

A COMPARISON OF THE PĀLI UDĀNAS AND THE BUDDHIST HYBRID SANSKRIT UDĀNAVARGA

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PREFACE

This document presents a comparison between the Pāli Udāna and the same verses as found in the Buddhist Hybrid Sanskrit Udānavarga. The text of the Udāna used here is substantially a transliteration of the Sinhala version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV, under the title Udānapāli, with the corrigenda as printed on page xxvi of that volume taken into account.

Very occasionally it has been necessary to correct the readings in BJT, and these have been noted in the appropriate place. The edition has been chosen because it is far better than the PTS edition (edited by P. Steinthal in 1885), which has many mistakes in it; and the readings in BJT are usually to be preferred to the readings in the Burmese edition of the text also.

The text of the Buddhist Hybrid Sanskrit Udānavarga has been taken from the edition by Dr. Franz Bernhard, which was published by Vandenhoeck + Ruprecht (Göttingen, 1965), with punctuation added by the present writer, and a few minor changes in format to bring it into line with the presentation of the Pāli version.

All the Udānas in the Pāli edition of the text find parallels in the Udānavarga; but the reverse is far from the case. There are many verses in the Udānavarga which do not find parallels in the Pāli. In many cases this seems to be because the Udānavarga has been expanded, often by adding variations to an existing verse or series of verses.

To give an example, there are good parallels to the first 3 verses in the Pāli Udāna, as can be seen from the text below; this hides the fact that the Udānavarga contains no fewer than 8 verses which have variants on the same theme. Although not all the verses

have been expanded in this way, this is still typical of the way the text has been filled out.

Although both the PāḲi and the Buddhist Hybrid Sanskrit must be ‘translations’¹ from an earlier dialect, there can be no doubt that the PāḲi as a whole contains the older and more authentic recension of the verses. As is well known udānas were normally spoken as verse. In the PāḲi version of the text, however, there are some udānas (3-10, 6-8, 6-10, 8-1, 8-3, 8-4) that are either prose or a mixture of verse and prose. One of the most noticeable difference between the two versions is that in the Sanskrit the prose udānas have been versified.

This is indicative of the kind of rewriting and standardization that has been at work in the later text. Many awkward expressions that are found in the PāḲi we find have been rewritten in the Udānavarga; and many times it can be seen that the Udānavarga redactor(s) have changed a metre when they don’t understand it, or tidied it up so that it accords with more classical norms.

This comparison text has been prepared incidently as part of the work accompanying the Udāna translation. Because of this the notes to the present text have not been written up as completely as they could have been. I have therefore contented myself with pointing out such matter as came to my attention while preparing the text for publication, and making some translations to facilitate easier comparison. More complete notes to the Udāna accompany the translation text itself.

Ānandajoti Bhikkhu,
July, 2003

¹ We must understand the use of the word *translation* in this context in a broad way - sometimes it may mean nothing more than a transliteration (many times even a transliteration may not have been necessary); but at other times it may be that, as in the Sanskrit, forms have been regularized, or verses that were no longer understood, have been rewritten.

1: BODHIVAGGO

UD. 1-1: PATHAMABODHISUTTAṀ UV. 33.77 BRĀHMAṆAVARGA

Yadā have pātubhavanti dhammā Yadā tv ime tu prabhavanti dharmā
 Ātāpino jhāyato brāhmaṇassa, Ātāpino dhyāyato brāhmaṇasya,
Athassa kaṅkhā vapayanti sabbā, Athāsyā kāṅkṣā vyapayānti sarvā,
Yato pajānāti sahetudhammaṃ. Yadā prajānāti sahetudharmam.

UD. 1-2: DUTIYABODHISUTTAṀ UV. 33.78 BRĀHMAṆAVARGA

Yadā have pātubhavanti dhammā Yadā tv ime tu prabhavanti dharmā
 Ātāpino jhāyato brāhmaṇassa, Ātāpino dhyāyato brāhmaṇasya,
Athassa kaṅkhā vapayanti sabbā, Athāsyā kāṅkṣā vyapayānti sarvā,
Yato khayamaṃ paccayānaṃ vedī. Yadā kṣayamaṃ pratyayānāmaṃ upaiti.¹

UD. 1-3: TATIYABODHISUTTAṀ UV. 33.83 BRĀHMAṆAVARGA

Yadā have pātubhavanti dhammā Yadā tv ime tu prabhavanti dharmā
 Ātāpino jhāyato brāhmaṇassa, Ātāpino dhyāyato brāhmaṇasya,
Vidhūpayamaṃ tiṭṭhati Mārasenaṃ, Vidhūpayamaṃ tiṭṭhati Mārasaṇyaṃ,
Suriyo va obhāsayama-antaḷikkhamaṃ. Buddho hi saṃyojanavipramukta itī.²

UD. 1-4: NIGRODHASUTTAṀ UV. 33.13 BRĀHMAṆAVARGA

Yo brāhmaṇo bāhitapāpadhammo,³ Yo brāhmaṇo vāhitapāpadharmo
 Nihuhūṅko nikkasāvo yatatto, Niṣkautilyo niṣkaṣāyaḥ sthitātmā,
Vedantaḡū vusitabrahmacariyo, Vedāntaḡasā coṣitabrahmacaryaḥ,
Dhammena so Brahmavādaṃ vadeyya, Kālenāsau brahmavādaṃ vadeta.
Yassussadā natthi kuhiṅci loke.

¹ Pāli: Since the destruction of causes has been understood; Sanskrit: when the destruction of causes has been attained.

² The simile in the Pāli: he dwells dispelling Māra's army, as the sun (dwells) lighting up the firmament, is dispensed with in the Sanskrit: he dwells dispelling Māra's army - the Buddha is thus free from the fetters.

³ There is a word play here between **brāhmaṇo** & **bāhita-**, which is almost lost with the Sanskritisation of **brāhmaṇo**, which re-introduces the -r- element, which must have been missing in the original dialect. The word play is even more obscured in the Udānavarga version, where **bāhita-** has become **vāhita-**.

UD. 1-5: THERASUTTAM Uv. 33.12 BRĀHMAṆAVARGA

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| Bāhitvā pāpake dhamme, Ye caranti sadā satā, Khīṇasaṃyojanā Buddhā, Te ve lokasmiṃ brāhmaṇā. | Pravāhya ¹ pāpakāṃ dharmāṃ, Ye caranti sadā smṛtāḥ, Kṣīṇasaṃyojanā Buddhā, Brāhmaṇās te prakīrtitā ^h . |
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UD. 1-6: KASSAPASUTTAM Uv. 33.23 BRĀHMAṆAVARGA

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| Anaññaposiṃ aññātaṃ, Dantaṃ sāre patiṭṭhitaṃ, Khīṇāsavaṃ vantadosaṃ: Tam-ahaṃ brūmi brāhmaṇaṃ. | Ananyapoṣī hy ājñātā, Dāntaḥ sāre pratiṣṭitaḥ, Kṣīṇāsravo vāntadoṣo: Yaḥ sa vai brāhmaṇaḥ smṛtaḥ. |
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UD. 1-7: PĀVĀSUTTAM Uv. 33.68 BRĀHMAṆAVARGA

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| Yadā sakesu dhammesu Pāragu hoti brahmaṇo, Atha etaṃ piśācañ-ca Pakkulañ-cātivattatī. | Yadā hi sveṣu dharmeṣu Brāhmaṇaḥ pārago bhavet, Atha caika ^h piśācīṃ ca Bakkulaṃ ² cātivartate. |
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UD. 1-8: SAṄGĀMAJĪSUTTAM Uv. 33.21 BRĀHMAṆAVARGA

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| Āyantiṃ nābhinandati, Pakkamantiṃ na socati, Saṅgā Saṅgāmajiṃ muttaṃ: Tam-ahaṃ brūmi brāhmaṇaṃ. | Āgataṃ nābhinandanti, Prakramantaṃ na śocati, Saṅgāt Saṃgrāmajin mukto: Bravīmi brāhmaṇaṃ hi tam. |
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UD. 1-9: JAṬILASUTTAM Uv. 33.11 BRĀHMAṆAVARGA

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| Na udakena suci hoti - bavhettha nahāyatī jano! Yamhi saccañ-ca Dhammo ca, So sucī so ca brāhmaṇo. | Nodakena śucir bhavati - bahv atra snāti vai janaḥ! Yasya satyaṃ ca Dharmāṃ ca, Sa śucir brāhmaṇaḥ sa ca. |
|---|--|

¹ With the translation of *bāhitvā* to *pravāhya* the pun on *brāhmaṇā* is completely lost in the Sanskrit version.

