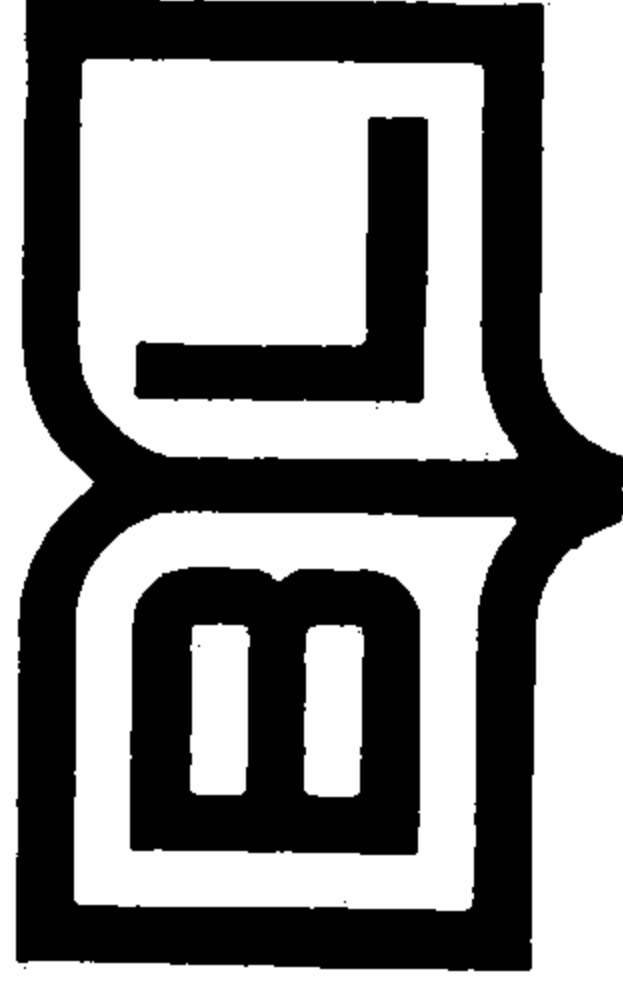




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PĀLI NĪTI TEXTS OF BURMA

Dhammanīti
Lokanīti
Mahārahanīti
Rājanīti

Critical Edition and Study

by

HEINZ BECHERT

and

HEINZ BRAUN

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To our friends in Burma

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PREFACE

The study of the Pāli nīti literature as handed down in Burma and in other parts of Buddhist Southeast Asia may rightly be called an old desideratum of Pāli philology as well as of Southeast Asian studies. Though E. Fowle prepared a summary of the Lokanīti text from Burmese language sources as early as in 1858 (published in 1860), and 1886 saw the publication of James Gray's English translation of the four main nīti works from the original Pāli text, this part of Pāli literature was almost completely neglected by Western scholars until Prof. Dr. Ludwik Sternbach recently drew the attention of Indologists to the importance of nīti works based on Sanskrit sources for the development of Southeast Asian literature.

The present publication of four of the Pāli nīti texts is mainly based on Burmese sources, but we have tried to give a survey of the nīti literature in Pāli from other traditions of Buddhist literature of South and Southeast Asia in the introduction of this volume.

For the transliteration of Pāli the principles of the Pali Text Society, for that of Burmese the same principles as in the catalogue of "Burmese Manuscripts" (see Bechert et al. 1979) have been applied.

The completion of this edition and study was preceded by a long history of search for material, and some of the most useful sources of information came into our hands only in the last stage of the preparation of the manuscript, when both co-authors had the opportunity to look for additional material in Burma as well as in London. Thus, the introduction had to be rewritten several times. Some of the crucial questions which had remained open when Dr. Heinz Braun completed his thesis on Dhammanīti and Mahārahanīti in 1975 could be answered now in the final version of the study.

For support of this project, both co-authors would like to express their sincere thanks to the State Government of Lower Saxonia (Niedersachsen) as well as to the Stiftung Volkswagenwerk. We have also to thank the Deutsche Forschungsgemeinschaft for travel grants to both co-authors which enabled us to collect material in Southeast Asia as well as in London. Special thanks are due also to Miss I.B. Horner, M.A., D.Litt., President of the Pali Text Society, and to the Pali Text Society for undertaking the publication of the present volume. For providing microfilms of material, we are grateful to the Librarians of the British Library, London, of the India Office Library and Records, London, of the Library of Congress, Washington, D.C., of the Bibliothèque Nationale, Paris, of the National Library, Bangkok, and of the Royal Library, Copenhagen, as well as to Dr. Harald Hundius, of Kiel University. The heads of the following institutions allowed us to make use of unpublished material in their possession: International Institute for Advanced Buddhistic Studies (now International Institute of Religious Studies), Rangoon; National Library, Rangoon; Staatsbibliothek der Stiftung Preussischer Kulturbesitz, Berlin, and Niedersächsische Staats- und Universitätsbibliothek, Göttingen.

In numerous ways, we are deeply indebted to a number of scholars and friends who have assisted our work. In the first place, we would like to mention here our colleagues and friends in Burma. It is hardly possible to list the names of all Burmese scholars who have, in one way or another, provided us with their help and with relevant information, but we should like to point out our particular indebtedness to the Burmese monk-scholars U Pinnyazawta (Paññājota), Taung-Lay-Lone Monastery, Amarapura, U Thawbita (Sobhita) alias Shwegaingtha, Sagaing, and U Kelatha (Kelāsa), Sammata cā kya kyon³, Mandalay, as well as to Daw Tin Tin Myint, M.A., Arts and Science University, Rangoon, to U Maung Maung Tin, M.A., Professor and Member, Historical Commission, Rangoon, to U Hla Tin, Member, Language Commission of the Socialist Republic of the Union of Burma, Rangoon, to U Bo Kay, Archaeological Conservator, Pagan, to U Thaw Kaung, Director of the Central Universities' Library, Rangoon, to U Ba Kin, Director of the Hanthawaddy

Press, Rangoon, and to Ko Win Maung, B.Sc., wood-carver in Hti-Dan, Tampawaddy, Mandalay. We should also mention here the assistance and information provided by Prof. Dr. Ludwik Sternbach, Paris, by Dr. Harald Hundius, Kiel, by Dr. Hans Penth, Chiang Mai, and by Dr. Klaus Fleischmann, Bonn-Bad Godesberg. Our thanks are also due to Dr.Dr.h.c. Wolfgang Voigt, Director, Staatsbibliothek der Stiftung Preussischer Kulturbesitz and head, Cataloguing of Oriental Manuscripts in Germany Project, for furthering our task in numerous ways.

Göttingen, January 1978

Heinz Bechert
Heinz Braun

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- Winternitz, Moriz 1908-20: Geschichte der indischen Litteratur, 3 vols., Leipzig
- Yeo Wun Sin 1902: Lokasara, with an introduction and notes, 2nd ed., Rangoon

ABBREVIATIONS

1. *Nti texts in Pāli*

(Catalogue numbers of manuscripts, editions and translations which were available to us from different libraries are added in brackets []; all texts are in Burmese script, except where otherwise stated.)

a) *Dhammanīti*

- Dhn Dhammanīti (as edited in this volume)
- D1 The Pāli text of the Dhammanīti, a book of proverbs and maxims, ed. James Gray, 45 pp., Rangoon, Haṃsāvatī Press, 1883 [SIB:F 1036; see § 20]
- D2 The Pali text and Burmese translation of the Dhammaniti, a book of Maxims, ed. James Gray, 165 pp., Rangoon, Haṃsāvatī Press, 1884 [BL:14098.c.49; SIB: S 293; see §§ 20, 22]
- D3 Dhammaniti-pāṭh-nissaya, The Pali text and Burmese translation of the Dhammaniti, prescribed by Text Book Committee, 147 pp., Rangoon, Haṃsāvatī Press, 1928 [SIB:F 1036/1; see §§ 20, 22]
- D4 Thammanīti [Dhammanīti] bāp hāng tham, 423 pp., Bangkok, Rōngphim thai Press, 2464 A.B./1921 A.D. [in Thai script; microfilm in SIB: Xb 261; see § 24]
- D5 Dhammanīti, palm-leaf ms. in IOL: cat. no. I. O. Pali M 187b (13 leaves: *ka-kha*, 10 lines, complete Pāli text without ns. but with two introductory verses of Bā³karā charā to²; Dhammanīti text up to leaf *kā*³ recto, line 6; the verses are enumerated chapterwise; leaves *kā*³ (line 6)-*kha* contain the Parābhavasutta of Suttanipāta, pp. 18-20; dated 1225 B.E./1863 A.D. [microfilm in SIB: Xb 294; see §§ 20, 22]

- D6a Dhammanīti, palm-leaf ms. in NLR: cat. no. 110
[microfilm in SIB: Xb 160; see § 20]
- D6b Dhammanīti, palm-leaf ms. in NLR: cat. no. 111
[microfilm in SIB: Xb 144–147; see § 20]
- D6c Dhammanīti, palm-leaf ms. in NLR: cat. no. 112
[microfilm in SIB: Xb 144–147; see § 20]
- D6d Dhammanīti, palm-leaf ms. in NLR: cat. no. 2367
[microfilm in SIB: Xb 144–147; see § 20]
- D7a Dhammanīti, palm-leaf ms. in the Toṅkvaṅ tuik
monastery, Mandalay: Moṅ Moṅ Taṅ 1956, no. 21
(59 leaves: *ge-chū*, 11 lines, complete text with ns.
of Bā³karā charā to², dated: 1232 B.E./1870 A.D.)
[microfilm in SIB: Xb 334; see §§ 20, 22]
- D7b Dhammanīti, palm-leaf ms. in the Toṅkvaṅ tuik
monastery, Mandalay: Moṅ Moṅ Taṅ 1956, no. 396
(54 leaves: *ghi-jī*, 10 lines, complete text with ns. of
Bā³karā charā to², dated 1225 B.E./1863 A.D.)
[microfilm in SIB: Xb 335; see §§ 20, 22]
- D8a Dhammanīti, palm-leaf ms. in the monastery of Ū³
Sobhita alias Rvhe kuiṅ³ sā³, Sagaing (63 leaves:
ghai-je, 10 lines, complete text with ns. of Ū³ Budh
alias Cakkindābhisiri, dated: 1212 B.E./1850 A.D.)
[microfilm in SIB: Xb 336; see §§ 20, 22]
- D8b Dhammanīti, palm-leaf ms. in the possession of Ū³
Paññājota of the Toṅle³luṃ³ monastery, Amarapura
(55 leaves: *ka-ghaṃ*, 11 lines, complete text with ns.
of Bā³karā charā to², dated: 1253 B.E./1891 A.D.)
[microfilm in SIB: Xb 337; see §§ 20, 22]

b) *Lokanīti*

- Ln Lokanīti (as edited in this volume)
- L1a Lokanīti phvaṅ akyay lak cvai kyaṃ³ by Rvhe
haṃsā tora siri maṅgalārāma tuik Caṃ kyoṅ³ charā
to² [alias Rhaṅ Vāyama]; vol. 1, Rangoon, Haṃsāvatī
Press, 1923 [IOL: D 1343; vol. 2–3 of this edition not
available to us; see § 9]
- L1b idem, 3 vols., ed. Bhaddanta Jota, Rangoon, Haṃsā-
vatī piṭakat Press, 1957 [SIB: Zb 453; see § 9]

- L2a Lokanīti in: 9 [Kui³] coṇ tvai, pp. 10–24 (cty pp. 57–100), Rangoon, Burmah Herald Press, 1880 [IOL: VT 120/1]
- L2b Lokanīti in: Kui³ coṇ tvai, pp. 10–24 (cty pp. 57–100), Rangoon, Burmah Herald Steam Press, 1881 [IOL: VT 121/1 and BL: 14098.ccc.11/5]
- L2c Lokanīti in: Chay coṇ tvai, pp. 10–24 (cty pp. 57–100), Rangoon, Burmah Herald Steam Press, 1882 [BL: 14098.ccc.11/6]
- L2d Lokanīti in: Khrok coṇ tvai, pp. 15–32 (cty pp. 71–120), Rangoon, Bengalee Job Printing Press, 1883 [BL: 14098.ccc.11/2]
- L2e Lokanīti in: Khrok coṇ tvai, pp. 53–66 (cty pp. 67–110), Rangoon, Burmah Herald Steam Press, 1883 [IOL: VT 116/3]
- L2f Lokanīti in: Kui³ coṇ tvai, pp. 61–74 (cty pp. 74–115), Rangoon, Burmah Herald Steam Press, 1883 [BL: 14098.c.39]
- L2g Lokanīti in: 10 [Chay] coṇ tvai, pp. 54–67 (cty pp. 67–109), Rangoon, Burmah Herald Steam Press, 1887 [IOL: VT 270/2]
- L2h Lokanīti in: Khrok coṇ tvai, pp. 10–24 (cty pp. 56–97), Rangoon, Haṃsāvatī Press, 1887 [IOL: VT 270/3]
- L2i Lokanīti in: Khyok coṇ tvai pp. 54–67 (cty pp. 67–109), Rangoon, Mranmā saṃ to² chaṇ¹ mī³ cak Press, 1887 [IOL: VT 271/4]
- L2k Lokanīti in: Kui³ coṇ tvai, pp. 54–67 (cty pp. 67–109) Rangoon, Burmah Herald Steam Press, 1887 [IOL: VT 271/5]
- L2l Lokanīti in: Chay coṇ tvai, pp. 54–67 (cty pp. 67–110) Rangoon, Mranmā saṃ to² chaṇ¹ mī³ cak Press, 1889 [BL: 14098.ccc.11/7]
- L2m Lokanīti in: Khrok coṇ tvai, pp. 54–68 (cty pp. 68–110), Rangoon, Mranmā saṃ to² chaṇ¹ mī³ cak Press 1890 [BL: 14098.ccc.11/3]
- L2n Lokanīti in: Khrok coṇ tvai, Rangoon 1892 [IOL: D 752; this edition was not available to us]

- L2o Lokanīti in: Khrok coñ tvai, pp. 15–32 (cty pp. 71–120) Rangoon, American Baptist Mission Press, 1895 [BL: 14098.ccc.11/4]
- L2p Lokanīti in: Ta chai¹ nhac coñ tvai [title page missing in the microfilm], pp. 51–64 (cty pp. 64–104), Rangoon 1899 [BL: 14098.ccc.39]
- L2q Lokanīti in: Ta chai¹ sum³ coñ tvai, pp. 55–70 (cty pp. 70–113), Rangoon, Kavindāsīri Press, 1900 [BL: 14098.ccc.40]
- L2r Lokanīti in: Ta chai¹ sum³ coñ tvai, pp. 51–64 (cty pp. 64–104) Rangoon, Ratanāsīri Press, 1904 [BL: 14099.bb.4]
- L2s Lokanīti in: Chay coñ tvai, ed. Icchāsaya dhammācariya pāli charā aphvai¹, pp. 54–69 (cty pp. 69–105), Rangoon, Icchāsaya piṭakat Press, no date (probably after 1950) [SIB: F 1038]
- L2t Lokanīti in: Ta chay¹ ñā³ coñ tvai, pp. 79–98 (cty pp. 99–138), Rangoon, Jambū¹ mit chve piṭakat Press, 1956 [SIB: F 1038/1]
- L2u Lokanīti in: Chay coñ tvai, ed. Ū³ Thvan³ Kyañ and Ū³ Thvan³ Raññ, pp. 70–86 (cty pp. 87–134), Mandalay, Piṭakat to² pran¹ pvā³ re³ Press, no date (probably after 1960) [SIB: Zb 308]
- L2v Lokanīti in: Chay coñ tvai, pp. 76–106 (cty pp. 107–158), Rangoon, Laytī maṇḍuiñ Press, 1967 [SIB: Kb 27]
- L2w Lokanīti in: Chay coñ tvai, ed. Charā Māgha, pp. 67–102 (cty pp. 102–160), Rangoon, Do² Doñ³ Rañ Jvai Press, 1973 [SIB: Kb 494]
- L2x Lokanīti in: Paññā¹ mantuiñ Chay coñ tvai, ed. Ū³ Caṃ Kraññ, pp. 76–106 (cty pp. 107–157), Rangoon, Kāyasukha Press, 1973 [SIB: F 1038/2]
- L3a Lokanīdhi kyam³, rev. ed., 86 pp., Bassein 1874 [BL: 14098.a.11; SIB: S 294; title page missing in the microfilm; ex libris R.C. Temple; see § 9]
- L3b Lokanīti pāṭh anak nhañ¹ abhidhān – text and transl. with a glossary, 125 pp., Rangoon, British Burma Press, 1917 [BL: 014098.b.24/1; see § 9]

- L3c Kyon³ sum³ Lokanīti kyam³ mū mhan [no title page and some pages from the nissaya missing; printed probably before 1940; SIB: S 192; see § 9]
- L3d Kyon³ sum³ Lokanīti pāṭh anak, ed. Buddha bhāsā pran¹ pvā³ re³ aphvai¹, 96 pp., Rangoon, Che³ roñ cum Press, 1950 [SIB: F 1037/6; see § 9]
- L3e The Lokanīti, ed. and transl. U Sein Tu, VI, 382 pp., Mandalay, Tetnaylin Press, 1962 (Mandalay University Research Council Publication 9) [in Roman script; SIB: F 1037/2; see § 9]
- L3f Lokanīti pāṭh nisya and Lokanīti pyui¹, ed. Mahā-visuddhārāma charā to², Rangoon, Praññ krī³ mañ-quin piṭakat Press, 1928 [SIB: F 1037/7; see § 9]
- L4a Lokanīti, text and Nevārī transl., ed. Prajñādhana Śākyopāsaka, 47 pp., Bhojpur, Śrī Lakṣmīnārāyaṇa Press, 1948 [in Devanāgarī script; SIB: F 1037/1; see § 12]
- L4b Lokanīti, commentary and Nevārī transl., ed. Bhikṣu Aniruddha, 88 pp., Calcutta, Service Agency Ltd. Press, 1951 [in Devanāgarī script; SIB: F 1037; see § 12]
- L4c Lokanīti, photocopy of a manuscript written by Agravaṃśa Mahāsthavira, Rangamati, Chittagong Hill Tracts (note-book; title page contains the title *lokanīti*, the dates 1966 (!) A.D., 1372 Bengal era, 2508 A.B., and the bibliographical information *prakāśanāya: Pārbatya Caṭṭala Bauddhadharmma prakāśanī* . . . [illegible]; *prakāśanī taya sirij* . . . [illegible]; dedication; preface in Bengali language, pp. (I-)II [Roman figures] Pāli text only, pp. 1-68) [in Bengali script; SIB: Xc 22; see § 12]
- L4d Hnāṃsū Gāmbī Lōkanīti, ed. Mahāsīlā Vīravam, pp. 27-45, Vyam Cān 2508 A.B. (Vientiane 1965) [in Lao script; SIB: S 316; see § 13]
- L4e Prakuhi lokanīti, Gakoṃ cah caṃṇ, pp. 118-138 (cty pp. 139-190), Moulmein, Suvannavamsa Press, 1323 B.E./1961 A.D. [in Mon script; SIB: S 317; see § 12]

- L4f Lōkanīti-traiphāk [L.-traibhāgay], ed. and transl. Sathira Koses (Phya Anuman Rajadhon) 192 pp., Bangkok, Rūam sām Publ., 1926 [in Thai script; SIB: S 190; see § § 8, 18]
- L5a Lokanīti in: Sattama tan³, pp. 105–110 (cty pp. 110–120), Rangoon, L.P.P. Electric Press, 1933 [contains verses 1–40 only; SIB: S 318; see § 9]
- L5b Lokanīti in: Mūla sāsana kyam³, ed. Charā Chuiñ, pp. 44–49 (cty pp. 49–65). Rangoon, Icchāsaya piṭakat Press, n.d. [contains verses 1–67 only; SIB: ZB 548; see § 9]
- L6a Lokanīti, palm-leaf ms. in IOL: cat. no. I.O. Pali 133; listed in: Oldenberg 1882, p. 122, no. 122 [description see § 70; see also § 10]
- L6b Lokanīti, palm-leaf ms. in IOL: cat. no. I.O. Pali 190 (36 leaves: *ka-gaṃ*, 6–8 lines, complete text with ns., dated 1181 B.E./1819 A.D.) [microfilm in SIB: Xb 295; see § 10]
- L6c Lokanīti, palm-leaf ms. in BL: cat. no. Or 11720; listed in: Somadāsa 1959–64, III, p. 177 (collection of texts, 56 leaves: *ka-ñai*; Ln: 25 leaves: *ka-ga*, 9 lines, complete text with ns., dated 1246 B.E./1884 A.D.) [microfilm in SIB: Xb 266, 321; see § 10]
- L7 Lokanīti, palm-leaf ms. in DKB: cat. no. PA (Burm) 61; described in: Godakumbura n.d., Ms. PA (Burm) 61 [microfilm in SIB: Xb 268; see § 10]
- L8a Lokanīti, palm-leaf ms. in LC: cat. no. Burmese-Pali 78; listed in: Poleman 1938, p. 283, no. 5525 (40 leaves: *ka-ghā*, 8 lines, complete text with ns., dated 1200 B.E./1838 A.D.) [microfilm in SIB: Xb 307; see § 11]
- L8b Lokanīti, palm-leaf ms. in LC: cat. no. Burmese-Pali 63; listed in: Poleman 1938, p. 283, no. 5526 [this ms. was not accessible to us]
- L8c Lokanīti, palm-leaf ms. in the Toṅkvañ tuik monastery, Mandalay: Moñ Moñ Tañ 1956, no. 124 (34 leaves: *tai-do*, 8 lines, complete text with ns., no date) [microfilm in SIB: Xb 338; see § 11]

- L8d Lokanīti, palm-leaf ms. in NLR: cat. no. Ms. 1927 [microfilm in SIB: Xb 158; see § 11]
- L8e Lokanīti, palm-leaf ms. in NLR: cat. no. Ms. 2361 [microfilm in SIB: Xb 159; see § 11]
- Ln (TS) Dēchādisōn, Prince, Prachum khlōng lōkaniti, 288 pp., Bangkok, Rōngphim aksoranit Press, 1917; and rev. ed. Bangkok, Bannākhān Publ., 1971 [in Thai script; SIB: S 202 and S 46; see § 19]
- Ln (TY) Lokanīti, palm-leaf ms. in the possession of Mr. Sinkha in Lamphun [in Tai Yuan script; microfilm and hand-written copy in SIB: Xb 181, Xc 70; see § 13]

c) *Mahārahanīti*

- Mhn Mahārahanīti (as edited in this volume)
- M1 Mahā-Sīlavaṃsa, Mahārahanīti kyam³, with ns. of 'On mre bhum cam 'ut kyon³ charā to² [Cakkindābhisiri], 163 pp., Rangoon, The Sun Press, 1915 [BL: 014098.a.12/1; S 292; see § § 25, 26]
- M2 Arhañ Mahā-Sīlavaṃsa, Mahārahanīti pāṭh nisya, ed. Ū³ Bha Rañ, 112 pp., Rangoon, Haṃsāvatī piṭakat Press 1929, reprint Rangoon 1949 [SIB: Zb 670, 921; see § § 25, 26]
- M3 Mahārahanīti, palm-leaf ms. in the Toṅkvañ tuik monastery, Mandalay: Moñ Moñ Tañ 1956, no. 124 (45 leaves: *bhai-ru*, 8-9 lines, complete text with ns., dated 1196 B.E./1834 A.D.) [microfilm in SIB: Xb 342; see § 25]
- M4 Mahārahanīti, palm-leaf ms. in NLR: cat. no. 55 [microfilm in SIB: Xb 159; see § 25]
- M5 Mahārahanīti, palm-leaf ms. in NLR: cat. no. 1008 [microfilm in SIB: Xb 159; see § 25]

d) *Rājanīti*

- Rn Rājanīti (as edited in this volume)
- R1 Rājanīti, palm-leaf ms. in IOL: cat. no. I. O. Pali 134; listed in: Oldenberg 1882, no. 103 [description see § 73; see also § 29]

- R2 Rājanīti, palm-leaf ms. in BN; described in: Cabaton 1908, fasc. 2, no. 711 [microfilm and photographs in SIB: Xb 287 and Xc 75; description see § 74; see also § 29]
- R3 Rātchanitisāt khong phrām Anantayān lā phrām Khanāmissaka, transl. Phra Mahā Kāo kap Phra Yānawīcit plā, 86 pp., Bangkok, Sōphon Press, 1920 [in Thai script; SIB: S 285, Zb 914; see § 31]
- R4 Rātchanīti phāk bālī lā phāk thai, ed. and transl. Thōng Hongladārom, 20, 47 pp., Bangkok-Thonburi, Rōngphim prayūnwong Press, (1966) [in Thai script; SIB: S 201; see § 31]
- R5 Variant readings quoted in R3 up to verse 58 [corresponding to stanza 60 in the present edition; see § 31]
- R6 Rājanīti, palm-leaf ms. in IIABS: accession no. 5915 [description see § 75; see also § 29]
- R7 Rājanīti, palm-leaf ms. in the possession of Ko Win Maung (Kui Vañ³ Moñ) Tampawaddy, Mandalay [microfilm in SIB: Xb 339; description see § 76; see also § 29]
- R8a Rājanīti, palm-leaf ms. in the Toñkvañ tuik monastery, Mandalay: Moñ Moñ Tañ 1956, no. 21 (31 leaves: *che-jha*, 11 lines, complete text with ns., no date) [microfilm in SIB: Xb 340; see § 29]
- R8b Rājanīti, palm-leaf ms. in the Toñkvañ tuik monastery, Mandalay: Moñ Moñ Tañ 1956, no. 124 (22 leaves: *ka-kho*², no date) [this manuscript was not accessible to us; see § 29]
- R8c Rājanīti, palm-leaf ms. in the Toñkvañ tuik monastery, Mandalay: Moñ Moñ Tañ 1956, no. 396 (22 leaves: *khe-gha*, 10 lines, complete text with ns. of Ū³ Budh alias Cakkindābhisiri, dated 1225 B.E./1863 A.D.) [microfilm in SIB: Xb 341; see §§ 29, 30]
- R8d Rājanīti, palm-leaf ms. in NLR: cat. no. 1410; [microfilm in SIB: Xb 158; see § 29]
- R8e Rājanīti, palm-leaf ms. in NLR: cat. no. 1008; [microfilm in SIB: Xb 160; see § 29]

- R8f Rājanīti, palm-leaf ms. in NLR: cat. no. 2263; [microfilm in SIB: Xb 160; see § 29]
 R9a Rājanīti kyam³, Rankun, Haṃsāvatī Press, 1900 [SIB: F 1039/1; see § 29]
 R9b Rājanīti kyam³, Rankun, Haṃsāvatī Press, 1926 [SIB: F 1039; see § 29]

e) *Other nīti texts in Pāli*

- Svn Sutavaḍḍhananīti [English translation of the text in Gray 1886, pp. 142–157]

2. *Other Pāli texts*

For Pāli sources PTS editions have been consulted, wherever available. Abbreviations and quotation system follow the CPD. In addition, Chatṭhasaṅgāyana editions have been made use of; quotations from these editions are marked by (B) after the abbreviation. Other references to Pāli texts agree with the system used in CPD. For Jātaka verses, the verse number is added in brackets.

3. *Sanskrit texts*

- BhŚ Śatakatrayādi-subhāṣitasamgraha, The epigrams attributed to Bhartṛhari, ed. D.D. Kosambī, Bombay 1948 (Simghī Jaina Granthamālā 23)
 Buddha-c The Buddhacarita: Or, Acts of the Buddha, ed. E.H. Johnston, 2 parts, Calcutta 1935, 1936 (Panjab University Oriental Publications 31, 32)
 C Cāṇakya-versions
 CK1 J. Klatt, De trecentis Cāṇakyaе poetae indici sententiis, Halis Saxonum 1873
 CKr Stimmen indischer Lebensklugheit, Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Rezensionen untersucht und nach einer Rezension übersetzt von O. Kressler (Indica, ed. E. Leumann, 4), Leipzig 1907
 CL Laghu-Cāṇakya version, as contained in CNTT
 CLB E. Bartoli, Un secondo codice fiorentino inedito di Cāṇakya [quotations are taken from CNTT]

CM	Cāṇakya, Recension de cinq recueils de stances morales, ed. E. Monseur, Paris 1887
CN	Cāṇakya-nīti-śāstra version, as contained in CNTT
CNSap	Cāṇakya-saptati, ed. K.V. Sarma, Hoshiarpur 1965 (Vishveshvaranand Indological Series 32)
CNTT	Cāṇakya-Nīti-Text-Tradition, ed. L. Sternbach, 2 vols. with 5 pts., Hoshiarpur 1962–1970 (Vishveshvaranand Indological Series 27–29 [vol. I, pt. 1 contains the texts: Vṛddha-Cāṇakya, textus ornatior (CV); Vṛddha-Cāṇakya, textus simplicior (Cv); Cāṇakya-nīti-śāstra (CN); Cāṇakya-sāra-saṃgraha (CS); vol. I, pt. 2 contains the texts: Laghu-Cāṇakya (CL); Cāṇakya-rāja-nīti-śāstra (CR); vol. II part 1: Introduction; vol. II, part 2 and 3: An attempt to reconstruct the Urtext (Cr)])
CNW	A. Weber, “Über 100 Sprüche des Cāṇakya”, Monatsberichte der Kgl. Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864, pp. 400–431, Berlin 1865
CPS	Vṛddha-Cāṇakya, ed. Pt. Śrī Rāma Śāstrī, Calcutta [not verified; quotations are taken from CNTT]
Cr	“Urtext”, see CNTT, vol. II
CR	Cāṇakya-rāja-nīti-śāstra version, as contained in CNTT
CS	Cāṇakya-sāra-saṃgraha version, as contained in CNTT
Cv	Vṛddha-Cāṇakya, textus simplicior version, as contained in CNTT
CV	Vṛddha-Cāṇakya, textus ornatior version, as contained in CNTT
GP	Garuḍapurāṇa, ed. Jīvananda Vidyāsāgara, Calcutta 1890
H	Hitopadeśa-versions
HJ	Hitopadeśa, ed. F. Johnson, Hartford–London 1864 [quotations are taken from CNTT]
HK	The Hitopadeśa of Nārāyaṇa, ed. M.R. Kale, Delhi 1967
HP	Hitopadeśa by Nārāyaṇa, ed. P. Peterson, Bombay 1887 (Bombay Sanskrit Series 33)

HS	Hitopadesas, id est Institutio Salutaris, ed. A.W. Schlegel and Ch. Lassen, 2 pts., Bonn 1829, 1831 [quotations are taken from CNTT]
IS	Indische Sprüche, Sanskrit und Deutsch, ed. O. Böhtlingk, 3 vols., St. Petersburg 1870-73; reprint, Osnabrück/Wiesbaden 1966
KA	Gnomic verses from Kauṭīlīya-Arthaśāstra dealt with by Sternbach 1968 [the quotation numbers refer to stanza numbers in Sternbach's study]
Kir	The Kirātārjunīya of Bhāravi, ed. Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab, 3rd. rev. ed., Bombay 1895
KN	The Nītisāra of Kāmandaka, ed. Gaṇapati Śāstrī, Trivandrum 1912 (Trivandrum Sanskrit Series 14)
Mbh	The Mahābhārata, ed. V.S. Sukthankar et. al., 19 vols., Poona 1933-1966
Mn	The Manusmṛti with the commentary Manvarthamuktāvali of Kullūka, 10th ed., ed. Nārāyaṇ Rām Āchārya "Kāvyaatīrtha", Bombay 1946
MP	Matsyapurāṇa, Pune 1907 (Ānandāśrama-saṃskṛta-granthāvali 54)
MSS	Mahā-subhāṣita-saṃgrahaḥ, anthology of delightful verses, ed. and transl. L. Sternbach, vol. 1-3, Delhi 1974-77
Nśv	Nītiśāstraviniścaya, see Bechert 1980b
NT	Nītiśāstra in Telugu characters as copied by J. Klatt [quotations are taken from IS and CNTT]
P	Pañcatantra-versions
PP	The Panchatantra, A collection of ancient Hindu tales in the recension called Panchakhyānaka of Purnabhadra, crit. ed. J. Hertel, 2 vols., Cambridge/Mass. 1908, 1912 (Harvard Oriental Series 11, 12)
PRE	The Panchatantra reconstructed, by F. Edgerton, 2 vols., New Haven 1924 (American Oriental Series 2, 3)
Prś	"Pratyayaśatakaya", Siṃhala Granthāṇḍavaya hevat Sihaḷa Gatsayura, Library of Sinhalese Classics, ed. A. M. G[unasekara], Ceylon (no date), pp. 117-130

PS	Das südliche Pañcatantra, Sanskrittext der Recension β mit den Lesarten der besten HSs der Recension α , ed. J. Hertel, Leipzig 1906 (Abh. d. phil.-hist. Klasse d. kgl. sächs. Ges. d. Wiss. 24, 5)
PT	Über das Tantrākhyāyikā, Die Kaśmirische Rezension des Pañcatantra mit dem Texte der HS. Decc. Coll. VIII. 145, ed. J. Hertel, Leipzig 1904 (Abh. d. phil.-hist. Klasse d. kgl. sächs. Ges. d. Wiss. 22, 5)
PTem	The Panchatantra, A collection of ancient Hindu tales in its oldest recension, the Kashmirian entitled Tantrākhyāyikā, editio minor, ed. J. Hertel, Cambridge/Mass. 1915 (Harvard Oriental Series 14)
Pts	Pañcatantra (textus simplicior), ed. F. Kielhorn (vol. 1) and G. Bühler (vols. 2-5), 5 vols., Bombay 1891-96 (Bombay Sanskrit Series)
PtsK	Pantschatantrum, ed. I.G.L. Kosegarten, Bonn 1848 [quotations are taken from CNTT]
Shn	Sīhalanīti, see Bechert 1980a
ŚP	Śārṅgadharapaddhati, The Paddhati of Sarṅgadharā, ed. P. Peterson, vol. 1, Bombay 1888 (Bombay Sanskrit Series 37) [no further volume was published]
SR	Subhāṣitaratnabhāṇḍāgāra, ed. Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha', Bombay 1952
SRH	The Sūktiratnahāra, ed. Sāmbaśiva Śāstrī, Trivandrum 1938 (Trivandrum Sanskrit Series 141)
SRK	Subhāṣitaratnākara, ed. Kṛṣṇa Śāstrī Bhāṭavaḍekar, Bombay 1872 [quotations are taken from CNTT]
SuB	Śrīsūktāvalī, codice indiano, ed. E. Bartoli, Naples 1911 [quotations are taken from CNTT]
Subh	Subhāṣitārṇava [quotations are taken from IS (Subhāsh.)]
SV	The Subhāṣitāvalī of Vallabhadeva, ed. P. Peterson, Bombay 1886 (Bombay Sanskrit Series 31); second edition, Poona 1961
TP	A collection of Telugu proverbs, ed. M.W. Carr, Madras 1868 [quotations are taken from IS (Carr) and CNTT]
VCsr	Southern recension of Vikramacarita, Vikrama's

	Adventures, ed. and transl. F. Edgerton, 2 vols., Cambridge/Mass. 1926 (Harvard Oriental Series 26, 27)
Vyās	The Vyāsa-subhāṣita-saṃgraha, ed. L. Sternbach, Benares 1969 (Kashi Sanskrit Series 193)
Vyās (C)	Vyāsakāra, as edited in Bechert 1962, pp. 29–40
Yy	“Die Yogayātrā des Varāhamihira”, ed. H. Kern, Indische Studien, Beiträge für die Kunde des indischen Althertums, ed. A. Weber, Leipzig, vol. 10 (1868), pp. 161–212; vol. 14 (1876), pp. 312–358; vol. 15 (1878), pp. 167–184

4. *Periodicals, Series*

ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona
BEFEO	Bulletin de l'École Française d'Extrême-Orient, Paris
BSOAS	Bulletin of the School of Oriental and African Studies, London
JA	Journal Asiatique, Paris
JAOS	Journal of American Oriental Society, New Haven
JASB	Journal of the Asiatic Society of Bengal, Calcutta
JBRs	Journal of the Burma Research Society, Rangoon
JPTS	Journal of the Pali Text Society, London
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London
JRASB	Journal of the Royal Asiatic Society, Bengal Branch
JSS	Journal of the Siam Society, Bangkok
SBB	Sacred Books of the Buddhists, PTS London
SBE	Sacred Books of the East, Oxford
WZKSO	Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für indische Philosophie

5. *Libraries, Museums, Institutes*

BL	British Library, London
BN	Bibliothèque Nationale, Paris
DKB	Det Kongelige Bibliotek, Copenhagen
IIABS	International Institute for Advanced Buddhistic Studies, Rangoon

IOL	India Office Library, London
LC	Library of Congress, Washington
NLB	National Library, Bangkok
NLR	National Library, Rangoon
SB	Staatsbibliothek der Stiftung Preussischer Kulturbesitz, Berlin
SIB	Seminar für Indologie und Buddhismuskunde of the University of Göttingen

6. Dictionaries and reference works

BED	Burmese-English Dictionary, comp. J.A. Stewart and C.W. Dunn, London 1940-
CPD	Critical Pali Dictionary, Copenhagen 1924-
DMI	Dictionary of Mon-Inscriptions (= Shorto 1971)
EB	Encyclopaedia Birmanica, Mranmā cvay cum kyam ³ , ed. Burma Translation Society, Mranmā nuiññam bhāsā pran cā pe asaṇ ³ , vol. 1-15, Rangoon 1954-76
ERE	Encyclopaedia of Religion and Ethics, ed. James Hastings, 12 vols. and index vol., Edinburgh 1908-27
EPD	English-Pali Dictionary (= Buddhadatta 1955)
MW	Sanskrit-English Dictionary (= Monier-Williams 1899)
PED	Pali-English Dictionary, PTS, 1925, reprint 1972
Piṭ-sm	Piṭakat to ² samuiñ ³ by Mañ ³ krī ³ Mahāsiriṇṇeśāsū [alias Ū ³ Yam Muiñ ³ khuñ ³ van] Rangoon 1959
PMA	Pāli-Mranmā-Abhidhān, Rangoon 1954-
PTC	Pāli Tipiṭakam Concordance, PTS, 1952-

7. General

A.B	Buddhist era
A.D.	Christian era
a-i	pādas of a stanza
anak	Burmese commentary
B.E.	Burmese era
cett.	all editions except the quoted one(s)
coni.	coniect, coniectura (attempt to correct manuscript tradition)
c.m.	contra metrum (unmetrical)

cty	commentary
del.	deleatur (is to be cancelled)
edd.	(in critical notes) all collated editions
fn.	foot-note
idf.	identified by
m.c.	metri causa (because of metre)
mss.	(in critical notes) all collated manuscripts
ns(s).	nissaya(s) (Burmese commentary)
om.	omit(s)
p.	page; Pāli
sa.	Sanskrit
s. v.	sub voce (under the word)
v. l.	varia lectio (variant reading)
§	without any further reference refers to paragraphs of the introduction
*	corrupted stanza (see below, § 79)

INTRODUCTION

I. *The Pāli nīti literature of Burma*

1. *Nīti literature in mainland Southeast Asia*

§ 1. Didactic poetry from India has found its way into all countries which ever have been influenced by Indian culture. Ludwik Sternbach recently has described the influence of 'nīti literature' in Central Asia, Ceylon, Southeast Asia and even in Persian literature (Sternbach 1969a). The main stream of the tradition of this literature can be traced back to the different versions of subhāṣitasamgrahas attributed to Cāṇakya which were studied by modern scholars since the middle of the 19th century, and which were carefully collected and compared by Sternbach in his recent publications on this important branch of Indian learning (cf. his survey of subhāṣita literature in Sternbach 1974a).

§ 2. It is well-known that Buddhist monasteries in the countries of Theravāda Buddhism not only served as centers of religious life, but also provided the young generation with general education for many centuries. Both in Ceylon and in Burma, a well-defined syllabus of texts was used for teaching in the monastic schools until the ancient system of teaching was replaced by the new public and missionary schools of the colonial period (see Bechert 1963; for Ceylon see also Geiger 1960, § 62). The series of books used in the ancient schools was, however, quite different in these two countries. The Sinhalese teaching system consisted of three stages: In the first stage of training seven texts were used to provide elementary knowledge. In the second stage of education a differentiation is made between those who intend to join the Sangha and pursue their further studies in Pāli, and those who prepare themselves for higher secular education. The texts used for this second course are mostly Sanskrit works with a Sinhalese

sannaya (word-for-word commentary), because Sanskrit was the medium of instruction for further studies in specific areas of secular knowledge (medicine, pharmacy, mathematics, astronomy, astrology etc., cf. Bechert 1960, p. 231; 1963, pp. 5-12). In the syllabus for this second course two *nīti* works derived from the Cāṇakya tradition were included, viz. Vyāsakāra (edited in Bechert 1962, pp. 29-40; see also Sternbach 1967-68, pp. 644-663; 1971a; 1972, §§ 9.1f.; 1973b, § 51.2; 1974c), and Pratyayaśataka (Bechert 1964, §§ 288-296 and appendix II; Sternbach 1969b; 1972, §§ 8.1f.).

§ 3. Whereas the use of three languages in traditional education – Sinhala, Pāli and Sanskrit – was characteristic of Sinhala culture, only two languages – Burmese and Pāli – were taught in the monastic schools of Burma. Sanskrit was, of course, not unknown in Burma, but its use was of a much more limited scope than in Ceylon. In the earliest periods of the history of Burmese Buddhism, Sanskrit versions of the scriptures and other Buddhist works in Sanskrit were widely known (see Ray 1936). With the introduction of Theravāda Buddhism as the official religion of the Burmese during the Pagan period, Sanskrit soon lost its importance for Buddhist tradition in Burma. Some of the works of Buddhist Sanskrit literature were translated into Pāli and thus incorporated into the literary heritage of Burmese Buddhism (e.g. Chagatidīpanī and Lokapaññatti; see Mus 1939) but no works of Buddhist religious literature were studied in Sanskrit any more. Sanskrit learning was, however, continued as part of higher secular education. A number of Sanskrit works is mentioned in the famous inscription of 1442 A.D. which was discovered by Emil Forchhammer at Pagan and which contains a list of 295 titles of books in a monastic library (see Bode 1909, pp. 101-109; Luce et al. 1976, pp. 203-256). The Sanskrit works mentioned in this list are texts on Sanskrit grammar, lexicography, metrics, poetics, medicine, pharmacology, astrology, gemmology, logic and a few Śaivaite works. Only one work of *nīti* literature is mentioned in this list, viz. the well-known Kāmandakīyanītisāra (text no. 202, title given as Kāmantakī; cf. below, § 39) In the course of time, a number of Sanskrit works was translated into Pāli or Burmese, in many cases with changes to adjust the texts

to the particular needs of the Burmese (cf. Bechert 1963, pp. 2f.). King Hsinbyushin (1763–1776) made a systematical effort to further the translation of Sanskrit works into Burmese (Forchhammer 1953, III, pp. XIII f.). A few decades later, king Bodawpaya (1781–1819) who was deeply influenced by his belief in *lokṭpaññā* (secular science, i.e. astrology, occultism and similar branches of knowledge) sent a number of missions to collect Sanskrit works in Varanasi and other places in India and Ceylon. These books were transliterated into Burmese script and many of them were translated into Burmese language or into Pāli. From the available sources Than Tun compiled a list of 236 Sanskrit texts imported into Burma between 1786 and 1818 (Than Tun 1960, pp. 129–141). The scope of Sanskrit studies in Burma remained, however, a quite limited one so that today not many Sanskrit works can be found in manuscripts written in Burmese script. In 1962, the first co-author saw a Burmese manuscript of Vopadeva's *Mugdhabodhavyākaraṇa* in the Vijjodaya monastery in Sagaing. A manuscript of the *Sīhalanīti*, a *nīti* text in Sanskrit, will be mentioned later on (below, § 36). In the unpublished catalogue of the Mandalay Collection in the India Office Library in London (IOL: Mss. Eur. D. 504) which represents the larger part of the library of the last king of Burma found in the palace at Mandalay in 1886 and subsequently taken to London (see Catalogue 1910) only eight Sanskrit manuscripts in Burmese script with 14 different works, mostly grammatical and lexicographical texts, can be traced.

§ 4. Following the general trends, the material derived from the Sanskrit *subhāṣita* literature of India was handed down in Burma in Pāli and Burmese. In this form, *nīti* texts were used as school books in the monastic schools of Burma. A work called 'Loghanidi' (i.e. *Lokanīti*) was already mentioned in Father Vincentius Sangermano's early 19th century 'Description of the Burmese Empire' (Sangermano 1966, p. 185f.) as one of the books used for lessons delivered to youth. The great importance of *nīti* works in Burma is confirmed by the records of Adolf Bastian about his travels in Burma 1861–2 (Bastian 1866, pp. 152–155, 161f.), and Ivan Pavlovic Minaev (Minayeff) described the curriculum of Pāli studies in his diary for January 13th,

1886 as follows (Minayeff, n.d., p. 128): 'Lessons begin with the alphabet, and then Sandhikappa, Mahāmaṅgala, Dhammapada and Lokanīti are read'. In 1878, Richard Carnac Temple remarks that 'there is probably no book so universally known to the Burmese as the Lokanīti, pronounced in Burmese Lawkanīdi. It is read in all schools of any standing whether they belong to the Government or to enterprising Hpongyis or Priests' (Temple 1878, p. 239). With the progress of Western influence on the school system of Burma, Lokanīti lost its place in the curriculum of government schools, but it remained an essential part of the monastic curriculum as described by James George Scott (ERE III, p. 41): 'A boy whose parents can permit him to stay on in the monastery, and are willing that he should learn the literature of his country, instead of the science and wisdom of the Western nations, now passes on to the Pareittam [Paritta], the Lawkanīti [Lokanīti], the Dhammanīti, and the Rājanīti . . . The Lawkanīti teaches him worldly wisdom; the Dhammanīti gives further moral instructions; and the Rājanīti is a work like The Prince of Macchiavelli, compiled, to suit Oriental ethics, by the sage Chāṇakya [Cāṇakya].' (For the importance of Lokanīti in traditional Burmese schools, see also Kaung 1963, p. 29). It seems, however, that Dhammanīti was not regularly read, judging from the rare occurrence of manuscripts, but Lokanīti became part of the collections of shorter Pāli and Burmese texts which were printed in many editions for monastic schools. In secular schools, the Lokanīti was replaced by the Lokasāra pyui¹, a work in Burmese verse (see § 37), because Pāli was no longer part of general education. Naturally, the Pāli text of Lokanīti was practically always studied together with its Burmese nissaya, and the nissaya could be read and understood without the Pāli text. Because the Lokanīti was the nīti work par excellence, it was also known as Nīti kyam³, the 'scripture of nīti'. Lokanīti remains an authoritative source of political wisdom as testified by references to this text in a speech of U Ne Win, President of the Socialist Republic of the Union of Burma (Ne Win 1969, p. 2) as well as in a speech of U Nu, the former Prime Minister of Burma (see Sarkisyanz 1965, p. 78).

§ 5. Western scholarship has noticed the importance of the

nīti literature in Burma at a fairly early stage in the development of Burmese and Pāli studies. In 1858, E. Fowle prepared a short English summary of the Lokanīti from the Burmese nissaya (Fowle 1860). He called it 'Niti Kyan' and thereby mislead some later scholars into thinking that the Nīti kyan³ was a separate Burmese work based on the Lokanīti. The translation of the introductory verse (Fowle 1860, p. 253) and a comparison of Fowle's translation with the printed Burmese version of Lokanīti (Sternbach 1969a, §§ 59–61) clearly show that Fowle's text was a nissaya of a Lokanīti manuscript representing a text only slightly different from the version which was printed later on. A more exact translation of the Lokanīti from the Burmese nissaya was made and published in 1878 by Richard Carnac Temple (Temple 1878). Temple had the earliest printed editions and a number of manuscripts at his disposal. In 1879, the Italian scholar Emilio Teza (1831–1912) made a study of the Lokanīti. He first referred to this work as published by Temple in his publication of Laghucāṇakya (Teza 1879a, pp. 402–404), and he identified as Cāṇakya the brahmin 'Sānnêkgyaw' whose name is mentioned as the author of the original Sanskrit source underlying the Lokanīti in one of the accounts used and quoted by Temple (Temple 1878, p. 239; see also below, § 51). With the help of a single edition of Lokanīti printed in Rangoon in 1879 Teza then edited and translated 18 stanzas from this work and traced the sources of several of them (Teza 1879b). The great pioneer work for making the nīti literature of Burma known and accessible was, however, done by James Gray. Gray edited the Pāli text of the Dhammanīti, the longest and most interesting nīti work of Burmese Pāli tradition, for the first time in 1883 (D1), and he added the Burmese nissaya to the second edition of this text published in 1884 (D2). In 1886, he translated into English four Burmese nīti works in Pāli, viz. Lokanīti, Dhammanīti, Rājanīti and Sutavaḍḍhananīti (erroneously spelt Suttavaḍḍhananīti in Gray's work; see Braun 1975, p. 60, note 59 and below, § 35) and he added a number of other subhāṣitas found in Burmese literature as well as a table of corresponding stanzas in the four texts (Gray 1886). Gray seems to have translated these texts not on the basis of the original Pāli stanzas, but mainly

by using the nissaya. This can be gathered from certain mistranslations where the author of the nissaya has already misunderstood the Pāli text (see Braun 1975, p. 28).

§ 6. After Gray's publications, a short study on Dhammanīti by Paolo Emilio Pavolini (Pavolini 1907) was the only Western contribution on the subject for decades, until Ludwik Sternbach took notice of Lokanīti and identified the sources of most of the verses almost 80 years after Gray's work (Sternbach 1963a). The Pāli nīti works are not even mentioned by name in the standard works on Pāli literature (Geiger 1916 etc.) nor in the most comprehensive bibliography of Pāli literature which was compiled by Helmer Smith and published in 1948 (CPD, Epilegomena to vol. I). In Mabel Haynes Bode's 'Pali Literature of Burma' only two sentences hint at the existence of the nīti works without giving any details (Bode 1909, pp. 51, 95). Thus, one can safely say that Pāli philology had almost completely ignored the existence of this branch of Pāli literature at the time when the first co-author first met with Pāli nīti texts during a journey in Burma in 1962 and started collecting relevant material. These collections were supplemented during several visits to Burma, Thailand, Laos, Bangla Desh, Nepal and England in the years 1967-76, and again in Burma in 1976-77. Since 1963, Sternbach has included the Pāli nīti works in the scope of his studies of the subhāṣita literature (cf. in particular Sternbach 1963a, 1969a, 1973a, 1973b and 1974b). The second co-author, H. Braun, submitted an edition of Lokanīti as M.A. thesis (Braun 1972) and of Dhammanīti and Mahārahanīti as a doctoral thesis (Braun 1975) which, in a thoroughly revised form, served as the basis for the presentation of these texts in the present volume.

§ 7. In Burma, Lokanīti, Dhammanīti, and Rājanīti were mentioned to us as the well-known Pāli nīti texts by a great number of informants. The triad *loka*, *dhamma* and *rāja* is based on an ancient Burmese tradition which is reflected in many literary works, e.g. in the Kanto²mañ³ kyoñ³ mettā cā by Kanto²mañ³ kyoñ³ charā to² (1438-1513 A.D.; cf. Malikha 1974-76, vol. 1, pp. 105f.). Whereas Sternbach found that his informants knew about Lokanīti 'more by name than by its contents' during his stay in Burma in 1961 (Sternbach 1969a,

§ 49 D; 1973b, §§ 52.7, 53.1), our observations are to the effect that Lokanīti is still well-known and widely read there. In 1962, the Burmese scholar U Sein Tu published a new English translation of Lokanīti (L3e) and wrongly stated in his preface that through his translation 'Lokanīti is made available to English readers for the first time' (p. IV). In all parts of Burma, Lokanīti editions can be easily obtained from booksellers in collections of smaller texts (see § 9). This can be said about the Burmese Lokasāra too (see below, § 37). It does not apply, however, to the other collections. Educated Burmese know about the nīti works and we have noted down several lists of nīti texts, but editions and manuscripts were difficult to find. In Burma proper Lokanīti, Dhammanīti, Mahārahanīti and Rājanīti are considered as the four standard nīti works. Moñ Kraññ Rhañ (1973, pp. 10-12) lists Lokanīti, Mahārahanīti, Cāṇakyanīti, Dhammanīti, Rājanīti, Kyoñ³ kok nīti (i.e. Sutavaḍḍhananīti, cf. below, § 35), Takyvan³ nīti (i.e. Sīhalanīti, cf. below, § 36), Gīhivinaya nissaya and Gīhivinaya laṅkā (cf. below, § 40) as well as Kāmandakiya nīti (i.e. the well-known Kāmandakīyanītisāra in Sanskrit; cf. below, § 39). The librarian of the Library and Museum in Moulmein which is the cultural center of the Mon of Burma recalled a list of five nīti works: Lokanīti, Dhammanīti, Cāṇakyanīti, Rājanīti and Saṅgahanīti, the last one being a short title of Gihivinayasāṅgahanīti (cf. below, § 40).

§ 8. Outside Burma, the search for Pāli nīti works in Thailand yielded Lokanīti and Rājanīti texts and at least traces of Dhammanīti. The Pāli text of Lokanīti with a Thai and an English translation as well as Thai translations of Dhammanīti and Rājanīti are found in the tripartite collection Lokanīti traibhāgay (published in 1926; see L4f and below, §§ 18, 24 and 31). Lokanīti proved well-known with traditional scholars in Lan Na or Northern Thailand (cf. below, § 13). With the Buddhists in the Chittagong District and in Chittagong Hill Tracts of Bangla Desh (see Bechert 1977) only Lokanīti could be found, and this work has also recently become known to Nepalese and West Bengal Buddhists by printed editions (cf. below, § 12). In Sri Lanka, however, none of the Pāli nīti works was ever copied or printed. For nīti works in the national languages of Thailand, Laos and Cambodia see below, § 41.

2. *Lokanīti*

§ 9. The Pāli text of Lokanīti was printed again and again in Burma. E. Fowle still had to rely on manuscripts for his paper on the Nīti kyam³ in 1858 (see above, § 5), but R.C. Temple in 1878 refers to the edition published by Roman Catholic Missionaries in Bassein ‘about five years ago’ and to an edition published by the government of British Burma soon afterwards (Temple 1878, p. 239). We could not trace a copy of the latter, and of the former not the first, but only a ‘revised edition’ printed in 1874 in Bassein is found in the British Library (L3a). It bears the ex libris R.C. Temple and, therefore, seems to be the copy used by Temple for his study of the work. Several later editions of the texts were published in Burma, and from among these an edition published in Rangoon in 1917 in the British Library (L3b), a booklet with Lokanīti and Siṅgālovādasutta printed in Rangoon 1950 and obtained in Burma (L3d), U Sein Tu’s Romanized edition of 1962 (L3e) and a detailed commentary of the work in three volumes (L1ab: vol. 1 of 1923 only in the India Office Library, and all 3 vols. of 1957 obtained in Burma) were at our disposal. After the revision of our text was finalized, another Burmese edition by Mahāvisuddhārāma charā to² (L3f) became known to us. Sternbach mentions a few other editions of Lokanīti which were not made use of for the present edition (Sternbach 1963a, pp. 329f., fn. 4; 1969a, § 55 no. 1, 3; 1974a, p. 41, fn. 220). In addition to these editions, the Lokanīti text included in various collections of short Pāli and Burmese texts for monastic schools can be used. Lokanīti is included in the Chay coṇ tvai or ‘ten-part-collection’ (L2cglsu-x), and it is also found in similar collections of six (L2dehimno), nine (L2abfk) twelve (L2p), thirteen (L2qr) and fifteen texts (L2t). Other collections contain only part of the Lokanīti (L5ab). A Burmese Lokanīti text obtained from a monastery near Ramu in the Chittagong District of Bangla Desh (L3c) without title page was bound together with fragments of Alaṅkā pāṭh (Subodhālaṅkāra) and Parit krī³ pāṭi to².

§ 10. As for manuscripts of Lokanīti, the manuscript in the already (§ 3) mentioned Mandalay Collection of the India Office Library (L6a) is listed in Hermann Oldenberg’s catalogue

of the Pāli manuscripts from this collection (Oldenberg 1882, p. 122, no. 102; new cat. no. of the manuscript: I.O. Pali 133). This manuscript presents the text with an earlier nissaya (cf. below, § 17), and the Pāli text largely agrees with the printed edition of 1874 (cf. § 9). The manuscript was copied before 1834 (cf. below, § 70). A manuscript dated 1819 A.D. was acquired by the India Office Library in 1907 (L6b; cat. no. I.O. Pali 190), and, therefore is not listed in the published manuscript catalogue. It seems to be the earliest known manuscript of the text, but the microfilm was obtained too late to be used for the constitution of the text; the microfilm is hardly readable because the colour of the leaves is too dark to provide enough contrast with the script. The British Library possesses a manuscript which contains Lokanīti and parts of Kaccāyana's grammar with a nissaya (L6c); it is dated 1246 B.E./1884 A.D. and it was acquired in 1941 (cat. no.: Or. 11720; not listed by Barnett n.d., but in Somadāsa 1959-64, III, p. 177 without details; in the handwritten catalogue in the Oriental Reading Room of BL the date is erroneously given as 1249 B.E., i.e. 1888 A.D.). Det Kongelige Bibliotek in Copenhagen owns a manuscript (L7) with five well-known texts used in monastic schools (Sandhikappa, Dānaphaluppatti, Maṅgalasutta, Pātimokkha-nissaya, Lokanīti and Anumodanālaṅkāra) with a version of Lokanīti which is rather different from the version known from the printed texts and most other manuscripts. It is dated 1207 B.E./1845 A.D. and forms part of the Lundholm collection. The new catalogue no. is PA (Burm) 61 (Godakumbura n.d., col. 237f.; the order of the leaves was still completely confused when the first co-author inspected and rearranged the ms. in July, 1975) The only other manuscripts which we could trace in Western libraries were two Lokanītis (L8ab) in the Library of Congress (Poleman 1938, no. 5525-6). At the end of a Satipaṭṭhāna text in a manuscript dated 1228 B.E./1866 A.D. in the collection of the Staatsbibliothek der Stiftung Preussischer Kulturbesitz in West Berlin (SB: Hs. or 3656; cf. Bechert 1971, no. 651) the nissaya of the verses 165-166 is followed by verse 167 with nissaya and by the title *ayam Lokanidhinissayo . . . niṭṭhito*; it seems that the scribe has copied from a manuscript containing several texts and originally

ending with Lokanīti, where practically the whole text of this work was lost or overlooked.

§ 11. In Burma, of course, a large number of Lokanīti manuscripts can be traced. Temple spoke of 'hundreds of palm-leaf MSS' (Temple 1878, p. 239). The National Library in Rangoon possesses two manuscripts of Lokanīti with nissaya (L8de). With kind permission of the authorities, they were photographed on July 21, 1973 together with manuscripts of other Pāli nīti texts, but due to the unfortunate combination of bad weather and the lack of proper blackening of the script on the palm-leaves the microfilms of these manuscripts are hardly legible. As far as we could see, the text of these manuscripts is largely identical with the printed version, of course with many scribe's mistakes. Lokanīti manuscripts are also listed in the report on the collection of manuscripts in Burma in the years 1879-80 by Emil Forchhammer (Forchhammer 1880, p. XIII); it seems that these manuscripts form the basis of the collection in the National Library (formerly Bernard Free Library) in Rangoon. Duroselle's catalogue of manuscripts in the Bernard Free Library lists Lokanīti kyaṃ³ (Duroselle 1906, vol. 2, no. 1102) and Lokanīti pāṭh nissaya (vol. 1, no. 985), being most probably identical with the two manuscripts seen and photographed as mentioned above. The first co-author examined another Lokanīti text in a manuscript in the International Institute for Advanced Buddhist Studies in Rangoon which was also seen by Sternbach (Sternbach 1969a, § 55 no. 4; 1973b, § 52.7), but no permission was given to make photographs; it seems to contain the standard version of the text. For this ms. see below, § 75. Furthermore, it should be mentioned that in the Catalogue of the Universities' Central Library a manuscript of Lokanīti with nissaya dated 1202 B.E./1840 A.D. is listed (Takkasuīl n.d., no. 1603). The second co-author has been permitted to photograph an undated Lokanīti manuscript with nissaya in the Toṅkvaṇ tuik monastery in Mandalay (L8c).

§ 12. The non-Burmese material for the study of Lokanīti in Pāli is more limited, and part of it is more or less directly derived from Burmese sources. This is true, of course, of the only edition of Pāli Lokanīti in Mon script with a commentary in Mon which

is contained in a book with short texts obtained from Moulmein during a visit in 1973 (L4e). In the collection of Mon manuscripts in the Library and Museum in Moulmein, however, no trace of any *nīti* works was found. The Pāli text (L4c) in the manuscript written by Agravamśa Mahāsthavira (Aggavaṃsa Mahāthera), the Rājguru of the Chakma Chief in Rangamati, Chittagong Hill Tracts, to which the learned Thera added his own translation of the work in Bengali verses, is also derived from Burma where he had studied. The manuscript was kindly made available by its author in 1967 and a xeroxcopy was deposited in Göttingen. With Theravāda Buddhist missionary work in Nepal, Lokanīti was also published in two editions in 1948 and 1951 in Devanāgarī script with translation into Nevārī (L4ab), both editions were printed in India (L4a in Kāśī, i.e. Vārāṇasī, and L4b in Calcutta). Another translation in Nevārī verses was written by Bhikṣu Vivekānanda and published in Lalitpur (Patan), Nepal, in 1958 (Vivekānanda 1958).

§ 13. The textual tradition known from Burma is represented in the Lokanīti published by the Académie Royale Lao in Vientiane 1965 in Lao script along with a translation in Lao, a copy of which was presented by M. Soulang Dejvongsa, Permanent Secretary of the Academy, in 1973 (L4d). In monasteries in and near Chiang Mai, Burmese printed editions of Lokanīti, mostly from Chay coṇ tvai and similar collections, were traced, but it was only in Lamphun that a manuscript copy of a work called Lokanīti in Tai Yuan script was found due to the kind help of Dr. Harald Hundius who introduced the first co-author to Mahā Singkha Wannasai (Nāy Siṅghaḥ Varṇṇasāy). Mr. Singkha copied the Pāli verses from the bilingual Pāli-Tai Yuan Lokanīti palm-leaf manuscript in his possession and Dr. Hundius prepared a microfilm of the original for us (see also Hundius n.d., no. 838); it is quoted as Ln (TY) in this edition and provides a text which is quite different from the Lokanīti as known from Burma. According to a notice provided by Mr. Singkha, the original was written by a Sāmaṇera named Sumana in 2440 B.E./1897 A.D.; on the manuscript itself, 118 Ratanakosin Era (1899 A.D.) is mentioned as its date, according to a note discovered by Dr. Hundius. This version seems to be, however, of considerable age.

As seen from concordance 4 (below, pp. 184-188), only 54 verses of the 161 stanzas found in this text correspond with stanzas of the Lokanīti as known in Burma, and the arrangement of the verses is completely different in both works. A large number of corresponding verses (71) are traceable in Ln (TY) and in Dhammanīti, whereas material found in Mahārahanīti and in Ln (TY) is contained in Dhammanīti as well. Under these conditions, we decided not to present the text of Ln (TY) in this edition, because it is not part of the Pāli literature of Burma, but a separate work of the tradition of Northern Thailand; we have, however, listed the numbers of corresponding verses with the nīti texts edited here. After the constitution of the text was completed, Dr. Hundius made available to us microfilms of three other manuscripts of 'Subhāsita Lokanīti' in Pāli with nissaya in Tai Yuan photographed by him in the National Library in Bangkok (Hundius n.d., no. 1462, 1467 and 1473); two of these manuscripts are dated (1145 and 1167 Cūlaśakarāj, i.e. 1783 and 1815 A.D.). Dr. Hundius has also photographed three other Lokanīti manuscripts of the Tai Yuan tradition in monasteries of the Chiang Rai, Nan and Phrae provinces (Hundius n.d., no. 835: dated 1892 A.D.; no. 951 and 955: both undated). A separate edition of this text would be highly desirable. Unfortunately, the search for further material on Lokanīti and other nīti manuscripts in Thailand and Laos in 1973 and 1974 proved difficult. 'The Lokanīti which is listed for Vat That in Luang Prabang in the 'Liste générale des manuscrits laotiens' by Louis Finot (Finot 1917, p. 189, no. 328) was not found during a visit to this wat on August 10, 1973. This monastery possessed two printed editions of Siamese Lokanīti (see below, § 17) only. The 'Nītipakaraṇa' listed in Finot's catalogue (Kene 1958, no. 472) for the Royal Library in Luang Prabang is not a nīti work, but the Līnatthavaṇṇanā or ṭīkā of Nettippakaraṇa, and the subhāsita manuscripts in this library (Finot 1917, p. 208, no. 900, 901) could not be traced. Similarly, in the National Library in Bangkok no manuscripts of Lokanīti could be traced according to information obtained from the librarian in April 1974 (see also Sternbach 1969a, § 80). This information was, however, not correct, as seen from Dr. Hundius' above-mentioned copies made in the

National Library. Mr. Puangkham, an authority on Northern Thai manuscript tradition, whose help could be enlisted through the kindness of Dr. Hans Pentz in Chiang Mai, had learnt Lokanīti by heart during his monastic education, but he could also not find any manuscript of the work. Siamese printed editions of Lokanīti were traced in Chiang Mai and in Bangkok, but the place of these texts in the tradition of the work has to be discussed later on (see §§ 18f.).

§ 14. The Lokanīti in Pāli with Khmer translation published in Phnom Penh in 1936 and described by Sternbach (Sternbach 1969a, § 92; 1973b, § 67) was not available to us; it contains only 150 stanzas. A manuscript of Lokanīti which is listed in Somadāsa's catalogue of the manuscripts in the British Museum (Somadāsa 1959–64, III, p. 177) as a Sinhalese manuscript of a Sanskrit-Sinhala text bearing this title turned out on personal inspection to be a manuscript of a Sanskrit nīti text from Ceylonese tradition, and the title given in the catalogue seems to be fictitious (BL: Or 6611/167).

§ 15. The opinions about author and date of Lokanīti are widely at variance, and the arguments so far proposed for dating the text are not quite convincing. The main stream of Burmese tradition seems to attribute the authorship of Lokanīti to Caturāṅgabala, a well-known Burmese scholar who lived in the middle part of the 14th century at the court of the Burmese kings Ngashishin (1343–1350) and Kyawswange or Thihathu (1350–1359) at Pinya. Caturāṅgabala was the author of the Abhidhānappadīpikā-vaṇṇanā or ṭīkā (Abh-ṭ) which was published by the Buddha Sāsana Council in 1964. His life story is narrated in the Sāsanavaṃsa of Paññasāmi (Sās 88f.), and his authorship of the Abhidhānappadīpikā-ṭīkā is confirmed by the Piṭakat samuiṇ³ (Piṭ-sm 452), but we cannot find any reference to his presumed authorship of Lokanīti. So far the earliest reference to this tradition seems to be found in the concluding verses of the Lokanīti pyui¹ by Ū³ Rhañ Kale³, a rendering of the Lokanīti in Burmese verses which was composed in 1880 (published in Nan³ Ññvan¹ Chve 1961, p. 321–346; for this passage, cf. p. 345; see also Sternbach 1963a, p. 331 and E Moñ 1947, pp. 136f.). The statement in the Mranmā cvay cuṃ kyam³ (EB III, p. 133)

that Caturaṅgabala was the author of Lokanīti seems to be based on this epilogue (Braun 1975, p. 27).

§ 16. Other information on the author of the Lokanīti is not available, if we neglect the reference to 'Sānnēkgyaw', i.e. Cāṇakya (see above, § 5, and below, § 51) in an account mentioned by Temple (Temple 1878, p. 239) which shows that the Burmese were aware of the fact that Lokanīti is nothing but a version of the ancient Cāṇakya nīti tradition. Bode's statement (Bode 1909, p. 95) that the Lokanīti is a work of Cakkindābhisiri (Burmese spelling also -sirī) is nothing but a simple confusion of the author of the nissaya with that of the text (see below, § 17). Gerolamo Emilio Gerini argued that the Lokanīti must have been composed between the time of Buddhaghosa and the date of a Pagan inscription in which he finds an imitation of verse 61 of the Lokanīti (Gerini 1904, pp. 139f. note; misunderstood by Schweisguth 1951, p. 40 fn. 2). This inscription is dated 1408 A.D. We must, however, bear in mind that the author of the inscription could well have modelled his text after the Sanskrit source of the verse in question and has not necessarily made use of the Lokanīti collection. Gray assures us that he found a reference to the Lokanīti and the Rājanīti in the 'Arakan Rāzāwin' (Rakhuin rājā vañ) in connection with Prince Kha Maung's visit to Pegu early in the seventeenth century (Gray 1886, p. VIII), but we could not check this reference. Sternbach says that 'it is quite possible that the Lokanīti was composed in the beginnings of the fifteenth century' but he does not give any arguments (Sternbach 1969a, § 49 F). Later on, Sternbach dated the text as composed quite possibly 'in the beginning of the fourteenth century' (Sternbach 1973b, § 52.8), but without providing new evidence for this date. According to an evaluation of the sources and parallels of the verses we can assume that the author of Lokanīti has taken material from the Dhammanīti (Braun 1975, pp. 32ff., and below, §§ 45f.). This observation provides us with a terminus post quem. Apart from the reference in the Arakanese chronicle quoted by Gray, there is, however, no reliable terminus ante quem earlier than the turn of the 18th and 19th centuries, but it is hardly possible that a book which has obtained such popularity and fame at that time should not have been compiled

at a considerably earlier time. In addition, the rather corrupt state of the textual tradition already in the earliest available manuscripts points at a considerable length of time between the composition of the work and the date of these manuscripts. An additional difficulty arises from the fact that the name Lokanīti could not only refer to our text but was also used as a rather general term for a class of literary works, viz. for nīti texts in verses. Therefore, the Lokanīti in Sanskrit which was brought from India to Burma in 1814 (see Than Tun 1960, p. 139, no. 188) has as little to do with the Pāli Lokanīti as the Lokanīti in Sanskrit which was studied by the Manipurian Punnas (brahmins) of Burma and referred to by Gray (Gray 1886, p. IX; also quoted by Sternbach 1969a, § 52; 1973b, § 52.1; cf. also 1974a, pp. 41f., where the introduction of the Pāli text through Manipur is assumed). Under these circumstances, we cannot give a more accurate answer to the question about the date of Lokanīti than to say that it was compiled in its present form probably between the second half of the 15th and the middle of the 18th century.

§ 17. In most Burmese editions and manuscripts the text of the Lokanīti is combined with a nissaya called Lokanīti anak. This Burmese version ends with two additional verses which are correctly printed with the nissaya or anak in a number of editions, but in other editions with the Lokanīti text which has misled Bode (Bode 1909, p. 95) into the belief that the information in these verses refers to the text itself. In these verses, Cakkindābhisiri is said to have completed the nissaya in 1196 B.E. i.e. 1834 A.D. The anak itself gives the full Pāli title of this scholar: Cakkindābhisirisaddhammadhajamahādhammarājādhirājaguru and the information that he was the charā to² (sayadaw) of the monastery called Mahā 'oñ mre bhum cam 'ut kyoñ³. According to the account recorded by Temple, the original name of Cakkindābhisiri was 'U Pōk', his monastery was in Ava, and the Burmese king of Ava had bestowed on him the Pāli title mentioned above (Temple 1878, p. 239). With an evident misunderstanding, 'Sayadaw U Bok (fl. 1837)' became the author of Lokanīti in the printed cards of the Library of Congress (SAX 66-7428). Temple also miscalculated 1196 B.E. as 1826 A.D., and this was

reproduced by later scholars (e.g. Teza 1879a, p. 404; Sternbach 1963a, p. 331). U Sein Tu, without giving his source, says that Lokanīti 'was translated for the first time into Burmese by the Reverend U Buddh of the Mahā Aungmye Bonsan Ok Kyaung Monastery in the year A.D. 1834' (L3e, p. IV). The Sāsanavaṃsa mentions a Cakkindābhīdhajamahādhammarājaguru as one of the members of the supreme Sangha council appointed during Bodawpaya's reign about 1785 A.D. (Sās 133f.; cf. Ray 1946, p. 234), and it is evident that this Thera is identified with the author of the Lokanīti anak by Temple's informant. This identification is, however, wrong; the author of our nissaya lived 1787-1842 A.D. and he is well-known as the author of a large number of Burmese works (see Bechert et al. 1979, cat. no. 132; Lha Samin 1961, pp. 77-79). He also composed the nissayas of other nīti texts (see below, §§ 22, 26 and 30). It is obvious that Cakkindābhīsiri's nissaya was not the first translation of Lokanīti into Burmese as claimed by U Sein Tu, but it happened to be the translation which was widely copied soon after it was composed and which was generally accepted as the Lokanīti anak after it was printed. The edition L3a and the manuscripts L6ab contain a nissaya which is clearly earlier than Cakkindābhīsiri's translation (see below, § 70). Sangermano (see § 4), too, must have made use of one of the earlier Burmese versions of the Lokanīti. A modern Burmese translation of Lokanīti with a detailed commentary was written by the Caṃ kyon³ charā to² and published in 1923 and again in 1957 in three volumes (L1ab). Another modern nissaya was composed by Mahāvisuddhārāma charā to² and printed in 1928 (L3f). A Burmese rendering of Lokanīti in verse, the above-mentioned (§ 15) Lokanīti pyui¹ or, more exactly, Lokanīti pyui¹ chum³ ma cā or 'admonition letter' to the Lokanīti was composed in 1880 by Ū³ Rhañ Kale³ (edited in Nan³ Ññvan¹ Chve 1961, pp. 321-346; cf. also Sternbach 1963a, p. 331, and U Sein Tu in L3e, p. IV, where 1850 is a printing error for 1880). Another Burmese version seems to be represented in the undated manuscript of Lokanīti lañkā chum³ ma cā found in the Universities' Central Library in Rangoon (Takkasuil n.d., no. 16). An abbreviated Burmese rendering of the subject-matter of Lokanīti is provided by a rather recent

composition named *Lokaṇīti niyaṃ* (Mañ³ Kraññ Mvan n.d.). Finally, a new translation of the *Lokaṇīti* is found in the *Nīti cvay cuṃ* by So² Jaṇ (So² Jaṇ 1969, pp. 115–147), and another one in the *Nīti kyam³ kyo² dve nhac pho²* by Sā Mrat (Sā Mrat 1954, pp. 39–75). A detailed study of the Burmese translations and commentaries falls, however, outside the scope of the present volume. For English and Italian translations of the *Lokaṇīti*, see above, § 5.

