

POSTGRADUATE INSTITUTE OF PALI AND BUDDHIST STUDIES
UNIVERSITY OF KELANIYA, SRI LANKA.

THE CHINESE VERSION OF DHARMAPADA

Translated with introduction and annotations

法句經之英譯及研究

Bhikkhu Kuala Lumpur Dhammajoti

法光

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Foreword

Comparative studies on the various recensions of the *Dharmapada*, preserved in Pali, Prakrit, Sanskrit, Chinese and Tibetan and some incomplete recensions in several Central Asian dialects have become an increasingly specialized branch of textual research, attracting the attention of a number of illustrious scholars. The present work by the Venerable Dr. Kuala Lumpur Dhammajoti is the latest and a most welcome addition to this growing field of study. It consists of an annotated translation and a critical study of *Fa jyu Jing*, the earliest of the Chinese versions of the *Dharmapada*. The choice of this particular version is important for the contribution it could make to a comparative study of the *Dharmapada* literature. As the author observes, one reason for this is that the subsequent Chinese versions of the *Dharmapada* were all greatly influenced by it, with unmistakable evidence of heavy borrowing from it, either directly or indirectly. More important is the circumstance that some twenty six chapters which constitute its core, i.e, the original translation without the subsequent additions, corresponds, both in form and content, to the Pali *Dhammapada*. Whether this means that the Chinese version is a rendition from the Pali is a question that has loomed large in the history of the comparative studies of the *Dharmapada*. The first to opine on this matter was Samuel Beal who, as far back as 1878, maintained that the Pali *Dhammapada* was the original source from which the Chinese translation was made. In more recent times K. Mizuno, the distinguished Japanese scholar, endorsed this view and sought to collaborate it with textual and other evidence.

In the work here presented, Ven. Dr. Dhammajoti draws our attention to a comparatively large number of counter-indications which seem to require a revision of this fairly well established view. The overwhelming evidence, as the author observes, suggests that the original text from which the Chinese translation was made 'might not have been in "pure" Pali but a kind of "unpolished" Pali or Prakrit.' Another possibility, suggested here, is that a *Dharmapada* either the same as or similar to the extant Pali version could have been used by another school close to the Theravada, such as the Dharmagupta or the Mahīsāsaka. A more definitive identification does not seem to be warranted by the available sources relating to the subject. However, this conclusion, in no way, suggests that the author has ignored the close correspondence between the Pali and the Chinese versions of the *Dharmapada* and its importance for comparative studies. In point of fact, he makes use of it as a basis for initiating another important aspect of textual studies. This consists of his use of the Chinese version in understanding some problematic expressions of the Pali version and in checking on some possible corruptions in its stanzas, a strong possibility to which our attention was first drawn by John Brough in his critical edition of the *Gāndhārī Dharmapada*.

The genesis and the genealogy of the anthology of Buddhist ethical verses which came to be known as the *Dharmapada* – the *Udānavarga* according to the *Sarvāstivāda* tradition - and the relative position of its extant recensions are some of the other questions that have been raised and discussed in this study. The author's critical review of the opinions already expressed on this matter compels us to agree with his own opinion that the present state of our knowledge does not justify a definitive answer to the question: Which of the texts is the original or which of the extant versions is the earliest? This circumstance, however, does in no way reduce the importance of the contribution that this book makes to this particular aspect of *Dharmapada* studies. The merit of a work, be it noted, depends not only on the contribution it makes to arriving at definitive conclusions but no less importantly on the insightful observations it makes as to why definitive conclusions are not possible.

The Venerable Dr. Kuala Lumpur Dhammajoti, the author of this book, has been on the academic staff of our Institute for over a period of fourteen years now, and is currently serving as the Head of its Department of Buddhist Literary Sources. The present work is his doctoral dissertation which he submitted to the University of Kelaniya in 1989. His contributions to Buddhist studies, as the one presented here, have the special merit of being based on a wide variety of original sources preserved in a host of classical languages. Among his other major contributions of a similar nature we would like to mention his comprehensive study, together with an annotated translation, of Skandhila's *Abhidarmāvatāra*, a compendium of the Sarvāstivāda Abhidharma whose original Sanskrit version is irretrievably lost.

We are most grateful to the venerable author for his permission to include this work in the series of publications sponsored by our Institute.

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24th June, 1995

Preface

Nearly three decades have elapsed since Professor John Brough's publication of *The Gāndhārī Dharmapada*. Looking at the present situation of the comparative studies of early Buddhist texts, however, Brough's following remark is still very much pertinent: "The analysis of the interrelationships between the texts of the early schools is of great importance for the furtherance of Buddhist studies, and many distinguished contributions have already been published. But the workers are still few in relation to the magnitude of the subject ..."¹ As far as studies on the Dharmapada is concerned, in recent years, F. Bernhard was almost the only scholar working in European languages. Even in Japan, where there has been voluminous output of comparative studies of Buddhist texts in all the canonical languages, Professor K. Mizuno seems to have been virtually a lone worker in the field of Dharmapada studies. It is partly in consideration of this fact that the present study on the Chinese version of the Dharmapada was undertaken.

The present publication is substantially based on a PhD thesis submitted in 1989 to the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. *The Fa Jyu Jing*, as it stands, comprises 39 chapters. As we have explained in the INTRODUCTION, however, only the core 26 chapters corresponds to the Pali *Dhammapada*. It is these 26 chapters that have been translated and studied herein. Hopefully, in the not too distant future, we shall be able to publish a translation of the remaining 13 chapters.

Among my scholarly predecessors, J. Brough and K. Mizuno deserve special mention. I am much indebted to them for their works - *The Gāndhārī Dharmapada* (London 1962), and 法句經の研究 Tokyo 1981, respectively - which I find very helpful in my own research. Lévi's paper in *JAs* (1912), though only confined to one particular *varga*, was also helpful in some ways. Through their recent publications (see Bibliography) two other modern scholars, C. Willemen and M. Paliawadana, have also made a significant contribution to this field of study. N. Nakatani's recent study² on the Subaśi manuscript of the *Udānavarga* was gifted to me by Professor Oliver Abeynayaka. Unfortunately, this came to my notice rather too late - at the stage of the final proof-reading of this work.

I would also like to thank Ven. Dr. Kakkapaliya Anuruddha (former Vice Chancellor of the Buddhist and Pali University of Sri Lanka), Professor Y. Karunadasa, Professor M. Paliawadana and Professor Mori Sodo for their valuable suggestions and keen interest in this publication.

My thanks are also due to my pupil Rev. Fa Yao (S. Dhammadīpa) and my student Rev. Jing Yin (Nanda), for patiently typing the text and doing the proof-reading for me.

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29th May, 1994

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Introduction

1 Statement of scope and methodology

The *Fa Jyu Jing* (T no. 210) is the earliest (circa 224) of the Chinese versions of the *Dharmapada*. According to its prefacer, the first translation consisted of 26 chapters, with about 500 stanzas. It was subsequently revised, with the addition of 13 chapters, thus giving us the text more or less as we have it today, with 39 chapters and about 760 stanzas. As will be shown below, its core of 26 chapters (= *Dh(C)*) correspond quite closely to the Pali *Dhammapada* (= *Dh(P)*). They appear so closely related in fact that many scholars are led to believe that the Chinese text was translated from the Pali. While not wishing to rule out this possibility altogether, we have not fully subscribed to this view owing to the presence of a number of counter-indications which we have discussed in the last chapter of this Introduction³. Nevertheless, the undeniable fact remains that it thereby has a special significance for the comparative study of the history of the Pali *Dhammapada* in particular. Moreover, since other subsequent Chinese versions of the *Dhammapada* were strongly influenced by it, borrowing heavily from it directly or indirectly, it may be considered as a *sine-qua-non* for the study of the Chinese *Dharmapada* literature, and hence also the comparable study of the *Dharmapada* literature in general. It is in the hope of contributing to such a comparative study that we have presented here a translation of *Dh(C)*, together with annotations.

Samuel Beal⁴, as far back as 1878, drew our attention to its special relationship with *Dh(P)*, and emphasized its significance in this context. Reacting to some cynical view current at the time (and probably not entirely extinct even today) on the value of the non-Theravada Buddhist literature, he states: "Take for example, the remarks of Childers ("Contemporary Review", February 1876) that 'the Northern books (so-called) [which of course include the Chinese], are of as little value for a critical examination of Buddhism, as works found in Abyssinia bearing on the Christianity'. It is plain, however, that the Buddhist works in China are of great value for an exact knowledge of that religion, because they are faithful versions of works everywhere known in India, not only during the early period of its history but also throughout its development".

Beal, however, with an interest different from ours, did not translate the *Dh(C)*, but the *Fa Jyu Pi Yu Jing* (= *DhAv(C)*) T4 pp. 609b-776a)⁵, which was the

second *Dharmapada* text to be translated into Chinese (during the period 290-306 AD). Though comprising the same 39 chapters as *Dh(C)*, this work contains actually less than half of the stanzas of the latter. To be exact, out of the core 26 chapters with which we are concerned, it contains 188 out of some 502 - i.e. slightly over 1/3 - of the stanzas. Some 25 years later, S. Lev⁶ gave us just one chapter in French, in the context of a comparative study of the different versions of the *apramāda-varga*. Since then there has been practically no study on the text or translation from it in any European language. Although R. Robinson⁷ translated the 4th chapter into English in 1954, it is not one of the 26 chapters. Recently (1878), Willemer⁸ has published a translation of *Udv(C2)* through which certain amount of information on *Dh(C)* has filtered through.

The primary aim of the present research is two-fold: I To render *Dh(C)* into English as accurately as possible. II To facilitate the critical study of both *Dh(C)* and *Dh(P)*, by clarifying the relationship between the two. This second aim entails, among other things, a detailed investigation into the structure and content of the original portion of *Dh(C)*, as well as the question of the original language of the text. In accordance with these aims, we have left out the 13 chapters which were added subsequently. Besides the translation, the other two major portions of this work comprise an Introduction and detailed annotations which, besides giving cross references of parallel versions, also contain commentarial material much of which, as far as we know, are being made available for the first time in English.

For the Chinese text of *Dh(C)*, besides the *Taisho* edition, we have also consulted the 藏要 version as well as Mizuno's 法句經の研究. Occasionally, the 藏要 version can be helpful in selecting a reading amongst several variants. There are instances, however, in which 藏要 is obviously unreasonable⁹. In these and other doubtful cases, readings found in the parallel stanzas (where available) often proved to be more helpful.

In our comparative studies, we have consulted all available versions of the various Canonical Languages. But with regard to the Tibetan sources, our knowledge of the language being negligible, we unfortunately have had to rely on translation, mainly Gareth Sparham's.

While carrying out the translation, we have tried to bear in mind the principle of Venerable Ñāṇamoli (*The Path of Purification* (Kandy, 1991) p.xxi):

"A guiding principle - the foremost, in fact - has throughout been avoidance of misrepresentation or distortion; for the ideal translation (which has yet to be made) should, like a looking-glass, not discolor or blur or warp the original which it reflects. Literalness, however, on the one hand and considerations of clarity and

style on the other make irreconcilable claims on a translator, who has to choose and to compromise. Vindication of his choice is sometimes difficult. "

Nevertheless we confess that in our translation, we have leaned rather more towards being as literal as possible, in order to facilitate a more accurate comparison. As a matter of fact, in the text itself, many of the Chinese verses themselves appear to translate the original quite literally - at least formally; occasionally even the Chinese syntax is disobeyed in preference to that of the Indian language¹⁰. With very rare exceptions (which are specified in our notes), we have done our utmost to preserve not only the line order, but wherever possible the word order as well. As such, the readers should not expect any linguistic elegance in our translations. It is our belief that for the purpose of an accurate comparison, a free rendering can help but little, if not actually misleading. Where a given stanza is obscure, we have followed the *Udv(CI)* commentary if the same - or practically the same - *gāthā* also occurs in it. Unfortunately, sometimes even when a verse does occur in *Udv(CI)*, the commentary is itself too obscure and brief to be of any help. Fortunately, only in the case of one or two *padas* of two or three stanzas did we really have to despair. (These are marked with *). On such occasions, we almost felt compelled to accept Brough's insightful advice to "refrain from attempting to translate the untranslatable"¹¹.

But Brough's remark was made in connection with stanzas in Pali which on the whole is grammatically well-defined, having in particular a more or less definite morphology. The Chinese language - especially classical Chinese - is a far cry from this. Particularly, in the case of a stanza of 4 or 5 characters per line which are all monosyllabic and without a proper morphology, the difficulty is easily imaginable. Furthermore, there is also the problem of textual corruptions. This is often in the form of either a homonym problem - e.g. 35.9c (cf. *Dh(P)* 391c) 捨 , 'abandon', instead of 攝 (-*saṃvuta*), as in all the other editions; 35.27a (cf. *Dh(P)* 409) 世 'world', instead of 施 'give', etc. In other case, it may also be a problem of orthographic errors - e.g. 32.26c (cf. *Dh(P)* 355c) 敗 , 處 'defeat, place' instead of 財愛 'greed for wealth' (*bhogataṇhā*), 29.9b (cf. *Dh(P)* 299b) 當 'should', instead of 常 (as *sadā*), etc. In addition, there are certain Chinese characters or terms which connote a wide range of meanings, but often virtually untranslatable. Eg. 法 'Law', 'principle', 'norm', etc, corresponding to '*dharma*'; 道 'Truth', 'Ultimate', 'Way', 'The spiritual', '*bodhi*', '*dharma*', etc. In such cases, we usually give the Indian equivalent (e.g. *dharma* for 法) without rendering it into English, or the principal meaning of the word (e.g. 'Way' in capital W for 道), without further articulating it in English. Finally, we have also had to face the problem of inconsistency, in some instances, on the part of the Chinese translators. Thus, corresponding to *sukha* (or its equivalent) in *Dh(P)* ch.15, we have various Chinese renderings in one and the same chapter (ch.23): 安寧 (for the title name), 快

,樂 , and 安 . Such a case is not unlike that of the diverse renderings of a given Indian term by different modern English translators, e.g. *saṅkhāra* rendered variously as formation, mental formation, synergy, conditioning, mental coefficient. etc. The additional difficulty in the case of *Dh(C)* is that the various renderings for the same word are given by one and the same translator.

While still on the question of textual difficulty we would like here to offer another example below which also serves to illustrate the problem in some way.

Corresponding to *Dh(P)* 25*d yam ogho nabhikirati*(*Udv(Sk)* IV 5*d: tam ogho nabhimardati*), *Dh(C)* 10.5*d* has 冥淵 . The word 淵 in this context appears to have been misconstrued by some scholars including S. Levi who was versed in both Chinese and Sanskrit. Levi (*op. cit.* p.240f) suggested that *gha* and *ya* being very similar in Indian writing, the Chinese translators might have read *tamo yam* instead of *tam ogho*. Brough made further suggestions: “An alternative would be *tamm ogho* ,,, read as *tam mogho*, and interpreted as *moho*, or even appearing in this form through a Prakrit version. From this, 'darkness' would be an easy step. Or again, *tamogho* might have been taken as a compound (*tamas + agha*),...Or the idea of darkness might have been suggested by the similar verse *Dhp* 236,...it remains possible that the Chinese wrote 'darkness' merely because, after 'lamp', this was the logical way to conclude the stanza.” (*Brough* p.211).

All these ingenious suggestions would have been superfluous had the two scholars realized that 淵 , primarily meaning 'deep water', 'deep pond', is also an old translation of *ogha* (See *SJD* p.302). In any case, our Chinese translators definitely used it to translate *ogha*. Thus, for *Dh(C)* 4.5*a* 信能渡淵 , corresponding to the Pali *saddhāya tarati ogham* (*S*1.172=*Sn* 76), 淵 clearly translates *ogham*. It also appears to have been used to translate *rahada/hrada* (or equivalent), as in *Dh(C)* 14.9*a*: 譬如深淵 (~ *Dh(P)* 82*a*); and *oka* (or equivalent) as in *Dh(C)* 15.2*c* (~ *Dh(P)* 91*d*; *Udv(Sk)* XVII 1*d* has both *okam* and *ogham* here - Geiger considers *oka* to be a direct contraction of *udaka*. *Vide PTSD* p.162). See also n.4 for *Dh(C)* 15.2.

Given all these textual problems, it is difficult to expect a perfectly accurate translation in the case of all the stanzas. It is hoped therefore that future researchers who are better equipped will, with further available data, be able to correct whatever mistakes we may have committed in this work, as we have done with Beal's mistakes. In the case of Beal's translation of *DhAv(C)*, however, apart from mistakes possibly resulting from textual corruptions, there are innumerable other mistakes. While we certainly must respect and admire Beal's pioneering effort, some of his mistakes need to be highlighted, for reasons quite apart from that we need to justify our own translation of some 1/3 of the stanzas which he has already trans-

lated. The main reason is that his translation has, to date, formed the main basis for scholars unacquainted with classical Chinese to make inferences from the Chinese sources in their comparative study of the Dharmapadas.

An interesting case in point is his translation of *Dh(C)* 9.1,9.2 = *Dh(P)* 1 and 2. Probably out of his conviction that *Dh(C)* translates *Dh(P)*, he often, as in this case, reads the Pali into the Chinese. For the last pada of this stanza, Beal gives “as the chariot which follows him (or *it*) who draws it.” - i.e., essentially the same as the Pali (in accordance with *DhA* interpretation.) *cakkaṃ va vahato padaṃ*, which in Brough’s¹² opinion “most nearly represents the original of the verse, *scil. vahatoḥ padaṃ*”. Brough’s complaint, as is clear here, is only on the word *vahato* which he says was not properly understood by the Pali commentary. Turning to the Chinese version, he remarks: “The narrative accompanying the Chinese version translated by Beal... illustrates the verse with a story of a sinner run over by a cart and killed, *but curiously shows in the verse itself a reflection of the original text* `As the chariot wheel follows him (or *it*) who draws it”¹³ (*italics* ours). Beal’s translation of the narrative appears to have inadvertently betrayed his absolutely unjustified rendering of the verse. One is even tempted to conjecture that Brough’s conclusion that this last *pāda* “most nearly represents the original of the verse” might have been influenced to some extent by Beal’s rendering of it. Actually, the Chinese *pāda* is, with its running translation:

車	轆	於	轍
cart	roll over	on	track

One can see from this running translation, how absolutely impossible it is to get any sense out of the Chinese which is near Beal’s translation. Beal himself, of course, has already declared: “I do not profess to have produced a literal translation of the Chinese Text, but only such an abstract of it as seemed necessary for my purpose”¹⁴. But in this, and numerous other cases, it cannot be justified even on the ground of their being ‘free-renderings’.

Regrettably, we have to remark that Beal’s mistakes occur on practically every other page. Such mistakes are generally due to three reasons: (a) Beal’s tendency to read the Pali into the Chinese stanzas. (b) His imperfect grasp of classical Chinese, and (c) his inadequate familiarity with Chinese Buddhist technical terms. For (a), the above example should suffice to demonstrate the point. As to (b) and (c), we shall give a few examples below, several others having been given in our annotations¹⁵; and in any case it will be too tedious and negative to dwell on them at unnecessary length.

(b) Corresponding to *Dh(P)* 286ab ‘*idha vassam vasissāmi, idha hemantagimhisu*’, *Dh(C)* 13.5ab reads: 暑當止此 寒當止此。

Beal translates: “If it is hot, it will be so; if it is cold, it will be so”, thus misunderstanding 止 and 此, which here mean ‘stay’ and ‘here’ (or ‘this [place]’), respectively. In the accompanying narrative, he also mistakenly renders 佛到里頭 as “The Buddha repaired to the place”; apparently taking 里頭 in the sense of its modern usage (usually written as 裡頭 or 裏頭: ‘inside’, ‘inside the place’.) But in classical Chinese 里 means ‘village’ and 里頭 means the ‘upper (or head) part of the village’. Similarly for 12.11 (cf. *Dh(P)* 53) 多作寶華 結步搖綺 廣積德香 所生轉好. Beal does not seem to realize that 步搖 or 步步搖 in ancient Chinese refers to women’s ornaments (especially their hair decorations) and accordingly arrives at the following bizarre rendering: “As many kinds of flowers when *waved to and fro* 步步 means ‘step’ (after) step’, 搖 means ‘to wave’, ‘to swing’ - *italics ours*) scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as he ought”. In this rendering, besides misunderstanding 步搖, he has also misconstrued the sense of *c* and *d* too. Cf. our literal translation (See also our note to the English translation):

“If one gathers many precious flowers,
The garlands made will be of distinguished beauty.
[Likewise] if one accumulates much virtues,
One’s station of birth will change for the better.”

(C) 32.28b 驕慢諸惡 (‘the evils such as *māna*, etc.’) is rendered ‘sloth and all its evil consequence’, thus missing 驕慢 (= *māna*) as a Buddhist term for ‘conceit’ (Levi¹⁶ also seems to have wrongly rendered this as ‘negligence’), and unjustifiably interpreting 諸惡 (‘The evils [such as]’) as the ‘evil consequence’. In 29.11c 艱難無過有, he misses 有 (= *bhavaḥ*) as a Buddhist or Indian philosophical term and translates it as ‘the possession of worldly goods’. 27.6a, 謂懷諦法 is wrongly rendered as ‘he who ponders on and inquires into the Law’, missing 懷 (‘to possess’ and not ‘to ponder’, in this context) and the Buddhist term 諦 (= *sacca*); cf. *Dh(P)* 26a *yamhi saccañ ca dhammo ca*. Similarly, 31.1b 中箭 (‘being struck by arrows’) and *d* 度無戒人 (‘cross over the *dussīla*’); are, respectively, wrongly rendered as ‘the middle arrow’ (wrongly taking 中 as an adjective) and ‘escape the unprincipled man’, missing 度 (‘cross over’ - cf. *tārayati*) as a Buddhist term.

Thus, without multiplying such examples any further, it should now be sufficiently clear how alarming some of Beal’s mistakes can be. We only hope that with a lot more new data and insights now made accessible to us by compe-

tent modern scholars since Beal's time, we have been fortunate enough to have avoided many of his major mistakes.

Finally, a further remark on methodology: Throughout this book, when the original Indian Prakritic dialect of a term under discussion is unknown, we give it always in the Sanskrit form.

2. The origin and development of the Dharmapada

Virtually all the Buddhist traditional sources tell us that the *Dharmapada*, since very ancient times, had been regarded as a compendium of the Buddha's own teachings. In the Theravada, it is one of the important texts of the *khuddaka-nikāya*. The Chinese translation of the Theravadin *samantapāsādikā* in fact puts it as the first in its enumeration of the list of *khuddaka* texts. It appears that even before the inclusion of the *khuddaka* in the Canon, the *Dhammapada*, along with the *Jātaka*, had long been put on par with the *suttas* of the *Four Nikāyas* in as much as they too as words of the Buddha, were to be preserved by the *bhāṅakas* along with texts of the *Dīgha*, etc.¹⁷. The Sarvāstivāda, while ascribing their version to a later compiler, speaks at the same time in unmistakable terms of the verses as being spoken by the Buddha and scattered in the sūtras.

Nevertheless, The Pali commentarial tradition was not completely without dissidents as regards the canonical status of this text. The famous commentator, venerable Sudinna, was quoted by Buddhaghosa as saying “*asuttaṃ nāma kiṃ buddhavadānam atthi*”¹⁸, thereby denying the *Dhammapada* and the other *khuddaka* texts recognition as *buddhavadāna*. In the northern tradition also, the prefacer to the Chinese version of *Dharmapada* gave us a tradition that the different versions of the *Dharmapada* were compiled by the different schools after the Buddha's time (See below). Modern scholars, have of course clearly demonstrated that the *Dharmapada/Dhammapada*, was probably the result of reorganisation based on an ancient common fund of *Dharma* verses. Thus, John Brough¹⁹ opines: “..the only likely hypothesis is that the various schools have all to a greater or lesser degree modified, rearranged, and expanded a common fund of inherited materials”.

2.1 Dharmapada as a general term and a codified text

Before its codification as a sacred text, it appears that the term *Dharmapada* has been used as a general term non-technically, with slightly varying meanings. In the Pali *nikāyas*, it occurs more than ten times; sometimes in the singular, sometimes in the plural (*dhammapadāni*). Thus, in the *Dhammapada* itself, we have: “*ko dhammapadaṃ sudesitaṃ kusalo pupphaṃ iva pacessati.*” (*Dh(P)* 44cd = *Udv(Sk)* XVIV 1cd; *Dh(Gr)*. 301cd) And, “*sekho dhammapadaṃ sudesitaṃ kusalo pupphaṃ iva pacessati.*” (*Dh(P)* 45cd = *Udv(Sk)* XVIII2d ~ *Dh(Gr)*.302cd) It can hardly be possible that *dhammapada* here refers to itself, the text. The Pali commentary in no uncertain terms, explains it as ‘the dhamma of the thirty-sevenbojjhaṅga’. Depending on the context of these texts, this term may be taken to mean either (1) a saying(s) pertaining to Dhamma or (2) a verse or stanza of Dhamma, or (3) a spiritual path or attitude leading to attainments. As an example of the last, we may quote the *catāri dhammapadāni*²⁰ of *D.III* (p.229): *Anabhijjhā dhamma-padaṃ, avyāpado dhammapadaṃ, sammā-sati dhamma-padaṃ and sammā-samādhī dhamma-padaṃ*. Finally, as a special usage, it is also synonymous with *amata-pada* and *santi-pada*, explained in the commentary as referring to *Nibbāna*.

Since all the usual ramifications of *dhamma/dharma* as a Buddhist technical term are well known, any uncertainty or ambiguity in the compound *dhammapada* may be considered to arise from the various connotations of the second component, *pada*. This latter term, primarily meaning “foot”, is extended to mean “footstep”, “step”, “track”, “way”, “part” (= *patha*), “place”, “past” and “item”, etc. Most of these connotations are also reflected in its rendering in Chinese Buddhist texts. *Dharma*, on the other hand, is invariably rendered as 法, irrespective of context, with all its ramifications understood to correspond to those of the Indian word.

Accordingly, we find the term *dhammapada* rendered variously as: 法句 ‘words or sayings of Dharma’ (as in the title of *Dh(C)*, also *Dh(C)* 12.1, 12.2, 16.3)²¹ 法句偈 ‘stanza of Dharma words’, (in *SĀ(var)* T2 p.480c; T25 P.278b); 法足 ‘Foot-(steps) of Dharma’ (quoted in Vasubandhu’s commentary on *Mahāyāna saṃgraha*, T31 p.185b); and 法印, “dharma-seal”, translating (*catvāri*) *dhammapadāni* (*Dharma saṃgraha* 55). As for *pada*, we have additionally: 鞞 (*Dh(C)* 9.1), 鞞跡 (*Dh(C)* 26.18), 跡 as in 象跡喻經 T1 p.656a, corresponding to *cūla-hatthipadopama-sutta* of *M* 1 27) - all three meaning ‘track’ or ‘trace’; 道, ‘way’ (as in 甘露道 of *Dh(C)* 16.15b, corresponding to *Dh(P)* 114b; 步 ‘foot-step’; 文句 ‘sentence’, 腳, ‘foot’; 處 ‘place’; 位 and 果位, ‘attainment’; 言 ‘word’ (for these last seven, see reference given in *SJD* p.732); etc.

The *saṃyutta nikāya* (I. p.209) mentions the recitation of *dhammapadāni* by Anuruddha : *tena kho pana samayena āyasmā anuruddho rattiyā paccūsa-samayaṃ paccuṭṭhāya dhammapadāni bhāsati*. This is seen by some scholars²² as evidence of the antiquity of the Pali *Dhammapada*. Indeed, its antiquity would be even more obvious if we accept Venerable Yin Shun's²³ convincing thesis of the *saṃyutta/saṃyukta* being the oldest of the four or five *nikāya/āgama*. On the other hand, one cannot be sure that *dhammapadāni* here definitely refers to the *khuddaka* text. Corresponding to the above Pali passage, a version of the *saṃyuktāgama* (T2 p.480c) gives, as Anuruddha's recitations, the 'Dharmapada stanzas' (法句偈, *dharmapadagāthā*), the '*Pārāyana*' and the 'stanzas of the elders' (大德偈, *Sthaviragāthā*?). The *saṃyuktāgama* of the Sarvāstivāda (T2, p.362c) here gives even more, replacing *Dharmapada* with *Udāna*: *Udāna, Pārāyana, Satyaḍṛṣṭa, Sthaviragāthā, Bhikṣuṅīgāthā, Śailagāthā, Arthavargīyāni* and *Munigāthā*. This may mean, as Mizuno²⁴ suggests, that *dhammapadāni/dharmapadāni* here probably refers not to a specific text, but simply 'stanzas of the Dhamma/Dharma', in a non-technical sense; and the two *saṃyuktāgama* versions then elaborate this as referring to various *gāthās* of the above mentioned Buddhist texts which were well known at that time. This is suggested by the fact that in both versions, in the *gāthās* which immediately follow the lists of recitation, the mother *yaḥṣa* urges her little son not to cry but listen to the *bhikṣu*'s recitation of dharma stanzas 法句偈 (very probably *dharmapadāni*); no other *gāthā* is mentioned in these stanzas.

Be that as it may, the antiquity of the *Dharmapada* as a sacred text revered by the early schools cannot be doubted. From the Chinese sources - mostly translations of *vinaya* texts, but also those of *sūtra* and *abhidharma śāstra*²⁵ - we know that at least the following schools, besides the Theravada possessed at one time or another a version of the *Dharmapada*: *Dharmagupta, Mahīśāsaka* or *Kāśyapiya*²⁶, *Sarvāstivāda, Mūlasarvāstivāda, Mahāsāṅghika, Lokottaravāda* (a sub-sect of *Mahāsāṅghika*), and possibly *Sautrāntika* (if we may regard the "*Dharmapada*" quoted in the **Satyasiddhi-śāstra* as belonging to this school). Besides, we have two extant Prakrit versions, *Dh(Gr)* and *PDh*. As to the former, Professor J. Brough suggests that it could belong to the Dharmagupta school, while the latter is conjectured by K. Mizuno²⁷ to belong to the *Sāmmitiya* school. Particularly significant is the fact that the *Mahāsāṅghika* too, like the *Sthaviravāda* schools, possessed a *Dharmapada*, named similarly. This indicates that most probably the *Dharmapada* was already codified as a definite text, and apparently had even gained a status which was actually or practically canonical, before the first schism.

John Brough²⁸ after years of careful comparative studies on *Dh(P)*, *Dh(Gr)* and *Udv*, in fact proposes a common ancestor of all the three texts. He concludes that, "on the evidence of the texts themselves, it is much more likely that the schools, in some manner or other, had inherited from the period before the schisms which

separated them, a definite tradition of a *Dharmapada*-text which ought to be included in the canon, however fluctuating the contents of this text might have been, and however imprecise the concept even of a 'canon' at such an early period." However, he seems not to be too insistent on this common ancestor to be a definite text, and allows for the possibility also of a fluid "common fund of inherited materials" subsequently reorganized by the various schools²⁹. These common verses were probably known collectively as '*dharmapadāni*'.

Moreover, citing F. Weller, Brough appears to believe in the likelihood of a pre-Pali manuscript transmission; and goes as far as to suggest a very early common *manuscript* ancestor of the *Dharmapada* texts: "It has not been possible so far to disentangle the complicated textual relationships; but there is no possibility of explaining them at all, it would seem, if we try to exclude a very early written transmission."³⁰ In this connection, we may perhaps regard as a supporting evidence that A.K. Warder³¹ on metrical ground, has given the average date of the Theravada *Dhammapada* as early third century BC. Brough's contention, however, is that the Sangha began to fix a scriptural canon only when large parts of their inherited traditions had already become thoroughly disorganized³². This of course would also apply to his conjectured 'Primitive *Dharmapada*'.

2.2 Prose and Verse as source-material for the Canon

If the *dharmapādāni*, apparently of very ancient date, were already recognized and quoted in the *nikāya/āgama* texts, why is it that the various *Dharmapada* recensions, extant or lost, were either included in the *Khuddaka-nikāya* or *ḷṣudrakapiṭaka* books- rather than the four earlier *nikāya/āgama* - or simply not included in the *sūtra-piṭaka* at all, as in the case of the *Sarvāstivāda*³³? This is a problem pertaining not only to the *Dharmapada*, but also all other *ḷṣudraka* texts. It is the problem of the *khuddaka nikāya*.

Put succinctly, the problem is this: Texts such as the *Pārāyana*, the *Arthavargīya* (Pali *Aṭṭhakavagga*), *Dharmapada*, *Sthaviragātha*, etc. are, from both internal (metrical structure, content) and external (the fact that they were quoted in the first four *nikāya/āgama*, etc.) evidences, of very ancient date indeed; so ancient in the case of *Pārāyana* and *Aṭṭhakavagga* that some scholars³⁴ in fact have placed them as among the oldest stratum of the *sutta-piṭaka*. Yet they seemed to have gained canonical status (in the case of some schools) only relatively late and then only as minor (*ḷṣudraka*) texts, in a class (*khuddaka-nikāya*) together with other texts which are definitely of late origin and disputable canonicity, such as the *Apadāna*, *Cariyā-piṭaka*, *Khuddhakapāṭha*, etc.

We may derive an important clue to the understanding of the problem from such an ancient traditional description of the *ḷṣudraka-piṭaka* as the *Mahāsāṅghika vinaya* : “The *ḷṣudraka-piṭaka* - that is, the *nidāna* of the previous deeds of the *pratyeka-buddhas* and *arahats*, narrated by themselves, and all other such stanzas.”³⁵ This amounts to saying that the *ḷṣudraka-piṭaka* is a compilation of such *stanzas*. Lamotte³⁶, in his paper on ‘Problems concerning the minor canonical texts’, has also given us two other similar though less ancient traditional accounts which equally underline the fact of the abundance of *stanzas* in the *ḷṣudraka-piṭaka*, as well as its being predominantly concerned with *nidānas* and *jātakas*. While the *ḷṣudraka-piṭaka* cannot be directly identified with the Pali *khuddaka-nikāya*, the *ḷṣudraka* texts of the two collections certainly have their correspondence. When we examine the content of the extant *khuddaka-nikāya*, it is abundantly clear that the above description of the Mahasāṅghika *ḷṣudraka-piṭaka* applies equally to the Pali collection: The latter indeed is basically a compilation of verses, abounding in similes and stories of the Buddha.

Winternitz³⁷, noting this abundance of stanzas and the Buddha’s warning on future dangers (*anāgatabhayāni*)³⁸, remarks : “The poetic pieces were not at first generally recognized, that their claim to be regarded as sacred texts was contested and that they were only later on combined into a *nikāya*, namely the *khuddaka-nikāya*”. Likewise, Lamotte³⁹ too quotes this *sutta*, while also pointing out that

these *kṣudraka* stanzas “come for the most part from the greater or lesser disciples, even from anonymous authors. Unsure of finding in them the authentic Word of Buddha, the early compilers always refused to incorporate them into the *āgamas*.” In the context of Winternitz’s remark quoted above, G.C. Pandé⁴⁰ expressed his doubt with regard to the authenticity of this *sutta*, on the grounds that it purports to be a prophecy and that it contains words like *abhidhammakathaṃ* and *lokuttarasuññatāpaṭisaṃyutta*. However, given the profound wisdom of the Buddha and the fact of the fondness of hymns on the part of the ancient Indian religionists in general, such a prophecy - or more precisely, warning - is not so incredible. Besides, the warning may also easily be understood to represent the concern (put in the mouth of the Buddha) on the part of the more conservative monks of the earliest Sangha. Moreover, as to the terms which Pande regards as relatively late, the corresponding version in the Chinese *SĀ* contains no such words corresponding to *abhidhammakathaṃ vedallakathaṃ* (nor, for that matter does the *S II* version). The term *lokottara-sūnyatāprati-saṃyukta* (空相應) though also occurring in *SĀ*, need not necessarily be taken as a sign that “the *sutta* belongs to a relatively late date in *Nikāya* history”⁴¹; for *sūnya*, together with *duḥkha*, *anīya* and *nirātma*, occur very frequently in the *āgamas* as the fundamental characteristics of all *saṃskṛta dharmas*. Within the broad context of early Buddhism too, it is quite clear that at the earliest stage, poetry, hymns - other than those slightly later on (in Buddha’s time, it would seem) allowed as praises to the *tri-ratna* and as expressions of spiritual visions and yearnings - were very much discouraged.

Venerable Yin Shun⁴², on the hint given by the above mentioned *Mahāsāṅghika-vinaya* explanation, observes that there is a special relationship between stanzas on the one hand and the original portions of the *khuddaka nikāya* and *kṣudraka-piṭaka* - indeed on ‘*kṣudraka*’ - on the other. Similarly, the *saṃyukta-āgama*, which the venerable has demonstrated convincingly as being the earliest *āgama/nikāya*,⁴³ appears to be also named *kṣudraka-āgama* (not to be confused with the *khuddhaka-nikāya*) on account of its inclusion of the earliest canonical stanzas - the *geya*, comprising first the *uddānas* and then also stanzas of the *sagātha-varga*. Thus, he concludes : “ ‘*Sūtra*’, ‘*geya*’ and ‘*vyākaraṇa*’ were [first] compiled together as a major collection - the *saṃyutta nikāya/saṃyuktāgama* - constituting the [earliest] canonical text of the *Sthaviravāda*. In the *Mahāsāṅghika*, the verse portions - 諸天讚頌 (‘verses of praise of the devas’) - were most probably compiled together with other stanzas to form a part of the *kṣudraka-piṭaka*. On account of the ‘*sūtra*’ portion, [this earliest collection] was named ‘*saṃyutta-nikāya*’/ ‘*saṃyuktāgama*’; on account of the ‘*geya*’ portion, it was named ‘Minor *Āgama*’ (小阿舍) - *kṣudrakāgama* (雜阿舍). The difference in the [two] appellations, ‘*saṃyukta*’ and ‘*kṣudraka*’, was actually derived from the two classes of the original *saṃgīti*. In the process of the compilation of the *sūtras* as the ‘four *āgamas*’, the [characteristic] of ‘*sūtra*’ was inherited, with the prose as being predominant.

From the point of view of their form too, such poetic collections like the *aṭṭhakavagga* and *Pārāyana* were unsuitable for the compilation. Accordingly, inheriting the [characteristic] of 'geya' - 'kṣudraka' - various poetical collections ('gāthā', 'udāna', etc.) were put together to form the *khuddaka-nikāya/kṣudraka-piṭaka*. The original compilation of the *khuddaka-nikāya*, of course, is a matter subsequent to the formation of the 'four āgamas'.⁴⁴ This explanation of Yin Shun, then, serves as a useful theory accounting for the origin and development of the *kṣudraka* texts.

In the same work, the venerable also proposes a very significant fourfold distinction regarding the ancient strata of prose and verses constituting the source material for the extant Buddhist canon, as follows: (1) Those transmitted within the Sangha, as opposed to (2) those transmitted among the masses; and (3) those transmitted in the *madhyadeśa*, as opposed to (4) those transmitted in the *pratyantajanapada* (*Compilation*, pp. 52ff.) This distinction is important in that it further clarifies the question of the sources and status of the *kṣudraka* texts.

In the light of this distinction and of the venerable's analysis, we may say first of all that whereas the earliest prose discourses belong to the first division, the earliest stanzas belong to the second. An examination of the prose discourses will reveal that they were directed primarily at the members of the Sangha around the Buddha. They comprise, besides fundamental doctrinal matter, instructions of living the spiritual life. These must have been the first to have been collectively sanctioned by the Sangha for inclusion in the original compilation, i.e. the *saṃyukta/saṃyutta* collection. However, "these stanzas are rhythmical and easy to transmit; they are full of religious sentiment and extremely influential. Eventually, they gained acceptance by the Sangha congregation as *Buddha-dharma*, and came to be included in the Buddhist Canon."⁴⁵ These earliest prose and verses (in the *saṃyukta* collection) together represent the earliest stratum of the Canon formed in the *madhyadeśa*. On the other hand, other poetical collections such as the *Aṭṭhakavagga* and *Pārāyana*, though indeed very ancient, are from the view points of the characters and geography contained therein⁴⁶, to be understood as being transmitted in the *pratyantadeśa*. The *Dharmapada*, too, would also come under this category.

In this connection, it is also worth emphasizing an oft-forgotten fact, pointed out by Venerable Yin Shun, that verses are by nature always more conservative in form and hence always appear more ancient than prose. We should therefore not fall into the same pit with scholars like Franke, Fausboll, Ui and H. Nakamura, etc., who regard the canonical verses as older than the prose, purely on formal linguistic grounds.

Thus, the renown Japanese scholar, H. Ui, in "The source material for Primitive Buddhism"⁴⁷, gives us the following chronological list of the source material

(as extant in the Pali Canon):

1. *pārayāna*
2. a. First 4 *vaggas* of *sutta-nipāta* and *sagātha-vagga* of *saṃyutta-nikāya*
 - b. *Ittivuttaka*, *udāna*
 - c. First 8 *vaggas* of *nidāna-saṃyutta*, and *vedalla* (as mentioned by Buddhaghosa)
3. 28 *Jātakas* (as found at Bhārhut), and *abbhuta-dhamma* (as mentioned by Buddhaghosa)

This is clearly an assertion that practically all the oldest material are to be found in the verses, particularly those of the *khuddaka-nikāya*.

Professor H. Nakamura, while pointing out the need to consider ancient verses and stock expressions embedded in the late strata, basically endorses Ui's conclusions.⁴⁸ He further establishes (See *Brough*, p.230f.) criteria for stratification. In his *Indian Buddhism*⁴⁹, he opines as follows:

“According to text-critical studies it has been made clear that some poem (*Gātha*) portions and some phrases represent earlier layers. They are *Gāthas* of the *Suttanipata* (especially the *Aṭṭhaka-vagga* and the *Pārayāna-vagga*), of the *Sagatha-vagga* of the *Saṃyutta-Nikāya*, of the *Itivuttakas*, of some *Jātakas*, the *Udānas* in the scripture named the *Udānas*, and some *Gāthas* and sentences rewritten from *Gāthas* into prose. There must be some more. Based upon these portions of the scriptures we can construct aspects of original Buddhism. The picture which we can get therefrom is fairly different from that as we can get from the Pali scriptures in general. That is to say, Buddhism as appears in earlier portions of the scriptures is fairly different from what is explained by many scholars as earlier Buddhism or primitive Buddhism.’

Thus, such scholars effectively declare that the earliest Buddhist teachings are to be found in a few poetical collections containing in the main simple ethical teachings. We must give heed to Venerable Yin Shun's insight, in order to avoid such a pitfall.

Antiquity in form of the verses in the *khuddaka* and the *sagātha-vagga* is no guarantee that they embody the teachings of original Buddhism. If texts like *aṭṭhakavagga*, *pārayāna* and *dharmaṇapa* are those transmitted among the masses, particularly those of the *pratyanta-janapada* where already there had long been in circulation many ethical aphorisms and poems of pithy sayings - many of which undoubtedly go to form a good part of these texts - it is only to be expected that their stanzas possess ancient forms and contain relatively simple teachings. It is also therefore no wonder that in many of them the Buddha often does not have a central

role, and that some are anonymous or even appear not to be distinctly Buddhist. They are certainly the wrong place for us to look for the original message of the Buddha!

Thus, in the light of the above discussion, we are led to the following conclusions with regard to the *Dharmapada* (and other *kṣudraka* texts in general):

As Buddhism spreads to the masses, verses of all kinds from among a vast floating literature of ancient India -particularly the *pratyantadeśa* - came eventually to be accepted by the *Saṅgha* as *dharmapadāni*. But at first the *Saṅgha*, particularly the conservative members, seemed reluctant to canonize them for several reasons: (1) Poetry and popular hymns were rather discouraged in the earliest *Saṅgha*. (2) They were of uncertain authorship, unlike the prose discourses where the Buddha usually plays the central part. (3) They, in the main, do not deal avowedly with the more profound Buddhist doctrines. (4) Much of them originated neither within the *Saṅgha* nor even in the *madhyadeśa*. Eventually, however, the *Saṅgha* appeared to have yielded to their increasing popularity (being rhymed and easy to memorize), and allocated them, some time after the four *āgamas*, to a collection meant for such poetical works. This collection, on account of the above-mentioned nature ((1) to (2)) of poetic texts, was called the 'minor (*kṣudraka*) collection'. Subsequently, certain prose works, of more dubious authenticity (e.g. *Niddesa* and *Paṭisambhidāmagga*)⁵⁰ also came to be included in this collection.

2.3 The Dharmapada and the Dārṣṭāntika

One of the leading *Dārṣṭāntika* masters who appeared highly respected in the Sarvāstivāda, was Dharmatrāta. Together with another prominent *Dārṣṭāntika* master, Buddhadeva, as well as with Vasumitra and Ghosaka, he was recognised as one of the “Four Great *acaryas* of the Sarvāstivāda”.⁵¹ According to the Sarvāstivāda, the *Udāna* or *Udānavarga* was compiled by Bhadanta Dharmatrāta. Thus, the *Abhidharmakośavyākhyā*⁵² says:

*yathāsthavira-dharmatrātenaudāna’anityābata saṃskāraity evam-
ādika vineyavaśāt tatra tatra sūtra uktā vargikṛtāh.....”*

Similarly, we are told in the preface to *Udv(C1)*:⁵³ “The *Chu Yau Jing* (出曜經) was authored by Vaśumitra’s maternal uncle, bodhisattva Dharmatrāta. He compiled 1000 verses and established 33 chapters, called *Dharmapada*; and transcribed the *nidāna*, connecting them together to form a commentary, called *Udāna*.” This however is only the opinion of the prefacer (of around the end of the 4th century A.D.). No other extant source confirms the assertion that the stanza portions alone of this Sarvāstivāda version, without the commentary, was called a *Dharmapada*; though it does seem that when stanzas from this version were quoted by other schools, they are mentioned as being from the ‘*Dharmapada*’.⁵⁴

A threefold explanation of the term *Udāna* is given in the **Mahāprajñā-pāramitā-śāstra*⁵⁵:

“*Udāna* - i.e. when though a certain dharma ought to be discoursed, there was no inquirer, the Buddha briefly initiated the process of inquiry.

He spontaneously uttered an *udāna*. Also such [exclamations] like : ‘*sādhu, sādhu*; rare, it is, Bhagavat; difficult to have it is, Bhagavat!’ Again, after the Buddha’s *Nirvāṇa*, the disciples compiled the important stanzas : all the stanzas on impermanence etc. were [put together and] made the *Anityavarga*, and so on up to all the stanzas on the *brāhmaṇa* which were [put together and] made the *Brāhmaṇavarga*. This is also called *Udāna*. All compilations of wonderful things are called *udāna*.”

We may understand from this passage that by the time of the *śāstra*, around the latter part of the 2nd century and the first half of the 3rd century, ‘*udāna*’ was understood as (i) a spontaneous utterance, (ii) spiritually inspired exclamations. (iii) the poetical compilation of the Sarvāstivāda in particular, and any such compilations of ‘wonderful thing’ in general.

As for (i), we may note that correspondingly a Pali *udāna stanza* is always preceded by the sentence : *Bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi*.⁵⁶ In (ii) we find a parallel in the *udānaṭṭhakathā*: *Pṭivegasamuṭṭhīta-udāhāra (Udāna-aṭṭhakathā*, p.2, Also cf. *YBŚ T30*, p. 418c.). On the other hand, in (iii) we may possibly see an indication that in the northern tradition, at least by this time, *udāna* had become a general appellation for *any* poetic compilation with 'dharmic significance', though it refers in particular to the Sarvāstivāda version of the *Dharmapada*. In this connection, it is also noteworthy that in the introductory stanza of *Udv(C2)*, the word *udāna* is translated as 法頌集, ⁵⁷'Dharma stanza'. Venerable Yin Shun⁵⁸ has pointed out that not only the Sarvāstivāda, but also the Dharmagupta (probably also Mahīśāsaka, if we regard *DĀ* as belonging to this school) - and hence probably the common tradition of the Vibhājyavāda too - took what corresponds to the *Dharmapada* in other traditions, as an *udāna*. For where the list of the *dvādaśāṅga-dharmaparyāya* occurs, both the *DĀ* and *DgV(C)* give 'Dharmapada' (法句經 and 句經 respectively) in lieu of *udāna*. Such an inference, however, would require further justification; as we will have to explain why if so the *Dh(Gr)*, *PDh*, and the version recorded in *SĀ(var)* (and perhaps also the Sautrāntika version as recorded in the *sats*) are definitely all named 'Dharmapada' and not 'udāna' - unless of course we can prove all these versions not to belong to the Vibhājyavāda lineage.

Probably, it is better to understand the situation as possibly betraying a historical fact: At some stage of the evolution of the *Dharmapada* in the Vibhājyavāda, the text so codified from the *dharmapadāni*, originally called *Udāna* (as in the Sarvāstivāda) came to be renamed *Dharmapada*, thought to be a more appropriate appellation (corresponding directly to the stanzas already recognized as *dharmapadāni*). One may perhaps compare this with the case of the *Suttanipāta*, which is the only collection of *suttas* to be so named probably because the pieces of discourses contained therein do not have any specific *sutta* titles like other *suttas* in the *sutta-piṭaka*. (Cf. also Jy Chien's account of the origin of the *Dharmapada*, *infra*.) Yin Shun⁵⁹ also remarks that it is the result of a later editorial effort that the *Khuddaka-nikāya* came to contain the *Dhammapada* in addition to the 'Spontaneous Utterances' — *Udāna*, divided into eight chapters and appended with introductory episodes. Thus, he concludes: "It is inappropriate to take the 'Spontaneous Utterances' of the *Khuddaka Nikāya* as the 'Udāna' of the *navanga*. 'Udāna' is a compilation of spiritually inspired exclamations, the primitive form of *Dharmapada*. It is on account of its being most widely propagated and an early poetical compilation, that all such poetic compilations came to be customarily regarded as *udāna*."⁶⁰

But whether or not we regard 'udāna' as being earlier than 'Dharmapada', as the title of the text under discussion, it is definite that the Sarvāstivāda ascribes the authorship to *Dharmatrāta*, the *Dārṣṭāntika* master revered in the *MVS* as one of the

“four great *ācāryas* of the Sarvāstivāda. Thus the *MVŚ* says: “Just as all *udāna* stanzas are words of the Buddha.... After the Buddha’s passing away, the Bhadanta *Dharmatrāta* put together [these stanzas] which he had heard in circulation, and made up the chapter titles. i.e.: he put together the stanzas on impermanence and made up the chapter on impermanence, and so on until the chapter on *brāhmaṇa* which he made up by putting together the stanzas on the *brahmaṇa*.”⁶¹

This should incidentally dispel the ‘slight doubt’ of Brough who, on the ground that the *MPPŚ* passage (See supra, p17, for the quotation of this passage), which was earlier than that in the preface of *Udv(C1)*, does not mention *Dharmatrāta* at all, suggests that *Dharmatrāta*’s contribution was probably only the commentary⁶² The *MVŚ* was compiled by the orthodox Kasmirian Sarvāstivādins (later known as the *Vaibhāṣika*), probably through a period of a few hundred years to reach the form of this encyclopaedic *śāstra* in the 3rd century A.D. The main frame of it at least, however, had probably been established around the middle of 2nd century A.D., before Nagarjuna (The *MPPŚ* quotes this work several times. See for instance, *Study* p. 212; Hirakawa A, *History of Indian Buddhism* (Tokyo, 1974) p. 185). Lin Li-Kuang (Lin Li-Koang, *L’aide-memoire de la vraie loi* (Paris, 1949), pp. 322ff.), by a comparison of *Dharmatrāta*’s views in *MVŚ* with those of the author of *Udv(C1)*, has demonstrated the identity of the two *Dharmatrātas*⁶³. This *Dharmatrāta*, often quoted in the *MVŚ* simply as ‘Bhadanta’ (大德), appeared to have been highly esteemed as an authority in Kasmira prior to the period of great popularity of the *Jñānaprasthāna śāstra* in the area. Though himself certainly not an orthodox Sarvastivadin, he had commented on the *JPŚ*,⁶⁴ and hence must be posterior to this work which has been dated as around 150 B.C.⁶⁵ Lin Li-Kuang⁶⁶ dates him as around the 2nd century B.C., which agrees with a traditional date given by Pu Guang⁶⁷, a disciple of Shyuan Tzang.

From the fact of the close connection of *Dharmatrāta* with the *Dharmapada*, we may derive much clues with regard at least to the development of the *Dharmapada* from the general *dharmapadāni* into an organized text with chapter divisions and commentary, if not even possibly with regard to its origin. First of all, we may say that *Dharmatrāta*’s date was the date of this development, at least of the northern version of the *Dharmapada*. Secondly, it is noteworthy that in the Pali *DhA*, as well as the commentaries of *Udv(C1)*, *DhAv(C)*, and *Udv(Tb)*, allegories abound. In fact, practically every stanza is given one allegory or simile, either as a *nidāna* for the stanza or by way of exegesis on certain terms—nay, not only in the commentaries, even in the stanzas themselves, similes are found in abundance. In the *Udv(C1)*, we find very often the following sentence preceding a commentarial allegory: “Now I shall tell you an allegory; the wise one, by means of allegories, come to understand by himself (今當與汝說譬，智者以譬喻解). Similar expressions are frequently found in many Mahāyāna *sūtras*, which sug-

gests that the This is often found in connection with a stanza whose meaning is obscure. Thus, corresponding to *Dh(P)* 346, the *Udv(C1)* version (p.628c), like the Pali, appears to have two opposing adjectives - firm and lax - in connection with the term *bandhana* (縛). This is quite problematic⁶⁸. The commentary of *Udv(C1)*⁶⁹ then gives the sentence quoted above, followed by an allegory which indicates that the adjective 'lax' is to be understood to refer to those who are morally slack - who are so at home in the prison that they have no wish of leaving at all, in spite of the king's amnesty - for whom bondage is indeed hard to untie. (see *infra* for more details on this). It is perhaps not without significance that the other Chinese *Dharmapada* version containing a commentary, *DhAv(C)*, is precisely named 法句譬喻, the **Dharmapadāvadāna sūtra*, where 譬喻 translates *dr̥ṣṭānta*, *avadāna* and *upamā*, and, in any case means allegory or simile.

The fondness of allegories is indeed one of the chief characteristics of the *dārṣṭāntikas*, "masters of allegories (*dr̥ṣṭānta*)", of whom *Dharmatrāta*, together with Buddhadeva, were two earliest great leaders. These *dārṣṭāntikas* were basically *sūtradhara* (though some like *Dharmatrāta* himself were also considered *ābhidharmikas*), interested in meditation as much as popular preaching⁷⁰ - a good combination, though rare, was clearly to be found not only in Sarvāstivāda. They must have been among followers of all the schools. In the course of their preaching to the masses, parables, allegories and hymns were freely utilized to put across the message effectively and often to establish certain doctrinal points. (One of the translations of *avadāna* - in *DĀ* - is in fact 證喻, 'simile of proof'). It is easily conceivable that in this process, stories and stanzas of all sorts, many not necessarily Buddhist in origin, were gathered and mobilized from all sources. And eventually, with their connection with the Dharma through such highly revered Buddhist masters as *Dharmatrāta*, the more frequently employed ones became accepted by the Sangha members. This probably happened at first in the *pratyantadeśa* in the western region, particularly *Gandhāra*, which had become the centre of missionary activities of these *dārṣṭāntika* masters.

Through repeated usage and a natural process of selection by these experienced preachers, certain stanzas related in respect of theme *etc*, came to be loosely grouped under common headings separately. It must probably have taken quite some time - in any case apparently after the 'four *āgamas*' - before these shifting sets of stanzas and section headings (*varga*) were sufficiently recognized by also the *madhyadeśa saṅgha* members, to be finally allocated as a codified "minor" text, with canonical or quasi-canonical status. Other minor texts, such as *Jātaka*, *Avadāna*, *Itiyuktaka/Itivuttaka*, must have evolved similarly.

The above discussion is, of course, no more than a conjecture, based on hints of the connection of the *Dharmapada* with the *dārṣṭāntikas*. It represents one possi-

bility only. Besides, the issue can hardly be decided upon, especially since the tradition connecting the *Dharmapada* with *Dharmatrāta*, though prevalent in the northern tradition, is not seen in any extant record in the Southern tradition. Nevertheless, as a further substantiation to this conjecture, we may also take note of the following facts : (i) The linguistic features of the extant *Dharmapada* versions recognized by various schools to be earlier, are definitely those of the western region - Pali of *Dh(P)*; a western Prakrit of *PDh* (see *Roth* p.4); *Gāndhārī* of *Dh(Gr)*. (The relative lateness of *Udv(Sk)* in comparison to the other three is too well known to require elaboration here). (ii) Part of the content of *PDh* (particularly the last *varga*) as also of *Dh(C)* and *Udv*, find correspondence in the *sutta-nipāta* which is definitely connected with the western region.⁷¹

Apart from this possibility, we may also be allowed to have a few optional ways of understanding the Sarvāstivāda tradition concerning the connection with *Dharmatrāta* : (I) That the tradition is authentic, and that *Dharmatrāta* was indeed the first compiler and commentator (the work being at first named '*Udāna*'). (II) That he was only responsible for the reorganization, at some subsequent stage, of the northern or Sarvāstivāda version of the work, adding to it a commentary and bringing it up to the form and content described by the *MVŚ*. (III) That he was only the first editor and commentator of the Sarvāstivāda version which was later on gradually modified through various stages by various anonymous *dārṣṭāntikas* (the sum total of all modifications, however, being symbolically attributed to him) to such a form and content.

Venerable Yin Shun⁷² has also drawn our attention to the *dārṣṭāntika* tendency towards idealism. In this context, he gathers from the *MVŚ* the following *dārṣṭāntika* doctrines seen to have resulted from interaction with and reactions against certain *ābhīdharmika* doctrines.

- (a) "The physical, vocal and mental karma are all the one *cetanā*" (*MVŚ*, p.587) - against the notion of *avijñāpti-rūpa* .
- (b) "All karma, including even the *ānantarya*, are transformable" (*MVŚ*, p.593b) - against the notion of 'fixed karma'. (*ṇiyata-karma*)
- (c) (i) "There exists consciousness of non-existing objects" (*asad-ālambana*) (*MVŚ*, p.228b)
- (ii) "The *saṃyoga-dravyas* are unreal" (*MVŚ*, p.288b)
- (d) "*Samatha-vipaśyanā* constitutes the *mārga-satyā*' (*MVŚ*, p.397b) - This amounts to underrating the physical and vocal

disciplines which are also part of the *āstāngika-mārga*.

With regard to (a), of course, apart from the context of the *avijñapti* debate, one may also understand it as simply the result of their being *sūtradhara*: The declaration of karma being nothing but *cetanā* is indeed a common doctrine of early Buddhism (cf *cetanā'haṃ bhikkhave kammaṃ vadāmi A.VI, 63*). Anyway, given this idealistic bend then, if indeed the codified *Dharmapada* originated with the *dārṣṭāntika*, it would be no surprise to find the first two stanzas of *Dh(P)*, *Dh(C)* and *PDh* - conceivably derived from some more ancient original of which many versions must have been lost - declare on the very outset the supremacy of the mind. Moreover, it is a known fact that the Mahāyāna *Vijñānavāda* was in part evolved from the Sautrāntika, which was in turn evolved from the *Dārṣṭāntikas*. In this case, of course, the Sarvāstivāda version, with its beginning chapter on 'impermanence', would represent a later revised version, either by *Dharmatrāta*, or - if he be considered the first compiler only - by subsequent *Dārṣṭāntikas* (cf option III above).

The fact that the Sarvāstivāda version of the *Dharmapada* (i.e. *Udānavarga*) contains comparatively many more stanzas than the versions of the other schools, could perhaps also be understood as another indication that of the special relationship between the *Dharmapada* and the Sarvāstivāda *Dārṣṭāntikas*: this could be the result of the text - at the early stage rather fluid in content - being more popularly employed by the large number of *Dārṣṭāntika* masters as a kind of preachers' manual.

Concerning the special relationship between the *Dharmapada* and the *Dārṣṭāntikas*, a theory proposed by Professor Lü Cheng may also merit consideration here. According to him, from the very beginning, the *Dharmapada* had been of fundamental importance for the whole *Dārṣṭāntikas* community: Their preachers utilized its stanzas to find appropriate *nidānas* and substantiation for their preaching; and their theories formulated their doctrinal propositions on the basis of these stanzas. Shyuan Tzang's tradition tells us that the *Dārṣṭāntikas* were also known as 日出論者 ('Followers of the Sunrise - treatise'). Lü Cheng believed that 'Sunrise' is derived from *Udāna*, which of course is the Sarvāstivāda version of the *Dharmapada*.

Lü Cheng also theorizes on the signification of '*dṛṣṭānta*' as used by the *Dārṣṭāntikas*. Commenting on the *Sūtrālaṅkāra* (also known as *Kalpanāmaṇḍitikā* or *Kalpanālaṅkārikā*) of Kumāralāta, said to be the effective founder of the *Dārṣṭāntikas*, Lü Cheng asserts: "Judging by the content of 大莊嚴論經 (Chinese rendering of *Sūtrālaṅkāra*), we may see that what the *Dārṣṭāntikas* meant by '*dṛṣṭānta*' is not entirely the same as the similes cursorily employed in the *sūtra* and *vinaya*, it is the utilization of certain stories to elucidate

the meaning of (the teachings in) the *Dharmapada*- this is called *ālaṅkāra* (explaining by means of concrete events is ‘garlanding’). Thus, each of the ninety citations of the 大莊嚴論經 often commences with a few words from the *Dharmapada* ... It then cites a story to prove the point, so as to more effectively impress the readers.” (loc. cit.)

Lü Cheng’s assertion of the close relationship between *Sūtrālaṅkāra* (= *Kalp*) and the *Dharmapada*, however, is not substantiated. The one and only instance he gives⁷³, which supposedly illustrates this relationship is not a very convincing one. There are, however, other instances in this work which do suggest such a relationship. While this relationship remains to be properly investigated, the *Dārṣṭāntika* master seems certainly well-versed in the *Dharmapada/Udānavarga* tradition. One can easily find plenty of prose statements and verses similar in theme or content to those of the *Dharmapada*, though perhaps only a very few *Dharmapada* verses⁷⁴ can properly be said to parallel those of *Kalp*. Its author is also familiar with the *Dharmapada/Udānavarga* commentarial stories. Thus, one finds the story of the *nāga* king Erāpatha⁷⁵, the story of the Buddha’s advice that hidden treasure is like a poisonous snake⁷⁶; the story of *Kṣānti ṛṣi*⁷⁷, etc. E. Tomomatsu⁷⁸ who has made a thorough study of *Kalp*, compares *Dh(P)* 260 and 267 with *gāthās* 2 and 3 of *Kalp*⁷⁹.

Amar Singh⁸⁰ points out that in *ADV*⁸¹, the *Dārṣṭāntikas* were criticised as being arrogant about their logical argumentation (*tarkābhimānāḥ*). Singh⁸² argues as follows:

“The *Dārṣṭāntikas* followed the Buddha’s method of the *drṣṭānta*, as preserved in the *Sūtraṭīka*, to cope with the doubtful, conflicting, confusing, and uncertain doctrines of *Vaibhāṣika* *Abhidharma*.

“History reveals that at the time when the *Dārṣṭāntikas* set forth this revolution, the condition of *Ābhidharmika* doctrines, introduced by different individual philosophers, was highly controversial and there was no way to decide which one was the correct one. In this stage of doctrinal turmoil within Buddhism, the *Sautrāntikas* adopted the neutral method of empirical examples and logic to decide facts and to remove conflicting and doubtful doctrines. The application of *drṣṭānta* became the central point of this movement which later terminated in logical and epistemological investigations.”

Singh’s argument in part agrees with Lü Cheng’s in as much as both suggest that the *Dārṣṭāntikas* used *drṣṭānta* as a logical tool. Lü Cheng, however, does not see this utilization as being the same as that of the Buddha in the *sūtras*. It may be that this inductive methodology, from the viewpoint of the *Dārṣṭāntikas* themselves, was quite in keeping with the Buddha’s own empirical approach. Be that as

it may, at least as far as the *Kalpanāmaṇḍitikā* is concerned, we find the use of *dr̥ṣṭānta* both for the elucidation of doctrinal points and as a logical tool. As for the latter, we may note the use of the similes in this work to disprove the *Vaiśeṣika* doctrine of cause and effect⁸³. The *Samkhyā* method of five-fold syllogism is also clearly mentioned and criticized⁸⁴. In this connection, it may also be noteworthy that the Buddhist logicians, in their three-fold syllogism, seemed to have preferred the term *dr̥ṣṭānta* (*pakṣa, hetu, dr̥ṣṭānta*) to other terms like *udāharaṇa*. The logical function of *dr̥ṣṭānta* is described by the logicians as follows: *dr̥ṣṭāntena adr̥ṣṭasyānta-samīkaraṇa-samākhyānam* i.e. *dr̥ṣṭānta* serves the logical function of an analogy, with what is known (*dr̥ṣṭānta*), for what is unknown (*adr̥ṣṭasyānta*). This could at least partly be a development from the way the *Dārṣṭāntikā* had been using *dr̥ṣṭānta*.

In the *MVS*, we find in several places⁸⁵, the *Vaibhāṣikas* objected to the way the *Dārṣṭāntikas* and others like the *Mahāsāṅghikas* employed *dr̥ṣṭānta* to establish their own position or disprove that of the *ābhīdharmikas*. To the latter, arguments using *dr̥ṣṭāntas* are contemptible: Worldly *dharma*s as *dr̥ṣṭāntas* are called, are incapable of repudiating or disproving the *ābhīdharmika* doctrines which are regarded as *āryadharmas*. Louis de La Vallée Poussin⁸⁶ quotes one such instance from the *MVS*⁸⁷, in support of J. Przyluski's⁸⁸ contention that *dr̥ṣṭānta* is opposed to *sūtra*. This view, however, has been criticized by K.N. Jayatilke⁸⁹. Przyluski⁹⁰ actually asserts that the two terms, *Dārṣṭāntika* and *Sautrāntika*, referred to one and the same group of people: The former was used by the opponents by way of humiliation, and the latter by the *Dārṣṭāntika/Sautrāntika* themselves. In spite of the substantiation given by Poussin and others⁹¹, Przyluski's theory is doubtful as we find instances in the *MVS* (譬喻尊者 *MVS* p682c, 693c, 313a) where the *Dārṣṭāntikas* are referred to as 'The Venerable *Dārṣṭāntika*' - which is hardly humiliating. What the *Vaibhāṣikas* objected to was just the way *dr̥ṣṭānta* was used to repudiate their *ābhīdharmika* doctrines. It need not have any implication of contrast between *dr̥ṣṭānta* and *sūtrānta* - in any case, in those quotations as given by Poussin, the doctrine under dispute is *ābhīdharmic* and not *sūtric*.

The above discussion serves to suggest at least the plausibility of Lü Cheng's assertion that the *Dārṣṭāntikas* seemed to have used *dr̥ṣṭāntas* for the specific purpose of elucidating and proving or disproving a doctrinal position. In the process of doing so, as Singh suggests, the *Dārṣṭāntikas* possibly had contributed to the development of Buddhist logics.

On the question of authorship, there was another tradition, conveyed through the central Asian Jy Chien (born in China), the prefacer to *Dh(C)*⁹². According to him, after the Buddha's *Nirvāna*, each of the five schools (*Sarvāstivāda*, *Mahāsāṅghika*, *Mahīśāsaka*, *Dharmagupta*, *Kāśyāpiya*) compiled a selection of *gāthās* from the *sūtra-piṭaka*. Finding that this compilation fitted properly into none of the

dvādaśāṅga, they named it the “*Dharmapada*”. We can, of course, hardly take this account at its face value. In particular, the implication that the *Dharmapada* as a definite canonical text came into existence only after the *Saṅgha* had split into five schools does not seem to accord with facts. Brough⁹³ has already rejected this suggestion : “It seems improbable that, if they had been produced in this way, the three available texts [-*Dh(P)*, *Dh(Gr)* and *Udv(Sk)*-] of this class, differing so much in their total lengths, would have shown such close agreement in the number of verses which the Pali text shares with each of the others, or that so large a faction as five-sixths of the shortest of them should be common to all three.” On the other hand, this tradition, which most probably had come through the Indian translators of *Dh(C)*, may become meaningful if we see in it a metamorphosis of an earlier tradition : Most of the schools had at some stage re-organized or revised, or - if Brough⁹⁴ be right - even “re-created”, a “primitive *Dharmapada*” without yet a universally recognized title, and comprising probably shifting contents with generally recognized but shifting set of *varga* names. It is intriguing to observe that coming from the northern tradition as Jy Chien did, he neither mentioned *Dharmatrāta*’s name nor the appellation, though he was sure to know of or even actually possessed a version of *Udv*⁹⁵.

It is noteworthy that, Jy Chien who was around the period of the completion of the *MVŚ*, did not say a word concerning the rather widespread tradition of *Dharmatrāta* as being the compiler. But this in itself does not necessarily imply that he knew nothing of this tradition. In any case, he speaks of the *śramaṇas* of the different schools, and *Dharmatrāta* can certainly fit in as a *śramaṇa* of the Sarvāstivāda school. A similar tradition, also given in similarly general terms, is found in the *MPPŚ*⁹⁶.

3 The different extant versions of *Dharmapada*

We are now in possession the following versions of the *Dharmapada*, preserved in Pali, Sanskrit, Prakrit, Chinese and Tibetan:

- (1) The Pali *Dhammapada* (=Dh(P)) of the *Theravāda*.
- (2) Two versions in different Prakrit, now known as
 - (a) The *Gāndhārī Dharmapada* (=Dh(Gr)) of the Dharmagupta (?) Brough thinks it is either *Dharmagupta* or *Kāśyapīya*. De Jong cites evidence more in favour of *Dharmagupta*⁹⁷
 - (b) *The Patna Dharmapada* (= PDh), ed. G. Roth; Also named *The Buddhist Hybrid Sanskrit Dharmapada* ed. N.S. Shukla; of the *Sāmmiīya*(?)
- (3) The Sanskrit *Udānavarga* of the Sarvāstivāda
- (4) The *Lokottaravāda Dharmapada* in Buddhist Sanskrit, a small portion of which is quoted in the *Mahāvastu*.
- (5) 2 versions of the *Dharmapada* and 2 versions of *Udānavarga* in Chinese.
- (6) Two or three versions of *the Udānavarga* in Tibetan.

As regards the commentaries on these versions, we have at present (i) *DhA*, (ii) *Udv*(C1), (iii) *DhAv*(C), *Udāna-vivaraṇa* and (iv) *Udāna-ālaṅkāra*

Among these versions, only *PDh* and the Chinese versions need to be introduced. The former, because it was published fairly recently; the latter because as Brough⁹⁸ has complained, “on the subject of the Chinese *Dharmapada* versions, an unusually large quantity of misinformation has accumulated in print” (Incidentally, in this regard, he himself too is not entirely innocent⁹⁹). However, as *Dh*(C) is directly connected with this present thesis, it will be introduced and discussed in detail in a separate section below. As for the other versions, since much information of importance has already been given by various scholars¹⁰⁰ of great competence, we shall here content ourselves with only some general remarks as a whole, particularly on the question of the oldest extant version.

2.1 The Patna Dharmapada

Four editions of the *PDh* are now available in print. (i) *Buddhist Hybrid Sanskrit Dharmapada*, forms the M. Litt thesis of Dr. N.S. Shukla. (ii) The second one, was edited by Gustav Roth and published in West Germany, in the report of the proceedings of the Gottingen symposium on “The Language of the Earliest Buddhist Tradition”, ed. Heinz Bechert (Gottingen, 1980). Roth refers to this as the *Patna Dharmapada*. (iii) Cone, Margaret (ed) ‘Patna Dharmapada’ in *Journal of the Pali Text Society* XIII, pp. 101-217. (iv) Edited by Mizuno K. in his ‘A Study of the Buddhist Sanskrit Dharmapada’ in *Buddhist Studies* Vol.11 & 19 (Hmammatsu, 1982, 1990).

This version consists of 22 chapters, with a total of 415 stanzas (414 in Shukla’s, Cone’s and Mizuno’s editions), though in the colophon the total number is given as 502 (*gātha-sātāni pañca dve ca gāthe*). On this, Roth¹⁰¹ remarks: “The manuscript on which our text is written on both sides of 21 leaves appears to be complete. I cannot explain the discrepancy”. Of the 22 chapters, the following 13 are common to all the other versions: (1) *Jama*, (2) *Apramāda*, (3) *Brāhmaṇa*, (4) *Bhikkhu*, (8) *Puṣpa*, (9) *Taṇhā*, (10) *Mala* (11) *Bāla*, (12) *Daṇḍa*, (17) *Atta*, (19) *Citta*, (20) *Magga*, (21) *Sahaśra*. Two chapters (5) *Attha* and (7) *Kalyāṇi*, though different in titles from the Pali, are in fact quite similar in content to *Sukha-vagga* and *Pāpavagga*, respectively, of *Dh(P)*. One chapter - the 22nd - is not named in the manuscript. As the verses of this chapter appear in the *Sutta nipāta*, Roth has tentatively named it ‘*Uraga-varga*,’ with reference to the *Uragavagga* of *Sutta-nipāta* I. 1-17 in particular¹⁰². In respect of its *gāthās*, many read very much like those in *Dh(P)*. Among them, according to Shukla¹⁰³, 59 are unknown to the other available *Dharmapada* texts.

Compared to *Dh(Gr)* and *Udv(SK)* the *PDh* is the Indian version closest to the Pali. The general features of its language too bear the characteristic marks of a western Prakrit, very close to those of Pali.¹⁰⁴ However, “regarding the question of whether our PDhp (=PDh) is a translation from a Pali version into a Sanskrit, we may only say that here a weak attempt has been made to render a Prakritic text into Sanskrit..... It consists of altogether 22 vargas, whereas Pali Dh has 26, Uv 33, but GDhp (*scil =Dh(Gr)*) also 22 vargas, in an order different from the one of our Pdhp under discussion. This state of affairs indicates that our PDhp is based on a Prakrit - Pali version which is older than the existing Pali Dh. Besides, there are also other differences in the verses themselves and the sequence of their order which exclude the Pali Dh in its present form as the direct source of PDhp.¹⁰⁵” Shukla¹⁰⁶ likewise argues for its anteriority to *Dh(P)* on the following grounds: (i) whereas in the *PDh* its subject matters are divided inconsistently, *Dh(P)* is very much streamlined

in respect of chapter division and verse distribution. (ii) The presence of the older Hybrid Sanskrit forms throughout the text, including those verses not found in *Dh(P)*. Shukla even goes so far as to suggest that “the vargas and the verses found therein provided a basis for the other texts to group and regroup their material.” This kind of enthusiasm is understandable; but his assertion will have to be substantiated.

Professor M. Palihawadana¹⁰⁷ summarizes the importance of this text in the following words: “The closeness of the Patna *Dharmapada* to the Pali *Dhammapada*, as well as the fact that it is only very slightly Sanskritized, makes it almost an ideal source for comparison with the Pali text whenever the latter presents a textual difficulty such as for example a questionable grammatical form, or a word which the Pali scholastic tradition itself is not able to explain to our satisfaction.”

On the basis that the words and phrases of this *Dharmapada* seem to correspond to the transliteration of various technical terms appearing in the *Vinaya-dvaviṃśati-prasaṃmartha śāstra* (T24 pp,665-673) of the Sammitiya, Mizuno thinks that *PDh* too belongs to this school.

2.2 The Chinese Dharmapada versions

The four Chinese version are, in the chronological order of their translation : (a) The *Fa Jyu Jing*, ‘*Dharmapada Sūtra*’ (法句經 = *Dh(C)*) T4, pp.559a - 575b, translated by Ju Jiang Yen *et.al.* around 224 A.D. (b) The *Fa Jyu Pi Yu Jing* **Dharmapada-avadāna sūtra* (法句譬喻經 = *DhAv(C)*) T4 pp.575b - 609b; translated by Fa Jyu and Fa Lih, during the period 290 - 306 A.D. (c) The *Chu Yau Jing* (出曜經 = *Udv(C1)*) T4 pp.609b - 776a; translated by Saṃghabhūti and Ju Fo Nien in 383 A.D. (or 374 A.D.) (d) *Fa Ji Yau Sung Jing*, ‘*A Compilation of Important Dharma Verses*’ (法集要頌經 = *Udv(C2)*) T4 pp.777a - 799c; translated by an Indian monk Tien Shi-Tzai (Tien - *deva*, Shi-tzai - *śāntika*) between 990 - 1000 A.D. The *Fa Jyu Jing* will be considered in all its details in the following chapter.

2.2.1 The **Dharmapada-avadāna-sūtra* (= *DhAv(C)*)

The *DhAv(C)* contains the same 39¹⁰⁸ chapters, and in the same order, as the *Dh(C)*. However, it includes only some 287 out of a total of around 758 (i.e. less than half) stanzas of *Dh(C)*. 3 of its stanzas (one each in Ch.18, 22, 32, respectively) are not in *Dh(C)*. The wording in the stanzas is almost always identical with those in *Dh(C)*. Very rarely does one come across a slight difference, as in *DhAv(C)* 31.3a (p.600c) which has 護財 (‘Protector of wealth’) instead of 守財 (lit. ‘wealth-guard’) of *Dh(C)* 31.5a corresponding to *Dhanapalaka* of *Dh(P)* 324a. This may imply that the translators or compilers of *DhAv(C)* actually consulted some Indian original - at least apparently so in the case of the stanzas. On the other hand, it could also be that as they were themselves well-versed in these *Dharmapada* stanzas in the Indian dialect, they simply decided to give in such instances what they thought to be better renderings. From each chapter of *Dh(C)*, several stanzas are selected and then commented upon collectively.

The commentary invariably takes the form of a story (about 75 stories in all) which covers the whole group of stanzas and serves as the *raison-d’etre* for the stanzas so selected. In a few instances¹⁰⁹, some stanzas originally belonging to a different chapter in *Dh(C)* are transported and fitted into the commentarial story of another chapter. Thus, stanzas 10, 11, 12, originally belonging to chapter 23, of *Dh(C)* are fitted into the story of chapter 22. There is no word-for word exegesis as in the case of *Udv(C1)* and *DhA*. The story, however, in some cases, does throw light on the meaning of certain words used in the stanzas. Thus in stanza 9.1 (p.583a) corresponding to *Dh(P)* 1, the commentarial story makes it clear that the word 轆

in *pāda* 9f 車轢於轍 is to be understood as having a verbal signification represented by 轢殺 ‘rolling over and kill’ (Cf. *infra* 4.2.1 for details).

There are reasons to suspect that this *DhAv(C)* might not be a straight translation from an Indian original. For one thing, the way it groups a few stanzas selected from each chapter of *Dh(C)*; and then gives a story the content of which is meant to cover the whole group, is quite artificial. For another, it would be most extraordinary for its Indian original to have consisted of exactly the same 39 chapters in the same order, as those of *Dh(C)*. As we shall show below, *Dh(C)* consists of an original core of 26 chapters corresponding to *Dh(P)*; with subsequently 8 added in front, 1 in the middle (before chapter 34) and 4 at the end, of this original core. On the other hand, the fact that its commentaries contain stories which find parallels in other versions - such as the one above - would suggest that it was probably not a pure invention on the part of the supposed ‘translators’. It is more likely that the latter gathered stories found in one or more Indian commentarial tradition, and translated them to cover a group of stanzas appropriately assorted from a particular chapter of *Dh(C)*. In this process, some details could also have been added by them in order to make sure that the assorted stanzas are properly covered. For instance, in chapter 34, the group of stanzas originally ordered as (25) to (30) are regrouped, with (28) and (29) placed before (25). A story then seems to have been either invented or modified in such a way as to nicely cover the whole group and at the same time justifying the regrouping. To this extent, therefore, it cannot be regarded as a translation, in the strict sense. The details added too could also have been in the main from some Indian originals, as there is little in the stories which may be considered distinctly Chinese as opposed to Indian.

Mizuno¹⁰ thinks it most likely that there was actually an Indian original belonging to a certain tradition. The translators translated this, while at the same time arbitrarily selected stanzas from *Dh(C)* to be fitted into the appropriate stories. Fa Jyu 法炬, one of the co-translators, is known¹¹ to have translated a *sūtra* named (*Da*) *Lo Tan Jing* (大)樓炭經 (T1 pp.277 - 309). As this is a different translation of the same *sūtra* constituting the last part of *Dirghāgama* of the *Dharmagupta*, Mizuno conjectures that the original for *DhAv(C)* might also possibly belong to the *Dharmagupta*. The fact that the stories are generally quite different from those of *DhA*, will exclude the possibility of this commentarial tradition being Theravāda. It might even just be distantly possible that since the text commented upon is *Dh(C)*, the latter might also *ipso facto* belong to a tradition other than that of *DhA*. But still another possibility is that the compilers of *DhAv(C)* simply selected the only complete version of *Dharmapada* at the time (i.e. *Dh(C)*). The 700-*gāthā* version, if also extant at the time, was according to Jy Chien rather obscure and probably incomplete to be commented on.

There is an English translation by S. Beal, entitled: *Texts from the Buddhist Canon Commonly known as Dhammapada* (London, 1878). Beal, however, has given only a free rendering of the stanzas and a summarized - also rather free - translation of the prose. (For a review of this work, see *supra*, 1.1).

2.2.2 The Chu Yau Jing (= Udv(C1))

The question of the authorship of this work and its connection with the *dārṣṭāntika* school has already been discussed above. As additional information¹², we may add here that several leading Buddhist masters were mentioned in *Udv(C1)*, giving us some indication as to the date of the Indian original: *Aśvaghosa*, the famous Buddhist poet of the 1st century A.D. was mentioned several times; his stanzas being quoted mainly in the ‘*Anitya-varga*’. *Saṅgharakṣa*, also of the 1st century A.D., was mentioned once (p.655c); his *Yogācārabhūmi* (修行經) was quoted by name twice (p.655c, 660c). *Dharmanandī* (曇摩難提), a respected master in *MVŚ*¹³ was also quoted once (p.655b-c), together with *Saṅgharakṣa*. Two masters of slightly later dates were also mentioned: *Dharmaśrī* (p.643a), author of **abhidharmahrdaya*, of the middle of the 2nd century A.D, and the Sautrāntika founder Kumaralata (p.638a), of around the 2nd and 3rd centuries A.D. These two latter references may raise some problems: Either we shall have to assign the date of *Dharmatrāta*, the alleged compiler of *Udv(C1)* to at least the latter part of the 3rd century A.D., or we shall have to assume that the extant version has been revised with additions by later hands.

The title ‘Chu Yau’ (出曜) means literally ‘the coming forth of sunlight’. That it translates *Udāna* is clear from the fact that in the work itself it occurs as the sixth *aṅga* of the *dvādaśāṅga*: “Sixth, ‘Chu Yau’. This refers to [the text] beginning with *anitya[-varga]* and ending with [*brāhmaṇavarga*] It gathers the essential treasures of the *sūtras*, expounds and publicizes them in order to admonish the future [beings]; hence its name ‘Chu Yau’”. It is possible that *Udāna* (*ud + ṅan*) is interpreted as the “coming forth of sunlight” symbolizing the fact that the essence of the Buddha’s teachings so collected and preserved in the text will serve to instruct or admonish all those to come. If so, the translation of the term is not literal but interpretive. Mizuno¹⁴, in a footnote, suggests that the translator here seem to have derived the word from *u + ṅdī*: ‘to shine forth’.

Though the preface mentions the number of chapters as 33, we have 34 in the extant text. This apparent discrepancy arises from the fact that there has been some subsequent rearrangement which splits up the *apramādavarga* into 2: ‘*apramāda varga*’ and *pramādavarga*. This is clear when the content of the text is compared to that of *Udv(C2)*. Apart from this, there are also such textual corruptions of the present *Taisho* version (based on the Korean edition), as with regard to the sequence of the text and stanzas many of which are embedded in the prose. Mizuno¹⁵ has attempted a revision and restoration.

Udv(C1) extensively borrows the stanzas of *Dh(C)*, *verbatim*. These are usually retained as tetrasyllabic, while its own stanzas translating an *Udv(Sk)* are mostly pentasyllabic. As to the Indian original, Willemen¹⁶ has observed numerous points of agreement between *Udv(C1)* and P.H. Ms. of *Udv(Sk)*. According to him, *Udv(C1)* “almost always agrees with P.H. Ms. When it does not, this is often due to the fact that Ch.Y (= *Udv(C1)*) merely borrows the translation in F.Ch. (= *Dh(C)*), without giving its own translation”¹⁷.

In borrowing the stanzas of *Dh(C)*, sometimes, the compiler appears not to have looked at the Indian commentary carefully. Thus, in *Dh(C)* 30.4 (corresponding to *Dh(P)* 309), the fourth bad consequence for a heedless man is given as ‘sensual indulgence’, against ‘hell’ in the Pali. *Udv(C1)* (11 p.640b) borrows this stanza *verbatim*. Yet, interestingly enough, the commentary while repeating this stanza and also discussing sensual indulgence, gives at the end ‘hell’ as the fourth item and also briefly comments on it.

Willemen¹⁸ pointed out “the odd fact that in the last chapter, ‘*Brāhmaṇavarga*’, of Ch.Y. there are several passages in which there are two different stanzas for what is really the same Indian stanza : the first is a tetrasyllabic stanza borrowed from F.Ch. translating *Dhp.*, the second stanza translates the corresponding stanza of the *Uv.* (pentasyllabic).” But if we are not mistaken, there seems to be some inaccuracy in his statement. Let us consider some of the examples quoted by him.

(i) Two stanzas, (a) one on p.769c, (b) the other on p.773c, are said to correspond to *Udv(Sk)* XXXIII 53. It is true that (a), tetrasyllabic, is identical with *Dh(C)* 35.13 (p.572c) corresponding to *Dh(P)* 395, and that (b) pentasyllabic translates *Udv(Sk)* XXXIII 53. However, just by looking at the corresponding stanzas in *Dh(P)* and *Udv(Sk)*, it is clear that the former is different, particularly in *b*, from the latter. Besides the two Chinese stanzas are found not side by side, but pages apart, with many stanzas in between. It is therefore hardly the case of “two different stanzas for what is really the same Indian stanzas.”

