the awakened ones.

186. No satisfaction is found in respect of sensual pleasures (even) by a rain of gold pieces. Knowing that sensual pleasures are of little taste and painful, the learned one

187. obtains no delight, even in the sensual pleasures of the gods. The follower of the fully awakened one delights in the destruction of craving.

188. Men who are terrified by danger go to many a refuge, to mountains, and woods, to parks, trees and shrines.

189. Tnat indeed is not a secure refuge, that is not the best refuge. Having come to that refuge one is not released from all suffering.

190. But if any one goes to the Buddha, the Doctrine and the Order as a refuge, he perceives with proper knowledge the four noble truths:

191. Suffering, the arising of suffering, and the overcoming of suffering, and the noble eight-fold path leading to the cessation of suffering.

192. That indeed is a secure refuge, that is the best refuge. Having come to that refuge one is released from all suffering.

193. A noble (thoroughbred) man is hard to find. He is not born everywhere. That family in which that wise one is born prospers happily.

194. Happy is the arising of awakened ones; happy is the teaching of the good doctrine; happy is unity in the Order; happy is the austerity of those who are united.

195. Of one honouring those who deserve honour, awakened ones or their followers, those who have gone beyond the diversified world, those who have passed beyond grief and affliction,

196. of one honouring them, of such a kind, who have gained nibbāna, having fear of nothing, it is not possible for this merit — so great — to be measured by anyone.

XV. HAPPINESS (Sukha)

197. We live very happily indeed without hate among those who hate; among men who hate we dwell without hate.

198. We live very happily indeed without disease among those who are diseased; among men who are diseased we dwell without disease.

199. We live very happily indeed without care among those who are full of care; among men who are full of care we dwell without care.

200. We live very happily indeed, for whom there is nothing. Feeding on joy we shall be like Ābhassara gods.

201. Being victorious one produces enmity. The conquered one sleeps unhappily. The one at peace, giving up victory and defeat, sleeps happily.

202. There is no fire like passion; there is no ill like hatred; there is no suffering like the constituents of personality; there is no happiness greater than peace.

203. Greed is the worst of diseases; conditioned things are the worst sorrow; (for one) knowing this as it really is, nibbāna is the best happiness.

204. Health is the best possession; contentment is the best wealth; confidence is the best relative; nibbāna is the best happiness.

205. Having drunk the flavour of seclusion, and the flavour of peace, one becomes free from distress and free from evil, drinking the flavour of joy in the doctrine.

206. Sight of the noble ones is good; living with (them) is always happiness; because of not seeing fools one would constantly be happy.

207. For he who consorts with fools suffers for a long time. Associating with fools is grievous, like associating always with an enemy. But a wise man is good to associate with, like meeting with relatives.

208. Firm, and wise, and learned, much enduring, dutiful, noble, him, such a one, a good man, wise, one should follow as the moon follows the path of the constellations.

XVI. PLEASANT (Piya)

209. Joining oneself to distraction, not joining oneself to concentration, abandoning one's goal and seizing what is pleasant, one envies the one who applies himself to the goal.

210. Do not at any time associate with pleasant (or) unpleasant things. Not seeing pleasant things is painful, and also seeing unpleasant things.

211. Therefore one should not treat anything as pleasant; for the loss of the pleasant is evil. There are no bonds for those for whom there is neither pleasant nor unpleasant.

212. From what is pleasant comes grief, from what is pleasant comes fear. For one who is freed from what is pleasant there is no grief, much less fear.

213. From love comes grief, from love comes fear. For one who is freed from love there is no grief, much less fear.

214. From delight comes grief, from delight comes fear. For one who is freed from delight there is no grief, much less fear.

215. From sensual pleasure comes grief, from sensual pleasure comes fear. For one who is freed from sensual pleasure there is no grief, much less fear.

216. From craving comes grief, from craving comes fear. For one who is freed from craving there is no grief, much less fear.

217. One who has virtue and insight, is righteous, speaking the truth, doing his own tasks, him people hold dear.

218. One should have a desire for the undefined, and be suffused with mind, and have one's thought not tied to sensual pleasures. (Such a one) is called an Up-streamer.

219. A man who has been abroad for a long time, (and) has come back to safety from afar, him kinsmen, friends and companions welcome when he has come back.

220. In the same way his merits also receive one who has performed merits, gone from this world to the next world, as kinsmen receive a dear one who has come back.

XVII. ANGER (Kodha)

221. One should abandon anger; one should give up pride; one should pass beyond every attachment. Sufferings do not befall one who is not attached to name-and-form, possessing nothing.

222. One who indeed could control his anger when it arises, like a chariot gone astray, him I call a charioteer. The other people are merely rein-holders.

223. One should conquer anger by non-anger; one should conquer bad by good; one should conquer miserliness by giving, and one speaking falsehood by truth.

224. One should speak what is pleasant; one should not be angry; if asked one should give, even if there is only a little. By these three means one would go to the presence of the gods.

225. Sages who do no harm, constantly restrained in body, they go to the unshakable place, where having gone they do not grieve.

226. Of those who are always awake, learning by day and night, intent upon nibbāna, the āsavas disappear.

227. This is an old thing, Atula, this is not of today only. They blame one sitting silent; they blame one speaking much; they even blame one speaking little. There is no one unblamed in the world.

228. There was not, and there will not be, and there is not now, a man who is wholly blamed, or wholly praised.

229. But the one whom the wise praise, having observed carefully day by day, as being faultless in conduct, intelligent, concentrated on wisdom and virtue,

230. like a ring of gold, who ought to blame him ? Even the gods praise him. He is praised even by Brahmā.

231. One should beware of bodily anger; one should be restrained in body. Having abandoned misconduct of body, one should practise good conduct with the body.

232. One should beware of anger in one's speech; one should be restrained in speech. Having abandoned misconduct of speech, one should practise good conduct with speech.

233. One should beware of anger in one's mind; one should be restrained in mind. Having abandoned misconduct of mind, one should practise good conduct with the mind.

234. The wise are restrained in body, and restrained in speech, the wise are restrained in mind. They indeed are well restrained.

XVIII. IMPURITY (Mala)

235. You are now like a yellow leaf, and Yama's men too stand near you. You stand at the beginning of an undertaking, and you do not even have provisions for the journey.

236. Make an island for yourself, strive quickly, be learned. With impurity blown away, without blemish, you will go to the heavenly land of the noble ones.

237. You are now advanced in age indeed. You have come to the presence of Yama. There is not even a stopping place for you in between, and you do not even have provisions for the journey.

238. Make an island for yourself, strive quickly, be learned. With impurity blown away, without blemish, you will not come again to birth and old age.

239. A wise man would blow away his own impurity, gradually, little by little, at every opportunity, as a smith blows away the impurity of silver.

240. Just as the impurity arising from iron, rising from it eats that very thing, in the same way his own deeds lead one excessively devoted to ascetic practices to a bad rebirth.

241. Prayers have non-recitation as their impurity; families have lack of exertion as their impurity; idleness is the impurity of (physical) appearance; carelessness is the impurity of one who guards.

242. Bad conduct is the impurity of a woman; miserliness is the impurity of one giving; evil characteristics are impurities indeed in this world and the next.

243. There is a greater impurity than this impurity. Ignorance is the greatest impurity. Giving up this impurity, be free from impurities, o bhikkhus.

244. Life is easy to live for a shameless person, a crow-like hero, importunate, a braggart, arrogant, defiled.

245. But it is difficult to live for a modest person, constantly seeking the pure, unattached, not arrogant, living a pure life, discerning.

246. Whoever destroys a living creature, and speaks untruth, takes what is not given in the world, and goes to another's wife,

247. and whatever man applies himself to drinking liquor and intoxicants, that person digs up his own root here in this very world.

248. Thus know, o man, that evil characteristics are uncontrolled. May lust and the unlawful not deliver you over to misery for a long time.

249. Men give indeed according to their faith and according to their inclination. In this matter one who is upset about the food and drink (given) to others does not attain concentration by day or by night.

250. But he for whom this (upset state) is cut out, removed root and all, destroyed, he indeed attains concentration by day and by night.

251. There is no fire like passion; there is no seizer like hatred; there is no net like delusion; there is no river like craving.

252. The fault of others is easily seen, but one's own is hard to see. One winnows the faults of others indeed like chaff, but hides one's own as a crafty gambler hides a bad throw.

253. Of one who sees the faults of others, who is constantly censorious, the āsavas increase. He is far from the destruction of the āsavas.

254. But there is no footprint in the sky; there is no ascetic outside (our Order); ordinary people rejoice in the diversified world; tathāgatas are free from the diversified world.

255. But there is no footprint in the sky; there is no ascetic outside (our Order); eternal conditioned things do not exist; there is no agitation in the awakened ones.

XIX. THE RIGHTEOUS (Dhammaṭṭha)

256. One who would conduct a case hastily is not thereby righteous. But the learned one, who having determined both what is the case and what is not the case,

257. conducts others without hastiness, with righteousness and impartiality, protected by the law and wise, is called righteous.

258. A man is not learned because he talks much. One who is secure, without hate, without fear is called learned.

259. A man is not an expert in the doctrine simply because he talks much. But he who having heard even a little doctrine practises it with his body, he indeed is an expert in the doctrine who is not careless about the doctrine.

260. He is not an elder simply because his head is grey. He has reached a ripe old age, he is called "old in vain".

261. In whom there is truth and righteousnes, non-killing, self-restraint, taming, he indeed free from impurity and firm is called an elder.

262. Not by mere talk or beauty of complexion does a man who is envious, stingy and crafty become good.

263. He for whom this is cut out, removed root and all, destroyed, he, free from fault, wise, is called good.

264. Not by tonsure does one who is without vows and who speaks untruth become an ascetic. How can one who is full of desire and greed become an ascetic ?

265. But he who quietens evils, small or large, in every way, because of the quieting of evils is called an ascetic.

266. One is not a bhikkhu simply because one begs others for alms: having adopted the domestic way of life, thereby one is not a bhikkhu.

267. But whoever has put aside merit and evil, a liver of the holy life, wanders the world carefully, he indeed is called a bhikkhu.

268. Not by silence does a foolish, ignorant person become a sage. But whatever learned man, holding a balance, as it were, and taking the better choice,

269. avoids evils, he is a sage. Thereby he is a sage. Whoever knows both in the world, he is called a sage for that reason.

270. One is not noble because one injures living creatures. Because of the non-injury of all living creatures one is called noble.

271. Not merely by virtuous conduct and vows nor, again, by much learning, nor by the attainment of meditation, nor by sleeping in seclusion,

272. do I attain the happiness of the absence of desire, not attained by worldlings. Nor has a bhikkhu obtained confidence, as long as he has not attained the destruction of the āsavas.

XX. THE PATH (Magga)

273. Of paths the eight-fold is best; of truths the four sayings; of states freedom from passion; of two-footed ones the one with eyes.

274. Only that one is the path; there is none other for the purification of insight. Enter on this one. This causes confusion for Māra.

275. Entering on this one you will put an end to suffering. This path was preached to you by me, knowing the destruction of the dart.

276. You must show energy. The tathāgatas are (only) teachers. Those who have entered (on the path), meditative, will be released from Māra's fetter.

277. "All conditioned things are impermanent". When one sees this by wisdom, then one is wearied of suffering. This is the path to purity.

278. "All conditioned things are suffering". When one sees this by wisdom, then one is wearied of suffering. This is the path to purity.

279. "All phenomena are non-self". When one sees this by wisdom, then one is wearied of suffering. This is the path to purity.

280. He who does not exert himself at the time of exertion, who (though) young and strong has come to sloth, whose thoughts and mind are depressed, indolent, that lazy one does not find the road by wisdom.

281. Guarding one's speech, well restrained in mind and body, one should not do evil. Purifying these three paths of action, one would attain the path taught by the sages.

282. Truly from meditation arises wisdom; from non-meditation the loss of wisdom. Knowing this two-fold path to existence and non-existence, one should so conduct oneself that one's wisdom increases.

283. Cut down the forest (desire), not the tree; danger comes from the forest (desire). Having cut down forest and desire, be without desire, o bhikkhus.

284. For as long as the desire, even small, of a man for women is not cut off, so long has he a mind attached indeed, like a suckling calf to its mother.

285. Cut out the love of self, as you would an autumn lily by the hand. Promote the path to peace, the nibbāna taught by the well-farer.

286. "Here I shall dwell for the rainy season, here I shall dwell in winter and summer". So thinks the fool; he does not know the obstacle.

287. As a great flood carries off a sleeping village, death carries off that man who is intoxicated by sons and cattle, whose mind is distracted.

288. Children are not a protection, nor a father, nor even relatives. For one who is overcome by the end-maker there is no protection among kinsmen.

289. Knowing this fact, a learned man, restrained by virtuous conduct, would very quickly clear the path leading to nibbāna.

XXI. MISCELLANEOUS (Pakiṇṇaka)

290. If by the abandonment of happiness coming from material things one might see abundant happiness, a wise man would abandon happiness coming from material things, seeing abundant happiness.

291. Whoever desires his own happiness by inflicting suffering on others, he, joined in close association with hatred, is not freed from hatred.

292. For what is to be done is thrown away: but what is not to be done is done. Of those who are unseemly and careless the āsavas increase.

293. But those whose mindfulness of the body is constantly fully undertaken, they do not practise what is not to be done, persevering at what is to be done. Of those who are mindful and knowing the āsavas come to an end.

294. Having killed mother and father, and two khattiya kings, having killed a nation together with the attendants, a brahman goes scatheless.

295. Having killed mother and father, and two learned kings, having killed a tiger among men as the fifth, a brahman goes scatheless.

296. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Buddha.

297. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Doctrine.

298. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Order.

299. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the body.

300. The followers of Gotama are always well awakened: whose minds day and night delight in non-harming.

301. The followers of Gotama are always well awakened: whose minds day and night delight in mental exercise.

302. It is hard to go forth; it is hard to be delighted; houses are hard to live in and miserable; living with those who are different is difficult; a traveller is beset with misery. Therefore one should not be a traveller and one would not be beset with misery.

303. Whatever region one with faith, endowed with virtue, possessing fame and prosperity visits, there he is honoured.

304. Good men shine from afar, like the Himavat mountain. Bad men are not seen here, like arrows shot at night.

305. Sitting alone, sleeping alone, wandering alone unwearied, alone taming the self, one would be delighted in the forest.

XXII. HELL (Niraya)

306. One who speaks of things that never were goes to hell; or the one who having done something says he did not do it (goes too): both of these, when passed away, become the same — men with contemptible deeds in the next world.

307. There are many with saffron around the neck, of evil nature, unrestrained. Being evil, because of their evil deeds they are reborn in hell.

308. It is better that an iron ball heated like flames of fire be eaten than that an immoral unrestrained man should eat the country's alms food.

309. A careless man who courts another's wife gains four things: acquisition of demerit, an uncomfortable bed, third blame and fourth hell.

310. Acquisition of demerit and an evil state of rebirth, and a brief delight for the frightened man with the frightened woman, and the king imposes a heavy punishment. Therefore a man should not court another's wife.

311. Just as kusa grass wrongly grasped cuts the hand, the ascetic's life wrongly practised drags one to hell.

312. Whatever action is slack, and whatever vow is defiled, (whatever) holy living is vile, that is not very fruitful.

313. If there is something to be done one should do it; one should make an effort firmly. For a slack wanderer scatters himself with dust all the more.

314. A bad deed is better undone; afterwards one repents of a bad deed. But a good deed is better when done, which one does not repent having done.

315. Just as a border city is protected inside and out, so protect yourselves. Do not let the moment pass you by, for those who have been passed by the moment grieve when they are consigned to hell.

316. They are ashamed of what is not shameful; not ashamed of what is shameful. Because of taking up wrong views, beings go to a bad state of rebirth.

317. Seeing danger where there is no danger, and not seeing danger where there is danger, because of taking up wrong views, beings go to a bad state of rebirth.

318. Thinking there is a fault where there is no fault, and not seeing a fault where there is a fault, because of taking up wrong views, beings go to a bad state of rebirth.

319. But knowing fault as fault, and non-fault as non-fault, because of taking up right views, beings go to a good state of rebirth.

XXIII. THE ELEPHANT (Nāga)

320. I shall endure abuse as a nāga elephant in battle endures arrows shot from the bow. Ill-natured indeed are the majority of people.

321. They lead a tamed one to war, the king mounts a tamed one. The tamed one, who endures abuse, is the best among men.

322. Excellent are mules when tamed and Sindh thoroughbreds and great kuñjara nāga elephants: better than these is a tamed self.

323. For not by these vehicles would a man go to the region where there is no rebirth, as by means of a well-tamed self. The tamed one goes by means of a tamed (vehicle).

324. The kuñjara elephant called Dhanapālaka is hard to control when he is oozing with rut. When tied up the kuñjara elephant does not eat a mouthful of food, (but) remembers the nāga elephant forest.

325. When he is lazy and a glutton, a sleeper who rolls as he lies, like a great hog fed on grain, the fool comes to the womb again and again.

326. Formerly this mind wandered where it wished, where it liked, as it pleased. Today I shall control it properly, as a hook-holder controls an elephant in rut.

327. Be rejoicing in carefulness; protect your own mind; save yourselves from the difficult way like a kuñjara elephant sunk-in mud.

328. If one finds a zealous companion, a co-wanderer, a good-liver, wise, overcoming all dangers one should wander with him, happy (and) mindful.

329. If one does not find a zealous companion, a co-wanderer, a good-liver, wise, like a king leaving a conquered kingdom one should wander alone like a mātaṅga nāga elephant in the forest.

330. Wandering for a solitary person is better; there is no companionship with fools. One should wander alone and one should not do evil deeds, desirous of little, like a mātaṅga nāga elephant in the forest.

331. Companions are pleasant when a need arises; contentment with this or that (i.e. with whatever turns up) is pleasant; merit is pleasant at the end of life; the abandonment of all pain is pleasant.

332. Respect for one's mother is pleasant in the world; and respect for one's father is pleasant; respect for ascetics is pleasant in the world; and respect for brahmans is pleasant.

333. Virtue lasting until old age is pleasant; established faith is pleasant; the obtaining of knowledge is pleasant; the non-doing of evil deeds is pleasant.

XXIV. CRAVING (Taṇhā)

334. The craving of a man who acts carelessly grows like a māluvā creeper. He jumps about hither and thither like a monkey searching for fruit in the forest.

335. Whomsoever this fierce craving, attachment to the world, overpowers, his sorrows increase like bīraṇa grass when rained upon.

336. But whoever overpowers this fierce craving, which is hard to overcome in the world, from him sorrows fall like a drop of water from a lotus.

337. This I say to you, sirs, as many as are gathered together here: dig out the root of craving as one seeking the usīra root digs out the bīraṇa grass. May Māra not break you again and again as a stream breaks a reed.

338. Just as a tree, although cut down, grows again, if the root is undamaged and firm, in just the same way this suffering returns again and again, if the latent tendency to craving is not removed.

339. Of whom the 36 streams flowing towards pleasant things are strong, the currents, the thoughts bent on passion, carry that man of wrong views away.

340. The streams flow always, the creeper shooting up stands (there). And seeing that creeper in existence, cut off its root by knowledge.

341. To a creature wide-flowing and lovely delights occur. Whoever are intent on pleasures, seeking happiness, those men indeed undergo birth and old age.

342. People assailed by craving run around like a hunted hare. Attached by attachments and fetters they go to misery again and again for a long time.

343. People assailed by craving run around like a hunted hare. Therefore a bhikkhu desiring absence of passion for himself should thrust craving away.

344. Come, look at that man who free from desire, (is) intent upon the forest, free from desire runs only to the forest. Freed, he runs only to bondage.

345. Wise men say that that fetter is not strong which is made of iron, wood, or reed. The longing for earrings of precious stones, for sons and wives, which has impassioned minds,

346. this wise men call a strong fetter, which drags down, is hard to loosen by those who are slack. Cutting even this, people go forth without longing, abandoning the happiness of sensual pleasures.

347. Those who are impassioned by passion follow the stream they have made for themselves, like a spider the web he has made himself. Cutting across even that the wise go forth without longing, abandoning all misery.

348. Give up in front, give up behind, give up in the middle, having gone to the far shore of existence. With mind freed in every respect you will not return again to birth and old age.

349. Of a creature who is disturbed by thoughts, of fierce passion, contemplating pleasurable things, the craving increases all the more. He indeed makes his fetter firm.

350. But he who, delighting in the quiescence of thoughts, cultivates the unpleasant, always mindful, he indeed will make an end (of craving), he will break Māra's fetter.

351. Having reached perfection, fearless, without craving, without blemish, he has cut off the darts of existence. This body is his last.

352. Without craving, not taking, skilled in words and their interpretation, he would know the combination of letters, and which

go before and which after, he indeed, with his last body, having great knowledge, is called "great man".

353. I have conquered all, I know all, I am not clinging to all phenomena. Leaving all, freed in the destruction of craving, having learned (it) myself, to whom should I point (as teacher) ?

354. The gift of the doctrine surpasses every gift; the taste of the doctrine surpasses every taste; delight in the doctrine surpasses every delight; the destruction of craving overcomes all suffering.

355. Riches kill the fool, but not those who are about to go to the far shore. Because of craving for riches a fool kills himself just as (he kills) others.

356. Fields have weeds as their defect; this people has passion as its defect. Therefore indeed something given to those without passion is very fruitful.

357. Fields have weeds as their defect; this people has hatred as its defect. Therefore indeed something given to those without hatred is very fruitful.

358. Fields have weeds as their defect; this people has delusion as its defect. Therefore indeed something given to those without delusion is very fruitful.

359. Fields have weeds as their defect; this people has desire as its defect, therefore indeed something given to those without desire is very fruitful.

XXV. THE BHIKKHU (Bhikkhu)

360. Restraint of the eye is good; restraint of the ear is good; restraint of the nose is good; restraint of the tongue is good.

361. Restraint of the body is good; restraint of the voice is good; restraint of the mind is good; restraint everywhere is good. A bhikkhu who is restrained everywhere is released from all misery.

362. One restrained in hand, restrained in foot, restrained in voice, the best of those who are restrained, delighting inwardly, concentrated, alone and content, him they call a bhikkhu.

363. Whatever bhikkhu is controlled in mouth, speaks gently, is not puffed up, teaches the meaning and the doctrine, his utterance is sweet.

364. The bhikkhu whose pleasure park is the doctrine, who delights in the doctrine, thinking about the doctrine, remembering the doctrine, does not fall away from the true doctrine.

365. One should not despise what one receives. One should not wander about envying others. A bhikkhu envying others does not attain concentration.

366. If a bhikkhu does not despise what he receives, even though he receives but little, him indeed the gods praise him as being of pure livelihood and unwearied.

367. Whoever does not count as his own anything in name-and-form in any way, and does not grieve because of something which does not exist, he indeed is called a bhikkhu.

368. The bhikkhu who lives in loving kindness, with faith in the teaching of the Buddha, would attain the peaceful place, the happy cessation of conditioned things.

369. Bail out this boat, o bhikkhu. When bailed out it will go lightly for you. Having cut off passion and hatred, then you will go to nibbāna.

370. One should cut off five, one should abandon five, one should especially develop five. A bhikkhu who has crossed the five attachments is called "flood crosser".

371. Meditate, o bhikkhu, and do not be careless. Do not make your mind wander in the strand of sensual pleasures. Do not, being careless, swallow an iron ball. Do not cry out while being burned "this is suffering".

372. There is no meditation for one who is without wisdom, no wisdom for one who is not meditating. He, in whom there are meditation and wisdom, is indeed close to nibbāna.

373. There is a superhuman joy for a bhikkhu who has gone into an empty house (a secluded place) with a tranquil heart, rightly seeing the doctrine.

374. Whenever one comprehends the arising and passing away of the constituents of personality, one obtains joy and delight. This is the death-free for those who know.

375. This is the beginning in this matter for a wise bhikkhu here: control of the senses, contentment, restraint under the rules of discipline. Being of good livelihood and unwearied, associate with friends who are noble.

376. One should be in the habit of distributing gifts. One should be skilful in conduct. Then full of joy one will put an end to suffering.

377. As the jasmine sheds its withered flowers, so you should shed your love and hatred, o bhikkhus.

378. The bhikkhu who has a calmed body, calmed thought, calmed speech, and is well concentrated, who has rejected the bait of the world, is called "calmed".

379. You should urge on the self by the self; you should examine the self by the self; guarded by the self, mindful, you will live happily, o bhikkhu.

380. The self indeed is master of the self; the self indeed is the refuge of the self; therefore restrain yourself, as a merchant restrains a fine horse.

381. The bhikkhu who is full of delight, with faith in the teaching of the Buddha, would attain the peaceful place, the happy cessation of conditioned things.

382. Whoever indeed as a young bhikkhu applies himself to the teaching of the Buddha, he illuminates this world like the moon when freed from a cloud.

XXVI. THE BRAHMAN (Brāhmaṇa)

383. Cut across the stream, making an effort; drive away sensual pleasures, o brahman. Knowing the termination of conditioned things, you know the uncreated, o brahman.

384. When the brahman has reached the far shore in the two-fold things, then for him, knowing, all bonds disappear.

385. For whom there is neither the far shore nor the near shore nor both, him, free from distress and without connections, I call a brahman.

386. Whoever is meditative, free from defilement, seated, whose work is done, is without āsavas, and has attained to the highest goal, him I call a brahman.

387. The sun shines by day, the moon is bright by night; the warrior shines when his armour is fastened on, the brahman shines when meditating, but the awakened one shines all day and night by his radiance.

388. Having put aside evils he is a brahman. Because of living in equanimity he is called an ascetic. Making his impurity go forth therefore he is called one who has gone forth.

389. A brahman should not strike a brahman, nor should he release (angry words) against him. Woe to the killer of a brahman, and woe to him who releases (angry words) against him.

390. This is no advantage for a brahman, when there is restraint of the mind from pleasant things. The more his mind turns away (from such things), the more suffering is calmed indeed.

391. By whom no evil is done in body, mind, (and) voice, him, restrained in these three respects, I call a brahman.

392. From whom one might learn the doctrine taught by the fully-awakened one, him one should worship reverently, as a brahman worships the sacrificial fire.

393. Not by matted locks, not by clan, not by birth, does one become a brahman. In whom is truth and righteousness, he is pure and he is a brahman.

394. What is the use to you, o fool, of matted locks, what is the use of a garment of goat skins ? There is a thicket inside you, you clean the outside.

395. A creature wearing clothes from a dust heap, thin, with his veins showing, meditating alone in the forest, him I call a brahman.

396. But I do not call one born in a (brahman) womb a brahman, having his origin in a (brahman) mother. He is called "one who says 'bho'", if he has possessions. One without possessions and without attachments, him I call a brahman.

397. Whoever indeed having cut off every fetter does not tremble, him, gone beyond attachment, without connections, I call a brahman.

398. Whoever having cut the strap and the thong, the fastening with appurtenances, has thrown up the bar (got rid of obstacles), is awakened, him I call a brahman.

399. Whoever, (although he) has committed no offence, bears patiently abuse and flogging and imprisonment, him, with endurance for his force, and force for his army, I call a brahman.

400. Whoever is without anger, has taken a vow, is virtuous, is undefiled, is tamed, with his last body, him I call a brahman.

401. Whoever does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or a mustard seed to the point of an awl, him I call a brahman.

402. Whoever in this very place knows the termination of his own suffering, him, with burden laid aside, without connections, I call a brahman.

403. Whose knowledge is profound, who possesses wisdom, knows the right and wrong way, has attained to the highest goal, him I call a brahman.

404. Whoever does not mingle with householders, or the houseless, both, who does not frequent houses, and has few desires, him I call a brahman.

405. Whoever, having laid aside violence with regard to creatures moving and still, neither kills nor causes to kill, him I call a brahman.

406. Whoever is not hostile among the hostile, at rest among those who are violent, not clinging among those who are clinging, him I call a brahman.

407. Whose passion and hatred, pride and hypocrisy have been made to fall, like a mustard seed from the point of an awl, him I call a brahman.

408. Whoever would utter speech which is not harsh, informative, pleasant, by which he would offend no one, him I call a brahman.

409. But whoever does not take in the world what is not given, be it long or short, small or large, pleasant or unpleasant, him I call a brahman.

410. Whoever has no desires for this world or the next, him, without desire, without connections, I call a brahman.

411. Whoever has no desires, is without doubt because of his knowledge, him, arrived at the firm foundation of the death-free, I call a brahman.

412. But whoever has passed beyond good and evil, both attachments, him, without grief, without defilement, pure, I call a brahman.

413. Whoever is spotless and pure like the moon, serene, not defiled, with joy and existence exhausted, him I call a brahman.

414. Whoever has gone beyond this difficult path, journeying-on, delusion, crossed over, arrived at the far shore, meditative, without desire, without doubts, has gained nibbāna without grasping, him I call a brahman.

415. But whoever, giving up sensual pleasures, would wander about without a house, him, with sensual pleasures and existence exhausted, I call a brahman.

416. But whoever, giving up craving, would wander about without a house, him, with craving and existence exhausted, I call a brahman.

417. Giving up human connection, he has (also) gone beyond divine connection. Him, disconnected from all connections, I call a brahman.

418. Whoever giving up pleasure and non-pleasure, has become cold, without acquisitions (which lead to rebirth), having overcome all the world, a hero, him I call a brahman.

419. Whoever knows in every way the passing away and uprising of living creatures, him, unattached, a well-farer, awakened, I call a brahman.

420. Whose (place of) rebirth gods, gandhabbas and men do not know, him, with āsavas extinguished, an arahant, I call a brahman.

421. For whom there is nothing, before and after and in the middle, him, having nothing, without grasping, I call a brahman.

422. Whoever is a bull of a man, outstanding, a hero, a great sage, a conqueror, without desire, cleansed, awakened, him I call a brahman.

423. Whoever knows his previous abodes, and perceives the heavens and hells, and has reached the cessation of births, is a sage perfected in knowledge, him, having perfected all perfections, I call a brahman.

1–2. I take *dhamma* in these two verses in the sense of the objects of the mind, the sixth sense; cf. *manoviññeyyā dhammā manassa āpāthaṃ āgacchanti*, Vin I 184,24–25. Ñāṇamoli (1994, p. 53, s.v. *dhamma*) translates *dhamma* in this sense as "ideas". I translate as "mental phenomena", instead of "mental objects", as I translated in EV I. For other translations of *dhamma*, see the note on 20.

Only the Pāli version has *-maya*. The other versions have *-java*. Brough (p. 243 ad GDhp 201) suggests that *-maya* seems almost to imply a Vijñāna-vāda view, while *-java* reflects the *kṣaṇika* nature of the *dharmas*.

Here Udāna-v 31.23–24 replaces *naṃ* by *taṃ*; in 42–43 Udāna-v 31.9–10 has no parallel; in 157 Udāna-v 5.1 reads *enaṃ*; in 162 Udāna-v 11.10 reads *enaṃ*; in 169 Udāna-v 30.5 reads *enaṃ*; in 230 Udāna-v 22.11 reads *taṃ*.

Note the consonant group *nv* in *anveti*. We should perhaps regard it as *an^{u}veti*, or as a Sanskritisation of *anneti*. See 71 124. For other Sanskritisations of consonant groups see *ky* in *-vākya* 320 321; *kl* in *klesa* 88; *gy* in *ārogya* 204; *ty* in *-cetya* 188; *dr* in *bhadra* 119 120 143A 143B; *by* in *byāsatta-* 287; *ly* in *balya* 63 *dussīlya* 162 *kalyāṇa* 375; *vy* in *vyāsatta-* 47–48 *vyāya* 113 374 *pathavyā* 178 *vyanti-* 350; *sm* in *bhasmācchanna* 71 *kismici* 74 *-asmi(ṃ)* (locative singular) 143A 221 224 247 367 395 *asmiṃ* 168 169 242 410 *rasmi-* 222 *asmi* 353 *tasmā* 357 380.

Here and in 71 *anveti* seems to mean "follow". In 124 it seems to mean "enter".

In pāda d *bhāsatī* is m.c. to avoid the opening "⏑ ⏑ ⏑". Cf. 13 14 79 98 (?) 140 148 231 245 363 413 415 420. See EV I 61 and EV II 10 44 74.

1. Dhp-a I 24,1: *tato tividhaduccaritato taṃ puggalaṃ dukkham anveti.*

Dhp-a I 24,5: *cakkaṃ va vahato padan ti dhuro yuttassa dhuraṃ vahato bali-vaddassa padaṃ cakkaṃ viya.*

For *vahato* (= genitive singular of *vahatu* "ox", which is not listed in PED), see Brough (p. 243 ad GDhp 201).

The word *pada* occurs in Dhp in several senses: 1.a) "foot", as here. Cf. *di-pada* in 273 = having two feet, biped; 1.b) "footprint = track" (of birds in the sky) in 93; also in 179–80 254–55; 2.a) "word" in *dhamma°* 44–45 102, *attha°* 100, *gāthā°* 101, *anattha°* 100–2, *nirutti°* 352; 2.b) "religious doctrine, saying" 273 (of the four Noble Truths); 3) "place (or state)" in *amatapada* and *maccuno padaṃ* 21, *amataṃ padaṃ* (twice) 114, *santaṃ padaṃ* 368 = 381.

PED states that as the second element of a compound *pada* is the equivalent of *patha*, but there seems to be no context in Dhp where *pada* unequivocally means "path". MW does not quote *pada* in the sense of "path", nor does BHSD, so I assume that the word does not occur in this sense in Skt or BHS.

2. Dhp-a I 37,3 foll.: *sarīrapaṭibaddhattā ... gatagataṭṭhāne anapāyinī chāyā viya hutvā na vijahati.*

3–4. Dhp-a I 43,20: *akkocchī ti akkosi; avadhī ti pahari.*
For the development of *akkocchi* < Skt **akraukṣīt* see Geiger, § 164.
Dhp-a I 44,1–3: *ajinī ti kūṭasakkhi-otāraṇena vā vādapaṭivādena vā karaṇuttariyakaraṇena vā ajesi; ahāsī ti mama santakaṃ pattādisu kiñcid eva avahari.*
The case of *me* in pāda b is not clear. The cty seems to be taking it as genitive; it is perhaps ablative. PDhp 5–6 also has *ahāsi me*, but there is no equivalent in Udāna-v.

3. Dhp-a I 44,4–8: *ye taṃ akkocchi man ti ādivatthukaṃ kodhaṃ saḱaṭadhuraṃ viya nandhinā pūtimacchādīni viya ca kusādīhi punappunaṃ veṭhentā upanayhanti tesaṃ sakiṃ uppannaṃ veraṃ na sammati ti na vupasammati.*
There are seven syllables in pāda c. We should have read *upanayihanti* in OvH/KRN to give an eight syllable pāda.

4. Dhp-a I 44,8 foll.: *ye taṃ na upanayhantī ti asati amanasikāravasena vā kammapaccavekkhaṇavasena vā ye taṃ akkosādivatthukaṃ kodhaṃ tayā pi koci niddoso purimabhave akkuṭṭho bhavissati, pahaṭo bhavissati, kūṭasakkhiṃ okāretvā jito bhavissati; kassaci te pasayha kiñci acchinnaṃ bhavissati, tasmā niddoso hutvā pi akkosādīni pāpuṇāsī ti evaṃ na upanayhanti, tesu pamādena uppannam pi veraṃ iminā anupanayhaṇena nirindhano viya jātavedo upasammati.*
To match *upanayihanti* in 3 we should have read the same here, but ignored the svarabhakti vowel in *upanayⁱhanti*.
Note the sandhi of *-aṃ + upa-* > *-ūpa-* in pāda d.

5. Dhp-a I 51,12–15: *esa dhammo sanantano ti, esa averena verūpasamanasaṅkhāto porāṇako dhammo sabbesaṃ buddhapaccekabuddhakhīṇāsavānaṃ gatamaggo ti.*
Note *ca* = *tu* "but". Cf. 6 10 12 26 54 56 63 68 69 86 103 106–7 119 120 151 172 177 190 207 245 250 254–55 256 259 263 265 268 293 314 319 336 350. See EV II, p. 74 (ad Thī 55).

6. Dhp-a I 65,15–17: *mayaṃ yamāmase uparamāma nassāma satataṃ samitaṃ maccusantikaṃ gacchāmā ti na jānanti. ye ca tattha vijānantī ti ye tattha paṇḍitā mayaṃ maccusamīpaṃ gacchāmā ti vijānanti.*
The cty gives an alternative explanation. Dhp-a I 66,2–3: *ettha saṅghamajjhe yamāmase bhaṇḍanādīnaṃ vuddhiyā vāyamāmā ti na vijānanti.* In EV I (ad Th 275) I followed the first of these interpretations, which seems to be based upon a word-play (see EV I, p. 174), and translated "we come to an end

here", because there seemed to be a contrast intended with Th 276, where the ignorant act as though they are immortal. Here I translate *yam-* as "restrain", because it seems to suit the context better, although PDhp and Udāna-v could be translated as "exert ourselves". I assume that *-āmase* is intended as an imperative (see Geiger, §§ 122, 126).
PDhp 254 *jayāmatha* (< *yat* ?); Udāna-v 14.8 *atrodyamāmahe* (< *ud-yam*).
For *ca* = *tu* "but" in pāda c, see the note on 5. Udāna-v has *hi* in pāda a, and *tu* in pāda c.
For the construction of *vijānanti* with the quasi-locative *tattha*, see EV I, p. 174 (ad Th 275) and GD II, p. 135 (ad Sn 9).
Dhp-a I 66,7–8: *kalahasaṅkhātā medhagā*.
For the alternations *th/dh* and *k/g* in *medhagā* (< Skt **methaka*), see EV I, p. 175 (ad Th 275). For the opposite alternation of *dh/th* see *pithīyati* 173.

7. Dhp-a I 75,4–8: *pariyesanamattā paṭiggahaṇamattā paribhogamattā ti imissā mattāya ajānanato bhojānamhi ca amattaññuṃ; api ca paccavekkhaṇamattā vissajjanamattā ti imissā pi mattāya ājānanato amattaññuṃ.*
For *asaṃvutaṃ* with the locative *indriyesu*, see Lüders, 1954, § 224. For *saṃvuta* with the instrumental case, see the note on 225.
For *-ññū* < Skt *-jña*, see 8, *akata-ññū* 97 383, and *viññū* 65 229, and cf. *-gū* < Skt *-ga* in *pāra-gū* 348 384.
In pāda a there is resolution of the sixth syllable. In pāda c the cadence is - - - - without a caesura after the fifth syllable; cf. the notes on 126 218. This has occurred because *câmattaññuṃ* is the opposite of *ca mattaññuṃ* in 8. The edition quoted by Brough avoids the problem by omitting *ca*. For opposites causing metrical problems, cf. 14 117 364. We could repair the metre here by reading *c' amattaññuṃ*. In pāda e *pasahatī* is m.c. to give the - - - - (*pathyā*) cadence.

8. For the proclitic use of *na* before *ppasahatī*, cf. 128 168 172 177 259.
Dhp-a I 76,14–15: *amattaññutāpaṭipakkhena bhojanamhi mattaññuṃ.*
For *-ññū* < Skt *-jña*, see the note on 7.
Dhp-a I 76,18–19: *āraddhavīriyan ti, paggahitaviriyaṃ paripuṇṇaviriyaṃ.*
Note the long *-ī-* in *-vīriyaṃ* m.c. in pāda d, and cf. *ā-* in *āriya* in 208 and *ariya-* > *āriya-* in 236. There is resolution of the first and sixth syllables in pāda a, and of the fourth syllable in pāda e. In pāda e *pasahatī* is m.c. to give the - - - - (*pathyā*) cadence.

9–10. There is a word-play on *kasāva* and *kāsāva*: "The one who merits the *kāsāva* is the one who has got rid of his *kasāva*". For other word-plays see 44–45 71 79 81 92–93 229 230 283 294–95 313 344 347 410.
In the cadence of pāda d we should ignore the svarabhakti vowel in *ar^{a}hati*. Cf. 230. For another cadence of this type, see *kayirati* 292.

9. Dhp-a I 82,13–15: *anikkasāvo ti rāgādīhi kasāvehi sakasāvo. paridahessatī ti nivāsanapārupaṇa-attharaṇavasena paribhuñjissati; paridahissatī ti pi pāṭho.*
The v.l. is found in Th 969. Udāna-v 29.7 reads *paridhāsyati*; GDhp 192 *parihasadi*; PDhp 94 *paridhehiti*. In EV I, p. 259 (ad Th 969) I mention the v.l. *paridhassati* quoted by Th-a, and the B° reading *paridhissati*. Some of these variants are probably the result of later normalisation to avoid the nine-syllable pāda.
Although some of these readings suggest that there is a svarabhakti vowel in *paridahessati*, it is more likely that *dah-* < *dadh-* has replaced *dhā-*, and we should assume resolution of the fourth syllable in pāda b.

10. Dhp-a I 82,19–21: *vantakasāv' assā ti catūhi maggehi vantakasāvo chaḍḍitakasāvo pahīnakasāvo assa; sīlesū ti catuparisuddhisīlesu.*
For the sandhi of *-o + assa* > *-assa* in *vantakasāvassa* in pāda a, cf. 302 389, and see Norman, 1993C, and GD II index, s.v. *sandhi*.
For *assa* < **asyāt* < *syāt* (= *siyā*), see 124 376.
For *ca* = *tu* "but", see the note on 5.

11. Dhp-a I 114,10–14: *te pana taṃ micchādiṭṭhigahaṇaṃ gahetvā ṭhitā kāmavitakkādīnaṃ vasena micchāsaṅkappagocarā hutvā sīlasāraṃ samādhisāraṃ paññāsāraṃ vimuttisāraṃ vimuttiñāṇadassanasāraṃ paramatthasāraṃ ti nibbānañ ca nādhigacchanti.*
In pādas bd there is resolution of the fourth syllable.

12. Dhp-a I 114,14–19: *sāraṃ cā ti tam eva sīlasārādisāraṃ sāro nāma ayaṃ vuttappakāraṃ ca asāraṃ asāro ayaṃ ti ñatvā; te sāraṃ ti te paṇḍitā evaṃ sammādassanaṃ gahetvā ṭhitā nekkhammasaṅkappādīnaṃ vasena sammāsaṅkappagocarā hutvā taṃ vuttappakāraṃ sāraṃ adhigacchanti.*
For *ca* = *tu* "but", see the note on 5.

13–14. In pāda b we should probably read *vuṭṭhī* (with the v.l.) m.c. to avoid the opening "– ⏑ ⏑ –". See the note on 1–2.

14. There is resolution of the fourth syllable in pādas bd, because they are the opposites of pādas bd in 13. For the effects upon scansion of such opposites see the note on 7.

15. Dhp-a I 118,27 foll.: *disvā kammakiliṭṭhaṃ attano ti attano kiliṭṭha-kammaṃ passitvā socati ṇānappakārakaṃ vilapanto vihaññati.*
We should read *kamma kiliṭṭhaṃ* as separate words, with the original neuter singular form *kamma* < Skt *karma* (cf. 96 217). Udāna-v 28.34 *karma hi kliṣṭam* agrees in reading a noun with an adjective. Note the change of construction to a tatpuruṣa compound *kammakilesaṃ* in PDhp 3 (to match

kammavisuddhiṃ in PDhp 4). C&P's translation "the stain of his own action" and other similar translations imply that the past participle *kiliṭṭha* is being taken as a noun, the equivalent of (or even a replacement for) *kiliṭṭhi*, which occurs in Pkt but is not attested for Pāli.
For *vihaññati*, cf. 62.
The metre is Vaitālīya. In pāda b we should read *pāpakārī* as *pāpakārī* m.c. to give the syncopated opening - - - - - - . Cf. 17.

16. Note the change of construction to a tatpuruṣa compound *kammavisuddhiṃ* where we might have expected a noun *kamma* with an adjective *visuddhaṃ* to match 15. Udāna-v 28.35 is consistent in reading *karma viśuddham*, i.e. a noun with an adjective; PDhp 4 is consistent in reading *kammaviśuddhim*, i.e. a tatpuruṣa compound
The metre is Vaitālīya.

17–18. The metre is Vaitālīya. In pāda c we should scan *-e* in *me* as short, i.e. *mĕ* m.c.

17. Note that *idha* is contrasted with *pecca*.
In pāda b we should read *pāpakārī* as *pāpakārī* m.c. to give the syncopated opening - - - - - - . Cf. 15.