§ 18. In Thailand, *Lokaṇīti* is used as a general title given to collections of *subhāṣitas* for secular education (cf. Gerini 1904, pp. 13f. and 52; Schweisguth 1951, pp. 40–42; Wenk 1965, pp. 66f.; Wenk 1977, pp. 1–9), but it is also used as the name of particular works. The *Lokaṇīti* in Pāli verse as extant in Burma and edited in this volume is known in Thailand too, and was published as the first part of *Lokaṇīti traibhāgay* (cf. above, § 8) along with a Siamese and an English translation which was found and xeroxcopied in the University Library of Chiang Mai (L4f). The text is copied from Burmese tradition. An incomplete edition of the Pāli text published in 1885 in the Siamese *Vajirañāṇa* magazine and another edition in the same magazine with a Siamese translation by Phya Srī Sunthon Vohān (1822–1891) are mentioned by Gerini (Gerini 1904, p. 52), but were not accessible to us (cf. also Sternbach 1974a, p. 42 with fn. 225).

§ 19. *Lokaṇīti* is also the title of a famous work in Siamese verses which was composed at an unknown date during the Ayuthya period. King Rāma III ordered the verses to be written on the wall of Wat Jetavan in Bangkok, when the temple was renovated in 1831, and, for this purpose, Prince Dēchādisōṇ (Tejātisāra) who lived 1793–1858 A.D. and was a son of king Rāma II, had to carefully correct and revise the old *Lokaṇīti* tradition (see Gerini 1904, pp. 53, 146, and introduction of Ln (TS), i.e. the edition of 1971, translated for us by Dr. Hans Penth; for the place of this inscription see Dhani Nivat 1959, pp. 180f., where the text is, however, attributed to Prince Dēchadisōṇ himself; Wat Jetavan is nothing else but the well-known Wat Po in Bangkok; for an edition of these inscriptions cf. also JSS 25, 1932, pp. 222f.). It was printed for the first time in 1885 (Gerini 1904, p. 53), and later on in several editions. (An

edition of 1904 is mentioned by Gerini 1904, p. 146. In the Yale University Library, New Haven, three editions of 1917, 1970 and 1971 could be traced, and the 1971 one could also be procured from Thailand; for another edition of 1947 see JSS 36, 1947, pp. 198f.; see also Sternbach 1969a, § 80). The redactors and editors of this text made an effort to identify the sources of the Siamese subhāṣitas, and they added the original Pāli or Sanskrit text in some of the editions wherever they found the source. 134 verses of Pāli Lokanīti including the introductory verse thus were identified as sources of the Siamese Lokanīti (see below, pp. 173–177, Lokanīti Concordance), but the Pāli text as printed in the modern Thai editions evidently was taken from the text as found in the Burmese vulgata. The editors have also added Siamese versions of the subhāṣitas at variance with the text as established by Dēchādisōn. It is quite obvious that the authors of the original Siamese collection have made use of the Lokanīti in Pāli, but they enlarged the material by adding subhāṣitas from many other sources including canonical Pāli texts.

3. *Dhammanīti*

§ 20. *Dhammanīti*, the longest of the *nīti* works in Pāli, has been printed thrice in Burma, and its English translation (see above, § 5) is included in Gray's 'Ancient Proverbs and Maxims' (Gray 1886, pp. 37–118). The two earlier editions were also prepared by James Gray, the first one (D1, of 1883) without and the second one (D2, of 1884) with the *nissaya*. Copies were found in the Bayerische Staatsbibliothek in Munich (BSB: A.Or. 3238 r) and in the British Library (BL: 14098.c.49) respectively. A copy of the edition of 1928 (D3) was presented to us by the manager of Hanthawaddy Press, Rangoon; another copy is preserved in the Yale University Library, New Haven, Conn. Manuscripts of *Dhammanīti* are rather rare. The *Dhammanīti* in the India Office Library is dated 1863 A.D. and was acquired in 1907, and it has the Pāli text only (D5). The National Library in Rangoon possesses four manuscripts (D6a–d) of *Dhammanīti* with *nissaya* (Ms. 110–112 and 2367; cf. also Forchhammer 1880, p. XIII; Duroiselle 1906, vol. 1, no. 466, has *Dhammanīti pāṭh nissaya*). One of these manuscripts originally belonged to

the library of the last king of Burma found in the palace at Mandalay in 1886; it is dated 1121 B.E./1759 A.D. (cf. Catalogue 1910, p. 100, no. 52). Along with Lokanīti etc., Ms. 110 was photographed in 1973 (SIB: Xb 160), but the microfilm is difficult to read for the reasons mentioned above, § 11. Dr. Klaus Fleischmann was kind enough to photograph Dhammanīti material from the National Library again and with slightly better results (SIB: Xb 144-147), but these manuscripts cannot be properly microfilmed until the blackening of the script is renewed, so that we could not include a full evaluation of these manuscripts in the present volume. Unfortunately, these manuscripts were no longer accessible in 1976. From the legible portions on the microfilms we infer that the text of these manuscripts largely agrees with that found in the printed editions. Moreover, we have reasons to believe that the text of the editions is directly based on the material kept in the National Library in Rangoon. Another manuscript is in the International Institute for Advanced Buddhistic Studies in Rangoon; it was seen in 1961 by Sternbach (Sternbach 1969a, § 62) and by the first co-author in 1973, who had no time for a collation, but was not permitted to photograph it. For this ms. see also below, § 75. The Universities' Central Library in Rangoon has two manuscripts of Dhammanīti with nissaya (anak); one of them is dated 1210 B.E./1848 A.D. and the other one is undated (Takkasuīl n.d., no. 1117 and 2635). In the Toṅkvañ tuik monastery in Mandalay two manuscripts of Dhammanīti are kept, both with the nissaya composed by the Bā³karā charā to² (Moñ Moñ Tañ 1956, no. 21: D7a, dated 1232 B.E./1870 A.D., and no. 396: D7b, dated 1225 B.E./1863 A.D.). This nissaya is also found in a ms. owned by U Pinnya-zawta (Paññājota) of Mandalay (D8b). Another manuscript traced in Burma belongs to U Thawbita (Sobhita) alias Rvhe kuiñ³ sā³ in Sagaing; the nissaya in this manuscript was composed by Cakkindābhisiri (D8a; see below, § 22). The manuscript listed in the unpublished catalogue of the collection of Ū³ Moñ Moñ Kyo² which now belongs to the Historical Commission in Rangoon could not be seen by us (Hist. Comm. II 1966, no. 136).

§ 21. The author of Dhammanīti is not known. We can, however, tentatively determine the date of its compilation.

From the study of parallel verse groups in the Pāli nīti works, we may safely assume that Dhammanīti was compiled earlier than Lokanīti and Mahārahanīti (see below, §§ 42–46). If we accept the authorship of Mahāsīlavaṃsa for Mahārahanīti (see below, § 26), we may therefore date Dhammanīti before the later part of the 15th century. On the other hand it is shown below, § 51, that Dhammanīti must have been compiled after 1367, if the first co-author's dating of the Vyāsakāra is correct.

§ 22. Gray noted that the Dhammanīti was for the first time translated into Burmese by 'Tipitakaliṅkāra Mahādhamma' (i.e. Tipiṭakālaṃkāradhaja mahādhammarājaguruthera mentioned in Sā 133 alias Bā³karā charā to²) in 1784 A.D. at the order of king Bodawpaya (Gray 1886, p. 37 fn. 1). The first Bā³karā charā to² (1738–1800) was a famous author, to whom more than 30 works are attributed (Bechert et al. 1979, cat. no. 8). His nissaya is found in the three manuscripts D7ab and D8b as mentioned before (§ 20). The Bā³karā charā to² prefixed two introductory stanzas and he added eleven stanzas with biographical information at the end of his work. The ms. D5 does not contain this nissaya, but it is clear from the existence of the two introductory verses composed by the Bā³karā charā to² that this ms. is derived from an earlier ms. with this nissaya. The nissaya found in the printed editions (D23) was, however, composed by Cakkindābhisiri, the author of the nissayas of Loka-, Mahāraha- and Rājanīti (cf. above, § 17, and below, §§ 26 and 30). This fact is not mentioned in the editions, but it was concluded from internal evidence (Braun 1975, pp. 27f.). It has now been confirmed by the discovery of the manuscript D8a (see above, § 20), which was copied in 1212 B.E./1850 A.D. In this ms. we find an additional stanza written by Cakkindābhisiri with his name and the dating of his nissaya, viz. 1196 B.E./1834 A.D.

§ 23. A Burmese prose version of Dhammanīti is found in a manuscript of the Mandalay Collection of the India Office Library (IOL: Man. Burm. 577). This manuscript consists of three works (Paramāraha chu toṇ³, Mūla yamuik ara kok, i.e. selected explanations of Yamaka, and Dhammanīti mhat cu). The Dhammanīti portion is foliated *ka-ghā*³, and, after a lengthy introduction, the first pāda of each Pāli stanza is followed by a

Burmese version of the complete verse. A version in Burmese verses, the *Dhammanīti khyui*³ was written during the 18th century by Cañ¹pā charā to² and published in Rangoon 1875, 1883 and in several later editions along with other tracts (see Barnett 1913, pp. 195 s.v. Siba hsaya and 114f., and Whitbread 1969, pp. 33, 60; Nan³ Ññvan¹ Chve 1961, pp. 163–202) but the title is misspelt *Dhammanīdhi khyui*³ in the early editions.

§ 24. The only traces of *Dhammanīti* in non-Burmese tradition which we could find, are two Siamese texts: The *Dhammanīti* in Pāli was printed in Siamese script along with a Siamese translation in Bangkok 2464 A.B./1921 A.D., but the Pāli text in this edition (D4) is drawn from the Burmese editions, from which it differs only by the omission of the verses 55 and 327. A Thai translation, based on the same textual tradition is found in the edition of *Lokanīti traibhāgay* (L4f; mentioned above, §§ 8 and 18); the Pāli text is, however, not added in this book.

4. *Mahārahanīti*

§ 25. Another text edited in the present volume is the *Mahārahanīti* attributed to Mahāsīlavamsa (1453–1518). It is far less known than *Lokanīti* and *Dhammanīti* which are always quoted in lists of Pāli *nīti* works, and it was an extremely rare book which Sternbach could not make use of for his work (Sternbach 1969a, § 73). The *Mahārahanīti* along with its *nissaya* was printed in Burma in 1915 (M1) and in 1929 (M2), and the second edition was photomechanically reprinted in 1949. Manuscripts are only found in libraries in Burma, viz. the mss. 55 and 1008 in the National Library in Rangoon (M45; see above, § 11, for the difficulties in reading the text; for these mss. see also Duroiselle 1906, vol. 2, no. 847), and a ms. in the International Institute for Advanced Buddhistic Studies in Rangoon (in a ms. with several *nīti* texts; cf. below, § 75). In addition, a ms. of *Mahārahanīti* (M3) was traced in the Toṅkvañ tuik monastery, Mandalay, which is dated 1196 B.E./1834 A.D. (cf. Moñ Moñ Tañ 1956, no. 124).

§ 26. The introduction of the edition of 1929 (M2, pp. ka-kha) contains a note on the author which is reproduced here in a summary prepared by Friedgard Lottermoser (Göttingen) from

the Burmese text (and published in Braun 1975, p. 25):

‘The Thera Mahāsīlavaṃsa who was born near Toṇ tvaṇ³ krī³ in the year sakkarāj 830 (1468 A.D.) wrote the Mahārahanītipāṭh-nisya, which was lost for over four hundred years and which exists in five old manuscripts. One manuscript, with only 243 verses, contains an epilogue which was written by the Sayadaw in Ava, whose religious name was Cakkindābhisiri and who received the title Saddhammadhajamahā-dhammarājādhirājaguru from the king. The epilogue says that the Pāli text was written by Sīlavaṃsa, and the nissaya by Cakkindābhisiri. The other four manuscripts with fully identical text and the same number of verses, viz. 254, have no epilogue. They contain, however, a nissaya composed in the archaic language spoken in the time of the Pagan to Ava dynasties.’

An epilogue verse is printed in M1 (p. 163) which only confirms that the nissaya was written by Cakkindābhisiri in 1196 B.E./1834 A.D., i.e. in the same year with his nissayas on Lokanīti, Dhammanīti, and Rājanīti (cf. also Lha Samin 1961, p. 79). The Burmese sentence preceding this epilogue stanza in M1 states the authorship of Mahāsīlavaṃsa. Sīlavaṃsa who is also named as the author of Mahārahanīti on the title pages of M12 is well-known from the history of Burmese literature as the author of a number of Burmese and Pāli works (cf. Lha Samin 1961, pp. 3f., Bechert et al. 1979, p. XI) and he ranks amongst the foremost Burmese poets of the late 15th century, but we have no confirmation of his authorship of Mahārahanīti. It is not improbable that the work was compiled by him or at least during his age, but it is impossible to make a more definite statement, because Mahārahanīti is not mentioned in the lists of his works available from other sources.

§ 27. As for the title of Mahārahanīti, in stanza 3 the word *lokanīti* is found in a way to suggest that it was the original name of the book which was later replaced by the name Mahārahanīti derived from the first word of the work (Braun 1975, p. 26). This was probably done to avoid confusion of the text with the work now known as Lokanīti.

§ 28. The nissaya of Mahārahanīti was written by Cakkindābhisiri in 1834 as mentioned in § 26. A modern translation is found in the above-mentioned (§ 17) Nīti cvay cūṃ by So² Jaṇ (So² Jaṇ 1969, pp. 65-114).

5. *Rājanīti*

§ 29. The last of the four nīti texts edited in this volume is the Rājanīti as handed down in Burma and Thailand. A version extant in Burma with 136 verses was translated by Gray (Gray 1886, pp. 119-141; see above, § 5). The text was printed in Rangoon in 1900 (R9a) and in 1926 (R9b). Three Burmese manuscripts are available in European libraries, viz. a manuscript in the Bibliothèque Nationale in Paris (R2; cf. Cabaton 1907-08, vol. 2, no. 711), a manuscript in the India Office Library (R1; listed in Oldenberg 1882, p. 122, no. 103; new cat. no. I.O. Pali 134, dated 1188 B.E./1826 A.D.), and a manuscript in the Bodleian Library in Oxford (Pe Maung Tin 1925, p. 147: MS. Burm. e 1; incomplete, with English translation). Further Burmese manuscripts are found in the National Library in Rangoon (R8def; Rājanīti pāḷi: Ms. 1410; Rājanīti-nissaya: Ms. 1008 and 2263; our microfilms are illegible, like those of Lokanīti etc., see above, § 11; cf. also Forchhammer 1880, p. XIII, and Duroiselle 1906, vol. 1, no. 906; one of the mss. is dated 1229 B.E./1867 A.D.; cf. Catalogue 1910, p. 112, no. 39). The manuscript in the Institute for Advanced Buddhistic Studies in Rangoon (R6; acc. no. 5915) is dated 1233 B.E. (1871 A.D.). This manuscript was collated by the first co-author during a visit to Burma in March 1976 (see below, § 75). Another Rājanīti manuscript is listed as part of the collection donated by the late U Po Thee to the Government of Burma and kept under the care of the Suvanna-bhumi Pariyatti Association in Thaton (Aung Thaw n.d., Appendix A no. 3). Four manuscripts are found in the Universities' Central Library of Rangoon; three of these are dated: 1135 B.E./1773 A.D., 1230 B.E./1868 A.D. and 1234 B.E./1872 A.D. See Takkasuīl n.d., no. 259, 597, 1083 and 1457; these manuscripts could not be inspected by us. Our edition of the text was, however, revised by using a manuscript in the private collection of Ko Win Maung in Mandalay which bears the date 1133 B.E./

1771 A.D. and which could be collated by the second co-author with kind permission of the owner (R7). Three mss. of Rājanīti exist in the Tonkvañ tuik monastery in Mandalay (R8abc). The four Rājanīti mss. in the collection of the Historical Commission in Rangoon could not be inspected. Two of them are dated 1159 B.E./1797 A.D. and 1232 B.E./1870 A.D. respectively (see Hist. Comm. II 1966, no. 53, 134, 179; Hist. Comm. I 1966, no. 18, listed without further details). As far as the aforementioned manuscripts of Rājanīti are concerned which we could not inspect personally, it is, of course, not certain that they present the text of the Rājanīti in Pāli, because the Cāṇa-kyarājanīti in Sanskrit is sometimes also named Rājanīti in Burmese tradition (see below, §§ 33 and 38).

§ 30. All manuscripts of the Rājanīti in Pāli, which we were in a position to inspect, viz. R12678ac, contain the text as well as a nissaya. The earlier nissaya found in most manuscripts is anonymous, but R8c presents a slightly different nissaya which was revised by the well-known Cakkindābhisiri (cf. above, § 17) in 1196 B.E./1834 A.D. In this manuscript, after the end of Rājanīti and its nissaya, twelve nīti stanzas in corrupt Pāli are added and followed by the title Rājamāyā. The concluding stanza with the name Cakkindābhisiri suggests that these verses were added by him.

§ 31. The Rājanīti was published in several Thai editions. The first Siamese edition was printed in R.S. 120 (1901 A.D.) by the Vajrinda Press, but we could not trace a copy in any library (see Dhani Nivat 1954, pp. 168 f.). For the present volume, two Thai editions were made use of. The first edition was published in Bangkok 2463 A.B., i.e. 1920 A.D. (R3, with variant readings evidently taken from another manuscript and referred to as R5). The text of this edition R3 largely agrees with the Burmese edition of 1900 (R9a), on which it seems to be based. The second Thai edition of Rājanīti was printed in 1966 along with Siamese interpretations (R4). According to the information provided by the editor himself, the edition of 1966 is the result of a careful comparison of the text originally transcribed by him from a manuscript in Cambodian script and edited in earlier prints, and of material from Ceylon and Burma

(see JSS 54, 1966, pp. 238 f.). The Burmese text mentioned here seems to be Gray's translation of the *nīti* works (Gray 1886) which was probably used for the Siamese translation, but it seems that neither Burmese Pāli texts nor the earlier Thai edition were compared by the editor. The Siamese translation of a much shorter version with only 118 verses (without the Pāli text, but translated from Pāli and with the remark *rājanītipakaraṇaṃ niṭṭhitaṃ* at the end) is printed as the third and last text in Lokanīti traibhāgay (see above, §§ 18, 24). Another short Pāli text named Rājanīti and known in Cambodia does not seem to be identical with the Rājanīti known in Burma and Thailand, as Sternbach has been able to point out (Sternbach 1969a, § 93). The Rājanīti in Pāli was beyond any doubt the most popular of the *nīti* texts in Thailand as well as in Cambodia, and it seems that its Burmese origin has been completely forgotten there. For its role in the Thai tradition, see Dhani Nivat 1954, p. 168. Sternbach has also contributed an enlightening study of the place of the Pāli Rājanīti in the history of political thinking in the whole of Southeast Asia (Sternbach 1973a). The Siamese poem entitled Rājanīti by the famous poet Sunthōn Phū (1786-1855) which seems to be lost (Notton 1959, p. 33), may also have been a translation or redaction of our Pāli work (cf. also Hundius 1976).

§ 32. From the last verse of the text we know that Rājanīti in Pāli was compiled by the court brahmins Anantañāṇa and Gaṇāmissa. This verse was not translated by Gray, but its contents underly a note to his translation (Gray 1886, p. 119, fn. 1). U Bo Kay, Archaeological Conservator in Pagan, has given us the information that a brahmin named Gaṇaimiśra is mentioned in an inscription at the Hti-hlaing-shin Pagoda (Thī³ lhuīṇ rhañ bhurā³) in Ava (cf. Duroiselle 1921, p. 164, inscription no. 1050). This inscription is dated 872 B.E. (1510 A.D.) and deals with the building of a palace at Ava by king Shwenankyawshin Narapati (1502-1527). The inscription was already edited by Emil Forchhammer (Forchhammer 1892, p. 371, inscription lines 68-69), but the reading of the relevant passage was supplemented by U Bo Kay. It reads: *(pati)ṭhāpaka amaññ hi so asyhañ nhañ Gaṇaimiśra hū so . . . puṇṇā nhañ pan laññ lha i.*

We can safely accept U Bo Kay's suggestion that this court-brahmin Gaṇaimiśra is nobody else but the second co-author or redactor of the Rājanīti. The name of this brahmin is spelt as *Gaṇāmissaka* in all editions and manuscripts of the text with the only exception of R6 where we read *Gaṇāmissaki*, but *Gaṇāmissaka* seems to be a misreading of *Gaṇāmisso ti*. Unfortunately, we could not find any further information on Anantañāṇa, but the text states that both Anantañāṇa and Gaṇāmissa together have compiled the work. We can now dismiss Gray's suggestion that the text originated from the tradition of the Manipuri brahmins (Gray 1886, p. VIII f.), but Sternbach's theory that the work was composed in the beginning of the 15th century (Sternbach 1973b, § 8.2.1) is rather close to the date suggested here. According to a reference mentioned by Gray which we could not check, Rājanīti along with Lokanīti is mentioned in an Arakanese chronicle in the context of an event which has taken place early in the 17th century (see above, § 16).

§ 33. A connection of Pāli Rājanīti with the Rājanīti texts brought from India to Burma during Bodawpaya's reign (Than Tun 1960, p. 139, no. 181) cannot be established, because the title Rājanīti could well refer here to one of the well-known Rājanītiśāstra versions in Sanskrit (cf. CNTT).

§ 34. Rājanīti pyui¹ is the title of an ancient Burmese poem of only 8 stanzas composed by Lakvaino²rathā Ū³ Ne (cf. Piṭ-sm 1801; edition: Ne 1963). In this work, the stanzas 47-54 of Rājanīti are rendered into Burmese verses.

6. *Sutavaḍḍhananīti, Paṇḍitālaṅkāranīti or Khyoñ³ kok nīti*

§ 35. Another nīti text in Pāli and handed down in Burma is the Sutavaḍḍhananīti. It was translated by Gray (Gray 1886, pp. 142-157; see above, § 5) who misspelt the title as Suttavaḍḍhananīti. The correct title was pointed out by the second co-author (Braun 1975, p. 60 note 59) who remarked that the translation of the title given by Gray (Gray 1886, p. 142, fn. 1), viz. 'Guide for the Advancement of Knowledge' is a translation of Suta-, not of Suttavaḍḍhananīti. This work has been correctly described by Sternbach as a comparatively recent collection which has mainly drawn from Buddhist canonical scriptures,

though at least two stanzas (Svn 52, 60) are borrowed from Sanskrit tradition (Sternbach 1969a, § 72). This work was composed by the Kyoñ³ kok charā to² Saddhammanandī (1098–1155 B.E./1736–1793 A.D.) and therefore was known as Kyoñ³ kok nīti (see Gray 1886, p. 142, fn. 1; Moñ Kraññ Rhañ 1973, p. 11). The third alternative title of this text is Paṇḍitālaṅkāranīti; we owe this information to U Maung Maung Tin, M.A., Mandalay (letter dated August 31, 1977) who traced a manuscript under this title in the Toṅkvañ tuik monastery in Mandalay. Another manuscript of the Paṇḍitālaṅkāranīti is listed in the catalogue of the Universities' Central Library in Rangoon (Takkasuil n.d., no. 2538); it is dated 1158 B.E./1796 A.D.

7. *Sīhalanīti*

§ 36. The Sīhalanīti is a Sanskrit nīti work known from two Burmese manuscripts only. It is the last text in the manuscript of nīti collections in the possession of the International Institute for Advanced Buddhistic Studies in Rangoon (acc. no. 5915). The text of the Sīhalanīti occupies 13 folios and it is dated 1233 B.E. (1871 A.D.; see below, § 75). The manuscript was first seen by Sternbach who, however, could not receive any explanation as to the contents of the work, but concluded from the title that it originated from Ceylon (Sternbach 1969a, § 73). It was not possible to photograph the text during a visit in the institute in 1973, but the text could be copied in transliteration. A second ms. could be traced in the Toṅkvañ tuik monastery in Mandalay in 1977; it bears the title Sīhalanīti at the beginning of the text and it ends with the colophon *Aññaraṣṭranītipakaranam niṣṭatam*, i.e. *Anyarāṣṭranītiprakaraṇam niṣṭhitam*. This ms. is dated 1196 B.E. (1834 A.D.). There is no doubt that the reference to a work called Takyvan³ nīti ('Island-nīti') or Anyaratṭhanīti (sic!) by Moñ Kraññ Rhañ (1973, p. 11) hints at the Sīhalanīti. The Sīhalanīti is one of the few Sanskrit works written in Burmese script (cf. above, § 3), and the 108 Sanskrit stanzas are accompanied by a nissaya. Undoubtedly this Sanskrit nīti work is of Ceylonese origin. The manuscripts were, however, not directly copied from an original text in Sinhalese script, but from other Burmese copies, and they are full of clerical errors. The exact

Ceylonese source has not yet been traced, but the work belongs to the same group of texts as the *Nītiśāstraviniścaya* from Sri Lanka (see Bechert 1980b). Further details and a list of the stanzas are to be found in Bechert 1980a.

8. *Lokasāra*

§ 37. Sternbach, in his studies of *nīti* literature, speaks of the *Lokasāra* as of 'a Pāli anthology of 55 wise sayings, probably from the fourteenth century' (Sternbach 1973b, § 56.2; cf. also 1973a, §§ 8.3.1–8.3.3; 1974b), but the editions quoted by Sternbach (Sternbach 1973a, § 8.3.3; 1973b, § 56.2; 1974b, § 8) do not contain a Pāli work, but a Burmese poem. This *Lokasāra pyui*¹ (*Piṭ-sm* 1732) or *Lokasāra pyui*¹ *chum*³ *ma cā* consists of 55 Burmese verses, and there is no doubt that it belongs to the tradition of the *nīti* literature attributed to *Cāṇakya*. Several of its verses have parallels in the Pāli *nīti* texts. The work has been published in a large number of editions and it was included in collections like the *Chay coṇ tvai* etc. (see above, § 9) and the *Chum*³ *ma cā poṇ*³ *khyup* (*Nan*³ *Ññvan*¹ *Chve* 1961, pp. 30–45). The earliest edition which we have seen is found in a volume published in 1875 which also contains the *Dhammanīti khyui*³ by *Cañ*¹ *pā charā to*² (see above, § 23). The edition by Yeo Wun Sin (Rangoon 1902) is accompanied by a detailed commentary and an introduction in English. Sternbach has studied the contents of *Lokasāra* as a source for political thought in Southeast Asia (Sternbach 1973a; 1974b) from an unpublished translation prepared by Daw Khin Khin Su (Khin Khin Su n.d.) and from the work by Yeo Wun Sin (Sternbach 1973a, § 8.3.3). The authorship of the *Lokasāra pyui*¹ is disputed; it is attributed to the *Kanto*² *mañ*³ *kyon*³ *charā to*², who was born in 850 B.E. (1488 A.D.), in the *Piṭ-sm* (1732), by Yeo Wun Sin (1902, p. I) as well as in other sources, e.g. in the ms. in the Universities' Central Library in Rangoon dated 1222 B.E., i.e. 1860 A.D. (*Takkasuil* n.d., no. 9), whereas it is presented as an anonymous work in the *Chay coṇ tvai* and in other similar collections. Lha Samin (1961, p. 10) mentions the *Kanto*² *mañ*³ *kyon*³ *charā to*² as the likely author, but he also refers to the possible authorship of a *Rakhuin charā to*². The

most detailed modern commentary was written by Mañ Suvaṇ (1955). The 'notes of translations' of Lokasāra by L.T. Ahson were not inspected by us (see Barnett 1913, col. 123). We do not know, whether the Lokasāra pyui¹ is an original collection of subhāṣitas drawn from earlier sources and translated by its authors, or a Burmese rendering of a lost Pāli work named Lokasāra, as one would expect from the parallel instances of Lokanīti pyui¹, Dhammanīti khyui³ and Rājanīti pyui¹.

9. Cāṇakyanīti

§ 38. The Pāli Cāṇakyanīti published in Burma does not seem to represent part of the traditional nīti literature in Pāli, but it is a rather recent adaptation of the Sanskrit Cāṇakyanītiśāstra version (see CNTT, I, pp. 160–205) for Burmese readers by providing a Pāli translation as pointed out by Sternbach (Sternbach 1969a, § 74; 1973b, § 57). This text was also printed in Thailand, but in the original Sanskrit with the title Cāṇakyaśatakam Rājanīti (published by the National Library in Bangkok 2515 A.B., i.e. 1972 A.D.; for earlier editions see Sternbach 1973b, § 65). The Cāṇakyanīti by Paṇḍita Thera is an exact translation of this Cāṇakyanītiśāstra into Pāli with a Burmese nissaya and a Burmese translation (Paṇḍita Thera 1955). Another Burmese translation of this Cāṇakya text is found in Sā Mrat 1954, pp. 1–34. We have been able to trace two editions and one manuscript of Cāṇakyanīti texts in Sanskrit printed or written in Burmese script. The earliest one is a work with the title Cāṇakyanīti-nissaya and printed in 1261 B.E./1899 A.D. It is one of the first Sanskrit texts to have been printed in Burmese characters. The only traceable copy of this Sanskrit text with nissaya is in the possession of U Bo Kay in Pagan; its title page is lost, but U Bo Kay has kindly provided the information that Dhanuphrū mrui¹ Jotikārāma tuik charā to² Kosallālaṅkāra was the translator or the editor. A second Burmese printed text of Cāṇakyanīti in Sanskrit, again with a nissaya, was lithographed in Mandalay in 1938 from a handwritten text by a Guṇālaṅkāra in a 'Shwe Gu Hall'. The manuscript which only provides the Sanskrit text belongs to the collections of the Staatsbibliothek Preussischer Kulturbesitz in Berlin and will be described in the third volume

of the Catalogue of Burmese manuscripts in German libraries. The Cāṇakyanīti kyaṃ³ by Ū³ Moṇ Krī³ (Moṇ Krī³ 1957) does not belong to this stream of tradition, but represents a modern compilation (see below, § 40). A more detailed study of these sources is highly desirable and will be provided by the present authors at a later occasion.

10. *Kāmandakīyanītisāra*

§ 39. The Kāmandakīyanītisāra, a well-known ancient Sanskrit nīti work (see Winternitz 1908-20, vol. 3, pp. 524-527), is listed in the famous inscription of 1442 A.D. from Pagan (cf. above, § 3) as Kāmantakī, and a Burmese version of this text is named Kāmandakī amhī in the same inscription. In Bode's study only the first of these references is given (Bode 1909, p. 107, no. 202); both references are found in a new examination of this list of texts by G.H. Luce and Tin Htway (1977, pp. 239 and 248, no. 204 and 291). We could not examine the copy of the Kāmandakī in the National Library of Rangoon dated 1115 B.E./1753 A.D. which originally belonged to the library of the Burmese kings (see Catalogue 1910, p. 78, no. 60), nor the manuscript of the Kāmantakīnīsāra (i.e. Kāmandakīyanītisāra) in the collection of the Historical Commission in Rangoon dated 1213 B.E./1851 A.D. (Hist. Comm. II, no. 201). In a manuscript of Kāmantakīnītisāra kyaṃ³ in the possession of U Pinnyazawta (Paññājota) in the Taunglaylone monastery in Amarapura, the first stanza of the Sanskrit text is translated into Pāli, but the remaining part of the work into Burmese prose only without the original text. According to information provided by U Maung Maung Tin, M.A., Mandalay, this Burmese translation was composed by a minister of a king named Rakkhindra mahārāja in 963 B.E./1601 A.D., but we could not verify this information (cf. note in the Burmese newspaper Hamsāvatī, Mandalay, of January 9, 1977).

11. *Other nīti works*

§ 40. U Budh alias Cakkindābhisiri (cf. above, § 17) composed a work called Gihivinayasaṅgahanīti in 1192 B.E./1830 A.D. in Pāli verses along with his own nissaya (edited in Gīhivinayasaṅgahanīti kyaṃ³, printed in Haṁsāta 1904; an earlier edition is

quoted under the title *Gīhivinaya kyam³ cā* in Whitbread 1969, p. 42 and in Barnett 1913, col. 45 f.). The *Gihivinayasaṅgahanīti laṅkā* and the *Gihivinayasaṅgahanīti chum³ ma cā* were composed by the same author according to information provided by Daw Tin Tin Myint; both are mentioned by Moñ Kraññ Rhañ (1973, p. 10) without any details. The titles are customarily spelt with *ī* instead of *i* (*Gīhivinayasaṅgahanīti* etc.) in Burma. Laytī Paṇḍita Ū³ Moñ Krī³ (1886–1939 A.D.) composed several *nīti* works in Pāli and Burmese which are listed in our bibliography under the name of the author, Moñ Krī³, but we do not propose here to deal with these modern compilations. After Laytī Paṇḍita, a number of other Burmese authors also applied titles like Pī Mui³ Nañ³ *nīti* (see Pī Mui³ Nañ³ n.d.), *Mrañ chve nīti*, *Ñāṇissaranīti* (cf. Moñ Kraññ Rhañ 1973, pp. 13f.), *Manunīti* and *Navaratnīti* (see So² Jañ 1969, pp. 19–64 and 148–172) to their works; these works are written partly in Pāli, partly in Burmese.

§ 41. We have not been able to trace other *nīti* works in Burmese tradition, but there is a rather large number of related texts in the national languages of Thailand, Laos and Cambodia. For details on the gnostic and didactic literature in Siamese language see Gerini 1904; Dhani Nivat 1959, pp. 160f. and 171 ff.; Wenk 1965; Sternbach 1969a, §§ 81–86; 1973b, §§ 58–63; Wenk 1977. In the rich literary heritage of Northern Thai and Lao culture which is still largely unknown to Western scholars we find several other *subhāṣita* collections and *nīti* works, but the information evaluated so far is too preliminary to be presented here in detail (see Sternbach 1969a, §§ 94 f.). In some cases the available information suggests that the texts are bilingual, i.e. in Pāli and vernacular language, but we have not been able to confirm this suggestion. One book must be mentioned, however, viz. the *Rājasavaṇī* or *Nītisata* (read: *Nītisattha*) *Rājasavaṇī* which is a long work on politics. The *Rājasavaṇī* has been described and analyzed by Finot from a manuscript found in Vientiane (Finot 1917, pp. 140–146). For Cambodia, see Bernard-Thierry 1966; Sternbach 1969a, §§ 88–93; 1973b, §§ 66–69.

II. Textual problems

1. *Dhammanīti, Lokanīti, Mahārahanīti*a) *Mutual relationship of Dhammanīti, Lokanīti and Mahārahanīti*

§ 42. Whereas in its material Rājanīti is rather independent from the other texts edited here, Lokanīti, Dhammanīti and Mahārahanīti contain a considerable number of similar and identical verses to such a degree that a close historical relationship of these texts is suggested by this fact alone. The correspondences are shown in the concordances 1-3 appended to this volume (below, pp. 163-184).

§ 43. This close affinity of the three texts is especially apparent in one verse, viz. Dhñ 106/Ln 162/Mhn 159. It is rendered from a Sanskrit stanza with āryā metre into a Pāli śloka stanza with exactly the same wording in all three collections.

§ 44. The relationship between Dhammanīti and Mahārahanīti is a particularly close one: 216 of the stanzas of Mahārahanīti are identical with or very similar to verses of Dhammanīti. In many instances, verses are also grouped together in the same way in both texts, e.g. Dhñ 14-15 = Mhn 10-11, Dhñ 36-37 = Mhn 24-25, Dhñ 38-43 = Mhn 34-39, Dhñ 46-48 = Mhn 53-55, Dhñ 123-128 = Mhn 129-134, Dhñ 272-282 = Mhn 164-174 etc. In some cases, whole chapters of Dhammanīti consist largely of verses appearing together in groups in Mahārahanīti (see Braun 1975, p. 31 and concordances 1 and 2, below, pp. 163-177). In three cases, there is an identical sequence of a verse derived from a Sanskrit source and the following verse derived from a Pāli source in both works: Dhñ 167-168 = Mhn 200-201, Dhñ 202-203 = Mhn 245-246 and Dhñ 205-206 = Mhn 252-253. Since the systematical arrangement of the verses in the Mahārahanīti shows considerable improvement compared with that in Dhammanīti, and since the author of Mahārahanīti has clearly improved the 'Pālization' of verses translated from Sanskrit compared to the still much more 'Sanskritic' language as found in Dhammanīti, we can safely assume that Mahārahanīti is the later work and that its author has heavily borrowed from Dhammanīti (cf. also above, §§ 21 and 26).

§ 45. Dhammanīti has far fewer groups of verses in common with Lokanīti and these groups moreover are never more than of two verses, e.g. Dhn 12-13 = Ln 147/146 (= Mhn 13-14), Dhn 14-15 = Ln 10-11, Dhn 16-17 = Ln 3-4, Dhn 81-82 = Ln 113-114 (= Mhn 70/69), Dhn 138-139 = Ln 34/33, Dhn 157-158/159 = Ln 107/106, Dhn 297-298 = Ln 136/135. Further details are discussed by Braun 1975, pp. 32-34, but we are far less definite now with regard to some of the conclusions drawn there.

§ 46. 49 verses are found in all three texts. Whereas 168 verses are common to both Dhammanīti and Mahārahanīti only, and 67 verses are common to both Dhammanīti and Lokanīti, Mahārahanīti excluded, there are only 4 verses identical in Mahārahanīti and Lokanīti, Dhammanīti excluded (Ln 2/Mhn 4, Ln 58/Mhn 74, Ln 122/Mhn 178, Ln 130/Mhn 186). From this constellation one could conclude that the compilers of Mahārahanīti and Lokanīti, without knowing the other's work, made use of the Dhammanīti collection where they incorporated the same verses in their own work, as seen in the concordance, appendix. The fact that there are also two verse couples which can only be found in Lokanīti and in Mahārahanīti (Ln 130-131 = Mhn 186-187, and Ln 132-133 = Mhn 226-227, but in Dhn stanzas 220 and 94) may then be explained by the assumption that the compilers of these two works used a still unknown or lost Sanskrit source where these verses are grouped together in the same way (for details see Braun 1975, p.34; cf. also below, § 52).

b) *Sources and parallels in other works*

§ 47. The two main literary traditions from which the compilers of the Pāli nīti literature have drawn their material are the nīti literature in Sanskrit and earlier Pāli works. In the latter case, it is possible to establish the relevant Pāli works as more or less direct sources (cf. below, §§ 53 f.). In the case of the stanzas derived from Sanskrit sources, however, the present state of our knowledge of the migration of such nīti verses does not allow to clearly determine the sources in the strict sense of the word in most cases. We do not yet exactly know which particular collections of Sanskrit subhāṣitas or other nīti works our compilers have drawn from, though we can form a general idea as to the

nature of the source material which was used by the authors by tracing the parallel stanzas in our texts and in Sanskrit works. In most cases the Pāli stanzas are more or less exactly translated from the Sanskrit subhāṣita. Such subhāṣitas are not, however, necessarily borrowed from Sanskrit literary sources directly. We know that oral tradition has always played a great role in handing down such verses. For these reasons, the terms 'source' and 'source references' are to be understood in an extensive meaning, if used in the following paragraphs.

§ 48. In the present volume, source or rather more or less exact parallels from Sanskrit or from early Pāli works have been traced for 257 of the 411, i.e. for 62% of the gnomic verses of Dhammanīti (stanza 4–414), for 150, i.e. 60% of the 251 gnomic verses of Mahārahanīti (verse 4–254) and for 98, i.e. 59% of the 166 verses of Lokanīti (without the introductory verse). The percentage of traced Sanskrit 'sources' is highest for Lokanīti (70 verses, i.e. 42%) but considerably lower for Mahārahanīti (92 verses, i.e. 36.5%) and for Dhammanīti (127 verses, i.e. 31%).

§ 49. The Sanskrit origin of many of the stanzas in the Pāli nīti works has been realized by scholars already at an early date. Temple remarks that Lokanīti 'was written originally (date unknown) in Sanskrit (? Pāli) by the Pōngnā (Brahman) Sānnēkgyaw (Burmese name) [phonetical rendering of Cāṇakyo] . . .' (Temple 1878, p. 239 and above, § 5). Gray states in his introduction and in the notes of his translation of the nīti texts that a large number of the verses go back to Sanskrit sources. As can be seen from the concordance of Sternbach's 'The Hitopadeśa and its Sources' (1960), J. Gray's identifications (totalling 22 verses) chiefly refer to verses found in the Hitopadeśa as edited by F. Johnson (HJ). Others have been traced to the Mahābhārata, the Manusmṛti, the Pañcatantra, and the various Cāṇakya versions. Many of Gray's references are, however, concerned with a similar topic only, and thus they refer neither to sources nor to parallels in the strict sense of the word. After Böhtlingk's 'Indische Sprüche' (IS) was published, a considerable amount of Sanskrit parallels has been traced by Teza and by Pavolini. In his essay on Lokanīti Teza contributed Sanskrit 'sources' for seven stanzas (Teza

1879b), of which six occur in Dhammanīti as well. Pavolini in his contribution on Dhammanīti listed Sanskrit 'sources' for 75 verses (Pavolini 1907). Finally, Sternbach's detailed study on the Lokanīti (Sternbach 1963a) and its sources should be mentioned in this context.

§ 50. The largest number of traced Sanskrit sources or parallels is found in the various collections of subhāṣitas attributed to Cāṇakya which are now available in the comprehensive work by Sternbach (CNTT). For 104 stanzas (93 of Dhammanīti including verses found in one or both of the other two works, 6 additional verses in Mahārahanīti and 5 additional verses in Lokanīti) Sanskrit parallels are traceable in Cāṇakya versions. Many of these verses are also found in other works of didactic and gnomic literature. The same applies to the parallels found in other Sanskrit works. It may be sufficient to mention here as examples that out of the 42 stanzas common to our three nīti texts and Hitopadeśa, 33 can also be traced in Cāṇakya collections, and that out of 33 relevant Pañcatantra stanzas 25 are found in Cāṇakya texts as well. One stanza is derived from a Buddhist Sanskrit work, viz. Dhṇ 97 from Buddhacarita 4.64. More details concerning probable relationship between the nīti texts and particular Sanskrit texts are given in Braun 1975, pp. 37–42. It is, however, difficult to arrive at stringent conclusions with the available material for many of the problems discussed there, so that we decided to include only a few relevant remarks here (§ 51).

§ 51. For an examination of the source relations, the study of similarities in the arrangement of the stanzas again serves a useful purpose. Unfortunately, the number of such similarities is rather limited in our material. The relevant verse groups are:

1. CV 1.8–1.9 = Mhn 69–70 (Dhn 82/81, Ln 114/113);
2. Cv 1.9–1.10 = Mhn 69–70 (Dhn 82/81, Ln 114/113);
Cv 1.7–1.8 = Mhn 76–77 (Dhn 208/86, Ln 156/159);
3. CN 29–30 = Mhn 76–77 (Dhn 208/86, Ln 156/159);
CN 34–35 = Dhn 81–82, Ln 113–114 (Mhn 70/69);
4. CS 2.6–2.7 = Dhn 226–227 (Ln 60/76, Mhn 149/-);
CS 2.61–2.62 = Mhn 215–216 (Dhn 156/200);

5. CR (2.16) 2.18-2.19 = Mhn (148) 149-150 (Dhn 226/-, Ln 60/-);
6. Vyās 46-47 and Vyās (C) 42-43 = Dhn 115-116 (Ln -/31, Mhn 121/-);
Vyās 60/62 and Vyās (C) 56/58 = Dhn 33-34 (Ln 29/-, Mhn -/18);
Vyās 87-88 and Vyās (C) 92a-93 = Mhn 218/217 (Dhn 241/375);
7. SRH 26.1-26.2 = Dhn 34/33 (Ln -/29), Mhn 18/-).

These correspondences are, however, not sufficient to establish direct source relations between the respective Cāṇakya collections and the three Pāli nīti texts, because it is well known that subhāṣitas are often memorized in couples and thus may have been borrowed from unknown intermediate sources or from oral tradition. The observation of the pairs of stanzas, however, suggests a close historical relation of our material with the Cāṇakya tradition which is also hinted at by the Burmese reference to Cāṇakya as the author of the Lokanīti as related by Temple (see above, §§ 5 and 16). Viewing the above-quoted correspondences no. 6-7 we may furthermore assume that a close textual connection of the three nīti texts exists with a group of mutually related texts comprising the Subhāṣitaratna-hāra (SRH) and the two versions of the Vyāsaśubhāṣitaśaṅgraha or Vyāsakāra (Vyās). Judging from the contents of these works, we may describe them as belonging to the group of Cāṇakya versions though they are not attributed to Cāṇakya. Pāli translations of about one third of the verses in the Vyāsaśubhāṣitaśaṅgraha and Vyāsakāra are found in our three texts. In view of the close cultural relations between Ceylon and Burma during the period in question, it is highly probable that the Burmese authors have borrowed from the Ceylonese version of this text, viz. the Vyāsakāra (Vyās [C]). The date of this work remains controversial; it was compiled before the first half of the 14th century according to Sternbach (see Vyās, introduction, § 11; Sternbach 1967-68, pp. 648 f.), but after 1363 and before the end of the 15th century according to the first co-author of the present volume (Bechert 1964, §§ 279-287) who still upholds

his opinion in this respect (cf. JAOS 91, 1971, p. 313, col. 1). If the latter dating is correct, we may deduce from it a tentative date for the Dhammanīti, viz. between 1363 and the second half of the 15th century (see above, § 21).

§ 52. In spite of the large amount of material which could be used for searching for sources and parallels (see above, bibliography, pp. XXIX-XXXIII), a considerable number of our nīti verses could not be traced in any earlier source. Most of these verses may be described as translations from Sanskrit sources for stylistic and other reasons. Thus it seems that the compilers of the three Pāli nīti texts have had access to sources which still remain unknown and which most probably are lost. A similar assumption was arrived at for different reasons above, § 46.

§ 53. In Dhammanīti, 128 (i.e. 31%) of the verses can be identified as borrowings from the canonical and post-canonical Pāli literature. For Mahārahanīti and Lokanīti, the number is 57 (i.e. 23%) and 28 (i.e. 17%) respectively. The position as to the determination of the sources is far clearer for these original Pāli verses than in the case of stanzas translated from Sanskrit. We can assume that the Pāli works known to us have served as the direct source for the compiler of the first Pāli nīti work, i.e. Dhammanīti. In the later works, however, material also found in Dhammanīti generally seems to have been borrowed from the Dhammanīti and not from the original Pāli sources. The text of these Pāli verses is reproduced in the nīti works without alteration in most instances. The considerable number of minor variations and clerical errors may be explained by the fact that the tradition was no longer subject to the supervision regularly exercised over the handing down of the text of the tipīṭaka and the aṭṭhakathā literature by the monastic communities, once a stanza was included in the nīti literature.

§ 54. Already Gray (Gray 1886, pp. 175-178) traced eight Dhammapada verses in Dhammanīti (Dhn 61, 135, 150, 178, 358, 377, 409, 410). Pavolini supplemented this observation by the discovery (Pavolini 1907, pp. 615f.) that in the chapters *rājadhhammo* (266-287) and *upasevako* (288-323) of Dhammanīti many Jātaka verses are found. The Jātakas contribute by far the largest share amongst the verses with Pāli sources (for details see

Braun 1975, pp. 42 ff.). Many Jātaka verses do not show their origin from a Buddhist work at first glance. They deal with 'mundane matters' and thus suit the intention of the compilers to create a nīti work for the use of laymen (cf. also below, § 60).

c) *Language*

§ 55. The three texts contain a large number of peculiar forms which are not in accordance with the phonology and grammar of 'classical' Pāli. Most of these particularities must nevertheless have been part of the text from the very beginning, since they are directly derived from the source. Thus, a reconstruction of a 'basic text' can only aim at removing the mistakes caused by frequent copying of the text without, however, removing its special characteristics such as Sanskritisms, e.g. putra (Dhn 18, 19) satru (Dhn 21, 237), nitya (Dhn 34, 329), ālasya (Dhn 228), vidyā (Dhn 20), ākhyāti (Mhn 220).

§ 56. On a closer examination it can be noted that some verses reproduce the Sanskrit model faithfully, while others vary considerably from it, sometimes due to the use of a different metre. The bulk of the verses varies from the original in different degrees by changes in one or in several pādas. Mahārahanīti has the largest share of verses where the source is reproduced correctly, and the smallest number of those that show a great difference from the original. It seems, that the compiler of Dhammanīti purposely differed from the Sanskrit original in some cases, e.g. Dhn 98/Mhn 143, Dhn 240/Mhn 181, Dhn 24/Mhn 222, Dhn 354/Mhn 239, Dhn 362/Mhn 17, Dhn 363/Mhn 184 and Dhn 368/Mhn 188 (cf. also Braun 1975, pp. 45-50).

§ 57. For a detailed discussion of the methods of translation of the Sanskrit sources into Pāli as well as of the unequal quality of the textual tradition of the three works in question, readers are referred to Braun 1975, pp. 47-50).

§ 58. For the translators, the need of following the rules of metrics on the one hand and the difference between Sanskrit and Pāli grammar on the other hand has posed a number of difficult problems, e.g. the different endings of the feminine instrumental singular -ayā and -āya respectively (Dhn 91/Ln 124/Mhn 193; Rn 43), the use of svarabhakti forms in Pāli etc.

d) *Metre*

§ 59. Metrical irregularities as found in a number of stanzas are due to the problems with which the translators of the original Sanskrit verses were faced. For a more detailed discussion and a concordance of the metres see Braun 1975, pp. 51–54.

e) *Contents*

§ 60. The *nīti* literature belongs to the ‘mundane’ sphere of life and education as opposed to the ‘supra-mundane’ (*lokuttara*) sphere represented by the Buddhist *sāsana*. It served as educational literature for the layman’s behaviour in secular affairs. Therefore, the tradition of *nīti* has played an essential part in the political thought of Burma as it has in mediaeval Ceylon (see Geiger 1960, §§ 111, 126, 148; 1973, pp. 422–425; Bechert 1970, pp. 766f.). Thus it is not surprising that Buddhist thought is not a major factor in the contents of our three collections. Because of the Indian origin of many of the stanzas, the influence of Hinduistic lore in some of the stanzas is to be expected, but the number of instances where such specifically Hinduistic ideas are preserved is rather limited either. From the Buddhist *Jātaka* literature the compilers selected such material which could serve the purpose of secular education (cf. above § 54).

§ 61. Only a few verses show that the three collections were made for a Buddhist audience: the *Buddha* is mentioned in *Dhammanīti* 224, 391, and also as *jina* in verse 12; *Mahārahanīti* mentions him only once in the verse 13 (Dhn 12). *Nibbāna* is spoken of only in the verses Dhn 44/Mhn 48, Dhn 107/Mhn 160, Dhn 155, 358, and Dhn 16/Ln 3. In the last mentioned verse the insertion of this reference to Buddhist thought by using the word *nibbāna* causes a hypermetrical *pāda* (see below pp. 4, 72). The word *paṇḍita* (‘wise man’), however, is found in more than 50 verses; it always refers to a person skilled in secular affairs. Stanza Dhn 156 is remarkable, because the Pāli translator has replaced the caste-conscious point of view of the Sanskrit source by a liberal attitude towards social status.

2. *Rājanīti*

§ 62. The *Rājanīti* deals only with a single topic: the right

conduct of a king. This is one of the chief points of difference to the other texts edited here, each of which treats different topics in individual chapters. As a further peculiarity Rājanīti has only three verses in common with the other nīti works (Rn 58, 60 = Dhn 197, 196, source still unknown; Rn 101 = Dhn 215/Mhn 232/Ln 86, Sanskrit source), so that one can regard it as a basically independent compilation. Finally, it is the only work of which the names of the compilers are known to us (see above, § 32).

§ 63. The original version of Rājanīti is found in the manuscripts R67 with 134 verses. The manuscripts R12 and the editions R349ab have 22 and 21 additional verses respectively. This difference is due to the fact that the complete Dhammanīti chapter *rājadhammo* (Dhn 266-287) has been added to the Rājanīti collection at an unknown date: in R12 this chapter is added directly after the final couple of verses (133-134), in R349ab it is inserted after the verse 132, so that the two final verses follow the Dhammanīti chapter.

§ 64. Out of the 131 verses (the first verse and the last two ones are apparently written by the compilers) 83, i.e. 63%, can be identified as translations from Sanskrit sources. The bulk of these, viz. 41, originates from Varāhamihira's *Yogayātrā*, which deals with the omens a king should carefully examine before he starts for his campaign (*yātrā*) against an enemy. This text is also listed (as no. 234, spelt *yoyatrā* with no. 235: *yoyatrā tīgā* = *yogayātrā tīkā*, and no. 292: *yoyātrā amhī* = *yogayātrā nissaya*) in the inscription of Pagan of 1442, mentioned above, § 39 (see Luce et al. 1977, pp. 242 and 248, nos. 234, 235 and 292, and Bode 1909, pp. 108f.). The fact that it is a direct source of our text is confirmed by the observation that the verses are taken over in groups, e.g. Rājanīti 29-30, 32-36 is *Yogayātrā* 2.10-2.14, Rājanīti 76-90 is *Yogayātrā* 2.17-19, 2.27-30, 2.20-21, 2.31-36; Rājanīti 109-110, 113-119 is *Yogayātrā* 1.8-11, 1.13, 1.16-21. The translator uses the śloka metre throughout, so that the partly rather complicated metres of the Sanskrit original forced him to make two or sometimes three Pāli ślokas out of one Sanskrit verse which cannot always at once be recognized as the source for the translation.

§ 65. A number of the other verses are adapted from Cāṇakya versions: The verses 2, 4-18, 20 are based on the Cāṇakyaśārasaṅgraha (CS) verses 1.52-1.74 with a few omissions and in a slightly divergent order; the verses 47-54 are translated from the verses 6.14-6.21 as found in Cāṇakyanītidarpaṇa or Vṛddhacāṇakya (textus ornatior version, CV) and (without verse 54) in Vṛddhacāṇakya (textus simplicior version, Cv) 5.3-5.9, in Cāṇakyaśārasaṅgraha (CS) 2.21-2.27, and also in Cāṇakyanītiśāstra (CN) 64-70 in a slightly divergent order. These Rājanīti verses can also be found in Sīhalanīti (Shn) 27-34 (see above, § 36) and in the Ceylonese Sanskrit work Nītiśāstraviniścaya (Nśv) 67-74 (see above, § 36). The sequence Rājanīti 5-9 corresponds to the verses 75-79 of Nītiśāstraviniścaya, the sequence Rājanīti 26-28 is found again in Kāmandakīyanītiśāra (KN) 48.1-3. Finally, the verses 9.303-307, 309, 311 of Manusmṛti (Mn) appear as verses 38, 40-42, 44-46 in Rājanīti.

§ 66. It seems that all Rājanīti verses are direct translations from Sanskrit and that the compilers transposed the text without consideration for the occurrence of the equivalent Pāli words in the canonical or post-canonical language so that we meet with an unusual vocabulary which was subject to mutilation by the copyists. This is amply demonstrated by the necessity of many conjectural readings in the 20 initial verses which could only be restored with the help of the Sanskrit sources.

§ 67. Rājanīti does not show a high standard of correctness in metre. The compilers throughout used the śloka metre but they tolerated many non-metrical passages in their text.

III. *Material used for the constitution of the text*

1. *Dhammanīti*

§ 68. The constitution of the text is based on the Burmese editions D1 (1883), D2 (1884), and D3 (1928). The Thai edition D4 is nothing but a transliteration from the Burmese editions (cf. above, § 24). The variant readings of D6a-d have not been listed because the text in these mss. is not essentially different

from the text found in the Burmese editions, which are based on these mss. and because the microfilms which we had at our disposal are partly illegible (see above, § 20). The mss. D5, D7a-8b which we could see only after the establishment of the text belong to the same stream of tradition.

2. *Lokaṇṭi*

§ 69. The constitution of the text is based on the palm-leaf ms. L6a (description below, § 70) and on the editions Llab, L2s, L3ce, L4abc, L5b. The other editions and mss. have only been collated where important information on particular passages could be expected.

§ 70. L6a: *Lokaṇṭi* with nissaya, cat. no. I.O. Pali 133, IOL, London. Palm-leaf ms. in European paper box; 29 leaves. *ka-ga* (27 leaves) and 2 blank leaves sewn together with the last leaf *ga* (27), one of these being a discarded duplicate of leaf *ke*. On the right lower corner and on the recto side of each leaf except the last two ones the current number in Arabic numbers is scratched in. The leaf *kā* with the number 2 is doubled so that the correct sequence of the leaves is 1-3-4. The first 3 leaves have sewing holes, some of them contain parts of thread. Size of the leaves: 50,9 × 6,3 cm. Size of the written part of the leaves *ka* verso, *kā* recto, *khā*³ verso and *ga* recto: 14,5 × 5,7 cm; of the leaves *kā* verso to *khā*³ recto: 41-42 × 5,2-5,8 cm. The ms. has two punch holes. The text is written in 9 lines up to leaf *kho*, from *kho*² recto to *kham* recto in 10 lines, from *kham* verso to *khā*³ verso in 11 lines; the leaf *ga* has 10 lines again. The script is clear and easily legible. The first blank leaf bears the titles 'Lauga-Needi' (in Roman script) and *lokaṇṭi* (in Burmese script), the old catalogue no. '3448 Pt I' written with pencil and '3448' with black ink, and the new one, written with red ink. The text starts with the usual formula *namo tassa* etc. Like the *Rājanṭi* ms. R1 this ms. bears notes in English on the left margin of nearly each leaf and a considerable number of corrections in Burmese script in the nissaya and partly on the right margin, both written with black ink. The English notes describe in one short phrase the contents of the verses such as 'the great benefits owned from this book' (*kā* recto), 'advantages of the heart (?)

learning' (*kā* verso), '5 objects gradually to be obtained. . .' (*ki* recto). The script of these phrases is sometimes hardly legible. There is neither information on the scribe, the donor or owner nor on the date. But below, on the right margin of leaf *ga* recto (27) there is written with black ink 'Rangoon September 2nd 1834'. The insertions with black ink in both mss. L6a and R1 are written by the same scribe. An additional leaf, slightly different in size and shape and written by a different scribe seems to be a fragment from a Burmese historical text. The paper box contains a label of the India Office Library with library data. The nissaya found in this manuscript is different from the well-known nissaya composed by Cakkindābhisiri, but it is identical with the nissaya in the edition L3a and in the manuscript L6b which is dated 1181 B.E./1819 A.D. (cf. above, § 17).

3. *Mahārahanīti*

§ 71. The constitution of the text is based on the two editions M1 (1915) and M2 (1929). The ms. M3 which could be studied only at the latest stages of our work does not offer essential variants. For the difficulty in reading the microfilm of M45 see above, § 25 (cf. also §§ 11 and 20).

4. *Rājanīti*

§ 72. For the constitution of the text the palm-leaf mss. R1, R2, R6, R7 (descriptions below, §§ 73-76) and the editions R3, R4, R5 and R9a have been used. The palm-leaf mss. R8a-f and the edition R9b which could be studied only at the latest stages of our work do not present essential variants. For the other mss., see above, § 29.

§ 73. R1: *Rājanīti* with nissaya, cat. no. I.O. Pali 134, IOL, London. Palm-leaf ms. in European paper box. 34 leaves: *ka-gu* (30 leaves) and 4 blank leaves. The first blank leaf is slightly damaged and towards the end some leaves are spotted. On the right lower corner and the recto side of each leaf the current number in Arabic numbers is scratched in. Size of the leaves: 48,9 × 5,5 cm; size of the written part of the leaves *ka* verso, *kā* recto and *gū* recto: 15,5 × 5 cm; of the leaves *kā* verso to *gu* verso: 40,7-41,2 × 5 cm. The manuscript is gilded and in the

middle red painted and it has two punch holes. The text is written in 8 lines and the script is clear and easily legible. The first blank leaf bears the title 'Yazaneedi' written with black ink and the former catalogue no. '3448 no. 2' written with pencil and the Burmese title *rājanīdhi* scratched in. This title is also scratched in on the verso side of the last blank leaf (34), and on the right upper corner the former catalogue no. '3448' is written with black ink. Like in L6a notes in English are written on the left margin of each leaf and a large number of corrections in Burmese in the nissaya text itself and on the right margin, both written with black ink. In these notes the contents of nearly each verse is given such as 'qualities of a Door keeper' (*kī* recto), 'qualities of a General' (*kī* verso) and even personal comments such as 'King's tooth brush – nonsense' (*khī* verso). From *gu* recto to the middle of *gu* verso the scribe has erroneously repeated the text and put it into brackets. These lines have additionally been cancelled by strokes of ink. On the right margin of *gū* recto the note 'Rangoon July 26th 1834' is written with black ink. The text begins on leaf *ka* verso with the formula *saddhā bhavantu jinasakkā varābhivuddhiyo*. On the right side the English transcription of a nissaya to this formula is written with black ink in three lines. It is partly difficult to read. The insertions with black ink in R1 and L6a are written by the same person. After the nissaya of the concluding verse 134 of the original text (*gā* recto) the *rājadhammo*-chapter of Dhammanīti (Dhn 226–287) is added (cf. above, § 63). The ms. is dated 1188 B.E./1826 A.D. The paper box contains a label of the India Office Library with library data.

§ 74. R2: Microfilm and photographs of Rājanīti with nissaya, cat. no. Pali M. 711, BN, Paris. Palm-leaf ms.; 27 leaves: *ññā-to*² (22 leaves) and 5 blank leaves (3 at the beginning and 2 at the end). On the first blank leaf is written *rājanīdi* (hardly legible) and below *aca pallaṇ*. In the space between the words *pallaṇ* and *pok* is the right punch hole. The Burmese text above it is covered by the string drawn through the two punch holes. In the right upper corner is written 'Pali M. 711'. On the last blank leaf one finds the Burmese words *achum*³ *pallaṇ*. The text starts with the usual formula *namo tassa* etc. and with *siddhā bhavantu jinasakkā*

varā vujjhayo. Below the first foliation number is written (presumably with ink) *rājanīdhī*. The script is easily legible and written in 8 lines (leaf *to*² 7 lines). There is no margin title and no hint to the former owner or donor. As in R1 the *rājadhammo*-chapter of Dhammanīti (Dhn 266–287) is added after the nissaya of verse 134 (cf. above, § 63). The ms. is dated 1217 B.E./1855 A.D.

§ 75. R6: Rājanīti with nissaya, accession no. 5915, IIABS, Rangoon. Palm-leaf ms.; 20 leaves: *ka-khai*, alternative pagination *tu-to*² (?). This ms. forms part of a larger collection of texts including nīti texts, viz. Rājanīti, Dhammanīti and Lokanīti (*kho-tai*), Mahārahanīti (*to-dho*), and Sīhalanīti (*dho*²-*dham*). The Rājanīti section is dated 1233 B.E./1871 A.D. and like R7 it presents the original text of 134 verses without the *rājadhammo*-chapter of Dhammanīti (Dhn 266–287). See also above, § 29.

§ 76. R7: Rājanīti with nissaya, in possession of Ko Win Maung, Tampawaddy, Mandalay. Palm-leaf ms.; 29 leaves: *ka-ga* (26 leaves) and 3 blank leaves bound together. Size of the leaves: 49,6 × 5,3–5,6 cm; size of the written part of the leaves *ka* verso and *kā* recto 16–17 × 5,3 cm, *gā* recto 25 × 5,3 cm, *kā* verso to *ga* verso 40,5 × 5,3 cm. The first leaf (recto) bears a paper label with the no. '143' and the title *rājanīti* (written with pencil). The third leaf (verso) is defective and has the words *rājanīti kyam*³ scratched in. In the middle of the recto side of *ka* one finds the sentence *Kui Paduma cā prok lyhañ ma thim* [i.e. *thim*³] *sā thup lyhañ svañ* [i.e. *sva*³] *kra bha* [read *pā*]. On the recto side of each leaf except the leaves *ko*² and *ga* the margin title *rājanīti* is scratched in. The leaf *ko*² is slightly different in colour and script and is obviously to replace a defective or lost one. The script is easily legible and the text starts with the usual formula *namo tassa* etc. The ms. has two punch holes and is dated 1133 B.E./1771 A.D. Like R6 it gives the original text of 134 verses without the *rājadhammo*-chapter of Dhammanīti (Dhn 266–287).

IV. *Methods adopted in the editing and presentation of the text*

§ 77. It has been shown that the Pāli nīti texts presented here are not independent works, 'ethical poems' of Burmese authors (Bode 1909, p. 95) in a language determined by the stock of words in the canonical and post-canonical Pāli texts and ruled by the laws of Pāli grammar, but that they are merely compilations of verses derived from other Pāli sources, or adapted from Sanskrit sources. A critical edition of these Pāli texts can therefore only aim at the removal of the numerous clerical errors and the improvement of passages which can be restored with the help of known sources. Faults in style, syntax, and grammar that may go back to the original compiler have to be left untouched. They could be recognized, either because they go directly back to the sources like the Sanskritisms, or because they are connected with attempts to imitate the source in spite of metrical difficulties.

§ 78. L. Sternbach's classification of critical comments on sources and variant readings as used in CNTT, vol. II (= Cr) has been found to be best suited for this kind of texts. It has been slightly changed for the texts treated here.

The subdivisions of the critical notes have the following significations:

- (1) Parallels to verses or parts of verses in the other Pāli nīti texts or in the same text. Numbering of verses in editions if at variance with the present text. As to Lokanīti, some editions have 167 (L1b2abcefgi-mp-x, L4e) or 168 verses (L2dho), by dividing one stanza into two. Some editions take a group of stanzas as one verse and thus count 159 (L3a), 164 (L4a), 165 (L4b), and 166 (L4c) verses. The editions L3b-e and L4d count the verses chapter-wise. In the editions L2a-mo-ru $\bar{U}^3$ Budh's alias Cakkindābhisiri's Pāli epilogue to his nissaya is added as verse 168 or 169 respectively. L4f gives no number or that of Ln (TS). The variants of numbering the verses in Lokanīti editions are too ample and therefore cannot be quoted in this section.
- (2) Pāli sources: Besides the editions of the Pali Text Society the Burmese Chatṭhasaṅgāyana edition of the Pāli canon

has been consulted, because it frequently contains the readings of the nīti texts, where these differ from the PTS edition.

Sanskrit sources: The most important sources proved to be the versions of the Cāṇakya texts edited by Sternbach, so that it became convenient to adopt his system of abbreviations. In a few cases, however, it was necessary to change them (see list of abbreviations). To keep the number of source references manageable, only six texts CV, Cv, CN, CS, CL, and CR are quoted. All other applicable editions of Cāṇakya texts are found in Sternbach's critical notes to these texts. Only in a few cases it was necessary to deviate from this principle as the verses are not found in any of these six versions. References to other editions of the Hitopadeśa, besides the three quoted here (HJ, HK, HP), are also to be found in the Cāṇakya texts mentioned or in the concordance attached to Sternbach's 'The Hitopadeśa and its Sources' (Sternbach 1960).

Identical parallels to the quoted source follow with 'and'. 'With v. 1' and 'With vv. 11.' signifies that the additional sources have variant readings from the quoted reference. The text of additional sources marked 'Cf.' is considerably different. 'See also' introduces a reference to secondary sources like SR, SRK, IS, Cr, and MSS. The abbreviation Cr is used here in the same way as it is used in Vyās by Sternbach.

The metre of the Sanskrit source is mentioned only if it is not śloka.

- (3) Variant readings in the nīti texts and in the canonical and post-canonical Pāli sources.

Wrong readings or omissions of letters, syllables and words in the text, which are replaced by correct readings in the nissaya and such errors in the nissaya only are not mentioned in the critical apparatus, as long as they have no particular significance. In numerous cases the nissaya gives the correct readings, where the text is full of mistakes. The following errors appear regularly or are characteristic for Burmese manuscripts and editions, but are not listed as well:

- a) short vowel instead of long vowel and vice versa (e.g. always *brahmaṇa* for *brāhmaṇa*, *muḷha* for *mūḷha*, *nica* for *nīca*, *hina* for *hīna*, *sūriya* for *suriya*; occasionally *hīri*, *sīri* for *hīrī*, *sīrī*);
 - b) long vowel instead of double consonant (e.g. Mhn 150 *anuppavīsa* for *anuppavissa*);
 - c) *-iñ-* instead of *-ī-* (e.g. Dhn 166 *siñgh^o* for *sīgh^o*),
-uñ- instead of *-ū-* (e.g. Mhn 85 *uluñk^o* for *ulūk^o*),
-inn- instead of *-īn-* (e.g. Mhn 118 *hinna^o* for *hīna^o*),
-unn- instead of *-ūn-* (e.g. Dhn 168 *unnattā* for *ūnattā*);
 - d) single instead of double consonant and vice versa (e.g. regularly in some mss. and edd.: *ṭh* for *ṭṭh*, *vippatti* for *vipatti*);
 - e) non-aspirated instead of aspirated letter and vice versa;
 - f) dental instead of cerebral letters and vice versa;
 - g) media instead of tenuis (e.g. *nidhi* instead of *nīti*) and vice versa;
 - h) errors due to phonetical similarity in Burmese pronunciation (*g* for *k*, *t* for *d*, *p* for *b*, *y* for *r*, and vice versa);
 - i) errors due to graphical similarity (letters which are often confused: *k*, *ṇ*, *bh*, *t* and *th*; *t* and *th*; *p*, *b* and *v*; *dh* and *m*; *-i* and anusvāra; *ra* and *gu*);
 - j) missing of anusvāra;
 - k) insertion of anusvāra without cancelling fore-going sandhi-*m*;
 - l) *e* and *ā* graphems for writing *-ā*, *-e* or *-o* are partially or totally missing or wrongly added;
- (4) Notes dealing with textual problems, with the interpretation of a passage and with reference to paragraphs in the introduction.

§ 79. To sum up, it is the aim of the present editors to reproduce the text as it stands in the available manuscripts and printed editions, if the source is lacking, but to remove the most evident mistakes of copyists and scribal errors. Further corrections are attempted only if a Sanskrit source or parallel was traceable for a stanza, but even then it was not always possible to reconstruct the original Pāli text. This is especially the case where the transposition of a different metre into śloka has resulted in the use

of a vocabulary different from that of the source which was misunderstood and corrupted by the later copyists so that a correct understanding is no longer possible.

In a limited number of cases a convincing correction of the textual tradition was not possible for a whole stanza or for considerable parts of a stanza. In such cases it seemed more advisable to present the text as it stands in our sources though it is evidently corrupt. We have marked these stanzas with an asterisk (*). In several cases, the 'mistakes' may not have resulted from corruptions in the course of tradition, but may represent ungrammatical constructions of the original Burmese compilers and translators.