(ii) For *Udv(Sk)* XXXIII 60, we are to have 2 stanzas: (a) a tetrasyllabic one (p.770a), *verbatim* from *Dh(C)* 35.1; (b) Another, pentasyllabic, on p.774c, translating the *Udv* stanza

However, here too the two stanzas are not identical or even nearly identical. Particularly, whereas (a) has 4 *pāda* (b) has 6; of which the 3rd is quite different. Moreover, we may also note that another tetrasyllabic stanza, of 4 *pāda*, identical with (a) but for *d*, occurs in the *śramaṇavarga* (p.678a), a totally different chapter.

(iii) For *Udv(Sk)* XXXIII 72, we are to have (a) 1 tetrasyllabic stanza on p.770d, borrowed from *Dh(C)* 35.2 (p.572b); (b) 1 pentasyllabic stanza translating the *Udv* stanza. But while (a) has 4 *pādas*, (b) has 10, with quite different meanings.

(IV) For *Udv(Sk)* XXXII .35, Willemen gives the two correspondents as (a) the one on p.771a, borrowed from *Dh(C)* 35.33 (p.573a), and (b) the one on p.772a, translating the *Udv(Sk)* stanza. However, in this case, *both* are tetrasyllabic!

Thus, of the five examples given by Willemen (p.XXI), perhaps his statement is justified only with regard to the second one (not quoted by us here) corresponding to *Udv(Sk)* XXXIII 41 and *Dh(P)* 395. By way of summarizing the point we are making here, let us consider another example (not quoted by Willemen) : *Dh(C)* 28.22, tetrasyllabic, occurs *verbatim* except for *a*, on p.683a in *Udv(C1)*. Another stanza, also tetrasyllabic, and *verbatim* identical with the latter except for *b*, occurs on the same page (p.683c). Now, interestingly enough, in *TbUdv(E)*(p.44) we also find two such almost identical stanzas numbered side by side: 9 and 10. In fact, when we examine *Udv(Sk)*, we find XII 9ab = *Dh(P)* 275cd, cd = *Dh(P)* 276ab; XII 9cd = *Dh(P)* 276cd. I.e., in the Sanskrit original itself, there are more than one stanzas, parts of each of which correspond to parts of the Pali stanzas. This situation of several stanzas being made up of various common ‘tags’ is in fact quite a common one in the different extant *Dharmapada* versions. We must, therefore, be cautious not to *always* assume that just because there are two similar or even near identical Chinese stanzas in *Udv(C1)*, they are both meant to correspond to one and the same Indian original, one of the two being simply borrowed from *Dh(C)* for apparently no real reason. Willemen in fact effectively assumes this.

Udv(C1), like *DhAv(C)* contains many commentarial stories. According to Mizuno¹¹⁹, there are altogether about 150 such stories, and within these stories, a total of about 120 stanzas (outside the *Udānavarga*) have been quoted. Besides relating such episodes, the commentary often provides exegesis on words occurring in the stanza. In this respect, it is very much comparable to the Pali *DhA*. For this reason, it is a valuable tool for the comparative studies of the interpretation of the *Dharmapada* stanzas; particularly where the Indian versions of a stanza is problematic and the *DhA* does not seem to provide a satisfactory explanation.

In the process of the evolution of a textual tradition, such as that of the *Dharmapada*, it must not be assumed that the commentarial materials are always and necessarily later compared to the texts they purport to comment upon. In all likelihood, there have always been commentarial explanations from the earliest stages, accompanying the texts - in this case the stanzas. The prefacer to *Dh(C)* too clearly tells us that in the case of this text “there are stories of origin for the stanzas, and exegesis for the words (章有本故，句有義說)”¹²⁰. No

doubt, in the course of development, not only new interpretations accrued, but the original ones too were subjected to modifications to varying degrees, so that what we get in the extant versions comprise different chronological strata, with many forms of corruptions. However, it is worth stressing that we must be prepared to find authentic interpretations in *any* extant commentary, be it Theravada, Sarvāstivāda, Pali, Sanskrit or Prakrit (in some cases preserved in Chinese and Tibetan translations). Accordingly, the *Udv(C1)* and *DhAv(C)* commentaries too must be looked at in this way, apart from the Pali *DhA* which has been regarded by many as being always the more 'authentic' or 'authoritative' one. All of them must have suffered corruptions in some cases, and all equally may contain the earliest authentic explanations in other cases.

Besides, the well observed fact of the fluctuation of material between the commentarial tradition and the text¹²¹ in the evolution of the two, should make us all the more mindful of their inter-relation which must be taken into account in our attempt to trace the earliest or 'original' form of a stanza : The form or content of a stanza may induce changes in the connected commentarial story, and *vice versa*. This is the case even with regard to such solemn matters as the wording of the *prātimokṣa* rules on the one hand, and the *nidāna* of *prātimokṣa-vibhaṅga* on the other¹²².

In this connection, we shall quote an example here to illustrate the importance of including the commentarial material of *Udv(C1)*, and also information from other parallel Chinese sources in order to arrive at some solution or at least to better appreciate a particular textual problem.

This example concerns *Dh(P)* 346ab:
etaṃ daḷhaṃ bandhanaṃ āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ

“This is a firm bond, say the wise,
 Dragging on, slack, hard to get free.”

This is obviously problematic, since it apparently makes no sense to speak of a bondage that is at once 'firm' and 'slack'. The Pali *DhA* tries to resolve this apparent contradiction by explaining *sithilaṃ* - The crux of the problem - as follows: “It does not cut the skin or flesh at the place where [one is] bound [by it]; does not bring out blood. Without even making [one] realize the fact [that one is] bound, it allows [one] to do [one's] work on roads, on land, and on waterways; and so forth. Hence 'lax'” (Paliawadana's translation, *Paliawadanap.*363). Such an explanation, however, seems rather contrived and hardly satisfies the critical modern scholars. To arrive at some viable solution, other parallel versions must be consulted.

Several modern scholars, Lüders, Mehendale, Brough and Dhadphale, who have discussed the problem, have considered the readings in *Udv(Sk)*, *TbUdv* and *Dh(Gr)*.

(1) *Udv(Sk)* II 6ab :

etaṃ drdham bandhanam āhur āryāḥ
samantataḥ susthiraṃ duṣpramokṣam

(2) *Dh(Gr)* 170ab :

eda dṛḍha-bañanam aha
dhira oharina śiśīla drupamokṣu

(3) *TbUdv*:

ḥdod paḥi chiṅs ma gaṅ yin dei hod kyan,
rab tu dgrol bar dkaḥ zes ḥphags pa gsuṅ

“They say, 'Although desire's bonds are loose, it's hard to be completely free of them.’”¹²³

Lüders (*BSU* 583) proposed that the problematic word *sithilam* of *Dh(P)* was derived through a process of corruption from some such original as *suṭṭhilam* : *Suṭṭhilam* → *saṭṭhilam* → *sithilam*. He believed *susthiraṃ* in *Udv(Sk)* to be a true reflection of the original word in the verse, but was at the same time troubled by *Udv(Tb)* which clearly supports the Pali. To resolve the problem, Lüders suggested that the Tibetan translators might have access to an older Indian original other than the Sanskrit. Mehendale¹²⁴, followed by Brough, rejected this theory. Mehendale, citing Taitt. Sāmḥ 3.2.4.3 where heaven and earth are addressed as '*dṛḍhe sthaḥ śithire*', asserts that *dṛḍha* means 'strong' rather than 'fixed'. The two terms are thus not as incompatible as they appear to be. Mehendale also suggested that when *kāmabandhana* is said to be both *sithila* and *duppamuñca*, a contrast is intended. Brough¹²⁵ considers as conclusive argument the fact that *TbUdv* supports *sithilam*. According to him, “the only explanation possible in the present verse is that the revised and more Sanskrit version of the *Uv* was alone responsible for the intrusion of *susthiraṃ*”. As an alternative possibility, Brough (*loc. cit.*) proposes “that the original verse had *sithila* compounded with the following word: 'a fetter hard to untie for those who are morally sick'.” Dhadphale (*Dhadphale*, p229) considers *sithila* as a case of Apherisis, and offers the following explanation:

“...*sithila* here represents *a-sithila* (with the loss of the initial vowel)...The meaning *daḥha* is strengthened by a negative synonymous expression *a-sithila*. It should be pointed out that *dṛḍha* and *a-śithila* as a pair of synonyms occur in Vedic Literature also. *Taittiriya Brāhmaṇa* III.1.5 has *dṛḍho śithilaḥ syām iti* and *dṛḍho ha vā a-śithilo bhavati*.”

All this is very illuminating. To these discussion, we may now add below

more data for consideration, from *PDh*, a relatively recent publication, and the Chinese sources:

(4) *PDh* 144ab :

*etaṃ dṛḍhaṃ bandhanaṃ āhu dhīrā
ohārimaṃ sukhumaṃ dupramuñcam*

(5) *Dh(C)* 32.15ab :

慧說愛為獄，深固難得出 (p.571a)
“The wise say that craving is a prison, deep,
strong and difficult to escape”.

(6) *Udv(C1)* 2.7ab :

縛中牢固者，流室緩難解 (p.628c)
“Of bonds, the strong one is hard to untie for those who drift
within¹²⁶ and are slack”.

(7) *Udv(C2)* 2.5cd :

為愛染纏縛，堅固難得出 (p.778a)
“[They are] bound by sensual attachment;
[A bond] strong and difficult to escape”.

(8) *SĀ* (T2 p.338b) :

染污心顧念 錢財寶妻子
是縛長且固 雖緩難可脫
“(Those with a defiled mind long
for wealth, jewels, wives and sons).
Their bond is long and strong;
And though slack, is hard to free”.

A survey of the above eight sources of information would give rise to the impression of a complicated intertwining of the different textual traditions on the one hand, and of the textual - commentarial materials on the other. In a way, this creates more problems than it solves, in our search for the original or authentic version of the verse in question. Nonetheless, it seems permissible at least to make from them the following inferences:

(a) Sources (2), (3) and (8) agree with the Pali. (6) too support *sithila*, though as we shall see from its commentary, the word 緩 (‘slack’, ‘lax’, ‘loose’) does not seem to refer to the bond. On the other hand, *Dh(C)* though on the whole closely related to *Dh(P)*, here directly contravenes the Pali. The agreement of (8) with the Pali is particularly noteworthy in that it seems to extend even to the *DhA* explana-

tion: This bond is a ‘strong’ one. But it is ‘long’, and therefore ‘slack’. Yet ‘though slack’, it is ‘hard to take off’. This situation is explained by *DhA* as a (long) fetter that can allow one to move round and get various things done, inspite of one being in chain. However, it does not necessarily imply that the Chinese *SĀ* here has incorporated the commentarial material of the Pali (the *SĀ* version occurs where it corresponds to *S i 77*), and is therefore a later tradition. Rather it can be looked at as another instance of the fluctuation of material between the stanza and the commentarial tradition. Moreover, even if one should choose to consider this as actually a case of a stanza incorporating a commentarial tradition, of its own or the *DhA* or one common to both; this still need not imply its relative lateness, compared to the Pali and other versions. The commentarial explanation could have been as old as the stanza itself. In this case of course, the very fact of an ‘incorporation’ would *ipso facto* exclude the possibility of its being the ‘original’ form.

As to (6), some problems pertaining to the interpretation of the verse in question, as well as of the *Udv(C1)* commentary here, might still remain. Willemen¹²⁷ gives us the commentarial story as follows: “Ch.Y 628c says, there was a king who set his prisoners free. All hurried away, except one. This wise one stayed even though he had been turned loose (纒 *sithila*). He thought of the much stronger fetters that awaited him outside of prison.” It is a little puzzling how he got the story in this form. As the commentarial story directly affects our understanding of the significance of the term ‘slack’, we shall give below a literal translation of it:

“Hard to untie for those who drift on within’ -‘Drift’, i.e. drifting on (or flowing on) within the [three] *dhātus*, [three] *bhavas*, [four] *jātis*, and [five] *gatis*. I shall now tell you an allegory. By means of an allegory, the wise comes to understand by himself. Formerly, there was a king who kindly granted a universal amnesty to all, to release all those in heavy imprisonment. Among these prisoners, some were disgusted with being bound and could not stand imprisonment. They had always cherished the thought of getting out of the prison quickly and did not wish to stay on. Another category of beings, however, delighted in being in the prison. Their minds lingered on, and they enjoyed hearing the sounds of suffering. [This latter category] therefore stayed on unwilling to leave the prison. Hence, ‘hard to untie for those who drift within and are slack’. ‘Slack’, because though being pardoned, they were reluctant to leave.”

Thus, inspite of Willemen’s account one can hardly find in this story, any mention of one particular ‘wise one’; less still his “thought of the much stronger fetters that awaited him outside.” Rather the word ‘slack’ seems to refer not to the bond, but the moral slackness of one category of prisoners. They cherish no thought at all of getting out of the samsaric imprisonment. Brough’s suggestion mentioned above certainly seems to be supported here. On the other hand, the two commentarial

traditions - *Udv(C1)* and *DhA* - in their essentials - have a point in common: Those bound by craving take samsaric existence for granted; they go about their accustomed activities, unaware of the disadvantages of being in bondage, and hence fail to get out of it. Such a bondage is subtle and indeed hard to get free from.

(b) The idea of it being subtle is explicitly expressed in (4), in the adjective *sukhuma* (*śūkṣma*). The first adjective of (5), 深 ('deep') may also correspond to the same idea, the character being in fact one of the translations for *śūkṣma*.

(c) Sources (1), (5), (7) contravene *sithilaṃ*, and therefore lend support to part of Lüders' proposal. Brough seems wrong here in holding *Udv(Sk)* alone responsible "for the intrusion of *susthiraṃ*".

Thus, we see from the above sources, an interesting intertwining of traditions. While we have been able to discern in them an underlying common notion of such a bond being subtle and hence difficult to untie, in comparison to the ordinary bonds; we are probably even less certain than Lüders and Brough as to which constitutes the original form. Nonetheless, since the *SĀ* version agrees perfectly with the Pali and its commentary, we may concede a greater probability to *sithilaṃ* being an earlier form. As the relative antiquity of the *SĀ/S* over the other three *āgamas/nikāyas* has already been demonstrated (see *Compilation*, pp.629ff), it may be permissible to consider *sithila* to be at least as early as before the split of the Sangha into the Vibhajyavāda and Sarvāsthivāda lineages. (*SĀ* belongs to the Sarvāsthivāda)

2.2.3 The Fa Ji Yau Sung Jing (= Udv (C2))

Of the four Chinese versions of *Dharmapada*, this was the latest to be translated. In the *Taisho* edition (T4 p.777a) an explanatory note beneath the title of the work states: “Compiled by Bhandanta *Dharmatrāta*. Translated, by imperial decree, by the great Tripiṭaka Master Tien Shi Tzai, the śramaṇa-minister bestowed with the Purple Robe, coming from the Tamasāvana-vihāra in Jālandhara, Central India.”

Regarding the title, Willeman¹²⁸, arguing against F. Bernhard¹²⁹, strives hard to prove that ‘Fa Ji Yau Sung’ (the Chinese title) translates ‘*Udānavarga*’: “By way of conclusion we would like to say that, when we consider the facts that the title of F.S. translates the title *Udānavarga*, and that other Chinese (and Sanskrit) texts do not at all exclude the title *Udānavarga* for *Dharmatrāta*’s collection of stanzas, it seems to us that the content of the sixth *aṅga udāna* can accurately be called ‘Collection (scil. by *Dharmatrāta*) of *Udanas*’ or *udānavarga*, that is the *Dharmapada* of the Sarvāstivādins of Kāśmīra.” However, his argument does not seem very strong, particularly in his rather forcible attempt at equating 集 with *vargita*. The only somewhat positive indication in his favour would be the statement, partly restored by Pradhan, in *AKB* (p.3) “*Bhadanta dharmatrātodānavargiyakaraṇavat*, though even here what occurs is not exactly the specific form of the title of ‘*udānavarga*’. Shyuan Tzang’s translation in *AKB(C)* (p.1b) here reads: “Just like the *udāna* stanzas - the *anītya-varga* etc - compiled by Bhandanta *Dharmatrāta*’.” The subject of the whole sentence, therefore, would seem to be the ‘*udāna* stanzas’ - not in the form of ‘*udānavarga*’.

It is more reasonable to understand the Chinese title as a free-rendering of *Udāna*, which of course is not to deny the co-existence of the title ‘*udānavarga*’ in Sanskrit. As we have discussed above, at least by the time of the *MPPŚ* (latter 3rd century A.D.), ‘*udāna*’ had become a general appellation of a poetic compilation with ‘dharmic significance’. In the introductory stanza¹³⁰ of this work itself, we find, corresponding to *udānam jinabhāṣitam* of *Udv(Sk)*, 佛所宣法頌 - ‘The Fa Sung (Dharma-stanzas) spoken by the Buddha’. ‘Fa Sung’, two of the terms in the Chinese title, is therefore clearly a free-rendering of *udāna*. As to ‘Ji’ it needs not signify any more than being part of the free - rendering for *udāna*, understood as a compilation (‘*Ji*’) of Dharma-stanzas’. If ‘*varga*’ is meant to be translated, there is no reason why 品 (‘pin’, ‘chapter’) was not used, since this Chinese word occurs in the title of each chapter as well as in the stanzas (e.g. the last stanza).

This compilation comprises about 920 stanzas¹³¹, divided into 33 chapters. Except for the first 3 stanzas of the *Tathāgatavarga* (p.787b) which are septisyllabic, all the other stanzas are pentasyllabic. A comparison of these stanzas with those in *Udv(C1)* and *Dh(C)* shows very clearly that the translator of *Udv(C2)* had con-

sulted these two earlier translations. Very often, *Udv(C2)* simply borrows the stanzas of *Udv(C1)*, which as we have seen, in turn borrows much from *Dh(C)*. Sometimes, it also borrows from *Dh(C)* directly. The stanzas so borrowed, if tetrasyllabic, are all made pentasyllabic. However, it is definite that *Udv(C2)* had its own Indian manuscript, which according to Willemen¹³² seems to be similar to the manuscript of *TbUdv*, and likewise belonging to the *Mūlasarvāstivāda*.

In making a tetrasyllabic stanza of *Dh(C)* pentasyllabic, it produces a paraphrase of the former. To this extent, it may also be considered a sort of commentary on those borrowed stanzas. Very often, however, the paraphrasing does not give us any extra information at all regarding the proper meaning of the tetrasyllabic verse. At times, it is unjustified and even misleading. The following example¹³³ will suffice to illustrate this :

Corresponding to *Dh(P)390*, *Dh(C)* 35.16 has :
 若猗於愛，心無所著，已捨己証，是滅眾苦。
 (“If one is calmed with regard to the pleasant,
 One’s mind would be attached to naught.
 - Having [thus] renounced and rectified,
 One extinguishes all sufferings”).

This Chinese stanza is taken over by *Udv(C1)* 35.4 (except that in a 於 is replaced here by a homonym 與 and in d 眾 is replaced by 終). *Udv(C2)* 35.4 (p.798a) then borrows this and makes it pentasyllabic :

若倚於愛欲，心無所貪著，
 已捨己得証，是滅眾終苦。

In this stanza, apart from adding one character to each *pada*, the translator has changed two characters: 猗 becomes 倚 in a and 眾 becomes 終 in d (already so replaced in 35.4d). Whereas the second change produces hardly any difference in meaning, the first is significant: It makes the first two *pādas* as a whole unintelligible. For, while it is true that in ancient Chinese 猗 also contains the meaning of 倚 ‘to rely on’, its meaning here is 猗息 ‘to be calmed’, “to be appeased”. The unintelligibility of *Udv(C2)* 35.4ab should be obvious - unless one is prepared to read a lot of philosophizing into it - from Willemen’s translation¹³⁴: “When, having relied on craving, his mind does not covet anything (anymore)”!

Mizuno¹³⁵ has also pointed out that in paraphrasing a borrowed stanza, the translator of *Udv(C2)* sometimes seems not to have cared to consult the Sanskrit original¹³⁶ of *Udv(C1)* : Thus, corresponding to *Udv(Sk)* XXXII 9a *śūnyāgāraṃ praviṣṭasya*; and *Dh(P)* 373a, *suññāgāraṃ pavitthassa*, both *Dh(C)* 34.13a (p.572a)

and *Udv(C1)* 33.9a (p.765c)v have 當學入空 , ‘One should learn to enter into the empty’. *Udv(C2)* adds the character 定 (‘*samādhi*’, ‘*samāpatti*’) at the end, thus changing the meaning to : ‘One should learn to enter into the *śūnyatā-samāpatti*’. This is unjustified by the Sanskrit (and for that matter neither by the Pali).

We may also add another similar example here: Corresponding to *Dh(P)* 398c *ukkhittapaḷiḅhaṃ*¹³⁷ *buddhaṃ*, and *Udv(Sk)* XXXIII 58c *utkṣiptaparikhaṃ buddhaṃ*, both XXXX *Dh(C)* 35.16c (p.572c) and *Udv(C1)* 34.58c (p.774bf) have 自覺出塹 , ‘who is self-awakened and out of the moat’. *Udv(C2)* 33.57c (p.799b) adds the character 苦 (‘suffering’) before 塹 , thus interpreting the moat as that of suffering. However, this stanza was borrowed from *Dh(C)* via *Udv(C1)* which explains the moat as *māna* (p.774c). The translator of *Udv(C2)* obviously has not cared to read the text of *Udv(C1)* here.

Apart from such carelessness in paraphrasing, the translator also appears to have rendered the chapter-titles inaccurately. Mizuno¹³⁸ has already discussed this. Particularly bizarre is 清淨 (‘The pure’) for ‘*Prakīrṇaka*’ (chapter 16). On this account, Mizuno in fact has expressed doubt with regard to the translator’s competence. All this taken together into consideration then, we may say that, compared to the other three Chinese versions, *Udv(C2)* is relatively less valuable as a reference book in which to look for possible authentic or earliest forms of the *Dharmapada* stanzas.

2.3 The Question of the earliest extant Dharmapada

By way of concluding this chapter, we may have a brief look here into the question of the earliest extant *Dharmapada*.

In spite of the possibility, as we have suggested above, that if the Sarvāstivāda tradition of Dharmatrāta's authorship be accepted, the *Udāna* or *Udānavarga* could have been the earliest codified version; the present version of it definitely shows signs of being the latest. To begin with, occasional grammatical irregularities notwithstanding, it is a fully Sanskritized version. Moreover, it has the largest number of chapters and the largest number of stanzas. This is of course not to suggest that numerical consideration alone is decisive. But there are definite indications that the text could have accrued a large number of additional stanzas in the course of time, in comparison to the other versions. This is especially clear when we compare the number of stanzas in the last 7 chapters of the different extant versions of *Udv* :

	<i>Udv</i> (Sk)	<i>TbUdv</i> (<i>Sparham's tr.</i>)	<i>Udv</i> (C1)	<i>Udv</i> (C2)
29. 'Yuga'	57(+10)	56 (Rockhill:59)	44	49
30. 'Sukha'	52	50 (Rockhill:53)	46	46
31. 'Citta'	60(+3)	64	47	46
32. 'Bhikṣu'	82	78 (Rockhill:77)	44	63
33. 'Brāhmaṇa'	83(+6)	94 (Rockhill:91)	72	69

In addition, we should also take note of the fact that there exists a large number of incomplete recensions of the *Udv* in several Central Asian dialects. In some of these, their commentaries are also said to exist. If we take these into consideration as well, the fluctuation of the number of stanzas is most likely to become even more obvious. Finally, results of comparative studies on the individual stanzas, too, reveal that there have been considerable modifications in the case of the *Udv* stanzas.

Nevertheless, one must not exclude the possibility that there existed in some western Prakrit the earliest codified *Dharmapada* version (probably known at first as a '*Udāna*'). We are of course here speaking of this as only *one possibility*. In considering the 'early and late' *Dharmapada* versions, we shall do well to remember the following three fold criterion proposed by Venerable Yin Shun¹³⁹ for stratifying the Buddhist Canon:

(1) 'Old and new' with regard to material and structure - There may be old organizational schemes with some new material included; there may also be rela-

tively well conserved content greatly re-organized.

(2) 'Old and new' with regard to the essential and the peripheral - e.g. the 'nidānakathā' in relation to the *Jātaka*.

(3) 'Old and new' of form and content (in the narrow sense) - Form and content are not necessarily consistent with each other. E.g. an old house newly painted cannot be thereby considered new. Likewise, a badly neglected house is not necessarily as old as it may look. The same is true with regard to the content of a text and the language (the form) which expresses it. As long as its organization and content remain unchanged, a text cannot be considered new, even if it is translated or transformed through a newer linguistic medium.

Thus, the question of the 'early' and 'late' *Dharmapada* versions is certainly not a simple one. Many scholars, however, would still opt for the Pali *Dharmapada* as being the earliest, or even original version. They are of course not without their opponents; J Brough's articulate objections being almost emotionally charged, as is evident in his comments throughout in *Dh(Gr)*. In no ambiguous terms, he states, "...these 3 texts (*scil: Dh(P), Dh(Gr), Udv(Sk)*) show, simply on inspection, that no single one of them has a claim superior to the others to represent this section of a 'primitive' Buddhist Canon." It has long been understood that the surviving early Buddhist literature is to a large extent secondary, and often composite. The *Dharmapadas* demonstrate this with great clarity. In spite of this, some scholars, including those coming from outside the Theravada tradition, continue to hold such a view. The distinguished Japanese scholar, K. Mizuno, for instance, is quite convinced of the anteriority of *Dh(P)*. In a study of the different versions of the *Dharmapada*, he states "I have presumed that they came into existence successively from the *Dharmapada* with the smallest number of verses to the *Dharmapada* with the largest number, and that they were arranged and materialized in order P, S, G and U (*scil: Dh(P), PDh, Dh(Gr)* and *Udv(Sk)*)"¹⁴⁰. Summarizing the result of his comparison of the stanzas in the 4 *Dharmapadas*, he came to the following conclusion: "Stanzas very similar to those of the other three or two *Dharmapadas* number 116 in P, 112 in S, 75 in G and 37 in U. This implies that P has a closer affinity of the other three *Dharmapada* which are, in turn, further removed from each other. Therefore, from this standpoint, P can be regarded as the earliest, original collection, with S, G and U as successively later compositions."¹⁴¹

Now, there seems to us to be a fundamental fallacy here in his methodology and conclusions. For his approach to be viable, there must first of all be sufficient number of versions *proved to be unambiguously affiliated to several major schools*. In this case, of the 4 versions, we can really be sure of the affiliation only with regard to two versions: *P* (Theravāda) and *U* (Sarvāstivāda). Secondly we need to determine the specific regions in which each particular version had been used and

transmitted, so as to be clear about the factor of mutual influence or borrowing owing to the fact of the versions having been in a common region of circulation (This includes regions other than the school's usual stronghold). Thirdly, *G* contains only 350 (out of an estimated total of around 540) stanzas of which many are partially preserved, and as such is hardly fit as a complete unit for such a comparison. Besides, allowing for certain amount of ambiguity in what constitute the "very similar" and the "slightly different", the two scores by *P* and *S*, 116 and 112 respectively, are almost on a par. Moreover, in this comparative scheme, *P* scores (116) much more than *G* and *U* mainly because of *S*. If *S* is omitted, for instance, the figures will become: P-71, G- 69 and U-30; i.e. *G* will be almost on par with *P*, in spite of there being more than 200 stanzas not preserved in the text.

All this shows how futile it is at the present state of our knowledge and data, to attempt at proving a particular text to be 'the original' or even 'the earliest' of the extant versions. Apart from Brough's vigorous complaints, Roth has already stated from linguistic consideration that the *PDh* "is based on a Prakrit-Pali version which is older than the existing Pali *Dhammapada*"¹⁴². Shukla has similarly asserted the anteriority of *PDh* over the Pali, adding also that the latter is much more streamlined in its structure compared to the former.

Perhaps a more meaningful and profitable exercise is to determine, where possible, the earliest - not necessarily the 'original' - versions of the individual stanzas, as has already been done to some extent by some scholars. In this regard, Brough's work and comments are too well known to need much mention here⁴³. Thus, with regard to *Dh(P)* 389, he asserts that the errors were "already fossilized in this form when the Pali commentary was composed, and there is therefore no direct evidence that the Pali text was ever any better..... corruption on the grand scale of the present verse..... is hardly likely to be accidental."⁴⁴ However, it should be pointed out that at times, he seems almost to be biased against the Pali version⁴⁵. K. Mizuno is in this regard almost the other extreme. In any such comparative study, he very often begins more or less with the assumption of the anteriority of the *Dh(P)*. In this connection, a recent work entitled *The Dhammapada*, by J.R. Carter and M. Palihawadana, also deserves to be mentioned. It has the distinction of being probably to date the only translation from the Pali which has carefully and critically consulted other extant Indian versions. Its critical textual notes, for which Professor Palihawadana is responsible, are usually very helpful.

In the case of Professor Mizuno, though in the few sentences of his quoted above he could sound rather presumptuous, this is likely due to the fact that his paper was a translation from Japanese. To be fair, it must be stated that in his other works in Japanese, he is usually very cautious. His statement concerning the anteriority of *Dh(P)*, therefore, must be understood as a conviction born of a long

process of careful investigation. Even in the same paper quoted above, Mizuno has in fact substantiated his statement by a detailed examination of the different versions of *Dh(P)* 1 and *Dh(P)* 183. In this examination, much perceptiveness and insight are discernible. His corresponding paper in Japanese entitled 諸法句經の偈新古に就いて (1982) is even more detailed and informative. Particularly useful is the practically exhaustive references he gives from the Chinese sources on the two stanzas concerned.

However, on *Dh(P)* 1 we would like here to offer a few additional remarks on its parallel versions. In Mizuno's investigation, he has considered the second *pāda* - *manomayā* vs. *manojavā* - to be the centre of the problem, and he argues for *manomayā* to be the oldest form (without, however, asserting it to be the original), and speaks (undogmatically) of "the possibility of *mano-mayā* being transformed into *mano-javā*" (*op. cit.* p.26).

With regard to 1*f* he is very brief. While noting the variant *vahane pathi* in *Dh(Gr)*, he considers the Pali form *vahato padam* to be the correct form. He also notes that in 2 Chinese versions, an earlier translation of the *Abhidharma Mahāvibhāṣa-śāstra*, (*T28*, P.281b) and *Mūlasarvāstivāda-vinaya-bhaiṣajya-vastu* (*T24*, p.35b), the last *pāda* reads 輪道轢殺 ([as] 'the wheel on the path rolls over and kills') and 輪斷其頭 ([As] the wheel cuts off the head) respectively). As *TbUdv* too agrees with these, Mizuno considers that the Sanskrit version here represents a later interpretation. However, he seems to have failed to take note of the fact that, in the 12 Chinese versions quoted, only 1 (*T17*, p.664a) agrees with the Pali: 如輪隨跡 'Like the wheel follows the track'; *padam* is taken to mean 'track' and 1 is close to it 輪因牛轉 'Like the wheel turns because of the oxen'. All the rest including *Dh(C)* - which he believes to be a translation from *Dh(P)* - suggest a *verb* here, meaning 'to roll over' (轢), or 'to roll over and kill' (轢殺), or 'to cut (or 'break' 斷). It is therefore possible that, the original Indian word here could either have been something of the form *vahati*, contracted from *vadhati*⁴⁶, in lieu of the Pali *vahato*, The Chinese commentaries of *DhAv(C)* and *Udv(C1)* both clearly speak of an evil-minded man being run over and killed by a caravan of carts on the track of the road⁴⁷. Moreover, the locative particle 於 or 于 in several of these versions, including *Dh(C)* would seem to be in agreement here with *Dh(Gr)* which has *pathi*, in the locative. These two points are therefore blatantly in disagreement with *Dh(P)* 1*f*, and we are thus not quite in a position to decide on the earliest form of this *pāda*, and hence also this stanza.

3. The Fa Jyu Jing

The *Fa Jyu Jing* (=Dh(C)) was the earliest of the four Chinese versions of *Dharmapada*. We are fortunate enough to have a preface preserved, from which we may derive much information concerning the text and its translation. The preface, though anonymous, was from the internal evidence of its content, written by Jy Chien, the reviser and editor of Dh(C). In view of its importance, we shall at the outset give a full translation of the preface below.

3.1 Preface to Dh(C)

“The *Dharmapada gāthās* [comprise] the essential of the *sūtras*. ‘Tan (曇)’, means ‘Fa’, 法 ; ‘bo’ 鉢, ‘saying’. There are several recensions of *Dharmapada sūtras* - one with 900 *gāthās*, one with 700 *gāthās* and one with 500 *gāthās*. *Gāthās* are [metrically] arranged words, like stanzas. They were not composed all at once, but on various occasions when the Buddha saw certain things [which inspired Him] to compose them. Each of them has an introductory episode, to be found among the *sūtras*. The Buddha, the Omniscient, was by nature compassionate. Out of His pity for the worldlings, He arose in the world to expound the Way, in order to enlighten humans. In all, there are 12 classes of discourses (*dvādaśāṅga*) which subsume the essence [of His teachings]. There are also the four *āgamas*, transmitted by Ānanda, after the Buddha’s demise. [These *sūtras*], whether long or short, all [begin with] “Thus have I heard”, narrate the locations where the Buddha expounded them, and [then] give the full expositions.

“Later on, the *śramaṇas* of the five schools each collected the *gāthās* of 4 lines and 6 lines from the *sūtras*, and arranged them into chapters in accordance with their contents. They then carefully considered as to which of 12 classes of discourses [this text so compiled] should be included. But finding that it fitted into none of these [twelve] appellations, they named it ‘*Fa Jyu*’ (*Dharmapada*). The *sūtras* constitute ‘Fa’ (Dharma). The term ‘*Fa Jyu*’ (*Dharmapada*) means the words of Fa.

“In recent times Ke Shy (葛氏) has transmitted the 700 *gāthā* [version]. The meanings of the *gāthās* being very profound, the translator has in his rendering made them rather obscure. However, it was difficult to meet with the Buddha, and to hear of His words. Moreover, all Buddhas appeared in India, the language of which was different from Chinese. Its script is said to be the *deva* script and its language, the *deva* language. The names assigned to things being different, it is indeed not easy to transmit [the Indian texts] truthfully. Formerly it was only Nan Tiau, Marquis An Shy Gau, Captain [An Shyuan] and [Yen] Fo Tiau who, in trans-

lating the Indian texts into Chinese, had been able to ascertain their substance. Their work was hard to succeed. Subsequent translations, though not [as] rigorous, are nonetheless to be valued for their faithfulness; and generally speaking they have got the gross essentials.

“[Concerning the history of this translation], at first Wei-Tsi-Nan 維祗難 (Vighna? Vijenanda? Vijitānanda?), coming from India, arrived at Wu Chang in the 3rd year of Huang Wu (224 A.D.). From him, I (*scil* Jy Chien) received the 500 gāthā text, and requested his companion Ju Jiang Yen 竺將炎 to translate it. However, Jiang Yen, though versed in the Indian language, had not mastered Chinese. His translations sometimes accorded with the Indian words, sometimes gave the sense only, being rather straight forward and unadorned. At first I disliked it for its lack of elegance. But Wei Tsi Nan said to me, “For the Buddha’s words, one should go for their meanings, without any need of adornments; one takes the Dharma not on account of it being adorned. Those who translate the *sūtras* should make sure that their translation is easily intelligible, while not losing its [true] meanings. This will then be a good [translation]”. All those present said: “Lao-tzy has said, ‘Elegant words are not trustworthy; trustworthy words are not elegant’. Confucius too has said: ‘Scriptures cannot thoroughly express speech; speech cannot thoroughly express thoughts’. It is clear that the thoughts of the saints are profound to the extreme. The present translation from the Indian should indeed be a faithful expression of the *sūtra*.”

“Accordingly, I did my utmost to accept [the translation] from the translator’s mouth, following what is originally intended, without at all polishing it. What was not explained by the translator was left untransmitted. As such, there were omissions, and many [*gāthās*] were not translated. However, if the words used were simple, the purport was profound; if the wording was brief, the meaning was vast. The subjects [dealt with] cover the whole range of the *sūtras*. Each stanza has its introductory episode, and each line has its exegesis¹⁴⁸.

“In India, those beginners who do not study [first] the *Dharmapada* are said to have skipped the proper order. This [text] is a great inspiration for the beginners, [as much as] a recondite treasure for those who want to get deep into [the Dharma]. It serves to enlighten, clear up doubts and induce men to be independent. With only little effort, what one learns from it embraces a vast amount. Truly, [this *Dharmapada*], may be said to be a wonderful and important [text].

“Earlier on, when this [text] was translated, there were some omissions. As Jiang Yen arrived, I further consulted him, as a result of which I received these *gāthās*, and got another thirteen chapters. I put these together with the earlier [26 chapters] and collated with them, making some additions. I [re-]numbered the chap-

ters, and formed a single text with 39 chapters and about 752 stanzas. It is hoped that others will supplement what is lacking, so that all of us may increase our learning.”

3.2 Historical information derived from the preface

From the preface above, the following important information can be inferred:

(1) *Dh(C)* was first translated in or just after 224 A.D. The first translation, literal and unpolished, was made by the Indian Ju Jiang Yen (also known as Ju Lü Yen 竺律炎, and Ju Tsy Yen 竺持炎). The *Taisho* edition however mentions 維祇難 (Vighana? Vijenanda? Vijitānanda?) as the translator, which is certainly wrong. S. Beal⁴⁹, followed by Levi⁵⁰ and others have perpetuated the error. Levi, apparently unaware of the prefacer being Jy Chien, was also mistaken in stating that “*Au temp même ou Wei-ki-nan et Tsiang-yen (ou Liu-yen) achevaient leur version des Dharmapadas, un autre interprète venu du pays des Yue-tchi, tche Kien (Scil = Jy Chien) (Nj., App. II, 18) travaillait à une traduction du même texte*”. This has misled Brough⁵¹.

(2) The first translation of *Dh(C)* consisted of 39 - 13 = 26 chapters. It was made from an original from India consisting of about 500 *gāthās*. In this first translation, however, many *gāthās* had been omitted. The prefacer, Jy Chien (his name is not mentioned in the preface), agreed not to polish it.

(3) Subsequently, the prefacer made further consultation with Ju Jiang Yen, and obtained 13 additional chapters of *gāthās*. These were combined with the earlier 26 chapters to give a single text of 39 chapters which were then renumbered.

(4) Already in 224 A.D., different versions of *Dharmapadas* were known in China, with 500 *gāthās*, 700 *gāthās* and 900 *gāthās*, respectively. Before the translation of *Dh(C)*, there was already in circulation in China, the 700 *gāthā* version. Unfortunately no other information is available either on this *Ke Shy* mentioned by Jy Chien as the transmitter of the 700 *gāthā* text, or on the text itself. Judging from the transliteration given, Venerable Yin Shun⁵² suggests that this text might be a *Kāśyapīya* version. Moreover, we may note that the character *Shy* in ancient China was often used in the names of foreign tribes (e.g. 月氏).

(5) We are also told the origin of the *Dharmapada* (see also *supra* chapter 1): After the Buddha's demise, the *sramanas* of the five schools each collected the *gāthās* from the *sūtra-piṭaka* and compiled their own *Dharmapadas*. The *Dharmapada* was so-named after careful consideration of the fact that the text so compiled fitted into none of the divisions of the *dvādaśāṅga*.

3.3 Comparison of the content of the chapters of *Dh(C)* and *Dh(P)*

<i>Dh(C)</i>		<i>Dh(P)</i>
9. 雙要品	(22)	1 <i>Yamaka</i> (20)
1		<i>Dh(P)</i> 1
2		<i>Dh(P)</i>
3		-
4		-
5		<i>Dh(P)</i> 5
6		<i>Dh(P)</i> 6
7		<i>Dh(P)</i> 7
8		<i>Dh(P)</i> 8
9		<i>Dh(P)</i> 9
10		<i>Dh(P)</i> 10
11		<i>Dh(P)</i> 11
12		<i>Dh(P)</i> 12
13		<i>Dh(P)</i> 13
14		<i>Dh(P)</i> 14
15		-
16		-
17		<i>Dh(P)</i> 15
18		<i>Dh(P)</i> 16
19		<i>Dh(P)</i> 17
20		<i>Dh(P)</i> 18
21		<i>Dh(P)</i> 19
22		<i>Dh(P)</i> 20
10. 放逸品	(20)	2 <i>Appamāda</i> (12)
1		<i>Dh(P)</i> 21
2		<i>Dh(P)</i> 22
3		<i>Dh(P)</i> 23
4		<i>Dh(P)</i> 24
5		<i>Dh(P)</i> 25
6		<i>Dh(P)</i> 26
7		<i>Dh(P)</i> 27
8		<i>Dh(P)</i> 28

9	<i>cf.Dh(P)</i> 29
10	-
11	-
12	-
13	<i>cf.Dh(P)</i> 31
14	<i>cf.Dh(P)</i> 32
15	<i>Dh(P)</i> 172
16	<i>cf.Dh(P)</i> 173
17	<i>Dh(P)</i> 382
18	<i>Dh(P)</i> 173
19	-
20	<i>cf.Dh(P)</i> 87

11. 心意品 (12) 3 *Citta* (11)

1	<i>Dh(P)</i> 33
2	<i>Dh(P)</i> 35
3	<i>Dh(P)</i> 36
4	<i>Dh(P)</i> 37
5	<i>Dh(P)</i> 38
6	<i>cf.Dh(P)</i> 39
7	-
8	-
9	<i>Dh(P)</i> 41
10	<i>cf.Dh(P)</i> 42
11	<i>Dh(P)</i> 43
12	<i>cf.Dh(P)</i> 40

12. 華香品 (17) 4 *Puppha* (16)

1	<i>Dh(P)</i> 44
2	<i>Dh(P)</i> 45
3	-
4	<i>Dh(P)</i> 46
5	<i>cf.Dh(P)</i> 47
6	<i>cf.Dh(P)</i> 48
7	<i>Dh(P)</i> 49
8	<i>Dh(P)</i> 50
9	<i>Dh(P)</i> 51
10	<i>Dh(P)</i> 52
11	<i>cf.Dh(P)</i> 53

12		<i>cf.Dh(P) 54</i>
13		<i>Dh(P) 55</i>
14		<i>Dh(P) 56</i>
15		<i>Dh(P) 57</i>
16		<i>Dh(P) 58</i>
17		<i>Dh(P) 59</i>

13. 愚闇品 (21) 5 *Bāla* (16)

1		<i>Dh(P) 60</i>
2		<i>cf.Dh(P) 61</i>
3		<i>cf.Dh(P) 66</i>
4		<i>Dh(P) 62</i>
5		<i>Dh(P) 286</i>
6		<i>Dh(P) 63</i>
7		<i>cf.Dh(P) 64</i>
8		<i>Dh(P) 65</i>
9		<i>Dh(P) 66</i>
10		<i>Dh(P) 67</i>
11		<i>Dh(P) 68</i>
12		<i>Dh(P) 69</i>
13		-
14		<i>Dh(P) 136</i>
15		<i>Dh(P) 70</i>
16		<i>cf.Dh(P) 72</i>
17		-
18		<i>cf.Dh(P) 73</i>
19		<i>cf.Dh(P) 74</i>
20		<i>Dh(P) 75</i>
21		-

14. 明哲品 (17) 6 *Pañḍita* (14)

1		
2		-
3		-
4		<i>Dh(P) 78</i>
5		<i>Dh(P) 79</i>
6		-
7		<i>Dh(P) 80</i>
8		<i>Dh(P) 81</i>

9	<i>Dh(P)</i> 82
10	<i>Dh(P)</i> 83
11	<i>Dh(P)</i> 84
12	-
13	<i>Dh(P)</i> 85
14	<i>Dh(P)</i> 86
15	<i>Dh(P)</i> 87
16	<i>Dh(P)</i> 88
17	<i>Dh(P)</i> 89

15. 羅漢品 (10) 7 *Arahanta* (10)

1	<i>Dh(P)</i> 90
2	<i>Dh(P)</i> 91
3	<i>Dh(P)</i> 92
4	<i>Dh(P)</i> 93
5	<i>Dh(P)</i> 94
6	<i>Dh(P)</i> 95
7	<i>Dh(P)</i> 96
8	<i>Dh(P)</i> 97
9	<i>Dh(P)</i> 98
10	<i>Dh(P)</i> 99

16. 述千品 (16) 8 *Sahassa* (16)

1	<i>Dh(P)</i> 100
2	<i>Dh(P)</i> 101
3	<i>Dh(P)</i> 102
4	<i>Dh(P)</i> 103
5	<i>cf. Dh(P)</i> 104
6	<i>Dh(P)</i> 105
7	<i>Dh(P)</i> 106
8	<i>Dh(P)</i> 107
9	<i>Dh(P)</i> 108
10	<i>Dh(P)</i> 109
11	<i>Dh(P)</i> 110
12	<i>Dh(P)</i> 111
13	<i>Dh(P)</i> 112

14	<i>Dh(P)</i> 113
15	<i>Dh(P)</i> 114
16	<i>Dh(P)</i> 115

17. 惡行品 (22) 9 *Pāpa* (13)

1	<i>cf.Dh(P)</i> 116
2	<i>cf.Dh(P)</i> 136
3	<i>cf.Dh(P)</i> 117
4	<i>Dh(P)</i> 118
5	<i>Dh(P)</i> 119
6	<i>Dh(P)</i> 120
7	-
8	-
9	<i>Dh(P)</i> 121
10	<i>Dh(P)</i> 122
11	-
12	-
13	<i>Dh(P)</i> 71
14	<i>Dh(P)</i> 67
15	-
16	-
17	<i>Dh(P)</i> 125
18	-
19	-
20	<i>Dh(P)</i> 126
21	<i>Dh(P)</i> 127
22	-

18. 刀杖品 (14) 10 *Daṇḍa* (17)

1	<i>Dh(P)</i> 129
2	<i>Dh(P)</i> 132
3	<i>Dh(P)</i> 133
4	<i>cf.Dh(P)</i> 134
5	<i>Dh(P)</i> 137
6	<i>Dh(P)</i> 138
7	<i>Dh(P)</i> 139
8	<i>Dh(P)</i> 140
9	<i>Dh(P)</i> 141

10		-
11		<i>Dh(P)</i> 143
12		<i>Dh(P)</i> 144
13		<i>Dh(P)</i> 142
14		-
19. 老耗品	(14)	11 <i>Jarā</i> (11)
1		<i>Dh(P)</i> 146
2		<i>Dh(P)</i> 147
3		<i>cf.Dh(P)</i> 148
4		<i>cf.Dh(P)</i> 149
5		<i>Dh(P)</i> 150
6		<i>Dh(P)</i> 151
7		<i>Dh(P)</i> 152
8		<i>Dh(P)</i> 153
9		<i>cf.Dh(P)</i> 154
10		<i>Dh(P)</i> 155
11		<i>Dh(P)</i> 156
12		-
13		-
14		-
20. 愛身品	(13)	12 <i>Atta</i> (10)
1		<i>cf.Dh(P)</i> 157
2		<i>Dh(P)</i> 158
3		<i>Dh(P)</i> 159
4		-
5		<i>Dh(P)</i> 161
6		<i>Dh(P)</i> 162
7		<i>Dh(P)</i> 163
8		<i>Dh(P)</i> 164
9		<i>Dh(P)</i> 165
10		<i>cf.Dh(P)</i> 166
11		-
12		-
13		-
21. 世俗品	(14)	13 <i>Loka</i> (12)

1	-
2	-
3	<i>Dh(P)</i> 169
4	<i>Dh(P)</i> 170
5	-
6	-
7	-
8	<i>Dh(P)</i> 175
9	-
10	-
11	-
12	<i>Dh(P)</i> 176
13	<i>cf.Dh(P)</i> 178
14	-

22. 述佛品 (21) 14 *Buddha* (18)

1	<i>Dh(P)</i> 179
2	<i>Dh(P)</i> 180
3	<i>cf.Dh(P)</i> 181
4	-
5	<i>Dh(P)</i> 182
6	-
7	-
8	-
9	<i>Dh(P)</i> 184
10	<i>Dh(P)</i> 185
11	<i>Dh(P)</i> 183
12	-
13	-
14	<i>Dh(P)</i> 188
15	<i>Dh(P)</i> 189
16	<i>Dh(P)</i> 190
17	<i>Dh(P)</i> 191
18	<i>Dh(P)</i> 192
19	-
20	<i>Dh(P)</i> 193
21	<i>Dh(P)</i> 194

23. 安寧品	(14)	15 <i>Sukha</i> (12)
1		<i>Dh(P)</i> 197
2		<i>Dh(P)</i> 198
3		<i>Dh(P)</i> 199
4		<i>Dh(P)</i> 200
5		-
6		<i>Dh(P)</i> 201
7		<i>Dh(P)</i> 202
8		-
9		-
10		<i>Dh(P)</i> 206
11		-
12		<i>cf.Dh(P)</i> 207ef-208ab
13		-
14		-

24. 好喜品	(12)	16 <i>Piya</i> (12)
1		<i>Dh(P)</i> 209
2		<i>Dh(P)</i> 210
3		<i>Dh(P)</i> 211
4		<i>Dh(P)</i> 212
5		<i>Dh(P)</i> 214
6		<i>Dh(P)</i> 216
7		<i>Dh(P)</i> 217
8		<i>Dh(P)</i> 218
9		<i>Dh(P)</i> 219
10		<i>Dh(P)</i> 220
11		<i>cf.Dh(P)</i> 77
12		-

25. 忿怒品	(26)	17 <i>Kodha</i> (14)
1		-
2		-
3		<i>Dh(P)</i> 222
4		<i>Dh(P)</i> 223
5		<i>Dh(P)</i> 224
6		<i>Dh(P)</i> 225

7	<i>Dh(P)</i> 226
8	<i>Dh(P)</i> 227
9	<i>Dh(P)</i> 228
10	<i>Dh(P)</i> 229
11	<i>Dh(P)</i> 230
12	<i>Dh(P)</i> 231
13	<i>Dh(P)</i> 232
14	<i>Dh(P)</i> 233
15	<i>Dh(P)</i> 234
16	<i>Dh(P)</i> 221
17	-
18	-
19	-
20	-
21	-
22	-
23	-
24	-
25	-
26	-

26. 塵垢品 (19) 18 *Mala* (21)

1	<i>Dh(P)</i> 237
2	<i>Dh(P)</i> 238
3	<i>Dh(P)</i> 239
4	<i>Dh(P)</i> 240
5	<i>Dh(P)</i> 241
6	<i>Dh(P)</i> 242
7	<i>Dh(P)</i> 243
8	<i>Dh(P)</i> 244
9	<i>Dh(P)</i> 245
10	<i>Dh(P)</i> 246
11	<i>Dh(P)</i> 247
12	<i>Dh(P)</i> 248
13	<i>cf. Dh(P)</i> 249
14	<i>Dh(P)</i> 250
15	-
16	-
17	<i>Dh(P)</i> 251
18	<i>Dh(P)</i> 254
19	<i>Dh(P)</i> 255

27. 奉持品 (17) 19 *Dhammaṭṭha* (17)

1	<i>Dh(P)</i> 256
2	<i>Dh(P)</i> 257
3	<i>Dh(P)</i> 258
4	<i>Dh(P)</i> 259
5	<i>Dh(P)</i> 260
6	<i>Dh(P)</i> 261
7	<i>Dh(P)</i> 262
8	<i>Dh(P)</i> 263
9	<i>Dh(P)</i> 264
10	<i>Dh(P)</i> 265
11	<i>Dh(P)</i> 266
12	<i>Dh(P)</i> 267
13	<i>cf.Dh(P)</i> 268
14	<i>cf.Dh(P)</i> 269
15	<i>Dh(P)</i> 270
16	<i>Dh(P)</i> 271
17	<i>Dh(P)</i> 272

28. 道行品 (28) 20 *Magga* (17)

1	<i>Dh(P)</i> 273
2	<i>Dh(P)</i> 274
3	<i>Dh(P)</i> 276
4	<i>cf.Dh(P)</i> 277
5	-
6	<i>cf.Dh(P)</i> 280
7	-
8	<i>Dh(P)</i> 281
9	<i>cf.Dh(P)</i> 283
10	<i>Dh(P)</i> 284
11	<i>cf.Dh(P)</i> 285
12	-
13	-
14	<i>Dh(P)</i> 287
15	<i>cf.Dh(P)</i> 288
16	<i>cf.Dh(P)</i> 289
17	-

18	-
19	<i>Dh(P)</i> 277
20	<i>Dh(P)</i> 278
21	<i>Dh(P)</i> 279
22	<i>cf.Dh(P)</i> 275
23	-
24	-
25	-
26	-
27	-
28	-

29. 廣衍品 (14)

1	<i>cf.Dh(P)</i> 290
2	<i>Dh(P)</i> 291
3	<i>Dh(P)</i> 292
4	<i>cf.Dh(P)</i> 293
5	-
6	-
7	<i>Dh(P)</i> 304
8	<i>Dh(P)</i> 296
9	<i>cf.Dh(P)</i> 299; <i>Dh(P)</i> 301
10	-
11	<i>cf.Dh(P)</i> 302
12	-
13	<i>Dh(P)</i> 303
14	<i>Dh(P)</i> 305

21. *Pakiṇṇaka* (16)

30. 地獄品 (16)

1	<i>Dh(P)</i> 306
2	<i>Dh(P)</i> 307
3	<i>cf.Dh(P)</i> 308
4	<i>Dh(P)</i> 309
5	<i>Dh(P)</i> 310
6	<i>Dh(P)</i> 311
7	<i>Dh(P)</i> 312

22 Niraya (14)

8	<i>Dh(P)</i> 313
9	<i>Dh(P)</i> 314
10	-
11	-
12	<i>Dh(P)</i> 315
13	<i>Dh(P)</i> 316
14	<i>Dh(P)</i> 317
15	<i>Dh(P)</i> 318
16	<i>Dh(P)</i> 319

31. 象喻品 (18) 23 *Nāga* (14)

1	<i>Dh(P)</i> 320
2	<i>Dh(P)</i> 321
3	<i>Dh(P)</i> 322
4	<i>Dh(P)</i> 323
5	<i>Dh(P)</i> 324
6	<i>Dh(P)</i> 325
7	<i>Dh(P)</i> 326
8	<i>Dh(P)</i> 327
9	<i>Dh(P)</i> 328
10	<i>Dh(P)</i> 329
11	<i>Dh(P)</i> 330
12	<i>Dh(P)</i> 331
13	<i>Dh(P)</i> 332
14	<i>Dh(P)</i> 333
15	<i>Dh(P)</i> 144
16	<i>cf. Dh(P)</i> 144
17	<i>Dh(P)</i> 94
18	<i>Dh(P)</i> 29

32. 愛欲品 (33) 24 *Taṇhā* (26)

1	<i>Dh(P)</i> 334
2	<i>Dh(P)</i> 335
3	<i>cf. Dh(P)</i> 336
4	-

5	-
6	-
7	<i>cf.Dh(P)</i> 337
8	<i>Dh(P)</i> 338
9	<i>cf.Dh(P)</i> 344
10	<i>cf.Dh(P)</i> 339
11	<i>Dh(P)</i> 340
12	<i>Dh(P)</i> 341
13	-
14	<i>cf.Dh(P)</i> 345
15	<i>Dh(P)</i> 346
16	-
17	<i>Dh(P)</i> 347
18	<i>Dh(P)</i> 349
19	<i>Dh(P)</i> 350
20	-
21	-
22	<i>cf.Dh(P)</i> 352
23	-
24	<i>Dh(P)</i> 353
25	<i>Dh(P)</i> 354
26	<i>Dh(P)</i> 355
27	<i>Dh(P)</i> 356
28	<i>Dh(P)</i> 123
29	-
30	<i>Dh(P)</i> 351
31	-
32	<i>Dh(P)</i> 283
33	<i>Dh(P)</i> 284

34. 沙門品 (32) 23 *Bhikkhu* (23)

1	<i>cf.Dh(P)</i> 360, 361
2	<i>Dh(P)</i> 362
3	<i>Dh(P)</i> 363
4	<i>Dh(P)</i> 364
5	<i>Dh(P)</i> 365
6	<i>Dh(P)</i> 366
7	<i>Dh(P)</i> 368 <i>cf.</i> 381
8	<i>Dh(P)</i> 367

9	<i>Dh(P)</i> 369
10	<i>Dh(P)</i> 370
11	<i>Dh(P)</i> 371
12	<i>Dh(P)</i> 372
13	<i>Dh(P)</i> 373
14	<i>Dh(P)</i> 374
15	<i>Dh(P)</i> 375
16	<i>cf.Dh(P)</i> 376
17	<i>Dh(P)</i> 377
18	<i>Dh(P)</i> 378
19	<i>Dh(P)</i> 379
20	<i>Dh(P)</i> 380
21	<i>Dh(P)</i> 381 <i>cf.</i> 368
22	<i>Dh(P)</i> 382
23	-
24	-
25	-
26	-
27	-
28	-
29	<i>Dh(P)</i> 307
30	-
31	-
32	-

35. 梵志品 (40) 26 Brāhmaṇa (41)

1	<i>Dh(P)</i> 383
2	<i>Dh(P)</i> 384
3	<i>Dh(P)</i> 385
4	<i>Dh(P)</i> 386
5	<i>Dh(P)</i> 387
6	-
7	<i>Dh(P)</i> 388
8	<i>Dh(P)</i> 390
9	<i>Dh(P)</i> 391
10	<i>Dh(P)</i> 392
11	<i>Dh(P)</i> 393
12	<i>Dh(P)</i> 394
13	<i>Dh(P)</i> 395
14	<i>cf.Dh(P)</i> 396

15	<i>Dh(P)</i> 397
16	<i>Dh(P)</i> 398
17	<i>Dh(P)</i> 399
18	<i>Dh(P)</i> 400
19	<i>cf.Dh(P)</i> 401
20	<i>Dh(P)</i> 402
21	<i>Dh(P)</i> 403
22	<i>Dh(P)</i> 404
23	<i>Dh(P)</i> 405
24	<i>Dh(P)</i> 406
25	<i>Dh(P)</i> 407
26	<i>Dh(P)</i> 408
27	<i>Dh(P)</i> 409
28	<i>Dh(P)</i> 410
29	<i>cf.Dh(P)</i> 411
30	<i>Dh(P)</i> 412
31	<i>Dh(P)</i> 413
32	<i>Dh(P)</i> 414
33	<i>Dh(P)</i> 416
34	<i>Dh(P)</i> 417
35	<i>Dh(P)</i> 418
36	<i>Dh(P)</i> 419
37	<i>Dh(P)</i> 420
38	<i>Dh(P)</i> 421
39	<i>Dh(P)</i> 422
40	<i>Dh(P)</i> 423

3.4 The structure of *Dh (C)* compared to *Dh (p)*

The following is a comparison of the order and names of the chapters of *Dh(C)* compared to those of *Dh(P)*. The number of stanzas in each chapter is given within round brackets.

<i>Dh(C)</i>	<i>Dh(P)</i>
1. <i>Anitya</i> (21)	-
2. Jiau-shyue ('Instruction') (29)	-
3. <i>Bahuśruta</i> (19)	-
4. <i>Sraddhā</i> (18)	-
5. <i>Sila</i> (16)	-
6. <i>Smṛti</i>	-
7. Kindness (19)	-
8. <i>Vāca</i> (12)	-
9. Important-pairs ¹⁵³ (<i>Yamaka?</i>) (22)	1 <i>Yamaka</i> (20)
10. <i>Pramāda</i> (20)	2 <i>Appamāda</i> (12)
11. Mind (<i>Citta?</i>) (12)	3 <i>Citta</i> (11)
12. Flower fragrance (17)	4 <i>Puppha</i> (16)
13. <i>Bāla</i> (20)	5 <i>Bāla</i> (16)
14. <i>Paṇḍita</i> (16)	6 <i>Paṇḍita</i> (14)
15. <i>Arhat</i> (10)	7 <i>Arahant</i> (15)
16. On the Thousand (16)	8 <i>Sahassa</i> (16)
17. Evil Action (22)	9 <i>Pāpa</i> (13)
18. Knives and Rods ('punishents')	(14) 10 <i>Daṇḍa</i> (17)
19. Old Age (14)	11 <i>Jarā</i> (11)
20. Self-concern (13)	12 <i>Atta</i> (10)
21. The World (14)	13 <i>Loka</i> (12)
22. On the Buddha (21)	14 <i>Buddha</i> (18)
23. Happiness (14)	15 <i>Sukha</i> (12)
24. Affection (12)	16 <i>Pīya</i> (12)
25. Anger (26)	17 <i>Kodha</i> (14)
26. The Taints (19)	18 <i>Mala</i> (21)
27. The Spiritually Committed (17)	19 <i>Dhammaṭṭha</i> (17)
28. The Path (28)	20 <i>Magga</i> (17)
29. Spreading Extensively (14)	21 <i>Pakiṇṇaka</i> (16)
30. The Hells (16)	22 <i>Niraya</i> (14)
31. Elephant Simile (18)	23 <i>Nāga</i> (14)
32. Craving (33)	24 <i>Taṇhā</i> (26)
33. Honours (<i>Satkāra</i>) (19)	-

34. The <i>Śramaṇa</i> (32)	25 <i>Bhikkhu</i> (23)
35. The <i>Brāhmaṇa</i> (40)	26 <i>Brāhmaṇa</i> (41)
36. <i>Nirvāṇa</i> (35)	-
37. Birth and Death (<i>Samsāra</i> ? 18)	-
38. Benefit by the Way (20)	-
39. The Auspicious (19)	-

From the comparative table above, one cannot fail to observe immediately that the central core of *Dh(C)*, from chapters 9 to 35, subtracting chapter 33, corresponds in perfect order with *Dh(P)*. These must be the 26 chapters of the first translation by Ju Jiang Yen. The chapters titles too are almost identical in the two texts; the small differences being *Dh(C)* 10 *Pramāda* and 34 *Śramaṇa*, versus *Dh(P)* 2 *Appamāda* and 25 *Bhikkhu*, respectively. *Dh(C)* 29 ‘Spreading Extensively’, though in appearance quite different from *Dh(P)* 21 *Pakiṇṇaka*, is in fact most likely to be an inappropriate literal rendering of the Indian word. The preamble preceding the Chinese chapter says that the purpose of this chapter is to explain that “all good and evil, however small, will accumulate to become greater and greater.” The writer of the preamble seems to have inferred this purpose from the first stanza which speaks of a small giving resulting in a great blessing. If the preamble was given by the translators (in this case most likely Jy Chien, the editor) themselves, we can easily understand why *Prakīrṇa/Pakiṇṇaka* was so rendered.

The number of stanzas in each of the 26 chapters of the two texts is on the whole quite compatible, though actually identical only for 4 chapters - *Dh(P)* Ch. 15, 16, 19, and 27. Generally, the number is greater in the case of *Dh(C)*, the converse being for *Dh(P)* 10, 18, 21, 26. The total number of stanzas for *Dh(C)* is given by Jy Chien as 752, but that of the present *Taisho* version is around 760, which suggests that there could have been further addition or even revision subsequent to Jy Chien. For the 26 chapters corresponding to the Pali, the total number of stanzas is about 502 which contrasts 423 in the Pali. This number 502 could well be of great significance, since it coincides with that stated in the colophon of *PDh* (*gāthā śātāni pañce dve ca gāthe*). Moreover, Jy Chien himself clearly stated that the Indian original for Jiang Yen’s translation was the 500 *gāthā* version.

Provided that for these 26 chapters there had not been any addition by Jy Chien or others - other than the filling up or restoring by Jy Chien, of what had been omitted in the first translation - this figure of around 500 is significant also in being different from that of *Dh(P)*: It would imply another difference of the original of *Dh(C)* (the 26 ch.) from *Dh(P)*. Jy Chien also mentions a 900 *gāthā* version which undoubtedly must be a *Udv*. Now, when we look at the total number of stanzas in all the extant *Udv* versions, we get: *Udv(Sk)* - 978 (+59), *TbUdv* - 991 (Rockhill),

Udv(C2) - 928, *Udv(C1)* -825 (+37). That is, except for that in *Udv(C1)*, all the others show to be *more*, and not less than 900. Even for *Udv(C1)*, the figure is definitely nearer to 900 than to 800 - and this in spite of the observed fact that many of its stanzas have been abbreviated¹⁵⁴. This implies that when Jy Chien speaks of the Indian original as being one with 500 stanzas, we may assume the actual figure to have been either slightly more than 500 - as for instance 502 here - or at least more than 450, which therefore contrasts with 423 of *Dh(P)*. In this connection, the following remark of Brough¹⁵⁵, particularly its latter part (which we have put in *italics*), seems quite pertinent: "It may be assumed that a number of the additional verses, particularly those which in a few instances come in groups at the end of individual chapters, were added by the Chinese redactor from another source available to him; *but it is also possible that in some other places the Pali text has suffered a loss at some period prior to the fixing of the text by the commentary* In general, transpositions and omissions are hardly more than what might be expected in the course of any manuscript transmission; and the agreement of the two texts is all the more striking in contrast to the completely different ordering of the chapters and the verses within each chapter in the *Udānavarga* and in the Prakrit recension."

For the stanzas making up the chapters added by Jy Chien, it is quite definite that he had consulted the 700 *gāthā* version and the 900 *gāthā* version (i.e. *Udv*). Mizuno¹⁵⁶ assumes that when Ju Jiang Yen came to China again, he brought with him the 900 *gāthā* version on the basis of which the earlier translation was revised. In fact in Mizuno's comparative study of some of the *Dh(C)* stanzas, he invariably first assumes that the Chinese stanza translates *Dh(P)*; or where that does not seem to work, he would then account for the translation from a parallel version in *Udv(Sk)*. It is only when everything fails that he would concede the possibility of the stanza in question as coming from the 700 *gāthā* version.

But such an assumption does not seem justified for several reasons: First of all, Jy Chien did not mention in the preface that on Chiang Yen's second visit, he brought along the *Udv* (or for that matter any other manuscript). Secondly, since the 700 *gāthā* version had already been in circulation, it is even more likely that he would have made extensive use of it. Besides, some of the *gāthās* of this version could easily have been similar to or even identical with *Dh(P)* and/or *Udv(Sk)*, so that we must not too readily assume - as Mizuno almost always does - that when a *Dh(C)* stanza appears partly similar to *Dh(P)*, the partial difference must have arisen from a misunderstanding of the Pali on the part of the translator; or that if it is similar to one in *Udv(Sk)*, it must have translated the latter. How can we be sure that the Chinese stanza in question could not have come from the 700 *gāthā* version? Moreover, even proceeding from Mizuno's own assumption in the case of the 13 additional chapters, the conclusion he gets is that only six and a half chapters - *Anitya*, *Sraddhā*, *Sīla*, *Smṛti*, *Vāca*, *Satkāra*, and 10 stanzas of *Nirvāna* - may be

regarded as being translations from *Udv(Sk)*. For the other 6 1/2 chapters, he has had to concede as being probably derived from the 700 *gāthā* version¹⁵⁷. Finally, it is an interesting question to ask : If indeed the revision by Jy Chien was made wholly or mainly on the basis of an *Udv(Sk)*, why did he neither make up the text to be of 33 chapters as is the *Udv(Sk)*, nor take over all the Sanskrit stanzas which did not already have their parallels in the 26 chapters. (Mizuno¹⁵⁸ himself says both Jiang Yen and Jy Chien should find the *Udv(Sk)* stanzas easy, both being well versed in Sanskrit)? Why did he stop at 13¹⁵⁹ additional chapters only?

The Chinese stanzas making up the 39 chapters of *Dh(C)* are either tetrasyllabic or pentasyllabic; the only exception being the 5 in chapter 36 which are hexasyllabic. While it is certain that the final chapters after *Brāhmaṇa* which are virtually all pentasyllabic (some 6 stanzas in ch.36 are tetrasyllabic) are later additions, we are not so certain, as Willemen is, that “pentasyllabic verses seem to be more recent than tetrasyllabic verses”¹⁶⁰. There are more than enough pentasyllabic verses in the core 26 chapters, and many of them correspond almost perfectly with their parallels in *Dh(P)*. Moreover, chapter 33 利養品 (*Satkāra*), in all probability a later addition, consists almost entirely of tetrasyllabic stanzas; only 3 out of a total of 19 stanzas are pentasyllabic(see also *infra* ch31 n.20). It is however quite likely that at least in some cases, the stanzas, originally tetrasyllabic, were made pentasyllabic during Jy Chien’s revision. Some new additions are of course also not impossible.

4 *Dh(C)* and *Dh(p)* : a comparison

4.1 The relationship between *Dh(C)* and *Dh(p)*

That the structure and content of the core 26 chapters of *Dh(C)* are very closely related to those of *Dh(P)* has long been noted. As early as 1878, S. Beal¹⁶¹ has already made this observation in his translation of *DhAv(C)*. From Jy Chien's statement that the text originally consisted of 26 chapters and 500 stanzas, Beal argues, "... as in Buddhist calculations the next highest round number is frequently used to denote the exact number intended, we have in this statement sufficient evidence to show that the original from which our translation was made consisted of the same chapters and probably the same number of verses, as that known in the South - in other words, that they were identical."¹⁶² It was in fact as a result of this strong conviction that he tended often to read, rather unjustifiably, the Pali into the *Dh(C)* stanzas (see *supra*).

Brough¹⁶³, as usual, is more prudent in his conclusion: "It is thus certain that the core of this earliest Chinese version is a text substantially the same as the Theravada text. We naturally cannot prove that the translation was made directly from Pali, nor can we exclude the possibility that the same basic text might have been shared by another sect. If so, it would be natural to think of the *Mahisāsakas*, whose *Vinaya* has close affinity with the Pali". We may add here that even if the original was among those texts which somehow found their way to India from Sri Lanka - not an impossibility - its language needs not have been the same as that of *Dh(P)*. It could have been a Prakrit close to Pali. One is here reminded of the case of *PDh*, which has many stanzas virtually identical with the Pali, and which nevertheless is not in Pali, but said to be "based on a Prakrit-Pali version which is older than the existing Pali *Dhp*". (*Roth*, p.94). Arguing mainly from the Sri Lankan manuscripts brought back to China by Fa-hsian, De Jong¹⁶⁴ opines that "it is quite probable that Fa-hsian (*scil*:= Fa-Shian) obtained a copy of a manuscript of the *Samyuktāgama* of the *Sarvāstivādins* in Ceylon". By way of conclusion to his paper, 'Fa-hsian and Buddhist text in Ceylon', he states: "It is therefore quite probable that Buddhist texts composed in Sanskrit, Prakrit and Buddhist Hybrid Sanskrit were available in Ceylon and were brought from there to China."¹⁶⁵ Indeed it seems also possible that texts other than those in Pali could have existed in Sri Lanka much earlier than the period of Fa-hsian (early 5th century A.D.). As one of the possibilities, then, the original of *Dh(C)* could conceivably have been one of them.

Professor Mizuno, on the other hand, is as convinced as Beal that *Dh(C)* was translated from the Pali (so also Willemen)¹⁶⁶. As mentioned above, all his comparative studies of the stanzas of the two texts have in fact been consistently based on this conviction. As evidences, he¹⁶⁷ cites the following points:

(i) Jy Chien, though well versed in *Skt* and other foreign languages since a youth, found the original of *Dh(C)* difficult to understand, as it was in a Prakrit, not *Skt*.

(ii) The Preface to *Dh(C)* speaks of 曇鉢 'Tan Bo' which transliterates *Dhammapada*, not *Dharmapada*.

(iii) For *dīpam* in *Dh(P)* 25, the corresponding stanza in *Dh(C)* 10.5 has 'lamp' (錠明) which shows that the original here could not have been of the *Skt* form *dvīpa* which would have been rendered as "island". It must have been like the Pali word *dīpa*, a *śleṣa* interpretable both as 'lamp' and 'island'.

(iv) The core 26 chapters of *Dh(C)* (other than the interpolated ch.33 'Satkāra'), when compared to *Dh(C)*, "agree completely with regard to chapter names and order". The differences in the number and sequence of the stanzas in the individual chapters in *Dh(C)* is believed to have been the result of Jy Chien's revision; based mainly on *Udv*, but also partly on *Ke Shy's* 700 *gāthā* version.

(v) Jy Chien was also the translator of the Chinese version of the **Arthapada-sūtra* (義足經) which according to Mizuno himself¹⁶⁸ probably belongs to the Abhayagiri sect of Sri Lanka. Consequently, *Dh(C)* may also have been a Pali text of this sect, (which would explain its small differences from the extant *Dh(P)*, a *Mahāvihāra* text)." At that time, the Abhayagiri sect was more powerful than the *Mahāvihāra* sect. It prevailed not only in Ceylon, but also in the Indian Continent, in the Magadha region as well as South Indian, from the 3rd to 11th century A.D. It seems that Wei-tsi-nan, said to be from India, had brought the Abhayagiri texts of the **Arthapada-sūtra* and the Fa Chu Jing (= *Dh(C)*), either from Ceylon or India, via the southern sea route to the region south of the Yangtse.¹⁶⁹

The last (v) of the five points discussed by Mizuno constitutes an important hint. Most of his other points, however, are still susceptible to further questioning or require elaboration. Thus, for (i) Jy Chien gave no indication in his preface at all that his problem was due to the original being in a Prakrit rather than *Skt*. In fact according to him, the problem was that "Jiang Yen though versed in the Indian language, had not mastered Chinese". The main problem, however, was probably his lack of familiarity with the exegetical tradition of the text. Moreover, though the *Chu San Tzang Ji*: (*Record of the translation of the Tripitakā*, fascicle 2) mentions Jy Chien's translations as amounting to "36 books in 48 fascicles", his main translation activity probably began a few years later - probably around 228 A.D. (onwards) when he translated several works, including the **Arthapada-sūtra* mentioned above by Mizuno.

As for (ii), 曇鉢 (‘Tan Bo’) does not necessarily transliterate the Pali ‘*Dhammapada*’. We have for instance, 曇無竭 (‘*Tan-wu jie*’) for ‘*Dharmodgata*’, 曇無德 (‘*Tan-wu-de*’) for *Dharmagupta*, etc. - i.e. 曇 ‘*tan*’ may transliterate either ‘*Dhamma*’ or ‘*Dharma*’. ‘*Pada*’, being the same for both *Skt* and Pali, its transliteration is no problem here. (Incidentally, even a *Skt* word like *patra* is also transliterated by the same character 鉢 ‘*bo*’).

With regard to (iii), we may add further similar instances here: *Fordipadānañ* of *Dh(P)* 273*d*, we find (an interesting rendering): ‘The giving of lamp’ in *Dh(C)* 28.1*d* which in any case could not have been from a *Skt* term like *dvīpadānaṃ* of *Udv(Sk)* XII 4*d* (*var. lect.*). Similarly for *dīpaṃ* in *Dh(P)* 238, the corresponding verse of *Dh(C)* 26.2 again has ‘lamp’.

As for (iv), it is not quite accurate to state that the two texts agree completely with regard to chapter names. Two of them are different: For ‘*Appamāda*’ (ch.2) and ‘*Bhikkhu*’ (ch.25) of *Dh(P)*, we have ‘Heedlessness’ (ch.10) and *Śramaṇa* (ch.34) of *Dh(C)*, respectively. An example of a good indication of some revision having most likely been based on *Udv* may be found in chapter 25 “Anger”. All the stanzas of *Dh(P)* ‘*kodha*’, from 222 to 221, correspond perfectly in content and sequence, to *Dh(C)* from stanzas 3 to 16. From stanza 17 onwards, the sequence accords well with that of *Udv(Sk)* XX 1-13, 18. What is more, they also correspond more or less perfectly to the first dozen or so stanzas of both *Udv(C1)* and *Udv(C2)*. The first two *Dh(C)* stanzas, being the only two which are pentasyllabic, could have been added by the revisor. Note, however, that as stanzas 17-26 are also tetrasyllabic, one cannot conclude that they were subsequent additions. Another such example is possibly the case of *Dh(C)* ch.34 This chapter seems to end with stanza 22 which corresponds to the last stanza (382) of *Dh(P)* *Bhikkhuvagga*. So far, all the stanzas are tetrasyllabic. This is then followed by two pentasyllabic stanzas. The rest of the stanzas from 25 to 32, though again tetrasyllabic are, like the preceding two, without their parallels in the Pali chapter (stanza 29 correspond to *Dh(P)* 307).

However, in some cases at least, the greater number of stanzas in the case of *Dh(C)* should not be too readily assumed to have been due to subsequent addition. For instance, for *Dh(P)* ‘*Yamaka*’, there are 20 stanzas; for *Dh(C)* 雙要品 ,22. It is tempting to assume that 2 stanzas have been subsequently added during the revision. Yet it is to be noted that *Dh(Gr)* too has 22 stanzas for the corresponding chapter. Moreover, before making any such assumption we must beware of an unknown factor: We are completely in the dark with regard to the relationship between the 700 *gāthā* version on the one hand and *Dh(C)*, *Dh(P)*, *Udv* on the other. As such, we also cannot too readily assume that just because a *Dh(C)* stanza is different from the corresponding one in *Dh(P)*, it must have been ‘revised’ on the basis of *Udv*; or that if such a stanza is not in *Dh(P)* and *Udv*, it must have been

taken over from the 700 *gāthā*. In the former case, the ‘revision’, if any, could also have been from the 700 *-gāthā* version. In the latter case, the stanza not found in *Dh(P)* and *Udv* could even have been an integral part of the original of *Dh(C)* itself¹⁷⁰.

Whatever inadequacy there may be in these scholars’ belief of *Dh(C)* being a translation from the Pali *Dhammapada*, however, it certainly cannot be said to be a groundless assertion. Nevertheless, there are also a significant number of counter-indications which point to the opposite. These will be dealt with in the next section. For the present, we shall offer below more indications - by no means exhaustive - in favour of such a belief.

(a) As can be seen from our English translation, there are numerous *Dh(C)* stanzas which are identical (as far as this can be said of a translation from a translation) or practically identical with those of *Dh(P)*. Brough¹⁷¹ has noted two instances of agreement in readings believed not to be shared by other versions: (i) *Dh(P)* 26*d dhanam setṭham va rakkhati* (~ *Dh(C)* 10.6*d 護斯為寶尊* , ‘Protects it as his precious wealth’), against *śreṣṭhī* in other versions. (ii) *Dh(P)* 1*b* and 2*b*, *manomāya* (~ *Dh(C)* 1*b* and 2*b* 心使 , ‘mind caused’), against *manojavā* in other versions. However as for (i), we now know that *PDh* 17*d* too, reads *dhanam śreṣṭham*. (Note also that this stanza is pentasyllabic which means it could, though not necessarily, have been revised). As for (ii), it is a mistake to assume that 心使 translates *manomāya* (see discussion below). More importantly, 心使 does not seem to mean ‘mind’caused’, as Beal misleads Brough (see *infra*). Brough therefore has not succeeded here in showing the two readings to be unique to the two texts. Nevertheless, it may be pointed out here that some twenty stanzas appear to be uniquely shared by these two texts only: They are (numbered according to *Dh(P)*). The three in round brackets are slightly different in content from their *Dh(C)* parallels): *Dh(P)* 84, 182, (196), 202, 216, 237, 246, 247, 248, 256, 257, 258, (268), (269), 270, 324, 340, 347, 370, 379. But it must be remembered that such instances are only possible indications, and do not by themselves constitute ‘proof’ of *Dh(C)* translating *Dh(P)*. With the recent publication of *PDh* which also contains numerous stanzas practically identical with those of *Dh(P)* we have now got to be more cautious in drawing such inferences. Just to pick one instance at random: *Dh(C)* 15.1 is practically *verbatim* identical with *Dh(P)* 90. Yet so is *PDh* 86 (and in this case, even *Udv(Sk)* XXiX 35).

(b) As is clear from the comparative table in above, the sequence of the stanzas in most of the 26 chapters correspond very closely. The agreement is absolute in the case of *Dh(P)* ch.7 = *Dh(C)* ch.15.

(c) In some cases, the agreement between the two texts in the selection of stanza is significant. Thus, *Dh(P)* 183 ~ *Dh(C)* 22.11 is included in both texts under

the chapter on 'Buddha'; *PDh* has it under 'Citta', and *Udv(Sk, C1, C2)* under 'Papa'. *Dh(P)* 50 ~ *Dh(C)* 12.8, is in both texts included under the chapter on 'Flower', and in the same order. Only *Udv(Sk, C2, Tb)* similarly includes the stanza under 'Puṣpa' (but the following stanza differ in respect of order).; even *Udv(C1)* does not do so. *Dh(Gr)* includes it under '*Prakīrṇaka', and *PDh* under 'Atta'. Similarly, *Dh(P)* 287 ~ *Dh(C)* 28.14, is in both texts under 'Path', though its content really has little to connect it with such a topic. The only other text that also agrees in this respect is *PDh* (365 -*Roth*: 366). *Udv(Sk, C1, C2, Tb)* include this under 'Anitya'; *Dh(Gr)*, under '*Kṛtya'. Both texts have a chapter entitled 'Elephant(-simile)' with all the 14 stanzas of *Dh(P)* corresponding closely to and in the same order as, the first 14 stanzas of *Dh(C)*. In the other texts these stanzas have their parallels under 'Aśvavarga' (*Udv(Sk, C1, Tb)*) or various other title heads - 'Dand', 'Soka', 'Jama' and 'Attha' in *PDh*; 'Yuga', 'Citta', 'Droha', 'Sukha' and 'Apramāda' in *Udv(Sk, C, Tb)*; '*Nāga' or '*Aśva' (title lost), 'Apramadu' and '*Śilā' in *Dh(Gr)*. Moreover, *Dh(P)* 324 ~ 31.5, significantly occurs in the two texts only (even *Udv(C1)* and *Udv(C2)* did not borrow this). Again both texts seem to be unique in having a chapter entitled 'Hell', with all the 14 stanzas of the Pali on the whole corresponding closely, in content and order, to the *Dh(C)* stanzas, excepting stanzas 10 and 11. The parallels for most of these stanzas are found under various other title heads in *Udv(Sk, C1, C2, Tb)*, *PDh* and *Dh(Gr)*.

4.2 The Language of The Original of *Dh (C)*

Unfortunately, Jy Chien's preface does not give us any clear indication of the language of the original of the text, though he states clearly that the translation was from a manuscript brought from India (天竺). The structural and content analyses of the text, however, lead us to believe that the original of the first translation (the core 26 chapters) was possibly a Pali text of the *Theravāda*. But, as we have already seen (*Supra*), we cannot be as outright in this belief as Beal and Mizuno. As a matter of fact, Mizuno himself seems quite aware of certain difficulties involved in this belief, which he has tried to explain away. Whenever he comes across two corresponding stanzas with unnegligible differences, he would generally first assume that the differences were due to a misunderstanding on the part of the incompetent translators. Or, when such an explanation fails, he would then assert that the *Dh(C)* stanza was revised on the basis of the *Udv* or the 700 *gāthā* version, or that it was taken over from them. Probably troubled by such differences, Mizuno has had to state that the original was not a *Mahāvihāra* text, but an Abhayagiri one (see above).

Much earlier than Mizuno, S. Lévi, on the basis of a comparison of all the different versions of *Apramāda varga*, has already noted some differences of significance. In conclusion, he states⁷²: "*Le choix des vers est tout différent, comme l'étude de l'Apramāda-varga suffira à l'établir, mais les rubriques' sont disposées dans le même ordre*". This statement of Lévi, as Brough⁷³ remarked, is rather exaggerative. At the same time, anyone carefully collating the Chinese stanzas alongside the Pali can hardly help noticing some significant differences which may be regarded as counter-indications to the theory that *Dh(C)* was a translation of *Dh(P)*.

4.2.1 The first verse of the Chinese *Dharmapada* : A signpost of sectarian affiliation

We shall begin our discussion of these counter-indications with an illustration from the first stanza of *Dh(C)*, in view of its special significance as a signpost for the recognition of its sectarian affiliation.

Apart from the Indian and Tibetan versions of the verse, we have some fourteen Chinese versions, translated from Indian originals. Even a quick glance at all these Indian, Tibetan and Chinese versions will suffice to give the impression that, broadly speaking, they are divisible into two textual traditions - The Theravada *Dhammapada* and one Chinese version on the one hand, and all (with one exception) the so-called 'northern' versions on the other.

As we have argued above (*supra* 2.2.2 and 2.3), the commentarial stories

are indispensable for a proper understanding of the divergence in the wording of the various *Dharmapada* versions. As Brough¹⁷⁴ remarked, the divergences “are not careless slips in copying, but scribal emendations of some ingenuity.”

What we wish to demonstrate in particular is that the significant divergence in the wording of the second (labeled as ‘b’) and the last (labeled as ‘f’) *pādas* of the first verse of *Dh* (C) and *Dh*(P) is an indication that the two texts probably belong to two different textual traditions. This would then mean that, contrary to what has hitherto been held, the former is probably not a direct translation of the latter.