18. In pāda d *-gg-* in *suggatiṃ* is m.c. to match *duggatiṃ* in 17. Cf. *suggatiṃ* m.c. in 319.

19–20. Dhp-a I 157,11–12: *tattha sahitaṃ ti tepiṭakassa Buddhavacanass' etaṃ nāmaṃ.*
I follow the cty and take *sahitaṃ* in the sense of *saṃhitaṃ*.
For *sāmaññā* (Skt *śrāmaṇya*) "the state of being a *samaṇa* (Skt *śramaṇa*) 'ascetic'", cf. 311.
The metre is Triṣṭubh. In pāda d in 19 and in pāda f in 20 the short sixth and seventh syllables are replaced by one long syllable. Cf. 40 and 125. See Sadd 8.2 (p. 1151), Schubring, 1910, p. 54, Alsdorf, 1962, p. 133, EV I, p. 178 (ad Th 303), and GD II, p. 153 (ad Sn 61).

19. Dhp-a I 157,14–15: *taṃ dhammaṃ sutvā yaṃ kārakena puggalena kattabbaṃ taṃkaro na hoti.*
Note *taṃkaro* for *takkaro*. For the *-ṃk-/-kk-* (i.e. NC/CC) alternation, cf. *aṇuṃthūla* 31 265 409; *mucceyya/muñceyya* 127; *hissa/hiṃsa* 390.

20. Dhp-a I 158, 13–17: *dhammassa hoti anudhammacārī ti atthaṃ aññāya dhammaṃ aññāya navalokuttaradhammassa anurūpaṃ dhammaṃ pubbabhāgapaṭipadāsaṅkhātaṃ catupārisuddhisīladhutaṅga-asubhakammaṭṭhānādibhedaṃ caraṇato anudhammacārī hoti.*

I translate *dhamma* as "doctrine" here. For the translation "mental phenomena", see the note on 1–2. Other translations for *dhamma* are generally in line with those which I adopted in EV I (see p. 118 ad Th 2):
(a) "teachings" when used in the plural of the Buddha's teaching (e.g. 82)
(b) "nature" or "characteristic" for the sense of (moral) quality. It often occurs with *pāpaka* or *kusala* (e.g. 242), or at the end of compounds (e.g. 46 307)
(c) "phenomena" in the sense of the constituent parts of the world of phenomena (e.g. 353)
(d) "righteousness" for the proper conduct of a judge or brahman (e.g. 257 393)
(e) "law" for a less specialised aspect of (d) (e.g. 176)
(f) "rule" (e.g. 5)
(f) "(virtuous) state" (e.g. 273)
(g) "thing" (e.g. 109 384)
(h) "practice" or "way of life" (e.g. 167 266)
Dhp-a I 158,22–25: *anupādiyāno idha vā huraṃ vā ti idhalokaparalokapariyāpannā vā ajjhattikabāhirā vā khandhāyatanadhātuyo catūhi upādānehi anupādiyanto.*
For *huraṃ* see EV I, p. 121 (ad Th 10).
For the palatalisation in *anupādiyāno* (< **an-upādayāno*), cf. *ādiyati* 246 409, and see Norman, 1976A, p. 338.
For the present participle ending *-āna* in *anupādiyāno*, cf. *abhisambudhāno* 46; *esāno* 131–32; *anuṭṭhahāno* 280.
Dhp-a I 158,25 foll.: *mahākhīṇāsavo maggasaṅkhātassa sāmaññassa vasena āgatassa phalasāmaññassa c' eva pañca asekkhadhammakkhandhassa ca bhāgavā hoti.*
In pāda b we should read *hotī* m.c. to give the break – ⏑ ⏑. In pāda e there is resolution of the first syllable.

21. Dhp-a I 228,19–23: *amatapadaṃ ti amataṃ vuccati nibbānaṃ taṃ hi ajātattā na jiyyati na miyyati, tasmā amataṃ ti vuccati, padaṃ ti iminā ti padaṃ amataṃ pāpuṇantī ti attho, amatassa padaṃ amatapadaṃ, amatassa adhigamavupāyo vutthaṃ hoti.*
For *padaṃ ti* in the cty, we should read *padaṃti* = *padanti*, i.e. the third plural of the root *pad-* (see C&P, p. 431 note 4).
I take *pada* and (*amata-*)*pada* to mean "place". See the note on 1. Cf. *amataṃ padaṃ* (twice) in 114 and *santaṃ padam* in 368 381.
I take *amata* to mean "death-free", i.e. the place where there is no death. Cf. 374 411 and see Norman, 1994A, pp. 217 foll.
Dhp-a I 229,1–3: *maccuno ti maraṇassa. padaṃ ti upāyo maggo pamatto hi jātiṃ nātivattati, jāto jiyyati c' eva mīyati vā ti pamādo maccuno padaṃ nāma hoti maraṇaṃ upeti.*

Dhp-a I 229,12–15: *ye pamattā yathā matā ti ye pana sattā pamattā te pamādamaraṇena matattā, yathā hi jīvitindriyūpacchedena matā dārukkhandhasadisā apagataviññāṇā tath' eva honti.*
There are nine syllables in pāda a. We could regard this as resolution of the fifth, sixth or seventh syllables. I list it as doubtful.

22. Dhp-a I 230,7–12: *ariyānaṃ gocare ratā ti te evaṃ appamāde pamodantā taṃ appamādaṃ vaḍḍhetvā ariyānaṃ buddhapaccekabuddhasāvakānaṃ gocarasaṃkhāte catusatipaṭṭhānādibhede sattatiṃsabodhapakkhiyadhamme navavidhe lokuttaradhamme ca ratā niratā abhiratā hoti ti attho.*
In pāda d we should ignore the svarabhakti vowel in *ar'yānaṃ*.

23. Dhp-a I 231,1: *dhīrā paṇḍitā.*
The word *dhīra* has two meanings: "firm" and "wise". I normally translate in accordance with the cty's explanation, if there is one. Here I translate "wise". Cf. 28 122 175 177 181 193 207 234 290 328–29 345–47. For *dhīra* as "firm" see 208 261.
Dhp-a I 231,2–5: *yogakkhemaṃ anuttaran ti ye va cattāro yogā mahājanaṃ vaṭṭe osīdāpenti tehi khemaṃ nibbhayaṃ sabbehi lokiyalokuttaradhammehi seṭṭhattā anuttaran ti.*
For the translation "rest from exertion" for *yogakkhema*, see EV I, p. 128 (ad Th 32).

24. For the use of the absolutive *nisamma* in a syntactic compound, cf. *niggayha-vādi(n)* 76; *vivicca-sayana* 271. For other syntactic compounds, see *yattha-kāma-nipāti(n)* 35–36, and Norman, 1991B, pp. 3–9.
The metre is Vaitālīya. In pāda a *satīmato* is m.c. to give the cadence ⏑ – ⏑ –. In pāda c we should scan *saññatassa* as ⏑ – ⏑ –, i.e. *sa[n]ñatassa*, m.c. Cf. the scansion of *saññato* in 362. In pāda d we should read *a[p]pamattassa* m.c.

25. Dhp-a I 255,13–16: *medhāvī imasmiṃ atidullabhapatiṭṭhitāya atigambhīre saṃsārasāgare attano patiṭṭhābhūtaṃ arahattaphalaṃ dīpaṃ kayirātha kareyya kātuṃ sakkuṇeyyā ti attho.*
Dhp-a I 255,17–19: *yaṃ ogho nābhikīrati yaṃ catubbidho pi kilesogho abhikīrituṃ viddhaṃsetuṃ na sakkoti, na hi sakkā arahattaṃ oghena vikiritum ti.*
GDhp 111 reads *ya jara nabhimardati*; Udāna-v 4.5 *tam ogho nābhimardati*. Since the flood is *saṃsāra*, here *dīpa* must mean "island". Cf. 236 238. Attempting to explain why the Chinese version of this verse has "darkness" instead of "flood", Brough said (p. 211) "an alternative would be *taṃm ogho* (since from early times a superfluous anusvāra is often written in such a position), read as *taṃ mogho*, and interpreted as *moho*, or even appearing in this form through a Prakrit version", i.e. a Prakrit which turned *-gh-* > *-h-*. He

continued, "From this, 'darkness' would be an easy step". In these circumstances the translation of *dīpa* as "lamp" would be understandable.
For the nasalisation of vowels before *-m-*, see the notes on 54 74 414, and Norman, 1992C, pp. 331–38.
In pāda c we should ignore the svarabhakti vowel in *kay^{i}rātha*.

26. Dhp-a I 257,18–19: *pamādaṃ anuyuñjanti pavattenti pamādena kālaṃ vītināmenti.*
Dhp-a I 257,21: *kulavaṃsāgataṃ seṭṭhaṃ uttamaṃ sattaratanadhanaṃ viya.*
PDhp 17 reads *dhanaṃ śreṣṭhaṃ va rakkhati*; GDhp 117 *dhaṇa śeṭhi va rakṣadi*; Udāna-v 4.10 *dhanaṃ śreṣṭhīva rakṣati*. For the *seṭṭhaṃ/seṭṭhī* variation, see Brough (p. 212 and p. xxii). C&P (p. 433 note 17) prefer the idea of "merchant".
For *ca* = *tu* "but", see the note on 5.

27. Dhp-a I 258,4–5: *mā pamādan ti tasmā tumhe mā pamādam anuyuñjetha mā pamādena kālaṃ vītināmayittha.*
The cty is explaining *anuyuñjetha*, a second plural active optative, by means of a negative injunctive. For the reverse of this, whereby the cty explains a negative injunctive by an optative, see the note on 133.
Dhp-a I 258,5–8: *kāmaratisanthavan ti vatthukāmakilesakāmesu ratisaṅkhātaṃ taṇhāsanthavaṃ pi mā anuyuñjetha ma cintayittha mā paṭilabhittha.*
PDhp 26 reads *pramāde pramodetha na kāmaratisandhave*, and Udāna-v 4.12 *pramādam nānuyujyeta na kāmaratisaṃstavam.*
It would also be possible to explain *kāmaratisanthava* as a dvandva compound: "sensual pleasures, delight and acquaintance".
In pāda a *-m* in *pamādam* is m.c., to allow resolution of the fourth syllable.

28. Dhp-a I 261,3: *dhīro paṇḍito.*
Here *dhīra* = "wise", as opposed to *bāle* "fools".
I translate *paññā*, and its derivatives, as "knowledge" or "wisdom", depending on the context.

29. Dhp-a I 262,13 foll.: *abalassaṃ vā ti kuṇṭhapādaṃ chinnajavaṃ dubbalassaṃ sīghajavo sindhavājānīyo viya. sumedhaso ti uttamapañño tathārūpaṃ puggalaṃ āgamena pi adhigamena pi hitvā yāti ... vaṭṭapadaṃ jahitvā chaḍḍetvā vaṭṭato nissaranto yāti yevā ti.*
In *sumedhaso* we have an example of a consonant *s*-stem being changed into an *a*-stem. Cf. *ayasā* 24, and the comparable change of an *n*-stem in *verinesu* 197.

30. In pāda d we should ignore the svarabhakti vowel in *gar^{a}hito*.

31–32. In these verses *bhayadassivā* means "seeing something to be afraid of", i.e. "seeing danger". Cf. *bhayadassino* 317.

31. Dhp-a I 283,2–4: *appamādarato bhikkhu appamādādhigatena ñāṇagginā etaṃ saṃyojanaṃ ḍahanto abhabbuppattikaṃ karonto gacchatī ti.*
In pāda d *aggī va* should probably be printed as *aggīva*, since it represents the sandhi of *aggi + iva*. Contrast *alāpūn' eva* 149.
For *aṇuṃthūla*, with *-ṃth-* < *-tth-*, cf. 265 409, and see CPD (s.v. *aṇuṃthūla*) and OvH, Überbl § 113. For the CC/NC alternation see the note on 19.

32. Dhp-a I 285,33 foll.: *abhabbo parihānāyā ti so evarūpo bhikkhu samathavipassanādhammehi vā maggaphalehi vā parihānāya abhabbo nāpi pattehi parihāyati na appattāni na pāpuṇāti.*
For *abhabba* in the sense of "unable, incapable", with the dative *parihānāya*, see CPD, s.v. *abhabba*.
The dental *n* in *nibbāna* is an eastern form. For other eastern forms, see *āvudha* 40; *-āni* 82 188; *pallala* 91 155; *antalikkha* 127–28; *visodhaye* 281; *ve* 275 315; *suddhajīve atandite* 375; *paḷigha* 398; *pure* 421.

33. Dhp-a I 288,1–5: *phandanaṃ ti rūpādīsu ārammaṇesu vipphandamānaṃ. capalan ti ekiriyāpathena asaṇṭhahato gāmadārako viya ekasmiṃ ārammaṇe asaṇṭhahanato capalaṃ. cittan ti viññāṇaṃ bhūmikavatthuārammaṇakiriyādicittatāya pan' etaṃ cittan ti vuttaṃ.*
Note *uju* here, but *ujju-* in 108.
As Rau points out (p. 161), *ujuṃ karoti* is the equivalent of *namayanti* 80 145.

34. Dhp-a I 289,3–8: *okamokata ubbhato ti okapuṇṇehi cīvarehī ti ettha udakaṃ, okaṃ okaṃ pahāya aniketasārī ti ettha ālayo, idha ubhayaṃ pi labbhati okamokato ti hi ettha okamokato udakasaṃkhātā ālayā ti ayam attho. ubbhato ti uddhato.*
The cty suggests that the first *oka* means "water". See the note on *oka* in EV II, p. 105 (ad Thī 236), where I noted that there is a v.l. *ogha-* at Sp 1106,14 for *oka-puṇṇehi* at Vin I 253,14, which the cty quotes here. C&P accept the translation "water" (p. 435 note 1). For *oka* = "home" cf. 87 and 91.
PED says that *ubbhata* is derived ≤ Skt *uddhṛta*, but I see no reason to doubt a derivation < Skt *udbhṛta*.
Dhp-a I 289,18–20: *Māradheyyaṃ pahātave yena kilesavaṭṭasaṃkhātena Māradheyyen' eva pariphandati taṃ pahātabban ti.*
PDhp 343 reads *māradheyyaṃ prāhātaye*; Udāna-v 31.2 *māradheyaṃ prahātavai*. It would appear that the cty, or the tradition which it was following, did not recognise *pahātave* as an infinitive of purpose, but assumed that *-tave* was for *-tavve*, i.e. an eastern neuter singular of the future

passive participle. For eastern forms see the note on 32. C&P follow the cty in their translation, and seem to have difficulty in interpreting the infinitive of purpose in their notes (p. 435 note 1). For the infinitive ending, cf. *netave* 180.

For the sandhi *-m-* in *oka-m-okata*, cf. 103 247 390.

In pāda b *-okata* is m.c. to give the cadence - - - - .

35–36. Dhp-a I 295,12 foll.: *yatthakāmanipātino ti yattha katthacid eva nipātanasīlassa etaṃ hi labhitabbaṭṭhānaṃ vā alabhitabbaṭṭhānaṃ vā yuttaṭṭhānaṃ vā ayuttaṭṭhānaṃ vā na jānāti, n' eva jātiṃ oloketi na gottaṃ na vayaṃ, yattha yattha icchati tattha tatth' eva nipatati ti yatthakāmanipāti ti vuccati.*

Dhp-a I 300,2–4: *yatthakāmanipātinaṃ ti jāti-ādīni anoloketvā labhitabbālabbhitabbayuttaṭṭhānesu yatthakatthaci nipātanasīlaṃ.*

For the syntactic compound *yatthakāmanipāti(n)*, see the note on 24.

37. Dhp-a I 304,15–17: *guhā nāma catumahābhūtaguhā idañ ca hadaya-rūpaṃ nissāya pavattati ti guhāsayaṃ nāma jātaṃ.*

Dhp-a I 305,1–2: *mokkhanti Mārabandhanā ti sabbe te kilesa-bandhanābhāvena Mārabandhanasaṅkhātā tebhūmakavaṭṭā muccissanti ti.*

The cty is herefore explaining *mokkhanti* as a future passive. Cf. *pamokkhanti* 276.

For *saññamessanti*, cf. *saññāmay'* 380.

38. Dhp-a I 308,22–23: *anavaṭṭhitacittassā ti cittaṃ nām' etaṃ kassaci nibaddhaṃ vā thāvaraṃ vā n' atthi.*

For *avaṭṭhita*, cf. Th 1140.

Dhp-a I 309,7–11: *parittasaddhatāya vā upplavana-ullopanasaddhatāya vā pariplavapasādassa kāmāvacararūpāvacarādibhedāpi paññā na paripūrati kāmāvacarāya pi aparipūriyamānāya kuto ca rūpāvacarārūpāvacara-lokuttarapaññā paripūrissati.*

39. Dhp-a I 309,12–13: *anavasssutacittassā ti rāgena atintacittassa. ananvāhatacetaso ti āhatacitto khilajāto ti āgataṭṭhāne dosena cittassa pahaṭabhāvo vutto.*

For *an-avassuta*, cf. *an-ussuta* 400.

40. Dhp-a I 317,16–17: *anivesano siyā ti anālayo bhaveyya.*

Dhp-a I 318,13–15: *anivesano siyā ti samāpattinivesanaṃ katvā tattha na viveseyya ālayaṃ na kareyyā ti attho.*

The alternation *v/y* in *āvudha*, which is the equivalent of Skt *āyudha*, is an eastern feature. For the alternation, see the notes on *māluvā* in 162 and *parissaya* in 328, and cf. GD II, p. 169 (ad Sn 100). For eastern forms, see the note on 32.

The metre is Triṣṭubh abc; Jagatī d. In pāda c the short sixth and seventh syllables are replaced by one long syllable. See the note on 19–20. In pāda b there is resolution of the first syllable.

41. Dhp-a I 321,2–3: *niratthaṃ va kaliṅgaraṃ nirupakāraṃ niratthakaṃ kaṭṭhakhaṇḍaṃ viya.*
It is debatable whether *nirattha* is < *nirartha* (PDhp 349 *nirāttham*) or *nirasta* (Udāna-v 1.35 so). I follow the cty.

42–43. In pāda a we should ignore the svarabhakti vowel in *kay*^{4}*rā*. On the pronunciation of *kayirā*, see C&P (p. 439 note 26).
For *naṃ*, see the note on 1–2.

42. Dhp-a I 324,8–10: *diso disaṃ ti coro coraṃ, disvā ti pāṭhaseso. yaṃ taṃ kayirā ti yaṃ taṃ tassa anayavyasanaṃ kareyya.*
As C&P say (p. 439 note 26), the cty seems not to understand the construction of *kayirā* with two accusatives, and supplies *disvā*.
It is not easy to translate *yan taṃ kayirā*. Rau (p. 161) suggests reading *yaṃ yaṃ kayirā*. We could, however, assume that the antecedent had been included in the relative clause: "*That* which an enemy might do ... ". Cf. *yāyaṃ* 56; *yāu' imāni* 149; *yesan no* 200. Udāna-v 31.9 changes the construction and has neither *yaṃ* nor *taṃ*: *na dveṣī dveṣiṇaḥ kuryād vairī vā vairiṇo hitam.* C&P (p. 439 note 26) call this a more modern construction made by using a (dative-)genitive, but it seems to me that the genitives depend upon *hitam*.
For *vā pana*, cf. *vā puna* 271.
Dhp-a I 324,17–18: *dasasu akusalakammapathesu micchāṭhapitattā micchāpaṇihitaṃ cittaṃ.*

43. Dhp-a I 332,3–4: *na taṃ ti taṃ kāraṇaṃ n' eva mātā kareyya na pitā na aññe ñātakā.*
Dhp-a I 332,5–7: *seyyaso naṃ tato kare ti tato kāraṇato seyyaso naṃ varataraṃ uttaritaraṃ kareyya karotī ti attho.*
Udāna-v 31.10 has: *na taṃ mātā pitā vāpi kuryāj ... cittaṃ yat kuryād dhitam ātmanaḥ*, again introducing *hitam*: "Parents, etc., would not do that benefit which a rightly disposed mind would do".
We should expect 43 to be parallel to 42: "Whatever an enemy might do to him, a wrongly disposed mind would do worse than that. Whatever his parents, etc., might do to him, a rightly disposed mind would do better that that". To get such a parallelism, we should need to read *yaṃ taṃ* in pāda a, in place of *na taṃ*. If there has been a change in the reading, the reading *na taṃ* in Udāna-v 31.10 clearly shows that the change is old. Rau (p. 161) suggests reading *na yaṃ mātā*.
For *seyyaso*, with the suffix *-so* added to the comparative *seyya* (< Skt *śreyas*), see Geiger, § 100.3.

44–45. Dhp-a I 334,6–7: *ko vijessati vijinissati vijānissati paṭivijjhissati sacchikarissatī ti pucchati.*
In the explanation (334,9–11), this is expanded to: *ko vijessati vijinissati vijānissati paṭivijjhissati sacchikarissatī ti pucchati.*
Dhp-a I 334,13–14: *pacessatī ti vicinissati upaparikkhissati paṭivijjhissati sacchikarissatī ti attho.*
For the suggestion that there is a word-play here between *vici-* in pāda a "to understand" and *paci-* in pāda d "to pluck", which suggests that the verse was transmitted, and perhaps composed in, a dialect where intervocalic *-c-* and *-j-* both became *-j-* or *-y-*, see Norman, 1989B, pp. 158–59. The similarity of explanations for *vijessati* and *pacessati* supports the view that a word-play was intended. For a similar word-play based on the *c/j* alternation, see the note on 135. For the *c/j* alternation, see OvH, 1981, p. 821, note 1. For word-plays see the note on 9–10.
Dhp-a I 334,7–9: *Yamalokañ cā ti catubbidhaṃ apāyalokañ ca. imaṃ sadevakan ti manussalokañ ca devalokena saddhiṃ.*
This implies that, despite the position in the verse, *imaṃ sadevakaṃ* goes with *paṭhaviṃ*, not *Yamalokaṃ*. Udāna-v 18.1–2 has *sadevakam*, which can only agree with *Yamalokaṃ*, and I translate accordingly.
Dhp-a I 334,11–14: *dhammapadaṃ sudesitan ti yathāsabhāvato kathitattā sattatiṃsabodhapakkhikadhammasaṃkhātaṃ dhammapadaṃ.*
Dhp-a I 335,8–9: *imaṃ sukathitaṃ suniddiṭṭhaṃ bodhapakkhikadhammapadaṃ.*
I take *pada* to mean "word" in *dhammapadaṃ*. See the note on 1. PDhp has plural forms *dhammapade sudeśite.*
The metre is Vaitālīya. In pāda d *ppa-* is m.c.

44. The metre is Vaitālīya. The opening *ko imaṃ* gives the scansion – – –; Udāna-v 18.1 has *ka imām*, giving the correct scansion.

45. Dhp-a I 334,16 foll.: *sekho ti adhisīlasikkhā adhicittasikkhā adhipaññāsikkhā ti imā tisso sikkhā sikkhaṇato sotāpattimaggaṭṭhaṃ ādiṃ katvā yāva arahattamaggaṭṭhā sattavidho sekho imam attabhāvapaṭhaviṃ arahattamaggena tato chandarāgaṃ apakaḍḍhanto vijessati vijinissati vijānissati paṭivijjhissati sacchikarissati.*
Dhp-a I 335,10–11: *pacessati vicinissati upaparikkhissati paṭivijjhissati sacchikarissati.*
The metre is Vaitālīya. Pāda c has a redundant long syllable at the beginning which supports the view that *sekho* is an old mistake for *sa hi* or *sa hu* "he indeed" (Udāna-v 18.2 has *sa hi*). See Norman, 1971B, p. 220 (ad GDhp 302).

46. Dhp-a I 337,5–6: *abhisambudhāno bujjhanto jānanto ti attho.*

For the ending *-āna* in *abhisambudhāno*, the present participle of the verb *abhisambudhati*, see the note on 20.
Dhp-a I 337,6–8: *papupphakāni ti Mārassa papupphakasaṃkhātāni tebhūmikāni vaṭṭāni ariyamaggena chinditvā.*
I do not know of any connection between Māra and flowers, other than this metaphorical usage of *puppha*. See the note on 47–48. GDhp, PDhp and Udāna-v (N) have *p(r)a-*, but Udāna-v (B) has *tu puṣpakāni*. On this, see C&P (p. 442 note 7).
The metre is Triṣṭubh. Note the break - - - in pāda d.

47–48. Dhp-a I 361,9–10: *byāsattamanasaṃ naraṃ ti sampatte vā asampatte vā laggamānasaṃ.*
For the consonant group *vy-* in *vyāsatta-*, see the note on 1–2.
In pāda a *h' eva* is presumably < *hi + eva* , but it is not easy to see what the force of *eva* is here. It is possibly to be taken as an emphatic particle "gathering *flowers*", but perhaps we should follow C&P, and translate "only". PDhp 128 has *heva*; GDhp 294 has *yeva*; Udāna-v 18.14 has *eva*.
Dhp-a I 362,4–6: *kāmaguṇasaṅkhātāni pupphāni heva pacinantaṃ sampatte vā asampatte vā kāmaguṇe byāsattamanasaṃ naraṃ.*
The cty makes it clear that *puppha* is being taken metaphorically, and perhaps Māra's *papupphakāni* in 46 refer to this association of *puppha* and *kāmaguṇa*.
In pāda a there is resolution of the sixth syllable.

48. Dhp-a I 366,10–12: *atittaṃ yeva kāmesū ti vatthukāmakilesakāmesu pariyesanena pi paṭilābhena pi paribhogena pi nidhānena pi atittaṃ eva samānaṃ.*
Dhp-a I 366,18–20: *antako kurute vasaṃ ti maraṇasaṅkhāto antako kandantaṃ paridevantaṃ gahetvā gacchanto attano vasaṃ pāpetī ti attho.*
For *antaka* "making an end, causing death, i.e. death", see MW, s.v. *antaka*.

49. Dhp-a I 374,16–17: *pupphañ ca vaṇṇañ ca gandhañ ca aheṭhento avināsento carati.*
For the suggestion that *puppham vaṇṇagandham* is a split compound with the split introduced to give a caesura at the end of the pāda, see EV II, p. 64 (ad Thī 25: *Kāsijanapado suṅko*). For split compounds with *-ṃ*, see the notes on 98 114 123 147 171 346. For a discussion, and rejection, of the suggestion that *puppham* here is ablative, see Norman, 1971B, p. 219 (ad GDhp 292), although Dhp-a I 374,8 (in the story, not the explanation) reads: *pupphato rasaganhantena* (read *rasaṃ* ?) *bhamarena va*. Cf. PDhp 127 *puṣpā*; Udāna-v 18.8 *puṣpād*. Brough (p. 267) seems to prefer the construction of *ādāya* with two accusatives.
For possible examples of the ablative in *-aṃ*, see the notes on 135 201 259 314.

In pāda d *muni* is m.c. to give the cadence - - - -.

50. Dhp-a I 379,7–9: *na paresaṃ vilomāni ti paresaṃ vilomāni pharusāni mammacchedakavacanāni na manasikātabbāni.*
In pāda c C&P translate "but", implying that they are reading *ca* for *va*. For the alternation *c/v*, cf. 55 63 83 108 138–139 (?) 159 (?) 163 (?) 229 (?) 237 306 396, and see GD II, p. 146 (ad Sn 38). I take *va* here as the equivalent of *eva* "of oneself alone, only of oneself".
We might have thought that *katākatam* was m.c. for *katakatam* "the various things done" but, if this was the original meaning of the pāda, tradition has taken it to be *kata* + *akata*, as pāda d makes clear.
This verse is not appropriate to the Pupphavagga, as Rau (p. 162) points out. Cf. 57.

51–52. In the pāda d *a-kubbato* is opposed to *sa-kubbato*, although the latter is ungrammatical, and *sa-* is unnecessary. It is not found in PDhp 126 *kurvvato*, GDhp 291 *kuvadu* or Udāna-v 18.7 *kurvataḥ*. The alternation *a-/sa-* is probably by analogy with *a-gandhaka/sa-gandhaka* and *a-phala/sa-phala*. See EV I, p. 182 (ad Th 324).
In pāda d there is resolution of the first syllable.

53. For the meaning "kind" for Skt *guṇa* at the end of compounds, see MW, s.v. *guṇa*. Cf. *kāmaguṇa* 371.
Here *kusala* is probably the equivalent of *puñña* "merit, meritorious deed". For the opposition of *kuṣala* to *pāpa*, see 173 183 and EV I, p. 247 (ad Th 872).
In pāda b we should ignore the svarabhakti vowel in *kay^{i}rā*.

54. Dhp-a I 422,17–18: *candanan ti candanagandho. tagaramallikā vā ti imesam pi gandho eva adhippeto.*
As the cty makes clear, we have to understand that *candanaṃ*, etc., are the equivalent of *candanagandho*, etc. Cf. 56. They may, therefore, be interpreted as abbreviated compounds. See the notes on 75 257, and GD II, p. 186 (ad Sn 195).
The v.l. *tagaraṃ mallikā* has probably arisen from *tagaramallikā* by the nasalisation of *-a* > *-aṃ* before *m-*. See the note on 25. The reading may, however, be m.c., as a result of the break - - - being changed to give the more common - - - -.
Dhp-a I 422,20 foll.: *satañ ca gandho ti sappurisānam pana buddha-paccekabuddhasāvakānaṃ sīlagandho paṭivātam eti. kiṃkāraṇā ? sabbā disā sappuriso pavāti yasmā sappuriso sīlagandhena sabbā disā ajjhotthāritvā gacchati tasmā tassa gandho paṭivātam etī ti vattabbo, tena vuttaṃ paṭivātam etī ti.*

The cty recognises that *sataṃ* here is the genitive plural of the present participle of the verb *as-*: "of the good ones". Cf. 77 151, and see the nominative plural *santo* 83 151 304. Contrast *asataṃ* "of the bad" 73 77, and see *asant(o)* 304.
For *ca* = *tu* "but", see the note on 5.
The metre is Triṣṭubh.

55. Dhp-a I 423,2–4: *etesan ti imesaṃ candanādīnāṃ gandhajātānaṃ gandhato sīlavantānaṃ sappurisānaṃ sīlagandho va anuttaro asadiso appaṭibhāgo.*
There is a v.l. *ca* for *va* in the cty. For the *v/c* alternation, see the note on 50.
For *jāta* in the sense of *jāti* "sort, kind", see MW, s.v. *jāta*.
Here *atha* has the sense of "and", in contrast to "but" in 85 136 387.

56. Dhp-a I 430,10: *appamatto ti parittaparimāṇo.*
In pāda b I take *yāyaṃ* to be < *yo* + *ayaṃ*, with *yo* agreeing with *gandho*. B^e reads *yvāyaṃ tagaracandanam*, indicating *yo*. Udāna-v 6.18 has *yo 'yaṃ tagaracandanāt* and PDhp 123 *yoyaṃ*. For the sandhi of *-o* + *a-* > *-ā-*, cf. *appassutāyaṃ* 152. For the antecedent *ayaṃ* appearing in the relative clause, see the note on 42.
We must assume that *tagaracandanī* stands for *tagaracandanīgandho*. Cf. 54.
Dhp-a I 430,10–11: *yo ca sīlavataṃ ti yo pana sīlavatānaṃ sīlagadho.*
For *ca* = *tu* "but", see the note on 5.

57. For the sandhi *-d-* in *samma-d-aññā-*, cf. 72 86 96 166.
Since is no connection with flowers, this verse is not appropriate to the Pupphavagga, as Rau (p. 162) points out. Cf. 50. It was presumably inserted after 56 because of the mention of *sīla*.

58. Dhp-a I 445,14–15: *saṃkāradhānasmin ti saṃkāraṭṭhānasmiṃ kacavararāsimhī ti attho.*
Note *-dhāna* for the more usual *-kūṭa*.

59. Dhp-a I 445,18: *saṃkārabhūtesū ti saṃkāram iva bhūtesu.*
It is not easy to see how *-bhūtesu* can go with the two singular forms in *-e*. For the suggestion that we should divide *-bhūte su*, where *su* is probably < Skt *sma*, see Norman, 1971B, p. 218 (ad GDhp 304 *-dhama 'u*). PDhp 136 has *-bhūtesu*, Udāna-v 18.13 has *-bhūte 'sminn*.
Dhp-a I 445,19: *puthujjane ti puthūnaṃ kilesānaṃ jananato evaṃ laddhanāme lokiyamahājane.*
Note the etymology which the cty gives for *puthujjana*.

60. Dhp-a II 12,14–15: *dīghā ti ratti nām' esā tiyāmamattā va jāgarantassa pana dīghā hoti.*
The long *-ī* in *ratti* is not m.c.
For the combination of *tiyāma* and *jāgarati*, see the note on 157.
Dhp-a II 13.4–6: *yojanan ti yojanam pi catugāvutā mattam eva santassa pana kilantassa dīghaṃ hoti diguṇaṃ viya khāyati.*
Note *santa* < Skt *śrānta* "weary".

61. Dhp-a II 23,20 foll.: *seyyaṃ sadisaṃ attano ti attano sīlasamādhi-paññāguṇehi adhikataraṃ vā sadisaṃ vā na labheyya c' eva.*
For the accusative singular *seyyaṃ*, showing the dropping of the final *-s* of *śreyas* and transference to the *a*-declension, see Geiger, § 100.3.
Dhp-a II 24,10–12: *ekacariyaṃ daḷhaṃ kayirā ekībhāvam eva thiraṃ katvā sabba-iriyāpathesu eko va vihareyya.*
The cty is taking *daḷhaṃ* as an adjective, but it is possibly an adverbial accusative. Cf. 112 311. Udāna-v 14.15 has *ekacaryāṃ dṛḍhaṃ kuryān*, which seems to be an adverbial accusative.
Dhp-a II 24,12–16: *n' atthi bāle sahāyatā cūḷasīlam ... cha abhiññā ayaṃ sahāyatāguṇo, bālaṃ nissāya n' atthi.*
We can translate *bāle* in pāda d as a locative "in a fool", but it is more likely an instrumental plural with *-e* < Skt *-ais*. Cf. 330 and the note on *dhīro* 207. For the instrumental plural in *-e*, see Geiger, § 79.6. Udāna-v 14.15 has *nāsti bāle sahāyatā*, but 14.16 has *bālasahāyatā*.
In pāda c we should ignore the svarabhakti vowels in *-car'yaṃ* and *kay'rā*.

62. Dhp-a II 28,3: *haññati vihaññati dukkhīyati.*
For *vihaññati*, cf. 15.
C&P translate *hi* as "even" as though it were *pi*, but Udāna-v 1.20 reads *ātmaiva hy ātmano nāsti kasya putraḥ kuto dhanaṃ*, confirming that it is an emphatic particle

63. Dhp-a II 30,6: *maññati jānāti.*
Dhp-a II 30,7–8: *tena so ti tena kāraṇena so puggalo paṇḍito vā hoti paṇḍitasadiso vā hoti.*
In pāda b *vāpi* may be < *va* (< *iva*) + *api*, or *va* (< *eva*) + *api*, or *vā* + *api*. C&P translate "even like", presumably taking *va* as < *iva*. The cty clearly takes it as *vā*, and so has to add an alternative. I assume that *va* is < *eva*, and I take *api* as an emphatic particle: "learned indeed". PDhp 184 has *paṇḍito cāpi tattha so*; Udāna-v 25.22 has *iti bālaḥ sa paṇḍitaḥ*. For the *c/v* alternation see the note on 50.
For the consonant group *-ly-* in *balyaṃ* in pāda a, see the note on 1–2.
PDhp 184 has *bālamānī*, which matches pāda c better.

For *-mānin* in *paṇḍitamānin*, see EV I, p. 256 (ad Th 953). Rau (p. 163) suggests reading *paṇḍitaṃmānī*, presumably m.c. to produce the - - - - (*pathyā*) cadence.
For *ca* = *tu* "but", see the note on 5.
In pāda a *maññatī* is m.c.

64–65. Dhp-a II 31,17 foll.: *dabbī sūparasaṃ yathā, yathā hi dabbī yāva parikkhayā nānappakārāya sūpavikatiyā saṃparivattamānā pi idaṃ loṇikaṃ idaṃ aloṇikaṃ tittakaṃ khārikaṃ kaṭukaṃ ambilaṃ anambilaṃ kasāvan ti sūparasaṃ na jānāti, evaṃ bālo ... dhammaṃ na jānāti.*
PDhp 191–92 and Udāna-v 25.13–14 have *-rasān* (i.e. plural "flavours") in pāda d, perhaps because of the list of flavours in the cty tradition. For *-aṃ* as an accusative plural ending, cf. 87 167 320 373 399 412 417 423, and see Lüders, 1954, §§ 188–219.
In pāda b we should ignore the svarabhakti vowel in *pay'rupāsati*.

65. Here *api* has the concessive sense. For the sense of totality see the note on 100–1.
For *-ñnū* < Skt *-jña*, see the note on 7.

66. Dhp-a II 36,13* and Dhp-a III 271,7* (ad 207) print *amitten' eva*, giving the impression that we are dealing wih the emphatic particle *eva* (and C&P take it that way here, but as "as with a foe" in 207), but the cty explains (Dhp-a II 37,1): *amitten' evā ti amittabhūtena viya verinā viya hutvā* (cf. Dhp-a III 271,22 ad 207: *yathā amittena*), showing that *amitteneva* is < *amittena + iva*. PDhp 174 *amitteṇa-r-iva*; Udāna-v 9.13 *amitrair iva*. See also 207, and cf. *kaṭṭhakasseva* 164 *rajatasseva* 239, and contrast *alāpūn' eva* 149.
Dhp-a II 36,18: *dummedhā ti duppaññā.*
PDhp 174 *dummedhā*; Udāna-v 9.13 *duṣprajñā*. For the cty explanation in one tradition agreeing with the canonical reading in another, cf. 83 380, and see Norman, 1980, pp. 71–73.
In pāda d *-pphalaṃ* is m.c. This is in contrast to *-pphalaṃ* in *mahapphalaṃ* < *mahat-phalaṃ*. See the note on 312.

67. Dhp-a II 40,7–8: *taṃ kataṃ na sādhu na sundaraṃ na laddhakaṃ.*
Dhp-a II 40,9–10: *vipākaṃ paṭisevatī ti anubhoti.*

68. Dhp-a II 47,14–15: *pītivegena patīto somanassavegena ca sumano hutvā.*
For *ca* = *tu* "but", see the note on 5.

69. Dhp-a II 50,13–16: *madhuvā ti bālassa hi pāpaṃ akusalakammaṃ karontassa taṃ kammaṃ madhuṃ viya madhurarasaṃ viya iṭṭhaṃ kantaṃ manāpaṃ viya upaṭṭhāti iti naṃ so madhuvā maññati.*

Udāna-v 28.18 (B) reads *madhuvad manyate bālo* as a conjecture. (N) is missing at this point. It would be possible for Skt *madhuvad* to develop > *madhuvaṃ* > *madhuvā* in Pāli. Alternatively, we might suppose that *madhuvā* developed < *madhū va* (= *iva*). GDhp 283 reads *mahoru mannati sadhu*, and Brough (pp. 262–63 ad GDhp 283), guessed that the Udāna-v reading (not available in Skt) was probably *madhuraṃ*. C&P (p. 447 note 21), following Brough, suggest that the GDhp reading raises the possibility that *madhuvā* is a change from an original *madhuraṃ*. It is, however, by no means certain that the GDhp pāda is the parallel of the Dhp pāda, since the other three pādas of the verse differ from the Dhp pādas.
Dhp-a II 50,21–22: *atha so bālo dukkhaṃ nigacchati vindati paṭilabhati.*
For *ca* = *tu* "but", see the note on 5.
In pāda a *maññati* is m.c., and in pāda c *paccati* is m.c. to give the ˘ – – – ˘ (*pathyā*) cadence. There are ten syllables in pāda d. As it stands it is a posterior Vaitālīya pāda, and I list this verse as mixed Anuṣṭubh (Śloka)/Vaitālīya. We could produce a Śloka pāda by omitting either *atha* or *bālo*. Udāna-v 28.18 does not include *bālo*. Fausbøll suggested the omission of *bālo*. Cf. 119 120.

70. Dhp-a II 63,6: *saṃkhātadhammā vuccanti ñātadhammā tulitadhammā. tesu heṭṭhimakoṭiyā sotāpanno saṃkhātadhammo uparimakoṭiyā khīṇāsavo imesaṃ saṃkhātadhammānaṃ so bālo kalaṃ nāgghati soḷasin ti, puggalādhiṭṭhānā ayaṃ pan' ettha attho.*
See GD II, p. 367 (ad Sn 1038), and cf. Pj II 587,12–15: *saṃkhātadhammā ti aniccādivasena parīvīmaṃsitadhammā.* PDhp 385 has *sākhātadhaṃmāṇāṃ*; 389 *sākkhāta-*. Mvu III 435,20*: *svākhyāta-dharmāṇāṃ.* Udāna-v 24.20E (B) has *svākhyāta-dharmasya* as a conjecture; (N) reads *svākhyāta-dharmmasya.*
Brough (index p. 310) says that *saṃkhata* is a mistake for *saṃkhāta*. See C&P (p. 447 note 23), who say that the Pāli form *saṅkhata* is based on *saṅkhāta*, without explaining the short vowel. Utt 9.44: *na so sakhāya-dhammassa kalaṃ agghai solasiṃ*, with a v.l. *suyakkhāyassa dhammassa*, with *suya-* presumably < *suva-* < *svā-*, which agrees with the Udāna-v reading. The cty clearly takes it as a possessive compound "of those who have realised the doctrine". If we take it as a descriptive compound, then *dhamma* must be plural "of the well realised mental phenomena". This is to assume a derivation < *saṃkhyāta*; *saṃkhata* must, however, be < *saṃskṛta*, in the sense of "well formed, perfected, refined". In the accompanying verses in GDhp and PDhp there is an inanimate object, e.g. *prasāda, citta, anukampā*, which favours a descriptive compound here. The fact, however, that Mvu III 435,16* foll. has *sampannasīlānāṃ* and *dhyānaprasādānāṃ* as parallels, supports the interpretation as a possessive compound.
The original version doubtless had *sakhata* in a script which did not write anusvāra, long vowels or double consonants, giving the possibility of interpreting *sakh-* as *saṃkh-* or *sākh-* or *sakkh-*, and *-ata* as *-ata* or *-āta*.

Note the sandhi of *na* + *agghati* > *nāgghati* in pāda d, violating the two morae rule (see Geiger, §§ 5–7). This is probably the effect of Sanskitisation upon the Pāli scribal tradition. For other violations of the two morae rule see *bhasmācchanno* 71; *māpp-* 121–22; *nāssa* 124 389; *nābbaṇaṃ* 124; *dussīlyaṃ* 162; *nāāño* 165; *ārogyaṃ* 204; *pītvā* 205; *piyāppiyaṃ* 211; *vākkaraṇa-* 262; *vākyaṃ* 320–21; (*yathāttanā* 323;) *nāññesaṃ* 365.
In place of *so* in pāda c, PDhp has *taṃ* and Udāna-v *tad* "that is not worth ... ", but Utt 9.44 has *so*.

71. Dhp-a II 67,19 foll.: *sajjukhīran ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abbhuṇhakhīraṃ muccatī ti parinamati; idaṃ vuttaṃ hoti: yathā idaṃ sajjukhīraṃ taṃ khaṇañ ñeva na muccati na parinamati na pakatiṃ jahati, yasmiṃ pana bhājane duyhitvā gahitaṃ yāva tattha takkādi-ambilaṃ na pakkhipanti, yāva dadhibhājanādikaṃ ambilabhājanaṃ na pāpuṇāti tāva pakatiṃ avijahitvā pacchā pajahati, evaṃ pāpakammam pi kayiramānam eva na paccati, yadi vipacceyya na koci pāpaṃ kammaṃ kātuṃ visaheyya, yāva kusalābhinibbattā khandhā dharanti tāva naṃ te rakkhanti, tesaṃ bhedā apāye nibbattakkhandhesu vipaccati vipaccamānañ ca ḍahan taṃ bālam anveti.*
The cty seems to be taking *sajju* and *khīraṃ* as a compound "same-day milk", which it explains as *abbhuṇha-khīraṃ* "still warm milk". PDhp 107, however, has *sajjaṃ chīram* and Udāna-v 9.17 *sadyaḥ kṣīram*.
Although all manuscripts and editions known to me read *muccati*, PDhp 107 *mucchati* and Udāna-v 9.17 *mūrchati* and the gloss *parinamati* make it certain that the reading should be *mucchati*, as Lüders (1940, p. 184) suggested. In a context where milk is said to coagulate or curdle, *mucchati* makes better sense. It might be thought that *muccati* was due to a dialect which de-aspirated aspirated sounds, but it probably represents a word-play intended orally upon *mucc-* and *mucch-*. When the redactor wished to write the text down and had to choose between *mucc-* and *mucch-*, he probably chose the *mucc-* form because the verse is about *kamma* and he assumed that the usage of the verb *mucc-* with *kamma* was the more important of the possible intepretations of the verse. See Norman, 1989C, pp. 379–80. For other word-plays, see the note on 9–10.
Dhp-a II 68,12–14: *evam evaṃ pāpakammam pi yena kataṃ hoti taṃ bālam dutiye vā tatiye vā attabhāve nirayādisu nibbattaṃ ḍahantaṃ anugacchati.*
Rau (p. 163) suggests reading *ḍahan taṃ*, and compares *ḍahaṃ aggī va gacchati* 31. There, however, *aggi* is masculine and *ḍahaṃ* is therefore appropriate. Udāna-v 9.17 reads *dahan tad bālam anveti*, which would seem to support Rau's suggestion, but we really need a neuter participle to agree with *kamma*. Although in theory Skt *dahat* could develop > Pāli *dahaṃ*, Geiger lists no neuter forms with this ending, and Bernhard suggests that the Udāna-v form is a pseudo-Sanskritisation of *dahantaṃ*. PDhp 107 agrees with Dhp in reading *dahantaṃ*.