V. Text and notes of
Dhammanīti
Lokanīti
Mahārahanīti
Rājanīti

1. DHAMMANĪTI

1. vanditvā ratanaṃ seṭṭhaṃ nissāya pubbake garuṃ
nītidhammaṃ pavakkhāmi sabbalokasukhāvahaṃ
2. ācariyo ca sippaṇ ca paññā suttaṃ kathā dhanam
deso ca nissayo mittam dujjano sujano balaṃ
3. itthī putto ca dāso ca gharāvāso katākato
nātabbo ca alaṅkāro rājadhammopasevako
dukādimissako c' eva paṇṇako ti mātikā

(1) ācariyo

4. kin tehi pādasussūsā yesam n' atthi garūn' iha
ye tappādarajokiṇṇā te va sādhu vivekino
5. vinā garūpadesam yo bālo 'laṅkattum icchatī
sappāpūṇe na viññūhi hasabhāvaṃ kathaṃ nu so
6. utthānā upaṭṭhānā ca sussūsā paricārīkā
sakkaccaṃ sippuggahaṇā garuṃ ārādhaye budho
7. upajjhācariyānaṃ ca mātāpitūnam eva ca
sakkaccaṃ yo n' upaṭṭhāti suto pi tassa tādiso
8. upajjhācariyānaṃ ca mātāpitūnam eva ca
sakkaccaṃ yo upaṭṭhāti suto pi tassa tādiso
9. sammā upaparikkhitvā akkharesu padesu ca
coraghāto siso siyā garu coraṭṭakārako
10. paṇḍito sutasampanno yattha atthīti ce suto
mahussāhena tam thānaṃ gantabbaṃ va sutesinā
11. sukhaṃ rukkhassa chāyā va tato nātimātāpitu
tato ācariyarañño tato jinassa sāsaṇam

12. pāsāṇachattaṃ garukaṃ tato devān' acikkhanaṃ
tato vuḍḍhānaṃ ovādo tato jinassa sāsanaṃ
13. tūlaṃ sallahukaṃ loke tato capalajātiko
tato vuḍḍhān' anovādo yati dhamme pamādako

(2) sippaṃ

14. suti sammuti saṅkhyā ca yogā nīti viśeṣikā
gandhabbā gaṇikā c' eva dhanubbedā ca pūraṇā
15. tikicchā itihāsā ca joti māyā ca chandasā
hetu mantā ca saddā ca sippāṭṭhārasakā ime
16. alasassa kuto sippaṃ asippassa kuto dhanaṃ
adhanassa kuto mittaṃ amittassa kuto sukhaṃ
asukhassa kuto puññaṃ apuññaṃ kuto nibbānaṃ
17. sippasamaṃ dhanaṃ n' atthi sippaṃ corā na gaṇhanti
idhaloke sippaṃ mittaṃ paraloke sukhāvahaṃ
18. bodha putra sadā nityaṃ mā khedācariyaṃ garuṃ
sadese pūjito rājā budho sabbattha pūjito
19. bodha putra kim ālassaṃ abodho bhāravāhako
bodhako pūjito loke bodha putra dine dine
20. rūpayobbanasampannā visālakulasambhavā
vidyāhīnā na sobhanti niggandhā iva kiṃsukā
21. mātā satru pitā verī bālakāle na sikkhito
na sobhati sabhāmajjhe haṃsamajjhe bako yathā
22. guṇe uttuṅgataṃ yāti na ucce sayane vase
pāsādasikhare vāso kāko kiṃ garuḷo siyā
23. sabbāṃ sutāṃ adhīyetha hīnamukkaṭṭhamajjhimāṃ
sabbassa atthaṃ jāneyya na ca sabbāṃ payojaye
hoti tādisako kālo yadi atthāvahaṃ sutāṃ
24. na loke sobhate mūḷho kevalattapasasako
api sampihito kūpe katavijjo pakāsito

25. madantadamaṇaṃ satthaṃ khalāṇaṃ kurute maḍaṃ
cakkhusaṅkhāraṇaṃ tejaṃ ulūkāṇaṃ iv' andhakaṃ
26. bhojanaṃ methunaṃ niddā gave pose ca vijjati
vijjā viseso posassa taṃ hīno gosamo bhava
27. yo sisso sippalobhena bahuṃ bahuṃ va gaṇhati
mūgo va supinaṃ passaṃ na sakkā kathituṃ paraṃ

(3) *paññā*

28. sussūsā sutavaḍḍhaṇī paññāya vaḍḍhanaṃ suttaṃ
paññāya atthaṃ jānāti ñāto attho sukhāvaho
29. anāgataṃ bhayaṃ disvā dūrato parivajjaye
āgatañ ca bhayaṃ disvā abhīto hoti paṇḍito
30. lobhaṃ kodhaṃ maḍaṃ māṇaṃ tandiṃ issaṃ pamattataṃ
soṇḍaṃ niddālutaṃ makkhaṃ maccherañ ca jahe budho
31. saddhā hiri ca ottappaṃ bāhusaccaṃ viriyaṃ sati
paññā ca sattadhammehi sampanno paṇḍito mato
32. diṭṭhe dhamme ca yo attho yo c' attho samparāyiko
atthābhisamayā dhīro paṇḍito ti pavuccati
33. sabhāvasadisāṃ vākyāṃ sabhāvasadisāṃ piyaṃ
sabhāvasadisāṃ kodhaṃ yo jānāti sa paṇḍito
34. bhūpālo paṇḍito niccaṃ n' eva tulyo kudācanaṃ
sadese pūjito rājā budho sabbattha pūjito
35. paṇḍitassa paṣaṃsāya daṇḍo bālena diyyate
paṇḍito paṇḍiten' eva vaṇṇito va suvaṇṇito
36. attanā yadi ekena vinatena mahājanā
vinayaṃ yanti sabbe pi ko taṃ nāseyya paṇḍito
37. sarīrassa guṇānañ ca dūram accantaṃ antaraṃ
sarīraṃ khaṇaviddhaṃsi kappantaṭṭhāyino guṇā
38. atthaṃ mahantaṃ āsajja vijjaṃ sampattim eva ca
vicareyyāmānathaddho paṇḍito so pavuccati

39. nālabbham abhipatthenti naṭṭham pi na ca socare
vipatyañ ca na muyhanti ye narā te va paṇḍitā
40. gaṇṭhiṭṭhāne ekapade nātimaññeyya paṇḍitaṃ
kim akko veḷupabbhāre timahādīpabhānudo
41. guṇadosesu n' ekena atthi koci vivajjito
sukhumālapadumassa naḷaṃ bhavati kakkhaḷaṃ
42. sumahantāni satthāni dhārayantā bahussutā
chettāro saṃsayānan tu klissanti lobhamohitā
43. dosaṃ pi saṃgūḇe disvā guṇavādī vadanti na
na loko vijjamānaṃ pi cande passati lañcanaṃ
44. sakiṃ pi viññū dhīrena karoti saha saṅgamaṃ
attatthañ ca paratthañ ca nibbānaṃ taṃ sukhaṃ labhe
45. nadītīre ṭhite kūpe araṇītālavaṇṭake
na vad' āpādi n' atthīti na mukhe vacanaṃ tathā
46. paṇḍito aputṭho bherī pajjunno hoti pucchito
bālo putṭho aputṭho pi bahuṃ vikatthate sadā
47. guṇasampannālaṅkāro sabbasattahitāvaho
parattatthaṃ na careyya kuto so paṇḍito bhava
48. saparatthaṃ care dhīro asakkonto sakaṃ care
taṃ pi c' eva asakkonto pāpāttānaṃ viyojaye
49. sabbam suṇāti soteṇa sabbam passati cakkhunā
na ca diṭṭhaṃ sutam dhīro sabbam ujjhitaṃ arahati
50. cakkhumā 'ssa yathā andho sotavā badhiro yathā
paññavā 'ssa yathā mūgo balavā dubbalor iva
atha atthe samuppanne sayetha matasāyikaṃ
51. atijātaṃ anujātaṃ puttam icchanti paṇḍitā
avajātaṃ na icchanti yo hoti kulachinnako
52. tayo va paṇḍitā satthe aham evāti vādi ca
aham api ti vādī ca nāhan ti ca ime tayo
53. na sā sabhā yattha na santi santo
na te santo ye na vadanti dhammaṃ
rāgañ ca dosañ ca pahāya mohaṃ
dhammaṃ bhaṇantā va bhavanti santo

54. bale c' ummattake bhūpe gurumātāpitūsv api
saṅghe jeṭṭhe ca bhātari na dosā kariyā budho
55. atthanāsaṃ manotāpaṃ ghare duccharitāni ca
vañcanañ ca avamānaṃ matimā na pakāsaye
56. paradāraṃ janettīvā leḍḍuvā parasantakaṃ
attavā sabbasattānaṃ yo passati sa paṇḍito
57. saṭṭhena mittam kalusena dhammaṃ
paropatāpena samiddhibhāvaṃ
sukhena vijjaṃ pharusena nāriṃ
icchanti ye c' eva na paṇḍitā te

(4) *sutam*

58. nipuṇe sutam eseyya vicinitvā sutatthiko
bhattaṃ h' ukkhaliyaṃ pakkaṃ bhājane pi tathā bhava
59. vasaṃ gaṇhanti dūraṭṭhā pabbate ratanocite
na milakkhā samīpaṭṭhā evaṃ bālā bahussute
60. hiraññaena migānaṃ va susīlena asīlino
adhammikassa dhammena bālānaṃ pi sutena kiṃ
61. appassutāyaṃ puriso balibaddho va jīvati
maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati
62. appassuto sutam appaṃ bahu maññati mānavo
sindhūdakaṃ apassanto kūpe toyaṃ va maṇḍuko
63. tad aminā pi jānātha sobbhesu padaresu ca
saṇantā yanti kusumbhā tuṇhī yanti mahodadhi

(5) *kathā*

64. subhāsitaṃ uttamam āhu santo
dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ
piyaṃ bhaṇe nāpiyaṃ taṃ tatiyaṃ
saccaṃ bhaṇe nālikaṃ taṃ catutthaṃ

65. sīhamedā suvaṇṇe va na ca tiṭṭhanti rajate
paṇḍitānaṃ kathā vākyam na ca tiṭṭhati dujjane
66. mahātejo pi tejo yaṃ mattikaṃ na muduṃ kare
āpo pāpeti mudukaṃ sādhuvaṇṇa ca kakkhaḷaṃ
67. mudunā va ripuṃ jeta mudunā jeta dāruṇaṃ
nāsiddhaṃ mudunā kiñci yato 'to mudunā jaye
68. candanaṃ sītalaṃ loke tato candanaṃ va sītalaṃ
candanacandasītamaṃ sādhuvaṇṇaṃ subhāṣitaṃ
69. sītavāco bahumitto pharuso tu amittako
upama ettha nātabbā candasuriyārājunaṃ
70. pattakaloditaṃ appaṃ vākyam subhāṣitaṃ bhava
khudhitassa kadannaṃ pi bhuttaṃ sāduraso bhava
71. satthakā pi bahuvāṇa nādarā bahubhāṇino
sopakāraṃ pi udāsīnaṃ nanu diṭṭhaṃ nadījalaṃ
72. nātielaṃ pabhāseyya na tuṇhī sabbadā siyā
avikīṇṇaṃ mitaṃ vākyam pattakāle udīraye
73. icchitabbesu kammesu vācāya kusalaṃ mūlaṃ
vācāya kusale natṭhe icchitabbaṃ na sijjhati
74. hatthapādā siro piṭṭhi kucchi pañca ime janā
mukhaṃ evūpasevanti sadā va anusāsita

(6) dhanam

75. saddhādhanam sīladhanam hiri ottappiyaṃ dhanam
sutadhaṇaṃ ca cāgo ca pañña ve sattamaṃ dhanam
76. itthīnaṃ ca dhanam rūpaṃ purisānaṃ dhanam kulaṃ
uragānaṃ dhanam viṣaṃ bhūpālānaṃ dhanam balaṃ
bhikkhūnaṃ ca dhanam sīlaṃ brāhmaṇānaṃ dhanam vijjā
77. na rūpaṃ na ca paññaṇaṃ na ca kulaṃ ca sambhavo
kāle vipattisampatte dhanam eva viśesaṃ
78. dhanahīnaṃ ca jeta mitto puttadārā sahodarā
dhanavantaṃ va sevanti dhanam loke mahāsakhā

79. **sattā sadūpasevanti sodakaṃ vāpi ādikaṃ
sabhogaṃ sadhanañ c' eva tucchā te ce jahanti te**
80. **attanā va katā lakkhī alakkhī attanā katā
na hi lakkhim alakkhiñ ca añño aññassa kārako**

(7) *deso*

81. **dhanavā sottiyo rājā nadī vejjo tathā ime
pañca yattha na vijjanti na tattha divasaṃ vase**
82. **yattha dese na sammāno na pīti na ca bandhavo
na ca vijjāgamo koci na tattha divasaṃ vase**
83. **amānanā yattha siyā santānaṃ avamānanā
hīnasammānanā vāpi na tattha divasaṃ vase**
84. **desam osajja gacchanti sīhā sappurisā gajā
tattheva nidhanaṃ yanti kākā kāpurisā migā**
85. **yatthālaso ca dakkho ca sūro bhīru ca pūjiyā
na santo tattha vasanti avisesakare nare**
86. **calaty ekena pādena tiṭṭhaty ekena paṇḍito
nāsamikkhya paraṃ ṭhānaṃ pubbam āyatanam caje**
87. **ṭhānabhaṭṭhā na sobhante dantā keśā nakhā narā
iti viññāya matimā saṭṭhānaṃ na lahuṃ caje**

(8) *nissayo*

88. **guṇe sabbaññutulyo pi sīdaty eko anissayo
anaggaṃ ratanaṃ maṇi hemaṃ nissāya sobhate**
89. **na seve pharusam sāmim tam pi seve na maccharim
tato niggaṇhikaṃ sāmim n' evāpaggaṇhikaṃ tato**
90. **parokkhe guṇahantāraṃ paccakkhe piyabhāṇinaṃ
tādisaṃ nopaseveyya visakumbhaṃ palobhitaṃ**
91. **piṭṭhito 'kkaṃ niseveyya niseve aggiṃ kucchinā
sāminaṃ sabbakāyena paralokaṃ amāyāya**

92. na seve katapāpamhi na sev' ālikavādine
na sev' attatthapaññamhi na seve atisantake
93. mahataṃ nissayaṃ katvā khuddako pi mahā bhava
hemapabbataṃ nissāya hemapakkhī bhavanti te
94. asahāyo samattho pi tejassī kiṃ karissati
nivātasaññhito aggi sayam evūpasammatti
95. rukkhā subhūmiṃ nissāya pupphaphalaṃ pavaḍḍhati
sappurisūpanissāya mahāpuññaṃ pavaḍḍhati

(9) *mittaṃ*

96. analaso acaṇḍikko asaṭṭho suci saccavā
aluddho atthakāmo ca tam uttaṃ uttamo naro
97. ahitā paṭisedho ca hitesu ca niyojako
byasane cāpariccāgo saṅkhepaṃ mittalakkhaṇaṃ
98. āture byasane sace dubbhikkhe paraviggahe
rājadvāre susāne ca saṅkhepaṃ mittalakkhaṇaṃ
99. hitesino sumitto ca viññū ca dullabho jano
yathosadhañ ca sāduñ ca rogahārī ca sajjano
100. yo dhuvāni pariccajja adhuvānopasevati
dhuvāni tassa nassanti adhuvesu kathā va kā
101. luddham atthena gaṇheyya thaddham añjalikammunā
chandānuvattiyā mūḷhaṃ yathābhūtena paṇḍitaṃ
102. accābhikkhaṇasaṃsaggā asamo saraṇena ca
etena mittā jīranti akāle yācanena ca
103. tasmā nābhikkhaṇaṃ gacche na ca gacche cirāciraṃ
kālena yācaṃ yāceyya evaṃ mittā na jīyare
104. yena mittena saṃsaggā yogakkhemo vihīyati
pubbe v' ajjhābhavaṃ tassa rakkhe akkhīva paṇḍito
105. yena mittena saṃsaggā yogakkhemo pavaḍḍhati
kareyy' attasamaṃ vuttiṃ sabbakiccesu paṇḍito

106. pabbe pabbe kamen' ucchu visesarasavāggato
tathā sumettiko sādhu viparīto va dujjano
107. ten' eva muninā vuttaṃ dhammā ye keci lokiyā
tathā lokuttārā c' eva dhammā nibbānagāmino
108. kalyāṇamittam āgama sabbe te honti pāṇinaṃ
tasmā kalyāṇamittesu kātabbo hi sadādaro
109. yo 'ha ve kataññu katavedi dhīro
kalyāṇamitto daḥhabhatti ca hoti
dukkhitassa sakkaccaṃ karoti kiccaṃ
tabbhāvaṃ sappurisaṃ vadanti loka
110. hitakāro paro bandhu bandhū pi ahito paro
ahito dehajo byādhi hitam āraññaṃ osadhaṃ
111. padumaṃ va mukhaṃ yassa vācā candanasītaṃ
madhu tiṭṭhati jivhagge hadayesu halāhalaṃ
tādisaṃ nopaseveyya taṃ mittam parivajjaye

(10) *dujjano*

112. katvāna kusalaṃ kammaṃ katvānākusalaṃ pure
sukhitaṃ dukkhitaṃ hontaṃ so bālo yo na passati
113. kālakkhepena hāpeti dānasīlādikaṃ jaḷo
athiraṃ pi thiraṃ maññe attānaṃ sassatī samaṃ
114. bālo 'dha pāpakaṃ katvā na taṃ chaḍḍetum ussahe
kiṃ byaggha-ādi gacchanto padaṃ makkhetum ussahe
115. niddhano pi ca kāmeti dubbalo verikaṃ karo
mandasattho vivādatthī tividhaṃ mūḷhalakkhaṇaṃ
116. anavhāyaṃ gamayanto apucchā bahubhāsako
attaguṇaṃ pasamsanti tividhaṃ hīnalakkhaṇaṃ
117. yathā c' udumbarā pakkā bahirattakam eva ca
anto kimilapūraṇā evaṃ dujjanadhammatā
118. yad ūṇakaṃ saṇati taṃ yaṃ pūraṃ santam eva taṃ
aḍḍhakumbhūpamo bālo pūrakumbho va paṇḍito

119. budhehi sāsamāno pi khalo bahutaketavo
ghaṃsiyamāno p' aṅgāro nimmalattaṃ na gacchati
120. mūlhasissopadesena kunārī bharaṇena ca
khalasattūhi saṃyogā paṇḍito py avasīdati
121. cārutā paradārāya dhanam lokatāpattiyā
pasutā sādhunāsāya khale khalatarā guṇā
122. ito hassataram loke kiñci tassa na vijjati
dujjano ti ca yaṃ āha sujanam dujjano sayam
123. na vinā paravādena ramanti dujjanā khalu
na sā sabbarase bhutvā vināsuddhena tussati
124. tappate yāti sambandham dravībhavaty avanatam
mudu dujjanacittam na kiṃ lohena pamīyate
125. tasmā dujjanasaṃsaggaṃ āsīvisam ivoragam
ārakā parivajjeyya bhūtakāmo vicakkhaṇo
126. dujjanena hi saṃsaggo sattutā pi na yujjati
tatto va ḍayhaty aṅgāro sante kāḷāyate karo
127. dujjano vajjanīyo va vijjāyālaṅkato pi ce
maṇinālaṅkato santo sappo kiṃ nu bhayaṃkaro
128. aggino dahato dāyam sakhā bhavati māluto
so eva dīpaṃ nāseti khale n' atth' eva mittatā
129. sappo duṭṭho khalo duṭṭho sappā duṭṭhataro khalo
mantosadhīvasā sappo khalo ken' upasammati
130. hadayaṭṭhena sutena khalo n' eva susīlavā
madhunā koṭaraṭṭhena nimbo kiṃ madhuro bhava
131. asatam sampayogena santo pi asanto bhava
maggo kacavarayutto ujum pi asādhu bhava
132. pūtimaccham kusaggena yo naro upanayhati
kusā pi pūti vāyanti evam bālupasevanā
133. bālam na passe na suṇe na ca bālena saṃvase
bālenālāpasallāpaṃ na kare na ca rocaye

134. anayaṃ neti dummedho adhurāyaṃ niyuñjati
dunnayo seyyaso hoti sammā vutto pakuppati
vinayaṃ so na jānāti sādhu tena adassanaṃ
135. yāvajīvaṃ pi ce bālo paṇḍitaṃ payirupāsati
na so dhammaṃ vijānāti dabbī sūparaṃ yathā
136. phalaṃ ve kadaliṃ hanti hanti veḷunaḷaṃ phalaṃ
sakkāro kāpurisaṃ hanti gabbho assataṃ yathā
137. sunakho sunakhaṃ disvā dantaṃ dasseti hiṃsitaṃ
dujjano dujjanaṃ disvā rosayaṃ hiṃsaṃ icchati
- *138. maṇḍūko pi nukko sīho sūkaro pi nukko dīpi
biḷāro sadiso byaggho duppañño pi na paññavā
- *139. maṇḍūko pi sīho viya kāko gaṇhe piñṇe piñṇe
bālo ca paṇḍito viya dhīro pucche ṇaye ṇaye
140. kāko duṭṭho sakuṇesu ghare duṭṭho ca mūsiko
vānaro ca vane duṭṭho manussesu ca brāhmaṇo

(11) *sujano*

141. tiṇāni bhūmi codakaṃ catutthī vākyasutṭhuta
etāni hi sataṃ gehe nocchijjante kadāci pi
142. ambuṃ pivanti no najjo rukkhā khādanti no phalaṃ
meghā kadāci no sassam paratthāya sataṃ dhanam
143. guṇā kubbanti dūtattaṃ dūre pi vasataṃ sataṃ
ketake gandham āghāya gacchanti bhamarā sayam
144. ākiṇṇo pi asabbhīdha asaṃsaṭṭho va bhaddako
bahunāsannajātena gacche n' ummattaken' iva
145. pāpamitte vivajjetvā bhajeyy' uttamapuggalaṃ
ovāde c' assa tiṭṭheyya patthento acalaṃ sukhaṃ
146. yathā ca panasā pakkā bahikaṇḍakam eva ca
anto amatapūraṇo evaṃ sujanadhammatā
147. tagaraṇi ca palāsena yo naro upanayhati
pattā pi gandhaṃ vāyanti evaṃ dhīrūpasevanā

148. dhīraṃ passe suṇe dhīraṃ dhīrena saha saṃvase
dhīrenālāpasallāpaṃ taṃ kare tañ ca rocaye
149. nayaṃ nayati medhāvī adhurāyaṃ na yuñjati
sunayo seyyaso hoti sammā vutto na kuppati
vinayaṃ so pajānāti sādhu tena samāgamo
150. appakena pi ce viññū paṇḍitaṃ payirupāsati
khippaṃ dhammaṃ vijānāti jivhā sūparaṃ yathā

(12) *balam*

151. bāhubalañ ca amaccaṃ bhogaṃ abhijaccaṃ balaṃ
imehi catubalehi paññā ve seṭṭhataṃ balaṃ
152. balaṃ pakkīnam ākāso macchānaṃ udakaṃ balaṃ
dubbalassa balaṃ rājā kumārānaṃ rudaṃ balaṃ
153. balaṃ cando balaṃ sūro balaṃ samaṇabrāhmaṇā
balaṃ velaṃ samuddassa balaṃ ti balaṃ itthiyā
154. sapādānaṃ balī sīho tato puḷuvako balī
tato kipillikā naro rājā sabbesaṃ antako
155. gati migānaṃ pavanaṃ ākāso pakkhinaṃ gati
virāgo gati dhammānaṃ nibbānārahataṃ gati

(13) *itthī*

156. vāreyya kulajaṃ pañño virūpaṃ api kaññakaṃ
hīnāya pi surūpāya vivāhaṃ sadisaṃ kare
157. sāmā migakkhī sukesī tanumajjhimadantavā
dassanīyā mukhavaṇṇā gambhīraṇābhi vācakā
susīlā vāyamati ca hīnakule pi vivāhaye
158. bhutto mātā va bhojesi saraṇesu ca dhātiyo
kammesu sakapanti ca katakammesu dhāti naṃ
159. dhammesu patitṭhā niccaṃ sayanesu ca vaṇṇibhā
kulesu bhātaraṃ vācī yā nārī seṭṭhasammatā

160. yo naṃ bharati sabbadā niccaṃ ātāpi ussuko
sabbakāmaharaṃ posaṃ bhattāraṃ nātimaññati
161. na cāpi svatthi bhattāraṃ icchācārena rosaye
bhattu ca garuno sabbe paṭipūjeti paṇḍitā
162. utṭhāhikā analasā saṅgahitaparijjanā
bhattu manāpaṃ carati sambhatam anurakkhati
163. evaṃ vattati yā nārī bhattu chandavasānugā
manāpā nāma te devā yattha sā upapajjati
164. itthiy' ekacciyā vā pi seyyā vuttā va muninā
bhaṇḍānaṃ uttamaṃ itthī agg' upaṭṭhāyikā ti pi
165. mātara dhītarā vā pi bhaginiyā vicakkhaṇo
na vivittāsane mante nārī māyāvinī nanu
166. vijjutānañ ca lolattaṃ satthānañ cātittikkhataṃ
sīghataṃ vāyutejānaṃ anukubbanti nāriyo
167. diguṇo thīnam āhāro buddhi cāpi catugguṇā
chagguṇo hoti vāyāmo kāmo tv aṭṭhaguṇo bhava
168. ekamekāya itthiyā aṭṭhatṭhapatino siyuma
sūrā ca balavanto ca sabbakāmarasāharā
kareyya navame chandaṃ ūnattā hi na pūراتي
169. vivādasīlī ussuyā passantataṇhikāgatā
amitabhuñjananiddā sataṃ puttā pi taṃ jahe
170. lapanti saddhim aññena passant' aññaṃ savibbhamā
cittakaṃ cintayant' aññaṃ nārīnaṃ nāma ko piyo
171. gaṇheyya vātaṃ jālena sāgaram ekapāṇinā
osiñceyya ca tālena sakena janaye ravaṃ
pamadāsu visajjeyya itthiy' esā va dhammatā
172. jivhā sahasiko yo hi jīve vassasataṃ naro
tena nikkammunā vutto thīdoso kiṃ khayaṃ gato

(14) *putto*

173. pañca ṭhānāni sampassaṃ puttam icchanti paṇḍitā
bhato vā no bharissati kiccaṃ vā no karissati

174. kulavaṃso ciraṃ tiṭṭhe dāyajjaṃ paṭipajjati
atha vā pana petānaṃ dakkhiṇ' ānuppadassati
175. atijātaṃ anujātaṃ puttam icchanti paṇḍitā
avajātaṃ na icchanti yo hoti kulachinnako
176. ekūdarasamuppannā na bhavanti samassamā
nānā vaṇṇā nānā cārā yathā badarakaṇḍakā
177. adame bahavo dosā dame tu bahavo guṇā
tasmā puttañ ca sissañ ca damakāle va dammaye
178. ovādeyyānusāseyya asabbhā ca nivāraye
danto hi so piyo hoti adanto hoti appiyo
179. puttaṃ vā bhātaraṃ duṭṭhaṃ anusāseyya no jahe
kiṃ nu chejjaṃ hatthapādaṃ littam asucinā siyā

(15) *dāso*

180. antojāto dhanakkīto dāsabyopagato sayam
dāsakaramarānīto iccevaṃ catudhā siyum
181. dāsā pañc' eva corayyasakhañātattasādisā
tathā viññūhi viññeyyā mittā dārā ca bandhavā

(16) *gharāvāso*

182. duṭṭhā dārā saṭhaṃ mittam dāso c' uttaravācako
sasappe ca ghare vāso maccu-m eva na saṃsayo
183. yasaṃ lābham patthayantaṃ naraṃ vajjenti dūrato
tasmā anapekkhitvāna taṃ maggaṃ maggaye budho
184. khalaṃ sālāṃ pasuṃ khettaṃ gantā c' assa abhikkhaṇaṃ
mitaṃ dhaññaṃ nidhāpeyya mitaṃ ca pācaye ghare
185. añjanānaṃ khayaṃ disvā vammikānañ ca sañcayaṃ
madhūnañ ca samāhāraṃ paṇḍito gharam āvase
186. sayam āyam vayaṃ jaññā sayam jaññā katākataṃ
niggaṇhe niggahārahaṃ paggaṇhe paggaṇhārahaṃ

187. ekayāmo narādhippo dviyāmo paṇḍito naro
tiyāmo ca gharāvāso catuyāmo ca duggato
188. so bandhu yo hite yutto so pitā yo ca posako
taṃ mittam yattha vissāso sā bhariyā yattha nibbuti
189. saddhā pemesu santesu na gaṇe māsakaṃ satam
saddhā peme asantesu māsakaṃ pi satam gaṇe
190. yācako appiyo hoti yācam adadam appiyo
tasmā seṭṭhanaro loke dhanam sippam pariggahe
191. sabbadā pi dhanam rakkhe dāram rakkhe dhanam pi ca
dāram dhanañ ca attānam rakkhā yeva sadā bhava
192. na sādharmaṇadār' assa na bhuñje sādum ekako
na seve lokāyatikaṃ n' etaṃ paññāya vaḍḍhanam
193. sīlavā vattasampanno appamatto vicakkhaṇo
nivātavutti atthaddho surato sakhilo mudu
194. saṅgahe tāva mittānam samvibhāgī vidhānavā
tappeyya annapānena sadā samaṇabrāhmaṇe
195. dhammakāmo sutādhāro bhavye paripucchako
sakkaccaṃ payirūpāse sīlavante bahussute

(17) kato

196. pubbasiro 'si medhāvī dīghāyu dakkhiṇam siro
pacchimo cittasanto 'si maraṇam uttaro bhava
197. āyumā pācīnam mūkham dhanavā dakkhiṇam bhava
pacchimam yasassī bhuñje no bhuñje uttaram mukham
198. bhutvā nisīdanam thūlam tiṭṭhanto balavaḍḍhano
āyumā caṅkamo siyā dhāvanto rogavajjito
199. yo ca sītañ ca uṇhañ ca tiṇā bhiyyo na maññati
karam purisakiccāni so sukhā na viḥāyati
200. visamhāmatam ādeyyam asuddhamhā pi kañcanaṃ
nīcamhā py uttamā vijjā ratanathī pi dukkulā

201. guyham attham asambuddham sambodhayati yo naro
mantabhedabhayā tassa dāsabhūto titikkhati
202. aññātavāsaṃ vasato jātavedasamena pi
khamitabbaṃ sapaññaṃ api dāsassa tajjitaṃ
203. dhanadhaññaṃ payogesu tathā vijjāgamesu ca
dūte ca byavahāresu cattalajjo sadā bhava
204. na hi koci kate kicce kattāraṃ samapekkhate
tasmā sabbāni kammāni sāvasesāni kāraye
205. upakāraṃ hi ten' eva sattunā sattum uddhare
pādalaggam karatṭhena kaṇḍakeneva kaṇḍakaṃ
206. name namantassa bhaje bhajantaṃ
kiccānukubbassa kareyya kiccaṃ
nānatthakāmassa kareyya attham
asambhajantaṃ pi na sambhajeyya
207. caje cajantaṃ sinehaṃ na kayirā
apetacittena na sambhajeyya
dijo va dumaṃ khīṇaphalaṃ ñatvā
aññaṃ apekkheyya mahā hi loko
208. caje ekaṃ kulass' attham gāmass' attham kulaṃ caje
gāmaṃ janapadass' attham attattham pathaviṃ caje
209. dhanam caje aṅgavarassa hetu
aṅgaṃ caje jīvitaṃ rakkhamāno
dhanam aṅgaṃ jīvitañ cāpi sabbam
caje naro dhammam anussaranto
210. ahā gacchanti hāyantā sattānam iha jīvitaṃ
tasmā hi mā pamattattaṃ gacchantu jinasāsane
211. ete bhiyyo samāyanti sandhi tesam na jīrati
yo adhipannaṃ sahati yo ca jānāti desanaṃ
212. aggi āpo itthī mūḷho sappo rājakulāni ca
payatanāpagantabbā sajjū pāṇaharāni ti
213. sattham sunicchitadhiyāpi hi cintanīyaṃ
sārādhito 'py avanipo parisāṅkanīyo
hatthaṅgatāpi yuvatī parirakkhanīyā
satthāvanīpayuvatīsu kuto vasittaṃ

214. ussāho ripuvā mittam ālassam mittavā ripu
visam viyāmatam vijjā pamādo 'matavā visam
215. vahe amittam khandhena yāva kale anāgate
tam eva āgate kale bhinde kumbham va silāyam
216. siṅginam pañcahatthena satena vāhanam caje
hatthinan tu sahassena desacāgena dujjanam
217. paccakkhe garavo samse parokkhe mittabandhave
kammante ca dāsabhacce puttadāre samse mate
218. sane sippam sane dhanam sane pabbatam āruhe
sane kāmo ca kodho ca ime pañca sane sane
219. satam cakkhū satam kaṇṇā nāyakassa suto sadā
tathā pi andhabadhiro esā nāyakadhammatā
220. bahūnam appasārānam sāmaggiyā ti dujjayo
tiṇena vaṭṭate rajju tena nāgo pi bajjhati
221. uppajjate sace kodho āvajje kakacūpamam
uppajje ce rase taṇhā puttamaṃsūpamam sare
222. dānam sinehabhesajjam maccheram dūsan' osadham
dānam yasassibhesajjam maccheram kapan' osadham
- *223. dhanam icche vaṇijjeyya sippam icche bahussute
puttam icche nāri kaññe rājāmaccam icch' āgate
224. mahantam vaṭṭarukkhādiṃ khuddabījam bahupphalam
sakkhiṃ katvā udikkheyya puññapāpam karo naro
225. garukātabbaposesu nīcavuttiṃ karoti yo
nīcattam so pahantvāna uttamatthe patitṭhati
226. uttamam paṇipātena sūram bhedenā yojaye
hīnam appapadānena vikkamena samam jaye
227. n' attadosam paro jaññā jaññā dosam parassa tu
kummo gūhe iv' aṅgāni parabhāvañ ca lakkhaye

(18) akato

228. ussūraseyyaṃ ālasyaṃ caṇḍikkaṃ dīghasuttiyaṃ
ekass' addhānagamaṇaṃ paradār' upasevanaṃ
etaṃ brāhmaṇass' ev' assu anattāya bhavissati
229. surāyogo vikālo ca samajjaṃ na gharaṅgato
khiḍḍādhutto pāpamitto alaso cha ime janā
mahābhogā vinassanti hīnabhāvass' idaṃ phalaṃ
230. atisītaṃ atiuṇhaṃ atisāyaṃ idaṃ ahu
iti vissaṭṭhakammante khaṇā accenti māṇave
231. paranāsanato nattho pure va paranāsako
sīghaṃ va nāsaṇaṃ yāti tiṇaṃ pāsādajhāpakaṃ
232. na vissase amittassa mittañ cāpi na vissase
kadāci kupito mitto sabbadosapakāsako
233. kudesañ ca kumittañ ca kusambandhaṃ kubandhavaṃ
kudāraṇ ca kurājānaṃ dūrato parivajjaye
234. kakkato asīso yāti sappo 'pado va gacchati
athanī kukkuṭīputtā purise nāvamaññare
235. hīnaputto rājāmacco bālaputto pi paṇḍito
adhanassa putto seṭṭhi purise nāvamaññare
236. yena-m icchatī sambandhaṃ tena tīṇi na kāraye
vivādam atthasambandhaṃ parokkhe dāradassanaṃ
237. iṇaseso aggiseso satruseso tattheva ca
punappunaṃ pavaḍḍhanti tasmā sesaṃ na kāraye
238. kulajāto kulaputto kulavaṃsasurakkhito
attañ dukkhapatto pi hīnakammaṃ na kāraye
239. samiddho dhanadhaññaṇa na kaṭṭhodatiṇaggihi
sabbato duggato nattho tasmā na dukkaṭaṃ kare
240. na gaṇass' aggāto gacche siddhe kamme samaṃ phalaṃ
kammavipatti ce hoti pharusaṃ tassa bhāsaye
241. bālakko petadhūmo ca vuḍḍhitthi pallalodakaṃ
āyukkhaya karaṃ niccaṃ ratto ca dadhibhojanaṃ

242. itthīnaṃ dujjanānañ ca vissāso nopapajjate
vise siṅgimhi nadiyaṃ roge rājakulamhi ca
243. ayuttakammārambhaṇaṃ virodho
saṅghassa yuddhañ ca mahābalehi
vissāsakammaṃ pamadāsu niccaṃ
dvārāni maccussa vadanti vidvā
244. thiyo seveyya n' accantaṃ sādu bhuñjeyya nāhitaṃ
pūjaye mānaye vuḍḍhe garuṃ māyāya no bhaje
245. vinā satthaṃ na gaccheyya sūro saṅgāmbhūmiyaṃ
paṇḍitv addhagū vāñijo videsagamano tathā
246. dehīti vacanadvārā dehatṭhā pañca devatā
sajja niyyanti dhī kitti mati hirī sirī pi ca
247. n' atthīti vacanaṃ dukkhaṃ dehīti vacanaṃ tathā
vākyaṃ n' atthīti dehīti mā bhaveyya bhavābhava
248. yattha posaṃ na jānanti jātiyā vinayena vā
na tattha mānaṃ kayirātha vasam aññātake jane

• (19) *ñātabbo*

249. mātāhīnassa dubbhāsā pitāhīnassa dukriyā
ubho mātā pitā hīnā dubbhāsā ca dukkiriya
250. mātāsetṭhassa subhāsā pitāsetṭhassa sukriyā
ubho mātā pitā setṭhā subhāsā ca sukiriya
251. atidīgho mahāmūlho majjhimo ca vicakkhaṇo
Vasudevaṃ purekkhitvā sabbe vāmanakā saṭṭhā
252. ācāro kulam akkhāti desam akkhāti bhāsitaṃ
sambhavo pemam akkhāti deham akkhāti bhojanaṃ
- *253. jalappamāṇaṃ kumudanāḷaṃ
kulappamāṇaṃ karaṇakammaṃ
paññāpamāṇaṃ kathitavākyaṃ
bhūmippamāṇaṃ tajjalatiṇaṃ
254. javena bhadraṃ jānanti balibaddaṃ ca vāhiye
dohena dhenuṃ jānanti bhāsamānañ ca paṇḍitaṃ

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255. jāneyya pesane bhaccaṃ bandhavaṃ pi bhayāgame
byasane ca tathā mittam dāraṇ ca vibhavakkhaye
256. vinā sattham na jānanti kalam sabbe pi jotikā
kukkuṭā pana jānanti tato rukkhā tato bhvāpā

(20) alaṅkāro

257. pathaviyā bhūsanam meru rattiyā bhūsanam sasī
janānam bhūsanam rājā senānam bhūsanam gajo
258. sīlattā sobhate rūpam cārittā sobhate kulam
sapuppham sobhate 'raññam sagajam sobhate balam
259. kokilānam saddam rūpam nārīrūpam patibbatam
vijjā rūpam arūpānam khamā rūpam tapassinam
260. kisā sobhā tapassī ca thūlā sobhā catuppadā
vijjā sobhā manussā ca itthī sobhā sasāmikā
261. rattihīno na candaro ūmihīno na sāgaro
haṃsahīno na saṃphullo itthihīno na puriso
262. vatthahīnam n' alaṅkāram patihīnā na nārikā
sippahīno na puriso dhenuhīnam na bhojanam
263. dīpake dīpako cando nāriyā dīpako pati
tiloke dīpako dhammo suputto kuladīpako
264. aputtakam gharam suññam desam suññam arājakam
apaññassa mukham suññam sabbasuññā daliddatā
265. sotam suten' eva na kuṇḍalena
dānena pāṇī na tu kaṅkaṇena
ābhāti kāyo purisuttamassa
paropakārena na candanena

(21) rājadhammo

266. dānam sīlam pariccāgam ajjavam maddavam tapam
akodham avihimsaṇ ca khantī ca avirodhanam
das' ete dhamme rājāno appamattena dhāreyyum

267. dānaṃ atthacariyā piyavācā attasamaṃ pi ca
saṅgahā caturō ime munindena pakāsitā
268. vane migā na labhanti mahābhayā niddāsukhaṃ
rājāno pi na labhanti uttarathāmabhītato
saṃsārabhayabhītena na ramanti ye paṇḍitā
269. khamā jāgariy' utthānaṃ saṃvibhāgo day' ikkhaṇā
nāyakassa guṇā ete icchitabbā hitatthinā
270. paribhūto mudu hoti atitikkho ca veravā
etaṇ ca ubhayaṃ ñatvā anumajjhaṃ samācare
271. n' ekantamudunā sakkā ekantatikhiṇena vā
mahatte ṭhapetum attaṃ tasmā ubhayaṃ ācare
272. kassako vāṇijo 'macco samaṇo sutasīlavā
tesu vipulajātesu raṭṭhaṃ pi vipulaṃ siyā
273. tesu dubbalajātesu raṭṭhaṃ pi dubbalaṃ siyā
saraṭṭhaṃ vipulaṃ tasmā dhāreyya raṭṭhabhāravā
274. mahārukkhassa phalino āmaṃ chindati yo phalaṃ
rasaṇ c' assa na jānāti bījaṇ c' assa vinassati
275. mahārukkhūpamaṃ raṭṭhaṃ adhammena pasāsati
rasaṇ c' assa na jānāti raṭṭhaṇ cāpi vinassati
276. mahārukkhassa phalino pakkaṃ chindati yo phalaṃ
rasaṇ c' assa vijānāti bījaṇ c' assa na nassati
277. mahārukkhūpamaṃ raṭṭhaṃ dhammena yo pasāsati
rasaṇ c' assa vijānāti raṭṭhaṇ cāpi na nassati
278. yo ca rājā janapadaṃ adhammena pasāsati
sabbosadhīhi so rājā viruddho hoti khattiyo
279. tatheva negame hiṃsaṃ ye yuttā kayavikkaye
ojadānabalīkāre sa kosena virujjhati
280. pahāravarakhettaññū saṅgāme katanissame
ussite hiṃsayāṃ rājā sa balena virujjhati
281. tatheva isayo hiṃsaṃ saṃyame brahmacāriyo
adhammacārī khattiyo sa saggena virujjhati

282. sayam katā na parena mahānājjo 'juvaṅkatā
issarena tathā raññā saratṭhe ādhipaccatā
- *283. putto pāpaṃ kato mātā sisso pāpaṃ kato garu
nāgarehi kato rājā rājā pāpaṃ purohito
284. puññāpuññaṃ karontesu chabhāgo ekadesakaṃ
rājā labhati sabbehi tasmā pāpāni vāraye
puññaṃ eva pavaḍḍhento janakāyaṃ pasāsaye
285. bālassa jīvitam appaṃ paṇḍitassa bahutaraṃ
janakāyassa rājā va rājadhammo va rājunaṃ
286. anāyakā vinassanti nassanti bahunāyakā
thīnāyakā vinassanti nassanti susunāyakā
287. kacchapīnaṃ ca macchīnaṃ kukkuṭīnaṃ ca dhenunaṃ
puttaposo yathā hoti tathā maccesu rājunaṃ

(22) *upasevako*

288. na hi rājakulaṃ patto aññāto labhate yasaṃ
nāsūro nātidummedho na pamatto kudācanaṃ
289. yadā sīlaṃ ca paññaṃ ca soceyyaṃ cādhiḡacchati
atha vissasate tamhi guyhaṃ c' assa na rakkhati
290. divā vā yadi vā rattiṃ rājakiccesu paṇḍito
ajjhiṭṭho na vikampeyya sa rājavasatiṃ vase
291. na rañño samakaṃ vatthaṃ na mālaṃ na vilepanaṃ
ākappaṃ sarakuttiṃ vā na rañño sadisaṃ ācare
292. kīḷe rājā amaccehi bhariyāhi parivārīto
nāmacco rājabharyāsu bhāvaṃ kubbetha paṇḍito
293. anuddhato acapalo nipako saṃvutindriyo
manopaṇidhisampanno sa rājavasatiṃ vase
294. nāssa bhariyāhi kīḷeyya na manteyya rahogato
nāssa kose dhanam gaṇhe sa rājavasatiṃ vase
295. na niddaṃ bahuṃ maññeyya na madāya suraṃ pive
nāssa dāye mige haññe sa rājavasatiṃ vase

296. nāssa pīṭhaṃ na pallaṅkaṃ na kocchaṃ na nāvaṃ rathaṃ
sammato 'mhīti ārūhe sa rājavasaṭṭiṃ vase
297. nātidūre bhaje rañño n' accāsanne vicakkhaṇo
sammukhañ c' assa tiṭṭheyya sandissanto sabhattuno
298. na me rājā sakhā hoti na rājā hoti methuno
khippaṃ kujjhanti rājāno sulen' akkhi va ghaṭṭitaṃ
299. na pūjito maññaṃāno medhāvī paṇḍito naro
pharusāṃ patimanteyya rājānaṃ parisāṃgataṃ
300. laddhadvāro labhe dvāraṃ n' eva rājūsu vissase
aggīva saṃyato tiṭṭhe sa rājavasaṭṭiṃ vase
301. puttaṃ vā bhātaraṃ vā pi sampaggaṇhāti khattiyo
gāmehi nigamehi vā ratṭhehi janapadehi
tuṇhībhūto v' udikkheyya na bhaṇe chekapāpakaṃ
302. hatthārohe anīkaṭṭhe rathike pattikārake
tesaṃ kammāvadānena rājā vaḍḍheti vetanaṃ
na tesaṃ antarā gacche sa rājavasaṭṭiṃ vase
303. cāpo v' ūnūdaro c' assa vaṃso vāpi pakampaye
paṭilomaṃ na vatteyya sa rājavasaṭṭiṃ vase
304. cāpo v' ūnūdaro c' assa maccho v' assa ajivhavā
appāsī nipako sūro sa rājavasaṭṭiṃ vase
305. na bālhaṃ itthiṃ gaccheyya sampassaṃ tejasāṅkhayaṃ
kāsaṃ sāsaṃ thaddhābalaṃ khīṇamedho nigacchati
306. nātielaṃ pabhāseyya na tuṇhī sabbadā siyā
avikiṇṇaṃ mitaṃ vācaṃ patte kāle udīraye
307. akodhano asaṅghaṭṭo sacco saṇho apesuṇo
samphaṃ giraṃ na bhāseyya sa rājavasaṭṭiṃ vase
308. mātā pitu bharo assa kule jeṭṭhāpacāyiko
hiriottappasampanno sa rājavasaṭṭiṃ vase
309. vinīto sippavā danto yatatto niyato mudu
appamatto suci dakkho sa rājavasaṭṭiṃ vase

310. nivātavutti vuḍḍhesu sappatisso sagāravo
surato sukhasaṃvāso sa rājavasatiṃ vase
311. ārakā parivajjeyya saññituṃ pahitaṃ janam
bhattāram ev' udikkheyya na ca aññassa rājino
312. samaṇe brāhmaṇe cāpi sīlavante bahussute
sakkaccaṃ payirūpāse annapānena tappeyya
āsajja pañhe pucchaye ākaṅkham vuḍḍhim attano
313. dinnapubbaṃ na hāpeyya dānaṃ samaṇabrāhmaṇe
na ca kiñci nivāreyya dānakāle vaṇibbake
314. paññavā buddhisampanno vidhānavidhikovidō
kālaññū samayaññū ca sa rājavasatiṃ vase
315. utṭhātā kammadheyyesu appamatto vicakkhaṇo
susamvihitakammanto sa rājavasatiṃ vase
316. khalam sālam pasum khettaṃ gantā c' assa abhikkhaṇam
mitam dhaññaṃ nidhāpeyya mitaṃ ca pācaye ghare
317. puttaṃ vā bhātaraṃ vā pi sīlesu asamāhitaṃ
anaṅgavā hi te bālā yathā petā tatheva te
coḷaṇ ca n' esaṃ piṇḍaṇ ca āsanaṇ ca padāpaye
318. dāse kammakare pose sīlesu susamāhite
dakkhe utṭhānasampanne ādhipaccamhi ṭhāpaye
319. sīlavā ca alolo ca anurutto ca rājino
āvī raho hito c' assa sa rājavasatiṃ vase
320. chandaññū rājino assa cittaṭṭho sayarājino
asaṅkusakavutti 'ssa sa rājavasatiṃ vase
321. ucchādaye nhāpaye ca dhove pāde adhosiraṃ
āhato pi na kuppeyya sa rājavasatiṃ vase
322. kumbhaṃ p' añjaliṃ kariyā cātaṇ cāpi padakkhiṇam
kim eva sabbakāmānaṃ dātāraṃ dhīram uttamaṃ
323. yo deti sayanaṃ vatthaṃ yānaṃ āvasathaṃ gharaṃ
pajjunnor iva bhūtānaṃ bhogehi abhivassati

(23) *dukādimissako*

324. dve v' ime kaṇḍakā tikkhā sarīraparisisitā
kāmeti niddhano yo ca yo ca kuppaty anissaro
- *325. adhanassa rasaṃ khādā abalassa hatāhatā
apaññassa kathāvākyā tividhaṃ hīnalakkhaṇaṃ
326. pathabyā madhurā tīṇi ucchu nārī subhāsitaṃ
ucchunārīsu tappanti na tappanti subhāsite
327. pathabyā tīṇi ratanāni saṅgahāni mahītale
sippaṃ dhaññaṃ ca mittaṃ ca bhavanti ratanā ime
328. kalyāṇamittaṃ kantāraṃ yuddhaṃ sabhāyaṃ bhāsitaṃ
asatthā gantum icchanti mūlā te caturo janā
329. jīvanto pi matā pañca byāsenā parikittitā
dukkhito byādhito pakkho iṇavā nityasevako
330. cakkhudvārādikaṃ chakkaṃ saṃvuto sapañño naro
chabbidho hoti sīlena asīlenāpi chabbidho
331. niddāluko pamādo ca sukhito rogavālaso
nicchando ca kammārāmo satt' ete satthavajjitā
332. kulajo paññavā chando hirottappo sutādharo
atthakāmo surakkho ca aṭṭh' ete satthayojitā
333. kulasetṭho sapañño ca vuḍḍhi sūro ca sīlavā
bahussuto vuṭṭhāno ca dhīro sugatigāmiko
nav' ete sujanā seṭṭhā pāpāttānaṃ nivāraye
334. buddho paccekabuddho ca arahā aggasāvako
mātā pitā garu satthā dāyako dhammadesako
paṇḍite hi ime dasa na dubbhantīti jāniyā

(24) *pakiṇṇako*

335. dhammatthakāmamokkhānaṃ paṇo saṃsiddhikāraṇaṃ
taṃ nigghatā kiṃ na hataṃ rakkhatā kiṃ na rakkhitaṃ

336. satam dīghāyuko sabbasattānam sukhakāraṇam
asatam pana sabbesaṃ dukkhahetu na saṃsayo
337. yantagato ucchu rasaṃ na jahāti gajo tathā
saṅgāmesu gato līḷaṃ sussutenāpi candanam
338. sārāgandham na jahāti dukkhapatto pi paṇḍito
na jahāti satam dhammam sukhakāle kathā va kā
339. attā bandhu manussānam ripu attā va jantunam
attā va niyato nāti attā va niyato ripu
340. attānam pariccāgena yaṃ nissitānurakkhanam
karonti sajjanā yeva na taṃ nītimatāmatam
341. satthakabbavicārena kālo gacchati dhīmatam
byasanena asādhūnam niddāya kalahena vā
342. bhamarā puppham icchanti pūtim icchanti makkhikā
sujanā guṇam icchanti dosam icchanti dujjanā
343. namanti phalino rukkhā namanti vibudhā janā
sukkhakaṭṭhañ ca mūḷho ca bhijjante na namanti ca
344. sace santo vivadanti khippam sandhiyare puna
bālāpattā va bhijjanti na te samatham āgamum
345. appam pi sādūnam dhanam kūpavāri va nissayo
bahukam pi asādhūnam na ca vāri va aṇṇave
346. sokaṭṭhānasahassāni bhayaṭṭhānasatāni ca
divase divase mūḷham āvisanti na paṇḍitam
347. duṭṭhacittopanāhissa kodho pāsāṇalikhito
kujjhitabbe sujanassa jale lekhāciraṭṭhitā
348. niddāluko asantuṭṭho akataññū ca bhīruko
sakkonti na samācāram sikkhitum te kadāci pi
349. sādūttam sujanasamāgamā khalānam
sādūnam na khalasamāgamā khalattam
āmodam kusumabhavam dadhāti bhūmi
bhūgandham na ca kusumāni dhārayanti
350. guṇam addisamam makkhe parena kalahe sati
addisamam pakāsentī aṇumattam pi dosakam

351. dosam parassa passanti attadosam na passati
tilamattam paradosaṃ nāḷikeraṃ na passati
352. kuddho attham na jānāti kuddho dhammam na passati
andhatamaṃ tadā hoti yaṃ kodho sahate naraṃ
353. kodho abbhantare jāto dhuvaṃ nāseti kodhanaṃ
vatthālaṅkārapuṇṇāyaṃ mañjūsāyaṃ sikhī yathā
354. rāgo nāma manosallaṃ guṇavaratthacorako
Rāhu vijjāsasaṅkassa tapovanahutāsano
355. na titti rājā dhanena paṇḍito pi subhāsite
cakkhū pi piyadassane sāgaro pi mahājale
356. asantuṭṭho yati naṭṭho santuṭṭho pi mahīpati
salajjā gaṇikā naṭṭhā nillajjā sukulaṅganā
357. bhūp' āṇṇav' aggi thī sippī abhijjhālu ca puggalo
etesam pi mahicchānaṃ mahicchiṭṭhā aniccatā
358. ārogyaṃ paramo labho santuṭṭhi paramaṃ dhanam
vissāso paramo ñāti nibbānaṃ paramaṃ sukham
359. duggataṃ gaccha bho lābha lābho lābhena pūراتي
thale pavuṭṭha pajjunna āpo āpena pūراتي
360. bodhayanti na yācanti dehīti pacchimā janā
passa vatthum adānassa mā bhavatūti īdiso
361. sele sele na māṇikkaṃ gaje gaje na muttikaṃ
vane vane na candanaṃ ṭhāne ṭhāne na paṇḍitā
362. satesu jāyate sūro sahasseṣu ca paṇḍito
vattā satahasseṣu cāgī bhavati vā na vā
363. jinena āgataṃ sūram dhanañ ca geham āgataṃ
jiṇṇam annam pasamseyya dārañ ca gatayobbanam
364. potthakesu ca yaṃ sippam parahatthesu yaṃ dhanam
yathā kicce samuppanne na taṃ sippam na taṃ dhanam
365. vācāvudhā ca rājāno saccāvudhā ca samaṇā
dhanāvudhā seṭṭhino ca goṇāvudhā daliddakā
366. ukkaṭṭhe sūram icchanti kolāhalesu bhāsitaṃ
piyañ ca annapānamhi atthakiccesu paṇḍitaṃ

367. kapaṇe tārāye mittam dubbhikkhe dhaññaṃ dhāraye
sabhāyaṃ dhāraye sippaṃ saṅgahāni mahītale
368. dubbhikkhe annadātāraṃ subhikkhe ca hiraññaḍaṃ
bhaye cābhayadātāraṃ sabbesaṃ paramaṃ varaṃ
369. haṃso majjhe na kākānaṃ sīho gunnaṃ na sobhate
gadrabhānaṃ na turaṅgo bālānañ ca na paṇḍito
370. na so rājā yo ajeyyaṃ jināti
na so sakhā yo sakhāraṃ jināti
na sā bhariyā yā patino vibheta
na te puttā ye na bharanti jinṇaṃ
371. n' atthi vijjāsamaṃ mittam n' atthi byādhisamo ripu
n' atthi attasamaṃ pemaṃ n' atthi kammaparaṃ balaṃ
372. itthimisse kuto sīlaṃ maṃsabhakkhe kuto dayā
surāpāne kuto saccaṃ mahākodhe kuto tapo
373. ko 'tibhāro samatthānaṃ kiṃ dūraṃ byavahāriṇaṃ
ko videso savijjānaṃ ko paro piyavādiṇaṃ
374. dubbhikkhaṃ kasino n' atthi santānaṃ n' atthi pāpako
mūgassa kalaho n' atthi n' atthi jāgarato bhayaṃ
375. bālittihimakkhikātundaṃ isīnañ ca kamaṇḍalu
setambu phalaṃ tambūlaṃ nocchittam upajāyate
376. pañcaratyaṃ sugandhabbā sattaratyaṃ dhanuggahā
ekamāsā subhəriyā aḍḍhamāsā sissā malā
377. malittihiyā duccharitaṃ maccheraṃ dadato malaṃ
malā ve pāpakā dhammā asmiṃ loke paramhi ca
malā malataraṃ tato avijjā paramaṃ malaṃ
378. sutassa rakkhā sabbadābhiyogo
kulassa vattaṃ purisassa vijjā
rañño 'pamādo 'pasamo dhanassa
ittihīnaṃ tu n' atth' eva jātu rakkhā
379. sattānaṃ jaratā hanti taṇhā hanti sabbasukhaṃ
sabbabalaṃ cintā hanti dayā hanti sakaṃ dhanam

380. nīce vāso sirim hanti hanti garuṃ ca yācako
pasamsā suguṇaṃ hanti hanti cittaṃ asaṇṇatā
381. asanaṃ bhayaṃ antānaṃ majjhānaṃ maranaṃ bhayaṃ
uttamānan tu sabbesaṃ avamānaṃ paraṃ bhayaṃ
382. suriyo tapanāṃ tapo na santi parivāritā
candaraṃ sītalaṃ jātaṃ tārakā parivāritā
upamā ettha ñātabbā suriyacandarājunaṃ
383. alaso mandabuddhi ca sukhito rogaṇīlito
niddālu maṃsavaḍḍhano subhakkho ca viluddhako
384. pamādo jāyate madā pamādā jāyate khayō
khayā dosā pavaḍḍhanti madāṃ kiṃ na jahe budho
385. yādisaṃ vapate bījaṃ tādisaṃ phalaṃ sampatto
kalyāṇakārī kalyāṇaṃ pāpakārī ca pāpakaṃ
386. puñṇapāpaphalaṃ yo ce na saddahati saccato
so ve sakānanaṃ khippaṃ ādāsatalam ānaye
387. samparāyikam atthaṃ yo na saddahati ce pi so
āvāse saggaḡāmīnaṃ mākkabhe kiṃ na passati
388. saddhā hiri ca ottappaṃ bāhusaccaṃ viriyaṃ sati
pañṇā ca sattadhammehi sampanno paṇḍito mato
389. ravi mūlaṃ sasī khandhaṃ sorī aṅgā ca pattikaṃ
buddhaṃ pupphaṃ garu bījaṃ bharagu phalam eva ca
390. potthakādīni khettaṃ va lekhāni yuganaṅgalaṃ
akkharāni bījaṃ katvā caranto paṇḍito bhava
391. akkharaṃ ekamekaṇ ca buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito poso likheyya piṭakattayaṃ
392. duggatiṃ nābhijāyeyya piṭakattayakārako
bahukkhattuṃ cakkavatti rājā catudīpādhipo
393. padesarajjaṃ vipulaṃ gaṇanāto asaṅkhyeyo
chakāmāvacaro devarājā hoti bahukkhattuṃ
394. dānādīni ca puñṇāni karonto bodhi aṅkuro
bhavā sabbaṅgasampanno tilokaṇḍito bhava

395. iddhe mahaddhane phīte jāyare kulamuttame
uttamen' eva saṃvāso piṭakattayavācako
396. ekakkharaphalena hi piṭakattayakārakā
caturāsītisahassaṃ labhanti pavaraṃ sukhaṃ
397. appakenāpi medhāvī pābhatena vicakkhaṇo
samutṭhāpeti attānaṃ aṇum aggi va sandhammaṃ
398. dukkhaṃ pāpassa puññassa sukhaṃ missassa missakaṃ
sabbhaṃ sadisakaṃ yāti nātabbaṃ kammuno phalaṃ
399. codento catubhāgā ca kamma-kārā tibhāgā ca
sāmino samabhāgā ca ekabhāgānumodanā
- *400. anattassa vākyāparamaṃ tuṇhi
asantamittā paramaṃ ekaṃ
surūpadārā varaṃ andhā
dūrekalābhā varam assa sukkhaṃ
401. hīnacajjo pi ce hoti utṭhātā dhitimā naro
ācārasīlasampanno nise aggi va bhāsati
402. na jaccā vasalo hoti na jaccā hoti brāhmaṇo
kammunā vasalo hoti kammunā hoti brāhmaṇo
403. pathavī veḷukapattaṃ cakkavāḷaṃ sucippalaṃ
sineru vammikaṃ khuddaṃ samuddo pātikaṃ yathā
404. eken' eva ca kappena mātukhīraṃ na sañcayaṃ
tato tu samuddo cāpi atirekataraṃ bahuṃ
405. brahmā ti mātāpitāro pubbācariyā ti vuccare
āhuneyyā ca puttānaṃ pajānaṃ anukampakā
406. tasmā hi ne namasseyya sakkareyya ca paṇḍito
annena atho pānena vatthena sayanena ca
407. ucchādanena nhāpanena pādānaṃ dhovanena ca
utṭhāya pādacariyā upaṭṭhāpeyya paṇḍito
idh' eva naṃ paṣaṃsanti pecca sagge pamodati
408. ekass' ekena kappena puggalass' aṭṭhisāñcayo
samaṃ pabbatarāsimhi iti vuttaṃ mahesinā

409. sabbadānaṃ dhammadānaṃ jināti
 sabbarasaṃ dhammaraso jināti
 sabbaratiṃ dhammarati jināti
 sabbadukkhaṃ taṇhakkhayo jināti
410. appamādaratā hotha sacittam anurakkhatha
 duggā uddharath' attānaṃ paṅke sanno va kuñjaro
411. cāya dujjanasaṃsaggaṃ bhaja sādhusamāgamaṃ
 kara puññaṃ ahorattiṃ sara niccam aniccataṃ
412. aniccā vata saṅkhārā uppādavayadhammino
 uppajjitvā nirujjhanti tesaṃ vūpasamo sukho
413. na hi dhammo adhammo ca ubho samavipākino
 adhammo nirayaṃ neti dhammo pāpeti suggaṭṭhiṃ
414. samasīsaṃ samapādaṃ antaraṃ ca samaṃ samaṃ
 idaṃ manasi nidhāya likheyya piṭakattayan ti

Notes to *Dhammanīti*

- 1.-3. (1) Cf. Ln 1.
 (2) These three introductory verses are obviously a creation of the compiler. J. Gray quotes them in fn. 1 of his translation (Gray 1886, p. 37).
4. (1) The numbering of verses in Gray 1886 begins with this stanza, so that it differs from our numbers by three throughout.
5. (2) a = IS 6134a: vinā gurūpadeśaṃ yo (idf. Pavolini 1907, p. 611).
 (3) (a) So conl., °desaṃ taṃ D123.
6. (3) (c) So conl., °haṇaṃ D123.
7. (1) Mhn 99. Cf. Dhn 8.
8. (1) Cf. Dhn 7.
9. (1) Mhn 110.
10. (1) Mhn 42, Ln 8.
11. (1) Ln 50. Cf. Dhn 12, 13.
 (3) (c) So conl., t° ācariyo r° D123.
 (4) The verses 11 to 13 seem to belong together.
12. (1) Ln 147, Mhn 13. Cf. Dhn 11, 13.
 (3) (b) ac° m.c. for āc° D23, ācikkhanā ns. of D2, āc° ns. of D3.
13. (1) Ln 146, Mhn 14. Cf. Dhn 11, 12.

14. (1) Ln 10.
 (2) Mil 3, Mil (B) 4.
 (3) So Mil, ^osakā D123 and Gray 1886, p. 4, fn. 14.
 (4) See next verse.
15. (1) Ln 11.
 (2) Mil 3, Mil (B) 4.
 (3) (b) So Mil, Mil (B), chandati D123. – (c) So Mil, Mil (B), ketu D123.
 (4) In Mil's enumeration of 19 items cātubbedā (the Four Vedas) has been replaced by dhanubbedā (archery), muddā (seal art or art of calculation) by saddā (phonology, etymology, grammar), and yuddhā (fight) has been removed. Mil 178 quotes these arts once more in a different way and Ja II 243 (cf. Ja I 259, 356, 403, and Bechert 1964, § 391, fn. 2) mentions only the mastery of aṭṭhārasannaṃ sippānaṃ without enumerating them. We find a similar sequence in the Sinhalese text Jātaka-aṭṭvā-gāṭapadaya (see Bechert 1964, § 391, and textual supplement). In this sequence, however, only eight items of the Pāli version are mentioned, among them also dhanurveda which seems to represent in this Buddhist text cāturveda as well. In the metrical rearrangement of the prose passage some items had to be altered: purāṇā became pūraṇā, jotisā became joti (also v. 1. in Mil). See also notes in Rhys Davids 1890, I, p. 6, and Horner 1964, I, p. 5. For the feminine ending-ā of the enumerated items cf. Trenckner 1908, p. 107. Gray has translated itihāsa (1886, p. 4, verse 11) by 'wit and humour' (and explained it [fn. 16] by 'Legendary Poems'), which shows that he basically relied on the nissaya whose author already gave a wrong interpretation: ray rvhaṇ mhu atat . . . (science of laughing and rejoicing; cf. above, § 6, and Pavolini 1907, p. 616).
16. (1) Ln 3.
 (2) Prś 74:
 alasasya kutaḥ śilpam aśilpasya kuto dhanam
 adhanasya kuto mitram amitrasya kutaḥ sukham
 Cf. CNW 35, CK1 60. See also SR 160.320, IS 641 (idf. Pavolini 1907, p. 611), Cr 1866, MSS 3160.
 (4) Dhn accepts a metrically odd pāda (f) to give this verse an unequivocally Buddhist character.
17. (1) Ln 4.
 (2) Cf. IS 6461.
 (3) (a) So nss., sippaṃ s^o D123.
18. (1) Cf. Dhn 19. cd = Dhn 34cd.
 (2) CNW 92 (idf. Pavolini 1907, p. 611):
 paṭha putra sadā nityam akṣaraṃ hṛdaye kuru
 svadeśe pūjyate rājā vidyā sarvatra pūjyate
 See also IS 3873, Cr 1668. Cf. IS 6109cd (d has the better reading vidvān for vidyā, as O. Böhtlingk already stated), 7267cd, Cr 939cd. For further quotations of cd see Dhn 34.
 (3) (a) So conī, vityaṃ D123.

19. (1) Ln 17.

(2) CS 1.25 (idf. Sternbach):

paṭha putra kim ālasyam apaṭho bhāravāhakaḥ
paṭhan tu pūjito rājñā paṭha putra dine dine

See also IS 7583, Cr 629.

(3) (a) So conī., ^osse D123.

(4) For paṭhati the stem bodha- has been introduced. See also note (4) of Ln 17.

20. (1) Ln 36.

(2) CV 3.8:

rūpayauvanasampannā viśālakulasambhavāḥ
vidyāhīnā na śobhante nirgandhā iva kiṃśukāḥ

and Cv 3.2, CN 5, Vyās 57, Vyās (C) 51, HK Intr. 39, Subh 8 and 282, Shn 19. See also SR 39.9, IS 5795 (idf. Pavolini 1907, p. 611), Cr 876.

21. (1) Ln 18.

(2) CN 7:

mātā śatruḥ pitā vairī yena bālo na pāṭhitah
na śobhate sabhāmadhye haṃsamadhye bako yathā

and Cv 2.15, HK Intr. 38 (idf. Gray 1886, p. 41), HP Intr. 25, Shn 42; cf. CV 2.11 (c: CV 17.1c), CR 7.60, GP 1.115.80, Subh 166. See also SR 39.14, IS 4800, Cr 771.

(3) (a) m^o sattaru p^o ca D1, m^o satru p^o ca D2 (c.m.), m^o satru-ru p^o ca D3.

22. (2) ŚP 302 (c: pras^o):

gunair uttuṅgatām yāti noccair āsanasaṃsthitah
prāsādaśikharastho 'pi kākāḥ kiṃ garuḍāyate

Cf. CV 16.6, Subh 223. See also SR 81.16, IS 2161 (idf. Pavolini 1907, p. 611), Cr 350.

(3) (a) So conī., guṇo seṭṭhaṅgatām y^o D123.

(4) It seems most probable that the compiler wrote guṇe and used it as an instr. pl. in analogy with ucce (sa. uccais, see CPD) of b, and sane (sa. śanais, see Dhn 218/Ln 9). The same may be true of guṇe in Dhn 88/Mhn 158/Ln137. Cf. Geiger 1916, § 79.6.

23. (1) Mhn 43.

(2) Ja III 218 (122), Ja (B) III 205 (127).

(3) (a) So Ja, Ja (B), sabbas^o adhiyate D123. – (b) So Ja, Ja (B), ^ome D123. – (f) yattha a^o s^o Ja, Ja (B).

(4) This verse is missing in Gray's translation.

24. (1) Mhn 84.

(4) In Gray's translation this verse has number 20 instead of 21.

25. (1) Mhn 85.

(2) PP 1.367:

madādikṣālanam śāstram mandānām kurute madam
cakṣusprabodhanam teja ulūkānām ivāndhyakṛt

Cf. PT 1.134, PTem 1.147, PRE 1.139. See also IS 4668 (idf. Pavolini 1907, p. 611).

(4) saṅkhāraka is not known from other Pāli sources. andhaka, in

Pāli the name of a breed of flies (gad-fly), is here to represent andhakāra (darkness) in opposition to teja (splendour).

26. (1) Ln 22, Mhn 118.

(2) CV 17.17:

āhāranid rābhayamaithunāni
samāni caītāni nṛṇāṃ paśūnāṃ
jñānaṃ narāṇāṃ adhiko viśeṣo
jñānena hīnāḥ paśubhiḥ samānāḥ

(upajāti metre) Cf. CR 8.31, HJ Intr. 25 (idf. Gray 1886, p. 42), HK Intr. 25, Subh 139. See also IS 1077, Cr 156, MSS 5700.

27. (1) Ln 38.

(3) (b) gaṇhāti D3 and ns. (c.m.).

28. (1) Ln 21, Mhn 63.

(2) Th and Th (B) 141.

(3) (c) So Th, Th (B), jānanti D123.

29. (1) Ln 142. b = Dhn 233d/Ln 91d.

(2) For a see PT 2.4a, Ptem 2.4a, PP 2.10a, PtsK 2.14a, HJ 1.39a (cf. Gray 1886, p. 43). anāgataṃ bhayaṃ dṛṣṭvā; for b see Cv 3.5d, 8.9d, CS 3.42d–3.45d, CR 1.6d, Prs 10d, Mbh 12.68.51b, 12.137.89d, 13.107.26d, 13.141.29d, 13.App.15.4577 post (cf. CV 15.3d, Cv 2.13d) Subh 100d, 102d: dūrataḥ parivarjayet; for c see CV 5.3c, HJ 1.58c and 4.17c (cf. Gray 1886, p. 43), HK 1.57c and 4.17c, HP 4.17c, SRH 126.4c, ŚP 1306c, SV 2755c, Nśv 85c: āgataṃ tu bhayaṃ dṛṣṭvā. See also SR 164.500c, IS 265a, 2550c, 3925d, 4593c, 5721d, 7234d, 7460d, Cr 107d–109d, 418c, 468d, 644d, 864d, 1100d, MSS 1301a, 3541d, 3558d.

30. (1) Mhn 234.

(3) (b) So conī, °ottakaṃ D123. – (c) So conī, °olukaṃ D123.

31. (1) Identical with Dhn 388. Cf. Dhn 75.

(3) (b) So conī, viraṃ D123.

32. (1) For d cf. Dhn 38d. Ln (TS) 426.

(2) It 17, It (B) 206.

33. (1) Ln 29. For d cf. Dhn 56d.

(2) SRH 26.2:

prastāvasadṛśaṃ vākyaṃ svabhāvasadṛśaṃ priyam
ātmaśaktisamaṃ krodhaṃ yo jānāti sa paṇḍitaḥ

With v. 1. (kopam for krodham) Vyās 60, Vyās (C) 56 (sadbhāva°), CV 14.15, HJ 2.48 (idf. Gray 1886, p. 44), HK 2.51, HP 2.44, Subh 193, Shn 63; cf. CR 2.20. See also SR 158.250, IS 4287, Cr 695.

(4) Dhn repeats sabhāvasadisam of b in a and c, whereas the variant readings of Ln 29 remind of the original form. This and the next verse point to SRH (26.2 and 26.1) as one of the direct sources (see also § 51).

34. (1) Mhn 18 cd = Dhn 18cd.

(2) SRH 26.1:

vidvattvaṃ ca nṛpatvaṃ ca naiva tulyaṃ kadācana
svadeśe pūjyate rājā vidvān sarvatra pūjyate

and Vyās 62, Vyās (C) 58, CN 1, CL 6.9; with vv. 11. CS 1.46, Pts 2.52, PtsK 2.56, SV 3426, Subh 8. See also SR 38.7, SRK 32.6, IS 6109 (idf. Pavolini 1907, p. 611), 3873, 7267, Cr 1668, 939.

- (4) See also note (4) of the preceding verse.
35. (1) Ln 77, Mhn 16.
36. (1) Mhn 24.
- (3) (b) So coni. (cf. Mhn), vini^o D123. – So coni. (cf. Mhn), kodham D123.
37. (1) Mhn 25.
- (2) HK 1.49:
- śārīrasya guṇānām ca dūram atyantam antaram
śārīram kṣaṇavidhvaṃsi kalpāntasthāyino guṇāḥ
- and HP 1.36, CN 'F'. See also SR 81.9, IS 6427 (idf. Pavolini 1907, p. 611) Cr 982.
- (3) (d) So coni., guṇā tu kappathāyino D123.
38. (1) Mhn 34. For d cf. Dhn 32d.
- (2) Mbh 5.33.39 (b: ca v. l. for vā):
- artham mahāntam āsādyā vidyām aiśvaryam eva ca
vicaraty asamunnaddho yaḥ sa paṇḍita ucyate
- See also IS 588, MSS 2911.
- (3) (a) So coni., āpajja D123.
- (4) As to the reading āpajja see also CPD and PED s.v.
39. (1) Mhn 35.
- (2) HK 1.167:
- nāprāpyam abhivāṇchanti naṣṭam necchanti śocitum
āpatsv api na muhyanti narāḥ paṇḍitabuddhayaḥ
- and HP 1.127; with v. 1. Mbh 5.33.23. See also SR 163.458, IS 3596, Cr 1629.
- (3) (c) So coni., vippatyañ D123.
- (4) ratyā, vipatyam = rattiyā, vipattiyam, cf. Geiger 1916, §§ 58.3, 86.2.
40. (1) Mhn 36.
- (3) (b) n^o o^oto D123. – (c) o^oro D123.
41. (1) Mhn 37.
- (2) CS 2.64:
- doṣo 'py asti guṇo 'py asti nirguṇeṣv api jantuṣu
sukumārasya padmasya nālo bhavati karkaśaḥ
- With vv. 11. Vyās 50, Vyās (C) 46, Subh 194, 259. See also IS 2988 (idf. Pavolini 1907, p. 611), Cr 496.
- (4) According to PED nala/naḷa are masculine, nāla/nāḷa are neuter.
42. (1) Mhn 38.
- (2) HK 1.26:
- sumahānty api śāstrāṇi dhārayanto bahuśrutāḥ
chettāraḥ saṃśayānām ca klīsyante lobhamohitāḥ
- and HP 1.20, SRH 87.6. See also SR 163.440, IS 7123.
- (3) (c) So coni., chedā yo D123.