The relevant portions of the *pādas* of the various versions are as follows:

I <i>Dh</i> (P) 1	b <i>māomayā</i> f <i>cakkaṃ va vahato padaṃ</i>
II <i>PDh</i> (Cone’s edn ¹⁷⁵)	b <i>manojavā</i> f <i>cakram vā vahato padaṃ</i>
III <i>Dh</i> (Gr) 201	b <i>maṇo-ḥava</i> f <i>cako va vahaṇe pathi</i>
IV <i>Udv</i> (Sk)XXXI 23 (also <i>Mulsarvand Mk</i> XXV)	b <i>manojavāḥ</i> f <i>cakram vā vahataḥ padaṃ</i>
2 variants for f in <i>Mkv</i> (given by Lévi in footnote)	i. <i>vahutāpadam</i> ii <i>vahatuśire</i>
V <i>Udv</i> (Tb)	b <i>yid mgyogs</i> f <i>ḥkhor los mgo bo bcad pa bfin</i>
VI <i>Dh</i> (C) (Also <i>DhAv</i> (C), <i>Udv</i> (C1) <i>Tzy Ai</i> , and <i>Śari</i>)	心尊心使 車轆于轍
VII <i>Udv</i> (C2)	心尊是心使 車轆終于轍
VIII <i>It</i> (C)	意尊意所使 如輪因牛轉

X <i>Aṅgu</i>	意勝意生 如輪隨跡
XI <i>MVS</i>	意尊意所 苦樂如隨形
XII <i>OldMVS1</i>	意尊意駛 如影隨形
XIII <i>OldMVS2</i>	意妙意疾 輪道轢殺
XIV <i>MSarV(C)</i>	心勝心速疾 如影鎮隨形
XV <i>MSarVB(C)</i>	起業為最 輪斷其頭

From the above, with regard to the correspondences to *Dh(P)* 1b, we clearly have two different textual traditions: One corresponding to *manojava* which may be rendered as “impelled by mind”, “of the nature of mental impulses”, or “as swift as mind”. The other, represented by *Dh(P)* 1b and *Aṅgu* 1b give *manomayā* (or an Indian equivalent), “mind-made”. As regards the correspondences to *Dh(P)* 1f, there also appear to be basically two traditions: *Dh(P)*, *PDh* and *Aṅgu* on the one hand, which speak of the wheel following *pada* (interpreted as the hoofs of the oxen in *DhA*, and ‘track’ in *Aṅgu*); an the remaining versions which speak of “the wheel rolling over and killing (or breaking off the head of) [the evil-minded]”. Version V(*it(C)*) f, however, does not fit into either group too well, though it could be close to the Pali tradition

Professor Mizuno, in his “On the Old and New of the *Dharmapada* (in Japanese) “¹⁷⁶, having examined all the Chinese versions quoted above, arrived at the following conclusions as regards those corresponding to *Dh(P)* 1b:

(1) The Pali verse represents the oldest version. The original *-mayā* in *Dh(P)* 1b was eventually transformed into *-javā*, probably through the following process: *maya* → *vaya* → *vaja* → *java*.

(2) Among these Chinese versions, *Aṅgu* is a faithful translation of *Dh(P)*, while *Dh(C)*, *DhAv(C)*, *Udv(C1)*, *Udv(C2)*, *Tzy Ai*, *Sari*, *EĀ*, *It(C)* and *MVS*, can all be considered as renderings of forms of *mano-maya*. In contrast, *OldMVS1*,

OldMVŚ2, and *MulsarV(C)* are renderings of forms of *mano-java*. *MulSarVB* is unclear in this regard. This means, according to his statements in “A Comparative Study of the *Dharmapadas*”¹⁷⁷ (probably the English abridged version of this Japanese article), that “[Of the] twelve versions ... in the Chinese translations, nine of them give the meaning of ‘*manomaya*’, and three of them connote the meaning of ‘*manojava*’. The verses which indicate the meaning of ‘*manojava*’ are in documents of *Vinaya* and *Abhidharma* belonging to the Sarvāstivāda school. No other documents of other schools denote such a meaning.”

With regard to 1f Mizuno is very brief. While noting the variant *vahaṇe pathi* in *Dh(Gr)*, he considers the Pali form *vahato padaṃ* to be the correct one. He also notes that in 2 Chinese versions, *OldMVŚ1*¹⁷⁸ and *MulsarVB*¹⁷⁹, the last *pāda* reads 輪道轆殺 ([as] ‘the wheel on the path rolls over and kills’) and 輪斷其頭 ([As] ‘the wheel cuts off the head’) respectively. As *Udv(Tb)* too agrees with these, he considers that the Sanskrit version here represents a later interpretation.

The reason for Mizuno’s statistics here for those versions corresponding to *Dh(P)* 1b is that he takes 心使 as a rendering of ‘*manomaya*’. In this connection, Brough¹⁸⁰ too, noticing that “the reading *manomaya* is isolated, against *manojava* of the other versions”, remarked that “here [the *Dh(C)*] rendering 心使 (‘mind-caused’) can reasonably be thought to translate *manomaya*, but hardly ‘swift as mind’ “. However, we surmise that (1) 心使 in fact translates *manojava* rather than *manomaya*; and that (2) *manojava* need not necessarily be rendered as ‘as swift as mind’, though admittedly this is one acceptable rendering - it can and should in this case be rendered as ‘mind-impelled’ or ‘are mental impulses’.

使, primary having a causative sense, means ‘to make (do something)’, ‘to cause (something to happen)’, ‘to order’, ‘to impel or drive (as in 驅使)’. 使馬 in classical Chinese means ‘to ride and control a horse’), ‘to employ’, etc. Accordingly, 心使 can reasonably be rendered as ‘mind-impelled’ or ‘mind-incited’ or ‘mind-driven’. This term most probably translates ‘*manojava*’. Note that the sense of ‘driven forth’ or ‘expelled’ is also evident in ‘*javita*’, as in the sentence in *Lalitavistara* 337.10: ‘svāmam drakṣye duḥkḥcānartaṃ bahu-vidhā-javita-ravitm..’ for which Edgerton¹⁸¹ suggests the rendering (citing the Tibetan in support): ‘I myself shall see him tormented with pain, and with many and various shrieks uttered (expelled)’. Professor Paliawadana also has demonstrated that *jūta*, from the same root √jū, has the sense of ‘spurred on’ in certain usages in *R-Veda*. Thus, *R-Veda* 3.53.9: *mahān ṛṣir devajā devajūtaḥ* - ‘The great rishi spurred on by gods’. For other references, see his “The Indra-cult as Ideology” in *Vidyodaya Journal of Arts, Science and Letters* Vol. 9, January 1981 p.109ff with footnote 331.

That 心使 in *Dh(C)* translates *manojava* rather than *manomaya* can also be inferred from the fact that the same term is found in both *Udv(C1)* and *Udv(C2)*, both belonging to the Sarvāstivāda in whose versions (both Sanskrit and Chinese) of the stanza, *manojava* is always attested. The whole stanza in *Udv(C1)*

is in fact *verbatim* identical with that in *Dh(C)*. The *Udv(C1)* version gives essentially the same, 心所使 , which is passive: ‘impelled by the mind’.

We are fortunate that among the Chinese versions, two are renderings from Shyuan Tzang(versions VIII and XI above . Since Shyuan Tzang’s renderings are generally consistent, representing as they do the ‘New translations’” (as opposed to the ‘Old translation’ and ‘Ancient translation’ before him) we can check them against other similar renderings in his various translations. Of the two, the *itivr̥ttaka* (本事) version gives 意所使 , 意 being Shyuan Tzang’s rendering of *manas*), i.e. exactly the same 2 characters 所使 as in *Udv(C2)*. The other, the *MVS* version, gives 意所引 which may be rendered ‘induced by mind’ or ‘incited by mind’. It is true that in *AKB(C)*, *MVS*, etc., Shyuan Tzang consistently renders *manojava* as 意勢 , ‘mental impetuosity’ or ‘mental force’. But this is always in the context of *manojava* being a technical term referring to a unique power of the Buddha. Once again, since both works are known to be Sarvastivadin, the 2 renderings must *ipso facto* be considered as those of *manojava*.

In addition, the fact that we have 3 Chinese translations of the *Abhidharma-mahāvibhāṣa-śāstra* is also helpful. Paramārtha’s second translation of the *śāstra* here gives 意駛 , where 駛 definitely means ‘going speedily’ (like a horse). This definitely translates *manojava*. This means that 意所引 in Shyuan Tzang’s translation of the *śāstra* must also translate *manojava*. Ideographically, 駛 conveys the idea of an envoy (official) on a horse. In this respect it is similar in signification to 使 which originally conveys the idea of a high official employing low officials. It seems possible that the Chinese translators of *manojava* understood the signification of this Indian term to be the impetuous control and swift driving of the mind. The fact that 駛 and 使 ideographically look very similar and that they are homonyms mean that they could get easily interchanged in the hands of the copyists. In this connection, we may also note a similar understanding expressed in the Tibetan commentarial tradition : “‘Swift’ is understood when the principal mind and mental factors are compared to a king and his retinue. The king’s orders are immediately carried out by the retinue.”¹⁸² The most decisive evidence comes from the oldest translation of the *Mahāvibhāṣa*, which gives yi jy where jy cannot mean anything other than ‘speed’ or ‘speediness’, corresponding to *java*.

That these 2 renderings cannot be those of *manomaya* can also be inferred from the fact that Shyuan Tzang invariably renders *manomaya* as 意成 or 意所成 ; never 意所使 or 意所引 . Some examples are: *AKB(C)* (9p.25c, 65b, 55a), *SPŚ* (p.386b), *Siddhi* (p.45a), *MVS* (p.699a, 699b, 700a, 431c). As a matter of fact, none of the scriptural renderings given in *JSD* for *-maya* has anything corresponding to 使 .

As regards inference (1) of Professor Mizuno above, it may be stated that

there seems no need to conjecture a multi-stage process of corruption involving such a process as metathesis, etc. . In *Dh(Gr)*, there are numerous instances where a Gāndhārī containing a ‘y’ finds a corresponding Pali form having j in the corresponding place. The reverse is hardly observed. A few examples, picked up more or less at random, are as follows:

<i>Dh(Gr)</i>	<i>Dh(P)</i>
1b <i>yacca</i>	393b <i>jaccā</i>
2b <i>ayiṇa</i>	394b <i>ajina-</i>
41b <i>viyidaviṇo</i>	422b <i>vijitāvinam</i>
46c <i>viraya</i>	412c <i>virajaṃ</i>
60b <i>śudhayiva</i>	375f <i>suddhājīve</i>
180d <i>jaya-paraya’ā</i>	201d <i>jaya-parājayaṃ</i>
194c <i>saṅoyāṇo</i>	Ang. IV 150c <i>saññōjanā</i>

Such examples are so numerous that there seems no reason why the contrary of Professor Mizuno’s conjecture cannot be the case: *manojava* → *manomaya*. In any case, the term ‘*manojava*’ is certainly not a rare one in Buddhist literature, both Pali and those of the northern schools. Thus, in *Vimānavatthu*, we have: “*manojavaṃ gacchati yenakāmaṇi*”, and “*sobhanti assāpi cime manojavā*. In *Jātaka*, we have: “*somayāgo manojavo*”, and “*manojavo yenakāmaṃ gato’smi*”. In the literature of the northern schools, *manojava* refers to one of the unique powers of the Buddha. Thus, in *AKB* (p. 425), we have: *manasa ivāsyaṃ java iti manojavā gatir buddhasyaiva nānyasya/ sudūramapi deśaṃ cittotpādakālena gamanāt//*

In the absence of sufficient Indian versions of the *Dharmapada*, it is often not very profitable to speculate on the ‘original’ form of a given stanza, and as stated above we do not propose to do so here. But if we consider this issue doctrinally, we might even be able to say that *manojava* could even be more acceptable than *manomaya* as the authentic form. The whole verse, together with the various commentarial versions, is one which emphasizes the necessity of *karma* and *vipāka*, with the commentaries further stressing the promptness in experiencing the fruition (see the Chinese versions given below). The stanza must have been used, as in the *Mahākarmavibhaṅga*, along with the commentary stories in illustrating the *karma* doctrine. But while the supremacy of the mind certainly forms the central emphasis of the Buddhist *karma* doctrine, no school, other than the Mahāyāna *Vijñānavādins*, would go so far as to speak of *dharma*s being of the essence of mind, such as conveyed in the term ‘*manomaya*’ Brough¹⁸³, contrasting the two terms - *manomaya* versus *manojava* - remarked : ”This reading [*manojava*,] obviously reflects the *kṣanikavāda* nature of all *dharma*s, while the Pali *manomaya* seems almost to imply a *Vijñānavāda* view.“ However, *manojava* does not necessarily imply a *kṣanikavāda* view. Rather, it quite appropriately conveys the idea of *karma* being

mental impulsion. This is comparable to the Pali *Ābhidhammika* doctrine that *javana* (from the same root *ju*, to hurry, incite, impel), in the process of perception, represents the stage at which *kamma* is produced.

It is instructive here to examine the Pali commentarial explanation⁸⁴ of the first two *pādas*: ‘*manopubbaṅgamā dhammā, manoseṭṭhā manomayā*’. Here, *dhamma* is taken to mean *nissatta nijjīva dhamma*, referring to the immaterial *khandhas* (*vedanā, saññā, saṅkharā*). First, it is explained that *dhammas* are *manopubbaṅgamā* (mind-preceded) in the sense that they have mind as their generative condition (*uppādapaccaya*). Accordingly, as Professor Palihawadana⁸⁵ complains, Brough’s reference to *Vijñānavāda* view may not seem justified. Perhaps the Pali commentator(s) here was in fact struggling to avoid such an implication, even though it is hardly instructive to assert simply that *dhammas* are ‘made of mind’ because they are mental. It would be a kind of tautology. But, coming to ‘*manomaya*’, the *aṭṭhakathā* actually says that *dhammas* are *manomaya* in as much as they are produced out of *mano*, in the way that wooden things are made out of wood. This is no more the earlier notion of being *conditioned*, but of substantial *production* (like a bowl produced from wood). This cannot be anything other than a form of *Vijñānavāda*! Following this line of interpretation, we may arrive at an inconsistency: What is mind-preceded is certainly not something made of mind as a wooden thing is made out of wood. Now, it could be that the above commentarial explanations were not from one single source. The compiler (Buddhaghosa or otherwise) could have just faithfully recorded some traditional explanations from divergent sources which he took at the time to be proper explanations. This may be the reason for the inconsistency. The explanation of *dhammā* here as mental states is also not an appropriate one: This verse is clearly meant to convey the doctrine of *karma-vipāka*, and *vipāka* is certainly not all mental.

There may be another possibility: Such an inconsistency could be a betrayal of the fact that in ancient times, even in the Theravada tradition, there could have been a reading of *manojava*, either anterior to or concurrent with the reading *manomaya*. A reading like *manojava* - ‘mental impulsion’ or ‘mental incitation’ would in fact fit in well with the notion that *dhammas* are mind-preceded, or that mind is the generative condition of *dhammas*.⁸⁶ In this connection, we may note the claim by both Roth⁸⁷ and Shukla⁸⁸ that the text they edited, *PDh* (which give the reading *manojava*), is linguistically older than *Dh(P)*.

In drawing the above inferences, Mizuno also seems to have failed to take note of the fact that, with regard to *Dh(P)* 1f, in the 12 Chinese versions quoted, only 1 (*T17* p.664a) agrees with the Pali: 如輪隨跡 (‘As the wheel follows the track’; *padam* is taken to mean ‘track’) and 1 is close to it: 輪因牛轉 (‘As the wheel turns because of the oxen’). All the rest including *Dh(C)* - which he

believes to be a translation from *Dh(P)* - suggest a word with a *verbal signification* here, meaning 'to roll over' (轢) or 'to roll over and kill' (轢殺), or "to cut or break off" (斷). It is therefore possible that, the original Indian word here could have been something of the form corresponding to *vahati*, possibly a contraction from the Prakritic form *vadhati* or to \sqrt{vrh} ¹⁸⁹, in lieu of the Pali *vahato*.

The parallel stanza in *Udv(C2)* gives this *pāda* as : 車轢終于轍
'As [the sinner] is run over by the cart and dies (jung) on the track.' This suggests that 轢 is to be understood as 轢殺 ('to roll over and kill'). The Chinese commentaries of *DhAv(C)* and *Udv(C1)* too, commenting on the identical *pāda*, both clearly speak of an evil-minded man being run over and killed by a caravan of carts on the track of the road (See below). Moreover, the locative particle 於 or 于 in several of these versions, including *Dh(C)* would seem to be in agreement here with *Dh(Gr)* which has *pathi*, in the locative, rather than with *Dh(P)*. The relevant portions of the two commentarial stories are as follow:

1. *DhAv(C)*:

In Śrāvastī, king Prasenajit offered a feast to the Buddha. After the feast, the Buddha preached to a large crowd of people, among whom were two companion merchants. One thought of the Buddha as like a king, and his disciples the loyal ministers. The other thought that the king was a fool to want to serve the Buddha: The Buddha, like a bullock that draws the cart (the disciples) here and there, had no virtues whatsoever which merit such royal respect. This evil-minded merchant subsequently was caused by spirits to be drunk at night, with burning pain in the body. He then went out to lie down "in the winding cart track (轍中). In the morning, he was "run over and killed (轢殺) by a caravan of five hundred wagons".

The other good-hearted merchant eventually became a king, and offered a feast to the Buddha and his disciples. The Buddha on this occasion, explained to him: He became a king now as the karmic fruition of his good thoughts on the former occasion. On that same occasion, his evil-minded companion thought ill of the Buddha and his disciples, thereby sowing the seeds of being run over and killed by carts

2. *Udv(C2)*

Two beggars in Śrāvastī went to the sangha to beg for food. One, out of jealousy, gave rise to the following evil thought: "If I in future should become a king, I shall use a cart-wheel to *run over and break off* the heads of these ascetics (當以車輪轢斷爾許道人頭). The other beggar, on the other hand, thought as

follows: “If I in future should become a king, I shall make offerings to all these nobles, so that they will never be hungry or thirsty.”

Subsequently, the evil-minded beggar went out to the side of the road, with his stomach filled and fell to sleep on the road. A caravan of several hundred carts ran over him, breaking off his head. The other beggar, after his food, went out to sleep under a tree. It so happened at that time that the king of the country passed away, and the officials were in search of a candidate for the throne who must display the required auspicious signs. These officials found the beggar sleeping under the tree. They noticed that even though the sun had moved, the tree-shade removed stationary, covering this man like a canopy. Thereupon, he was picked to be the new king.

The above two stories thus make it unmistakably clear that the *pāda* of *Dh(C)* is connected with the same tradition which speaks of an evil-minded person being run over and killed (or having his head broken off) by the wheel of a cart(s). The stories belong to the same tradition as that of *Mahākarmavibhāṅga* and the Tibetan commentary.

In the *DhAv(C)* story, the words in *italics* are those occurring in the last *pāda* of the stanza: 車轆於轍, which is identical with that in *Dh(C)* 9.1*d*. They suggest how we should understand the *pāda*: Clearly, 轆 corresponding to *vahato* here is to be understood as 轆殺 “roll over and kill” or 轆斷, “roll over and break off”. The corresponding stanza in the older version of the *Abhidharma Mahāvibhāṅga* (T28 p.281b) precisely reads like this: 輪道轆殺, ‘[as] the wheel rolls over and kills [on] the path’. (Regrettably, the Chinese language does not have a definite morphology to enable us to be absolutely certain about such things like case-endings and verb declensions). It is clear at any rate that 轍 (track) here probably translates *pada*, for in *Dh(C)* 26.18*a* corresponding to *Dh(P)* 254*a*, we also have 轍跡 where the Pali has *padam*. ‘In the track’ therefore could suggest possibly *pade* - cf. *Dh(Gr)* 201*d pathi* (also locative; and the *MVŚ* version which has 輪道, ‘wheel [on] the path’).

We may now conclude as follows:

1. An examination of all the extant versions of the stanzas corresponding to *Dh(P)*1 reveals that, broadly speaking, there are 2 groups as regards the wording of 1b and 1f. This is of course not to assert that the extant versions belong to only 2 Buddhist sects; but that among the Buddhist sects some seem to have preserved one wording, and others the other. Accordingly, we may say that these two *pādas* serve as signposts for the distinction of the one group from the other.

2. 心使 in *Dh(C)* 9b (corresponding to *Dh(P)* 1b) does not translate

as signposts for the distinction of the one group from the other.

2. 心使 in *Dh(C)* 9b (corresponding to *Dh(P)* 1b) does not translate *manomaya*, but a form of *manojava*. The translators of Buddhist texts in ancient China seemed to have understood *manojava* as signifying 'mental impulses.

3. *Dh(C)* 9f (corresponding to *Dh(P)* 1f) belongs to the same tradition as practically all the textual traditions of the northern schools. These traditions share a similar commentarial story of an evil-minded person being run over and killed by the cart-wheel. *Dh(P)* 1f and *Aṅgu* alone, have the reading *manomaya*.

4. *Dh(C)* 1b and 1f, taken together into consideration, therefore constitute yet another indication that probably *Dh(C)* was not a direct translation from *Dh(P)*.

4.2.2 Other counter-indications

Apart from the first stanza, the following are some other important counter-indications:

(1) Some 38 stanzas occur in *Dh(P)* only, and not *Dh(C)* (Those in brackets have their parallels in the chapters outside the core 26 ch.): 30, 34, 71, 123, 124, (128), 130, 131, (135), 145, 167, 168, 171, (177), (186), (187), (203), (204), 205, 208, 213, 215, 235, 236, 252, (294), (295), (297), 300, 342, 343, 348, 357, 358, 359, 389, 415. Mizuno¹⁹⁰ would presume that these were originally in *Dh(C)*, but were left out owing to the translators' inability to decipher them. But we cannot be too certain about this. For one thing, it is to be noted that the total number of stanzas for the core 26 chapters is about 502, which is almost exactly that (500) of the original of *Dh(C)* as stated by Jy Chien; it seems very likely that Jy Chien had restored the stanzas originally which was omitted in the first translation. An indication of this is that amidst the tetrasyllabic stanzas there are pentasyllabic ones corresponding very well with their parallels in *Dh(P)*: e.g. 35.7 (~ *Dh(P)* 388), 25.1 and 25.2 (~ *Dh(P)* 241, 242), 26.5 (~ *Dh(P)* 241), and nearly all the pentasyllabic stanzas of ch.16 (~ *Dh(P)* 'Sahassa'), etc. Moreover, some stanzas having close parallels in *Dh(P)*, though not occurring in the 26 chapters, are found in other chapters like 'Anitya': e.g. The parallel for *Dh(P)* 128 is not found in the corresponding chapter 'Evil Deeds', but = 1.19 in 'Impermanence'. In such a case, though, one can still explain, as Mizuno usually does, that Jy Chien during his revision, though coming across this omitted stanza, probably had difficulty in locating it immediately in its proper place; hence it was not restored. However, consider the following cases: (i) The parallel for *Dh(P)* 30, though absent in the corresponding Chinese chapter, occurs under the corresponding title head ('Apramāda') in *Udv(Sk, C1, C2)*. Now if Jy Chien had revised *Dh(C)* on the basis of *Udv*, he could hardly have any difficulty in locating the stanza in its original place (assuming that it did exist there in the first place). Similarly for the parallel for *Dh(P)* 123, occurring as 32.28, and also under the same title head 'Pāpa' in *Udv(Sk, C1, C2)*. (ii) In ch.18 corresponding to *Dh(P)* 'Daṇḍa', the parallels for *Dh(P)* 136, 145, are among those absent. Yet 136 ~ *Dh(C)* 13.14 and 17.2, and 1.45 = *Dh(C)* 14.6. What is more, these 3 Chinese stanzas being all tetrasyllabic, are most likely an integral part of the first translation, and not subsequent addition or restoration. They belonged quite properly where they are found, and were not restored with Jy Chien's effort of locating them. The same may be said of the parallels for *Dh(P)* 172, 173 which though absent in the corresponding Chinese chapter (21), occur as 10.15 and 10.16 respectively.

(2) Some 110 stanzas occur in *Dh(C)* only, and not *Dh(P)* (those in brackets have some degree of correspondence): 9.3, 9.4, 9.15, 9.16, 10.10-12, 10.19, 11.7-8, 12.3, 13.13, 13.17, 14.5, 14.11, 17.7-8, 17.11-12, 17.15-16, 17.8-19, 17.22, 18.10, 18.14, 19.12-14, 20.4, 20.11-13, 21.1-2, 21.5-7, 21.9-11, (21.13), 21.14, 22.4, 22.6-

8, 22.12-13, 22.19, 23.5, 23.8-9, 23.11, 23.13-14, 24.12, 25.1-2, 25.17-26, 26.15-16, (27.13), (27.14), 28.12-13, 28.17-18, 28.23-18, 29.5-6, 29.10, 29.12, 30.10-11, 32.4-6, 32.13, 32.16, 32.20-21, 32.23, 32.29, 32.31, 34.23-28, 34.30-32, 35.6, (35.14). While it is not impossible that some of these stanzas were later on added by Jy Chien, here too we cannot presume that it was always the case. It is noteworthy that most of them are in fact tetrasyllabic, and some of them, though pentasyllabic, occur together with other pentasyllabic stanzas which have close parallels in *Dh(P)* (The whole of chapter 32, for instance consists of pentasyllabic stanzas). Moreover, as we have remarked earlier, we cannot always assume that among these stanzas those whose parallels are not traceable in *Udv* must have been derived from the 700-*gāthā* version - for, we know nothing about the structure and content of this text in relation to *Dh(C)*.

(3) Many of the *Dh(C)* stanzas differ in part from their parallels in *Dh(P)*, and such differences cannot always be readily explained away as the result of the translators' misunderstanding of the Pali. Here are some of the examples:

(i) Against *sithilaṃ* of *Dh(P)* 346*b*, *Dh(C)* 32.15*b* has 'Deep and firm', corresponding to *susthiraṃ* of *Udv(Sk)* II 6*b*, and also probably *sukhumaṃ* of *PDh* 144*b*. This has already been discussed in detail (*supra*, 2.2.2).

(ii) *Dh(P)* 50 has *katākataṃ* in *b* and *katāni akatāni* in *d*. correspondingly, *Dh(C)* 12.8 has 作不作 (=katākata) in *b* and 正不正 (=samāni visamāni) in *d*. All the Indian versions (*PDh* 314, *Dh(Gr)* 271, *Udv(Sk)* XVIII 9; also *Udv(C2)* 10 p.78a) excepting that quoted in the *Mūlasarvāstivāda Vinaya* (*ḷṭānyḷṭāni ca*)¹⁹¹ support the reading of *Dh(C)* 12.8*d*. *PDh* in fact has two parallel stanzas; 309 practically identical with *Dh(P)* 50, and 310 with the two terms concerned appearing as *samāsamaṃ* in *b* and *samāni visamāni* in *d*. From the Chinese sources¹⁹² too, apparently only the **Vinaya-māṭṛkā sūtra*¹⁹³ of the *Pūrva-sthaviravāda* school supports the reading in *Dh(P)* 50*d*. Hence, one cannot easily dismiss the difference in *Dh(C)* as a 'misunderstanding'. Similarly, *Dh(C)* 15.5*a* which has 從正, agreeing with *PDh* 89*a* and *Udv(Sk)* XIX 3*a* (*samatāṃ gatāni*) and differing from *Dh(P)* 94*a* (*samathāni-gatāni*), needs not be a misunderstanding.

(iii) *Dh(P)* 302 has 6 *pādas*, and mentions *addhagū* ('traveller'). *Dh(C)* 35.11 agrees with *Udv(Sk)* XI 8 and *Dh(Gr)* 262 in having instead 4 *pādas*, without mentioning *addhagū*. The last *pāda* of *Dh(C)* reads, 'of all hardships, existence is the greatest', thus more or less agreeing with *Udv(Sk)* *duḷkhās copacitā bhāvāḥ* (The older variant reading is *duḷkhānupatitā bhāvāḥ*. *Dh(Gr)* here reads *duḷkhanuvadida bhava*). *Udv(C1)* (practically = *Udv(C2)*) actually borrows the *Dh(C)* stanza, though in the commentary it seems to explain the last Skt line of *Udv(Sk)* (see note 17 for the English translation of the stanza). Brough¹⁹⁴ seems rather unusually kind to the

Pali tradition here to remark that “It seems very probable that in this respect the Pali shows the older form”. Be that as it may, since the number of *pādas* and the mention of *bhāvāḥ* instead of *addhagū* are supported by other versions, one cannot regard this *Dh(C)* rendering as a misunderstanding of *Dh(P)* 302.

(iv) *Dh(C)* 27.12 differs from *Dh(P)* 267 with regard to *a* and *c*. *Dh(P)* 267a has *puññaṃ ca pāpaṃ ca* (so also *Udv(Sk)* XXXII 19), while *Dh(C)* 27.12a gives “bad and good”, just the opposite order. This in itself may or may not be significant: That is, it could just be incidental. The translator possibly thought that evil was the first to be abandoned, in which case, the original order could well be the same as *Dh(P)* 267a. On the other hand, cf. the idea of *bāhitapāpo ti brāhmaṇo* (*Dh(P)* 388; similar in *Dh(Gr)* 160, *Udv(Sk)* XI 15a, etc.), and *pāpāni parivajjeti... munī tena pavuccati* - the emphasis in such context does seem to be definitely on removing *pāpa*. Moreover, we may also note the following 3 parallel verses:

<i>Udv(Sk)</i> XXXIII 8c-f	<i>yas tu vāhayate pāpāny aṇutthulāni sarvaśaḥ vāhitatvāt tu pāpānāṃ brāhmaṇo vai nirucyate</i>
<i>Mvu</i>	<i>yo ca kāmāṃ ca pāpaṃ ca 'dhikṛtvā brahmacaryavāṃ niḥśreṇībhūto sa prajño sa vai bhikṣū ti vuccati</i>
<i>PDh</i> 236	<i>yo tu śameti pāpāni aṇutthulāni sabbaśo śamaṇā eva pāpānāṃ śamaṇo ti pravuccati</i>

In the first line of all the 3 versions, there is no mention of giving up merit - only that of *pāpa*. All these do not necessarily imply that *a* of *Dh(C)* is closer to those of these versions rather than *Dh(P)*, but that possibly the *Dh(C)* order is not merely incidental.

With regard to the third *pāda*, however, the difference is definitely significant. Here, *Udv(Sk)* XXXIII and *PDh* both mention the banishing of *pāpa* again; the former also noticeably has *prajño*, like *Dh(C)* 27.12c. Tomomatsu (*loc. cit.* p.284) in fact highlights this difference (though for a different purpose than ours) as a “rare” one: “*Fixons maintenant notre attention sur la différence qui existe entre stance pâlie et la chinoise. Les deux premières lignes et la dernière sont idetiques,*

mais la troisième n'est plus conforme. Il est rare de trouver une telle variation entre deux versions authentiques. Je ne puis en donner la cause. Je puis dire seulement que cette différence existait dès une époque très ancienne, au plus tard au^o siècle p.C.”

(v) For *Dh(P)* 385c *vītaddaram*, *Dh(C)* 35.3c has ‘detached from sensual craving’, agreeing with *Udv(Sk)* XXXIII 27 *vīta-rāga*. Brough (p.185f) regards *vikada-dvara* of *Dh(Gr)* 35 as derivable from *vigata-jvara* (‘free from fever’), which seems to be supported by *PDh* 40 *vīta-jjara*. Hence, the *Dh(C)* rendering here would seem not to be simply a misunderstanding of the Pali - The original here itself must have been different from the latter. Note also that this stanza is tetrasyllabic.

(vi) For *Dh(P)* saman 142a and *PDh* 196a samam, *Dh(C)* 19.13a has *dharma* (法) , agreeing with *Dh(Gr)* and all the *Skt* and Chinese versions.

(vii) For *Dh(P)* 284b *anumatto narassa nārīsu*, *Dh(C)* 28.10b has: ‘Mutual passionate attachment [still remaining] between *relations*’. The Chinese here is not necessarily a mistranslation, as it is supported by *narassa nātīsu* of *PDh* 362b (*Roth* : 363b) and *narasya bandhuṣu* of *Udv(Sk)* XVIII 4b.

(viii) Corresponding to *Dh(P)* 47, 48, *Dh(C)* also has two parallel stanzas, 12.14, 12.15. But whereas the two Pali ones are identical for *a* and *b* (*pupphāni h’eva pacinantam vyāsattamanasam naram*), in the two Chinese ones they are quite different - it is near impossible that the same translator should have rendered the identical line so differently. Another example of this kind is to be found in *Dh(P)* 179d and 180d , corresponding to *Dh(C)* 22.1d and 22.2d . Similarly the line *adhigacche padaṃ santam* occurs in one and the same chapter (‘*Bhikkhu*’) in 368c and 381c. But in the corresponding places of the two parallels in *Dh(C)* - 34.7c and 34.21c, (also in the same chapter)- we have two different lines: ‘Deep into concentration and insight’, and ‘Attain to quiescence” respectively. Yet we cannot simply explain the difference in such instances as resulting from a ‘free rendering’, particularly when we can observe many very parallel renderings in chapter 9 for identical or nearly identical Pali parallels (e.g. *Dh(P)* 1 and 2, and the other ‘*Yamaka*’ stanzas).

(ix) In several instances, two similar or contrasting stanzas find only one parallel in *Dh(C)*. Eg: for *Dh(P)* 127 and 128; only one Chinese parallel, 17.21, occurs for 127. The parallel for 128 occurs in 1.19 - i.e. outside the core 26 chapters. Similarly, for *Dh(P)* 129 and 130, we have only *Dh(C)* 18.1 corresponding to 129 *PDh* and *Udv(Sk)* also have only one parallel - for 130); for *Dh(P)* 131 and 132, we have only *Dh(C)* 18.2 corresponding to 131. It is most unlikely that one of the two was left out owing to any difficulty on the part of the translators, the two being so

similar in each case. The reverse is also observed: In the same chapter on ‘Heedlessness’, 2 stanzas 10.16, 10.18 correspond to *Dh(P)* 173 (Note that both Chinese stanzas are tetrasyllabic).

(x) In some chapters, the order of some of the *gāthās* between *Dh(C)* and *Dh(P)* do not agree in the proper sequence. Thus, the last stanza of *Dh(C)* 25 corresponds to the first stanza of *Dh(P)*XVII. Similarly, *Dh(C)* 10.12 and *Dh(C)* 10.13 corresponding respectively to *Dh(P)* 5.13 and *Dh(P)* 5.12; *Dh(C)* 18.11, 18.12, 18.13, corresponding to *Dh(P)* 143, 144, 142; and *Dh(C)* 22.9, 22.10, 22.11, corresponding to *Dh(P)* 184, 185, 183.

(xi) In some instances, the order of 2 *pādas* is reversed, in comparison to the Pali parallels, for no reason of necessity (no metrical restriction in Chinese *gāthā*). Eg: 30.11 *ab* (~ *Dh(P)* 316*ba*), 34.16 *ab* (~ *Ph(D)* 375*fe*), 14.6 *ab* (~ *Dh(P)* 80*ba*), 18.1 *ab* (≈ *Dh(P)* 129*ba*). In 18.7, the order of the ‘misfortunates’ differ from that in *Dh(P)* 139.

(xii) In some instances, though the stanzas of the two texts on the whole correspond, the similes employed or items enumerated are different. Eg: *Dh(P)* 401 (~ *Dh(C)* 35.19), *Dh(P)* 392 (~ *Dh(C)* 35.10). In *Dh(C)* 18.4 and *Dh(P)* 134, though the ‘gong’ simile occurs in both stanzas, the simile is used rather differently. For the 4 things that beset a heedless man, *Dh(C)* 30.4 has ‘sensual indulgence’ as the 4th, differing from *Dh(P)* 309 which, like other versions, has ‘hell’.

(4) There are some instances which suggest the possibility that the original of *Dh(C)* is neither *Skt* nor Pali, but an other Prakrit (probably close to Pali). Some examples are given below:

(i) *Dh(P)* 95*bc* reads *indakhīlūpamo tādi subbato, rahado va apetakaddamo*. But *Dh(C)* 17.6*bc* give: ‘Immovable like a mountain, the true man (真人 normally translates *arhat* or *arhant*) is taintless’. Now, *Udv(Sk)* XVII*b* has *tāyī kīlavad aprakampayah* and the *Mūlasarvāstivāda Udv* has *indrakīlapratimo na kampate*, both as far as the verb is concerned, agreeing with the Chinese. Besides, the simile (mountain) there is different, so that *Dh(C)* needs not be considered a misunderstanding of the Pali. In *c* ‘the true man (*arhat*)’ also is unlikely to be a misunderstanding of *rahado*, since in *Dh(C)* 14.9*a* we have ‘Just as a deep pond’ corresponding perfectly to *yathāpi rahado gambhīro* of *Dh(P)* 82*a*. Moreover, corresponding to *Dh(P)* 164: *Yo sāsanaṃ arahataṃ*, we have in 20.8*a* ‘according with the teachings of the True Man 如真人教’ showing clearly that ‘True Man’ corresponds definitely to *arahant*. We may also note that the title of *Dh(C)* 15, 羅漢品 properly corresponds to *Dh(P)* 7 *Arahanta*. It seems therefore to imply the possibility that in the language of the original of *Dh(C)*, the form *raha* is equivalent to Pali *araha* (cf.

PTSD p.567, on *rahas*. In Sinhalese too, one has the corresponding term *rahat*). If so, it also incidentally indicates that the original is definitely not Sanskrit, but a Prakrit bearing such a characteristic.

In fact, *rahat / rahant* can be considered a case of apheresis: *araha(n)t* -> *raha(n)t*. There are many examples of such apheresis. Dhadhphale (*Dhadphale*, p.228f) points out a few more: *vaṭaṃsa* for *avaṭaṃsa* (*Vin* II 153), *gini* for *agni* (*JIV* 36), *bhujissa* for *abhujissa*, *sithila* for *asithila*. Other examples are given by M. Mallik (Malik M 'Apheresis in Pali', *Viśveśvarānda Indological Journal*, Vol. V Sept 1967, pp.195-7).

(ii) Another similar instance is *Dh(C)* 34.14ab, corresponding to *Dh(P)* 374ab which reads *yato yato sammasati, khandhānam udayavyayaṃ*. *Dh(C)* here has: 'One should subdue the five skandhas; and overcome the mind to be like water' (cf. *udakavaya* of *Dh(Gr)* 56b and 317b), which seems to suggest a term in the form *udakavīya* or some such Prakrit equivalent. This is unlikely to be a 'misunderstanding' of the Pali *udayavyaya*, for this same term also occurs in *Dh(P)* 113d, corresponding to which *Dh(C)* 16.14d has 成敗 - 'rise and fall'. This therefore constitutes another significant indication of the possibly Prakritic nature of the original of *Dh(C)*¹⁹⁵.

(iii) Yet another similar instance is *Dh(C)* 14.15a which has 'He who has cut off the five aggregates', corresponding to *kaṇhaṃ dhammaṃ vipphāya* of *Dh(P)* 87a. It is inconceivable that *kaṇhaṃ* was mistaken for *khandhaṃ*, as is clear from *Dh(C)* 34.14 quoted in (v) above. It suggests, rather, that the original of *Dh(C)* could have been a Prakrit in which the forms for what correspond to such *Skt* words like *skandha* and *udaya* can lead to an ambiguity in meaning between *kṛṣṇa* and *skandha* on the one hand, and *udaka* and *udaya* on the other. Another possibility would be that this original was an 'unpolished Pali' - i.e. Prakrit-Pali - version (and *ipso facto* older than *Dh(P)*), derived inconsistently or unsystematically from an older Prakrit, so that remnants like *udaka* (meant for *Skt udaya*) remain.

(iv) Other instances which also possibly constitute such indications are: the Prakrit equivalents of *dukkha* and *añña* of *Dh(C)* 35.32a and d, corresponding to *dugga* and *aneja* of *Dh(P)* 414a and d; the Prakrit equivalent of *saṃsāra-* and *anta-* of *Dh(C)* 12.17a and b, corresponding to *saṅkāra-* and *andha-* of *Dh(P)* 59a and b; *Dh(C)* 26.18c *pāpa* corresponding to *Dh(P)* 254c *pajā*, etc. (See our notes to the English tr. of the stanzas concerned.

4.3 The importance of *Dh(C)* for the comparative study of the *Dharmapada*

By way of conclusion, we would like here to make some observations on the importance of *Dh(C)* as a text for the comparative study of the different versions of *Dharmapada*, particularly the Pali *Dhammapada*.

First of all, we may say that the very existence of *Dh(C)* has some important implication for *Dh(P)*. As we have discussed above, *Dh(C)* (i.e. the core 26 chapter) is very closely related in form and content to *Dh(P)* - so closely related in fact as to lead some scholars to believe that it was actually a translation from *Dh(P)*. While we have not fully subscribed to this view, the fact of this close relationship is undeniable. Since *Dh(C)* was translated into Chinese as early as around 224 A.D., we may state, by virtue of this closeness, that at least by early 3rd century A.D., the form and content of the *Dh(P)* must have been substantially the same as we have it in the extant *Dhammapada*. Moreover, as the manuscript itself was likely to have existed a lot earlier, the antiquity of *Dh(P)* is thereby confirmed objectively as a historical fact.

On the other hand, in the preceding section, we have seen that several instances in the *Dh(C)* significantly indicate a possibility that the text might not have been in 'pure' Pali, but a kind of 'unpolished Pali', or Prakrit. This implies that the extant *Dhammapada* could be linguistically considered a 'polished' Pali version i.e. its Pali has been regularized at some stage, most likely in Sri Lanka, before the completion of the written Pali Canon. In this case, it becomes possible, as Brough has suggested, that the Pali text could have suffered a loss of some of the stanzas originally totalling 500 (as stated by Jy Chien), during the process of oral transmission. This is of course only one possibility. Another possibility equally worth considering is that the same or a very similar *Dh(P)* could have been shared by another school close to the *Theravāda*, such as the Dharmagupta or Mahīśāsaka - the Dharmagupta *Prātimokṣa* for instance, is practically identical with the Pali *Pāṭimokkha*. In this case, small differences in form and content between *Dh(C)* and *Dh(P)* become readily explicable. The total of 500 *gāthā*s could also be conceived as the total preferred by such a school.

But whichever possibility we may choose, the fact remains that *Dh(C)*, being so close to *Dh(P)*, serves as a good reference to check on possible corruptions in the stanzas of the latter, or to arrive at a more satisfactory way - than that offered by *DhA*, especially if Brough be right that in some cases the errors had already fossilized when *DhA* was composed - of understanding a difficult or problematic stanza. (It hardly needs mention that the converse may also apply). Below, we shall offer a few examples to illustrate the point. Some, such as the problem of *sithilaṃ* in *Dh(P)* 346, and the last *pāda* of *Dh(P)* 1, have already been discussed above; other examples may be found in our annotations to the English translation.

- (1) *Dh(P)* 397b : *yo ve na paritassati*
Udv(Sk) XXXIII 49b : *yo vai na paritasyate*

The Pali *paritassati* is ambiguous, being derivable from either $\sqrt{tr\dot{s}}$ or \sqrt{tras} . The *DhA* takes it to be from the latter, and explains ‘*na paritassati*’ as ‘not become frightened because of craving’, which could be a little baffling. Correspondingly, we find in the *DhA* the story that the Buddha uttered this stanza when the *bhikkhus* reported to Him that the arahant Uggasena claimed to have no fear. The *Udv(Sk)* form too would give the meaning of ‘tremble’. D. Andersen⁹⁶, however, already sensed the problem, and suggested that “we had perhaps better to translate “he does not feel any desire”, and take *paritassati* = *sa pari-* \sqrt{trsh} afflicted by thirst..... the explanation by *DhpA* (1855) p.428: *taṇhāya na bhāyati* (he does not fear on account of thirst) and on several other passages in the commentaries is probably due to a confusion of those two verbs.....”. This insight of Andersen is indeed supported by the parallel stanza in *Dh(C)* 35.15b 不婁其志 ‘Does not vex his mind with lust’; as also by that in *Udv(C1)* (p.773b = *Udv(C2)*, p.799a), 亦不有熱惱 ‘And does not have feverish vexation’.

- (2) *Dh(P)* 390 : *na brahmanass’ etad akiñci seyyo*
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammati-m-eva dukkhaṃ

Brough⁹⁷ has discussed at length the textual problems involved in the Pali stanza which he believes “must be seriously corrupt”. He speaks in fact of “corruption on the grand scale of the present verse.....[which] has the appearance of a desperate attempt by a redactor to reshape a verse which he could not understand”. His proposals, may be summarized as follows:

- (a) *Hiṃsamano* was derived from an earlier *hi’ssa mano*.
- (b) The interpretation of *sammati* “as a verb may be a modern misunderstanding”. It is a noun, usually written *assamutti*.
- (c) *Dukkhaṃ* would appear to be an attempt to adjust the sense after the beginning of the verse had gone astray.
- (d) *Nisedho* was originally in the optative, *nisedhe*.
- (e) *Apriya*, as reflected in *TbUdv*, may have been the authentic form.
- (f) Both *Dh(P)* and *Dh(Gr)* may have inserted a negative, the former in *akiñci* for *kiñci*, the latter in *yono* for *yadā*.
- (g) *Seyyo* < **siyyā* < *siya* (to balance the optative *nisedhe*)

Let us now see whether the parallel version in *Dh(C)* could offer some hints

for the solutions to these problems:

Dh(C) 35.8:

If one is calmed with regard to the pleasant,
One's mind would attach to naught.
[The mind thus] having renounced and rectified,
One extinguishes all sufferings.

We note first of all that, the particle 'if' would make the verbs in *a* and *b* optative, and so Brough seems right for (d) and (g)⁹⁸

Secondly, *Dh(C)* agrees with *piyehi* of *Dh(P)*, against (e) and (f). As there is no trace of any sense of *himsa* in *Dh(C)*, and as the subject of our *c* seems quite clearly to be the mind (*mana*), Brough seems right also for (a). Our *d* agrees with the Pali in having a verb 'to extinguish' and the noun *dukkhaṃ*, quite in spite of Brough's (b) and (c) - If in fact *sammatti* as a verb was a misunderstanding, it was certainly not a "modern" one. Finally, it may also be pointed out that the absence of a stanza in our text corresponding to *Dh(P)* 389 could lend support to Brough's criticism that *DhA* wrongly takes stanzas 389 and 390 together as a unit.

(3) *Dh(P)* 385c' reads *vītaddaraṃ viṣaṃyuttaṃ*. *DhA* explains *vītaddaraṃ* as 'He who is free of distress'. But the parallel stanza *Dh(C)* 35.3c gives: 'He who is detached from sensual craving'. This *Dh(C)* reading is supported by *Udv(Sk)* XXXIII 27 *vīta-rāga*, *Dh(Gr)* 35 has *vikada-dvara* which Brough regards as derivative of *vigata-jvara*, 'free of fever [of craving]', and thus would support *Dh(C)*. Similarly, *PDh* 40 *vītajjara*, being derivable from *vīta-jvara* would also conspire with the Chinese and other versions against the Pali commentarial interpretation.

(4) *Dh(P)* 371b: *mā te kāmaguṇe bhamassu cittaṃ* The grammar of *bhamassu* has been controversial. Brough (*op. cit.* pp.194ff) discussed this at some length and suggested a supposed earlier reading *bhavassu*. However, the corresponding line of *Dh(C)* 34.11b reads 莫為欲亂, 'Do not let desires disperse [your mind]', thus supporting Senart (*vide Brough*, p.195), D. Andersen (*op. cit.* p.192) and Palihawadana ('*Bhamassu* re-examined' in *Vidyodaya Journal of Social Sciences* Vol.I pp.83-89): I.e. their contention that in place of *bhamassu* there should have been a verb corresponding to the cor. 3 pl. caus. of \sqrt{bhram} , and the subject of the line should have been *kāmaguṇa*.

(v) *Dh(P)* 292c *unnaḷānam* is explained by *DhA* as: "Of those who are vain". But *PTSD* (p.138) explains the term as derived from "*ud + √lal* to sport, thus meaning 'sporting, sporty wild', etc." Brough (*op. cit.* pp.279ff) critised this explanation as improbable, and offered a number of conjectures. Both *BHSD* (p.132) and Andersen (*op. cit.*, p.50) also explain differently from *PTSD*: 'arrogant', 'evil-do-

ing'. However the parallel line of *Dh(C)* 29.3b gives ... 伎樂 sporty', thus supporting the *PTSD* explanation, and we therefore have good reasons to understand the Pali term accordingly.

(5) In some cases, where within the *Theravāda* tradition itself, there is controversy over the interpretation of certain terms in a given stanza, a reading in the parallel *Dh(C)* version may offer useful hints for consideration. Thus, *Dh(P)*71ab *na hi pāpaṃ kataṃ kammaṃ sajjukhīraṃ va muccati* which according to the Pali commentarial explanation (*sajju-khīraṃ va muccati*) would be rendered, "For a bad act done does not coagulate like freshly extracted milk". A.P. Buddhadatta⁹⁹ objected to the commentarial explanation: "All other translations and the commentary have taken *muccati* in the sense of 'curdle' but in Pali nowhere else have I seen this used for 'curdling', 'release' is the meaning generally given. Comparison here too seems incongruent when taken in the sense of curdling. Milk is immediately released when one milks a cow..... but the resulting of an evil action is not so." Accordingly, he translates, "Evil that is done does not immediately bear fruit as milk comes out at once."

The parallel lines in *Dh(C)* 17.13ab read: "Evil done does not immediately [bear fruit], as in milking a cow". This might at least in appearance lend support to Buddhadatta. On the other hand, according to the *Udv(C1)* commentary (see n.14 of our English tr. of the stanza) on this identical stanza, we are to understand the latter half as: "as in milking a cow [which does not yield curd immediately]". The *Sarvastivāda* version preserved in the *MVŚ*(p.393b) gives this sense without the slightest ambiguity: "[The effect of] evil done is not experienced at once; unlike milk turning into curd. It is like fire covered on top with ashes; a fool gets burnt only after stamping on it for a long time.'

This interpretation would also accord with the reading *sajjam chiram* of *PDh* 107 and *sadyaḥ ksīraṃ* of *Udv(Sk)* IX 17. Possibly, both significations of the Pali verb *muccati* - to be released and to coagulate - are intended in the stanza, as Andersen (*op. cit.* p.209) suggested.

The above examples should be more than sufficient to demonstrate the usefulness of *Dh(C)* for the comparative study of the Pali *Dhammapada* in particular, and of the different *Dharmapada* versions in general. Let us hope that, with our humble translation of the core 26 chapters of *Dh(C)*, future researchers, better equipped and informed, will be facilitated in some ways in this field of study.

Notes

- ¹ *Brough* p.xvi
- ² Nakatani H A *Sudy of the Subaṣṭi manuscript of the Udānavarga* (Kyoto,1988)
- ³ *infra* 4.2
- ⁴ Beal S., *Dhammapada with accompanying Narratives , translated from the Chinese*. Reprint (Calcutta, 1952).
- ⁵ Beal, *op. cit.*
- ⁶ S. Lévi, 'L' *Apramāda-varga*; Étude sur les recensions des Dharmapada'. *JAs*. dixième série, tome XX, pp.203-94. (Paris,9 1912). In our translation of the stanzas, however we have differed from his renderings at several places (see the notes to our translation).
- ⁷ Robinson R., *Chinese Buddhist Verses* (London, 1954) pp. 13-15.
- ⁸ Willemen C., *The Chinese Udānavarga, translated and annotated , MCB Vol. XIX* (Bruxelles, 1978).
- ⁹ Just a couple of such instances: In *Dh(C)* 12.9c and 12.10c, it opted for 吾 which is the reading given in all the other 3 versions. However, this reading is hardly meaningful. In *Dh(C)* 13.3d, it opted for 由 , where obviously the *Taisho* reading of 猶 makes perfect sense, as supported by the parallel stanza *Dh(P)*, etc (Cf our notes for the stanzas concerned below).
- ¹⁰ Eg. cf. 281 b *kāyena ca akusalaṃ na kayirā*. with *Dh(C)* 28.2b (running tr.: bodily-not-kusala-not-do).
- ¹¹ *Brough*, p.180.
- ¹² *ibid*, p.243.
- ¹³ *ibid*, *loc. cit.*
- ¹⁴ *Beal*, p.1 n.3.
- ¹⁵ See also *infra* ch 34, n.51.
- ¹⁶ Lévi p.239
- ¹⁷ Cf. Sodo Mori, 'The origin and the history of the bhanaka tradition,' in *Ānanda* Ed. Karunadasa Y. (Colombo, 1990), p.125ff
- ¹⁸ *DĀ* ii 566; *AĀ* ii 551
- ¹⁹ *Brough* p.28
- ²⁰ In *Skt*, too we find such *catvāri dharmapadāni* (but in the sense of spiritual

aphorism): *anityāḥ sarvasaṃskārāḥ; duḥkhāḥ sarvasaṃskārāḥ; nirātmanāḥ sarvasaṃskārāḥ; śāntaṃ nirvāṇaṃ ca* (*Dharmasaṃgraha*, 55).

- 21 法句 or 法句經 also occurs in *T12* p.536c, *T15* p.579c, *T22* p.447c, *T24* p.818a, *T25* p.278b, *T26* p.92a, *T32* p.288a, etc.
- 22 Eg. E. Lamotte, *Saddhatissa Vol.* p.149.
- 23 See Yin Shun, *The Compilation of the Primitive Buddhist Canon* (Taipei, 1971), pp.629ff.
- 24 *Mizuno*, p.38f.
- 25 For detailed references, see *ibid* pp37ff.
- 26 Depending on whether we regard *SĀ*(var) as belonging to which of the two schools (or even to Dharmagupta as some think).
- 27 *Saddhatissa Vol.* p.168.
- 28 *Brough*, p.27.
- 29 *ibid*, p.28.
- 30 *ibid*, p.29.
- 31 *Warder, A.K., Indian Buddhism* (Delhi, 1980) 2nd edn; p.279.
- 32 *Brough*, p.28.
- 33 This school, while having certain *kṣudraka* texts, does not seem to have had a *kṣudraka-piṭaka* as such. See *Compilation*, pp.471ff.
- 34 E.g. Ui H, “On the source-material for Primitive Buddhism” in 印度哲學研究 Vol.II, pp.158-166; G.C. Pande, *A Study on the Origins of Buddhism* p.53; E. Lamotte, *Saddhatissa Vol* pp.149f; H. Nakamura, *Indian Buddhism*, p.45, etc. See also further discussion below.
- 35 *T22*, p.491c.
- 36 Lamotte, *op cit*, p.153.
- 37 Winternitz M, *History of Indian Literature* (English translation) 1933, Vol.II p.77.
- 38 *S II* 267; *A I* 72-3, *III* 107; *SĀ T2*, p.345b.
- 39 *Saddhatissa Vol.* p.154.

- 40 *Pande*, p.48f.
- 41 *loc. cit.*
- 42 *Compilation*, pp.800ff.
- 43 *ibid*, pp.629ff.
- 44 *ibid*, pp.807f.
- 45 *ibid*, p.54.
- 46 See *ibid*, p.54f.
- 47 Hakuju Ui, *Indo Tetsugaku Kenkyu* Vol 2, pp.158-166.
- 48 Cf. his *Indian Buddhism* (Delhi, 1989) reprint, p.27 note 30.
- 49 *ibid* p57ff
- 50 In the *Vimuttimaggā* (I 1648), these two works are in fact called
 “*abhidhamma*” (阿毗曇 or just 毗曇)
- 51 T27 p.396a.
- 52 Wogihara U (ed.), *Abhidharmakośa-vyākhyā* I p.12. The same assertion
 also occurs in *Abhidhrama-mahāvibhāṣa* T27, p.1b; and
Abhidharmakośabhāṣya, ed. P.Pradhan, p.3
- 53 *Udv(C1)*, p.609b.
- 54 *Mizuno*, p.13f.
- 55 T25, p.307af.
- 56 Similarly *Mvu* ii p.47, etc.
- 57 *Udv(C2)*, p777 a.
- 58 *Compilation*, p.545f.
- 59 *ibid*. p.545.
- 60 *loc. cit.*
- 61 *MVS*, p.1b.
- 62 *Brough*, p.40. Brough here also wrongly tells us that the author of
MPPS specifically attributes the work of collecting and arranging the verses
 to the time of the original compilation of the canon (in accordance with the
 common tradition of the sects), immediately after the Nirvana of the
 Buddha”. The word “immediately” is to be found neither in the Chinese

original nor in Levi's French translation.

- 63 Note, however, that according to *Tāranātha*, this Dharmatrāta is to be distinguished from the one in *MVS*. Cf. Lama Chimpa *et. al. Tāranātha's History of Buddhism in India* (Delhi, 1990) p.104
- 64 *MVS*, p.269b.
- 65 See *Study*, p.115.
- 66 Lin Li-Kuang, *op. cit.* p.351.
- 67 *T41*, p.11a.
- 68 See *Brough*, p.230f.
- 69 *Udv(CI)*, similes specifically preceded by the word 喻 ('simile') occur at least 55 times; those preceded by 有如 (Just as), about 262 times. There are others preceded by 如 ('as', 'like'), etc.
- 70 For a good idscussion on the *dārṣṭāntika*, see *Study*, chapters 6 and 8.
- 71 See, for instance, *Compilation*, p.54f.
- 72 *Study*, p.374f.
- 73 Lü Cheng, *loc. cit.*
- 74 Cf *Dh(P)* 23, 204, 260, 267, *Dh(C)*1.1
- 75 Cf, *DhA* 3 p.230
- 76 *ibid*
- 77 Cf *Udv(CI)*, p.731a-b
- 78 Tomomatsu E, ' *Sūtrāṃkāra Et Kalpanāmaṇḍitikā* ' in *JA* 1931 Oct-Dec, pp. 135-174; pp.245-337
- 79 *ibid* pp.284ff
- 80 Singh A, *The Heart of Buddhist Philosophy - Dinnāga and Dharmakīrti* (Delhi, 1984)
- 81 *AKB* p.258f
- 82 Singh A, *op. cit.* p.21
- 83 *T4 no.201* p.259c.

- 84 *ibid.*, *loc. cit.*
- 85 Cf. T27. p. 43c, p. 105b, etc.
- 86 AKB(E) Intro p. 36
- 87 T27 p.782b.
- 88 Przulski p.246ff.
- 89 Jayatilleke K.N., *Early Buddhist Theory of Knowledge* (Lodon 1963) p.381f.
- 90 Przulski, *ibid*
- 91 Pruden L. M.(English tr) *Abhidharmakośabhāṣyam* by Louis de La Vallée Poussin Vol I (Berkeley, 1988) p36, Kato R p73f
- 92 For details, see *Dhammajoti* p.60ff.
- 93 Brough , p.24.
- 94 *ibid*, p.30.
- 95 In his preface, he speaks of a *Dharmapada* “of nine-hundred stanzas”. Mizuno (*op. cit.*, p.269, etc.) actually assumes that his revision on *Dh(C)* was to a large extent based on *Udv(Sk)*.
- 96 T25 p.307:
佛涅槃後佛弟子抄集要偈諸無常偈等作無常品,乃至婆羅門偈等作婆羅門品亦名優陀那
- 97 De Jong p.289
- 98 Brough, p.35, n.3.
- 99 See above, p.16 and n.42.
- 100 E.g.J. Brough, K. Mizuno; F. Bernhard, S. Lévi, C. Willemen, etc. See references given in our bibliography.
- 101 Roth, p.135.
- 102 *ibid*, p.135.
- 103 Shukla, p.iv.
- 104 Roth, p.96.

- 105 *ibid*, p.94.
- 106 Shukla, p.v, viii.
- 107 Palihawadana, M. "Bhamassu Re-examined" in *Vidyodaya Journal of Social Sciences*, Vol. I No.1. 1987 p.89.
- 108 The *Taisho* edition, based on the Korean edition, lists 42 chapters. Mizuno (*op. cit.* 343ff) has corrected this on the basis of the other 3 editions restoring it back to 39 chapters.
- 109 See Mizuno, p.347.
- 110 Mizuno, p.349f.
- 111 *T55*, p.98a.
- 112 See Lin Li-Kuang, *op. cit.*, p.327ff.
- 113 *MVS*, p. 44c, 358b, 496a, etc.
- 114 Mizuno, p.5 n.2.
- 115 *ibid*, pp,262ff.
- 116 See Willemen, p.XXIV, and the notes to his translation of *Udv(C2)*.
- 117 *ibid*. p.XXIV.
- 118 *ibid*, p.XXI.
- 119 Mizuno, p.370.
- 120 Lévi (*op. cit.* p.207) seems to have misunderstood this sentence which he renders : "Les chapitres donnent l'origine, les vers donnent le sens."
- 121 See Brough, P.256, p.224f; Palihawadana, p.487 n.34, p.439 n.25.
- 122 See *Compilation*, p.213f.
- 123 Sparham's tr., *TbUdv(E)* p.10
- 124 Mehendale M.A., *Bulletin of the Deccan College Research Institute* XVII 1955, pp.66ff.
- 125 Brough, p.230f.
- 126 流室・室 literally means the interior of a dwelling place. One is

however also tempted to take it as a scribe's mistake for '宕'. '流宕' then means 'drift on', 'wander on'; which meaning however is already derivable from 流 alone.

- 127 *Willemen*, p.11 n.6. Incidentally *Willemen* seems to have made another mistake by taking this story to be explanatory of *Udv(C2)* 2.6 - The corresponding *Udv(C2)* verse should be 2.5 *cd* (which however does not contain the word 緩 'slack', which the story mainly purports to explain).
- 128 *ibid.* p.XXVf.
- 129 *Bernhard*, p.877.
- 130 *T4*, p.777a.
- 131 *Mizuno*, p.483.
- 132 *Willemen*, p.XXVIII f.
- 133 See also our footnotes (n.16 and 17) for the translation of this stanza.
- 134 *Willemen*, p.XXVIII f.
- 135 *Mizuno*, p.514.
- 136 One should perhaps also allow for the possibility that the translator had here consulted an Indian original which was different from that of *Udv(C1)*.
- 137 For the meaning of *paligham*, see our footnote for the English translation of the stanza.
- 138 *Mizuno*, p.480f.
- 139 See *Compilation*, p.58f.
- 140 *Saddhātissa Vol.*, p.169.
- 141 *ibid.* p.170.
- 142 *Roth*, P.94
- 143 For comments on Brough's comments on the Pali *Dhammapada* and its commentary, see M. Palihawadana, 'Dhammapada and Commentary: some textual problems and Brough's comments on them' in *Vidyodaya Journal of Arts, Science and Letters, Special Silva Jubilee Volume* Feb. 1984 pp.260 - 271.
- 144 *Brough*, p.180 n.5.
- 145 This has invited criticism from others. Eg. Palihawadana in 'Bhamassu

- Re-examined', *Vidyodaya Journal of Social Sciences*, Vol.1 January 1987, p.87.
- 146 See *BHSD*, p.475.
- 147 See our footnote to the English translation of the stanza.
- 148 This important sentence was rendered wrongly by Lévi (*JAs* 1912, p.207):
 "Par un juste équilibre, dans les textes canoniques, les chapitres donnent l'origine, les vers donnent le sens."
- 149 *Beal*, p.2.
- 150 *Lévi*, p.205.
- 151 *Brough*, p.38.
- 152 *Compilation*, p.813.
- 153 Willemen's (*op. cit.*, p.XXV) restoration of this as 'Yamagga' seems rather far-fetched.
- 154 See, for instance, *Mizuno*, pp.62, 63.
- 155 *Brough*, p.36.
- 156 *Mizuno*, p.268f.
- 157 *ibid*, p.309.
- 158 *ibid*, p.269.
- 159 We are tempted here to conjecture on the possible significance of the figure 13 : The *PDh* has 13 chapters common to all extant Indian versions; *Dh(P)* and the core of *Dh(C)* (and probably *Dh(Gr)*) both have 26 chapters, a double of 13; here Jy Chien collected another 13 chapters - This is intriguing. It is not impossible that the earliest commonly recognized set of chapter heads could have been 13. But, this is of course hardly conclusive.
- 160 *Willemen*, p.XIV.
- 161 *Beal*, p.6f.
- 162 *ibid*, p.6.
- 163 *Brough*, p.36.
- 164 J.W. De Jong, 'Fa-hsien and Buddhist texts in Ceylon', *JPTS* Vol. IX 1981

- pp.108ff.
- 165 *ibid*, p.113.
- 166 *Willemen*, pp.XIII, XVIIIff, etc.
- 167 *Mizuno*, p.21f.
- 168 K. Mizuno 'On the *Arthapada- sūtra', (in Japanese) *Journal of Indian and Buddhist Studies* 1-1 1951 p.92.
- 169 *Mizuno*, p.24.
- 170 Besides Mizuno, Willemen also has a similar tendency. Thus he remarks (*op. cit.*, p.XIX): "We know that the final added chapters are not from a *Dharmapada*, neither the Uv nor the Prakrit *Dharmapada*, because these chapters contain no concordance with these texts...."
- 171 *Brough*, p.36.
- 172 *Lévi* p.208
- 173 *Brough*, p.35.
(on the Prakrit form *udaka*, see *Brough*, p.45f)
- 174 *Brough* p.243
- 175 Cone Margaret, 'Patna Dharmapada' in *Journal of the Pali Text Society* XIII, pp. 101-217.
- 176 Mizuno K, 'The new and old of the stanzas of the Dharmapada' in *Buddhist Studies* Vol.12 p. 23ff (Hamamatsu, 1982).
- 177 Dhammapala G *et. al* *Buddhist Studies in honour of Hammalava Saddhatissa* (Nugegoda, 1984) p.172.
- 178 *T28* p. 281b
- 179 *T24* p.35b.
- 180 *Brough* p.36
- 181 *BHSD* p.239.
- 182 *TbUdv(E)* p.189 n.306.
- 183 *Brough* p.36
- 184 *DhA I* p.22.
- 185 *Palihawadana* p.421 n.1.

- 186 We may also note the Pali term *purejava* (Buddhist Sanskrit *purojava*) - 'preceding', 'controlled by' - which according to the *Pali-English Dictionary* has the same signification as *pubbaṅgama*).
- 187 Roth p.94.
- 188 Shukla p.v.viii.
- 189 Cf. *BHSD* (p.475) on *vahati* and *PTSD* (p153, p133) on *ubbahati* and *udabbhadhi*. On the latter word occurring in *Sn 4* (*yo mānam udabbadhī*), *PTSD* , following the Pali commentary, gives the root √*vadh* . Brough (*op. cit.* , p.199) thinks this questionable and suggests instead the root √*vrh* .
- 190 Mizuno, pp. 302ff.
- 191 Banerjee A.C. *Two Buddhist Vinaya Texts in Sanskrit : Prātimokṣa-sūtra of Gilgit Ms.* (Calcutta, 1977) p.55.
- 192 See Mizuno K, 'The new and old of the stanzas of the *Dharmapada* texts' in *Buddhist Studies* Vol.12 (Hamamatsu, 1982). p.16f.
- 193 *T24* p.836b.
- 194 *op. cit.* p.251.
- 195 On this Prakrit form *udaka*, see *Brough*, p.45f.
- 196 Andersen, p.164.
- 197 *Brough*, pp.180ff.
- 198 One in fact wonders whether *yadā* could not have come from *yadi* possibly *yadi + anisedhe* ?
- 199 *Buddhadatta*, p.19 n.1.

**Translation
and
Annotations**

9 TWIN VERSES

[A pair of verses is given in each case here] because together they clarify each other. Good and evil forming a contrasting pair, the import [of verses with moral signification] is not given singly.

- (1) Mind is the origin of events
They have] mind as the chief, and are mind-impelled.
If one harbours an evil thought in the mind
And then speaks or acts;
Suffering pursues one necessarily.
As a cart [necessarily] rolls over the track².
- (2) Mind is the origin of events,
They have] mind as the chief, and are mind-impelled.
If one harbours a good thought in the mind
And then speaks or acts;
Happiness pursues one necessarily,
As a shadow [necessarily] follows its substance³.
- (3) One who accords with an improper mental attitude,
And, bound by foolishness, enters into darkness,
Who is arrogant, and [accepts] no Dharma
- How can such a man understand the well-spoken?
- (4) One who accords with a proper mental attitude,
Who understands clearly.
And has no envy,
- Such a man promptly understands the well-spoken⁴.
- (5) One who resents the enemies
Is never without an enemy.
By not resenting [enmity] ceases naturally
- This is the way to pursue⁵.
- (6) Not delighting in blaming others
One should examine⁶ oneself
- He who realizes this,
Will forever be from blame-free⁷.

- (7) One who lives seeing the body as pure,⁸
 Unrestrained in the senses,
 Immoderate in food,
 Lazy and timid
 - Such a one is overcome by Evil,
 Like grass by wind⁹.
- (8) One who contemplates the body as impure,
 Restrained in the senses.
 Moderate in food.
 And always delighting in effort
 - Such a person is unmoved by Evi
 Like a huge mountain [unmoved] by wind¹⁰.
- (9) One who does not vomit the poisons¹¹ within,
 Whose craving mind races about,
 Who has not tamed himself;
 Is unworthy of the robe¹².
- (10) One who can vomit the poisons within,
 Who is ethically aligned and mentally appeased,
 Who has subdued the mind and is tamed,
 Is worthy of the robe¹³.
- (11) Taking the real to be unreal,
 And the unreal, real;
 This is false thinking,
 And one will not get the benefit of the real¹⁴.
- (12) Knowing the real as real,
 And the unreal, unreal;
 This is right thinking,
 And one surely gets the benefit of the real¹⁵.
- (13) As when a house is ill-roofed,
 The rain will get in.
 When the mind does not watch one's actions,
 Lust will get into it¹⁶.
- (14) As when a house is well-roofed
 The rain will not get in.

Mind restrained and actions watched,
Lust will not arise¹⁷.

- (15) The case of an evil man influencing another
Is like that of one being near a foul thing;
Being increasingly deluded and practising wrong
One unknowingly soon becomes evil¹⁸.
- (16) The case of a virtuous man influencing another
Is like that of one being near a fragrant thing
Advancing in wisdom and practising good,
One becomes pure and fragrant in his actions⁹.
- (17) There is sorrow in doing, and sorrow afterwards;
For the evil doer, there is a two-fold sorrow.
He is sorrowful, he is fearful on reflection;²⁰
Seeing his evil, his mind is afflicted²¹.
- (18) There is joy in doing, and joy afterwards;
For a doer of good, there is a two-fold joy.
He is joyful, he is delighted on reflection;
Seeing his merit, his mind is happy²².
- (19) He repents now, he repents afterwards;
An evil doer repents doubly.
His is a trouble of his own making²³
His evil retributed, he is tormented²⁴.
- (20) He is delighted now, he is delighted afterwards;
He who does good is doubly delighted.
His is a blessing of his own making²⁵
His merit retributed, he is happy²⁶.
- (21) Those speaking craftily and longing for much,
Indulgent, observing no training rules,
Having within lust anger and delusion,
And not practising concentration and insight²⁷.
- Such people gather like a herd of cows.
They are not followers of the Buddha²⁸
- (22) Those speaking timely and seeing for little,
Living the spiritual life in accordance with the Dharma,

Eliminating lust hatred and delusion,
Possessing right thoughts and a liberated mind,
Whose views are right, and not giving rise to [false ones]²⁹
- Such people are disciples of the Buddha³⁰.

Notes

- (1) 心使 translated here as ‘mind-impelled’, seems to correspond to *manojavāḥ* of *PDh1*, and all the other extant Indian versions, as well as *Udv(Tb)* and all excepting 1 Chinese versions; against *manomayā* of *Dh(P)*. See *supra* INTRODUCTION 4.2.1, for a detailed discussion of this *pāda*
- (2) The meaning suggested by the stories in *DhAv(C)* and *Udv(C1)* would be: ‘As a cart rolls over [the sinner] on the track’. But ‘track’ here may also connote ‘path’.
- Beal appears to have simply taken over the usual translation based on the Pali tradition, without at all actually translating the Chinese line as it stands. The commentary on *Udv(Tb)* too seems to agree essentially with the Chinese commentary (*TbUdv(E)* p.189, n306). See *supra* INTRODUCTION 4.2.1.
- Cf *Dh(P)* 1; *PDh* 1; *Udv(Sk)* XXXI 23; *Mkv* XXV; *Dh(Gr)* 201; *DhAv(C)*, i p.583a; *Udv(C1)* 13 p.760a, b; *Udv(C2)* 13 p.795c; *EĀ* 51 p.827b; *Aṅgu* 4 p.540a; *Tzy Ai* p.549c; *It(C)* p.664a; *MSarVB(C)* 8 p.35b; *MVŚ* 72 p.371b; *Old MVŚ1* 2 p.15c; 38 p.281b; *Old MVŚ2* 2 p.428a; *Sāri* 15 p.628b; *TbUdv(E)* 24 p.137.
- (3) Cf *Dh(P)* 2; *PDh* 2; *Udv(Sk)* XXXI 24; *Mkv* XXV; *Dh(Gr)* 202; *DhAv(C)* 1 p.583b; *Udv(C1)* 14 p.760a, b; *Udv(C2)* 14 p.795c; *EĀ* 51 p.827b; *Aṅgu* 4 p.540a; *Tzy Ai* p.549c; *It(C)* p.664a; *MSarV(C)* 23 p.751b; *MSarVB(C)* 8 p.35b, c; *MVŚ* 72 p.371b; *Old MVŚ1* 38 p.281b; *Old MVŚ2* 2 p.428a; *TbUdv(E)* 25 p.137.
- (4) These two verses do not have their Pali counterparts. Their essential meaning corresponds to a verse in *Udv(C1)* (p.760b), also occurring in *Udv(C2)* (p.795c) (Cf also *TbUdv(E)* 26, 27, 28), which says that to understand the Buddha’s Dharma, one must have an extremely pure mind, and be free from arrogance and harmful intentions. The commentary thereon in *Udv(C1)* (p.760 b-c) gives the story of an arrogant, angry king who demands that he be satisfied by the sermon of a preaching *bhikṣu*. The latter then utters this verse on hearing which the king repents.
- (5) Cf *Dh(P)* 5; *PDh* 253; *Udv(Sk)* XIV 11; *Jm* ii 184; *Gil* III ii 184; *Udv(C1)* 8 p.697a; *Udv(C2)* 9 p.784b; *MĀ* 17 p.532c, p.535c; *EĀ* 16 p.627b, p.628a; *T3* p.69a; *MsV* 24 p.160a; *TbUdv(E)* 8, 9 p.53.
- (6) Cf *Yamāmase* in *Dh(P)* 6. Buddhadatta (p.2) following *DhA* (1.65), takes this word to mean ‘die’. *Andersen* (p.213) though apparently accepting the possibility of this meaning, is more cautious, and remarks that its meaning is uncertain, probably ‘to subdue one’s self’ (*loc. cit.*). The meaning of ‘controlling oneself’, however, is given by *DhA* 1-65.

- (7) Cf *Dh(P)* 6; *PDh* 254; *Udv(Sk)* XIV 8; *Gil* III ii 184; *MA* 17 p.535c.
- (8) Cf *Dh(P)*: *Subhānupassin vihārantam* (Yamaka 7). The Pali tradition usually understands *subhānupassm* as ‘contemplating pleasure’. But both the Chinese version and the Tibetan (cf *TbUdv(E)* p.119) refer this to the contemplation of the body as pure.
- (9) Cf *Dh(P)* 7; *PDh* 7; *Udv(Sk)* XXIX 15, 15A - 15E; *Dh(Gr)* 217; *Udv(C1)* 15 p.749b; *Udv(C2)* 15 p.793b; *TbUdv(E)* 14, p.119.
- (10) Cf *Dh(P)* 8; *PDh* 8; *Udv(Sk)* XXIX 16, 16A - 16E; *Dh(Gr)* 218; *Udv(C1)* 16 p.749c; *Udv(C2)* 16 p.793b; *TbUdv(E)* 15 p.119.
- (11) 毒態 literally would be ‘poisonous attitude’, or ‘poisonous state’.

- (12) Cf *Dh(P)* 9; *PDh* 94; *Udv(Sk)* XXIX 7; *Dh(Gr)* 194; *Udv(C1)* 7 p.748b; *Udv(C2)* 7 p.793a; *MsV* 9 p.68c; *DgV* 43 p.882c; *MsvV* 2 p.241a; *TbUdv(E)* 6 p.118.

Whereas the third line here speaks only of taming (調), *Dh(P)* has *damma-sacca*. In this respect, *Dh(C)* here may correspond to *Udv(Sk)* (*apeta-damasauratya*) and *Dh(Gr)* (*avedu dama-soraca*): as *dama* (taming) and *sauratya* (gentleness) may have been understood to refer to two similar traits - the third line in the following stanza (降心已調) is even more suggestive of this possibility.

- (13) Cf *Dh(P)* 10; *PDh* 95; *Udv(Sk)* XXIX 8; *Dh(Gr)* 193; *Udv(C1)* 8 p.748b; *Udv(C2)* p.793a; *MsV* 9 p.68c; *DgV* 43 p.882c; *MsvV(C)* 2 p.241a; *TbUdv(E)* 7 p.118.
- (14) 真利 if 真 is taken as adjectival, one can also translate this compound as ‘real benefit’. Cf *Dh(P)* 11; *PDh* 171; *Udv(Sk)* XXIX 3; *Dh(Gr)* 213; *DhAv(C)* p.853c; *Udv(C1)* 3 p.747c; *Udv(C2)* 3 p.793a; *DgV* 43 p.882c; *TbUdv(E)* 2 p.117.
- (15) Cf *Dh(P)* 12; *PDh* 172; *Udv(Sk)* XXIX 4; *Dh(Gr)* 214; *DhAv(C)* p.583c; *Udv(C1)* 4 p.748a; *Udv(C2)* 4 p.793a; *DgV* 43 p.882c; *TbUdv(E)* 3 p.117.
- (16) Cf *Dh(P)* 13; *PDh* 351; *Udv(Sk)* XXXI 11; *Dh(Gr)* 219; *DhAv(C)* p.583c; *Udv(C1)* 11 p.759c; *Udv(C2)* 11 p.795b; *EĀ* 9 p.591c; *TbUdv(E)* 12 p.135.

Udv(C1), which is more or less the same as *Dh(C)*, comments: “If a man does not rectify his actions, there will be leakage with regard to form, sound, smell, taste, touch and mental objects (dharma). [Such a man] also does not contemplate on impurity, [thus] leaking out thāṇe fluid of the three poisons which overflow violently.” (pp.759c-760a).

- (17) Cf *Dh(P)* 14; *PDh* 352; *Udv(Sk)* XXXI 17; *Dh(Gr)* 220; *DhAv(C)* p.583c; *Udv(C1)* 12 p.760a; *Udv(C2)* 12 p.795b; *EĀ* 9 p.591c; *TbUdv(E)* 13 p.136.

- (18) No parallel verse traced so far.
- (19) No parallel verse traced so far.
- (20) Comparing this verse with the *Dh(P)* 15, one is quite tempted to concede to the possibility that 惟 in the third line could have originally been 彼 (corresponding to *so* in the Pali line), being an orthographic mistake. In this case the line would read: 'He is sorrowful, he is fearful'. This same remark applies to the third line of the next verse which would then read 'He is joyful, he is delighted'.
- (21) Cf *Dh(P)* 15; *PDh* 3; *Udv(Sk)* XXVIII 34; *Dh(Gr)* 205; *PhAv(C)* p.583b; *Udv(C1)* 32 p.746b; *Udv(C2)* 31 p.792c; *EĀ* 26 p.692b; *T24* 9 p.244a; *TbUdv(E)* 32 p.115.
- (22) Cf *Dh(P)* 16; *PDh* 4; *Udv(Sk)* XXVIII 35; *Dh(Gr)* 206; *DhAv(C)* p.583b; *Udv(C1)* 33 p.746c, p.747a; *Udv(C2)* 32 p.792c; *T32* p.463b; *TbUdv(E)* 31 p.115, 33 p.116.
- (23) Comparing this third line to the Pali *Pāpan me katanti tappati* we could also read the Chinese line as a self- reflection; 'That trouble is of my own-making'. Similarly for the third line of the next verse.
- (24) 熱惱 Literally 'heated vexation' or 'heated remorse' (Cf *tappati*).
Cf *Dh(P)* 17; *Udv(Sk)* XXVIII 36; *Dh(Gr)* 203; *DhAv(C)* p.583b; *Udv(C1)* 34 p.747a-b; *Udv(C2)* 33 p.792c; *T24* 9 p.244a; *TbUdv(E)* 30 p.115.
- (25) S. Beal, probably on account of his Christian conditioning, renders this and the following line as follows: 'He enjoys Divine protection (here), and he receives reward and is at rest (hereafter)' (*Beal*, p.36)
- (26) Cf *Dh(P)* 18; *Udv(Sk)* XXVIII 37, 38; *Dh(Gr)* 204; *DhAv(C)* p.583b; *TbUdv(E)* 33 p.116.
- (27) 止觀 , corresponding to *samatha* and *vipassanā*.
- (28) Cf *Dh(P)* 19; *PDh* 290; *Udv(Sk)* IV 22; *Dh(Gr)* 190; *Udv(C1)* 22 p.643b, p.644a; *Udv(C2)* 21 p.779b; *EĀ* 23 p.673b; *TbUdv(E)* 19 p.18.
- (29) This line 見對不起 is a little obscure. One could perhaps also translate: "And not giving rise to [desire] when confronted with [temptation]."
- (30) Cf *Dh(P)* 20; *PDh* 291; *Udv(Sk)* IV 23; *Dh(Gr)* 191; *Udv(C1)* 23 p.658c, p.659; *Udv(C2)* 22 p.779b; *EĀ* 23 p.673b; *TbUdv(E)* 20 p.18.

10 HEEDLESSNESS

[The purpose of] this chapter on 'Heedlessness' is to help us restrain from sensuality by drawing on material connected with discipline (*naya*). It is to help us avoid doing evil and examine our faults. By [pointing out] the Way, it exhorts us to be virtuous

- (1) The ethical life is the Way to immortality;
Heedlessness is the Path to death.
Those without craving never die;
To lose the Way is to lose one's life¹.
- (2) The wise excels in guarding the Way²
And never becomes heedless.
Not craving, one attains to happiness;
Whence the bliss of attainment³ is obtained⁴.
- (3) One should constantly devote to meditation,
Be firm, and persevere in the proper course.
The strong ones thereby transcend existence,
And [attain Nirvana], the Supremely Auspicious⁵.
- (4) One who always gives rise to right mindfulness,
And whose actions are pure;
His evil will be easily eradicated,
Self-restrained, living by Dharma⁶,
Not transgressing, skillful, his name spreads afar⁷.
- (5) Bringing forth effort and being heedful,
Restraining himself and taming his mind,
The wise makes an illuminator⁸ [for himself],
And does not return to the sea of darkness⁹.
- (6) It is difficult to understand the fools' mind;
It is greedy, scattered and delights in disputes
The intelligent man values caution,
And protects it as his precious wealth¹⁰.
- (7) Do not crave or delight in disputes,
And do not indulge in sensual pleasure.
He who practises meditation and heedfulness,
Can gain great happiness¹¹.

- (8) To be heedless is like to be self-imprisoned.
 He who realizes this is a noble one,
 Who has ascended to wisdom's mansion,
 Free from danger, truly safe.
 Such a wise man looks down upon the foolish,
 Like [one] on the mountain and [the other] on the ground².
- (9) Reining upright amidst the chaotic,
 One is uniquely awakened.
 Such a man's power surpasses a lion's.
 Leaving evil, he becomes the Greatly Wise³.
- (10) By drowsiness, heavy as a mountain;
 The deluded one is covered⁴.
 Lying down comfortably, he acknowledges no suffering,
 And hence enters the womb again and again⁵.
- (11) There can be no occasion for self-indulgence;
 He who is well-restrained can exhaust the cankers.
 The moment when one indulges, Mara gets his chance,
 Like a lion [waiting] to catch the deer⁶.
- (12) He who has no self-indulgence,
 Is a disciplined *bhikṣu*.
 He, whose thoughts are well calmed
 Should constantly guard his mind⁷.
- (13) A *bhikṣu* finds happiness¹⁸ in caution;
 Heedlessness gives him much worries.
 Changing disputes from small to big,
 And accumulating evil, he gets himself into fire⁹.
- (14) The precept observance is meritorious and brings happiness;
 Transgressing the precepts produces fear at heart.
 Destroying the cankers of the three spheres.
 One comes close to Nirvana²⁰.
- (15) If one was heedless earlier,
 But regains self-control later
 - Such a one illumines the world.
 *Being mindful, he is focussed on proper [actions]^Ṗ¹

- (16) If one made mistakes in doing evil,
 But later covers over it by doing good
 - Such a one illumines the world.
 *Being mindful, he becomes skillful in proper [actions]²².
- (17) If one abandons the homelife when young and strong
 To vigorously practise the Buddha's teachings
 - Such a one illumines the world,
 Like the moon freed from clouds²³.
- (18) If one previously had committed evil
 But later stops and commits no more;
 - Such a one illumines the world,
 Like the moon freed from clouds²⁴.
- (19) He who when living does naught to cause pain,
 And at death does not grieve;
 Has seen the Truth²⁵, and is fearless.
 He feels no sorrow where [others] do²⁶.
- (20) He who can eliminate the black dharmas,
 And trains only in the pure white ones;
 Will cross over deep water, never to return.
 He moves about with no attachment²⁷,
 Unsullied by [sensual] pleasure,
 With no craving, and no sorrow²⁸.