For the consonant group *-nv-* in *anveti* in pāda c, see the note on 1–2. For the consonant group *-sm-* in *bhasmācchanno* in pāda d, see the note on 1–2. For the long vowel before *-cch-*, violating the two morae rule, see the note on 70. In origin *pāvaka* was probably an epithet "cleaning, purifying" often applied to fire and then used as a synonym for fire. In 140 we find both *pāvaka* and *aggi*.

72. Dhp-a II 73,8: *yāvad evā ti avadhiparicchedanatthe nipāto.*
For *yāvad eva* in the sense of "merely, just simply", see BHSD (s.v. *yāvad-eva*) and PED (s.v. *yāva*). For *-d* as a historic form in a fossilised sandhi position, cf. *tad* 326; *etad* 390. It could, however, be analysed as a sandhi *-d-*, i.e. *yāva-d-eva*. For sandhi *-d-*, see the note on 57.
Dhp-a II 73,9–12: *ñattan ti jānanasabhāvo, yam pi sippaṃ jānāti yamhi vā issariye yase sampattiyañ ca ṭhito janena ñāyati pākaṭo paññāto hoti tass' etaṃ nāma.*
It seems therefore to be the fame or reputation which one acquires as the result of knowledge of some sort, i.e. "reputation for skill", as BHSD (s.v.) defines *jñātra*.
Dhp-a II 73,14–19: *sukkaṃsan ti kusalakoṭṭhāsaṃ, bālassa hi sippaṃ vā issariyaṃ vā uppajjamānaṃ kusalakoṭṭhāsaṃ ghāṭentam eva uppajjati, muddhan ti paññāy' etaṃ nāmaṃ. vipātayan ti viddhaṃsayamānaṃ tassa hitaṃ sukkaṃsaṃ hanantaṃ paññāsaṃkhātaṃ muddhaṃ vipātentaṃ viddhaṃsentam eva hanti ti.*

73. Dhp-a II 76,19 foll.: *asatan ti bālo bhikkhu avijjamānaṃ sambhāvanaṃ iccheyya assaddho samāno saddho ti maṃ jano jānātū ti icchati ti ... asantasambhāvanaṃ icchati.*
The cty seems to be taking *asataṃ* as accusative singular, i.e. as the equivalent of *asantaṃ*, "non-existent (honour)". If this is correct, then we must suppose that *asantaṃ* has become *asātaṃ* m.c. to allow resolution of the first syllable in pāda a. I have translated it as a genitive plural (as in 77) "honour of (= from) bad men". PDhp 178 reads *asatāṃ* = genitive plural. Udāna-v 13.3 reads *asanto lābham icchanti*, making *asanto* a nominative plural as the subject of the sentence.
Dhp-a II 77,16–20: *pūjā parakulesu cā ti n' eva mātāpitunnaṃ na ñātakānaṃ paresaṃ yeva kulesu: aho vat' ime mayham eva dadeyyuṃ na aññesan ti evaṃ catūhi paccayehi pūjāṃ icchati.*
The cty's explanation includes *pūjaṃ icchati* (Dhp-a II 77,19–20). PDhp 178 has *pūjāṃ*, and Udāna-v 13.3 *pūjāṃ*. Rau (p. 164) suggests reading *pūjaṃ* for *pūjā*, but there seems to be no objection to taking *pūjā* as plural, presumably on the basis of one *pūjā* in each family.
In pāda c we should ignore the svarabhakti vowel in *issariyaṃ*.

74. Dhp-a II 78,2–3: *evaṃ gihī ca pabbajitā ca ubho pi mam eva nissāya kataṃ pariniṭṭhitaṃ maññantū ti saṃkappo uppajjati.*
The absence of any case ending on *kata* calls for comment, and Rau (p. 164) suggests reading *kataṃ maññantu*. The form has clearly caused problems for recensionists. In place of *mam' eva kata maññantu* "let them think that this has been done by me", Udāna-v 13.5 has *mām eva nityaṃ jānīyur* "let them know". If the Udāna-v tradition thought that the pāda contained the verb *jñā-*, then we could assume that the original form of the Pāli was *mam' eva katam aññantu* (the present indicative *aññāti* occurs at Vism 200,29). By nasalisation (see the note on 25) this became *kataṃm aññantu*, which must have been interpreted as *kataṃ maññantu* at some time before the commentary was composed, since it includes the reading *maññantu* in the explanation. Once the existence of the word *maññantu* was confirmed by the cty, any changes introduced into the pāda revolved around the existence of that word. The introduction of nasalisation had an effect upon the metre. Since the opening - - - - is not the usual one for the cadence ⏑ , ⏑ – ⏑ in a prior pāda in the Śloka metre, a short syllable was produced by dropping the nasal of *kataṃ*. This returned the verse to its original form, but because the commentary included the word *maññantu*, the verse was interpreted as containing *kata maññantu*. The parallel version at PDhp 179 reads *mameva katamannentu gṛhī pravrajitā ca ye*, for which an explanation similar to that deduced for the Pāli version can be surmised.
Dhp-a II 78,5–6: *mam' eva ativasā assū ti gihī ca pabbajitā ca sabbe pi mam' eva vase vattantu.*
Dhp-a II 78,15: *navavidhamāno ca vaḍḍhati*. For *māna* see the note on 221.
For the consonant group *-sm-* in *kismici*, see the note on 1–2.

75. Dhp-a II 102,6–8: *aññā hi lābhūpanisā aññā nibbānagāminī ti lābhūpanisā nām' esā aññā eva aññā nibbānagāminī paṭipadā.*
I understand *upanisā* with *nibbānagāminī*, although the cty's suggestion of *paṭipadā* would also be a possibility. This would be an example of an abbreviated compound, for *nibbānagāminī-upanisā*. For abbreviated compounds see the note on 54. For the meaning "means, way" for *upanisā*, see CPD (s.v. *upanisā*), and BHSD (s.v. *upaniṣad*).
Note that in pāda f *-br-* does not make position in *anubrūhaye*. Cf. *Brahmunā* 105; *brūhaya* 285; *brāhmaṇo* 294–95 383–423. This suggests that these verses were composed in a dialect where initial *br-* had become *b-*, and the spellings with *br-* are the result of later Sanskritisation.

76. Dhp-a II 108,8–13: *yo pana tathārūpaṃ vajjaṃ disvā vajjānurūpaṃ tajjento paṇāmento daṇḍakammaṃ karonto vihārā nīharanto sikkhāpeti ayaṃ niggayhavādī nāmā seyyathāpi Sammāsambuddho. vuttaṃ h' etaṃ: niggayha niggayhāhaṃ Ānanda vakkhāmi pavayha pavayhà sāro so ṭhassatī ti.*

For *yaṃ* in the sense of *si quem*, see 108 and cf. *yo* = *si quis* 102 103 106 107 110–15, and see GD II, p. 169 (ad Sn 96).
For the absolutive *niggayha-* in a syntactic compound, see the note on 24.

77. Dhp-a II 110,4–9: *sataṃ hi so piyo hoti ti evarūpo puggalo buddhādīnaṃ sappurisānaṃ piyo hoti, ye pana adiṭṭhadhammā vitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā tesaṃ asataṃ so ovādako anusāsako na tvaṃ amhākaṃ upajjhāyo na ācariyo kasmā amhe ovadasi ti evaṃ mukhasattīhi vijjhantānaṃ appiyo hoti ti.*
For *sataṃ*, see the note on 54; for *asataṃ*, see the note on 73.

78. For a discussion of *kalyāṇa mitta*, see Collins, 1987, and EV II, p. 100 (ad Thī 213).

79. Dhp-a II 126,15–16: *dhammapīti ti dhammapāyako dhammaṃ pivanti ti attho.*
Udāna-v 30.13 reads *dharmaprītiḥ sukhaṃ śete*; PDhp 348 reads *dhammaprītirasaṃ pāttā*; GDhp 224 has *dhamapridi suhu śayadi*. There is a word-play on *pīti* < *Skt pīti* "drinking" and *pīti* < Skt *prīti* "joy". Pāda a says that he sleeps with a clear mind, perhaps unfuddled by drinking the *dhamma* as opposed to the intoxication he would have experienced if he had drunk strong drink. Pāda d, however, states that the wise man delights in the *dhamma*, which suggests that *pīti* is also to be taken as "joy". The cty presumably did not see the possibility of the word-play, since it explains *dhammapīti* only as drinking the *dhamma*. The redactor of the Udāna-v had to choose between *pīti* and *prīti*, and perhaps because of the idea of "delight" in the last pāda, or perhaps because he was following a different commentarial tradition, he decided to read *prīti*. GDhp and PDhp similarly have forms from *prīti*. See Brough (p. 244 ad GDhp 224). I follow the cty in my translation. For other word-plays, see the note on 9–10.
Dhp-a II 127,5–7: *sadā ramatī ti evarūpo dhammapīti vippasannena cetasā ti viharanto paṇḍiccena samannāgato sadā ramati abhiramatī ti.*
In pāda b *vipasannena* in OvH/KRN is a misprint for *vippasannena*. In pāda c we should ignore the svarabhakti vowel in *ar*^{i}*ya-*. For *-pp-* m.c. in pāda c to avoid the opening ⏑ – ⏑ ⏑, see the note on 1–2.

80. Dhp-a II 147,11–12: *usukārāpi tāpetvā tejanaṃ namayanti ujuṃ karonti.*
As Rau (p. 164) points out, *namayanti* is the equivalent of *ujuṃ karoti* in 33. Cf. 145 (where *subbatā* replaces *paṇḍitā*), and Th 19 877. See EV I, p. 125 (ad Th 19) on the possibility of reading *namenti* in pāda a and *namayanti* in pāda d. The translation "bend the bow" in EV I is incorrect. It should read "bend the arrow (straight)".
The metre is Vaitālīya.

81. Dhp-a II 148,20 foll.: *ekaghaṇo asusiro selo puratthimādibhedena vātena na samīrati na iñjati na calati evaṃ aṭṭhasu pi lokadhammesu ajjhottarantesu paṇḍitā na samiñjanti paṭighavasena vā anunayavasena vā na calanti na kampanti.*
For the word-play on *samīrati* and *samiñjati*, made originally in a dialect where the two forms coincided, presumably through the alternation *-īry-/-ijj-/-iñj-*, see Brough (p. 250 ad GDhp 239). For other word-plays see the note on 9–10. PDhp 93 reads *samīrati* and *samīranti*; Udāna v 29.49 (B) *prakampyate* and *kampyante*, (N) (missing) and *pramathyanti*; GDhp 239 *sabhijadi* and *sammijadi*.

82. Dhp-a II 153,4: *evaṃ dhammāni ti desanādhammāni.*
Note that *desanādhammaṃ sutvā* occurs in the explanation (Dhp-a II 153,6).
On the basis of *dhamu ṣuṇitvaṇa* at GDhp 225, Brough suggested (p. 245) that, as *dhamma* is not neuter, the reading *dhammāni sutvāna* is probably an old mistake for *dhammā sunitvāna*. This suggestion, however, does not solve the problem, because *dhammā* would still be neuter, and we should need to change it to *dhammaṃ*. It is, however, more likely that *dhammāni* is an eastern masculine ending, cf. *pabbatāni* 188. For eastern forms see the note on 32. For the metathesis of syllables, see the note on 106 and EV II, p. 119 (ad Thī 271). PDhp 275 has *dhaṃmāṇi śottāna*; Udāna-v 17.11 has *evaṃ śrutvā hi saddharmaṃ*.
Note the parallel between *vipasanno* (which is a misprint for *vippasanno* in OvH/KRN) and *vippasīdanti*.
In pāda a we should ignore the svarabhakti vowel in *r^{a}hado*.

83. Dhp-a II 156,15: *sappurisā cajantī ti arahattamaggañāṇena apakaḍḍhantā chandarāgaṃ vijahanti.*
Udāna-v 30.52 reads *vrajanti*, GDhp 226 *vivedi*, and PDhp 80 *bhavanti*. See Brough (p. 245). OvH/KRN adopted the reading *vajanti*, despite the cty and the v.l. *cajanti*. For the *c/v* alternation see the note on 50.
Dhp-a II 156,15 foll.: *kāmakāmā ti kāme kāmayantā kāmahetu kāmakāraṇā na lapayanti santo ti buddhādayo santo kāmahetu n' eva attanā lapayanti na paraṃ lapāpenti.*
It would appear that the cty is taking *kāmakāmā* as an ablative of cause: "from love of passion". PDhp 80 has *kāmakāmā*; GDhp 26 has *kamakama*. These forms could be taken as a possessive compound "having love of passion", but Udāna-v 30.52 has an ablative: *kāmahetor*. For the Pāli cty having the reading of a canonical text in another tradition, see the note on 66.
C&P (p. 452 note 16) point out that the cty takes *lapayanti* as both simplex and causative. If it is for *lāpayati*, then there is shortening of *-ā-* m.c. Note, however, *saṅkhittaṃ atthaṃ lapayissāmi* S I 31,3*, and GD II, p. 344 (ad Sn 929), quoting BHSD (s.v. *lapayati* "boast"). It is more likely to be a tenth class verb than a causative.

Dhp-a II 157,10–12: *sukhena phuṭṭhā athavā dukhenā ti desanāmattam etaṃ. aṭṭhahi pana lokadhammehi phuṭṭhā tuṭṭhibhāvamaṅkubhāvavasena vā vaṇṇabhaṇana-avaṇṇabhaṇanavasena vā uccāvacaṃ ākāraṃ paṇḍitā na dassayanti.*

For *phuṭṭha* used in connection with an external object impingeing on an individual, see the note on *phuseyyu* 133.

The metre is Triṣṭubh. In pāda c *dukhena* is m.c. Pāda d has twelve syllables. We could correct the metre by reading *n' uccāvacaṃ* or *noccāvacaṃ*.

84. Dhp-a II 159,9–10: *na puttaṃ icche ti puttaṃ vā dhanaṃ vā raṭṭhaṃ vā pāpakammena na iccheyya.*

The metre is Triṣṭubh ab; Jagatī cd. Pāda c has fourteen syllables. We could read *n' iccheyy'* (or *icche* with the v.l.) for *na iccheyya*. PDhp 326 has *necche*; GDhp 324 *na ichi*. SST reads *na-y-icche*, where *-y-* may be for *yo* or may be a glide consonant. It is probable that *iccheyya* was introduced into the pāda in place of *icche* because of the gloss *iccheyya*.

In pāda a we should read *-hetū* (= **heto* < Skt *hetoḥ*, i.e. ablative) m.c., to give the break ⏑, ⏑ ⏑; cf. EV II, p. 177 (ad Thī 508).

85. Dhp-a II 160,20 foll.: *athāyaṃ itarā pajā ti yā panāyaṃ avasesā pajā sakkāyatīram eva anudhāvati.*

With *pāra-gāmino*, cf. *pāra-gū* 348 384 *pāra-gavesino* 355 and *pāra-gato* 414.

For the implication of inferiority in *itarā pajā*, cf. 104 222.

Here *atha* = "but". Cf. 136 387, and contrast 55.

86. Dhp-a II 161,1–2: *sammadakkhāte ti sammā akkhāte sukathite dhamme ti.*

For sandhi *-d-* in *samma-d-akkhāte*, see the note on 57.

For *ca* = *tu* "but", see the note on 5.

Dhp-a II 161,5–10: *pāram essantī ti te evarūpā janā nibbānapāraṃ gamissanti maccudheyyan ti kilesamārasaṃkhātassa maccussa nivāsanaṭṭhānabhūtaṃ tebhūmakavaṭṭaṃ suduttaran ti ye janā dhammānuvattino te etaṃ suduttaraṃ duratikkamaṃ maccudheyyaṃ taritvā atikkamitvā nibbānapāraṃ gamissantī ti attho.*

Presumably those who reach the far shore have crossed beyond the realm of death, as the cty states; but the text does not say that. It makes no sense to take *maccudheyyaṃ* in apposition to *pāraṃ*, and so pāda d must be taken as a separate sentence.

87. Dhp-a II 162,6–9: *kaṇhaṃ dhamman ti kāyaduccaritādibhedaṃ akusaladhammaṃ jahitvā sukkaṃ bhāvethā ti paṇḍito bhikkhu abhinikkhamaṇato paṭṭhāya yāva arahattamaggā kāyasucaritādibhedaṃ sukkaṃ dhammaṃ bhāveyya.*

In this verse about abandoning the *kaṇham dhammaṃ*, literally "the black *dhamma*", and cultivating the *sukkaṃ (dhammaṃ)*, "the white (or bright) dhamma", C&P (p. 170) take these forms as singular, and translate "Having forsaken a shadowy *dhamma*, the wise one would cultivate the bright"; Kalupahana, 1986, p. 121 translates "A wise man should develop a bright character abandoning the shady one"; Rādhakrishnan, 1950, p. 87 translates "Let the wise man leave the way of darkness and follow the way of light". The commentary on the verse where it occurs at S V 24,21 makes it clear that it is referring to the very common categorisation of *dhammas* (in the plural) as *akusala* and *kusala* (*kaṇhaṇ ti, akusala-dhammaṃ. sukkan ti, kusala-dhammaṃ*, Spk III 132,20–21). The parallel versions of the verse have plural forms: PDhp 263 *kāhne dhamme viprahāya śukre bhāvetha paṇḍitā*; Udāna-v 16.14 *kṛṣṇāṃ dharmāṃ viprahāya śuklāṃ bhāvayata bhikṣavaḥ*. For *dhammaṃ* as a possible accusative plural, see the note on 64–65.
Dhp-a II 162,10–13: *okā anokaṃ āgammā ti okaṃ vuccati ālayo, anokaṃ vuccati anālayo, ālayato nikkhamitvā anālayasaṃkhātaṃ nibbānaṃ paṭicca ārabbha taṃ patthayamāno bhāveyyā ti attho.*
For *oka* "home", cf. 34 and 91.

88. Dhp-a II 162,17–18: *cittaklesehī ti pañcahi nīvaraṇehi attānaṃ vodapeyya parisodheyyā ti attho.*
For the consonant group *kl-* in *-klesehi* in pāda d, see the note on 1–2.
In pāda c we should ignore the svarabhakti vowel in *par'yodapeyya*.

89. Dhp-a II 163,3–5: *jutīmanto te ānubhāvavanto arahattamaggañāṇajutiyā khandhādibhede dhamme jotetvā ṭhitā ti attho.*
Dhp-a II 163,9–10: *anupādāno viya padīpo apaṇṇattikabhāvaṃ gatā ti attho.*
CPD gives "not to be designated, having no name" for *a-ppaññattika*, i.e. having no *paññatti* (< Skt *prajñapti*).
For the *āsavas*, see C&P (p. 454 note 7), and EV I, p. 133 (ad Th 47).
In pāda e *jutīmanto* is m.c. to give the "– – –" (*pathyā*) cadence.

90. Dhp-a II 166,7–9: *vaṭṭaṃ pana khepetvā ṭhito khīṇāsavo gataddhī nāma hoti, tassa gataddhino visokassā ti vaṭṭamūlakassa sokassa vigatattā visokassa.*
Dhp-a II 166,11–14: *pariḷāho na vijjatī ti duvidho pariḷaho kāyiko cetasiko ca.*

91. Dhp-a II 170,6 foll.: *yathā gocarasampannapallale sakuṇā attano gocaraṃ gahetvā gamanakāle mama udakaṃ mama padumaṃ mama uppalaṃ mama kaṇṇikā ti tasmiṃ ṭhāne kismici ālayaṃ akatvā anapekkhā va taṃ padesaṃ pahāya uppatitvā ākāse kīḷamānā gacchanti, evam eva khīṇāsavā ... anālayā anapekkhā va gacchanti.*
Dhp-a II 170,14–15: *okam okan ti ālayaṃ sabbālaye pariccajantī ti attho.*

For ***okamokam***, cf. *okāmokata* 34. PDhp 231 has *okaṃ okaṃ jahaṃti* but Udāna-v 17.1 reads *okam oghaṃ jahante te*, which would mean "they leave their home, the water" or "their watery home", which is appropriate both for geese, and also for the mindful, if we take *ogha* in the sense of the flood of *saṃsāra*. See GD II, p. 138 (ad Sn 21–22) and p. 265 (ad Sn 638). Here C&P (p. 453 note 5) quote the Udāna-v reading, and suggest it as an alternative translation (p. 174).
For ***pallala***, cf. 155. For the *r/l* alternation, see Lüders (1954, § 61), and cf. ***antalikkha*** 127–28; ***paḷigha*** 398; ***palipatha*** 414. For *r/l* as an eastern feature, see the note on 32.
In pāda a *satimanto* is m.c.to give the ⏑ – ⏑ – (*pathyā*) cadence.

92–93. Dhp-a II 173,15 foll.: *gati tesaṃ durannayā ti yathā nāmā ākāsena gatānaṃ sakuṇānaṃ padanikkhepassa adassanena gati durannayā na sakkā jānituṃ evam evaṃ yesaṃ duvidho sannicayo n' atthi ... gamanassa apaññāyanato gati durannayā na sakkā paññāpetun ti.*
There seems to be a word-play upon the possible translations of *durannaya* as "hard to follow" and "hard to find". As it is difficult to follow the track of birds in the sky, because they leave no foot-prints, so it is difficult to find the place of rebirth of such persons. For word-plays, see the note on 9–10.

92. Dhp-a II 171,21 foll.: *pariññātabhojanā ti tīhi pariññāhi pariññātabhojanā: yāgu-ādīnaṃ hi yāgubhāvādijānanaṃ ñātapariññā, āhāre paṭikkūlasaññāvasena pana bhojanassa parijānanaṃ tīraṇapariññā, kabaliṅkārāhāre chandarāga-apakaḍḍhanaṅāṇaṃ pahānapariññā, imāhi tīhi pariññahi ... pariññātabhojanā.*
I take *pariññāta* in the same sense as *pariññāya* "(knowing and) renouncing". See GD II, p. 187 (ad Sn 202).
Here *gati* has two senses: (way of) going, i.e. track or path, and also place of rebirth, as in *sugati* and *duggati*. See the note on 420. For *gati* in the sense of refuge, see the note on 380.
In pāda d we should read *yesa*[*ṃ*] to give the cadence ⏑ – ⏑ – .

93. Dhp-a II 175,18–23: *padan tassa durannayan ti yathā ākāse gacchantānaṃ sakuṇānaṃ imasmiṃ ṭhāne pādehi akkamitvā gatā idaṃ ṭhānaṃ urena paharitvā gatā idaṃ sīsena idaṃ pakkhehi ti na sakkā ñātuṃ, evam evaṃ evarūpassa bhikkhussa nirayapadena vā gato tiracchānayonipadena vā ti-ādinā nayena padaṃ paññāpetuṃ nāmā na sakkā ti.*
Although *pada* here is the parallel of *gati* in 92, I take it to mean "foot-print, trace, track" not "path" for the birds, and "place (of existence)" for the *khīṇāsava* person. See the note on 1.

94. Dhp-a II 177,15–17: *indriyāni samaṭhaṃ dantabhāvaṃ nibbisevanabhāvam gatāni. tassa navavidhamānaṃ pahāya ṭhitattā pahīnamānassa.*

For *māna*, cf. 221.
Pāli *pihayati* is < Skt *spṛhayati* with dissimilation of aspirates. Skt *spṛh-* takes the genitive, dative or accusative case. Cf. *pihayanti* 181; *pihet'* 209; *pihayaṃ* 365.
The metre is Triṣṭubh abc; Jagatī d.

95. Dhp-a II 182,3–4: *tādino ti tassa pana evārūpassa sugatiduggatīsu saṃsaranavasena saṃsārā nāma na hoti ti.*
Here and in 94 and 96 I take *tādino* in pāda d in the general sense of "such a one". In pāda b, however, I take *tādi* in the more specific sense of "of such a kind = Buddha-like or holy, venerable". Se EV I, p. 131 (ad Th 41) and BHSD, s.v. *tāyin*.
Dhp-a II 181,7–12: *bhikkhave yathā nāma paṭhaviyaṃ sucīni gandhamālādīni pi nikkhipanti asucīni muttakarīsādīni pi nikkhipanti tathā nagaradvāre nikhātaṃ indakhīlaṃ dārakādayo omuttenti pi ūhadayanti pi, apare pana taṃ gandhamālādīhi sakkaronti, tattha paṭhaviyā vā indakhīlassa vā n' eva anurodho uppajjati na virodho.*
For *indakhīla* as a simile for unshakability, see GD II, p. 192 (ad Sn 229).
Dhp-a III 181,14–15: *vatānaṃ sundaratāya subbato.*
For *subbata*, see the note on 145, and cf. *abbato* 264.
Dhp-a II 181,15–18: *so ime hi maṃ catūhi paccayehi sakkaronti, ime pana na sakkarontī ti sakkāraṃ ca asakkāraṃ ca karontesu n' eva anurujjhati no virujjhati, atha kho paṭhavīsamo ca indakhīlūpamo evaṃ ca hoti.*
The metre is Vaitālīya. In pāda a we should scan the final *-o* in *samo* as short m.c., i.e. *-samŏ*. In pāda b we should scan *-ī-* and the final *-o* in *-khīlūpamo* as short m.c., i.e. *-khīlūpamŏ*.

96. For the form of *kamma*, see the note on 15.
Dhp-a II 185,24 foll.: *santan ti tassa khīṇāsavasamaṇassa abhijjhādīnaṃ abhāvena manaṃ santam eva hoti upasantaṃ nibbutaṃ, tathā musāvādādīnaṃ abhāvena vācā ca pāṇātipātādīnaṃ abhāvena kāyakammaṃ ca santam eva hoti.*
Dhp-a II 186,3–4: *sammadaññāvimuttassā ti nayena hetunā jānitvā pañcavimuttīhi vimuttassa.*
For the sandhi *-d-* in *samma-d-aññā*, see the note on 57.

97. For the paradoxical alternative translations given for *assaddha*, *akataññū*, *sandhicchedo*, *hatāvakāsa* and *vantāsa* in this verse, see Rau (p. 165) and Norman, 1979A. We might have expected a second verse, with a variant for *uttamaporisa* at the end, giving the opposite meaning, but for the suggestion that *uttamaporisa* is also a paradox, see Hara, 1992.
There is an ambiguity about *akata*. It can mean "not made", i.e. "uncreated"; it can also mean "having nothing which has been made or created". Either meaning is appropriate as an epithet of *nibbāna*, but in view of the other

epithets beginning with *a-* applied to *nibbāna*; it is probable that the second is usually intended. See 383 and Norman, 1994A, p. 221.
For the ending *-ñāṇī* < Skt *-jña*, cf. 383 and see the note on 7.

98. Dhp-a II 195,20–22: *yattha arahanto viharanti tam bhūmiṃ rāmaṇeyyakan ti so bhūmipppadeso ramaṇīyo evā ti attho.*
It is not clear how *bhūmiṃ* can be neuter. It is possible that it is accusative, after *viharanti*, in some unusual way. PDhp 245 reads *taṃ bhomāṃ rāmaṇīyakaṃ* (presumably understanding *bhauma* [neuter] "that is earthly delightfulness"); Udāna-v 29.18 reads *te deśā rāmaṇīyakāḥ* (making it nominative). For the explanation as a split compound, i.e. *bhūmi-rāmaṇeyyakaṃ* "delightfulness of earth", see EV I, p. 262 (ad Th 991), although there is no metrical reason for the insertion of *-ṃ* here. Note that Ch reads *bhūmi-*. For split compounds, see the note on 49. It is possible that *bhūmiṃ* is a "correction" for *bhomaṃ* (< *bhauma*) via **bhūmaṃ*.
For *ninna* see Norman, 1979D, pp. 48–49.
In pāda c we should either ignore the svarabhakti vowel in *ar^{a}hanto*, or see the second and third syllables as short (see the note on 1–2) with resolution of the sixth syllable.

99. In pāda a there is resolution of the first syllable. In pāda b *ramatī* is m.c.

100–2. I take *-pada-* to mean "word" in pāda b. See the note on 1.

100–1. I take *api* in the sense of giving totality to a numeral or quasi-numeral, rather than in the concessive sense "even". See MW (s.v. *api*) and GD II, p. 241 (ad Sn p. 87,4). Cf. *sabbam pi* 108; *ettaṃ pi* 196; *ubho pi* 306.

100. Dhp-a II 208,20 foll.: *anatthapadasaṃhitā ākāsavaṇṇanāpabbata-vaṇṇanāvanavaṇṇanādīni pakāsakehi aniyyānadīpakehi anatthakehi padehi saṃhitā yāva bahukā honti tāva pāpikā evā ti attho.*
I take *-pada* to mean "word" in *atthapada*. See the note on 1.

101. Dhp-a II 217,1–3: *ekaṃ gāthāpadaṃ seyyo ti, appamādo amatapadaṃ ... pe ... yathā matā* (= 21) *ti, evarūpā ekā gāthā pi seyyo ti attho.*
The cty seems to be taking *gāthāpada* to mean "verse". I take *-pada* to mean "word". See the note on 1.

102–3. For *yo* = *si quis*, see the note on 76.

102. I take *-pada* to mean "word" in *dhammapada*. See the note on 1. I assume that the syntax is lax, and *anatthapadasaṃhitā* agrees with *gāthā* in *gāthāsataṃ*. PDhp 377 reads *gāthāśataṃ ... anatthapadāsāhitaṃ*. On the

basis of Udāna-v 24.2 we can assume that Udāna-v 24.1 had *gāthāśataṃ ... anarthapadasaṃhitaṃ*. The parallel in GDhp 309 is inconclusive.

103. Dhp-a II 226,17 foll.: *ekañ ca jeyya-m-attānan ti yo pana rattiṭṭhānadivāṭṭhānesu ajjhattikakammaṭṭhānaṃ sammasanto attano lobhādikilesajayena attānaṃ jineyya sa ve saṅgāmajuttamo ti so saṃgāmajitānaṃ uttamo pavaro saṃgāmasīsayodho ti.*
For the sandhi consonant *-m-* in *jeyya-m-attānaṃ*, see the note on **34**.
Note the sandhi of *-i + u-* > *-u-* in *saṅgāmaji* (< Skt *-jit*) + *uttamo* > *saṅgāmajuttamo*. It would be possible to take this as a compound, or as two separate words: "he is the best conqueror" or "he is the best of conquerors".
For *ca* = *tu* "but", suggested by *pana* in the cty, see the note on **5**.

104. Pādas ab go with **103**, and pādas cd with **105**.
Dhp-a II 228,17 foll.: *jitan ti liṅgavipallāso, attano kilesajayena attā jito seṭṭho ti attho. yā cāyaṃ itarā pajā ti yā panāyaṃ avasesā pajā jūtena vā dhanaharaṇena vā saṃgāme balābhibhavena jitā bhaveyya taṃ jinantena yaṃ jitaṃ na taṃ seyyo ti attho.*
Clearly the cty was puzzled by the fact that *jitaṃ* seems to be in agreement with *attā*, but is neuter. Rather than following the cty in assuming a change of gender, I take *jitaṃ* as the past participle used as a noun "conquering" or "conquest", in apposition to *attā*, i.e. "the self as a conquest" is better than other people as a conquest, i.e. the conquest of the self is better than the conquest of other people. For a possible example of a change of gender, see the note on **201**. For a past participle used as a noun, cf. *jita* **105** **179**; *apajita* **105**; *huta* **106–7**; *pajjalita* **146**; *mamāyita* **367**.
Dhp-a III 34,3–4 (ad **125**): *posassā ti idam pi aparenākārena sattādhivacanam eva.*
For *posa*, see **125**. For the relation between *poso* and Skt *puruṣa*, see Bailey (1960, p. 84) and GD II, p. 171 (ad Sn 110).
In *yā cāyaṃ* we presumably have *yā ce ayaṃ*; cf. *yañ ce* in **106** foll.
For the implication of inferiority in *itarā pajā*, see the note on **85**.

105. Dhp-a II 229,11–14: *yathā dhanādīhi parājito pakkhantaro hutvā itarena jitaṃ puna jinanto apajitaṃ kareyya evaṃ apajitaṃ kātuṃ n' eva sakkuneyyā ti attho.*
For *jitaṃ* and *apajitaṃ* as past participles used as nouns, see the note on **104**.
For the labialisation of *-a-* > *-u-* in *Brahmunā*, cf. **230** and *sotthim* **219**, and see Norman, 1976B.
In pāda c we should ignore the svarabhakti vowel in *kay^{i}rā*.

106–7. For *hutaṃ* as a past participle used as a noun "sacrificing", see the note on **104**.
For *yo* = *si quis*, see the note on **76**.

For *yañ ce* = "than if", cf. 229 308 and *yā cāyaṃ* 104.
For *ca* = *tu* "but", see the note on 5.

106. It is not easy to analyse *sataṃsamaṃ*, since *-samaṃ* "year" appears to be singular. Udāna-v 24.21 has the compound *samāśatam*. Mvu III 434,19* has *śataṃ śataṃ*. The Udāna-v reading suggests that the original form in Pāli was *samāsataṃ*, which developed to *samaṃsataṃ* by the common alternation of a long vowel and a short nasalised vowel before a consonant (V̄C/V̄NC). This compound was probably assumed to consist of two separate words *samaṃ sataṃ*, both apparently accusative singular forms, which could therefore be recited/written in the reverse order, since the scansion was the same either way. See Norman, 1992D, p. 216.
In Mvu III 434,19* *jayeta* occurs for *yajeta*. For the metathesis of syllables, see the note on 82.

108. Dhp-a II 234,9–12: *yiṭṭhan ti yebhuyyena maṅgalakiriyadivasesu dinnadānaṃ, hutan ti abhisaṃkharitvā kataṃ pahutadānañ c' eva kammañ ca phalañ ca saddahitvā katadānañ ca.*
For the cognate accusative *yiṭṭhaṃ* with *yajetha*, cf. *acāri cārikaṃ* 326.
The cty seems to draw a distinction between *yiṭṭha* and *huta*.
For *yaṃ* = *si quem*, see the note on 76.
Note the v.l. *va ... va* for *ca ... ca*; for the *v/c* alternation, see the note on 50.
If we read *va ... va*, we must suppose it is m.c. for *vā ... vā*.
Dhp-a II 234,18–19: *yaṃ phalaṃ tato catubhāgam pi sabbaṃ taṃ dānaṃ na agghati, tasmā ujjugatesu abhivādanam eva seyyo ti.*
I take *pi* after *sabbaṃ* as implying totality. See the note on *api* in 100–1.
We might regard *-jj-* in *ujju-gatesu* as m.c, but it occurs elsewhere in contexts where lengthening m.c. is not required. It is possible that this is a rare development of *r̥* > *ur*, i.e. *r̥ju* > **urju* > *ujju*. See Geiger, § 12, note 1. Contrast *uju* in 33.
The metre is Triṣṭubh. In pāda d there is resolution of the first syllable.

109. For *-sīli(n)* at the end of compounds in the sense of "practising", see MW, s.v. *śīla*.
Dhp-a II 239,5–9: *vaddhāpacāyino ti gihissa tadahu pabbajite daharasāmaṇere pi pabbajitassa vā pana pabbajjāya vā upasampadāya vā buddhatare guṇavuddhe apacāyamānassa abhivādanena vā niccaṃ pūjentassa ti attho.*
As Fausbøll pointed out (see Müller, 1881, p. 33 note), the same verse, with slight variations, occurs in Manu II.21. Winternitz (1933, p. 84 note 2) suggested that this probable quotation from a brahmanical text was given simply to connect the following verses (110–15) with it. It is noteworthy that it is not found in this introductory position in PDhp, GDhp or Udāna-v, and the verse is in fact found only in GDhp 172, in the Suha-varga.

110–15. For *yo* = *si quis*, see the note on 76.

112. Dhp-a II 260,8–10: *viriyam ārabhato daḷhan ti duvidhaṃ jhānaṃ nibbattanasamatthaṃ viriyaṃ ārabhantassa.*
I take *daḷhaṃ* as an accusative used adverbially. Cf. 61.
In pāda d we should ignore the svarabhakti vowel in *vir*^{i}*yaṃ*. Contrast *-vīriyo* in pāda b.

113. In pādas bd note the consonant group *-vy-* in *-vyayaṃ* instead of *-bbayaṃ*. For the consonant group, see the note on 1–2.

114. In pādas bd *amataṃ padaṃ* is probably a split compound, with *-ṃ-* m.c. See the note on 49, and cf. *amata-pada* in 21. For *amata* see the note on 21.
I take *padaṃ* to mean "place". See the note on 1.

116. Dhp-a III 4,11–12: *abhittharethā ti turitaturitaṃ sīghasīghaṃ kareyyā ti.*
I take *kalyāṇe* to be a locative of the field of activity: "One should hasten in respect of the good".
In pāda c *dandhaṃ* is presumably an adverbial accusative. I translate it "slowly" to give the contrast with *abhittharetha*. For *dandha*, see Turner (CDIAL 6169 **dandha-* "stupid"), and cf. BHSD (s.v. *dhandha* "slow, weak, dull"). Note *dandheti* "to be slow" (Th 291), and cf. BHS *dhandhāyati* "is slow, is dull".
For *-tth-* instead of *-tt-* in *abhittharati* (< *abhi-tvarati* "to be in haste"), see CPD (s.v.) and Norman, 1989C, p. 383. Rau (p. 165) suggests that *abhittharetha* is the equivalent of *abhistareta*.
In pāda d *ramatī* is m.c. to give the cadence - - - - .

117. In pādas abc we should ignore the svarabhakti vowel in *kay*^{i}*r-*.

118. In pādas ab we should ignore the svarabhakti vowel in *kay*^{i}*r-*. In pāda c the svarabhakti vowel is required m.c. For the effect of a negative on the scansion, see the note on 7.

119–20. For *ca* = *tu* "but", see the note on 5.
In pāda a *passatī* is m.c., and in pāda c *paccatī* is m.c., to give the - - - - (*pathyā*) cadence.

119. For the consonant group *-dr-* in *bhadraṃ* in pāda a, see the note on 1–2.
There are ten syllables in pāda d. As it stands it is a posterior Vaitālīya pāda, and I list this verse as mixed Anuṣṭubh (Śloka)/Vaitālīya. We could produce a

Śloka pāda by omitting either *atha* or *pāpo*. Udāna-v does not have *pāpo*, but PDhp does. Fausbøll, followed by Rau (p. 165), suggested the omision of *pāpo*. Cf. 69 120.

120. For the consonant group *dr* in *bhadraṃ* in pādas abcd, see the note on **1–2.**
There are ten syllables in pāda d. As it stands it is a posterior Vaitālīya pāda, and I list this verse as mixed Anuṣṭubh (Śloka)/Vaitālīya. We could produce a Śloka pāda by omitting either *atha* or *bhadro*. Udāna-v does not have *bhadro*, but PDhp does. Fausbøll, followed by Rau (p. 165), suggested the omision of *bhadro*. Cf. 69 119.

121–22. Dhp-a III 16,11–14: *māppamaññethā ti na avajāneyya pāpassā ti pāpaṃ, na man tam āgamissatī ti appamattakaṃ me pāpaṃ kataṃ, kadā etaṃ vipaccissatī ti evaṃ pāpaṃ nāvajāneyyā ti attho.*
The prefix *ava-* in the v.l. *nāvamaññetha* must have been taken over from the cty. Udāna-v 17.5–6 (B) *nālpaṃ manyeta pāpasya/puṇyasya*; (N) *nālpamannyeta*; PDhp 193–94 *nāppaṃ pāpassa/puṃñassa manyeyā*. GDhp 209–10 *na apu mañe'a pavasa/puñasa* is ambiguous.
It seems clear that the Udāna-v and PDhp traditions assumed that the equivalent of *māppamaññati* which they inherited stood for *mā appaṃ maññati*, rather than *mā apamaññati*. (N) must go back to a compound form similar to the Pāli, whereas (B) and PDhp have resolved the compound. Rau (p. 165) suggests reading *māppaṃ maññetha*. Cf. *appabodhati* in 143A.
For the violation of the two morae rule in *māpp-*, see the note on 70.
Dhp-a III 16,17–18: *evaṃ bālapuggalo thokathokam pi pāpaṃ ācinanto karonto vaḍḍhento pāpassa pūrati yevā ti attho.*

122. Dhp-a III 20,17–18: *dhīro paṇḍitapuriso.*
The meaning "wise" is assured by the opposition to *bālo* in 121.

123. Dhp-a III 23,21 foll.: *bhayan ti bhāyitabbaṃ corehi pariyuṭṭhitattā sappaṭibhayan ti attho, idaṃ vuttaṃ hoti: yathā mahādhano vāṇijo appasattho sappaṭibhayaṃ maggaṃ, yathā ca jīvitukāmo halāhalaṃ visaṃ parivajjeti, evaṃ paṇḍito bhikkhu appamattakāni pi pāpāni parivajjeyyā ti.*
I take *bhayaṃ maggaṃ* to be a split compound "a road of fear/danger", with *-ṃ-* m.c., to give the - - - ⏑ (*pathyā*) cadence. See the note on 49.
For *mahaddhana*, showing a development from *mahat-* rather than *mahā-* (i.e. < **mahad-dhana*), cf. *mahapphala* 312 356–59; *mahagghasa* 325, and see GD II, p. 186 (ad Sn 191).
124. Dhp-a III 28,14–15: *nāssā ti na bhaveyya, hareyyā ti ātiharituṃ sakkuṇeyya.*
For the sandhi of *nāssa* in pāda a and *nābbaṇaṃ* in pāda c, which violates the two morae rule, see the note on 70.

Dhp-a III 28,19–20: *abbaṇaṃ pāṇiṃ visaṃ viya nāssa cittaṃ pāpaṃ anugacchati ti.*
The cty seems to be taking *anveti* in the sense of "follow". For this meaning see the note on 1–2. For *anveti* in the sense of "enter", see CPD (s.v. *anveti*) and GD II, p. 298 (ad Sn 770).
For the consonant group *-nv-* in *anveti* in pāda c, see the note on 1–2.
For *assa* < **asyāt* < *syāt* (= *siyā*) see the note on 10. Although the cty correctly explains this (see above), it also seems to be taking it as *asya* "of him".

125. Dhp-a III 34,5: *paccetī ti paṭieti.*
The cty explains *pacc-eti* by the unassimilated form *paṭi-eti*, which Fausbøll accepted, to give a normal eleven-syllable Triṣṭubh pāda. This is unnecessary, since this is the variety of the Triṣṭubh pāda where the short sixth and seventh syllables are replaced by a long syllable. See the note on 19–20.
For *posa* see the note on 104.
Although *sukhumo* includes a svarabhakti vowel, it differs from the other words including svarabhakti vowels, in that ignoring the vowel does not return the consonant group to its unresolved Skt form. I therefore prefer to classify pāda d as showing resolution of the first syllable.
The first edition of OvH/KRN (1994) wrongly stated that this verse was all Triṣṭubh. Pāda a is Jagatī.

126. Dhp-a III 37,18: *gabbhan ti idha manussagabbho va adhippeto.*
There are nine syllables in pāda a, but assuming resolution of the fifth syllable would leave the unacceptable cadence - - - ⏑ ; see the note on 7. We could perhaps scan *ekĕ*, and assume resolution of the fourth syllable. In pāda d there is resolution of the first syllable.

127–28. For the eastern *-l-/-r-* in *antalikkhe*, see the note on 91. For eastern forms see the note on 32.
Although, as a general rule, an absolutive is to be taken with the subject of a sentence, here we must assume that *pavissa* is to be taken with an unexpressed instrumental going with *vijjati*: "that place is not found (by anyone) entering an opening".
In pāda c *vijjati* is m.c.

127. Dhp-a III 44,10–11: *na so vālaggamatto pi okāso atthi yattha ṭhito pāpakammato muccituṃ sakkuṇeyyā ti attho.*
We should read *mucceyya* for *muñceyya* in pāda d, since the passive sense is required, as the cty makes clear. For the confusion between *muñc-* and *mucc-*, see PED (s.v. *muñcati*). For the NC/CC alternation see the note on 19.
The metre is Triṣṭubh.