² Ee also takes the reading *bakkulaṃ*.

UD. 1-10: BĀHIYASUTTAM¹ Uv. 26.26 & 27 NIRVĀNAVARGA

Yattha āpo ca paṭhavī, Yatra *nā*po na pṛthivī,
Tejo vāyo na gādhati, Tejo vāyur na gāhate,
Na tattha sukkā jotanti, Na tatra śuklā dyotanti,
Ādicco nappakāsati, Tamas tatra na vidyate,²

Na tattha candimā bhāti, Na tatra candramā bhāti,
Tamo tattha na vijjati. Nādityo vai prakāśyate.

Yadā ca attanā vedī, Yathā tv ihātmanā vetti,
Muni monena brāhmaṇo, Munir mauneyam ātmanaḥ,
Atha rūpā arūpā ca, Atha rūpād arūpāc ca,
Sukhadukkhā pamuccati. Sarvaduḥkhāt pramucyate.

2: MUCALINDAVAGGA

UD. 2-1: MUCALINDASUTTAM Uv. 30.18 & 19 SUKHAVARGA

Sukho viveko tuṭṭhassa, Sukho vivekas tuṣṭasya,
Sutadhammassa passato, Śrutadharmasya paśyataḥ,
Abyāpajjaṃ sukhaṃ loke, Avyāvadhyaḥ sukhaṃ loke,
Pāṇabhūtesu saṃyamo. Prāṇabhūteṣu saṃyamaḥ.

Sukhā virāgatā loke, Sukhaṃ virāgatā loke,
Kāmānaṃ samatikkamo, Kāmānāṃ samatikramaḥ,
Asmimānassa yo³ vinayo, Asmimānasya vinaya
- etaṃ ve paramaṃ sukhaṃ. - etad vai paramaṃ sukham.

UD. 2-2: RĀJASUTTAM Uv. 30.31 SUKHAVARGA

Yañ-ca kāmasukhaṃ loke, Yac ca kāmasukhaṃ loke,
Yañ-cidaṃ diviyaṃ sukhaṃ, Yac cāpi divijaṃ sukham,
Taṇhakkhayasukhassete, Tṛṣṇākṣayasukhasyaitat
Kalaṃ nāgghanti soḷasiṃ. Kalāṃ nārghati ṣoḍaśiṃ.

¹ There is also a parallel to the instruction that was given to Bāhiya in the Udānavarga at 26.17. It reads: *dr̥ṣṭe tu dr̥ṣṭamātreṇa śrute ca śrutamātratā | mate tathaiva vijñāte duḥkhasyānto nirucyate ||* .

² Lines d & f in the Sanskrit have been exchanged with their counterparts in the Pāli.

³ This syllable is metrically disruptive, and we have to count *vina-* as resolution at the 7th to correct the metre. Note that it has been excluded from the Sanskrit.

UD. 2-3: DAṄḌASUTTAM Uv. 30.3 & 4 SUKHAVARGA

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| Sukhakāmāni bhūtāni, Yo daṇḍena vihiṃsati Attano sukham-esāno, Pecca so na labhate sukhaṃ. | Sukhakāmāni bhūtāni, Yo daṇḍena vihiṃsati Ātmanaḥ sukham eṣānaḥ, Sa vai na labhate sukhaṃ. ¹ |
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|---|--|
| Sukhakāmāni bhūtāni, Yo daṇḍena na hiṃsati Attano sukham-esāno, Pecca so labhate sukhaṃ. | Sukhakāmāni bhūtāni, Yo daṇḍena na hiṃsati Ātmanaḥ sukham eṣānaḥ, Sa pretya labhate sukhaṃ. |
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UD. 2-4: SAKKĀRASUTTAM Uv. 30.51 SUKHAVARGA

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|--|---|
| Gāme araṅṅe sukhadukkhaphuṭṭho, Nevattato no parato dahetha. Phusanti phassā upadhiṃ paṭicca, Nirūpadhiṃ kena phuseyyuṃ phassā? | Grāme araṅye sukhaduḥkhasprṣṭo, Naivātmano no parato dadhāti. Sparśāḥ sprśanti hy upadhiṃ pratītya, Niraupadhiṃ kiṃ sparśāḥ sprśeyuḥ? ² |
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UD. 2-5: UPĀSAKASUTTAM Uv. 30.39 SUKHAVARGA

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| Sukhaṃ vata tassa na hoti kiñci, Saṅkhātadhammassa bahussutassa, Sakiñcanaṃ passa vihaññamānaṃ, Jano janasmiṃ paṭibaddharūpo. | Sukhaṃ hi yasyeha na kiñcanaṃ syāt, Svākhyātadharmasya ³ bahuśrutasya, Sakiñcanaṃ paśya vihanyamānaṃ, Janaṃ janeṣu pratibaddharūpam. |
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UD. 2-6: GABHINĪSUTTAM Uv. 30.40 SUKHAVARGA

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| Sukhino vata ye akiñcanā, Vedaguno hi janā akiñcanā, Sakiñcanaṃ passa vihaññamānaṃ, Jano janasmiṃ paṭibaddharūpo. | Sukhino hi janā hy akiñcanā, Vedaguṇā hi janā hy akiñcanāḥ, Sakiñcanaṃ paśya vihanyamānaṃ, Janaṃ janeṣu pratibaddhacittam. ⁴ |
|--|--|

¹ The expected **pretya** in this line is omitted m.c.

² The rearrangement of the last two words is to correct the metre. In the Pāli we need to read **phuseyyu'** m.c.

³ There is an interesting exchange of ideas here: Pāli, **saṅkhātadhammassa**: for the one who has discerned the Dhamma; Sanskrit, **svākhyātadharmasya**: for the one for whom the Dhamma is well taught.

⁴ Pāli: ...who is in a state of bondage...; Sanskrit: ...whose mind is in bondage...

UD. 2-7: EKAPUTTASUTTAM Uv. 5.10 & 11 PRIYAVARGA

| | |
|-------------------------------|--------------------------|
| Piyarūpassādagathitāse | Priyarūpasātagrathitā |
| Devakāyā puthumanussā ca, | Devakāyāḥ pṛthaksthitāḥ, |
| Aghāvino parijunnā, | Āghādinaḥ paridyūnā, |
| Maccurājassa vasaṃ gacchanti. | Mṛtyurājavaśaṃ gatāḥ. |

| | |
|-------------------------------|---|
| Ye ve divā ca ratto ca | Ye vai divā ca rātrau caiv= |
| Appamattā jahanti piyarūpaṃ - | =āpramattāḥ priyaṃ jahati nityam ¹ - |
| Te ve khananti aghamūlaṃ | Te vai khananti tv aghamūlaṃ |
| Maccuno āmiṣaṃ durativattaṃ. | Mṛtyu-r-āmiṣaṃ durativartyam. ² |

UD. 2-8: SUPPAVĀSĀSUTTAM Uv. 5.12 PRIYAVARGA

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|-------------------------|-------------------------------------|
| Asātaṃ satarūpena, | Asādhu sādhurūpeṇa, |
| Piyarūpena appiyaṃ, | Priyarūpeṇa cāpriyaṃ, |
| Dukkhaṃ sukhasa rūpena, | Duḥkhaṃ sukhyasya rūpeṇa, |
| Pamattam-ativattati. | Pramattān abhimardati. ³ |

UD. 2-9: VISĀKHĀSUTTAM Uv. 30.42 SUKHAVARGA

| | |
|---------------------------|---------------------------------------|
| Sabbaṃ paravaśaṃ dukkhaṃ, | Sarvaṃ paravaśaṃ duḥkhaṃ, |
| Sabbaṃ issariyaṃ sukhaṃ, | Sarvaṃ ātmavaśaṃ sukhaṃ, ⁴ |
| Sādhāraṇe vihaññanti, | Sādhāraṇe vihanyante, |
| Yogā hi duratikkaṃā. | Yogā hi duratikramāḥ. |

UD. 2-10: BHADDIYASUTTAM Uv. 30.37 SUKHAVARGA

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|---------------------------------|---|
| Yassantarato na santi kopā, | Yasyāntarato na santi kopā, |
| Iti bhavābhavatañ-ca vītivatto, | Itthaṃbhāvagataṃ ca yo nivṛttaḥ, |
| Taṃ vigatabhayaṃ sukhiṃ asokaṃ, | Akhilaṃ taṃ sukhiṃ sadā viśokaṃ, ⁵ |
| Devā nānubhavanti dassanāya. | Devā nānubhavanti darśanena. ⁶ |

¹ Notice that Udānavarga has a penchant for introducing words implying duration (*nitya*, *sadā*, *satata*, *pratata*, etc.), see the parallels to 2.10a, 3-1c, 3-5a and b, 3.10 (4 times throughout), 4-7b; 4-10a; 5-10c; 6-6j; 7-3a; 8-3b; 8-6a; 8-7a.