Notes

- (1) Cf *Dh(P)* 21; *PDh* 14; *Udv(Sk)* IV i; *Dh(Gr)* 115; *Udv(C1)* I P.636cf; *Udv(C2)* I P.779a; *EĀ* 4 P.563c, 27 P.699b; *T12* 5 P.889c; *T12* 8 P.415c; *T12* 8 P.656bf; *Sdsp* 25 P.146b; *T24* 15 P.274b; *TbUdv(E)* I P.15.
- (2) *Udv(C1)* (637b): “`The wise excels in guarding the Way’. — The wise ones who excel and are foremost in virtues live the spiritual life (*lit* : cultivate the self) without any shortcoming, and can properly distinguish the various destinies (*gati*) and Ways. The wise ones are intelligent and without delusion. They are always seen [in their good actions] and praised by gods and men. As a result, the True Dharma of the Buddhas is promoted and never discontinued. Hence it says, `The wise excels in guarding the Way’ “
- (3) One could also understand 得道 as enlightenment, and hence 得道樂 as the bliss of Enlightenment.
- (4) Cf *Dh(P)* 22; *PDh* 15; *Udv(Sk)* IV 2; *Dh(Gr)* 116; *Udv(C1)* 2 P.637b; *Udv(C2)* 2 P.779a; *TbUdv(E)* 2 P.15.
- 吉祥 *lit*: auspicious, luck(y), etc., is often found in Chinese sūtras as a translation for *maṅgala* (See *Sanskrit Japanese Dictionary*, Vol II, p.986). But one may also note that the corresponding Pali verse had *Yogakkhemam anuttaram*.
- (5) *Udv(C1)*: (P.637C): “*Samsāra* is said to be inauspicious, having endless sorrow; like a wheel rolling on the track without ceasing. That which transcends this is the supreme; there is no other dharma higher than this dharma; hence ‘The Supremely Auspicious’ “ Cf *Dh(P)* 23; *ItA* i 81; *PDh* 16; *Udv(Sk)* IV 3; *Udv(C1)* 3 P.637b; *Udv(C2)* 3 P.779a; *TbUdv(E)* 3 P.15.
- (6) 以法壽 - *Udv(C1)* (p.638b): “To nourish one’s life by means of dharma, not adharma; to seek [long] life by means of dharma, not adharma...”
- (7) But unlike in *Dh(P)* 24, where all the adjectives refer to *yasso*, the only nominative singular; in our Chinese verse, it is difficult not to split the second and the fourth lines each into two separate lines as we have done in our English translation. Cf *Dh(P)* 24; *SS* ii 274; *PDh* 28; *Udv(Sk)* IV 6; *Dh(Gr)* 112; *Udv(C1)* 6 P.638b; *Udv(C2)* 7 P.779a; *TbUdv(E)* 6 P.16.
- (8) 錠明 While the Pali, the Prakrit, the Sanskrit and the Tibetan versions all have here the meaning of ‘island’, the two Chinese versions have here ‘lamp’, ‘illuminator’. 錠光 is a translation for *dīpaṅkara* in a Chinese version of the *Saddharmapuṇḍarīka Sūtra*. This would imply that the Indian original here must have been *dīpa*, and not the pure Sanskrit word *dvīpa*

which could mean only 'island'. However, see also Brough's comment (p.210). The commentary in the *Udv(C1)* (p.638 a-b) also makes the sense of 'lamp' or 'light' quite clear:

“One's wisdom can be a lamp” — In a snap of the fingers, it accomplishes four things. What are the four? It removes ignorance (*avidyā*); it burns up the five-aggregate body; it consumes the fat of birth; and it eliminates forever the root of craving..... Even so does the light (明) of the Way of the Noble Ones which, in a snap of the fingers accomplishes the [above-mentioned] four things [Theā *ryas* thus] are not defeated by the fools. As one has the light of the Way, one's mind cannot be shaken by the heretics. Hence it says 'one does not return to the deep water of darkness' “. Elsewhere, the *Udv(C1)* (p.646a, 646c, 647a, etc.) speaks of the Buddha, in order that the great Dharma may continue for long and “become a great torch - light (大炬明) for the future sentient beings”, teaches the verses to the *bhiksus*.(cf S V *Mahāvagga* LVI. 38). Also cf following stanza in *Udv(C1)* (p.207c):

坐起求方便，自求於錠明
如工鍊其金 除去塵垢冥
不為闇所蔽，永離老死患。
Also *infra*, ch.19#1
“深蔽幽冥，不如求錠。”

(We are also reminded of the Fire of Knowledge of the Noble Path” in the *Dhammapadattḥakathā* story connected with *Dh(P)* 31.)

Udv(C2) here also has 'lamp of wisdom' (智燈). Cf also *Udv(C2)* 16 p.779b “The wise is like a bright lamp.....”.

(9)

See note 8 above.

Cf *Dh(P)* 25; *PDh* 29; *Udv(Sk)* IV 5; *Dh(Gr)* iii; *Udv(C1)* 5 P638a; *Udv(C2)* 6 P779a; *TbUdv(E)* 5 p.16.

淵 in *d* is an old translation of *ogho* (see *SJD* p.302) Levi, followed by Brough, misses this, leading to diverse conjectures of how the original for the Chinese text might have been read (*Brough*, p.211). The Chinese character means, primarily, “deep water”, “deep pond”, In our text, it also appears to translate *rahada/hrada* (or equivalent), as in *Dh(C)* 14.8a : 譬如深淵 (~ *Dh(P)* 82a); and *oka* (or equivalent) as in *Dh(C)* 15.2c (~ *Dh(P)* 91d. *Udv(Sk)* XVII 1d has both *okam* and *ogham* here - Geiger considers *oka* to be a direct contraction of *udaka*. Vide *PTSD* p.162). See also n.4 for *Dh(C)* 15.2.

(10)

Cf *Dh(P)* 26; *PDh* 17; *Udv(Sk)* iv 10; (*Dh(Gr)* 117; *Udv(C1)* 10 P.639c; *Udv(C2)* 10 P.779a; *TbUdv(E)* 10 p.16.

In the last line 寶尊 probably correspond to *dhanam setṭham* of *Dh(P)*. *Brough* (p.36) in fact has highlighted this as an instance of agreement in readings between *Dh(C)* and *Dh(P)* which are not shared with the other versions (which have in this case *śreṣṭhī*).

- (11) Cf *Dh(P)* 27; *Udv(Sk)* IV 12; *Dh(Gr)* 130ab, 134cd; *Udv(CI)* P.640a (identical with our verse), *Udv(C2)* 11 P.779a, *TbUdv(E)* 11 p.16.
- (12) This verse alone in the chapter has 6 lines. Cf *Dh(P)* 28; *Mil* 387; *PDh* 19; *Udv(Sk)* IV 4; *Dh(Gr)* 119; *Udv(CI)* 4 P.637c; *Udv(C2)* 4 - 5 P.779a; *T125* P890a; *T128* P415c; *T128* P.656cf; *TbUdv(E)* 4 p.15.
- (13) Cf *Dh(P)* 29; *PDh* 18; *Udv(Sk)* XIX 4; *Dh(Gr)* 118; *Dh(C)* 18 P.570c; *Udv(CI)* 3 P.711c; *Udv(C2)* 4 P.786c; *MVŚ* 93 P.482; *Old MVŚ1* 47 P.355b; *TbUdv(E)* 4 p.71.

However, the simile used in all the above references is that of a horse, and not a lion, as in our verse.

In Lévi's translation (*Lévi*, p.282), 為大智 in *d* is rendered : "..... on realise la grande sagesse." (i.e. 為 is taken as a verb 'to become')

- (14) *Yuan* and *Ming* read 蔽 ('to cover', 'becloud') instead of 弊 ('fault', 'problem'). We have opted for the former, as it is clearly suggested by the context. 睡眠 often translates *middha.*, One finds the translations '睡眠所覆 (covered 'by sleep') and 睡眠所覆將重 (drowsy and heavy, being covered by sleep)' for *middha-guruka* (cf *SJD* (p.1042). On the other hand, 蔽 is one of the translations for *Nivaraṇa* (*ibid* p.696. The commoner one, however, is 蓋 which also means 'cover'). All this, taken into consideration as a whole, leads one to believe that the whole stanza has a unitary theme of the *middha-nivaraṇa* binding the ignorant, by reason of his lack of *apramāda*, to *saṃsāra*. Lévi, in his translation (*Lévi*, p.282), however, splits the Chinese characters in *a-c* into seven components - apparently treating these as seven distinct (albeit not unconnected) factors contributing to one's repeated births.
- (15) This verse seems to have no parallel at all in the other versions.
- (16) Cf *Udv(Sk)* IV 13 :
nāyaṃ pramādakālah syādaprāpte hyāsravakṣaye pramattaṃ māra
anveti siṃhaṃ vā mṛgamātrkā
 Also cf *Dh(Gr)* 133; *UbUdv* IV 12 (*TbUdv(E)* 12 p.16)

On the connection of this stanza with *Jātaka* 93 v.92, as proposed by M. Franke (*Z.D.M.G.* 1906 0.479), see *Lévi* p.250. *Lévi* (*ibid* p.24a), however, does not seem justified in translating *b* of our text as : "il *peru* maitriser les courants et obtenir l'epuïsement". The exhaustion (盡 - *kṣaya*) should obviously be that of the *āsrava*. One can hardly find a Buddhist canonical term corresponding to "mastery of the *āsrava*"!

- (17) Cf *TbUdv(E)* p.20:
 “By keeping pure morality,
 And taking pleasure in caution,
Bhikṣhus, rest in all-knowing equipoise
 And take good care of your minds”.

In *c* of our stanza, we have followed the *Yuan* and *Ming* reading of 靜 ('calmed') instead of 淨 ('pure') as in our text. 寂靜 being a translation for *samāhita* (cf *SJD* p.1425), 正靜 ('properly calmed' or 'well calmed') could quite easily translate *susamāhita*. 思 in the sense of 思惟, 思念 translated here as 'thoughts', is one of the translations for *saṃkalpa* (cf *ibid* p.1381). Thus, this stanza seems to correspond well to *Udv(Sk)* IV 36:

*apramādaratā bhavata suśīla bhavata bhikṣavaḥ
 susamāhitasamkalpāḥ svacittamanurakṣata .*

Also cf *D* II. 120; *Dh(P)* 327ab; *Dh(Gr)*124; (*TbUdv(E)* 32 p.20); *Udv(C2)* 37 p.779c.

- (18) *DhAv(C)* reads 戒 precept, and the story tells of a *bhikṣu* who slips from his precepts to take precious things belonging to a group of merchants (*ibid*, p.584a). This different reading would make the line read: 'A *bhikṣu* should be cautious with his precepts'.
- (19) Cf *Dh(P)* 31; *PDh* 23; *Udv(SK)* IV 29 (also cf 27, 28, 30 -32; *Dh(Gr)* 74; *Udv(C1)* 30 p.646c (also cf 28, 29, 31 -33, p.645c - 647b); *Udv(C2)* 28 p.779b; *T24* p.910c; *TbUdv(E)* 26 p.19.
- (20) Cf *Dh(P)* 32; *PDh* 22; *Udv(Sk)* IV 32; *Dh(Gr)* 73; *Udv(C2)* 32 p.779c; *T24* p.910c (also cf *It(C)* 4 p.679a); *TbUdv(E)* 29 p.19.
 This and the next five verses form a group with 4 characters per line.
- For *a*, *Levi* (p.278) renders quite differently : “ *Qui trouve son bonheur et sa joie supreme...*”, inserting quite un justifiably the verb “ *trouve*”, and taking 致 as an adjective.
- (21) Cf *Dh(P)* 172; *PDh* 20, 21; *Mii* 104; *Thag* 871; *Thag* 872; *Udv(Sk)* XVI 5; *Dh(Gr)* 132; *DhAv(C)* p.584b; *Udv(C1)* p.703a, p.704c; *Udv(C2)* 5 p.785a; *SŚ* 1077 p.281b; *SŚ(var)* 16 p.399a; *EŚ* 31 p.721b; *T2* p.510a, p.543a; *TbUdv(E)* 6 p.61. See also following note.
- (22) *Udv(C1)* (p.704c):
 If one previously has done evil
 But atones by doing good;

With regard to his attachment to the world,
With mindfulness, his thoughts are emptied of it.

Comparing the fourth line in *Udv(CI)* 念空其義 to that in verse 15 念定其宜 it is possible to see that 空 and 定 might have been interchanged by virtue of the two ideograms being very similar; and likewise in verse 16, 義 and 宜 might have been interchanged by virtue of their being virtually homonyms.

Cf *Dh(P)* 173; *Udv(Sk)* XVI 9, *PDh* 20; *Dh(C)* 10 - 18 p.562c; *DhAv(C)* p.584b; *Udv(CI)* 6 p.704b; *T23* 4 p.1039b; *TbUdv(E)* 9 p.61 (also of 10, p.61).

(23) Cf *Dh(P)* 382,172cd; *Udv(Sk)* XVI 7; *Dh(C)* 34.22 p.572b; *DhAv(C)* p.584b; *Udv(CI)* 8 p.704c; *Udv(C2)* 8 p.785b; *SĀ* 1077 p.281b; *EĀ* 31 p.721b; *T2* p.512a; *MVŚ* 26 p.125b; *TbUdv(E)* 7 p.61 (also of 8 p.61).

(24) Cf *Dh(P)* 173; (also cf 172, 382) *Udv(Sk)* XVI 9; *DhAv(C)* p.584b; *Dh(C)* 18 p.565a, 16 p.562c; *Udv(C)* 6 p.704b; *T23* 4 p.103ab; *MVŚ* 99 p.511a; *SŚ* 1077 p.281b; *SŚ(Var)* 16 p.379a; *EŚ* 31 p.721b; *T2* p.510a, p.512a, p.543a; *TbUdv(E)* 9 p.61 (also cf 10 p.61).

(25) 道 - lit. 'Way'

(26) The meaning of this verse is obscure, particularly the last line.

Its four lines are exactly the same as in *Udv(CI)* (p.705a).

Cf *TbUdv(E)* (p.61) which gives a slightly different version:

"Those who feel no joy for life,

Feel no pain even at death

The steadfast who behold the state (of Nirvāna)

Feel no sorrow though in the midst of pain."

Udv(CI) (*loc.cit*) comments as follows:

"Since birth, he has not committed any such evil as killing, stealing, and sexual misconduct. When dying, his consciousness is clear and calm, without fear; and he sees no hell beings, animals or hungry ghosts, or evil spirits. He sees only the auspicious signs - Hence, 'One who when living does naught to cause suffering, And at death does not grieve' This person who has seen the Truth is already free from the five adversities. Though in the midst of sorrow, he is indifferent and does not react. Nor does he grieve and cry causing all kinds of vexation. - Hence, 'Has seen the Truth and is fearless; He feels no sorrow where [others] would'."

The character 勿 in the fourth line of our text, is a prohibitive particle 'don't'; but this would make the fourth line out of tune with the rest of the

verse. We therefore prefer to follow the sense in the commentary in the *Udv(C1)* and read it as the negative particle 無 : 'not', which could have been wrongly replaced by 勿
Cf. *Ud* p.46; *Udv(Sk)* XVI 11, 12; *Udv(C1)* p.705a; *TbUdv(E)* 11 p.61.

- (27) 倚 (=倚) *lit.* 'reliance' or 'leaning on' *Udv(C1)* (p.705 a-b): "By 'reliance' is meant reliance on the unwholesome dharmas of lust. For this reason, the Tathāgata has said, 'It is the abandoning of reliance, without attachment, that is to be called true practice'."
- (28) Cf *Dh(P)* 87-88; *Udv(Sk)* XVI 14; *PDh* 264; *Dh(C)* 14.14-15; *Udv(C1)* 12 p.705a; *Udv(C2)* 11 p.785b.

11. Mind

The chapter on 'Mind' explains that though the mind is empty [of material substance] and formless, its activities are endless

- (1) Mind rushes to echoes,¹
It is difficult to guard, to restrain.
The wise straightens its base,²
And its brightness then becomes great.³
- (2) [Mind] is fickle,⁴ hard to take care of⁵
It complies with every desire.
To subdue the mind is excellent
One's mind tamed, there will be calm.⁶
- (3) Mind is subtle, difficult to discern;
It moves according with craving.
The wise always protects his own mind;
When it is guarded, there will be peace.⁷
- (4) [Mind] travels alone, going far off,
Is concealed and incorporeal;
Those who restrain⁸ this mind, drawing near the way⁹,
Will be released from Mara's bonds.¹⁰
- (5) If the mind does not settle down,
Or know the Dharma;
And is deluded in worldly affairs;
There will be no proper understanding!¹¹
- (6) Thoughts do not stop where they should;
They are ceaseless and endless.¹²
Meritorious actions can halt evil,
He who is aware [of this] is noble.¹³
- (7) Though the mental events taught by the Buddha,
Are subtle and not [ultimately] real;
One must beware of the indulgent thoughts,
And not let the mind go as it likes.¹⁴

- (8) Seeing the Dharma, one is happiest;
One's aims will be fulfilled.
The wise guards the subtle thoughts,
And breaks the causal conditions for suffering.¹⁵
- (9) The body cannot be had for long,
It will return completely to the ground;
Body decayed and consciousness departed
- What can one covet as a boarder therein?¹⁶
- (10) The mind strives to¹⁷ build dwelling places,
To come and go endlessly.
[If] one's thoughts are mostly devious,
One incurs troubles¹⁸ for oneself¹⁹
- (11) It is one's own mind which causes [suffering]
Not one's father or mother.
One must then work hard to align with the right,
And not turn back from meritorious actions.²⁰
- (12) Conceal the six [senses] like a tortoise.²¹
Guard the mind like [the army guarding] the capital,
Fight Mara with wisdom;
And if victorious, there will be no more trouble.²²

Notes

- (1) We follow the *Yuan* and *Ming* edns to read 駛於響 . The simile of an echo is a common one in Buddhism to express the idea of the unreality or non-substantiality of things. Here it also appears to suggest the swiftness of response of the mind.
- The reading in our text here, 使作狗 would give a translation as follows, "The Mind causes [one] to be a dog".
- Cf *Udv(C1)*; p.759b-c, the 8th and 9th stanzas. The stanzas contain no echo simile. But the commentary thereon says, "As soon as the mind is brought forth, one performs good and evil actions. A mind that thinks of good will reach immediately following an echo, without any delay in between. A mind that thinks of evil is like an echo from a sound. To want to guard it is well nigh impossible. Just like the malicious animals, tigers, wolves, snakes, vipers, scorpions, etc. - To wish to make them take care of their minds, so that they won't do malicious actions - this is also something unheard of before" (*ibid*, p.759b).
- (2) 本 . One may also take 本 to refer to 本性 , 'basic nature'. Also cf *Udv(Tb)* (*Sparham*, p.189, n. 303).
- (3) Cf *Dh(P)* 33; *PDh* 342; *Udv(Sk)* XXXI 8; *Dh(Gr)* 136; *Udv(C1)* 9, p.759c; *Udv(C2)* 9, p.795b; *TbUdv(E)* 8 p.135.
- (4) 輕躁 means 'fickle', 'excitable', 'frivolous'. The first character 輕 lit. means 'light'; cf *lahuno* and *laghuno* in *Dh(P)* 35, *PDh* 346 respectively.
- (5) We take 持 to mean 護持 - cf *Udv(C1)* (p.758c).
- (6) Cf *Dh(P)* 35; *PDh* 345; *Udv(Sk)* XXXI 1; *Udv(C1)* 1 p. 758c; *Udv(C2)* 1, p.795b; *YBŚ* 19, p.385b; *TbUdv(E)* 1, p.134.
- (7) Cf *Dh(P)* 36; *PDh* 346; *Dh(Gr)* 138 a. No other parallel versions in Chinese.
- (8) 持 here should mean 損抑 : 'restrain' cf Pali *saññamessanti* and *Skt. damayiṣyanti*.
- (9) 近道 *PDh* 344c has *saṃyamehinti*.
- (10) Cf *Dh(P)* 37; *PDh* 344; *Udv(Sk)* XXXI 8A; *ADV* p.78; *Dh(Gr)* 137a; *MVŚ* 72 p.371b; *Old MVŚ1* 38 p.281b; 2 p.15c. *Udv(C1)* 56 p.774a; *Udv(C2)* 55 p.779a; *Old MVŚ2* 2 p.427c; *YBŚ* 19 p.386a; *T31* p.101c, p.117a, p.139a; *T31* 5 p.185b , 286c, 340a, 402a; *TbUdv(E)* 9 p.135.

- (15) No parallel stanza found so far.
- (16) Cf *Dh(P)* 41; *PDh* 349; *Udv(Sk)* I 35; *Dh(Gr)* 153; *DhAv(C)* p.584b; *Udv(C1)* 34 p.622c, p.623a; *TbUdv(E)* 36 p.7.

In the third line the idea of ‘departed’ suggests the possibility that the original word could have been one which corresponds to the *Dh(Gr)* form *avakada* - or Pali *apagata*.

‘Decayed’ might also possibly correspond to *chuddho*. On the basis of the readings in *PDh* 350bc - *abhisehiti*, *chutho* and *apeta*, answering to *adhissessati*, *chuddho* and *apeta* of *Dh(P)* - Palihawadana regards as proved the ancientness of the Pali stanza. See Brough’s comment (*op. cit.*, n.153 p.225f), and *Palihawadana* (n.25 p.439).

It is also noteworthy that in the second line of both our stanza and the parallel stanza of *Udv(C1)*, the verb is “to return”, as opposed to *adhissessati* of Pali. The commentary of *Udv(C1)* (p.622c) here, however speaks of a body which, though of unusual beauty, “will be abandoned on the graveyard.” (cf Brough’s comment (*loc. cit.*) on *apavidhā* in the Pali commentary)

- (17) We follow the *Ming* edn of this text as well as the *Sung*, *Yuan* and *Ming* versions of the *DhAv(C)* (p.584, and n.22) to read 務 instead of 豫
- (18) We take the variant reading 患 in the other edns, as well as in the *DhAv(C)* (p.584b).
- (19) Cf *Dh(P)* 42; *Ud* 39; *ItA* ii 96; *Udv(Sk)* XXXI 9; *DhAv(C)* p.584b.
- (20) One could read this verse as a sequel to the previous one. However this verse also is in *Udv(C1)* (p.759c), but not preceded by our previous verse. The commentary here (*loc. cit.*) says, “The mind produces the *saṃskāra*, thus incurring troubles for oneself. The doing of evil is by the mind; and not by parents, brothers and sisters, relations, servants, slaves. Those who realize this will know that it is from [the mind’s] evilness that this [life of] hardship results — still they do not guard their minds to make it unchaotic”.
- Cf *Dh(P)* 43; *VvA* 203; *Udv(Sk)* XXXI; *DhAv(C)* p584b; *Udv(C1)* 10 p.759c; *Udv(C2)* 10 p.795b; *TbUdv(E)* 11 p.135.
- (21) Like a tortoise hiding its head, tail and four legs (*DhAv(C)*, p.584b).
- (22) Cf *Dh(P)* 40; *PDh* 350; *Udv(Sk)* XXXI 35 (cf 36, 37, 38); *Dh(Gr)* 138b; *DhAv(C)* p.584bf; *Udv(C1)* 25 p.762a; *Udv(C2)* 24 p.795c.

12. Flower fragrance

The chapter on 'Flower Fragrance' aims at making clear that whatever one has learnt must be put into practice; that because of the flower, the fruit is seen; that one should turn falsehood into truthfulness.

- (1) Who can select¹ the land²:
Leaving hells³ behind and preferring heavens?
Who speaks the words of Dharma⁴,
Like picking¹ the good flowers⁵?
- (2) A trainee can select the land,
Leaving hells behind and preferring heavens.
He speaks well the Words of Dharma
And can pick flowers of virtues⁷.
- (3) He who knows worldly phenomena as earthenware,
Illusory, and coming abruptly into existence;
Will break the blooming of Mara's flowers⁸,
And see no more of the lord of death⁹.
- (4) He who sees the body to be like foam,
And all phenomena to be illusory by nature
Will break the blooming of Mara's flowers,
And see no more of the lord of death¹⁰.
- (5) When the body is sick, it withers away,
Like the wilting flowers.
When death befalls one,
It dashes forth like rapids¹¹.
- (6) He who is insatiate in desires,
His mind becomes distracted.
Amassing wealth through evil means,
He makes an attack on himself¹².
- (7) As a bee gathers [honey from] flowers,
Without disturbing their colour and fragrance,
Taking away only their taste
Likewise do the sages¹³ enter the village¹⁴

- (8) Do not seek to observe others
As to what they have or have not done;
Always make self-reflection
To know one's rights and wrongs⁵.
- (9) As a flower pleasing to the mind,
With good colour but no fragrance;
Likewise are fine¹⁶ words
Which if not practised yield no gain¹⁷.
- (10) As a flower pleasing to the mind,
With beautiful colour as well as fragrance;
Likewise are fine¹⁶ words
Which if practised yield blessings¹⁸.
- (11) If one gathers¹⁹ many precious flowers,
The garlands²⁰ made is of distinguished beauty²¹.
If one accumulates much virtues,
One's station of birth will change for the better²².
- (12) Distinguished²³ plants and scented flowers,
Do not perfume against the wind.
Those close to the blooming of Enlightenmen²⁴.
- The virtuous - diffuse fragrance in all directions²⁵
- (13) Sandal wood, and various scented substances²⁶
Blue lotus, fragrant flowers
[Their fragrance] though said to be real,
Is inferior to the fragrance of morality²⁷.
- (14) The fragrance of flowers is faint;
It cannot be called real.
The fragrance of ethical alignment
Reaches up to the heavens - It is excellent²⁸
- (15) Those who are perfect in morality,
Whose actions are not heedless,
And who are freed through a concentrated mind²⁹
Is far apart from Mara's path³⁰.

- (16) As in a field-ditch³¹
Near the main road,
A lotus could bloom,
Fragrant, clean and charming³².
- (17) Likewise, in the cycle of rebirth³³.
Amidst the [lowest] end of worldlings³⁴,
The wise ones delight in going forth³⁵,
To be disciples of the Buddha³⁶.

Notes

(1) The character 擇 means 'to select', as in 擇選 which is how it is glossed in *Udv(C1)* (p.708c) (See also note 6 below). It also means 'to pick', as in 採擇 'making a pick' (of flowers, alternatives), or 'to discriminate or differentiate' as in 擇法 (cf *dhama-vicaya*). It seems quite certain that the original word here must have been either *vicessati* or its Prakrit equivalent. A Sanskrit reading of *vicesyata* has been noted by Bernhard (*Ud* p.238). It is note-worthy that in the Pali tradition while *Dh(P)* gives *vijessati* here, the commentary favours *vicessati*.

(2) *Udv(C1)* (p.708c) "Land - this means the seeds of craving". (See also note 5 below).

(3) We follow the *Yuan*, and *Ming* edns. to read 監 'prison'. The Chinese conception of hell is an underground prison (地獄). *Beal* (p.41, and n.70) wrongly takes the Chinese word here to stand for *Yama* - another instance of his reading the Pali into the Chinese. Nevertheless, it is to be noted that the Pali commentary here explains *yamaloka* in the Pali stanza as the fourfold woeful states.

(4) 法句, the same two characters as for 'Dharmapada', agreeing with the Pali verse.

It is interesting that according to *Sparham* (1 p.67) the corresponding verse in *TbUdv(E)* has here 'The four things'. *Sparham*, (p.177, n 120) explains these as "the four-part explanation of the teaching of the twelve lines, or the four noble truths". It is not clear whether this explanation is from the Tibetan commentary itself.

(5) Cf *Dh(P)* 44; *PDh* 131; *Udv(Sk)* XVIII 1; *Dh(Gr)* 301; *DhAv(C)* p.584a; *Udv(C1)* 1 p.708b; *Udv(C2)* 1, p.786a; *TbUdv(E)* 1 p.67.

Ven Dr. Yin Shun, (Preface to 南傳法句經, Taipei 1980, p.5) comparing this Chinese verse with the Pali, remarks as follows: "For 'conquer' [in the Pali], the Chinese translation has 擇, 'select' 'discern' (抉擇). The Ceylonese tradition explains this as: 'to know truly' —this makes no difference. According to the Kāśmirian tradition, 'land' here refers to craving. The Ceylonese tradition takes *pathaviṃ* to be the self; *yamaloka* to be the four *duggati*; *sadevakam* to be the human world and the six celestial realms. The meaning [of all these explanations] are neither clear nor satisfactory.

"As a matter of fact, in the *āgama* sūtras, the Buddha does not always talk about the five or six *gati*. He very often takes the existing human world as the basis, and makes us understand what good and evil are— what do not cause us to fall into hells but enable us to be reborn in heavens. Therefore, the conquest of *pathavi*; is none other than man's truly understanding, so that he can freely (not pushed by others, i.e. 'conquer') leave the hells and be reborn in heavens. 地 ['land', 'earth',

‘ground’], refers to humanity on earth; 監 [‘prison’, ‘hell’] - [corresponding to] *yamaloka* — refers to the hells; 天 [‘heaven’] refers to the heavens of the three spheres. This is just like what the following verse says: only the human ‘*saikṣa*’ (according to Sarvāstivāda, this is the stage of *murdha* or *kṣānti*) can in future births, decidedly not fall into hells but be reborn in the heavenly realms. — Surely this would accord well with both the words and meanings: When we come to the interpretations of the various sects, it may be that one is right, the other wrong; or that both can co-exist; or that we should make a fresh ascertainment of meaning ourselves: This is yet another instance.

“Glancing through the modern [Chinese] translation of the Pali *Dhammapada* verses, the conviction I have always had — that we should equally respect all the Buddhist schools and all their canons, without any bias; that we should feel free to make our own choice — is further deepened...”

(6) *Udv(C1)* (p.708c) ‘A trainee can select the land’ - i.e. [up to] the *arhat-pratipannaka* (向阿羅漢)..... A trainee with firm faith selects (擇選) the good land. He gets rid of the root of craving and reaches the goal (成道) by self-effort”.

(7) Cf *Dh(P)* 45; *PDh* 132; *Udv(Sk)* XVIII 2; *Dh(Gr)* 302; *DhAv(C)* p.584c; *Udv(C1)* 2 p.708c; *Udv(C2)* 2 p.786a; *TbUdv(E)* 2 p.67.

(8) 敷 can refer to either 敷開 (‘open up’ or ‘blooming’ (of flowers), or to 敷設 (‘arrange in order’ - decoration, etc.). Thus we can translate as either ‘blooming of Mara’s flowers’, or ‘Mara’s floral decoration’.

The *Udv(C1)* (p.711a) comments on this line as follows: “The fetters to be eliminated by seeing the [Four] Truths and by the path of meditation (i.e. the *darśana-bhāvanā-mārga-heya kleśa* of the Sarvāstivāda) are completely exhausted without any remainder. One no longer goes for his words and draws close to him. — Thus it says, ‘can break the blooming of Mara’s flowers’ “

(9) Cf *PDh* 134 (*loka* in its first line agrees with 世 in ours); *Udv(C1)*, p.710c; *TbUdv(E)* 17 p.69. Our text reads 生死 while the *Yuan* and *Ming* edns, as well as the *DhAv(C)* (p.585a), read 死生. However, a similar (with the same third and fourth lines) verse in *Udv(C1)* (p.710c) reads 死王 (lord of death.), which we believe to be the correct reading; 生 being a mistake for 王. This reading is also supported by the parallel verses in Pali and Tibetan. (*Dh(P)* 46; *TbUdv(E)* p.69 where ‘lord of death’ occurs in 12, 13, 14, 15).

(10) Cf *Dh(P)* 46; *PDh* 134; *Udv(Sk)* XVIII 18; *Dh(Gr)* 300; *DhAv(C)* p.585a; *Udv(C1)* 18 p.711a; *Udv(C2)* 24cd-25ab p.786b; *TbUdv(E)* 18 p.69.

We have once again read 死王 in the fourth line following the parallel verse in *Udv(C1)*. See also note 9 above.

(11) Cf *Dh(P)* 47; *PDh* 128; *Udv(Sk)* XVIII 14; *Dh(Gr)* 294; *Udv(C1)* 14 p.710b; *Udv(C2)* 15 p.786b; *EĀ* 23 p.673a; *TbUdv(E)* 12 p.68.

(12) Cf *Dh(P)* 48; *PDh* 129; *Udv(Sk)* XVIII 15; *Dh(Gr)* 294; *Udv(C1)* 15 p.710c; *Udv(C2)* 16 p.786b; *TbUdv(E)* 13 p.69.

(13) The Chinese word 仁 as an adjective is applied to those who are virtuous, respectable, kind-hearted, etc. In Confucianism, it denotes the ideal of a 'true man'. In Buddhism, it is often a translation for *muni*.

(14) This is one of the very few verses that is parallel almost word for word in all the versions.

Cf *Dh(P)* 49; *PDh* 127; *Udv(Sk)* XVIII 8; *Prat* : *Mahās*, *Sarv*, *Mūlasarv*; *Dh(Gr)* 292; *Udv(C1)* 9 p.709b; *Udv(C2)* 9 p.786a; *EĀ* 44 p.787a; *MsV* p.200a, p.206a; *T22* p.313c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040bf; *T23* p.478c; *T23* p.488a; *SarV(C)* 50 p.904c; *SarbnV(C)* 20 p.1010c; *T24* p.507c; *T24* p.517a; *T24* 14 p.616a; *T24* p.659b; *T24* 6 p.836b; *TbUdv(E)* 7 p.68.

(15) Note that while the second and fourth lines of *Dh(P)* 309 and *PDh* 309 have *katākataṃ* and *katāṇi akatāṇi* respectively; those of *Udv(Sk)*, *Dh(Gr)* have *kṛtākṛtam* (*kidakida*) and *samaṇi viṣamani* (*samāni viṣamāni*) respectively, *PDh* 310 have *samāsamaṃ* and *samāni viṣamani* respectively. Cf *Dh(P)* 50; *PDh* 309, 310; *Udv(Sk)* XVII 9; *Prat* : *Mahās*, *Sarv*, *Mūlasarv*; *Dh(Gr)* 271; *Udv(C2)* 10 p.786a; *EĀ* 44 p.787a; *T12* 6 p.898a; *T12* 10 p.426bf; *T12* 10 p.667cf; *T22* p.200a, p.206a; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040c; *T23* p.478c; *T23* p.488a; *SarV(C)* 50 p.904c; *SarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517a; *T24* 14 p.616a; *T24* p.659b; *T24* 6 p.836b; *TbUdv(E)* 8 p.68.

(16) We take 工 to be a mistake for 巧 ('skilful', 'beautiful', 'good'). Cf the parallel verse in *Udv(C1)* p.709a, and n 4.

(17) Cf *Dh(P)* 51; *PDh* 125; *Udv(Sk)* XVIII 6; *Dh(Gr)* 290; *Udv(C1)* 7 p.709a; *Udv(C2)* 7 p.786b; *MVS* 121 p.630c; *TbUdv(E)* 6 p.68.

(18) Cf *Dh(P)* 52; *PDh* 126; *Udv(Sk)* XVIII 7; *Dh(Gr)* 291; *Udv(C1)* 8 p.709a; *Udv(C2)* 8 p.786a.

(19) The verb here is actually 作 'to do', 'to make'.

(20) The Chinese term 步搖 (or 步步搖) refers to ancient women's decorative items, especially hair decorations. The characters literally mean 'bobbing at every step'. Beal (*op. cit.* p.42) misses the meaning of the term completely and comes up with the following bizarre rendering, "As many kinds of flowers when waved to and fro scatter their scent far and wide". This he claims to be in agreement with *Dh(P)* 53 (*loc. cit.* n 74). As in numerous other instances, he arbitrarily joins up the four lines of the verse to produce the following translation:

"As many kinds of flowers when waved to and fro scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as ought".

The *Udv(CI)* (p.709b) commentary on this verse says, “Like the skillful flower-garland disciple who gathered various flowers to make garlands and sold them for a living. When the other bhiksus saw what he had done, they started themselves to make wondrous (未曾有 ‘have never been’ — cf *abhūta*) garlands”. This makes it clear that the reference is to making *garlands*. Cf also *Dh(P)* 53ab: *Yathā pi puppharāsīmhā Kayirā mālāguṇe bahu*

(21) 綺 in our text means ‘beautiful’, ‘elegant’. The *Yuan* and *Ming* edns, as well as all except one edn of the *DhAv(CI)*, read 奇 (‘unusual’, ‘strange’). *Udv(CI)* (p.709b) reads (‘distinguished’, ‘admirable’).

(22) Cf *Dh(P)* 53; *PDh* 130; *Udv(Sk)* XVIII 10; *Dh(Gr)* 293; *DhAv(C)* 2 p.585c; *Udv(C2)* 13 p.786a; *TbUdv(E)* 10 p.68.

(23) We follow the *Sung* and *Yuan* edns to read 琦 (‘distinguished’). The reading in our text, 奇 (‘unusual’) is also adoptable.

(24) 道

(25) Cf *Dh(P)* 54; *PDh* 121; *Udv(Sk)* VI 16 (cf *AKB* p.168); *Dh(Gr)* 295; *DhAv(C)* 2 p.585c; *Udv(CI)* 17 p.657b,c; *Udv(C2)* 18 p.780c; *SĀ* 1073 p.278c; *SĀ(var)* 12 p.377a; *T2* p.508b; *T2* p.507c; *AK(C)* 11 p.60a; *AKB(C)* 8 p.217b; *TbUdv(E)* 14 p.27.

(26) We have read 多香 as ‘many kinds of scented substances’, as the parallel verse in *TbUdv(E)* and the comm. in *Udv(CI)* both seem to suggest this. 多, however, can also mean ‘much’, in which case, the translation becomes ‘of much fragrance’.

(27) Cf *Dh(P)* 55; *PDh* 122; *Udv(Sk)* VI 17; *Dh(Gr)* 296; *DhAv(C)* 2 p.585c; *Udv(CI)* 18 p.657c; *Udv(C2)* 19 p.780c; *SĀ* 1073 p.278c; *SĀ(var)* 12 p.377a; *T2* p.508b; *T2* p.507c; *AK(C)* 11 p.60a; *AKB(C)* 8 p.217b; *TbUdv(E)* 15 p.27.

(28) Cf *Dh(P)* 56; *PDh* 123; *Udv(Sk)* VI 18; *DhAv(C)* 2 p.585c; *Udv(CI)* 19 p.658a; *SĀ* 1073 p.279a; *SĀ(var)* 12 p.377a; *EĀ* 13 p.613c; *T2* p.508b; *T2* p.507c; *TbUdv(E)* 16 p.27.

(29) 定意度脱 . Same in the parallel verse (2 lines identical) in *Udv(CI)* (p.658a, A 17). But the comm. there says nothing on this line. 意 however could also be a mistake for 慧 (wisdom, corresponding to *sammadaññā* in *Dh(P)* 57 and *PDh* 124), in which case the translation would be ‘concentration and wisdom’. It appears that the Sri Lankan Theravada commentarial tradition also has the interpretation here of “meditative-absorption” (*jhan* [*jhāna*]) - vide *Palihawadana* p444 n.28.

(30) Cf *Dh(P)* 57; *PDh* 124; *Udv(Sk)* VI 19; *Dh(Gr)* 297; *DhAv(C)* 2 p.585c;

Udv(C1) 20 p.658a; *Udv(C2)* 20 p.780c; *SĀ* 1073p.279a; *SĀ* (var) 12 p.377a; *EA* 13 p.613c; *T2* p.508b; *TbUdv(E)* 17 p.27.

The original Indian version of our Chinese text possibly has something like *māramārgam*.

(31) Exactly the same verse in *Udv(C1)*, p.709c. Its commentary says, “field-ditch is that which accumulates all the impure, filthy things.....” (So also the commentary in *DhAv(C)* (p.586a), thus agreeing with *sankaradhana* in *Dh(P)* 58, and *sankara-kuta* in *PDh* 135.

(32) Cf *Dh(P)* 58; *PDh* 135; *Udv(Sk)* XVIII 12; *Dh(Gr)* 303; *DhAv(C)* 2 p.586a; *Udv(C1)* 12 p.709c; *Udv(C2)* 11 p.786a; *TbUdv(E)* 9a-b p.68.

(33) 生死 usually corresponds to *samsāra*. One suspects that this line in the Indian original might have something like *samsāra-bhūtesu*, or a Prakrit equivalent, here (cf Pali *saṃkāra-bhūtesu*). Note that though in *Dh(P)*, the first lines of both 58 and 59 have *sankhāra-*, the corresponding *Dh(Gr)* verses 304, 304 have two different words, *sagara-* and *saghasa*, respectively.

(34) 處邊 We have read 邊 as a noun, ‘end’. However, 處 could also mean ‘place’, ‘side’, or ‘situate’. Other literal translations of this line will then be ‘In the place where the ordinary worldlings are’, or ‘On the side of the ordinary worldlings’, or ‘At the fringe of the ordinary worldlings’. The commentarial story in *Udv(C1)* (p.710a-b) could also suggest the possibility of this last option. The story speaks of the Buddha converting a *candala* who subsequently attained arahatship - One suspects here that the original of our verse could have something like *anta-bhūte* where the Pali and *PDh* both have *andha-bhūta*.

(35) According to *Udv(C1)*(p.710b): ‘going forth from the home life (出家) to be the Buddha’s disciples’. Here the translators seemed to have understood a word corresponding to the Pali *atirocati* derived from *ruc* - which means both ‘to shine forth’ and ‘to like’ - to mean ‘to like’.

(36) Cf *Dh(P)* 59; *PDh* 136; *Udv(Sk)* XVIII 13; *Dh(Gr)* 304; *DhAv(C)* 2 p.586a; *Udv(C1)* 13 p.709c; *Udv(C2)* 12 p.786a; *TbUdv(E)* 9e-h p.68.

13 THE FOOLS

The aim of this chapter on the Fools is to clear up the blurred vision [of the fools]. Therefore, herein is described the situation where they find themselves in, so that with a glimpse into it, they may gain some insight [into their own folly]

- (1) For the wakeful the night is long.
For the weary, a journey is long.
For the fools, the cycle of rebirths is long,
Not knowing the True Dharma!
- (2) The fool's deluded mind is always in darkness,
Flowing on like a river.
It's better to fare on singly [than go with fools],
Alone with no companions².
- (3) Falling into the company of fools³
Leads to sorrow for long.
Living with fools is painful,
Like being at enmity with oneself⁴.
- (4) "I have sons, I have wealth"
So thinking, the fool is perturbed.
When even the self is not of one's own,
Whence⁵ sons and wealth?⁶
- (5) "I In summer I shall stay here;
In winter I shall stay here"⁷
Thus is the fool always apprehensive,
Not knowing the changes in the future⁸.
- (6) The fool, ignorant of his extreme folly,
Claims himself to be wise.
Being foolish and yet [claiming] to exceed⁹ the wise
- This is foolishness to the extreme!⁰
- (7) A fool's association with the wise
Is like a ladle [being unable] to taste,
Though he has taken liberties with¹ [the wise] for long,
He still remains ignorant of the Dharma!²

- (8) An intelligent man's association with the wise
Is like the tongue tasting the flavour;
Even if he just learns for a moment,
He understands at once the essence of the Way³.
- (9) A fool performs actions
To incur troubles for himself.
With a happy mind he does evil,
Causing great sorrow [in future]⁴.
- (10) The kind of action is not good,
Which receding from it one will regret;
With tears in the face
[To receive] the fruit from one's past practice⁵.
- (11) The kind of action is virtuous and good,
Which one will review happily;
Being sure to receive good results,
One is smilingly pleased with the practice⁶.
- (12) So long as a past evil has not ripened,
The fool is calm and at ease.
When the time⁷ comes for it to ripen,
He will experience much affliction⁸.
- (13) The fool, looking from where he is,
Sees not that he's heading towards suffering.
When he is about to fall into adversity,
He'll then realize that it's not good⁹.
- (14) When a fool does evil,
He realizes not [its consequence].
Troubles chase after him and he will burn himself
- By his own evil, he is set ablaze²⁰.
- (15) The fool covets good food;
Month after month his nourishment increases.
Yet he is not even worth one-sixteenth.
Of one who has comprehended the Dharmā²¹.

- 16) The mental preoccupation of a fool
Will never yield any benefit.
He is incurring punishment for himself;
And retribution [is certain] — it has a sea²³.
- (17) One recognizes a fool by observing his situation:
He gives not but seeks much;
Where he falls into, there is no virtue or wisdom,
But very often, evil deeds²⁴.
- (18) Those away from the Way and close to craving,
Are [ordained] for food and for a name as a trainee.
As they are greedy and cling to the household,
They abundantly take offerings [from] other clans²⁵.
- (19) Don't aspire ambivalently as a trainee:
Don't be a householder-renunciate
Coveting the household goes against the Holy Teaching;
And by so doing one will make oneself destitute²⁶.
- (20) To do so is to be on a par with the fools,
And it only increases one's craving and conceit
- The aspiration for gain is one thing;
The wish for *Nirvana*²⁷ is another²⁸.
- (21) Therefore, the knowledgeable ones
Should go forth to be the Buddha's disciples.
Leaving behind lust and worldly practices,
He'll never get trapped in the cycle of rebirth²⁹.

Notes

- (1) Cf *Dh(P)* 60; *PDh* 185; *Udv(Sk)* I 19; *Udv(C1)* 19 p.616c; *Udv(C2)* 20 p.777b; *MPPS* 33 p.307c; *TbUdv(E)* 19 p.5.
- (2) Cf *Dh(P)* 61; *Udv(Sk)* XVI 15; *Gil* III ii 185; *Dh(C)* 13 p.559c; *Udv(C1)* 12 p.697c; *Udv(C2)* 15 p.784b; *MĀ* 17 p.535c; *DgV(C)* 43 p.882c; *TbUdv(E)* 12 p.54.
- (3) 著數 'to be counted amongst'
The *Udv(C1)* comm. on the parallel verse (see following note) gives the story that the Buddha once, while travelling together with Ānanda, saw Devadatta going in front of them. The Buddha then told Ānanda, "Let's go via another road, why meet up with this fool ?".
- (4) Cf *Udv(C1)* 19 p.730a: "Do not see or hear the fool,
(= *Udv(C2)* 21 p.790b) Or live with the fool.
Living with the fool is difficult,
Like living with an enemy".
- Similar import in *TbUdv(E)* 23 p.98, 12 p.35 (close to *Dh(P)* 66). However, the last line 於我猶怨 would remind us of the Pali line *amitten'eva attana* in *Dh(P)* 66. Also cf *PDh* 174; *Udv(Sk)* IX 13.
- (5) We have followed the *Sung*, *Yuan*, and *Ming* edns to read 何有
Our text has 何憂 ('why worry'), and the *Sheng* edn has
何處 ('where', or 'whence').
- (6) Cf *Dh(P)* 62; *Udv(Sk)* I 20; *DhAv(C)* p.586b; *Udv(C1)* 39 p.624b; *Udv(C2)* 38 p.777b; *TbUdv(E)* 20 p.5.
- (7) Beal (p.43) seems to have misunderstood the word 止 ('to stay'), and accordingly translates as follows:
"If it is hot, it will be so; if it is cold, it will be so".

The commentary (covering verses 4 to 10) in *DhAv(C)* p.586a-b tells the following story:

An elderly brahmin, almost eighty years old, was rich, but foolish, coveting, difficult to convert, had no sense of morality and did not acknowledge the fact of impermanence". He was very busy labouring hard himself to supervise the construction of a new building with various apartments, rooms and pavilions and halls; to be used for himself, for guest reception, for his sons, daughters-law, servants, for storing possession, and for staying during summer and winter.

The Buddha saw with pity that this man was ignorant of the fact that he was not going to even survive the day. He went to try to advise him with verses 4, 5 and 6, though apparently in vain. Later on, when the old man was passing on a house beam, the beam fell on his head and he died instantly. At that time, the Buddha had not gone very far away, arriving at the upper part of the village (Beal wrongly says, “On the old man returning to his dwelling, he suddenly fell dead from a blow received as he walked, on which Buddha repaired to the place...”) where He further uttered verses 7 to 10, to a group of brahmins.

- (8) Cf *Dh(P)* 286; *PDh* 364; *Udv(Sk)* I 38; *Dh(Gr)* 333; *DhAv(C)* p.586b; *Udv(C1)* 37 p.623c, p.624a; *Udv(C2)* 37 p.777c; *TbUdv(E)* 39 p.8.
- (9) 勝 There is no variant reading in the other edns. However, the *Sung*, *Yuan* and *Ming* edns of the *DhAv(C)* (p.586, n.26) read 稱 ‘calm’; so also the parallel verse in *Udv(C1)* (17 p.729c). Accordingly we may also read 勝 in our line as a mistake for 稱, and translate, ‘Being foolish and yet claiming to be wise’.
- (10) Cf *Dh(P)* 63; *PDh* 184; *Udv(Sk)* XXV 22; *DhAv(C)* p.586b; *Udv(C1)* 17 p.729c, 40 p.624b; *Udv(C2)* 18 p.790b; *MsarV(C)* 31 p.796c; *TbUdv(E)* 21 p.98 (but rather different judging by the English tr.)
- (11) The word 狎 connotes the idea of regarding familiarly and cheaply, without any respect.
- (12) Cf *Dh(P)* 64; *PDh* 191; *Udv(Sk)* XXV 13; *Dh(Gr)* 233; *DhAv(C)* p.586b; *Udv(C1)* 12 p.729a; *Udv(C2)* 13 p.790a; *T28* 10 p.803b; *TbUdv(E)* 14 p.97.
- (13) Cf *Dh(P)* 65; *PDh* 192; *Udv(Sk)* XXV 14; *Dh(Gr)* 234; *DhAv(C)* p.586b; *Udv(C1)* 13 p.729b; *Udv(C2)* 14 p.790a; *TbUdv(E)* 15 p.97.
- (14) Cf *Dh(P)* 66; *PDh* 175; *Udv(Sk)* IX 13; *DhAv(C)* p.586b; *Udv(C1)* 13 p.671a; *SĀ* 1276 p.351a; *T17* p.731b.
- (15) Cf *Dh(P)* 67; *PDh* 175; *Udv(Sk)* IX 14; *DhAv(C)* p.586b; *Udv(C1)* 14 p.671a; *SĀ* 1276 p.351a; *TbUdv(E)* 13 p.36.
- (16) Cf *Dh(P)* 68; *PDh* 176; *Udv(Sk)* IX 15; *Udv(C1)* 15 p.671b; *SĀ* 1276 p.351a; *TbUdv(E)* 14 p.36.
- (17) We have followed the *Sung*, *Yuan* and *Ming* edns to read 時 ‘time’ instead of 處 ‘place’.
- (18) Cf *Dh(P)* 69; *Udv(Sk)* XXVII 18; *Udv(C1)* 18 p.744c; *Udv(C2)* 17 p.792b, 14 p.782a; *TbUdv(E)* 19 p.113, 15 p.36.

- (19) Cf *DhAv(C)* p.587a.
We could perhaps also translate the first two lines as follows:
Where the fool aspires to be
He perceives not that he'll meet with sorrow.
- (20) Cf *Dh(P)* 136 (cf *Thag* 146); *Udv(Sk)* IX 12; *Dh(C)* 2 p.564c; *DhAv(C)* p.587a; *Udv(C1)* 11 p.670c; *Udv(C2)* 13 p.782a; *T4* p.161a; *TbUdv(E)* 10 p.35.
- (21) 思法 *saṅkhata-dhamma*. of *Dh(P)* 70 (But the meaning of the Pali and Chinese verses seem very different, apart from the common point of the great worth of the *saṅkhata-dhamma*.)
Cf *Dh(P)* 70; *PDh* 386; *Udv(Sk)* XXIV 20E; *Mvu* iii 435; *Dh(Gr)* 313; *Udv(C1)* 16 p.726b; *Udv(C2)* 20 .789b; *T3* 44 p.856c; *TbUdv(E)* 25 p.91.
- (22) 刀杖 - *lit.* 'knives and staff', corresponds to *daṇḍa*.
- (23) Cf *Dh(P)* 72; *PDh* 177; *Udv(Sk)* XIII 2; *Dh(C)* 2 p.571c; *Udv(C1)* 2 p.688c; *Udv(C2)* 2 p.783c; *T15* p.279c; *MsarV(C)* 23 p.701b; *TbUdv(E)* 2 p.49.
- (24) No parallel verse has yet been traced.
- (25) Cf *Dh(P)* 73; *PDh* 178; *Udv(Sk)* XIII 3; *Dh(C)* 5 p.571c; *Udv(C1)* 3 p.688c; *Udv(C2)* 3 p.783c; *TbUdv(E)* 3 p.49.
Our text seems to have tr. *parakula* as 異姓 "other clans".
- (26) Cf *Dh(P)* 74 a-d; *PDh* 179; *Udv(Sk)* XII 4; *Dh(C)* 6 p.571c; *Udv(C1)* 4 p.689a; *Udv(C2)* 4 p.783c; *TbUdv(E)* 3 p.49.
The prohibitive particle 勿 (don't) in our first line suggests that in the original there could possibly have been *mā* where *Dh(P)* has *mam*.
- (27) 求道
- (28) Cf *Dh(P)* 74 ef-75ab; *PDh* 180; *Udv(Sk)* XIII 5; *Dh(C)* 6 p.571c; *Udv(C1)* 4 p.689a; *Udv(C2)* 4 p.783c; *TbUdv(E)* 3 p.49.
Note, however that the sense of *Dh(C)* is quite different from that of *Dh(P)*.
- (29) Cf *Dh(P)* 75c-f; *PDh* 181; *Udv(Sk)* XIII 6; *Dh(C)* 7 p.571c; *Udv(C1)* 6 p.689b; *Udv(C2)* 6 p.783c; *TbUdv(E)* 3 p.49.

14 THE WISE

The Chapter on 'The Wise' recommends the wise practitioners, to practise meritorious actions and make advance on the Path, taking the Dharma as the bright mirror.

- (1) He who deeply examines good and evil,
Knows at heart what to fear and shun.
[Thus] fearing, he does not transgress,
And there is always happiness¹ and no sorrow².
- (2) He who has merit from his previous life,
Should mindfully continue his [good] practices.
Goodness brings realization to his wishes,
And his good fortune will increase³.
- (3) Believe in goodness and make merit.
Be not tired of accumulating [good] practices.
Believe and know that there is effect of good deed,
Eventually, [all] will be clear⁴.
- (4) Always avoid unprofitable⁵ [company].
Do not be close to the fools.
Think of following the good friends.
Associate with the noble ones⁶.
- (5) He who finds joy⁷ in the Dharma sleeps well,
With a happy and clear mind.
The Dharma expounded by the Noble,
The wise always delights in practising⁸.
- (6) The virtuous and wise ones,
Observe precepts and follow the Way;
Like the moon amidst stars,
They illumine the world⁹.
- (7) Fletchers shape¹⁰ the horns,
Navigators shape their boats.
Carpenters shape the wood,
The wise ones shape themselves¹¹.

- (8) Just as a thick rock
Is unmoved by wind;
The mind of the wise is heavy enough
Not to be upset by praise or blame².
- (9) Just as a deep pond
Is limpid and clear;
The wise, having heard the Dharma
Becomes clear in his mind and happy³.
- (10) The great man has in his nature no craving,
Every where he shines forth brightly.
Though encountering now pleasure now pain,
He does not loftily show off his wisdom⁴.
- (11) The virtuous one has no worldly engagement;
He desires neither sons nor wealth nor land.
Always morally conscious, wise and righteous⁵,
He covets not material success by unjust means⁶.
- (12) The wise one knows that when one wobbles,
It is like a tree planted in sand.
If amidst friends, one's mind is not yet firm,
One gets tainted in accordance with their colours⁷.
- (13) The world is immersed in the sea;
Few can cross over to the [other] shore.
If there is anyone
Wishing to cross, he must run fast⁸.
- (14) Those who sincerely desire the Truth⁹
Accept the True Teaching
- This is being near the Other Shore;
It is best to be liberated from death²⁰.
- (15) He who cuts off the five aggregates²¹,
Contemplative and wise,
Does not return to the deep sea.
Abandoning clinging²² — this is being wise²³.
- (16) He who controls his passions,
Giving up pleasure, and craving for naught²⁴,

Can come to rescue himself
From his sullied²⁵ mind - this is being wise²⁶.

- (17) Those who train to obtain right knowledge,
Who contemplate on true Enlightenment²⁷,
Who accept Truth with one mind,
Who delight in not grasping²⁸,
Whose cankers and conditionings are destroyed
- Such persons have transcended the world²⁹.

Notes

- (1) 吉 ‘good’, ‘auspicious’, ‘lucky’, ‘happy’, etc.
- (2) No parallel version found so far. *Mizuno* (p.112-4), however, has taken this, together with the next verse, to be comparable to *Dh(P)* 76, which does not seem justifiable.
- (3) No parallel version found so far, See also the preceding note.

One cannot readily explain the difference in meaning between this and the preceding verse together on the one hand, and *Dh(P)* 76 on the other - as *Muzuno*'s theory (see *ultra*, INTRODUCTION) would imply - to be a misunderstanding of the Pali on the part of the tr. of *Dh(C)*. For, among other things, the idea of ‘goodness bringing fulfillment of wishes’ also occurs elsewhere (eg *Dh(C)* 22.13).

- (4) No parallel version found so far. *Mizuno* (p.114) seems arbitrary in taking this to be a parallel version for *Dh(P)* 77.
- (5) 無義 *anartha*.
- (6) Cf *Dh(P)* 78; *Udv(Sk)* XXV 3; *Udv(C1)* 3 p.727c; *Udv(C2)* 3 p.789cf; *T17* p.732c; *TbUdv(E)* 3 p.95.
- (7) Cf Pali *Dhammapīti*. But while the Pali commentary (*DhA* II 126) explains *pīti* to mean ‘drinking’ (*dharmapāyako*, *dhammaṃ pivanto*), it seems that the translators of our verse understands the term as ‘joy’. This is also the case with the parallel verses in *Udv(C1)* (15 p.754c) and *TbUdv(E)* 16 p.128; *Udv(Sk)* (XXX 13) too has ‘*dharmapītiḥ*’; similarly *PDh* and *Dh(Gr)* (*dhama-prīdi*). Brough (*op. cit.* p.244) asserted that in the original verse *dhamma-pīti* was intended to convey a double sense, both *-pīti* and *-prīti*.
- (8) Cf *Dh(P)* 79; *PDh* 348; *Udv(Sk)* XXX 13; *Dh(Gr)* 224; *Udv(C1)* 15 p.754c; *Udv(C2)* 15 p.794b; *EĀ* 31 p.718c; *TbUdv(E)* 16 p.128.

We observe that our Chinese verse as well as that in *Udv(C1)*, corresponds to the Pali verse almost word-for-word, — allowing for the linguistic differences. In both the Chinese versions, even the line order is the same as that in the Pali:

<i>Dh(P)</i> 79	<i>Dh(C)</i> p.754c	<i>Udv(C1)</i>
<i>dhammapi ti sukham seti</i>	喜法臥安	愛法善眠寐

<i>vippsannena cetasā</i>	心悅意清	心意潔清淨
<i>ariyappavedite dhamme</i>	聖人演法	賢聖所說法
<i>sadā ramati paṇḍīto</i>	慧常樂行	智者所娛樂

- (9) No parallel verse traced so far.
- (10) Th verb in each line is 調 - 'to adjust', 'to tame', 'to shape'. We have used the same word 'shape' in the four lines, in order to preserve this uniformity.
- (11) Cf *Dh(P)* 80; *Thag* 877; *Mii* 105; *Thag* 19; *Udv(Sk)* XVIII 10; *DhAv(C)* p.587b; *Udv(C1)* 10 p.707c; *Udv(C2)* 10 p.785c; *SĀ* 1077 p.281b; *SĀ(var)* 16 p.379a; *EĀ* 31 p.721b; *TbUdv(E)* 9 p.65.
- The verse in *Udv(C1)* is identical with ours except that the first and second lines are interchanged, which is also the order of *Dh(P)* 80. This may be considered an indication that *Udv(C1)* does not simply take over the parallel verses from *Dh(C)*, without scrutinizing the Indian original. The fact that the *Dh(C)* verse is not found in the corresponding *vagga* (i.e. *daṇḍa*) and that *pāda* a and b are reversed may constitute another indication that the original of *Dh(C)* is not *Dh(P)*.
- (12) Cf *Dh(P)* 81; *PDh* 93; *Udv(Sk)* XXIX 49; *Dh(Gr)* 239; *DhAv(C)* p.587b; *Udv(C1)* 38 p.752a; *Udv(C2)* 43 p.794a; *EĀ* 31 p.718c; *TbUdv(E)* 48 p.124.
- (13) Cf *Dh(P)* 82; *PDh* 275; *Udv(Sk)* XVII 11; *Dh(Gr)* 225; *DhAv(C)* p.587c; *Udv(C1)* 11 p.708a; *Udv(C2)* 11 p.785c; *EĀ* 31 p.718c; *TbUdv(E)* 10 p.65.
- (14) Cf *Dh(P)* 83; *PDh* 80; *Udv(Sk)* XXX 52; *Dh(Gr)* 226; *DhAv(C)* p.588a; *Udv(C1)* 46 p.758b; *Udv(C2)* 46 p.795b; *TbUdv(E)* 50 p.133.
- (15) 守戒慧道, probably correspond to the *sīlavā*, *paññavā* and *dhammiko* in the Pali verse.
- (16) Cf *Dh(P)* 84; *PDh* 326; *Dh(Gr)* 324; *DhAv(C)* p.588b.
- (17) No parallel verse found so far.
- (18) Cf *Dh(P)* 85; *PDh* 261; *Udv(Sk)* XXIX 33; *Udv(C1)* 28 p.751a; *Udv(C2)* 27 p.793b; *SĀ* 1051 p.274c; *TbUdv(E)* 33 p.122.
- (19) 貪道
- (20) Cf *Dh(P)* 86; *PDh* 262; *Udv(Sk)* XXIX 34; *Udv(C1)* 24 p.751b; *Udv(C2)* 28 p.793b; *SĀ* 1051 p.274c; *TbUdv(E)* 34 p.122.

- (21) 五陰法 (Pañca)skandha-dharma. Cf *Dh(Gr)* 56b : kanaṇa, and *contra* Pali kaṇham dhammam and *Udv(Sk)* kṛṣṇam dharmam. It is hardly possible that the translators of *Dh(C)* would have got confused here with such a basic Buddhist term *khandah/skandha*. Moreover, the latter (or their Prakrit equivalent) was certainly correctly understood in 34.14, corresponding to *Dh(P)* 374, where however we have something like *udaka-viya* (or *-vaya*) in place of Pali *udaya*vaya. This state of affairs suggests the following possibilities: (1) The original of *Dh(C)* was in a Prakrit where the spelling for what correspond to *Skt. skandha* and *udaya* respectively can lead to an ambiguity between *kṛṣṇa* and *skandha* in the former, and between *udaka* and *udaya* in the latter; or (2) that this original was an ‘unpolished’ Pali version (and *ipso facto* older than *Dh(P)*) derived inconsistently or carelessly from an older Prakrit, so that remnants like *udaka* (meant for *udaya*) remain.
- (22) We have read 猗 as the same as 倚 , ‘to rely on’, ‘lean on’.
- (23) Cf *Dh(P)* 87; *Udv(Sk)* XVI 14a-d; *Dh(C)* 20 p.562; *Udv(C1)* 12 p.705a; *Udv(C2)* 11 p.785b; *TbUdv(E)* 13 p.62.
- (24) The term here is 無為 - lit ‘no-doing’; originally a Taoist term and used regularly in Chinese translation (including those of Shyuan Tzang) for *asaṃskṛta*. It is also sometimes a translation for *Nirvāna*.
- (25) 使意 - the mind of fetters;
Cf *Dh(P)* *cittakleśa*. However, if we read 𠄎 as a verb (to cause); we may render the last line as “Transforming mind into wisdom”.
- (26) Cf *Dh(P)* 88; *PDh* 264; *Udv(Sk)* XVI 14ef.
- (27) 正道 — lit. ‘true Way’.
- (28) This line seems to correspond to *anupādāya ye ratā* in *PDh* 89, and不起 here therefore seems to correspond to *anupādāya*.
- (29) Cf *Dh(P)* 89; *PDh* 265; *Udv(Sk)* XXXI 39; *Udv(C1)* 27 p.762b; *Udv(C2)* 26 p.795cf; *TbUdv(E)* 40 p.139.

In *d*, it is also possible to take 漏 and 習 as together corresponding to *āsava*.

15 THE ARAHAT ¹

The chapter on 'The Arahats' explains the nature of the true men [i.e. the arahats]: He is free from craving and without attachment. His mind does not change [inspite of worldly circumstances].

- (1) He who has completed the Path² and is sorrowless,
Who is freed in every way,
Who is released from all bonds,
Is cooled without heat [of passion]³.
- (2) Those whose mind is pure and are mindful,
Delighting in nowhere;
Have crossed the sea of delusion,
Like swans who have abandoned their lake⁴.
- (3) Those who eat according to the stomach's capacity,
Who accumulate nothing,
Whose mind is empty and markless⁵;
Have passed the various stages of progress
Like the birds in the sky
Which can go far unhindered⁶.
- (4) Those who have exhausted the world's conditioning⁷,
Who are no more hung up with food;
Whose mind is empty and sorrow-free⁸,
Have reached the state of freedom.
They are [unattached] like flying birds
Which land temporarily only to fly away⁹.
- (5) He whose senses are controlled, according with calm¹⁰
Like horses well tamed,
Who has abandoned conceit and the conditioning¹¹;
Is respected by the gods¹².
- (6) Without resentment, like the earth;
Immovable, like a mountain¹³;
The true men are taintless,
And have ended the worldly cycle of rebirths¹³.
- (7) His mind is already at rest,
His words and deed too are tranquil¹⁴.

By right understanding he is freed;
Calmly, he goes into appeasement¹⁵.

- (8) He who has given up craving and is detached
Who has broken the hindrances of the three spheres,
And whose desires are annihilated
- Is indeed a superior man¹⁶.
- (9) Be it in village or in forest,
Or on the plains or high lands.
- Wherever the arahats¹⁷ pass by
It cannot but become blessed¹⁸.
- (10) He finds delight in the wilderness¹⁹
Which the worldlings do not;
Happy indeed are the unattached
Who seek no sensual pleasure²⁰.

Notes

- (1) The Indian word here is transliterated: 羅漢
- (2) This is represented by only one character, 去 ('gone'), but clearly corresponding to *gataddhino* in *Dh(P)* 90.
- (3) Cf *Dh(P)* 90 (virtually word for word identical with our stanza); *PDh* 86; *Udv(Sk)* XXIX 35; *Udv(C1)* 30 p.751b; *Udv(C2)* 29 p.793c; *TbUdv(E)* 35 p.122.
- (4) Cf *Dh(P)* 91; *PDh* 231; *Udv(Sk)* XVII 1; *Udv(C1)* 1 p.706c; *Udv(C2)* 1 p.785c; *TbUdv(E)* 1 p.64.

The *Udv(C1)* stanza is word for word identical with ours. On the first line, the commentary (*loc. cit.*) says "He ties the mind on to the pure, constantly seeking skillful means in order to get out". Thus even though no Chinese character here corresponds to *uyyujanti* in the Pali, the idea of 'striving' does seem to have been understood in the phrase 心淨 ('mind is pure').

Significantly, the corresponding stanza, *Udv(Sk)* XV 1 *d* reads *hy okaṃ oghaṃ jahante te*; and *Udv(Sk)* XXXI 2 *a*, corresponding to *Dh(P)* 34 *a*, reads *okād oghāt samuddhṛtaḥ*. The corresponding Chinese translations are 已度痴淵 as in our stanza, and 以離於深淵 ('As it has left the deep pond (or deep sea)' in *Udv(C1)* 2 p.758c; respectively. That is, we have in both cases, the same word 淵 - meaning 'deep water', 'deep pond', 'sea' etc; and often translating *ogha* (see *ultra* 10.5 and *n.9*) - where the Pali has *oka-*.

This means either (i) that the meaning of *oka* as 'water' is known to the northern tradition - as well as to the Pali commentarial tradition (see *PTSD* p.162); or (ii) that the original for the two Chinese stanzas might have here *oghaṃ oghaṃ* and *oghāt oghāt*, respectively.

On *c* and *d*, *Udv(C1)* p.706c explains: "When the birds realize that there is much to be feared in the [pond] water, and moreover being frequently scared by hunters, they abandon the pond, flying high up to avoid the troubles. Thoroughly veiled by the deep water (or sea, 淵) of delusion which penetrates into their bones and marrows, they then seek expedience to utterly destroy [delusion]".

- (5) 想 ('thought') ought to be a mistake for 相 ('mark') corresponding to *nimitta* in the Pali stanza.
- (6) Cf *Dh(P)* 92; *PDh* 87; *Udv(Sk)* XXIX 26 (cf also 25, 27, 28); *Udv(C1)* 25 p.750cf; *Udv(C2)* 24-25ab p.793b; *TbUdv(E)*

- (7) 習 - 'habit', 'practice', 'conditioning'. Here it seems to correspond to *āsava* in the Pali stanza.
- (8) 虛心無患 . However 患 w could have been a misprint for 想 (cf 心空無想 in earlier stanza), and the line would then corr. to *suññato animitto ca* in the Pali.
- (9) Cf *Dh(P)* 93; *PDh* 270; *Udv(Sk)* XXIX 29 (also cf 30-32); *Udv(C1)* 26 p.751a; *Udv(C2)* 25 p.793b; *TbUdv(E)* 23 (also cf 24, 25, 26, 27, 28, 29, 30, 31, 32).
- (10) However, *Yuan, Ming* and *Sung* have 正 evenness'; cf *PDh* 89a *samatāṃ gatāni* and *Udv(Sk)* XIX 3a *samatāṃ gatāni* .
- (11) We take 習 to correspond to *āsava* in the Pali stanza. (See also note (7) above).
- (12) Cf *Dh(P)* 94; *PDh* 89; *Udv(Sk)* XIX 3; *Dh(C)* 17 p.570c; *Udv(C1)* 2 p.711b; *Udv(C2)* 3 p.786c; *T17* p.732b; *MPPS* 3 p.81b; *TbUdv(E)* 3 p.71.
- (13) The idea of 'unmovable' in the 2nd *pāda* agrees with *Udv(Sk)* XVII 12b (*aparakampayāh*) and *Mūlasarv Uv* (*na kampate*). However, this idea seems to be known in the *Dh(P)* comm: *aṭṭhi lokadhammehi akampiya-bhavana tādi vatānaṃ sundaratāya subbato* .
Cf. *Dh(P)* 95; *Udv(Sk)* XVII 12; *Mūlasarv Uv*; *Dh(C)* 23 p.573c; *Udv(C1)* 12 p.708b; *Udv(C2)* 13 p.785c; *YBS* 18 p.382b; *TbUdv(E)* 18 p.382b.
- The 'true man' here probably translates what in Pali is *arahant* (*Mizuno* (p.324) opines that the term translates *tādin* in the Pali). If so, it is possible that it translates what appears in the Pali word as *rahad*. This could then imply that in the language of the original of *Dh(C)* , the form *raha* is equivalent to Pali *araha* (cf *PTSD*, p.567, on *rahas*) - or at least that this is taken to be so by the translators. In Sinhalese too we have the corresponding term *rahat*.
- It does not seem so likely that the term *rahada* (or another Prakrit equivalent) was misunderstood by the Chinese translators; for in *Dh(C)* 14.9a 譬如深淵 ('Just as a deep pond') corresponds perfectly to *yathā pi rahado gambhiro* of *Dh(P)* 82a.
- (14) We have followed the other edns, as well as the *DhAv(C)* to read 止 *santa*.
- (15) The word 滅 lit. means 'extinction'. It is very often a translation for

upaśama (See *SJD*) and *nirvāṇa*. Here it would appear to correspond to *upasanta* in the Pali stanza. Hence we have preferred to translate it as 'appeasement' as 'extinction' unfortunately connotes utter annihilation.

Cf *Dh(P)* 96; cd=S i 162; *PDh* 88; *Udv(Sk)* XXXI 45; *DhAv(C)* 2 p.588c; *Udv(C1)* 34 p.763a; *Udv(C2)* 33 p.796a; *TbUdv(E)* 49 p.141.

(16) Cf *Dh(P)* 97; *Udv(Sk)* XXIX 23; *Udv(C1)* 23 p.750c; *Udv(C2)* 22 p.793b; *T31* 16 p.773b; *T32* 6 p.288a; *TbUdv(E)* 21 p.120.

(17) 應真 (lit. 'worthy and true') is one of the old translations for *arhat*.

(18) Cf *Dh(P)* 98; S i 233; *Thag* 991; *MA* ii 250; *AA* i 230; *UdA* 184; *PDh* 245 = *J* iii 169, 229; *Udv(Sk)* XXIX 18; *DhAv(C)* p.588c; *Udv(C1)* 18 p.750a; *MSarV(C)* 8 p.666af, 24 p.755b; *TbUdv(E)* 17, p.119.

(19) 空閑 (處) is a translation for *āraṇya*

(20) 求欲 can be read as a single verb 'to seek', 'to crave'. But it seems here to correspond to the Pali compound *kāmagavesino*.

Cf *Dh(P)* 99; *PDh* 155; *Udv(Sk)* XXIX 17; *DhAv(C)* 2 p.588c; *Udv(C1)* 17 p.7499cf; *Udv(C2)* 17 p.793b; *TbUdv(E)* 16 p.119.

16 ON THE THOUSANDS

The chapter 'On The Thousands' explains that in one's training, it is better [to learn a few scriptures] which are concise and clear rather than having many scriptures without significance.

- (1) Though one might recite thousand words¹;
If their meanings be improper,
It's better to recite one with essential [meaning]
Hearing which thoughts will come to cease².
- (2) Though one might recite a thousand chapters,
What's the use if they be meaningless?
It's better to recite one with meaning,
Hearing and practising which one crosses over⁴.
- (3) Though one might recite many sutras,
What's the use if one does not understand?
[It's better] to understand one dharma verse⁵,
Practising which one may attain Enlightenment⁶.
- (4) Battling with thousands and thousands of men,
One man might be the victor,
But he who conquers himself is better
He is indeed the greatest in the battle⁷.
- (5) Best indeed is one who has conquered himself
He is as such called the King of men
Guarding his thoughts and training his self,
He restrains himself till the end⁸.
- (6) Even the gods, said to be exalted,
Or demigods or Mara or Brahma or Sakya,
None of them can defeat
A man who has conquered himself⁹.
- (7) One might each month offer sacrifices by the thousand,
And continue doing so for one's whole life;
This is not as good as, for a single moment
Recollecting the Dharma with one-mindedness

The merit produced by one such thought
Excels that of [offering sacrifice] for a whole life⁰.

- (8) Though for a whole century,
One might attend to the sacrificial fire;
It's better, even if for a single moment,
To make offerings to the Three Honoured Ones
The merit of one such offering
Excels that of a century-long [sacrificial act]¹.
- (9) If one offers sacrifice to gods, for the merit's sake,
And subsequently expects reward from it;
This would not amount to a fourth [the merit]
From paying respect to the virtuous ones².
- (10) In him who properly conforms to etiquette
And always respects the elders,
Four blessings automatically increase;
Beauty, strength, long-life and happiness³.
- (11) If one lives a hundred years,
Away from [mental] rectitude and unethical;
It's better to live a single day
Being ethical, mentally rectified and meditative⁴.
- (12) If one lives a hundred years
Crooked, insincere and without wisdom;
It's better to live a single day
With mind a concentrated, acquiring true wisdom⁵.
- (13) If one lives a hundred years
Sluggishly and without diligence;
It's better to live a single day,
Doing one's best and with diligence⁶.
- (14) If one lives a hundred years
Without perceiving the rise and fall of things;
It's better to live a single day,
Perceiving [that] subtlety and knowing what to shun⁷.
- (15) If one lives a hundred years
Without seeing the Path¹⁸ of *Ambrosia*;

It's better to live a single day
Tasting-practising-the flavour of *Ambrosia*¹⁹.

- (16) If one lives a hundred years
Without knowing the great Righteousness²⁰.
It's better to live a single day
Studying the essentials of the Buddha's dharma²¹.

Notes

- (1) *DhAv(C)* and *Udv(C1)* read 章 ('varga')
- (2) Cf *Dh(P)* 100; *PDh* 376; *Udv(Sk)* XXIV 1; *Mvu* iii 434; *Dh(Gr)* 306; *DhAv(C)* 1 p.589b; *EĀ* 23 p.673b; *T15* 44 p.856c; *TbUdv(E)* 2 p.88. *Dh(P)* in this and other stanzas often has *yo ca* in a which however should be *yo ce* as suggested by the Chinese
- (3) 行 - *saṃskāra*
- (4) Cf *Dh(P)* 101; *Udv(Sk)* XXIV 1; *Mvu* iii 434; *Dh(Gr)* 308; *TbUdv(E)* 1 p.88; *DhAv(C)* 2 p.589b; *Udv(C1)* 2 p.725a; *Udv(C2)* 3 p.789a.
- (5) 法句 *dharmapada*
- (6) Cf *Dh(P)* 102; *PDh* 377; *Udv(Sk)* XXIV 2; *Dh(Gr)* 309 (but this is very little different from *Dh(Gr)* 308); *DhAv(C)* 3 p.589b ; *Udv(C1)* p.724c 1, 2 p.725a; *Udv(C2)* 3 p.789a; *T15* 44 p.856c.
- (7) Cf *Dh(P)* 103; *PDh* 378; *Udv(Sk)* XXIII 3; *Mvu* iii 434; *Dh(Gr)* 305; *Udv(C1)* 3 p.723a; *Udv(C2)* 3 p.788b; *EĀ* 23 p.673b; *TbUdv(E)* 3 p.84.
- (8) Cf *Dh(P)* 104; *PDh* 319; *Udv(Sk)* XXIII 4; *Udv(C1)* 4 p.723a; *Udv(C2)* 4 p.788b; *TbUdv(E)* 4 p.84.
- (9) Cf *Dh(C)* 105; *PDh* 320; *Udv(Sk)* XXIII 5; *Udv(C1)* 5 p.723a; *Udv(C2)* 5 p.788b; *TbUdv(E)* 5 p.84.
- (10) Our understanding of this stanza, particularly the 5th line, has been guided by the parallel stanza in *Udv(C2)* (p.789a) which is effectively a paraphrase of ours.

Cf *Dh(P)* 106; *PDh* 379; *Udv(Sk)* XXIV 21, 29, 16; *Mvu* ii 435; *Dh(Gr)* 310; *TbUdv(E)* 27 p.91, 32 p.92.
- (11) Cf *Dh(P)* 107; *PDh* 380, 384, 385, 387, 388, 389; *Udv(Sk)* XXIV 16, 22, 23, 24, 18, 19, 20E; *Muv* iii 435; *Dh(Gr)* 320; *Dh(C)* 18 p.559c; *DhAv(C)* 2 p.589c; *Udv(C1)* 14 p.726a; *Udv(C2)* 33 p.789c; *T3* 44 p.856c; *TbUdv(E)* 17 p.90, 26-28 p.91.

In the first line of our translation, 'whole' translates 終 ('completely', 'ultimately', 'up till the end'). It is not impossible that in place of *jantu* in the Pali verse, there could have been a different Prakrit word translated by the Chinese 終 (Cf *Udv(Sk)*: *yac ca varṣaśatam pūrṇam*).

Dh(C) also differs from *Dh(P)* in the third line : ‘triple gem’ (三寶) of our stanza *contra eka ca bhāvitattānam*. Mizuno (p.325) is prepared to regard this simply as an error of the Chinese translator. Yet it must be observed that in the Tibetan version, the parallel stanzas #26, #27 and #28 of the 24th chapter also speak of respecting the Buddha, the Dharma, and the Sangha, respectively.

The idea of the superiority of the offering to or faith in the Triple Gem is also quite explicit in the parallel stanzas of *PDh* (383, 384, 385, 387, 388, 389 - *na tam buddhe prasādassa*,*Dhamme*.....,*sanghe*.....). See also *Udv(Sk)* and *TbUdv(E)* references given above.

- (12) Cf *Dh(P)* 108; *PDh* 381; *Udv(Sk)* XXIV 30; *Mvu* iii 435f; *Dh(Gr)* 321; *Udv(C1)* 22 p.727a; *Udv(C2)* 21 p.789b; *TbUdv(E)* 34 p.92.
- (13) This is the only Chinese version we have.
Cf *Dh(P)* 109; *Dh(Gr)* 172.
- (14) *Dh(P)* 110; *PDh* 390; *Udv(Sk)* XXIV 3; *Mvu* iii 436; *Udv(C1)* 3 p.725a; *Udv(C2)* 4 p.789a; *T3* 44 p.856c; *TbUdv(E)* 3 p.88.
- (15) Cf *Dh(P)* 111; *PDh* 391; *Udv(Sk)* XXIV 4; *TbUdv(E)* 5 p.88.
- (16) Cf *Dh(P)* 112; *PDh* 392; *Udv(Sk)* XXIV 5; *Mvu* iii 436; *Dh(Gr)* 316; *Dh(C)* 17 p.559c; *Udv(C1)* 5 p.725a; *Udv(C2)* 5 p.789a; *T4* p.152c; *TbUdv(E)* 4 p.88. *
- (17) The last line may also be understood as: ‘Perceiving even the tiniest [wrong] to be shunned’. Cf *Dh(P)* 113; *PDh* 393; *Udv(Sk)* XXIV 6; *Mvu* ii 436; *Dh(Gr)* 317; *Udv(C1)* 6 p.725b; *Udv(C2)* 6, 7 p.789a; *T3* 44 p.856c; *T24* 40 p.410a; *T50* 2 p.302c; *TbUdv(E)* 6 p.89.

In *Dh(Gr)* and one of the manuscripts of the *Mvu*, we have the reading *udaka* in place of *udaya*. On this, see also *Dh(C)* 34.14 and notes.

- (18) *Udv(C2)* here has 句 (‘word’, ‘verse’), apparently for *pada*.
- (19) Cf *Dh(P)* 114; *PDh* 395; *Udv(Sk)* XXIV 15; *Mvu* iii 436; *Udv(C2)* 15 p.789b; *T3* 44 p.856c; *TbUdv(E)* 13 p.89.
- (20) 道義 Or, shall we decipher 大道義 as ‘the meaning of the Great Way’?
- (21) Cf *Dh(P)* 115; *PDh* 394; *Udv(Sk)* XXIV 14; *Mvu* iii 436; *Dh(Gr)* 318; *Udv(C2)* 13 p.789b (very close to *Udv(Sk)*); *TbUdv(E)* 11 p.89 (?).

17 EVIL DEEDS

The chapter on 'Evil Deeds' aims at converting the evil men. [It explains that even a tiny evil thought] stirred up [in the mind] will yield evil retribution. If one does not do [any evil], one will be free from misfortunate.

- (1) He who does not follow suit on seeing good done,
Will reverse to follow his evil mind,
He who does not seek to make merit properly
Will reverse to delight in sexual misconduct¹,
- (2) The ordinary worldlings, when doing evil,
Are not aware themselves of [the danger involved]².
Being foolish, they find pleasure in it,
And thereby accumulate poison for the future³.
- (3) When a bad man does vices,
He gets submerged in them again and again,
Doing them with joyful desires.
He receives accordingly the retribution of his evil⁴.
- (4) When a good man does virtuous deeds
[His virtues] increase progressively.
Doing them with a willing mind,
He receives accordingly the retribution of his merit⁵.
- (5) [Though] the evil man might see as merit
His evil, while it has not ripened;
When his evil ripens,
He will experience the result of his evil⁶.
- (6) [Though] the virtuous man might see as evil
His good deed, while it has not ripened;
When his good deed ripens
He will experience the blessing⁷.
- (7) He who strikes others will be struck.
He who hates others will be hated.

He who abuses others will be abused.
He who is angry with others will get anger⁶.

- (8) The worldlings have no learning,
And do not understand the True Dharma.
Our life here is short;
How is it proper to do evil⁹?
- (9) Do not regard a tiny evil lightly,
Thinking that it will bring no troubles.
Water drops, though very tiny,
Gradually fill up a big vessel:
An evil is filled up,
Bit by bit, to its accomplishment¹⁰.
- (10) Do not regard a tiny good lightly,
Thinking that it will bring no merit
Water drops, though very tiny
Gradually fill up a big vessel:
A merit is filled up,
By accumulating from the very tiniest¹¹.
- (11) When a man performs an action
Whether it be a good or evil one;
It is in each case for himself,
And [its effect] is not obliterated at death¹².
- (12) He who is fond of taking [others' things]
May think that there's nothing wrong with it;
[But] if you take things belonging to others
Others will also take your things¹³.
- (13) Evil done does not immediately [bear fruits];
As in milking¹⁴ a cow,
Its retribution awaits in the nether world,
As a fire concealed beneath ashes¹⁵.
- (14) One may laugh in doing an evil;
[But] having¹⁶ done it personally,
One will cry in experiencing its retribution,
When following one's action the result of evil comes¹⁷.

- (15) Doing evil,[the fool] does not rise up¹⁸,
 As if he has been blocked by an army.
 On being dragged along, he then realizes,
 That he has fallen into evil practice¹⁹.
 He subsequently suffers the result,
 Of what he has done earlier²⁰.
- (16) Like poison being rubbed into a wound
 Like a ship getting into an eddy,
 When evil deeds multiply
 They do harm to all²¹.
- (17) He who falsely accuses one
 Who is pure and unsullied
 Harm will bounce back to this fool,
 Like dust thrown against the wind²²,
- (18) Committing a mistake is not [necessarily] evil²³.
 It becomes good when one repents subsequently.
 Such a person illuminates the world,
 Like the unclouded sun²⁴.
- (19) Whatever act a man has done²⁵,
 He will himself witness [the result]:
 A good act yields good [result],
 An evil act yields bad [result]²⁶.
- (20) The consciousness of some²⁷ enter the womb:
 The Evil ones are born in hells;
 The doers of good²⁸ ascend to heavens.
 Those unattached to existence attain nirvana²⁹.
- (21) Neither in the sky, nor mid-ocean,
 Nor hiding places in the mountains and rocks
 No place is to be found here
 To escape the misfortune resulting from evil deed³⁰.
- (22) All beings are [similarly] afflicted:
 Not being able to escape old-age and death.
 Only the kin and wise [are spared],
 Not being bent on wrong and evil like others³¹.