43. (1) Mhn 39.
 (3) (c) loke D1. – (d) So conī., lañjanam D123.
44. (1) Mhn 48.
45. (1) Mhn 51.
46. (1) Ln 12, Mhn 53.
 (2) For d cf. Ja I 454 (121a), Ja (B) I 479: bahum pi so vikattheyya.
47. (1) Mhn 54.
48. (1) Mhn 55. For d cf. Dhn 333f.
49. (1) Mhn 60.
 (2) Th and Th (B) 500.
 (3) So Th, Th (B), sabb' icchitum D123.
50. (1) Mhn 61.
 (2) Th and Th (B) 501.
 (3) (a) cakkhum' assa Th. – (c) So Th (B), paññav' assa y^o m^o Th, paññavā pi y^o mugo D123. – (f) So Th and Th (B), sayeyya^o sāyitam D123.
51. (1) Mhn 103. Identical with Dhn 175. b = Dhn 173b.
 (2) It 64, It (B) 239.
 (3) (d) kulagandhano It and It (B).
52. (1) Mhn 108.
53. (1) Mhn 196.
 (2) BhŚ 568:
 na sā sabhā yatra na santi vṛddhā
 vṛddhā na te ye na vadanti dharmam
 dharmah sa no yatra na cāsti satyam
 satyam na tad yat kapaṭānuviddham
 (upajāti metre) With vv. 11. HK 3.61, HP 3.59, ŚP 1344, SRH 200.152, Mbh 2.540*, 5.35.49, GP 1.115.52, CR 8.53. See also SR 174.884, IS 3483 (idf. Pavolini 1907, p. 611), Cr 570.
54. (1) Mhn 56.
 (2) Cf. Khp 7 (7), Khp (B) 10 (7).
 (3) (d) So conī., budhā D123.
55. (1) Ln 28, Mhn 57.
 (2) CV 7.1:
 arthanāśam manastāpam gr̥he duścaritāni ca
 vañcanam cāpamānam ca matimān na prakāśayet
 and Cv 5.11, CN 32, HJ 1.138 (idf. Gray 1886, p. 48), HK 1.130, HP 1.98, GP 1.109.15, ŚP 1458, SRH 191.48, Shn 18, Nśv 33; with vv. 11. CR 2.22. See also SR 153.28, SRK 230.5, IS 583, Cr 87, MSS 2920. For d cf. also CV 14.17d.
 (3) (a) So conī., attanā manotāpañ ca D123.
56. (1) Mhn 58. d = Dhn 33d.
 (2) CN 3:
 mātr̥vat parādāreṣu paradravyeṣu loṣṭavat
 ātmavat sarvabhūteṣu yaḥ paśyati sa paṇḍitaḥ
 and HJ 1.13 (idf. Gray 1886, p. 48), HK 1.14 and 4.134, HP 4.132, GP 1.111.12.
 d:y^o p^o sa paśyati: CV 12.14, PT 3.49, PTem 3.63, PRE 3.52, Pts 1.402, PS 3.39, Vyās 52, Vyās (C) 48, Subh 178 and 217;

- cf. PP 1.390. See also SR 159.254, IS 4805 (idf. Pavolini 1907, p. 611) and 905, Cr 772, Ln (TS) 206.
- (3) (a) So conī, °ttim va D123. – (b) So conī, leḍḍum va D123. – (c) So conī, attā va D123.
- (4) For the conjectures cf. also Dhn 214; janettīvā, leḍḍuvā and attavā in analogy with madhuvā (Dhp 69) = sa. madhuvat (Geiger 1916, § 66.2).
57. (1) Mhn 112.
 (2) PT 1.140:
 śāṭhyena mitram kaluṣena dharmam
 paropatāpena samṛddhībhāvam
 sukhena vidyām paruṣena nārīm
 vāñchanti ye nūnam apaṇḍitās te
 (upajāti metre) and PTem 1.153; with vv. ll. (e.g. kapaṭena for kaluṣena) CR 7.18, PP 1.373, PRE 1.144, PS 1.132, ŚP 1538, SV 2918, SRH 30.26. See also SR 172.819, Cr 987.
- (3) (a) kilusena D1. – (d) So conī, i^o ye te na c' eva paṇḍitā D123 (c.m.).
58. (1) Mhn 40.
59. (1) Mhn 45.
60. (1) Mhn 46.
61. (2) Dhp and Dhp (B) 152.
 (3) (b) jīrati Dhp.
62. (1) Ln 15, Mhn 122.
 (2) For ab cf. Th 1026ab and Th (B) 1029ab:
 bahussuto appasutam yo sutenātimaññati.
- (3) (b) So conī, māṇiko D123.
63. (1) Mhn 123.
 (2) Sn 137a and 720b–d, Sn (B) 137a and 725b–d (725a: tam [tan] nadīhi vijānātha).
 (3) (b) So Sn and Sn (B), patiresu D123. – (c) So D1 and v. 1. in Sn (also kusubbhā), kusobhā D23 and Sn (B), kusobhā Sn. – (d) So Sn (B) and v. 1. in Sn; so D3, tuṇhi cett. (and nss. D23); yāti Sn; °dadhi conī. for °dadhi D123.
64. (2) Sn 450 and Sn (B) 452, SN I 189 and SN (B) I 190.
 (3) (c) So v. 1. in SN; nāppiyam Sn and Sn (B), SN and SN (B).
65. (3) (b) racate D3.
66. (1) Mhn 7.
67. (1) Mhn 8.
 (2) CS 3.40:
 mṛdunaiva mṛdum hanti mṛdunā hanti dāruṇam
 nāsādhyam mṛdunā kiṃcit tasmāt tīkṣṇataram mṛduḥ
 Cf. Mbh 3.29.30, 12.138.65, Nśv 59. See also IS 4964 (idf. Pavolini 1907, p. 611), Cr 788.
- (3) (c) So conī, °ddhi D123.
68. (1) Ln 48, Mhn 9.
 (2) CR 8.72:
 śītaḥ candanam loke candanād api candramah
 candracandanayor madhye śītalāḥ sādhusaṃgamah

- Cf. CS 3.13, Shn 43, CM 184, CKI 213 (idf. Pavolini 1907, p. 611). See also IS 3260, Cr 363.
69. (1) Ln 93. cd = Dhn 382ef.
 (3) (c) So D2 and ns.; °mam e° °bbam D1; °mam e° °bbā D3. – (d) So conī., °sūr° D123.
70. (1) Mhn 10.
 (3) (c) So conī., khuddi° D123.
71. (1) Mhn 11.
72. (1) Identical with Dhn 306.
 (2) Ja VI 295 (1289), Jz (B) VII 199 (1496).
 (3) (c) vācam Ja, Ja (B). – (d) patte k° Ja, Ja (B).
75. (1) Cf. Dhn 31.
 (2) AN IV 5²⁻³, 6¹⁶⁻¹⁷, 7¹²⁻¹³ and AN(B) II 398-400.
76. (1) Ln 95.
 (4) The source CV 7.11, quoted by L. Sternbach: bāhuvīryam balaṃ rājño brāhmaṇo brahmavidbalī, rūpayauvanamādhuryam strīṇāṃ balaṃ anuttamaṃ could have been the thematical model; this verse, however, follows the simple pattern which one finds in verses with bhūṣaṇam (CS 3.75-77) and viṣam (CV 17.8) instead of dhanam (cf. Dhn 257 ff.).
77. (1) Mhn 140. d = Ln 167d.
 (3) So conī. (cf. Mhn), kālavippattis° D123.
78. (1) Ln 81, Mhn 139.
 (2) PP 2.106:
 tyajanti mitrāṇi dhanena hīnaṃ
 putrās ca dārās ca sahodarās ca
 tam arthavantam punar eva yānti
 hy artho 'tra loke puruṣasya bandhuḥ
 (upajāti metre) and PRE 2.33; cf. CV 15.5, Cv 6.9, CR 4.14, GP 1.111.18. See also SR 64.10, SRK 44.15, IS 2622, Cr 429.
 (3) (a) So conī. with Mhn and Ln, mittā D123.
79. (1) Mhn 138.
80. (1) Mhn 250.
 (2) Ja III 263 (56), Ja (B) III 247 (57).
 (3) (a) a° kurute lakṣhiṃ Ja, Ja (B). – (b) alakṣhiṃ kurut' attanā Ja, Ja (B). – (c) alakṣhiṃ vā Ja, Ja (B). – (d) So Ja, Ja (B), kārito D123.
81. (1) Ln 113, Mhn 70. d = Dhn 82d, 83d.
 (2) CV 1.9:
 dhanikaḥ śrotriyo rājā nadī vaidyas tu pañcamah
 pañca yatra na vidyante na tatra divasaṃ vaset
 and Cv 1.10; cf. CN 34, CR 'B', HP 1.78, GP 1.110.26, ŚP 1465. See also SR 153.34, IS 3861, Cr 507.
 (3) (a) So conī., jotiyo D123.
82. (1) Ln 114/158, Mhn 69. d = Dhn 81d, 83d.
 (2) CR 2.26 (CV 1.9d, Cv 1.10d):
 yasmin deśe na saṃmāno na prītir na ca bāndhavāḥ
 na ca vidyāgamaḥ kaścid vāsaṃ tatra na kārayet
 Cf. CV 1.8, Cv 1.9, CN 35, HK 1.105, HP 1.77, GP 1.109.20,

- Shn 86. See also SR 155.88, SRK 224.30, IS 5352 (idf. Pavolini 1907, p.611), Cr 827.
- (3) (a) So conī., samāno D123.
83. (1) Mhn 72. d = Dhn 81d, 82d.
 (2) a-c: Ja III 247 (23), Ja (B) III 233 (23);
 d: CV 1.9d, Cv 1.10d (see Dhn 81).
 (3) (b) So Ja (⁰na av⁰), s⁰ vā vimānanā Ja (B); vimānanam D123.
 – (d) na t⁰ vasa divase Ja; na t⁰ vasatim vase Ja (B).
 (4) Dhn inserts the translated Sanskrit pāda d of verse 81, whereas Mhn 72 retains the original Pāli text.
84. (1) Ln 157, Mhn 68.
 (2) HP 1.131:
 deśam utsrjya gacchanti simhāḥ satpuruṣā gajāḥ
 tatraiva nidhanam yānti kākāḥ kāpuruṣā mṛgāḥ
 and HK 1.171, PS 2.53; cf. PP 5.27 (cd), Pts 1.321 (cd), PtsK 1.20cd and 1.364cd. See also SR 385.336, IS 7224 (7118, 3929).
85. (1) Mhn 73.
 (2) Ja III 247 (24), Ja (B) III 233 (24).
 (3) (a) So Ja (B); yattha alaso d⁰ ca Ja. – (b) So Ja and Ja (B), s⁰ bhiru samapūjā D123. – (c) na tattha santo v⁰ Ja (B); na tattha santo nivasanti Ja. – (d) So Ja (B), ⁰kare na ko D123; ⁰kare nage Ja (v. l. Burm. ⁰karo naro).
86. (1) Ln 159, Mhn 77.
 (2) Cv 1.8:
 calaty ekena pādena tiṣṭhaty ekena paṇḍitaḥ
 nāsamīkṣya param sthānam pūrvam āyatanam tyajet
 and PP 1.77, ŚP 1463; cf. CR 2.9, CN 30, HK 1.103, HP 1.75, GP 1.109.4, Subh 172, Shn 46, Nśv 13. See also SR 154.35, IS 2264 (idf. Pavolini 1907, p.611), Cr 365.
87. (1) Mhn 78.
 (2) HK 1.170:
 sthānabraṣṭā na śobhante dantāḥ keśā nakhā narāḥ
 iti vijñāya matimān svasthānam na parityajet
 and HP 1.130; cf. PP 2.118, PRE 2.57, PS 2.52, PT 2.81, Ptem 2.92, CR 8.70, GP 1.115.73 (cdab), Subh 103, 171, 219. See also SR 86.6, IS 7223 (idf. Pavolini 1907, p.611), 5750, Cr 1095.
88. (1) Ln 137, Mhn 158.
 (2) CV 16.10:
 guṇaiḥ sarvajñatulyo 'pi sīdaty eko nirāśrayaḥ
 anarghyam api māṇikyam hemāśrayam apekṣate
 Cf. SV 2683. See also SR 81.11, SRK 52.6 and 89.4, IS 2164, Cr 349.
 (3) (a) So conī., guṇo D123.
 (4) As to the conjecture of guṇe for guṇo see note (4) of verse 22.
89. (1) Ln 89, Mhn 194.
 (2) Cf. Cv 4.14, CS 1.75, CR 2.10 (crit. app.), ŚP 1370, Nśv 63, and SR 157.202, IS 7530, Cr 430:

tyajet svāminam atyugram atyugrāt kṛpaṇaṃ tyajet
kṛpaṇāt aviśeṣajñāṃ tasmāc ca kṛtanāśanam

- (4) The Sanskrit parallel offered by L. Sternbach is similar only in contents and does not help to reconstitute this verse in the pādas cd.
90. (1) Ln 80. ab = Dhn 217ab; c = Dhn 111e/Ln 88c.
(2) CV 2.5:
parokṣe kāryahantāraṃ pratyakṣe priyavādinam
varjayet tādṛśaṃ mitraṃ viṣakumbhaṃ payomukham
and Cv 2.5, CN 16, CS 3.61, HJ 1.79 (idf. Gray 1886, p. 57),
HK 1.78; with v.l. CR 8.49, PP 1.284, SRH 111.6, GP 1.115.48,
Subh 226, Shn 38, Nśv 60. See also SR 88.1, SRK 54.2, IS 3979,
Cr 646.
91. (1) Ln 124, Mhn 193.
(2) CR 8.52:
pṛṣṭhato 'rkaṃ niṣeveta jathareṇa hutāśanam
svāminam sarvabhāvena paralokam amāyayā
With v. 1. HJ 2.32 (idf. Gray 1886, p. 57), HK 2.34, HP 2.30,
Nśv 7. See also SR 163.472, IS 4188, Cr 681.
(3) (d) So conl., amuḥhako D123.
(4) For amāyāya/amāyayā see Ln 124 (cf. § 58 and also Rn 43).
92. (1) Mhn 135.
(2) Ja IV 56 (88), Ja (B) IV 56 (104).
(3) (b) So conl., °vādane D123. – (c) So conl., na seve attadatthamhi
D123; nāsmas' attatṭhapaññamhi (v. l. °atthap°) Ja; nāsmase
attatthap° Ja (B) (c.m.). – (d) atisante pi nāsmase Ja and Ja (B).
93. (1) Mhn 225.
(2) Vyās (C) 97 (idf. Bechert 1964):
mahatām āśrayam prāpya laghiṣṭho 'py abhivarddhate
Neruparvatam āśritya sauvarṇyaṃ iva pakṣiṇām
(3) (a) So conl., mahantaṃ D123.
94. (1) Ln 133, Mhn 227.
(2) PtsK 3.54:
asahāyaḥ samartho 'pi tejasvī kiṃ kariṣyati
nirvāte jvalito vahniḥ svayam eva prasāmyati
and Pts 3.56; cf. PP 3.48 (evopasāmyati), CM 181, CLB 2.3
quoted in CL 2.4, SV 2656, SRH 109.16, Mbh 5.175*, Prś
56. See also SR 83.1, SRK 101.1, IS 770 (idf. Pavolini 1907,
p. 611), 6438, 7848, Cr 1205, 316.
(3) (a) So nss., samatto D123. – (b) tejasī D123.
96. (1) Mhn 146.
(2) Cf. Nśv 24 (corrupt; c: alubdhas svārthakāmas ca).
(3) (a) So D3, analasso D12 and nss. – (b) So conl., asaṭṭho D123.
97. (1) Mhn 142. d = Dhn 98d.
(2) Buddha-c 4.64:
ahitāt pratiṣedhaś ca hite cānupravartanam
vyasane cāparityāgas trividhaṃ mitralakṣaṇam
and (more similar, but corrupt) Nśv 20. See also MSS 4100,
4103.

98. (1) Ln 92, Mhn 143, d = Dhn 97d.
 (2) Cv 1.13:
 āture vyasane prāpte durbhikṣe śatruvighrahe
 rājadvāre śmaśāne ca yas tiṣṭhati sa bāndhavaḥ
 and CS 1.84; with v. 1. CV 1.12; cf. CN 15(b-d), CR 2.27(b-d),
 HK 1.74 and 4.67, HP 4.66, Pts 5.41, SRH 109.12, Shn 61. See
 also SR 88.5, IS 1221, (idf. Pavolini 1907, p. 611), Cr 174,
 MSS 6656.
99. (1) Mhn 145.
 (3) (a) So conī, °sano D123.
100. (1) Mhn 147.
 (2) Cv 1.14:
 yo dhruvāṇi parityajya adhruvāṇi niṣevate
 dhruvāṇi tasya naśyanti adhruvaṃ naṣṭam eva ca
 With vv. ll. CV 1.13, CN 61, CR 3.1, HK 1.212, HP 1.171,
 PP 2.143, Pts 2.137, SRH 194.80, GP 1.110.1, Nśv 43. See
 also SR 162.394, IS 5600 (idf. Pavolini 1907, p. 611), Cr 860.
 (3) (a) So conī, paricajja D123.
101. (1) Ln 78, Mhn 148.
 (2) Cv 6.1:
 lubdham arthena gṛhṇīyāt stabdham añjalikarmaṇā
 mūrkhamaṃ chando 'nuvṛttena yathā tathyena paṇḍitam
 With vv. ll. CV 6.11, CN 31, CR 2.16, HK 4.109, HP 4.107,
 PS 1.26, Nśv 32; cf. Mbh 1.App.81.101-2, 12.347*, GP 1.109.-
 10. See also SR 155.97, IS 5860 (idf. Teza 1879b, p. 131),
 Cr 890.
102. (1) Mhn 152.
 (2) Ja V 233 (134), Ja (B) V 246 (134).
 (3) (a) So conī, saccā° D123. – (d) yācanāya Ja, Ja (B).
103. (1) Mhn 153.
 (2) Ja V 233 (135), Ja (B) V 246 (135).
 (3) (d) So Ja (B); jīrare and v. l. (Burm.) jiiyyare Ja.
104. (1) Mhn 156.
 (2) Ja II 357 (64), Ja (B) II 322 (64).
 (3) (b) vihiṃsati Ja with v. 1. (Burm.) vihiyati. – (c) So Ja (B), °van t°
 Ja, ajjhabh° D123. – (d) So Ja, Ja (B), rakkheyy' aggim va p° D123.
105. (1) Mhn 157.
 (2) Ja II 357 (65), Ja (B) II 322 (65).
106. (1) Ln 162, Mhn 159.
 (2) PP 2.31:
 ikṣor agrāt kramaśaḥ
 parvaṇi parvaṇi yathā rasaviśeṣaḥ
 tadvaddhi sujanamaitrī
 viparītānāṃ tu viparītā
 (āryā metre) and PS 1.149, PtsK 2.37, SRH 36.26 (idf. Stern-
 bach 1971-76, vol. 1, pp. 185, 196). See also SR 47.108, SRK
 13.27, IS 1088, MSS 5742.
 (3) (d) So conī, °rito D12 and nss., °ritto D3.
 (4) As to the significance of this verse for the interdependence of

the three collections Dhṇ, Ln, and Mhn see § 43.

107. (1) Mhn 160.

108. (1) Mhn 161.

(2) For a see SN 188²¹, V 3⁴, 4⁸, SN (B) I 88, III 3; (kalyāṇa-mitram āgamyā:) Divy 347¹⁷, Av-ś I 211¹⁴, 240⁸, (°mitrāṇi ā°:) Mvu I 243¹² etc; for d cf. Abhidh-av 137²⁵ (kātabbo ettha ādaro).

(3) (d) So conī, °bbam hi °ram D123.

109. (1) Mhn 162.

(2) Ja V 146 (77), Ja (B) V 155 (78).

(3) (a) yo ve k° k° dh° Ja, Ja (B). – (c) So v. l. in Ja dukhitassa Ja, Ja (B), sakacca Ja, Ja (B). – (d) tathāvidham sappurisaṃ vadanti Ja, Ja (B).

110. (1) Ln 79.

(2) CR 1.19:

paro 'pi hitavān bandhur bandhur apy ahitaḥ paraḥ
ahito dehajo vyādhir hitam āraṇyam auśadham

and HJ 3.101 (idf. Gray 1886, p. 61), HK 3.98, HP 3.96, SP 1307, SV 2705, SRH 192.54, GP 1.108.14. See also SR 156.152, SRK 231.8, IS 3988, Cr 649.

111. (1) Ln 88. e = Dhṇ 90c/Ln 80c.

(2) For a–d see Prś 57:

mukham padmadalākāram vācā candanaśītalā
madhu tiṣṭhati jivhāgre hṛdaye tu halāhalam

Cf. Shn 94, Nśv 8. For ab see CS 3.27ab, Subh 166ab; for cd see CN 22cd (cf. CS 3.28cd), HJ 1.84cd (idf. Gray 1886, p. 61), HK 1.83cd, Subh 92cd; for ef see Nśv 9cd: tādrśam nopasevena viṣamiśraphalam yathā (it seems that the underlying Sanskrit text consists of two stanzas as represented by Nśv 8–9); for e see also the sources of Dhṇ 90: varjayet tādrśam mitram. See also SR 390.516ab and 55.49cd, SRK 29.84ab and 26.48cd, IS 4882ab and 2852cd, Cr 776ab and 467cd.

112. (1) Mhn 113.

(3) (b) katvān' ak° D3.

113. (1) Mhn 115.

(3) (c) adhīram pi dhīram m° D1.

114. (1) Mhn 116.

(3) (b) So conī, chaṭṭitum D123.

115. (1) Mhn 121. For a cf. Dhṇ 324c; for d cf. Dhṇ 116d, 325d.

(2) Vyās 46:

nirdhanaś cāpi kāmārthī durbalaḥ kalahapriyaḥ
mandaśāstro vivādārthī trividham mūrkhakṣaṇam

and Vyās (C) 42 (idf. Bechert, 1964), SRH 28.1; cf. CS 3.27d.

(4) This and the next verse are a couplet and make it very probable that Vyās and Vyās (C) can be considered as direct sources (see also § 52 and concordances).

116. (1) Ln 31. d = Dhṇ 325d; cf. 115d.

(2) Vyās (C) 43:

anāhūte praveśaś ca na prṣṭe bahubhāṣaṇam
stutiś ca svātmavarṇasya ity evaṃ mūrkhakṣaṇam

With vv. ll. Vyās 47; d is Vyās (C) 42d and Vyās 46d; cf. HK 2.52, HP 2.45, Mbh 5.33.35. See also SR 163.476, IS 287-289, Cr 1147, MSS 1363, 1363A, 1367.

117. (1) Ln 43. Cf. Dhn 146 = Ln 44.
 (3) (a) So Ln, udumparā D12, uṭṭamparā D3. – (b) °kam eva = °kā eva (Geiger 1916, § 73.3). – (c) °ṇā conī., °ṇo D123.
 (4) kimila-pūraṇā is to represent obviously kimīhi sampuṇṇā. Dhn's verses 117 and 146 seem to belong together, and they stand side by side in Ln: 43 and 44.
118. (1) Mhn 124.
 (2) Sn 721, Sn (B) 726.
 (3) (a) y° u° taṃ saṇati Sn, Sn (B). – (c) So conī., °bhup° D123. – (d) rahado pūro va p° Sn, Sn (B).
119. (1) Mhn 125.
 (2) Pts 4.55 (idf. Sternbach 1971b, p. 291):
 sadbhiḥ saṃbodhyamāno 'pi durātmā pāpapūruṣaḥ
 ghṛṣyamāṇa ivāṅgāro nirmalatvaṃ na gacchati
 See also SR 165.541, IS 6772.
 (3) (d) So conī., nilamattaṃ nig° D123.
 (4) bahutaketavo seems to be a corruption. Gray renders khalo bahutaketavo according to the nissaya with 'a foolish man does many an evil act' (Gray 1886, p. 63).
120. (1) Ln 127, Mhn 119.
 (2) CV 1.4:
 mūrkhaśiṣyopadeśena duṣṭastrībharāṇena ca
 dviṣatā samprayogena paṇḍito 'py avasīdati
 and Cv 1.4, CR 1.9, CS 1.5, SRH 191.46, GP 1.108.4, Shn 4, Nśv 29. See also SR 155.91, SRK 224.34, IS 4911 (idf. Pavolini 1907, p. 611), Cr 779.
121. (1) Mhn 126.
 (3) (b) Read loka-t-āpattiyā. – (c) So conī. (cf. Mhn), pasutaṃ D123.
122. (1) Mhn 127.
 (2) Mbh 1.69.14:
 ato hāsyataraṃ loke kiñcid anyan na vidyate
 yatra durjana ity āha durjanaḥ sajjanam svayam
 and SV 371. See also SR 56.101, IS 163 (idf. Pavolini 1907, p. 611), MSS 646.
 (3) (a) So conī., hāsa° D123.
123. (1) Mhn 129, Ln (TS) 437.
 (2) SV 384:
 na vinā paravādena ramate durjano janaḥ
 śvā hi sarvarasān bhuktvā vināmedhyaṃ na tṛpyati
 Cf. ŚP 346, Cv 3.6, Subh 27 and 153. See also SR 54.2, SRK 22.7, IS 3424, Cr 562.
124. (1) Mhn 130.
 (3) (b) So conī., dravaṃ bh° D123.
125. (1) Mhn 131. c = Dhn 311a.
 (2) Sp 392²²⁻²³, Sp (B) I 346:

tas mā [paraparikkhāraṃ] āsīvisam ivoragaṃ
[aggim viya ca sampassaṃ nāmaseyya] vicakkhaṇo

c = Th 1153c and Th (B) 1156c, Ja VI 296 (1293a) and Ja (B) VII 200 (1501a).

126. (1) Mhn 132.

(2) Vyās (C) 21:

durjanaiḥ saha samparkaḥ śatrutāpi na yujyate
grhṇato dahate 'ṅgāraḥ śānte kṛṣṇāyate karaḥ

and Vyās 22, SRH 43.41; cf. HJ 1.82 (idf. Gray 1886, p. 64), HK 1.81. See also SR 55.48, SRK 26.47, IS 2859, Ln (TS) 25.

(3) (a) So conī, °oggam D123. – (d) So conī, santo kālāyatam k° D123.

127. (1) Mhn 133.

(2) SRH 41.24:

durjanaiḥ parihartavyo vidyayālāṅkṛto 'pi san
mañinālāṅkṛtaḥ sarpaḥ kim asau na bhayaṃkaraḥ

and Vyās (C) 34; with v. l. Vyās 38, CN 23, CR 3.29, CS 3.35, HK 1.90, SP 354, SV 355, Subh 89 and 306, GP 1.112.15. See also SR 54.5, SRK 22.1, IS 2850 (idf. Pavolini 1907, p. 611), Cr 466.

128. (1) Mhn 134.

129. (1) Ln 69.

(2) Vyās (C) 78:

sarpaḥ krūraḥ khalah krūraḥ sarpāt krūratarah khalah
mantrauśadhivaśāt sarpaḥ khalah kenopaśāmyate

and BhŚ 785, Shn 100; with v. l. (c: °ovaśaḥ) Vyās 86, Cv 2.8, CS 3.32, CN 24. See also SR 54.33, SRK 22.10, IS 6899 (idf. Teza 1879b, p. 131), Cr 1052.

(3) (c) So conī, °dhehi so s° D123.

130. (1) Mhn 47.

(2) For d cf. CS 2.54d, Ln (TS) 28d (nimbaḥ kiṃ madhurāyate).

132. (1) Cf. Dhn 147 (b = 147b). Ln (TS) 3.

(2) It 68, It (B) 241.

(3) (d) bālūpas° It, It (B).

(4) Dhn 132–135: For verses with corresponding statements on sujana cf. Dhn 147–150.

133. (1) Cf. Dhn 148.

(2) Ja IV 240 (90c–f), Ja (B) IV 241 (90c–f).

(3) (c) bālen' allāpas° Ja, Ja (B). Cf. Dhn 148c.

134. (1) Cf. Dhn 149.

(2) Ja IV 241 (92), Ja (B) IV 241 (92).

(3) (a) nayati Ja, Ja (B). – (d) So Ja, Ja (B), pi kuppati D123. – (f) tassa Ja, Ja (B).

135. (1) Ln 25. Cf. Dhn 150.

(2) Dhp and Dhp (B) 64. Cf. CV 15.12cd = IS 3872cd and Mbh 2.492* = IS 5378cd (idf. Pavolini 1907, p. 611).

(3) (a) ca for ce Dhp and Dhp (B). – (b) So conī, payirūpāsi D123.

136. (1) Cf. Ln 85. d = Ln 85d.

(2) Vin II 188^{21–22}, SN I 154^{3–4}, II 241^{30–33}, AN II 73^{32–33}, Vin

- (B) IV 346, SN (B) I 156, 436, AN (B) I 385. For d cf. CN 17d, CR 3.15d.
- (3) (b) phalaṃ veluṃ phalaṃ nalaṃ Vin, SN, AN.
137. (1) Ln 55.
138. (1) Ln 34. Cf. Dhn 139.
139. (1) Ln 33. Cf. Dhn 138.
140. (1) Ln 73.
141. (1) Mhn 30.
(2) HK 1.60:
tṛṇāni bhūmir udakaṃ vāk caturthī ca sūṇṛtā
etāny api satāṃ gehe nocchidyante kadācana
and HP 1.45, HJ 1.61 (idf. Gray 1886, p. 67); cf. PP 1.131, Pts 1.171, PtsK 1.187, SP 642, SRH 23.7, Mbh 3.2.52 and 5.36.32, Mn 3.101. See also SR 163.444, IS 2589.
- (3) (b) So conī, (cf. Mhn), catutthaṃ °taṃ D123. – (d) So conī, noch^o D123.
142. (1) Ln 64, Mhn 31.
(2) SRH 36.32:
pībanti nadyaḥ svayaṃ eva nāmbhaḥ
khādanti na svādupalāni vṛkṣāḥ
payodharo na kvacid atti sasyaṃ
paropakārāya satāṃ vibhūtiḥ
(upajāti metre) and PS 3 (variant readings, p. 64, line 45). See also SR 49.170, SRK 13.29, IS 4082 (idf. Pavolini 1907, p. 613).
143. (1) Mhn 41.
(2) CS 1.45:
guṇāḥ kurvanti dūtātvaṃ dūre 'pi vasatāṃ satam
ketakīgandham āghrāya svayaṃ gacchanti śatpadāḥ
and CL 7.2, ŚP 290, Vyās 11* (p. 37); cf. Dhp 54. See also SR 81.1, SRK 52.1 (fn. bhamarā), IS 2128 (idf. Pavolini 1907, p. 611), Cr 343.
144. (1) Mhn 50.
(3) g^o na ummattakena D123 (c.m.).
145. (1) Mhn 62.
(2) Th and Th (B) 264.
(3) (b) °puggale Th with v.l. (Ceyl. and Burm.) °laṃ.
146. (1) Ln 44. Cf. Dhn 117 = Ln 43.
(4) See also note (4) of verse 117.
147. (1) Ln 40. Cf. Dhn 132.
(2) It 68, It (B) 241, Ja IV 436 (164) and VI 236 (1051), Ja (B) IV 438 (184) and VII 126 (1258).
(3) (a) So conī. with It, It (B), Ja, Ja (B), tagg^o D123 and v. l. (Burm.) It. – (c) surabhi/°bhī for gandhaṃ It, It (B), Ja, Ja (B).
(4) Dhn 147–150: For verses with corresponding statements on dujjana cf. Dhn 132–135.
148. (1) Cp. Dhn 133.
(2) Ja IV 241 (94c-f), Ja (B) IV 241 (94c-f).
(3) (c) dhīren' allāpas^o Ja, Ja (B). Cf. Dhn 133c.
149. (1) Cf. Dhn 134.

- (2) Ja IV 241 (96), Ja (B) IV 241 (96).
 (3) (b) So Ja, Ja (B), °ya na yujjati D123.
150. (1) Ln 26. Cf. Dhn 135.
 (2) Dhp and Dhp (B) 65.
 (3) (a) muhuttam api ce v^o Dhp, Dhp (B). – (b) So conī, payirūpāsi D123.
152. (1) Ln 118.
 (2) Vyās 90:
 pakṣīṇaṃ balaṃ ākāśaṃ matsyānāṃ udakaṃ balaṃ
 durbalasya balaṃ rājā bālānāṃ ruditaṃ balaṃ
 and SRH 238.33; with v. l. (rodanaṃ for rud^o) Vyās (C) 95;
 cf. CN 60cdab, CS 1.81cdab, CR 8.38cdab, GP 1.115.41, Subh
 102cdab. See also SR 162.393cdab, IS 7579, 2866cdab (idf.
 Pavolini 1907, p. 611), Cr 475cdab.
154. (1) Mhn 90.
 (3) (a) and (b) So conī. (cf. Mhn), balaṃ D123. – (c) So conī,
 kippiliko D123. – (d) So conī, antato D123 (nss. read sabbe
 ... samantato).
155. (2) Vin V 149²²⁻²³, Vin (B) 263. Cf. Cr 2073.
 (3) (c) vibhavo g^o dh^o Vin. – (d) nibbānaṃ arahato g^o Vin, Vin (B).
156. (1) Mhn 215.
 (2) CV 1.14:
 varayet kulajāṃ prajño virūpāṃ api kanyakāṃ
 rūpavatiṃ na nīcasya vivāhaṃ sadīṣe kule
 and CS 2.61, Cv 1.15, CR 3.5; cf. GP 1.110.5abdc, Nśv 37,
 Prś 87. See also IS 5982, Cr 914.
 (3) (a) So conī, careyya D123.
 (4) See § 61.
157. (1) Ln 107.
 (3) (f) °laṃ pi viv^o D2; °laṃ pi vāh^o D3.
158. (1) Cf. Ln 106 and Dhn 159.
 (3) (d) The nss. read dhāti naṃ.
159. (1) Cf. Ln 106 and Dhn 158.
160. (1) Mhn 210.
 (2) AN III 38¹³⁻¹⁴, AN (B) II 32.
 (3) (b) ātāpī AN, AN (B) (c.m.).
161. (1) Mhn 211.
 (2) AN III 38¹⁵⁻¹⁶, AN (B) II 32.
 (3) (a) sotthi AN, AN (B). – (b) So v. l. (Ceyl.) in AN (B) for issācā-
 rena, issāvādena AN with v. l. issācārena (Siam.).
162. (1) Mhn 212.
 (2) AN III 38¹⁷⁻¹⁸, AN (B) II 32.
 (3) (a) So conī, analassā D123. – (b) So AN (v. l. [Burm.] °parijānā,
 c.m.) and AN (B), saṅgahikā parijane D123.
163. (1) Mhn 213.
 (2) AN III 38¹⁹⁻²⁰, AN (B) II 32.
 (3) (a) yā evaṃ vattati (-tī AN [B]) nārī AN, AN (B); v. l. (Ceyl.)
 evaṃ yā v^o n^o AN.
164. (1) Mhn 209.

- (2) For ab cf. SN I 86¹³: itthī pi hi ekaccī yā seyyo posā janādhīpa, SN (B) I 86: itthī pi hi ekacciya seyyā posa janādhīpa; for c cf. SN I 43²⁶ and SN (B) I 41: itthi/-ī bhaṇḍānam uttamam.
- (3) (a) So SN (B), ekacciyo D123. – (c) So SN (B), uttamā D123.
165. (1) Mhn 198.
 (2) Mn 2.215 (idf. Pavolini 1907, p. 611):
 mātṛā svasṛā duhitṛā vā na viviktāsano bhavet
 balavān indriyagrāmo vidvāmsam api karṣati
166. (1) Mhn 199.
 (3) (b) So conī, °kkhaṇam D123.
167. (1) Ln 161, Mhn 200.
 (2) CN 76:
 āhāro dviguṇaḥ strīṇām buddhis tāsām caturguṇā
 ṣaḍguṇo vyavasāyaś ca kāmāś cāṣṭaguṇaḥ smṛtaḥ
 With vv. 11. CV 1.17, Cv 1.18, CR 2.41, HJ 2.118 and 4.8 (idf. Gray 1886, p. 35, 72) HK 2.117 and 4.8, HP 2.105 and 4.8, GP 1.109.33, Shn 78, Nśv 42. See also SR 162.409 and 348.6, SRK 115.14, IS 1082 and 7204, Cr 159, MSS 5714.
168. (1) Mhn 201.
 (2) Ja V 450 (341), Ja (B) V 487 (344).
 (3) (b) So Ja, Ja (B), aṭṭha-aṭṭhap^o D123; a^o siyā Ja, Ja (B). – (c) balavantā Ja with v.l. (Burm.) °to.
169. (1) Ln 105.
 (2) Prś 20:
 vivādaśīlī svayam ūrdhvavāsinī
 parānukūlī paravādabhāṣinī
 atyāśinī anyagrhapraveśinī
 tyājyā tu nārī daśaputrasūtā
 (mixed jagatī and indravajrā metre). Cf. CR 1.46, Shn 108. See also SR 175.922, Cr 25.
 (3) (a) sussuyā D1. – (c) So conī, °tā °nā niddā D123. – (d) °ttam D123.
170. (1) Mhn 202.
 (2) PP 1.105:
 jalpanti sārddham anyena paśyanty anyam savibhramāḥ
 hṛdgataṃ cintayanty anyam priyaḥ ko nāma yoṣitām
 and Pts 1.135, PtsK 1.151, SRH 78.2, ŚP 1497, SV 2771; cf. CV 16.2. See also SR 348.5, SRK 115.13, IS 2371 (idf. Pavolini 1907, p. 611), Cr 387.
 (3) (a) So conī, lappantī D123.
171. (1) Mhn 208.
 (2) Ja V 450 (343), Ja (B) V 488 (346).
 (3) (f) So D23 (and nss.: esā . . . itthiyā . . . dhammatā va) °y' esā vajjadh^o D1.
172. (1) Mhn 203.
 (3) (c) nikammunā D123.
173. (1) Mhn 104. b= Dhn 51b/175b.
 (2) AN III 43²²⁻²³, AN (B) II 37; Kv 348²⁶⁻²⁹ (cf. 349³⁻⁴), Kv (B) 261 (bhaṭo for bhato).

174. (1) Mhn 105.
 (2) AN III 43²⁴⁻²⁵, AN (B) II 37, Kv 348³⁰⁻³¹-349¹⁻², Kv (B) 261.
 (3) (d) ^oṇaṃ anu^o AN, AN (B) and Kv, Kv (B), and nss.
175. (1) Mhn 103. Identical with Dhn 51. b = Dhn 51b/173b.
 (2) It 64, It (B) 239.
 (3) (d) kulagandhano It and It (B).
176. (2) Subh 272 (with conjectures of IS):
 ekodarasamutpannā ekanakṣatrajātakāḥ
 na bhavanti samāḥ śīle yathā badarakaṇṭakāḥ
 and CV 5.4 (a: ^oudbhūtā). See also IS 1423, Cr 213.
177. (2) Cv 2.17:
 lālāne bahavo doṣās tāḍane bahavo guṇāḥ
 tasmāt putraṃ ca śiṣyaṃ ca tāḍayen na tu lālayet
 and CN 10; with v. l. CV 2.12, CS 1.22, GP 1.115.9. See also
 SR 161.343, IS 5847, Cr 885.
 (3) (a) So conī, adamme b^o dose D123. – (b) So conī, damme tu
 b^o guṇe D123. – (d) So conī, dammak^o D123.
178. (1) Ln 59.
 (2) Dhp and Dhp (B) 77.
 (3) (a) ovādena D12. – (b) So conī, asappā yā n^o D123. – (c) yo
 conī for so D123; satam hi so p^o h^o Dhp, Dhp (B). – (d) asatam
 h^o a^o Dhp, Dhp (B).
179. (1) Mhn 101. Cf. Dhn 301a, 317a.
 (2) For a cf. Ja VI 294 (1284a), 297 (1302a), Ja (B) VII 198, 201.
 (3) (a) p^o vā bh^o vā d^o D1 (c.m.).
180. (1) Mhn 106.
 (2) Cf. Vin IV 224³³, Vin (B) II 290 for ac:
 dāso nāma antojāto dhanakkīto karamarānīto.
181. (1) Mhn 107.
 (3) (b) So conī. (cf. M1 of Mhn), ^osadisā D123 (c.m.); read ^oñāti-a^o.
 – (c) viññeyya D3.
182. (1) Ln 126.
 (2) CV 1.5:
 duṣṭā bhāryā śaṭham mitram bhr̥tyaś cottaradāyakaḥ
 sasarpe ca gr̥he vāso mṛtyur eva na saṃśayaḥ
 and Cv 1.5, CR 1.40, CN 41, HJ 2.120 (idf. Gray 1886, p. 76),
 HK 2.119, HP 2.107, SRH 192.58 (b: ^otyāś ^osāyakāḥ), Subh
 174, GP 1.108.25, Shn 7, Nśv 17; cf. PtsK 1.235cd. See also
 SR 155.111, SRK 223.21, IS 2891, Cr 477.
 (3) (a) So conī, duṭṭhadārena amityā D123.
183. (1) Mhn 67.
 (3) (b) So conī, vajjanti D123.
184. (1) Mhn 233. Identical with Dhn 316.
 (2) Ja VI 297 (1301), Ja (B) VII 201 (1509).
 (3) (d) mitam va Ja (B).
185. (2) Cv 6.15ab:
 añjanasya kṣayaṃ dṛṣṭvā valmīkasya ca saṃcayam
 and CR 5.39ab, HJ 2.9ab (idf. Gray 1886, p. 76), HK 2.10ab,
 HP 2.10ab, SP 650ab, SV 2684ab, SRH 187.2ab, GP 1.113.8ab.

See also SR 154.43ab, IS 115ab, Cr 15ab, MSS 468ab.

186. (1) Ln 123, Mhn 251.
 (2) Ja V 116 (19), Ja (B) V 122 (19).
 (3) (a) āyavayaṃ Ja with v. l. (Burm.) āyaṃ vayaṃ. – (c) So Ja, Ja (B), n^o niggaṇh^o D123. – (d) So Ja, Ja (B), p^o paggaṇh^o D123.
187. (1) Ln 112.
 (3) (c) So conī, tayo yāmo gh^o D123.
188. (1) Ln 83, Mhn 144.
 (2) CNSap 6:
 sa bandhur yo hite yuktaḥ sa pitā yas tu poṣakaḥ
 tan mitraṃ yatra viśvāsaḥ sā bhāryā yatra nirvṛtiḥ
 With v. l. CR 1.21ab, CV 2.4b–d, Cv 2.4bcd, CS 2.91bcd (a: te
 putrā ye pitur bhaktāḥ); cf. GP 1.108.15, Subh 118, Mbh
 12.137.92, NT 37 (as quoted in IS 6836) Shn 5, Nśv 16. See
 also IS 6836 and 2611, Cr 1043.
 (3) (a) So conī, yo ca b^o h^o y^o D123. – (d) So conī, sā before bh^o
 om. D123.
 (4) Because of wrong scanning, bhariyā instead of bharyā, sā was
 dropped in the editions. Similar cases in Dhn 257, 292, 294,
 327, Mhn 244 (cf. Warder 1967, p. 32ff.).
189. (1) Mhn 185.
190. (2) For ab cf. Vin III 148³²⁻³³ and Vin (B) I 223, Ja III 353 (55ab
 [c]) and Ja (B) III 331 (55ab[c]).
 (3) (b) So conī, appiyaṃ D123.
191. (2) CV 1.6:
 āpadarthe dhanam rakṣed dārān rakṣed dhanair api
 ātmānam satataṃ rakṣed dārair api dhanair api
 and Cv 1.6, CN 27, CR 2.1, HK 1.42 (and 3.126a), HP 1.31
 (and 3.122a), Pts 1.356 and 3.86, GP 1.109.1, Mbh 1.1614*
 (1-2), Mn 7.213. See also SR 161.348, IS 958, Cr 142, MSS
 4911.
192. (2) Ja VI 286 (1245), Ja (B) VII 188 (1452).
 (3) (b) So Ja (B); ekato Ja. – (d) vaddhanam Ja.
193. (1) b = Dhn 315b.
 (2) Ja VI 286 (1246), Ja (B) VII 188 (1453). For b see also Ja VI
 297 (1300b), Ja (B) VII 201 (1508b).
194. (1) c = Dhn 312d; for d cf. Dhn 312a.
 (2) Ja VI 287 (1247), Ja (B) VII 189 (1454). For c see also Ja VI
 296 (1296c), Ja (B) VII 200 (1504c). For d cf. Ja VI 296
 (1294-7a), Ja (B) VII 200 (1502-5a).
 (3) (a) So Ja; ^ohe tā ca Ja (B). – (b) So conī, vijānavā D123.
195. (1) c = Dhn 312c; d = Dhn 312b.
 (2) Ja VI 287 (1248), Ja (B) VII 189 (1455). For cd see also Ja VI
 296 (1294bc), Ja (B) VII 200 (1502bc).
 (3) (c) ^occa Ja; payirupāseyya Ja, Ja (B).
196. (1) Rn 60.
197. (1) Rn 58.
199. (1) Mhn 66.
 (2) DN III 185¹⁵⁻¹⁸, DN (B) III 151, Th and Th (B) 232.
 (3) So DN, Th and Th (B); v. l. sukham DN (B).

200. (1) Mhn 216.

(2) CV 1.16:

viṣād apy amṛtaṃ grāhyam amedhyād api kāñcanam
nīcād apy uttamā vidyā strīratnaṃ duṣkulād api

and Cv 1.17, CS 2.62, CN 14, SRH 197.118, GP 1.110.8; cf. CR 3.7, Subh 302. See also SR 155.96, IS 6227 (idf. Pavolini 1907, p. 611) and 4440, Cr 957.

(3) (a) So conī, ādeyya D123. – (c) So conī, °mo vijjaṃ D123. – (d) So conī, °thiṃ D123.

201. (1) Mhn 231.

(2) Ja V 81 (239), Ja (B) V 84 (274).

202. (1) Mhn 245.

(2) Ja III 17 (16), Ja (B) III 16 (16).

(3) (a) So conī, °vāsavasatā D123; videsav° v° Ja, Ja (B). – (b) °menāpi D1 (c.m.).

203. (1) Ln 160, Mhn 246.

(2) CN 33:

dhanadhānyaprayogeṣu tathā vidyāgameṣu ca
āhāre vyavahāre ca tyak talajjaḥ sadā bhavet

With vv. 11. CV 7.2, Cv 5.12, CR 3.21, CS 1.9, Nśv 46; cf. GP 1.110.25. See also SR 159.275, IS 3042, Cr 501 (idf. Sternbach [Ln 160]).

(3) (d) So conī, catto lajjaṃ D123.

204. (1) Ln 145, Mhn 247.

(2) SV 2761:

na hi kaścit kṛte kārye kartāraṃ samavekṣate
tasmāt sarvāṇi kāryāṇi sāvaśeṣāṇi kārayet

and Shn 99, Nśv 81; with vv. 11. CNSap 59; cf. Mbh 12.138.20cd, CR 5.36cd. See also Cr 1624.

205. (1) Mhn 252.

(2) CN 20:

upakāragṛhītena śatruṇā śatrum uddharet
pādalaṅgaṃ karasthena kaṇṭakeneva kaṇṭakam

and CR 3.16, CS 2.9, ŚP 1303; cf. PP 4.16, Pts 4.18, PtsK 4.19, GP 1.110.21, Shn 58, Nśv 45. See also SR 149.314, IS 1279 (6374), Cr 182.

206. (1) Mhn 253.

(2) Ja II 205 (144) and III 108 (130), Ja (B) II 188 (145) and III 99 (130).

(3) (b) So Ja, Ja (B), kiccāni k° D123.

207. (1) Mhn 254.

(2) Ja II 205 (145) and III 108 (131), Ja (B) II 188 (146) and III 99 (131).

(3) (a) So conī, c° c° sineh' ākiriya D123; vanathaṃ for sinehaṃ Ja, Ja (B). – (b) So conī, apemac° D123. – (c) d° d° °phalan ti ñ° Ja, Ja (B), °phalaṃ va v. l. (Ceyl. and Siam.) in Ja (B) III. – (d) a° samek° m° hi l° Ja, Ja (B).

208. (1) Ln 156, Mhn 76.

(2) CV 3.10:

tyajed ekaṃ kulasyārthe grāmasyārthe kulam tyajed
grāmaṃ janapadasyārthe ātmārthe pṛthivīm tyajet

and Cv 1.7, CN 29, CR 2.3, HJ 1.159 (idf. Gray 1886, p. 81),
HK 1.150, HP 1.115, PRE 1.117, PS 1.105, PT 1.107, PTem
1.118, Pts 1.355 and 3.84, SP 1462, GP 1.109.2, Mbh 1.107.32,
768*, Shn 14, Nśv 30. See also SR 153.32, IS 2627, Cr 431.

209. (1) Mhn 79.

(2) Ja V 500–501 (466), Ja (B) V 542 (470).

(3) (a) caje dhanam a^o h^o Ja (B); caje dhanam yo pana aṅgahetu Ja
with v. l. (Burm.) dh^o aṅgavarassa hotu. – (c) aṅgam dhanam Ja
(B); aṅgadhanam Ja.

210. (1) Mhn 15.

(3) (c) So conī, pamattatam D123.

211. (1) Mhn 154.

(2) Ja III 38 (47), Ja (B) III 36 (47).

(3) (c) cādhip^o jānāti Ja, Ja (B).

212. (1) Ln 125, Mhn 204.

(2) CV 14.12:

agnir āpaḥ striyo mūrkhāḥ sarpā rājakulāni ca
nityam yatnena sevyāni sadyaḥ prāṇaharāṇi śaṭ

and Cv 5.19, CS 3.94, CR 'S', GP 1.114.13, Subh 98, Shn 69,
Nśv 27; cf. Prś 42. See also IS 64 (idf. Pavolini 1907, p. 611),
Cr 6, MSS 200.

(3) (c) So conī, ^onopagantabbo D123. – (d) So conī, maccu D123.

213. (1) Mhn 206.

(2) CNW 65:

śāstram suniścitadhiyāpi hi cintanīyam
svārādhito 'pi nr̥patiḥ pariśaṅkanīyaḥ
aṅke sthitāpi yuvatīḥ parirakṣaṇīyā
śāstre nr̥pe ca yuvatau ca kuto vaśitvam

(vasantatilakā metre) and SV 2926, Subh 101, 136cbad. See also
SR 176.962, IS 6443 (idf. Pavolini 1907, p. 611), Cr 1981.

(3) (a) So conī, ^otam apīti vic^o D123. – (d) So conī, vasitam D1,
vaśitam D23.

214. (1) Ln (TS) 116.

(2) Vyās 85abc(d: vanitāmṛtavād v^o), Vyās (C) 91ab(c: utsāho
'mṛtavād vidyāt)d, SRH 236.6abc (d: [mṛta]vad viṣam aṅganā):

utsāho ripuvan mitram ālasyam mitravād ripuḥ
amṛtam viṣavad vidyā pramādo 'mṛtavād viṣam

(3) (a) So conī, ripu va D123. – (b) So conī, alaso mittam va (c.m.)
D123. – (d) So conī, p^o amatam D123.

(4) Conī. ripuvā, mittavā and amatavā in analogy with madhuvā
(Geiger 1916, § 66.2); cf. also Dhn 56.

215. (1) Ln 86, Mhn 232, Rn 101.

(2) CS 2.10:

vahed amitram skandhena yāvat kālam vivarjayet
tathaivam āgate kāle bhindyād ghaṭam ivāśmani

With vv. 11. CR 5.28, SV 2754, SRH 175.42, Nśv 83; cf. HK 4.66, HP 4.65, PP 3.213, PRE 3.93, PS 3.66, PT 3.94, PTem 3.107, PtsK 3.247 and 3.252, Mbh 1. App. 81.43–44, 12.138.18 (idf. Gray 1886, p. 82). See also SR 155.89, SRK 224.31, IS 6013, 7182, Cr 921.

216. (1) Ln 90, Mhn 75.

(2) Nśv 21:

śṛṅginam pañcahastena daśahastena vājinam
hastinam tu sahasreṇa deśatyāgena durjanam

With vv. 11. CV 7.7, Cv 5.17, CS 3.33, CN 26, Subh 112, Shn 60. See also SR 161.347, IS 6341, 7381, Cr 973.

(3) (a) So conī., siṅgīnam p^o D1, siṅgiṃ paññāsahatthena D23. – (d) °cajjena duggataṃ D1, °cajjena d^o D23.

(4) The editor of D3 has obviously taken his version of pāda a from Ln.

217. (1) Cf. Dhn 90ab.

(2) SRH 194.81:

pratyakṣe guravaḥ stutyāḥ parokṣe mitrabāndhavāḥ
karmānte dāsabhṛtyāś ca putrā naiva mṛtāḥ striyaḥ

and Subh 38, 115, Shn 9, Nśv 5; cf. CR 8.89. See also SR 159.273, IS 4238 (idf. Pavolini 1907, p. 611), Cr 687.

218. (1) Ln 9.

(2) GP 1.109.46:

śanair vidyā śanair arthāḥ śanaiḥ parvatam āruhet
śanaiḥ kāmāṇ ca dharmaṇ ca pañcāitāni śanaiḥ śanaiḥ

and TP 498 (as quoted in Cr 980, d: ete pañca śanaiḥ śanaiḥ); cf. Cv 6.14, CS 1.35, CR 2.54, Subh 151. See also SR 156.126 and 157.204, SRK 225.36, IS 6390–92 (idf. Pavolini 1907, p. 611), Cr 980, Ln (TS) 115. Sternbach erroneously quotes CR 'G' as source.

(3) (a) – (d) So conī., sine D123.

219. (1) Mhn 189.

220. (1) Ln 132, Mhn 226.

(2) SV 2742:

bahūnām alpasārāṇām samavāyo hi durjayaḥ
tṛṇair āveṣṭyate rajjus tayā nāgo 'pi badhyate

With vv. 11. GP 1.114.66 (as quoted in Cr 1733), SRH 193.72; (apy a^o instead of alpa^o;) PP 1.334, Pts 1.331, PtsK 1.376, ŚP 1326, Subh 272. See also SR 83.3 and 144.83ab/84ab, IS 4425 (idf. Pavolini 1907, p. 611), Cr 1733 (erroneously quotes DhN (P) 159 = Dhn 162).

(3) (d) So conī., bandhate D123. (cf. correct tāya of Mhn).

221. (1) Mhn 236.

(2) Th and Th (B) 445.

(3) (a) uppajje te Th (B); – (b) āvajja Th and Th (B). – (c) So conī., uppajjate D123. – (d) sara Th, Th (B).

222. (1) Mhn 187, Ln 131.

(3) (b) So conī., dosan^o D123. – (d) So conī., kappan^o D123.

223. (1) Ln 116 (with better readings).
 (2) Cf. Prś 85.
224. (1) Mhn 97.
225. (1) Mhn 243.
226. (1) Ln 60, Mhn 149. Cf. Rn 108.
 (2) Cv 7.7:
 uttamam praṇipātena sūram bhedena yojayet
 nīcam alpapradānena samasaktim parākramaiḥ
 and PP 4.61, Pts 4.114, PtsK 4.80; with vv. 11. CR 2.18, CS 2.6,
 Pts 4.109, PtsK 4.74, GP 1.109.12, Nśv 19. See also SR 158.246,
 IS 1174 (idf. Teza 1879b, p. 130), Cr 166.
 (3) (b) So conī, vijaye D123.
227. (1) Ln 76.
 (2) CS 2.7:
 nātmacchidram paro vidyād vidyāc chidram parasya tu
 gūhet kūrma ivāṅgāni parabhāvaṃ ca lakṣayet
 and CR 7.13, Nśv 66; cf. GP 1.114.15, Mbh 12.138.24, Mn
 7.105, Shn 79. See also IS 3692 (idf. Teza 1879b, p. 131),
 Cr 583.
 (3) (a) So conī, pare D123. – (c) So conī, guyhā D123.
228. (2) Cf. HK 1.34.
229. (1) Ln 139.
230. (1) Mhn 65.
 (2) DN III 185¹¹⁻¹⁴ and DN (B) III 150, Th and Th (B) 231.
 (3) (b) ahū Th. – (c) iti °to DN with v. l. °te (Burm., Siam.). –
 (d) So conī, accanti D123.
231. (1) Mhn 117.
 (3) (c) So conī, siṅgham va ānasam y^o D123. – (d) So conī, tiṇo
 °ko D123.
232. (1) Ln 84.
 (2) Prś 36:
 na viśvased amitram tu mitram vāpi na viśvaset
 kadācit kupitam mitram sarvadoṣān prakāśayet
 and Nśv 58; with vv. 11. CV 2.6, Cv 2.6, CN 18, CR 7.28,
 CS 3.46, GP 1.114.22; cf. ŚP 1301, SV 2734, Shn 89. See also
 SR 160.323, IS 3430 (idf. Pavolini 1907, p. 611, cf. IS 3429),
 Cr 565, Ln (TS) 26.
233. (1) Ln 91. d = Dhn 29b.
 (2) Prś 10:
 kudeśāñ ca kumitrañ ca kubhāryāñ ca kunīvṛtam
 kubandhum ca kurājñāś ca dūrataḥ parivarjayet
 and Shn 20, Nśv 87. Cf. CN 37, CS 3.62, GP 1.115.1, Mbh
 12.137.89. See also SR 161.377, 394.680, IS 1802 (idf. Pavolini
 1907, p. 611) and vol. 3, p. 631 on 1796, Cr 1376 (and 282).
234. (1) d = Dhn 235d.
 (2) Ln (TS) 388, but badly corrupted:
 krakaṭe na sire kādya sarppo pādā na gacchati
 kukkuṭe na thane pātre purupye na samaññate

- (4) kakkaṭa here 'crab' as in Sanskrit (karkaṭa, karkaṭaka), not mahāmiga (PED, s.v.).
235. (1) Ln 37. d = Dhn 234d.
236. (1) Mhn 151.
(2) CS 3.50:
yadīcchech chāśvatīm prītim trīṇi tatra na kārayet
dyūtam arthaprayogaṃ ca parokṣe dāradarśanam
Cf. CR 7.4, GP 1.114.5, Subh 186. See also IS 5246, Cr 816.
237. (1) Mhn 248, Ln 87.
(2) ŚP 1491:
ṛṇaśeṣaś cāgniśeṣaḥ śatruśeṣas tathaiva ca
punaḥ punaḥ pravartante tasmāc cheṣaṃ na kārayet
with vv. 11. CR 8.45, CS 3.58, CN 38, PTem 3.114, Pts 3.178, SV 2760, GP 1.115.46 (b: vyādhis^o), Mbh 12.138.58, Shn 67, Nśv 86; cf. PP 3.219, SRH 176.57, PRE 3.99 and PS 3.69 (b: vyādhis^o). See also SR 154.57, IS 1332 (idf. Pavolini 1907, p. 611), 1333, Cr 194.
(3) (c) So conī., pi v^o D123.
238. (1) Ln 47.
239. (1) Mhn 94.
240. (1) Mhn 181.
(2) HJ 1.28 (not 1.25 [= HS] as idf. Gray 1886, p. 86):
na gaṇasyāgrato gacchet siddhe kārye samam phalam
yadi kāryavipattiḥ syān mukharas tatra hanyate
and HK 1.29, HP 1.21, ŚP 1464. See also SR 153.33, IS 3216.
241. (1) Mhn 218.
(2) Vyās (C) 92a (idf. Bechert 1962, p. 7):
bālārkaḥ parṇadhūmaś ca vṛddhastrī palvalodakam
āyukṣayakaran nityam rātrau ca dadhībhojanam
with vv. 11. Vyās 87 (a: śavadh^o, c: āyurbhayak^o), ŚP 628 (a: pretadh^o, c: āyukāmo na seveta), CKr 110, Shn 54. See also IS 7593, Ln (TS) 432.
242. (1) Mhn 205.
(2) PP 1.52:
nakhinām ca nadīnām ca śṛṅgiṇām śastradhāriṇām
viśvāso nopagantavyaḥ strīṣu rājakuleṣu ca
With vv. 11. CV 1.15, Cv 1.16, CN 25, CS 3.48, CR 2.21, HS 1.17, HK 1.19, SRH 135.18 and 195.95, GP 1.109.14. See also SR 154.79, IS 3214, Cr 527.
243. (1) Mhn 207.
(3) (a) So conī., °ārabbhanam D1, °ārabhanam D23 and nss. — (c) vidā D1.
244. (1) Mhn 219.
245. (1) Ln 27, Mhn 109.
(4) This is a play on words with sattha (sa. śāstra [sword], śāstra [science] and sārtha [caravan]) Cf. Dhn 328.
246. (1) Mhn 221.
(2) Vyās 65:

dehīti vacanadvārā dehasthāḥ pañca devatāḥ
sadyo niryānti taṃ tyaktvā hrīśrīdhīdhṛtikīrtayaḥ

With v. l. Vyās (C) 60 (b: ātmasthāḥ). See also SR 73.6; cf. SRK 60.15.

- (3) (c) dhī D12 and nss., m.c. for dhi D3. – (d) So conī, hīri D123.
247. (1) Mhn 222.
(2) Vyās (C) 40:
dehīti vacanaṃ kaṣṭaṃ nāstīti vacanaṃ tathā
dehi nāstīti va vākyam mā bhūd janmani janmani
With v. l. (c: d^o n^o vacanam) Vyās 44, SRH 195.96 and 238.25;
cf. Mbh 5.113.9d for c, 12.192.41b for a.
248. (1) Mhn 244.
(2) Ja III 17 (15), Ja (B) III 16 (15).
(3) So Ja, Ja (B), kiriyā D123. – (d) So Ja, Ja (B), jane vasam aññā-
take D123 (c.m.).
249. (1) Ln 52, Ln (TS) 466. Cf. Dhn 250.
(2) Ln (TS) 164, but badly corrupted:
mātāhīne ca duvākyam pitāhīne ca drugaguṇām
mātā suddhi pitā suddhi suddhi vākyam guṇam bhavet
250. (1) Ln 53, Ln (TS) 467. Cf. Dhn 249.
(2) Cf. Prś 29.
(3) (b) So conī, sukiriyā D123.
251. (1) Mhn 83.
(2) Vyās 95:
atidīrgho mahāmūrkho madhyamaś ca vicakṣaṇaḥ
Vāsudevam puraskṛtya sarve vāmanakāḥ śaṭhāḥ
With v. l. (b: tu for ca) Vyās (C) 81 (idf. Bechert 1964).
252. (1) Mhn 220.
(2) CR 8.77:
ācāraḥ kulam ākhyāti deśam ākhyāti bhāṣitam
sambhramaḥ sneham ākhyāti vapur ākhyāti bhojanam
With v. l. (b: bhāṣaṇam) CV 3.2, Vyās 74, Vyās (C) 70, GP 1.115.74. See also IS 870, Cr 130.
253. (1) Ln 14.
(2) Prś 33:
jalapramāṇam kumudasya nālam
kulapramāṇam vinayopacāraḥ
śāstrapramāṇam guruśiṣyavākyam
tṛṇāni bhūmeḥ kathayanti sāram
(upajāti metre) See also IS 2355 (idf. Pavolini 1907, p. 611).
254. (1) Ln 62.
(2) Ja V 63 (168) (idf. Teza 1879b, p. 130), Ja (B) V 64 (168).
(3) (b) So Ja, Ja (B); vahena ca balibaddham D123. – (d) So conī,
°mānena D123.
255. (1) Ln 82, Mhn 183.
(2) CS 1.72 (idf. Sternbach):
jñātavyam preṣaṇe bhṛtyān bāndhavān vyasanāgame
āpatkāle tathā mitraṃ bhāryām ca vibhavaḥkṣaye

- With vv. 11. CV 1.11, Cv 1.12, CN 19, CR 2.40, SRH 191.49, Subh 91, GP 1.109.32, Shn 45. See also SR 155.98, IS 2405, Ln (TS) 157, Cr 392.
256. (4) jotika is apparently here to represent sa. jyotiṣa (m., astronomer), because jotisā (sa. jyotiṣa, nt.) is already reserved for the meaning 'astronomy'.
257. (2) Cf. CN 6, 'AA', CS 3.76, CL 'G'.
 (3) (a) So conī, °vī D123.
 (4) Because of wrong scanning, pathaviyā instead of pathavyā, -yā was dropped in the editions; cf. Dhñ 188.
258. (3) (a) So conī, sīlatā D123. – (b) So conī, cāritā D123. – (c) So conī, °pphā D123. – (d) So conī, °jā D123.
 (4) Instead of sīlattā (sa. śīlatvāt) and cārittā (sa. cāritrāt) one could also read sītalā (sa. śītalāt) and caritā (sa. caritāt).
259. (1) Ln 94, Mhn 214.
 (2) Vyās (C) 49:
 kokilānāṃ svarō rūpaṃ nārīrūpaṃ pativratam
 vidyā rūpaṃ arūpānāṃ kṣamā rūpaṃ tapasvinām
 With v. 1. (c: kurūp°) Vyās 53, CN 44, CL 7.5, Subh 162, HJ 1.212 (idf. Gray 1886, p. 22 [Ln 94]); with vv. 11. CV 3.9, CS 1.12cdab, Shn 15; cf. CR 7.27. See also SR 161.380, IS 1919, Cr 303.
260. (1) Ln 96.
 (3) (d) So conī. (cf. Ln), ca sāmikā D123.
 (4) The Sanskrit parallels CV 8.8 and CL 2.10, mentioned by Sternbach (also Sternbach 1963, p. 342), are only similar in contents.
261. (1) Ln 102.
 (4) candara for canda (sa. candra) is not common (see also Dhñ 382c, Ln 153 v. l.). On samphullo P.E. Pavolini (1907, p. 615) writes: 'Per samphullo il commentare intende non "in full blossom" (come il Childers s.v. samphullito) ma "un lago pieno d'acqua"'. The nissaya reads re praññ¹ so añ³ 'uiñ re kan saññ.
262. (2) CN 49:
 vastrahinās tv alaṃkāro ghr̥tahīnaṃ ca bhojanam
 stanahīnā ca yā nārī vidyāhīnaṃ ca jīvanam
 With vv. 11. CS 3.85 cbad. See also SR 161.384, IS 6010 (idf. Pavolini 1907, p. 611; cf. IS 6011), Cr 920.
263. (2) Cv 7.12:
 śarvarīdīpakaś candraḥ prabhāte dīpako raviḥ
 trailokyadīpako dharmah suputraḥ kuladīpakaḥ
 and CS 1.18. See also IS 6428, Cr 984.
 (3) So nss., nārike D13 (corrected in D2).
 (4) dīpake in pāda a is understood by the commentator as 'in the island-world' (le³ kyvan³ lum¹ nhuik) and explained by Gray (1886, p. 91, fn. 73) as 'the Four Great Continents (Mahādīpā)'.
264. (1) Ln 115.
 (2) CV 4.14:
 aputrasya gṛhaṃ sūnyaṃ diśaḥ sūnyās tv abāndhavāḥ
 mūrkhasya hr̥dayaṃ sūnyaṃ sarvasūnyā daridrataḥ

and Cv 7.9; with vv. ll. CN 45, HJ 1.135 (idf. Gray 1886, p. 26, Ln 115), HK 1.128, HP 1.96, PP 2.80, PRE 2.34, PTem 2.59, PS 2.32, Subh 102. See also SR 163.454 and 161.381, IS 444 (idf. Pavolini 1907, p. 611) and 685, Cr 72, MSS 2091.

- (3) (b) So conī., °jik^o D123. – (d) So conī., °ññam^o Oddakam^o D123.
265. (1) Mhn 80.
 (2) Bhś 54 (v.l. ābhāti):
 śrotram śrutenaiva na kuṇḍalena
 dānena pāṇir na tu kaṅkaṇena
 vibhāti kāyaḥ karuṇāparāṇām
 paropakāreṇa na candanena
 (upajāti metre) Cf. CV 17.12, Subh 100bacd. See also SR 75.12, SRK 103.5, IS 6586 (idf. Pavolini 1907, p. 611) and 2763, Cr 2001.
266. (1) Rn: Dhn 266–287 are added in R12 at the end of the ns. of verse 134, the actual end of the Rn-text, and in the editions R349ab after verse 132; they do not belong to the original text of Rn; see § 64.
 (2) a–d: Ja III 274 (73), V 378 (176), Ja (B) III, 258 (without number), V 403 (176).
 (3) (c) akkodham^o Ja, Ja (B); °sā ca Ja III. – (d) So Ja III, khantiṃ D123.
267. (1) For Rn cf. also Dhn 266.
 (2) Probably from Pāli-texts. Cf. DN III 153, 232, AN II 32, 248, IV 364, DN (B) III 125, 193, AN (B) I 341, 571, III 174 (cattāri . . . saṅgahavatthūni: dānam^o peyyajjam^o atthacariyā samānattatā).
 (3) (a) piyam^o D1.
268. (1) For Rn cf. also Dhn 266.
 (2) Cf. Prś 60.
269. (1) Ln 119, Mhn 190; for Rn cf. also Dhn 266.
 (3) (d) So conī., °no D123.
270. (1) Mhn 191; for Rn cf. also Dhn 266.
 (2) Ja IV 192 (66), Ja (B) IV 193 (111).
 (3) (b) °kkhañ ca D123.
271. (1) Mhn 192; for Rn cf. also Dhn 266.
 (2) Ja IV 192 (65), Ja (B) IV 193 (110).
 (3) (b) °tikkhena D12 and ns. D2. – (c) So Ja, Ja (B), mahattetṭhapitum^o a^o D123 (ns. D3 °pet^o), attam^o mahante ṭhāpetum Ja with v. l. (Burm.) mahatte, attam^o mahante ṭhāpetum Ja (B) with v. l. (Siam., and Burm.) mahatte.
272. (1) Mhn 164, Ln 163; for Rn cf. also Dhn 266.
273. (1) Mhn 165; for Rn cf. also Dhn 266.
274. (1) Mhn 166; for Rn cf. also Dhn 266.
 (2) Ja V 242 (172), Ja (B) V 256 (172).
275. (1) Mhn 167; for Rn cf. also Dhn 266.
 (2) Ja V 243 (173), Ja (B) V 256 (173).
 (3) (b) °na yo pas^o Ja (c.m.). – (d) raṭṭhañ c' assa v^o Ja, Ja (B).
276. (1) Mhn 168; for Rn cf. also Dhn 266.
 (2) Ja V 243 (174), Ja (B) V 256 (174).

277. (1) Mhn 169; for Rn cf. also Dhn 266.
 (2) Ja V 243 (175), Ja (B) V 256 (175).
 (3) (d) ratṭhañ c' assa Ja, Ja (B).
278. (1) Mhn 170; for Rn cf. also Dhn 266.
 (2) Ja V 243 (176), Ja (B) V 256 (176).
279. (1) Mhn 171; for Rn cf. also Dhn 266.
 (2) Ja V 243 (177), Ja (B) V 256 (177).
 (3) (c) °kare Ja.
280. (1) Mhn 172; for Rn cf. also Dhn 266.
 (2) Ja V 243 (178), Ja (B) V 256 (178).
281. (1) Mhn 173; for Rn cf. also Dhn 266.
 (2) Ja V 243 (179), Ja (B) V 156 (179).
 (3) (b) saññate Ja with v. l. (Burm.) saṃyame and Ja (B); brahma-cārayo Ja with v. l. (Burm.) °riyo, °cārino Ja (B). – (c) So Ja, Ja (B), °cāri D123. – (d) so for sa Ja, Ja (B).
282. (1) Mhn 174; for Rn cf. also Dhn 266.
 (3) (d) So conī, adhipaccattā D123.
283. (1) Ln 128; for Rn cf. also Dhn 266.
 (2) CV 6.9:
 rājā rāṣṭrakṛtaṃ pāpaṃ rājñāḥ pāpaṃ purohitaḥ
 bhartā ca strīkṛtaṃ pāpaṃ śiṣyapāpaṃ gurus tathā
 With vv. ll. Subh 173, Shn 106. See also SR 392.595, IS 5769
 (with fn. on corrupt readings), Cr 869.
284. (1) For Rn cf. Dhn 266.
 (3) (f) pakāsaye D12.
285. (1) Mhn 89; for Rn cf. Dhn 266.
286. (1) Mhn 177; for Rn cf. Dhn 266.
 (2) CR 8.63:
 anāyakā vinaśyanti naśyanti bahunāyakāḥ
 strīnāyakā vinaśyanti naśyanti śiśunāyakāḥ
 Cf. GP 1.115.62, SRH 192.56, ŚP 1466. See also SR 154.36,
 IS 7444 (idf. Pavolini 1907, p. 611), 279, 3762, Cr 1148, MSS
 1330.
287. (1) Mhn 176; for Rn cf. Dhn 266.
288. (2) Ja VI 292 (1266), Ja (B) VII 195 (1473).
 The verses 288–323 have already been identified by Pavolini
 (1907, p. 615). With them nearly the whole section rājavasati in
 the Vidhurapaṇḍita-jātaka (545) has been taken over.
 (3) (b) aññāte D1. – (c) nāpi d° Ja (B), na pi Ja. – (d) nappamatto
 Ja, Ja (B).
289. (2) Ja VI 292 (1267), Ja (B) VII 195 (1474). Cf. Dhn 288.
 (3) (a) yadāssa sīlaṃ p° Ja, Ja (B). – (c) So Ja, Ja (B), visāsito
 D123; tamhi v. l. (Burm.) in Ja; tyamhi Ja, Ja (B).
290. (2) Ja VI 293 (1270 [1268c]), Ja (B) VII 196 (1477 [1475c]). For
 d which appears in the verses 293–6, 300, 302–4, 307–10,
 314–5, 319–21, see also HK 2.56d (sa rājavasatau vaset). Cf.
 Dhn 288.
291. (1) Ln 134.
 (2) Ja VI 293 (1274a–d), Ja (B) VII 197 (1481a–d). Cf. Dhn 288.
 (3) (a) sadisaṃ for samakaṃ Ja, Ja (B). – (b) mālā Ja.

292. (2) Ja VI 293 (1275), Ja (B) VII 197 (1482). Cf. Dhn 288.
 (3) (b) So conī, *oyā p^o* D123. – (c) So conī, *oyā* D123.
 (4) Because of wrong scanning, *bharyāhi* and *bharyāsu* instead of *bharyāhi* and *bharyāsu*, the syllables -hi and -su were dropped in the editions; for similar cases see Dhn 188.
293. (2) Ja VI 293 (1276), Ja (B) VII 197 (1483). Cf. Dhn 288.
294. (2) Ja VI 294 (1277), Ja (B) VII 197 (1484). Cf. Dhn 288.
 (3) (a) So conī, *oyā kiḷ^o* D123. – (c) *kosā* Ja, Ja (B).
 (4) As to the reading *oyā* for *oyāhi* see above, verse 292.
295. (2) Ja VI 294 (1278), Ja (B) VII 197 (1485). Cf. Dhn 288.
 (3) (a) *na niddannaṃ b^o maññe* Ja and v. l. in Ja (B); *bahu* Ja (B). – (c) *migaṃ* Ja.
296. (2) Ja VI 294 (1279), Ja (B) VII 197 (1486). Cf. Dhn 288.
 (3) (b) *nāgaṃ* Ja and v. l. in Ja (B). – (c) So conī, *āruḷhe* D123.
297. (1) Cf. Ln 136. f = Dhn 300c.
 (2) Ja VI 294 (1280), Ja (B) VII 197 (1487). Cf. Dhn 288.
 (3) (a) *bhave* Ja with v. l. (Burm.) *bhaje*. – (b) *nācc^o* Ja. – (c) So Ja (B) for *samukhā* D123; *samukhe* v. l. (Burm.) in Ja. – (d) So conī, *santasanto s^o* D123.
298. (1) Ln 135ab.
 (2) Ja VI 294 (1281), Ja (B) VII (1488). Cf. Dhn 288.
 (3) (a) *ve* Ja with v. l. (Burm.) *me*, Ja (B); *saṃkhā* Ja. – (d) *akkhiṃ* Ja with v. l. (Burm.) *akkhi*, *akkhī* Ja (B).
299. (2) Ja VI 294 (1282), Ja (B) VII 198 (1489). Cf. Dhn 288.
 (3) (d) *r^o parisamkitam* Ja.
300. (1) c = Ln 136f.
 (2) Ja VI 294 (1283), Ja (B) VII 198 (1490). Cf. Dhn 288.
 (3) (a) *l^o l^o varam* Ja. – (b) So Ja, Ja (B), *vīsaye* D123. – (c) So Ja, Ja (B), *aggim va* D123; *a^o yato tiṭṭheyya* Ja with v. l. (Burm.) *aggi vā s^o t^o*.
301. (1) a = Dhn 317a; cf. Dhn 179a and Mhn 101a.
 (2) Ja VI 294 (1284), Ja (B) VII 198 (1491). For a see also Ja VI 297 (1302a), Ja (B) VII 201 (1510a). Cf. Dhn 288.
 (3) (a) *saṃ* for *pi* Ja, Ja (B). – (d) *r^o j^o vā* Ja (B) and Ja v. l. (Burm.); *ratṭhe j^o vā* Ja. – (e) *t^o upekkheyya* Ja (B) and Ja with v. l. (Burm.) *udikkh^o*. – (f) *opapi^o* D1.
302. (2) Ja VI 295 (1285), Ja (B) VII 199 (1492). Cf. Dhn 288.
 (3) (a) *ārūhe* Ja with v. l. (Burm.) *ārohe*; *anik^o* D123. – (b) *okārike* Ja.
303. (2) Ja VI 295 (1286), Ja (B) VII 199 (1493). Cf. Dhn 288.
 (3) (a) *c^o v' ūnud^o dhīro* Ja, Ja (B). – (b) *opeyya* (c.m.) D1 (*opayye* D1 mispr.).
304. (2) Ja VI 295 (1287), Ja (B) VII 199 (494). Cf. Dhn 288.
 (3) (a) *c^o v' ūnud^o assa* Ja and Ja (B). – (b) *ajivhako* D123. – (c) So Ja, Ja (B), *abbhāsi* D1, *abbhāsaṃ* D23.
305. (2) Ja VI 295 (1288), Ja (B) VII 199 (1495). Cf. Dhn 288.
 (3) (c) *k^o s^o daram bālyam* Ja (B), *balyam* Ja.
306. (1) Identical with Dhn 72.
 (2) Ja VI 295 (1289), Ja (B) VII 199 (1496). Cf. Dhn 288.
 (3) (d) So conī, *pattak^o* D123.