128. The metre is Triṣṭubh. For the proclitic use of *na* before *ppasahetha* in pāda d m.c. to give the break - - -, see the note on 8.

129–30. Dhp-a III 49,1–3: *sabbe tasantī ti sabbe pi sattā attani daṇḍe nipatante tassa daṇḍassa tasanti. maccuno ti maraṇassa pi bhāyanti yeva.*
In Skt *tras-* is constructed with the ablative, genitive, or rarely the instrumental.
Dhp-a III 49,12–14: *na haneyya na ghātaye ti yathā ahaṃ evaṃ aññe pi sattā ti n' eva paraṃ pahareyya na paharāpeyyā ti attho.*
We could also translate pāda c as "comparing others with oneself".

130. Dhp-a III 50,14–16: *sabbesaṃ jīvitaṃ piyan ti khīṇāsave ṭhapetvā sesasattānaṃ jīvitaṃ piyaṃ madhuraṃ. khīṇāsavo pana jīvite vā maraṇe vā upekkhako va hoti.*

131–32. For the present participle ending *-āna* in *esāno*, see the note on 20.

131. There is resolution of the fourth syllable in pāda d. The scansion is due to the fact that the pāda is the negative of 132d. Cf. the note on 7.

133. Dhp-a III 57,18–20: *kañci ti kañci ekapuggalam pi pharusaṃ mā avoca. vuttā ti tayā pare dussīlā ti vuttā tam pi tath' eva paṭivadeyyuṃ. sārambhakathā ti esā kāraṇuttarā yugaggāhakathā nāma dukkhā, paṭidaṇḍā ti kāyadaṇḍādīhi paraṃ paharantassa tādisā paṭidaṇḍā ca tava matthake pateyyuṃ.*
I follow the cty in taking *kañci* as referring to the person spoken to (as in 408), and *pharusaṃ* as an adjective describing the thing said. The v.l. *kiñci* would agree with *pharusaṃ*.
The cty explains the negative injunctive *mā voca* by *mā avoca*. For other negative injunctives see *mā samāgañchi* 210 (explained by an optative); *na randhayuṃ* 248 (explained by an imperative); *māpādi* (?) 272; *mā upaccagā* 315; *mā bhañji* 337; *mā pāmado, mā gilī, mā kandī* 371. For an optative being explained by a negative injunctive, see the note on 27.
For *phusati* in the sense of an external object, sensation or discipline impingeing upon an individual, cf. *phuṭṭha* 83 and see Norman, 1962, p. 326.
In pādas bd the omision of *-ṃ* in *-eyyu* is m.c., to give the cadence - - - -.

134. Dhp-a III 58,3–5: *sace neresī ti sace attānaṃ niccalaṃ kātuṃ sakkhissasi kaṃso upahato yathā ti mukhavaṭṭiyaṃ chinditvā talamattaṃ katvā ṭhapitakaṃsathālaṃ viya, tādisaṃ hi hatthapādehi vā daṇḍakena vā pahatam pi saddaṃ na karoti.*
The sense of *sāce neresi* (= *na* + *īresi*) *attānaṃ* is not so much "if you do not make yourself utter a sound" as "if you stop yourself making a sound", i.e. "if you keep silent".

For *esa* with the second person verb *si*, cf. GD II, p. 163 (ad Sn p. 15,23). Cf. *so* with second person verbs in 236 238 379.
Dhp-a III 58,9-12: *sārambho te na vijjati ti evaṃ sante ca pana tvaṃ dussīlo, tumhe dussīlā ti evamādiko uttarakāraṇavācālakkhano sārambho na vijjati na bhavissati yevā ti attho.*

135. Dhp-a III 59,20 foll.: *pāceti ti cheko gopālako kedārantaram pavisantiyo gāvo daṇḍena vāretvā ten' eva pothento sulabhatiṇodakaṃ gocaraṃ neti. āyuṃ pācentī ti jīvitindriyaṃ chindanti khepenti.*
There was probably a word-play on *pāc-* and *pāj-* in an earlier version of this verse, presumably in a dialect where intervocalic *-c-* and *-j-* both became *-j-* or *-y-*. See Lüders (1954, § 140). The cty does not understand thi word-play. For *pācenti* (< *pra* + *aj*) "to drive" in pāda b, see OvH, 1981, pp. 821-22. In pāda d we have the causative of *pac-*, "to bring to an end" (see MW, s.v. *pac*). For another word-play based upon the same *cj* alternation, see the note on 44–45. See also the note on 9–10.
Mehendale (1955–56B, p. 168) suggests that *gocaraṃ* = *gocarāt*, i.e. is an ablative "from the pasture". For the ablative in *-aṃ* see the note on 49.
For *pāṇinaṃ* m.c. in pāda d see Geiger, § 95.1.

136. For *atha* = "but", see 85.

137. There are nine syllables in pāda c. We could correct the metre by reading *dasa[n]naṃ*, and assuming resolution of the first syllable, or by eliding the final syllable *dasann[aṃ]*. Pāda c literally means "to one state of the ten", which are set out in 138–39.

138–39. Udāna-v 28.26–27 has *vā* or *vāpi* consistently, except for 27d *abhyākhyānaṃ ca dāruṇaṃ*, and 28b *śarīrasya ca bhedanaṃ*, where *vā* would not be possible in the ⏑ – ⏑ ⏑ cadence. In 138d *va* is m.c. for *vā*, and it is probable that *va* in 139abcd is also for *vā*, although only in pāda b is it m.c. In 138a *ca* is probably for *va* (despite Udāna-v *ca*), which is m.c. for *vā*. For the *c/v* alternation see the note on 50.

138. Dhp-a III 70,18: *bhedanan ti hatthacchedādikaṃ sarīrabhedanaṃ.*

139. In pāda a *-ss-* in *upassaggaṃ* is m.c. to give the ⏑ – ⏑ ⏑ (*pathyā*) cadence.

140. In pāda d we could read *so upapajjati* with Dhp-a and H, and assume resolution of the first syllable. The parallel verse at It 26,10* has *saggaṃ*, where the metre allows *so upapajjati*.
For *pāvaka* used alone as a synonym for *aggi*, see 71.
In pāda b *aggī* is m.c. to avoid the opening ⏑ – ⏑ ⏑.

141. [illegible] of 203–04

Udāna-v 33.1 has the compound *rajomala* "dust and dirt" in place of *rajo va jallaṃ*, which avoids the redundant fifth syllable in pāda c. For redundant syllables, see the notes on 177 329–30.
Dhp-a III 78,6–7: *aṭṭhavatthukāya kaṅkhāya avitiṇṇabhāvena avitiṇṇa-kaṅkhaṃ.*
The metre is Triṣṭubh. In pāda a we should ignore the svarabhakti vowel in *-cariyā*. In pāda c *va* is m.c. for *vā*.

142. Dhp-a III 83,17: *alaṃkato ti vatthābharaṇapaṭimaṇḍito.*
Here "adorned" means adorned in fine clothes, as opposed to wearing ascetic garments.
Dhp-a III 83,22 foll.: *so evarūpo bāhitap. pattā brāhmaṇo ti pi samitapāpattā samaṇo ti pi bhinnakilesattā bhikkhū ti pi vattabbo yevā ti.*
The cty gives derivations for *brāhmaṇa* (< *bāhita*), *samaṇa* (< *samana*) and *bhikkhu* (< *bhinna*). See the note on 267. We should, however, note that the verse supports only derivations from *sama*, *brahma* and *bhūta*.
PED says that *sama* is < *śama*, but PDhp 196 has *sama* here, GDhp 80 has *dhamu* and Udāna-v 33.2 has *dharmaṃ*. See also the note on *samacariyā* 388. Contrast the note on 265.
There is an error in the footnote in OvH/KRN. This verse is the equivalent of PDhp 196, not 16.
The metre is Triṣṭubh. Note the opening - - - - in pāda b.

143A–44. The division of these verses in OvH/KRN does not agree with some other editions.

143A. This verse is found at S I 7,22*–23*.
Dhp-a III 86,10–11: *attano uppannaṃ nindaṃ apaharanto bujjhatī ti appabodhati.*
Spk I 37,14–15: *yo nindaṃ appabodhatī ti yo garahaṃ apaharanto bujjhati.*
The cty's explanation of *appabodhati* as *apabodhati* < *apa-harati bodhati* seems rather forced, and it might be better to follow Rau's suggestion (p. 167) of taking it as *appa(ṃ) bodhati* "know *ninda* to be a little thing". CPD (s.v. *apa-bodhati*) thinks that the cty's mention of *apaharati* supports a belief that we are dealing with *apa-bodhati*, which it translates as "to ward off, to prevent, keep clear of". Perhaps in support of *appa-* is *appamaññetha* in 121–22. Udāna-v 19.5 has *sarvapāpaṃ jahāty eṣa.*
Dhp-a III 86,8–9: *koci lokasmin ti evarūpo dullabho kocid eva lokasmiṃ vijjati.*
The cty is taking *koci* as "Is any man found in the world", and this is supported by Spk I 37,13 (ad S I 7,22*): *koci evarūpo loke vijjatī ti pucchati*). Nevertheless, I take *koci* with *lokasmi* in the sense of *kvaci* "anywhere in the world". Cf. *koci loke* 179, and see S I 59,18 (*na kho dāni devassa koci dānaṃ dīyati*; Spk I 114,25: *kocī ti katthaci*); Ja IV 92,7* (*kocid eva suvaṇṇakāyurā*

nāgarājaṃ bharanti piṇḍena; 92,17*: *katthacid eva gāme vā nigame vā*); VI 89,23* (*n' ev' amhākaṃ bhayaṃ koci vane vāḷesu vijjati*; 89,24*: *imasmiṃ vane katthaci ekapadese pi* ... ; cf. Sadd 305,30 (*kocī ti kvaci*)); Bv-a 267,22 (*na kvaci parihāyāmī ti ... na koci parihāyāmī ti pi pāṭho, so yev' attho*).
For the consonant groups *-sm-* in *-asmi* in pāda b, and *-dr-* in *bhadro* in pāda d, see the note on 1–2.
In pāda a *hirī-* is m.c. In pāda b the loss of *-ṃ* in *lokasmi* is m.c. Cf. *appasmi* 224; *vanasmi* 334. For *kasām* m.c. in pāda d, cf. *ajjatanām* 227 and see EV II, p. 145 (ad Thī 392) and GD II, p. 285 (ad Sn 712).

143B. This verse and 144 occur together in PDhp 329, giving a mixed Triṣṭubh/Jagatī verse, with six pādas, but they are separated in Udāna-v 19.1 and 2.
Dhp-a III 86,16–17: *kasāya niviṭṭho aham pi nāma kasāya pahato ti aparabhāge ātappaṃ karoti.*
If *niviṭṭha* is the correct reading, then we could assume a derivation from *niviṣṭa* "entered (the influence of) the whip", as we say "the horse is under the whip". The readings *abhispṛṣṭa* (Udāna-v 19.1; paralleled by *abhītāḍita* in 19.2) and *puṭṭha* (PDhp 329), however, suggest that *-niviṭṭha* is a dialect form for **nipiṭṭha* < *nispṛṣṭa* "touched by the whip" (with the change of *-p-* > *-v-*, and the same loss of *-h-* as in *puṭṭha*), or posssibly < *nipiṣṭa* "ground down, tormented by", which was misunderstood by the other traditions.
It is possible that *bhavātha* is a subjunctive with the long *-ā-* in *-ātha*, but it is more likely to be an imperative in *-atha* with lengthening m.c. See Geiger, § 123 and Caillat, 1970, p. 26.
For the consonant group *-dr-* in *bhadro* in pāda a, see the note on 1–2.
The metre is Triṣṭubh.

144. Dhp-a III 86,21: *kāraṇākāraṇajānanalakkhaṇena dhammavinicchayena.*
Dhp-a III 87,1–2: *idaṃ anappakaṃ vaṭṭadukkhaṃ pajahissatha.*
The metre is Jagatī.
In pāda a we should read *vīriyena* m.c. Cf. *vīriya* in 7–8 112. In pāda d we should read *pahassathā* m.c.

145. Dhp-a III 99,16–17: *subbatā ti suvadā sukhena ovaditabbā anusāsitabbā ti attho.*
Although *subbata* must be < *su-vrata* "having good vows" = "virtuous", it is explained as *su-vada* here. It is not clear why this should be so, when the cty on 95 gives the correct explanation. The equation *subbata* = *suvada* suggests a transmission through a dialect where the form was *su-vrata* > *su-vvada*, with *-t-* > *-d-*, probably written as *suvada*.
Cf. 80, where *paṇḍitā* occurs in replace of *subbatā*.
As Rau (p. 167) points out, *namayanti* is the equivalent of *ujuṃ karoti* in 33.

The metre is Vaitālīya.

146. I translate *hāso* as "laughter", but Udāna-v 1.4 has *harśaḥ*, PDhp *hāśo* and GDhp *harṣo*, confirming that the tradition recognised that *hāsa* can stand for *harṣa* "rejoicing" (via **hassa*), as well as *hāsu*.
Dhp-a III 103,5–7: *imasmiṃ lokasannivāse rāgādīhi ekādasahi aggīhi niccaṃ pajjalite sati.*
Although I translate *pajjalite sati* as though it were a locative absolute, understanding "(the world)", I presume that *pajjalita* is a past participle used as a noun "burning" (see MW, s.v. *pra-√jval*): "what joy is there in burning (which is) constantly existing?" For a past participle used as a noun, see the note on 104.
Dhp-a III 103,8–11: *aṭṭhavatthukena hi avijjandhakārena onaddhā tumhe tass' andhakārassa vidhamanatthāya kiṃkāraṇā ñāṇapadīpaṃ na gavessathā na karotha.*
It is not clear why *gavessatha* has *-ss-*, since it is not required by the metre. It was perhaps thought to be a future form < **gaveti*. The inclusion of *kiṃkāraṇā* shows that the cty understood pāda d to be a question.
In place of *onaddhā* Udāna-v 1.4 has *andhakāraṃ praviṣṭāḥ stha pradīpaṃ na gaveṣatha*. GDhp 143 has *pakṣiti*, PDhp 233 *prakkhittā*, and Mvu III 376,13* *prakṣiptā*.

147. Dhp-a III 109,6–8: *cittakatan ti katacittaṃ vatthābharaṇa-mālālattakādīhi vicittan ti attho, bimban ti dīghādiyuttaṭṭhānesu dīghādīhi aṅgapaccaṅgehi saṇṭhitaṃ attabhāvaṃ.*
Since Skt *citrakṛtya* means "painting", I translate *cittakata* as "painted".
Dhp-a III 109,12–13: *bahusaṃkappan ti mahājanena bahudhā saṃkappitaṃ.*
Ps III 302,8–12 (ad M II 64,26*): *bahusaṅkappan ti paresaṃ uppanna-patthanasaṅkappehi bahusaṅkappaṃ, itthīnaṃ hi kāye purisānaṃ saṅkappā uppajjanti tesaṃ kāye itthīnaṃ susāne chaḍḍitakalebarabhūtaṃ pi c' etaṃ kākakulādayo patthayanti yevā ti, bahu-saṅkappo nāma hoti.*
Dhp-a III 109,13–14 ≠ Th-a III 35,14–16 (ad Th 769): *yassa n' atthi dhuvaṃ ṭhitī ti yassa dhuvabhāvo vā ṭhitibhāvo vā n' atthi, ekantena bhedanavikiraṇa-viddhaṃsanadhammam eva.*
This seems to be taking *dhuvaṃ* and *ṭhiti* as two separate nouns.
Ps III 302,13–15 (ad M II 64,26*): *yassa n' atthi dhuvaṃ ṭhitī ti yassa kāyassa mayā marīcipheṇa-udakabubbulādīnaṃ viya ekaṃsen' eva ṭhiti nāma n' atthi, bhijjanadhammatā va niyatā.*
Here *dhuvaṃ* is being taken as an adverbial accusative, the equivalent of Skt *dhruvam* "certainly". See MW, s.v. *dhruva*.
Udāna-v 27.20 has *dhruva-sthitiḥ*, and it would seem that *dhuvaṃ ṭhiti* is a split compound, or rather a compound with *-ṃṭh-* for *-ṭṭh-*. See EV I, p. 236 (ad Th 769), and cf. *aṇuṃthūla* 31 and see the note on 49.

148. Dhp-a III 110,18–20: *idaṃ tava sarīrasaṃkhātaṃ rūpaṃ mahallakabhāvena parijiṇṇaṃ taṅ ca kho sabbarogānaṃ nivāsanaṭṭhānaṭṭhena roganiḍḍhaṃ.*
Note *niḍḍa* and *niḍḍha* = Skt *nīḍa*, with the V̄CC/V̄C alternation.
GDhp 142 reads *pravhaguṇo* with the same ending as Dhp. The ending of the v.l. *pabhaṅguraṃ* agrees with PDhp 259 *prabhaṃguraṃ* and Udāna-v 1.34 *prabhaṅguraṃ*.
Dhp-a III 111,3–4: *so eso pūtiko samāno tad' eva deho bhijjati na cirass' eva bhijjissati ti veditabbo.*
The cty takes *bhijjati* as the equivalent of the future. PDhp has *bhijjihiti*; GDhp *bhetsidi* and Udāna-v *bhetsyate*. For the suggestion that the correct reading is *bhecchati*, see Brough (p. 217 ad GDhp 142).
In pāda c we could avoid the opening " ˘ ˘ " by reading *bhijjatī* or *bhijjate* m.c. See the note on 1–2.

149. Dhp-a III 112,14–16: *apatthānī ti chaḍḍitāni, sārade ti saradakāle vātātapahatāni tattha tattha vippakiṇṇa-alāpūni viya kāpotakānī ti kāpotakavaṇṇāni.*
For *imāni* in the relative clause, see the note on 42.
In pāda b note *alāpūni + iva > alāpūneva*. This may be an example of the change *ī > e* (i.e. *alāpūneva < alāpūnīva*), or of *eva* in the sense of *iva* (see Norman, 1979E, p. 392). See Brough (p. 226 ad GDhp 154), who quotes Fausbøll: "*eva* pro *iva*". Contrast *aggī va* 31, which represents the sandhi of *aggī + iva*, and see the note on 66, where *eva* is the sandhi of *-a + iva*, rather than an example of *eva*.
For *-p-* = *-b-* in *alāpūni* < Skt *alābu*, cf. *pabbaja* 345, and see Geiger, § 39.6 and Brough (p. 226 ad GDhp 154).
For the inclusion of the antecedent *imāni* in the relative clause, see the note on 42.

150. Dhp-a III 118,12 foll.: *yath' eva hi pubbaṇṇaparaṇṇādīnaṃ odahanatthāya kaṭṭhāni ussāpetvā vallīhi bandhitvā mattikāya limpitvā nagarasaṃkhātaṃ bahiddhā gehaṃ karonti, evam idaṃ ajjhattikam pi tīṇi aṭṭhisatāni ussāpetvā nahāruvinaddhaṃ maṃsalohitalepanaṃ tacapaṭicchannaṃ jīraṇalakkhaṇāya jarāya, maraṇalakkhaṇassa maccuno, māno makkho ca ohito ti tassa ārogasampadādīni paṭicca maññanalakkhaṇassa mānassa sukatakāraṇavināsanalakkhaṇassa makkhassa ca odahanatthāya nagaraṃ kataṃ.*

151. Dhp-a III 123,2–5: *satañ cā ti buddhādīnaṃ pana santānaṃ navavidhalokuttarādhammo ca kiñci upaghātaṃ na karotī ti na jaraṃ upeti nāma, pavedayantī ti evaṃ santo buddhādayo sabbhi paṇḍitehi saddhiṃ kathentī ti attho.*

In pāda d *sabbhi* is the dative of giving, not the instrumental. See Brough (p. 227 ad GDhp 160). Udāna-v 1.28 has a locative: *santo hi taṃ satsu nivedayanti*.
For ca = *tu* "but", see the note on 5.
The metre is Triṣṭubh.

152. Dhp-a III 126, 8 foll.: *appassutāyan ti ... appassuto ayaṃ*.
For the sandhi *-o + a-* > *-ā-*, see the note on 56.

153. Dhp-a III 128,6–7: *gahakārakaṃ gavesanto ti ahaṃ imassa attabhāvagehassa kārakaṃ taṇhāvaḍḍhakiṃ gavesanto*.
For "house" = "body", see GD II, p. 138 (ad Sn 18–19).
Dhp-a III 128,11–12 ≠ Th-a I 182,19 (ad Th 78): *anibbisaṃ taṃ ñāṇaṃ avindanto alabhanto yeva sandhāvissaṃ saṃsariṃ aparāparaṃ anuvicariṃ*.
If *anibbisaṃ* is to be derived < Skt *nirviś-* with a negative prefix, it should be noted that MW (s.v. *nirviś-*) gives no meaning which would support the cty's explanation by *vindanto* and *labhanto*. Udāna-v 31.6 has *saṃdhāvitvā punaḥ punaḥ*. If *punaḥ punaḥ* is a genuine equivalent to *anibbisaṃ*, it implies a meaning such as "not ceasing, not putting an end to". I would suggest that *-bb-* is m.c., to give the - - - - cadence, and *anibbisaṃ* stands for *nivisaṃ* < *niviś-*, in which case we might compare Skt *aniviśamāna* "not retiring to rest, restless" (see MW, s.v.). We could therefore translate "not resting, without respite". For the translation "without expiation" which I previously suggested for *anibbisaṃ*, on the assumption that it is the equivalent of Skt *anirveśam*, see EV I, p. 141. Cf. *nibbisa* < Skt *nirveśa* Th 606 1003.
It seems that all editions read *sandhāvissaṃ*, despite the explanation as a past tense. For *-ss-*, which is not required by the metre, see EV I, p. 141.
In pāda c there is resolution of the first syllable.

154. Dhp-a III 128,21 foll.: *gahakūṭaṃ visaṃkhitan ti imassa tayā katassa attabhāvagehassa avijjāsaṃkhātaṃ kaṇṇikamaṇḍalaṃ pi mayā viddhaṃsitaṃ, visaṃkhāragataṃ cittan ti idāni mama cittaṃ visaṃkhāraṃ nibbānaṃ ārammaṇakaraṇavasena gataṃ anupaviṭṭhaṃ, taṇhānaṃ khayaṃ ajjhagā ti taṇhānaṃ khayasaṃkhātaṃ arahattaṃ adhigato 'smī ti*.
For the future in *-h-* in *kāhasi*, see the note on 236.
For *visaṃkhitaṃ* and *visaṃkhāra*, see BHSD, s.vv. *visaṃskṛta* and *visaṃskāra*.
The cty, it seems, takes pāda f to be separate from pāda e, and understands *ajjhagā* to be first person singular. "The mind has gone to non-*saṅkhāra*-ness (= *nibbāna*); I have attained the destruction of the cravings".
There are nine syllables in pāda c. We could normalise the metre by reading *te* for *ete* with the v.l.

155–156. We should ignore the svarabhakti vowel in *-cariyaṃ* in pāda a.

155. For *pallala*, cf. 91. For eastern *l/r* see the note on 32.
In Skt *kruñca* and *krauñca* means "curlew" and the latter also (lex.) "osprey". It would appear that the word is onomatopoeic, and Skt *krauñca* and Pāli *koñca* can therefore be used of any animal which makes the noise *kuñca*, cf. *koñca-nāda* used of elephants (see PED, s.v. *koñca*[2]). Although *koñca* may sometimes be the crane, in this fish-eating context it is more likely to be the heron, as Wright (quoting Thieme, 1975) states (1996, p. 60).

156. Dhp-a III 132,24–25: *cāpātikhīṇā vā ti cāpāto atikhīṇā cāpā vinimmuttā ti attho.*
For the suggested development of *atikhīṇa* < **atiskīrṇa* (= **atistīrṇa*), see Norman, 1979B, pp. 325–26. For *cāpāto* in the cty, see the note on 320.
Dhp-a III 133,4–7: *purānāni anutthunan ti iti amhehi khāditaṃ iti pītan ti pubbe katāni khāditapītanaccagītavāditādīni anutthunantā socantā anusocantā senti.*
The singular present participle *anutthunaṃ* with a plural verb seems strange. We might regard *anutthunaṃ* as a *ṇamul* type absolutive (see the notes on 201 325, and GD II, p. 299 [ad Sn 773]), or a present participle singular taken over from a different context, where the singular was more appropriate.

157. Dhp-a III 138,1–3: *yāman ti Satthā attano dhammissaratāya desanā-kusalatāya idha tiṇṇaṃ vayānaṃ aññataraṃ vayaṃ yāmaṃ ti katvā dassesi.*
PDhp 312 *ttiṇṇaṃ añataraṃ yāmānaṃ*; Udāna-v 5.15 *trayānāṃ anyataraṃ yāmaṃ.*
With the verb *paṭijaggeyya*, one would expect *yāma* to have its usual meaning of "watch of the night", but the cty explains that it refers to the three stages of life.
For the combination of (*ti-*)*yāma* and *paṭijaggati*, see the note on 60.
For the proleptic use of the cognate accusative *surakkhitaṃ* with *rakkheyya*, cf. 168 169 231–33 296–301 and see EV I, p. 210 (ad Th 560). For the use of the cognate nominative, see the note on 159.
For *naṃ*, see the note on 1–2.

158. Dhp-a III 142,1 foll.: *patirūpe nivesaye ti anucchavike guṇe patiṭṭhāpeyya ... attānam eva paṭhamataraṃ tasmiṃ guṇe patiṭṭhāpeyya, evaṃ patiṭṭhāpetvā atha aññaṃ tehi guṇehi anusāsitukāmo so attānam eva paṭhamataraṃ tasmiṃ guṇe patiṭṭhāpeyya, evaṃ patiṭṭhāpetvā atha aññaṃ tehi guṇehi anusāseyya.*
Here *eva* is the emphatic particle: "first one should establish *oneself* in ... ".
Dhp-a III 142,6–10: *attānaṃ hi tattha anivesetvā kevalaṃ param eva anusāsamāno parato nindaṃ labhitvā kilissati nāma, tattha attānaṃ nivesetvā anusāsamāno parato pasaṃsaṃ labhati, tasmā na kilissati nāma, evam karonto paṇḍito na kilisseyya.*

PED translates *kiliseyya* as "do wrong". I presume that it is rather "become impure, become stained (as a result of acting wrongly)".

159. In pāda a I translate *ce* as "if", but it is possible that we should read *ve* for *ce*, since there is no reference to *ce* in the cty. Cf. Udāna-v 23.8 *ātmānaṃ hi* and PDhp 318 *āttanā ye* (where *ye* is identified as an emphatic particle by Cone, referring to Norman, 1967, pp. 161–63; see also the note on 165). No v.l. *ca* is given for the text, but *ca* is found as a v.l. in the explanation in the cty. The reading *āttanā* in PDhp seems to make better sense: "One should so act oneself as one advises others". See the note on 162. For the *va/ca* alternation, see the note on 50.
Dhp-a III 144,5–12: *yathā hi bhikkhu paṭhamayāmādīsu caṅkamitabban ti vatvā paraṃ ovadati sayaṃ caṅkamādīni adhiṭṭhahanto attānañ ce tathā kayirā yath' aññaṃ anusāsati, evaṃ sante sudanto vata dametha, yena guṇena paraṃ anusāsati tena attanā sudanto hutvā dameyya. attā hi kira duddamo ti ayaṃ hi attā nāma duddamo, tasmā yathā so sudanto hoti tathā dametabbo ti.*
This seems to be a use of the cognate nominative *sudanto* with *dametabbo*: "(the self) is to be tamed so that it is well tamed". Cf. *so hi nūna bhante suvimutto vimuccissati*, S III 121,26–27. For the comparable use of the cognate accusative, see the note on 157.
I assume that an active verb is required, i.e. *dametha*. Dhp-a has *dameyya* in the verse and the explanation; PDhp has *dameyā*; Udāna-v changes the construction and has no verb in the pāda. The reading *-mm-* in J (misprinted as *dhammetha* in OvH/KRN) is either m.c. to give the *pathyā* cadence, or is a fourth class verb. I think that pāda c is a continuation of the sentiment in the first line: "Only when you are tamed yourself should you tame others", and an interpretation of *dammetha* as a passive form would be inappropriate.
In pāda a we should ignore the svarabhakti vowel in *kayirā*.

160. Dhp-a III 149,1 foll.: *attā va attano patiṭṭhā ... attanā eva hi sudantena nibbisevanena arahattaphalasaṃkhātaṃ dullabhaṃ nāthaṃ labhati.*
C&P read *va* for *hi* in pāda c, and *attanā va* for *attanā eva hi* in the cty. I assume that *hi* in pādas abc is the emphatic particle. PDhp 321 has *hi* in all three pādas; Udāna-v 23.11 reads *tv ... nu ... hi*.
PDhp 321 has *sucinṇena* for *sudantena* in pāda c.

161. Dhp-a III 151,2 foll.: *evam evaṃ attanā kataṃ attani jātaṃ attasambhavaṃ pāpaṃ.*
The parallelism between *attaja* and *attasambhava* makes it certain that both are adjectives.
Dhp-a III 152,2: *abhimatthati kantati vidhaṃseti.*
PDhp 307 reads *anumaṃdhati dummedhaṃ*; Udāna-v 28.12 reads *abhimadhnāti taṃ pāpaṃ*. Although the verb is quoted in the form

abhimatthati at Sadd 365,15, it is perhaps better to read *-manthati*. See Geiger, § 53.1.
Note the v.l. *asma-* for *amha-* < *aśman*.
We should ignore the svarabhakti vowel in *vajiraṃ* in pāda d.

162. Dhp-a III 153,10 foll.: *māluvā sālam iv' otatan ti yassa puggalassa taṃ taṇhāsaṅkhātaṃ dussīlyaṃ yathā nāma māluvā sālam otarantī ... sabbatthakam eva pariyonandhati evaṃ otataṃ pariyonandhitvā ṭhitaṃ.*
MW lists (lex.) *māluvā* "a kind of sweet potato", but this cannot be intended here. For *māluvā* see GD II, p. 201 (ad Sn 272) and Lüders, 1954, § 91. MW lists *mālu* (f.) "creeper", and there was presumably a form **mālukā* based upon this, which developed > **māluyā*. Pāli inherited an eastern form with glide *-v-*. From **māluyā/māluvā* Udāna-v and PDhp back-formed *mālutā* (cf. PDhp 137 and Udāna-v 3.4 = 334); i.e. *k* > *y/v* > *t*. For the glide consonant alternation *v/y*, see the note on 40.
The cty seems to be taking *otata* as active, and if that were possible, then the pāda presents no difficulties, if we assume that *otataṃ* agrees with *dussīlyaṃ*. MW quoes "spreading over, extending to" for *tata* (but only on the authority of Wilson), and gives no information about it being able to take a direct object in the accusative case. PDhp 306b has the same construction: *mālutā sālam ivotatā*, with *otatā* agreeing with *mālutā* "like the creeper spreading over the *sāl* tree"; Udāna-v 11.10 (B) has *sālavāṃ mālutā yathā* ("like the creeper possessing the *sāl* tree" ?) and (N) *sālaṃ vā mālutātatam* "like a *sāl* tree overspread (covered) by a creeper". This is the most grammatical version but may for that reason be a normalisation since, to get a parallel, we should expect pādas ab to mean "whose bad conduct has spread over (him) as the *māluvā* creeper spreads over a *sāl* tree". A reference to the same simile is found in Ja V 452,26*–27*: *rattacittam* (so read) *ativeṭhayanti naṃ / sāla* (m.c. in the Rathoddhata metre) *māluvalatā* (*-va-* m.c.) <*va*> *kānane*.
GDhp 330 has *malu'a va vilada vaṇi*, but this seems to be nearer to Sn 272 = S I 207,35*: *māluvā va vitatā vane*, which would probably be a better simile for the *dussīlya* spreading out, while 162b would go better as a comparison to *puthu visattā kāmesu*.
Dhp-a III 153,17–18: *yathā naṃ anatthakāmo diso icchati tathā attānaṃ karoti nāma.*
There is a v.l. *attanā* for *attānaṃ*. Cf. the note on 159.
For the consonant group *-ly-* in *-dussīlyaṃ*, see the note on 1–2 and for the long vowel before a double consonant violating the two morae rule, see the note on 70.
For *naṃ*, see the note on 1–2.
There are nine syllables in pāda b. Fausbøll reads *mālvā*, as though *-u-* were a svarabhakti vowel which can be disregarded. Cf. 334, where the metre requires the *-u-*. In pāda d *icchatī* is m.c.

163. We should expect a contrast between pādas ab (*sukarāni*) and pādas cd (*-dukkaraṃ*), and we might suppose that in pāda c *ve* = *ce* < *ca* "but". See the note on *ce* in 229. If this is so, then the change is a very old one. PDhp 167 has *ve* ... *ve*; Udāna-v 28.16 has *vai* ... *vai*; GDhp 264 has *du* (= *tu*, which would support the idea of *ca*) ... *gu* (= *kho* < *khalu*). For the *c/v* variation see the note on 50.

164. Dhp-a III 156,17–21: *tassa taṃ paṭikkosanaṃ sā ca pāpikā diṭṭhi veḷusaṅkhātassa kaṭṭhakassa phalāni viya hoti, tasmā yathā kaṭṭhako phalāni gaṇhanto attaghaññāya phallati attano ghātattham eva phaleti, evaṃ so pi attaghātāya phallati.*
The cty then quotes S I 154,3*–4*:

phalaṃ ve kadaliṃ hanti phalaṃ veḷu phalaṃ nalaṃ
sakkāro kāpurisaṃ hanti gabbho assatariṃ yathā.

PDhp 315 reads *kaṇṭakasseva*; GDhp 258 *kaḍakaseva*; Udāna-v *kaṇṭaka-veṇur*. These readings suggest that *kaṭṭhaka* is a mistake for *kaṇṭaka*. For a discussion of this, and of the idea that the act of bearing fruit kills the banana, bamboo, reed (and mule), see Brough (p. 255 ad GDhp 258). For the death of the *kaṇṭaka* after fruiting, see Rau (p. 169).
For the sandhi of *-assa* + *iva* > *-asseva*, see the note on 66.
For *-ghaññāya* (= dative of purpose), cf. *tāṇāya* 288, and see Norman, 1989A, pp. 221–22.
In pāda b we should ignore the svarabhakti vowel in *ar'yānaṃ*.

165. Dhp-a III 158,3–4: *yena pana attanā akataṃ pāpaṃ so sugatiñ c' eva agatiñ ca gacchanto attanā va visujjhati.*
The fact that *va* in pāda a is the emphatic particle is confirmed by PDhp 308 and Udāna-v 28.11 which both have *hi*. The fact that *va* in pāda d is the emphatic particle is confirmed by Udāna-v *ātmanaiva* and PDhp *āttanā ye viśujjhati*. For *ye* as an emphatic particle, see the note on 159.
Dhp-a III 158,4–6: *kusalakammasaṅkhātā suddhi akusalakammasaṅkhātā ca asuddhi paccattaṃ kārakasattānaṃ attani yeva vipaccati.*
PDhp 308 has *praccattaṃ* and Udāna-v 28.12 *pratyātmaṃ*. See MW (s.v. *pratyātmam*), "indecl., 'for every soul, in every soul, singly'".
Dhp-a III 158,6–8: *aññо puggalo aññaṃ puggalaṃ na visodhaye ti n' eva visodheti na kilissati ti vuttaṃ hoti.*
For *visodhaye* as an optative, see 289. For *visodhaye* as a present participle, see the note on 281.
For the violation of the two morae rule in *nāñño*, see the note on 70.

166. For sandhi *-d-* in *atta-d-atthaṃ* (twice), and *sa-d-attha*, see the note on 57.
There is doubt about the derivation of *pasuta*, and PED (s.v. *pasuta*) suggests that it is < Skt *prasita* with *-i-* changed > *-u-*. The other versions do not have

a direct equivalent here: PDhp 325 reads *sadāṭṭhaparamo siyā*; Udāna-v 23.10 *svakārthaparamo bhavet*; GDhp 265 *svakatha-paramu*. As parallels to 181, however, we find PDhp 244 *ye jhānaprasutā dhīrā* and Udāna-v 21.9 *ye dhyānaprasṛtā dhīrā*. These readings support the belief that *pasuta* is < Skt *prasṛta* "intent upon, devoted to", with *-ṛ-* > *-u-*.
Rau (p. 169) suggests that there may be a word-play on *sadattha-prasita* < *sadarthaprasita* and *svārthaprasita*: "one's own aim" = "the good aim".

167. Dhp-a III 163,5–8: *hīnaṃ dhamman ti pañcakāmaguṇadhammaṃ, so hi hīno dhammo antamaso oṭṭhagoṇādīhi pi paṭisevitabbo, hīnesu ca nirayādisu ṭhānesu nibbattāpetī ti hīno nāma, taṃ na seveyya.*
Udāna-v 4.8 reads *hīnāṃ dharmāṃ na seveta*, which suggests that *hīnaṃ dhammaṃ* may be an accusative plural form. For *-aṃ* as an accusative plural ending, see the note on 64–65. PDhp 31 has *hīnaṃ dhammaṃ*, and I translate as a singular.
Dhp-a III 163,10–12: *loka-vaddhano ti yo hi evaṃ karoti* (i.e. does the things in pādas abc), *so lokavaddhano nāma hoti, tasmā evaṃ akaraṇena na siyā lokavaddhano.*
The other versions have forms comparable to *lokavaḍḍhano*: GDhp 121 has *lokavaḍhaṇo*; PDhp 31 *lokavaddhano*; Udāna-v 4.8 *lokavardhanaḥ*. Rau (p. 169) compares Skt *bhūmivardhana*, but I assume that *lokavaḍḍhana* does not have the same meaning as *bhūmivaḍḍhana* (see EV II, p. 140 [ad Thī 380]), Brough (p. 213) comments on the cty's "frank confession of ignorance", and suggests that the compound is likely to be a bahuvrīhi, in which case it would mean something like "possessing increase (= properity ?) in the world". I translate "worldly".

168. Dhp-a III 165,1–2: *uttiṭṭhe ti uttiṭṭhitvā paresaṃ gharadvāre ṭhatvā gahetabbapiṇḍe na ppamajjeyya.*
This seems to be taking *uttiṭṭhe* as the locative of a noun "standing up (for alms)". It may be the alternative form of *ucchiṭṭha* (see CPD, s.v. *uttiṭṭha*), but in view of the parallel versions (PDhp 27 *uṭṭheyā*; Udāna-v 4.35 *uttiṣṭhen*) I assume that it is an optative. For the verb, cf. *uṭṭhānakālamhi anuṭṭhahanto* 280.
Dhp-a III 165,6–7: *dhamman ti anesanaṃ pahāya sapadānaṃ caranto tam eva bhikkhācariyadhammaṃ sucaritaṃ care.*
For the proclitic use of *na* before *pp-* in pāda a, see the note on 8.
For the proleptic use of the cognate accusative *sucaritaṃ* with *care*, see the note on 157.
For the consonant group *-sm-* in *asmiṃ* in pāda d, see the note on 1–2.

169. For the proleptic use of the cognate accusatives *sucaritaṃ* and *duccaritaṃ* with *care*, see the note on 157. For the use of the prefix *du-* cf. *duggahita-gāhī* D I 342,15.

For the consonant group *-sm-* in *asmiṃ* in pāda d, see the note on 1–2.
For *naṃ*, see the note on 1–2.

170. Dhp-a III 166,10–12: *marīcikan ti māyaṃ māyā hi dūrato gehasaṇṭhānādivasena upaṭṭhitāpi upagacchantānaṃ upagacchantānaṃ agayhūpakā rittakā tucchakā vā.*

171. For the comparison with kings' painted chariots, see 151. For the split compound with *-ṃ* for *cittarājarathūpamaṃ*, see the note on 49.
For the phrase *etha passatha*, cf. *eva passatha* 344.

172. For *ca* = *tu* "but", see the note on 5.
For the suggestion that *so* = *sma*, see EV I, p. 225 (ad Th 87.). Rau (p. 169) suggests reading *ca* instead of *so*.
For the proclitic use of *na* before *ppamajjati* in pāda b, see the note on 8.

173. Here *kusala* is probably the equivalent of *puñña* "merit, meritorious deed". For the opposition of *kusala* to *pāpa*, see the note on 53.
In pāda b *pithīyati* (Udāna-v 16.9 *pithīyate*) is the passive < Skt (*a*)*pi-dhā*, with *th* < *dh*. Note the v.l. *pidhīyati*. For the *dh/th* alternation see the note on 6.

174. Dhp-a III 175,6–7: *tanuk' etthā ti tanuko ettha na bahuko aniccādivasena vipassati.*
For the sandhi of *-o* + *e-* > *-e-*, cf. 304. Udāna-v 27.5 reads *tanuko 'tra vipaśyakaḥ.*
Dhp-a III 175,11–13: *appo kocid eva satto saggāya gacchati sugatiṃ vā nibbānaṃ-vā pāpuṇāti.*
For *saggāya* as the dative of goal of motion, cf. *visuddhiyā* 277–79; *bhavāya vibhavāya* 282; *nirayāy'* 311.

175. Dhp-a III 177,15–19: *ime haṃsā ādiccapathe ākāsena gacchanti, yesaṃ pana iddhipādā subhāvitā te pi ākāse yanti iddhiyā, dhīrā pi paṇḍitā savāhanaṃ Māraṃ jetvā imamhā vaṭṭalokā nīyanti nissaranti nibbānaṃ pāpuṇantī ti.*
The cty assumes that the verse applies to three classes: birds, those with *iddhi* and the wise. It is, however, not clear whether pāda b applies to the geese or to the few of 174. It is possible that 175ab is merely repeating 174cd. It should be noted that if this is so, it is a device of the Pāli redactor. The equivalents of 174 and 175 are not together in the Udāna-v, and there is no equivalent of 174 in PDhp. Pāda b could, however, refer to the geese, in which case there is a contrast between pādas ab and cd, although it seems strange to say that birds fly by means of *iddhi*. Pāda b could also be taken as referring to the wise in pāda c. I translate the Pāli as it stands, which leaves the

matter uncertain, but I assume that the subject of *yanti* in pāda b is not the geese.
For Māra's *vāhana*, see Sn 436–39.
The cty takes *nīyanti* as < *nir-yā*, not as the passive of *nī* "to lead". PDhp 232 *niyyāmti dhīrā lokamhi*; Udāna-v 17.2 *niryānti dhīrā lokān*.
Here the meaning "wise" for *dhīra* is confirmed by the gloss *paṇḍitā*.

176. Dhp-a III 182,26: *ekaṃ dhamman ti saccaṃ*.
Dhp-a III 183,1-2: *vitiṇṇaparalokassā ti vissaṭṭhaparalokassa*.
The meaning required for *vitiṇṇa* seems to be "given up, rejected, abandoned", as PED suggests, but MW does not quote this for Skt *vitīrṇa*. Note *issarena vitiṇṇo* at Ja IV 447,9* (*issarenā ti raññā vitiṇṇo sī ti pariccatto si*, 447,30*).
For the meaning "passed beyond", see 141.
In pāda d the retention of *-ā-* in *akāriyaṃ* is m.c.

177. Dhp-a III 189,2: *dhīro ti paṇḍito*.
The meaning "wise" is confirmed by the contrast with *bālā* in pāda b.
For *ca* = *tu* "but", see the note on 5.
For the proclitic use of *na* before *ppasaṃsanti* in pāda b, see the note on 8. It is not necessary m.c., since the break - - - is common.
The metre is Triṣṭubh. In pāda a we should ignore the svarabhakti vowel in *kadar*ᵢ*yā*. For the redundant fifth syllable in pāda a, see the note on 141.

178. For the consonant group *-vy-* in *pathavyā*, see the note on 1–2.
I take *saggassa* to mean "to heaven", as a genitive of goal of motion. PDhp 338 has *saggānāṃ* which seems to be a reflection of the 26 sorts of heaven mentioned in Dhp-a III 191,26 foll.: *saggassa gamanena vā ti chabbīsati-vidhassa vā saggassa adhigamanena*.

179–80. Dhp-a III 197,19 foll.: *anantagocaran ti anantārammaṇassa sabbaññutañāṇassa vasena apariyantagocaraṃ. kena padenā ti yassa hi rāgapadādisu ekapadaṃ pi atthi taṃ tumhe tena padena nessatha, buddhassa pana ekapadam pi n' atthi, taṃ apadaṃ buddhaṃ tumhe kena padena nessatha*.
I take *apadaṃ* to mean "leaving no track, no footprint".
In pāda d PDhp 276 has *nehisi*; Udāna-v 29.52 has *neṣyati*; Mvu III 91,20* has *neṣyatha*.