Notes

- (1) Cf *Dh(P)* 116; *PDh* 96; *Udv(Sk)* XXVIII 23; *Udv(C1)* 23 p.745c; *Udv(C2)* 22 p.792c; *TbUdv(E)* 24 p.114.
- (2) *Udv(C1)* comm. (p.671) "Like a man travelling on a steep mountain - steep on both sides - with closed eyes, without being aware of the danger he is in or that he may lose his life."
- (3) Identical verse in *Udv(C1)* p.671a. Also cf *Dh(P)* 136; *Udv(Sk)* IX 12; *Dh(C)* 14 p.563c; *DhAv(C)* p.587a; *Udv(C1)* 11 p.670c, 18 p.744c, 24 p.745c; *Udv(C2)* 13 p.782a; 17 p.792b, 23 p.792c; *T4* p.161a; *TbUdv(E)* 19 p.113, 25 p.114.
- One could perhaps also understand this stanza as sequential to the preceding one, in which case the two stanzas together may be translated as follows:
- He who does not follow suit when seeing good done
But instead follows his evil mind,
Who does not properly seek to make merit
But instead delights in Sexual misconduct;
- [Such] an ordinary worlding, in doing evil
Is unaware himself of [what he's doing];
Being foolish to find pleasure in it,
And thereby accumulating poison for the future.
- (4) Identical stanza in *Udv(C1)* p.670c. Cf *Dh(P)* 117; *PDh* 97; *Udv(Sk)* XXVIII 21; *Dh(Gr)* 207; *Udv(C1)* 12 p.670c, 21 p.745b; *Udv(C2)* 20 p.792b; *TbUdv(E)* 22 p.114.
- (5) Identical stanza in *Udv(C1)* p.671b. Cf *Dh(P)* 118; *PDh* 98; *Udv(Sk)* XXVIII 22; *Dh(Gr)* 208; *Udv(C1)* 22 p.745b; *Udv(C2)* 21 p.792bf; *TbUdv(E)* 23 p.114.
- (6) Cf *Dh(P)* 119; *Ji* 231; *Si* 85; *PDh* 102; *Udv(Sk)* XXVIII 19; *Udv(C1)* 19 p.745a; *Udv(C2)* 18 p.792b; *TbUdv(E)* 20 p.113.
- (7) Cf *Dh(P)* 120; *Ji* 231; *PDh* 103; *Udv(Sk)* XXVIII 20; *Udv(C1)* 20 p.745a; *Udv(C2)* 19 p.792b; *TbUdv(E)* 21 p.113.
- (8) No parallel stanza for this has yet been traced. It might be significant that this verse is not recorded in the *Sheng* edn.

- (9) No parallel stanza for this has yet been traced.
- (10) Cf *Dh(P)* 121; *PDh* 193; *Udv(Sk)* XVII 5; *Dh(Gr)* 209; *Udv(C1)* 5 p.707a; *Udv(C2)* 5 p.785c; *T12* 15 p.451c, 25 p.536c; *T12* 14 p.693c, 27 p.781c; *TbUdv(E)* 25 p.114.
- (11) Cf *Dh(P)* 122; *PDh* 194; *Udv(Sk)* xvii 6; *Dh(Gr)* 210; *Udv(C1)* 6 p.707b; *Udv(C2)* 6 p.785c; *MSarV(C)* 22 p.74b; *TbUdv(E)* 26 p.114.
- (12) Cf *Udv(C1)* p.670a (identical stanza); *Udv(C2)* p.781c; *Udv(Sk)* IX 8. *Udv(C1)* comm. (*loc. cit.*) says, “`It is in each case for himself, and [its effect] is not obliterated at death’ - The good and evil done by a person all without exception will be retributed The results of good and evil are never destroyed”.
- (13) Identical stanza (except for the last five characters, which judging by the comm., however, seem to be textual corruption) in *Udv(C1)* p.670b.

The comm. therein says: “He who deceives others and is dishonest, will for hundreds of thousands of lives be deceived by others... as retribution corresponding to his previous deed. Just as in planting a fruit tree, if [the seed] is bitter, the fruits will [accordingly] be bitter.....”
Cf also *Udv(Sk)* IX 9.

- (14) Our text reads 搆 ; *Yuan* and *Ming* both give 鞞 (or 鞞), a synonym - ‘to milk’.

Udv(C1) commentary (p.671c) on this identical stanza says, “when a person does an action, its result does not come immediately. Formerly, in a certain country, there was an ‘instant - respond’ herb. When this herb was put into milk, curd is formed immediately, with no lapse of time”. Buddhadatta (*op. cit.*, p.19, n 1) insists that *muccati* in the corresponding Pali verse (71) has to be understood as ‘release’ and not ‘curdle’. He says: “.... in Pali, nowhere else have I seen this used for ‘curdling’, ‘release’ is the meaning generally given. Comparison here too seems incongruent when taken in the sense of curdling. Milk is immediately released when one milks a cow or when an infant sucks its mother’s breast. So its fruit is instantaneous, but the resulting of an evil action is not so”. But in the light of the *Udv(Sk)* verse (IX 17) which reads *mūrchatī*, and of the *Udv(C1)* comm. quoted above, the Pali commentarial understanding of *muccati* would seem well justified in spite of Buddhadatta’s complaint.

The Sarvāstivāda version preserved in the *MVS*(p.393b) certainly gives this sense without the slightest ambiguity: '[The effect of] evil done is not experienced at once; unlike milk turning into curd. It is like fire covered on top with ashes; a fool gets burnt only after stamping on it for a long time.'

作惡不即受，非如乳成酪，
猶灰覆火上，愚蹈久方燒。

- (15) Cf *Dh(P)* 71; *PDh* 107; *Udv(Sk)* IX 17; *Udv(C1)* 17 p.671b; *Udv(C2)* 15 p.782a; *T12* 6 p.892c, 893a; *T129* p.419a; *T129* p.660a; *MVS* 51 p.264a, 76 p.393b; *Old MVS* 28 p.205a, 40 p.294a; *T287* p.464c, 465a; *TbUdv(E)* 16 p.36.
- (16) Our text has 以. We follow the variant in all the other versions including *Udv(C1)* to read 已 .
- (17) Cf *Udv(C1)* 14 p.671b (identical verse); *Udv(C2)* p.782a; *TbUdv(E)* 15 p.36. Also cf *Dh(P)* 67; *PDh* 175; *Udv(Sk)* IX 14; *Dh(C)* 10 p.563c; *DhAv(C)* 2 p.586; *Udv(C1)* 14 p.677a; *SĀ* 1276 p.351a.
- (18) We have followed the variant 起 in all the other versions as well as in *Udv(C1)* (p.670b). Our text reads 覆 ('cover').
- (19) *Udv(C1)* (p.670b) reads 惡道 (=durgati).
- (20) Cf *Udv(Sk)* IX 16; *Udv(C1)* p.670b (which differs slightly in the third, fourth and sixth lines). Also cf. *TbUdv(E)* 18, p.36.

Our translation of the first 2 lines is based on the following comm.on them in *Udv(C1)(loc. cit.)*:

“‘Doing evil [the fool] does not rise up’ - The fool is worried to be with the good ones. Day and night, he gives rise to thoughts of killing, stealing and sexual indulgence, committing the ten evil actions.’ As if he has been blocked by an army’ - He never turns back and changes to reflect within. Why? The fool thinks thus: ‘The *dānapatis* are always poor, whereas the miserly and jealous are rich’. Thus, seeing this the fool turns cynical. He becomes stubborn in views and does not come to understand. Thus it is that ‘doing evil, [the fool] does not rise up, as if he has been blocked by an army.’”

- (21) No parallel stanza traced so far.
- (22) Cf *Dh(P)* 125; *PDh* 115; *Udv(Sk)* XXVIII 9; *Udv(C1)* 9 p.743b; *Udv(C2)* 9 p.792b; *SĀ* 1154 p.307bf; *SĀ(Var)* 77 p.401a; *T4* p.177b; *TbUdv(E)* 9 p.112.
- (23) 過失犯非惡 . One could also possibly understand this line as: ‘The evil of making mistakes and doing wrong’ or ‘If one makes mistakes, commits wrong and evil’.

- (24) Cf *Dh(C)* 10.16, 10.18, 10.15; *Udv(C1)* p.703d, 704b, *Udv(C2)* 5,6 p.785a; *TbUdv(E)* 9,5, p.61.
- The *Udv(C1)* comm. on the verse (p.703a) relates the story of *Aṅgulimala* who subsequently repents to the Buddha.
- (25) All the other versions read 大士以所行
- (26) Cf *Udv(Sk)* XXV III 10, *Udv(C1)* p.743b-c; *Udv(C2)* 10 p.792b; *TbUdv(E)* 10 p.112.
- (27) We take 有識 to mean ‘There exist some consciousnesses’; cf *eke pf Dh(P)* 126.
- (28) ‘行善’ might support the Pali variant *Sukatino* instead of *sugatino*. *Udv(C1)* (P.618cf) also probably supports it. Cf *Buddhadatta* p.35 n.1.
- (29) Cf *Dh(P)* 126; *PDh* 274; *S* i 97 *Udv(Sk)* I 24; *Mvu* li 66, 424; *Udv(C1)* 24 p.618cf; *Udv(C2)* 25 p.777b; *SĀ* 1127 p.335c; *SĀ(var)* 54 p.372b; *EA* 23 p.670b; *TbUdv(E)* 24 p.6.
- (30) Cf *Dh(P)* 127; *Udv(Sk)* IX 5, I 25; *Divy* 532, 561; *DhAv(C)* 2 p.591b; *Udv(C1)* 5 p.669b; *Udv(C2)* 6 p.781c; *T3* 50 p.887a; *T12* 31 p.549c; *T12* 29 p.795b; *T22* 21 p.141b; *T23* 36 p.260b; *MsarV(C)* 45 p.877b; *T24* 18 p.192c; *T24* 5 p.870a; *MPPS* 6 p.104a; *T3* p.467a; *TbUdv(E)* 4 p.34.
- (31) Cf *Thag* 496; *Udv(Sk)* 6; *Udv(C1)* p.669c; *Udv(C2)* 7 p.781c (differs in last line, which reads ‘who can be spared of being bound by evil’).

18 KNIVES AND RODS₁

The chapter on 'Knives And Rods' has the aim of teaching the practice of compassion — Not to harm sentient beings using knives and rods.

- (1) All are afraid of death.
None does not fear the pain [inflicted with] rods₂.
Just as you would forgive yourself,
Don't kill; don't strike with rods₃.
- (2) He who ever cares for the well-being of creatures,
And does not inflict pain on them;
Will meet with no harm in this life,
And be always well and happy hereafter₄.
- (3) Do not speak harsh words;
He who speaks thus must fear retribution.
Evil being done, disaster will follow,
And knives and rods will come upon your body₅.
- (4) Be kind in uttering words,
Like knocking at a gong [gently].
When you dispute no more,
You will transcend existence easily₆.
- (5) He who strikes the good ones with sticks,
And vilifies those who are innocent;
Will be retributed ten-fold with misfortune.
Which will befall him promptly and inevitably₇.
- (6) [Firstly], severe pain while living₈;
[Secondly], physical injury;
[Thirdly], spontaneous illness;
[Fourthly], mental disorder₉;
- (7) [Fifthly], false accusation from others;
[Sixthly], trouble from the magistrate;
[Seventhly], destruction of assets;
[Eighthly], separation from relative₁₀;

- (8) [Ninethly] His houses, and everything therein
 Being burnt away by fire;
 [Tenthly] Falling into hell at death.
 Such are the ten [misfortune]¹.
- (9) Though one might go naked or shave one's head,
 Or for life put on straw-clothes,
 Or bathe oneself [in sacred rivers] [or] squat on rocks,
 What use are these for [overcoming] one,s doubts²?
- (10) He who neither strikes, kills nor burns,
 Nor seeks to be a winner;
 Who loves¹³ all living beings,
 Will meet with no enmity¹⁴.
- (11) If there be a person in the world,
 Who knows to be shameful;
 He is one being induced to progress,
 Like a thorough bred being whipped¹⁵.
- (12) Like a fine horse when whipped,
 Advances far on the path.
 Even so a man endowed with faith, virtue,
 Mental concentration and vigour;
 Commits to the Path¹⁶ and accomplishes wisdom¹⁷,
 Thereby eliminating all sufferings¹⁸.
- (13) He who [though] well adorned practises the dharma¹⁹,
 Who restrains himself²⁰ and upholds the pure life,
 Laying aside the cudgel towards all creatures,
 Is said to be a *śramaṇa*, a spiritual cultivator²¹.
- (14) He who is harmless towards all creatures,
 Will never in his life be harmed.
 If he is always kind towards all,
 Who is there to be his enemy²²?

Notes

- (1) 刀杖 - Less literally: 'infliction'.
- (2) The first two lines are interchanged with those of *Dh(P)* 129. We cannot therefore simply attribute this to "misunderstanding" on the part of the translators, as Mizuno usually does.
- (3) Cf *Dh(P)* 129, 130; *PDh* 202; *Mil* 145; *Sn* 705; *Udv(Sk)* V 19; *Udv(C1)* 16 p.653b ; *Udv(C2)* 16 p.780a (Identical. Also cf 15) *T12*. 6 p.898b; *T12* 10 p.426c; *T12* 10 p.668a, b; *T14* p.955c; *MPPS* 24 p.235b, 30 p.278b; *TbUdv(E)* p.23 (also cf 19).

It's noteworthy that whereas *Dh(P)* has two verses (129, 130) identical except for the third lines, *Dh(C)* agrees with other versions in having only one such verse.

- (4) Cf *Dh(P)* 132; *PDh* 204; *Udv(Sk)* XXX 4, 3; *Udv(C1)* 4 p.753b; *Udv(C2)* 4 p.794af; *TbUdv(E)* 4 p.126.
- (5) Cf *Dh(P)* 133, *PDh* 197; *Udv(Sk)* XXVI 3; *Udv(C1)* 3 p.731c; *Udv(C2)* 3 p.790b; *TbUdv(E)* 4 p.99.
- (6) Cf *Dh(P)* 134; *PDh* 199; *Udv(Sk)* XXVI 5; *Udv(C1)* 5 p.732a; *Udv(C2)* 5 p.790b; *TbUdv(E)* 5, 6 p.99f.

It is interesting to observe the simile of 'striking a gong' (or a vessel) used differently in the different versions. *

- (7) Cf *Dh(P)* 137; *Udv(Sk)* XXVIII 26; *DhAv(C)* 2 p.591c; *Udv(C1)* 26 p.746a; *Udv(C2)* 25 p.792c; *TbUdv(E)* 27 p.114.
- (8) There appears to be some textual corruption with regard to this first line:

If *Jānim* in *Dh(P)* 138 is the uncorrupted form and is to be counted separately as one of the misfortunes, then the total number of misfortunes will amount to 11 and not 10 by the end of *Dh(P)* 140. Moreover, *Udv(Sk)* XXVIII 26 reads *vedanāṃ katukāṃ vāpi*; i.e. without anything corresponding to *jāni*. The *Udv(C1)* (p.746af #27)- believed to be a tr. from a version of *Udv(Sk)* — which otherwise corresponds perfectly with the Pali verse, has "pain and rude speech" here. *TbUdv(E)* too does not support the Pali.

- (9) Cf *Dh(P)* 139; *Udv(Sk)* XXVIII 28; *DhAv(C)* 2 p.591c; *Udv(C1)* 27 p.746af; *Udv(C2)* 26 p.792c; *TbUdv(E)* 27 p.114.

- (10) Cf *Dh(P)* 139; *Udv(Sk)* XXVIII 27; *DhAv(C)* 2 p.591c; *Udv(C1)* 28 p.746b; *Udv(C2)* 27 p.792c; *TbUdv(E)* 27 p.114.

Note that the order of the four misfortunates listed here differs from those in *Dh(P)* 139 and *Udv(C1)* p.746b ̣28. This may be taken as another instance suggesting that the original of *Dh(C)* was probably not *Dh(P)*.

- (11) Cf *Dh(P)* 140; *Udv(Sk)* XXVIII 29; *DhAv(C)* 2 p.591c; *Udv(C1)* 29 p.746b; *Udv(C2)* 28 p.792c; *TbUdv(E)* 27 p.114.

- (12) Our text has 癡 ('delusion'). We have preferred the variant 疑 ('doubt') in all the other versions, as this is supported by the Pali and Skt parallel verses. Note, however, that *Divy*, 339 reads *visodhayan moham avisir̥makāṅkṣam*.

Cf *Dh(P)* 141; *PDh* 195; *Udv(Sk)* XXXIII 1; *Mvu* iii 412; *Divy* 339; *Gil* III iv 40; *DhAv(C)* 2 p.592b; *Udv(C1)* 1 p.768c; *Udv(C2)* 1 p.798a; *T23* 4 p.1036b; *TbUdv(E)* 2 p.155.

- (13) We have followed the variant 仁愛 in all the other versions.

- (14) No parallel has yet been traced.

- (15) Cf *Dh(P)* 143; *Udv(Sk)* XIX 5; *Udv(C1)* 4 p.711c; *Udv(C2)* 5 p.786c; *SĀ* 578 p.154a; *SĀ(var)* 163 p.435b; *T17* p.733a; *TbUdv(E)* 5 p.72.

- (16) 受道 — lit: 'accept (or uphold) the path'.

- (17) This line might just correspond to the Pali *sampannavijjācaraṇā*.

- (18) Cf *Dh(P)* 144; *PDh* 329; *Udv(Sk)* XIX 1; *Dh(C)* 31.15 p.570c; *Udv(C1)* 1 p.711b; *Udv(C2)* 1 p.786c; *TbUdv(E)* 1, 2 p.71.

- (19) While *Dh(P)* 142 and *PDh* 196 read *saman* (*samam*) here; all the Skt and Chinese versions as well as *Dh(Gr)* have *dharmā* (法).

- (20) As in the other three versions, which give 減損 -'decrease'. As our text stands (滅損), we may also render: 'who eliminates harmfulness...'. .

- (21) Cf *Dh(P)* 142; *PDh* 196; *Udv(Sk)* XXXIII 2; *Mvu* iii 412; *Divy* 339; *Gil* III iv 40f; *Catu* 17.16; *Dh(Gr)* 80.

- (22) No parallel verse has yet been traced.

19 OLD AGE

The chapter on 'Old Age' aims at persuading us to be diligent. If we do not struggle with the [fleeting] life, what is the use of regretting when old?

- (1) What's there to rejoice, what's there to laugh?
Life is always in a blaze!
Deeply concealed in Darkness,
It's better to seek light¹.
- (2) Look at this physical body
Which [the fool] clings² to as comfort.
It's full of [false] thinking and causes sickness,
How does [the fool] know its unreality³?
- (3) When one gets old, the body becomes weak,
Sickness befalls and lustre is lost;
The skin slackens, and muscles contract.
One is fast approaching death⁴.
- (4) When the body dies, consciousness departs,
Like a driver abandoning a vehicle;
The flesh disappears, the bones scatter
What is there in the body to rely on⁵?
- (5) The body is like a city,
Framed with bones and plastered with flesh.
From birth till old-age and death,
It stores nothing but hatred and conceit⁶.
- (6) When one gets old, the body changes,
Just like an old vehicle.
The Dharma can end suffering
- practise it with diligence⁷.
- (7) If a man has heard no [wise teaching]
He will grow old to be like a bull:
With only well developed flesh,
But no wisdom⁸.

- (8) The cycle of birth and death is boring;
The coming and going is troublesome.
When one's thoughts are attached to the body,
Endless suffering will follow⁸.
- (9) As the wise perceives suffering,
He accordingly abandons the body;
His thoughts are ceased and conditioning¹⁰ cut off;
And lust being ended, there is no more birth¹¹.
- (10) He who neither practises the Brahma-like faring,
Nor has acquired any wealth;
At old age, is like a white heron
Watching an empty pond¹².
- (11) If one neither observes the precepts,
Nor accumulates wealth;
When old and weak and panting,
What's the use of reminiscing the past¹³?
- (12) At old age, one is like the autumn's leaves;
One moves¹⁴ in filth, and wears tattered clothes¹⁵.
Life is rapidly escaping from this birth;
There is no¹⁷ use to regret¹⁸.
- (13) Life is running out as days and nights pass.
Strive hard when there is still time.
What pertains to the world is truly impermanent,
Don't be deluded and fall into darkness¹⁹.
- (14) Learn to kindle the mind lamp,
And train yourself to gain wisdom.
Move away from taints, don't get stained;
Holding the [mind] candle, watch the stages of progress²⁰.

Notes

- (1) We have followed to *Ming* edn and *DhAv(C)* (p.592c) to read 不如 instead of 如不 in the 4th line.

Cf *Dh(P)* 146; *PDh* 233; *Udv(Sk)* 14; *Mvu* iii 376; *Dh(Gr)* 143; *DhAv(C)* p.592c; *Udv(C1)* 4 p.611c; *Udv(C2)* 4 p.777a.
- (2) 倚 ('lean on', 'cling to') in the second line could be a mistake for 何 ('what'), in which case the line would read 'what is there to take as comfort (or safety)?'
- (3) Cf *Dh(P)* 147; *Udv(Sk)* XXVII 20; *DhAv(C)* p.592c; *Udv(C1)* 16 p.738b; *Udv(C2)* 16 p.791c.
- (4) Cf *Dh(P)* 148; *PDh* 259; *Udv(Sk)* I 34; *Dh(Gr)* 142; *DhAv(C)* p.592c; *Dh(C)* 14 p.559a; *Udv(C1)* 33 p.622b,c; T3 8466c.
- (5) Cf *Dh(P)* 149; *Udv(Sk)* 15; *Divy* 561; *Dh(Gr)* 154, 155; *DhAv(C)* p.592c; *Udv(C1)* 5 p.612a; *Udv(C2)* 5 p.777a; T24 12 p.260b; *TbUdv(E)* p.63.
- (6) Cf *Dh(P)* 150; *Udv(Sk)* XVI, *Dh(Gr)* 284; *Udv(C1)* 19 p.706b; *Udv(C2)* 20 p.785b; *YBŚ* 19 p.383a.
- (7) Cf *Dh(P)* 151; *Udv(Sk)* I 28 (cf *Jm* XXXI 74); *Dh(Gr)* 160; *Udv(C1)* 27 p.620b (corresponds exactly); *Udv(C2)* 30 p.777c; *SĀ* 1240 p.340a; *SĀ(var)* 67 p.397a; T3 p.466c; T28 10 p.80k.
- (8) Our text has 福慧 ; but we have preferred the variant reading 智慧 as in the *Ming* edition.
Cf *Dh(P)* 152; *Thag* 1025; *PDh* 209; *DhAv(C)* 3 p.598b.
- (9) Cf *Dh(P)* 153; *Udv(Sk)* XXXI 6; *DhAv(C)* p.598b; *Udv(C1)* 6 p.759b; *Udv(C2)* 6 p.795b; *EĀ* 11 p.597af; *Smp(C)* 1 p.675c.
- (10) We have taken 行 in the third line to refer to *saṃskāra*, 'conditioning', or 'formation'. However, if the word is taken to mean 'action', the line can be translated thus,

"His [lustful] thoughts are extinguished and [lustful] actions abandoned,"

Also cf *Udv(C1)* (p.759 b-c): "The mind having left behind the *saṃskāra*' - The so-called *saṃskāra* (行) is the chief of all fetters. It is because of the *saṃskāras* that beings are submerged in *saṃsāra* - all such misfortunes result from the creation of *saṃskāra*. When a holy person is born in the world, he cultivates himself vigorously to break the root of the *saṃskāras*, so that there will be no further rebirths."

- (11) Cf *DhAv(C)* p.598b; *T28* 10 p.803a. Also cf *Dh(P)* 154; *Udv(Sk)* XXXI 7; *Udv(C1)* 7-8ab p.759b; *Udv(C2)* 7 p.795b; *EĀ*11 p.597b; *Smp(C)* 1 p.675c.
- (12) Cf *Dh(P)* 155; *PDh* 229; *Udv(Sk)* XVII 3; *Dh(Gr)* 139A; *DhAv(C)* p.593a; *Udv(C1)* 4 p.707a; *Udv(C2)* 4 p.785c; *SĀ* 1162 p.310af; *SĀ(var)* 85 p.403b; *MVŚ* 126 p.660a.
- (13) Cf *Dh(P)* 156; *PDh* 230; *Udv(Sk)* XVII 4; *Dh(Gr)* 139B; *DhAv(C)* 3 p.593a. Also cf *Udv(C1)* 3 p.706c; *Udv(C2)* 3 p.785c; *SĀ* 1162 p.310a; *SĀ(var)* 85 p.403b.

The two verses of *Udv(C1)* are included in the chapter on 'Water', (*loc. cit.*) and read as follows:

He does not practise the Brahma-like faring;
 And at youth does not accumulate wealth.
 The fool [thus] sleeps on,
 Keeping to the old way and achieving nothing.

He does not practise the Brahma-like faring,
 And at youth does not accumulate wealth.
 [The fool when old] is like a stork beside the pond;
 What is the use of keeping to the old way?

The commentary (p.706c-707a) tells us that once the Buddha and Ānanda saw two elderly men, weak and limping with haunch-backs. The Buddha explained to Ānanda that "if these two men, in this state of Sravasti had been accumulating wealth since childhood *, they would have been the wealthiest in Sravasti; or if they would [subsequently] leave behind their wives and sons and estates to take up the spiritual training fully, they would have become arahants. If they had been accumulating wealth since youth up to today, they would have been the second [richest] family in Sravasti; or if they had left home for spiritual training they would have achieved the fruit of non-returner. If these two men had been accumulating wealth since their middle-age up to today, they would have been the third [richest] family in Sravasti; or if they had left home for the spiritual training, they would have achieved the fruit of once-returner. But these two men [lived their lives] contrary to their former aspirations, attending to the superficial and neglecting the essentials, and thus ending up to suffer hunger, cold, hardship and a host of tribulations. Thereupon, [the Buddha spoke the second verse above].

It is just like an old stork watching by the side of a pond waiting for fish to come ashore so as to eat them. But it tried hard for the whole day without any success; and finally it died of excessive mental effort.

Indeed, the old have a way which befits the old, while the young and strong have their strength. This stork with the way of the old [tried to] practise the strength of the young; it would never succeed. It recollected the way it caught fish when young, not realizing that it had grown old: Likewise, these two elders remembered only the time when, young and strong, they were amusing themselves with singing, dancing, joking, gambling and chess games; without considering that they are today advanced in age. Squatting with their hands folded over the knees, they reminisced all those former experiences. They don't practise the way of the old, but instead recollect their youth, being extremely deceitful. Thus it is said "Like a stork beside the pond; What is the use of keeping the old way?"

("I have interchanged 少 and 小 to get the proper sequence : from childhood, to youth, to middle-age)

The following commentary given in *DhAv(C)* (p.592c-593a) also suggests that the advice on *brahmācārya* is that at old age one should abstain from sex altogether and practise *brahmācārya*. The idea, at least in the *DhAv(C)*, could have been influenced by the Hindu notion of the four *āśrama*:

"..... Buddha told the young brahmins, "There are four things in the world which are difficult for people to practise. Those who practise them will gain merit and not be so poor. What are the four? (i) When one is young and strong, one should not be arrogant (ii) At old age one should vigorously [practise the spiritual life] and not crave for sexual pleasure (iii) When one has wealth and treasure, one should always think of giving (iv) One should learn from a teacher and accept proper advice. Now this elder practises none of the four. He thought of [the former high status and wealth he had enjoyed] as being permanent, and does not realize that failure can follow success. Once [his former fortune] was lost, he would be like an old crane watching a pond empty [of fish], without ever achieving anything."

As with the *Udv(C1)*, the *TbUdv(E)* (p.64) also includes two parallel verses in the chapter on 'Water':

3. Those who do not have good conduct
And find no riches in their youth
Become like old worn-out sea-gulls
In dirty, turbid, fished-out ponds.
4. Those who do not have good conduct
And find no riches in their youth
Curl up like a ball and sleep,
Remembering the things they did before.

- (14) We take the variant reading 行 ('move') as in all the other versions.
- (15) We take the variant reading 襪襪 as in the Ming edition.
- (16) We take the variant reading 生 as in the Yuan and Ming editions.
- (17) We follow the *Yuan* and *Ming* editions to read 不
- (18) No parallel verse has yet been traced.
- (19) No parallel verse has yet been traced.
- (20) 道地 (= *bhūmi* ?). Cf the translation of *yogācarabhūmi sūtra* as 修行道地經

20 SELF CONCERN¹

The aim of this chapter on 'Self-Concern' is to advise us to learn that which will ultimately benefit ourselves, and help us to get rid of evil and accrue merit.

- (1) He who has love for himself
Should cautiously protect what's being guarded³,
He should aspire for the release from craving
And, forgoing sleep, to be rectified⁴
- (2) Oneself comes⁵ first,
One should⁶ train hard oneself;
When benefit is derived, then instruct others.
The wise is thus not vexed⁷.
- (3) First learn to rectify oneself,
Then only rectify others.
Train yourself to enter wisdom,
And you will surely move upwards⁸.
- (4) If one cannot benefit oneself,
How can one benefit others?
When one's mind is tamed, and body rectified,
What aim is there that cannot be achieved⁹?
- (5) What has been done by oneself before,
One will experience its effect later.
Having done evil one [suffers] through oneself,
Like a diamond boring through a gem¹⁰.
- (6) If one does not observe the precepts,
[Craving] will spread like a rattan creeper.
One's desires being unrestrained,
Evil actions will increase day by day¹¹
- (7) Evil actions endanger oneself;
They are easy for the fool.
Good actions are one's best security;
They are difficult for the fool¹².

- (8) Those who accord with the True Men's teaching,
And live¹³ in accordance with Truth,
The fool envies them,
And views them as evil¹⁴.
- (9) Evil actions yield bad [results],
Like the sowing of bitter seeds.
Having done evil, one suffers oneself;
Having done good, one experiences happiness oneself.
And¹⁵ each [result] must ripen [accordingly]
- It cannot be [experienced] on each other's behalf.
[Like-wise], good actions yield good [results],
Like the sowing of sweet seeds¹⁶.
- (10) One should benefit oneself as well as others,
And there will be benefit without much effort¹⁷.
If one desires to know how to benefit oneself,
[Here it is]: Precepts and knowledge¹⁸ are the best¹⁹.
- (11) One who has love for himself,
And wishes to be born in heavens,
Should, with respect and delight, listen to the Dharma
And remember the Buddha's Teachings²⁰.
- (12) One must think carefully before any undertaking,
So that one's effort would not be spoilt.
Thus one's thinking becomes more and more trained,
And one does not miss the time for any undertaking²¹.
- (13) One who has his undertaking well prepared,
Can reach the goal and achieve profit.
A true understanding should be put into practice,
And one will thereby achieve one's aim²².

Notes

- (1) 'Self-love' would be a more faithful translation. But it may unfortunately be confounded with narcissism.
- (2) 自愛身者
- (3) Beal (p.59) gives, "let him carefully protect that which he is so anxious about (i.e. himself)". "What is being guarded" may refer to the 'self', as in the Pali (cf *Dh(P)* 157). But it may also refer to the precepts, i.e. 守—守戒
- (4) Cf *Dh(P)* 157; *PDh* 312; *Udv(Sk)* V 15; *DhAv(C)* p.593b; *Udv(C1)* 12 p.652b; *T4* p.161a.

(5) We followed all the other edns of *Dh(C)* to read 身為

(6) We follow the *Sung Yuan, Ming* and *Sheng* edns of the *DhAv(C)* (p. 593, n 21) to read 當 instead of 常 .

(7) Cf *Dh(P)* 158; *PDh* 317; *Udv(Sk)* XXIII (cf XXIII 6); *Dh(Gr)* 227; *DhAv(C)* p.593b; *Dh(C)* 20 p.559c; *Udv(C1)* 7 p.723b; *Udv(C2)* 7 p.788c (cf *T26* 1 p.24b); *TbUdv(E)* 7 p.85 (cf 6 p.85).

(8) Cf *Dh(P)* 159; *PDh* 318; *Udv(Sk)* XX 8 (cf XX III 9); *DhAv(C)* 3 p.593b; *Udv(C1)* 7 p.723b, 8 p.723bf; *Udv(C2)* 6 p.788b-c (also cf 7, 8 p.788c); *TbUdv(E)* 6 p.85.

In the light of *Udv(C2)* p.788b-c, one may also render the last line of our stanza as: "One will surely become a superior"

(9) In spite of the references given by Mizuno (p.150) as parallel versions, except for the identical verse in *DhAv(C)* p.593b our verse is different in wording and content from those references. However, also cf *Udv(C1)* 8 p.723bf; *Udv(C2)* 8 p.788b-c; *TbUdv(E)* 8 p.85.

(10) Cf *Dh(P)* 161; *PDh* 307; *DhAv(C)* p.593b; *TbUdv(E)* 13 p.112 (also cf *Udv(C1)* 11 p.743c). *Udv(C1)* 12 p.743c, given by Mizuno (p.150) as a parallel version, is in fact very different in meaning (see especially the comm. on it, p.743c)

(11) Cf *Dh(P)* 162; *PDh* 306; *Udv(Sk)* XI 10; *Dh(Gr)* 330; *Udv(C1)* 10 p.679c.

(12) Cf *Dh(P)* 163; *PDh* 167, 168; *Udv(Sk)* XXVIII 16; *Dh(Gr)* 264. Also cf

Udv(C1) 16 p.744b, 17 p.744c; *Udv(C2)* 15 p.792b, 16 p.792b; *TbUdv(E)* 17, 18 p.113.

- (13) We follow the *Ming* edn and *DhAv(C)* (p.593b) to read 活 instead of 法 .
- (14) Cf *Dh(P)* 164; *PDh* 315, 314; *DhAv(C)* 3 p.593c; *Udv(C2)* 10 p.781b; *TbUdv(E)* 7 p.32.
- (15) This shows that this and the next three lines are connected with the previous four. In fact *DhAv(C)* (p.593c) groups verses 8 and 9 together. The content of the two verses too justifies this grouping.
- (16) Cf *Dh(P)* 165; *PDh* 308; *Udv(Sk)* XXVIII; *DhAv(C)* 3 p.593; *TbUdv(E)* 10, 11, 12, p.112. (Also cf *Udv(C1)* 10 p.743 b-c, 11 p.743c; *Udv(C2)* 10 p.792b.
- (17) 益而不費 . However, 費 could be a mistake for 廢 (both being homonyms); in which case, we could translate: “One benefits [others] and yet does not neglect [oneself]”. If so, this would bring our verse closer to the *Dh(P)* 166.
- (18) 聞 lit: ‘listening’, *sutatta*
- (19) Cf *Dh(P)* 166; *PDh* 325; *Udv(Sk)* XXIII 10; *Dh(Gr)* 265; *Udv(C1)* 10 p.723c; *Udv(C2)* 10 p.788c (also cf *TbUdv(E)* 9 p.85).
- (20) No parallel verse has yet been traced.
- (21) Or: ‘And one loses no time in accomplishing things.’
No parallel verse has yet been traced.
- (22) No parallel verse has yet been traced.

21 THE WORLD

The chapter on 'The World' explains that the world is an illusion; that we should [therefore] give up the 'floating flowers' — [the unreal material comfort], and diligently practise the spiritual path

- (1) As a cart travelling on the road,
Which, leaving the level, broad road,
Turns onto a small side road and is crashed
- There is the sorrow of the breaking of the axles¹.
- (2) Likewise, leaving the Dharma
To follow and develop that opposed to Dharma,
The fool keeps his way till death
- And there is also the sorrow of being broken².
- (3) Fare in accordance with Dharma,
Do not accord with evil deed;
The dharma-farer³ sleeps well,
And there is no sorrow in every existence⁴.
- (4) All things are like foam,
The mind is like a wild horse;
Living in a world like a mirage,
How can one delight in it⁵?
- (5) If one can break away from this,
Cutting the tree at its roots,
And persisting thus day and night,
One will surely achieve concentration⁶.
- (6) Some give in accordance with faith,
Like people who are happy;
Others, from a perturbed mind,
Offer food to the [monk-] community
- Such people, day and night
Achieve no mental concentration⁷.
- (7) The worldlings have no eyes;
They see not the truth of the Way.

Those with even a little clarity of vision,
Should nurture good thoughts⁸.

- (8) Like a goose heading its group,
To fly high in avoidance of the net;
The wise one leads the world,
To get freed from the evil ones⁹.
- (9) All worldlings must die,
There is no security in the three spheres.
Though the gods may enjoy themselves,
They too die when their merit is exhausted¹⁰.
- (10) Observe the worldlings:
No birth does not come to an end.
If one wishes to escape the cycle of rebirth,
One should practise the true Path¹¹.
- (11) Delusion covers up the whole world;
Greed causes the loss of sight.
False [views]¹² and doubt lead to rejecting Truth¹³.
- The afflicted fools accord with these¹⁴.
- (12) He who has transgressed one dharma,
Namely, the liar,
Will not escape future existence,
And there's no evil that he will not further¹⁵ do¹⁶.
- (13) Though one may pile up treasure,
To as high as the heavens,
Thus filling up the whole world;
It's better to gain insight into the Path¹⁷.
- (14) What is not good appears to be good,
Lust appears to be not lust;
Suffering is taken for happiness
- The insane is devoted to¹⁸ [these false views]¹⁹.

Notes

- (1) Cf *Udv(Sk)* IV 17; *Udv(C1)* p.641c - 642a; *TbUdv(E)* 15a-b p.17.
- (2) Cf *Udv(Sk)* IV 18; *Udv(C1)* 642b; *TbUdv(E)* 15e-h p.17.
- (3) We follow all the other edns to read 行法 *dharmacāri* in the Pali.
- (4) 世世 lit 'world [after] world' or life [after] life"
Cf *Dh(P)* 169; *J* i 90, iii 268; *PDh* 225; *Udv(Sk)* XXX 5; *Avs* i 220;
Dh(Gr) 110; *Udv(C1)* 5 p.753b; *Udv(C2)* 5 p.794b; *SmP(C)* 17 p.791b;
MPPS 16 p.178c; *TbUdv(E)* 5 p.126.
- (5) Cf *Dh(P)* 170; *PDh* 258; *Udv(Sk)* XXVII 15; *Udv(C1)* 12 p.738; *Udv(C2)*
12 p.791b; *TbUdv(E)* 12 p.107.
- (6) Cf *Udv(C1)* 12 p.677b (identical verse); *Udv(C2)* 15 p.782b; *TbUdv(E)*
13 p.39.

Udv(C1) comm (*loc cit*): “`If one can break this' - one who is afraid of the evil in future existences would not give rise to conditions leading to future births; he cuts off from the very root, so that there can be no possibility of growth again. The same is true here: If one can cut off thoughts [of craving] from their very root, one will gain peace (*ksema*) day and night, and one's concentration will not be disturbed; one can direct one's mind to whatever thought there is in the mind”.

- (7) Cf *Udv(C1)* 10, 11 p.677b.; *Udv(C2)* 13, 14 p.782b; *TbUdv(E)* 11, 12 p.38.

The content in these parallel verses are, however, considerably different from that of ours.

- (8) No parallel verse found so far.
- (9) Here is an example where, although some of the terms used in the Pali and the Indian original of the Chinese *Dharmapada* appear similar, the meanings produced are quite different. This may have occurred either because (a) one or the other text has corrupted readings in the corresponding places; or (b) the originals of both versions were actually quite different from each other.

Cf *Dh(P)* 175; *PDh* 232; *Udv(Sk)* XXVII 2; *Udv(C1)* 2 p.706c; *Udv(C2)* 2 p.785c; *TbUdv(E)* 2 p.64.

- (10) No parallel verse found so far.
- (11) No parallel verse found so far.
- (12) We have read the two characters 邪疑 as two separate terms. But one could also take 邪 to be an adjective; the term will then be 'false doubt'.
- (13) 道
- (14) No parallel verse found so far. Mizuno (p.156) however compares this with *Dh(P)* 174.
- (15) We have taken §6 to be an adverb ('more', 'further'). One could also take it as a verb, meaning 'experience', in which case the translation will be: 'There is no evil that he will not experience'.
- (16) C.f. *Dh(P)* 176; p.18; *PDh* 297; *Udv(Sk)* IX 1; *Udv(C1)* 1 p.668a; *Udv(C2)* 1 p.781c; *MĀ* 3 p.436b; *SĀ* 1075 p.280b; *SĀ(var)* 14 p.378a; *T12* 7 p.405a; *T12* 7 p.645c; *Sdsp* 8 p.46b; *MsarV(C)* 14 p.697a, 25 p.761a; *T24* 11 p.966c.
- (17) No parallel verse found. However, one might compare this with the following: *Dh(P)* 178; *T32* 12 p.458a; *Dh(C)* 8 p.560a.
- (18) Our text has 厭 ('disgust'), as is in the *DhAv(C)* (p.594b). We follow all the other edns to read 致. The Sung edn of the *DhAv(C)* reads quite differently: "諸天為所滅" ('the devas are destroyed') It is also possible that 厭 in our text could have been a mistake for 滅 ('to destroy'), in which case we may translate: 'The insane is [thus] destroyed'.
- (19) No parallel verse found so far. However, cf *Udv(Sk)* V 12.

22 ON THE BUDDHA

The chapter 'On the Buddha' explains the [Buddha's] holy virtues which are always beneficial for salvation; they are made clear so that they may serve as guiding principles for the world.

- (1) Having¹ made the conquest he is not subject to evil,
He is completely victorious over the world;
Saintly wise, and of boundless sphere,
[The Buddha] initiates the ignorant into the Path².
- (2) Disentangled from [craving's] net and unimpeded;
Lust exhausted, amassing nothing;
The Buddha's mind is profound, without a limit.
He leads those not on the Path to embark on it³.
- (3) Steadfastly established in one-mindedness,
Left home, in quiescence day and night,
Root cut off, with no lustful thoughts
- [Such are] the awakened ones⁴, the clearly mindful⁶.
- (4) He has seen the Truth, and is pure, undefiled,
Having crossed the sea of the five pathways
— The Buddha - arises, illuminating the world,
In order to remove sufferings⁷.
- (5) Difficult it is to be born as a human.
Difficult too the obtaining of longivity for mortals.
Difficult is the arising of Buddhas in the world.
Difficult it is to hear the Buddha-dharmā⁸.
- (6) I had no one for a master⁹,
Alone, nor had I any companion.
Accumulating one¹⁰ practice I have become a Buddha
By myself¹¹ I have mastered the Noble Path¹².
- (7) A boatman can cross over water;
Vigour serves as the bridge.

Men are bound by their castes;
He who can cross over is a hero¹³.

- (8) Those having destroyed evil and crossed over are the Buddhas.
Those on the land are the brahmins.
Those who remove famine are the Dharma-trainees.
Those who cut off the caste lineage are the disciples⁴.
- (9) Of mental devotion, endurance is foremost.
'Nirvāna is supreme' say the Buddhas.
He who has left home¹⁵ to be a *śramaṇa*.
Does no harm to others¹⁶.
- (10) Do not harass by speech or harm;
Restrain fully in accordance with the precepts;
Be moderate in food and give up bodily greed;
Maintain your practice in a secluded abode;
Apply your mind to the gaining of wisdom¹⁷.
— This is practicing the Buddhas' teaching¹⁸.
- (11) Not to do evil,
To cultivate all good,
To purify one's own mind,
— This is the Teaching of the Buddhas⁹.
- (12) [I,]²⁰ the Buddha am the Exalted One;
[I] have eradicated the cankers and have no lust;
[I] am the hero amongst the Sakyans;
The whole lot [of gods and men]²¹ accords with [my] mind²².
- (13) Happy indeed is the result of merit;
Whereby all wishes are fulfilled.
[One with merit] promptly moves to quiescence
And arrives by himself at Nirvāna²³.
- (14) Many go for refuge
To spirits in hills, rivers and trees,
And to images in shrines;
Offering sacrifices and praying for blessing²⁴.
- (15) Refuges like these
Are neither safe nor supreme.

They cannot come
To deliver us from all unsatisfactoriness²⁵.

- (16) If one goes for refuge
To the Buddha, Dharma and Sangha;
The virtuous Four Truths;
One will definitely see [with] Right Knowledge²⁶:
- (17) [Namely], That *saṃsāra* is extremely unsatisfactory;
That from [seeing] the Truths one crosses over²⁷.
That the Eight-fold Path which transcends existence,
Eradicates all unsatisfactoriness²⁸.
- (18) Refuge in these Three Treasured Ones,
Is most safe, is supreme;
Only if one has these [refuges]
Can one transcend all unsatisfactoriness²⁹.
- (19) If a man [accords with] the middle and the proper,
And sets his mind on the Way, without miserliness;
Propitious indeed such a man is,
Who goes for refuge in the Buddha³⁰.
- (20) A man of wisdom is hard to encounter,
And he is not to be found everywhere;
Where such a man is born,
The kinsmen are blessed³¹.
- (21) Happy is the arising of Buddhas.
Happy is the preaching of the Doctrine.
Happy is the unity of the Sangha;
Unity brings constant peace³².

Notes

- (1) Both our text and the parallel verse in *Udv(C1)* p.717c has 己 ('one-self'). But we have taken this to be a manuscript mistake for 已 ('already' - indicating a 'perfect tense'). Cf *jitam* in *Dh(P)* 179.
- (2) *Udv(C1)* commentary 9 p.717c: "When an enemy is conquered the worldly people call it a conquest. But such a conquest is not [true] conquest. It is only when the *āsravas* are destroyed and *kleśas* are exhausted and all fetters are completely annihilated that we can call it a conquest. One [then] is a king to the whole world, without a match".
- (3) Cf *Dh(P)* 179; *PDh* 276; *Udv(Sk)* XXIX Yuga 52; *Mvu* iii 91; *Udv(C1)* 5 p.717c; *Udv(C2)* 6 p.787c; *T3* 51 p.888b, p.890a; *T28* 7 p.468c; (c) also *Udv(C1)* 42 p.752c; *Udv(C2)* 47 p.794a; *TbUdv(E)* 7 p.79(?)
- (4) Cf *Dh(P)* 180; *PDh* 277; *Udv(Sk)* XXIX 53; *Mvu* iii 92; *T3* 51 p.888b p.890a; *MVS* 188 p.942a; *T28* 7 p.468c (cf also *Udv(C1)* 41 p.752b *Udv(C2)* 46 p.794a)
- (5) We believe 學 ('to train') to be a manuscript mistake for 覺 ('awake - *bud*). The second line too speaks of a continuous quiescence (of Nirvāna) which can only be of the Buddha. Moreover, the Pali line *sambuddhānaṃ satīmatam* in the parallel verse of *Dh(P)* 181 supports this reading. As the word stands (學), however, the line will have to be rendered:
- His training is proper and his mindfulness is clear.
- 'training' referring presumably to that of the bodhisattva before Buddhahood. *Udv(C1)* (p.718b) has a parallel verse with the first two lines identical, but the last two lines entirely different from ours. It refers the first two lines to any practitioner deserving praise from the Buddha (rather than to the Buddha Himself). *TbUdv(E)* 8 p.79., however agrees with the Pali here.
- (6) Cf *Dh(P)* 181; *PDh* 244; *Udv(Sk)* XXI 9; *Udv(C1)* 9 p.718; *Udv(C2)* 10 p.787c (also cf *TbUdv(E)* 8 p.79).
- (7) No parallel verse found so far.
- (8) Cf *Dh(P)* 182; *PDh* 334; *Dh(Gr)* 263; *DhAv(C)* p.594c; *T12* p.733a
- (9) We follow the other three editions to read 師 ('master'). The last line of the first two verses of *Udv(C2)* (p.787b), however, suggest that 師保 is to be separated as 'master and certifier (or guarantor)'.
 .
- (10) The *Udv(C2)* (p.787c) version says 'many practices' (諸行)

- (11) 自行 - lit: 'naturally'.
- (12) Cf *Udv(Sk)* XXI 4; *Udv(C1)* p.717b; *Udv(C2)* p.787c; *TbUdv(E)* 4 p.78.
- (13) Cf *Udv(C2)* p.787c (identical).
- (14) No parallel version found so far. However, cf *Udv(Sk)* XI 15
- (15) We have taken 罪 to be a manuscript mistake for 家 ('home'). Cf *Pabbajito* in *Dh(P)* 184. All the parallel verses (see following notes) agree with the Pali here.
- (16) Cf *Dh(P)* 184; *PDh* 239; *Udv(Sk)* XXVI 2; *Prāt* (of Mahās, Mūlasarv, Sarv); *Mahāvādāna* II 159; *Dh(C)* p.573a; *Udv(C1)* 2 p.731a; *Udv(C2)* 2 p.740b; *EĀ* 44 p.786c; *T1* p.158a; *T22* p.199c; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040b; *T23* p.478c; *T23* p.488a; *MSarv(C)* 50 p.904b; *MSarbnv(C)* p.517a; *T24* 14 p.615b; *T24* p.659b; *SmP(C)* 5 p.707c.
- (17) However, 有點 could be the transliteration for *yoga* (The standard one, however, is 瑜伽), suggested by *adhicitte ca ayoga* in *Dh(P)* 185.
- (18) Cf *Dh(P)* 185; *Udv(Sk)* XXXI 50; *Prāt* (of Mahās, Mūlasarv, Sarv); *Udv(C1)* 39cd, 40 p.763c; *Udv(C2)* 38cd, 39 p.796a; *EĀ* 44 p.787a; *T22* p.200a, p.206a; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040b; *T23* p.478c; *T23* p.488a; *MSarv(C)* 50 p.904b; *MSarbnv(C)* 20 p.1019c; *T24* p.507c; *T24* p.517a; *T24* 14 p.615c; *T24* p.659b; *SmP(C)* 5 p.707c; *TbUdv(C)* 54 p.141
- (19) Cf *Dh(P)* 183; *PDh* 357; *Udv(Sk)* XXVIII 1; *Mvu* iii 420; *Prāt* (of Mahās, Mūlasarv, Sarv); *Udv(C1)* 1 p.741b; *Udv(C2)* 1 p.792a; *EĀ* 1 p.551a, 44 p.787b; *T12* 15 p.451c; *T12* 14 p.693c; *T22* p.200a, p.206b; *T22* p.213c; *T22* p.555c; *T22* p.565a; *T22* p.1022c, p.1030a; *T22* p.1040c; *T23* p.478c; *T23* p.488b; *MSarv(C)* 50 p.904c; *MSarbnv(C)* 20 p.1020a; *T24* p.507c; *T24* p.517a; *T24* 14 p.616b; *T24* p.659c; *SmP(C)* 5 p.707c; *MPPS* 18 p.192b; *T26* 10 p.77b, 13 p.92a; *JPS* 1 p.920b; *T26* 1 p.774b; *MVS* 14 p.71a; *Old MVS* 9 p.58a; *YBS* 17 p.385a; *TbUdv(E)* 1 p.111.
- (20) *Udv(C1)* p.717: 'I am the World-honoured One' *Udv(C2)* p.787b: "I am the Buddha, the World-honoured one"
- (21) Both *Udv(C1)* (p.717a) and *Udv(C2)* (p.787b) have "gods and men" as the third line.
- (22) Cf *Udv(C1)* p.717a (identical verse); *Udv(C2)* p.787b (also cf *TbUdv(E)* 5 p.78).

- (23) Cf *Udv(C1)* p.754b; *T4* p.160c; *TbUdv(E)* 13 p.127. *Udv(C1)* (p.754c) gives the occasion for the utterance of this (parallel) verse as follows: “..... Formerly, Mara led an army of eighteen billions, who had a hundred heads in a single body, horrifying in appearance; and also tigers, wolves, lions, poisonous snakes, scorpions - in order to terrify the Tathāgata. The Tathāgata, by the force of His merit, crushed the demons. Māra then receded, whereupon the Bhagavat spoke this verse...”
- (24) Cf *Dh(P)* 188; *PDh* 216; *Udv(Sk)* XXVII 31; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* 3 p.601c; *Udv(C1)* 25 p.740b; *Udv(C2)* 25 p.791c; *T24* 26 p.333a; *MVS* 34 p.177a; *MVS(old)* 18 p.134a; *Ak(C)* 14 p.76c; *Akb(C)* 11 p.233c; *TbUdv(E)* 26 p.109.
- (25) Cf *Dh(P)* 189; *PDh* 217; *Udv(Sk)* XXVII 32; *Divy* 164; *AkB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 26 p.740b; *Udv(C2)* 26 p.791c; *T24* 26 p.333a; *MVS* 34 p.177a; *MVS(old)* 18 p.134a; *T28* 6 p.574cf; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 27 p.109.
- (26) Cf *Dh(P)* 190; *PDh* 218; *Udv(Sk)* XXVII 33; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 27 p.740b; *Udv(C2)* 27 p.791c; *T24* 26 p.333a; *MVS* 34 p.177a; *MVS(old)* 18 p.134a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 28a-f p.109.
- (27) Unlike in the parallel Pali verse, *duḥkha-samuccaya* is not explicitly mentioned here. One could perhaps see this included in ‘[see ing] the Truths’ which would include the seeing of the origin of *duḥkha*.
- (28) Cf *Dh(P)* 191; *Udv(Sk)* XXVII 34; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 28 p.740b; *Udv(C2)* 28 p.791cf; *T24* 26 p.333a; *MVS* 34 p.177a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* ii p.233c; *TbUdv(E)* 28 *ghi* p.109.
- (29) Cf *Dh(P)* 192; *PDh* 219; *Udv(Sk)* XXVII 35; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 29 p.740b; *Udv(C2)* 29 p.792a; *T24* 26 p.333a; *MVS* 34 p.177a; *MVS(old)* 18 p.134a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 28j-m p.109
- (30) There seems to be no parallel verse for this.
- (31) Cf *Dh(P)* 193; *PDh* 79; *Udv(Sk)* XXX 27; *Mvu* iii 109; *Dh(Gr)* 173; *Udv(C1)* 28 p.756b; *Udv(C2)* 28 p.794c; *T17* p.733a (also cf *TbUdv(E)* 27 p.129).
- (32) Cf *Dh(P)* 194; *PDh* 68; *Udv(Sk)* XXX 22; *AKB* p.7; *Udv(C1)* 23 p.755c; *Udv(C2)* 23 p.794c; *T1* p.860c; *T17* p.732a; *T24* p.659a; *T24* 1 p.525b; *T32* p.726a; *AK(C)* 1 p.2c; *AKB(C)* 1 p.163b; *T3* p.479c.

23 HAPPINESS¹

The chapter on 'Happiness' differentiates between what leads to happiness and what leads to danger. [It explains that] when one gives up evil and accords with good, one gains happiness and will not fall.

- (1) We² already live in happiness,
Hating not amidst the hateful.
While others harbour hatred,
We course without hating³.
- (2) We already live in happiness,
Not falling sick amidst the sick.
While others fall sick,
We course without sickness⁴.
- (3) We already live in happiness,
Worrying not amidst the worried.
While others have worries,
We course without worrying⁵.
- (4) We already live in happiness,
Pure, desiring naught⁶.
We feed on joy,
Even as the Radiant Devas⁷.
- (5) We already live in happiness
Living a simple life, contented.
The fire of Mithila kingdom⁸
- How can it burn us⁹?
- (6) Victory begets hatred;
The defeated feels inferior.
Renouncing thoughts of victory and defeat,
One is happy, without combatting¹⁰.
- (7) There is no heat like lust,
There is no poison like anger;
There is no misery like the body;
There is no happiness like the quiescence [of Nirvāna]¹¹.

- (8) Without being happy with small happiness,
Small eloquence, small intelligence;
He who sets his mind on the big ones,
Will achieve big happiness².
- (9) I am the World Honoured One,
Forever released, sorrowless.
I have perfectly transcended the triple existence;
And alone, defeated the evil ones³.
- (10) Happiness is seeing the holy ones.
Happiness is the association [with them].
Being able to part with fools
Is good and uniquely happy⁴.
- (11) Happiness is the keeping to the Right Path.
Happiness is the skillful⁵ preaching of Dharma.
By not disputing with the world,
And endowed with precepts, one is always happy⁶.
- (12) Happiness is living with the virtuous,
Like [that of] meeting with kinsfolk.
He who draws near to the virtuous and wise
Will hear much and get far away⁷.
- (13) Few are those who live long,
And many are those who leave the world.
In one's training one should seize the means
Which gives happiness till old age⁸.
- (14) For those wishing for the *ambrosia*,
The Cessation Truth - the removal of craving - is bliss.
Those wishing to transcend the suffering of *samsāra*;
Should take the taste of *ambrosia*⁹.

Notes

- (1) The Chinese character 安 conveys not only happiness, but also peace, serenity, comfort, safety, security etc. The title, 安寧 in fact may be said to convey more the sense of 'peace' and 'serenity' than just 'happiness'.

In this connection, we should also note that in this chapter, where in the Pali and Sanskrit parallel verses we find *sukha*, the corresponding Chinese are found to be variously 安, 樂, 快. This is quite likely due to the inconsistency of translation on the part of the translators who included both Indians and Chinese.

- (2) 我 in the Chinese can be in singular, 'I'. The same remark also applies to the first line of the next four verses.
- (3) Cf *Dh(P)* 197; *PDh* 255; *Udv(Sk)* XXX 47, 43, 45, 46, 48; *Dh(Gr)* 166, 165, 167, 168; *TbUdv(E)* 44 p.132.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594). But also cf *Udv(C1)* 43 p.758b; *Udv(C2)* 43 p.795a.

- (4) Cf *Dh(P)* 198; *PDh* 235; *Udv(Sk)* XXX 45, 43, 46 - 48; *TbUdv(E)* 42 p.132.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594(C). But also cf *Udv(C1)* 43 p.758b; *Udv(C2)* 43 p.795a.

- (5) Cf *Dh(P)* 199; *PDh* 256; *Udv(Sk)* XXX 43, 45 - 48; *Dh(Gr)* 165, 164, 167, 168.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594c). But also cf *Udv(C1)* 42 p.758b; *Udv(C2)* 42 p.795a.

- (6) 無為 lit. 'not doing', 'non-action', is usually the translation for *asamskṛta*.
- (7) Cf *Dh(P)* 200; *PDh* 257; *Udv(Sk)* XXX 49, 44, 50; *Mbh* xii 276; *Dh(Gr)* 168, 164-167; *TbUdv(E)* 47 p.131; *Udv(C1)* 44 p.758b; *DhAv(C)* 3 p.594c; *Udv(C2)* 44 p.795a; *SĀ* 1095 p.288a.

- (8) This stanza finds a parallel only in *TbUdv(E)* (47 p.132). The Tibetan commentary (*op. cit.*, n.91) says that "a king gave up his attachment to the kingdom of Mithila. When it caught on fire the Buddha spoke these words to him."

- (9) This appears to be the only Chinese version (also included in *DhAv(C)* p 594c - 595a). Cf *TbUdv(E)* 46 p.132.

- (10) Cf *Dh(P)* 201; *PDh* 81; *Udv(Sk)* XXXI; *Avs* i 57, *Dh(Gr)* 180; *DhAv(C)* 3 p.594c; *TbUdv(E)* 1 p.126; *Udv(C1)* 1 p.753a; *Udv(C2)* 1 p.794; *SĀ* 1153 p.307b, 1263 p.338c; *SĀ(var)* 63 p.395c *T4* 1 p.207c; *T4* 2 p.456b.
- (11) This is the only Chinese version (also included in *DhAv(C)* p.595a). Cf *Dh(P)* 202; *PDh* 81.
- (12) This appears to be the only version. But also cf *TbUdv(E)* 30 p.130; *Udv(C1)* p.757a; *Udv(C2)* p.794c.
- (13) This appears to be the only version.
- (14) Cf *Dh(P)* 206; *PDh* 69; *Udv(Sk)* XXX 25, *Dh(Gr)* 175, *DhAv(C)* 3 p.601c; *Udv(C1)* 26 p.756b; *Udv(C2)* 26 p.794c; *Bc(C)* 48 p.877c; *TbUdv(E)* 25 p.129.

The last two lines may also be rendered as follows: “[Happiness] is being able to part with fools. The doing of good is uniquely happy.”

- (15) We have followed the variant reading 巧 (‘skillfully’).
- (16) This appears to be the only version.
- (17) Cf. *DhAv(C)* 3 p.601c; *Dh(P)* 207; *PDh* 70; *Udv(Sk)* XXX 26, XXV 24; *Dh(Gr)* 176; *Udv(C1)* 27 p.756b, 19 p.730b; *Udv(C2)* 27 p.794c, 21 p.790b; *TbUdv(E)* 27 p.129, 23, 24 p.98.
- (18) This appears to be the only version.
- (19) This appears to be the only version.

24 AFFECTION

The chapter on affection aims at teaching us to restrain from over indulgence in affection. If we can be free from craving, we shall be without sorrows.

- (1) What contravenes the spiritual life¹ one accords with it;
What accords with the spiritual life one contravenes it,
Leaving the real good one grasps at the pleasant
- Such is according with craving².
- (2) Do not seek to be with the beloved
Nor should one have unbeloved.
The meeting with the beloved is painful;
Meeting with the unbeloved is also painful³.
- (3) Therefore create not any endearment
Affection and hatred originate from evil.
For those who are free from bonds,
There is neither affection nor hatred⁴.
- (4) Endearment begets sorrow
Endearment begets fear
For him free from endearment
Whence sorrow, whence fear?⁵
- (5) Attachment begets sorrow,
Attachment begets fear.
For him free from attachment
Whence sorrow, whence fear?⁶
- (6) Craving begets sorrow
Craving begets fear
For him liberated, without craving;
Whence sorrow whence fear?⁷
- (7) He who desires the Dharma, endowed with virtue,
Who is truthful and shameful,
Who goads himself to be near the Way⁸,
Him do people hold dear⁹.

- (8) He who externalizes not his desire state,
Who speaks having first rectified his thoughts,
Whose mind is free from lust;
Will stop the stream and cross over!¹⁰.
- (9) As one who has gone on a long journey,
And returns safe from afar;
His kinsfolk are well and happy,
Rejoicing to see him return!¹¹.
- (10) Likewise, he who delights in merit-making,
Having gone from here to there
Will receive the blessing of his merit
Just as kinsmen's rejoicing in his return!¹².
- (11) Rise up and follow the holy teachings,
Restrain from what is unskillful.
When you meet one close to the Way, devote to him;
Do not get close to those away from the Way!¹³.
- (12) Those near the Way and those not,
Will go!¹⁴ to different places:
Those near Way will ascend to heaven;
Those not near will fall into hell!¹⁵.

Notes

- (1) 道 lit. 'way'
- (2) This is the only Chinese version. cf *Dh(P)* 209; *PDh* 173; *Udv(Sk)* V 9; *Dh(Gr)* 266.
- (3) Cf *Dh(P)* 210; *PDh* 73; *Udv(Sk)* V 5; *Udv(C1)* 6 p.651b; *Udv(C2)* 5, 6 p.780a.
- (4) Cf *Dh(P)* 211; *PDh* 74; *Udv(Sk)* V 8; *Udv(C1)* 4 p.650c.
- (5) Cf *Dh(P)* 212, *PDh* 72; *Udv(Sk)* V 1, V 2, II 2,3; *Avs* i 191; *DhAv(C)* 3 p.595c; *Udv(C1)* 1 p.649c; *Udv(C2)* 1 p.779; *T12* p.437c; *T12* 11 p.679b; *T3* p.391bf; *T17* p.723c.
- (6) Cf *Dh(P)* 214; *Udv(Sk)* II 3, 2, V 1; *DhAv(C)* 3 p.595c; *Udv(C2)* 3 p.778a.
- (7) Cf *Dh(P)* 216; *Udv(Sk)* II 2, 3, V 1, *DhAv(C)* p.595c
- (8) 行身近道 cf 能有救身者，
能誠自身者 and 能保愛自身
in *Udv(C1)*, *Udv(C2)*, *YBS (C)*, respectively.
- (9) Cf *Dh(P)* 217; *PDh* 294; *Udv(Sk)* V 24; *Dh(Gr)* 322; *DhAv(C)* 3 p.595c; *Udv(C1)* 21 p.654a; *Udv(C2)* 21 p.780b; *YBS(C)* 18 p.380b; *TbUdv(E)* 24 p.24.

成信 in the second line of *Udv(C2)* is a mistake for 誠信 (as in *Udv(C1)*); cf also 言諦實 in *YBS (C)* and in *saccāvādinam* in *Dh(P)*). Willemen, however, translates: "who perfectly believes" (*Op. cit.* p.26).
- (10) Cf *Dh(P)* 218; *Udv(Sk)* II 9; *DhAv(C)* 3 p.595c; *Udv(C1)* 10 p.629b.
- (11) Cf *Dh(P)* 219; *Udv(Sk)* V 20; *Udv(C1)* 17 p. 653c; *Udv(C2)* 17 p.780; *TbUdv(E)* 22 p.24.
- (12) Cf *Dh(P)* 220; *Udv(Sk)* V 21; *Udv(C1)* 18 p.654a; *Udv(C2)* 18

p.780b; *TbUdv(E)* p.24.

- (13) Identical verse in *Udv(CI)* p.654a. Cf *TbUdv(E)* 24, 26 p.24.
- (14) Our text reads 住 ('live'). We follow the variant reading in the other versions as well as in *Udv(CI)*, 往 ("go").
- (15) Identical verse in *Udv(CI)* p.654a. Cf also *TbUdv(E)* 27 p.24.

25 ANGER

The purpose of the chapter on 'Anger' is to [make us] see the damages resulting from anger and hatred. [It explains that] he who is forgiving, kind and gentle, is beloved of gods and men.

- (1) He who is angry sees not the Dharma;
He who is angry knows not the Way¹.
He who can remove anger,
Merit and joy always follow him².
- (2) He who is lustful sees not the Dharma;
The same for he whose mind is deluded.
He who removes lust and delusion,
His merit stands foremost³.
- (3) He who can refrain from anger,
Like halting a running chariot;
Is indeed a fine charioteer,
Who leaves darkness to enter brightness⁴.
- (4) Forbearance excels anger⁵;
Good excels evil;
The winner⁶ is one who gives;
Truthfulness excels deceit⁷.
- (5) Do not cheat, do not get angry,
Do not seek much in your mind,
He who [can do] these three,
Ascends to heaven at death⁸.
- (6) Those who are ever restrained in body,
Who are kind and do not kill;
Go to the celestial abodes
And having reached there become sorrowless⁹.
- (7) Those whose mind is always awake.
Who diligently practice day and night¹⁰;
With their mind determined¹¹ to end corruptions¹².
They will attain Nirvana¹³.

- (8) People blame one another,
From time of old till now.
They blame him who speaks much,
They blame him who is reluctant to speak⁴,
And him who speaks in moderation;
In the world none is not blamed⁵.
- (9) One with a craving mind is unlike a noble one,
Not being able to keep to the Middle.
He either blames altogether or praises altogether;
All in order to promote⁶ his own name⁷.
- (10) He who is praised by the wise,
Is to be regarded as virtuous.
Such a man endowed with wisdom and precepts
Is beyond any blame whatsoever⁸.
- (11) He who is pure as an arahat;
Do not vilify him.
He is praised by gods⁹,
As by Brahma and Sakya²⁰.
- (12) Always guard and be cautious of your body,
So as to be restrained from anger²¹.
Forsaking evil bodily acts,
Advance in the practice of virtues²².
- (13) Always guard and be cautious of your speech,
So as to be restrained from anger.
Forsaking speech of evil,
Rehearse the words of Dharma²³.
- (14) Always guard and be cautious of your mind,
So as to be restrained from anger.
Forsaking evil thoughts in the mind,
meditate and be mindful of the Way²⁴.
- (15) He who is restrained in body and speech
And who controls his mind;
Giving up anger and practising the Way,
Is the strongest in forbearance²⁵.

- (16) Give up anger, renounce conceit
 And avoid all lustful cravings²⁶.
 Not clinging to the psycho-physical existence,
 And being unattached, one will end suffering²⁷.
- (17) He who removes anger the moment it arises;
 He who restrains from lust as it occurs;
 He who is heroic in renouncing ignorance;
 All these people will find happiness²⁸.
- (18) He who cuts off anger sleeps well,
 Hatred ceasing, there is no²⁹ sorrow.
 Anger is the root of all poisons.
 A brahmin with a soft mind
 And good words will gain fame;
 [Anger] removed, there is no worry³⁰.
- (19) He who, together with other like-minded,
 Collaborates in evil doing;
 Company being parted, is left with anger,
 With which fire he torments himself³¹.
- (20) He who knows no moral fear or shame,
 Who observes no precepts and is angry;
 Is dragged on by anger
 And never gets tired of the toil of existence³².
- (21) The strong goes near [and clash with] the warriors.
 Those without strength go near the weak.
 [But] endurance is indeed best;
 One should always endure the weak³³.
- (22) A person slighted by all
 Is endured by one with strength.
 For endurance is indeed best;
 One should always endure the weak³⁴.
- (23) We as much as others,
 Have great fear regarding three³⁵
 If we perceive the [mis-] deeds of others
 We should destroy [the fault]³⁶ within ourselves³⁷.

- (24) Do things from the view-points of both:
Ourselves as much as others³⁸.
If we perceive the [mis-] deeds of others
We should destroy [the faults] within ourselves³⁹.
- (25) The very wise excels the fools⁴⁰,
Who utter abuse and evil words.
He who wishes to win always,
Should remain silent to [abusive] words⁴¹.
- (26) The doers of evil
Get retribution of anger for their anger,
Those who reciprocate not anger with anger,
Win over those defeated in clashes⁴².

Notes

- (1) 道
 - (2) This and the following verse are not found in any other *Dharmapada* versions. They are the only two verses in this chapter which are pentasyllabic.
 - (3) See n.2 above.
 - (4) Cf *Dh(P)* 222; *Udv(Sk)* XX 22, *Dh(Gr)* 275; *Udv(C1)* 20 p.716b; *Udv(C2)* 19 p.787b; *SĀ* 1107, p.291b, 1108, p.291c, 1109, p.292a, 1151, p.307a; *Smp(C)* 15 p.780b; *SĀ(var)* 74 p.400b, 75 p.400c; *TbUdv(E)* 23 p.77.
 - (5) Though the parallel Pali verse, *Dh(P)* 223, has *jine* in the imperative, the Chinese verse does not suggest such a mood (Nor does the Tibetan judging from *TbUdv(E)*, p.76). Moreover, the *Udv(C1)* comm. (p.716a) on this same verse clearly shows that the sense is not imperative.
 - (6) *Udv(C1)* comm (p.716a) : “ ‘winner’ here means he who has defeated avarice.”
 - (7) Cf *Dh(P)* 223; *Udv(Sk)* XX 19; *Mbhv* 39, 73, 74; *Dh(Gr)* 280; *Udv(C1)* 18 p.715cf; *Udv(C2)* 17 p.787b; *SĀ* 1151 p.306cf; *SĀ(var)* 75 p.400c; *TbUdv(E)* 20 p.76.
 - (8) Cf *Dh(P)* 224; *Udv(Sk)* XX 16; *Dh(Gr)* 281; *Udv(C1)* 15 p.715b; *Udv(C2)* 14 p.787b; *TbUdv(E)* 17 p.76.
- In comparison to the Chinese versions, the Tibetan one is closer to *Dh(P)*
- (9) Cf *Dh(P)* 225; *Udv(Sk)* VII 7 (see also VII 8-10); *PDh* 240; *Udv(C1)* 7 p.661b; *Udv(C2)* 7 p.781a; *Udv(C1)* is almost *verbatim* identical with *Dh(P)*.
 - (10) We follow *Sung, Yuan, Ming*, to read 暮 instead of 慕 (‘admire’).
 - (11) 意解 can also be rendered ‘mind freed’. But it seems to correspond to *adhimutta* in *Dh(P)* 225. *Udv(C2)* p.780 paraphrases by 明解 (‘clearly understanding’), which supports our interpretation.
 - (12) 漏 -āsava
 - (13) *Dh(P)* 226; *PDh* 269; *Udv(Sk)* XV 8; *Dh(C)* 9 p.561b; *Udv(C1)* 10 p.700c; *Udv(C2)* 8 p.784c, 8 p.780c; *TbUdv(E)* 8 p.56.

- (14) Our text reads 忍 , ‘endure’. We have followed the other three variant versions which read 詡 , ‘reluctant to speak’.
- (15) *Dh(P)* 227; *PDh* 283; *Udv(SK)* XXIX 45; *Dh(Gr)* 237; *DhAv(C)* p.596b; *Udv(C1)* 5 p.695c, 35 p.751c; *Udv(C2)* 40 p.793c; *Arv(C)* p. 177b; *TbUdv(E)* 45 p.123.
- (16) We have taken 利 as a verb ‘to benefit’, following the line 但利甚名 in the parallel verse in *Udv(C1)* p.752. The same is suggested by *Udv(C2)* 41 p.793c. But it can also be understood as a noun (‘gain’, ‘profit’), as suggested by *DhAv(C)* (p.596b) comm on the parallel verse.
- (17) Cf *Dh(P)* 228 (sense quite different from that of *Dh(C)*; *PDh* 284; *Udv(Sk)* 46; *Dh(Gr)* 240; *DhAv(C)* p.596b; *Udv(C1)* 36 p.752a; *Udv(C2)* 41 p.793; *Arv(C)* p.177b.
- (18) Cf *Dh(P)* 229; *PDh* 286; *Udv(Sk)* XXIX 47ab, 48ab; *Dh(Gr)* 241; *DhAv(C)* p.596b; *Udv(C1)* 37 p.752a; *Udv(C2)* 42 p.793c.
- (19) Our text has 人 (‘men’). But we follow the variant 天 (*deva*) in the other three versions, as it is supported by *Dh(P)* 230.
- (20) Cf *Dh(P)* 230; *A* ii 8; *Vm* 48; *PDh* 287; *DhAv(C)* p.596b.
- (21) This second line is identical with those in the next two verses (on speech and mind). The idea seems to be that caution in body, speech and mind, each helps to restrain one from anger. This latter idea, which seems quite fitting in this chapter on anger, is not explicit in the parallel Pali verse (*Dh(P)* 231, 232, 233); and as a result the English translations generally do not show it (*eg. cf. Nārada* p.195; *Buddhadatta* p.63). The same sense is indicated by *Dh(C)* 25.15 below.
- (22) Cf *Dh(P)* 231; *Udv(Sk)* VII 1, *PDh* 279; *Udv(C1)* 1 p.660a; *Udv(C2)* 1 p.781a; *TbUdv(E)* 1 p.28; *EĀ* 12 p.604b.
- (23) Cf *Dh(P)* 232; *PDh* 280; *Udv(Sk)* VII 2, *Udv(C1)* 2 p.660b; *Udv(C2)* 2 p.781a; *TbUdv(E)* 2 p.28; *EĀ* 12 p.604b.
- (24) ‘Way’ is 道 cf *Dh(P)* 233; *PDh* 281; *Udv(Sk)* VII 3; *Udv(C1)* 3 p.660c; *Udv(C2)* p.781a; *TbUdv(E)* 3 p.28; *EĀ* 12 p.604b.
- (25) *Dh(P)* 234; *Udv(Sk)* VII 10; *Dh(Gr)* 51; *Udv(C1)* 10 p.662b; *EĀ* 12 p.604b; *TbUdv(E)* 4 p.28.
- (26) Our text has 愛會 (‘meeting with the beloved’). We have preferred the variant in the other three versions, 愛貪 (‘lustful craving’, ‘attachment’).

- (27) Cf *Dh(P)* 221; *Si* 23, 25; *PDh* 238; *Udv(Sk)* XX 1; *Dh(Gr)* 174; *Udv(C1)* 1 p.713b; *Udv(C2)* 1 p.787a; *TbUdv(E)* 1 p.74.
- (28) Cf *Udv(C1)* 2 p.713b; *Udv(Sk)* XX 2; *TbUdv(E)* 2 p.74.
- (29) Our text reads 姪 ('lust'), which does not fit in with the sense of the first line. We take it to be a misprint for 除 ('remove') or 無 ('no', 'without'). This is supported by the sense in the parallel verse in *Udv(C1)* and *Udv(C2)* (ref. in next note).
- (30) Cf *Udv(C1)* 3 p.713c; *Udv(C2)* 2 p.787a; *Udv(Sk)* XX 3; *Dh(Gr)* XVII 16; *Netti* p.145; *TbUdv(E)* 3, 4 p.74.
- (31) The parallel verse in *Udv(C2)* (p.787a) has :
- One who gives rise to anger
In committing unskillful deeds;
If he subsequently can remove anger,
His wisdom-fire will blaze up.
- The 'fire' here understood, then, is not that 'fury' which torments. Cf *Udv(C2)* 3 p.787a; *Udv(Sk)* XX 4; *TbUdv(E)* 5 p.74.
- (32) Cf *Udv(C1)* p.714a; *Udv(C2)* 4 p.787a (also cf *Udv(Sk)* XX 5; *TbUdv(E)* 6 p.75).
- (33) Cf *Udv(C1)* p.714a; *Udv(C2)* p.787a; *TbUdv(E)* 7 p.75 (also cf *Udv(Sk)* XX 7)
- (34) We may note the zig-zag piece - the third and fourth lines -common to both this and the previous verse.
- Udv(C1)* (p.714b) : " 'A person slighted by all' - If there be a person slighted by everybody, a wise one amidst the multitude is able to bear with [this slighted person]. Why? This person is alone and weak, and without a refuge; how can one, on top of that, give rise to anger towards him? 'One with strength' refers to [one with] endurance....."
- Cf *Udv(C1)* p.714b; *Udv(C2)* p.787a; *TbUdv(E)* 22 p.75. (also cf *Udv(Sk)* XX 9)
- (35) Body, speech and mind? Or can 三 ('three') be a misprint for 二 ('two')? Cf comm in *Udv(C1)* (p.714a) on the parallel verse for *Dh(C)* 25.24 quoted in n 37.
- (36) Cf *Udv(C1)* p.714b: 如知彼瞋恙，宜滅己中瑕
-'If we perceive the anger of others, we should destroy the faults within ourselves'.

- (37) Cf *Udv(C1)* p.714b; *Udv(C2)* p.787a; *TbUdv(E)* 13 p.75. (cf also *Udv(Sk)* XX 10, 11)
- (38) We take 教 to be a misprint for 然 as supported by the parallel versions in *Udv(C1)* and *Udv(C2)* (ref. below). *Udv(C1)* (p.714c): “..... For the sake of ourselves and also for the sake of others; protecting ourselves and also protecting others. One constantly reflects in order to avoid two things (see n34 above): (i) fear that one may experience hardship in this very life; (ii) fear that one may get the retribution in the next life.”
- (39) Cf *Udv(C1)* p.714c; *Udv(C2)* p.787a.
- (40) We have followed the other three variant versions which read 善智勝愚. The *Udv(C1)* (p.714c) gives – 若愚勝智 here (the same as *Udv(C2)* p.787b); otherwise identical. *TbUdv(E)* 16 p.76 (which also gives the same sense) comments:
- “The ever evil gang up with their companions to harm the good ones. Day and night they hurl extremely evil words; without there being a single [good] word. [In this way] one evil [word] after another, and their evil heaps up like a mountain. Others of their kind praise them, and compete with one another to be the winner [of evil speech].....”
- “He who wishes to win always, should remain silent to [abusive]words - The Noble Silence is praised by the wise. When [the wise] is slandered he feels no sadness. When he is honoured he is not thereby pleased. When abused, he returns no abuse, and practises endurance. When he is struck, he remains silent without retaliating.”
- (41) Cf *Udv(C1)* p.714c; *Udv(C2)* p.787b; *TbUdv(E)* 16 p.76 (also cf *Udv(Sk)* XX 13).
- (42) Cf *Udv(C1)* p.715c; *Udv(C2)* p.787b; *TbUdv(E)* 20 p.76 (also cf *Udv(Sk)* XX 18).

26 TAINTS

The chapter on 'Taints' distinguishes between purity and corruption. In one's training, one should remain pure, without practising any corruption.

- (1) He who while living has done no good,
At death will fall into the evil destinies.
Swiftly he will go with no [rest] in between
And on arriving, he will find no provisions¹.
- (2) You should seek wisdom
To light up the mind lamp².
Remove taints, don't be defiled;
And you will be rid of the unsatisfactory body³.
- (3) The wise man, gradually,
Slowly and progressively,
Cleanses his mind of stains;
Like a smith refining gold⁴.
- (4) Evil, arisen in a man's mind
Corrodes his own body,
Even as rust from an iron
Eats away itself⁵.
- (5) Non-recitation is the taint of words
Non-exertion is the taint of the home
Non-adornment is the taint of beauty
Heedlessness is the taint of work⁶.
- (6) Avarice is the taint of giving
Unskillfulness is the taint of action,
Both in this life and in the next,
Evil dharmas always constitute taints⁷.
- (7) The taint of all taints
Is ignorance, the worst.
Train to give up evil,
O *bhikṣus!* and be taintless⁸.
- (8) An easy life is one without shame,
Like a crow with a long beak.

Which brazenly bears dishonour.
- Such is a life of defilement⁹.

- (9) A shameful person, though life be hard,
Takes righteously, [remaining] cleanly [of life].
He shuns dishonour and recklessness.
- Such is a life of purity¹⁰.
- (10) A fool is one indulging in killing,
In speaking untruth,
In taking what is not given,
In trespassing on other's wives¹¹.
- (11) In conscious moral transgressions
In getting addicted to intoxicating drinks
Such a man, in every life
Digs up his own root¹².
- (12) Understand thus, O man
Do not contemplate on evil;
A fool who draws near to wickedness
Will for long get himself burnt¹³.
- (13) People give either out of faith
Or in order to get fame.
If one covets¹⁴ others' worthless ornaments,
One will not attain pure concentration¹⁵.
- (14) If one completely removes covetousness,
Cutting off the [craving] mind by the root,
And remains one-minded day and night,
One is sure to attain mental concentration¹⁶.
- (15) Sensual attachment¹⁷ constitutes a taint;
From defilement, there is the corruption¹⁸ of taints
Not getting defiled, nor coursing [in sensual attachment]
One becomes pure and leaves behind the fools¹⁹.
- (16) Seeing others corroding themselves,
One should always reflect within:
Corruption in practice is self-humiliation;
Corruptions having ended, there is no taint²⁰.

- (17) There is no fire hotter than lust.
There is no speed greater than anger.
There is no net denser than delusion.
The craving stream is more rapid than a river²¹.
- (18) There is no track in the sky
There is no outside thought for a *śramaṇa*
Men all delight in evil²²
Only the Buddha is pure, without defilement²³.
- (19) There is no track in the sky.
There are no outside thoughts for a *śramaṇa*.
In the world nothing has permanence.
For the Buddha, there is naught of the self²⁴.

Notes

- (1) Cf *Dh(P)* 237; *T4*, p.161a; *MVŚ* 69 p.356a; *OLD MVŚ* 36 p.264b.
- (2) 定 here is to be understood as being the same as the 錠 corresponding to *dīpaṃ*. Both 定光 and 錠光 are ancient translations of *dīpaṃkara*. The Pali tradition, however, understands *dīpaṃ* in *Dh(P)* 238 as “island”. Cf 定明 in *Udv(C1)* 3b p.702c Brough (*op. cit.*) argues quite cogently that here the context of *Dh(P)* 235-8 makes it certain that the sense of ‘light’ was that primarily intended by the author.
- (3) Cf *Dh(P)* 238; *Udv(Sk)* XVI 3; *Udv(C1)* 3 p.702c; *Udv(C2)* 3 p.785a; *TbUdv(E)* 2 p.60. (Here it is interesting that the English translation gives: ‘And by concentration and fortitude, become an island unto yourself’).
- (4) Cf *Dh(P)* 239; *Udv(Sk)* II, 10; *PDh* 163; *Udv(C1)* p.629b; *Sdsp* 63 p.379a; *TbUdv(E)* 10 p.10.
- (5) Cf *Dh(P)* 240; *PDh* 160; *Udv(Sk)* XI 19; *Udv(C1)* 19 p.671c; *Udv(C2)* 18 p.782a; *T17*, p.731b; *TbUdv(E)* 19 p.36.
- (6) Cf *Dh(P)* 241; *PDh* 157; *DhAv(C)* 3 p.596c.
- (7) Cf *Dh(P)* 242; *PDh* 158; *DhAv(C)* 3 p.596c.
- (8) Cf *Dh(P)* 243; *PDh* 159; *DhAv(C)* 3 p.596c.
- (9) Cf *Dh(P)* 244; *PDh* 164; *Udv(Sk)* XXVII 3; *Dh(Gr)* 221; *Udv(C1)* 3 p.736b; *Udv(C2)* 3 p.791b; *TbUdv* XXVII 2; *TbUdv(E)* 3 p.105. Levi (*op. cit.* p.291) remarks that ‘with a long beak’ in *a* appears to suppose an original *daṃśinā* where *Dh(P)* has *dhaṃśinā*, understood in *DhA* as from *dhaṃś-* (*dhvaṃś-*) ‘to destroy’.
- (10) Cf *Dh(P)* 245; *PDh* 165; *Udv(Sk)* XXVII 4; *Jm* XVI 3; *Dh(Gr)* 222; *Udv(C1)* 4 p.736c; *Udv(C2)* 4 p.791b; *TbUdv* XXVII 3; *TbUdv(E)* 4 p.105. Levi (*op. cit.* p.291), however seems to have deciphered *a* and *b* quite differently.
- (11) Cf *Dh(P)* 246. This and the next three verses are found only in our work and in the Pali.
- (12) This verse is continued from the previous one. Cf *Dh(P)* 247.
- (13) Cf *Dh(P)* 248.

- (14) Our text has 會 ('meet'). But we have preferred the variant 貪 ('to covet') in the other three versions; being supported by *Udv(C1)* 11 p.677: "... And covets others' food and clothing."
- (15) Cf *Dh(P)* 249; *PDh* 327; *Udv(Sk)* X 12, X 13; *Udv(C1)* 11 p.677b; *Udv(C)* 14 p.782b; *TbUdv(E)* 12 p.38.
- (16) Cf *Dh(P)* 250; *Dh(P)* 263; *PDh* 328 *Udv(Sk)* X 13, X 12; *Udv(C1)* 12 p.677b; *Udv(C2)* 15 p.782b; *TbUdv(E)* 13 p.39.
- (17) Our text has 著垢 We follow the variant 著欲 ('desire')
- (18) 漏 lit 'leakage'. We take it to correspond to *āsrava*.
- (19) This seems to be the only version.
- (20) This seems to be the only version. 自欺 in the third line could also mean 'self-deception'.
- (21) Cf *Dh(P)* 251,202; *Udv(Sk)* XXIX 37, *YBŚ(C)* 19 p.383c; *TbUdv(E)* 37 p.122.
- (22) We may suspect a textual corruption somewhere between the word *papañca* (*Dh(P)* 254), and *prapañca* (in *Udv(Sk)* XXIX 38) and *papañca* (which obviously must have been in the original for *Dh(C)* 26,18). Or one could perhaps take this as another indication that the original for *Dh(C)* was not *Dh(P)*.
- (23) Cf *Dh(P)* 254; *Udv(Sk)* XXIX 38; *Udv(C2)* 34 p.793c; *MVŚ* 75 p.388c; *Old MVŚ* 39 p.291b; *YBŚ(C)* 19 p.384a; *TbUdv(E)* 38 p.122.
- (24) Cf *Dh(P)* 255; *Udv(C2)* 35 p.793c.