² The metre of the Pāli verses is the rare Old Gīti, though we need to make some corrections for it to scan (read *piyarūpasāda-*, *puthū*; & *parijunnā* to correct the metre). The Sanskrit redactor(s) obviously couldn't work out the metre at all, and have turned the first verse into Śloka; the second verse as it stands scans as a) Śloka; b doesn't scan properly; cd is an Āryā line.

³ Pāli: *transcends*; Sanskrit: *crushes*.

⁴ Pāli: *all that is mastered is pleasing*; Sanskrit: *all in one's own power is pleasing*.

⁵ The Sanskrit redactors have disturbed the metre here, which now reads as an Aupacchandāsaka posterior line.

⁶ The awkward last line in the Pāli, meaning: *the devas are unable to see (him)*; has become incomprehensible in the Sanskrit with the replacement of the (infinitive-like) dative by the instrumental.

3: NANDAVAGGO

UD. 3-1: KAMMASUTTAM Uv. 32.3 BHIKṢUVARGA

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| Sabbakammajahassa bhikkhuno, Dhunamānassa purekataṃ rajam, Amamassa ṭhitassa tādino, Attho natthi janam lapetave. | <i>Sarvakarmaj</i> hasya bhikṣuṇo, Dhunvānasya puraskṛtaṃ rajaḥ, Amamasya sadā sthitātmano, Hy artho nāsti janasya lāpanam. |
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UD. 3-2: NANDASUTTAM Uv. 32.50 BHIKṢUVARGA

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|---|---|
| Yassa nittiṇṇo paṅko ca, Maddito kāmakaṇṭako, Mohakkhayaṃ anuppatto, Sukhadukkhesu na vedhati sa bhikkhu. ¹ | Uttīrṇo yena vai paṅko, Marditā grāmakaṇṭakāḥ, ² Yaś ca mohakṣayaṃ prāptaḥ, Sa vai bhikṣur nirucyate. |
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UD. 3-3: YASOJASUTTAM Uv. 32.54 BHIKṢUVARGA

| | |
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| Yassa jito kāmakaṇṭako, Akkoso ca vadho ca bandhanañ-ca, Pabbato viya so ṭhito anejo, Sukhadukkhesu na vedhati sa bhikkhu. | Yena jitā grāmakaṇṭakā, Hy ākrośās ca vadhās ca bandhanaṃ ca, Yaḥ parvatavat sthito hy aneyaḥ, Sukhaduḥkhena na vethate sa bhikṣuḥ. ³ |
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UD. 3-4: SĀRIPUTTASUTTAM Uv. 32.13 BHIKṢUVARGA

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| Yathā pi pabbato selo, Acalo suppatiṭṭhito, Evaṃ mohakkhayā bhikkhu - pabbato va na vedhatī. | Yathāpi parvataḥ śailo, Vāyunā na prakampate, ⁴ Evaṃ mohakṣayād bhikṣuḥ - śailavan na prakampate. |
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UD. 3-5: KOLITASUTTAM Uv. 15.3 SMṚTIVARGA

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| Sati kāyagatā upatṭhitā, Chasu phassāyatanesu saṃvuto, Satataṃ bhikkhu samāhito, Jaññā nibbānam-attano. | Smṛtiḥ kāyagatā nityaṃ, Saṃvaraś cendriyaiḥ sadā, Samāhitaḥ sa jānīyāt, <i>Tena</i> nirvāṇam ātmanaḥ. ⁵ |
|--|---|

¹ This line is unmetrical in the Pāli, and as will be seen parallels the last line in the next verse. It therefore seems the Sanskrit may be more authentic here.

² Again we have an interesting change of expression here, Pāli: *the thorn of sense desire*; for Sanskrit: *the thorn belonging to the village*. The same exchange occurs in the next verse also.

³ The last two lines have been rewritten to improve the metre, which is incorrect in the Pāli.

⁴ There is an exchange of simile here, Pāli: *unmoved, well-established*; Sanskrit: *unshaken by the wind*.

⁵ The Vetāliya metre in the Pāli has been rewritten to Siloka in the Sanskrit.

UD. 3-6: PILINDIVACCHASUTTAM Uv. 33.14 BRĀHMAṄAVARGA

Yamhi na māyā vasati na māno, Yasmim na māyā vasate na māno,¹
Yo vītalobho amamo nirāso, Yo vītalobho hy amamo nirāśaḥ,
Panunnakodho abhinibbutatto, Praṇunnadoṣo hy abhinirvṛtātmā,
So brāhmaṇo so samaṇo sa bhikkhu. Sa brāhmaṇaḥ sa śramaṇaḥ² sa bhikṣuḥ.

UD. 3-7: KASSAPASUTTAM Uv. 32.1 BHIKṢUVARGA

Piṇḍapātikassa bhikkhuno, Piṇḍacārikāya bhikṣave,
Attabharassa anaññaposino, Hy ātmabharāya nānyapoṣiṇe,
- devā pihayanti tādino - devāḥ sṛḥayanti tāyine
Upasantassa - sadā satīmato. Hy upasāntāya - sadā smṛtātmane.

UD. 3-8: PIṆḌAPĀTIKASUTTAM Uv. 32.2 BHIKṢUVARGA

Piṇḍapātikassa bhikkhuno, Piṇḍapātikāya bhikṣave,
Attabharassa anaññaposino, Hy ātmabharāya nānyapoṣiṇe
- devā pihayanti tādino - devāḥ sṛḥayanti tāyine,
No ce saddasilokanissito. Na tu satkārayaśo 'bhikāṅkṣiṇe'.³

UD. 3-9: SIPPASUTTAM Uv. 32.5 BHIKṢUVARGA

Asippajīvī lahu atthakāmo, Yas tv alpajīvī laghur ātmakāmo,
Yatindriyo sabbadhi vippamutto, Yatendriyaḥ sarvagatiḥ pramuktaḥ,
Anokasārī amamo nirāso, Anokasārī hy amamo nirāśaḥ,
Hitvā mānaṃ ekacaro - sa bhikkhu. Kāmaṃjahaś⁴ caikacaraḥ - sa bhikṣuḥ.

¹ This line 'corrects' the syncopated opening in the Pāli to agree with a later standard.

² Udānavarga reads: śramaṇaḥ here, but śramaṇaḥ elsewhere.

³ The awkward phrase in the Pāli: **if he is not dependent on becoming famous**; is replaced with: **but not if he strives after veneration and fame**, in the Sanskrit.

⁴ Mānaṃ in the Pāli; kāmaṃ in the Sanskrit.

UD. 3-10: LOKAVOLOKANASUTTAM **Uv. 32.33 & 34 & 35 BHIKṢUVARGA**
(prose and verse mix¹)

Ayaṃ loko santāpajāto phassapareto, Tāpajāto hy ayaṃ lokaḥ,
Rogaṃ vadati attato, Skandhā nātmēti manyate,
Yena yena hi maññati Manyate yena yenāhaṃ
Tato taṃ hoti aññathā. Tat tad bhavati cānyathā.

Aññathābhāvi bhavasatto Loko 'yam anyathābhūto
loko bhavapareto, Bhavasakto bhave rataḥ,
Bhavam-evābhinandati, Bhavābhinandī satataṃ
Yad-abhinandati taṃ bhayaṃ, Bhavān na parimucyate.

Yassa bhāyati taṃ dukkhaṃ. Yan nandate sa hi bhavo
Bhavavippahānāya kho panidaṃ Duḥkasya sa bibheti ca,
brahmacariyaṃ vussati. Uṣyate bhavahānāya,
Brahmacaryaṃ mamāntike.

Ye hi keci samaṇā vā brāhmaṇā vā
bhavena bhavassa
vipparamokkham-āhaṃsu,
sabbe te avippamuttā
bhavasmā ti vadāmi.