307. (2) Ja VI 295 (1290), Ja (B) VII 199 (1497). Cf. Dhn 288.
 (3) (a) akkodhano Ja, Ja (B).
308. (2) Ja VI 295 (1290 fn. 19), Ja (B) VII 199 (1498). Cf. Dhn 288.
 (3) (a) pettibh^o Ja (B); bhittibh^o Ja. – (b) jeṭhā^o Ja. – (c) So Ja; saṅho sakhilasambhāso Ja (B).
309. (2) Ja VI 296 (1291), Ja (B) VII 200 (1499). Cf. Dhn 288.
 (3) (b) So v. l. (Burm.) in Ja; katatto Ja, Ja (B).
310. (2) Ja VI 296 (1292), Ja (B) VII 200 (1500). Cf. Dhn 288.
 (3) (a) vuddhesu Ja (B).
311. (1) a = Dhn 125c.
 (2) Ja VI 296 (1293), Ja (B) VII 200 (1501), c = Th 1153c. Cf. Dhn 288.
 (3) (b) sahitum Ja (B) and Ja with v. l. (Burm.) sañhitum. – (c) ^orañ ñev^o Ja, Ja (B). – (d) anaññassa ca r^o Ja.
312. (1) b = Dhn 195d, c = Dhn 195c, d = Dhn 194c.
 (2) a: Ja VI 296 (1294-7a), Ja (B) VII 200 (1502-5a);
 b: Ja VI 296 (1294-7b), Ja (B) VII 200 (1502-5b) and Ja VI 287 (1248d), Ja (B) VII 189 (1455d);
 c: Ja VI 296 (1294c), Ja (B) VII 200 (1502c) and Ja VI 287 (1248c), Ja (B) VII 189 (1455c);
 d: Ja VI 296 (1296c), Ja (B) VII 200 (1504c) and Ja VI 287 (1247c), Ja (B) VII 189 (1454c);
 e,f: Ja VI 296 (1297cd), Ja (B) VII 200 (1505cd).
 For a cf. Ja VII 287 (1247d), Ja (B) VII 189 (1454d). Cf. Dhn 288.
 (3) (c) payirupāseyya Ja, Ja (B). – (d) a^o tappeyya D1 (c.m.); tappeyya annapānena Ja, Ja (B). – (e) ā^o paññe sevetha Ja, Ja (B).
313. (2) Ja VI 296 (1298), Ja (B) VII 201 (1506). Cf. Dhn 288.
 (3) (d) vanibbake Ja.
314. (2) Ja VI 296 (1299), Ja (B) VII 201 (1507). Cf. Dhn 288.
 (3) (a) So Ja (B), puññavā b^o Ja, p^o vuḍḍhi^o D123.
315. (1) b = Dhn 193b.
 (2) Ja VI 297 (1300), Ja (B) VII 201 (1508). For b see also Ja VI 286 (1246b), Ja (B) VII 188 (1453b). Cf. Dhn 288.
 (3) (a) So Ja, Ja (B), ^oceresu D123.
316. (1) Mhn 233. Identical with Dhn 184.
 (2) Ja, see verse 184. Cf. Dhn 288.
 (3) (d) mitam va Ja (B).
317. (1) a = Dhn 301a; cf. Dhn 179a and Mhn 101a.
 (2) Ja VI 297 (1302), Ja (B) VII 201 (1510). For a see also Ja VI 294 (1284a), Ja (B) VII 198 (1491a). Cf. Dhn 288.
 (3) (a) sam for pi Ja, Ja (B). – (f) āsīnānaṃ p^o Ja (B), āsīnānaṃ va dāpaye with v. l. (Burm.) āsanāni p^o Ja.
318. (2) Ja VI 297 (1303), Ja (B) VII 201 (1511). Cf. Dhn 288.
 (3) (a) pesse Ja (misreading for pose!). – (d) ^opaccasmi Ja.
319. (2) Ja VI 297 (1304) Ja (B) VII 202 (1512). Cf. Dhn 288.
 (3) (a) So Ja, Ja (B), alobho D123. – (b) anurakkho Ja (B) and Ja v. l. (Burm.); anuratto Ja. – (c) āvī raho Ja (B); avīraho Ja (AN V 350 and others āvi . . . raho, s. PED); tassa Ja with v. l. (Burm.) c' assa and Ja (B).

307. (2) Ja VI 295 (1290), Ja (B) VII 199 (1497). Cf. Dhn 288.
 (3) (a) akkodhano Ja, Ja (B).
308. (2) Ja VI 295 (1290 fn. 19), Ja (B) VII 199 (1498). Cf. Dhn 288.
 (3) (a) pettibh^o Ja (B); bhittibh^o Ja. – (b) jeṭhā^o Ja. – (c) So Ja; saṇho sakhilasambhāso Ja (B).
309. (2) Ja VI 296 (1291), Ja (B) VII 200 (1499). Cf. Dhn 288.
 (3) (b) So v. l. (Burm.) in Ja; katatto Ja, Ja (B).
310. (2) Ja VI 296 (1292), Ja (B) VII 200 (1500). Cf. Dhn 288.
 (3) (a) vuddhesu Ja (B).
311. (1) a = Dhn 125c.
 (2) Ja VI 296 (1293), Ja (B) VII 200 (1501), c = Th 1153c. Cf. Dhn 288.
 (3) (b) sahituṃ Ja (B) and Ja with v. l. (Burm.) sañhituṃ. – (c) ^orañ ñev^o Ja, Ja (B). – (d) anaññassa ca r^o Ja.
312. (1) b = Dhn 195d, c = Dhn 195c, d = Dhn 194c.
 (2) a: Ja VI 296 (1294-7a), Ja (B) VII 200 (1502-5a);
 b: Ja VI 296 (1294-7b), Ja (B) VII 200 (1502-5b) and Ja VI 287 (1248d), Ja (B) VII 189 (1455d);
 c: Ja VI 296 (1294c), Ja (B) VII 200 (1502c) and Ja VI 287 (1248c), Ja (B) VII 189 (1455c);
 d: Ja VI 296 (1296c), Ja (B) VII 200 (1504c) and Ja VI 287 (1247c), Ja (B) VII 189 (1454c);
 e,f: Ja VI 296 (1297cd), Ja (B) VII 200 (1505cd).
 For a cf. Ja VII 287 (1247d), Ja (B) VII 189 (1454d). Cf. Dhn 288.
 (3) (c) payirupāseyya Ja, Ja (B). – (d) a^o tappeyya D1 (c.m.); tappeyya annapānena Ja, Ja (B). – (e) ā^o paññe sevetha Ja, Ja (B).
313. (2) Ja VI 296 (1298), Ja (B) VII 201 (1506). Cf. Dhn 288.
 (3) (d) vanibbake Ja.
314. (2) Ja VI 296 (1299), Ja (B) VII 201 (1507). Cf. Dhn 288.
 (3) (a) So Ja (B), puññavā b^o Ja, p^o vuddhi^o D123.
315. (1) b = Dhn 193b.
 (2) Ja VI 297 (1300), Ja (B) VII 201 (1508). For b see also Ja VI 286 (1246b), Ja (B) VII 188 (1453b). Cf. Dhn 288.
 (3) (a) So Ja, Ja (B), ^oceresu D123.
316. (1) Mhn 233. Identical with Dhn 184.
 (2) Ja, see verse 184. Cf. Dhn 288.
 (3) (d) mitaṃ va Ja (B).
317. (1) a = Dhn 301a; cf. Dhn 179a and Mhn 101a.
 (2) Ja VI 297 (1302), Ja (B) VII 201 (1510). For a see also Ja VI 294 (1284a), Ja (B) VII 198 (1491a). Cf. Dhn 288.
 (3) (a) saṃ for pi Ja, Ja (B). – (f) āsīnānaṃ p^o Ja (B), āsīnānaṃ va dāpaye with v. l. (Burm.) āsanāni p^o Ja.
318. (2) Ja VI 297 (1303), Ja (B) VII 201 (1511). Cf. Dhn 288.
 (3) (a) pesse Ja (misreading for pose!). – (d) ^opaccasmi Ja.
319. (2) Ja VI 297 (1304) Ja (B) VII 202 (1512). Cf. Dhn 288.
 (3) (a) So Ja, Ja (B), alobho D123. – (b) anurakkho Ja (B) and Ja v. l. (Burm.); anuratto Ja. – (c) āvī raho Ja (B); avīraho Ja (AN V 350 and others āvi . . . raho, s. PED); tassa Ja with v. l. (Burm.) c' assa and Ja (B).

- (2) Vyās 75:
 alaso mandabuddhiś ca sukhito vyādhipīḍitaḥ
 nidrāluḥ kāmukaś caiva ṣaḍ ete śāstravarjitāḥ
 and Vyās (C) 71, Subh 112. See also IS 642, Cr 1192, MSS 3165.
- (3) (a) So conī, pamādo D123.
 (4) The lists of various items in Dhn 331–333 are ungrammatical sequences of adjectives and substantives.
332. (3) (b) So conī, sutaddharo D123. – (d) So conī, °yujjitā D123.
 (4) See above, verse 331.
333. (1) For f cf. Dhn 48d.
 (4) See above, verse 331.
334. (3) (c) pitu D1.
 (4) jāniyā = sa. jānīyāt (cf. jāniyāma, Geiger 1916, § 145c).
335. (1) Mhn 27.
 (2) HK 1.43:
 dharmārthakāmamokṣānām prāṇāḥ saṁsthitihetavaḥ
 tām nighnatā kiṁ na hatam rakṣatā kiṁ na rakṣitam
 and HP 1.30; cf. CV 3.20a for a. See also IS 3121 (idf. Pavolini 1907, p. 611), Cr 518 (519).
- (3) (a) So conī, tam nighāto kiṁ nihato D123. – (d) rakkhito kiṁ na rakkhati D123.
 (4) The variant readings of Dhn and Mhn suggest that nigghatā was originally in the text, although this participle form is unusual in Pāli.
336. (1) Mhn 22.
337. and 338. (1) Ln 45.
 (2) CV 15.18 (idf. Sternbach):
 chinno 'pi candanatarur na jahāti gandham
 vṛddho 'pi vāraṇapatir na jahāti līlām
 yantrārpito madhuratām na jahāti cekṣuḥ
 kṣīṇo 'pi na tyajati śīlaguṇān kuḷīnaḥ
 (vasantatilakā metre) Cf. SV 815a. See also IS 2313, Cr 377.
- (4) As to the importance of this verse for the judgement of the mutual dependence of Dhn, Ln, and Mhn see Braun 1975, pp. 33f.
339. (2) Mbh 13.6.27:
 ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ
 ātmaiva cātmanaḥ sākṣī kṛtasyāpy akṛtasya ca
 Cf. Mbh 5.34.62cd, 6.28.5cd. See also IS 923 (idf. Pavolini 1907, p. 611), 893cd, MSS 4676.
340. (1) Mhn 29.
341. (1) Mhn 81.
 (2) Vyās 58:
 śāstrakāvyavinodena kālo gacchati dhīmatām
 vyasanena ca mūrkhāṇām nidrāya kalahena vā
 and Vyās (C) 54, SRH 237.15; with vv. ll. PP 2.171, HJ Intr. 48 (idf. Gray 1886, p. 106), HK 1.1, HP Intr. 32, ŚP 202, Subh 224. See also SR 153.23, IS 1711, Cr 1362.

342. (1) Ln 51.
 (2) CNW 58:
 makṣikā vṛṇam icchanti puṣṣam icchanti ṣaṭpadāḥ
 sajjanā guṇam icchanti doṣam icchanti pāmarāḥ
 Cf. CS 3.15, CL 'F', SRH 239.38, Prś 70, Shn 95. See also
 SR 167.637, IS 4652 (idf. Pavolini 1907, p. 611; cf. IS 4651),
 Cr 748. – CS 3.14, 3.16, CR 8.9 follow the same scheme.
343. (1) Mhn 241. Ln (TS) 14.
 (2) Vyās (C) 22:
 namanti phalino vṛkṣā namanti vibudhā janāḥ
 śuṣkakāṣṭhāni mūrkhāś ca bhidyante na namanti ca
 With vv. ll. Vyās 23, SRH 29.11; cf. CS 1.49, CN 'S', CR 7.47,
 GP 1.114.51, Subh 112 and 188. See also IS 3365 (idf. Pavolini
 1907, p. 611), Cr 554.
 (3) (b) So conī, namant' eva b^o j^o D123. – (d) So conī, n' eva
 namanti bhijjate D123 (c.m.).
344. (1) Mhn 155.
 (2) Ja III 38 (46), Ja (B) III 36 (46).
 (3) (a) vivādati D123; s^o pi s^o v^o Ja (B) (c.m.). – (b) sandhīyare Ja
 (B) and Ja with v. l. °dhiy^o. – (c) So Ja, Ja (B), bālo D123. –
 (d) samataṃ D123; ajjhagū Ja, Ja (B).
345. (1) Ln 63, Mhn 87.
346. (1) Mhn 82.
 (2) HK 1.3:
 śokasthānasahasrāṇi bhayasthānaśatāni ca
 divase divase mūḍham āviśanti na paṇḍitam
 and HP 1.2, HJ 1.2 (idf. Gray 1886, p. 106); with v. l. SRH 266.7,
 Mbh 3.2.15, 11.2.13, 12.26.20, 12.168.31, 12.317.2, 18.5.48.
 See also SR 162.431, IS 6525, Cr 1994.
347. (1) Mhn 88.
 (3) (a) So D1, °lekhito D23. – (c) So conī (cf. Mhn), kucchit^o
 D123 (nss. kujjhitabbo).
348. (1) Mhn 92.
349. (1) Mhn 111.
350. (1) Mhn 237.
351. (1) Ln 75.
 (2) CR 6.48:
 khalāḥ sarṣapamātrāṇi paracchidrāṇi paśyati
 ātmano bilvamātrāṇi paśyann api na paśyati
 and CS 3.29, CL 5.8, GP 1.113.56, ŚP 345; cf. Mbh 1.69.1.
 See also SR 54.1, SRK 22.5, IS 2045 (idf. Teza 1879b, p. 131),
 Cr 325.
352. (2) AN IV 96²²⁻²³, Nidd I 15²⁷⁻²⁸, 363²⁶⁻²⁹, 470¹⁶⁻¹⁸, AN (B) II 471,
 Nidd I (B) 12, 283, 374.
 (3) (a) and (b) So AN and Nidd I, kodho D123. – (d) doso for
 kodho Nidd I (B) and v. l. Nidd I 363²⁸.
353. (1) Mhn 235.
354. (1) Mhn 239.

(2) Vyās 56:

rāgo nāma manaḥśalyaṃ guṇadraviṇataskaraḥ
Rāhur vidyāśaśaṅkasya tapovanahutāśanaḥ

and SRH 259.1; with v. l. (°śalyo) Vyās (C) 50.

(3) (c) The nss. read avijjās°.

(4) The misreading avijjā° (pāda c) of the nissaya destroys the poetical picture and made Gray translate: 'ignorance is the Rāhu of the moon' (1886, p. 108).

355. (1) Ln 35.

(2) Prś 49 (as in tradition):

na tṛpti(!) rājā dhanasañcayena
na sāgaraḥ tṛptir nadījalena
na paṇḍitāḥ tṛptiḥ subhāṣitena
na cakṣutṛptiḥ priyadarśanena

(upendravajrā metre) Cf. CR 2.50, GP 1.109.42, Subh 86acbd, 176, 191. See also IS 2595, 3273, Cr 424.

(3) (c) cakkhu pi D1.

(4) O. Böhtlingk remarks in the footnote to IS 3273 that the stanza may be considered 'als Beispiel einer ganz entarteten Sprache'. The Pāli translation was made from a version similar to the one quoted from Prś.

356. (1) Ln 117, Mhn 180.

(2) Vyās (C) 52:

asantuṣṭo yatir naṣṭhaḥ saṃtuṣṭaś ca mahīpatiḥ
salajjā gaṇikā naṣṭā nirlajjā ca kulāṅganā

and Shn 102. With vv. ll. Vyās 54, SRH 236.2, CV 8.18, CN 78, CL 4.3, CR 8.130, HK 3.64, HP 3.62. See also SR 162.411, IS 755 (idf. Pavolini 1907, p. 611), Cr 110, MSS 3615. Cf. Sternbach 1970–75, pp. 4–6.

(3) (d) So conī, nilajjā sukulagatā D123.

357. (1) Mhn 91.

(3) (c) So conī (cf. M1 of Mhn), e° mahicchantānaṃ D123. – (d) So conī (cf. M2 of Mhn), mahicchatā anicchitā D123.

358. (2) Dhp and Dhp (B) 204.; cf. MN I 508³⁰, 509^{1, 4, 8}, II 176, 177 for ad.

(3) (a) °maṃ °bhaṃ D12, ārogyaparamā lābhā Dhp with v. l. (Burm.) °gyāp° and Dhp (B). – (c) So conī, visāso °maṃ ñ° D123; vissāsaparamā ñātī Dhp with v. l. (Burm.) °āsāp° and Dhp with vv. ll. – (d) nibbānap° Dhp (B) with v. l. (other Burm. and Ceyl.).

359. (1) Ln 144.

(4) pavuṭṭha (pp. of pavassati) is used as imp. (cf. nissaya).

360. (1) Mhn 223.

(2) Cf. Vyās 32:

bodhayanti na yācanti dehīti kṛpaṇā janā
avastheyam adānasya mā bhūd evaṃ bhavān api

and Vyās (C) 29 (idf. Bechert 1964) SRH 228.10, ŚP 274, GP 1.109.25, CR 2.35, Subh 289. See also SR 71.9, IS 4489, Cr 1302.

For a: ŚP 274a, Subh 289a.

For b: GP 1.109.25b, Vyās 32b, SR 228.10b.

For c: GP 1.109.25c, CR 2.35c.

For d: GP 1.109.25d.

361. (1) Ln 7.

(2) SRH 239.34:

śaile śaile na māṇikyam mauktikam na gaje gaje
deśe deśe na vidvāṃsaś candanam na vane vane

With vv. ll. CV 2.9, Cv 2.11, CS 3.19, CN 53, CR 8.120cdab, Subh 162, Shn 65. See also SR 157.183, IS 6523 (idf. Pavolini 1907, p. 611), Cr 1002.

(3) (a) So conī, maṇikam D12, māṇikam D3. – (d) So conī, °tam D123.

362. (1) Mhn 17, Ln (TS) 109.

(2) Vyās 92:

śateṣu jāyate sūrah sahasreṣu ca paṇḍitaḥ
vaktā śatasahasreṣu dātā bhavati vā na vā

and SRH 16.3., Subh 163, 285; with vv. ll. Vyās (C) 101. See also SR 70.1, IS 6365 (idf. Pavolini 1907, p. 611), Cr 1971.

(3) (c) So conī, vākyam D123. – (d) So conī, cāgo D123.

(4) Conjectures vattā and cāgī for vākyam and cāgo in accordance with nissaya and Sanskrit source; cf. Mhn 17.

363. (1) Ln 99, Mhn 184.

(2) Mbh 5.35.59:

raṇāt pratyāgatam sūram śasyam ca gṛham āgatam
jīrṇam annam praśamsīyād bhāryām ca gatayauvanām

With vv. ll. Nśv 28. Cf. CS 2.79cdab, CN 77cdab. See also SR 162.410, IS 2424, Cr 396.

(4) The text in Dhṇ and Mhn is more similar to the corresponding stanza in Mbh, while Ln follows the CS version.

364. (1) Ln 13.

(2) CL 5.3:

pustakeṣu ca yā vidyā parahasteṣu yad dhanam
samutpanneṣu kāryeṣu na sā vidyā na tad dhanam

With vv. ll. CV 16.20, CS 2.55, CN 81 (c: kāryakāle samutpanne), Subh 111, Shn 91. See also SR 162.413, 159.269ab, IS 4156 (idf. Gray 1886, p. 109), Cr 678.

(3) (c) So conī, yadā icche s^o D123.

(4) For kicca in the meaning of kārya (emergency, crisis) see also Dhṇ 204a, Mhn 247a, Ln 145ac.

366. (1) Ln 54.

(2) Ja I 387 (91), Ja (B) I 410 (92).

(3) (b) mantīsu akutūhalaṃ Ja, Ja (B). – (c) So Ja, Ja (B), piyam annaṃ ca pānaṃ ca D123. – (d) atthe jāte ca paṇḍitaṃ Ja, Ja (B).

367. (1) d = Dhṇ 327b.

(4) The three 'precious stones' mentioned in Dhṇ 327c are explained here with more details.

368. (1) Mhn 188.

(2) Vyās 14:

durbhikṣe cānnadātāraṃ subhikṣe ca hiraṇyadam
bhaye cābhayadātāraṃ svarge 'pi bahu manyate

With v. l. Vyās (C) 14 (idf. Bechert, 1964), SRH 16.2; cf. SV 2973cd. See also IS 7547ab.

(3) (a) So conī., °dānañ ca D123. – (c) So conī., ca bhayadhātāraṃ D123.

369. (1) Ln 24, Mhn 49.

370. (1) Mhn 195.

(2) Ja V 509 (487), Ja (B) V 551 (491) (c: °no na vi°).

(3) D123:

na so rājā yo ajeyyaṃ jināti na so sakhāraṃ
yo ayuttena jināti na sā bhariyā patino
virodhati na te puttā ye na bharanti jiṇṇagavaṃ

(4) Through wrong separation of the pādas, certainly done by a scribe, the triṣṭubh stanza in Dhn has become an unmetrical six-lined śloka.

371. (1) Ln 23, Mhn 249.

(2) Vyās 21:

nāsti vidyāsamam mitram nāsti vyādhisamo ripuḥ
na cāpatyasamaḥ sneho na ca daivāt param balam

and SRH 236.1; with v. l. Vyās (C) 20, CS 1.13, CN 73; cf. PP 1.161, SRH 238.29; for c see SN I 6 and SN (B) I 6. See also SR 162.406, IS 3231 (idf. Pavolini 1907, p. 611), 3670, 3690, 2011, Cr 531, 1638.

(4) In the Pāli version a particularly Buddhist tendency is introduced and emphasized by taking over pāda c from a canonical text.

372. (1) Ln 138, Mhn 229.

(3) (a) So conī., °sso D123. – (b) So conī., °kkho k° dayam D123. – (c) So conī., °no D123. – (d) So conī., °dho k° tapam D123.

373. (1) Mhn 19.

(2) CV 3.13:

ko 'tibhāraḥ samarthānām kiṃ dūraṃ vyavasāyinām
ko videśaḥ savidyānām kaḥ paraḥ priyavādinām

and CN 71, CL 3.8, HK 2.13, HP 2.12, PS 1.20, PT 1.14, PTem 1.17, Pts 2.51, Vyās 72, SV 313 and 2800, SRH 237.18cdab, Shn 70; with v. l. (c: suvi°) Vyās (C) 69, PP 1.22, PRE 1.19, Pts 2.121. See also SR 162.404, IS 1926 (idf. Pavolini 1907, p. 611), Cr 304.

(3) (a) So conī., kvātibh° D123.

374. (2) NT 46:

kṛṣito nāsti durbhikṣam japato nāsti pātakam
mauninaḥ kalaho nāsti nāsti jāgarato bhayam

With v. l. SuB 8.7 (both quoted in Cr), Shn 107; cf. CV 3.11, Subh 99. See also IS 1250, Cr 179 (v. l.).

(3) (a) So conī., °kkho D123.

375. (1) Mhn 217.

- (2) Vyās (C) 93 (b: °lum for °luḥ; v. l. in c: phalaṃ t°; idf. Bechert, 1964):
 bālastrīmakṣikātuṇḍaṃ ṛṣṭīṇāṃ ca kamaṇḍaluḥ
 srotombuphalatāmbūlaṃ nocchiṣṭaṃ upajāyate
 With v. l. (c: mukhat°) Vyās 88.
 (4) For setambu (sa. śvetāmbu) cf. nissaya.
376. (1) Ln 97.
 (4) °ratyā = °rattiyā, cf. Dhn 39.
377. (2) Dhp and Dhp (B) 242a–d and 243ab.
 (3) (c) So Dhp, Dhp (B), m° ve lāmakā dh° D123. – (e) So conī, malaṃ D123; tato malā malataraṃ Dhp, Dhp (B).
378. (1) Mhn 197.
 (3) (b) So conī. (cf. Mhn), vatthaṃ D123.
381. (1) Mhn 71.
 (2) CR 8.11:
 avṛttir bhayaṃ antyānāṃ madhyānāṃ maraṇād bhayaṃ
 uttamānāṃ tu satvānāṃ avamānāt paraṃ bhayaṃ
 and SV 204, Mbh 5.34.50; cf. CN 82. See also SR 80.26, IS 702, Cr 101, MSS 3417.
382. (1) ef = Dhn 69cd/Ln93cd.
383. (1) Cf. Dhn 331.
 (2) Vyās 75ab, Vyās (C) 71ab, Subh 112ab. For the Sanskrit verse see Dhn 331. See also IS 642 (idf. Pavolini 1907, p. 611).
 (3) (c) So conī, niddāro D123.
 (4) This verse is just an enumeration of eight adjectives without a verb.
384. (1) Mhn 240.
 (2) Ja V 99 (306), Ja (B) V 104 (333).
 (3) (a) madā pamādo jāyetha Ja, Ja (B). – (c) k° padosā jāyanti Ja, Ja (B). – (d) mā mado bharatūsabha Ja, Ja (B) with v. l. bhādhū-rasabho (Siam.).
385. (1) Ln (TS) 129.
 (2) SN I 227²⁷⁻²⁸ and SN (B) I 229, Ps IV 124³⁻⁴ and Ps (B) IV 87, Ja II 202 (143cdef), III 158 (15cdef) and Ja (B) II 185 (144cdef), III 147 (15cdef). ab also Mbh 13.6.6ad:
 yādṛśaṃ vapate bījaṃ tādṛśaṃ labhate phalaṃ
 Cf. SRH 50.20cd. See also IS 5454ad (idf. Pavolini 1907, p. 611).
 (3) (b) t° harate phalaṃ SN, SN (B), Ps, Ps (B). – (c) So Ja III with v. l. (Burm.) °kāṛī.
386. (1) Mhn 95.
387. (1) Mhn 96.
 (3) (d) So conī. (cf. Mhn), mokkhabhe D123.
 (4) According to Gray (1886, p. 112, fn. 116) mokkhabhe (acc. pl.) means ‘halls of freedom’; the nissayas render mokkhabhe and mākkabhe (mā-akka-bhe, Mhn) as ‘the chamber of the moon, the sun, and the stars’ (la bimān ne bimān [kray bimān] tui¹ kui) or simply ‘the moon, the sun, the stars’ (la ne kray tui¹ kui).
388. (1) Identical with Dhn 31. Cf. Dhn 75.
 (3) (b) viraṃ D123.

389. (1) Cf. Ln 153.
 (3) (b) So nss., sori text D123.
391. (1) d = Dhn 414d.
 (2) c can be found in SN I 34³, 55³⁵, 70¹, 102²⁶, MN III 262¹²; SN (B) I 31, 54, 69, 102, MN (B) III 306.
 (4) In Burmese palm-leaf manuscripts the colophon often starts with this verse (see e.g. Bechert et al. 1979, ms. no. 9, 10, 39, 60, 64, 68, etc.). It can also be found at the end of two Sinhalese palm-leaf manuscripts described in Bechert 1969, ms. no. 72 and 77. Similar verses are Dhn 390, 392–393, 395–396, 414.
392. (1) b = Dhn 396b.
 (2) For a cf. Ap 57², Ap (B) I 60 and others; for c cf. Ap 69²², Ap (B) I 76 and others.
 (3) (a) d⁰ nābhijānāmi Ap, Ap (B). – (c) saḥassakkhattuṃ cakkavattī Ap, Ap (B) (continued: rājā raṭṭhe bhavissasi).
393. (2) ab = Ap 22²², Ap (B) I 24 etc.
 (3) (b) g⁰ okhiyaṃ Ap.
395. (3) (a) So conī., addhe m⁰ phite D123. – (b) read kula-m-uttame according to the nss.
396. (1) b = Dhn 392b.
 (3) (b) So conī., okāraḥ D123.
397. (2) Ja I 122 (4), Ja (B) I 138 (4).
 (3) (a) o⁰ na pi Ja, Ja (B). – (d) a⁰ aggīva santhamaṃ Ja; a⁰ aggaṃ va s⁰ Ja (B).
399. (3) (b) So conī. (c.m.), k⁰ tayo bhāgā D123.
400. (2) Cf. PP 2.90:

varam maunam nityam na ca vacanam uktam yad anṛtam
 varam klaibyam puṃsām na ca parakalatrābhigamanam
 varam prāṇatyāgo na ca piśunavākyeṣv abhiratir
 varam bhikṣārthitvam na ca paradhanāsvādanamatih

(śikharinī metre) and PRE 2.43, PT 2.59, PTem 2.70, PS 2.38, HJ 1.145 (idf. Gray 1886, p. 115 [mispr. 1.155]), HK 1.137, HP 1.104, BhŚ 733. See also SR 378.67, SRK 239.86, IS 5981.

401. (2) Ja IV 429 (137), Ja (B) IV 430 (157).
 (3) (c) So Ja, Ja (B), sīlācāras⁰ D123. – (d) aggīva Ja, Ja (B).
402. (2) Sn and Sn (B) 136.
 (3) (a) and (b) So Sn, Sn (B), na c' ajja D123. – (c) and (d) kammanā Sn.
403. (3) (a) So conī., okaṃ p⁰ D123. – (b) So D23 (m.c. for sūciphalaṃ), suciphalaṃ D1.
 (4) According to the nissaya also the next verse is needed for the interpretation of this verse.
404. (1) For a cf. Dhn 408a.
405. (2) It 110, It (B) 269.
 (3) (b) So It, It (B), o⁰yā vuccate (nss. vuccare) D123. – (d) pajāya It, It (B).
406. (2) It 110–111, It (B) 269.
407. (2) It 111, It (B) 269.
 (3) (a) So It, It (B), nhāpena D123. – (c) tāya naṃ paricariyāya Ja,

- Ja (B). – (d) mātāpitūsu p^o Ja, Ja (B) (m^o paṇḍitā).
408. (1) For a cf. Dh 404a.
 (2) It 17, It (B) 206.
 (3) (c) siyā pabbatasamo rāsi It, It (B).
409. (2) Dh 354 and Dh (B) 354.
 (3) (d) taṇhakkayo sabbadukkhaṃ j^o Dh, Dh (B).
410. (2) Dh 327 and Dh (B) 327.
 (3) (c) So Dh, Dh (B), dukkhā D123. – (d) So Dh (satto for sanno), Dh (B), p^o sannaṃ va ^oraṃ D123.
411. (1) Ln 42.
 (2) CV 14.20:
 tyaja durjanasaṃsargaṃ bhaja sādhusamāgamaṃ
 kuru puṇyaṃ ahorātraṃ smara nityaṃ anityatāṃ
 and Cv 6.17, CR 2.11, CS 1.100, CN 'B', Vyās 69, Vyās (C) 64, HJ 3.24 (idf. Gray 1886, p. 117 and Teza 1879b, p. 128) ŚP 734, BhŚ 519, GP 1.108.26. See also IS 2621, Cr 428.
412. (2) DN II 157, 199, DN (B) II 129, 161.
413. (2) Th and Th (B) 304, Ja IV 496 (343) and Ja (B) IV 501 (386).
414. (1) d = Dh 391d.

2. LOKANĪTI

1. lokanītiṃ pavakkhāmi nānāsattasamuddhaṭṭaṃ
māgadhen' eva saṅkhepaṃ vanditvā ratanattayaṃ

(1) paṇḍitakaṇḍo

2. nīti hi loke purisassa sāro
mātā pitā ācariyo ca mitto
tasmā hi nītiṃ puriso vijaññā
ñāṇī mahā hoti bahussuto ca
3. alasassa kuto sippaṃ asippassa kuto dhaṇaṃ
adhaṇassa kuto mittaṃ amittassa kuto sukhaṃ
asukhassa kuto puññaṃ apuññaṃ kuto nibbānaṃ
4. sippasamaṃ dhaṇaṃ n' atthi sippaṃ corā na gaṇhanti
idhaloke sippaṃ mittaṃ paraloke sukhāvahaṃ
5. appakaṃ nātimaññeyya citte suttaṃ nidhāpaye
vammike dakabindūva cirena paripūراتي
6. khuddo ti nātimaññeyya vijjaṃ vā sippaṃ eva vā
ekam pi pariyodātaṃ jīvitakappakāraṇaṃ
7. sele sele na māṇikkaṃ gaje gaje na muttikaṃ
vane vane na candanaṃ ṭhāne ṭhāne na paṇḍito
8. paṇḍito sutasampanno yattha atthīti ce suto
mahussāhena taṃ ṭhānaṃ gantabbaṃ va sutesinā
9. sane sippaṃ sane dhaṇaṃ sane pabbataṃ āruhe
sane kāmo ca kodho ca ime pañca sane sane
10. suti sammuti saṅkhyā ca yogā nīti visesikā
gandhabbā gaṇikā c' eva dhanubbedā ca pūraṇā

11. tikicchā itihāsā ca joti māyā ca chandasā
hetu mantā ca saddā ca sippāṭṭhārasakā ime
12. aputṭho paṇḍito bherī pajjunno hoti pucchito
bālo putṭho aputṭho pi bahum pi bhaṇate sadā
13. potthakesu ca yaṃ sippaṃ parahatthesu yaṃ dhaṇaṃ
yathā kicce samuppanne na taṃ sippaṃ na taṃ dhaṇaṃ
- *14. jalappamāṇaṃ kumudanāḷaṃ
kulappamāṇaṃ vinayopadhānaṃ
byattippamāṇaṃ kathitavākyāṃ
pathavīpamāṇaṃ tiṇaṃ milātaṃ
15. appassuto sutaṃ appaṃ bahuṃ maññati mānava
sindhūdakaṃ apassanto kūpe toyaṃ va maṇḍuko
16. paṭhame n' ajjitaṃ sippaṃ dutiye n' ajjitaṃ dhaṇaṃ
tatiye n' ajjito dhammo catutthe kiṃ karissati
17. paṭha putra kiṃ ālassaṃ apaṭho bhāravāhako
pāṭhako pūjito loke paṭha putra dine dine
18. mātā verī pitā satru yena bālā na sikkhitā
sabhāmajjhe na sobhanti haṃsamajjhe bakā yathā
- *19. kaṇṭakaṃ giriṃ ko tikkhati
ko añjanaṃ migakkhiyaṃ
uppalaṃ pallale ko sugandhaṃ
kulaputtarūpaṃ ko pavattayati
samatibhāvo
20. na rasaṃ akotambūlaṃ adhanassālaṅkatam pi
aloṇakaṃ tu byañjanaṃ byākaraṇaṃ asippassa
21. sussūsā sutavaḍḍhanā sutaṃ paññāya vaḍḍhati
paññāya atthaṃ jānāti ñāto attho sukhāvaho
22. bhojanaṃ methunaṃ niddā goṇe pose pi vijjati
vijjā viseso posassa hīno goṇasamo bhava
23. n' atthi vijjāsamaṃ mittam na ca byādhisamo ripu
na ca attasamaṃ pemaṃ na ca kammasamaṃ balaṃ

24. haṃso majjhe na kākānaṃ sīho gunnaṃ na sobhate
gadrabhamajjhe turaṅgo bālamajjhe na paṇḍito
25. yāvajīvam pi ce bālo paṇḍitaṃ payirupāsati
na so dhammaṃ vijānāti dabbi sūparaṃsaṃ yathā
26. muhuttam api ce viññū paṇḍitaṃ payirupāsati
khippaṃ dhammaṃ vijānāti jivhā sūparaṃsaṃ yathā
27. vinā satthaṃ na gaccheyya sūro saṅgāmaḥmīyaṃ
paṇḍitv addhagū vāṇijo videsagamano tathā
28. dhananāsaṃ manotāpaṃ ghare duccharitāni ca
vañcanaṃ ca avamānaṃ paṇḍito na pakāsaye
29. patthāvasadisāṃ vākyāṃ sabhāvasadisāṃ piyaṃ
attasattisaṃsaṃ kodhaṃ yo jānāti sa paṇḍito
- *30. adhanassa rasaṃ khādā abalassa hatā narā
apaññassa vākyakathā ummattakasamā ime
31. anavhāyaṃ gamayanto apucchāṃ bahubhāsako
attagaṇaṃ pakāsento tividhaṃ hīnalakkhaṇaṃ
32. apparūpo bahubhāso appapañño pakāsako
appapūro ghaṭo khobhe appakhīrā gāvī cale
- *33. maṇḍūke pi ukre sīhe kākaggahe piye piye
apaṇḍī pi paṇḍī hutvā dhīrā pucche ñaye ñaye
- *34. maṇḍūke pi ukre sīhe sūkare pi uhe dīpe
biḷāre sadise byagghe sabbadhīre sippasame
35. na titti rājā dhanamhi paṇḍito pi subhāsīte
cakkhu pi piyadassesu jale sāgaro na titti
36. rūpayobbanasampannā visālakulasambhavā
vijjāhīnā na sobhanti niggandhā iva kiṃsukā
37. hīnaputto rājāmacco bālaputto ca paṇḍito
adhanassa dhanāṃ bahu purisānaṃ na maññatha
38. yo sisso sippalobhena bahuṃ gaṇhāti taṃ sippaṃ
mūgo va supinaṃ passaṃ kathetum pi na ussahe

39. na bhijjetuṃ kumbhakāro sobhetuṃ kumbhaṃ ghaṭṭeti
na khipituṃ apāyesu sissānaṃ vuḍḍhikāraṇā
40. tagaraṇ ca palāsenā yo naro upanayhati
pattā pi surabhi vāyanti evaṃ dhīrūpasevanā

(2) *sujanakaṇḍo*

41. sabbhir eva samāsetha sabbhi kubbetha santhavaṃ
sataṃ saddhammam aññāya seyyo hoti na pāpiyo
42. caja dujjanasaṃsaggaṃ bhaja sādhusamāgamaṃ
kara puññaṃ ahorattiṃ sara niccam aniccataṃ
43. yathā udumbarā pakkā bahirattakam eva ca
anto kimilasampuṇṇā evaṃ dujjanahaddayā
44. yathā pi panasā pakkā bahikaṇḍakam eva ca
anto amatasampannā evaṃ sujanahaddayā
45. sukkho pi candanatarū na jahāti gandhaṃ
nāgo gato raṇamukhe na jahāti līlaṃ
yantāgato madhurasam na jahāti ucchu
dukkho pi paṇḍitajano na jahāti dhammaṃ
46. sīho nāma jighacchaṃ pi paṇṇādīni na khādati
sīho nāma kiso cāpi nāgamaṃsaṃ na khādati
47. kulajāto kulaputto kulavaṃsasurakkhito
attanā dukkhapatto pi hīnakammaṃ na kāraye
48. candanaṃ sītalaṃ loke tato candaṃ va sītalaṃ
candacandanasītamhā sādhuvaḥkyaṃ subhāsitaṃ
49. udeti bhānu pacchime merurājā pi namati
sītalo narakaggi pi pabbatagge ca uppalaṃ
vikase na viparītaṃ sādhuvaḥcā kudācanaṃ
50. sukhaṃ rukkhassa chāyā va tato ñātimātāpitu
tato ācariyarañño tato buddhass' anekadhā
51. bhamarā pupphaṃ icchanti guṇaṃ icchanti sajjanā
makkhikā pūtiṃ icchanti dosaṃ icchanti dujjanā

52. mātāhīnassa dubbhāsā pitāhīnassa dukriyā
ubho mātā pitā hīnā dubbhāsā ca dukkiriya
53. mātāseṭṭhassa subhāsā pitāseṭṭhassa sukriyā
ubho mātā pitā seṭṭhā subhāsā ca sukiriya
54. saṅgāme sūram icchanti mantī sukhaṃ kutūhale
piyañ ca annapānesu atthakiccesu paṇḍitaṃ
55. sunakho sunakhaṃ disvā dantaṃ dasseti hiṃsitaṃ
dujjano sujanaṃ disvā rosayaṃ hiṃsam icchatī
56. mā ca vegena kiccāni kāresi kārayesi vā
vegasā hi kataṃ kammaṃ mando pacchānutappati
57. kodhaṃ vadhivā na kadāci socati
makkhappahānaṃ isayo vaṇṇayanti
sabbesaṃ vuttaṃ pharusāṃ khametha
etaṃ khantiṃ uttamam āhu santo
58. dukkho nivāso sambādhe ṭhāne asucisaṅkate
tato arimhi appiye tato pi akataññunā
59. ovādeyyānusāseyya asabbhā ca nivāraye
sataṃ hi so piyo hoti asataṃ hoti appiyo
60. uttamam paṇipātena sūram bhedenā nijjaye
nīcam appapadānena vīriyena samaṃ jaye
61. na visaṃ visaṃ icc āhu dhanam saṃghassa uccate
visaṃ ekaṃ va hanati sabbam saṃghassa santakam
62. javena bhadraṃ jānanti balibaddaṇ ca vāhanā
dohena dhenum jānanti bhāsamānena paṇḍitaṃ
63. dhanam appam pi sādhuṇaṃ kūpe vārīva nissayo
bahuṃ api asādhuṇaṃ na ca vārīva aṇṇave
64. āpaṃ pivanti no najjo rukkhā khādanti no phalaṃ
meghā kadāci no sassam paratthāya sataṃ dhanam
65. apattheyyam na pattheyya acinteyyam na cintaye
dhammam eva sucinteyya kālam moghaṃ na accaye
66. acintitam pi bhavati cintitam pi vinassati
na hi cintāmayā bhogā itthiyā purisassa vā

67. asant' assa piyā honti sante na kurute piyaṃ
asataṃ dhammaṃ roceti taṃ parābhavato mukhaṃ

(3) *dujjanakaṇḍo*

68. atippiyo na kātabbo khalo kotūhalaṃ karo
sirasā vuyhamāno pi aḍḍhapūro ghaṭo yathā
69. sappo duṭṭho khalo duṭṭho sappā duṭṭhataro khalo
mantosadhīvasā sappo khalo ken' upasammati
70. yo bālo maññati bālyaṃ paṇḍito vāpi tena so
bālo ca paṇḍitamānī sa ve bālo ti vuccati
71. madhuvā maññati bālo yāva pāpaṃ na paccati
yadā ca paccatī pāpaṃ atha dukkhaṃ nigacchati
72. na sādhu balavā bālo sāhasā vindate dhanam
kāyassa bhedā duppañño nirayaṃ sopapajjati
73. ghare duṭṭho ca mūsiko vane duṭṭho ca vānaro
sakuṇe ca duṭṭho kāko nare duṭṭho ca brāhmaṇo
74. dīghā jāgarato ratti dīghaṃ santassa yojanaṃ
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ
75. tilamattaṃ paresaṃ va appadosaṃ ca passati
nāḷikeram pi sadosaṃ khalajāto na passati
76. n' attadosaṃ paro jaññā jaññā dosaṃ parassa tu
gūhe kummo va aṅgāni parabhāvaṃ ca lakkhaye
77. paṇḍitassa pasamsāya daṇḍo bālena dīyate
paṇḍito paṇḍiten' eva vaṇṇito va suvaṇṇito
78. luddhaṃ atthena gaṇheyya thaddham añjalikammunā
chandānuvattiyā mūḷhaṃ yathābhūtena paṇḍitaṃ

(4) *mittakaṇḍo*

79. hitakāro paro bandhu bandhu pi ahito paro
ahito dehajo byādhi hitam araṇṇam osadhaṃ

80. parokkhe guṇahantāraṃ paccakkhe piyavādināṃ
vajjeyya tādisaṃ mittāṃ visakumbhe yathā madhuṃ
81. dhanahīne caje mitto puttadārā sahodarā
dhanavantāṃ va sevanti dhanāṃ loke mahāsakhā
82. jāneyya pesane bhaccaṃ bandhavam pi bhayāgame
āpadāsu tathā mittāṃ dāraṇ ca vibhavakkhaye
83. so bandhu yo hite yutto so pitā yo ca posako
taṃ mittāṃ yattha vissāso sā bhariyā yattha nibbuti
84. na vissase avissatthaṃ mittāṇ cāpi na vissase
kadāci kupito mitto sabbadosaṃ pakāsaye
85. sakiṃ duṭṭhaṇ ca yo mittāṃ puna sandhitum icchati
so maccum upagaṇhāti gabbham assatarī yathā
86. vahe amittaṃ khandhena yāva kālaṃ anāgataṃ
tam eva āgate kāle sele bhinde ghaṭaṃ iva
87. iṇaseso aggiseso satruseso tatheva ca
punappunaṃ vivaḍḍhanti tasmā sesaṃ na kāraye
88. padumaṃ va mukhaṃ yassa vācā candanasītalā
tādisaṃ nopaseveyya hadaye tu halāhalaṃ
89. na seve pharusāṃ sāmīṃ na ca seveyya macchariṃ
tato appaggaṇhaṃ sāmīṃ n' eva niggāhakaṃ tato
90. siṅgiṃ paññāsahatthena vajje satena vājinaṃ
hatthiṃ dantiṃ sahasena desacāgena dujjanaṃ
91. kudesāṇ ca kumittaṇ ca kukulaṇ ca kubandhavaṃ
kudāraṇ ca kudāsaṇ ca dūrato parivajjaye
92. rogāture ca dubbhikkhe byasane satruviggahe
rājadvāre susāne ca yo tiṭṭhati sa bandhavo
93. sītavāco bahumitto pharusō appamittako
upamā ettha ñātabbā candasuriyarājunāṃ

(5) *itthikaṇḍo*

94. kokilānaṃ saro rūpaṃ nārīrūpaṃ patibbataṃ
vijjā rūpaṃ arūpānaṃ khamā rūpaṃ tapassinaṃ

95. itthīnañ ca dhaṇaṃ rūpaṃ purisānaṃ vijjā dhaṇaṃ
bhikkhūnañ ca dhaṇaṃ sīlaṃ rājānañ ca dhaṇaṃ balaṃ
96. kisā sobhā va tāpasā thūlā sobhā catuppadā
purisā ca vijjāsobhā itthi sobhā sasāmikā
97. pañcaratyā sugandhabbā sattaratyā dhanuggahā
ekamāsā subharyā aḍḍhamāsā sissā malā
98. hiṃ ramati pañ haṃ ramati pok
thī ramati pu khu ramati dhaṃ
99. jīṇṇaṃ annaṃ paṣaṃseyya dārañ ca gatayobbaṇaṃ
raṇā punāgataṃ sūraṃ sassañ ca gehaṃ āgataṃ
100. dvitaripatinārī ca vihāradvitaribhikkhu
sakuṇo dvitripāsañ ca katamāyā bahūtaraṃ
101. dujjaṇaṃ pahārā dame mittam dame abhāṇakā
itthiñ ca byasaṇā dame rāgiṇaṃ appabhojanā
102. na ratti vinā candimā vīciṃ vinā na aṇṇavo
haṃsaṃ vinā pokkharāṇī pati vinā kaññā sobhe
103. patinā janito bhogo itthiyā va saṃgopito
puriso va hi padhāno itthī suttaṃ va sūciyā
104. sabbā nadī vaṃkanadī sabbe kaṭṭhamayā vanā
sabbitthiyo kare pāpaṃ labhamānā nivātake
- *105. vivādasīlī ussūyabhāṇinī
passantataṇhī bahupākatthanī
aggaṇṇabhuttī paragehavāsī
nārīcatto puttasaṭaṃ pi pumā
- *106. bhuttesu maṇḍesu janī va kantiṇī
guyhesu ṭhānesu bhaginī va hirī
kammesu pattesu karī va dāsini
bhayesu mantī sayanesu rammati
rūpīsu sikkhī kuppanesu khamanī
sā nārī seṭṭhī ti vadanti paṇḍitā
kāyassa bheda ca dive bhavyeṃ sā
107. sāmā migakkhī tanumajjhagattā
sūrū sukesī samadantapanti

**gambhīraṇābhī yuvatī susīlī
hīnakulesu jātā pi vivāhe**

- 108. saradaṃ utukālānaṃ bhariyānaṃ rūpavatī
jetṭhapadhānaṃ puttānaṃ disānaṃ uttarā disā**
- 109. yā icche puriso hotuṃ jātiṃ jātiṃ punappunaṃ
sāmikaṃ apacāyeyya Indaṃ va paricārikā**
- 110. yo icche puriso hotuṃ jātiṃ jātiṃ punappunaṃ
paradāraṃ vivajjeyya dhotapādo va kaddamaṃ**
- 111. atītayobbano poso āneti timbarutthaniṃ
tassā issā na supati taṃ parābhavato mukhaṃ**

(6) rājakaṇḍo

- 112. ekayāmaṃ saye rājā dviyāmaṃ ñeva paṇḍito
gharāvāso tiyāmaṃ va catuyāmaṃ tu yācako**
- 113. dhanavā sottiyo rājā nadī vejjo c' ime pañca
pañca yattha na vijjanti na tattha divasaṃ vase**
- 114. yasmiṃ dese na sammāno na pemaṃ na ca bandhavā
na ca vijjāgamo koci na tattha divasaṃ vase**
- 115. aputtakam gharam suññaṃ ratṭhaṃ suññaṃ arājakaṃ
asippassa mukhaṃ suññaṃ sabbasuññaṃ daliddatā**
- 116. dhanam icche vāṇijjeyya vidyam icche bhaje sutam
puttam icche taruṇ' itthiṃ rājāmaccam icch' āgate**
- 117. natṭho yati asantutṭho santutṭho ca mahīpati
salajjā gaṇikā natṭhā nillajjā ca kuladhītā**
- 118. pakkhīnaṃ balam ākāso macchānam udakaṃ balam
dubbalassa balam rājā kumārānaṃ rodaṃ balam**
- 119. khamā jāgariy' utṭhānaṃ saṃvibhāgo day' ikkhaṇaṃ
nāyakassa guṇā ete icchitabbā satam guṇā**
- 120. sakiṃ vadanti rājāno sakiṃ samaṇabrāhmaṇā
sakiṃ sappurisā loke esa dhammo sanantano**

121. alaso gihī kāmabhogī na sādhu
asaññato pabbajito na sādhu
rājā na sādhu anisammakārī
yo paṇḍito kodhano taṃ na sādhu
122. bahavo yattha netāro sabbe paṇḍitamānino
sabbe mahattaṃ icchanti tesaṃ kammaṃ vinassati
123. sayam āyavayaṃ jaññā sayam jaññā katākataṃ
niggaṇhe niggahārahaṃ paggaṇhe paggaṇhārahaṃ
124. piṭṭhito 'kkaṃ niseveyya kucchiyā va hutāsanaṃ
sāminaṃ sabbabhāvena paralokaṃ amāyāya
125. aggi āpo itthī mūlho sappo rājakulāni ca
yatanenāpagantabbā sajju paṇaharāṇi ti
126. duṭṭhabharyāsamvāso dāso c' uttaradāyako
sasappe ca ghare vāso maccu eva na saṃsayo
127. mūlhasissopadesena kunārī bharaṇena ca
asatā sampayogena paṇḍito py avasīdati
128. mātā puttakaraṃ pāpaṃ sissapāpaṃ gurū tathā
rājā ratṭhakaraṃ pāpaṃ rājapāpaṃ purohito
129. akkodhena jine kodhaṃ asādhunā sādhunā jine
jine kadariyaṃ dānena saccenālikavādinaṃ
130. adantadamaṇaṃ dānaṃ dānaṃ sabbattha sādhaṃ
dānena piyavācāya unnamanti namanti ca
131. dānaṃ sinehabhesajjaṃ maccheraṃ dosan' osadhaṃ
dānaṃ yasassibhesajjaṃ maccheraṃ kapaṇ' osadhaṃ
132. bahūnaṃ appasārānaṃ sāmaggīyā jayaṃ jaye
tiṇehi vaṭṭate yottaṃ tena nāgo pi bajjhate
133. sahāyo asamattho pi tejasā kiṃ karissati
nivāte jalito aggi sayam evūpasammati
134. na rañño samakaṃ bhuñje kāmabhoge kudācanaṃ
ākappaṃ sarakuttaṃ vā mālāgandhavilepanaṃ
vatthaṃ sabbam alaṅkāraṃ na rañño sadisaṃ kare

135. na me rājā sakhā hoti na rājā hoti methuno
eso sāmiko mayhanti citte sutam nidhāpaye
136. nātidūre bhaje rañño nāccāsanne pavātake
ujuke nātininne ca na bhaje uccam āsane
cha dose vajje sevako aggi va samyato tiṭṭhe
137. guṇe sabbaññutulyo pi na sobhati anissayo
anaggham api maṇinā hemaṃ nissāya sobhate

(7) *pakiṇṇakakaṇḍo*

138. itthimisse kuto sīlam maṃsabhakkhe kuto dayā
surāpāne kuto saccam mahālobhe kuto hirī
mahātande kuto sippam mahākodhe kuto dhanam
139. surāyogo vikālo ca samajjacaraṇaṅgato
khiḍḍādhutto pāpamitto bhogaṇāsamukhā ime
140. divā nānikkhyā vattabbam ratto nāvacanena ca
sañcarati bhayā bhīto vane vanacaro yathā
141. jīvanto pi matā pañca byāsenā parikittitā
dukkhito byādhito mūḷho iṇavā nityasevako
142. anāgataṃ bhayaṃ disvā dūrato parivajjaye
āgatañ ca bhayaṃ disvā abhīto hoti paṇḍito
143. niddāluko pamatto ca sukhito rogavālaso
mahiccho kammārāmo ca satt' ete satthavajjitā
144. duggataṃ gaccha he lābha lābho lābhena pūراتي
thale pavassa pajjunna āpo āpena pūراتي
dhammajātam idaṃ hoti n' atth' idaṃ kammapratṭhānam
145. na hi koci kate kicce kattāram samupekkhate
tasmā sabbāni kiccāni sāvasesāni kāraye
146. tūlam sallahukam loke tato cāpallajātako
tato vuḍḍhān' anovādo pamatto buddhasāsane
147. pāsānachattam garukam tato devān' ācikkhanam
tato vuḍḍhānam ovādo tato buddhassa vacanam

148. kāyassa dakkhiṇahattho dāso ettha kaniṭṭhako
kaṇṇaghānānam akkhīnaṃ vāmahattho pādadaṣo
149. tambūlassa majjhe patte Kuvero rakkhati sadā
mūlamhi rakkhati yakkho aggamhi ca Kālakaṇṇī
tāni bhuñjeyya chinditvā sirī evaṃ pavaḍḍhati
150. sampuṇḍarakkho Brahmā va accurakkho ca Bissaṇo
tasmā hi te pūjayantu sadā mānenti taṃ naraṃ
151. goṇā hi sabbagihīnaṃ posakā bhogaḍāyakā
tasmā hi mātāpitū va mānaye sakkareyya ca
152. ye ca khādanti gomaṃsaṃ mātu maṃsaṃ va khādare
matesu tesu gijjhānaṃ dade sote ca vāhaye
153. guru siddho sippārambho ravisokro ca majjhimo
na sippo buddhacandaro sorī aṅgā ca maraṇaṃ
154. atṭhamiyaṃ guruṃ hanti sissaṃ hanti catuddasiṃ
sippaṃ hanti dasamiyaṃ mātāpitū ca puṇṇamiṃ
155. nālikaṃ satta na bhuñje na lābuṃ navamaṃ tathā
dvādasaprinnaṃ trimīnaṃ bhuñje sippaṃ vinassati
156. caje ekaṃ kulass' atthaṃ gāmass' atthaṃ kulaṃ caje
gāmaṃ janapadass' atthaṃ attatthaṃ pathaviṃ caje
157. desam osajja gacchanti sīho sappuriso gajo
tattheva nidhanaṃ yanti kāko kāpuriso migo
158. yamhi dese na sammāno na pemaṃ na ca bandhavā
na ca vijjāgamo koci na tattha vasanaṃ kare
159. caraty ekena pādena tiṭṭhaty ekena paṇḍito
anisamma paraṃ ṭhānaṃ na pubbam ālayaṃ jahe
160. dhanadhaññāpayogesu tathā vidyāgamesu ca
dūtesu apacāresu cattalajjo sadā bhava
161. dviguṇo thīnaṃ āhāro buddhi cāpi catugguṇā
chagguṇo hoti vāyāmo kāmo tv atṭhaguṇo bhava
162. pabbe pabbe kamen' ucchu visesarasavāggato
tathā sumettiko sādhu viparīto va dujjano

163. kassako vāṇijo 'macco samaṇo sutasīlavā
tesu vipulajātesu raṭṭhaṃ pi vipulaṃ siyā
164. asajjhāyamalā mantā anuṭṭhānamalā gharā
malaṃ vaṇṇassa kosajjaṃ pamādo rakkhato malaṃ
165. hīnānaṃ gacchate vittaṃ vīrānaṃ va santakattaṃ
vadanti ca hīnā janā pubbakammapratṭhānā ti
166. na vadanti c' evaṃ dhīrā vāyamiṃsu sabbakamme
na ce sijjhati taṃ kammaṃ aphalaṃ eva kiṃ doso
167. nīcakulo nippaṇṇo vā nirūpo nibbalo samaṃ
ayaṃ kālo chuddakālo dhanam eva visesakaṃ

Notes to Lokanīti

1. (1) Ln (TS) 1. Cf. Dhn 1.
(2) Introductory verse. For ad see Khuddas lad: khuddasikkhaṃ pavakkhāmi . . . vanditvā ratanattayaṃ; for bc cf. CV 1.1: nānā-śāstroddhṛtaṃ vaksye rājanītisamuccayaṃ.
(3) (b) So L2s-vx, °ddhataṃ Llab2w3e4c, °ddhitaṃ cett.
2. (1) Ln (TS) 2. Cf. Mhn 4.
(3) (a) So L3e, nīti Llab4a-c, hi omit cett. – (b) So Llab, m° p° ca ā° m° cett. t° puriso nīdhi v° L6a. – (d) So Llab, ca om. cett.
(4) Some editions also consider this verse to be an introductory one.
3. (1) Dhn 16, Ln (TS) 440/441, Ln (TY) 22.
(2) Sanskrit source, see Dhn 16.
(3) (f) a° k° varam Llab2s-v3de4ab.
4. (1) Dhn 17, Ln (TS) 442.
(3) (a) sippaṃ L3ab6a. – (b) s° corā na gaṇhare Llab, s° coro na °hati L2ab, s° corā na gaṇhanti cett. and Dhn (c.m.).
5. (1) Ln (TS) 443.
(3) niṭhāpeyya L3a, nivāpeyya L6a. – (c) udakabindu va L3b, udakabindu and omits va L3a, °ko dakabindu/-ū va cett.
6. (1) Ln (TS) 247.
(3) (a) vijjā vā atha sippaṃ vā L3a. – (b) So Llab3e, v° vā s° athavā cett., khuddo ti nātimaññeyya L3a. – L3a has the pāda sequence bacd. In L6a this verse comes after verse 11.
7. (1) Dhn 361, Ln (TS) 444.
(2) Sanskrit source, see Dhn 361.
(3) (a) So L2s, māṇikaṃ L3e4bc, maṇikaṃ cett. – (d) So Llab, °taṃ cett.

8. (1) Dhn 10, Mhn 42, Ln (TS) 445.
 9. (1) Dhn 218, Ln (TS) 249.
 (2) Sanskrit source, see Dhn 218.
 (3) (a) So L1ab3e, sine (in all pādas!) L2s3b4ab, sinne (in all pādas!) cett. – (b) āruhaṃ L1ab2s3be, āruyaṃ cett. – (c) s^o °aṇ ca °aṇ ca L1ab, s^o kāmassa kodhassa cett.
10. (1) Dhn 14.
 (2) Mil, see Dhn 14.
 (3) (a) s^o samuti L3a6a, saṅkhyāṃ L1ab. – (b) yogo n^o °siko L1ab, °sako L4a-c, °sakā cett. – (c) So L4a-c, °bbaṃ gaṇītaṇ c' eva L1ab. – (d) °ubbedho ca purāṇaṃ L1ab, °ubedā cett.
 (4) See note (4) of Dhn 15.
11. (1) Dhn 15.
 (2) Mil, see Dhn 15.
 (3) (a) °so L1ab. – (b) °dasi L3e, °dati cett. – (c) So L3e, ketu m^o ca saddo ca L1ab, ketu cett. – (d) So L1ab2s3e4a, sippāṭhāro cett. – Between this and the next verse L6a inserts verse 6.
 (4) See note (4) of Dhn 15.
12. (1) Dhn 46, Mhn 53, Ln (TS) 222.
 (2) For d see Dhn 46.
13. (1) Dhn 364, Ln (TS) 446, Ln (TY) 17.
 (2) Sanskrit source, see Dhn 364.
 (3) (b) °tthe ca y^o dh^o L3a6a. – (c) kate k^o s^o L6a.
 (4) See also note (4) of Dhn 364.
14. (1) Dhn 253, Ln (TS) 275.
 (2) Sanskrit source, see Dhn 253.
 (3) (a) So L3b4a, kumuddanāḷaṃ L1ab, jalapam^o °mālaṃ cett. – (b) So L1ab, °paṭṭhānaṃ L3e, kulapam^o °paṭṭhānaṃ cett. – (c) byattipp^o kathītav^o L1a2s. – (d) pathariyā p^o tiṇā m^o L1ab, pathaviyap^o t^o m^o L3e, p^o tiṇam^o cett.
15. (1) Dhn 62, Mhn 122, Ln (TS) 56, Ln (TY) 136.
 (2) For ab see Dhn 62.
 (3) (a) appasuto L3a6a and others. – (b) So L2tw, °vā cett.
16. (1) Ln (TS) 113.
 (2) CN 91 (v. l. in c: °to dharmaś, idf. Sternbach):
 prathame nārjitā vidyā dvitīye nārjitaṃ dhanam
 tṛtīye nārjitaṃ puṇyaṃ caturthe kiṃ kariṣyati
 and Subh 28, Shn 93. See also SR 162.419 and 378.61, IS 4251, Cr 689.
 (3) (a) °tā vijjā L1ab, °maṃ parājaye/na parājito/na parājaye cett. – (b) °tīy^o L1ab, °yaṃ parājaye/na parājito/na parājaye dh^o cett. – (c) °tīye n' °taṃ puññaṃ L1ab, °yaṃ parājaye/na parājito/na parājaye dhammaṃ cett. – (d) So conī, °tthaṃ mss. and edd.
17. (1) Dhn 19, Ln (TS) 447.
 (2) Sanskrit source, see Dhn 19.
 (3) (a) paṭha conī. (cf. CS 1.25), sikkha L1ab, byatta/bratta/brattā cett. – (b) abyatto/abratto mss. and edd.: °hāraḥ/°hāriko mss. and edd. – (c) byattako/brattako mss. and edd. – (d) sikkha L1ab, byatta/bratta/brattā cett.

- (4) In the course of tradition, paṭha was replaced by the similarly sounding byatta, which was then understood as the imperative of a fictive verb byattati. Only the editor of L1ab has recognized the blunder and replaced byatta by sikkha. See also Dhn 19.
18. (1) Dhn 21, Ln (TS) 448.
 (2) Sanskrit source, see Dhn 21.
 (3) (a) sattu L3b4ab, m^o satru p^o verī L2s. – (b) So L4a-c, y^o olo na ^oto L2s, kena bālye na ^otā L1ab, kena bālā na ^otā L3e, kena bāle asikkhitā L3a6a, kena bāle na ^otā cett. – (c) sobhati L2s3a4c6a. – (d) So L3a4c6a, bako cett.
19. (1) Ln (TS) 449.
 (3) (a) So L1ab, giri L3e4a, ^okā/^oko giri L2s4ab, kaṇḍakā giri/gīri cett. – (b) ^okkhikam L3e4a. – (c) So L1ab3ae, uppalassa/upalassa cett. – (d) So L lab, ^opo ko pavattati cett. – (e?) sāmam bhāvo L1ab.
20. (1) Ln (TS) 450.
 (3) (a) So conī, ^obulam mss. and edd. – (c) ^okañ ca b^o L3e; L6a omits tu and adds na rasam.
21. (1) Dhn 28, Mhn 63, Ln (TS) 451.
 (2) Thg, see Dhn 28.
 (3) (a) So conī, s^o sutasampanno mss. and edd. – (d) So L1ab3e4c, attho ñāto cett.
22. (1) Dhn 26, Mhn 118, Ln (TS) 452.
 (2) Sanskrit source, see Dhn 26.
 (3) (a) bhojanā L3a6a, ^onam cett. – (c) v^o posassa viseso Gray, p. 6, note 30. – (d) tam hīno gosamo bh^o L1ab3e.
23. (1) Dhn 371, Mhn 249, Ln (TS) 131, Ln (TY) 75.
 (2) Sanskrit source, see Dhn 371.
24. (1) Dhn 369, Mhn 49, Ln (TS) 31.
 (3) (c) turaṅgo gadrabhamajjhe L3a. – (d) So L1ab, b^o ca p^o cett.
25. (1) Dhn 135, Ln (TS) 8.
 (2) Dhp, see Dhn 135.
 (3) (b) payirū^o L1ab, payirūpāsi cett. – (d) So L1ab, ^osu^o cett.
26. (1) Dhn 150, Ln (TS) 9.
 (2) Dhp, see Dhn 150.
 (3) (b) payirū^o L1ab4ab, payirūpāsi cett.
27. (1) Dhn 245, Mhn 109, Ln (TS) 453.
 (3) (c) ^otv āddhagū v^o L1ab, ^ogu v^o L2s, ^oto 'ddhagū v^o L3e, ^oto addhagu vāñijjo L6a, ^otv ^ogu vāñijjo cett.
28. (1) Dhn 55, Mhn 57, Ln (TS) 454.
 (2) Sanskrit source, see Dhn 55.
29. (1) Dhn 33, Ln (TS) 455.
 (2) Sanskrit source, see Dhn 33.
 (3) (a) So conī, pattānurūpakam v^o mss. and edd. – (b) So conī, sabhāvarūpakam mss. and edd. – (c) So conī, attānurūpakam mss. and edd.
30. (1) Dhn 325, Ln (TS) 415/456. d = Dhn 115d, 116d.
 (2) For d see Dhn 115d, 116d.
 (3) (a) a^o rasakhādā L3a. – (b) a^o hatā ramā L1ab, a^o hanakāro L4ab, a^o pahānarā L3b. – (c) a^o ^okatā L3a.

- (4) See also note (4) of Dhn 325.
31. (1) Dhn 116, Ln (TS) 190, Ln (TY) 11.
 (2) Sanskrit source, see Dhn 116.
 (3) (b) So L1ab, apucchā cett. – (c) °santo L3ab.
32. (1) Ln (TS) 457.
 (3) (a) So L3a4c, a° bahum bh° cett. – (b) So L4ab, pakāsito cett. – (d) c.m.
33. (1) Dhn 139, Ln (TS) 458.
 (3) (a) ukke L4ab. – (b) kākaggena L3a6a; pīye pīye L6a and others. – (c) So L1ab, °ḍi pi °ḍi h° cett. – (d) So L2s, dh° puṭṭho ṇ° ṇ° L1ab, naye naye L3e, vaye vaye L4ab and others.
34. (1) Dhn 138, Ln (TS) 459.
 (3) (a) ukke L4ab. – (c) bīlāre L1ab.
 (4) This verse is missing in L4c.
35. (1) Dhn 355, Ln (TS) 460.
 (2) Sanskrit source, see Dhn 355.
 (3) (c) cakkhum pi p° L3e; c° pi °ssena L3a, c° pi °ssane cett.
 (4) See also note (4) of Dhn 355.
36. (1) Dhn 20, Ln (TS) 252, Ln (TY) 26.
 (2) Sanskrit source, see Dhn 20.
37. (1) Dhn 235, Ln (TS) 274/461. d = Dhn 234d.
 (3) (d) amaññatha L3a6a.
38. (1) Dhn 27, Ln (TS) 421/462.
39. (1) Ln (TS) 227.
 (3) (a) na bhiñcetum k° L3a6a. – (b) So L1ab, ghaṭeti L3a6a, ghaṭati/ghaṭṭati cett. – (c) So L1ab, khipetum cett.
40. (1) Dhn 147, Ln (TS) 4, cf. Ln (TY) 62.
 (2) It, Ja, see Dhn 147.
 (4) See also note (4) of Dhn 147.
41. (1) Ln (TS) 463.
 (2) SN I 17³⁻⁴, 56²⁶⁻²⁷ and SN (B) I 16-17, 55-56; a-c: in all gāthās of the Sabbhi-sutta and the Siva-sutta; ab: Ja II 112 (78ab) and Ja (B) II 102 (80ab); d: Dhp and Dhp (B) 76f. Cf. IS 6769 for ab.
42. (1) Dhn 411, Ln (TS) 18/225.
 (2) Sanskrit source, see Dhn 411.
43. (1) Dhn 117, Ln (TS) 5, Ln (TY) 60.
 (3) (a) So conī. (cf. Dhn), udumbarap° mss. and edd. – (c) °lasampannā L3a6a, kimihi s° L1ab3e.
 (4) °kam eva = °kā eva (cf. Bechert 1955).
44. (1) Dhn 146, Ln (TS) 6, Ln (TY) 61. Cf. Dhn 117 = Ln 43.
 (3) (a) So L6a, panasap° cett.
 (4) °kam eva = °kā eva, see the preceding verse.
45. (1) Dhn 337-338, Ln (TS) 30, Ln (TY) 139, cf. 18.
 (2) Sanskrit source, see Dhn 337-338.
 (3) (b) So conī, naramukhe mss. and edd. – (c) yantaṃ gato L3e.
 (4) See also note (4) of Dhn 337-338.
46. (1) Ln (TS) 286.
 (3) (a) So conī, °ccho/-ā mss. and edd.
47. (1) Dhn 238, Ln (TS) 464.

- (3) (b) So L1ab3e, ^okkhato cett.
48. (1) Dhn 68, Mhn 48, Ln (TS) 465.
 (2) Sanskrit source, see Dhn 68.
 (3) (c) So L2s3e, candanacandas^o cett.
49. (1) Ln (TS) 342.
 (2) BhS 426:
 udayati yadi bhānuḥ paścime digvibhāge
 pracalati yadi meruḥ śītātām yāti vahniḥ
 vīkasati yadi padmaṃ parvatāgre śīlāyāṃ
 na bhavati punaruktam bhāṣaṇam sajjanānām
 (mālinī metre) With vv. ll. VCsr 24.9. See also SR 51.222; cf. SRK 20.89, IS 1232, Cr 1266abcd.
- (3) (a) udeyya L1ab3e4c, bhāṇu cett. – (b) m^o nameyya pi L1ab3e4c.
 – (c) So L1ab3e, ^olaṃ yadi yamaggi L6a, ^olaṃ yadi naraggi cett.
 – (f) ^ovākyam L1ab3e.
50. (1) Dhn 11, Ln (TS) 230.
 (3) (c) So conī, acerassa tato rañño L1ab, t^o ācariyo r^o cett.
51. (1) Dhn 342, Ln (TS) 32, Ln (TY) 58.
 (2) Sanskrit source, see Dhn 342.
 (3) (b) sujanā L1ab3e (c.m.), sujjanā L2s6a and others.
52. (1) Dhn 249, Ln (TS) 466. Cf. Ln 53.
 (2) Ln (TS) 164, see Dhn 249.
 (3) (b) dukkiriya L2s (c.m.). – (d) So L2s, dukriyā L1ab, dukkriyā/dukiriya/dukariya cett.
53. (1) Dhn 250, Ln (TS) 467. Cf. Ln 52.
 (2) Ln (TS) 164, see Dhn 249.
 (3) (b) sukiriya L2s (c.m.). – (d) So L2s (c.m.), sukriyā L1ab (c.m.), sukriyā ca L6a, sukariya/sukariya cett.; L4c has erroneously repeated d of the preceding verse.
54. (1) Dhn 366, Ln (TS) 106, Ln (TY) 71.
 (2) Ja, see Dhn 366.
 (3) (c) ^opānamhi L4ab. – (d) atthe jāte ca paṇḍitaṃ L1ab3e, atthe jāte sup^o L3d.
 (4) See also note (4) of Dhn 366.
55. (1) Dhn 137, Ln (TS) 417, Ln (TY) 56.
 (3) (c) d^o dujj^o d^o L3a6a (and Dhn).
56. (1) Ln (TS) 468.
 (2) Ja V 117 (21), Ja (B) V 122 (21).
 (3) (b) karosi L1ab2v, karohi L2u3e; k^o kārāpesi va cett. – (c) turitakāritakammaṃ L4c, sahasā kāritaṃ k^o cett.
57. (1) Ln (TS) 469/470.
 (2) Ja V 141 (63), Ja (B) V 148 (64).
 (3) (a) So conī, vihitvā mss. and edd.; na kadāci L1ab3e, kadāci na cett. – (b) avaṇṇayum L1ab3de. – (c) s^o phārusavācam kh^o L1ab, s^o pharusavācam khamatha L2s3e, s^o pharusavācam kh^o L6a, s^o pharusam/pharusavācam kh^o cett.
58. (1) Mhn 74, Ln (TS) 471.
59. (1) Dhn 178, Ln (TS) 472.
 (2) Dhp, see Dhn 178.