27 THE SPIRITUALLY COMMITTED¹

The Chapter on the 'The spiritually committed' explains what moral principles are. In Dharma, moral virtues are valued, and there is no place for greed.

- (1) He who is committed to the spiritual path²
Does not compete for profits.
Regarding the profitable and the unprofitable,
He is desireless and undeluded³.
- (2) He who is ever kind and ready to learn,
Who courses with a righteous mind
Embracing the precious [Dharma] at heart, wise;
Is indeed one cultivating the path⁴.
- (3) One becomes a wise one
Not necessarily by arguing much.
He who is secure and fearless
And guards his goodness, is indeed wise⁵.
- (4) One is an upholder of the Dharma
Not simply by speaking much.
He who, though not having heard much
Puts the Dharma into practice himself
And who forgets not the Teaching⁶
May be called a Dharma upholder⁷.
- (5) One becomes an elder
Not simply by being old,
With ripened body and grey hairs.
Such a person [can] be just a fool⁸.
- (6) He in whom are truth, Dharma,
Restraint and kindness;
Who is wise⁹ and pure,
Is indeed an Elder¹⁰.
- (7) One becomes graceful¹¹
Not by having flower-like complexion¹²
While being miserly, jealous and deceitful,
And acting contrary to his words¹³.

- (8) He who can renounce evil
Having cut it off by its root,
Who is wise and hatred-free
Is said to be graceful⁴.
- (9) One becomes a *śramaṇa*
Not merely by shaving one's head
while still telling lies and coveting,
Full of desires like the ordinary people⁵.
- (10) He who can stop doing evil
Who generously propagates the Teaching
Who stills his mind and thoughts
Is indeed a *śramaṇa*⁶.
- (11) One becomes a *bhikṣu*
Not merely by begging at times
While having evil acts and sexual indulgence
This is *bhikṣu* by name only⁷.
- (12) He who abandoning bad and good⁸
Being pure, leads the spiritual life
Who is wise and destroys evil,
Is indeed a *bhikṣu*⁹.
- (13) One becomes a sage
Not by [mere] silence,
Having impure intentions within
And pretending externally²⁰.
- (14) He whose mind attaches to naught,
Who courses contentedly within
Having attained quiescence here and beyond
Is indeed a sage²¹.
- (15) One is said to be spiritually advanced²²
Not [simply] by saving one life
He who strives for universal salvation,
Harmless, is indeed spiritually advanced²³.
- (16) Do not boast of your observances,
[Or that] "My actions are mostly truthful"²⁴.

[Or that] "I have attained mental concentration
By resorting to solitude."²⁵

- (17) Be determined to seek happiness;
Don't learn from the ordinary worldings.
So long as your corruptions are not extinct
You will not be liberated²⁶.

Notes

- (1) Cf 奉持法者 'One who upholds the Dharma' (in stanza #4 below) - hence one committed to the Dharma, the spiritual Path. Also cf. 守道不忘 (*loc. cit.*) *yo dhammaṃ nappamajjati* (*Dh(P)* 259).
- (2) 經道 — lit 'The Path of the *sūtras*'.
- (3) Cf *Dh(P)* 256. In this chapter this and verses # 2,3,13, 14,15 are found only in *Dh(C)* (also included in *DhAv(C)*).
- (4) Cf *Dh(P)* 257; *DhAv(C)* 3 p.597a.
- (5) Cf *Dh(P)* 258; *Dhv(C)* 3 p.597a.
- (6) 守道 lit 'keeping to the Way (= dhamma in *Dh(P)* 259)'. See also n.1 above. We have followed the variant reading 忘 instead of 忌 as *appamāda* is often understood in Buddhism as 'mindfulness'. But 忘 may also be a corruption of 怠 - negligence, which certainly agrees well with *pamāda*.
- (7) Cf *Dh(P)* 259; *Udv(Sk)* IV 21; *Dh(Gr)* 114; *DhAv(C)* 3 p.597b; *Udv(C1)* 21 p.643; *Udv(C2)* 20 p.779b; *TbUdv(E)* 18 p.18, 17 p.17.
- (8) Cf *Dh(P)* 260; *Udv(Sk)* XI II; *Dh(Gr)* 182; *Kalp* 138; *Kalp(C)* 261b; *Mbh* iii 1063, xi 12, xii 323, 324; *Manu* 156; *DhAv(C)* 3 p.597a; *Udv(C1)* 11 p.680; *Udv(C2)* 11 p.782; *EĀ* p.659c 22; *MPPS* p.224b 20; *TbUdv(E)* 11 p.41.
- (9) Our text has 明遠 We follow the variant reading 明達 .
- (10) Cf *Dh(P)* 261; *PDh* 289; *Dh(Gr)* 185; *Udv(Sk)* X 7; *DhAv(C)* 3 597a; *Udv(C1)* 12 p.680a; *Udv(C2)* 12 p.782c; *EĀ* p.659c 22; *TbUdv(E)* 12 p.41.
- (11) We have followed the variant reading 端正 (cf *sādhurūpa*) instead of 端政
- (12) One suspects a textual corruption somewhere between * *varṇa puṣpa* (色如花), *varṇapuṣkala*, *varṇapuṣkalarṇa* *vaṇṇa-pokkharā*, etc.
- (13) Cf *Dh* 262; *PDh* 288; *Udv(Sk)* XXIX 10; *Dh(Gr)* 186; *DhAv(C)* 3 p.597a; *Udv(C1)* 9 p.748bf; *Udv(C2)* 10 p.793a; *TbUdv(E)* 8 p.118.
- (14) Cf *Dh(P)* 263; *PDh* 289; *Dh(Gr)* 187; *DhAv(C)* 3 p.597a; *Udv(C1)* 10 p.748c; *Udv(C2)* 9 p.793a; *TbUdv(E)* 9 p.118.
- (15) Cf *Dh(P)* 264; *PDh* 235; *Udv(Sk)* XI 13; *Dh(Gr)* 188; *DhAv(C)* 3 p.597a; *Udv(C1)* 13 p.680b; *Udv(C2)* 13 p.782c; *TbUdv(E)* 13, 14, 15 p.41.

- (16) Cf *Dh(P)* 265; *PDh* 236; *Udv(Sk)* XI 14, XXXIII 8; *Dh(Gr)* 189; *Udv(C1)* 14 p.680c; *Udv(C2)* 16 p.783a; *TbUdv(E)* 15 p.42.
- (17) Cf *Dh(P)* 266; *Udv(Sk)* XXXII 18; *Mvu* iii 422, *Dh(Gr)* 67; *DhAv(C)* 3 p.597b; *SA* 97 p.27a; *SĀ(var)* p.263; *T28* p.803b; *TbUdv(E)* .
- (18) The *Udv(C1)* verse whose *a* and *b* are identical with those of *Dh(C)* , comments as follows:
 "Birth among devas and men - this is *punya* . Entering into the hells and the animal realm - this is *pāpa* . He is already cut off[from *samsāra*] and will not be born any more. He has exhausted its source and does not cultivate for future existences. Thus, he is said to be "one who has abandoned bad and good."
- Cf *Dh(P)* 267; *Dh(Gr)* 68; *Udv(Sk)* XXXII 19, XI 12; *Mvu* iii 422; *DhAv(C)* 3 p.597b; *Udv(C1)* 12 p.680a; *SĀ* 97 p.27a; *SĀ(var)* 263p.466b; *I* 28 10 p.803b; *MPPS* 22 p.224b; *TbUdv(E)* 21 p.146. *Kalp gāthā* 3 (*vide* Tomomatsu E *loc. cit.* , pp283ff);Also cf. *Kalp(C)* p.261b.
- In *a*, we have followed the order "bad and good" as it stands, though *Dh(P)* has ' *puññañ ca pāpañca* '. The *Dh(C)* order may or may not be significant. But *c* differs significantly from *Dh(P)* 267c. See *infra* , INTRODUCTION 4.2
- (19) Cf *PDh* 268; *MNd* 58, 336; *CNd* 84; *DhAv(C)* 3 p.97b.
- (20) Cf *PDh* 269; *MNd* 58, 336; *CNd* 84; *DhAv(C)* 3 p.597b.
- (21) 有道
- (22) *Dh(P)* 270; *DhAv(C)* 3 p.597b.
- (23) 多誠 Would this suggest that the original could have been something akin to the form *bāhusaccena*, like in *Dh(P)* 271; and not in the Skt form *bāhuśrutya* (cf *Udv(Sk)* XXXII 31) which could not have been missed ?
- (24) Cf *DhP* 271; *PDh* 271; *Udv(Sk)* XXXII 31; *Mvu* iii 422; *Dh(Gr)* 65; *Udv(C1)* 23 p.767a; *Udv(C2)* 22 p.797a; *TbUdv(E)* 36 p.148.
- (25) Cf *Dh(P)* 272; *PDh* 272; *Udv(Sk)* XXXII 32; *Mvu* iii 422; *Dh(Gr)* 66; *Udv(C1)* 23-24 p.767a *Udv(C2)* 22-23 p.797a; *TbUdv(E)* 36 p.148. *Udv(C1)* (*loc.cit.*) comments on a very similar verse as follows:
 "A practitioner resorts not only to vigour, patience, one-mindedness and understanding, for the sake of liberation. Nor does he [only] rely on intellectual knowledge derived from having heard much, in order to comprehend the internal and external dharmas, and thereby attain the unconditioned. He must [first] attain the worldly mental concentration and there-

after proceed to the subtle ultimate. Or, he should meet with spiritual friends in remote secluded countryside, to discuss the proper path, and not the wrong path. O *bhikṣus*! This practice is one pertaining to the *anāsrava* dharmas. Therefore those who have put an end to suffering are all the *arahats* who have destroyed the *āsrava*. The *śrotaṇṇa*, *sakṛdāgamī* and *anāgamī* still have their suffering.”

28 THE PATH

The purpose of this chapter on 'The Path' is to explain in essential the way to emancipation, which is the most wonderful.

- (1) The best of paths is the eight-fold right [path]
The Four-Truths are the track of Dharma¹
The best of practices is the giving up of lust.
The giving of lamps² ensures the obtaining of eyes³
- (2) This is the Path, there is no more fear;⁴
When views are purified, one will transcend existence,
This [Path] can crush Mara's army;
Walk on with effort to end suffering⁵
- (3) I have already opened up the Right Path,
To fully display the unique splendour.
Having heard it you must train yourself;
Treading it leads to release from the evil bonds⁶
- (4) Phenomenal existence⁷ is impermanent and unsatisfactory;
He who sees this is a wise one.
If one wishes to be freed from unsatisfactoriness,
Tread the Path, and it will all be removed⁸
- (5) Phenomenal existence⁷ is impermanent and empty.
He who sees this is a wise one.
One wishing to be freed from unsatisfactoriness,
Has only to tread the Path with diligence⁹
- (6) One should get up when it's time¹⁰ to do so
Don't be like the fools drowned in deep water,
Who assemble with the lazy¹¹ and indifferent,¹²
And feel too tired to advance on the Path¹³
- (7) Mindfulness of that to be mindful of is right,
Mindfulness of that not to be mindful of is wrong.
Be wise and don't give rise to wrong [thoughts]
Thoughts being rectified, the Goal will be reached¹⁴
- (8) Cautious in speech¹⁵ and watchful of the mind,
And doing no bodily act which is unskillful

- He who thus removes the threefold [unskillful] deeds
The Buddha declares, has achieved the Goal!⁵

- (9) If the tree is cut without being uprooted;
The root still remaining, it will grow again.
Remove the root, then there will be no tree,
And the *bhikṣu* will gain Nirvāna!⁶
- (10) So long as one cannot cut down the trees;
There being mutual attachment between relations,⁷
One binds oneself with the greedy mind
Like a calf after [the mother's] milk!⁸
- (11) He who can cut off the root of craving!⁹
[The root of] the endless cycle of rebirths,²⁰
Is said to be near the Way!²¹
And will soon attain Nirvāna!²²
- (12) Lust results in ageing;
Hatred results in sickness;
Delusion results in death;
The three removed, one will reach the Goal!²³
- (13) Released at the beginning, released at the end,
Released in the middle-one crosses to the other [shore]
All thoughts having been extinguished,
There will be no more old-age and death!²⁴
- (14) To one entangled with wife and sons,
Not contemplating on the ill [nature of] dharmas,
Death will come abruptly,
Like the rapid flow of flood water!²⁵
- (15) Neither father nor son can save,
What hope then from other kinsmen?
To lean for support from kinsmen at life's end,
Is like a blind relying on a lamp!²⁶
- (16) The wise who understands this meaning,
Should put into practice the *sūtra* and *vinaya*!²⁷
Practising diligently to transcend the world,
And unsatisfactoriness will be completely removed!²⁸

- (17) Get far away from the deep-water
Like the wind banishing the clouds
All conceptions having ceased;
It is said to be the vision of wisdom²⁹
- (18) Wisdom is the world's foremost;
[With it] one contentedly delights in the unconditioned,
And knows³⁰ the true teachings,
Bringing an end to birth and death³¹
- (19) He who knows the conditioning to be empty,
- This is seeing with wisdom -
Becomes disgusted with worldly unsatisfactoriness;
And from this Path [unsatisfactoriness] is removed³²
- (20) He who knows the conditioning to be unsatisfactory
- This is seeing with wisdom -
Becomes disgusted with worldly unsatisfactoriness;
And from this Path [unsatisfactoriness] is removed³³
- (21) He who knows the conditioning to be non-self
- This is seeing with wisdom —
Becomes disgusted with worldly unsatisfactoriness
And from this Path [unsatisfactoriness] is removed³⁴
- (22) I expound to you the Dharma,
Having [myself once] been shot with the arrows of craving³⁵
You should endeavour yourself
And accept the Tathāgata's words³⁶
- (23) I am one who have completely destroyed [the defilement]
And ended the coming and going - birth and death.
*It is for the liberation of not [just] one single being,
What has been expounded, the Path-eye.³⁷
- (24) Just as rivers flow into the sea,
*And the water in turn flows on to quickly fill up³⁸.
Therefore is [the Path] taught to the wise,
By which they can be led to taking the *amṛta*.³⁹
- (25) The hitherto unheard of dharma-wheel
[The Buddha] turned, out of compassion for beings.

Those who devote themselves to Him
Salute Him, and transcend the triple existence.⁴⁰

- (26) Three thoughts⁴¹ are to be cultivated; being skillful
Three also are to be removed,⁴² being unskillful.
From thoughts, there arises actions;
These ceased, it is true abandonment⁴³
- (27) Three meditations can transform thoughts⁴⁴.
Give up attachment and practise the immeasurable.
Attaining these three, three dens are removed⁴⁵
To be freed from the fetters, be mindful⁴⁶
- (28) He who knows to restrain from evil with the precepts,
Contemplative and wise, delighting in mindfulness,
Has understood the arising and perishing of the world,
His thoughts having ceased, he is liberated from all⁴⁷

Notes

- (1) 法跡 is clearly the translation for *dharmapada*.
- (2) Corresponding to the *dīpadānañ* in the Pali verse, the translator of *Dh(C)* seems to have read or have had a reading before him, something of the form *dīpa-dānaṃ* (note that *Dh(C)* also has the variants *dvīpadānaṃ* and *dīpadānaṃ*). *PDh* 358 has *dupadānaṃ*. The first two lines of the verse in *Udv(C1)* (1 p.681b) are identical with those of ours. The 3rd and 4th lines read: “This Path is called the Unconditioned. By means of the lamp, the darkness of lust is destroyed”. On the 4th line, its comm (p.681c) says; “There are also three kinds of lust (or attachment, *rāga*) for existence: for *kāma-bhava*, *rūpa-bhava* and *arūpa-bhava*. This lust binds the person firmly, produces scattered thoughts, and there is much affliction. By what can it be eradicated? Answer: The Noble Eight-fold Path, which eradicates it forever, so that it will arise no more. — Hence it says, ‘By means of the lamp, the darkness of lust is destroyed’”. We thus encounter here too the understanding of *dīpa* (and not *dīpada/dīpada*) as lamṅ explained as the Eight-fold Path. The verse in *Udv(C2)* (4 p.783a) differs only in the 4th line which reads “This lamp of wisdom illuminates [and dispels] the darkness of ignorance”, which suggests that here too *dīpa* has been understood as ‘lamp’. However the idea of ‘biped’ occurs in another verse(#4) of *Udv(C1)*, which is even much closer to our verse, except for the last line, at least in content. It is in fact virtually identical with the Pali verse:

Of paths, the Eight-fold Right [Path] is wonderful.
Of truths, the Four-line [Truth] is best.
Of dharmas, passionlessness is best.
Of the bipeds, [the one with] clear sight. (*ibid*, p.682a).

As to the third line, the comm. (*ibid*, p.682b) explains passionlessness as a synonym of *Nirvāṇa*, which is the supremely true dharma - hence the best amongst all the dharmas, *saṃskṛta* and *asaṃskṛta*.

The *TbUdv(E)* 4 p.43, also agrees in content with the Pali verse.

- (3) Cf *Dh(P)* 273; *PDh* 358; *Udv(C1)* p.681b, 4 p.682a; *Udv(C2)* 4 p.783a; *TbUdv(E)* 4 p.43
- (4) 無復畏 Comparing this with the parallel verses in *Dh(P)*, *Udv(C1)* and *TbUdv(E)*, it seems possible that the last character here could be a manuscript mistake for 他 or 餘 or some such character corresponding to *añña*. If so, this line will agree completely with those of the parallel verses.

- (5) Cf *Dh(P)* 274; *PDh* 360; *Udv(Sk)* XII 11ab; *Udv(C1)* 11 p.684, *Udv(C2)* 12 p.783b; *TbUdv(E)* 11 p.44
- (6) Cf *Dh(P)*; 276; *Udv(Sk)* XII 9cd; *PDh* 359; *Udv(C1)* 9 p.683a, 10 p.683c; *Udv(C2)* 10 p.783b; *TbUdv(E)* 9,10 p.44.
- (7) 生死 lit. (The cycle of) births and deaths.
- (8) Cf *Dh(P)* 277; *PDh* 374; *Udv(Sk)* XII 5; *Udv(C1)* 5, p.682b; *Udv(C2)* 6 p.783; *TbUdv(E)* 5 p.43
- (9) Cf *Dh(P)* 279 (?); *PDh* 374 (?); *Udv(Sk)* XII 7; *Udv(C1)* 7 p.682c; *Udv(C2)* 8 p.783a; *TbUdv(E)* 6,7 p.44
- (10) 起時 possibly corresponds to *uṭṭhānakāla* in *Dh(P)* 280.
- (11) We take 墮 (to fall) to be a manuscript mistake for 惰 (lazy), the two being homonyms.
- (12) We follow the *Sheng* edn to read 無 instead of 與。無瞻 will then mean ‘not looking afar’, ‘not caring for anything’.
- (13) Cf the sense of *Dh(P)* 280; *PDh* 30; *Udv(C1)* 22 p.761; *Udv(C2)* 21 p.795c; *TbUdv(E)* 33 p.138.
- (14) Cf *Dh(P)* 282; *PDh* 375; *Udv(Sk)* XXIX 40cd.
- (15) Cf *Dh(P)* 281; *PDh* 278; *Udv(Sk)* VII 12; *Prāt* (Sarv, Mūlasarv); *EpInd* IV p.135; *Udv(C1)* 12 p.662c; *Udv(C2)* 14 p.781af; *EĀ* 12 p.604c; *T22* p.200a; *T22* p.214a; *T22* p.555c; *T22* p.565a; *T22* p.1022c, p.1030b; *T22* p.1040c; *T23* p.478c; *T23* p.488b; *Msarv(C)* 1 p.628a, 50 p.904c; *Msarbn V(C)* 20 p.1020a; *T24* p.507c; *T24* p.517b; *T24* 14 p.616b; *T24* p.659c; *TbUdv(E)* 11 p.30.

The first two lines correspond very closely to Pali - the second line word-for-word identical; even the Pali word-order is preserved quite against the usual Chinese syntax:

vācānurakkhī manasā susaṃvuto

kāyena ca akusalaṃ na kayirā;

謚言守意念 身不善不行

- (16) Cf *Dh(P)* 283; *PDh* 361; *Udv(Sk)* XVIII 3; *Dh(Gr)* 93; *Dh(C)* 32 p.571; *Udv(C1)* 3 p.708c; *Udv(C2)* 3 p.786a; *TbUdv(E)* 3 p.67.

This is an example where though the underlying idea -gaining Nirvāna by completely uprooting craving - is the same, the wordings are quite different apart from the common simile of cutting trees.

Mizuno (p.330) opines that this difference apparently results from the translator's failure to understand the Pali verse properly. Yet it is quite possible that the Indian original for this verse was different from *Dh(P)* 283. The mention of cutting down trees together with their roots is not necessarily due to any 'misunderstanding' on the part of the translator - the idea occurs also in the *Udv(Sk)* verse : *chitvā vanaṃ samūlaṃ tu*.

(17) Cf second line of *PDh* 362: narassa *ñātitu*

Also cf *narasya bandhusu* of *Udv(Sk)*. The Chinese version too all have the same idea of 'relative' or bondage (< *bandha* ?). It does seem that the original word in *Dh(C)* is different from that in *Dh(P)*.

(18) Cf *Dh(P)* 284; *PDh* 362; *Udv(Sk)* XVIII 4; *Dh(Gr)* 94; *Dh(C)* 33 p.571b; *Udv(C1)* 5 p.708cf; *Udv(C2)* 5 p.786a; *TbUdv(E)* 4 p.67.

(19) 意根 But considering the sense of *Dh(P)* 285 (cf *sinehaṃ*), we believe that 意 (mind) could be a mistake for 貪 (greed). The sense in the other parallel versions too supports this conjecture of ours.

(20) We have taken 疆 ('strong') to be a manuscript mistake for 疆 ('boundary').

(21) 道

(22) Cf *Dh(P)* 285; *PDh* 363; *Udv(Sk)* XVIII 5; *Dh(Gr)* 299; *Udv(C1)* 6 p.709a; *Udv(C2)* 6 p.786a; *TbUdv(E)* 5 p.67.

(23) Goal: 道
There does not seem to be any parallel verse.

(24) The second line is obscure; the translation here is tentative. There does not seem to be any parallel verse. However, cf *Udv(Sk)* XXIX 57.

(25) In *b*, 營 taken here as the same as 營 could correspond to *vyāsatta* (or *vyāsattamanasam*) in the Pali verse. Cf *Dh(P)* 287; *PDh* 365; *Udv(Sk)* I 39; *Mbh* XII 169.17; *Dh(Gr)* 334; *Udv(C1)* 38 p.624a; *TbUdv(E)* 40 p.8.

Note that although thematically speaking, one could say that this verse and the next do not quite belong to this chapter on 'Magga', they are so found in both the *Dh(C)* & *Dh(P)* (and *PDh*). In the *Udv(C1)* and *Udv(C2)*, they are found in the chapter on 'Impermanence'.

(26) Cf *Dh(P)* 288; *PDh* 366; *Udv(Sk)* I 40; *Dh(Gr)* 261; *Dh(C)* 1 p.576c (closer to the Pali); *DhAv(C)* 1 p.576c, 3 p.598a; *Udv(C1)* 20 p.617c, 41 p.625a; *Udv(C2)* 38 p.777c; *TbUdv(E)* 41 p.8.

The simile at the end of the Chinese stanza is not to be found in any other versions. *Mizuno* (p.331) opines that it was probably added by the translator. But it must not be forgotten that Jy Chien had agreed not to tamper with the literal translations. Nor can we imagine the line as a replacement of what the translator could not understand in the text (as *Mizuno* does quite frequently), when words like *tāṇāya* etc had apparently been well understood in the first line - even assuming, for argument's sake, with *Mizuno* that the original were *Dh(P)*.

- (27) 經戒 usually corr. to 'sūtra' and 'śīla' (or *vinaya*) One could probably also read the term as "the precepts in the discourses".
- (28) Cf *Dh(P)* 289; *Udv(Sk)* VI 15; (also *Udv(Sk)* X 8b; *Dh(Gr)* 175d); *PDh* 369 (considerably different from the Pali); *DhAv(C)* p.598a; *Udv(CI)* 16 p.657b
- (29) Cf *Udv(CI)*, p.681c (identical, except for one word 慧 in the first and last lines, which however does not change the meaning); *TbUdv(E)* 2 p.43, *Udv(Sk)* XII 2

Udv(CI) commentary explains that 淵 ('deep pond', abyss) may refer to either 'deep water' or 'wind dust'; and then continues, "dust taints the human body causes dim vision, prevents one from far-sight, [so that] one does not discriminate between true and false. At one time, the *nāga* king, out of compassion for the delusion of the wordlings, wishing them to be freed from the various troubles, causes cool wind and shower which crush the dust and mist. And great brightness results. Thus it says 'Get far away from deep-water, Like the wind banishing the clouds'. The practitioner one-pointedly strives to extinguish the inner dust-conceptions. [Such] conceptions are of three kinds - craving, malice, and delusion which obstruct the wisdom-eye When one can control this mind, the various conceptions will not arise. Thus it says, 'all conceptions having ceased, it is said to be vision of wisdom'". Cf similar explanations in *ibid*, p.686b.

- (30) Or: "He who knows to accept the true teaching,
Will put an end to births and deaths"

Udv(CI) (p.682a) reads 智 ('knowledge' or 'The Wise') instead of 知 ('know') as in our verse.

- (31) Cf *Udv(CI)* p.682a; (identical, except one word in *d*, which however does not alter the meaning); *Udv(C2)*, p.783a; *TbUdv(E)* 3 p.43. Also cf *It* 41.2(see below); *Udv(Sk)* XII 3. *Udv(CI)* commentary (*loc. cit.*): "Wisdom is the world's foremost' - It is the supreme, the highest, the subtle, the wonderful ... By means of this wisdom light, the eighteen *dhātus*, the twelve *āyatana*s, and the five *skandha*s are illumined. Worldlings of the past, present and future are universally illumined by

this wisdom, as a result of which they gain much benefit and accomplish much. [With it] one contentedly delights in the unconditioned' - This means: Riding on this wisdom, one leaves birth and death far behind, and is able to analyse skillfully without any doubt; one also analyses the Four Truths without any doubt. 'And knows the true teachings, ending birth, old age and death' -The reason why we suffer is because there is birth. If there is no birth, whence comes suffering? Just as a target is shot at with many arrows; likewise, this body is tainted with many forms of suffering."

We have taken 無為 to refer to the *asaṃskṛta*, as suggested by the following parallel verse in *Udv(C2)* 9 p.783a (note however that in the older translations, and certainly in *Dh(C)*, it can also give the meaning of detachment):

Wisdom is the foremost for world-transcendence
 [With it] one happily realizes the *asaṃskṛta*.
 He who knows the true teaching,
 Will forever end birth, old-age and death.

It (loc.cit) gives: *paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedha-gāmiṇī, yāyaṃ sammā pajānāti, jāti-bhava-parikkhayaṃ* . For a, also cf. *Udv(Sk)* P.H. Ms (*Vide Willemen* n.5,p.53): *prajñā [hi] śreṣṭhā lo[ke]* .

(32) References as for 4 above (also cf *Udv(Sk)* XII 7)

This and the following two verses (and perhaps also #22 comparable to #3) are, in content, repetitions of verses 4 and 5 above. They are however closer to the corr. Pali verses (277, 278, 279) than #4 and 5.

(33) Cf *Dh(P)* 278; *PDh* 373; *Udv(Sk)* XII 6; *Dh(Gr)* 107; *Udv(C1)* 6 p.682 bf; *Udv(C2)* 7 p.783a.

(34) Cf *Dh(P)* 279; *PDh* 374; *Udv(Sk)* X II 8; *ADV* p.319; *Dh(Gr)* 108; *Udv(C1)* 8 p.682c; *Udv(C2)* 9 p.783b; *MVS* 9 p.44c; *MVS(Old)* 5 p.33b; *TbUdv(E)* 8 p.44.

(35) In rendering this rather obscure second line, we have followed the first part of the commentary on it in *Udv(C1)* p.683b: "This means 'I have first been awakened to it, then subsequently declare to others'. Just as a doctor would first study medicine [himself]. Having examined the root of the sickness without the slightest error, he would then prescribe the medicine. In the same way, [the Buddha] having first achieved the fruit of the Path and realized the complete exhaustion of [His] own fetters, then subsequently explains to others their sickness of fetters. Having analysed each individual case, He would then prescribe the spiritual medicine 道藥 , so that they can forever be freed from obstruction to vision".(The *DhA* explanation on *Dh(P)* 275*d* similarly stresses that the Buddha teaches the Path from His own experience).

But immediately after this, the next sentence says, 'With supremely sharp arrows, [He] shoots at their fetters' (*loc cit*) — This is an instance of the problem of textual confusion in *Udv(C1)*.

Udv(C1) in fact contains another parallel verse (p.683c) which differs only in the second line, which reads,

'[For the] removal of the hard thorns of craving'''

Udv(C2) 9 P.783b) similarly contains two parallel verses corresponding to the two in *Udv(C1)* (*loc cit*)

- (36) Cf *Dh(P)* 275; *PDh* 359, 360; *Udv(Sk)* XII 9 ; *Udv(C1)* p.683a, p.683c; *Udv(C2)* p.783b (c verses); *T2* 4 p.539c; *TbUdv(E)* 9, 10 p.44
- (37) No parallel verse found so far. However, cf *Udv(Sk)* XII 14.
- (38) This line is obscure. *Ming* gives 翻 in place of 潘 .
- (39) Cf *Udv(C1)* 685a; *Udv(Sk)* XII 15; *Udv(C2)* 16, p.783b; *TbUdv(E)* 14,p.45.

The stanza in *Udv(C1)* gives the following variants: In *b* - 翻 instead of 潘 , 羨 instead of 漾 ; in *c* - 道 instead of 者 . It comments as follows:

On *a* - "... The Ganga River is attended on by the Brahmins as the teacher. The heretics say among themselves that if a practitioner stays a 100 *yojanas* away from the Ganga and utters thrice the name of Ganga - 'Ganga! Ganga! Ganga!' -in spite of his being a 100 *yojana* s away from , all his evil will be removed, like a snake shedding its skin. All the Ganga water returns to the sea pure and unsullied."

On *b* - "... It flows on until it reaches the sea, day and night unceasingly. From the sea, again it flows back ... eventually returning to its source; flowing on day and night incessantly, one round after another. Neither does the sea get filled up nor does the flow cease."

On *d* - " It leads to the realm of *Nirvāna* wherein to seek the *amṛta*. Just as all the rivers and streams are said to be the sea, all accomplishing the work of the sea. Likewise is this *ārya dharma-vinaya* ; [by it] the realm of *Nirvana* is gradually reached".

- (40) Cf *Udv(Sk)* XII 16; *Udv(C1)*, p.685b (identical verse) *Udv(C2)* p.783b; *TbUdv(E)* 15 p.45. The commentary in *Udv(C1)* (*loc. cit.*) contains a *jātaka* story, similar to the Pali *Nigrodhamiga-jātaka* (*jātaka* No 12), explaining the origin of the name of *Vanarasi*, *Rṣipatana Mṛgadaya*. To-

wards the end of this commentary (p.686a) there is also the story as in the *Tittira-jātaka* (*jātaka* No 37) (cf also *Mahiśāsaka Vinaya* fas 17; *Dharmagupta vinaya* fas 50; *Mahāśāṃghika - Vinaya* fas 27 etc. - Vide *J.Tr.Tp* 10, p.282, n.2.)

- (41) The *Udv(C1)* commentary here (p.686b) does not at all help us to understand this and the following lines. It simply says, “Thoughts are produced at any time - even when one is eating or resting. One should always think of the skillful (*kuśala*) and be endowed with the roots of all virtues” The latter part explains that ‘ceased’ in the verse refers to the ceasing of the dust-taint of the mind; and gives the same simile of the *nāga* showering to crush the wind-dust, as quoted above *supra*, n 29. This gives us a clue as to what the ‘three thoughts’ refer to: craving, malice and delusion - *akuśala*; and the opposites of the three - *kuśala*.

The commentary on the following verse (p.686b) also tells us that the Buddha, while still a bodhisattva “gave rise to three *akuśala* thoughts (三不善念) — craving, malice and harmfulness” (see below, n 44). This agrees with the Tibetan tradition which apparently explains the three skillful ones as ‘renunciation, love and compassion’, and the three unskillful ones as ‘longing-desire, malice and unkindness’ (Vide *TbUdv(E)* p.173, n 67).

- (42) Comparing this line with the corresponding one in *Udv(C1)* (p.686a) and *Udv(C2)* (p.783b), we believe 難 is a manuscript mistake for 離 , and have translated accordingly.
- (43) Cf *Udv(C1)* p.686a; *Udv(C2)* p.783b; *Udv(Sk)* XII 17, *TbUdv(E)* 16 p.45
- (44) *Udv(C1)* (p.686b) has ‘three contemplations’ (三觀) in the first line. The commentary (*ibid*, p.686b - c) says: “ ‘Three contemplations effect the transformation of thoughts’ —At that time the Bhagavat told the *bhikṣus*, ‘Formerly, before my attainment of Buddhahood, I gave rise to three *akuśala* thoughts : craving, malice and harmfulness Then the bodhisattva got disgusted with the two - [craving and malice, the combination of which produces harmfulness] - and sought to destroy the *akuśala* thoughts. By the force of endurance, he subdued the enmity of Māra, abandoning scattered thoughts and not producing evil thoughts, and thus quickly attained the fruit of the Path”. This would therefore suggest that the three meditations are those on craving, malice and harmfulness.
- (45) We may get a hint on the meaning of this rather obscure line in the *Udv(C1)* commentary’s explanations here of the four *dhyānas* in relation to thoughts (p.686c-687a): “[This means:] Abiding in the fourth *dhyāna*, one enters into *samādhi* of purity, and does not give rise to fetters of

thought-attachment..... In the first *dhyāna*, there are internally unfixed thoughts - there are *vitarka* and *vicāra* ablaze like fire, burning the dharma body (法體). Externally, [when correspondingly] there are unfixed thoughts, one (?) is burnt by fire. In the second *dhyāna*, internally there are unfixed thoughts of *prīti vedanā* (we have followed the *Yuan* and *Ming* edn here) like water. Externally [when correspondingly] there are unfixed thoughts, one is crushed by water. In the third *dhyāna*, internally there are unfixed thoughts like wind, there being inhaling and exhaling. Externally, [when correspondingly] there are unfixed thoughts, one is stirred by wind. In the fourth *dhyāna*, internally there are no unfixed thoughts and it is not included by the external dharmas; one has [then] attained the protection of mindfulness, and got rid of the unfixed thoughts” - So, ‘the three dens’ could refer to the first three *dhyānas* where there are ‘unfixed thoughts’; and ‘the earlier three’ could mean the ‘three meditations’ (or ‘contemplations’) referred to in the first line, where all scattered thoughts and evil thoughts are completely ceased (see preceding note).

(46) Cf *Udv(C1)* p.686b; *Udv(C2)* p.783b; *Udv(Sk)* XII, 18; *TbUdv(E)* 17 p.45.

Also cf *Kalp(C)*(大莊嚴經論 270 c)
過去恆沙佛成就三達智除滅於三障
一念觀三世

“The buddhas in the past, as numerous as the sands of River Ganga, achieved the Three Penetrative Wisdom, removed the Three Hindrances, and contemplated the Three Period of Time”

(47) Cf *TbUdv(E)* 18 a-d p.45; *Udv(Sk)* XII 19.

29 SPREADING EXTENSIVELY¹

The chapter on 'Spreading extensively' explains that all good and evil, however small, will accumulate to become greater and greater. It consists of stanzas conducive to spiritual realization.

- (1) Though the happiness in giving may be small
Its retribution is very great.
The wise one, from a small giving,
Sees in retribution, a great blessing².
- (2) He who by causing hardship to others
Seeks to gain blessing
Misfortune will befall him,
Having himself befriended enemies widely³.
- (3) For one has done various things,
Including the improper ones,
And is sporty and heedless;
His corruptions increase day by day⁴.
- (4) He who vigorously practises meditation,
Who pursues the proper and gives up the improper,
Who cultivates himself and is mindful,
Is indeed one endowed with the right practice⁵.
- (5) For one who being intelligent,
Is moreover keen to learn;
[His knowledge] will gradually expand,
Like ghee when thrown into water⁶.
- (6) For one who being unintelligent,
Is moreover not keen to learn;
His knowledge will contract and get less,
Like curd when thrown into water⁷.
- (7) The names of the spiritual cultivators shine forth
Like snow on high mountains.
Those with no spirituality remain obscure
Like arrows shot at night¹⁰.

- (8) The disciples of the Buddha,
Are ever awake and self-aware.
Day and night they recollect the Buddha,
Reflect on the Dharma, and are mindful of the Sangha¹.
- (9) The disciples of the Buddha
Are ever¹² awake and self-aware.
Day and night they think of meditating,
And delight in contemplation and one-mindedness³.
- (10) One should maintain mindfulness
And know the amount⁴ to eat
One's sensual craving⁵ is then reduced
And digestion being regulated, one lives long⁶.
- (11) Hard it is to undergo training and give up evil.
Hard too it is to live the household life.
Hard [also] is living and sharing with others.
Of all hardships, existence is the greatest⁷.
- (12) Hard it is for a *bhikṣu* to beg [for alms]
How then can you not spur yourself on?
With vigour, you'll obtain ease
And thereafter¹⁸ you'll not covet others' [things]¹⁹.
- (13) He who has faith²⁰ will be endowed with virtue;
From virtue, he will attain wealth;
From the same will he obtain a happy partner;
Wherever he goes, he receives offerings²¹.
- (14) He who sits alone, rests in one place²²,
Walks alone, unindolent,
And keeping to solitude rectifies the self;
Will delight in forest dwelling²³.

Notes

- (1) This title, 廣衍, is apparently a translation of *prakirṇaka/pakkiṇṇaka* ‘miscellaneous’. In the preamble, one may discern the translator’s (or editors’) understanding of the Indian term: This chapter is supposed to explain how “all good and evil, however small, will accumulate to be greater and greater”. This understanding, possibly derived from the import of the first stanza, appears also to be a literal one, of the term *pra + √kr.* ‘Spreading extensively’; hence our rendering.

Beal (p.78) gives the title as ‘Wide and Diffusive’ (?).

- (2) *Mizuno* (p.204) gives *Dh(P)* 290 as a parallel stanza for this. But the Pali stanza, if understood correctly by the Pali commentarial tradition, would find a very much closer parallel in *Dh(C)* 23.8.

However, one could perhaps also consider the meaning of the Pali stanza in the light of our Chinese stanza.

Cf *Dh(P)* 290; *PDh* 77; *Udv(Sk)* VI 30; *Dh(Gr)* 164; *Udv(C1)* 31 p.757; *Udv(C2)* 31 p.794c; *TbUdv(E)* 30 p.130.

- (3) Cf *Dh(P)* 291; *PDh* 117; *Udv(Sk)* XXX 2; *Dh(Gr)* 179; *Udv(C1)* 2 p.753a; *Udv(C2)* p.794a; *TbUdv(E)* 2 p.126.
- (4) Cf *Dh(P)* 292; *PDh* 266; *Udv(Sk)* IV 19; *Dh(Gr)* 339; *Udv(C1)* 19 p.642; *TbUdv(E)* 16 p.17.

For the Pali word *unnāḷa*, see Brough’s (*op. cit.* p.279ff) lengthy discussion in which he rejects the explanation by the *PTSD* as *ud + √lal*. The third line of our stanza, however, would lend support to the explanation.

- (5) Cf *Dh(P)* 293; *Udv(Sk)* IV 20; *Dh(Gr)* 340; *Udv(C1)* 20 p.642c; *TbUdv(E)* 17 p.17.
- (6) No parallel stanza has yet been traced.
- (7) No parallel stanza has yet been traced.
- (8) 近道 - lit those ‘Near the Way’. Cf Pali *santa*.
- (9) 遠道 - lit those ‘Far away from the Way’. cf Pali *asanta*.

- (10) Cf *Dh(P)* 304; *Udv(Sk)* XXIX 19; *Udv(C1)* 19 p.750; *Udv(C2)* 18 p.793b; *MsarV(C)* 22 p.747a; *TbUdv(E)* 18 p.119.
- (11) *Dh(P)* 296 (also cf *Dh(P)* 297-301) *Udv(Sk)* XV 12 (also cf XV 13-26); *Dh(Gr)* 100; *Dh(C)* 6.12 (p.561b); *DhAv(C)* p.581a; *Udv(C1)* 14 p.701b; *Udv(C2)* 14 p.784c; *TbUdv(E)* 12, 13, 14 p.57.

Beal (p.80) translates this last line as ‘but difficult beyond comparison is the possession of worldly goods’, and has missed the meaning of 有 (*bhava*) as samsaric existence.

- (12) Our text has 當 (‘should’). All the other versions read 常 (as in the previous verse) which we have followed.
- (13) Cf *Dh(P)* 301 (cf *Dh(P)* 296-300), *PDh* 242; *Udv(Sk)* XV 25, 12-24, 26; *Dh(Gr)* 105 (cf also *Dh(Gr)* 100-104); *Udv(C1)* 19 p.702; *Udv(C2)* 19, 26 p.784c, p.785a; *TbUdv(E)* 22 p.58.
- (14) We take 自 to be a misprint for 多.
- (15) *DhAv(C)* p.598b has 從是痛用薄 “From this the use of feeling (痛 is a common old translation of *vedanā* - or is it pain, as the word also means that) is reduced.
- (16) Cf S 3.2.3. (*Daṇapāka*); *SĀ* p.306c; *SĀ(var)* p.400a; *TbUdv(E)* 13 p.119.
- (17) Cf *Dh(P)* 302; *Udv(Sk)* X 18; *Dh(Gr)* 262; *DhAv(C)* 3 p.599; *Udv(C1)* 8 p.679b; *Udv(C2)* 8 p.782c.

Dh(C) agrees with *Udv(Sk)* and *Dh(Gr)* in having 4 *pādas*, and without the mention of *addhagū*. Brough (*op. cit.* p.257) seems rather unusually kind to the Pali tradition here to remark that “it seems very probable that in this respect the Pali shows the older form.” He also regards *bhavaḥ* in *Udv(Sk)* as resulting from a replacement of *siyā* by *bhava* (optative) or *bhava* (imperative). On the other hand, our stanza here too agrees with *Udv(Sk)*.

Udv(C1) (= *Udv(C2)*) except for the last word 是 in *d*, which however could be a copyist mistake for 有) comments on this identical stanza as follows:

“A *bhikṣu* who, though having gone forth, is always attached at heart to worldliness; recalls his family matters and does not cultivate goodness. In the midst [of his monastic career], he becomes aware of the regret in his mind: ‘why did I go forth to practise the *śramaṇa dharma*?’ He is worried as a man who is confronted with death, [or like] a deer fleeing with fear. His thoughts being attached, he blunders much. His mind is like a monkey; his lack of mental concentration is just like this. He thinks only of form, sound, smell, taste, touch and mental objects, and transgresses the *vinaya*. Following this, he loses his spiritual aspiration, regressing to think of the family ties. Thus does he accumulate evil for himself, without attaining to eternal quiescence. Hence [*a* and *b*].

“Hard is living and sharing with others” - As is said in the sutra, the Buddha told the *bhikṣus*, “Hard is living abroad; hard is begging from the poor; hard is living and sharing with others. *Bhikṣus*! When you go to beg from a house, you should always remind yourselves not to be perturbed by the [householders]. Whatever you get - good or bad - do not quarrel (lit: do not give rise to [notions of] rights and wrongs). Hence [*c*].

“Of all hardships, existence is the greatest” - This refers to the coursing in the existences of hells, animals and hungry ghosts. The Buddha told the *bhikṣus*: “The purpose for your going forth is to get rid of the triple existence, and not give rise to them. You have abandoned your family and completely given up your wives and daughters-in-law, solely in order to end existence, and because you do not wish for its arising. O *bhikṣus*! Ever since your accumulated existence (cf. *Upacitā bhavāḥ* of *Udv(Sk)*), you have traversed innumerable lives and gone through immeasurable suffering. Hence [d].’

- (18) *DhAv(C)* p.599c has 終 ('never') instead of 後 as in our text.
- (19) No parallel stanza has yet been traced. (Also included in *DhAv(C)* p.599b).
- (20) On this, *Udv(C1)* p.674a comments: “Who is endowed with faith and virtues? They are the āryas - *śrotapanna* and *sakṛdāgamī*. The *pṛthagjanas*, having been endowed with them, may lose them again.....”
- (21) Cf *Dh(P)* 303; *PDh* 331; *Udv(Sk)* X 8, *Dh(Gr)* 323; *Dh(C)* 4.8 (p.560c); *DhAv(C)* p.599c; *Udv(C1)* 6 p.674a; *Udv(C2)* 8 p.782b; *TbUdv(E)* 8 p.38.
- (22) 一處臥. This agrees with *TbUdv(E)* 2 p.84.
- (23) Cf *Dh(P)* 305; *PDh* 313; *Udv(Sk)* XXIII 2; *Dh(Gr)* 259; *DhAv(C)* p.599c; *Udv(C1)* 2 p.722c; *Udv(C2)* 2 p.788b; *TbUdv(E)* 2 p.84.

30 THE HELLS

The chapter on "The Hells" explains what happens in the hells: He who commits evil will experience evil retribution. His evil will drag him along, without letting go.

- (1) The liar approaches hell,
[also] he who having done something says he hasn't.
Both these offenders here after will suffer alike,
Having dragged themselves there with such actions¹.
- (2) Those who donning the robes;
commit evil, and are unrestrained;
Such base evil doers,
At death will fall into hells².
- (3) If one, being immoral, accepts offerings,
Would he not be harming himself?
At death he will swallow red-hot iron balls,
And be burnt by flaring charcoals³.
- (4) Four things beset the heedless man
Who is fond of committing adultery:
[First] bad sleep, [second] demerit,
Third ill-repute, and fourth sensual indulgence⁴.
- (5) There being demerit, he will have bad rebirth.
The fearful [man] and fearful [woman] enjoy but little.
The king imposes heavy punishment on them.
And at death they go to hell⁵.
- (6) Just as in the uprooting of wild grasses⁶;
If not grabbed properly, they cut the hand.
In ethical training, if there be no proper restrain,
One is picked for hell through one's own making⁷.
- (7) In the ordinary man's faring⁸, if there be slackness,
It cannot lead to the removal of hardship.
In the spiritual faring, if there be faults,
It will never yield great blessing⁹.

- (8) Always do what you ought to do,
Persevere and make your practice strong.
Separate yourself from the heretics;
Don't be influenced and tainted¹.
- (9) If one does what ought not be done,
One will later be poisoned with depression.
If one does good one will always be well,
And wherever one is, one has no remorse².
- (10) He who with regard to an evil deed,
Intends to do or has already done;
Cannot be freed from the ensuing suffering:
Evil retribution nearing, he finds no escape³.
- (11) He who gives false evidence to get bribes;
He who himself having behaved improperly,
Malign the good ones out of hatred;
He who treats the learned unjustly;
- Such people, bound by their evil,
Throw themselves into pits⁴.
- (12) Like a guarded border city;
Firm within and without.
So guard your own mind,
[Let] no evil thought⁵ arises.
Lapses in action beget grief;
And will lead you to hell⁶.
- (13) Those unashamed of what is shameful,
And ashamed of what is not shameful;
- Such beings, holding false views,
Go to hell at death⁷.
- (14) Those unafraid of the fearful,
And afraid of what is not fearful;
- Such beings, disposed towards false views;
Go to hell at death⁸.
- (15) Those who don't shun what should be shunned,
And don't approach what should be approached;

- Such beings, addicted to false views,
Go to hell at death¹⁹.

- (16) Those who approach what should be approached,
And leave what should be left behind
- Such beings, always keeping to right views,
Go to good destinies at death²⁰

Notes

- (1) Cf *Dh(P)* 306; *PDh* 114; *Udv(Sk)* VIII 1; *Dh(Gr)* 269; *Udv(C1)* 1 p.663cf; *Udv(C2)* 1 p.781b; *T247* p.878c; *TbUdv(E)* 1 p.31.
- (2) Cf *Dh(P)* 307; *PDh* 113; *Udv(Sk)* XI 9; *DhAv(C)* p.604b; *Udv(C1)* 9 p.79b; *Udv(C2)* 9 p.782c; *Smp(C)* 12 p.755c; *T247* p.878c; *TbUdv(E)* 9 p.41
- (3) Cf *Dh(P)* 308; *PDh* 295; *Udv(Sk)* IX 2; *Dh(Gr)* 331; *Dh(C)* 19 p.571c (much closer to *Dh(P)* 308); *Udv(C1)* 2 p.668a; *Udv(C2)* 2 p.781c; *MĀ* 3 p.436c; *SĀ* 1075 p.280b; *T17* p.572a; *T15* p.792c; *MsarV(C)* 14 p.697a, 25 p.761a; *MsarbnV(C)* 11 p.966; *Smp(C)* 12 p.755c; *T247* p.879a.
- (4) Of all the versions extant, our *Dh(C)* is the only one which lists sensual indulgence as the fourth. All the other versions mention hell. *Udv(C2)* has hell as the first:

“Four things beset a heedless man
Who is fond of committing adultery:
First hell, second demerit,
Third ill-repute, fourth [bad] sleep.”

It is interesting to note that while the verse in *Udv(C1)* is *verbatim* identical with that in *Dh(C)*; in the comm of the former, still ‘hell’ is mentioned as the fourth.

Cf *Dh(P)* 309; *PDh* 210; *Udv(Sk)* IV 14; *Dh(Gr)* 270; *Udv(C1)* 11 p.640b; *Udv(C2)* 13 p.779a; *TbUdv(E)* 13a-d p.17
- (5) We follow the other edns to read 𑖬 here instead of 𑖪. It is impossible to discern the sense of ‘the man’ and ‘the woman’ in the Chinese. We have here followed the Pali verse which specifies the gender clearly (*bhīṭassa* and *bhīṭāya*).
- (6) Cf *Dh(P)* 310; *PDh* 211; *Udv(Sk)* IV 15; *Udv(C1)* 15 p.641a; *Udv(C2)* 14 p.779a; *TbUdv(E)* 13e-h p.17
- (7) 菅 *Themeda forskali*.
- (8) Cf *Dh(P)* 311; *Udv(Sk)* XI 4; *Dh(Gr)* 215; *Udv(C1)* 4 p.678c; *Udv(C2)* 4 p.782c; *DgV* 43 p.882c; *TbUdv(E)* 4 p.40.
- (9) 人行 is contrasted with 梵行 (*brahmacarya*) in the third line.
- (10) Cf *Dh(P)* 312; *Udv(Sk)* XI 3; *Dh(C)* 27 p.572b; *Udv(C1)* 31 p.678b 26 p.767a; *Udv(C2)* 2 p.782a, 25 p.797a; *TbUdv(E)* 3 p.40.

- (11) Cf *Dh(P)* 313; *Udv(Sk)* XI 2; *Udv(C1)* 2 p.678b; *Udv(C2)* 24 p.797c.
- (12) Cf *Dh(P)* 314 *PDh* 100, 101; *Udv(Sk)* XXI 41, 42; *Dh(Gr)* 337; *Udv(C1)* 31, 32 p.751bf; *Udv(C2)* 32, 33 p.793c; *TbUdv(E)* 42 p.123.
- (13) No parallel verse has been traced yet. However, *TbUdv(E)* 28, 30, 32 p.115 have a rather similar sense. Also cf *Udv(Sk)* IX 4.
- (14) We have followed *Sung, Yuan, Ming*, to read 賂 in *a*, and 枉 in *d*. Cf *Udv(C1)* p.669c (which has an identical verse. But the comm. therein is unhelpful - almost irrelevant); *Udv(C2)* p.781c. Also c.f. *Udv(Sk)* IX 7.
- (15) 非法 (*adharmā?*)
- (16) Cf *Dh(P)* 315; *PDh* 234; *Udv(Sk)* V 16, 17; *Dh(Gr)* 131; *Udv(C1)* 13, 14 p.652bf; *Udv(C2)* 13, 14 p.780a.
- (17) Cf *Dh(P)* 316; *PDh* 169; *Udv(Sk)* XVI 4; *Dh(Gr)* 273; *Udv(C1)* 4 p.702; *Udv(C2)* 4 p.785a; *TbUdv(E)* 4 p.60.
- (18) Cf *Dh(P)* 317; *PDh* 169; *Udv(Sk)* XVI 4; *Dh(Gr)* 273; *Udv(C1)* 4 p.702; *Udv(C2)* 4 p.785a; *TbUdv(E)* 4 p.60.
- (19) Cf *Dh(P)* 318; *PDh* 170.
- (20) This verse finds a parallel only in *Dh(P)* 319.

31 THE ELEPHANT SIMILE

The chapter on 'The Elephant Simile' teaches men to rectify themselves. Those who do good will receive good; the retribution of their merits comes promptly

- (1) I, like an elephant in battle
Unafraid of being struck by arrows,
Ever with sincere faith
Transform those without virtues.¹
- (2) Just as a properly trained elephant
Is fit for the king to ride on;
One who is trained is exalted among men
And fit to be believed in.²
- (3) Even those as properly tamed,
As the through-bred horses of Sinh,
And the best elephants;
Cannot excel a man who has tamed himself³
- (4) Those [untrained men]⁴ cannot go
To places where men have not been
Only those who have subdued themselves
Can go to the place of the subdued⁵
- (5) Like an elephant named *Dhanapālaka*,
Who is ferocious and hard to restrain;
Though chained and not given food
It still remains wild as a rutted elephant⁶
- (6) Those immersed in evil actions,
Ever have themselves chained by greed;
Like the elephant which is unsatiable,
And thus repeatedly enter into the womb⁷
- (7) Formerly , the mind has been drifting aimlessly,
And always going where it finds pleasure.
[Now, I]⁸ shall give it all up and subdue passions,
Like a mahout subduing an elephant with hooks⁹

- (8) He who delights in the Path and is heedful⁰,
Who can constantly protect his mind
Is one who lifts himself out of suffering;
Like an elephant getting out of a trap¹
- (9) If you get a capable companion
Who would move with you, and is firm in doing good;
You will defeat all the famous²
And remain mindful having attained your Goal⁴.
- (10) If you don't get a capable companion
Who would move with you and is firm in doing good;
Then dissociate from all, [like] a king his lands.
It's better to be alone without doing evil⁶.
- (11) It's better to move alone, doing good;
And not befriend the fools.
Be alone and do no evil,
Like a frightened elephant protecting itself⁷.
- (12) Happiness is to be born with wealth.
Happiness is to have gentle and agreeable friends.
Happiness is having merit at life's end.
Happiness is not committing any evil⁸.
- (13) Happiness is having a mother in the family.
Happiness too is having a father.
Happiness is the existence of *śramaṇas* in the world.
Happiness is the existence of the Way in the world⁹.
- (14) Happiness is practising virtue till old age.
Good is when one's faith is pure where it should be pure.
Wisdom delights oneself most.
The greatest is not doing evil²⁰.
- (15) Just as a horse that is properly trained,
Goes according to the tamer's wish;
One endowed with faith, virtue, vigour,
Concentration and examination of dharmas,
- (16) Who is established in knowledge and conduct²¹,
Who has patience and mental stability,

Will get rid of all suffering,
In accordance with his wish²².

- (17) From this, one will go into concentration²³,
Like a horse having been tamed,
One is freed from anger and the corruptions,
And experiences the bliss of gods²⁴
- (18) He who is not heedless
Will thereby become more wakeful,
Like a nag compared to a fine horse:
He who gives up evil is the better²⁵.

Notes

- (1) Cf *Dh(P)* 320; *PDh* 215; *Udv(Sk)* XXIX 21; *Dh(Gr)* 329; *DhAv(C)* p.600b *Arv(C)* p.177b; *Udv(C1)* 21 p.750b; *Udv(C2)* 20 p.793b; *TbUdv(E)* 20 p.20.

Beal (p.84) translates the second and third lines: "Without any fear of the middle arrow (the arrow wounding the middle part). By sincerity and truth I escape the unprincipled man (lawless man)". Here he misses the meaning of 中 which means not 'middle' here, but "(the arrow) striking the target". 不中 the opposite means "to miss the target". Also, the word 度 (sometimes 渡) a rather Buddhistic term, means *lit.* 'to cross over' (cf. *tārayati*), hence "to save", "to transform (by means of the Dharma)".

- (2) Cf *Dh(P)* 321; *PDh* 90; *Udv(Sk)* XIX 6; *DhAv(C)* p.600b; *Udv(C1)* 5 p.712; *Udv(C2)* 6 p.786c; *DĀ* 1 p.10a; *MPP\$35* p.366a; *TbUdv(E)* 6 p.72.

Beal (p.84) in the 4th line, translates 受 as 'endure', having most probably read the Pali (*titikkhati*) into the Chinese. 受 standing alone, means 'to receive', 'to accept', 'to experience'. Or it may simply indicate a passive sense of the verb which it precedes.

- (3) Cf *Dh(P)* 322; *PDh* 91; *Udv(Sk)* XIX 7; *Dh(Gr)* 341; *TbUdv(E)* 7 - 10.
- (4) Cf *PDh* 92: *Na hi tehi jānājāteḥ*.....*Dh(P)* and *Udv(Sk)* however speaks of 'yāna'.
- (5) Cf *Dh(P)* 323; *PDh* 92; *Udv(Sk)* XIX 8; *Dh(Gr)* 342; *DhAv(C)* p.600c; *Udv(C1)* 7 p.712b, 8 p.786c.

- (6) Or, can 逸 be a misprint for 憶, a homonym meaning 'to recall' (as the corresponding Pali *sumarati*)? If so, we may render the last line as: 'It is still violent, recalling the elephant [forest]' (or, 'recalling the [other] elephants'). This (also included in *DhAv(C)* p.600c) has a parallel only in *Dh(P)* 324. The phrase 暴逸象 however, occurs in the 4th line of *Udv(C1)* 5 p.759a, corresponding to *hatthippabhinnam viya* of *Dh(P)* 326) and its comm. on 如御暴逸象 says: "Like taming a wild elephant, not allowing it to be indulgent."

- (7) Cf. *Dh(P)* 325; *Udv(Sk)* XXIX 13; *Udv(C1)* 13 p.749a; *Udv(C2)* 13 p.793a; *TbUdv(E)* 12 p. 118.

As far as the Chinese version is concerned, one could possibly link this verse to the preceding one which speaks of an elephant in chain, but never getting tamed enough to forsake its greed for the (pleasure of the) elephant-forest.

- (8) Following *Udv(C1)* 5 p.759a, and *Dh(P)* 326.
- (9) Cf *Dh(P)* 326; *Udv(Sk)* XXXI 5; *DhAv(C)* p.600c; *Udv(C1)* 5 p.759a; *Udv(C2)* 5 p.795b; *TbUdv(E)* 5 p.134.
- (10) 不放逸 is a fairly standardized Chinese translation for *apramāda*. *Beal* (p.85) misses this and renders the phrase as "..... not to let it escape".
- (11) Cf *Dh(P)* 327; *Udv(Sk)* IV 27; *Dh(Gr)* 132; *DhAv(C)* p.600c; *Udv(C1)* 27 p.645c; *Udv(C2)* 26 p.779b; *TbUdv(E)* 24 p.18.
- (12) 諸所聞 - literally can also mean: 'all that are heard' or 'all the hearing'. The original would appear to have been something of the form *pari-sru*. Cf *Udv(Sk)* XIV 13: *abhibhūya sarvāṇi parisravāṇi*; and *PDh* 9: *adhībhūya sabbāni pariśra(yāṇi)*. Edgerton includes *parisrava* in his *BHSD* (p.332), with the following comment:
- “*parisrava*, m. or nt. (Asokan id.), seems used in the sense of *parisraya* = Pali *parissaya*, *difficulty*, *trouble*, perh. by folk-etym. confusion with *Skt. parisrava* ...”.
- (13) This suggests that the original here had (or was understood to have) a verb, probably from √*āp*, and possibly in *pr. p.* form.
- The parallel verse in *MĀ* is as follows:
- “If you get one who would definitely be your companion,
A wise one, to do good together;
Give up the mind originally attached to (cf *āptamana*)
And joyfully follow him always”.
- (14) Cf *Dh(P)* 328; *PDh* 9; *Udv(Sk)* XIV 13; *Gil* III ii 325; *Udv(C1)* 9 p.697a; *Udv(C2)* 11 p.784b; *MĀ* 17 p.535c; *DgV* 43 p.882c; *TbUdv(E)* 10 p.54. The second line may be taken to correspond to either *Dh(P)* (*sādhū-vihāri dhīraṃ*) or *PDh* (*sādhū-vihāra-dhīraṃ*) Willemen (*op. cit.* p.64 n 11) thinks that here *Udv(C1)* gives a ‘new translation’. But the original for *Udv(C1)* here is more likely to be different from *Dh(P)*.
- (15) Our text has 惡 (‘evil’) which is obviously a mistake; probably of the copyist.
- (16) Cf *Dh(P)* 329; *PDh* 10; *Udv(Sk)* XIV 14; *Gil* III 325; *DhAv(C)* p.577cf; *Udv(C1)* 10 p.697a; *Udv(C2)* 12 p.784b; *MĀ* 17 p.535c; *DgV* 43 p.882c; *TbUdv(E)* 11 p.54.
- (17) Cf *Dh(P)* 330; *PDh* 11; *Udv(Sk)* XIV 16; *Gil* III ii 185; *Dh(C)* 14 p.559c; *DhAv(C)* p.578a; *Udv(C1)* 13 p.698a; *Udv(C2)* 14 p.784b; *MĀ* 17 p.535c;

DgV 43 p.882c; *TbUdv(E)* 13 p.54.

- (18) Cf *Dh(P)* 331; *PDh* 65; *Udv(Sk)* XXX 34; *Udv(C1)* 35 p.757b; *Udv(C2)* 35 p.795a; *TbUdv(E)* 34 p.130.
- (19) Cf *Dh(P)* 332; *PDh* 66; *Udv(Sk)* XXX 21; *Udv(C1)* 22 p.755f; *Udv(C2)* 22 p.794c; *TbUdv(E)* 21 p.129.
- (20) Cf *Dh(P)* 333; *PDh* 67; *Udv(SK)* XXX 20; *Udv(C1)* 21 p.755b; *Udv(C2)* 21 p.794c; *T4* p.150a; *TbUdv(E)* 20 p.129.

It is noteworthy that after this verse corresponding to the last of *Dh(P)* *Nāgavagga*, there follow four more verses all with one character less in each line. All these additional verses are found (except one line) - and for the most part *verbatim* identical - under the chapter on "Horse Simile" in *Udv(C1)* p.711b-c.

- (21) In spite of the fact that the number of verses in this chapter is mentioned as 18 in the text, we have grouped this and the next three lines together under verse 15; as they appear to be inseparable in sense from the preceding four lines. In *Udv(C1)* (p.711b) too, lines #1, 2, 3, 4, 6, 7 appear as a single verse.
- (22) Cf *Dh(P)* 114; *PDh* 329; *Udv(Sk)* XIX 1; *Dh(C)* 12 p.565b; *Udv(C1)* 1 p.711b; *Udv(C2)* 1 p.786c; *TbUdv(E)* 1,2 p.71.
- (23) Cf *Dh(P)* *samathangātāni*. There is also the variant 住 ('to abide'), being supported by *Udv(C1)* (p.711 b-c) which has an identical verse. The comm on this (*loc. cit.*) says: " 'From this one abides in concentration' - The practitioner of meditation having restrained his senses and made his thoughts unscattered, has no extraneous thoughts. Nor do the thoughts in his mind run around [like a galloping horse]'".
- (24) Cf *Dh(P)* 94; *PDh* 89; *Dh(C)* 5 p.564b; *T17* p.732b; *MPPŠ* 3 p.81b; *Udv(Sk)* XIX 3; *Udv(C1)* 2 p.711b; *Udv(C2)* 3 p.786c; *TbUdv(E)* 3 p.71.
- (25) Cf *Dh(P)* 29; *PDh* 18; *Udv(Sk)* XIX 4; *Dh(Gr)* 118; *Dh(C)* 9 p.562c; *Udv(C1)* 3 p.711c; *Udv(C2)* 4 p.786c; *MVŠ* 93 p.482c; *Old MVŠ* 47 p.355b; *TbUdv(E)* 4 p.71.

32 CRAVING

The chapter on 'Craving' deals with the lowly sexual indulgence and passionate love, as a result of which the worldly people incur much harm for themselves.

- (1) If one's mind is set on sexual activities,
One's craving increases, like [a creeper's] branches
Spreading and growing ever more luxuriantly;
And the mind keeps leaping, like a monkey greedy for fruits.
- (2) One who for the sake of lust endures sorrow,
Who owing to craving is attached to the world;
His sorrow increases day and night,
Growing and spreading like a vine².
- (3) Men are deluded because of passionate love;
They are unable to give up passions.
Thus do sorrow and passionate love increase,
Like flowing water filling up a pond³.
- (4) That there are sorrow, grief,
And suffering in the world, of not [just] one kind,
Is due to none but craving.
Craving ceasing, there is no sorrow⁴.
- (5) One's own mind being at peace, craving⁵ is abandoned,
Without craving, where is the world?
Not grieving, nor seeking with defilement.
Nor craving; whence is the world⁶?
- (6) Some grieve because at the time of death.
They want many kinsfolks to gather.
Traversing a long journey of sorrow;
They crave and suffer, always falling into distress⁷.
- (7) One devoted to the spiritual life
Must not befriend craving.
First cut off the root of craving,
So that it can no more take root.
Don't be like cutting reeds;
Lest craving would arise again⁸.

- (8) Like a tree with deep and firm root,
Though cut down grows yet again;
Craving thoughts not completely removed,
One should expect further suffering!⁰.
- (9) Like a monkey, having left behind the trees,
Returns to the trees having been freed!¹;
Even so do people in the world,
Get out of hells only to return to hells!².
- (10) Greedy thoughts constitute an incessant flow,
Which habitually joins force with conceit.
When one's thoughts are inclined to lust,
One conceals oneself, and sees nothing!³.
- (11) All thoughts flow and spread;
The craving-fetter is like a rattan creeper.
The wise alone can discern with discrimination,
And cut off the source of[craving] thoughts!⁴.
- (12) Nourished by craving,
One's thoughts grow and spread.
Craving is deep and fathomless,
Adding strength to old-age and death!⁵.
- (13) The tributaries!⁶ produced are incessant,
Feeding on craving alone.
To nourish enemies and multiply graves,
The fools are ever restlessly striving!⁷.
- (14) Though in prison, there are hooks and chains,
The wise do not regard them as strong;
The fools seeing their wives, sons and daughters-in-law⁸
Become attached—this craving is indeed strong!⁹.
- (15) The wise say that craving is a prison,
Deep, strong, and difficult to escape.
Therefore should it be cut and abandoned;
Not bothered²⁰ with desire, one is happy²¹.
- (16) At the sight of a female, he is tempted,

Not meditating on impermanence.
The fool thinks [of her] as beautiful
- How does he know its unreality²²?

- (17) [The fool] envelopes himself with sexual pleasure,
Like the silkworms making their cocoons.
The wise can give it up,
And not being bothered by it, end all sufferings²³.
- (18) One whose mind is bent on heedlessness,
Views sexual indulgence as being pure;
His thoughts of passionate love being intensified,
He thus creates a prison²⁴.
- (19) He whose thoughts cease in sexual craving,
Is ever mindful of craving as impure.
Thus does he leave the prison of evil,
And end the problem of old age and death²⁵.
- (20) [The fool] entangles himself with craving's net,
And gets himself covered up by lust's lust.
Being self-indulgent, he is imprisoned;
Like a fish entering a trap²⁶.
- (21) Old-age and death await their chance
Like calves wanting their mother's milk.
Craving abandoned and lust's tracks obliterated,
[The wise] leaves the net disentangled²⁷.
- (22) He who has completed the Way, freed from prison,
Understanding all from one [end] to the other²⁸;
Has transcended the practice of extremity.
Such a man is a great wise one²⁹.
- (23) Don't be close to those remote from the Dharma,
Don't be stained³⁰ by lust either.
He who has not cut off the three times,
Will fall again into practice of extremity³¹.
- (24) If one is awakened to [the true nature of] all dharmas,
One will then not be attached to the dharmas;

Having been freed from all thoughts of lust,
One is said to have mastered the sages' thoughts³².

- (25) Of all gifts, the gift of Buddha's discourses³³ excels.
Of all flavours, the flavour of Truth³⁴ excels.
Of all bliss, the bliss of Dharma excels.
The exhaustion of lust excels all sufferings³⁵.
- (26) The fool binds himself with greed,
And seeks not to cross over to the other shore.
Owing to greed for wealth and lust³⁶,
He kills³⁷ others as well as himself³⁸.
- (27) The craving mind is the field;
Lust, hatred and delusion are the seeds.
Thus giving to those having transcended the world,
One gains immeasurable amount of merit³⁹.
- (28) With a few companions but plenty of goods,
A merchant trembles with fear.
Craving is a robber that kills,
Therefore the wise do not crave⁴⁰.
- (29) Where the mind agrees, there craving is.
- Why then only the five-fold craving?
The agreement defied and the five-fold craving cut,
One becomes a hero indeed⁴¹.
- (30) Where there is no craving, there is no fear;
Where there is contentment there is no sorrow.
When craving is removed and fetters undone,
One is said to be far out from the sea⁴².
- (31) O craving! I know your fount:
You are born of thoughts in the mind.
The moment I cease thinking of you,
You will exist no more⁴³.
- (32) In cutting trees [of craving], don't stop.
So long as the trees grow, there will be evil,
When each and every tree is cut,
The *bhikṣu* will attain *Nirvāṇa*⁴⁴.

- (33) If the trees [of craving] are not cut
- Even if there be a tiny bit of passion remaining,
The mind will get hung up there
Like the calves wanting [milk from] the mother⁴⁵.

Notes

- (1) Cf *Dh(P)* 334; *PDh* 137; *Udv(Sk)* III 4; *Dh(Gr)* 91; *Udv(C1)* 4 p.633b; *Udv(C2)* 4 p.778b; *TbUdv(E)* 4, 5 p.12.

Māluta, (Pali *māluvā*) is a creeper which strangles trees. The simile of this creeper serves a two-fold purpose. On the one hand, it grows and spreads fast all over the body of a tree; on the other hand it strangles and finally kills the tree. *Tañhā* too spreads quickly to pervade one's whole being. At the same time it causes one sorrow, and finally can kill one's wisdom-life, preventing one from gaining salvation.

Udv(C1)(loc.cit.), like *Udv(Sk)*, specifically mentions the *mālutā*. But it seems to explain the simile differently, apparently referring to the *mālu* tree (摩樓樹) on which the creeper grows and strangles: "...The root of craving grows. As in the case of a *mālu* tree. At the beginning of its growth, it is enwrapped by the creeper; as it grows it gets dried up and dies. The craving mind is also like this. It scorches the roots of sentient beings."

This explanation is in keeping with the version of *a b* of the verse concerned in *Udv(C1)*

"One whose mind is heedless,
Is like a *mālu* tree."

The *mālu* tree may of course simply refer to any tree on which the *mālu-latā* creeper grows. For the simile of an ordinary worldling's mind being like a monkey swinging from tree to tree in a forest, cf SII 94f.

- (2) Cf *Dh(P)* 335; *PDh* 138; *Udv(Sk)* III 9; *Udv(C1)* 9 p.634a (identical).
- (3) Cf *Dh(P)* 336; *PDh* 139; *Udv(Sk)* III 10; *Udv(C1)* 10 p. 634a; *Udv(C2)* 12 p.778c; *TbUdv(E)* 10 p.13

The commentary in *Udv(C1)* (*loc. cit.*) says, " 'Thus do sorrow and passionate love increase' — Because passionate love increases afflictions, entering into the bones and marrows, like water flowing into a pond. It is also just like a lotus to which the pond water does not stick; similarly even if one tries to cleanse such a passionate heart, with the water of liberation, the latter does not stick to the heart so deeply ingrained with passionate love".

- (4) No parallel verse traced so far.
- (5) We take 憂 (sorrow) to be a mistake for 愛 (craving). These two ideograms

look very much alike and can be easily mistaken one for the other in the cursive rapid script.

- (6) We take the variant reading 世 (world) as found in the *Yuan* and *Ming* editions.
- (7) No paralled verse found so far.
- (8) This verse occurs also in *Udv(CI)* (p.634b). Only the first line differs, which reads 有愛以有死, which may be translated as, “Where there is craving, there is death”. In *a* of our verse, we have read the second character as 憂, as it stands; though all the other versions, as well as *Udv(CI)* (*loc. cit.*) have 愛. The line as it stands can also be rendered, “There is sorrow because there is a time for death”.
- (9) Cf *Dh(P)* 337; *PDh* 140; *Udv(Sk)* III 11; *Dh(Gr)* 126; *Udv(Sk)* 11 p.634af (Cf also *TbUdv(E)* 12,13 p.13)

However, our verse, though of similar import, is quite different in wording.

- (10) Cf *Dh(P)* 338; *PDh* 156; *Udv(Sk)* III 16; *DhAv(C)* p.601af; *Udv(CI)* 17 p.635b; *Udv(C2)* 13 p.778c; *MVS* 78 p.403a; *OldMVS* 40 p.300c; *T28* 8 p.474b; *TbUdv(E)* 18 p.14.
- (11) Cf Commentary in *DhAv(C)* p.601c.
- (12) Cf *Dh(p)* 344; *PDh* 151; *Udv(CI)* XXVII 29; *Dh(Gr)* 92; *Udv(CI)* 23 p.739b; *Udv(C2)* 22 p.791c; *TbUdv(E)* 24 p.109.
- (13) S. Beal takes 猗 to refer to a ‘savage dog’, and breaks up 憍慢 to arrive at ‘luxury’ and ‘indolence’. Hence the following appalling translation: “Longing thoughts are like the ever-flowing waters of a river; giving way to free enjoyment of indolence and luxury, the mind like a savage dog who seeks for continual indulgence, and the man himself becomes clouded and unable to see the Truth”.

But the simile of a ‘savage dog’ is hardly befitting here. We prefer to take 猗 as meaning ‘leaning on’, ‘relying’. (See also *Supra* Ch.10, n.19). Moreover 憍 = 驕 and 驕慢 is a standard Chinese term meaning ‘pride’, ‘conceit’.

- (14) Cf *Dh(P)* 340; *DhAv(C)* p.601b.
- (15) Cf *Dh(P)* 341; *PDh* 148; *Udv(Sk)* III 5; *Dh(Gr)* 95; *DhAv(C)* p.601b; *Udv(CI)* 5 p.633b; *Udv(C2)* 5 p.778b (also cf *TbUdv(E)* 6 p.13).
- (16) We take 枝 (= 支) to mean 枝水 or 枝流 - ‘tributary’. The meaning of this character as ‘branch of a tree’, however, can also be taken here without really changing the sense of the translation. See the simile in *Udv(CI)* (p.635c) of craving as a poisonous tree which must be uprooted for fear of its continuous growth, giving rise to branches. There too the usage of 枝流(枝流不斷, *loc. cit.*) occurs, referring to the incessant flow of births and deaths in *samsāra*. Cf also *PDh* 338.

- (17) Cf identical verse in *DhAv(C)* (p.602a-b) which gives the following commentarial story:

A rich but stingy elder always had the doors closed so as to keep out beggars, *śramaṇas* and *brahṃaṇas* asking for alms. One day, he thought of having some nice food and ordered his wife to cook a chicken with various spices. This having been prepared, he closed the doors and enjoyed the food with his wife and son.

The Buddha, knowing the elder's past good karma which was now being ripened, appeared as a *śramaṇa* to ask him for some food. The elder was annoyed and abused the Buddha saying that he was shameless. Whereupon, the Buddha retorted that it was he himself who should be shameful, for, out of ignorance, "you have killed your father, taken your mother [in the previous life] to be your wife and offered food to your enemies. You know no shame" (*Beal* (p.88) missed the part of "offering food to your enemies" "供養怨家"; and, accordingly also replaces this idea with "ever cherishing evil thoughts" (*loc. cit.*) in the corresponding places (養怨) in the verse): The chicken they were eating was his former stingy father; his present son was formerly the *rakṣa* who had killed him; his present wife was his former mother.

- (18) The third line of the verse in the *DhAv(C)* (p.602a) differs slightly: 遇見妻子飾 which may be translated as: "The fools seeing their wives well adorned, "one could also take 子 to mean 'son' and 飾 'items of adornment' (i.e. jewellery, etc.) in which case the line would read: "The fools seeing their wives, sons, and decorative items". Cf *maṇikuṇḍala* of *Dh(P)* 345c.
- (19) Cf *Dh(P)* 345; *PDh* 143; *Udv(Sk)* II 5; *Dh(Gr)* 169; *DhAv(C)* p.602a; *Udv(C1)* 6 p.628b; *Udv(C2)* 5 p.778a; *SĀ* 1235 p.338b; *SĀ(Var)* 62 p.395b; *TbUdv(E)* 5 p.9.
- (20) 不視 — lit 'not looking at'; probably corresponding to *anapakkhino*. The corresponding line in *DhAv(C)* (p.602a) has 不親 'not getting close to'
- (21) Cf *Dh(P)* 346; *PDh* 144; *Udv(Sk)* II 6; *Dh(Gr)* 170; *DhAv(C)* p.602a; *Udv(C1)* 7 p.628c; *Udv(C2)* 6 p.778a; *SĀ* 1235 p.338b; *TbUdv(E)* 6 p.10.

Sithilaṃ in *Dh(P)* 346b appears problematic. Corresponding to this word, *Udv(Sk)* has *susthiraṃ* which Lüders regards as a true reflection of the original word in the verse. He was however perplexed by the *TbUdv* version which supports *sithilaṃ*. This, according to him, could be explained by the possibility that the Tibetan translator might have had access to an older Indian version other than the Sanskrit. Brough (*op. cit.* p.230f), on the other hand, considers this fact to be "the conclusive argument, and rejects this theory adding "that the revised and more Sanskritic version of the *Uv* was alone responsible for the intrusion of *susthiraṃ*....."

For a further consideration of this problem, we may here add the following information from *PDh* and the Chinese sources:

- (i) *PDh* here reads *sukhumam* (= *śūksma*), against *Dh(P)*.
(ii) The corresponding line of our verse reads 深固難得出 : ‘deep, strong, and difficult to escape.’ ‘Difficult to escape’ should appropriately correspond to *duppamuñcam*, *duṣṣramokṣam* (*Udv(Sk)*, same in *Udv(C1)*, *Udv(C2)* and *TbUdv*), *dupramuñcam* (*PDh*) and *drupamokṣu* (*Dh(Gr)*). It remains then to compare ‘deep, strong’ with the first two terms of the different versions.

Firstly, we may note that *Udv(Sk)* here has *samantataḥ susthiram*, the first term being adverbial only, and the Chinese 固 (‘strong’) supports *susthiram*. We might even understand the two Chinese words 深固 as together expressing one single idea of being ‘deep and strong’ - ‘deep’ being added by the translator because of the idea of ‘difficult to escape’ The two words together also corr. to *daḥha* in *Dh(P)* 338a; and thus here too they quite probably corr. to *daḥham* in *a*. In this case our verse appears not to have any correspondent for *sithilaṃ* in *b*. On the other hand, 深 (‘deep’) is one of the translations for *śūksma* in Buddhist texts, so that it may well correspond to *sukhumam* of *PDh*. Alternatively, as the Pali *ohārinam* has the meaning of ‘taking down’ (and certainly so explained in the commentary); it is possible that, if indeed the original for *Dh(C)* here was something of the form of *ohārinam*, so Chinese translators might choose to render it as ‘deed’ - ‘deep down’. In this case, it would also imply that the following word, *sithilaṃ*, could possibly be (as Lüders said) a corruption of an original form corresponding to that rendered as ‘strong’ in *Dh(C)*, quite in spite of Brough’s objection.

- (iii) *Udv(C1)* here has 緩 (‘lax’); thus, like *TbUdv*, supporting the Pali *sithilaṃ*. Its commentary (p.628c) explains this with the following allegory: In the past, a king bestowed an amnesty on all the prisoners. However, among the latter there were two types: One fervently wished to get out, while the other delighted in staying on.” The word ‘lax’ refers to the fact that though [the latter type of prisoners] were given the amnesty, they were unwilling to leave.” This commentarial allegory might also therefore lend support to one of Brough’s alternative suggestions that the original verse possibly had *sithila* - compounded with the following word: ‘a fetter hard to untie for those who are morally slack’ (*Brough*, p.231).

(22) Cf *DhAv(C)* p.602b(identical): *Udv(C1)* p.602b(identical): *Udv(C2)* p.778b(identical).

- (23) Cf *Dh(P)* 347; *Dh(Gr)* 171; *DhAv(C)* p.602b.
- (24) Cf *Dh(P)* 349; *Udv(Sk)* III 1; *DhAv(C)* p.602b; *Udv(C1)* 1 p.632b; *Udv(C2)* 1 p.778b; *YBS* 18 p.379b; *TbUdv(E)* 1 p.12.
- (25) Cf *Dh(P)* 350; *Udv(Sk)* III 2; *DhAv(C)* p.602b; *Udv(C1)* 2 p.632c; *Udv(C2)* 2 p.778b; *TbUdv(E)* 2 p.12.
- (26) Cf *Udv(C1)* p.632a; *Udv(C2)* p.778b.

The verse in *Udv(C1)* is the same, except for the last line: ‘Like a fish entering prison’.

- (27) *Udv(C1)* (p.633a) includes the first two lines with the previous verse. After having commented on the latter it appears to go on to justify the inclusion of the two lines as follows: “[Just as a medical doctor would prescribe the type of medicine and dosage in accordance with the need of the patient], the Buddha is also the same.... He observes the mind of sentient beings: For those who need one *gāthā*, He would discourse one *gāthā*; for those who need five lines [in a *gāthā*], He would discourse five lines; for those who need one and a half lines (one and a half *gāthā* ?), He would discourse one and a half lines. At the time as the *Bhagavat* had observed the thoughts of the fishermen, He uttered the *gāthā* (i.e. our verse #20). Among the audience, [however] some were indulgent and heedless, hence for their sake, He uttered the [two additional lines]”.

The *Udv(C2)* (p.778b) also similarly includes two lines of the same import, with the four lines which are practically identical to our verse #20.

- (28) We have rendered this line in the light of *Dh(P)* 352. Independently, however, one might understand this line as: “—completely liberated, here and here-after” or “Liberated from all ‘this’ and ‘that’ [-the extremities]”.
- (29) Cf *Dh(P)* 352, *PDh* 147.
- (30) The Chinese 染 means to be stained or dyed, and often correspond to the *Skt* √*raj*.
- (31) No parallel verse has been traced so far.
- (32) Cf *Dh(P)* 353; *Udv(Sk)* XX1 1; *Mvu* iii 118. Note that whereas in the *Pali* and *Skt* versions, the pronoun and verbs are in the first person: it is clearly not so in our Chinese verse. This probably constitutes an instance of evidence that *Dh(C)* was not a tr. from *Dh(P)*; it being quite unlikely that the translators of *Dh(C)* would have missed a simple, clear indication of the first person.

- (33) 經 is the Chinese translation for *sūtra*.
- (34) 道 — lit. ‘The Way’.
- (35) Cf *Dh(P)* 354; *Udv(Sk)* XXVI 31; *Udv(C1)* 27 p.735; *Udv(C2)* 36 p.791af; *TbUdv(E)* 28 p.104.
- (36) For the third line, *Yuan* edition has 財 instead of 敗 ;and all the other editions have 愛 instead of 處 . The verse also occurs in *Udv(C1)* (p.630b), giving the same variant reading 貪為財愛故 as in the other versions. We have therefore opted for this reading which is also supported by *Dh(P)* 355.
- (37) 害 can mean both ‘harm’ and ‘kill’
- (38) Cf *Dh(P)* 355; *Udv(Sk)* II 16; *DhAv(C)* p603a; *Udv(C1)* 17 p.630b; *Udv(C2)* 18 p.778b; *TbUdv(E)* 16 p.11.
- (39) Cf *Dh(P)* 356 (also see 357-359); *PDh* 152; *Udv(Sk)* XVI 16; *DhAv(C)* p.603a; *Udv(C1)* 13 p.705; *Udv(C2)* 13 p.785b, 18 p.785b; *MVS* 28 p.142a, 94 p.487a; *oldMVS* 15 p.110c; *TbUdv(E)* 15-20 p.62f.
- (40) Cf *Dh(P)* 123; *PDh* 116; *Udv(Sk)* XXVIII 14; *DhAv(C)* p.603a; *Udv(C1)* 14 p.744a; *Udv(C2)* 13 p.792b; *TbUdv(E)* 14,15 p.113.
- (41) It is difficult to see how Beal (p.91) can arrive at the following translation of this verse (in *DhAv(c)* p.603b 違 contravene’ in the third line is replaced by 速 ‘quickly’).

“Of the mind alone is lustful desire; from oneself arise the five longings of sense.
Haste, then, to bind these five desires, and prove thyself a hero indeed.”

No parallel verse has yet been traced.

- (42) Cf *Dh(P)* 351; *Udv(Sk)* XXVI 28; *DhAv(C)*p.603; *MVS* 33 p.173a;
- (43) Cf *Udv(Sk)* II 1; *Udv(C1)* p.627a; *Udv(C2)* p.778a; *TbUdv(Sk)* (E) (1 p.9).

TbUdv(E) has:

“Desires arise from (wrong) conceptions.
So know them as desire’s root.
Avoid conceptualizations,
And then desire will not arise.”

One could also translate 思想 in our verse as ‘concept’ or ‘conceptualization’. But then the third line will read, “The moment I cease *conceptualizing about* you”, which does not sound very right - ceasing to conceptualize craving can not necessarily deny its existence *experientially*, unless of course we “avoid conceptualizations” *altogether*, or unless we are talking about only the *concept* of craving.