Ye vā pana keci samaṇā vā brāhmaṇā vā **Uv. 32.36 & 37 BHIKṢUVARGA**

vibhavana bhavassa Ye bhavena bhavasyaiva
nissaraṇam-āhaṃsu, Prāhur niḥsaraṇaṃ sadā,
sabbe te anissaṭṭā Aniḥsṛtāṃ bhavā sarvāṃs
bhavasmā ti vadāmi. Tāṃ vadāmi sadā-v-aham.

Upadhiṃ paṭicca dukkham- Pratītya duḥkham upadhiṃ
idaṃ sambhoti, Bhavaty upadhisambhavam,
sabbūpādānakkhayā natthi Kṣayāt sarvopadhīnāṃ tu,
dukkhassa sambhavo. Nāsti duḥkasya sambhavaḥ.

¹ It is not clear exactly which lines are verse and which are prose in the Pāli (see my commentary on these lines in BJT Udānapāli); the whole Udāna has been recast in Siloka metre in the Sanskrit.

Lokam-imaṃ passa puthū avijjāya paretā
bhūtā bhūtaratā bhavā aparimuttā.
Ye hi keci bhavā sabbadhi sabbattatāya,

Uv. 32.38 BHIKṢUVARGA

| | |
|-----------------------------|------------------------------|
| sabbe te bhavā aniccā | Anityā hi bhavāḥ sarve, |
| dukkhā vipariṇāmadhammā. | Duḥkhā vipariṇāmināḥ, |
| Evam-etaṃ yathābhūtaṃ, | |
| Sammappaññāya passato, | Paśyataḥ prajñayā sarve |
| Bhavataṇhā pahīyati, | |
| Vibhavaṃ nābhinandati. | Kṣīyante nābhinanditāḥ. |
| Sabbaso taṇhānaṃ khayā | |
| sesavirāganirodho Nibbānaṃ. | Uv. 32.39 BHIKṢUVARGA |

| | |
|-------------------------------|--------------------------|
| Tassa nibbutassa bhikkhuno, | Nirvṛtasya sadā bhikṣor, |
| Anupādānā punabbhavo na hoti. | Āyatyām upaśāmyate, |
| Abhibhūto Māro vijitasāṅgāmo, | Abhibhūto bhavaḥ sarvo, |
| Upaccagā sabbabhavāni tādi. | Duḥkhāntaḥ sa nirucyate. |

4: MEGHIYAVAGGO

Ud. 4-1: MEGHIYASUTTAṃ Uv. 31.33 & 34 CITTAVARGA

| | |
|---------------------------------|--|
| Khuddā vitakkā sukhumā vitakkā, | Sthūlām ¹ vitarkān atha vāpi sūkṣmām, |
| Anuggatā manaso uppilāvā, | Samudgatām mānasasaṃplavārtham, |
| Ete avidvā manaso vitakke, | Vitarkayaṃ vai satataṃ vitarkān, |
| Hurāhuraṃ dhāvati bhantacitto. | Ētām sadā dhāvati bhrāntacittaḥ. |
| Ete ca vidvā manaso vitakke, | Ētāṃs tu vidvāṃ manaso vitarkān, |
| Ātāpiyo saṃvaratī satīmā. | Ātāpavāṃ saṃvaravāṃ smṛtātmā. |
| Anugate manaso uppilāve - | Jahāty aśeṣān apunarbhavāya, |
| Asesam-ete pajahāsi Buddho. | Samāhito dhyānarataḥ sumedhāḥ. |

¹ Sthūlām vitarkān, gross thoughts (as opposed to sūkṣmām, subtle [thoughts]) may be thought an improvement on the rather obscure Pāli khuddā vitakkā, small thoughts, or perhaps, in this context, low thoughts.

UD. 4-2: UDDHATASUTTAM Uv. 31.53 & 54 CITTAVARGA

| | |
|---|--|
| Arakkhitena kāyena, Micchādiṭṭhigatena ca, Thīnamiddhābhibhūtena Vasaṃ Mārassa gacchati. | Arakṣitena cittena, Mithyādr̥ṣṭihatena ca, ² Stīnamiddhābhibhūtena Vaśaṃ Mr̥tyor nigacchati. |
|---|--|

| | |
|--|--|
| Tasmā rakkhitacittassa, Sammāsaṅkappagocaro, Sammādiṭṭhipurekkhāro, Ñātvāna udayabbayaṃ. ¹ Thīnamiddhābhibhū bhikkhu Sabbā duggatiyo jahe. | Tasmād rakṣitacitta ^h syāt, Samyaksamkalpagocaraḥ, Samyagdr̥ṣṭipuraskāro, Jñātvā caivodayavyayam. Stīnamiddhābhibhūr bhikṣuḥ Sarvadurgatayo jahet. |
|--|--|

UD. 4-3: GOPĀLASUTTAM Uv. 31.9 CITTAVARGA

| | |
|--|--|
| Diso disaṃ yan-taṃ kay'rā, Verī vā pana verinaṃ, Micchāpaṇihitaṃ cittaṃ Pāpiyo naṃ tato kare. | Na dveṣī dveṣiṇaḥ kuryād, Vairī vā vairiṇo hitam, Mithyāpaṇihitaṃ cittaṃ Yat kuryād ātmanātmanaḥ. |
|--|--|

UD. 4-4: JUṆHASUTTAM Uv. 31.49 CITTAVARGA

| | |
|---|--|
| Yassa selūpamaṃ cittaṃ, Ṭhitaṃ nānupakampati, Virattaṃ rajanīyesu, Kopaneyye na kuppati, Yassevaṃ bhāvitaṃ cittaṃ Kuto taṃ dukkham-essati? | Yasya śailopamaṃ cittaṃ, Sthitaṃ nānuprakampate, Viraktaṃ rajanīyebhyaḥ, Kopaniye na kupyate, Yasyaivaṃ bhāvitaṃ cittaṃ Kutas taṃ duḥkham eṣyati? |
|---|--|

UD. 4-5: NĀGASUTTAM Uv. 31.41 CITTAVARGA

| | |
|---|---|
| Etaṃ Nāgassa Nāgena Īsādantassa hatthino Sameti cittaṃ cittena: Yad-eko ramate vane. | Etaṃ Nāgasya Nāgena Tv īśādantasya hastinaḥ Sameti cittaṃ cittena: Yad eko ramate vane. ³ |
|---|---|

¹ This pādayuga is missing from BJT and also SHB Udānapāli, though as it occurs in the Sanskrit parallel here, we can be sure it should be included.

² Sanskrit: **through unprotected mind (body, in the Pāli); through being slaughtered by wrong view (Pāli: through attainment of wrong view).**

³ These last two verses provide good examples of how the Sanskrit sometimes appears to have been very faithful to the earlier form of the verse, only changing the forms (but not the sense) of its exemplor.

UD. 4-6: PIṄDOLASUTTAM Uv. 31.50 CITTAVARGA

| | |
|---------------------------|---------------------------------------|
| Anūpavādo anūpaghāto, | Nopavādī nopaghātī, ¹ |
| Pātimokkhe ca saṃvaro, | Prātimokṣe ca saṃvaraḥ, |
| Mattaññutā ca bhattasmiṃ, | Mātrajñatā ca bhakteṣu, |
| Pantañ-ca sayanāsanam, | Prāntaṃ ca śayanāsanam, |
| Adhicitte ca āyogo | Adhicitte samāyoga, |
| - etaṃ Buddhāna' sāsanaṃ. | - etad Buddhasya ² sāsanaṃ |

UD. 4-7: SĀRIPUTTASUTTAM Uv. 4-7 APRAMĀDAVARGA

| | |
|------------------------------|------------------------------------|
| Adhicetaso appamajjato, | Adhicetasi mā pramadyata, |
| Munino monapathesu sikkhato, | Pratataṃ maunapadeṣu śikṣata, |
| Sokā na bhavanti tādino | Śokā na bhavanti tāyino |
| Upasantassa - sadā satīmato. | Hy upasāntasya - sadā smṛtātmanaḥ. |

UD. 4-8: SUNDARĪSUTTAM Uv. 32.4 BHIKṢUVARGA

| | |
|-----------------------------------|--------------------------------------|
| Tudanti vācāya janā asaṅñatā, | Tudanti vācābhir asaṃyatā janāḥ, |
| Sarehi saṅgāmagataṃ va kuñjaraṃ, | Śarair hi saṅgrāmagataṃ yathā gajam, |
| Sutvāna vākyam pharusam udīritam, | Śrutvā tu vācāṃ paruṣam udīritam, |
| Adhivāsaye bhikkhu aduṭṭhacitto. | Adhivāsayed bhikṣur aduṣṭacittaḥ. |

UD. 4-9: UPASENASUTTAM Uv. 16.12 PRAKĪRNAKAVARGA

| | |
|-------------------------|--------------------------|
| Yaṃ jīvitam na tapati, | Yo jīvite na tapate |
| Maraṇante na socati, | Maraṇānte ca sarvaśaḥ, |
| Sa ce diṭṭhapado dhīro, | Sa vai dṛṣṭapado dhīraḥ, |
| Sokamajjhe na socati. | Śokamadhye na śocati. |

Uv. 32.47 BHIKṢUVARGA

| | |
|--------------------------|---|
| Ucchinnabhavataṇhassa, | Ucchinnabhavatrṣṇasya, |
| Santacittassa bhikkhuno, | Vastucchinnasya bhikṣuṇaḥ, ³ |
| Vikkhīṇo jātiṣaṃsāro, | Vikṣīṇo jātiṣaṃsāro, |
| Natthi tassa punabbhavo. | Nāstīdānīm punarbhavaḥ. |

¹ This line is rewritten to correct the metre.