179. Dhp-a III 197,14–17: *yassa jitaṃ nāvajīyatī ti yassa sammā-sambuddhassa tena tena maggena jitaṃ rājādikilesajātaṃ puna asamudācaraṇato nāvajīyati dujjitaṃ nāma na hoti*.
For *jitaṃ* "conquest" in pāda a, see the note on 104 .
Dhp-a III 197,17–19: *noyātī ti na uyyāti yassa jitaṃ kilesajātaṃ rāgādisu koci ekakileso pi loke pacchatovatti nāma no hoti nānubandhatī ti*.

In pāda b *jitaṃ* might be the equivalent of *vijitaṃ* "territory", but even so the meaning of the pāda is not obvious. Although *assa* can be translated as "of him, his (victory)", this intrudes into the construction of *yassa ... tam*, and we might rather expect *tassa* to parallel *yassa*. For the suggestion that *assa* is for *yassa*, see Norman, 1994C, pp. 215–16. The cty is clearly reading *noyāti*, not *no yāti*. I take *koci* as a locative adverb, because of its proximity to *loke*, i.e. "anywhere in the world". For *koci* = *kvaci*, see the note on 143A.
PDhp 276 has *nāppajjīyati* in pāda a; *jitaṃ assā na upeti antako* in pāda b. Udāna-v 29.52 has *nopajīyate* in pāda a; *jitam anveti na kaṃ cid eva loke* in pāda b. Mvu III 91,19* has *nātha jīvati* in pāda a; *jitaṃ asya na jināti antako* in pāda b.
The metre is Vaitālīya acd; Aupacchandasaka b. Note the syncopated opening - - - - - of pāda b.

180. Dhp-a III 198,2–7: *taṇhā nām' esā saṃsibbitapariyonandhanaṭṭhena jālam assā atthī ti pi jālakārikā ti pi jālūpamā ti jālinī, rūpādīsu ārammaṇesu visattatāya visattikā, visattamanatāya visāhāratāya visapupphatāya visaphalatāya visaparibhogatāya pi visattikā.*
For *visattikā* as an epithet of *taṇhā*, cf. 335 and see EV I, p. 189 (ad Th 400) and GD II, p. 210 (ad Sn 333).
In place of *netave* in pāda b, PDhp 277 has *netaye*, Udāna-v 29.53 *lokanāyinī*, Mvu III 92,1* *netrikā*. For the infinitive ending *-tave*, cf. *pahātave* 34.
The metre is Vaitālīya. Note the syncopated opening - - - - of pāda a.

181. Dhp-a III 227,13: *nekkhammūpasame ratā ti ettha pabbajjānekkhamman ti na gahetabbaṃ kilesūpasamananibbānaratiṃ pana sandhāy' etaṃ vuttaṃ.*
PDhp 244 reads *nekkhammopaśame*; Udāna-v 21.9 reads *naiṣkramyopasame*. The cty, however, seems to make it clear that *nekkhamma* here is not < Skt *naiṣkramya*. For the fact that BHS always has *naiṣkramya* as the equivalent of *nekkhamma*, even when it is clear that the correct equivalent is *naiṣkāmya*, see Sasaki, 1986, p. 3. Cf. *nekkhammasukha* 272.
For *pasuta* see the note on 166.
I translate *dhīrā* as "wise". There is no guidance from the cty.
For *pihayanti* see the note on 94.
There is resolution of the sixth syllable in pāda c. In pāda d *satimataṃ* is m.c. to give the cadence - - - -.

182. I assume that *manussa-* = **mānussa-* (which is not listed in PED) < Skt *mānuṣya* "manhood". Rau (p. 169) suggests that the compound is the equvalent of *manuśya[janma]pratilābhaḥ*. PDhp 334 has *śraddhapaṭilābho*.
In pāda b the omission of *-ṃ* in *maccāna* is m.c. Cf. 183 185 207 224.
In pāda a there is resolution of the sixth syllable. In pāda d note the cadence - - - -. It looks as though this was in origin a prior pāda, now being used as a

posterior pāda. Cf. 194a. We could read *Buddhānam uppādo* m.c. PDhp 334 has *kiccho buddhāna uppādo kicchā dhammassa deśanā*, i.e. *uppādo* is in a prior pāda.

183. Dhp-a III 237,17–18: *sacittapariyodapanan ti pañcahi nīvaraṇehi attano cittassa vodāpanaṃ.*
PDhp 357 reads *-pariyodamanaṃ*; Udāna-v 28.1 *-paryavadanam* (probably for *-dānam*); Mvu III 420,13* *-paryādāpanaṃ*. It is probable that the *dam-* and *dap-* forms are linked through an intermediate *dav-* form. For the *m/v* alternation, cf. *-gavesinol*-gamesino* 355; *bhamassu/bhavassu* 371.
For Jain parallels to this verse, see Watanabe, 1995.
In pāda c *kusala* is probably the equivalent of *puñña* "merit, meritorious deed". For the opposition of *kusala* to *pāpa*, see the note on 53.
In pāda a there is resolution of the sixth syllable, and in pāda b resolution of the first syllable. In pāda c we should ignore the svarabhakti vowel in *-par^i^yodapanaṃ*. In pāda d the omission of *-ṃ* in *Buddhāna* is m.c. See the note on 182.

184–85. These two verses occur together at D II 49,26* foll.

184. Dhp-a III 237,19–21: *khantī ti yā esā titikkhāsaṃkhātā khantī nāma idaṃ imasmiṃ sāsane paramaṃ uttamaṃ tapo.*
Dhp-a III 237,24 foll.: *na hi pabbajito ti pāṇi-ādīhi paraṃ upahananto viheṭhento parūpaghātī pabbajito nāma na hoti, samaṇo ti vuttanayen' eva paraṃ viheṭhayanto samaṇo pi na hoti yeva.*
The metre is Aupacchandasaka. In pāda a *khantī* is m.c.

185. Dhp-a III 238,1–6: *anupavādo ti anupavādanañ c' eva anupavādāpanañ ca, anupaghāto ti anupahananañ c' eva anupaghātanañ ca, pātimokkhe ti jeṭṭhakasīle saṃvaro ti pidahanaṃ, mattaññutā ti mattaññubhāvo pamāṇajānanaṃ, pantan ti vivittaṃ, adhicitte ti aṭṭhasamāpattisaṃkhāte adhikaciṭṭe, āyogo ti payogakaraṇaṃ.*
In pāda a there is resolution of the first and sixth syllables. The v.l. *anūpavādo anūpaghāto* is unacceptable because it makes resolution impossible.
In pāda f the omission of *-ṃ* in *Buddhāna* is m.c. See the note on 182.

186. Dhp-a III 240,16–19: *kahāpaṇavassenā ti yaṃ so apphoṭetvā sattaratanavassaṃ vassāpesi taṃ idha kahāpaṇavassan ti vuttaṃ, tenāpi vatthukāmakilesakāmesu titti nāma n' atthi.*
The idea of *api* "even" seems required, although it is not in the text.
Dhp-a III 240,21–22: *iti viññāyā ti evam ete kāme jānitvā.*
In pāda c *dukhā* is m.c. to give the ˘ – – ˘ (*pathyā*) cadence.

188. Dhp-a III 246,4–6: *bahun ti bahū, pabbatāni pi (attha tattha Isigili-Vepulla Vebbhārādike pabbate.*
Since *pabbata* is masculine (note *pabbate* in the explanation), we must assume that *-āni* is the eastern masculine accusative plural ending; see the note on 82. PDhp *parvvate*; Udāna-v *parvatāṃś ca*. For eastern forms see the note on 32.
PDhp 216 reads *vatthūni rukkhacittāṇi* (showing the assimilation of *ty* > *tt*); Udāna-v 27.31 reads *ārāmāṃ vṛkṣacaityāṃś ca*.
For the consonant group *-ty-* in *-cetyāni* in pāda c, see the note on 1–2.

190. It is probable that *yo* = *si quis* in pāda a. See the note on 76.
For *ca* = *tu* "but", see the note on 5.
In pāda c we should ignore the svarabhakti vowel in *ar-ya-*.

191. All the nouns in this verse are accusatives after *passati* in 190.
We should ignore the svarabhakti vowel in *ar-yaṅ* in pāda c.

193. Dhp-a III 248,21 foll.: *yattha so jāyatī dhīro uttamapaññō sammā-sambuddho taṃ kulaṃ sukhaṃ edhati sukhappattam eva hoti.*
For the phrase *sukham edhati* see EV I, p. 169 (ad Th 236).
The gloss *uttamapaññō* implies the meaning "wise" for *dhīro*, but PDhp 79, GDhp 173 and Udāna-v 30.27 have forms from *vīro* "hero" in place of *dhīro*. The *dh/v* alternation arises from the similarity of the two characters in early Brāhmī script. Cf. 418 and *vāraye/dhāraye* 418, and see GD II, p. 148 (ad Sn 44).
Dhp-a III 248,16–17: *dullabho ti purisājaññō hi dullabho na hatthi-ājānīyādayo viya sulabho.*
For *purisājaññō*, with *ājaññā* < **ājānya*, cf. *ājānīya* (< Skt *ājāneya*) 322.
In pāda c *jāyatī* is m.c. to give the - - - - (*pathyā*) cadence.

194. We could translate *saddhamma* as "the doctrine of the good (= Buddha(s))".
In pāda a we should read *buddhānam* m.c. to give the - - - - (*pathyā*) cadence, which would be more usual with the opening - - - -.

195. Dhp-a III 252,4–5: *papañcasamatikkante ti samatikkante taṇhādiṭṭhi-mānapapañce.*
For *papañca*, cf. 254 and for the translation "the diversified world", see EV I, p. 203 (ad Th 519).
For *pariddava*, see GD II, p. 370 (ad Sn 1052).
In pāda b *va* is m.c. for *vā*.

196. Dhp-a III 252,10 foll.: *na sakkā puññā saṃkhātun ti puññaṃ gaṇetum na sakkā, kathan ti ce im' ettam api kenaci ti imaṃ ettakaṃ imaṃ ettakan ti*

attho, kenaci ti apisaddo idha sambandhitabbo, kenaci puggalena mānena vā.
The reading *puñña* (v.l. *puññam*) in Dhp-a, in both verse and lemma, is presumably to get the cadence - - - - (*pathyā*) instead of - , - - - , with the opening - - - - .
In pāda c *puññaṃ* is nominative, and *saṃkhātuṃ* is to be taken in a passive sense with the instrumental *kenaci*: "this merit could not be measured by anyone".
I assume that *api* in pāda d emphasises the totality of *ettam*. See the note on 100–1. The cty takes it with *kenaci*: Nārada's edition (see the v.ll. in OvH/KRN) reads *iti* " ... by anyone (thinking) it is so great", but this reading would seem to be ruled out by the cty's reference to *api*.
For *etta* (= *ettaka*), see CPD, s.v.

197–200. It would be possible to take *jīvāma* as an imperative: "Let us live".

197–99. It would be possible to take *viharāma* as an imperative: "Let us dwell".

197. Note that *verinesu* in pādas bc shows the development of a consonant *n*-stem to an *a*-stem, doubtless on the analogy of *verinaṃ* 42. For the comparable change of an *s*-stem, see the note on 29.

200. Dhp-a III 258,19–23: *yesan no ti yesaṃ amhākaṃ palibujjhanaṭṭhena rāgādisu kiñcanesu ekam pi kiñcanaṃ n' atthi, pītibhakkhā ti yathā Ābhassarā devā pītibhakkhā hutvā pītisukhen' eva vītināmenti evaṃ mayam pi bhavissāmā ti attho.*
For the inclusion of the antecedent *no* in the relative clause ("for whom, (namely) for us"), see the note on 42.
For the Ābhassara gods who feed on joy, see DPPN, s.v. Ābhassara.

201. Dhp-a III 259,21: *jayan ti paraṃ jinanto veraṃ paṭilabhati.*
Spk I 154,21–22 (ad S I 83,31*): *jinanto veraṃ pasavati, veripuggale labhati.*
Both cties are taking *jayaṃ* as a present participle, and I follow this interpretation because I think that each verb in the verse should have a person as subject: the winner, the loser and the one at peace. There are, however, difficulties in this interpretation. PDhp 81 reads *jayam veraṃ prasavati*; GDhp 180 *jaya vera prasahadi*; Udāna-v 30.1 *jayād vairaṃ prasavate*. It is possible that *jayaṃ* is the result of a change of the gender of the noun *jaya* to neuter, and it can therefore be the subject of the verb. It is clear that that was the view of the redactor of the Avadāna-śataka (quoted by Brough, p. 238), who changed the verse to *jayo vairaṃ prasavati*. The same change of gender seems to occur at S I 163,28*–29*: *jayaṃ ve maññati bālo vācāya pharusaṃ bhaṇaṃ/ jayañ c' ev' assa taṃ hoti yā titikkhā vijānato*. This is explained at

Spk I 230,4–5: *jayañ c' ev' assā ti ass' eva taṃ jayaṃ hoti. so jayo hotī ti attho.* Here, however, the possibility of contamination by *jayaṃ* in pāda a cannot be ruled out. For the suggestion of a change of gender, see the note on 104. For the suggestion that *jayaṃ* may be a *ṇamul* type absolutive, see EV II, p. 66 (ad Thī 26), and cf. 156. Udāna-v *jayād* suggests the possibility of taking *jayaṃ* as an ablative in *-aṃ* (see the note on 49 and Lüders, 1954, § 190).
For the suggestion that *pasavati*, *pasahati* and *prasavate* are related and show a glide consonant alternation *-v-/-h-* < *-y-* in **pasayati* = *seti*, see Norman, 1971B, pp. 217–18.

202. Dhp-a III 261,11–16: *kalī ti dosena samo aparādho pi n' atthi, khandhādisā ti khandhehi samānā yathā pariharīyamānā khandhā dukkhā evaṃ aññaṃ dukkhaṃ nāma n' atthi, santiparan : nibbānato uttariṃ aññaṃ sukham pi n' atthi, aññaṃ hi sukhaṃ sukham eva, nibbānaṃ paramaṃ sukhan ti attho.*
Following Collins (1982, p. 319), I adopt "constituent of personality" as the translation for *khandha*.
For *kalī* in the sense of "evil", see GD II, p. 268 (ad Sn 659). For *kalī* in the sense of "losing throw at dice", see 252.
The reading *samānā* in the cty, if correct, as opposed to *samo* in the explanation of *dosasamo*, supports the reading *khandhādisā* instead of *khandhasamā*. It is not clear how *khandhādisa* should be analysed. Andersen (1904–5, p. 82, s.v. *khandha*) divides it as *khandhā-disa*, and (p. 120, s.v. [1]*disa*) derives the second element of the compound from *dṛśa*. He does not explain the final *-ā* of *khandhā*. All the forms he quotes, except *sadisa*, have a long vowel, e.g. *etādisa*, *tādisa*, etc., but they are all based upon demonstrative or personal pronouns, and I know of no other example of *-(ā)-disa* being added to a noun. It is possible that the original form of the pāda had *khandha-sadisā*, which would have given a nine-syllable pāda, normalised by assuming resolution of the fourth syllable. If such a form were "corrected" by omitting a syllable and lengthening to *-ādisā*, on the analogy of *tādisa*, etc, then the present form of the pāda would have resulted.
Andersen analyses *para* in *santiparaṃ* (p. 162, s.v. *para*[2]) as meaning "higher, superior" and translates the compound as "higher than rest". This is followed by PED (s.v. *para*), and it must be the explanation, but (despite PED) I know of no other example of *para* occurring at the end of a compound of this nature.

203. Dhp-a III 263,18* and 203,22 reads *paramā rogā* as two words. This would give the meaning "greed is the greatest diseases", which seems unsatisfactory. It is better to take the two words together as a compound (cf. the compounds in 204), literally "diseases have greed as the greatest".
I adopt "conditioned things" as the translation for *saṃkhāra*.

In pāda c the absolutive *ñatvā* must be taken with an unexpressed pronoun "[for one] knowing this".
In pāda b *dukhā* is m.c. to give the cadence ⏑ ⏑ ⏑ ⏑. It is possible that *paramā* and *dukhā* have been attracted into the same number as *saṃkhārā*.

204. Dhp-a III 267,6–10: *vissāsaparamā ti mātā vā hotu pitā vā yena saddhiṃ vissāso n' atthi so aññātako va, yena pana saddhiṃ vissāso atthi so asambandho pi paramo uttamo ñāti, tena vuttaṃ vissāsaparamo ñāti ti.*
For the three compounds with *parama*, see the note on 203.
For the consonant group *-gy-* in *ārogyaṃ* in pāda a, see the note on 1–2. For the violation of the two morae rule, see the note on 70.

205. Dhp-a III 269,3: *rāgadarathānaṃ abhāvena niddaro.*
I translate *dara* as "fear" or "distress". Its derivation is not clear. It may be connected with *daratha* but, if so, the reason for *-dd-* here is not clear. It is not required m.c., although it is in *vīta-ddaro* at 385. Udāna-v 28.5 has *nirjvaro* here, but (*vīta-*)*rāga* at 385. There are no other parallel versions to this verse, but at 385 PDhp 40 has *vīta-ḷjara* and GDhp 35 *vikāda-dvara*. The latter suggests the possibility of alternative root forms *dvar/dval* parallel to *jvar/jval*. See Brough's note (p. 186 ad GDhp 35), and cf. Turner, CDIAL 6653 foll., for forms from **dval* "burn".
Dhp-a III 269,4–5: *rasaṃ pivan ti navavidhalokuttaradhammavasena uppannapītirasaṃ pivanto.*
For *dhammapīti* see 79, where there is probably a word-play intended on the two meanings of *pīti*.
For the violation of the two morae rule in *pītvā*, see the note on 70.

206. In pāda b we must understand *ariyānaṃ* with *saṃnivāso*. PDhp 69 has *satāṃ* instead of *sadā* "living with good men".
In pāda a we should ignore the svarabhakti vowel in *ar'yānaṃ*.

207. Dhp-a III 271,21 foll.: *sabbadā ti yathā asihatthena vā amittena āsīvisādīhi vā saddhiṃ ekato vāso nāma niccadukkho, tath' eva bālehi saddhiṃ ti attho.*
For the sandhi of *-ena* + *iva* in *amitteneva*, see the note on 66.
Dhp-a III 272,2–4: *dhīro ca sukhasaṃvāso ti ettha sukho saṃvāso etenā ti sukhasaṃvāso paṇḍitena saddhiṃ ekaṭṭhāne vāso sukho ti attho.*
The gloss *paṇḍitena* confirms "wise" as the meaning of *dhīro*, as does the contrast with *bālehi*.
It is possible that *dhīro* stands for *dhīre* in the sense of Skt *dhīraiḥ*, as Lesný suggested (1924–27, pp. 235–36). Cf. *bāle* 61. Udāna-v 30.26 reads *dhīrais tu sukhasaṃvāso* "there is happy dwelling with wise men"; PDhp 70 *dhīrā sukhasaṃvāsā* "wise men have a happy dwelling". For the uncertain reading

of GDhp 176, see Brough (p. 236). Rau (p. 170) suggests that we read *sukho ca dhīrasaṃvāso* "dwelling with wise men is happy".
For ca = *tu* "but", see the note on 5.
In pāda b the omission of *-ṃ* in *addhāna* is m.c. See the note on 182.

208. Dhp-a III 272,7-8: *dhitisampannaṃ dhīrañ ca.*
Here the gloss suggests "firm, steady" for *dhīra*. Cf. 261.
Dhp-a III 272,9-11: *arahattapāpanasaṃkhātāya dhuravahanasīlatāya dhorayhasīlaṃ.*
For *dhoreyya*, see Norman, 1994C, pp. 225–27.
The metre is Triṣṭubh ac; Jagatī bd. Note in pāda b *āriyaṃ*, giving a Jagatī pāda. The other editions have *ariyaṃ*, giving a Triṣṭubh pāda if we ignore the svarabhakti vowel. Cf. the need to read *āriya-* in 236. CPD (s.v. *ariya*) accepts the prosodic value ⏑ ⏑ ⏑ in these two contexts.

209. Dhp-a III 275,7 foll.: *ayoge ti ayuñjitabbe ayonisomanasikāre ... yogasmin ti tabbiparite ca yonisomanasikāre.*
Dhp-a III 275,10 foll.: *yuñjanto ... ayojento.*
This confirms that *yuñjaṃ* and *ayojayaṃ* are nominative singular present participles, one of the simplex verb and the other of the causative, with no obvious difference in meaning between them.
With *attānuyoginaṃ* cf. Udāna-v 5.9 *arthayogine*; PDhp 173 *atthānuyoginām*; GDhp 266 *arthaṇupaśiṇo*. Note the alternation *tt/tth/rth*. It would seem that a contrast is implied between one who has abandoned the goal and one who applies himself to it, and it is therefore probable that the correct reading is *atthānuyoginaṃ* "applying himself to the goal, or his own interests", and the text has been affected by *attānam* in pāda a "one having application of himself", i.e. "applying himself". Alternatively we might see *atta* < *āpta* "what has been obtained" or < *ātta* "what has been taken up".
For *pihet'* (cty: *pihetī*), see the note on 94.

210. Dhp-a III 275,18–20: *mā piyehī ti piyehi sattehi saṃkhārehi vā kudācanaṃ ekakkhaṇam pi na samāgaccheyya tathā appiyehi.*
For the explanation of the negative injunctive *mā samāgañchi* by the optative *na samāgaccheyya*, see the note on 133.
Pāda c has nine syllables. We could read *piyān[aṃ]*, but I prefer to read *piyānam* (i.e. *-ṃ* > *-m*) and assume resolution of the third syllable.

211. Dhp-a III 275,24 foll.: *piyāpāyo ti piyehi apāyo viyogo, pāpako ti lāmako.*
For the violation of the two morae rule in *piyāppiyaṃ*, see the note on 70. The insertion of *-ā-* before *-pp-* is undoubtedly a scribal device to make it clear that the compound is < *priya* + *apriya*, as opposed to *priya* + *priya*.
In pāda a we should ignore the svarabhakti vowel in *kay'rātha*.

212–16. In pāda a and pāda b *jāyati* is m.c. to give the cadence ⏑ – ⏑ ⏑ ⏑ ⏑ . PDhp 77 and Udāna-v 5.1 read *jāyate*.

217. Dhp-a III 288,6–8: *attano kamma kubbānan ti attano kammaṃ nāma tisso sikkhā tā pūrayamānan ti attho.*
For the form of *kamma*, see the note on 15.

218. Dhp-a III 289,16–18: *chandajāto ti kattukamyatāvasena jātacchando ussāhappatto. anakkhāte ti nibbāne, taṃ hi asukena kataṃ vā nīlādisu evarūpaṃ vā ti avattabbatāya anakkhātaṃ nāma.*
Udāna-v 2.9a reads *chandajāto hy avasrāvī*. See C&P (p. 471 note 11).
Dhp-a III 289,21 foll.: *appaṭibaddhacitto ti anāgāmimaggavasena kāmesu ca appaṭibaddhacitto. uddhaṃsoto te evarūpo bhikkhu Avihesu nibbattitvā tato paṭṭhāya paṭisandhivasena Akaniṭṭhaṃ gacchanto uddhaṃsoto ti vuccati.*
For *uddhaṃsoto*, cf. Pug 17,19–25: *idh' ekacco puggalo pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā: so Avihā cuto Atappaṃ gacchati, Atappā cuto Sudassaṃ gacchati, Sudassā cuto Sudassiṃ gacchati, Sudassiyā cuto Akaniṭṭhaṃ gacchati, Akaniṭṭhe ariyamaggaṃ sañjaneti upariṭṭhamānaṃ saññojanānaṃ pahānāya: ayaṃ vuccati puggalo uddhaṃsoto Akaniṭṭhagāmī.*
Pāda c has eleven syllables. If we omit *ca* and read *kāmes'* and assume resolution of the fourth syllable we have a Śloka pāda. If we read *cā* m.c. we have a Triṣṭubh pāda; see EV II, p. 58 (ad Thī 12). In OvH/KRN (1994) it was listed as Śloka, mainly because of Fausbøll's suggested emendations. I now list it as a Triṣṭubh pāda. Udāna-v 2.9 reads *kāmeṣu tv apratibaddhacitta*, which does not scan as a Triṣṭubh pāda and, even if we assume resolution of the fifth syllable, there still remains a nine syllable pāda with the unacceptable cadence – – – ⏑ , for which see the note on 7.

219. For the labialisation of *-a-* > *-o-* after *-v-* in *sotthi* < Skt *svasti*, see the note on 105.

221. Dhp-a III 298,1–2: *navavidhaṃ pi mānaṃ jaheyya.*
C&P translate *māna* as "measurement", in both the verse and the explanation. In the notes, however, they write (p. 449 note 39) of "the nine-fold self-estimation" and compare the cty ad 94, where they translate *māna* as "self-estimation". Elsewhere they translate it as "pride" (74 150) or "conceit" (407). The translation "measurement" implies a derivation < Skt *māna* < *mā-* "to measure". I think that in all these contexts it is more likely to be < Skt *māna* < *man-* "to think".
For the consonant group *-sm-* in *-rūpasmim* in pāda c, see the note on 1–2.
For *dukkhā anupatanti*, cf. *dukkhānupatito* 302.
The metre is Triṣṭubh.

222. Dhp-a III 301,10–11: *yo puggalo uppannaṃ kodhaṃ dhāraye niggaṇhituṃ sakkoti.*
The cty has the v.l. *vāraye* in both the verse and the explanation. For the *v/dh* alternation see the note on 193.
Dhp-a III 301,12–14: *itaro jano ti itaro pana rāja-uparājādīnaṃ ratha-sārathijano rasmiggāho nāma hoti, na uttamasārathi.*
For the implication of inferiority in *itaro jano*, see the note on 85.
For the consonant group *-sm-* in *rasmi-* in pāda d, see the note on 1–2.
There are nine syllables in pāda d; Fausbøll reads *'taro.*

223. Dhp-a III 313,13 foll.: *akkodhenā ti kodhano hi puggalo akkodhena hutvā jinitabbo, asādhun ti abhaddako bhaddakena hutvā jinitabbo, kadariyo thaddhamaccharī attano santakassa cāgacittena jinitabbo, alīkavādī sacca-vacaṇena jinitabbo.*
The cty interprets *kodha* as referring to a person "an angry one", and similarly takes *asādhu* and *kadariya* as referring to persons, and also their opposites. The construction then has to be expanded with *hutvā*. It seems impossible to take *kodha* as referring to a person; *asādhu* is ambiguous, as is *kadariya*. We may contrast Sn 362 (where *kadariya* occurs with *kodha*) and Dhs 1122 (where it occurs as a synonym of *macchariya*), with 177 (where it is an adjective).
After three abstract nouns it seems strange to find a person mentioned in pāda d. We should expect "one should conquer falsehood by truth". Udāna-v 20.19 has *satyena tv anṛtaṃ jayet*; GDhp 280 has *saceṇa ali'a jiṇa.*
In pāda c we should ignore the svarabhakti vowel in *kadar-yaṃ.*

224. Dhp-a III 316,17–18: *saccaṃ bhaṇe ti saccaṃ dīpeyya vohareyya sacce paṭiṭṭhaheyyā ti attho.*
For the suggestion that *sacca* is < Skt **sātya* "pleasant", rather than *satya* "true", since "pleasant" makes a more appropriate contrast to "angry", see Brough's reference to the Tibetan version of Udāna-v (p. 184 ad GDhp 22). Cf. 408, where Udāna-v 33.17 (N) suggests the reading *sātyāṃ*. For *sāta*, see the note on 341.
Dhp-a III 317,1–5: *yācito ti yācanakā nāma sīlavanto pabbajitā te hi kiñcāpi dethā ti ayācitvā va ghāradvāre tiṭṭhanti atthato pana yācanti yeva nāma, evaṃ sīlavantehi yācito appasmiṃ pi deyyadhamme vijjamāne appamattakam pi dadetha.*
Udāna-v 20.16 reads *dadyād alpād api svayam*; PDhp 292 *deyā appā pi yācito*; GDhp 281 *daya apadu yayida*. These three texts seem to have an ablative or quasi-ablative in place of *appasmi*, which is presumably a locative absolute: "there being (only) a little". The presence of *pi* seems essential — see the v.ll. in OvH/KRN — and we could presume on the basis of Udāna-v and PDhp that an earlier version of the pāda had *dajjā appā pi yācito*, in which *appā pi* was somehow changed to *appasmi*. Ch reads *appam pi*,

possibly because of *appamattakam pi dadetha* in the cty. Rau (p. 171) suggests reading *dajja 'ppasmā ['ppamhā] pi yācito.*
For the consonant group *-sm-* in *appasmi* in pāda b, see the note on 1–2. The omission of *-ṃ* is m.c. See the note on 143A.
Dhp-a III 317,6: *devalokaṃ gaccheyya.*
I assume that "would go to the presence of the gods" means "would be reborn in the *devaloka*".
In pāda d the omission of *-ṃ* in *devāna* is m.c. See the note on 182.

225. Dhp-a III 321,3–6: *accutan ti sassataṃ ṭhānan ti akuppaṭṭhānaṃ dhuvaṭṭhānaṃ yatthā ti yasmiṃ gantvā na socanti na vihaññanti taṃ ṭhānaṃ gacchanti ti attho.*
For *saṃvuta* with the instrumental case, cf. 231–34 281 391, and see Lüders, 1954, § 224. Cf. *saṃvara* with the same case in 360–61. Contrast *asaṃvutaṃ* with the locative case in 7.
For the third person plural indicative middle ending *-are* (= *-ante*) in *socare*, cf. *upapajjare* 307; *lajjare* 316.

226. Dhp-a III 324,13–15: *ahorattānusikkhinan ti divā ca rattiñ ca tisso sikkhā sikkhamānānaṃ, nibbānaṃ adhimuttānan ti nibbānajjhāsayānaṃ.*
For *adhimutta* "intent upon", cf. 344.

227–30. The cty tells the story (see Burlingame, Vol. III, pp. 113–15) of the lay follower Atula who, wishing to hear the dhamma, went to Revata who remained silent, to Sāriputta who spoke at length, and to Ānanda who spoke briefly. Displeased, he went to the Buddha, who uttered these verses.

227. Dhp-a III 328,12–14: *n' etaṃ ajjatanām ivā ti idaṃ nindanaṃ pasaṃsanaṃ vā ajjatanaṃ va adhunā uppannaṃ viya na hoti.*
The cty is taking *iva* in the sense of "like, as it were", but in the context it is more likely that *iva* is the emphatic particle, used like *eva*, in the sense of "only". See CPD, s.v. *iva*.
Dhp-a III 328,18 foll.: *mitabhāṇinam pi kiṃ esa suvaṇṇahiraññaṃ viya attano vacanaṃ maññamāno ekaṃ vā dve vā vatvā tuṇhī ahosi ti nindanti.*
For *mita* "measured", i.e. "moderate, little", see MW (s.v. 2.*mita*).
The traditions differ in their parallels to *anindito*. PDhp 283 has *anindito* (past participle); GDhp 237 *anini'a* (future passive participle); Udāna-v 29.45 *aninditah* (past participle). The past participle/future passive participle variation depends upon a *t/y* alternation. Cf. 303 and see Norman, 1989C, pp. 388–89.
For *ajjatanām* m.c. in pāda b, see the note on 143A. In pāda e there is resolution of the first syllable. Rau (p. 171) suggests reading *mitabhāṇim pi nindanti.*

228. For *ekantaṃ* < Skt *ekāntam* "solely, only, exclusively", see MW, s.v. *ekānta*.
In pāda a there is resolution of the fourth syllable.

229–30. Dhp-a III 329,12–14: *taṃ suvaṇṇadosavirahitam ghaṭṭanamajjanakkhamaṃ jambonadanikkhaṃ viya ko ninditum arahatī ti attho.*
For the suggestion that a word-play is intended on *acchiddavutti* "faultless conduct" and "unbroken circle", see Brough (p. 251 ad GDhp 241–42). For word-plays, see the note on 9–10.

229. Dhp-a III 329,5 foll.: *yañ ca viññū ti ... yaṃ pana paṇḍitā divase divase anuvicca nindākāraṇaṃ vā pasaṃsākāraṇaṃ vā jānitvā pasaṃsanti.*
I assume that *yañ ca* here is the same usage as in 106. See the note on 106–7.
For *-ññū* < Skt *-jña*, see the note on 7.
In pāda a *ce* may stand for *ve*. For the *c/v* variation see the note on 50. Here, however, it seems to have the meaning of *ca* = *tu* "but" (see the note on 5). Udāna-v 27.47 has *tu*; PDhp 286 has *ca*; GDhp 241 has *nu* which is probably a mistake for *du*. C&P read *ca* in text and cty, without comment. Cf. the suggestion that *ve* = *ce* = *ca* "but" in 163.
For *anuvicca*, cf. Sn 530 and see Norman, 1987, pp. 35–37. PDhp 286 has *anuvicca suve suve*; GDhp 241 *aṇu'ija śuhaśuhu*; Udāna-v 29.47 has *anuyujya śubhāśubhaṃ*.

230. In the cadence of pāda b we should ignore the svarabhakti vowel in *ar^a^hati*. For the cadence, see the note on 9–10.
For *naṃ*, see the note on 1–2.
For the labialisation of *-a-* > *-u-* after *-m-* in *Brahmunā*, see the note on 105.

231–34. For *saṃvuta* with the instrumental case, see the note on 225.

231–33. For the proleptic use of the cognate accusative *sucaritaṃ* with *care* in pāda d, see the note on 157. The usage here is slightly different, in that there is no noun in agreement with *sucarita*.
For *rakkhati* "beware of, guard against", cf. *manopadosam rakkheyya* Sn 702.

231. In pāda a *-pp-* is m.c. to avoid the opening ⏑ – ⏑ ⏑ . See the note on 1–2.
In pāda d there is resolution of the fourth syllable.

232. In pāda d there is resolution of the fourth syllable.

233. In pāda d we could assume resolution either of the first or of the fourth syllable. It is probably of the fourth, to match 231d and 232d.

234. Dhp-a III 331,3: *dhīrā ti ye paṇḍitā.*
This confirms the meaning "wise".

235. Dhp-a III 335,3–5: *Yamapurisā ti Yamadūtā vuccanti, idaṃ pana maraṇam eva sandhāya vuttaṃ, maraṇaṃ te paccupaṭṭhitan ti attho.*
For Yama's men, see DPPN, s.v. *Yama.*
Dhp-a III 335,25–26: *uyyogamukhe ti parihānimukhe avaḍḍhimukhe ca ṭhito 'sī ti attho.*
PED does not list *mukha* in the sense of "beginning". See MW, s.v. *mukha.*
Dhp-a III 335,2 foll.: *pātheyyan ti gamikassa taṇḍulādipātheyyaṃ viya paralokaṃ gacchantassa tava kusalapātheyyam pi n' atthi ti attho.*
I take *ca ... ca* in pāda c and d to mean that the two actions occur simultaneously: "You are both setting out and have no provisions". Cf. 237 302 and see EV II, p. 170 (ad Thī 479).
The metre is Vaitālīya.

236. Dhp-a III 336,2–4: *so karohi ti so tvaṃ samudde nāvāya bhinnāya dīpasaṃkhātapatiṭṭhaṃ viya attano kusalapatiṭṭhaṃ karohi.*
Udāna-v 16.3 *dvīpam* supports the translation "island" for *dīpa* here, rather than "lamp", which is C&P's translation, although they report (p. 474 note 1) that the cty interprets it as "island". Cf. 25.
Dhp-a III 336,9 foll.: *dibbaṃ ariyabhūmin ti ... pañcavidham Suddhāvāsabhūmiṃ pāpuṇissasī ti attho.*
For the future in *-h-* with the ending *-isi* in *ehisi*, cf. 369 and *upehisi* 238 348; *vihāhisi* 379; and with the ending *-iti* -in *kāhiti* 350. For the ending *-asi*, cf. *kāhasi* 154.
For *so* with a second person singular imperative, see the note on 134.
The metre is Vaitālīya. In pāda a there is the syncopated opening - - - -. In pāda d we should read *ārīya-* m.c. Cf. *ārīyaṃ* in 208.

237. Dhp-a III 337,9–11: *upanitavayo ti upā ti nipātamattaṃ, nītavayo gatavayo atikkantavayo tvañ ca si idāni tayo vaye atikkamitvā maraṇamukhe ṭhito ti attho.*
I take *ca ... ca* in pāda c and d to mean that the two actions occur simultaneously: "There is no stopping place and you have no provisions". Cf. 235.
In pāda a there is a v.l. *ca* for *va*. For the *c/v* alternation see the note on 50.
The metre is Vaitālīya. In pāda b we should scan *sa[ṃ]payāto*, i.e. *sāpayāto* m.c. Pāda c is an posterior pāda instead of the expected prior. Ch omits *pi ca*, but the pāda scans if we read *vāsō* and *tĕ*.

238. For *so* with a second person singular imperative, see the note on 134.
For *dīpa* in the sense of "island", see the note on 25.
For the future in *-h-* and the ending *-isi* in *upehisi*, see the note on 236.
The metre is Vaitālīya. In pāda a there is the syncopated opening - - - -.

239. Smith's instruction (Pj II, p. 683, s.v. *kāra*) to compare *kammāra* suggests that, like Pischel (§ 167), he believed that *kammāra* is to be derived < Skt *karmakāra*. If we accepted that derivation, we should have to note that the change *-akā-* > *-ayā* > *-ā-* is very unusual in Pāli. There seems, however, to be no reason for rejecting the derivation < Skt *karmāra* which PED gives. Udāna-v 2.10 reads *karmāro* and PDhp 163 has *kammāro*.
For the sandhi of *-assa + iva* in *rajatasseva*, see the note on 66.

240. Dhp-a III 344,1–2: *ayasā ti ayato samuṭṭhitaṃ taduṭṭhāyā ti tāto uṭṭhahitvā.*
PDhp 160 reads *ayasā tu malo samuṭṭhito*; Udāna-a 9.19 reads *ayaso hi malaḥ samutthitaḥ*. The form *ayasā* is presumably an ablative from *ayasa*, i.e. *ayas* changed into an *a*-stem noun. For such changes, see the note on 29.
In pāda b PDhp 160 reads *tato uṭṭhāya tam eva khādati*, where we should presumably scan *tatŏ*; Udāna-v 9.19 reads *sa tadutthāya tam eva khādati*, where *sa* refers back to pāda a. Note the v.l. *tat'* for *tad* in the verse in the cty, and *tato* in the explanation.
Dhp-a III 344,2–5: *atidhonacārinan ti dhonā vuccati cattāro paccaye idam-atthitāya alam etenā ti paccavekkhitvā paribhuñjanapaññā, taṃ atikkamitvā caranto atidhonacārī nāma.*
Despite this explanation, I think that *dhona* is conected with *dhuta* (see EV I, p. 298 ad Th 1271) and I think that *atidhonacārin* refers to the *dhutaṅgas*. See EV I, p. 245 (ad Th 844–56).
The metre is Vaitālīya. Pāda b is one mora short, which probably accounts for the insertion of *ca* in Udāna-v.

241. Dhp-a III 347,10–15: *yā kāci pariyatti vā sippaṃ vā yasmā asajjhāyantassa ananuyuñjantassa vinassati vā nirantaraṃ vā na upaṭṭhāti, tasmā asajjhāyamalā mantā ti vuttaṃ, yasmā pana gharāvāsaṃ vasantassa uṭṭhāy' uṭṭhāya jiṇṇapaṭisaṃkharaṇādīni akarontassa gharaṃ nāma vinassati tasmā anuṭṭhānamalā gharā ti vuttaṃ.*
The cty is explaining that *anuṭṭhāna* on the part of the inhabitant of a house leads to the destruction of the house, and can therefore be regarded as a defect of the house (*ghara*). Skt *gṛha*, however, is attested in the meaning "the inhabitants of a house, family" (see MW, s.v. *gṛha*), and I do not doubt that that is the sense intended here.
Dhp-a III 347,16–19: *yasmā gihissa vā pabbajitassa vā kosajjavasena sarīra-paṭijagganaṃ vā parikkhārapaṭijagganaṃ vā akarontassa kāyo dubbaṇṇo hoti tasmā malaṃ vaṇṇassa kosajjan ti vuttaṃ.*

242. For the consonant group *-sm-* in *asmiṃ*, see the note on 1–2.

243. Dhp-a III 350,14: *tato ti heṭṭhāvuttamalato.*
In pāda a *tato* would seem to be a quasi-ablative going with *malā*.

244. Dhp-a III 353,13–14: *paresaṃ guṇaṃ dhaṃsanatāya dhaṃsinā.*
For the meaning "importunate" suggested for *dhaṃsi(n)* < Skt *dharṣin*, see Andersen, 1904–5, s.v. *dhaṃsin*. For the same meaning for *dhamsi(n)* < Skt *dhvāṅkṣa*, see Brough (p. 244 ad GDhp 221–22).
In pāda a *ahirīkena* is m.c. to give the ⏑ – – ⏑ (*pathyā*) cadence.

245. For *ca* = *tu* "but", see the note on 5.
For *hirīmatā* m.c. in pāda a to avoid the opening ⏑ – – ⏑, see the note on 1–2.

246. Dhp-a III 356,6–8: *yo pāṇam atimāpeti ti sāhatthikādisu chasu payogesu ekapayogenāpi parassa jīvitindriyaṃ upacchindati.*
For *atimāpeti* as the causative of *ati* + *mi* "to destroy", see CPD, s.v. *atimāpeti.*, and MW, s.v. 1.*mi*.
In pāda c there is resolution of the seventh syllable. This probably arises from the replacement of *ādeti* by *ādiyati*. For the palatalisation of *-a-* > *-i-* before *-y-* in *ādiyati*, see the note on 20.

247. For the sandhi vowel *-m-* in *eva-m-eso* in pāda c, see the note on 34.
In pāda d editions differ in reading *khanati* or *khaṇati*. The correct form for "dig" is *khan*, but there is confusion in Pāli between forms from Skt *kṣan-* "to destroy" and Skt *khan-* "to dig", because of the overlap of meaning in certain contexts.
For the consonant group *-sm-* in *-asmi(ṃ)* in pāda c, see the note on 1–2.

248. Dhp-a III 356,23 foll.: *ciraṃ dukkhāya randhayum ti cirakālaṃ nirayadukkhādīnaṃ atthāya taṃ ete dhammā mā randhantu mā mathantū ti attho.*
For the negative injunctive *ma* + *randhayuṃ*, explained by a third plural imperative, see the note on 133.
For Skt *randhayati* "deliver over to" with a dative, see MW, s.v. *radh*.
In pāda a there is resolution of the fourth syllable.

249. Dhp-a III 359,13–17: *tatthā ti tasmiṃ parassa dāne mayā appaṃ vā laddhaṃ lūkhaṃ vā laddhan ti maṅkubhāvaṃ āpajjati, samādhin ti so puggalo divā vā rattiṃ vā upacārappanāvasena vā maggaphalavasena vā samādhiṃ nādhigacchati.*
Note that *jano* is constructed with a plural verb. PDhp 327 *dadanti ... janā* and Udāna-v 10.12 *dadanty eke ... janāḥ* have plural subjects. C&P (p. 477 note 29) follow the reading *dadāti*, giving a singular verb.

250. Dhp-a III 359,17–21: *yassa c' etan ti yassa ca puggalassa evaṃ taṃ etesu ṭhānesu maṅkubhāvasaṃkhātaṃ akusalaṃ samucchinnaṃ mūla-ghaccaṃ katvā arahattaṅāṇena samūhataṃ so vuttappakāraṃ samādhiṃ adhigacchati ti attho.*

Dhp-a III 390,2–3 (ad 263): *yassa c' etan ti yassa puggalass' etaṃ issādidosajātaṃ arahattamaggañāṇena samūlakaṃ chinnaṃ mūlaghātaṃ katvā samūhataṃ vantadoso dhammojopaññāya samannāgato sādhurūpo ti vuccatī ti attho.*
Udāna-v 10.13 has *tālamastakavad dhatāḥ*, suggesting that *mūlaghaccaṃ* and PDhp 328 *mūlogghaccaṃ* are adverbial accusatives. Cf. 263. For *ghacca*, see Norman, 1989, pp. 220–21.
For *ca* = *tu* "but", see the note on 5.
For *uddh-* > *ūh-* in *samūhata*, see Alsdorf, 1975, pp. 110–16, and cf. 263 and *anūhata* 338.

251. Dhp-a III 362,23 foll.: *dosasamo ti yakkhagaha-ajagaragaha-kumbhīlagahādayo ekasmiṃ yeva attabhāve gaṇhituṃ sakkonti dosagaho pana ekantam eva gaṇhātī ti dosena samo gaho nāma n' atthi.*
Note that *sam*a occurs four times in this verse, in contrast to 202.