- (44) Cf *PDh* 283; *PDh* 361; *Udv(Sk)* XVIII 3; *Dh(Gr)* 93; *Udv(C1)* 3 p.708c; *Udv(C2)* 3 p.786a; *TbUdv(E)* 3 p.67.
- (45) Cf *PDh* 284; *PDh* 362; *Udv(Sk)* XVIII 4; *Dh(Gr)* 94; *Dh(C)* 10 p.569b; *Udv(C1)* 5 p.708cf; *Udv(C2)* 5 p.786a; *TbUdv(E)* 4 p.67.

34 THE ŚRAMAṆA

The chapter on 'The Sramaṇa' consists of exhortations of proper Dharma, which, when the disciple practises accordingly, will lead to the goal of liberation and purification

- (1) Upright with regard to eye, ear, nose and mouth,
And ever restrained in body and mind;
A *bhikṣu* who practises thus
Can be free from all suffering¹.
- (2) Transgress not with hand or foot
Restrain speech and be cautious in action
Always delight in meditation within,
Practise solitude³ and be silent⁴.
- (3) Learn to be controlled in tongue,
Moderate in speech⁵, and not excited⁶,
Bound⁷ to [expounding] the meaning and Dharma⁸;
Make sure to be gentle in speech⁹.
- (4) One who is fond of the Dharma, delight in the Dharma,
Ponders over and confides in Dharma,
- Such a *bhikṣu*, following the Dharma,
Is upright [in the Dharma], and wastes no effort¹⁰.
- (5) In training one should not seek gain¹¹,
Nor should one covet others'.
A *bhikṣu* who covets others'
Cannot attain to concentration¹².
- (6) A *bhikṣu* who seeks little,
And accumulates not with what he gets³
Is praised by gods and men,
Having a pure life, untainted¹⁴.
- (7) A *bhikṣu* who practises kindness,
Who loves and respects the Buddha's Teaching,
Who is deep into concentration and insight¹⁵;
Attains happiness when the conditionings¹⁶ cease¹⁷.
- (8) All mental and physical objects
are unreal; don't be deluded.

He who grieves not when they are not near,
Is truly a *bhikṣu*¹⁹.

- (9) *Bhikṣu!* bail water out from the boat!
When empty within, it becomes light.
When greed, hatred and ignorance are removed,
This is Nirvana²⁰.
- (10) Abandon five, cut off five²¹,
And meditate on the five faculties²².
He who can analyze the five [fetters]
Thereby crosses over the river²³.
- (11) Meditate without being heedless.
do not let desires disperse [your mind].
Do not swallow a [red-hot] copper,
And then be vexed at the body being burn²⁴.
- (12) There is no meditation²⁵ for one without wisdom;
No wisdom for one without meditation.
Enlightenment²⁶ is born of meditation and wisdom;
[With them] one can reach Nirvana²⁷.
- (13) One should²⁸ learn to enter into the empty;
Go into retreat to calm the mind;
Delight in solitude;
And one-mindedly contemplate on the Dharma²⁹.
- (14) One should subdue the five skandhas;
And overcome the mind to be like water³⁰,
Peaceful and calm,
- This is the taste of *ambrosia*³¹.
- (15) He who accepts not what he [already] has,
- This is a wise *bhikṣu*.
He is controlled in the sense, and content,
And observes all the disciplinary rules³².
- (16) Let his life be pure in conduct;
Let him seek spiritual friends;
Let the wise fulfil others' [need];
[Thereby] transcending suffering to find bliss³³.

- (17) Just like Jasmine flowers³⁴,
Which fall off themselves on withering;
When greed, hatred, and ignorance are removed,
Transmigration is automatically transcended³⁵.
- (18) Calm in body, and speech,
Mind ever remaining quiescent;
A *bhikṣu* who loathes the worldly
Is said to have experienced tranquility³⁶.
- (19) One should command one's body³⁷,
And within, struggle with one's mind.
Guarding his body and mindful of the Truth,
A *bhikṣu* lives happily³⁸.
- (20) One is one's own Self.
The non-existent being reckoned [as real], the self exists.
Therefore subdue³⁹ the self;
When tamed it will be like a fine [horse]⁴⁰.
- (21) [A *bhikṣu*] joyful in the Buddha's teaching,
Will, with much joy,
Attain to quiescence,
The cessation of conditionings and eternal bliss⁴¹.
- (22) He who while young⁴² practises
In accordance with the Buddha's Teaching;
Illumines the world,
Like the sun free from clouds⁴³.
- (23) Completely without conceit and deceit⁴⁴;
Untainted like lotus in water,
He learns to give up this and that,
Knowing this to be the superior way⁴⁵.
- (24) Craving removed, without longings,
Not liable to being tainted, like a lotus;
A *bhikṣu* will thereby cross the river,
*For, desires being conquered understanding arises.
- (25) Stop the stream [of desire] and reflect⁴⁶ yourself
Turn back⁴⁷ your mind from desire,
Unless you⁴⁸ cut off desire,

Your one-mindedness will stil⁴⁹ slip away⁵⁰.

- (26) Do it, do it - [persevere];
Control yourself with strength.
If, having left home you get slack,
Your mind will get defiled again⁵¹.
- (27) He who is slack in his practice,
Not ending the tiring thoughts⁵²,
Is not living a life of purity
- How then can he reach the Great Gem⁵³.
- (28) *Śramaṇa*, whither are you coursing?
If your mind is not controlled,
Step by step you'll get stuck,
Being dragged on only by [lustful] thoughts⁵⁴.
- (29) He who, though with the robe over the shoulders,
Restrain not his evil acts;
He is the worst of evil doers⁵⁵,
And will fall into evil destinies⁵⁶.
- (30) [Mind] being untamed, discipline becomes difficult;
One is [helpless] as a rotten tree against the wind.
What one does is for one's own sake⁵⁷
- So why not strive hard⁵⁸!
- (31) A 'ceased-mind'⁵⁹ is not one with a shaven head,
While being arrogant and unruly.
Giving up greed and mindful of the Way⁶⁰,
One becomes worthy of being a 'ceased-mind'⁶¹
- (32) A 'ceased mind' is not one [simply] with a shaven head
While being heedless and faithless.
He who can end all sufferings,
Is a superior *śramaṇa*⁶²

Notes

- (1) *Dh(P)* has 2 stanzas corresponding to this, of which the second (361) is closer to the Chinese. The corresponding verse in *Udv(C1)* (p.662) is virtually verbatim the same as *Dh(P)*.

Cf *Dh(P)* 360, 361; *Udv(Sk)* VII, 11; *Prāt(Sarv)*; *PDh* 50, 51; *Prāt(Mūla)*; *Eplnd IV* 135 (cf also *Prāt (Mahās)*; *Mvu* iii 423; *Abhav* p.208; *Dh(Gr)*, 51, 52; *Udv(C1)* p.662bf; *Udv(C2)* p.781a; *EĀ* 12, p.604bf; 44 p.787b; *T22* p.200a, p.206b; *T22* p.213c; *T22* p.555c; *T22* p.565a; *T23* p.478c; *T23* p.488b; *MsarV(C)* 50 p.904c; *MSarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517b; *T24* 14 p.616b; *T26* p.77b.

- (2) We have followed *Yuan* and *Ming* and *Udv(C1)* (765b) *Dh(C)* 有順 (‘accord with’).
- (3) 守一行, corresponding to *eko* in *Dh(P)* 362. However *Udv(C1)* (p.765b) here has 守行謂比丘 which may be rendered “one who keeps his practices (守行) is called a *bhikṣu*”, thus giving no suggestion of the sense of *eka*. The sense of “keeping practices” is suggested by the words 不應法行 (‘does not correspond to Dharma practices’) in the commentary of *Udv(C1)* (*loc. cit.*).

Buddhadatta (p.97) asserts that *uttamo* in *saññatu ttamo* of *Dh(P)* 362 refers to the mind, which is “one’s highest thing.” But this is not supported by any other parallel verse.

- (4) This stanza seems quite clearly to be an exhortation. However in *Dh(P)* 362, it is the description of how a *bhikkhu* should be.

Udv(C1) is identical for the first three lines. Cf *Dh(P)* 362; *Udv(Sk)* XXXII 7; *Dh(Gr)* 53; *PDh* 52; *Udv(C1)* p.765b.

- (5) We follow *Yuan*, *Ming* and *Sung*, being supported by *Dh(P)* 363 and *Udv(C1)* commentary (666c). It may suggest a reading corresponding to *mattabhāṇi* in stead of *mantabhāṇi*. For a discussion of the latter from, see *Brough* p.249 and *Palihawadana* n.4 p.501f.
- (6) Literally: ‘composed’, ‘calmed’. Cf *anuddhato* in *Dh(P)* 363 and 不躁 in *Dh(C)* 8.8 p.561c and in *Udv(C1)* p.666c. *Buddhadatta* p.97 however translates the Pali word as ‘not puffed up.’
- (7) 定 lit. ‘fixed’ or should 定 be taken as 錠 which often corresponds to *dīpa*? If this be so, we may render this line as: “serving as an illuminator for meaning and Dharma”.
- (8) *Dh(P)* 363 and *Udv(C1)* (p.666c) clearly suggest that 法義, corresponds to the *dvandva* compound *artha-dharma*, though the Chinese term could be understood as “meaning of the Dharma”.

- (9) We have rendered this line in the imperative, since the word in the very first line suggests the imperative sense ('should'). *Udv(C1)* (p.666c) however, agrees with *Dh(P)* 363. cf *Dh(P)* 363; *PDh* 54; *Udv(Sk)* VIII, 10; *Dh(Gr)* 54; *Udv(C1)* 10 p.666c; *Udv(C2)* 12 p.781b; *TbUdv(E)* 10,11 p.32.
- (10) *Udv(C1)* (p.765c) has an identical verse. Its commentary (*loc. cit.*) says "A *bhikṣu* by following the Dharma, attains Nirvāṇa; and advances in the *ārya-mārgas*, with no effort wasted." Cf *Dh(P)* 364; *Udv(Sk)* XXXII 8; *Dh(Gr)* 64; *Mvu* iii 422; *Udv(C1)* 8 p.765b; *Udv(C2)* 7 p.796bf.
- (11) The *Dh(P)* 365 line here, *salābhaṃ nātimaññeyya* is well supported by *Dh(C)* 33.8 (p.571c) and *Udv(C1)* (p.691c): 自得不恃 ("should not rely on one's own gain" *ie.* should not be too presumptuous of it.

Udv(C1) (*loc cit*) explains: "one does not rely on the fact that one is virtuous to belittle others that they have no virtues, being Devadatta's followers."

- (12) *Dh(C)* has another similar stanza in 33.8, which may even be closer in meaning to *Dh(P)* 365. This stanza is also found *verbatim* in *Udv(C1)* (p.691c). Cf *Dh(P)* 365; *Udv(Sk)* XIII 8; *Dh(Gr)* 61; *PDh* 55; *Udv(C1)* 9 p.691c.
- (13) The line, which is identical in *Udv(C1)* (p.764c) is explained by the commentary of the latter as follows:

"A *bhikṣu* who goes begging constantly reflects thus, 'what I now seek is only for what I actually need [and no more]. I do not keep any remainder, taking it as my asset.' If anything remains, it must be given away immediately and not be kept for long. Thus, the Buddha's Vinaya says that if the parents are advanced in age and bed-ridden, or if fellow bhiksus have been seriously ill and not capable of moving about, a bhikṣu is allowed to beg for any amount in order to offer to the aged and the sick." Our translation follows this commentary.

- (14) *Udv(C1)* (p.764c) has a verse identical with this, except for the first line. Cf *Dh(P)* 366; *Udv(Sk)* XIII 12; *Dh(Gr)* 62; *PDh* 56; *Udv(C1)* 1 p.764c, 12 p.692a; *Udv(C2)* 1 p.796b; *TbUdv(E)* 1, 2 p.144.

The above six verses are not in exactly the same order as the *Dh(P)*.

- (15) 止觀 ; generally standing for *samatha-vipaśyanā*.
- (16) 行 : *saṃskāra*.
- (17) Identical verse in *Udv(C1)* p.764c, *Dh(Tb)* (p.147) too has a verse virtually identical in meaning. Also cf *Dh(P)* 368; *Udv(Sk)* XXXII 21, 20, 22; *Mvu* iii 421; *Dh(Gr)* 70; *PDh* 59; *Udv(C1)* 12 p.733b; *Udv(C2)* 14 p.740c; *TbUdv(E)* 23 p.147.

- (18) *Udv(C1)* (p.766a) comments on this identical line thus: “..... Does not draw near to dangerous dharmas By danger is meant worldly conventions....”
- (19) *Udv(C1)* (p.766a) has an identical verse except for one character in the third line (愛 instead of 憂). Following *Udv(C1)*, *c* would give: ‘Not drawing near, not coveting’. Cf *Dh(P)* 367; *Sn* 950, 861; *Udv(Sk)* XXXII 17; *Dh(Gr)* 79; *Udv(C1)* 12 p.766a; *Udv(C2)* 11 p.796c.
- (20) This stanza in *Udv(C1)* under the chapter on *Nirvāṇa* (p.733b) is much closer to the pali - in fact virtually *verbatim* identical. Cf *Dh(P)* 369; *PDh 57 Udv(Sk)* XXVI 12; *Mvu* iii 421; *Dh(Gr)* 76; *PDh* 57; *Udv(C1)* 12 p.733b; *Udv(C2)* 14 p.790c.
- (21) According to the Pali tradition, the first five refers to the *pañca-orambhāgīya saṃyojanāni* (*kāmarāga*, *vyāpada*, *sakkāyadiṭṭhi*, *sīlabbataparāmāsa*, *vicikicchā*); and the second five refers to the *pañca-uddhambhāgīyasamyojanāni* (*rūparāga*, *arūparāga*, *uddhacca*, *māna*, *avijjā*).
- (22) ie. *śraddhā*, *vīrya*, *smṛti*, *samādhi*, and *prajñā*.
- (23) This stanza is not found in any other Chinese version of *Dharmapada*. However, it occurs in *Samyuktāgama* 1002 (p.262c), 1313 (p.360c); and *SĀ(var)* 140 (p.427c). Cf *Dh(P)* 370; *Dh(Gr)* 78; *SĀ* 1002 p.262c; *SA(var)* 140, p.427c
- (24) A similar stanza occurs twice in *Udv(C1)*. The first comes under the chapter on *śramana* (p.766c) and is identical with the *Dh(C)* one; the second, different in wording, comes under the chapter on ‘Mind’ (p.761b).
- Our understanding of *b* of our stanza would render support to the conjecture by Senart (*Vide Brough* p.195), D. Andersen (*op. cit.* p.192) and Palihawadana (“*BHAMASSU* Re-examined” in *Vidyodaya Journal of Social Sciences* Vol. I No.1 pp.83-89): That in *Dh(P)* 371 the verb in question should have been one corresponding to the aor. 3.pl. caus. of *bhram*, and that the subject should have been *kāmaguṇa*. Palihawadana (*op. cit.*) in fact surmises that *bhamassu* was derived from an older form *bhamessu*, ‘aorist-optative’ 3.pl. from *bhameti*, against Brough’s (*op. cit.* pp.194ff) suggestion of a supposed earlier reading *bhavassu* in the Pali tradition. Cf *Dh(P)* 371; *Udv(Sk)* XXXI 31; *Dh(Gr)* 75; *Udv(C1)* 9 p.766c, 21 p.761b; *Udv(C2)* 18 p.796c, 20 p.795c; *TbUdv(E)* 32 p.138.
- (25) 禪 , transliteration for *dhyāna* and *jhāna* .
- (26) We take 道 to correspond to *bodhi* . *Udv(C2)* (p.796c) has 道從禪智生 which is the sense of our translation.
- (27) Identical stanza in *Udv(C1)* (p.766b); except that 近 (‘near’) replaces 至 (‘reach’), making this line closer to that in *Dh(P)* 372.

Cf *Dh(P)* 372; *Udv(Sk)* XXXII 25, 9; *Prāt(Mahās)*; *Dh(Gr)* 59; *PDh* 62; *Udv(C1)* 18 p.766; *Udv(C2)* 17 p.796c; *TbUdv(E)* 30 p.148.

(28) The sense of the verse is definitely imperative.

(29) Similar verse in *Udv(C1)* (p.765c).

Cf *Dh(P)* 373; *DhpA* 75; *Abhav* 121; *Udv(Sk)* XXXII 9; *Dh(Gr)* 55; *PDh* 60; *Udv(C1)* 9 p.765c; *Udv(C2)* 8 p.796c; *TbUdv(E)* 10 p.145.

(30) Cf *Dh(Gr)* 56 :..... *udaka-vaya*. The original of *Dh(C)* could be some thing of the form *udaka-viya* in place of *udayavyaya*.

This stanza is an instance suggesting that the original of *Dh(C)* was not necessarily *Dh(P)*.

(31) Similar stanza in *Udv(C1)* (p.765c) and *Udv(C2)* (p.796c); both contain the water simile.

Cf *Dh(P)* 374; *Udv(Sk)* XXXII 10; *Dh(Gr)* 56; *PDh* 61; *Udv(C1)* 10 p.765c; *Udv(C2)* 9 p.796c.

(32) This stanza corresponds to the first four lines of *Dh(P)* 375.

Cf *Dh(P)* 375; *Udv(Sk)* XXXII 26, 27, 6; *Dh(Gr)* 59, 60; *PDh* 63; *TbUdv(E)* 6 p.145.

A possible alternative rendering of a would be: 'He who does not enjoy (受) what he has'.

(33) This stanza corresponds to *Dh(P)* 375ef and *Dh(P)* 376. A similar verse occurs in *Udv(C1)* (765b). Also cf *Udv(Sk)* XXXII 6; *Dh(Gr)* 60; *PDh* 64; *Udv(C1)* 6 p.765b; *TbUdv(E)* 7 p.145.

We may note that the division of this and the preceding verses agrees with *Dh(Gr)* (59, 60) and *PDh* (63, 64) and not with *Dh(P)* (375, 376). Moreover, *Dh(C)* 16ab and *Dh(P)* 375ef appear to be in reverse order.

(34) 衛師華 (p.vassikā). *Udv(C1)* (p.709) has 雨時華 'flowers of rainy season'; cf *Udv(Sk)* XVIII *Puṣpa* II *varṣasu hi yathā puṣpam*. *PDh* 133 has *vāśśikī*.

(35) Similar stanza in *Udv(C1)* (p.709c), *Udv(C2)* p.786a; both, however include the stanza in chapter on "Flowers".

Cf *Dh(P)* 377; *Udv(Sk)* XVIII 11; *Dh(Gr)* 298; *PDh* 133; *Udv(C1)* 11 p.709c, *Udv(C2)* 14 p.786a.

(36) Of the three parallel stanzas in Chinese - *Dh(C)*, *Udv(C1)* (p.766c), *Udv(C2)* (p.796c)

(p.796c) - *Dh(C)* is much closer to *Dh(P)* 378, *PDh* IV, 53 and *TbUdv(E)* 29 (p.147), *Udv(C1)* and *Udv(C2)* are identical here. Also cf *Udv(Sk)* XXXII 24; *Dh(Gr)* 133.

- (37) 身 is 'body', and seems to contrast 心 'mind' in the next line. Similarly in the third line, 'guarding the body' seems to contrast '[mentally] mindful of the Truth.'
- (38) Our *Dh(C)* is the only Chinese version here.
Cf *Dh(P)* 379; *Udv(Sk)* IV 4; *Dh(Gr)* 60.
- (39) 損 lit = 'decrease', 'damage'. But it could also be a misprint for 慎 be cautious' cf *Udv(C1)* (p.712a) and *Udv(C2)* (p.787a) (identical in wording), particularly the line 是故躬自慎 - 'Therefore be cautious of your ownself'. Alternatively 損 could also be a misprint for 捐 which can then be understood as 捐棄 'give up', in which case the line can be translated: 'Therefore give up the self'
- (40) With regard to this stanza, the parallel Pali version (*Dh(P)* 380) is much closer to all the other versions: *Udv(C1)* 12 p.712c; *Udv(C2)* 16 p.787a; *Udv(Sk)* XIX 14; *PDh* 322; and *TbUdv(E)* 12 p.73.
- (41) This stanza has no parallel in the other Chinese versions.
Cf *Dh(P)* 381, *Udv(Sk)* XXXII 21 (also see XXXII 20); *Dh(Gr)* 72a; *PDh* 59; (Also cf *TbUdv(E)* 28 p.147).
- (42) *Dh(C)* 10.19 is closer in sense to *Dh(P)* 382. One could perhaps also read 少(行) as 'little', which will also give a meaningful line = 'If one has even a little of one's practice'. However, our choice of reading is supported by the sense of other parallel verses in Pali, Chinese, etc.
- (43) Cf *Dh(P)* 382; *Udv(Sk)* XVI 7 (also XVI 8ab, 5cd; XV 1ef); *Dh(C)* 17 p.562; *DhAv(C)* p.584b; *Udv(C1)* 8 p.704c; *Udv(C2)* 8 p.785b; *SĀ* 1077 p.281b; *EĀ* 31 p.721b; *T2* p.512a; *MVS* 26 p.125b; *TbUdv(E)* 7 p.61 (also cf 8 p.61).
- We should note that for the next 2 verses, each line consists of one more character (ie. 5).
- (44) 僞 in the first line repeats the idea of 慢, both meaning 'conceit.' But 僞 could also be a misprint for 矯 'deceit', which we have preferred. (cf *TbUdv(E)* 17 p.157).
- (45) This and the next stanza seem to have no parallel elsewhere. But cf *TbUdv(E)* 'the monks', 36, 37 p.148f; 17 p.157. The last line of # 24 is obscure; the tr. here is tentative.
- (46) We have opted here for the variant reading in all the other versions, except *DhAv(C)* which has 持 ('support', 'hold'). Our text has 恃 ('rely on').
- (47) Our text has 逝 ('to flow away'). *Sheng* has 近 ('to be near'). We have opted for reading in *Ming*.

- (48) 仁 for 仁者 is a common polite address for 'you'. *Ming* as well as *DhAv(C)* (p.604b) has 人 'man'.
- (49) Beal opted for the *Sheng* variant 由 ('by', 'from'), and so translates the line as "... is led on by one thought alone (to do this and that, till he destroys and ruins himself)". One can notice his rather unnatural extrapolation within the brackets. Moreover, even if the option of 由 is taken, his rendering is unjustified from the point of view of Chinese syntax.
- (50) Cf *DhAv(C)* p.604b. No other parallel verses have yet been traced.
- (51) Beal does not take this to be the last (4th) line of this verse, as it obviously should be. Instead, he drags it on (as he quite often does, in numerous other cases) to be linked with the next verses (See *Beal* p.94). Such a practice messes up the meaning of the major part of whole group of verses from (25) to (30). Cf our translation to his very contrived translation below:

"Stem the stream (of inclination), pause and reflect, trample down the lustful desire. A man who does not destroy desire is led by one thought alone (to do this and that, till he destroys and ruins himself). Be up then, and dare to do! Bind thyself fast. The man who has left home (to become a Shaman), and yet gives away to idleness and sloth - whose mind still hankers after impure indulgence - is like the rotten tree against which the wind blows, which can hardly resist its force, but is soon blown down".

DhAv(C) (p.604b-c) appears to have regrouped the verses from (25) to (30), putting (28) and (29) before (25). It seems to have invented a nice story to serve as commentary to this whole group of verses, contriving in such a way as to justify moving up verses (28) and (29) to the front.

In the commentarial story, Beal (*loc. cit.*) seems to have misunderstood at certain places: 人欲往者，遙喚示道，乃得入園。不知道者，必為發箭所殺

Beal: "..... warn travellers away from the place if they *had missed their way, or likely to trespass on the field without knowing the danger*, lest they be shot "(italics ours). Correct trans. "...To whomsoever who intends to go [into the garden], she would yell out to show the proper way so that this person may enter the garden [safely]. One who does not know the way (不知道 - Beal seems here to be misled by the meaning of this three words in colloquial Chinese: 'does not know'. But 道 here can only mean 'way') is sure to be shot dead by arrows."
Cf *DhAv(CI)* p.604b; *Udv(CI)* p.767a

- (52) *DhAv(C)* (p.604c) has 誘 ('temptation') instead of 勞 ('exhaustion') as in our text and all the other versions.
- (53) This verse also occurs in *DhAv(C)* p.604c and *Udv(CI)* p.767a. Beal's (p.94) free rendering here gives not the slightest hint of the sense of this line at all.

- (54) Cf *DhAv(C)* p.604b (also cf *Udv(Sk)* XI17).
- (55) Or 'Doing evil [after] evil'. Cf *DhAv(C)* 604b which has 行惡行者 'an evil practitioner'. The other version of *DhAv(C)* reads 行惡惡者 ('He is the doer of all evils (or evil after evil)', or 'he is the doer of the worst of evils'. *Ming* of *Dh(C)* reads 行惡者死 ('He who does evil dies.').
- (56) *ie. durgati*; cf *DhAv(C)* p.604b.
Cf *Dh(P)* 307; *PDh* 113; *Udv(Sk)* XI 9; *Dh(C)* 2 p.570a; *DhAv(C)* 4 p.604b; *Udv(C1)* 9 p.679b; *Udv(C2)* 9 p.782c; *SmP(C)* 12 p.755c; *T247* p.878c; *TbUdv(E)* 9 p.41.
- (57) We follow the reading in *Ming* and *DhAv(C)* here.
- (58) Cf *DhAv(C)*, p.604c
- (59) 息心. This is a common translation of 'śramaṇa' in ancient Buddhist texts.
- (60) 思道 - lit 'thinking of Tao.'
- (61) Cf *Udv(C1)* p.766a; *Udv(C2)* p.796c; *TbUdv(E)* 13 p.157.
- (62) Cf *Udv(C1)* p.766a; *Udv(C2)* p.796c; *TbUdv(E)* 13 p.157.

35 THE BRĀHMAṆA

The chapter on 'The *Brāhmaṇa*'¹ explains that one who is pure in speech and action, and faultless in theories, can be regarded as a spiritual cultivator.

- (1) Stop the stream [of craving]² and cross over,
Be desireless like a *brāhma*;
Having known the exhaustion of conditionings,
One is indeed a *brāhmaṇa*³.
- (2) By means of the non-dual dharma⁴,
He is purified and crosses the sea;
All his fetters of desire are removed
- Such a one is a *brāhmaṇa*⁵.
- (3) He who is at ease⁶ with other and no-other⁷;
For whom [both] other, [not] other, are void;
He who gives up sensual craving;
Is indeed a *brāhmaṇa*⁸.
- (4) He who is meditative, stainless;
Whose deeds are corruption-free;
In whom there does not arise higher seeking⁹;
Is indeed a *brāhmaṇa*¹⁰.
- (5) The sun glows by day;
The moon shines by night;
The warrior shines in the army;
In meditation glows the spiritual cultivator.
The Buddha appears in the world,
Illuminating to dispel darkness everywhere¹¹.
- (6) One is not a *brāhmaṇa* on account of the shaven head;
Nor is one a *brāhmaṇa* because one utters *mantras*¹².
It is one who gives up all evil
Whom may be called a spiritual cultivator¹³.
- (7) A *brāhmaṇa* is one who exits from evil;
A *brāhmaṇa* is one who enters rectitude.
Having renounced one's own defiled deeds¹⁴.
One is regarded as having left home¹⁵.

- (8) If one is calmed¹⁶with regard to the pleasant
 And at hearty attaches to naught
 - Having [thus] renounced and rectified [attachment]
 One extinguishes all sufferings¹⁷.
- (9) He whose body, speech and mind
 Are pure without any fault;
 Who is restrained¹⁸ in this threefold action,
 Is indeed a *brāhmaṇa*¹⁹.
- (10) If your mind understands
 The Teachings of the Buddha;
 Look into your mind and take refuge in yourself,
 [As a *brāhmaṇa*] purifies himself with water²⁰.
- (11) Neither on account of clan nor matted hairs.
 Is one called a *brāhmaṇa*
 He whose deeds are truthful and righteous,
 He is pure, and this makes him a virtuous one²¹.
- (12) What for is your contrived hair, witless one!
 What for your straw clothes?
 When within you remain attached,
 What's the use of external renunciation²²?
- (13) He who wears poor clothes,
 Who personally practises the dharma,
 Who meditates on retreat,
 - Is indeed a *brāhmaṇa*²³.
- (14) The Buddha does not teach one
 To elevate oneself and make self-claims;
 One according with truth, and undecitful,
 May be called a *brāhmaṇa*²⁴.
- (15) He who giving up all objects of craving,
 Does not vex his mind with lust²⁵.
 Who renounces all that pertains to craving;
 Is indeed a *brāhmaṇa*²⁶.
- (16) He who has cut off the river of transmigration²⁷,
 Who has forbearance and transcends [the world]²⁸,
 Who is self-awakened and out of the moat²⁹;

Is indeed a *brāhmaṇa*³⁰.

- (17) He who in the face of being abused and hit,
Endures quietly without anger;
Who has the power of patience;
Is indeed a *abrāhmaṇa*³¹.
- (18) He who, in the face of being attacked,
Does naught but remains mindful of his precepts;
Who maintains proper³² postures, self-controlled;
Is indeed a *brāhmaṇa*³³.
- (19) He who abandons evil dharmas in his mind,
Like a snake shedding its skin;
And is not tainted by desire,
Is indeed a *brāhmaṇa*³⁴.
- (20) He who realizes life to be unsatisfactory,
And thereby ceases to have [sensual] thoughts³⁵;
Who can lay down the burden;
Is indeed a *brāhmaṇa*³⁶.
- (21) He who understands and has profound wisdom;
Who distinguishes the right and wrong paths;
And who has reached the high[est] goal³⁷;
Is called a *brāhmaṇa*³⁸.
- (22) He who can give up the household life,
And has no fear³⁹ of the household;
Who has few needs and little desire;
Is indeed a *brāhmaṇa*⁴⁰.
- (23) He who let free living things,
Who harbours no thoughts of killing,
Who causes afflictions to no-one,
Is indeed a *brāhmaṇa*⁴¹.
- (24) He who avoids disputes,
Who resents not when offended,
Who is friendly to the hostile;
Is indeed a *brāhmaṇa*⁴².

- (25) He who removes greed, anger, delusion,
Conceit and other evil,
Like a snake shedding its skin⁴³;
Is indeed a *brāhmaṇa*⁴⁴.
- (26) He who is cut off from worldly associations;
Who utters no harsh words;
Who carefully investigates the Eight-fold Path;
Is indeed a *brāhmaṇa*⁴⁵.
- (27) Those considered by the world as good or bad⁴⁶,
Those which are long, short, thick, thin
- He takes not [any of them] which is not given⁴⁷;
Such a one is a *brāhmaṇa*⁴⁸.
- (28) One's deeds being pure in this life,
There can be no defilement in the life after.
[Thus] without practising any [evil dharmas]⁴⁹.
- One is called a *brāhmaṇa*⁵⁰.
- (29) Renouncing the body, without a supporting basis⁵¹,
Not reciting [the doctrines] of other discipline;
He attains the Deathless Cessation.
Such a one is a *brāhmaṇa*⁵².
- (30) He who, with regard to good and evil,
Has got rid of both these deeds⁵³,
Free from sorrow and dust,
Is indeed a *brāhmaṇa*⁵⁴.
- (31) He whose mind is joyful, stainless
Like the moon in its fullness,
Who is free from defamation,
Is indeed a *brāhmaṇa*⁵⁵.
- (32) Seeing that the fools, in coming and going,
Fall into the moats to suffer;
He desires to cross over the other shore alone,
Disregarding the words of others.
Only he in whom [birth] ceases and arises no more,
May be called a *brāhmaṇa*⁵⁶.

- (33) He who has cut off lust,
Who is homeless, desireless,
Whose lust for existence is destroyed
May be called a *brāhmaṇa*⁵⁷.
- (34) He who is away from the human community
And does not fall into the celestial community.
- Not going to any community whatsoever;
May be called a *brāhmaṇa*⁵⁸.
- (35) He who has given up pleasure and displeasure;
Who is extinguished, without heat remnant;
Heroic, defeating the whole world;
Is indeed a *brāhmaṇa*⁵⁹.
- (36) He for whom birth is no more,
And at death is without destination;
Who is awakened, happy and detached;
Is indeed a *brāhmaṇa*⁶⁰.
- (37) He who has transcended the five destinies;
Whose destination [at death] cannot be known;
Who has completely destroyed all habits⁶¹;
Is indeed a *brāhmaṇa*⁶².
- (38) He for whom, before and after,
And⁶³ in the middle, there is naught;
Without holding on, without discarding⁶⁴;
He is indeed a *brāhmaṇa*⁶⁵.
- (39) The most heroic, the most fearless,
- He who is self-released,
Who is enlightened, and whose mind is unshaken,
Is indeed a *brāhmaṇa*⁶⁶.
- (40) He who knows his past lives,
And his previous transmigrations:
Who has the means for ending birth;
Whose insight penetrates the highest profundity;
Who is wise like a silent-one⁶⁷;
Is indeed a *brāhmaṇa*⁶⁸.

Notes

- (1) Note that *PDh* has this as the third chapter and places it before that on *bhikkhus*.
- (2) Cf *Udv(C1)* p.774c 'Like a practitioner who does not cut off the stream of craving.'
- (3) Cf *Dh(P)* p.383 S; 49; *PDh* 34; *Udv(Sk)* XXXIII 60; *Dh(Gr)* 10; *DhAv(C)* p.605a; *Udv(C1)* p.770a, 1 p.678a; *Udv(C2)* 9 p.796b, 1 p.798a.

In a 'cross over' appears to correspond to *parakkama* (imperative), as in PTS IV, 139, rather than *parakkamma* (absolute) as in other editions.

- (4) The Pali tradition explains the two dharmas as *samatha* and *vipassanā*. Cf *Dh(C)* 35.30 which also occurs in both *Udv(C1)* (p.771b) and *Udv(C2)* (p.798b). This speaks of a *brāhmaṇa* as one who should permanently be freed from the "two coursing 兩行 with regard to *pāpa* and *puṇya* (於罪與福)". The non-dual dharma' in the Chinese could simply refer to the Middle Way devoid of (two) extremes. Beal's (p.95) translation here is bizarre: "In (or by means) the two laws of nothingness" and explains in the footnote (*loc. cit.*) that "The sense appears to be regarding both this world and the other as nothing."
- (5) Cf *Dh(P)* 384; *PDh* 41; *Udv(Sk)* XXXIII 72; *Da(Gr)* 14; *DhAv(C)* p.605a; *Udv(C1)* p.770a; *Udv(C2)* p.798a; *SĀ* 1320 p.362c.
- (6) 適 could it be a misprint for 過 ('pass over'); or 識 (a homophone, 'know')?
- (7) 彼 ('other') corresponding to *pāra*; 無彼 *apāra*, *Udv(C1)* (p.771a) which has practically a word-for-word identical verse comments: "'other' refers to the six eternal *āyatana*; 'not-other' refers to the six internal *āyatana*." This appears to agree with the Tibetan tradition (cf *TbUdv(E)* p.195 n398.) The Pali commentary seems to have them the other way round; though *SnA* too explains *pāram* (in the context of *orapāram*) as the external *āyatana*.

One could perhaps also understand 適 as 'to go', which is what *Udv(C2)* seems to do. This would then result in a translation with a 'sūnyatā philosophy': "When one has gone to the other [shore], there will be no other [shore]...." (Cf *Willemen*, 23 p.170) One should, however, be safer to bear in mind the generally religion-ethical - rather than profoundly philosophical - import of the earlier *Dhammapada*/*Dharmapada*.

- (8) Cf *Dh(P)* 385 *Udv(C1)* 24 p.771a, *Udv(C2)* 23 p.798b; *Udv(Sk)* XXXIII 24; *Dh(Gr)* 35; *PDh* 40; *TbUdv(E)* 28 p.159.
c would seem to agree with *Udv(Sk)*: *vīta-rāga*. The Pali commentary on the term *niddara* of *Dh(P)* 205 appears to have known the connection here with *rāga*: *rāga-darathānaṃ abhāvena niddaro*. *Paliawadana* (p.506 n.4) remarks that the corre-

sponding reading of *vīta-jvara* could stem from an original with *-jvara*. This would lend support to Brough's (*op. cit.* pp. 185ff) suggestion of *vikada-dvara* as being probably derived from *vīgata-jvara*. Brough quotes (*loc. cit.*) Lüders' conjecture that *vitaddāra* stood for *vītajvara*, as confirmed by *Udv(Sk)* XXVIII 5. We may add that the corresponding Chinese version in *Udv(C1)* 5 P.742c(=*Udv(C2)* 5 p.792a) 無熱無饑想 ('without fever, without hunger-sensation') definitely supports the *Sk. nirjvara*. *Udv(C1)* comm. (*loc. cit.*) explains this fever as *rāga, dveṣa, moha* and hunger-thirst.

- (9) For 不起 ('not arise') the original could have been of the form $a + ut + \sqrt{pad}$, differing from *Dh(P)* *anu + pra + \sqrt{āp} + ta*.
- (10) Cf *Dh(P)* 386; *Dh(P)* 403cd; *Udv(Sk)* XXXIII 32; *Dh(Gr)* 480. There seems to be no other parallel Chinese version for this verse.
- (11) Cf *Dh(P)* 387; *PDh* 39; *Udv(Sk)* XXXIII 74; *Dh(Gr)* 50; *Udv(C1)* 68 p.755b; *Udv(C2)* 65 p.799b; *TbUdv(E)* 86 p.166.
- (12) 稱吉 - lit: 'utters the auspicious'.
- (13) Cf *Udv(C1)* p.770a (identical) *Udv(C2)* p.798a (identical except that 行 replaces 志 in second line), *Udv(Sk)* XXXIII 10; *TbUdv(E)* 13,12 p.157. This and the next verse have no parallel in *Dh(P)*. They are the only 2 verses in this chapter which have 5 (instead of 4) characters per line.
- (14) 我眾穢行 - cf *attano malaṃ* in *Dh(P)* 388. *Udv(C1)* (13 p.770af, identical verse) comm: "The practice of a *brāhmaṇa* is to get rid of the evil dharmas [so that] he will be pure within and without, with all defilements permanently removed. He has no longings, and no conceit. His mind is concentrated and does not waver. He is awakened to the root of all dharmas. His *brahmacarya* is established; what needs to be done is done; and he is not subject to future rebirths. He cultivates the pure practices (or: he lives the pure life) in their perfection".
Udv(C2) however, has here: 棄捨眾穢行 (i.e. has 捨 instead of 我).
- (15) Cf *Dh(P)* 388; *Udv(Sk)* XI 15; *Dh(Gr)* 16; *Udv(C1)* 13 p.770af; (identical) *Udv(C2)* 13 p.798a.
- (16) 猗 should be understood as 猗息 ('to be calmed', 'to be appeased'. It is an older translation for *praśrabdhi* (see *SJD* p.876; *DĀ* 8. In *SĀ* 26, the translation is 猗息) though whether this Skt. word or its Prakrit equivalent actually represents the original here is however uncertain. *Udv(C2)* 4 p.798a here has 倚 which leads Willemen (*op. cit.* 4 p.169) to give a rather strained rendering of *Udv(C2)* 4ab (= ab of *Dh(C)*): "When, having relied on craving, his mind does not covet anything (any more)". *Udv(C2)* here appears to have chosen, wrongly, to interpret 猗 as 倚 (in ancient Chinese 猗 may also mean 倚 'to rely on').

- (17) Cf *Dh(P)* 390, *Udv(Sk)* XXXIII 75; *Dh(Gr)* 15; *Udv(C1)* 4 p.769b; *Udv(C2)* 4 p.798a; *TbUdv(E)* 87 p.166. The verse in *Udv(C1)*(*loc cit*) is identical except that in *a* 興 ('and') replaces 於 (a locative particle), and in 終 ("end") replaces 眾 (a plural particle).

Brough (p.180ff) discusses at length the textual problems connected with this stanza. Commenting on the corruptions in the present *Dh(P)* version, he says, "Most of the errors, -perhaps all - were already fossilized in this form at the time when the Pali commentary was composed, and there is therefore no direct evidence that the Pali text was ever any better."

With regard to his several conjectures (*ibid* p.181ff), we may offer some observations in the light of our text:

(i) 'If' in our stanza implies that *Brough* may be right in suggesting that *seyyo* of *Dh(P)* was possibly transformed from *siyā*; neither our text nor any other extant version seems to have its equivalent. Similarly, *nisedha* could have been a verb in the optative, as suggested by this 'if'. In any case, our *b* would correspond more to *Dh(Gr)* *b*.

(ii) *b* of our text together with the *Udv(Sk)* and *Dh(Gr)* versions, would support his surmise that *himsamano* (of *Dh(P)*) < *hi'ssamano*, as no trace of any sense of 'himsa' is discernible in them.

(iii) However, if the original for *TbUdv* was *apriya*, the reading is not shared by any other extant version. Our text, as well as *Udv(C1)*, *Udv(C2)* and *Dh(Gr)* do not support the negative form *apiya/apriya*.

(iv) *d* of our text (also cf *Udv(C1)* 69 p.775c) agrees with *Dh(P)* in having a verb meaning "to cease" -against *Brough's* preference to the noun *sammuti*. The connection of the cessation of *duhkha*, with the definition of *śramaṇa*, is attested in such early discourses as *SĀ* (*T2* p.205b) and *MĀ* (*T1* p.475c).

(v) The absence of a stanza in our text corresponding to *Dh(P)* 389 would support *Brough's* criticism that *Dh(P)* 389, 390 are not to be taken together, in spite of the Pali commentary.

The ambiguity of the etymological meaning of the term *śramaṇa/samaṇa* - derived from *śrama + na* (*śrama* → *śama* in Prakrit) - is reflected in the various renderings in Chinese Buddhist texts. These are subsumable as three groups:

1. 'diligent' 勤勞, 功勞, etc
2. 'ceasing' 息止, 息心 ('ceased-mind'
息惡 ('ceased-evil'), etc.
3. A combination of 1 and 2 - 勤息

It is quite possible that the form of the stanza as represented in *Dh(C)* contains a play of word to be discerned in *a* ('calmed' - /*śrambh* or

śam) and *d* ('cease' -*śam*), in connection with the term *samaṇa* itself.

- (18) Our text has 捨 -'renounce'. We follow the variant reading 攝 ('restrain') in all the other Chinese versions.
- (19) Cf *Dh(P)* 391, *PDh* 45; *Udv(Sk)* XXXIII 16; *Dh(Gr)* 23; *Udv(C1)* 16 p.770b; *Udv(C2)* 16 p.798b; *TbUdv(E)* 20 p.157f.
- (20) Cf *Dh(P)* 392; *Udv(Sk)* XXXIII 16; *Dh(Gr)* 3; *PDh* 35, 36; *Udv(C1)* 62, 63 p.775a; *Udv(C2)* 60 p.799b.
The sense of our verse appears quite different from that of *Dh(P)*; the latter agreeing closely with all the other versions.
- (21) This seems to be the only Chinese version (also collected in *DhAv(C)* p.605a) we have.
Cf *Dh(P)* 393; *Udv(Sk)* XXXIII 7, *Dh(Gr)* 1; *PDh* 37 (last 2 lines quite different).
- (22) Cf *Dh(P)* 394; *Udv(Sk)* XXXIII 6; *Dh(Gr)* 2; *DhAv(C)* p.605a; *Udv(C1)* 6 p.769a; *Udv(C2)* 6 p.798a; *Dh(C)* 21 p.559c; *TbUdv(E)* 8, 9 p.156. Of all the Chinese versions, our verses is closest to *Dh(P)* 394.
- (23) Cf *Dh(P)* 395; *Udv(Sk)* XXXIII 53; *Dh(Gr)* 38; *Udv(C1)* 7 p.769c, (also see 52 p.773); *Udv(C2)* 7 p.798a.
- (24) This verse seems to have no parallel anywhere. Though *Mizuno* compares it with *Dh(P)* 396, *Udv(Sk)* XXXIII 15 and *Dh(Gr)* 17; the Pali verse is really quite different.
- (25) Cf *Dh(P)* 397b 'yo ve na paritassati'.

The Pali commentarial explanation (1855) p.428 is 'tanhāya na bhāyati' which is followed by modern translators. Thus, A.P. *Buddhadatta*: 'he who does not tremble'. (similarly Palihawadana) D.Anderson, however, opines that "we had perhaps better to translate 'he does not feel any desire', and take *paritassati* = *Sa pari - /tṛsh*, to be afflicted by thirst, *metaph* to feel desire or longing" (*Pali Glossary*, Delhi, 1979 reprint, p.164). All the three Chinese versions (reference given in following note) would seem to support this option.

- (26) Cf *Dh(P)* 397; *Udv(Sk)* XXXIII 29; *Udv(C1)* 48 p.773b; *Udv(C2)* 48 p.799a.
- (27) The original of our text here would probably have been something of the form corresponding to *nadī*. *Udv(C1)* (p.774c) which has a stanza identical with ours, comments: "It is like the practitioner who is bound by the five-fold sensual desires, revolving in the river of transmigration.....". Same idea in *TbUdv(E)* 51 p.162.

- (28) We follow all the other versions to read 超 instead of 起 Cf *Udv(C2)* p.799b: 能忍超度世 *b* of our stanza suggests a word of the form *samatikkama*, in lieu of *Dh(P)* *sahanukkamaṃ*. See also Brough's comment (*op. cit.* p.188) on *Dh(Gr)* 42b, *samadikrammi*. *TbUdv(E)* 51 d (p.162) also seems to suggest this.

The 'moat' would suggest an original corresponding to *Sk. parikha*, in which case Edgerton (*BHSD* p.321) appears right -quite in spite of Brough's objection (*op. cit.* p.188) - in his surmise that *paligha* and *palikha* of Pali are "confusion with Skt. and Pali *parikha*, ditch, trench". The sense of *TbUdv(E)* 51 a may also lend support to this.

- (29) *Udv(C1)* p.774c: " 'Moat' here refers to the moat of conceit.". *Udv(C2)* (p.799b), however, has 自覺出苦塹, thus taking 'moat' to refer to 'moats of suffering'.
- (30) Cf *Dh(P)* 398; *Udv(Sk)* XXXIII 58; *Dh(Gr)* 42; *Udv(C)* p.774 bf; *Udv(C2)* 799b; *TbUdv(E)* 51 p.162,. All the Chinese versions are identical.
- (31) Cf *Dh(P)* 399; *Udv(Sk)* XXXIII 18; *Dh(Gr)* 28; *Udv(C1)* 17 p.770b; *Udv(C2)* 17 p.798b.
All the Chinese versions are identical.
- (32) 端耳 But could 端 be understood as 極端 ('extreme', 'ultimate'), as the corresponding Pali verse suggests? This, however, is not supported by *Udv(C2)* (18 p.798b) which, if so, could have indicated it with an extra character.
- (33) Cf *Dh(P)* 400; *Udv(Sk)* XXXIII 19, *Dh(Gr)* 44; *Udv(C1)* 18 p.770c; *Udv(C2)* 18 p.798b; *TbUdv(E)* 23 p.158.
- (34) Cf *Dh(P)* 401; *Udv(Sk)* XXXIII 30; *Dh(Gr)* 21; *Udv(C1)* 30 p.771c; *PDh* 38; *Udv(C2)* 29 p.798bf; *Samantapāsādikā (C)* p.725a; *TbUdv(E)* 36 p.160 (cf also 71 p.153).

Note that the simile employed in *Dh(C)* is quite different from those in the other versions which agree with that in *Dh(P)*. The snake simile, occurring also in *Dh(C)* 35.25, however, occurs in many verses elsewhere eg. *Udv(C2)* 797a-b (9 verses) *Udv(C1)* p.767c - 768b (9 verses), *TbUdv(E)* 57 to 75 pp.151 - 154.

- (35) Cf. commentary on *Udv(C1)* (27 p.771): "In this present life 見法中 *dr̥ṣṭe dharme*] [his mind] is not conjoined with sensual thoughts."
- (36) Cf *Dh(P)* 402; *Udv(Sk)* XXXIII 27; *Dh(Gr)* 30; *Udv(C1)* 27 p.771b; *Udv(C2)* 26 p.798b; *TbUdv(E)* 31 p.159. Of all the versions, *Dh(P)* is closest to our verse.
- (37) On this verse, *Udv(C1)* p.772c comments: " 'Highest goal' here refers to the cessation, Nirvana."

- (38) Cf *Dh(P)* 403; *Udv(Sk)* XXXIII 33; *Dh(Gr)* 49; *PDh* 48; *Udv(C1)* 34 p.772a; *Udv(C2)* 33 p.798; *TbUdv(E)* 45 p.161.
- (39) Cf the Pali (404) *anāgārehi cūbhayaṃ*. Can the idea of ‘fear’ be derived from a textual corruption in this line?
On the other hand, the first 2 lines occur also in *Udv(C1)* 54 p.774a. The comm. there says: “The body is the home for the fetters. Hence the sages tell us to leave the Home...” (*loc.cit*) See also n-51 below.
- (40) Cf *Dh(P)* 404; *Udv(Sk)* XXXIII 20; *Dh(Gr)* 32; *PDh* 44; *Udv(C1)* 26 p.771b; *Udv(C2)* 25 p.798b; *TbUdv(E)* 24 p.158. It is interesting that the Tibetan verse is closer to the Pali one than to the Chinese.
- (41) Cf *Dh(P)* 405; *Udv(Sk)* XXXIII 36; *Dh(Gr)* 18; *Udv(C1)* 37 p.772a; *Udv(C2)* 36 p.798c; *TbUdv(E)* 40 p.161 (this is virtually identical with *Ph(D)* 405).
- (42) Cf *Dh(P)* 406; *Udv(Sk)* XXXIII 395; *Dh(Gr)* 29; *Udv(C1)* 38 p.772b; *Udv(C2)* 37 p.798c; *TbUdv(E)* 49 p.161.
- (43) Note different simile used; cf n (34) above.
- (44) Cf *DhAv(C)* p.605a; *Dh(P)* 407; *sn* 631; *Udv(Sk)* XXXIII 40; *Udv(C2)* 39 P.798C.

Beal (p.96) misses the Buddhist term 僑慢 (*māna*) again, rendering it as ‘sloth’ (!) He is unjustified also in linking up 諸惡 with the latter: ‘and its evil consequence (!)’ (*loc.cit*).
- (45) Cf *Dh(P)* 408; *PDh* 43; *Udv(Sk)* XXXIII, 17 (cf *AKB* p.27); *Dh(Gr)* 22; *DhAv(C)* p.605a; *Udv(C1)* 55 p.774a; *Udv(C2)* 54 p.799a; *TbUdv(E)* 21 p.158.

The Tibetan is closer to the Pali verse. On the other hand, all the Chinese versions are identical.

Significant that in the *Udv(C1)* commentary (*loc.cit*) Upagupta is mentioned as the arhat after the Buddha’s demise, who would preach the Eightfold Path - an instance of evidence that the text belongs to the *Sarvāstivāda*.
- (46) The text here seems corrupt. The *Yuan* and *Ming* edns read 所施善惡 where 施 appears to be a misprint owing to it being a homophone of 世 *Udv(C1)* (p.770) reads 世所善惡 which is assumed here as the correct version (ie. with the first two characters interchanged), as this is supported by all the other versions (see reference in note 48).
- (47) The Chinese line 無取無捨 could have been obscure had it not been for the clear versions of *Dh(P)*, *Udv(C2)* (‘not take if not given’) and *TbUdv(E)*. *Udv(C1)* (p.770c) has 無取無與 which is also supportive. However, its comm (*loc.cit*) is again confusing: “..... He does not see there being (anything),

long, short, broad, narrow; nor does he see there being *taking and giving ...*” According to this commentary, we would have to translate this line as: ‘No taking, no giving’.

(48) Cf *Dh(P)* 409; *Udv(Sk)* XXXIII 25; *Dh(Gr)* 19; *Udv(C1)* 19 p.770c; *Udv(C2)* 19 p.798b; *TbUdv(E)* 30 p.159.

(49) The third line is obscure; there could have been a copyist mistake, influenced by the third line of the preceding verse. It seems here better to trust the wording in the corresponding line of *Udv(C2)* (3 p.798a) which reads 無習諸惡法 (‘not practising the evil dharmas’). The four characters as they stand in our verse, mean *lit.* “No practising, no abandoning”.

(50) Cf *Dh(P)* 410; *Udv(Sk)* XXXIII 42; *Udv(C1)* 3 p.769b, 42 43 p.772c; *Udv(C2)* 3 p.798a, 42 p.798c; *TbUdv(E)* 52 53 p.162.

(51) 猗 (=依) ‘reliance’, ‘dependence’, could well be the translation of *ālaya*, which is translated in Buddhist text as 依, 處, 處所, 藏, 舍 (‘house’), etc. Cf *Dh(P)* 411a: *Yassa ālayā na vijjanti*.

The corresponding verse in *Udv(C1)* (54p. 774a) has 棄捐家居, 無家之畏 (the same as *Dh(C)* 22ab). The comm there says that “The body is the home for all the fetters. Hence the sages teach us to leave the home and live in seclusion seeking the Deathless Cessation.”

(52) Cf *Dh(P)* 411; *Udv(Sk)* XXXIII, 54, 29, 55; *Udv(C1)* 54 p.774a; *Udv(C2)* 53 p.799a; *TbUdv(E)* 67 p.164.

(53) *Udv(C1)* p.771b comments: “Even if one has *punya*, which is the root of the *laukika sāsra* *kuśala*, from which one gets the human body; one thereby cannot be freed from birth, old age, sickness and death

(54) Cf *Dh(P)* 412; *Udv(Sk)* XXXIII, 29; *Dh(Gr)* 46; *Udv(C1)* 28 p.771b; *Udv(C2)* 27 p.798b; *TbUdv(E)* 32 p.159.

(55) Cf *Dh(P)* 413; *Udv(Sk)* XXXIII 31, 41; *Dh(Gr)* 40; *Udv(C1)* 31 p.771c; *Udv(C2)* 30 p.798c; *TbUdv(E)* 38 39 p.160.

(56) Cf *Dh(P)* 414 *Udv(Sk)* XXXIII 41; *Udv(C1)* 41 p.722bf; *Udv(C2)* 40 p.798c. In place of *dugga* and *aneja* of the Pali; *Dh(C)* appears, in its original, to have possibly the Prakritic equivalents for *duḥkha* and *anya* respectively.

(57) Cf *Dh(P)* 416 (see also 415); *DhAv(C)* p.605a; *Udv(C1)* 23 p.771a; *Udv(C1)* p.772a; *Udv(C2)* 22 p.798b; (also cf *TbUdv(E)* 52 p.162).

(58) This appears to be the only Chinese version (apart from *DhAv(C)*). cf *Dh(P)* 417; *Sn* 641; *Udv(Sk)* XXIII 45; *DhAv(C)* p.605a.

- (59) This appears to be the only Chinese version. cf *Dh(P)* 418; *Sn* 642; *Udv(Sk)* XXXIII 44, *Dh(Gr)* 33; *TbUdv(E)* 54 p.162.
- (60) Cf *Dh(P)* 419; *Udv(Sk)* XXXIII 48; *Dh(Gr)* 44; *Udv(C1)* 47 p.773a; *Udv(C2)* 47 p.799a; *TbUdv(E)* 60 p.163.
- (61) 'Habits' would most probably correspond to *āsrava* (cf *Dh(P)*) 420: *khīnāsavaṃ*) though it is not a standard - and hardly accurate - translation.
- (62) Cf *Dh(P)* 420; *ThagA* iii 181; *Udv(Sk)* XXXIII 46; *Udv(C1)* 44 p.772c; *Udv(C2)* 43 p.799a; *TbUdv(E)* 56 p.162 (but the sense is quite different from both *Dh(P)* and *Dh(C)*).
- (63) We follow the other 3 versions to read 及 ('and') instead of 乃
- (64) 無操無捨 is obscure in this context. *Udv(C2)* (p.798c) has 無操無捨行 - could it be alternatively translated as: 'Not performing deeds which are without detachment'?
- (65) *Dh(P)* 421: *Udv(sk)* XXXIII 29A; *Dh(Gr)* 34; *Udv(C1)* 39 p.772b; *Udv(C2)* 38 p.798c; *TbUdv(E)* 34 p.159.
- (66) Cf *Dh(P)* 422; *Udv(C1)* 49 p.773b; *Udv(C2)* 49 p.799a; *Udv(Sk)* XXXIII 50; *Dh(Gr)* 41; *TbUdv(E)* 62 p.163 (?).
- (67) *i.e. muni.*
- (68) Cf *Dh(P)* 422; *Udv(Sk)* XXXIII 47; *Dh(Gr)* 5; *DhAv(C)* p.605a; *Udv(C1)* 45 p.773a; *Udv(C2)* 45 p.799a; *TbUdv(E)* 58 p.163.

Comparison of the stanzas of $Dh(C)$ and $Dh(P)$

1 yamakavagga

雙要品 法句經第九 二十有二章
雙要品者兩兩相明善惡有對舉義
不單

- | | | | |
|---|--|---|---|
| 1 | 心為法本
心尊心使
中心念惡
即言即行
罪苦自追
車轢于轍 | 1 | manopubbaṅgamā dhammā
manoseṭṭhā manomayā
manasā ce paduṭṭhena
bhāsati vā karoti vā
tato naṃ dukkham anveti
cakkaṃ va vahato padaṃ |
| 2 | 心為法本
心尊心使
中心念善
即言即行
福樂自追
如影隨形 | 2 | manopubbaṅgamā dhammā
manoseṭṭhā manomayā
manasā ce pasannena
bhāsati vā karoti vā
tato naṃ sukham anveti
chāyā va anapāyini |
| 3 | 隨亂意行
拘愚入冥
自大無法
何解善言 | | |
| 4 | 隨正意行
開解清明
不為妒嫉
敏達善言 | | |
| 5 | 慍於怨者
未嘗無怨
不慍自除
是道可宗 | 5 | na hi verena verāni
sammantī' dha kudācanaṃ
averena ca sammantī
esa dhammo sanantano |

6 不好責彼 務自省身 如有知此 永滅無患	6 pare ca na vijānanti mayam ettha yamāmase ye ca tattha vijānanti tato sammanti medhagā
7 行見身淨 不攝諸根 飲食不節 慢墮怯弱 為邪所制 如風靡草	7 subhānupassim viharantaṃ indriyesu asaṃvutaṃ bhojanamhi amattaññuṃ kusītaṃ hīnavīriyaṃ taṃ ve pasahati māro vāto rukkhaṃ va dubbalaṃ
8 觀身不淨 能攝諸根 食知詳度 常樂精進 不為邪動 如風大山	8 asubhānupassim viharantaṃ indriyesu susamvutaṃ bhojanamhi ca mattaññuṃ saddham āraddhavīriyaṃ taṃ ve nappasahati māro vāto selaṃ va pabbataṃ
9 不吐毒態 欲心馳騁 未能自調 不應法衣	9 anikkasāvo kāsavaṃ yo vatthaṃ paridahessati apeto damasaccena na so kāsavam arahati
10 能吐毒態 戒意安靜 降心已調 此應法衣	10 yo ca vantakasāv' assa sīlesu susamāhito upeto dama-saccena sa ve kāsavam arahati
11 以真為偽 以偽為真 是為邪計 不得真利	11 asāre sāramatino sāre c'āsāradassino te sāram nādhigacchanti micchāsāṅkappa-gocarā

- | | | | |
|----|------------------------------|----|--|
| 12 | 知真為真
見偽知偽
是為正計
必得真利 | 12 | sāraṇ ca sārato ñatvā
asāraṇ ca asārato
to sāram adhigacchanti
sammāsaṅkappagocarā |
| 13 | 蓋屋不密
天雨則漏
意不惟行
淫泆為穿 | 13 | yathā agāraṃ ducchannaṃ
vuṭṭhī samativijjhati
evam abhāvitaṃ cittaṃ
rāgo samativijjhati |
| 14 | 蓋屋善密
雨則不漏
攝意惟行
淫泆不生 | 14 | yathā agāraṃ succhannaṃ
vuṭṭhī na samativijjhati
evam subhāvitaṃ cittaṃ
rāgo na samativijjhati |
| 15 | 鄙夫染人
如近臭物
漸迷習非
不覺成惡 | | |
| 16 | 賢夫染人
如近香熏
進智習善
行成潔芳 | | |
| 17 | 造憂後憂
行惡兩憂
彼憂惟懼
見罪心慄 | 15 | idha socati pecca socati
pāpakārī ubhayattha socati
so socati so vihaññati
disvā kamma-kiliṭṭham attano |
| 18 | 造喜後喜
行善兩喜
彼喜惟歡
見福心安 | 16 | idha modati pecca modati
katapuñño ubhayattha modati
so modati so pamodati
disvā kammavisuddhim attano |

- | | |
|---|--|
| 19 今悔後悔
為惡兩悔
厥為自殃
受罪熱惱 | 17 idha tappati pecca tappati
pāpakāri ubhayattha tappati
'pāpaṃ me katan' ti tappati
bhīyo tappati duggatiṃ gato |
| 20 今歡後歡
為善兩歡
厥為自祐
受福悅豫 | 18 idha nandati pecca nandati
katapuñño ubhayattha nandati
'puññaṃ me katan' ti nandati
bhīyo nandati suggatiṃ gato |
| 21 巧言多求
放蕩無戒
懷姪怒癡
不惟止觀
聚如群牛
非佛弟子 | 19 bahuṃ pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmaññassa hoti |
| 22 時言少求
行道如法
除姪怒癡
覺正意解
見對不起
是佛弟子 | 20 appaṃ pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya mohaṃ
sammappajāno suvimutta-citto
anupādiyāno idha vā huruṃ vā
sa bhāgavā sāmaññassa hoti |

2 appamādavagga

放逸品 法句經第十有二十章

放逸品者引律戒情防邪檢失以道勸警

- | | | | |
|---|----------------------------------|----|--|
| 1 | 戒為甘露道
放逸為死徑
不貪則不死
失道為自喪 | 21 | appamādo amatapadaṃ
pamādo maccuno padaṃ
appamattā na mīyanti
ye pamattā yathāmatā |
| 2 | 慧智守道勝
終不為放逸
不貪致歡喜
從是得道樂 | 22 | etam visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocare ratā |
| 3 | 常當惟念道
自強守正行
健者得度世
吉祥無有上 | 23 | te jhāyino sātikā
niccaṃ daḷhaparakkamā
phusanti dhīrā nibbānaṃ
yogakkhemaṃ anuttaraṃ |
| 4 | 正念常興起
行淨惡易滅
自制以法壽
不犯善名增 | 24 | uṭṭhānavato satīmato
sucikammaṃsa nisammakārino
saññatassa ca dhammajīvino
appamattassa yaso' bhivaḍḍhati |
| 5 | 發行不放逸
約以自調心
慧能作定明
不返冥淵中 | 25 | uṭṭhānen' appamādena
saññāmena damaṇa ca
dīpaṃ kayirātha medhāvī
yam ogho nābhikīrati |
| 6 | 愚人意難解
貪亂好諍訟
上智常重慎
護斯為寶尊 | 26 | pamādam anuyūñjanti
bālā dummedhino janā
appamādan ca medhāvī
dhanam seṭṭhaṃ va rakkhati |

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|----|--|----|--|
| 7 | 莫貪莫好靜
亦莫嗜欲樂
思心不放逸
可以獲大安 | 27 | mā pamādam anuyuñjetha
mā kāmarati-santhavaṃ
appamatto hi jhāyanto
pappoti vipulaṃ sukhaṃ |
| 8 | 放逸如自禁
能卻之為賢
已昇智慧閣
去危為即安
明智觀於愚
譬如山與地 | 28 | pamādam appamādena
yadā nudati paṇḍito
paññāpāsādam āruyha
asoko sokiniṃ pajaṃ
pabbataṭṭho va bhummaṭṭhe
dhīro bāle avekkhati |
| 9 | 居亂而身正
彼為獨覺悟
是力過師子
棄惡為大智 | 29 | appamatto pamattesu
suttesu bahujāgaro
abalassaṃ va sīghasso
hitvā yāti sumedhaso |
| 10 | 睡眠重若山
癡冥為所弊
安臥不計苦
是以常受胎 | | |
| 11 | 不為時自恣
能制漏得盡
自恣魔得便
如師子搏鹿 | | |
| 12 | 能不自恣者
是為戒比丘
彼思正淨者
常當自護心 | | |

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|----|----------------------------------|-----|---|
| 13 | 比丘謹慎樂
放逸多憂忒
變靜小致大
積惡入火焰 | 31 | appamādarato bhikkhu
pamāde bhayadassivā
saññojanam aṇuṃthulaṃ
ḍaḥam aggī va gacchati |
| 14 | 守戒福致善
犯戒有懼心
能斷三界漏
此乃近泥洹 | 32 | appamādarato bhikkhu
pamāde bhayadassivā
abhabbo parihānāya
nibbānass'eva santike |
| 15 | 若前放逸
後能自禁
是炤世間
念定其宜 | 172 | yo ca pubbe pamajjitvā
pacchā so nappamajjati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā |
| 16 | 過失為惡
追覆以善
是炤世間
念善其宜 | 173 | yassa pāpaṃ kataṃ kammaṃ
kusalena pithiyati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā |
| 17 | 少莊捨家
盛修佛教
是炤世間
如月雲消 | 382 | yo have daharo bhikkhu
yuñjati buddhasāsane
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā |
| 18 | 人前為惡
後止不犯
是炤世間
如月雲消 | 173 | yassa pāpaṃ kataṃ kammaṃ
kusalena pithiyati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā |
| 19 | 生不施惱
死而不感
是見道悍
應中勿憂 | | |

20 斷濁黑法
學惟清白
度淵不反
棄猗行止
不復染樂
欲斷無憂

87 kaṇhaṃ dhammaṃ vipphāya
sukkaṃ bhāvettha paṇḍito
okā anokam āgamma
viveke yattha dūramaṃ

3 cittavagga

心意品 法句經第十一 十有二章
心意品者說意精神雖空無形造作無

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|---|------------------------------|----|---|
| 1 | 意使作狗
難護難禁
慧正其本
其明乃大 | 33 | phandanaṃ capalaṃ cittaṃ
durakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī
usukāro va tejanaṃ |
| 2 | 輕躁難持
唯欲是從
制意為善
自調則寧 | 35 | dunniggahassa lahuno
yattha-kāmanipātino
cittassa damatho sādhu
cittaṃ dantaṃ sukhāvahaṃ |
| 3 | 意微難見
隨欲而行
慧常自護
能守即安 | 36 | suddhasaṃ sunipunaṃ
yattha kāmanipātinaṃ
cittaṃ rakkhetha medhāvī
cittaṃ guttaṃ sukhāvahaṃ |
| 4 | 獨行遠逝
寢藏無形
損意近道
魔繫乃解 | 37 | dūraṅgamam ekacaraṃ
asarīraṃ guhāsayaṃ
ye cittaṃ saññamessanti
mokkhanti mārabandhanā |
| 5 | 心無住息
亦不知法
迷於世事
無有正智 | 38 | anavaṭṭhita-cittassa
saddhammam avijānato
pariplava-pasādassa
paññā na paripūrati |
| 6 | 念無適止
不絕無邊
福能遏惡
覺者為賢 | 39 | anavassuta-cittassa
ananvāhata-cetaso
puñña-pāpa-paḥiṇassa
natthi jāgarato bhayaṃ |

- 7 佛說心法
雖微非真
當覺逸意
莫隨放心
- 8 見法最安
所願得成
慧護微意
斷苦因緣
- 9 有身不久
皆當歸土
形壞神去
寄住何貪
- 41 aciraṃ vat'ayaṃ kāyo
paṭhaviṃ adhisessati
chuddho apeta-viññāṇo
niratthaṃ va kaḷiṅgaram
- 10 心豫造處
往來無端
念多邪僻
自為招惡
- 42 diso disaṃ yaṃ taṃ kayirā
verī vā pana verinaṃ
micchā paṇihitaṃ cittaṃ
pāpiyaṃ naṃ tato kare
- 11 是意自造
非父母為
可勉向正
為福勿回
- 43 na taṃ mātā-pitā kayirā
aññe vā pi ca nātakā
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare
- 12 藏六如龜
防意如城
慧與魔害
勝則無患
- 40 kumbhūpamaṃ kāyaṃ imaṃ viditvā
nagarūpamaṃ cittaṃ idaṃ ṭhapetvā
yodhetha māraṃ paññāvudhena
jitañ ca rakkhe anivesano siyā

4 pupphavagga

華香品 法句經第十二 十有七章
華香品者明學當行因華見實使偽反真

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|---|------------------------------|----|---|
| 1 | 熟能擇地
捨鑑取天
誰說法句
如擇善華 | 44 | ko imaṃ paṭhaviṃ vijessati
yamalokaṇi ca imaṃ sadevakaṃ
Ko <i>Dhammapadaṃ</i> sudesitaṃ
kusalo puppham iva pacesati |
| 2 | 學者擇地
捨鑑取天
善說法句
能採德華 | 45 | sekho paṭhaviṃ vijessati
yamalokaṇi ca imaṃ sadevakaṃ
Sekho <i>Dhammapadaṃ</i> sudesitaṃ
kusalo puppham iva pacesati |
| 3 | 知世坏喻
幻法忽有
斷魔華敷
不睹生死 | | |
| 4 | 見身如沫
幻法自然
斷魔華敷
不睹生死 | 46 | phenūpamaṃ kāyam imaṃ viditvā
marīcidhammaṃ abhisambudhāno
chetvāna Mārassa papupphakāni
adassanaṃ maccurājassa gacche |
| 5 | 身病則痿
若華零落
死命來至
如水湍聚 | 47 | Pupphāni h'eva pacinantaṃ
byāsattamanaṣaṃ naraṃ
suttaṃ gāmaṃ mahogho va
maccu ādāya gacchati |
| 6 | 貪欲無厭
消散人念
邪致之財
為自侵欺 | 48 | pupphāni h'eva pacinantaṃ
byāsattamanaṣaṃ naraṃ
atittaṃ yeva kāmesu
antako kurute vasaṃ |

7	如蜂集華 不燒色香 但取昧去 仁入聚然	49	yathā pi bhamaro pupphaṃ vaṇṇa-gandhaṃ aheṭṭhayaṃ paleti rasam ādāya evaṃ gāme munī care
8	不務觀彼 作與不作 常自省身 知正不正	50	na paresaṃ vilomāni na paresaṃ katākataṃ attano va avekkheyya katāni akatāni ca {
9	如可意華 色好無香 工語如是 不行無得	51	yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ evaṃ subhāsītā vācā aphalā hoti akubbato
10	如可意華 色美且香 工語有行 必得其福	52	yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ evaṃ subhāsītā vācā saphalā hoti kubbato
11	多作寶花 結步搖綺 廣積德者 所生轉好	53	yathā pi puppharāsīmhā kayirā mālāguṇe bahū evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ
12	奇草芳花 不逆風熏 近道敷開 德人逼香	54	na pupphagandho paṭivātam eti na candanaṃ tagara-mallikā va satañ ca gandho paṭivātam eti sabbā disā sappuriso pavāti
13	旃檀多香 青蓮芳花 雖曰是真 不如戒香	55	candanaṃ tagaraṃ vā pi uppalam atha vassikī etesaṃ gandhājātanaṃ sīlagandho anuttaro

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|---------------------------------|----|--|
| 14 華香氣微
不可謂真
持戒之香
到天殊勝 | 56 | appamatto ayaṃ gandho
yā yaṃ tagara-candanī
yo ca sīlavataṃ gandho
vāti deveṣu uttamo |
| 15 戒具成就
行無放逸
定意度脫
長離魔道 | 57 | tesaṃ sampannasilānaṃ
appamāda-vihāriṇaṃ
sammadaññā-vimuttānaṃ
māro maggaṃ na vindati |
| 16 如作田溝
近于大道
中生蓮華
香潔可意 | 58 | yathā sankāradhānasmim
ujjhitasmim mahāpathe
padumaṃ tattha jāyetha
sucigandhaṃ manoramaṃ |
| 17 有生死然
凡夫處邊
慧者樂出
為佛弟子 | 59 | evaṃ sankāra-bhūtesu
andhabhūte puthujjane
atirocati paññāya
Sammāsambuddha-sāvako |

5 bālavagga

愚闇品 法句經第十三 二十有一章
愚闇品者 將以開矇 故陳其然 欲使闡明

- | | | | |
|---|------------------------------|-----|---|
| 1 | 不寐夜長
疲倦道長
愚生死長
莫知正法 | 60 | dīghā jāgarato ratti
dīghaṃ santassa yojanaṃ
dīgho bālānaṃ saṃsāro
saddhammam avijānataṃ |
| 2 | 癡意常冥
逝如流川
在一行疆
獨而無偶 | 61 | caraṇī ce nādhigaccheyya
seyyaṃ sadisaṃ attano
ekacariyaṃ daḷhaṃ kayirā
natthi bāle saḥāyatā |
| 3 | 愚人著數
憂戚久長
與愚居苦
於我猶怨 | 66 | caranti bālā dummedhā
amitten'eva attanā
karontā pāpakaṃ kammaṃ
yaṃ hoti kaṭukapphalaṃ |
| 4 | 有子有財
愚惟汲汲
我且非我
何憂子財 | 62 | puttā m'atthi dhanaṃ matthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā? kuto dhanaṃ |
| 5 | 暑當止此
寒當止此
愚多務慮
莫知來變 | 286 | idha vassaṃ vasissāmi
idha hemanta-gimhisu
iti bālo vicinteti
antarāyaṃ na bujjhati |
| 6 | 愚矇愚極
自謂我智
愚而勝智
是謂極愚 | 63 | yo bālo maññati bālyaṃ
paṇḍito vā pi tena so
bālo ca paṇḍitamānī
sa ve bālo ti vuccati |

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|----|------------------------------|----|--|
| 7 | 頑闇近智
如瓢斟味
雖久狎習
猶不知法 | 64 | yāvajīvaṃ pi ce bālo
paṇḍitaṃ payirupāsati
na so dhammaṃ vijānāti
dabbī sūparasaṃ yathā |
| 8 | 開達近智
如舌嘗味
雖須與習
即解道要 | 65 | muhuttam api ce viññū
paṇḍitaṃ payirupāsati
khippaṃ dhammaṃ vijānāti
jivhā sūparasaṃ yathā |
| 9 | 愚人施行
為身招患
快心作惡
自致重殃 | 66 | caranti bālā dummedhā
amitten'eva attanā
karontā pāpakaṃ kammaṃ
yaṃ hoti kaṭukapphalaṃ |
| 10 | 行為不善
退見悔悵
致涕流面
報由宿習 | 67 | na taṃ kammaṃ kataṃ sādhu
yaṃ katvā anutappati
yassa assumukho rodaṃ
vipākaṃ paṭisevati |
| 11 | 行為德善
進睹歡喜
應來受福
喜笑悅習 | 68 | tañ ca kammaṃ kataṃ sādhu
yaṃ katvā nānutappati
yassa paṭito sumano
vipākaṃ paṭisevati |
| 12 | 過罪未熟
愚以恬憒
至其熟處
自受大罪 | 69 | madhuṃ va maññāti bālo
yāva pāpaṃ na paccati
yadā ca paccati pāpaṃ
atha bālo dukkhaṃ nigacchati |
| 13 | 愚所望處
不謂適苦
臨墮厄地
乃知不善 | | |

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|----|----------------------------------|-----|---|
| 14 | 愚恚作惡
不能自解
殃迫自焚
罪成熾燃 | 136 | atha pāpāni kamāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggidaḍḍho va tappati |
| 15 | 愚好美食
月月滋甚
於十六分
未一思法 | 70 | māse māse kusaggena
bālo bhuñjetha bhojanaṃ
na so saṅkhāta-dhammānaṃ
kalaṃ nāgghati soḷasiṃ |
| 16 | 愚生念慮
至終無利
自招刀杖
報有印章 | 72 | yāvad eva anattāya
ñattaṃ bālassa jāyati
hanti bālassa sukkaṃsaṃ
muddham assa vipātayaṃ |
| 17 | 觀處知其愚
不施而廣求
所墮無道智
往往有惡行 | | |
| 18 | 遠道近欲者
為食在學名
貪猗家居故
多取供異姓 | 73 | asatam bhāvanam iccheyya
purekkhāraṇ ca bhikkhusu
āvāsesu ca issariyaṃ
pūjā parakulesu ca |
| 19 | 學莫墮二望
莫作家沙門
貪家違聖教
為後自匱乏 | 74 | mam'eva kataṃ maññantu
gihī pabbajitā ubho
mam'eva ativasā assu
kiccākiccesu kismici
iti bālassa saṅkappo
icchā māno ca vaḍḍhati |
| 20 | 此行與愚同
但令欲慢增
利求之願異
求道意亦異 | 75 | aññā hi lābhūpanisā
aññā nibbānagāminī
evam etam abhiññāya
bhikkhu Buddhassa sāvako |

sakkāraṃ nābhinandeyya
vivekam anubrūhaye

- 21 是以有識者
出為佛弟子
棄愛捨世習
終不墮生死

6 paṇḍitavagga

明哲品 法句經第十四

明哲品者 舉智行者 修福進道法為明鏡

1 深觀善惡
心知畏忌
畏而不犯
終吉無憂

2 故世有福
念思紹行
善致其願
福祿轉勝

3 信善作福
積行不厭
信知陰德
久而必彰

4 常避無義
不親愚人
思從賢友
押附上士

78 na bhaje pāpake mitte
na bhaje purisādhame
bhajetha mitte kalyāṇe
bhajetha purisuttame

5 喜法臥安
心悅意清
聖人演法
慧常樂行

79 dhammapīti sukhaṃ seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito

6 仁人智者
齋戒奉道
如星中月
照明世間

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|----|----------------------------------|----|---|
| 7 | 弓工調角
水人調船
材匠調木
智者調身 | 80 | udakaṃ hi nayanti nettikā
usukārā namayanti tejanaṃ
dāruṃ namayanti tacchakā
attānaṃ damayanti paṇḍitā |
| 8 | 譬如厚石
風不能移
智者意重
毀譽不傾 | 81 | selo yathā ekaghano
vātena na samīrati
evaṃ nindā-pasaṃsāsu
na samīñjanti paṇḍitā |
| 9 | 譬如深淵
澄靜清明
慧人聞道
心淨歡然 | 82 | yathā' pi rahado gambhīro
vippasanno anāvilo
evaṃ dhammāni sutvāna
vippasīdanti paṇḍitā |
| 10 | 大人體無欲
在所照然明
雖或遭苦樂
不高現其智 | 83 | sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phutthā atha vā dukhena
n'uccāvacaṃ paṇḍitā dassayanti |
| 11 | 大賢無世事
不願子財國
常守戒慧道
不貪邪富貴 | 84 | na attahetu na parassa hetu
na puttam icche na dhaṇaṃ na raṭṭhaṃ
na iccheyy'adhammena samiddhim attano
sa sīlavā paññavā dhammiko siyā |
| 12 | 智人知動搖
譬如沙中樹
朋友志未強
隨色染其素 | | |
| 13 | 世皆沒淵
鮮剋度岸
如或有人
欲度必奔 | 85 | appakā te manussesu
ye janā pāragāmino
ath'āyam itarā pajā
tīram evā' nudhāvati |

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|---|----|---|
| 14 誠貪道者
躡受正教
此近彼岸
脱死為上 | 86 | ye ca kho sammadakkhāte
dhamme dhammānūvattino
te janā pāram essanti
maccudheyyaṃ suduttaraṃ |
| 15 斷五陰法
靜思智慧
不反入淵
棄猗其明 | 87 | kaṇhaṃ dhammaṃ vipphāya
sukkaṃ bhāvetha paṇḍito
okā anokaṃ āgamma
viveke yattha dūramaṃ |
| 16 抑制情欲
絕樂無為
能自拯濟
使意為慧 | 88 | tatra' bhiratim iccheyya
hitvā kāme akiñcano
pariyodapeyya attānaṃ
cittakleshi paṇḍito |
| 17 學取正智
意惟正道
一心受諦
不起為樂
漏盡習除
是得度世 | 89 | yesam sambodhi-aṅgesu
sammā cittaṃ subhāviṭaṃ
ādāna-paṭinissagge
anupādāya ye ratā
khīnāsavā jūṭimanta
te loke parinibbutā |

7 arahantavagga

羅漢品 法句經第十五 有十章

羅漢品者 言人性脫欲無著 心不渝變

- | | | | |
|---|--|----|--|
| 1 | 去離憂患
脫於一切
縛結已解
冷而無煖 | 90 | gataddhino visokassa
vippamuttassa sabbadhi
sabba-ganthappahīnassa
pariḷāho na vijjati |
| 2 | 心淨得念
無所貪樂
已度癡淵
如雁棄池 | 91 | uyyūñanti satīmanto
na nikete ramanti te
haṃsā va pallalaṃ hitvā
okamokaṃ jahanti te |
| 3 | 量腹而食
無所藏積
心空無想
度眾行地
如空中鳥
遠逝無礙 | 92 | yesaṃ sannicayo natthi
ye pariññāta-bhojanā
suññato animitto ca
vimokkho yassa gocaro
ākāse' va sakuntānaṃ
gati tesam durannayā |
| 4 | 世間習盡
不復仰食
虛心無患
已到脫處
譬如飛鳥
暫下輒逝 | 93 | yass'asavā parikkhīṇā
āhāre ca anissito
suññato animitto ca
vimokkho yassa gocaro
ākāse' va sakuntānaṃ
padaṃ tassa durannayaṃ |
| 5 | 制根從止
如馬調御
捨憍慢習
為天所敬 | 94 | yass'indriyāni samathaṃ gatāni
assā yathā sārathinā sudantā
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino |
| 6 | 不怒如地
不動如山 | 95 | paṭhavīsamo no virujjhati
indakhilūpamo tādi subbato |

真人無垢
生死世絕

rahado va apeta-kaddamo
saṃsārā na bhavanti tādino

7 心已休息
言行亦正
從正解脫
寂然歸滅

96 santam tassa manam hoti
santā vācā ca kamma ca
sammadaññā vimuttassa
upasantassa tādino

8 棄欲無著
缺三界障
望意已絕
是謂上人

97 assaddho akataññū ca
sandhicchedo ca yo naro
hatāvakāso vantāso
sa ve uttamaporiso

9 在聚若野
平地高岸
應真所過
莫不蒙祐

98 gāme vā yadi vā'raññe
ninne vā yadi vā thale
yatthā'rahanto viharanti
tam bhūmi-rāmaṇeyyakam

10 彼樂空閑
眾人不能
快哉無望
無所欲求

99 ramaṇiyāni araññāni
yattha na ramaṇi jano
vītarāgā ramissantī
na te kāmagavesino

述千品法句經第十六十有六章
 述千品者示學者經多而不要不如約明

- | | | | |
|---|------------------------------|-----|---|
| 1 | 雖誦千言
句義不正
不如一要
聞可滅意 | 100 | Sahassam api ce vācā
anattha-pada-saṃhitā
ekam atthāpadaṃ seyyo
yaṃ sutvā upasammati |
| 2 | 雖誦千言
不義何益
不如一義
聞行可度 | 101 | Sahassam api ce gāthā
anatthapada-saṃhitā
ekam gāthāpadaṃ seyyo
yaṃ sutvā upasammati |
| 3 | 雖多誦經
不解何益
解一法句
行可得道 | 102 | Yo ca gāthāsataṃ bhāse
anatthapada-saṃhitā
ekam <i>Dhammapada</i> ṃ seyyo
yaṃ sutvā upasammati |
| 4 | 千千為敵
一夫勝之
未若自勝
為害中上 | 103 | yo saḥassaṃ saḥassena
saṅgāme mānuse jine
ekaṃ ca jeyya attānaṃ
sa ve saṅgāmajuttamo |
| 5 | 自勝最賢
故曰人雄
護意調身
自損至終 | 104 | attā have jitaṃ seyyo
yā c'āyaṃ itarā pajā
attadantassa posassa
niccaṃ saññātacārīno |
| 6 | 雖曰尊天
神魔梵釋
皆莫能勝
自勝之人 | 105 | n'eva devo na gandhabbo
na māro saha brahmunā
jitaṃ apajitaṃ kayirā
tathārūpassa jantuno |

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|----|--|-----|--|
| 7 | 月千反祠
終身不輟
不如須臾
一心念法
一念道福
勝彼終身 | 106 | māse māse sahasena
yo yajetha satam samam
ekañ ca bhāvitattanāṃ
muhuttam api pūjaye
sā yeva pūjanā seyyo
yañ ce vassasatam hutam |
| 8 | 雖終百歲
奉事火祠
不如須臾
供養三尊
一供養福
勝彼百年 | 107 | yo ce vassasatam jantu
aggim paricare vane
ekañ ca bhāvitattānaṃ
muhuttam api pūjaye
sā yeva pūjanā seyyo
yañ ca vassasatam hutam |
| 9 | 祭神以求福
從後觀其報
四分未望一
不如禮賢者 | 108 | yam kiñci yiṭṭham va hutam va loke
samvaccharam yajetha puññapekho
sabbam pi tam na catubhāgam eti
abhivādanā ujjugatesu seyyo |
| 10 | 能善行禮詳
常敬長老者
四福自然增
色力壽而安 | 109 | abhivādanasilissa
niccam vaddhāpacāyino
cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukham balaṃ |
| 11 | 若人壽百歲
遠正不持戒
不如生一日
守戒正意禪 | 110 | yo ce vassasatam j īve
dussilo asamāhito
ekāhaṃ jivitaṃ seyyo
sīlavantassa jhāyino |
| 12 | 若人壽百歲
邪偽無有智
不如生一日
一心學正智 | 111 | yo ce vassasatam jīve
duppañño asamāhito
ekāhaṃ jivitaṃ seyyo
paññavantassa jhāyino |