² The plural in the Pāli, which requires elision of its last syllable m.c., is changed into a singular in the Sanskrit to avoid the difficulty. Note, however, that this is the Ovādapātimokkha, and is said in the Pāli sources to have been recited by *all* the Buddhas in the past, so the plural is more appropriate.

³ Pāli: for the monk whose mind is at peace; Sanskrit: for the monk who has cut off the basis (for rebirth). Also used in the next verse in place of the difficult *nettichinnassa* of the Pāli.

UD. 4-10: SĀRIPUTTASUTTAM Uv. 32.40 BHIKṢUVARGA

Upasantasantacittassa Sadopasāntacittasya¹
Netticchinnassa bhikkhuno, Vastucchinnasya bhikṣuṇaḥ,
Vikkhīṇo jātiśamsāro Vikṣīṇo jātiśamsāro
Mutto so Mārabandhanā. Mukto 'sau Mārabandhanāt.

5: SOṄAVAGGO

UD. 5-1: RĀJASUTTAM Uv. 5.18 PRIYAVARGA

Sabbā diśā anuparigamma cetasā, Sarvā diśas tv anuparigamya cetasā,
Nevajjhagā piyataramattanā kvaci. Naivādhyagāt priyataram ātmanaḥ kvacit.
Evaṃ piyo puthu attā paresaṃ, Evaṃ priyaḥ pṛthagātmā paresāṃ,
Tasmā na hiṃse param-attakāmo. Tasmān na hiṃsyāt param ātmakāraṇam.

UD. 5-2: APPĀYUKASUTTAM Uv. 1.26 ANITYAVARGA

Ye keci bhūtā bhavissanti ye vā pi, Ye ceha bhūtā bhaviṣyanti vā punaḥ,
Sabbe gamissanti pahāya dehaṃ. Sarve gamiṣyanti prahāya deham.
Taṃ sabbaṃ jāniṃ kusalo veditvā, Tāṃ sarvahāniṃ kuśalo veditvā,
Ātāpiyo brahmacariyaṃ careyya. Dharme sthito brahmacariyaṃ careta.²

UD. 5-3: Uv. 28.13 PĀPAVARGA

SUPPABUDDHAKUṬṬHISUTTAM

Cakkhumā visamāni va Cakṣuṣmāṃ viṣamānīva
Vijjamāne parakkame, Vidyamāne parākramet,
Paṇḍito jīvaloke 'smiṃ, Paṇḍito jīvaloke 'smiṃ,
Pāpāni parivarjayet. Pāpāni parivarjayet.

¹ This line, meaning: for the one whose mind is always peaceful, replaces the rather awkward phrase in the Pāli: for he whose peaceful mind is full of peace.

² Pāli: should live the spiritual life with ardour; Sanskrit: should live the spiritual life established in Dharma.

UD. 5-4: KUMĀRAKASUTTAM Uv. 9.3 & 4 KARMAVARGA

Sace bhāyatha dukkhassa, Sa ced bibheṣi duḥkhasya,
Sace vo dukkham-appiyaṃ, Sa cet te duḥkham apriyam,
Mākattha pāpakam kammaṃ, Mā kārṣiḥ pāpakam karma,
Āvi vā yadi vā raho. Tv āvir vā yadi vā rahaḥ.

Sace ca pāpakam kammaṃ Sa cet pāpāni karmāṇi
Karissatha karotha vā, Kariṣyasi karoṣi vā,
Na vo dukkhā pamuttyatthi, Na te duḥkhāt pramokṣo 'sti,
Upecca pi palāyataṃ. Hy utplutyāpi palāyataḥ.

UD. 5-5: UPOSATHASUTTAM Uv. 6.14 ŚĪLAVARGA

Channam-ativivassati Channam evābhivarṣati
Vivaṭam nātivassati, Vivṛtam nābhivarṣati,
Tasmā channaṃ vivaretha Tasmād dhi cchannaṃ vivared
Evaṃ taṃ nātivassati. Evaṃ taṃ nābhivarṣati.

UD. 5-6: SOṄASUTTAM Uv. 28.4 PĀPAVARGA

Disvā ādīnavaṃ loke, Dṛṣṭvā hy ādīnavaṃ loke,
Ñatvā dhammaṃ nirūpadhiṃ, Jñātvā dharmanir^{au}padhim,
Ariyo na ramatī pāpe, Āryo na ramate pāpe,
Pāpe na ramatī suci. Pāpo na ramate śubhe.¹

UD. 5-7: REVATASUTTAM Uv. 29.6 YUGAVARGA

Yā kāci kaṅkhā idha vā huram vā, Kāṅkṣā hi yā syād iha vā pṛthag vā,
Sakavediyā vā paravediyā vā, Ihavedikā vā paravedikā vā,²
Jhāyino tā pajahanti sabbā, Tāṃ dhyāyino viprajahanti sarvā,
Ātāpino brahmacariyaṃ carantā. Hy ātāpino brahmacaryaṃ carantaḥ.

UD. 5-8: ĀNANDASUTTAM Uv. 28.17 PĀPAVARGA

Sukaram sādhunā sādhu, Sukaram sādhunā sādhu,
Sādhu pāpena dukkaram, Sādhu pāpena duṣkaram,
Pāpaṃ pāpena sukaram, Pāpaṃ pāpena sukaram,
Pāpam-Ariyehi dukkaram. Pāpam Āryeṇa duṣkaram.

¹ Pāli: the pure one does not delight in bad deeds; Sanskrit: the bad one does not delight in the good, which avoids the awkward repetition.

² BHSD has a note that the parallel to this verse has not been found in the Pāli (s.v. *vedaka*), though it clearly does parallel the verse here. It further says that the meaning is 'not wholly clear', which we may agree on.

UD. 5-9: SADDHĀYAMĀNASUTTAM Uv. 14.7 DROHAVARGA

| | |
|--|---|
| Parimuṭṭhā paṇḍitābhāsā, Vācāgocarabhāṇino, Yāvicchanti mukhāyāmam Yena nītā na taṃ vidū. | Paṇḍitābhā parāmrṣṭā, Vāg yā gocarabhāṣiṇī, Vyāyacchanti mukham vāmā Yayā nītā na te budhāḥ. |
|--|---|

UD. 5-10: PANTHAKASUTTAM Uv. 15.2 SMṚTIVARGA

| | |
|--|--|
| Ṭhiteṇa kāyena ṭhiteṇa cetasā, Ṭiṭṭhaṃ nisinno uda vā sayāno, Evaṃ satim bhikkhu adhiṭṭhahāno, Labhetha pubbāpariyam viṣesaṃ. Laddhāna pubbāpariyam viṣesaṃ, Adassanaṃ Maccurājassa gacche. | Sthiteṇa kāyena tathai ^{va} cetasā, Sthito niṣaṇṇo 'py atha vā śayānaḥ, Nityaṃ smṛto bhikṣur adhiṣṭhamāno, <i>Labheta pūrvā</i> parato viṣeṣam. Labdhvā ca <i>pūrvāparato viṣeṣam</i> , Adarśanaṃ Mṛturājasya gacchet. |
|--|--|