- (3) (b) asappā ca n^o L2sv, pāpakā ca n^o cett. – (c) So conī., santo mss. and edd. – (d) So conī., asanto mss. and edd.
60. (1) Dhñ 226, Mhn 149, Ln (TS) 473.
 (2) Sanskrit source, see Dhñ 226.
 (3) (a) So conī., uttamattanivātena mss. and edd. – (c) So conī., n^o appakad^o mss. and edd. – (d) vāyāmena s^o j^o L2sv, viramena s^o jeyyo L6a.
61. (1) Ln (TS) 474, Ln (TY) 153.
 (2) Vyās 43:
 na viṣaṃ viṣaṃ ity āhur brahmasvaṃ viṣaṃ ucyate
 viṣaṃ ekākinam hanti brahmasvaṃ putrapautrakam
 Vyās (C) 39, Subh 144. See also SR 98.1, IS 3437 (idf. Teza 1879b, p. 130), 696, Cr 1616.
 (3) (d) So L1ab3e, s^o s^o hanati cett.
62. (1) Dhñ 254, Ln (TS) 241.
 (2) Ja, see Dhñ 254.
 (3) (a) j^o assam j^o L3a6a; jānāti L4c. – (b) So conī., balī^o mss. and edd.; vāhanā L1ab3e, vāhena cett. (c.m.). – (c) duh^o dhaññam j^o L3a6a; jānāti L4c.
63. (1) Dhñ 345, Mhn 37, Ln (TS) 277, Ln (TY) 104, 144.
 (3) (c) bahunaṃ api sādhuṇaṃ L6a.
64. (1) Dhñ 142, Mhn 31, Ln (TS) 239, Ln (TY) 106.
 (2) Sanskrit source, see Dhñ 142.
 (3) (a) najjo p^o no āpaṃ L1ab3e. – (c) So conī., vassanti pāṇīnaṃ meghā L1ab, vassanti kvaci no meghā cett.
65. (1) Ln (TS) 475.
 (3) (d) So conī., iccheyya L1ab (c.m.), anicchaye L3a6a, icchaye cett.
66. (1) Ln (TS) 476.
 (2) Ja IV 270 (139), Ja (B) IV 270 (139), Ja VI 43 (139) and Ja (B) VI 53 (138).
67. (1) Ln (TS) 477.
 (2) Sn and Sn (B) 94.
 (3) (a) a^o piyo h^o L1ab, a^o piyo hoti cett. – (b) So L1ab, santaṃ cett. – (c) rocati L2suv.
68. (1) Ln (TS) 478.
 (2) Subh 276 (idf. Sternbach 1965, p. 3, no. 147):
 atīyatnagrhitō 'pi khalah khalakhalāyate
 śīrasā dhāryamāno 'pi toyasyārdhaghaṭo yathā
 See also IS 147, MSS 593.
 (3) (b) kutuhalaṃ L1ab. – (c) So conī., vahaṃāno L1ab2s6a, vayha-
 māno L3e.
69. (1) Dhñ 129, Ln (TS) 479, Ln (TY) 54.
 (2) Sanskrit source, see Dhñ 129.
 (3) (c) So conī., 'odhehi so s^o mss. and edd.
70. (1) Ln (TS) 422/480.
 (2) Dhp and Dhp (B) 63.
 (3) (c) va for ca L1ab2s3e4c6a. – (d) so va b^o ti v^o L3a6a.
71. (1) Ln (TS) 481.

- (2) Dhp and Dhp (B) 69.
 (3) (a) madhum vā L1ab and Dhp (B) (see fn. 1), madhu vā L3e, madhū/madhu va cett.
72. (1) Ln (TS) 482.
 (2) a: Ja III 357 (64a), Ja (B) III 336 (64a), Jātaka-pāṭi (B) I 162 (64a), 320 (90a);
 b: Jātaka-pāṭi (B) I 320 (90b);
 cd: It 59, It (B) 236.
 (3) (d) So It (B) and v.l. (Burm.) in It, n^o so upap^o It.
73. (1) Dhn 140, Ln (TS) 378.
 (3) (a) mūsiko ca L2s, ca mūsiko L3e, ca musiko L4c. – (c) s^o duṭṭho ca k^o L2s.
74. (1) Ln (TS) 173.
 (2) Dhp and Dhp (B) 60.
 (3) (c) bālāna L1ab2s3e.
75. (1) Dhn 351, Ln (TS) 169.
 (2) Sanskrit source, see Dhn 351.
76. (1) Dhn 227, Ln (TS) 383, Ln (TY) 120.
 (2) Sanskrit source, see Dhn 227.
 (3) (a) nāttad^o L1ab3e; pare cett. – (c) So conī, guhe L1ab3e, guyhe cett. – (d) So conī, ^odoṣaṇ ca l^o mss. and edd.
77. (1) Dhn 35, Mhn 16, Ln (TS) 483.
 (3) (b) So L1ab3e, diyyate cett. – (c) So L1ab3e, ^otaṃ p^o eva cett. – (d) So L1ab3e, v^o va ^otaṃ cett.
78. (1) Dhn 101, Mhn 148, Ln (TS) 484, Ln (TY) 43.
 (2) Sanskrit source, see Dhn 101.
79. (1) Dhn 110, Ln (TS) 127, Ln (TY) 13.
 (2) Sanskrit source, see Dhn 110.
 (3) (b) bandhū 'pi L2s3e.
80. (1) Dhn 90, Ln (TS) 126, Ln (TY) 38.
 (2) Sanskrit source, see Dhn 90.
81. (1) Dhn 78, Mhn 139, Ln (TY) 143.
 (2) Sanskrit source, see Dhn 78.
 (3) (c) dhanavanto L2s3a, dhanavante L4c6a.
82. (1) Dhn 255, Mhn 183, Ln (TY) 93.
 (2) Sanskrit source, see Dhn 255.
 (3) (b) So conī. (cf. Dhn), bandhum vā pi ^ogate L1ab3e, bandhavā pi/bandhu vā pi ^ogate/^ogatā cett. – (c) So conī, appakāsu t^o m^o mss. and edd.
83. (1) Dhn 188, Mhn 144, Ln (TS) 485, Ln (TY) 12.
 (2) Sanskrit source, see Dhn 188.
 (3) (b) So conī. (cf. Dhn), pitaro honti posakā L1ab, pitā yo hoti p^o L6a, pitaro hoti p^o cett. – (d) So L1ab3e, sa bh^o ca n^o cett.
84. (1) Dhn 232, Ln (TS) 486, Ln (TY) 15.
 (2) Sanskrit source, see Dhn 232.
 (3) (a) na v^o amittassa L3a6a. – (c) So L1ab3e, kuppite mitte cett. – (d) sabbam d^o p^o L1ab3e, pakāṣati cett.
85. (1) Ln (TS) 406/487.
 (2) PP 4.13:

sakṛd duṣṭam ca yo mitram punaḥ saṃdhātum icchati
 sa mṛtyum upagṛhṇāti garbham aśvatārī yathā

- and Pts 4.14, GP 1.110.19, Nśv 38; with vv. II. CR 3.15, CN 17 (idf. Sternbach), HK 2.146, HP 2.135, PP 2.27, PRE 2.19, PS 2.19, PTem 2.29, Pts 2.32, PtsK 2.33 and 4.15, SRH 155.3, SV 2757. See also SR 161.345, IS 6656, Cr 1024.
- (3) (a) So L1ab3e, duṭṭhati yo mityā cett. – (d) So L1ab3e, gabbho/-ā °otarim y° cett.
86. (1) Dhn 215, Mhn 232. Rn 101, Ln (TS) 488.
 (2) Sanskrit source, see Dhn 215.
 (3) (b) y° kālo °to L1ab3e. – (d) niggaṇṇheyya yathā ruci L4c; sīlāyaṃ bh° gh° va L3a, sīlāya bh° gh° va L6a.
87. (1) Dhn 237, Mhn 248, Ln (TS) 489, Ln (TY) 49.
 (2) Sanskrit source, see Dhn 237.
 (3) (b) rogaseso t° ca L2stv (CS 3.58: vyādhiś°).
88. (1) Dhn 111, Ln (TS) 490, Ln (TY) 37.
 (2) Sanskrit source, see Dhn 111.
 (3) So L1ab3e, hadayesa h° cett.
89. (1) Dhn 89, Mhn 194, Ln (TS) 491.
 (2) Cf. the Sanskrit source of Dhn 89.
 (3) (c) So L1ab, apagg° cett. – (d) So L1ab3e, niggahitaṃ cett.
 (4) See also note (4) of Dhn 89.
90. (1) Dhn 216, Mhn 75, Ln (TS) 492, Ln (TY) 46.
 (2) Sanskrit source, see Dhn 216.
 (3) (a) So L1ab3e, siṅgaṇaṃ L3a, siṅgāṇaṃ L6a, siṅgī cett. –
 (b) So L1ab3e, satena vājinaṃ vajje cett. (c.m.).
91. (1) Dhn 233, Ln (TS) 493, Ln (TY) 128.
 (2) Sanskrit source, see Dhn 233.
92. (1) Dhn 98, Mhn 143, Ln (TS) 494, Ln (TY) 150.
 (2) Sanskrit source, see Dhn 98.
 (3) (c) sattarugahe L3a6a, b° ca sattu°/satrugahe cett. – (d) So conī, ye tiṭṭhanti sumittakā L1ab3e, sakhā tiṭṭhā sumittakā/°tikā cett.
93. (1) Dhn 69, Ln (TS) 495, Ln (TY) 34, 134. cd = Dhn 382ef.
 (3) (c) So L1ab3e, upamaṃ e° °bbaṃ cett. – (d) So L1ab3e, (°sūriya° mss. and edd.) sūriyacandarājunaṃ/°rājūnaṃ cett.
94. (1) Dhn 259, Mhn 214, Ln (TS) 91, Ln (TY) 27.
 (2) Sanskrit source, see Dhn 259.
 (3) (a) So L1b3e, saddaṃ cett. – (b) So L1b3e, °bbatā cett.
95. (1) Dhn 76, Ln (TS) 179/496.
 (4) As to the source see note (4) of Dhn 76.
96. (1) Dhn 260, Ln (TS) 315.
 (3) (a) tapassino kisā sobhā L1b3e. – (c) p° vijjavā s° L3e4c. –
 (d) So L1b3e, i° s° ca sāmikā L3a6a, i° s° va sāmikā cett.
 (4) See also note (4) of Dhn 260.
97. (1) Dhn 376, Ln (TS) 497.
 (3) (a) and (b) °ratyo L1b. – (c) and (d) °māsaṃ L1b.
 (4) °ratyā = °rattiyā, cf. Dhn 39.
98. (1) Ln (TS) 498.
 (2) L3e solves the 'riddle' giving an explanation for each syllable. It can be presented this way:

(ma)hiṃ(so) ramati paṇ(ke)
 haṃ(so) ramati pok(kharaṇiyā)
 (it)thī ramati pu(rise)
 (bhik)khu ramati dhaṃ(me)

99. (1) Dhn 363, Mhn 184, Ln (TS) 499, Ln (TY) 29.
 (2) CS 2.79:

jīrṇaṃ annaṃ praśamsīyād bhāryāṃ ca gatayauvanāṃ
 raṇāt pratyāgataṃ sūraṃ śasyaṃ ca gṛhaṃ āgataṃ

and CN 77; for other sources see Dhn 363.

- (3) (c) So L1b3e, guṇabrahāg^o L3a, raṇapratāg^o L6a, raṇap^o cett. –
 (d) sassam pi L1b.
 (4) Cf. Dhn 363.
100. (1) Ln (TS) 500.
 (3) (a) dvattipatikā n^o ca L1b3e, dvitrip^o L3a6a. – (b) bhikkhu
 dvattivihāriko L1b3e, ^odvitribh^o L3a (c.m.), ^odvitripatibh^o
 L6a (c.m.). – (c) So L2st, dvattipāsamutto pakkhī L1b3e,
 dvitari^o cett.
101. (1) Ln (TS) 501.
 (3) (a) So L1b3e, d^o p^o danti cett. – (b) m^o d^o abhāṇikā L1b3e,
 amittaṃ ca abhāṇikā L4c, amittaṃ danti abhāṇiko L2u, m^o
 danti abhāṇikā cett. – (c) So L1b3e, itthīnaṃ b^o danti cett. –
 (d) So L1b3e, r^o ^onaṃ cett.
102. (1) Dhn 261, Ln (TS) 502.
 (3) (a) So L1b3e, ratti vinā na c^o cett. (hinā for vinā L6a in all
 pādas). – (b) ca for na L1b3e, vīcivinaṃ ca a^o cett. – (c) So
 L1b3e, haṃsavinaṃ p^o cett. – (d) patiṃ kaññā ca sobhate L1b3e.
 – This verse is missing in L3a.
103. (1) Ln (TS) 503.
 (3) (a) So L1b3e, p^o ^otaṃ ^ogaṃ cett. – (b) So L1b3e (c.m.), i^o va
 saṃguttanaṃ cett. (c.m.). – (c) So L1b2s3e, paṭhāno cett. –
 (d) So L1b3e, i^o sūcisuttaṃ yathā cett.
104. (1) Ln (TS) 504.
 (2) Ja I 289 (without number) and Ja (B) I 308, Ja V 435 (305)
 and Ja (B) V 469 (308).
 (3) (a) So Ja (B) (v. l. other Burm.), vaṅkagatī Ja (B) I with v. l.
 (Ceyl., Siam.) ^ogatā, ^ogatī Ja V with v. l. ^ota (Ceyl.) and ^onatī
 (Burm.). – (b) So L1b3e, sabbā vanā kaṭṭhā mayā cett. – (d)
^onā Ja I, ^one Ja (B) I and V with v. l. (Ceyl.) ^onā, and Ja V with
 v. l. (Ceyl.) ^onā.
105. (1) Dhn 169, Ln (TS) 505.
 (2) Sanskrit source, see Dhn 169.
 (3) (a) ^oliṃ ^oniṃ L1b3e. – (b) sampassataṇhiṃ bahupākabhuttiniṃ
 L1b3e. – (c) So L2su, aggantabhuttiṃ ^ovāsinīṃ L1b3e, aggan-
 tabh^o p^o cett. – (d) So conī, nāriṃ caje p^o pi pumā/pūmā L1b3e,
^ottā p^o pi p^o cett.
106. (1) Dhn 158–159, Ln (TS) 506/507.
 (3) (a) So L2s and others, jananī L1b. – (b) guyhe ca ṭhāne bhaginī
 va hīriṇī L1b. – (c) k^o p^o karoti dāsi/-sī va L1b3e. – (d) rāmaye
 for rammati L1b3e, rammaṇi L6a. – (e) r^o sikkhā/-ī kupanesu

khantīnī L1b3e. – (f) seṭṭhā L1b3e. – (g) sā om. L1b. – L3a omits several words and is therefore not quoted.

- (4) L2stu and others have four śloka-pādas instead of the three jagatī-lines e-g.

107. (1) Dhñ 157, Ln (TS) 508.

- (3) (b) So L1b3e, °manidanti L3a6a, °pantidanti cett. – (d) hīne kule jātā pi vivāhyā L1b3e.

108. (1) Ln (TS) 509.

- (3) So L1b3e, s° ratuk° cett. – (c) jeṭṭho p° p° L1b3e. – (d) So L1b3e, uttarappaṭhānam/°padhānam cett.

109. (1) Ln (TS) 510.

- (2) Ja VI 240 (1077), Ja (B) VII 132 (1284). For the pādas ab see also the next verse.

- (3) (a) So Ja (B) and L1b3e, yo i° p° h° Ja, yā i° °saṃ nārī cett. – (b) So Ja (B) and L2s; jātijātiṃ Ja, jātijāti cett. – (d) So conī, pāric° mss. and edd.

110. (1) Ln (TS) 511.

- (2) Ja VI 240 (1076), Ja (B) VII 132 (1283). For the pādas ab see also the preceding verse.

- (3) (a) So L1b3e, y° i° °saṃ poso cett. – (b) So Ja (B) and L2s, jātijātiṃ Ja, jātijāti cett.

111. (1) Ln (TS) 512.

- (2) Sn and Sn (B) 110.

- (3) (a) So Ja, Ja (B), atikantavayo L1b3e, atimahallako cett. – (c) t° i° asaddhā ti L1b, t° i° na saddhā ti L3a6a, t° i° nidda na ti L3c, t° i° na saddahati cett.

112. (1) Dhñ 187, Ln (TS) 175.

- (3) (c) So L1b3e, gh° °mo va cett. – (d) So L1b3e, °yāmo cett.

113. (1) Dhñ 81, Mhn 70, Ln (TS) 412/513, Ln (TY) 97.

- (2) Sanskrit source, see Dhñ 81.

- (3) (a) So conī, sutavā L1b3e, sutiyo cett. – (b) So L3e4c vajjo L1b, n° vajjo tathā ime cett. – (c) yattha dese na vijjati L1b3e.

114. (1) Dhñ 82, Ln 158 (with different pāda d), Mhn 69, Ln (TS) 514, Ln (TY) 98.

- (2) Sanskrit source, see Dhñ 82.

- (3) (a) So conī, yasmim padese na māno mss. and edd. – This verse is missing in L6a.

115. (1) Dhñ 264, Ln (TS) 515.

- (2) Sanskrit source, see Dhñ 264.

- (3) (d) So L1b3e, °suññam °taṃ cett.

116. (1) Dhñ 223, Ln (TS) 107.

- (3) (a) °iccheyya °jjaṃ/°jjo L1b3e. – (b) vijjaṃ L1b3e. – (d) r° vasaṃ game L1b3e.

117. (1) Dhñ 356, Mhn 180, Ln (TS) 516, Ln (TY) 25.

- (2) Sanskrit source, see Dhñ 356.

- (3) (b) So conī (cf. Dhñ), mahīpati ca saṃtutṭho mss. and edd. – (c) So conī (cf. Dhñ), lajjā ca gaṇikā naṭṭhā L1b3e, naṭṭhā lajjā ca gaṇikā cett. – (d) c.m., n° kuladhītikā L1b3e.

118. (1) Dhñ 152, Ln (TS) 45.

- (2) Sanskrit source, see Dhñ 152.

- (3) So L3a6a, rudam cett.
119. (1) Dhn 269, Mhn 190, Rn 134, Ln (TS) 517, Ln (TY) 36/131.
 (3) (b) So conī., °ṇā mss. and edd.
120. (1) Ln (TS) 518.
 (2) CV 4.11ab:
 sakrj jalpanti rājānaḥ sakrj jalpanti paṇḍitāḥ
 Cf. PP 1.379. d = Dhp 5d. See also SR 377.18ab, IS 6650ab, Cr 1022ab.
121. (1) Ln (TS) 519.
 (2) Ja III 105 (127) and 154 (4), Ja (B) III 97 (127) and 143 (4).
 (3) (a) So conī., gīhi mss. and edd. – (c) So Ja, Ja (B), anisamakārī rājā na sādhu L6a, r° anisammakārī na sādhu cett. – (d) So Ja, Ja (B), paṇḍito kodhano tam pi na sādhu mss. and edd.
122. (1) Mhn 178.
 (2) SRH 196.108:
 bahavo yatra netāraḥ sarve paṇḍitamāninaḥ
 sarve mahattvam icchanti tad vṛndam avasīdati
 and SV 2724, Subh 90, Nśv 11. See also IS 4419, Cr 1732.
 (3) (a) So conī., nettāro mss. and edd.
123. (1) Dhn 186, Mhn 251, Ln (TS) 520.
 (2) Ja, see Dhn 186.
 (3) (a) So Ja, Ja (B), āyam khayam sayam j° L1b3e, āyam vayam jaññā rājā cett. – (b) So Ja, Ja (B), rājā sayam k° L1b3e, katā-katam sayam jaññā cett. – (c) niggahe n° L2s, niggahe niggahe-tabbam cett. – (d) So Ja, Ja (B), paggahe p° mss. and edd.
124. (1) Dhn 91, Mhn 193, Ln (TS) 521, Ln (TY) 73.
 (2) Sanskrit source, see Dhn 91.
 (3) (a) So L1b, kucchinā cett. – (c) So conī., sāmikam °bhāgena mss. and edd. – (d) So conī., amūḥhatā L1b, amohavā L3a6a, amoham vā cett. – In additional remarks the unknown author of the nissaya of L3a (p. 63, verse 117) and L6a (fol. khe = no. 21 recto, line 9) states that in 'some nītiś' one can find the readings piṭhito sūri seveyya (a), sāmikam sakabhāvena (c), and paralokam amāyāya (d).
 (4) Unmetrical because of the Pāli ending -āya for Sanskrit -ayā (cf. § 58).
125. (1) Dhn 212, Mhn 204, Ln (TY) 47.
 (2) Sanskrit source, see Dhn 212.
 (3) (c) So conī. (cf. Dhn), apayantena gantabbā/°bbo mss. and edd. – (d) So conī., saccu va pāṇaharati L3a, saccu va pāṇaharāṇi L6a, accekapāṇahārakā L1b3e, accekapāṇaharāṇi cett.
126. (1) Dhn 182, Ln (TS) 522, Ln (TY) 41.
 (2) Sanskrit source, see Dhn 182.
 (3) (a) So L4b, paduṭṭhabhariyas° L1b3e, °bhariyas° cett. – (b) So conī., paduṭṭhacittadāsako L1b3e, doso cittaradāsako cett.
127. (1) Dhn 120, Mhn 190, Ln (TS) 523.
 (2) Sanskrit source, see Dhn 120.
 (3) (a) So L1b3ae6a, sammuḥha°/sambuḥha° cett. – (c) So L1b3ae6a, asatam cett.

128. (1) Dhn 283, Ln (TS) 413/524.
 (2) Sanskrit source, see Dhn 283.
 (3) (b) garukataṃ/^otā L1b3e. – (d) rājā pāpaṃ p^o L1b6a.
 (4) See also note (4) of Dhn 283.
129. (1) Ln (TS) 102.
 (2) Dhp and Dhp (B) 223, Ja and Ja (B) II 4 (2a–d).
 (3) (a) So conī., a^o kodhaṃ jine mss. and edd. – (b) So conī., a^o s^o pi ca mss. and edd. – (c) So Dhp, Dhp (B) and L1b, j^o macchariyaṃ d^o L3e, j^o macchariṃ d^o L2u3d, j^o dānena kadariyaṃ L2t, dānena ca macchariyaṃ L3ac6a. – (d) ^ona a^o Ja.
130. (1) Mhn 186, Ln (TS) 525.
 (2) Vism I 306, Vism (B) I 300; cf. Sv 1044, Sv (B) III 227 with vv. ll. in b: adānaṃ dantadūsanam/^odūsakam.
131. (1) Dhn 222, Mhn 187, Ln (TS) 526.
 (3) (c) yasassī^o L1b.
132. (1) Dhn 220, Mhn 226, Ln (TS) 527.
 (2) Sanskrit source, see Dhn 220. b of PP 1.334 (v. l.) and Pts 1.331: samudayo jayāvahaḥ.
 (3) (b) s^o jinaṃ j^o L1b. – (c) So L1b, tiṇena cett., vattate L3ae6a. – (d) So L1b3e, bandhati cett. (cf. correct tāya of Mhn).
133. (1) Dhn 94, Mhn 227, Ln (TS) 528, Ln (TY) 141.
 (2) Sanskrit source, see Dhn 94. – In L6a this verse is missing.
134. (1) Dhn 291, Ln (TS) 529.
 (2) ab: Ja VI 293 (1273ab), Ja (B) VII 197 (1480ab);
 c: Ja VI 293 (1274c), Ja (B) VII 197 (1481c);
 de: cf. Ja VI 293 (1274ab), Ja (B) VII 197 (1481ab);
 f: Ja VI 293 (1274d), Ja (B) VII 197 (1481d) [kare instead of ācare].
 (3) (a) So Ja, Ja (B), raññā mss. and edd. – (b) So Ja, Ja (B), ^ogaṃ mss. and edd. – (c) So L1b3ade6a, a^o rasa^o va cett. – (e) vayasabbam L3e. – (f) So conī., raññā mss. and edd.
135. (1) Dhn 298, Ln (TS) 530.
 (2) For ab see Ja-source of Dhn 298.
 (3) (d) So conī., c^o niṭṭhaṃ suṭṭhāpaye L1b, niṭṭhaṃ/nittham suṭṭhāpaye/suthāpaye cett. (niccam L4ab).
 (4) The strange reading in all Ln editions in pāda d is certainly due to a mistake in writing: The two syllables ni(ṭṭhaṃ) and su(ṭṭhāp^o) have been exchanged. When put at the right place they make this pāda nearly equal to pāda b of verse 5.
136. (1) Dhn 297, Ln (TS) 531. For f see also Dhn 300c.
 (2) For ab: Ja VI 294 (1280ab), Ja (B) VII 197 (1487ab);
 for f: Ja VI 294 (1283c), Ja VII 198 (1490c).
 (3) (b) naccāsanno L1b, nāccāsanno cett. – (d) uccām ā^o L1b. – (f) So Ja with v. l. (Burm.) and L1b3a6a (va for vā), tiṭṭhe aggiṃ va saṃyato/saṃyamo L3e4c, aggīva/aggiṃ va s^o t^o cett.
137. (1) Dhn 88, Mhn 158, Ln (TS) 88.
 (2) Sanskrit source, see Dhn 88.
 (3) (a) So conī., guṇī L1b, guṇo cett. – (c) anaggho maṇi seṭṭho pi L1b, anaggho pi maṇi seṭṭho L3e, a^o api ^onam L3a6a. – (d) sobhati L1b.

- (4) As for the conjecture guṇe see note (4) of Dhn 22.
138. (1) Dhn 372, Mhn 229, Ln (TS) 414/532.
 (3) (a) °misso L2s3ac6a. – (b) °bhakkho L2s3ac6a, dayam L1b. – (c) °pāno L2s3a6a. – (d) So L3d, °lobho L2c3a6a, lajā L2s, lajjam L1b3a6a, lajjā cett. – (e) °tando L2s, °tanto L3a6a, this pāda is missing in L4a – (f) °kodho L2s3a6a, this pāda is missing in L4a.
139. (1) Dhn 229.
 (3) (b) °ālasam L1b, °ālasam L3e, samajjā c° g° L4a. – (c) So L1b3e, khitta/khittā° cett. – (d) So L1b3e, bhoganāsam m° i° L4c, bhogānam ālasam mukham L3a6a, bhogānam ālasam/alasam mukham cett.
140. (3) (a) So conī., nādikkhya L1b3d, nādikkyā L3e, °bbam L1b2su3d, d° nādikkhā °bbā cett. – (c) sañcareyya L1b2u3de. – (d) So L4b, °cārī L1b (c.m.), cari/carī L3a6a.
141. (1) Dhn 329.
 (2) Sanskrit source, see Dhn 329.
 (3) (a) jīvantā L1b3e; matā L1b3e, matam cett. – (d) So L1b2t3de6a, niccas° L2u.
142. (1) Dhn 29, Ln (TS) 411/533, Ln (TY) 48.
 (2) Sanskrit source, see Dhn 29.
 (4) See also note (4) of Dhn 29.
143. (1) Dhn 331, Mhn 93; cf. Ln (TY) 81.
 (2) Sanskrit source, see Dhn 331.
 (3) (a) So L1b2u3de, pamādo cett. (cf. Dhn 331). – (b) sukhatto L1b3d. – (c) So L1b2u3de, icchanto cett.
144. (1) Dhn 359, Ln (TY) 157.
 (3) (b) lābhī lābhassa p° L1b, lābhī i° p° L3de. – (c) So L1b3de, vassatha cett. – (d) sindhu a° p° L1b2u3de. – (e) So L4ab, this pāda is missing in the other editions and in L6a, but quoted in the ns. of L6a. – (f) n' atthi tam °prathānam L3a, n' atth' idam °prathānam L6a, n' a° i° °ppadhānakam L1b3d, n' a° i° °patthānam Gray 1886, p. 32, fn. 98.
145. (1) Dhn 204, Mhn 247, Ln (TY) 66.
 (2) Sanskrit source, see Dhn 204.
 (3) (d) So conī., sāvasesena mss. and edd.
146. (1) Dhn 13, Mhn 14, Ln (TY) 80.
 (3) (b) So L1b3e, capalla° L3d, capala°/cappala° cett. – (c) So conī. (cf. Dhn), t° vuddham anovado mss. and edd. – (d) So L1b2u3de, pamādo cett. (cf. Dhn 331); buddhassa s° L3a6a.
147. (1) Dhn 12, Mhn 13, Ln (TY) 78.
 (3) (b) āci° (c.m.). – (d) So L2t (c.m.), t° b° sāsanam L1b2u3de, vacanam cett.
148. (3) (b) So L1b2u3de, kaṇi° cett. – (c) kaṇṇanāsānam/°nhāsānam L3a6a. – (d) vāmo tu pādadaśako L1b2u3de.
149. (3) (b) rakkhati L1b3a6a. – (c) rakkhati L1b3d. – (d) a° Kāla-kaṇṇikā L2u3de, Kālakaṇṇī L3a6a. – (f) So L1b2u3de, eva cett.
 (4) For Kālakaṇṇī see Kālakaṇṇī and Kālakaṇṇī in MW.
150. (3) (a) sambuṇḍa° L1b, sampuṇḍa° L2s3ad, sampanḍarakkhā L6a, sampuṇṇa cett. – (b) °rakkhā L3a6a; Bissano L1b, Pissano L3a6a.

- (4) According to the nissaya sampuṇḍa, sambuṇḍa is saṅ puṇ³ (saṅ puṇ³), 'oblong blackboard used as a slate' (Judson 1953) and accu is kampa lve, 'wrapper or case for palm-leaf books' (Judson 1953). For Bissaṇo, i.e. Viṣṇu, see also Rn 63.
151. (3) (a) gīhīnaṃ L1b, °gīhīnaṃ L3a6a. – (c) pitu L1b. – (d) māneyya L4c.
152. (3) (b) So L2u3de, khādati L3a6a, khādaye cett. – (c) So L1b2u3ade, L6a om. tesu, yesu cett.
153. (3) (a) garusiddhas⁰ L3e. – (b) So L6a, sokre L1b, sokrā L3a, °sakko L4c, °sukko L4b. – (c) na siddho °re L1b. – (d) s⁰ aṅgāranā-sanaṃ L1b.
- (4) garu, guru = Thursday (ns. krāsapate³ ne¹; sa. guru-vāra, bṛhaspati-vāra); ravi = Sunday (ns. tanaṅganve ne¹; sa. ravi-vāra); sokra = Friday (ns. sokrā ne¹; sa. śukra-vāra; cf. sa. śaukra); buddha = Wednesday (ns. buddhahū³ ne¹; sa. budha-vāra); candara = Monday (ns. tanaṅlā ne¹; sa. candra-vāra); sorī = Saturday (ns. cane ne¹; sa. śani-vāra; cf. sa. saura, sauri); aṅgā = Tuesday (ns. aṅgā ne¹; sa. aṅgāraka-vāra, maṅgala-vāra).
154. (3) (a) aṭṭhimīyaṃ L3e, garuṃ L2u3de. – (b) So L1b2u3de, °ddasa cett. – (c) So L1b4c, s⁰ h⁰ dasasippaṃ cett. (dasam L2u). – (d) So conī, °pitara °miṃ L1b (ns. °ram), °pitā ca °mī cett.
155. (3) (a) n⁰ sattamiṃ bh⁰ L1b. – (b) lābum pi navame t⁰ L1b, lābum L1b2tu3de, lābu cett. – (c) pinnaṃ dvādasame tatiye L1b, pinnaṃ L4c, punnaṃ L4b, prannaṃ L4a; °minnaṃ L2u3ad6a, tarim⁰ L3c. – (d) mīnaṃ s⁰ v⁰ L1b.
156. (1) Dhn 208, Mhn 76, Ln (TY) 129.
 (2) Sanskrit source, see Dhn 208.
 (3) (a) So conī, ekaṃ caje k⁰ L2u3de4abc, c⁰ kulaatthaṃ ekaṃ cett. – (b) So L2u3de, gāmaatthaṃ k⁰ c⁰ L1b, caje kulam gāmaatthaṃ cett. – (c) So conī, g⁰ caje janapadatthaṃ L2u3de, g⁰ janapadaatthaṃ cett.
157. (1) Dhn 84, Mhn 68.
 (2) Sanskrit source, see Dhn 84.
158. (1) Dhn 82, Ln 114 (with different pāda d), Mhn 69, Ln (TS) 514, Ln (TY) 98.
 (2) Sanskrit source, see Dhn 82.
 (3) (a) So conī, y⁰ padese na māno mss. and edd. – (c) So L1b, vijjāgāho cett. – (d) vasatiṃ L4c, vasantam L3a6a.
159. (1) Dhn 86, Mhn 77, Ln (TY) 100.
 (2) Sanskrit source, see Dhn 86.
 (3) (b) °t' e⁰ p⁰ L1b.
160. (1) Dhn 203, Mhn 246, Ln (TY) 23.
 (2) Sanskrit source, see Dhn 203.
 (3) (b) vijjāg⁰ L1b2u3de. – (d) So conī, lajjā cajiā tadā bh⁰ L6a, cajiā lajjā tadā bh⁰ cett.
161. (1) Dhn 167, Mhn 200.
 (2) Sanskrit source, see Dhn 167.
 (3) (c) So conī, chaguṇo mss. and edd.
162. (1) Dhn 106, Mhn 159.
 (2) Sanskrit source, see Dhn 106.

- (3) (d) ^orito L1b.
163. (1) Dhn 272, Mhn 164.
164. (2) Dhp and Dhp (B) 241, AN IV 195²³⁻²⁴, AN (B) III 37.
165. (3) (b) v^o santakattanāṃ L2u3d4c, dhīrāṇāṃ s^o L6a (om. va), L3e om. va. – (d) So L3a6a, ^opaṭṭhānā L1b, ^opadhānakā L3de, ^opadhānatāṃ L2u.
166. (3) (d) ko for kiṃ L3de.
167. (3) (a) So L1b, niccakuli paññavā L6a, ^okulāṃ nipaññāṃ vā L3de, ^okulāṃ nippaññavā cett. – (b) So conī, nibbalāṃ L2u, n^o nibalo samo L1b, ^opaṃ nibalas^o L3a6a, ^opaṃ nibalāṃ s^o cett. – (c) So conī, imaṃ kālāṃ chuttakālāṃ (chuṭṭhak^o L3e, suttak^o L6a) mss. and edd. – (d) visesatāṃ L3de.

3. MAHĀRAHANĪTI

1. mahāmahārahaṃ sakyamuniṃ nīvaraṇā raṇā
muttaṃ muttaṃ sudassanaṃ vande bodhivaraṃ varaṃ
2. muninā munināgena duṭṭhā pabbajitā jitā
yathā yathā asadhammapūraṇā pūraṇādayo
3. tathā tathāgatovādānugāyaṃ lokanītiyaṃ
vidunā katayogena jeyyā vānatthakārino

(1) *paṇḍitakathā*

4. nītīdhā jantunaṃ sāro mittācariyā ca pītarā
nītimā subuddhi byatto sutavā atthadassimā
5. kaviheraññakā katvā sutattaṃ satthakañcanaṃ
gajjapajjādyalaṅkāraṃ karontīdha manoramaṃ
6. vutyaṃ visadaññaṇassa ñāto attho 'tarassa na
sūrappabhāya ādāso chāyaṃ dasse na mā kare
7. mahātejo pi tejo yaṃ mattikaṃ na muduṃ kare
āpo āpeti muduttaṃ sādhu vācā ca kakkhaḷaṃ
8. mudunā va ripuṃ jeta mudunā jeta dāruṇaṃ
nāsiddhaṃ mudunā kiñci yato 'tho mudunā jaye
9. candanaṃ sītalaṃ loke tato candanaṃ va sītalaṃ
candanacandasītamhā vākyāṃ sādhu subhāsitāṃ
10. pattakalloditaṃ appaṃ vākyāṃ subhāsitāṃ bhava
khudhitassa kadannaṃ pi bhuttaṃ sāduraso siyā
11. satthakā pi bahūvācā nādarā bahubhāṇino
sopakāraṃ py udāsīnaṃ nanu diṭṭhaṃ nadījalaṃ

12. saṃsāra visarukkha ssa dvayaṃ evā mataṃ phalaṃ
subhāsita raśa sādō sādhūhi saha saṅgamo
13. pāsāṇachattaṃ garukaṃ tato devān' acikkhanā
tato vuḍḍhānaṃ ovādo tato buddha ssa sāsanaṃ
14. tūlaṃ sallahukaṃ loke tato capalajātiko
tato 'novādako tamhā yati dhamme pamādako
15. ahaṃ gacchati hāyantaṃ sattānaṃ idha jīvitaṃ
tasma hi mā pamattatvaṃ yuñjatu buddhasāsane
16. paṇḍitassa paṣaṃsāya daṇḍo bālēna dīyate
paṇḍito paṇḍiten' eva vaṇṇito va suvaṇṇito
17. satesu jāyate sūro sahassesu ca paṇḍito
vattā satasahas sesu dātā bhavati vā na vā
18. bhūpattaṃ paṇḍitattañ ca n' eva tulyaṃ kadāci pi
sadese pūjito rājā budho sabbattha pūjito
19. ko 'tibhāro samatthānaṃ kiṃ dūraṃ byavahāriṇaṃ
ko videso savijjānaṃ ko paro piyavādiṇaṃ
20. nanu te ye va santā no sāgarā na kulākālā
manaṃ pi mariyādaṃ ye saṃvaṭṭe pi jahanti no
21. palaye 'tītama riya dā bhavanti kira sāgarā
mariyādātitaṃ sādhu yugante pi na icchare
22. sataṃ dīghāyutaṃ sabbasattānaṃ sukha kāraṇaṃ
asaṃ pana sabbesaṃ dukkha hetu na saṃsayo
23. pāmokkhe sujane sante sabbe pi sujanā janā
jāt' ekasmiṃ sāraga ndhe sabbe gandhamayā dumā
24. attanā ya di ekena vinatena mahājanā
vinayaṃ yanti sabbe pi ko taṃ nāseyya paṇḍito
25. sarīra ssa guṇānañ ca dūraṃ accantaṃ antaraṃ
sarīraṃ khaṇavid dhaṃ si kappanta tṭhāyino guṇā
26. ya di niccaṃ anicca na nimma laṃ malavāhinā
yaso kāyena labbhettha taṃ na laddhaṃ bhava nu kiṃ

27. dhammatthakāmamokkhānaṃ pāṇaṃ saṃsiddhikāraṇaṃ
taṃ nigghatā kiṃ na hataṃ rakkhataṃ kiṃ na rakkhitaṃ
28. attā bandhu manussānaṃ ripu attā va jantunaṃ
attā va niyato ñāti attā va niyato ripu
29. attano pariccāgena yaṃ sitaṃ anurakkhanaṃ
karonti sajjanā yeva na taṃ nītimatāmataṃ
30. tiṇāni bhūmir udakaṃ catutthī vākyasuṭṭhuta
etāni hi sataṃ gehe nocchijjante kadāci pi
31. ambuṃ pivanti no najjo rukkhā khādanti no phalaṃ
meghā kvaci pi no sassaṃ paratthāya sataṃ dhanaṃ
32. sataṃ pharusavācāhi na yāti vikatiṃ mano
tiṇukkāhi na sakkā va tāpetuṃ sāgare jalaṃ
33. sampatyaṃ mahattaṃ ceto bhavaty uppalakomalaṃ
vipatyañ ca mahāsele silāsaṅghāṭakakkaso
34. atthaṃ mahantaṃ āsajja vijjaṃ sampattim eva ca
vicareyy' amānathaddho paṇḍito so pavuccati
35. nālabbham abhipatthenti n' eva natṭham pi socare
vipatyañ ca na muyhanti ye narā te va paṇḍitā
36. gaṇṭhiṭṭhāne ekapade nātimaññeyya paṇḍitaṃ
kim akko ve! upabbhāre timahādīpabhānudo
37. guṇadosesu ekena n' atthi koci vivajjito
sukhumālassa padumassa naḷo bhavati kakkaso
38. sumahantāni satthāni dhārayantā bahussutā
chettāro saṃsayānan tu klissante lobhamohitā
39. dosaṃ pi saḷeṇe disvā guṇavādī vadanti no
na loko vijjamānaṃ pi cande passati lañchanaṃ
40. nipuṇe sutam eseyya vicinitvā sutatthiko
bhattaṃ h' ukkhaliyaṃ pakkaṃ bhājane pi tathā bhava
41. guṇā kubbanti dūtattaṃ dūre pi vasataṃ sataṃ
ketake gandham āghāya gacchanti bhamarā sayāṃ

42. paṇḍito sutasampanno yattha atthīti ce suto
mahussāhena taṃ ṭhānaṃ gantabbaṃ va sutesinā
43. sabbam sutam adhīyetha hīnamukkaṭṭhamajjhimam
sabbassa attham jāneyya na ca sabbam payojaye
hoti tādisako kālo yattha atthāvahaṃ sutam
44. ṭhito cirattanaṃ nīre sakkharo n' antarassuto
dabbho nīrantike jāto sabbakālarassuto
45. vasaṃ gaṇhanti dūraṭṭhā pabbate ratanocite
na milakkhā samīpaṭṭhā evaṃ bālā bahussute
46. hiraññaena migānaṃ va susīlaṃ pi asīlino
adhammikassa dhammena bālānaṃ pi sutena kiṃ
47. sutena hadayaṭṭhena khalo n' eva susīlavā
madhunā koṭaraṭṭhena nimbo kiṃ madhurāyate
48. sakiṃ pi viññū dhīrena karoti saha saṅgamaṃ
attatthañ ca paratthañ ca nibbānan taṃ sukhaṃ labhe
49. haṃso majjhe na kākānaṃ sīho gunnaṃ na sobhati
gadrabhānaṃ turaṅgo no bālānañ ca na paṇḍito
50. ākiṇṇo pi asabbhīdha asaṃsaṭṭho va bhaddako
bahunāsanajātena gacche n' ummattaken' iva
51. nadītīre khate kūpe araṇītālavaṇṭake
na vad' āpādi n' atthīti mukhe ca vacanaṃ tathā
52. sutasannicayā dhīrā tuṇhībhūtā apucchitā
puṇṇā subhāsitenāpi ghaṇḍādyaghaṭitā yathā
53. aputṭho paṇḍito bherī pajjunno hoti pucchito
bālo putṭho aputṭho pi bahuṃ vikatthate sadā
54. sampannaguṇālaṅkāro sabbasattahitāvaho
na careyya parattattham kuto so paṇḍito bhava
55. saparattham care dhīro asakkonto sakaṃ care
tathā pi ca asakkonto pāpāttānaṃ viyojaye
56. bāle c' ummattake bhūpe gurumātāpitūsv api
na dosaṃ kariyā pañño saṅghe ca jeṭṭhabhātari

57. atthanāsaṃ manotāpaṃ ghare duccharitāni ca
vañcanaṃ avamānañ ca matimā na pakāsaye
58. paradāraṃ janettīvā leḍḍuvā paradabbakaṃ
attavā sabbabhūtāni yo passati sa passati
59. parāpavāde badhiro parachiddesv alocano
paṅgulo aññanārīsu dussaṅkappesv acetano
60. sabbam suṇāti soteṇa sabbam passati cakkhunā
na ca diṭṭhaṃ sutam dhīro sabbam ujjhitaṃ arahati
61. cakkhum' assa yathā andho sotavā badhiro yathā
paññavā 'ssa yathā mūgo balavā dubbalor iva
atha atthe samuppanne sayetha matasāyikaṃ
62. pāpamitte vivajjetvā bhajeyy' uttamapuggalaṃ
ovāde c' assa tiṭṭheyya patthento acalaṃ sukhaṃ
63. sussūsā sutavaḍḍhanī sutam paññāya vaḍḍhanaṃ
paññāya atthaṃ jānāti nāto attho sukhāvaho
64. pāmojjakaraṇaṃ ṭhānaṃ paṃsaṃsāvahanaṃ sukhaṃ
phalānisamso bhāveti vahanāto porisaṃ dhuraṃ
65. atisītaṃ atiuṇhaṃ atisāyam idaṃ ahu
iti vissaṭṭhakammante khaṇā accenti māṇave
66. yo ca sītañ ca uṇhañ ca tiṇā bhiyyo na maññati
karaṃ purisakiccāni so sukhaṃ na viḥāyati
67. yaso lābhaṃ jigīsantaṃ naraṃ vajjenti dūrato
apatthetvāna te tasmā taṃ maggaṃ maggaye budho
68. desam osajja gacchanti sīhā sappurisā gajā
tattheva nidhanaṃ yanti kākā kāpurisā migā
69. yasmiṃ dese na sammāno na pīti na ca bandhavo
na ca vijjāgamo koci na tattha vasatiṃ vase
70. dhanavā sottiyo rājā nadī vejjo ime janā
yattha pañca na vijjante na tattha vasatiṃ vase
71. asanaṃ bhayaṃ antānaṃ majjhānaṃ maraṇaṃ bhayaṃ
uttamānaṃ tu sabbesaṃ avamānaṃ paraṃ bhayaṃ

72. amānanā yattha siyā santānaṃ avamānanā
hīnasammānanā vāpi na tattha vasatiṃ vase
73. yatthālaso ca dakkho ca sūro bhīru ca pūjīyā
na santo tattha vasanti avisesakare nare
74. dukkho nivāso sambādhe ṭhāne asucisaṅkate
tato 'rimhi 'piyānante tato ca akataññunaṃ
75. siṅginaṃ pañcahatthena satena vājinaṃ caje
hatthinan tu sahasena desacāgena dujjanaṃ
76. caje ekaṃ kulass' atthaṃ gāmass' atthaṃ kulaṃ caje
gāmaṃ janapadass' atthaṃ attatthaṃ pathaviṃ caje
77. calaty ekena pādena tiṭṭhaty ekena paṇḍito
nāsamikhya paraṃ ṭhānaṃ pubbam āyatanam caje
78. ṭhānabhaṭṭhā na sobhanti dantā kesā nakhā narā
iti viññāya matimā saṭhānaṃ na lahuṃ caje
79. caje dhanam aṅgavarassa hetu
aṅgaṃ caje jīvitaṃ rakkhamāno
aṅgaṃ dhanam jīvitañ cāpi sabbam
caje naro dhammam anussaranto
80. sotaṃ suten' eva na kuṇḍalena
dānena pāṇī na tu kaṅkaṇena
ābhāti kāyo purisuttamassa
paropakārena na candanena

(2) *sambhedakathā*

81. satthakabbavicārena kālo gacchati dhīmataṃ
byasanena asādhūnaṃ niddāya kalahena vā
82. sokaṭṭhānasahassāni bhayaṭṭhānasatāni ca
divase divase mūḷhaṃ āvisanti na paṇḍitaṃ
83. atidīgho mahāmūḷho majjhimo ca vicakkhaṇo
Vāsudevaṃ purakkhivā sabbe vāmanakā saṭhā

84. na loke sobhate mūḷho kevalattapasamsako
api sampihito kūpe katavijjo pakāsate
85. madantadamaṇaṃ satthaṃ khalānaṃ kurute maḍaṃ
cakkhusaṅkhāraṇaṃ tejaṃ ulūkānaṃ iv' andhakaṃ
86. atyappaṃ api sādhuṇaṃ silālekheva tiṭṭhate
jalalekheva nīcānaṃ yaṃ kataṃ taṃ vinassati
87. dabbam appaṃ pi sādhuṇaṃ jalaṃ kūpe va nissayo
bahuttaṃ pi asādhuṇaṃ na ca vāri va aṇṇave
88. duṭṭhacittopanāhissa kodho pāsāṇalikhito
kujjhitabbe sujanassa jale lekhāciraṭṭhitā
89. bālassa jīvitaṃ pāpaṃ itarass' itaraṃ bhava
janakāyassa rājā va rājadhammo va rājunaṃ
90. sapādānaṃ balī sīho puḷuvako kipillikā
naro tato balī rājā sabbesaṃ antako balī
91. bhūp' aṇṇav' aggi thī sippī abhijjhālu ca puggalo
etesaṃ pi mahicchānaṃ mahicchiṭṭhā aniccatā
92. niddāluko asantuṭṭho akataññū ca bhīruko
sakkuṇanti na sācāraṃ sikkhituṃ te kadāci pi
93. niddālukāmamodo ca sukhito bhogavālaso
nicchando kammārāmo ca satt' ete satthavajjitā
94. samiddho dhanadhaññaṇaṃ na kaṭṭhodatiṇaggihi
sabbato duggato naṭṭho tasmā na dukkaṭaṃ kare
95. puññaṇapāphalaṃ yo ce na saddahati saccato
so ve attānaṃ khippaṃ va ādāsatalaṃ ānaye
96. samparāyikaṃ atthaṃ yo na saddahati ce pi so
āvāse saggaḡāmīnaṃ mākkabhe kiṃ na passati
97. mahantaṃ vaṭṭarukkhādiṃ khuddabījāṃ bahupphalaṃ
sakkhiṃ katvā udikkheyya puññaṇapāpakaro naro
98. yassa sallahukaṃ hoti garusakkāramānaṃ
tassa sallahukā ye va vijjāsampattisampadā

99. upajjhācariyānañ ca mātāpitūnam eva ca
sakkaccaṃ yo n' upaṭṭhāti suto pi tassa tādiso
100. dese dese kalattāni dese dese ca bandhavā
tādisaṃ sahaajā yattha desaṃ passāmi n' eva tu
101. puttaṃ vā kaniṭṭhaṃ duṭṭhaṃ anusāseyya no jahe
kiṃ nu chejjaṃ karaṃ pādaṃ littāṃ asucinā siyā
102. bahuputte pitā eko avassaṃ poseti sadā
bahuputtā na sakkonti posetuṃ pitar' ekakaṃ
103. atijātaṃ anujātaṃ puttā icchanti paṇḍitā
avajātaṃ na icchanti yo hoti kulagandhano
104. pañca ṭhānāni sampassaṃ puttā icchanti paṇḍitā
bhaṭo vā no bharissati kiccaṃ vā no karissati
105. kulavaṃso ciraṃ tiṭṭhe dāyajjaṃ paṭipajjati
atha vā pana petānaṃ dakkhiṇaṃ 'nupadassati
106. antojāto dhanakkīto dāsabyopagato sayāṃ
dāso karamarānīto 'cceaṃ te catudhā siyuṃ
107. dāsā pañc' eva corayyasakhaññātyattasādisā
tathā viññūhi viññeyya mittā dārā ca bandhavā
108. tayo va paṇḍitā satthe aham evāti vādi ca
aham api ti vādī ca nāhan ti ca ime tayo
109. vinā satthaṃ na gaccheyya sūro saṅgāmaḥbhūmiyaṃ
paṇḍit' addhagū vāṇijo videsagamano tathā
110. sammā upaparikkhitvā akkhāresu padesu ca
coraghāto siyā sisso garu coraṭṭakārako
111. sādhattaṃ sujanasamāgamā khalānaṃ
sādhūnaṃ na khalasamāgamā khalattaṃ
āmodaṃ kusumabhavaṃ dadhāti bhūmi
bhūgandhaṃ na ca kusumāni dhārayanti
112. satṭhena mittāṃ kalusena dhammaṃ
paropatāpena samiddhībhāvaṃ
sukhena vijjaṃ pharusena nāriṃ
icchanti ye nūna apaṇḍitā te

(3) mittakathā

113. katvāna kusalaṃ kammaṃ katvānākusalaṃ pure
sukhitaṃ dukkhitaṃ hontaṃ so bālo yo na passati
114. sayamkatena pāpena aniṭṭhaṃ labhate phalaṃ
te me so me janentīti punāguṃ kurute jaḷo
115. kālakkhepena hāpeti dānaśīlādikaṃ jaḷo
athiraṃ pi thiraṃ maññe attānaṃ sassatī samaṃ
116. bālo 'dha pāpakaṃ katvā na taṃ chaḍḍetum ussahe
kiṃ byagghatādi gacchanto padaṃ makkhetum ussahe
117. paranāsanato natṭho pure va paranāsako
sīghaṃ va nassanaṃ yāti tiṇaṃ pāsādajhāpakaṃ
118. bhojanaṃ methunaṃ niddā gave pose ca vijjati
vijjā viseso posassa taṃ hīno gosamo bhava
119. mūḷhasissopadesena kunārī bharaṇena ca
khalasattūhi saṃyogā paṇḍito py avasīdati
120. dve v' ime kaṇḍakā tikkhā sarīraparisositā
niddhano yo ca kāmetyo ca kuppaty anissaro
121. niddhano cāpi kāmetyo dubbalo kalahaṃ piyo
mandasattho vivādatthī tividhaṃ mūḷhalakkhaṇaṃ
122. appassuto suttaṃ appaṃ bahuṃ maññati mānava
sindhudakaṃ apassanto kūpe toyaṃ va maṇḍuko
123. taṃ nadībhi vijānātha sobbhesu padaresu ca
saṇantā yanti kusubbhā tuṇhī yanti mahodadhi
124. yad ūṇakaṃ taṃ saṇati yaṃ pūraṃ santam eva taṃ
aḍḍhakumbhūpamo bālo rahado pūro va paṇḍito
125. budhehi sāsamāno pi khalo bahutaketavo
ghaṃsiyamāno aṅgāro nimmalattaṃ na gacchati
126. cārutā paradārāya dhanam lokatāpattiyā
pasutā sādhanāsāya khale khalatarā guṇā
127. ito hassataraṃ loke kiñci tassa na vijjati
dujjano ti ca yaṃ āha sajjanaṃ dujjano sayam

128. rogaṇḍacaṅkuro tejo visam assataro ghaṇo
avināsiya samanti na khalo ca sanissayaṃ
129. na vinā paravādena ramante dujjanā khalu
na sā sabbarase bhutvā vināmej्jhena tussati
130. tappate yāti sandhānaṃ dravībhavaty avanataṃ
mudum dujjanacittaṃ na kiṃ lohen' upamīyate
131. tasmā dujjanasaṃsaggaṃ āsīvisam ivoragaṃ
ārakā parivajjeyya bhūtakāmo vicakkhaṇo
132. dujjanena hi saṃsaggo sattutā pi na yujjate
tatto tu dahat' aṅgāro sante kāḷāyate karo
133. dujjano vajjanīyo va vijjāyālaṅkato pi ce
maṇinālaṅkato santo sappo kiṃ na bhayaṃkaro
134. aggino dahato dāyaṃ sakhā bhavati māluto
so eva dīpaṃ nāseti khale n' atth' eva mittatā
135. n' asmase katapāpamhi n' asmase 'likavādine
n' asmase 'ttatthapaññamhi atisante pi n' asmase
136. māretuṃ kittakā sakkā dujjanā gagaṇūpamā
māritā kodhacitte tu māritā honti dujjanā
137. bhūmi kaṇṭakasamkiṇṇā chādituṃ n' eva sakyate
pādupāhanamattena channā bhavati medinī
138. sattā sadūpasevanti sodakaṃ vāpi ādikaṃ
sabhogaṃ sadhanañ c' evaṃ tucchā ce te jahanti te
139. dhanahīnaṃ caje mitto puttadārā sahodarā
atthavantaṃ va sevanti attho loke mahāsakhā
140. n' eva rūpī na ñāṇī ca na kulīnaṃ padhānatā
kāle vipattisampatte dhanimā va visesatā
141. kalyāṇamittaṃ kantāraṃ yuddhaṃ sabhāyaṃ bhāsituṃ
asatthā gantum icchanti mūḷhā te caturo janā
142. ahitā paṭisedho ca hitesu ca payojanaṃ
byasanesv apariccāgo saṅkhepaṃ mittalakkhaṇaṃ

143. āture byasane patte dubbhikkhe sattuviggahe
rājadvāre susāne ca yo tiṭṭhati sa bandhavo
144. so bandhu yo hite yutto so pitā yo tu posako
so ñāti yatra vissāso sā bhariyā yatra nibbuti
145. hitesino sumitto ca viññū ca dullabhā janā
yathosadhañ ca sāduñ ca rogahārī ca sajjano
146. agaruko analaso asaṭho saccavā suci
aluddho atthakāmo ca īdiso suhad uttamo
147. yo dhuvāni pariccajja adhuvāny upasevati
dhuvāni tassa nassanti adhuvesu kathā va kā
148. luddham atthena gaṇheyya thaddham añjalikammunā
chandānuvattiyā mūḷhaṃ yathābhūtena paṇḍitaṃ
149. uttamaṃ paṇipātena sūraṃ bhedenā yojaye
nīcaṃ appapadānena vikkamena samaṃ jaye
150. yassa yassa hi yo bhāvo tena tena hi taṃ naraṃ
anuppavissa medhāvī khippaṃ attavaṣaṃ naye
151. yena icchatī sambandhaṃ tena tīṇi na kāraye
vivādam atthasambandhaṃ parokkhe dāradassanaṃ
152. accābhikkhaṇasaṃsaggā asamo saraṇena ca
etena mittā jīranti akāle yācanāya ca
153. tasmā nābhikkhaṇaṃ gacche na ca gacche cirāciraṃ
kālena yācaṃ yāceyya evaṃ mittā na jīyare
154. ete bhiyyo samāyanti sandhi tesaṃ na jīrati
yo adhipannaṃ sahati yo ca jānāti desanaṃ
155. sace santo vivadanti khippaṃ sandhiyare puna
bālāpattā va bhijjanti na te samatham ajjhagū
156. yena mittena saṃsaggā yogakkhemo vihiyyati
pubbe v' ajjhābhavan tassa rakkhe akkhīva paṇḍito
157. yena mittena saṃsaggā yogakkhemo pavaḍḍhati
kareyy' attasamaṃ vuttiṃ sabbakiccesu paṇḍito

158. guṇe sabbaññutulyo pi sīdat' eko anissayo
anaggham api māṇikkam hemaṃ nissāya sobhate
159. pabbe pabbe kamen' ucchu visesarasavāggato
tathā sumettiko sādhu viparīto va dujjano
160. ten' eva muninā vuttaṃ dhammā ye keci lokiyā
tathā lokuttarā c' eva dhammā nibbānagāmino
161. kalyāṇamittam āgama sabbe te honti pāṇinaṃ
tasmā kalyāṇamittesu kātabbo hi sadādaro
162. yo ve kataññu katavedi dhīro
kalyāṇamitto daḥhabhatti ca hoti
dukkhitassa sakkacca karoti kiccaṃ
tathāvidhaṃ sappurisaṃ vadanti
163. yassā pi dhammaṃ puriso vijaññā
ye c' assa kaṅkhaṃ vinayanti santo
tañ hi 'ssa dīpañ ca parāyanañ ca
na tena mittiṃ jirayetha pañño

(4) *nāyakakathā*

164. kassako vāṇijo 'macco samaṇo sutasīlavā
tesu vipulajātesu raṭṭhaṃ pi vipulaṃ siyā
165. tesu dubbalajātesu raṭṭhaṃ pi dubbalaṃ siyā
tasmā saraṭṭhaṃ vipulaṃ dhāreyya raṭṭhabhāravā
166. mahārukkhassa phalino āmaṃ chindati yo phalaṃ
rasañ c' assa na jānāti bījañ c' assa vinassati
167. mahārukkhūpamaṃ raṭṭhaṃ adhammena pasāsati
rasañ c' assa na jānāti raṭṭhañ cāpi vinassati
168. mahārukkhassa phalino pakkaṃ chindati yo phalaṃ
rasañ c' assa vijānāti bījañ c' assa na nassati
169. mahārukkhūpamaṃ raṭṭhaṃ dhammena yo pasāsati
rasañ c' assa vijānāti raṭṭhañ cāpi na nassati

170. janapadañ ca yo rājā adhammena pasāsati
sabbosadhīhi so rājā viruddho hoti khattiyo
171. thatheva negame himsaṃ ye yuttā kayavikkaye
ojadānabalīkāre sa kosena virujjhati
172. pahāravarakhettaññū saṅgāme katanissame
ussite himsayam rājā sa balena virujjhati
173. tatheva isayo himsaṃ saṃyame brahmacāriyo
adhammacārī khattiyo so saggena virujjhati
174. sayam katā na parena mahānajjo 'juvaṅkatā
issarena tathā raññā saraṭṭhe ādhipaccatā
175. pāpaṃ vāpi hi puññaṃ vā padhāno yaṃ karoti ce
loko p' evaṃ karoty eva taṃ vijāneyya paṇḍito
176. kacchapīnañ ca macchīnaṃ kukkuṭīnañ ca dhenunaṃ
puttaposo yathā hoti tathā maccesu rājunaṃ
177. anāyakā vinassanti nassanti bahunāyakā
thīnāyakā vinassanti nassanti susunāyakā
178. bahavo yattha netāro sabbe paṇḍitamānino
sabbe mahattam icchanti kataṃ n' esaṃ vinassati
179. nodayāya vināsāya bahunāyakatā bhūsaṃ
no namissanti nassanti padmāny akkehi sattahi
180. asantuṭṭho yati naṭṭho santuṭṭho ca mahīpati
salajjā gaṇikā naṭṭhā nillajjā tu kulaṅganā
181. na gaṇass' aggato gacche siddhe kamme samaṃ phalaṃ
kammavipatti ce hoti mukharo tatra haññate
182. badhiro ca tapassī ca sūro raṇavaṇo tathā
majjapo pati thī rājā ete na saddahām' ahaṃ
183. jāneyya pesane bhaccaṃ bandhave pi bhay' āgate
āpadāsu tathā mittam dārañ ca vibhavakkhaye
184. raṇā paccāgataṃ sūraṃ dhanañ ca gharam āgataṃ
jiṇṇaṃ annaṃ paṣaṃseyya dārañ ca gatayobbanam

185. saddhā pemesu santesu na gaṇe māsakaṃ satam
saddhā pemesv asantesu māsakaṃ pi satam gaṇe
186. adantadamaṇaṃ dānaṃ dānaṃ sabbattha sādhaṃ
dānena piyavācāya unnamanti namanti ca
187. dānaṃ sinehabhesajjaṃ maccheraṃ dūsan' osadhaṃ
dānaṃ yasassibhesajjaṃ maccheraṃ kapaṇ' osadhaṃ
188. dubbhikkhe annadātāraṃ subhikkhe ca hiraññaṃ
bhave cābhayaḍātāraṃ sagge pi bahu maññaṃ
189. satam cakkhū satam kaṇṇā nāyakassa sutā sadā
tathā pi andhabadhiro esā nāyakadhammatā
190. khamā jāgariy' uṭṭhānaṃ saṃvibhāgo day' ikkhaṇā
nāyakassa guṇā ete icchitabbā hitatthinā
191. paribhūto mudu hoti atitikkho ca veravā
etaṇ ca ubhayaṃ ñatvā anumajjhaṃ samācare
192. n' ekantamudunā sakkā ekantatikhiṇena vā
attaṃ mahatte ṭhapetuṃ tasmā ubhayaṃ ācare
193. piṭṭhito 'kkaṃ niseveyya kucchinā tu hutāsaṇaṃ
sānikaṃ sabbabhāvena paralokaṃ amāyayā
194. na seve pharusāṃ sāmīṃ taṃ pi seve na macchariṃ
tato 'paggaṇhakaṃ n' eva seve niggaṇhakaṃ tato
195. na so rājā yo ajeyyaṃ jināti
na so sakhā yo sakhāraṃ jināti
na sā bhariyā yā patino vibhetti
na te puttā ye na bharanti jinaṃ
196. na sā sabhā yattha na santi santo
na te santo ye na vadanti dhammaṃ
rāgaṇ ca dosaṇ ca pahāya mohaṃ
dhammaṃ bhaṇantā va bhavanti santo
197. sutassa rakkhā satatābhiyogo
kulassa vattaṃ purisassa vijjā
rañño 'pamādo 'pasamo dhanassa
thīnaṃ tu jānāmi na jātu rakkhamaṃ

(5) *itthikathā*

198. mātārā puttiyā vā pi bhaginiyā vicakkhaṇo
na vivittāsane mante nārī māyāvinī nanu
199. vijjutānañ ca lolattaṃ satthānañ cātikkhattaṃ
sīghattaṃ vāyutejānaṃ anukubbanti nāriyo
200. dviguṇo thīnam āhāro buddhi cāpi catugguṇā
chagguṇo hoti vāyāmo kāmo tv aṭṭhaguṇo bhava
201. ekamekāya itthiyā aṭṭhaṭṭhapatino siyuṃ
sūrā ca balavanto ca sabbakāmarasāharā
kareyya navame chandaṃ ūnattā hi na pūراتي
202. lapanti saddhim aññena passant' aññaṃ savibbhamā
cittakaṃ cintayant' aññaṃ nārīnaṃ nāma ko piyo
203. jivhā saḥassiko yo hi jīve vassasattaṃ naro
tena nikkammunā vutto thīdoso kiṃ khayaṃ gato
204. aggi āpo thiyo mūḷho sappo rājakulāni ca
payatanāpagantabbā sajju pāṇaharāni ti
205. itthīnaṃ dujjanānañ ca vissāso nopapajjate
visassa siṅgino roganadīrājakulassa ca
206. satthaṃ sunicchitadhiyāpi hi cintanīyaṃ
svārādhito 'py avanipo parisaṅkanīyo
hatthaṅgatāpi yuvatī parirakkhanīyā
satthāvanīpayuvatīsu kuto vasittaṃ
207. ayuttakammārambhaṇaṃ virodho
saṅghassa yuddhañ ca mahābalehi
vissāsakammaṃ pamadāsu niccaṃ
dvārāni maccussa vadanti paññā
208. vātāñ ca jālena naro parāmase
osiṅcaye sāgaraṃ ekapāṇinā
sakena tālena janeyya ghosaṃ
yo sabbabhāvaṃ pamadāsu ussaje
209. itthī pi hi ekacciyā seyyā vuttā va muninā
bhaṇḍānaṃ uttamaṃ itthī agg' upaṭṭhāyikā ti ca

210. yo naṃ bharati sabbadā niccaṃ ātāpi ussuko
sabbakāmaharaṃ posaṃ bhattāraṃ nātimaññati
211. na cāpi sotthi bhattāraṃ issācārena rosaye
bhattu ca garuno sabbe paṭipūjeti paṇḍitā
212. utthāhikā analasā saṅgahitaparijjanā
bhattu manāpaṃ carati sambhatam anurakkhati
213. evaṃ vattati yā nārī bhattu chandavasānugā
manāpā nāma te devā yattha sā upapajjati
214. kokilānaṃ saro rūpaṃ nārīrūpaṃ patibbatam
vijjā rūpaṃ arūpānaṃ khamā rūpaṃ tapassinaṃ
215. āneyya kulajaṃ pañño virūpaṃ api kaññakaṃ
hīnāya pi surūpāya vivāhaṃ sadisaṃ kare
216. visamhāmatam ādeyyaṃ amejjhamhā pi kañcanaṃ
nīcamhā py uttamā vijjā ratanitthī pi dukkulā
217. bālittihimakkhikātuṇḍaṃ isīnañ ca kamaṇḍalu
setambu phalaṃ tambūlaṃ nocchittam upajāyate
218. bālakko paṇṇadhūmo ca vuddhitthī pallalodakaṃ
āyukkhayakaraṃ niccaṃ ratto ca dadhibhojanaṃ
219. thiyo seveyya n' accantaṃ sādum bhuñjeyya nāhitaṃ
pūjaye mānaye vuddhe guruṃ māyāya no bhaje
220. ācāro kulam ākhyāti desam ākhyāti bhāsitaṃ
sambhavo pemam ākhyāti deham ākhyāti bhojanaṃ
221. dehīti vacanadvārā dehaṭṭhā pañca devatā
sajja niyyanti dhī kitti hirī sirī matī pi ca
222. dehīti vacanaṃ dukkhaṃ n' atthīti vacanaṃ tathā
vākyam dehīti n' atthīti mā bhavye bhavye bhavye
223. bodhayanti na yācanti dehīti pacchimā janā
passa vatthum adānassa mā bhavatūti īdiso
224. mahā atyappakaṃ yāti niguṇe guṇavā pi 'ha
ādhārādheyya bhāvena gajindo iva dappaṇe

225. mahataṃ nissayaṃ katvā khuddo py atimahā bhava
hemaṃpabbataṃ āpajja sovaṇṇā kira pakkhino
226. bahūnaṃ appasārānaṃ ekibhāvo hi dujjayo
tiṇena vaṭṭate rajju tāya nāgo pi bajjhati
227. asahāyo samattho pi tejassī kiṃ karissati
nivātaṣaṇṭhito aggi sayam evūpasammatti
228. khantuṃ tapanajo tejo sakkā hoti na vaṇṇajo
bhūpādīhi kato daṇḍo sakkā hoti na bhaccajo
229. thīsaṃsagge kuto suddho maṃsabhakkhe kuto dayā
surāpāne kuto saccaṃ pakodhamhi kuto tapo
230. thiyā guyhaṃ na saṃseyya amittassa ca paṇḍito
yo cāmisena saṃhīro hadayatthe no ca yo naro
231. guyhaṃ atthaṃ asambuddhaṃ sambodhayati yo naro
mantabhedabhayā tassa dāsabhūto titikkhati
232. vahe amittaṃ khandhena yāva kāle anāgate
taṃ h' eva cāgate kāle bhinde ghaṭaṃ ivopale
233. khalāṃ sālāṃ paṣuṃ khettaṃ gantā c' assa abhikkhaṇaṃ
mitaṃ dhaññaṃ nidhāpeyya mitaṃ ca pācaye ghare
234. kodhaṃ lobhaṃ madaṃ mānaṃ tandiṃ issaṃ pamattataṃ
soṇḍaṃ niddālutaṃ makkhaṃ maccheraṇ ca jahe budho
235. kodho abbhantare jāto dhuvāṃ nāseti kodhanaṃ
vatthālaṅkārapuṇṇāyaṃ mañjūsāyaṃ sikhī yathā
236. uppajjate sace kodho āvaje kakacūpaṃ
uppajje ce rase taṇhā puttamaṃsūpaṃ sare
237. guṇaṃ addisaṃaṃ makkhe parena kalahe sati
addisaṃaṃ pakāseti aṇumattaṃ va vajjakaṃ
238. tass' eva tena pāpīyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto saṅgāmaṃ jeti dujjayaṃ
239. rāgo nāma manosallaṃ guṇatthavaratakkaro
Rāhu vijjāsasaṅkassa tapovanahutāsano

240. pamādo jāyate madā pamādā jāyate khayō
khayā padosā jāyanti madam kiṃ na jahe budho
241. namanti phalino rukkhā namanti vibudhā janā
sukkhakaṭṭhañ ca mūlho ca bhijjante na namanti ca
242. ṭhāne vuddhānaṃ okāsaṃ dade vuddhāpacayiko
nanu tālo ajīvo pi samīp’ aññe paronato
243. garukātabbaposesu nīcavuttiṃ karoti yo
nīcattaṃ so pahantvāna uttamatthe patiṭṭhati
244. yattha posaṃ na jānanti jātiyā vinayena vā
na tattha mānaṃ kayirātha vasam aññātake jane
245. aññātavāsaṃ vasato jātavedasamena pi
khamitabbam sapaññena api dāsassa tajjitaṃ
246. dhanadhaññapayogesu tathā vijjāgamesu ca
dūte ca byavahāre ca cattalajjo sadā bhavē
247. na hi koci kate kicce kattāraṃ samapekkhate
tasmā sabbāni kammāni sāvasesāni kāraye
248. iṇaseso aggiseso sattuseso tayo ime
punappunaṃ pavaḍḍhanti tasmā sesaṃ na kāraye
249. n’ atthi vijjāsamaṃ mittam n’ atthi byādhisamo ripu
n’ atthi attasamaṃ pemaṃ n’ atthi kammaparam balaṃ
250. attanā kurute lakkhiṃ alakkhiṃ cāpi attanā
na hi lakkhiṃ alakkhiñ ca añño aññassa kārako
251. sayam āyam vayam jaññā sayam jaññā katākataṃ
attano va avekkheyya katāni akatāni ca
252. upakāraṃ hi ten’ eva sattunā sattum uddhare
pādalaggaṃ karatṭhena kaṇṭakeneva kaṇṭakaṃ
253. name namantassa bhaje bhajantaṃ
kiccānukubbassa kareyya kiccaṃ
nānatthakāmassa kareyya atthaṃ
asambhajantaṃ pi na sambhajeyya

254. caje cajantaṃ vanathaṃ na kayirā
 apetacittena na sambhajeyya
 dijo dumaṃ khīṇaphalan ti ñatvā
 aññaṃ samekkheyya mahā hi loko

Notes to Mahārahanṭi

1. (2) Introductory verse.
 (3) (a) mahārahārahaṃ s^o M2. – (b) m^o n^o taṇhā M2 (c.m.).
 (4) As to the title of this text see § 27.
2. (2) Introductory verse.
 (3) (b) duṭṭhapabbajjitā M2, ^opabbajjitā M1. – (d) pur^o pur^o M2.
 (4) In M1 the next verse follows without number and is translated together with this verse.
3. (1) M1: 2.
 (2) Introductory verse.
 (3) (a) t^o ^ogatādāyā^o M2. – (b) -nugate l^o M2. – (c) katayogena vidūnā M2. – (d) So conī, jeyyo M12.
4. (1) M1: 3. Cf. Ln 2.
 (3) (b) mittācero ca pītu ca M1. – (c) nītippaṭṭasudhī b^o M1.
5. (1) M1: 4.
 (3) (b) So conī, subhattaṃ s^o M1, suddhattaṃ s^o M2 (sutattaṃ = sa. sutaptaṃ). – (c) So conī, pajjāgajjadyal^o M1.
6. (1) M1: 5.
 (3) (d) disse M2.
 (4) vutyaṃ = vuttiyaṃ, cf. Dhn 39.
7. (1) M1: 6. Dhn 66.
 (3) (b) m^o na mudukaṃ karo M2 (c.m.). – (c) mudukaṃ M2.
8. (1) M1: 7. Dhn 67.
 (2) Sanskrit source, see Dhn 67.
 (3) (c) no 'siddhaṃ M2. – (d) yatv ato m^o j^o M2.
9. (1) M1: 8. Dhn 68, Ln 48.
 (2) Sanskrit source, see Dhn 68.
10. (1) M1: 9. Dhn 70.
 (3) (c) So conī, khuddi^o M12.
11. (1) M1: 10. Dhn 71.
 (3) (c) ^oram ud^o M2.
12. (1) M1: 11.
 (2) Vyās 68:

samsāraṇiṣavṛkṣasya dvayam evāmr̥tam phalam
 subhāṣitarasāsvādaḥ sajjanaiḥ saha saṃgamah

and Vyās (C) 63 (idf. Bechert 1964); cf. HK 1.153, HP 1.117, CV 16.18, Subh 279. See also SR 29.4, 88-89.2, SRK 1.3, IS 6636, Cr 1019.