252. Dhp-a III 375,13–15: *paresaṃ hī ti ten' eva kāraṇena so puggalo saṃghamajjhādisu paresaṃ vajjāni uccaṭṭhāne ṭhapetvā bhusaṃ opuṇanto viya opuṇāti.*
The particle *hi* is emphatic "the faults of *others*"; there is no obvious reason for *so*, and we might suspect that *hi so* is the equivalent of Skt *hi ṣma*. For *so* < Skt *sma*, see the note on 172. PDhp 166 has *iha*; GDhp 272 *eṣu*; the reading of Udāna-v 27.1 is quite different.
For *kaliṃ*, cf. 202 and see GD II, p. 268 (ad Sn 659).
For *kitavā*, see Norman, 1974, p. 178.

253. Dhp-a 377,1–4: *ujjhānasaññino ti evaṃ nivāsetabbaṃ eva pārupitabban ti paresāṃ randhagavesitāya ujjhānabahulassa puggalassa jhānādisu ekadhammo pi na vaḍḍhati, atha kho āsavā vaḍḍhanti.*
Th-a III 86,3–4 (ad Th 958): *ujjhānasaññino ti pare heṭṭhato katvā olokana-cittā; anujjhāyitabbaṭṭhāne pi vā ujjhānasīlā.*
For *ujjhāna*, see BHSD, s.v. *avadhyāna*.

254–55. I take *pada* to mean "footprint, trace, track" not "path". See the note on 1. For the idea of a *pada* in the *ākāsa* see 93.
For *ca* = *tu* "but", see the note on 5.

254. For *papañca*, see the note on 195.
For *tathāgata*, cf. 276 and see EV I, p. 118 (ad Th 3).

255. Dhp-a III 379,1–4: *saṃkhārā ti pañca khandhā, tesu hi eko pi sassato nāma n' atthi, iñjitan ti buddhānaṃ pana taṇhāmānadiṭṭhi-iñjitesu yena saṃkhārā sassatā ti gaṇheyyuṃ taṃ ekaṃ iñjitam pi n' atthī ti attho.*

From the root *iñj-* "to move", which is used both literally and metaphorically, a noun *ejā* "movement, disturbance, passion, craving" is formed, and the negative adjective *aneja* (414 422) means "unmoved, undisturbed, calm, passionless, without desire".

256–57. There are no parallels to these two verses in the other traditions but I assume that, since they both contain the verb *nayati* and draw a contrast betwen *sahasā* and *asāhasena*, they were intended to be taken together as a pair.

256. Dhp-a III 381,12 foll.: *yenā ti yena kāraṇena atthan ti otiṇṇaṃ vinicchetabbaṃ atthaṃ sahasā naye ti chandādisu patiṭṭhito sāhasena musāvādena vinicchineyya musā vatvā iminā jitaṃ ayaṃ parājito ti paraṃ nīharati ... ayaṃ sāhasena atthaṃ neti nāma, so dhammaṭṭho nāma na hotī ti attho.*

I see no reason to follow the cty in believing that *sahasā* = *sāhasena* with the meaning *musāvādena*. I take it to mean "hastily". I similarly take *asāhasena* in 257 to mean "without hastiness".

Dhp-a III 382,5–6: *ubho niccheyyā ti yo pana paṇḍito ubho atthānatthe vinicchitvā vadati.*

The cty supplies *vadati*, because pādas cd lack a finite verb. On the assumption that 256 and 257 are to be taken together, I take *nayatī* in 257b as the verb of the relative clause.

For *ca* = *tu* "but", see the note on 5.

257. Dhp-a III 382,6–9: *asāhasenā ti amusāvādena, dhammenā ti vinicchayadhammena na chandādivasena, samenā ti aparādhānurūpen' eva pare nayati jayaṃ vā parājayaṃ vā phandayati.*

For *asāhasena*, see the note on 256.

There is a v.l. *pāpeti* for *phandayati*, and C&P (p. 480 note 3) prefer this reading, on the grounds that "causes to move" is a more direct paraphrase of *nayati*. MW (s.v. *spand*) does, however, list "to move (transitive)" as a meaning of *spandayati*.

It is difficult to believe that *nayati* is used of conducting an *attha* in 256, but of leading people in 257. It is possible that *pare* refers to an unexpressed *atthe*, or is an abbreviated compound = *paratthe* "others' cases". For abbreviated compounds, see the note on 54. I translate the Pāli as it stands, giving "conduct" for *nayati* because that can be used of both a legal case and people.

Dhp-a III 382,10–11: *dhammassa gutto ti so dhammagutto dhammarakkhito dhammajapaññāya samannāgato.*

Note the past participle *gutto* constructed with a genitive in the sense of an instrumental.

In pāda b *nayatī* is m.c.

258. We might have expected *tāvatā* with *yāvatā*, as in 259, but this would have been unmetrical.

259. For the proclitic use of *na* before *ppamajjati*, see the note on 8.
Skt *pramad-* is constructed with the ablative or locative. For the suggestion that *dhammaṃ* is an ablative, see Lüders (1954, § 193). For ablatives in *-aṃ*, see the note on 49.
PDhp 32 *phassaye*, GDhp 114 *phaṣa'i*, and Udāna-v 4.21 *spṛśet* suggest that in pāda d we should read *p<h>assati* for *passati*. See Brough (p. 211 ad GDhp 114). It would be better still to read an optative *phassaye*. For *phasseti*, see Norman, 1962, pp. 32–34. For the *p/ph* alternation, cf. *palitaṃ/phalitaṃ* 260.
For *ca* = *tu* "but", see the note on 5.

260. Udāna-v 11.11 reads *yāvatā palitaṃ śiraḥ*. For the *p/ph* alternation in *phalita*, see the note on 259.
Dhp-a III 388,1–2: *paripakko ti parijiṇṇavuddhibhāvappatto ti attho*.
For the use of *vayo* as a masculine noun in the phrase *paripakko vayo tassa*, literally "his age is ripe", cf. the words used by the Buddha of himself at D II 120,19*: *paripakko vayo mayhaṃ*. Udāna-v reads *paripakvaṃ vayas tasya*. At GDhp 182 *parivako* is inconclusive, since *-o* may be a neuter ending in the Gāndhārī dialect.
There are seven syllables in pāda a. A trisyllabic spelling **thaviro* in place of *thero* would correct the metre, as in 261. For other suggestions, see the v.ll. in OvH/KRN.

261. Dhp-a III 388,9–10: *dhīro ti dhitisampanno*.
This suggests the meaning "firm, steady" for *dhīra*. Cf. 208.
There are seven syllables in pāda d. A trisyllabic spelling **thaviro* in place of *thero* would correct the metre, as in 260. For other suggestions, see the v.ll. in OvH/KRN.

262–63. For *rūpa* at the end of compounds, see MW (s.v. *rūpa*): "sometimes used after an adjective or past participle to emphasise the meaning, or almost redundantly". Cf. *mūḷha-rūpa* 268.

262. For the violation of the two morae rule in *vākkaraṇa*, see the note on 70. See also Brough (p. 240 ad GDhp 186), and Norman (GD II, pp. 158–59) on *vyappatha*.

263. For *mūlaghaccaṃ*, see the note on 250.
For *-ū-* in *samūhata*, see the note on 250.
For *ca* = *tu* "but", see the note on 5.

264. Dhp-a III 391,12: *abbato ti sīlavatena ca dhūtavatena ca virahito.*
For the cty's interpretation of *vata*, see the note on 95.
In pāda b *alīkaṃ* < Skt *alīka* might be thought to be m.c., but note *alīkavādīnaṃ* 223, where there is no metrical reason for *-ī-*. It is probable that *alīka* developed > *alīka* by analogy with the common *-ika* suffix.

265. Dhp-a III 391,15–17: *sameti ti yo ca parittāni vā mahantāni vā pāpāni vūpasameti so tesaṃ samitattā samaṇo ti pavuccati ti attho.*
Despite the historical inaccuracy, the cty's etymology of *samaṇo* (< Skt *śramaṇa*) from *samitattā* (< Skt *śam*) works in Pāli, as does *śamaṇo* from *śamaṇā* in PDhp 236. GDhp 189 *śramaṇo* from *śamadhare* and Udāna-v 11.14 *śramaṇo* from *śamitatvāt* are less successful. See the note on 142.
For *aṇuṃ-thūla*, see the note on 31.
For *ca* = *tu* "but", see the note on 5.

266–67. These two verses are together in S I 182, Mvu, GDhp, and Udāna-v.

266. Spk I 266,6: *vissaṃ dhamman ti duggandham akusaladhammaṃ.*
Woodward (f.n.) says "*visaṃ* seems preferable". The cty explanation seems to be based on Skt *visra*.
Dhp-a III 393,2: *vissan ti visamaṃ viṣsagandhaṃ vā kāyakammādikaṃ dhammaṃ samādāya.*
The second of these is much the same as the Spk explanation. The first, which C&P translate as "uneven", might be regarded as an aberration were it not for the reading *viṣamāṃ dharmāṃ samādāya* at Mvu III 422,13*. Udāna-v 32.18 (B) has *veśmāṃ dharmāṃ samādāya*, but in an Agnean bilingual *veśmadharmāṃ samādāya* occurs. The verse is missing in (N). GDhp 67 has *veśma dharma samada'i*, where we cannot tell whether the first two words are a compound or not. We see then that the Dharmaguptaka, Mahāsāṃghika-lokottaravādin and Sarvāstivādin versions, and part of the Pāli cty tradition all go back to a form with *-s(i)m-*.
For the suggestion that *visama/viṣama* and *vissa/veśma* depend upon an earlier **visma* "domestic", which was assimilated to *vissa* (a western form) and also resolved to *visama* (an eastern form), see Norman, 1980, pp. 71–72, Norman, 1976B, pp. 52–55, and Norman, 1997. For the form of *vissa*, see OvH, SP, pp. 171–72 (OvH is wrong to say that *viṣamāṃ* is unmetrical in Mvu — it shows resolution of the first syllable).
In the S version the verses are addressed to a brahman who was a beggar (*bhikkhaka*) and wanted, on that account, to be called "*bhikkhu*". The Buddha said that mere begging did not make a *bhikkhu*, nor could someone who was [a brahman] still living at home [and who had not become a *pabbajita*] be called a *bhikkhu*. The second verse of the pair states that a *bhikkhu* wanders (*loke carati*), with the implication that he cannot be a householder.

The Dhp-a version of the story (see Burlingame, Vol. III, p. 145) adds to the background story, presumably to make it more intelligible when the meaning of *vissa* had been forgotten. To explain why the brahman was begging, it states that he had gone forth (thereby destroying the point of the verse). To make it even clearer why he could not be regarded as a *bhikkhu*, it adds the detail that he had gone forth in a heretic order (*bāhirasamaye*).
I would suggest that the verse is a reference to brahmanical teaching about the householder, and to its incompatibility with being a *bhikkhu* in the Buddhist sense of the word. Cf. EV II, p. 86 (ad Thī 112–16). For another anti-brahmanical verse, see 344.
There are only seven syllables in pāda a. Brough (p. 191) suggests possible corrections, of which *tāvatā* for *tena* is the most likely. Cf. GDhp *tavada*; Udāna-v 32.18 *tāvatā*; Mvu III 422,12* *tāvatā*.

267. Dhp-a III 393,4–5: *yo 'dhā ti yo idha sāsane.*
I believe that *dha* here is an old error for *ca*. For the alternation *dha/ca/tu* = "but", see EV I 237, and cf. 409 412 415 416. Udāna-v 32.19 has *tu*. GDhp 68 *du*. Mvu III 422,14* has *ca*.
Dhp-a III 393,5–7: *ubhayaṃ p' etaṃ puññañ ca pāpañ ca maggabrahmacariyena bāhitvā panuditvā brahmacariyavā hoti.*
For the explanation of *brahmacariya* by the root *bāh-*, cf. *bāhitapāpo* 388.
Dhp-a III 393,9–10: *so tena ñāṇena kilesānaṃ bhinnattā bhikkhu ti vuccati.*
For the explanation of *bhikkhu* by the root *bhid-*, see the note on 142.
In pāda b we should ignore the svarabhakti vowel in *-car'yavā*.

268–69. I follow the cty in assuming that these two verses are to be taken together, and I take *paṇḍito* in 268d as the subject of *parivajjeti* in 269a.

268. Dhp-a III 395,9–11: *na monenā ti kāmaṃ hi moneyyapaṭipadāsaṃkhātena maggañāṇamonena muni nāma hoti, idha pana tuṇhībhāvaṃ sandhāya monenā ti vuttaṃ, mūḷharūpo ti tuccharūpo.*
Skt *mauna* means "the state of being a muni", and then the basic attribute of a *muni*, i.e. "silence". If *muni* is to be derived from *man-/mnā-* (see the note on 269), then a *muni* is a thinker or knower, and the state of being a *muni* is thinking or knowing, so that *mona* could mean "thought" or "knowledge". The cty is explaining that of the meanings "knowledge" and "silence" given for *mona*, the second is intended here.
For *rūpa* at the end of a compound, see the note on 262–63.
For *ca* = *tu* "but", see the note on 5.
In pāda a *munī* is m.c. to give the ⏑ – – – ⏑ (*pathyā*) cadence.

269. Dhp-a III 396,8–11: *yo munāti ubho loke ti yo puggalo imasmiṃ khandhādiloke tulaṃ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti-ādinā nayena ime ubho pi atthe mināti.*

The cty is suggesting that the word *muni* is to be derived < *munāti*. If this is correct, then *muni* originally meant "thinker"; see Norman (1961, p. 350) on *munāti* < **mnāti*. The cty (probably because of the idea of measuring in *tula* in 268) explains *munāti* as meaning *mināti* "measures".
In pāda c *yo munāti ubho loke* can be translated, and is so translated by some, as "who knows both worlds". I follow the cty in taking *loke* as a locative, and I assume that *ubho* refers to *varaṃ* and *pāpāni*.
In pāda b *munī* is m.c., to avoid the opening "- - -". There is no metrical reason for reading *munī* in pāda d. It is probably on the analogy of *munī* in pāda b.

270. Dhp-a III 398,1: *ahiṃsā ti ahiṃsanena, idaṃ vuttaṃ hoti: yena pāṇāni hiṃsati na tena kāraṇena ariyo hoti yo pana sabbapāṇānaṃ pāṇi-ādīhi ahiṃsanena mettādibhāvanāya patiṭṭhitattā himsato ārā va ṭhito ayaṃ ariyo ti pavuccati ti attho.*
For the truncated ending of *ahiṃsā* = *ahiṃsāya* (instrumental according to the cty; ablative according to CPD, s.v. *ariya*), cf. *brahmacariyā* 388, and see Geiger, § 81.1, and GD II, p. 171 (ad Sn 110).
The cty tells a story about the Buddha telling a fisherman called Ariya that those who took the lives of living creatures could not be called *ariya*, but the form of pādas ab "he is not *ariya* because he kills" seems to imply more than this. They seem rather to be a rejection of an etymological explanation of *ariya*, perhaps based on *ari* = "enemy", in the same way as the cty gives an explanation based on *ārā* "distant" for pādas cd.

271. Dhp-a III 399,17–18: *sīlabbatamattenā ti catupārisuddhisīlamattena vā terasadhūtaguṇamattena vā.*
We may translate *sīlabbata* as "virtuous conduct and vows" or "vows of virtuous conduct". I follow the cty in preferring the former.
Dhp-a III 399,18–19: *bāhusaccena vā ti tiṇṇaṃ piṭakānaṃ uggaṇhitamattena vā.*
GDhp, PDhp and Udāna-v all have forms based on *-śruta*, and the *-sacca* of the Pāli form is not easy to explain. The cty's explanation implies that the connection with *śruta* was understood. It is possible that the expected **bāhusucca* < *bāhuśrutya* was influenced by *sacca* "truth", but it has also been suggested that *bāhusacca* is < **bāhusmartya* < *bahusmṛti*.
For *vā puna* in pāda b, cf. *vā pana* 42.
For *viviccasayana* as a syntactic compound, see the note on 24 and Norman, 1990B, pp. 223–24.
In pāda c there is resolution of the first syllable.

272. Dhp-a III 400,1: *nekkhammasukhan ti anāgāmisukhaṃ.*
For the ambiguity of Pāli *nekkhamma*, see the note on 181. PDhp 272 *nekkhamma-*; Udāna-v 32.32 *saṃbodhi-*.

Dhp-a III 400,3–4: *bhikkhū ti tesaṃ aññataraṃ ālapanto āha, vissāsa māpādī ti vissāsaṃ na āpajjeyya.*
The cty is taking *māpadi* as a negative injunctive, which it explains by an optative (see the note on 133), and this explanation is followed by most translators. This interpretation can only be correct if *-ṃ* has been lost before *māpādi*, and Rau (p. 172) suggests reading *vissāsaṃ māpādi*. The loss of *-m* cannot be m.c., since Warder (1967, §§ 242–44) suggests that in Pāli the opening ⏑ – – – can occur with the vipula ⏑, – – ⏑ in a prior pāda. It is, therefore, not clear why Pāli does not have *-ṃ*.
PDhp 273 has *bhikkhū viśśāsam āpādi*; GDhp 66 reads *bhikhu viśpasa mavadi*; Udāna-v 32.32 reads *bhikṣur viśvāsam āpādyed*; Mvu III 422,11 has *bhikṣu viśvāsam āpadye*. It is not clear why not one of these versions has *vissāsaṃ* (or the equivalent) with a negative, either *na* or *mā*. The facts that the metre does not preclude *-aṃ*, and yet no version reads it, lead us to the conclusion that the sentence is to be taken as positive and we should divide the words as *vissāsam āpādi*. The negative which the sense clearly requires is supplied by the particle *na* in the previous verse, which is to be taken with both the verb in pāda a and also with the verb in pāda c. The fact that the two verses occur together in Pāli, PDhp, GDhp, Udāna-v, and Mvu, confirms that the transmission process in each of these traditions realised that the syntax of the two verses made them inseparable. I would therefore translate, "Not by ... do I reach the happiness of release; (not by ...) has a *bhikkhu* attained confidence, not having gained ... ".
The BHS versions, with an optative instead of *āpādi*, can be taken as supporting this suggestion. The Mvu redactor replaced *phusāmi* by the present participle *spṛhayaṃ*, giving the meaning, "Not by ... would a bhikkhu, desiring the happiness of release, attain confidence". The reversal of pādas ab and cd which we find in the Udāna-v suggests that the redactor understood it in this way, and by changing the order of the pādas made the sense very clear: "Not by ... would a bhikkhu attain confidence, (or) would he reach the happiness ... ".

273. Note the sandhi of *maggānaṃ + aṭṭhaṅgiko > maggānaṭṭhaṅgiko*.
Dhp-a III 403,11–14: *dipadānañ ca cakkhumā ti sabbesaṃ pi devamanussādi-bhedānaṃ dipadānaṃ pañcahi cakkhūhi cakkhumā tathāgato va seṭṭho.*
In pāda b *padā* means "(religious) sayings", and in pāda d *-pada* in *dipada* means "foot". For *pada*, see the note on 1.

274–75: I take *hi* as the emphatic particle "*This* one", although in 275 it could be the explanatory "for".

274. Pāda c has ten syllables. Even if we assume resolution of the sixth syllable, we would still have nine syllables. The pāda is possibly back-formed from 275a, where we may safely assume resolution of the sixth syllable.

275. It is possible that *ve* is < Skt *vai*, but Udāna-v 12.9 has *vo* "to you", and so has PDhp 359. It is therefore probable that *ve* is the eastern form of *vo*; cf. 315. See EV I, p. 190 (ad Th 403). For eastern forms, see the note on 32.
Dhp-a III 404,2–5: *sallasanthanan ti rāgasallādīnaṃ santhanaṃ nimmathanaṃ abbāhanaṃ etaṃ maggaṃ mayā vinā anussavādīhi attapaccakkhato ñatvā va ayaṃ maggo akkhāto.*
Udāna-v 12.10 (B) has *śalya-kṛntanaḥ*; (N) has *-śranthanaḥ*; PDhp 359 has *śallasaṃsano*. These are nominative forms and must be in apposition to *maggo*. I take *-santhanaṃ* as accusative, the object of *aññāya*.
According to PED *santhana* is < *śam* "appeasing" (Skt *śāntvana*), although no reason is given for the aspirate *-th-*. This derivation is incorrect, and Udāna-v (N) shows that *santhana* is from the nasalised form of the root *śrath/śranth*, i.e. *śranthana*. See N man, 1987, pp. 44–45. For Skt *śrathana* "destroying, killing", see MW, s.vv. *śrathana* and *śranthana*.
The cty seems to be taking *aññāya* as an absolutive (< Skt *ājñāya*), and I translate accordingly, although PDhp 359 has *aṃñāyye* and Udāna-v 12.9 has *ajñāyai* (a mistake for *ājñāyai*), i.e. a dative "to/for knowledge".
In pāda a there is resolution of the sixth syllable. Cf. 274c.

276. Dhp-a III 404,8–10: *kevalaṃ hi akkhātāro va tathāgatā, tasmā tehi akkhātavasena ye paṭipannā dvīhi jhānehi jhāyino te tebhūmakavaṭṭasaṃkhātā Mārabandhanā mokkhanti.*
For *tathāgata*, see the note on 254.
The cty makes no comment on *pamokkhanti*. PDhp 359 has *pramokkhanti* with *-baṃdhanā*; Udāna-v 12.11 has *prahāsyanti* with *-bandhanam*. For *pamokkhanti* as the future passive of *pamuñcati*, see the note on 37.

277–79. Dhp-a III 405,21–23: *esa maggo visuddhiyā ti visuddhatthāya vodānatthāya esa maggo ti attho.*
The cty is taking *visuddhiyā* as a dative of purpose "road for the sake of purity". I translate "road to purity", taking *visuddhiyā* as a dative of the goal of motion. See the note on 174.
In pāda c *nibbindati* is m.c. to give the - - - - (*pathyā*) cadence.

277. There are nine syllables in pāda a because of the inclusion of *ti* by analogy with 278–79.

279. Dhp-a III 407,5–8: *sabbe dhammā ti pañcakkhandhā va adhippetā, anattā ti mā jīyantu mā mīyantū ti vase vattetuṃ na sakkā ti, avasavattanaṭṭhena anattā suññā assāmikā anissarā ti attho.*
PDhp 374 reads *sabbadhaṃmā anāttā*; GDhp 108 *sarvi dhama aṇatva di*; Udāna-v 12.8 (B & N) *sarvadharmā anātmanaḥ*. The Udāna-v tradition clearly regarded *anattā* as an adjective and replaced it by *anātmanaḥ* "the

dhammas do not have a self". For a discussion of this, see Norman, 1981, p. 25 note 2.

280. Dhp-a III 409,16 foll.: *anuṭṭhahāno ti anuṭṭhahanto avāyamanto yuvā balī ti paṭhamayobbane ṭhito balasampanno pi hutvā alasabhāvena upeto hoti.*
For the present participle ending *-āna* in *anuṭṭhahāno*, see the note on 20. For *uṭṭhahati*, cf. *uttiṭṭhe* 168.
There seems to be a contrast between *yuvā balī* and *ālasiyaṃ upeto*, which the cty shows by the inclusion of *pi* in the explanation.
Dhp-a III 410,4–5: *paññāya daṭṭhabbaṃ ariyamaggaṃ apassanto na vindati na paṭilabhati ti attho.*
The cty is taking *paññāya* as an instrumental "does not find the road by wisdom", although a number of translators take it as "to wisdom", probably influenced by *maggo visuddhiyā* in 277–79. I follow the cty, in the belief that the usage of *paññaya* here is parallel to that of *paññāya* in 277–79.
The metre is Triṣṭubh abc; Jagatī d.

281. Dhp-a III 417,9: *visodhaye ti evaṃ visodhento.*
This agrees with Lüders' view (1954, § 228) that *visodhaye* is a present participle, with *-e* as an eastern form of *-aṃ*. See the note on 371. For eastern forms see the note on 32. PDhp 278 has *viśodhiya* (an absolutive); Udāna-v 7.12 *viśodhayann* (a participle). There is, however, no objection to taking it as an optative: "One should purify, ... one would attain", i.e. "if one purifies, one would attain". It is an optative in 165 and in 289, where PDhp 368–69 has *visodhaye* and Udāna-v 6.15 *viśodhayet*. The similar, but not identical pāda at Utt 24.11d (not 11c as stated in OvH/KRN), has *ee tinni visohaye*, i.e. an optative.
For (*su-*)*saṃvuta* with the instrumental case, see the note on 225.
The metre is Triṣṭubh b; Jagatī acd. In pāda b we should ignore the svarabhakti vowel in *kay*^{i}*rā*. In pada b we should read *cā* m.c.

282. Dhp-a III 421,2: *bhūrī ti paṭhavisamāya vitthatāya paññāy' etaṃ nāmaṃ.*
Dhp-a III 421,3–5: *etaṃ dvedhāpathan ti etaṃ yogañ ca ayogañ ca bhavāya vibhavāya cā ti vaḍḍhiyā ca avaḍḍhiyā ca.*
If we take *-patha* literally as "path", then *bhavāya* and *vibhavāya* are datives of goal of motion. See the note on 174. For the idea of "two-fold", see the note on 384.
In pāda a we should read *jāyatī* m.c. to give the ⏑ – – ⏑ (*pathyā*) cadence.

283–84. The cty tells a story of the Buddha exhorting *bhikkhus* to cut down the forest of *rāga*, *dosa* and *moha*, and of uttering these two verses to explain that the word *vana* was not being used in its literal sense. The difference in

metre suggests that they were not originally together, but have been associated because of the word *vanatha* occurring in both of them. The association must be old, since they are together in GDhp 93–94, PDhp 361–62 and Udāna-v 18.3–4.

283. There is a word-play on *vana* "forest" and *vana* "desire". Cf. 344. For word-plays see the note on 9–10.
In pāda b *jāyatī* is m.c. to give the - - - - cadence.

284. Dhp has *nārisu* where PDhp has *ñātisu* and Udāna-v *bandhuṣu*. The idea of "relative" is supported by the simile of the calf and its mother.
The metre is Vaitālīya. In pāda a we should read *yāva[ṃ]* to go with *tāva*. This avoids the need to follow Fausbōll's suggestion of removing *hi*.

285. Dhp-a III 428,21–22: *sāradikan ti saradakāle nibbattaṃ.*
The cty offers no comment on *pāṇinā*. PDhp 363 has *pāṇinā*; GDhp 299 *praṇiṇa*; Udāna-v 18.5 *(u)dakāt*. For the suggestion that *pāṇinā* is an old mistake for *pāniyaṃ* "water", see Norman, 1971B, pp. 219–20, and Smith, 1938, p. 2.
For *sugata*, see Norman, EV I, p. 161 (ad Th 185), EV II, p. 90 (ad Thī 135) and 1994A, p. 224. Cf. 419.
For *br-* not making position in *brūhaya*, see the note on 75.
The metre is Vaitālīya. Note the syncopated opening - ⏑ - - in pāda c.

286. Dhp-a III 431,10–11: *idha vassan ti imasmiṃ ṭhāne idañ c' idañ ca karonto catumāsaṃ vassaṃ vasissāmi.*
GDhp 333 reads *vaṣa kariṣamu*; PDhp 364 *vaśśā kariṣyāmi*; Udāna-v 1.38 *varṣaṃ kariṣyāmi*. These all mean "I will make the rainy season dwelling". Because of the confusion between *vassa* "rain" and *vāsa* "dwelling" in Pāli, the two words are used almost interchangeably in some contexts, and here *vassaṃ* is used almost as a cognate accusative "I shall dwell a rain (dwelling)".
Dhp-a III 431,14–16: *antarāyan ti asukasmiṃ nāma kāle vā dese vā vaye vā marissāmī ti attano jīvitantarāyaṃ na bujjhati.*

287. Dhp-a III 433,4 foll.: *byāsattamanasan ti hiraññasuvaṇṇādisu vā pattacīvarādīsu vā kiñcid eva labhitvā tato uttaritaraṃ patthanatāya sattamānasaṃ ... yaṃ yaṃ laddhaṃ hoti tattha tattha lagganatāya sattamānasaṃ.*
For the consonant group *by-* in *byāsatta-*, see the note on 1–2.

288. Dhp-a III 434,21: *antakenādhipannassā ti maraṇena abhibhūtassa.*
In pāda a *tāṇāya* is a dative of purpose. See the note on 164.

289. Dhp-a III 435,3–5: *etam atthavasan ti etaṃ tesaṃ aññamaññassa tāṇaṃ bhavituṃ asamatthabhāvasaṃkhātaṃ kāraṇaṃ jānitvā.*
Dhp-a III 435,7: *visodheyya.*
For *visodhaye* as an optative, see 165.
In pāda c PDhp 368–69 has *saggagamanaṃ māggaṃ*, but Udāna-v 6.15 has *nirvāṇagamanaṃ.*

290. Dhp-a III 449,4–5: *tattha mattāsukhan ti pamāṇasukhaṃ parittasukhaṃ vuccati.*
Dhp-a III 449,12–13: *ath' etaṃ vipulaṃ sukhaṃ samma passanto paṇḍito taṃ mattāsukhaṃ cajeyya.*
It is difficult to accept that *mātrā-sukha* can mean "a small amount of happiness", which should rather be *sukha-mātrā*, and I would rather believe that *mattā* means "material things" (see Brough, p. 229 and MW, s.v. *mātrā*). To abandon a small pleasure for a large one does not seem to me to demand great wisdom, whereas to give up the happiness gained by material pleasures in this world for a larger (spiritual) happiness is indeed the mark of a wise man. We may assume that this meaning of *mattā* was unknown to the cty tradition. Udāna-v 30.30 reads *mātrāsukhaparityāgād*; PDhp 77 *māttāsukha-pariccāgā*; GDhp 164 *(ma)trasuhaparica'i*. If we accept the presence of *mātrā* here, then there is no need to follow the suggestion in PED (s.v. *mattā*) that *mattā-* is m.c. for *matta-* (to avoid the "– – –" opening; see the note on 1–2). There is, in any case, no reason for such a lengthening in pāda c.

291. Dhp-a III 451,5–6: *verā so na parimuccati niccakālaṃ veravasena dukkham eva pāpuṇāti ti attho.*
We might think that *verā* was a mistake in pāda d, since we should expect a reference to *dukkha*. Cf. GDhp 179 *duha*, PDhp 117 *dukkhā*, Udāna-v 30.2 *duḥkhān*.
In view of the support for *pari-* given by PDhp *parimuccati*, GDhp *parimucadi*, and Udāna-v *parimucyate*, we should probably have read *parimuccati*, with the v.l., as suggested in the critical apparatus to OvH/KRN. The reading *pari-* would show resolution of the fourth syllable.
There are nine syllables in pāda b. We could change to *yo icchati sukham attano* (with resolution of the third syllable), or read *icche*. Cf. PDhp *icche*, Udāna-v *icchet*, GDhp *ichą*....

292. PDhp 266 includes *hi* in pāda a, but GDhp 339 and Udāna-v 4.19 both omit it. GDhp, PDhp and Udāna-v all include *ta(d)*, and we should probably have followed the v.l. and included *tad* in OvH/KRN. If we follow PDhp in reading both *hi* and *tad* in pāda a, there would be resolution of the sixth syllable. It is possible that the omission of *tad* in Dhp and *hi* in GDhp and Udāna-v is due to normalisation.
For a discussion of *unnala*, see Brough (pp. 279–80).

In pāda b we should ignore the svarabhakti vowel in *kay*^{i}*rati*. For the cadence, see the note on 9–10.

293. Dhp-a III 452,24-25: *sātaccakārino ti satatakārino aṭṭhitakārino.*
For *ca* = *tu* "but", see the note on 5.
The comma after *susamāraddhā* in OvH/KRN 1994 should be removed.

294–95. It is probable that these verses were take over from a brahmanical source, although it is not clear whether the literal meaning, that whatever a brahman does he goes scot-free, was ever intended. It was inevitable that in a Buddhist context they would be explained metaphorically, whatever the original meaning.
T. : position of *ca* in pāda b is unusual, and we should expect to translate "mother, father, kings and two *khattiyas/sotthiyas*, the kingdom/tiger" but this seems to be ruled out by *-pañcamaṃ* in 295. We must therefore assume that *khattiya* and *sottiya* apply to the kings.
Dhp-a III 454,11-13: *anīgho ti niddukkho, brāhmaṇo ti khīṇāsavo, etesaṃ taṇhādīnaṃ arahattamaggañāṇāsinā hatattā khīṇāsavo niddukkho hutvā yāti.*
It is possible that there is a word-play underlying *hantvā* and *anīgho*, based on a word-play on *ni-han* (Skt "killer") and *a-nigha* (cf. *nigha* "destruction" Thī 491), similar to that on *anīgha* and *ni-han* at Th 744–45 (see EV I, p. 231). For word-plays, see the note on 9–10.
For *br-* not making position in *brāhmaṇo*, see the note on 75.

294. Dhp-a III 454,1-9: *sānucaran ti āyasādhakena āyuttakena sahitaṃ. ettha hi taṇhā janeti purisan ti vacanato tīsu bhavesu sattānaṃ jananato taṇhā mātā nāma; ahaṃ asukassa nāma raññō vā rājamahāmattassa vā putto ti pitaraṃ nissāya asmimānassa uppajjanato asmimāno pitā nāma; loko viya rājānaṃ yasmā sabbadiṭṭhigatāni dve sassatucchedadiṭṭhiyo bhajanti, tasmā sassatucchedadiṭṭhiyo dve khattiyarājāno nāma; dvādasāyatanāni vitthaṭaṭṭhena raṭṭhasadisattā raṭṭhaṃ nāma, āyasādhako āyuttakapuriso viya taṃ nissito nandirāgo anucaro nama.*
The cty interprets *sānucaraṃ* as referring to a single *anucara*, who is identified as the tax-collector. I see no reason for following the cty in this.
I assume that *raṭṭha* means "the people of a kingdom, a nation, subjects", as in Skt. See MW, s.v. *rāṣṭra*.

295. Dhp-a III 454,21 foll.: *dve ca sotthiye ti dve ca brāhmaṇe, imissā hi gāthāya satthā attano dhammissaratāya desanāvidhikusalatāya ca sassatucchedadiṭṭhiyo dve brāhmaṇarājāno katvā kathesi.*
The concept of *brāhmaṇa* kings seems unlikely, and I assume that *sotthiya*, if it applies to *rājāno* as *khattiye* does in 294, has a more general meaning "learned". Udāna-v 33.61–62 avoids the problem by reading *rājānaṃ dvau ca śrotriyau* in both verses, although this makes nonsense of *vyāghraṃ ca*

pañcamaṃ in 33.62c. The reading of GDhp 12 is ambiguous. There is no equivalent of pāda b in PDhp.

Dhp-a III 455,1–5: *veyyagghapañcaman ti ettha vyagghānucarito sappaṭibhayo duppaṭipajjo maggo veyyaggho nāma, vicikicchānivaraṇam pi tena sadisatāya veyyagghaṃ nāma, taṃ pañcamaṃ assā ti nīvaraṇa-pañcakaṃ veyyagghapañcamaṃ nāma.*

The obvious way of taking *veyyagghapañcamaṃ* is as the fifth after the four already mentioned, i.e. mother, father and two kings. The cty, however, takes it as implying that there is a group of five of which four have not been mentioned, and interprets this as being the five *nīvaraṇas*. Since all the other victims are persons, it seems strange to speak of killing a (tiger-infested) road, and I take *veyyaggha* (< Skt *vaiyāghra*) to have the same meaning as *vyaggha*, and I follow Max Müller (1881, p. 71) in believing that this refers to an eminent man. Cf. Skt *vyāghra* "any pre-eminently strong or noble person, 'a tiger among men'" (MW, s.v. *vyāghra*). The cty seems not to know the usage with reference to a man. PDhp and GDhp have no parallel to pāda c.

296–301. Note the usage of the cognate accusative *suppabuddhaṃ* with *pabujjhanti*. For the analysis as a proleptic accusative used adverbially, see the note on 157.

302. Dhp-a III 462,9–14: *duppabbajjan ti appaṃ vā mahantaṃ vā bhoga-kkhandhañ c' eva ñātiparivaṭṭañ ca pahāya imasmiṃ sāsane uraṃ datvā pabbajjaṃ nāma dukkhaṃ, durabhiraman ti evaṃ pabbajitenāpi bhikkhā-cariyāya jīvitavuttiṃ ghaṭantena aparimāṇasīlakkhandhagopana-dhammānudhammapaṭipattipūranavasena abhiramituṃ dukkhaṃ.*

For *duppabbajja* as a neuter noun "(there is) a difficult going forth", see EV I, p. 147 (ad Th 111).

Rau (p. 172) suggests reading *pabbajjaṃ durabhiramaṃ*, but since *pabbajjā* is normally feminine, this would cause difficulties of grammar and interpretation. See also Brough (p. 256 ad GDhp 262).

Dhp-a III 462,21 foll.: *dukkho 'samānasaṃvāso ti gihino vā hi ye jātigotta-kulabhogehi pabbajitā vā sīlācārabāhusaccādīhi samānā pi hutvā ko si tvaṃ ko ahan ti ādīni vatvā adhikaraṇapasutā honti te asamānā nāma tehi saddhiṃ saṃvāso nāma dukkho ti attho.*

Dhp-a III 463,4–6: *dukkhānupatit' addhagū ti ye vaṭṭasaṃkhātaṃ addhānaṃ paṭipannattā addhagū te dukkhe anupatitā va.*

The cty is taking *addhagū* as plural although, as it is clearly singular in pāda e, this seems to be unnecessary. In OvH/KRN we punctuated *-ânupatit' addhagū*, assuming the sandhi of *-o + addh-* > *-addh-*. For this sandhi, see the note on 10. For *anupatati*, see the note on 221.

For the sense of *ca ... ca* in pādas ef, see the note on 235.

There are nine syllables in pāda a. We could assume resolution of the fifth, sixth or seventh syllables. I have listed it as sixth (*-abhi-*). In pāda b *dukhā* is m.c. In pāda f there is resolution of the first and fourth syllables.

303. The traditions differ in their parallells to *pūjito*. PDhp 331 has *pūjiyo* (future passive participle); GDhp 323 *puyidu* (past participle); Udāna-v 10.8 *pūjyate* (finite verb). The past participle/future passive participle variation depends upon a *t/y* alternation. Cf. 227 and see Norman, 1989C, pp. 388–89.

304. Dhp-a III 469,16–18: *tattha santo ti rāgādīnaṃ santatāya buddhādayo santā nāma, idha pana pubbabuddhesu katādhikārā ussannakusalamūlā bhāvitabhāvanā sattā santo ti adhippetā.*
Th cty seems to be confusing *santo* with *santā*, i.e. the nominative plural of the past participle of the verb *śam-* "to be at rest", although the alternative explanation (*idha pana*) suggests that *santo* has been recognised as the nominative plural of the present participle of the verb *as-* in the sense "good". See the note on 54. Note *asant'* for *asanto* "bad". For the sandhi of *-o + e-* > *-e-* in *asantettha* < *asanto ettha*, cf. 174.

305. Dhp-a III 472,13–14: *ekāsanaṃ ekaseyyaṃ ca bhajethā ti attho.*
It would be possible to take *ekāsanaṃ* and *ekaseyyaṃ* as adverbial accusatives, as they must be in PDhp 313 and Udāna-v 23.2 (GDhp is inconclusive), but in Dhp they can be taken as objects of *caram*.
For the pleonastic *-anta* in *vanante*, see GD II, p. 174 (ad Sn 127).
Udāna-v 23.2 reads *ramayec caikam ātmānaṃ vaneṣv ekaḥ sadā vaset*; PDhp 313 *eko ramayam āttānaṃ vanānte ramitā siyā*; GDhp 259 *eku ramahi atvana arañi eka'o vasa*. Although the other traditions have forms from the root *ram-* in pāda c, no Pāli source known to me reads *ramayam* for *damayam*. For a discussion of this, see Brough (p. 255 ad GDhp 259) and C&P (p. 490 note 29). For the *d/r* alternation, see GD II, p. 160 (ad Sn 81).

306. Dhp-a III 477,9–11: *katvā ti yo vā pana pāpakammaṃ katvā nāhaṃ etaṃ karomī ti āha.*
Pāda b scans correctly but, in place of *c' āha*, we should have expected *cc* (< *ty* < [*i*]*ti*) *āha*. The double consonant has probably been simplified to *-c-* m.c. Dhp-a III 477,5* reads: *yo vāpi katvā na karomī ti cāha*, which is unmetrical and presumably represents an attempt to solve this problem. The other versions deal with the problem in different ways. PDhp 114 has *na karomī ti āha*, which does not scan. GDhp 269 *na karodi āha* agrees with Udāna-v 8.1 (N) *na karoti āha* in omitting *ti* and changing the verb from first to third person. Brough's suggestion (p. 258) that a past tense is required here is rejected by C&P (p. 491 note 1).
Here *pi* emphasises the totality of the number two. See the note on 100–1.
For the *c/v* alternation in *vāpi / cāpi*, see the note on 50.

The metre is Triṣṭubh.

307. This verse recurs at Vin III 90,25–26 and It 43,3–6.
Dhp-a III 480,1: *kāsāvakaṇṭhā ti kāsāvena paliveṭhitakaṇṭhā.*
Sp 486,22–25: *kāsāvakaṇṭhā ti kāsāvena veṭhitakaṇṭhā. ettakam eva ariyaddhajadhāraṇamattaṃ sesaṃ sāmaññaṃ n' atthī ti vuttaṃ hoti.*
It-a I 177,3–4: *kāsāvakaṇṭhā ti kasāvarasapītattā kāsāvena vatthena paliveṭhitakaṇṭhā.*
PDhp 113 *kāṣāyakaṃṭhā bahavo*; Udāna-v 11.9 *kāṣāyakaṇṭhā bahavaḥ.*
For a discussion of the fact that a scrap of yellow at the throat does not make a man a *bhikkhu*, see OvH, SP, pp. 92–93.
For the third person plural indicative middle ending *-are* in *upapajjare*, see the note on 225.
There is resolution of the first syllable in pāda d.

308. Dhp-a III 481,7–10: *tatto āditto aggivaṇṇo ayoguḷo bhutto seyyo sundarataro ti, kiṃkāraṇā ? tappaccayā hi eko va attabhāvo jhāyeyya, kussīlo pana saddhādeyyaṃ bhuñjitvā anekāni pi jātisatāni niraye pacceyyā ti attho.*
For the use of the verb *bhuñjati* with *raṭṭhapiṇḍa*, see EV I, pp. 239–40 (ad Th 789) and EV II, p. 53 (ad Thī 2).
For *yañ ce* "than if", cf. 106.

309. Dhp-a III 482,19–21: *na nikāmaseyyan ti yathā icchati evaṃ seyyaṃ alabhitvā anicchitaṃ parittakam eva kālaṃ seyyaṃ labhati.*
The construction of *nikāmaseyyaṃ* with *na* is unusual. We might have expected *a-*. Cf. PDhp 210 *anikāmaśeyaṃ*; Udāna-v 4.14 *anikāmaśayyāṃ*; GDhp 270 *ani'ama-saya.*
The metre is Triṣṭubh. In pāda b *āpajjatī* is m.c. and in pāda d *tatīyaṃ* is m.c., although this may be a historical form < Skt *tṛtīya.*

310. Dhp-a III 482,22–25: *tena ca apuññena nirayasaṃkhātā pāpikā gati hotī ti, ratī ca thokikā ti tassa bhitassa bhītāya itthiyā saddhiṃ ratī sāpi thokikā parittā hoti.*
The metre is Triṣṭubh cd; Jagatī ab. In pāda a *gatī* is m.c. and in pāda b *ratī* is m.c.

311. Dhp-a III 484,19–20: *nirayāya upakaḍḍhati niraye nibbattāpetī ti attho.*
PDhp 296 reads *upakaṭṭati*; Udāna-v 11.6 *upakarṣati*. For *kaḍḍhati* see Norman, 1993B, pp. 149–54, and cf. BHS *kaṭṭati* (see BHSD, s.v. *kaṭṭati*).
For *nirayāy'* as the dative of goal of motion, see the note on 174.

312. Dhp-a III 484, 20–21: *sithilan ti olīyitvā karaṇena siṭhilagāhaṃ katvā kataṃ yaṃ kiñci kammaṃ.*
For *saṭhila* in a moral sense, cf. 313, and cf. *sithila* 346.

For *mahapphalaṃ*, showing a development from *mahat-* rather than *mahā-* (i.e. < *mahat-phala*), cf. 356–59, and see the note on 123. Contrast *-pph-* m.c. in *kaṭukapphalaṃ* 66.
In pāda c we should ignore the svarabhakti vowel in *-car'yaṃ*. See EV I, p. 175 (ad Th 277).