6: JACCANDHAVAGGO

UD. 6-1: ĀYUSAṆKHĀRAVOSSAJANASUTTAM Uv. 26.30 NIRVĀNAVARGA

| | |
|--|---|
| Tulam-atulañ-ca sambhavam Bhavasāṅkhāram-avassajji Muni. Ajjhatarato samāhito, Abhindi kavacam-ivattasambhavam. | Tulyam atulya ^m ca saṃbhavam Bhavasāṅskāram avāsrjan muniḥ. Ādhyātmarataḥ samāhito, Hy abhinat kośam ivāṇḍasaṃbh ^{avam} . ¹ |
|--|---|

UD. 6-2: JAṬILASUTTAM Uv. 13.7 PUṢPAVARGA

| | |
|--|---|
| Na vāyameyya sabbattha, Nāññassa puriso siyā, Nāññaṃ nissāya jiveyya, Dhammena na vaṇiṃ care. | Na vyāyamente sarvatra, Nānyeṣāṃ puruṣo bhavet, Nānyāṃ niḥś ^{ri} tya jiveta, Dharmaṇa na vaṇik caret. |
|--|---|

UD. 6-3: PACCAVEKKHANASUTTAM Uv. 26.13 NIRVĀNAVARGA

| | |
|---|--|
| Ahu pubbe tadā nāhu, Nāhu pubbe tadā ahu, Na cāhu na ca bhavissati Na ceta ^{ra} hi vijjati. | Abhūt pūrve tato nā ^{bh} ūn, Nābhūt pūrve tato hy abhūt, Na cābhūn na bhaviṣyati Na vāpy etarhi vidyate. |
|---|--|

¹ The Pāli is difficult enough here: **he broke production of self like a coat of mail** (though one may have thought a coat of mail not so easy to break); the Sanskrit, however, is even more difficult: **he broke production of the egg like a cup** ?? presumably production of the egg means rebirth, although a distinction is normally drawn between **yonijā** (birth via a womb) and **aṇḍajā** (birth via an egg).

UD. 6-4: PAṬHAMANĀNĀTITTHIYASUTTAṀ UV. 33.4 BRĀHMAṆAVARGA

| | |
|--|--|
| Imesu kira sajjanti, Eke samaṇabrāhmaṇā, Viggayha naṃ vivadanti Janā ekaṅgadassino. | Bhaveṣv eva hi sajjanta, Eke śramaṇabrāhmaṇāḥ, Vigṛhya vivadantīme Bālā hy ekāntadarśinaḥ. ¹ |
|--|--|

UD. 6-5: DUTIYANĀNĀTITTHIYASUTTAṀ UV. 33.5 BRĀHMAṆAVARGA

| | |
|---|---|
| Imesu kira sajjanti, Eke samaṇabrāhmaṇā, Antarā va viśīdanti, Appatvā va tamogadhaṃ. | Bhaveṣv eva hi sajjanta, Eke śramaṇabrāhmaṇāḥ, Antarena viśīdanti, Hy aprāpyaivottamaṃ padam. ² |
|---|---|

UD. 6-6: TATIYANĀNĀTITTHIYASUTTAṀ UV. 27.7 & 8 & 9 PAŚYAVARGA

| | |
|--|--|
| Ahaṅkārapasutāyaṃ Pajā paraṅkā rūpasamhitā, Etad-eke nābbhaññiṃsu Na naṃ sallan-ti addasaṃ. | Ahaṅkārasṛtā martyāḥ Parakāropasamhitāḥ, Etad eke na jānanti Paśyanti na hi śalyataḥ. |
|--|--|

| | |
|---|--|
| Etañ-ca sallamaṃ paṭicca passato, Ahaṃ karomī ti na tassa hoti, Paro karotī ti na tassa hoti. | Etat tu śalyaṃ pratiyatya paśyato, Hy adhyavasitā yatra prajāḥ prasaktāḥ, Ahaṃ karomīti na tasya himsyāt, Paraḥ karotīti na tasya himsyāt. ³ |
|---|--|

| | |
|---|--|
| Mānupetā ayaṃ pajā, Mānaganthā mānavinibandhā, Ditṭhisu sārambhakathā, Saṃsāraṃ nātivattati. | Mānopeto hy ayaṃ loko, Mānasaktaḥ sadā sthitaḥ, Dṛṣṭibhiś caiva saṃrabdhāḥ, Saṃsāraṃ nātivartate. |
|---|--|

UD. 6-7: SUBHŪTISUTTAṀ UV. 29.56 YUGAVARGA

| | |
|---|--|
| Yassa vitakkā vidhūpitā, Ajhattamaṃ suvikappitā asesā, Tamaṃ saṅgama-ticca arūpasaññī, Catuyogātigato na jātu-m-eti. | Yasya vitarkā vidhūpitās, Tv ādhyātmaṃ vinivartitā hy aśeṣam, Sa hi saṅgama atītya sarvasamjñāṃ, Yogāpetam atīrṇasaṅgama eti. |
|---|--|

¹ The pun in the Pāli: (like) people who see (only) one limb; is lost in the more straightforward Sanskrit: (like) fools who see only one end.

² Pāli: not having attained a firm footing; Sanskrit: not having attained the supreme state.

³ Pajā in line b of the Pāli is hypermetrical, and the 2nd verse is one line short, so it looks here like it may be that some confusion has crept into the readings; on this occasion the Sanskrit looks more convincing (though it has to be borne in mind that the Sanskrit often appears to have tidied up the lines that are found in the Pāli).

UD. 6-8: GAṆIKĀSUTTAM Uv. 27.10 - 14 PAŚYAVARGA

(prose)

Yañ-ca pattam yañ-ca pattabam - Yat prāptam yac ca prāptavyam -
ubhayam-etam rajānukiṇṇam - Rajaḥkīrṇam idam dvayam,
turassānusikkhato. Āturyam iti tam jñātvā
Jahyād vidvām samāhitaḥ,

Ye ca sikkhāsārā Śikṣāsārās ca ye satvā,
sīlabbatajīvitabrahmacariya- Jīvino brahmajīvinaḥ,
upatthānasārā - Upasthānarataye ca
ayam-eko anto. Sa eko 'ntaḥ prakīrtitaḥ.

Ye ca evaṃvādino: Bhoktavyāḥ śucayaḥ kāmā,
'natthi kāmesu doso ti - Na doṣas teṣu vidyate,
ayam dutiyo anto. Ya evaṃ darśino bālā
Dvitiyo 'ntaḥ prakīrtitaḥ.

Iccete ubho antā kaṭasivaḍḍhanā,
kaṭasiyo ditṭhiṃ vaḍḍhenti.
Ete te ubho ante anabhiññāya Etāv antāv anajñāya,
oliyanti eke Tv atilīyanti bālīsaḥ,
atidhāvanti eke. Apare tv atidhāvanti,
Cakṣuṣmāṃs tāṃ prapaśyati.

Ye ca kho te abhiññāya Etāv antau viditvā tu
tatra ca nāhesuṃ Nābhavaṃs tatra ye budhāḥ,
tena ca na maññiṃsu - Na caiva tena manyante -
vaṭṭam tesam natthi paññāpanāya. Vartmas teṣāṃ na vidyate.

UD. 6-9: UPĀTISUTTAM Uv. 29.5 YUGAVARGA

Upātīdhāvanti na sāram-enti, Upātīdhāvanti hi sārabuddhyā,
Navaṃ navaṃ bandhanam brūhayanti, Navaṃ navaṃ bandhanam ādadantaḥ,
Patanti pajjotam-ivādhipātakā, Patanti hi dyotam ivāndhakārād,¹
Ditṭhe sute iti heke nivīṭṭhā. Dṛṣṭe śrute caiva nivīṣṭacittāḥ.

¹ Interestingly the Pāli: like moths that fall into the lamp, which is linked to the preceding story, is found as: like the blind who fall into the fire, in the Sanskrit.