- (3) (c) So conī, subhāsītassa sārādo M12. – (d) So conī, s^o rasam āgamo M12.
13. (1) M1: 12. Dhn 12, Ln 147; cf. Mhn 14.
(3) (b) aci^o m.c. for āci^o. – (c) vuddhānaṃ M1.
14. (1) M1: 13. Dhn 13, Ln 146; cf. Mhn 13.
(3) (c) t^o 'novādiko tato M2.
15. (1) M1: 14. Dhn 210.
(3) (a) aha g^o oti M2. – (d) gacchantu jina^o M2 (as Dhn).
16. (1) M1: 15. Dhn 35, Ln 77.
17. (1) M1: 16. Dhn 362.
(2) Sanskrit source, see Dhn 362.
(3) (c) vuttā M2.
18. (1) M1: 17. Dhn 34. cd = Dhn 18cd.
(2) Sanskrit source, see Dhn 34.
(3) (a) bh^o ca p^o ca M2. – (d) buddho M2.
19. (1) M1: 18. Dhn 373.
(2) Sanskrit source, see Dhn 373.
(3) (a) So conī, kvātibh^o M12. – (b) So conī, dūro M12.
20. (1) M1: 19.
(3) (c) appaṃ pi m^o ye M2.
21. (1) M1: 20.
(2) Vyās 12:
pralaye bhinnamaryādā bhavanti kila sāgarāḥ
maryādābhedam icchanti pralaye 'pi na sādhaḥ
and Vyās (C) 11; with v. l. SRH 35.13 (b: salilākaraḥ), CV 3.6, Cv 2.10, CS 3.7 (all C in c: sāgarā bh^o). See also IS 4270, Cr 692.
(3) (c) ^odātikaṃ sādhu M2. – (d) na icchanti palaye pi M2 (c.m.).
22. (1) M1: 21. Dhn 336.
(3) (a) s^o okaṃ s^o M2.
23. (1) M1: 22.
24. (1) M1: 23. Dhn 36.
(3) (b) vinitena M1.
25. (1) M1: 24. Dhn 37.
(2) Sanskrit source, see Dhn 37.
(3) (d) guṇakappantaṭṭhāyino M1.
26. (1) M1: 25.
(2) HK 1.48:
yadi nityam anityena nirmalaṃ malavāhinā
yaśaḥ kāyena labhyeta tan na labdhaṃ bhaven nu kiṃ
and CN 'E'; cf. v. l. HP 1.35. See also IS 5222, Cr 812.
(3) (c) So conī, yo so k^o bhagyetha M1, yo so k^o labhetha M2. –
(d) So conī, kin na l^o M1, kiṃ na l^o M2.
27. (1) M1: 26. Dhn 335.
(2) Sanskrit source, see Dhn 335.
(3) (c) So conī, tan nighātā kin na h^o M2, taṃ nighāti kiṃ na h^o M1. – (d) So conī, taṃ rakkhā k^o nar^o M1, rakkhanā kin na r^o M2.
28. (1) M1: 27. Dhn 339.
(2) Sanskrit source, see Dhn 339.
(3) (a) ^ossassa M2.

29. (1) M1: 28. Dhn 340.
 (3) (b) yan taṃ sitānur^o M1.
30. (1) M1: 29. Dhn 141.
 (2) Sanskrit source, see Dhn 141.
 (3) (a) ^omir ūd^o M1. – (b) c^o ^oṭṭhukā M1. – (c) satam between etāni and hi del. M1. – (d) nochindante M2.
31. (1) M1: 30. Dhn 142, Ln 64.
 (2) Sanskrit source, see Dhn 142.
 (3) (b) rukkho khādati no ph^o M2. – (c) So conī, megho M12.
32. (1) M1: 31.
 (2) Vyās (C) 3 (idf. Bechert 1964):
 sādhoh parūṣavākyaiś ca na mano yāti vikriyām
 na hi tāpayitum śakyam sāgarāmbhas tṛṇolkayā
 With v. 1. (a: ^ovākyena) SRH 34.4; with vv. 11. Vyās 3, HK 1.87, HP 1.63, PRE 2.12, PS 2.11, PT and PTem 2.23. See also SR 45.23, IS 6995.
 (4) p. vikati (usual meaning: sort, kind, product) here stands for sa. vikriyā (change, agitation, injury).
33. (1) M1: 32.
 (4) sampatyam, vipatyañ = sampattiyam, vipattiyañ, cf. Dhn 39.
34. (1) M1: 33. Dhn 38. For d cf. Dhn 32d.
 (2) Sanskrit source, see Dhn 38.
 (3) (a) So conī, āpajja M12. – (c) careyyāmānathaddho yo M2.
35. (1) M1: 34. Dhn 39.
 (2) Sanskrit source, see Dhn 39.
 (3) (b) naṭṭham pi na ca s^o M2.
 (4) vipatyañ = vipattiyañ, cf. Dhn 39.
36. (1) M1: 35. Dhn 40.
 (3) (b) n^o ^oto M2. – (c) kiṃ a^o ^oro M2.
37. (1) M1: 36. Dhn 41.
 (2) Sanskrit source, see Dhn 41.
 (3) (a) ^osu-m-e^o M2. – (c) ^olapad^o M1. – (d) So conī, naḷā bh^o ^osā M12.
38. (1) M1: 37. Dhn 42.
 (2) Sanskrit source, see Dhn 42.
 (3) (b) ^oyanto M2. – (d) kilante ^ohatā M2.
39. (1) M1: 38. Dhn 43.
 (3) (b) na for no M1.
40. (1) M1: 39. Dhn 58.
 (3) (d) ^onam M2.
41. (1) M1: 40. Dhn 143.
 (2) Sanskrit source, see Dhn 143.
 (3) (c) k^o g^o ghāsāya M2.
42. (1) M1: 41. Dhn 10, Ln 8.
 (3) (d) sata-r-esinā M2.
43. (1) M1: 42. Dhn 23.
 (2) Ja, see Dhn 23.
 (3) (c) sabbasattham vijāneyya M1. – (d) y^o sutā^o s^o M1.
44. (1) M1: 43.
 (3) (b) antaram suto M2. – (c) dabbo nir^o M1. – (d) antaram suto M2.

45. (1) M1: 44. Dhn 59.
 46. (1) M1: 45. Dhn 60.
 47. (1) M1: 46. Dhn 130.
 (2) For d see CS 2.54d: nimbaḥ kiṃ madhurāyate.
 48. (1) M1: 47. Dhn 44.
 49. (1) M1: 48. Dhn 369, Ln 24.
 (3) (c) va for no M1.
 50. (1) M1: 49. Dhn 144.
 (3) (a) °bbhīva M2. – (d) °n' idha M2.
 51. (1) M1: 50. Dhn 45.
 (3) (c) na vade ā° n' a° M2 (c.m.).
 52. (1) M1: 51.
 53. (1) M1: 52. Dhn 46, Ln 12.
 (2) For d see Dhn 46.
 (3) (c) ca for pi M2.
 54. (1) M1: 53. Dhn 47.
 55. (1) M1: 54. For d cf. Dhn 333f.
 56. (1) M1: 55. Dhn 54.
 (2) Cf. Khp 7 (7), Khp (B) 10 (7).
 (3) (b) garumātāpituv M1. – (c) dosaṃ kayiriyā p° M1. – (d) s°
 jeṭṭhamhi bh° M1.
 57. (1) M1: 56. Dhn 55, Ln 28.
 (2) Sanskrit source, see Dhn 55.
 58. (1) M1: 57. Dhn 56. d of M1 = Dhn 33d.
 (2) Sanskrit source, see Dhn 56.
 (3) (a) So conī, °tti va M1, °ttī va M2. – (b) So conī, leḍḍum va
 M1, leṭṭu va M2. – (c) So conī, attam va M1, attā va M2. – (d)
 So conī, yo p° sa paṇḍito M1, yo p° so p° M2 (c.m.).
 (4) As to the readings janettīvā, leḍḍuvā, and attavā see note (4) of
 Dhn 56.
 59. (1) M1: 58.
 (2) Vyās (C) 35 (idf. Bechert 1964):
 parāpavāde badhirah paracchidreṣv alocanaḥ
 paṅguḥ karmasv anāryeṣu dussamkalpeṣv acetanaḥ
 With vv. ll. Vyās 39.
 (3) (a) So conī, mugo parūpavādesu M1, parūp° M2. – (b) para-
 vajjesv a° M2. – (d) So conī, dussak° M12.
 60. (1) M1: 59. Dhn 49.
 (2) Th, see Dhn 49.
 61. (1) M1: 59. Dhn 50.
 (2) Th, see Dhn 50.
 (3) (f) So conī, passetha °taṃ M1, s° °taṃ M2.
 62. (1) M1: 60. Dhn 145.
 (2) Th, see Dhn 145.
 63. (1) M1: 61. Dhn 28, Ln 29.
 (2) Th, see Dhn 28.
 64. (1) M1: 62.
 (2) Sn 256 and Sn (B) 259.
 (3) (a) pāmujja Sn and Sn (B). – (d) porissaṃ M2.
 65. (1) M1: 63. Dhn 230.

- (2) DN, Th, see Dhn 230.
 (3) (d) So conī., atthā a^o m^o M1, kh^o accanti m^o M2.
66. (1) M1: 63. Dhn 199.
 (2) DN, Th, see Dhn 199.
67. (1) M1: 64. Dhn 183.
 (3) (a) yasal^o M2.
68. (1) M1: 65. Dhn 84, Ln 157.
 (2) Sanskrit source, see Dhn 84.
69. (1) M1: 66. Dhn 82, Ln 114/158. d = Dhn 81d, 83d.
 (2) Sanskrit source, see Dhn 82.
 (3) (b) ^ovā M2.
70. (1) M1: 67. Dhn 81, Ln 113. d = Dhn 82d, 83d.
 (2) Sanskrit source, see Dhn 81.
 (3) (a) So conī., dh^o jotiyo r^o M1, dh^o gaṇako r^o M2. – (b) vejjā M2. – (c) ^onti M1.
71. (1) M1: 68. Dhn 381.
 (2) Sanskrit source, see Dhn 381.
72. (1) M1: 69. Dhn 83.
 (2) Ja, see Dhn 83.
 (3) (a) a^o y^o santo M1.
73. (1) M1: 69. Dhn 85.
 (2) Ja, see Dhn 85.
 (3) (b) pūjito M2. – (c) na santā t^o vassanti M2. – (d) ^okarena ko M2.
74. (1) M1: 70. Ln 58.
75. (1) M1: 71. Dhn 216, Ln 90.
 (2) Sanskrit source, see Dhn 216.
 (3) (a) siṅgiṃ paññāsah^o M1 (and Ln). – (d) d^o ^one M2.
76. (1) M1: 72. Dhn 208, Ln 156.
 (2) Sanskrit source, see Dhn 208.
77. (1) M1: 73. Dhn 86, Ln 159.
 (2) Sanskrit source, see Dhn 86.
 (3) (c) So conī., n' as^o p^o th^o M1, as^o p^o th^o M2. – (d) So conī., na pubbaṃ ālayaṃ c^o M1, p^o āyanaṃ na c^o M2.
78. (1) M1: 74. Dhn 87.
 (2) Sanskrit source, see Dhn 87.
 (3) (b) kesā dantā n^o n^o M1. – (c) matimā iti viññāya M2. – (d) s^o na caḥ lahuṃ M2.
79. (1) M1: 75. Dhn 209.
 (2) Ja, see Dhn 209.
80. (1) M1: 76. Dhn 265.
 (2) Sanskrit source, see Dhn 265.
81. (1) M1: 77. Dhn 341.
 (2) Sanskrit source, see Dhn 341.
82. (1) M1: 78. Dhn 346.
 (2) Sanskrit source, see Dhn 346.
83. (1) M1: 79. Dhn 251.
 (2) Sanskrit source, see Dhn 251.
84. (1) M1: 80. Dhn 24.
 (3) (c) So conī., ^ohite M12.

85. (1) M1: 81. Dhn 25.
 (2) Sanskrit source, see Dhn 25.
86. (1) M1: 82.
 (2) Vyās 13:
 atyalpam api sādḥūnāṃ silālekheva tiṣṭhati
 jalalekheva nīcānāṃ yat kṛtaṃ tad vinaśyati
 and Vyās (C) 17 (idf. Bechert 1964), SRH 236.3; cf. CS 3.21cdab, Shn 56. See also IS 7524, Cr 385.
- (3) (b) °khā va °ti M1. – (c) So conī, jale lekhā va n° M1, jale l° va n° M2. – (d) So conī, k° t° pi n° M12.
87. (1) M1: 83. Dhn 345, Ln 63.
 (3) (c) bahukaṃ M1.
88. (1) M1: 84. Dhn 347.
 (3) (d) So conī, jalalekhāciraṭṭhito M1, j° °to M2.
89. (1) M1: 85. Dhn 285.
 (3) (d) rājūnaṃ M1 (c.m.).
90. (1) M1: 86. Dhn 154.
 (3) (b) So conī, tato puḷuvako tato M1, puḷāvako tato kippīliko M2. – (c) So conī, kippīliko naro rājā M1, narā t° b° r° M2. – (d) tato sabbesaṃ andhako M1.
91. (1) M1: 87. Dhn 357.
 (3) (a) So conī, bhūpo 'ṇṇ° M2, sippaṃ M1. – (d) °cchitā a° M2.
92. (1) M1: 88. Dhn 348.
93. (1) M1: 89. Dhn 331, Ln 143. Cf. Dhn 383.
 (2) Sanskrit source, see Dhn 331.
 (3) (a) °kāmarāmo ca M2.
94. (1) M1: 90. Dhn 239.
 (3) (b) kaṭṭhodakat° M2. – (d) °taṃ M2.
95. (1) M1: 91. Dhn 386.
 (3) (c) so ve khippaṃ va attānaṃ M2.
96. (1) M1: 92. Dhn 387.
97. (1) M1: 93. Dhn 224.
 (3) (b) bahūph° M2. – (c) sakkhik° M2.
98. (1) M1: 94.
 (3) (b) guru M2.
99. (1) M1: 95. Dhn 7. Cf Dhn 8.
 (3) (d) s° tassa pi t° M2.
100. (1) M1: 96.
 (3) (a) So conī, d° d° kaḷatt° M1, d° d° kulānī ca M2. – (b) °vo M2.
101. (1) M1: 97. Dhn 179. Cf. Dhn 301a, 317a.
 (2) For a cf. Dhn 179.
 (3) (a) p° va bhātaraṃ d° M2.
102. (1) M1: 98.
 (3) (b) posate M1.
103. (1) M1: 99. Dhn 51/175. b = Dhn 173b.
 (2) It, see Dhn 51.
104. (1) M1: 100. Dhn 173. b = 51b/175b.
 (2) AN, Kv, see Dhn 173.
 (3) (c) jāto M2.

105. (1) M1: 100. Dhn 174.
 (2) AN, Kv, see Dhn 174.
106. (1) M1: 101. Dhn 180.
 (2) For a and c see Dhn 180.
 (3) (c) dāsāk^o M2.
107. (1) M1: 102. Dhn 181.
 (3) (b) sakhañatyattasa^o M2 (c.m.).
108. (1) M1: 103. Dhn 52.
 (3) (b) So conī., vādī M12 (c.m.).
109. (1) M1: 104. Dhn 245, Ln 27.
 (3) (c) vāṇijjo M2.
110. (1) M1: 105. Dhn 9.
 (3) (d) guru M2.
111. (1) M1: 106. Dhn 349.
112. (1) M1: 107. Dhn 57.
 (2) Sanskrit source, see Dhn 57.
 (3) (b) samiddhabh^o M1. – (d) So conī., i^o ye te na ca paṇḍitā M1, i^o ye te na va paṇḍitā va M2.
113. (1) M1: 108. Dhn 112.
 (3) (b) katvā cāk^o M2. – (c) s^o oṭā honti M2.
114. (1) M1: 109.
115. (1) M1: 110. Dhn 113.
116. (1) M1: 111. Dhn 114.
 (3) (a) va for 'dha M2. – (b) So conī., chaṭṭetum M12. – (c) read byaggha-t-ādi, byagghiādi M1.
117. (1) M1: 112. Dhn 231.
 (3) (a) oṇassanato M2. – (c) So conī., siṅgham vā dass^o y^o M1, dass^o M2.
118. (1) M1: 113. Dhn 26, Ln 22.
 (2) Sanskrit source, see Dhn 26.
 (3) (a) oṇā oṇā n^o M2. – (d) tato h^o g^o bh^o M2 (c.m.).
119. (1) M1: 114. Dhn 120, Ln 127.
 (2) Sanskrit source, see Dhn 120.
 (3) (c) khaḷasatthūhi s^o M1.
120. (1) M1: 115. Dhn 324. For c cf. Dhn 115a.
 (2) Sanskrit source, see Dhn 324.
 (3) (a) dve c' ime oṭakā t^o M2. – (b) sarīrasositā kāme M2. – (c) So conī., kāmeti niddhano yo ca M1 (and Dhn).
121. (1) M1: 116. Dhn 115. For a cf. Dhn 324c; d = Dhn 325d, 116d.
 (2) Sanskrit source, see Dhn 115.
 (3) (b) d^o k^o karo M2.
122. (1) M1: 117. Dhn 62, Ln 15.
 (2) For ab cf. Dhn 62.
 (3) (a) appasuto sute appe M2.
123. (1) M1: 118. Dhn 63.
 (2) Sn, see Dhn 63.
 (3) (a) nadīhi M2. – (c) So conī., sakantā M1, sunantā M2.
124. (1) M1: 118. Dhn 118.
 (2) Sn, see Dhn 118.
 (3) (a) So conī., sakati M1, yaṃ ū^o t^o sunati M2. – (c) addha^o M1.

125. (1) M1: 119. Dhn 119.
 (2) Sanskrit source, see Dhn 119.
 (3) (a) bhās^o M2. – (b) °hū^o M1. – (d) So conī, nīlamattam M12; nig^o M1.
 (4) For bahutaketavo see Dhn 119.
126. (1) M1: 120. Dhn 121.
 (3) (a) cārukā M1. – (b) read loka-t-āpattiyā, °appattiyā M2. – (c) pasutam M2.
127. (1) M1: 121. Dhn 122.
 (2) Sanskrit source, see Dhn 122.
 (3) (d) sujanam M1.
128. (1) M1: 122.
 (3) (a) °jaṅk^o M1. – (b) ghano M1.
129. (1) M1: 123. Dhn 123.
 (2) Sanskrit source, see Dhn 123.
 (3) (b) rammati M1. – (d) So conī, vināmajjena M1, vinā vacce na t^o M2.
130. (1) M1: 124. Dhn 124.
 (3) (b) So conī, dravībhati bhavanatam M1, davo bhavati 'vanatam M2. – (c) m^o d^o kiṃ M2. – (d) lohena up^o M2.
131. (1) M1: 125. Dhn 125. c = Dhn 311a.
 (2) Sp, Ja, Th, see Dhn 125.
 (3) (d) So conī, °tik^o M12.
132. (1) M1: 126. Dhn 126.
 (2) Sanskrit source, see Dhn 126.
 (3) (b) yujjati M1. – (c) t^o dahati a^o M2. – (d) So conī, santo kālakatam k^o M1, °tā tu kālatam k^o M2.
133. (1) M1: 127. Dhn 127.
 (2) Sanskrit source, see Dhn 127.
134. (1) M1: 128. Dhn 128.
 (3) (c) so va d^o tu n^o M2.
135. (1) M1: 129. Dhn 92.
 (2) Ja, see Dhn 92.
 (3) (b) n' a^o alikavādinī M2. – (c) n' a^o °paññe M1.
136. (1) M1: 130.
 (3) (c) °te °cittamhi M1.
137. (1) M1: 131.
 (3) (a) °ṇṇam M1. – (c) upāhanamattakena M2. – (d) So conī, medanī M12.
138. (1) M1: 132. Dhn 79.
 (3) (a) s^o sadā 'pas^o M2.
139. (1) M1: 133. Dhn 78, Ln 81.
 (2) Sanskrit source, see Dhn 78.
140. (1) M1: 134. Dhn 77.
 (3) (a) na rūpinī na paññāno M2. – (b) na kulīno p^o M2.
141. (1) M1: 135. Dhn 328.
142. (1) M1: 136. Dhn 97. d = Dhn 98d.
 (2) Sanskrit source, see Dhn 97.
 (3) (d) So conī, °pā M12.
143. (1) M1: 137. Dhn 98, Ln 92. d = Dhn 97d.

- (2) Sanskrit source, see Dhn 98.
 (3) (c) *susānamhi* M1.
144. (1) M1: 138. Dhn 188, Ln 83.
 (2) Sanskrit source, see Dhn 188.
145. (1) M1: 139. Dhn 99.
 (3) (a) *°ottā* M1. – (b) *yathā* for *janā* M1. – (c) *yato°* M1. – (d) *sujano* M2 (c.m.).
146. (1) M1: 140. Dhn 96.
 (2) Cf. the Sanskrit source of Dhn 96.
 (3) (d) *ediso* M2.
147. (1) M1: 141. Dhn 100.
 (2) Sanskrit source, see Dhn 100.
 (3) (b) *°vānop°* M1. – (c) *dhuvā pi* M2.
148. (1) M1: 142. Dhn 101.
 (2) Sanskrit source, see Dhn 101.
149. (1) M1: 143. Dhn 226.
 (2) Sanskrit source, see Dhn 226.
 (3) (b) *So conī.*, *nijjaye* M1, *vijaye* M2. – (c) *So conī.*, *nicam dabbap°* M1, *niccam dabbap°* M2.
 (4) *nijjita* (M1 and Ln) means ‘unvanquished’ (PED), *sa. nirjita*, however, ‘conquered, vanquished’ (MW).
150. (1) M1: 144.
 (2) HK 2.54:
 yasya yasya hi yo bhāvas tena tena hi tam naram
 anupraviśya medhāvī kṣipram ātmavaśam nayet
 and HP 2.47, PRE 1.29, PS 1.25, PT 1.25, PTem 1.28, SRH 147.37, Shn 41, Nśv 34; with vv. ll. Cv 6.3, CR 2.19, GP 1.109.13, PP 1.53, Pts 1.68, PtsK 1.78. See also SR 163.478, IS 5393, Cr 840.
 (3) (c) *°oppavīsa* M1.
151. (1) M1: 145. Dhn 236.
 (2) Sanskrit source, see Dhn 236.
152. (1) M1: 146. Dhn 102.
 (2) *Ja*, see Dhn 102.
153. (1) M1: 146. Dhn 103.
 (2) *Ja*, see Dhn 103.
 (3) (d) *So conī.*, *jīraye* M12.
154. (1) M1: 147. Dhn 211.
 (2) *Ja*, see Dhn 211.
 (3) (a) *So conī.*, *e° bh° samam y°* M12. – (c) *yo ca sahati ’dhippan-*
 nam M1.
155. (1) M1: 148 Dhn 344.
 (2) *Ja*, see Dhn 344.
 (3) (a) *santā* M2. – (b) *dhiraye* M2. – (d) *So conī.*, *ajjhagum* M12.
156. (1) M1: 149. Dhn 104.
 (2) *Ja*, see Dhn 104.
 (3) (a) *°oggo* M2. – (b) *vihiyyati* M1. – (c) *ajjhabhavam tassa* M1. –
 (d) *so conī.*, *rakkhey’aggi va p°* M1., *r° akkhi va p°* M2.
157. (1) M1: 150. Dhn 105.
 (2) *Ja*, see Dhn 105.

158. (1) M1: 151. Dhn 88, Ln 137.
 (2) Sanskrit source, see Dhn 88.
 (3) (a) So conī., guṇī M1, guṇo M2. – (d) °ti M1.
 (4) As to the conjecture of guṇe for guṇī/guṇo see Dhn 22.
159. (1) M1: 152. Dhn 106, Ln 162.
 (2) Sanskrit source, see Dhn 106.
 (3) (b) °rasiva° M2. – (c) sumittiko M2.
 (4) As to the significance of this verse for the interdependence of the three collections Dhn, Mhn, and Ln see § 43.
160. (1) M1: 153. Dhn 107.
 (3) (b) ye keci lokiyā dhammā M2 (c.m.). – (c) tathā nibbāna-gāmino M2. – (d) santi lokuttarā dhammā M2 (c.m.).
161. (1) M1: 153. Dhn 108.
 (2) For ad see Dhn 108.
 (3) (d) k° adāro sadā M2.
162. (1) M1: 154. Dhn 109.
 (2) Ja, see Dhn 109.
 (3) (a) °vedī M1, °ññū °diko dh° M2. – (b) k° °tti hoti M1. – (d) t° °sā ti v° M2.
163. (1) M1: 155.
 (2) Ja V 501 (467), VI 375¹⁹⁻²²; Ja (B) VI 219.
 (3) (a) So Ja (B) and V with v. l. (Ceyl.) yassā hi, as Ja VI; yassa hi M2. – (c) °yanañ Ja (B). – (d) jir° Ja VI, Ja (B), and v. l. (Burm.) of Ja V (jar°); mittim Ja VI, mettīm Ja (B), mittam M2 and Ja V.
164. (1) M1: 156. Dhn 272, Ln 163.
165. (1) M1: 156. Dhn 273.
 (3) (c) t° raṭṭham pi v° M2. – (d) dhāraye M2; °bharadho M1.
166. (1) M1: 157. Dhn 274.
 (2) Ja, see Dhn 274.
167. (1) M1: 157. Dhn 275.
 (2) Ja, see Dhn 275.
 (3) (a) °kkh' up° M2. – (b) So Ja, Ja (B), yo adhammena p° M1, yo adhammena sāsati M2.
168. (1) M1: 158. Dhn 276.
 (2) Ja, see Dhn 276.
169. (1) M1: 158. Dhn 277.
 (2) Ja, see Dhn 277.
 (3) (a) °kkh' up° M2.
170. (1) M1: 159. Dhn 278.
 (2) Ja, see Dhn 278.
 (3) (a) rājā janapadam yo ca M1.
171. (1) M1: 160. Dhn 279.
 (2) Ja, see Dhn 279.
 (3) (a) nig° M2. – (c) So Ja, Ja (B), ojā° M1, suṅkad° M2.
172. (1) M1: 161. Dhn 280.
 (2) Ja, see Dhn 280.
 (3) (a) So Ja, Ja (B), pahāraṭṭhānakh° M1, mahāravarakhettesu M2.
173. (1) M1: 162. Dhn 281.
 (2) Ja, see Dhn 281.
 (3) (a) °so M2. – (b) °riye M1. – (c) So Ja, Ja (B), °cāri M12.

174. (1) M1: 163. Dhn 282.
 (3) (a) s^o k^o mahānājjā M1. – (b) na paren' ujuvaṅkatā M1.
175. (1) M1: 164.
 (3) (b) paṭṭhāno M1. – (c) karot' eva M1.
176. (1) M1: 165. Dhn 287.
 (3) (b) ^onū^o M2 (c.m.). – (d) so conī., ^ojū^o M12 (c.m.), paccesu M1.
177. (1) M1: 166. Dhn 286.
 (2) Sanskrit source, see Dhn 286.
178. (1) M1: 167. Ln 122.
 (2) Sanskrit source, see Ln 122.
 (3) (a) bahuvo M2.
179. (1) M1: 168.
 (2) Vyās 84:
 nodayāya vināśāya bahunāyakatā dhruvam
 no namīsyanti naśyanti padmāny arkais tu saptabhiḥ
 and Vyās (C) 90 (idf. Bechert 1964).
 (3) (c) So conī., nomilanti vinassanti M12. – (d) padumākkehi M1.
180. (1) M1: 169. Dhn 356, Ln 117.
 (2) Sanskrit source, see Dhn 356.
 (3) (a) a^o bhikkhu n^o M1.
181. (1) M1: 170. Dhn 240.
 (2) Sanskrit source, see Dhn 240.
 (3) (d) ^oraṁ t^o haññare M1.
182. (1) M1: 171.
 (2) Cv 7.1:
 nāgaraś ca tapasvī ca sūraś cāpy akṛtavraṇaḥ
 madyapaḥ strīsatītvam ca rājan na śraddadhāmy aham
 Cf. Shn 90. See also Cr 575, 1477.
 (3) (a) So conī., ^ossīni M12. – (d) na ete M1.
183. (1) M1: 172. Dhn 255, Ln 82.
 (2) Sanskrit source, see Dhn 255.
 (3) (b) ^ovā M2.
184. (1) M1: 173. Dhn 363, Ln 99.
 (2) Sanskrit source, see Dhn 363.
185. (1) M1: 174. Dhn 189.
186. (1) M1: 175. Ln 130.
 (2) Vism 306, Vism (B) I 300; cf. Ln 130.
 (3) (b) adanaṁ dantadūsaṁ M1. – (c) ^ovācena M2.
187. (1) M1: 176. Dhn 222, Ln 131.
 (3) (b) dussan' M2.
188. (1) M1: 177. Dhn 368.
 (2) Sanskrit source, see Dhn 368.
 (3) (a) ^odātaṁ ca M2. – (c) ^otādānaṁ M2. – (d) ^oti M1.
189. (1) M1: 178. Dhn 219.
190. (1) M1: 179. Dhn 269, Ln 119.
191. (1) M1: 180. Dhn 270.
 (2) Ja, see Dhn 270.
 (3) (a) So conī., mudū M12.

192. (1) M1: 181. Dhn 271.
 (2) Ja, see Dhn 271.
 (3) (c) mahante M2.
193. (1) M1: 182. Dhn 91, Ln 124.
 (2) Sanskrit source, see Dhn 91.
 (3) (b) °sanā M1. – (d) amāyāya M2.
 (4) For amāyāya/amāyayā see Ln 124 (cf. § 58 and also Rn 43).
194. (1) M1: 183. Dhn 89, Ln 89.
 (3) (c) t° p° seve M2.
195. (1) M1: 184. Dhn 370.
 (2) Ja, see Dhn 370.
 (3) (a) rājā na so yo ajiyaṃ j° M1. – (b) na so s° yo ca sakkhinaṃ j° M1. – (c) °no virodhati M2. – (d) puttā na te ye bh° j° M1, jññakaṃ M2.
196. (1) M1: 184. Dhn 53.
 (2) Sanskrit source, see Dhn 53.
 (3) (b) santo na te M1.
197. (1) M1: 185. Dhn 378.
 (3) (a) °tā pi yogo M1.
198. (1) M1: 186. Dhn 165.
 (2) Sanskrit source, see Dhn 165.
 (3) (a) na mātārā dhītuyā vā pi M2.
199. (1) M1: 187. Dhn 166.
 (3) (b) So conī, c' atit° M12.
200. (1) M1: 188. Dhn 167, Ln 161.
 (2) Sanskrit source, see Dhn 167.
201. (1) M1: 189. Dhn 168.
 (2) Ja, see Dhn 168.
202. (1) M1: 190. Dhn 170.
 (2) Sanskrit source, see Dhn 170.
203. (1) M1: 191. Dhn 172.
 (3) (c) So conī, °no M1, nīkammuno M2.
204. (1) M1: 192. Dhn 212, Ln 125.
 (2) Sanskrit source, see Dhn 212.
 (3) (c) °bbo M2. – (d) So conī, maccu p° ti M12.
205. (1) M1: 193. Dhn 242.
 (2) Sanskrit source, see Dhn 242.
206. (1) M1: 194. Dhn 213.
 (2) Sanskrit source, see Dhn 213.
 (3) (a) So conī, °tamatī pi vic° M12.
207. (1) M1: 195. Dhn 243.
 (3) (a) °ārasanaṃ M1, °āraddhanaṃ M2. – (c) pamādāsu M2.
208. (1) M1: 196. Dhn 171.
 (2) Ja, see Dhn 171.
 (3) (a) parāmāse M1; vātaṃ j° M2; vātaṃ jalena paro p° Ja with vv. ll. jā° and naro (Burm.). – (b) osiñce M2; osiñciyā Ja with v. l. °ceyya (Burm.). – (c) s° t° haneyya ghosanaṃ Ja with v. l. hatthena (Burm.). – (d) osaje M2; ossajeyya Ja with v. l. ossaje (Burm.).
209. (1) M1: 197. Dhn 164.

- (3) (a) itthi pi hi °yo M1. – (b) muninā vuttā va seyyā M1. – (c) bh° °mā itthi M1.
210. (1) M1: 198. Dhn 160.
(2) AN, see Dhn 160.
211. (1) M1: 199. Dhn 161.
(2) AN, see Dhn 161.
212. (1) M1: 200. Dhn 162.
(2) AN, see Dhn 162.
(3) (a) °yikā M2 and v. l. (Burm. and Siam.) in AN and v. l. (Siam., Kamb. and Burm.) in AN (B); so AN, AN (B), anālāsā M12. – (d) bhattakam a° M2.
213. (1) M1: 200. Dhn 163.
(2) AN, see Dhn 163.
214. (1) M1: 201. Dhn 259, Ln 94.
(2) Sanskrit source, see Dhn 259.
215. (1) M1: 202. Dhn 156.
(2) Sanskrit source, see Dhn 156.
216. (1) M1: 203. Dhn 200.
(2) Sanskrit source, see Dhn 200.
(3) (a) So conī, ādeyya M12. – (b) So conī, amajjamhā M12.
217. (1) M1: 204. Dhn 375.
(2) Sanskrit source, see Dhn 375.
(3) (a) °itthi° M1. – (b) °lum M2. – (d) n' ucch° M1.
218. (1) M1: 205. Dhn 241.
(2) Sanskrit source, see Dhn 241; a = ŚP 628a.
(3) (a) b° petadh° M1.
219. (1) M1: 206. Dhn 244.
220. (1) M1: 207. Dhn 252.
(2) Sanskrit source, see Dhn 252.
(3) (c) °bhāvo M1.
221. (1) M1: 208. Dhn 246.
(2) Sanskrit source, see Dhn 246.
(3) (a) dehi ti vācāya d° M1, °nā M2. – (c) niyati M2.
222. (1) M1: 209. Dhn 247.
(2) Sanskrit source, see Dhn 247.
(3) (a) dehi ti M1. – (c) tasmā dehi ti n' a° M1.
223. (1) M1: 210. Dhn 360.
(2) Sanskrit source, see Dhn 360.
(3) (b) dehi ti M1.
224. (1) M1: 211.
(2) Vyās (C) 87 (idf. Bechert 1964):
mahān apy alpatām yāti nirguṇe guṇavān api
ādhārādheyasambandhād gajendra iva darpaṇe
With vv. ll. HK 3.12, HP 3.12. See also SR 164.498, IS 4760.
(3) (c) So conī, aṭhāne ṭheyyabh° M1, aṭṭhānaṭṭheyyabh° M2. – (d) gajachāyā va dabbake M1.
225. (1) M1: 212. Dhn 93.
(2) Sanskrit source, see Dhn 93.
(3) (a) So conī, mahantaṃ M12. – (b) kh° pi 'tim° bh° M1.
226. (1) M1: 213. Dhn 220, Ln 132.

- (2) Sanskrit source, see Dhn 220.
 (3) (d) So conī, bandhate M12.
227. (1) M1: 214. Dhn 94, Ln 133.
 (2) Sanskrit source, see Dhn 94.
228. (1) M1: 215.
 (3) bhaccate M1.
229. (1) M1: 216. Dhn 372, Ln 138.
 (3) (b) °bhagge M1. – (d) pakopamhi M1.
230. (1) M1: 217.
 (2) Ja V 81 (238), VI 388²³⁻²⁴ and Ja (B) V 84 (273), VI 233.
 (3) (c) °ssena M2. – (d) So Ja and Ja (B), no yo naro M2 (c.m.).
231. (1) M1: 217. Dhn 201.
 (2) Ja, see Dhn 201.
 (3) (a) °budham M2.
232. (1) M1: 218. Dhn 215, Ln 86, Rn 101.
 (2) Sanskrit source, see Dhn 232.
 (3) (d) So conī, iv' uppale M12.
233. (1) M1: 219. Dhn 184 and 316.
 (2) Ja, see Dhn 184.
 (3) (b) So conī, gantvā M12 and v. l. in Ja.
234. (1) M1: 220. Dhn 30.
 (3) (b) So conī, °ttakam M12. – (c) So conī, soṇṭam °lukam m° M12.
235. (1) M1: 221. Dhn 353.
236. (1) M1: 222. Dhn 221.
 (2) Th, see Dhn 221.
237. (1) M1: 223. Dhn 350.
238. (1) M1: 224.
 (2) SN I 162²⁹⁻³⁰, 163³⁰⁻³¹, 222⁷⁻⁸, 223³²⁻³³, SN (B) I 164, 165, 223, 225; Th and Th (B) 442. c = Ja III 229 (1c), Ja (B) III 215 (1c).
 (3) (a) pāpiyo SN and SN (B), Th (B); pāpiyyo Th. – (c) appaṭi° M1 and SN (except 222), SN (B), Th and Th (B).
239. (1) M1: 225. Dhn 354.
 (2) Sanskrit source, see Dhn 354.
 (3) (d) So conī, °dhana° M12.
240. (1) M1: 226. Dhn 384.
 (2) Ja, see Dhn 384.
241. (1) M1: 227. Dhn 343.
 (2) Sanskrit source, see Dhn 343.
 (3) (d) So conī, °ate va na nām°/nam° M12 (c.m.).
242. (1) M1: 228.
 (3) (a) and (b) vuḍḍh° M1.
243. (1) M1: 229. Dhn 225.
 (3) (b) So conī, nica° M1, nicca° M2. – (c) So conī, nicatam so °tāna M1, nicattam so °tāna M2. – (d) So conī, °atte p° M12.
244. (1) M1: 230. Dhn 248.
 (2) Ja, see Dhn 248.
 (3) (c) So Ja, Ja (B), kariyā M12. – (d) jane vasant' añātake M1 (ns. vasanto).
 (4) This is the last verse in M1. Because of wrong scanning, kayirātha

(UU—U) instead of kayrātha (—U), -tha was dropped in the editions; cf. Dhn 188.

245. (1) Dhn 202.
 (2) Ja, see Dhn 202.
 (3) (a) vasatā M2.
246. (1) Dhn 203, Ln 160.
 (2) Sanskrit source, see Dhn 203.
247. (1) Dhn 204, Ln 145.
 (2) Sanskrit source, see Dhn 204.
248. (1) Dhn 237, Ln 87.
 (2) Sanskrit source, see Dhn 237.
 (3) (c) °naṃ pi v° M2.
249. (1) Dhn 371, Ln 23.
 (2) Sanskrit source, see Dhn 371.
250. (1) Dhn 80.
 (2) Ja, see Dhn 80.
 (3) (a) lakkhī M2. — (b) alakkhī M2. — (c) lakkhī alakkhī M2. —
 (d) a° a° kurute M2 (c.m.).
251. (1) Dhn 186, Ln 123.
 (2) ab: Ja V 116 (19ab), Ja (B) V 122 (19ab);
 cd: Dhp and Dhp (B) 50cd.
 (3) (a) raññā for jaññā M2. — (c) °nā va bhavakkh° M2.
252. (1) Dhn 205.
 (2) Sanskrit source, see Dhn 205.
 (3) (d) kaṇṭakena k° M2 (c.m.).
253. (1) Dhn 206.
 (2) Ja, see Dhn 206.
 (3) (b) kiccāni krupassa k° k° M2.
254. (1) Dhn 207.
 (2) Ja, see Dhn 207.
 (3) (c) d° d° phalam ānatvā M2.

4. RĀJANĪTI

1. rājanītisatthaṃ rañño dhammatthasukhasādhanaṃ
vuccate buddhivuḍḍhatthaṃ pararaṭṭhavimaddane
2. khattiyassa amaccassa vakkhāmi guṇalakkhaṇaṃ
sadābhijō mahīpālo sammā bhaṭe parikkhaye
3. jāneyya bhāsanā buddhiṃ saṃvāsā sīlam eva ca
suciṃ sabbāvahārena āpadatthe ca porise
4. alasaṃ mukharaṃ thaddhaṃ kharaṃ byasanakaṃ saṭhaṃ
asantuṭṭhaṃ asamatthaṃ bhatyaṃ caje narādhipo
5. kharaṃ byasanakaṃ lubbhaṃ appasatthaṃ saṭhaṃ tathā
makkh' ābhūtañ ca kattāraṃ nādhīpacce niyojaye
6. mūḷhe niyojite 'macce tayo dosā mahīpati
ayasaṃ atthanāsañ ca nirayañ ca na saṃsayā
7. paññe niyojite 'macce santi rañño tayo guṇā
yaso sagganivāso ca uttamattadhaṇā laddhā
8. yañ kiñci kurute bhaṭo subhaṃ vā yadi vāsubhaṃ
tassa saṃvaḍḍhate raññā sukaṭaṃ dukkaṭaṃ pi ca
9. tasmā bhūmidharo 'maccaṃ dhammatthasukhasādhanaṃ
guṇavantaṃ niyojeyya guṇahīnaṃ vivajjaye
10. kulasīlaguṇopeto saccadhammaparāyano
supañño pesalo dakkho dhammajjhakkho vidhīyate
11. kulūjujo vinīto ca sabbaratanajānako
suci aviraddho sādhu bhaṇḍāgāre vidhīyate
12. porāṇanavajānanto balavā piyadassano
suci khedasaho dakkho dovāriko vidhīyate

13. paññavā vākyavā sūro paracittopalakkhako
saddho yathottavādī ca esa dūto vidhīyate
14. sakim uttagahītattam sīghalekhim sulekhanam
medhāvim vākyapāṭhakaṃ dakkh' etaṃ lekhakaṃ ṭhape
15. paññavā paramaddane jayabhūmisujānako
byasanesv apariccāgī samo dukkhe samo sukhe
16. samatthasutisatthañño vāhanesu akhedako
vīrasūraguṇopeto senājjhakkho vidhīyate
17. pitupitāmaho dakkho satthañño miṭṭhapācako
socayutto pabhubhatto sūpakāro pasamsito
18. āyubbedasatthe dakkho satthañño piyadassano
seṭṭhasīlaguṇopeto eso vejjo pasamsito
19. sujānantam sucim dakkham dhammikaṃ bahusatthakaṃ
alobham appamattañ ca seveyy' etaṃ rājantike
20. vedavedāṅgasatthañño japahomaparāyano
āyudīghametto niccam eso rājapurohito
21. rakkhindriyam sādhuṃ nānābhāsasu kovidaṃ
dhammarataṃ mukhāpekkham nānāsippavisāradaṃ
kulasīlayuttaṃ bhītaṃ antepuresu ṭhāpaye
22. paññavā anuratto ca sūro mantiguṇe yato
yassa bhaṭo narādhipo tassa sabbaṃ samijjhati
23. ṭhānantare yutto bāhusattiyasāpy avañcatā
sambandhatā sarājena khyātuṃ hitam arahati
ato sādhuṃ asādhuṃ vā manoharam sudullabham
24. na nonanunno nunnono nānā nānānanā nanu
nunno 'nunno nanunneno nānenā nunnanunnañ
25. sāmi sāmyānugo 'macco janapado pi sajjano
duggaṃ duggaguṇopetaṃ daṇḍo dosānurūpato
koso akkhayasampatto mittañ ca bhayasamyuttaṃ
satta pakatiyo honti vuttā nītivicakkhaṇā
26. sāmi 'macco ca raṭṭhañ ca duggaṃ kosaṃ balaṃ mittaṃ
aññamaññopakārīdaṃ sattaṅgaṃ rajjam uccate

27. ekaṅgenāpi vikaḷaṃ sādhuṭṭaṃ n'assa.vattate
tassa sāmaggim anvicchaṃ kareyyāsu parikkhaṇaṃ
28. attānaṃ eva paṭhamam icche guṇasamanvitaṃ
kareyya guṇasaṃyutto tato sesaparikkhaṇaṃ
29. paññavā buddhimā c'eva hīnakathāna vajjanaṃ
dakkho khamo suuju ca dhammiko anusuyyako
30. suṭṭhukaro sambandhādisahayutto ca sattimā
paranāsaṃ jaññā vīro dhitimā khayavaḍḍhajo
31. upakārakañño sūro buddhisevī abyasano
parikkhakārī anindo daḷhakārī ca paṭiññe
32. aribyasanakārañño jitakopo jitindriyo
alobho niddālaso no cāgī vinayabhāsako
33. vimoho apariggaho piyadassī santamānako
desaṃ kālañ ca jānāti yutto sattadhammena ca
34. saddatthañño nyāsaṇṇa saṅgāmaṭṭhānakusalo
dānasīle abhirato mittapubbañ ca bhāsati
35. yathāvuttehi guṇehi sampanno so narāsabho
sakalaṃ mediniṃ jitvā puññarāsissa bhājako
36. niccaṃ sutadharo pañño medhāvī anusuyyako
gurūpasevano rājā pappoti vipulaṃ yasaṃ
37. yutto sattahi aṅgehi nītisatthañ ca buddhimā
samattho paṭhaviṃ sabbam rājā jetuṃ vicakkhaṇo
38. Indass' Akkassa Vāyussa Yamassa Samuddassa ca
Candabhūmipajjunnassa rañño aṭṭhaguṇo bhava
39. yathā Sakko devarājā anuggaṇhāti pāṇinaṃ
niggahapaggaheneva Indasamo narādhipo
40. aṭṭhamāsaṃ yathādicco toyaṃ harati raṃsibhi
evaṃ ratṭhe baliṃ rājā hare Ādiccasādiso
41. pavissa sabbabhūtāni yathā carati Māluto
evaṃ guyhehi jāneyya Mālutassa vataṃ idaṃ

42. yathā piyam appiyaṃ vā patte kāle niyacchati
tathārahaṃ daṇḍadānaṃ Yamass' etaṃ vataṃ bhava
43. yathā pūrenti khuddakā sindhū ākaṅkhayā vinā
tathā nākaṅkhaye rājā Samuddassa idaṃ vataṃ
44. paripuṇṇaṃ yathā Candaṃ disvā hasanti mānusa
evaṃ sabbe janā niccaṃ tussanti rājino mukhaṃ
tato dasseyya attānaṃ Candasamo narādhipo
45. yathā sabbāni bhūtāni Bhūmi dhārayate samaṃ
porī janapadaṃ sabbam tathā rājā pi dhāraye
46. Pajjunno caturo māse āpehi abhivassati
evaṃ yodhe paribbayā abhituṭṭho narādhipo
47. sīhā ekaṃ bakā ekaṃ sikkhe cattāri kukkuṭā
pañca kākā rājā nāma cha suṇā tari gadrabhā
48. mahākammaṃ khuddakaṃ vā yaṃ kammaṃ kātum icchati
sabbārambhena kātabbaṃ sīhā ekaṃ tadā bhava
49. indriyāni tu saṃyamma bako va paṇḍito bhava
desakālopapannāni sabbakammāni sādhave
50. pubbuṭṭhānaṃ ca yuddhaṃ ca saṃvibhāgaṃ ca bandhuhi
thiyā akkamma bhuttaṃ ca sikkhe cattāri kukkuṭā
51. guyhamethunapekkhaṃ ca bhojanaṃ nātisaṅgahe
vilokāpekkhānālasyaṃ pañca sikkheyya vāyasā
52. anālasyaṃ 'tisantoso suniddā suppabodhanaṃ
daḥhabhatti ca sūraṃ ca cha ete svānato guṇā
53. khīṇo pi vahati bhāraṃ sītuṇhaṃ ca na vindati
santuṭṭho ca bhava niccaṃ tīṇi sikkheyya gadrabhā
54. vīsat' etāni guṇāni careyya iha paṇḍito
vijeyya ripusabbāni tejassī so bhavissati
55. atyambupātimethunā vaccapassāvanirodhā
divā suppā jāgarā ca ratto rogā bhavanti cha
56. atyambupā na jīrati nirambupā pi eva so
tasmā gahaṇītikkhāya muhuṃ muhuṃ 'bhūri pive

57. bhutvā rājā va āseyya yāva annaṃ patiṭṭhitaṃ
tato satapadaṃ gantvā vāmapassena saṃvase
58. bhuñje pubbena āyutthi dhanatthi dakkhiṇāmukho
yasatthi pacchimeneva na bhuñje uttarāmukho
59. bhutvā niddāyato thūlaṃ tiṭṭhato balavaḍḍhanaṃ
āyu caṅkamato niccaṃ maccu dhāvati dhāvato
60. pubbe sirasi medhāvī dīghāyu dakkhiṇe siro
pacchime cittasantāpo bhava maraṇaṃ uttare
61. niccaṃ chindaṇ ca tiṇāni bhuvi nakhena lekhaṇaṃ
pāde suci na dhovaṇ ca dantaṃ adhovanam pi ca
62. vatthānaṃ malitaṇ c' eva kesānaṃ sukkhakam pi ca
dve sadde cāpi niddaṇ ca nivatthasayanam pi ca
63. atirekabhuttaṇ c' eva aṅgapīṭhaṇ ca pothanaṃ
dhanasāmi Pissahanu nāsakkhi lakkhi harituṃ
64. sirasi pupphaṃ caraṇo supūjito
varaṅganā sevanā alyabhojanaṃ
ananasāṭi na ca pañcamethunaṃ
ciraṃ patiṭṭhito labhate sirim rājā
65. vācādaṇḍaṃ pharusaṇ ca atthadūsanam eva ca
pānitthīvanakīḷaṇ ca byasanāni mahīpati
66. accantaṃ sevanānaṃ byasanāni etāni hi
bahū dōsā janayanti tasmā ete vivajjaye
67. mahataṃ anuyantānaṃ idaṃ pānaṃ mahā iti
atthadhanamatisattisirīyasakittiṃ jahe
68. surāpānassa yogena bahupaṇṇā vinassati
saccaṃ pānaṃ na jānāti bhakkhābhakkhaṇ ca no gaṇi
69. jāyaṃ viya ca mātaraṃ mātaraṃ viya ca bhariyaṃ
kūpādi viya sagharaṃ khuddakaṃ pi ati viya
70. appakaṃ pi samuddaṃ va samuddaṃ pi thalaṃ viya
rājānaṃ pi mittam viya surāpāno 'timaṇṇati
71. sandiṭṭhikā dhanahāni kalahaṃ rogakāraṇaṃ
akitti kopīnadaṃsi paṇṇā dubbalakāraṇaṃ

72. suddhācāravivajjitā dhuttā matā va bandhavā
nissokā nihirottappā kicchā labbhanti paccaye
73. na bandhavāssa patitṭhā na karuṇā na passatā
lokadvayaṃ na jānāti māyāvī kulabhedano
74. vedāmaccasuhajjānaṃ na saddahati bhāsitaṃ
attakāmāvacarabuddhi andho viya vināyako
aciraṃ byasanaṃ patto yo so rājāsi sattubhi
75. ko ahaṃ desakālo ko ke samātisamā guṇā
amitto ko sahāyo ca kā satti bahumāyā kā
kiṇ ca phalaṃ mama vīraṃ kiṃ kammaṣa susampadaṃ
sampaṭyaṃ vibandho ko ca bhedaḥkathaṃ kath' uttaraṃ
raññaṃ rājaggamaṃ icc evaṃ kammaṣiddhe vijānataṃ
76. vicintyaṃ kammaṃ paccūse disasuhajjaporinaṃ
baladhanadesānaṃ ca yojitanissitānaṃ ca
idhalokaḥparaṃ c' eva kattaḥbbaṃ akataṃ pi ca
77. anissitaṃ khyātaguṇaṃ sūraṃ sādhujanaṃ tathā
pūjaye janañātattaṃ mama desāgato iti
78. pubbaṃ gandhabbagītena niddaṃ nāsaya antake
sutvā giraṃ maṅgalānaṃ sayeyya tiyāmagate
79. vinīṭaveṣābharāṇo paggaḥhitvāna dakkhiṇaṃ
vicakkhaṇo sunisinno suṭṭhito aṭṭakāraṇe
verimittaṃ amaññitvā suṭṭhu nicche narāsabho
80. na cinte khamāyutto 'haṃ no dhammo daṇḍaṃ adadaṃ
sujano dujjano diṭṭho eso daṇḍaguṇo va hi
81. khamāyaṃ abhiyuttesu nīcānaṃ māno vaḍḍhate
daṇḍadāne khalā aññe na kareyyuṃ tatheva te
daṇḍadāne nivatteti pāpā rājā sukhaṃ dade
82. yassa daṇḍe dade aññe janā bhāyanti sādisā
aññaṃ kammaṃ apekkhitvā daṇḍaṃ dade adaṇḍakaṃ
83. aññātadantakatṭhāni yuggapabbaṃ ca sapattaṃ
patitāvanatā rukkhā tacanaddhaṃ khāṇu pi vā
gāmuyyānādiḥjātā ca na bhuñjeyya narāsabho

84. pubbamukho uttaro vā uju vitatthi no vaṇaṃ
sudhovitvā sucidese bhuñjakāle na vākyavā
85. gajo v' itthivisaṃyutto visahīno sappo yathā
kosahīno ca khaggo va sīhahīnā guhā iva
paribhavaṃ 'tipappoti yadi daṇḍe na deyya so
86. tulyodarahatthapādā bhītā namanti ekino
atidaṇḍo pi dosanti samadaṇḍo samo siyā
87. duṭṭhassa daṇḍo sujanassa pūjā
nyāyena kosassa ca sampavuddhi
apakkhapāto addhen' addhesu ca
raṭṭharakkhā pañc' ime vuttā yaññā
88. khedappatte samākatte suṭṭhu nicchayaṃ tvaṃ iti
saṅgāmayuddhavissatṭhakālo sabbāni kāraye
dine upaparikkhitvā sammā rakkhe attassa ca
89. pañcame pañcame ahe nakkhatte ca khurāruḥhe
udaye ca tassa catvā sattapañcatrijātake
khuramuṇḍaṃ na kareyya yātrākāle ca yuddhake
90. ācāratṭhā sāgarantaṃ ripuṃ jitrā vasundharaṃ
dīghakālaṃ bhogaṃ bhutvā dhammassa vuddhi jāyati
dhammatṭho bhogavā ante nibbānaṃ labhate 'ccutaṃ
91. kuṭilasukkhavilambasākham uccaggaviraḷaṃ
dumaṃ ārāmiko chinde suphalaṃ siṅcate yathā
ārāmikopamo niccaṃ bhūmipālo sadā sare
92. ukkhittaṃ patiropeyya chinde kusumitaṃ khuddaṃ
vaḍḍheyyātiujuṃ nāme nataṃ thambheyya saṃhataṃ
vijateyya khuddaṃ kaṇṭatikkaṃ bahi niropaye
suropitaṃ mānayeyya mālākāro va nandaye
93. kulino sucino sūrā sutavanto 'tipīyatā
nītisatthātipayuttā sajīvāssu mahīpati
94. sutavā sīlavā sūro vīravā siddhiko balī
aluddho piyarūpo ca mantino 'tṭhaṅgam uccate
95. puthu puthu mantayitvā rājā bhūpati buddhihi
tato pacchā samāgantvā mantaṃ kare surakkhitaṃ

96. abuddhaṃ bodhaye atthaṃ kaṅkhaṃ chetvā subuddhihi
sabuddhā nimmitā assa visesaṃ dassaye bhūpo
97. yassa sunicchayo niccaṃ sampanno paṭhavīpati
sattuno balavanto 'tthi kadāci nāvasīdati
98. pāpā khatyaṃ nivāreyya hite yojeyya gūhanaṃ
gūheyya guṇaṃ kareyya āpade ca na jahate
dadeyya kāle sumittalakkhaṇaṃ paḍḍitā āhu
99. sukaraṃ sabbadā mittaṃ dukkaraṃ tassa pālaṇaṃ
iddho vā byapagato vā mittaṃ anveyya paṇḍito
100. dadeyya dhammakāmatthaṃ āpade mittaṃ rakkhaye
appamatto hi mittesu pappoti vipulaṃ phalaṃ
101. vahe amittaṃ khandhena yāva kāle anāgate
tad eva cāgate kāle bhinde ghaṭaṃ ivopale
102. pararaṭṭhagrahādīni sammā ñatvā attassa ca
sattigrahaṃmayogādīni samikkhya yujjhaye
evaṃ yuddhaṃ karonto so rājā niccaṃ jayissati
103. attano ca subhaṃ disvā parassa ca naṭṭhaṃ bhusaṃ
samācareyya yuddhatthaṃ diṭṭhamittassa dubbalaṃ
104. sunakkhatte ca maṅgale pūjitānaṃ pūjāya ca
balakānaṃ dhaṇaṃ datvā yuddhaṃ balavatī bhave
105. hatthissaphalasatthādivammino rathapattike
sabbe vittāni laddhāna sakkā jetuṃ sabbaṃ bhūriṃ
106. kodhaṃ sokaṃ bhayaṃ lobhaṃ byasanaṃ desavibhavaṃ
paggahaniggaho rājā sabbaṃ tarati dhanavā
107. tasmā sabbaussāhena pubbam eva narādhipo
dhanasañcayanaṃ kare tasmīṃ rājā paṭiṭṭhahe
108. balaṃ samena sādheyya bhīruṃ bhedena sādhave
lubbaṃ atthappadānena hane daṇḍena dubbalaṃ
109. sadesasantuṭṭho hatthiassadhaṇabale sati
na ca karoti yo yuddhaṃ añño taṃ parimaddati
110. paccantakupite raṭṭhadhaṇabhoge viluppati
paricayo nītisatthe aññe pāpeti savasaṃ

111. ulūkassa nise kāko kākassāpi vasaṃ ahe
sīhassāpi thale nakro nakrassāpi dake sīho
112. hanti evaṃ kāladesaṃ ajānanto va yujjhati
buddhivākyam visareyya vasappatto vibalavā
113. ripuṃ katvā avaññattiṃ viditvāna jitaṃ iti
madavasā na hātabbaṃ kātabbaṃ viriyaṃ sadā
114. khuddā verā hi jāyanti sikhivisasamo mado
giridugge hatthirājā balaṃ dasasahassaṃ pi
narā thambhe sace bandhā madasotaṃ chindeyya so
- *115. katvā pākārabhūyantapaharaṇādiparikhā-
asanādisampannāni rajjaṃ tāva kare bhūpo
116. attasamānaārakkhahatthissavejjavaḍḍhakī-
brāhmaṇapaṇḍitādīhi sampannāni katvā pi ca
117. lubbhatthadumanutrāsabālāsantavivajjito
paravisayayuddhāya gaccheyyeva narāsabho
118. ñatvā sattiṃ parasakasenānaṃ duvidhaṃ bhūtaṃ
sāmabhedadānopāye vasaṃ gacchañ ca kāraṇaṃ
119. samaṃ sāmena sādheyya sūraṃ bhedena sādhave
lubbaṃ dānena sādheyya yuddhena sādhave pare
120. chagguṇe sandhi dānādo vighraho ass' apakāro
āsaṇaṃ ce ubho n' atthi yānaṃ sabbehi gamaṇaṃ
dvidhāyānaṃ senaḍḍhena paranissayo saṅgraho
121. koso rajjatarumūlaṃ bhūmi sākhāssa rājino
kiṃ karoti dhanahīno pakkhahīno va sakuṇo
122. rūpārammādikāmassa cakkhvādindriyagaṇo yathā
atthalābharakkhavuddhiviriyaṃ kāraye bhūpo
123. nīcā vallabhaiddhā hi corā rakkhe saraṭṭhakaṃ
kose rakkhe tato raṭṭhe cattāro te surakkhate
124. khette baliṃ purakkamaṃ anatikkamma codaye
atikkante janavādo kosarodho ca jāyati
125. sāradautuvasante yātrā iṭṭhaphalā bhava
jayaparājayo niccaṃ āhu keci n' atthīti ca

126. sati pi arinassante kammayutassa siddh' idaṃ
n' assa n' idaṃ 'rino rañño sāmāññaṃ āmisaguṇo
127. sattuvadhāya sajjīvaṃ subhakammayuttaṃ vaje
dukkammamhi yadi rājā na jaheyya sakaṃ hitaṃ
subhakamme sati kiṃ nu hatthidiṭṭhe padesinā
128. kāle papponti icchattā sulakkhikā anussukā
bhakkhā sagocaraṃ ajagarā va hīnaussukā
129. duggaṭṭhitaṃ yathāpakkaṃ bahuviriyakā phalaṃ
nopakaroti saṃsiddhiṃ svapatitaṃ sādharmaṇaṃ
no 'bhiyuttaṃ patitañ ce rasavaṃ sukhadaṃ bhava
130. sussūsa savanañ c' eva gahaṇaṃ dhāraṇaṃ tathā
ubho vohāraatthaññā tattaññā satta dhīguṇā
131. madasattiguṇopeto eko api gajappati
'rino 'nīkaṃ 'khilaṃ hanti aṅkuso va jayo bhūpo
tasmā bhūpo tato hoti gajādhikabalo mato
132. saṃyamāya suttaṃ dhatte dhammāya saṃyamamaṃ tathā
dhammaṃ mokkhāya medhāvī dhanam dānāya bhuttave
133. idaṃ sattham adhīyāno nayañño pathavīpati
abyāpanno jaye bhūmiṃ saggaṭṭhāne ca nandati
134. Anantañāṇanāmo ca rājasetṭhupaṭṭhāyiko
Gaṇāmisso 'ti brāhmaṇo ubho te racitā ayaṃ

Notes to Rājanīti

1. (2) Introductory verse.

(3) (b) °kaṃ R9a, diṭṭhadhammatthas° R34.

2. (2) Nśv 47:

pārthivasya ca bhṛtyasya vakṣyāmi guṇalakṣaṇam
sadābhijñō mahīpālas samyag bhṛtyān parīkṣayet

With v. 1. CNSap 30; with vv. 11. CR 4.1 (idf. Sternbach), Cv 4.7,
CS 1.64; cf. GP 1.111.1. See also Cr 2183.

(3) (d) s° satte p° R127, bhatte R35.

- (4) sadābhijō seems to represent sadābhiñño, but we are reluctant to change the text, because there is a similar reading (°vaḍḍhajā) in Rn 30d.
3. (3) (c) s° sabbābhih° R34, sucisabbābhih° R579a.
4. (2) Cv 4.15:
 alasam mukharam stabdham krūram vyasaninam śaṭham
 asantuṣṭham abhaktam ca tyajed bhṛtyam narādhipaḥ
 and CR 5.17; with v. l. CS 1.74 (a: ālasyam), SRH 132.2, ŚP 1329, Subh 192, Shn 66, Nśv 62. See also IS 639, Cr 94, MSS 3148.
- (3) (a) ālasyam R1569a, alasyam R2, ālassam R34; kharam R34 (c.m.); thaddham conl. for dabbam/dappam R1-79a. – (b) kh° ca byāsanam s° R34. – (d) bhaṭam R349a; janadhipo R12.
5. (2) CS 1.55:
 krūram vyasaninam lubdham apragalbham sadārjavam
 anāyam vyayakartāram nādhipatye niyojayet
 With vv. ll. CR 5.18, CKI 36, ŚP 1331 and SRH 116.9 (c: mūrkhām anyāyak°), Nśv 75. See also IS 7510, Cr 308.
- (3) (a) labbham R2-5. – (b) chatham R1, saṭhyam R34, saṭam R5, saṭṭham R6. – (c) °tam sak° R34. – (d) nādhipanne R125679a.
6. (2) SRH 103.11:
 mūrkhē niyojite 'mātye trayo doṣā mahīpateḥ
 ayaśāś cārthanāśāś ca narakam ca na samśayaḥ
 and Shn 37, Nśv 76. With vv. ll. CN 84, CS 1.68, CR 5.30 (idf. Sternbach), GP 1.112.23. See also SR 146.179, IS 4304, Cr 784.
- (3) (d) nisamśayā R46.
7. (2) SRH 100.15:
 prājñe niyojite rājye santi rājñas trayo guṇāḥ
 yaśaḥ svarganivāśāś ca puṣkalaś ca dhanāgamah
 With vv. ll. CN 83, Nśv 77 (v. l. in a: prājñe niyojite 'mātye), CS 1.67, CR 5.29 (idf. Sternbach), Shn 59. See also SR 146.178, IS 4303, Cr 699.
- (3) (a) p° yojite am° R9a. – (c) °nivāsañ R127. – (d) °atta° l° R1, °attamanā l° R2, uttamatthe dhammaladdhā R3, dhammena uttamatthatā R4, °tthe dh° l° R7, °tthadhano sadā R59a.
8. (1) R3: 8a-d. In R1235679a verse 8 and 9 are treated as one verse.
- (2) CR 5.31:
 yat kimcit kurute bhṛtyaḥ śubham vā yadi vāśubham
 sukṛtam vardhate tena rājño duṣkṛtam eva ca
 or CS 1.70 (cd: tena samvardhate rājā sukṛtair duṣkṛtair api); cf. CKI 38, GP 1.112.24, Nśv 78. See also IS 5040, Cr 798/799.
- (3) (c) samaccate R1, sampajjate R1(ns.), R27, sampadhite R346, sambajjhate R59a. – (d) °tam °tam R12, °tam °tam R579a.
9. (1) R3: 8e-h. See above, verse 8.
- (2) CS 1.69:
 tasmād bhumīśvaro nityam dharmakāmārthavṛdhaye
 guṇavantam niyujjīta guṇahīnam vivarjayet
 With vv. ll. Nśv 79. Cf. CR 5.33ab, GP 1.112.25ab. See also IS

2124ab, notes of 4304 in vol. 3, p. 644, Cr 341ab, 414, 1495.

(3) (b) °kaṃ R129a, diṭṭhadhammatthasādhakaṃ/°naṃ R34. – (d) °naṃ tu/°nan tu vajjaye R125679a.

(4) The optative vivajjaye of verse 9 may have misled a scribe to alter nearly all the nominatives, mostly depending on the passive vidhīyate of the verses 10–13 and 16, into accusatives.

10. (1) R3: 9.

(2) CS 1.54 (idf. Sternbach):

kulaśīlaguṇopetaḥ satyadharmaparāyaṇaḥ
pravīṇo peśalo dakṣo rājādhyakṣo vidhīyate

and Nśv 49. With vv. ll. CN 100 (d: dharmādhyakṣo v°), SRH 142.2; cf. CR 5.3, GP 1.112.4, Shn 47. See also SR 142.19, IS 1830, Cr 290, 291.

(3) (a–c) nom. ending conī for acc. ending R1–79a. – (d) °mokkhe v° R1, °makkhe v° R2679a, °pakkhe v° R3, °pekkhe v° R4.

11. (1) R3: 10.

(2) Cf. CS 1.56 (idf. Sternbach):

mūlavṛttihito dhīraḥ sarvaratnaparīkṣakaḥ
śuciś ca vyavasāyī ca kośādhyakṣo vidhīyate

and CR 5.4 (a. mūlavṛttiyarjito dhīraḥ, d: bhāṇḍādhyakṣo mahīpateḥ), GP 1.112.5, CKI 36–7, ŚP 1335, Subh 299. See also IS 6477, Cr 785.

(3) (a–c) nom. ending conī for acc. ending R1–79a. – (a) kulūjakaṃ R5. – (b) sañcar° R3. – (c) aviruddhaṃ R345. – (d) bhaṇḍāgāre (ns.: bhaṇḍā cui³ arā nhuik) presumably for bhaṇḍajjhakkho (sa. bhāṇḍādhyakṣo).

12. (1) R3: 11.

(2) Cf. CS 1.60 (idf. Sternbach):

iṅgitākāratattvajño balavān priyadarśanaḥ
apramādī sadā dakṣaḥ pratīhāraḥ sa ucyate

and CN 106, CR 5.5, GP 1.112.6, ŚP 1337, Subh 299, Nśv 50. See also SR 144.76, IS 1089, Cr 162, MSS 5748.

(3) (a–c) nom. ending conī for acc. ending R1–79a. – (d) So conī, °ke R1–79a.

13. (1) R3: 12.

(2) Cf. CS 1.63 (idf. Sternbach):

medhāvī vākpaṭuḥ prājñāḥ paracittopalakṣakaḥ
dhīro yathoktavādī ca eṣa dūto vidhīyate

and CN 104; with vv. ll. Cv 4.9, CR 5.8, Subh 136, Nśv 51; cf. Cv 4.12, CR 5.6, ŚP 1336, GP 1.112.8, Shn 84. See also SR 144.69, IS 4976, Cr 789 (cf. 693, 719).

(3) (a–c) nom. ending conī for acc. ending R1–79a. – (a) °vā °vā sūraṃ R12, paññaṃ vā vākyaṃ vā sūraṃ R79a. – (b) So conī for °cittānulakkhaṇaṃ R1–79a. – (c) santaṃ R34; yathotthavādi R1, yato°/yathokkavādi/°iṃ R25679a, yathokavāciṃ R4. – (d) etaṃ dūte v° R1–4679a, etaṃ dūte pi dh° R5.

14. (1) R3: 13.

(2) CNSap 33:

sakṛd uktagr̥hītārtho laghu hasto jitākṣaraḥ
medhāvī vākpaṭuḥ prājñāḥ eṣa śāsanalekhakaḥ

With vv. ll. CS 1.59 (idf. Sternbach, d: eṣa lekhaka ucyate), CN 102 (d: prakṛṣṭo nāma lekhakaḥ), Nśv 52 (ms. reads in c: medhāvī vākpaṭuddikṣaḥ); cf. SRH 142.2, Shn 49. See also SR 144.75, IS 6654, Cr 1023.

- (3) (a) s^o uttagatidakkhaṃ R12 (ns. R2: s^o ukkhittagahidakkhaṃ), s^o uttagahidakkhaṃ R67, s^o utta^o/vuttaparirikkhaṃ R34, s^o uttagahaṃ dakkhaṃ R59a. – (b) ^olekhaṃ R1–579a, ^olekhi R6; so conl. for sulikkhitāṃ R1–467, sulekhakaṃ R59a. – (c) So conl. for m^o ^opaṭhakaṃ/^opaṭhataṃ R1–79a. – (d) loke ṭhādaye R1, lekhake dhāye R267, lekhāṇe thapaye R3, lekhāṇe paṭhāye R4, lekhake ṭhāpe R59a.

15. (1) R3: 14a–d. In R1235679a verse 15 and 16 are treated as one verse.

- (2) Cf. CS 1.53ab and with conjectures cd:

prājñāḥ snigdho mahīpālaś chidrakarmavivarjitaḥ
vidhureṣv aparityāgī samo duḥkhe samo sukhe

and Nśv 54. Our reading in cd for vidūre ca parityāgī samaṃ duḥkhaṃ samaṃ sukhaṃ in the editions is supported by the variant readings of CS 1.53 (q. v.) and the Pāli version. See also Cr 698 and Dhn 97c with source Buddha-c 4.64c.

- (3) (a–c) nom. ending conl. for acc. ending R1–79a. – (a) ^omaddante R125679a, ^omaddhante R3, jeyya^o R7. – (c) ^osu paricāgiṃ R34, byasane cāpariccāgaṃ R59a, ^osu paracāgī R6. – (d) same ^oaṃ same ^oaṃ R12, sahe ^oaṃ sahe ^oaṃ R34, s^o dukkhas^o sukhaṃ R5, s^o dukkhaṃ s^o sukhaṃ R679a.

16. (1) R3: 14e–h. See above, verse 15.

- (2) CN 103:

samastāśāstraśāstrajñō vāhaneṣu jitaśramaḥ
śāuryavīryaguṇopetaḥ senādhyakṣo vidhīyate

With vv. ll. CS 1.61 (a: samastayuddhaś^o), 1.62, Cv 4.13, GP 1.112.9 (a: samastasmṛtiś^o), Shn 72, Nśv 55. See also SR 143.33, IS 6841, Cr 1044, 1045.

- (3) (a–c) nom. ending conl. for acc. ending R1–79a. – (a) ^oaṃ suci satthaññāṃ R1256, ^oaṃ ^oññāṃ R79a, senāṅgabyuhasatthaññāṃ R34. – (d) So conl., senāmokkhe v^o R1–79a.

17. (1) R3: 15.

- (2) CS 1.58 (idf. Sternbach):

pitṛpitāmaho dakṣaḥ śāstrajñō miṣṭapācakaḥ
śuciś ca kaṭhinaś caiva sūpakāraḥ praśasyate

With vv. ll. CR 5.10 (c: śaucayuktaḥ prabhor bhaktaḥ), Cv 4.10; cf. CN 105, GP 1.112.10, Nśv 56. See also SR 144.77, IS 4111, Cr 655.

- (3) (b) mattapāvako R4, mita/mittap^o R1235679a. – (c) So conl., bhojayutto ca vibhatto R6, bhojay^o vibhatto ca R1–579a. – (d) s^o ^ote R6, ^ore ^ote R7.

18. (1) R3: 16.

- (2) CS 1.57 (idf. Sternbach):

āyurvedakṛtābhyāsaḥ sarvajñāḥ priyadarśanaḥ
āryaśīlaguṇopeta eṣa vaidyo vidhīyate

and CN 101, SRH 136.7; with vv. ll. Cv 4.11, CR 5.11, GP 1.112.11, Subh 91, Shn 57. See also SR 142.20, IS 999, Cr 149.

- (3) (a) So conl, °sattho d° R1-79a. – (b) °dassino R1367.

19. (1) R3: 17.

- (3) (a) dakkho R1. – (d) seveyya taṃ R124-7; rājasantike R4.

20. (1) R3: 18.

- (2) CN 99 (idf. Sternbach):

vedavedāṅgatattvajñō japahomaparāyaṇaḥ
āśīrvādaparo nityam eṣa rājapurohitaḥ

and Shn 48, Nśv 57. With v. l. Cv 4.8, CS 1.52, CR 5.13, SRH 98.4, GP 1.112.12; cf. Subh 300. See also SR 142.18, IS 6269, Cr 963.

- (3) (b) jappa° R1-679a.

21. (1) R3: 19.

- (3) (a) sādhumataṃ R1 (c.m.), sādhattaṃ R2569a, °yas° R4, sārattamaṃ R7. – (c) °rattamaṃ m° R4, °ratamukhop° R6. – (d) °sippamaṃ v° R56. – (f) °resu dhipaye R1, °resu dhāpare R2, °resu thāpaye R34, °resu dhīyate R59a, °resu dhāpaye R67.

22. (1) R3: 20.

- (3) (a) aññavā R7. – (b) yutto R1379a (c.m.). – (c) bhatto R1, bhattho R267; y° bh° °passa R59a. – (d) t° sippamaṃ samajjhati R2.

23. (1) R3: 21.

- (3) (a) yuto R4. – (b) °citā R79a. – (c) °dhattā R129a, badhantā R46. – (e) a° °dhu °dhu vā R12, atho s° a° R7, tato s° a° R9a.

24. (1) R3: 22.

- (2) Kir 15.14 (idf. Gray 1886, p. 123, fn. 11):

na nonanunno nunnono nānā nānānanā nanu
nunno 'nunno nanunneno nānenā nunnanunнанut

- (3) R1: nonanunno na nunno nā nānā nunno nānā nanu
nunnanunnena nanno nā nānenānunanūnanū

It is not worthwhile to mention the variant readings of the other editions, because they differ extremely in each case and seem to express mere confusion.

25. (1) R3: 23, R9b: 25-26, Gray 1886: 25-26.

- (2) Cf. the following verse.

- (3) (a) So R9b, sāminugo cett. – (b) sujjanaṃ R12346, j° visajjanaṃ R5. – (e) kosā R12456; °patti R1-79a. – (f) °yutaṃ R4. – (g) s° p° vuttā R34, tattha p° h° R5. – (h) rājanītivicakkhaṇā R34.

26. (1) R3: 24, R9b: 27, Gray 1886: 27.

- (2) KN 48.1:

svāmyamātyaś ca rāṣṭraṃ ca durgamaṃ kośo balaṃ suhṛt
parasparopakārīdaṃ saptaṅgaṃ rājyaṃ ucyate

Cf. MP 220.19, Mn 9.294 (c: sapta prakṛtayo hy etāḥ). See also Sternbach 1973a, p. 169, and 1974b, pp. 617f.