313. Dhp-a III 485,9–12: *kayirañ ce ti tasmā yaṃ kammaṃ kareyya taṃ kareyyāth' eva, daḷham enaṃ parakkame ti thirataram eva katvā avattasamādāno hutvā etaṃ kayirā.*
Spk I 107,23–25: *kayirā* (S I 49,10* *kayirañ*) *ce kayirāth' enan ti yadi viriyaṃ kareyya kareyyātha naṃ, viriyaṃ na osakkeyya.*
Both cties seem to be taking *kayirañ* in pāda a as an optative. I follow Andersen (1904–5, s.v. *karoti*) in believing that it is a future passive participle < Skt *kārya*. Udāna-v 11.2 reads *karvāṇo hi sadā prajño*, which gives no help with the problem.
In view of Udāna-v 11.2 *dṛḍham eva*, we might think that *eva* is a better reading than *enaṃ* in pāda b. It has probably been repeated in error from pāda a. Here *daḷhaṃ* is presumably an adverbial accusative. Cf. 61.
Dhp-a III 485,12: *paribbājo ti saṭhilabhāvena kato khaṇḍādibhāvappatto samaṇadhammo.*
Spk I 107,26 (ad S I 49,11*): *sithilo hi paribbājo ti sithila-gahitā pabbajjā.*
The cty tradition seems to be unaware of the fact that *paribbāja* exists in the sense of *paribbājaka*, and assumes that it is the equivalent of *paribbajjā*. For *paribbāja* = *paribbājaka*, see Sn 134.
For *saṭhila* in a moral sense, see the note on 312.
Dhp-a III 485,13–16: *bhiyyo ti abbhantare vijjamānaṃ rāgarajādiṃ evarūpo samaṇadhammo apanetuṃ na sakkoti, atha kho tassa upari aparam pi rāgarajādiṃ ākirati ti attho.*
There seems to be a word-play on *rajas* "dust" which a bad ascetic might sprinkle on himself (see 141) and *rajas* "defilement" which such conduct increases instead of decreasing. For word-plays, see the note on 9–10.
In pāda a we should ignore the svarabhakti vowel in *kay'rañ* (< Skt *kārya*).

314. Dhp-a III 486,13–14: *dukkatan ti sāvajjaṃ apāyasaṃvattanikaṃ kammaṃ akataṃ eva seyyo varaṃ uttamaṃ.*
Lüders (1954, § 189) suggested that *akataṃ* was an example of the ablative in *-aṃ*. For such ablatives, see the note on 49. For an alternative explanation taking it as a nominative, see Norman, 1971B, p. 20 (ad GDhp 337).
For *ca* = *tu* "but", see the note on 5.

315. PED says that *gopetha* is the potential, i.e. optative. PDhp 234 has *evam rakkhatha āttānaṃ*, i.e. imperative; GDhp 131 has *bhodha* in a different construction; Udāna-v 5.17 reads *gopayata*. It would appear more likely, then, that *gopetha* is the second person plural imperative of *gopeti*.

Dhp-a III 489,6–7: *so khaṇo tumhe mā atikkamatu.*
This confirms that in pāda d *ve* = *vo*, which is supported by GDhp 131 *yu*; PDhp 234 *vo*; Udāna-v 5.17 *vo*; cf. *khaṇo taṃ mā upaccagā*, Thī 5. This is therefore the eastern form of the second person plural pronoun, rather than the particle *ve* < *vai*. Cf. 275. For eastern forms see the note on 32.
For *mā upaccagā* as a negative injunctive, see the note on 133. For the form, cf. 412 417.
Dhp-a III 489,7–9: *khaṇātītā ti ye hi taṃ khaṇaṃ atītā ye ca puggale so khaṇo atīto te nirayamhi samappitā hutvā tattha nibbattitvā socantī ti attho.*
This seems to be explaining *khaṇātītā* in two ways: "those who have passsed the moment" and "those whom the moment has passed". I take it as "those passed by the moment", since that seems to follow from the sense of pāda d.

316–19. The compounds ending in *-diṭṭhisamādānā* could be possessive compounds, but I take them as ablatives of cause. Udāna-v 16.4 reads *mithyā-dṛṣṭisamādānāt*; PDhp 169–70 has *-samādānā*.

316. Dhp-a III 490,14: *alajjitāye* (E[e] *alajjitā ye* is a mistake) *ti alajjitabbe ... lajjitāye* (E[e] *lajjitā ye*) *ti* ... .
For the future passive participle ending *-tāya* < *-tayya* < *-tavya*, see Geiger, § 203 (and note). GDhp 273 has *alajidavî* and *lajidavi*; Udāna-v 16.4 *alajjitavye* and *lajjitavye*; PDhp 169 *alajjitavve* and *lajjitavve*.
For *lajjanti ... na lajjare*, cf. Udāna-v 16.4 *lajjante ... alajjinaḥ*; GDhp 273 *lajadi ... na lajadī* (probably singular); PDhp 169 *lajjanti ... na lajjatha*.
For the third person plural indicative middle ending *-are* in *lajjare*, see the note on 225.

317. For *bhayadassino*, cf. *bhayadassivā* 31–32.

319. For *ca* = *tu* "but", see the note on 5.
In pāda d *suggatiṃ* is m.c. Cf. 18.

320–21. For the consonant group *-ky-* in *-vākyaṃ*, see the note on 1–2. For the violation of the two morae rule, see the note on 70.

320. Dhp-a IV 3,9–11: *cāpāto patitan ti dhanuto muttaṃ, ativākyan ti aṭṭha-anariyavohāravasena pavattaṃ vītikkamavacanaṃ.*
PDhp 215 *cāpātipatite śare*; GDhp 329 *cavadhivadida śara*; Udāna-v 29.21 *cāpād utpatitāṃ śarān*. I therefore translate *saraṃ* as a plural. For *-aṃ* as an accusative plural ending, see the note on 64–65. As Brough (p. 274) says, it seems well nigh essential to assume that the original verse had a causative form *pātitaṃ*, and it is noteworthy that PDhp and Udāna-v agree with Dhp in having a non-causative form. GDhp is inconclusive.

PED states (s.v. *cāpa*) that *cāpāto* is m.c. There seems to be no reason why this should be so, since *cāpato* would not be unmetrical. The ablative ending *-ā(t)o* is common in Pkt (see Pischel, § 363), but less so in Pāli; see GD II, p. 187 (ad Sn 198). The reading in PDhp suggests that *cāpāto patitaṃ* may be an old error for *cāpātipatitaṃ*. Cf. the explanation *cāpāto atikhīṇā* for *cāpātikhīṇā* in the note on 156.
I assume that *nāga* is a special sort of elephant, like *kuñjara* in 322. Cf. 322 324 329–30.

321. Dhp-a IV 3,18 foll.: *samitin ti uyyānakīlamaṇḍalādisu hi mahājanamajjhaṃ gacchantā dantam eva goṇajātiṃ vā assajātiṃ vā yāne yojetvā nayanti.*
It is strange that the cty does not give the meaning "war" for *samiti*. This might be thought to be the most likely meaning in the context, and I adopt it here.

322. Dhp-a IV 4,11: *mahānāgā ti kuñjarasaṅkhātā mahāhatthino.*
I take *kuñjara* as a parallel to *nāga*, and assume that it is a particular sort of elephant, perhaps, as PED implies, a "trumpeter". Cf. *mātaṅga* 329–30. For *nāga*, see 320.
For *ājānīya* (< *ājāneya*), cf. *purisājañño* 193.
Dhp-a IV 4,13–15: *yo pana catumaggasaṅkhātena attano dantatāya attadanto nibbisevano, ayaṃ tato pi varaṃ.*
PDhp 91 has *attā dānto tato varaṃ*; Udāna-v 19.7 *ātmā dāntas tato varam*, although the alternative version reads *ātmadāntas*; GDhp 341 *atvadada* is inconclusive. "Tamed self" seems to be demanded by the sense (and is implied by *attanā sudantena* in 323), and we should perhaps read *attā danto* with PDhp.

323. Dhp-a IV 6,9 foll.: *koci puggalo supinantena pi agatapubbattā agatan ti saṃkhātaṃ nibbānadisaṃ tathā gaccheyya.*
The cty is taking *agata* to mean "not gone to, not visited". I take it to mean the place where there is no *gati*, i.e. it is not a place of rebirth (cf. 420 and Norman 1994A, pp. 22–23), it is a place where no one is reborn.
Dhp-a IV 6,12–13: *taṃ agatapubbaṃ disaṃ gacchati dantabhūmiṃ pāpuṇāti.*
For *disā* in the sense of "region, country", see MW (s.v. *diś*) and cf. *bhūmim* in PDhp 92 and Udāna-v 19.8.
Note the sandhi of *yathā* + *attanā* > *yathāttanā* in pāda c in some editions. This is the result of a Sanskritising type of sandhi. For the violation of the two morae rule, see the note on 70.

324. Dhp-a IV 13,13 foll.: *kaṭukappabhedano ti tikhiṇamado, hatthīnaṃ hi madakāle kaṇṇacūlikā pabhijjanti pakatiyā pi hatthino tasmiṃ kāle aṅkuse vā kuntatomare vā khaṇḍanti caṇḍā bhavanti, so pana aticaṇḍo yeva.*

For *nāga* see 320.
The metre is Vaitālīya. In pāda a we should scan *-pālako* as *-pālakŏ* m.c. In pāda b we should scan *-pabhedano* as *-pabhedanŏ* m.c.

325. Dhp-a IV 16,11: *middhī ti thīnamiddhābhibhūto.*
For *middhī* see EV I, p. 140 (ad Th 74).
For *mahagghasa*, showing a development from *mahat-* rather than *mahā-* (i.e. < **mahad-ghasa*), see the note on 123.
Th-a I 73,26–29 (ad Th 17): *niddāyitā ti supana-sīlo. samparivattasāyī ti samparivattakaṃ samparivattakaṃ nipajjitvā ubhayena pi seyyasukhaṃ phassasukhaṃ middhasukhaṃ anuyutto ti dasseti.*
Dhp-a IV 16,14–18 ≈ Th-a I 73,29 foll.: *nivāpapuṭṭho ti kuṇḍakādinā sūkarabhattena puṭṭho, gharasūkaro hi bālakālato paṭṭhāya posiyamāno thūlasarirakāle gehā bahi nikkhamituṃ alabhanto heṭṭhā mañcādisu samparivattitvā assasanto passasanto sayat' eva.*
In the explanation in Th-a, *samparivattakaṃ* is a *ṇamul* absolutive in *-akaṃ*. See the note on 156 and EV II, p. 66 (ad Thī 26).
Dhp-a IV 16,18 foll.: *idaṃ vuttaṃ hoti: yadā puriso middhī ca hoti mahagghaso ca nivāpapuṭṭho mahāvarāho viya ca aññena iriyāpathena yāpetuṃ asakkonto niddāyanasīlo samparivattasāyī tadā so aniccaṃ dukkhaṃ anattā ti tīṇi lakkhaṇāni manasikātuṃ na sakkoti, tesaṃ amanasikārā mandapañño punappuna gabbhaṃ upeti gabbhavāsato na parimuccati ti.*
We may agree with Rau (p. 173) that this verse about a *mahāvarāha* is not appropriate to the Nāgavagga. The compiler presumably thought that this vagga was the most suitable for the inclusion of a verse about a large animal. It is in the Yugavarga in Udāna-v, which has no Nāgavarga.
The metre is Triṣṭubh. Cf. Th 17.

326. Dhp-a IV 24,14–16: *ajja ahaṃ pabhinnaṃ mattahatthiṃ hatthācariyasaṅkhāto cheko aṅkusaggaho aṅkusena viya yonisomanasikārena niggahissāmi, nāssa vītikkamituṃ dassāmi ti.*
For the alternation *ṃp/pp* (NC/CC) in *hatthi-ppabhinnaṃ* (= *hatthiṃ pabhinnaṃ*), see the note on 31 and EV I, p. 141 (ad Th 77). Th 77 reads *niggahissāmi*, which is a v.l. in Ms L.
For the cognate accusative *acāri cārikaṃ*, see the note on 108.
For *-d* as a historic form in a fossilised sandhi position in *tad* = *taṃ*, see the note on 72.
The metre is Jagatī.

327. Dhp-a IV 26,10–14: *duggā ti yathā so paṅke sanno kuñjaro hatthehi ca pādehi ca vāyāmaṃ katvā paṅkaduggato attānaṃ uddharitvā thale patiṭṭhito, evaṃ tumhe pi kilesaduggato attānaṃ uddharatha nibbānathale patiṭṭhapethā ti attho.*

328–29. For the meaning "zealous" for *nipaka*, see EV I, p. 143 (ad Th.85).
Dhp-a IV 29,5: *sādhuvihāridhīran ti bhaddavihāriṃ paṇḍitaṃ.*
I take *sādhuvihāridhīraṃ* to be a dvandva compound, made up of *sādhuvihāri* and *dhīra*. This seems to be the way the cty is taking it. The gloss *paṇḍitaṃ* confirms the meaning "wise" for *dhīraṃ*.

328. Dhp-a IV 29,5 foll.: *parissayānī ti ... sīhavyagghādayo pākaṭaparissaye, rāgabhayadosabhayādayo paṭicchannaparissaye cā ti sabbe va parissaye abhibhavitvā.*
PDhp 9 reads *pariśrav[āni]*; Udāna-v 14.13 *parisravāṇi*. Cf. Aśokan *parisava* and BHS *pariśraya* and *parisrava* (see BHSD, s.vv.). It would seem that the original form of the word was *parisrava* (< *sru* "to flow") and the idea of "flowing around" must be very similar to *āsava* "flowing in". It is possible that *parissaya* is connected with Jain *parissaha*, where *-h-* is a glide consonant, replacing *y/v*. For the alternation *y/v*, see the note on **40**.
For the eastern masculine accusative plural ending *-āni* of *parissayāni*, see the note on **82**. For eastern forms, see the note on **32**.
Dhp-a IV 29,9: *attamano upaṭṭhitasati hutvā.*
The metre is Triṣṭubh. In pāda c there is resolution of the first syllable. In pāda d *satīmā* is m.c. to give the cadence ˘ – – – .

329–30. Dhp-a IV 30,7–9: *mātaṅgo ti laddhanāmo imasmiṃ araññe ayaṃ hatthināgo yūthaṃ pahāya sabbiriyāpathesu ekako sukhaṃ carati, evam pi eko careyyā ti attho.*
Ps IV 206,12 foll. (ad M III 154,23*): *mātaṅgaraññe va nāgo ti mātaṅgo araññe nāgo va. mātaṅgo ti hatthī vuccati. nāgo ti mahantādhivacanam etaṃ.*
In this view, therefore, *mātaṅgo nāgo* means "large elephant" and in pāda d *mātaṅg' araññe* is for *mātaṅgo araññe*. Most translators ignore the cty's explanation, and either omit *mātaṅga*, or translate *mātaṅgaraññe* as "elephant forest", i.e. the equivalent of *nāgavanassa* in **324**. C&P, however, who translate: "like the elephant in the Mātaṅga forest" (p. 48), point out (p. 494 note 15) that in so doing they are going against the cty. They justify their rejection of the cty on the grounds that the sandhi of *-o + a-* > *-a-* seems unusual, and to support their translation, they quote PDhp 10–11: *mātaṃgāranne*, but this is no more conclusive than Pāli *mātaṅgaraññe*, since it too can be taken in both ways.
For a discussion of the sandhi and other aspects of these verses, see Norman, 1993B, pp. 157–62 and for an objection to my suggestions, see Wright, 1996, p. 58. I believe that the evidence for the interpretation of *mātaṅg'araññe* is not sufficient for us to be able to say decisively whether we are dealing with two separate words or a compound, and much depends upon the value which we place upon the commentarial tradition. In the translation I take *nāgo* and *mātaṅgo* as being in apposition, as I have taken *kuñjarā* and *nāgā* in apposition in 322, and I assume that *mātaṅga* is a particular sort of elephant,

perhaps named after a geographical location. See Norman, 1960, p. 273. For *nāga*, see 320.
In pāda d there is a redundant fifth syllable. See the note on 141.

329. Dhp-a IV 29,10 foll.: *rājā va raṭṭhan ti raṭṭhaṃ hitvā rajjato rājisi viya, idam vuttaṃ hoti: yathā vijitabhūmippadeso rājā idaṃ rajjaṃ nāma mahantaṃ pamādaṭṭhānaṃ, kiṃ me rajjena kāritenā ti vijitaraṭṭhaṃ pahāya ... ekako va carati.*
The cty is therefore taking this of a victorious king who later decides to become a wanderer. Cf. GD II, p. 149 (ad Sn 46). It seems, however, equally possible that it refers to a king who has been defeated and is obliged to flee from his kingdom when it has been conquered by another king.
The metre is Triṣṭubh.

330. Dhp-a IV 30,15 foll.: *ayaṃ hi sahāyatā nāma yaṃ bālaṃ nissāya adhigantuṃ na sakkā ti n' atthi bāle sahāyatā.*
It is not clear how the cty is interpreting *bāle* — perhaps as a locative "in a fool". For the interpretation of *bāle* as an instrumental plural = Skt *bālais*, see the note on 61. PDhp 11 reads *bāle bitīyatā*; Udāna-v 14.16 has *bālaḥ sahāyakaḥ*, with *bālasahāyatā* in the alternative version.
The metre is Anuṣṭubh ab; Triṣṭubh cd. In pāda d we should read *appossu[k]ko* m.c. The confusion between *-kk-* and *-k-* arises from the fact that the word may be a compound of *appa* with *ussuka* < *utsuka* or *appa* with *ossukka* < *autsukya*. In pāda c we should ignore the svarabhakti vowel in *kay'rā*.

331–33. I translate *sukha* in these three verses as "pleasant". "Producing happiness" would be better, but is more cumbersome.

331. Dhp-a IV 34,7–8: *tasmā yā itarītarena parittena vā vipulena vā attano santakena santuṭṭhi ayam eva sukhā ti attho.*
For *itarītara*, see EV I, p. 147 (ad Th 111).
Note the internal sandhi of *-a + i-* > *-ī-* in *itarītara*. Contrast BHS *itaretara* (BHSD, s.v. *itaretara*).
The metre is Triṣṭubh.

332. Dhp-a IV 34,12–15: *matteyyatā ti mātari sammāpaṭipatti, petteyyatā ti pitari sammāpaṭipatti, ubhayena pi mātāpitunnaṃ upaṭṭhānam eva kathitaṃ.*
Cf. Sv 920,31–32 (ad D III 145,27): *matteyyatāyā ti mātu-katabba-vatte.*
Dhp-a IV 35,3–5: *sāmaññatā ti pabbajitesu sammāpaṭipatti, brāhmaññatā ti bāhitapāpesu buddhapaccekabuddhasāvakesu sammāpaṭipatti yeva, ubhayena pi tesaṃ catūhi paccayehi paṭijagganabhāvo kathito.*
We should note that *sāmaññā* and *brahmaññā* are abstract nouns in their own right: "the state of being a *samaṇa*" and "the state of being a *brāhmaṇa*". The

addition of *-tā* (Udāna-v 30.21 *śrāmaṇyatā* and *brāhmaṇyatā*) would make double abstract nouns. Such formations are not unknown in Pāli, e.g. *pāramitā*, where *pāramī* is an abstract noun from *parama*. It is, however, possible that this double formation implies a different meaning, and MW quotes *brahmaṇyatā* from MBh with the meaning "friendliness towards Brāhmans, piety". Similarly we could take *sāmaññatā* as "friendliness towards samaṇas". The origin of the forms *matteyyatā* and *petteyatā* (PDhp 66 *mātreatā* and *petteatā*) is not clear. In Udāna-v 30.21 *mātṛvyatā* and *pitṛvyatā* cannot be historically correct. The Pāli forms are perhaps to be derived < **mātreya-tā* and **paitreya-tā*. They presumably represent similar double abstract formations from *mātṛ* and *pitṛ*. The idea of "proper attention to, respect for" is supported by the cty.

333. In pāda c there is resolution of the sixth syllable. In pāda d there is resolution of the fourth syllable.

334. Dhp-a IV 44,2–4: *so palavatī hurāhuran ti so taṇhāvasiko puggalo bhave bhave uppalavati dhāvati.*
For *hurāhuraṃ*, see EV I, p. 189 (ad Th 399).
For *māluvā*, see 162.
I take *icchaṃ* to be from *īps-* "to wish to obtain", although Udāna-v 3.4 reads *icchann iva*. PDhp 137 reads *phalameṣī*.
The metre is Vaitālīya. In pāda c *palavatī* is m.c., but the pāda is one mora short. We could read *pālavatī* m.c., although the lengthening of a svarabhakti vowel m.c. would be unusual. In EV I, p. 189, I suggested reading *uplavati*. PDhp 137 reads *sā* (i.e. *taṇhā*) *prāplavate*; Udāna-v 3.4 reads *sa hi saṃsarate*. Rau (p. 173) reads *plavati* and omits *manujassa* and *vanamhi* as glosses, giving a Śloka verse. In pāda d the omission of final *-ṃ* in *vanasmi* is m.c. See the note on 143A.

335–36. In pāda a *sahati* is m.c. to give the - - - - (*pathyā*) cadence.

335. Dhp-a IV 44,15 foll.: *yathā nāma vane punappuna vassantena devena abhivaṭṭaṃ bīraṇaṃ tiṇaṃ vaḍḍhati, evaṃ tassa puggalassa antovaṭṭa-mūlakā sokā abhivaḍḍhantī ti attho.*
Note the v.ll. *abhivaṭṭaṃ*, *abhivaḍḍhaṃ*, *abhivuṭṭhaṃ* for *abhivaṭṭha* (< Skt *abhivṛṣṭa*). PDhp 138 has *ovaṭṭhā*; Udāna-v 3.9 has *avavṛṣṭā*.
For *visattikā* as an epithet of *taṇhā*, see the note on 180.
For *bīraṇa*, see the note on 337.

336. Dhp- IV 45,5–8: *taṃhā puggalā vaṭṭamūlakā sokā papatanti, yathā nāma pokkhare padumapatte patitaṃ udabindu na patiṭṭhāti, evaṃ na patiṭṭhantī ti attho.*

For the reference to the phenomenon that water does not cling to a lotus leaf, cf. 401.
For *ca* = *tu* "but", see the note on 5.

337. Dhp-a IV 45,8–9: *taṃ vo vadāmī ti tena kāraṇena ahaṃ tumhe vadāmi bhaddaṃ vo ti bhaddaṃ tumhākaṃ hotu.*
PDhp 140 reads *taṃ vo vademi bhadraṃ vo*; GDhp 126 *ta yu vadami bhadrañu*; Udāna-v 3.11 *tad vai vadāmi bhadraṃ vo*. The Udāna-v reading suggests that the first *vo* in pāda a is for *ve* < Skt *vai*, but GDhp *yu* supports the view that both occurrences of *vo* in pāda a are the second person plural pronoun, as is *vo* in pāda e. See Lüders, 1954, § 24.
For *bhaddam vo* as a quasi-vocative, see Lüders, ibid., and Brough (p. 264 ad GDhp 286).
Dhp-a IV 45,15–18: *mā vo naḷaṃ va soto va Māro bhañji punappunan ti mā tumhe nadīsote jātaṃ naḷaṃ mahāvegena āgato nadīsoto viya Kilesamāro Maraṇamāro Devaputtamāro punappunaṃ bhañjatū ti attho.*
Note *va* twice in pāda e: "May Māra like a stream not break you like a reed".
For the negative injunctive *mā bhañji*, see the note on 133.
As Max Müller states (1881, p. 81 note ad 335), *usīra* (Skt *uśīra*) is the fragrant root, said to have medicinal properties, of *bīraṇa* grass (Skt *vīriṇa*) Andropogon muricatum.

338. Dhp-a IV 48,6–8: *chedanaphālanapāṇakavijjhanādīnaṃ kenaci upaddavena anupaddave.*
Because the final *-r* in *punar* is historically correct, we printed *punar eva* in OvH/KRN. To be consistent with analyses made elsewhere, however, I now regard it as *puna-r-iva*. For the sandhi *-r-*, cf. *āragge-r-iva* 401; *sāsapo-r-iva* 407, and see GD II, p. 142 (ad Sn 29).
For *-ū-* in *anūhata*, see the note on 250.
The metre is Jagatī. In pāda d we should read *nibbattatī* m.c.

339. Dhp-a IV 48,13–18: *yassa puggalassa iti ajjhattikass' upādāya aṭṭhārasa taṇhāvicaritāni bāhirass' upādāya aṭṭhārasa taṇhāvicaritānī ti imesaṃ taṇhāvicaritānaṃ vasena chattiṃsatiyā sotehi samannāgatā manāpesu rūpādisu assavati pavattatī ti manāpassavanā taṇhā bhusā balavatī hoti.*
For the 36 streams, see C&P (p. 497 note 9).
Th 760 reads *kuddiṭṭhiṃ* in place of *duddiṭṭhiṃ*.
In pāda a *chattiṃsatī* is m.c.

340. Dhp-a IV 49,8–11: *taṅ ca disvā ti taṃ pana taṇhālataṃ ettha sā uppajjamānā uppajjatī ti jātaṭṭhānavasena disvā, paññāyā ti satthena vane jātalataṃ viya maggapaññāya mūle chindathā ti attho.*
Th 761 reads *sabbadhi*, which is a v.l. here.

341. Dhp-a IV 48,11 foll.: *saritānī ti anusaṭāni payātāni, sinehitānī ti cīvarādisu pavattasinehavasena sinehitāni ca taṇhāsinehamakkhitānī ti attho, somanassāni bhavanti taṇhāvasikassa jantuno evarūpāni somanassāni bhavanti.*
I take *somanassāni* as the subject, and *saritāni* and *sinehitāni* as adjectives describing *somanassāni*. The cty's explanation *anusaṭa* supports a derivation < *sar-* "to flow" for *sarita*, rather than < *smar-* "to remember".
Dhp-a IV 49,15-18: *te sātasitā ti te taṇhāvasikā puggalā sātanissitā sukhanissitā ca hutvā sukhesino sukhapariyesino bhavanti, te ve ti ye evarūpā narā te jātijarāmaraṇāni upagacchanti.*
For *sāta* "pleasure", cf. Skt lex. *sāta*, BHS *śāta*, *sāta*, and see Brough (p. 240 ad GDhp 186), and cf. *sacca* 224 408.
In pāda c instead of *te* Udāna-v 3.5 and PDhp 148 read *ye*, which seems preferable, since there is nothing to identify those referred to as *te*. I translate *ye*.
The metre is Vaitālīya. In pāda b we should scan *somanassāni* as ˘ ˘ – – –, i.e. *sŏmanassāni* m.c.

342–43. Dhp-a IV 49,19-22: *pajā ti ime sattā tāsakaraṇena tasiṇā ti saṅkhaṃ gatāya taṇhāya purakkhatā parivāritā hutvā, bādhito ti luddena araññe baddho saso viya saṃsappanti bhāyanti.*
For *purakkhata* = "subjected to", see EV I, p. 130 (ad Th 37).
For *bādhita* see Norman, 1979C, pp. 37–38.

342. In pāda d *cirāya* is the dative of time.
The metre is Vaitālīya abc; Aupacchandasaka d.

343. Dhp-a IV 50,6-8: *attano virāgaṃ rāgādivigamaṃ nibbānaṃ patthento ākaṅkhamāno bhikkhu arahattamaggena taṃ tasiṇaṃ vinodaye nuditvā niharitvā chaḍḍeyyā ti attho.*
The reading *ākaṅkha* looks like an imperative, but the v.ll. *ākaṅkhanta* and *ākaṅkhī*, and the cty's explanation by *patthento ākaṅkhamāno*, suggest that *ākaṅkha* is m.c. for *ākaṅkhaṃ*, i.e. the masculine nominative singular of the present participle.
The metre is Vaitālīya. In pāda d we should read *bhik[k]hu* m.c.

344. Dhp-a IV 53,7-13: *yo puggalo gihibhāve ālayasaṅkhātaṃ vanathaṃ chaḍḍetvā pabbajitatāya nibbanatho vihārasaṅkhāte tapovane adhimutto gharāvāsabandhanavanasaṅkhātā taṇhāvanā mutto hutvā puna taṃ gharāvāsabandhanataṇhāvanam eva dhāvati evaṃ taṃ puggalaṃ passatha, eso gharāvāsabandhanato mutto gharāvāsabandhanam eva dhāvati.*
The cty tells a story of a young man who entered the Order, but later returned to domestic life, and explains the verse in the same way. This does not, however, take account of the word-play on the meanings "forest" and "desire"

for *vana*. Cf. 283. For word-plays see the note on 9–10. It seems more likely that the verse is an attack upon brahmans, here the *vāna-prasthas*, who leave their house and family and live an ascetic life in the woods. Because of the word-play, the going to the forest can be interpeted as running to desire, and therefore running to bondage. For such attacks upon brahmans, see the note on 266. For *adhimutta* "intent upon", cf. 226.
C&P read *etha* for *eva* in pāda c (p. 498 note 13), as does Ch. PDhp 151 has *etha*; Udāna-v (N) 27.29 has *eva* (there is no (B) version). Dhp-a reads *eva* in the verse and *evaṃ* in the explanation, but records the v.l. *etha* in both places. For *etha passatha* see 171. We may assume that *eva* has replaced *etha* as a result of *eva* in pādas bd, and I translate *etha*.
The metre is Aupacchandasaka a; Vaitālīya bcd. This is very unusual, but it seems genuine.

345–47. Dhp-a IV 56,1-2: *dhīrā ti buddhādayo paṇḍitapurisā*.
This gloss confirms the meaning "wise" for *dhīra*.

345. Dhp-a IV 56,3–4: *babbajatinehi ... rajjuṃ katvā*.
It is possible that *pabbaja* should be derived < Skt *parvan*; cf. *parvayoni* "growing from knots or joints, a cane or reed". Alternatively, it may be derived < *babbaja* (Skt *balbaja*) "*Eleusine indica* (a species of grass not liked by cattle)". If we assume that *pabba-ja* is parallel in structure to *dāru-ja*, then we are dealing with *babba*. For the *p/b* alternation, see the note on 149.
Dhp-a IV 56,6: *sārattarattā ti sārattā hutvā bāḷharāgattā ti attho*.
For *sārattarattā*, cf. EV I, p. 162 (ad Th 187).
The metre is Triṣṭubh.

346–47. Dhp-a IV 56,20 foll.: *kilesabandhanaṃ ñāṇamaggena chinditvā anapekhino hutvā*.
The metre is Triṣṭubh. There is resolution of the first syllable in pāda d.

346. Dhp-a IV 56,13: *sithilan ti baddhaṭṭhāne chavicammamaṃsāni na chindati lohitaṃ na nīharati, baddhabhāvaṃ pi ajānāpetvā thalapatha-jalapathādisu kammāni kātuṃ na detī ti sithilaṃ*.
Translators have had problems with *sithilaṃ* as an epithet of the fetter, and have had to devise alternative meanings to the usual one to make it fit the context. The expected meaning is "slack", and it is used of slack *vīṇā* strings at Ja II 249,10, and of a saddle being loosened at Ja I 179,18. The cty tries to give a meaning which is appropriate. Udāna-v 2.6 has *susthiraṃ*, which was accepted by Lüders (1954, § 82), but rejected by Brough (p. 230 ad GDhp 170) following Mehendale (1955–56A, pp. 66 foll.). PDhp 144 *sukhumaṃ* goes against *susthira*. GDhp 170 has *śiśila* which must stand for *śithila*. Brough (p. 231) suggested taking *sithila-* as a compound with the following word, but was doubtful about the metre. This problem can be overcome by

assuming that *sithilaṃ-* is a compound with *-ṃ-* m.c., to give the break ⏑ ⏑ – . See the note on 49. Cf. the use of *saṭhila* with reference to an action in 312 and to a *paribbāja* in 313.

347. Dhp-a IV 59,1–4: *ye sattā rāgarattā dosaduṭṭhā mohamūḷhā sayaṃkataṃ taṇhāsotaṃ anupatanti, te taṃ samatikkamituṃ na sakkonti, evaṃ duratikkamaṃ etaṃ pi chetvāna vajanti dhīrā.*
For the suggestion that a word-play is intended on the two meanings of *sotaṃ* (< Skt *srotas* "stream" and *sva-ota* "self-woven"), see Brough (p. 233 ad GDhp 171). For word-plays, see the note on 9–10. Brough cannot be right in thinking (p. 232) that *ye* in pāda a was intended as a neuter accusative. For his argument to be correct the "original" reading would have needed to be *yaṃ*, which was changed to *ye* by someone who did not unde tand the verse. Since *yaṃ* followed by *etaṃ* would be a more elegant construction, it is hard to see why anyone should wish to change it. See also C&P (p. 499 note 22).
For the meaning "cutting across" for *chetvāna* in association with *sota* see Mehendale (1955–56A, p. 72). Cf. 383.
The metre is Triṣṭubh. In pāda d we should read *du[k]kham* m.c. to match *sukhaṃ* in 346d.

348. Dhp-a IV 63,1–5: *muñca pure ti atītesu khandhesu ālayaṃ nikantiṃ ajjhosānaṃ patthanaṃ pariyuṭṭhānaṃ gāhaṃ parāmāsaṃ taṇhaṃ muñca, muñca pacchato ti anāgatesu pi khandhesu ālayādīni muñca, majjhe muñcā ti paccuppannesu pi tāni muñca.*
For *pāragū*, see the note on 85. For *-gū* < Skt *-ga*, see the note on 7.
For the future in *-h-* and the ending *-isi* in *upehisi*, see the note on 236.
For *pure ... pacchato ... majjhe*, cf. 421.
The metre is Vaitālīya.

349. The metre is Vaitālīya. In pāda a we should read *-[pa]mathitassa* with Ch and Ms E to get the syncopated opening ⏑ ⏑ ⏑ ⏑ – . In pāda b note the opening – ⏑ ⏑ ⏑ ⏑ – . In pāda d we should read *khŏ* to get the syncopated opening – ⏑ ⏑ ⏑ ⏑ – .

350. Dhp-a IV 69,2–3: *vyantikāhitī ti esa bhikkhu tīsu bhavesu uppajjanakataṇhaṃ vigataṃ karissati, Mārabandhanan ti esa tebhūmakavaṭṭasaṅkhātaṃ Mārabandhanaṃ hi chindissatī ti attho.*
For the future *(c)chechati* < Skt *chetsyati*, cf. the discussion of *bhijjati* 148.
For *ca* = *tu* "but", see the note on 5.
For the consonant group *vy-* in *vyanti-*, see the note on 1–2.
For the future in *-h-* and the ending *-iti* in *-kāhiti*, see the note on 236.
The metre is Vaitālīya. In pāda a we should read *-upasame*, to get the syncopated opening ⏑ ⏑ ⏑ ⏑ – . In pāda c we should insert a svarabhakti vowel and read *viyantikāhiti* m.c., as Fausbøll suggested, to get the syncopated

opening ⏑ ⏑ ⏑ ⏑. In pāda b *bhāvayatī* is m.c. In pāda d *cch-* in *cchecchati* is m.c., to make the second syllable of *esa* long.

351. Dhp-a IV 70,14–18: *niṭṭhaṃ gato ti imasmiṃ sāsane pabbajitānaṃ arahattaṃ niṭṭhā nāma, taṃ gato patto ti attho, asantāsī ti abbhantare rāgasantāsādīnaṃ abhāvena asantasanako. acchidda bhavasallānī ti sabbānī pi bhavagāmīni sallānī acchecchi.*
For *acchidda*, cf. *acchidā* Sn 357. Ms E of Dhp-a has *acchinna* in the cty. Presumably *-dd-* is m.c. to avoid the opening ⏑ ⏑ ⏑ ⏑.

352. Dhp-a IV 70,19–21: *niruttipadakovido ti niruttiyañ ca sesapadesu cā ti catūsu pi paṭisaṃbhidāsu cheko ti attho.*
I take *pada* here to mean "word". See the note on 1.
Dhp-a IV 71,7–12: *mahāpañño ti sa ve esa koṭiyaṃ ṭhitasarīro mahantānaṃ atthadhammaniruttipaṭisambhidānaṃ sīlakkhandhādīnañ ca pariggāhikāya paññāya samannāgatattā mahāpañño, vimuttacittaṃ khvāhaṃ Sāriputta mahāpuriso ti vadāmī ti vacanato vimuttacittatāya ca mahāpuriso ti vuccati.*
In pāda f there are thirteen syllables; *mahāpuriso* is probably redundant, although the cty includes both *mahāpañño* and *mahāpuriso* in the explanation. Possibly *mahāpuriso* has been included in the text because of its occurrence in the cty. It is not in PDhp 147.
In pāda e *-sārīro* is m.c. to give the ⏑ ⏑ ⏑ ⏑ (*pathyā*) cadence. Cf. 400.

353. This is the verse which the Buddha uttered when asked who his teacher was.
For the consonant group *-sm-* in *asmi* in pāda a, see the note on 1–2.
The metre is Triṣṭubh. In pāda b *anūpalitto* is m.c. In pāda c the metre is improved by reading *-[k]khaye.*

354. The metre is Triṣṭubh. Note the opening ⏑ ⏑ ⏑ ⏑ in pāda a. If we followed the pattern of pādas bc and read *sarvaṃ dānaṃ* we should still have an unusual opening. The openings of the two versions of the pāda at Udāna-v 26.31 (*jayate dānaṃ* and *sarvaṃ dānaṃ*) are also problematical.
In pāda c *-ratī* is m.c. In pāda d the metre is improved by reading *-du[k]khaṃ.*

355. Dhp-a IV 80,1–2: *no ve pāragavesino ti ye pana pāragavesino puggalā na te bhogā hananti.*
I should prefer to read *ve* for *ce* in pāda b (cf. the v.l.). For the *c/v* alternation see the note on 50. Alternatively we could read *ca* (cf. the v.l.) which seems to be supported by the cty's *pana*. This agrees with Udāna-v 2.16 *na tv ihātmagaveṣiṇam*. Th 771–73 reads *no ca pāragavesino*, but the rest of the verse differs.
Although Udāna-v has (*ātma-*)*gaveṣiṇam*, the existence of Pāli *pāra-gū*, etc. (see the note on 85) suggests that *pāra-gavesin* is in fact to be derived from

-gamesin, i.e. it is a future active participle. For such participles, see Geiger, § 193A, where the reference to Dhp 55 is an error for Dhp 355. For the *m/v* alternation, see the note on 183.
Dhp-a IV 80,2–4: *aññe va attanan ti bhoge nissāya uppannāya taṇhāya duppañño puggalo pare viya attānam eva hanti ti attho.*
For *attanaṃ* m.c. in pāda d, possibly helped by the existence of the weak grade form found in *attanā*, see OvH, SP, p. 166. Udāna-v 2.16 retains the correct Skt form by changing the word order and reading *hanty ātmānaṃ atho parān*. Cf. *attam* 379.

356–59. For *mahapphalaṃ* < **mahat-phalaṃ*, cf. 312 and see the note on 123. There is a play upon words in these verses. Just as a seed planted in fields which are free from defects, i.e. free from weeds, brings a rich result, so a gift to those who are free from the defects of passion, hatred, delusion and desire brings rich fruit.
For the consonant group *-sm-* in *tasmā* in pāda c, see the note on 1–2.

357. Note that in *dosadosa* we have both meanings of *dosa*, i.e. < Skt *dveṣa* and Skt *doṣa*.

360–61. For *saṃvaro* with the instrumental case, see the note on 225.

362. The metre is Vaitālīya abc; Aupacchandasaka d. The metre of ab is irregular. In pāda a we should scan hattha-*sa*[*ñ*]*ñatŏ*, and in pāda b *sa*[*ñ*]*ñatŏ*. See the note on the scansion of *saññatassa* in 24. PDhp 52 reads *vācāsaṃyyato* in pāda b, which would need to be scanned *vācāsaṃyyatŏ*. Udāna-v 32.7 reads *vācāsaṃyataḥ*; GDhp 53 *vaya-sañadu*.
Reading *samāhitatto* in pāda c would give an Aupacchandasaka pāda to go with pāda d, although this is probably not necessary, since mixed pairs of Vaitālīya/Aupacchandasaka pādas are common. We find *samāhitatto* at Th 981 (for the erroneous prefix *su-*, see EV I, p. 261), but none of the versions of this verse supports such a suggestion.

363. For *manta-bhāṇin* < *manda-bhāṇin* (= Skt *mandra*), see EV I, p. 117 (ad Th 2), and cf. *mita-bhāṇin* 227. For the *nt/nd* alternation see Geiger, § 61.1.
Dhp-a IV 93,8–14: *atthaṃ dhammañ ca dīpeti ti bhāsitatthāñ c' eva desanādhammañ ca katheti, madhuran ti evarūpassa bhikkhuno bhāsitaṃ madhuraṃ nāma, yo pana attham eva sampādeti na pāliṃ, pāliṃ yeva sampādeti na atthaṃ, ubhayaṃ vā pana na sampādeti tassa bhāsitaṃ madhuraṃ nāma na hoti.*
For the opening * ⏑ ⏑ * in pāda a, see the note on 1–2.
364. Dhp-a IV 95,1–2: *nivāsanaṭṭhena samathavipassanādhammo ārāmo assā ti dhammārāmo.*

There are nine syllables in pāda d because of the negative. See the note on 7. We can correct the metre by assuming resolution of the fourth syllable.

365. Dhp-a IV 97,9: *salābhan ti attano uppajjanakalābhaṃ.*
The cty is, then, taking *sa* as < Skt *sva*.
For the sandhi of *na* + *aññesaṃ* > *nāññesaṃ*, which violates the two morae rule, see the note on 70.
For *pihayaṃ*, see the note on 94.

366. Dhp-a (E[c]) IV 97,6* prints *nādhigacchati* for *nātimaññati* by mistake.

367. Dhp-a IV 100,17–18: *mamāyitan ti yassa ahan ti vā maman ti vā gāho n' atthi.*
It is possible to take *mamāyita* as a past participle used as a noun, i.e. as "cherishing" rather than "cherished". For past participles used as a nouns, see the note on 104.
Dhp-a IV 100,18–24: *asatā ca na socati ti tasmiñ ca nāmarūpe khayavayaṃ patte mama rūpaṃ khīṇaṃ ... pe ... mama viññāṇaṃ khīṇan ti na socati na vihaññati, khayavayadhammaṃ me khīṇan ti passati, sa ve ti so evarūpo vijjamāne pi nāmarūpe mamāyitarahito, asatā pi tena asocanto bhikkhū ti vuccati.*
In pāda c *asatā* is the negative of the instrumental singular of the present participle of the verb *as-* "because of something not existing". For grieving because of something which does not exist, see M I 136,17 foll.
For the consonant group *-sm-* in *-asmi(ṃ)* in pāda a, see the note on 1–2.

368. I take *pada* to mean "place". See the note on 1.
Pādas bcd = 381bcd.

369. Dhp-a IV 108,9 foll.: *siñca bhikkhu imaṃ nāvan ti imam attabhāvasaṅkhātaṃ nāvaṃ micchāvitakkūdakaṃ siñcitvā chaḍḍento siñca, sittā te lahum essati ti yathā hi mahāsamudde udakass' eva bharitanāvā chiddāni pidahitvā udakassa sittatāya sittā sallahukā hutvā samudde anosīditvā sīghaṃ supaṭṭanaṃ gacchati, evaṃ ... nibbānaṃ gacchati.*
For *siñc-* "to bail out", see GD II, p. 298 (ad Sn 771).
For the future in *-h-* and the ending *-isi* in *ehisi*, see the note on 236. Udāna-v 26.12 has *bhaviṣyati / eṣyasi*; GDhp 76 has *bheṣidi / eṣidi*; Mvu III 421,10*–11* has *bheṣyati / bheṣyati*; PDhp 57 has *hehiti / ehisi*, i.e. the other four versions have forms from *bhū-* in pāda b. The Pāli version has probably lost *h-* from *hessati*: "Then it will be light for you".
I take *lahum* to be an adverbial acusative, but versions with forms from *bhū-* presumably have *lahu* agreeing with *nāvā*; cf. Udāna-v *laghvī*, PDhp *laghu*. We may assume that the Pāli redactor added the anusvāra to turn it into an adverbial accusative.

370. Dhp-a IV 108,20 foll.: *pañca chinde ti heṭṭhā apāyasampāpakāni pañc' orambhāgiyasaṃyojanāni pāde baddharajjuṃ puriso satthena viya heṭṭhā maggattayena chindeyya, pañca jahe ti uparidevalokasampāpakāni pañc' uddhaṃbhāgiyasaṃyojanāni puriso gīvāya baddharajjukaṃ viya arahattamaggena jaheyya pajaheyya chindeth' evā ti attho, pañca vuttaribhāvaye ti uddhaṃbhāgiyasaṃyojanānaṃ pahānatthāya saddhādīni pañcindriyāni uttariṃ bhāveyya, pañcasaṅgātigo ti evaṃ sante pañcannaṃ rāgadosamohamānadiṭṭhisaṅgānaṃ atikkamanena pañcasaṅgātigo hutvā bhikkhu oghatiṇṇo ti vuccati.*
For *v-* in *vuttaribhāvaye*, see EV I, p. 123 (ad Th 15).