UD. 6-10: TATHĀGATUPPĀDASUTTAM Uv. 29.1 & 2 YUGAVARGA

| | |
|---|---|
| Obhāsati tāva so kimi Yāva na uggamati pabhaṅkaro, Verocanamhi uggate, Hatappabho hoti na cāpi bhāsati. | Avabhāsati tāvat sa <i>kṛmir</i> <i>Yāvan</i> nodayate divākaraḥ, Vairocane tūdgate bhṛśam, Śvāyo bhavati na cāvabhāsate. |
| (prose:) | |
| Evaṃ obhāsitam-eva takkikānaṃ Yāva Sammāsambuddhā loke nuppajjanti. Na takkikā sujjhanti na cāpi sāvakā, Duddiṭṭhī na dukkhā pamuccare. ¹ | Evaṃ bhāsitam āsi tārkitair Yāvan nodayate Tathāgataḥ. Buddhapratibhāsīte tu loke, Na tārkitiko bhāsati nāsya śrāvakaḥ. ² |

7: CULLAVAGGO

UD. 7-1: PAṬHAMABHADDIYASUTTAM Uv. 27.28 PAŚYAVARGA

| | |
|--|---|
| Uddhaṃ adho sabbadhi vippamutto Ayam-aham-asmī ti anānupassī, Evaṃ vimutto, udatāri oghaṃ Atiṇṇapubbaṃ apunabbhavāya. | Ūrdhvaṃ cādhaḥ sarvato vītarāgo Hy ayam aham asmīti ca nānupaśyan, Evaṃ vimukto hi tared ihaugham Atīrṇapūrvam hy apunarbhavāya. |
|--|---|

UD. 7-2: DUTIYABHADDIYASUTTAM CF. Uv. 26.15 NIRVĀṄAVARGA

| | |
|--|---|
| Acchecchi vaṭṭaṃ byāgā nirāsaṃ, Visukkhā saritā na sandati, Chinnaṃ ³ vaṭṭaṃ na vattati, Esevanto dukkhassa. | Chitvā tṛṣṇāṃ praśāmyeha, Rajaḥ sarvaṃ samāhitaḥ, Viśoṣayitvā saritāṃ, Duḥkhasyānto nirucyate. |
|--|---|

UD. 7-3: SATTASUTTAM Uv. 27.27 PAŚYAVARGA

| | |
|---|---|
| Kāmesu sattā, kāmasaṅgasattā, Saññojane vajjam-apassamānā, Na hi jātu saññojanasaṅgasattā Oghaṃ tareyyuṃ vipulaṃ mahantaṃ. | Kāmeṣu saktāḥ satataṃ hi mūḍhāḥ, ⁴ Saṃyojane vadyam apaśyamānāḥ, Na jātu saṃyojanasaṅgasaktā Hy oghaṃ tareyur vipulaṃ mahāntam. |
|---|---|

¹ There are difficulties in making the 2nd ‘verse’ scan in both the Pāli and the Sanskrit here; though in both cases it looks like a metre of some sort was originally intended.

² Pāli: the reasoners are not purified of wrong view, nor are their disciples - they are not released from suffering; becomes: but when the Buddhas manifest in the world neither the reasoner’s nor their disciples shine forth, in the Sanskrit, with a nice word play on pratibhāsita and bhāsati.

³ BJT reads *jinnaṃ*, a reading that has possibly arisen owing to a confusion between *ch-* and *j-*, which are very similar in the Sinhala script.

⁴ The repetitious: *clinging to sense pleasures, clinging to the shackle of sense pleasures*, in the Pāli, is replaced with: *clinging to sense pleasures, always befuddled*, in the Sanskrit.

UD. 7-4: DUTIYASATTASUTTAṀ UV. 3.3 TRṢṆĀVARGA

| | |
|------------------------------|-------------------------------|
| Kāmandhā jālasañchannā, | Kāmāndhajālaprakṣiptās, |
| Tanhāchadanachādītā, | Trṣṇayācchādītāḥ prajāḥ, |
| Pamattabandhunā baddhā, | Pramattā bandhane baddhā, |
| Macchā va kumināmukhe, | Matsyavat kupināmukhe, |
| Jarāmaraṇaṃ gacchanti, | Jarāmaraṇaṃ āyānti, |
| Vaccho khīrūpako va mātaraṃ. | Vatsaḥ kṣīrapaka iva mātaram. |

UD. 7-5: LAKUṆṬAKABHADDIYASUTTAṀ UV. 27.30 PAŚYAVARGA

| | |
|------------------------------------|--|
| Nelaṅgo ¹ setapacchādo, | Nelāṅgaḥ śvetasaṃchanna, |
| Ekāro vattatī ratho, | Ekāro vartate rathaḥ, |
| Anīghaṃ passa āyantaṃ, | Anighaṃ paśyatāyāntaṃ, |
| Chinnasotaṃ abandhanaṃ. | Chinnayoktraṃ ² abandhanam. |

UD. 7-6: TAṆHĀKKHAYASUTTAṀ UV. 29.50 YUGAVARGA

| | |
|---|-----------------------------|
| Yassa mūlā chamā natthi, | Yasya mūle tvacā nāsti, |
| Paṇṇā natthi, kuto latā? | Parṇā nāsti, tathā latāḥ? |
| Taṃ dhīraṃ bandhanā muttaṃ | Taṃ dhīraṃ bandhanān muktaṃ |
| - ko taṃ ninditum-ar ^a hati? | - kas taṃ ninditum arhati? |
| Devā pi naṃ pasaṃsanti, | |
| Brahmunā pi pasaṃsito. | |

UD. 7-7: PAPAÑCAKKHAYASUTTAṀ UV. 29.51 YUGAVARGA

| | |
|--|--|
| Yassa papañcā ṭhiti ca natthi, | Yasya ha prapañcitaṃ hi no sat, ⁴ |
| Sandānaṃ palighañ-ca vītivatto, | Samtānaṃ parikhaṃ ca yo nivṛttaḥ, |
| Taṃ ³ nittaṇhaṃ muniṃ carantaṃ, | Trṣṇāvigataṃ muniṃ carantaṃ, |
| Nāvajānāti sadevako pi loko. | Na vijānāti sadevako 'pi lokaḥ. |

¹ BJT reads *nelaggo* here, as does SHB edition of the commentary. The Burmese editions read *nelaṅgo*, and as we can see from the Sanskrit this is probably the more authentic reading.

² Pāli: *who has cut off the stream*; Sanskrit: *who has cut off the yoke*.

³ BJT reads *Taṃ taṃ* here, which is unmetrical and not necessary for the sense.

⁴ The difficult Pāli: *he for whom there is no diversification and persistence*, is simplified in the Sanskrit version to: *he for whom there is no diversification*.

UD. 7-8: KACCĀNASUTTAM Uv. 15.4 SMṚTIVARGA

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| <p>Yassa siyā sabbadā sati Satataṃ kāyagatā upaṭṭhitā, ‘No cassa, no ca me siyā, Na bhavissati na, ca me bhavissati’, Anupubbavihārī tattha so Kāleneva tare visattikaṃ.</p> | <p>Yasya syāt sarvataḥ smṛtiḥ Satataṃ kāyagatā hy upasthitā, ‘No ca syān no ca me syān, <i>Na bhaviṣyati</i> na ca me bhaviṣyati’, Anupūrvavihāravān asau Kālenottarate viṣaktikām.</p> |
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UD. 7-9: UDAPĀNASUTTAM Uv. 17.9 UDAKAVARGA

| | |
|---|---|
| <p>Kiṃ kay¹rā udapānena, Āpā ce sabbadā siyuma? Taṇhāya mūlato chetvā, Kissa pariyesanaṃ care.</p> | <p><i>Kiṃ kuryād</i> udapānena. <i>Yatrāpaḥ</i> sarvato bhavet? Tṛṣṇāyā mūlam <i>uddhṛtya</i>, <i>Kasya paryeṣaṇān caret.</i></p> |
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UD. 7-10: UDENASUTTAM Uv. 27.6 PAŚYAVARGA

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|--|--|
| <p>Mohasambandhano loko, Bhabbarūpo va dissati, Upadhisambandhano bālo, Tamasā parivārito. Sassato-r-iva khāyati,¹ Passato natthi kiñcanaṃ.</p> | <p>Moṣasaṃbandhano loko, Bhavyarūpa iva dṛśyate, Upadhībandhanā bālās, Tamasā parivāritāḥ. Asat sad iva dṛśyate, Paśyato nāsti kiñcanaṃ.</p> |
|--|--|

8: PĀṬALIGĀMIYAVAGGO

UD. 8-1: PAṬHAMANIBBĀNASUTTAM Uv. 26.24 NIRVĀNAVARGA

(prose)

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|--|---|
| <p>Atthi bhikkhave tad-āyatanam, yattha neva paṭhavī, na āpo, na tejo, na vāyo, na ākāśānañcāyatanam, na viññānañcāyatanam, na ākiñcaññāyatanam, na nevasaññānāsaññāyatanam, nāyaṃ loko, na paraloko, na ubho candimasuriyā.</p> | <p>Abhijānāmy ahaṃ sthānam Yatra bhūtam na vidyate. Nākāśam na ca vijñānam, Na sūryaś candramā na ca;</p> |
|--|---|