- | | |
|-------------------------------------|--|
| 13 若人壽百歲
懈怠不精進
不如生一日
勉力行精進 | 112 yo ce vassasataṃ jīve
kusīto hīnavīriyo
ekāhaṃ jīvitaṃ seyyo
viriyam ārabhato daḷhaṃ |
| 14 若人壽百歲
不知成敗事
不如生一日
見微知所忌 | 113 yo ce vassasataṃ jīve
apassaṃ udayavyayaṃ
ekāhaṃ jīvitaṃ seyyo
passato udayabbayaṃ |
| 15 若人壽百歲
不見甘露道
不如生一日
服行甘露味 | 114 yo ce vassasataṃ jīve
apassaṃ amataṃ padaṃ
ekāhaṃ jīvitaṃ seyyo
passato amataṃ padaṃ |
| 16 若人壽百歲
不知大道義
不如生一日
學推佛法要 | 115 yo ce vassasataṃ jīve
apassaṃ dhammam uttamaṃ
ekāhaṃ jīvitaṃ seyyo
passato dhammaṃ muttamaṃ |

9 pāpavagga

惡行品 法句經第十七 二十有二章
惡行品者 感切惡人動有罪報 不行無患

- | | | | |
|---|------------------------------|-----|---|
| 1 | 見善不從
反隨惡心
求福不正
反樂邪婬 | 116 | abhittharetha kalyāṇe
pāpā cittaṃ nivāṭṭhaye
dandhaṃ hi karoto puññaṃ
pāpasmim̐ ramatī mano |
| 2 | 凡人為惡
不能自覺
愚癡快意
令後帶毒 | 136 | atha pāpāni kammāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggidaḍḍho va tappati |
| 3 | 惡人行虐
沈漸數數
快欲為人
罪報自然 | 117 | pāpañ ce puriso kayirā
na taṃ kayirā punappunaṃ
na tamhi chandaṃ kayirātha
dukkho pāpassa uccayo |
| 4 | 吉人行德
相隨積增
甘心為之
福應自然 | 118 | puññañ ce puriso kayirā
kayirāth'enaṃ punappunaṃ
tamhi chandaṃ kayirātha
sukho puññassa uccayo |
| 5 | 妖孽見福
其惡未熟
至其惡熟
自受罪虐 | 119 | pāpo pi passatī bhadrāṃ
yāva pāpaṃ na paccati
yadā ca paccatī pāpaṃ
atha pāpo pāpāni passati |
| 6 | 貞祥見禍
其善未熟
至其善熟
必受其福 | 120 | bhadro pi passatī pāpaṃ
yāva bhadrāṃ na paccati
yadā ca paccati bhadrāṃ
atha bhadro bhadrāni passati |

7 擊人得擊
行怨得怨
罵人得罵
施怒得怒

8 世人無聞
不知正法
生此壽少
何宜為惡

9 莫輕小惡
以為無殃
水滴雖微
漸盈大器
凡罪充滿
從小積成

121 mā'ppamaññtha pāpassa
'na maṃ taṃ āgamiṣṣati
udabindu-nipātena
udakumbho pi pūrati
pūrati bālo pāpassa
thoka-thokaṃ pi āciṇaṃ

10 莫輕小善
以為無福
水滴雖微
漸盈大器
凡福充滿
從纖織積

122 mā'ppamaññtetha puññassa
'na maṃ taṃ āgamiṣṣati
udabindu-nipātena
udakumbho pi pūrati
pūrati dhīro puññassa
thoka-thokaṃ pi āciṇaṃ

11 夫士為行
好之與惡
各自為身
終不敗夭

12 好取之士
自以為可
沒取彼者
人亦沒之

13 惡不即時
如搆牛乳

71 na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃ va muccati

罪在陰伺
如灰覆火

dahaṃ taṃ bālaṃ anveti
bhasmacchanno va pāvako

14 戲笑為惡
以作身行
號泣受報
隨行罪至

67 na tam kammaṃ kataṃ sādhu
yaṃ katvā anutappati
yassa assumukho rodaṃ
vipākaṃ paṭisevati

15 作惡不覆
如兵所截
牽往乃知
已墮惡行
後受苦報
如前所習

16 如毒摩瘡
船入洄洑
惡行流行
靡不傷剋

17 加惡誣罔人
清百猶不污
愚殃反自及
如塵逆風空

125 yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅganassa
tam eva bālaṃ pacceti pāpaṃ
sukhumo rajo paṭivātaṃ va khitto

18 過失犯非惡
能追悔為善
是明照世間
如日無雲曠

19 夫士所以行
然後身自見
為善則得善
為惡則得惡

20 有識墮胞胎
惡者入地獄
行善上昇天
無為得泥洹

126 gabbham eke uppajjanti
nirayaṃ pāpakammino
saggaṃ sugatino yanti
parinibbanti anāsavā

21 非空非海中
非隱山石間
莫能於此處
避免宿惡殃

127 na antalikkhe na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa
na vijjati so jagatippadeso
yattha-ṭṭhito muñceyya pāpakammā

22 眾生有苦惱
不得免老死
唯有仁智者
不念人非惡

10 daṇḍavagga

刀杖品 法句經第十八 十有四章

刀杖品者 教習慈仁 無行刀杖 賊害眾生

- | | | | |
|---|----------------------------------|-----|--|
| 1 | 一切皆懼死
莫不畏杖痛
怨已可為譬
勿殺勿行杖 | 129 | sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno
attānam upamaṃ katvā
na haneyya na ghātaye |
| 2 | 能常安群生
不加諸楚毒
現世不逢害
後世長安隱 | 132 | sukhakāmāni bhutāni
yo daṇḍena na hiṃsati
attano sukham esāno
pecca so labhate sukhaṃ |
| 3 | 不當麤言
言當畏報
惡往禍來
刀杖歸軀 | 133 | mā'voca pharusam kañci
vuttā paṭivadeyyu taṃ
dukkhā hi sārambhakathā
paṭidaṇḍā phuseyyu taṃ |
| 4 | 出言以善
如叩鐘磬
身無論議
度世則易 | 134 | sace n'eresi attānaṃ
kaṃso upahato yathā
esa patto'si nibbānaṃ
sārambho te na vijjati |
| 5 | 歐杖良善
妄讒無罪
其殃十倍
災迅無赦 | 137 | yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati
dasannaṃ aññataraṃ thānaṃ
khippam eva nigacchati |
| 6 | 生受酷痛
形體毀折
自然惱病
失意恍惚 | 138 | vedanaṃ pharusam janiṃ
sarīrassa ca bhedaṇaṃ
garukaṃ vā pi ābādhaṃ
cittakkhepaṃ va pāpune |

- | | | | |
|----|--|-----|--|
| 7 | 人所誣咎
或縣官厄
財產耗盡
親戚離別 | 139 | rājato vā upassaggaṃ
abbhakkhānaṃ va dārunaṃ
parikkhayaṃ va ñātiṇaṃ
bhogaṇaṃ va pabhaṅguraṃ |
| 8 | 舍宅所有
災火焚燒
死入地獄
如是為十 | 140 | atha v'assa agārāni
aggi ḍahati pāvako
kāyassa bhedaḍḍuppañño
nirayaṃ so upapajjati |
| 9 | 雖裸剪髮
長服草衣
沐浴踞石
拉疑結何 | 141 | na naggacariyā na jaṭā na paṅkā
n'ānāsakā thaṇḍilasāyikā va
rajo ca jallam ukkuṭikappadhānaṃ
sodhenti maccam avitiṇṇakaṅkhaṃ |
| 10 | 不伐殺燒
亦不求勝
人愛天下
所適無怨 | | |
| 11 | 世黨有人
能知慚愧
是名誘進
如策良馬 | 143 | hirīnisedho puriso
koci lokasmiṃ vijjati
yo nindam appabodhati
asso bhadro kasāṃ iva |
| 12 | 如策善馬
進道能遠
人有信戒
定意精進
受道慧成
便滅眾苦 | 144 | asso yathā bhadro kasā niviṭṭho
ātāpino saṃvegiṇo bhavātha
saddhāya silena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇaḍḍupāṭissatā
pahassatha dukkham idaṃ anappaṃ |
| 13 | 自嚴以修法
滅損受淨行 | 142 | alaṅkato ce pi samaṇī careyya
santo danto niyato brahmacāri |

杖不加群生
是沙門道人

sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo so samaṇo sa bhikkhu

- 14 無害於天下
終身不遇害
常慈於一切
孰能與為怨

11 jarāvagga

老耗品 法句經第十九 十有四章
老耗品者 誨人勤力 不與命競 老悔何益

- | | | | |
|---|------------------------------|-----|--|
| 1 | 何喜何笑
命常熾然
深弊幽冥
如不求錠 | 146 | ko nu hāso? kim ānando
niccaṃ pajjalite sati?
andhakārena onaddhā
padīpaṃ na gavessatha? |
| 2 | 見身形範
倚以為安
多想致病
豈知非真 | 147 | passa cittakataṃ bimbaṃ
arukāyaṃ samussitaṃ
āturaṃ bahusaṅkappaṃ
yassa natthi dhuvaṃ ʔhiti |
| 3 | 老則色衰
病無光澤
皮緩肌縮
死命近促 | 148 | parijiṇṇaṃ idam rūpaṃ
roganiḍḍaṃ pabhaṅguraṃ
bhijjati pūtisandeho
maraṇantaṃ hi jīvitaṃ |
| 4 | 身死神徒
如御棄車
肉消骨散
身何可怙 | 149 | yān'imāni apatthāni
alāpūn'eva sārade
kāpotakāni aṭṭhīni
tāni disvāna kā rati? |
| 5 | 身為如城
骨幹肉塗
生至老死
但藏恚慢 | 150 | aṭṭhīnaṃ nagaraṃ kataṃ
maṃsa-lohita-lepanaṃ
yattha jarā ca maccū ca
māno makkho ca ohito |
| 6 | 老則形變
喻如故車
法能除苦
宜以仿學 | 151 | jīranti ve rājarathā sucittā
atho sarīraṃ pi jaram upeti
sataṃ ca dhammo na jaram upeti
santo have sabbhi pavedayanti |

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|----|----------------------------------|-----|--|
| 7 | 人之無聞
老若特牛
但長肌肥
無有福慧 | 152 | appassutā'yaṃ puriso
balivaddo va jīrati
maṃsāni tassa vaḍḍhanti
paññā tassa na vaḍḍhati |
| 8 | 生老無聊
往來艱難
意猗貪身
生苦無端 | 153 | anekajāti-saṃsāraṃ
sandhāvissam anibbisam
gahakāraṃ gavesanto
dukkhā jāti puṇnappunam |
| 9 | 慧以見苦
是故棄身
滅意斷行
愛盡無生 | 154 | gahakāraṃ diṭṭho'si
puna gehaṃ na kāhasi
sabbā te phāsukā bhaggā
gahakūṭaṃ visaṅkhitam
visaṅkhāragataṃ cittaṃ
taṇhānaṃ khayam ajjhagā |
| 10 | 不修梵行
又不富財
老如百鷺
守伺空池 | 155 | acaritvā brahmacariyaṃ
aladdhā yobbane dhanam
jiṇṇa-koñcā va jhāyanti
khīṇamacche va pallale |
| 11 | 既不守戒
又不積財
老羸氣竭
思故何逮 | 156 | acaritvā brahmacariyaṃ
aladdhā yobbane dhanam
senti cāpā'tikhīṇā va
purāṇāni anutthunam |
| 12 | 老如秋葉
何穢鑑錄
命疾脫至
亦用後悔 | | |
| 13 | 命欲日夜盡
及時可勤力
世間諦非常
莫惑墮冥中 | | |
| 14 | 當學燃意燈
自練求智慧
離垢勿染污
執燭觀道地 | | |

12 attavagga

愛身品 法句經第二十 十有三章愛身品者
所以勸學 終有益己滅罪興福

- | | | | |
|---|------------------------------|-----|---|
| 1 | 自愛身者
慎護所守
悌望欲解
學正不寐 | 157 | attānañ ce piyaṃ jaññā
rakkheyya naṃ surakkhitaṃ
tiṇṇaṃ aññataraṃ yāmaṃ
paṭijaggeyya paṇḍito |
| 2 | 為身第一
常自勉學
利乃誨人
不倦則智 | 158 | attānaṃ eva paṭhamāṃ
paṭirūpe nivesaye
ath aññaṃ anusāseyya
na kilisseyya paṇḍito |
| 3 | 學先自正
然後正人
調身入慧
必遷為上 | 159 | attānañ ce tathā kayirā
yath' aññaṃ anusāsati
sudanto vata dammetha
attā hi kira duddamo |
| 4 | 身不能利
安能利人
心調體正
何願不至 | | |
| 5 | 本我所造
後我自受
為惡自更
如剛鑽珠 | 161 | attanā va kataṃ pāpaṃ
attajam attasambhavaṃ
abhimanthati dummedhaṃ
vajiraṃ v' asmamayaṃ maṇiṃ |
| 6 | 人不持戒
滋蔓如藤
逞情極欲
惡行日增 | 162 | yassa accanta-dussilyaṃ
māluvā sālam iv' otthataṃ
karoti so tath' attānaṃ
yathā naṃ icchatī diso |
| 7 | 惡行危身
愚以為易
善最安身
愚以為難 | 163 | sukarāni asādhūni
attano ahitāni ca
yaṃ ve hitāni ca sādhū ca
taṃ ve paramadukkaraṃ |

- | | | | |
|----|--|-----|---|
| 8 | 如真人教
以道法身
愚者疾之
見而為惡 | 164 | yo sāsanaṃ arahataṃ
ariyānaṃ dhammajīvaṇaṃ
paṭikkosati dummedho
diṭṭhiṃ nissāya pāpikaṃ
phalāni kaṭṭhakass'eva
attaghaññāya phallati |
| 9 | 行惡得惡
如種苦種
惡自受罪
善自受福
亦各須熟
彼不自代
習善得善
亦如種甜 | 165 | attanā va kataṃ pāpaṃ
attanā saṅkiḷḷissati
attanā akataṃ pāpaṃ
attanā va visujjhati
suddhī asuddhī paccattaṃ
nāññaṃ añño visodhaye |
| 10 | 自利利人
益而不費
欲知利身
戒聞為最 | 166 | attadatthaṃ paratthena
bahunā pi na hāpaye
attadatthaṃ abhiññāya
sadatthapasuto siyā |
| 11 | 如有自憂
欲生天上
敬樂聞法
當念佛教 | | |
| 12 | 凡用必豫慮
勿以損所務
如是意日修
事務不失時 | | |
| 13 | 夫治事之士
能至終成利
真見身應行
如是得所欲 | | |

13 lokavagga

世俗品 第二十一 十有四章
世俗品者 說世幻夢 當捨浮華 勉修道用

- 1 如車行道
捨平大途
從邪徑敗
生折軸憂
- 2 離法如是
從非法增
愚守至死
亦有折患
- 3 順行正道
勿隨邪業
行住臥安
世世無患
169 dhammaṃ care sucaritaṃ
na taṃ duccharitaṃ care
dhammacāri sukhaṃ seti
asmiṃ loke paramhi ca
- 4 萬物如泡
意如野馬
居世若幻
拉何樂此
170 yathā bubbulakaṃ passe
yathā passe marīcikaṃ
evaṃ lokam avekkhantaṃ
maccurājā na passati
- 5 若能斷此
伐其樹根
日夜如是
必至於定
- 6 一施如信
如樂之人
或從惱意
以飯食眾
此輩日夜
不得定意
- 7 世俗無眼
莫見道真
如少見明
當養善意

- | | | | |
|----|----------------------------------|-----|---|
| 8 | 朱雁將群
避羅高翔
明人導世
度脫邪眾 | 175 | haṃsādiccapatheyanti
ākāse yanti iddhiyā
nīyanti dhīrā lokamhā
jetvā māraṃ savāhiṇiṃ |
| 9 | 世皆有死
三界無安
諸天雖樂
福盡亦喪 | | |
| 10 | 觀諸世間
無生不終
欲離生死
當行道真 | | |
| 11 | 癡覆天下
貪令不見
邪疑卻道
苦愚從是 | | |
| 12 | 一法脫過
謂妄語人
不免後世
靡惡不更 | 176 | ekaṃ dhammam aṭitassa
musāvādissa jantuno
vitiṇṇa-paralokassa
natthi pāpam akāriyaṃ |
| 13 | 雖多積珍寶
嵩高至于天
如是滿世間
不如見道跡 | | |
| 14 | 不善像如善
愛如似無愛
以苦為樂像
狂夫為所厭 | | |

14 buddhavagga

述佛品 法句經第二十二 二十有一章
述佛品者 道佛神德無不利度明為世則

- | | | | |
|---|----------------------------------|-----|--|
| 1 | 己勝不受惡
一切勝世間
叡智廓無疆
開矇令入道 | 179 | yassa jitaṃ n'āvajiyati
jitaṃ assa no yāti koci loke
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha? |
| 2 | 決網無罣礙
愛盡無所積
佛意深無極
未踐跡令踐 | 180 | yassa jālinī visattikā
taṇhā natthi kuhiñci netave
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha? |
| 3 | 勇健立一心
出家日夜滅
根斷無欲意
學正念清明 | 181 | ye jhānapasutā dhīrā
nekkhammūpasame ratā
devā pi tesaṃ pihayanti
sambuddhānaṃ satīmataṃ |
| 4 | 見諦淨無穢
已度五道淵
佛出照世間
為除眾憂苦 | | |
| 5 | 得生人道難
生壽亦難得
世間有佛難
佛法難得聞 | 182 | kiccho manussapaṭilābho
kicchaṃ maccāna jīvitaṃ
kicchaṃ saddhammasavaṇaṃ
kiccho buddhānam uppādo |
| 6 | 我既無歸保
亦獨無伴侶
積一行得佛
自然通聖道 | | |

- 7 船師能渡水
精進為橋梁
人以種姓繫
度者為健雄
- 8 壞惡度為佛
止地為梵志
除鐘為學法
斷種為弟子
- 9 觀行忍第一
佛說泥洹最
捨罪作沙門
無燒害於彼
- 10 不燒亦不惱
如戒一切持
少食捨身貪
有行幽隱處
意諦以有黠
是能奉佛教
- 11 諸惡莫作
諸善奉行
自淨其意
是諸佛教
- 12 佛為尊貴
斷漏無姪
諸釋中雄
一群從心
- 13 快哉福報
所願皆成
敏於上寂
自致泥洹
- 184 khantīparamaṃ tapo-titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghātī
samaṇo hoti paraṃ viheṭṭhayanto
- 185 anūpavādo anūpaghāto
pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ
pantaṃ ca sayanāsaṃ
adhicitte ca āyogo
etaṃ buddhāna sāsanaṃ
- 183 sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacitta-pariyodapanāṃ
etaṃ buddhāna sāsanaṃ

- | | | |
|---------------------------------|-----|---|
| 14 或多自歸
出川樹神
廟立圖像
祭祠求福 | 188 | bahū ve saraṇaṃ yanti
pabbatāni vanāni ca
ārāma-rukkha-cetyāni
manussā bhaya-tajjitā |
| 15 自歸如是
非吉非上
彼不能來
度我眾苦 | 189 | n'etaṃ kho saraṇaṃ khemaṃ
n'etaṃ saraṇaṃ uttamaṃ
n'etaṃ saraṇaṃ āgamaṃ
sabbadukkhā pamuccati |
| 16 如有自歸
佛法聖眾
道德四諦
必見正慧 | 190 | yo ca buddhañ ca dhammañ ca
saṅghañ ca saraṇaṃ gato
cattāri ariyasaccāni
sammappaññāya passati |
| 17 生死極苦
從諦得度
度世八道
斯除眾苦 | 191 | dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ
ariyañ c'atthaṅgikaṃ maggaṃ
dukkhūpasama-gāminañ |
| 18 自歸三尊
最吉最上
唯獨有是
度一切苦 | 192 | etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇaṃ uttamaṃ
etaṃ saraṇaṃ āgamaṃ
sabbadukkhā pamuccati |
| 19 士如中正
志道不慳
利哉斯人
自歸佛者 | | |
| 20 明人難值
亦不比有
其所生處
族親蒙慶 | 193 | dullabho purisājañño
na so sabbattha jāyati
yattha so jāyati dhīro
taṃ kulaṃ sukham edhati |

21 諸佛興快
說經道快
眾聚和快
和則常安

194 sukho buddhānam uppādo
sukhā saddhammadesanā
sukhā saṅghassa sāmaggī
samaggānaṃ tapo sukho

15 sukhavagga

安寧品 法句經第二十三 十有四章

安寧品者 差次安危去惡即善快而不墮

- | | | | |
|---|------------------------------|-----|--|
| 1 | 我生已安
不慍於怨
眾人有怨
我行無怨 | 197 | susukhaṃ vata jīvāma
verinesu averino
verinesu manussesu
vihārāma averino |
| 2 | 我生已安
不病於病
眾人有病
我行無病 | 198 | susukhaṃ vata jīvāma
āturesu anāturā
āturesu manussesu
vihārāma anāturā |
| 3 | 我生已安
不感於憂
眾人有憂
我行無憂 | 199 | susukhaṃ vata jīvāma
ussukesu anussukā
ussukesu manussesu
vihārāma anussukā |
| 4 | 我生已安
清淨無為
以樂為食
如光音天 | 200 | susukhaṃ vata jīvāma
yesaṃ no natthi kiñcanaṃ
pītibhakkhā bhavissāma
devā ābhassarā yathā |
| 5 | 我生已安
澹泊無事
彌薪國火
安能燒我 | | |
| 6 | 勝則生怨
負則自鄙
去勝負心
無諍自安 | 201 | jayaṃ veraṃ pasavati
dukkhaṃ seti parājito
upasanto sukhaṃ seti
hitvā jaya-parājayaṃ |

- 7 熱無過姪 202 natthi rāgasamo aggi
毒無過怒 natthi dosasamo kali
苦無過身 natthi khandhādisā dukkhā
樂無過滅 natthi santiparaṃ sukhaṃ
- 8 無樂小無
小辯小慧
觀求大者
乃獲大安
- 9 我為世尊
長解無憂
正度三有
獨降眾魔
- 10 見聖人快 206 sādhu dassanam ariyānaṃ
得依附快 sannivāso sadā sukho
得離愚人 adassanena bālānaṃ
為善獨快 niccam eva sukhī siyā
- 11 守正道快
巧說法快
與世無諍
戒具常快
- 12 依賢居快 207ef dhīro ca sukhasamvāso
如親親會 ñātīnaṃ va samāgamo
近仁智者 208ab dhīrañ ca paññañ ca bahussutañ ca
多聞高遠 dhorayhaṣīlaṃ vatavantam āriyaṃ
- 13 壽命鮮少
而棄世多
學當取要
令至老安

14 諸欲得甘露
棄欲滅諦快
欲度生死苦
當服甘露味

16 piyavagga

好喜品 法句經第二十四 十有二章
好喜品者 禁人多喜 能不貪欲 則無憂患

- | | | | |
|---|----------------------------------|-----|---|
| 1 | 違道則自順
順道則自違
捨義取所好
是為順愛欲 | 209 | ayoge yuñjam attānaṃ
yogasmaññ ca ayojayaṃ
atthaṃ hitvā piyaggāhi
pihet'atthānuyoginaṃ |
| 2 | 不當趣所愛
亦莫有不愛
愛之不見憂
不愛見亦憂 | 210 | mā piyehi samāgañchi
appiyehi kudācanaṃ
piyānaṃ adassanaṃ dukkhaṃ
appiyānañ ca dassanaṃ |
| 3 | 是以莫造愛
愛憎惡所由
以除縛結者
無愛無所憎 | 211 | tasmā piyaṃ na kayirātha
piyāpāyo hi pāpako
ganthā tesam na vijjanti
yesam natthi piyāppiyaṃ |
| 4 | 愛喜生憂
愛喜生畏
無所愛喜
何憂何畏 | 212 | piyato jāyatī soko
piyato jāyatī bhayaṃ
piyato vippamuttassa
natthi soko kuto bhayaṃ? |
| 5 | 好樂生憂
好樂生畏
無所好樂
何憂何畏 | 214 | ratiyā jāyatī soko
ratiyā jāyatī bhayaṃ
ratiyā vippamuttassa
natthi soko kuto bhayaṃ? |
| 6 | 貪欲生憂
貪欲生畏
解無貪欲
何憂何畏 | 216 | tañhāya jāyatī soko
tañhāya jāyatī bhayaṃ
tañhāya vippamuttassa
natthi soko kuto bhayaṃ? |

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|----|------------------------------|-----|---|
| 7 | 食法戒成
至誠知慚
行身近道
為眾所愛 | 217 | sīla-dassana-sampannaṃ
dhammaṭṭhaṃ saccavedinaṃ
attano kamma-kubbānaṃ
taṃ jano kurute piyaṃ |
| 8 | 欲態不出
思正乃語
心無貪愛
必截流渡 | 218 | chandajāto anakkhāte
manasā ca phuṭo siyā
kāmesu ca appaṭibaddha-citto
uddhamsoto ti vuccati |
| 9 | 譬人久行
從遠吉還
親厚普安
歸來歡喜 | 219 | cirappavāsiṃ purisaṃ
dūrato sotthim āgataṃ
ñātimittā suhajjā ca
abhinandanti āgataṃ |
| 10 | 好行福者
從此到彼
自受福祚
如親來喜 | 220 | tath'eva katapuññaṃ pi
asmā lokā paraṃ gataṃ
puññāni paṭigaṇhanti
piyaṃ ñātiṃ va āgataṃ |
| 11 | 起從聖教
禁制不善
近道見愛
離道莫親 | 77 | ovadeyy'ānusāseyya
asabbhā ca nivāraye
sataṃ hi so piyo hoti
asataṃ hoti appiyo |
| 12 | 近與不近
所住者異
近道昇天
不近墮獄 | | |

17 kodhavagga

忿怒品 法句經第二十五 二十有六章

忿怒品者 見瞋恚害寬弘慈柔天祐人愛

1 忿怒不見法
忿怒不知道
能除忿怒者
福喜常隨身

2 貪婬不見法
愚癡意亦然
除婬去癡者
其福第一尊

3 恚能自制
如止奔車
是為善御
棄冥入明

222 yo ve uppatitaṃ kodhaṃ
rathaṃ bhantaṃ va dhāraye
taṃ ahaṃ sārathīṃ brūmi
rasmiḡgāho itaro jano

4 忍辱勝恚
善勝不善
勝者能施
至誠勝欺

223 akkodhena jine kodhaṃ
asādhuṃ sādhuṇā jine
jine kadariyaṃ dānena
saccena alikavādināṃ

5 不欺不怒
意不多求
如是三事
死則上天

224 saccaṃ bhāṇe na kujjheyya
dajjā'ppasmiṃ pi yācito
etehi tīhi thānehi
gacche devāna santike

6 常自攝身
慈心不殺
是生天上
到彼無憂

225 ahiṃsakā ye munayo
niccaṃ kāyena saṃvutā
te yanti accutaṃ thānaṃ
yattha gantvā na socare

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|----|--|-----|--|
| 7 | 意常覺寤
明慕勤學
漏盡意解
可致泥洹 | 226 | sadā jāgaramānānaṃ
ahorattānusikkhataṃ
nibbānaṃ adhimuttānaṃ
atthan gacchanti āsavā |
| 8 | 人相謗毀
自古至今
既毀多言
及毀訥忍
亦毀中和
世無不毀 | 227 | porāṇaṃ etaṃ atula
n'etaṃ ajjatanāṃ iva
nindanti tuṇhi-m-āsīnaṃ
nindanti bahubhāṇinaṃ
mitabhāṇinaṃ pi nindanti
natthi loke anindito |
| 9 | 欲意非聖
不能制中
一毀一譽
但為利名 | 228 | na c'āhu na ca bhavissati
na c'etarahi vijjati
ekantaṃ nindito poso
ekantaṃ vā pasaṃsito |
| 10 | 明智所譽
唯稱是贊
慧人守戒
無所譏謗 | 229 | yañ ce viññū pasaṃsanti
anuvicca suve suve
acchiddavuttiṃ medhāviṃ
paññāsīla-samāhitaṃ |
| 11 | 如羅漢淨
莫而誣謗
諸人咨嗟
梵釋所稱 | 230 | nekkhaṃ jambonadass'eva
devā pi naṃ pasaṃsanti
ko taṃ ninditum arahati?
brahmunā pi pasaṃsito |
| 12 | 常守慎身
以護瞋恚
除身惡行
進修德行 | 231 | kāyappakopaṃ rakkheyya
kāyena saṃvuto siyā
kāyaduccaritaṃ hitvā
kāyena sucaritaṃ care |
| 13 | 常守慎言
以護瞋恚
除口惡言
誦習法言 | 232 | vacīpakopaṃ rakkheyya
vācāya saṃvuto siyā
vacīduccaritaṃ hitvā
vācāya sucaritaṃ care |

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|----|--|-----|--|
| 14 | 常守慎心
以護瞋恚
除心惡念
思惟念道 | 233 | manopakopaṃ rakkheyya
manasā saṃvuto siyā
manoduccaritaṃ hitvā
manasā sucaritaṃ care |
| 15 | 節身慎言
守攝其心
捨恚行道
忍辱最強 | 234 | kāyena saṃvutā dhīrā
atho vācāya saṃvutā
manasā saṃvutā dhīrā
te ve suparisāṃvutā |
| 16 | 捨恚離慢
避諸受會
不著名色
無為滅苦 | 221 | kodhan jahe vippajaheyya mānaṃ
saññjanaṃ sabbam atikkameyya
taṃ nāmārūpasmim asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā |
| 17 | 起而解怒
姪生自禁
捨不明健
斯皆得安 | | |
| 18 | 瞋斷臥安
恚滅姪憂
怒為毒本
軟意梵志
言善得譽
斷為無患 | | |
| 19 | 同志相近
節為作惡
後別餘恚
火自燒惱 | | |
| 20 | 不知慚愧
無戒有怒
為怒所牽
不厭有務 | | |

- 21 有力近兵
無力近軟
夫忍為上
宜常忍贏
- 22 舉眾輕之
有力者忍
夫忍為上
宜常忍贏
- 23 自我與彼
大畏有三
如知彼作
宜滅己中
- 24 俱兩行義
我為彼教
如知彼作
宜滅己中
- 25 苦智勝愚
麤言惡說
欲常勝者
於言宜默
- 26 夫為惡者
怒有怒報
怒不報怒
勝彼鬥負

18 malavagga

塵垢品 法句經第二十六 十有九章
塵垢品者分別清濁學當潔百無行污辱

- | | | | |
|---|----------------------------------|-----|---|
| 1 | 生無善行
死墮惡道
住疾無間
到無資用 | 237 | upanīṭayayo ca dāni'si
sampayāto'si yamassa santikaṃ
vāso pi ca te natthi antarā
pātheyyaṃ pi ca te na vijjati |
| 2 | 當求智慧
以然意定
去垢勿污
可離苦形 | 238 | so karoḥi dīpaṃ attano
khippaṃ vāyama paṇḍito bhava
niddhantamalo aṇaṅgaṇo
na puna jāti-jaram upehisi |
| 3 | 慧人以漸
安徐稍進
洗除心垢
如工鍊金 | 239 | anupubbena medhāvī
thoka-thokaṃ khaṇe khaṇe
kammāro rajatass'eva
niddhame malam attano |
| 4 | 惡生於心
還自壞形
如鐵生垢
反食其身 | 240 | ayasā va malaṃ samuṭṭhitaṃ
tad utṭhāya tam eva khādati
evam atidhonacāriṇaṃ
sakakammāni nayanti duggatiṃ |
| 5 | 不誦為言垢
不勤為家垢
不嚴為色垢
放逸為事垢 | 241 | asajjhāyamaḷā mantā
anuṭṭhānamaḷā gharā
malaṃ vaṇṇassa kosajjaṃ
paṃādo rakkhato malaṃ |
| 6 | 慳為惠施垢
不善為行垢
今世亦後世
惡法為常垢 | 242 | malitthiyā duccharitaṃ
maccheraṃ dadato malaṃ
malā ve pāpakā dhammā
asmiṃ loke paramhi ca |

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|----|------------------------------|-----|--|
| 7 | 垢中之垢
莫甚於癡
學當捨惡
比丘無垢 | 243 | tato malā malataraṃ
avijjā paramaṃ malaṃ
etaṃ malaṃ pahatvāna
nimmalā hotha bhikkhavo |
| 8 | 苟生無恥
如鳥長喙
強顏耐辱
名曰穢生 | 244 | sujīvaṃ ahirikena
kākasūrena dhamṣinā
pakkhandinā pagobbhena
sankiliṭṭhena jivitaṃ |
| 9 | 廉恥雖苦
義取清百
避辱不妄
名曰潔生 | 245 | hirīmatā ca dujjīvaṃ
niccaṃ sucigavesinā
alīnen' appagabbhena
suddhājivena passatā |
| 10 | 愚人好殺
言無誠實
不與而取
好犯人婦 | 246 | yo pāṇam atipātetī
musāvādañ ca bhāsati
loke adinnam ādiyati
paradārañ ca gacchati |
| 11 | 逞心犯戒
迷惑於酒
斯人三世
自掘身本 | 247 | surāmerayapānañ ca
yo naro anuyuñjati
idh'eva-m eso lokasmiṃ
mūlaṃ khaṇati attano |
| 12 | 人如覺是
不當念惡
愚近非法
久自燒沒 | 248 | evañ bho purisa jānāhi
pāpadhamā asaññatā
mā taṃ lobho adhammo ca
ciraṃ dukkhāya randhayaṃ |
| 13 | 若信布施
欲揚名譽
會人虛飾
非入淨定 | 249 | dadāti ve yathāsaddhaṃ
yathāpasādanaṃ jano
tattha yo mañku hoti
paresaṃ pānabhojane
na so divā vā rattiṃ vā
samādhim adhigacchati |

- 14 一切斷欲
截意根原
晝夜守一
必入定意
- 250 yassa c'etaṃ samucchinam
mūlaghaccam samūhatam
sa ve divā vā rattiṃ vā
samādhim adhiyacchati
- 15 著垢為塵
從染塵漏
不染不行
淨而離愚
- 16 見彼自侵
常內自省
行漏自欺
漏盡無垢
- 17 火莫熱於姪
捷莫疾於怒
網莫密於癡
愛流駛乎河
虛空無轍跡
沙門無外意
眾人盡樂惡
唯佛淨無穢
- 251 natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamaṃ jālam
natthi taṇhāsamā nadi
- 18 虛空無轍跡
沙門無外意
世間皆無常
佛無我所有
- 254 ākāse padaṃ natthi
samaṇo natthi bāhire
papañcābhiratā pajā
nippapañcā tathāgatā
- 19 虛空無轍跡
沙門無外意
世間皆無常
佛無我所有
- 255 ākāse padaṃ natthi
samaṇo natthi bāhire
saṅkhārā sassatā natthi
natthi buddhānam iñjitaṃ

19 dhammaṭṭhavagga

奉持品 法句經第二十七 十有七章
奉持品者解說道義法貴德行不用貪侈

- | | | | |
|---|--|-----|---|
| 1 | 好經道者
不競於利
有利無利
無欲不惑 | 256 | na tena hoti dhammaṭṭho
yen'atthaṃ sahasā naye
yo ca atthaṃ anattaṃ ca
ubho niccheyya paṇḍito |
| 2 | 常慙好學
正心以行
擁懷寶慧
是謂為道 | 257 | asāhasena dhammena
samena nayaṭi pare
dhammassa gutto medhāvi
dhammaṭṭho ti pavuccati |
| 3 | 所謂智者
不必辯言
無恐無懼
守善為智 | 258 | na tena paṇḍito hoti
yāvatā bahu bhāsati
khemī averī abhayo
paṇḍito ti pavuccati |
| 4 | 奉持法者
不以多言
雖素少聞
身依法行
守道不忘
可謂奉法 | 259 | na tāvatā dhammadharo
yāvatā bahu bhāsati
yo ca appaṃ pi sutvāna
dhammaṃ kāyena passati
sa ve dhammadharo hoti
yo dhammaṃ nappamajjati |
| 5 | 所謂老者
不必年耆
形熟髮白
憊愚而已 | 260 | na tena thero hoti
yen'assa palitaṃ siro
paripakko vayo tassa
moghahiṇṇo ti vuccati |
| 6 | 謂懷諦法
順調慈仁
明遠清潔
是為長老 | 261 | yamhi saccaṃ ca dhammo ca
ahiṃsā saññāmo damo
sa ve vantamalo dhīro
thero iti pavuccati |

7	所謂端政 非色如花 慳嫉虛飾 言行有違	262	na vākkaraṇamattena vaṇṇapokkharatāya vā sādhurūpo naro hoti issukī maccharī saṭho
8	謂能捨惡 根原已斷 慧而無恚 是謂端政	263	yassa c'etaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ sa vantadoso medhāvī sādhurūpo ti vuccati
9	所謂沙門 非必除髮 妄語貪取 有欲如凡	264	na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ icchā-lobha-samāpanno samaṇo kiṃ bhavissati?
10	謂能止惡 恢廓弘道 息心滅意 是為沙門	265	yo ca sameti pāpāni aṇuṃ-thūlāni sabbaso samtattā hi pāpānaṃ samaṇo ti pavuccati
11	所謂比丘 非時乞食 邪行姪彼 稱名而已	266	na tena bhikkhu hoti yāvatā bhikkhate pare vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā
12	謂捨罪福 淨修梵行 慧能破惡 是為比丘	267	yo'dha puññaṃ ca pāpaṃ ca bāhetvā brahmacariyavā saṅkhāya loke carati sa ve bhikkhū ti vuccati
13	所謂仁明 非口不言 用心不淨 外順而已	268	na monena munī hoti mūḷharūpo aviddasu yo ca tulaṃ va paggayha varam ādāya paṇḍito
14	謂心無為 內行清虛	269	pāpāni parivajjeti sa munī tena so munī

	此彼寂滅 是為仁明		yo munāti ubho loke munī tena pavuccati
15	所謂有道 非救一物 普濟天下 無害為道	270	na tena ariyo hoti yena pāṇāni hiṃsati ahimsā sabba-pāṇānaṃ ariyo ti pavuccati
16	戒眾不言 我行多誠 得定意者 要由閉損	271	na silabbatamattena bāhusaccena vā puna atha vā samādhilābhena viviccasayanena vā
17	意解求安 莫習凡人 使結未盡 莫能得脫	272	phusāmi nekkhammasukhaṃ aputhujjana-sevitaṃ bhikkhu vissāsam āpādi appatto āsavakkhayaṃ

20 maggavagga

道行品 法句經第二十八 二十有八章
道行品者旨說大要度脫之道此為極妙

- | | | | |
|---|----------------------------------|-----|---|
| 1 | 八直最上道
四諦為法跡
不姪行之尊
施燈必得眼 | 273 | maggān'aṭṭhaṅgiko seṭṭho
saccānaṃ caturō padā
virāgo seṭṭho dhammānaṃ
dipadānaṃ ca cakkhumā |
| 2 | 是道無復畏
見淨乃度世
此能壞魔兵
力行滅邪苦 | 274 | eso va maggo natth' añño
dassanassa visuddhiyā
etamhi tumhe paṭipajjatha
mārass'etaṃ pamohanaṃ |
| 3 | 我已開正道
為大現異明
已聞當自行
行乃解邪縛 | 276 | tumhehi kiccā ātappaṃ
akkhātāro tathāgatā
paṭipannā pamokkhanti
jhāyino mārabandhanā |
| 4 | 生死非常苦
能觀見為慧
欲離一切苦
行道一切除 | 277 | sabbe sankhārā aniccā ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā |
| 5 | 生死非常空
能觀見為慧
欲離一切苦
但當勤行道 | | |
| 6 | 起時當即起
莫如愚覆淵
與墮與瞻聚
計疲不進道 | 280 | uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyam upeto
saṃsanna-saṃkappa-mano kusito
paññāya maggān' alaso na vindati |

- 7 念應念則正
念不應則邪
慧而不起邪
思正道乃成
- 8 慎言守意念
身不善不行
如是三行除
佛說是得道
- 9 斷樹無伐本
根在猶復生
除根乃無樹
比丘得泥洹
- 10 不能斷樹
親戚相戀
貪意自縛
如犢慕乳
- 11 能斷意本
生死無彊
是為近道
疾得泥洹
- 12 貪婬致老
瞋恚致病
愚癡致死
除三得道
- 13 釋前解後
脫中度彼
一切念滅
無復老死
- 281 vācānurakkhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā
ete tayo kammapathe visodhaye
ārādhaye maggam isippaveditaṃ
- 283 vanaṃ chindatha mā rukkhaṃ
vanato jāyatī bhayaṃ
chetvā vanaṃ ca vanathañ ca
nibbanā hotha bhikkhavo
- 284 yāvaṃ hi vanatho na chijjati
aṇumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapako va mātari

14	人營妻子 不觀病法 死命卒至 如水湍驟	287	taṃ putta-pasu-samma taṃ vyāsattamanasaṃ naraṃ suttaṃ gāmaṃ mahogho va maccu ādāya gacchati
15	父子不救 餘親何望 命盡怙親 如盲守燈	288	na santi puṭṭā tāṇāya na pitā na pi bandhavā antaken'adhipannassa natthi nātisu tāṇatā
16	慧解是意 可修經戒 勸行度世 一切除苦	289	etam atthavaśaṃ nātva paṇḍito sīlasaṃvuto nibbānagamaṃ maggaṃ khippam eva visodhaye
17	遠離諸淵 如風卻雲 已滅思想 是為知見		
18	智為世長 恬樂無為 知受正教 生死得盡		
19	知眾行空 是為慧見 罷厭世苦 從是道除	277	sabbe saṅkhārā aniccā ti yadā paññāya passati atha nibbindatī dukkhe esa maggo visuddhiyā
20	知眾行苦 是為慧見 疲厭世苦 從是道除	278	sabbe saṅkhārā dukkhā ti yadā paññāya passati atha nibbindatī dukkhe esa maggo visuddhiyā

- | | | | |
|----|----------------------------------|-----|--|
| 21 | 眾行非身
是為慧見
疲厭世苦
從是道除 | 279 | sabbe dhammā anattā ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā |
| 22 | 吾語汝法
愛箭為射
宜以自勗
受如來言 | 275 | etamhi tumhe patipānā
dukkhāss'antaṃ karissatha
akkhāto ve mayā maggo
aññāya sallasatthanam |
| 23 | 吾為都以滅
往來生死盡
非一情以解
所演為道眼 | | |
| 24 | 駛流看于海
潘水漾疾滿
故為智者說
可趣服甘露 | | |
| 25 | 前未聞法輪
轉為哀眾生
於是奉事者
禮之度三有 | | |
| 26 | 三念可念善
三亦難不善
從念而有行
滅之為正斷 | | |
| 27 | 三定為轉念
棄猗行無量
得三三窟除
解結可應念 | | |
| 28 | 知以戒禁惡
思惟慧樂念
已知世成敗
息意一切解 | | |

21 pakiṇṇakavagga

廣衍品 法句經第二十九 十有四章廣衍品者
言凡善惡積小致大證應章句

- | | | | |
|---|------------------------------|-----|---|
| 1 | 施安雖小
其報彌大
慧從小施
受見景福 | 290 | mattāsukha-pariccāgā
passe ce vipulaṃ sukhaṃ
caje mattāsukhaṃ dhīro
sampassaṃ vipulaṃ sukhaṃ |
| 2 | 施勞於人
而欲望祐
殃咎歸身
自遭廣怨 | 291 | paradukkhūpadhānena
yo'ttano sukhaṃ icchati
verasaṃsagga-saṃsaṭṭho
verā so na pamuccati |
| 3 | 已為多事
非事亦造
伎樂放逸
惡習日增 | 292 | yaṃ hi kiccaṃ tad apavidhmaṃ
akiccaṃ pana kayirati
unnaḷānaṃ pamattānaṃ
tesaṃ vaḍḍhanti āsavā |
| 4 | 精進推行
習是捨非
修身自覺
是為正習 | 293 | yesañ ca susamāradhā
niccaṃ kāyagatā sati
akiccaṃ te na sevanti
kicce te na sevanti
kicce sātaccakārino
satānaṃ sampajānānaṃ
atthaṃ gacchanti āsavā |
| 5 | 既自解慧
又多學問
漸進普廣
油酥投水 | | |

- 6 自無慧意
不好學問
凝縮狹小
酪酥投水
- 7 近道名顯
如高山雪
遠道闇昧
如夜發箭
- 8 為佛弟子
常寤自覺
晝夜念佛
惟法思眾
- 9 為佛弟子
當寤自覺
日暮思禪
樂觀一心
- 10 人當有念意
每食知自少
則是痛欲薄
詳消而保壽
- 11 學難捨罪難
居在家亦難
會止同利難
難難無過有
- 12 比丘乞求難
何可不自勉
精進得自然
後無欲於人
- 304 Dūre santo pakāsanti
himavanto va pabbato
asant'cttha na dissanti
rattikhittā yathā sarā
- 296 suppabuddhaṃ pabujjhanti
sadā gotamasāvaka
yesaṃ divā ca ratto ca
niccaṃ buddhagatā sati
- 299 suppabuddhaṃ pabujjhanti
sadā gotamasāvaka
yesaṃ divā ca ratto ca
niccaṃ kāyagatā sati
- 302 duppabbajjaṃ durabhiramaṃ
durāvāsā gharā dukhā
dukkho'samānasaṃvāso
dukkhānupatit'addhagū
tasmā na c'addhagū siyā
dukkhānupatito siyā

13 有信則戒成
從戒多致寶
亦從得諧偶
在所見供養

303 saddho sīlena sampanno
yaso-bhogasamappito
yaṃ yaṃ padesaṃ bhajati
tattha tatth'eva pūjito

14 一坐一處臥
一行無放恣
守一以正身
心樂居樹間

305 ekāsaṃ ekaseyyaṃ
eko caram atandito
eko damayaṃ attānaṃ
vanante ramito siyā

22 nirayavagga

地獄品 法句經第三十 十有六章
地獄品者 道泥梨事作惡受惡罪牽不置

- | | | | |
|---|----------------------------------|-----|---|
| 1 | 妄語地獄近
作之言不作
二罪後俱受
是行自牽往 | 306 | abhūtavādī nirayam upeti
yo c'āpi katvā na karomi 'tic'āha
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha |
| 2 | 法衣在其身
為惡不自禁
苟沒惡行者
終則墮地獄 | 307 | kāsāvakaṇṭhā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṃ te upapajjare |
| 3 | 無戒受供養
理豈不自損
死噉燒鐵丸
然熱刻火炭 | 308 | seyyo ayogaḷo bhutto
tattho aggisikhūpamo
yañ ce bhuñjeyya dussīlo
raṭṭhapiṇḍam asaññato |
| 4 | 放逸有四事
好犯他人婦
臥險非福利
毀三淫洸四 | 309 | cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevī
apuññalābhaṃ na nikāmaseyyaṃ
nindaṃ tatiyaṃ nirayaṃ catutthaṃ |
| 5 | 不福利墮惡
畏惡畏樂寡
王法重罰加
身死入地獄 | 310 | apuññalābho ca gatī ca pāpikā
bhītassa bhītāya ratī ca thokikā
rājā ca daṇḍaṃ garukaṃ paṇeti
tasmā naro paradāraṃ na seve. |
| 6 | 譬如拔菅草
執緩則傷手
學戒不禁制
獄錄乃自賊 | 311 | kuso yathā duggahito
hattham evā nukantati
sāmaññaṃ dupparāmatthaṃ
nirayāya ūpakaḍḍhati. |

- | | | | |
|----|--|-----|--|
| 7 | 人行為慢惰
不能除眾勞
梵行有玷缺
終不受大福 | 312 | yaṃ kiñci sithilaṃ kammaṃ
saṅkiliṭṭhañ ca yaṃ vataṃ
saṅkassaraṃ brahmacariyaṃ
na taṃ hoti mahapphalaṃ |
| 8 | 從行所當行
自持必令強
遠離諸外道
莫習為塵垢 | 313 | kayirā ^{ee} karirāth entaṃ
daḷhaṃ enaṃ parakkame
sithilo hi paribbājo
bhiyyo ākirate raṃaṃ |
| 9 | 為所不當為
然後致瞽毒
行善從吉順
所適無悔悵 | 314 | akataṃ dukkataṃ seyyo
pacchā tapati dukkataṃ
katañ ca sukataṃ seyyo
yaṃ katvā n'ānutappati |
| 10 | 其於眾惡行
欲作若已作
是苦不可解
罪近難得避 | | |
| 11 | 妄證求敗
行已不正
怨讟良人
以枉治士
罪縛斯人
自投于坑 | | |
| 12 | 如備邊城
中外牢固
自守其心
非法不生
行缺致憂
令墮地獄 | 315 | nagaraṃ yathā paccantaṃ
guttaṃ santara bāhiraṃ
evaṃ gopetha attānaṃ
khaṇo ve mā upaccagā
khaṇātītā hi socanti
nirayamhi samappitā |
| 13 | 可羞不羞
非羞反羞 | 316 | alajjitāye lajjanti
lajjitāye na lajjare |

	生為邪見 死墮地獄		micchādiṭṭhi samādānā sattā gacchanti duggatiṃ
14	可畏不畏 非畏反畏 信向邪見 死墮地獄	317	abhaye ca bhayadassino bhaye cābhayadassino micchādiṭṭhi samādānā sattā gacchanti duggatiṃ
15	可避不避 可就不就 翫習邪見 死墮地獄	318	avajje vajjamatino vajje c'āvajjadassino micchādiṭṭhi-samādānā sattā gacchanti duggatiṃ
16	可近則近 可遠則遠 恆守正見 死墮善道	319	vajjañ ca vajjato ñatvā avajjañ ca avajjato sammādiṭṭhi samādānā sattā gacchanti suggaṭiṃ.

象喻品 法句經第三十一 十有八章
象喻品者教人正身為善得善福報快焉

- | | | | |
|---|----------------------------------|-----|---|
| 1 | 我如象門
不恐中箭
常以誠信
度無戒人 | 320 | ahaṃ nāgo'va saṅgāme
cāpāto patitaṃ saraṃ
ativākyam titikkhissam
dussilo hi bahujjano |
| 2 | 譬象調正
可中王乘
調為尊人
乃受誠信 | 321 | dantaṃ nayanti samitim
dantaṃ rājā bhirūhati
danto seṭṭho manussesu
yo'tivākyam titikkhati |
| 3 | 雖為常調
如彼新馳
亦最善象
不如自調 | 322 | varam assatarā dantā
ājāniyā ca sindhavā
kuñjarā ca mahānāgā
attadanto tato varaṃ |
| 4 | 彼不能適
人所不至
唯自調者
能到調方 | 323 | na hi etehi yānehi
gaccheyya agataṃ disaṃ
yathā'ttanā sudantena
danto dantena gacchati |
| 5 | 如象名財守
猛害難禁制
繫絆不與食
而猶暴逸象 | 324 | dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo
baddho kabalaṃ na bhuñjati
sumarati nāgavanaso sa kuñjaro |
| 6 | 沒在惡行者
恆以貪自繫
其象不知厭
故數入胞胎 | 325 | middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho' va nivāpapuṭṭho
punappunaṃ gabbham upeti mando |

- 7 本意為純行
及常行所安
悉捨降伏結
如鉤制象調 326 idaṃ pure cittamacāri cārikaṃ
yena'icchakaṃ yatthakāmaṃ yathāsukhaṃ
tada ajj'ahaṃ niggahessāmi yoniso
hatthi ppabhinnaṃ viya aṅkusaggaho
- 8 樂道不放逸
能常自護心
是為拔身苦
如象出于坑 327 appamādaratā hotha
sacittam anurakkhatha
duggā uddharath'attānaṃ
paṅke satto'va kuṅjaro
- 9 若得賢能伴
俱行行善悍
能伏諸所聞
至到不失意 328 sace labetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihārādhiraṃ
abhibhuyya sabbāni parissayāni
careyya ten'attamano satimā
- 10 不得賢能伴
俱行行惡悍
廣斷王邑里
寧獨不為惡 329 no ce labetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāra dhīraṃ
rājā' va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅgaraññ'eva nāgo
- 11 寧獨行為善
不與愚為侶
獨而不為惡
如象驚自護 330 ekassa caritaṃ seyyo
natthi bāle sahāyatā
eko care na ca pāpāni kayirā
apposukko mātaṅg araññ'eva nāgo
- 12 生而有利安
伴軟和為安
命盡為福安
眾惡不犯安 331 atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena
puññaṃ sukhaṃ jīvitasankhayamhi
sabbassa dukkhassa sukhaṃ pahānaṃ.
- 13 人家有母樂
有父斯亦樂
世有沙門樂
天下有道樂 332 sukhā matteyyatā loke
atho petteyyatā sukhā
sukhā sāmāññatā loke
atho brahmaññatā sukhā

- | | | | |
|----|----------------------------------|--------|---|
| 14 | 持戒終老安
信正所正善
智慧最安身
不犯惡最安 | 333 | sukhaṃ yāva jarā silaṃ
sukhā saddhā paṭiṭṭhitā
sukho paññāya paṭilābho
pāpānam akaraṇaṃ sukhaṃ |
| 15 | 如馬調軟
隨意所如
信戒精進
定法要具 | 144 | asso yathā bhadro kasāniviṭṭho
ātāpino saṃveginō bhavātha
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampaṇnavijjācaranā patissatā
pahassatha dukkhaṃ idaṃ anappakaṃ |
| 16 | 明行成立
忍和意定
是斷諸苦
隨意所如 | cf 144 | |
| 17 | 從是往定
如馬調御
斷恚無漏
是受天樂 | 94 | yass'indriyāni samathaṃ gatāni
assā yathā sārathinā sudantā
pahīnamānassa anāsavassa
devā' pi tassa pihayanti tādino |
| 18 | 不自放恣
從是多寤
羸馬比良
棄惡為賢 | 29 | appamatto pamattesu
suttesu bahujāgaro
abalassaṃ'va sīghasso
hitvā yāti sumedhaso |

24 taṇhāvagga

愛欲品 法句經第三十二 三十有二章
愛欲品者賤姪恩愛世人為此盛生災害

- | | | | |
|---|----------------------------------|-------|--|
| 1 | 心放在姪行
欲愛增枝條
分布生熾盛
超躍食果猴 | 334 | manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya
so plavati hurā huram
phalam iccham'va vanasmim vānaro |
| 2 | 以為愛忍苦
貪欲著世間
憂患日夜長
蕊如蔓草生 | 335 | yam esā sahatī jammī
taṇhā loke visattikā
sokā tassa pavaḍḍhanti
abhivaṭṭham'va bīranam |
| 3 | 人為恩愛惑
不能捨情欲
如是憂愛多
潺潺盈于池 | cf336 | yo c'etaṃ sahatī jammim
taṇham loke duraccayaṃ
sokā tamhā papatanti
udabindu'va pokkharā |
| 4 | 夫所以憂悲
世間苦非一
但為緣愛有
離愛則無憂 | | |
| 5 | 己意安寔憂
無愛何有世
不憂不染求
不愛焉得安 | | |
| 6 | 有憂以死時
為致親屬多
涉憂之長塗
愛苦常墮危 | | |

- 7 為道行者
不與欲會
先誅愛本
無所植根
勿如刈葦
令心復生
- 337 taṃ vo vadāmi bhaddaṃ vo
yāvanta'ettha samāgatā
taṇhāya mūlaṃ khanatha
usīrattho'va bīraṇaṃ
mā vo naḷaṃ va soto'va
māro bhañji punappaṇaṃ
- 8 如樹根深固
雖截猶復生
愛意不盡除
輒當還受苦
- 338 yathā pi mūle anupaddave daḷhe
chinno pi rukkho punad eva rūhati
evaṃ pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappaṇaṃ.
- 9 猿猴得離樹
得脫復趣樹
眾人亦如是
出獄復入獄
- cf344 yo nibbanatho vanādhimutto
vanamutto vanam eva dhāvati
taṃ puggalam ettha passatha
mutto bandhanam eva dhāvati
- 10 貪意為常流
習與憍慢并
思想猗姪欲
自覆無所見
- cf339 yassa chattimsatī sotā
manāpassavanā bhusā
vāhā vahanti duddiṭṭhiṃ
saṅkappā rāganissitā.
- 11 一切意流衍
愛結如葛藤
唯慧分別見
能斷意根原
- 340 savanti sabbadhī sotā
latā ubbhijja tiṭṭhati
tañ ca disvā lataṃ jātaṃ
mūlaṃ paññāya chindatha
- 12 夫從愛潤澤
思想為滋蔓
愛欲深無底
老死是用增
- 341 saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasiṭā sukhesino
te ve jāti jarūpaḡa narā
- 13 所生枝不絕
但用食貪欲
養怨益丘塚
愚人常汲汲

- 14 雖獄有鈎鑊
慧人不謂牢
愚見妻子息
染著愛甚牢
- cf345 na taṃ daḷhaṃ bandhanam āhu dhīrā
yada āyasaṃ dārujaṃ babbajañ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā
- 15 慧說愛為獄
深固難得出
是故當斷棄
不視欲能安
- 346 etaṃ daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna vajanti dhīrā
anapekkhino kāmasukhaṃ pahāya.
- 16 見色心迷惑
不惟觀無常
愚以為美善
安知其非真
- 17 以姪樂自裹
譬如蠶作繭
智者能斷棄
不盼除眾苦
- 347 ye rāgarattānupatanti soṭaṃ
sayam kataṃ makkaṭako'va jālaṃ
etaṃ pi chetvāna vajanti dhīrā
anapekkhino sabba dukkhaṃ pahāya.
- 18 心念放逸者
見姪以為淨
恩愛意盛增
從是造獄牢
- 349 vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati
esa kho daḷhaṃ karoti bandhanaṃ
- 19 覺意滅姪者
常念欲不淨
從是出邪獄
能斷老死患
- 350 vitakkūpasame ca yo rato
asubhaṃ bhāvayati sadā sato
esa kho vyantikāhiti
esocchechhati mārabandhanaṃ.
- 20 以欲網自蔽
以愛蓋自覆
自恣縛於獄
如魚入笱口

- 21 為老死所伺
若犢求母乳
離欲滅愛跡
出網無所弊
- 22 盡道除獄縛
一切此彼解
已得度邊行
是為大智士
- 23 勿親遠法人
亦勿為愛染
不斷三世者
會復墮邊行
- 24 若覺一切法
能不著諸法
一切愛意解
是為通聖意
- 25 眾施經施勝
眾味道味勝
眾樂法樂勝
愛盡勝眾苦
- 26 愚以貪自縛
不求度彼岸
貪為敗處故
害人亦自害
- 27 愛欲意為田
姪怨癡為種
故施度世者
得福無有量
- cf352 vītataṅho anādāno
niruttipada kovido
akkharānaṃ sannipātaṃ
jaññā pubbaparāṇi ca
sa ve antimasārīro
mahāpañño mahāpuriso'ti vuccati.
- 353 sabbābhibhū sabbavidū'ham asmi
sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto
sayam abhiññāya kam uddiseyyam
- 354 sabbadānaṃ dhammadānaṃ jināti
sabbam rasaṃ dhammarago jināti
sabbam ratim dhammarati jināti
taṇhakkhayo sabbadukkham jināti
- 355 hananti bhogā dummedham
no ve pāragavesino
bhogatanhāya dummedho
hanti aññe'va attanam
- 356 tiṇadosāni khettāni
rāgadosā ayam pajā
tasmā hi vitarāgesu
dinnam hoti mahapphalaṃ

- 28 伴少而貨多
商人怵惕懼
嗜欲賊害命
故慧不貪欲
- 123 vāṇijo va bhayaṃ maggaṃ
appasattho mahaddhano
visaṃ jīvitukāmo va
pāpāni parivajjaye
- 29 心可則為欲
何必獨五欲
違可絕五欲
是乃為勇士
- 30 無欲無有畏
恬憒無憂患
欲除使結解
是為長出淵
- 351 niṭṭhaṅgato asantāsī
vitatanho anangano
acchindi bhavasallāni
antimo'yaṃ samussayo
- 31 欲我知汝本
意以思想生
我不思想汝
則汝而不有
- 32 伐樹忽休
樹生諸惡
斷樹盡株
比丘滅度
- 283 vanaṃ chindatha mā rukkhaṃ
vanato jāyatī bhayaṃ
chetvā vanañ ca vanathañ ca
nibbanā hotha bhikkhavo
- 33 夫不伐樹
少多餘親
心繫於此
如犢求母
- 284 yāvaṃ hi vanatho na chijjati
anumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapāko va mātari

25 bhikkhuvagga

沙門品 法句經第三十四 三十有二章
沙門品者 訓以法正弟子受行得道解

- | | | | |
|---|----------------------------------|-----|--|
| 1 | 端目耳鼻口
身意常守正
比丘行如是
可以免眾苦 | 360 | ṛakkhunā saṃvaro sādhu
sādhu sotena saṃvaro
ghāṇena saṃvaro sādhu
sādhu jivhāya saṃvaro |
| | | 361 | kāyena saṃvaro sādhu
sādhu vācāya saṃvaro
manasā saṃvaro sādhu
sādhu sabbattha saṃvaro
sabbattha saṃvuto bhikkhu
sabbadukkhā pamuccati. |
| 2 | 手足莫妄犯
節言順所行
常內樂定意
守一行寂然 | 362 | hatthasaññato pādasaññato
vācāyasaññato saññatuttamo
ajjhattarato samāhito
eko santusito tam āhu bhikkhuṃ. |
| 3 | 學當守口
宥言安徐
法義為定
言必柔軟 | 363 | yo mukhasaññato bhikkhu
manttabhāṇī anuddhato
atthaṃ dhammañ ca dīpeti
madhuraṃ tassa bhāsitaṃ. |
| 4 | 樂法欲法
思惟安法
比丘依法
正而不費 | 364 | dhammārāmo dhammarato
dhammam anuvicintayaṃ
dhammam anussaraṃ bhikkhu
saddhammā na parihāyati. |
| 5 | 學無求利
無愛他行
比丘好他
不得定意 | 365 | salābhaṃ natimaññeya
n'aññesaṃ pihayaṃ care
aññesaṃ pihayaṃ bhikkhu
samādhiṃ n'ādhigacchati |

- | | | | |
|----|------------------------------|-----|---|
| 6 | 比丘少取
以得無積
天人所譽
生淨無穢 | 366 | appalābho'pi ce bhikkhu
salābhaṃ n'ātimaññati
tam ve devā pasamsanti
suddhājīviṃ atanditaṃ |
| 7 | 比丘為慈
愛敬佛教
深入止觀
滅行乃安 | 368 | mettāvihārī yo bhikkhu
pasanno buddhasāsane
adhigacche padaṃ santaṃ
saṅkhārūpasamaṃ sukhaṃ |
| 8 | 一切名色
非有莫惑
不近不憂
乃為比丘 | 367 | sabbaso nāmarūpasmiṃ
yassa natthi mamāyitaṃ
asatā ca na socati
sa ve bhikkhū ti vuccati |
| 9 | 比丘扈船
中虛則輕
除姪怒癡
是為泥洹 | 369 | siñca bhikkhu imaṃ nāvaṃ
sittā te lahum essati
chetvā rāgañ ca dosañ ca
tato nibbānam ehisi |
| 10 | 捨五斷五
思惟五根
能分別五
乃渡河淵 | 370 | pañca chinde pañca jahe
pañca c'uttari bhāvaye
pañca saṅgātigo bhikkhu
oghatiṇṇo' ti vuccati |
| 11 | 禪無放逸
莫為欲亂
不吞洋銅
自惱樵形 | 371 | jhāya bhikkhu mā ca pamādo
mā te kāmaguṇe bhamassu cittaṃ
mā lohagulaṃ gilī pamatto
mā kandi dukkham idan ti dayhamāno |
| 12 | 無禪不智
無智不禪
道從禪智
得至泥洹 | 372 | natthi jhānam apaññassa
paññā natthi ajhāyato
yamhi jhānañ ca paññā ca
sa ve nibbānasantike |

13	當學入空 靜居止意 樂獨屏處 一心觀法	373	suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno amānusī ratī hoti sammā dhammaṃ vipassato
14	常制五陰 伏意如水 清淨和悅 為甘露味	374	yato yato sammasati khandhānaṃ udayabbayaṃ labhati pītipāmojjaṃ amataṃ taṃ vijānataṃ
15	不受所有 為慧比丘 攝根知足 戒律悉持	375	tatrāyam ādi bhavati idha paññassa bhikkhuno indriyagutti santuṭṭhī pātimokkhe ca samvaro mitte bhajassu kalyāne suddh'ājīve atandite
16a	生當行淨		
b	求善師友		
16c	智者成人	376	paṭisanthāravuty'assa ācāra kusalo siyā tato pāmojjabahulo dukkhass'antaṃ karissati
d	度苦致喜		
17	如衛師華 熟如自墮 釋姪怒癡 生死自解	377	vassikā viya pupphāni maddavāni pamuñcati evaṃ rāgañ ca dosañ ca vippamuñcetha bhikkhavo
18	止身止言 心守玄默 比丘棄世 是為受寂	378	santakāyo santavāco santavā susamāhito vantalokāmiso bhikkhu upasanto ti vuccati
19	當自救身 內與心爭 護身念諦 比丘惟安	379	attanā coday'attānaṃ paṭimāse attam attanā so attagutto satimā sukhaṃ bhikkhu vihāhisi

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|----|----------------------------------|-----|---|
| 20 | 我自為我
計無有我
故當損我
謂乃為賢 | 380 | attā hi attano nātho
attā hi attano gati
tasmā saññamay'attānaṃ
assaṃ bhadraṃ va vāñijo |
| 21 | 喜在佛教
可以多喜
至到寂寞
行滅永安 | 381 | pāmojjabahulo bhikkhu
pasanno buddhasāsane
adhigacche padaṃ santaṃ
sañkhārūpasamaṃ sukhaṃ |
| 22 | 儻有少行
應佛教戒
此照世間
如日無暄 | 382 | yo have daharo bhikkhu
yuñjati buddhasāsane
so imaṃ lokaṃ pabhāseti
abbhā mutto'va candimā |
| 23 | 棄慢無餘憍
蓮華水生淨
學能捨此彼
知是勝於故 | | |
| 24 | 割愛無戀慕
不受如蓮華
比丘渡河流
勝欲明於故 | | |
| 25 | 截流自恃
逝心卻欲
仁不割欲
一意猶走 | | |
| 26 | 為之為之
必強自制
捨家而懈
意猶復染 | | |

27 行懈緩者
勞意弗除
非淨梵行
焉致大寶

28 沙門何行
如意不禁
步步著粘
但隨思走

29 袈裟披肩
為惡不損
惡惡行者
斯墮惡道

307 kāsāvakantā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṃ te upapajjare

30 不調難誠
如風枯樹
作自為身
曷不精進

31 息心非剔
慢弛無戒
捨貪思道
乃應息心

32 息心非剔
放逸無信
能滅眾苦
為上沙門

26 brāhmaṇavagga

梵志品 法句經第三十五有四十章
梵志品者 言行清百理學無穢可稱道士

- | | | | |
|---|--|-----|--|
| 1 | 截流而渡
無欲如梵
知行已盡
是謂梵志 | 383 | chinda sotaṃ parakkamma
kāme panuda brāhmaṇa
saṅkhārānaṃ khayamaṃ ñatvā
akataññū'si brāhmaṇa |
| 2 | 以無二法
清淨渡淵
諸欲結解
是謂梵志 | 384 | yadā dvayesu dhammesu
pāragu hoti brāhmano
atha'ssa sabbe samyogā
atthaṃ gacchanti jānato |
| 3 | 適彼無彼
彼彼已空
捨離貪婬
是謂梵志 | 385 | yassa pāram apāraṃ vā
pārāpāraṃ na vijjati
vītaddaraṃ visamyuttaṃ
tam ahaṃ brūmi brāhmaṇaṃ |
| 4 | 思惟無垢
所行不漏
上求不起
是謂梵志 | 386 | jhāyim virajam āsīnaṃ
katakiccaṃ anāsavaṃ
uttamatthaṃ anuppattaṃ
tam ahaṃ brūmi brāhmaṇaṃ |
| 5 | 日照於晝
月照於夜
甲兵照軍
禪照道人
佛出天下
照一切冥 | 387 | divā tapati ādicco
rattim obhāti candimā
sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo
atha sabbam ahorattiṃ
buddho tapati tejasā |
| 6 | 非剃為沙門
稱吉為梵志 | | |

謂能捨眾惡
是則為道人

- 7 出惡為梵志
入正為沙門
棄我眾穢行
是則為捨家 388 bāhitapāpo' ti brāhmano
samacariyā samaṇo' ti vuccati
pabbājay'attano malam
tasmā pabbajito' ti vuccati
- 8 若猗於愛
心無所著
已捨已正
是滅眾苦 390 na brāhmanass'etadakiñci seyyo
yadā nisedho manaso piyehi
yato yato himsamano nivattati
tato tato sammati meva dukkhaṃ.
- 9 身口與意
淨無過失
能捨三行
是謂梵志 391 yassa kāyena vācāya
manasā natthi dukkataṃ
samvutaṃ tihi thānehi
tam ahaṃ brūmi brāhmaṇaṃ
- 10 若心曉了
佛所說法
觀心自歸
淨於為水 392 yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ taṃ namasseyya
aggihuttaṃ'va brāhmaṇo.
- 11 非蒞結髮
名為梵志
誠行法行
清百則賢 393 na jaṭāhi na gottena
na jaccā hoti brāhmaṇo
yamhi saccaṇ ca dhammo ca
so sucī so ca brāhmaṇo.
- 12 飾髮無慧
草衣何施
內不離著
外捨何益 394 kiṃ te jaṭāhi dummedha
kim te ajinasāṭiyā
abbhantaraṃ te gahaṇaṃ
bāhiraṃ parimajjasi
- 13 被服弊惡
躬承法行 395 pamsukūladharaṃ jantuṃ
kisaṃ dhamanisanthataṃ

閑居思惟 是謂梵志		ekaṃ vanasmim̐ jhāyantaṃ tam ahaṃ brūmi brāhmaṇaṃ
14 佛不教彼 讚己自稱 如諦不妄 乃為梵志		
15 絕諸可欲 不婬其志 委棄欲數 是謂梵志	397	sabasaññojanaṃ chetvā yo ve na paritassati saṅgātiḡaṃ visamyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ
16 斷生死河 能忍起度 自覺出塹 是謂梵志	398	chetvā naddhiṃ varattañ ca sandāmaṃ sahanukkamaṃ ukkhittapaḷiḡaṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ
17 見罵見擊 默受不怒 有忍辱力 是謂梵志	399	akkosaṃ vadha bandhañ ca aduṭṭho yo titikkhati khantibalaṃ balāṇikaṃ tam ahaṃ brūmi brāhmaṇaṃ
18 若見侵欺 但念守戒 端身自調 是謂梵志	400	akkodhanaṃ vatavantaṃ sīlavantaṃ anussutaṃ dantaṃ antimasārīraṃ tam ahaṃ brūmi brāhmaṇaṃ.
19 心棄惡法 如蛇脫皮 不為欲污 是謂梵志	cf401	vāri pokkharapatt'eva āragga r'iva sāsapo yo na limpati kāmesu tam ahaṃ brūmi brāhmaṇaṃ
20 覺生為苦 從是滅意	402	yo dukkhassa pajānāti idh'eva khayam attano

	能下重擔 是謂梵志		pannabhāraṃ visamyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ
21	解微妙慧 辯道不道 體行上義 是謂梵志	403	gambhīrapaññaṃ medhāviṃ maggāmaggaṃ kovidāṃ uttamattham anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ
22	棄捐家居 無家之畏 少求寡欲 是謂梵志	404	asamsatthaṃ gahaṭṭhehi anāgārehi c'ūbhayaṃ anokasārim appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ
23	棄放活生 無賊害心 無所憍惱 是謂梵志	405	nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca yo na hanti na ghātetī tam ahaṃ brūmi brāhmaṇaṃ
24	避爭不爭 犯而不愠 惡來善待 是謂梵志	406	aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ sādānesu anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ
25	去姪怒癡 憍慢諸惡 如蛇脫皮 是謂梵志	407	yassa rāgo ca doso ca māno makkho ca pātito sāsapo r'iva āraggā tam ahaṃ brūmi brāhmaṇaṃ
26	斷絕世事 口無麤言 八道審諦 是謂梵志	408	akakkasaṃ viññāpaṇiṃ giraṃ saccam udīraye yāya n'ābhisaje kiñci tam ahaṃ brūmi brāhmaṇaṃ
27	所世惡法 修短巨細	409	yo' dha dīghaṃ va rassaṃ vā aṇuṃ thūlaṃ subhāsuhamaṃ

無取無捨 是謂梵志		loke adinnaṃ nâdiyati tam ahaṃ brūmi brāhmaṇaṃ.
28 今世行淨 後世無穢 無習無捨 是謂梵志	410	āsā yassa na vijjanti asmiṃ loke paramhi ca nirāsayaṃ viṣaṃyyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
29 棄身無猗 不誦異行 行甘露滅 是謂梵志	cf411	yassālayā na vijjanti aññāya akathaṃkathī amatogadhaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.
30 於罪與福 兩行永除 無憂無塵 是謂梵志	412	yo'dha puññaṃ ca pāpaṃ ca ubho saṅgam upaccagā asokaṃ virajaṃ suddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.
31 心喜無垢 如月盛滿 謗毀已除 是謂梵志	413	candaṃ'va vimalaṃ suddhaṃ vippassannaṃ anāvilaṃ nandībhava parikkhīnaṃ tam ahaṃ brūmi brāhmaṇaṃ.
32 見癡往來 墮墮受苦 欲單渡岸 不好他語 唯滅不起 是謂梵志	414	yo imaṃ paḷipathaṃ duggaṃ saṃsāraṃ moham accagā tiṇṇo pāragato jhāyī anejo akathaṃkathī anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ
33 已斷恩愛 離家無欲 愛有已盡 是謂梵志	416	yo'dha taṇhaṃ pahatvāna anāgāro paribbaje taṇhābhava parikkhīnaṃ tam ahaṃ brūmi brāhmaṇaṃ
34 離人聚處 不墮天聚	417	hitvā mānusaṃ yogaṃ dibbaṃ yoga upaccagā

諸眾不歸 是謂梵志		sabbayoga visamyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
35 棄樂無樂 滅無焔燼 健違諸世 是謂梵志	418	hitvā ratiñ ca aratiñ ca sītibhūtaṃ nirūpadhiṃ sabbalokābhīhuṃ vīraṃ tam ahaṃ brūmi brāhmaṇaṃ
36 所生已訖 死無所趣 覺安無依 是謂梵志	419	cutiṃ yo vedi sattānaṃ upapattiñ ca sabbaso asattaṃ sugataṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ
37 已度五道 莫知所墮 習盡無餘 是謂梵志	420	yassa gatiṃ na jānanti devā gandhabba mānūsā khīṇāsavaṃ arahantaṃ tam ahaṃ brūmi brāhmaṇaṃ
38 于前于後 乃中無有 無操無捨 是謂梵志	421	yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ
39 最雄最勇 能百解度 覺意不動 是謂梵志	422	usabhaṃ pavaraṃ vīraṃ mahesiṃ vijitāvinaṃ anejaṃ nahātaṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ
40 自知宿命 本所更來 得要生盡 叡通道玄 明如能默 是謂梵志	423	pubbenivāsaṃ yo vedi saggāpāyañ ca passati atho jātikkhayaṃ patto abhiññā vosito muni sabbavosita vosānaṃ tam ahaṃ brūmi brāhmaṇaṃ

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說一切有部為主論捉P論師之研究

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ABBREVIATIONS

<i>A</i>	=	<i>Aṅguttara nikāya</i>
<i>AA</i>	=	<i>Aṅguttara nikāya aṭṭhakathā</i> (= <i>Manorathapūraṇī</i>)
<i>ADV</i>	=	P. S. Jaini, ed. <i>Abhidharmadīpa</i> with <i>vṛtti</i> (Patna, 1959)
<i>AK(C)</i>	=	T29 阿毘達磨俱舍論頌
<i>AKB</i>	=	<i>Abhidharmakośabhāṣya</i> , P. Pradhan ed. (Patna, 1975)
<i>AKB(C)</i>	=	Chinese tr. of <i>AKB T29</i> .
<i>Andersen</i>	=	Andersen D. <i>Pali Glossary</i> Vol.II (Delhi, 1979 ; first published 1901).
<i>Ap</i>	=	<i>Apadāna</i>
<i>ArV(C)</i>	=	<i>Chinese tr. of the *Arthapada-sūtra/*Arthavargīya T4</i>
<i>Asm</i>	=	<i>Abhidharmasamuccaya</i> , P. Pradhan ed. VBS. 12 (Santiniketan, 1950)
<i>Asm(C)</i>	=	Chinese tr. of the <i>Asm</i> by Shyuan Tzang T31, no. 1605.
<i>Aṅgu</i>	=	<i>*Aṅgulimāla-sūtra T2 No 120</i>
<i>Avś</i>	=	<i>Avadānaśataka</i>
<i>Bc(C)</i>	=	Chinese tr. of the <i>Buddhacārita T4</i> .

<i>Beal</i>	=	<i>Bib. no. 3</i>
<i>BHSD</i>	=	<i>Bib. no. 18</i>
<i>Bib.</i>	=	Bibliography
<i>Bodhpañj</i>	=	<i>Bodhicaryāvatārapañjikā</i>
<i>Brough</i>	=	<i>Bib. no.7</i>
<i>BSOAS</i>	=	<i>Bulletin of the School of Oriental and African Studies</i> University of London
<i>Buddhadatta</i>	=	<i>Bib no. 8</i>
<i>Bv</i>	=	<i>Buddhavaṃsa</i>
<i>Study</i>	=	<i>Bib. no. 64</i>
<i>C</i>	=	Chinese
<i>Catu</i>	=	<i>Catuhpariṣat-sūtra</i>
<i>CND</i>	=	<i>Cullaniddesa</i> (Siamese ed.)
<i>Compilation</i>	=	<i>Bib. no. 63</i>
<i>D</i>	=	<i>Dīgha-nikāya</i>
<i>DA</i>	=	<i>Dīghanikāya-aṭṭhakathā = Sumaṅgalavilāsini</i>
<i>DĀ</i>	=	<i>Dīrghāgama T1 No.1</i>

<i>DgV(C)</i>	=	Chinese tr. of the <i>Dharmagupta-Vinaya T22</i>
<i>Dh</i>	=	<i>Dhammapada/Dharmapada</i>
<i>Dh(C)</i>	=	<i>Fa Jyu Jing. T4, No.210</i>
<i>Dh(C1)</i>	=	<i>Chu Yau Jing. T4, No. 212</i>
<i>Dh(C2)</i>	=	<i>Fa Ji Yau Sung Jing. T4, No.213</i>
<i>Dh(Gr)</i>	=	<i>Gāndhārī Dharmapada</i>
<i>Dh(P)</i>	=	Pali <i>Dhammapada</i>
<i>DhA</i>	=	<i>Dhammapadāṭṭhakathā, PTS.</i>
<i>DhAv(C)</i>	=	<i>Fa Jyu Pi Yu Jing. T4, No.211</i>
<i>Divy</i>	=	<i>Divyavadana, ed. by Cowell</i>
<i>EĀ</i>	=	<i>Ekottarāgama T2 No.125</i>
<i>EpInd</i>	=	<i>Epigraphia Indica</i>
<i>Gil</i>	=	<i>Gilgit Manuscripts</i>
<i>IAKB</i>	=	A. Hirakawa et. al. <i>Index to the Abhidharmakośabhāṣya</i> (Tokyo, 1973)
<i>It</i>	=	<i>Itivuttaka</i>

<i>ItA</i>	=	<i>Itivuttaka-aṭṭhakathā</i>
<i>It (C)</i>	=	T17 本事經 No 765 (Shyuan Tzang's Chinese tr. of <i>itivrta</i>)
<i>J</i>	=	<i>Jātaka</i> , PTS.
<i>JAs</i>	=	<i>Journal Asiatique</i>
<i>Jm</i>	=	<i>Jātakamālā</i>
<i>JPS</i>	=	<i>Abhidharma Jñānaprasthāna-śāstra T26</i>
<i>JPTS</i>	=	<i>Journal of the Pali Text Society</i>
<i>JRAS</i>	=	<i>Journal of the Royal Asiatic Society of Great Britain and Ireland</i>
<i>Kalp</i>	=	Bib. no. 35
<i>Kalp(C)</i>	=	English version of <i>Kalp</i> (T201)
<i>Lévi</i>	=	Bib. no. 29
<i>M</i>	=	<i>Majjhima-nikāya</i>
<i>MĀ</i>	=	<i>Madhyamāgama</i> T1 No. 26
<i>Mahas</i>	=	<i>Mahāsāṃghika</i>
<i>Manu</i>	=	<i>Manusmṛti</i>

<i>Mbh</i>	=	<i>Mahābhārata</i> , ed V S Sukthankar, S K Belvalkar, (Poona 1933)
<i>MCB</i>	=	<i>Mélanges Chinois et Bouddhiques</i>
<i>Mdhv</i>	=	<i>Madhyamakavṛtti = Prasannapāda</i>
<i>Mil</i>	=	<i>Milindapañha</i> , ed. by Trenckner
<i>Ming</i>	=	The Ming-Dynasty edition of the Chinese <i>Tripitaka</i> (明本)
<i>Mizuno</i>	=	<i>Bib. no.38</i>
<i>Mkv</i>	=	<i>Mahākarmavibhaṅga-sūtra</i>
<i>MNd</i>	=	<i>Mahāniddeśa</i>
<i>MPPŚ</i>	=	* <i>Mahāprajñāpāramitā upadeśa T25</i>
<i>Msar</i>	=	<i>Mūlasarvāstivāda</i>
<i>MSarbnV(C)</i>	=	Chinese tr. of the <i>Mūlasarvāstivāda-bhikṣuṇī Vinaya</i> T23
<i>MSarV(C)</i>	=	根本說一切有部毘拉耶 T23
<i>MSarV(C)</i>	=	T23 (Chinese tr of the <i>Mūlasarvāstivāda vinaya</i>)No 1442
<i>MSarvVB(C)</i>	=	T24 (Chinese tr. of the <i>Mūlasarvāstivādavinaya bhaiṣajyavastu</i> No

<i>MsgV</i>	=	<i>Mahāsāṅghika Vinaya T22</i>
<i>MsgV(C)</i>	=	摩訶僧祇律 T22
<i>MsV</i>	=	<i>Mahīśāsaka Vinaya T22</i>
<i>Mūlasarv(=Msar)</i>	=	<i>Mūlasarvāstivāda</i>
<i>Mvu</i>	=	<i>Mahāvastu</i>
<i>MVŚ</i>	=	<i>Abhidharma-mahāvibhāṣa-śāstra T27</i>
<i>Netti</i>	=	<i>Nettipakaraṇa</i>
<i>Ny</i>	=	* <i>Abhidharma-nyāyanusara-sastra T 29, No.1562</i>
<i>Old MVŚ</i>	=	Older tr. of the <i>Abhidharma-mahāvibhāṣa-śāstra T27</i>
<i>Old MVS1</i>	=	Oldest Chinese tr. of the <i>Abhidharma-mahāvibhāṣa-śāstra T28, No. 1547</i>
<i>Old MVS2</i>	=	Second Chinese tr. of the <i>Abhidharma-mahāvibhāṣa-śāstra T28, No 1546</i>
<i>P.</i>	=	Pali
<i>Pande</i>	=	<i>Bib. No.48</i>
<i>Palihawadana</i>	=	<i>Bib. no. 47</i>

<i>PDh</i>	=	<i>Buddhist Hybrid Sanskrit Dharmapada</i> (or <i>Patna Dharmapada</i>)
<i>Prat</i>	=	<i>Pratimokṣa-sūtra</i> (Mahās, MSarV, Sarv.)
<i>PTS</i>	=	Pali Text Society
<i>PTSD</i>	=	<i>Pali-English Dictionary PTS</i>
<i>S</i>	=	<i>Samyutta-nikāya</i>
<i>SĀ</i>	=	<i>Samyuktāgama T2No.99</i>
<i>SĀ(var)</i>	=	Variant version of the Chinese <i>Samyuktāgama T2</i> No.100 別譯雜阿含經
<i>Saddhātissa Vol.</i>	=	<i>Bib. No.17</i>
<i>Sarv</i>	=	Sarvāstivāda
<i>SatyŚ</i>	=	* <i>Satya-siddhi-sastra T32</i>
<i>Sdsp</i>	=	* <i>Saddharmasmṛtyupasthāna-sūtra T17</i>
<i>Sheng</i>	=	The Sheng-Dynasty edition of the Chinese <i>Tripitaka</i> (聖本)
<i>Shukla</i>	=	<i>Bib. no.53</i>
<i>SJD</i>	=	<i>Sanskrit-Japanese Dictionary. Bib. no.62</i>
<i>Skt</i>	=	Sanskrit

<i>SmP(C)</i>	=	Chinese tr. of the <i>Samantapāsādikā T24</i>
<i>Sn</i>	=	<i>Suttanipāta</i>
<i>Study</i>	=	<i>Bib. No.66</i>
<i>Sung</i> (宋本)	=	The Sung-Dynasty edn of the Chinese <i>Tripīṭaka</i>
<i>T (=Taisho)</i>	=	<i>Taisho</i> edition of the Chinese <i>Tripīṭaka</i>
<i>TbUdv(E)=(Sparham)</i>	=	English tr. of <i>Udv(Tb)</i> . <i>Bib. no.54</i>
<i>Ud</i>	=	<i>Udāna</i>
<i>Udv</i>	=	<i>Udānavarga</i>
<i>Udv(C1)</i>	=	<i>Chu Yau Jing. T4, No. 212</i>
<i>Udv(C2)</i>	=	<i>Fa Ji Yau Sung Jing. T4, No.213</i>
<i>Udv(Tb)</i>	=	<i>Tibetan version of the Udanavarga</i>
<i>V</i>	=	<i>Vinayapīṭaka</i>
<i>Vyakhya</i>	=	<i>Abhidharmakośavyākhyā</i> , ed. by Wogihara
<i>Willemen</i>	=	<i>Bib. no.60</i>
<i>WZKSO</i>	=	Wiener Zeitschrift für die Kunde Süd. und Ostasiens

- YBS(C)* = Chinese tr. of the *Yogācārabhūmi-śāstra T30*
- Yuan* = The Yuan-Dynasty edition of the Chinese *Tripitaka*
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