371. Dhp-a IV 109,14–16: *mā bhamassū ti pañcavidhe ca te kāmaguṇe cittaṃ mā bhamatu.*
There is a MS tradition supporting the reading *bhavassu*, but in view of the explanation by *bhamatu* we must assume that the verb is *bham-*, although Brough (p. 195 ad GDhp 75) favours *bhavessu*. PDhp 33 reads *mā vo kāmaguṇā bhrameṃsu cittaṃ*, which agrees with GDhp 75 *ma de kamaguṇa bhametsu cita*: "may the *kāmaguṇas* not make your mind wander". An earlier form of the Pāli reading must have been *bhameṃsu* (third person plural aorist of the causative *bhramayati*) which became *bhamessu* by the common interchange of *-ṃs-* and *-ss-* (for NC/CC see the note on 31), and was then changed to *bhamassu*, because the *-essu* ending was unusual in the dialect. When the subject changed from third person to second person, *kāmaguṇā* was changed to *kāmaguṇe*. The Udāna-v reading supports the view that the *kāmaguṇas* were originally the subject of the clause. For the *m/v* alternation see the note on 183. For a discussion of some of the difficulties in this verse, see C&P (p. 503 note 9).
In pāda a the metre requires *pāmado*, i.e. the second person singular aorist of *pamajjati*, but all editions known to me read *pamādo*. See EV I, p. 149 (ad Th 19). The required reading is now attested in a Ms from North Thailand.
For *mā pāmado*, *mā gilī* and *mā kandī* as aorists used as negative injunctives, see the note on 133.
For *guṇa* at the end of compounds, see the note on 53. I usually translate *kāmaguṇa* as "strand of sensual pleasure", as though *guṇa* had the meaning "rope, cord" here, but this is not correct, strictly speaking.
The metre is Vaitālīya a; Aupacchandasaka bcd. In pāda a there is the syncopated opening – – – –. The metre of pāda d is incorrect, but can be corrected by excluding *mā* m.c., and either assuming that the force of the particle *mā* is carried over from pāda c, or that *kandī* is in origin a present participle "crying out", with *-ī* < *-e*. For the present participle in *-e*, see the note on 281. If *mā* is retained, the metre can be corrected by reading *kandī du[k]kham*.

372. Dhp-a IV 109,21 foll.: *paññā n' atthī ti ajjhāyantassa samāhito bhikkhu yathābhūtaṃ jānāti passatī ti vuttalakkhaṇā paññā n' atthi.*
In pāda b *ajhāyato* is the genitive singular of the present participle of *jhāyati*, with the negative *a-*. The expected *-jjh-* (< Skt *a-dhyāyato*) is simplified to *-jh-* m.c., to give the cadence " - - - ". PDhp 62 has *ajhāyato*, but Udāna-v 32.25 has to change the word order to accommodate *nādhyāyato*.

373. Dhp-a IV 110,5 foll.: *suññāgāraṃ paviṭṭhassā ti kismicid eva vivittokāse kāyaṭṭhānaṃ vijahitvā kammaṭṭhānamanasikārena nisinnassa.*
Dhp-a IV 110,8: *sammā ti hetunā kāraṇena dhammam vipassantassa.*
In pāda d Udāna-v 32.9 has the plural *dharmāṃ*, and PDhp 62 the singular *dharmaṃ*. For *dhammaṃ* as a possible accusative plural see the note on 64–65. Since PDhp supports the Pāli reading, I translate *dhammaṃ* as a singular.
Dhp-a IV 110,9–10: *amānusī ti aṭṭhasamāpattisaṅkhātā dibbā pi rati hoti uppajjatī ti attho.*
In pāda c *ratī* is m.c. to give the - - - " (*pathyā*) cadence.

374. Dhp-a IV 110,10 foll.: *yato yato sammasatī ti ... yasmiṃ yasmiṃ attanā abhirucitakāle abhirucitakammaṭṭhāne kammaṃ karonto sammasati.*
In pāda c *labhatī* is m.c. to avoid the opening " - - - ". See the note on 1–2.
For *amata* "death-free", see the note on 21.
For the consonant group *-vy-* in *-vyaya*, see the note on 1–2.
Note the plural *vijānataṃ*, in contrast to the singular *vipassato* in 373.

375. Dhp-a IV 111,10–13: *mitte bhajassu kalyāṇe ti vissaṭṭhakammante appatirūpasāhāye vajjetvā sārajīvitāya suddhājīve jaṅghābalaṃ nissāya jīvitakappanāya akusīte atandite kalyāṇamitte bhajassu sevassū ti attho.*
For *kalyāṇa mitta* see the note on 78. Udāna-v 18.6 reads *mātraṃ bhajeta pratirūpaṃ śuddhājīvo bhavet sadā*; PDhp 64 *mitte bhajetha kallāṇe śuddhājīvī atandrito*; GDhp 60 *mitra bhaye'a paḍiruva śudhayiva atadridi.*
The Udāna-v reading *mātraṃ pratirūpaṃ* "suitable measure" seems to be a reference to knowing the limit (cf. *bhojaṇamhi mattaññuṃ* in 8) rather than to knowing friends. There seems to be no reason why an original *mitra/mitta* should become *mātra/(matta)*, so the Udāna-v version is inexplicable if it is secondary. In the Aśokan inscriptions and some Pkts, however, *mitta* is found in the sense of *mātra*, presumably being derived from a weak grade form < **mi-tra*, cf. the past participle *mi-ta* < *mā-*. If an earlier version of this verse had the equivalent of *pratirūpaṃ *mitram*, then we can see that GDhp retained the reading, the Udāna-v redactor correctly interpreted **mitra* and replaced it by *mātra*, but the Pāli and PDhp redactors knew *mitta* only in the meaning "friend". They therefore changed *paṭirūpa* to *kalyāṇa*, which is more usual in this context.
In support of the view that *suddhajīve* and *atandite* are eastern nominative singular forms in *-e* (in agreement with the subject of *bhajassu*), cf. the

singular forms *suddhajīviṃ* and *atanditaṃ* in 366. For eastern forms see the note on 32.
In pāda b PDhp 63 *iha pramṇassa* supports *idha*, but GDhp 59 *tadha prañasa* and Udāna-v 32.26 *tathā prajñasya* suggest a reading *tathā*.
For the consonant group *-ly-* in *kalyāṇa* in pāda e, see the note on 1–2.

376. Dhp-a IV 111,13–16: *paṭisanthāravutt' assā ti āmisapaṭisanthāre ca dhammapaṭisanthāre ca sampannavuttitāya paṭisanthāravutti assa paṭisanthārassa kārako bhaveyyā ti attho.*
For Skt *pratisaṃstara* MW gives the meaning "friendly reception" and BHSD "distribution severally (of gifts)". Brough (p.190 ad GDhp 60) is probably correct in seeing a combination of the two and in suggesting: "the spreading out of gifts for mutual exchange, and in particular between host and guest".
The reading *-vutt'* is supported by PDhp 64 *-vaṭṭi* and Udāna-v 32.6 *-vṛttiḥ*. It may mean "having distribution as a way of life", i.e. it may be a bahuvrīhi rather than a tatpuruṣa compound. GDhp 60 *-guti* may be the correct reading, or it may be a backformation guess from *-vutti*, on the assumption that *-v-* is a glide consonant < *-g-*. It may, however, be influenced by *-goti* in GDhp 59. Some editions read *vutty-assa* or *vuty-assa*, where the sandhi of *-tti* > *-(t)ty* before a vowel is a Sanskritism.
Note *assa* < **asyāt* in pāda a, but *siyā* m.c. in pāda b. See the note on 10.

377. Dhp-a IV 112,19: *maddavānī ti milātāni.*

378. Dhp-a IV 114,16: *abhijjhādīnaṃ abhāvena santamano.*
It is not clear whether *santavā* in pāda b is a past participle with *-vant* , or < *-vāk*. We should expect *santamano*, which is what Ms L reads, and which the cty seems to be reading in the explanation.
The tradition is confused here. PDhp 53 reads *śāntakāyo śāntacitto śāntavā susamāhito*; Udāna-v 32.24 (B) *śāntakāyaḥ śāntavāk <ca cittena>* (conjectured by La Vallée Poussin, 1912, p. 376) *susamāhitaḥ*. (N) confirms *śāntavāk susamāhitaḥ* (pāda a is missing). Balk (1988, p. 476) states that the Tibetan supports a Skt version *śāntakāyaḥ śāntacittaḥ śāntavāk susamāhitaḥ*, which agrees with the PDhp version (although the order is usually body, voice, mind). Doubtless *santavā* was thought to end in *-vā* < *-vant*, and *susamāhita* was thought to reflect the expected *santamana*, so *santavāco* was inserted to give the usual triad.

379. Dhp-a IV 117,1–2: *coday' attānan ti attanā va attānaṃ codaya sāraya, paṭimāse ti attanā va attānaṃ parīvīmaṃse.*
The cty is taking *coday'* as the imperative *codaya*, but in view of the optative *paṭimāse*, we should probably take *coday'* as the optative *codaye*.

For the future in *-h-* and the ending *-isi* in *vihāhisi*, see the note on 236 and cf. GDhp 60 *vihaṣisi* < **viharṣyasi* "you will dwell".
For *so* with a second person singular future verb in pāda c, see the note on 134.
In pāda b note *attaṃ* for *attānaṃ* m.c. Cf. *attanaṃ* m.c. in 355. In pāda b there is resolution of the first syllable.

380. Dhp-a IV 117,9–10: *attā va attano gati patiṭṭhā saraṇaṃ.*
PDhp 322 *āttā hi āttano nātho āttā hi āttano gati*; Udāna-v 19.14 *ātmaiva hy ātmano nāthaḥ ātmā śaraṇam ātmanaḥ.* For the canon in one tradition agreeing with the cty in another, see the note on 66.
Dhp-a IV 117,15: *attānaṃ saṃyamaya gopaya.*
In pāda c *saññāmay'* is presumably the second person singular imperative of the causative of *yam-*. There is no metrical reason for *-ā-* (cf. *saññamessanti* 37). PDhp 322 reads *saṃyyamay'*; Udāna-v 19.14 *saṃyamay'* (which cannot be an optative). MW lists only *saṃyamayati* for Skt.
For the consonant group *-sm-* in *tasmā* in pāda c, see the note on 1–2.

381. I take *pada* to mean "place". See the note on 1.
Pādas bcd = 368bcd.

382. Dhp-a IV 137,6: *yuñjatī ti ghaṭati vāyamati.*
For *yuñjate* (middle) with the locative, cf. *ayoge yuñjaṃ attānaṃ* 209.

383–423. For *br-* not making position in *brāhmaṇa*, see the note on 75.

383. For *akataññū*, see the note on 97. Here the reference to knowing the destruction of the *saṅkhāras* (Skt *saṃskāra*, where the connection with *a-kṛta* is more obvious) possibly hints at *nibbāna* being the place where there are no *kṛta* things, i.e. no *saṅkhāras* "conditioned things". For *-ññū* < Skt *-jña*, see the note on 7.
For the meaning "cut across" for *chindati* when associated with *sota*, see the note on 347.
Dhp-a IV 139,11: *mahantena parakkamena parakkamitvā.*
This would appear to be the explanation of *parakkamma*, i.e. an absolutive, but the cty reads *parakkaṃa* in both verse and lemma. Cone (1986, p. 112) draws attention to S I 226,28* *ito paṭikkamma* and Ja V 138,26* *ito parakkamma* explained as imperatives (Spk I 346,6: *ito pakkama*; Ja V 138,29': *parakkama apehi*), with *-mm-* m.c. (see Geiger, § 136). PDhp 34 *parākrāmma* and Udāna-v 33.60 *parākramya* support the view that it is an absolutive. GDhp 10 *parakamu* is inconclusive.

384. Dhp-a IV 140,11 foll.: *yadā ti yasmiṃ kāle dvidhāṭhitesu samatha-vipassanādhammesu abhiññāpāragādivasena ayaṃ khīṇāsavo pāragū hoti.*

For *pāragū*, see the note on 85. For *-gū* < Skt *-ga*, see the note on 7. The usual phrase is *sabbadhammānaṃ pāragū*, and it is not clear what *dvayesu dhammesu* means. The introductory story tells of Sāriputta asking the Buddha what the *dve dhammā* are and being told that they are *samatha* and *vipassanā*. It is noteworthy, however, that *dve* and *dvaya* do not have the same meaning, since *dvaya* means "twofold" rather than "two". Sn 886 states: *saccam musā ti dvayadhammam āhu*, on which Nidd I 295,7 foll. comments: *mayhaṃ saccaṃ tuyhaṃ musā ti evam āhaṃsu*. This would seem to be a reflection of the meaning "twofold nature, falsehood" found for *dvaya* in Skt (see MW, s.v. *dvaya*). If this is the idea here, then *dvaya dhamma* would mean something like "pairs of opposites", of which truth and falsehood would be one example. Another pair might be indicated by *dvedhāpatha* (to *bhava* and *vibhava*) at 282.
The other three versions similarly have forms from *dharma*, but Udāna-v has a different accompanying adjective from the rest: GDhp *dva'eṣu*, PDhp *dayesu*, Udāna-v *sveṣu*. The Udāna-v reading has a parallel in Pāli in Ud 5,8*–9*: *yadā sakesu dhammesu pāragū hoti brāhmaṇo*, which is explained (Ud-a 69,23–24): *yadā sakesu dhammesū ti yasmiṃ kāle saka-attabhāvasaṅkhātesu pañcasu upādānakkhandhadhammesu*.

385. I take *pāra* and *apāra* to mean the next world and this world. For difficulties arising fom the interpretation of *pāra* as *nibbāna*, see Brough (p. 202 ad GDhp 86).
Dhp-a IV 141,12–13: *kilesadarathānaṃ vigamena vītaddaraṃ*.
For the meaning "free from fear (or distress)" for *vīta-ddara*, see the note on 205. If *dara* is connected with *daratha* "suffering, pain, distress", then *d* > *dd* is m.c. to avoid the opening "– – –".

386. Dhp-a IV 142,10–11: *jhāyin ti duvidhena jhānena jhāyantaṃ, kāmena virajaṃ, vane ekakaṃ āsīnaṃ*.

387. Here *atha* = "but". See the note on 85.
We need the sense of *tapati* in pāda b, so we may suspect that the finite verb *ābhāti* (also in Udāna-v 33.74 and PDhp 39; GDhp 50 has *avha'i* which is not the expected finite verb form) is a later addition.
There is resolution of the seventh syllable in pāda c.

388. Dhp-a IV 145,10–14: *samacariyā ti sabbākusalāni sametvā caraṇena tasmā ti yasmā bāhitapāpatāya brāhmaṇo akusalāni sametvā caraṇena samaṇo ti vuccati tasmā yo attano rāgādimalaṃ pabbājento vinodento carati so pi tena pabbājanena pabbajito ti vuccati ti attho*.
Note that the etymology *brāhmaṇa* < *bāhita* must have been made in a dialect where *brāhmaṇa* had become **bāhana*. Cf. the note on 267.

For *samacariyā* as the instrumental in *-ā* of an *a*-stem or ā-stem noun, i.e. *-carya* or *-caryā*, see Norman, 1974, pp. 172–73, and the note on 270.
The cty, followed by PED, gives an etymology based upon Skt *śama*, but GDhp 16 has *sama'irya*, not *śama-*. Asoka's Rock Edict XIII(O) has *samacariyaṃ* at Shāhbāzgaṛhī, where the scribe would have written *śama-* if he had recognised that it stood for Skt *śama-*. See the note on *sama* in 142. This shows that the "etymology" was constructed in a dialect in which *śramaṇa* had already become *samaṇa*.
In view of GDhp *parvahi'a*, Udāna-v (B) *pravrājayitvā*, (N) *pravāhiya*, we might have expected an absolutive **pabbājiya* "having made ... go forth" in pāda c, rather than the present participle *pabbājayaṃ*, although Th 349 has *sabbapāpam pavāhayiṃ*.
The metre is Vaitālīya.

389. Dhp-a IV 147,24 foll.: *pahareyyā ti khīṇāsavabrāhmaṇo 'haṃ asmī ti jānanto khīṇāsavassa vā aññassa vā brāhmaṇassa na pahareyya*.
See Brough (pp. 179–80 ad GDhp 11) for his explanation of this verse. I follow him and C&P (see p. 507 note 12), and the cty, in thinking that *brāhmaṇo* is the subject of both *pahareyya* and *muñcetha*.
Dhp-a IV 148,1–3: *nāssa muñcethā ti so pi pahaṭo khīṇāsavabrāhmaṇo assa paharitvā ṭhitassa veraṃ na muñcetha tasmiṃ kopaṃ na kareyyā ti attho*.
For the sandhi of *na + assa > nāssa* in pāda b, and for the violation of the two morae rule, see the note on 70.
For the sandhi of *yo + assa > yassa* (*y' assa*) in pāda d, see the note on 10. PDhp 46 reads *ya ssa vā su na muccati*; GDhp 11 *tada vi dhi yo ṇa mujadi*; Udāna-v 33.63 *dhik taṃ yaś ca pramuñcati*.
There is resolution of the sixth syllable in pāda a.

390. This verse presents major problems, in that we do not know if in pāda a the two negatives (*na* and *a-kiñci*) make a positive, or merely emphasise each other, or if in pāda b *piyehi* is positive or negative (see below). Of the verse Brough says (p. 180), "an editor ... will, if he is wise, refrain from trying to translate the untranslatable".
Dhp-a IV 148,7–11: *etad akiñci seyyo ti yaṃ khīṇāsavassa akkosantaṃ vā apaccakkosanaṃ paharantaṃ vā apaṭippaharaṇaṃ etaṃ tassa khīṇāsava-brāhmaṇassa na kiñci seyyo* (C&P [p. 508 note 18] read *na akiñci seyyo*) *ti appamattakaṃ seyyo na hoti adhimattam eva seyyo ti attho*.
Pāda a is corrupt, but GDhp 15 has *bhodi* and Udāna-v 33.75 has *asti*. This suggests that *seyyo* is also from the root *as-*, possibly a development < *siyā*, lengthened to *sīyā* m.c. See Brough (GDhp, pp. 182–83).
I follow the other versions (GDhp 15 *y' asa*; Udāna-v 33.75 *hy asya*) in believing that there is no reference to *hiṃsā* in pāda c, and I understand *hiṃsamano* to stand for *hi ssa* (< the enclitic *sma*) *mano*, with the change of *hissa > hiṃsa*. For the CC/NC alternation in *ss/ṃs*, see the note on 19.

Pāda b is ambiguous, in that *piyehi* may stand for *(a)piyehi*, with *a-* elided after *manaso*. The same is true of Udāna-v 33.75 *yathā priyebhyo* and of GDhp 15 *maṇasa pri'aṇi*. We cannot therefore be certain whether it is exclusion from pleasant or unpleasant things. Since there would appear to be little merit is turning one's mind from unpleasant things, I assume that pleasant things are meant here.
For *-d* as an historic form in a fossilised sandhi position in *etad* = *etaṃ*, see the note on 72.
There is a problem with *sammati-m-eva dukkhaṃ* in pāda d. GDhp has *samudim aha saca*; Udāna-v (B) *saṃvṛtam eti duḥkham*; (N) *saṃvṛtim aiti satyam*. I translate *sammati* as the passive of the verb *śam-*, although the other versions suggest that some traditions took it as the noun *sammati* (more commonly *sammutī*), which was back-formed into Skt as *saṃvṛti* or *saṃvṛta*.
For the sandhi consonant *-m-* in *sammati-m-eva* in pāda d, see the note on 34. Against Brough's belief that there are no examples in Pāli of sandhi *-m-* after an indicative verb, see Norman, 1974, p. 172.
In pāda b I translate *nisedho* as a noun, although Brough suggests (p.181) that it was originally an optative *nisedhe*.
The metre is Triṣṭubh abd; Jagatī c.

391. For *saṃvuta* with the instrumental case, see the note on 225.
I take *yassa* as the genitive of the agent with the past participle *-kataṃ*.

392. Dhp-a IV 151,13–17: *aggihuttaṃ vā ti yathā brāhmano aggihuttaṃ sammāpaṛicaraṇena c' eva balikammādīhi ca sakkaccaṃ namassati, evaṃ yamhā ācariyā tathāgatappaveditaṃ dhammaṃ vijāneyya taṃ sakkaccaṃ namasseyyā ti attho.*
Note that *brāhmaṇa* is used here (somewhat inappropriately in the *brāhmaṇa* section) of a caste brahman. Note the development of *-hutta* < Skt *-hotra* via *-hŏtta*.
It appears that *sakkaccaṃ* is an absolutive with *-ṃ* added. PDhp 35 reads *sakkacca*; Udāna-v 3.6 *satkṛtyainaṃ* (< *satkṛtya enaṃ*). For the extension of an absolutive by *-ṃ*, cf. *upapajjaṃ* (see CPD, s.v. *upapajja*), *peccaṃ* (see PED, s.v. *pecca*), and see EV I, p. 294 (ad Th 1242).

393–94. For *jaṭā*, cf. 141.

393. We should perhaps have read *sucī* for *sukhī* with the v.l. Udāna-v 33.7d reads *sa śucir brāhmaṇaḥ sa ca*, and C&P (p. 508 note 20) read *sucī* here in place of *sukhī*, despite Dhp-a IV 152,10* and 152,14. I translate *sucī*.

394. Dhp-a IV 156,12–15: *abbhantaran ti abbhantaraṃ hi te rāgādikilesa-gahanaṃ kevalaṃ hatthilaṇḍaṃ assalaṇḍaṃ viya maṭṭhaṃ bāhiraṃ parimajjasī ti.*

Rau (p. 174) suggests reading *garahaṃ* for *gahaṇaṃ* , but GDhp 2 reads *gahaṇa* and Udāna-v 3.6 *gahanaṃ*.

395. For the consonant group *-sm-* in *-asmi(ṃ)* in pāda c, see the note on **1–2**.
For a discussion of the term *dhammani-santhata*, see Hara, 1995, pp. 381 foll.

396–423. These verses also occur at Sn 620–47.

396. Dhp-a IV 158,18–19: *bhovādī ti yo pana āmantanādisu bho bho ti vatvā vicaranto bhovādī nāma so hoti.*
Pj II 467,1–6 (ad Sn 620): *yasmā bho bho ti vacanamattena aññehi sakiñcanehi visiṭṭhattā bhovādī nāma so hoti, sace hoti sakiñcano, yo panāyaṃ yattha katthaci kule jāto pi rāgādikiñcanābhāvena akiñcano ... taṃ ahaṃ brūmi brāhmaṇaṃ, kasmā: yasmā bāhitapāpo ti.*
See GD II, p. 263 (ad Sn 620). Translators are divided in their interpretation of *bho-vādin*, some taking it as a sign of disrespect. The cty is non-committal about this. In GD II, p. 71 I translated *bho-vādin* as "one who addresses others disrespectfully". I am now not certain of this translation. In Skt *bhavat* seems to be used respectfully and, despite PED, I would now follow C&P is believing that *bho-vādin* means "one who merely knows proper etiquette in greeting others, one who addresses others respectfully". At Ja VI 211,1* *bhovādi* occurs as a synonym of *brāhmaṇa*.
This verse occurs at Sn 620 (see GD II, p. 263) with the reading *sa ve*, and Dhp-a reads *sa ve* in both the repetition of the verse (IV 158,13*) and the explanation (IV 159,19), with *ce* as a v.l. in both places. For the *c/v* alternation see the note on **50**. The version of this verse at GDhp 17, however, which is written in the Kharoṣṭhī script where the akṣaras *ca* and *va* are not confused, reads *sayi*. This might be thought to support the reading *sace*, since intervocalic *-v-* would not be elided, but it is not impossible that *yi* = the emphatic particle *ye*, which has the same meaning as *ve*. Udāna-v 33.15, however, reads *sa ced* and this is supported by the Tibetan Udāna-v reading *gal-te*. See Brough (p. 183). I translate *ce*.
Dhp-a IV 158,16–17: *mattisambhavan ti brāhmaṇiyā mātu santike udarasmiṃ sambhūtaṃ.*
Pj II 466,24 foll. (ad Sn 620): *yvāyaṃ catusu yonisu yattha katthaci jāto tatrāpi vā visesena yo brāhmaṇassa saṃvaṇṇitāya mātari sambhūto, taṃ yonijaṃ mattisambhavaṃ.* The cty includes the word *mātisampatti* in the explanation at 466,30, which supports PED's suggestion that *matti-* is < *māti-* = **mātri* < *mātari* < *mātṛ-*. Udāna-v 33.15 reads *mātṛsambhavaṃ*. With *mattisambhava*, cf. *pettikasambhava* in Ja VI 485,20* and see Brough (p. 183).

397. = Sn 621.
For *paritassati*, cf. *parittase* in Sn 924.

398. Dhp-a IV 161,1–4 = Pj II 467,11–14 (ad Sn 622): *nandin ti nayhanabhāvena pavattaṃ kodhaṃ, varattan ti bandhanabhāvena pavattaṃ taṇhaṃ, sandānaṃ sahanukkaman ti anusayānukkamasahitaṃ dvāsaṭṭhidiṭṭhisandānaṃ.*
These words are used metaphorically. The cty tells a story about two oxen which broke these various things.
Dhp-a IV 161,5: *avijjāpaḷighassa ukkhittatāya* (Pj II 467,15: *vikkhittattā*) *ukkhittapaḷighaṃ.*
In Skt *parigha* is a beam for locking a gate. One who has lifted the beam up has therefore removed an obstacle in his path. Udāna-v 33.58 reads *utkṣiptaparikha*. In Skt *parikhā* is a moat or ditch. It makes no sense to speak of someone raising this. The Skt tradition seems to have confused *parikhā* and *parigha*, doubtless through a dialect where both words became *pari(g)ha*, and has therefore wrongly backformed the word, confusing it with *saṃkiṇṇaparikha* "one who has filled in the moat", i.e. removed an obstacle in his way. Both words are epithets of an arahant.
For *palikha/paligha*, see Lüders (1954, § 130), and for the eastern *-r-/-l-* alternation, see the note on 32.
Dhp-a IV 161,6 (= Pj II 467,11–16): *catunnaṃ saccānaṃ buddhattā buddhaṃ.*

399. Dhp-a IV 164,1–3: *aduṭṭho ti etaṃ dasahi akkosavatthūhi akkosanaṃ pāṇi-ādīhi poṭhanañ ca anubandhanādīhi bandhanañ ca yo akuddhamānaso hutvā adhivāseti.*
Udāna-v 33.18 reads *ākrośāṃ vadhabandhāṃś ca*. For *akkosaṃ* and *vadhabandhañ* as possible accusative plurals see the note on 64–65.
Dhp-a IV 164,4–6: *khantibalena samannāgatattā khantibalaṃ punappuna uppattiyā anīkabhuten' eva khantibalānīkena samannāgatattā balānīkaṃ.*
The repetition of *bala* is awkward, although it is also repeated in GDhp 28. Both versions of Udāna-v 33.18 include *vrata*: (B) *kṣāntivratabalopetaṃ*; (N) *kṣāntibāla vratānīkaṃ*. It is possible that the original version of the verse had *vrata* (perhaps in the form *vada* or *vala*) in place of the second *bala*. Rau (p. 175) suggests reading *bālānīkaṃ* instead of *balānīkaṃ*.
In pāda c *khantī-* is m.c. to avoid the opening " ⏑ ⏑ ". Pj II 467,20–21 (ad Sn 623) reads *khanti-* in the lemma.

400. Dhp-a IV 165,21 foll.: *taṇhā-ussāvābhāvena anussutaṃ.*
For *an-ussuta*, cf. *an-avassuta-* 39. These are forms from the root *sru* "to flow". CPD "not overflown" is perhaps misleading. Udāna-v 33.19 has *bahuśrutam*. Sn 624 reads *anussadam*. Pj II 467,24–25: *taṇhāussadābhāvena anussadaṃ*. For *ussada*, see GD II, p. 245 (ad Sn 515).

Dhp-a IV 165,20 = Pj II 467,23: *vatavantan ti dhutavatena samannāgatam.*
For the *dhutaṅgas*, see EV I, p. 245 (ad Th 844–56).
In pāda c *-sārīraṃ* is m.c. to give the - - - - (*pathyā*) cadence. Cf. 352.

401. = Sn 625. For the image of water and a lotus leaf, cf. 336.
For sandhi *-r-* in *āragge-r-iva*, see the note on 338.
For the image of the mustard seed and the point of an awl, cf. 407.
For the usages of *lippati* with the instrumental and locative cases, see EV I, p. 121 (ad Th 10), and cf. 336.
For pāda c, cf. BĀU IV.4.28: *na karmaṇā lipyate pāpakena.*

402. Dhp-a IV 168,8–9 = Pj II 467,30 (ad Sn 626): *pannabhāran ti ohita-khandhabhāraṃ.* For *pannabhāra*, see Norman, 1979D, pp. 47–48.

403. Dhp-a IV 169,12–14 = Pj II 468,3–5 (ad Sn 627): *ayaṃ duggatiyā ayaṃ sugatiyā ayaṃ nibbānassa maggo ayaṃ amaggo ti evaṃ magge ca amagge ca chekatāya maggāmaggassa kovidam.*

404. Dhp-a IV 174,1–2: *ubhayan ti gihīhi ca anāgārehi cā ti ubhayehi pi asaṃsaṭṭhaṃ anālayacaran ti attho.*
For *ubhayaṃ* as an adverbial accusative, see CPD (s.v. *ubhaya*).
For *anāgāra*, cf. 415 416. It should historically be *anagāra.*
Dhp-a IV 174,2–3 ≠ Pj II 468,9–10 (ad Sn 628): *anokasārin ti anālaya-cārinaṃ.*

405. Dhp-a IV 175,22 foll. ≠ Pj II 468,11–12 (ad Sn 629): *tasesu thāvaresu cā ti taṇhāṭāsena tasesu, taṇhābhāvena thiratāya thāvaresu.*

406. Dhp-a IV 180,5–8 ≠ Pj II 468,17–19 (ad Sn 630): *hatthagate daṇḍe vā satthe vā virujjhamāne pi paresaṃ pahāradānato aviratattā attadaṇḍesu janesu nibbutaṃ nikkhittadaṇḍaṃ.*
For *nibbutaṃ* as the opposite of *attadaṇḍesu*, see Norman, 1994A, pp. 25–26. For a discussion of *daṇḍa*, see Caillat, 1993, pp. 208–16.

407. = Sn 631. For sandhi *-r-* in *sāsapo-r-iva*, see the note on 338.
For the image of the mustard seed and the point of an awl, see 401.

408. Dhp-a IV 182,19–20: *akakkasan ti apharusaṃ, viññāpanin ti attha-viññāpaniṃ, saccan ti bhūtatthaṃ.*
For the suggestion that *sacca* is < Skt **sātya* "pleasant", rather than *satya* "true", see the note on 224.
Dhp-a IV 182,20–22: *nābhisaje ti yāya girāya aññaṃ kujjhāpanavasena na laggāpeyya, khīṇāsavo nāma evarūpam eva giraṃ bhāseyya.*

For *abhisaje*, see CPD (s.v. *abhisajati*), and cf. Sn 386. For *kañci*, see the note on **133**.

409. For *'dha* (Dhp-a IV 184,1[*] reads so) GDhp 19 has *du* and Udāna-v 33.25 *tu*. This suggests that in the exemplars followed by the redactors of those two texts there was a reading *ca* which they interpreted in the meaning "but". Cf. 412 415 416. For the *dha/ca/tu* alternation, see the note on 267.
Sn 633 reads *ca*, but in GD II, p. 264 I read and translated *'dha* in place of *ca*, following B[c] and seeing a parallelism with Sn 636 639 and 640, all of which begin with *yo 'dha*. I now think that I was wrong to read *'dha*.
For *anuṁ-*, see the note on 31.
Note the v.l. *nādiyati* for *nādiyate*, and cf. *ādiyati* 246. For the palatalisation of *-a-* > *-i-* before *-y-*, see the note on 20.
In pāda a *va* is m.c. for *vā*. In pāda c there is resolution of the seventh syllable.

410. Dhp-a IV 185,15: *āsā ti taṇhā, nirāsayan ti nittaṇhaṁ.*
Pj II 469,1 (ad Sn 634): *nirāsayan ti nittaṇhaṁ.*
For the word-play on *āsā* and *nirāsaya*, and for the change in my translation of the latter (GD II, p. 72), see GD II, p. 216 (ad Sn 369). Udāna-v 33.43 reads *nirāsīṣaṁ*, which makes a better word-play with *āsā*, and supports the reading *nirāsāsaṁ* in Ch. C&P read *nirāsayaṁ* in the verse, but *nirāsaṁ* in the lemma, without comment. For word-plays, see the note on 9–10.
For the consonant group *-sm-* in *asmiṁ* in pāda b, see the note on 1–2.

411. Dhp-a IV 186,6–8 = Pj II 469,3–5 (ad Sn 635): *ālayā ti taṇhā, aññāya akathaṅkathī ti aṭṭha vatthūni yathābhūtaṁ jānitvā aṭṭhavatthukāya vicikicchāya nibbicikiccho.*
Dhp-a IV 186,8–9 = Pj II 469,5: *amatogadhaṁ anuppattan ti amataṁ nibbānaṁ ogahetvā anuppattaṁ.*
I take *ogadha* to be a by-form of *ogādha*, and therefore retain the translation "firm basis, foundation" which I adopted for Sn 635 (GD II, p. 72).
For *amata* "death-free", see the note on 21.
In pāda c there is resolution of the first syllable.

412. For *'dha* Udāna-v 33.29 has *tu* and GDhp 46 *du* < *tu*. Cf. 409. Here Sn 636 has *'dha*. For the alternation *dha/ca/tu* see the note on 267.
Dhp-a IV 187,7–8 = Pj II 469,8 (ad Sn 636): *ubho ti dve pi puññāni ca pāpāni ca chaḍḍetvā ti attho, saṅgan ti rāgādibhedaṁ saṅgaṁ.*
Udāna-v 33.10: *ubhau saṅgāv upatyagāt.* This suggests that we should take *saṅgaṁ* as a masculine accusative plural. For accusative plurals in *-aṁ*, see the note on 64–65.
For *upaccagā*, cf. 315.

413. Dhp-a IV 192,8–9 = Pj II 469,14 (ad Sn 637): *nandībhavaparikkhiṇan ti tīsu bhavesu parikkhiṇataṇhaṃ.*
The cty is, then, explaining the compound as though it were *bhavanandī-parikkhīṇaṃ*. There is, however, no reason why the compound should not have been written in this form, if this were the author's intention, since it would be metrical. Cf. the similar compounds in **415** and **416**, which are explained as dvandva compounds. I translate all three compounds as dvandvas.
Udāna-v 33.31C (B) has *nandībhavaparikṣīṇaṃ*, but as a conjecture. (N) is missing at this point. GDhp 36 has *nanibhavaparikṣiṇa*, and GDhp 33 *sarvabhavaparikṣiṇa*. The latter suggests that we should take *nandībhava*, etc., as "existence of joy/desire, etc.".
For *nandī-* m.c. in pāda c to avoid the opening "- - -", see the note on 1–2.

414. Dhp-a IV 194,7–8 = Pj II 469,16–17 (ad Sn 638): *kilesaduggañ ca saṃsāravaṭṭañ ca catunnaṃ saccānaṃ apaṭivijjhanakamohañ ca atīto.*
For the eastern *r/l* alternation in *palipatha*, see the note on **91**. For eastern features, see the note on **32**.
Udāna-v 3.41 has *saṃsāraugham upatyagāt*, and Bernhard's note (ad loc.) suggests the reading *saṃsāram oham accagā* here. A different punctuation of this suggestion would give the compound *saṃsāra-m-oham* (< *ogham*), with the meaning "the flood of *saṃsāra*". The nasalisation of *-a-* before *-m-* would result in *saṃsāraṃ-m-oham*, which would be interpreted as *saṃsāraṃ moham*. For such nasalisation, see the note on **25**.
Dhp-a IV 194,10 = Pj II 469,19: *taṇhāya abhāvena anejo.*
For *aneja*, cf. **422** and *iñjita* **255** and see EV II, p. 98 (ad Th 205).
For *pāragato*, see the note on **85**.
In pāda a there is resolution of the fourth syllable.

415. For *'dha* GDhp 20 has *du* < *tu* (there is no equivalent in Udāna-v 33.35). Cf. **409**. For the alternation *dha/ca/tu*, see the note on **267**. Sn 639 reads *'dha*.
For the first long *-ā-* in *anāgāra*, see the note on **404**.
Dhp-a IV 198,15 = Pj II 469,23: *taṃ parikkhīṇakāmañ c' eva parikkhīṇa-bhavañ ca.*
The cty, then, is taking *kāmabhava* as a dvandva compound. Radhakrishnan takes it as a reversed tatpuruṣa compound, and translates Dhp 415 "in whom all craving for existence is extinguished" (1950, p. 185), but I do not think that this is possible. There is no reason why *bhavakāma-* should not have been written, if this were the author's intention, since it would be metrical. Cf. the similar compound in **413**, which is explained as a tatpuruṣa compound.
Udāna-v 33.35 (B) has *kāmāsravavisaṃyuktaṃ*. (N) is missing. GDhp 20 reads *kamabhokaparikṣiṇa*. Cf. **416**.

For *kāmābhava-* m.c. in pāda c to avoid the opening " - - - , see the note on 1–2.

416. There is no GDhp parallel and Udāna-v has no equivalent to *'dha*, but we may assume that *'dha* here is the same as in 409 412 415. Sn 640 reads *'dha*. For the alternation *dha/ca/tu*, see the note on 267.
For the first long *-ā-* in *anāgāra*, cf. 404.
Dhp-a IV 221,17–19 ≠ Pj II 469,26–27: *taṇhāya c' eva bhavassa ca parikkhīṇattā taṇhābhavaparikkhīṇaṃ.*
This is explaining *taṇhābhava* as a dvandva. Cf. 413 and 415.

417. Dhp-a IV 225,1–5: *mānusakaṃ yogan ti mānusakāyañ* (Pj II 469,27 foll. ad Sn 641: *mānusakaṃ āyu) c' eva pañca kāmaguṇe ca, dibbayoge pi es' eva nayo; upaccagā ti yo mānusakaṃ yogaṃ hitvā dibbayogaṃ atikkanto taṃ sabbehi catūhi pi yogehi visaṃyuttaṃ ahaṃ brāhmaṇaṃ vadāmī ti attho.*
Udāna-v 33.45 has *kāmāṃ* and *kāmān* in pādas ab instead of *yogaṃ*. This would support a suggestion that *yogaṃ* is an accusative plural form. For accusative plurals in *-aṃ*, see the note on 64–65.
For *upaccagā*, cf. 315.

418. Dhp-a IV 225,18–21 = Pj II 469,31 foll. (ad Sn 642): *ratin ti pañcakāmaguṇaratiṃ, aratin ti araññavāse ukkaṇṭhitattaṃ* (Pj *ukkaṇṭhitaṃ*), *sītibhūtan ti nibbutaṃ, nirūpadhin ti nirupakkilesaṃ, vīran ti taṃ evarūpaṃ sabbakhandhalokaṃ abhibhavitvā ṭhitaṃ viriyavantaṃ:*
Fausbøll reads *dhīraṃ* for *vīraṃ*, but the cty's gloss *viriyavantaṃ* confirms *vīraṃ*. For the *dh/v* alternation, see the note on 193.
There is resolution of the sixth syllable in pāda a, or alternatively we could read *cāratiñ* in place of *ca aratiñ*.
In pāda b *nirūpadhiṃ* is m.c.

419–20. These verses recur at Sn 643–44, and are quoted at Th-a III 181,27*–30*. They are in the reverse order at GDhp 43–44, and also at Udāna-v 33.46,48 (with another verse in between).

419. For *vedi*, cf. Skt *vetti* from the root *vid-*. There is one example of *veti* in Pāli (Th 497); elsewhere *veti* > *vedi*, perhaps by analogy with the aorist, or from a belief that the root *vid-* ought to retain *-d-*. See Geiger, § 140.1. Cf. *vedi* 423.
Dhp-a IV 228,18 = Pj II 470,5–6 (ad Sn 643): *paṭipattiyā suṭṭhugatattā sugataṃ.*
For *sugata*, see the note on 285.
Dhp-a IV 228,18–19 = Pj II 470,6: (ad Sn 643): *catunnaṃ saccānaṃ buddhatāya buddhaṃ.*
For the suffix *-so* in *sabbaso*, see GD II, p. 204 (ad Sn 288).

For the suggestion that GDhp 44 *vavati ca vi sarvaśo* supports a view that an earlier *pi* has been omitted in pāda b, because there were nine syllables, see Brough (p. 188). We could have overcome this problem by assuming resolution of the first syllable.

420. In pāda b we should, perhaps, read a compound with Udāna-v 33.46, i.e. *devagandhabbamānusā*. GDhp is ambiguous.
The cty (Burlingame, Vol. III, pp. 334–36) tells the story, which is also found in Th-a III 180–82, of Vaṅgīsa, who was able by tapping on a skull to say in which of the five *gatis* (hell, animal world, world of *pettis*, world of men, world of gods) the owner of the skull had been reborn at death, but who was unable to do this in the case of the skull of one who was *parinibbuta*, i.e. *khīṇāsava*, because he had not gone to any place of rebirth (*gati*). See Berglie, 1995, p. 43. Cf. the note on 92–93.
Dhp-a IV 228,21–22 = Pj II 470,8–9 (ad Sn 644): *āsavānaṃ khīṇatāya khīṇāsavaṃ, kilesehi ārakattā arahantaṃ.*
For the opening "- - -" in pāda a, see the note on 1–2.

421. Dhp-a IV 230,20–22 ≠ Pj II 470,10–11 (ad Sn 645): *pure ti atītesu khandhesu, pacchā ti anāgatesu khandhesu, majjhe ti paccuppannesu khandhesu.*
Note *pure* in place of the expected *puro* < Skt *puras*. For the eastern alternation *-e/-o*, see the note on 32. For *pure ... pacchā ... majjhe*, cf. 348. Cf. *jassa n' atthi purā pacchā, majjhe tassa kuo siyā*, Āyār I.4.4.3.
Dhp-a IV 230,22 foll. ≠ Pj II 470,11 (ad Sn 645): *kiñcanan ti yassa tesu ṭhānesu taṇhāgatasaṅkhātaṃ kiñcanaṃ n' atthi.*

422. Dhp-a IV 231,21 foll. = Pj II 470,14–18 (ad Sn 646): *acchambhitattena usabhasadisatāya usabhaṃ uttamaṭṭhena pavaraṃ viriyasampattiyā vīraṃ mahantānaṃ sīlakkhandhādīnaṃ esitattā mahesiṃ tiṇṇaṃ Mārāṇaṃ vijitattā vijitāvinaṃ nahātakilesatāya nahātakaṃ.*
Note the v.l. *dhīraṃ* for *vīraṃ*. The cty's gloss shows that this cannot be correct. For the alternation *v/dh*, see the note on 193.
For *aneja*, see the note on 414.
For *snātaka* in the brahmanical technical sense, see MW (s.v. *snātaka*). For the Buddhist metaphorical interpretation of this term "washed clean of defilements by the water of the eight-fold path", see EV I, p. 126 (ad Th 24) and cf. GD II, p. 57 (ad Sn 521).
Other editions read a svarabhakti vowel in *n^{a}hātakaṃ* in pāda c, which must be ignored m.c. For the *nh-/nah-* alternation, see GD II, p. 246 (ad Sn 518). We should perhaps read *nātakaṃ* with the v.l. in Sn 646.

423. For *vedi*, see the note on 419.
For *pubbenivāsa*, see EV II, p. 76 (ad Thī 63).

Dhp-a IV 233,13 foll. ≠ Pj II 470,20 foll. (ad Sn 647): *yo pubbenivāsaṃ pākaṭaṃ katvā jānāti, chabbīsatidevalokabhedaṃ saggaṃ catubbidhaṃ apāyañ ca dibbacakkhunā passati, atho jātikkhayasaṃkhātaṃ arahattaṃ patto ... taṃ ahaṃ brāhmaṇaṃ vadāmi.*

These three items are the three *vedas* of Buddhism.

Udāna-v 33.47 has *svargāpāyāṃś ca*, i.e. an accusative plural. For *saggāpāyañ* as a possible accusative plural, see the note on 64–65. It could also be regarded as a dvandva compound which is a neuter singular collective.

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