¹ BJT reads *Sassati viva khāyati.*

Uv. 26.25 NIRVĀNAVARGA

| | |
|-----------------------------------|--|
| Tatrāpāhaṃ bhikkhave | |
| Neva āgatiṃ vadāmi, na gatiṃ, | <i>Naivā</i> gatiṃ <i>na</i> ca gatiṃ, |
| Na ʘitiṃ, na cutiṃ, na upapattiṃ. | Nopapattiś cyutir na ca. |
| ppatiṭṭhaṃ appavattaṃ | Apratiṣṭhaṃ anālambaṃ |

| | |
|-----------------------|---|
| Anārammaṇaṃ-evaṃ, | |
| - esevento dukkhassa. | - duḥkhāntaḥ sa nirucyate. ¹ |

UD. 8-2: DUTIYANIBBĀNASUTTAM **CFUv. 26.14 NIRVĀNAVARGA**

| | |
|--------------------------|--------------------------|
| Duddasaṃ ‘anataṃ’ nāma, | Durdr̥śaṃ satyam acalaṃ, |
| Na hi saccaṃ sudassanaṃ, | Sudr̥śaṃ pratividhyataḥ, |
| Paṭividdhā tanhā jānato, | Tr̥ṣṇākṣayaṃ paśyato hi, |
| Passato natthi kiñcanaṃ. | Duḥkhasyānto nirucyate. |

UD. 8-3: TATIYANIBBĀNASUTTAM **Uv. 26.21 NIRVĀNAVARGA**

(prose)

| | |
|--------------------------------------|-------------------------------------|
| Atthi bhikkhave ajātaṃ | Ajāte sati jātasya |
| abhūtaṃ akataṃ asaṅkhatam. | Vaden nihsaraṇaṃ sadā. |
| No ce taṃ bhikkhave abhavissā ajātaṃ | Asaṃskṛtaṃ ca saṃpaśyaṃ |
| bhūtaṃ akataṃ asaṅkhatam, | Saṃskṛtāt parimucyate. ² |
| na-y-idha jātassa bhūtassa | |

Katassa saṅkhatassa
nissaraṇaṃ paññāyetha.
Yasmā ca kho bhikkhave atthi ajātaṃ
bhūtaṃ akataṃ asaṅkhatam,
tasmā jātassa bhūtassa
katassa saṅkhatassa
nissaraṇaṃ paññāyati.

¹ That place where the elements are not found I know. There is neither space nor consciousness, no sun nor moon; no coming, no going, no rebirth, no passing away. It is without support or object - this is called the end of suffering. These verses summarise the parallel in the Pāli with great economy.

² (Because) there is an unborn, there is always an escape from the born, I say. Seeing the unconditioned he is freed from the conditioned. Again the Sanskrit here is a good summary of the main theme in the Pāli prose udāna, but more of a paraphrase this time.

Ud. 8-4: CATUTTHANIBBĀNASUTTAM **Uv. 26.20 NIRVĀNAVARGA**
(prose)

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|--|--|
| Nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati, āgati gati na hoti. Āgati gatiyā asati, cutupapāto na hoti. Cutupapāte asati nevidha na huramaṃ na ubhayam-antare - esevanto dukkhassa. | Aniḥśritasyācalitaṃ Prasrabdhīś ceha vidyate, Na gatir na cyutiś caiva - duḥkhasyānto nirucyate. ¹ |
|--|--|

Ud. 8-5: CUNDASUTTAM **Uv. 28.2 PĀPAVARGA**

| | |
|--|--|
| Dadato puññaṃ pavaḍḍhati, Saññaṃato veraṃ na cīyati. Kusalo ca jahāti pāpakaṃ, Rāgadoṣamohakkhayā sa nibbuto. | Dadataḥ puṇyaṃ pravardhate, Vairaṃ na kriyate <i>ca</i> saṃyamāt. Kuśalī prajahāti pāpakaṃ, Rāgadoṣamohakṣayāt tu nirvṛtiḥ. |
|--|--|

Ud. 8-6: PĀṬALIGĀMIYASUTTAM **Uv. 17.7 UDAKAVARGA**

| | |
|--|--|
| Ye taranti aṇṇavaṃ saraṃ, Setuṃ katvāna, visajja pallalāni. Kullaṃ hi jano pabhandhati, Tiṇṇā medhāvino janā. | Ye taranty āṇavaṃ nityaṃ, Kolaṃ baddhvā <i>janāḥ</i> śubham. Na te taranti saritāṃ, Tīrṇā <i>medhāvino janāḥ</i> . ² |
|--|--|

Ud. 8-7: DVIDHĀPATHASUTTAM **Uv. 28.3 PĀPAVARGA**

| | |
|---|--|
| Saddhiṃ caram-ekato vasaṃ, Misso aññaṃjanena Vedagū, Vidvā, pajahāti pāpakaṃ, Koṅco khīrapako va ninnagaṃ. | Sārdhaṃ carann ekakaḥ sadā, Miśro hy anyajanena Vedakaḥ, Kuśalī prajahāti pāpakaṃ, Krauñcaḥ kṣīrapako yathodakam. |
|---|--|

¹ The independent has no agitation, he understands (true) calm here. There is neither going nor passing away - it is called the end of suffering.

² The Sanskrit is almost as difficult as the Pāli here, and we have to presume elision: Those good people who, having made a raft, cross the sea forever. (While) those (others) do not cross the stream - the intelligent people have crossed over.

UD. 8-8: VISĀKHĀSUTTAM Uv. 5.3 & 4 PRIYAVARGA

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|---|---|
| Ye keci sokā paridevitā vā, Dukkhā ca lokasmiṃ anekarūpā, Piyam paṭicca pabhavanti ete, Piye asante na bhavanti ete. | Śokā hi ye vai paridevitam ca, Duḥkham ca lokasya hi naikarūpam, Priyam pratītyeha tad asti sarvam, Priye 'sati syān na katham cid etat. |
|---|---|

| | |
|---|---|
| Tasmā hi te sukhino vītasokā, Yesam piyam natthi kuhiñci loke, Tasmā asokam virajam patthayāno, Piyam na kay'rātha kuhiñci loke. | Tasmād dhi te sukhitā vītasokā, Yeṣam priyam nāsti katham cid eva, Tasmād asokam padam eṣamāṇaḥ, Priyam na kurvīta hi jīvaloke. ¹ |
|---|---|

UD. 8-9: PAṬHAMADABBASUTTAM Uv. 26.16 NIRVĀNAVARGA

| | |
|--|---|
| Abhedī kāyo, nirodhi saññā, Vedanā sītībhaviṃsu sabbā, Vūpasamiṃsu saṅkhārā, Viññāṇam attham-āgamā. | Bhitvā kāyam ca samjñam ca, Vedanam vyupaśāmya ca; Vijñānāstagamaṃ labdhvā, Duḥkhasyānto nirucyate. ² |
|--|---|

UD. 8-10: DUTIYADABBASUTTAM Uv. 30.35 & 36 SUKHAVARGA

| | |
|--|---|
| Ayoghanahatasseva Jalato jātavedaso, Anupubbūpasantassa Yathā na ñāyate gati. | Ayoghanahatasyaiva Jvalato jātavedasaḥ, Anupūrvopaśāntasya Yathā na jñāyate gatiḥ. |
|--|---|

| | |
|---|---|
| Evaṃ sammā vimuttānaṃ, Kāmabandhohatāriṇaṃ: Paññāpetuṃ gati natthi Pattānaṃ acalaṃ sukhaṃ. | Evaṃ samyagvimuktānām, Kāmapaṅkaughatāriṇām: ³ Prajñāpayituṃ gatir nāsti Prāptānām acalaṃ sukham. |
|---|---|

¹ Pāli: therefore those wanting (to be) griefless, dust-free, should not have love for anything in the world; Sanskrit: therefore those seeking the griefless state should not have love for the world of beings.

² Pāli: the body has broken up, perception has ceased, all feelings have become cool, (mental) processes have been pacified, consciousness has come to rest; Sanskrit: after the break up of the body and perception, and the pacification of feelings; after consciousness has attained rest - it is called the end of suffering.

³ Pāli: who have crossed over the flood of bondage to sense pleasures; Sanskrit: who have crossed over the miry flood of sense pleasures.