- (3) (a) 'maccañ R1-79a. – (c) °kāraṇaṃ R1267, °kārakaṃ R3459a. – (d) sattarajjaṅgaṃ u° R1-79a.
27. (1) R3: 25, R9b: 28, Gray 1886: 28.
 (2) KN 48.2:
 ekāṅgenāpi vikalam etat sādhu na varttate
 tasya sāmāgryam anvicchan kurvītāśu parīkṣaṇam
- (3) (a) °ge cāpi R34; °le R1-79a. – (c) tassāsāmaggaṃ anicchaṃ R12, tassās° ānicchaṃ R35, t° s° an°/ānicchaṃ R4679a. – (d) °yya sup° R1-79a.
28. (1) R3: 26, R9b: 29, Gray 1886: 29, Ln (TS) 226a.
 (2) KN 48.3:
 ātmānam eva prathamam icched guṇasamanvitam
 kurvīta guṇasampannas tataḥ śeṣaparīkṣaṇam
 For a cf. Mbh 5.34.55a, 5.127.28a, 13.App.15.888pr.
- (3) (b) So conī., i° guṇūpasaṅgaṃ/°kamaṃ R1-79a. – (c) °yuttaṃ R1-79a. – (d) So conī., t° sesaṃ parikkhaye R1-79a.
29. (1) R3: 27, R9b: 30, Gray 1886: 30.
 (2) Cf. Yy 2.10ab:
 medhāvī matimān adīnavacano dakṣaḥ kṣamāvān ṛjur
 dharmātmā tv anasūyako laghukaraḥ śāḍguṇyavic chaktimān
 (śārdūlavikrīḍita metre)
- (3) (b) °kathanav° R3, °tham avajj° R4, °kathā viv° R59a. – (c) su-ujū R4.
30. (1) R3: 28, R9b: 31, Gray 1886: 31.
 (2) Cf. Yy 2.10cd:
 utsāhī pararandhravit kṛtadhṛtir vṛddhikṣayasthānavit
 sūro na vyasanī smaraty upakṛtaṃ vṛddhopasevī ca yaḥ
 (śārdūlavikrīḍita metre)
- (3) (b) sahiy° R12, satiy° R5, yatiy° R9a; satimā R34. – (c) °nāsajaññā/°ñño R1-59a. – (d) °vaḍḍhajā R1-79a.
- (4) For °jo (d) see also verse 2.
31. (1) R3: 29, R9b: 32, Gray 1886: 32.
 (2) Cf. Yy 2.10cd; see above, verse 30.
 (3) (a) °katañño s° R1259a.
32. (1) R3: 30, R9b: 33, Gray 1886: 33.
 (2) Yy 2.11:
 parīkṣyakārī na vikatthanaś ca
 dṛḍhapratijño 'tidṛḍhaprahārī
 jitendriyaḥ syāj jītakopalobha-
 nidrālasasthānaparigrahaś ca
 (upendravajrā metre)
- (3) (a) paraby° R12, °kā jañño R1. – (b) rakkhindriyo R12. – (c) °ālasso R12, a° na niddālasso R59a, niddālasso R6.
33. (1) R3: 31, R9b: 34, Gray 1886: 34.
 (2) Yy 2.12:
 tyāgī vinītaḥ priyadarśanaś ca
 vīyapetamohaḥ pratipattiyuktaḥ
 deśasya kālasya ca bhāgavid yaḥ
 svayaṃ ca yaḥ syād vyavahāradarśī
 (upajāti metre)

- (3) (b) santaram^o R4. – (c) desak^o ca j^o R4.
34. (1) R3: 32, R9b: 35, Gray 1886: 35.
 (2) Yy 2.13:
 śabdārthavin nyāyapaṭuḥ pragalbhaḥ
 saṃgrāmaṇḍīyākuśalo 'bhijātaḥ
 smitābhībhaṣī mitacitravaktā
 daivānvito yaś ca sa dhāma lakṣmyāḥ
 (upajāti metre)
 (3) (b) saṅgāmārajakak^o R12, saṅkāmāvacarak^{o/ro} k^o R3467. –
 (d) mitap^o R79a.
35. (1) R3: 33, R9b: 36, Gray 1886: 36.
 (2) Yy 2.14:
 guṇaiḥ samastair api samprayuktā
 kanyeva yātrā viguṇāya dattā
 karoty akīrtiṃ sukhavittahīnām
 pātrāntarajñānajaḍasya dātuḥ
 (upajāti metre)
 (3) (a) vuḍh^o R7. – (c) medani/^oniṃ R1–79a. – (d) ^osirissa/^osīrissa
 R1235679a.
36. (1) R3: 34, R9b: 37, Gray 1886: 37.
 (2) Cf. Yy 2.10cd; see above, verse 30.
37. (1) R3: 35, R9b: 38, Gray 1886: 38.
 (3) (b) buddhimhi R12. – (d) r^o netuṃ v^o R6.
38. (1) R3: 36, R9b: 39, Gray 1886: 39.
 (2) Mn 9.303:
 Indrasyārkasya Vāyoś ca Yamasya Varuṇasya ca
 Candrasyāgneḥ Pṛthivyāś ca tejovṛttam nṛpaś caret
 With vv. ll. MP 226.9 (cf. Losch 1959, p. 362, verse 3.6).
 (3) (a) Indādicco ca Vāyu ca R34, Indassa Sakkassa V^o R15. –
 (b) Yamo Mahāsamuddako R34. – (c) ^onno ca R34, ^opaccup-
 pannassa R2, ^opaccundassa R1, ^opacc^o R6. – (d) r^o aṭṭha guṇā
 bh^o R34.
 (4) The verses 38–46 belong together, as the eight objects mentioned
 in the pādas a–c of this verse, with which the king is compared
 regarding his qualities, are explained in the verses 39–46.
39. (1) R3: 37, R9b: 40, Gray 1886: 40.
 (3) (b) ^ohati R4. – (d) ^omā ^opā R125679a.
40. (1) R3: 38, R9b: 41, Gray 1886: 41.
 (2) Mn 9.305:
 aṣṭau māsān yathādityas toyam harati raṃśibhiḥ
 tathā haret karam rāṣṭrān nityam arkavratam hi tat
 and MP 226.11 (cf. Losch 1959, p. 362, verse 3.8).
 (3) (b) raṃsīhi R7.
 (4) For ^oibhi instead of ^oThi see Geiger 1916, § 83.7. Cf. verse 74.
41. (1) R3: 39, R9b: 42, Gray 1886: 42.
 (2) Mn 9.306:
 praviśya sarvabhūtāni yathā carati Mārutaḥ
 tathā cāraiḥ praveṣṭavyam vratam etad dhi mārutam
 and MP 226.12 (cf. Losch 1959, p. 362, verse 3.9).

- (3) (a) So conī, pavisam mss. and edd.
42. (1) R3: 40, R9b: 43, Gray 1886: 43.
 (2) Mn 9.307:
 yathā Yamah priyadveṣyau prāpte kāle niyacchatī
 tathā rājñā niyantavyāḥ prajāś tad dhi yamavratam
 With vv. ll. MP 226.4 (cf. Losch 1959, p. 362, verse 3.1).
- (3) (b) So conī, pattakālam R1-47, matak^o R59a, mattak^o R6;
 nipacch^o R3, nipucch^o R4, niracch^o R59a. – (c) So conī,
 yathā^o mss. and edd.; oṇḍād^o R46.
43. (1) R3: 41, R9b: 44, Gray 1886: 44.
 (3) (b) So conī, sindhu oyaṃ v^o R1-79a. – (c) Okhate R1267. –
 (d) S^o vatam idaṃ R1259a.
 (4) In pāda b the sa. fem. instr. ending oayā is retained instead of
 the p. ending oāya; cf. also Dhñ 91/Ln 124/Mhn 193 and § 58.
44. (1) R3: 42, R9b: 45, Gray 1886: 45.
 (2) Mn 9.309:
 paripūrṇam yathā Candram dṛṣṭvā hr̥ṣyanti mānavāḥ
 tathā prakṛtayo yasmin sa cāndravratiko nṛpaḥ
 With vv. ll. MP 226.6 (cf. Losch 1959, p. 362, verse 3.3).
- (3) (b) diṭṭhā R124-79a; hās^o R1-467; mānussā R127, manussā
 R3. – (c) sabbaj^o R124679a.
45. (1) R3: 43, R9b: 46, Gray 1886: 46.
 (2) Mn 9.311:
 yathā sarvāṇī bhūtāni Dharā dhārayate samam
 tathā sarvāṇī bhūtāni bībhṛataḥ pārthivam vratam
 With v. l. MP 226.8 (cf. Losch 1959, p. 362, verse 3.5).
46. (1) R3: 44, R9b: 47, Gray 1886: 47.
 (2) Mn 9.304:
 vārṣikāṃś caturo māsān yathendro bhipravarṣati
 tathābhivarṣet svam rāṣṭram kāmair indravratam caran
 With vv. ll. MP 226.10 (cf. Losch 1959, p. 362, verse 3.7).
- (3) (a) So R4, māsam cett.
47. (1) R3: 45, R9b: 48, Gray 1886: 48.
 (2) CV 6.14 (idf. Sternbach):
 siṃhād ekam bakād ekam śikṣec catvāri kukkuṭāt
 vāyasāt pañca śikṣec ca ṣaṭ śūnas trīṇi gardabhāt
 and Cv 5.3, CS 2.21; with v. l. Shn 27, Nśv 67, CN 64adcb. See
 also SR 162.397, IS 7041, Cr 1076.
- (3) (d) So R67, cha sunakkhā tri g^o R12, cha suṇā tīni g^o R3, cha
 sunakhā tri g^o R59a.
48. (1) R3: 46, R9b: 49, Gray 1886: 49.
 (2) CV 6.15 (idf. Sternbach):
 prabhūtam kāryam alpam vā yo narah kartum icchati
 sarvārambheṇa tat kuryāt siṃhād ekam pracakṣate
 With v. l. Cv 5.4, CN 65, CS 2.22, Shn 28, Nśv 68. See also
 SR 162.398, IS 4261, Cr 691.
- (3) (c) samār^o R34. – (d) tathā R34.
49. (1) R3: 47, R9b: 50, Gray 1886: 50.

- (2) CS 2.23:
 indriyāṇi tu saṃyama bakavat paṇḍito naraḥ
 kāryakālopapannāni sarvakāryāṇi sādhayet
 With vv. ll. CN 66 (a: sarvendriyāṇi s^o; c: kāladeśop^o), CV 6.16 and Cv 5.5 (c: deśakālabalam jñātvā), Shn 29, Nśv 69 (c: deśakālopapannāni). See also SR 162.399, IS 6950, Cr 1058.
- (3) (a) i^o saṃyama R12679a, i^o saṃyamo R345.
50. (1) R3: 48, R9b: 51, Gray 1886: 51.
 (2) CS 2.24:
 prāgutthānaṃ ca yuddhaṃ ca saṃvibhāgaṃ ca bandhuṣu
 striyaṃ ākrāmya bhuñjīta śikṣec catvāri kukkuṭāt
 With v. l. CV 6.17, Cv 5.6, CN 70, Shn 30, Nśv 70. See also SR 162.403, IS 5510, Cr 688, 849.
- (3) (a) pubba^o R37.
51. (1) R3: 49, R9b: 52, Gray 1886: 52.
 (2) CN 69:
 gūḍhamaithunadharmam ca kāle kāle ca saṃgraham
 apramādam anālasyaṃ pañca śikṣeta vāyasāt
 With vv. ll. CV 6.18, Cv 5.7, CS 2.25, Shn 31, Nśv 71. See also SR 162.402, IS 2183, Cr 355.
- (3) (a) guyhe R3467, ^onam p^o R346, pakkaṇ R27. – (b) bh^o ^oho R2-79a. – (c) ^okkhānāl^o sandhi for ^okkham anāl^o; ^okkham 'nāl^o R12, ^oānālassam R345, ^oenālassyaṃ R6, ^oanālasyaṃ R79a. – (d) p^o sikkhe v^o R2 (text).
52. (1) R3: 50, R9b: 53, Gray 1886: 53.
 (2) Nśv 72:
 anālasyo 'lpasantoṣas sunidras suprabodhakaḥ
 dṛḍhabhaktiś ca śūraś ca ṣaḍ ete śvānato guṇāḥ
 (c: ms. śauryyaś) and Shn 32; with vv. ll. CV 6.19, Cv 5.8, CN 67, CS 2.26. See also SR 162.400, IS 4427, Cr 714.
- (3) (a) ^olassam atis^o R345, ^olassyaṃ 'tis^o R6. – (b) supa^o R12359a, ^oāsu ca b^o R7, ^onam conl. for ^onā R1-79a. – (d) ete suv^o R4.
- (4) As for the sandhi ^osyam 'ti^o see Childers 1879, p. 112.
53. (1) R3: 51, R9b: 54, Gray 1886: 54.
 (2) CS 2.27:
 aviśrāntaṃ vāhed bhāraṃ śitoṣṇaṃ ca na vindati
 saṃtuṣṭo bhaven nityaṃ trīṇi śikṣeta gardabhāt
 With vv. ll. CV 6.20, Cv 5.9, CN 68, Shn 33, Nśv 73. See also SR 162.401, IS 694, Cr 100.
- (3) (a) vāhako R3-7, vāhato/^ote R59a. – (b) cintayi R1-579a, cantaye R6. – (c) ^otṭhañ R1-79a.
54. (1) R3: 52, R9b: 55, Gray 1886: 55.
 (2) CV 6.21:
 ya etān viṃśatiguṇān ācariṣyati mānavaḥ
 kāryāvasthāsu sarvāsu ajeyaḥ sa bhaviṣyati
 With vv. ll. Shn 34, Nśv 74. See also Cr 792, 928 (idf. Sternbach).
- (3) (a) ^oti tāni R79a. – (d) tejaś/^osi R1-79a.
- (4) It may be that by the influence of ^osabbāni the change of gender of guṇa took place.

55. (1) R3: 53, R9b: 56, Gray 1886: 56.
 (2) VCs 23.7:
 atyambupānād viṣamāśanāc ca
 divāśayāj jāgaraṇāc ca rātrau
 samrodhanān mūtrapurīṣayoś ca
 ṣaḍbhiḥ prakāraiḥ prabhavanti rogāḥ
 (upajāti metre) With vv. ll. GP 1.114.28. See also SR 379.87, IS 170, Cr 1141, MSS 671, 669.
 (3) (c) d^o s^o ca jāgarā R4. – (d) ca for cha R3–6.
56. (1) R3: 54, R9b: 57, Gray 1886: 57.
 (2) CPS 259.105:
 atyambupānāt prabhavanti rogāḥ
 alpāmbupāne ca tathaiva doṣāḥ
 tasmān naro vahnivivarddhanāya
 muhur muhur vāri pibed abhūri
 (upajāti metre) See also Cr 1142, MSS 670, 672.
 (3) (a) jīyati R4. – (c) gahanit^o R1–79a. – (d) mahum mahum R126, muham muham R4.
57. (1) R3: 55, R9b: 58, Gray 1886: 58.
 (3) (a) bh^o va tāva ā^o R34.
58. (1) R3: 56, R9b: 59, Gray 1886: 59; Dh 197.
59. (1) R3: 57, R9b: 60, Gray 1886: 60.
 (3) (a–d) ^oanto for ^oato R127.
60. (1) R3: 58, R9b: 61, Gray 1886: 61; Dh 196.
 (3) (b) d^o d^o siyo R2. – (d) uttaro R25679a; maraṇam niddottare siro R34.
61. (1) R3: 59abcd, R9b: 62, Gray 1886: 62. In R123679a the verses 61–63 are treated as one verse.
 (2) Cf. Prs 64, CR 'U', Subh 73, GP 1.114.36. See also SR 385.318, IS 3710, Cr 604.
 (3) (b) So ns. of R6, bhūvi R126, bhūmiṃ R34; likkhanam/^oṇam R12467. – (c) p^o s^o na dhovanam R4. – (d) daṇḍam R12.
62. (1) R3: 59efgh, R9b: 63, Gray 1886: 63. See above, verse 61.
 (3) (b) sukha^o/sukkhatam R3479a, R6 (ns.). – (c) dve sāye cāpi n^o ca R39a; dine dvedhā pi niddaṇ ca R4.
63. (1) R3: 59ijkl, R9b: 64, Gray 1886: 64. See above, verse 61.
 (3) (a) ^obhattaṇ R6. – (b) ^opidhaṇ ca bodhati R1267; poṭhanam R4, ^oṭhapothaṇ ca R9a. – (c) Bissahanu R349a. – (d) na s^o R12467, na sakkham R6 (ns.); lakkham R6 (ns.); dhāritum R4.
 (4) Pissahanu is explained by the nissayas as Pissanui nat mañ³, i.e. Viṣṇu. See also Ln 150.
64. (1) R3: 60, R9b: 65, Gray 1886: 65.
 (3) (a) puppho R3, pupphe R9a. – (b) sevano R4(c); bhojanaṇ ca R3. – (c) ^osādhi R12, ^osādi R4(d), ^osāmi R67; na pañcake methuni R4(de), pañcamo R7. – (d) ca inserted m.c. after labhate R4(f), c^o patihanto labbhate sīri r^o R7.
 (4) R4 has a three-lined quasi-śloka with the same word order.
65. (1) R3: 61, R9b: 66, Gray 1886: 66.
 (2) KN 202.61:

vāgdaṇḍayoś ca pāruṣyam arthadūṣaṇam eva ca
pānam strī mṛgayā dyūtam vyasanāni mahīpateḥ

Cf. Mbh 5.33.74, PP 1.158, PRE 1.59, PT 1.51, PTem 1.58, HJ 3.119, HK 3.115, HP 3.112, HS 3.114. Cf. Yy 2.3. See also SR 148.238, IS 4043, 6828.

- (3) (c) anak^o R34.
66. (1) R3: 62, R9b: 67, Gray 1886: 67.
67. (1) R3: 63, R9b: 68, Gray 1886: 68.
(3) (a) mahīti bhaṇayantānaṃ R4, ^oti anay^o R1267. – (c) So R7, attā^o cett. – (d) ^otitti j^o R2.
68. (1) R3: 64, R9b: 69, Gray 1886: 69.
(3) (b) ^onīṇaṃ v^o R127. – (c) niccaṃ p^o na jānanti R4.
69. (1) R3: 65, R9b: 70, Gray 1886: 70.
(3) R4:
mātaraṃ ca jāyā viya bhariyam pi viya mātaraṃ
gharam pi viya kūpādi khuddakam pi atī viya
(a) jāyā R1246. – (b) ca om. R3479a. – (d) kh^o pi adhikaṃ v^o R6. – The mss. R126 add a fifth pāda (e): surāpāno 'timaññati (= Rn 70d). R39a remove pāda b, so that the sequence is acde.
(4) It seems that the verses 69 and 70 originally belonged together. After the erroneous connection of the verses 70 and 71, which took place in R6, some redactor added pāda e to conclude this verse.
70. (1) R3: 66, R9b: 71, Gray 1886: 71.
(3) (d) ^opānāti^o R4.
(4) In R6 the verses 70 and 71 form a couple. See above, verse 69.
71. (1) R3: 67, R9b: 72, Gray 1886: 72.
(3) (a) ^oitā R12, ^oikaṃ R39a. – (c) kopinid^o R12, kopinadhamṣi R3, kopinad^o R4, kopinassati R6, kopinadassi R7. – (d) ^obbalik^o R46.
(4) For kopīnadamṣi cf. kopīnaniddamṣanin 'one who removes the loin-cloth', i.e. shameless, impure (PED).
72. (1) R3: 68, R9b: 73, Gray 1886: 73.
(3) (a) ^oitvā R7. – (b) rattā m^o va b^o R6. – (c) nisokā R12, n^o na hir^o R39a. – (d) labhati R1239a; ^oyā R12467.
73. (1) R3: 69, R9b: 74, Gray 1886: 74.
(3) (a) ^ovassa R14, ^ovā c' assa p^o R7. – (b) na kurupā R1, na gurupā R2, nikarupā R67; passitā R4. – (d) ^odino R123679a.
74. (1) R3: 70, R9b: 75, Gray 1886: 75.
(3) (a) vedhā R4; ^oamaccāsuhaṇḍānaṃ R1267. – (b) ^ocarāb^o R123679a.
(4) The half-sanskritic suhajja (sa. sauhārdya, sauhṛdya) stands for the usual Pāli word sohada or suhada.
75. (1) R3: 71, R9b: 76–77, Gray 1886: 76–77.
(3) (a) kim a^o R1246, kī a^o R7. – (b) ko s^o guṇo R1247 (samādhi/^odi R12), kā samāhitamā g^o R6. – (c) amittā R13679a, amittako R2. – (e) kiñci R12, kin ti R67; viramṃ R12 (viriyam ns. of R2). – (g) sampattiyam vibandho ko R4. – (h) bh^o kā c' ettaraṃ R12, bhedakataṃ R3.
(4) sampatyam = sampattiyam, cf. Dhn 39.

76. (1) R3: 72, R9b: 78, Gray 1886: 78.
 (2) Yy 2.17.

vicintya kāryāṇi niśāvasāne
 dviṣatsuhṛnmaṇḍalasamśritānām
 balārthadeśeṣu ca yojitānām
 samāśritānām ca kṛtākṛtāni

(upendravajrā metre)

- (3) (a) ^otaṃ R2, ^ote R349a, ^otu R67. – (b) So conī, diṭhas^o R1, tiṭhasuhaccap^o R27, tiṭṭhatu hejjapārinam R6. – (c) baladesa-dhanānañ ca R4. – (d) ca yojitanissitānam R4. – (e) ^oparalokaṃ R4, ^oparalokaṃ ca va R6 (c.m.), ^oparalokañ c' eva R7. – (f) k^o akattabbam pi ca R4 (c.m.).
77. (1) R3: 73, R9b: 79, Gray 1886: 79.
 (2) Yy 2.18:

anāśritaḥ khyātaguṇo 'paro 'pi
 sūro 'thavā sādhujanah praśastaḥ
 sampūjanīyo janasaṃgrahārtham
 mameti deśopagato vicintya

(upajāti metre)

- (3) (a) ^otug^o R7. – (b) s^o s^o pare pi t^o R2 (c.m., pare pi also in the ns. of R2, ns. of R1 has apare pi). – (c) dhanañ^o R4. – (d) m^o desaṃ g^o iti R2.
78. (1) R3: 74, R9b: 80, Gray 1886: 80.
 (2) Yy 2.19:

savenuvīṇāpaṇavasvanena
 gītena pūrvam vyapanītanidraḥ
 śayyāṃ tyajet tūryaravāvasāne
 śṛṇvan giro maṅgalapāṭhakānām

(upajāti metre)

- (3) (d) saye rājā tiyāmake R4.
79. (1) R3: 75, R9b: 81, Gray 1886: 81.
 (2) Yy 2.27:

vinītaveśābharaṇas ca dakṣiṇam
 karaṃ samudyamya vicakṣaṇānvitaḥ
 sukhopaviṣṭaḥ sthita eva vā nrpaḥ
 samārimistro vyavahāradarśane

(jagatī metre)

- (3) (a) So conī, viniveto bharaṇāni R1, vinivedhābharaṇāni cett. (^oharaṇāni R6). – (b) ^ohetv^o R34. – (c) sunissito R12, sunissido R67. – (d) aḍḍa^o R3, agga^o R6; ^okāraḥ R1267. – (f) suṭṭhum/ suṭṭhum R237.
80. (1) R3: 76, R9b: 82, Gray 1886: 82.
 (2) Yy 2.28:

kṣamānvito 'smīti vicintyam etad
 daṇḍyeṣu daṇḍakṣamaṇam na dharmah
 daṇḍaprabhāvo hi sa durjanasya
 haste na yaj jīvati sādhuvargaḥ

(upajāti metre)

- (3) (c) sajjanaṃ d^o d^o R1 (ns. suj^o), sujanaṃ d^o d^o R2467, s^o sujanā R3, s^o suj^o R9a. – (d) daṇḍasuñño va esa hi R4.
81. (1) R3: 77, R9b: 83, Gray 1886: 83.
 (2) Yy 2.29:
 sutarāṃ abhivardhate 'bhimāno
 nīcānāṃ kṣamayā 'nviteṣu yasmāt
 ata ugratareṇa te nivartyā
 yenānye 'pi khalās tathā na bhūyaḥ
 (upajāti metre)
- (3) (a) khamaye R1267; atiy^o R1 (ns.), R6. – (c) daṇḍād^o R4; khalā R4; maññe R6. – (d) kār^o R6; taṃ for te R4. – (e) ^osi R4. – (f) rañño R1 (ns. ^oā), R46, raññā R27.
82. (1) R3: 78, R9b: 84, Gray 1886: 84.
 (2) Yy 2.30:
 yasmin gṛhīte sadṛśāparādhō
 mahājanas trāsam upaiti tasmin
 daṇḍo nipātyo manujeśvareṇa
 kālāntare 'nyad vyapadiśya kāryam
 (upajāti metre)
- (3) (b) ^oitā R4. – (c) a^o dhammaṃ a^o R4, aññak^o R9a.
83. (1) R3: 82, missing in R4, R9b: 85, Gray 1886: 85.
 (2) Yy 2.20:
 ajñātapūrvāṇi na dantakāṣṭhāny
 adyān na pattraś ca samanvitāni
 na yugmaparvāṇi na pāṭitāni
 na cordhvaśuṣkāṇi vinā tvacā ca
 (upajāti metre)
- (3) (a) ^odaṇḍakammāni R12, ^okaṇṭhāni R6. – (b) yuga^o R379a; ^opuppaṇ R12. – (c) So conī, ^onato R123679a; rukkho R26. – (d) ^oddhak^o R1239a.
84. (1) R3: 83, missing in R4, R9b: 86, Gray 1886: 86.
 (2) Yy 2.21:
 udaṇmukhaḥ prāṇmukhasamsthito vā
 rjv avraṇaṃ tac ca vitastimātram
 adyān narendro vinigṛhya vācam
 prakṣālya jahyāc ca śucau pradeśe
 (upajāti metre)
- (3) (a) pruppamukhā ^orā va R16, pruppā ^okhā ^orā vā R7, pruppauttaravā R2 (ns. pruppā mukhā . . . uttaramukhā vā). – (b) vidatthi R12367; vanam R12.
85. (1) R3: 79, R4: 83, R9b: 87, Gray 1886: 87.
 (2) Yy 2.31:
 dvirada iva madena viprayukto
 viśarahito bhujago vyasiś ca kośaḥ
 paribhavam upayāti nāparādhe
 yadi manujādhipatiḥ karoti daṇḍam
 (mixed jagatī and atijagatī metre)
- (3) (e) parābhavam R39a, ^ovā R4; 'tipannoti R124679a. – (f) dadeyya R4.

86. (1) R3: 80, R4: 84, R9b: 88, Gray 1886: 88.
 (2) Yy 2.32:

ekasya tulyodarpāṇipādā
 daṇḍasya bhītāḥ praṇamanti martyāḥ
 atyugraḍaṇḍād api codvijante
 daṇḍo 'parādhapratimaḥ śivāya

(indravajrā metre)

87. (1) R3: 81, R4: 85, R9b: 89, Gray 1886: 89.
 (2) Yy 2.33:

duṣṭhasya daṇḍaḥ sujanasya pūjā
 nyāyena kośasya ca sampravṛddhiḥ
 apakṣapāto 'rthiṣu rāṣṭrarakṣā
 pañcaiva yajñāḥ kathitā nṛpāṇām

(upajāti metre) With v. l. VCsr 8.2; cf. Subh 31. See also IS 2890, Cr 1541.

- (3) (a) °dā R7. – (b) R124 om. ca, n° ca k° R3679a; samma°/sammā°/samā° R1-4679a. – (c) apakkhahato R123679a; °pādo R4; a(ḍ)dhān' a(ḍ)ḍhesu ca R39a. – (d) raṭṭhā r° R1-467; raññā R126.

88. (1) R3: 84, R4: 86, R9b: 90, Gray 1886: 90.
 (2) Yy 2.34:

śrāntas ca tasmin viniyujya sādḥūn
 saṃgrāmaṇḍīyādivibhaktakālaḥ
 sarvāṇi kāryāṇi yathākrameṇa
 kuryān nṛpaḥ pratyaham ātmavāṃś ca

(indravajrā metre)

- (3) (a) samānatte R4. – (b) °ya R1-4. – (c) °visatta°/°visattha° R123679a. – (e) dinaṃ R39a. – (f) rakḥha R6; samā r° atth° ca R7.

89. (1) R3: 85, R4: 87, R9b: 91, Gray 1886: 91.
 (2) Yy 2.35:

rājñāḥ kāryam pañcame pañcame 'hni
 kṣaurarkṣe vā śmaśru tasyodaye vā
 tyaktvā tāraḥ saptaṇcatripūrvā
 yātrākāle naiva kuryān na yuddhe

(indravajrā metre)

- (3) (c) catasso R1-469a (R12 ns.: ca . . . tassa), cattasso R7; cattā R349a. – (f) yatrāk° R12379a.

90. (1) R3: 86, R4: 88, R9b: 92, Gray 1886: 92.
 (2) Yy 2.36:

ācārasthaḥ sāgarāntām dharitrīm
 bhuṅkte dīrgham kālam utkhātaśatruḥ
 yatrācāras tatra dharmasya vṛddhir
 dharmād bhogān dehabhede 'pi bhuṅkte

(indravajrā metre)

- (3) °dharī/°dharim R1-479a. – (c) d° bhuñje bh° R12. – (e) °ṭṭhā R1267. – (f) labhat' accutaṃ R6.

91. (1) R3: 87, R4: 89, R9b: 93, Gray 1886: 93.

- (3) (b) uccaṭaṃ/°taṃ R12, ujjaṭaṃ/°taṃ R379a.
 92. (1) R3: 88, R4: 90, R9b: 94-95, Gray 1886: 94-95.
 (3) (a) abhir° R349a. – (b) supupphitaṃ R4. – (e) vijeyya khuddakaṃ R6, vicajeyya R7; kaṇḍa° R1, kaṇḍaṃ R267.
 93. (1) R3: 89, R4: 91, R9b: 96, Gray 1886: 96.
 (2) KN 53.24:

kulīnāḥ śucayaḥ sūrāḥ śrutavanto 'nurāgiṇaḥ
 daṇḍanīteḥ prayoktāraḥ sacivāḥ syur mahīpateḥ

See also IS 1840.

- (3) (a) suciyā R7. – (b) °piyatā R123. – (c) °satthe 'tip° R39a. –
 (d) sajīvhāssu R26, °vā assu m° R349a (c.m.).
 94. (1) R3: 90, R4: 92, R9b: 97, Gray 1886: 97.
 (3) (d) m° v' atṭh° u° R9a.
 95. (1) R3: 91, R4: 93, R9b: 98, Gray 1886: 98.
 (3) (d) sulakkh° R4.
 96. (1) R3: 92, R4: 94, R9b: 99, Gray 1886: 99.
 (3) (a) abuddhi R124, buddha R6; bodhaya R12, bodhayi R4, bodhiya R6. – (c) sub° R12, samb° R467. – (d) dasseyya ns. of R12, R47; bhupo R39a (m.c.).
 97. (1) R3: 93, R4: 95, R9b: 100, Gray 1886: 100.
 (3) So conī., °to 'smi R12, °to 'ti R4, °to 'si cett.
 98. (1) R3: 94, R4: 96, R9b: 101, Gray 1886: 101.
 (3) (a) khattiyāṃ R4 (c.m.). – (b) guyhināṃ R4. – (c) guyheyya R4. – (e) °ttaṃ R4. – (f) ahu R2 (ns. āhu), R46 (m.c.).
 (4) khatyāṃ = khattiyāṃ (cf. Dhn 39).
 99. (1) R3: 95abcd, R4: 97, R9b: 102, Gray 1886: 102. In R123679a the verses 99 and 100 are treated as one verse.
 (3) (c) byapato vā R2 (c.m., ns. byamagato), byagato vā pi R39a, byappatto vā R4 (c.m.), vyappagato vā R6. – (d) pi taṃ rakkheyya p° R4.
 100. (1) R3: 95efgh, R4: 98, R9b: 103, Gray 1886: 103. See above, verse 99.
 (3) (a) rakkheyya āpade mittāṃ R4. – (b) dadeyya dhammakāmato R4. – (d) balaṃ R4.
 101. (1) R3: 96, R4: 99, R9b: 104, Gray 1886: 104. Dhn 215, Ln 86, Mhn 232.
 (2) Sanskrit source, see Dhn 215.
 (3) (c) ca gate R34679a. – (d) bhiñje/°ce R1267, va vuppale R1, iv' uppale R26, iv' oppale R7.
 102. (1) R3: 97, R4: 100, R9b: 105, Gray 1886: 105.
 (3) (b) atthassa R127. – (d) samikkha R34; yuddhaye R12467.
 103. (1) R3: 98, R4: 101, R9b: 106, Gray 1886: 106.
 (3) (b) bhūsaṃ R1267. – (c) sammā R123, sabbā R4; sa°/vareyya R24. – (d) duṭṭha° R4.
 104. (1) R3: 99, R4: 102, R9b: 107, Gray 1886: 107.
 105. (1) R3: 100, R4: 103, R9b: 108, Gray 1886: 108.
 (2) Cf. KN 283.34a.
 (3) (a) 'ssa om. R6; so conī., °pulla° R167, °phulla° cett., °sattādi R2369a, °sattiyādi R4. – (b) °ne R1267; °pattiye R7. – (c) So

- coni., sabbā vityāni mss. and edd.; laddhāni R6. – (d) sabbā bhuri/bhūri R167, sabbabhūri R24.
106. (1) R3: 101, R4: 104, R9b: 109, Gray 1886: 109.
(3) (d) dhāratī R6.
107. (1) R3: 102, R4: 105, R9b: 110, Gray 1886: 110.
(3) (b) ^omena R4, ^omedha R6. – (c) kare R34.
108. (1) R3: 103, R4: 106, R9b: 111, Gray 1886: 111. Cf. Dhn 226.
(3) (b) bhirū R127.
109. (1) R3: 104abcd, R4: 107, R9b: 112, Gray 1886: 112. In R123679a the verses 109 and 110 are treated as one verse.
(2) Yy 1.8ab:
svadeśe samtuṣṭaḥ karituragakośe sati na yo
bhaved yāyī so 'nyaiḥ kṛtaparibhavo yāti vilayam
(śikhariṇī metre)
(3) (d) So R7, aññe R1-469a. – In R1 only pāda a, parts of pāda b and the nissaya can be found. See also the next verse.
110. (1) R3: 104efgh, R4: 108, R9b: 113, Gray 1886: 113. See above, verse 109.
(2) Yy 1.8cd:
svacakreṇaivāsau kṣapitadhanarāṣṭro bhavati vā
gato 'nyān ādatte sunayacarito nītividhurān
(śikhariṇī metre)
(3) (a) So coni., ^otā ^otā r^o mss. and edd. (kupp^o R1236). – (b) So coni., viluppate R123679a, vilumpite R4. – (c) pariccayo R12467. – In R1 the text is missing but represented in the nissaya. See also the preceding verse.
111. (1) R3: 105abcd, R4: 109, R9b: 114, Gray 1886: 114. In R123679a the verses 111 and 112 are treated as one verse.
(3) (a) kākā R12. – (b) k^o v^o khayē R4. – (c) jale for thale R12, nakko R39a. – (d) So R47 (siho R4 m.c.), nakk^o jale s^o R39a, n^o jale s^o R6, thale for dake R12.
112. (1) R3: 105efgh, R4: 110, R9b: 115, Gray 1886: 115. See above, verse 111.
(3) (c) So R167, pi s^o cett. – (d) So R3479a, vasaṃ patto cett.
113. (1) R3: 106abcd, R4 111, R9b: 116, Gray 1886: 116. In R123679a the verses 113 and 114 are treated as one verse.
(2) Yy 1.9ab:
ripoh kṛtvāvajñāṃ jitam iti viditvā madabalān
na yatno hātavyaḥ [śikhiviṣasamo 'lpo 'pi hi ripuḥ]
(śikhariṇī metre)
(3) (a) So coni., r^o k^o ^oāti/^oātiṃ R123679a, r^o k^o na vaññāti R4. – (c) madda^o R1237.
114. (1) R3: 106efgh, R4: 112, R9b: 117, Gray 1886: 117. See above, verse 113.
(2) Yy 1.9bcd:
[na yatno hātavyaḥ] śikhiviṣasamo 'lpo 'pi hi ripuḥ
pramatto 'dreḥ kuñjād ayutabalabhāgair api narair
hato baddhaḥ stambhe kaṣati madalekhāṃ dvipapatih
(śikhariṇī metre)

- (3) (a) jānanti R3. – (b) So conī, °samā mss. and edd.; maddo R1369a. – (d) balad° R46, dasasahassabalam pi R39a. – (e) harā R34; so R2 (text), °dhe R1,2(ns.),79a, °dho R346. – (f) madda° R123679a.

115. (1) R3: 107, R4: 113, R9b: 118, Gray 1886: 118.

(2) Yy 1.10:

vapraprākārayantrapraharaṇaparikhātoyadhānyendhanā-
dhyam
durgam kṛtvātmagulmadvipaturagabhiṣakchilpiviprābhyu-
petam
lubdhatrastābhīmāniprakupitakubhṛtājñātaśīlāir vihīnam
kṛtvā śūrāptasamstham paraviṣayam iyāc chuddhapārṣṇir
narendrah

(sragdharā metre)

- (3) (a) So conī, °manta° mss. and edd. – (b) °kkha/°kkhā/°kkhe R1-467. – (d) So conī, raṭṭham mss. and edd.; bhupo R39a (m.c.).

(4) In accordance with the nissaya, duggāni must be understood as the missing object of katvā.

116. (1) R3: 108, R4: 114, R9b: 119, Gray 1886: 119.

(2) Yy 1.10. See above, verse 115.

(3) (b) hatthassavajja° R1267.

(4) Pāda d is missing in the text of R6 but contained in the nissaya.

117. (1) R3: 109, R4: 115, R9b: 120, Gray 1886: 120.

(2) Yy 1.10. See above, verse 115.

(3) (b) halās° R1 (corrected into bālā°), R4.

118. (1) R3: 110, R4: 116, R9b: 121, Gray 1886: 121.

(2) Yy 1.11ab:

buddhvā śaktim svaparabalayoḥ sāmabhedapradānaiḥ
kṛtvopāyair gamanasamaropāyasamśarpaṇaiś ca

(mandākrāntā metre)

- (3) (a) katvā R4. – (c) sāmya° R1267. (d) vāsag°/vasag° R3469a; kāraṇā R2 (text). – (e-f) R34 repeat here cd of the preceding verse.

119. (1) R3: 111, R4: 117, R9b: 122, Gray 1886: 122.

(2) Yy 1.11cd:

sāmnā sādḥūn dhanavirahitān arthalubdhāms ca dānair
bhedyān bhedais tribhir api na ye sādḥayet tāms ca daṇḍaiḥ

(mandākrāntā metre)

- (3) (a) sāmyena R1267; sādḥaye R1. – (c) sādḥaye R12. – (d) yuddheyya R4.

120. (1) R3: 112, R4: 118, R9b: 123, Gray 1886: 123.

(2) Yy 1.13:

śāḍḡṇye samdhir ādau paripaṇaracito vighraho 'syāpakāro
naitau ced āsanam tat parapuragamanam sarvasainyena
yānam
sainyenārdhenābhiyunkte parapuram api yat tad dvidhā-
yānam uktaṁ
samśleṣo 'nyatra yaḥ syāt sa khalu nigaditaḥ samśrayo 'nyo
guṇānam

(sragdharā metre)

- (3) (a) chaguṇo R1, °ṇo R34, chaguṇe R2679a. – (b) So conī. (c.m.), v° assa nopako mss. and edd. – (c) bhās° R6; ce conī. for te mss. and edd. – (e) So conī., dvidhāguṇo mss. and edd.; °addhena R34679a. – (f) °ayas° R36,7(text),9a, parinissaya-saṅgaho R4.

121. (1) R3: 113abcd, R4: 119, R9b: 124, Gray 1886: 124. In R123679a the verses 121 and 122 are treated as one verse.

(2) Yy 1.16ab:

kośo hi rājyatarumūlam ato 'sya śākhāḥ
pakṣī vipakṣa iva kiṃ vidhanaḥ karoti

(vasantatilakā metre)

- (3) (a) So conī., rāja° mss. and edd.

122. (1) R3: 113efgh, R4: 120, R9b: 125, Gray 1886: 125. See above, verse 121.

(2) Yy 1.16cd:

annād ivendriyagaṇo vasutas tathānnaṃ
tatprāptirakṣaṇavivṛddhiṣu yatnavān syāt

(vasantatilakā metre)

- (3) (a) °mmaṇāditamassa R4, °mmaṇādik° R7. – (b) cakkhādi° R129a, cakkhundriya° R467; °gaṇo conī., °guṇo mss. and edd. – (d) pāreti R4; bhupo R39a (m.c.).

123. (1) R3: 114, R4: 121, R9b: 126, Gray 1886: 126.

(2) Yy 1.17ab:

nīcācirāḍḍhyanṛpavallabhataskarebhyo
rāṣṭraṃ nṛpeṇa parirakṣyam ato 'sya kośaḥ

(vasantatilakā metre)

- (3) (a) °iddhehi R349a.

124. (1) R3: 115, R4: 122, R9b: 127, Gray 1886: 127.

(2) Yy 1.17cd:

kāle karapraṇayanam ca yathocitānām
taṃ nārthayed bhavati yena janāpavādaḥ

(vasantatilakā metre)

- (3) (b) °kkama R12467. – (d) so k° na j° R34.

125. (1) R3: 116, R4: 123, R9b: 128, Gray 1886: 128.

(2) Yy 1.18ab:

yātrā nṛpasya śaradiṣṭaphalā madhau ca
chidre ripor na niyamo 'tra ca kecid āhuḥ

(vasantatilakā metre)

- (3) (a) So conī., °de °vassante mss. and edd. – (b) So conī., yāte °phalo bh° mss. and edd. (°ppalo R1267). – (c) jayaparāyano R127.

126. (1) R3: 117, R4: 124, R9b: 129, Gray 1886: 129.

(2) Yy 1.18cd:

chidre 'py arer bhavati daivayutasya siddhiḥ
sāmānyam āmiṣam idam pratibhūmipānām

(vasantatilakā metre)

- (3) (b) So conī., °yuttassa siddhitam mss. and edd. – (d) sāmañña° R346; °āmissa° R2679a.

127. (1) R3: 118, R4: 125, R9b: 130, Gray 1886: 130.
 (2) Yy 1.19:

śātror vadhāya sacivam śubhadaivayuktam
 ājñāpayen nṛpatir ātmani daivahīne
 jahyān na cārtham api daivaparo 'pi bhūtvā
 dṛṣṭe dvipe dvipapadānusṛtiḥ kim artham

(vasantatilakā metre)

- (3) (a) sajjav^o/sajjiv^o R127. – (c) ^ommam pi R6; rājā conī. for rañño mss. and edd. – (d) saheyya R4; sakah^o R6.

128. (1) R3: 119, R4: 126, R9b: 131, Gray 1886: 131.
 (2) Yy 1.20:

kālo 'bhyupaiti sakṛd eva naram kathamcit
 prāpnoti tam na sa punaḥ khalu kālakāṅkṣī
 kālena gocaragatān anapekṣya bhakṣyān
 mandakramo 'py ajagaraḥ samupaiti siddhim

(vasantatilakā metre)

- (3) (a) ^oatthā R34679a (^ottā m.c.).

129. (1) R3: 120, R4: 127, R9b: 132, Gray 1886: 132.
 (2) Yy 1.21:

durgasthitam phalam apakvam analpayatnam
 samsiddham apy upakaroti guṇam na puṁsām
 sādharmaṇam svapatitam ca bhaved yato 'taḥ
 kāle 'bhiyuktapatitam rasavat sukhāya

(vasantatilakā metre) See also IS 2846.

- (3) (a) dukk^o R1267; yadā^o R1279a. – (b) bahū v^o ph^o R349a. –
 (d) So conī., svapati s^o bhava R1267, patam s^o bhava R39a,
 patitam s^o bhava R4. – (e) nopayuttam R7 (^obhi^o corrected
 into ^opa^o); ca for ce R346.

130. (1) R3: 121, R4: 128, R9b: 133, Gray 1886: 133.

- (3) (a) sāv^o R46. – (c) u^o vohāatthaññā/^ottaññā R12, u^o vohāattha-
 jaññā R3479a, u^o vohāatthanajaññā R6. – (d) tattha^o R13467;
 sattamī R346; sanskritic dhī^o m.c. for p. dhi^o; guṇo R34.

131. (1) R3: 122, R4: 129, R9b: 134, Gray 1886: 134.

- (3) madda^o R1-4679a. – (c) So conī., kiḷā R12, līlā R3, līnā R4,
 lilā R6, liṭhā R7, thīlā R9a. – (d) bhupo R349a (m.c.).

132. (1) R3: 123, R4: 130, R9b: 135, Gray 1886: 135.

- (3) (a) dhatthe R17. – (d) bhuttaye R1267.

- (4) For the verses following here in some manuscripts and editions
 see below, stanza 134, note (4).

133. (1) R3: 145, R4: 152, R9b: 158, Gray 1886: 136.

- (2) For a see Mn 1.104a: idam śāstram adhīyāno.

- (3) (a) So conī., anīy^o R46, aniy^o cett. – (b) ^ovippati R1-4679a;
 paṭh^o R4.

134. (1) R3: 146, R4: 153, R9b: 159, the two compilers are mentioned
 in Gray 1886, p. 119, fn. 1.

- (3) (a) Ananda^o R1(ns.),27. – (b) So conī., ^oyakā R34, ^oyikā cett.
 – (c) So conī., ^omissakabr^o R6, ^omissakabr^o cett. – (d) rajito
 R12367, rajitā R49a.

- (4) The rājadhammo-chapter of Dhammanīti (Dhn 266-287) has either been added after the concluding verses 133 and 134 in R12 or inserted after verse 132 in R349ab. It has been omitted in the present edition, because it certainly does not belong to the original text.

III. APPENDIX

1. *Dhammanṭṭi concordance*

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
1									
2									
3									
4									
5							159		
6							69		
7			99						
8									
9			110						
10		8	42						
11		50							
12		147	13				78		
13		146	14				80		
14		10			36				x
15		11			37				x
16		3				253/440/441	22	x	
17		4							
18	34cd							x	
19		17						x	
20		36				252	26	x	
21		18						x	
22								x	
23			43						x
24			84						
25			85					x	
26		22	118					x	
27		38							
28		21	63						x
29	233d	142				411/533	48	x	
30			234						
31	= 388								
32									x
33	56d	29						x	
34	18cd		18					x	
35		77	16						

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
36			24						
37			25					x	
38	(32d)		34					x	
39			35				83	x	
40			36				119		
41			37					x	
42			38					x	
43			39						
44			48						
45			51						
46		12	53						
47			54						
48	(333f)		55						
49			60						x
50			61						x
51	= 175		103						x
52			108						
53			196					x	
54			56						
55		28	57					x	
56	33d		58					x	
57			112					x	
58			40						
59			45						
60			46						
61									x
62		15	122			56	136		
63			123						x
64									x
65									
66			7						
67			8					x	
68		48	9					x	
69	(382ef)	93				495	34/134		
70			10						
71			11						
72	= 306								x
73									
74									
75	(31)				28				x

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
76		95							
77			140						
78		81	139				143	x	
79			138						
80			250						x
81	82d,83d	113	70			412/513	97	x	
82	81d,83d	114/ 158	69			514	98	x	
83	81d,82d		72						x
84		157	68					x	
85			73						x
86		159	77				100	x	
87			78					x	
88		137	158					x	
89		89	194						
90	(217ab)	80				126	38	x	
91		124	193			521	73	x	
92			135						x
93			225					x	
94		133	227			528	141	x	
95									
96			146					x	
97	98d		142					x	
98	97d	92	143			494	150	x	
99			145						
100			147					x	
101		78	148			484	43	x	
102			152						x
103			153						x
104			156						x
105			157						x
106		162	159					x	
107			160						
108			161						
109			162						x
110		79				127	13	x	
111	90c	88				490	37	x	
112			113						
113			115						
114			116						

[illegible]

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
193	315b								x
194	312ad								x
195	312bc								x
196				60					
197				58					
198									
199			66						x
200			216					x	
201			231						x
202			245		58				x
203		160	246				23	x	
204		145	247				66	x	
205			252					x	
206			253						x
207			254						x
208		156	76				129	x	
209			79						x
210			15						
211			154						x
212		125	204				47	x	
213			206					x	
214						116	20	x	
215		86	232	101				x	
216		90	75			492	46	x	
217	(90ab)							x	
218		9						x	
219			189						
220		132	226					x	
221			236						x
222		131	187						
223		116							
224			97						
225			243						
226		60	149					x	
227		76				383	120	x	
228									
229		139							
230			65		57				x
231			117						
232		84				26,486	15	x	

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
233	29b	91				493	128	x	
234	235d								
235	234d	37							
236			151				126	x	
237		87	248			489	49	x	
238		47							
239			94						
240			181					x	
241			218					x	
242			205					x	
243			207						
244			219						
245		27	109						
246			221				158	x	
247			222				156	x	
248			244						x
249		52							
250		53							
251			83					x	
252			220					x	
253		14						x	
254		62							x
255		82	183				93	x	
256									
257									
258									
259		94	214			91	27	x	
260		96							
261		102							
262								x	
263								x	
264		115						x	
265			80					x	
266					62				x
267					61				
268									
269		119	190			517	36/131		
270			191				33		x
271			192						x
272		163	164						

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
313									x
314									x
315									x
316			233						x
317	(179a, 301a)								x
318									x
319									x
320									x
321									x
322									x
323									x
324			120					x	
325	115d, 116d	30							
326	(327a)					167	2		
327	(326a), 367d								
328			141						
329		141						x	
330									
331	(383)	143	93				81	x	
332									
333	(48d)								
334									
335			27					x	
336			22						
337		} 45				} 30	} 18/ 139	x	
338								x	
339			28					x	
340			29						
341			81					x	
342		51				32	58	x	
343			241			14	151	x	
344			155						x
345		63	87			277	104/ 144		
346			82					x	
347			88						
348			92						

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
349			111						
350			237						
351		75						x	
352									x
353			235						
354			239					x	
355		35						x	
356		117	180			516	25	x	
357			91						
358									x
359		144					157		
360			223					x	
361		7						x	
362			17					x	
363		99	184			499	29	x	
364		13				446	17	x	
365									
366		54				106	71		x
367	327b								
368			188				148	x	
369		24	49		59				
370			195						x
371		23	249			131	75	x	
372		138	229						
373			19					x	
374								x	
375			217					x	
376		97							
377									x
378			197						
379									
380									
381			71				123	x	
382	69cd								
383	(331)							x	
384			240						x
385									x
386			95						
387			96						
388	= 31								

Dhn	Parallels within Dhn	Ln	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
389									
390									
391	414d								
392	396b								
393									x
394									
395									
396	392b								
397					63				x
398									
399									
400								x	
401									x
402									x
403									
404	(408a)								
405									x
406									x
407									x
408	(404a)								x
409									x
410									x
411		42						x	
412									x
413									x
414	391d								

2. Lokanīti concordance

Ln	Dhn	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
1					1			
2		4			2			
3	16				440/441/ 253	22	x	
4	17				442			

Ln	Dhn	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
5					443			
6					247			
7	361				444		x	
8	10	42			445			
9	218				249		x	
10	14							x
11	15							x
12	46	53			222			
13	364				446	17	x	
14	253				275		x	
15	62	122			56	136		
16					113		x	
17	19				447		x	
18	21				448		x	
19					449			
20					450			
21	28	63			451			x
22	26	118			452		x	
23	371	249			131	75	x	
24	369	49		59	31			
25	135			33	8			x
26	150			34	9			x
27	245	109			453			
28	55	57			454		x	
29	33				455		x	
30	325				415/456			
31	116				190	11	x	
32					457			
33	139				458			
34	138				459			
35	355				460		x	
36	20				252	26	x	
37	235				274			
38	27				421			
39					227			
40	147				(3/4)	(62)		x
41					463			x
42	411				18/225		x	
43	117				5	60		
44	146				6	61		
45	337-8				30	(18) 139	x	

Ln	Dhn	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
46					286			
47	238				464			
48	68	9			465		x	
49					342		x	
50	11				230			
51	342				32	58	x	
52	249				466			
53	250				467			
54	366				106	71		x
55	137				417	56		
56					468			x
57					469/470			x
58		74			471			
59	178				472			x
60	226	149			473		x	
61					474	153	x	
62	254				241			x
63	345	87			277	104/144		
64	142	31			239	106	x	
65					475			
66					476			x
67					477			x
68					478		x	
69	129				479	54	x	
70					422/480			x
71					481			x
72					482			x
73	140				378			
74					173			x
75	351				169		x	
76	227				383	120	x	
77	35	16			483			
78	101	148			484	43	x	
79	110				127	13	x	
80	90				126	38	x	
81	78	139				143	x	
82	255	183				93	x	
83	188	144			485	12	x	
84	232				26/486	15	x	
85					406/487		x	
86	215	232	101		488		x	

Ln	Dhn	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
87	237	248			489	49	x	
88	111				490	37		
89	89	194			491			
90	216	75			492	46	x	
91	233				493	128	x	
92	98	143			494	150	x	
93	69				495	34/134		
94	259	214			91	27	x	
95	76				179/496			
96	260				315			
97	376				497			
98					498			
99	363	184			499	29	x	
100					500			
101					501			
102	261				502			
103					503			
104					504			x
105	169				505		x	
106	158-9				506/507			
107	157				508			
108					509			
109					510			x
110					511			x
111					512			x
112	187				175			
113	81	70			412/513	97	x	
114	82	69			514	98	x	
115	264				515		x	
116	223				107			
117	356	180			516	25	x	
118	152				45		x	
119	269	190			517	36/131		
120					518		x	
121					519			x
122		178					x	
123	186	251			520			x
124	91	193			521	73	x	
125	212	204				47	x	
126	182				522	41	x	
127	120	119			523		x	

Ln	Dhn	Mhn	Rn	Svn	Ln (TS)	Ln (TY)	Sanskrit source	Pāli source
128	283				413/524		x	
129					102			x
130		186			525			x
131	222	187			526			
132	220	226			527		x	
133	94	227			528	141	x	
134	291				529			x
135	298				530			x
136	297				531			x
137	88	158			88		x	
138	372	229			414/532			
139	229							
140								
141	329						x	
142	29				411/533	48	x	
143	331	93				(81)	x	
144	359					157		
145	204	247				66	x	
146	13	14				80		
147	12	13				78		
148								
149								
150								
151								
152								
153								
154								
155								
156	208	76				129	x	
157	84	68					x	
158	82	69			514	98	x	
159	86	77				100	x	
160	203	246				23	x	
161	167	200					x	
162	106	159					x	
163	272	164						
164								x
165								
166								
167								

3. Mahārahanīti concordance

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pali source
1						
2						
3						
4		2				
5						
6						
7	66					
8	67				x	
9	68	48			x	
10	70					
11	71					
12					x	
13	12	147				
14	13	146				
15	210					
16	35	77				
17	362				x	
18	34				x	
19	373				x	
20						
21					x	
22	336					
23						
24	36					
25	37				x	
26					x	
27	335				x	
28	339				x	
29	340					
30	141				x	
31	142	64			x	
32					x	
33						
34	38					
35	39				x	
36	40					
37	41				x	
38	42				x	
39	43					

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pāli source
40	58					
41	143				x	
42	10	8				
43	23					x
44						
45	59					
46	60					
47	130					
48	44					
49	369	24		59		
50	144					
51	45					
52						
53	46	12				
54	47					
55	48					
56	54					
57	55	28			x	
58	56				x	
59					x	
60	49					x
61	50					x
62	145					x
63	28	21				x
64						x
65	230			57		x
66	199					x
67	183					
68	84	157			x	
69	82	114/ 158			x	
70	81	113			x	
71	381				x	
72	83					x
73	85					x
74		58				
75	216	90			x	
76	208	156			x	
77	86	159			x	
78	87				x	
79	209					x

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pali source
80	265				x	
81	341				x	
82	346				x	
83	251				x	
84	24					
85	25				x	
86					x	
87	345	63				
88	347					
89	285		149			
90	154					
91	357					
92	348					
93	331	143			x	
94	239					
95	386					
96	387					
97	224					
98						
99	7					
100						
101	179					
102						
103	51/175					x
104	173					x
105	174					x
106	180					
107	181					
108	52					
109	245	27				
110	9					
111	349					
112	57				x	
113	112					
114						
115	113					
116	114					
117	231					
118	26	22			x	
119	120	127			x	
120	324				x	

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pāli source
121	115				x	
122	62	15				
123	63					x
124	118					x
125	119				x	
126	121					
127	122				x	
128						
129	123				x	
130	124					
131	125					
132	126				x	
133	127				x	
134	128					
135	92					x
136						
137						
138	79					
139	78	81			x	
140	77					
141	328					
142	97				x	
143	98	92			x	
144	188	83			x	
145	99				x	
146	96				x	
147	100				x	
148	101	78			x	
149	226	60			x	
150					x	
151	236				x	
152	102					x
153	103					x
154	211					x
155	344					x
156	104					x
157	105					x
158	88	137			x	
159	106	162			x	
160	107					
161	108					

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pāli source
162	109					x
163						x
164	272	163				
165	273					
166	274					x
167	275					x
168	276					x
169	277					x
170	278					x
171	279					x
172	280					x
173	281					x
174	282					
175						
176	287					
177	286				x	
178		122			x	
179						
180	356	117			x	
181	240				x	
182					x	
183	255	82			x	
184	363	99			x	
185	189					
186		130				x
187	222	131				
188	368				x	
189	219					
190	269	119				
191	270					x
192	271					x
193	91	124			x	
194	89	89				
195	370					x
196	53				x	
197	378					
198	165				x	
199	166					
200	167	161			x	
201	168					x
202	170				x	

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pāli source
203	172					
204	212	125			x	
205	242				x	
206	213				x	
207	243					
208	171					x
209	164					
210	160					x
211	161					x
212	162					x
213	163					x
214	259	94			x	
215	156				x	
216	200				x	
217	375				x	
218	241				x	
219	244					
220	252				x	
221	246				x	
222	247				x	
223	360				x	
224					x	
225	93				x	
226	220	132			x	
227	94	133			x	
228						
229	372	138				
230						x
231	201					x
232	215	86			x	
233	316/ 184					x
234	30					
235	353					
236	221					x
237	350					
238						x
239	354				x	
240	384					x
241	343				x	
242						

Mhn	Dhn	Ln	Rn	Svn	Sanskrit source	Pāli source
243	225					
244	248					x
245	202			58		x
246	203	160			x	
247	204	145			x	
248	237	87			x	
249	371	23			x	
250	80					x
251	186	123				x
252	205				x	
253	206					x
254	207					x

4. Tai-Yuan Lokanīti – Ln (TY) concordance

Ln (TY)	Parallels within Ln (TY)	Dhn	Ln	Mhn	Rn	Ln (TS)
1						
2		326				167
3						
4						
5						
6						
7						
8						
9						
10		115		121		
11		116	31			190
12		188	83	144		485
13		110	79			127
14						
15		232	84			26/486
16						

Ln (TY)	Parallels within Ln (TY)	Dhn	Ln	Mhn	Rn	Ln (TS)
17		364	13			446
18	(139)	337-8	45			30
19						
20		214				116
21						
22		16	3			253/440-1
23		203	160	246		
24						
25		356	117	180		516
26		20	36			252
27		259	94	214		91
28						
29		363	99	184		499
30						
31						
32						
33		270		191		
34	134	69	93			495
35						
36	131	269	119	190		517
37		111	88			490
38		90	80			126
39						
40						
41		182	126			522
42						
43		101	78	148		484
44						
45						
46		216	90	75		492
47		212	125	204		
48		29	142			411/533
49		237	87	248		489
50						
51						
52						
53						
54		129	69			479
55						
56		137	55			417

Ln (TY)	Parallels within Ln (TY)	Dhn	Ln	Mhn	Rn	Ln (TS)
57						
58		342	51			32
59						
60		117	43			5
61		146	44			6
62		132/ 147	(40)			3/4
63						
64						
65						
66		204	145	247		
67						
68					3	
69		6				
70						
71		366	54			106
72						
73		91	124	193		521
74						
75		371	23	249		131
76						
77						
78		12	147	13		
79						
80		13	146	14		
81		331-2	(143)	(93)		
82						
83		39		35		
84						
85						
86						
87						
88						
89						
90						
91						
92						
93		255	82	183		
94						
95						

Ln (TY)	Parallels within Ln (TY)	Dhn	Ln	Mhn	Rn	Ln (TS)
96						
97		81	113	70		412/513
98		82	114/158	69		514
99						
100		86	159	77		
101						
102						
103						
104	144	345	63	87		277
105						
106		142	64	31		239
107						
108						
109		131				
110		126		132		25
111		130		47		28d
112						
113						
114						
115						
116						
117						
118						
119		40		36		
120		227	76			383
121						
122						
123		381		71		
124						
125						
126		236		151		
127						
128		233	91			493
129		208	156	76		
130		191				
131	36	269	119	190		517
132						
133						
134	34	69	93			495
135						

Ln (TY)	Parallels within Ln (TY)	Dhn	Ln	Mhn	Rn	Ln (TS)
136		62	15	122		56
137						
138						
139	(18)	337-8	45			30
140						
141		94	133	227		528
142						
143		78	81	139		
144	104	345	63	87		277
145						
146						
147						
148		368		188		
149						
150		98	92	143		494
151		343		241		14
152						
153			61			474
154						
155						
156		247		222		
157		359	144			
158		246		221		
159		5				
160						
161						

5. *Vyāsasubhāṣitasan̄graha and Vyāsakāra concordance*

Vyās	Dhn	Mhn	Ln	Vyās (C)	Dhn	Mhn	Ln
3		32		3		32	
12		21		11		21	
13		86		14	368	188	
14	368	188		17		86	
21	371	249	23	20	371	249	23

Vyās	Dhn	Mhn	Ln		Vyās (C)	Dhn	Mhn	Ln
22	126	132			21	126	132	
23	343	241			22	343	241	
32	360	223			29	360	223	
38	127	133			34	127	133	
39		59			35		59	
43			61		39			61
44	247	222			40	247	222	
46	115	121			42	115	121	
47	116		31		43	116		31
50	41	37			46	41	37	
52	56	58			48	56	58	
53	259	214	94		49	259	214	94
54	356	180	117		50	354	239	
56	354	239			51	20		36
57	20		36		52	356	180	117
58	341	81			54	341	81	
60	33		29		56	33		29
62	34	18			58	34	18	
65	246	221			60	246	221	
68		12			63		12	
69	411		42		64	411		42
72	373	19			69	373	19	
74	252	220			70	252	220	
75	331	93	143		71	331	93	143
	383					383		
84		179			78	129		69
85	214				81	251	83	
86	129		69		87		224	
87	241	218			90		179	
88	375	217			91	214		
90	152		118		92a	241	218	
92	362	17			93	375	217	
95	251	83			95	152		118
					97	93	225	
					101	362	17	

6. PĀDA-INDEX

(Abbreviations: D = Dhn, L = Ln, M = Mhn, R = Rn. The nasals -ñ, -n, -m representing anusvāra in the sandhi are listed under anusvāra).

- akataññū ca bhīruko D 348b,
M 92b
akāle yācanāya ca M 152d
akāle yācanena ca D 102d
akitti kopīnadamsi R 71c
akodham avihiṃsañ ca D 266c
akodhano asaṅghaṭṭo D 307a
akkodhena jine kodham L 129a
akkharam ekamekañ ca D 391a
akkharāni bījam katvā D 390c
akkharesu padesu ca D 9b, M 110b
agaruko analaso M 146a
aggannabhuttī paragehavāsī L 105c
aggamhi ca Kālakaṇṇī L 149d
aggi āpo itthī/thiyo mūḷho D 212a,
L 125a, M 204a
aggino dahato dāyam D 128a,
M 134a
aggi va saṃyato tiṭṭhe L 136f
aggīva saṃyato tiṭṭhe D 300c
agg' upaṭṭhāyikā ti pi/ca D 164d,
M 209d
aṅkuso va jayo bhūpo R 131d
aṅgam caje jīvitam rakkhamāno
D 209b, M 79b
aṅgam dhanam jīvitāñ cāpi sabbam
M 79c
aṅgapīṭhañ ca pothanam R 63b
acintitam pi bhavati L 66a
acinteyyam na cintaye L 65b
aciram byasanam patto R 74e
accantam sevamānānam R 66a
accābhikkhaṇasamsaggā D 102a,
M 152a
accurakkho ca Bissaṇo L 150b
(acceka^o s. sajju p^o)
ajagarā va hīnaussukā R 128d
ajānanto va yujjhati R 112b
ajjavam maddavam tapam D 266b
ajjhiṭṭho na vikampeyya D 290c
añjanānam khayam disvā D 185a
aññamaññopakārīdam R 26c
aññam apekkheyya mahā hi loko
D 207d
aññam kammam apekkhitvā R 82c
aññam samekkheyya mahā hi loko
M 254d
aññātaḍantakaṭṭhāni R 83a
aññātavāsam vasato D 202a, M 245a
aññāto labhate yasam D 288b
aññe pāpeti savasam R 110d
añño aññassa kāraḷo D 80d,
M 250d
añño tam parimaddati R 109d
aṭṭhaṭṭhapatino siyum D 168b,
M 201b
aṭṭhamāsam yathādicco R 40a
aṭṭhamiyam gurum hanti L 154a
aṭṭh' ete satthayojitā D 332d
aḍḍhakumbhūpamo bālo D 118c,
M 124c
aḍḍhapūro ghaṭo yathā L 68d
aḍḍhamāsā sissā malā D 376d,
L 97d
aṇum aggi va sandhamam D 397d
aṇumattam pi dosakam D 350d
aṇumattam va vajjakam M 237d
atikkante janavādo R 124c

- atijātaṃ anujātaṃ D 51a, 175a,
 M 103a
 atitikkho ca veravā D 270b,
 M 191b
 atidaṇḍo pi dosanti R 86c
 atidīgho mahāmūḷho D 251a, M 83a
 atippiyo na kātabbo L 68a
 atirekataraṃ bahuṃ D 404d
 atirekabhuttaṃ c' eva R 63a
 atisante pi n' asmase M 135d
 atisāyaṃ idaṃ ahu D 230b, M 65b
 atisītaṃ atiuṇhaṃ D 230a, M 65a
 atītayobbano poso L 111a
 ato sādhuṃ asādhuṃ vā R 23e
 attaṃ mahatte t̥hapetuṃ M 192c
 attakāmāvacarabuddhi R 74c
 attaguṇaṃ pakāśento L 31c
 attaguṇaṃ pasaṃsanti D 116c
 attatthaṃ pathaviṃ caje D 208d,
 L 156d, M 76d
 attatthaṃ ca paratthaṃ ca D 44c,
 M 48c
 attadosaṃ na passati D 351b
 attanā kurute lakkhiṃ M 250a
 attanā dukkhapatto pi D 238c,
 L 47c
 attanā yadi ekena D 36a, M 24a
 attanā va katā lakkhī D 80a
 attano ca subhaṃ disvā R 103a
 attano pariccāgena M 29a
 attano va avekkheyya M 251c
 attavā sabbabhūtāni M 58c
 attavā sabbasattānaṃ D 56c
 attasattisaṃsaṃ kodhaṃ L 29c
 attasamānaārakkha- R 116a
 attānaṃ eva paṭhamam R 28a
 attānaṃ pariccāgena D 340a
 attānaṃ sassatī samaṃ D 113d,
 M 115d
 (attānurūpakaṃ s. attasattisaṃsaṃ)
 attā bandhu maṇussānaṃ D 339a,
 M 28a
 attā va niyato nāti D 339c, M 28c
 attā va niyato ripu D 339d, M 28d
 (attāva s^o s. attavā s^o)
 atthaṃ mahantaṃ āsajja D 38a,
 M 34a
 atthakāmo surakkho ca D 332c
 atthakiccesu paṇḍitaṃ D 366d,
 L 54d
 atthadūsaṃ eva ca R 65b
 atthadhaṇaṃ mattisatti R 67c
 atthanaṃsaṃ maṇotāpaṃ D 55a,
 M 57a
 atthalābharakkhavuddhi-
 R 122c
 atthavaṇṇaṃ va sevanti M 139c
 atthābhisamayā dhīro D 32c
 atthi koci vivajjito D 41b
 (atthe jāte s. atthakiccesu)
 attho loke mahāsakhā M 139d
 atyappaṃ pi sādhuṇaṃ M 86a
 atyambupātimethunā R 55a
 atyambupā na jīrati R 56a
 atha atthe samuppanne D 50e,
 M 61e
 atha dukkhaṃ nigacchati L 71d
 athanī kukkuṭīputtā D 234c
 atha vā pana petānaṃ D 174c,
 M 105c
 atha vissasate tamhi D 289c
 athiraṃ pi thiraṃ maññe D 113c,
 M 115c
 adantadamaṇaṃ dānaṃ L 130a,
 M 186a
 adanto hoti appiyo D 178d
 adame bahavo dosā D 177a
 addisaṃsaṃ pakāśenti/^oseti D 350c,
 M 237c
 adhanassa kuto mittam D 16c,
 L 3c
 adhanassa dhaṇaṃ bahu L 37c
 adhanassa putto seṭṭhi D 235c
 adhanassa rasaṃ khādā D 325a,
 L 30a
 adhanassālaṅkatam pi L 20b
 adhammacārī khattiyo D 281c,
 M 173c
 adhammikassa dhammena D 60c,
 M 46c
 adhammena pasāsati D 275b, 278b,
 M 167b, 170b
 adhammo nirayaṃ neti D 413c
 (adhīraṃ s. athiraṃ)
 adhuraṇaṃ na yuṇjati D 149b
 adhuraṇaṃ niyuṇjati D 134b
 adhuvānopasevati D 100b
 adhuvāny upasevati M 147b
 adhuvesu kathā va kā D 100d,
 M 147d

anagghaṃ api māṇikkam/^oṇinā
 M 158c, L 137c
 anagghaṃ ratanaṃ maṇi D 88c
 anaṅgavā hi te bālā D 317c
 anatikkama codaye R 124b
 anattassa vākyāparamaṃ tuṇhi
 D 400a
 anattāya bhavissati D 228f
 ananasāṭi na ca pañcamethunaṃ
 R 64c
 Anantañāṇanāmo ca R 134a
 anayaṃ neti dummedho D 134a
 analaso acaṇḍikko D 96a
 anavhāyaṃ gamayanto D 116a,
 L 31a
 anāgataṃ bhayaṃ disvā D 29a,
 L 142a
 anāyakā vinassanti D 286a, M 177a
 anālayaṃ 'tisantoso R 52a
 aniccā vata saṅkhārā D 412a
 aniṭṭhaṃ labhate phalaṃ M 114b
 anisamma paraṃ ṭhānaṃ L 159c
 anissitaṃ khyātaguṇaṃ R 77a
 anukubbanti nāriyo D 166d,
 M 199d
 (a)nugāyaṃ lokanītiyaṃ M 3b
 anuggaṇhāti paṇinaṃ R 39b
 anuṭṭhānamalā gharā L 164b
 anuddhato acapalo D 293a
 anuppavissa medhāvī M 150c
 anumajjhaṃ samācare D 270d,
 M 191d
 anurutto ca rājino D 391b
 anusāseyya no jahe D 179b,
 M 101b
 antaraṇ ca samaṃ samaṃ D 414b
 antepuresu ṭhāpaye R 21f
 anto amatapūraṇo D 146c
 anto amatasampannā L 44c
 anto kimilapūraṇā D 117c
 anto kimilasampuṇṇā L 43c
 antojāto dhanakkīto D 180a,
 M 106a
 andhatamaṃ tadā hoti D 352c
 andho viya vināyako R 74d
 annapānena tappeyya D 312d
 annena atho pānena D 406c
 apakkhapāto addhen' addhesu ca
 R 87c
 apaññassa kathāvākya D 325c

apaññassa mukhaṃ suññaṃ D 264c
 apaññassa vākyakathā L 30c
 apaṭho bhāravāhako L 17b
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 sasappe ca ghare vāso D 182c,
 L 126c
 sassañ ca geham āgataṃ L 99d
 -sahayutto ca sattimā R 30b
 (sahasā s. vegasā)
 sahassesu ca paṇḍito D 362b,
 M 17b
 sahāyo asamatto pi L 133a
 (sahe dukkham s. samo dukkhe)
 -sākhā uccaggaviralam R 91b
 sāgaram ekapāṇinā D 171b
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 sādu/sāduṃ bhuñjeyya nāhitam
 D 244b, M 219b
 sādhu tena adassanam D 134f
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 L 106f
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 sippam corā na gaṇhanti D 17b,
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 sippam dhaññañ ca mittañ ca
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 (sippam s^o s. sippas^o)
 sippam hanti dasamiyam L 154c
 sippasamam dhanam n' atthi D 17a,
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 sippahīno na puriso D 262c
 sippaṭṭhārasakā ime D 15d, L 11d
 (sippā s^o s. sippas^o)
 sirasā vuyhamāno pi L 68c
 sirasi puppham caraṇo supūjito
 R 64a
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 -sirīyasakittim jahe R 67d
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 sissam hanti catuddasim L 154b
 sissapāpam gurū tathā L 128b
 sissānam vuddhikāraṇā L 39d
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 sītalo narakaggi pi L 49c
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- sīhā ekaṃ bakā ekaṃ R 47a
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 seyyo hoti na pāpiyo L 41d
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 hatthaṅgatāpi yuvatī parirakkhanīyā
 D 213c, M 206c
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 hatthārohe anīkaṭṭhe D 302a
 hatthim dantiṃ sahasena L 90c
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 -hatthissavejjavaḍḍhakī- R 116b
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 hanti garuṃ ca yācako D 380b
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[end]

ADDENDA

- § 4: Sir James George Scott alias Shway Yoe (1851-1935) mentions Lawkanidi (Lokanīti) in chapter VII (p. 52) of his work 'The Burman – His Life and Notions' (3rd ed. London 1910, reprint New York 1963).
- § 15: In the introduction of the Buddha Sasana Council edition of Abhidhānappadīpikā-ṭīkā (Rangoon 1964) more than the communis opinio about Caturaṅgabala's authorship of Lokanīti cannot be found (p. ñña: lokanītiṃ . . . viracayīti vadanti).
- § 23: Among the numerous religious tracts of Toṇle³luṃ³ charā to² Rhaṇ Medhāvī (1728-1806) also a Dhammanīti rhu phvay is quoted (see Lha Samin 1961, p. 308, § 2, no. 15).

